

# Creation Revelation



God is in the details

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Thy word is true from the beginning: and every one  
of thy righteous judgments endureth forever.  
Psalm 119:160

## Mysteries That Defy Evolution

“What sets *us* apart is not that **we recognize no God**, either in history or in nature – but that we find that which has been revered as God not ‘godlike’ but **pitiable, absurd, harmful**, not merely an error but a **crime against life.... We deny God as God.... If this God of the Christians were proved to us to exist, we should know even less how to believe in him.**”<sup>1</sup> (Friedrich Nietzsche, *The Anti-Christ*)

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, **I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.... But God hath chosen the foolish things of the world to confound the wise;** (1 Corinthians 1:18-21, 27 KJV)

“We find **insufficient evidence for belief in the existence of a supernatural**; it is either **meaningless or irrelevant** to the question of the survival and fulfillment of the human race. As non-theists, **we begin with humans not God, nature not deity....** But we can discover **no divine purpose or providence for the human species**. While there is much that we do not know, **humans are responsible** for what we are or will become. **No deity will save us; we must save ourselves.**”<sup>2</sup> (Humanist Manifesto II)

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; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, (Romans 1:20-22)

### Purpose

The atheist Friedrich Nietzsche, avowed hater of Christianity, found life to be without purpose when he wrote:

*In every age the wisest have passed the identical judgement (sic) on life: **it is worthless.***<sup>3</sup>

Solomon expressed the same observation when he wrote Ecclesiastes.

Vanity of vanities, saith the Preacher, vanity of vanities; **all is vanity.** (Ecclesiastes 1:2 KJV)

Nietzsche died in an insane asylum without finding purpose. Solomon expressed the purpose of life when he concluded:

Let us hear **the conclusion** of the whole matter: **Fear God, and keep his commandments: for this is the whole duty of man.**

**For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:13-14 KJV)**

What a person believes about origins will help determine his lifestyle. If evolution is true, then life is without purpose. Man's social problems are a direct result of faulty understanding of origins.<sup>4</sup> If there was no Designer, then we are nothing more than animals evolved from lower forms. We then have no reliable code of absolute morals such as those contained in the Bible. We should therefore throw away our Bibles and look to social planners for our salvation.<sup>5</sup> We need to settle two questions, "What caused the beginning of the universe?" and "Which is true, creation or evolution?"

## Cause

If we accept the materialistic explanation that the universe began with a "Big Bang," we still have not answered the problem of origin. The law of cause and effect indicates that there must be a first cause of all actions. The evolutionist avoids the cause of the Big Bang. Whatever happened at the beginning, the universe must have had a cause since the universe is running down (law of entropy). Ultimately, we must return to essentially a supernatural first cause. The evolutionist will not acknowledge or even consider the obvious, that evolution does not account for the first cause of time, matter (or energy) or space--or intelligent intervention as the first cause. No matter how far we attempt to retrace the steps of any action through cause after cause we ultimately must arrive at the first cause. That first cause must be greater than all other effects.<sup>6</sup>

The universe was either uncaused, or it had a first cause. There are really only two choices; there exists either "an infinite chain of nonprimary causes," or "an uncaused primary Cause of all causes" (a supernatural cause). The first possibility of an infinite chain of causes is inconceivable (eternal matter without cause.) The second choice, an infinite First Cause, is much more logical. The First Cause must be infinite, eternal, and omnipotent. The uncaused First Cause must be intelligent and aware of His own existence because He infused the universe with information and design, and the creatures He created are aware of their own existence. The God of the Bible fits that description best, but the prevailing worldview prohibits even the possibility.<sup>7</sup>

## Worldview

Evolution is the foundation for the prevailing worldview today; so that many of the problems we face can be laid at the feet of this atheistic humanist philosophy.<sup>8</sup> Sir Julian Huxley stressed the pervading worldview concept presented by evolution when he wrote:

*The concept of evolution was soon extended into other than biological fields. Inorganic subjects such as the life-history of stars and the formation of the chemical elements on the one hand, and on the other hand subjects like linguistics, social anthropology, and comparative law and religion, began to be studied from an evolutionary angle, until today we are enabled to see evolution as a universal and all-pervading process.<sup>9</sup>*

The Bible has been the foundation for law and ethics in the past. Today, we find that morals, ethics, and the law are considered products of evolution. Thus according to the evolutionist and the humanist, "morality and ethics must continue to evolve in accord with the changing social environment, and so must the law and even the interpretation of the constitution." Even modern institutional Christianity has accepted evolution and has reinterpreted the Bible and theology to fit.<sup>10</sup> Which one is true, creation or evolution?

## Creation Versus Evolution

Recently I have returned to teaching a class on creation. As usual, in preparation, I read a few new books on the creation/evolution debate to refresh my memory, and search for new and interesting material. Since the subject is fresh in my mind, this article will be devoted to some interesting evidences for creation that present problems for evolutionists. What will be presented in the article will help to illustrate the absurdity of the evolutionist position. The lack of real scientific evidence supporting evolution continues to fuel the fires of the creationist/evolutionist debates. Evolution is promoted with an abundance of unsubstantiated claims and speculations. Evolution seems to have taken on religious fervor to surmount the lack of evidence. In fact, evolution is in competition with religion. William Jennings Bryan, humiliated during the Scopes trial in 1925, wrote this in the August 1925 *The Reader's Digest* (written before the Scopes trial):<sup>11</sup>

*Are those who reject evolution as an unproved*

*hypothesis **unreasonable** in refusing to accept, as conclusive, the evidence offered by evolutionists in support of a proposition that links every living thing in blood relationship to every other living thing—the rose to the onion, the eagle to the mosquito, the mockingbird to the rattlesnake, the royal palm to the scrub oak, and man to all? Surely, so astounding a proposition should be supported by facts before it becomes binding upon the judgment of a rational being.... It is not unusual for evolutionists to declare that their hypothesis is as clearly established as the law of gravitation or the roundness of the earth. Yet anyone can prove that anything heavier than air, when thrown up into the air, will fall to the ground; anyone can demonstrate the roundness of the earth by traveling around it.<sup>12</sup>*

Evolution, the foundation of Humanism, certainly takes on a religious meaning in Humanist Manifesto I when it states:

*We therefore affirm the following: First: Religious humanists regard the universe as self-existing and not created. Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.... Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values.... Religion must formulate its hopes and plans in the light of the scientific spirit and method.<sup>13</sup>*

