

CHAPTER 4

*Teleology (Design): “God created” (Gen. 1:1):
Biological life forms: creation, not macroevolution – mind the gap.*

- a) The Earth is prepared for more complex biological life-forms.*
- b) Darwin Undone on admission of joint founding father of Darwin-Wallace Theory of Natural Selection, Alfred Wallace.*
- c) The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.*

(Chapter 4) a) The Earth is prepared for more complex biological life-forms.

The short title of this work, “Creation, not Macroevolution – Mind the Gap,” has multiple meanings in which “Mind the Gap” refers to time-gaps, Hebrew genealogical gaps, geological gaps, and genetic gaps. In this chapter we will be further considering some of the genetics gaps between different species requiring creation not macroevolution.

With respect to Universe Factor 15, “The rate of ... solar luminosity ...,” (Part 2, Chapter 2, section b, i, *supra*), in Earth’s *c.* 4.6 billion year history, we know from the geological record that in the earlier history of the earth, the Creator introduced life on the planet in a sequence from less primitive to more advanced forms. E.g., the less advanced forms of molluscs are found in the Cambrian World *c.* 570-505 million B.C., whereas the more advanced forms of dinosaurs are found as reptiles which were the dominant land animal in the Mesozoic Age *c.* 245-66.4 million B.C. . But in the first instance, contrary to the general thrust of the geological picture in a Day-Age School type model of increasing complexity over time, (much as revised Day-Age School models seek to deny this natural inference from their model,) this is subject to the qualification that in the later history of the earth, the Creator sometimes destroyed more advanced forms before creating a new world, e.g., the dinosaurs at the end of the Cretaceous World (*c.* 144-66.4 million B.C.). And in the second instance, this is subject to the qualification that it should be remembered that *there is no such thing as “simple life” at the biological level of genetics.* E.g., in the Cambrian explosion, consider a shrimp-like arthropod created by God and found in the fossil record *c.* 520 million B.C. . The Cambrian Explosion is dated by some to a period of about 5 to 15 million years, although it arguably occurred in about 2 to 3 million years. But either way, this early arthropod shows neural and cardiovascular systems which contrary to the Darwinian model of macroevolution are not “primitive,” but rather, modern. By contrast, these complex neural and cardiovascular systems are consistent with a creationist model of Divine Design, and so they most naturally point to a Creator.



Found in China's Cambrian geological layers, this early arthropod of c. 520 million B.C. shows complex & modern neural and cardiovascular systems which are inconsistent with the Darwinian model of macroevolution, but consistent with a creationist model recognizing a mighty Creator¹.

In terms of the afore mentioned solar luminosity in Universe Factor 15, *supra*, it should be understood that the green house effect is the type of thing one finds when on a hot sunny day one has the windows of a car closed as it is parked in the sun, and as the sun's rays pass into the car via its windows, the heat is trapped by those windows and so the car gets hot inside. Thus the Creator introduced life on the planet as the green house effect became less and less effective. Likewise on the earth, the carbon dioxide and water vapour function to trap the heat, thus the sun's heat is absorbed by the earth and re-radiated as heat radiation, but carbon dioxide and water vapour in the atmosphere act to make it difficult for this heat radiation to pass back into outer-space. Thus the Earth is warmed more greatly than it would be if this heat-trap of carbon dioxide and water vapour were not in the atmosphere. Significantly then, there was a gradual introduction of life by the Almighty God which was scaled to match these relevant conditions of a decreasing green house effect on the globe.

In the late part of the Paleozoic Age (c. 540-245 million B.C.), there was a profusion of land plants, so that ferns grew to the size of trees in forests. One of the

¹ Rana's "The head & the heart: Paleontologists discover the oldest brain & cardiovascular systems," *Today's New Reason To Believe (Reasons To Believe Email Articles sent from tnrtb@reasons.org, RTB, California, USA)*, 5 May 2014; with link to <http://www.reasons.org/articles/the-head-and-the-heart-paleontologists-discover-the-oldest-brain-and-cardiovascular-systems>; & with photo in this article of *Fuxianhuia protensa* from Wikipedia (<http://en.wikipedia.org/wiki/File:Fuxianhuiafossil.jpg>).

worlds inside of this larger late part of the Paleozoic Age was the Silurian World *c.* 438-408 million B.C., which the Book of Nature's geological layers says at the chapter on the Silurian World was the time that God first created land plants on the earth. The plants "breathe in" carbon dioxide from the atmosphere, and "breathe out" oxygen. And so the presence of these plants in the Silurian world, without the later big land animals being present, meant that the green house effect on the Earth diminished over time; while simultaneously, the sun became increasingly luminous. Thus these two effects broadly speaking cancelled each other out over about the last 4 billion years of Earth's history, to the point that life is possible on the earth over this entire era, and the temperature has been *very approximately* the same on the earth over the last 3 to 4 billion years (i.e., relative to the extremities of heat and cold that one finds even within our solar system, and which would be incongruous with temporal life). Thus a life temperature was maintained by the Creator since when the sun was less luminous, the green house effect was stronger; and then as the sun became more luminous, the green house effect became weaker. Hence God used processes that meant he did not introduce all life-forms at the same time. Therefore in this complementary double-action of the Creator, he did not introduce various forms of life too early or too late, but just at the right time².

In broad terms, there were three great oxygenation events which introduced oxygen in the Earth's atmosphere. This first one in *c.* 2.4 billion B.C. provided oxygen for single-celled organisms known as eukaryotic cells, which are organisms that contain both a definite nuclei and all other specialized structures within a cell. These appeared suddenly and were widespread, and existed both as individual cell and multicellular organisms. The second oxygenation event was from *c.* 635 to 545 million B.C., and coincided with the creation of large plants, *supra*, and the first creation of larger animals. The third oxygenation event was from *c.* 200 million B.C., and occurred simultaneously with the creation of the first birds and mammals. These simultaneous events of oxygenation and introduction of appropriate life on the Earth, most naturally looks like creation events at the hand of an Almighty God, and indeed defies any reasonable non-supernaturalist explanation³. The God of the universe knew exactly what he was doing when he created these amazing "worlds" or ages (Heb. 11:3) in these "generations of the heavens and of the earth" (Gen. 2:4) in the time-gap between the first two verses of Genesis.

This recognition of supernatural creation miracles and Divine Design in harmony with the more general supernaturalist uniformity of the earth's geological history, also

² Ross's *Evidence of Design* (1990), *op. cit.*; & *The Fingerprint of God* (1989), *op. cit.*, p. 127-128.

³ Hugh Ross's "Ode to Oxygen," *Connections*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 2, 2nd Quarter, 2007, pp. 1-2; referring to *Nature*, Vol. 443 (2006), pp. 643-645 & 683-686; *Nature*, Vol. 444 (2006), pp. 744-747; *Science*, Vol. 309 (2005), pp. 2202-2204; *Science*, Vol. 314 (2006), p. 1529; *Science*, Vol. 315 (2007), pp. 92-95; *Earth & Planetary Science Letters*, Vol. 237 (2005), pp. 1-20; & *Astrobiology*, Vol. 5 (2005), pp. 415-438.

helps us to better understand the inter-relationship in time between certain eras of the biological creation of creatures, as well as the creation of certain minerals. Over Earth's history, life-essential minerals both on and in the Earth's crust arose and multiplied over geological time as there were changes in the environment, and this has always prepared and provided for a creature to be later created which at the time did not exist. Scientific research has found that repeatedly, the creation of sudden and widespread new biological species, has been accompanied with a corresponding widespread creation of new minerals. Thus e.g., the Cambrian explosion of life forms created by God were accompanied by an explosion in minerals c. 543 million B.C. . These biological creatures seem to have impacted on the Earth's surface chemistry. The ongoing chemical and physical processes in biological organisms which comprise those through which assimilated food is built up⁴ into the essential matter of all plant and animal cells⁵, and those by which this essential matter is both used and broken down⁶ into either some more simple substances or waste matter, accompanied with the release of energy for all of the vital processes⁷; act to convert one type of certain elements and compounds into other types of elements and compounds. Thus the huge diversity and abundance of biological species since the Cambrian explosion c. 543 million B.C., has resulted in a large number of such conversions, which in turn are important not only for human life itself, but also for the quality of man's life. Hence there are now more than 4,100 minerals. These actions thus point to a Divine Designer of the planet Earth⁸.

This now leads us to consider the teleological (design) issue of "God created" (Gen. 1:1) with respect to biological life forms. The basic idea in the theory of macroevolution has been well stated by Harold Hill (1976) as, "From Goo to You by Way of the Zoo⁹." Placed under strict scientific scrutiny, it is clear that

⁴ Technically called, "catabolism."

⁵ In technical terms, protoplasm, which is a semi-fluid and viscous translucent colloid which is the essential matter of all plant and animal cells. Protoplasm consists mainly of proteins, carbohydrates, lipoids, water, and inorganic salts.

⁶ Technically called, "anabolism."

⁷ Technically called, "metabolism" i.e., metabolism = catabolism + anabolism.

⁸ Hugh Ross's "A Message from Minerals," *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 1, No. 2, Summer 2009, p. 9; referring to Robert Hazen *et al*, "Mineral Evolution," *American Mineralogist*, Vol. 93 (Nov.-Dec., 2008), pp. 1693-1720; & C. Vasconcelos *et unum*, "The Descent of Minerals," *Science*, Vol. 323 (Jan. 2009), p. 218. This article by Ross includes some highly speculative elements on the formation of Earth's solar system which I have deliberately omitted reference to. See Part 2, Chapter 2, section b, subsection iv, "'God created ... the earth' (Gen. 1:1): Earth-Sun-Moon system," *supra*.

⁹ Harold Hill's *From Goo to You by Way of the Zoo*, Logos International, Plainfield,, New Jersey, USA, 1976; cited in Numbers' *The Creationists*, pp. 71 & 369.

macroevolutionary theory lacks both appropriate naturalistic mechanisms to make it work (Volume 1, Part 2, Chapter 4, section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute evolutionary theory,” *infra*), and also lacks support in the fossil record for its claims of a biological macroevolutionary route (Volume 1, Part 2, chapter 5, “The fossil record: creation, not macroevolution – mind the gap,” *infra*). It is also clear that the most natural conclusion to draw from the data is that of repeated acts of supernatural creation of separate creatures by God as Creator at the taxonomical levels of genus, species, or subspecies, which may be, though not always are, genetically rich parent stocks capable of microevolution within their genus. Thus scientific evidence for creation, not macroevolution will now be considered in Part 2, Chapters 4-7.

(Chapter 4) b] *Darwin Undone on admission of joint founding father of Darwin-Wallace Theory of Natural Selection, Alfred Wallace.*

Darwin’s theory of macroevolution is not tenable¹⁰. I shall now enumerate some aspects of my anti-Darwin evolutionist rationale. In doing so, I shall make reference to the “closed door” policy of so many College and University Biology Departments, and secular “Scientific” Journals, which disallow any theory other than the *Darwin-Wallace Theory of Natural Selection* (1858), found in Darwinism as modified by neo-Darwinism.

My first “body blow” against this “closed door,” is Darwin’s secondary mechanism of the use and disuse of organs i.e., the natural inheritance of acquired characteristics. It is worth noting just how strongly Darwin emphasized this mechanism in his criticism of the Theistic evolutionist, Saint George Mivart. Devoting the greater part of chapter 7, “Miscellaneous Objections to the Theory of Natural Selection,” in *Origin of Species* (6th ed. 1872 - final ed. 1876/8) to Mivartism, Darwin starts his criticisms of “the objections ... advanced ... against ... Mr. Wallace and myself” by stating, “Mr. Mivart passes over the effects of the increased use and disuse of parts, which I have always maintained to be highly important” (emphasis mine).

Yet this theory of natural inheritance of acquired characteristics, which constituted Lamarck’s primary mechanism and one of Darwin’s secondary mechanism, has been totally disproved. Wallace considered that this notion was “nearly” disproved when some experiments were done by Mr. F. Galton in transfusing blood from one breed of rabbits to another, with no alteration in their progeny. But Darwin disagreed and

¹⁰ This Volume 1, Part 2, chapter 4, section b, is for the most part largely the same as, although it incorporates some changes to, a section entitled, “Darwin Undone,” in my article, “Religious liberty in Conservative Liberalism,” *American Journal of Jurisprudence*, 40 (1995) pp. 229-285 at pp. 252-261 (written when I was a Theistic macroevolutionist although I became an old earth creationist by 2002).

maintained his position. Later again, Dr. Weismann demonstrated to Wallace's satisfaction that the natural inheritance of acquired characteristics was "untenable"¹¹.

But the real "death blow" to this theory, followed as a consequence of the work on the laws of genetics done by the Roman Catholic Augustinian monk, (Abbot) Gregory Mendel (1822-1884), the *Founding Father of Genetics*. Whilst Darwin Revisionists may be quick to distance themselves from Darwin's insistence on natural inheritance from the use and disuse of organs, in his criticism of Mivartism; the salient fact must remain that this shows just how capable Darwin was of being wrong. Of course, this does not *ipso facto* prove that Darwin was wrong on other relevant matters, but it at least demonstrates the possibility that he could be wrong, and seriously so. In short, after my first "body blow" against the "closed door" of Darwin's theory, I have achieved "a foot in the door" to put my case that indeed Darwin's theory is fundamentally wrong.

Having thus achieved "a foot in the door," the issue becomes one of whether or not this "ajar door" can be "knocked wide open." In this process, the second "body blow" which I lunge against the "door" is the fact that whilst Mendelism was unknown to Darwin, it became known to Wallace. In Wallace's 1910 and 1914 book (1914 published posthumously as Wallace died in 1913), *The World of Life*, this joint founding-father of the *Darwin-Wallace Theory of Natural Selection* commented on Mendel's work after Hugo de Vries 1901 to 1903 work in *Mutation Theory*, and associated rise of neo-Darwinian theory.

Notably, Wallace readily recognized the ramifications of Mendelism. That is to say, in Mendelism, various creatures have a high level of genetic stability, and so the necessary macroevolutionary "mutations" are not as easily made as Darwinism requires¹². E.g., Darwin considered the necessary "great mutations" were "explicable on the theory of natural selection. New species are formed by new varieties arising, which have some advantage over older forms; and those forms ... would naturally oftenest give rise to new varieties or incipient species¹³." Darwin here simply assumes a never ending capacity for "mutations" to arise for his macroevolutionary theory of natural selection to then work on, and though neo-Darwinism has sought to specifically link such mutations to genetics i.e., *genetic mutation*, through Hugo de Vries 1901-1903 work, it still contains this basic flaw which fails to recognize the limiting factors of genetics against such an open-ended possibility of Darwinian type required "mutations."

¹¹ Wallace's *My Life* (1905), *op. cit.*, Vol. 2, pp. 21-22.

¹² See e.g., "mutations," in Darwin's *Origin of Species* (1859), chapter 10, "On the Geological Succession of Organic Beings," section "On the Forms of Life changing almost simultaneously throughout the World, & section "On the Affinities of extinct Species to each other, & to living forms;" & chapter 14, "Recapitulation & Conclusion."

¹³ *Ibid.*, chapter 10, "On the Geological Succession of Organic Beings;" section "On the Forms of Life changing almost simultaneously throughout the World."

But Wallace proved unwilling or unable to recognize the significance of Mendelism. Rather, he considered that the laws of genetics discovered by Mendel were “ludicrously inadequate as substitutes for the Darwinian factors,” because, “The persistency of Mendelian characters is the very opposite of what is needed amid the ever-changing conditions of nature¹⁴.” That is to say, he worked on the presupposition that the macroevolutionary theory of Darwinian evolution was correct, and therefore *ipso facto* Mendelism had to be wrong.

I do not consider that this criticism by one of the two joint founding fathers of the 1858 *Darwin-Wallace Theory of Natural Selection* can be ignored. Darwin says in *Origin of Species* (1859) that, “Mr. Wallace ... has arrived at almost exactly the same general conclusions that I have on the origin of species¹⁵.” E.g., “Mr. Wallace ... concludes, that ‘every species has come into existence coincident both in space and time with a pre-existing closely allied species.’ And I ... know from correspondence, that this coincidence he attributes to generation with modification¹⁶.” This means that one of the two joint founding fathers of the so called, “Darwin-Wallace Theory of Natural Selection” (even though due credit should also be given to Edward Blyth for the more defensible creationist form of natural selection which looks only to its operation at the level of a God created genus or below, *supra*.) is on record as saying that Mendelism cannot be correct, because the “persistency” of hereditary traits “is the very opposite of what is needed” for Darwinian macroevolutionary theory to be correct. This is a significant admission. *Wallace was not here merely referring to the Darwinian secondary mechanism of the natural inheritance of acquired characteristics* (which by this stage he did not agree with Darwin on). *Rather, this is a general statement that in overview, the “persistency” of genetic “character[istic]s” in the laws of genetics as discovered by Mendel, is the very “opposite of what is needed” for Darwinian theory to be viable.* Surely Wallace should be commended for his candour on this issue. But notably, continued research has shown that Mendel was right, and therefore Darwin and Wallace were wrong in this matter.

When one considers that after the rise of neo-Darwinian theory with e.g., de Vries work of 1901-1903, in his 1910 and 1914 work the joint Founding Father of *The Darwin-Wallace Theory of Natural Selection* was prepared to pin the truthfulness of Darwinism, on the corollary proposition that the laws of genetics as first put forth by Gregory Mendel must therefore be wrong, the triumph of Mendelism must surely mean that the whole issue of Darwinian macroevolutionary theory is laid bare for fresh inspection. That is to say, *within their genus, species are a lot more biologically stable* than Darwin and Wallace thought they were, and so *biological change is nowhere near as easy* as Darwin

¹⁴ Wallace, A.R., *The World of Life* (1910 & 1914), *op. cit.*, p. 123; referring to Reid’s *The Principles of Heredity*, and Poulton’s *Essays on Evolution* (1908).

¹⁵ Darwin’s *Origin of Species* (1859), “Introduction.”

¹⁶ Darwin’s *Origin of Species* (1859), chapter 11 “Geographical Distribution,” first section.

and Wallace had theoretically thought it was, when they promulgated their theory of natural selection. In short, a second and powerful “body blow” has been made against the already “ajar door” of Darwinism, and so the “door” has been further “prized open.”

The ramifications of this second “body blow” are quite profound. They put the level of extrapolation that Darwin makes from his data in his *Origin of Species* (1859), e.g., chapter 1, “Variation Under Domestication” *in dubio*. For Darwin, “there is no fundamental distinction between species and varieties¹⁷” i.e., “species are ... only well-marked and permanent varieties¹⁸.” While that can be shown to be so for microevolution with subspeciation and speciation occurring from the taxonomical levels of a genetically rich parent stock created by God at the level of genus (or the equivalent of one level below “Family” in some classification systems e.g., “Subfamily” for Hawkes), species, or subspecies; it is not, as required by Darwinian macroevolutionary theory, more generally so. But whilst Darwin shows microevolutionary changes within a given parent stock can occur inside its genus i.e., the creation of varieties e.g., under domestication; he only ever does so in terms of microevolution from a genetically rich parent stock at the taxonomical level of genus or below, and so it is quite another thing to suggest that varieties can naturally change so as to fundamentally be genetically distinct creatures in a different genus, as required in the Darwin-Wallace Theory of Natural Selection. Moreover, his theory is not tenable in terms of how that parent stock at the level of genus, species, or subspecies first came into existence, with the laws of genetics indicating that it must have been created by God.

This defect runs throughout Darwin’s work e.g., it is evident in his comments on modification of pre-existing instincts such as the making of bee-hives¹⁹. Here his arguments really deal with possible reasons for variation within pre-existing traits, i.e., with the rearrangement or loss of pre-existing genetic information, rather than negotiating the basic issue of how such traits might reasonably be considered to have first come into existence i.e., how new genetic information could come into existence to make these changes. Thus he looks only at variation from a genetically rich parent stock, as opposed to the question of how that genetically rich parent stock first came into existence, since at that point the most logical conclusion in terms of explaining something so complex is that God created it. Therefore, Darwin extrapolates from his examples well beyond what is justified in his *Origin of Species* (1859), which might have been better named with a short title of, “Origin of Some Species,” and a longer title of “Origin of Some Species and Subspecies derived from a parent stock at the level of Genus or below.” But of

¹⁷ Darwin’s *Origin of Species*, chapter 8, “Hybridism,” section “Summary of Chapter.” Cf., chapter 8, “Hybridism,” *passim*; chapter 1, “Variation Under Domestication,” first section; chapter 2, “Variation Under Nature;” chapter 4, “Natural Selection,” section “Divergence of Character;” chapter 6, “Difficulties On Theory,” section “On the absence or rarity of transitional varieties.”

¹⁸ *Ibid.*, chapter 14, “Recapitulation & Conclusion.”

¹⁹ *Ibid.*, chapter 6, “Difficulties on Theory,” and chapter 7, “Instinct.”

course, to do so would have meant he would also have had to alter his extravagant and unjustifiable extrapolations, in which on the basis of limited changes within a genus, he wrongly speculated that given enough time, any mutation occasioning change was possible. In short, he would simply have produced a more succinct, better articulated, and better researched, theory of natural selection that was the same basic model as that of old earth creationist, Edward Blyth.

Furthermore, having demonstrated in *Origin of Species* (1859) chapter 1, “Variation Under Domestication,” that within the same genus a species can microevolve new varieties under the organizing higher intelligence of man, must surely beg the question, “Why cannot God, at least on some occasions, act as the higher organizing intelligence in nature on some kind of associated principles?” Thus if God creates a genetically rich parent stock at the taxonomical level of genus or species or subspecies, why cannot he not by God-guided Theistic microevolution produces certain new species or subspecies inside this genus? Why can such a process *only* operate by natural selection? This then leads to my third “body blow.”

Thus the third “body blow” which I thrust against the now “wobbly door,” which I gained “a foot into” from the first “body blow,” and which because of the second “body blow,” is already both “prized open” and “loose on its hinges,” is the fact that Darwin embraced an anti-supernaturalist presupposition. That is to say, whilst this Deist or vaguely defined Theist was prepared to recognize that the Creator impressed his laws on nature, and breathed life into one or more initial forms²⁰; he was not prepared to allow for any further supernatural acts of e.g., creation. Thus he had a Deistic or vaguely defined Theistic religious belief, and he imposed this religious belief on his anti-supernaturalist model so as to refuse to accept any possibility of Divine intervention in the Divinely created and sustained universe. Thus he denied either the possibility of creative acts of God, even when this was the most logical explanation, such as occurs with parent stocks always being created by God at the taxonomical level of genus or below i.e., creation not macroevolution; and likewise, he imposed his religious belief of his anti-supernaturalism of any processes of microevolution with subspeciation or speciation of creatures from a parent stock at the taxonomical level of genus or below i.e., he denied any possibility of God-guided or Theistic microevolution, always insisting on natural selection microevolution; which in broad terms I would accept is one possibility at the level of genus or below, but not the only possibility.

Importantly, Wallace records how both he and “Darwin,” always found it, “a relief ... to have *some hypothesis*, however provisional and improbable, that would serve to explain the facts²¹.” When one considers Darwin’s preparedness to accept any hypothesis, no matter how “provisional and improbable;” in conjunction with his anti-supernaturalist presupposition; it must surely follow that his methodology was seriously defective. That is to say, Darwin refused to ever allow for the possibility of miracles,

²⁰ *Ibid.*, chapter 14, “Recapitulation & Conclusion.”

²¹ Wallace’s *My Life* (1905), *op. cit.*, Vol. 2, p. 21.

such as creative acts of God at the taxonomical level of genus or below followed by Theistic microevolution on at least some occasions, and natural selection microevolution on other occasions. Rather, he insisted that some anti-supernaturalist factor or factors had to be theorized, no matter how “improbable” any such factor was.

Thus e.g., as far as Darwin was concerned, Lamarck’s theory of macroevolution of species did “eminent service” because it argued that macroevolutionary “change” was “the result of law and not miraculous interposition²².” This is clearly a statement of Darwin’s religious belief, rather than a scientific treatment of the data i.e., Darwin’s religious belief was that God did not engage in creation miracles with respect to “the origin of species” and therefore he considered Lamarck’s similar religious belief had done “eminent service.” In fact, given what we now know about the laws of genetics, the anti-supernaturalist religious beliefs of Lamarck and Darwin have clearly acted to greatly retard those enslaved by these views in the biological sciences, from reaching the most natural conclusion of a Creator God (with monotheism evident from homology). Given that Lamarck’s theory has been disproved by the laws of genetics first discovered by Gregory Mendel, such statements show that Darwin was prepared to speak in favour of an anti-supernaturalist model, without first carefully ascertaining the merit of the anti-supernaturalist argumentation i.e., he was guided by the religious bigotry of a Deist or vaguely defined Theist. This shows Darwin to have been either unwilling or unable to successfully weigh relevant arguments. Rather, in a somewhat prejudiced and bigoted manner, he simply presumed an anti-supernaturalist model, and unreasonably insisted on it irrespective of how strong the evidence against it was. Indeed, Darwin says as much in his criticism of Theistic Macroevolutionist, Saint George Mivart (1827-1900), when he claims that “to enter in the realms of miracles” is “to leave those of science²³.” This is a twisted anti-supernaturalist view of “science falsely so called” (I Tim. 6:20).

But in fact, contrary to the bigotry of those whose religious belief denies miracles and so seeks to filter everything through an anti-supernaturalist paradigm as they “ram the square peg” of anti-supernaturalism “into the round hole” of various facts from the Book of Nature, in reality, there is ample evidence that miracles do happen. As creationist, D. Broughton Knox (1916-1994), Principal of two Low Church Evangelical Anglican Colleges, Moore Theological College, Sydney, Australia (1959-1985), and George Whitfield College, Cape Town, South Africa (1989-1992), has observed in analysis of secular humanism, “the [secular] humanist must dismiss as untrue the evidence of Christ’s resurrection, on which the Christian gospel is based, in spite of the testimony of the honest men who witnessed it He also has to deny the reality of answered prayer and of Divine provision which is a daily experience for Christians.”

²² Darwin’s *Origin of Species* (1861-1876/8), “Historical Sketch.”

²³ Darwin’s *Origin of Species* (6th ed. 1872 - final ed. 1876/8) chapter 7, “Miscellaneous Objections to the Theory of Natural Selection.”

Therefore, Knox's "chief objection" to secular humanism, "is that it is not true and that *it can maintain its position only by ignoring important evidence*"²⁴."

The evidence that is ignored includes not only the historical record of numerous miracles set forth in Holy Writ; but also various other miracles. For instance, on the one hand, in harmony with the words of *The Lord's Prayer*, "Our Father," "Thy will be done in earth, as it is in heaven" (Matt. 6:9,11), it is not always the Lord's will to heal a particular ailment, as seen in the fact that the Apostle Paul suffered from what he called, "a thorn in the flesh" (II Cor. 12:7-9). Was this "thorn in the flesh" to do with poor eyesight (Gal. 6:11), possibly at just the level of needing what today would be Reading Glasses, or was it something more than this? But on the other hand, it sometimes is the Lord's will to heal a particular ailment (Jas 5:13-16); and so prayer for healing may be offered to God subject to it being in harmony with the Lord's "will" (Matt. 6:11). Hence in post-Apostolic times there is no such thing as guaranteed healing miracles (e.g., Acts 3:6-8), since these were done in Biblical times by the power of God in order to explain by object lesson certain elements of the Gospel (e.g., Mark 2:1-12), and confirm the authority of New Testament figures before the completed Word of God was finished with the Book of Revelation (Luke 11:49-51; I Cor. 13:8; Eph. 2:20). However, since it is still *sometimes* the Lord's will to heal an ailment, many Christians can testify of healing miracles. E.g., as a young man, Bob Jones Sr., *Evangelist & Educator* (1883-1968), was diagnosed as having "tuberculosis of the throat;" and was advised by the medical authorities that he would die within ten years. But he was miraculously healed, and when the same specialist who had given the initial diagnosis examined Jones, he declared, "It is a miracle." Thus the healing hand of God was evident upon this old earth creationist Gap Schoolman²⁵.

A very clear matter is this. At his death, the bones of Charles Darwin lay rotting and decaying in his grave, and remain there till this day. But the bones of Jesus Christ did not remain to rot and decay in the grave; for "his soul was not left in hell, neither [did] his flesh ... see corruption" (Acts 2:31; referring to Ps. 16:9,10)²⁶.

There is thus a *wilful shutting of the eyes* by those such as Darwin who deny the reality of miracles²⁷. This is important because when examining the origins of creatures as parent stocks at the taxonomical level of genus or below, from which

²⁴ Knox, D.B., *Not By Bread Alone*, God's Word on Present Issues, Banner of Truth Trust, Edinburgh, Scotland, UK & Carlisle, Pennsylvania, USA; 1989, p. 13 (emphasis mine).

²⁵ Johnson, R.K., *Builder of Bridges*, *op. cit.*, pp. 50-51,55.

²⁶ See McDowell, J., *Evidence That Demands A Verdict* (1972 & 1979), *op. cit.*, chapter 10, "The Resurrection - Hoax or History?," pp. 179-263.

²⁷ See e.g., Ramm, B.L., *Protestant Christian Evidences* (1953), *op. cit.*, chapter 5, "Rebuttal to those who deny miracles," pp. 146-162.

microevolutionary subspeciation of speciation has occurred, in the first instance, it is therefore reasonable to allow for the possibility of creation by God. And in the second instance, where the evidence points to this as the most rational and only reasonable explanation, which it does through reference to the laws of genetics for the creation by God of parent stocks at the taxonomical level of genus or below, then it is fair to embrace it in the same way that one might sometimes embrace either Theistic God-guided microevolution with a genus, or natural selection microevolution within a genus with adaptation to different environments as the most likely possibility to account for subspeciation or speciation of some varieties from a created parent stock.

Of course, this does not demonstrate that Theistic God-guided microevolution from the taxonomical level of genus or below, actually did occur in any given instance of a species or subspecies inside that genus; any more that it demonstrates that natural selection microevolution from the taxonomical level of genus or below, actually did occur e.g., due to climate, in any given instance of a species or subspecies inside that genus. E.g., with a genetically rich parent stock of dogs created by God, natural selection can act to favour those with long hair which are thus better adapted to exist in the colder Arctic conditions as Arctic wolves; and simultaneously natural selection can act to favour shorter haired dogs in hotter parts of Africa, which become the African hunting dog. Due to gene loss, these dog species may then be no longer able to readapt to radically different climates, since those in a colder climate may have lost the genetic code for short hair, and those in a hotter climate may have lost the genetic code for long hair²⁸. Thus this demonstrate that miracles should be considered along with other mechanisms, and if and where it is the most rational explanation, such as at the level of the creation of animals at the taxonomical level of genus or below, then it should be adopted in the same way any other mechanism is e.g., in some instances natural selection resulting in subspeciation or speciation from a parent stock at the taxonomical level or genus or below. The ramifications of this third “body blow” are quite substantial.

For example, in *Origin of Species* (1859), Darwin held that “all living and extinct forms can be grouped together in one great system²⁹.” Thus one can perceive various commonalities e.g., Darwin asked, “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 the same bones, in the same relative position?³⁰” From this, Darwin drew the conclusion that, “On the ordinary view of the independent creation of each being, we can only say ... that it has so pleased the Creator to construct each animal and plant

²⁸ “Can you tell the difference between [Macro]Evolution and Natural Selection?” (pamphlet), Creation Ministries International, Queensland, Australia [undated].

²⁹ Darwin’s *Origin of Species*, chapter 13, “Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs,” section, “Classification.”

³⁰ *Ibid.*, section “Morphology.”

How inexplicable are these facts on the ordinary view of creation! ... Why should similar bones have been created in the formation of the wing and leg of a bat, used as they are for such totally different purposes? ... Why should the sepals, petals, stamens, and pistils in any individual flower, though fitted for such widely different purposes, be all constructed on the same pattern?³¹

But contrary to Darwin's anti-supernaturalist view, the argumentation of creationists is not defeated because one can show a commonality of design pattern. Rather, such creationists would also recognize and uphold such similarities, but would see in such design matters evidence of a monotheistic Creator³². Thus Darwin's argumentation for a common design pattern does not make the basic anti-supernaturalist and anti-creationist point that he seems to think it does. That is to say, it does not demonstrate macroevolution of species by the mechanism of natural selection acting upon "mutations"³³ (which in neo-Darwinian theory has, since de Vries, been more specifically linked to alleged *genetic* mutations).

Therefore to recognize that Darwin always either ignores or rejects such a mechanism for anti-supernaturalist ideological reasons; acts as a third powerful "body blow" against the already "wobbly door" of Darwinism, which was "prized open" and "loose on its hinges," before this third "body blow." Now this third "body blow" effectively knocks the "door" "right off its hinges." It now leans, suspended only by its own weight against the door frame. With the slightest push it will fall to the ground. Thus if one can show that in fact miracles are the most reasonable explanation in any given instance, then Darwin's theory of macroevolution will collapse.

Therefore, the final "push" which in conjunction with the third "body blow," I make against Darwin's "door," is the analysis already advanced with respect to the need for creation miracles with the creation of a genetically rich parent stock at the taxonomical level of genus or below. Darwin's documented examples always presume such a parent stock e.g., for dogs, horses, or finches. But he can never show how such a genetically rich parent stock first came about by some purported naturalistic process. That is because the most rational explanation is creation by Almighty God. This fact both demonstrates creation miracles, and further demonstrates that it should be always considered more generally in terms of Theistic microevolution of subspecies and species

³¹ *Ibid.* .

³² See Part 2, Chapter 5, "The fossil record: creation, not macroevolution – mind the gap," section g, "Common design patterns (homology) point to a monotheistic Creator, not as Darwinists claim to macroevolution: the generally united creationist school," *infra*.

³³ See e.g., "mutations," in Darwin's *Origin of Species* (1859), chapter 10, "On the Geological Succession of Organic Beings;" section "On the Forms of Life changing almost simultaneously throughout the World, & section "On the Affinities of extinct Species to each other, & to living forms;" & chapter 14, "Recapitulation & Conclusion."

from the taxonomical level of genus down, and so one should not simply assume natural selection microevolution in such instances.

Other than at the originating point of life, at which Darwin says that by “the Creator,” “life was originally breathed into a few forms or into one³⁴,” Darwin was not prepared to allow for any miracles in his theory of the macroevolutionary process. This fact is seen in comparison of Darwin with the Theistic Macroevolution claims of Wallace and Mivart. On the one hand, Alfred Wallace called himself a “Darwinist,” because he agreed with Darwin that natural selection was the primary cause for macroevolution to operate on mutations in producing various creatures. But on the other hand, Wallace was a Theistic Macroevolutionist with respect to *some* matters, including what he called man’s higher “mental and moral nature³⁵.” Commenting on this, another Theistic Macroevolutionist, Saint George Mivart (d. 1900), considered that because his life long friend, Alfred Wallace, agreed with him on the origin of man’s higher faculties resulting from Divine intervention or miracles, that therefore Wallace had misapplied the name “Darwinism” to his views³⁶.

I consider Wallace’s view that Divine intervention in what he considered to be a macroevolutionary process, being evident as a generalized “organizing intelligence,” as seen e.g., in “the feathers of birds and the transformation of the higher insects³⁷,” to be at fundamental variance with the Darwin-Wallace core theory on macroevolution by natural selection acting upon mutations. That is to say, if Divine intervention is the general “organizing intelligence” as stated by Wallace, then it is surely untenable to suggest that macroevolutionary changes of species were accomplished through “the overwhelming importance of the great principle of natural selection,” as also claimed by Wallace. Hence I consider that Saint George Mivart validly recognized a defect in Wallace’s thinking, in which he claimed to be *both* a “Darwinist” i.e., natural process natural

³⁴ Darwin’s *Origin of Species* (1859), chapter 14, “Recapitulation & Conclusion.”

³⁵ Writing to his friend Alfred Wallace in 1870, Darwin said of his then unpublished work, “The Descent of Man,” that “I fear [it] will quite kill me in your good estimation.” Commenting on this, Wallace said, “the above remark, ‘kill me in your good estimation,’ refers to his views on the mental and moral nature of man being very different from mine But I never had the slightest feeling of the kind he supposed, looking upon the difference as one which did not at all affect our general agreement, and also as being one on which no one could dogmatize, there being much to be said on both sides.” Wallace’s *My Life* (1905), *op. cit.*, Vol. 2, pp. 7-8; see also Darwin’s *Descent of Man* (1871), Part 1, chapters 3 & 4.

³⁶ Mivart, St. G. J., *The Origin of Human Reason*, Kegan Paul, Trench & Co., London, UK, 1889; Microfiche Edition, Chadwyck-Healey Ltd, Cambridge, UK, 1987, p. 3 ftm.; cf. pp.10-11 ftm., & p. 27.

³⁷ Wallace, A.R., *The World of Life* (1910 & 1914), *op. cit.*, p. 316.

selection acting upon random mutations, *and* a Theistic Macroevolutionist i.e., a God-guided process involving some miracles.

But to the extent that Wallace made such a claim, one can only recognize that within the range of various schools of Theistic macroevolution, Wallacean Darwinism holds with Darwinism that natural selection is the principal macroevolutionary mechanism i.e., natural process macroevolution, but that Divine intervention was also present as an “organizing intelligence” i.e., Theistic God-guided macroevolution with some miracles, and that this is especially evident in the creation of man’s higher faculties. By contrast, at the other end of the Theistic macroevolution spectrum, other Theistic macroevolutionists such as e.g., Mivart, consider natural selection to have only been a minor mechanism.

The ramifications of this third “body blow” and associated “final push” are truly profound. For example, in his criticism of Mivart’s Theistic Macroevolution, Darwin rejected the notion “that a new species should suddenly appear in the manner supposed by Mr. Mivart” on the basis that if this were so, “it is almost necessary to believe, ... that several wonderfully changed individuals appeared simultaneously within the same district.” Thus Darwin would not allow for, “transformations as prodigious as those advocated by Mr. Mivart, such as the sudden development of the wings of birds or bats, or the sudden conversion of a Hipparion into a horse³⁸.”

Of course, if viewed in overview, all the type of “transformations” “advocated by” the Theistic Macroevolutionist “Mivart” would be more modest than those that would be advocated by a creationist, and so if Darwin would not accept “transformations as prodigious as those advocated by Mr. Mivart,” then far more so would he not accept an old earth creationist view that God created various creatures, sometimes with genetically rich parent stocks at the taxonomical level of genus or below, from which some speciation and subspeciation then occurred through microevolution; although sometimes they may have lacked any such genetic richness and thus not show any such microevolution within a genus over time. Darwin’s antisupernaturalist *raison d’être* for this was “our experience.” That is to say, “According to our experience, abrupt and strongly marked variations occur in our domesticated productions, singly and at rather long intervals of time³⁹.”

But his argument based on “our experience” is methodologically unsound for a number of reasons. (See a further discussion of this at Part 2, Chapter 4, section c, *infra*.) In the first place, Darwin’s “experience” was limited in time, and limited to a non-creation era. Thus he did not recognize with old earth creationists that there were periods of time, evident in the geological record, where God did create certain creatures, followed by long periods of time when God did not create, followed by times when he

³⁸ Darwin’s *Origin of Species* (6th ed. 1872 - final ed. 1876/8) chapter 7, “Miscellaneous Objections to the Theory of Natural Selection.”

³⁹ *Ibid.* .

did create i.e., creations periods and non-creation periods are cyclical in the geological record. Thus for us to be presently in a period where God is not creating new animals and plants fits within the normativity of the fossil record, and so one cannot use events in such a non-creation era to judge those of a creation era by.

Furthermore, Darwin's argument here is very one-sided in terms of his usage of "our experience" against creation, not only because he denies the evidence of miracles that Christians testify of in their Christian "experience;" but also because one must ask, where on the basis of "our experience" do we ever see macroevolution of a creature beyond its genus? Thus we see Darwin relying on a typical flaw of logic used throughout *Origin of Species* (1859) and used by all subsequent Darwinists, namely, that *having shown the reality of microevolution from a parent stock within a genetically rich genus, they then simply label it as "evolution," and it is then falsely claimed that one has "proven" by it macroevolution beyond a genus.* Such is the folly of Darwin and his followers, who "professing themselves to be wise, ... became fools" (Rom. 1:22).

Thus Darwin erroneously claimed according to his "experience" in a non-creation period, "species are produced and exterminated by slowly acting and still existing causes, and not [i] by miraculous acts of creation and [ii] by catastrophes⁴⁰" i.e., in 1859 he is particularly here targeting the old earth creationist gap school model developed and refined from Cuvier's earlier work by e.g., Chalmers (e.g., 1814, & 1835), Buckland (e.g., 1820 & 1836), Sedgwick (e.g., 1834 & 1844), and Pye Smith (e.g., 1848 & 1852). For Darwin there could be no "catastrophes" either in the past or future. Why? Because he presumed on the basis of a limited "experience," that global catastrophes could not happen. Hence Darwin cockily said, "we may feel certain that the ordinary succession by generation has never once been broken, and that no catastrophe has desolated the whole world. Hence we may look with some confidence to a secure future of equally appreciable length⁴¹." For Darwin, "natural selection" acting upon "mutations" (which later neo-Darwinists using the work of Hugo de Vries have specifically linked to *genetic* mutations), was thus macroevolving the world on an endless "progress toward perfection⁴²." But this Darwinian "experience" does not fair well with what we find in the wider geological history of the fossil record, e.g., with what is now known about dinosaur extinction.

Furthermore, Darwin's "experience" was limited in knowledge, since he embraced an anti-supernaturalist presupposition that denied the clear evidence of "miraculous acts," which were *the experience* of many of his contemporaries, as well as people living before and after Darwin's time. E.g., many Christians can testify to their experience of answered prayer. For instance, *The Short Catechism* of the Anglican 1662

⁴⁰ Darwin's *Origin of Species* (1859), chapter 14, "Recapitulation & Conclusion."

⁴¹ *Ibid.* .

⁴² *Ibid.* .

Book of Common Prayer quotes the Lord's Prayer (Matt. 6:9-13), and then gives the following Question and Answer (in part here quoted). "*Question.* What desirest thou of God in this prayer? *Answer.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ..." (emphasis mine). Yet Darwin failed to look to the *Christian experience* of those who could testify to the Lord's provision in answer to e.g., the petition, "Give us this day our daily bread" (Matt. 6:11).

As discussed above, the presence of the supernatural acts of God, are the most rational and plausible explanation for certain changes evident in the fossil record i.e., the creative acts of God making new creatures at the taxonomical level of genus or below, followed in many, though not all, instances with subspeciation and speciation from a genetically rich parent stock created by God at the taxonomical level of genus or below by microevolution, whether Theistic (God-guided) microevolution or Natural Selection microevolution.

The only argument that can carry serious weight in a scientific discussion is one of what represents a rational, reasonable, and probable theory. To a large extent, this was not the basis of Darwin's criticism of Theistic Macroevolutionist Mivart, and even more so this was not the basis of his criticism of Old Earth Creationists such as e.g., "Cuvier," "Murchison" and "Sedgwick"⁴³. Rather, Darwin adopted a highly circular argument based on an "experience" which was dated in time to a non-creation period, in which there was no observation of a new creature being created had been made. It was the "experience" of a supernaturalist "scoffer," who presumed that "all things continue as they were from the beginning of creation." That is, neither in the past nor in the future, could Darwin accept there would be a miraculous act of God through which there were any mass extinctions (II Peter 3:3,4,7) and / or later creations. Thus Darwin embraced and defended an anti-supernaturalist presupposition in a highly circular manner, and against the evidence.

This third "body blow" and associated "final push" against Darwin's theory is thus quite significant. That is because it results in the conclusion that, for purely scientific reasons, a model of creation by God of creatures at the taxonomical level of genus or below, with certain genetically rich parent stocks thereafter undergoing subspeciation and speciation through microevolution, whether Theistic (God-guided) microevolution or Natural Selection microevolution, is the most rational and plausible explanation for the origin of species on earth. Notably we reach this conclusion in part on the evidence of Alfred Wallace, who admits plainly that it is not possible for both the laws of genetics as discovered by Mendel, and Darwinian macroevolution of species outside of their originating genus to be correct, since he candidly says that the laws of genetics discovered by Mendel were "ludicrously inadequate as substitutes for the Darwinian factors," because, "The persistency of Mendelian character[istic]s is the very

⁴³ Darwin's *Origin of Species* (1859), chapter 9, "On the imperfection of the Geological Record," final paragraph.

opposite of what is needed amid the ever-changing conditions of nature⁴⁴.” Though Wallace thought this candid admission of such an incongruity would result in the rejection of Mendel’s laws of genetics, time has proven Mendel’s laws of genetics correct, and there being no natural process to add in new genetic information and new genetic material as required by Darwinian theory in which so called “simple” life forms (although in fact there is no such thing as a “simple” life-form to begin with,) macroevolve into more complex ones, it follows that this incongruity requires that Darwinism be rejected as a highly unscientific and erroneous theory. For while mutations may rearrange genetic material, or result in genetic loss, they do not, and cannot, produce new genetic information as required by neo-Darwinian macroevolutionary theory. Therefore far from Wallace’s candid admission being “the swan song” for Mendel’s laws of genetics, time has proven that in fact it is “the swan song” for Darwinism.

(Chapter 4) Teleology (Design):

c] The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.

i] The origins of life, and also genetic complexity of even the most simple cells or life-forms, points to a Creator God.

ii] Convergence factors point to creation, not macroevolution: What came first, the chicken or the egg?

iii] The mutation spiral is downwards, not upwards: the issue of no credible source for the new genetic material of new creatures from naturalistic processes indicating that creatures were created by God at the level of genus or below.

iv] Old Earth Creationist Edward Blyth discovers the law of natural selection long before Darwin uses and abuses this law of nature.

v] Subspeciation or Speciation i.e., either Theistic Microevolution within a genetically rich genus or below created by God or Natural Selection Microevolution within a genetically rich genus or below created by God is inside of Creationism; but speciation with alleged “natural process new genetic material” macroevolution beyond a genus is an anti-creation theory of evolution.

vi] Where creationists may differ: Subspeciation & Speciation – How did varieties within species come about? What about genetically close brother species such as “horse” (Ps. 32:9) + “ass” (Gen. 36:24) = hybrid “mule” (Gen. 36:24; Ps. 32:9) etc.?

vii] Laws of genetics critique Darwinian evolutionists.

⁴⁴ Wallace, A.R., *The World of Life* (1910 & 1914), *op. cit.*, p. 123; referring to Reid’s *The Principles of Heredity*, and Poulton’s *Essays on Evolution* (1908).

(Chapter 4) c] *The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.*

The Darwinian theory of macroevolution of species by natural selection, by which I also mean the neo-Darwinian theory of macroevolution which adds the idea of gene mutation as a naturalistic mechanism to drive the Darwinian factor of natural selection to produce macroevolution, can be seen to be unsustainable on a number of grounds, in which the more natural and reasonable explanation is supernatural creation by Almighty God of various creatures, sometimes at the level of genetically rich parent stocks capable of some microevolution (which I would limit to being inside of a genus). Though religiously conservative Protestant Christians who are either old earth or young earth creationist do not agree on all aspects of what the Bible says, they both agree on the authority of Holy Scripture (II Tim. 3:16), and they agree that whatever the Bible says is correct, and they agree that the Bible teaches creation not macroevolution.

A number of the diverse creationist models on Genesis 1 & 2 are thus comparable in type to other issues that have historically divided religiously conservative Protestant Christians. Protestant differences can be seen among e.g., Lutherans, Continental Reformed (for instance, Dutch Reformed), Anglicans, and Puritans. Thus e.g., there has historically been Anglican versus Puritan disagreement on the usage of Cranmer's 1552 Anglican *Book of Common Prayer* (with a small numbers of revisions in 1559, 1604, & 1662), with Puritans claiming they were "purifying" worship away from the standard of Cranmer's Anglican prayer book. Or there has been disagreement on the mode of baptism, etc. . We need to learn from such past disputes not to lose the unity and bond of peace we have as religiously conservative Protestants amidst our differences (I Cor. 1:12,13; 11:18,19). We stand united in Christ in our belief in an infallible Bible. Under God, with our eyes on "Christ" "in" whom "dwelleth all the fulness of the Godhead bodily" (Col. 2:8,9), we stand shoulder to shoulder as united brethren on the fundamentals of the faith such as the Holy Trinity (e.g., the Trinitarian doctrine of the first to sixth general councils), the doctrine found in e.g., the *Apostles' & Nicene Creeds*, justification by faith, the Reformation Motto: *sola fide, sola gratia, sola Scriptura* (Latin, "faith alone, grace alone, Scripture alone"), the associated new birth or regenerating power of the Holy Ghost, and the broad morals of the Ten Commandments as interpreted through the New Testament (e.g., the Fourth Commandment upholds Sunday sacredness, John 10:1,19,26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10). It is important for religiously conservative Protestants not to lose sight of our Protestant Christian unity over secondary matters such as which model of creation one adopts, providing of course, that model of Gen. 1-3 does not attack any of the broad fundamentals of the faith.

And though as discussed in this Volume 1, Part 2, Chapter 4, section b, at subsection vi, there are areas, "Where creationists may differ: Subspeciation & Speciation ...," *infra*, such differences ought not to cloak the fact that there is overwhelmingly strong agreement between both old earth and young earth creationists on the fact that the scientific laws of genetics clearly support creation and refute

macroevolution (Even if we cannot always agree at what point God created the relevant genetically rich parent stocks, with young earth creationists and old earth progressive creationists supporting what, from the perspective of old earth creationists, are some forms of macroevolutionary theory in claiming that God created creatures at the higher taxonomical levels of Order or Family⁴⁵.) Therefore in broad-brush terms there is a generally *United Creationist School* which looks to those areas of intersecting agreement between advocates of rival forms of historically modern Creationist Schools, by which I mean creationist models which seek to understand Gen. 1-11 in the context of what has been known about the geological layers of the earth from historically modern times, whether they be old earth or young earth schools. Hence in recognition of this generally *United Creationist School* with regard to the science of genetics supporting creation and not macroevolution of species, I shall make reference to valuable contributions to creationist discourse by both old earth and young earth creationists. In the footnote citation of a given work, I shall state in brackets after the name of a given writer, whether he is, for instance, old earth or young earth e.g., Hugh Ross (Old Earth Creationist) or Jonathan Sarfati (Young Earth Creationist); or whether he is something else, for instance, Michael Behe (Intelligent Designer), since creationists sometimes develop an intelligent design argument beyond its Intelligent Design parameters into a Creationist argument.

In doing so I wish to thank both God and men for the valuable contribution that has been made to creationist discourse on the science of genetics by all those inside this generally *United Creationist School* which in broad-brush terms upholds “the truth of God” with respect to “creation” (Rom. 1:20,25). Thus creationists oppose the theory of macroevolution with respect to its claims of new genetic material appearing either naturally (neo-Darwinian theory) or supernaturally (some models of Theistic Macroevolution e.g., Gordon Mills), and resulting in speciation from one species to another. (Although I would accept that the supernatural addition of genetic material as theorized by e.g., Gordon Mills, appears to be relevant in the microevolutionary context of race creation from Noah’s three sons inside the common species of man.) By contrast, old earth creationists recognize subspeciation or speciation from a genetically rich parent stock i.e., the production of varieties within a taxonomical genus or below through microevolution, whether Theistic microevolution or natural selection microevolution; and young earth creationists argue for a similar thing but from a higher

⁴⁵ I distinguish between what are two theoretic types of old earth progressive creationist. One which like the young earth creationists looks to a genetically rich parent stock from which such evolution to lower taxonomical levels beyond Family and Order is said to have proceeded, which could still be called “creationists,” much as I disagree with any notion of any form of evolution from anything higher than the taxonomical level of Genus. And another type is like Darwinists in looking to change of higher taxonomical orders through alleged acquisition of new genetic material and information from genetic mutations, for which there is no evidence; and such persons are really a half-way house between a Darwinian macroevolutionary model, and a creationist model.

taxonomical level of Family or Order, and so claim much greater levels of speciation and subspeciation has occurred from an originating genetically rich parent stock⁴⁶.

Gregory Mendel was an Augustinian monk who in 1856 started his experiments on heredity and genetics at the Roman Catholic Monastery of St. Thomas, Brno, Czech, then Brunn in the Austro-Hungarian Empire. He reported his findings on genetics and heredity to the *Brunn Society for the Study of Natural Sciences* on 8 Feb. & 8 March 1865; though they did not become more generally known till some 35 years later when Carl Correns, Erich von Seysenegg, and Hugo de Vries all obtained similar results, and in their better publicized work they acknowledged that Mendel's work had preceded theirs in the academic literature by some three to four decades. Mendel's work on the laws of genetics were unknown to Alfred Wallace and Charles Darwin at the time they first put forth *The Darwin-Wallace Theory of Natural Selection* in 1858, and unknown to Darwin in his elucidation of this theory in his work, *Origin of Species* (1859, final edition, 1876/8); and indeed Darwinism is contrary to the laws of genetics. However, Mendel's work on peas became later known to the joint founding father of *The Darwin-Wallace Theory of Natural Selection*, Alfred Wallace. Wallace responded by saying that Mendel's laws of genetics were "ludicrously inadequate as substitutes for Darwinian factors" because "the persistence of Mendelian character[istic]s is the very opposite of what is needed amid the ever-changing conditions of nature⁴⁷." Though Wallace was correct to see that Mendelism and Darwinism were inconsistent so that one was right and the other was wrong, subsequent work has shown that Mendelism is correct, and so Darwinism and neo-Darwinism are therefore wrong, on the stated testimony of this joint founding father of *The Darwin-Wallace Theory of Natural Selection*.

⁴⁶ See also Chapter 4, subsection vi] "Where creationists may differ ...," *infra*.

⁴⁷ Wallace, A.R., *The World of Life, A Manifestation of Creative Power, Directive Mind, and Ultimate Purpose*, Chapman & Hall, London, UK, 1910, 1914, p. 123.



St. Thomas's Roman Catholic Monastery at Brno, Czech, where Mendel undertook his experiments & discovered the laws of genetics. April 2004.



Gavin at side gate to Mendel's Monastery, Brno (formerly Brunn) Czech, April 2004.



The area of the famous pea garden of Gregory Mendel at the Monastery at Brno, Czech (formerly Brunn in Austro-Hungarian Empire), April 2004.



Statue of Gregory Mendel (1822-1884) in front of site of pea garden, April 2004.



Mendel's Square, Brno (Brunn), Czech.
Left: Mendel's Monastery; right: attached Chapel. April 2004.



Looking down at the D shaped Monastery being pointed to by the canon at Spilberg Castle, Brno, Czech, April 2004.

(Chapter 4) c] The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.

i] The origins of life, and also genetic complexity of even the most simple cells or life-forms, points to a Creator God.

Notably, even the most simple life forms in the fossil record are quite complex genetic organisms⁴⁸. They cannot be created in a science laboratory. Whilst various theories of “spontaneous generation” might be speculatively conjectured, this degree of genetic complexity in fact poses a serious problem to any such theory. Darwin’s answer to this question as set forth in *Origin of Species*, chapter “Recapitulation and Conclusion,” is that God “originally breathed [life] into a few forms or into one.” Though neo-Darwinists would not accept such an explanation, they have repeatedly been unable to create anything like these simple life forms in a science laboratory, yet they assert that they “just happened” by some naturalistic process.

Furthermore, allowing that e.g., mollusca (mollusks) and other relatively simple life forms are found in much earlier geological time than more complex life forms, surely begs the following question. If Natural Selection is one of the two the main

⁴⁸ Though my views have changed in a number of areas since the time I wrote the 1995 article, elements of section 2 reproduce with additional material and revisions elements of my earlier article in *The American Journal of Jurisprudence*, Vol. 40 (1995), at pp. 245-263.

macroevolutionary mechanisms (the other being since de Vries, genetic mutation), and such relatively simple life forms are so beautifully adapted that they can survive through to the present day; on what basis can one reasonably conjecture that “natural selection” and “survival of the fittest” required some macroevolutionary change to these types of life forms?

Darwin’s answer to this question is set forth in *Origin of Species*, chapter 4, in the section “Divergence of Character.” Here he claims with the aid of an associated diagram, that an originating species diversified, so that it may have remained in its original form in one descent line, but not in another line. In limited diversity within a genus, such as discussed in Darwin’s *Origin of Species*, chapter 1, “Variation Under Domestication,” with respect to e.g., dogs, pigeons, or horses, it must be said that a richly genetic parent stock created by God, on the creationist model followed in this work (though not on some alternative creationist models,) at the taxonomical level of genus, species, or subspecies, may make some local microevolutionary adaptations by either natural selection or domestication *while staying within the same genus*. E.g., as Darwin fairly observes with respect to Laban’s selective breeding techniques in Gen. 30:25-31:16, “From passages in Genesis, it is clear that the colour of domestic animals was at that early period attended to” (Gen. 30:41,42)⁴⁹.

Or Darwin says, “There is reason to believe that King Charles’s spaniel has been unconsciously modified to a large extent since the time of that monarch” (King Charles II’s Regnal Years: King *de jure* of the three kingdoms, 1649-1685; King *de facto* of Scotland, 1649-1650/1⁵⁰; King *de facto* of England, Ireland, and Scotland, 1660-1685)⁵¹. The *King Charles Spaniel* was a breed of dog much liked by both King Charles II after whom it was named, and also Queen Victoria (Regnal Years: 1837-1901). Some *King Charles Spaniels* have also been owned by the present Sovereign, Queen Elizabeth II (Regnal Years: 1952 to present). It is a domed headed and compact dog, with large dark eyes, long ears, and a short nose. It is quite hairy and is generally about 9-10 inches or c. 23-25.5 centimetres tall, and weighs about 9-12 pounds or 4.0-5.5 kilograms. There are four varieties of this spaniel, so that the *King Charles Spaniel* is black’n’tan; whereas the Prince Charles Spaniel which is also named after Charles II, is a King Charles Spaniel that is black, tan, and white, this is; the Blenheim Spaniel is reddish brown and white; and the Ruby Spaniel is a solid reddish brown. The *King Charles Spaniel* was greatly changed in the late 17th century through selective breeding in which it was inter-bred with flat nosed dogs, following the coming of William III of Orange (Regnal Years:

⁴⁹ Darwin’s *Origin of Species* (1859), chapter 1, “Variation Under Domestication,” section “Selection.”

⁵⁰ As a consequence of the unwelcome encroachments into Scotland of the invading republican army of Oliver Cromwell, King Charles II held *de facto* power only in parts of Scotland from the latter half of 1650 through to 1651.

⁵¹ Darwin’s *Origin of Species* (1859), chapter 1, “Variation Under Domestication,” section “Selection.”

William III & Mary II, joint reign 1689-1694; William III, sole reign 1694-1702), on 5 Nov. 1688 (which event, together with foiling the Roman Catholic Guy Fawkes Gunpowder Plot to blow up the Protestant King James I of the King James Bible, together with the Protestant Parliament, on 5 Nov. 1605, has thereafter been annually remembered on 5 Nov. with Papists' Conspiracy Day or Bonfire Day). The *King Charles Spaniel* was then selectively bred in the 19th century with the Pug dog in order to reduce the size of the dog's nose, "due to the fashion of the period"⁵², i.e., *the pug nose accorded more with the fashions of the day*.

Thus Darwin's claim that it was "unconsciously modified" is not correct as there was clearly some intentional selective breeding, though his statement that it had been "modified" is correct. Both King Charles II and King William III of Orange were Christian creationists, as were those who bred this dog over the 200 or so years referred to by Darwin. *Yet Darwin fails to say that this selective breeding was by creationists who clearly considered that God had created such creatures with a capacity to microevolve while still staying as dogs*; an omission he also makes with respect to the creationists he refers to who also e.g., bred horses or pigeons. This is comparable in type with Darwin's omission to recognize that the creationist Edward Blyth also held to a model of microevolution of a creature inside the taxonomical level of genus or below. Such omissions by Darwin were part of his dishonest attempt to present a two-way choice between his theory of macroevolution on the one hand; and on the other hand, a creationist model which did not recognize microevolution of certain creatures at the taxonomical levels of genus, species, or subspecies. *But Darwin was here "too smart by half," since he unintentionally documents that Christian creationists had believed for hundreds of years in a God-given capacity for creatures such as e.g., dogs, horses, and pigeons, to microevolve without becoming a fundamentally different creature (i.e., changing beyond their genus, or below)*.

The *King Charles Spaniel* should not be confused with the *Cavalier King Charles Spaniel*, also named after Charles II, which is a larger and different breed of dog, with a head not inclined to be domed, with a spot in the centre of the skull. The *Cavalier King Charles Spaniel* was a 20th century attempt to selectively breed *King Charles Spaniels* in order to get a dog breed *more like* the one of Charles II's time in the late 17th century⁵³.

⁵² "King Charles Spaniel," *Wikipedia* (http://en.wikipedia.org/wiki/King_Charles_Spaniel); referring to Shaw, V.K., *The Illustrated Book of the Dog*, Cassell, Patter, and Galpin, London, UK, & New York, USA, 1881, p. 164.

⁵³ *Encyclopaedia Britannica CD99, op. cit.*, "English toy spaniel" & "Dogs: The Breeds: Toys;" "King Charles Spaniel," *Wikipedia* (http://en.wikipedia.org/wiki/King_Charles_Spaniel), including the following photo of this creature; & "Cavalier King Charles Spaniel," *Wikipedia* (http://en.wikipedia.org/wiki/Cavalier_King_Charles_Spaniel) including the following photo of this creature.



Left: a black'n'tan *King Charles Spaniel* named after “the merry monarch” of the Restoration, Charles II. Right: a *Cavalier King Charles Spaniel*, also named after King Charles II, selectively bred to be more like the dog of Charles II’s time. On the Eve of the Bicentenary of the Restoration (1660-1860), in a Nov. 1859 comment, Darwin says, “There is reason to believe that King Charles’s spaniel has been unconsciously modified to a large extent since the time of that monarch.” While these modifications were not done as “unconsciously” as Darwin claimed, he was nevertheless correct to say that the *King Charles Spaniel* had been “modified to a large extent,” though he fails to say that such microevolution within a dog species is perfectly consistent with a creationist model, and had been *carried on over centuries by Christian creationists* who recognized that God created certain animals with a capacity for such microevolution of different dog breeds. *But they always stayed as dogs!*

Thus *the laws of genetics impose biological diversity limits to microevolution within a genus and Darwinism closes its eyes to the recognition of these limits in its claims of macroevolution to another genus.* Hence in furtherance of his basic claim, “that each species has been independently created - is erroneous⁵⁴,” he asserts, “there is no fundamental distinction between species and varieties⁵⁵” i.e., “species are ... only well-marked and permanent varieties⁵⁶.” In fact, one must distinguish between instances where this is false e.g., Darwin’s macroevolutionary claims from one genus to another genus, from instance where this is true with closely related brother subspecies or species microevolving inside a genus.

⁵⁴ Darwin’s *Origin of Species* (1859), “Introduction,” final paragraph.

⁵⁵ *Ibid.*, chapter 8 “Hybridism,” section “Summary of Chapter.” Cf., chapter 8 “Hybridism;” chapter 1 “Variation Under Domestication,” first section; chapter 2 “Variation Under Nature;” chapter 4 “Natural Selection,” section “Divergence of Character;” chapter 6, “Difficulties On Theory,” section “On the absence or rarity of transitional varieties.”

⁵⁶ *Ibid.*, chapter 14 “Recapitulation & Conclusion.”

Certainly it is true where God created a genetically rich parent stock at the taxonomical level of genus or below, which thereafter through microevolution produced new subspecies and / or species, which depending on the classification system one is using, in some instances could be classified as either new “species” or new “subspecies,” such as, most probably, the wild horse, wild ass, and zebra, from an originating Genus *Equus* creature i.e., genetic material is rearranged or lost from the originating Genus *Equus*; as opposed to the Darwinian claim that this process can go the other way, and macroevolution can proceed with new genetic material coming into existence by some natural process (neo-Darwinian theory), or by some supernatural process (some forms of Theistic Macroevolution e.g., Gordon Mills; although this is not supported by the fossil record, nor the creationist teaching of Scripture). The difference between macroevolution allegedly going *beyond* a genus, and microevolution *within* a genus, such as can be documented for horses and dogs, e.g., horse varieties like draught horses, Shetland ponies, or racing horses; is a difference imposed by the laws of genetics. Thus contrary to Darwin’s claims, there is indeed *a fundamental distinction between speciation or subspeciation by microevolution inside a genus where one can show that God created a genetically rich originating parent stock giving rise to closely related brother species, such as an equine stock most probably producing the wild horse, wild ass, and zebra; and the alleged speciation or subspeciation by macroevolution going beyond a genus that is speculatively conjectured by macroevolutionary theory in e.g., the Darwin-Wallace Theory of Natural Selection.*

Furthermore, *from the perspective of the Local Earth Gap School Model followed in this work*, God created in the Edenic World certain creatures which were different to, but in any given instance may be genetically compatible with, similar creatures outside of Eden. E.g., I think it likely, that this probably included domestic horses and asses in Eden. That is because domestic asses are known from c. 5000 B.C. and domestic horses are known from c. 4000 B.C.⁵⁷; and so I think there is a reasonable likelihood, though not a definite certainty, that they were transported with man from the Land of Eden during the Holocene (c. 8,000 to Second Advent). If so, this would mean that the wild horse, wild ass, and zebra, probably microevolved from a genetically rich parent stock through God-guided Theistic microevolution, on analogous principles to those of man who is in the image of God, microevolving certain breeds of creatures under domestication.

As further discussed in Volume 1 at Part 2, Chapter 5, section e, “Common design patterns (homology) point to a monotheistic Creator, not as Darwinists claim to macroevolution: the generally united creationist school,” *infra*, both Darwin and subsequent Darwinists can produce no evidence for Darwin’s prodigious macroevolutionary claims. Instead, firstly, they repeatedly refer to instances of microevolution within a genus from a genetically rich parent stock, in which speciation or subspeciation involves a rearrangement or loss of genetic material; secondly, they then assert that “this proves evolution;” and thirdly, they then extrapolate from this that

⁵⁷ See “List of domesticated animals,” *Wikipedia* (http://en.wikipedia.org/wiki/List_of_domesticated_animals).

macroevolution beyond a genus *which requires the very opposite process* of new genetic information and new genetic material “just has to be right,” because “we can prove evolution.” *The diligent reader will note that from Darwin’s time on, the term “evolution” is given a far too elastic meaning in this context, which fails to properly look at what is happening at the level of genetics, and fails to make the important distinction of microevolution within a genetically rich parent stock created at the taxonomical level of genus or below (a factual and provable phenomena), from macroevolution beyond the limits of an originating genus (a speculative conjecture by Darwinists that is contrary to the established genetic facts of science and a reasonable or fair reading of the fossil record).* This recognition is fatal to Darwinian theory, since when e.g., looking at the probable microevolution from a genetically rich parent stock of Genus *Equus* to the wild horse (species), wild ass (species), and zebra (species), when one poses the question, Where did these even more genetically complex originating parent stock creatures come from?; the only viable answer remains, It was created by God! Thus these Darwinian claims are circular assertions of the macroevolutionary theory based upon no evidential facts whatsoever, and assertions which cannot be correct since they violate the laws of genetics. Put simply, no matter how many “intervening generations” one theorizes, *You can’t get go outside the taxonomical level of genus in any evolutionary change of creatures which were evidently created by God, depending on the creature in question, as genetically rich parent stocks at the taxonomical level of genus or below. Thus you can’t hatch rats from emu eggs!*

In this broad context, both old and young earth creationists have e.g., looked at the issue of *irreducible complexity*. Though the concept as used by creationists predates his 1996 work, the terminology of *irreducible complexity* comes from the 1996 book of Intelligent Designist, Michael Behe (b. 1952), *Darwin’s Black Box*. Behe is an Intelligent Designist Macroevolutionist, and so has a different view of how species originate than do creationists. I.e., while a given advocate of Intelligent Design *might* be a creationist, he might, like Behe, also be some kind of Theistic Macroevolutionist. But importantly, Behe does not consider that Darwin’s mechanism of natural selection working on variation is able to explain life at the molecular level⁵⁸. He writes favourably of Theistic Macroevolutionist, St. George Mivart (d. 1900). Behe quotes from Mivart’s *On the Genesis of Species* (1871), where Mivart says, “‘natural selection’ is incompetent to account for the incipient stages of useful structures. That it does not harmonize with the co-existence of closely similar structures of diverse origin. That there are grounds for thinking that specific differences may be developed suddenly instead of gradually. That ... species have definite ... limits to their variability That certain fossil transitional forms are absent That there are many remarkable phenomena in organic forms upon which ‘Natural Selection’ throws no light whatever⁵⁹.” Though he

⁵⁸ Behe, M. (Intelligent Designist), *Darwin’s Black Box*, The Biochemical Challenge to Evolution, 1996, Free Press, New York, USA, 2006 10th Anniversary Edition, p. 5.

⁵⁹ *Ibid.*, p. 30; citing Mivart’s *On the Genesis of Species*, Macmillan & Co., London, UK & New York, USA, 1871, p. 21.

does not say so plainly, Behe's thus indicates that the type of Theistic Macroevolutionist he is, uses a model that has a number of points of intersecting agreement with Mivart.

Mivart was a friend of Alfred Wallace⁶⁰, the joint founding father of the *Darwin-Wallace Theory of Natural Selection* in 1858, and Wallace described Mivart as a "thoroughly liberal [Roman] Catholic⁶¹, and ... anti-Darwinian [macro]evolutionist⁶²." A convert to Roman Catholicism in 1844, Mivart was in time excommunicated from the Roman Church in 1900. Mivart considered natural selection to have only been a minor mechanism in what he saw as the process of Theistic Macroevolution⁶³. Darwin claimed Lamarckism did "eminent service" because it argued that evolutionary "change" was "the result of law and not miraculous interposition⁶⁴." Hence in his criticism of Mivart, Darwin claims that "to enter in the realms of miracles" is "to leave those of science⁶⁵." In Darwin's claims, we here see a classic example of using an invalid presupposition in a circular manner to form an invalid conclusion. Thus he first asserts in a bigoted manner, and contrary to the evidence, that what he is calling "science" will allow for no miracles by God, *and then having made the rules, he hides behind the rules*, by alleging that anything that indicates God's miraculous actions is not "science." Thus Darwin and Darwinists, building on the sandy foundation of Lyell's anti-supernaturalist uniformitarianism, are clearly past masters of what Scripture calls, "science falsely so called" (I Tim. 6:20).

⁶⁰ The general information in this paragraph on Mivart is reworked from my article in *The American Journal of Jurisprudence*, Vol. 40 (1995), pp. 229-285 (written when I too subscribed to a number of the type of Theistic Macroevolution errors held by Mivart, and seemingly also Behe, and Gordon Mills, *infra*; although, by the grace of God, by 2002 I became an old earth creationist).

⁶¹ In 1876, Pope Pius IX (Pope 1846-1878) awarded Mivart a Doctorate for his work in seeking to reconcile science and religion.

⁶² See A.R. Wallace's *My Life*, Chapman & Hall, London, UK, 1905, Vol. 2, chapter 26, "My Friends & Acquaintances - Spencer, Huxley, Mivart, etc.," pp. 23-50; at pp. 43-45. Whilst Mivart was one of Wallace's "chief friends," he nevertheless regarded Mivart as a "severe and often an unfair critic of Darwin."

⁶³ Mivart's *On the Genesis of Species*, Macmillan & Co., London, UK, & New York, USA, 1871; Microfiche Reprint: Landmarks of Science, (History of Science Collections, University of Oklahoma,) New York, USA, 1971. Cf. Mivart's *Nature & Thought*, Kegan Paul, Trench & Co., London, UK 1882. .

⁶⁴ Darwin's *Origin of Species* (3rd edition, 1861 to 7th & final edition, 1876/8), "Historical Sketch."

⁶⁵ Darwin's *Origin of Species* (6th edition, 1872 & 7th & final edition, 1876/8) chapter 7, "Miscellaneous Objections to the Theory of Natural Selection."

In his two last editions of *Origin of Species* (6th edition, 1872 & 7th & final edition, 1876/8), Darwin devoted the greater part of his chapter 7, “Miscellaneous Objections to the Theory of Natural Selection,” to Mivart. E.g., Darwin starts his criticisms of “the objections ... advanced ... against ... Mr. Wallace and myself” by stating, “Mr. Mivart passes over the effects of the increased use and disuse of parts, *which I have always maintained to be highly important*⁶⁶.” Of course, the law of genetics totally rules out Darwin’s claims here on the inheritance of acquired characteristics in the form of the “use and disuse of parts.” In his criticism of Mivart’s Theistic Macroevolution, Darwin also rejected the notion “that a new species should suddenly appear in the manner supposed by Mr. Mivart,” on the basis that if this were so, “it is almost necessary to believe, ... that several wonderfully changed individuals appeared simultaneously within the same district.” Thus Darwin would not allow for, “transformations as prodigious as those advocated by Mr. Mivart, such as the sudden development of the wings of birds or bats, or the sudden conversion of a Hipparion into a horse⁶⁷.” Darwin’s *raison d’être* for this was “our experience.” That is to say, “According to our experience, abrupt and strongly marked variations occur in our domesticated productions, singly and at rather long intervals of time⁶⁸.” (See a further discussion of this at Part 2, Chapter 4, section b, *supra*.)

In the first place, this ignores the natural reading of the fossil record that species appear abruptly and well formed, which might also be used as a reasonable criticism of ANY form of Theistic Macroevolution such as that argued by Mivart. In the second place, nor is it “our experience” AT ANY TIME for species, or subspecies, to come into existence *other than those that remain within their genus* i.e., originating from a genetically rich parent stock at the taxonomical level of genus or below, so that at the level of genetics, one is beholding a process of rearrangement of pre-existing genetic material and / or genetic loss in the process of microevolution within a genus i.e., the very opposite of what is required for the Darwinian theory to be viable which requires the creation of new genetic information and new genetic material for a creature through an unknown instances of alleged microevolution, to have then changed so much as to have allegedly macroevolve from one genus to another. Therefore under strict scrutiny Darwin’s argument of “our experience” here is self-defeating and simultaneously undermines his own claims of macroevolution beyond an originating genus.

And in the third instance, we have ample evidence of miracles in history e.g., the miracle of creation evident in creation *ex nihilo* with the Big Bang c. 14 billion B.C., or the miracles of the Bible such as the resurrection of Christ, or miracles in our own day, such as regeneration by the power of the Holy Ghost. Therefore, Darwin is using a circular anti-supernaturalist argument which refuses to consider the most likely and

⁶⁶ Emphasis mine.

⁶⁷ Darwin’s *Origin of Species* (6th edition, 1872 & 7th & final edition, 1876/8) chapter 7, “Miscellaneous Objections to the Theory of Natural Selection.”

⁶⁸ *Ibid.*

reasonable explanation, to wit, intelligent design of a creature's parent stock at the taxonomical level of genus or below by the Creator God, in refusing to allow for supernatural acts of creation for the origin of genetically rich originating parent stocks, albeit with some possible subsequent microevolutionary adaptation from that genetically rich parent stock thereafter occurring along the lines of either the Darwinian theory of evolution i.e., natural selection microevolution within genus, or some kind of Theistic microevolution i.e., God-guided microevolution of a creature within genus.

Behe also refers to an article in "*Perspectives on Science and Christian Faith*" that he says is "a journal published by the American Scientific Affiliation, which is an organization of scientist who are" "Christians;" although he does not say it includes members who are both old earth creationists and various types of Theistic Macroevolutionists⁶⁹. In this context, it might also be said that Behe's model of Theistic Macroevolution also seems to inferentially have some similarities to the type of model argued by Gordon Mills in the year before Behe's first 1996 edition of *Darwin's Black Box*, in his *Perspectives on Science and Christian Faith* article, "A Theory of Theistic [Macro]Evolution as an Alternative to the Naturalistic Theory" (1995)⁷⁰.

Therefore, it should be understood that I too make the type of qualifications made by other creationists about Behe's work needing to be used with caution, *infra*. Thus on the one hand, I find Behe's work includes some excellent insights at the level of the cell, and issues of irreducible complexity of microbiological systems pointing to an intelligent designer whom I identify as the Creator God. But on the other hand, Behe's excellent insights at this microbiological level are not matched with developed or considered analysis of other matters such as e.g., the significance of the Big Bang pointing to a Creator. Thus because of his focus on the microscopic level of biological cellular complexity pointing to *intelligent design*, I also agree with those creationists who have used his work that it contains some valuable material. The Intelligent Designist, Michael Behe, considers the cell is Darwin's "black box," i.e., something about which Darwin was ignorant, and which he could but simply regard as mysterious and incomprehensible⁷¹. This is important because under Behe's argument of irreducible complexity, the cell points to intelligent design. Thus, though a number of creationist organizations selling his work have made qualifications with regard to it, Behe's book has been sold and its basic idea endorsed by the old earth creationist organization, *Reasons To Believe*, California, USA, which made the qualification that Behe is "not a creationist *per se*," but he "argues that the limits of Darwinism are glaring. The more

⁶⁹ Behe, M. (Intelligent Designist), *Darwin's Black Box* (1996 & 2006), *op. cit.*, p. 238.

⁷⁰ Mills, G.C. (Theistic Macroevolutionist), "A Theory of Theistic [Macro]Evolution as an Alternative to the Naturalistic Theory," *Perspectives on Science and Christian Faith*, Volume 47, No. 2, June 1995, pp. 112-122.

⁷¹ Behe, M. (Intelligent Designist), *Darwin's Black Box* (1996 & 2006), *op. cit.*, pp. 6,9,10.

intricate and interdependent living systems prove to be, the more difficulty biologists face in attempting to explain life by random, gradual processes⁷².” And a *Reasons To Believe* book presently being sold, Ross and Rana’s *Origins of Life* (NavPress, 2004), receives an endorsement by Behe as “Professor of Biological Science, Lehigh University, Bethlehem, Pennsylvania,” USA, in which he says their “critique of materialistic theories for the origin of life is so thorough and balanced that one wonders if materialists might be holding on to their Swiss-cheese hypothesis for reasons other than scientific ones⁷³.”

So too, Behe’s book has with qualification been sold by the young earth creationist organization, *Creation Ministries International*, Queensland, Australia, which makes the qualification that Behe “does not come from a Biblical Christian / literal Genesis viewpoint,” and so it is to be, “used with this caution in mind,” but “it can still be extremely helpful⁷⁴.” The book has also gained a wider pulpit usage, for instance, I remember back in the 1990s, the Low Church Evangelical Anglican Minister at St.

⁷² E.g., “Product Resources,” *Connections*, Magazine, Reasons To Believe, California, USA, Vol. 4, No. 3 & 4, 3rd & 4th Quarter, 2002, attached insert p. 2. The RTB sales pitch says, “Though not a creationist *per se*, Michael Behe argues that the limits of Darwinism are glaring. The more intricate and interdependent living systems prove to be, the more difficulty biologists face in attempting to explain life by random, gradual processes. Behe concludes that some greater force must be at work.” The concept of irreducible complexity is applied in RTB literature to e.g., the cells in the bacterium, *Caulobacter crescentus* (Rana, F.R. {old earth creationist}, “Downsized by Design: Life’s Minimum complexity supports I[n]telligent D[esign],” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 3, No. 4, Nov. 2011, p. 16).

⁷³ Ross & Rana, *Who Was Adam?*, *op. cit.*, p. 302.

⁷⁴ E.g., in 2013 their “Books” “Store” (<http://www.creation.com/>), says at “Darwin’s Black Box.” “The author shows that the biochemical world comprises an arsenal of chemical machines, made up of finely calibrated, interdependent parts” (http://austore.creation.com/catalog/books-technical-academic-c-4_7.html); and for those wanting “more info[r]mation,” they are told, “Using the examples of vision, blood clotting, cellular transport and more, biochemist Behe shows that the biochemical world comprises an arsenal of chemical machines, made up of finely calibrated, interdependent parts. Behe shows that the professional literature is completely silent on how such incredibly complex machines have arisen by Darwinian gradualist paths. Argues that at a biochemical level scientists have no option but to believe in intelligent design. * This author does not come from a Biblical Christian / literal Genesis viewpoint. Used with this caution in mind, it can still be extremely helpful” (<http://austore.creation.com/catalog/darwinsquos-black-p-234.html>). The concept of irreducible complexity is applied in CMI literature (Sarfati, J. {young earth creationist}, *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, Creation Book Publishers, Creation Ministries International, Qld, Australia, 2008, pp. 11-14), to e.g., biological motors (*Ibid.*, 131-145).

Philip's Church Hill, York Street, City of Sydney, the Reverend Mr. John Jones, formerly a Royal Australian Navy Chaplain, referring from the pulpit in a 1662 *Book of Common Prayer Service* to Michael Behe's *Darwin's Black Box*, which Mr. Jones used in terms of giving a broad and general natural law argument for God from creation.

Behe says that by the terminology of *irreducible complexity*, he means “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 functioning⁷⁵.” The example he uses is that of a mousetrap. Behe says that it shows irreducible complexity because it involves several interacting parts in the catch, the spring, the wooden platform, the holding bar, and trap-bar, and if these are not all present the mouse-trap will not work, so that if one piece were to be destroyed, the whole thing would be non-operational⁷⁶. This concept is then applied to biological systems in order to show they have irreducible complexity, and so could not have simply evolved at the cellular level. Darwinian macroevolutionists have replied that the components may have first evolved with some advantageous quality, combining to form a “scaffold” which later joined up to form Behe's “irreducibly complex” biological systems⁷⁷. But this is not a satisfactory response since Darwinists have been unable to demonstrate any thing in nature that constitutes such a “scaffold,” nor produced any plausible mechanism for such an assemblage. In short, under strict scrutiny it is clear that the wider Darwinian infected “scientific community,” maintain an ideological and religious belief in anti-supernaturalism, with the consequence that that they will not accept, nor allow to be put in e.g., the science faculties of secular colleges, universities, and journals, which they control, the natural conclusion of intelligent design pointing to a Creator God. “Professing themselves to be wise, they became fools” (Rom. 1:22).

A good example of *irreducible complexity* is found in the Appendix to Behe's book, *Darwin's Black Box*, with respect to life's chemistry in protein structure and DNA (Deoxyribonucleic Acid)⁷⁸. DNA is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism. The need for intelligent design by a Divine Designer of DNA has been recognized by creationists who are of both the old earth school⁷⁹ and the young earth school⁸⁰. For example, creationist Jonathan Sarfati

⁷⁵ Behe, M. (Intelligent Designist), *Darwin's Black Box* (1996 & 2006), *op. cit.*, p. 39.

⁷⁶ *Ibid.*, pp. 42-44.

⁷⁷ “Intelligent Design,” *Wikipedia* (2013) (http://en.wikipedia.org/wiki/Intelligent_design).

⁷⁸ Behe, M. (intelligent designist), *op. cit.*, Appendix, pp. 273-294.

⁷⁹ Rana, F. (old earth creationist), “Artificial DNA provides authentic evidence for design,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 1, No. 3, 2009, pp. 3-5.

has referred to the complexity of life in even the simplest cell, and makes the point, that really there is no such thing as “a simple cell”⁸¹. The smallest cell needs several hundred proteins, yet there is no naturalistic explanation for the formation of proteins from atoms⁸². Or at an even lower level of the atom, creationist Hugh Ross, refers to how the strong nuclear coupling constant, and electromagnetic coupling constant are finely tuned for binding protons and neutrons together in an atom’s nucleus, and electrons and protons together in an atom⁸³. And e.g., Sarfati refers to how protein machines must correctly fold biologically complex three dimensional shapes, and then fit them like a key into a lock. This amazing feat of protein folding is just one of the many complexities in proteins⁸⁴; and beyond that, in the further complexities of DNA. And thus an article on DNA in the old earth creationist magazine, *New Reasons To Believe* (2009) makes the only rational conclusion that one can make, namely, “the creation of” “DNA” “requires the work of a Designer⁸⁵.”

Furthermore, Brunswick in Germany is internationally known as a city of scientific research. Notably then, Werner Gitt (b. 1937), an information scientist and Professor Emeritus of the *Federal Institute of Physics & Technology* in Brunswick, Germany, makes reference to hemoglobin. He refers to how a human being in the womb as an embryo and fetus, and later as a child to adult, requires three different levels of oxygen, and this also requires chemically different hemoglobin to be produced in the body. E.g., just before the birth of a baby, the body changes over to the third type of hemoglobin used by a person through to adulthood. He observes that the three necessary types of hemoglobin could not possibly have gone through an evolutionary process requiring trial and error, because most varieties of this chemical do not carry sufficient

⁸⁰ Batten, D.J. (young earth creationist), *Creatures Do Change But It’s Not Evolution*, 2010, *op. cit.* .

⁸¹ Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, e.g., pp. 152-169.

⁸² “15 Questions for Evolutionists” (pamphlet), Question 1, *Creation Ministries International*, Queensland, Australia [undated].

⁸³ See Ross, H. (old earth creationist), Universe Factors 3, “The strong nuclear coupling constant (strong nuclear force),” 4, “The electromagnetic coupling constant,” & 3 & 4 combined, in Part 2, Chapter 2, section b, “Teleology (Design),” section i, “‘God created the heaven and the earth’ (Gen. 1:1) & the Anthropic Principle,” referring to Ross’s *Evidence of Design* (1990), *op. cit.*; & *The Fingerprint of God* (1989), *op. cit.*, pp. 122-123, *supra*.

⁸⁴ Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, e.g., pp. 156-157.

⁸⁵ Rana, F. (old earth creationist), “Artificial DNA provides authentic evidence for design,” *op. cit.*, p. 5.

oxygen, and would therefore be deadly to a human being. Thus a process of evolution would be fatal to life. Furthermore, even if in theory the right type of hemoglobin were to have evolved through the first two types, without the relevant genetic information for it to go to the third type, the result would be death of the unborn child. Not only do each of these three stages of hemoglobin development require different biomachinery in order to produce the correct molecules, they also each have different machinery which has to be switched on and off at the right time. Hence creationist Werner Gitt asks rhetorically, “Where did such complex machinery come from? All conceivable evolutionary explanations fail miserably, because any partially completed transitional stage as evolution requires would not permit the organism to survive. The whole complex machinery is needed from the start.” And he further says that, “This concept of ‘irreducible complexity’ also applies to the immune system⁸⁶.”

Thus the fact that there is no such thing as “a simple cell,” and the fact that all cells show *irreducible complexity*, are fatal blows to any form of naturalistic Darwinian (by which I also mean neo-Darwinian) form of evolution which denies intelligent design.

This issue of the genetic complexity of even the most simple cells or life-forms, pointing to a Creator God, is also clearly relevant at the point of the origin of life. Darwin’s ill-defined religious belief has been previously discussed in connection with the fact that he had a Deistic view of creation in which he says in his 1859 edition of *Origin of Species*, that he theorizes macroevolution followed “the laws impressed on matter by the Creator” operating by “secondary causes” after “life was originally breathed into a few forms or into one⁸⁷,” and he changed of “breathed” in his first edition (1859) to “breathed by the Creator” in his later editions (2nd edition, 1860 to 7th & final edition, 1876/8). In fairness to Darwin, on this particular issue he was in step with the scientific findings of his day which have stood the test of time, namely, that life does not spontaneously generate. For around the same time as Darwin’s *Origin of Species* (1859), Louis Pasteur (1822-1895) showed the impossibility of spontaneous generation of life through a series of experiments in which he sterilized and sealed water and showed that no micro-organisms spontaneously formed⁸⁸.

However, this view of a supernatural origin of what is regarded in a Deistic Darwinian model as the initial primitive life, is something entirely rejected by later neo-

⁸⁶ Gitt, W. (young earth creationist), “What Darwin couldn’t know,” Creation Ministries International, Eight Mile Plains, Queensland, Australia, 2nd edition, 2009, pp. 4-5 (pamphlet / tract).

⁸⁷ Darwin’s *Origin of Species* (1859), chapter 14, “Recapitulation & Conclusion.”

⁸⁸ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross), *Of Pandas & People, op. cit.*, pp. 1-2, 42-43; Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1*, New Leaf Press, Green Forest, Arkansas, USA, 2007, second printing 2009, pp. 19-22.

Darwinists who look for a completely naturalistic process to try and explain the origin of life⁸⁹. But as Michael Behe observes, the simplicity that has been conjectured to exist as the starting point of life has been shown to be false by the irreducible complexity of the cell⁹⁰. Hence e.g., creationist, Carl Werner⁹¹, looks at the issue of the origin of life with

⁸⁹ See Volume 1, Part 1, Chapter 7, section a, subsection iv, “Consideration of the anti-supernaturalist argument of religiously liberal Darwinists,” *supra*.

⁹⁰ Behe, M. (Intelligent Designist), *op. cit.*, p. 252, cf. pp. 169-170.

⁹¹ In *Evolution: The Grand Experiment Volume 1*, Werner does not plainly say that he is a young earth creationist. He gives the dates used by old earth creationists, though qualifies it with the words, “Scientists do not agree on the age of these fossil layers” (*Evolution: The Grand Experiment Volume 1, op. cit.*, p. 100). Thus in broad-brush terms, Werner appears to have written this book in such a way that he hopes it will be used by both old and young earth creationists; and in this sense his work seems to resemble some other young earth creationist works on design and / or genetics e.g., Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible, op. cit.* . But Werner has said a number of things which indicate he is a young earth creationist. Firstly, he makes some young earth creationist type anti-Big Bang statements e.g., “How did life begin? One view is that an all-powerful God created the universe and all forms of life. Another view proposes that the universe began billions of years ago as a result of the big bang ...” (Werner, C. *Evolution: The Grand Experiment Volume 1, op. cit.*, p. 2). Secondly, in a young earth creationist promoted publication he has made some oblique comments about “geological layering problems,” saying, “I should also note that if you look at the serious problems with the fossil layer system (the geological column as presented by geologists today), the absence of the bigger mammals can easily be accounted for, but I will save this for a later day.” And thirdly, he says in this same interview with young earth creationist, Don Batten, “If evolution did not occur (animals did not change significantly over time) and if all of the animals and plants were created at one time and lived together (humans, dinosaurs, oak trees, roses, cats, wolves, etc), then one should be able to find fossils of at least *some* modern animals and modern plants alongside dinosaurs in the rock layers. I set out to test this idea without any foreknowledge of any modern organisms in the rock layers. My results (as laid out in the book and video *Living Fossils*) showed that many modern animals and plants are found with dinosaurs—far more than I ever expected to find.” (Don Batten interview with Carl Werner, “Living fossils a powerful argument for creation,” *Creation Ministries International*, Queensland, Australia [undated; this interview includes reference to Werner’s *The Grand Experiment Volume 2* of 2009 and was retrieved in 2013; and thus may be dated at *c.* 2011 +/- 2 years], <http://creation.com/werner-living-fossils>). For instance, the fish coelacanth thought to have been extinct was discovered in South Africa in 1938. Werner thus presents a two-way choice between “evolution” or “all of the animals and plants were created at one time and lived together (humans, dinosaurs, oak trees, roses, cats, wolves, etc).” This later proposition is not an old earth creationist view inside the contemporary debate (although there is a creationist model which considers an old earth lay lifeless for a long

respect to the double helix of DNA which looks something like a twisted ladder. This is important because on the one hand, DNA is required in order to make proteins; but on the other hand, many proteins are required in order for DNA to copy and convey genetic information. Thus this is a classic situation of, “Which came first, the chicken or the egg?” At this point we immediately see the evidence of irreducible complexity points to creation and not evolution⁹². Furthermore, DNA has four “letters” (or “bases”), known as, A,C,G, and T. Three letters of DNA are needed to send the genetic message to a cell to put one amino acid onto a protein chain. Most proteins are about 300 amino acids in length, and so to have just *one protein* requires about 3 (DNA letter) × 300 (amino acids) = 900 letters of DNA to form. But in repeated laboratory experiments, scientists can only get about 20 letters length of DNA to form. Therefore we immediately see the evidence of irreducible complexity points once again to creation and not evolution⁹³.

Moreover, one amino acid is not enough for life. One needs for the most simple bacterium, at least about 20 proteins. If each of these 20 proteins requires about 900 DNA letters, then this strand of DNA requires 20 (proteins) × 900 (DNA letters) = 18,000 DNA letter to get a “simple” single cell organism. Therefore it is clear that the evidence of irreducible complexity points once again to creation and not evolution⁹⁴. It is worth repeating that *scientists in controlled laboratory conditions cannot get more than 20 DNA letters to form, and yet neo-Darwinists are claiming that 18,000 perfectly sequenced DNA letters “formed by a lucky fluke.” This is a fundamental absurdity, and to any reasonable and rational man the evidence here clearly points to Divine design and creation by an Almighty God.*

Therefore there is no such thing as “a simple cell,” and even the most simple cell points to intelligent design. Thus the generally *United Creationist School* view on genetics of both old earth and young earth creationists, is clearly based on sound science in seeing the scientific laws of genetics supporting creation and refuting macroevolutionary theory, as here seen in the issue of the origins of life, and also genetic complexity of even the most simple cells or life-forms, both of which point to a Creator God. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead”

time before a later creative work on it), and so taken with the other considerations, I therefore think it reasonable to refer to him as a “young earth creationist” in this work.

⁹² Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, p. 194. See also e.g., Batten, D.J. (Young Earth Creationist), *Creatures Do Change But It's Not Evolution, op. cit.*, for a very good video segment on the complexity of a protein synthesis.

⁹³ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 194-195.

⁹⁴ *Ibid.*, p. 195.

(Rom. 1:20). “To whom then will ye liken me, or shall I be equal? saith the Holy One” (Isa. 40:25).

(Chapter 4) c] The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.

ii] Convergence factors point to creation, not macroevolution: What came first, the chicken or the egg?

The question is sometimes asked, *What came first, the chicken or the egg?* This question poignantly highlights relevant animal complexities which demonstrate a Divine design. Another example is the creation of birds which requires the convergence of e.g., a feather to fly; a wing to sustain flight; a hollow boned animal; and a body shape that is aerodynamic. That is to say, naturally occurring factors are not in themselves a sufficiently comprehensive mechanism to adequately explain their creation.

That is not to deny that the prior creation of certain environments by God, first facilitated an environmental situation where the Creator would then later made certain appropriate creatures. But it is to say, that both the complexity of such developments, and the need for the convergence of such diverse factors, is such that intelligent design by God i.e., creation of these bird species, is a far more probable explanation. Thus such convergences are the “fingerprints” of God’s handiwork.

Other such convergences include: bird migration - the capacity to gain direction from the stars, without which various bird species would quickly die out. Bees and the co-operative work of a beehive, with its various complexities. Here if any one of these factors is removed e.g., a capacity to make bee wax, then the entire species would disappear. A spider’s capacity to both create the substance necessary to spin a web; and also the instinctual skill to actually spin the web. A bat’s sonar.

Darwin’s answers to such questions are to some extent set forth in *Origin of Species* (1859), in the chapters on “Difficulties on Theory” and “Instinct.” In the first place, Darwin asserts, “In living bodies, variation will cause the slight alterations, generation will multiply them almost infinitely, and natural selection will pick out with unerring skill each improvement⁹⁵.” In the first place, Darwin’s assertion that “variation will cause the slight alterations, generation will multiply them almost infinitely,” fails to

⁹⁵ Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “Organs of extreme perfection and complication.”

recognize the limits on biological diversity set by genetics, and presumes variation can occur “almost infinitely,” when in fact it can only occur inside the genetic limits of a given genus. And even here there are qualifications in terms of variation only being possible within the genetic complexity first put into the parent stocks by God at the taxonomical level of their various genera. And in the second place, how is something like a bat meant to survive without sonar during these long generations Darwin theorizes, as allegedly it slowly and gradually macroevolves it? Or how is a spider to acquire an instinct to spin a web over many generations, and then over many more generations allegedly it slowly and gradually macroevolves the capacity to fulfill its instinct? *Clearly this Darwinian theory reads like a fairytale because it is a fairytale!*

With regard to instincts, such as a spider spinning a web, Darwin asserts, “if it can be shown that instincts do vary ever so little, then I can see no difficulty in natural selection preserving and continually accumulating variations of instinct to any extent that may be profitable⁹⁶.” *Let the good Christian reader* (or any non-Christian who is thus in need of repentance and turning to Christ in saving faith, Acts 2:38; 3:19; 4:8-12; Eph. 2:1-9,) *note the invalid presupposition of an open genetic system that can just keep on adding in new genetic material and new genetic information in Darwin’s claim of “continually accumulating variations.”* Thus Darwin looked to “successive steps of variation,” alleging “that this is the rule of development in certain whole groups of animals, as with ... spiders ...⁹⁷.” In the first place, this assumes a capacity for one instinct to simply multiply itself into a whole lot of other instincts, and so once again fails to recognize the limits on biological diversity set by genetics. In the second place, Darwin’s assertions deal with possible reasons for variation within pre-existing traits, rather than negotiating the basic issue of how such traits might reasonably be considered to have first come into existence. Thus once again, the more natural and reasonable conclusion to draw from these convergence factors e.g., the bee-hive cell-making capacity and instinct of bees, is one of intelligent design by a Creator God.

The evidence that *natural selection acts to generally eliminate changes in a species is thus clearly significant*, even though it is also the case that less commonly there may be natural selection microevolution from a genetically rich parent stock at the taxonomical level of genus or below, which involves the rearrangement or loss of pre-existing genetic information. For example, Darwin claimed, “It is scarcely possible to avoid comparing the eye to a telescope But may not this ... be presumptuous? Have we any right to assume that the Creator works by intellectual powers like those of man? ... In living bodies, variation will cause the slight alterations, generation will multiply them almost infinitely, and natural selection will pick out with unerring skill each improvement. Let this process go on for millions on millions of years; and during each year on millions of individuals of many kinds; and may we not believe that a living

⁹⁶ Darwin’s *Origin of Species* (1859), chapter 7, “Instinct,” first section (emphasis mine).

⁹⁷ *Ibid.*, chapter 13, “Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs,” section, “Embryology.”

optical instrument might thus be formed as superior to one of glass, as the works of the Creator are to those of man?⁹⁸”

There are many problems with Darwin’s theory at this point. In the first place, like the Devil in the Garden of Eden (Gen. 3:1), Darwin seeks to use questions to introduce unnecessary doubt. He casts a doubt on intelligent design by the Creator in his questions, “But may not this ... be presumptuous? Have we any right to assume that the Creator works by intellectual powers like those of man?” These questions contain an invalid presupposition, namely, that the comparison of “the eye to a telescope” is based on being “presumptuous.” In fact, quite the opposite, such a comparison results from an appreciation of the complexity of both, neither of which are reasonably explicable outside of design, whether that of man’s design i.e., the telescope, or God’s design i.e., the eye.

Unfortunately, we live in an era where “any Tom, Dick, or Harry” who wants to attack creation is all too often given an uncritical hearing in e.g., state schools. Thus e.g., there is a lack of requisite scrutiny of such persons in the secularized universities where they are promoted over creationists. E.g., the Darwinian macroevolutionist, Dick (or Richard) Dawkins, has argued that, “An animal with 5 per cent of an eye might ... have used it for something other than sight, but it seems to me as likely that it used it for 5 per cent vision.” But in reply to this, Phillip Johnson (b. 1940) poignantly notes, “The fallacy in that argument is that ‘5 per cent of an eye’ is not the same thing as ‘5 per cent of normal vision.’ For an animal to have any useful vision at all, many complex parts must be working together. Even a complete eye is useless unless it belongs to a creature with the mental and neural capacity to make use of” it⁹⁹. Thus these convergence factors once again point to the eye as being created by God in a creature designed to have an eye, rather than having evolved over time¹⁰⁰. (See the trilobite eye at Part 2, Chapter 3, section f, *supra*.)

The issue of irreducible complexity pointing to Divine design has been considered for a number of creatures by creationist, Jobe Martin (b. c. 1944)¹⁰¹, of *Biblical Discipleship Ministries*, Texas, USA¹⁰². Some of these will be further considered in Part

⁹⁸ *Ibid.*, chapter 6, “Difficulties On Theory,” section “Organs of extreme perfection and complication.”

⁹⁹ Johnson, P.E. (Intelligent Designist), *Darwin on Trial*, InterVarsity Press (IVP), Downers Grove, Illinois, USA, 1991, 2nd edition, 1993, p. 34.

¹⁰⁰ See also reference to the eye at Part 2, Chapter 6, “The creation of man: creation, not macroevolution – mind the gap,” section a, “Human Anatomy: the generally united creationist school.”

¹⁰¹ “Jobe” is pronounced the same as the Old Testament Book of “Job.”

¹⁰² *Biblical Discipleship Ministries*, Rockwall, Texas, USA (www.biblicaldiscipleship.org).

2, Chapter 12, section f, “Some Wonders of Creation that defy macroevolution from the King’s Royal Parklands,” *infra*. Let us now consider some selections of Martin’s work in his three videos, *Incredible Creatures That Defy Evolution* (2000-2004)¹⁰³.

For example, in Australia the Incubator Bird (also known as the Mound Builder or Bush Turkey), weighs about 3½ to 4 pounds or about 1.6 to 1.8 kilograms, which can be to the size of *c.* 20 foot or *c.* 6 metres across, *c.* 50 foot or *c.* 15 metres high, and about 3 to 6 feet or about 1 to 2 metres deep into the ground. The male Incubator Bird builds a nest, but if the female bird dislikes it, he must do it again, a process that may take about two months. The female then lays 1 egg every 3 days for 7 months, each being *c.* ½ a pound or *c.* 0.23 kilograms. The eggs have very large pores so as the chick develops, it scrapes off the inside layer in order to create a bigger cone and get more air. As the female is away, the male looks after the nest. The male bird keeps the nest at about 91° (degrees) Fahrenheit or 33° (degrees) Celsius, and if it moves above or below this more than about 1° Fahrenheit or about 0.5° Celsius, the chicks die; and so he checks the temperature e.g., putting sand on the nest to alter its temperature. *But how does he know what the temperature is?* He also keeps the nest at about 99% humidity. The birds hatch with feathers underground, they then turn on their backs, shake off the dirt, and push up for about three days in order to dig out. *How do they know to do that?* The infant incubator birds then eats without having been shown what to do. *How does he know how to do that?* Then 12 months later, having never been shown what to do, he builds his own nest. *How does he know how to do that?* If any of these elements are

¹⁰³ Jobe Martin (Young Earth Creationist), *Incredible Creatures That Defy Evolution*, Biblical Discipleship Ministries, Rockwall, USA; Reel Productions, USA; Digital Video Disc (DVD), Volume (2000), Volume (2002), & Volume (2004). On the upside, overall there is a lot of good and valuable material in these three DVDs, including the positive way that Martin recognizes, and gives glory to, the Christian God, for the Divine design of various creatures. But on the downside, the Christian needs to be beware of some of the relatively small amount material in these DVDs. This includes: 1) Worldliness (Titus 2:12; I John 2:15), seen in anti-patriarchal sex role perversion values, found in a) The beard style of the presenter, David Hames (all 3 DVDs), which (like male hair length and the absence of earrings etc.) *should* broadly conform to that used in the military of the day as a manifestation of manliness (I Cor. 11:14); & b) the usage of a female presenter on the hippopotamus (DVD 2) whereas Scripture says, “I suffer nor a woman to teach, nor to usurp authority over the man, but to be in silence” (I Tim. 2:12). And 2) a lack of carefulness with what is said by “idle word” (Matt. 12:36), for in describing how when an elephant dies the African elephant has been observed to sometimes walk past the bones 1 or 2 years later, Jobe Martin says of the elephant looking at the bones that this is “like a silent moment of prayer” for this creature (DVD 2). The proposition that an animal could in any sense engage in anything “like a silent moment of prayer” is heresy, for man is distinguished from animals by the soul (Gen. 2:7; I Cor. 15:45), wherefore only man is “in the image of God” (Gen. 1:27), and only man is capable of such spiritual expression as prayer (Gen. 12:8; 13:4).

missing, the bird would become extinct. *How could all these things evolve simultaneously?* Therefore the *most logical conclusion to draw is that of creation, not macroevolution*¹⁰⁴.

