



*“The heavens declare the glory of God” (Psalm 19:1)*

# REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

JANUARY 2009

## What's Happening?

### Upcoming Events

Hugh Ross' visit to the Seattle area has been postponed again due to logistical problems. The trip is now planned for the fall and will be feature a major event at the UW. If your church or group would like to sponsor an outreach event, contact the chapter immediately for more details at [seattle@reasons.org](mailto:seattle@reasons.org).

### Alaska Cruise

Want to get away and focus on God's handiwork in the company of other Christians? Join the RTB scholars on an Alaskan cruise August 8-15. For more information and/or a downloadable brochure, go to [http://inspirationcruises.com/html/reasons\\_to\\_believe.html](http://inspirationcruises.com/html/reasons_to_believe.html)

### We Do Presentations

The Seattle chapter does presentations on wide range of topics. If your church or group is looking for speakers, contact us at [seattle@reasons.org](mailto:seattle@reasons.org). We are also happy to help you with resources to support your personal studies and/or ministry efforts.

## Inside This Issue

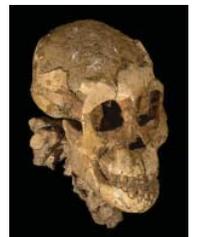
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## Of Cavemen and Creation

DR. JOHN MILLAM

Perhaps the most puzzling and yet most important issue for Christians is the question of the origin of man. Did God create man as the Bible declares or did man simply evolve from some ape-like creature? Or perhaps God breathed a spirit into a Neanderthal? Christians are constantly being bombarded by claims about human evolution in public schools, on television, in books and in newspapers. An example is the PBS special on Evolution (September 2001), which firmly rejected any supernatural origins for man and ridiculed (young-earth) creationists. What should we believe about this issue and how can we separate fact from fiction?

Perhaps the best way to explore this issue is through the eyes of a hypothetical college student who is wrestling with this issue:



A certain college student kept on hearing all kinds of stories about Neanderthals and cavemen and decided to investigate things for himself. So, he went to his college anthropology teacher and asked him to explain what was known about these creatures. The anthropologist then went on to give the standard evolutionary story of man's origin. The story begins with the hominids, which represents one of the four families that comprise the primates. About 6-8 million years ago, the hominids split into four main lineages—bipedal primates, orangutans, gorillas and chimpanzees. The bipedal primates consisted of a menagerie of different species, of which the most important was the australopithecines, which first appear about 3-4 million years ago. (For example, the famous "Lucy" fossil is an *Australopithecus afarensis*). About 2 million years ago, the australopithecines were said to have given rise to the Homo bipedal primates (which includes *Homo habilis*, *Homo erectus*, *Homo antecessor* and *Homo neanderthalensis*), while the rest of the australopithecines went extinct. Modern humans (*Homo sapiens*) were then said to have evolved from these Homo bipedal primates about 250 thousand years ago.

This student then went to the pastor of his church and asked about man's origins. The pastor stepped him through the Biblical account starting with a literal Adam and Eve. Adam and Eve were the product of a miraculous creation (Hebrew *bara*) event. The pastor explained that the time frame for Adam and Eve's origin was about 6,000 years ago if there were no gaps in the Genesis

genealogies, or between 10-60 thousand years ago if there were gaps.<sup>1</sup>

While perhaps, the genealogies could be pushed to perhaps 100 thousands years ago, that would still far short of the millions of years described by secular evolutionists. Clearly, Adam and Eve could not be identified with the australopithecines, *Homo habilis*, *Homo neanderthalensis*, etc.

Seeing the depth of the division between the two accounts, the student was lost in thought about what to conclude. He identified that there were two critical issues that had to be answered. The first was when did man first appear? Was it millions of years ago, hundreds of thousands of years ago, or a few tens of thousands of years ago? The second was how/why did man appear? Was it a purely natural evolutionary process, was it purely supernatural, or perhaps somewhere in between?

