

*WitnessKit 2*  
*God And Creation Class 21*  
More Good Questions from  
*The Wedge of Truth*  
(And Other Questions to Think  
About)

# An amazing promise

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**II Corinthians 9:8 “And God is able to make all grace abound to you, that always, having all sufficiency in everything, you may have an abundance for every good deed.”**

Christianity is an experiential religion. We build faith by exercising it.

We exercise faith by understanding God's promises and depending upon them. (Is faith some kind of "spiritual muscle?" This is beginning to sound more like weight lifting than logic.)

# Here comes the logic.

Why should depending upon **God's promises** build faith?

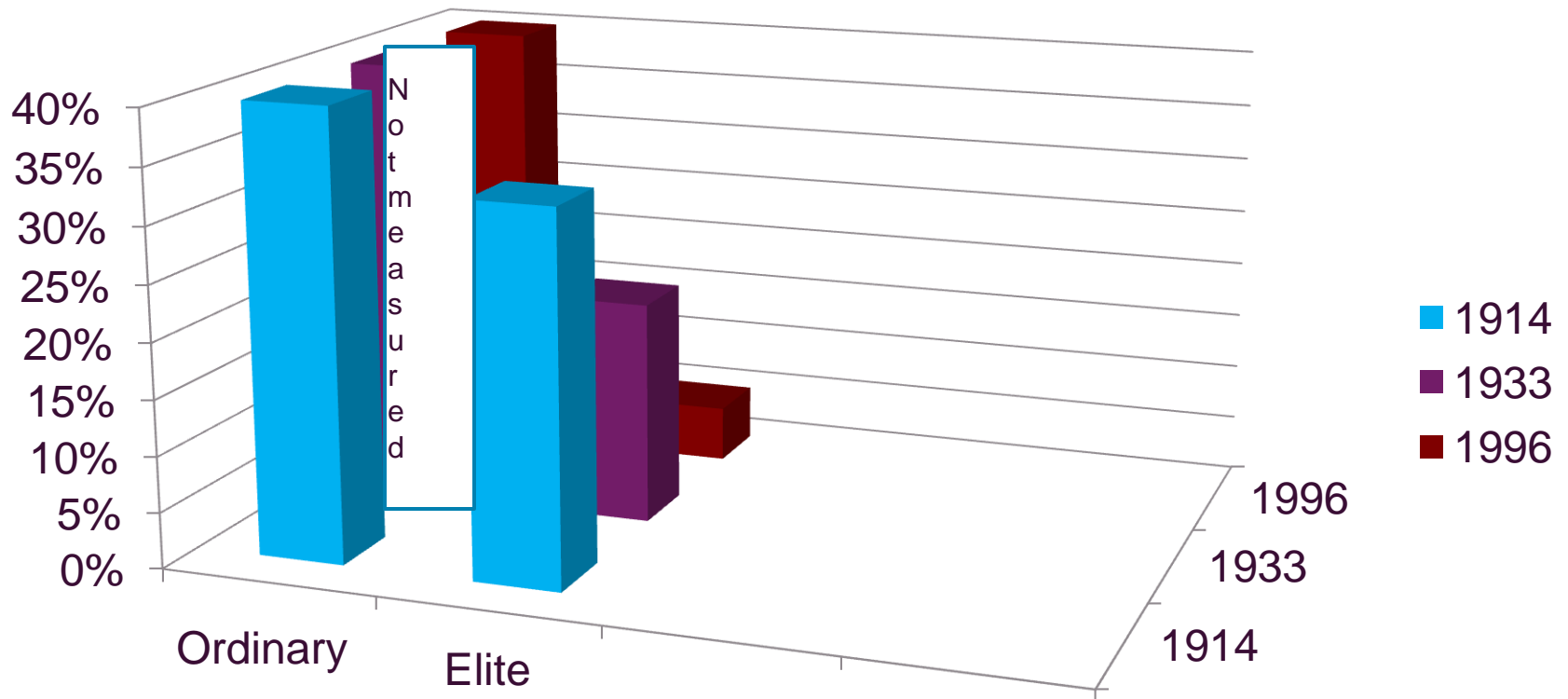
From the 1600s, and *Pilgrim's Progress*, Christians have encouraged one another to depend upon God's promises as a way to build faith or to alleviate doubt.

