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FOREWORD

When *Refuting Evolution* first appeared, the foreword was written by a well-known creation speaker who said, ‘In my opinion, this new publication is one of the most up-to-date critiques of modern evolutionary theory, one that has been so well researched and documented it will challenge the most ardent evolutionist.’

Refuting Evolution went on to exceed our highest expectations, becoming possibly the most-read creation book ever (after the Bible!). Many thousands of people bought multiple copies to give to their relatives, friends, work colleagues, fellow students, schoolteachers and pastors.

The author, Dr Jonathan D. Sarfati, is not only a brilliant scientist, but a master of concise, clear communication and logical thinking. He produced this succinct masterpiece in direct response to a book published by the prestigious US National Academy of Sciences—a book meant to teach biology teachers how to teach evolution so that their students would believe it. The NAS gave vast numbers of their book

to public schools and other institutions—free of charge. Persuasively and professionally presented, the NAS clearly hoped that their publication would extinguish belief in biblical creation, giving public school teachers all the arguments they needed to counter the growing numbers of creation-believers in their classrooms.

In an amazingly concise refutation of the NAS’s best arguments for evolution and long ages, Dr Sarfati’s incisive mind lays bare the shallowness of that apologetic for the prevailing culture-myth of our times—that everything made itself without a creator.

In recommending *Refuting Evolution*, I often jest that it is not a very thick volume because it does not take very long to refute the best arguments for evolution. However, it is the clarity of the logic that makes for the book’s compactness, more than the ease of refutation of the arguments. Many a reader will reflect, ‘Why didn’t I think of that?’

Jonathan begins by showing that the issue is not really science versus religion, but the science of one religious view (atheism / materialism) versus the science of another religious view (biblical theism). Ultimately, one’s religious predisposition determines the approach to the evidence. The ‘facts’ don’t speak for themselves

when it comes to our origins. It is certainly important to understand this.

No one who really wants to understand the times we live in can afford to ignore this landmark work. Our ideas about where we came from directly influence our views of what life is all about—the future of Christianity and civilization is at stake. This book could hardly be more important—or timely.



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EVOLUTION & CREATION, SCIENCE & RELIGION, FACTS & BIAS

Many evolutionary books, including *Teaching about Evolution and the Nature of Science*, contrast religion/creation opinions with evolution/science facts. It is important to realize that this is a misleading contrast. Creationists often appeal to the facts of science to support their view, and evolutionists often appeal to philosophical *assumptions* from *outside* science. While creationists are often criticized for starting with a bias, evolutionists also start with a bias, as many of them admit. The debate between creation and evolution is primarily a dispute between two world views, with mutually incompatible underlying assumptions.

This chapter takes a critical look at the definitions of science, and the roles that biases and assumptions play in the interpretations by scientists.

THE BIAS OF EVOLUTIONARY LEADERS

It is a fallacy to believe that facts speak for themselves—they are always *interpreted* according to a framework.

The framework behind the evolutionists' interpretation is *naturalism*—it is assumed that things made themselves, that no divine intervention has happened, and that God has not revealed to us knowledge about the past.

Evolution is a deduction from this assumption, and it is essentially the idea that things made themselves. It includes these unproven ideas: nothing gave rise to something at an alleged 'big bang', non-living matter gave rise to life, single-celled organisms gave rise to many-celled organisms, invertebrates gave rise to vertebrates, ape-like creatures gave rise to man, non-intelligent and amoral matter gave rise to intelligence and morality, man's yearnings gave rise to religions, etc.

Professor D.M.S. Watson, one of the leading biologists and science writers of his day, demonstrated the atheistic bias behind much evolutionary thinking when he wrote:

'Evolution [is] a theory universally accepted not because it can be proven by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible.'¹

So it's not a question of biased religious creationists versus objective scientific evolutionists; rather, it is the biases of the Christian religion versus the biases of the religion of secular humanism resulting in different interpretations of the same scientific data. As the anti-creationist science writer Boyce Rensberger admits:

'At this point, it is necessary to reveal a little inside information about how scientists work, something the textbooks don't usually tell you. The fact is that scientists are not really

1. D.M.S. Watson, 'Adaptation', *Nature* 124:233, 1929.

as objective and dispassionate in their work as they would like you to think. Most scientists first get their ideas about how the world works not through rigorously logical processes but through hunches and wild guesses. As individuals, they often come to believe something to be true long before they assemble the hard evidence that will convince somebody else that it is. Motivated by faith in his own ideas and a desire for acceptance by his peers, a scientist will labor for years knowing in his heart that his theory is correct but devising experiment after experiment whose results he hopes will support his position.²

It's not really a question of who is biased, but which bias is the correct bias with which to be biased! Actually, *Teaching about Evolution* admits in the dialogue on pages 22–25 that science isn't just about facts, and it is tentative, not dogmatic. But the rest of the book is dogmatic that evolution is a fact!

Professor Richard Lewontin, a geneticist (and self-proclaimed Marxist), is one of the world's leaders in promoting evolutionary biology. He recently wrote this very revealing comment (the italics were in the original). It illustrates the implicit philosophical bias against Genesis creation—regardless of whether or not the facts support it:

'We take the side of science *in spite* of the patent absurdity of some of its constructs, *in spite* of its failure to fulfil many of its extravagant promises of health and life, *in spite* of the tolerance of the scientific community

2. Boyce Rensberger, *How the World Works* (NY: William Morrow 1986), pp. 17–18.



In 1925 a schoolteacher was taken to court for teaching evolution in the public school system. The famous Scopes Trial pushed Darwin to the forefront of our society.

In 1962, the U.S. Supreme Court ruled that school prayer is unconstitutional.

In 1998 the National Academy of Sciences published and distributed a book to public schools and other institutions entitled *Teaching About Evolution and the Nature of Science*. This publication was designed to persuade and assist teachers to present the theory as fact and counter anti-evolutionist students with statements such as:

- “No one saw the evolution of one-toed horses from three-toed horses, but that does not mean that we cannot be confident that horses evolved.” (pg. 55)
- “. . . there is no debate within the scientific community over whether evolution occurred, and there is no evidence that evolution has not occurred.” (pg. 4)
- “. . . scientists themselves use the word ‘theory’ loosely and apply it to tentative explanations that lack well-established evidences.” (pg. 5)
- “. . . ‘creation science’ is the idea that scientific evidence can support a literal interpretation of Genesis . . . scientists have looked at the arguments and found they are not supported by verifiable data.” (pg. 9)

So, now we have digressed from the legalities of teaching evolution in our schools to a single mindset that evolution, though unproven, is the only answer to the question of human origins.

AND WE WONDER WHY WE ARE HAVING PROBLEMS WITH CHILDREN IN OUR PUBLIC SCHOOL SYSTEMS!

The result of this mindset is the terror of unfathomable violence and aimless culture. *Refuting Evolution* shakes off the debris of hopeless, unsubstantiated theory, and shines a light of educational freedom where it is desperately needed.


CREATION
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CREATION SCIENCE