What should he do??? Should he reject the Bible and simply accept whatever secular anthropology says is true? Should he reject science and anthropology in favor of the Bible? Or perhaps, compromise and take parts of both, while rejecting whatever doesn't fit? All of these positions contradict a literal interpretation of scripture and the Bible's clear statements about dual revelation theology. Instead of taking the easy road of forcing a solution, he decided to hold off on a conclusion and take a deeper look at the Bible and the facts of nature.

Before making up his mind, he decided to take a deeper look into the Bible passages that the pastor had pointed out. He read the Genesis 1 and 2 accounts again but this time more slowly and carefully that he had done before. This time, he began to see things that he had simply overlooked before. He noted that the Biblical description of man seemed different from what he had been hearing from the anthropologist. Specifically, the Bible described man as being created "in the image of God" (Genesis 1:27). The Genesis account listed several groups of animals but put man in a separate category as the only creature bearing the *Imago Dei* ("image of God").

Intrigued, he returned to his pastor and asked for a deeper understanding of what the Bible said about "man" and how he is different from the animals. The pastor was delighted by the question and began by opening the Bible and an expository dictionary of Hebrew words. The first thing that he pointed out was that the word create (*bara*) appears in only three places in Genesis 1. This verb was exclusively applied to God's creative activity and means that God's was introducing something new. The first occurrence is in Gen 1:1 for the creation of the entire physical universe. The second is Gen 1:17, where a new class of creatures is introduced. These "living creatures" or soulish creatures (Hebrew *nephesh*) are birds and mammals. They are distinguished from fish and reptiles in that they have a soul ("breath") in addition to a physical body. These creatures can have relationships with other *nephesh* animals and with man. (That is, we expect our pet cats and dogs to recognize and respond to us because they are *nephesh* but pet lizards and fish won't.) Lastly, man (Hebrew *adam*) is created with a spirit in addition to physical and soulish qualities. The spirit includes the ability to know and respond to God, the capacity to be moral or immoral (rather than amoral), and the desire to worship. This spirit quality is central to Gen 1 and to the rest of scripture and is exclusively attributed to man (*adam*).

Continued on page 4

## In the NEWS...

### [Dissent from Darwinism](#)

In 2001, the Discovery Institute launched a list of scientists who are skeptical of Darwinism and encourage examination of the theory. Today, hundreds of scientists have signed. You can see the list at [www.dissentfromdarwin.org](http://www.dissentfromdarwin.org).

### [Climate Change Science](#)

This Breakpoint article takes a skeptical look at climate change. As the author notes, it is interesting how the most inconvenient truths are those that seem to challenge the climate-change claims. Go to <http://www.aclj.org/Issues/Resources/Document.aspx?ID=3130>.

### [Chopra's Gospel](#)

This tothesource article by Benjamin Wilker examines Deepak Chopra's latest book, *Jesus: A Story of Enlightenment*. According to Wilker, Chopra basically ignores Scripture and ends up making Jesus a Hindu. Go to [http://www.tothesource.org/12\\_30\\_2008/12\\_30\\_08.htm](http://www.tothesource.org/12_30_2008/12_30_08.htm).

### [The Evolution of Darwin](#)

This *Christianity Today* article contends that Darwin did not believe evolution required a disbelief in God, although he eventually rejected God due to events in his life. Go to <http://www.christianitytoday.com/ct/2009/january/24.67.html>.

### [Scientology and the Travolta Tragedy](#)

This beliefnet article examines how the Travolta's scientology beliefs led them to avoid treatment for their son's autism. Go to <http://www.beliefnet.com/Faiths/Scientology/Scientology-Medicine-and-Life-After-Death.aspx>.