Evolutionists have never been able to prove evolution, thus the debate continues. Sir L. Harrison Matthews in his introduction to the 1971 edition of Darwin's *The Origin of Species* had this to say:

*The fact of evolution is the backbone of biology and biology is thus in a peculiar position of being a science founded on an unproved theory—is it then a science or a faith? Belief in the theory of evolution is thus exactly parallel to belief in special creation—both are concepts which believers know to be true but neither up to the present, has been capable of proof.<sup>14</sup>*

In order to be proved by natural science something is supposed to be observable, measurable, and repeatable. Evolution does not meet these criteria. All of the natural sciences **assume** evolution and apply those assumptions to the interpretation of their data.<sup>15</sup> Evolutionists have had difficult times defending their positions in numerous debates on university campuses. By the late 1970's, debates between creationists and evolutionists were being held on university campuses. "Evolutionists such as Isaac Asimov and Stephen Jay Gould of Harvard were stating that since the creationist scientists had won all of the more than 100 debates, the evolutionists should not debate them."<sup>16</sup> In spite of this, debates still occur, but Gould has steadfastly refused debates with creation scientists until his recent death. CNN arranged a debate between the evolutionist Dr. Gould and the geologist/creationist Dr. John Morris, Ph.D. of the Institute for Creation Research (ICR), only to substitute Jerry Falwell (definitely not a creation scientist) for Dr. Morris at the last minute. ABC TV scheduled Dr. Gould and the creationist Dr. Duane Gish, Ph.D. of ICR, only to cancel Dr. Gish one hour before show time, allowing Dr. Gould to go on unchallenged. I wonder why? Could it be that the forces of evolutionary thinking do not want their deceptions exposed by scientists with valid credentials?<sup>17</sup>

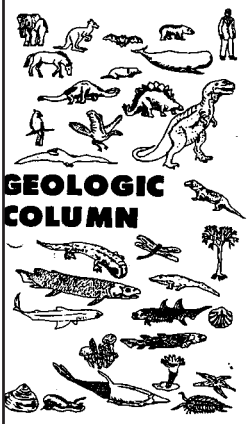
Evolutionists face even greater problems in the fact that, search though they might, they cannot nail down proof for their theory. As they run into one obstacle after another they make excuses, submit assumptions as fact, ignore evidence contrary to their theory, take artistic license, or continue to modify the theory.<sup>18</sup> To abandon evolution would force an admission that supernatural creation is the only solution left. That would be unthinkable to their atheistic worldview.

Evolutionists present us with illusory images of ape-man on the pages of National Geographic, painted from the imaginations of artists building from few fragments of fossils. Illusory, as well, is the picture of the geologic column gracing the pages of school textbooks, representing imagined continuous fossil evidence of supposed evolution throughout the geologic ages. What we are not allowed to know is that the column, presented in graphic form complete with strata and fossils, does not appear in complete form anywhere on earth (Figure 1).

In many cases, the geologic ages appear out of order, and the fossils may appear in strata of the wrong age. Nowhere is this better illustrated than in polystrate fossils of trees found spanning several geologic ages (Figure 2). If the geologic ages are correct, then why

didn't the fossil tree rot and disappear prior to covering with the progressive sediment from the succeeding geologic ages?<sup>19</sup> Harold R. Booher writes in his book, *Origins, Icons and Illusions*:

*Science should help us to sort out what is true and what merely gives a pleasant but flawed feeling of knowing. But it is extremely difficult to unseat our most prized icons at the highest level of explanation if they are continuously reinforced at the perceptual level with satisfying illusions.*<sup>20</sup>

 <p><b>GEOLOGIC COLUMN</b></p>	2	QUATERNARY	CENOZOIC
	65	TERTIARY	
	144	CRETACEOUS	MESOZOIC
	208	JURASSIC	
	245	TRIASSIC	
	286	PERMIAN	PALEOZOIC
	360	CARBONIFEROUS	
	408	DEVONIAN	
	438	SILURIAN	
	505	ORDOVICIAN	
570	CAMBRIAN		

**Figure 1 - Numbers represent the evolutionist's idea of millions of years. From Sunderland, *Darwin's Enigma*, p. 49.**

To illustrate the problem that evolutionists face let's review a couple of very fundamental laws that science accepts as fact, the Law of Biogenesis and Mendel's Laws of Genetics.

### The Law of Biogenesis

Louis Pasteur (1822-1895) proved in his famous experiments that life cannot generate from dead things. Before Pasteur, it was thought that life generated from dead things, such as spoiled meat. This was known as "spontaneous generation." Pasteur isolated test material in sterilized containers and showed that life could not generate spontaneously. Yet, we are faced with some kind of spontaneous generation, contrary to science, at some point in time if evolution is to be believed.<sup>21</sup> GGeorge Wald, in his article in *Scientific American*, THE ORIGIN OF LIFE, Vol. 190, August 1954, p. 46, states:

*The reasonable view was to believe in spon-*



**Figure 2 - Polystrate Fossil of tree trunk crossing many sedimentary layers. From Brown, *In The Beginning*, 7th Edition, p. 10.**

*taneous generation; the only alternative, to believe in a single, primary act of supernatural creation. There is no third position.<sup>22</sup>*

Either scientists must believe in some form of spontaneous generation, or they must resort to accepting supernatural creation. Many atheistic scientists have already discounted God; therefore they ignore Pasteur for the sake of their own belief system. Evolution scientist, D.M.S. Watson, in his 1929 article in *Nature* magazine, titled ADAPTATION, states:

*Evolution [is] a theory universally accepted not because it can be proven, but because the only alternative, special creation, is clearly incredible.<sup>23</sup>*

At some point, scientists that accept evolution must believe, whether or not they like to admit it, that all life came from lifeless material essentially consisting of rocks.<sup>24</sup>

### Mendel's Laws of Genetics

In 1866, Gregor Mendel (1822-1884) developed the Theory of Genetics believing that large differences from generation to generation are due to the genes available in the gene pool of the parents.<sup>25</sup> Genes (units of heredity) are reshuffled from one generation to the next. This reshuffling is like an incomplete deck of cards. Variations in the hands dealt are limited by what cards are in the deck. No additional cards are introduced into the gene pool. Thus variation is only possible within "kinds." No new kinds can result. We see this in the large variety of dogs. They are all different, but they are still dogs. The logical consequence of Mendel's Laws is that there are limits to variation. According to William R. Fix in his book, *The Bone Peddlers: Selling Evolution*:

*All competent biologists acknowledge the limited nature of the variation breeders can produce, although they do not like to discuss it much when grinding the evolutionary ax.<sup>26</sup>*

In addition to these laws, several ideas have developed into the modern form of evolution we have today.

