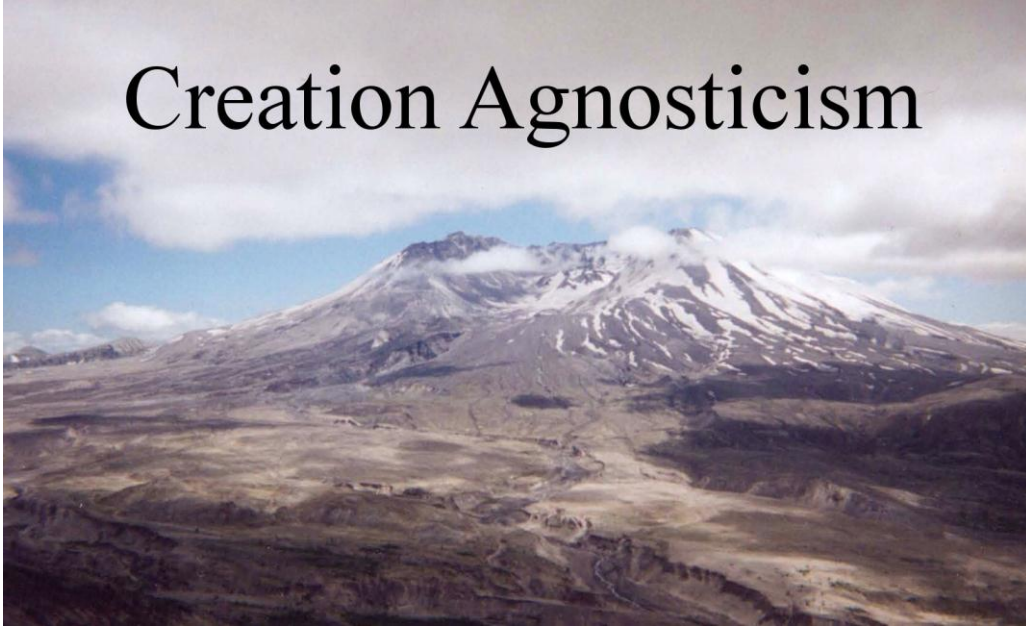


# Creation Agnosticism



I was thirteen years old, visiting relatives, and looking for a way to kill some time. In the living room was a circular foyer table with ring-pull drawers all round triggering my teenage curiosity. After rummaging through each drawer jammed with odds and ends, I finally returned to a booklet found at the beginning. This parchment paper publication would now be classified as a tract. As I recall, the title was *Creation or Evolution—What are the Facts?* I sat down and read it cover to cover. Now even though I was interested in science and mathematics, I don't remember once questioning the evolutionary worldview. Whatever insights I may have gleaned from this brief survey, I was now open to a creation view of origins.

Thirteen years later, my world had faltered on shaky ground. Many poor decisions had forced me to see I was living without a foundation, but I didn't know where to build. It was then that I had a life-changing experience. It began with the revelation of God's power when I—along with millions in the Northwest—experienced the irruption of Mt. St. Helens. A friend called to ask if I had seen the ash-cloud. I answered, "Sure it's on television right now." He came back, "No, have *you* seen it. Tim, go outside and see it for yourself!" So I walked outside and looked down a rural highway to see what I thought would be a distant sight, but it seemed like the volcano was at the end of the road and the black mushroom cloud towered up and over everything. With the soaring menace rose my apprehension as I sensed the uncertainty of a broken world. Like a ground fault my mind opened up to a disturbing question, "I wonder if there is a God?" After I paused to consider the immediate implications, some foundational words took form in my heart, "Be still... and know that I am God." It was sometime later that I learned that these very words are found in Psalm 46:10 promising God's help when the mountains, the earth, and ultimately the world is broken. I have shared at other times how this experience finally led to a personal faith in Jesus Christ ([1](#)); however what I want to share here is how this also led to my interest in the subject of origins.

It was only natural that after trusting in Christ, I would seek and find resources that affirmed the Biblical view of origins. It seemed obvious to me that the first eleven chapters of Genesis (the origin and order of the universe) were a straightforward account of history just as with chapter 12 (the call of Abraham). My “simple” view of the scriptures came through a reading of Genesis chapters 1-3 that clearly connects the origin of pain, suffering, and death with the sin and Fall of Man. After all, when God created the universe it was “very good”, and only after Adam sinned was there death (2).

And so I went on to study other aspects of the Bible, which I also needed to understand. Soon after I enrolled in a local Bible college to round out my general knowledge of the scriptures and it was here that I discovered I really loved indepth study and research. In time I felt I needed to get back to the University of Washington to finish out a bachelor’s degree to support my continuing employment as an engineer. However I was uncertain which course of study would both engage my interests and be relevant to engineering. Only when the option to enter the Physics department did I see this as an opportunity to broaden my knowledge of natural science and follow my interest in origins.

About this time I met a Christian gentleman who seemed to have achieved the kind of position in science that interested me. Since I was interested in the relationship between the scriptures and science I looked for guidance from my new acquaintance. For some time he appeared reluctant to engage me on this subject, but then he finally handed over a stack of photocopied materials with various personal notes. These he asserted were evidence that my previous “creationist” resources were based on faulty logic, debunked evidence, and a misunderstanding of the relationship of science to the Bible. Initially I rejected his allegations and asked that he offer some alternative resources that he believed were worthy of assent, or at least further investigation, but he never responded. I explained my motivation since I was now a youth leader in my church and saw the need to address the challenging questions coming from friends and family. A principle I was then sharing with the youth was this: *Real faith asks questions. We should always be willing to turn over any stone in anticipation that God’s truth will be confirmed, or our understanding will be corrected to align with God’s Word.*

It was at this time that I became aware of what is called Progressive Creation. According to this view, we must accept the testimony of science about the cosmological evolution of the universe, but reject the testimony of science about the biological evolution of life. The concession to the age of the earth is not only seen as acceptable, but necessary, since it was supposed to resolve concerns about the Bible being unscientific. This view rests on the usual claim that the days of creation can be interpreted in many ways beside a literal 24-hour day. The more interesting interpretive innovation was the idea that the out-of-order fourth day of creation—of the sun, moon, and stars—was actually a day of revelation when the primordial clouds changed from translucent to transparent revealing the preexistent celestial bodies (3). Along with this came the endorsement of some Christian leaders that this was an acceptable way to reconcile the Bible with science. I now wondered if this view might be a necessary step in the direction of scientific credibility.

So it was, that I entered the UW Physics program. Interspersed with my study of natural science I read from a broader field of Christian perspectives on the topic of origins. No one will be surprised to hear that my professors showed no signs of affirming any kind of creation. Many were indifferent, others hostile. I thought that because I was now older than most of my peers, I would not be so easily intimidated. However, it was during this time that I entered a phase I now call “creation agnosticism.” I still believed the Biblical view of creation was true, but I sometimes fell silent when it came to offering a word of assurance about the clarity of God’s revealed Word on origins. So for this relatively brief period

of time it appears I really was affected by both the dissonance of Christian leaders and the hostility of secular educators.

Fortunately, I maintained my interest in origins with an open Bible. When I returned to some more developed resources for the now popular Progressive Creation, the full implications of this view finally became clear. I found that there were other “scientifically necessary” concessions. One of these was related to the origin of man. You see, since the time scale for human origins was supposed to be stretched out over millions of years, it was necessary for God to create some sub-human ancestors in a progression that looked suspiciously close (identical) to the evolutionary progression with some unlucky non-ancestor who looked like and acted like a specially created Adamic human race, but without the image of God. This story did not bear any resemblance to the Genesis account, which described the special creation of the first man and the first woman utterly distinct from the animals (Genesis 2:20) and uniquely in the image of God (Genesis 1:26,27). And when Jesus was later challenged with a supposed self-contradictory definition of marriage he offered a “first principles” argument saying, “Have you not read that he who created them from the beginning made them male and female...” (Matthew 19:4-6,8, ESV). So I realized that on the authority of Christ, God created the first man and the first woman—in his image—from the beginning and *not* 13 billion years later!

I discovered there were other concessions, but one finally arrested my attention. The bedrock foundation of Progressive Creation, Theistic Evolution, the Gap Theory, and other historically late interpretive-innovations was *uniformitarianism*. On this view, we must assume only uniform, slow, and gradual processes observed in the present can be extrapolated into the past in order to reconstruct a “theory” for the origin of the universe, life, and ultimately man. Now some of these latter-day interpretive frameworks reject the full implications of uniformitarianism, which entails biological evolution; however they all accept the evolutionary time-scale. I found that questioning this premise was classified as “intellectual suicide.” In sharp contrast to the uniformitarianism of evolutionary history is Biblical history, which is defined by a series of discontinuous events with generally universal effects. These include the Creation (Genesis 1-2), the Fall (Genesis 3), the Flood (Genesis 6-9), the Incarnation (John 1:1-4, 14), and the Consummation (Revelation 21-22). Now according to the Bible, creation can only be described as a singular event and not a continuous process (4). By definition, it is not possible to observe a “creation process” to extrapolate it into the past. Even if one imagines—contrary to a straightforward reading of scripture—there were a series of “progressive” creation events, natural law is the steady state for the universe, which is now characterized by “bondage to decay” (5).

A crucial, non-uniform event developed in Biblical history is the Genesis Flood. Here the Hebrew Scriptures could not be any more clear that this was a global event that catastrophically affected the entire planet and every living (air-breathing) creature (Genesis 7:19-24). And if that were not enough, Jesus warned that since “the flood came and swept them *all* away” it was the archetype for the global effects of the second “coming of the Son of Man” (Matthew 24:37-39). I now realized that Progressive Creationists promote a local flood interpretation and argue strenuously against a global cataclysm in defense of historical uniformitarianism. In this they join the ranks of “alternative” interpretations, which either deny the historicity, or the scope of the Flood. I also realized this was a very serious matter since

the Flood occupies such a pivotal role in the leading eleven chapters of the foundational book of Genesis and therefore it's memorialized throughout scripture (6).

Later I learned that Darwin's "theory of evolution" was largely motivated by Charles Lyell's *Principles of Geology*. Now Lyell had championed the principle of uniformitarianism, "the present is the key to the past." In this he argued that unobserved causes in the past must be extrapolated from effects in the present. However Lyell also saw himself as "the spiritual saviour of geology, freeing the science from the old dispensation of Moses" (7). It might be said the *Principles* was the "devotional book" at the bunkside of his young disciple Charles Darwin on the defining voyage of the HMS Beagle. So first Lyell, and then Darwin, were motivated by a desire for autonomy from the Biblical view of origins (8). And since Darwin built his theory of evolution on the conceptual foundation of uniformitarianism he fully embraced the anti-Biblical implications:

We may feel certain that the ordinary succession by generation has never once been broken, and that no cataclysm has desolated the whole world. Hence we may look with some confidence to a secure future of equally inappreciable length. And as natural selection works solely by and for the good of each being, all corporeal and mental endowments will tend to progress towards perfection (9).

I finally concluded that I could not ignore the scriptural warning about the ridicule of those advocating uniformitarianism:

"You should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, *all things are continuing as they were from the beginning of creation.*" For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly." (2 Peter 3:2-7, ESV)

It was now clear to me that not only did the book of Genesis present itself as a literal historical account of the beginning; the entire balance of scripture confirmed that interpretation as well.

### **Resolving the Tension**

Now having resolved which view was most consistent with the clear intent of the Scriptures, the previous tension between the Bible and science appeared to remain. It was at this time I began coursework dealing with the history and nature of science. Here I was already familiar with the fact that the Biblical worldview had given rise to the earliest formulation of science as a discipline. This fact is acknowledged—albeit begrudgingly—by nearly all historians of science. The founders of the primary disciplines of science were motivated to study nature because they believed that because man was created in the image of God, he could think the thoughts of God after Him (10). The promise of a rational universe also motivated men to seek a rational means to fulfill God's command to take dominion over the creation, which ultimately led to the scientific method and its application in technology (Genesis 1:26-28). The rationality of the universe was a foundational prediction of the Biblical idea that the same God who had ordained moral laws for the affairs of man had also ordained

physical laws for the affairs of nature ([11](#)). Finally, the discovery that the rational rules of mathematics and logic were directly applicable to nature was critical to the development of theoretical science.

However in the physics curriculum we simply skipped over the history of science to the advent of *modern physics*. This study introduced us to the revolutionary shift from classical physics to relativistic and quantum physics. In the previous classical revolution Isaac Newton—regarded the most influential scientist in history—discovered the Laws of Motion by which he finally predicted the motion of planets and particles. In reflection Newton declared, "He is the God of order and not of confusion!" which appears to be a direct allusion to 1 Corinthians 14:33 ([12](#)). However because Einstein's theory of relativity showed that time and space were no longer absolute, the popular culture appropriated this to justify "relativism." And Quantum physics, which entailed Heisenberg's uncertainty principle, was now popularly hailed as the end of the alleged "determinism" of classical physics. The truth is that relativity has nothing whatsoever to do with moral relativism. In fact it has been observed that Einstein's theory could have easily been called "invariant theory" because he postulated that light traveled the same speed "invariantly" regardless of the motion of the source or observer. And though the leading interpretation of Quantum physics allows for an indeterminate state for subatomic particles and energy quanta, the popular notion that human observers are the sufficient cause of the universe is physically absurd in the extreme. How ironic that atheists once claimed Newtonian physics forced us to accept a deterministic universe where a Creator God cannot act, while New Agers now claim that modern physics forced us to accept an utterly indeterminate universe where man is the creator. But then, many confuse *modern science*, which includes modern physics, with *modernism*, a late 19<sup>th</sup> century popular movement born of naturalism, the philosophical supposition that nature is the sufficient cause of nature. I later learned the history behind the gradual substitution of naturalism for natural science, but I concluded that while modern physics was a complex field of study, the universe remained intelligible and rational. Physics was not the source of concern for Biblical creation.

So I wondered about the state of other fields of study alleged to support evolution and oppose creation. It was then that I began supplemental coursework in biology, anthropology, and physiology. Now here at least the battle lines were clear. My professors seemed prepared to shut down challenging questions in a number of ways. Some erected philosophical walls against challenges to "natural law" which they defined as "naturalism" [read; nature is all there is or ever will be], while others took direct shots at Christianity by setting up straw-man examples of "missionaries denigrating noble savages" [read; educating]. In all cases, the enforced rule of the day was unwavering commitment to naturalism. What I began to realize was that naturalism was a complete worldview. After all, any system that purports to explain the origin of "everything that is real" is either a religious or philosophical worldview.

Some of the exchanges with professors were memorable. One young biology instructor seemed quite sincere in his presentation of the subject materials, but when he flatly stated that life was created in the Stanley Miller experiment—a simulated primordial earth—I had to interject. I reminded him that the intelligently selected byproduct of this experiment was a random mixture of left and right-handed amino acids while proteins are constructed of hundreds of exclusively left-handed amino acids in very specific 3D configurations. He responded, "Oh yes, that's right." I have since learned that even Miller

has rejected his earlier hypothesis because the evidential basis for simulating a non-oxidizing primordial atmosphere has been rejected. I hope that my young instructor received the update as well.