### [New and Improved](#)

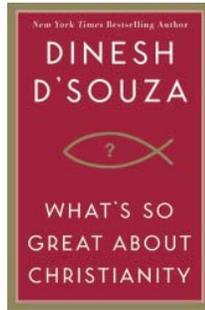
This *Salvo* magazine article takes a critical look at the arguments of the New Atheism, an intolerance of religion led by Richard Dawkins, Sam Harris and Christopher Hitchens. Go to <http://www.salvomag.com/new/articles/salvo7/7prior.php>.

## Book Reviews

### What's So Great About Christianity?

Dinesh D'Souza  
Regnery Publishers, 2007

Reviewer: Jon Greene



This book rebuts the multitude of recent atheist-authored books that attempt to deny the existence of God and discredit Christianity. D'Souza, a research scholar at Stanford University's Hoover Institute, presents a wide range of arguments to diffuse common arguments for atheism, which have recently been re-birthed by Sam Harris, Daniel Dennett, Richard Dawkins, and other authors.

D'Souza begins the book with an overview of the worldwide growth of Christianity and the numerous contributions Christianity has made to society. D'Souza notes that Christianity, a religion based on reason, provided fertile ground for the growth of science. He then goes on to discuss the argument for God from the design of the universe.

In the remainder of the book, D'Souza addresses the common question, "If God created the universe, what created God?" He also explains how Atheism's claim of an eternal universe and Hinduism/Buddhism's claim of endless cycles of cosmic reincarnation contradict the most basic laws of physics. Finally, he challenges Darwinian explanations for the origin of life, describing the complexity of life's first and simplest cells and referring to RNA/DNA's intricate machinery as the "signature of design."

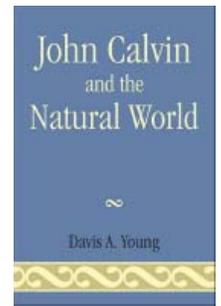
Why is atheism so appealing? Quoting numerous atheists, D'Souza provides the answer: They don't want accountability to a Supreme Being, nor do they want to answer for their lack of moral restraint. They want sexual freedom and want to make up their own morality. As one philosopher has written, "I want atheism to be true . . . I don't want there to be a God." D'Souza writes, "The atheist seeks to get rid of moral judgment by getting rid of the judge."

The final chapters discuss the uniqueness of Christianity and how Christianity can change your life. The book is enlightening, provocative, and valuable to seekers and those who strive to uphold the faith.

### John Calvin and the Natural World

Davis A. Young  
University Press of America, 2007

Reviewer: John Battle



Davis A. Young, Professor Emeritus of Geology at Calvin College, has for many years been interested in the intersection between science and theology. In this book he combines both interests in an unusual way. It is an interesting compilation of the statements made by John Calvin throughout his life dealing with the natural world.

While Calvin is justly famous for placing Scripture in the principal position and basing his theology on Scripture alone, he also recognized the importance of other spheres of God's revelation in nature, and particularly in the natural sciences. The seventh chapter shows the general philosophy that is evident in Calvin's writings when he deals with scientific subjects. In general, Calvin used scientific knowledge to help him interpret passages of Scripture. When there appeared to be a contradiction, Calvin often attributed it to the Scripture's use of the language of accommodation—God was accommodating his communication for our understanding, so as not to confuse or distract from the main point.

The final chapter of the book is devoted to Young's application of Calvin's approach for modern scientists. Young himself accepts not only the current scientific consensus that the earth is very ancient, but also that our present life forms originated through biological evolution. Young believes that Calvin would have accepted evolutionary theory. Many biblical interpreters might argue with Young over this point. Since this chapter interpolates Calvin into the present, it is less reliable than the other chapters, which are based on Calvin's actual statements.

Young has provided an abundance of documentation in footnotes at the end of each chapter, and in two indices at the end of the book. Every reference to Calvin is footnoted, thus providing a very helpful source for the study of Calvin and his thinking regarding secular learning and the natural world. In spite of the more speculative nature of the final chapter, Young's book is extremely valuable in filling in a major gap in Calvin studies.