### Lamarckism

Jean-Baptiste de Lamarck (1744-1829) devel-

oped the theory of inheritance of acquired characteristics. This theory is known as "Lamarckism". This theory was the first systematized theory of organic evolution. The idea is that if an organ is consistently used it will become more developed, while if less used it will atrophy. The new characteristic will be passed to the offspring. This was once thought of as the reason for the giraffe's long neck, continually stretching for food in treetops; this is still presented as fact in textbooks today. We now know that change can only be transmitted to offspring through alterations in genes and their contained DNA. The theory was discarded in the 1930's.<sup>27</sup>

### Mutations and Natural Selection

With the publishing of his book, *The Origin Of Species*, in 1859, Charles Darwin (1809-1882) set the world on fire with his theory of evolution by natural selection known as "Darwinism".<sup>28</sup> Darwin thought creatures simply adapted to their environment, by survival of the fittest (natural selection). However, Mendel's Laws of Genetics show that no change can occur without appropriate genes being present. Fish could not develop little arms and legs to crawl out of the primordial pond unless they first had the genes for arms and legs.<sup>29</sup> To answer the problem posed by Mendel in 1866, modern evolutionists came up with mutations as the mechanism that produces the genes for the changes to the organism.<sup>30</sup>

Hugo de Vries (1848-1935) proposed the Theory of Mutations in 1901 based on Mendel's work.<sup>31</sup> Mutations are abrupt alterations in genes or chromosomes. Evolutionists say that natural selection works harmoniously with mutation, better adapting the organism to the environment. These mutated traits are passed to the offspring. Modern evolution says that all life evolved through mutations.<sup>32</sup> Neo-Darwinism is the term applied to the modern updated version of Darwin's theory, combining natural selection with mutations and sufficient time.<sup>33</sup> The mechanisms to produce the supposed changes required by evolution are mutations and natural selection.

### Mutations

Mutations are the only known means by which new genetic material becomes available within an organism. Rarely, if ever, is the mutation beneficial to the organism. Many are lethal. Fatal to evolution theory, no known mutation has ever produced a form of life having greater complexity than its ancestors. According to W.R. Thompson in his introduction to

the 1967 edition of *The Origin Of Species*:<sup>34</sup>

*If we say that it is only by chance that they [mutations] are useful, we are still speaking too leniently. In General, they are useless, detrimental, or lethal.*<sup>35</sup>

Pierre-Paul Grasse in his *Evolution of Living Organisms* adds:

*No matter how numerous they may be, mutations do not produce any kind of evolution.*<sup>36</sup>

The late Marxist evolutionist, Dr. Stephen Jay Gould of Harvard, responding to the question: "What role do mutations play in speciation?" made this surprising statement:

*A Mutation doesn't produce major new raw material. You don't make a new species by mutating the species.... That's a common idea people have; that evolution is due to random mutations. A Mutation is NOT the cause of evolutionary change. Something else than natural selection brings about species at new levels, trends, and direction.*<sup>37</sup>

Dr. Gould has also said:

*The fundamental reason why a lot of paleontologists don't care much for gradualism is because the fossil record doesn't show gradual change.... Every paleontologist knows that most species don't change.*<sup>38</sup>

Since he admits that the fossil record doesn't show gradual change, Dr. Gould is arguing for punctuated equilibria, or sudden change.

Statements like Dr. Gould's do not get published in textbooks. Textbooks continue to promote how well the fossil record documents gradualistic evolution through mutation and natural selection. Students are lulled into acceptance of evolution by faith that there must be "good evidence somewhere."<sup>39</sup>

Dr Gould is arguing in favor of abrupt appearance, since that is exactly what the fossil record shows; the abrupt appearance of mature organisms without evidence of ancestors. Abrupt appearance may be Divine creation or "panspermia," The idea that earth was seeded by spaceships from another planet. Panspermia only serves to transfer the prob-

lem of origins to another planet. This idea buys more time for the evolutionist.<sup>40</sup> Although panspermia is a serious consideration of some, this is not what Dr. Gould had in mind.<sup>41</sup>

Evolution is generally thought of as gradual changes operating over long time periods (gradualism). "Punctuated equilibria," is the idea that evolution occurred in sudden jumps – for example: a reptile laid an egg and out popped a bird. Punctuated equilibria would account for sudden appearance of new creatures, but does not answer the question of original origin.<sup>42</sup> However, "If the fossil record showed the abrupt appearance of organisms without ancestors [which it does], the evidence would equally support either panspermia or creation."<sup>43</sup> Because we cannot find evidence of transitional forms in the fossil record, evolutionists believe there are gaps, and thus continually seek the so-called "missing link." We should see many transitional, or intermediate, forms in the fossil record if evolution is true. If evolution is not true, and each "kind" of creature was created separately, then "the fossil record should show creatures appearing abruptly and fully formed."<sup>44</sup> This is exactly what we do find. "All 32 mammal orders appear abruptly and fully formed in the fossil record."<sup>45</sup> Since they are without missing links, evolutionists see similarities in structure between various kinds as support for their theory.

## Homology

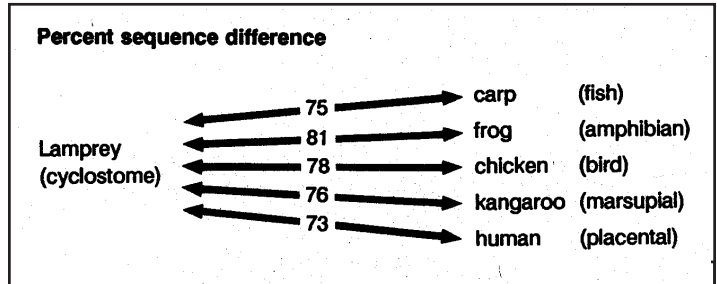
Syndicated radio talk show host Michael Savage once said on his radio broadcast that he believed in evolution because of the evidence of homology. He gave as an example the similar bone structure of diverse creatures and man (bats wings and other creatures have similar appearing phalanges as a man's hand). Homology is the study of the similarities between organisms (Figure 3).