With respect to bird migration, a migratory bird known as the Pacific Golden Plover (also known as the Kolea), is a small bird about the size of a dove (or pigeon). It leaves Alaska, USA, to fly to Hawaii, USA, which is about an 88 hour flight, over about 3 days and 4 nights, non-stop as there is no land for them to rest on. First they eat a lot and gain *c.* 70 grams or 2½ ounces of fat energy. But over 88 hours, they burn off energy at the rate of 1 gram per hour. However, this means that *prima facie* they do not have enough stored energy. *Therefore, on Darwinian survival of fittest theory, they would drop into the oceans after about 70 hours.* However, they are designed to fly in a formation, in which they alternate as to who is the lead bird, and this wing formation acts to break the air waves, and so this reduces the energy needed for the flight. *How do they know to do this?* These birds often loose about 50% of their total body weight in this long-distance migratory flight of about 4 or 5 days. *The macroevolutionary theory would require they expand their migratory range a little bit each year, but this will not work for the Alaska-Hawaii flight as there are no stops in between.* After the parent Pacific Golden Plovers fly off from Alaska to Hawaii, the young keep eating and growing, and when they have their *c.* 70 grams or 2½ ounces of fat energy, they too take off from Alaska. *These young migratory birds have never been to Hawaii before, so how do they know where to go and what to do?* Even when they are blown off course, they make corrections to get to Hawaii, and arrive at the exact same location every year, within the size of a house room. If any of these components are missing, such as the knowledge of how to get *c.* 70 grams or 2½ ounces of fat energy, the knowledge of how to fly in formations with rotations of lead bird, or the knowledge of where to fly, then the birds would die and become extinct. *The most logical conclusion to draw from this is that God created the Pacific Golden Plover and designed it for an Alaska-Hawaii flight*¹⁰⁵.

Martin also considers a variety of other creatures in greater detail that defy macroevolution, including, e.g., the beaver, platypus, gecko lizard, dragon-fly, hippopotamus, fire-fly, bear, horse, dog, hummingbird, sea-cow, butterfly, and cuttle-fish. Thus creationist Jobe Martin is surely correct when he concludes, “You can’t prove macroevolution with science, it is more a philosophy¹⁰⁶.” Indeed, of suchlike as Darwinists, the Holy Ghost speaking through St. Paul forewarns us, “Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ” (Col. 2:8).

¹⁰⁴ Jobe Martin’s *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 1.

¹⁰⁵ *Ibid.*, Part 2.

¹⁰⁶ *Ibid.*, Part 2.

Therefore convergence factors, whether a bird with a feather who can fly and migrate, or a bee who can build a beehive of wax from which new bees are born, or a spider's web, or a bat's sonar, or the eye, all point to that same basic question, *What came first, the chicken or the egg?* The reality is that for these things to work they must come into existence simultaneously; *and that is not macroevolution, ... that is creation!*

(Chapter 4) c] The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.

iii] The mutation spiral is downwards, not upwards: the issue of no credible source for the new genetic material of new creatures from naturalistic processes indicating that creatures were created by God at the level of genus or below.

The old earth intelligent design advocate, Charles Thaxton (b. 1939), has done some good work on genetics, showing that they were designed by a designer¹⁰⁷. But he is an old earth intelligent designist as opposed to an old earth creationist, in that in his evidential arguments he does not wish to specifically say who the Designer is. Not all those involved with Thaxton in his *Discovery Institute Centre for Science and Culture* at Seattle in the State of Washington, USA, are prepared to identify the Designer as the Christian God of the Bible e.g. Michael Denton¹⁰⁸ or Jonathan Wells¹⁰⁹, although this is

¹⁰⁷ Thaxton, C.B. (Academic Editor), Davis, P. & Kenyon, D.H., *Of Pandas & People: The central question of biological origins*, Haughton Publishing Company, Dallas, Texas, USA, 1989. Thaxton appears reluctant to say plainly that he believes in an old earth. But he evidently does since e.g., his argument about the “fossil record of plants” having “remained stable for millions of years on the conventional time scale, without any transitional forms” (pp. 106-109) does not make sense on a young earth creationist *Flood Geology School* view of fossils; and his diagrams of plant fossils in the “Ordovician,” Devonian,” and “Recent” (Holocene) periods (p. 107), or monkeys, apes, and men in the Cretaceous,” “Miocene” and “Recent” (Holocene) (p. 109), requires sequentially long times between these periods, and so once again best fits an old earth model rather than a young earth flood geology model.

¹⁰⁸ For instance, Michael Denton (b. 1943), is a Senior Fellow of the *Discovery Institute Centre for Science and Culture*, and he is an Intelligent Designist non-Darwinian evolutionist. He is best known for his book, *Evolution: A Theory in Crisis* (1985), and though since writing it a number of his views have changed, he still remains an Intelligent Designist. But he is a religious agnostic and so his Intelligent Design views should not be regarded as necessarily requiring Theism, i.e., he allows for either a Theistic explanation of God or a non-Theistic explanation, and if the latter then this implies the

left open as one possibility¹¹⁰. His work has been promoted by Hugh Ross's old earth creationist organization *Reasons to Believe* of California, USA, through whom I purchased my copy of Thaxton's *Of Pandas and People* (1989). E.g., the 1993 RTB sales promotion pitch for buying it through their bookshop in *Facts & Faith*, (which was then, but not now,) *The Quarterly Newsletter of Reasons To Believe*, said, "This just-released second edition is revised and updated to bring you the latest in scientific data on how life originated With more than fifty color photographs and illustrations, this work gives an excellent overview of the evidence for both the biological [macro]evolution theory and the intelligent-design concept of species' origins ..., the book discusses the various interpretations of the data 'fairly and calmly' ...¹¹¹."

However, over time some qualifications were *later* made by RTB. E.g., in 2005 Ross & Rana said of "intelligent design (ID)," "As it currently stands, we believe ID should *not* be taught in biology class. This is not to say we think there's a lack of evidence in the record of nature for the work of an Intelligent Designer. Far from it! ... However, ... ID is not formulated as a scientific theory. Technically, the design inference is not a scientific construct. Leaders in the 'ID movement' ([e.g.,] Michael Behe, Bill Dembski, ...) have done excellent work developing methods and approaches to detect intelligent causation in nature But ... ID has not developed an origins model with scientifically testable assertions and falsifiable predictions. No ID theory accounts for the history of the universe and life. There are no ID predictions about what

possibility of "an outer space aliens' theory," "Michael Denton," *Wikipedia* (http://en.wikipedia.org/wiki/Michael_Denton; citing with respect to Denton's agnosticism, Tom Frame's *Evolution in the Antiopodes; Charles Darwin & Australia*, University of New South Wales, Sydney, NSW, Australia, 2009, p. 291; & Stephen C. Meyer's *Signature in the Cell, DNA & the Evidence for Intelligent Design*, Harper Collins, HarperOne, New York, USA, 2009, pp. 326-343).

¹⁰⁹ Jonathan Wells (b. 1942) is a Fellow of the *Discovery Institute* and author of *Icons of Evolution* (Regnery Publishing, Washington, DC, USA, 2002). In 1974 he converted to the Moonies. The Moonies or Unification Church was founded by Sun Myung Moon in South Korea in 1954. The Moonies are e.g., a non-Trinitarian Church which denies the Christian doctrine of the Holy Trinity (e.g., Matt. 28:19; John 1:1-18; 3:16; 5:18; 8:58 with Exod. 3:14; John 10:30; 14:26; 15:26; I John 4:2,9; 5:7); and they also believe in communications with dead spirits, which is a form of sorcery or witchery (I Sam. 28:11,13-20) forbidden in e.g., Deut. 18:11; Isa. 8:19,20; Gal. 5:20; Rev. 21:8.

¹¹⁰ "Intelligent Design," *Wikipedia* (2012) (http://en.wikipedia.org/wiki/Intelligent_design).

¹¹¹ *Facts & Faith*, The Quarterly Newsletter of *Reasons To Believe* (old earth creationist organization), Vol. 7, No. 2, 1993, p. 15.

scientists should discover when they examine the record of nature. Without a testable model, ID cannot guide future scientific investigation ...¹¹².”

On the one hand, a number of creationists have criticized Thaxton’s shyness to identify the Designer as God. E.g., old earth creationist, Hugh Ross (b. 1945), who has promoted Thaxton’s work as a valuable first step, also says, “Winning the argument for design without identifying the designer yields, at best, a sketchy origins model. Such a model makes little if any positive impact on the community of scientists and other scholars. ... The time is right for a direct approach, a single leap into the origins fray. Introducing a Biblically based, scientifically verifiable creation model represents such a leap” (2002 A.D.). Or young earth creationist, Henry Morris (d. 2006) said, “The evidence of intelligent design ... must be either followed by or accompanied by a sound presentation of true Biblical creationism if it is to be meaningful and lasting” (1999 A.D.)¹¹³. I agree with these comments by both of these creationists. But on the other hand, *as far as it goes*, the material on genetics used by Thaxton as an old earth intelligent designist, *infra*, is clearly the same type of argument being used by both old and young earth creationists; and so I think some reference to Intelligent Designist writings is worthwhile. Furthermore, the qualified usage of it by Hugh Ross, and the sale of Intelligent design literature through his organization, *Reasons To Believe*, means that through reference to Ross, Thaxton’s work can be seen to represent an old earth creationist position in which Thaxton’s Designer is clearly understood as being Ross’s God. Creation points to an omnipotent (all powerful) or Almighty God, and so I consider the Designer can be clearly identified as God.

Thaxton observes the paradox that at the same time that Mendel was showing the stability of creatures (on the model used in this work, inside of their genus,) through reference to genetics, Darwin, was developing an unscientific theory of constant change that was inconsistent with the pace-setting scientific work of Mendel. DNA (Deoxyribonucleic Acid) is the chemical inside a cell’s nucleus that contains the genetic instructions to make a living organism. When genetic mutations occur, they generally act to weaken a species¹¹⁴. Thus e.g., geneticist, John Sanford, has shown that mutations do not occur in the way alleged by Darwinian macroevolutionists, and that the basic claim of Darwinists that natural selection can act on random mutations is not a defensible

¹¹² Ross, R. & Rana, F. (old earth creationists), “Should Intelligent Design Be Taught in Public Schools,” *Staying Connected*, Magazine, Reasons To Believe, California, USA, Sept. 2005, p. 3; altering “isn’t” to “is not” (twice).

¹¹³ *Ibid.*, citing Ross, H. (old earth creationist), “More than intelligent design,” *Reasons To Believe*, Pasadena, California, USA, 2002; & Morris, H.M. (young earth creationist), “Design is not enough” (1999), Institute for Creation Research, Santee, California, USA.

¹¹⁴ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, e.g., pp. 11-12,65-67.

position. He finds that Darwinists introduce what he calls “fudge factors” to make neo-Darwinist theory look scientific, when in fact genetic entropy results in a build-up of deleterious mutations, e.g., such as those that cause autism¹¹⁵. *Gene mutations* (also known as *point mutations*), change individual genes in the DNA; whereas *chromosome mutations* change not just one gene in the DNA, but affect a segment of DNA by duplicating it (DNA duplication), or removing it (DNA loss), or relocating it somewhere else in the DNA (DNA transfer). Changing a coding gene by mutation, is like randomly changing a word in a book. If the letters or words in a book were randomly changed, then in practice the book would be likely to devolve in value downwards, rather than evolve in value upwards. Multiplying mutations would thus turn the book into more and more gibberish. These same dynamics mean that 99.9% of mutations are positively harmful to a species, and so natural selection acts against such mutations, and generally, though not always, acts to keep a species as it is, rather than change a species.

¹¹⁵ James C. Patterson II (Old earth creationist?), “Do Increasing Autism Rates Demonstrate Genetic Entropy?,” referring to John Sanford’s *Genetic Entropy & the Mystery of the Genome* (FMS Publications, Waterloo, New York, USA, 3rd edition, 2008) *Today’s New Reason To Believe* (*Reasons To Believe* Email Articles sent from tnrtb@reasons.org, RTB, California, USA), 26 May 2014; with link to <http://www.reasons.org/articles/do-increasing-autism-rates-demonstrate-genetic-entropy>. This web-site includes a photo of Patterson who is a service chief of mental health at Overton Brooks, Virginia Medical Center, Shreveport, Louisiana, USA, and a member of the Shreveport *Reasons To Believe* Chapter. RTB Chapters (<http://www.reasons.org/participate/chapters>) require subscription to the RTB “Statement of Faith.” These are found at RTB’s “Membership Process” (<http://www.reasons.org/participate/community>) with a link to “Mission Statement, Core Values, and Statement of Faith” (<http://www.reasons.org/about/our-mission>). But these are vague and woolly on the issue of creation verses macroevolution; and while using the terms “God’s creation” and the “creation of God,” given that Darwin also refers in *Origin of Species* (1859) to “the works of God” or “the works of the Creator” allegedly produced by “natural selection” macroevolution (chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor;” & chapter 6, “Difficulties On Theory,” section “Organs of extreme perfection and complication”), this RTB “Statement of Faith” does not specifically require one to repudiate any form of Theistic Macroevolution in favour of Creationism, and so we cannot be sure of Patterson’s view on this basis. However, contextually Patterson does not in any way qualify his criticism of “evolution,” and so *prima facie* this seems to indicate he is a creationist, which in the RTB context would be an old earth creationist. But the matter is not entirely clear, and given that e.g., *Old Earth Ministries*, Ohio, USA, allows either view, we cannot rule out the possibility that RTB is seeking to make a similar facilitation for both Creationists and Theistic Macroevolutionists, albeit with a stronger contextual support for Creation more generally in RTB literature than one finds in the *Old Earth Ministries* mix, and hence the question mark with Patterson’s designation as an “Old earth creationist?”

Hence natural process macroevolutionists hang their hopes on 0.01% of mutations. But in the first place, mutations are relatively rare, since mutations only occur about once in every one hundred thousand (100,000) to one million (1,000,000) reproductions (replications). But in the second place, where the mutations are not positively harmful, the documented cases require qualification. For instance, mutations may deal with the development of immunities, such as immunity to malaria in people with a sickle-cell anemia mutation; or the acquisition of a resistance to penicillin in mutant strains of bacteria that result in the venereal disease of gonorrhea. In the latter case, the mutation though beneficial to the bacteria, is non-beneficial to those whose acts of fornication transmit this venereal disease. And in both cases, the mutation acts to increase the capacity of the species in question to stabilize and maintain itself against fundamental change in the presence of a threat to its existence; so that this increased overall species stability is the very opposite of what is required for Darwinian macroevolutionary changes¹¹⁶.

Thus Hugh Ross (in answers to a series of questions on the appearance of new species,) says: “The fossil record is a documentation of the appearance of new species *in the past*. What’s missing is a documentation of the appearance of new species *in real time*” (He defines “real time” as “hundreds or thousands of years of human investigation, rather than the half billion from the Cambrian Explosion.”) “Finding a new bug in the Amazon jungles would not qualify as proof that speciation’s going on. ... Paul Ehrlich ... says ... ‘We have yet to see the appearance of a new species in the real world, and the vast majority of cases’ – by ‘cases’ he means separate animals species, ‘do we even see any evidence for change within that species.’ In other words, the overwhelming weight of evidence is for a species to remain static with respect to time. ... No-one has seen a species go from one to another; in fact, we can’t even see significant changes in any particular species. Now the exception, is what’s been done in the lab with the fruit-fly. ... There some argue we have come up with a new species by certain definitions. And I want to emphasis ... we’re talking about things that are so complex it’s very difficult to define what a new species is ...¹¹⁷.” While I would be in a general agreement with the thrust of old earth creationist, Hugh Ross’s comments here, whereas he is here clearly limiting any possible microevolution to the taxonomical level of species or subspecies, by contrast, like old earth creationist, Edward Blyth (d. 1873), I would limit it to the taxonomical level of genus, species, or subspecies i.e., one taxonomical level higher than Ross’s upper limit here of “species.” For on the model

¹¹⁶ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, pp. 9,11-12,19,59-61,65-67.

¹¹⁷ Ross, H. (old earth creationist), *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.* . Cf. Ross’s *The Genesis Question*, *op. cit.*, pp. 41,64,215 & 218, citing Paul Ehrlich *et unum*, *Extinction: The Causes & Consequences of the Disappearance of Species*, Ballantine, New York, USA, 1981, pp. 19-38,22-23,166-169, 123-247, & Paul Ehrlich’s “The Scale of the Human Enterprise & Biodiversity Loss,” pp. 214-224.

followed in this work, some forms of subspeciation or speciation within a genus are regarded as occurring by microevolution from a genetically rich parent stock, and so subspeciation or speciation of a fruit-fly in a laboratory would be an example of microevolution within a genus with either the rearrangement or loss of pre-existing genetic information. Thus such fruit-fly subspeciation or speciation would not qualify as evidence for Darwinian macroevolutionary theory which requires the input of new genetic information and material from a natural source, for which there is no evidence.

Moreover, gene mutation is the result of genetic damage e.g., exposure to chemicals, or heat, or radiation; and chromosome mutations occur with the loss, inversion, duplication, or re-sequencing of an existing DNA molecule. Thus gene mutations do not constitute the addition of new or previously non-existing genetic material. *Put simply, mutations simply alter existing structures, they do not create new ones.* In this context, Thaxton also refers to fruit-fly subspeciation in which by bombarding fruit flies with radiation in a science laboratory, mutations have occurred such as double sets of wings. But they have never by this means created a new type of wing, nor created a new kind of species, but merely, through such laboratory procedures, produced a new subspecies or variety of fruit-fly, which depending on the classification system one is using, might be deemed either “a new subspecies” or “a new species.” Thus unlike that which is required in neo-Darwinian macroevolutionary theory, these mutations do not act to produce new genetic information or new genetic material which could act to potentially drive a macroevolutionary mechanism to take the descendants of a species into a different genus to that of its parent stock at a future point in time.

Thus the evidence is that natural selection *generally* acts to enhance the fixity of a species; and only potentially facilitates the change of a species by microevolution *inside its taxonomical genus* where God has first created a genetically rich parent stock at the taxonomical level of genus, species, or subspecies, which is capable of rearrangement or loss of its pre-existing genetic information by natural selection microevolution and / or Theistic (God-guided) microevolution. This scientific data on fruit-fly mutations in a science laboratory thus does *not* support natural process macroevolutionary theory of creatures allegedly macroevolving beyond their genus, *and so it acts to make Darwinian macroevolutionary theory, and Darwinian macroevolutionists using it to claim it supports the Darwinian theory, look pretty silly.*

Because since the work of e.g., Hugo de Vries’ *Mutation Theory* (1901 to 1903), genetic mutations are the fundamental naturalistic driving mechanism of macroevolutionary neo-Darwinian evolutionary theory, they have been intently studied by scientists. In this context, Darwinists have often pinned their hopes for “scientific proof” on laboratory experimentations with fruit-flies, *supra*. The appeal of the fruit-fly lies is the fact that it has a short life-span and so scientists can observe it over multiple generations in a relatively short period of time. Hence the fruit-fly has been subjected to radiation so as to increase mutations rates. But as already observed, the data from these scientific experiments is not supportive of Darwinian macroevolution. The evidence indicates that mutations do not act to create new genetic information or material, but simply to alter or lose pre-existing genetic information. E.g., fruit-fly mutation have

produced oversized, undersized, and crumpled wings, but they have not produced a new type of wing. Thus these mutations have not produced a *new species in a different genus with new and different genetic material* from its originating parent stock, but have simply microevolved new subspecies or new varieties or depending on one's classification system, new species, within the pre-existing genetic data of the originating fruit-fly's genus. Hence e.g., Thaxton notes that whereas macroevolutionary theory requires the addition of genetic material with an expanded gene pool, *such microevolutionary subspeciation or speciation in fact represents a loss of genetic information, and so is going in the very opposite direction as that required by the theory of macroevolution*¹¹⁸.

Thus far from supporting natural process macroevolutionary Darwinian macroevolutionary theory, this scientific data on mutations not only does not support macroevolutionary theory, it acts to show the unscientific genetic basis of Darwinian macroevolutionary theory. Put simply, in the first place, Darwinism (by which I also mean neo-Darwinism,) is an unscientific theory for the origin of species other than in those instances where one can show a genetically rich parent stock created at the taxonomical level of genus or below e.g., the wild horse, wild ass, and zebra most probably came from an originating genetically rich Genus *Equus* (although this does not preclude God from later making genetically compatible domestic horses and asses in Eden). But even here, natural selection microevolution within genus is only one possibility, since Darwin's work on showing microevolution under domestication might also be used to show that there may have been speciation within genus on analogous principles by God-guided Theistic microevolution, which I think was the case for the wild horse, wild ass, and zebra. And in the second place, evidence from microevolution within a genus from a genetically rich parent stock which demonstrates subspeciation and speciation through genetic rearrangement and genetic loss of pre-existing genetic information, is fraudulently put forth as evidence for macroevolution requiring speciation through the addition of new genetic material with new genetic information.

As an old earth creationist, I am in broad general agreement with the young earth creationist, Louis Berkhof (1873-1957), when he says in his *Systematic Theology*, "The theory of naturalistic [macro]evolution ... fails to account for the facts. ... The foundation pillars, on which the Darwinian structure was reared, such as the principle of use and disuse" of organs, i.e., the natural inheritance or "transmission of acquired characteristics"¹¹⁹; "the struggle of existence" or "natural selection," "have been removed one after another" as driving mechanisms for macroevolutionary theory. Concerning the

¹¹⁸ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, pp. 11-12,10.

¹¹⁹ Darwin's *Origin of Species*, "Introduction;" chapter 1, "Variation Under Domestication," first section paragraph starting, "Habit also has a deciding influence," with respect to his views on "the effect of use;" chapter 4, "Natural Selection," section "Illustrations of the action of Natural Selection;" and chapter 5, "Laws of Variation," section "Effects of Use and Disuse."

issue of genetics, “The Mendelian law” of Gregory Mendel (1822-1884) “accounts for variations” within species, “but not for the origin of new species. It really points away from the development of new species by a natural process. Some are of the opinion that the mutation theory of” Hugo “De Vries” (1848-1935) i.e., neo-Darwinism in which a combination of mutation and natural selection drives macroevolution, “points the way.” De Vries rediscovered Mendel’s work on genetics in 1900, and he published his work in *Mutation Theory* (1901-1903; German, *Die Mutationstheorie*). De Vries observed the *evening primrose* plant (*Oenothera lamarckiana*), which has large flowers, had a notably different wild variety compared to its cultivated variety, and gave the name “mutations” to such variations¹²⁰. But, continues Berkhof, “It is now admitted that the mutants of De Vries are varietal ..., and cannot be regarded as the beginnings of new species” i.e., genetically distinct species with new and different genetics to the originating parent stock. Thus the “hypothesis of [macro]evolution fails at several points. It cannot explain the origin of life Further, it has failed utterly to adduce a single example of one species producing another distinct (organic as distinguished from varietal) species. ... Neither has [macro]evolution been able successfully to cope with the problems presented by the origin of man. It has not ... succeeded in proving the physical descent of man from the brute ... Much less, has it been able to explain the psychical side of man’s life. The human soul, ... intelligence, self-consciousness, ... conscience, and religious aspirations, remains an unsolved enigma” for macroevolutionary theory¹²¹.

It is significant that Berkhof here isolates the basic creationist objection to both Darwinian and neo-Darwinian theory as the fact that the evidence points to the limiting of change within creatures to subspeciation within a parent stock of a variety, so that no matter how much time is allowed, or how many generations are gone over, there is still no instance “of one species producing another distinct ... species.” Like old earth creationist, Hugh Ross, *supra*, young earth creationist Louis Berkhof seems to here limit any possible speciation or subspeciation to the taxonomical level of species or subspecies, e.g., new subspecies of dogs, whereas I would limit it to the taxonomical level of the genus, species, or subspecies. But once again, I certainly concur with the general thrust of his comments in recognizing that genetics imposes limits, and thus act to make Darwinian macroevolutionary theory quite impossible, and so points us to creation.

With our enhanced understanding of genetics, this same basic point of Ross and Berkhof, has also been well argued by a number of other creationists, whether they be old earth creationists or young earth creationists. For example, some very good presentations of the relevant basic points on genetics have been put by Jonathon Sarfati (b. 1964) and Don (Donald) Batten (b. 1951), both of *Creation Ministries International*, a young earth creationist organization with offices in Australia, New Zealand, the UK,

¹²⁰ *Encyclopaedia Britannica CD99, op. cit.*, “Vries, Hugo (Marie) de;” & “evening primrose.”

¹²¹ Berkhof, L. (Young Earth Creationist), *Systematic Theology*, pp. 161-162.

USA, Canada, and elsewhere¹²². Hence in a presentation sadly marred by some “ungodliness and worldly lusts” (Titus 2:12), a generally excellent presentation on creation as opposed to macroevolution is made by Don Batten in his video, *Creatures Do Change But It’s Not Evolution* (2010), which has remarkable similarities to the argument of old earth intelligent designer, Charles Thaxton, as generally endorsed by old earth creationist, Hugh Ross, *supra*¹²³. However, whereas young earth creationist, Don Batten, looks to God creating a genetically rich parent stock at the taxonomical levels of Order, Family, Genus, Species, or Subspecies; by contrast, like Edward Blyth (d. 1873), I consider the evidence limits it to the taxonomical level of Genus, Species, or Subspecies.

As Batten observes, it is clear that Darwin had no knowledge about the fact that an information process is needed for the specifications and plans of living creatures which is found in DNA (Deoxyribonucleic Acid) genes on DNA. Importantly, this genetic information is extremely complex. Hence for even a simple bacteria, writing out the DNA genetic codes would take a book of about 500 pages of complex genetically coded information. By contrast, writing out the DNA genetic codes for a man would take about 1,000 books of about 500 pages, and so to get from a simple bacteria to a man requires the addition of about 999 books of 500 pages of complex genetically coded information. Where is such added information to come from on the macroevolutionary Darwinian theory of evolution? The neo-Darwinists have sought to overcome Darwin’s lack of knowledge of the laws of genetics as first put forth by Gregory Mendel (d. 1884), by the added mechanism of de Vries type genetic mutations. Thus one of the two driving mechanisms of neo-Darwinism is genetic mutations, and the other is Darwin’s natural selection. But mutations are basically genetic copying mistakes which, in terms of an analogy, would be like accidentally typing the letter “K” instead of “R.” Thus they are not adding meaningful information of a type and kind that would, for example, increase intelligence. Such mutations are random and generally harmful, e.g., they are responsible for such conditions as haemophilia – a bleeding disorder caused by a deficiency in a substance needed for blood clotting¹²⁴; or cystic fibrosis – a metabolic

¹²² Paradoxically, their scientific theory does not fit within the Biblical definition of a “kind,” which is fatal for their Biblical model; whereas from my Local Earth Gap School model perspective, the limitation of a “kind” only exists for a relatively small number of creatures created in Eden, and not the greater number created outside of Eden in Gen. 1:1,2. See Part 2, Chapter 10 “a] Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics,” *infra*.

¹²³ Batten, D.J. (Young Earth Creationist), *Creatures Do Change But It’s Not Evolution*, *op. cit.* .

¹²⁴ In the standard form of haemophilia (hemophilia), this is the absence of what is technically called, “Antihemophilic globulin (AHG),” and is transmitted by females to sons. While sons of a haemophiliac are normal, they transmit the gene to their daughters, who while outwardly appearing normal, in turn may transmit this to their haemophiliac sons, or as a recessive / hidden gene to their outwardly normal daughters. (*Encyclopaedia Britannica CD99, op. cit.*, “Hemophilia.”)

disorder which involves the production of a thick and sticky mucus that clogs the respiratory and gastrointestinal tracts¹²⁵. Thus the general trend of mutations is to weaken, rather than to improve, a species¹²⁶.

Nevertheless, very occasionally, a mutation may be advantageous, and improve a species. In this context, Batten refers to antibiotic resistance. E.g., in antibiotics, when a cell is exposed, a small amount of enzyme is produced as a resistance; but with a beneficial mutation, instead of producing a small amount of this enzyme, a destruction of genetic material means the enzyme production lacks restraint and goes “flat out.” Thus it can break down antibiotic resistance. *But the salient point is that even here, where the mutation is beneficial, as with those instances where it is usually harmful, it involves the loss or destruction of genetic material in a pre-existing genetically complex structure, i.e., the mutation is not creating new genetic material so as to produce a new species, or anything in the direction of a genetically distinct new species in a different genus, but simply a new subspecies or species inside the genetic information of the parent stock*¹²⁷.

This same basic point is also made by Don Batten’s colleague, Jonathon Sarfati, with respect to changes in bacteria. E.g., in South America in 1991, there was a cholera epidemic which infected a million people, and killed 10,000 people. The deadly bacteria was spread through the water supply, and was said to have “evolved” higher levels of toxicity. But study of the *vibrio*, which is the Latin name (meaning “shake”) for a group of bacteria causing cholera (Latin, *cholerae*) in this *Vibrio cholerae*, simply shows that this was an example of microevolution by natural selection, as there was an adaptation of a pre-existing species of bacteria and thus subspeciation, i.e., *no new genetic information was made*, rather, a new variety of the species, that is, a subspecies, was made from the richness of the pre-existing genetic material¹²⁸.

And so too, creationist Rana of *Reasons To Believe*, an old earth creationist organization in California, USA, refers to the microevolution of drug-resistant viruses in man “due to the activity of natural selection operating on pre-existing genetic information, *not* the *de novo* [Latin, ‘from new’] creation of drug-resistant genes via ... mutations operated on by natural selection” as required by neo-Darwinian theory. Thus such microevolution “remains consistent with a creation perspective¹²⁹.” Thus once

¹²⁵ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Cystic fibrosis.”

¹²⁶ Batten, D.J. (Young Earth Creationist), *Creatures Do Change But It’s Not Evolution*, *op. cit.* .

¹²⁷ *Ibid.* .

¹²⁸ Sarfati, J. (young earth creationist), *Refuting Evolution 2* [i.e., Volume 2], Answers in Genesis, Acacia Ridge, Queensland, Australia, 2002, pp. 97-98.

¹²⁹ Rana, F. (old earth creationists), “Case for Creation Susceptible to Drug-Resistant Bacteria?,” 1 June 2013, Reasons to Believe, California, USA (<http://www.reasons.org/articles/case-for-creation-susceptible-to-drug-resistant-bacteria>).

again, this is not macroevolution in terms of a mutation producing new genetic material; but quite the opposite, this is microevolution in terms of a mutation producing the rearrangement and loss of pre-existing genetic material from a genetically rich parent species leading to a new subspecies i.e., subspeciation, or depending on one's classification system, speciation.

Old earth designist, Charles Thaxton, makes the point that before Darwin, the law of natural selection was recognized by old earth creationist, Edward Blyth (d. 1873)¹³⁰, but regarded by him as a conserving force that got rid of unfit species and maintained the immutability of species; whereas by contrast, Darwin claimed that it produced new fundamentally distinct species¹³¹ i.e., in a different genus. Let the reader consider, e.g., the case of the wingless beetle e.g., on the Portuguese Island of Madeira in the North Atlantic Ocean. Darwin says in *Origin of Species*, "beetles in many parts of the world are very frequently blown to sea and perish; ... the beetles in Madeira, as observed by Mr. Wollaston, lie much concealed, until the wind lulls ...; ... the proportion of wingless beetles is larger on the exposed Dezertas than in Madeira itself; and ... the ... fact ... insisted on by Mr. Wollaston, of the almost entire absence of certain large beetles, elsewhere ... numerous, and which ... have habits of ... frequent flight; - these several considerations have made me believe that the wingless condition of so many Madeira beetles is mainly due to the action of natural selection, but combined probably with disuse. For during thousands of successive generation each individual beetle which flew least, either from its wings having been ever so little less perfectly developed or from indolent habit, will have had the best chance of surviving from not being blown out to sea; and, on the other hand, those beetles which most readily took to flight will oftenest have been blown to sea and thus have been destroyed¹³²." "Again, an organ useful under certain conditions, might become injurious under others, as with the wings of beetles on small and exposed islands; and in this case natural selection would continue slowly to reduce the organ, until it was rendered harmless and rudimentary¹³³."

¹³⁰ See Part 2, Chapter 4, section c, "The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory," subsection iv, "Old Earth Creationist Edward Blyth discovers the law of natural selection long before Darwin uses and abuses this law of nature, *infra*."

¹³¹ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, pp. 10,61,67.

¹³² Darwin's *Origin of Species* (1859), chapter 5, "Laws of Variation," section "Effects of Use & Disuse."

¹³³ *Ibid.*, chapter 13, "Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs," section, "Rudimentary, atrophied, or aborted organs."

Other than Darwin's claims that its microevolution was "combined probably with disuse;" and Darwin's very long period of "thousands of successive generation," which in such an instance may or may not be a correct assessment of the relevant time period, the same basic model of microevolution by Thaxton and Blyth is specifically made with respect to wingless beetles by Darwin, *supra*; and with respect to the wingless beetle, the same basic point is likewise specifically made by creationist, Don Batten. But unlike Darwin, Batten notes that even in instances where beetles have lost their wings, this does not represent a new species in terms of macroevolution, but a loss of pre-existing genetic information with consequent subspeciation or speciation¹³⁴. And Sarfati also makes the point that there is never new genetic information from such a beneficial mutation, such as wingless beetles on small windy islands, where those beetles which due to a mutation lost their wings, as through natural selection they were less likely to be blown out to sea by the wind, and so propagated themselves to become a new favoured subspecies¹³⁵. (Cf. the Galapagos Cormorant, *infra*¹³⁶.) We thus see that natural selection microevolution operating on beetles to produce wingless beetles, does not make the macroevolution point Darwin thinks it does, since this involves *loss of genetic material* to create *a new variety within a species*; whereas for macroevolutionary theory to be correct, *one needs to go in the opposite direction* and have *new genetic material added* that makes a new species in a different genus.

Therefore a general consensus exists among creationists that the macroevolutionary Darwinian theory of evolution lacks a mechanism to successfully drive its alleged macroevolutionary changes. The neo-Darwinian claim of genetic mutations is not correct, since such mutations never involve the creation of new genetic material and new genetic information, but simply a rearranging or loss of pre-existing genetic information and material, and while these do operate inside a genus with natural selection microevolution, they are limited in their effects by genetics so as to operate only to the point of producing new subspecies or species within a genus, and not new species in another genus, irrespective of how much time is allowed, or how many generations are allowed. (Although in the taxonomical levels of: Order, Family, Genus, Species, and Subspecies, whereas creationists Edward Blyth and myself limit this process to a genetically rich parent stock at the taxonomical level of genus or below, by contrast, e.g., creationist, Hugh Ross has here argued for its limitation to a genetically rich parent stock at the taxonomical level of species or below; and e.g., creationist, Don Batten has here argued for its limitation to a genetically rich parent stock at the taxonomical level of Order or Family and below.)

¹³⁴ Batten, D.J. (young earth creationist), *Creatures Do Change But It's Not Evolution*, *op. cit.*.

¹³⁵ Sarfati, J. (young earth creationist), *By Design: Evidence for Nature's Intelligent Designer – The God of the Bible*, *op. cit.*, pp. 18-19; citing Wieland, C. (young earth creationist), "Beetle Bloopers: Even a defect can be an advantage sometimes," *Creation* 19 (3): 30, 1997 (www.creationtheweb.com/beetle).

¹³⁶ Part 2, Chapter 4, subsection v, "Subspeciation or Speciation"

Put simply, as old earth creationist, Hugh Ross, aptly noted in *Species Development*, the issue of “limits” is typically absent from discussions by macroevolutionists who simply assert that biological systems are open-ended, and can mutate new genetic material into existence which then drives the alleged process of macroevolution which natural selection is said to work on to produce the origin of diverse species¹³⁷ i.e., in a different genus to the originating parent stock. And young earth creationist, Jonathon Sarfati makes the same basic point, when he refers to how in looking at creatures that were clearly designed by God, such as the armour on the abalone shellfish, macroevolutionists simply assert that macroevolution produces such amazing wonders by a process of natural selection over a period of millions of years¹³⁸. But in fact, as Sarfati convincingly shows, when the genetically complex creatures of creation are looked at from the standpoint of the science of genetics, it becomes clear that they could not, and did not macroevolve, but were created as separate creatures by God, even if some subspeciation and speciation has subsequently occurred in connection with natural selection. Examples isolated include e.g., plant photosynthesis, bird feathers, bat sonar, bee navigation, bird migration, the catapult tongues of chameleons, the catapult mechanism in horse legs, a venus fly-trap, sticky spider feet, and spider webs¹³⁹.

(Chapter 4) c] *The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.*
 iv] *Old Earth Creationist Edward Blyth discovers the law of natural selection long before Darwin uses and abuses this law of nature.*

Edward Blyth (23 Dec. 1810 - 27 Dec. 1873) says various species are “modified” “to a particular localities.” “The true physiological system is evidently one of irregular and indefinite *radiation*, and of reiterate divergence and ramification from a varying number of successively subordinate typical plans; often modified in the extremes, till the

¹³⁷ Ross, H. (old earth creationist), *Species Development*, 1990, Reasons to Believe, Pasadena, California, USA (cassette audio recording). In this address Ross also refers favorably to Thaxton’s *Of Pandas & People*.

¹³⁸ Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, op. cit., p. 115.

¹³⁹ *Ibid.*, pp. 127-128 (plant photosynthesis), 65-67 (feathers), 74-76 (bats), 83 (bees), 87-90 (bird migration), 95-97 (chameleon tongues), 97 (horse legs), 100-102 (venus fly-trap), 109 (spider feet), 116-119 (spider web).

general aspect becomes entirely changed, but still retaining, to the very ultimate limits, certain fixed and constant distinctive characters, by which the true affinities of species may be always known; the modifications of each successive type being always in direct relation to particular localities, or to peculiar modes of procuring sustenance; in short, to the particular circumstances under which a species was appointed to exist in the locality which it indigenously inhabits, where alone its presence forms part of the grand system of the universe, and tends to preserve the balance of organic being, and removed whence (as is ... remarked by Mudie), a plant or animal is little else than a ‘disjointed fragment.’ Systematists, with few exceptions, err most grossly in imagining that allied species have been created in direct reference to each other (as members of a sort of cabinet system of even proportions) rather than to the localities they indigenously frequent, to the office each was ordained to fulfill in the universal, or adaptive, system. One would have supposed that the various facts which geology has brought to light would have sufficed to undeceive them in this particular. It cannot be too often repeated, that, upon whatever plan a species may be organised, its true relation (the reason for its existence at all) is solely connected with its indigenous locality: else, why should so many thousand species have ceased to be, the particular circumstances under which they were appointed to live no longer requiring their presence?¹⁴⁰.”

This is clearly a creationist view in that Blyth refers to “allied species” that “have been created” showing “adaptive” qualities to “the localities they indigenously frequent.” But through reference to “the various facts which geology has brought to light,” Blyth considers that the extinction of “so many thousand species” which had “ceased,” exhibit the fact that when “the particular circumstances under which they were appointed to live” are radically changed, they “have ceased to be.” An obvious example of this would be the dinosaur extinction c. 66.4 million B.C. . Thus on application of Blyth’s old earth creationist model, these dinosaurs were first “created” by God, but then became extinct following radical change to “the particular circumstances under which they were appointed to live.” This means that in broad overview, Blyth is following an old earth creationist model which includes cataclysm followed by new creations.

However, within this broad overview, Blyth also considered that creatures created by God included within their design a capacity for a certain amount of variation and adaptation. Hence he further says in this same article in *The Magazine of Natural History* (1836), “By the term *approximation*, I must be understood to signify those modifications of particular types, which, adapted to intermediate modes of life, very commonly more or less resemble (in consequence of this adaptation) species which are organised on other and different types. I have already had occasion to mention certain extreme modifications of the corvine or omnivorous type of perching birds, which are close *approximations* towards the fringillidous type (as *Aglaius* and other finch-like

¹⁴⁰ Blyth, E., “Seasonal and Other Changes in Birds – Part 2,” *Magazine of Natural History*, Volume 9, 1836 (emphasis mine) (Text at <http://www.bradburyac.mistral.co.uk/blyth2.html>).

Sturnidae, *Ammodramus*, and *Alauda*); the true *affinities*, however, of all which are at once shown by a reference to their moulting¹⁴¹.”

On the one hand, Blyth thus allowed for “modifications of particular types, which adapted to intermediate modes of life,” *supra*. But on the other hand, Blyth did not consider that a taxonomical subspecies was *necessarily* so modified as it “adapted to intermediate modes of life.” Hence he also says, “Assuming a type to be merely the abstract plan upon which a certain number of species are organised, the said plan being variously more or less modified according to the purpose for which a species was designed, it certainly does not necessarily follow that organisms simply illustrative of the mere plan should have been created, seeing that all creatures are obviously framed in direct relation to their indigenous haunts, and not as mere counterparts of one another”¹⁴².” Therefore Blyth left the issue as an open question in any specific instance, as to whether a taxonomical subspecies had been “created” by God so as to be “framed” to fit “their indigenous haunt;” or whether they represented “modifications of particular types, which adapted to intermediate modes of life.”

Nevertheless, he also leaned strongly towards the view that they *frequently* they represented subspeciation from a parent stock. Thus Blyth says, “What is a species? What constitutes specific distinction? To which the only rational reply appears to be ..., Beings derived from a separate origin”¹⁴³.” What Blyth is here calling a “species” would in some instance now be deemed a genus, but such nomenclature is a secondary matter, *infra*. He further says, “That there should be species variously modified upon any particular plan of structure, and that the deviation should be greater in one instance than in another, of course implies radiation from a general centre; and the very circumstance that the same characters are more developed in one species than in another, necessarily also occasions a gradation in the particular direction, which may happen to be more or less regular, according as circumstances (*adaptive* relations) require”¹⁴⁴.” Thus Blyth considers the similarity of subspecies (or what on a later taxonomy of his examples might in some instances be species within a genus, e.g., see Blyth on the horse and ass, *infra*), “implies radiation from a general centre” and thus *not* “Beings derived from a separate origin.” However, Blyth holds this as something that is *implied* and so probably correct in a number of instances, but “not necessarily” always the case.

¹⁴¹ *Ibid.* (emphasis mine).

¹⁴² Blyth, E., “Seasonal and Other Changes in Birds – Part 3,” *Magazine of Natural History*, Volume 9, 1836 (emphasis mine) (Text at <http://www.bradburyac.mistral.co.uk/season3.html>).

¹⁴³ Blyth, E., “Seasonal and Other Changes in Birds – Part 4,” *Magazine of Natural History*, Volume 9, 1836 (emphasis mine) (Text at <http://www.bradburyac.mistral.co.uk/season4.html>).

¹⁴⁴ *Ibid.* (emphasis mine).

In this process, Blyth considered that e.g., there was *a tendency* for the subspecies to be either the same size as, or smaller than, those in an originating parent stock or “central species” in this “radiation from a general centre” of subspecies. Hence he says, “Before concluding this, I must call attention to another point worthy of consideration. To recur again to the four typical genera we have all along been considering, and which, of course, it is most satisfactory to revert to in every instance, it appears that the central species, for the most part, exhibit a marked increase of size, being generally about the largest of those framed on their respective plans of structure. I do not say that this obtains in every instance, but still it is so general as to be quite worthy of attention; and the rationale of it appears simply to be, that, as typical forms are more adapted for general distribution, and better calculated for finding subsistence in a variety of localities, than those modifications of them which are organised expressly for peculiar places only, we must infer that an increase of stature would, as a general rule, be incompatible with the well-doing of aberrant races; or, to put it inversely, that beings of comparatively large size require to be less partial in their adaptations; that (their wants being greater) they should not be too much confined to particular places for the needful supply of food. However, this is a rule so broken into by exceptions, and so entirely dependent on the character of the particular adaptation, that, though obvious enough in the main, it is much more likely to meet with assent than demonstration. Certain it is, that, in very many groups, the largest species are among the most centrally typical. Witness, by way of example, the woodpeckers and the parrots¹⁴⁵.”

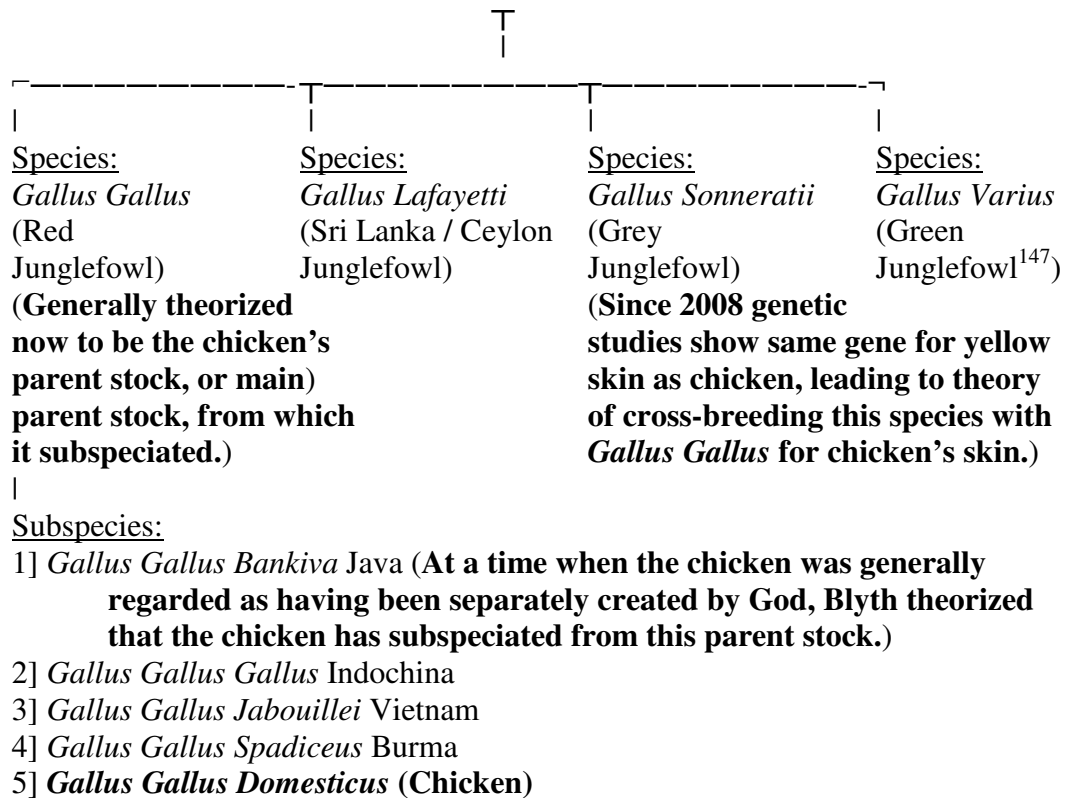
An example of where Blyth did consider there had been “modifications of particular types, which adapted to intermediate modes of life,” is found in his view that subspeciation and speciation of fowls produced the domestic chicken. Taxonomically, in the Kingdom *Animalia* (Latin, “Animals”); Phylum *Chordata* (Latin, from *chorda*, “string,” for animals which include a notochord); Class: *Aves* (Latin, “Birds”), Order *Galliformes* (Latin derivation from *gallus* + *forma*, “cock form” / “rooster form”), Family: *Phasianidae* (Greek derivation from *phasianos*, “pheasants”), Subfamily: *Phasianinae* (Greek derivation from *phasianos*, “pheasants”), there is the Genus: *Gallus* (Latin, “cock” / “rooster”).

¹⁴⁵ *Ibid.* (emphasis mine).



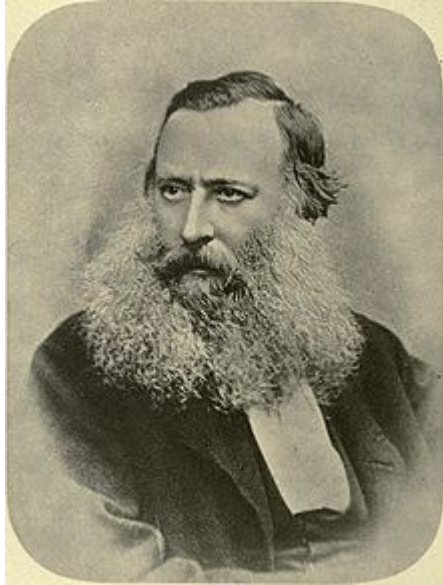
The Red Jungle Fowl¹⁴⁶.

Genus: *Gallus*



¹⁴⁶ "Chicken," *Wikipedia* (<http://en.wikipedia.org/wiki/Chicken>).

¹⁴⁷ Also known as the Javan Junglefowl, Green Javanese Junglefowl, or Forktail.



Edward Blyth (1810-1873)¹⁴⁸.



The *gallus bankiva* cock or fowl of India¹⁴⁹.

In Darwin's *Origin of Species* (1859), Mr. Darwin says, "Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one, thinks that all the breeds of poultry have proceeded from the common wild Indian fowl (*Gallus bankiva*)¹⁵⁰." On the one hand, it is now generally recognized that *gallus bankiva* is a subspecies of the red jungle fowl *gallus gallus* (cock) species; and it is generally theorized that what Darwin calls "the breeds of poultry" i.e., domestic fowls (used for both meat and eggs) which are also a subspecies known as *gallus gallus domesticus* (chicken), subspeciated from the parent stock of *gallus gallus* (the red jungle fowl), and since 2008 it has been further theorized that the chicken's yellow skin came from cross-breeding this domestic form with *gallus sonnerati* (the grey junglefowl)¹⁵¹.

¹⁴⁸ "Edward Blyth," *Wikipedia* (http://en.wikipedia.org/wiki/Edward_Blyth).

¹⁴⁹ Sir William Jardine's *The Natural History of Gallinaceous Birds*, W.H. Lizzars & Stirling & Kenney, Edinburgh, Scotland, UK; Longman & Co., London, England, UK; W. Curry Jr. & Co., Dublin, Ireland, UK, Printed by Neill & Co., Old Fishmarket Edinburgh, Scotland, UK, 1834 (copy from Bodleian Library, Oxford University, UK), Volume 3, Ornithology, Title page picture of the cock, *Gallus Bankiva* ([http://books.google.co.uk/books?id=bikOAAAQAAJ&dq=illustrated%20birds&pg=PA1#v=onepage&q&f=false](http://books.google.co.uk/books?id=bikOAAAQAAJ&dq=illustrated%20birds&pg=P A1#v=onepage&q&f=false)).

¹⁵⁰ Darwin's *Origin of Species*, chapter 1 "Variation Under Domestication," first section.

¹⁵¹ "Chicken," *Wikipedia* (<http://en.wikipedia.org/wiki/Chicken>); citing Eriksson J, Larson G, *et al*, "Identification of the Yellow Skin Gene Reveals a Hybrid Origin of the Domestic Chicken," *PLoS Genetics*, 23 Jan., 2008 (<http://genetics.plosjournals.org>).

But on the other hand, *the more important issue is that Blyth considered there could be subspeciation from a parent stock at the taxonomical level of genus or below.* Thus the fact that Edward Blyth thought the parent stock here was one taxonomical level lower than genus at species, with the species *gallus bankiva* rather than *gallus gallus* (Red Junglefowl) as the originating parent stock; when in fact, it is the other way around, and *gallus bankiva* is a subspecies of the species *gallus gallus* (Red Junglefowl), *is for our immediate purposes*, an incidental secondary issue. That is because the primary issue or big point is that Blyth saw a commonality in the various breeds of poultry that led him to conclude that “all the breeds of poultry have proceeded from the common wild ... fowl.”

At this point it must be said that various creationists would agree with old earth creationist Blyth and Darwinists that the domestic chicken subspeciated under man from a wild form, even though they would probably not agree with Edward Blyth on the identity of that wild form¹⁵². However, neither I nor all creationists would *necessarily* agree with Blyth in saying “all the breeds of poultry have proceeded from the common wild ... fowl;” although they *might* have. That is because from the Local Earth Gap School Creationist viewpoint, we read in Genesis 1:20-25 of God creating certain species in Eden which appear to have been genetically compatible with creatures outside of Eden; so that after the Fall they in time became basically the same as those outside of Eden. On the basis of the model followed in this work, after Noah’s Flood man for the first time moved into the previously out-of-bounds to man region beyond the borders of Eden, retaining civilization only in Greater Eden i.e., Eden and the area around it which is now under the waters of the Persian Gulf. Then as the area of Greater Eden was progressively flooded to become the Persian Gulf from the end of the last Ice Age, civilization was transported from Greater Eden to e.g., the area of Mesopotamia in southwest Asia to Eden’s north. There were multiple population movements during this time as the water levels rose, primarily out of the Persian Gulf, but also in Egypt out of the Nile. The domestic animals of these two societies thus generally represent the domestic creatures of the fifth and sixth creation days that man took with him from Greater Eden to these parts. Thus while the view that man domesticated wild creatures is correct in some instances, I would think this unlikely to be the case for domestic animals known to be used by man by c. 4,000 B.C. to c. 3,000 B.C., though domestic animals found after c. 3,000 B.C., would most likely be domesticated from the wild. Thus whereas e.g., old earth creationist, Hugh Ross, would see “initial domestication of goats as taking place

¹⁵² Though e.g., old earth Hugh Ross does not specifically discuss the chicken, it is clear that his creation model would lead to this conclusion; see Ross’s *The Genesis Question, op. cit.*, pp. 97-98 (domestic animals in general), 4,186-187 (domestic goats); & *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.* (“dogs” taken as a “wild creature that’s been running around out there in the wilderness,” and man “began to breed ... those creatures, and produce dozens of different” domestic “dog breeds”). Likewise, though e.g., young earth creationist, Don Batten, does not specifically discuss the chicken, it is also clear that his creation model would lead to this conclusion; see Batten’s “Ligers and Wolphins? What next?” *Creation*, Vol. 22, Issue 3, June 2000, pp. 28-33.

10,000 years ago in the Zagros Mountains¹⁵³,” by contrast, I would see goats as most likely part of the domestic creatures made in the World of Eden on the sixth creation day as a genetically compatible though tame species at the time of Adam *c.* 60,000 B.C. +/- 8,000 years (although I allow for a possible Adamic date in the range of *c.* 68,000-35,000 B.C., and my best estimate on the presently available data is in the range of *c.* 68,000-62,000 B.C. *i.e.*, *c.* 65,000 +/- 3,000 years). Thus on my model, such domestic goats were most probably created on the sixth creation day in the World of Eden, and taken on board Noah’s Ark in the anthropologically universal and local flood in an area now under the waters of the Persian Gulf in Noah’s Flood of *c.* 35,000 B.C. (while this is my best estimate on the available data for Noah’s Flood, I allow for a possible Noah’s Flood date range of *c.* 50,000 B.C. +/- 16,000 years), and then as the Persian Gulf started to flood at the end of the last Ice Age, these would have been transported with civilization out of Greater Eden to an area near the Persian Gulf *c.* 8,000 B.C. .

Therefore, given that the chicken is known to have been domesticated in e.g., India and southern China from *c.* 6,000 B.C., in terms of the old earth creationist model used in this work, the most likely scenario would be that chickens are one of the domestic creatures transported from the Land of Eden to Greater Eden after Noah’s Flood, and then during the Holocene first taken to India, and from there to China. Thus its physical differences most probably are reflective of the fact it was separately created by God as a genetically compatible species originally in Eden. Hence Blyth’s view that “all the breeds of poultry have proceeded from the common wild ... fowl,” though possibly correct, is in my opinion, probably wrong¹⁵⁴. But the chicken was also found in eastern Europe by *c.* 3,000 B.C., and on the north-western Indian subcontinent (in what today is Pakistan) in the Indus Valley *c.* 2,500-2,100 B.C.¹⁵⁵; and genetics studies indicate that the main source for today’s chickens are the Indus Valley chickens of *c.* 2,500-2,100 B.C.¹⁵⁶. This means that while the original breed of domestic chicken most likely came from Eden, and with it, *the idea of having a domestic chicken*; the common breed of domestic chicken, if only first found in the Indus Valley as late as *c.* 2,500-2,100 B.C., was most likely domesticated from a wild stock, in this instance, *gallus gallus* (the red jungle fowl). However, it is also possible that a small stock were transported out of Greater Eden *c.*

¹⁵³ Ross, H., *The Genesis Question, op. cit.*, pp. 186-187.

¹⁵⁴ See also Part 2, Chapter 12, section c, “The creatures inside Eden: What are the ‘kinds’ created on the 3rd, 5th, and 6th days?,” *infra*.

¹⁵⁵ See “List of domesticated animals,” *Wikipedia* (http://en.wikipedia.org/wiki/List_of_domesticated_animals); & “Chicken,” *Wikipedia* (<http://en.wikipedia.org/wiki/Chicken>).

¹⁵⁶ “Chicken,” *Wikipedia* (<http://en.wikipedia.org/wiki/Chicken>); citing Al-Nasser, A. *et al* of the Kuwait Institute for Scientific Research, Safat, Kuwait, “Overview of chicken taxonomy and domestication,” *World’s Poultry Science Journal*, Vol. 63, Issue 2, June 2007, pp. 285–300 (<http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=1030964>).

3,000, of which we have no trace in historical records, and that these reached, and showed up in India by *c.* 2,500 B.C. . But to the extent that we first know of these domestic chickens only as early as *c.* 2,500 B.C., there is a reasonable chance that they were domesticated from a wild stock. And so on this particular occasion, I would be open to, and regard as minimally more probable, the proposition of both my fellow old earth creationists such as Edward Blyth, and also Darwin in *Origin of Species* (1859), that “all the breeds of poultry have proceeded from the common wild ... fowl” i.e., I would say that *most* “breeds of poultry” *probably* “have proceeded from a common wild ... fowl” domesticated from the wild and found in the Indus Valley *c.* 2,500-2,100 B.C. .

It might also be remarked that Edward Blyth here limits such subspeciation to a parent stock at the taxonomical level of a species, but he elsewhere allows for the possibility of microevolution from the taxonomical level of genus (see his comments on the horse, ass, and Genus *Equus*, *infra*). Hence Blyth says, “Of course, all these various facts lead us to the important consideration of, What is a species? What constitutes specific distinction? To which the only rational reply appears to be ..., Beings derived from a separate origin. For it appears that hybridism, after all, is but an uncertain guide, however satisfactory in particular cases; there being much reason to conclude, from a general survey of the facts recorded, that, as the degree of fertility in hybrids (paired with individuals of pure blood) varies according to the degree of proximity in the parent species, the possibility of mules being produced at all existing only within the sphere of a certain affinity; so, on the other hand, when the parent species approach so nearly as some that I have had occasion to mention, their mixed offspring would be almost equally prolific, hybrid with hybrid. This is, at least, stated of all the members of the genus *Bos* [Latin, ‘ox’ or ‘bull,’ this taxonomically refers to, for instance, ox, bison, buffalo, and domestic cattle]; and most naturalists concur in the opinion, that our common fowls are derived from the blending of a plurality of species¹⁵⁷.”

The fact that in these comments on “mules” i.e., the hybrid offspring of a horse and an ass, Blyth here considers “the degree of fertility in hybrids varies according to the degree of proximity in the parent species,” so that “mules” can only be produced “within the sphere of a certain affinity,” requires the conclusion that he considered that the horse and ass are *not* “beings derived from a separate origin” i.e., the horse and ass have a common ancestor. While in terms of this language he used in this 1836 article in *The Magazine of Natural History*, he would thus be seeing both horse and ass as the same “species” and derived from the same originating “species” i.e., thus seeing the horse and ass as subspecies of the same species, in terms of the taxonomical system later adopted, and used in this work, this originating parent stock to the horse and ass Blyth would here call a “species” is now called a “genus,” and what would for Blyth be the subspecies of horse and ass would now be subspecies which are such well-marked and permanent varieties as to be called new “species.” But such nomenclature is a secondary issue. *The big point is that in 1836 Blyth’s model sees subspeciation and speciation from a*

¹⁵⁷ Blyth, E., “Seasonal and Other Changes in Birds – Part 4,” *Magazine of Natural History*, Volume 9, 1836 (emphasis mine) (Text at <http://www.bradburyac.mistral.co.uk/blyth2.html>).

common parent stock to both the horse and ass, with that parent stock being at the taxonomical level of what would now be deemed genus, resulting in subspeciation and ultimately speciation to the two different species of the horse and ass. We shall return to this matter when we consider Blyth's views on Genus *Equus* referred to some 23 years later in Darwin's *Origin of Species*, *infra*

Furthermore, while Blyth tends to focus on Variation Under Domestication, and tends to see what he calls the "struggle for existence"¹⁵⁸ under Nature eliminating rather than fostering varieties, it is clear that he sometimes allows for Variation Under Nature of which the wild horse and wild ass are an example. Indeed, more generally Blyth also says, "A variety of important considerations here crowd upon the mind; foremost of which is the inquiry, that as man, by removing species from their appropriate haunts, superinduces changes on their physical constitution and adaptations, to what extent may not the same take place in wild nature, so that in a few generations, distinctive characters may be acquired, such as are recognized as indicative of specific diversity? It is a positive fact, for example, that the nestling plumage of larks, hatched in a red gravelly locality, is of a paler and more rufous tint than in those bred upon a dark soil. May not, then, a large proportion of what are considered species have descended from a common parentage?" I.e., thus once again looking to a parent stock at the taxonomical level of genus, such as he considered occurred with the wild horse and wild ass.

"There are many phenomena which tend, in no small degree, to favour the supposition, and none more so than what I have termed the localising principle, which must occasion, to a great extent, what is called 'breeding in and in,' and, therefore, the transmission of individual peculiarities. ... But, ... it will be sufficiently clear to all who consider the matter, that, were this self-adapting system to prevail to any extent, we should in vain seek for those constant and invariable distinctions which are found to obtain. Instead of a species becoming gradually less numerous where its haunts grade imperceptibly away, we should discover a corresponding gradation in its adaptations; and, as the most dissimilar varieties of one species (those of the dog, for instance) propagate as readily together as individuals of the same variety, producing offspring of blended characters, ... the unbending permanency of the distinguishing characteristics of all wild animals becomes of double import It is, therefore, advisedly that we are enabled to state that the raven of the Cape is distinct from the raven of South America; that both are again different from that of the South Sea Islands and from that of Europe. When, too, we perceive that species so very general in their adaptations as the typical Corvidae are limited in their range, it behooves us to be most cautious in assuming the specific identity of the most similar animals from widely separated localities. Let it be remembered that no reason can be assigned why those originally

¹⁵⁸ Blyth, E., *Magazine of Natural History*, Volume 8, 1835, Part 1, (Text at <http://www.bradburyac.mistral.co.uk/season1.html>).

distinct should not exactly resemble. Human agency apart, I do not think there is a single species which even approximates to universal distribution. ...¹⁵⁹.”

Of course, Blyth’s basic originating point and question, “as man, by removing species from their appropriate haunts, superinduces changes on their physical constitution and adaptations, to what extent may not the same take place in wild nature, so that in a few generations, distinctive characters may be acquired, such as are recognized as indicative of specific diversity?;” is exactly what Darwin is looking at in *Origin of Species* (1859) e.g., Chapter 1, “Variation Under Domestication” and Chapter 2, “Variation Under Nature.” And with respect to Blyth’s view of a common ancestor to the horse and ass which if cross-bred produces “mules,” *supra*, in his later Chapter 5 of *Origin of Species*, in discussing the Genus *Equus*, and inside of this genus the species of horse, ass, and zebra, Darwin again draws on Blyth’s work in his argument based on “reversion.” Here in looking for a stripped parent stock of Genus *Equus* he says, “The hemionus [ass] has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and others, occasionally appear¹⁶⁰.” Thus the presence of “reversion” characteristics is here used as the determining factor to argue common descent of horses, asses, and zebras from a stripped Genus *Equus* ancestor, through reference to Edward Blyth, who between 1836 and 1859 had evidently developed his theory of common descent for the ass and horse from a common ancestor, to also include the zebra.

*Thus Darwin avails himself of old earth creationist, Edward Blyth’s model; and yet in the very next chapter of Origin of Species (1859), Darwin has the arrogance and dishonesty to say, “He who believes in separate and innumerable acts of creation will say, that in these cases it has pleased the Creator to cause a being of one type to take the place of one of another type He who believes in the struggle for existence and in the principle of natural selection,” will consider that a creature which will “vary ever so little” by microevolution, and so will take “an advantage over some other inhabitant of the country,” will thus bring about such change¹⁶¹. I say, “arrogance and dishonesty,” since one of Darwin’s chief examples of this process under domestication, came from Blyth in the chicken, and one of Darwin’s chief examples of this under nature came from Blyth with Genus *Equus*, and indeed he here uses Blyth’s terminology of “struggle for existence” which he rightly equates with his “principle of natural selection.” And yet*

¹⁵⁹ Blyth, E., “Psychological Distinctions ...,” *Magazine of Natural History*, Volume 10, 1837, Part 4 (emphasis mine) (Text at <http://www.bradburyac.mistral.co.uk/psycho4.html>).

¹⁶⁰ Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor” (emphasis mine).

¹⁶¹ Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “On the origin and transitions of organ beings with peculiar habits and structure” (emphasis mine).

Darwin does not then contrast his view with this old earth creationist who preceded him in arguing for microevolution from the taxonomical level of genus (Genus *Equus*) and species (the chicken). Rather, Darwin claims his theory contrasts with creationists like e.g., Agassiz, who did not agree with Blyth on microevolution from the taxonomical level of genus or below. *We thus see how from the outset of the rise of the Darwin-Wallace Theory of Natural Selection (1858) and Darwin's Origin of Species (1859), Edward Blyth has been the unsung hero of an old earth creationist model that Darwin got his basic ideas in reference to, but which he failed to acknowledge as the antecedent model to his own theory; and which Darwin failed to say, that by limiting to microevolution from the taxonomical level of genus or below, was able to account for all the provable examples that he came up with for microevolution under domestication or under nature in Origin of Species (1859), while simultaneously not having any of the problems of unsubstantiated conjecture that the Darwinian theory of macroevolution has.*

Certainly on the creationist model used in this work, I take the view that God may create genetically rich species at the level of genus, species, or subspecies (see “kind” in Lev. 11 & Deut. 14)¹⁶²; although God also sometimes makes genetically compatible species. Thus I would allow that it is *prima facie* possible for God to have created a genetically rich parent stock of chickens at the level of Genus: *Gallus*, from which come the species and subspecies, *supra*; or for God to have created the chickens at the level of the four species, *supra*; or to have created the chickens at the level of species and subspecies, *supra*. Of course, some combination is also *prima facie* possible, e.g., God may have created the four species of chickens, with subspeciation in the species *gallus gallus* (the red jungle fowl) being on some occasions by natural selection microevolution with adaptation to environment, with subspeciation in the species *gallus gallus* (the red jungle fowl) being on some occasions by Theistic (God-guided) microevolution, and God also creating a genetically compatible subspecies stock in Eden. Thus I think one must be careful not to insist, “it always had to happen the same way.” Indeed, I see such rigidity of thought as one of the many defects in Darwin’s *Origin of Species* (1859). (See Volume 1, Part 2, Chapter 12, “Inside-Outside Distinction: Everything was rosy in the Garden - A thorny issue, What about death, thorns, & thistles?,” & Volume 1, Part 2, Chapter 18, “Mesopotamia c. 4,150-2,200 BC ...,” *infra*.)

Edward Blyth was an old earth creationist who in 1859 was the Curator of the Museum of the *Asiatic Society of Bengal* at Calcutta, India, which under the British Raj was a well-known historical research body.

¹⁶² See Part 2, Chapter 10, “Why the science of linguistics ... requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic World (Gen. 2:8,11-14),” section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics;” & Part 2, Chapter 12, section c, “The creatures inside Eden: What are the ‘kinds’ created on the 3rd, 5th, and 6th days?,” *infra*.



Above: Gavin at the Victoria Memorial Hall in Calcutta India, & one of the many horse carriages which one can hire at its entrance gates, October, 2012. Its foundation stone was laid in Edwardian times (Edward VII, Regnal Years: 1901-1910), in memory of Victorian times (Victoria, Regnal Years: 1837-1901). The enlightening influence of the British Raj under these and other monarchs included the work of the *Royal Asiatic Society of Bengal*, which dates from Georgian times in 1784 (George III, Regnal Years: 1760-1820).

Below: The new 1965 office of the *Asiatic Society of Bengal*, 1 Park Street, West Bengal, Calcutta, India, Oct. 2012. The old earth creationist, Edward Blyth (1810-1873), who wrote on natural selection before Darwin, was Museum Curator from 1841-1862, before returning to England in 1863.



Though Blyth used the terminology of “struggle for existence,” rather than Darwin’s terminology of “natural selection,” although Darwin also used the terminology of “struggle for existence,” in his *Origin of Species* (1859) e.g., Darwin’s Chapter 3 is entitled, “Struggle For Existence,” Edward Blyth wrote a series of articles on natural selection between 1835 and 1837 in Volumes 8, 9, & 10 of the *Magazine of Natural*

History. But Blyth saw natural selection largely as a conservative force that maintained the immutability of species, although he sometimes referred to a creature at the taxonomical level of a genus parent stock as a species i.e., in what in contemporary nomenclature and taxonomy would be immutability of genus, *supra*. E.g., he wrote of carnivorous mammals in 1840, “However reciprocal ... may appear the relations of the preyer and the prey, a little reflection on the observed facts suffices to intimate that the relative adaptations of the former only are special, those of latter being comparatively vague and general; indicating that there having been a superabundance which might serve as nutriment, in the first instance, and which, in many cases, was unattainable by ordinary means, particular species have therefore been so organized (that is to say, modified upon some more or less general type or plan of structure,) to avail themselves of the supply.”

As previously noted, Blyth sometimes uses the terminology of “species” for what contextually he means to be understood as a subspecies or variety of an originating parent stock created by God at the taxonomical level of genus (see Blyth on Genus *Equus*, *supra*) or species (see Blyth on the chicken, *supra*), even if it is such a well-marked and permanent variety to be called a new “species.” For example, in December 1855 he brought to Darwin’s attention an 1855 paper by Alfred Wallace, who in 1858 would become one of the two joint founding-fathers of the Darwinian *Theory of Natural Selection*. In reply to Darwin’s letter of February 1855 seeking data on variations among domestic animals, Blyth referred to Wallace’s paper “On the law which had regulated the introduction of species,” saying that “upon the whole,” this was a “good” “paper.” “Wallace has, I think, put the matter well; and according to his theory, the various domestic races of animals have been fairly developed into *species*.” Since Blyth is here referring to “domestic races of animals” such as discussed in the first chapter of Darwin’s *Origin of Species* (1859), entitled, “Variation Under Domestication,” Blyth’s usage of “species” here contextually means subspecies which he considers might now be called “species¹⁶³,” occurring within a species, but once again, as a creationist he is not going beyond the taxonomical level of genus or below. This same point is clear in Darwin’s direct reference to Blyth’s work, in which he says, “Mr. Blyth, ... thinks that all the breeds of poultry have proceeded from the common wild ... fowl¹⁶⁴.” Blyth’s limitation of variation to such subspeciation or speciation *within a genus or species or subspecies*,

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“Edward Blyth,” *Wikipedia* (2013) (http://en.wikipedia.org/wiki/Edward_Blyth); citing e.g., Blyth, E., “An attempt to classify the ‘varieties’ of animals, with observations on the marked seasonal & other changes which naturally take place in various British species, and which do not constitute varieties,” *Magazine of Natural History*, 1835, Vol. 8, pp. 40-53 (emphasis mine); Blyth’s Editorial footnote in *Cuvier’s Animal Kingdom*, Orr, London, UK, 1840, p. 67; Shermer, M., *In Darwin’s shadow: the life and science of Alfred Russell Wallace*, Oxford University Press, UK, 2002; Darwin’s Letter 1792 – Blyth, Edward to Darwin, C.R., 8 Dec. 1855,” Darwin Correspondence Project (<http://www.darwinproject.ac.uk/letter/entry-1792>).

¹⁶⁴ Darwin’s *Origin of Species*, chapter 1 “Variation Under Domestication,” first section.

i.e., not going above the taxonomical level of Genus up to e.g., the taxonomical levels of Family or Order, is further evident in Darwin's reference to him in 1859 when Blyth was still Curator of the *Royal Asiatic Society of Bengal's* Museum in Calcutta, India; saying: "In India, ... cross-bred geese must be far more fertile; for I am assured by two eminently capable judges, namely Mr. Blyth and Capt. Hutton, that whole flocks of these crossed geese are kept in various parts of the country; and as they are kept for profit, wherein neither pure parent-species exists, they must certainly be highly fertile¹⁶⁵." Thus whether it is under domestication or in the wild, it is clear that for Edward Blyth the process of evolution is limited to microevolution within a parent stock at the taxonomical level of species for geese, and that any subspeciation or speciation did not go beyond this; even though, we know that more widely, he allowed for such subspeciation and speciation from a genetically rich parent stock created by God at the taxonomical levels of genus, species, or subspecies.

Once again, I would note that on the Local Earth Gap School creationist model followed in this work, since the domestic goose is known to have existed in Egypt from c. 3000 B.C.¹⁶⁶, the view that it was domesticated from the wild Greylag goose though possibly correct, is probably wrong. Rather, once again there is a reasonable likelihood, though not a definite certainty, that this was one of the domestic creatures originally transported from the Land of Eden after Noah's Flood into Greater Eden, and then out of Greater Eden to an area on the Nile in Egypt, and then from a flooded Nile area due to the same sea rises simultaneously affected the Persian Gulf civilizations at this time. Thus its physical differences may in fact be reflective of the fact it was separately created by God as a genetically compatible species originally in Eden. Nevertheless, these type of limitations do not apply to creatures outside of Eden which were made in the time-gap between Gen. 1:1 and Gen. 1:2, and so Blyth's work may more generally be used to show microevolution from a genetically rich parent stock, which I would limit on his correct principles to the taxonomical level of genus, species, or subspecies. That is, I consider *Edward Blyth correctly limited microevolution from a genetically rich parent stock created by God at the taxonomical level of genus or below, even though I do not agree with his application of this principle in all the examples he thought illustrated it.*

The creationist writer, Russell Grigg, has noted that the idea of natural selection can be found among even earlier creationists than Edward Blyth's 1835-1837 articles. Thus a Scottish-American doctor, William Wells (1757-1817) said in 1813, in a work published in 1818, that certain Central African species "would be better fitted than the others to bear the diseases of the country. This race would consequently multiply, while the others would decrease." Or a Scottish fruit-grower, Patrick Matthew (1790-1874), in

¹⁶⁵ *Ibid.*, chapter 8, "Hybridism," first section.

¹⁶⁶ See "List of domesticated animals," *Wikipedia* (http://en.wikipedia.org/wiki/List_of_domesticated_animals).

On Naval Timber & Arboriculture (1831), refers in an appendix to change due to natural selection¹⁶⁷.

We are warned in Scripture about “them that call evil good, and good evil; that put darkness for light, and light for darkness” (Isa. 5:20). And in a lame and shameful response to creationist Russell Grigg’s reference to creationist Edward Blyth, a most wicked man wrote an article entitled, “Evilution is Good ...” (2006), in which he wickedly called “evil good” (Isa. 5:20). As part of the “evil” he calls “good,” he claims that, “While there is evidence that Charles Darwin, while in Peru in 1835 during his voyage on the Beagle ... read at least the first of Blyth’s articles, these very creationist articles have little in common with Darwin’s use of natural selection¹⁶⁸.” Therefore this evil man has clearly failed to *carefully* read both Blyth and Darwin.

Thus in a more fruitful response to Russell Grigg’s article (c. 2008 +/- 5 years) which makes reference to Wells, Matthew, and Blyth, *supra*, I think that in broad terms it would be fair to say that the true discover of the law of natural selection *as we know it*, was the creationist, Edward Blyth. That is because he also studied the issue of subspeciation and speciation from an originating parent stock at the taxonomical level of genus or below, and documented how varieties or subspecies can be formed from a parent stock, but not go beyond that to become a fundamentally different species in a different genus; and how this is sometimes seen in the way subspecies such as geese can thereafter have fertile offspring. (Although this is not necessarily so as seen inside the dog species in the case of the biological difficulties for the Chihuahua and Great Dane to mate, *infra*; or if one goes to one taxonomically higher level to a parent stock at the level of genus, the well known instance of the horse and ass producing the sterile mule.) This insight remains so even though on the Local Earth Gap School creationist model followed in this work, Blyth’s example of the domestic goose is probably incorrect. And Blyth’s example of the chicken (fowl) requires the qualification that it is probably correct in most, though not all instances; as the domestic goose and the earlier domestic chickens of India and southern China known from c. 6,000 B.C., were more probably separate species creations by God of genetically compatible creatures he made in the World of Eden. (Of course some of my fellow creationists using a different creationist model than the one I endorse, would entirely agree with creationist Blyth that all chickens and geese come from a common parent stock.) Hence Blyth’s recognition that natural selection (which he calls “struggle for existence,”) acts to select the fittest for survival inside a given ecological system, *when coupled with* his qualification that there can be such subspeciation or speciation inside a genus or below, but not speciation to a fundamentally different creature in a different genus, means that he recognized the wider relevant parameters, and these are the ones used to this day by creationists such as myself, and

¹⁶⁷ Grigg, R. (young earth creationist), “Darwin’s illegitimate brainchild,” *Creation Ministries International* [undated, written c. 2008 +/- 5 years] (<http://creation.com/charles-darwins-illegitimate-brainchild>).

¹⁶⁸ “Evil ...” article of 27 Oct. 2006 (<http://evilution-is-good-for-you.blogspot.com.au/2006/10/pre-darwinists-4-edward-blyth.html>).

these principles are an integral part of the old earth creationist model endorsed in this work.

It is clear that even though Darwin extrapolated Blyth's ideas beyond the limitations of Blyth's taxonomical levels of genus, species, or subspecies; that Darwin's basic ideas can be traced to Blyth, both in written correspondence between them, and also in Darwin's 1859 references to him in *Origin of Species*. Thus while I can accept that some preliminary work was undertaken in recognizing elements of the law of natural selection by Wells (1813) and Matthew (1831), I think the honour for the wider discovery of this law properly belongs to old earth creationist, Edward Blyth, since he made the wider contextualization that nature exhibited subspeciation or speciation but not speciation to a fundamentally different creature in a different genus.

The anti-creationist and pro-Darwinian writer, James Willmot of Louisville, Kentucky, USA, is a former science teacher who has criticized both young earth creationism, and also the usage made by creationists of Edward Blyth¹⁶⁹. With respect to young earth creationism he says, "Christian ministry Answers in Genesis, fraudulently claims their Biblical interpretations of creation are backed up by scientific facts." As an old earth creationist, I would say that for a Darwinist to make this type of claim is a case of "the pot calling the kettle black." A legitimate complainant must himself be free from any taint of fraud etc., i.e., *he must come with clean hands*, whereas *a Darwinist comes with dirty black hands*. Thus on the one hand, it would be true that young earth creationist claims of a young earth about 6,000-10,000 years old, a global flood about 4,500-8,500 years ago, or subspeciation and speciation from the taxonomical level of Family and Order, are not "backed up by scientific facts;" and as an old earth creationist, I for one would entirely distance myself from such claims. But on the other hand, young earth creationist arguments from genetics requiring creation of genetically rich parent stocks, together with young earth creationist argument showing the absence of transitional fossils, are broadly speaking "backed up by scientific facts" (although I would make the qualification that there is no evidence for subspeciation or speciation higher than the taxonomical levels of genus, species, and subspecies). Thus it is clear that the basic theory of Darwinism is not "backed up by scientific facts."

Willmot's criticisms are contextually aimed at young earth creationists, since it is a well established tactic of contemporary Darwinists to type-cast all creationists as young earth creationists, and then having shown that scientifically we have an old earth and old universe, to then claim by default, that "therefore" Darwinian macroevolution must be right and creationism wrong. Notably, this false paradigm is also liked by certain young earth creationists, who conversely point to issues of genetics and the lack of transitional fossils to claim that "therefore" young earth creationism must be right and Darwinism wrong. *Hence the common "meat in the sandwich" of such attacks are the old earth creationists*. However, in fairness to Willmot, he recognizes that Blyth wrote as an old

¹⁶⁹ Willmot, J.K., "Edward Blyth: Creationist or Just Another Misinterpreted Scientist?," 19 May 2008 (<http://www.butterfliesandwheels.org/2008/edward-blyth-creationist-or-just-another-misinterpreted-scientist/>).

earth creationist in 1835 to 1837, even though by depicting the contemporary debate exclusively in terms of *Darwinists verses Young Earth Creationists*, he falsely implies, though never specifically says, that the modern debate is a two-way contest between young earth creationists and Darwinists. His criticisms are broadly of four types.

Firstly, as a secularist with an antisupernaturalist religious belief in the realm of science, he seeks to impose a religious belief test in which he criticizes anti-Darwinist creationists for not sharing his antisupernaturalist religious belief in the realm of science. Thus he is critical of the “About Faith” Statement of the “Answers In Genesis” Young Earth Creationist Museum, Kentucky, USA. This includes their statements, “No apparent, perceived or claimed evidence in any field, including history and chronology, can be valid if it contradicts the Scriptural record.” “The view, commonly used to evade the implications or the authority of Biblical teaching, that knowledge or truth may be divided into ‘secular’ and ‘religious,’ is rejected.” As an old earth creationist, on these matters, I would certainly be in agreement with these young earth creationists. Willmot’s criticisms here are an attempt to first spiritually blind creationists by casting doubt on the authority of Holy Scripture, in the words of Lucifer, “Hath God said?” (Gen. 3:1). Willmot is in effect trying to tell creationists, “You must be an antisupernaturalist. You must deny the witness of Nature to Nature’s God” (Ps. 19:1; Rom. 1:20). “You must deny the authority of the Bible as the Divinely Inspired and authoritative Word of God” (II Tim. 3:16). “You must blasphemously deny the power of God. And once you are brainwashed to be an antisupernaturalist in science, you will then have to agree with Darwinism because it is an antisupernaturalist explanation for the origin of all species.” This is an absurd criticism by Willmot who here exposes himself to an example of those who, “professing themselves to be wise, ... became fools” (Rom. 1:22).

Secondly, Willmot seeks to attack the creationists’ claim that Edward Blyth should be remembered as the one who discovered the law of natural selection under the name of “struggle for existence,” long before Darwin did under such names as both “natural selection” and “struggle for existence.” Willmot’s article is set in the context of events occurring in Kentucky in 2007 and 2008, and he says, “Chief Communications Officer Mark Looy” of the Kentucky Young Earth Creationist Museum, “responded to” him “with a letter He stated that ‘Darwin was not the first to fully describe natural selection; it was a creationist, Edward Blyth, 24 years before *Origin of Species*. Darwin just popularized an already existing idea and tagged it onto his belief about origins’.”

Willmot then says, “One of the tactics that creationists use to cast doubt on Darwin’s theory of evolution is to cavalierly suggest that at best, Darwin undeservedly received the credit for the theory of natural selection and at worst, was a plagiarist of Blyth’s (and others’) work. This claim is as false as the ‘science’ of creationism itself. As anyone who has ever studied the history of science can tell you, new discoveries in science seldom emerge from a single source. Since many of the advancements of science occur when new knowledge, derived from a variety of sources, is blended together to form new theories, credit for scientific discovery is often a messy business. This was certainly the case with Darwin. Contrary to Looy’s claim, natural selection was first described not by Blyth (or Darwin for that matter), but by the ancient Greek

philosophers Empedocles and Aristotle in the third and fourth centuries, B.C. . Many scientists and philosophers in the centuries that followed contributed to the understanding of the adaptation of species due to environmental and competition pressures: al-Jahith, Harvey, Paley, Linnaeus, Buffon, Mathus, Lamark, and Darwin's grandfather, Erasmus Darwin, to name a few. Blyth contributed to the pool of knowledge with his insightful observations of bird species (specifically the birds of India) and his analysis of selective breeding practices of domesticated animals."

I shall not now comment in detail on Willmot's ill-bred and offensive terminology of "cavalierly" which reflects a spirit of seditious Roundhead republican rebellion against the King's Cavaliers under the Christian Sovereign, King Charles the Martyr (martyred 30 January 1649); other than to note that in harmony with such Biblical passages as Matt. 22:21; Rom. 13:1-9; and I Peter 2:17, Scripture teaches us that "rebellion is as the sin of witchcraft" (I Sam. 15:23; cf. "witchcraft" and "seditions" in Gal. 5:20,21); and Willmot is clearly in rebellion against God's holy Word.

With respect to Willmot's more general point that *elements* of Darwinism can be found from even ancient times, I would be in *some agreement* with him. Hence I would have some sympathy with him when he says, "Since many of the advancements of science occur when new knowledge, derived from a variety of sources, is blended together to form new theories, credit for scientific discovery is often a messy business." E.g., as noted in Part 1, the presence of macroevolutionary type thought can be found in the ancient Greek philosopher, Anaximander (610 B.C. – 546/5 B.C.), so that Clark says, "Anaximander ... suggested ... the first men had been derived from a species of fish Finally, these ... creatures reached the sea shore and, preferring the dry land to their natural habitat, they changed their ways and turned into men" And I also refer to the "pre-scientific" era macroevolutionary ideas of the ancient Greek philosopher, Empedocles (c. 490 B.C. – 430 B.C.). *Thus in broad terms, neither Lamarck nor Darwin were the first to come up with this type of animals to men transmutation idea!*¹⁷⁰

I would also be prepared to say that *Darwin far better articulated and documented elements of natural selection than did Blyth*, in a number of instances better researching the details of it with his examples in *Origin of Species* of subspeciation and speciation *from the taxonomical level of genus down* than did Blyth, and more clearly devised appropriate terminology with e.g., "natural selection" than did Blyth. In this sense, in selected parts of *Origin of Species* (1859), I consider Darwin made a valuable contribution to, and clearer annunciation of some relevant elements of, the law of natural selection than did Blyth. *But for all that*, Darwin also greatly overstated the capacity for the law of natural selection to change creatures, in particular, he did not, like Blyth, limit this to speciation and subspeciation from a parent stock created by God at the taxonomical level of genus or below. *Darwin thus missed the important and vital*

¹⁷⁰ Volume 1, Part 1, Chapter 8, section c, "Consideration of violations of the 1st & 2nd commandments by those who deny that nature teaches there is a God (Rom. 1:19-23)," *supra*; & Clark, R.E.D., *Darwin: Before and After*, *op. cit.*, pp. 7-8.

creationist oversight that even where there is speciation or subspeciation, this is from a parent stock created by God, and the descendants of such microevolution stay within relatively confined limits, so that they do not produce fundamentally different species in a different genus. Thus microevolutionary subspeciation and speciation is a one way process DOWN from a more genetically rich and complex creature at the taxonomical level of genus or below, to a creature of the same or less genetic complexity, and never to a fundamentally different genetic species in a different genus.

But it is clear that Darwin “buries his head in the sand” at this point, only referring to creationists like Agassiz who held to a more rigid form of separate species creation without any such microevolution. And Darwin then uses creationist Blyth’s type of thinking to show that the Agassiz type of creationist thinking is wrong in terms of denying microevolution from the taxonomical level of genus or below e.g., Genus *Equus* for the wild horse, wild ass, and zebra; or subspeciation from a chicken species; but he then claims that this proves his macroevolutionary theory of a species to a different genus, when clearly it did not. Therefore, as noted previously with respect to a similar point by creationist writer, Russell Grigg, who refers to William Wells (d. 1817) in 1813, Patrick Matthew (d. 1874) in 1831 preceding Darwin in elements of natural selection, *supra*; I think the true discover of the law of natural selection in its broad form was Edward Blyth. That is because unlike Darwin, who it must be admitted far more succinctly articulated and documented elements of it than its discoverer Blyth did, Blyth also studied the issue of subspeciation and speciation from an originating parent stock at the taxonomical level of genus or below, and documented how varieties or subspecies can be formed within a parent stock at the taxonomical level of genus or below.

Thirdly, Willmot believes in an old earth, and rightly says Blyth did too, and to this end he quotes Blyth as saying, “It is needless to add, that a prodigious lapse of time is required here; and, to judge from data which past history of the globe abundantly furnishes, in legible records, wherever we turn our eyes ...¹⁷¹.” In this quote Blyth is

¹⁷¹ *Ibid.*, quoting Blyth, E., “Psychological Distinctions Between Man and Other Animals – Part 4,” *The Magazine of Natural History*, Volume 10, 1837. In the wider segment decontextualized by Willmot, Blyth says, “To man it was given to ‘conquer the whole earth and subdue it’; and who can venture to aver the ultimate limits of those changes which he everywhere superinduces; changes which, in conjunction with the physical laws which wear away the land and uplift the bed of the ocean, may, in time, be gradually fatal to the normal condition of every other race, and to the existence even of by far the greater number? that is, assuming, what there is every reason to infer, that the human species was the last act of creation upon this world, and that it will continue to be so until its removal. It is needless to add, that a prodigious lapse of time is here required; and, to judge from data which the past history of the globe abundantly furnishes, in legible records, wherever we turn our eyes; to judge from the progressiveness of human intellect, and the long, long while that must yet transpire ere man can hope to assume that rank, as a consistent being, for which his faculties clearly show that he was intended, the duration of his existence upon this planet would appear likely to bear proportion to that immense period that the globe will continue fitted for his reception; a period, it may be

contextually talking about the time of man on the earth both from his origins and into the future, so it does not make the old earth claim that Willmot thinks it does. Nevertheless, it is clear from other material that Blyth was an old earth creationist. For instance, he says the “excellent remarks on *varieties* will also be found in the second volume of Lyell’s *Principles of Geology*,” and in this same article refers to “the various facts which geology has brought to light¹⁷².”

But fourthly, Willmot also misuses Blyth creationist statements to try and claim that these were made *before* he allegedly became a Darwinist. Thus Willmot accepts that Blyth made a number of creationist statements, for instance, in 1837 Blyth refers to an “eternal and ever-glorious Being which willed matter into existence¹⁷³,” which in the wider quote omitted by Willmot refers to “the mighty acts of Supreme Omnipotence” that “be spoken of, ... that the eternal and ever-glorious Being which willed matter into existence shall pronounce on it the final doom of annihilation” i.e., Blyth here looks to a great final cataclysm pronounced by the Creator on Doomsday when “the great globe itself ... shall dissolve.” And with respect to animal populations changing through natural selection due to environmental factors, Blyth says that man is exempt from this process, “Does not, then, all this intimate that, even as a mundane being, man is no component of that reciprocal system to which all other species appertain? A system which for countless epochs prevailed ere the human race was summoned into being¹⁷⁴,” i.e., after “countless epochs” indicating he was an *old earth* creationist, Blyth here recognizes the wonderful origin of man, in the words of Christ, “from the beginning of the creation” of man, “God made them male and female” (Mark 10:6).

The first thing I would note is that if one looks to the sources for all these quotes i.e., both Blyth’s creationist statements, and also his old earth statements, it emerges that they are coming from the same source of Blyth’s 1835 to 1837 series of articles in *The*

presumed, that will abundantly suffice to alternate the land and sea, as we know has repeatedly happened heretofore, and which may sweep from existence the inhabitants of the present ocean, as those of which the *exuviae* [‘things stripped off,’ from Latin, *exuviae*, feminine plural nominative noun, from *exuvia*] occur in the chalk have become extinct before them.”

¹⁷² Blyth, E., “An Attempt to Classify the ‘Varieties’ of Animals, with Observations on the Marked Seasonal and Other Changes Which Naturally Take Place in Various British Species, and Which Do Not Constitute Varieties,” Part 2, or “The Varieties of Animals – Part 2,” *Magazine of Natural History*, Volume 8, No. 1, Jan. 1835 (Text at <http://www.bradburyac.mistral.co.uk/blyth2.html>).

¹⁷³ Willmot, J.K., *op. cit.*, quoting Blyth, E., “Psychological Distinctions ... Part 4,” *op. cit.*.

¹⁷⁴ *Ibid.*, quoting Blyth, E., “Psychological Distinctions ... – Part 3,” *The Magazine of Natural History*, Volume 10, 1837; & Blyth, E., “Psychological Distinctions ... Part 4,” *op. cit.* .

Magazine of Natural History. There is no tension in them, or no alteration of Blyth's thinking from a creationist to a Darwinist, because he was an old earth creationist i.e., in his writings *he was never a young earth creationist*.

Yet to try and seal his misrepresentation of Blyth, Willmot further makes the totally false claim that in the 1860s, “a very different Edward Blyth emerges from correspondence with Darwin;” in which Willmot's implication is that Blyth capitulated to Darwinism. Thus Willmot claims, “In a letter dated February 21, 1867 ..., Blyth suggests to Darwin that humans descended from primates similar to gibbons.” But Willmot then *shoots himself in the foot* by quoting this letter. Before citing it, I would note *as Willmot does not*, that creationists do not consider that a common design pattern exhibits Darwinian evolution, but rather, monotheistic creation. This matter is further discussed in Part 2, Chapter 5, section e, “Common design patterns (homology) point to a monotheistic Creator, not as Darwinists claim to macroevolution: the generally united creationist school,” *infra*. With these thoughts in mind, let us consider Blyth's 1867 letter in which he says to Darwin, “The remarkable resemblance in facial expression of the orangutan to the human Malay of its native region, or that of the gorilla to the negro is most striking, and what does this mean? Unless a ... [unreadable] of anthropoid type prior to the specialization of the human similarity, while ... [unreadable] would imply a parallel series of at least two primary lines of human descent which seems hardly probable; and moreover one must bear in mind the singular facial resemblance of the ... [unreadable] to the negro the resemblance can hardly be other than accidental. The accompanying diagram will illustrate what I suggest (rather than maintain); and about *Hylobates* (*genus of Southeast Asia lesser apes*) or gibbons, I am not sure that I place it right, for, upon the whole, the gibbon approximate the chimpanzee more than they do the orangutan notwithstanding geographical position. Aryan [white Caucasian Caucasoids] I believe to ... improve Turkman or Mongol. To appreciate the likeness of a Malay to an Orangutan, you should see an old Malay woman chewing ... [unreadable, thought to probably read, ‘betel,’ i.e., a palm seed / pepper leaf / ground limestone combination still commonly chewed in Southeast Asia,] and note the mobility of the lips, in addition to the general expression. However, to be explained, the likeness is much less ... [unreadable] in other races of the Turkman stock. We cannot call this a case of mimicry¹⁷⁵.”

In the first place, Blyth's letter is at places unreadable and so we must determine its ideas as best we can from what we have, and *not infer* material into it as Willmot is doing by claiming the part on “gibbons” links to some idea of man evolving from them. Furthermore, Blyth here specifically says “the singular facial resemblance ... to the negro” to “the gorilla,” “can hardly be other than accidental” i.e., *he is specifically rejecting any similarity due to common descent of the negro and ape*. He also considers that the possibility of any man-like or “anthropoid type” which existed “prior to ... the human,” which would result in a conclusion of polygenesis (such as Agassiz believed in,) “seems hardly probable” i.e., he once again rejects this idea. Thus *in a context of rejecting common descent*, Blyth refers to what he regards as the similarity of “the gorilla

¹⁷⁵ *Ibid.*, quoting Letter 5405 — Blyth, Edward to Darwin, C. R., 19 Feb, 1867, Darwin Correspondence Project, Cambridge University (emphasis mine).

to the negro” (Negroid of Africa) and “Orangutan to the human Malay” (Mongoloid of South-East Asia), and says, “We cannot call this a case of mimicry.” Therefore, the implication is that it is not “mimicry” because in terms of homology i.e., common design patterns, Blyth considers God made the Negro to look something like the ape, and the Malay Mongoloid to look something like the Orangutan, and the white “Aryan” Caucasian Caucasoid God made so as to “improve” upon the races he made of the “Turkman or Mongol.”

Thus Edward Blyth does not here support the idea of an macroevolutionary common descent for man from orangutans or gorillas, something Darwin had not specifically argued for at the time of this letter in 1867, since that idea came in Darwin’s Descent of Man in 1871. Rather, Blyth specifically rejects this idea saying the similarity “can hardly be other than accidental” in such biological terms, but nor is it “mimicry,” because he considers God has used a similar design pattern in creating the different races of man, so that God made the Malay more like the Orangutan, and the Negro more like the gorilla. Whether or not one agrees with Blyth’s views here as to God using such a similar design pattern for these human races and these other primates, it is clear that this is not, as Willmot claims, a movement by Blyth to Darwinism. Indeed, such a claim is paradoxically antithetical to Willmot’s basic claim that Blyth did not precede Darwin in his ideas, since if, as he is not, Willmot were correct, then Blyth would have to be said to have theorized man’s descent from apes before Darwin did four years later in 1871. Thus at a fundamental level, Willmot’s claims that in this 1867 letter Blyth has become a Darwinist is not only contrary to the content of this 1867 letter, it is an anachronistic reading of it in terms of the fact that Darwin did not specifically refer to man’s descent and claim it was from apes for a further four years in 1871.

Furthermore, Willmot is an anti-racist Darwinist, and in this sense approximates a number of anti-racist young earth creationists in his anti-racist sentiments. But he fails to say that there are racist creationists and racist Darwinists, but the racism of creationists and Darwinists differs at a number of points, providing (unlike e.g., Fleming¹⁷⁶) the racist creationists are theologically orthodox. E.g., orthodoxy requires belief in man’s common descent from Adam who was created in a state of original righteousness (Gen. 2:25; 3:7,21; Eccl. 7:29), from which man has fallen into original sin and human mortality (Gen. 2:17; 3:1-24; Ps. 51:5; Rom. 5:14-21; I Cor. 15:22,45,49; Article 9, Anglican 39 Articles). Significantly then, it is clear that Blyth upheld fundamental differences between men and animals in his 1835 to 1837 articles in *The Magazine of Natural History*.

Thus Blyth made a sharp distinction between man and all other earthly creatures, as seen in some of the key words in the title of his articles, “On the Psychological Distinctions Between Man and ... Animals” (1837)¹⁷⁷. In these articles he consistently

¹⁷⁶ Berkhof’s *Systematic Theology*, p. 186-1889; citing Fleming’s *The Origin of Mankind*, pp. 75, 76, & chapters 6 & 7.

¹⁷⁷ Blyth, E., “Psychological Distinctions ...,” *Magazine of Natural History*, Volume 10, 1837, pp. 1-9, 77-85, 131-141 (Text at Part 1-

maintains what he calls, “the diversity of the human from all other species¹⁷⁸.” E.g., he says, “Thus it plainly appears, that the instinct of each animal is adapted to its proper sphere; for the mode of life it was destined to pursue, and for that only. With this restriction ... it is in each case perfect. The actions of every creature uncontrolled and uninfluenced by man are invariably such as tend to the general welfare of its species They evinced superhuman wisdom, because it is innate, and, therefore instilled by an all wise Creator. Indeed, the unpremeditated resource of animals, in cases of emergency, is oftentimes decidedly superior to that of man; and why? Because they need not experience for their guide, but are prompted to act aright by intuition. ... Even the ‘half-reasoning elephant,’ in the wild woods, is but a creature of unreflecting impulse, to an extent which wholly dissevers it from all community of mental attribute with the lowest grade of mankind Man only, by the habitual exercise of his reasoning powers, appears to be competent to trace effects to their remote causes; and is thereby enabled to recognise the existence of abstract laws, by assuming the guidance of which he can intentionally modify their operation, or, from observation, convert them to a means of accomplishing his various ends. It is thus he wields the principle of gravitation; and it is thus, from studying the inherent propensities and consequent habits of other animals, that, by judicious management, he contrives to subdue their instincts (as in the case of the elephant just mentioned), or to direct their force towards affecting other purposes than those for which they were more legitimately designed¹⁷⁹.”

But it is also clear that Blyth was a racist creationist when he wrote these articles, just as he was a racist creationist when he wrote the 1867 letter to Darwin. Thus Blyth says in 1835, “Wherever a black individual was produced, especially among rude nations, if the breed was continued at all, the natural aversion it would certainly inspire would soon cause it to become isolated, and, before long, would, most probably, compel the race to seek for refuge in emigration. That no example, however, of the first production of a black variety has been recorded, may be ascribed to various causes; it may have only taken place once since the creation of the human race, and that once in a horde of tropical barbarians remote from the then centres of comparative civilisation, where no sort of record would have been preserved. But it is highly probable that analogous-born varieties may have given rise to the Mongolian, Malay, and certain others of the more diverse races of mankind; nay, we may even suppose that, in some cases, the difference, in the first instance, was much *greater*, and was considerably modified by the

http://www.bradburyac.mistral.co.uk/psycho1.html ;	Part	2	-
http://www.bradburyac.mistral.co.uk/psycho2.html ;	Part	3	-
http://www.bradburyac.mistral.co.uk/psycho3.html ;	Part	4	-
http://www.bradburyac.mistral.co.uk/psycho4.html).			

¹⁷⁸ Blyth, E., “Psychological Distinctions ...,” *Magazine of Natural History*, Volume 10, 1837, Part 3.

¹⁷⁹ Blyth, E., “Psychological Distinctions ...,” *Magazine of Natural History*, Volume 10, 1837, Part 2 (emphasis mine).

intermixture which must have taken place in the first generations¹⁸⁰.” Blyth’s views here about what he considers are the likely diverse race origins of man, are also notable for showing how he thinks the production of varieties within a species “implies radiation from a general centre¹⁸¹,” *supra*. But as Willmot himself notes elsewhere, Blyth considers man is exempt from changes through natural selection, “Does not, then, all this intimate that, even as a mundane being, man is no component of that reciprocal system to which all other species appertain? A system which for countless epochs prevailed ere the human race was summoned into being¹⁸²,” *supra*. Willmot fails to make this connection, and thus fails to see that on this occasion, Blyth considers that God is responsible for race creation, and so this is an example of Theistic microevolution *inside the immutable species of man*.

Given that Blyth’s racist creationist comments in his 1835 to 1837 articles are perfectly consistent with his comments to Darwin in his 1867 letter, there is no warrant to claim, as Willmot does, that Blyth’s racism in some way indicates he had become a Darwinist. Sadly, this type of *unreasoning and bigoted emotionalism* of Willmot against racists, is all too often characteristic and typical of his fellow anti-racists. Moreover, it bears repeating, that though Willmot fails to realize the weakness of his own logic at this point, he is alleging that Blyth anticipated Darwin’s views about man’s descent from apes in Darwin’s 1871 work *Descent of Man*. Edward Blyth journeyed to India in 1841 in order to take up the position of Curator of the *Royal Asiatic Society of Bengal’s* Museum in Calcutta, and he remained there till 1862, when he left to return to England. Thus under the Gen. 9:27 mandate, Edward Blyth served as part of the Protestant Christian white supremacist British Raj in India for about 20 years. Blyth’s racism was clearly unrelated to Darwinism. Thus the Darwinist, James Willmot, is clearly incorrect and ill-founded in his attempt to attack the memory of Edward Blyth as a creationist who preceded Charles Darwin in his basic ideas, albeit, unlike Darwin limiting this to descent from a parent stock at the taxonomical level of genus, species, or subspecies.

Therefore, Edward Blyth is properly remembered as a creationist writer, and as an old earth creationist who preceded Darwin in microevolutionary theory by natural selection, or in Blyth’s nomenclature, “struggle for existence;” although unlike Darwin, Blyth correctly limited this to microevolution from the taxonomical level of genus or below. The creationist writer, Russell Grigg, says, “The concept of evolution by natural selection is sometimes referred to as Charles Darwin’s brainchild, and indeed he often referred to it in his letters to his friends as his dear ‘child.’” However, this is a far cry

¹⁸⁰ Blyth, E., “The Varieties of Animals – Part 2,” *Magazine of Natural History*, Volume 8, No. 1, 1835.