Recalling the conversations with his anthropology teacher, he noted that the secular definition of “man” was a bipedal ape-like creature with intelligence and tool using ability. Intelligence and tool use, however, is a *nephesh* quality rather than specifically a spirit quality. For example, chimpanzees and dolphins display intelligence and even birds and other mammals sometimes use rudimentary tools as he had learned from the Discovery channel. Burial of the dead is also attributed to the Neanderthals (*Homo neanderthalensis*) and it is assumed that this is a “human” (hence “spirit”) quality. However, some elephants and birds also bury their dead, so burial of the dead should be classified as a soulish (*nephesh*) quality. After some thought, it finally crystallized in his mind—the word “man” was being used in two very different ways. When asking about the origins of “man,” he received two different answers because both sides were using different definitions and hence answering different questions. The secular anthropologist, unlike his pastor, used a much broader definition of “man,” one that encompassed a wide range of bipedal primates and could be extended to include even apes and chimpanzees. As such, the anthropologist’s definition of man included *nephesh* creatures that were created early on the sixth creation day in addition to true humans who were created at the end of the sixth creation day.

Intrigued by this distinction, this student went back to his anthropology teacher. Instead of asking about “man” (which in the anthropologist’s language means any intelligent tool-using bipedal primate) he asked for evidence of the first spirit beings (the Biblical definition of man). More precisely, he asked for the first expression of religious worship or religious artifacts. The anthropologist immediately responded that it was somewhere around 8-24 thousand years ago. Religious artifacts appeared suddenly and widespread in the archeological record. There was no gradual build up to religious worship but only sudden appearance. Similarly, a sudden appearance of life-like art, fabric, bodily adornment, and goat and wheat domestication all appear in the same general time period. This certainly fit with the Biblical account, which dates Adam and Eve between 6,000 and 60,000 years ago.

The student, acting on Paul’s admonition to “test everything” (1 Thessalonians 5:21), persisted in investigating both the Bible and the facts of nature. As a result, he discovered the first clue in resolving the puzzle of origins—scientific support for the recent appearance of (spirit) man.

Elated by this small victory, he realized that now he had even more questions than he did before. His search for understanding was far from over. Teacher, museums, books, and TV programs still seemed to indicate that modern man (*Homo sapien sapien*) had been around for at least hundreds of thousands of years rather than simply tens of thousands of years as indicated by the Biblical genealogies and the sudden appearance of religious artifacts. If only there were some direct method to date back to Adam and Eve, then he could truly resolve some of these issues?

Going back to the anthropology teacher, he wanted to know more precisely what was known about modern humans and the hominids. At first, he received very simple clear answers to his questions, but the more he pressed for details the answers were slower and more tentative. Finally the professor

## RTB Apologetic TOOLS

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Want basic information on evolution, origins, design? Watch a new collection of online videos where the RTB scholars provide basic primers on key science and the Bible issues. Go to: [www.reasons.org/multimedia/rbvideo/index.shtml](http://www.reasons.org/multimedia/rbvideo/index.shtml).



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had to stop the conversation and suggested that he go to the library or consult other specialists to get the answers that he wanted. The persistence of the student forced the teacher to admit that many of his statements and conclusions were taken from the conclusions of other's rather than drawing conclusions from a personal investigation of the actual evidence. In the world of academia, it is impossible to keep up with one's entire field of study and extremely challenging to even keep up with one's own specialization within that field.

Following the teacher's suggestion, he went to the library, talked with other teachers and read many books on the subject. Mostly, he grew more and more confused as he began to weigh the evidence for himself rather than rely on the simplified interpretations given in textbooks or in his classes. Rather than trying to understand it all, he simply tried to summarize some of the important things that he had found during his investigation.

