Many creationists argue that evolution requires order to come about from disorder—complexity to come about naturally from simplicity—in defiance of the Second Law of Thermodynamics (cf. Miller, 2013). The evolutionist retorts that the Earth is not a closed system—localized pockets of order can come from disorder, as long as energy is added to those pockets (e.g., an orderly room can come from a disorderly room if work or energy is applied to the room). The evolutionist argues that the Earth is a system that is, in fact, receiving useful external energy (e.g., from the Sun). So, it is presumed that evolution could happen.

While it may be true that extra-terrestrial energy could cause pockets of order from disorder on the Earth, it does not follow that atheistic evolution could happen. As we have shown elsewhere, regardless of the extra-terrestrial energy reaching Earth, the evidence confirms that life does not come from non-life (Miller, 2012a), laws of science do not write themselves (Miller, 2012b), matter and energy do not last forever or spontaneously generate (Miller, 2013), and information is not added to the genome through mutations (cf. this issue of R&R). Without an explanation for how evolution can cross these barriers, evolution is tantamount to witchcraft.

Furthermore, while energy can sometimes bring about pockets of order from disorder, energy alone is not what is required. It must be the right kind of energy to do so. While the Sun can be an excellent source of useful energy, it can also be a dangerous source of serious damage—causing deaths, deserts, and damaged property. In order to explain how the order of the Earth’s species could come about from disorder through evolution, one would have to prove that extra-terrestrial energy sources would be capable of doing such a thing—a major task to say the least, especially when there is no observable evidence that macroevolution could even happen regardless.

Ultimately, the question is irrelevant, since regardless of the extra-terrestrial energy that is reaching Earth and its potential ability to create localized order, it is clear that it is notcountering the entropy that is rapidly building in the genome (see the discussion of genetic entropy in the current issue). Deleterious mutations are leading to mutational meltdown,
generation by generation, regardless of the Sun or any other external source of energy. Evolution requires genomic progress, not deterioration, and extra-terrestrial energy is not solving the problem for evolutionary theory.

No wonder Paul Davies lamented, “It seems that order has arisen out of chaos, in apparent defiance of the second law of thermodynamics…. Does this then suggest that some sort of gigantic cosmic miracle has occurred against all imaginable betting odds?” (1978, p. 507). Davies recognizes that evolution would require a miracle since it flies in the face of a natural law—the Second Law of Thermodynamics, which tells us that the Universe is moving irreversibly towards a state of higher disorder and chaos (Miller, 2013). But since he does not believe in a miracle Worker, it is irrational for him to contend that evolution could “miraculously” happen in spite of entropy. His conclusion should be, “Maybe naturalistic evolution is not true.” Instead, he concludes that magic—a spontaneous miracle—might have happened without a miracle Worker. Naturalistic evolution is a blind, irrational faith.

REFERENCES