¹⁸¹ Blyth, E., “Seasonal and Other Changes in Birds – Part 4,” *Magazine of Natural History*, Volume 9, 1836.

¹⁸² *Ibid.*, quoting Blyth, E., “Psychological Distinctions ... – Part 3,” *The Magazine of Natural History*, Volume 10, 1837; & Blyth, E., “Psychological Distinctions ... Part 4,” *op. cit.* .

from the facts. At best it was an adopted child; at worst an illegitimate child.” The “English chemist and zoologist, Edward Blyth (1810–1873) was the man whose ideas probably influenced Darwin most¹⁸³.” And Loren Eiseley wrote in the *Proceedings of the American Philosophical Society* (1959), that, “the leading tenets of Darwin’s work – the struggle for existence, variation, natural selection and sexual selection – are all fully expressed in Blyth’s paper of 1835.¹⁸⁴”

Thus a number of writers have recognized that Edward Blyth discovered the law of natural selection before Darwin, and that he correctly limited its application to variation within a genetically rich parent stock i.e., subspeciation or speciation does not lead to a fundamentally different genetic creature in a different genus. Thus Blyth saw it in the first instance, as a conservative force *generally* maintaining the immutability of species by getting rid of unfit creatures¹⁸⁵; and in the second instance, in those cases where there is subspeciation or speciation from natural selection, keeping this within the basic limits of the parent stock at the taxonomical level of genus or below, so that there is not a fundamentally different genetic species in a different genus produced. By contrast, Darwin abused and misused this concept to try and extrapolate from it his overly diverse forms of speciation e.g., he claimed “a whale” could evolve from a “bear¹⁸⁶,” or “some ancient member of the” “apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey¹⁸⁷,” and that ultimately all species came from “a few forms or ... one¹⁸⁸.”

¹⁸³ Grigg, R. (young earth creationist), “Darwin’s illegitimate brainchild,” *Creation Ministries International* [undated, written c. 2008 +/- 5 years] (<http://creation.com/charles-darwins-illegitimate-brainchild>).

¹⁸⁴ “Edward Blyth,” *Wikipedia* (http://en.wikipedia.org/wiki/Edward_Blyth); citing Eiseley L., “Charles Darwin, Edward Blyth, and the theory of natural selection,” *Proceedings of the American Philosophical Society*, 1959, Vol. 103, pp. 94–114; & Eiseley, L. *Darwin and the Mysterious Mr. X*, Dutton, New York, USA, 1979, p. 55.

¹⁸⁵ This element of Blyth’s creationist model is *over-stated* by Charles Thaxton, who only refers to this element of Blyth’s work, and does not also refer to Blyth views on subspeciation and speciation from the taxonomical level of genus and below. Thaxton, C.B. (old earth intelligent designist) *et al*, *Of Pandas & People*, *op. cit.*, pp. 10,61,67.

¹⁸⁶ Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

¹⁸⁷ Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

¹⁸⁸ Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”



Gavin in Calcutta, India, in the centenary year (1912-2012) of the transference of the capital city from Calcutta to Delhi (capital city of British India 1772-1912, capital city of Bengal in British India 1912-1947, & capital city of State of West Bengal in India since independence & partition of India in 1947¹⁸⁹). Although in reality the complete move of offices and records from Calcutta to Delhi starting in 1912 took till about the end of World War II (1939-1945). Under the British Raj, Dalhousie Square in Calcutta, was the central administrative part of “white town” from where, under God, the white Protestant Raj ruled India (Indian capital city: 1772-1912). *Left:* the *Central Telegraph Office* in Dalhousie Square, Oct., 2012. It took 3 months from the time the next available ship left port to sail from London to Calcutta, till the Suez Canal was built in 1869, and so unofficially this was called “the dead letter post office,” as if a letter arrived for a deceased person, it would be put here or sent back. *Right:* Gavin in front of the Raj’s *General Post Office* in Dalhousie Square, Oct. 2012. Darwin’s UK letter of Feb. 1855 sent to old earth creationist, Edward Blyth, in Calcutta, India, would not have arrived till at least May or June 1855 (depending on when the next available ship left the UK); and Blyth’s reply of Dec. 1855 would not have arrived back in the UK till at least March or April 1856.

¹⁸⁹ When the capital of India was moved to Delhi from 1912, the Lieutenant-Governor (representative of the Crown) with Council in Calcutta also moved to Delhi; however, Calcutta was given a regional Governor and Council, so that there were Governors of Bengal (representatives of the Crown) from 1912-1947. Then after Independence in 1947, there were Governors of West Bengal (representatives of the President of India). (See these two lists of Governors from 1912-1947, and since 1947 at http://rajbhavankolkata.gov.in/html/pastgov1912_new.htm). Thus the old Government House near Dalhousie Square of the Lieutenant-Governor before 1912, remained the residence of the Governor of Bengal after 1912, and the Governor of West Bengal after 1947. In 1947 east Bengal became East Pakistan as part of predominately Mohammedan Pakistan; but then in events in 1971 to 1972 it became independent of West Pakistan (thereafter known as Pakistan) as the predominately Mohammedan country of Bangladesh.

In correctly understanding the law of natural selection, as in broad terms rightly put forth by Edward Blyth (even if some of his examples were wrong, and he lacked the clearer articulation of Darwin in *Origin of Species*), and as wrongly used by Charles Darwin; let us consider, for example, the oft repeated natural selection example of the peppered moth. This moth is said to have “changed colour” during the Industrial Revolution. Before the Industrial Revolution in England, most peppered moths had a lighter colour with some darker speckles that camouflage them on a tree trunk where they would rest on lichen, and a small number of them had a darker colour. But due to the Industrial Revolution, black soot killed many lichens and the trees were made blacker by the soot, and so the more common lighter coloured variety of the moth was more easily spotted by predators on the black sooty trees, whereas the minority darker coloured variety of the moth was better concealed and so disproportionately multiplied to become the dominate variety of that moth. But after the factories “cleaned up” their emissions, and black soot was no longer found as commonly all over buildings in England, the lighter coloured moth started to come back in stronger numbers. This has been used as “a classic example” of Darwinian evolution by natural selection. Indeed I can remember when I was a schoolboy it was so used in the subject of so called “Science” at High School, as an alleged proof of Darwinism back in the 1970s.



A lighter coloured pepper moth variety is better camouflaged than the darker coloured pepper moth variety on a tree with no soot¹⁹⁰.

And to this day, we find that on a United Kingdom webpage designed for Senior High School students studying for their *General Certificate of Secondary Education* (GCSE) which I accessed in both 2013 & 2014, we read, “The change in colour of the peppered moth after the Industrial Revolution is a classic example of evolution in action. Almost every biology textbook re-tells the story, and for every student taking GCSE Biology ... it is compulsory learning.” On the one hand, this article says that this “became a classic example of Darwinian evolution in action.” But on the other hand,

¹⁹⁰ “Peppered Moth Evolution,” *Wikipedia* (http://en.wikipedia.org/wiki/Peppered_moth_evolution).

this same article also admits, “The pale and dark forms of the peppered moth are similar in every way except their superficial colour. The two types are both part of the same species, and can interbreed. Moreover, both types existed before the industrial revolution. It is only the frequency of the different types which has changed.” And thus the “peppered moth story provides evidence for changes of frequencies of different types within a population, but does not show that large scale evolution can occur¹⁹¹.” Yet here we see the typical type of confusion between natural selection favouring one pre-existing variety over another, which is accepted by creationists since it uses pre-existing genetic material, and Darwinian macroevolution which is rejected by creationists since it requires that from natural processes there is the addition of new genetic material, for which there is no evidence and no documented case. This is the same confusion that is riddled throughout all of Darwin’s *Origin of Species* (1859). To say that “the “peppered moth story provides evidence for changes of frequencies of different types within a population, but does not show that large scale evolution can occur,” is incongruous with saying that this “became a classic example of Darwinian evolution in action,” because Darwinian macroevolution goes beyond this type of natural selection inside a taxonomical genus or below, as recognized by creationists such as Edward Blyth, and claims macroevolution with natural process production of new genetic material and new genetic information increases the genetic complexity of creatures.

Yet we find this same type of nonsense of claiming that the peppered moth story somehow is “a classic example” of Darwinian evolution by natural selection in the brainwashing so called “popular press” (which is not popular with myself or other godly men). Thus the UK’s *Daily Mail* newspaper of 20 June 2009 ran a story with the headline, “Darwin’s ‘evolution’ moth changes back from black to white thanks to soot-free skies.” This article claims the peppered moth’s “extraordinary transformation is always held up as the perfect demonstration of Darwin’s theory of evolution.” “It became known as Darwin’s moth, a symbol ... of our understanding of ... the natural world.” The article is mainly concerned with the fact that with soot reductions in the UK, the lighter coloured peppered moths is now very close in numbers with the darker one, and looks like it will soon become the dominant variety that it was before the Industrial Revolution. Yet it includes a photograph of Charles Darwin with the caption, “Revolutionary: Charles Darwin’s idea of natural selection explained the appearance change of species.” The claim is also made that “Sightings of the species have declined by 60 per cent over the last 40 years, but if the dark form has suffered more it is likely to be seized on by supporters of Darwin to support his theory.” And in support of such “supporters of Darwin” and “his theory,” reference is made to Richard Fox, a project manager at Dorset based *Butterfly Conservation*, who is approvingly quoted as saying, “It’s an iconic moth, the one that everyone learns about at school because it is such an amazing example of natural selection.” This article then further claims, “Darwin’s revolutionary idea of natural selection explained why the appearance of species changed over time;” and then additionally claims, “Peppered moths originally evolved with pale

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wings and black speckles to blend into their surroundings and avoid predators” (emphasis mine).

We thus see how what is really an example of a genetically rich parent stock of peppered moths, undergoing different frequencies in the pre-existing colour variations of varieties due to natural selection, in fact supports the creationist view that natural selection is occurring within a particular parent stock at the taxonomical level of genus or below. In this process there is no new genetic material being produced, there is not even microevolution of a new variety, rather, there is simply a natural selection preference going to one of two pre-existing varieties, but not to the point of making the other variety go extinct, but rather, simply reducing its numbers. *This is a very different process at the level of genetics than what is required for the Darwinian theory of macroevolution to be correct.* Yet we do not find these UK High School GCSC and newspaper articles making the point that the peppered moth story supports the models of old earth creationists such as Edward Blyth in antitheists to Darwinian theory. Rather, we see propaganda articles falsely claiming that Darwin’s theory of the macroevolution of species by natural selection is somehow being supported by these account of the peppered moth. *Thus this so called “classic example” of Darwinian evolution is in fact a “classic example” of how variation within a species in a creationist model is understated, and the ramifications of variation by natural selection are correspondingly overstated with respect to the false claim that this gives some kind of general support to Darwinian macroevolution theory. It is a “classic example” of how the state education system and media of the degenerate secular state engage in Darwinian propaganda which falsely seeks to claim Darwinian macroevolution is “scientific” as opposed to creationism. It is a “classic example” of “science falsely so called” (1 Tim. 6:20).*

Of clear relevance to understanding the issue of the peppered moth, old earth creationist, Edward Blyth, wrote of colour changes in his 1835 to 1837 articles in *The Magazine of Natural History*. More than twenty years before Darwin’s *Origin of Species* (1859), Blyth wrote with respect to the, “change of colour in the coat ... of the fallow deer’s white spots in spring, and in the case of the mountain hare ... which is in summer grey, adapted to the hue of the lichens on which it squats; and in winter white, hardly to be discerned upon the snow. The same change also takes place in the stoat or ermine ... I may observe, that in many dozens of stoats which I have seen in summer, I have never yet seen a white one; whereas in winter, I have seen in the same neighbourhoods a considerable number of white stoats. Where the climate is more excessive, and the transitions of the seasons are more sudden, this change is much more likely to take place generally.” Commenting on this, he further says, “There has been, strangely enough, a difference of opinion among naturalists, as to whether these seasonal changes of colour were intended by Providence as an adaptation to change of temperature, or as a means of preserving the various species from the observation of their foes, by adapting their hues to the colour of the surface; against which latter opinion it has been plausibly enough argued, that ‘nature provides for the prey as well as for the prey.’ [Stark’s terminology] The fact is, they answer both purposes; and they are among those striking instances of design, which so clearly and forcibly attest the existence of an

omniscient great First Cause. Experiment demonstrates the soundness of the first opinion; and sufficient proof can be adduced to show that the other is also sound¹⁹².”

Commenting on Arctic animals, Blyth sees a double reason for this by the Creator, “Seeing, therefore, so many most striking adaptations of colour to haunt, in cases where the concealment thus afforded can be the *only* purpose, I think it is not too much to infer, that the changes of colour in many arctic animals were intended by Providence for the double purpose of preserving their bodily heat, and of enabling them to elude the observation of their enemies.” “How beautifully do we thus perceive, as in a thousand other instances, the balance of nature preserved: and even here we see another reason why sickly or degenerate animals (those, I mean, which are less able to maintain the necessary vigilance) must soon disappear; and why the slightest deviation from the natural hue must generally prove fatal to the animal.” *While Blyth is here contextually referring to “seasonal changes” rather than changes brought about by the industrial revolution as with peppered moths, it is nevertheless notable that he sees natural variation in colour as better adapting the animals under certain environmental changes to survival*¹⁹³. Thus *while Blyth does not here develop this matter* in terms of “struggle for existence” or natural selection, it follows that on his principles this would happen in the case of the peppered moth with changes brought about by the industrial revolution.

Blyth also says “On the Psychological Distinctions Between Man and ... Animals” Part 2 (1837), “In illustration, it will be sufficient to call attention to the principle on which many birds of prey are enabled to discern their quarry. When the tyrant of the air appears on wing, his dreaded form is instantly recognized by all whose ranks are thinned for his subsistence; and instinct prompts them to crouch motionless, like a portion of the surface, the tint of which all animals that inhabit open places ever resemble; so that he passes over, and fails to discriminate them, and seeks perchance in vain for a meal in the very midst of abundance; but should there happen to be an individual incapacitated by debility or sickness to maintain its wonted vigilance, or should its colours not accord sufficiently with that of the surface, as in the case of a

¹⁹² Blyth, E., “An Attempt to Classify the ‘Varieties’ of Animals, with Observations on the Marked Seasonal and Other Changes Which Naturally Take Place in Various British Species, and Which Do Not Constitute Varieties,” *The Magazine of Natural History*, Volumes 8-10, 1835-1837; in *Magazine of Natural History*, Volume 8, No. 1, 1835, pp. 40-53 at pp. 50-51; partially quoted in “Edward Blyth,” *CreationWiki* (http://creationwiki.org/Edward_Blyth). See Dr. Stark’s paper, before cited, in *Jameson’s Edinburgh Philosophical Journal*, July 1834 (Text at <http://www.bradburyac.mistral.co.uk/blyth2.html>).

¹⁹³ Blyth, E., “An Attempt to Classify the ‘Varieties’ of Animals, with Observations on the Marked Seasonal and Other Changes Which Naturally Take Place in Various British Species, and Which Do Not Constitute Varieties,” Part 2, *Magazine of Natural History*, Volume 8, No. 1, 1835, pp. 40-53 at pp. 52-3 (Text at <http://people.wku.edu/charles.smith/biogeog/BLYT1835.htm> & <http://www.bradburyac.mistral.co.uk/blyth2.html>).

variety, or of an animal pertaining to other and diverse haunts, that creature becomes, in consequence, a marked victim, and is sacrificed to appease the appetite of the destroyer: so profoundly wise are even the minor workings of the grand system; and thus do we perceive one of an endless multiplicity of causes which alike tend to limit the geographical range of species, and to maintain their pristine characters without blemish or decay to their remotest posterity Thus it is that, however great may be the tendency of varieties to perpetuate themselves by generation, we do not find that they can maintain themselves in wild nature; nor do the causes which induce variation, beyond the occasional and very rare occurrence of an albino, prevail in those natural haunts of species to which their structural adaptations bind them¹⁹⁴.” On the one hand, Blyth here accepts that a variety such as an “albino” may arise, and if so, a predator could pick it off; but on the other hand, he considers the “natural haunts” of “species” such as they are then in the world, work against any such variations so that he thinks of natural selection as a negative force getting rid of a new variety such as an “albino.” But that Blyth accepts that varieties may be beneficial in some circumstances necessarily follows from the fact that he also considered the horse and ass came from an originating parent stock, *supra*. Thus once again, it follows that on Blyth’s principles that, “should its colours not accord sufficiently with that of the surface, as in the case of a variety, ..., that creature becomes, in consequence, a marked victim, and is sacrificed to appease the appetite of the destroyer,” that one could reasonably explain the process of natural selection of the peppered moth with the changes brought about by the industrial revolution.

Furthermore, one also needs to add to Blyth’s observations on “seasonal changes” (1835) and a “variety” whose “colours” do “not accord sufficiently with that of the surface” (1837), the more general views of Blyth’s creationist model. Blyth says in Part 1 of “An Attempt to Classify the ‘Varieties’ of Animals ...” (1835), “I would distinguish, then, what are called varieties, into *simple variations, acquired variations, breeds, and true varieties.*” Concerning “acquired variations,” he says, “varieties which I would designate thus, comprises the various changes which, in a single individual, or in the course of generations, are gradually brought about by the operation of known causes” e.g., “Those herbivorous quadrupeds which browse the scanty vegetation on mountains are invariably much smaller than their brethren which crop the luxuriant produce of the plains; and although the cattle usually kept in these different situations are of diverse breeds, yet either of the breeds gradually removed to the other’s pasture would, in two or three generations, acquire many of the characters of the other, would increase or degenerate in size, according to the supply of nutritious food; though, in either case, they would most probably soon give birth to true varieties adapted to the change.” Clearly this same principle state by Blyth is also applicable to peppered moths in the “different situations” of the industrial revolution in which one colour type “would increase or degenerate,” not in bodily size, but overall numbers.

¹⁹⁴ Blyth, E., “Psychological Distinctions ...,” *Magazine of Natural History*, Volume 10, 1837, pp. 1-9, 77-85, 131-141 (Text at Part 1-
<http://www.bradburyac.mistral.co.uk/psycho1.html>; Part 2 -
<http://www.bradburyac.mistral.co.uk/psycho2.html>;).

Concerning such acquired variations, Blyth says, “The most remarkable of acquired variations are those brought about in animals in a state of confinement or domestication: in which case an animal is supplied regularly with abundance of very nutritious, though often unnatural, food, without the trouble and exertion of having to seek for it, and it becomes, in consequence, bulky and lazy, and in a few generations often very large; while the muscles of the organs of locomotion, from being but little called into action, become rigid and comparatively powerless, or are not developed to their full size. The common domestic breeds of the rabbit, ferret, guinea-pig, turkey, goose, and duck, are thus probably only acquired variations, which, from the causes above-mentioned, have in the course of generations, become much larger and heavier (excepting, however, in the case of the turkey) than their wild prototypes, and less fitted for locomotion; but which, if turned loose into their natural haunts, would most probably return, in a very few generations, to the form, size, and degree of locomotive ability proper to the species when naturally conditioned.” Blyth considers one may thus produce a particular “breed,” saying, “The crested varieties of domestic geese and ducks, and the hookhilled variety of the latter, are, however, in all probability, *true varieties*; and what are called ‘lob-eared’ rabbits may be either a *true variety*, or a *breed*. The various slight diversities, which I call *simple variations*, are very common in the present class of varieties; and there is also in them a great tendency to produce what I call *true varieties*, as well as those *slighter deviations*, which, by particular management, may be increased into the sort of variety I denominate *breeds*.” This making of a “new breed” “by particular management” from “slighter deviations” is here understood by Blyth to be “acquired variations” of “domestic breeds” by man, is clearly also the type of thing that Darwin argues for greater detail in his Chapter 1, “Variation Under Domestication” in *Origin of Species* (1859). It is also clearly applicable to peppered moths preferring one type of variety by “the struggle for existence” in the “different situations” of the industrial revolution in which one colour type “would increase or degenerate,” and then changing back again to more even numbers after the conditions of the industrial revolution cease to operate in terms of soot levels.

Blyth also applies this to variation under both domestication and nature. Thus he says, “Breeds are ... varieties; and though these may possibly be sometimes formed by accidental isolation in a state of nature, yet they are, for the most part, artificially brought about by the direct agency of man. It is a general law of nature for all creatures to propagate the like of themselves: and this extends even to the most trivial minutiae, to the slightest individual peculiarities; and thus, among ourselves, we see a family likeness transmitted from generation to generation. When two animals are matched together, each remarkable for a certain peculiarity, no matter how trivial, there is also a decided tendency in nature for that peculiarity to increase; and if the produce of these animals be set apart, and only in those in which the peculiarity is most apparent, be selected to breed from, the next generation will possess it in a still more remarkable degree, and so on, till at length the variety I designate a *breed* is formed, which may be very unlike the original type. The examples of this class of varieties must be too obvious to need specification: many of the varieties of cattle, and, in all probability, the greater number of those of domestic pigeons, have been generally brought about in this manner. ... The original form of a species is unquestionably better adapted to its natural habits

than any modification of that form [i.e., under domestication]; and, as the sexual passions excite to rivalry and conflict, and the stronger must always prevail over the weaker, the latter, in a state of nature, is allowed but few opportunities of continuing its race. In a large herd of cattle, the strongest bull drives from him all the younger and weaker individuals of his own sex, and remains sole master of the herd; so that all the young which are produced must have had their origin from one which possessed the maximum of power and physical strength; and which, consequently, in the struggle for existence, was the best able to maintain his ground, and defend himself from every enemy¹⁹⁵.

Blyth's usage here of "struggle for existence" here is similar to Darwin's "natural selection," in that Blyth sees "the strongest bull" as the one who "drives from him all ... weaker individuals," although he is here primarily applying these principles to animals under domestication, whereas Darwin's natural selection was applied for animals under nature; although he does allow in this discussion of "Breeds" as "varieties," that "these may possibly be sometimes formed by accidental isolation in a state of nature." Thus it is a form of natural selection for cattle under domestication or under nature. But in broad terms, what Blyth here describes is also what happened in the case of the peppered moth, where due to environmental changes the lighter colour became "weaker individuals" in terms of survivability, with "the strongest" one being the pepper coloured moth. While Blyth does not articulate these ideas to the same degree of detail or refinement as Darwin does in his Chapter 1, "Variation Under Domestication" and Chapter 2, "variation Under Nature," in *Origin of Species* (1859); it is clear that these basic principles, as here, like Darwin, developed with some reference to "cattle" and "domestic pigeons," announces the same basic principles being later used by Darwin.

Darwin evidently recognized this similarity between his Theory of Natural Selection and Blyth's "struggle for existence." The fuller title of Darwin's 1859 book used the similar terminology of "the struggle for life," since his work is entitled, "The Origin of Species By Means of Natural Selection Or The Preservation of Favoured Races In The Struggle For Life" (emphasis mine). Darwin's Chapter 3 in *Origin of Species* is entitled, "Struggle For Existence," and *this is the same as Blyth's terminology*, and this terminology is repeatedly used by Darwin throughout this chapter in the main text (seven times). Darwin also uses the terminology of "struggle for existence" in his "Introduction" (twice), Chapter 2 (once), Chapter 4 (four times), Chapter 6 (twice), Chapter 8 (once), Chapter 10 (once), Chapter 13 (once), and Chapter 14 (four times). E.g., Darwin says, "Natural selection tends only to make each organic being as perfect as, or slightly more perfect than, the other inhabitants of the same country with which it has to struggle for existence¹⁹⁶." "He who believes in separate and innumerable acts of

¹⁹⁵ Blyth, E., "An Attempt to Classify the 'Varieties' of Animals, with Observations on the Marked Seasonal and Other Changes Which Naturally Take Place in Various British Species, and Which Do Not Constitute Varieties," Part 1, *Magazine of Natural History*, Volume 8, No. 1, Jan. 1835, pp. 40-53 (emphasis mine) (Text at <http://www.bradburyac.mistral.co.uk/season1.html>).

¹⁹⁶ Darwin's *Origin of Species* (1859), chapter 6, "Difficulties On Theory," section "Organs of little apparent importance" (emphasis mine).

creation will say, that in these cases it has pleased the Creator to cause a being of one type to take the place of one of another type He who believes in the struggle for existence and in the principle of natural selection, will acknowledge that every organic being is constantly endeavoring to increase in numbers; and that if any one being vary ever so little, ... and thus gain an advantage over some other inhabitant ..., it will seize on the place of that inhabitant ...¹⁹⁷.” “There is no obvious reason why the principles which have acted so efficiently under domestication should not have acted under nature. In the preservation of favoured individuals and races, during the constantly-recurring Struggle for Existence, we see the most powerful and ever-acting means of selection¹⁹⁸.”

¹⁹⁷ *Ibid.*, section “On the origin and transitions of organ beings with peculiar habits and structure” (emphasis mine).

¹⁹⁸ *Ibid.*, chapter 14, “Recapitulation & Conclusion” (emphasis mine).

<p>Blyth, Part 1, <i>Magazine of Natural History</i>, Volume 8 No. 1, Jan. 1835 (underlined emphasis mine)</p>	<p>Darwin's <i>Origin of Species</i> (1859), Chapter 3, "Struggle For Existence" (underlined emphasis mine).</p>
<p>Another example of <i>acquired variation</i>, dependent solely on the supply of nutriment, may be observed in the deciduous horns of the deer family, which are well known to be large or small according to the quality of <u>their food</u>. <u>That temperature also does exert an influence greater or less, according to the species of animal</u>, is very evidently shown in the case of the donkey, ... <u>this animal is every where found large or small, according to the climate it inhabits</u>. The influence of <u>particular sorts of food</u> ... may be cited ... of ... birds, ... [and] has <u>invariably superinduced ... change</u>. The most remarkable of acquired variations are those brought about in animals in a state of ... domestication: in which case an animal is supplied regularly with ... nutritious [food], ... and it becomes, in consequence, bulky and lazy ...; but ... if turned loose ... would most probably return, in a very few generations, to the form, size, and degree of locomotive ability proper to the species when naturally conditioned. The crested varieties of domestic geese and ducks, and the hookhilled variety of the latter, are, however, in all probability, <i>true varieties</i>; and what are called "lob-eared" rabbits may be either a <i>true variety</i>, or a <i>breed</i>. The various <u>slight diversities</u>, which I call <i>simple variations</i>, are very common ... and there is also in them a <u>great tendency to produce what I call true varieties</u>, as well as <u>those slighter deviations, which, by particular management, may be increased into the sort of variety I denominate breeds</u> ... in <u>the struggle for existence</u></p>	<p>"... the varieties of <u>sheep</u>: it has been asserted that certain mountain-varieties will <u>starve out other mountain varieties</u>, so that they cannot be kept together."</p> <p>"<u>Climate</u> plays an important part in determining the average number of a species I estimate that the winter of 1854-55 destroyed four-fifths of the birds in my own grounds The action of climate seems at first to be quite independent of <u>the struggle for existence</u>; but in so far as <u>climate chiefly acts in reducing food</u>, it brings on the most severe struggle between the individuals, whether of the same or of distinct species, which subsist on the same kind of food. Even when <u>climate</u>, for instance extreme cold, acts directly, it will be the least vigorous, or <u>those which have got least food through the advancing winter, which will suffer most</u> That <u>climate</u> acts in main part ... by <u>favouring</u> ... <u>species</u>, we may clearly see"</p>

And in specific terms of the peppered moth, *supra*, given Blyth says, "among animals which procure their food by means of their agility, strength, or delicacy of sense, the one best organized must always obtain the greatest quantity; and must, therefore, become physically the strongest, and be thus enabled, by routing its opponents, to transmit its superior qualities to a greater number of offspring. The same law, therefore, which was intended by Providence to keep up the typical qualities of a species, can be easily converted by man into a means of raising different varieties;" though here, unlike

Darwin, seen as a conserving law designed “by Providence to keep up the typical qualities of a species” in nature, is capable Blyth says of being “converted by man into a means of raising different varieties¹⁹⁹.” But, what were the environmental changes of the Industrial Revolution, if they were not the causes of man? And so there is a sense in which the peppered moth was such an instance of these mechanism being in Blyth’s words, “converted by man into a means of raising different varieties,” even though it must also be said that this was not *a deliberate* intention of man, but a secondary byproduct of the Industrial Revolution brought about by man. Yet Blyth refers to this type of possibility when he says, “But, will it be argued that man, by vastly increasing the breed of sheep, is unconsciously labouring for the advantage of the wolves?²⁰⁰” Thus while Darwin more generally applied Blyth’s principles to variation under both domestication and nature, and Blyth more generally applied his principles to variation under domestication, there is a sense in which the peppered moth has elements of both, since though *prima facie* this is an example of variation of an animal under nature, the changes that relate to the variation were environmental factors brought about by man, and thus are somewhat analogous to variation under domestication, although such variation under domestication is deliberate whereas this variation of the peppered moth was a secondary and unintended byproduct of man’s alteration of the environment from the industrial revolution.

Moreover, Blyth says, “With regard to color” in man, “white races remain unchanged at slight elevations within the [hotter] tropics The coloring principle of black races is inherent in them, and is quite independent of external agency; is even darkest in some parts which are the least exposed, and *vice versa*. The Ethiopian race is nowhere more black than in the vicinity of the Cape of Good Hope Strangely enough, this invariableness of color constitutes about, perhaps, the most fixed character of these races²⁰¹.” This is also significant for showing that under Blyth’s principles, on the one hand, there must first be, “a certain peculiarity, no matter how trivial,” such as variable colour, before one cultivates this “tendency in nature for that peculiarity to *increase*.” But on the other hand, where no such “peculiarity” or “tendency” first exists, such as white Caucasians always being white, or black Ethiopians always being black, then no such variation is possible. Thus Blyth’s qualification is also relevant to the peppered moths, since the “peculiarity” or “tendency” for two different colored moths first existed, and was developed by circumstance. By contrast, Darwin wrongly thought of evolution as an open-ended system allowing macroevolution i.e., speciation of a creature beyond its originating parent stock at the taxonomical level of genus or below (depending on the creature in question), so that e.g., Darwin claimed that over time one

¹⁹⁹ Blyth, E., Part 1, *Magazine of Natural History* (1835) (emphasis mine).

²⁰⁰ Blyth, E., “Psychological Distinctions ...,” *Magazine of Natural History*, Volume 10, 1837, Part 2.

²⁰¹ Blyth, E., Part 1, *Magazine of Natural History* (1835) (emphasis mine).

could get “a whale” from a “bear²⁰²,” or a “man” from “an ape or a monkey²⁰³,” or all species came from “a few forms or ... one²⁰⁴.” Thus Blyth’s qualification far more accurately describes what happened with the peppered moth, than Darwin’s theory, which sought to extrapolate creationist Blyth’s principles beyond reasonable bounds.

Returning now to the issue of the peppered moth, *supra*, what we in fact here see with this peppered moth is that God created genetic richness in it so that it comes in a lighter colour, and a darker colour. *I have never known of any creationists, whether old earth or young earth ones, who would dispute the facts of what happened to these two varieties of the moth before, during, and after the Industrial Revolution, or who would consider it to be a threat to their creationist model.* But creationists would dispute the interpretation of this as “proving Darwinian macroevolution,” since this is simply a case of natural selection within a genetically rich moth that comes in two different coloured varieties. The moth did not at any time gain new genetic material, or increase in genetic complexity, and did not at any time macroevolve from a moth to a creature in a different genus. Contrary to the claims made in e.g., my High School science classes when I was a schoolboy, the facts of this moth’s so called “changed colour,” are perfectly consistent with a creationist model, and do not in any way, shape, or form, support Darwinism as opposed to creationism. Sadly, the brainwashers in the schools, colleges and universities, media, and elsewhere, continue to misuse this type of thing to falsely claim that the Darwinian theory is somehow being proven when the opposite is the case; and as seen by e.g., the *Daily Mail* newspaper of 20 June 2009, while Darwinian evolutionists who claim macroevolutionary theory is somehow supported by this account are cited, we do not see creationists being interviewed and asked how these facts relate to a creationist understanding. We do not, as we should, see newspaper articles appearing on the peppered moth with headings like, “Old Earth Creationist Blyth’s moth changes back from black to white thanks to soot-free skies.”

It is notable that while Darwin clearly knew about the work of creationist Edward Blyth whom he refers to on a number of occasions in *Origin of Species* (1859), when looking at a creationist model to compare and contrast with his model of macroevolution, he always refers to creationists who like Agassiz who did not believe in microevolution within creatures created by God at the taxonomical level of genus or below, rather than creationists who like Blyth who did. Moreover, Darwin never allows that God could create genetically compatible separate species, and so in a circular manner, considers that

²⁰² E.g., Thaxton, C.B. (old earth intelligent designer), *Of Pandas & People*, *op. cit.*, pp. 10,61,67; Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, p. 10; Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

²⁰³ Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

²⁰⁴ Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”

one can therefore “prove” that e.g., all chickens or all geese must come from a respective common wild stock, when in fact, at best, this is only one possibility.

In this context, Darwin claims far more for his examples than what is warranted. For example, Darwin says, “A volcanic island, for instance, upheaved and formed at the distance of a few hundreds of miles from a continent, would probably receive from it in the course of time a few colonists, and their descendants, though modified, would still be plainly related by inheritance to the inhabitants of the continent. Cases of this nature are ... inexplicable on the theory of independent creation²⁰⁵.” And likewise he claims, “the depth of the sea and the degree of affinity of the mammalian inhabitants of islands with those of a neighbouring continent” are “an inexplicable relation on the view of independent acts of creation.” And so too, Darwin says, “The most striking and important fact for us in regard to the inhabitants of islands, is their affinity to those of the nearest mainland, without being actually the same species.” For instance, “the Galapagos Archipelago, ... between 500 and 600 miles from ... South America. Here almost every product of the land and water bears the unmistakable stamp of the [South] American continent. There are twenty-six land birds, and twenty-five of those are ranked by Mr. Gould as distinct species [or subspecies, depending on one’s classification system], supposed to have been created here; yet the close affinity of most of these birds to American species ... was manifest. So it is with the other animals, and with nearly all the plants ... of this archipelago. The naturalist, looking at the inhabitants of these volcanic islands in the Pacific, distant several hundred miles from the [South American] continent, yet feels that he is standing on American land. Why should this be so? Why should the species which are supposed to have been created in the Galapagos Archipelago, and nowhere else, bear so plain a stamp of affinity to those created in America? There is ... a considerable degree of resemblance in the volcanic nature of the soil, in climate, height, and size of the islands between the Galapagos and Cape de Verde Archipelagos; but what an entire and absolute difference in their inhabitants! The inhabitants of the Cape de Verde Islands are related to those of Africa, like those of the Galapagos to America. I believe this grand fact can receive no sort of explanation on the ordinary view of independent creation; whereas on the view here maintained, it is obvious that Galapagos Islands would be likely to receive colonists ... from America; and the Cape de Verde Islands from Africa; and that such colonists would be liable to modifications ...²⁰⁶.”

We thus see that in his famous treatment of the wildlife of the Galapagos Archipelago, which he here makes analogous to similar findings in the Cape de Verde

²⁰⁵ Darwin’s *Origin of Species*, chapter 11 “Geographical Distribution,” first section (emphasis mine).

²⁰⁶ *Ibid.*, chapter 12 “Geographical Distribution - *continued*,” section “On the Inhabitants of Oceanic Islands” (emphasis mine). The Avenel edition (1979 reprint) I generally use reads at p. 384, “an explicable relation,” which does not make sense, so I checked this with another print of Darwin’s 1859 edition and found this to be an Avenel edition misprint, as it should read, “an inexplicable relation”

Archipelago; Darwin selects a model of creation which considers that species or subspecies were always independently created, as opposed to a parent stock being independently created at the taxonomical level of genus, species, or subspecies such as the creationist model of microevolutionary subspeciation and speciation held by Edward Blyth. While I would accept independent creation is required for all the species or subspecies inside of the local world of Eden (Gen. 1:2b-23); this is certainly not the case for those outside of Eden, even though it is the case that their originating genetically rich parent stocks were independently created by God (Gen. 1:1,2; 2:4; Heb. 1:2; 11:3) at the taxonomical level of genus, species, or subspecies (see “kind” in Lev. 11 & Deut. 14). Thus creatures created outside of Eden may have reached their present form from a genetically rich parent stock created by God, either through microevolution along the lines put forth by Darwin i.e., natural selection microevolution, or by Theistic (God-guided) microevolution, but in either instance, *not from a parent stock above the taxonomical level of genus*. (Although some of my fellow creationists, such as Edward Blyth, who are following a different model of creation than the one I do, would not accept this inside-outside Eden distinction I make. Moreover, whereas in a taxonomy that has Order, Family, Genus, Species, and Subspecies, Blyth’s examples are from the level of Genus or lower; and old earth creationists such as myself would likewise limit this to the level of genus or below; other creationists limit it to species or below, and certain young earth creationists would go higher and claim that such speciation can also occur from the taxonomical levels of Order or Family.)

Darwin then completes his deception by referring to these subspecies or species, as unqualified “species,” as opposed to subspecies or species from a parent stock at the taxonomical level of genus or below. Darwin does this so that he can claim that microevolution subspeciation and speciation which requires the rearrangement of existing genetic material, or the loss of genetic material in the originating genetically rich parent stock at the taxonomical level of genus or below, in some way supports the very opposite process of Darwinian macroevolutionary theory in which it is alleged that a natural process adds in new genetic material and new genetic information. I do not think it is too much to say, as I have, that Darwin here acts with “deception,” because he always presents as *the creationist view*, the model of a creationist like Agassiz which does not include this element of microevolution from the taxonomical level of genus down, which he then contrasts to his own views. Thus he never presents as *a creationist view*, the model of creationist Edward Blyth, which would agree with Darwin on the provable, or at least highly likely examples, of microevolution from the taxonomical level of genus down, e.g., a parent stock at the taxonomical level of Genus *Equus* producing the wild horse, wild ass, and zebra. Thus Darwin is making no reference to an alternative model of creation as argued by Edward Blyth, with whom he clearly has more than a basic familiarity, for *without stating that Blyth is a creationist*, he says in *Origin of Species* (1859) with respect to subspeciation and speciation from the taxonomical level of species, “Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one, thinks that all the breeds of poultry have

proceeded from the common wild ... fowl²⁰⁷;" and for subspeciation and speciation from the taxonomical level of genus, with the parent stock of Genus *Equus* microevolving to the wild horse, wild ass, and zebra from a striped parent stock, Darwin says, "The hemionus [ass] has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and others, occasionally appear²⁰⁸."

Hence, on the one hand, I consider Edward Blyth is properly remembered as an old earth creationist who preceded Darwin in writing on the basic principles of natural selection. But on the other hand, in fairness to Darwin, in his *Origin of Species* (1859), on the upside, he was far more articulate than Blyth in isolating the relevant issues of microevolutionary subspeciation and speciation, and far more succinct than Blyth in general with his examples of probable subspeciation and speciation *from the taxonomical level of genus down*, such as his work in "the Galapagos Islands" on "birds²⁰⁹," *supra*. Hence I find that in selected parts of *Origin of Species*, Darwin made a valuable contribution in prizing out and more poignantly developing some of Blyth's basic ideas, as well as developing a more sophisticated terminology in e.g., "natural selection," although he simultaneously retained the terminology found in Blyth's work of the "struggle for existence²¹⁰." But on the down side, Darwin sought to move beyond the creationist parameters of Blyth who rightly saw such microevolutionary subspeciation and speciation as only occurring only at the taxonomical level of genus or lower, in producing a closely allied species.

Thus e.g., with specific reference to Darwin's selectivity and far fetched and fanciful extrapolations into macroevolution; on the one hand, it is clear that his basic argumentation fairly goes to show that a genetically rich originating parent stock at the taxonomical level of genus or below, such as a parent stock at Genus *Equus* for the wild horse, wild ass, or zebra, or a parent stock at the level of genus or lower for the Galapagos Finches, can through genetic rearrangement and loss, undergo subspeciation and speciation. *But on the other hand, allowing that these creature most probably did come from such a parent stock, where did these genetically rich creatures at the level of genus, species, or subspecies come from originally? Where e.g., did this genetically rich parent stock for Genus Equus come from? For Darwin's theory of macroevolution to be correct, at the level of genetics the process would need to be going in the very opposite direction!* There would need to be an observable natural process for the addition of new

²⁰⁷ Darwin's *Origin of Species*, chapter 1 "Variation Under Domestication," first section.

²⁰⁸ *Ibid*, chapter 5, "Laws of Variation," section "Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor."

²⁰⁹ Darwin's *Origin of Species*, chapter 12 "Geographical Distribution - continued," section "On the Inhabitants of Oceanic Islands."

²¹⁰ *Ibid.*, e.g., chapter 3, entitled, "Struggle for Existence."

genetic material and new genetic information being added in, producing increased genetic complexity, and taking creatures upwards and outwards from the level of their originating genus, rather than downwards from taxonomical level of genus or below. Thus Darwinism is fundamentally flawed. Therefore whereas the wider anti-creationist ideas of Darwin are “brought down and fallen;” the wider creationist ideas of old earth creationist, Edward Blyth, “are risen, and stand upright.” All praise to the great Creator God of the Holy Bible! “Save, Lord: let the king hear us when we call” (Ps. 20:8,9).

(Chapter 4) c] The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.

v] Subspeciation or Speciation i.e., either Theistic Microevolution within a genetically rich genus or below created by God or Natural Selection Microevolution within a genetically rich genus or below created by God is inside of Creationism; but speciation with alleged “natural process new genetic material” macroevolution beyond a genus is an anti-creation theory of evolution.

Some creationists never use the terminology of “macroevolution” and “microevolution,” and simply make a contrast between “creation” – which they endorse, as opposed to “evolution” – meaning macroevolution, which they oppose e.g., Old Earth Creationist, Bob Jones Sr., founder of Bob Jones University in South Carolina, USA; or Young Earth Creationist, Jonathan Sarfati of *Creation Ministries International*, Queensland, Australia. However, the distinction between “macroevolution” and “microevolution,” is made by e.g., Old Earth Intelligent Designist, Charles Thaxton of *Discovery Institute Centre for Science and Culture* at Seattle in the State of Washington, USA; Old Earth Creationist, Hugh Ross, of *Reasons To Believe* in California, USA; and with qualification, by the Young Earth Creationists, Werner Gitt and Carl Wieland, of *Creation Ministries International*. Thus e.g., Hugh Ross, in *The Genesis Question* (1998 & 2001) distinguishes between microevolution i.e. subspeciation or speciation, in which varieties are produced, which he recognizes, and macroevolution i.e., transmutation from one species to another in which new genetic information and new genetic material is required to be added in to go from one species to another, which as an old earth creationist he rejects. Hence he says, “Research indicates that natural evolutionary processes, the observable microevolution, occurs at roughly the same rate today as it did

before humans;” although he specifically rejects the claims of “macroevolutionism²¹¹.” And in old earth creationist, Ross & Rana’s *Who Was Adam?* (2005), reference is made to “a microevolutionary process” by which body lice came from lice²¹². Or Werner Gitt, an information scientist and Professor Emeritus of the *Federal Institute of Physics & Technology* in Brunswick (Braunschweig), Germany, says, “So-called microevolution, better called variation within a kind, is easily seen, but we never see one kind of creature give rise to a quite different kind, as macroevolution would have it²¹³.”

It is clear that creationist, Werner Gitt, is reluctant to use the terminology of microevolution, and hence he refers to “so called microevolution.” A similar reticence is evident in the fact that creationist, Hugh Ross, uses this terminology quite sparingly in *The Genesis Question*. And this same reticence is also evident in the dissertation of creationist, Carl Wieland, of *Creation Ministries International*, *supra*, where he says, “Observed changes in living things head in the wrong direction to support evolution from microbe to man (macro-evolution). ... Selection from the genetic information already present in a population” means “natural selection and adaptation” i.e., subspeciation or speciation, “involve *loss* of genetic information.” And “mutations (copying mistakes) are not capable of causing the required *increase* in information and functional complexity.” “This decrease in genetic information (from mutations, selection / adaptation / [sub]speciation and extinction) is consistent with the concept of original created gene pools – with a large degree of initial variety – being depleted subsequently. Since observed ‘micro’ changes – such as antibiotic resistance in bacteria and insecticide resistance in insects – are informationally down-hill, or ... horizontal, they cannot accumulate to give the required (up-hill) changes for ‘macro’ evolution, regardless of the time period. These small changes are erroneously used as ‘proofs of evolution’ in biology courses, yet they cannot be extrapolated to explain ameba-to-man evolution. Such extrapolation is like arguing that if an unprofitable business loses only a little money each year, given enough years it will make a profit²¹⁴.” It is clear from this extract that Carl Wieland accepts the distinction between macroevolution and microevolution, and succinctly and accurately articulates why microevolution is correct, why macroevolutionary theory is wrong, and how “in biology courses” promoting macroevolutionary theory, microevolution is wrongly used as some kind of “proof” of macroevolution. Though Wieland does not say so plainly, inferentially, it is this misuse and abuse of the scientific concept of microevolution by anti-creationist

²¹¹ Ross, H. (old earth creationist), *The Genesis Question*, *op. cit.*, pp. 65 (microevolution, emphasis mine), & 92 (macroevolution).

²¹² Ross & Rana, *Who Was Adam?*, *op. cit.*, p. 72.

²¹³ Gitt, W. (young earth creationist), “What Darwin couldn’t know” (2009), *op. cit.*, p. 4.

²¹⁴ Wieland, C. (young earth creationist), “Natural evidences for the Creator-God of the Bible,” *Creation Ministries International*, Eight Mile Plains, Queensland, Australia, 2008, pp. 4-7 (emphasis mine).

macroevolutionists claiming microevolution is a “proof” of macroevolution, that underpins his reticence to use these terms, seen in the fact that on two of the three occasions he uses them it is with quotation marks. Furthermore, after once using “macro-evolution” without such quotation marks, he contrasts “‘micro’ changes” with “‘macro’ evolution,” so that while he inferentially refers to microevolution in substance, in linguistic form he refers to “‘micro’ changes” as opposed to “‘macro’ evolution.”

Put simply, while as an old earth creationist I sometimes use the terminology of “Theistic microevolution” i.e., God-guided microevolution *at the taxonomical level of genus or below*, by contrast, a number of creationists are reluctant to be labeled as in any sense, “Theistic microevolutionists” or in any form, “Theistic evolutionists” or “Natural Selection evolutionists,” not because they disbelieve in microevolution, but because they do not want to be confused with Theistic macroevolutionists or Natural Selection macroevolutionists who consider that by a natural processes, new genetic information and new genetic material is somehow produced in a neo-Darwinian macroevolutionary paradigm. Among such persons, reference is commonly made to “*creation*” as opposed to “*evolution*,” when really the meaning is, “*creation*” as opposed to “*macroevolution*.” Thus there is an understandable concern that the terminology of “macroevolution” and “microevolution” may result in misunderstandings. Hence Jonathan Sarfati who is a former New Zealand national chess champion, and considers that as in chess, one must foresee and counteract the future moves of one’s opponent, takes the view that one should never say, “Creationists support microevolution but not macroevolution.” That is because Sarfati thinks it is bad tactics to establish the concept of microevolution, since a macroevolutionist can simply reply that macroevolution is nothing more than microevolution changes added up over a long period of time²¹⁵.

While to some extent I share these concerns, as one who has spent years and years studying the 1859 first edition of Darwin’s *Origin of Species*, which (as at 2014) I first acquired about 35 years ago²¹⁶, the only reference I have found in it to the terminology of “evolution” is *the very last word* of the book, where Darwin says that, “forms ... have been and are being, evolved.” With respect to microevolution, I would agree with him on this comment; but with respect to alleged macroevolution, I would entirely repudiate this claim. But the big point I wish to make is that, at least in his 1859

²¹⁵ Sarfati, J. (young earth creationist), “Arguments Creationists Should NOT use,” Creation Ministries International, Eight Mile Plains, Queensland, Australia, DVD (Digital Video Disc) [undated, came out in 2004].

²¹⁶ In comparison, I have only spent a relatively small amount of time looking at his later editions of *Origin of Species*, though I have e.g., also looked at his added chapter 7, “Miscellaneous Objections to the Theory of Natural Selection,” in his 6th ed. 1872 & final ed. 1876/8. And I am also familiar with his 3rd edition of 1861 “Historical Sketch,” since it is printed in the front of the 1979 Avenel Edition I use, which thereafter contains the 1859 1st edition text, and the 1872 6th edition’s Glossary. But due to prioritizations within my time constraints, I have not further researched Darwin’s usage of the terminology of “evolution” in his later editions of *Origin of Species*.

first edition of *Origin of Species*, which is the edition that over the years I have been most familiar with, he does not use the terminology of “evolution” very much, indeed, *only once*. He more commonly uses the terminology of varieties producing species *without reference to the terminology of “evolution” or something “evolving.”*

Unlike some of my fellow creationists, I also consider that to be shy about using the terminology of “microevolution” simultaneously hands macroevolutionist propagandists “a pressure-lever,” whereby they keep saying that examples of microevolution with a rearrangement or loss of genetic material with a species producing subspeciation or speciation from the taxonomical level of genus or below, “proves evolution.” And then *by extension* “that therefore” Darwinian macroevolution, which requires that by a natural process new genetic material and new genetic information be added in, so as to increase the genetic complexity and so allegedly “evolve” a new species in a different genus, i.e., macroevolution, has somehow “also been proven” in antithesis to “what creationists claim.” Hence on the one hand, I would agree with Sarfati than in shorter-term exchanges, such as the quick-quip exchanges in certain media debates, the usage of “microevolution” could be more easily and quickly misconstrued as an argument in favour of macroevolution, particularly if in any such debate between creationists and Darwinian evolutionists, the Darwinist got the last word in after a short exchange, or the exchange was distorted in some way by the media; both of which would certainly be real possibilities. But on the other hand, I think that in longer-term exchanges, it is important for people to realize that creationists accept microevolution at the taxonomical level of genus, species, or subspecies, and that indeed, a creationist model for this preceded Darwin in recognizing microevolution, both with Edward Blyth, and also the common experience of so many Christian creationists over the centuries before Darwin in using selective breeding techniques with e.g., pigeons, sheep, and horses. *Indeed, the Bible gives such a creationist model in the Book of Genesis, which upholds creation in Gen. 1-3, and then refers to Laban’s selective breeding programme for cattle in Gen. 30:25-31:16.* Thus creationists have not historically denied such microevolution, but unlike Darwin’s macroevolutionary claims, *they recognize that there are limits to how much change is possible.* Therefore the real scientific problem with Darwinism is that *microevolution cannot be validly extrapolated into macroevolution* when one understands what is going on at the level of genetics. And so in the final analysis, *I think creationists have a much more powerful case not only in terms of creation, but also in terms of their concerns about the fraudulent claims made by Darwinism, if they educate people on the distinction between microevolution within a taxonomical genus or below, and alleged macroevolution beyond a genus.*

Therefore, against the understandable concerns of creationists who do not want to use the terminology of microevolution and macroevolution at all (for instance, Jonathan Sarfati, *supra*), or use it, or parts of it, either in quotation marks (for instance, Carl Wieland, *supra*) or with a qualification like “so called” (for instance, Werner Gitt, *supra*), or use it very sparingly (for instance, Hugh Ross, *supra*); I think we need to weigh up the fact that macroevolutionists have no scientifically valid examples of natural process macroevolution in which a species is fundamentally changed to a creature in another genus by an alleged natural process that is unobserved in nature, and undocumented

anywhere, of the addition of new genetic information and new genetic material producing increased genetic complexity resulting in macroevolution. Therefore, in order to bolster their indefensible position, like Darwin himself, of necessity, Darwinists will use examples of microevolution from a genetically rich parent stock at the taxonomical level of genus or below, in order to show subspeciation or speciation and thus to allegedly “prove evolution.” Hence if people can be alerted and educated to detect this elaborate ruse, it will quickly stop the Darwinists’ fraudulent claim that these examples of microevolution within a taxonomical genus “prove” natural process Darwinian macroevolution. *Thus the distinction between microevolution from a genetically rich and complex parent stock at the taxonomical level of genus, species, or subspecies, as opposed to macroevolution into another genus, is something most macroevolutionists at best wish to play down, or at worst wish to keep concealed altogether. While these people who are themselves both deceived and deceivers, thus have the same desire as some creationists in wishing to be rid of a “microevolution and macroevolution” distinction in favour of just “evolution,” the effect of this terminological sloppiness is that it acts to help conceal what is happening at the level of genetics. For if the truth be known, the truth is fatal for neo-Darwinian theory.* Thus as a creationist, I consider we should be using this type of terminology, and doing what we can to explain it to people.

Therefore it seems to me, that while, for instance, Jonathan Sarfati, is correct to foresee that in the shorter-term quick one on one exchanges, or situations where a creationist does not have an opportunity to make an adequate reply, a macroevolutionist may exploit a term like microevolution for his propagandist purposes; I think that in the longer term such distortions of creationism are going to occur by these people and newspapers etc., no matter what one does. Therefore, on balance I think it is better to make a clear and sharp distinction between microevolution and macroevolution, *supra*, so that one can say candidly e.g., “Creationists believe in microevolution from a genetically rich parent stock at the taxonomical level of genus, species, or subspecies, and this can be shown by creatures under domestication with selective breeding, and by creatures under nature with natural selection in the wild, or in a science laboratory with fruit flies. Such microevolutionary subspeciation and speciation is scientifically correct, and it is based on God having created a genetically rich parent stock with subsequent gene reallocation or gene loss. But creationists do not believe in the theory of macroevolution which claims speciation can occur in which distinct new species are created through ‘natural processes’ in which new genetic material and new genetic information is added by an unobserved and undocumented natural process that allegedly produces an increased genetic complexity resulting in macroevolution of a creature’s descendants into another genus. Thus this is an unscientific claim. Macroevolutionists such as those following the Darwinian theory of evolution who claim that microevolution resulting in subspeciation or speciation from a genetically rich and more genetically complex parent stock in any sense ‘proves’ or ‘supports’ macroevolution are grossly incompetent and fraudulent. It’s as simple as that.” (Although I would accept that the supernatural addition of genetic material appears to be relevant in the microevolutionary context of race creation from Noah’s three sons inside the common species of man. But this is both inside a species which retains its identity as a species; and is documented in Gen. 9 & 10.)

In this work, I use the terminology of “subspeciation” and “speciation” *inside a genera*. Thus I would accept that natural selection can be seen to *sometimes* be “the origin of species.” E.g., this is most probably seen in the wild horse species, wild ass species, and zebra species, coming from an originating genetically rich parent stock at Genus *Equus*. However, I would also note that on the Local Earth Gap School creationist model followed in this work, since the domestic ass is known to have been domesticated in Egypt from *c.* 5,000 B.C., and the domestic horse is known to have existed in the Eurasian Steppe from *c.* 4000 B.C.²¹⁷, the view that they were domesticated from wild asses and wild horses, though possibly correct, is probably wrong. Rather, there is a reasonable likelihood, though not a definite certainty, that these were among the domestic creatures transported after Noah’s Flood (in a region now under the waters of the Persian Gulf) from the World of Eden into Greater Eden in a region now under the waters of the Persian Gulf), and then transported out of Greater Eden during the Holocene. Thus their physical differences compared to the wild creatures outside of Eden may in fact be reflective of the fact that originally they were separately created by God as a genetically compatible species in Eden. And if so, this also brings with it the conclusion that the wild horse, wild ass, and zebra, outside of Eden were probably so microevolved through God-guided Theistic microevolution.

With regard to the terminology of “subspeciation,” I am not aware of it having been previously used as a term, although possibly it has been. However, the terminology of “speciation” was first used by the biologist, Orator Cook, who used in the context of a theory of “[macro]evolution” whereby new species allegedly arose²¹⁸. But having considered the matter carefully, given that as a creationist I maintain the immutability of the fundamental features of the originating parent stock which is always at the taxonomical level of genus or below, e.g., the originating Genus *Equus* parent stock could produce wild horses, wild asses, and zebras, but NOT camels, giraffes, or dogs, I have decided to use the terminology of “subspeciation” with “speciation” as I think there are microevolutionary changes in which subspeciation always first occurs, and only sometimes, is their speciation. E.g., with the Genus *Equus* parent stock producing wild horses, wild asses, and zebras, there is speciation from the taxonomical level of genus; but by contrast, with various horse breeds, there is only subspeciation of various breeds inside the wider species of horse. And so too with dog breeds, there is only subspeciation of various breeds inside the wider species of dog. Thus either subspecies or species produced from microevolution within a taxonomical genus, are both well-marked and permanent (or at least enduring for some time,) varieties²¹⁹. (The issue of

²¹⁷ See “List of domesticated animals,” *Wikipedia* (http://en.wikipedia.org/wiki/List_of_domesticated_animals).

²¹⁸ “Speciation,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Speciation>); citing Cook, O.F., “Factors of species-formation,” *Science* Vol. 23 (587), 1906 A.D., pp. 506-507 & “Evolutions without isolation,” *American Naturalist*, Vol. 42 (503), 1908 A.D., pp. 727-731.

²¹⁹ Under God, I made the decision on using this designation of “subspeciation” following prayer and consideration of the matter during July 2013, with the final

when such a subspecies becomes a species is a line-drawing exercise in which agreement may not always exist.)

This decision to use both “speciation” and “subspeciation” is also related to the need for greater clarity than one finds in the blurring of these two concepts in Darwinian thinking, which tends not to distinguish between them, and then use microevolutionary examples of them e.g., subspeciation of dog breeds, to claim that macroevolutionary examples of them can occur by an accumulative process over long periods of time. E.g., Darwin claims, “species are ... only well-marked and permanent varieties²²⁰,” and from this type of thinking then claims that therefore, “a whale” could evolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth²²¹,” or “some ancient member of the” “anthropomorphous apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey²²²,” or indeed, all species came from “a few forms or ... one²²³.”

This issue is further complicated again by the fact that within certain limits, there are rival creationist or intelligent design models. Thus some such persons have a semantic, but not fundamental conceptual difference with my model, in terms of how microevolution works, in which the degree of such possible microevolution from what they call e.g., “a species” (e.g., old earth intelligent designist, Thaxton) or a “kind” (e.g., young earth creationist, Batten) is different to my creationist model, which like Edward Blyth, draws the line at genus or below; and the fact that their creationist model does not make the inside-outside Eden distinction that I do, but instead claims that the creation days of Genesis 1 refers to a monolithic planet wide creation of such creatures (e.g., old earth creationist, Hugh Ross, & young earth creationist, Jonathan Sarfati). And a further complication is that what I am calling “subspeciation,” is called “speciation” by not only those following a Darwinian macroevolution model, *supra*, but also by some following creationist or intelligent design models (e.g., old earth intelligent designist, Thaxton & young earth creationist, Batten)²²⁴.

confirmation of this on the Monday following *The Tenth Sunday After Trinity* (Sunday 28 July 2013); having on the previous day attended a Low Church Evangelical Anglican 1662 *Book of Common Prayer* Service at St. Philip’s Church Hill, in York Street, Sydney.

²²⁰ Darwin’s *Origin of Species*, chapter 14 “Recapitulation & Conclusion.”

²²¹ *Ibid.*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

²²² Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

²²³ Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”

²²⁴ Thaxton (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross), *Of Pandas & People*, *op. cit.*, e.g., pp. 19,38-39,71;

Therefore I admit that these issues of whether or not to use the terminology of “microevolution” producing “subspeciation” and “speciation” in harmony with the scientific laws of genetic; as opposed to the theory of natural process neo-Darwinian “macroevolution” allegedly producing “speciation” contrary to the scientific laws of genetics in which it is alleged that new genetic material or new genetic material producing increased macroevolutionary genetic complexity is added in by an unobservable, undocumented, unknown, and unknowable “natural process,” involves some difficult issues where creationists may differ on semantics, finer creationist model details, and the best strategies to use in combating anti-creationist macroevolutionary propaganda, even though such creationist are in agreement in their fundamental genetic science. I fully respect the decision of any of my fellow creationists who prefer to either not use the terminology of e.g., “microevolution” and “macroevolution” that I do, or to use it with qualifications such as quotation marks, or to use it very sparingly. But with all due respect to such fellow creationists, I consider that on balance it is better to use this terminology in order to linguistically highlight what I consider to be the more relevant distinctions. These are issues of semantics and strategy that we creationists should be able to tolerate diversity of opinion on. For in the final analysis, we are CREATIONISTS, and are particularly concerned to combat the errors of Darwinian evolutionary theory. Amidst our diversity, let us not forget our fundamental unity!

Thus while these differences of terminology and creation models of diverse (divers) fellow creationists are non-fundamental differences among creationists; by contrast, the differences all we creationists have with Darwinian or neo-Darwinian macroevolutionists are fundamental conceptual differences. That is because either subspeciation or speciation i.e., either Theistic microevolution within a genetically rich parent stock at the level of genus or below created by God, or Natural Selection Microevolution within a genetically rich genus or below created by God is inside the boundaries of Creationism; but speciation with alleged “natural process new genetic material” macroevolution beyond a genus is an anti-creation theory of evolution. Let us never forget, that “In the beginning God created the heaven and the earth” (Gen. 1:1), and that we also read of his creative works throughout Gen. 1 & 2.

(Chapter 4) c] The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.

vi] Where creationists may differ: Subspeciation & Speciation –How did varieties within species come about? What about genetically close brother species such as “horse” (Ps. 32:9) + “ass” (Gen. 36:24) = hybrid “mule” (Gen. 36:24; Ps. 32:9) etc.?

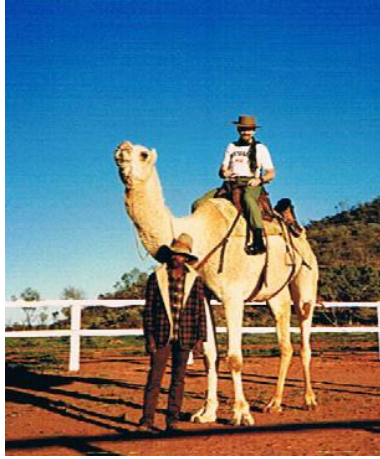
On the issue of subspeciation and speciation, no issue is more disputed both between creationists and macroevolutionists, and among creationists, than that of man. Hence I shall defer a more detailed discussion of man and subspeciation till e.g., the following Part 2, Chapter 6, section c, “Soul-talk,” subsection iv, “Where creationists do differ: Subspeciation with respect to man,” Heading A, “Where are the Adamites in the fossil record?,” & Heading B, “Did God create diverse human races? A short preliminary discussion.” But while this “takes the strongest heat out” of the area of creationist disagreements, there are still remaining disagreements.

When I was in London on one occasion²²⁵, I recall a succession of two discussions after a Sunday church service between myself (an old earth creationist), and two orthodox friends, both of whom were fellow religiously conservative Protestant Christians. The first one was with a young earth creationist and the second one was an old earth creationist. The issue touched upon the question, Whether or not the horse and zebra came from a common ancestor? My young earth creationist friend was quite sure that the horse and zebra came from a common ancestor; by contrast, my old earth creationist friend was uncertain, but thought that probably they were separately created by God with no common ancestor. This type of diversity of opinion on the issue of subspeciation and speciation more widely exists among creationists.

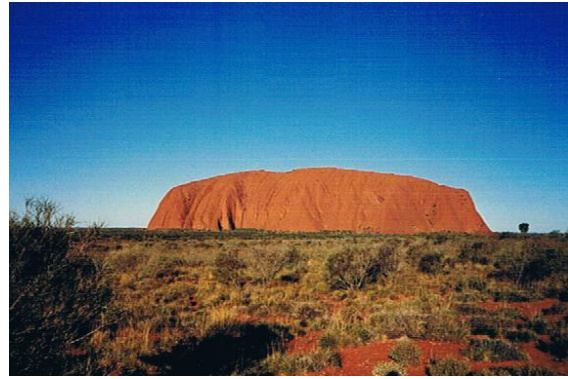
We cannot doubt that the Bible recognizes the existence of diverse varieties. E.g., among wild beasts, we read of three varieties of owl in the Book of Leviticus with “the little owl” (Lev. 11:17), “the owl” (Lev. 11:16), “and the great owl” (Lev. 11:17). Or among domesticated creatures, we read of two varieties of camels. The *camelus dromedarius* or dromedary which has one hump (e.g., I Kgs 4:28; Jer. 2:23), and the *camelus bactrianus* or Bactria camel, commonly just called the “camel,” which has two humps (e.g., I Kgs 10:2; II Kgs 8:9; Esther 8:14; Isa. 21:7; 30:6; Jer. 49:29,32). For example, we read in the Book of Esther that “King Ahasuerus” “sent letters by post on horseback, and riders on mules” (two equine varieties that presumes knowledge of a third equine variety of the ass as one of the progenitors of the mule), “camels, and young dromedaries.” Or in the Book of Isaiah we read, “The multitude of camels shall cover thee, the dromedaries of Midian and Ephah” (Isa. 60:6). While camels are generally

²²⁵ It was either my fourth trip to London, Oct. 2005-April 2006; or my fifth trip, Sept. 2008-March 2009.

associated with the Middle East, they have also historically been used in the central desert regions of Australia in the Northern Territory (whose initials were part of QANTAS's original 1920 name of "Queensland And Northern Territory Aerial Services).



Gavin on camel with Aboriginal stockman, on Alice Springs & Ayres Rock trip, June 1988.



Ayres Rock in the Northern Territory of Australia, near "The Alice" (Alice Springs), June 1988.

But did God separately create these three owl varieties and two camel varieties? Or did the three owl varieties and two camel varieties microevolve by natural selection from genetically rich parent stocks of owls and camels respectively? Or did God Theistically microevolve these three owl varieties and two camel varieties from genetically rich parent stocks of owls and camels respectively? Or did God do different things on different occasions? E.g., with the camels, did God Theistically microevolve two camel species from genetically rich parent stocks of camels that he created; while simultaneously, with the owl, did he create one genetically rich owl parent stock which under natural selection microevolution became these three owl varieties? Should these two camel varieties be called "species" or "subspecies." *It needs to be said plainly that in general the answers to these type of issues of subspeciation and speciation are areas where creationists may differ; and the creationist unity that God created a genetically rich parent stock should not be lost sight of amidst such diversity of opinion on subspeciation or speciation from it.*

It is also clear that the discoverer of the law of natural selection, the creationist, Edward Blyth, did not think that one could always use the principles of common descent to assume that two creatures that could inter-breed and have offspring, necessarily came from a common parent stock. Though Charles Darwin greatly abused Edward Blyth's concepts by seeking to extrapolate from Blyth's microevolution from a common parent stock at the level of genus, species, or subspecies, to Darwinian macroevolution from one stock to a fundamentally different genetic stock in a different genus, allegedly by a long slow process of natural selection macroevolution in which "time" somehow cloaks reality and does the genetically impossible; nevertheless, Darwin also notes this diversity within

Blythe's model, even though Darwin fails to specifically state that it is Blyth's *creationist* model. Thus on the one hand, in *Origin of Species* (1859) Darwin says, "Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one, thinks that all the breeds of poultry have proceeded from the common wild ... fowl²²⁶." And, "In India, ... cross-bred geese must be ... fertile; for I am assured by two eminently capable judges, namely, Mr. Blyth and Capt[ain] Hutton, that whole flocks of these crossed geese are kept in various parts of the country, and as they are kept for profit, where neither pure parent-species exists, they must certainly be highly fertile²²⁷." But on the other hand, Darwin also says, "I should think from the facts communicated to me by Mr. Blyth, on the habits, voice, and constitution, &c., of the humped Indian cattle, that these had descended from a different aboriginal stock from our European cattle; and several competent judges believe that these latter have had more than one wild parent²²⁸." And "our European and the humped Indian cattle are quite fertile together; but from facts communicated to me by Mr. Blyth, I think they must be considered as distinct species²²⁹."

Thus what is notable about this is that simply because two creatures were fertile when bred together, did not result in Blyth considering that they were necessarily of the same species, or necessarily descended from a common ancestor, although *they might have been*. And Darwin here accepted Blyth's qualification that fertile offspring do not necessarily indicate common ancestry, although in Darwin's case, the fact that he considered all species came from "a few forms or ... one²³⁰," would mean that he would ultimately have considered there were some further removed common ancestors. But this then raises the question, On what basis did Blyth say in one instance, that two creatures that could have offspring were descended from a common ancestor, e.g., poultry fowl or geese; but in another instance, two creatures that could have offspring were not descended from a common ancestor, e.g., humped Indian cattle and European cattle? The answer seems to come in Darwin's *Origin of Species* where we find that once again, Darwin drew upon Blyth's work, this time in reaching his conclusion that there was a common ancestor at the taxonomical level of Genus *Equus* to the horse, ass, and zebra, which he concluded must have been striped. His argument was based on "reversion." Thus Darwin said e.g., "The ass not rarely has very different transverse bars on its legs, like those on the legs of the zebra; it has been asserted that these are plainest in the foal, and from inquiries which I have made, I believe this to be true. ... The hemionus [ass] has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and

²²⁶ Darwin's *Origin of Species*, chapter 1 "Variation Under Domestication," first section.

²²⁷ *Ibid.*, chapter 8, "Hybridism," first section.

²²⁸ *Ibid.*, chapter 1 "Variation Under Domestication," first section.

²²⁹ *Ibid.*, chapter 8, "Hybridism," first section.

²³⁰ *Ibid.*, chapter 14, "Recapitulation & Conclusion."

others, occasionally appear²³¹.... With respect to the horse, I have collected cases in England of the spinal stripe in horses of the most distinct breeds, and of *all* colours ...²³².” Thus the presence of “reversion” characteristics is here used as the determining factor to argue common descent of horses, asses, and zebras from a striped Genus *Equus* ancestor.

Hence with respect to the reversion characteristics, Darwin further says with respect to the zebra, “The quagga [zebra], though ... plainly barred like a zebra over the body, is without bars on the legs; but” there has been found a “specimen with very distinct zebra-like bars on the hocks.” The “common mule from the ass and horse is particular apt to have bars on its legs.” Concerning a hybrid zebra and donkey or ass i.e., a zedonk²³³, he says “I have seen, of hybrids between the ass and zebra, the legs of which were much more plainly barred than the rest of the body; and in one of them there was a double shoulder-stripe;” and some other examples of equine hybrids are given. Darwin then concludes, “I venture confidently to look back thousands on thousands of generations, and I see an animal striped like a zebra ... the common parent of our domestic horse, ... the ass, the hemionus [ass], quagga [zebra], and zebra²³⁴.”

Furthermore, the fact that the wild horse and wild ass most probably come from a common parent stock at the level of Genus *Equus*, and can reproduce but with infertile offspring in the mule, has been used by macroevolutionists as an example which allegedly proves the wider macroevolutionary theory of Darwinism. E.g., in *Origin of*

²³¹ *Equus* is Latin for “horse.” The Genus *Equus* includes both contemporary horses, asses, and zebras, as well as some extinct species found only in fossils. Among contemporary equines, the horse species is further subdivided into a number of subspecies e.g., the draught horse as opposed to the Shetland pony; and the ass species is also further subdivided into two subspecies, the *Equus Hemionus* (here referred to by Darwin & Blyth,) and *Equus Asinus*; and the zebra species is also further subdivided into three subspecies, *Equus grevyi* (Grevy’s zebra, found in sparsely wooded & arid areas of Ethiopia, Somalia, & Kenya), *Equus Burchelli* (the quagga of eastern & southern Africa), and *Equus Zebra* (found in the dry upland plains of western South Africa & Namibia).

²³² Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor.”

²³³ A cross between the ass or donkey and zebra, which is usually infertile; and many times suffers from dwarfism. See e.g., “Zebroid,” *Wikipedia* (<http://en.wikipedia.org/wiki/Zebroid>).

²³⁴ Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor.”

Species (1859), Darwin himself refers to the “horse” and “ass” producing the “mule²³⁵.” And using the example of “horse” and “ass” producing a “cross between two species,” he claims that they are “forms which must be considered as good as distinct species,” since when they are “united” there is a “zero” “fertility” in the “hybrid²³⁶.” On one level Darwin is correct here, i.e., the wild horse and wild ass do appear to have come from a common parent stock at the level of genus in Genus *Equus*, and are now such well-marked and permanent varieties that may be called species. But on another level, Darwin is wrong here since he uses this fact to extrapolate the viability of his wider macroevolutionary theory, and this means he has fundamentally misunderstood what is actually going on. Contrary to the claims of Darwin, with subspeciation and speciation from a common parent stock at the taxonomical level of genus or below, such as occurs with the wild horse and wild ass, genetic drift may occur when there is an isolated population of a species such as the wild horse species or wild ass species, so that due to in-breeding it may experience *the loss of genetic information*. An example of this is also found in the Madeira rabbits which are known to be descended from domestic European rabbits which were brought to the Madeira Islands in the North Atlantic Ocean by Portuguese colonists. But local adaptations of this isolated stock produced some new varieties or subspecies, which are no longer able to breed with the originating stock of European rabbits²³⁷.

Though such subspeciation and speciation could potentially be more quickly attained than Darwin’s “thousands on thousands of generations,” there is nothing in such a view of a common *Equine* (Latin, “About Horses” or “Concerning Horses”) genus producing the species of wild horse, wild ass, and zebra, which is contrary to creationism or the creation model endorsed in this work, since a genetically rich Genus *Equus* can through microevolution make such changes through gene reallocation and gene loss resulting in such subspeciation and ultimately in this case speciation. Nor does the fact that crossing a horse (Ps. 32:9) and an ass (Gen. 26:24) to produce a sterile mule (Gen. 36:24; Ps. 32:9), present a problem for creationists, since this is an example of gene drift and gene loss in a segregated subspecies which has microevolved to become a distinct species from a common originating parent stock at the taxonomical level of genus, with the consequence that these two species are not be able to breed and have fertile offspring. (Nor am I unhappy about having infertile mules since their sterility helps ensure the protection of both horses and assess as distinct species. Nor for these same reasons, the fact that crossing the zebra and donkey or ass to get a zedonk also generally produces an infertile hybrid²³⁸.)

²³⁵ *Ibid.*, chapter 8, “Hybridism,” section “Hybrids and mongrels compared, independently of their fertility.”

²³⁶ *Ibid.*, chapter 8, “Hybridism,” section “Laws governing the sterility of first crosses and of hybrids.”

²³⁷ Thaxton *et al*, *Of Pandas & People*, *op. cit.*, pp. 18-19.

²³⁸ I am here using generic terms such as “mule” and “zedonk.” While “zedonk” is used for any zebra-donkey hybrid; in non-generic more technical terms the other

A horse has 64 chromosomes, an ass or donkey has 62 chromosomes, and depending on its race a zebra has between 32 and 46 chromosomes. “Zebroid” is the generic name for any hybrid zebra, whether crossed with a horse or ass, and most zebroids have 54 chromosomes²³⁹. Thus in such hybrids, a hybrid may gain from one side of its parentage some of the genetic material lost on the other side of its parentage, but it still stays within the same overall Genus *Equus*. Looking at all the data, *clearly a microevolutionary process of subspeciation and speciation* in which a genetically rich originating Genus *Equus* undergoes gene reallocation, gene loss, and in the case of equine hybrids e.g., the horse and ass producing a mule, or a zebra and donkey producing a zedonk, a gene drift with gene loss inhibiting their hybrids from always (e.g., mules) or generally (e.g., zedonk) having fertile offspring; *is the very opposite of what is required in terms of a natural process giving the addition of new genetic material or information with increased genetic complexity for a fundamentally new type of creature in another genus as required in the theory of macroevolution. I.e., we do not see zebra with 32-46 chromosomes gaining new genetic information to become a donkey with 62 chromosomes, in turn becoming a horse with 64 chromosomes, in turn becoming a more genetically complex Genus Equus, in turn producing offspring in a different genus. We thus see the absurdity of Darwinian macroevolutionary theory trying to use this example of microevolution within a genus!* However, on the creationist model used in this work, unlike some of my fellow old and young earth creationists, I would see the origins of the domestic horse and domestic ass quite differently to Darwin, and thus would disagree with the universalization of his conclusions with regard to common descent, which I would limit to the *wild* horse, *wild* ass, and zebra, *infra*²⁴⁰.

Thus the view that a common Genus *Equus* producing the wild horse, wild ass, and zebra, is still a deduction, and while some creationists accept such a deduction, others do not. While I think it is most probably correct, I allow that the matter is not known beyond a reasonable shadow of a doubt. And indeed, other creationists would go the other way and not accept my limitation to the *wild* horse and *wild* ass, and would agree with Darwin that all horses, asses, and zebras came from an originating Genus *Equus*. Furthermore, of those who do, like myself accept the deduction, a further issue is, Did the wild horse, wild ass, and zebra speciate by natural selection microevolution, or by God guided Theistic microevolution? In answer to this question unlike some of my fellow creationists who use a different creation model to myself, *from the perspective of the Local Earth Gap School Model followed in this work*, God created in the Edenic World certain vegetarian animals on the fifth and sixth Edenic creation days (Gen.1:20-25,30)

equine hybrids are, male ass + female horse = mule, male horse + female ass = hinny; male zebra + female horse = zorse, male horse + female zebra = zebrinny (zebr + inny from hinny). However, a variety of other names have also been used for these hybrids.

²³⁹ “Zebroid,” *Wikipedia* (<http://en.wikipedia.org/wiki/Zebroid>).

²⁴⁰ See also Part 2, Chapter 12, section c, “The creatures inside Eden: What are the ‘kinds’ created on the 3rd, 5th, and 6th days?,” *infra*.

which were different to, but in any given instance may be genetically compatible with, similar creatures outside of Eden. Given that domestic asses are known to have existed from c. 5,000 B.C., and domestic horses are known to have existed from c. 4000 B.C., as stated previously, I think it likely, though not certain, that they were transported with man out from the Land of Eden following Noah's Flood to the Land of Greater Eden in the area now under the waters of the Persian Gulf, c. 35,000 B.C., and then out of Greater Eden during the Holocene. If so, such an inside of Eden level of creationist refinement down to the species of an ass and a horse, seems to require the corollary conclusion that the outside of Eden wild horse, wild ass, and zebra, were probably microevolved from a genetically rich parent stock through Theistic (God-guided) microevolution, on analogous principles to those of man who is in the image of God, microevolving certain breeds of creatures under domestication.

By contrast, my fellow creationists who do not concur with me that Gen. 1:2b-2:3 refers to a local creation of the World of Eden, but rather consider it refers to a global creation, are in turn guided by different perceptions as to what they think is most likely when it comes to the microevolution of the horse, ass, and zebra from a common Equine parent stock. Thus some creationists have argued for such microevolution on the basis of "adaptation by natural selection²⁴¹;" and hence they would not agree with my view that the wild horse, wild ass, and zebra were most probably brought about by God-guided Theistic microevolution from an originating Genus *Equus*. We thus here see how the issue of both *plausibility* and *probability* is affected by the model of creation that one is following; and as with some other issues, the question of, "What really happened on the fifth and sixth creation days?" is the sticking point. (See Part 2, chapter 10, section c, "Why the science of linguistics for Days 5 & 6 & Gen. 6-9 ... coupled with the size of Noah's Ark..., requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic World ...," *infra*.)

Though clearly both creationist views are theories which cannot be scientifically proved, both are scientifically possible. My own type of view that the wild horse, wild ass, and zebra were probably brought about by God-guided Theistic microevolution from an originating Genus *Equus*, means I have something in common with those creationists who, unlike myself, think that God independently created different Genus *Equus* species in the horse, ass, and zebra. Indeed, I think the independent creation of some genetically compatible domestic horses and domestic asses inside a 24 hour day in the Edenic World a likely possibility. Moreover, my Theistic microevolutionary views bring with them a moral belief that unless done for some clear benefit to mankind, such as the creation under domestication of the mule (or hinny), men ought not to set about to create such cross-breeds, other than a limited number for scientific research. And as seen by the distinction Edward Blyth made, *supra*, this same issue can exist elsewhere, with creationists potentially disagreeing on whether or not e.g., certain subspecies of a species

²⁴¹ E.g., Sarfati, J. (young earth creationist), "The non-evolution of the horse," *Creation* (Magazine) Vol. 21, Issue 3, June 1999, pp. 28-31 (<http://creation.com/the-non-evolution-of-the-horse>).

were created by God as subspecies, or later microevolved as subspecies by either Theistic microevolution of natural selection microevolution.

But staying for the moment with the Genus *Equus* example of the horse and ass. As previously noted, the old earth creationist, Bob Jones Sr. (d. 1968), founder of Bob Jones University in South Carolina, USA, is one of those creationists who never uses the terminology of “macroevolution” and “microevolution,” and simply makes a contrast between “creation,” which he endorses, as opposed to “evolution,” which he opposes²⁴². Bob Jones Sr. said, “Somebody said, ‘Well didn’t God create us?’ Yes he created us.” And “he” also “created a donkey too He” also “created a horse ...²⁴³.” The proposition that the “horse” and “donkey” / ass, were “created” in their present form, is thus one view adhered to by some creationists such as Bob Jones Sr. . If, as seems likely to me, he had in his mind the domestic horse and domestic donkey, then I would agree with him that they were independently created; although both Darwinists and a some creationists would recoil at such a distinction which they would not accept. And in criticizing young earth creationist evolutionary theoretics from a genetically rich parent stock going as high as Order, Family, or Genus; the old earth creationist, Hugh Ross, specifically refers to “Morris and Whitcomb,” in “their book, *The Genesis Flood*.” He says that they “suggest, for example, that zebras, horses and several other horselike species evolved from a single pair of horselike creatures on the ark;” “in particular Figure 4 on page 67 shows zebras and horses evolving from a single pair on board Noah’s ark.” Ross rejects such evolution from “family, order, or genus²⁴⁴,” whereas like Edward Blyth, I would accept the possibility of such microevolution from genus, in this instance, Genus *Equus* subspeciating and speciating into e.g., the wild horse and zebra; but I would agree with Ross that this cannot occur from the taxonomical level of Family or Order.

Darwin refers to this type of creationist view, and this type only, saying, “He who believes that each equine species” i.e., the horse, ass, and zebra, “was independently created, will, I presume, assert that each species has been created with a tendency to vary, both under nature and under domestication, in this particular manner, so as often to become striped like other species ...; and that each has been created with a strong tendency, when crossed with species inhabiting distant quarters of the world, to produce hybrids resembling in their stripes, not their own parents, but other species To admit this view is, as it seems to me, to reject a real for an unreal, or at least for an unknown, cause. It makes the works of God a mere mockery and deception; I would almost as

²⁴² Part 2, Chapter 4, section c, subsection v, *supra*.

²⁴³ Bob Jones Sr., *Word of Truth* (WOT) 231 (cassette audio recording), Bob Jones University, Greenville, South Carolina, USA.

²⁴⁴ Ross, H. (old earth creationist), *The Genesis Question, op. cit.*, pp. 154 & 227 (emphasis mine), citing Whitcomb & Morris’s (young earth creationists) *The Genesis Flood*, (Baker Book, Michigan, USA, 1961) pp. 66-69.

soon believe with the old and ignorant cosmogonists, that fossil shells had never lived, but had been created in stone so as to mock the shells now living on the sea-shore²⁴⁵.”

This is a good example of Darwin’s propaganda. In the first place, he confuses subspeciation and speciation of closely related brother species from a common genetically rich parent stock at the taxonomical level of genus or below, with his false claims that in them he has evidence of macroevolutionary speciation to a fundamentally different genetic creature in a different genus e.g., his claim of a “bear” macroevolving into a “whale²⁴⁶.” Secondly, even if this is generally allowed in the case of e.g., the wild horse, wild ass, and zebra; Darwin insists on a theological limitation on God’s power in which God is not permitted to independently create any genetically compatible species, such as I maintain occurred in the Edenic World. This is an example of Darwin creating his own god in his own image, rather than allowing the God of creation to reveal what he has done in Scripture, and to recognize that “the most High” “doeth according to his will,” “and none can stay his hand, or say unto him, What doest thou?” (Dan. 4:34,35). And thirdly, Darwin knows better than to claim that the independent creation of equine species, is *the* creationist view *per se*, since he makes reference to the work of the creationist Edward Blyth. Darwin should have said something like, “There are multiple creationist views, for instance, one agrees with the findings of the creationist, Mr. Blyth, and believes that God created the Genus *Equus*, and that subspecies eventually became the species of the horse, ass, and zebra, being descendants of this parent stock, but they cannot transmute to something beyond the Genus *Equus*. A second creationist view believes that each equine subspecies were independently created A third view may look to some combination of these two views” If Darwin had said something like this, he could then be said to have fairly represented the alternative creationist views known to him, that he was pitting his theory of macroevolution against. But instead, he picks one of three creationist views, and falsely depicts it as *the* creationist view, and then describes it as a “deception.” Who then is the one that is really engaging in a “deception”?

In fact, Darwin has gone through a good deal of his own deception at this point; and once again, he then attacks creationists through analogy with certain “old and ignorant cosmogonists,” who said “that fossil shells had never lived, but had been created in stone so as to mock the shells now living on the sea-shore;” *without also adding, that many other creationists known to him, such as Sedgwick, Buckland, and Murchison, would repudiate such outlandish claims, and it would be a “deception” to depict these men in such terms.* After all, does not such an analogy ignores the work of Sedgwick, Buckland, and Murchison on fossil shells? Finally, Darwin was either a Deist or vaguely

²⁴⁵ Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor.”

²⁴⁶ Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

defined Theist who was a near Deist, and he appears to have believed in Huxley's "unknown and unknowable God." By which Darwin meant he was an "agnostic," *not* in the sense that he questioned the existence of God, but in the sense that he questioned what may be known about him²⁴⁷. Thus Darwin here uses the terminology of "the works of God," to *prima facie* present an alternative religious view to that of creation, but in doing so he very largely evacuates the terminology of meaning since he considers his Deistic God acted through *creation by law*, i.e., by "the laws impressed on matter by the Creator," species then macroevolved through "secondary causes" without God acting as a primary cause after he "originally breathed" "life" "into a few forms or into one"²⁴⁸. Thus in the above itemized section, Darwin picks out one of multiple views among different creationists, and falsely projects it as *the* creationist view, and then pours ridicule and contempt upon it so as to promote his theory of Deistic macroevolution *as the only alternative view*, without saying that other creationists who have considered these matters before him, would also disagree with these views that he is projecting as *the* creationist view, for instance, Edward Blyth. *Under the circumstances, it is clear that this is Darwinian propaganda rather than credible scientific consideration of creationist models as opposed to his naturalistic theory of macroevolution.*

Moreover, a defect found throughout Darwin's *Origin of Species* (1859), is here writ large, namely, *Where did these genetically rich Genus Equus parent stock creatures come from originally? Neither then nor now, can Darwinists give any sensible answer to this question.*

But for all that, Darwin would still be correct to point out that there are *some* creationists who consider God separately created the subspecies of horse, ass, and zebra. E.g., Bob Jones Sr. considered "God" "created a donkey He" also "created a horse," *supra*. And I would say a genetically compatible domestic horse and genetically compatible domestic ass are *probably* two of the domestic creatures God made in Eden on the sixth creation day; in contrast to the wild horses and wild asses which were simultaneously outside of Eden and in the King's Royal Parklands which were out-of-bounds to man. Thus in some form I would accept the paradox, that in creating genetically compatible domestic horses and domestic asses originally in Eden, but which later spread out; God evidently included these reversion traits in the genes of the domestic species. But given that Bob Jones Sr. did not consider microevolution from a Genus *Equus* produced any varieties of horses and asses, and on this basis, he presumably also thought of the zebra as having being separately "created" as opposed to having subspeciated and speciated through microevolution from a genetically rich Genus *Equus* created by God as the common ancestor to the wild horse, the wild ass, and the zebra; this

²⁴⁷ See Darwin's religious belief at Volume 1, Part 1, Chapter 7, section a, subsection iv, "Consideration of the anti-supernaturalist argument of religiously liberal Darwinists," *supra*.

²⁴⁸ Darwin's *Origin of Species* (1859), chapter 14, "Recapitulation & Conclusion."

acts to raise the question of whether a creationist like Bob Jones Sr. believes in any level of microevolution at all?

On one occasion Bob Jones Sr. said, “We read in the first verse of Genesis, ‘God created the heaven and the earth.’ ... That word for ‘created’ means he made everything out of nothing, he had no material to start with. Now the next verse in Genesis is, ‘And the earth was without form and void,’ and it should be literally rendered, ‘became waste and desolate.’ We don’t know how many years between the first verse of Genesis and the second verse of Genesis The evolutionary process, the Darwinian theory of evolution, [is] the most foolish talk in the world. There isn’t a word in ... the Bible that could even intimate such a thing ...²⁴⁹.” This is significant because the “evolutionary process” that Jones here isolates as “the Darwinian theory of evolution,” is one that he says “the Bible” does not have “a word” that “could even intimate.”

However, we cannot doubt that Scripture not only intimates, but recognizes, some level of microevolutionary change in the form of subspeciation seen in the selective breeding under domestication of the “stronger cattle” (Gen. 30:41) by Jacob of his selection from Laban’s cattle (Gen. 30:25-31:16). In the Biblical account, Laban says to Jacob, “Appoint me thy wages, and I will give it” (Gen. 30:28); to which Jacob replies, “I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So ... every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen [if found] with me. And Laban said, Behold, I would it might be according to thy word. And he removed the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.” Then Jacob used “rods” to direct male and female animals towards one another so as to mate them when they came down to “drink” “in the gutters in the watering troughs.” “And Jacob did separate the lambs, and set the faces of the flocks towards the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not into Laban’s cattle.” This was a selective breeding programme in which Jacob sought to get stronger speckled, spotted, and ringstrake streaked goats, and stronger brown sheep, because when he saw “cattle” of his that “were feeble, he put” the rods “not in,” whereas “whensoever” he saw “stronger cattle” of his “Jacob laid the rods before the eyes of the cattle in the gutters, that they might” be directed to mate and “conceive among the rods.” Thus by selective breeding over time, “Jacob’s” cattle were “stronger,” whereas “Laban’s” which mated by normal means were “feebler” (Gen. 30:32-35,38,40-42). This indicates that most of Laban’s cattle were “brown” (Gen. 30:40) “goats” (Gen. 30:33) and white “sheep” (Gen. 30:33); but the goats sometimes had “white” spots or speckles or ringstrake streaks (Gen. 30:35), and “the sheep” were sometimes “brown” (Gen. 30:35). Thus Joseph selectively bred these “spotted,” “speckled,” and “ringstraked” “goats,” and

²⁴⁹ Bob Jones Sr., WOT 235 (emphasis mine).

“brown” “sheep” (Gen. 30:35), picking out the “stronger” ones over the “feebler” ones (Gen. 30:41,42), and breeding them to produce a finer breed of sheep and goats.

The son of a farmer, Bob Jones Sr. (1883-1968) was born on a farm in south-east Alabama, USA, where he grew up e.g., milking cows, feeding pigs, looking after horses and mules, and hoeing corn and tomatoes. As a boy he would practice his sermons in a stable with the family mule²⁵⁰. Thus we cannot doubt that he would have accepted subspeciation at the level of horse + ass = mule, both because the Bible recognizes this (Gen. 36:24; Ps. 32:9), and because of his rural background on a farm with horses and mules. He also clearly recognized different breeds of dogs, for he said, “When I was a boy in southeast Alabama we used to have great fun ... hunting ... possums All hunters wanted good ‘possum dogs.’ Many of the best possum dogs in the country were plain, ordinary, cur dogs. We did not judge them by their ancestors. Most of the dogs had no certificates of birth and they had no family trees. One of the best possum dogs I ever saw was an old, mangy, cur dog that nobody would have wanted for any other purpose except to hunt possums²⁵¹.” Clearly there is no point referring to a “cur dog” i.e., a mixed breed or mongrel dog, if one does not first recognize that there are a variety of dog breeds that can inter-breed and produce fertile offspring. Nevertheless, looking overall at Bob Jones Sr.’s comments, I would say that he probably limited such variation to varieties within e.g., breeds of dogs or cows or horses, rather than e.g., looking to a common ancestor of the horse, ass, and zebra, as seen in his comments, “God ... created a donkey” and “he” also “created a horse,” *supra*. Hence while old earth creationist, Bob Jones Sr. believed in some level of subspeciation e.g., within the dog species, he seems to have been at the more limiting end of the creationist spectrum in terms of what he thought of as the possible amount of subspeciation that could occur. (Although as noted in Part 2, Chapter 6, section c, subsection iv, Heading B, he was not as limited as some creationists since he held to the orthodox position that all human beings are of the “Adamic race” as opposed to polygenesis.)

Nevertheless, the fact that a creationist like Bob Jones Sr. who is at the more limiting end of subspeciation, will still recognize some level of subspeciation, such as e.g., seen in the mules that he was familiar with as a country boy growing up on a farm which came from which came from horses and asses (or donkeys), or diverse breeds of “domestic dogs” e.g., “greyhound,” “bloodhound,” or “bulldog” referred to by Darwin²⁵², is also significant for showing that while all creationists see the laws of genetics imposing limits on microevolution so that one species never macroevolves into another species

²⁵⁰ Johnson, R.K., *Builder of Bridges*, *op. cit.*, pp. 6,13; & Wright, M., *Fortress of Faith*, *op. cit.*, pp. 1,2.

²⁵¹ Bob Jones Sr., *Things I Have Learned*, Chapel Talks by Bob Jones Sr., Bob Jones University Press, Greenville, South Carolina, USA, 1986, “Rabbit-Chasers,” pp. 102-113, at p. 102.

²⁵² Darwin’s *Origin of Species* (1859), chapter 1, “Variation Under Domestication.”

through the naturally occurring addition of new genetic material and new genetic information acting to increase genetic complexity, i.e., microevolution can only occur with closely related brother species coming down from a common genetically rich parent stock; nevertheless, in general terms, creationists do accept some level of microevolution within a species, albeit to varying degrees. And as also previously noted, Darwin himself inadvertently and unintentionally admits that creationists had recognized this for hundreds of years before him, when he refers to selective breeding techniques with e.g., dogs, horses, and pigeons; since the people who undertook these selective breeding programmes were clearly creationists, who considered that God had created species with some level of genetic variability that they could channel to make specific new breeds. Thus e.g., old earth creationist Bob Jones Sr. would be at one extreme of the creationist spectrum allowing far less subspeciation; and e.g., young earth creationists such as Don Batten and Jonathon Sarfati would be at the other end of this spectrum in allowing far more subspeciation and speciation from the taxonomical levels of Order or Family; and old earth creationists such as Edward Blyth or myself would be somewhere in between in allowing microevolution from the taxonomical level of genus or below.

Thus e.g., old earth creationist, Hugh Ross, whose views fluctuate, but tend to be at the same more limiting end as Bob Jones Sr. in that he generally accepts subspeciation but not speciation, refers to the “limits” imposed on natural selection by the laws of genetics. He says, “We have yet to see any evidence for speciation in the real world,” i.e., as opposed to subspeciation from the taxonomical level of a species or below. “Some biologists have said ... we shouldn’t expect to see real time verification because hundreds and thousand of years is such a tiny chunk out of half a billion. Well let me give a rebuttal from the perspective of an astronomer. When we’re talking about stellar evolution, ... we do have real time verification for the changes that we propose are going on over billions of years. We can see it happening in real time at exactly the rates that we would calculate based on our theories of stellar evolution. So ... the complaint of the biologists that we haven’t been looking long enough really doesn’t hold up” “Perhaps the best example of how far you can push” “natural selection” “and no further, would be what we’ve done do the dogs” i.e., subspeciation as opposed to speciation. “... We’ve taken this wild creature that’s been running around out there in the wilderness, and we began to breed ... those creatures, and produce dozens of different dog breeds. Now let’s look at the extremes of the dog breeds, ... Chihuahuas and Great Danes. And by some definitions within biology” i.e., the claim that a species is one whose members can breed together and have fertile offspring, “the Chihuahuas and the Great Danes would be defined as independent species, because you’re not going to be able to get puppies from cross-breeding a Chihuahua with a Great Dane, at least if the female is the Chihuahua it’s not gonna’ work” i.e., the male genitalia of the Great Dane is too large for the smaller female genitalia of the Great Dane to accommodate. “I don’t think it’s gonna’ work either way” i.e., the Great Dane bitch is too large for the little male Chihuahua to mount. “Either way, you’re gonna’ have problems. So by some definitions they may be too brand new species that we’ve generated by inbreeding²⁵³.”

²⁵³ Ross, H., *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.* .

I would not agree with this old earth creationist model of Hugh Ross at a number of points. Firstly, on a standard taxonomy that looks at animals in terms of Order, Family, Genus (or Subfamily), Species, and Subspecies (though the taxonomies for some animals have more levels than this); like Edward Blyth, I allow that God may create a genetically rich creature at the level of Genus (or the equivalent of one level below “Family” in some classification systems e.g., “Subfamily” for Hawkes), which through microevolution may by subspeciation and speciation produce well-marked and permanent varieties which may be called species e.g., from Genus *Equus* the wild horse, wild ass, and zebra (although I simultaneously consider that the domestic horse and domestic ass most likely come from God later making genetically compatible domestic horses and asses in Eden). While I do not allow this at any taxonomical level higher than Genus, by contrast, Ross does not here allow this at any taxonomical level above Species since he says “how far you can push” “natural selection” “and no further, would be what we’ve done do the dogs.” While there are more than 400 breeds of dog, and e.g., Darwin refers to just a small number of them with the “King Charles’s spaniel,” “greyhound,” “bloodhound,” or “bulldog²⁵⁴,” and depending on one’s classification system, these all belong to just one taxonomical species²⁵⁵, or one taxonomical subspecies²⁵⁶, *Canis Familiaris* (Latin, “the family dog²⁵⁷”).

But Ross’s views at this point are subject to uncertain fluctuations, as seen by his discussion of Galapagos Finches, *infra*. Thus my position on subspeciation and speciation is in between that of young earth creationists such as Batten and Sarfati of *Creation Ministries International*, Australia, who consider subspeciation and speciation can occur from the level of Order or Family, *infra* (or certain old earth progressive creationists); and that of old earth creationists such as Hugh Ross of *Reasons To Believe*, USA, who here expressed the view that there can only be subspeciation from a species or below. However, it must also be said that Ross appears to have vacillated between the views he expressed in *Dinosaurs, Cavemen and the Fossil Record* (1990) of no speciation

²⁵⁴ Darwin’s *Origin of Species* (1859), chapter 1, “Variation Under Domestication,” first section & section “Selection.”

²⁵⁵ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Dogs.”

²⁵⁶ “Dog,” *Wikipedia* (<http://en.wikipedia.org/wiki/Dog>).

²⁵⁷ Latin, “*Canis* (‘dog,’ masculine or feminine singular nominative noun, from *canis*) *Familiaris* (‘of the family,’ masculine or feminine singular nominative adjective, from *familiaris*).” Those classifying the dog as a subspecies may use the term, “*Canis* (dog) *lupus* (‘wolf,’ masculine singular nominative noun, from *lupus*) *Familiaris* (of the family)” i.e., “the family wolf-dog.” I use *Canis Familiaris* and thus disagree with the later reclassification which claims the wild species “wolf” name should have priority (on the Darwinian presupposition that all domestic animals were tamed from wild ones, when in fact this is only correct in *some* instances; since a number of domestic creatures come from the 5th and 6th creation days of Eden’s World).

from a taxonomical level higher than species, and the views he expressed in *Species Development* (1990) of speciation from the taxonomical level of genus, *infra*.

Furthermore, Ross here considers that with “dogs” “we’ve taken” a “wild creature that’s been running around out there in the wilderness” and domesticated it. This also conforms with Darwin’s opinion of the domestic dog coming from wild dogs. In *Origin of Species*, Darwin considers the issue of descent “from one or several parent-species.” Thus Darwin says, “if, for instance, it could be shown that the greyhound, bloodhound, terrier, spaniel, and bull-dog, which we all know propagate their kind so truly, were the offspring of any single species, then such facts would have great weight in making us doubt the immutability of the many very closely allied and natural species - for instance of the many foxes Mr. Horner’s researches have rendered it in some degree probable that man sufficiently civilized to have manufactured pottery existed in the valley of the Nile thirteen or fourteen thousand years ago; and who will pretend to say how long before these ancient periods, savages, like those of Tierra del Fuego or Australia, who possess a semi-domestic dog, may not have existed in Egypt? ... I think it highly probable that our domestic dogs have descended from several wild species Even in the case of the domestic dogs of the whole world, which ... have probably descended from several wild species, ... I cannot doubt that there has been an immense amount of inherited variation. Who can believe that animals closely resembling the Italian greyhound, the bloodhound, the bull-dog, or Blenheim spaniel, &c. – so unlike all wild Canidae [/ dogs] – ever existed freely in a state of nature?²⁵⁸.”

By contrast, given that the domestic dog can be dated from between *c.* 28,000-15,000 B.C. in Europe and Asia²⁵⁹, and given my best estimate on the presently available data date for Noah’s Flood of *c.* 35,000 B.C. (although I allow for a possible Noah’s Flood date range of *c.* 50,000 B.C. +/- 16,000 years), after which man was given dominion over a planetary-wide world and so he first appears in fossil record as a hunter-gatherer with Cro-Magnon *c.* 33,000 B.C., I would say that it is highly likely, that the dog was originally created as a genetically compatible species with the out of Eden wild dog; albeit with a more tame nature; and then transported by man out of the Eden following Noah’s Flood as a domestic creature by those Adamites who like Cro-Magnon man, forsook the trappings of civilization in the Persian Gulf society, to go out and become hunter-gatherers in imitation of the various non-Adamite satyr beasts, seen in the Ape Satyr Beasts, and possibly also the Neanderthal Satyr Beasts, who had been there for much longer. But while Ross and I thus have quite different old earth creationist models with respect to such particulars, we also have areas of intersecting agreement. Thus as with the issue of sterility in mules or most zebroids, the fact that Ross refers to how Chihuahua and Great Dane may not be able to breed naturally (although they may be able to through artificial insemination,) is not from our creationist perspective the

²⁵⁸ Darwin’s *Origin of Species*, chapter 1 “Variation Under Domestication,” first section.

²⁵⁹ See “List of domesticated animals,” *Wikipedia* (http://en.wikipedia.org/wiki/List_of_domesticated_animals).

defining issue for the purposes of determining a species. Rather, the issue is what is going on at the level of genetics, and at this point, it is clear that both the Chihuahua and Great Dane subspecies are still dogs.



Gavin's patrilineal grandmother, Lily or "Dolly" McGrath (1897-1957) with a Great Dane dog, Armidale, NSW, 1946²⁶⁰.

However, in another address, Ross shows fluctuations in his thinking on speciation and subspeciation that *prima facie* brings his position into line with that of Blyth and myself on the issue of microevolution from the taxonomical level of genus. In answer to some questions on whether or not there is "speciation," Hugh Ross replied, "We do see evidences within the animal kingdom for some separation going on.

²⁶⁰ Born at Bowerchalk in England (near Salisbury), "Dolly" McGrath nee Lush was a Baptist, who was called "Dolly" as a nick-name from her younger days in England because she was said to be as pretty as a doll. A World War One (WWI) war bride, she met my grandfather, a Presbyterian, during WWI, and she later came to Australia to marry him in 1920, in a Methodist Church in the City of Sydney. Though Grandfather Norman McGrath (1896-1993) called and regarded himself as "a Presbyterian," in his church attendance he moved between Presbyterian and Anglican Churches. Father (Keith, b. 1921) tells me the McGrath household of his boyhood was Protestant and anti-Roman Catholic. It seems that in this broad-Protestant McGrath household, the rule was that *one could be any religion one wanted to be, just so long as one was A PROTESTANT!* My father was baptized and raised as an Anglican. He married my mother (Betty, b. 1924), an Anglican, in an Anglican Church in Sydney in 1952, and she had been raised in a specifically Low Church Evangelical *Anglican* Protestant Christian household. It is because I have a UK ancestry visa through this patrilineal grandmother, that by the Providence and guidance of God, I have been able to live and work as a school teacher in the UK on six trips between 2001 and 2013.