For many, the defining experience of evolutionary indoctrination occurs in a biological anthropology course. I found the course plan quite “constructive.” First the textbook laid out a foundation of ridicule for creation (unscientific) *and* Christians (ethnocentric), next it plopped down the indisputable case of biological evolution (the Peppered Moth), then it raised up the positive example of human evolution (sickle cell anemia), and all this was topped off with vacillating links relating monkeys to man (Lucy to Neanderthal). Now I was personally committed to learning everything that the evolutionary coursework could offer, but I also planned to understand how the creation view of origins addressed the same subjects. It soon became clear the narrow perspective of the course meant I would have to invest considerably more time to acquire any breadth of understanding. So when completing each assignment I was careful to accurately recapitulate every detail just as presented. The problem was that I believed it was also my responsibility to supplement the assigned responses with a balancing perspective. I found the evolutionary interpretations for the cited evidence were fairly straight-forward to address and especially when a larger body of evidence was considered. For example, the classic “proof” for evolution due to the population shift of dark to light Peppered Moths should simply be set aside since it’s not a case of macro-evolution, but micro-evolution which is not even disputed (13). The case of increased resistance to malaria due to sickle cell anemia can hardly be cited as “positive” mutation when the overall population that suffers from this deleterious birth defect is far less “fit” to survive (14). And I discovered that when all of the fossil evidence relevant to *Homo sapiens* was properly categorized and accurately placed on an evolutionary timeline, the fossils themselves falsified evolution (15). Then there was the gross caricature of Christianity which was alleged to spawn racism, imperialism, economic injustice, political conspiracies, etc., and this without any reference to a root Biblical teaching. What I finally realized was that the textbook authors were running on a track I later came to call *ridicule-over-reason*. And all of this was thought to be justified because Christianity was “ethnocentric” a term contrived as a kind of unforgivable sin by anthropologists who demanded the “noble savage” be left to them (16).

Initially the professor chose to ignore my supplemental responses and graded assignments based on the accuracy of the recapitulated answers. Then came what appeared to be a sincere effort to help me “better understand the assignments.” Next my responses required “corrections” that seemed to focus on matters of style rather than content. A critical juncture came when the assignment required a review of the textbook definition of science, which included historical theories. This section of the text was particularly weak and the case studies actually contradicted its confused definition of science. My supplemental remarks that science required direct empirical observation were dismissed as an attempt to “construct theory.” Even so, I really felt the extended effort was paying a dividend to my understanding of the root issues. Then one day I received a surprising letter from the Dean over the Anthropology department. This was a carefully worded message, but clearly an order to “cease and desist!” The Dean condescended to explain that such an introductory course did not require, and by implication discouraged, “independent research.” It seems that I should have narrowed my efforts to understanding [read; believing] naturalistic science.

### **Empiricism: The Waning Light**

Perhaps my most illuminating coursework was related to the *Philosophy of Science*. Now predictably the course took up its subject matter long after the origin of science and even after the rise of evolution and therefore it simply assumed naturalism; the doctrine that natural laws are sufficient to account for all phenomena. This is also the definition of scientism—a worldview that purports to explain "everything that is real." Fortunately, I was already aware of the impetus for what is properly defined as science. For example the eminent philosopher of science Alfred North Whitehead acknowledged Christianity as the mother of science because of "the medieval insistence on the rationality of God." He explained the Christian motivation was based in confidence "in the intelligible rationality of a personal being." This was entirely different from eastern religions, which know nothing of an intelligible universe. Ultimately, Whitehead asserted that the Christian thought-form of the earliest scientists gave them "faith in the possibility of science" (17). Now the evolutionary "process theology" of Whitehead placed his other philosophical musings outside the realm of Biblical Christianity, yet his observations about the origin of science seem to echo scripture, "Through faith we understand..." (Hebrews 11:3, KJV).

So we simply took up the story of the philosophy of science at the zenith of naturalism and therefore the advent of *logical positivism*. This epistemological purging program was launched in 1929 with the publication of a manifesto, *The Vienna Circle: Its Scientific Outlook*. Here with the infallible tool of the "New Logic," the goal of complete empirical verification of knowledge was finally at hand, leaving only the details to work out. The tool was the *verifiability criterion of meaning*. Reductionism was born. With such an instrument all *non-science* would conclusively be defined as *nonsense*. A leading voice, Rudolph Carnap, assumed an imperial tone, "Before the inexorable judgment of the new logic, all philosophy in the old sense, whether it is connected with Plato, Thomas Aquinas, Kant, Schelling or Hegel, or whether it constructs a new 'metaphysics of Being' or a 'philosophy of spirit,' proves itself to be not merely materially false, as earlier critics maintained, but logically untenable and therefore meaningless"(18). Likewise Hans Hahn concurred that the newly developed logic had the power to cast down every metaphysical imagination since, "there is no possibility of piercing through the sensible world disclosed by observation to a 'world of true being': any metaphysics is impossible!"(19).

Only later were the problems discovered with this Viennese circular reasoning, not the least of which was its clearly anti-supernatural motivation; however logical positivism was ultimately abandoned because it lacked the logical support claimed as its foundation. The verifiability problems with logic were: 1) universal statements cannot be verified; 2) negations cannot be verified; and 3) compound sentences containing unverifiable parts *are* verifiable. The latter problem was intriguing since they finally realized it was possible to make completely unverifiable—even nonsensical—statements that met the logical verifiability criterion of meaning (20). Now after the collapse of the New Logic was quietly acknowledged "on the back page" (Carnap's book appendix), a new but weaker philosophical movement—logical empiricism—took its place allowing the original presupposition to live on. As Carnap and Hahn concluded their treatises, "Any metaphysics is impossible!"

So with the hope of universal verification of knowledge abandoned, naturalism pressed on with the weaker criteria of confirmation. However, it was soon pointed out that this revived philosophical decontamination plan had problems of its own. The first was the "old" problem of induction as asserted by David Hume. Induction is that process whereby one infers the general from the particulars. That is, a finite number of particular observations are taken as support for inferring a general principle that applies to all future observations. The problem with this is that by so doing we must assume that the future will be like the past for which we have no logical basis. This is known to be a logically invalid means of inference since even the complete truth of the premises does not guarantee the truth of the

conclusion. Later the "new" problem of induction was posed by Nelson Goodman. For him the challenge was to distinguish between the obvious cases where induction gave erroneous results and those cases where it actually did appear the future is like the past. Goodman concluded the challenge could not be met. The reason he gave was evidence always radically underdetermines a particular hypothesis (21). Once again insuperable problems required the lowering of the standard for the "scientific" worldview of naturalism.

Perhaps the most useful insight that emerged from empiricism was set forth by Karl Popper. He sought a more modest criterion of demarcation that simply distinguished between science and non-science. He finally decided the one thing that valid scientific theories had in common was limited explanatory powers. That is, scientific predictions entailed a risk that some future observation might falsify the theory. Theories like that of Freud were apparently able to explain every conceivable outcome no matter how unlikely or obscure. In contrast, Einstein's theory of General Relativity made very specific and risky predictions. For example Relativity predicted the gravitational field of the sun would bend starlight. If this very specific and risky prediction were disconfirmed the theory would be falsified. Scientists finally did make that observation which placed General Relativity among those theories that now define Modern Physics.

So while the inductive method of inference was shown to be a logically invalid means to infer the truthfulness of a theory, the deductive method was a logically valid means to infer a theory was *not* true. Therefore it provided a "criterion of demarcation" for what constitutes science, which Popper defined as "falsifiability" (22). Scientific theories are, in principle, *falsifiable*. Therefore on this view, scientists do not infer theories on the basis of observation; instead, they infer the denial of theories on the basis of disconfirming observations.

Part of the strength of Popper's view of falsification may have been that he didn't try to do too much. He made it clear that his method was not a means to verify ultimate truth. Further his original goal was faithfully maintained, to clearly define a criterion of demarcation for science versus non-science. Unlike his contemporaries he was not sidetracked by ambition to develop a "scientific worldview" in order to consign non-science to the domain of nonsense. Further the tool of falsification did appear to be useful in actual practice and escaped the blindness of simple logical empiricism. However, once again a problem was pointed out which has been called the "paradox of falsification." The problem was that the non-occurrence of a predicted phenomenon could not provide conclusive support for the claim that the "focal" hypothesis was itself false, since the non-occurrence could just as easily be due to the falsity of an implied "auxiliary" hypothesis. The problem was that falsificationism was radically inconclusive.

### **Skepticism: Dusk Before Dark**

Always looming over naturalism's hope of reductionist truth is the concern that what we think is objective reality is nothing more than an illusion, or at best an appearance of what is materially real. This belief has its origin in the evolutionary Hindu, Buddhist, and Greek religions. On this view, the only reason we claim the things we observe comprise *reality* is an unwillingness to accept our *real* unity with the Eternal Nothingness. The distinctions between truth and untruth are likewise illusory because everything is connected. So what appears to be intrinsically true is on further examination linked to what is intrinsically false. Ultimately, for the thoroughgoing skeptic, "there are absolutely no absolutes," and therefore the skeptical materialist concedes that even the senses must be doubted as a source of inter-subjective scientific truth.



Now with the descent of philosophy finally arrived at an unqualified skepticism, naturalism was presented with a choice between "autonomous" and "true" knowledge. The decision in favor of autonomy would now require a new source of authority empowered to validate scientific conclusions were *effectively* true. Here it was observed that scientists were still highly esteemed in the eyes of the lay public. However, because of the extreme specialization of each respective field of science, to the point that scientists in other fields are effective lay persons, it appeared that only the collective consensus of scientists in all fields possessed the power to confer scientific "truth status" on theoretical statements. Here "truth" is defined in terms of the prevailing worldview, or paradigm, not in terms of correspondence with facts.

There have been a number of proponents of the science as consensus view of knowledge, however one of the most important was Thomas Kuhn who set forth his concept of the scientific paradigm with his publication of *The Structure of Scientific Revolutions* (23). The paradigm view of science has it that only the development of a consensus group with increasing professional acknowledgement has the power to confer scientific truth status on statements. This view of scientific discovery and ultimately all "true" knowledge has a three-tiered structure.

First is the "young science" phase, which is characterized by various schools of thought vying for position but without sufficient explanatory success to gain preeminence. In this case paradigms are relatively vague and therefore various new observations can be accommodated because the indefinite form does not clearly define what are acceptable or unacceptable results. Discovery occurs as more or less random observations are utilized to formulate a more structured paradigm view.

Second is the "normal science" phase where a clearly defined paradigm view has been established as most successful according to the majority of scientists in that field. In this case research is conducted in order to determine the significant facts, to match the facts with theory, and for the further articulation of the theory. Discovery of facts that don't fit into the paradigm view are not expected and when "successful" none are found.

Third is the "revolutionary science" phase where emerging anomalies begin to challenge the reigning paradigm view. In this case researchers uncover facts that can't be fit into the increasingly precise paradigm in a straightforward manner. The irreconcilable anomalies have the potential to become what are called "revolutionary anomalies". This phase is characterized as a "period of pronounced professional insecurity," which is only resolved when a choice is made between the old and new paradigms. When this process of "conversion" occurs it is then possible to recognize not only the new facts, but also the meaning of the discovery in light of the new paradigm worldview.

Now the appeal of this view of science is that it appears that it can be made to loosely fit certain key periods in history and it also provides a justification for our feelings about the difficulty of discovery and

acceptance of scientific theories. "After all, the reason those people can't understand my view of reality is that they believe the wrong paradigm!" However, an old problem has now reappeared: Whereas in the past the idea of revelation from God was rejected, they now elevate the scientist to the status of "Revelator of Truth," where "truth" is defined in terms of the prevailing paradigm and not facts. Further the above explanation simply ignores the very real problem of willful disbelief, since facts do not determine what is true, when there is a compelling reason to reject the facts, the support of the paradigm community provides justification for that choice. Taking this view to its logical end the "truth by vote" approach would support any view that the reigning consensus group decided was in its best interest. To deny this potential is to deny the record of history where we see scientists who—like all other people—have biases, selfish goals, and at times are deliberately ignorant.

The objection that this program was not intended to describe how science should be done but only how it does occur, doesn't ring true since the original claim was that it would define the structure for demarcating true science. Further, with this view of science not even autonomous knowledge is achieved since by giving up the concept of truth in favor of autonomy the result is the paradigm community or leader reigns as supreme arbiter of disputes regarding what's worthy of scientific truth status. The science as consensus view is so far from assuring personal autonomy that it actually ensures institutional tyranny.

### **Postmodernism: Lights Out**

It should surprise no one that a commitment to naturalism would lead to a loss of certainty of knowledge, but now this includes science. As a result, some pressed on by embracing the "epistemological anarchism" set forth by Paul Feyerabend. On this view there is no superior or even preferred method for the acquisition of knowledge. Any choice of method is equally valid, or more correctly *invalid*, since each of the many means of gaining knowledge is radically indeterminate and therefore unworthy of our confidence or trust. Once again, since the remaining ideal of naturalism was personal autonomy, there now looms the danger that a power group would gain preeminence through the false premise of "objective science" and then go on to subjugate society on the basis of its unjustified claims. This concern has led Feyerabendian anarchists to argue there should be a "separation of science and state." For them, both the individual and society as a whole are best served by maximizing individual autonomy without any limits imposed by the long ago discarded values of religion, and now even the "facts" of science (24). Of course these bold assertions are hard to live with in the apparently real world and therefore most of us—including scientists—are likely to reject the "crude" way (his word) Feyerabend summarized the implications of naturalism. However none of this is inconsistent with the degenerative trend of the history and philosophy of science.

Now, throughout the 20<sup>th</sup> century modernity, resting on naturalism, was a prime motivator for many of its cultural movements. Marxism, fascism, positivism, and existentialism each in turn made cultural claims based on the notion that nature is all there is or ever will be. As a result, many in the past and present century have spent a great deal of energy addressing these anti-Biblical philosophies. Unfortunately, few today realize philosophy has moved on—these are now postmodern times. Whereas modernism was motivated to find the essential truths behind the natural world, now postmodernism rejects all truth claims. Knowledge is now cast as a tool wielded by the powerful. "Everything is politics," they are wont to say. The products of study in science, philosophy, history, and all human

endeavors are seen as the mere triumphalism of the conquerors. In the past modernists claimed that the Bible was not true based on science, reason, and history. Today we rarely hear that approach. For the postmodernist, both the Bible *and* science are false simply because they claim to be true (25).

### A Pre-Postmodern History of Science

Like most any major cultural transition, the shift from modernism to post-modernism moved in fits and starts. Or so it seemed in my *pre-postmodern* history of science course. My professor affirmed the ideals of the enlightenment, assumed the triumph of modernism, and advocated the paradigm of post-modernism. Predictably, the alleged rift between the Bible and science was illustrated with the case of Galileo. After all, didn't the church teach, based on the Bible, that the earth was the center of the universe? And wasn't this pre-scientific worldview refuted by the scientific observations of Galileo? And didn't the church censure Galileo by imprisoning him until death?