- Why should that work? Why would it not lead to disappointment as often as relief from doubt? Why would it not be just as likely to create doubt as to relieve it?
- What is the factor that causes such a strategy to be valid?
- We want to think about this question as we go through the *Wedge* questions.

# Surveys of religious belief among scientists:

<b>% who believe in God</b>	<b>1914</b>	<b>1933</b>	<b>1996</b>
Among ordinary scientists	40% +/-	No data	40% +/-
Among elite scientists, influencing government	Under 33%	Under 20%	Under 5%

# Scientists who believe in God—same data in graph format—the elites influence academia and law



# Ordinary or Elite?

- Notice that the beliefs among ordinary scientists had not shifted very much, but the beliefs of the scientists with the most influence shifted dramatically between 1914 and 1996.
- **Job discrimination** based upon belief for or against naturalism is one implication of these statistics.
- From history, we know that job discrimination is not a way to produce the best work.

# Ordinary or Elite?

- Sadly, the elite scientists hold influence far beyond their numbers and far outside their own fields, and far beyond the influence of ordinary scientists.
- Their influence is especially strong among the next generation of scientists, who are in graduate school at present.
- We want to keep this graph in mind as we continue the class.



# We can open conversations about the creation evolution controversy

Good Questions from *The Wedge of Truth*

By asking good questions:

1. **How can we tell reason from rationalization?**
2. Can natural law and chance create genetic information?
3. **Can science be defended by authoritarian methods?**
4. Does theology provide any knowledge?

# How can we tell reason from rationalization?

- “**Reason** is the human ability to determine what is real or not real by thinking.”
- “**Rationalization** is the use of reasoning to make sure that one comes out at the right place.”—Dallas Willard, philosopher.
- Rationalization goes to a predetermined answer without regard to evidence. But that is not all that is involved.

# How can we tell reason from rationalization? Phillip Johnson's Answer:

*There exists a crack between two definitions of science. One definition means a practice of impartial investigation and testing.*

*The other is a partisan adherence to a philosophy called naturalism, materialism, or physicalism.*

# How can we tell reason from rationalization? Phillip Johnson's Answer:

- *Refusing to recognize that there could be a difference between these two definitions of science is at the heart of the philosophy of scientific naturalism.*
- Johnson thinks that the Darwinian theory and its definition of knowledge will collapse once the difference is recognized.

# Reason or Rationalization?

- Rationalization and propaganda are related.
- Reason and honest reporting are related.
- Because we cannot have “ALL KNOWLEDGE” we must be selective about the information we receive and produce.
- Rationalization involves the kind of filter we use to decide which facts are relevant. Often that filter is based upon background information not well-considered.
- Science is supposed to reject “anecdotal evidence” in favor of a statistical look at all available data. If science abandons these tools, rationalization is likely.

# *Bones of Contention*

- As shown by *Bones of Contention*, scientists only looked at data supportive of their idea, and ignored the bulk of the data, as they described their varied human evolution scenarios.
- Because naturalism is a form of bias, the usual scientific rules regarding statistics and anecdotal evidence were left out of science's reporting about human origins.
- We need to consider other questions that might lead to rationalization regarding origins.

# Secondary questions to consider regarding reason and rationalization.

What role does emotion play in rationalization?

- If a particular “target belief” is set by the scientific establishment, and all data are required to support it, what sort of emotional tension does that create? For the graduate student asked to find new data, who finds non-supportive data, with his degree hanging in the balance, is rationalization a likely course for him to take?

# Secondary questions: What role does cognitive dissonance play in rationalization?

- We know from the study of social psychology that cognitive dissonance is used to shift attitudes and beliefs. An illogical situation is created, which someone in authority resolves. The one who resolves the issue shifts the attitudes of the ones held in tension.
- Is cognitive dissonance a factor in shifting students' beliefs in the origins debate? Does cognitive dissonance—due to materialism as the **ONLY** allowed answer—set students up for attitude shift?