He started his investigation by looking at the hominids, since they are said to be ancestors to modern humans and hence could provide key evidence for or against the evolutionary model. Examining pictures and descriptions of hominid skeletal remains he was quickly convinced that these creatures were certainly real and had existed in the past. Although some reported "missing link" fossils have been shown to be frauds that did not dismiss all of the genuine fossils that have been found. While there are few fossils of hominids and most were very fragmentary, they clearly existed and were different from any creature living today. So, while the hominids certainly existed, they remain very poorly characterized. If all the bones that have been found from these creatures were put together, they would probably fit into a few coffins. This is in contrast to dinosaurs and many other ancient creatures that can be found in great abundance in the fossil record. Of the remains that we do have, most are poorly preserved and very fragmentary (often consisting of only a few bones and a partial skull). "Lucy" (an *Australopithecus afarensis* skeleton) is a rarity in that it is about 40% complete.<sup>2</sup> The scarcity of hominid fossils indicates that the hominid population was never very large. The scarcity and fragmentary nature of the hominid findings makes most conclusions about anything other than their existence and rough time period very tentative.

When Darwin proposed his theory of evolution, he predicted that the transformation from one species to another occurs gradually over time with lots of transitional intermediates in between. If Darwin was correct, we should see enough of these transitional intermediates to be able to definitively trace an evolutionary pathway between each of the hominid and *Homo bipedal* species. The lack of transitional forms was known back in Darwin's time but today the fossil record is sufficiently characterized to definitively rule out the existence of transitional intermediates

between distinct species.<sup>3</sup> Without these intermediates, anthropologists must rely on the fossil remains themselves in their attempt to reconstruct evolutionary history.

Attempts to assign relationships between various hominid species is based mainly on comparing skeletal features. Cranial-dental (skulls and teeth) features are the most common features that are analyzed to establish trends and make comparisons between these creatures. These comparisons are in turn used by anthropologists to assign "evolutionary relationships." However, when the same technique is used to study living primates (apes, gorillas, chimpanzees, etc.) the resulting conclusions are inconsistent with what is found in the fossil record. This indicates that this technique and the conclusions drawn from it are likewise unreliable. Characteristics, such as brain size, change in leaps and jumps rather than by a smooth continual change that is assumed by Darwinian evolution. This makes using brain size and other such characteristics an unreliable tool for comparing fossil skulls.

The student paused from his laborious investigation as he tried to integrate all that he had found. Because of the sparsity of evidence and the lack of transitional intermediates, he began to seriously question the evolutionary paradigm that he had held so strongly. Books, museums, newspapers, and even his teachers had all told him that the evolution of man from lower animals was built on ironclad evidence. Even his very simple investigation indicated that the state of affairs was far from simple and far from clear. While it was clear that these ancient ape-like creatures existed, their relationship to each other and to modern man was completely missing. The relationships taught in textbooks are inferred based on chronology, subjective morphological similarities, and the assumption of naturalistic evolution.

The student had discovered biology's dirty little secret—the absence of transitional intermediates between different species. Evolutionary diagrams show smooth lines connecting different species to illustrate which species evolved into which species. These connecting lines are, however, imaginary and were added in on the assumption that Darwinism was true and these transitional intermediates would eventually be found! The fossil record is now adequate enough to confidently say that these intermediates don't exist. The fossil record for hominids is very fragmentary.

When word got around his campus that he had been studying this issue of evolution, both his college friends and his church friends began to ask him a lot of questions about the subject. He knew that he was no expert on evolution but he also saw the hunger of the questioners trying to get real solid answers to these very deep and troubling questions. He shared what he knew but was frequently posed with questions that he could not answer and this drove him to investigate even more deeply into these matters to satisfy his own questions as well as those of his questioners. One

question that kept coming up again and again was, “What about the Neanderthal?” He knew from his reading that the Neanderthal were the most recent of all the Homo bipedal primates. Some had even suggested that they may still have been alive at the same time as some of the early true humans. One of his church friends had even suggested that the Neanderthals might actually be pre-flood human beings, who had become deformed due to their great (multi-century) lifespans. Being much more recent in time than the hominids, he hoped that the fossil record would be more complete and that he might finally get some solid answers. Were the Neanderthal the “missing link” in human evolution? Could they just be deformed humans? Intrigued by these questions, he returned to the library.