Probably the best example that's been documented are finches in the Galapagos; where you see different kinds of finches on different islands. Now what you're seeing here is separation from a common ancestor into different breeds and / or species that ... have [a] certain amount of distinction; and you mentioned the example of pup-fish; ... they are not really all that distinguishable from what we've done with the dogs, where you start with a wild dog and you end up ... with Chihuahuas and Great Danes. It's a geographical splitting of one species into subspecies What you're really looking at ... is the complexity of biology. The definition of a 'species' isn't that well-pinned down. ... Life is so complicated, it's really hard to tell what stands as a distinct species and what does not; ... with the example of finches in the Galapagos, ... you're at the level of something between ... what we see in the dogs, and something that would be dramatic enough to explain the whole neo-Darwinian history ...²⁶¹." The fact that Ross here says, "with the example of finches in the Galapagos, ... you're at the level of something between ... what we see in the dogs, and something that would be dramatic enough to explain the whole neo-Darwinian history," is a fluctuation in his thinking that allows for the possibility of speciation from something higher than the taxonomical level of species, *which in the example he gives of the Galapagos Finches must be from the taxonomical level of genus.* Thus it is clear that he is allowing for microevolution from the level of genus with the Galapagos Finches.

Thus Ross does not appear to be entirely clear in his views, and appears to have vacillated between the views he expressed in *Dinosaurs, Cavemen and the Fossil Record* (1990) of no speciation from a taxonomical level higher than species, and the views he expressed in *Species Development* (1990) of speciation from the taxonomical level of genus. But some years later in *The Genesis Question* (2001), he specifically rejected the claim of young earth creationists that subspeciation or speciation can come from the level of Order, Family, or Genus, and specifically gives the example of horses and zebras from the Genus of *Equus* which he rejects²⁶². But he once claimed subspeciation only from the level of subspecies. This was in debate with young earth creationist, Kent Hovind, in *The John Ankerberg Debate: Young-Earth Vs. Old-Earth* (2000), at which time Ross said he believed in "no evolution," specifically "not" at "the species level, the genus level, order, [or] family" other than for "viruses and bacteria"²⁶³ i.e., this would only allow subspeciation from sub-species down, as he says "not" at "the species level."

So where does Ross stand on this issue? *He has clearly fluctuated in his mind as to whether or not subspeciation or speciation can occur from the taxonomical level of*

²⁶¹ Ross, H. (old earth creationist), *Species Development*, 1990, *op. cit.* (cassette 2 of 2, side 2) (emphasis mine).

²⁶² Ross, H. (old earth creationist), *The Genesis Question*, *op. cit.*, pp. 154 & 227, citing Whitcomb & Morris's (young earth creationists) *The Genesis Flood*, (Baker Book, Michigan, USA, 1961) pp. 66-69.

²⁶³ *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 1, Segment 4.

genus down (such as I maintain) (*Species Development, 1990*), or from the taxonomical level of species down (*Dinosaurs, Cavemen & the Fossil Record, 1990*, & *The Genesis Question 2001*), or the taxonomical level of subspecies down (*John Ankerberg Debate, 2000*); although he has consistently maintained that subspeciation and speciation can occur from the level of sub-species down. As previously noted, in his comments on “what’s been done in the lab with the fruit-fly” he says, “There some argue we have come up with a new species by certain definitions. And I want to emphasis ... we’re talking about things that are so complex it’s very difficult to define what a new species is ...²⁶⁴” Thus on this issue I see a fundamental problem with Ross and his organization, *Reasons To Believe*, in that they have not clearly defined a taxonomy of Order, Family, Genus, Species, and Subspecies, and this in turn has led him to some mutually contradictory statements with Ross saying, “Perhaps the best example of how far you can push” “natural selection” “and no further, would be what we’ve done do the dogs” (*Dinosaurs, Cavemen and the Fossil Record, 1990*) i.e., subspeciation as opposed to speciation only from the level of species down. Then Ross changing this and saying, “We do see evidences within the animal kingdom for some separation going on. Probably the best example that’s been documented are finches in the Galapagos; where you see different kinds of finches on different islands. Now what you’re seeing here is separation from a common ancestor into different breeds and / or species... with the example of finches in the Galapagos, ... you’re at the level of something between ... what we see in the dogs, and something that would be dramatic enough to explain the whole neo-Darwinian history ...” (*Species Development, 1990*) i.e., subspeciation and speciation form the level of genus down. And then rejecting the idea of such microevolution from the level of genus, and limiting it to species down (*The Genesis Question 2001*). Thus Ross’s position is not consistent over time, but fluctuates. Hence he has consistently allowed speciation and subspeciation from the level of a Subspecies down, and *usually* from the level of Species down, but has shown fluctuation in his thinking on whether or not it may occur from the higher level of Genus. Therefore as a package deal, I would say that *amidst some fluctuations* in his thinking to one taxonomical level higher, and one taxonomical level lower, than species, Ross *usually* has maintained that there can be microevolution from the taxonomical level of species or lower (*Dinosaurs, Cavemen & the Fossil Record, 1990 & The Genesis Question 2001*).

Like Ross, Rana is an old earth creationist at *Reasons To Believe, USA*. His terminology of “speciation” is different to that of Ross when Ross said, “We have yet to see any evidence for speciation in the real world” (*Dinosaurs, Cavemen and the Fossil Record*) *supra*. Although given Ross’s fluctuations such as when he came to the conclusion that with “finches in the Galapagos ... you’re seeing here ... separation from a common ancestor into different breeds and / or species” (*Species Development*), *supra*; depending on where he is on this issue at any given point in time, his position may or may not be the same as Rana’s on terminology. Like Ross’ position, Rana’s position is not clear, and seems to allow for the same type of fluctuation as found in Ross. Once again, it lacks a clear taxonomical system around which to work. Rana is prepared to

²⁶⁴ Ross, H. (old earth creationist), *Dinosaurs, Cavemen and the Fossil Record, 1990, op. cit.* .

use the word “speciation;” however, it is unclear if what he means by it is subspeciation within a taxonomical species or speciation. Rana says he accepts some level of “microevolution or adaptation.” But “no new species arises, it’s just a species undergoing variation in response to change in the environment.” “An extension of this idea is speciation where one species can give rise to a closely related ... species. An example of microevolution would be the peppered moth wing colour, that changes from white to black and then back to white. Or the Galapagos Finches would be an example of speciation, where one species gives rise to closely related ... species that maybe vary a little bit in body size, beak-shape, neck size, but nothing more extensive than that. There’s nothing in those ideas that is a problematic to the idea that God is Creator. In fact I see these processes as part of the good design of creation ...²⁶⁵.”

Concerning Rana’s reference to the lighter and darker coloured pepper moths, these are *varieties* of the same species. But Rana’s reference to closely related brother species could contextually mean subspeciation from a species, or speciation from a genus. That is because he is not clearly defining his terms, and so like Ross who says, “The definition of a ‘species’ isn’t that well-pinned down,” *supra*, Rana could be incorrectly referring to Genus under the name of “Species” in his example of “Galapagos Finches ... speciation;” or he could be using the correct definition of “Species,” and meaning that certain Subspecies arose from Species created by God, which is also one possibility that I allow. Unfortunately, while Ross & Rana are articulate on some issues, they show a deplorable lack of clear articulation on this issue by not first establishing relevant categories of thought in a clearly defined taxonomy of Order, Family, Genus, Species, and Subspecies, (or other taxonomy), and then consistently using taxonomical names such as e.g., “genus” and “species” in discussing this matter. Is a deliberate ambiguity on their part due to uncertainty, or does this simply reflect a lack of matured thought about this issue on their part? It remains possible that more succinct views will yet be put by Ross & Rana in the future.

With respect to Rana’s reference to Galapagos Finches, I would note that *Darwin’s work on Galapagos Finches* when he was on the Galapagos Islands for some five weeks, *is of such note* among Darwinian evolutionists, *that the Galapagos Finches have also become known as Darwin’s Finches*. In his *Origin of Species* (1859), Darwin refers to e.g., how, “when comparing, and seeing others compare, the birds from separate islands of the Galapagos Archipelago, both one with another, and with those from the American mainland, I was much struck how entirely vague and arbitrary is the distinction between species and varieties”²⁶⁶.” Or in looking at local “modification” of finches, Darwin says that as “might have been expected on my theory, ... species occasionally arriving ... in a new and isolated district, ... will be eminently liable to modification

²⁶⁵ Rana, F., “Exploring the Origin of the Races,” DVD (Digital Video Disc), Reasons to Believe, Covina, California, USA, 2013 (emphasis mine).

²⁶⁶ Darwin’s *Origin of Species*, chapter 2 “Variation Under Nature,” para 6 (emphasis mine).

Thus in the Galapagos Islands nearly every land-bird ... are peculiar ...²⁶⁷.” “The most striking and important fact for us in regard to the inhabitants of islands, is their affinity to those of the nearest mainland, without being actually the same species. Numerous instances could be given of this fact. I will give only one, that of the Galapagos Archipelago ... between 500 and 600 miles [or between 800 and 1,000 kilometres] from ... South America. Here almost every product of the land and water bears the unmistakable stamp of the American Continent. There are twenty-six land birds, and twenty-five of those are ranked by Mr. Gould as distinct species, supposed to have been created here; yet the close affinity of most of these birds to American species in every character ... was manifest²⁶⁸.” Thus Darwin is bold to say, “I have discussed the probable origin of domestic pigeons at some ... length I felt fully as much difficulty in believing that they could have descended from a common parent, as any naturalist could in coming to a similar conclusion in regard to the many species of finches ... in nature²⁶⁹.”

The first thing I would note about this famous example of what became known as “Darwin’s finches,” is that Darwin here refers to the classification system of a creationist, John Gould (1804-1881), a well known English ornithologist²⁷⁰. Darwin also earlier mentions that “Gould believes that birds of the same species are more brightly coloured under a clear atmosphere, than when living on island or near the coast” i.e., they are adapted for the environment²⁷¹. Gould was Curator of the Zoological Society of London’s Museum, and Darwin here records how he identified birds later known as “Darwin’s finches.” John Gould’s relevant work, entitled, *Zoology of the Voyage of H.M.S. Beagle* (1838-1842) was earlier edited by Darwin²⁷². Commenting on this in 2012, Ian Fraser of Duffy in Canberra, Australia, says, “In 1837 Charles Darwin, just back from the *Beagle* expedition ..., approached Gould to identify his Galapagos specimens. It was Gould, ironically a staunch creationist, ... who recognized their

²⁶⁷ *Ibid.*, chapter 12 “Geographical Distribution - *continued*,” section “On the Inhabitants of Oceanic Islands” (emphasis mine).

²⁶⁸ *Ibid.*, (emphasis mine).

²⁶⁹ *Ibid.*, chapter 1 “Variation Under Domestication,” section “On the Breeds of the Domestic Pigeon” (emphasis mine).

²⁷⁰ As a primary school schoolboy, I was a member of “The Gould League of Bird Lovers” which was named after him. Among other things, we had to say we would not harm the eggs of birds’ nests.

²⁷¹ Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” first section.

²⁷² “John Gould,” burial at Kensal Green Cemetery, London, UK (<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=41178013>); & “John Gould,” *Wikipedia* (http://en.wikipedia.org/wiki/John_Gould).

significance²⁷³.” But of course, there is in fact *nothing* “ironical” about a creationist recognizing such diversity of bird species, since there is no tension or inconsistency between this and a variety of different creation models.

Another thing I would note about this famous example of what Darwin calls “a common parent ... to the many species of finches,” so that the “affinity” of those on “the Galapagos Archipelago” “bears the unmistakable stamp of the American Continent;” which thing he says “might have been expected on my theory,” and so this leads him to one of his theory’s fundamental claims, namely, “how entirely vague and arbitrary is the distinction between species and varieties;” is that as a consequence of further more advanced scientific studies, it has now been discovered that these birds are not real finches at all, but quite a distinct non-finch species, even though for reasons of tradition they have continued to be called “Darwin’s Finches” or “Galapagos Finches²⁷⁴” (much like the Killer Dolphin and False Killer Dolphin continues to be called “the Killer Whale” and “the False Killer Whale,” respectively, *infra*). *This fact is not just an embarrassment for those following Darwin’s theory of macroevolution, it is absolutely fatal to his claims that the Galapagos finches macroevolved from other finches in the Americas, to which they are not in fact related. Given the importance of his work on Galapagos Finches to his wider theory, this means that Darwinism is shown on his chief example of “Darwin’s Finches” to be fundamentally flawed at the level of macroevolution.* But providing Darwin’s work is properly limited to microevolution within a genetically rich Genus created by God, i.e., placed within the limitations of a creationist paradigm, there is certainly still some value in his findings.

Looking at “Darwin’s Finches,” inside the Kingdom: *Animalia* (Latin, “Animals”); Phylum: *Chordata* (Latin, from *chorda*, “string,” for animals which include a notochord²⁷⁵); Class: *Aves* (Latin, “Birds”), and Order: *Passeriformes* (Latin, *Passeri* from *passer* = “Sparrow” + *formes* from *formo* = “shape” / “form” i.e., sparrow-form birds); there is dispute as to their Family type. Some classify them within the *Thraupidae* (or Tanager) Family, and others within the *Emberizidae* Family, this type of disagreement acts to show that “Family” is quite a broad category, and really reflects the Divine Designer’s usage of certain Design patterns as recognized by creationists, rather than any biological descent route as claimed by Darwinists. But whatever Family they are best placed in, there is a broad agreement that “Darwin’s Finches” belong to a Subfamily called “Geospizinae,” which contain five genera, and with some minor level of

²⁷³ Fraser, I., “On this Day, 14 September, John Gould’s Birthday,” *Ian Fraser, Talking Naturally*, Friday 14 September, 2012 (<http://ianfrasertalkingnaturally.blogspot.com.au/2012/09/on-this-day-14-september.html>) (emphasis mine).

²⁷⁴ “Darwin’s Finches,” *Wikipedia* (http://en.wikipedia.org/wiki/Darwin%27s_finches).

²⁷⁵ The notochord is the flexible rod like structure of mesodermal (i.e., the middle germ layer of an embryo,) cells.

disagreement as to exact numbers, this then further divides into about 1¼ dozen species. Except for the Cocos Finch which is found on the Cocos Islands (in the eastern Indian Ocean) of Australia, these are all found only in the Galapagos Islands. Thus within the *Geospizinae* Subfamily there is: A) Genus *Geospiza* of the Galapagos Islands, containing: 1) Large Cactus Finch (*Geospiza conirostris*), 2) in the same species, the two subspecies of a) Sharp-beaked Ground Finch (*Geospiza difficilis*), & b) Vampire Finch (*Geospiza difficilis septentrionalis*), 3) Medium Ground Finch (*Geospiza fuliginosa*), 4) Small Ground Finch (*Geospiza fuliginosa*), 5) in the same species, the two subspecies of a) Large Ground Finch (*Geospiza magnirostris*), & b) Darwin's Large Ground Finch (*Geospiza magnirostris magnirostris*) which is thought to possibly be extinct., & 6) Common Cactus Finch (*Geospiza scandens*). B) Genus *Camarhynchus* of the Galapagos Islands containing: 7) Large Tree Finch (*Camarhynchus psittacula*), 8) Medium Tree Finch (*Camarhynchus pauper*), 9) Small Tree Finch (*Camarhynchus parvulus*), 10) Woodpecker Finch (*Camarhynchus pallidus*) (sometimes separated in *Cactospiza*), 11) Mangrove Finch (*Camarhynchus heliobates*). C) Genus *Certhidea* of the Galapagos Islands, containing: 12) Green Warbler-Finch (*Certhidea olivacea*), 13) Grey Warbler-Finch (*Certhidea fusca*). D) Genus *Platypiza* of the Galapagos Islands, containing: 14) Vegetarian Finch (*Platypiza crassirostris*). E) Genus *Pinaroloxias* in the Cocos (Keeling) Islands of Australia, containing: 15) Cocos Finch (*Pinaroloxias inornata*)²⁷⁶.

On the model of creation which I endorse in this work, the Biblical definition of a “kind” will allow reproduction within a Genus one level below a Family e.g., the Heron; or reproduction at a lower level than Genus at Species or Subspecies²⁷⁷. This means that below the level of Family, inside the *Geospizinae* Subfamily, it is possible that God created five genetically rich genera of “Galapagos Finches” in A) Genus *Geospiza*, B) Genus *Camarhynchus*, C) Genus *Certhidea*, D) Genus *Platypiza*, & E) Genus *Pinaroloxias* (Cocos Islands, Australia), with their subspeciation and speciation to the fifteen species and four subspecies, *supra*. But it is also possible that he created them at the level of species and / or subspecies; or some combination thereof. *This issue is one that creationists may disagree on.* But without now considering the respective arguments, the fact that like Edward Blyth, I would allow for speciation and subspeciation from the level of genus, means that Darwin's immediate conclusions about the Galapagos Finches speciation and subspeciation may have been correct; although his wider extrapolation that therefore there is “a common parent ... to the many species of finches²⁷⁸,” is certainly not correct, since we now know that these “Galapagos Finches”

²⁷⁶ “Darwin's finches,” *Wikipedia* (http://en.wikipedia.org/wiki/Darwin%27s_finches).

²⁷⁷ See the cat taxonomy at no. “13] ‘weasel’ (Lev. 11:29);” in Chapter 10, section a, “Young Earth Creationist's theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics;” subsection iii, “The meaning of ‘kind’ as defined in Lev. 11 & Deut. 14,” *infra*.

²⁷⁸ Darwin's *Origin of Species*, chapter 1 “Variation Under Domestication,” section “On the Breeds of the Domestic Pigeon.”

are not really finches, nor related to finches, but are a separate Family of birds found only in the Galapagos Islands of the eastern Pacific Ocean and Cocos Islands of the eastern Indian Ocean. In short, the *Geospizinae* Subfamily were evidently created by God at the level of genus and / or species and /or subspecies (depending on one's creationist model and views).

Thus my view of *possible* microevolutionary speciation from an originating genus, is one taxonomical level higher than what Rana will definitely allow, who is only prepared to allow that one of the species inside a genus might give rise to a *closely related brother species* or subspecies, so that he would only definitely see a number of these species inside of the different genera as having been created by God as species, even though they might then have given rise to some further subspecies or species. *I do not make any comment on whether I think these 15 species did subspeciate and speciate from five genetically rich parent genus stocks, or whether they did subspeciate and speciate from a greater number of species created within genera* which is as far as Rana definitely allows. Rather, I simply note that *I allow for either possibility*; and in doing so, in fixing the upper level of such subspeciation and speciation at genus, I maintain a lower taxonomical level of possible speciation or subspeciation than Darwin or the old earth progressive creationists or the young earth creationists do, but a higher taxonomical level than the old earth creationist Rana definitely allows; although given his ambiguity, it must be said that Rana also *might* allow for such microevolution from genus. And whether or not Rana does, it is clear that the “head-honcho” at *Reasons To Believe*, Hugh Ross, on one of his fluctuations away from his usual position of only allowing microevolution from the taxonomical level of species or below, did allow for such speciation and subspeciation on the Galapagos Islands from the taxonomical level of Genus in his *Species Development* (1990), *supra*²⁷⁹.

Hence we see how this issue of the “Galapagos Finches” shows both areas of agreement and disagreement between Darwin in *Origin of Species* (1859) and creationists – all of whom, other than potentially *some* of Bernard Ramm's old earth progressive creationists (which depending on their views as to what is happening at the level of genetics, in some instances may be a half-way house between creationist and Theistic Macroevolutionists), look at some point to a genetically rich parent stock created by God; as well as areas of agreement and disagreement between creationists themselves as to *the limits* of subspeciation and speciation. It is clear from this example that creationists are anything but agreed on how far subspeciation and speciation can go, but all creationists are agreed that there are limits at the point of a genetically rich and complex parent stock. Thus in broad terms both old earth and young earth creationists are in fundamental disagreement with Darwin and Darwinists that the evolutionary process cannot go the other way, and somehow first produce the genetically rich and complex parent stock by some natural process of alleged “evolution.”

²⁷⁹ The term, “head-honcho,” refers to the person-in-charge. It is derived from the Japanese, “hanchō,” meaning “a group leader;” though “to give it more of a Latin languages’ sound,” it is given a more Spanish sounding ring as “honcho” (cf. e.g., Spanish speaking “Honduras,” which is the second largest country in Central America).

Furthermore, there is also the notable example of the Galapagos cormorant with respect to Darwin's statement in *Origin of Species* (1859) on "modification," that as "might have been expected on my theory, ... species occasionally arriving ... in a new and isolated district, ... will be eminently liable to modification Thus in the Galapagos Islands nearly every land-bird ... are peculiar ..."²⁸⁰ The cormorant is referred to in the Bible (Lev. 11:17; Deut. 14:17; Isa. 34:11) e.g., in a strikingly fulfilled Biblical prophecy, the Old Testament prophet, Zephaniah, prophesied that "The Lord ... will stretch out his hand ...; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her," and "beasts," for instance, "the cormorant ... shall lodge in ... it" (Zeph. 2:11,13,14)²⁸¹.

Taxonomically, there is in the Kingdom *Animalia* (Latin, "Animals"); Phylum *Chordata* (Latin, from *chorda*, "string," for animals which include a notochord); Class: *Aves* (Latin, "Birds"), Subclass: *Neornithes* (Greek derivation from *neos* + *ornithes* from *ornis* = "new" + "birds"); Infraclass: *Neoaves* (derived from Greek *neos* = "new" + Latin *aves* from *avis* = "birds"); Order: *Suliformes* (derived from Icelandic *sûla* = "gannet" + Latin, *formes* = "forms"); Family *Phalacrocoracidae* (derived from Greek *phalakros* + *korax* = "bald" + "raven"); there is the Genus: *Phalacrocarax* (derived from Greek *phalakros* + *korax* = "bald" + "raven;" thought to refer to the creamy white coloured patch found on the cheeks of the adult Great Cormorants, however, this feature is not common to cormorants in general). Though the number of genera inside the Family *Phalacrocoracidae* is disputed in different taxonomies, there are about forty species²⁸². One of these is the Flightless Cormorant or Galapagos Cormorant (*Phalacrocorax harrisi*). It is unique among the cormorants in that it has lost the ability to fly; and is found only on two islands of the Galapagos Archipelago²⁸³.

²⁸⁰ Darwin's *Origin of Species*, chapter 12 "Geographical Distribution - continued," section "On the Inhabitants of Oceanic Islands" (emphasis mine).

²⁸¹ Cf. my sermon, "Biblical Apologetics 2/4: OT prophecies on cities and nations," on Babylon, the Philistines, & Ninevah; Mangrove Mountain Union Church, N.S.W., Australia, Thursday 15 July, 2010; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy at my Textual Commentaries Volume 3 (Matt. 21-25), "Appendix 8: A Sermons Bonus," (<http://www.gavinmcgrathbooks.com>).

²⁸² "Cormorant," *Wikipedia* (<http://en.wikipedia.org/wiki/Cormorant>).

²⁸³ "Flightless Cormorant," *Wikipedia* (http://en.wikipedia.org/wiki/Flightless_Cormorant). Formerly placed in the Genus *Nannopterum* or *Compsohalieu*s, more recent taxonomy places it in the Genus *Phalacrocorax*.



Swimming just below the surface of shallow sea water (Wikipedia).



Flightless Cormorant drying its non-flight wings (Wikipedia).

The Galapagos Cormorant appears to be an example of microevolution producing a beneficial mutation. That is because it seems to have lost the genetic information needed for suitable wings with which to fly, with the consequence that it is now better adapted to swim and dive in the Galapagos Islands. As a consequence of this advantageous microevolutionary adaptation, the flightless cormorant is thought to have left more offspring, and so through the process of natural selection to have had a better survival chance and thus in time to have become the only form of cormorant found in these islands, i.e., it survived and the other cormorants here became extinct. Since this subspecies is a well-marked and permanent variety, it is classified as a separate species. Commenting on this, creationist Don Batten agrees with this theory of the Galapagos Cormorant's origin as a species, i.e., speciation from natural selection microevolution, but he poignantly notes that it has *lost genetic information*, and so this fits the wider normativity of mutations being either a loss of genetic information or rearrangement of pre-existing genetic information, rather than new genetic information or increased genetic complexity arising from some natural process as required by macroevolutionary theory. Thus there is not any new genetic information being produced or introduced in this process of subspeciation and speciation of the Galapagos Cormorant²⁸⁴. Hence once

²⁸⁴ Don Batten (young earth creationist) in *From a Frog to a Prince*, Presented by Chris Nicholls, Consultants: Carl Wieland (young earth creationist) & John Morris (young earth creationist), Produced by Keziah, Creation Ministries International, Queensland, Australia, Video 1998, transferred to Digital Video Disc (DVD) in 2003/4. Notwithstanding the overall good of this generally excellent video, it is sadly marred by some elements of “worldly lusts” (Titus 2:12) e.g., the video starts with a wining “indigenous” sounding music and song of savages, which, for all we know, may be connected with heathenism (I Cor. 14:11); Michael Denton of Otago University, New Zealand, appears dressed in jeans (see my comments on jeans in *The Roman Pope is the Antichrist*, 2006, at Part 2, Chapter 11, “Giving heed to seducing spirits ...” <http://www.gavinmcgrathbooks.com>) & in Part 1, Chapter 7, section c, subsection iii, subdivision B, heading: Price’s heretical denial of “the holy catholic church” (Apostles’ Creed) found among other Young Earth Creationist Flood Geology School followers;” & Batten appears at one point wearing an effeminate looking women’s type multi-coloured band on a white hat (Deut. 22:5).

again, this data best fits a creationist model in which God has created a genetically rich parent stock at the taxonomical level of genus or species or subspecies, and there has then been microevolution through natural selection in which there is a rearrangement or loss of pre-existing genetic information. Thus this data is *the very opposite* of what is required for Darwin's theory to be true i.e., the claim of alleged increased genetic complexity from mutations and natural selection to produce such a genetically rich parent stock of cormorants *in the first place*. (Cf. the wingless beetle, *supra*²⁸⁵.)

So too, e.g., though I have come across a number of creationists over the years, both old earth and young earth ones, I have never yet come across a creationist who has specifically said that he disbelieves in any level of butterfly subspeciation, although possibly there are some such creationists. Thus once again, there may be differences among creationists as to how many types and numbers of butterflies they think God might have created, and therefore some diversity on how many varieties microevolved; but as best I can tell, in general creationists believe that some level of butterfly subspeciation and / or speciation has occurred from a genetically rich group of butterflies created by God.

This is significant because Darwin refers in *Origin of Species* to “the distribution of butterflies²⁸⁶; and in general he claims that “there is no fundamental distinction between species and varieties²⁸⁷,” i.e., “species are ... only well-marked and permanent varieties²⁸⁸.” In fact, one must distinguish between instances where this is false (e.g., Darwin's macroevolutionary claims), from instances where through microevolution from a genetically rich parent stock at the taxonomical level of genus or below this is true with closely related brother subspecies or species (e.g., in general the probable microevolution of the wild horse, wild ass, and zebra from a common Genus *Equus*, to the point where one could now reasonably refer to a wild horse species, wild ass species, and zebra species). But Darwin's blurring of all species, as opposed to varieties among closely related brother species coming from a common parent stock, is not a blurring claim that creationists accept, since both old earth and young earth creationists generally allow for some level of microevolutionary subspeciation or speciation, but not macroevolutionary speciation i.e., the production of new species which involve new genetic information with

²⁸⁵ Part 2, Chapter 4, section c, subsection iii, “The mutation spiral is downwards, not upwards”

²⁸⁶ Darwin's *Origin of Species*, chapter 12 “Geographical Distribution - *continued*,” section “On the Inhabitants of Oceanic Islands.”

²⁸⁷ *Ibid.*, chapter 8 “Hybridism,” section “Summary of Chapter.” Cf., chapter 8 “Hybridism,” chapter 1 “Variation Under Domestication,” first section; chapter 2 “Variation Under Nature;” chapter 4 “Natural Selection,” section “Divergence of Character;” chapter 6 “Difficulties On Theory,” section “On the absence or rarity of transitional varieties.”

²⁸⁸ *Ibid.*, chapter 14 “Recapitulation & Conclusion.”

new genetic information and increased genetic complexity, with such new genetic material then creating a fundamentally different new species in a different genus. E.g., even if one allows millions of years for such alleged mutational changes, mutations cannot produce this type of new genetic information, and so *one will never find that rats are hatched from emu eggs.*

Thus whilst in the first two chapters of *Origin of Species* (1859), “Variation Under Domestication,” and “Variation Under Nature;” Darwin shows that subspeciation and speciation can sometimes occur from a genetically rich parent stock from the taxonomical level of genus or below, with microevolution to some closely related brother species, it is quite another thing for Darwin to extrapolate these findings and claim speciation is therefore possible in his associated claim that new species are able to macroevolve into creatures, a claim which requires the addition of new genetic material and new genetic information. E.g., Darwin claims that “a whale” could evolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth²⁸⁹,” or “some ancient member of the” “apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey²⁹⁰,” and that ultimately, all species came from “a few forms or ... one²⁹¹.” From the creationist’s perspective which looks to what is happening at the level of genetics, these type of “bear” to “whale” claims, or “ape or ... monkey” to “man” claims, or microbes to molecular scientist claims of Darwin, are a fundamental absurdity. At a scientific level of genetics they could not happen, and it is clear that they did not happen.

Hence his work might have been better limited to some of the types of thing he did in these early chapters and entitled, *Origin of SOME Subspecies & Species*. This basic defect in Darwin’s *Origin of Species* has continued to be perpetrated by Darwinists ever since. E.g., some years ago now, I recall watching on Sydney TV a “nature documentary” in which a bigoted Darwinist pointed to evidence for microevolution of butterflies with a rich array of dead butterflies in a cabinet, and then he greatly criticized “creationists” on the basis that creationist deny microevolution of butterflies, and that therefore the evidence of this butterfly cabinet proved the Darwinian theory of macroevolution. But once again, in fact, it proved no such thing. It merely shows that it looks like God made some genetically rich parent stocks of butterflies, and thereafter through genetic mutations rearrange genetic material and / or genetic loss, there were more varieties of butterflies formed which thereafter survived to reproduce on the principles of natural selection. Therefore, once again, this is the very opposition of what is required for the Darwinian (by which I contextually mean neo-Darwinian,) macroevolutionary theory to be viable, as this requires genetic mutations to produce new

²⁸⁹ *Ibid.*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

²⁹⁰ Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

²⁹¹ Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”

genetic information and new genetic material with increased genetic complexity, for which there is no known natural process and no observed instance, then allegedly taking a creature over a long period of time and various further such mutations, out of its original genus and into a new genus. Thus once again, what is seen with the butterflies is going in the very opposite direction to what is required for the neo-Darwinian theory of macroevolution to be a plausible or viable model.

Let us now return to the basic point seen in the fact that old earth creationist Edward Blyth considered that in one instance, two creatures that could have offspring were descended from a common ancestor, e.g., poultry; but in another instance, he considered that two creatures that could have offspring were not descended from a common ancestor, e.g., humped Indian cattle and European cattle²⁹². In this context, Blyth's work on "reversion" has also been considered in connection with Darwin's usage of Blyth in *Origin of Species*, and I have stated my position that I concur with the view that this most probably indicates that in general the wild horse species, wild ass species, and zebra species, all microevolved from a common Genus *Equus* parent stock of unknown number created by God. However, I have subjected this to three qualifications; firstly, that it is likely that the domestic ass which is known to have existed in Egypt from c. 5,000 B.C., and domestic horse which is known to have existed in the Eurasian Steppe from c. 3,500-4,000 B.C., were originally created as genetically compatible species with the out-of-Eden wild horse and wild ass, albeit with more tame natures; and then as the Persian Gulf increasingly became flooded, transported by man out of Greater Eden north into the Eurasian Steppe and west into Egypt. Secondly, the paradox that in creating genetically compatible domestic horses and domestic asses originally in Eden, but which later spread out; God evidently included these reversion traits in the genes of the domestic species; for "none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). And thirdly, that given the likelihood of this separate species creation of domestic horses and asses in Eden, these are clearly creatures desired by God, and so I also think it likely that some form of God-guided Theistic microevolution outside of Eden acted to produce the species of wild horse, wild ass, and zebra, from a genetically rich parent stock of Genus *Equus*. Thus one of the many problems of the Darwinian approach is an overly simplistic mind with an overly simplistic view that everything always had to be done the same way, and that same way had to be some naturalistic process. This is clearly an unsustainable ideological imposition upon the scientific data.

But this raises the question of, What does one do with closely related subspecies and species that do not show such "reversion" traits, or direct evidence that God wanted them in a particular microevolved form? E.g., all would agree that among the more than 400 dog breeds, various dog breeds have been brought about as breeds within what, depending on one's classification system, is just one taxonomical species of dog, or one taxonomical subspecies of dog, *Canis Familiaris* (Latin, "the family dog"), *not* by Theistic God-guided microevolution, but by man's selective breeding and man-guided

²⁹² Darwin's *Origin of Species*, chapter 1 "Variation Under Domestication," first section; & chapter 8, "Hybridism," first section.

microevolution. E.g., the *King Charles Spaniel*, named after the Restoration monarch, King Charles II (Regnal Years: King *de jure* of the three kingdoms, 1649-1685; King *de facto* of Scotland, 1649-1650/1²⁹³; King *de facto* of England, Ireland, and Scotland, 1660-1685), was greatly changed in the late 17th century through selective breeding in which it was inter-bred with flat nosed dogs, following the coming of the godly Protestant Prince, William III of Orange (Regnal Years: William III & Mary II, joint reign 1689-1694; William III, sole reign 1694-1702), on 5 Nov. 1688. And then, the *Cavalier King Charles Spaniel*, also named after King Charles II, was a 20th century attempt to selectively breed *King Charles Spaniels* in order to get a dog breed *more like* the one of Charles II's time in the late 17th century. Hence in its article on the "Dog," *Wikipedia* (2014) shows the following photo with the caption, "Cavalier King Charles Spaniels demonstrate within-breed variation²⁹⁴."



This *Cavalier King Charles Spaniel* photo is used by *Wikipedia* (2014) to illustrate how there can be variation within a particular dog breed.

But what of various creatures under nature? Is their present form simply because of further rearrangement of pre-existing genetic material and / or genetic loss over time, or is this because God created subspecies that were genetically compatible? Before considering some further examples, once again, it must be stressed that this is an area where *creationists may differ in their views*.

The Bible makes a number of references to lions (e.g., Gen. 49:9; I Sam. 17:34,36,37; I Kgs 7:29,36; Prov. 28:15) or lionesses (Ezek. 19:2; Nahum 2:12), but not to tigers. In *Origin of Species* (1859), Darwin speculatively theorized in terms of an abstract form or day-dreaming, that "the mane of the lion" evolved from "sexual selection" following "a struggle between the males for possession of the females," in which "the most vigorous males" "will leave most progeny." Thus in the "law of battle" Darwin thinks the stronger males consistently had longer manes²⁹⁵. Beyond this he

²⁹³ As a consequence of the unwelcome encroachments into Scotland of the invading republican army of Oliver Cromwell, King Charles II held *de facto* power only in parts of Scotland from the latter half of 1650 through to 1651.

²⁹⁴ "Dog," *Wikipedia* (<http://en.wikipedia.org/wiki/Dog>).

²⁹⁵ Darwin's *Origin of Species* (1859), chapter 4, "Natural Selection," section "Sexual Selection."

refers to “embryology,” in which “a trace of the law of embryonic resemblance, sometimes lasts till a rather late age.” Thus he refers to “the cat tribe,” in which “most of the species are striped or spotted in lines; and stripes can be plainly distinguished in the whelp of the lion²⁹⁶.” He also makes some reference to “the tiger in India” and “the teeth and talons of the tiger,” and “the hair on the tiger’s body²⁹⁷.”

Let us consider, for example, the issue of how under zoo conditions controlled by man it is possible to breed *ligers* (a male lion breeding with a female tiger) and *tigons* (a male tiger breeding with a female lion)²⁹⁸. When we consider Edward Blyth’s qualification that he considered some subspecies or brother species were independently created by God, and some microevolved, this example of lion-tiger cross-breeds is poignantly “putting the cat among the canaries.” On the one hand, we cannot doubt that such cross-breeds show that the lion species (Latin, *Panthera Leo*) and tiger species (Latin, *Panthera Tigris*), together with the leopard species and jaguar species, belong to the same overall Genus of *Panthera* inside the Pantherinae Subfamily, Felidae Family, and Carnivora Order²⁹⁹. I shall refer to both ligers and tigons, as well as any theorized common ancestor to tigers and lions, as different forms of *Panthera Ligris*³⁰⁰. But it should be understood that this is *a theoretical creature that may or may not have ever*

²⁹⁶ *Ibid.*, chapter 13, “Classification,” section “Embryology.”

²⁹⁷ *Ibid.*, chapter 3, “Struggle for Existence,” first section.

²⁹⁸ Don Batten’s “Ligers and Wolphins? What next?” *Creation* [Young Earth Creationist Magazine], 2000, *op. cit.*, pp 28-33; referred to in Sarfati, J. (Young Earth Creationist), *Refuting Evolution 2*, *op. cit.*, p. 78.

²⁹⁹ See the cat taxonomy at no. “13] ‘weasel’ (Lev. 11:29);” in Chapter 10, section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics;” subsection iii, “The meaning of ‘kind’ as defined in Lev. 11 & Deut. 14,” *infra*.

³⁰⁰ The Latin, *panthera* means “panther,” as used for both the subspecies “*Panthera* (panther) *Leo* (lion)” and subspecies “*Panthera* (panther) *Tigris* (tiger).” Thus given the pre-existing usage of liger, I think it reasonable to build on this for designating the overall originating parent stock as Latin, “*Panthera* (panther) *Ligris* (liger).” I made the decision on coining this Latin name of “*Panthera Ligris*” following prayer and consideration of the matter just before, during, and after, Sunday 1 Sept. 2013; when I attended a Low Church Evangelical Anglican Service from the *Book of Common Prayer (1662)* at St. Philip’s Church Hill, York Street, in the City of Sydney, conducted by the retired Diocese of Sydney *Bishop of Liverpool*, Bishop Ray Smith (the Rector being away). This was the red-letter day of *The Fourteenth Sunday After Trinity*, and also the black-letter day of St. Giles’ Day, as well as Father’s Day (my beloved earthly father now being sadly confined to a wheel chair in a Sydney nursing home). I provisionally coined it on the Saturday before Trinity 14 (31 Aug. 2013), and then confirmed this designation on the Monday following Trinity 14 (Mon. 2 Sept. 2013).

existed, but *if* it did, then it was a genetically rich parent stock created by God at the taxonomical level of genus.

On the model of creation I endorse in this work, like my fellow old earth creationist, Edward Blyth, I allow that God may create a genetically rich creature at the taxonomical level of Genus (or the equivalent of one level below “Family” in some classification systems e.g., “Subfamily” for Hawkes), which through microevolution may by subspeciation and speciation produce well-marked and permanent varieties which may be called species. But I also allow that God may have made certain creatures at a taxonomical level below genus at either species or subspecies. (E.g., I consider that God made certain genetically compatible creatures at these lower levels with different natures which were safe to man in Eden.) This then raises two different possibilities from the data on the ligers and tigers when we consider the question, Did the theoretical creature of *Panthera Ligris* ever really exist?

Possibility 1: God created the lion and tiger as separate genetically compatible Species inside the same Genus, but by separating them into different ecological niches, he ensured that they would have a natural hostility to each other than would inhibit them from ever breeding together. If so, the fact that under zoo conditions man can sometimes get them to breed, is intended to point to commonality of genetic design in the Genus by the monotheistic Creator. This would be the type of conclusion necessitated on the creationist model of Ross & Rana which generally limits any microevolution to the taxonomical level of species or below, *supra*; and I would allow this as one possibility on my creationist model principles. If so, *Panthera Ligris* is a fiction.

Possibility 2: The lion and tiger are descended from a genetically rich common ancestor in the Genus of *Panthera*, i.e., a genetically rich parent stock of *Panthera Ligris*, so that lions and tigers are thus the two subspecies or varieties of *Panthera Ligris*, but due to microevolutionary subspeciation resulting finally in speciation, are now such well-marked and permanent varieties as to be classified as separate species i.e., the lion species and tiger species. This would be the type of conclusion necessitated on the creationist model of Batten & Sarfati, *supra*; and once again, I allow this as one possibility on my creationist model principles; although unlike Batten & Sarfati, I would not be prepared to allow any such microevolution *to* Genus from the higher taxonomical levels of Family or Order. If so, *Panthera Ligris* is a fact.

But *Possibility 2* then raises the further question, If *Possibility 2* is correct, did the lion and tiger speciate from the genus of *Panthera Ligris* by natural selection microevolution, or did they speciate from the genus of *Panthera Ligris* by Theistic God-guided microevolution?

Isa. 11:6-9 refers to New Eden after the Second Advent of our Lord and Saviour, Jesus Christ, in which reference is made to the “lion” and the “leopard.” For “the lion shall eat straw like the ox,” and, “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Given that the New Eden is Eden restored, as seen e.g., in the presence of “the tree

of life” (Rev. 22:2); I consider there is an implication in Isa. 11:6-9 that harmless vegetarian forms (Gen. 1:30) with docile non-dangerous natures of such creatures as the “wolf,” “leopard,” “lion,” and “bear” were in the first Eden, as were the “lamb,” “kid,” “cow,” “bear,” “asp,” and “cockatrice.” Thus I consider that among other creatures created on the sixth day, the World of Eden included the creation by God of genetically compatible lions and leopards, albeit ones with quite different peaceable natures that made them harmless to man before the Fall, and given that Eden was a fairly small segregated area, at least *generally* harmless to man thereafter. (Although in saying this, I also allow that in the period just afore Noah’s Flood, it is possible, though by no means certain, that on the basis of a possible, though not definite inference in Gen. 9:5, when taken with the antediluvian “violence” of Gen. 6:11,13, that trained hunting animals *might* sometimes have been used to kill men on their human master’s command.) Therefore as with the domestic horse and domestic ass, *supra*, given the likelihood of this separate species creation of the lion and leopard in Eden, these are clearly creatures desired by God, and so if *Possibility 2* is followed, *and I only present it as one of two possibilities, leaving the interested reader to consider the matter for himself*, I think one would have to further conclude that it is likely that some form of God-guided Theistic microevolution outside of Eden acted to produce the lion species and tiger species from the genetically rich parent stock of the Genus *Panthera Ligris*.

Without stating a preference for either *Possibility 1* or *Possibility 2*, if *Possibility 2* were followed the fact that I would consider some form of God-guided Theistic microevolution outside of Eden acted to produce the lion and tiger from the genetically rich parent stock of the Genus *Panthera Ligris*, further puts me at variance with Darwin in his *Origin of Species* (1859). On the one hand, Darwin says, “No one will suppose that the stripes of the whelp of a lion, ... are of any use to these animals, or are related to the conditions to which they are exposed.” Thus he does not think “the stripes of the whelp of a lion” could come about from any natural selection advantage; and nor for that matter “the mane of the lion,” which he dreamingly imagines simply happened to be the characteristic of a long succession of more “vigorous males³⁰¹.” But on the other hand, while he is happy to document how “domesticated animals are ... capable of ... modification,” “not ... to the animal’s or plant’s own good, but to man’s use of fancy,” so that “man’s ... fancies” or “man’s power of selection³⁰²,” are recognized; Darwin is so stingy and mean towards the God who likes to “play” with an animals like “leviathan” the crocodile (Job 41:1,5), that he will not so much as allow under his anti-supernaturalist natural selection theory of macroevolution, that God might also Theistically microevolve some species from a genetically rich parent stock that he has first created at the taxonomical level of genus, along somewhat analogous lines by guiding its microevolution. Why cannot “the stripes of the whelp of a lion” or “the mane of the lion” reflect “the fancies” of the God of the universe? Why is Darwin so anthropocentric

³⁰¹ Darwin’s *Origin of Species* (1859), chapter 13, “Classification,” section “Embryology.”

³⁰² *Ibid.*, chapter 1, “Variation Under Domestication,” first section & section “Selection” (emphasis mine).

that he says, “I have called this principle, by which each slight variation, if useful is preserved, by the term of Natural Selection, in order to mark its relation to man’s power of selection³⁰³,” but not so Theocentric that he can see that if man who is in the image of God has such a “power of selection,” so too does the God who made him? What saith the Scripture of such men as Darwin and his ideologically enslaved minion Darwinists? “Professing themselves to be wise, they became fools” (Rom. 1:22).

Therefore, if *Possibility 2* were followed, then I consider one would have to further conclude that the Lord of the universe *had some fun* in the *King’s Royal Parklands* by Theistically microevolving the tiger species, *Panthera Tigris*, and the lion species, *Panthera Leo*, from the originating *Panthera Ligris* that he first created. This would mean that the Lord acted on analogous principles to those later used by man whom he created in his image, when e.g., men microevolved different breeds of horses, or dogs, or pigeons under domestication. By contrast, some creationists following *Possibility 2*, such as Batten & Sarfati, look to a purely naturalistic process of natural selection to produce the lion and tiger from an originating genetically rich parent stock. And as previously noted, yet other creationists may follow *Possibility 1* and consider the lion and tiger were independently created by God as separate species from a sufficiently common genetically pattern as to allow them to theoretically interbreed, even though in their natural habitats this would never occur. If so, then the Lord of the universe *had some fun* in the *King’s Royal Parklands* by independently creating the tiger species and the lion species, using a common design pattern and close genetic commonality which evidences monotheistic creation. And as for my view that God probably *had some fun* by creating genetically compatible lions and leopards inside of Eden with qualitatively different natures and vegetarian habits to those outside of Eden, this would only be a view followed by those of the old earth creationist Local Earth Gap School model I endorse in this work; and so it would not be followed on e.g., either the Young Earth Creationist model of Batten & Sarfati, nor the Old Earth Creationist model of Ross & Rana.

Thus once again, we find that this issue of the tiger and lion acts to manifest some diverse views on different creationist models with respect to the issue of microevolutionary subspeciation and speciation. And on this occasion, I simply present these different possibilities for the lion and tiger as found outside of Eden, leaving the interested reader to consider the matter for himself. That is because *my principal point in this section is to show these are matters that creationists can, and do, disagree over.*

Let us now consider a further example, namely, that of the so called “wolphin” (or “wholphin”). This is a hybrid of the False Killer Dolphin (*Pseudorca crassidens*) and the Bottlenose Dolphin (*Tursiops truncatus*). The False Killer Whale (*Pseudorca crassidens*) was so named because of some of its similarities to the Killer Whale (*Orcinus orca*). In fact, *both are dolphins*, not whales, and hence I shall more accurately refer to it as the False Killer Dolphin. This also means that the hybrid’s name of “wolphin” or “wholphin” in which the “w” or “wh” is from “whale,” and “olphin” from “olphin,” is

³⁰³ *Ibid.*, chapter 3, “Struggle for Existence,” first section.

also highly misleading, since it is a dolphin from two species of dolphin, and not a “wholphin” from a whale and a dolphin.

Both the “pilot whale” – better called the “pilot dolphin,” and “killer whale” – better called “the killer dolphin,” are both dolphins, but because of their large size, they have somewhat confusingly been called “whales.” The so called “killer whale” is the largest of all dolphins in the sea, with the male weighing up to about 5,000 kilograms or 11,000 pounds, and being about 9.5 metres or 31 foot long. The Killer Dolphin got its “killer” name because it is a large and fierce dolphin, that hunts in large dolphin packs of about 50 which then prey on e.g., fish, penguins, and seals³⁰⁴. So too, the False Killer Whale (*Pseudorca crassidens*) might be better called, the False Killer Dolphin. It is a black dolphin with grey throat and neck, and the male can weigh up to 2,200 kilograms or 4,900 pounds, and on average can be up to 4.9 metres or 16 foot long. Taxonomically, the *False Killer Dolphin* is in the *Kingdom: Animalia; Phylum: Chordata; Class: Mammalia; Order: Cetacea; Family: Delphinidae; Genus: Pseudorca; & Species: Pseudorca crassidens*³⁰⁵. The Bottlenose Dolphin (*Tursiops truncatus*) is grey, although may vary in colouration from dark grey near the top dorsal fin to light grey or near white on its underside. It varies in weight between 150 to 650 kilograms or 330 to 1,430 pounds; and it varies in length between 2 to 4 metres or 6 foot 6 inches to 13 foot, though on average is 2.5 metres or 8 foot 2½ inches. Taxonomically, the *Bottlenose Dolphin* is in the *Kingdom: Animalia; Phylum: Chordata; Class: Mammalia; Order: Cetacea; Family: Delphinidae; Genus: Tursiops; & Species: Tursiops truncatus*. Its genus divides, depending on classifier, into two or three species: 1) the common Bottlenose Dolphin (*Tursiops truncatus*), and amidst some disagreement by classifiers, it is sometimes said to have two subspecies: a) the Pacific Bottlenose Dolphin (*Tursiops gillii* or *Tursiops tursiops gillii*), which has a black line from his eye to his forehead and is found in the Pacific Ocean; & b) the Black Sea Bottlenose Dolphin (*Tursiops truncatus ponticus*) found in the Black Sea; 2) the Burranan Dolphin (*Tursiops australis*); & according to some classifiers also 3) the Indo-Pacific Bottlenose Dolphin (*Tursiops aduncus*), although other classifiers consider the Indo-Pacific Bottlenose Dolphin belongs to the genus *Stenella* (together with the Atlantic Spotted Dolphin, *Stenella frontalis*)³⁰⁶.

The cross-breeding of a female Bottlenose Dolphin (*Tursiops truncatus*) with a male False Killer Dolphin (*Pseudorca crassidens*) is an extremely rare and unusual occurrence, but when this occurs the hybrid is called a “wolphin.” But it bears repeating that this taking of the “w” of “whale” (or “wh” of whale) and “olphin” of “dolphin” to call this creature a “wolphin” (or “wholphin”), is in fact *highly misleading in giving the false impression that a whale and dolphin can inter-breed to have a hybrid*, because the

³⁰⁴ *Encyclopaedia Britannica CD99, op. cit.*, “Dolphin” & “Killer Whale.”

³⁰⁵ “False Killer Whale,” *Wikipedia* (http://en.wikipedia.org/wiki/False_killer_whale).

³⁰⁶ “Bottlenose Dolphin,” *Wikipedia* (http://en.wikipedia.org/wiki/Bottlenose_dolphin).

False Killer Dolphin has been misnamed as the “False Killer Whale,” and so this is *not* really a whale-dolphin hybrid, but rather, *it is a dolphin-dolphin hybrid from two dolphin species*. The first recorded so called “wolphin” was bred in captivity in Japan at Tokyo SeaWorld in 1981, but died after 200 days³⁰⁷. The first so called “wolphin” to survive was born in 1985 at the *Sea Life Park* of Hawaii, USA. This fertile hybrid was called a “wolphin,” and in time it too was bred with yet another dolphin. The offspring died after a few days. But then it was bred again with another dolphin and gave birth to a sickly cross-breed dolphin in 1991 which was hand-nursed by *Sea Life Park* but then died young after 9 years. Then this female so called “wolphin” which is in fact half Bottlenose Dolphin and half False Killer Dolphin, was then cross-bred with a male Bottlenose Dolphin, and in 2004 gave birth to a calf which is three-quarters Bottlenose Dolphin and one quarter False Killer Dolphin³⁰⁸.

For our immediate purposes, the most significant thing about this so called “wolphin” hybrid, is that while the female Bottlenose Dolphin (*Tursiops truncatus*) with a male False Killer Dolphin (*Pseudorca crassidens*) are from the same taxonomical Family of *Delphinidae*; they both come from *different genera*, with the False Killer Dolphin being a Species inside the *Genus Pseudorca*, and the Bottlenose Dolphin being a Species inside the *Genus Tursiops*. *Does this interbreeding of two different genera of dolphins show that both the False Killer Dolphin and Bottlenose Dolphin have both evolved from a common parent stock at the taxonomical level of Family, microevolving down to two different genera, and thereafter different species within these different genera? Or does this interbreeding of two dolphins show that God can make two independent but genetically compatible genera inside the same taxonomical Family, in harmony with the creationist model endorsed in this work?*

Young Earth Creationists such as Batten & Sarfati, see the so called “wolphin” as supporting the claim of their creation model that speciation or subspeciation can occur from the taxonomical level of Family down. Thus Batten considers, “these two genera are really, by definition, a single polytypic biological species³⁰⁹.” So too, Sarfati considers that, “several organisms classified as different ‘species,’ and even different genera ... can produce fertile offspring. This means that they are really the same species that has several varieties, hence a *polytypic* (many type) species. A good example is ... the wolphin, a fertile hybrid between a male false killer whale [i.e., the false killer

³⁰⁷ West, K., “A Whale? A Dolphin? Yes. It’s a Wholphin,” *Chicago Tribune*, Illinois, USA (newspaper), from Los Angeles, California, USA, 18 May 1986 (http://articles.chicagotribune.com/1986-05-18/travel/8602060063_1_wholphin-false-killer-whale-bottlenose).

³⁰⁸ Don Batten’s “Ligers and Wolphins? What next?” *Creation* [Young Earth Creationist Magazine], *op. cit.*; & “Wholphin,” *Wikipedia* (<http://en.wikipedia.org/wiki/Wholphin>).

³⁰⁹ Don Batten’s “Ligers and Wolphins? What next?” *Creation* [Young Earth Creationist Magazine], *op. cit.* (emphasis mine).

dolphin] ... and a female bottlenose dolphin ..., i.e., between two different so-called genera.” “But ... it ...[is] important to stress that speciation has nothing to do with ... evolution ..., because it involves *sorting* and *loss* of genetic information, rather than *new* information³¹⁰.” Thus like Batten, Sarfati is evidently confident of common descent in this instance, (and like Batten he does not like using the term “evolution” for anything in his creationist model,) which is notable because even though on their young earth creationist global flood model these creatures would have been in the sea and so their reduction to a common parent stock is not necessary in terms of fitting them onto Noah’s Ark, they find value in this example for their wider view that speciation can occur from the taxonomical level of Family.

Batten’s unBiblical definition of a “created kind,” is said by him to come from “Frank Marsh, who was a creationist biologist,” and this definition is, “two species that will hybridize to produce at least an embryo are the same created kind³¹¹.” Marsh’s theory of “baraminology” is further discussed in this Part 2, *infra*³¹². By contrast, the Biblical definition of a “kind” which emerges from Lev. 11 and Deut. 14 is a creature created by God at the taxonomical level of Genus (or in some classifications where “Genus” is not used the equivalent of at least one level below Family, e.g., “Subfamily” for Hawkes), Species, or Subspecies³¹³.

Thus with the so called “wolphin,” we see how different creationists with different creation models may view the data differently. That is because, from the perspective of my old earth creationist model, the Biblical material in Gen. 1,6,7; Lev. 11; & Deut. 14, means that Hebrew word “kind (*miyn*),” requires that God created genetically rich parent stocks at the taxonomical level of genus, species, or subspecies, but *never* at a higher taxonomical level than this. Therefore, on this Biblically sound Hebrew linguistic model, producing a so called “wolphin” by interbreeding two dolphins of the same taxonomical Family of *Delphinidae*, but which are species inside two different genera, i.e., a male *False Killer Dolphin* (*Pseudorca crassidens*) of the Genus *Pseudorca* and a female *Bottlenose Dolphin* (*Tursiops truncatus*) of the Genus *Tursiops*, acts to *show that God can make two independent but genetically compatible genera inside the same taxonomical Family.* This therefore *acts to point to a monotheistic Creator.* This is consistent with the old earth creation model endorsed in this work which considers that God made e.g., certain domestic forms of creatures such as the horse

³¹⁰ Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, pp. 78-79 (emphasis mine).

³¹¹ Batten, D. (young earth creationist), *Creatures Do Change But It’s Not Evolution*, 2010, *op. cit.* .

³¹² Part 2, Chapter 10, section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics,” *infra*.

³¹³ See *Ibid.* .

or ass or dog inside of Eden which were genetically compatible with the wild forms outside of Eden; although they were segregated from those forms outside of Eden until after Noah's Flood³¹⁴.

Thus on the young earth creationist model of Batten & Sarfati, the so called "wolphin" is seen as evidence for speciation from the taxonomical level of Family down; whereas on the old earth creationist model used in this work in which subspeciation or speciation can only occur from the taxonomical level of genus down, the so called "wolphin" is seen as evidence for monotheism, and the fact that God sometimes makes two independent but genetically compatible creatures at the taxonomical level of genus or below which are inside the same taxonomical Family, and this is a matter of relevance to the issue of the domestic animals God made in Eden on the fifth and sixth creation days. It might also be said that not only are so called "wolphin" very rare, they have tended to be sickly, sterile, and die young in most, though not all instances. This also indicates that it was not God's directive will, *at least in general*, for these creatures to interbreed, even if under man's domestication in a zoo this has been done. (There have been unconfirmed reports of so called "wolphin" sightings in the wild³¹⁵. Are these sightings of wild so called "wolphin" genuine, or are they as unreliable as the fantasized "Tasmanian Tiger" sightings in Australia or "Lochness Monster" sightings in Scotland?) In this context, I also note that in the material I have seen by Batten & Sarfati on the so called "wolphin," they somewhat selectively only refer to the smaller number of healthy or living so called "wolphins" E.g., they fail to mention that the first confirmed birth of a wolphin was in 1981, and the wolphin hybrid died after 200 days.

Thus the so called "wolphin," is an example which once again shows how creationists with different creation models may differ. In this instance, creationists may differ on how they would answer the question: Were the *False Killer Dolphin* (*Pseudorca crassidens*) and *Bottlenose Dolphin* (*Tursiops truncatus*) created by God as genetically compatible independent species from a parent stock he created either at the taxonomical level of genus or lower (the view held on the creation model endorsed in this work)? If so, was that parent stock created by God at the taxonomical level of two different genera, with subsequent subspeciation and speciation (a possibility I allow for on my creation model), or did God create these creatures at the taxonomical level of a species inside two different genera (a possibility I allow for on my creation model; & the view generally harmonizing with the creation model of Ross & Rana)? Or did they microevolve by natural selection from a genetically rich parent stock at the taxonomical level of Family (the view of Batten & Sarfati on their creation model)? Or did they Theistically evolve by God's supernatural guidance from a genetically rich parent stock at the taxonomical

³¹⁴ See also Part 2, Chapter 12, section c, "The creatures inside Eden: What are the 'kinds' created on the 3rd, 5th, and 6th days?," *infra*.

³¹⁵ "Wolphin," *Wikipedia* (<http://en.wikipedia.org/wiki/Wholphin>); citing "Whale-dolphins hybrid has baby wholphin," *Microsoft & the National Broadcasting Company (MSNBC, a USA cable & satellite news channel)*, 15 April 2005, referring to "Louis Herman, a leading expert in the study of marine animals. There have been reports of wholphins in the wild, he said."

level of Family (a view that could be theoretically held by *some* old earth progressive creationists, although I do not know of any who so make this claim)?

It might also be remarked that amidst this diversity of opinion among fellow creationists, when all of us creationists look at dolphins such as the *False Killer Dolphin* (*Pseudorca crassidens*) and *Bottlenose Dolphin* (*Tursiops truncatus*), we give glory to God as the Creator, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20). Thus whether dolphins are in the *Sea Life Park* of Hawaii, USA; or the *Marineland* on the Gold Coast in Queensland, Australia, which I saw when a boy with my parents and brother in 1971; dolphins are a wonderful creature that comes from the hand of a mighty God that we praise the Lord of heaven and earth for.



Left: A dolphin jumps into the air to get a fish on a pole
 Right: Gavin when 11 years old looking at some Snapper fish.
 Photos at *Marineland*, Gold Coast, Queensland, Australia, May 1971.

And I shall likewise leave the interested reader to consider these same type of questions with respect to other creatures that have been interbred to produce hybrids. For instance, a camel cross-bred with an llama on the Arabian Peninsula Or an albino corn snake cross-bred with an albino king snake in a reptile park in California, USA. Or the way seven subspecies of Bos cattle have been cross-bred, and crossed with the North American bison. Or among plant breeders, a grain crop called triticale, was produced from crossing wheat (or triticum) and rye (or secale). Or when he worked for the Australian government, creationist Don Batten helped to hybridize the lychee fruit and longan fruit³¹⁶. All these raise the same question, Were they created by God as genetically compatible independent species, or did they evolve by natural selection from a genetically rich parent stock, or did they Theistically evolve by God’s supernatural

³¹⁶ Don Batten’s (young earth creationist) “Ligers and Wolphins? What next?” *Creation* [Young Earth Creationist Magazine], *op. cit.* .

guidance from a genetically rich parent stock? All these may be areas where creationists differ in their answers; although on the model I endorse in this work, I consider that the Biblical and scientific evidence both indicates no such evolution ever occurring beyond microevolution within genus from the taxonomical level of genus, species, or subspecies.

This type of diversity among creationists was also clearly evident in the 19th century, as seen in the difference between a creationist like Edward Blyth (d. 1873) at one end of the creationist spectrum, and a creationist like Louis Agassiz (d. 1873) at the other end of the creationist spectrum. In *Origin of Species* (1859), Darwin falsely stereotyped creationists as those who always considered “that each species has been independently created³¹⁷,” by filtering this through his connected universal claim that “there is no fundamental distinction between species and varieties³¹⁸” i.e., “species are ... only well-marked and permanent varieties³¹⁹.” While this is true in some instances where there has been microevolution from a genetically rich common parent stock (which I would always place at the taxonomical level of genus or below); Darwin here fails to distinguish instances of such subspeciation and speciation in which new species such as the wild horse, wild ass, and zebra, are generally “only well-marked and permanent varieties” coming down from a common genetically rich ancestor Genus *Equus*; from both any separately created genetically compatible domestic species, such as the parent stock of the domestic horse and domestic ass which on my creationist model they most probably descend from; and also from his more general claim which would require that new genetic material was naturally produced to provide new genetic information and increased genetic complexity, so as to produce ever diversifying subspecies which in turn would in time produce new species beyond their originating genus. Darwin then contrasted this stereotype of a creationist with his own macroevolutionary view “that each species had not been independently created, but had descended, like varieties, from other species³²⁰,” on the basis of “natural selection³²¹.”

Yet it is clear from his references to both Blyth and Agassiz, that Darwin knew of the bigger picture of creationist diversity on this type of issue, and so knew he was giving a false depiction in his stereotype of a creationist; since this was only one of multiple types of creationist both then and now, although it must be admitted it was a more

³¹⁷ *Ibid.*, “Introduction,” final paragraph.

³¹⁸ Darwin’s *Origin of Species*, chapter 8 “Hybridism,” section “Summary of Chapter.” Cf., chapter 8 “Hybridism,” chapter 1 “Variation Under Domestication,” first section; chapter 2 “Variation Under Nature;” chapter 4 “Natural Selection,” section “Divergence of Character;” chapter 6 “Difficulties On Theory,” section “On the absence or rarity of transitional varieties.”

³¹⁹ *Ibid.*, chapter 14, “Recapitulation & Conclusion.”

³²⁰ *Ibid.*, “Introduction,” fifth paragraph.

³²¹ *Ibid.*, chapter 4, “Natural Selection.”

common type of creationist then, than now; and in fairness to Darwin, this is also related to the good elements in his work on microevolution. But for all that, Blyth's views were contrary to Darwin's stereotyped creationist since he discovered the principle of natural selection before Darwin, and considered a parent stock could subspeciate or speciate; although unlike Darwin he recognized that they came from an original parent stock created by God at the taxonomical level of genus or below. He is referred to by Darwin who says in *Origin of Species* (1859), "Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one, thinks that all the breeds of poultry have proceeded from the common wild ... fowl³²²" i.e., microevolutionary subspeciation from the taxonomical level of species. And in looking for a striped parent stock of Genus *Equus* Darwin says, "The hemionus [ass] has no shoulder-stripe; but traces of it, as stated by Mr. Blyth and others, occasionally appear³²³" i.e., microevolutionary speciation from the taxonomical level of genus. *Yet Darwin nowhere adds that Mr. Blyth is an old earth creationist and this is a creationist model.*

By contrast, Agassiz's views were much more the type of thing used by Darwin for his stereotyped creationist. E.g., in 1853 Agassiz named the *Chologaster* swampfish. It is classified in the same "genera" or "family" of *Amblyopsis* cavefish which is blind, and found in dark limestone caves of the USA. But whereas *Amblyopsis* has non-functional eyes, *Chologaster* has functional eyes³²⁴. Of course, from the creationist perspective, commonality of design pattern does *not necessarily* mean commonality of descent³²⁵, although it *might* on the model endorsed by Edward Blyth or myself in the case of subspeciation or speciation from the taxonomical level of genus or below. But Agassiz's views on variations among the *Amblyopsis* were found useful by Darwin for his propaganda purposes of building up his stereotyped creationist, who always is depicted as believing in the independent creation of *all* species and subspecies³²⁶ i.e., as opposed to the type of view followed by Blyth that in any given instance, creation may have occurred at either the taxonomical level of genus, or species, or subspecies. Hence Darwin says, "Far from feeling any surprise that some of the cave animals should be very

³²² *Ibid.*, chapter 1 "Variation Under Domestication," first section.

³²³ *Ibid.*, chapter 5, "Laws of Variation," section "Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor."

³²⁴ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "cave fish;" "Ambylopsidae," *Wikipedia* (<http://en.wikipedia.org/wiki/Amblyopsidae>); & "Chologaster Cornuta," *Wikipedia* (http://en.wikipedia.org/wiki/Chologaster_cornuta).

³²⁵ See Chapter 5, section e, "Common design patterns (homology) point to a monotheistic Creator, not as Darwinists claim to macroevolution: the generally united creationist school," *infra*.

³²⁶ See also Agassiz's views of polygenesis in Chapter 6, section c, subsection iv, *infra*.

anomalous, as Agassiz has remarked in regard to the blind fish, the *Amblyopsis*, ... I am only surprised that more wrecks of ancient life have not been preserved, owing to the less severe competition to which the inhabitant of these dark abodes will probably have been exposed³²⁷.”

In fact, Darwin is *too smart by half* at this juncture, since he also admits that in his macroevolutionary theory, there should be far more transitional links, i.e., “wrecks of ancient life ... preserved” on his macroevolutionary theory of natural selection “owing to the less severe competition ... of these dark abodes.” Thus Darwin has unintentionally *shot himself in the foot* here³²⁸. And in the same way that a gradient existed among nineteenth century creationists on the issue of subspeciation or speciation of varieties either microevolving from a common genetically rich parent stock at the taxonomical level of genus or below (Blyth), or necessarily being independently created by God at the lower taxonomical levels they are found at either in the fossil record or now (Agassiz), so that some creationists more at the Edward Blyth end would not be surprised by variations in the *Amblyopsis* producing some anomalous cave animals, whereas some creationists more at the Louis Agassiz end would be surprised, *so too there is a gradient among later creationists down to our own day*. Although in saying this, I would say there has been a shift away from the Agassiz end of the spectrum being more common, to the Agassiz end of the spectrum being less common.

And as previously observed, this issue has to some extent been found in contemporary times in disagreements between certain young earth and old earth creationists. This is because the young earth creationists are “under pressure” to produce a paradigm that will allow for all land and air creatures on the planet to fit into Noah’s Ark because they believe Noah’s flood was global; as opposed to old earth creationists who consider that Noah’s Flood was anthropologically universal and geographically local to a local Biblical “world” (Luke 2:1; Rom. 1:8), with the consequence that only a select group of land and air creatures found in that local world were placed in Noah’s Ark.

Noah’s Ark was “three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits” and this vessel had “lower, second, and third stories” inside (Gen. 6:15,16). The cubit was used throughout the ancient world, and it was the distance of a man’s arm from his elbow to the top of his middle finger. This meant that there was some variation in its exact length depending on the variability of the length of men’s arms, but on average, it was about 18 inches (= 45.72 centimetres). Thus e.g., Scripture records that “Hezekiah ... made a pool, and a conduit and brought water into the city” (II Kgs 20:20); and “Hezekiah ... stopped the upper watercourse of Gihon, and brought it straight down to the west side of the City of David” (II Chron. 32:30). This pool is

³²⁷ Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” section “Effects of Use & Disuse.”

³²⁸ Chapter 5, section a, “The generally united Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory,” *infra*.

known to us though Biblical Archaeology. On the one hand, we have the “Siloam Inscription” found in this tunnel, which says the water ran for “1200 cubits.” And on the other hand, the tunnel was measured in 1838 by Edward Robinson, and found to be 1750 feet in length³²⁹. In the Imperial Measurement System, there are 12 inches in a foot, and so 1750 feet is 21000 inches. $21000 \text{ inches} \div 1200 \text{ cubits} = \text{a } 17\frac{1}{2}''$ (or 17.5 inch) cubit; or in Metric Measurement, a 44.45 cm (centremetre) cubit. Thus bearing in mind the variability of the length of men’s arms, this usage of a $17\frac{1}{2}''$ inch cubit in the Siloam Pool Tunnel demonstrates the traditional wisdom that on average a cubit is about 18 inches.

Using the 18 inch cubit would mean Noah’s Ark was about 450 feet or 137 metres long, about 75 feet or 23 metres in breadth, and about 45 feet or 14 metres in height. The standard “Olympic swimming pool” is 50 metres long, so this would mean Noah’s Ark was the length of about $2\frac{3}{4}$ or 2.75 Olympic swimming pools, the breadth of it about $\frac{1}{2}$ or 0.5 the length of an Olympic swimming pool, and the height of it between about $\frac{1}{4}$ to $\frac{1}{3}$ or c. 28% the length of an Olympic swimming pool. By way of comparison with the Titanic, whereas Noah’s Ark was about 450 feet or 137 metres long, the Titanic was about 883 feet or 269 metres long i.e., about twice as long; whereas Noah’s Ark was about 75 feet or 23 metres in breadth, the Titanic was about $92\frac{1}{2}$ feet or 28 metres in breadth i.e., about the same width; and whereas Noah’s Ark was about 45 feet or 14 metres in height, the Titanic was about 175 feet or 53 metres in height i.e. about 3 to 4 times higher. When the Titanic sunk in 1912 it had 2,224 people on board, of which about 1,500 lost their lives³³⁰.



The Titanic in Cork, southern Ireland, after she left Belfast in Northern Ireland, on her maiden voyage in 1912, before she sunk³³¹.

³²⁹ “The Brook Kidron & Hezekiah’s Tunnel;” referring to the Zondervan Pictorial Bible Dictionary (<http://hitch.south.cx/biblesidenotes-e03-Jerusalem%20-%20Hezekiahs%20Tunnel.htm>); “Siloam Inscription,” “Biblical Archaeology” (<http://www.lavia.org/english/archivo/Siloeen.htm>); & “Siloam Inscription,” (http://en.wikipedia.org/wiki/Siloam_inscription).

³³⁰ See titanic site photos in Ireland, north and south, at Part 2, Chapter 11, “Paradise Lost: So Where Was Eden & How local is local or how small is small? The incomplete fossil record” *infra*.

³³¹ “RMS Titanic,” *Wikipedia* (http://en.wikipedia.org/wiki/RMS_Titanic).

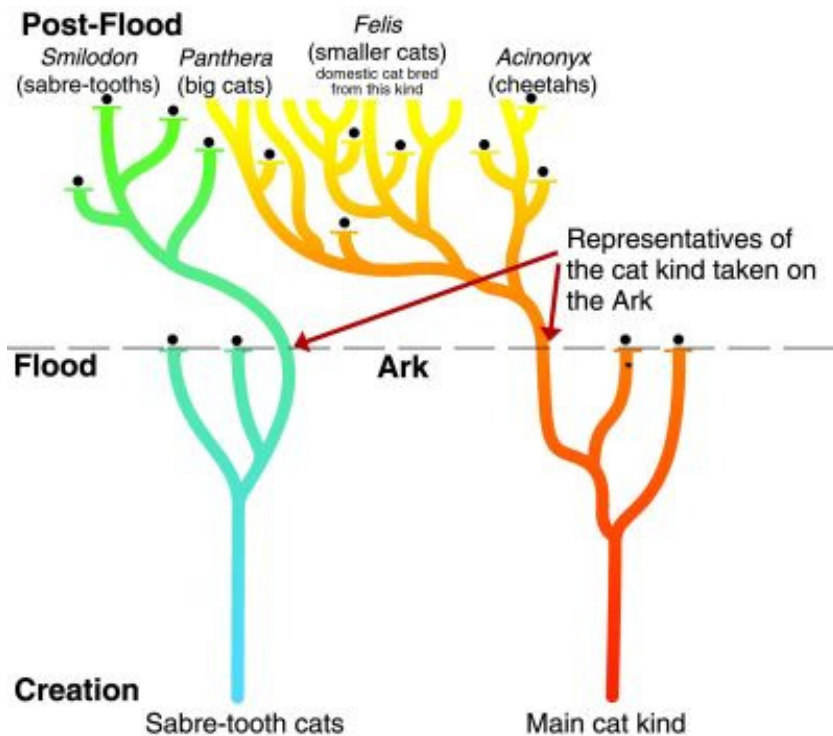
Thus on the one hand, Noah's Ark was quite a big vessel. But on the other hand, it was less than half the size of the Titanic which could carry about 2,200 people for a voyage that was meant to last about 1 week, since she went from Belfast in northern Ireland, to Cork in southern Ireland, to Southampton in England where she left on 10 April 1912, calling at Cherbourg in France and Queenstown (called Queenstown 1849-1922, called Cobh before and after these dates), County Cork, in southern Ireland, and was sunk en route to New York, USA, when sunk on 15 April 1912 (and the rescue ship, Carpathia, took three days to reach New York with Titanic survivors, although she was slowed by adverse weather conditions). By these comparative standards, it is clear that Noah's Ark which had to go for a voyage of about 10½ months (17th day of second month in Noachic Year 600, Gen. 7:11, to 1st day of the first month in Noachic Year 601, Gen. 8:13), and in fact was probably more like about 12 months. And bearing in mind that the animals leaving the Ark would probably need food for some time, it was clearly far too small a vessel to carry the food supply, together with seven pairs of all clean animals and one pair of all unclean animals (Gen. 7:2), for the entire planet of earth's species. Moreover, since young earth creationists claim the global fossil record was created by Noah's flood, this would also mean that they would have to get onto Noah's Ark all the extinct species as well, such as the many large dinosaur species. By any sensible measurements, Noah's Ark would clearly be far too small for this! By any sensible measurements, Noah's Ark was clearly designed for the ecological system of a relatively small local world destroyed by a geographically local flood. But bearing in mind that it was the only place on the planet with domesticated "cattle" (Gen. 1:25), it clearly included the preservation of some unique species, and in particular, man (Gen. 7:13).

Thus, for instance, in *The Genesis Question* (1998 & 2001), old earth creationist, Hugh Ross, advocates an anthropologically universal and geographically local Noachic Flood, as opposed to a global flood as argued by young earth creationists. Ross fairly says the dimensions of Noah's Ark impose limits. He says, the young earth "creation scientists (also known as Flood geologists) ... embrace the principles of evolutionism more tightly than any atheist biologist would The size of Noah's ark and limited number of humans on board ... present" a "serious problem. Even if all the animals aboard hibernated for the duration of the Flood, the maximum carrying capacity by their estimate for the ark would be about thirty thousand pairs of land animals. But the fossil record indicates the existence of at least a half billion such species, more than five million of which live on Earth today Shortly after the Flood, they say, a large proportion of the thirty thousand species on board – dinosaurs, trilobites, and so on – went extinct; so the remaining few thousand species must have evolved by rapid and efficient natural processes alone into seven million or more species, Ironically, creationist scientists ... propose an efficiency of natural biological evolution greater than even the most optimistic Darwinist would dare to suggest. They face the embarrassment of a complete lack of evidence for their position³³²." Ross further says, "Global Flood proponents who

³³² Ross, H. (old earth creationist), *The Genesis Question*, *op. cit.*, pp. 91-92; citing Whitcomb & Morris's *The Genesis Flood*, (Baker Book, Michigan, USA, 1961) pp. 66-69,80-87; Ehrlich, P., *et unum, Extinction*, *op. cit.*, p.33; Meffe, G.K., *et al*,

recognize this problem conclude that Noah took only pairs of each family, order, or genus rather than a pair of every species. Millions of animal species arose after the Flood, they say, through biological evolution. A few thousand pairs rapidly became millions, by natural processes. In ... *The Genesis Flood*, Morris and Whitcomb suggest, for example, that zebras, horses, and several other horselike species evolved from a single pair of horselike creatures on the ark. In ... *Creation Ex Nihilo*,³³³ “Don Batten” “suggests that the entire cat family – tiger, lions, leopard, cheetahs, panthers, bobcats, and ... housecats – evolved from a single cat pair on Noah’s ark. ... Animals, especially animals as advanced as horses, zebras, and cats, simply do not and cannot evolve at this rapid rate. Such rates of change would mean that biologists today could witness thousands of animals species in the field developing from others ...³³³”

Batten’s claim, that Ross refers to, is found in the following chart in his cited article entitled, “The Created Cat Kind.” It includes a caption saying, “Possible history of cats since Creation. Speciation (based on pre-existing created genetic information) probably occurred faster after the Flood due to greater environmental pressures, isolation due to migration of small populations, and many unoccupied ecological niches.”



Principles of Conservation Biology, Sinauer Associates, Sunderland, Massachusetts, USA, second edition, 1997, pp. 91-93.

³³³ *Ibid.*, pp. 154-155,227, citing Whitcomb & Morris’s *The Genesis Flood*, (Baker Book, Michigan, USA, 1961) pp. 66-69; & Don Batten’s “Ligers and Wolphins? What next?” *Creation* [Young Earth Creationist Magazine], *op. cit.* .

As discussed in Part 2, Chapter 10, “Why the science of linguistics for Days 5 & 6 (Gen. 1:20,21,24,25) & Gen. 6-9, coupled with the size of Noah’s Ark (Gen. 6:15,16), requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic World (Gen. 2:8,11-14),” section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics,” *infra*; contrary to the claims of young earth creationists such as Don Batten, it is clear that the meaning of the Hebrew “kind (Hebrew, *miyn*),” in Gen. 1, 6 & 7, which such young earth creationists say can mean Family or Order; in fact cannot go beyond Genus (or in some classifications where “Genus” is not used the equivalent of at least one level below Family, e.g., “Subfamily” for Hawkes), Species, or Subspecies. To some extent Ross understates the problem for such young earth creationists since he vaguely refers to “pairs” of animals going aboard Noah’s Ark when in fact it was pairs “by sevens” for the unclean animals which could not be sacrificed, and “by two” for the “clean” animals that could be sacrificed (Gen. 7:2; cf. 8:20 – n.b., these animal sacrifices may have been of some clean animals born on board Noah’s Ark). But as Ross notes, the young earth creationist model must also include the many extinct species such as dinosaurs which they claim existed at the time of Noah’s Flood, and which would therefore also have to be gotten aboard Noah’s Ark on their model. E.g., on another occasion he refers to “the problem of how to support all those dinosaurs on the Ark. The Ark was big, but it wasn’t that big³³⁴.” *And let the reader imagine the problems of getting something as big as a couple of T-Rex dinosaur killers on board the Ark, ... and then the flow on dangers to man and animals of having these blood-suckers on board!*

But putting aside the fact that Ross has to some extent understated the difficulties for the young earth creationist model; I would certainly agree with him that the evidence for some form of evolution on this scale is simply not there. The evidence is against any claims of evolution from the taxonomical levels of family or order; although I disagree with Ross and agree with the young earth creationists, that such microevolution can occur from the taxonomical level of genus down – and hence e.g., I would accept that a wild horse, wild ass, and zebra, most likely came from a common parent stock at Genus *Equus*, something Ross here contextually rejects. But with regard to Batten’s cats, *supra*, not only is there no capacity for most of these cats to interbreed with each other in the way the lion and tiger can, so that one could not even argue they were created by God as genetically compatible species; and as for the harder task, of arguing that they evolved from a common ancestor, any such difficulty is greatly magnified by the fact that there is not any evidence of transitional links in the fossil record. Hence I consider that with this alleged “cat” “speciation,” such young earth creationists have radically overstated what happened, and have gone beyond reasonable limits of subspeciation or speciation in terms of their model of what they claim the Bible means in Gen. 1, 6 & 7; and what on general principles the Bible allows in terms of a God created “kind” never going beyond a genus (Lev. 11 & Deut. 14). Although amidst fluctuations on this matter, Ross has most commonly sought to limit any parent stock at one taxonomical level lower than

³³⁴ Ross, H. (old earth creationist), *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.* (cassette tape 2, side 2).

genus at species, i.e., subspeciation from a species, and thus one taxonomical level lower than what I would regard as possible, I also allow that in any given instance, God *might* have created a parent stock at the level of genus, *or* species, *or* subspecies, and so I do not consider one can *assume* such creation at the higher taxonomical level of genus.

Thus old earth creationist, Hugh Ross, says that speciation constituting “macroevolutionism” would be needed on a Young Earth Creationist model to get to today’s species and subspecies from creatures whose parent stock was at the alleged taxonomical level of “order,” “family,” and “genus.” Unlike Ross, I consider subspeciation or speciation may occur from the level of genus, or below; though like Ross who here argues for such subspeciation or speciation only from the level of species, I distinguish between such subspeciation and speciation from a genetically rich parent stock to closely related varieties, as opposed to the Darwinian claim of fundamentally distinct genetic species in a different genus being able to macroevolve to species in another genus³³⁵. But in fairness to Ross, *in reality* macroevolution would be needed to go from order or family down to genus or species, even though the young earth creationist model sufficiently distorts this ramification to keep their model within the theoretic boundaries of creationism, by claiming a genetically rich parent stock can be at the level of Order or Family.

Moreover, the young earth creationists have brought some of this confusion upon themselves, as they *have not done their sums*, and wrongly *assert* the Ark would be big enough to hold what they call “kinds” of both living and extinct species such as dinosaurs, in their claims that all of today’s animals have subspeciated and speciated from Ark animals in about 4,500-8,500 years. While they may be fairly criticized for seeking to ram a mathematically far too large number of creatures on board of Noah’s Ark by claiming subspeciation and speciation from the level of Order and Family, in fairness to them, their genetics arguments are strictly limited to a creationist model and DO NOT ALLOW for subspeciation or speciation from mutations resulting in new genetic material and new genetic information, as claimed in neo-Darwinian macroevolutionary theory emanating from e.g., Hugo de Vries work in *Mutation Theory* (1901 to 1903). Therefore, Ross needs to read more qualified in his critique of their model at this point. E.g., it is misleading for him to say, “Flood geologists ... embrace the principles of evolutionism more tightly than any atheist biologist would;” because *unlike such atheists, these young earth creationists would still look to an originating genetically rich parent stock created by God* from which such speciation occurred, albeit one at the ludicrously unsustainable claimed higher taxonomical levels of Order of Family.

But an observation that Ross does not make, but he could have, is that though young earth creationists may be uncomfortable with this fact, their genetic theoretics may have similarities with *some* old earth Progressive Creationists, since on the issue of genetics, the difference between some old earth Progressive Creationist views and the young earth Creation view, is really only one of *the time* it takes for natural selection

³³⁵ Ross, H. (old earth creationist), *The Genesis Question, op. cit.*, pp. 92 & 154.

subspeciation and speciation to produce new varieties within species from higher taxonomical levels, rather than the basic principle of this process. Thus while at least to date neither side has openly said so, Young Earth Creationists may in many ways *be too close for their own comfort* to an old earth Progressive Creationist like Gleeson Archer; and so too, an Old Earth Creationist like Hugh Ross who teamed up with Gleeson Archer as a fellow advocate of a Day-Age School model in David Hagopian's *The Genesis Debate* (2001)³³⁶, may in many ways *be too close for his own comfort* to an old earth Progressive Creationist like Gleeson Archer. Archer's views are quite close to the Young Earth Creationists Ross here criticizes, when he claims that they "embrace the principles of evolutionism more tightly than any atheist biologist would." For Gleeson Archer does not, like young earth progressive creationists, Whitcomb & Morris, in *The Genesis Flood* (1961) here referred to by Ross, consider there were "thirty thousand" originating "species"³³⁷, *supra*; rather, in *Hermeneutics, Inerrancy and the Bible* (1984), old earth progressive creationist, Archer, thinks there may have been just "many hundreds of" originating "species," *infra*.

With respect to progressive creationism, I distinguish between what are two theoretic types of old earth progressive creationist. This basic term was coined by the religiously liberal, Bernard Ramm (1916-1992)³³⁸, who started out as a religious conservative, but then ended up in shameful apostasy and heresy as a religious liberal. One type which like the young earth creationists looks to a genetically rich parent stock from which such evolution to lower taxonomical levels beyond Family and Order is said to have proceeded, which could still be called "creationists," much as I disagree with any notion of any form of evolution from anything higher than the taxonomical level of Genus. The other is like Darwinists in looking to change of higher taxonomical orders through alleged acquisition of new genetic material and information from genetic mutations, for which there is no evidence; and such persons are really a half-way house between a Darwinian macroevolutionary model, and a creationist model.

Ramm³³⁹ said in *The Christian View of Science & Scripture* (1955), his "Progressive creationism tries to avoid the arbitrariness of fiat creationism ...; and it has tried to avoid the uniformitarianism of theistic evolution" Ramm's model argued for "several acts of fiat creation in the history of the earth;" and in this context said that his division between "the first type of creation" i.e., "fiat creationism" which refers to an

³³⁶ Hagopian's *The Genesis Debate: Three views on the days of creation* (2001), *op. cit.* .

³³⁷ Ross, H. (old earth creationist), *The Genesis Question*, *op. cit.*, p. 91; citing Whitcomb & Morris's *The Genesis Flood*, (Baker Book, Michigan, USA, 1961) pp. 66-69.

³³⁸ See e.g., Pun, P.P.T., "A Theology of Progressive Creationism," *Perspectives on Science & Christian Faith*, Vol. 39, No. 1, March 1987, pp. 9-19.

³³⁹ See Numbers' *The Creationists*, pp. 184-187.

instantaneous or near instantaneous creation of creatures, and “the second” of “creation actual,” is seen through reference to “Mivart.” Mivart was a Roman Catholic Theistic Macroevolutionist, and Ramm who was part of the ecumenical compromise with Romanists *et al*, referred more widely to “theistic [macro]evolutionists among the Roman Catholics;” and as a so called Neo-Evangelical (or New Evangelical) claimed, “None can doubt the orthodox rigidity and dogmatism of Roman Catholic theology. If theistic [macro]evolution is so anti-Christian and so incompatible with Christian faith, we have the strange situation that the most dogmatic version of the Christian faith is the most tolerant Church in all Christendom toward theistic [macro]evolution.” And Ramm then refers to “St. George Mivart” as a “great” Romish “biologist,” who claimed that, “Christian thinkers are perfectly free to accept the general evolution theory³⁴⁰.”

In the first place, from the orthodox Evangelical Protestant perspective, this “Neo-Evangelical” claim that the Roman Church which e.g., denies the Biblical gospel, “The just shall live by faith,” is not to be declared “accursed” (Gal. 1:8,9; 3:11), puts them well beyond “orthodox rigidity.” In addition to such soteriological heresy; the Roman Church e.g., endorses various forms of idolatry, such as Mariolatry, or adoration of the consecrated Mass wafer; invocation of saints which is a form of communication with the dead which is condemned in Scripture as a type of witchcraft, as seen through the Witch of Endor (I Sam. 28:7,11,15-20); and the Roman Church also heretically denies Christ is the “one mediator between God and men” (I Tim. 2:5). And Scripture says that those in “idolatry” and “heresies” “shall not inherit the kingdom of God” (Gal. 5:19-21). Furthermore, Scripture isolates a time when “some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (I Tim. 4:1), as seen in the fact that they engage in “forbidding to marry” (I Tim. 4:3), evident in both Romish compulsory celibate religious orders (I Tim. 3:2,12), and refusal to remarry those with a Biblically sound divorce (Matt. 19:9); and also “commanding to abstain from meats” (I Tim. 4:3), evident in the Romish usage of a fast as a form of penance and works’ righteousness i.e., a further attack on justification by faith. (This type of Romish fast is not to be confused with a Biblical Protestant fasting or abstinence from some type of food, to remind men who believe in justification by faith of their sinfulness, Matt. 6:17; Mark 2:18-20.) Thus the Roman Church is exposed in Scripture in the prophecy of the “falling away” and rise of Antichrist (Matt. 24:24; II Thess. 2:3,4; I John 2:18), so that major Reformation confessions declare that the Pope of Rome is the Antichrist. E.g., the Anglican 39 Articles declare in Article 35, “the bishop of Rome” “ought” “to be called Antichrist” (Homily 10, Book 1); or the Presbyterian Westminster Confession 25:6 says, “There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God³⁴¹.”

³⁴⁰ Ramm, B.L., *The Christian View of Science & Scripture*, *op. cit.*, pp. 76-78, 198 (emphasis mine).

³⁴¹ See the Protestant Confessions of Lutheranism, Anglicanism, Presbyterians, Congregationalism, and the Baptists in the title pages of my book, *The Roman Pope is the Antichrist* (2006), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>).

Consider also the description of Antichrist in Dan. 11:36-39. For the Apostle Paul's description of Antichrist "who opposeth and exalteth himself above all that is called God" (II Thess. 2:4), is also found in what Daniel says, "he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods" (Dan. 11:36). And for St. Paul's reference to the "falling away" proceeding Antichrist's rise (II Thess. 2:3), when "some shall depart from the faith" (I Tim. 4:1), Daniel says, "Neither shall he regard the God of his fathers." And for St. Paul's "forbidding to marry" (I Tim. 4:3), Daniel says, he shall not "regard ... the desire of women" (Dan. 11:37). But whereas St. Paul says he is "man of sin" and "iniquity" (II Thess. 2:3,7), in harmony with St. Paul's usage elsewhere of the Ten Commandments to isolate sin (Rom. 7:7; 13:9; I Tim. 1:9-11), Daniel is more explicit, saying Antichrist is an idolater, for "a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things" (Dan. 11:38). *And can we doubt that the Roman Church is full of idols?* Wherefore Article 35 of the Anglican 39 Articles, Homily 2, Book 2, refers to the Romish "distinction of Latria and Dulia," wherein it is said that "latria" is worship of God, and "dulia" is worship of angels and saints, and then it refers to "*colere imagines*" which it says, being interpreted from the Latin is, "to worship images," and then it declareth, "read the eleventh chapter of Daniel the Prophet; who saith of Antichrist, 'He shall worship [a] god whom his father knew not with gold, silver, and with precious stone, and other things of pleasure: in which place the Latin word is 'Colet.'" For Latin "*colere*" from *colo* means "to worship" (present active infinitive verb, from *colo*); and Latin "*colet*" from *colo* means "he shall worship" (indicative active future, 3rd person singular verb, from *colo*), and Latin "*colet*" is the word used at Daniel 11:38 in the Latin Vulgate. And so we see that the Roman Antichrist's idolatrous worship is here foretold in Biblical prophecy.'

Wherefore this same Homily of the Anglican Thirty-Nine Articles, also refers to "the idolatrous Church" of Revelation 17, namely "'the mother of whoredom' [Rev. 17:5], set forth by St. John in his Revelation;" and these same Anglican Homilies further say, "'Many (Matt. 24:5,24) shall come in my name,' saith Christ," "all the Popes" "are worthily accounted among the number of" "'false Christs' (Matt. 24:24)" (Homily 16, Book 2); and the "bishop of Rome" is "the Babylonical beast of Rome" (Homily 21, Book 2). And while there were some good bishops of Rome afore 607 A.D. since Antichrist is an apostate who doth not "regard the God of his fathers" (Dan. 11:37), such as e.g., Fabian (a Bishop of Rome: 236-250 A.D., remembered on the 1662 Anglican *Book of Common Prayer* Calendar on 20 Jan.), or Gregory (Bishop of Rome: 590-604 A.D., remembered on the 1662 Anglican *Book of Common Prayer* Calendar on 12 March), or Silvester (a 4th century Bishop of Rome remembered on the 1662 Anglican *Book of Common Prayer* Calendar on 31 Dec.), these same Homilies date the rise of this Roman Papacy and Office of Antichrist from 607 A.D., when the Bishop of Rome, Boniface III (Bishop of Rome, 607; First Pope, 607) got a decree from Phocus declaring him "universal bishop" (Homily 16, Book 2).

Yet of Antichrist and the Church of Antichrist, that is, the Roman Pope and the Church of Rome, Bernard Ramm is bold to say, "None can doubt the orthodox rigidity

and dogmatism of Roman Catholic theology. If theistic [macro]evolution is so anti-Christian and so incompatible with Christian faith, we have the strange situation that the most dogmatic version of the Christian faith is the most tolerant Church in all Christendom toward theistic [macro]evolution.” Will Ramm have men run after the very Antichrist himself? What saith St. John of “an antichrist” (II John 7) who in his day was a type of then coming “Antichrist” (I John 2:18)? He saith, “he that biddeth him God speed is partaker of his evil deeds” (II John 11). And Ramm does not here so bid simply “an antichrist,” but *the* Antichrist, “God speed,” and so he “is partaker of his evil deeds” (II John 11). Good Christian reader, let us not run after such “false teachers ... who privily ... bring in damnable heresies” (II Peter 2:1), but rather let us follow in the truthfulness of religiously conservative Protestant Christianity, and the godly example of the Thessalonian Christians who “turned to God from idols to serve the living and true God” (I Thess. 1:10)!

Therefore Bernard Ramm was clearly in heresy in claiming that the old Roman whore of Rev. 17 was some kind of example of “orthodox rigidity” – although I would agree with him on her quality of “rigidity;” whose tolerance Ramm then falsely claims to “theistic [macro]evolution,” shows it to not be “incompatible with Christian faith.” *What a joke that the “rigidity” of the Church of Antichrist on any matter would be used as an example of something that allegedly demonstrates it is not “incompatible with Christian faith”!* This is a long way short of the holy Apostle St. Paul’s warning of “a falling away” resulting in the rise of the Papal Antichrist as “that man of sin” (II Thess. 2:3), which we know is an Office of Antichrist for our Lord tells us “there shall arise” multiple “false Christs” (Matt. 24:24); and which we can date this rise of, from the claim of the Roman Pope to be the “Vicar of Christ” with “a universal” jurisdiction from when it became a serious claim, simultaneously establishing both the Office of Roman Pope and Office of Antichrist in the Bishopric of Rome from 607 A.D., at which time the Bishop of Rome, Boniface III (Bishop of Rome, 607; First Pope, 607,) got a decree from the Emperor Phocas declaring him “universal bishop.” Ramm’s claims are a long way short of the holy Apostle St. Paul’s associated warning concerning this “falling away” (II Thess. 2:3), when he says, “that in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils” (I Tim. 4:1)! Do we believe the fallible Bernard Ramm, or do we believe the Infallible Protestant’s Bible? I for one am happy, by the grace of God, to take my stand on the teaching of the Holy Bible!

Moreover, on the specific model of “progressive creationism” Ramm promotes, he argues for “several acts of fiat creation in the history of the earth;” and in this context says that his division between “the first type of creation” i.e., “fiat creationism,” and “the second” of “creation actual,” is seen though reference to the Popish Theistic Macroevolutionist, “Mivart.” On the one hand, Mivart’s Theistic Macroevolution is a lot better than Darwin’s Natural Selection Macroevolution, in that it recognizes some level of supernaturalism in the process. But on the other hand, Ramm’s “several acts of fiat creation” are too few, and together with his promotion of Mivart, show that this is very close to a model of Theistic Macroevolution, interspersed only by “several” acts of “fiat creationism.” This is quite different to the type of thing argued by creationists such as Edward Blyth who looked only to microevolution from the taxonomical level of genus

down; and if harnessed with Mivartism as it here is, is clearly a half-way house between a creationist model and a Theistic Macroevolution model. Hence even though Ramm said he “is not a theistic [macro]evolutionist,” but “a progressive creationist³⁴²,” Pun says, “The term ‘progressive Creationism’ was coined by Bernard Ramm,” and “some have charged that Progressive Creationism is not substantially different from Theistic [Macro]Evolutionism³⁴³,” although I would regard this as an overstatement, i.e., it is half-way house between Theistic Macroevolution and Creationism. Thus with respect to this type of progressive creationism which *does not* specifically look to God creating a genetic rich parent stock at the taxonomical level of Family or Order the way the young earth creationists do, but rather, from this point, looks to Mivart’s Theistic Macroevolutionary theory, this is not a true creationist model but a half-way house amalgamated Creationist-Theistic Macroevolution model.

Broadly speaking, there were two creationist responses to Bernard Ramm (d. 1992). The first response to Ramm, which is the one I endorse, was to recognize that his earlier book, *Protestant Christian Evidences* (1953) was a generally good and useful work, albeit with a relatively small amount of bad material in it, for instance, it embraced the post World War Two ecumenical compromise with those who are not religiously conservative Protestants e.g., Roman Catholics and Eastern Orthodox³⁴⁴ i.e., “new” or “neo-Evangelicalism.” These defects of worldliness evident in the ecumenical compromise in *Protestant Christian Evidences* (1953) which set aside such clear Biblical teaching against heresy as that found in Galatians 1:6-9; 3:11,13; 5:20,21, were a Shakespearean type flaw of character in Ramm which ultimately spread more and more like a fatal cancer, and in time led to his spiritual downfall into further heresy and ruin, as seen in his later works. Thus Ramm’s *Christian View of Science and Scripture* (1955) was really a worldly compromising attempt to shackle some form of creationism to Darwinism; and also a work in which he sought to embrace the grotesque immorality and vice of the “human rights” movement with his anti-racist rhetoric against the racial curses and blessings of Gen. 9:25-27, and race based and linguistic cultural nationalism of Genesis 10, evident in Noah’s three sons.

Ultimately, Ramm would so develop these twin adoptions of worldliness, that his virulent anti-racism would think it wrong to have a racial curse on the progenitor of the human race, Adam, know as original sin, so that in time he adopted a Pelagian mythological notion of Adam and Eve in Genesis 3 in his heretical work *Offense To*

³⁴² Ramm, B., *The Christian View of Science & Scripture*, *op. cit.*, p. 205.

³⁴³ Pun. P.P.T., “A Theology of Progressive Creationism,” *Perspectives on Science & Christian Faith*, Vol. 39, No. 1, March 1987, pp. 9-19, at p. 9.

³⁴⁴ See my discussion of Ramm in Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” section c, “Was Noah’s Flood anthropologically universal?”

Reason (1985)³⁴⁵; thus forsaking his originally orthodox position in *Protestant Christian Evidences* (1953) that “The sinnerhood of man is traced to a *historical fall*³⁴⁶.” Hence in this first approach to Ramm, one basically segregates Ramm’s earlier generally good *Protestant Christian Evidences* (1953) from his later works, since he progressively went into greater and greater apostasy. E.g., in Ramm’s *Christian View of Science and Scripture* (1955) he wickedly and mischievously attached the authority of Holy Scripture (II Tim. 3:16) by referring to the general idea of fiat creationism as what he blasphemously called “narrow bibliolatry³⁴⁷,” i.e., by this jargon terminology he regarded it as “idolatry” to uphold “Biblical” authority. *Such was his blasphemy!* Those who would seek to follow Ramm in such wickedness, would do well to remember that St. John the Divine denounces those who commit “blasphemy” (Rev. 2:9; 13:1,5,6; 16:9,11,21; 17:3); and in the Book of Revelation this is thus contextually one example, though by no means the only such example, of those who in Rev. 21:8 we are told are “the abominable” who “shall have their part in the lake with burneth with fire.”

The second response to Ramm was to follow him, in varying degrees, into his errors and heresies³⁴⁸. In this context, certain young earth creationists may be very close to one possible revisionist form of Bernard Ramm’s “progressive creationism.” A further complication here is that both old earth and young earth progressive creationists, do not always explain their position on genetics. It is thus not always entirely clear what form of progressive creation they are following. Thus if they are among those who see God creating a genetically rich parent stock from which evolution of species occurred after Noah’s Flood, then what they consider is happening at the level of genetics is very different to Ramm’s “progressive creationism” which works on Mivart’s Theistic Macroevolutionary Theory. Thus e.g., we must ask, Given that they refer so favourably to speciation from higher taxonomical levels as followed by old earth progressive creationists, Gleason Archer & Walter Bradley, are young earth progressive creationists such as Van Bebbler & Taylor *too close for their own comfort* to an old earth Progressive Creationists? Given that their work includes “Comments” of support in the front by both “Ken Ham ... Director of Creation Science ministries (USA) ...” and “John C. Whitcomb,” they are evidently of the creationist type of progressive creationist, rather

³⁴⁵ Ramm’s *Offense To Reason*, Harper & Row, San Francisco, 1985 e.g., pp. 27-28,51,76.

³⁴⁶ Ramm’s *Protestant Christian Evidences*, *op. cit.*, p. 245.

³⁴⁷ Ramm’s *Christian View of Science and Scripture*, Eerdmans, Grand Rapids, Michigan, USA, 1955, paperback edition, p. 9; cited in Numbers’ *The Creationists*, p. 184.

³⁴⁸ See e.g., Davis, J.J., “Is ‘Progressive Creation Still a Helpful Concept? Reflections on Creation, Evolution, & Bernard Ramm’s *Christian View of Science and Scripture* – A generation later,” *Perspectives on Science & Christian Faith*, Vol. 50, No. 4, Dec. 1998, pp. 250-259; & Pun. P.P.T., “A Theology of Progressive Creationism,” *op. cit.*, pp. 9-19.

than the Bernard Ramm type of progressive creationist; yet they also misuse the terminology “progressive creationist” in their criticism of Hugh Ross, who is an old earth creationist, and not as they claim an old earth progressive creationist³⁴⁹.

It is certainly notable that in *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross* (1995), these young earth creationists and young earth progressive creationists, Mark Van Bebber and Paul Taylor, from *Films For Christ* in Arizona, USA, acknowledged this similarity between their model and old earth “progressive creationists³⁵⁰.” In broad terms, Van Bebber & Taylor are critical of “Hugh N. Ross ... the president of Reasons to Believe, ... located in ... California,” USA, who they say “is currently the most visible spokesman for Progressive Creationism a belief which opposes both atheistic evolutionism and historic Christianity’s understanding of Biblical creationism.”

Their attempt to define the meaning of a “progressive creationist,” as one that “claims” “God stepped in many times to create replacements or improved models – sometimes completely abandoning entire groups of animals, changing the previous course of life on earth³⁵¹,” can only be said to show gross ignorance on their part as to the relevant categories of thought in understanding the meaning of this terminology. While old earth “progressive creationists” would believe such things, so too would any old earth creationists. Thus Van Bebber & Taylor here miss the quintessential element of “progressive creationism,” namely “several acts of fiat creation in the history of the earth,” followed by evolutionary adoption of the type and kind referred to by “Mivart” (Ramm, *supra*), for which reason “some have charged that Progressive Creationism is not substantially different from Theistic [Macro]Evolutionism” (Punn, *supra*). This is significant because *in terms of a “progressive creationist” model, Van Bebber & Taylor are both progressive creationists whereas Hugh Ross is not.* However, Van Bebber & Taylor and Ramm are different types of progressive creationists, *supra*³⁵². And it must be also said that young earth progressive creationists contract the time-spans for progressive creation to six 24 hour days for the initial acts of fiat creation to 6,000-10,000 years ago, and then contract the time for evolution from the parent stocks to a post global Noah’s Flood era that they date after this time again.

On the one hand, Van Bebber & Taylor first criticize Ross because his creation model involves “10-15 billion years of stellar evolution,” in which “the stars were not created instantaneously; rather, they evolved by the physical laws of nature put in place

³⁴⁹ Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 4.

³⁵⁰ *Ibid.*, p. 81.

³⁵¹ *Ibid.*, pp. 10-11.