# Secondary questions: What role does cognitive dissonance play in rationalization?

- Does the emotional discomfort of cognitive dissonance make students susceptible to rationalization? Does the emotion of discomfort move them to accept unsatisfactory and illogical answers just to get rid of that tension?
- It is a form of rationalization to assume that finding A POSSIBLE materialist answer is the same as ruling out all other categories of answers. Yet this point of logic seems to escape the entire debate.

# Some more questions to consider regarding reason and rationalization.

- What are some incentives and disincentives *unrelated to data* that lead to acceptance of a belief?
- Does “required rationalization” bring the best minds to science? Or does “required rationalization” weed them out?
- Are our universities fostering “group-think” in the bio-sciences?

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1. How can we tell reason from rationalization? (Last week's question.)—Rationalization goes to a predetermined answer without regard to evidence.
2. **Can natural law and chance create genetic information?**
3. **Can science be defended by authoritarian methods?**
4. Does theology provide any knowledge?

## DVD clip

*Unlocking the Mystery of Life: Scene 9 & 10 & 11*—the way DNA produces proteins and information as a fundamental entity.

37 minutes

# Can natural law and chance create genetic information?

This question is in two steps:

Can natural law—the rules of inorganic chemistry—plus chance, create living genetic information in the first place? Living genetic information would be DNA/RNA molecules that are alive and able to reproduce, in an enabling environment.

Then can natural law—in terms of survival of the fittest—plus chance mutations and chance embryonic changes, bring about new body systems?

# Can natural law and chance create genetic information?

- **Natural law alone**—the laws of physical chemistry and the law of the survival of the fittest—do NOT create information.
- Physical chemistry creates random products—not information code. It would never create the precursors of living DNA/RNA.
- Survival of the fittest **reduces** information by **deleting** less successful information from the gene pool by means of death of the less fit.

If an environmental stress is severe enough, **some** information will be permanently deleted, because ALL the creatures in the gene pool with that particular kind of information will be deleted.

Extinction does not create information—and it is the extreme example of the action of that particular law of nature.

If the stress is moderate and reversible, the change in the population genetics will be reversible—back to the original population frequencies—but that will still NOT create any new information.

# Can natural law and chance create genetic information? **Chance**

- **Chance** can create new information of a rare and singular kind—random noise that happens not to destroy the general message. Chance cannot create new ***coordinated information*** for a purpose. If a change in body plan requires fifteen new mutations working together in a coordinated way, chance cannot account for those changes.
- Chance can account for moderate changes at the embryonic level, such as duplication of genetic instructions for extra vertebrae. An extra repetition of instructions already present is far from creation of a new organ system.



# Can natural law and chance create genetic information? **Chance**

- Darwinism insists that, taken together, law plus chance plus time have produced new body plans.
- The fossil record does not actually support this idea. What we would **expect** to see is not what we actually **do** see.

# Can natural law and chance create genetic information?

- The fossil record does **not** show law plus chance plus time having created new body plans in the past. The Cambrian Explosion negates the time factor, where diverse body plans suddenly appeared in a geological instant.
- One would expect more forms in transition in the record the farther apart the body plan.
- The opposite is the reality. The transitional forms exist where body plans are close or identical. Where body plans are far apart, zero transitions exist.

# Can natural law and chance create genetic information?

Genetic studies using current genetic information to project back in time ALSO do not reveal law plus chance creating new body plans. The relationship between genetics and morphology is not clear.

For example, several of the fishes are just as far genetically from each other as they are from all the other animals—mammals, frogs, birds, (except moths)—when the theory and morphology would predict their close relationship.

# Can natural law and chance create genetic information?

Examinations of mitochondrial DNA from hominids, supposedly in a human evolutionary sequence, reveals no correlation between the bone shapes used to define their place in that sequence and the chemical coding in their mitochondria.