The first Neanderthal skeleton was found in 1856 in Germany, setting off a storm of debate. Both scientists and the public struggled to know just what to make of this discovery. Early scientists judged the Neanderthal to be too human-like to be an adequate “missing link” for Darwinism. A few decades later, French paleontologist, Marcellin Boule, showed that the Neanderthal were physically distinctly different from humans. He concluded that not only were they not human, they could not have even been an ancestor to true humans. (Boule’s original characterization of the Neanderthal as having a stooped posture gave rise to the popular culture image of Neanderthal as stupid “cavemen” with sloping forehead and stooped posture. Even though Neanderthal were later shown to walk upright, this popular culture image lives on today.) Boule’s conclusions that the Neanderthal were a “dead-end” and unrelated to humans has received increasing support in recent years with the identification of even more features that set the Neanderthals apart from humans. (For example, within the last decade anthropologists have discovered that Neanderthals had no tear ducts and had enormous nasal cavities.) The discovery of a Neanderthal infant with the trademark Neanderthal features ruled out any possibility that these features developed later in life due to sickness or deformity. The clincher is that DNA recovered from several different Neanderthal skeletons have definitively ruled out a connection between the Neanderthals and humans.

Determining that the Neanderthal were anatomically and genetically unrelated to humans was one thing but could they be related to humans in a different way—could they be spirit beings like man? After an intensive search through the literature, he did discover that they did make crude stone tools and crude art and may even have buried their dead but found no evidence of spiritual expression. So after his intense investigation, the last possible link between Neanderthals and humans had been severed. Adam and Eve could not have evolved from the Neanderthal or have been spirit endowed Neanderthal.

Our student discovered that the Neanderthal are neither the comical “cavemen” of popular culture nor are they ancestors or even cousins to human beings. As with the hominids, these creatures clearly existed but posed problems for the evolutionary model rather than strengthening it.

During his investigation, he had moved from being very open to the evolutionary model to being highly skeptical and critical. He found that the case for human origins from primates was amazing weak and based on inference and assumption rather than hard and fast data. The simple picture presented by his teachers and on television bore little resemblance to what the real data supports. His great frustration was that the fossil record was so incomplete and fragmentary that there was very little that could one could prove or disprove. He deeply wanted “smoking gun” evidence that would settle at least some of his questions once and for all. Lacking such evidence or even a hope of finding such evidence, his interest in human origins began to wane.

For the next year he had stopped his regular practice of visiting the library to study anthropology and focused his attention on his regular studies again. Then one day, one of his friends was sharing with him over lunch about what he was learning in his course on genetics, when it struck him like a lightning bolt that this could be the key that he had been looking for. The fossil record does not present a clear picture of a forward progression from hominids to man but perhaps genetics would allow scientists to work backward from living humans to our ancestors. Have scientists attempted to make such studies? Would genetics prove to be the “smoking gun” evidence that he desired?

Much to his delight, genetic analysis was finally coming of age and was getting efficient enough and accurate enough to be a powerful tool in answering important questions. Already genetic analysis was challenging or overturning many conclusions that had been based on skeletal and morphological considerations. Evolutionists had hoped that genetics would have resolved long-standing difficulties of sorting out evolutionary relationships by providing a direct means of evaluating differences among species. Genetic comparisons between different species contradicted conclusions based on morphology and in fact gave radically different answers depending on which genes were being used for the comparison. Such methods start with the conclusion that the creatures being studied related through a common ancestry yet the results do not support such an assumption. (We cannot be dogmatic about such conclusions yet, since the field is still in its infancy.)

