

# Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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## Origin: Science and Faith

(Jerry Fite)

State legislatures, for over a decade, have been addressing how they will handle the teaching of “evolution” in their schools. In 2004, the Grantsburg, Wisconsin school board was the first to allow “*various theories and models of origin*” in their science curriculum. When concerns were raised over the fact that it would allow “*intelligent design and creation science*,” the board quickly narrowed its goals with the wording that “*students shall be able to explain the scientific strengths and weaknesses of evolutionary theory*.” In 2009, the legislature of Texas approved studying “*the strengths and weaknesses*” of scientific theories. Teachers were encouraged to examine “*all sides of scientific evidence*.” But such an opportunity for critical examination was heavily squelched in 2013 when a textbook of biology was approved that offered “evolution” as the only explanation for the development of life on earth.

Those who accept the “Big Bang” theory as the “scientific model” for the beginning of “organic evolution,” quickly dismiss “intelligent design” as a worthy model for consideration. They argue that such acceptance is a matter of “faith”, while the “Big Bang” is proven science.

A closer examination reveals the “Big Bang” theory is as much a matter of “faith” as “intelligent design.” Steven Weinberg, the winner of the 1979 Nobel Prize for Physics, recognizes the uniqueness of the “Big Bang.” He writes, “*In the beginning there was an explosion. Not an explosion like those familiar on earth, starting from a definite center and spreading out to engulf more and more of the circumambient air, but an explosion which occurred simultaneously everywhere, filling all space from the beginning with every particle of matter rushing apart from every other particle.*” (The First Three Minutes, page 4).

Notice this evolutionist admits that the “Big Bang” was an explosion unfamiliar to us on earth. Therefore, no one can demonstrate it in a scientific setting. In addition, since no human was there to record it, must not an evolutionist accept the “Big Bang” on “faith” as much as the believer in God? If “intelligent design” is to be regulated to philosophy classes because it deals with matters of faith, should not the “Big Bang” theory, which demands acceptance by faith, be taken out of the science books and discussed in philosophy classes?

Testing organic evolution as the way in which all living things come into existence and develop produces glaring inconsistencies against what we do see and know. For the theory of organic evolution to be scientific fact, would we not see examples of living things being spontaneously generated from non-living matter? Instead, we see the demonstration of life begetting life. If organic evolution is proven scientific fact, then the fossil record should be replete with examples of distinct species becoming other species. Instead, the fossil record reveals distinct species of animals with a glaring absence of “missing links.” Why are monkeys still producing monkeys instead of “missing links” unto humans? We continue to see and rely on the demonstrated fact that living beings produce after their kind.

To accept a theory which is contradictory to proven science is poor science. God, who we believe gave life to all living things (cf. John 1:4), does not contradict what we know and see in the development of life on earth. If “intelligent design” has no place in science because it demands faith, then out goes the “Big Bang” for it likewise demands faith.