So the evidence that would validate a “law plus chance plus time” assumption is not available.

Ruling out the “God hypothesis” **demands** that law plus chance plus time create information.

# Can natural law and chance create genetic information?

Since the data do not rule out the “God hypothesis,” what does?

The uncomfortable answer is political force,

- either in the form of job loss for the politically incorrect who bring up some sort of God hypothesis,
- ▣ or concerted efforts to rule the hypothesis out of order in science class by way of courts and school boards.

# We can open conversations about the creation evolution controversy

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3. **Can science be defended by authoritarian methods?**
4. Does theology provide any knowledge?

# Can science be defended by authoritarian methods?

## And still be SCIENCE?

- Science is supposed to stand upon evidence of a carefully discovered kind.
- If authority, such as legal authority or unreasonable job loss, is used to squelch dissent, that is not science!
- So real science cannot be demonstrated correct by authoritarian methods, but only by experimental methods and carefully constructed logical proofs.

# Can science be defended by authoritarian methods?

- If the methods are scientific and logical, novel hypotheses should be allowed. To rule hypotheses out when methods are sound is UNSCIENTIFIC.
- The methods of intelligent design are perfectly adequate for scientific inquiry. They are mathematical, statistical, and reasonable.



# Can science be defended by authoritarian methods?

Calling one side of the controversy science and the other side religion has the effect of calling one side fact and the other side fantasy.

When the media call the unguided-chance-plus-law side “scientists,” and the other side “fundamentalists,” that also twists the discussion,

...because the public mistakenly assumes that theistic evolution is considered within bounds of discussion on the evolution side.

<p><b>What is allowed in science class?</b></p>	<p><b>44 % who believe in creation</b></p>	<p><b>40 % who believe in theistic evolution</b></p>	<p><b>10 % who believe in unguided evolution</b></p>
<p>perception</p>	<p>This group feels discriminated against because they know creation is not allowed.</p>	<p>They think this category is being allowed (so they are being deceived.)</p>	<p>This category is perceived as not explicitly spoken—as though the exclusion of talking about God excludes emphasizing His absence.</p>
<p>actuality</p>	<p>NO CREATION ALLOWED!</p>	<p>NO THEISTIC EVOLUTION ALLOWED!</p>	<p><b>ONLY THIS CATEGORY</b> is really allowed</p>

# The Actual Line

Discriminates against  
84% of the population.

The perception of the public is that only  
44% are discriminated against.

Really, in a free society, with tax dollars  
paying for public education and  
compulsory attendance laws, **NOBODY**  
should be discriminated against.

# Can science be defended by authoritarian methods?

- The line between creationist and evolutionist is drawn in a different place by evolutionists than by Theists. Theistic evolutionists who think there is no evidence for God's participation in creation, but who believe in God anyway, are acceptable in the evolution camp.
- Theistic evolutionists who think God might have actually had something to do with creation, and might have left evidence of the same, are treated as fundamentalists or creationists.

# Can science be defended by authoritarian methods?

- One point of view says that holding a position based upon evidence is more reasonable than holding one for which no evidence exists.
- Evolutionists do not agree. They think believing in God, so long as you are sure there is no evidence, is more scientific than believing in God based upon evidence.

# How can this be? Materialist Science says...

If you accept an irrational basis for religion—just some sort of existential experience unconnected to reality—that is ok. The field of knowledge is divided in modernism, with all those “meaning in life” questions in the irrational realm.

# Can science be defended by authoritarian methods?

- So how does this play out in science class?
- At most, strengths and weaknesses may be discussed regarding evolution in some classrooms without the teacher's fearing dismissal. Intelligent design's methods and results are ruled out of bounds, as are theistic evolution and any theory that might relate to the existence of a creator.
- Science is suffering as a result, because the reality of creation is ruled inadmissible.

# A Reminder:

- The job of the courts is not to define what science is.
- The job of the courts is to protect students from discrimination.
- The assumption of naturalism has confused the issue.
- Opening the discussion to multiple points of view—including Intelligent Design—does not discriminate against anyone. Closing discussion to everything except naturalism DOES discriminate against many.