The fact is that Galileo, using his telescope, was an observational scientist in an already established line of such scientists motivated by a creation view of origins. Sadly, the Church at this time fell under the domination of Aristotelian philosophy. Now the Greek philosophers, exemplified by Aristotle, had laid down the dictum that "all phenomena in the heavens can be explained with uniform circular motion." And with such a philosophical approach no observations were required, only deductive logic. For those still unconvinced, a standard set of self-evident observations could be cited: 1) The sun, moon, planets, and stars obviously orbit the Earth; 2) the stars always circle back to their rising point each day; and 3) the Earth appears to be fully at rest. Further, they could raise Ptolemy's logical defense of the dictum with its hypothesized epicycles as an explanation for the anomalous retrograde motion of planets. The principal opposition to Galileo came from these Aristotelian scientists whose monopoly of educational authority was threatened. Even though Pope Urban VIII was previously sympathetic to Galileo, he finally sided with the politics of the Aristotelian majority. This powerful majority simply "refuted" Galileo with deductive logic tracing back to the authority of Aristotle. The Bible was only quoted selectively to underwrite the axioms laid down by Aristotle, entirely independent of scripture (26). In the end, the problem was not that the Church had favored the Bible over observational evidence, but that it allowed untested presuppositions received from philosophical authorities to take precedence over the scriptures and science.

Unfortunately, I learned none of this in my History of Science course. The professor decided to show our class a pornographic film he presumably thought would clarify some fine point about Galileo. After it began I realized the nature of the film so I stood up and declared that it was wrong for him to do this and walked out of class. When we later talked he said he was shocked that an adult would react this way to "adult material," so I explained that because I was a Christian I planned to keep my commitments to God and my wife. Later he did offer to pre-announce the nature of such "historical" films so students could make their own choice. At the end of the course I learned that others had chosen to opt-out of these films. However I will say that I appreciate that my professor's classical approach included an in depth study of a number of original works of some of the most influential thinkers in the history of science including Rene Descartes, Francis Bacon, Charles Darwin, and Thomas Kuhn.

Now Rene Descartes (1596-1650) is generally credited with the rise of rationalism, because of his plan to use deductive reasoning from introspectively derived first-principles to construct a "reliable body of scientific knowledge." Yet he also considered himself a good Catholic and regarding the "truths of revelation" he was clear, "I would not have dared to ... submit them to the weakness of my reasonings" (27). One could argue that it was his religion that kept him from living in a cocoon of personal introspection. However, Descartes incautiously fabricated a wedge of dissent which humanists later used to spilt reason from revelation by taking it alone as the means to judge the reliability of knowledge. Though Descartes did make substantive contributions to science (analytic geometry, optics, mathematical methodology); still his deductive rationalism, like that of philosophers before and after, actually retarded the rise of the scientific method.

The counterbalancing figure for this critical juncture in the history of science was Sir Francis Bacon (1561-1626)—author, orator, jurist, statesman, philosopher, and scientist. His service as Attorney General and Lord Chancellor of England appears to have been largely motivated by a desire to act as an advocate for the progress of science. Much of his greatest philosophical effort was applied to the *Novum Organum* in which he argued for the inductive method of reasoning applied to the empirical interpretation of nature.

In this work Bacon challenged four intellectual fallacies, or idols, commonly employed in the science of the day. They were as follows: 1) Idols of the tribe—False notions due to limits of human insight (example: geocentricity); 2) Idols of the cave—Personal interpretations due to individual disposition (example: Gilbert's "magnetic world view"); 3) Idols of the market-place—The problem of language and terminology (example: abusive semantics); and 4) Idols of the theater—Authoritarian dogmas (example: Aristotelian method of deductive demonstration).

Bacon then went on to offer a carefully reasoned alternative now known as the Baconian Scientific Method. He argued that science must progress "in a just scale of ascent, and by successive steps not interrupted or broken, we rise from particulars to lesser axioms; and then to middle axioms, one above the other; and last of all to the most general" (28). Today we would say that inductive inferences organize empirically acquired particulars to confirm successful hypotheses as scientific theories and finally laws. Bacon was a vigorous advocate of the need for empirical observation in science.

From these principles was derived the Baconian Scientific Method:

1. Observation: Direct or indirect empirical observations conducted in the present.
2. Problem: Question posed about natural process that is relevant and testable in the present.
3. Hypothesis: An educated proposal for an explanation of naturally recurring processes in the present and for the future.
4. Experiment: Direct test of hypothesis empirically observed in the present, which is possible to repeat in the future.
5. Theory: Hypotheses about the present and future confirmed by experiments in the present. Scientific theories are judged by their predictive value for the future.

Here I found it highly ironic that any grade school child could recite the above definition of the scientific method, but many a philosopher of science cannot.

Now in this definition we must finally recognize that history is outside the domain of science since events are non-recurring and therefore unobservable. Thus, the adjective "scientific" is improperly used when describing historical theories. Those attempts to subsume history under the umbrella of science are generally motivated by the tired scientism of an earlier era. It follows that both an evolutionary view of origins *and* a creation view of origins are likewise outside the domain of science because each requires the study of ancient historical events to find evidence for or against their central claims. This is not to say that origins theories cannot motivate the formulation of hypotheses, but in order to be classified as scientific they must be falsifiable through repeatable observations made in the present. This also includes the observation of uniform natural processes that are sometimes used to construct historical theories. Such theories can be informed by forensic science, but scientifically acquired evidence can be trumped by historical evidence. (After proving John Doe's DNA is on the murder weapon, eye witness testimony can yield a full acquittal!) However, the logically unjustified presupposition of uniformitarianism has done a great disservice to both science and origins theories, but more on that later. Ultimately, it was the Baconian Scientific method with its requirement of repeatable observations that finally produced the reliable results now enjoyed by science. Francis Bacon made it clear that the scientific method of inquiry into the natural world was motivated by the Biblical doctrine of man's creation in the image of God *and* the dominion mandate (Genesis 1:26-30). Here Bacon summarized the history of the origin and purpose of science as follows,

“Man by the fall fell at the same time from his state of innocence and from his dominion over creation. Both of these losses however can even in this life be in some parts repaired; the former by religion and faith, the latter by the arts and sciences” (29).

So at this stage I realized that the supposed tension between Biblical faith and science had nothing to do with the evidence for or against creation, but instead the definition and motivation of science. I had learned that a "science" motivated by naturalism had led us away from the very evidence it promised to make certain. What Biblical Christians have long recognized is that when man sought autonomy from God he lost his “infinite reference point” (30). The history of science has now demonstrated that without a frame of reference outside of nature, every detail of the universe is reduced to the absurd. I later came to understand how all of this pointed to the necessity of a Biblical theory of knowledge, or epistemology, but there was more to learn about science and other competing origins theories.

### **A Physical Age of the Earth**

By this time my physics program had covered a range of topics including particle dynamics, thermodynamics, electrodynamics, optics, nuclear physics, relativity, quantum mechanics, and the mathematical methods these entailed. One of my physics professors offered what I assumed was a comparative jest, “Everything is physics!” In time I realized my professors took their condescension seriously. Even so, one of the few subjects thought to mount a genuine challenge to the Biblical view of history was nuclear physics because of the implications of radiometric dating. The text flatly stated, “The decay of radioactive nuclei gives us a very *accurate* and *entirely reliable* clock for recording the passage of time” (emphasis added)(31). So while the idea of an ancient origin of the earth was originally based on Lyell's pseudo-philosophical principle of uniformitarianism, it was now claimed to be accurate and reliable based on the scientific method. This dating method bases its claim on the observation of

radioactive decay of parent elements to daughter elements, which proceed at statistically precise rates. Therefore, according to Wikipedia, the age of the earth is precisely set at  $4.54 \times 10^9$  years  $\pm$  1%. Certainly a valid claim of  $\pm$  1% accuracy would be *very* impressive. Wikipedia explains, “this age is based on evidence from radiometric age dating of meteorite material and is consistent with the ages of the oldest-known terrestrial and lunar samples” (32). However, this is a clear case of confusion between the definition of accuracy and precision. All scientists know that it’s possible for a measurement to be *entirely reliable* (i.e. repeatable) and yet be *reliably* inaccurate (i.e. false). It is now known that of many of the once favored radiometric dating methods (33) are “inaccurate” by many orders of magnitude (six or more) when used to test rocks of a known age. For example the recent volcanic rock from Mt. St. Helens, Mt. Ngauruhoe, and the Grand Canyon. This is now acknowledged as due to the fact that radiometric dating depends on many uniformitarian assumptions that cannot be verified. These include assumptions about the original ratio of parent to daughter element, the rate of intrusion/escape of the parent and daughter element, and even the assumption of a fixed rate of decay.

Therefore the nuclear physics text went on to offer an alternative method called isochron dating. Again, Wikipedia asserts that, “The advantage of isochron dating as compared to simple radiometric dating techniques is that *no assumptions* are needed about the initial amount of the daughter nuclide in the radioactive decay sequence” (emphasis added)(34). The ability to utilize the isochron dating method depends on the existence of a non-radiogenic form of the daughter element. For example a number of radioactive decay chains exist (Rb-Sr, Sm-Nd, and Pb-Pb), with a non-radiogenic form of the daughter element. This method involves measuring the ratio of the parent to the non-radiogenic daughter element and the ratio of the radiogenic daughter to the non-radiogenic daughter element. The non-radiogenic daughter element is assumed to be a fixed reference. When these ratios are plotted against each other the results can be fit closely to a linear curve. Physicists are predictably impressed when the results of such a comparison fit closely. Certainly my nuclear physics professor was convinced that the matter was settled even if the isochron method assumed the new variable was fixed. When I offered alternative radiometric dating evidence that supported a young earth (35), he simply said such evidence “was just not interesting” because he claimed such a view did not make predictions. Of course in so saying, he assumed his preferred view of cosmological evolution did make “predictions” about the past. It was years later that I learned that attempts to validate the isochron method by dating the age of recent volcanic rock were *entirely inaccurate*, but now by eight orders of magnitude (36).

### **A Physical Cosmology**

Other radiometric processes that could be used as natural chronometers include: Carbon-14 in coal, Carbon-14 in diamonds, helium diffusion in minerals (Zircon), and various radio halo phenomenon. Just as with the other radiometric dating methods, these depend on unverified, and really unverifiable, assumptions. Even so, these and a multitude of alternative chronometers serve as limiting cases decisively tipping the balance in favor a young earth. There is however another category of evidence for an ancient universe that some believe dispenses with all concerns about the accuracy and consistency of radiometric dating.

The big announcement for the time I was at the UW Physics department was posed as conclusive evidence for the leading evolutionary theory of cosmology. The cover story of *Scientific American* captured the bold claims of the time: *More Proof for the Big Bang!* (37). Now one would think that a

publication claiming to speak for science would recognize that science does not provide "proofs" since they are only relevant to mathematics or logic where given a valid proof, no more are required. The nature of the evidence was presented in a lecture by David Wilkerson, the Princeton designer of the the Cosmic Background Explorer (COBE) probe. This audience knew that soon after the 1964 discovery of the cosmic background radiation (CMBR) by Arno Penzias and Robert Wilson, it was hailed as the confirming echo of the Big Bang. Some may also have known that after thirty years of searching, the extreme smoothness of the CMBR was now an intolerable problem because the universe was also observed to be clumpy on a massive scale. Enter the Inflationary Big Bang theory as the means to explain away the radical contradiction.

Because of this, the COBE probe was sent on a mission to find some variation in the CMBR to reconcile its radical contradiction with the observed clumpiness of the universe. Wilkenson and his team of designers based the design of this extremely sensitive, \$200M instrument on the most permissive predictions of Inflationary Big Bang theory.

Wilkinson went on to reveal that, based on these predictions, the probe was designed to measure variations that were ultimately never detected. While many lost hope, others urged the mission to press on seeking variations beyond prediction. Complex algorithms were used to finally tease out a result—three orders of magnitude below the instrument noise. Wilkinson summarized the implications: "These measurements support, but do not prove The Big Bang." But then came the colorful pictures, the quotes, and the rest is history.

Here was my summary after David Wilkenson's lecture:

The Inflationary Big Bang Theory is an attempt to reconcile the radical contradiction between the clumpiness of the large-scale structure of the universe and the smoothness of the background radiation. This theory did not *predict* the minute variations measured by COBE, but rather *demand*ed that there be some fluctuation so that the Big Bang didn't go down in flames. As it stands today, the measured background radiation cannot be taken as confirmation of the Big Bang theory, but only a mere allowance that it is not utterly impossible.

So what problem was the inflationary Big Bang supposed to solve? The *Horizon Problem*. The central question to answer is, "How can the combination of the size of the universe, the age of the universe (13B-years), and the speed of light allow the outermost background radiation to reach thermal equilibrium?" Inflation was the ad-hoc proposal of an unimaginably large expansion of unbounded space over an unimaginably small fraction of time in order to impose an incredibly smooth temperature on the universe. You might call it a kind of "thermal predestination." None of which can be observed directly or indirectly. Whatever the value of such an "inflated" solution, it also entails another problem—the death of uniformitarianism.

So what problem is Biblical creation supposed to resolve? Another form of the *Horizon Problem*. The central question to answer is, "How can the combination of the size of the universe, age of the universe (6,000 years), and the speed of light allow the outermost light reach the earth?" One physically viable proposal is based on a reasonable assumption that matter in the universe is bounded and expanding for which General Relativity predicts a dialation of time—something we can directly observe ([38](#)). An extension of this proposal not only addresses the Horizon Problem, but also the dual problem of missing "dark matter" and "dark energy" ([39](#)). In any case, it is ultimately self-refuting for evolutionists to use one form of the *Horizon Problem* to argue against another form of the same!

The Big Bang theory still had a little problem. It couldn't account for 90% of the matter and energy required for the model to work. Much like the missing links of biological evolution, the "dark matter" and "dark energy" of cosmological evolution has gone missing. So the Big Bang theory has now inflated beyond all possibility of scientific observation. Evolutionary cosmologists moved on to hypothesize the existence of limitless inflationary "bubbles" that spawn parallel universes, each by definition disconnected, and therefore impossible to observe. So what problem are they now trying to solve? The central question to answer is, "How can the supremely engineered and finely tuned universe exist without a great designer?" The answer, "If there were an infinite number of universes—or a multiverse—then surely one might exist just like our own."

### **Creation and The Intelligent Design Movement**

It was about this time that I became aware of the *Intelligent Design Movement*. Philip Johnson, a Berkeley law professor, has been credited with a renewed focus on the logical links between methodological naturalism and atheism. He has successfully argued that such an approach demands an a priori adoption of philosophical naturalism that without justification dismisses all explanations pointing to an intelligent cause. As a co-founder of the Discovery Institute's Center for Science and Culture, Johnson went on to initiate a unified approach to Intelligent Design (ID) theory. Some of the key contributors to ID theory include Michael Behe (biological irreducible complexity)([40](#)), Stephen Meyer (the origin of biological information)([41](#)), and William Dembski (the probability and logic of specified complexity)([42](#)). These and other ID theorists have mounted a response to some of the problems raised by New Atheists like Richard Dawkins who unwittingly leave themselves open to challenge with such works as *The Blind Watchmaker* ([43](#)).

