

BASIC CONCEPTS IN CREATIONIST-EVOLUTIONARY THOUGHT

Virgil Warren, PhD

Can we put in sequence the origin of reciprocating parts that are necessary for the viability of the organism and the parts themselves? If we can put their origin in sequence, they are not reciprocal. But the parts of plants and animals are in fact reciprocally interdependent unto viability. All parts have to be present and functional at all times. Disorganization destroys functionality.

Reciprocation is related to the concept of irreducible minimums, but it adds to it the origin of complexity and change between levels of complexity; hence, the mechanisms of change plus hoistic harmony.

There must be a full realization of the degree of complexity involved in viable forms within individual systems, of the number of such systems, and of the hierarchical interconnectivity of such interdependent systems. Change at any level within systems or between systems renders them dysfunctional. The degree of complexity must not get lost in the thought process; it is typically underappreciated in evolutionary thought.

The greater the complexity the more difficult the origin of it and the more difficult the change between complexities with constant viability during the evolvment.

Graduated change from one to another is not possible whether in the direction of infinity as with gradualism or with fewer steps as with punctuated equilibrium. Transitional forms between viable points are not possible because, by definition, they are not viable. Forms must be continuously viable at every point in the theoretical process.

A systemic reality exists here. The whole in each case is systemic, comprised of interdependent systems that individually are interdependent systems at many levels.

Naturalism is simpler in having fewer factors, but simpler must also be adequate.

Time itself is not a cause.

Random causation does not create the higher levels of order the biosphere exhibits.

Entropy is in the opposite direction of evolution (endogenous complexification).

The tendency toward selection against (vestigial and) and nascent organs works against viability and therefore complexification, that is, evolution.

Evolution exhibits a confusion of metaphysics and physics.

Evolution confuses science and history. Science deals with repeatable, natural, observable events. Science and history are overlapping circles/disciplines.

Methodological naturalism has no power to deny causation outside its own realm.

By the nature of the case, what is not possible by endogenous causation must be made possible by exogenous causation. What is not within natural is outside nature; it is "supernatural."