# We can open conversations about the creation evolution controversy

Good Questions from *The Wedge of Truth*

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# Does theology provide any knowledge?

## The Divided Field of Knowledge

**in Academia:** Meaning, values, beliefs about good and evil and purpose in life are considered subjective, found in the emotional realm, not subject to logic, but rather are irrational.

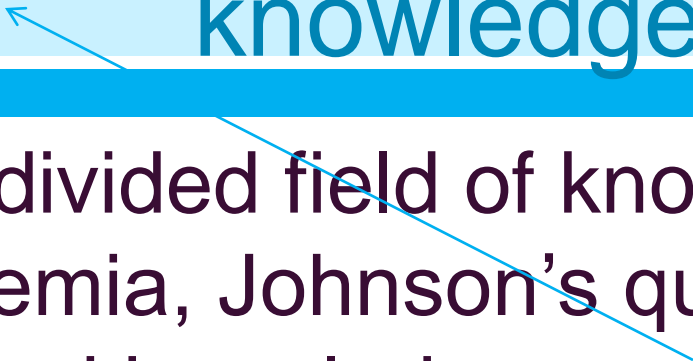
- Facts are considered to be limited to things that can be measured. Knowledge is limited to factual, measurable, merely physical reality.
- Which realm is theology in, according to this view?



That is the wrong way to look at  
the question.

The divided field of knowledge is  
wrong.

# Does theology provide any knowledge?



- Since the divided field of knowledge has taken over academia, Johnson's question about theology and knowledge must be answered outside official channels. Everybody has to search the answer for themselves. They may have to search for answers from people fired from academia.
- Basically, the logic goes like this:

# Does theology provide any knowledge?

- **If God exists, then theology can potentially provide knowledge, if and only if one can find a dependable source of communication from God.**
- **If God does not exist, then theology is just irrational feel-good exercises to try to create meaning where none is objectively possible.**

# What about the Bible?

- Many religious books exist, but the only one which establishes a suitable basis for determining truth is the Bible. It establishes **testimony that agrees about what happened from multiple witnesses** as a way to find truth. The Bible follows that procedure within its own pages: an entire nation of witnesses to the giving of the 10 Commandments, plus duplicate accounts of important persons and events from different writers, throughout the book.
- No other holy book uses that technique.

# Does theology provide any knowledge?

I Corinthians chapter 15 insists that theology provides knowledge in the real world.

This chapter documents more than 500 eyewitness accounts to establish the **objective fact** of the resurrection of Jesus Christ. The chapter insists that if the resurrection did not happen, then Christian theology is worthless, AND that we can know it happened because of the testimony of more than 500 good people.

# Does theology provide any knowledge?

- What other visible phenomenon could so clearly reveal communication from God?—And communication **that** God is on the side of LIFE, not death! Life forever!
- Realizing that God does exist, means that finding true knowledge of Him is the **MOST IMPORTANT KIND of KNOWLEDGE.**



<b>Possibilities and Consequences</b>	<b>God exists and is GOOD and Has Communicated</b>	<b>God exists, but has not communicated in a way we can objectively know.</b>	<b>God does not exist.</b>
<p>Can we KNOW about objective reality?</p>	<p>We can know about objective reality and anything else God gives us information about.</p>	<p>We are in the same situation regarding knowledge, as though He did not exist.</p>	<p>We cannot know anything, but we can make educated guesses based on duplication of experience.</p>
<p>Can we KNOW about meaning in life? About Right and Wrong?</p>	<p>We can know about these things to the extent that God wishes us to know. His good character establishes right and sets boundaries around wrong.</p>	<p>Meaning is outside the realm of objective knowledge. Right and wrong become “might makes right.” Overarching standards are arbitrary.</p>	<p>Meaning is outside the realm of objective knowledge. Right and wrong become “might makes right.” Overarching standards are arbitrary.</p>

# Does theology provide any knowledge?

We can see from the grid in the previous slide that we need OBJECTIVELY TRUE theology in order to know things in the realm of meaning—especially important things such as right and wrong and meaning for living.