³⁵² Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 81.

by God³⁵³.” But *then they go in the very opposite direction*, and criticize Ross because his creation model *does not have enough biological evolution of animals* in terms of the numbers of animals they consider went into Noah’s Ark for a global flood. Hence concerning the animals created on the fifth and sixth days, Van Bebbler & Taylor ask, “How many animals were involved in this lesser group? ... Henry Morris suggests perhaps 3,000 kinds Ross assumes a far larger number. However, ... not all [old earth] Progressive Creationists agree with Ross For example, ... theologian ... Gleason Archer estimated that ‘many *hundreds* of species must have been involved’ in the original creation It should be noted that the modern term ‘species’ is foreign to the context of the Bible. Genesis tells us that God created every animal according to its own ‘kind.’ It is probable that there are far fewer ‘kinds’ at the time of Creation than there are ‘species’ today. [Old Earth] Progressive Creationist Walter Bradley agrees that ‘God created the *major types* of animals and plant life and then used process to develop the tremendous variety of life forms we observe today’ How many animal kinds were in this lesser group. It is impossible to know³⁵⁴.”

In the first place, the claim of Van Bebbler & Taylor, “It should be noted that the modern term ‘species’ is foreign to the context of the Bible. Genesis tells us that God created every animal according to its own ‘kind;” is simply not correct. It is clear from Lev. 11 & Deut. 14 that Scripture defines “kind (Hebrew, *miyn*),” as being at either the taxonomical level of genus (or in some classifications where “genus” is not used the equivalent of at least one level below Family, e.g., “subfamily” for Hawkes), species, or subspecies³⁵⁵. In the second place, this clearly acts to put these Young Earth Creationists in a Progressive Creationist camp, and on their own admission, in sympathy with the lower number end of Progressive Creationist Gleason Archer who thinks all modern species may have come from an originating group of “many *hundreds* of species ... in the original creation;” as opposed to the more conservative end of Progressive Creationism with Hugh Ross who thinks there were “a far larger number” than “Henry Morris” who “suggests perhaps 3,000.” Therefore it is clear that these young earth progressive creationist both criticize Ross *for allowing* what they see as *too much evolution* with “stellar evolution ... by the physical laws of nature put in place by God;” and then criticize Ross *for not allowing far more biological evolution* like that of “Walter Bradley” who “agrees that ‘God created the *major types* of animals and plant life and then used

³⁵³ *Ibid.*, p. 61 (emphasis mine); referring to Ross’s *Creation and Time*, p. 52 & *Fingerprint of God*, pp. 158-159, 165-169.

³⁵⁴ *Ibid.*, p. 81 (italics emphasis that of Van Bebbler & Taylor; underlining emphasis mine); referring to Henry Morris’s *The Genesis Record* (Baker Books, Grand Rapids, Michigan, USA, 1976), p. 97; & Earl Radmacher & Robert Preus (Editors) *Hermeneutics, Inerrancy and the Bible* (Zondervan, Grand Rapids, Michigan, USA, 1984), p. 290 (Walter L. Bradley) & p. 326 (Gleason L. Archer Jr.).

³⁵⁵ See Part 2, Chapter 10, section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics,” *infra*.

process to develop the tremendous variety of life forms we observe today;” or “Gleason Archer” who “estimated that ‘many *hundreds* of species must have been involved’³⁵⁶.”

This shows that under strict scrutiny, young earth creationists, Van Bebbler & Taylor, are inconsistent in their claim that there is a theological problem with old earth creationist, Hugh Ross, arguing for “stellar evolution ... by the physical laws of nature put in place by God;” since they are happy with similar qualifications to Ross on the former issue, to argue on the latter issue for a much higher level of biological “evolution ... by the physical laws of nature put in place by God.”

Thus, on the one hand, we find clear distortions being made against Hugh Ross by young earth creationists, and an overstatement of their young earth creationist case in order to dishonestly type-cast all old earth creationists as “compromisers”³⁵⁷. (Even though in general they inconsistently keep quiet about the old earth element of creationist, Edward Blyth, so as to promote his work as preceding that of Darwin.) But on the other hand, we find that Hugh Ross has likewise overstated his old earth creationist case against young earth creationists. That is because, even though Ross is correct to argue that *in reality* macroevolution would be needed to go from the taxonomical levels of order or family down to species, such as seen in Batten’s very revealing cat diagram, *supra*; Ross fails to add that while some young earth creationists such as Van Bebbler & Taylor essentially follow a sped-up “progressive creation” model; as seen in the work of young earth creationists such as Batten & Sarfati, they use a second type of progressive creationist model which unlike Ramm’s type of model, is still

³⁵⁶ Ross and Archer later teamed up to argue for *The Day-Age School* in a three-way debate, but it looks to have been mainly written by Ross, and one of this debates defects is the failure for Ross and Archer to also discuss their differences (Hagopian’s *The Genesis Debate: Three views on the days of creation*, 2001, *op. cit.*).

³⁵⁷ E.g., it was reported by *Christian Press* on Thurs. 7 March 2013, that Young Earth Creationist, “president and founder of *Answers in Genesis* and the Cincinnati-based [Young Earth] Creation Museum,” USA, “Ken Ham,” “gave a lecture entitled, ‘The Age of the Earth ...’.” “During his presentation Ham showed video clips of prominent Evangelicals to illustrate how some modern Christian theologians are, what he calls, compromising the Word of God” (emphasis mine). “During a recent interview on the Bill O’Reilly show, Dr. Robert Jeffress, pastor of the *First Baptist Church* of Dallas [in Texas USA], acknowledged his belief that the earth could have been created 13.7 billion years ago. ‘I think it very well could have been,’ Jeffress told O’Reilly. ‘One of the things fundamentalist Christians mess up on is they try to say the earth is 6,000 years old. The Bible never makes that claim.’ Ham denounced Jeffress statement maintaining the Bible makes no such claim that the earth is billions of years old. ‘Pastors need to be told that when you do that, you undermine the authority of Scripture,’ Ham said. ‘They are helping atheism by undermining the authenticity of the word of God’” (<http://www.christianpress.com/us/482-noted-apologist-calls-out-evangelical-leaders-who-undermine-the-word-of-god.html>).

at heart *a* creationist model. Of course, it may still be legitimately criticized for making exaggerated and distorted claims of a genetically rich parent stock being created at the higher taxonomical levels of Order or Family; *but in fairness to the Batten & Sarfati type progressive creationists, they do nevertheless manage to keep their model within the theoretic boundaries of creationism*; even though, on the basis of Lev. 11 & Deut. 14, their concept of a “kind (Hebrew, *miyn*)” is certainly not within the parameters of Holy Scripture. Thus in dealing with such young earth creationists, one could not say, as Ross does, “creationist scientists ... propose an efficiency of natural biological evolution greater than even the most optimistic Darwinist would dare to suggest³⁵⁸,” since they do not use a Darwinian macroevolution model at the level of what is happening genetically.

Thus e.g., I think that my fellow old earth creationist, Hugh Ross, overstates the case against such young earth creationists when he says, “Global Flood proponents ... conclude that Noah took only pairs of each family, order, or genus, rather than a pair of every species. Millions of animal species arose after the Flood, they say, through biological evolution. A few thousand pair rapidly became millions, by natural processes³⁵⁹.” That is because Ross’s reference to the young earth creationists belief in what he calls “biological evolution ... by natural processes,” *fails to fairly represent these young earth creationist by making the qualifications that they make, supra*. Although it is also the case that Van Bebbler & Taylor lack the clarity of articulation to put their model of young earth creationists in succinct terms, and would probably be uncomfortable with the reality of what they are actually argue for if this was so succinctly articulated, contextually this is what they do argue for i.e., progressive creation. But far more succinct and articulate are young earth creationists, Batten & Sarfati type, who state that they consider God created genetically rich parent stocks at the taxonomical levels of families, orders, or genera, that thereafter evolved by natural processes with subspeciation and speciation. Thus Ross’s reference to “biological evolution ... by natural processes” is to be distinguished from such young earth progressive creationist claims that the originating taxonomical families, orders, or genera were created by God and such evolution downwards is from a genetically rich parent stock. By contrast, the “biological evolution ... by natural processes” claims of neo-Darwinism is that creatures can evolve *from the other direction* of more simple life forms through the acquisition of new genetic information and new genetic material bringing about increased genetic complexity and thus new species, for which there is no known or documented natural process. Hence this type of qualification is absent when Ross says, “While” young earth creationists, “call themselves anti-evolutionists, they do not reject natural biological evolution as impossible in principle. Indeed, they appeal to it to explain the present diversity of animal life from a small number of post-Flood animal species. ... In this

³⁵⁸ Ross, H. (old earth creationist), *The Genesis Question, op. cit.*, pp. 91-92; citing Whitcomb & Morris’s *The Genesis Flood*, (Baker Book, Michigan, USA, 1961) pp. 66-69,80-87; Ehrlich, P., *et unum, Extinction, op. cit.*, p.33; Meffe, G.K., *et al, Principles of Conservation Biology*, Sinauer Associates, Sunderland, Massachusetts, USA, second edition, 1997, pp. 91-93.

³⁵⁹ *Ibid.*, p. 154.

sense, ... [they] are anti-evolutionists, though their position might better be labeled ‘short timescale macroevolutionism’³⁶⁰.”

Moreover, it should be said that these young earth creationists whom I am sometimes designating as young earth progressive creationists and who clearly support some form of evolution; dislike, and do not use the terminology of either “progressive creation” or “evolution” for their models. But it must also be said, that a number of them are quite happy to incorrectly use the terminology of “progressive creation” in describing old earth creationists like Hugh Ross. And it is also the case that such young earth creationists believe in certain forms of evolutionary theory to a much higher degree than old earth creationists would generally accept, in that their model has subspeciation and speciation occurring from the higher taxonomical levels of Family or Order, down to different Genera, Species, and Subspecies. And there are also old earth progressive creationists who like Walter Bradley” consider that “God created the *major types* of animals and plant life and then used process to develop the tremendous variety of life forms we observe today,” or Gleason Archer who considered “many *hundreds* of species must have been involved,” *supra*. By contrast, Hugh Ross has always stayed as an old earth creationist even amidst his fluctuations on the issue of what taxonomical level such subspeciation and speciation can occur from. Thus while on one occasion Ross fluctuated to the belief that subspeciation and speciation may occur from the higher taxonomical level of genus down; and on another occasion he fluctuated to the belief that subspeciation may occur from the higher taxonomical level subspecies; more commonly, and *in general*, he has argued for any such subspeciation and speciation from the taxonomical level of species or lower. *These are clearly not the views of a progressive creationist!* And of course in between these two ends of the creationist spectrum, we have old earth creationists such as Edward Blyth and myself who argue for the possibility of subspeciation and speciation from the taxonomical level of genus (or equivalent of “subfamily” in some taxonomical systems), species, or subspecies, as something that may vary from case to case.

Biblically, the picture to emerge with respect to a “kind (Hebrew, *miyn*)” from Lev. 11 & Deut. 14, shows that procreation from a “kind” always occurs at the level of genus (or in some classifications where “genus” is not used the equivalent of at least one level below Family, e.g., “subfamily” for Hawkes), or below with a species or subspecies³⁶¹. Thus on general principles, God never creates a genetically rich parent stock that is higher than the level of Genus (or equivalent of “Subfamily” in some taxonomical systems) i.e., at least one level below Family, but also possibly more levels below this at Species or Subspecies. For example, the Genus of *Equus* which has been discussed, *supra*, has under it A) in the Subgenus *Equus* the (horse) Species *Equus Caballus*, and then the Subspecies of (1) the Horse: a) the wild horses *Equus Caballus*

³⁶⁰ *Ibid.*, p. 92 (emphasis mine).

³⁶¹ See Part 2, Chapter 10, section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics,” *infra*.

Ferus (Tarpan's Horse, extinct since 1909) and b) *Equus Caballus Przewalski* (Przewalski's Horse); and (2) the Domestic Horse (*Equus Caballus Caballus*)³⁶²; B) in the Subgenus *Asinus*, the (ass) Species *Equus Africanus*; and the Subspecies *Equus Africanus Asinus*; C) in the Subgenus *Hippotigris* the (zebra) Species: a) *Equus Zebra* (Mountain Zebra), Subspecies: i) Cape mountain zebra (*Equus zebra zebra*) & ii) Hartmann's mountain zebra (*Equus zebra hartmannae*), b) *Equus Quagga* (Plains zebra), Subspecies: i) Quagga (*Equus quagga*), ii) Burchell's zebra (*Equus quagga burchellii*; includes Damara Zebra); iii) Grant's zebra (*Equus quagga boehmi*); iv) Selous' zebra (*Equus quagga borensis*); v) Chapman's zebra (*Equus quagga chapmani*); & vi) Hartmann's mountain zebra (*Equus zebra hartmannae*); & D) in the Subgenus *Dolichohippis* the (zebra) Species: *Equus Grevyi* (Grévy's zebra)³⁶³.

Thus in looking to taxonomical similarity at the level of Family or Order, one is not ever looking at commonality of descent, but rather at commonality of design pattern pointing to a monotheistic Creator.

Furthermore, it should be said that the young earth creationist claim of e.g., Batten & Sarfati as to what is a "kind" on the fifth and sixth creation days, is within Biblical linguistic possibilities at the taxonomical level of Genus, even though their claims at the higher taxonomical level of animal Families or Orders are not. And finally, it should be noted that Don Batten's claim that such alleged "Speciation ... probably occurred faster after the Flood due to ... environmental pressures, isolation ... of small populations, and ... unoccupied ecological niches³⁶⁴," arguably finds some kind of precedent in Gould & Eldredges' punctuation equilibrium model, although unlike Gould & Eldredge, Batten is still attributing such alleged "cat" "speciation" to "pre-existing created genetic information," and so he is still theoretically inside some kind of a creationist "cat" paradigm, albeit one that goes well beyond the evolutionary changes from a genetically rich parent stock that creationists such as Ross or myself would allow.

³⁶² This horse taxonomy comes from Linnaeus for the Species *Equus Caballus* and Subspecies of Domestic Horse (*Equus Caballus Caballus*) (1758); as well Subspecies of Tarpan's Horse (*Equus Caballus Ferus*) (1785; extinct since 1909); & Subspecies of Przewalski's Horse (*Equus Caballus Przewalski*) (1881). I thus disagree with the reclassification made in 2003 which claims the wild species name should have priority (on the Darwinian presupposition that all domestic animals were tamed from wild ones, when in fact this is only correct in *some* instances; since a number of domestic creatures come from the 5th and 6th creation days of Eden's World), which thus used *Equus Ferus* (Latin, "wild horse") for the horse species rather than *Equus Caballus* (Latin, "horse pony").

³⁶³ "Wild Horse," *Wikipedia* (http://en.wikipedia.org/wiki/Wild_horse); "Ass," *Wikipedia* (<http://en.wikipedia.org/wiki/Donkey>); "Zebra," *Wikipedia* (<http://en.wikipedia.org/wiki/Zebra>); cf. for the horse, "List of Horse Breeds," *Wikipedia* (http://en.wikipedia.org/wiki/List_of_horse_breeds).

³⁶⁴ Batten, D. (young earth creationist), "Ligers and Wolphins? What next?" *Creation* [Young Earth Creationist Magazine], *op. cit.* .

Thus while young earth creationists like Batten are wrong at both the Biblical level of e.g., what is meant by “kind (Hebrew, *miyn*),” and also at the scientific level, they are still clearly creationists, and so in Ross’s reference to them supporting “biological evolution ... by natural processes,” these qualifications should be made. Of course, the converse is also true, and the criticisms that the young earth creationists make of Hugh Ross, and in general other old earth creationists, also lacks requisite qualification, and recognition of important points of intersecting creationist agreement in the battle against the anti-supernaturalist, or largely anti-supernaturalist, secularist “science” of Darwinian or neo-Darwinian macroevolution of species.

Thus in fairness to Hugh Ross, I also recognize that the young earth creationists too can be difficult and unreasonable, as seen e.g., in the fact that they tend to misrepresent old earth creationists by calling them “compromisers.” Or misuse of the Bernard Ramm terminology “progressive creationist” for Ross by Van Bebbler & Taylor might be said to be worse than just a case of, “the pot calling the kettle black,” since not only does Ross specifically reject Ramm’s “progressive creation”³⁶⁵, but Van Bebbler & Taylor specifically accept one form of progressive creationism, albeit a different form to that of Ramm; and thus they refer favourably to old earth “Progressive Creationists” such as “Archer” and “Bradley”³⁶⁶. (Although the faulty definition of “progressive creation” given by Van Bebbler & Taylor³⁶⁷, also shows that they have not adequately researched this issue of what is meant by the terminology of “progressive creationists.”) And old earth creationist Ross is also misrepresented by young earth creationist Sarfati. E.g., Sarfati says, “fixity of species ... is ... a belief held by compromisers like Hugh Ross”³⁶⁸. What Sarfati here calls “fixity of species” is misleading terminology since like other similar young earth creationists he is arguing for “fixity of kinds” by which he means something above the taxonomical level of Species at the higher taxonomical level of Family or Order or Genus; whereas Ross has drawn the line at a different place, on one occasion, fluctuating to put the taxonomical line at Genus (like Blyth or myself), and on another occasion fluctuating to put the taxonomical line at Subspecies, but most commonly, and in general, putting the taxonomical line at the level of Species. But Ross has always stressed the same basic concept to that which Sarfati is here arguing, namely that subspeciation and speciation can occur, *with the line from where that can occur being at a much lower taxonomical level than Sarfati would put it at*, and like these young earth creationists, the old earth creationist, Ross, has stressed that there are genetic limits preventing this going to the type of thing claimed in neo-Darwinian macroevolution. Thus Sarfati’s reference to old earth creationists’ belief as seen by

³⁶⁵ Ross, H. (old earth creationist), *The Genesis Question*, *op. cit.*, pp. 57,88-89; citing Ramm’s *The Christian View of Science and Scripture* (1955).

³⁶⁶ Van Bebbler, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 81.

³⁶⁷ *Ibid.*, p. 11.

³⁶⁸ Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, p. 134.

Hugh Ross with regard to “fixity of species,” fails to fairly represent such old earth creationist by making the qualifications that they make.

Thus this type of “tit for tat” nonsense in not fairly representing fellow creationists who disagree with their model, is something these same young earth creationists are also guilty of against old earth creationists like Hugh Ross. E.g., Sarfati also refers to and advertizes his book, “Refuting Compromise,” in a pamphlet that criticizes old earth creationists in what he calls, “the Day-Age theory,” “the Framework Hypothesis,” and “the Gap Theory,” because e.g., like these other old earth creationist models, the Gap School “puts death and suffering before the Fall / Curse³⁶⁹.” This constant usage of the terminology of “compromise” for old earth creationists which therefore includes e.g., Thomas Chalmers (d. 1847), the first Moderator of the *Free Church of Scotland*, or Edward Blyth (d. 1873), Curator of the *Asiatic Society of Bengal’s Museum* at Calcutta (1841-1862) under the British Empire, or Bob Jones Sr. (d. 1968), the founder of Bob Jones University, USA, is clearly a misrepresentation which asserts that anyone who is not a young earth creationist is a “compromiser.” In this context, it is also notable that young earth creationists generally make much of the fact that the creationist Edward Blyth preceded Darwin in recognizing principles of variability of species and creation of new breeds from a parent stock, but without mentioning that he limited this to the taxonomical level of genus and below, and without mentioning that he was an old earth creationist. E.g., Jonathan Sarfati says, “Darwin ... and Wallace took an idea ... developed by Edward Blyth, ... *natural selection*³⁷⁰,” or Don Batten refers to how “natural selection was thought of by a creationist, before Darwin. But the creationists saw it as a conservative thing, not as a creative thing changing one kind of think into another, which it is, ... it conserves the fit to survive³⁷¹.” If young earth creationists like Don Batten can respect and speak respectfully of someone like Edward Blyth as “a creationist,” then they should also be able to respect and speak respectfully of such Protestant Christian old earth creationists as e.g., Thomas Chalmers, William Buckland, Adam Sedgwick, Pye Smith, and Bob Jones Sr. .

Therefore, while I admit the differences are real between creationists as to where to draw the line for a genetically rich parent stock from which there is then evolutionary subspeciation and speciation, i.e., whether that is at the taxonomical level of Order, Family, and Genus (e.g., Batten & Sarfati), Genus (e.g., Blyth, myself, & Ross on one of his fluctuations), or Species (e.g., in general Ross), or Sub-Species (e.g., Ross on one of his fluctuations); nevertheless, I think it is unfortunate that fellow creationists such as Ross and Sarfati do not also “spot the wood from the trees” in recognizing that they are

³⁶⁹ Sarfati, J. (young earth creationist), “The Gap Theory,” (pamphlet) *Creation Ministries International*, Queensland, Australia [undated].

³⁷⁰ Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, p. 10.

³⁷¹ Batten, D.J., (Young Earth Creationist) *Creatures Do Change But It’s Not Evolution*, *op. cit.*.

part of a *United Creationist School* which recognizes that God created some genetically rich parent stock which thereafter evolved through rearrangement and / or loss of genetic information, so that as creationists they stand with fellow creationists in recognizing that the genetic process of such subspeciation and speciation is the very opposite to what is required for macroevolutionary theory of evolution from one species to a genetically distinct species. Unfortunately, the creationist unity on the laws of genetics requiring creation and not macroevolution, which is a unity held by creationists amidst their diversity, is thus sometimes being lost between creationists who lose site of their commonality in the United Creationist School. *All creationists need to remember that the Darwinists are seeking to beat down the church doors, and at relevant times we creationists need to stand together against all forms of macroevolution, upholding creation, not macroevolution! For we maintain that, "In the beginning God created the heaven and the earth" (Gen. 1:1).*

The Bible teaches that we should be *reasonable* men. This is clear from the fact that in II Thess. 3:2, St. Paul, St. Silvanus, and St. Timothy sought to "be delivered from unreasonable men for all men have not faith," and this Epistle then addresses believers i.e., men who do "have ... faith" in verses 3-5. Thus the implication is that men of "faith" will be *reasonable* men. Hence unreasonable attitudes should not be found among professedly Christian people, for *Scripture here teaches that we should be reasonable*. Thus there is a need for all creationists to be fair and reasonable in their treatment of fellow creationists who do not agree with their particular creationist model.

It might also be remarked that Protestant Christians have a long history of agreeing that *whatever the Bible says is so*, but then disagreeing as to what the Bible says on a number of issues of secondary importance. In terms of the issues that divide young earth and old earth creationists, or internally divide old earth creationists, these are not usually fundamentals of the faith; although less commonly they are e.g., Fleming's model³⁷² denies the orthodox teaching of man's common descent from Adam who was created in a state of original righteousness, from which he has fallen into original sin and human mortality (Gen. 2:17,25; 3:1-24; Ps. 51:5; Eccl. 7:29; Rom. 5:14-21; I Cor. 15:22,45,49; Anglican *39 Articles*, Article 9, "Of Original or Birth-sin;" & Lutheran *Augsburg Confession*, Part 1, Article 2, "Of Original Sin"). Or Ross's model denies the orthodox teaching that man is a constitutional dichotomy of body and soul (or body and spirit), in his trichotomist heresy that man is body + soul + spirit, with the same meaning given to man's "soul" in Gen. 2 as that given to animals in Gen. 1 (Gen. 2:7; Ps. 16:9-11; Eccl. 12:7,13,14; Matt. 10:28; Acts 2:26-32; I Cor. 15:45; Heb. 12:23; Anglican *39 Articles*, Article 8, "Of the Three Creeds;" Lutheran *Formulae of Concord*, Article 12, "Error of the Anti-Trinitarians," says, "All these errors ..." "We reject and condemn, as being false and heretical, and as being inconsistent with the Word of God, with the three approved Symbols," i.e., Apostles', Athanasian, and Nicene Creeds)³⁷³. This is not the

³⁷² Berkhof's *Systematic Theology*, p. 186-1889; citing Fleming's *The Origin of Mankind*, pp. 75, 76, & chapters 6 & 7.

³⁷³ See Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading "Specific Consideration of Hugh Ross's anti- dichotomist heresy."

type of concern that has, at least to date, been raised by young earth creationists against Hugh Ross's model. This may be related to the fact that if they state the orthodox position of man as body and soul, they will also upset their support base among cult members of the Seventh-day Adventist Church, who are in heresy in their denial that man has a soul. Thus in the *Hugh Ross verses Young Earth Creationist* exchanges, *there thus seems to have been a general and unspoken "perverse agreement" between both of these groups to "let sleeping dogs lie" on the issue of soul heresies, lest having awoken the issue in attack of the other side, the thing then comes back to bite them!* This also means that e.g., young earth creationist who willfully and persistently claim that old earth creationist who adhere to the orthodox tenets of Protestantism are "compromisers" because they do not agree with young earth creationist claims of a young earth that is allegedly 6,000-10,000 years old, are guilty of causing "divisions" or schisms, and thus "heresies" "in the church" (I Cor. 11:18,19).

Thus there is a need for all Protestant creationists, whether young earth or old earth, to have a suitable spirit of broad Protestantism inside the parameters of religiously conservative Protestant Christianity. This means recognizing that on the type of issues that generally divide young earth and old earth creationists, or internally divide old earth creationists among themselves, these are not usually fundamentals of the faith. Thus there should be a more general harmony among creationists than there sometimes has been, since it is important to keep the focus on "Christ. For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:8,9). Furthermore, it should also be candidly said, that even where a writer's creation model is in heresy e.g., in ancient times Origen (d. 254) or in modern times Hugh Ross (b. 1945), there may still be elements of their work in other areas where they are orthodox that may be useful and valuable. And so too, writers from different creationist models who are regarded by other creationists as incorrect, though not heretical, may still find elements of their work in areas where they are in agreement with them that are useful and valuable. In this context, I note a broad general agreement amongst Protestant creationists on three issues: firstly, genetics imposes limits that makes Darwinian or neo-Darwinian macroevolution impossible and unscientific; secondly, the general absence of transitional fossils makes the Darwinian or neo-Darwinian theory of evolution look justly absurd; and thirdly, we should uphold the absolute authority and dependability of the Protestant Christian's Holy Bible on the issue of creation and every other issue, for "In the beginning God created the heaven and the earth" (Gen. 1:1). And thus in this section recognizing the valuable contributions of different creationist writers in the *United Creationist School* coming from various models of creation, in all these things, we should by the grace of God be *reasonable men* (II Thess. 3:2) and walk in Christian "charity" (I Cor. 13:1).

(Chapter 4) c] *The generally United Creationist School view on genetics
of both old earth and young earth creationists:
scientific laws of genetics support creation and refute
macroevolutionary theory.*
vii] *Laws of genetics critique Darwinian
evolutionists.*

All creationists, both young earth and old earth, unite on this issue of genetics, in which the evidence from the science of genetics absolutely disallows macroevolution, and so requires creation. One of the two joint founding fathers of the “Darwin-Wallace Theory of Natural Selection” (even though due credit should also be given to Edward Blyth for the more defensible creationist form of natural selection which looks only to its operation at the level of a God created genus or below, *supra*.) Alfred Wallace, considered that the laws of genetics discovered by Mendel were “ludicrously inadequate as substitutes for the Darwinian factors,” because, “The persistency of Mendelian characters is the very opposite of what is needed amid the ever-changing conditions of nature³⁷⁴.” We live in an age when the Biblical doctrine of creation is under threat from various quarters. Sadly, the transmutation theory, or macroevolution theory, more commonly known as Darwin’s theory of evolution, in which it is theorized that species have such a high elasticity of variability in them that through genetic mutation, there can be new genetic information and new genetic material produced creating increased genetic complexity, with the consequence that one species can macroevolve into another species in another genus over time, has come to be widely accepted, even though any rudimentary knowledge of the law of genetics rules out any possibility of the transmutation theory being correct.

As previously noted, Edward Blyth (d. 1873) discovered the law of natural selection in the broad form that we now know it, under the terminology of “struggle for existence,” and in the form we can scientifically test and verify it because of Blyth’s contextual qualification that varieties can be formed within the taxonomical level of genus or below, and that subspeciation or speciation cannot go beyond closely related brother species from the taxonomical level of genera or below. And Blyth’s understanding which precedes Darwin’s misuse of this concept by stretching it beyond these reasonable limits, remains the basic understanding of natural selection held to this day by creationists, in opposition to Darwin’s false claims that given enough time, natural selection microevolution can result in speciation to a fundamentally different species in a different genus, *as if “time” somehow makes the impossible possible*. This broad fact remains notwithstanding disagreement among creationists on whether such subspeciation and speciation can take place from the taxonomical levels of genus, species, or subspecies (e.g., Blyth & myself), or also from the higher taxonomical levels of order and family (e.g., Batten & Sarfati), or only from the lower taxonomical levels of species and

³⁷⁴ Wallace, A.R., *The World of Life* (1910 & 1914), *op. cit.*, p. 123; referring to Reid’s *The Principles of Heredity*, and Poulton’s *Essays on Evolution* (1908).

subspecies (e.g., amidst some fluctuations, in general Ross). This recognition is also important for the issue of genetics considered in this section, since further work on the laws of genetics has scientifically shown the accuracy of Blyth's correct understanding of natural selection within the qualification of subspeciation and speciation from a parent stock at the taxonomical level of genus or below, and correspondingly shown the unscientific nature of Darwin's macroevolutionary claims.

Darwin observed microevolutionary changes in e.g., dogs or horses, and fantasized that given enough time, and enough change, one could "therefore" get fundamentally distinct creatures in a different genus from the parent stock. I.e., *he failed to understand the issue of genetic limits*. While neo-Darwinists have stayed with Darwin's basic macroevolutionary theory, adding to natural selection the idea that Darwin's "mutations ... in the transmutation of species"³⁷⁵, are *genetic* mutations that drive the Darwinian process, their fundamental claim that genetically more complex life forms can macroevolve from simpler ones, or creatures can genetically macroevolve from one genus to another, is unscientific. It is clear that the random processes of mutations with natural selection cannot account for this, since microevolution either rearranges pre-existing genetic information, or loses genetic information, and never adds to it in greater complexity as required for neo-Darwinian theory. Thus creationists have rightly describes Darwin's fantasies as belonging to the realm of *frog to prince fiction* in which just as the idea that a princess can kiss a frog and it becomes a prince is best relegated to fiction; so too, Darwin's idea that from a frog or other "simpler" creature there can be evolution to a more complex creature such as a man who is a prince, is also best left in the realm of a fairytale. It is certainly not scientifically credible relative to the laws of genetics³⁷⁶. Thus with respect to neo-Darwinian gene mutation claims, and Darwin's natural selection claim of it being capable of producing speciation to a fundamentally different genetic species in a different genus e.g., Darwin's claim of "whale" being able to macroevolve into a "bear"³⁷⁷;" or his claim that "some ancient member of the" "anthropomorphous apes" "gave birth to man," so that "man" came from what "would have been properly designated" "as an ape or a monkey"³⁷⁸;" and that indeed, all species came from "a few forms or ... one"³⁷⁹;" these type of macroevolution claims simply lack

³⁷⁵ Darwin's *Origin of Species*, chapter 9, "On the imperfection of the Geological Record," first paragraph of the section, "On the sudden appearance of groups of Allied Species," & its preceding paragraph.

³⁷⁶ *From a Frog to a Prince*, Presented by Chris Nicholls (a young earth creationist production), *op. cit.* .

³⁷⁷ Darwin's *Origin of Species*, chapter 6, "Difficulties On Theory," section "On the origin & transitions of organic beings with peculiar habits & structure."

³⁷⁸ Darwin's *Descent of Man* (1871), chapter 6, "On the Affinities & Genealogy of Man."

³⁷⁹ Darwin's *Origin of Species*, chapter 14, "Recapitulation & Conclusion."

scientific credulity as seen in the law of genetics. There is no mechanism for such mutations giving such new genetic material and new genetic information to move a species from one genus to another, and so this type of neo-Darwinian claim is absurd and unscientific.

Some Darwinists or neo-Darwinists have tried to side-shuffle away from some of Darwin's examples, such as the "bear" to "whale," or Darwin's terminology of "man" from what "would have been properly designated" "as an ape or a monkey." But at the end of the day, this is all just new window-dressing for Darwin's tried and failed theories. These neo-Darwinists still follow the same basic flawed logic, which looks to Darwin's examples of speciation or subspeciation from the taxonomical level of genus e.g., Genus *Equus* to the wild horse, wild ass, and zebra; or dog subspeciation and speciation; which involves a rearrangement and / or a loss of pre-existing genetic material; and then falsely claim that the evolutionary process can go the other way and form either a fundamentally different creature in a different genus, or a more complex genetic creature. Rather, the evidence is that this microevolution is a one way process to either creatures of the same genetic complexity or less genetic complexity, but never more genetic complexity or a fundamentally different genetic form in a different genus. Thus the most natural and logic conclusion to draw is that in some instances from one of the originating genera e.g., Genus *Equus*, or in other instances, from an originating species (depending on one's taxonomy,) e.g., the dog species, God created a genetically rich and complex parent stock which then underwent microevolutionary subspeciation or speciation to produce e.g., by subspeciation, hundreds of different subspecies of dogs.

Thus, for example, on the one hand, old earth creationists would agree with the finds of geologists that at the end of the Cretaceous Period (144 to 66.4 million B.C.), after the extinction of the dinosaurs and giant marine reptiles about 66.4 million B.C., for a period of about 25 million years there was nothing that could eat the sharks. Then about 36 million B.C., in the late Eocene Epoch appeared the giant killer whales, such as basilaseurus which could be, for example, about 60 feet or about 18 metres long, and weigh about 60 tonnes. But old earth creationists would regard as ludicrous Darwin's claim of "whale" to "bear" macroevolution³⁸⁰, or the alternative claim of some Darwinian macroevolutionists that basilaseurus whales had "evolved" from "tiny fury, shrew like animals that lived in trees³⁸¹;" or other such theories by other Darwinists. In part, because old earth creationists do not consider the fossil record demonstrates such macroevolution; and in part, because old earth creationists consider the science of genetics imposes certain limits and will not allow such a degree of variation³⁸².

³⁸⁰ Darwin's *Origin of Species*, chapter 6, "Difficulties On Theory," section "On the origin & transitions of organic beings with peculiar habits & structure."

³⁸¹ *Walking With Beasts*, BBC TV, 2000 (giant killer whales).

³⁸² Behe, M.J., *Darwin's Black Box*, The biochemical challenge to [macro]evolution, Free Press, New York, USA, 1996; Johnson, P.E., *Darwin on Trial*, Downer's Grove, IVP, Illinois, USA, 1991.

Likewise, due to the absence of credible transitional links in the fossil record, genetics, and the specialized aerodynamic qualities of birds, creationists regard as absurd the Darwinian macroevolutionary proposition that “a feathered dinosaur” simply *fluttered, and spluttered, and flew* to form a bird. Rather, they consider the most rational explanation is intelligent design that points to a Creator God. As, for example, old earth creationist, Hugh Ross, has pointed out, *Darwinian macroevolutionists do not come to grips with the concept of limits*, whether the limits imposed by the universe or biology, and instead argue contrary to the data that biological systems are open to far more change than the limits of biological or genetic science will actually allow for³⁸³.

In this context, as previously discussed³⁸⁴, it should be remembered that while the science of genetics founded by Mendel was unknown to Darwin, Mendelism became known to the joint founding father of the macroevolutionary theory of natural selection, Alfred Wallace. Wallace immediately saw in it a knock-down argument to the *Darwin-Wallace Theory of Natural Selection* since if species have a high level of genetic stability, then the macroevolutionary “mutations” required by the theory of natural selection cannot be made as Darwinism requires. Thus Wallace concluded Mendelism was “ludicrously inadequate as substitutes for the Darwinian factors,” because “the persistency of Mendelian character[istic]s is the very opposite of what is needed amid the ever-changing conditions of nature.” That is, he recognized that the science of genetics and the theory of natural selection were mutually exclusive, and so he concluded Mendel was wrong. But Mendel’s laws of genetics have proven right, and since on Wallace’s admission the science of genetics’ “persistency” of hereditary traits “is the very opposite of what is needed” for Darwinism to be correct, I think it reasonable to reject on Wallace’s own testimony, Darwinian theory in terms of speciation to a fundamentally different creature in a different genus i.e., macroevolution³⁸⁵.

It is important to remember that sometimes the Devil, or the children of the Devil, create a false paradigm in order to ensnare men in error and sin. E.g., the idea that white and black magic are the “two alternatives” between “good and bad,” when in fact both

³⁸³ *Species Development*, 1990, *op. cit.*; *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.*; *The Genesis Question*, *op. cit.*, pp. 51-3; Rana, F.R., “Feathered dinosaur or flightless bird?,” *Connections, Reasons To Believe*, 2:4 (2000), p. 2.

³⁸⁴ See Part 2, Chapter 4, section b.

³⁸⁵ See e.g., “mutations” in Darwin’s *Origin of Species*, chapter 10, “On the Geological Succession of Organic Beings,” section “On the Forms of Life changing almost simultaneously throughout the World,” & section. “On the Affinities of extinct Species to each other, & to living forms;” & chapter 11 “Geographical Distribution,” section “Means of Dispersal.” Wallace, A.R., *The World of Life* (1910 & 1914), *op. cit.*, p. 123; referring to Reid’s *The Principles of Heredity*, and Poulton’s *Essays on Evolution* (1908). McGrath, G.B., “Religious liberty in Conservative Liberalism,” *American Journal of Jurisprudence*, 40 (1995) pp. 253-5 (written when I was a theistic macroevolutionist although I became an old earth creationist by 2002).

are Devilish. So too, in *Origin of Species* (1859), the Devil's disciple, Charles Darwin, creates a false paradigm. The first false plank of his paradigm is that "there is no fundamental distinction between species and varieties"³⁸⁶ i.e., "species are ... only well-marked and permanent varieties"³⁸⁷. This is a so called "half-truth." That is because it fails to distinguish those instances of subspeciation and speciation in which new species such as the wild horse, wild ass, and zebra, are indeed "only well-marked and permanent varieties" coming down from a common genetically rich ancestor Genus *Equus*; from his more general extrapolated claim which would require that new genetic material with new genetic information was naturally produced to create ever diversifying subspecies which in turn were in time new species in a different genus.

Then upon this invalid presupposition in which Darwin claims that in both such types of instances, "species are ... only well-marked and permanent varieties;" the second plank of this theory is a false paradigm in which the reader is asked to choose between either a creationist view "that each species has been independently created"³⁸⁸ on a Louis Agassiz type creationist model, *in which there is no reference to an Edward Blyth type creationist model of microevolution within a genus from the taxonomical level of genus or below*, or the alleged alternative view "that each species had not been independently created, but had descended, like varieties, from other species"³⁸⁹. This latter proposition is said by Darwin to have been accomplished through "the laws impressed on matter by the Creator" operating by "secondary causes" after "life was originally breathed into a few forms or into one"³⁹⁰, via "the struggle for existence ... in the principle of natural selection"³⁹¹. Once again, this is a so called "half-truth," since there are instances of microevolutionary subspeciation and speciation via natural selection from a genetically rich parent stock created by God at the taxonomical level of genus or below, e.g., subspeciation of various dog breeds. Having first created this false paradigm, Darwin then shows numerous examples of subspeciation and speciation from a genetically rich parent stock at a taxonomical level of genus or below, with e.g., "Variation under domestication" as his chapter 1, and "Variation under Nature" as his chapter 2 in *Origin of Species* (1859).

³⁸⁶ Darwin's *Origin of Species* (1859), chapter 8 "Hybridism," section "Summary of Chapter." Cf., chapter 8 "Hybridism," chapter 1 "Variation Under Domestication," first section; chapter 2 "Variation Under Nature;" chapter 4 "Natural Selection," section "Divergence of Character;" chapter 6 "Difficulties On Theory," section "On the absence or rarity of transitional varieties."

³⁸⁷ *Ibid.*, chapter 14, "Recapitulation & Conclusion."

³⁸⁸ *Ibid.*, "Introduction," final paragraph.

³⁸⁹ *Ibid.*, "Introduction," fifth paragraph.

³⁹⁰ *Ibid.*, chapter 14, "Recapitulation & Conclusion."

³⁹¹ *Ibid.*, chapter 6, "Difficulties On Theory," section "On the origin & transitions of organic beings with peculiar habits and structure."

If the reader of Darwin's Origin of Species (1859) takes the bait, and falls for the false paradigm, he is sunk, since there are clearly numerous examples of subspeciation and speciation e.g., various breeds of dogs, horses, pigeons under domestication, or laboratory fruit-flies. But as previously noted, Darwin here ignores the work he knows of by old earth creationist Edward Blyth who recognized such microevolutionary subspeciation and speciation, as well as natural selection, from the taxonomical level of genus or below, and instead Darwin refers only to those creationists who maintain that species and subspecies were always independently created at every taxonomical level, such as Louis Agassiz, in order to *try and pull the wool over his reader's eyes*. And it is notable that through to this day, Darwinists continue to use the same false paradigm in which they claim that microevolution within a genetically rich parent stock at the level of genus or below resulting in subspeciation and speciation, and which at the level of genetics involves either the rearrangement of pre-existing genetic material or the loss of genetic material, in some way proves macroevolution of one species to another fundamentally different genetic species in a different genus in speciation, which at the level of genetics would require the very opposite process of new genetic information and new genetic material being added in. Our Lord and Saviour, Jesus Christ, described "the Devil" as "a liar, and the father of" lies (John 8:44), and we cannot doubt that this false paradigm of Darwin's is an example of one of the Devil's deceptions. It is an example of the type of thing the holy Apostle, St. Peter warned us of, when he said "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of" Christ's Second "Coming? For ... all things continue as they were from the beginning ..." (I Peter 3:3,4).

Therefore, Charles Darwin's *Origin of Species* (1859) is like Mohammed's *Koran* (7th century A.D.), in that it is both *a very bad book*, and in the history of mankind has also proven to be *a very influential book*. Thus it is necessary for some of us to have some familiarity with these type of works in order to critique them, and so by the grace of God, both help point out their errors to our Christian brethren who through special grace which is unto salvation are fellow religiously conservative Protestants, as well as help others who through common grace which is not unto salvation recognize the Creator, so as to help free them from the snares of Darwinism. Mohammed's *Koran* is a mix of truth and error in that it takes some truth from the Divine Revelation of the Christian Bible, but then twists and distorts that truth to ensnare and damn souls by e.g., denying the Holy Trinity, denying the Son of God's Incarnation, denying the vicarious and substitutional atoning death of Christ at Calvary, denying his resurrection on the third day, denying Christ is man's only redeemer from sin, and that men need to turn to Christ in saving faith as their Saviour and Lord. So too, Darwin's *Origin of Species* is a mix of truth and error in that it takes some truth from the Book of Nature with respect to an old earth and the way at least some microevolutionary subspeciation and speciation occurs at the taxonomical level of genus or below by natural selection, but then twists and distorts that truth by extrapolating this to macroevolutionary speciation with the alleged "Origin of Species" in a different genus, and so in the process Darwin seeks to distort the truth of God in creation and so damn souls by e.g., denying God's creation. Thus after by Darwin's vaguely defined Theistic or Deistic type "Creator," "life was originally

breathed into a few forms or into one³⁹²,” Darwin’s theory seeks to create what is then at best a Deistic view of God who operates by secondary causes as opposed to a Theistic view who works by both secondary and primary causes. Darwin’s religious belief of a vaguely defined and near Deistic type of Theistic God, who is more commonly indistinguishable from a Deistic God, which he artificially imposes on the Book of Nature to deny miraculous creative acts, acts in a circular manner to promote this false concept of God as one who is remote from, and not active today in men’s lives. It is anti-scientific, anti-creation, and anti-Christian.

CHAPTER 5

The fossil record: creation, not macroevolution – mind the gap.

- a] *The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory.*
- b] *The Gap between the first two verses of Genesis & the Fourth Day.*
- c] *A scientific critique of “flood geology”: “What about the Young Earth ‘Flood Geology’ Theory that originated with George McCready Price, a cult member of the Seventh-day Adventist Church, which says the earth is 6,000-10,000 years old as ‘confirmed’ by the visions of their cult prophetess Ellen White?”*
- d] *A scientific critique of the Global Earth Gap School’s global pre-Adamite flood & following global six day creation.*
 - i] *“What about the view that ‘the global catastrophe’ of Gen. 1:2 was the Last Ice, ending with the Holocene c. 8,000 B.C.?”*
 - ii] *“What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?”*
 - iii] *“Landing the Gap School jet plane.”*
- e] *Common design patterns (homology) point to a monotheistic Creator, not as Darwinists claim to macroevolution: the generally united creationist school.*
- f] *Darwinian evolutionists stand back to back, walk out 10 paces, & then turn to shoot each other to pieces - The theory of slow gradual macroevolution which is ruled out by both the laws of genetics and the absence of credible transitional fossil records VERSUS the “jumping-box theory” of “punctuated equilibrium” which is ruled out by the laws of genetics: the generally united creationist school.*

³⁹² *Ibid.*, chapter 14, “Recapitulation & Conclusion.”

*(Chapter 5) The fossil record: creation, not macroevolution – mind the gap.
a) The generally United Creationist School recognizes that
the absence of transitional fossils flaws
macroevolutionary theory.*

As previously noted with respect to the United Creationist School on the issue of genetics with respect to subspeciation and speciation³⁹³, no issue is more disputed both between creationists and macroevolutionists, and among creationists, than that of man. This fact also affects certain interpretations of the fossil record with respect to man's origins in the fossil record, both between creationists and macroevolutionists, and among creationists. Thus once again, I shall defer a more detailed discussion of man and the fossil record till other sections e.g., the following Chapter 6, section c, "Soul-talk," subsection iv, "Where creationists do differ: Subspeciation with respect to man," Heading A, "Where are the Adamites in the fossil record?," & Heading B, "Did God create diverse human races? A short preliminary discussion." Once again, while this "takes the strongest heat out" of the area of creationist disagreements, there are still remaining disagreements.

Yet amidst diversity of creationist views, there is a general recognition by all creationists, whether old earth or young earth, (and if old earth, irrespective of which old earth creation model is used,) of the fact that in broad general terms, the required alleged transitional fossils are simply not in the geological record to sustain the claims of Darwinian macroevolutionary theory. Thus notwithstanding some very clear and obvious differences in the way the geological layers are interpreted by old earth creationists and young earth creationists, deferring the greatly disputed issue of man's presence in the fossil record to a later chapter, it is possible to refer to a generally *United Creationist School* in terms of the fact that the fossil record lacks the requisite alleged transitional fossils which would be necessary if Darwinian macroevolutionary theory were correct. *Put simply, whatever model of interpretation one uses to explain the earth's geological layers, it is clear that the alleged "transitional links" between various creatures that one could reasonably expect to find if Darwinian theory were true, are IN GENERAL simply not there; and even in a handful of disputed instances of an alleged "transitional" fossil such as Archaeopteryx, there are still no "transitional links" in the fossil record leading up to this alleged "transitional link" creature.*

E.g., I remember when I was a schoolboy at High School in the Australian Capital Territory (Dec. 1972-1975), that in 1974 or 1975 as a teenager of 14 or 15 years of age, I attended a Bible study and prayer meeting at the house of an adult creationist and his wife. And after seeing a walking fish on the TV there, he made the point that *such a walking fish did not, as claimed by some, prove Darwinian evolution to be correct, since this walking fish with legs was still producing fish with legs, and so this was a creature created this way by God.* There are a number of so called "walking fish" e.g., the flying gurnard, or "the Mexican walking fish" is an aquatic salamander (the axolotl) of Mexico in the Americas. But as an attack on Christianity and the Biblical teaching of creation, in

³⁹³ See also Part 2, Chapter 4, section vi.

a parody of the Christian ICHTHUS fish whose letters mean in Greek, “Jesus Christ God’s Son Saviour / Saves,” when seeking to deny creation and Biblical Christianity, e.g., the fact that “by” the Son of God “were all things created, that are in heaven, and that are in earth” (Col. 1:16); the ungodly worldly culture of the debased Western World sometimes uses a so called “Darwin fish,” to make their Darwinian evolution claim in which “Darwin” blasphemously takes the place of Christ³⁹⁴.



The “Mexican walking fish” is a salamander native to Mexico.



A so called “Darwin fish” used by anti-Christian “scoffers” (II Peter 3:3) against the Biblical teaching of creation³⁹⁵.

In fact, creationists fully accept the reality of salamanders such as “the Mexican walking fish” or other amphibians, since these do not, as claimed, constitute “missing links” in a macroevolutionary chain, but rather, show the hand of a mighty Creator God who is perfectly free to make so called “walking fish” is he so wishes. Thus they are a distinct species, and not e.g., “a fish that has evolved legs” which “is a missing link between fish and reptiles.” Nevertheless, this also illustrates the point, that *the interpretation of the same data* differs between creationists and Darwinian evolutionists, since Darwinists are looking for alleged “missing links” and so may find them with e.g., “walking fish” or a “reptile bird” in *Archaeopteryx*, whereas from the creationist perspective, these handful of disputed cases are in no sense “missing links,” but simply different creatures created by Almighty God. Thus the Darwinian idea that a creature with e.g., both certain reptile features and certain bird features such as e.g., *Archaeopteryx*, must be “transitional” in a macroevolutionary sequence, reflects a mediocre mind set that fails to adequately recognize that rich diversity of creation by a mighty God can reuse certain features of different creatures in one creatures e.g., “walking fish.”

³⁹⁴ E.g., see the ICHTHUS fish in Part 2, Chapter 3, section f, “The generally united Gap School view: filling in the blanks in the ‘worlds’ ...,” in the part looking at the *Triassic World* and “Ichthyosaurus.”

³⁹⁵ Both photos, and some of the information from “Walking fish,” *Wikipedia* (http://en.wikipedia.org/wiki/Walking_fish).

In the never ending attempt of Darwinist to locate a “walking fish” in the fossil record, attempts have been made to allege that this is the case for tetrapods. These are found in the fossil record at what both Darwinists and old earth creationists would date to around 365 to 370 million B.C., although young earth creationists would dispute this date. The fishapod genus refers to a fish with a number of tetrapod (four-legged animal) features; and one such alleged “transitional” form was claimed for *Ventastega* who dates as a fishapod at *c.* 365 million B.C., and was said to be midway between a lobe-finned fish and an amphibian. However, upon more careful examination, it emerges that the skeletal features show it is not in such a “sequence” at all, since one can find older fishapods which exhibit what from the Darwinian evolutionary view would be “more advanced” features. This same problem emerges for the fishapod, *Panderichthys*, dated to *c.* 385 million B.C., said to be closer to its alleged lobe fish ancestor than its alleged amphibian descendant. But once again, when carefully examined, it was found that this was an incorrect creature to put in a so called macroevolutionary “sequence chain,” since it has digits on the end of its fins, whereas the allegedly “more advanced descendant” of *Tiktaalik* has not yet “evolved” these i.e., once again, on the Darwinian theory, the fossil are *out of sequence*.



The *Tiktaalik*³⁹⁶.

Another problem for this Darwinian theory is that the fishapods co-exist in the fossil record with the creatures they are meant to have macroevolved from, so that rather than depicting them as a macroevolutionary “sequence chain,” one should more accurately depict them as co-existing creatures *on no such “sequence chain.”* Thus it is more rational to conclude that these fishapod creatures which were well adapted to their environment at the water’s edge, were created by a monotheistic Creator on a related design pattern that gave them certain qualities of both fish and terapods³⁹⁷. Indeed, this

³⁹⁶ Artistic reconstruction from *Wikipedia*. The *Tiktaalik roseae* was a species inside the *Tiktaalik* genus, *Clade Stegocephalia*, Order *Elpistostegalia*, Class *Sarcoptergii*, Phylum *Chordata*, Kingdom *Animalia*; “Tiktaalik,” *Wikipedia* (<http://en.wikipedia.org/wiki/Tiktaalik>).

³⁹⁷ Rana, F. (old earth creationist), “Tetrapod Transitions: Evidence For Design,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 1, No. 1, 2009, pp. 6-7; referring to Downs, J.P., *et al*, “The Cranial Endoskeleton of *Tiktaalik roseae*,” *Nature*, Vol. 455, 2008, pp. 925-929; Ahlberg, P.E., *et al*, “*Ventastega curonica* and the Origin of Tetrapod Morphology,” *Nature*, Vol. 453 (2008), pp. 1199-1204; Ahlberg, P.E., *et al*, “The Pectoral Fin of *Panderichthys* & the Origin of Digits,” *Nature*, 2008 (advance on-line, doi:10.1038); Denton, M., *Evolution: A Theory in Crisis*, Adler & Adler Publishers, Bethesda, Maryland, USA, 1985; & Wells, J. (Intelligent Designist), *Icons of Evolution*, *op. cit.* .

type of issue is also relevant to the fact that one can find a common limb pattern as found in terapods also seen in fishapods, and man since men also have a sequence of one bone, then two bones, then small bones, then digits or rods. Yet more generally, it is clear than man and fishapods are quite different creatures³⁹⁸; for such matters of homology more properly point to a monotheistic Creator than the claims of Darwinian macroevolution.

Philip Johnson (b. 1940) was a law teacher at California University, Berkeley, USA, and after his retirement he became an Emeritus Professor of Law at that Law School. Johnson's *Darwin on Trial* (1991 & 1993) has been used favourably by both old earth creationists such as Hugh Ross's *Reasons To Believe* in California, USA³⁹⁹; and young earth creationists such as Jonathan Sarfati of *Creation Ministries International* in Queensland, Australia⁴⁰⁰. In discussing what he calls, "The Fossil Problem," Johnson refers to the twin issues of stasis and the sudden appearance of species⁴⁰¹. Put simply, the evidence is that well formed species appear suddenly in the fossil record, and then exhibit stasis i.e., they show no major directional change but remain fairly close to what they were at the time of their first appearance, even if there appears to have been a relatively small amount of microevolution within their genus. Furthermore, it is clear that species that are claimed to have given rise to other species in a different genus, have sometimes been later found to overlap in time with these other species; but whether or not this occurs, there is no convincing evidence for the transmutation theory in the fossil record. Thus Darwinists are left to argue for macroevolution-in-the-fossil-record-gaps.

Darwin himself admits this, in *Origin of Species* (1859), when he says, "The abrupt manner in which whole groups of species suddenly appear in certain [geological] formations, has been urged by several paleontologists, for instance, by Agassiz, ... and by none more forcibly than by Professor Sedgwick, as a fatal objection to the belief in the transmutation of species. ... But we continually over-rate the perfection of the geological record, and falsely infer, because certain genera or families have not been found beneath a certain stage, that they did not exist before that stage ...; and in the

³⁹⁸ Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, pp. 142-143.

³⁹⁹ E.g., this work was sold via "Reasons To Believe Lens" Catalogue, *Connections*, Magazine, Reasons To Believe, California, USA, Vol. 5, No. 1, 1st Quarter, 2003, attached insert p. 2. The RTB sales pitch says, "Law professor Philip Johnson shakes up the scientific community by contending that the theory of evolution is based on faith in philosophical naturalism rather than on fact. Written with the suspense of a mystery novel and the tension of a courtroom trial, *Darwin on Trial* does not require a scientific or legal background to be enjoyed as an entertaining and highly readable book."

⁴⁰⁰ Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, pp. 40 & 71.

⁴⁰¹ Johnson, P.E. (Intelligent Designist), *Darwin on Trial*, *op. cit.*, chapter 4, pp. 45-62, at pp. 50-53.

succeeding formation such species will appear as if suddenly created⁴⁰².” *This is a frank admission by Darwin that the evidence is not there in the fossil record for his theory! He thus theorizes with what he admits is no geological evidence at all, that various “genera or families” existed “beneath a certain stage,” for which reason “in the succeeding formation such species will appear as if suddenly created.” This is a joke!* And in Darwin’s own words on another issue, namely speciation, where he argues with evidence that a parent stock in Genus *Equus* appears to have microevolved into the separate species of wild horse, wild ass, and zebra, through reference to “reversion” traits, Darwin says, that to take the view “that each equine species was independently created, ... is, as it seems to me, to reject a real for an unreal, or at least for an unknown It makes the works of God a mere mockery and deception ...⁴⁰³.” Yet in Darwin’s own words, his claims here about various transitional link species existing in the fossil record for which there is absolutely no evidence, “is ... to reject a real for an unreal, or at least for an unknown It makes the works of God a mere mockery and deception.”

We thus see that Darwin rested his theory, not on the geological evidence of transitional types, which he admitted, simply do not exist in the geological record of the Book of Nature; but rather, on his extrapolations from microevolution within a genus. That is to say, having come across documented cases under domestication, and in what seem to be examples under nature on e.g., the Galapagos Islands, of microevolution within a genus; he concluded, that given enough time, there could be even more change so that creatures could microevolve to something in another genus. On this basis, he fantasized that even though “certain genera or families have not been found beneath a certain stage,” this does not mean “that they did not exist before that stage⁴⁰⁴.” But this is clearly a circular argument based on his religious belief as a vaguely defined Theist or Deist, that after by “the Creator,” “life was originally breathed into a few forms or into one;” then “to my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes ...⁴⁰⁵,” namely,

⁴⁰² Darwin’s *Origin of Species* (1859), chapter 9, “On the imperfection of the Geological Record,” section, “On the sudden appearances of whole groups of Allied Species ...”

⁴⁰³ *Ibid.*, chapter 5, “Laws of Variation,” section “Distinct species present analogous variations; and a variety of one species often assumes some of the characters of an allied species, or reverts to some of the characters of an early progenitor.”

⁴⁰⁴ Darwin’s *Origin of Species* (1859), chapter 9, “On the imperfection of the Geological Record,” section, “On the sudden appearances of whole groups of Allied Species”

⁴⁰⁵ *Ibid.*, chapter 14, “Recapitulation & Conclusion.”

“natural selection” acting upon “mutations”⁴⁰⁶ (which in neo-Darwinian theory has, since Hugo de Vries, been more specifically linked to alleged *genetic* mutations).

So what is the basis in Darwinian theory for rejecting the evidence that Darwin says “Professor” Adam “Sedgwick” of Cambridge University in England saw “as a fatal objection to the belief in the transmutation of species”? On what grounds can Darwinian theory claim an evolutionary bridge exists between these different species in the alleged macroevolution-in-the-fossil-record-gaps? The answer appears to be a rehashed form of some of Darwin’s circular arguments.

Darwin claimed in *Origin of Species* (1859) that the necessary “mutations” needed for natural selection to work on, and which since de Vries work have been argued in terms of “genetics” with neo-Darwinism, could be *assumed* from the fossil record. Hence he claims, “On the theory of descent, the full meaning of the fact of fossil remains from closely consecutive formations, though ranked as distinct species, being closely related, is obvious. As the accumulation of each formation has often been interrupted, and as long blank intervals have intervened between successive formation, we ought not to expect to find ... in any one or two formations all the intermediate varieties between the species which appeared at the commencement and close of these periods; but we ought to find after intervals, very long as measured by years, but only moderately long as measured geologically, closely allied forms, or ... representative species; and these we assuredly do find. We find, in short, such evidence of the slow and scarcely sensible mutation of specific forms, as we have a just right to expect to find⁴⁰⁷.”

Darwin here shows the circularity of his reasoning with respect to “mutations” giving rise to biological changes that are then acted on by natural selection to allegedly macroevolve new species. He clearly states that the “evidence” for this “mutation” is in the “fossil remains” found “geologically” in the earth. It is to be noted that like later Darwinists, he can give no cogent scientific evidence that such “mutation” is possible or has ever occurred, but rather, insists that the “fossil” record does not show any evidence for his theory with the many absent transitional forms, but it can still only be interpreted one way, namely, his macroevolutionary way, and that this is the “evidence” for his theory. This means that if one can show in the first instance, that such “mutations” are not scientifically possible, which we have already done in Chapter 4; and show some reasonable interpretation of the fossil record that is creationist, then the Darwinian theory collapses like a pack of cards.

⁴⁰⁶ See e.g., “mutations,” in *Ibid.*, chapter 10, “On the Geological Succession of Organic Beings;” section “On the Forms of Life changing almost simultaneously throughout the World,” & section “On the Affinities of extinct Species to each other, & to living forms;” & chapter 14, “Recapitulation & Conclusion.”

⁴⁰⁷ *Ibid.*, chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms” (emphasis mine).

Significantly then, Darwin “shoots himself in the foot,” when he further says, “Why, it may be asked, have all the most eminent living ... geologists rejected this view of the mutability of species? ... The belief that species were immutable productions was almost unavoidable as long as the history of the world was thought to be of short duration; and now that we have acquired some idea of the lapse of time, we are too apt to assume, without proof, that the geological record is so perfect that it would have afforded us plain evidence of the mutation of species, if they had undergone mutation. But the chief cause of our natural unwillingness to admit that one species has given birth to other and distinct species, is that we are always slow in admitting any great change of which we do not see the intermediate steps. The difficulty is the same as that felt by so many geologists The mind cannot possibly grasp the full meaning of the term of a hundred million years: it cannot add up and perceive the full effects of many slight variations, accumulated during an almost infinite number of generations⁴⁰⁸.” *Darwin is here saying that the geological record does not really support his theory*, but the reason is that the “mind cannot possibly grasp the full meaning of the term of a hundred million years,” and the “many slight variations, accumulated during an almost infinite number of generations.”

Thus on the one hand, Darwin first asserts that his mutation theory has to be correct from “fossil” “evidence.” But then on the other hand, Darwin admits that the fossil record lacks the evidence of “the intermediate steps” i.e., *the fossil evidence is not there. He then rests his argument on fantasy*, saying that people have difficulty in fanaticizing the possibility of “many slight variations, accumulated during an almost infinite number of generations.” Here Darwin depicts the stereotypical creationist as a young earth creationist since he links the “belief that species were immutable” with belief that “the history of the world was thought to be of short duration.” This is typical selectivity by Darwin since on his own admission elsewhere, all the major creationists known to him were all *old earth* creationists e.g., William “Buckland” (1784-1856)⁴⁰⁹, Louis “Agassiz” (1807-1873), Roderick Impey “Murchison” (1792-1871), or Adam “Sedgwick” (1785-1873)⁴¹⁰. Thus Darwin’s fantasy about genera and family at various geological layers which mysteriously left no trace of their existence, is not really a matter of the fact that “The” creationist’s “mind cannot possibly grasp the full meaning of the term of a hundred million years.” Therefore Darwin’s argument ultimately rests on what at best, his Darwinian followers might dub “Darwin’s dreams;” although what creationists might more accurately describe as “Darwin’s nightmares.” But to have such “dreams” or “nightmares” Darwinists “must still be asleep,” and so they need to “wake up” to the unscientific and unjustifiable nature of these fantasized “missing links” and realize that Darwin here confuses fantasy with reality.

⁴⁰⁸ *Ibid.*, chapter 14, “Recapitulation & Conclusion” (emphasis mine).

⁴⁰⁹ *Ibid.*, chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms.”

⁴¹⁰ *Ibid.*, chapter 9, “On the imperfection of the Geological Record,” section, “On the sudden appearances of whole groups of Allied Species ...,” final paragraph.

Thus e.g., creationist Hugh Ross has rightly noted the fossil record gaps are fatal for alleged horse evolution⁴¹¹. And since on this occasion he does not go beyond an originating Genus as the originating kind at Genus *Equus*, so too, creationist Jonathan Sarfati, has done some good work in pointing out the fantasies of alleged evolutionary links in the fossil record of “the horse” in his work on “The non-evolution of the horse⁴¹².” For as previously noted, in looking to taxonomical similarity at the level of Family or Order, one is not ever looking at commonality of descent, but rather at commonality of design pattern pointing to a monotheistic Creator. Of course, among living species we find variation in size, as seen in e.g., the difference between a small Shetland pony and a larger draught horse. Thus e.g., creationist Don Batten who is a graduate of Sydney University, is poignantly pictured in a video presentation with a contemporary large horse and small horse, and he says that by breeding one can get different varieties of horses including e.g., big ones, little ones, and ones with three toes, *but they are still horses*. However, Batten observes that macroevolutionary theory tries to put such horses into a sequence, and “add a fossil rock badger at the bottom,” and then falsely depict this fantasy as some kind of proof for the Darwinian theory. But if ones takes out “the fossil rock badger” as the alleged “starting point,” (or whatever the creature is the Darwinists are claiming as their “starting point,”) all one has in the fossil record is evidence for variation within a kind. Thus the fossil record does not really support the Darwinist claim of macroevolution in e.g., the alleged “evolution of the horse⁴¹³.”

Indeed, some truly excellent work has been done in this area about the fantasy nature of the alleged “missing links,” by creationist, Carl Werner in *Evolution: The Grand Experiment Volume 1* (2007)⁴¹⁴. Carl Werner of Saint Louis, Missouri, USA, is a graduate of Missouri University and a medical doctor. He says he “abandoned the theory of evolution” to become a creationist⁴¹⁵. He diligently and carefully scoured the

⁴¹¹ Ross, H. (old earth creationist), *Species Development*, 1990, *op. cit.* (cassette 1 of 2).

⁴¹² Sarfati (young earth creationist), “The non-evolution of the horse,” *op. cit.*; & (on some non-fossil matters of the horse’s design) cf. Sarfati’s *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible*, *op. cit.*, pp. 97 & 205.

⁴¹³ Don Batten (young earth creationist) in *From a Frog to a Prince*, Presented by Chris Nicholls (a young earth creationist production), *op. cit.* .

⁴¹⁴ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1*, *op. cit.*, pp. 55-190, 223-234 (on the fossil record). Werner’s very good work on the fossil record is also referred to by Batten (Young Earth Creationist) in, *Creatures Do Change But It’s Not Evolution*, 2010, *op. cit.* .

⁴¹⁵ “Dr. Werner Biography” (<http://creation.com/carl-werner>); Werner gave an address for the Home School Legal Defense Association on 29 March 2012 entitled, “Why I Abandoned the Theory of Evolution,” referred to at “Carl Werner’s Page,”

world's museums in search of fossils, so as to locate, if such a thing were possible, the alleged "missing links" required, if in fact, the macroevolutionary Darwinian theory on the origin of species were true. The young earth creationist, Werner, uses a taxonomical system similar to that more generally used by young earth creationists in which his "use of 'type' is similar to" the young earth creationist "use of the word 'kind'" as used by them "in Genesis" chapter 1⁴¹⁶. While Van Bebbler & Taylor refer to some old earth creationists who take a similar view of evolution from a genetically rich parent stock created at higher taxonomical levels such as Family or Order, e.g., Walter Bradley who says, "God created the *major types* of animals and plant life," or Gleason Archer who looked to "many hundreds" of originating parent stocks⁴¹⁷; this is only one view among old earth creationists; although the idea of microevolution from such a high taxonomical level as e.g., Order or Family is commonly found among young earth creationists (e.g., Van Bebbler, Taylor, Batten, & Sarfati). By contrast, such microevolution is regarded as more limited by a number of old earth creationists to the level of genus or below by (e.g., Blyth, myself, & on one of his fluctuations, Ross), or Species or below (e.g., in general Ross). Therefore, in terms of using his research in a United Creationist School perspective, a defect in Carl Werner's work is that he is looking at much higher taxonomical levels than what I would look at, and assuming evolution on a young earth creationist model comparable in grandeur to what a Darwinian evolutionist would look to from that level, although unlike Darwinian evolutionists, such young earth creationists look to God for creating a genetically rich parent stock from which such evolution is said to occur, rather than the neo-Darwinist claim of new genetic information being allegedly produced from gene mutation. Thus they see such microevolution as operating on different principles of gene rearrangement and gene loss from this taxonomical level, as opposed to the Darwinian notion of new genetic material and information guiding the evolutionary change from this taxonomical level. Nevertheless, much of Werner's work is still usable for the purposes of this United Creationist School section, since while old earth creationists such as myself, Edward Blyth, or Hugh Ross, would not consider evolution occurred from these higher taxonomical levels down to genera, species and subspecies, but would limit microevolution to genus or below; the big point that Werner makes, namely, that there is no evidence for macroevolution of the higher taxonomical

"Creation Conversations" (<http://www.creationconversations.com/profile/CarlWerner>); Don Batten (young earth creationist) interview with Carl Werner (young earth creationist), "Living fossils a powerful argument for creation," *Creation Ministries International*, Queensland, Australia [undated, 2011 +/- 2 years; as this interview includes reference to Werner's *Living Fossils* (or *Evolution: The Grand Experiment Volume 2*) of 2009 and was retrieved in 2013] (<http://creation.com/werner-living-fossils>).

⁴¹⁶ Don Batten (young earth creationist), "Living fossils a powerful argument for creation," *op. cit.* .

⁴¹⁷ Van Bebbler, M. & Taylor, S. (young earth creationists), *Creation & Time* (1995), *op. cit.*, p. 81; referring to Earl Radmacher & Robert Preus (Editors) *Hermeneutics, Inerrancy and the Bible* (Zondervan, Grand Rapids, Michigan, USA, 1984), p. 290 (Walter L. Bradley) & p. 326 (Gleason L. Archer Jr.).

levels from a common ancestor, still acts to effectively critique a Darwinian macroevolutionary model. Thus this element of Werner's work is common to all creationists, and thus usable in this United Creationist School section on the issue of "missing links" in the fossil record.

It should also be said that Werner's classification system sadly appears to be a revised form of the young earth creationist concept of "baraminology," and so more generally unusable in terms of a United Creationist School perspective as found in this section⁴¹⁸. Yet notwithstanding the defects in his work, to the extent that Werner isolates various taxonomical levels at something that is above the level of genera, and shows that there is no common ancestral links between creatures of such diverse groupings in the fossil record as recorded in the world's museums, his work has points of intersecting agreement with what all creationists agree upon, and so will be used in this section, albeit with reference to standard taxonomical levels where appropriate. Werner's scientific research findings are thus a damning indictment of the Darwinian theory which is shown on the fossil evidence of the world's museums to be nothing more than the foolish fantasies of "scoffers, walking after their own lusts," who are "willingly" "ignorant" of God's great acts of "creation" and coming "judgment" (II Peter 3:3-5,7).

Werner records that there have been over 200 million fossils found and placed in various museums. E.g., 9 million in the Natural History Museum of London, UK; 8.5 million in the Nebraska University State Museum, USA; over 5 million in the American Museum of Natural History, USA; and 4 million in the Natural History Museum of Melbourne, Australia⁴¹⁹. Werner pointedly asks the methodological question, *How reliable is the fossil record?* He then *assesses its degree of completeness through reference to a verifiable scientific methodology by looking at how many of the known species of the earth alive today, may be found in the fossil record.* The standard type taxonomical classification generally shows (sometimes with further divisions):

- * Kingdom:
- * Phylum
- * Class
- * Order
- * Family
- * Genus (or the equivalent e.g., "Subfamily" for Hawks)
- * Species

⁴¹⁸ See Part 2, Chapter 10, "Why the science of linguistics for Days 5 & 6 (Gen. 1:20,21,24,25) & Gen. 6-9, coupled with the size of Noah's Ark (Gen. 6:15,16), requires that Gen. 1:2b-2:3 refers to the creation of a local Edenic World (Gen. 2:8,11-14);" section a, "Young Earth Creationist's theory of 'baraminology' animal 'kinds' on Days 5 & 6 ruled out by the science of linguistics," *infra*.

⁴¹⁹ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 77 & 223.

Thus inside the Kingdom: Animalia, Carl Werner refers to Michael Denton's findings that, for instance, of the 329 living "families" of the terrestrial vertebrates i.e., "families" of land creatures having a backbone (also called a vertebral column), including birds, reptiles, and mammals, 261 of these living "families," or about 80% are found in the fossil record. And if one excludes the birds from this count of land vertebrates, then of 178 living "families" e.g., cats (Felidae Family⁴²⁰), dogs (Canidae Family⁴²¹), hyenas (Hyaenidae Family⁴²²), bears (Ursidae Family⁴²³), 156 of these living families, or about 88% are found in the fossil record. And if one then goes to "the big picture" of living land vertebrates⁴²⁴, e.g., apes (a Species in the Primate Order⁴²⁵), carnivores (Carnivora Order⁴²⁶), and bats (Rodentia Order⁴²⁷); of creatures at different taxonomical levels in 43 living "orders," 42 or about 98% are found in the fossil record⁴²⁸. Therefore, on this basis that with respect to verifiable scientific data of such known living creatures and their presence in the fossil record, varying in representation between *circa* 80%, 88%, and 98%, on the scientific data, *it is reasonable to conclude that with more than 200 million fossils now recovered, one can fairly assess whether or not the Darwinian theory*

⁴²⁰ Kingdom: *Animalia*, Phylum: *Cordata*, Class: *Mammalia*, Order: *Carnivora*, Family: *Felidae*.

⁴²¹ Kingdom: *Animalia*, Phylum: *Cordata*, Class: *Mammalia*, Order: *Carnivora*, Suborder: *Carniformia*, Family: *Canidae*.

⁴²² Kingdom: *Animalia*, Phylum: *Cordata*, Class: *Mammalia*, Order: *Carnivora*, Suborder: *Feliformia*, Family: *Hyaenida*.

⁴²³ Kingdom: *Animalia*, Phylum: *Cordata*, Class: *Mammalia*, Order: *Carnivora*, Suborder: *Carniformia*, Family: *Ursidae*.

⁴²⁴ Kingdom: *Animalia*, Phylum: *Cordata*, Clade: *Craniata*, Subphylum: *Vertebrata* (Latin, "joint" of the spine).

⁴²⁵ Kingdom: *Animalia* ("Living Beings" or "Living Creatures"), Phylum: *Cordata*, Class: *Mammalia*, Order: *Primates*, Family 1: *Non Bipes Primus* (Non Bipedal Primate), Genus: *Simians* ("apes" or "monkeys"), Species: Ape. (See Part 2, Chapter 6 c, subsection ii, "A revised taxonomy for primates must replace the erroneous twofold taxonomy used for primates," *infra*.)

⁴²⁶ Kingdom: *Animalia*, Phylum: *Cordata*, Class: *Mammalia*, Infraclass: *Eutheria*, Superorder: *Laurasiatheria*, Order: *Carnivora*.

⁴²⁷ Kingdom: *Animalia*, Phylum: *Cordata*, Class: *Mammalia*, Superorder: *Euarchonloglires*, in *Glires*, Order: *Rodentia* (followed by 5 Suborders).

⁴²⁸ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, p. 86; citing chart information from Denton (Intelligent Designist non-Darwinian evolutionist), M., *Evolution: A Theory in Crisis, op. cit.*, p. 190.

of evolution can be said to be consistent with, or inconsistent with, the geological fossil record.

In this context it is worthy of note that when Charles Lyell originally defined the Eocene, Miocene, and Pliocene inside the Tertiary World, his methodology was to determine these on the basis of the percentage of species found in each of these three periods relative to what one could still find alive in contemporary oceans and seas⁴²⁹. *But what is the point of making such calculations if the fossil record is hopelessly unable to record what was going on?* Clearly Lyell's calculation presupposes that the fossil record is generally reliable, and so this shows under strict scrutiny that in fact creationists are correct to say the fossil record is sufficiently complete to see what is going on. Thus the type of calculations shown in which *c.* 80-98% of species turn up in the fossil record is recognized by Darwinists when it suits them to recognize it, and denied by Darwinists when it does not suit them to recognize it. This shows that under strict scrutiny they are not following consistent methodological principles. If Darwinian macroevolution were correct, then the vast majority of these alleged "transitional fossils" *i.e.*, *c.* 80-98% of them, would therefore be in the fossil record, with only *c.* 2-20% of them missing.

An interesting example of how this relatively small percentage of between *c.* 2% and 20% may be missing from the fossil record, is found in the Wollemi Pine. It was discovered in the Wollemi National Park rainforest of New South Wales, *c.* 200 kilometres or 125 miles north-west of Sydney, Australia, in 1994. Some 39 specimens were found, one for each canonical book of the Old Testament, even though botanists and paleontologists had thought that this tree had been extinct for 150 million years. The largest Wollemi Pine discovered was 40 metres or 130 feet tall⁴³⁰. The Director of the Royal Botanic Gardens in Sydney, Professor Carrick Chalmers, said of the Wollemi Pine, Latin *Wollemia nobilis* (Noble Wollemia), in December 1994, "This is the equivalent of finding a small dinosaur alive on Earth⁴³¹." A cutting of the Wollemi Pine now grows as a pot-plant in my residential garden.

⁴²⁹ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Tertiary Period."

⁴³⁰ *Encyclopedia Britannica CD99*, *op. cit.*, "Book of the Year (1995): Environment: Wildlife Conservation," & "Book of the Year (1995): Botanical Gardens and Zoos."

⁴³¹ *The Wollemi Pine*, Caring for your living fossil, Photographs by Jaime Plaza of the Botanic Gardens Trust in Sydney, & Wollemi Pine International, Printed by BPA Print Group, Melbourne, Victoria, Australia, pp. 3-4,6 [undated] (Wollemi Pine Website: <http://www.wollemipine.com>). This 16 page booklet came with a cutting of a Wollemi Pine presently thriving in my residential garden.



Gavin in the backyard garden of his Sydney residence with, to his right, a potted plant “equivalent of ... a small dinosaur,” namely, a Wollemi Pine, 20 years after its discovery in 1994. St. Valentine’s Day, 14 Feb., 2014.

Of course, with nothing in the fossil record for 150 million years, Darwinists would have normally claimed that the Wollemi Pine “must have evolved into another tree” (although when cornered on specific examples such as this one, they then “do a back-flip” and give a forced concession of “stasis” or non-change over time). Thus the Wollemi Pine is also a significant creationist find in that it shows no evolution over a period of what an old earth creationist would regard as 150 million years.

A similar point emerges from comparisons with the fossil record and e.g., cuttlefish, or chambered nautilus - a cephalopod with an external shell; and these fossil shells are almost identical with those found dating back 500 million years, thus showing that no macroevolution of these has occurred in over 500 million years. Hence creationist Don Batten (who as a young earth creationist disputes the dates used by both old earth creationists and Darwinists), asks with respect to “living fossils” e.g., the coelacanth, or in the Cambrian Sea jellyfish, starfish, brachiopods, and sea urchins which are all in the contemporary sea, “How come 500 million years of evolution leaves them alone but changes a worm into us?” He says that for Darwinists this is a “problem,” and “so to give it a word that makes it sound like a part of their” claims, “they call it ‘stasis’⁴³².” Thus really stasis is evidence that life forms in the fossil record

⁴³² Batten, D.J. (Young Earth Creationist), *Creatures Do Change But It’s Not Evolution*, 2010, *op. cit.* .

contemporary with ones that have since gone extinct did not evolve into other creatures; and so taken with other factors, such as the sudden appearance of creatures in the fossil record, *infra*, the more reasonable conclusion to draw is that we here have evidence that creatures do not macroevolve and so the different creatures were independently created by God.

Moreover, these life forms of what is known as “the Cambrian explosion,” appear suddenly in the fossil record without previous “transitional forms.” The “Cambrian explosion” lacks the slow pace of Darwinian evolution, and instead exhibits the rapid “explosion” speed of an atomic bomb. Thus Darwinism is unable to explain the sudden appearance of such complex life forms which have no earlier “transitional fossils.” Furthermore, the general ecology of Cambrian animal life resembles that of marine ecological systems found on earth today e.g., identifiable predator-prey relationships existed. This is therefore different to the Darwinian paradigm, in which one would expect a much more restricted and loosely-woven type of ecological system at this early time of the “Cambrian explosion.” Likewise, on a Darwinian model of evolution, one would expect to find bottom dwelling creatures (benthic animals) long before the macroevolution of animals on the open waters (pelagic animals), because such open water creatures requires biomechanical specialization traits that, for instance, allow them to have both locomotion and buoyancy, as well as a food supply accessible in the open sea. Therefore, on a Darwinian evolutionary model, one would expect that first the bottom dwelling animals would appear in the early Cambrian, and later, following Darwinian macroevolution, the open water creatures would appear. But this is not the case. E.g., fossils from Early Cambrian rocks show that the coming into existence of *both* open water creatures and bottom dwelling creatures *occurred simultaneously*, i.e., creation not macroevolution. For instance, after finding a marine crustacean⁴³³, known as *Isoxys*, it was revealed in 2000 that that it had well-preserved body parts in the fossil showing visual organs, swimming appendages, and a shell design consistent with what one finds for an open water creature. Given that the Cambrian fossils shows no prior “transitional forms” in early geological layers, but rather, a world created by God with biologically complex multicellular animals with advanced capabilities which meant they could exploit the ecological niches of the Cambrian World, this means the most natural conclusion to draw from this fossil record data is not some slow-speed process of Darwinian macroevolution, but rather, rapid speed creation by an Almighty God⁴³⁴.

⁴³³ A Crustacean in the Phylum *Arthropoda* and Subphylum *Crustacea*, is an invertebrate (no backbone). A crustacean is different to an arthropod in that it has two pairs of antenna like appendages in front of its mouth, together with some paired appendages near its mouth that it uses as jaws. (Modern crustaceans include e.g., lobsters, crabs, crayfish, and shrimps.)

⁴³⁴ Rana, F. (old earth creationist), “Extinct Shell Fish Speaks Today,” *Connections, Reasons To Believe*, Vol. 3, No. 2, 2001, pp. 1-2; citing Vannier, J. *et unum*, “The Early Cambrian Colonization of Pelagic Niches Exemplified by *Isoxys* (Arthropoda),” *Lethaia*, Vol. 33, 2000, pp. 295-311; Morris, S.C., “The Cambrian ‘Explosion’: Slow Fuse or Megatonnage?,” *Proceedings of the National Academy of Sciences, USA*, Vol. 97, 2000, pp. 4426-4429, & “The Community Structure of the

In his *Origin of Species* (1859), Darwin provides a “diagram” to “aid us in understanding” his theory of “natural selection.” He says, “Let (A) be a common, widely diffused, and varying species, belonging to a genus large in its own country. The little fan of diverging dotted lines of unequal lengths proceeding from (A), may represent its varying offspring When a dotted line reaches one of the horizontal lines, and is there marked by a small numbered letter, a sufficient amount of variation is supposed to have been accumulated to have formed a fairly well-marked variety The intervals between the horizontal lines in the diagram, may represent each a thousand generations After a thousand generations, species (A) is supposed to have produced two fairly well-marked varieties, namely a^1 and m^1 And after this interval, variety a^1 is supposed in the diagram to have produced variety a^2 , which will ..., differ more from (A) than did variety a^1 . Variety m^1 is supposed to have produced two varieties, namely m^2 and s^2 , differing from each other, and more considerably from their common parent (A). After ten thousand generations, species (A) is supposed to have produced three forms, a^{10} , f^{10} , and m^{10} . which, from having diverged in character during the successive generations, will have come to differ largely ..., from each other and from their common parent ...⁴³⁵.” While there is some truth in Darwin’s chart since subspeciation and speciation can so occur from a genetically rich parent stock created by God at the taxonomical level of genus or below, so that all descendants remain within the same genus; Darwin extrapolates the capacity for such variation well beyond this, so that he claims that species in one genus can over time produce species in another genus. Thus on Darwin’s theory, this diagram explains how e.g., “a whale” could evolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth⁴³⁶,” or “some ancient member of the” “anthropomorphous apes” “gave birth to man,” so that “man” came from what “would have been properly designated” “as an ape or a monkey⁴³⁷,” or indeed, how all species came from “a few forms or ... one⁴³⁸.”

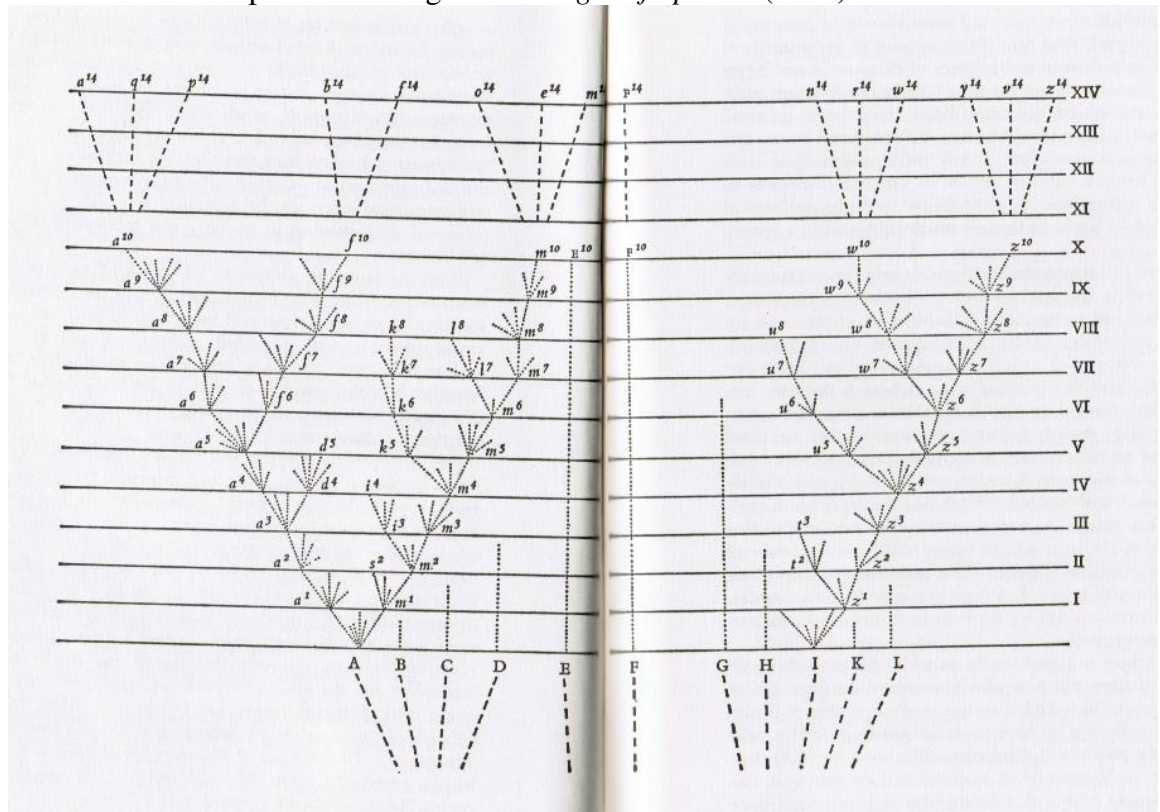
Middle Cambrian Phyllopod Bed (Burgess Shale),” *Paleontology*, Vol. 29, 1986, pp. 423-467; Gould, S.J., *Wonderful Life: The Burgess Shale & the Nature of History*, W.W. Norton, New York, USA, 1989, pp. 222-224; & Signor, P.W. *et unum*, “The Plankton & the Benthos ...,” *Paleobiology*, Vol. 20, 1994, pp. 297-319.

⁴³⁵ Darwin’s *Origin of Species* (1859), chapter 4, “Natural Selection,” section, “Divergence of Character,” Darwin’s “diagram,” *infra* (emphasis mine).

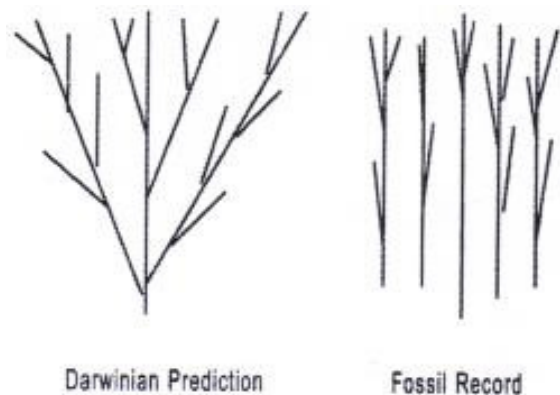
⁴³⁶ *Ibid.*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

⁴³⁷ Darwin’s *Descent of Man* (1871), chapter 6, “On the Affinities & Genealogy of Man.”

⁴³⁸ Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”

Darwin's prediction diagram in *Origin of Species* (1859).

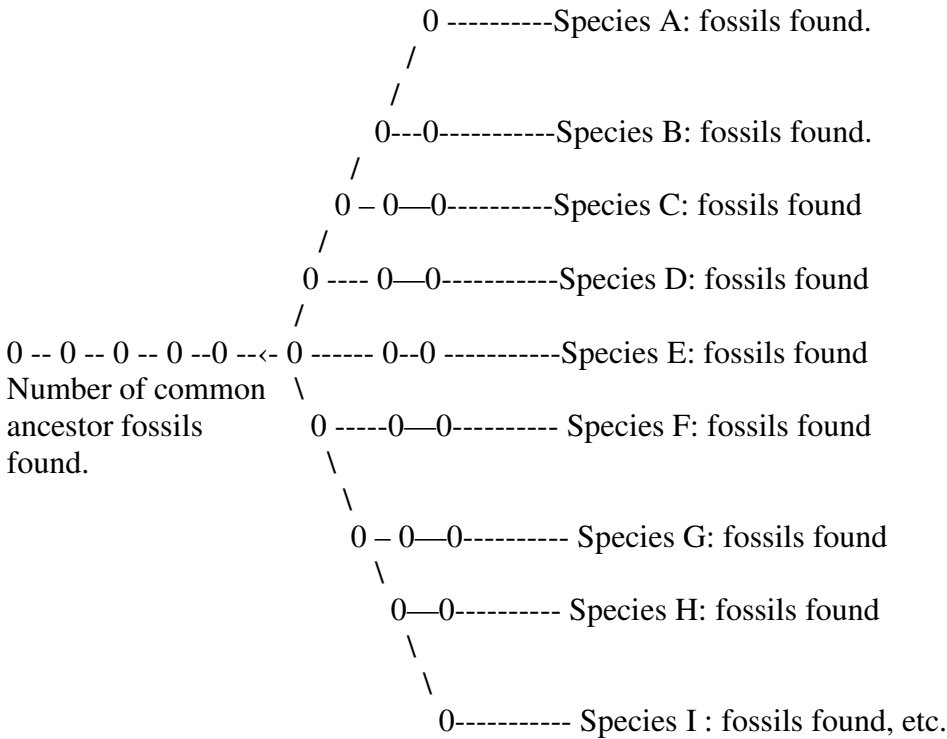
But relative to Darwin's prediction in his *Origin of Species* diagram, *supra*, creationist, Bob Newman (b. 1941) of Virginia, USA, who is the Director of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI), USA, notes that the fossil record indicates much more modest microevolution, one which does not go into new taxonomical genera or families. This is seen in Newman's following Diagram, *infra*⁴³⁹.



⁴³⁹ Robert C. Newman, (old earth creationist), "Some Problems for Theistic Evolution," *Perspectives on Science & Christian Faith*, Vol. 55, No. 2, June 2003, pp. 117-128, at p. 122. IBRI website: <http://www.ibri.org/>.

So too, creationist Hugh Ross refers to how there are no bridges in the fossil record between species which all show a general stasis i.e., a slowing or stopping of the deviation of a species from its parent stock within boundaries that would have to be crossed for macroevolution to theoretically occur. And in this context he also notes that sometimes there are two species simultaneously in the fossil record that evolutionists claim such a “transitional link” bridge to, for which there is no evidence⁴⁴⁰. This type of finding also referred to in creationist, Robert Newman’s diagram, *supra*, has now been further demonstrated by the work of creationist, Carl Werner. Though the idea in Werner’s book, *Evolution: The Grand Experiment Volume 1* (2007), is not conceptually novel in creationist discourse, his efforts in documenting so many fossils in numerous museums as evidence of this creationist view is original research, and he is to be commended for this valuable more detailed evidencing of the classic creationist view. The following diagram is typical of the type of diagram he uses with respect to the fossils found for various species in the museums of the world he visited and documented.

The “missing links” of Darwin’s theory are “missing” in the geological layers because they never existed. The common finding of fossils relative to where fossils should be on a Darwinian type prediction chart such as that found in Darwin’s diagram in Origin of Species (1859) shows NO CREDIBLE TRANSITIONAL FOSSILS FOUND as there are NO credible transitional fossils at the alleged tips of the branches. Most natural conclusion from fossil data? Creation NOT macroevolution.



⁴⁴⁰ Ross, H.N. (old earth creationist), *Dinosaurs, Cavemen and the Fossil Record*, (1990), *op. cit.* .

Carl Werner shows this same pattern of data, also referred to by e.g., Robert Newman, *supra* for a variety of creatures. E.g., consider the fish. Darwin says in *Origin of Species* (1859), “I apprehend that in a perfectly natural classification many fossil species would have to stand between living species, and some extinct genera between living genera, even between genera belonging to distinct families The most common case, especially with respect to very distinct groups, such as fish and reptiles, seems to be, that supposing them to be distinguished at the present day from each other by a dozen characters, the ancient members of the same two groups would be distinguished by a somewhat lesser number of characters, so that the two groups, though formerly quite distinct, at that that period made some small overall approach to each other. . . . Let us see how far these several facts and inferences accord with the theory of descent with modification. . . . I must request the reader to turn to the diagram in the fourth chapter,” *supra*⁴⁴¹. Let us therefore first consider how Darwin’s claims with respect to “fish and reptiles” stand up to the scrutiny of the fossil as analyzed in the world’s museums by Werner.

There are half a million fish fossils in museums. While these show some variation of creatures, they also shows that each taxonomical family appears suddenly in the fossil record, indicating creation by God. Thus the similarities within a taxonomical Family act to show a common design pattern by God, although it is possible that in any given instance there may have been microevolution from the level of Genus down accounting for some of the variation. Werner looks at e.g., 1) *Stingrays* at the taxonomical level of the Subclass of *Elasmobranchii* which is one taxonomical level above Order, and follows on after the taxonomical levels of: Kingdom: *Animalia*, Phylum: *Cordata*, and Class: *Chondrichthyes*⁴⁴²; 2) Inside Stingrays, *Guitar Fish* at the taxonomical level of Genus, in which there are four Genera of Guitar Fish (*Aptychotrema*, *Rhinobatos*, *Trygonorrhina*, and *Zapteryx*), and this follows on Kingdom: *Animalia*, Phylum: *Cordata*, and Class: *Chondrichthyes*, Subclass of *Elasmobranchii*, Order: *Rajiformes*, & Family: *Rhinobatidae*⁴⁴³; 3) *Ratfish* at the taxonomical level of the Subclass of *Holocephalia* is one taxonomical level above Order, and follows on after the same taxonomical levels as Stingrays, *supra*⁴⁴⁴; 4) *Lungfish* at the taxonomical level of the Subclass of *Dipnoi* is one taxonomical level above Order, and follows on after Kingdom: *Animalia*, Phylum: *Cordata*, Subphylum: *Vertebrata*, & Class: *Sarcopterygii*; and 5) *Theolodontides* (extinct jawless fish) which are found in four *Subgroups* (*Theleodontina*, *Loganiida*, *Katoporida*, & *Furcacaudiformes*) which follow

⁴⁴¹ Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms” (emphasis mine).

⁴⁴² “Stingrays,” *Wikipedia* (<http://en.wikipedia.org/wiki/Stingray>).

⁴⁴³ “Guitar Fish,” *Wikipedia* (<http://en.wikipedia.org/wiki/Guitarfish>).

⁴⁴⁴ “Ratfish,” *Wikipedia* (http://en.wikipedia.org/wiki/Spotted_ratfish).

on after Kingdom: *Animalia*, Phylum: *Cordata*, Clade: *Craniata*, Subphylum: *Vertebrata*, & Class: *Thelodonti*⁴⁴⁵.

In this sample of fish in the fossil record isolated by Werner of e.g., Stingrays (Elasmobranches), Guitar fish (four genera in Elasmobranches Subclass), Rat fish (Holocephalians), Lungfish (Dipnoans), Thelodontides, and others⁴⁴⁶; it is clear that Werner is using a variety of taxonomical levels. Thus at 2) *Guitar Fish*, while I would consider God created the four genera of these fish, I would consider it is a *prima facie* open question as to whether he also created species and subspecies within these four genera, or whether there was some level of microevolution within these four genera, or some combination thereof. By contrast, with e.g., 1) *Stingrays* I would consider that within this subclass, there had to be creation by God down to the level of genera, of which Guitar fish are an example, and so the taxonomical similarity between Subclass and genera here acts to point to monotheism through homology. By contrast, some creationists, both old and young earth, allow for microevolution from higher taxonomical levels than Edward Blyth or I do. Nevertheless, what is clear is that there are no “missing links” between these groups, and so e.g., I would consider that this demonstrates that the homological difference between 1) *Stingrays* and 2) *Guitar Fish* is here demonstrated to result from a monotheistic Creator using a common design pattern.

Thus significantly, Werner’s work on various fish fossils shows that one finds absolutely no transitional forms. However, on a Darwinian model one should be able to see transitional forms from e.g., invertebrate (no backbone) fish to vertebrate (backbone) fish⁴⁴⁷. The absence of transitional forms in the fossil record to these different fish in the first place; and the absence of transitional forms between these different fish in the second place, *supra*, means that the most natural reading of the fossil record with respect to fish is creation by God, whose monotheism is seen in e.g., common design patterns within e.g., a fish subclass or family; with some level of microevolution occurring from a genetically rich parent stock created by God at the taxonomical level of genus, species, or subspecies, but not so as one species evolves into a species of another genus.

Darwin also makes specific reference to “reptiles” and his “diagram,” *supra*⁴⁴⁸. Notably then, Werner looks at the fossils of various museums of the world for two types

⁴⁴⁵ “Thelodonti,” *Wikipedia* (<http://en.wikipedia.org/wiki/Thelodonti>).

⁴⁴⁶ Werner also lists: Coelacanth (Actinistians), Heterostracans, Climatiformes, Acanthodiformes, Rhenanids, Pyctodontids, Anthrodires, Antiarches, Palaeonisciformes, Porolepiformes, Anapsids, Osteostracans, & Osteolepiformes.

⁴⁴⁷ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 96-97; and see Appendix C (Fish Chart) at p. 234.

⁴⁴⁸ Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms.”

of reptiles, namely, flying reptiles and dinosaurs. Concerning the flying reptile pterosaurs, these date to the same time as the dinosaurs, and over 1,000 pterosaur fossils have been discovered⁴⁴⁹. These come from all seven continents on the Earth, and show the existence of more than 100 different species of the pterosaur. The pterosaur fossils indicate that there were two broad types of this reptilian bird, to wit, a long-tailed and a short-tailed type; and they ranged in size from that of a tiny sparrow up to some that were larger than a modern fighter jet plane. These 1,000 fossil pterosaurs appear in the fossil record as well formed reptile birds in the geological layers generally dated by old earth creationists at c. 65 million B.C. to 228 million B.C., but not in earlier geological layers. (Of course, young earth creationists dispute these old earth creationist dates). Thus once again, there is a complete absence of anything that could be reasonably regarded on a Darwinian model as an “ancestor” species from which such creatures came⁴⁵⁰.

Concerning the reptilian dinosaurs, on the dates used by old earth creationists (which young earth creationists dispute), between 65 million and 68 million B.C. there have been hundreds of *Triceratops* dinosaurs found (weighing c. 10,000 pounds or 4,500 kilograms, and being c. 25 foot or 7.6 metres long; this creature had two large horns and one small horns), and 32 *Tyrannosaurus Rex* dinosaurs found (weighing more than c. 14,000 pounds or 6350 kilograms, 42 foot or 13 metres long, and standing 18 feet or 5.5 metres tall; this was the largest meat-eating dinosaur ever created by God on the earth). Both of these dinosaurs are found in the Late Cretaceous World (97.5 million to 66.4 million B.C.), and have no direct ancestors in any earlier geological layers, but both appear suddenly in the fossil record as creations by God.

The *Brontosaurus*, also known as the *Apatosaurus*, was a plant eating dinosaur that had a long neck it used to reach leaves in high trees something like a giraffe. Weighing in at up to 30 tons, and being between about 70 to 90 feet or 21 to 28 metres long, this creature comes from the Late Jurassic World (163 million to 144 million B.C.). To date, about 30 of these dinosaurs have been discovered over the earth, and about a dozen of them are almost complete skeletons. Given its distinctiveness evident in its great size, on a Darwinian model one might reasonably expect to find a number of earlier transitional forms. But Werner shows that while a number of the world’s museums have this creature e.g., the American Museum of Natural History in New York City, New York, USA, there is no museum that has any transitional forms leading up to this creature. Why? Because there are no transitional forms. Why? Because it was created by God, it did not macroevolve.

In terms of the “missing links” of Darwin’s theory diagram, *supra*; the following diagram shows the findings of Carl Werner (2007) diligent search for “missing links” in

⁴⁴⁹ Kingdom: *Animalia*, Phylum: *Cordata*, Clade: *Sauropsida*, Clade: *Pterosauromorpha* (extinct), Order: *Pterosauria* (extinct) (followed by a number of Subgroups).

⁴⁵⁰ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 113-116.

alleged “dinosaur macroevolution,” including the alleged macroevolution of dinosaurs “into birds.” In general terms, the “dinosaurs to birds” claim has been repeatedly made by a number of Darwinian macroevolutionists. But there is also some evidence of “fudging” the fossil records. For instance, the macroevolutionists, Richard Hinchliffe *et al* posed the question, “Do Feathered Dinosaurs Exist?” in the *Journal of Morphology* (2005), and found that from careful examination of the fossil dinosaur, *Psittacosaurus*, that features interpreted as feathers were in fact frayed skin. Furthermore, though the foot and toe structures of such theropod dinosaurs superficially show some similarities with those of birds, they found that upon more careful examination they are fundamentally different. Moreover, a number of so called “feathered dinosaurs,” upon more careful inspection, were found to not be dinosaurs at all, but flightless birds e.g., *Caudipteryx*. And their “knock down” argument was that since all so called “feathered dinosaurs” come about 30 million years after birds appear in the fossil record, they could not have evolved from them. Hence these committed macroevolutionists were left to despair, saying, “The theory that birds are the equivalent of living dinosaurs and that dinosaurs were feathered is so full of holes that creationists have jumped all over it, using the evolutionary nonsense of ‘dinosaurian science’ as evidence against the theory of evolution.” And the creationist, Rana, aptly notes the significance of these findings when he says, “Apart from the bird-dinosaur theory, evolutionary biologists offer no real explanation for bird origins. Consequently one of the best examples for evolutionary transitional intermediates disappears from the fossil record⁴⁵¹.”

Rana considers, “To be fair, the fossil record does include some well known examples of transitional forms” i.e., “one or more of the organisms that comprise the stepwise, evolutionary transition of one species (or taxon) into another,” although I would disagree with him that these can be so designated as reasonable alternative explanations can be given for them. Rana gives as these instances of what he would consider to be such “transitional forms,” “the fishapods (presumably documenting the emergence of tetrapods from lobe-finned fish) and feathered dinosaurs (presumably the evolutionary ancestors to birds).” But he then says, “Even so, when we consider the details of these high-profile examples, some rather uncomfortable problems surface for the evolutionary paradigm. For example, both the tetrapod and bird evolutionary sequences suffer from what paleontologists call a temporal paradox, in which the transitional forms (i.e., fishapods and feathered dinosaurs) appear in the fossil record *after* the evolutionary end products (i.e., tetrapods and birds, respectively). The bottom line is that when the fossil record is considered in its entirety, the patterns found therein find perfect explanation from a creation model vantage point, rather than from an evolutionary one⁴⁵².”

⁴⁵¹ Rana, F. (old earth creationist), “Is there a controversy about evolution?,” *Connections, Reasons To Believe*, Vol. 8, No. 2, 2006, pp. 2-3; citing Hinchliffe, J.R., *et al* (macroevolutionists), “Do Feathered Dinosaurs Exist? Testing the Hypothesis on Neontological & Paleontological Evidence,” *Journal of Morphology*, Vol. 266, 2005, pp. 125-166, & “Scientists Say No Evidence that Therapod Dinosaurs Evolved into Birds,” *Science Daily* (October 2005) (<http://www.sciencedaily.com/releases/2005/10/051010085411.htm>).

