

Initial Origin Is Not Observable Today

The scientific method requires observation, carefully watching and measuring something happening, then repeating and verifying the observations again and again. However, the initial origin is not observable today. If fish did turn into amphibians millions of years ago, as evolutionists allege, the scientific method could not prove that was what happened millions of years ago because that origination event is not observable today. Likewise, an original creation of fish and amphibians which occurred in the past is not observable today. Even if the origination of a new kind of animal occurred today by evolution or creation, the scientific method could not prove that is what happened thousands of years ago because the *initial* origin event is not observable today.

Neither creation nor evolution can be observed today; therefore, neither creation nor evolution can be proved scientifically. It is possible to make every conceivable observation fit either scientific model. The geologic column, the fossil record, and the small changes and variations that can be seen taking place within species and genera can be explained by both the evolution and creation origin models. Creationists argue that the creation model always fits the observed scientific data more naturally and directly, with a smaller number of secondary modifications to make the data fit, than does the evolution model.

Both evolution and creation can be taught without indoctrinating students in a particular religion. Neither view should be exclusively taught in public educational institutions. If the scientific model of evolution is taught, then the scientific model of creation should be taught equally with the scientific evidence evaluated on a comparative basis. Neither should be taught as religious doctrine, but both may be taught as scientific models with appropriate examination of scientific evidences and interpretations supporting each model.

The creation model does presuppose a God, or Creator, who did create things in the beginning. To insist that this possibility should be excluded is to insist either that the universe must have originated without a God which is the religion of atheism, or else that God could only work by a process of evolution which is the religion of theistic evolutionism. Evolution concepts are just as religious as is creationism.

Scientific Models Of Origins

Science can be defined as a body of facts that man has gathered by observing the physical universe. The scientific method requires observable, measurable, and verifiable data to support a conclusion. The study of origins is not *true science* because origins are not subject to man's observable verification and are therefore beyond the scope of science.

Neither evolution nor creation is the only in the scientific sense. Many people use the terminology *theory of evolution* or *theory of creation*; however, such terminology is scientifically imprecise. A valid scientific theory must be testable through present repeatable observations. Initial origins are past events not observable today. Precise scientific terminology demands that origins be studied as *scientific models* which are conceptual frameworks of ordered thought for correlating observations and predicting data.

Scientific facts (data) are combined with belief systems to develop *scientific models*. The two general scientific models of origins are *creation* and *evolution*. Each of these models has sub-models with numerous variations.

Any model of origins requires a belief system. No scientific observers were present when life began, and none were present when different kinds of organisms first came into existence. Neither evolution nor creation can be observed taking place, and neither can be tested with the scientific method. Both creation and evolution models of origins generally agree on the scientific data, but they disagree on the interpretation of this data. For example, an evolutionist would conclude that similar eye structure in the dog and horse indicates a common evolutionary origin; however, a creationist would conclude that such similar eye structure indicates a common designer who designed dog and horse to share the earth and its environment.

Both creation and evolution can be presented as scientific models of origins supported by abundant evidence scientifically observable today.

Evolution Model Of Origins

The evolution model of origins proposes to explain the origin and development of all things by means of natural laws and processes which are still operating at present (*uniformitarianism*), although periods of

rapid unknown variation (*punctuated equilibrium*) are believed to have produced nearly instantaneous change. Evolutionists believe that chance, random mutation, and natural selection typically produce change from simple to complex forms over time. Evolutionists commonly believe that earth history is dominated by uniform events occasionally interrupted by local catastrophes.

The evolution model of origins is based upon the belief that energy (light and heat) and matter (random selection of chemicals) evolve into life given sufficient time. These evolutionary events occurred in a closed system (universe) where the products are trapped and don't escape. The evolution model faces difficulties because scientific laboratory experiments (Miller, Fox, etc.) that allegedly support an evolutionary hypothesis of life arising from non-living chemicals do not work in real environmental situations.

The two common evolution sub-models of origins are *atheistic evolution* and *theistic evolution*. Atheistic evolution believes that origin and development are not subject to control or intervention by any supernatural power.

Theistic evolution postulates that God originated matter and life, and continued to direct their evolution into the universe that we observe today. Theistic evolution is essentially the same as atheistic evolution in its interpretation of scientific data. Theistic evolution proposes that God may have either started the evolution process and then left it to naturalistic processes, or God may have guided the evolution process.