One of the important contributions to ID Theory is the more rigorous definition of what is now called *specified* complexity. As articulated by William Dembski, complex specified information (CSI) is, "The coincidence of conceptual and physical information where the conceptual information is both identifiable independently of the physical information and also complex" ([44](#)). A classic example of such specified complexity is the case of Mt. Rushmore, which is highly complex and also coincides with independent images identifiable with four US presidents. ID theorists argue effectively that this is qualitatively the same relationship between the highly complex proteins of life and the independently specified information in DNA. Some now claim high profile "conversions," of a sort, by noted atheists like Anthony Flew and Thomas Nagel.

I have read, reviewed, and appreciated a good deal of the literature and media resources produced by intelligent design theorists. Since the headquarters of Discovery Institute are in Seattle I am afforded opportunities to attend ID lectures, book signings, film premieres, and more. Because of this I have enjoyed the privilege of meeting many of the leading lights of the intelligent design movement. I believe these to be stellar representatives of their respective disciplines and excellent examples of a pioneering



spirit. Their contributions to the discussion about academic freedom are important and could benefit all of science.

However, I also believe it is important to distinguish between Intelligent Design *Theory*, and the Intelligent Design *Movement*. The former is the extension of a time-tested approach—a logical argument from what is known about the relationship between design and complexity. The latter movement is now embodied in the *Wedge Strategy* which seeks to provide "a positive scientific alternative to materialistic scientific theories, .... and to replace it with a science consonant with Christian and theistic convictions"(45). On the face of it, anything that wedged naturalism away from science might appear to be a welcome improvement. And Biblical creationists generally appreciate the position taken by most ID theorists against biological evolution. Yet in practice, advocates of this strategy seek a "big tent" consensus that includes theists, deists, agnostics, pantheists, polytheists, and last of all Biblical creationists (46). Though one principle clearly dominates the movement—the vigorous insistence that "intelligent design is *not* creationism!" This they explain is because; "ID is not based on religion, but on scientific discoveries and our experience of cause and effect, the basis of all scientific *reasoning about the past*. Unlike creationism, ID is an inference from biological data" (emphasis added) (47). This bold assertion depends on a key strategic decision about how science should be defined. In order to employ the "abductive reasoning process" required to sustain the ID "inference to best explanation" they advocate the principles of uniformitarianism as the exemplar for *reasoning about the past*, actually citing inspiration from Charles Lyell and Charles Darwin (48). Meyer even chastises evolutionists who don't strictly adhere to the principles of uniformitarianism (49). This now explains the ID movement's general acceptance of cosmological evolution, while rejecting biological evolution through the substitution of intelligent design. Disavowals notwithstanding, all origins theories—evolution, intelligent design, and Biblical creation—are, by definition, historical theories.

To the frustration of the leaders of the ID movement, the popular media "doesn't get it." ID leaders understandably protest that virtually all secular news sources employ the same talking points. The Wikipedia summary is representative, "Intelligent design (ID) is a form of creationism" (50). Even so, the ID movement expects it should be awarded "scientific credibility" status because they generally assume uniformitarianism. The media response? ID advocates are, "Anti-scientific, ignorant, cranks... flat-earthers." Now one of the reasons for their common assumption of this pillar of naturalism appears to be a concern that the Biblical days of creation are a uniquely formidable problem. I must say I find it disheartening to hear guardians of Biblical truth offering apologies for supposed Biblical problems. Take for example John Lennox, a gifted and otherwise faithful spokesman for Biblical faith, who argues that the Bible teaches a geo-centric worldview and thus we can't take Genesis "literally." However, the scriptures he cites outside of Genesis are selected in isolation to those that are just a few verses away. Take for example his partial citation (underlined) of the Psalms in *Seven Days that Divide the World* (51):

"The Lord reigns; he is robed in majesty;

the Lord is robed; he has put on strength as his belt.

Yes, the world is established; it shall never be moved." (Psalm 93:1)

He set the earth on its foundations, so that it should never be moved (and Psalm 104:5).

Yet bridging between these narrowly selected citations is Psalm 97:1-4:

The Lord reigns, let the earth rejoice;

let the many coastlands be glad!

2 Clouds and thick darkness are all around him;

righteousness and justice are the foundation of his throne.

3 Fire goes before him

and burns up his adversaries all around.

4 His lightnings light up the world;

the earth sees and trembles.

The larger context makes clear the foundation described is a metaphorical reference to the throne of God, which alone is immovable. Therefore, neither poetic scriptures nor any other literary genre of the Bible admits to a geocentric interpretation. In any case, it is invalid to reject a literal interpretation of the historical narrative of Genesis by using poetic scriptures like the Psalms as anti-proof texts (52). Based on scripture first, which was eventually confirmed by science, Latin theologians could say, "Terra firma is not firm; only God is unmoved."

William Dembski has explained what now appears to be the majority position of the ID movement:

"The young-earth solution to reconciling the order of creation with natural history makes good exegetical and theological sense. Indeed, the overwhelming consensus of theologians up through the Reformation held to this view. I myself would adopt it in a heartbeat except that nature seems to present such a strong evidence against it (53)."

Here Dembski has likewise assumed the view of "nature" demanded by uniformitarianism. However, the aforementioned principle bears repeating: By definition, origins theories are historical theories. As acknowledged by Stephen Meyer, observational science can only provide forensic evidence for the historical-evidential method of *reasoning about the past* (54). Unfortunately, the Wedge Strategy does not recognize our need for the one and only eyewitness who could explain the historical origin of created things—God (Job 38:4). Ultimately we must recognize that uniformitarianism is nothing more than the philosophy of naturalism applied to geological or cosmological history. In contrast to the Wedge Strategy, it is both naturalism *and* uniformitarianism that must be detached from modern science. The only adequate alternative, that explains our historical origins and actually motivated science, is Biblical creation. On the basis of the strategy and practice of the ID movement, it is now clear

that this latest form of *creation agnosticism* is neither Biblical, nor scientific when science is correctly defined by observational evidence observed in the present.

### Theistic Evolution Strikes Back

With the relative success of the ID movement, a counter response has been mounted by religious evolutionists. In the past, liberal theistic evolutionists relegated the book of Genesis to the genre of myth. Today, evangelical Christian evolutionists relegate Genesis to literary metaphor, poetry, and myth. Now lest any claim that it is not possible for a self-proclaimed evangelical Christian to rise to leadership in the scientific establishment, one need only cite the example of Francis Collins, current Director of the National Institutes of Health, and past Director of the National Human Genome Research Institute where he headed the famed Human Genome Project. His accomplishments are prodigious. Collins is however committed to promoting theistic evolution as he explains in his book, *The Language of God*.

In this he seeks to supplant not only Biblical creation, but also Intelligent design, “which he derides as “not a scientific proposal” and “not good theology either (55).” In the book that launched the counter movement, he answers those who demonstrate that Genesis is a historical narrative with a single sentence, “Unquestionably the language is poetic” (56).

This is not to say that theistic evolutionists don't offer more detailed alternatives to Biblical creation. Some of the many options are as follows:

View	Advocates	Explanation
The Day-Age View	Arnold Guyot (1807-1884), George Frederick Wright (1838-1921), William Jennings Bryan (1860-1925), Hugh Ross	The days of creation are chronological, but of an indeterminate duration.
The Framework Hypothesis	Gottfried von Herder (1744-1803), Arie Noordzij (1924), Herman Ridderbos (1909 – 2007), Meredith G. Kline (1922–2007), Henri Blocher, and Bruce Waltke	The days of creation are ordered in a logical, rather than chronological relationship. Days of an indeterminate duration.

The Cosmic Temple View	<i>The Lost World of Genesis One: Ancient Cosmology and the Origins Debate</i> , by John H Walton, Intervarsity Press, 2009.	Genesis 1 describes the functional nature, not the material nature of the creation. Days of an indeterminate duration. The created universe is God's temple.
The Promised Land View	<i>Genesis Unbound: Provocative New Look at the Creation Account</i> , by John Sailhamer, Multnomah Books, 1996 <a href="http://reformed-theology.org/ice/newslet/bc/bc.97.04.htm">http://reformed-theology.org/ice/newslet/bc/bc.97.04.htm</a>	Genesis 1 only describes the creation of the promised land that was to be inherited by the chosen people. Creation of the universe happened over an indeterminate time period.

No one could say there is a lack of "creativity" in generating alternatives to the Biblical days of creation to favor billions of years. Some even claim the church fathers advocated "long days" of creation. One of the favorites cited is Augustine of Hippo because he raised questions about the nature of the first days before the creation of the luminaries on day four. However the fact is that Augustine actually proposed an instantaneous creation that he believed was no more than six thousand years ago (57). Now while ID leaders like Dembski promote an ancient universe, many at least acknowledge that the view of 24-hour days was the "overwhelming consensus of theologians up through the Reformation." And an earlier proponent of creation agnosticism, Davis Young, likewise confirmed the uniformity of the church's position:

"The virtually unanimous opinion among the early Christians until the time of Augustine was that human history had lasted approximately fifty-five hundred years.... We find absolutely no one arguing that the world is tens of thousands of years old on the grounds that the days are used figuratively for long periods of time..." (58).

However, theistic evolutionists generally don't bother to explain the disconnect between their "scientific view" and the historical position of the church. That is because they are not particularly concerned about historical matters since they have such a low view of Biblical history. For them, there is essentially nothing to be known about ancient history from the Bible, much less our origins. After all, it's just "unquestionably" poetry.

So here is the irony: Both In practice and principle, theistic evolutionists insist on naturalism, but then go on to claim the utterly unseen effects of the Creator are somehow behind it all! This they define as “evolutionary creation.” In the end, self-consistent naturalism—that is atheism—has utter contempt for such irony. Of course the fiery New Atheists like Sam Harris simply call this “intellectual suicide” (59). However the more pragmatic leaders of the scientific establishment simply see theistic evolution as a useful tool to maintain “consensus.” But make no mistake; they will never be caught giving ground to a first cause. This is illustrated in the strategy of Dr. Eugenie Scott, the Executive Director of the National Center for Science Education, a leading anti-creationist organization who reveals, “...I would describe myself as a humanist or a nontheist. ... I have found that the most effective allies for evolution are people of the faith community. One clergyman with a backward collar is worth two biologists at a school board meeting any day!” (60).

Even while maintaining their unqualified defense of methodological naturalism, theistic evolutionists do share at least one principle with progressive creationists and most advocates of the intelligent design movement—uniformitarianism. The path to this telling concord is a largely philosophical perspective called “dual revelation theology.” Now Christians do generally agree that the Bible describes two forms of revelation—general and special. Here the scope of general revelation includes all knowledge that may be acquired through human effort. This includes science, the conscience, reason, and history. In contrast, special revelation from God is knowledge that may be received only when given by God. This includes miracles, the incarnation of Christ, and the scriptures. Yet even when this is the common understanding, not all professing Christians agree on the effects of the Fall to man's understanding of revelation. Here it should be clear that a denial of the historical Adam affects our whole understanding of the nature and scope of the Fall.

Yet according to the Bible, because general revelation is acquired by human effort it is impaired by the human condition. Man is both intellectually and morally broken through the Fall, so even if he partially overcomes his intellectual deficiencies “by the arts and sciences” (Bacon), he is incapable of overcoming his spiritual blindness. As the prophet Jeremiah implored:

“The heart is deceitful above all things, and desperately sick; who can understand it?” (Jeremiah 17:9 ESV)

Therefore God gave the gift of special revelation so we may know the otherwise unknowable will of God revealed in the Gospel (61). Now all of this may be hard for the atheist to accept, but it should not be for a Christian who accepts the authority of God and his Word. The apostle Paul masterfully illustrates the relationship between these two forms of revelation in Romans 10:16-18 (ESV):

“But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” So faith comes from hearing, and hearing through the word of Christ [special

revelation]. But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world [general revelation]."

So even though nature reveals the truth, the human heart resists seeing what is universally self-evident. We are therefore commanded to believe what we hear from God's Word, which is *indeed* confirmed by the "words" of God's creation. The problem with the human heart can easily be illustrated by some noted atheists.

*New Atheist* Richard Dawkins:

"Biology is the study of complicated things that give the appearance of having been designed for a purpose." (*The Blind Watchmaker* p1).

Or *old atheist*, Francis Crick:

"Biologists must constantly keep in mind that what they see was not designed, but rather evolved." (62).

Many other examples can be cited to illustrate how atheists clearly recognize the appearance of design, but then refuse to accept the obvious implications for creation.

Sadly, theistic evolutionists now defend their position by resorting to the same old attacks on Genesis used by atheists.. Consider the example of Francis Collins who recites that tired old argument, "Where did Cain's wife, mentioned only after he left Eden to live in the land of Nod (Genesis 4:16,17), come from?" (*Language of God*, p. 207). Well how about reading just a few verses further to Genesis 5:4 which makes it clear that Adam "had other sons and daughters." Instead, Collins objects on "moral grounds," insinuating this is tantamount to God condoning incest. However, as a geneticist he should have respectfully acknowledged that it was not until the giving of the Law that such close marriages were forbidden—now we know—because birth defects accumulate and become dominant. In any case, scripture raises no moral censure whatsoever for the marriage of Abraham to his half-sister Sarah long before the giving of the Law. At the present hour, the leading voices of the evolutionary BioLogos Foundation, founded by Collins, are openly calling for an abandonment of Biblical inerrancy, a denial of the historical Adam, and even assert that the Apostle Paul was wrong to make a historical connection between Adam and Christ (63). Dr Peter Enns, a chief contributor to BioLogos claims,

"Most Christians understand that, even though the Bible assumes a certain way of looking at the cosmos, from a *scientific* point of view the Bible is *wrong*. And that is perfectly fine" (64).

And another key contributor is Dr. Bruce Waltke, who has recently retreated to Knox Theological Seminary. He asserts that there is such overwhelming evidence for evolution that,

"To deny that reality will make us a cult—some odd group that's not really interacting with the real world" (65).

I recently witnessed a sad example of this sort of reasoning in a highly respected evangelical church in my area. For their own reasons they allowed a leading evolutionary cosmologist come share with its youth group. After citing a few scriptures, his presentation mainly focused on the awesome scale of the universe and his enjoyment of doing internationally funded cosmology. The fact that the purpose of his research was to provide "more proof for the Big Bang," was largely lost on his audience. At a key motivational point he declared that, "There is a story that if you believe in science, you can't believe in God." With an extended pause he finally declared, "That is not true!" His point was obvious. *I believe in science and God, so can you!* At the end he finally opened it up for a question. An earnest young man asked the obvious one, "How does all of this fit into the Biblical days of creation?" Immediately he pulled the trigger on a loaded slide illustration. He acknowledged the days should be understood as conventional 24-hour days but then claimed this was because they were derived from the "best Egyptian cosmology of the day." He went on to read Genesis 1 while inferring a connection to the diagram of a flat earth on pillars emerging from a watery abyss, covered by a vaulted sky dome for the sun, moon, and stars, and this supported by "pillars of heaven." He concluded, "Of course, now we know better through modern science." With that he was finished and the youth were dismissed.

So, according to yet another leading theistic evolutionist, the book of Genesis is wrong because it is based on the very same pagan mythology on which God was said to have "executed judgment" (Exodus 12:12). There is no doubt what Moses would say to those claiming we must "go back to Egypt" to understand what God meant by the days of creation:

For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. (Exodus 20:11, ESV)

No wonder Biblical Christians warn about the dangers of all forms of naturalism—philosophical *or* religious.