⁴⁵² Rana, F. (old earth creationist), “Q & A: Are there transitional intermediates in the fossil record?,” *Today’s New Reason To Believe (Reasons To Believe Email Articles sent*

Nevertheless, the claim is more generally made by a number of Darwinists that the oldest fossil bird, *Archaeopteryx*, which comes from the Late Jurassic World (163 million to 144 million B.C.), is such a “transitional fossil.” This is one of only a handful of disputed instances of an alleged “missing link” being “found” that Darwinists can point to. Only nine fossils of this bird have been found, all in the area of Solnhofen, just north of Munich in Germany. However, to claim this is “a missing link” is like claiming a platypus is a “missing link” between e.g., a duck and a beaver. Indeed, there have now been found feathered dinosaurs which come *later* in the fossil record than *Archaeopteryx*, with, for instance, *Protarchaeopteryx* and *Caudipteryx*. Thus “feathered dinosaurs” found in China date to about 25 or 30 million years *after* *Archaeopteryx*. But on the usual Darwinian theory, these feathered dinosaurs are meant to come *before* and not after, *Archaeopteryx*. *Archaeopteryx* is not in fact, some kind of feathered dinosaur, but e.g., has fully formed flying feathers, wings designed for flight, and bones designed for flight.

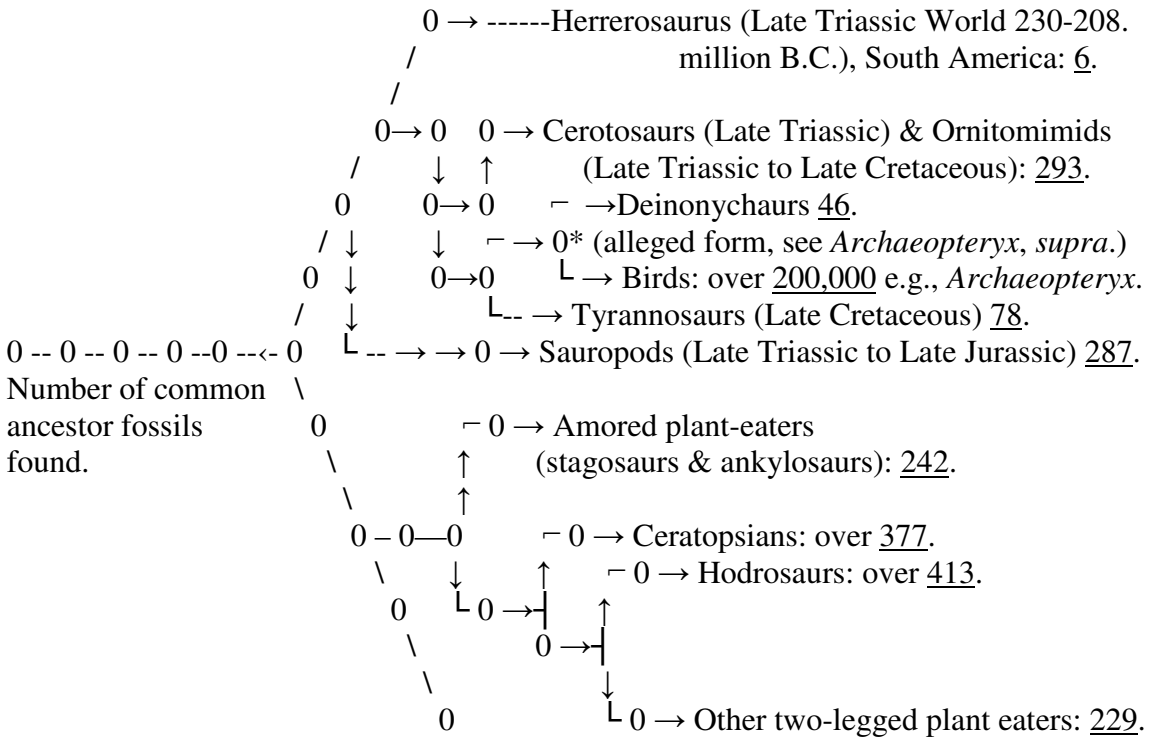
Fossils of modern birds frequently lack head-feathers because these are smaller and tend to be quickly lost before fossilization, and this may account for the lack of fossilized imprints of head-feathers on *Archaeopteryx*. Thus the Chicago Field Museum in the USA has a reconstruction of *Archaeopteryx* with head feathers looking much more like a modern bird, whereas the Jura Museum in Germany has a reconstruction of *Archaeopteryx* without head feathers looking much more like a reptile headed bird. Thus it is possible on the available evidence to make a “reconstruction” of *Archaeopteryx* in which he looks more like, or less like, a modern bird, depending on how one first interprets the data. The claim that because it had teeth, claws, and a longer tail than a modern bird, *Archaeopteryx* is a “transitional form,” is ridiculous when one considers e.g., that a number of extinct birds had teeth, whereas many reptiles do not, and the teeth of *Archaeopteryx* are not like the serrated meat-eating teeth of dinosaurs, thus indicating that they did not come down from a dinosaur ancestor. Therefore as with e.g., the salamander so called “Mexican walking fish,” *supra*, there is no evidence in the fossil record that *Archaeopteryx* either macroevolved from a dinosaur or macroevolved to a different type of bird, but rather, was a certain type of bird created by God, which reproduced after his kind. That is because a creature created by God can be in some ways morphologically intermediate between two other creatures, such as the “Mexican walking fish,” without it being transitional in terms of his origins⁴⁵³.

from tnrtb@reasons.org, RTB, California, USA), 8 May 2014; with link to <http://www.reasons.org/articles/q-a-are-there-transitional-intermediates-in-the-fossil-record> (emphasis mine).

⁴⁵³ Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, pp. 130-132; Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, pp. 104-106; & Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1*, *op. cit.*, pp. 147-184 (photos of fossils of *Protarchaeopteryx robusta* and *Caudipteryx zowi* at p. 167).

With regard to Darwin’s “missing links” for “reptiles” and his “diagram,” *supra*⁴⁵⁴, for dinosaurs, the numbers shown on the below diagram are those of the skeletons of the creatures referred to in various museums, and the numbers at the nodes of the diagram are the number of transitional fossils found. It is to be noted with regard to those nodal points where the following diagram shows “0,” once *Archaeopteryx* is properly removed, at all nodes the number of alleged transitional fossils is always a big, fat, zero!⁴⁵⁵

Chart showing alleged Darwinian evolution & fossils.



Thus Darwin’s claims with respect to “reptiles,” has been found wanting in the fossil record with regard to what his theory predicts in his claims about e.g., “fish and

⁴⁵⁴ Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms.”

⁴⁵⁵ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 117-128; & 229-233, following diagram generally drawn from diagrams at pp. 128 & 229.

reptiles” concerning his “inferences” on his “theory of descent with modification,” as set forth in “the diagram in the fourth chapter,” of *Origin of Species* (1859) *supra*⁴⁵⁶.

Darwin claimed “a whale” could evolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth⁴⁵⁷.” Werner records that under social pressure from Owen and others, Darwin agreed to remove these comments from later editions of *Origin of Species* after 1859. But commenting on this, Werner says “Darwin acquiesced ... although he privately regretted” doing so⁴⁵⁸. My principal familiarity is with Darwin’s 1859 first edition of *Origin of Species*, and I was not aware of this change in Darwin’s later editions until I read of it as recorded by Werner. Significantly, Darwin never specifically repudiated this claim, and given that he never gave any alternative explanation as to how on his theory a whale might allegedly macroevolve; *I consider that these 1859 comments may still be fairly cited as representing Darwin’s view on alleged whale macroevolution.* However, some later Darwinists have come up with other equally ludicrous alternatives as to the alleged macroevolutionary ancestry of the whale e.g., some Darwinian evolutionists have claimed that basilaseurus whales “evolved” from “tiny furry, shrew like animals that lived in trees⁴⁵⁹.” Other suggestions include an alleged ancestry from a cat-like and hyena-like looking animal, or hippopotamus⁴⁶⁰. But amidst such diversity, more generally, Darwinists agree with Darwin’s macroevolutionary interpretation of how “all living and extinct forms can be grouped together in one great system⁴⁶¹.” Hence in discussing the alleged “mutual affinities of organic beings” in *Origin of Species* (1859), Darwin says, “I request the reader to turn to the diagram” in chapter 4 of *Origin of Species, supra*; and he then claims, “we here have many species descended from a single progenitor grouped into genera: and the genera are included in, or subordinate to, sub-families, families, and

⁴⁵⁶ Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms” (emphasis mine).

⁴⁵⁷ E.g., Thaxton, C.B. (old earth intelligent designist), *Of Pandas & People, op. cit.*, pp. 10,61,67; Sarfati, J. (young earth creationist), *By Design: Evidence for Nature’s Intelligent Designer – The God of the Bible, op. cit.*, p. 10; Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

⁴⁵⁸ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 40 & 41; citing Milner, R., *The Encyclopedia of Evolution*, Facts on File Publishers, New York, USA, 1990, p. 347.

⁴⁵⁹ *Walking With Beasts*, BBC TV, 2000 (giant killer whales).

⁴⁶⁰ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, p. 133.

⁴⁶¹ Darwin’s *Origin of Species*, chapter 13, “Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs,” section, “Classification.”

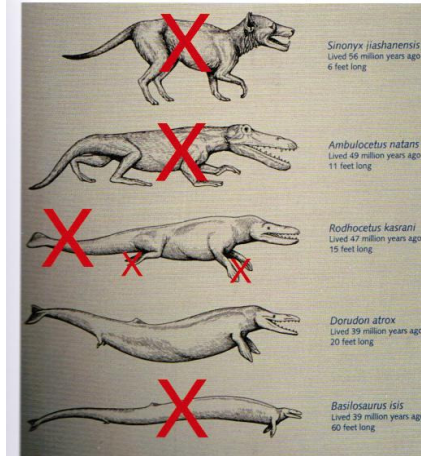
orders, all united into one class. Thus, the grand fact in natural history of the subordination of group under group, ... is in my judgement fully explained" i.e., by the macroevolutionary theory in Darwin's diagram, *supra*⁴⁶².

DNA is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism. Looking at genetics, the fact that the DNA of whales is closest to that of the hippopotamus, results in one Darwinian theory of a hippo ancestor. But in the fossil record, whales are found to have existed about five times longer, and so this theory falls flat. Darwin admitted that "the intervals" in the "geological record" were such, that "species will appear as if suddenly created." In seeking to explain this, or rather, *explain it away*, he said, "I will now give a few examples to illustrate ... and to show how liable we are to error in supposing that whole groups of species have suddenly been produced." The most striking case, ... is that of the Whale family; as these animals have huge bones, are marine, and range over the world, the fact of not a single bone of a whale having been discovered in any secondary formation, seemed fully to justify the belief that this great and distinct order had been suddenly produced in the interval between the latest secondary and earliest tertiary formation. But now we may read in ... Lyell's 'Manuel,' published in 1858, clear evidence of the existence of whales in the upper greensand, some time before the close of the secondary period⁴⁶³." But is Darwin's point really valid? After all, while it is true that further discoveries proved that whales were created earlier in the geological record than had been first thought, *there are still no credible transitional links to them. And the fact that such earlier bones were found acts to show the general reliability of the geological record.* Therefore, if Darwin is prepared to say that before the earlier whale bones were found, this "seemed fully to justify the belief that this great and distinct order had been suddenly produced," if upon better research, we can now confidently date them to an earlier period, but *there are still no credible transitional fossils to these whale bones*, then it must inexorably follow on Darwin's own logic, that this seems "fully to justify the belief that this great and distinct order had been suddenly produced" at this earlier time. Thus Darwin's admissions here are self-defeating.

A common Darwinian theory of alleged descent at present, is illustrates in a five-step diagram at Michigan University, USA, recorded by Werner. Werner uses the following red "X" marks to summarize his findings on this chart relative to the fossil record.

⁴⁶² *Ibid.*, first section, paragraph 2.

⁴⁶³ *Ibid.*, chapter 9, "On the imperfection of the Geological Record," section, "On the sudden appearances of whole groups of Allied Species"



The “originating” creature on Michigan University diagram is said to be the 6 foot or 1.8 metre long *Sinonyx jiashanensis*, a cat-like and hyena-like looking animal the Michigan University diagram says “Lived 56 million” B.C. and was “6 feet long.” This is pure fantasy, and so ranks with rival Darwinist theories e.g., Darwin’s “bear” ancestor. Thus Werner fairly puts a red “X” through the creature at this alleged first-step, *supra*. The second-step is said to have been *Ambulocetus natans* which the Michigan University diagram says “Lived 49 million” B.C. and was “11 feet long.” Fossils of this 3.4 metre long creature were found in Central Asia in 1993, and it has been described as “a walking whale” because like a crocodile it could both walk on land and swim, and has whale-like meat eating teeth. The placement of this creature as “the second step” is purely a circular reasoning argument that, “the whale had to evolve from something, and this is an amphibious creature with teeth something like a whale’s teeth, so this must be ‘the missing link’.” In fact, commonality of design pattern in the teeth point to a common Creator to both creatures in Almighty God, who created this creature for his good pleasure, using a similar design pattern for its teeth as he later did for the whale. Thus Werner fairly puts a red “X” through the creature at this alleged second-step, *supra*.

The third-step on this Michigan University diagram is *Rodhocetus kasrani* which the Michigan University diagram says “Lived 47 million” B.C. and was “15 feet long.” Werner’s findings on this 4.5 metre creature are typical of a form of scientific fraud used by a number of Darwinists, further discussed in Part 2, Chapter 6, “The fossil record: creation, not macroevolution – mind the gap,” section f, “Frustrated Darwinian Macroevolutionists use fraudulent ‘transitional fossils’ against the generally United Creationist School,” *infra*. Carl Werner interviewed Phil Gingerich, the Professor of Geological Sciences, Professor of Geology, and Director of the Paleontology Museum at Michigan University about this whale chart. Under interrogation from Werner, Gingerich “came clean” and confessed the following three salient facts. Firstly, the *Rodhocetus kasrani* skeleton is highly incomplete in a number of key parts, including the area of the tail and ball vertebrae, so that there was no certainty as to whether or not its tail looked anything like that shown in the diagram as a “transitional” form. It seems this “long tail” is just that, *a long tail / story* concocted by the Darwinian evolutionist artist of this diagram Hence Werner has put an “X” on the tail, *supra*. Secondly, there were no hand or feet bones uncovered at the time this fossil was discovered, and so it was

speculative as to whether or not this creature had flippers on the front or back as shown in the diagram, i.e., because Darwinian evolution was assumed, it was speculatively “just known” that “it must have had flippers.” This is circular reasoning, and hence Werner has put an “X” on the front and back “missing link” flippers, *supra*. Thirdly, in more recent times, hand bones have been found, and so Gingerich now admits that this creature did not, as indicated in this diagram, have flippers. This means that *Rodhocetus kasrani* cannot fairly be presented as this “missing link” to the fourth-step of *Dorudon atrox* which the Michigan University diagram says “Lived 39 million” B.C. and was “20 feet long,” or 6 metres long.

The fifth and final step in this Michigan University diagram is *Basilosaurus isis* which the Michigan University diagram says “Lived 39 million” B.C. and was “60 feet long.” While the existence of this 18 metre whale is not in dispute, the claim that it is the ancestor to modern whale is once again a Darwinian conjecture. And as Lawrence Barnes of the National History Museum in Los Angeles, USA noted, other whales are considered by some to have been contemporary with *Basilosaurus*, for instance, baleen whales⁴⁶⁴. We thus find that once again, the fossil record shows a lack of alleged “transitional forms” for this creature, the whale, as it has for other creatures. Thus once again the most natural conclusion to draw is that of creation by Almighty God.

Yet in the never-ending and never-agreeing quest by Darwinists to locate a creature that allegedly the whale evolved from, some Darwinists have come up with yet another “brainchild” in their claim that the originating species was a large land mammal known as the Mesonychid. Dating from *c.* 70 million B.C., this was a large-headed medium sized mammal in the taxonomical Order of Creodonta; although the earliest alleged whale fossil those taking this view point to, is a shoulder-bone from a creature about the size of a modern porpoise i.e., 2 to 3 metres long, and dating from *c.* 50 million B.C.⁴⁶⁵. The theory of a hippopotamus ancestor for the whale has already been referred to, for another Darwinist theory is the whale evolved from an artiodactyl i.e., an even toed ungulate medium-sized herbivore e.g., the hippopotamus. But creationist Hugh Ross refers to how a discovery announced in 1998 has now made these already absurd theories, look even more ridiculous. That is because whale ankles bones were found which are so different to anything on either a mesonychid or an artiodactyl, that even on the Darwinists claims of similarity of descent, this makes their claims look quite farcical⁴⁶⁶; and thus they are as silly as e.g., Darwin’s “bear” to “whale” theory, *supra*.

⁴⁶⁴ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1*, *op. cit.*, pp. 129-146 (the brief quotation of Werner’s diagram analysis on the Michigan University “whale evolution” has been gotten for this review from p. 145); cf. Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, pp. 135-142.

⁴⁶⁵ *Encyclopedia Britannica CD99*, *op. cit.*, “Mammals: Major Mammal Orders: Cetacea (whales, dolphins, porpoises): Paleontology and Evolution.”

⁴⁶⁶ Ross, H. (old earth creationist), *The Genesis Question*, *op. cit.*, pp. 51; citing Thewissen, J.G.M., “Whale Ankles & Evolutionary Relationships,” *Nature*, Vol. 395, 1988, p. 452.

And Ross also notes that it would be difficult to find a *less efficient* creature as a candidate for such macroevolutionary claims, since whales have shown a high extinction rate. This relates to a number of factors, including their: relatively small population sizes, long gestation time, small number of offspring, highly complex genetic structures, huge body size, specialized food eating, herd structures, metabolism, habitant size, and relatively low ecological diversity⁴⁶⁷. Furthermore, old earth creationist Hugh Ross, also refers to the fact that phosphate isotopes in the teeth of whales' mouths, tell us that the *Nalacetus* and *Pakicetus* whales of *c.* 52 million B.C. drank only fresh water; the *ambulocetus* whale of *c.* 50 million B.C. drank fresh water in its younger years, and most probably for the rest of its life; and the *Indocetus* whale of *c.* 48 million B.C. drank only sea water. But the number of genetic changes to whale physiology to accomplish such change in 2 to 4 million years is not feasible relative to the laws of genetics for what he calls such "a whale of a change"⁴⁶⁸," and issues of genetics would mean that young earth creationists would also reject the claims of such "whale evolution." And creationist, Hugh Ross, further observes that the humpback whale shows the design features of a Designer. For instance, the bumps along the leading edge of the flippers of the humpback whale, were examined by engineering professors at Harvard University in the USA, and it was found that they are not, as was previously theorized, a major factor in limiting the straight ahead swimming of the humpback whale through the waters; and indeed, they greatly help in the whale's maneuverability, including his capacity to make tight turns and deal better with strong ocean currents. Thus what was once arrogantly thought by certain sinful men to be "a design defect" in the whale, has in fact proven to be quite the opposite, an evidence of the Divine Design of an omnipotent Creator!⁴⁶⁹ Thus these type of factors isolated by creationist Hugh Ross, interlock with, and further show why, the most natural interpretation of the fossil record for whales is one of creation and not macroevolutionary theory. Hence as with other factors of the whale's design, the multiple extinctions of sea mammals found in the fossil record indicate that God repeatedly created new species following the extinction of the older ones⁴⁷⁰.

⁴⁶⁷ *Ibid.*, pp. 51-53.

⁴⁶⁸ Ross, H. (old earth creationist), "A Whale of a Change," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 10, No. 3, 3rd Quarter, 1996, p. 3; referring to, Thewissen, J.G.M, *et al*, "Evolution of Cetacean Osmoregulation," *Nature*, 381 (1996), pp. 379-380.

⁴⁶⁹ Ross, H. (old earth creationist), "Humpback Whale Fins: Fresh Evidence For Design," *Connections*, Reasons To Believe, Vol. 10, No. 3, 2008, p. 4; citing Michael Brenner, *et al*, "How Bumps on Whale Flippers Delay Stall: An Aerodynamic Model," *Physical Review Letters* 100 (2008), ID 054502; & cf. Sarfati, J. (young earth creationist) *By Design: Evidence for Nature's Intelligent Designer – The God of the Bible*, *op. cit.*, pp. 81-82.

⁴⁷⁰ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1*, *op. cit.*, pp. 50-53.

Looking at the whale, I am thus led to, and invite the reader also to, give glory, not to “the creature,” but rather, to “the Creator” (Rom. 1:25); “Great and marvellous are thy works, Lord God Almighty” (Rev. 15:3), “which made heaven, and earth, the sea, and all that therein is” (Ps. 146:6). “Fear God, and give glory to him; ... and worship him that made heaven, and earth, the sea, and the fountain of waters” (Rev. 14:7). Let us remember that the fourth commandment of the Holy Decalogue (Exod. 20:2-17) refers to God’s creative works in the world of Eden, “For in six days the Lord made heaven and earth, the sea and all that in them is” (Exod. 20:11), and this further points us to his wider creation of Genesis 1:1 & 2:4, for the Lord ... made heaven and earth” (Ps. 121:2). Since Christ’s resurrection on what in the New Testament Greek, *sabbaton*, simultaneously means, “the first of the week” and “the first of the sabbaths” (John 20:1), the Fourth Commandment is found in the Christian Sunday (John 20:19,26; Acts 20:7) for all Gentile Christians (Gal 4:10,11; I Cor. 16:2) and optionally for Jewish Christians if they are not following a Jewish liturgical year in a segregated Jewish Christian Church (Col. 2:16; Jas. 1:1; 2:2). But nowadays most Christians sanctify Sunday, whether by race they are Jews or Gentiles. And Isaiah 66:23 tells us that the “sabbath” is a day “to worship” “the Lord;” and Psalm 92 which the title tells us is “A Psalm or Song for the sabbath day,” says we should “give thanks unto the Lord.” Thus in elucidation on what is contextually the Fourth Commandment of Exodus 20:8-11, *The Short Catechism* of the Anglican 1662 *Book of Common Prayer* says, “My duty towards God is to ... worship him, to give him thanks.” Let us then so worship and give thanks to God, not only on the Sabbath day in weekly Sunday sacredness (Rev. 1:10; cf. Ps. 118:22-24; Acts 4:11), but also throughout the week, for “thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11).

In the fossil record, the type of results we have already found for a number of creatures also exist for bats. In *Origin of Species* (1859) Darwin recognized that “the bat’s wing is a most abnormal structure in the class mammalia,” and he was unable to advance any specific detailed theory as to how it might arise⁴⁷¹. But in *Origin of Species* (6th ed. 1872 - final ed. 1876/8), in opposing Mivart’s Theistic macroevolution, Darwin specifically rejected “transformations as prodigious as ... the sudden development of the wings of ... bats;” on the basis of “our experience.” That is, “According to our experience, abrupt and strongly marked variations occur in our domesticated productions, singly and at rather long intervals of time⁴⁷².” In fact, the evidence for the sudden appearance of the bat in the fossil records points to a much more sudden development than simply the “wings of ... bats” proposed by Theistic macroevolutionist Mivart, pointing to creation of the bat by God. And this same creationist conclusion is evident

⁴⁷¹ Darwin’s *Origin of Species* (1859), chapter 5, “Laws of Variation,” section “A part developed in any species in an extraordinary degree or manner, in comparison with the same part in allied species, tends to be highly variable.”

⁴⁷² Darwin’s *Origin of Species* (6th ed. 1872 - final ed. 1876/8) chapter 7, “Miscellaneous Objections to the Theory of Natural Selection.”

from convergence factors such as the need for a bat's sonar. Notably then, though over 1,000 fossil bats have now been found from layers dated to 52 million years B.C. to the present (though unlike old earth creationists such as myself, young earth creationists would dispute these dates), these are all fully developed and functional bats. There are no "transitional bats" in the earlier geological layers. Thus once again, the evidence points to creation, not macroevolution⁴⁷³.

Darwin says in *Origin of Species* (1859), "I believe that the *arrangement* of the groups within each class, in due subordination and relation to the other groups, must be strictly genealogical in order to be natural; but that the *amount* of difference in the several branches or groups, though allied in the same degree in blood to their common progenitor, may differ greatly, being due to the different degrees of modification which they have undergone; and this is expressed by the forms being ranked under different genera, families, sections, or orders. The reader will best understand what is meant, if he will take the trouble to referring to the diagram in the fourth chapter⁴⁷⁴." E.g., in referring to old earth creationist, William Buckland (d. 1856), Darwin says, that "Buckland long ago remarked, all fossils can be classed either in still existing groups or between them. That the extinct forms of life help to fill up the wide intervals between existing genera, families, and orders, cannot be disputed." And then in the same paragraph he refers to old earth creationist, Joachim Barrande (d. 1883), saying, "In regard to the Invertebrata, Barrande, and a higher authority could not be named, asserts that he is every day taught that palaeozoic animals, though belonging to the same orders, families, or genera with those living at the present day, were not at this early epoch limited in such distinct groups as they now are⁴⁷⁵." In both instances these are somewhat misleading references to Buckland and Barrande, since Darwin fails to say that both men were creationists, and that such taxonomical similarities of homology are regarded by creationists as pointing to a monotheistic Creator. On his theory, Darwin also theorizes "the progenitor of the seal had not a flipper⁴⁷⁶," and evolved this.

⁴⁷³ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1, op. cit.*, pp. 100-104.

⁴⁷⁴ Darwin's *Origin of Species*, chapter 13, "Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs," first section on "Classification."

⁴⁷⁵ *Ibid.*, chapter 10, "On the Geological Succession of Organic Beings;" section "On the Affinities of extinct Species to each other, & to living forms" (emphasis mine).

⁴⁷⁶ *Ibid.*, chapter 6, "Difficulties On Theory," section "Organs of little apparent importance."

But notwithstanding these comments by Darwin on e.g., “invertebrata⁴⁷⁷,” and the “seal⁴⁷⁸,” once again, it is clear from examination of the fossil record, that no such “transitional forms” exist for invertebrates⁴⁷⁹ or seals⁴⁸⁰. Thus it is clear that again and again, the fossil record does not support the claims of Darwin’s diagram. Thus in addition to the fossils already considered, Werner also undertook similar research with similar results showing a lack of alleged “transitional fossils” or “missing links” on other creatures found in the fossils of various museums, namely, sea lions⁴⁸¹, birds⁴⁸², and flowering plants⁴⁸³.

Concerning flowering plants, it is notable that their sudden appearance in the Cretaceous world resulted in Darwin referring to their origin as a “mystery⁴⁸⁴,” since he refused to accept the natural conclusion that they were created by an Almighty God. For in *Origin of Species*, while in giving “Illustrations of the action of Natural Selection,” Darwin liked to give the appearance of knowledge by saying, “Let us now take a more complex case,” and then said, “Let us now suppose a little sweet juice or nectar to be excreted by the inner bases of the petals of a flower.” In this case insects in seeking the nectar would get dusted with pollen and would certainly often transport the pollen from one flower to the stigma of another flower. The flowers of two distinct individuals of the same species would thus get crossed ...” etc.⁴⁸⁵; Darwin here fails to account for how such flowers with their “sweet juice or nectar” came about in the first place. Or indeed, how the “insects” which he thinks cross-fertilized them, managed to exist allegedly before there were any flowers! *We thus find again and again, that Darwin’s basic claims have do with some variation within a pre-existing genus created by God, and that he extrapolates them to a more prodigious macroevolutionary claim without any*

⁴⁷⁷ *Ibid.*, chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms” (emphasis mine).

⁴⁷⁸ *Ibid.*, chapter 6, “Difficulties On Theory,” section “Organs of little apparent importance.”

⁴⁷⁹ Werner, C. (young earth creationist), *Evolution: The Grand Experiment Volume 1*, *op. cit.*, pp. 87-94.

⁴⁸⁰ *Ibid.*, pp. 111-112.

⁴⁸¹ *Ibid.*, pp. 105-110.

⁴⁸² *Ibid.*, pp. 165-184.

⁴⁸³ *Ibid.*, pp. 185-190.

⁴⁸⁴ *Ibid.*, pp. 186 & 247; citing Milner, R., *The Encyclopedia of Evolution*, *op. cit.*, p. 14.

⁴⁸⁵ Darwin’s *Origin of Species* (1859), chapter 4, “Natural Selection,” section “Illustrations of the action of Natural Selection” (emphasis mine).

evidence from, and indeed contrary to, the reality of the fossil record. *The Book of Nature points us to an Almighty Creator God and one must be very illiterate to be unable to read this repeated message of the fossils in the geological layers!* Darwin may thus fairly be judged to have been fantasizing when he claimed, “On the principle of multiplication and gradual divergence in character of the species descended from a common parent, together with their retention by inheritance of some characters in common, we can understand the ... complex and radiating affinities by which all the members of the same family or higher groups are connected together ... as may be seen in the diagram so often referred to We shall see this by turning to the diagram” in chapter 4 of *Origin of Species*⁴⁸⁶, *supra*. The reality of the history of various creatures is more aptly shown in Bob Newman’s diagram, *supra*, with what speciation and subspeciation there was from microevolution only ever occurring at the relatively low taxonomical level of genus or below. *Sadly, Darwin and Darwinists seem to think that the mere repetition of a falsehood, such as the claims of Darwin’s diagram, somehow turn fantasy into fact.*

Therefore, in the Book of Nature’s fossil record we have here *real time verification* in both plant and animal species of NO MACROEVOLUTION. Both of these finds show the amazing genetic stability of both plant and animal species over long periods of time, which old earth creationists would count in tens and hundreds of millions of years, although young earth creationists would limit this to thousands of years. From observation of e.g., dogs, horses, and pigeons (or doves); we know that God may create a genetically rich parent stock at the taxonomical level of genus or species or subspecies, so that within the limited bounds of a genus or lower, such creatures can change and adapt through Darwinian type microevolution; but they do not change at most beyond their genus, and possibly the change is limited to their species. Thus the fossil record indicates that in *Origin of Species*, Darwin was correct about some of the things he said with respect to limited microevolutionary change of e.g., pigeons; but the fossil record also shows that he then extrapolated it beyond any reasonable bounds by claiming that such evolution was open ended and could result in macroevolution beyond an originating genus. Thus the fossil record effectively critiques Darwin’s claims.

As previously noted⁴⁸⁷, Darwin *shot himself in the foot* when he said, “Far from feeling any surprise that some of the cave animals should be very anomalous, ... in regard to the blind fish, the *Amblyopsis*, ... I am only surprised that more wrecks of ancient life have not been preserved, owing to the less severe competition to which the inhabitants of these dark abodes will probably have been exposed⁴⁸⁸.” That is because,

⁴⁸⁶ Darwin’s *Origin of Species*, chapter 13, “Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs,” first section on “Classification.”

⁴⁸⁷ Chapter 5, subsection a, “The generally united Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory.”

⁴⁸⁸ Darwin’s *Origin of Species*, chapter 5, “Laws of Variation,” section “Effects of Use & Disuse.”

he here admitted that there should be far more transitional links, i.e., “wrecks of ancient life ... preserved” on his theory of natural selection “owing to the less severe competition ... of these dark abodes⁴⁸⁹.” Thus it is clear from the fossil record, with its lack of alleged “transitional forms,” that creatures are going nowhere fast or slow in macroevolutionary terms beyond their originating genus.

A Meditation. Let the reader consider the evidence of this Part 2, Chapter 5, on “The fossil record ...,” section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory;” in connection with the earlier work on Divine Design (teleology) in Part 2, Chapter 4, section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.” We thus find the same broad issues on genetics and the absence of transitional fossils in the geological layers, contain intersecting points of agreement in the generally United Creationist School that embraces both old earth creationists of various old earth creation models, as well as young earth creationists.

Let the reader now mediate upon this. Let him see if he can spot the logical fallacy in this example of a circular fallacy. *Statement 1:* “Other than in a handful of disputed cases, Darwinian paleontologists are unable to find the thousands of missing links in the fossil record between different animals and different plants that should exist if Darwinian macroevolution were true. *However*, they ‘just know’ that such transitional creatures *had to exist* because Darwinian geneticists have ‘the genetic evidence’ to prove macroevolutionary theory.” *Statement 2:* “Darwinian geneticists are unable to find any examples, or any law of genetics, that would allow the addition of new genetic material and new genetic information to DNA, such as would be required for macroevolution from one species to another to occur outside of its originating genus to occur. *However*, they ‘just know’ that it must be possible to get such transitional creatures because Darwinian paleontologists have ‘the fossil record evidence’ to prove macroevolutionary theory.”

Good reader, this is not a trick question. Can you spot the logical fallacy in *Statements 1 & 2*? If you can detect the logical fallacy in that example of a circular fallacy, then you can see more than the Darwinian evolutionists can, even though Darwinian macroevolution is taught in various schools, colleges, and universities as “fact,” when in reality, it is fiction. If one can spot the logical fallacy in *Statements 1 & 2*, and thou hast been subject to such “teachers,” then take comfort in the words of Psalm 119:89,99, “O Lord,” “I have more understanding that all my teachers: for thy testimonies are my meditation.” But lest this knowledge become a snare to thee, consider also the words of Romans 11:18,20, (said in a different context, but containing

⁴⁸⁹ Chapter 4, subsection vi, “Where creationists may differ: Subspeciation & Speciation ...,” *supra*.

relevant counsel to other contexts such as this one,) ‘Boast not ...; because of unbelief they were broken ..., and thou standest by faith. Be not highminded, but fear.’”

*(Chapter 5) The fossil record: creation, not macroevolution – mind the gap.
b) The Gap between the first two verses of Genesis & the Fourth Day.*

We read in Jer. 33:20,21 of God’s dual revelation in the Book of Nature and the Book of Divine Revelation. Concerning the Book of Nature, “Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;” then concerning the Book of Divine Revelation, “Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne;” which covenant meets its greater fulfillment in Christ, for the Apostle Paul says, “Jesus Christ our Lord,” “was made of the seed of David according to the flesh.” And we then further read in this same chapter 33 of the Book of Jeremiah, of God’s dual revelation in the Book of Nature and the Book of Divine Revelation in Jer. 33:25,26. Concerning the Book of Nature, “Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;” then concerning the Book of Divine Revelation, “Then will I cast away the seed of Jacob, and David my servant” – which is fulfilled in Christ who is of “Jacob” (Luke 3:34) and “David” (Luke 3:31); “so that I will not take any of his seed” – which after first being fulfilled in numerous prophetic types in David’s line is ultimately fulfilled in Christ, “to be rulers over the seed of Abraham, Isaac, and Jacob” – which after first being fulfilled in prophetic type with the Jewish race, is now fulfilled in the Christian Church comprising of those who by race are both Jews and Gentiles, for the Apostle Paul says, “There is neither Jew nor Greek,” “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:28,29); for the Christian Church is now “Israel” (Heb. 8:10 // Jer. 31:33).

These Book of Nature “ordinances of heaven and earth” referred to in Jer. 33:25; are found in Gen. 8:22 where we read, “While the earth remaineth, seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease.” Did these Book of Nature “ordinances of heaven and earth” (Jer. 33:25) originate at the time of Gen. 8:22? Surely not, for we read of “seasons” and “evening” and “morning” afore this time on the fourth day (Gen. 1:14,19). Did these Book of Nature “ordinances of heaven and earth” (Jer. 33:25) and Book of Nature “covenant of the” “day and night in their seasons” (Jer. 33:19), originate with the fourth day?

We read in Genesis 1:14-19 how on the Fourth Day of the six creation days, “God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light

from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” We also read in Job 9:7,9 of how God sometimes “commandeth the sun, and it riseth not, and seaeth up the stars” by dust-storm or heavy cloud and fog. And then of how by the clearing of the dust, or cloud and fog, he “maketh” stars such as “Arcturus, Orion, and Pleiades, and the chambers of the south.”

We cannot doubt that this Job 9:7,9 type of meaning is the meaning of Genesis 1:16, “And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also;” for the sun was needed to make “the evening and the morning” of “the first day” or more literally, “day one” (Gen. 1:5), “the second day” (Gen. 1:8), and “the third day” (Gen. 1:13), all before the fourth day. To deny this is to take a non-literal reading of “the evening and the morning” for the first three days, and there is no warrant for such a vague, woolly, and symbolic meaning in the text of Gen. 1. Hence the sun, moon, and stars, were created in Genesis 1:1 where Moses says, “In the beginning God created the heaven and the earth,” and they then existed in the time-gap between the first two verses of Genesis described in Genesis 2:4, “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.” And this “day” of Genesis 2:4 was evidently a long period of time, since in the first place, in contextual contrast with the six creation days that came after it, there is no qualification of “an evening and a morning” for this day of Gen. 2:4 requiring it to be of 24 hours duration like the six creation days of Gen. 1:2b-31. And in the second place, Moses says there were multiple “generations of the heavens and of the earth” in this time-gap. And in the third place, Moses says, “a thousand years in” God’s “sight are but as yesterday when it is past, and as a watch in the night.” And the Apostle Peter says, “beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8).

And so when we consider the fossil record, most of which, though not all of which, fits into the time-gap between the first two verses of Genesis, we are beholding the Book of Nature record of “the worlds” which “were famed by the word of God” (Heb. 11:3). And during the time of these worlds, God’s Book of Nature “covenant” and “ordinances” with “heaven and earth” were operating with the sun, and moon, and stars, so that there was “day and night” (Jer. 33:29,25). For under God’s supernaturalist laws of uniformity, he “established the earth, and it abideth” “according to” his ordinances” (Ps. 119:90,91); and in harmony with this, there were supernatural acts of Divine intervention or interposition by miracle, for “in these last days” God hath “spoken unto us by his Son,” “by whom also he made the worlds” (Heb. 1:2).

And so in this chapter 5, we will consider in further detail certain matters from the Book of Nature as found in the fossil record of Earth’s geological history on a planet that is about four and a half billion years old.

Therefore let us consider the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; with the evidence from the previous section a, “The generally United Creationist

School recognizes that the absence of transitional fossils flaws macroevolutionary theory,” *supra*, in the context of the time-gap between the first two verses of Genesis. This could not be done in the previous section since it requires looking at the predictive qualities of the Local Earth Gap School creation model endorsed in this work, which is clearly only *one* creationist model held by orthodox Protestant Christians, and so more narrowly defined than the generally *United Creationist School* of the previous section.

The evidence of the fossil record is consistent with *Guideline 3*, “A succession of discernibly different ‘worlds’ to emerge in the scientific record e.g., the geological layers of the earth (Heb. 1:2; 11:3) as the ‘generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens’ (Gen. 2:4). These unknown numbers of multiple worlds must by definition be over a considerable period of time, and may be over a vast period of time since they are created by God ‘who inhabiteth eternity’ (Isa. 57:15) i.e., no time limits.” *Guideline 4*, “There is a supernatural uniformity in the universe (Gen. 8:22; Pss. 104:19; 119:90,91; Jer. 31:35; 33:25). Nature’s general uniformity is thus consistent with discernibly supernatural acts from time to time, which stand out as different to, but not incongruous with, this general supernatural uniformity.” *Guideline 5*, “As seen in the 6 creation days after the time-gap between Gen. 1:1 & 1:2, all Biblical examples of parent stocks created are within a 24 hour time frame (Gen. 1:9-31). Thus created parent stocks should appear suddenly in the geological record.” *Guideline 6*, “Biblical ‘kinds’ are created in a genetically rich manner at the level of genus, species, or subspecies, and so this allows subspeciation or speciation from some parent stocks, as seen in creatures under domestication with Laban’s selective breeding techniques (Gen. 30:25-31:16). Variety under nature is seen in the recognition of e.g., ‘the little owl’ (Lev. 11:17), ‘the owl’ (Lev. 11:16), ‘and the great owl’ (Lev. 11:17). Therefore, creatures that appear in the fossil record may show some level of subspeciation or speciation through microevolution, whether Theistic microevolution or natural selection microevolution. But they will discernibly remain within the same genus, with no macroevolution to a different species which is fundamentally different at a genetic level in a different genus.” *Guideline 7*, “The pattern in Gen. 1 & 2 is of God first creating an ecological system for plant and animal life, and then for man. Therefore, when creatures appear in the fossil record, they should be clearly adapted to their environments, even if through microevolutionary subspeciation and speciation, there is thereafter some adaptation to a changed environment.” And *Guideline 8*, “The pattern in Gen. 1 & 2 is of a universal creation by God (Gen. 1:1), and then a local cataclysm (Gen. 1:2) followed by a local creation of an Edenic world in south-west Asia near Mesopotamia and Africa (Gen. 2:8-14). Therefore cataclysms and new species creations might be either planetary wide, or localized to a portion of the globe.”

We thus find that the predictive scientific qualities of the Local Earth Gap School creation model endorsed in this work, stand up well with respect to what we find in the fossil record of the earth’s geological layers.

Darwin tried to substitute his Deistic or vaguely defined Theistic religious belief about a “Creator” who “impressed” his “laws” “on matter,” and then left everything “to

secondary causes” as he watched on, for old earth creationist scientific fact as found in the geological layers. Thus for ideological reasons he fantasized about *events that might have occurred which curiously left no trace in the geological record*, as he went into denial about the fact that, “The abrupt manner in which whole groups of species suddenly appear in certain formations,” as recognized by “for instance,” the old earth creationists “Agassiz” and “Professor Sedgwick,” are “a fatal objection to the belief in the transmutation of species⁴⁹⁰.” Thus Darwin argued for “the transmutation of species,” and contrasted his transmutation theory with the old earth creationist teachings of e.g., “Cuvier,” “Agassiz,” “Barrande,” “Murchison,” and “Sedgwick,” who considered the fossil record indicated that species were “suddenly created;” for example, the “sudden appearance of” certain “fishes, ... in the Chalk Period” i.e., the Early Cretaceous. For Darwin, “Assuming ... that the whole of them did appear, as Agassiz believes, at the commencement of the chalk formation, ... I cannot see that it would be an insuperable difficulty to my theory;” because of the “imperfection of the geological record,” and “our ignorance of the geology of other countries beyond the confines of Europe and the United States⁴⁹¹.” Thus Darwin’s basic claim was that if enough geologists got about and did enough geological work, the transitional links would eventually turn up to show that these creatures evolved by slow degrees of transmutation from one species to another. But time has proven Darwin wrong; *as in general overview, again and again, no such transitional “missing links” have even turned up beyond variation within a genus.*

Since Darwin’s *Origin of Species* (1859), there have been many attempts to try and give Darwin’s fantasy *argument from silence* in the geological record the semblance of credulity. Geologists have searched high and low, north and south, east and west, in the vain and forlorn hope that maybe, *just maybe*, they could turn up some credible looking “missing links” between the many species found in one world, but absence from a previous world. In the words of King Solomon, “what profit hath he that hath laboured for the wind?” (Eccl. 5:16). The reality is, that while we are grateful for the greater detail of the fossil record available to us than that known in Darwin’s day, looking at eon after eon, age after age, and world after world in the geological record, “the big picture” is the same today as it was when Darwin first produced his *Origin of Species* in 1859. Certainly the fossil records indicates that there is some variation within a genus or species or subspecies evident with microevolution i.e., adaptation within the pre-existing genetic structure of a creature resulting in subspeciation or speciation, something that was not disputed by old earth creationists Darwin referred to such as Edward Blyth (d. 1873), whom Darwin says, “thinks ... all the breeds of poultry have proceeded from the common wild Indian fowl⁴⁹²” (even though I would not agree with this particular

⁴⁹⁰ Darwin’s *Origin of Species* (1859), chapter 9, “On the imperfection of the Geological Record,” section, “On the sudden appearances of whole groups of Allied Species ...;” & chapter 14, “Recapitulation & Conclusion.”

⁴⁹¹ *Ibid.*, chapter 9, “On the imperfection of the Geological Record,” section, “On the sudden appearances of whole groups of Allied Species ...” (emphasis mine).

⁴⁹² *Ibid.*, chapter 1 “Variation Under Domestication,” first section.

example that Blyth used). Yet whenever Darwin specifically contrasts his views with creationists for the purposes of arguing for his more general theory of macroevolution, he does not refer to creationists like Blyth, but rather, to creationists like Agassiz, so that he can refer to the microevolution within a genera or species as something allegedly ignorant creationists do not agree with, and then extrapolate from this into his macroevolutionary theory.

Certainly the possibility of microevolution within a genus or species is not generally disputed by contemporary creationists, and even in Darwin's day when there were more creationists of the Agassiz type and less of the Blyth type, various creationists would not have disputed the possibility of some variation, such as found with various breeds of e.g., dogs or horses. This subspeciation or speciation involves genetic rearrangement and genetic loss of material. But in general overview, there is no evidence of Darwinian macroevolution, that is, transmutation of one species to another in which one species goes to a genetically distinct species in a different genus via mutations slowly over long time (normative neo-Darwinism) or mutations quickly over a short time (punctuated equilibrium neo Darwinism). This theory of such alleged speciation requires new genetic material and new genetic information to be added. Put simply, *Darwin's transmutation theory is contrary to both the scientific laws of genetics and the fossil record evidence of geological science, and the most natural interpretation of earth's geology is still that of the old earth creationists Darwin attacked, such as Cuvier, Murchison, and Sedgwick, namely, that of special creations by the Creator, in which species are produced and exterminated by miraculous acts of creation and by catastrophes, for which reason, species appear in an abrupt and sudden manner in given geological formations.* This is also clearly consistent with the character of the God of the Bible, for we read that after the destruction event of the pre-Adamite flood in Gen. 1:2, God then made a new creation in Gen. 1:2b-2:3 in which he formed creatures that appear suddenly as they are made by him in periods of less than 24 hours, in the six successive 24 hour Edenic creation days of Genesis 1.

For species appear suddenly and well formed in different geological layers. Like old earth creationists, Buckland and Sedgwick, old earth creationist Murchison was a significant figure in undertaking the foundational work on the geological layers of the earth. And the *Murchison Falls* waterfalls on the lower Victoria Nile River of Uganda in Africa, are named after him. As Sir Roderick Murchison (1792-1871) noted, there is clearly a beginning to, for example, plants and fish in the Silurian Period (438-408 million years ago)⁴⁹³. In Sedgwick's *Discourse on the Studies of the University of Cambridge* (1834), Adam Sedgwick argues for an undefined "interval" of time "between the first creation of the earth and that day in which it pleased God to place man upon it"⁴⁹⁴. Sir Roderick also refers to this discourse in 1867, first referring to the "series of

⁴⁹³ *Ibid.*, pp. 194,204; & Murchison, R.I. *Siluria* (1867), *op. cit.*, pp. 476-506.

⁴⁹⁴ J. Pye Smith's *Scripture & Geological Science* (1852), pp. 30-1; quoting Sedgwick's *Discourse on the Studies of the University of Cambridge*, 1834, pp. 148-152. See also my comments on this in Part 2, Chapter 3, section b, "Adam Sedgwick (old earth creationist) verses Charles Lyell (anti-supernaturalist uniformitarianism)," *supra*.

creations which ended in Man,” and then saying, “I would ... specially refer the reader to Professor Sedgwick’s *Discourse on the Studies of the University of Cambridge* for a masterly and eloquent illustration of several of the views which are here advocated⁴⁹⁵.”

Among other things, in looking at “Silurian Life” some eight years after Darwin’s *Origin of Species* (1859), old earth creationist, Sir Roderick Murchison refers in 1867 to e.g., “the appearance of the first recognizable fossil fishes, towards the close of the Silurian period,” and says that their appearance “seems to be as decisive a proof of a distinct creation as the placing of Man upon their terrestrial surface at the end of the long series of various animals which successively characterized the preceding geological periods.” “Do not these absolute data of the geologist, resulting as they do from the most minute as well as the most general researches, afford clear signs, in this respect, of a progress in creation?” “Let the reader dwell on ... the numbers and organization of animals ... in successive epochs, first of reptiles and then of mammals. Let him ... find everywhere a succession of creatures rising from lower to higher organizations, - a doctrine promulgated by the illustrious Cuvier, but from ... less perfect data than we now possess.” “The” Lyell type antisupernaturalist “uniformitarian, who would explain every natural event in the earliest periods by reference to the existing conditions of being, is thus stopped Nature herself, ... speaks to him through her ancient monuments, and tells him that, though she has worked during all ages on the same general principles of destructions and renovation of the surface, there were formerly distribution of land vastly different in outline from those which now prevail. The primeval sediments were penetrated by outbursts of great volumes of igneous matter from the interior, the violence of which ... operations infinitely surpassing any changes of which the historical era affords examples” i.e., he adopted the same basic view of a succession of geological worlds as e.g., the old earth creationists, Cuvier, Sedgwick, and Buckland. In support of which he further refers to “such eminent writers for numerous evidences of the grandeur intensity of causation in former epochs” as e.g., “de Saussure, von Buch, Humboldt, Cuvier, Brongniart, Buckland, Conybeare, De la Beche, ... W. Hopkins ..., Élie de Beaumont, d’Archiac, de Verneuil, Studer, Sedgwick, J. Forbes, Phillips, Dana, Logan, and many others.” “I have formed opinions entirely differing from those of Lyell and Darwin ... (‘Origin of Species,’ 1st edition, 1859 ...)⁴⁹⁶.”

Indeed, Murchison had an original 1859 edition of Darwin’s *Origin of Species*, and we have some interesting further information on his views about it from the notes Murchison wrote in it. E.g., in Darwin’s *Origin of Species* (1859), Chapter 10, “On the Geological Succession of Organic Beings,” Darwin admits that a man “may ask in vain where are the numberless transitional links which must formerly have connected the closely allied or representative species,” though he seeks to explain away the ramifications of these facts i.e., “in vain” one must look for “transitional links” because there are no such “transitional links” as claimed in Darwinian macroevolutionary theory.

⁴⁹⁵ Murchison, R.I. *Siluria* (1867), *op. cit.*, p. 477.

⁴⁹⁶ *Ibid.*, pp. 478-479, 484, 488-489, 493.

In this context, Darwin says, “He who rejects these views on the nature of the geological record, will rightly reject my whole theory” of macroevolution⁴⁹⁷. To which Murchison says in a sidenote comment, “Good!” And in the closing sentence of *Origin of Species* (1859), Darwin claims that, “endless forms ... have been, and are being evolved⁴⁹⁸,” to which Murchison asks, “When and where?”⁴⁹⁹ And so in *Siluria* (1867), Sir Roderick says, “I maintain, from the evidence presented to me in the crust of the earth, that during former periods there were, at intervals, causes in action of much greater intensity than those of which the human race has ever had an example.” “Patient researches have ... demonstrated that in the primeval eras all living things differed from those of our own time, we also see how the animals subsequently created were adapted to new and altered physical conditions” i.e., new worlds. “From the effects produced upon my own mind through the study of these ... records ... I therefore cannot but believe that he who, looking to the earliest visible signs of life, traces thenceforward a rise in the scale of beings until Man appeared upon the earth, must acknowledge in these successive works continuous manifestation of the Design of a CREATOR⁵⁰⁰.”

Thus, for example, on the one hand, old earth creationists such as myself would agree with the geological fact that at the end of the Cretaceous Period (144 to 66.4 million years ago), after the extinction of the dinosaurs and giant marine reptiles about 66 million B.C., for a period of about 25 million years there was nothing that could eat the sharks. Then about 36 million B.C., in the late Eocene Epoch appeared the giant killer whales, such as basilaseurus which could be, for example, about 60 feet or about 18 metres long, and weigh about 60 tonnes. But we would regard as ludicrous, the various claims of Darwinian evolutionists as to how whales allegedly evolved, e.g., Darwin’s theory that “a whale” could evolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth⁵⁰¹,” or various views of later Darwinists e.g., one claims that basilaseurus whales “evolved” from “tiny furry, shrew like animals that lived in trees⁵⁰².” In part, because we do not consider the fossil record demonstrates such

⁴⁹⁷ Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings,” section “Summary of the preceding and present Chapters.”

⁴⁹⁸ *Ibid.*, chapter “Recapitulation & Conclusion.”

⁴⁹⁹ Fishwick, M., “Darwin Undone by Geology,” *Creation News*, citing *The Herald* (www.theherald.co.uk/news/62172-print.shtml), Kolbe Center (<http://www.kolbecenter.org/darwin-undone-by-geology/>) (emphasis mine). The Kolbe Center is a Roman Catholic organization at Mt. Jackson, Virginia, USA (<http://www.kolbecenter.org/>).

⁵⁰⁰ Murchison, R.I. *Siluria* (1867), *op. cit.*, pp. 494,506.

⁵⁰¹ Darwin’s *Origin of Species* (1859), chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

⁵⁰² *Walking With Beasts*, BBC TV, 2000 (giant killer whales).

macroevolution; and in part, because we consider the science of genetics imposes certain limits and will not allow such speciation⁵⁰³. Likewise, due to the absence of credible transitional links in the fossil record, genetics, and the specialized aerodynamic qualities of birds, we regard as absurd the Darwinian evolutionary proposition that “a feathered dinosaur” simply *fluttered, and spluttered, and flew* to form a bird. Rather, we consider the most rational explanation is intelligent design that points to a Creator God. As, for example, Hugh Ross has pointed out, *Darwinian evolutionists do not come to grips with the concept of limits*, whether the limits imposed by the universe or biology, and argue contrary to the data that biological systems are open to far more change than the limits of science will actually allow for⁵⁰⁴. E.g., he rightly says, “many people working within biology and paleontology really don’t come to grips with limits. They ... are searching for a mechanism without any real understanding of the limits that exist on their mechanisms. They assume they’re working with open physical systems⁵⁰⁵.” Macroevolutionists can only show *limited* variability within genus or species, i.e., microevolution, but this *limited* variability from microevolution does not prove their claims of macroevolution with speciation producing fundamentally distinct genetically new species in a different genus.

Old earth creationists that Darwin criticized, such as e.g., “Cuvier” (d. 1832), “Barrande” (d. 1883), “Murchison” (d. 1871), and “Sedgwick” (d. 1873)⁵⁰⁶, recognized that the Book of Nature in both its history of worlds in its geological layers, and also in living creatures of this present world, point us to final causes which testify of an Almighty God who is Creator. Yet in Darwin’s concluding chapter of *Origin of Species* (1859), he denies “that each species has been independently created.” Rather, he takes a Deistic or vaguely defined Theistic view of God, saying that to his darkened “mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes⁵⁰⁷.”

⁵⁰³ Johnson, P.E., *Darwin on Trial*, Downer’s Grove, IVP, Illinois, USA, 1991.

⁵⁰⁴ Ross, H.N., *Species Development*, 1990, Reasons to Believe, Pasadena, California, USA (cassette audio recording); *The Genesis Question, op. cit.*, pp. 51-3; Rana, F.R., “Feathered dinosaur or flightless bird?,” *Connections*, Reasons To Believe, 2:4 (2000), p. 2.

⁵⁰⁵ Ross, H.N., *Dinosaurs, Cavemen and the Fossil Record*, (1990), Reasons to Believe, Pasadena, California, USA (cassette audio recording) Cassette 2, side 1.

⁵⁰⁶ Darwin’s *Origin of Species* (1859), chapter 9, “On the imperfection of the Geological Record.”

⁵⁰⁷ Darwin’s *Origin of Species* (1859), chapter 14, “Recapitulation & Conclusion.”

But as King Solomon says, “There is no new thing under the sun” (Eccl. 1:9). The types of claims that Darwin was here making had been made before, and answered before. We have considered them afresh in connection with the issue of Divine Design (teleology) in the scientific laws of genetics in Part 2, Chapter 4, section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” *supra*; and these insights from the science of genetics certainly make the theory of macroevolution look pretty silly, and certainly when so critiqued it is a quite a ridiculous theory to hold to.

Moreover, the response to Darwin’s type of “secondary causes” claims about “the laws impressed on matter by the Creator,” had been answered even before Darwin put them in 1859 through reference to the clear evidence of creation in the fossil record from the science of geology, some of which we have considered in Part 2, Chapter 6, section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory,” *supra*. For example, as approvingly quoted in the 1822 creationist writings of Conybeare & Phillips’ *Outlines of the Geology of England and Wales*, the creationist, William Buckland (d. 1856), in arguing for a succession of “worlds” or “ages” or “eons” (Heb. 1:2; 11:3) between the first two verses of Genesis on an old earth creationist model (Gen. 1:1,2; 2:4); recognized that, “A great majority of the strata having been formed under water,” from “materials” and processes of “rivers” etc., in such a way that from the Book of Nature “in all these we find ... wise foresight and benevolent intellect and infinite power,” so “that he must be blind indeed, who refuses to recognize in them proofs of the most exalted attributes of the Creator The evidence afforded by the sister sciences exhibit indeed the most admirable proofs of design and intelligence originally exerted at the Creation: but many who admit these proofs still doubt the continued superintendence of the intelligence, maintaining that the system of the universe is carried on by the force of the laws originally impressed on matter, without the necessity of fresh ... or continued supervisions on the part of the Creator. Such an opinion is indeed founded only on a verbal fallacy: for “laws impressed on matter” is an expression, which can only denote the continued exertion of the will of the Lawgiver, the prime Agent, the first Mover: still however the opinion has been entertained, and perhaps it nowhere meets with a more direct and palpable refutation, than is afforded by the subservience of the present structure of the earth’s surface to final causes: for that structure is evidently the result of many and violent convulsions subsequent to its original formation. When therefore we perceive that the secondary causes producing these convulsions have operated at successive periods, not blindly and at random, but with a direction to beneficial ends, we see at once the proofs of an overruling Intelligence continuing to superintend, direct, modify, and control the operations of the agents, which he originally ordained⁵⁰⁸ .”

We have seen afresh William Buckland’s basic point that the Book of Nature points us to not just the secondary laws impressed on matter by the Creator, but also to

⁵⁰⁸ Conybeare & Phillips’ *Outlines of the Geology of England and Wales*, *op. cit.*, pp. lii-liv (emphasis mine).

the Creator whose uniformity from such laws is supernatural (Ps. 119:89-91), and not anti-supernatural; and so we are not surprised when that same Book of Nature further points us to his supernatural acts of creation when we look at final causes. Here we see direction, modification, and control of the wider worlds of creation with the creatures made by a Creator in our study of the scientific laws of genetics, and we accordingly give thanks to the Creator, Almighty God, Father, Son, and Holy Ghost, one God in a perfect Trinity for both his mighty acts of creation and all his goodness to us. For the catastrophism of so many lost species in the fossil record, is consistently followed by the sudden appearance of new species, created by God; even though he also generally brought over *some* lesser number of the older creatures into his new world, just as he will bring a lesser number of redeemed men over into the new world of the new earth following the catastrophism of the Second Advent and Day of Judgment.

(Chapter 5) The fossil record: creation, not macroevolution – mind the gap.
c] A scientific critique of “flood geology”: “What about the Young Earth ‘Flood Geology’ Theory that originated with George McCready Price, a cult member of the Seventh-day Adventist Church, which says the earth is 6,000-10,000 years old as ‘confirmed’ by the visions of their cult prophetess Ellen White?”

On the one hand, there is indissoluble interconnection between the young earth creationist *Flood Geology School* and the “visions” of the Seventh-day Adventist (SDA) cult prophetess, Ellen G. White, as set forth in the theories of the SDA cult member, George McCready Price in e.g., *The New Geology* (1923)⁵⁰⁹. But on the other hand, in *The Genesis Flood* (1961), Whitcomb & Morris sought to suppress and conceal this originating cult-connection; and with respect to the subsequent development various young earth creationist organizations, in broad overview I have ambivalence towards these young earth creationists of historically modern times *providing* they are orthodox Protestants. On the scientific upside, as stated with respect to Divine Design (teleology) in Part 2, chapter 4, section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” *supra*, and also in Part 2, Chapter 5, on “The fossil record ...,” section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory;” there are important areas of overlapping agreement between all creationists, both old earth and young earth, in the area of the science of genetics pointing to Divine Design, the absence of transitional fossils in the geological layers, and a desire to recognize and uphold a Divinely inspired and authoritative Bible. Moreover, as stated in both that section and elsewhere, the issue of an old earth or young earth is not within the orbit of theological tests of orthodoxy, and so I embrace orthodox Protestants who are young earth creationists as my brethren in Christ. However, there are also unorthodox young earth creationist whom I do not so

⁵⁰⁹ See Numbers’ *The Creationists*.

embrace, such as schismatic heretics (I Cor. 11:18,19) e.g., Kent Hovind, who try to elevate their young earth creationism to the status of a fundamental of the faith, and thus pick up on this element of the originating cult-connection, in which they “major on minors and minor on majors;” or cults themselves which uphold young earth creationism such as the Mormon Church or Seventh-day Adventist Church⁵¹⁰; and there are also young earth creationist infidels such as certain Jews who date the Earth from 3,760 B.C. (Jewish year starts Oct. 3,761 B.C.), or certain Mohammedans such as those the *Institute for Creation Research* circulated material to in Turkey, which had no Biblical references in it so as to make it acceptable to Koran reading captives of Islam⁵¹¹. And on the scientific downside, I consider it clear that the “flood geology” arguments of the young earth creationist flood geology schoolmen, and claims of an earth that is less than 10,000 years old, are not sustainable.

If it was “a toss up” between someone being a Young Earth Creationist and a Darwinian evolutionist, I would prefer them to be a Young Earth Creationist. But it should also be clearly understood that this “two-way choice” between being *either* a Young Earth Creationist *or* a Darwinian evolutionist, is a false paradigm which may be variously promoted by certain Young Earth Creationists and certain Darwinian evolutionists. Certain Young Earth Creationists may like this false paradigm because by pushing hard on the genetics argument, or absence of “transitional fossils” in geology issue, they can show that macroevolutionary Darwinian evolution is unscientific and silly, so that they can then say to someone, “therefore you should become a young earth creationist.” And so too, certain Darwinian evolutionists may like this false paradigm because by pushing hard on the old earth geological argument, they can show that young earth creationism is unscientific and silly, so that they can then say to someone, “therefore you should become a Darwinian evolutionist.”

Of course, other such false paradigms exist. E.g., Darwinists love to confuse alleged speciation in which it is alleged that new genetic material and new genetic material is naturally produced, for which there is no evidence and no documented case, with the admitted evidence for subspeciation and speciation from a genetically rich parent stock created by God at the level of genus or below. Thus the Darwinists create a false paradigm in which such instances of the latter, are put forth as alleged evidence against creationists, and they then claim one must either accept that “the evidence for subspeciation” e.g., laboratory fruit-flies, or “be an ignorant creationist.” Indeed, this technique started with Darwin himself, even though through reference to Edward Blyth, he knew better than to do this. Thus men must be wary of this type of false paradigm nonsense practiced by Darwinian evolutionists, e.g., the false paradigm of white magic and black magic in which an attempt is made to push people into *either* white witchcraft *or* black witchcraft as “the two alternatives,” when in fact, *all* “*witchcraft*” (Gal. 5:20) is of the Devil, and *all* “*sorcerers*” go to “the lake which burneth with fire and brimstone”

⁵¹⁰ See Anthony Hoekema’s *The Four Major Cults*, Eerdmans, Michigan, USA, 1963.

⁵¹¹ Numbers’ *The Creationists*, pp. 230 (Jews & Mohammedans), 246 (Jews & Mohammedans), 318 (Jews), 335 (Mohammedans).

(Rev. 21:8) also known as “hell” (Rev. 1:18). Or in Western countries, the masses are generally hooked on the delusion that “one must vote for one of the two major political parties, and that changing governments between them is democracy,” when in fact both are in the hands of the evil one and so the Devil’s minions work evil either way.

Let us now consider some specific matters to do with the “Flood Geology” Theory of the young earth creationist *Flood Geology School*⁵¹². A number of concerns with respect to a young earth creationist “flood” geology model have been raised at the scientific level. E.g., in *Noah and his times* (1854), the Reverend J. Munson Olmstead asks, “Are the any *discernable marks, any distinguishable traces, on or beneath the earth’s surface,*” for a global “Noachian Deluge?” He replies by saying that in e.g., old earth creationist Local Earth Gap School “Dr. John Pye Smith’s *Relation between the Holy Scriptures and some parts of Geological Science*; as well as in Dr. Edward Hitchcock’s *Religion of Geology*, may be found a somewhat full statement ... in regard to these Thomas Burnet, following Des Cartes, entertained the opinion that anterior to Noah’s Flood, our terrestrial ball was so different in the appearance of its surface from what it ever since exhibited, as to have presented to the view a *perfectly round body*, without eminences, valleys, or sea; ‘an orbicular crust, smooth, regular, and uniform’” “These views were set forth ... in 1680, and ... 1689 If this theory of Burnet ... were ... true, then, - whenever we looked upon a mountain, or any eminence; or into a valley ... or ... upon the sea ... we should have confirmatory evidence.” However, the “correctness of those views of Burnet ... was early called in question,” and are “in conflict with that scriptural statement concerning ... ‘seas,’ (Gen. 1:9,10)⁵¹³.” We thus find this idea of a “perfectly round” earth is dismissed through reference to both in terms of the science of the day as seen in Pye Smith’s local flood model, and Scripture as seen in Gen. 1:9,10. But this same type of idea has also been put forth in contemporary times by young earth creationists.

In *The Flood* (1990), old earth creationist, Hugh Ross, of *Reasons To Believe*, USA, refers to the fact that there is only 22% of the necessary water on earth to cover Mt. Everest in a global flood (and the general overall amount of water is not a variable quantity). He says that the “flood geology” response is to say the mountains were a lot lower before Noah’s Flood (i.e., a form of Burnet’s claim, *supra*); but in response Ross says that the earth is one of the smoothest planets in existence, and in relative terms, “The planet earth is a lot smoother than a billiard ball.” Moreover, he notes that if tectonics plate physics is used to explain mountain uplift that young earth theorists allege occurred after Noah’s Flood, then one would be able to detect this for thousands of years, which is not the case. Furthermore, with such rapid and widespread plate tectonics on a global scale, conditions on the earth would be so unstable that the passengers on board Noah’s Ark would not be able to survive. And to the young earth theoretician’s objection that

⁵¹² See also Vol. 1, Part 2, Chapter 2, section b, subsection v, *supra*.

⁵¹³ Olmstead, J.M., *Noah and His Times*: Embracing the consideration of various inquiries relative to the antediluvian and earlier postdiluvian periods, Gould & Lincoln, Boston, USA, 1854 (British Library, London, copy), pp. 136-139.

God may have performed miracles to overcome these things, Ross gives the rebuttal, “God doesn’t remove the evidence of the miracles he performs,” and the evidence for the young earth theory’s model is simply not present in earth’s geology⁵¹⁴.

Ross refers to the popularization of “flood geology” by Seventh-day Adventist cult member, George McCready Price (1870-1963), in his main 1923 work, *The New Geology*. With respect to Gen. 2:5,6, “the Lord God had not caused it to rain upon the earth,” “but there went up a mist from the earth, and watered the whole face of the ground;” on the old earth creationist model endorsed in this work, “the earth” of Gen. 2:5 is a local “earth” of “Eden” (Gen. 2:8,10-14; cf. “all the land of Egypt” = “the famine was over all the face of the earth” in Gen. 41:55,56). And with respect to the young earth creationist model interpretation of Gen. 2:5,6, that it did not rain before Noah’s Flood, and associated claim that the post-Noachic Flood rainbow was the first rainbow ever (Gen. 7:11; 9:12,13); Ross refers to how rain that rain falls on wet concrete leave a rain-pattern, and so likewise, raindrops in mud that has solidified in the fossil record has left splash patters for hundreds of millions of years; and there is a variation in the splash patterns of such rain-drops in the fossil record comparable in type to the variation of splash-patterns we find in contemporary rain. Thus the fossil record indicates that more generally on the earth, there has been no change in rain patterns before and after Noah’s Flood⁵¹⁵. Although on the model endorsed in this work, I would note that the World of Eden, located in an area now under the waters of the Persian Gulf, was segregated by God, and so these general findings of earth’s geology neither prove nor disprove the existence of this Land of Eden which certainly had no rain before the Fall, and which may or may not have had rain after the Fall and before Noah’s Flood.

With respect to the rainbow, among other things, in broad terms Ross makes the point that pre-existing things are used for the New Testament covenant’s sacraments of baptism with water and Communion with bread and wine, and so to use a pre-existing phenomenon of a rainbow for the Noachic Covenant (Gen. 9:12,13) is consistent with this⁵¹⁶. Of course, rainbows are formed from the refraction and reflection of light that enters a raindrop from the sun shining on it, with the different colours formed by being bent through a slightly different angle. Thus e.g., when someone waters his garden, a little rainbow can be formed by the water sprinkling from a hose with a sprinkling nozzle; and so likewise, the presence of “a mist” that “watered the ... ground” in the Garden of Eden (Gen. 2:6,8), would surely have produced little rainbows.

Hugh Ross also notes that with over 200 years of geological work on earth’s strata, it is clear that most strata are laid down in a slow manner, i.e., uniformitarianism; although occasionally, such as in a lava flow, or the depositions of a local flood, the

⁵¹⁴ Ross, H., *The Flood*, 1990, Reasons To Believe, Pasadena, California, USA, (cassette audio recordings), Cassette 1, Side 2.

⁵¹⁵ *Ibid.*, Cassette 2, Side 1.

⁵¹⁶ *Ibid.*, Cassette 2, Side 1.

process may be more rapid i.e., catastrophism. Thus he fairly sees the geological fossil record as generally being made in a slow uniformitarian manner, but less commonly, in a rapid catastrophic manner⁵¹⁷. And as previously discussed, Ross also refers to the fact that one can establish from astronomical measurements of the radio-astronomy 21-centremetre line (or about 8¹/₄ inch line) that the velocity of light has been constant for about the last 14 million light years, a fact requiring an old universe⁵¹⁸.



Hugh Ross considers the question, “Is the Moon’s Recession,” i.e., its movement away from the earth, “Evidence for a Young Earth?”

Hugh Ross also considers the claims of young earth creationist, Jay Wile, author of a series books starting with the words “Exploring Creation” (e.g., *Exploring Creation With General Science*, Vol. 2, 2nd edition 2008; *Exploring Creation With Physical Science*, 2011)⁵¹⁹. Wile claims that earth’s moon would have to be much further away than it now is if the old earth creationist model were correct. Ross responds to this by saying that the relevant tidal interaction of the earth and moon’s interaction does have a transfer of angular momentum from the earth to the moon, and the consequence of this is that the moon recedes, or moves away from, the earth. This recession has been estimated to be at the annual rate of 3.82 +/- 0.07 centremetres, or c. 1½ inches +/- c. ⁷/₂₅₀ inches. Work done on this in 1963 by physicist, Louis Slichter, assumed a simple model in which the present distance of the moon from the earth meant that the moon could not have moved away from the earth for more than c. 1.4 billion to 2.3 billion

⁵¹⁷ *Ibid.*, Cassette 2, Side 1 & Side 2.

⁵¹⁸ See Part 2, Chapter 2, section b, section i, at heading “Universe Factor 12,” “The velocity of light.”

⁵¹⁹ See “Jay Wile, Bio[graphy], Presentation Descriptions, and Speaking Schedule,” *Homeschool Speakers & Vendors Association*, (includes photo) (http://www.homeschoolvendors.org/speaker_pages/speaker.asp?sid=8).

years; and this finding has been cited by young earth creationists to say that old earth creationist claims of an earth that is *c.* 4.6 billion years (which Ross days at “4.5662 billion years”) cannot be correct. But as Ross notes, Slichter also says in this work that the result would be different, and would harmonize with an older earth, if in the past the moon exerted less tidal torque on the earth. And then, in 1982, another physicist, Kirk Hansen, demonstrated that in fact this is what happened. Hansen’s work showed the effect of the different numbers, shapes, and sizes of the land masses before the continents took their present form would have effected this, and that the moon’s tidal torque would have been less. Furthermore, work on tidally laminated sediments in the earth (which act to measure the strength of the moon’s tidal torque), as well as coral reef bands (which can be used to measure the rotation rate of the Earth which is relevant because tidal torque acts to slow down the rotation rate of the earth,) both indicate that in the past, the tidal torque caused by the moon has been much lower. Therefore, these young earth creationist claims are not correct, and indeed, Ross concludes by noting that, “In fact, tidally laminated sediments and coral reef bands add to the already overwhelming scientific evidence that Earth must be orders of magnitude old than what young-earth creationists declare⁵²⁰.”

Furthermore, Timothy Helbe of Maryland, USA, a hydrologist who has worked for the USA Federal Government, has critiqued the young earth creationist *Flood Geology School* model through reference to e.g., *erosion, raindrops, different type of strata, the appearance of different species of creatures, and footprints* in the fossil record; as well as the issue of *sediment transport*. In looking at the Grand Canyon, Helbe notes there are numerous layers which show mud cracks and raindrops imprints, requiring they hardened before rain fell on them, rather than were formed in the single action of a global flood. There are also channels in a number of layers, indicating that they experience erosion over a long time before finally being buried under the following geological layer⁵²¹. More detailed examination of specific geological layers in the Grand Canyon also confirms this picture. E.g., looking at the *Paleozoic Age* (540 million to 245 million B.C.) formations, these include the *Tapeats Sandstone* which is mainly a base of pebble-beds and coarse sand, which is a surprising first deposit for a global flood model. After

⁵²⁰ Ross, H., “Q & A: Is the Moon’s Recession Evidence for a Young Earth?,” *Today’s New Reason To Believe (Reasons To Believe Email Articles sent from tnrtb@reasons.org, RTB, California, USA), 5 June 2014; with link to <http://www.reasons.org/articles/q-a-is-the-moon-s-recession-evidence-for-a-young-earth> (including picture of moon); citing Dickey, J.O., *et al.*, “Lunar Laser Ranging: A Continuing Legacy of the Apollo Program,” *Science*, Vol. 265, 22 July 1994, pp. 482-490; Slichter, L.B., “Secular Effects of Tidal Friction Upon the Earth’s Rotation,” *Journal of Geophysical Research*, Vol. 68, 14 July 1963, pp. 4281-4288; & Hansen, K.S., “Secular Effects of Oceanic Tidal Dissipation on the Moon’s Orbit & the Earth’s Rotation,” *Reviews of Geophysics & Space Physics*, Vol. 20, August 1982, pp. 457-480.*

⁵²¹ Helbe, T.K., “Sediment Transport and the Coconino Sandstone: A Reality Check on Flood Geology,” *Perspectives on Science & Christian Faith*, Vol. 63, No. 1, March 2011, pp. 25-41, at p. 27.

this, there is the *Bright Angel Shale* which has many trace fossils which indicate a generally stable environment with a lot of time for each successive layer to be inhabited by trilobites as well as burrowing animals; i.e., there is no indication that these creatures were rapidly crushed under the contents of higher geological layers as required on a young earth global flood model. After this is the *Muav Limestone*; and thereafter the *Temple Butte Formation*. This is up to 450 feet or 140 metres thick, and includes in it the sudden appearance of marine fossils, which were created by God at this time, as they are not found in lower geological strata e.g., invertebrate (no backbone) marine creatures with a somewhat cup-shaped body, possessing five or more feathery arms (crinoids), molluscs like sea snails (gastropods), certain corals, eel-like creatures (conodonts), and armoured plate-mouthed fish (placoderms). After this is the *Redwall Limestone* which has alternating light and dark bands of both chert (a fine-grained form of the mineral quartz) and carbonate rocks, with many fossils. This alternating composition is not consistent with a young earth global flood model in which there is just one catastrophic flood.

After this in the Grand Canyon is the *Surprise Canyon Formation*. This is made up of e.g., siltstone, sandstone, carbonate rock, and conglomerate, which fills in valleys that have eroded into the lower *Redwall Limestone*. The deepest of these valleys formed by erosion is 401 feet or 122 metres deep; and such erosion requires a long period of drier time, so that once again, this is not consistent with a young earth global flood model. After this is the *Supai Group*, and this shows vertebrate (back bone) animal footprints. Once again, such footprints are not consistent with a global flood model. After this is the *Hermit Foundation*; and this shows both deposition followed by a long period of erosion, as well as vertebrate animal footprints; so that once again, these findings are not consistent with a global flood model. After this comes the *Coconino Sandstone*, which in the Grand Canyon is between 65 to 660 foot, or 20 to 180 metres thick, and up to 1000 foot or 300 metres thick at its southern most point near Pine in Arizona, USA. In addition to rain-drop fossil prints, there are millipede fossil tracks, spider fossil tracks, and five-toed vertebrate fossil tracks at several places in this geological layer. Once again, these findings are not consistent with a global flood model. After this comes the *Toroweap Formation* which includes evaporite beds i.e., minerals deposited which slowly precipitated from salt water that was concentrated by the sun's evaporation; and then the *Kailbab Formation* which also shows some evaporites. These evaporites are minerals found in a sedimentary geological layer of soluble salts, which require that to come into existence there was evaporation of water from the sun's heat; and so once again, these findings are not consistent with a global flood model for the Grand Canyon. After this comes the geological layers from the *Mesozoic Age* (245 million to 66.4 million B.C.), on top of the *Kailbab Formation* in parts of the Grand Canyon, which again show erosion patterns indicating great time in non-flood conditions; and also show both dinosaur fossils and dinosaur footprints, indicating that they were created by God during this time, and lived and died in a non-global flood world. After this comes the *Cenozoic Age* (66.4 million B.C. to the Second Advent), which on the young earth model being looked at by Helble were classified as "post Flood⁵²²." Thus a more detailed

⁵²² *Ibid.*, pp. 28-29.

investigation of the Grand Canyon depositions does not support a young earth creationist *Flood Geology School* model.

Timothy Helbe also considers the issue of *sediment transport*. He finds that the sediment transport in a Noachian Flood of about one year, that was allegedly “global,” would be far too low to form e.g., the USA’s Grand Canyon in Arizona, or the Appalachian Mountains of West Virginia and Virginia. E.g., looking at the Earth’s Phanerozoic geological layers i.e., from the time of the Phanerozoic which is from the *Cambrian World* in 540 million B.C. to the present, these layers total some 654 cubic kilometres. However, the total amount of water on the earth (which in general is not a variable quantity), is less than 1,400 million cubic kilometres. Thus in a global flood scenario to move this amount of sediment, the mix would be *c.* 47% the material of these geological layers (which is a general estimate including the last 66 million years which some young earth creationists regard as “post flood,” but which counterbalances this to some extent by not taking into account material lost in earlier layers due to erosion,) and *c.* 53% water, and therefore, “the Flood would be ‘a rich, creamy mud, in which no fish life could possibly survive’⁵²³.” This is fatal for the young earth “global flood” model, since marine life did not go on board the Ark. Thus this “global flood” model would make Noah’s Ark not so much “a boat on water” (Gen. 8:1-5), as “a stick in the mud”!

Furthermore, the sedimentation rates necessary to get this many geological layers of about 4,000 feet or 1,200 metres inside a period of less than a year, are simply not credible. We read that “the waters prevailed upon the earth an hundred and fifty days” (Gen. 7:24). Therefore some three-quarters ($\frac{3}{4}$) of a mile or 1.2 kilometres of sedimentary strata would need to be transported around the globe in 150 days. Thus e.g., from the Grand Canyon’s comes the *Coconino Sandstone*, which is between 65 to 660 foot, or 20 to 180 metres thick, and up to 1,000 foot or 300 metres thick, would have to have been formed in about 12 days. This would require a sedimentation rate of about 30 kilograms per second per metre of strata. To move the required 42,000 cubic kilometres of sand 1,600 kilometres from its originating points, would require that a slab of sand some 25 metres high, 1,600 kilometres thick, and 1,000 kilometres long, would have to be continuously sliding in a southerly direction at about one metre per second, to accomplish this feat in the required 12 days. To overcome this problem, Helbe refers to the claims of the young earth creationist flood geology school model of the *Institute for Creation Research*, USA, as stated in Steve Austin’s *Grand Canyon: Monument to Catastrophe* (1994). This alleged that there must have been “tsunami-induced currents.” But (while I shall only consider a smaller selection of Helbe’s rebuttal points,) Helbe notes e.g., that the research Austin refers to has to do with tsunamis affecting sediment that is *already deposited* and not the capacity of tsunamis as *sediment transporters*. Furthermore, tsunamis are not, as claimed, an efficient sediment transport mechanism, because their impact is barely noticeable in the open ocean, for it is only when they reach the shallow waters of a coastal area that their wave velocity diminishes and wave height increases, till there is a surge onto the coastal area of land resulting in destruction.

⁵²³ *Ibid.*, p. 26; citing Alan Hayward’s *Creation & Evolution: The Facts & Fallacies*, Triangle, London, UK, 1985, p. 122.

Moreover, these young earth calculations were made on the basis of clear water in a global flood; but as already noted, the mix of sedimentary material to water is about 50:50 (c. 47% material and c. 53% water, *supra*), and so this would be a very muddy “global flood;” and this all acts to put the claims of the *Institute for Creation Research* for a suitable mechanism for such sedimentation transport look quite ludicrous⁵²⁴.

Helbe says that while he has used the Grand Canyon as an example in response to young earth creationist *Flood Geology School* claims, the same issue exist all over the planet. E.g., he refers to the work of the old earth creationist, Daniel Wonderly, with respect to the Appalachian Mountains of West Virginia and Virginia, USA, which has sedimentary rock of c. 3¾ to 6½ miles, or c. 6.1 to 10.7 kilometres. And he says, “Forming those layers in the 150-day ... period would require sediment transport rate substantially greater than anything calculated in this article” for the Grand Canyon!⁵²⁵



The Rainy Blue Ridge, Appalachian Mountains, Virginia, USA⁵²⁶.

Old Earth Creationist, Dan Wonderly (d. 2004) of the USA, referred to the sedimentary rock of the Appalachian Mountains in West Virginia & Virginia, which is 20,000-35,000 feet or 6,100-10,700 metres thick. Thus forming these layers in an alleged global flood would require non-credible sediment transport rates.

⁵²⁴ *Ibid.*, pp. 29-38; referring to Austin, S.A. (Editor), *Grand Canyon: Monument to Catastrophe*, Institute for Creation Research, Santee, California, USA, 1994 at e.g., p. 35.

⁵²⁵ *Ibid.*, 38; referring to Wonderly, D.E., *Neglect of Geologic Data – Sedimentary Strata Compared to Young Earth Creationist Writings*, Interdisciplinary Biblical Research Institute, Hatfield, Pennsylvania, USA, 2006, p. 40 (IBRI’s “Daniel E. Wonderly Memorial Library,” <http://www.wonderlylib.ibri.org/> at <http://www.asa3.org/ASA/resources/Wonderly2006.pdf>).

⁵²⁶ “Rainy Blue Ridge-27527.jpg,” Photo date: 2 July 2007, (<http://en.wikipedia.org>).

Old earth creationist, Dan Wonderly, has undertaken various research in favour of old earth creationism and critiquing the young earth creationist *Flood Geology School*⁵²⁷. In Ronald Numbers' *The Creationists*, he says "Daniel E. Wonderly" was one of "the names most despised by flood geologists." Yet the fact that he took the time to consider and respond to specific elements of the young earth creationist *Flood Geology School* model is relatively unusual, though not otherwise unknown, with most old earth advocates simply stating their position in what is a debate between two sides i.e., old earth versus young earth advocates, in which neither side specifically engages the substance of the other side's arguments, but simply asserts that their own arguments are so good that by default, anyone who disagrees with them is wrong. Hence one is commonly left in a position where one must independently assess the non-engaging independent claims of old earth and young earth advocates, in which neither side specifically engages the arguments of the other side, but simply states their disagreement with the other side. By contrast, Dan Wonderly specifically engages in debate with the claims of a young earth creationist *Flood Geology School* model. Thus e.g., he does not simply reject young earth "appearance of age" arguments, but looks at how limestones are *biologically formed structures*, or how coral reef formation occur, and shows the inconsistency between this and a "flood geology" model. And he also considers such matters as the question of out-of-order strata; or how coal and shale deposits are formed in the geological layers, and how this generally indicates a slow deposition process rather than a rapid deposition process such as would occur in a global flood; or he considers the issue of different types of fossils in the geological record not matching with a global flood model; and he looks at the young earth creationists "ecological zoning" model which they say explains the geological layers, as he engages the young earth creationist *Flood Geology School* model's arguments of Whitcomb and Morris, *et al.* Therefore these young earth creationists should show Dan Wonderly greater respect, even if they do not agree with him.

A graduate of Wheaton College, Massachusetts, USA, Wonderly was a Baptist Protestant Christian who followed the old earth creationist Day-Age School. In his article, "Some important challenges for the creationist movement in North America" (1987), a "Background" biography of him says that he held, "A lifelong commitment to the full inspiration of the Bible and the need to make known the compatibility of that Book with ... scientific research." He also had "teaching experience" at "Southeastern Bible College," Birmingham, Alabama, "Wingate College," North Carolina, USA, and "Grace College, Winona Lake, Indiana," USA⁵²⁸. As stated in the Preface of this work, Dan Wonderly

⁵²⁷ See *Interdisciplinary Biblical Research Institute* (IBRI) website: <http://www.ibri.org/>; "Daniel E. Wonderly Memorial Library," <http://www.wonderlylib.ibri.org/>).

⁵²⁸ Wonderly, D.E., "Some important challenges for the creationist movement in North America," Presented at the Sixth Annual Baltimore Creation Convention of 4-6 June, 1987, Baltimore, Maryland, USA, p. 35 (IBRI's "Daniel E. Wonderly Memorial Library," <http://www.wonderlylib.ibri.org/> at <http://www.wonderlylib.ibri.org/87-ChalCreaMvmt/htm/doc.htm>).

and I were in favourable written correspondence with each other during the last seven years of his life. I consider that he is one of the most important old earth creationists of contemporary times, and I regard the general excellence of the geological arguments that he provides in his engagement of the young earth creationist flood geology school model, *infra*, means that in availing ourselves of his work in these areas we can give thanks to God for his labours. For old earth creationist geology apologetics *vis-à-vis* a young earth creationist model, have been greatly enriched due to the contribution of Dan Wonderly.

After he became a teacher at Grace College, Indiana, USA, when his views on old earth creationism became known to students, the young earth creationist College president formally prohibited him from discussing his old earth views with students, at which point, Numbers says, “Wonderly felt compelled to resign,” amidst intolerance and a lack of sympathy for his plight from young earth creationist, Henry Morris (d. 2006)⁵²⁹.



Daniel (or Dan) Wonderly (1922-2004), a Protestant Christian of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI), USA, who creationist historian, Ronald Numbers, says was one of “the names most despised by” young earth creationist “flood geologists”⁵³⁰.

Dan Wonderly refers to the work of Ronald Numbers (b. 1942) in showing the cult-connection between the Seventh-day Adventist Church and the origins of the young earth creationist *Flood Geology School*⁵³¹. He refers to its origins with Seventh-day

⁵²⁹ Numbers’ *The Creationists*, pp. 236 & 321.

⁵³⁰ Photo from IBRI’s “Daniel E. Wonderly Memorial Library” (<http://www.wonderlylib.ibri.org/>).

⁵³¹ Cf. Part 1, Chapter 7, section c, subsection iii, subdivision B, on Price and the SDA Church.

Adventist cult member, George McCready Price (d. 1963), who became interested in geology as a result of the writings of the Seventh-day Adventist cult “prophetess,” Ellen White, whom Numbers records “claimed Divine inspiration for her view that the Noachian flood accounted for the fossil record.” And Wonderly refers to the way, “Numbers relates how [Henry] Morris came to begin using Price’s works, and shows how they were a major influence on Morris’s writings⁵³².”

A citizen of the USA, most, though not all, of Dan Wonderly’s geological examples, *infra*, come from North America. In e.g., *Neglect of Geologic Data – Sedimentary Strata Compared to Young Earth Creationist Writings* (2006), Wonderly observes that we can observe how sediment is laid down through reference to numerous local floods that have occurred, and continue to occur, on earth. He notes that the earth shows different local stratification of geological layers at different places due to their different histories. Thus e.g., in the USA, the history of formation in the Appalachians Valley of Virginia shows some quite different things with its mountain building episodes compared to what happened in Pennsylvania.

Furthermore, at various times, parts of the earth’s surface were under water and so various depositions were formed from the water, but at the same time these same depositions clearly did not occur on those areas of land not under water. Hence the young earth creationist claim of Steven Austin (1984), that there are allegedly missing layers in earth’s geology on an old earth model, are misleadingly inaccurate. And addressing the claim of young earth creationist, Henry Morris (1974) that, “Rocks of any ‘age’ may rest vertically on top of those of any other ‘age.’ The very ‘oldest’ rocks may occur directly beneath those of any subsequent ‘age’” i.e., “out of order” or upside-down formations as a young earth critique of an old earth model; Wonderly notes that these “out of order” formations may occur because after certain geological layers were laid down, they were overturned in some places, and sometimes further pushed up from pressure which can result in a fault i.e., a break in the geological strata at the point where a particular section is dislocated along a line of fracture, so that the geological layers on either side of the fracture line do not match up. Wonderly notes that these “out of order” formations are not the problem Morris claims they are for an old earth model. Indeed, there are a number of examples of such overturned folds and short-distance overthrusts i.e., a faulted geological structure in which there is a thrusting apart or separation of the rocks in the geological layers on both sides of the fault; e.g., such cases are well documented in “the Appalachians,” and these normative geological explanations “are entirely adequate to account for the variations in stratigraphic order to which Morris refers⁵³³.”

⁵³² Wonderly, D.E., “Some important challenges for the creationist movement in North America,” *op. cit.*, Part 2, at p. 13; citing Numbers, R.L., “Creationism in 20th century America,” *Science*, Vol. 218, 5 Nov. 1982, pp. 538-544 at pp. 539-542.

⁵³³ Wonderly, D.E., *Neglect of Geologic Data – Sedimentary Strata Compared to Young Earth Creationist Writings*, *op. cit.*, chapter 4, citing Austin, S.A., “Ten Misconceptions about the Geologic Column,” Institute for Creation Research (ICR), USA, *Impact*, no. 137 (4 page document), 1984; & Morris, H. M., *Scientific Creationism*,

Moreover, in discussing “Some Evidences for Great Age” (1989), Dan Wonderly of the old earth creationist *Interdisciplinary Biblical Research Institute*, USA, argues for earth’s antiquity on an old earth creationist model through reference to biologically formed structures such as limestone, which contrary to young earth creationist “appearance of age” claims, could not have been quickly produced in an alleged “global flood.” Limestones are formed in a combination of seawater, limestone secreting organisms, and carbonate shelled unicellular marine organisms (called foraminiferans). Their biological formation acts to impose limits on how fast, and how much limestone, can be produced at any given point in time. These are frequently found in between different geological layers, e.g., shales, sandstone, claystone, and common limestone. E.g., most of middle and eastern parts of the United States of America have such rock sequences in the geological layers, sometimes to a depth of several miles or kilometres. Thus the Rocky Mountains are in certain western USA States (Nevada, Idaho, Montana, Wyoming, Utah, Colorado, Arizona, and New Mexico), and in most parts of the USA east of the Rocky Mountains, the sediment in the geological layers is at least *c.* 3,000 feet or 900 metres thick.

The old earth creationist view of limestone formation is not, as sometimes alleged by certain young earth creationists, based on a vague idea that these type of things “just could not” have formed quickly, but on observation of limestone forming today at various ocean sites, and so too, when shale and claystone are formed, there are tranquil waters as a certain period of time is required for the clay particles in the water to settle. And such field observations also show that time is needed for shale deposits to harden (lithification), *only after which* is it possible for this layer to support the weight of higher later layers; and so when one sees thousands of feet or hundreds of metres above such layers in the geological layers, *supra*, this indicates that time must have elapsed for them to harden, before more distinctive geological layers could have been added on top. The hardening or lithification process in sandstones requires that tiny minerals crystal be built in between the particles of sand and limestone. This is a slow process requiring favourable aquatic conditions. And the fact that the deepest sedimentary layers contain marine fossils, tells us that these were not formed at the time that the planet earth was made, but sometime later after the creation of marine creatures.

Wonderly also observes that there are a number of biologically formed limestone structures which have slowly grown in the earth’s oceans. For instance, coral reefs that are found under *c.* 1 mile or 1.6 kilometres of other geological layers in the oil fields of the Province of Alberta in south-west Canada. Or the Great Bahama Bank off east-coast Florida in east coast USA, which shows evidence of having being slowly built up to a thickness or height of over *c.* 17,000 feet or over *c.* 5,200 metres which is over *c.* 3 miles or over *c.* 5 kilometres above its original sea-floor base. Both of these structures were

Creation Life Publishers, San Diego, California, USA, 1974, p. 132 (IBRI’s “Daniel E. Wonderly Memorial Library,” <http://www.wonderlylib.ibri.org/> at <http://www.wonderlylib.ibri.org/Wonderly-Neglect/hm/Ch4.htm> & <http://www.wonderlylib.ibri.org/Wonderly-Neglect/hm/Appendix.htm>).

built up almost completely from sediment particles that are produced by the slow natural growth of corals in conjunction with lime-secreting organisms.

The Great Bahama Bank is *c.* 80 miles wide and *c.* 300 miles long, or *c.* 130 kilometres wide and *c.* 480 kilometres long. In 1971 the *Bahama California Oil Company* drilled down into it for a depth of 17,847 feet or *c.* 5440 metres. Its composition includes oöids, and e.g., such modern oöids (also known as oörites or oöoliths) include the addition of blue-green algae in their composition⁵³⁴. Significantly, these biologically formed oöids are found at various depths of the Great Bahama Bank e.g., at 4,420-foot or 1,347 metres, 4,480-foot or 1,365 metres, 4,620-foot or 1,408 metres, 4,830-foot or 1,472 metres, or 6,560-foot or 1,999.5 metres. Its present sedimentation rate is *c.* 30 centimetres every 1,000 years (Goodell, 1969); though it would have had a faster growth rate when there were more corals on it; and it is *c.* 5,440 metres deep. Therefore the fastest coral growth rate for the Great Bahama Bank would be: 1) 30 centimetres every 1,000 years for the first 35 metres of sediment i.e., 35 metres = 3,500 centimetres, $3,500 \div 30 = 116.6 = 116,666$ years = *c.* 115,000 years; plus 2) the fastest estimates growth rate for reefs which is 8 millimetres per annum (Mayor, 1924) for the remaining 5,405 metres i.e., 5,405 metres = 5,405,000 millimetres, $5,405,000 \div 8 = 675,625$ years = *c.* 675,000 years. Thus the total period is *c.* 115,000 years + *c.* 675,000 years = 790,000 years. While Wonderly notes that this is “too low a figure” as e.g., it fails to take into account “erosion,” nevertheless, it is a useful figure for showing that this biologically formed bank must be at least *c.* 790,000 years old, since the processes that produced it would not have been discernibly “sped up” even if there had been a theoretical “global flood”⁵³⁵.

In commenting on this, Dan Wonderly also says, “The existence of these orderly structures does not support an evolutionary view of origins. They were formed by simple growth and other processes of accumulation according to the natural laws which

⁵³⁴ The concentric aragonite layers of modern oöids are produced by such blue-green algae affixing themselves to bits of shell or quartz grain or other grain nuclei.

⁵³⁵ Wonderly, D.E., “The Date of Creation: Bible-Compatible Evidences for Great Age,” March 1989, at pp. 3-4 “Some Evidences for Great Age Summarized,” (IBRI’s “Daniel E. Wonderly Memorial Library,” <http://www.wonderlylib.ibri.org/> at <http://www.wonderlylib.ibri.org/89-GreatAgeEvid/README.htm>); & with respect to the Great Bahama Bank, both this article and also Wonderly’s “Coral Reefs & Related Carbonate Structures as Indicators of Great Age” IBRI Research Paper 16 (1983) at <http://www.wonderlylib.ibri.org/RR016/16coral.htm> & <http://www.wonderlylib.ibri.org/81-CoralReef/htm/doc.html>); citing e.g., Goodell, H. G. and R. K. Garman, “Carbonated Geochemistry of Superior Deep Test Well, Andros Island, Bahamas,” *American Association of Petroleum Geologists Bulletin*, Volume 53, 1969, pp. 513-536 at pp. 527-28; & Mayor, A. G., “Growth Rate of Samoan Corals,” in *Papers from the Department of Marine Biology of the Carnegie Institute of Washington*, Publication no. 340, Volume 19, 1924, pp. 51-72.

God created. This is a view which was held by a great many” believers in “Evangelical Christianity” in the past, “and it is a view which” still “honors God and the Bible⁵³⁶.”

Furthermore, in “Coral Reefs & Related ... Structures as Indicators of Great Age” (1983), Dan Wonderly, refers to a modern coral atoll in the Pacific Ocean, called “Eniwetok Atoll,” which is formed of *c.* 4,610 feet or 1,400 metres of coral-algae reef material. And he refers to how the present growth rate for this reef is 8 millimetres per annum. It is considered that this would be a maximum speed since unless the sea level was rising, it could not maintain this rate of 8 millimetres per annum. And in support of this proposition, *c.* 300 miles or 480 kilometres east of Eniwetok Atoll, at Rongelap Atoll in the Marshall Islands, the estimated growth rate for that coral reef was 1.8 millimetres per annum⁵³⁷. *Importantly, coral reefs are formed from the skeletons of certain animals and so are built up slowly over time.* Thus even if there was a theoretical “global flood,” this would not accelerate the growth rate of coral reefs in any major way, although for the alleged “150 days” of the “global flood,” the maximum rate of 8 millimetres per annum could reasonably be said to be achieved with growth of at least about 4 millimetres for that particular year as it would not be kept down by a lower sea level. If one takes the fastest possible rate (which for most years might actually be too high,) of 8 millimetres per annum, then 4,610 feet of coral-algae equals 1,405,128 millimetres. At 8 millimetres per annum, $1,405,128 \div 8 = 175,641$ years = *c.* 175,000 years. Or if one takes the slower rate of 1.8 millimetres per annum, then $1,405,128 \div 1.8 = 780,626.67$ years = *c.* 780,000 years. Therefore the Eniwetok Atoll is between *c.* 175,000 years and *c.* 780,000 years old. *Even at its lowest possible level of 175,000 years, this figure clearly takes us beyond the 6,000-10,000 year old earth claimed by young earth creationists.*

Dan Wonderly also considers some old earth evidence in “Deep-sea drilling as evidence for a great age of the earth” (1977). Large parts of the ocean floor do not get much sedimentation other than pelagic particles which float in the sea and finally reach the bottom. These pelagic particles include e.g., deep sea ooze, calcareous ooze (containing calcium carbonate from skeletal parts of microorganisms), and other ooze, in which the “ooze” is very fined-grained matter. The *Deep-Sea Drilling Project* was undertaken in the Pacific Ocean by the *Glomar Challenger* in an area where the water was *c.* 2 to 3 miles, or *c.* 3 or 5 kilometres deep; from which a deep-sea drill was sent down *c.* 3,000 to 4,000 feet, or *c.* 900 to 1,200 metres into the sea floor. Site 62 was located in the Eauripik (or Eaurpyg) Ridge, due north of Papua New Guinea, in the area of the Caroline Islands and *Federated States of Micronesia*, in between the West Caroline Basin and East Caroline Basin. The calcareous ooze of the more general tropical waters of this region is known to form at *c.* $\frac{4}{5}$ ths of an inch, or *c.* 20 millimetres per 1,000 years. At this Eauripik Ridge Site, *almost all the shell-parts and micro-shells in the upper c. 1,200 feet or c. 365 metres*

⁵³⁶ Wonderly, D.E., “The Date of Creation: Bible-Compatible Evidences for Great Age” (1989), *op. cit.*, p. 5.

⁵³⁷ Wonderly, D.E., “Coral Reefs & Related Carbonate Structures as Indicators of Great Age” (1983), *op. cit.*.

were of too small a size to be able to quickly settle⁵³⁸. Importantly, this means that this upper c. 365 metres could not have been rapidly laid down in e.g., an alleged 150 day “global flood.” Therefore c. 365 metres = 365,000 millimetres, this 365,000 millimetres ÷ 20 millimetres = 18,250 millimetres, this 18,250 millimetres × 1,000 years (as the deposition rate is 20 millimetres per 1,000 years) = 18,250,000 years of deposition. And with respect to the relevant supernaturalist uniformitarian laws of deposition, Dan Wonderly makes the point that, “They are *God’s* laws, not man’s laws” (Wonderly’s emphasis)⁵³⁹. Thus the Book of Nature here testifies to an earth of more than 18 million years of age!

Creationist, Dan Wonderly, of the old earth creationist, *Interdisciplinary Biblical Research Institute* in the USA, has also written on the “fallacious ideas of young-earth creationists” (1987)⁵⁴⁰. These include, a young earth creationist *Flood Geology School* misconception that it would be possible to form the distinctive layers of earth’s geology with its various thick and thin geological layers, in such a way that it would neither crush the thin shells of certain delicate creatures that have been fossilized, nor have these geological layers mix together rather than staying distinct. In this context, Wonderly quotes the claim of young earth creationist, John Whitcomb (b. 1924), co-author of Whitcomb & Morris’s classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961), that “Before the huge sedimentary deposits laid down during the Flood [of Noah] had time to consolidate or solidify, they were pushed up to great heights. Still somewhat plastic in consistency, they did not split or shatter when uplifted, but rather they were bent and twisted like pages in a thick magazine.” Thus if, as Whitcomb claims, the sedimentary deposits lacked “time to consolidate or solidify,” then when so “pushed up” they would intermingle in amalgamation. Hence Whitcomb here makes two mutually exclusive claims⁵⁴¹.

Another “problem” he sees with “Flood geology,” is the order of the different types of fossils found in the geological layers. He quotes Henry Morris (1918-2006), co-author of Whitcomb & Morris’s classic young earth creationist *Flood Geology School*

⁵³⁸ Technically this is known as nannofossil chalk ooze and nannofossil chalk.

⁵³⁹ Wonderly, D.E., “Deep-sea drilling as evidence for a great age of the earth,” ASA [American Scientific Affiliation] Lecture, August 1977 pp. 2,4,5 referring to Site 62, & p. 8 (location map showing Site 62). (In an unclear reference, possibly covering some of these findings, and possibly not, he refers after a reference to Site 372 at p. 7 to: *Initial Core Descriptions*, Leg 42A, p. 54; also *Geotimes*, August 1975, pp. 16-19. (IBRI’s “Daniel E. Wonderly Memorial Library,” <http://www.wonderlylib.ibri.org/> at <http://www.wonderlylib.ibri.org/77-EvidAge/README.htm>).

⁵⁴⁰ Wonderly, D.E., “Some important challenges for the creationist movement in North America,” *op. cit.*, Part 2, at pp. 13-24, entitled “fallacious ideas of young-earth creationists.”

⁵⁴¹ *Ibid.*, pp. 13-14; citing Whitcomb, J.C., *The Early Earth*, Baker Book House, Michigan, USA, 1974, p. 66.

work, *The Genesis Flood* (1961), who claims there is “much evidence that the plants and animals in the fossils were much the same as in the present world. The same classification system applies, with the same categories and the same gaps between the categories. Most modern plants and animals can be found in the fossils, and a great many fossil plants and animals are still living today, especially when we allow for variation with the kinds to adjust to changing environments. All of which indicates that many organisms of the fossils, in all ‘ages,’ were indeed contemporaneous, since they have in fact survived into the present era.” To which Wonderly replies, that there are many extinct creatures which are not found in the upper geological layers, and many modern creatures not found in the lower (Paleozoic) geological layers⁵⁴².