Many evolutionists believe that because many kinds share the same similarities, that this is proof that we all came from a common ancestor. It could just as validly be said that similarities are proof of a common designer.<sup>46</sup> If it works, why change it? According to Harold R. Booher, "There are no fossils which make the transitional link from the fin to the leg. The fish fin and the amphibian leg appear abruptly in the record."<sup>47</sup>

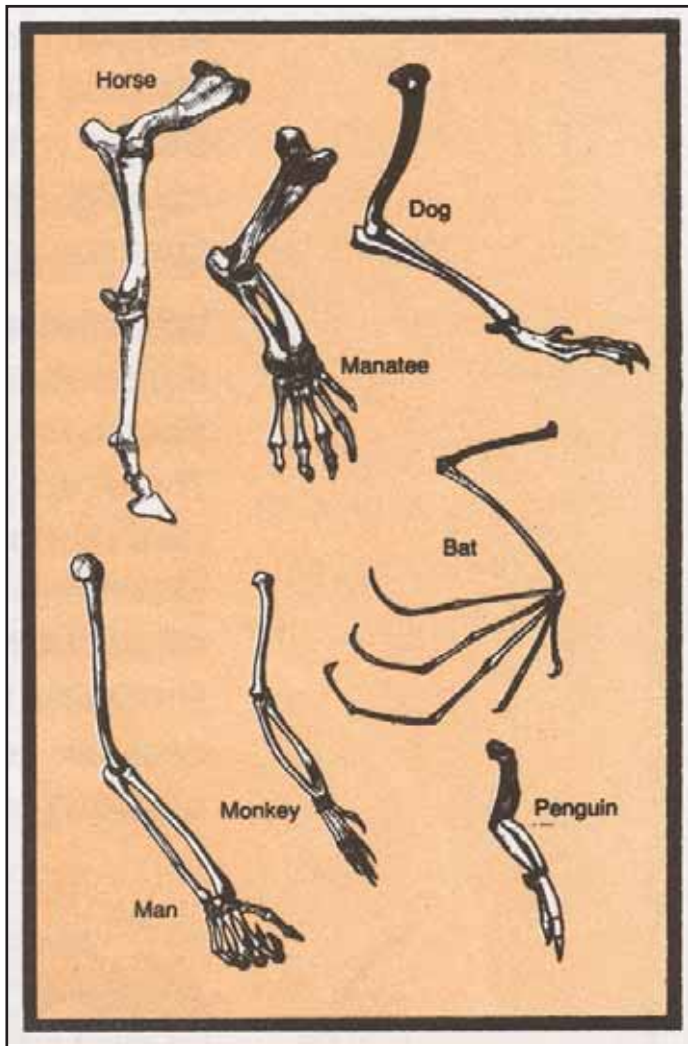
Homology was soon applied to molecular biology where science at last thought they could settle the matter once and for all (Figure 4). With the advent of molecular biology in the 1950's

and 1960's, it became possible to study similarities of organisms based on their molecular structures such as cytochrome C difference and hemoglobin difference. The evidence soon revealed that molecular homology is opposed to common ancestry evolution, and provided no evidence for transitional forms.<sup>48</sup> For example, tests of hemoglobin show that man is more closely "related" to a lamprey than are fish. It might surprise you to learn that there is less percent sequence difference between a bacterium and yeast than between a bacterium and a horse.<sup>49</sup> Evolution cannot be proved by homology.

The evidences of comparative anatomy, molcul homology, and embryological resemblances are based on assumptions that similarities in appear-



**Figure 4 - "Molecules do not show evolutionary relationships. Hemoglobin shows, according to percent differences, that man is a closer relative of the lamprey than are fish! Molecular homology depends on how one manipulates and arranges data." From Bliss, *Origins: Creation or Evolution*, p. 25.**



**Figure 3 - Homologous Structures are depicted above. Homology is the study of similar structures. From Bliss, *Origins: Creation or Evolution*, p. 23.**

ance prove evolutionary kinship. These similarities may be better explained on the basis of a common Designer who provided similar structures and mechanisms for similar physiological functions.<sup>50</sup> It was found that the genes that produce the similarities are themselves not similar in other creatures.<sup>51</sup> We have briefly examined developments in the theory of evolution to the present time. Now we will turn our attention to some things that defy evolutionist's explanations.

### The Bombardier Beetle

Evolutionists are faced with a huge problem explaining how the half-inch beetle known as the bombardier beetle could have evolved. This little insect can shoot a noxious spray of caustic benzoquinones at 212°F from twin rear nozzles at an attacker. It is the chemicals and their storage that defy evolutionary development. Evolution theory requires that something new is not evolved until needed. The chemicals that the beetle uses for defense are stored in separate chambers within its body; only coming together at the moment when needed. If this mechanism evolved, how could evolution know to store these explosive chemicals separately to prevent the beetle from blowing itself up? A dead beetle cannot evolve. In fact, the beetle produces another chemical called an inhibitor that it mixes with the chemicals to prevent the explosive reaction. Now the bug is safe but the chemicals are useless for defense. The beetle doesn't need the inhibitor unless it already has the chemicals, without which the bug would blow itself up. The beetle also manufactures an anti-inhibi-



tor that it can mix with the chemicals at the right moment to fend off an attacker. How could evolution evolve the separate chemicals at the various stages without killing the beetle that is trying to evolve? It seems probable that all we would get is a lot of dead beetles. Either the beetle will blow itself up, or be eaten by its predator. Dead bugs do not evolve! In addition to the problem with the chemicals there must be a durable combustion chamber and an outlet to direct the products of combustion. This bug is able to accurately direct its shots by movable nozzles.<sup>52</sup> This beetle has all the features that give the evolutionists sleepless nights.

Another beetle, the water beetle, has a unique defense mechanism in which it secretes a detergent substance in the way of an attacker. This detergent secretion propels the beetle quickly forward as it escapes, while the secreted detergent breaks down the surface tension of the water causing the attacker to sink.<sup>53</sup>

These and other creatures show complexities that make evolutionary explanation nearly impossible, but there are some living things that depend on other non-related organisms for their survival, thus increasing the impossible odds against evolution.

## Symbiotic Relationships

Symbiotic relationships are relationships whereby unrelated living things perform useful functions for each other.