"See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ."  
(Colossians 2:8, ESV)

Now I can't know with certainty, but I suspect that most theistic evolutionists believe they must accept evolution because if they do not, they are contradicting science. I have heard it said by some that contradicting such "science" necessarily leads to a loss of faith in God. My challenge to this sort of reasoning is simply this: Naturalism—religious or antireligious—has utterly failed. It has not, and simply cannot provide a foundation on which to build knowledge. This has now been demonstrated beyond any shadow of a doubt in the history and philosophy of science. And the extent of its monumental

failure is likewise evident in all other domains of knowledge that naturalism has sweep under its *inexorable judgment*.

The truth really matters as the apostle Paul warned his beloved disciple Timothy,

“Watch your life *and* doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Timothy 4:16, NIV 1984).

One can only imagine the effect on doctrine and ethics if one more generation applies the principles of naturalism to the full range of foundational teachings that originate in the book of Genesis. Some of the most foundational doctrines include the following:

- God is the Creator and man is the steward of the natural order. (Genesis 1:1; 2:15)
- The creation of man in the image of God (Gen 1:26,27)
- The original "very good" creation (Gen 1:31)
- The institution of marriage for one man and one woman (Genesis 2:18-25)
- The sin and Fall of man (Gen 3:1-24)
- The origin of spiritual and physical death (Gen 3:7-8; 17-19)
- The consequent effects on nature (Gen 3:14,17-18)
- The proto-gospel promised through the seed of the woman (Genesis 3:15)

At this present hour all of these doctrines are under ferocious attack by so-called “science”. Sadly, this now includes Christians teaching in churches that the foundation for scripture is nothing more than a pagan myth (66)! Yes it is possible for people to believe profoundly self-contradictory ideas, but we should reject the notion that it's somehow "heroic" to maintain faith while sustaining an irreconcilable tension with the Bible. Biblical Christians should know not to follow leaders who say, "*I believe in naturalism and God, so can you!*" I believe that all such appeals to human authority, whatever the alleged motivation, should be rejected by Christians committed to God and his Word.

### **One Last Complaint**

Many continue to protest. “Why,” they demand, “do most scientists hold to an ancient evolutionary origin for the universe? Isn’t this alone sufficient reason to reject a creation view of origins?” The fact that some Christian leaders actually advocate for evolution only seems to reinforce their argument. Yet I believe this way of reasoning is completely upside down. First; those who claim to be Christians are called to acknowledge the Word of God as the foundation for their understanding of the origin of all things—the universe and everything in it (John 1:1-14). Second; the fact is that *empirically* derived evidence has always confirmed the created origin of the incomprehensible complexity of life and the



finely tuned universe that sustains it. However the majority of religions and philosophies of the world have long presupposed an ancient evolutionary origin for the universe. It was only the small sect in Palestine that uniquely acknowledged the concept of creation out of nothing, which ultimately motivated the rise of the scientific method and technology (67). Once the benefits of these were set in motion, the supposed scientific theory of evolution was hypothesized without anything near sufficient confirming evidence. The hasty embrace by evolutionary religion and philosophy was predictable since they long lacked a foundation to justify their worldview. Richard Dawkins openly revealed his own motivation, "Darwin made it possible to be an intellectually fulfilled atheist." (*The Blind Watchmaker*, p6). The same could be said for any of the various forms of religious naturalism.

Yet the absence of indisputable confirming evidence for evolution has never been addressed as Darwin himself acknowledged it really must. Therefore three central problems persist that Darwin acknowledged later generations must resolve for his theory to be successful.

1) **The discontinuous Fossil Record** (*The Origin*, p.342)

"He who rejects these views on the nature of the geological record, will rightly reject my whole theory."

At the close of the last century Stephen Jay Gould, paleontologist, evolutionary biologist, and historian of science at Harvard acknowledged, "The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their branches; the rest is inference, however reasonable, not the evidence of fossils" (68).

2) **The wide gaps between systems of irreducible complexity:** (*The Origin* p.189)

"If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."

During the early rise Darwinism, it was thought that a reductionist approach to life would reveal ever more simple subsystems. Today we know that at every level life is not just complex but specified by 4 billion bits of information in the DNA of each cell. Even when the "simplest" of cellular biochemical subsystems are taken in isolation—as though that were possible—it is always demonstrable that these multifaceted molecular machines could not have been "formed by numerous, successive, slight modifications" because they don't function at all unless they are complete.

Yet evolutionists continue to confound microevolution—for which there is no dispute—with macroevolution. However these are not just quantitatively dissimilar, but qualitatively disparate to the base. It is simply not possible to extrapolate the one to the other, given any amount of time. In microevolution there is clearly a capacity for rearrangement built into preexisting information in DNA that enables adaptation under environmental pressure. Such adaptation merely enables life to "reproduce after its kind" as predicted in Genesis 1. Darwin's Finches remain finches and even can return to the original form through natural selection (69). Therefore, Neo-Darwinian evolutionists look to mutations to "create" novel features and thus add information to the DNA that did not previously exist. As explained before, such novel

features invariably prove to be irreducibly complex, and thus they cannot be classified as “slight modifications” on which natural selection can operate.

### 3) **The radical jump (saltation) from nonlife to life:**

Darwin was concerned enough about this problem that he made no attempt to address it in *The Origin of the Species*. Only later, in a letter to Joseph Hooker (1871) did he speculate about “some warm little pond” in which life might have first formed (70). Yet Darwin also insisted that, “natural selection acts solely by ... `Natura non facit saltum’” (*The Origin*, p.460). Nature makes no jumps since these would effectively constitute “acts of creation.”

Now even assuming an ancient earth, the Cambrian fossils alone exhibit a geologically “instantaneous” appearance of dozens of major phyla in the fossil record without any trace of gradual transitional steps required by evolutionary theory. But worse yet is the problem with the origin of life itself since the process of natural selection cannot be invoked without the existence of an irreducibly complex first cell on which to operate. Today paleontologists widely acknowledge there is no viable option for the chemical evolution of life.

The fact that the creation view of origins predicted all of these observations is to its credit no matter what a mistaken majority may assert. The amassing of academic and social pressure to conform to the reigning evolutionary consensus is by no means justified by genuine scientific evidence and least of all the Bible. Historical theories for the origin of life notwithstanding, science is never defined by a majority vote, only empirical evidence acquired in the present. In the end, evolution of any kind—atheistic *or* theistic—must move from *creation agnosticism* to *creation antipathy*.

### **Yet Another, Last Complaint**

Still some continue the protest. The reasoning goes something like this, “No matter what evidence you provide against evolution, I simply cannot, will not, accept the absurd notion that the world was created only thousands of years ago! The evidence to the contrary is overwhelming! Take for example Wikipedia which cites the scientific consensus: The earth is  $4.54 \times 10^9 \pm 1\%$  years old and the universe is  $13.798 \times 10^9 \pm 1\%$  years old (71)! And scientists all agree that science has *proved* the Big Bang happened billions of years ago and therefore the Bible is wrong!” Tragically, there are now church leaders who assert these very things.

And so goes the muddled mix of apples and oranges without a single correction by those who should know better. Confusion of accuracy with precision, evidence with proof, and confirmation with consensus. Not to mention the foundational assumption of uniformitarianism. So now what *really* is unreasonable about uniformitarianism? And what is so wrong with science subsuming history? All they are doing is assuming present processes operated in the past. Isn't this all very reasonable?

Well, I have already made the case that the cost of such a redefinition of science was a total loss of confidence in knowledge. Therefore in the following section I will offer an alternative foundation worthy of our trust for science in particular and knowledge in general. However, at this point I will examine some representative case studies that reveal the problem with so many uniformitarianism assumptions.

*The Missoula Flood:* In my own state of Washington I often share with others about, “The Missoula Flood Controversy.” This is a case where uniformitarianism clearly retarded our understanding of geological features that extend over four northwestern states for the first half of the 20<sup>th</sup> century. Only because of the dogged resolve of geologist Harlen Bretz did scientists finally relent from *absolute uniformitarianism* allowing for a catastrophic origin of vast regions of Montana, Idaho, Washington, and Oregon. His extensive field research had led him to the conclusion that a glacial Lake Missoula catastrophically breached an enormous ice dam and emptied its Great Lakes class water supply across the northwest and into the Pacific Ocean. Yet one of the chief reasons for the contentious forty year “scientific controversy” was the concern that the historical theory posed by Bretz, a committed evolutionist and atheist, appeared to mirror the effects of the Biblical Flood. Only after evolutionists devised ways to stretch out the effects over a series of flood events, did they finally acknowledge the channeled scablands, coulees, mountain water gaps, dry-falls, and erratic granite boulders all had a catastrophic origin (72). But mind you, the effective cause of these sweeping geological features was rapid and catastrophic, while the evidence for thousands of years is alleged to exist between the features. I often visit Eastern Washington and the landscape never fails to amaze me as I contemplate the unprecedented scale and scope of this multi-state catastrophic event that left us a spectacular view of brokenness with beauty.

Even in 1928 Harlen Bretz characterized the challenge of overcoming the assumptions of uniformitarianism:

*Ideas without precedent are generally looked upon with disfavour and men are shocked if their conceptions of an orderly world are challenged (73).*

*Grand Canyon formation:* Tourists come from all over the world to stand at the edge of this unparalleled wonder of the world. This grandest of all canyons stretches over 277 miles, gapes open to 19 miles, and falls to a depth of 6,000 feet. Every visitor will hear the standard story: *Over tens of millions of years the Colorado River eroded its way—one grain of sand at a time—through solid stone while the Colorado Plateau was uplifted to expose billions of years of earth history (74).* Truth be told, geologists of all persuasions now reject this version of earth history. After all, how could a river cut through a rising plateau? So here again, the field evidence best supports a historical theory of vast lakes extending over multiple states trapped behind a mountainous dam—the Kaibab Upwarp—holding back ice-age melt waters which finally breached to carve out the Grand Canyon in a catastrophic event. Regarding the exposed sedimentary layers, these tightly laminated layers which can span whole continents are often acutely bent, rather than broken, demanding a rapid deposition and displacement before consolidation. And whatever the alleged timeframe for the geologic column, one thing is clear: Geology has returned to catastrophism, since the evidence for rapid global effects is so compelling. The fact is the bulk of the

physical evidence in the layers does not support slow and gradual processes, but events. This may be the primary motivation for selecting invalidated radiometric dating systems to bolster the long ages required for biological evolution. So when asked, “Where is the physical evidence for billions of years?” the answer, “In the transitions between the sedimentary layers where earth history was tranquil.” That is, *where there is no evidence*. Derek Ager offered a metaphor for the new uniformitarianism with its inverse correlation between physical evidence and deep time:

“In other words, the history of any one part of the earth, like the life of a soldier, consists of long periods of boredom and short periods of terror.” (75)

Now, regarding the vast store of fossils in the sedimentary layers of the geologic column, Ken Ham has famously posed this challenge, “If there really was a global flood in Noah’s day, what evidence would there be? ...You would expect to find billions of dead things, buried in rock layers, laid down by water, all over the earth” (76). It hardly needs to be said, this is precisely what we observe all over the earth.

*Flood geology and Mars:* Before and after 1877 when Giovanni Schiaparelli drew maps of Mars with “canals” the world wondered at the geomorphology of the Red Planet. Beginning in 1960, that same motivation launched nearly fifty orbiter and lander missions to Mars with a third actually reaching the destination. The central focus of all these missions has been to discover if Mars does now or has ever supported life. Clearly this would be long sought after “proof” for evolution. The now discredited ascription of “extraterrestrial life” to carbonate globules in a supposed Martian meteorite (ALH84001) was hailed by then president Bill Clinton as vindication of NASA’s search for life and one of it’s most “stunning insights... as it promises answers to some of our oldest questions” (77). To date every scientific analysis of the surface of Mars has confirmed the planet is now a cold, dry, and sterile environment. Therefore the next best priority has been speculation about the existence, persistence, and quantity of water because it’s so vital to life. Though there has been much debate, origins researchers now generally agree that this planet devoid of liquid water once had vast volumes of waters shaping the geology of the entire planet. According to a Wikipedia article:

The Viking orbiters revealed that large floods of water carved deep valleys, eroded grooves into bedrock, and traveled thousands of kilometers. Areas of branched streams, in the southern hemisphere, suggest that rain once fell. (78)

All of this leads to a profound comparison between Mars and Earth as summarized by Andrew Snelling:

There is an irony in the obvious parallels with the earth. Most geologists today vehemently oppose any suggestion that in the earth's past there were cataclysmic outbursts of water that flowed catastrophically across its surface as the global Genesis Flood, even though planet Earth is still 70% covered in water. Yet they are equally adamant that the surface of nearby planet Mars has in the past been cataclysmically covered in water, even though most of its surface is now dry. However, the evidence on both planets is the same—landforms carved and sedimentary strata deposited catastrophically. Obviously their conclusions are based on a belief in uniformitarianism ("the present is the key to the past"), not the evidence which is consistent with the Bible (79).

*Mount Saint Helens and Uniformitarianism:* I have already shared how the irruption of Mt. St. Helens had uniquely arrested my attention. Scientists worldwide also took notice of this unprecedented event and especially those favoring the Biblical view of origins. That is because it afforded a rare opportunity to observe in real-time the causes and effects for profound terrestrial geomorphology. In the words of Steve Austin:

These processes challenge the traditional uniformitarian way of thinking about how the earth works, and serve as a miniature laboratory for catastrophism [\(80\)](#).

Many of the assumptions about earth history had come as close to a scientific test as conceptually possible. Based on what scientists actually observed we now know that finely layered deposits can form rapidly, radiometric dating of lava can err by 4-6 orders of magnitude, canyons can be cut rapidly through solid rock, tree stumps can be buried upright catastrophically, and peat-based coal layers can form in an event. Though this was a singular historical event, the demand for absolute uniformitarianism was effectively falsified.

Now in 1998 I took my family to visit Mt. St Helens as part of our vacation. We toured each of several visitor centers and learned a great deal, but then we drove back down to the base and chartered a helicopter for a flight back up and over the mountain. We were finally able to take in the full scope of the devastation which after less than twenty years was remarkably restored with flora and fauna. We flew up mountain meadows filled with herds of elk, over the catastrophically cut Mini-Grand Canyon, circled around the surging lava dome, and looped Spirit Lake still covered with tens of thousands of logs and stumps. The word "awesome" should be respectfully reserved for such natural wonders. As we circled back toward the heliport I was quietly reminded of what God had spoken into my heart years before, "Be still and know that I am God."