Wonderly further rejects Morris’s claim that “the same categories and the same gaps between the categories” exist. He says that while representatives of the *c.* 20 phyla or divisions of modern animals can be located in the earlier geological strata, there are nevertheless “great differences” within the individual phylum or division. E.g., among molluscs, about one-half or 50% of the Phylum Mollusca are extinct. Or among lamp shells’ phylum (Phylum Brachiopoda consisting of marine invertebrates), of *c.* 30,000 species of the lamp shells’ phylum, only about 260 or *c.* 0.9% remain alive in contemporary times, so that over 99% have gone extinct! And within not only these phyla, but other phyla such as the moss animals’ phylum (Phylum Bryozoa); or Phylum Cnidaria which contains *c.* 9,000 species aquatic creatures, mainly invertebrates (i.e., no backbone) e.g., jellyfish, corals, sea anemones (sedimentary marine creatures that resemble flowers), *et al*; or Phylum Echinodermata e.g., star fishes; it is not just the earlier species that have gone extinct in the fossil record, but earlier taxonomical families, orders, and subclasses which are known only in the fossil record. Significantly, the five phyla, namely, mollusca, lamps shells, moss animals, cnidaria, and echinodermata, constitute virtually the volume of larger fossils (or macrofossils) that are found in the rock strata. All five phyla have taxonomical families, orders, and sometimes even whole classes, which are extinct.

E.g., Phylum Cnidaria had three taxonomical orders of coral, Rugosa, Tabulata, and Scleractinia, all of which were major contributors in the production of limestone formations. Two of these three orders, Rugosa – the horn coral, and Tabulata – with interior platforms (or tabulae) and a general absence of vertical walls, largely went extinct in the *Paleozoic Age* (540 million to 245 million B.C.), although a few of their species are found in the earlier part of the Triassic World (245 to 208 million B.C.) in the *Mesozoic Age* (245 million to 66.4 million B.C.). But they are totally absent from the limestone formations of the Jurassic World (208 to 144 million B.C.), Cretaceous World (144 to 66.4 million B.C.), Tertiary World (66.4 million to 2.6 million B.C.) in the *Mesozoic Age* (245 million to 66.4 million B.C.); as well as the *Cenozoic Age* (66.4 million B.C. to the Second Advent). And the third order, Scleractinia – the stony coral, are not found in any fossils of the *Paleozoic Age* (540 million to 245 million B.C.); but they are found in the fossil record from the time of the Triassic World (245 to 208 million

⁵⁴² *Ibid.*, pp. 15-17; citing, Morris, H., *Scientific Creationism*, Master Books, 1974, revised edition, San Diego, California, USA, 1985, p. 116.

B.C.), through to our own day, and may be seen in contemporary ocean coral reefs. And thus Wonderly rejects Morris's claim that various creatures found as fossils in the geological layers, "were much the same as in the present world."

And though by contrast, the trilobites (in Phylum Arthropoda) - a three-rouned projection and three segmented form⁵⁴³, which went extinct before the end of the *Paleozoic Age* (540 million to 245 million B.C.), are only a relatively small percentage of the fossils, all eight trilobite taxonomical orders, together with their taxonomical suborders, families, genera, and species, are completely extinct and only found in the *Paleozoic Age* fossils. Wonderly refers to Morris's associated claim that the trilobites must have been so dense that they sank to the lower geological layers during the alleged global flood; and replies that they had a relatively non-dense, light, and hard skeleton. Indeed, the trilobites were far less dense than the clam-type molluscs which are found in large numbers in the later, and so geologically higher, layers of the *Mesozoic Age* (245 million to 66.4 million B.C.), and *Cenozoic Age* (66.4 million B.C. to the Second Advent). And given both these clam-type molluscs and the trilobites inhabited the same marine ecological zone of the sub-tidal sea floor, this is totally fatal to Morris's claims⁵⁴⁴. Thus Morris's more general claim that "the same categories and the same gaps between the categories" exist is certainly not correct.

Wonderly further notes that if there had been a "global flood," then there would not be distinctive geological layers in different parts of the earth, as there is, for this alleged "global flood" period. Rather, what are now upper through to lower strata would have mixed together to form one admixed Noachic "flood layer." In this context, by way of specific example with respect to Scleractinia – the stony coral, being only found from the time of the Triassic World (245 to 208 million B.C.) of the *Mesozoic Age* (245 million to 66.4 million B.C.), and then through to our own day in the *Cenozoic Age* (66.4 million B.C. to the Second Advent); but *not* found in the fossils of the earlier *Paleozoic Age* (540 million to 245 million B.C.), *supra*; Wonderly considers the description of the alleged global flood as given by Henry Morris, co-author of Whitcomb & Morris's classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961). Morris says, "Visualize, then, a great hydraulic cataclysm bursting upon the present world, with currents of water pouring perpetually from the skies and erupting continuously from the earth's crust, all over the [global] world, for weeks on end, until the entire globe was submerged, accompanied by outpourings of magma from the mantle, gigantic earth movements, landslides, tsunamis, and explosions. The uniformitarian will of course question how such a cataclysm could be caused, ... but for the moment simply take it as a model and visualize the expected results if it should happen today. Sooner or later all land animals would perish. Many, but not all, marine animals would perish On the

⁵⁴³ See picture in Part 2, Chapter 3, section f, "The generally united Gap School view: filling in the blanks in the 'worlds' ...," at the *Cambrian World*.

⁵⁴⁴ Wonderly, D.E., "Some important challenges for the creationist movement in North America," *op. cit.*, p. 16; citing Morris, H., *Scientific Creationism* (1974, revised edition 1985), *op. cit.*, p. 116.

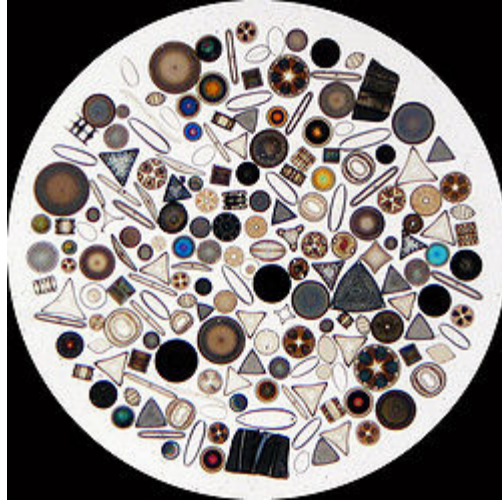
ocean bottom, upwelling sediments and subterranean waters and magmas would entomb hordes of invertebrates. The waters would undergo rapid changes in heat and salinity, great slurries would form, and immense amounts of chemicals would be dissolved and dispersed throughout the seaways. Eventually the land sediments and waters would commingle with those in the ocean. Finally, the sediments would settle out as the waters slowed down.”

At this point Morris has effectively “hung himself.” That is because the geological layers do not resemble the very thing he says they should from an alleged global flood in terms of the fact that, e.g., “On the ocean bottom, upwelling sediments and subterranean waters and magmas would entomb hordes of invertebrates;” as seen by the stony coral, Scleractinia, being absent from the fossils of the earlier *Paleozoic Age* (540 million to 245 million B.C.), and then found in the fossils of the later *Mesozoic Age* (245 million to 66.4 million B.C.), and through to our own day in the *Cenozoic Age* (66.4 million B.C. to the Second Advent), *supra*⁵⁴⁵.

Furthermore, Wonderly says that on Morris’s same description of an alleged global flood, the young earth creationist *Flood Geology School* could be shown to be incorrect through reference to a number of creatures⁵⁴⁶. However, for his illustrative purposes, he says he will give particular consideration to the absence from the same strata as considered for the stony coral, Scleractinia, *supra*, of marine microfossil algae known as diatoms (in the Algal Division or Bacillariophyta Phylum). These forms of algae have so beautiful a symmetry that they are known as “the jewel of the sea.”

⁵⁴⁵ *Ibid.*, pp.17-18; citing Morris, H., *Scientific Creationism* (1974, revised edition 1985), *op. cit.*, pp. 117-118 (emphasis mine).

⁵⁴⁶ *Ibid.*, p. 18, where Wonderly refers to the brown algae “coccolithophores” and unicellular marine organisms, “foraminiferans” (in the rhizopodan Order of Foraminiferida / Foraminifera), both of which have a carbonate shell; and he says that they too could be used to show that some microorganisms are only found in the *Mesozoic Age* (245 million to 66.4 million B.C.), and *Cenozoic Age* (66.4 million B.C. to the Second Advent).



Marine Diatoms⁵⁴⁷.

The beautiful hard-shelled diatom is known as, “the jewel of the sea.”

Diatoms have a hard shell (made of silicon dioxide), and if such a hard-shelled abundant marine creature were in existence at the time of an alleged global flood, it could reasonably be expected to be found in the relevant alleged “flood strata.” But in e.g., thousands of examinations of the geological layers of the Appalachian Mountains of West Virginia and Virginia, USA, (see above photo,) no such diatoms have ever been found in the *Paleozoic Age* (540 million to 245 million B.C.). Yet these same diatoms have never been found in pre-Jurassic World times (208 to 144 million B.C.), and are abundant from the time of the Cretaceous World (144 to 66.4 million B.C.) in the latter part of the *Mesozoic Age* (245 million to 66.4 million B.C.), also known as the *Upper Mesozoic*, through to contemporary times in the *Cenozoic Age* (66.4 million B.C. to the Second Advent). Indeed, they are so abundant in the oceans of our own day, that all over the globe there are frequently thick accumulations of diatoms on the sea floor, and these accumulations are even greater as they go down into deep burial sites below the sea floor. E.g., at many Pacific Ocean sites examined in the *Deep Sea Drilling Project* of 1969 to 1976, when over 200 metres or 650 feet of sediments were examined, it was found that at least 40% of this sediment was composed of diatoms. Wonderly further notes that on the young earth creationist model, diatoms are said to have been in existence at the time of the alleged “global flood,” since advocates of this view so classify the diatom shells at Lompoc, California, USA. Thus on the most natural reading of the fossil record, diatoms did not exist in pre-Jurassic World times, but were created by God after this time. This conclusion is fatal to the young earth creationist *Flood Geology School* model.

⁵⁴⁷ Picture from “Diatom,” *Wikipedia* (<http://en.wikipedia.org/wiki/Diatom>). Diatoms are here given the taxonomical classification of: *Domain*: Eukaryota; *Kingdom*: Chromalveolata; *Phylum*: Heterokontophyta; *Class*: Bacillariophyceae.

Moreover, while under favourable conditions, various algae are sometimes known to experience an “algae bloom” of rapidly increasing numbers, in all known cases, this “algae bloom” is short-lived and ends within a few days. Therefore it would not be credible to theorize such a widespread later “algae bloom” for the diatoms. Indeed, the evidence shows they have a self-regulating mechanism to inhibit a prolonged “algae bloom” since any such “algae bloom” simultaneously upsets the balance of nature in such a way that the diatom growth is rapidly self-restrained as they succumb to the excess waste products that are excreted from themselves, the corresponding lack of raw materials that are then found in their waters, together with both diseases and other abnormalities which are generated as by-products of the “algae bloom.” A large proportion of diatoms live on the sea-floor in those areas where it is not so deep as to inhibit sunlight penetrating to the sea floor since these “jewels of the sea” require sunlight for photosynthesis. (And it would still be reasonable to find some lower level representation of the diatoms in the earlier *Paleozoic Age* if such a later increase in numbers had occurred.) Therefore, the absence of diatoms in the *Paleozoic Age*, followed by their later appearance in higher geological layers and then continuing on through to our own day, means that once again, Morris has “hung himself” by his own admission of what would occur in an alleged global flood, for “On the ocean bottom, upwelling sediments and subterranean waters and magmas would entomb hordes of invertebrates,” *supra*⁵⁴⁸.

Old earth creationist, Dan Wonderly, also considers the young earth creationist model’s so called, “Ecological Zoning” Theory. He refers to the young earth creationist work, *What is Creation Science?* (1982) by Henry Morris *et unum*, Morris being co-author of Whitcomb & Morris’s classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961). He says that Morris *et unum* “present a ... diagram of this” “Ecological Zoning” “hypothesis as an explanation of why the fossils appear as they do. This diagram shows a seashore with swampy land nearby, and higher land farther away from the shore. Different kinds of animals are shown in each of 9 basic kinds of environment; sea-shell animals and trilobites on the sea bottom; amphibians, reptiles, and insects in the swamps; and larger reptiles and mammals on the higher ground. The accompanying explanation” says “the reason we find certain kinds of sea-shell animals and trilobites fossilized only in the deeper ... strata of the earth is that they lived down on the bottom and got buried *there* by the Flood [of Noah]; and the reason we find amphibians, reptiles, and insects farther up in the strata is that they were living a few feet or metres above the water level, and got buried there; and the reason we find the mammals only in the upper ... strata of the earth is that they were living higher up away from the swamps.”

⁵⁴⁸ Wonderly, D.E., “Some important challenges for the creationist movement in North America,” *op. cit.*, pp. 17-19; citing *Initial Reports of the Deep Sea Drilling Project*, United States of America Government Printing Office, Volume 1 of 1969, to Volume 36 of 1976; with particular reference to: Creager, Scholl, *et al* in Volume 19 of 1973; Hayes, Frakes, *et al* in Volume 28 of 1975; & Barker, Dalziel, *et al* in Volume 36 of 1976.

But Wonderly then comments, “This explanation ... is absolutely contrary to what we see when we examine the rock strata of the earth.” If the creatures in this scenario were buried in an alleged global flood, they might reasonably be calculated to produce about 10 to 15 feet or 3 to 4.5 metres of sedimentation. But in fact, large areas away from the sea coast have far more sedimentation than this, in the order of 20,000 feet or 6,100 metres or more; and thousands of feet of this sediment, frequently spread out in broad and uniform geological layers, contains large numbers of fossils. So where could all these geological layers and fossils have come from on the “ecological zoning” model *which theorizes that animals were buried near where they living?* There are simply too many geological layers and too many fossils on top of one another for the “Ecological Zoning” model to reasonably account for!

On e.g., the North American Continent which is *c.* 9,400,000 square miles or 24,400,000 square kilometres, in the *c.* 20,000 feet or 6,100 metres or more of sedimentation in the geological layers, about the lower two-thirds or 65% of the strata only have fossils of the older marine plants and animals. This lower two-thirds or 65% is about 13,000 feet or 4,000 metres in depth, and generally consists of limestone which contains a lot of fossils from shallow water sea-floors. The upper *c.* 7,000 feet or 2,100 metres has from the *Mesozoic Age* (245 million to 66.4 million B.C.), and *Cenozoic Age* (66.4 million B.C. to the Second Advent), non-marine creature fossils, sea-water creature fossils, and marine deposits, with different marine, swamp, and land creature fossils. Therefore, on young earth creationist *Flood Geology School* “ecological zoning” model, how e.g. could the lower 13,000 feet or 4,000 metres sea-shell creature sediments be stacked so high in e.g., the USA State of West Virginia which is *c.* 24,200 square miles or 62,800 square kilometres? In terms of relevant proportions, an alleged global flood operating on the “ecological zoning” model would have to get both sediments and sea-shell creatures from an area of about 1,000 square miles in order to build up a 13,000 feet of geological layers *for just one square mile* i.e., a ratio of 1,000 square miles of material to produce one square mile of this size deposit. Virtually none of the relevant creatures are from the deep-sea, but rather are shallow water inhabitants such as e.g., clams, snails, invertebrate (no backbone) marine creatures with a somewhat cup-shaped body possessing five or more feathery arms (crinoids), lamp shells (or brachiopods, these dwell at the bottom of the sea-floor and superficially look something like bivalve mollusks), aquatic invertebrate moss animals (bryozoans), and corals. Thus there would not be enough of these to create the relevant geological layers of e.g., West Virginia or the USA⁵⁴⁹.

And while Wonderly does not make the following planet-wide, North-America wide, or West Virginia wide calculations, given that the earth is 197,000,000 square miles (or 509,6000,000 square kilometres), on this ratio of *1,000 square miles: 1 square mile of deposition* (at 13,000 feet), globally, one could only sustain this “feat” for 197,000 square miles, or about 1/1000th or 0.001% of the globe. Yet the North American Continent *alone* is *c.* 5% of the globe; or to stay within the narrower example

⁵⁴⁹ *Ibid.*, pp. 20-21 (Wonderly’s emphasis); citing, Morris H.M., & Parker, G.E., *What is Creation Science?*, Creation Life Publishers, San Diego, California, USA, 1982, p. 130.

of West Virginia, this is *c.* 0.26% of the globe. Therefore the young earth creationist *Flood Geology School* “ecological zoning” model which claims that this was all amassed from a fairly thin layer of the ocean bottom which was off-shore from the land, is simply not able to reasonably explain this *pumpkin on a pinhead!*

Furthermore, since the “ecological zoning” young earth creationist *Flood Geology School* model looks to burial of creatures fairly close to where they inhabited, Wonderly notes that it lacks a relevant mechanism to transport creatures as far away as 1,000 square miles. And nor could the alleged global flood stack them all up in such neat geological layers (see the issue of an amalgamated flood layer resulting from an alleged “global flood,” *supra*). And even if such creatures could be collected from as far away as 1,000 square miles, the “ecological zoning” model would then be self-defeating, since while relevant clams, snails, coral, etc. were being stacked up in geological layers, the other creatures would have to be somehow “held in reserve” to go in the higher layers, *which is the very problem that the “ecological zoning” model is trying to avoid and overcome!* Thus Dan Wonderly fairly concludes that the “ecological zoning” model “is an absolutely impossible explanation” for the geological layers⁵⁵⁰.

Old earth creationist, Dan Wonderly, further considers the young earth creationist *Flood Geology School* claim that most of the geological layers were laid in a rapid manner in less than 12 months during an alleged “global flood.” Wonderly notes that there is evidence for a relatively small amount of geological layers to be rapidly laid, for instance, certain coal layers have in them polystrata fossilized tree trunks that cut across two or more geological layers, thus indicating relatively rapid deposition. So too, a lot of vegetation can be quickly buried in an earthquake or tsunami. (Or by a volcanic lahar flow.) However, the evidence is that such rapid depositions are the exception, rather than the general rule. Thus the various geological layers all over the earth, generally lack the type of evidence required for rapid deposition. E.g., most coal deposits do not show fossilized tree trunks cutting across two or more layers; nor any other polystrata fossils cutting across two or more geological layers, such as would be required for rapid deposition. Or e.g., delicate fossil creatures in the geological layers were not crushed, as would be the case in a rapid deposition⁵⁵¹.

Indeed, quite the opposite, the evidence is for slow deposition. E.g., shales and coal are often found together. Shales are a fine-grained sedimentary rock made up of silt and clay; but the primary component in shale is clay. But the geological layers of shale are generally distinct from the geological coal layers next to them. Thus the most natural conclusion to draw from this more common phenomenon is that the coal layers had already been laid and solidified before the shale layers were laid down i.e., slow deposition. Thus e.g., the records in the offices of the West Virginian Geological Survey refer to a borehole dug in Logan County, West Virginia, USA, in 1975. This shows 152 distinct rock type changes in the successive geological layers over a depth of 814 feet or 248 metres from the

⁵⁵⁰ *Ibid.*, p. 21.

⁵⁵¹ *Ibid.*, pp. 22-23.

present surface of the ground. 39 of these 152 layers, i.e., about a quarter or 25% of them, are classified as either “coal” or “boney coal.” There are thus multiple coal beds, with layers of shale, and layers of sandstone, and other rock types in between them, and so this is the very opposite of what one would find if there had been a “global flood.” Therefore this combination of coal beds and shale layers, shows that rapid deposition is the exception to the general rule of slow deposition of geological layers⁵⁵².

We thus find that Dan Wonderly of the old earth creationist *Interdisciplinary Biblical Research Institute* in the USA, has made a valuable contribution in a number of areas in terms of the scientific critiquing of the young earth creation model. When one considers these types of arguments put forth by Dan Wonderly, then one better understands why it was that the creationist historian, Ronald Numbers, records that in their opposition to “Evangelicals” who rejected the young earth creationist model, in his day, “Daniel E. Wonderly” (1922-2004) became one of “the names most despised by flood geologists⁵⁵³.”

William Tanner, a Fellow of the *American Scientific Affiliation* has also considered the Young Earth Creationist model from the perspective of earth’s geological layers. He notes such issues as the fact that erosion in the geological layers indicates they were generally laid down slowly, rather than rapidly. This is also seen in uplift of some geological layers, followed by erosion where there has been uplift, further showing that the geological layers were generally laid down in a slow uniformitarian manner, rather than in a rapid manner from an alleged global flood. Most significantly, Tanner notes that there is no “layer cake” geological formation around the earth as would occur with a global flood. Rather, the picture to emerge from geology is that different sequences of layers are deposited at different localities all over the globe, so that the overall picture cannot be joined up in a “layer cake” manner as it could be if there had been a global flood⁵⁵⁴. Of course, if there had been a Noachian global flood, then in harmony with the point made by Dan Wonderly, *supra*, there would be one amalgamated flood layer, not a series of layers. (And so too, if as claimed by the Global Earth Gap School there had been a pre-Adamite global flood in Gen. 1:2, then there would in turn be an earlier amalgamated flood layer, not a series of earlier layers.) *These facts are clearly fatal for the young earth model’s claims of “flood geology.”*

A further issue of critiquing the young earth creationist *Flood Geology School* model was also undertaken by William Tanner of Florida State University, USA. On this occasion his interest was in trees, leading him to ask, “How many trees did Noah take

⁵⁵² *Ibid.*, p. 23.

⁵⁵³ Numbers’ *The Creationists*, pp. 236 & 321.

⁵⁵⁴ Tanner, W.F., “Real World Stratigraphy & the Noachian Flood,” *Perspectives on Science & Christian Faith*, Vol. 48, No. 1, March 1996, pp. 44-47.

on the ark?⁵⁵⁵” Tanner notes that trees have to “breathe,” as they take in carbon dioxide and exhale oxygen. Hence the question, “How many trees did Noah take on the ark?” i.e., if there was a global flood, Noah would have had to include trees in the ark, although the Genesis account in e.g., Gen.7:2-3, only refers to animals. Thus this indicates the flood was geographically local. Moreover, trees which are covered by water for much less than the “hundred and fifty days” that “the waters prevailed upon the earth” (Gen. 7:24), would die. Tanner claims the reference to the “pluckt” “olive leaf” (Gen. 8:11) means “the green olive tree could have been tens of kilometers away, or perhaps as much as a few hundred. At that distance, the land had not been covered by the Noachian deluge, because tree leaves were still green⁵⁵⁶.”

However, Tanner here overstates the case. For we read in Gen. 8:8-12 of how Noah “sent forth a dove” which “returned unto him into the ark, for the waters were on the face of the whole earth;” and after “seven days” “again he sent forth the dove in the evening; and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth;” and then a third time he “sent forth the dove, which returned not again unto him any more.” Thus the implication is that the area that the dove got the “pluckt” “olive leaf” from was covered with water the first time she went out, not covered at the very top the second time, and then not covered at all the third time. Nevertheless, Tanner’s basic point can be reworked to mean that this tree *must have been at the outer perimeter* of the Noachian flood zone, and only covered by water near the end of the flood for a relatively short amount of time, *and so the flood had to be geographically local*⁵⁵⁷.

Furthermore, olive trees do not exist at high altitudes, and so this indicates that the flood was local with the waters not rising more than “fifteen cubits” (Gen. 7:20) i.e., on an 18 inch cubit, about 22½ feet or 6.9 metres. This requires that “the mountains of Ararat” (Gen. 8:4) were relatively low and so were “high hills” (Gen. 7:19) in a relativistic sense in the local world of Noah’s day. This once again points to a geographically local flood. Tanner says with respect to global flood advocates who allege that “all the high hills, that were under the whole heaven” (Gen. 7:19) refers to “100% of everything we can think of today;” that if this logic were taken to its logical conclusion, because in the wider “heaven” of outer space we also have the planet Mars, and on this is Olympus Mons which at 27 kilometres or 17 miles, is taller than Mt. Everest at about 8.8 kilometres or 5½ miles, then “all the high hills” would have to include this in some kind of solar-system wide flood⁵⁵⁸, or perhaps inter-galactic flood.

⁵⁵⁵ Tanner, W.F., “How many trees did Noah take on the ark?,” *Perspectives on Science & Christian Faith*, Vol. 47, No. 4, Dec. 1995, pp. 260-263.

⁵⁵⁶ *Ibid.*, pp. 262.

⁵⁵⁷ For the distance flights of a raven and dove, see Part 2, Chapter 11, section e.

⁵⁵⁸ Tanner, W.F., “How many trees did Noah take on the ark?,” *op. cit.*, pp. 260-261. I here develop Tanner’s point a bit further than he does.

Of course, anyone suggesting this would be regarded as foolish. But why? Are they not using the same logic as those of the young earth global flood model in saying “all the high hills ... under the whole heaven” (Gen. 7:19) means “100% of everything we can think of today”? And just as we could reasonably critique such a “solar-system wide flood” or “inter-galactic flood” claim by reference to science in terms of godly reason that is not contrary to Scripture, so likewise, we can critique a “global-wide flood” claim by reference to science in terms of godly reason that is not contrary to Scripture.

A series of problems with a young earth creationist *Flood Geology School* model were also itemized by David Siemens, Jr., of Arizona, USA. Siemens says that because most arguments against “flood geology” “involve some technical sophistication,” “they have not reached the lay” men who follow “flood geology.” In this context, he specifically refers to “Daniel E. Wonderly, *God’s Time Records in Ancient Sediments*” (“1977”), and “*Neglect of Geological Data: Sedimentary Strata Compared with Young-Earth Creationists Writings*” (“1987”), saying “Wonderly’s arguments seem not to have produced changes in publications from flood geologists⁵⁵⁹.” On the one hand, I would agree with Siemens that some of Wonderly’s work could be recast in simpler and more explanatory terms, as indeed I have done, *supra*. Although in saying this, I would also note that looking at the “technical sophistication” of some of Siemens’ work in his follow up article, “More Problems With Flood Geology” (1992), *infra*, Siemens’ criticism of Wonderly on this matter is to some extent a case of “the pot calling the kettle black.” Thus on the other hand, I think Siemens is overly critical of old earth creationists such as Dan Wonderly. In the first place, Wonderly still provides some relatively rare and very good serious geological scientific critiquing of the young earth creationist *Flood Geology School* model; and in the second instance, Siemens’ comments presume that the young earth creationist “flood geologists” who “have produced ... publications” are not able to understand arguments involving “technical sophistication,” and while that may be true in some instances, it is certainly not true of all of them. Moreover, Siemens’ comments carry the claim that these young earth creationists are potentially open to changing their opinions if one can scientifically show that this is an old earth; whereas in general, the “flood geologists” who “have produced ... publications” claim that the Bible teaches young earth creation, and that scientific arguments such as Dan Wonderly’s are “therefore wrong.” Hence *at heart* their “science” stems from a particular interpretation of Scripture, which while I consider they are wrong to hold, they nevertheless, in general hold in sincerity, with the consequence that whether the old earth arguments from science do or do not have “technical sophistication,” they will generally not accept them.

Indeed, in this context, Dan Wonderly who was a teacher at e.g., Wingate College, North Carolina, USA, and then Grace College, Indiana, USA, said of “The

⁵⁵⁹ Siemens, D.F., “Some Relatively Non-Technical Problems With Flood Geology,” *Perspectives on Science & Christian Faith*, Vol. 44, No. 3, Sept. 1992, pp. 169-173; at pp. 169 & 173; referring to Wonderly, D.E., *God’s Time Records in Ancient Sediments*, Crystal Press Publishers, Flint, Michigan, USA, 1977; & *Neglect of Geological Data: Sedimentary Strata Compared with Young-Earth Creationists Writings*, Interdisciplinary Biblical Research Institute, Hatfield, Pennsylvania, USA, 1987.

Young Earth Misunderstanding” (1974), that “on the campus of Grace College, where I have taught for seven ... years, I have found that the average young earth ... student holds to most of these points. 1. That the Bible is the only reliable source of information on the prehistoric past The ancient strata of the earth ... possess little if any intelligible order or arrangement.” (Like point 3, *infra*, as a Low Church Evangelical Anglican who upholds Cranmer’s 1552 prayer book as now found in the 1662 *Book of Common Prayer*, I must say that this reminds me of old intra-Protestant *Anglican verses Puritan* debates, in which the Puritans said that one must find a specific warrant in Scripture to do something in a church service – sometimes called “the regulatory principle,” whereas the Anglicans using some form of Cranmer’s 1552 prayer book, said one could follow a custom or tradition based on reason that have been found to be useful and good providing “nothing be ordained against God’s Word” or “contrary to God’s Word,” Articles 20 & 34, Anglican 39 Articles. Of course in saying this, I am mindful of the fact that on this issue of creation, there are a number of Puritan derived Protestants, including e.g., Dan Wonderly, who reject young earth creationism in favour of old earth creationism.) “2. That natural laws of the universe are not necessarily stable, and some of them may have been vastly different before ... and immediately subsequent to the Flood. 3. That general or natural revelation can go no further than to inspire the observer to see God’s wisdom, majesty, and greatness. 4. That evidence for natural events and processes are always in error if they point to an age greater than 15,000 or 20,000 years” (since this time it is now usually put at 6,000 to 10,000 years). “5. That all forms of radiometric dating are invalid, being based on assumptions which can never be demonstrated. 6. That the best scientific research has ... shown that practically all, if not all, deposits of fossils and sedimentary strata were formed by the Biblical Flood [of Noah] 7. That no death, except the death of plant cells, plant embryos, and certain kinds of invertebrates which are supposedly less alive than other animals, could have occurred before the Fall of man. 8. That recently developed methods of Biblical exegesis demonstrate that the ... Bible ... [is] declaring the earth, all life, and the entire universe to have been created in six literal days, without any parts or organisms ... formed preceding those days. 9. That ... objective scientific observation is practically non-existent ...; except ... if the observer is a Christian who has adopted” what a young earth creationist considers is their “completely literal interpretation of ... Genesis” (I would agree that anti-supernaturalist filters distort secularist perceptions in favour of Darwinian evolution and away from creation.) “10. That a recognition of any large amount of time by a Christian is automatically a compromise with evolutionary doctrine, because evolutionary theories require large amounts of time. Also, that the easiest way to combat evolution is to try to show that long periods of time never existed. 11. That both the gap and day-age” schools “of creation are inherently evolutionary.” (Unlike myself, Wonderly did not follow a form of the gap school⁵⁶⁰; but rather a form of the day-age school⁵⁶¹.) “12. That any attempt to reconcile the Biblical account of creation with

⁵⁶⁰ See my comments on Wonderly’s useful, but inadequate and superficial critique of Cuvier’s model, as still with modification used by Gap Schoolmen such as myself, in Part 2, Chapter 3, section 3, *supra*.

⁵⁶¹ Wonderly says, “I ... believe the Genesis account of creation to have been verbally inspired, accurate, and meaningful. ... In other words, there is no way we can

the scientific evidences for long periods of time is sinful 13. That practically all earth scientists, astronomers, and biologists are either dishonest or prejudiced ... [and] misrepresent the facts, and often secretly discard or 'lock up' evidence which is not in favor of their evolutionary and long-age views." (I would agree that anti-supernaturalist filters distort secularist perceptions in favour of Darwinian evolution and away from creation.) "14. That complete abstinence from the study of scientific evidences for age is usually the best and safest policy for a Christian. If he should ... study such materials, he should do it ... only after settling in his mind that he will never accept them⁵⁶²."

Siemens thus fails to take into account these type of findings in his critique of Wonderly. Moreover, judging Siemens by his own criterion, his articles published in 1992, which is over 20 years ago as at 2014, have not produced any notable general changes in the "flood geologists" who "have produced ... publications." Nevertheless, given that a number of his arguments make a valid contribution, I here itemize what Siemens calls his "relatively non-technical" arguments against young earth creationism; and often leave the reader to make his own assessment of their respective merits.

Firstly, Siemens looks at the global geographic distribution of marsupials, and asks why there is a pouched mammal in the opossum of North America, with the great majority of them in Australia and nearby islands, yet no such creatures in Europe, Asia, or Africa? Why is the Tasmanian Devil found only in Australia? If all creatures were on Noah's Ark, why did most of the marsupials and all the egg-laying mammals go to Australia? Why were no stragglers left somewhere in Asia in the areas they would have crossed from Mt. Ararat – regarded by young earth creationists as the landing place of Noah's Ark? What did the koalas eat till they got to Australia where there were eucalyptus trees? Why have none of these eucalyptus trees, (nor I would add, any geological record of them,) survived along the alleged route?⁵⁶³

Secondly, how did the carrion eaters survive? What e.g., did the vultures, kites, buzzards, jackals, and hyenas eat? The flesh of the dead carcasses on the earth after an alleged "global flood" would have been about 12 months old by the time the Ark's

merely relegate the Genesis account to the category of poetry or allegory. However, since the word 'day' is used in a figurative sense in many places in the Bible, including in the Book of Genesis itself, I would not at all take the 'days' of creation to be of a mere 24 hours in length" (Wonderly, D.E., "Deep-sea drilling as evidence for a great age of the earth," 1977, *op. cit.*, p. 1). Numbers also says he followed the Day-Age School (Numbers' *The Creationists*, p. 236).

⁵⁶² Wonderly, D.E., "Letter to ASA [American Scientific Affiliation] Members: 'The Young-Earth Misunderstanding,'" July 1974 (IBRI's "Daniel E. Wonderly Memorial Library," <http://www.wonderlylib.ibri.org/> at <http://www.wonderlylib.ibri.org/74-Ltr-YoungEarth/htm/doc.html>).

⁵⁶³ Siemens, D.F., "Some Relatively Non-Technical Problems With Flood Geology" (1992), *op. cit.*, pp. 169-170.

inhabitants left Noah's Ark, and so their carcasses would be fairly well decomposed. Furthermore, the young earth model considers that these animals were buried in the geological strata. Hence Siemens quotes Henry Morris, co-author of Whitcomb & Morris's classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961), who says, "a worldwide tranquil flood is a contradiction in terms, comparable to a tranquil explosion ... it is obvious that a worldwide flood must have had worldwide geological effects ..." Thus Morris claims Noah's "Flood would have destroyed every earlier physiographic feature on or near the earth's surface, redepositing the eroded materials all over the world in stratified sedimentary rocks of the earth's crust." Commenting on this, Siemens says, "This seems to entail that any animal that was not deeply buried would have to be torn to bits by the raging waters Hence it is unlikely that scavengers issuing from the Ark would have found any food available to them⁵⁶⁴."

Thirdly, Siemens sees these problems as further complicated by the great distance that animals would have to travel to reach their destinations around the globe, relative to the pace they can travel at. Fourthly, Siemens asks, "How did flightless" birds such as the "kiwi" "get to New Zealand?" Fifthly, Siemens asks, "How did the salamanders, especially those without lungs, get to America?"⁵⁶⁵

Sixthly, Siemens quotes Henry Morris, co-author of Whitcomb & Morris's classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961), who says, "the present human population of the world supports the Genesis record. The world population in 1800 has been estimated at about 850,000,000, whereas in 1650 it was only about 400,000,000. The population thus seems to be doubling itself about every one hundred years, and there is no objective reason to assume this rate was significantly lower in the past. The present rate seems to be more rapid than this Now if the original population was two (Noah and his wife), one can easily calculate that the population would only have to double itself thirty-one times to produce the present world population. Assuming the Ussher chronology to be correct [i.e., with a creation date of 4,004 B.C.] Noah and his wife had their family about 4,500 years ago. This gives an average doubling interval of 145 years, which is quite reasonable However, if the original pair lived, say, five hundred thousand years ago, which is much less than the usual anthropological estimate, the average doubling time is over sixteen thousand years, which is absurd" In the first place, Siemens is correct to note that even on his own reckoning, Morris's mathematical calculations are out by a multiplied factor of four because "eight people exited the ark, not two." Thus if Morris's mathematical calculations were correct, they would go "to prove" the flood was a lot later than where he claims the Bible dates it. In the second place, Siemens then goes into some other calculations he considers critique Morris⁵⁶⁶. But rather than repeat these,

⁵⁶⁴ *Ibid.*, p. 170; citing Morris, H.M., *The Genesis Record*, Baker Book House, Grand Rapids, Michigan, USA, 1976, pp. 198 & 204.

⁵⁶⁵ *Ibid.*, pp. 170-172.

⁵⁶⁶ *Ibid.*, p. 170; citing Morris, H.M., *Science and the Bible*, Moody Press, Chicago, Illinois, USA, revised edition 1986, p 86; and also referring to Morris's *The*

unlike Siemens, I would simply make the point that neither Morris nor anyone else can safely state what population rate increases were before his 1650 date. E.g., they were influenced by the fact that large numbers of people were killed by the Black Death plague between 1347 and 1351; and going back to the eight on Noah's Ark, one cannot safely or confidently make projections such as the claim that the population necessarily doubled about every 100 years. Morris's claim, "The population thus seems to be doubling itself about every one hundred years, and there is no objective reason to assume this rate was significantly lower in the past," is internally contradicted by his recognition that rates can vary considerable since he also says, "The present rate seems to be more rapid than this;" and so what is actually "absurd," are Morris's claims.

Seventhly, Siemens looks to what he sees as contradictory young earth model claims. Thus he quotes Henry Morris, co-author of Whitcomb & Morris's classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961), as saying with respect to the alleged global flood, on the one hand, "everything in the dry land that had life would be, literally 'wiped out'," and "every living substance [was] destroyed." But on the other hand, Morris then says, of the million or so insect species, "many of" them, "no doubt could have survived outside the Ark." Siemens asks if conditions outside the Ark were allegedly such that "every living substance [was] destroyed," or allegedly such that "many" insects "could have survived"? Thus he takes the view that "Morris ... has produced nonsense⁵⁶⁷."

In a second article, "More Problems With Flood Geology" (1992), David Siemens, Jr., raises some further matters. E.g., he quotes John Whitcomb and Henry Morris, the two authors of the classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961). Whitcomb says, "suddenly, just after the Flood," the present continents and mountains arose; and Morris says this "transition period ... probably lasted many centuries." Was it done "suddenly" (Whitcomb) or over "many centuries" (Morris)? If "suddenly," then in reply Siemens says that raising most sand, silt, and clay, would result in its collapse. If over "many centuries," on Morris's model this would be further complicated by earthquakes which would accompany this alleged uplift for hundreds of years, and given that to get the Ararat mountains up to their present position would take something like "18,000 earthquakes" at "magnitudes greater" than "a magnitude 9 earthquake," this would mean over "two centuries, an average of about 90 earthquakes a year." "Unless Noah and his family moved away quickly, they would have had everything they ever constructed shaken to pieces many times over⁵⁶⁸."

Genesis Record, op. cit., pp. 226f, & *The Biblical Basis for Modern Science*, Baker Book House, Grand Rapids, Michigan, USA, 1984, pp. 424-426.

⁵⁶⁷ *Ibid.*, p. 172; citing Morris, H.M., *The Genesis Record, op. cit.*, pp. 185,191,202.

⁵⁶⁸ Siemens, D.F., "More Problems With Flood Geology," *Perspectives on Science & Christian Faith*, Vol. 44, No. 4, Dec. 1992, pp. 228-235; at pp. 228-229; citing Whitcomb, J.C., *The Early Earth: An Introduction to Biblical Creationism*, Baker Book

Furthermore, I note that given that Noah's Ark is said to have "rested ... upon the mountains of Ararat" (Gen. 8:4), and so the text indicates that they existed at that time in their present basic form. However, if one interprets this in harmony with Siemen's general point about earthquakes in response to Whitcomb and Morris's claims, bearing in mind that these earthquakes would be even more severe if these mountain building episodes occurred even more suddenly; this would have required that this process was already going on during the time it "rested in the seventh month, on the seventeenth day of the month" (Gen. 8:4), till "the waters were dried up from off the earth" on the following year's "first month, the first day of the month" (Gen. 6:13). So why was not the Ark shaken off these mountains, and indeed shaken to bits, during the 45 or more earthquakes that would have occurred during this 5 to 6 month period? (I leave the reader to consider the other elements of Siemen's article for himself.)

Another interesting critique of certain elements of the young earth creationist *Flood Geology School* model, comes from Joel Duff of Ohio, USA⁵⁶⁹. Duff refers to John Whitcomb and Henry Morris, the two authors of the classic young earth creationist *Flood Geology School* work, *The Genesis Flood* (1961), saying that on a young earth creationist flood geology model, an explanation "for the origins of .. fossils is provided by Whitcomb and Morris in *The Genesis Flood*. They attribute these characteristics of the fossil record to organisms being drowned in a progressive fashion dictated primarily by their mobility and thus their ability to escape the encroaching waters of the Noachian Flood. Therefore, ... amphibians would be the first land animals swept away; followed by reptiles, including dinosaurs; and then mammals, reflecting the order of fossils in the geological column. Furthermore, Whitcomb and Morris posit that 'hydrodynamic sorting along with gravity selectivity of moving water for particles of similar sizes and shapes, together with the effect of the specific gravity of the respective organism' could account for the pattern of small marine organisms in the fossil record⁵⁷⁰."

House, Grand Rapids, Michigan, USA, revised edition 1986, second printing 1989, p. 80; & Morris, H.M., *The Biblical Basis for Modern Science*, *op. cit.*, p. 287.

⁵⁶⁹ R. Joel Duff's, "Flood Geology's Abominable Mystery," *Perspectives on Science & Christian Faith*, Vol. 60, No. 3, Sept. 2008, pp. 166-177. On the one hand, Duff who is a Presbyterian, is a macroevolutionist, and he makes a false two-way contrast between young earth creationist "flood geology" and "evolutionary theory" (*Ibid.*, p. 174). Then on the basis of this false two-way paradigm, he concludes the data has "consistency" with "evolutionary explanations" rather than young earth creationist "flood geology" (*Ibid.*, p. 175). But on the other hand, I only use his material in those areas where there is intersecting agreement in what he says about the data with old earth creationism, and so unlike him, I use his material to critique young earth creationist "flood geology" in favour of old earth creationism in my conclusions.

⁵⁷⁰ *Ibid.*, pp. 167-168; citing Whitcomb, J.C. & Morris, H.M., *The Genesis Flood*, Presbyterian & Reformed Publishing, Philadelphia, Pennsylvania, USA, 1961; Whitcomb, J.C., *The World that Perished*, Baker Book House, Grand Rapids, Michigan,

Though Duff does not say so, I note that Whitcomb and Morris's claim that stronger animals swam to the top of the waters lacks credulity as *an absolute* proposition, since e.g., some old dinosaurs or mammals could have been expected to die e.g., man was clearly mortal before Noah's Flood, and so one might reasonably expect some such fossil record of them in the lower geological layers on the young earth creationist *Flood Geology School* model. Likewise, sick or old dinosaurs or mammals would not survive very long and so could expect to be found near the bottom geological layers, and there would be some smaller animals which e.g., attached themselves to the back of stronger animals, or would just survive till the top layers. Hence, while it would be true as a *broad general* proposition that stronger animals could swim longer, this would not be true as *an absolute* proposition such as found in the fossil record. Furthermore, if e.g., some of the stronger dinosaurs could stay afloat for as long as Whitcomb and Morris say, they could, in all probability, stay afloat at least as long as some of the mammals. Thus this type of young earth creationist *Flood Geology School* claim is clearly overly simplistic and not credible. But let us now return to Duff's analysis.

Duff notes that contrary to the "progressive inundation and migration" young earth model for a "global flood," the fossil record of the geological layers shows that not just the animals, but their ecological environments of animals and plants change, whereas if the young earth creationist *Flood Geology School* model claims were correct, one might reasonably expect e.g., these plants would have a more even spread throughout the geological layers⁵⁷¹.

Duff says "the primary focus" of his interest is the alleged "hydrodynamic sorting" "mechanism" of "Whitcomb and Morris," *supra*. The specific example that he uses to critique this model are the location of pollen and spores in the geological layers. Land plants produce either pollen or spores for reproductive purposes, which are generally moved to various locations by insects, or wind, or water flow; whereas mosses and ferns produce spores. Since pollen and spores would be present in plants on a young earth creationist *Flood Geology School* model, they should be found frequently throughout the geological layers.

However, pollen and spores are mainly found in geological layers that also include plants and animals. E.g., certain mosses (lycophytes) and ferns are first found in the Silurian World (438 to 408 million B.C.), then conifers such as pine trees (gymnosperms) are found in the Carboniferous World (360 to 286 million B.C.), though they do not become abundant till the Late Carboniferous Period (320 million B.C. to 286 million B.C.), and their pollen and spores follow the same successive patterns. By contrast, pollen or spores are either very rare, or not found at all, in limestone formations and other marine geological layers that include fossils such as invertebrate (no backbone)

USA, 1988, p. 178; & Parker, G.E. & Parker, M.M., *Dry Bones & other Fossils*, Creation-Life Publishers, Colorado Springs, Colorado, USA, 1995.

⁵⁷¹ *Ibid.*, p. 168.

marine creatures with a somewhat cup-shaped body possessing five or more feathery arms (crinoids), or lamp shells (or brachiopods, these dwell at the bottom of the sea-floor and superficially look something like bivalve mollusks)⁵⁷². Thus the most natural reading of the fossil record is that the geological layers represent successive worlds with distinctive flora with their pollen or spores. Thus this is not what one would expect on a young earth creationist *Flood Geology School* model where these spores and pollen should be generally found throughout the geological layers.

In this context, there is also the evidence of flowering plants, which first appear in the fossil record in the *Jurassic World* (208 million to 144 million B.C.). A study of the earlier Permian World (286 to 245 million B.C.) was undertaken on the Antarctic Continent. On the one hand, there were abundant spores from over 20 species of fern trees, and about the same number of pollen from conifers. But on the other hand, there was no evidence of pollen or spores from flowering plants. Similar work has also been done in South Africa and Australia; as well as in Spain at the boundary around 208 million B.C. of the Triassic World (245 to 208 million B.C.) and Jurassic World (208 to 144 million B.C.); and these have all produced the same result of no pollen or spores from flowering plants⁵⁷³. Thus the most natural conclusion to draw is that *neither* flowering plants *nor* the pollen or spores of flowering plants appear in the geological record before the *Jurassic World* (208 million to 144 million B.C.) because the geological layers shows a succession of “worlds” (Heb. 1:2; 11:3) in which God did not create flowering plants till the *Jurassic World*. But once again, this is not what one would expect on a young earth creationist *Flood Geology School* model where spores and pollen from such flowering plants should be found throughout the geological layers.

Likewise if one looks at the *Carboniferous World* (360 to 286 million B.C.), which is a period of time before flowering plants appear in the fossil record in the *Jurassic World* (208 million to 144 million B.C.), one finds there are large coal-beds. These coal-beds are found all over the globe, are always associated with certain mosses and ferns, and contain spores of these and other plants that produce spores. Yet absent from every one of these locations in the geological record, are any spores and pollen from such flowering plants. By contrast, when one looks at coal beds higher up in the geological layers from the *Cretaceous World* (144 to 66.4 million B.C.), one finds that comparable coal deposits in fact contain large amounts of spores and pollen from such flowering plants⁵⁷⁴. Thus once again, the most natural conclusion to draw is that *neither*

⁵⁷² *Ibid.*, pp.168-171.

⁵⁷³ *Ibid.*, pp. 170 (chart) & 172; citing Larsson, K., *et al*, “An Early Permian Palynoflora from ... Antarctica,” *Antarctic Science*, Vol. 2, 1990, pp, 331-344; & Barron, E., *et al*, “The Triassic-Jurassic Boundary in ... Northern Spain ...,” *Review of Paleobotany & Palynology*, Vol. 138, 2006, pp. 187-208.

⁵⁷⁴ *Ibid.*, pp. 173-174, citing Cortland, E., *et al*, “The Geology & Palynology ... of Lower & Middle Pennsylvanian Strata ... Coal Field,” *International Journal of Coal Geology*, Vol. 47, 2001, pp. 189-206; Peppers, R., “Palynology ... at the Middle-Upper Pennsylvanian Boundary,” *Review of Paleobotany & Palynology*, Vol. 98, 1997, pp, 223-

flowering plants *nor* the pollen or spores of flowering plants appear in the geological record before the *Jurassic World* (208 million to 144 million B.C.) because the geological layers shows a succession of “worlds” (Heb. 1:2; 11:3) in which God did not create flowering plants till the *Jurassic World*. Hence the spores and pollen from such flowering plants are not found in the coal-beds of the *Carboniferous World* (360 to 286 million B.C.), but they are found in the coal-beds of the *Cretaceous World* (144 to 66.4 million B.C.). Thus once again, this is not what one would expect on a young earth creationist *Flood Geology School* model where spores and pollen from such flowering plants should be found throughout the geological layers.

Another issue that I have thought about is how salt water ruins agricultural land. If there was a global flood, then both salt and fresh water would intermingle, and this would ruin the fertility of the soil all over the earth. Therefore, there could not have been a “global flood.”

The issue of dating techniques used by old earth creationists have been repeatedly challenged by young earth creationists claiming “appearance of age” or different rates of decay in the past. E.g., old earth creationist, Robert Rogland, a graduate of Washington University and Harvard University who is a school teacher in Tacoma, Washington, USA, has shown how old earth creationists look differently at data on these matters than do young earth creationists⁵⁷⁵.

So too, Davis Young, who taught geology at Calvin College in Grand Rapids, Michigan, USA, until his retirement in 2004, has made reference to a number of different dating techniques that old earth creationists would generally accept, as consistent with the general data favouring an old earth⁵⁷⁶. As previously discussed in e.g., Part 2, Chapter 3, section c, “Thomas Chalmers (old earth creationist) verses Charles Lyell’s type of anti-supernaturalist uniformitarianism,” *supra*, I look to a supernaturalist uniformitarianism. This is also stated in Part 2, Chapter 1, section b, *supra*, “The Twelve Guidelines” for the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature,” as *Guideline 4*, “There is a supernatural uniformity in the universe (Gen. 8:22; Pss. 104:19; 119:90,91; Jer. 31:35; 33:25). Nature’s general uniformity is thus

246; & Nichols, D.J., “The Role of Palynology in ... Tertiary Coals,” *International Journal of Coal Geology*, Vol. 28, 1995, pp. 139-159.

⁵⁷⁵ Rogland, R., “Residual Radiocarbon in an Old-Earth Scenario,” *Perspectives on Science & Christian Faith*, Vol. 59, No. 3, Sept. 2007, pp. 226-228.

⁵⁷⁶ Young, D.A., “How Old Is It?,” Part 1, *Perspectives on Science & Christian Faith*, Vol. 58, No. 4, 2006, pp. 259-265. On the one hand, Davis Young who is a Presbyterian (58 PSCF, p. 259), is a macroevolutionist (Numbers’ *The Creationists*, p. 277 cf. pp. 276-278,280,299). But on the other hand, I only use his material in those areas where there is intersecting agreement in what he says about the data with old earth creationism, and so unlike him, I use his material to critique the young earth creationist *Flood Geology School* in favour of old earth creationism in my conclusions.

consistent with discernibly supernatural acts from time to time, which stand out as different to, but not incongruous with, this general supernatural uniformity.” Hence old earth creationists such as myself accept the validity of dating methods which calculate that the earth is *c.* 4.6 billion years old.

Therefore, contrary to the claims of the young earth creationist “global flood” model, I would see no reason to question the general dating findings of science with respect to a variety of dating techniques. Hence while allowing that in specific terms certain dates may yet be more refined at some point in the future, in broad-brush general terms, I would see value in these type of dating techniques. E.g., the UK physicist, Lord Kelvin (born 1824 in Belfast, northern Ireland as William Thomson; raised to the peerage in 1892 as Baron Kelvin of Largs; died 1907), who is remembered for determining the Kelvin temperature measurement scale; estimated on the basis of salt accumulation in the ocean at the rates salts are dissolved and flow into the oceans, that the earth was between 20 and 40 million years old⁵⁷⁷. But this was clearly a hazardous calculation since it entailed far too many uncertain estimates as to where the salt would be coming from and he had to guess at too many variables. By contrast, later developed techniques have reduced these type of uncertainties and variables, so as to give far greater accuracy⁵⁷⁸.

In this context, Davis Young first notes that before modern dating techniques, “estimates of the age of the earth based on sediment thickness ranged from three million to six billion years⁵⁷⁹.” But I leave the interested reader to further consider a raft of dating techniques then looked at by Davis Young which point to an old earth that goes beyond the 6,000-10,000 years of the young earth model, indicating that it is *c.* 4.6 billion years old. These include the non-radiometric dating method of tree-ring dating which e.g., looks to chronologies spanning more than 8,000 years with regard to bristle-cone pine trees in the Great Basin of western USA; a chronology of more than 9,000 years for the area of the eastern Mediterranean; and a 12,000 year old oak chronology in Europe⁵⁸⁰. These dates should also be considered in conjunction with Tanner’s point that trees on the earth in an alleged global flood would die with the 150 days of Gen. 7:24, *supra*. Thus these tree-ring dates point to an earth older than 6,000-10,000 years. The type of young earth response which says, “If you were to chop a tree down in the Garden of Eden, how many tree rings would it have?,” presumes that one will answer with a speculative number, indicating “appearance of age.” By contrast, I would say that such a tree in Eden *would have no tree rings*, but was simply made that initial size by God. And thus the debate on this type of thing on tree-rings tends to go back and forth between old and young earth creationists.

⁵⁷⁷ Young’s “How Old Is It?,” *op. cit.*, p. 262.

⁵⁷⁸ *Ibid.*, p. 262.

⁵⁷⁹ *Ibid.*, citing Charles D. Walcott’s “Geological Time, As Indicated by the Sedimentary Rocks of North America,” *Journal of Geology*, Vol. 1, 1893, pp. 639-676.

⁵⁸⁰ *Ibid.*, pp. 263-264.

Other dating techniques referred to by Davis Young include, e.g., radiometric dating. This measures the half-life of a radioactive isotope. And the uranium isotope U^{238} has a half-life of *c.* 4.5 billion years, and this can be used to show that certain rocks and minerals in the earth are hundreds of millions up to billions of years old. Or for mineral dating, at Bishop Tuff in California, USA, Potassium (K) – Argon (Ar) dating has dates of about 725,000 years. Or uranium (U^{238}) - lead (Pb^{206}) dating of e.g., zircon at Mount Givens Granodiorite in Sierra Nevada Mountain Range of western North America, has given ages of 87.6 and 87.9 million years, and zircons from Yosemite National Park in central California, USA, have yielded dates of 96.9 to 102.8 million years. Or for Isochron dating methods⁵⁸¹, the Baberton Mountains of South Africa has yielded a date of 3.53 billion years⁵⁸². Sometimes different methods overlap. Thus Argon 40 to Argon 39 dating ($^{40}Ar / ^{39}Ar$), dates the Sidi Hakoma Tuff of Ethiopia in Africa at 3.4 million years; whereas fission track dating⁵⁸³, dates it at 3.53million years. Thus while these dating methods are not precise, they act to give a broad general estimate⁵⁸⁴. Therefore the combined effect of these types of dating methods clearly point to an old earth.

We have discussed in Part 2, Chapter 5, on “The fossil record ...,” section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory;” the fact that the fossil record is reliable to the order of *c.* 80-98% of species, and I think this is also “the swan song” for the “Fred Flintstone scenario” of men walking with dinosaurs, even though, from time to time, certain young earth creationists have claimed “evidence” for this. E.g., Hugh Ross refers to supposed evidence for men walking with dinosaurs produced by young earth creationists in “the Paluxy Riverbeds” of Texas, USA, where giant sauropod dinosaur footsteps are preserved in the limestone of the Early Cretaceous World (144 million to 97.5 million B.C.). He says, “There have been young earth creationists who have been claiming that

⁵⁸¹ This is the radioactive decay of samarian of mass 147 (^{147}Sm) to neodymium of mass 143 (^{143}Nd).

⁵⁸² Young, D.A., “How Old Is It?,” Part 2, *Perspectives on Science & Christian Faith*, Vol. 59, No. 1, 2007, pp. 28-36 at pp. 28-34.

⁵⁸³ This looks at the damage done due to the spontaneous fission of Uranium 238 (U^{238}) which is the most abundant uranium isotope on the earth. Several hundred million volts of electron energy result from the fission process resulting in radiation damage i.e., fission tracks, and these can be counted. Then the amount of uranium that is present can be calculated by irradiation (which produces a thermal fission of Uranium 235) which also produces a set of fission tracks. By then calculating the ratio of naturally produce fission tracks to the naturally induced fission tracks, one can measure the age of a sample. (*Encyclopaedia Britannica CD99, op. cit.*, “fission track dating”).

⁵⁸⁴ Young, D.A., “How Old Is It?,” Part 3, *Perspectives on Science & Christian Faith*, Vol. 59, No. 2, 2007, pp. 136-142 at pp. 137-138.

they have evidence in a Texas Riverbed that human beings lived at the same time as dinosaurs, because they see in the same riverbed human footprints coincident with dinosaur footprints. That claim has been challenged so significantly, that the group that was most responsible for distributing this claim,” namely, “the Institute for Creation Research,” “has backed away from it.” “But there are other ... young earth creationist organizations that are still distributing books and films” making this claim, as at 1990. “So you can attend Church on Sunday ... in most States in the union” of the USA, “and see this supposed evidence for men and dinosaurs walking together, and the suggestion that proves they were on the Ark [of Noah] together. The rebuttal is this. You look at the human footprints, and there’s been one research paper that’s comes out demonstrating that a bear footprint is a better match than a human footprint, not that they believe it was a bear either A subsequent paper has gone one step further, pointing out that the so called ‘human footprint’ is even better matched by that of a dinosaur pulling his foot out of very soft mud. How you get this sucking motion ... [is], both sets of prints are really dinosaurs, but in the case of one, the mud was a little softer than the other The human footprint interpretation is not the best interpretation. ... So there’s no evidence whatsoever, scientifically or Biblically, that the Flintstone’s scenario is accurate. ... One of the best selling Christian books on the market today is one that’s proposing that dinosaurs and human beings lived at the same time, and cohabited on the Ark ... Blough
...⁵⁸⁵”

This appears to be a reference to Carl Baugh (b. 1936) of Texas, USA, whose published books as at 1990 were *Dinosaur* (1987) and *Panorama of Creation* (1989)⁵⁸⁶. Baugh is a young earth creationist who continues to claims he has discovered the footprints of men alongside those of dinosaurs in the Paluxy River of Texas, USA, though his claims are more generally rejected. They are more generally classified as either dinosaur footprints, or possibly forgeries, with allegations being made by a granddaughter of Carl Baugh who helped “find” many of the original dinosaur prints, that in fact her grandfather had fraudulently faked some of them (*Fort Worth Star-Telegram*, 10 Aug. 2008). So too, what Baugh had claimed were dinosaur claws, were identified by a Texas University paleontologist as crocodile teeth. In 1984 Baugh set up the *Creation Evidence Museum* in order to promote a young earth creationist model. Originally, this was in a mobile double-wide trailer, but it has since grown in size and is now in a permanent location at Glen Rose in Texas, about a one hour drive southwest of Fort

⁵⁸⁵ Ross, H., *Dinosaurs, Cavemen and the Fossil Record*, 1990, *op. cit.* (cassette tape 2, side 2).

⁵⁸⁶ Carl Edward Baugh, *Dinosaur*, Promise Publishing Company, Orange, California, USA, c. 1987; & Baugh, C., *Panorama of Creation*, Hearthstone Publishing, Oklahoma City, Oklahoma, USA, c. 1989. Ross gives the name of the book as “Did Dinosaurs Walk Together With Men;” and this seems to be one of those memory slips common to all we frail, fallen, men, in which the *content* of the author’s book, was confused with the title. Likewise, answering an off-the-cuff question, he appears to have confused the name “Blough” with the “I” of “Carl” and “Baugh,” which is once again is the type of an understandable mistake that we fallen men can make.

Worth. On the first Saturday of each month, the Museum's Director, Carl Baugh, gives the "Director's Lecture Series." The Museum's official website says, "Carl Baugh, the museum's Founder and Director, originally came to Glen Rose, Texas to ... examine claims of human and dinosaur co-habitation. He conducted extensive excavations along the Paluxy River These original excavations yielded human footprints among dinosaur footprints He then realized that a museum needed to be established in order to ... display this evidence, along with ... other areas of ... research ...⁵⁸⁷." In 2001, Baugh and his *Creation Evidence Museum* were featured on the USA television programme also shown in Canada (a comedy new satire), *The Daily Show*, which likened Baugh view of man's history to "The Flintstones" cartoon characters. Thus more than a decade after Hugh Ross described Baugh's ideas as "the Flintstone's scenario," this same terminology was used on North American TV in the USA and Canada.

In this context, it is to be noted that Darwinian macroevolutionists joins old earth creationists in rightly rejecting the young earth creationist claims that "men walked with dinosaurs" on the basis of an absence of any fossil record evidence for man being around at the same time as dinosaurs. Old earth creationist are acting with complete consistency in making such a conclusion since they also say the fossil record is sufficiently complete to rule out the evolutionists alleged "transitional" forms. By contrast, Darwinian macroevolutionists are once again acting inconsistently, since on the one hand they are saying that the fossil record is so incomplete it cannot detect their alleged "transitional" fossils; but on the other hand, they are saying it is so complete that they can rule out the scenario of "men walking with dinosaurs." Thus under strict scrutiny, it is clear that macroevolutionists are using the very opposite arguments to each other on different occasions, just so long as they are arguing for macroevolution and against creation. This shows that they are directed by bigotry rather than a genuine scientific methodology.

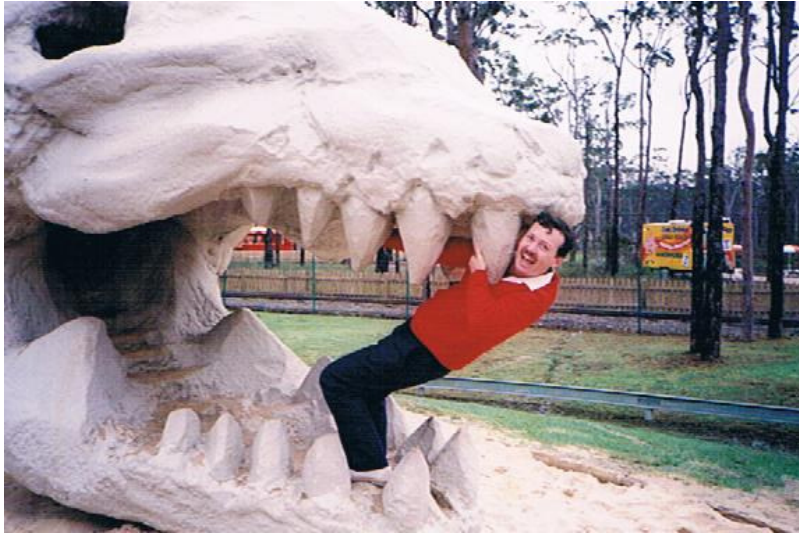
Within young earth creationist circles, Baugh has proven to be controversial. Some young earth creationists have not been prepared to support Baugh's claims, e.g., Don Batten *et al* of *Creation Ministries International*; others have e.g., *Accelerated Christian Education* schools have used some of his material in their High School text books⁵⁸⁸. And yet others are non-committal e.g., Ken Ham of *Answers in Genesis* USA & UK said, "According to leading" young earth "creationist researchers, this evidence is open to much debate and needs much more intensive research"⁵⁸⁹." However, whether or

⁵⁸⁷ "Creation Evidence Museum of Texas," 3102 FM 205, Glen Rose, Texas, USA (<http://www.creationevidence.org/>).

⁵⁸⁸ Formed in 1970, *Accelerated Christian Education* based in Nashville, Tennessee, USA, was associated with over 3,000 schools in 1980, and more than 30 years later, now serves over 7,000 schools. "Accelerated Christian Education" (link from article in next footnote; http://en.wikipedia.org/wiki/Accelerated_Christian_Education).

⁵⁸⁹ "Carl Baugh," *Wikipedia* (http://en.wikipedia.org/wiki/Carl_Baugh); citing Bud Kennedy's "Human footprints along with dinosaur tracks?," *Fort Worth Star-Telegram*, 10 Aug. 2008 (Baugh's granddaughter says he faked some dinosaur prints); *National Centre for Science Education*, Issue 15, Vol. 5, No. 1, 1985 (Baugh's dinosaur claws identified as

not this or that young earth creationist does, or does nor, support Baugh's *specific* "evidence" claims, they all support his *basic* claim that "men walked with dinosaurs."



Did this type of thing really happen? Did men really walk with dinosaurs? According to Young Earth Creationists it did. But according to Old Earth Creationists like Gavin, this type of thing is best relegated to amusement parks like this one. Gavin c. 1995 at outdoor education & recreation centre (Leyland Brothers' World 1990-1992; now Great Aussie Bush Camp), Pacific Highway, North Arm Cove, (north of & near Newcastle,) New South Wales, Australia.

- (Chapter 5) *The fossil record: creation, not macroevolution – mind the gap.*
 d] *A scientific critique of the Global Earth Gap School's global pre-Adamite flood & following global six day creation.*
 i] *"What about the view that 'the global catastrophe' of Gen. 1:2 was the Last Ice, ending with the Holocene c. 8,000 B.C.?"*

The Global Earth Gap School in its different forms, and Local Earth Gap School, all share the same belief that Gen. 1:1,2 refers to the creation of the universe and global earth, with a time-gap between the first two verses of Genesis into which fits most of the

crocodile teeth by Texas University paleontologist at Austin, Wann Langston); *The Daily Show*, 14 Nov. 2001, "Tyrannosaurus Redux" (<http://www.thedailyshow.com/watch/wed-november-14-2001/tyrannosaurus-redux>); Batten, D., *et al*, "What about Carl Baugh?," *Creation Ministries International*, 1998 (<http://paleo.cc/paluxy/whatbau.htm>); Dave Thomas "NBC's Origins Show," March 1996 (Ken Ham's comments: http://www.csicop.org/sb/show/nbcs_origins_show/http://www.csicop.org/sb/show/nbcs_origins_show/).

Earth's geological history. As we have seen in e.g., Chapter 3,e, and Chapter 5,a, *supra*, this element of the Gap School which is common to both the Global Earth Gap School and Local Earth Gap School, is scientifically correct with respect to Earth's geological history. However, we now come to the area of disagreement between these two Gap School views. As discussed in this Volume 1, at Part 1, Chapter 4, *supra*, I do not consider the Global Earth Gap School is Scripturally correct, although I accept it is *possible* to so understand Scripture, and unlike myself, a number of Biblical interpreters have so understood Scripture (especially, though not exclusively, before the rise of the modern science of geology, which is relevant to e.g., classic Anglican Protestant theology which looks to understand the Book of Nature in a way that is not contrary to the Book of Divine Revelation). What saith the Book of Nature? Are the claims of the Global Earth Gap School about a six days creation of the globe dating to man's origins scientifically correct with respect to Earth's geological record?

A number of the arguments in the previous section against a global Noachian Flood as alleged by young earth creationists, also apply to any alleged global pre-Adamite Flood from certain old earth creationists e.g., deposition rates, *supra*. In *Origin of Species* (1859) Darwin recognizes what "Agassiz and others called vivid attention to the Glacial period⁵⁹⁰." But Global Earth Gap Schoolmen have since then developed this idea into a model which connects the alleged pre-Adamite global flood of Gen. 1:2, (which precedes the alleged global six day creation,) with the last ice age. The Late Pleistocene World commences with the Last Ice Age starting c. 68,000 B.C., and going to c. 8,000 B.C.; and it is marked by both the Ice Age and also the first appearance of Adamite man in the fossil record with Cro-Magnon man from c. 33,000 B.C. .

Creationist historian, Ronald Numbers, says of Global Earth Gap Schoolman, Harry Rimmer, "No anti[macro]evolutionist reached a wider audience among American Evangelicals during the second quarter of the [20th] century than Harry Rimmer (1890-1952)." A Presbyterian Minister in the USA, Rimmer used the Scofield Reference Bible and set up the *Research Science Bureau*⁵⁹¹. An old earth creationist, in antithesis to both Lamarck's claims, and Darwin's claims in *Origins of Species* (1859) as to the natural inheritance of acquired characteristics⁵⁹², which Darwin says in his last two editions, "I have always maintained to be highly important⁵⁹³;" Rimmer fairly argued against the general credulity of Lamarck's and Darwin's theory of macroevolution as put forth by

⁵⁹⁰ Darwin's *Origin of Species*, chapter 11 "Geographical Distribution," section "Dispersal during the Glacial period."

⁵⁹¹ Numbers' *The Creationists*, pp. 60-71.

⁵⁹² Darwin's *Origin of Species* (1st edition, 1859), "Introduction;" chapter 1, section "Effects of Habit;" chapter 4, section "Illustrations of the action of Natural Selection;" and chapter 5, section "Effects of Use and Disuse."

⁵⁹³ Darwin's *Origin of Species* (6th ed. 1872 & final ed. 1876/8), chapter 7, "Miscellaneous Objections to the Theory of Natural Selection."

these men, by saying this mechanism of the inheritance of acquired characteristics could not be correct. Hence a college paper of the Kansas State Teachers College of Pittsburg, USA (now Pittsburg State University), reported in 1924 that Harry Rimmer, used as an “argument against evolution the fact that acquired characteristics are not inherited. For instance, ... the age-old Chinese custom of binding the feet. After three thousand years of this custom we find the Chinese children are born with perfectly shaped feet ...⁵⁹⁴.”

Significantly then, as President of the *Research Science Bureau*, Harry Rimmer claims in *Modern Science & the First Day of Creation* (1929), that the Last Ice Age was a global destruction event as found in Gen. 1:2b. He says that the entire earth was either under water, or in the case of high mountains (Gen. 7:19), such as some of those in eastern North America and the Alps of Europe, these were covered with ice. The pre-Adamite “flood” was thus a global “flood” since the high mountains were covered by water in the form of ice, and everything else by liquid water. Rimmer considers this pre-Adamite “flood” ended with the Holocene. The dates of this Global Earth Gap School model’s six creation days thus broadly correlate with those of Young Earth Creationists, who likewise see the six day creation of Gen. 1 as being global and occurring within the last 10,000 years⁵⁹⁵.

Thus e.g., in Part 1, “The Prologue of Genesis,” Rimmer claims, “None of our present species of living creatures can be traced back to the Pleistocene period, which is the age preceding the appearance of man. Thus he places the Global Earth Gap School Creation of Gen. 1:2b-2:3 in the Holocene i.e., in the last 10,000 years since 8,000 B.C.⁵⁹⁶. Concerning Gen. 1:2, he claims, “The original creation of the heavens and the earth, ... is covered in the first verse of Genesis. Only God knows how many ages rolled by before the ruin wrought by Lucifer fell upon the earth, but it may have been an incalculable span of time. Nor can any student say how long the period of chaos lasted ...⁵⁹⁷.” Thus he follows the *Global Earth “Lucifer’s Flood” Gap School*. And concerning the last ice age, Rimmer says:

⁵⁹⁴ Numbers’ *The Creationists*, pp. 70-71. Numbers is overly critical of Rimmer here, and misses the bigger point that both Lamarck’s and Darwin’s general credulity on macroevolutionary theory is exposed, at least in part, through reference to this (even though neo-Darwinists have since abandoned it).

⁵⁹⁵ *Modern Science & the First Day of Creation*, by Harry Rimmer, President, Research Science Bureau, Glendale Printers, USA, 1929; in: Numbers, R.L. (General Editor), *Creationism in Twentieth Century America*, in ten volumes, Vol. 6, Davis, E.B. (Editor), *The Anti Evolution Pamphlets of Harry Rimmer*, Garland, New York, USA, 1995 (copy held at Moore Theological College, Sydney, shelf-mark 231.765 CRE).

⁵⁹⁶ *Ibid.*, pp. 3-17 at p. 16.

⁵⁹⁷ *Ibid.*, p. 15.

It has been suggested that the manifold fossils the rocks contain may be a relic of that pre-Adamic age: but of this no man can know definitely.

There is one place, however, where Moses receives the absolute support of modern science; and that is when he says this present order of life, the earth as we know it now, was preceded by a span of wild chaos, when water prevailed. Moses and science are in absolute agreement here: following a chaotic condition that ruled the entire earth, the present forms of life suddenly, dramatically and almost as if by magic, appear.

None of our present species of living creatures can be traced back to the Pleistocene period [ending c. 8,000 B.C.], which is the age preceding the appearance of man [i.e., man is less than 10,000 years old]. Moses and geology are in absolute accord here.

The vast period which Moses covers in the second verse of Genesis, geology calls the great Ice Age [c. 68,000-8,000 B.C.]. There is absolute proof in this science that the entire earth once suffered an overwhelming cataclysm, when ice and water covered the entire face of the globe. It may be that this was the period during which “the Spirit of God brooded over the face of the waters.”

[So] ... let us first establish the fact that eminent men of science *do* agree with Moses that there was the age of chaos. Note again; Moses says, “Prior to the age of Adam, the earth was covered with water.” Geology says: “Prior to the appearance of Man, the earth was shrouded with water.”

Citations From Scientists:

DANA: “The accumulation of ice over North America must at least have been from four to five thousand feet thick, with hundreds of feet of snow above this.”

AGASSIZ: “During the greatest expanse of the ice fields, there were but few mountain peaks rising above them; when the mountains were below six thousand feet, the ice seems to have passed entirely over them!”

DAWSON: “The drift of glacial deposits in eastern America necessitate the conclusion that, in the period of extreme refrigeration, the greater part of the land was under water, and such hills and mountains as protruded were little “Greenlands,” covered with ice, and sending down glaciers into the sea. As the glacial period advanced, the latter conditions prevailed until the water stood more than a thousand feet deep over the plains of Europe.”

MANTELL: “The phenomenon of glacial drift must have been effected when the present dry land was beneath the sea, and sub-aqueous currents and icebergs were in active motion”

MURCHISON: “During the glacial period, the low countries of north Europe were, it is well known, covered by an Arctic sea. In short, ... Benne must have been covered by waters that bathed the foot of the Alps.

DE LA BECHE: “There appears good evidence that those parts of France adjoining the English Channel, were submerged to a depth of more than a thousand feet.”

JAMIESON: “I think there is no escaping the conclusion that the whole country was submerged. Observations show that the submergence was not local, but general over the length and breadth of the British Isles

PAGE: “In this epoch the mammalia of the Tertiary disappeared, and the land was submerged to the depth of several thousand feet⁵⁹⁸.”

On the one hand, it must be admitted that the picture which Rimmer (1929), *supra* or Frederick & Head (2003), *infra*, paint of a cold earth that is either covered by lifeless cold liquid water on most of its surface, complemented by lifeless solid water in the form of blocks of ice or snow on its covered mountain tops, is a chillingly frightful depiction of what he considers to be the Last Ice Age and pre-Adamite flood of Gen. 1:2. But on the other hand, with all due respect to such Global Earth Gap Schoolmen, this is not an accurate usage of the scientific data that we have on the Last Ice Age, either then (Rimmer, 1929, *supra*) or in more recent times (Frederick & Head, 2003, *infra*).

E.g., Rimmer’s claim that “Moses and science are in absolute agreement here: following a chaotic condition that ruled the entire earth, the present forms of life suddenly, dramatically ... appear. None of our present species of living creatures can be traced back to the Pleistocene period, which is the age preceding the appearance of man,” is simply not correct. This has not been a viable position to hold relative to science since about the mid 1870s, and even then it was qualified by the fact that there was a disagreement between the view that *all* life had been extinguished at the start of the Holocene (d’Orbigny), and the view that only *some* life had been extinguished at the end of the Pleistocene (Lyell). Thus in 1871 Archdeacon John Pratt had to say the matter was then unclear, *infra*, but thereafter the scientific evidence came to consistently support the view that only *some* life had been extinguished at the end of the Pleistocene, with the consequence that Sedgwick (d. 1873) was the last well-known credible advocate of this type of view, and it ceased to be scientifically credible from about the time of George Pember’s advocacy of it from 1876. (Pember also popularized unsustainable ideas of it being connected with the fall of angels, a view which earlier Global Earth Gap Schoolmen like Chalmers, Buckland, and Sedgwick, did not support.) Thus contrary to Rimmer’s claims, the vast majority of earth’s contemporary species, *including man*, can be found in the fossil record before the Holocene (c. 8,000 B.C. to present); *and this was scientifically known to be the case when Rimmer wrote his claims in 1929.*

So too, Rimmer’s claim is simply not correct that, “The vast period which Moses covers in the second verse of Genesis, geology calls the great Ice Age. There is absolute proof in this science that the entire earth once suffered an overwhelming cataclysm, when ice and water covered the entire face of the globe.” Rimmer’s associated “*Citations From Scientists*” are misleading for a number of reasons. Firstly, the last Ice Age (the Wurm *et al*) from c. 68,000 to c. 8,000 B.C. was largely limited to the Northern Hemisphere, although it covered some much smaller regions of the Southern Hemisphere e.g., in limited parts of South America. But it did not destroy all life, although there were some mass extinctions. Thus e.g., the claim of “Jamieson” is simply not correct that “the whole country was submerged. Observations show that the submergence was not local, but general over the length and breadth of the British Isles.”

⁵⁹⁸ *Ibid.*, pp. 15-17 (emphasis mine).

Therefore, on the one hand, *there is a shred of scientific truth* in this element of this form of the Global Earth Gap School. Thus, for instance, it is true that there was an ice age, and that old earth creationist Louis Agassiz did a lot of important ground work on it e.g., in 1837 he addressed the Helvetian Society and proposed an ice age covering parts of Europe and Asia up to the North Pole, reaching as far south as the Mediterranean and Caspian Seas. In 1840 Agassiz published *Études sur les glaciers* (French, “Studies of Glaciers”), in which he showed that the Alpine glaciers had been a lot more extensive in the past. Also in 1840, he went to the United Kingdom, and there with the help and assistance of old earth creationist and Global Earth Gap Schoolman, William Buckland, Agassiz further developed his understanding of the ice age in its reach to northern England, Scotland, and Ireland. Then in 1846 he found further evidence for this ice age in North America⁵⁹⁹. Hence while in the earlier days of geology, William Buckland thought that certain ice age matters might be the Noachian flood, he latter came to adopt the ice age theory of Louis Agassiz and promoted it in the UK⁶⁰⁰. Furthermore, there were mass extinctions in the last ice age, it did end with the start of the Holocene *c.* 8,000 B.C., there would have been floods from the melting ice, and man does show up as a builder of civilization in the Holocene. But on the other hand, these facts are badly distorted through gross exaggeration by the type of Global Earth Gap School here advocated by Rimmer (1929) because the ice age was not global but confined largely to the northern hemisphere and some lesser parts of the southern hemisphere. Furthermore, it did not kill all creatures, any floods from the melting ice of the last Ice Age would have been a series of local floods, there is nothing that looks like Gen. 1:2-2:3 with a new global creation in the fossil record at *c.* 8,000 B.C., and man shows up in the fossil record before this time with the earliest known example being Cro-Magnon dating to *c.* 33,000 B.C. . (Only satyr beasts have been found in the fossil record before this time, but the benighted Darwinian secular anthropologists wrongly call them “man.”) Therefore this type of global earth gap school model for Gen. 1:2b-2:3 is simply not credible.

However, the attempt of Harry Rimmer (1929) to identify the alleged global catastrophe and pre-Adamite flood of Gen. 1:2 as the Last Ice Age on a Global Earth Gap School model, has continued to influence a number of later Global Earth Gap School models down to contemporary times. This is seen in the writings of David Stewart (*c.* 2009) and Max Younce (2009) who follow this view; or Hank Lindstrom (2002) and Steve Frederick & Harold Head (2003) who say that the alleged global catastrophe of Gen. 1:2 *might* have been the last Ice Age, and while they consider this is not certain, they think it should at least be regard as a serious *possibility*.

⁵⁹⁹ *Encyclopaedia Britannica CD99, op. cit.*, “The Earth Sciences: History of the Earth Sciences: The 19th Century: Geological Sciences: Louis Agassiz and the Ice Age.”

⁶⁰⁰ “William Buckland,” *Wikipedia* (http://en.wikipedia.org/wiki/William_Buckland).

In c. 2009, *Editor* David Stewart wrote in defence of the Global Earth Gap School⁶⁰¹. Stewart says that, “John R. Rice (1895-1980) ... founded the Sword of the Lord” in the USA, and “his successor Curtis Hutson (1934-1995) believed in the gap theory⁶⁰².” (Hutson followed the *Global Earth “Lucifer’s Flood” Gap School*⁶⁰³.) Stewart includes in his editorial selections, an article written in 2003 by two Baptist Ministers of the *Gospel Centre Church*, Petersburg, Indiana, USA, Steve Frederick & Harold Head, entitled, “Creation / Gap Theory,” in which they defend the *Global Earth “Lucifer’s Flood” Gap School* model⁶⁰⁴. It must be clearly said at the outset, that this article of Frederick & Head (2003) and its general endorsement by Editor, David Stewart (c. 2009), who says that in general terms he thinks it “is well written and very informative;” *in fact contains many defects*. Thus both Frederick & Head as well as Stewart, are often, though not always, at the more indefensible and erroneous end of Gap School views. In this sense they stand in the tradition popularized by Pember (1876), Scoffed (1909), and later Rimmer (1929), and so resemble contemporary *Global Earth “Lucifer’s Flood” Gap School* advocates such as Allison & Patton (1997)⁶⁰⁵, with whom I shall make some contrasts and comparisons.

Stewart (c. 2009) recommends for further reading, both Curtis Hutson, *supra*⁶⁰⁶, and “Pastor Max D. Younce” (2009) who “also believes in an old earth and has written a

⁶⁰¹ David J. Stewart (Editor), “Gap Theorists Defended” (c. 2009) (http://www.jesus-is-savior.com/Evolution%20Hoax/gap_theorists_defended.htm). This article refers to some events in September 2008 as in the past, and provides an internet link to Steve Frederick and Harold Head as the Ministers of Gospel Center (Independent Baptist Church), 420 East Illinois St. Petersburg, Indiana, 47567, USA. This church got a new Minister in Jan. 2011; and so this indicates the article was written in late 2008, 2009, or 2010. But he also refers to the work of Max Younce written in 2009, and so this indicates his article was written in 2009 or 2010, and hence my date of about 2009.

⁶⁰² *Ibid.*, citing Curtis Hutson’s *Demonology Outlines*, p. 3A.

⁶⁰³ See Curtis Hutson’s *Demonology*, “Demons Are For Real,” audio Computer Discs (CDs) (1974), *op. cit.*, CD 1 & CD 3.

⁶⁰⁴ Pastor Steve Frederick & Pastor Harold Head, “Creation / Gap Theory,” Petersburg Gospel Centre, USA, 2003 in: David Stewart (Editor), “Gap Theorists Defended” (c. 2009), *op. cit.* .

⁶⁰⁵ E.g., Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.* .

⁶⁰⁶ David Stewart (Editor), “Gap Theorists Defended” (c. 2009), *op. cit.*, referring to Hutson’s *Demonology Outlines*. Stewart says, “Curtis Hutson goes into detail from a Biblical viewpoint in a ... series titled, DEMONOLOGY” in the 1970s, which he says is “available from the SWORD OF THE LORD publishers” (<http://swordbooks.com/demonologycd.aspx>).

... book addressing this issue ... *Don't Let Satan Make a Monkey Out of You ...*⁶⁰⁷.” Younce’s article seeks to defend the *Global Earth “Lucifer’s Flood” Gap School*, e.g., he says, “Lucifer was cast down to the earth in his anger no doubt. Science plainly teaches that an EVENT wiped out the dinosaurs. Genesis 1:1-2 tells us that the world which God created BECAME void. This would explain the ice age⁶⁰⁸.” He quotes from a number

⁶⁰⁷ *Ibid.*, Younce, M.D., *The Truth About Evolution or, Don't Let Satan Make a Monkey Out of You*, Morris Publishing, Kearney, New England, USA; available in PDF at <http://www.heritagebbc.com/library/evobookweb.pdf>. Though this work contains some useful and good material; it also contains “divisions” in the form of schismatic “heresies” (I Cor. 11:18,19), by inaccurately representing Martin Luther. E.g., on the one hand, it is true that Luther had bad sacramentalism, and Lutheran sacramentalism (baptismal regeneration, consubstantiation, and the so called “sacrament” of voluntary auricular confession) is semi-Romanist, although an improvement on the sacramentalism of Romanism Proper. See my work *The Roman Pope is the Antichrist* (2006, 2nd edition 2010) (<http://www.gavinmcgrathbooks.com>), “Part 1: Prefatory remarks and principles,” section “Doctrinal principles used in this commentary (Optional Reading).” But on the other hand, some charitable (I Cor. 13) recognition needs to be made for the fact that both Luther and the early Stage 1 Protestantism of the Lutheran *Augsburg Confession* (1530) was coming out of the bleak darkness of medieval Roman Catholicism; and Luther did not claim that those who disagreed with him on baptismal regeneration would go to hell; and nor is Lutheran voluntary auricular confession as bad as the Romish form e.g., the Minister *pronounces* God’s forgiveness. Yet Younce claims, “Luther believed ... God would not give ... salvation of eternal life UNTIL you are baptized” (p. 235); and “Luther believed he and his preachers can forgive your sins, just as the [Roman] Catholic priest” (p. 236). Younce then reaches his crescendo of folly when he gives as his purportedly clinching argument, “Luther denied all the hundreds upon hundreds of prophecies concerning Israel’s Restoration, the Rapture, the 7-Year Tribulation, and the 1,000-Year Kingdom Reign of Christ on the earth. The foregoing is all documented in our book, *Martin Luther, Master of Deceit*” (p. 236). Luther rightly rejected Futurist and Zionist interpretations of prophecy, holding to the *Historicist School of Prophetic Interpretation* which is the traditional Protestant school of prophetic interpretation. To attack Luther under a title such as Younce’s “*Martin Luther, Master of Deceit*,” is a deadly sin, for God says, “Be not deceived,” “revilers” “shall not inherit the kingdom of God” (I Cor. 6:9,10). It is a wicked example of seeking to attack the unity of religiously conservative Protestant Christians and so strikes at what Article 10 of the *Apostles’ Creed* calls, “the holy catholic church” (Matt. 16:18; Acts 9:31; Eph. 5:31,32); and thus it is also an example of schismatic heresy (I Cor. 11:18,19) which touches on the type of concern I further discuss in Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?,” at “Point 1.” “Now ... of ... heresies, ... they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21).

⁶⁰⁸ David Stewart (Editor), “Gap Theorists Defended” (c. 2009), *op. cit.*, citing Max Younce’s *The Truth About Evolution; or Don't Let Satan Make a Monkey Out of You, op. cit.* .

Global Earth Gap School advocates. E.g., he cites Henry (known as “Hank” by an Americanism which sometimes so calls someone whose name is “Henry,”) Lindstrom (1940-2008), formerly the Minister of *Calvary Community Church* in Tampa, Florida, USA, and Coordinator of that church’s *Bibleline Ministries*⁶⁰⁹; who for 20 years was heard on TV and radio in parts of Florida. For eleven years he was also on the faculty of *Moody Bible Institute*, with *Calvary Community Church* offering accredited courses as an affiliate of *Moody Bible Institute* in Chicago, USA⁶¹⁰. Younce’s citation includes Lindstrom’s reference to “the ice ages,” *infra*; and in commenting on Gen. 1:2, Younce (2009) says, “Here in this verse too is the reference to the great ice age of which science tells. Science informs us that once the whole earth was covered with a great glacier or sheet of ice, which moved steadily down, gouging out the oceans and valleys and piling up the great mountains. ... Genesis 1:2 ... tells us that the earth was covered with water: This water was frozen water and, therefore, ice ...⁶¹¹.”

In the wider quote referred to by Younce, contextually Hank Lindstrom (2002) was answering the question of “how old” is “the earth.” He says, “I spoke to a skeptic who said, ‘I can’t believe the Bible because it teaches that the earth was created six thousand years ago.’ I replied, ‘Where does the Bible say that?’ ... Unfortunately many Christians don’t know what the Bible teaches As to the creation of the earth God does not set a date. God says, ‘In the beginning God created the heaven and the earth.’ (Genesis 1:1). This could have been billions of years ago, sometime in the dateless past. In fact, nothing in the Biblical record contradicts known fact. On the contrary, the Bible record gives us an amazing account of how ... the earth was created in the dateless, countless past, then later judged and became void and without form. The ... days in Genesis chapter one were really a recreation of the earth and God making it inhabitable again. ... Comments on Genesis 1:2 ... in the *Scofield Reference Bible* say, ‘... the earth had undergone a cataclysmic change as the result of divine judgment. The face of the earth bears everywhere the marks of such a catastrophe ...’ (*Scofield Reference Bible*, page 3, footnote 3). ... Lucifer ... was ruling over the original earth. All of God’s angels were living on the original earth ... and ... when Satan fell he was ruler here on the earth. ... God judged the earth (Genesis 1:2) when Lucifer took one-third of God’s angels in a rebellion against God. The earth was flooded and submerged with water and was in darkness. Scientists tell us that if our sun’s light were cut off from the earth for as little as 72 hours that our earth would be quickly frozen. Perhaps this would explain the ice ages. Perhaps this might explain the mammoths found quick frozen in Siberia ... with undigested vegetation still in their stomachs. Perhaps many fossils are from the animal

⁶⁰⁹ Website: <http://www.biblelineministries.org/main.html>. This is one of the Ministries of *Calvary Community Church* (see their “Statement of Faith” at http://yankeearnold.com/?page_id=21).

⁶¹⁰ Younce, M.D., *op. cit.*, pp. 208-210; quoting from Bibleline.org Archive, *The Earth – How Old?*

⁶¹¹ Younce, M.D., *op. cit.*, p. 204.

life from the original earth created prior to Adam & Eve. Petroleum is the fossilized remains of animal life. Coal is the fossilized remains of plant life. Was this from the original earth? In seven [*sic.* six] days (Genesis 1:3-31) God remade the earth and places man in dominion over the earth ...⁶¹².” On the one hand this is comparable to Allison & Patton (1997) in terms of the alleged connection between the destruction event of Gen. 1:2 and the fall of angels under Lucifer; but on the other hand, unlike Allison & Patton who seeks to reduce the age of the earth down from billions to millions of years⁶¹³, Lindstrom (2002) is clearly happy with an earth that is “billions of years” old. Lindstrom is also unlike Allison & Patton who make no attempt to give a scientific treatment of the pre-Adamite flood in terms of the last Ice Age; and he is like Frederick & Head (2003), *infra*, in that his repeated usage of “perhaps” indicates he is to not absolutely committed to this view, though he clearly regards it as a serious possibility. And importantly, he looks to the “the ice ages” as “perhaps” the explanation of Gen. 1:2.

Frederick & Head (2003) recommend for further reading, “Other Earlier works which do a good job of supporting the ‘Gap Theory’ [which] include: G.H. Pember, EARTH’S EARLIEST AGES; Harry Rimmer, MODERN SCIENCE AND THE GENESIS RECORD; Francis Schaeffer, GENESIS IN SPACE AND TIME; Arthur Constance, WITHOUT FORM AND VOID.” We thus find that it not only has a link with Pember’s work of 1876, which is the commencement point of both the scientifically known to be erroneous Global Earth Gap School model, and also the commencement point of the popularization of the erroneous idea that the fall of angels is connected with a global destruction event in Gen. 1:2; and it also has a link to Harry Rimmer who promoted the idea that the last Ice Age was the alleged global destruction event of Gen. 1:2. By contrast, Allison & Patton (1997) only refer to Thomas Chalmers and Arthur Custance, which is misleading, since Chalmers (d. 1847) comes from the pre-mid 1870s era when it was still within the known science of the day to argue for a global earth gap school, and he has no connection between Gen. 1:2 and the fall of angels; whereas Custance (d. 1985) comes from the post-mid 1870s era when it was no longer possible to argue for a global earth gap school within the known science of the day, and further follows the nonsense of Pember (1876) linking Gen. 1:2 to the fall of angels. Thus in his day Chalmers was credible (even though he was later shown to be wrong on a global earth model), whereas Custance’s work (1970) was never credible on e.g., a global earth model⁶¹⁴.

⁶¹² Hank Lindstrom’s “Questions & Answers,” No. 282 on 13 Nov. 2002, of 706 questions & answers (emphasis mine), (<http://www.biblelineministries.org/qanda/listall.php3?&pos=280>).

⁶¹³ E.g., Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, pp. e.g., 63-65 (“Lucifer’s Flood”), xi, 78-81 (age of earth reduced from billions to millions of years).

⁶¹⁴ Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, e.g., pp. 18-19,26.

Frederick & Head (2003) first refer to the Young Earth Theory, “that the earth is relatively young, being only 6,000 to 10,000 years old.” They say the Young Earth Theorists “would say the ICE AGE science speaks of [what] occurred for a few hundred years after Noah’s worldwide flood, and was caused directly by the flood itself, and this ice age left only a livable area near the equator and Bible lands during this time. They would say dinosaurs and mammoths, even the frozen ones, existed during Noah’s day, and since Adam brought death into the world, no life existed and died on a Pre-Adamic earth.” Hence the Young Earth Theory “says that the fossil record was put in the earth by the flood in Noah’s Day and the Grand Canyon was caused by the ICE AGE which resulted after the flood.” They say that Young Earth Theorists include, “Many good Godly men [who] believe the Bible teaches” this.

Frederick & Head then say, “Another Theory, known as the ‘Gap Theory’ is held by many good and Godly men of the past.” They say, “We must be careful to note there are many ‘Gap Theories’ ..., and we must not lump them all together.” “While there have been several variations of the Gap Theory over the years,” the particular one they wish to “present,” considers, “there was a gap between Genesis 1:1 and 1:2 in which Lucifer reigned over this pre-Adamic earth with a host of angels and that his rebellion and fall occurred and God judged this sin resulting in a chaotic and ruined earth in Genesis 1:2;” i.e., they are presenting the *Global Earth “Lucifer’s Flood” Gap School*. On this model, “what we see in the rest of Genesis 1:3-31 is ‘reconstruction’ or re-creation of the earth to make it livable for man.” In this context they also quote from Gap School advocate, “Campbell Morgan” (1863-1945) of Westminster Chapel in London, UK; quoting Morgan as saying, “This ‘re-creation’ in Genesis 1:3-31 occurred about 6000 years ago or so, but we don’t know when the heavens and earth were ORIGINALLY created in Genesis 1:1. If this ‘gap’ between v[erse] 1 and v[erse] 2 is correct, there could have been an unknown amount of years between the original creation and this ‘re-creation’ or restoration in Genesis 1:3-31. It could have been millions of years OR just a *short amount of time* from Lucifer’s creation along with the other angels and the fall of Lucifer.” Other examples of such “good and Godly men of the past,” referred to elsewhere in this article include, e.g., “J. Vernon McGee” who “describes the moon’s surface as a good example of this judgment from God in Genesis 1:2;” Harry Ironside who says “something happened later to cause the chaotic state;” and Arthur Pink who asks of Gen. 1:2, “Could the whole universe, including the earth, have looked like the moon and other planets in our solar system, when God brought judgment upon the original earth?⁶¹⁵” (See Part 2, Chapter 5, c, ii, “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?,” *infra*.)

⁶¹⁵ Frederick & Head (2003), *op. cit.*, quoting from G. Campbell Morgan by J. Morgan, “This was his faith,” p. 39; J. Vernon McGee, “Thru the Bible,” Volume 1, Gen-Deut., p. 13; H.A. Ironside, Dr. Ironside’s Bible, p. 25; & Arthur Pink’s Gleanings in Genesis, p. 10.

The Global Earth Gap School model of Frederick & Head (2003) has a number of similarities with that of Allison & Patton (1997)⁶¹⁶. E.g., Frederick & Head theoretically allow for the possibility of an earth that is billions of years old, while simultaneously seeking to open the door to what seems to be their preferred position of an old earth that is less than billions of years of old. Hence they say, “Satan did fall between verses 1 and 2, and was over a civilization of angels on a Pre-Adamite earth which was created in verse one. We don’t know how much time transpired between Genesis 1:1 and 1:2 while Lucifer was on this earth, but it need not be a very long period of time at all, certainly not the billions of years [macro]evolutionists tell us about!” But they then differ from Allison & Patton in their view that “dinosaurs lived with Adam;” claiming that, “Footprints of humans have been found along side fossils of dinosaurs, showing that dinosaurs lived since Adam’s creation.” Certainly this cartoon character, “Fred Flintstone” idea of “men walking with dinosaurs” is not usually a view one would associate with an advocate of any form of the Gap School, but given that Frederick & Head first say, “there have been several variations of the Gap Theory over the years,” it follows that this view is one such “variation,” albeit a view that is self-defeating in terms of understanding earth’s geological history during the era of the dinosaurs. Indeed, the cartoon character, “Fred Flintstone” idea of “men walking with dinosaurs” is a view that is more usually associated with the Young Earth Theory, which appears to have here influenced Frederick & Head (2003) to some extent⁶¹⁷; even as the Young Earth Theory appears to have elsewhere influenced Allison & Patton (1997) to some extent⁶¹⁸. Notably then, at this point the Editor, David Stewart (c. 2009), says that while in general “I agree with” Frederick & Head (2003), as Editor he makes the qualification that, “The only thing I differ on is dinosaurs, I believe they existed before mankind, not during the days of Noah.” So too with respect to Young Earth Theorists he says, “Many unsaved people with college degrees will not listen to an ignorant believer who claims that dinosaurs roamed the earth 4,500 years ago. It simply didn’t happen⁶¹⁹.” Rather, on his old earth Gap School view he says, “Science plainly teaches that an EVENT wiped out the dinosaurs. Genesis 1:1-2 tells us that the world which God created BECAME void. This would explain the ice age. Something chaotic happened after Genesis 1:1 and the

⁶¹⁶ E.g., Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, pp. xi, 78-81.

⁶¹⁷ See Carl Baugh’s claims in the previous section on men walking with dinosaurs.

⁶¹⁸ Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, e.g., pp. xi, 78-81.

⁶¹⁹ Cf. Ross, H., *Dinosaurs, Cavemen and the Fossil Record*, 1990, Reasons to Believe, Pasadena, California, USA (cassette audio recording). Old earth creationist Day-Age School advocate, Hugh Ross, says one “can attend” a church “on Sunday evening in most states” of the USA, and hear young earth “supposed evidence for men and dinosaurs walking together, and the suggestion that proves they were on the Ark [of Noah] together.”

earth was ... without form, void and dark. This reality cannot just be ignored in the Scriptures” (emphasis mine). Thus like Harry Rimmer (1929), David Stewart (c. 2009) clearly identifies the Last Ice Age as what he considers to be the global catastrophe that he uses for his *Global Earth “Lucifer’s Flood” Gap School* model.

By contrast, Frederick & Head (2003) allow for the last Ice Age to be their global destruction event of Gen. 1:2, but reflecting their mixed fusion of Global Earth Gap School and Young Earth School ideas, they are non-committal about it. Hence they say, “If this GAP THEORY be true, then the ‘ICE AGE’ science talks about could have been the result of this ‘judgment’ in Genesis 1:2. Science says there was a catastrophic Ice Age on earth in the past. The Gap Theorists would also say it is possible for the ‘ICE AGE’ to have occurred after the FLOOD in Noah’s Day ... whereby the Northern and Southern parts of the continents experienced the ‘ICE AGE’ due to the result of the world wide flood, yet areas near the equator and Bible lands was still livable for Noah’s ancestors. The Gap Theory allows for the ICE AGE to have happened at either of these times. If there were animals on this pre-Adamic earth, could this ICE-AGE be the result of God’s Judgment upon Lucifer and the earth due to Lucifer’s rebellion as described in Ezekiel 28 and Isaiah 14? Could that Ice Age have instantaneously killed the animals on the Pre-Adamic earth that Lucifer ruled? Scientists have found a huge mammoth frozen to death with undigested food in [the] stomach eaten ½ hours earlier frozen in ice ... ” (emphasis mine). But in contrast to both Frederick & Head (2003) and Stewart (c. 2009), Allison & Patton (1997) do not seek to define what the “cataclysmic desolation” “of a global catastrophe” “in Genesis 1:2” actually was in terms of any reference to earth’s geology, although their designation of it as “Lucifer’s Flood” requires some kind of deluge, and so they refer to “two great floods on earth,” “Lucifer’s flood” “in Genesis 1:2,” and “the lesser” “Global flood” “in Noah’s day⁶²⁰.”

We thus find that among Global Earth Gap School advocates, there are three broad views on the last Ice Age with respect what the alleged global destruction event of Genesis 1:2 was. One view is that it was the Last Ice Age e.g., Rimmer (1929), Younce (2009), and Stewart (c. 2009). A second view is that it might have been the last Ice Age, and while this is not certain, it should at least be regard as a serious *possibility* e.g., Lindstrom (2002) and Frederick & Head (2003). And a third view is one in which no attempt is made to correlate the alleged global destruction event of Genesis 1:2 with anything specific in the geological record, i.e., a largely theological view is put with no specific reference, or purported specific reference, to science in terms of anything beyond a vaguely defined general reference to something like “earth’s geological layers.” E.g., Allison & Patton (1997) simply say that “the pre-Adamite ... flood explains the geological column⁶²¹.” This is comparable to the type of non-specificity one finds in the *Scofield Reference Bible* (cited by Lindstrom, *supra*), which says, Gen. 1:1 “refers to the

⁶²⁰ Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, e.g., pp. 35,53,63-65.

⁶²¹ E.g., Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, p. 79.

dateless past, and gives scope for all the geological ages Relegate fossils to the primitive creation, and no conflict of science with ... Genesis ... remains.”

From the time of the latter nineteenth century on, starting from the mid 1870s around the time of Pember in 1876, the *Global Earth “Lucifer’s Flood” Gap School* came to replace the more serious earlier *Global Earth Gap School* among those who retained a Global earth Gap School, and the more serious Gap Schoolmen moved over to the *Local Earth Gap School*. Thus looking at these three views we have considered about Gen. 1:2 in which the first one considers it was the ice age, the second one says it might have been the ice age, and the third one says nothing about the ice age one way or the other; none of these three views have been put with any kind of serious scientific treatment of earth’s geology, with Rimmer’s pseudo-science of 1929 in “*Citations From Scientists*” coming the closest to any real attempt to claim scientific credulity in any finer detail, although one may find some later passing references such as e.g., Younce’s “Science plainly teaches that an EVENT wiped out the dinosaurs. Genesis 1:1-2 tells us that the world which God created BECAME void. This would explain the ice age,” *supra*. (See Part 2, Chapter 5, c, ii, “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?,” *infra*.) But it is also clear from this analysis, that the attempt to identify the alleged global catastrophe of Gen. 1:2 as the Last Ice Age on the Global Earth Gap School model used by Harry Rimmer (1929), continues to influence a number of later Global Earth Gap School models down to contemporary times, such as those of Lindstrom (2002), Frederick & Head (2003), Younce (2009), and Stewart (c. 2009). However, as previously noted, it is not a scientifically credible model.

The two greatest planetary freezes of the Earth occurred long before the last Ice Age, one c. 700 million B.C., and the other c. 2.2 billion B.C. . During these, ice sheets stretched to within about 10° (ten degrees) of the Equator, so even here, they were only partial relative to the planet. To the question of why the Earth did not freeze and so force all life to go extinct on these two occasions, four possibilities have been conjectured: 1) a gigantic asteroid or comet may have hit the earth; 2) there may have been a large and sudden releases of subterranean methane hydrates⁶²²; 3) there may have been a massive increase in volcanic eruptions – evidence suggests this happened for the c. 2.2 billion B.C. glaciation, or 4) some combination of 1) to 3). To these I would add the fifth possibility of a specific act of God, since this is not inharmonious with supernaturalist uniformity, although this might also have been via possibilities 1-4. Significantly, this means that twice in Earth’s history, a deep-freeze threatening the ongoing existence of life on the planet, has been reversed at just the right time by a hot-spot counteraction of some kind. The reason for why God first had such glaciations is open to some level of interpretation, though such glaciations include a number of benefits such as: 1) glaciers both concentrate and also expose mineral deposits beneath them; 2) glaciers act to create valleys which are well watered, and also very good harbours; 3)

⁶²² A hydrate is any compound which contains water in form of H₂O molecules. Methane (CH₄), also known as Marsh Gas, is an abundant odorless gas which is the principle constituent of natural gas. It readily burns in air.

glaciers act to carve out regions of fertile soil; and 4) glacial movement creates aesthetically pleasing results as seen in the beautiful scenery of Yosemite Valley in California, USA, where waterfalls also formed after deglaciation⁶²³.