Since genetic analysis between different species poses so many problems, what about analysis within a species, namely humans? Since humans are all the same species, there would be no need to assume evolutionary relationships. After quite a bit of digging

he came across mitochondrial DNA (m-DNA) as a way of tracing back along the maternal lineage and Y-Chromosome analysis which traces back along the paternal lineage. At last, his deepest questions might be answered. In 1988, m-DNA studies were able to trace all women back to a single woman, mitochondrial “Eve.” He was stunned by this initial study that mankind arose from a single woman, not a group of women, in very recent history. This confirmed the Biblical creation story, except for one detail—“Eve” was determined to have lived no more than 200,000 years ago! This time frame was so recent that “Eve” couldn’t have been a hominid and Homo bipedal primate as suggested by anthropologists but at the same time the allowed time span went back farther than the Biblical records would allow. In 1995, Y-Chromosome studies similarly showed that all men descended from a single man, not a group of men, no more than 270,000 years ago!

His head was swimming. All the cards seeming to be falling into place to support the Biblical creation model, except for one detail—exactly when did Adam and Eve live? He knew that these genetic methods were still in their infancy and needed more work on calibrating the exact rate at which mutations in m-DNA and Y-Chromosomes occur. This mutation rate is the critical factor for working backward in time to Adam and Eve. Studies of genetically isolated people groups as well as DNA extracted from ancient skeletons would give scientists a direct way to measure this critical rate of mutation. If the m-DNA and Y-Chromosome dates pushed farther and farther back in time, then that would pose problems for the Biblical creation model and give a little credence for the Darwinian model. But if the dates dropped down to under 60,000 years ago, then the Biblical model would be strongly affirmed and his remaining doubts would be erased. Fortunately, he did not have to wait long for the answer. In 1996, the largest study of Y-Chromosomes at that time put the date for Adam being somewhere between 37,000 and 49,000 years ago! In 1998, two separate discoveries led to “Eve” being re-dated to no later than 50,000 years ago! Subsequent studies have continued to support this trend.

Many scientists had expected that genetic analysis would finally unambiguously establish evolutionary pathways between different species and would therefore strongly affirm the theory of evolution. Contrary to expectations, genetic analysis is doing more to challenge naturalistic evolution between species rather than confirm it. While there is still much more work to be done on the implications of genetic analysis for the theory of evolution, it has already had a dramatic impact on the question of human origins. Based on genetics, humanity is now traceable to a single male and a single female ancestor in recent history (less than 60,000 years ago).

The student paused to consider what he had found over the course

of his long investigation. Archeological evidence and now genetic evidence made a compelling case for true humans appearing very recently in history in agreement with Biblical claims and in contrast to evolutionary expectations. While he was still uncertain about what to make of the hominids, the evidence connecting them to humans was feeble at best. His biggest and most perplexing questions seemed now to be resolved. He knew that he still had lots of questions and uncertainties. Likewise, he knew that people would ask him questions that he couldn’t answer. He no longer worried much about these as he once did because he realized if his biggest questions can be resolved then surely these lesser questions would likewise be resolved in time.

The more he had investigated, the more answers he found but paradoxically the more answers he found, the more questions he had. This had bothered him for a while but realized that he had found this same pattern in his academic studies. The more one faithfully pursues truth and the more one finds answers to questions, the more questions that person will have. So his myriad of questions did not lead him to doubt but to pursue his questions and eagerly expect even more answers.

## CONCLUSIONS

Some of the hominids and the Homo bipedal primates display signs of intelligence, crude tools use, and even primitive art but show no signs of spirit expression. All such evidence supports that these creatures were intelligent nephesh creatures appearing early on the sixth day of creation and were not human.

Spirit expression appears suddenly and recently in history supporting the Biblical claims that humans are a recent creation. Other evidences, such as life-like art, fabric, and bodily adornment also imply a recent appearance for mankind.

The hominids are bipedal primates that went extinct before Adam and Eve and made no contributions to the human lineage (i.e. God didn’t just indwell a hominid with a spirit).