So here, though many continue to raise the accusation that Biblical creation is "antiscientific," these examples reveal how uniformitarianism has been a recurring impediment to far more reasonable historical theories. Yet taking a position against absolute uniformitarianism is often claimed to be akin to claiming there are no natural laws in operation—only miracles. This, even though Biblical creation actually motivated the concept of intelligible natural law, since "man is created in the image of the Lawgiver." The real issue here is the contrast between a universe that is *closed* or *open*. Naturalism assumes that the universe is a closed system of self-originating laws, causes, and effects. In such a system, not only is divine intervention unnecessary, it is impossible. However, in an open system, God can intervene according to his will. And as discussed above, according to the two most fundamental laws of science—the first and second laws of thermodynamics—the universe can be none other but an open system. You see, in a universe where there are no perpetual motion machines, neither is the universe itself! According to scripture God has initiated the laws of nature to operate continuously until he chooses to intervene (Jeremiah 33:25; Job 38:33). These rare singular events include the original creation, the Flood, the Tower of Babel, the incarnation, the resurrection, and soon the restoration of heaven and earth (Rev 21:1). By definition, historical events exist in the past and can never be

"scientifically" repeated for observation in the present. The Christian should recognize that our only hope for understanding our origins is a trustworthy eyewitness account, which can only come from the Creator God. Those who reject these self-evident principles have chosen a world of ultimate uncertainty.

### A Biblical View of Knowledge

While naturalism sought the path of reductionism to find “true” knowledge, it actually ended in a complete loss of confidence in all knowledge. Indeed, with the full realization of the campaign to equate science with naturalism, epistemology became impossible. Postmodernism took this as justification for the deconstruction of every potential foundation for knowledge.

Clearly, it is time to reconstruct a trustworthy foundation for knowledge that accords with reasonable faith, science, mathematics, history, ethics, and all that is rightly called "knowledge." As the apostle Paul urged his beloved disciple:

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.” (1 Timothy 6:20-21, KJV) ([81](#)).

I believe that such a reconstruction can only be realized by returning to a Biblical epistemology. Further, I believe that so much of the uncertainty about knowledge is resolved by simply placing each unique form of knowledge in a properly ranked category defined by the source and means by which it is received. In the following, those categories and definitions are each given relative to the nature of its source, its capacity to unify prior knowledge, and whether it gives meaning to the human condition. The *Scientific Method*, when properly defined, is powerful, but narrowly limited in scope. It deals solely with naturally recurring processes observed in the present from which we may infer scientific theories about the present. Observational scientific knowledge can be accumulated with confidence if the scope of its relevance is understood and respected. Next, what I call the *Intrinsic Method* is defined as that knowledge received through reason (language, logic, mathematics) and the conscience (the innate sense of right and wrong). This knowledge—intrinsically common to all—can be likewise accumulated with confidence if the scope of its relevance is respected. For example, since “proofs” are deductive demonstrations back to axioms, they are only relevant to mathematics and logic and never science which is based on inductive inference. Likewise, this realm of knowledge can be accumulated with confidence if the scope of its relevance is respected. Further, the *Historical/Evidential Method* is defined as historical evidence received through methods similar to those utilized for legal evidence. In this case the scope is further broadened since it includes logic, mathematics, ethics, and forensic scientific evidence, which are weighted along with historical evidence to construct a *historical theory*. Since historical theories include the unobservable, unrepeatable, untestable past, they largely depend on worldview. In contrast, observational science deals with the present. It can be observed, tested, and repeated and so is not nearly so dependent on worldview. Once again, historical knowledge can be accumulated with confidence if the scope of its relevance is respected. Finally, *Special Revelation* is

defined as knowledge given by the infinite God and is therefore the most inclusive in scope. We should now see that unless we respect the God who is the source and author of all revelation—special and general—our confidence in knowledge will be lost. I believe that this is the key to explaining our modern loss of confidence in knowledge. Each of the above categories of knowledge and the priorities are given as follows:

Source	Method of Reception	Scope	Priority
1. Man	Scientific (natural)	Narrow (impersonal)	4
2. Man	Intrinsic (personal)	Narrow (personal)	3
3. Man	Historical/Evidential	Inclusive	2
4. God	Revelation	Unifying	1

Ultimately, God alone has observed the events associated with the origin of the universe, and therefore he alone can give us knowledge of the purpose for our origins, unify all knowledge, and give meaning to the human condition.

### The True Source of Conflict with Science

The alleged conflict between the Biblical view of origins and science has several fronts, but one appears most central—the problem of pain. This is of course a challenge to God's power and goodness. How, it is urged, can there be such pain and suffering in the world if God is all powerful and all good? Many an orthodox theological or philosophical work has taken up this challenge from naturalism. We see this in the early writings of C.S. Lewis, which also illustrates the greater challenge when attempting to accommodate some aspects of evolution. The title of an earlier work reveals the understanding process itself may have been painful, *The Problem of Pain: How Human Suffering Raises Almost Intolerable Intellectual Problems* (82). However, later in life Lewis grew increasingly critical of evolution and especially scientism because of “the fanatical and twisted attitudes of its defenders” (83). One can imagine the unmasked brutality of Nazi *Social Darwinism* had finally resolved all uncertainty. But Lewis was even earlier concerned about the threat of scientism to society as confirmed by his *Space Trilogy* conclusion, *That Hideous Strength* (84). Lewis’ growing resolve finally motivated an attack by atheist geneticist J. B. S. Haldane who accused him of misunderstanding science, slandering scientists, and effectively conducting a “war on science” (85). However, by this time such accusers had long come to define science as naturalism and therefore this was actually a “war of atheism against theism.”

In our day of far greater accommodation to naturalism we continue to hear of the “war of religion on science” in all manner of discourse—especially the political. When any one challenges or even questions naturalism the clichéd metaphor is trotted out to silence all dissent. Now this might seem odd to

anyone with a basic familiarity with the origin and history of science. After all, if science had its impetus and foundation in a Biblical framework, what is the origin of such an alleged conflict? Certainly, the Christian founders of all the key disciplines of science would have been astonished by the allegation of a conflict. Well, it turns out that this relatively recent cultural myth can be traced directly to a couple of tactical works:

(1) *History of the Conflict Between Religion and Science*, by John William Draper (1881)

(2) *A History of the Warfare of Science With Theology in Christendom*, by Andrew D. White (1896)

Though once promoted as the academic justification for naturalism, historians and philosophers of science now steer clear of both. Today it's broadly acknowledged these products of scientism took numerous historical liberties, generally repeated legends as fact, and were essentially driven by an anti-religious bias—particularly anti-Catholic. Among the assorted myths was that “Galileo went to jail,” Christianity rejected modern medicine, and the oft-repeated flat-earth legend. The decidedly non-creationist historian of science, Ronald Numbers, summarized the current judgment, "Historians of science have known for years that White's and Draper's accounts are more propaganda than history" (86).

Unfortunately "war metaphors" die hard. So the discredited thesis forged on to incite ever more hostilities. Eventually it commandeered the modern vehicle of film. For example, *Inherit the Wind* re-commissioned “historical liberties” as "creative liberties" for the next century. However, even though this tale is every bit the piece of war propaganda, historians are long overdue to acknowledge the demonstrable facts. What is still portrayed as a thoughtful docudrama about the Scopes Trial is actually a mean-spirited and ideologically motivated hoax (87).

The battle strategy remains the same up to the present hour, but the controversy over embryonic stem cell research illustrates some new tactics. For example Chris Mooney, journalist for *Seed* magazine, has given the war metaphor a little twist by pivoting from *the religious war on science* to *The Republican War on Science* (88). After all, in a post-modern age, everything is politics; so it's just a matter of judging who's guilty of the worst propaganda. Now since this is an exposé, one might expect Mooney to dig up some dirt on “Republicans,” which he manages to dredge up for each chapter. Yet of the countless “science crimes” ascribed to the right (the left is “never as guilty as the right” (88, p.9)), the suspect motives are categorized as follows: belief in Biblical teachings, claiming to be a Christian, and especially belief in creation! As a prime exemplar, he concludes that, “President Regan’s single greatest offense may have been his antievolutionism” (88, p.36). There is no mention of the belief system of other leaders, and certainly not that of Mooney who we learn elsewhere is an atheist. Regarding the ethics of embryonic stem cell research, Mooney’s chief concern seems to be that, “Religious conservatives... seek to use science to bolster their moralistic agenda” (88, p5). However he seemed quite comfortable quoting pathologist Irving Weissman waging an “ethical” finger at a 2004 Senate hearing, "Whoever of you acts to ban this research is responsible for the lives it could save!" (88, p.191). Now keep in mind, embryonic stem cell therapies had not saved any lives, while adult stem cell therapies had already saved thousands. Irving’s charge was based on the fact that embryonic stem cells were known to be *pluripotent* for tissue regeneration while adult stem cells were not. So, secular ethicists argued that the future potential trumped all moral concerns about abusing embryonic life.



Now this particular strain of "ethics" is defined as *consequentialism*, or as it is better known: *the end justifies the means*. Mooney's approved experts came just short of claiming, "embryonic stem cells are better than adult stem cells," but he certainly did build a case that embryonic stem cell research was essential to the future of regenerative medicine (88, pp. 195-204). Then in 20012, research motivated by the Biblical value for life finally yielded a Nobel Prize, "for the discovery that mature [adult] cells can be reprogrammed to become pluripotent" (89). So not only would adult stem cell therapies support a full range of regenerative medicine, but this without the problem of tissue rejection *or* moral compromise. These and more recent medical breakthroughs should have finally disarmed this political weapon. But that's not how political wars work.

Now one of the latter criticisms of the creation view of origins amounts to a claim that Biblical creation "makes no predictions." As my nuclear physics professor quipped, "It's just not interesting." I can now say it is hard to imagine a claim any more out of touch with reality. Therefore I have prepared a response to this allegation with a list of scientific and historical predictions that are arguably foundational to science in the form of an acrostic—**CREATED**:

**CREATION** is the intellectual framework for science and technology: The motivation for the development of the scientific method was the coupled Biblical insight: 1) Man was created in the image of God and therefore he can think the thoughts of God after him; 2) The dominion mandate was a command to apply scientific knowledge through technology as faithful stewards of God's creation. Genesis 1:26-28.

**ROOT of Life:** In 1864 Louis Pasteur scientifically established the Law of Biogenesis, that is *all life is from life*. Every scientific experiment conducted since that time has confirmed this root law of biology. In sharp contrast, there is no empirical evidence for abiogenesis, the notion that life can come from non-life. This falsified idea stands only as an article of faith for those committed to naturalism. Acts 17:24-25.

**ENTROPY**, 1st and 2nd Laws Thermodynamics: These two most fundamental laws of science were both predicted by the creation view of origins. The fact that the universe cannot be some kind of perpetual motion machine which is both organized and energized for eternity is demanded by these two most fundamental laws of science and the Bible. All the blustery protests of naturalism notwithstanding, evolution violates the both the 1st and 2nd Laws of Thermodynamics (90). Sir Arthur Eddington, said, "If your theory is found to be against the second law of thermodynamics I can give you no hope; there is nothing for it but to collapse in deepest humiliation" (91). Isaiah 40:28.

**ANTEDILUVIAN Fossils:** The insight that the Biblical Flood was the sufficient and necessary cause for the antediluvian fossils and the geologic column was set forth in the groundbreaking book, *The Genesis Flood: The Biblical Record and Its Scientific Implications*, by John C. Whitcomb and Henry M. Morris (92). No other historical theory, past or present, explains so well the causes and effects shaping earth history. In recognition of these facts, Ken Ham reminds us, "Billions of dead things, buried in rock layers, laid down by water, all over the earth." 2 Peter 3:3-7.

**TYPES and Biblical Kinds:** In accord with the pattern of Genesis, creationist Carolus Linnaeus classified life into distinct types now described by the *Linnaean System*. According to Genesis, each created type "yields fruit, whose seed is in itself according to its kind" (Gen 1:12, NKJV). Thus, fertility with interbreeding defines the created "kinds." Now we know such kinds include the distinct *families, orders, or genera*. The modern definition of *species* includes micro-evolutionary variations within such kinds.

Combinations of any of the basic kinds are never observed and so nothing like a cat-dog. In contrast, amoeba-to-man macro-evolution assumes a continuum and thus we should not observe such pervasive discontinuity in an ascent from a common ancestor. The preeminent evolutionist, Stephen Jay Gould, offered the leading evolutionary theory of *Punctuated equilibrium* in order to explain the observed discontinuity of life.

**ENCODED DNA** is fully functional. For decades, evolutionary presuppositions motivated a theory of *Junk DNA*—the supposed left-overs from millions of years of random mutation. Since the Human Genome project (2003) found only 3-5% of DNA coded for proteins, this was taken as proof that the majority of DNA should be assigned “junk” status. In 2012, the ENCODE research program, revealed another evolutionary prediction was dead wrong. The vast majority of DNA (over 80%) is now known to serve many functions essential to life (93). This reversal echoes the previously invalidated claim that *vestigial organs* exist as relics of evolution (94) (95). The scope of these results, not to mention the metaphor that DNA is fully ENCODED, is not lost on those who always doubted the anti-scientific predictions of naturalism. Romans 1:19-21

**DESIGNED** intelligently with a purpose: The whole history of observation has led to one and only one reasonable conclusion: Life is masterfully designed. Even the New Atheists acknowledge that life "appears to be designed," yet they insist that Darwin's design substitute—uniformitarianism and natural selection—can create complexity by chance from chaos. Today we know better. With the four billion bits of information in DNA, the biological systems, organs, cells, and even rudimentary organelles are irreducibly complex. In view of all these facts, not only is the chance origin of life fantastically improbable, it's impossible! Psalm 139:13-16

A historical reconnaissance of countless battles fought in the name of *scientism* reveals that naturalism maintains a take-no-prisoners strategy. Tactically, facts are no longer relevant: The war engines have been launched, ridicule-over-reason the justified weapon—the inexorable means to the end. It doesn't matter who or what started this war, it's now a trench to trench battle for freedom *from* creation and it's Creator.

### **The Prodigal Scientist: The Future of Science**

I find grounds for deep reflection on a troubling quality of the natural order of things I now call *broken beauty*. Whether seen in a fiery sunset, a snow-peaked volcano, a stellar supernova, a catastrophic canyon, a feral beast of the forest, or even the peace of a sleeping child—each of these brilliantly designed and perfectly beautiful things is broken. According to the Bible, after God finished creating everything he pronounced it, “Very good” (Genesis 1:31, KJV). I believe that we all understand that somehow suffering, pain, and death are the consequences of something that went wrong in the past. Though many accept that there should be divine justice for interpersonal crimes, others rail against the Biblical account that reveals there is a connection between man’s sin and our present natural disorder. In fact, the problem of pain is the central claim against design offered by so many. This includes Charles Darwin who was clearly motivated by a dysteleology of his own making: “God wouldn’t [or shouldn’t] have done it that way” (96). This dilemma—the co-existence of natural order and beauty along with natural chaos and evil—is the bitter root for so many.

I believe that the only adequate answer for our concern about this troubling co-existence is found in two foundational Biblical principles:

1. Free will. The Biblical doctrine of a free-will imparted through the image of God can be summarized as follows: *Because God loved us, he gave us freedom*. True freedom entails the possibility of choosing both good *and* evil (Genesis 2:15-17; John 3:16). With freedom, man chose evil. All that follows are the forewarned natural consequences of sin (Genesis 3).
2. God has promised to redeem man and also the creation. A beautiful expression of this truth is given in Romans 8:16-25 (ESV):

“The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.”

So once again, as Francis Bacon affirmed:

“Man by the fall fell at the same time from his state of innocency and from his dominion over creation. Both of these losses however can even in this life be in some parts repaired; the former by religion and faith, the latter by the arts and sciences (29).”