However, the last ice age starting *c.* 68,000 B.C. and ending *c.* 8,000 B.C., was far more modest than these two massive deep freezes. Far from it being the destruction event of Gen. 1:2, *quite the opposite*, it was connected with the termination of that destruction event since the onset of the last ice age was connected with the drying up of the Edenic region and local Edenic creation of Gen. 1:2b-3:2 in the area of the Persian Gulf. The last ice age was very largely in the northern parts of the planet, although it existed in some southerly parts, and it was therefore local not global, although it was a very large local ice age. But even where it existed, it did not in general destroy *all* life, and though some local floods would have occurred in certain regions as the ice melted at the end of that Last Ice Age, these could not have, and did not produce, a global flood. Thus the idea proposed by Global Earth Gap School advocates that the Gen. 1:2 refers to a global flood, with the Last Ice Age being connected with the global destruction event, and the melting of the ice producing a pre-Adamite Global Flood, is simply not sustainable. While there were some extinctions at the end of the last ice age *c.* 8,000 B.C., there were also many survivals, including Adamite man, who clearly dates to long before this event; and in the greater part of the southern regions of the planet where there was no ice age there were in general no such mass extinctions or devastating impacts (although an exception to this general rule is the fact that *c.* 11,000-8,000 B.C. looks to be about the time that God destroyed the gracile skeletal satyr beasts that came to Australia *c.* 38,000 B.C., before the Adamites which arrived in Australia *c.* 27,000 B.C. +/- 5,000 years). Granted that the melting at the end of the Last Age about 10,000 years ago would have produced some flooding, this would have been very local to various regions, and were not simultaneous even across the northern regions of the Earth affected by it i.e., there was not even one “big northern flood,” let alone a global flood.

(Chapter 5) The fossil record: creation, not macroevolution – mind the gap.

d] A scientific critique of the Global Earth Gap School’s global pre-Adamite flood & following global six day creation.

ii] “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?”

Reference is made in the previous subsection i, “What about the view that ‘the global catastrophe’ of Gen. 1:2 was the Last Ice, ending with the Holocene *c.* 8,000 B.C.?,” *supra*, to “godly men of the past” who held to some form of the Global Earth Gap School. This raises the broader issue of godly men from the past, present, or future, who

⁶²³ Ross’s “Rescued From Freeze Up,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 11, No. 2, 2nd Quarter, 1997, p. 3; referring to, Evans, A, *et al*, “Low-Latitude Glaciations in the Paleoproterozoic Era,” *Nature*, 386 (1977), pp. 262-266.

may believe in some form of the Global Earth Gap School. In this context, I make two important further distinctions. Firstly, I distinguish between those men who try to link a “scientific” global catastrophe to the ending of the last ice age, such as Rimmer (1929), Younce (2009), or Stewart (c. 2009); or at least regard this as a serious possibility, such as Lindstrom (2002) and Frederick & Head (2003); who come in time after the latter part of the nineteenth century from around the mid 1870s such as Pember (1876); and those who come before this time such as Sedgwick (d. 1873) and Pratt (d. 1871) before his 1871 position of being non-committal between a global or local earth. And secondly, without reference to time or era, I distinguish between theological orthodoxy and scientific orthodoxy.

With respect to the first group, it should also be clearly understood that I consider we should put a demarcation line between those Global Earth Gap Schoolmen seeking to bring a scientific treatment to the Global Earth Gap School before and after the latter part of the 19th century from about the mid 1870s, with the last of the scientifically serious *Global Earth Gap School* advocates coming with men like Adam Sedgwick (d. 1873), and John Pratt (d. 1871) before his 1871 position of being non-committal between a global or local earth; and the non-scientific or pseudo-scientific group starting with such men as George Pember (1876) and the *Global Earth “Lucifer’s Flood” Gap School* as continued by e.g., Harry Rimmer (1929). E.g., Scofield (d. 1921) says, Gen. 1:1 “refers to the dateless past, and gives scope for all the geological ages Relegate fossils to the primitive creation, and no conflict of science with ... Genesis ... remains”⁶²⁴,” or Curtis Hutson (d. 1995) who upheld the “Scofield Bible” says, “When you teach this” i.e., the *Global Earth “Lucifer’s Flood” Gap School*, “some will accuse you of trying to make a loop-hole for scientists and others who say the earth is billions and billions of years old. Well I’m not trying to create a loophole for anyone. I’m just trying to harmonize Isa. 45:18 with Genesis 1:1 & 2”⁶²⁵.” While there is some truth in the claims of Scofield (1909) and Curtis (1974) that some level of scientific harmony is obtained by their gap school in some areas of Gen. 1:1,2, e.g., Curtis is correct to say it allows that “the earth is billions and billions of years old;” it is also true that other elements of their model do not harmonize with science, for there is no scientific support for the claim of a global catastrophe that extinguished all life, followed by a new creation, occurring sometime in the last 6,000-10,000 years.

Therefore the earlier scientifically serious *Global Earth Gap School* came to a close when man got a better knowledge of the geological record of the last 70,000 years; in broad terms ending in the earlier 1870s with Sedgwick (d. 1873) and Pratt (d. 1871) before his 1871 position of being non-committal between a global or local earth; but then the pseudo-science form of the *Global Earth “Lucifer’s Flood” Gap School* also started

⁶²⁴ Scofield, C., *Scofield’s Study Bible*, 1909, Oxford University Press, New York, USA, 1917 & 1945; cited with biographical detail on Scofield in Numbers’ *The Creationists*, pp. 45-46,361 (emphasis mine).

⁶²⁵ See Curtis Hutson’s *Demonology*, “Demons Are For Real,” audio Computer Discs (CDs) (1974), *op. cit.*, CD 3 (“Scofield Bible”) & CD 5 (on “loophole”).

in earnest in just after this in the later 1870s with Pember (1876). Though an exact date contains some arbitrariness and subjective assessment, I would set it at *c.* 1875, so that I would see Pratt (d. 1871) and Sedgwick (d. 1873) as the last of the credible figures in any sense arguing for, or allowing, a Global Earth Gap School, and Pember's 1876 work as the first main Global Earth Gap School work after it ceased to be credible. I also refer the interested reader to my comments in the Preface of this work on this matter with respect to an 1870s "defence" of a Global Earth Gap School model by Dabney which I find interesting, but sadly misguided and indefensible⁶²⁶.

Thus I would justify using a mid 1870s date of *c.* 1875 as the cut-off point, because d'Orbigny was the last reputable geologist to think that all life was extinguished at the start of the Holocene *c.* 8,000 B.C. died in 1857. And so a form of the Global Earth Gap School was still arguable by e.g., Benjamin Silliman (1779-1864) of Yale University, USA. But Lyell then reconsidered the matter and in 1863 restated his view that only some life had been extinguished during the Pleistocene by the start of the Holocene and i.e., d'Orbigny had been looking at too local a region in the fossil record when he drew this conclusion. This led to a situation of some uncertainty for a period of time, so that at some point after Lyell's 1863 *Antiquity of Man* and by 1871, Archdeacon Pratt arrived at his position of uncertainty found in his 6th edition of *Scripture and Science Not at Variance* in 1871, in which he stated that the evidence was now split between the two views to the point where he would leave science to resolve the matter, and he stated that whichever of the two views was correct would derivatively determine whether the Global Earth Gap School or Local Earth Gap School was the correct view.

But over the following several years after Pratt's death in 1871, and consistently thereafter, the geological evidence consistently came in favour of Lyell's view that man could be dated to the Pleistocene (even though Lyell's error of confusing satyr beasts such as Neanderthal (or Neadertal) with man, also continued to plague many such later writers). While line drawing a precise date at which the Global Earth Gap School was clearly no longer a scientifically defensible model has some difficulties, and it necessarily involves some level of discretionary judgment that may be disputed, bearing in mind that what Sedgwick, born in 1785 had said on the Global earth Gap School was written some years before, and by the 1870s he was a senior man in his eighties who no longer was formally writing about the latest research in the same way that he had in the past, whereas the younger Pratt was who was born in 1809 and in his early sixties still was; I would not be prepared to endorse a diminished view of the aged and learned octogenarian, Adam Sedgwick, who then died in 1873. It must also be remembered that information transport was not as quick in the 1870s as in contemporary times, and so e.g., Lyell's 4th edition of *Antiquity of Man* published in 1873 would need till 1874 to circulate widely, and 12 months or so for men to consider elements of it, and in contemplation of the continued absence of evidence in support of e.g., limiting man's antiquity to the Holocene, I think one might reasonably say that by about 1875 any scientifically defensible model for the Global Earth Gap School was "as dead as a dodo."

⁶²⁶ See Volume 1, Preface, "Background to this Book: The Long Trek," where I refer to Dabney's *Systematic Theology*, 1871, second edition 1878.

Thus when Pember published his work in 1876, and popularized a new form of the Global Earth Gap School, it was now scientifically unsustainable to maintain such a claim, to which Pember also erroneously added the sensationalist claim that the fall of angels idea was the causal factor for the Gen. 1:2 destruction event. Pember's bad work has allowed the *Global Earth "Lucifer's Flood" Gap School* to sometimes be depicted as a continuum from the earlier Global earth Gap School of e.g., Chalmers and Buckland. While there is some truth in that depiction since there are points of intersecting agreement in all forms of the old earth creationist Gap Schools, there are also important qualifications that need to be made and which are lacking in e.g., the depiction of this continuum in Berkhof's inadequate and misleading treatment of the Gap School⁶²⁷. So too this is a serious defect in Ronald Numbers' *The Creationists* which fails to adequately cover and explain such intra-Gap School diversity.

Thus I consider a contextual distinction is to be made between the scientific credentials of Global Earth Gap School advocates from before and after the mid 1870s. While men such as Buckland (d. 1856) or Sedgwick (d. 1873) come in on the good side of that line, men like Pember (1876) or Scofield (1909) come in on the bad side of that line. And thus those of a later era making the type of ridiculous Ice Age claims we have considered in connection with Gen. 1:2 such as Harry Rimmer (d. 1952) in 1929, *supra*, clearly lacked genuine scientific credulity; whereas earlier nineteenth century Global Earth Gap School advocates before the mid 1870s had genuine scientific credulity in their day because they lacked the more detailed knowledge that was later acquired of the earth's geological history from the time of the Last Ice Age in c. 68,000 B.C. through to the Holocene, such as Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873). For while a point came in the mid 1870s when relative to man's knowledge of the earth's geology, the Global Earth Gap School was clearly no longer a viable model at the scientific level; nevertheless, there was an earlier time when the matter was not so clear, and it was during this earlier time that the Global Earth Gap School was followed by e.g., Chalmers, Buckland, and Sedgwick. The absurd work of Pember's devilology is also relevant to this story, for from around the time of Pember's work in 1876, the *Global Earth "Lucifer's Flood" Gap School* increasingly came to replace the earlier *Global Earth Gap School* among those who retained a Global earth Gap School, with the more serious Gap Schoolmen moving over to the *Local Earth Gap School* and thus also avoiding the devilology of "Lucifer's Flood" claims for the pre-Adamite flood of Gen. 1:2. Hence from around the mid 1870s on, the true successors to the good work on Gen. 1:1 and the time-gap between Gen. 1:1 and Gen. 1:2 of these earlier Global Earth Gap Schoolman such as Chalmers, Buckland, and Sedgwick, are men like Pye Smith (d. 1851), John Pratt (d. 1871) who from 1871 was non-committal between a global or local earth saying the matter should be determined by the scientific resolution of what happened at the end of the Pleistocene and start of the Holocene c. 8,000 B.C., for which reason I think he can be fairly designated as Honorary Local Earth Gaps Schoolman, and then with science clearly ruling out the Global Earth Gap School, the subsequent Local Earth Gap Schoolmen such as Henry Alcock (d. 1915).

⁶²⁷ Berkhof's *Systematic Theology*, pp. 158-159.

As has already been indicated in lesser detail, that this demarcation line with respect to scientific credulity relative to man's knowledge of geology includes the time around Sedgwick's death in 1873, is poignantly illustrated through reference to a case study on the Anglican Archdeacon of Calcutta (1850-1871) in India, the old earth creationist Gap Schoolman, John Henry Pratt, who died in 1871 aged 63. The Anglican Archdeacon Pratt's 1856 work first introduced me to the *Local Earth Gap School* model of Pye Smith's Edenic creation of Gen. 1:2b-2:3, which I initially further researched from the works of the Congregationalist theologian, J. Pye Smith (d. 1851), and Anglican clergyman, Henry Jones Alcock (d. 1915)⁶²⁸. John Pratt originally supported the Local Earth Gap School in his 1856 & 1858 editions of *Scripture and Science Not at Variance*, then he moved to a position of supporting the Global Earth Gap School from the time of his 1859 edition, and then he moved to a position of uncertainty between either the Local Earth Gap School or Global Earth Gap School from the time of his penultimate edition of 1871, being published shortly before his death in 1871, with his final edition being published posthumously in 1872. In his last two editions he left resolution of the matter to future scientific work, for which reason I think he can be fairly styled as an *Honorary Local Earth Gap Schoolman*.



The Venerable John Pratt (1809-1871), old earth creationist & Archdeacon of Calcutta (1850-1871)⁶²⁹.

In Anglican tradition an Archdeacon is one rank below a Bishop. He has the title, "Venerable," and is an ordained Minister (or priest, cf. Rom. 15:16) who is given various supervisory or other duties by the Bishop (or Archbishop). Under the British

⁶²⁸ See my comments on this in the Preface.

⁶²⁹ Photo from "John Henry Pratt" (<http://www-history.mcs.st-and.ac.uk/Biographies/Pratt.html>).

Empire, India was “the jewel of the British Empire,” and Calcutta was “the second city” of the Empire i.e., second only to London in England. Even though the capital of India was transferred to Delhi in 1912, the move of government offices was slow, with construction of New Delhi not completed till 1931, and the fuller movement not completed till the 1940s. Given that India became independent in 1947, it would be fair to say that for most of the time of the British Empire, Calcutta held its position as “the second city” of the Empire, albeit at a slowly diminishing rate from 1912 till about the end of World War Two in 1945, and this status as “the second city” of the Empire was certainly not in doubt during the time when John Pratt was the Archdeacon of Calcutta. Thus as Archdeacon of Calcutta from 1850 to 1871, he held a rank one below a Bishop, in “the second city” of the British Empire.

John Pratt was the son of the well known Evangelical writer and influential supporter of the *Great Protestant Missionary Movement* which started in the late eighteenth and early to mid nineteenth centuries, the Anglican clergyman, Josiah Pratt (1768-1844)⁶³⁰; who was also Secretary of the *Church Missionary Society* (CMS). John Pratt was a graduate of Cambridge University in England; and he was appointed as a Chaplain of the East India Company in 1838; and then he became Chaplain to the Bishop of Calcutta, Bishop Daniel Wilson in 1844. He then became Archdeacon of Calcutta in 1850. He published works on maths, science, and theology; and like Edward Blyth, he was a member of the *Royal Asiatic Society of Bengal* with headquarters in Calcutta⁶³¹. In 1866 he was elected as a fellow of the *Royal Society of London for the Promotion of Natural Knowledge*, also known in abbreviated form as simply, the *Royal Society*, which is the oldest scientific society in the United Kingdom, being founded in 1660, and then incorporated with a Royal Charter as the *Royal Society* in 1662 under the Restoration Sovereign, King Charles the Second (Regnal Years: King *de jure* of the three kingdoms, 1649-1685; King *de facto* of Scotland, 1649-July 1650; King *de facto* of parts of Scotland, July 1650-1651; King *de facto* of England, Ireland, and Scotland, 1660-1685)⁶³².

⁶³⁰ Pratt, John H. (Editor), *The Thought of the Evangelical Leaders*, Notes on the Discourses of the Eclectic Society, London, During the Years 1798-1814, James Nisbet, 1856; Banner of Truth Trust reprint, 1978 biographical information on the flap jacket and back cover.

⁶³¹ For this link to Blyth through the Asiatic Society of Bengal, see Volume 2 of *Creation, Not Macroevolution – Mind the Gap*, Part 4, Chapter 5.

⁶³² “John Henry Pratt” (<http://www-history.mcs.st-and.ac.uk/Biographies/Pratt.html>); *Encyclopaedia Britannica CD99, op. cit.*, “Royal Society.” For a more detailed biography, see the 1872 sketch written in the year following his death, “The Venerable Archdeacon Pratt, Archdeacon of Calcutta: A Sketch by I. Cave Brown, Bengal Chaplain,” From *Mission Life*, Volume III, Part 1 (New Series), 1872, pages 163-69. Transcribed as part of Project Canterbury, by Terry Brown, 2006 (http://anglicanhistory.org/india/browne_pratt1872.html).

On the one hand, the Venerable John Pratt opposed the young earth creationist model; and on the other hand, he opposed the macroevolution model put forth by Darwin and Wallace. Thus he said of the Young Earth Creationist model, “science revolted at” the “effort” “made” by some “to crowd the countless tribes of creatures, which the rocks poured forth from their opened treasure house, within” just “six thousand years,” “and to attribute their entombment to the Deluge” of Noah. And writing more than ten years after Darwin’s *Origins of Species* (1859), he said in his later editions of 1871 and 1872, that “Mr. Darwin’s new theory” has not “displaced the old one,” i.e., macroevolution has not displaced creation; and he thought the days of Genesis were “natural days,” agreeing with the well know Gap Schoolman, “Dr. Chalmers,” who said that “the week of the first chapter of Genesis” was “literally a week of miracles’.”

Thus in e.g., his 1871 penultimate sixth edition of *Scripture and Science Not at Variance*, he refers to “the vast antiquity ... of the Earth which geology has ... brought to light;” and he rejects young earth creationists attempts to make various “creatures” fit into “six thousand years” and explain their “entombment to the Deluge” of Noah. He also refers to “the existence of light long prior to ... the fourth day Geologists found” that “the exhumed remains of animals, belonging to ages long gone by before man’s appearance, had eyes: and ... eyes were for use,” so “that light must have existed.” And in this 1871 sixth edition of *Scripture and Science Not at Variance*, written some 13 years after *The Darwin-Wallace Theory of Natural Selection* of 1858 and its elucidation some 12 years earlier in Darwin’s *Origin of Species* of 1859, consistent with his earlier editions, Pratt also rejects Darwinism. E.g., he says of “Mr. Darwin’s work, ... *Origin of Species*,” that “natural Selection ... gives us no idea whatever how it has come to pass that this process should happen to produce both a male *and* female: without which the new species would ... die out” Or Darwin’s “whole reasoning is only a piece of taxonomy and nothing else. There is no tracing whatever of the *origin* of species.” “His theory only shows how they survive destruction: but in no respect whatever explains how, differing as they do from their parents, they came into existence endowed with peculiarities.” Thus Archdeacon Pratt is very clearly, *an old earth creationist*.

John Pratt was an old earth creationist Gap Schoolmen throughout all his editions of *Scripture and Science Not At Variance*. Thus e.g., in his 1871 edition he first refers to the Gap School and Day-Age School saying, “There are two classes of interpreters who have endeavoured to ... show that Scripture and Science are not ... at variance when rightly interpreted The first class conceive ... an interval of time of untold duration between ... the first verse of Genesis, and ... the second verse;” such as “Chalmers, ... Buckland, ... [and] Sedgwick.” “The other method of interpretation has been ... the six days are imagined to be ... of enormous duration, and not necessarily of equal length,”

for example, “The Testimony of the Rocks” (1856) by “Mr. Miller⁶³³.” Then he says, “without any hesitation I accept the first of the two methods of interpretation⁶³⁴.”

When Archdeacon Pratt clearly endorsed the Local Earth Gap School, in *Scripture and Science Not at Variance* (1856), he wrote favourably of Thomas Chalmers’ Gap School interpretation with respect to the gap between the first two verse of Genesis, this being an area of agreement between the Local Earth Gap School and the Global Earth Gap School. Thus he observed “a chain of living links between the present times and the most recent (the Pleistocene [ending with the Holocene *c.* 8,000 B.C.] of the pre-Adamic times,” i.e., thus dating Adam to the Holocene of the last 10,000 years; for “geology shows that there are multitudes of pre-Adamic fossils in the upper (or tertiary) strata which are precisely the same as species now in existence.”⁶³⁵ Hence a “limitation which science has demanded in the interpretation of Scripture regards the” “extent of the six days’ creation. The discoveries of botany,” “zoology,” and “geology,” “call upon us to believe that the work of the six days refers not to the whole surface of the globe, but only to that region of it where man was created, and his descendants dwelt in the first ages of the world.” In further support of a regional earth in Gen. 1:2-2:3, Archdeacon Pratt then referred to “Dr. Pye Smith” who noted “that the word translated *earth* is as often rendered *land*” (“the word *’erets* [or on the Hebrew transliteration forms used in this work, *’eretz*] occurs 304 times in the Book of Genesis, and is 171 times translated in our” Authorized “version *land*, 108 times *earth*, 17 times *country*, 6 times *ground*, twice *way*”), “and that, therefore, it might be so rendered in the account of the six days’ creation. It would then refer only to the creation of certain races of animals and plants at the epoch when man was formed, and in the country which surrounded Paradise, and not over the whole earth. This solution has satisfied many, and” “there is nothing in Scripture absolutely repugnant to it.” In his second edition of *Scripture and Science Not at Variance* (1858), Archdeacon Pratt also said of this “solution,” that “if received it will help us to understand how the beasts and fowl of this creation were brought to Adam for him to name them, as stated in the second chapter.”

⁶³³ See my comments on the reprobate, Hugh Miller, whose gross moral turpitude put him in unrepentant deadly sin (Gal. 5:19-21), in Volume 1, Chapter 7, section c, subsection iii, subdivision D, at heading “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?,” paragraph 1.

⁶³⁴ Pratt, John H., *Scripture and Science Not at Variance*, With remarks on the historical character, plenary inspiration, and surpassing importance, of the earlier chapters of Genesis, Thomas Hatchard, London, UK, & Calcutta, India, 1856, sixth edition, 1871, pp. 42-43, 44-45, 50, 52-53, 55, 221-224.

⁶³⁵ On my model, geological work since Pratt’s time now first places man in the *Late Pleistocene II* period which starts with the last Ice Age *c.* 68,000 B.C. (as required by placing Eden in the area now under the waters of Persian Gulf with its regression about 70,000 years ago), as the first Adamite appears in the fossil record with Cro-Magnon man *c.* 33,000 B.C., thus dating the first man, Adam, to somewhere in the range of *c.* 68,000-35,000 B.C. . But this knowledge was not available to Pratt at that time, who thus thought man dated from the Holocene (*c.* 8,000 B.C. to present).

Pratt then published some further editions starting with his third edition of *Scripture and Science Not at Variance* (1859) which inexplicably removed these Local Earth Gap School comments and his reference to Pye Smith, and said “there is nothing in the account of the six days” “against the idea” of the Global Earth Gap School in Gen. 1:2-2:3. Thus he changed between 1858 and 1859 to support the Global Earth Gap School. Then starting with his sixth edition of *Scripture and Science Not at Variance* (1871)⁶³⁶; though still referring to “Dr. Chalmers, ... Dr. Buckland, Professor Sedgwick, and other eminent men,” holding to “an interval of time of untold duration between ... ‘in the beginning’ as announced in the first verse of Genesis, and the state of disorder into which the earth had fallen, as described in the second verse⁶³⁷; he also reintroduced reference to “Dr. Pye Smith” and his “solution” concerning “the word translated *earth*” being “rendered *land*,” so that the “Mosaic account” “of the creation of plants and animals during the six day” is “only to a local creation of certain races of animals and plants at the epoch when man was formed, and in the country which surrounded Paradise, and not to a creation taking place over the whole earth.” Archdeacon Pratt now said he was non-committal as to whether Gen. 1:2-2:3 was a local or global earth, and thus he was non-committal between a Local Earth Gap School and a Global Earth Gap School.

In 1871, the Archdeacon now explained that his change in position from the Local Earth Gap School in 1856 and 1858 to the Global Earth Gap in his third edition of *Scripture and Science Not at Variance* in 1859, was the consequence of the findings of the “eminent” “M. d’Orbigny,” who “re-examined the fossils,” “and came to the conclusion that between the termination of the Tertiary Period and the commencement of the Human or Recent Period, there is a complete break,” i.e., from c. 8,000 B.C., and “he asserted that there is not a single species common to the two periods.” “But” by 1871, Pratt now said, “Charles Lyell in his recent work on *The Antiquity of Man*, has re-asserted his original views,” “notwithstanding the opposition it has met from M. d’Orbigny and other eminent” writers. Lyell’s work was published in 1863 (1st to 3rd editions), and in it he dated “man” to the Pleistocene period and thus earlier than the Holocene from c. 8,000 B.C., although he failed to distinguish between man and satyr beasts as seen in his misclassification of Neanderthals as “human⁶³⁸.” That Archdeacon Pratt was wisely

⁶³⁶ Pratt, John H., *Scripture and Science Not at Variance*, Thomas Hatchard, London, UK, 1856, pp. 69-71 (local earth); second edition, 1858, p. 40 (local earth); third edition, 1859, p. 45 (global earth); fourth edition, 1861, pp. 48-50 (global earth); sixth edition, 1871; seventh edition, 1872 (sixth and seventh editions non-committal on local or global earth leaving the matter to future science work to determine), pp. 36,42-3,186 (British Library copies).

⁶³⁷ Pratt, John H., *Scripture and Science Not at Variance*, Thomas Hatchard, London, UK, & Calcutta, India, sixth edition, 1871, pp. 45-46.

⁶³⁸ Lyell, C., *The Geological Evidences of THE ANTIQUITY OF MAN with remarks on theories of the Origin of Species by Variation*, 1st edition Feb. 1863, 2nd edition April 1863, 3rd edition Nov. 1863, John Murray, London, UK, 1863 e.g., chapter 4, “Pleistocene Period – Bones of Man & Extinct Mammalia,” chapter 5 “Pleistocene Period –

making a critical usage of Lyell's *The Antiquity of Man* (1863) is seen in the fact that he rightly upheld creationism as opposed to macroevolution, whereas in *The Antiquity of Man* (1863) Lyell capitulated to the errors of Darwinism as he also did in his 1865 revised edition of *Principles of Geology* (although in its earlier form Lyell rejected the transmutation macroevolutionary theory of Lamarck).

Since Archdeacon Pratt considered that as at 1871 the science of his day was unclear as to whether there had or had not been a complete break in the life forms before "the Human" "Period," which he dated from *c.* 8,000 B.C., (although man's antiquity is now known to be greater than this,) Pratt's position was now that he was non-committal on whether or not science pointed to a local or global earth for the Gen. 1:2-2:3 creation. Thus Pratt did not ultimately rest on one of the two Biblical interpretations of Gen. 1:2-2:3 as being a local or global earth, but considered Scripture was ambiguous here and allowed for either view, and so the matter should be left to science for final resolution. Thus he was philosophical about the uncertainties and vagaries of the scientific data available to him as at 1871, and concluded, "*These are questions which can be decided only by scientific observers.*" "We must not be surprised at these reverses," as "Science" was in an "onward progress" and sometimes there are "errors made," "leading to truth at last." But he stood confident, that whatever science should ultimately find on the matter, it could "never" be "an argument against the infallibility of the Word of God"⁶³⁹.

Though John Pratt died in 1871, which was two years before Adam Sedgwick in 1873, Sedgwick had argued for a global earth gap school model in an 1834 discourse⁶⁴⁰, whereas John Pratt had first argued for it from 1859 edition of *Scripture and Science Not at Variance*, and then again in his 1861 edition. In broad terms, this means that the last great advocate in a written discourse of the *Global Earth Gap School* in terms of someone able to bring a serious scientific treatment to this model, was the Venerable John Pratt in 1861, although he did so against the backdrop of Adam Sedgwick still being alive and known to be a Global Earth Gap man. But to this must be made the qualification, that at some point between his 4th edition of 1861 and 6th edition of 1871 of *Scripture and Science Not at Variance*, this last great advocate in writing of a scientifically seriously form of the Global Earth Gap School, became non-committal between this Global Earth Gap School and a Local Earth Gap School, leaving resolution

Fossil Human [*sic.* Satyr Beast] Skulls of Neanderthal," & chapter 6, "Pleistocene Alluvium & Cave Deposits With Flint" (Text for "The Antiquity of Man," Project Gutenberg, <http://www.gutenberg.org/ebooks/6335>).

⁶³⁹ Pratt, John H., *Scripture and Science Not at Variance*, sixth edition, 1871, pp. 186-189, 217-221; seventh edition, 1872, pp. 186-189, 217-221; citing d'Orbigny, M., "Pre-Adamite Earth," in Lardner's *Museum of Science and Art*, Vol. 12, Lyell, C., *The Antiquity of Man*, p. 83.

⁶⁴⁰ J. Pye Smith's *Scripture & Geological Science* (1852), pp. 30-1; quoting Sedgwick's *Discourse on the Studies of the University of Cambridge*, 1834, pp. 148-152.

of the matter to future scientific work in both his 1871 and posthumously published 1872 editions of *Scripture and Science Not at Variance*⁶⁴¹.

Archdeacon Pratt did not live to see science resolve this dispute, as after 33 years of service in the Anglican Diocese of Calcutta, India, he died of illness at Ghazeeport (or Ghazipur) in 1871 when aged 63. His early death from cholera thus reminds us of the dangers faced by so many Protestants on the Mission Field, who give their lives in sacrificial love to God and man, seeking to bring the gospel of grace to needy souls⁶⁴². “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Rom. 10:15).

The French geologist, Alcide d’Orbigny (1802-1857), was a great scientist, whose work is connected with the founding of the science of stratigraphical paleontology. He was an old earth creationist who agreed with George Cuvier’s model of catastrophism and new creations in the geological record; and thus firmly opposed macroevolutionary theory (during his life-time this was in the form of Lamarckism). He was not wrong to see mass extinctions around the commencement of the Holocene *c.* 8,000 B.C., but upon further study it was found that many species also survived, and that the life-forms of the Holocene we now have come through from before the Holocene. Adamite man has also now been found in the fossil record before *c.* 8,000 B.C. with Cro-Magnon man *c.* 33,000 B.C. . Hindsight is a wonderful thing, and we now know that d’Orbigny’s earlier research over extrapolated the extent of the extinction at the end of the last Ice Age and start of the Holocene. Therefore, to the extent that geological science later concluded that the French micropaleontology’s, d’Orbigny, was wrong on this particular issue, and the Scottish geologist, Charles Lyell (1797-1875) was right on this matter, I think it fair to conclude that had he lived longer, Pratt’s non-committal position of 1871 would have resolved back to his 1856 to 1858 position of a local earth in Gen. 1:2-2:3. That is because in his final two editions of 1871 and 1872, he was clearly non-committal between the local earth or global earth gap school models, and left the matter to be

⁶⁴¹ Writing in the “Preface” of his sixth edition at “Calcutta” in “1871,” Pratt says that “the last edition has been out of print for more than a year,” and that this edition “has been increased by about half the amount of matter which the last edition contained.” Since a number of changes were evidently made in this expanded sixth edition, his movement to a non-committal position between a global or local earth model may well have been one of them. However, I have been unable to locate a copy of this 5th edition, and given that he would have arrived at his 6th edition of 1871 position before it was printed, I am therefore not sure what his position was in this 5th edition published sometime between 1861 and 1871, nor exactly when he moved to a non-committal position between a global or local earth model. But it was clearly after Lyell’s *The Antiquity of Man* in 1863 and by 1871.

⁶⁴² The *Oriental and India Office* at the British Library in London, UK, *Bengal Burials*, for 1871 catalogues his death at N/1/138/154. Volume 138, folio 154 records that the Archdeacon of Calcutta, John Henry Pratt, died on 28 Dec. 1871 of cholera and diarrhea aged 63.

“decided ... by scientific observers,” and such “scientific observers” have now clearly ruled out the global earth gap school model. Thus in a derivative way relative to his last wishes and instructions, Archdeacon Pratt is really a Local Earth Gap Schoolman; and so I think it reasonable to designate him as an *Honorary Local Earth Gap Schoolman*.

Thus on the one hand, Pratt considered both the Local Earth Gap School and Global Earth Gap School models (as argued by e.g., Chalmers and Buckland without notions of a “Lucifer’s Flood,” or the fall of angels being in any way associated with the Gen. 1:2 destruction event,) were both reasonable interpretations of Scripture. But on the other hand, the science of his day was unclear as to whether at the start of the Holocene (c. 8,000 B.C. to Second Advent) there had been universal global extinctions (d’Orbigny) or only limited local extinctions (Lyell). When science was resolved in favour of limited local extinctions (Lyell), Pratt supported a Local Earth Gap School in *Scripture and Science Not at Variance* (1st edition of 1856 & 2nd edition of 1858). When he thought science supported global extinctions (d’Orbigny), Pratt supported a Global Earth Gap School in *Scripture and Science Not at Variance* (3rd edition of 1859 & 4th edition of 1861). And when science entered a *global extinctions (d’Orbigny) verses limited local extinctions (Lyell) debate*, Pratt was non-committal on whether the best model was that of the Local Earth Gap School or the Global Earth Gap School, saying in *Scripture and Science Not at Variance* that, “*These are questions which can be decided only by scientific observers*” (6th edition of 1871 & 7th edition of 1872). On the issue of universal global extinctions (d’Orbigny) or limited local extinctions (Lyell) at the start of the Holocene (c. 8,000 B.C.), time has proven Lyell correct, and so had Archdeacon Pratt lived to learn of this outcome, it is clear that on the principles he stated in his 1871 and 1872 editions of *Scripture and Science Not at Variance*, that he would have moved over to supporting a Local Earth Gap School model as he did in his earlier editions of 1856 and 1858. Hence the propriety of designating him as an *Honorary Local Earth Gap Schoolman*.

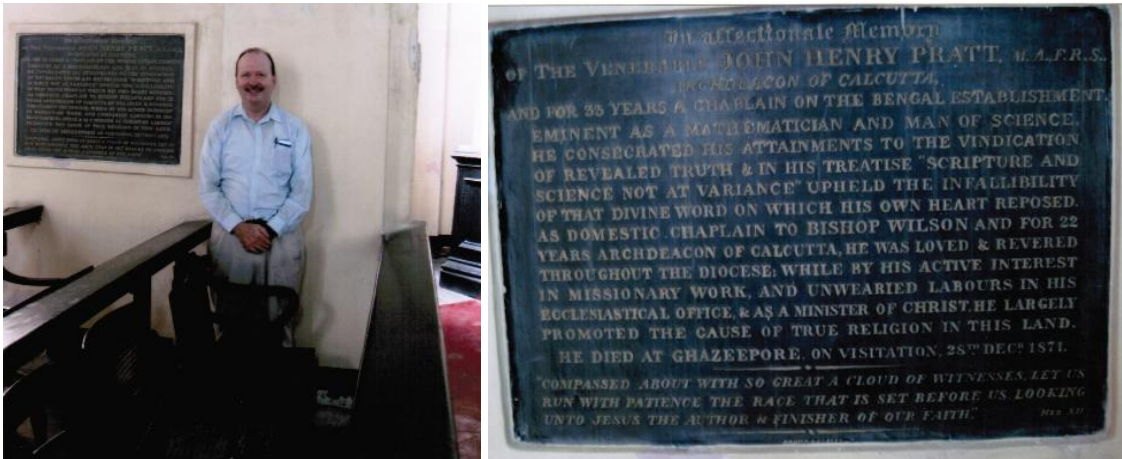
Archdeacon John Pratt (1809-1871), is remembered as an Anglican clergyman and mathematician, who devised a theory of crustal balance which would become the basis for the isostasy principle. (The theoretical balance of all large portions of Earth’s crust as though they were floating on a denser underlying layer; which in some ways is a forerunner to plate tectonics.) At the instigation of Bishop Robert Milman (1816-1876), the Anglican Bishop of Calcutta and Metropolitan of India (1866-1876), a memorial plaque was erected to Archdeacon Pratt at the *Old Mission Church* in Calcutta⁶⁴³. I thank God that in October 2012 I was able to visit a number of places of interest to me in India, mainly in connection with the *Great Protestant Missionary Movement* and old earth creationism; and when in India this included both Delhi (the new capital) and Calcutta (the old capital) in the centenary year of the capital city moving (1912-2012). At Calcutta I was interested to see this memorial plaque to Archdeacon Pratt, which among other things refers to his book, saying, “The Venerable John Henry Pratt ... Archdeacon of Calcutta, ...and for 33 years a Chaplain on the Bengal establishment.

⁶⁴³ Following Indian Independence in 1947, the Anglican *Old Mission Church* became part of the Church of North India.

Eminent as a mathematician and man of science. He consecrated his attainments to the vindication of revealed truth & in his treatise ‘Scripture and Science Not at Variance’ upheld the infallibility of that Divine Word on which his own heart reposed ... by his active interest in missionary work ... as a Minister of Christ ...,” and it ends with a selected quote from Hebrews 12:1,2 in the Authorized Version, “Compassed about with so great a cloud of witness, let us run with patience the race that is set before us, looking unto Jesus the author & finisher of our faith.” There were also other matters of interest to me at this church, including a plaque to Henry Martyn (1781-1812) of the *Great Protestant Missionary Movement*; and also the fact that Local Earth Gap School Creationist, Henry Jones Alcock (1837-1915), author of *Earth’s Preparation For Man* (1897), lived out his final years as a retired clergyman here at the Old Mission Church in Calcutta (1908-1915), before dying in 1915, aged 78.



The Old Mission Church, Calcutta, India, in Oct. 2012, containing the memorial plaque of old earth Gap School creationist, Archdeacon John Pratt (d. 1871), & final earthly church that retired Anglican clergyman & Local Earth Gap School creationist, Henry Jones Alcock (d. 1915) came to.



Gavin in Oct. 2012 at Old Mission Church, next to plaque of Anglican Archdeacon John Pratt (1809-1871), who under the white British Raj was Archdeacon of Calcutta (1850-1871). About 100 years after this plaque was seen by clergyman, Henry Alcock (d. 1915), Gavin sees the plaque to “The Venerable John Henry Pratt” whose death from cholera when aged 63 reminds us of the dangers faced by gospel preachers in e.g., India.

Therefore, the above facts dealing with science and Scripture are significant with respect to Archdeacon John Pratt who died in 1871, and whose last two editions of *Scripture and Science Not at Variance* in 1871 and 1872 were non-committal between the *Local Earth Gap School* and *Global Earth Gap School*, saying that “These are questions which can be decided only by scientific observers,” and that as at 1871 this was not possible due to conflicting interpretations of earth’s geology. They shows that as late as around the time of Adam Sedgwick’s death just two years later in 1873, one could not say that scientific knowledge of earth’s geology definitively ruled out a Global Earth Gap School; even though I would say that in terms of propounding Scripture, the Local Earth

Gap School was, and is, clearly the better position on the basis of Gen. 2:8-14, and rightly argued for by Pye Smith afore this time. But this situation changed not much later, so that by about the mid 1870s the monolithic support of science for Lyell's view over about 20 years from d'Orbigny's death in 1857, meant that the global earth gap school was no longer a viable model relative to science. Thus by the time the Anglican clergyman, Henry Alcock, had written his Local Earth Gap School Creationist work *Earth's Preparation For Man* (1897) at the end of the 19th century, and by the time Henry Jones Alcock (d. 1915) stood in the *Old Mission Church* at Calcutta where he would have looked at the plaque to Archdeacon Pratt at the start of the 20th century, the matter had been resolved in favour of the *Local Earth Gap School* at the scientific level of earth's geology. And hence on Pratt's principles he can be fairly deemed to be an *Honorary Local Earth Gap Schoolman* by the time *Local Earth Gap Schoolman* Henry Alcock arrived in Calcutta.

Thus I make a distinction between the scientific credentials of Global Earth Gap School advocates before and after the time of around the mid 1870s; for on the one hand, it was still possible to hold to a Global Earth Gap School that could not be shown to be incorrect inside the scientific knowledge of earth's geology up till about the mid 1870s, as did e.g., Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873); but on the other hand, by the 1860s and 1870s it required the type of qualifications made by Pratt (d. 1871) who became non-committal on it by 1871; and by the time it was promoted by Pember (1876) it no longer had scientific credulity. Thus when Pember put forth a Global earth Gap School model in 1876, he lacked scientific credulity as he not only failed to make the types of qualification that Pratt did in 1871 and 1872 (published posthumously), but more than this, the passage of time in which Lyell's view that only some species went extinct at the start of the Holocene c. 8,000 B.C. had been shown to be correct, and so it was no longer reasonably possible to hold to a Global Earth Gap School model relative to the revelations in the Book of Nature as found in the scientific knowledge of earth's geology. Thus figures like e.g., George Pember (1876) or Harry Rimmer (1929) are in a different category to global earth gap schoolman before the mid-1870s. Those from the mid 1870s on, such as Pember, are better classified as in the realm of pseudo-science, although they may sometimes touch on areas of genuine science, e.g., recognition of an old earth, or recognition that true science requires creation rather than macroevolution.

A number of such later pseudo-science followers of the *Global Earth "Lucifer's Flood" Gap School* greatly popularized by Pember (1876), who attribute the Gen. 1:2 destruction event to Lucifer's fall, have also used a model that is greatly different to earth's geological record, in which they argue for just two periods of creation, one before an alleged pre-Adamite Global "Lucifer's Flood," and one after. Thus e.g., Allison & Patton (1997) refer to "Genesis 1:2" as "the destruction of the original creation" i.e., "creation" is in the singular as this model looks to just one pre-Adamite world, which they understand to have been the world "created" "not in vain" in Isa. 45:18⁶⁴⁴. This

⁶⁴⁴ Allison, M. & Patton, D., *Another Time Another Place Another Man* (1997), *op. cit.*, pp. 19-20,25.

type of model is something like, though not exactly the same as, the model of old earth creationist, Edward Forbes (1815-1854), the Curator of the Geological Society of London's Museum (1842-1854). Though Forbes did some good work, he also had some unsustainable ideas, such as his curious claim that marine life was unable to exist below about 550 metres or 1,800 feet, a theory disproved by a voyage from 1839-1842 of *HMS Challenger* under Charles Thomson (1830-1882)⁶⁴⁵. So too, in 1854 Forbes put forth an unsustainable theory of two main creation periods, known as "The Polarity Theory"⁶⁴⁶. Nevertheless, walking in the footsteps of the *Global Earth "Lucifer's Flood" Gap School* popularized by Pember (1876), something of this "Polarity Theory" has returned with *one* group of *Global Earth "Lucifer's Flood" Gap School* advocates who attribute the Gen. 1:2 destruction event to Lucifer's fall, arguing for two main periods of creation i.e., before and after this alleged global destruction event in Genesis 1:2. Such persons most assuredly hold to a model of creation that can be shown to be incorrect on the contemporarily available scientific data. Thus this type of thing is relevant in understanding *the distinction between the scientific credentials of Global Earth Gap School advocates before and after from the time around the mid 1870s*.

And I also make the same distinction for early geologist or biologist young earth creationists of the eighteenth century and earlier nineteenth century. E.g., Arduino (1714-1795), whose early geological work in 1760 gives us the name of the *Tertiary World*; or Linnaeus (1707-1778), whose imperfect work nevertheless gives us the basic principles for defining species of plants and animals.

That is because Arduino or Linnaeus were operating within the known science of their day in thinking that the earth was less than 10,000 years old, although a point then came when this view was no longer scientifically sustainable. In this context it is notable that as late as 1822, the creationist William Conybeare (1787-1857) was non-committal on the issue of an old earth or a young earth in his celebrated work which he co-authored with William Phillips, *Outlines of the Geology of England and Wales*. In the *Introduction*, Conybeare & Phillips refer to the Latin writing Roman poet, "Ovid" (43 B.C. – 17 A.D.), who "has put into the mouth of Pythagoras" (c. 580 B.C.- c. 500 B.C.), a Greek mathematician, the Latin "words," "*Vidi factas ex aequore terras, Et procul a pelago conchae jacuere marinae;*" i.e., the ancient geological observation, "I have seen

⁶⁴⁵ "A History of the Study of Marine Biology" (<http://marinebio.org/oceans/history-of-marine-biology.asp>).

⁶⁴⁶ Mark Decker, *et al*, *Chronology of the [Macro]Evolution-Creationism Controversy*, ABC-CLIO, LLC, Santa Barbara, California, USA, 2010; p. 88; citing Forbes' "On the Manifestation of Polarity in the Distribution of Organized Beings in Time" (1854) (http://books.google.com.au/books?id=TAPbIF5pHDUC&pg=PA88&lpg=PA88&dq=edward+forbes+creationist&source=bl&ots=N7xvPqWBdK&sig=6yvQQRkFl3evuVTf_QpOcEQkTY&hl=en&sa=X&ei=sOXdUYKAME2iiAeRkoCgBA&ved=0CEAQ6AEwAw#v=onepage&q=edward%20forbes%20creationist&f=false).

earth made from what was once the ocean, and sea-shells lie far away from the sea” (Ovid’s *Metamorphoses*, Book XV, lines 263-264⁶⁴⁷). They then refer to the Greek “Aristotle” (384 B.C. to 322 BC), the younger contemporary of Plato (c. 428 B.C. to c. 348 B.C.), and “the ... splendid conception embraced by many of their schools, ... that the earth had experienced frequent destruction and renovation from the agency of igneous devastations ... and inundations ... recurring after intervals of distant ages” While they say this reminds them “of the Huttonian theory⁶⁴⁸,” they elsewhere refer with favour to the work of Cuvier⁶⁴⁹; so that when one combines this with their favourable citation of Buckland’s (1784-1856) Gap School views in which he refers to the “the continued ... supervisions on the part of the Creator” in catastrophisms “of the earth’s surface to ... many and violent convulsions subsequent to its original formation,” and creations seen in the way these processes have “operated at successive periods, not blindly and at random, but with a direction to beneficial ends,” so that “we see at once the proofs of an overruling Intelligence;” one might think Conybeare & Phillips were embracing Cuvier’s old earth creationism with its succession of creations and cataclysms in the wider context of Buckland’s Global Earth Gap School. And in a guarded way, they have sympathies in this direction both because of these citations, and also because they allow for this interpretation as a valid possibility. They are certainly quite happy to favourably quote the old earth creationist Gap Schoolman, William Buckland, who says, “A great majority of the strata having been formed under water, ... in all these we find ... wise foresight and benevolent intellect and infinite power,” so “that he must be blind indeed, who refuses to recognize in them proofs of the most exalted attributes of the Creator⁶⁵⁰.”

But when it comes to two sections in their *Introduction* entitled “I. The Noachian Deluge” & “II. The Antiquity of the Earth⁶⁵¹,” Conybeare & Phillips support the idea of a

⁶⁴⁷ Latin, “*Vidi* (I have seen) *factas* ([what] having been made [once]’ = ‘made ... [what] was [once]’) *ex* (from) *aequore* (the ocean) *terras* (earth), *et* (and) *procul* (far away) *a* (from) *pelago* (the sea) *conchae* (shells) *jacuere* (‘they lie’ = ‘lie’) *marinae* (marine + earlier ‘shells’ = ‘marine-shells’ or ‘sea-shells’).” *Factas* is in the perfect tense, and this here indicates the action was completed *in the past*, hence with “*ex* (from)” the rendering, “made from what was once.” This is a classic Latin citation of geology for Pythagoras by Ovid, and it also sometimes includes the immediately prior words of lines 262-263, “*vidi* (‘I have seen’ = ‘have seen’) *ego* (I), *quod* (what) *fuerat* (‘it had been’ = ‘had been’) *quondam* (once) *solidissima* (solid) *tellus* (land), *esse* (‘having become’ = ‘become’) *fretum* (sea);” i.e., “I have seen what had once been solid land, become sea” (“Ovid: *Metamorphoses* XV – The Latin Library,” <http://www.thelatinlibrary.com/ovid/ovid.met15.shtml>).

⁶⁴⁸ Conybeare & Phillips’ *Outlines of the Geology of England and Wales*, *op. cit.*, p. xxxix.

⁶⁴⁹ *Ibid.*, pp. x & xxxii.

⁶⁵⁰ *Ibid.*, pp. lii-liiv.

⁶⁵¹ *Ibid.*, p. lvi.

“universal deluge” of the globe⁶⁵². And then when it comes to a creationist model, they are non-committal between either a flood geology young earth school creationist model, or an old earth day-age school model, or an old earth global earth gap school model. Concerning the “1st” “hypothesis,” of young earth creationism, they consider “we might still perhaps find a sufficient space of time for the purposes required in the interval between the creations as thus limited by the deluge” of Noah. “Or secondly, We may ... regard the periods of the creation recorded by Moses and expressed under the term of days, not to have designated ordinary days of twenty-four hours, but periods of definite but considerable period of length” “Or thirdly, it does not seem inconsistent with the authority of the sacred historian ... that after recording in the first sentence of Genesis the fundamental fact of the original formation of all things by the will of an intelligent Creator, he may pass, *sub silentio* [Latin, ‘under silence’], some intermediate state whose ruins formed the chaotic mass he proceeds to describe, and out of which, according to his further narrative, the present order of our portion of the universe was educed; upon this supposition the former world whose remains we explore may have belonged to this intermediate era.” Thus Conybeare & Phillips (1822) are non-committal as to which of these three creation models is the correct one, saying, “It does not become us to propose hypotheses of such a nature with any feeling of confidence⁶⁵³.” Hence on the one hand they were clearly creationists, but on the other hand, they were non-committal on the issue of a young earth or an old earth, and if an old earth, whether the Day-Age School or Global Earth Gap School.

The basic recognition that rock strata contain characteristic fossils which means they can be distinguished from other rock strata in the earth, was a basic principle developed between 1790 and 1810 by William Smith (d. 1839) in England, as well as George Cuvier and Alexander Brongniart. The work of Cuvier (1769-1832) and Brogniart (1770-1847) in *Essay on the Mineralogical Geography of the Environs of Paris* (1811) outlined the concept of stratigraphy was used in geology for dating techniques of rocks in different layers of the earth; and Cuvier’s *Theory of the Earth* (1813) also looked to an old earth. William Smith’s *A Delineation of the Strata of England and Wales, with Part of Scotland* (1815) was a geological map of England and Wales, and with following works through to 1824 stratigraphy was again used. Also of importance was the work of William Buckland (1784-1856) in *Vindiciae Geologicae* (Latin, *The Legal Claims of Geology* i.e., for the earth) (1820), and indeed Buckland first endorsed “the highly valuable opinion of Dr. Chalmers” concerning “an interval of many ages between” the first two verses of Genesis 1, in 1820. Buckland tried to argue for a global Noachic Flood at the higher more recent geological levels in the 1820s in *Reliquiae Diluvanae* (Latin, *Flood Relics*) of 1823, though as more data came through he realized this was wrong, and came to recognize that Noah’s Flood had been geological insignificant by 1836 in his *Bridgewater Treatise* on geology⁶⁵⁴.

⁶⁵² *Ibid.*, p. lvii.

⁶⁵³ *Ibid.*, pp. lix-lx.

⁶⁵⁴ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Brongniart, Alexandre” & “Smith, William;” Buckland, W., *Geology and Mineralogy*, As exhibiting the power,

In this context, it is also notable that while Thomas Chalmers (1780-1847) first spoke in favour of the old earth creationist Gap School in his 1814 *Remarks on Cuvier's Theory of the Earth*, but while still regarding it as a valid model, he then seems to have had some doubts about it by 1830, before swinging back to a clear commitment to it by 1835. Thus in 1830 he referred to “the skepticism of” certain “geologists,” who “give a higher antiquity to the world than ... the Bible” is said to. He asks, “Does” “our Saviour” “really assert what has been called the Mosaical antiquity of the world? It is true that he gives his distinct testimony to the Divine legislation of Moses; but does Moses ever say ..., that there was not an interval of many ages between the first act of creation, described in the first verse of the Book of Genesis, and said to have been performed at the beginning; and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days?” So that “of consequence,” has not the Pentateuch “left the antiquity of the globe a free subject ...?” But Chalmers puts these as questions, and makes the qualification, “We do not pledge ourselves for the truth of one or all of these suppositions⁶⁵⁵.” Thus on the one hand, by 1830 he is clearly speaking in favourable terms of a Global Earth Gap School model; but on the other hand, *possibly influenced by the non-committal comments with regard to an old earth or young earth of Conybeare & Phillips in 1822*, Chalmers did not want to necessarily commit himself to it in the more positive terms he had earlier used in 1814 and would later use in 1835, indicating some uncertainty in the interim. But in his *Natural Theology* of 1835, he uses a Global Earth Gap School model as part of his “Natural and Geological Proofs for the Commencement of our present Terrestrial Economy;” thereby committing himself to this model, which he had been promoting with varying levels of certainty for about 20 years since 1814⁶⁵⁶.

Therefore, in the wider context of advances in the science of geology, these factors with respect to Conybeare & Phillips (1822) and Chalmers (1814, 1830, & 1835), tell us that there was a period in the early nineteenth century when it was still possible to regard the issue of a young earth or old earth as an open question, as did Conybeare & Phillips (1822). But as seen in the movement of Chalmers over about 20 years from his 1814 Gap School certainty, to his Gap School uncertainty by 1830 in which he nevertheless still clearly regarded it as a valid model, back to his Gap School certainty of 1835, in which he had varying levels of certainty for about 20 years about the Global

wisdom, and goodness of God, 1836, fourth edition edited by F.T. Buckland, Bell & Daldy, London, 1869, p. 15; “History of Geology,” *Wikipedia* (http://en.wikipedia.org/wiki/History_of_geology); & Mortenson, T., “The Historical Development of the Old-Earth Geological Time-Scale,” *Answers In Genesis* [Young Earth Organization], 2007, *op. cit.*; citing Buckland’s 1836 Bridgewater Treatise *Geology and Mineralogy* (first edition at pp.1,16,94-95).

⁶⁵⁵ *The Works of Thomas Chalmers*, 1830, *op. cit.*, chapter 7, pp. 47-48 (emphasis mine).

⁶⁵⁶ Chalmers, T., *Natural Theology*, 1835; in *Chalmers’ Works*, Constable, Edinburgh, 1853, Vol. 1, pp. 228-258.

Earth Gap School before most positively adopting it by 1835, a point came in the earlier nineteenth century which had been reached by 1835 where a young earth model could be shown to be incorrect on the scientific knowledge of earth's geology. It is also clear from the qualifications made by both Conybeare & Phillips in 1822 and Chalmers in 1830, taken in the context of the works of William Smith (1790-1810), Cuvier & Brogniart (1811) and Cuvier (1813), that if on the basis of the incomplete knowledge of geology one so allowed for the *possibility* of a young earth during the period of c. 1810-1835, it was with increasing difficulty, and one needed to make the qualification that there was evidence consistently coming through from geology which was indicating an old earth, and that leading geologists such as Cuvier (1811 & 1813) and Buckland (1820) considered the data required an old earth.

Thus I make a distinction between the scientific credentials of Young Earth School advocates before and after about 1835; for on the one hand, it was still possible to allow for the possibility of a Young Earth Creationist model, albeit with increasing difficulty and the qualification that the old earth model may be the correct one, as did Conybeare & Phillips in 1822; and likewise Chalmers was not prepared to indicate that either an old or young earth could be categorically shown to be wrong in 1830. But by 1835 Chalmers considered the evidence was overwhelmingly strong in favour of an old earth, and indeed many had been advocating an old earth for quite some time before 1835. Thus it was still possible to allow for the possibility of a young earth as a theoretical possibility till c. 1835, albeit with ever increasing difficulty and the qualification from c. 1810-1835 that there was evidence consistently coming through from geology which was indicating an old earth, and that leading geologists such as Cuvier (1811 & 1813) and Buckland (1820) considered the data required an old earth. But even this ceased to be possible by c. 1835, and so since c. 1835 (and indeed one might also reasonably argue for a slightly earlier date than c. 1835,) it has not been possible even with such qualifications to hold to a Young Earth model that could not be shown to be incorrect inside the known scientific data of earth's geology.

This now brings us to the second distinction that needs to be made when we consider the issue of godly men of the past, present, or future, who hold to some form of the Global Earth Gap School, or for that matter, some form of the Young Earth School, or another creationist school. Specifically, I think we need to distinguish between theological credentials and scientific credentials. As further discussed in Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading "Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy?," at "Point 1;" on the one hand, we must defend orthodoxy in the fundamentals of the faith such as: the Trinity as defined by the first four general councils (Nicea, 325; Constantinople 381; Ephesus 431; Chalcedon, 451), and as further clarified by the fifth and six general councils (Constantinople II, 553; & Constantinople III, 681); the three creeds (Apostles, Athanasian, & Nicene); and Final Rubric in *The Communion Service* of the 1662 Anglican *Book of Common Prayer* (II John 7-11). We are to uphold the fundamentals of the faith recovered at the time of the Reformation as summarized in the Reformation Motto: "*sola fide* (faith alone), *sola gratia* (grace alone), *sola Scriptura* (Scripture alone)," which expands out to the fivefold form which then also includes "*solo Christo* (Christ alone)" and "*Soli Deo Gloria* (Glory

to God Alone)” (Rom. 1:16,17; 16:17; Gal. 1:1,4,6-9; 2:16; 3:11-13; 5:4, 20,21). For example, we are to defend the gospel of justification by faith against Roman Catholics, Eastern Orthodox, and Oriental Orthodox. Or we are to defend the absolute authority of Holy Scripture (II Tim. 3:16) against heretics who seek to undermine it (II Peter 1:21-2:1), such as religious liberals, or Montanists who claim to have the gift of prophecy, since prophets only existed in and around Bible times (Dan. 9:24; Luke 11:49-51; I Cor. 13:8; Eph. 2:20; Rev. 11:3-5; 22:18,19). But on the other hand, we are to defend the gospel against schismatic heretics who bring “heresies” in the form of “divisions” (I Cor. 11:18,19) into the “one body” (Eph. 4:4) and “one faith” (Eph. 4:5) of the mystical or universal church (Matt. 16:18; Acts 9:31; Eph. 5:31,32); i.e., the “holy catholic church” of the *Apostles’ Creed* or the “one Catholic and Apostolick Church” of the *Nicene Creed*. This requires that we distinguish between heresy and error, in which *heresy* consists in *the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith*; and by contrast, there are various lesser errors that people may hold which do not constitute heresy even though they do constitute error. *Therefore the balancing out of these different Scriptures means we should have a suitable spirit of broad Protestantism (I Cor. 1:12; 11:18,19) inside the parameters of religiously conservative Protestant Christianity.*

This means that a person may hold to an incorrect model of creation, such as found in the *Young Earth School*, *Day-Age School*, *Framework School*, or *Global Earth Gap School*; and yet that same person may also be theologically orthodox. He may be a good and godly man, and may make a valuable contribution to some area of creationism as e.g., does Day-Age Schoolman, Dan Wonderly (d. 2004). Thus e.g., in this work I sometimes cite from *Global Earth Gap Schoolmen* in areas where they are in agreement with the *Local Earth Gap School* e.g., I refer to both local earth and global earth creationists in the generally *United Gap School* with regard to the succession of “worlds” or “ages” (Heb. 1:2; 11:3) in the gap between the first two verses of Genesis (Gen. 1:1,2; 2:4), from the time of the Big Bang *c.* 14 billion B.C. down to the start of the last Ice Age in *Late Pleistocene II* about 68,000 B.C.⁶⁵⁷.” Hence I sometimes cite Global Earth Gap Schoolmen, Thomas Chalmers (d. 1847) or Bob Jones Sr. (d. 1968). And I am also happy to cite creationists of other schools where they too are in agreement with the *Local Earth Gap School* e.g., I refer to both old earth and young earth creationists in the generally *United Creationist School* with regard to how all creationists have shared areas of intersecting agreement with regard to the laws of genetics imposing limits which make transmutation from one species to another quite impossible, and so the scientific laws of genetics act to strike down and render ineffective the macroevolutionary theories of

⁶⁵⁷ See Part 2, Chapter 3, section f, “The generally united Gap School view: filling in the blanks in the ‘worlds’ or ‘ages’ of multiple ‘generations’ of Earth’s history in Gen. 2:4; Heb. 1:2; 11:3, following the creation of the temporal and spiritual heavens, from the Pregeological World of *c.* 4.6 billion B.C. to the start of the Last Ice Age *c.* 68,000 B.C.; creation, Not macroevolution – mind the gap,” *supra*.

Lamarckism, Darwinism, or neo-Darwinism⁶⁵⁸. So too there is a generally *United Creationist School* on the absence of transitional fossils in the geological record⁶⁵⁹; and a generally *United Creationist School* on homology⁶⁶⁰.” Thus I uphold the scientific credentials of the *Local Earth Gap School* followed in this work; and where it intersects with this school, the scientific credentials of a creationist in any other school, whether an old earth creationist or a young earth creationist. And I also recognize that there may be good and godly men of other creationist schools who are theologically orthodox, even though their creationist models may not be scientifically correct in certain particulars. This is thus true for both fellow Protestant Christians of the *Global Earth Gap School*, as well as those of other creationist schools.

⁶⁵⁸ See Part 2, chapter 4, section c, “The generally united Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” *supra*.

⁶⁵⁹ See Part 2, chapter 5, section a, “The generally United Creationist School recognizes that the absence of transitional fossils flaws macroevolutionary theory,” *supra*.

⁶⁶⁰ See Part 2, chapter 5, section e, “Common design patterns (homology) point to a monotheistic Creator, not as Darwinists claim to macroevolution: the generally united creationist school,” *infra*.

(Chapter 5) *The fossil record: creation, not macroevolution – mind the gap.*
 d] *A scientific critique of the Global Earth Gap School’s global pre-Adamite flood & following global six day creation.*
 iii] *“Landing the Gap School jet plane.”*

AMIDST MULTIPLE GAP SCHOOL VIEWS, CHART SHOWING JUST TWO CREATIONIST GAP SCHOOL VIEWS ON THE RELATIONSHIP BETWEEN THE LAST ICE AGE AND GENESIS 1:2-2:3.

A Global Earth Gap School *view not endorsed in this work* of e.g., Harry Rimmer (d. 1952).

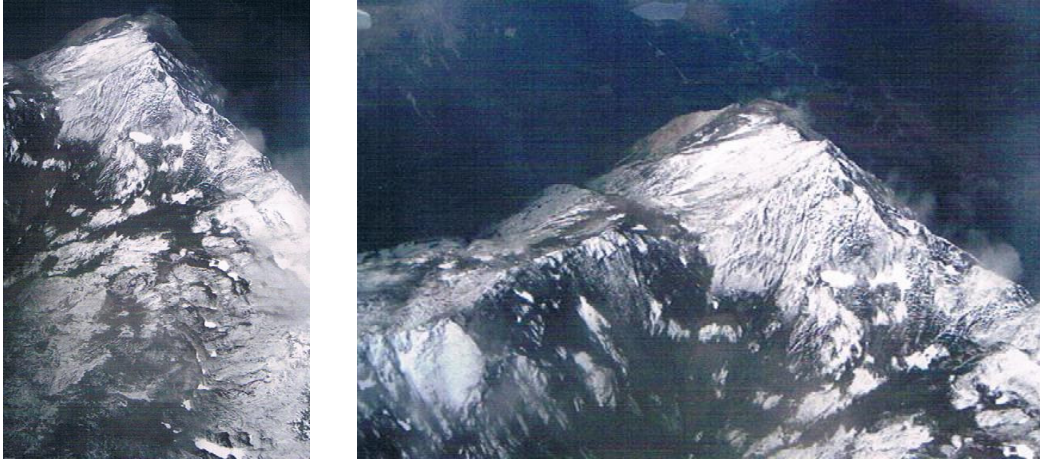
Global destruction in Gen. 1:2 brought about in connection with the last Ice Age (The Wurm <i>et al</i>), understood to be a global ice age. Entire planet earth said to be covered in ice or snow, and all life dies.	Last ice age melting said to cause a global pre-Adamite flood in Gen. 1:2 on a lifeless earth. This flood ends with the Holocene possibly dated not to c. 8,000 B.C., but rather to c. 4,000 B.C. .	Global new creation on lifeless earth in six 24 hour days, about 6,000-10,000 years. Some following this view use Ussher’s chronology including Ussher’s creation date of 4,004 B.C. .
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The Local Earth Gap School *view endorsed in this work* of Gavin McGrath (b. 1960).

Local destruction in Gen. 1:2 of area now under the waters of the Persian Gulf. The local pre-Adamite flood of Gen. 1:2 <i>either</i> follows, or is, the end of the second last ice age (the Riss Glacial Stage), c. 128,000 B.C., and connected rise of sea levels in the Riss-Wurm Interglacial Stage c. 128,000-68,000 B.C. . Aquatic life lives in these pre-Adamite waters of Persian Gulf. Thus by either this flood, or a later local flood, “the” local “earth” of Eden “was without form and void” (Gen. 1:2).	Last Ice Age (the Wurm <i>et al</i>) is local to mainly northern regions of planet earth, and does not destroy all life. It starts c. 68,000 B.C., which God brings about to drop ocean levels and then dry up a relevant portion of the Persian Gulf; either at this time, or some time later, first miraculously covering the relevant area then under the Persian Gulf water to become Eden in “darkness ... upon the face of the deep” (Gen. 1:2). “And the Spirit of God moved upon the face of the waters” of the Persian Gulf (Gen. 1:2).	Following <i>Late Pleistocene I</i> (c. 128,000-68,000 B.C.), at the start of <i>Late Pleistocene II</i> (c. 68,000- c. 8,000 B.C.) with start of the last major Ice Age (the Wurm Glacial Stage) either in c. 68,000 B.C. or at some time after this, in a period of six 24 hour days, God makes a local Edenic world under the local heaven of Eden, on the local earth of Eden, in an area which now (due to sea-level oscillations from c. 8,000-3,000 B.C.), is once again under the waters of the Persian Gulf (Gen. 1:2-2:3).	Before Noah’s anthropologically universal and geographically local flood, in area now under Persian Gulf, God has enforced segregation of man. After Noah’s Flood c. 35,000 B.C., man given dominion over planet & appears in fossil record as Cro-Magnon c. 33,000 B.C. . Outside Persian Gulf he adopts the animal culture of satyr beasts; but in Persian Gulf region civilization remains & as Ice Age ends, he transfers civilization to e.g., Mesopotamia and Egypt mainly during the Holocene.
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Up till the start of the last Ice Age (The Wurm *et al*), it is possible in broad-brush terms to locate a *United Gap School* between various Global Earth Gap Schoolmen and Local Earth Gap Schoolmen; although this agreement is strongest with the Global Earth Gap Schoolmen up to Adam Sedgwick (d. 1873) and John Pratt (d. 1871) after 1859 and before 1871, and thereafter Local Earth Gap Schoolmen in the tradition of J. Pye Smith (d. 1851) or Henry Jones Alcock (d. 1915), and John Pratt from 1871 who was then non-committal on either a global or local earth, leaving the matter to “be decided” by “scientific” work, and so in view of the later scientific resolution against a global earth gap school, may be fairly styled as an Honorary Local Earth Gap Schoolman; and is not as united with a number of those in the Global Earth “Lucifer’s Flood” Gap School tradition of George Pember (1876) or Harry Rimmer (1929). (See Chapter 3, “‘God created ... the earth’ (Gen. 1:1): uniformitarianism & catastrophism,” section f, “The generally united Gap School view ...,” *supra*). Importantly, both the *Global Earth Gap School* and *Local Earth Gap School* have multiple forms when one looks at their finer details. E.g., while the Chart reference to the *Fifth Ice Age* at Chapter 3, section f, *supra*, would be accepted as far as it goes by those of the *United Gap School*, whereas the *Local Earth Gap School* endorsed in this work would regard it as a more or less complete picture in that like the previous ice ages it was largely limited to certain northern parts of the globe, although it includes some glaciation in certain southern regions, and so is in harmony with the generally accepted scientific picture; by contrast, the Global Earth Gap School of e.g., Harry Rimmer, would consider that to the data on this chart at the *Fifth Ice Age* should be added a global ice age of such severity as to make all life extinct, with its melting at the Holocene related to a global pre-Adamite flood in Gen. 1:2.

On the one hand, the ice ages glaciations were largely in the northern hemisphere. But on the other hand, the southern hemisphere was to some extent cooled during this time, and there were more limited glaciations in parts of the southern hemisphere. E.g., in South America there were ice age glaciers on the southern Andes which extended westward to the coast of Chile, and eastward to the Pampas of Argentina going as far south as Patagonia in the southern part of South America.



In the Late Pleistocene, Ice Age glaciers from the southern Andes extended to Patagonia in South America. Photos taken by Gavin in 2013 on a jet plane trip in Argentina from Buenos Aires to Ushuaia, flying over some ice and snow capped mountains as the jet plane came down to land at Ushuaia in Patagonia, Tierra del Fuego, in the southern part of South America. These mountains would sometimes have a semi-lunar appearance were it not for the ice and snow on them. This Holocene photo taken from a jet plane, on a trip through the Americas in March 2013, gives us a little inkling of what the *Early Pleistocene to Late Pleistocene I & II Worlds'* ice ages were like.

In terms of wider Gap School diversity, there is e.g., clearly a difference of interpretation with respect to the pre-Adamite world between those advocates of the Global Earth Gap School who connect the fall of angels with the destruction event and pre-Adamite fall of Gen. 1:2, i.e., the *Global Earth "Lucifer's Flood" Gap School*, and those who do not. But in either instance, they may agree on the general geological picture of earth's history in Gen. 1:1; 2:4; Heb. 1:2; 11:3 up to the start of the last ice age, although some may not, for this agreement is stronger with some, and weaker with others, due to individual variations among advocates e.g., some limit all death till a pre-Adamite flood which they conceptualize something like the young earth creationists' Noachian Flood in terms of its alleged effects in earth's geology. Thus e.g., Hank Lindstrom (2002) says, "In the beginning God created the heaven and the earth.' (Genesis 1:1). This could have been billions of years ago," *supra*; and clearly this a point of intersecting agreement with other gap schoolmen. However, in practice some of those who so connect the fall of angels with the destruction event and pre-Adamite fall of Gen. 1:2, may seek to reduce the span of earth's history from billions, down to millions of years e.g., Frederick & Head (2003) or Allison & Patton (1997), *supra*. Thus better advocates of the *Global Earth Gap School* who do not connect the fall of angels with the destruction event and pre-Adamite fall of Gen. 1:2; and advocates of the *Local Earth Gap School*, *should* have the same basic view of Gen. 1:1; 2:4; Heb. 1:2; 11:3 for the time from the Big Bang c. 14 billion B.C., through to c. 68,000 B.C.; and all advocates of the *Global Earth Gap School* who accept the time-frame of an earth that is billions of years should also be in general agreement in some areas, even though they may interpret

elements of what is meant by the geological record differently as they would see fallen angels impacting upon it, and may or may not date death to a time before the alleged global pre-Adamite Flood. *This means that* particularly with respect to those advocates of the *Global Earth Gap School* who make no connection between the fall of angels and the destruction event of Gen. 1:2, *among both Global Earth and Local Earth Gap Schoolmen, there is an overwhelming level of agreement on what Scripture says with regard to science for the 14 billion year history of the universe, other than the last 70,000 years.*

Nevertheless, the differences between such better advocates of the *Global Earth Gap School*, as opposed to those of the *Local Earth Gap School* for the last 70,000 years are also important; as indeed are diversities within the *Local Earth Gap School*. For in terms of the metaphor of flying and landing a jet plane, the *Global Earth Gap School* which does not connect the events of Gen. 1:2 to the fall of angels, and *Local Earth Gap School*, are both able to successfully “fly in the sky” and “look down at” the record in the Book of Nature of “the worlds ... framed by the word of God” (Heb. 11:3) in “the generations of the heavens and of the earth” (Gen. 2:4) from the start of the universe with the Big Bang *c.* 14 billion B.C. + / - 4 billion years, through to, and for the vast amount of geological time on earth from *c.* 4.6 billion B.C. till the start of the Last Ice Age *c.* 68,000 B.C. (also leaving aside the issue of the Apers who date from *c.* 100,000-200,000 B.C., and then continue into the *Late Pleistocene II* world from 68,000 B.C.). But when it comes to “bringing the Gap School plane down to land” with respect to this period of earth’s geology in the last 70,000 years starting with the Ice Age from *c.* 68,000 B.C., all forms of the *Global Earth Gap School* “badly crash lands the jet plane so that it’s blown to bits in a fatal crash landing.” This was not the case in the earlier days of the historically modern geological treatment of the *Global Earth Gap School* when it was advocated in the nineteenth century by such men as e.g., Thomas Chalmers (d. 1847) and William Buckland (d. 1856), because the later more detailed knowledge that we now have of the earth from the time of the Last Ice Age in *c.* 68,000 B.C. through to the Holocene, was simply not known to them with the same level of detail. However, to continue to maintain the *Global Earth Gap School after the time of the better developed scientific understanding from around the mid 1870s on, and to try and claim the Gen. 1:2 destruction event is the duration of the Last Ice Age*, requires a radical distortion of certain key elements of earth’s geological history during the last 70,000 years. By contrast, the *Local Earth Gap School* set forth in this work, *infra*, “brings the Gap School jet plane down to earth in a safe and smooth landing,” in which there is no tension with either a plain reading of Gen. 1 & 2, nor a plain reading of earth’s geology. “Where the rubber hits the road, it’s a safe and smooth touchdown.”

For the period of the *Late Pleistocene II* on from 68,000 B.C., the *Global Earth Gap School* of Harry Rimmer *et al*, is essentially one of pseudo-science *exaggeration of the scientific facts*, as opposed to the pseudo-science *complete fantasizing of scientific geological facts* that one finds in the young earth creationist *Flood Geology School* claims of a global flood producing all of earth’s geology. In that sense, while this type of *Global Earth Gap School* view of events from 68,000 B.C. on is certainly wrong, by degrees, it is not *as wrong* in its understating of the last 70,000 years as is the young earth

model. This is seen in the following contrasts and comparisons. On the one hand, the Global Earth Gap School is wrong to claim the last ice age ending in *c.* 8,000 B.C. was a global ice age; but on the other hand, there was an ice age affecting mainly certain northern parts of the globe, but also some southern parts, and it did end *c.* 8,000 B.C. . Furthermore, the evidence of fossil plants and animals does indicate that the cold of the northern climate moved southwards to *some* more generally cool parts of the planet, even to the point of an ice age in some *very limited* southern parts. On the one hand, *some, though not all* advocates of the Global Earth Gap School are wrong to claim that devils are “the spirits” of a pre-Adamite race i.e., satyrs; but on the other hand, there were pre-Adamite satyr beasts created by God, but these show no sign of any spiritual expression, and their relatively unsophisticated level of stone-age existence is not consistence with intelligent angels being their “spirits.” On the one hand, the Global Earth Gap School is wrong to claim the last ice age was so severe that it killed all life on the planet earth; but on the other hand, there were a number of extinctions during the last ice age, and so it was so severe as to kill some forms of life. On the one hand, the Global Earth Gap School is wrong to claim that by the end of the last ice age, all life on the planet earth was extinct; but on the other hand, there were a number of extinctions more specifically at, or near the end of, the last ice age. On the one hand, the Global Earth Gap School is wrong to claim that the melting of the ice and snow from a global ice age created a global pre-Adamite flood described in Gen. 1:2; but on the other hand, as the ice melted at the end of the last ice age, there were a number of local floods, such as e.g., the local flooding of the Persian Gulf. On the one hand, the Global Earth Gap School is wrong to claim that at the start of the Holocene there were in six 24 hour days a restoration or re-creation following the ruin or cataclysm of a global extinction of all life on earth, thereafter seen with special reference to the early history of man seen in the introduction of farming and agriculture civilization to Mesopotamia and Egypt; but on the other hand, the Holocene does commence a new and distinctive era in earth’s history in which man increases in population size and impact of the planet, and the Holocene does see the introduction of farming and agriculture civilization to Mesopotamia and Egypt.



Model of a Megatherium at the Crystal Palace Dinosaur Park (which also has models of a number of non-dinosaur creatures on display such as this one), London, UK, Dec. 2005. These creatures were created by God and lived during the Ice Age, then died out *c.* 9,000 B.C. around the close of the last Ice Age.

The Megatherium (Greek *mega*, ‘giant’ / ‘great’ / ‘big’ + *therion*, ‘beast’ = “big beast”), *supra*, which is dated to *c.* 2 million B.C. to 8,000 B.C.⁶⁶¹, and which weighed up to 4 tonnes, and was up to 6 metres or 20 feet in length from head to tail, was the largest known ground sloth. It was as large as modern elephants, and in its day, only exceeded in size by the mammoths. Though a quadruped, it could assume a bipedal stance. Old earth creationist, George Cuvier (d. 1832), named the *Megatherium Americanum* in 1796. On the one hand, the extinction of such creatures as the Megatherium at the end of the last ice age, means that relevant Global Earth Gap Schoolmen such as Harry Rimmer (d. 1952) are right to claim that there were a number of extinctions during the last ice age; but on the other hand, they are wrong to claim the last ice age was so severe that it killed all life on the planet earth. Thus they are guilty of pseudo-science *exaggeration of the scientific facts*.

The type of Gap School argued by men like the Presbyterian theologian, Thomas Chalmers (d. 1847), Anglican theologian and geologist, William Buckland (d. 1856), and Anglican theologian and geologist, Adam Sedgwick (d. 1873), is excellent for the period from the Big Bang in *c.* 14 billion B.C., up to the start of the last ice age *c.* 68,000 B.C.; but at that point, advances in geological knowledge unknown to these men in the 19th century, means it flounders badly. It works well up to *c.* 68,000 B.C., *but when one tries to land this Global Earth Gap School “jet plane” it crashes badly*. The reality is that no form of the Global Earth Gap School is able to deal with what we now know of earth’s geology from the time of the last ice age starting *c.* 68,000 B.C. on. This is why the reputable form of the Global Earth Gap School started to fade away in the 1860s, and totally fades away from about the mid 1870s after the time of such men as e.g., Adam

⁶⁶¹ “Megatherium,” *Wikipedia* (<http://en.wikipedia.org/wiki/Megatherium>).

Sedgwick (d. 1873) and John Pratt (d. 1871) before his position by 1871 of being non-committal between a global or local earth, since increased knowledge of earth's geology means that it "crashes badly" at the end. Anglican Archdeacon John Pratt realized that if the scientific data did not come through for the global earth gap school, then the way forward would be the Local Earth Gap School whose basic form was articulated by Congregationalist theologian, J. Pye Smith (d. 1851). That way forward was also recognized by Anglican clergyman, Henry Alcock (d. 1915) in *Earth's Preparation for Man* (1897) when he supported the Local Earth Gap School. For those who recognize that the Gap School is a simple and straightforward reading of Scripture and science for the period up to the start of the last ice age c. 68,000 B.C. in Gen. 1:1; 2:4; Heb. 1:2; 11:3; the only way "to land the Gap School jet plane" is to accept the simple and straightforward reading of Scripture and science for the period following 68,000 B.C. in the form of the Local Earth Gap School. For the *Local Earth Gap School* model found in this work is "a smooth touchdown."

*(Chapter 5) The fossil record: creation, not macroevolution – mind the gap.
e] Common design patterns (homology) point to
a monotheistic Creator, not as Darwinists claim to
macroevolution: the generally united creationist school.*

In his *Bridgewater Treatise* (1836), "On the power and wisdom and goodness of God as manifested in the creation," the creationist William Buckland, argued for Divine design through reference to them being "closely allied, by Unity in the principles of their construction, to Classes, Orders, and Families." He said:

The myriads of petrified remains which are disclosed by the researches of Geology all tend to prove that our planet has been occupied in times preceding the creation of the human race, by extinct species of animals and vegetables, made up, like living organic bodies, of 'clusters of contrivances,' which demonstrate the exercise of stupendous Intelligence and Power. They further show that these extinct forms of organic life were so closely allied, by unity in the principles of their construction, to Classes, Orders, and Families, which make up the existing animal and vegetable kingdoms, that they not only afford an argument of surpassing force, against the doctrines of the atheist and polytheist; but supply a chain of connected evidence, amounting to demonstration, of the continuous Being, and of many of the highest Attributes of the One Living and True God⁶⁶².

⁶⁶² Buckland, W. (old earth creationist), *The Bridgewater Treatises*, On the power and wisdom and goodness of God as manifested in the creation. Treatise 6, *Geology and Mineralogy considered with reference to Natural Theology*, in 2 volumes, William Pickering, London, 1836, Vol. 1, pp. 20-30; quoted in "William Buckland," *Wikipedia* (2013) (http://en.wikipedia.org/wiki/William_Buckland).

These comments by the Anglican theologian and geologist, William Buckland (d. 1856), show how homology, that is, common design patterns in creatures, point to a monotheistic Creator who used a common design pattern to create e.g., various taxonomical Orders, Families, or Genera. Yet we find that in *Origin of Species* (1859), Darwin greatly misused this type of old earth creationist work to falsely try and bolster his theory of macroevolution. Thus Darwin says:

Let us now look at the mutual affinities of extinct and living species. They all fall into one grand natural system; and this fact is at once explained on the principle of descent [i.e., macroevolution from a common creature] ..., as Buckland long ago remarked, all fossils can be classed either in still existing groups or between them. That the extinct forms of life help to fill up the wide intervals between existing genera, families, and orders, cannot be disputed In regard to the Invertebrata, Barrande, and a higher authority could not be named, asserts that he is every day taught that palaeozoic animals, though belonging to the same orders, families, or genera with those living at the present day, were not at this early epoch limited in such distinct groups as they now are⁶⁶³.

Darwin here fails to state that both William Buckland (d. 1856) and Joachim Barrande (d. 1883) were old earth creationists. Darwin fails to say that what he admits is the accurate observations of “Buckland long ago” and of “Barrande, and a higher authority could not be named,” were simultaneously understood by these men as creationist taxonomical similarities of homology or common design, and so regarded by these taxonomical authorities as evidence pointing to a monotheistic Creator. This type of Darwinian deception has continued to characterize Darwinian evolutionists who falsely assert that taxonomical similarities points to macroevolution, when in fact they point to monotheistic creation by an Almighty God who is the Creator of the cosmos.

Furthermore, Darwin does not seem to have properly understood the very concept of homology. In the Glossary added to Darwin’s *Origin of Species* from the time of his sixth edition of 1872 (and reprinted in the 1859 main text edition I generally use published by Avenel Books in 1979), “Homology” is defined as, “That relation between parts which results from their development from corresponding embryonic part, either in different animals, ... or in the same individual ...” (emphasis mine). But as Phillip Johnson has noted, Sir Gavin de Beer, a neo-Darwinist who is a former Director of London’s *British Natural History Museum* and who is regarded as an embryology authority, has said, “this is just was homology is not.” That is because “homologous structures need not be controlled by identical genes⁶⁶⁴.” On the one hand, this shows the

⁶⁶³ Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings;” section “On the Affinities of extinct Species to each other, & to living forms.”

⁶⁶⁴ Johnson, P.E. (Intelligent Designist), *Darwin on Trial, op. cit.*, p. 188; citing de Beer’s *Homology: An Unsolved Problem*, Oxford Biology Readers Series, Oxford University, UK, 1971.

degree to which Darwin's theory has required modification by neo-Darwinists in an attempt to "stretch it" to fit the laws of genetics, a "stretch" that they fail to successfully accomplish. But on the other hand, it also raises the issue, *If the genes are not identical that produce homology in different creatures, on what basis can one allege common descent?*

More generally, creationist, Don Batten, a horticulturist, aptly says, "What about the similarity idea? This is one of the prime arguments for evolution. 'Look at the similarities in living things, that proves they had a common ancestor.' ... And of course, that only works if" one first is prepared to "rule out the possibility of there being not a common ancestor but a common Creator⁶⁶⁵."

Moreover, Charles Thaxton notes that similarities are not always as simple as the evolutionists claim. E.g., all birds have feathers and all fish have scales, and yet that does not necessarily mean they are taxonomically similar in various other ways. E.g., consider the bird difference between the emu of Australia, and the finches of the Galapagos Islands. Furthermore, creatures that are taxonomically different sometimes have very similar features also. E.g., a marsupial mammal of Australasia such as the Flying Possum (also called the Flying Phalanger), and the Flying Squirrel of North America and Eurasia have a number of similarities, yet are taxonomically distinct. E.g., the Flying Possum of Australasia is of the taxonomical Family, *Phalangeridae*, in the Superfamily *Phalangoidea*, in the Order *Diprotodonta*, whereas the North American and Eurasia flying squirrels are in the same subfamily (Petauristinae) of the taxonomical squirrel Family, *Sciruridae*, in the Order *Rodentia*⁶⁶⁶. This type of similarity amidst this difference of taxonomical Order and Family, is thus best explained on the basis of a common Creator.

And in this context, Thaxton refers to other examples, such as the similarities and differences of the North American wolf and (now extinct) Australian Tasmanian Tiger, or the giant panda and the red panda. Where these differences are in such diverse creatures, macroevolutionists refer to them as being "analogous." But really, this distinction between homology where they claim evolutionary descent, and analogy where they claim "things just evolved in a similar way," *is a self-defeating distinction without merit.* E.g., macroevolutionists uses such similarity in the fossil record to allege common descent. But even on their own logic, who is to say that these were not analogous developments? Thus contrary to the claims of macroevolutionary theory, such similarities do not show a

⁶⁶⁵ Batten, D.J. (young earth creationist), *Creatures Do Change But It's Not Evolution*, 2010, *op. cit.* (emphasis mine).

⁶⁶⁶ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, pp. Chapter 5, "Homology," pp. 27-33; & *Encyclopaedia Britannica CD99*, *op. cit.*, "Mammals: Major Mammal Orders: Marsupialia (kangaroos, bandicoots, phalangers, opossums, koala, wombats): Classification," "Phalanger" & "Flying Squirrel."

so called common descent. Rather, such similarities in these instances occur as fixed patterns used in a variety of different creatures by an intelligent designer⁶⁶⁷. Thus once again, this points to a monotheistic God who is the common Creator of different taxonomical Orders and Families.

So too, Jonathan Sarfati observes that DNA (Deoxyribonucleic Acid) similarities are simply one element of homology. (DNA is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism.) They exhibit how, at the level of genetics, a monotheistic Creator made certain similarities in different creatures. Hence Sarfati refers to claims in *Scientific American* 80, that "Macroevolution studies" allegedly show "how taxonomical groups above the level of species change. Its evidence draws frequently from the fossil record and DNA comparison to reconstruct how various organisms may be related⁶⁶⁸." In fact, this is a candid admission by macroevolutionists that because *in the first place they assume contrary to the evidence that there must be transitional fossils*, and then *in the second place they assume that DNA or genetic similarities of homology indicate common descent*, they then *fantasize what they think various "missing links" looked like, FOR WHICH THERE IS NO EVIDENCE THAT THEY EVER EXISTED*. Thus they substitute fantasy for fact. E.g., this is seen in comparisons of DNA between apes and man. These actually point to a common Creator using elements of a common design, and not as alleged, to macroevolutionary descent from a common ancestor. Thus this more recent misuse of molecular or genetic homology is simply a more technologically sophisticated way of doing what Darwin did in *Origin of Species* (1859) with his misuse of anatomical homology. The reality is that homology points to a common Divine Designer, and therefore not a common descent.

Furthermore, homology studies must be subjected to the work previously discussed on genetics and the fossil record. As previously observed Darwin overstated the case when he used examples of microevolution within a genus, to claim macroevolution beyond a genus, and so *there was a shred of truth* in what Darwin said, but he then extrapolated it beyond genetically defensible bounds. The same is true with homology. Looking at issues of microevolution at the taxonomical level of genus or below, very close similarities of a species with a subspecies, do indicate common descent, and thus once again, *there was a shred of truth* in what Darwin said. But to extrapolate this finding so as to claim this for certain similarities between creatures *as distinct* as Darwin did, i.e., beyond genus, alleging common descent through their similarities in the same taxonomical Family or Order, is once again to abuse the concept and grossly overstate the case. There is no evidence for changes this prodigious in the fossil record, genetics, or selected breeding programmes man can undertake. At the type

⁶⁶⁷ Thaxton, C.B. (old earth intelligent designist; whose work is generally endorsed by old earth creationist Hugh Ross) *et al*, *Of Pandas & People*, *op. cit.*, chapter 5 at pp. 29,30-32,33; see also Excurses on Chapter 5, pp. 115-134, & pp. 137-138.

⁶⁶⁸ Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, chapter 6, pp. 109-115, at p. 112.

of level Darwinists are referring to, homology thus points to Divine Design and not macroevolution.

Although I would also make this criticism against some creationists who claim evolution occurred beyond genus (although even here, there is an important genetic conceptual difference as to what is driving this alleged process in the young earth creationist, or depending on the progressive creationist, *possibly* a similar old earth “progressive creationist” idea, of a genetically rich parent stock at these higher levels; as opposed to the Darwinian, or depending on the progressive creationist, *possibly* a similar old earth “progressive creationist” idea, of acquiring new genetic material to drive this alleged process); it is also the case that all creationists would agree that the type of extrapolation macroevolutionists make with e.g., apes, monkeys, and man, is without justification. Thus the claim that homology can be used to interpret the fossil record in favour of Darwinian macroevolution is simply not correct. Rather, homology is properly used to interpret the fossil record and living creatures in terms of a monotheistic Creator.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; the evidence of the fossil record, showing common design patterns pointing to a monotheistic Creator, is clearly consistent with what we would expect from *Guideline 3*, “A succession of discernibly different ‘worlds’ to emerge in the scientific record e.g., the geological layers of the earth (Heb. 1:2; 11:3) as the ‘generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens’ (Gen. 2:4). These unknown numbers of multiple worlds must by definition be over a considerable period of time, and may be over a vast period of time since they are created by God ‘who inhabiteth eternity’ (Isa. 57:15) i.e., no time limits.” *Guideline 4*, “There is a supernatural uniformity in the universe (Gen. 8:22; Pss. 104:19; 119:90,91; Jer. 31:35; 33:25). Nature’s general uniformity is thus consistent with discernibly supernatural acts from time to time, which stand out as different to, but not incongruous with, this general supernatural uniformity.” *Guideline 5*, “As seen in the 6 creation days after the time-gap between Gen. 1:1 & 1:2, all Biblical examples of parent stocks created are within a 24 hour time frame (Gen. 1:9-31). Thus created parent stocks should appear suddenly in the geological record.” *Guideline 6*, “Biblical ‘kinds’ are created in a genetically rich manner at the level of genus, species, or subspecies, and so this allows subspeciation or speciation from some parent stocks, as seen in creatures under domestication with Laban’s selective breeding techniques (Gen. 30:25-31:16). Variety under nature is seen in the recognition of e.g., ‘the little owl’ (Lev. 11:17), ‘the owl’ (Lev. 11:16), ‘and the great owl’ (Lev. 11:17). Therefore, creatures that appear in the fossil record may show some level of subspeciation or speciation through microevolution, whether Theistic microevolution or natural selection microevolution. But they will discernibly remain within the same genus, with no macroevolution to a different species which is fundamentally different at a genetic level in a different genus.” *Guideline 7*, “The pattern in Gen. 1 & 2 is of God first creating an ecological system for plant and animal life, and then for man. Therefore, when creatures appear in the fossil record, they should be clearly adapted to their environments, even if through microevolutionary subspeciation and speciation, there is thereafter some adaptation to a changed

environment.” And *Guideline 8*, “The pattern in Gen. 1 & 2 is of a universal creation by God (Gen. 1:1), and then a local cataclysm (Gen. 1:2) followed by a local creation of an Edenic world in south-west Asia near Mesopotamia and Africa (Gen. 2:8-14). Therefore cataclysms and new species creations might be either planetary wide, or localized to a portion of the globe.”

(Chapter 5) *The fossil record: creation, not macroevolution – mind the gap.*

*f] Darwinian evolutionists stand back to back, walk out 10 paces,
& then turn to shoot each other to pieces - The theory of slow
gradual macroevolution which is ruled out by both the laws of
genetics and the absence of credible transitional fossil records
VERSUS the “jumping-box theory” of “punctuated equilibrium”
which is ruled out by the laws of genetics: the generally united
creationist school.*

As e.g., creationist, Hugh Ross, has poignantly recognized, the problem of gaps in the fossil record with the absence of “transitional forms” between different creatures in the fossil record has led to a fatal split within neo-Darwinian ranks on how to deal with this problem. One group of neo-Darwinists have stayed with Darwin’s idea of *gradualism* in which it is alleged that many slow and gradual mutations of a species results in the gradual macroevolution of one species into another i.e., for our purposes, beyond the level of genus. This group continues to deny the reality that the gaps in the fossil record are real, and that if macroevolution really were true, there would have to be multiplied thousands upon thousands of such transitional forms in the fossil record. By contrast, the other group of neo-Darwinists have moved to the Gould (1941-2002) & Eldredge (b. 1943) theory of “punctuated equilibrium” idea which recognizes the fundamental reality that the fossil record is a generally accurate picture of earth’s history. Thus to overcome what for a macroevolution model is a very clear problem in the fossil record, “punctuated equilibrium” claims that macroevolution occurred *very rapidly*, indeed, *so rapidly* that it left no trace in the fossil record.

But given that one group of neo-Darwinists are frank enough to admit that the fossil record does not support Darwin’s idea of *gradualism* (the “punctuated equilibrium” group), and given that the other group of neo-Darwinists are candid enough to admit that the laws of genetics do not support such rapid radical changes (the gradualist group⁶⁶⁹), both groups of neo-Darwinists have effectively critiqued the other group of neo-Darwinists to the point of showing the more general absurdity of Darwinian macroevolution. Furthermore, when e.g., looking at the Gould & Eldredge idea that

⁶⁶⁹ While the gradualists group still refuses to recognize that new genetic material cannot be added even at a slower pace, to the extent that they admit it cannot be added at such a rapid pace, they still act to effectively critique their fellow neo-Darwinists.

when a species becomes very low in numbers that this will somehow favour a situation of stimulating rapid mutation giving rise to a new species, Hugh Ross notes that in fact the opposite is the case. That is because in terms of real time verification we know that this does not happened, and in fact when a species reaches such a low level it is placed on the endangered species list⁶⁷⁰.

So too, Intelligent Designist, Phillip Johnson has noted this same fundamental problem for neo-Darwinists in the fossil record. He considers the fact that the fossil record general shows *stasis* i.e., species do not usually show any direction change, but stay fairly similar through the fossil record; followed by *sudden appearance* of new species. This is the general picture over time, and as he notes, if macroevolution were true one would expect to see the alleged gradual change from one species to another that is lacking. In contrast to Darwinian gradualism he also refers to Gould & Eldredge's "punctuated equilibrium;" and notes the associate theory of Steven Stanley that random mutations of an embryo's "regulatory genes" may rapidly produce a new species. But once again, there is no evidence for this type of thing in the laws of genetics, and the ideas are so contrary to the laws of genetics that even gradualist neo-Darwinists do not want anything to do with them⁶⁷¹. Thus once again, the basic point is that the "punctuated equilibrium" neo-Darwinists recognize the claims of gradualist neo-Darwinists with respect to the fossil record are crazy, and gradualist neo-Darwinists recognize that the genetics claims of "punctuated equilibrium" neo-Darwinists are zany. The choice between the crazy and zany thus once again means that the two schools of neo-Darwinism have critiqued each other's Darwinian claims to death, but neither will accept that the combination of these facts means that Intelligent Design is the most logic and sensible model, and in this I would go beyond Johnson and specify that this must be by an Almighty God.

The Gould & Eldredge's "punctuated equilibrium" concept, referred to by creationist, Jonathan Sarfati, as the "jerky' evolution" model, is a return to some form of *saltationism*⁶⁷². Before Darwin's *Origin of Species* (1859), Lamarck's gradualist evolutionary theory had been revised by the French macroevolutionist, Étienne Geoffroy Saint-Hilaire (d. 1844) (known as Geoffroy). Geoffroy considered macroevolution worked with the occasional appearance of monsters, which were then modified. This has sometimes been called, *The Hopeful Monster Theory*. The Latin word, *saltus* means to "jump," and hence this is also known as *saltationism*. In contrast to it, Darwin repeatedly said in *Origin of Species* (1859), the Latin words, "*Natura* (Nature) *non* (not)

⁶⁷⁰ Ross, H. (old earth creationist), *Dinosaurs, Cavemen and the Fossil Record* (1990), *op. cit.* .

⁶⁷¹ Johnson, P.E. (Intelligent Designist), *Darwin on Trial*, *op. cit.*, pp. 50-53.

⁶⁷² Sarfati, J. (young earth creationist), *Refuting Evolution 2*, *op. cit.*, pp. 65-69 at p. 66.

facit (it makes) *saltum* (from *saltus*, ‘a jump’),” i.e., “Nature does not make a jump⁶⁷³.” Thus on the one hand, Darwin also referred to various “monstrosities,” saying e.g., “monstrosities cannot be separated by any clear line of distinction from mere variations;” and “By a monstrosity ... is meant some considerable deviation of structure in one part, either injurious to or not useful to the species, and not generally propagated⁶⁷⁴.” But on the other hand, he saw any evolutionary movement away from such a “monstrosity” to be slow and gradual. Following Darwin, saltationism continued to have a small level of support, and was notably revived by Hugo de Vries (1848-1935), an early Darwinian geneticist and a prominent person among the group that launched neo-Darwinism which seeks to harness Darwinism to some kind of genetic theory⁶⁷⁵. The terminology of “hopeful monster” was first used for this theory by the saltationist German geneticist, Richard Goldschmidt (1878-1958). Steven Gould then attempted to revive these ideas in e.g., his article, “The Return of the Hopeful Monster” (1977)⁶⁷⁶.

Thus the “‘jerky’ evolution” model, or the “jumping-box theory” of “punctuated equilibrium,” was first found in a Lamarckian revisionist form, and then a neo-Darwinian form, and then revived by Gould & Eldredge. On the one hand it claims to be a neo-Darwinian theory which bluntly admits that the fossil record does not support the gradualist model of Darwin. But on the other hand, Darwin was aware of Geoffroy’s work, e.g., in *Origin of Species* (1859) he refers to work by the “elder Geoffroy” (1772-1844), and cites this Lamarckian evolutionist as agreeing with him for some of his evolutionary homology claims⁶⁷⁷. Yet Darwin also clearly rejects Geoffroy’s “jumping-box theory” saying repeatedly, “*Natura non facit saltum*,” i.e., “Nature does not make a jump.” Thus “punctuated equilibrium” is attacking a fundamental claim of Darwinism.

Furthermore, those following Gould & Eldredge’s “punctuated equilibrium,” have simply swapped one problem of missing fossils for another problem of missing fossils. That is because, having first candidly admitted that the fossil record’s lack of

⁶⁷³ Darwin’s *Origin of Species* (1859), Darwin’s *Origin of Species*, chapter “Difficulties On Theory,” section entitled “*Natura non facit saltum*” at start of chapter, but not specifically marked and thus in “Organs of extreme perfection & complication;” chapter 7, “Instinct,” first section & Summary; & chapter 14, “Recapitulation & Conclusion” (twice).

⁶⁷⁴ Darwin’s *Origin of Species* (1859), chapter 1, “Variation Under Domestication,” first section; & chapter 1, “Variation Under Nature,” first section.

⁶⁷⁵ Cf. “Saltation (biology),” *Wikipedia* ([http://en.wikipedia.org/wiki/Saltation_\(biology\)](http://en.wikipedia.org/wiki/Saltation_(biology))).

⁶⁷⁶ Johnson’ *Darwin on Trial*, *op. cit.*, p. 39; & “Hopeful Monster,” *Rational Wiki* (http://rationalwiki.org/wiki/Hopeful_monster).

⁶⁷⁷ Darwin’s *Origin of Species* (1859), chapter 5, “Laws of Variation,” section “Correlation of Growth;” & chapter 13, “Classification,” section “Morphology.”

“transitional forms” is inexplicable on Darwin’s theory of gradualism; they then have the problem that nor does the fossil record ever show any of these “hopeful monsters” either. The reality is, that this type of claim in which one is looking for some kind of “hopeful monster,” which is then theorized to be modified by natural selection, is not only nowhere found in the fossil record, but is also without scientific credulity in the known laws of genetics. This type of Darwinian theory of a “King Kong,” is best left to the realm of fictional novels or films, rather than being brought into the realm of science. To be sure, this type of “King Kong” or “scary monsters” “hopeful monster” theory is an obvious example of “science falsely so called” (I Tim. 6:20). It is without support in either the laws of genetics or the fossil record.

We thus find that in terms of a metaphor, the two groups of neo-Darwinists, the gradualists and saltationists have been involved in “a shoot out.” They have stood back to back, walked out 10 paces, and then turned to shoot each other to pieces. Thus at their own hands, with gradualists showing how silly at the level of genetics are the saltationists claims; and saltationists showing how silly at the level of the fossil record are the gradualists claims; the two groups have “shot each other to pieces.” Of course, from the old earth creationist perspective, the theory of Darwinian gradualism is ruled out by both the laws of genetics and the absence of credible transitional fossil records, and the theory of Darwinian saltationism is ruled out by both the laws of genetics and the absence of credible transitional fossil records. And at these points, there is also the concurrence of the young earth creationists, so that there is in fact a generally united creationist school formed against both groups of neo-Darwinists.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; *contrary to the models of both gradualist neo-Darwinists and saltationist neo-Darwinists*, the evidence of both genetics and the fossil record, showing the origin of species in the fossil record is abrupt, showing well developed species with no credible “transitional links,” is clearly consistent with what we would expect from *Guideline 3*, “A succession of discernibly different ‘worlds’ to emerge in the scientific record e.g., the geological layers of the earth (Heb. 1:2; 11:3) as the ‘generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens’ (Gen. 2:4). These unknown numbers of multiple worlds must by definition be over a considerable period of time, and may be over a vast period of time since they are created by God ‘who inhabiteth eternity’ (Isa. 57:15) i.e., no time limits.” *Guideline 4*, “There is a supernatural uniformity in the universe (Gen. 8:22; Pss. 104:19; 119:90,91; Jer. 31:35; 33:25). Nature’s general uniformity is thus consistent with discernibly supernatural acts from time to time, which stand out as different to, but not incongruous with, this general supernatural uniformity.” *Guideline 5*, “As seen in the 6 creation days after the time-gap between Gen. 1:1 & 1:2, all Biblical examples of parent stocks created are within a 24 hour time frame (Gen. 1:9-31). Thus created parent stocks should appear suddenly in the geological record.” *Guideline 6*, “Biblical ‘kinds’ are created in a genetically rich manner at the level of genus, species, or subspecies, and so this allows subspeciation or speciation from some parent stocks, as seen in creatures under domestication with Laban’s selective breeding techniques (Gen. 30:25-31:16). Variety under nature is seen

in the recognition of e.g., ‘the little owl’ (Lev. 11:17), ‘the owl’ (Lev. 11:16), ‘and the great owl’ (Lev. 11:17). Therefore, creatures that appear in the fossil record may show some level of subspeciation or speciation through microevolution, whether Theistic microevolution or natural selection microevolution. But they will discernibly remain within the same genus, with no macroevolution to a different species which is fundamentally different at a genetic level in a different genus.” *Guideline 7*, “The pattern in Gen. 1 & 2 is of God first creating an ecological system for plant and animal life, and then for man. Therefore, when creatures appear in the fossil record, they should be clearly adapted to their environments, even if through microevolutionary subspeciation and speciation, there is thereafter some adaptation to a changed environment.” And *Guideline 8*, “The pattern in Gen. 1 & 2 is of a universal creation by God (Gen. 1:1), and then a local cataclysm (Gen. 1:2) followed by a local creation of an Edenic world in south-west Asia near Mesopotamia and Africa (Gen. 2:8-14). Therefore cataclysms and new species creations might be either planetary wide, or localized to a portion of the globe.