Not only does theology have *potential* to provide knowledge, that knowledge is *essential* for everything else—everything important in life.

# Does theology provide any knowledge?

- The resurrection of Jesus Christ makes knowledge from God accessible and objectively recognizable in real life. We can examine the record of the resurrection, and discover that it really happened in history.
- The resurrection of Jesus Christ in real time and in real history validates the Bible as communication from God. That in turn allows us to find real knowledge, both in the physical world and in the world of the mind.

# Does theology provide any knowledge?

- All of the Bible is set in historic times and places. The letter to the Hebrews in the New Testament ties together the themes of both Testaments. The Bible does **not ask** for an irrational leap of unreasoning faith.
- The Ten Commandments are true overarching standards that are not arbitrary. Everyone is accountable for choosing right over wrong.

# Does theology provide any knowledge?

- Moses wrote the first five books of the Bible. Hebrews tells us to consider that Moses was faithful to God who appointed him, and that Christ was faithful to God who appointed Him. Yet Christ is worthy of more honor even than Moses, because the builder of a house is more worthy of honor than the house.
- “For every house is built by someone, but the builder of all things is God.” Hebrews 3:4.

# Does theology provide any knowledge?

- **“Moses was faithful in all his house as a servant, for a testimony of those things which were to be spoken later.”**
- **“Christ was faithful as a Son over His house, whose house we are, if we hold fast our confidence and the boast of our hope firm to the end.”—Hebrews 3: 5-6.**
- **We can trust the witness of Moses because he was a faithful servant of God. We can trust the witness of Christ because He was the faithful Son of God, and He demonstrated that by rising from the dead.**

# Does theology provide any knowledge?

- We become His house, His family, by faith—the persevering kind of faith that holds fast to truth and to the testimony of faithful servants of God in His word.
- Being adopted into His family has an initial hurdle—the adoptee has to want to become adopted. Otherwise, the adoption does not take place. We can let Him know, through prayer, if that is what we want.

# Does theology provide any knowledge? Phillip Johnson's Table

Options	If God is Creator	If God is imaginary
A Rational Life ...	Seeks to understand God and His purposes.	Must realize God is imaginary and must rely on physical reality alone.
Irrationality is...	Ignoring God Who is the Most Important Reality.	Relying on God.
Wisdom is...	Fearing God, which is the beginning of wisdom—being afraid of offending God.	Understanding how physical reality works, even in the social realm— <i>(survival of the fittest?)</i>



# Theology goes beyond factual

Knowledge to family relationship.

- If we receive Jesus Christ as our Messiah, we become children of God by adoption. **“To as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.”**
- Through that family relationship, we receive the right and privilege to **“pray without ceasing,”** and to **“examine everything carefully. Hold fast to that which is good.”** –I Thessalonians 5.

# Back to the question

- from the beginning of class: Why should depending upon God's promises build faith? Why should that work? Why would it not lead to disappointment as often (or much more often) compared to relief from doubt? Why would it not be just as likely, or **MORE likely, to create doubt** as to relieve it?
- Why do you think looking at the strategy from the outside would **not** predict faith as an outcome, but the testimony of "insiders" says it works?
- What is the factor that causes such a strategy to be valid?

# More verses to think about:

## Psalm 8

<sup>1</sup> To the Chief Musician. On the instrument of Gath. A Psalm of David.

O LORD, our Lord, How excellent *is* Your name in all the earth, Who have set Your glory above the heavens!

<sup>2</sup> Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

## A Psalm about creation

What does it say about God's glory?

How do you think God has ordained strength from the speech of infants and toddlers? What does that have to do with silencing the enemy and the avenger? Is there something profound in the development of human speech?

# More verses to think about:

## Psalm 8

- <sup>3</sup> When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,
- <sup>4</sup> What is man that You are mindful of him, And the son of man that You visit him?

## Questions to think about

- What does the smallness of man compared to the size of the universe tell us about God?
- What does it tell us about people?