God’s creation was never intended to be this way. The sin of man changed everything. Man’s relationship with God was broken. Man’s relationship with man was broken. Man’s relationship with the creation was broken. The effect was universal, reaching to the uttermost stars! (Matthew 24:29). The provisional purpose of science and technology was to restore goodness, in part, to the fallen creation. Yet the expectation of a full restoration of *goodness* to heaven and earth depends wholly on God. By God’s grace he chose to restore his broken creation through the broken beauty of the cross. It is through Christ’s broken body and blood that man *and* the broken creation are redeemed and restored. Then beauty is broken no more. This enthralling promise calls us to be mindful of the Creator’s command, “Be still and know that I am God.”

Years after I came to follow Christ, a passport renewal required a copy of my birth certificate. I had never seen it before, but overarching the record of my birth were these words:

"Remember now thy Creator in the days of thy youth" (Ecc 12:1, KJV).

Clearly this challenge has become very relevant for me; however I believe it is *now* profoundly relevant to science as well. At the very least, Christians should remember the Biblical foundation for science.

Now in all of the above the assumed metaphor for sound theology was a *foundation*. This is clearly a Biblical concept which often refers to literal foundations (the temple) and figurative foundations (the faith)([97](#)). Certainly Jesus authorized this principle by warning us about the outcome of building a house on sand instead of the rock (Matthew 7:24-27). Yet with the growth of creation agnosticism in the modern church, many ignore the obvious implications of building without a Biblically sound foundation. In summary: If the church is not built on a solid foundation, the building is not stable, the steeple not steady, and great is the fall of it. With this extension of an essential metaphor, I will raise one last concern for the modern church.

A faithful summary of the Biblical answer for our sin problem may be stated as follows: "Christ came as the last Adam to save us from the curse of death inherited through the sin of the first Adam" (Genesis 1-3; Romans 5:12-21; 1 Corinthians 15:45). Therefore Biblical faith in a historical creation of Adam is directly connected to faith in the historical account of the life, death, and resurrection of Christ. Of course it is possible to believe in one without the other, but to deny the first is to deny the foundation for it all! Yet we often hear that all that matters is that a person is going to heaven. So first let me say that I believe there are Christians—people going to heaven—who deny the foundations for essential Biblical doctrines ([98](#)). God alone knows how one can serve him in this way, but I believe the scriptures say, "The Lord is able to make him stand" (Romans 14:4, ESV). I only hope such fellow servants will look on me in the same way.

However, the scriptures and experience warn us:

"Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers!" (NIV, 1984).

So let us consider a highly relevant example. I have observed that many who profess Christ do not believe in a Biblical heaven. In Randy Alcorn's book, *Heaven*, he explains how many Christians now adopt a poisonous view he calls *Christoplatonism*.

If I could snap my fingers and eliminate a single false assumption that keeps us from accurately understanding Scripture's revelation about Heaven, it would be the heretical notion [*Christoplatonism*] that the physical realm is an obstacle to God's plan rather than a central part of it ([99](#)).

I share Randy Alcorn's concern about false teachings on heaven, but for yet another reason. In each of several times I have led a study on heaven; I have observed that *creation agnosticism* is closely correlated to what I now call *heaven agnosticism*. With all that scripture reveals about heaven, many still say:

- Who knows what the next life will be like?
- I hope it's not boring.
- I am worried that I am not looking forward to heaven. It seems unreal.

All of these echo creation agnosticism:

- Who knows how God created the universe?
- Who knows when God created the universe?
- I am worried that the Bible's creation story does not agree with modern science (reality).

You see, if you don't believe the original creation was free of pain, suffering, and death, why would you believe the new heaven and the new earth will be redeemed and restored—free of pain, suffering, and death? Therefore these imagine that the future heaven and earth are essentially un-real.

Yet the apostle John wrote of the scripturally promised consummation of history:

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” (Revelation 21:1-4, ESV).

How sad that many now despair of true hope of heaven because they believe in a ghostly (non-physical) existence in an ethereal (un-real) heaven. I believe this false view is a natural consequence of denying the Biblical "very good" creation, which existed before the sin of man without pain, suffering, and death (Gen 1:31). You see, virtually all religious views outside of Biblical creation assume the original universe included all of these afflictions. Some Biblical commentators actually claim it was impossible for God to have created a world any other way ([100](#)). All of this illustrates just one of many consequences of undermining foundational Biblical teachings.

In contrast to this, when the patriarch Job sought an answer for his unparalleled experience of the problem of pain, God finally pointed him back to the creation:

“Where were you when I laid the foundation of the earth? Tell me, if you have understanding” (Job 38:4, ESV).

Now this was not only a foundational question about the creation, but more importantly, the nature of being the Creator. We all need to be reminded that only God was there at the beginning! Fortunately for Job, he was not a creation agnostic, and when he finally prayed to God as he is—a loving Creator—he was restored (Job 42:10).

Just before the 2008 presidential elections, I completed writing a short novel titled, *The Prodigal Scientist* ([101](#)). In this I explored how contemporary views on origins attempt to resolve the problem of pain. One of the elements of the storyline included a fictional discovery of a DNA “coding algorithm” by a molecular biologist motivated by his presupposition of Biblical intelligent design. Like many great scientists of the past and present, he sought to discover purposeful design in what evolutionists claimed was 97% meaningless “junk.” Four years after the story copyright, the ENCODE project confirmed that DNA is so far from being “junk,” it is now thought to be virtually 100% necessary for life. Later discoveries have revealed that at every level, life exhibits purposeful intelligent design ([102](#)).

Another fictional element of the storyline included a senate hearing in which the protagonist was called to justify his motivation for conducting research based on Biblical intelligent design. Here was his reasoning in the face of media ridicule and government retaliation:

The Christian world view has left the world with a rich inheritance, one aspect of which is the Biblical doctrine that humanity was created in the Image of God and therefore, we may think the thoughts of God after Him. The hope of an intelligible universe was the stimulus that inspired the rise of what we call modern science. Scientists and philosophers, by demanding their intellectual and personal autonomy from the God of Creation, have become like the Prodigal Son who demanded his inheritance and left for a far away country. Now that scientists and philosophers have squandered the inheritance left them by the fathers of modern science they have found themselves intellectually and spiritually destitute. This may well be the time for them to return to the Father's house and humbly ask to again become a servant ([103](#)).

This is no time for retreat from Biblical creation. For those who insist on maintaining their commitment to creation agnosticism, there will be crucial decision points that inevitably lead away from Biblical faith. That is the history of this unnecessary error and the essential doctrines of the church tremble waiting for the body to shore up the foundation through faith. As king David soberly warned:

If the foundations are destroyed, what can the righteous do? (Psalm 11:3, ESV)

The future of science depends on those who will not draw back from acknowledging Biblical creation and teach it to the next generation of students of the created order of all things. Ultimately, *creation agnosticism* necessarily entails *science agnosticism*, and therefore lost confirmation of the good news:

"The heavens declare the glory of God,  
and the sky above proclaims his handiwork.  
2 Day to day pours out speech,  
and night to night reveals knowledge.  
3 There is no speech, nor are there words,  
whose voice is not heard.  
4 Their voice goes out through all the earth,  
and their words to the end of the world. (Psalm 19:1-4 ESV) ([104](#))

Tim Nordgren

10-05-14

## Footnotes:

1. *He Raised My Life From the Dead*, by Tim Nordgren. <http://www.thingsrevealed.net/testimny.htm>. ([return to text](#))
2. The description of the “very good” creation in Genesis 1:31 is intended to be contrasted to the “cursed” creation in Genesis 3:17. The presently cursed creation will be finally redeemed and restored to an interconnected but better state than the original where there is no more death according to the consistent theme of scripture concluding with Revelation 21:1-4; 22:3. This is because, in the restored presence of God, there will be no more sin (Revelation 21:27; 22:3,4). ([return to text](#))
3. *Fingerprint of God: Recent Scientific Discoveries Reveal the Unmistakable Identity of the Creator*, by Hugh Ross, Promise Publishing Co. 1989, p.168. ([return to text](#))
4. Not only is the Bible clear that there was a discontinuous event at the beginning, but so are the First and Second Laws of Thermodynamics. The First Law of Thermodynamics can be stated simply as, “Nothing is now being created or destroyed,” which entails the conservation of matter and energy. The Second Law of Thermodynamics can be stated as, “Everything goes from high energy to low energy, from order to disorder.” Therefore, since the universe is not already cold and disordered, there must have been a beginning in finite time. Further, because of the General Theory of Relativity, we now know that time, space, and matter are inseparably linked. (We also know that matter and energy are inseparably linked:  $E=mc^2$ .) Thus these physical laws ensure that the universe—time, space, and matter—had a beginning just as stated in Genesis 1:1; “In the beginning (time), God created the heavens (space), and the earth (matter).” Therefore nothing is now being created because there was a beginning, and all things are conserved, because, “by Him all things were created...and in Him all things consist” (Colossians 1:16,17). ([return to text](#))
5. According to Romans 8:18-21, the whole creation was affected by the Fall of Man and along with Man will be redeemed from its “bondage to decay.” The Second Law of Thermodynamics was almost certainly in place before the Fall, however after the Fall God’s sustaining power continuously supplied to that open system would now be withheld. Looking forward to the redemption of the creation follows because this entails a “restoration of all things” (Acts 3:21) and therefore his supply of power. ([return to text](#))
6. To review the foundational role of the Genesis Flood throughout all of scripture see: See Job 12:15; Psalm 29:10; 104:5-9; Isaiah 54:9; Mat 24:37-39; Luke 17:26-29; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5; 3:3-7. ([return to text](#))
7. *Charles Lyell*, Wikipedia, Accessed 5/04/013. [http://en.wikipedia.org/wiki/Charles\\_Lyell](http://en.wikipedia.org/wiki/Charles_Lyell). Lyell is sometimes characterized as being a Christian. The fact is he was, at most a Unitarian, which means his deist tendencies did not depend on Biblical creation. ([return to text](#))
8. It seems the desire for autonomy from God’s Word has been the pattern from the beginning since Adam chose not to receive God’s gift of revealed purpose in favor of acquiring a “knowledge of good and evil.” I believe we need to make a distinction between those who are opposed to the authority of God and his Word in their lives and those who are seeking God and his Word and yet differ on the application of the foundational doctrines of the Bible. Charles Lyell was clearly a man opposed to

God's authority regarding the past (denial of the Biblical creation and the Flood), the present (substituting an anti-Biblical foundation for the practice of geology), and the future (denial of the Biblically promised second coming of Christ). ([return to text](#))

9. Charles Darwin, *The Origin of Species*, reprint of 1st. ed. (Cambridge, Massachusetts: Harvard University Press, 1964), p.489. ([return to text](#))
10. Early scientists recorded their scientific research findings interspersed with such declarations. The writings of Johannes Kepler are often paraphrased to affirm that he believed he was, "thinking the thoughts of God after him." One example that might have inspired such a summary is from Kepler's *Harmonices Mundi* (1618). The complete quote was as follows, "Geometry is one and eternal shining in the mind of God. That share in it accorded to humans is one of the reasons that humanity is the image of God." *Astrology, Science, and Society: Historical Essays* (1987) edited by P. Curry, p. 154. ([return to text](#))
11. Isaiah 1:18; Job 38:33; Jeremiah 31:35-37. ([return to text](#))
12. Isaac Newton, Quotes. Wikipedia link accessed 5/05/13: [http://en.m.wikiquote.org/wiki/Isaac\\_Newton](http://en.m.wikiquote.org/wiki/Isaac_Newton) ([return to text](#))
13. *What About The Peppered Moth?* by John D. Morris, Ph.D., <http://www.icr.org/article/what-about-peppered-moth/>. Accessed 5/24/13. ([return to text](#))
14. *Evolution and Malaria*, by Frank Sherwin, M.A. <http://www.icr.org/article/evolution-malaria/>. Accessed 5/24/13. ([return to text](#))
15. *The Human Fossils Still Speak!*, by Marvin Lubenow. <http://www.answersingenesis.org/articles/cm/v15/n2/fossils>. Accessed 5/25/13. ([return to text](#))
16. A summary critique by Tim Nordgren: *Anthropology: Understanding Human Adaptation*, by Michael C. Howard & Janet Dunaif-Hattis. <http://www.thingsrevealed.net/anthro1.htm>. ([return to text](#))
17. Alfred N. Whitehead, *Science and the Modern World* (New York: Macmillan, 1925). Reprinted (New York: Mentor Books, 1948), p. 13. ([return to text](#))
18. Rudolph Carnap, *The Old And New Logic*, in *Logical Positivism*, ed. A.J. Ayer (New York: The Free Press, Division of Macmillan Publishing Co., Inc., 1959), p134. ([return to text](#))
19. Hans Hahn, *Logic, Mathematics And Knowledge Of Nature*, trans. Arthur Pap, in *Logical Positivism*, ed. A.J. Ayer (New York: The Free Press, Division Of Macmillan Publishing Co., Inc.,1959), p159. ([return to text](#))
20. An example of such a statement goes as follows: "There is a sun *or* the moon is singing". This is a correctly formed logical "or" statement which can be simplified to:

S or MS

Where S=> "there is a sun" and MS=> "the moon is singing". The truth table for such a statement is as follows:

S | MS | S or MS



Upon verifying that “there is a sun” this logical “or” statement is true even though the statement “the moon is singing” is both unverifiable and nonsensical.