All of the hominids came into existence without clear ancestors and went extinct without any clear descendents and represent time-separated special creations, not an evolutionary line of descent.

Based on both skeletal and genetic comparisons, it can be conclusively said that the Neanderthal are not related to humans nor are they an ancestor to humans.

**Adam and Eve are literal, special creations of God dating back to no later than 60,000 years ago as described in the Bible.**

*Dr. John Millam has a Ph.D. in theoretical chemistry from Rice University. He is a trained RTB apologist and has written many articles on science and the Bible.*

## END NOTES

1. It is widely recognized that many Biblical genealogies are incomplete, that is, that some names are skipped for brevity and compactness. For example, comparing Matthew 1 with the more complete genealogies given in 1 & 2 Chronicles, we see that Matthew omits at least 4 names in his genealogy. Comparing Genesis 11 with Luke 3, we find that Genesis 11 is missing at least one name and so must be incomplete.
2. If we take advantage of bilateral symmetry (that the left side of the body is a mirror image of the right side), we can reconstruct another 20% of the skeleton.
3. There are several uses of the term “transitional intermediate,” so we must properly define it. One meaning of transitional intermediate is any species that existed in the past that is similar to but distinct from contemporary species. The hominids themselves satisfy this use of the term and so this particular definition is not disputed. Darwinism, however, requires a continuous series of “transitional intermediates” bridging the gap between species but these intermediates have never been found. (This is true for all known species, not just hominids.) So, one could say that “transitional intermediates” exist but not of the type and frequency required by Darwinism.

## REFERENCE MATERIALS

Much of the content of this paper is summarized from many different articles published by the ministry of Reasons To Believe. Availability and source for these Reasons To Believe articles are listed below:

*Connections*, Reasons to Believe newsletter (1999-present). Downloadable versions available at <http://www.reasons.org/resources/connections/>.

*Facts & Faith*, Reasons To Believe quarterly newsletter (1986-1999). Downloadable versions available at <http://www.reasons.org/resources/faf/>.

*Facts For Faith*, Reasons To Believe quarterly newsletter (2000-2002). Magazine may be lable at <http://www.reasons.org/resources/fff/>.



## Seattle Chapter Reasons To Believe

### Who Are We?

The Seattle Chapter of Reasons To Believe is a local extension of the worldwide, interdenominational Reasons To Believe ministry. We exist to support our parent organization and foster local involvement in the ministry. We serve the Puget Sound area and are composed of Christians of different ages and backgrounds.

It is our conviction the same God who created the universe inspired the Bible. Therefore, what God says through His word must agree with the facts of nature. We reject the notion that science and the Bible are at odds and provide a scientifically-sound and Biblically-faithful alternative to Darwinism and young-Earth creationism.

### What Do We Do?

Our mission is to remove the doubts of skeptics and strengthen the faith of believers. We provide scientific, historical and philosophical evidence that supports the Christian worldview and helps remove barriers to a belief in God, the Bible and the Gospel of Jesus Christ. We carry out this mission by:

- Helping people access RTB and other scientifically and biblically sound resources.
- Bringing nationally-known speakers into the area to promote the scientific reliability of the Bible.
- Assembling a team of local apologists to address questions about science, the Bible and related topics.
- Working with teachers and homeschoolers to achieve a balanced approach to the teaching of origins.
- Building alliances with local churches, ministries and groups to maximize the exposure of the RTB ministry.
- Reaching out to unbelievers with gentleness and respect, encouraging them to evaluate their worldviews.

We welcome your involvement and support. For more information, contact us at [seattle@reasons.org](mailto:seattle@reasons.org). Tax-deductible donations can be sent to: Seattle RTB, PO Box 99683, Seattle, WA 98139-0683.

## Questions? Get Answers.

Whether you are looking for scientific support for your faith or answers to questions about God, the Bible, and science, contact us at [seattle@reasons.org](mailto:seattle@reasons.org). You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.