There is a very special ant that lives in the Bull's Horn Acacia tree of Central and South America. The ants live in the hollow thorns produced by the tree. The tree also provides food for the ants by small bumps that appear on the tree. The ants vigorously protect the tree from all predators. The ants even kill any plant that takes root in the vicinity of the tree to assure that the tree always has plenty of sunshine and space. Whenever the ants have been removed from the tree, the tree dies within two to fifteen months. Co-adaptation is the evolutionist's explanation, but no attempt is made to explain how this could have evolved by the evolutionary process.<sup>54</sup>

A Brazilian ant, known as the leaf-cutting ant, lives in colonies of about 8 million ants. These ants cut leaves into pieces and bring them to the nest where other leaf-cutter ants mulch them to grow a fungus used as food for the young ants. The ants depend on the fungus for survival while the fungus depends on the ants to provide the mulch. The fungus garden tended by the ants has a mold that hinders growth of

the fungus. Some of the ants have a white waxy coating of bacteria that produces antibiotics that kill the mold.<sup>55</sup> How can evolutionists explain the complicated symbiotic coincidences necessary to provide for the survival of these two very different organisms? Several fish feed on smaller fish and shrimp. Their mouths eventually get cluttered with debris and parasites. They move to an area that may be considered a cleaning station. Little cleaner fish and shrimp act as cleaners for the bigger fish. The fish open their mouths and allow the cleaner fish and shrimp to clean their mouths and gill chambers without harming them. When done, the big fish just swims away without harming the cleaner fish and shrimp. The cleaner fish and shrimp get a meal, the bigger fish gets cleaned. How do you explain this relationship by evolutionary processes? A relationship cannot evolve by cleaner fish in the belly of the bigger fish.<sup>56</sup>

On the Nile River there is a bird that performs the same function, as the cleaner fish, for the Nile crocodile. It walks into the crocodile's mouth, cleans and leaves unharmed.<sup>57</sup> The bird gets fed but not dead.

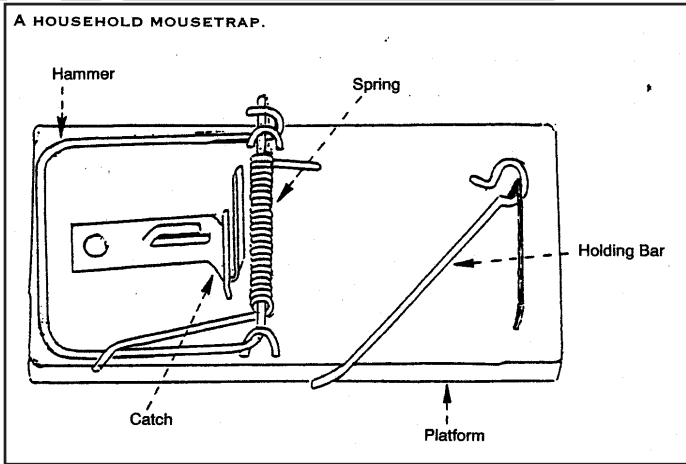
These relationships are complex, but there is another type of complexity that defies the possibility of an evolutionary process.

## Irreducible Complexity

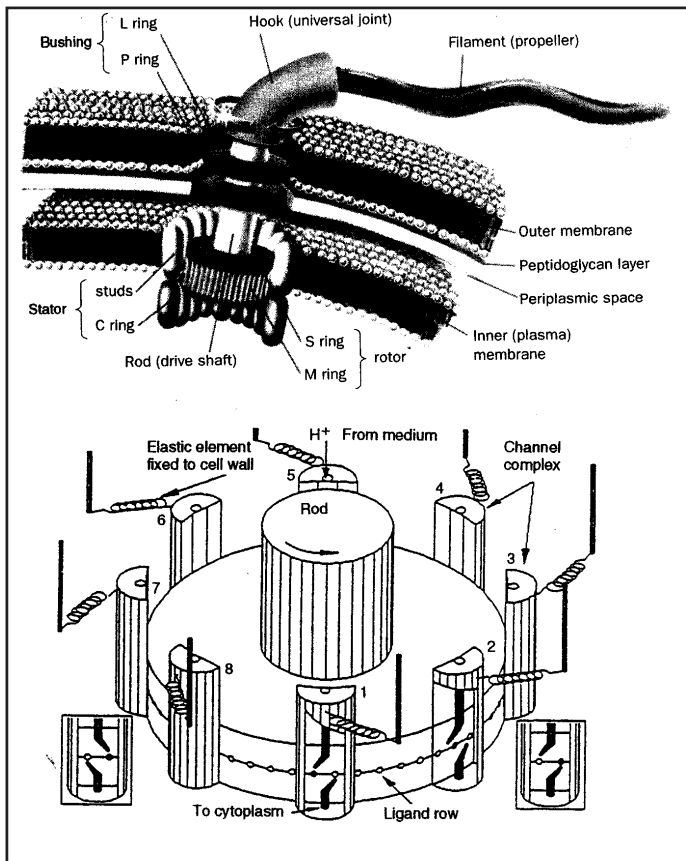
Examine a mousetrap (Figure 5). Each part is essential to the proper functioning of the device. If any part is missing the trap will not work. The mousetrap is irreducibly complex.<sup>58</sup>

An irreducibly complex biological system could not conceivably evolve because until it got all its parts it would be useless, and would be eliminated by natural selection. An irreducibly complex biological system could not evolve gradually, but must arise in its final form at the very beginning.<sup>59</sup> In 1973, it was discovered that some bacterium swim by rotating a flagellum, like a tiny propeller on a motorboat. The motor that propels the bacterium consists of three parts – a paddle, a rotor, and a motor (Figure 6). The propelling system is irreducibly complex. Without a single part the system will not function. How could gradual evolution evolve this propelling system? If even one part is missing the other two are useless.<sup>60</sup> This seems to be evidence of a designer, rather than the result of an evolutionary process.

Irreducible complexity presents incredible odds against evolution, but as you shall soon see, even the basic building blocks of life have impossible rela-



**Figure 5 - A Mousetrap is irreducibly complex.**  
From: Behe, *Darwin's Black Box*, p. 43.



**Figure 6 - “(Top) Drawing of a bacterial Flagellum showing the fillament, hook, and the motor imbedded in the inner and outer cel membranes and cell wall. (Bottom) One proposed model for the functioning of the acid-driven, rotary motor.”** (Top from Voet and Voet; Bottom from Caplan and Kara-Ivanov), both cited from: Behe, *Darwin's Black Box*, p. 71.

tionships without the aid of outside intelligence.