Creation Model of Origins

The creation model of origins concludes that all matter and life were created fully mature with design and purpose by God, following which conservative (rather than creative) processes were established to govern the completed creation.

The creation model of origins is based upon the belief that energy and matter require outside information (a designer's initial blueprint) to produce the complexities of life. Scientific data points to symmetry, purpose, and interdependence caused by intelligent design. Unlike the evolution model, the creation model harmonizes with the scientific law of *cause and effect* which states that no effect is ever quantitatively greater nor qualitatively superior to its cause.

An effect can be lower than its cause but never higher; therefore a complex, intelligent Creator (*First Cause*) is the ultimate explanation for the complex universe and its intelligent inhabitants (*effect*). Evolution violates this basic law of science by proposing that the universe is its own cause.

The two common creation sub-models of origins are *progressive creation* and the more broadly held view of *special creation*.

Progressive creation is very similar to theistic evolution and proposes that a series of creations are responsible for matter and life in the universe. Progressive creation typically maintains that God initially started the evolutionary process and intervened with a series of creations whenever evolution encountered impassable barriers. These progressive creation events are believed to insure proper advancement of the evolutionary process and timetable.

Special creationists believe that all the basic systems of physical existence such as elements, stars, planets, life, and the major kinds of organisms including man, were created fully developed during a very short period of special creation characterized by abrupt appearance. In addition, special creationists believe that earth history is dominated by catastrophic events including a cataclysmic worldwide flood which rapidly deposited the sedimentary geologic column producing worldwide fossil formations.

Scientific Validity Of Creationism

Scientific observations always indicate horizontal changes (variations, adaptive radiations, etc.) of living organisms within limits, but observations never indicate vertical changes from one kind to a more complex kind of organism. This situation is exactly as expected from scientific creationism, but contrary to the basic premise of evolutionism. Evolution can not be observed in operation.

No one has ever observed life arising naturally from non-living chemicals, nor has this been accomplished in the laboratory; in fact, the simplest living system is tremendously more complex than the most intricate system ever designed by man, and could never arise by chance. The origin of complex, intelligent life, therefore, harmonizes with special creation by a complex, intelligent Creator.

The fossil record, which supposedly documents the history of life on earth, contains no independent or transitional kinds between major categories of biological organisms, exactly as predicted by the creation model but contrary to the hopes and expectations of evolutionists.

The sedimentary rocks and their fossil contents are increasingly being recognized as requiring worldwide catastrophism for their explanation; the uniformitarian assumption implicit in the evolution model, even allowing local catastrophism, has proved completely inadequate.

The basic laws of science are laws of conservation and disintegration called the *laws of thermodynamics*, as expected in the creation model, not laws of developing innovation and integration, as should be true if the evolution model is correct.

Many important physical processes, even with the standard uniformitarian assumptions, indicate the earth is far too young to allow any significant amount of evolution, whereas the few processes which seem to indicate an old earth can be easily reinterpreted to correlate with a young age.

Religious Nature Of Evolution and Creation

Religion in the broad sense includes any concepts of ethics, values, or ultimate meanings, beliefs and conducts. Evolution, atheism, humanism, theism, and creation are all religious beliefs. For example, humanism is the belief that man was not supernaturally created but is the product of evolution and shapes his own destiny.

Evolution is not simply a biological theory, but is a world-view, a philosophy of life and meaning, and therefore is a religion. Evolution provides the philosophical framework for all non-theistic religions, including humanism and atheism, because it tends to eliminate the need for a transcendent God by defining man as the highest attainment of the evolutionary process.

Like other religious systems, evolution has its own system of ethics, basically the ethics of self-interest. Evolution even has a program for social action and a doctrine of future things. Evolutionists believe that man can control future evolution through genetic and

biochemical mechanisms; however, value judgments concerning the desirable traits of future individuals will involve ethical philosophy which is religious in essence.

Religious creationism is promoted by many Christians, Jews, and Muslims, as well as by various other religious groups who have historic ties to them. Typically, religious creation proposes: (1) the special creation of all things by God in a limited period of time (usually days); followed by (2) a curse on all things because of sin such that all things are dying; and including (3) a global cataclysmic flood in Noah's time which deposited the worldwide sedimentary rocks and fossils.

Evolution and creation can not be observed in operation. The small variations that can be seen taking place within species and genera are horizontal changes, not vertical, and are equally to be expected in both the evolution and creation models of origins. Evolution must be accepted on faith just as the creation model of origins.