# More verses to think about:

## Psalm 8

- <sup>5</sup> For You have made him a little lower than the angels, And You have crowned him with glory and honor.
- <sup>6</sup> You have made him to have dominion over the works of Your hands; You have put *all things* under his feet,

## Questions to think about

What does this say about human glory?

What does it say about human status?

The author of Hebrews says Son of Man in this Psalm refers to Messiah. Do you see that here? Read Hebrews 2:5-18.

# More verses to think about:

## Psalm 8

- <sup>7</sup> All sheep and oxen--  
Even the beasts of  
the field,
- <sup>8</sup> The birds of the air,  
And the fish of the  
sea That pass  
through the paths of  
the seas.

## Questions to think about

What parts of nature  
are under human  
control?

Is ALL of nature under  
human control? If it  
will one day be  
under Messiah's  
control, what does  
that tell us about  
Messiah's identity?

# More verses to think about:

## Psalm 8

<sup>9</sup> O LORD, our Lord,  
How excellent *is*  
Your name in all the  
earth!

Psalms 8:1-9 (NKJV)

## Questions to think about

- How is God's Name excellent in all the earth?
- Do you think there is an obvious truth about God's excellence visible in nature?

# More verses to think about:

## 2 Peter 1: 2-11

<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, <sup>3</sup> as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, (NKJV)

## Questions to think about

What does God's power give humans?

How does God **call us** "by glory and virtue?"

If we sense a call on our hearts from His GLORY, how can we find knowledge of Him to confirm that call?



# More verses to think about:

## 2 Peter 1: 2-11

- <sup>4</sup> by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

## Questions to think about

- What do God's promises do?
- What does trusting Him to keep His promises produce in us?

# More verses to think about:

## 2 Peter 1: 2-11

<sup>5</sup> But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>6</sup> to knowledge self-control, to self-control perseverance, to perseverance godliness, <sup>7</sup> to godliness brotherly kindness, and to brotherly kindness love.

## Questions to think about

What is our part in this process?

# More verses to think about:

## 2 Peter 1: 2-11

<sup>8</sup> For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

## Questions to think about

What is the promised result?

# More verses to think about:

## 2 Peter 1: 2-11

- <sup>10</sup> Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;
- <sup>11</sup> for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. (NKJV)

## Questions to think about

- What does diligence have to do with all this?
- How would you define the path described here? Do you see the theme of *Pilgrim's Progress* in this verse?

# What elements do you notice

- In these passages that relate to promises?
- What elements do you notice that relate to the origins debate?
- What kind of evidence is presented that would lead toward faith?
- What does glory have to do with it?

# What elements do you notice

- When you view the materialist explanation of origins, what happens to glory?
- Do you think people have a capacity to recognize and experience glory?
- What do you think being “called by glory and virtue” means?
- Have you experienced “being **called by** glory and virtue?”
- Do you see a potential in this technique for God to interact with human beings on an individual basis?

# Faith and Doubt

- Clinging to God's promises is one form of faith.
- For that decision to increase faith, what does God have to be or do?

# Proverbs 30:5

Every word of God is tested. He is a shield to those who take refuge in Him.



# Homework

In 3 sets

# Homework Class 21 Set 1

- Read Galatians 1:10 and I Thessalonians 2:4 and Hebrews 11:6. What does **pleasing people** have to do with choice of belief system? Whom are we supposed to please in this matter?
- Read Chapter 2 in THE WEDGE OF TRUTH.
- The second big question, according to the chapter subtitle, is what?
- Does natural selection mean an increase in the information content of the genome, as Dawkins claimed?

# Homework Class 21 Set 1

- Did Dawkins' follow up paper give **examples** of any of these: information-enhancing mutations? Combination mutation-and-natural-selection events which increased information? Or processes which increased information?
- In **two dramatic sentences** welded together with a semi-colon, Johnson explains the quandary about chance versus chemical law as beginning life. What are the sentences?
- What element in the origin of life did Davies think requires **a new idea** of some sort?