### Elements Of Life

If the early earth had oxygen in its atmosphere, the basic building blocks of life required for evolution, amino acids, would never have formed. Amino acids are destroyed by oxidation. If no oxygen were present in the early earth, the ozone layer would not have formed. The earth without an ozone layer would be fatal to living organisms because of destructive UV radiation. Both life and ozone must have come into existence simultaneously, i.e. - creation.<sup>61</sup>

Living matter is composed mostly of proteins. Proteins are long chains of amino acids. Amino acids cannot link up in the presence of oxygen, and therefore could not have evolved by chance in an atmosphere of oxygen. Amino acids do not naturally link to form proteins. Proteins, instead, tend to break down into amino acids.<sup>62</sup>

“DNA cannot function without at least 75 pre-existing proteins, but DNA produces proteins. Because each needs the other, a satisfactory explanation of the origin of one must also explain the origin of the other.”<sup>63</sup> According to Francis Hitching in his book, *The Neck of the Giraffe: Where Darwin Went Wrong*:

*The amino acids must link together to form proteins, and the other chemicals must join up to make nucleic acids, including DNA. The seemingly insurmountable obstacle is the way the two reactions are inseparably linked--one can't happen without the other. Proteins depend on DNA for their formation. But DNA cannot form without pre-existing protein.*<sup>64</sup>

According to John C. Walton:

*The origin of the genetic code presents formidable unsolved problems. The coded information in the nucleotide sequence is meaningless without the translation machinery, but the specification for this machinery is itself coded in the DNA. Thus without the machinery the information is meaningless, but without the coded information the machinery cannot be produced! This presents a paradox of the 'chicken and egg' variety, and attempts to solve it have so far been sterile.*<sup>65</sup>

These unsolved problems for evolution are greatly magnified by the statistic improbability that evolution could have ever occurred.

## Statistics

Consider the human eye. "The eye would be useless unless fully developed. It either functions as an integrated whole or not at all."<sup>66</sup> Even Darwin had expressed difficulty in imagining how the eye could possibly be formed by natural selection.<sup>67</sup> R.L. Wysong computes the probability for the chance formation of an eye at 1 in  $10^{226}$ ! That's 1 followed by 266 zeros - Impossible odds.<sup>68</sup>

Since there are various eye types in different organisms (human, insect, etc.), evolutionists must face the even greater odds that the chance development of the eye occurred, not once, but several more times--extremely impossible odds.<sup>69</sup>

Considering the statistical improbabilities of a single cell organism arising in the primitive atmosphere of the supposedly 4.6 billion years of earth's history, British Astronomer Sir Fred Hoyle found that the probability of life originating by random processes was 1 chance in  $10^{40,000}$  power.<sup>70</sup> That's 1 followed by 40,000 zeros, rendering the chance next to impossible. Compare that to William Dembski's estimation that there are not more than  $10^{80}$  elementary particles in the universe.<sup>71</sup>

"Marcel Golay has demonstrated that the chance formation of even the simplest replicating protein molecule is 1 in  $10^{450}$ ."<sup>72</sup>

"Wysong has calculated the probability of forming the proteins and DNA for the smallest self-replicating entity to be 1 in  $10^{167,626}$ ."<sup>73</sup> That's 1 followed by 167,626 zeros. "Mathematicians consider any event with a probability of less than 1 chance in  $10^{50}$  as having a zero probability (i.e. it is impossible)."<sup>74</sup>

DNA in living organisms contains vast libraries of information. The code contained in DNA is like a computer program. It tells the organism how to construct and repair itself. A computer program requires a designer. An automobile is evidence of an unseen designer. Evolutionists would have us believe that life requiring vast amounts of information gradually acquired this information without the aid of the Designer/Builder and assembled itself from rocks.<sup>75</sup> To put this in perspective, "The simplest living cell contains over a trillion bits of data in its genes—a number equivalent to the total number of letters in all the books in the world's largest library."<sup>76</sup> The evolutionist must explain how even the simplest living cell came into being with-

out the input of information from a Designer. The odds are manifold against such a possibility, but the evolutionist must cling to his faith in evolution because he refuses to have faith in a Divine Creator. The evolutionist is a man without purpose or a system of moral absolutes. Even though the existence of God is plain in His creation, the evolutionist or humanist refuses to acknowledge the creator God for the sake of his desire to serve himself, forsaking God's absolute moral code. The humanists put it this way:

*Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a **tolerant** one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire.*<sup>77</sup>

Paul responded to this same way of thinking when he said:

Because that, when **they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools....** Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who **changed the truth of God into a lie, and worshipped and served the creature more than the Creator**, who is blessed for ever. Amen. **For this cause God gave them up unto vile affections:** for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And **even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;** Being filled with all unrighteousness, **fornication, wickedness... haters of God... inventors of evil things... Without understanding...** Who knowing the judgment of God, that they which commit such things are worthy of death, not

only do the same, but have pleasure in them that do them. **Romans 1:21-22,24-32 KJV**

## At Last

Until one day in 1975, I was an agnostic evolutionist. I did not want God to exist. I reasoned that if God existed I would have to change my life. However, I was always a seeker of truth, but was seeking in the wrong places. One day, I came face to face with the reality that God did exist. Once that happened, my life changed. I found that life with God was much better than the life I had before. God can be found and can be known. I can testify to that.

Man is without excuse for God has made Himself known. Man is in rebellion against God, and he seeks to deny the very existence of his Creator. Man reasons that if God does not exist, he doesn't need to be accountable. He wants to make God go away. The existentialist Jean-Paul Sarte wanted to get rid of the last vestiges of God in his life when he had it out with the Holy Spirit. After that, he had no more trouble where God was concerned. Here is what Sarte had to say as he describes how he became an atheist:

*I had been playing with matches and burned a small rug. I was in the process of covering up my crime when suddenly God saw me. I felt His gaze inside my head and on my hands.... I flew into a rage against so crude an indiscretion, I blasphemed.... He never looked at me again.... I had more difficulty getting rid of Him [the Holy Ghost] in that He had installed Himself at the back of my head.... I collared the Holy Ghost in the cellar and threw Him out.<sup>78</sup>*

I am convinced that man chooses not to believe in God. This can be further illustrated in the admission of Nietzsche that he would even reject valid proof:

***We deny God as God.... If this God of the Christians were proved to us to exist, we should know even less how to believe in him.<sup>79</sup>***

We have a choice to make, either evolution is true and we have no purpose in life and no system of moral absolutes, or creation is true and our purpose is to serve a living God who loves us as Solomon concluded (Eccl 12:13).