Legal Basis For Teaching Creationism

Since both creationism and evolution can be discussed effectively as a scientific model, and since both are fundamentally religious philosophies rather than observable sciences, it is clearly unsound educational practice and even unconstitutional for evolution to be taught and promoted in public educational institutions to the exclusion or detriment of creation. The widespread opinion that it is illegal to teach creationism in public educational institutions is due to ignorance or misunderstanding of these facts. No religious worship is involved in teaching the creation model in public educational institutions, and no violation of separation of church and state occurs.

Exclusive presentation of evolution is compulsory indoctrination in a state-endorsed religion. The following Constitutional provisions protect teachers who present the creation model of origins, and clearly forbid public educational institutions from exclusively teaching evolution to students whose religious convictions favor creationism.

First Amendment, U.S. Constitution, Section 1: *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the free dom of*

speech, or of the press; or the right of the people peaceable to assemble, and to petition the Government for a redress of grievances.

Fourteenth Amendment, U.S. Constitution, Section 1: *No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of its laws.*

Whenever evolution is exclusively taught in public educational institutions, creationist students and parents are denied equal protection of the law, and the State has effectively established the religion of evolutionary humanism in its institutions.

Civil Rights Act of 1964:

In Section 202, the 1964 Civil Rights Act declares the following to be unlawful:

Discrimination or segregation of any kind on the ground of race, color, religion, or national origin at any establishment or place, if either purports to be required by any rule, or order, etc., of any State or any agency or political subdivision thereof.

Just as racial and ethnic minorities are protected against discrimination of any kind in any State institution or agency thereof (such as a public educational institution), so are religious minorities. Therefore any inference favoring evolution over creation by a teacher or textbook, unless balanced by an adequate presentation of the contrary evidence favoring creation, is illegally discriminatory against Christian, Jewish, Muslim, and other creationists. It is equally illegal for public instruction to teach only creation and ban evolution from the classroom.

The U.S. Supreme Court ruled that only three acts violate the First Amendment in public educational institutions: (1) state required prayer (Engel), (2) state required Bible reading (Schempp), and (3) state required on-premises religious training (McCollum).

The only fair, legal, constitutional solution for the problem of teaching about origins is to teach both evolution and creation, strictly as scientific models of origins, whenever and wherever the subject of origins is under discussion. Therefore, no violation of separation of church and state will occur. 101497

Teaching Creation and Evolution In Public Educational Institutions

by Dr. Gail E. Terrell
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Scientist, Teacher, Pastor

An increasing number of people object to the exclusive teaching of evolution in public educational institutions. Thousands of scientists, in growing numbers, believe that creation is a more effective scientific model of origins than evolution. Science teaching in public educational institutions should not be biased and prejudiced concerning origins. Students need to be exposed to scientific evidences supporting creationism. Scientific creationism can be presented in public educational institutions without mentioning religious issues. It is educationally dishonest for public educational institutions to withhold the scientific model of creation from students because some educational leaders prefer to believe the model of evolution.

...about the author

Dr. Gail Terrell was an experienced scientist and science teacher, and was Pastor of Grace Baptist Church, 2630 Hamilton-Mason Rd., Hamilton, OH 45011, tel. 513-844-1800. Dr. Terrell's academic credentials are as follows: from the University of Cincinnati-Ph.D. in interdisciplinary studies, M.Ed. in science and mathematics, M.B.A. in marketing, B.S. in chemical engineering; from Cincinnati Baptist Bible College-Th.D. and M.Div.

Dr. Terrell has accumulated 10 years of experience in the chemical industry and over 30 years of science teaching experience at the college and high school levels. Dr. Terrell has served as President and is now a Professor at Temple Baptist College, 11965 Kenn Rd., Cincinnati, OH 45240, tel. 513-851-3800. Dr. Terrell also teaches biology, chemistry, physics, and calculus at Landmark Christian High School, 500 Oak Rd., Cincinnati, OH 45246, tel. 513-771-7050.

Dr. Terrell went home to the Lord October of 2003. Dr. Terrell presents scientific creationism in public educational institutions and debates with evolutionists. He has appeared on TV programs defending scientific creationism as the most scientific explanation of ultimate origins. Dr. Terrell regularly presents both Biblical and scientific creationism in churches.