# Homework Class 21 Set 1

- Suppose science is charged with **ONLY** allowing natural explanations for phenomena. If it creates such an explanation, is that explanation **automatically correct**?  
Automatically scientific?
- What is the basic issue with the “Darwinian monkey” that is busily typing out a random message on a computer keyboard, and reaching a target message?

# Homework Class 21 Set 1

- What conclusion did Johnson draw from the current state of evolutionary science in answer to the second big question?
- Do you think that is a reasonable conclusion to draw?

# Homework Class 21 Set 2

Read Deuteronomy 30: 1-3, and Jeremiah 29:11-13.

One religious principle favoring human freedom is

- ▣ that individuals are responsible to seek God for themselves, and,
- ▣ therefore, each person has an inalienable right to do so.

Does the state have the right **to define science** as a realm where that freedom does not exist?

Read Chapter 3 in THE WEDGE OF TRUTH.

- ▣ What is the third big question, found in the subtitle to the chapter?

# Homework Class 21 Set 2

- What is the significance of calling one side of a controversy “fundamentalists” and the other side “moderates?”
- Do you think the use of loaded words influences public opinion regarding issues like the teaching of evolution in the schools?

# Homework Class 21 Set 2

- In this chapter, what percentage of the US population believe in a Biblical view of creation, what percentage theistic evolution, and what percentage unguided evolution? If you define “in the mainstream” as majority opinion, which group in the controversy was nearest the mainstream?
- What were some of the pertinent facts in the Kansas controversy?
- The revised standards incorporated three important concepts that the scientist’s standards lacked. What were they?



# Homework Class 21 Set 2

- How did the scientists react to the revisions?
- Was the press coverage fair and balanced?
- Where could someone look for fair and balanced coverage if the press does not provide it?
- What is the unemployment factor, and how does it relate to the overwhelming consensus of the scientific community that evolution is fact?
- How do evolutionists draw the distinction between creationists and evolutionists, according to the footnote in this chapter?

# Homework Class 21 Set 2

- Which set of theistic evolutionists is more clearly composed of arbitrary religious believers, the ones who hold their position but insist that no evidence for it exists, or those who hold their position based on evidence they have found?
- What about evidence from within the person—is intuition necessarily irrational? Is the idea that “**only the physical is real enough to measure**” enough to rule out subjective evidence?

# Homework Class 21 Set 2

- Is it fair to call all subjective evidence irrational? Is it logical to do so?
- How do you think science should treat subjective evidence such as intuition and emotional response?
- Often religious people will include an emotional shift as evidence for God at work in their life. How do you think an individual should assess this kind of evidence?
- How does all the controversy relate to seeking God for oneself?

# Homework Class 21 Set 3

- Read John 8: 12-32.
- What were the kinds of evidence Jesus mentioned in the controversy about the truth/validity of His testimony?
- Does theology, according to Jesus, provide any knowledge?
- Read Chapter 4 in **THE WEDGE OF TRUTH**. What is the fourth big question in the subtitle of the chapter?

# Homework Class 21 Set 3

- What were the results of surveys of religious beliefs of scientists in 1914, 1933, and 1996?
- What does this suggest about the career path of theistic scientists?

□

% Theist	1914	1933	1996
Ordinary scientist			
Elites			

# Homework Class 21 Set 3

- What is the “two platoon strategy for marginalizing religion?”
- Is it logical to rule miracles out of the realm of possibility, and then claim the absence of evidence for God in the randomness of chance events? Does materialist explanation automatically trump God?
- If miracles are ruled out of bounds of reality, what are the two alternatives that are left as sources for creative change in the universe at large? Do those alternatives negate the idea of human free will, and if so, why?

# Homework Class 21 Set 3

- Why is evidence for design more threatening to the materialist evolutionists than miracle stories?
- If a natural explanation is found for a surprising event, does that explanation's existence logically rule out miracle as a cause?
- What is logically incorrect about Gould's NOMA approach to science and religion?
- Is NOMA as envisioned by Gould an adequate explanation for the kinds of knowledge available through religious study?