If there is the remotest possibility that God does exist, shouldn't we seek Him? God promised that, **"if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul"** (Deut 4:29 KJV).

We must come to Him by faith because the Bible also says, **"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"** (Heb 11:6 KJV).

If you are an unbeliever seeking truth, realize that the truth is not evolution, but that a Mighty God created all things and sustains all things, and realize that Solomon also concluded that judgment would come on an unbelieving world (Eccl 12:14). You can be sure of your eternal salvation by admitting that you are a sinner in need of a Savior and accepting the truth today by committing your life to Jesus Christ. Jesus said, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me"** (John 14:6 KJV). Don't wait; it might be too late tomorrow. We may reason that we do not need to be accountable, but the reality is that we are. The only question remains: Who pays the price? **AΩ**

<sup>1</sup> Friedrich Nietzsche, R.J. Hollingdale (translator), TWILIGHT OF THE IDOLS/ THE ANTI-CHRIST, *The Anti-Christ*, New York, NY: Penguin Books, 1889, 1968 (trans), 1990 (intro), pp. 174, 175. Bold emphasis mine, Italics and ellipsis in original.

<sup>2</sup> Paul Kurtz (editor), HUMANIST MANIFESTOS I AND II, *Humanist Manifesto II*, Amherst, New York: Prometheus Books, 1973, p. 16.

<sup>3</sup> Nietzsche, Hollingdale (translator), TWILIGHT OF THE IDOLS/THE ANTI-CHRIST, *Twilight of the Idols*, pp. 39. Emphasis in original.

<sup>4</sup> Scott M. Huse, THE COLLAPSE OF EVOLUTION, Grand Rapids, MI: Baker Books, 1983, 1993, Third edition 1997, pp. 21, 22.

<sup>5</sup> Huse, THE COLLAPSE OF EVOLUTION, p. 166.

<sup>6</sup> Norman L. Geisler, IS MAN THE MEASURE? An Evaluation of Contemporary Humanism, Grand Rapids, MI: Baker Book House, 1983, p. 157. Henry M. Morris, THE BIBLICAL BASIS FOR MODERN SCIENCE, Grand Rapids, MI: Baker Book House, 1984, pp. 33-38.

<sup>7</sup> Morris, THE BIBLICAL BASIS FOR MODERN SCIENCE, p. 36.

<sup>8</sup> Henry M. Morris, THE LONG WAR AGAINST GOD: The History and Impact of the Creation/Evolution Conflict, Grand Rapids, MI: Baker Books, 1989, pp. 17, 18.

<sup>9</sup> J. R. Newman (editor), WHAT IS SCIENCE?, Chapter 8, Julian Huxley, *Evolution and Genetics*, New York, NY: Simon and Schuster, 1955, p. 272. Cited by Morris, THE LONG WAR AGAINST GOD: The History and Impact of the Creation/Evolution Conflict, pp. 18, 19.

<sup>10</sup> Morris, THE LONG WAR AGAINST GOD: The History and Impact of the Creation/Evolution Conflict, pp. 42, 43. See also: Kurtz (editor), HUMANIST MANIFESTOS I AND II, 1933 (HM I), 1973, pp. 8-10, 17.

<sup>11</sup> Harold R. Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, St. Louis, MO: Warren H. Green, Inc., 1998, pp. xv, xvi, 8, 9.

<sup>12</sup> William Jennings Bryan, MR. BRYAN ON EVOLUTION, *Reader's Digest*, Vol. 4 (40), August 1925, pp. 213, 214; (Condensed from *The Forum*, 25 July 1925). Cited by: Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 9. Emphasis in the location cited.

<sup>13</sup> Kurtz (editor), HUMANIST MANIFESTOS I AND II, *Humanist Manifesto I*, 1933 (HM I) 1973, p. 8.

<sup>14</sup> L. Harrison Matthews, THE ORIGIN OF SPECIES: Introduction, 1971 edition. Cited by: Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 22.

<sup>15</sup> Morris, THE LONG WAR AGAINST GOD: The History and Impact of the Creation/Evolution Conflict, p. 23.

<sup>16</sup> Luther Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, Green

Forest, AR: Master Books, Inc., 1988, printed August 1998, p. 13; originally titled: DARWIN'S ENIGMA. Fossils and Other Problems, Revised 4<sup>th</sup> Edition.

<sup>17</sup> John D. Morris, CREATION AND THE KANSAS SCHOOLS. Acts & Facts, El Cajon, CA: Institute for Creation Research, October 1999, Vol. 28, No. 10, pp. 1, 2.

<sup>18</sup> Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, pp. 30, 52, 75, 76.

<sup>19</sup> Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, pp. 52, 53, 59, 60, 65-68. Huse, THE COLLAPSE OF EVOLUTION, Third edition, pp. 55-62, 96.

<sup>20</sup> Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 53.

<sup>21</sup> Walt Brown, IN THE BEGINNING: Compelling evidence for Creation and the Flood, Phoenix, AZ: Center for Scientific Creation, 1980, 1995, 7<sup>th</sup> edition 2001, pp. 5, 42. THE LINCOLN LIBRARY Of Essential Information, Louis Pasteur, Buffalo, NY: The Frontier Press Company, 1967, Vol. 2, p. 1941.

<sup>22</sup> George Wald, THE ORIGIN OF LIFE, *Scientific American*, Vol. 190, August 1954, p. 46. Cited by: Brown, IN THE BEGINNING: Compelling evidence for Creation and the Flood, 7<sup>th</sup> edition, pp. 5, 42.

<sup>23</sup> D.M.S. Watson, ADAPTATION, *Nature Magazine*, 1929. Cited by: Jonathan Sarfati, REFUTING EVOLUTION, Green Forest, AR: Master Books, Inc., 1999, p. 15.

<sup>24</sup> Huse, THE COLLAPSE OF EVOLUTION, Third edition, pp. 50, 51.

<sup>25</sup> Huse, THE COLLAPSE OF EVOLUTION, Third edition, pp. 44, 45. Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 20.

<sup>26</sup> William R. Fix, THE BONE PEDDLERS: SELLING EVOLUTION, New York, NY: Macmillan Publishing Co., 1984, pp. 184, 185. Quote cited by: Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 5, 6, 42, 43. THE LINCOLN LIBRARY of Essential Information, Gregor Johann Mendel, Vol. 2, p. 1917.

<sup>27</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 43, 44.

<sup>28</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 44. Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 19. THE LINCOLN LIBRARY Of Essential Information, Charles Darwin, Vol. 2, p. 1781.

<sup>29</sup> James Perloff, TORNADO IN A JUNKYARD: The Relentless Myth of Darwinism, Arlington, MA: Refuge Books, 1999, p. 24.

<sup>30</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 44, 45.

<sup>31</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 44. THE LINCOLN LIBRARY Of Essential Information, Hugo de Vries, Vol. 2, p. 1786.

<sup>32</sup> Perloff, TORNADO IN A JUNKYARD: The Relentless Myth of Darwinism, p. 24.

<sup>33</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 45.

<sup>34</sup> Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 6, 44, 45.

<sup>35</sup> W. R. Thompson, Introduction to: THE ORIGIN OF SPECIES, Everyman Library No. 811, New York, NY: E. P. Dutton and Sons, 1956, reprint edition, Sussex, Eng: J. M. Dent and Sons, 1967, p. 10. Cited by: Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, p. 44.

<sup>36</sup> W. R. Thompson, introduction to THE ORIGIN OF SPECIES, p.10; and from Pierre-Paul Grasse, EVOLUTION OF LIVING ORGANISMS, New York, NY: Academic Press, 1977, p. 88. Quote cited by: Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 6, 44, 45.

<sup>37</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, pp. 121, 123.

<sup>38</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, pp. 121, 122.

<sup>39</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, p. 122.

<sup>40</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, pp. 25, 63, 64. Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 19, 20.

<sup>41</sup> Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, pp. xii, 290, 436.

<sup>42</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, p. 25.

<sup>43</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, pp. 25. Bracketed words are mine.

<sup>44</sup> Sarfati, REFUTING EVOLUTION, pp. 47, 49.

<sup>45</sup> Sarfati, REFUTING EVOLUTION, p. 51. See also: Sunderland, DARWIN'S

ENIGMA: Ebbing the Tide of Naturalism, p. 92. Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 82, 83.

<sup>46</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 154, 155.

<sup>47</sup> Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 89.

<sup>48</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, pp. 141-146. Cytochrome C is associated with converting food to cellular energy. Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, pp. 104, 105.

<sup>49</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, p. 143. Richard B. Bliss, ORIGINS: Creation or Evolution, El Cajon: CA Master Books, 1988, pp. 23-25. Booher, ORIGINS, ICONS AND ILLUSIONS: Exploring the Science and Psychology of Creation and Evolution, p. 98.

<sup>50</sup> Henry M. Morris, THE BEGINNING OF THE WORLD: A Scientific Study of Genesis 1 - 11, Green Forest, AR: Master Books, Inc., 1991, p. 44.

<sup>51</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, p. 143. Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 156.

<sup>52</sup> Jobe Martin, THE EVOLUTION OF A CREATIONIST: A Layman's Guide to the Conflict Between the Bible and Evolutionary Theory, Rockwall, TX: Biblical Discipleship Publishers, 1994, pp. 21-23. Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 31-33.

<sup>53</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 33.

<sup>54</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 29.

<sup>55</sup> Jonathan Sarfati, REFUTING EVOLUTION 2, Green Forest, AR: Master Books, Inc., 2002, p. 88.

<sup>56</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, pp. 30, 31.

<sup>57</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 31.

<sup>58</sup> Michael J. Behe, DARWIN'S BLACK BOX: The Biochemical Challenge to Evolution, New York, NY: The Free Press, 1996, pp. 42, 43.

<sup>59</sup> Behe, DARWIN'S BLACK BOX: The Biochemical Challenge to Evolution, p. 39.

<sup>60</sup> Behe, DARWIN'S BLACK BOX: The Biochemical Challenge to Evolution, pp. 70-72.

<sup>61</sup> Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 13, 59, 60.

<sup>62</sup> Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 13, 60, 61.

<sup>63</sup> Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, p. 14.

<sup>64</sup> Francis Hitching, THE NECK OF THE GIRAFFE: Where Darwin Went Wrong, New Haven, CT: Ticknor and Fields, 1982, p. 55. Cited by: Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 63.

<sup>65</sup> John C. Walton, (Lecturer in Chemistry, University of St. Andrews, Fife, Scotland), ORGANIZATION AND THE ORIGIN OF LIFE, Origins, 1977, Vol. 4, No. 1, pp. 30-31. Cited by: Brown, IN THE BEGINNING: Compelling Evidence for Creation and the Flood, 7<sup>th</sup> Edition, pp. 63.

<sup>66</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 26.

<sup>67</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 26.

<sup>68</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 26.

<sup>69</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 26, 27.

<sup>70</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, p. 67.

<sup>71</sup> J.P. Moreland, editor, THE CREATION HYPOTHESIS: Scientific Evidence for an Intelligent Designer, Dr. William Dembski, ON THE VERY POSSIBILITY OF INTELLIGENT DESIGN, Downers Grove, IL: InterVarsity Press, 1994, Chapter 3, p. 124.

<sup>72</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 122.

<sup>73</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 122.

<sup>74</sup> Huse, THE COLLAPSE OF EVOLUTION, Third Edition, p. 123.

<sup>75</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, pp. 154, 155, 162, 163, 172, 173.

<sup>76</sup> Sunderland, DARWIN'S ENIGMA: Ebbing the Tide of Naturalism, p. 155.

<sup>77</sup> Kurtz (editor), HUMANIST MANIFESTOS I AND II, Humanist Manifesto II, 1933 (HM I) 1973, p. 18. Emphasis in original.

<sup>78</sup> Jean-Paul Sartre, WORDS, New York: NY: George Braziller, 1964, pp. 102, 252-253. Cited by: Geisler, IS MAN THE MEASURE? An Evaluation of Contemporary Humanism, Grand Rapids, MI: Baker Books, 1982, p. 45.

<sup>79</sup> Nietzsche, Hollingdale (translator), TWILIGHT OF THE IDOLS/THE ANTI-CHRIST, The Anti-Christ, pp. 174, 175. Bold emphasis mine; ellipsis in original.

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