[\(return to text\)](#)

21. Goodman, N., *Nelson Goodman's New Riddle of Induction, Philosophy of Nelson Goodman: Selected Essays*. 1955. [\(return to text\)](#)
22. Karl Popper, *The Logic of Scientific Discovery*, Routledge Classics, 2002, p.18. [\(return to text\)](#)
23. Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: University of Chicago Press, 1970). [\(return to text\)](#)
24. Cornelia "Nina" Pillard, an Obama nominee to the D.C. Circuit Court of Appeals, wrote a 2011 paper, "Against the New Maternalism," in which she argues that by honoring motherhood, cultures create a "self-fulfilling cycle of discrimination." Pillard revealed her postmodern judicial philosophy, when she asserted that science is being used to deceive people to accept the personhood of the unborn. For example she claims that ultrasound technology fabricates "deceptive images of fetus-as-autonomous-being that the anti-choice movement has popularized since the advent of amniocentesis." *Against the New Maternalism*, Naomi Mezey, Georgetown University Law Center, Cornelia T. Pillard, Georgetown University Law Center, Georgetown Public Law and Legal Theory Research Paper No. 11-38. [\(return to text\)](#)
25. Gene Edward Veith, Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*, Crossway Books, 1994, p.51. According to Gene Veith, “Whereas intellectual movements of the past have been worked out in the fields of metaphysics or science, postmodernism as a coherent intellectual discipline has developed out of literary criticism (of all things). The same analysis that purports to show that works of literature can have no objective meaning can apply to everything else, including science, reason, and theology.” I claim we can make an argument that the pseudo-scientific analysis of the radical Biblical critics of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, which led to the denial of the trustworthiness of Scripture, finally led to postmodernism. [\(return to text\)](#)
26. Now what about the scriptural justification for a geocentric universe supposedly found in Psalm 93:1,2. Here we must look at a broader survey of relevant scripture: Psalm 97:1-4; Isaiah 24:18-23; Haggai 2:6; and Hebrews 12:27. From these we see it is actually the throne of God, or really the nature of God, that is immovable. [\(return to text\)](#)
27. Rene Descartes, *Discourse on Method*, Trans. L. J. Lafleur. (Bobbs-Merrill, 1950), p.5. [\(return to text\)](#)
28. Fulton H. Anderson (ed.), *The New Organon*. (New York: Macmillan Publishing, 1960), pp.98. [\(return to text\)](#)
29. Ibid, 267. [\(return to text\)](#)
30. Francis A. Schaeffer, *How Should We Then Live: The Rise and Decline of Western Thought and Culture*, (Westchester, Illinois, Crossway Books, 1976), pp.144-145. [\(return to text\)](#)
31. Kenneth S. Krane, *Introductory Nuclear Physics*. (John Wiley and Sons, 1988), pp. 181-183. [\(return to text\)](#)

32. Wikipedia: *Age of the Earth*, [http://en.wikipedia.org/wiki/Age\\_of\\_the\\_Earth](http://en.wikipedia.org/wiki/Age_of_the_Earth) , accessed 10/19/13. ([return to text](#))
33. The once favored methods include:  $^{238}\text{U}^{206}\text{Pb}$ ,  $^{235}\text{U}^{207}\text{Pb}$ , and  $^{40}\text{K}^{40}\text{Ar}$ . ([return to text](#))
34. Wikipedia: *Isochron Dating*, [http://en.wikipedia.org/wiki/Isochron\\_dating](http://en.wikipedia.org/wiki/Isochron_dating) , accessed 10/19/13. ([return to text](#))
35. *Polonium Radiohalos: Still "A Very Tiny Mystery"*, by Andrew A. Snelling, Ph.D., <http://www.icr.org/article/polonium-radiohalos-still-a-very-tiny-mystery>, accessed 10-20-13. *Polonium Radiohalos: The Model for Their Formation Tested and Verified*, by Andrew A. Snelling, Ph.D., <http://www.icr.org/article/2467/> , accessed 10-20-13. ([return to text](#))
36. *Radioactive Dating and a Young Earth*, Featuring Dr Jim Mason, DVD, Creation Ministries International. ([return to text](#))
37. Scientific American, July 1992, cover story, *More Proof for the Big Bang*: COBE sky map shows telltale fluctuations in the temperature of the early cosmos. ([return to text](#))
38. *Starlight and Time: Solving the Puzzle of Distant Starlight in a Young Universe* (Green Forest, AR: Master Books) 1994. ([return to text](#))
39. *Starlight, Time and The New Physics*, by John Hartnett. 2007. Creation Book Publishers. The new physics proposed by Dr. Hartnett would eliminate the problem. ([return to text](#))
40. *Darwin's Black Box*, by Michael Behe, Free Press, 1996. ([return to text](#))
41. *Signature in the Cell: DNA and the Evidence for Intelligent Design*, by Stephen C. Meyer, HarperOne, 2009. ([return to text](#))
42. *The Design Inference: Eliminating Chance through Small Probabilities*, by William Dembski. Cambridge: Cambridge University Press, 1998. ([return to text](#))
43. *The Blind Watchmaker*, by Richard Dawkins, New York: W. W. Norton & Company, Inc, 1996. According to Dawkins, living systems "give the appearance of having been designed for a purpose" p1. ([return to text](#))
44. *No Free Lunch: Why Specified Complexity Cannot Be Purchased without Intelligence*, by William A. Dembski, Rowman & Littlefield, Nov 1, 2002. p141. ([return to text](#))
45. *The Wedge Strategy*, <http://www.antievolution.org/features/wedge.html> , accessed 11/30/13. ([return to text](#))
46. Discovery Institute Senior Fellow, Paul Nelson, is an exception to the general consensus of those in the ID Movement favoring an old earth. His position is expressed in *Three Views on Creation and Evolution*, General Editors J.P. Moreland and John Mark Reynolds, Zondervan Publishing, 1999. Nelson and Reynolds first offer a reticent case for what they acknowledge is the Biblical and historical position of the Church. Then they passionately implore Christians to "leave the issues of biblical chronology and history to a saner period" (p.100), in order to focus on opposing biological naturalism. They go as far as to charge those who do not join in this movement with "intellectual treason." However they do not acknowledge that by focusing solely on biological naturalism, they

have given tacit approval to geological and cosmological naturalism. Now, fifteen years later, few would agree that we are moving toward a "saner period." I personally appreciate and respect much of the work of Paul Nelson and others advocating Intelligent Design, however I see this counsel as yet another form of *creation agnosticism*. ([return to text](#))

47. *INTELLIGENT DESIGN IS NOT CREATIONISM*, By: Stephen C Meyer, The Daily Telegraph (London), February 9, 2006. <http://www.telegraph.co.uk/comment/personal-view/3622692/Intelligent-design-is-not-creationism.html>, accessed 12/8/13. ([return to text](#))
48. *Signature in the Cell: DNA and Evidence for Intelligent Design*, by Stephen C. Meyer, Harper Collins, 2009, pp.153, 170-171. Inductive reasoning infers general principles from repeated particular observations in the present. Deductive reasoning deduces a new particular fact by application of a presently observed general principle. Finally, abductive reasoning infers an unobserved cause in the past from particular effects in the present. ([return to text](#))
49. *When Theory Trumps Observation: Responding to Charles Marshall's Review of Darwin's Doubt*, by Stephen C. Meyer October 2, 2013, [http://www.evolutionnews.org/2013/10/when\\_theory\\_tru077391.html](http://www.evolutionnews.org/2013/10/when_theory_tru077391.html) , accessed 1/3/14. ([return to text](#))
50. Wikipedia: *Intelligent Design*, [http://en.m.wikipedia.org/wiki/Intelligent\\_Design](http://en.m.wikipedia.org/wiki/Intelligent_Design), accessed, 12/8/13. ([return to text](#))
51. *Seven Days that Divide the World*, by John C. Lennox, Zondervan, 2011, pp.16, 17. ([return to text](#))
52. Though it is clearly invalid to reject a literal interpretation of the historical narrative of Genesis based on other poetic scriptures, poetry can be found in small portions of Genesis. One example is Genesis 4:23,24. It is instructive to contrast the form of parallelism of this portion of Genesis with the literary form of the balance of the book. Challenges to a literal interpretation of the Genesis historical narratives will also arise when citing scriptures that are typological, allegorical, or metaphorical. However, the fact that most of Genesis is a historical narrative does not mean there can be no other literary genres. These include the following: typological (Gen 3:14-15/Rev 12:9, Gen 22:15-18/John 3:16); allegorical (Gen 41:25-32); metaphorical (Gen 1:21-22). The latter case is one of the first metaphors used in scripture where God commands sea creatures and birds to be "fruitful" on day 5 after the fruit trees were created on day 3. Just as it makes no sense to claim that fish and birds are commanded to bear literal fruit, so it makes no sense to claim that a historical narrative does not describe history. ([return to text](#))
53. *The End of Christianity: Finding a Good God in an Evil World*, by William A Dembski, B & H Publishing Group, 2009, p.55. ([return to text](#))
54. For a more detailed discussion of the definition of science see: *What is Science*, by Tim Nordgren. <http://www.thingsrevealed.net/science1.htm> . ([return to text](#))
55. *Helping Christians Reconcile God with Science*, by Amy Sullivan, Time Magazine, Saturday, May 02, 2009, <http://www.time.com/time/nation/article/0,8599,1895284,00.html> , accessed 1/1/14. ([return to text](#))

56. *The Language of God: A Scientist Presents Evidence for Belief*, by Francis S. Collins, New York: Free Press, 2006, p.83. ([return to text](#))
57. *Augustine on the Days of Creation: a look at an alleged old-earth ally*, by Peter Galling and Dr. Terry Mortenson, AiG—U.S. January 18, 2012, <http://www.answersingenesis.org/articles/aid/v7/n1/augustine-days-of-creation>, accessed 1/5/14. ([return to text](#))
58. *Christianity and the Age of the Earth*, by D.A. Young, Grand Rapids, MI: Zondervan, 1982, pp.19,22. ([return to text](#))
59. *The Strange Case of Francis Collins*, by Sam Harris. [http://www.samharris.org/site/full\\_text/the-strange-case-of-francis-collins](http://www.samharris.org/site/full_text/the-strange-case-of-francis-collins), accessed 2/23/14. ([return to text](#))
60. Thomas J. Oord and Eric Stark, *A Conversation with Eugenie Scott*, Science and Theology News, February 2004. ([return to text](#))
61. For a more detailed discussion see: *Dual Revelation*, by Tim Nordgren, <http://www.thingsrevealed.net/dualrev.htm>. ([return to text](#))
62. *What Mad Pursuit: A Personal View of Scientific Discovery*, Francis Crick, 1990, Basic Books, 1990. p.138. ([return to text](#))
63. *Why Does the Universe Look So Old?: The Theological Costs of Old-Earth Thinking*, by R. Albert Mohler, Jr., Ph.D. <http://www.icr.org/article/why-does-universe-look-so-old/> . ([return to text](#))
64. *Evangelicals, Evolution, and the Bible: Moving Toward a Synthesis*, by Pete Enns, p. 1. ([return to text](#))
65. *Evangelical Scholar Believes in Evolution?* ABC News, <http://youtu.be/3uMTi8fmASY> , accessed 3/4/14. ([return to text](#))
66. Sadly, there are numerous examples that could be cited, but a couple will illustrate the pattern. Award-winning Christian musician Michael Gungor, *Christian Musician Gungor Says Jesus Could Have Been Wrong About Creation Story or Lied About It; Calls Genesis 1 a 'Poem'*, by Leonardo Blair, The Christian Post, 9/02/14, <http://www.christianpost.com/news/christian-musician-gungor-says-jesus-could-have-been-wrong-about-creation-story-or-lied-about-it-calls-genesis-1-a-poem-125742/#> . Accessed 9/15/14. Another example is the popular faith leader Rob Bell who likewise claims that Genesis is a poem. One of several results was his recent endorsement of gay marriage: *Which Famed Christian Pastor Just Issued This Shocking Gay Marriage Endorsement?*, by Billy Hallowell, The Blaze, 3-19-13, <http://www.theblaze.com/stories/2013/03/19/which-famed-christian-pastor-just-issued-this-shocking-gay-marriage-endorsement/> , accessed 9/21/14. ([return to text](#))
67. While the vast majority of the religions and philosophies of the world are unambiguous in believing in an ancient evolutionary origin for the universe, there are other cosmologies outside the Bible that supposedly offer rival creation accounts. The Babylonian *Enuma Elish* is one most often cited, yet it simply tells a story of “creation” by way of evolution from a preexisting chaotic watery abyss. See: *Enuma Elish—The Babylonian Genesis*, by Thorkild Jacobsen, in Munitz, *Theories of the Universe*, p.9. Only the Biblical account offers a clear picture of creation *ex nihilo*, that is, creation out of nothing. Hebrews 11:3. ([return to text](#))

68. Gould, Stephen Jay, "*Evolution's Erratic Pace*," *Natural History*, vol. 86 (May 1977), p.14. ([return to text](#))
69. "*Evolution*" of *Finch Beaks—Again*, by Dr. Georgia Purdom on July 19, 2006, <https://answersingenesis.org/natural-selection/adaptation/evolution-of-finch-beaksagain/>. Accessed 7/15/14. Darwin's Finches are the supreme example cited (after extrapolation) for macro-evolutionary change. Now we see this example actually supports the Biblical principle that life can reproduce—through adaption—according to its kind...and back again! Darwin's Finches always remain finches. ([return to text](#))
70. Darwin Letter to Joseph Hooker: [https://www.nsf.gov/news/special\\_reports/darwin/textonly/polar\\_essay1.jsp](https://www.nsf.gov/news/special_reports/darwin/textonly/polar_essay1.jsp) , accessed 3/5/14. ([return to text](#))
71. Wikipedia: *Age of the Universe*: [http://en.wikipedia.org/wiki/Age\\_of\\_the\\_universe](http://en.wikipedia.org/wiki/Age_of_the_universe) . Accessed 6/2/14. ([return to text](#))
72. *The Missoula Flood Controversy and the Genesis Flood*, by Oard, M.J., Creation Research Society Monograph 13, Creation Research Society, 2004.) The same can be said for our understanding of the rapid origin of the Grand Canyon. Each of these discontinuous events is, to various degrees, evidence of the non-uniform nature of historical causes and effects. ([return to text](#))
73. Wikipedia: *J Harlen Bretz*: [http://en.wikipedia.org/wiki/J\\_Harlen\\_Bretz](http://en.wikipedia.org/wiki/J_Harlen_Bretz). Accessed on 6/05/14. ([return to text](#))
74. Wikipedia: *Grand Canyon*: [http://en.wikipedia.org/wiki/Grand\\_Canyon](http://en.wikipedia.org/wiki/Grand_Canyon). Accessed 6/18/14. ([return to text](#))
75. Derek V. Ager, *The Nature of the Stratigraphical Record* (New York, John Wiley and Sons), 1973. p. 100. ([return to text](#))
76. Ken Ham: *Billions of dead things—and the Flood!* "Billions of dead things, buried in rock layers, laid down by water, all over the earth." <https://answersingenesis.org/media/audio/answers-with-ken-ham/volume-102/billions-dead-things-flood/> . Accessed 6-12-14. ([return to text](#))
77. *President Clinton Statement Regarding Mars Meteorite Discovery*: <http://www2.jpl.nasa.gov/snc/clinton.html> , August 7, 1996. ([return to text](#))
78. Wikipedia: *Exploration of Mars*: [http://en.wikipedia.org/wiki/Exploration\\_of\\_Mars](http://en.wikipedia.org/wiki/Exploration_of_Mars) . Accessed on 6/21/14. ([return to text](#))
79. Snelling, A. 2007. Water Activity on Mars: Landscapes and Sedimentary Strata. *Acts & Facts*. 36: <http://www.icr.org/article/water-activity-mars-landscapes-sedimentary-strata/> . ([return to text](#))
80. *Mt. St. Helens and Catastrophism*, Austin, S. A. 1986. *Mt. St. Helens and Catastrophism*. *Acts & Facts*. 15 (7), <http://www.icr.org/article/mt-st-helens-catastrophism> . Accessed 7/16/14. ([return to text](#))
81. The Greek word translated as "science" in 1 Timothy 6:20-21 of the King James Version of the Bible is "gnosis" which is a more general word dealing with "knowledge." Therefore, this older usage of the word science is directed at the "oppositions of *knowledge* falsely so called." Therefore the

epistemological warning declared by Paul is just as relevant today as it was in the day of the original writing. ([return to text](#))

82. *The Problem of Pain: How Human Suffering Raises Almost Intolerable Intellectual Problems*, by C.S. Lewis. MacMillan Publishing, 1962. pp.72, 77. ([return to text](#))
83. Ferngren, G.B and Numbers, R.L., *C.S. Lewis on creation and evolution: the Acworth Letters, 1944–1960*, *The American Scientific Affiliation* 49(1):28–34, 1996; p. 30. ([return to text](#))
84. *That Hideous Strength: A Modern Fairy-Tale for Grown-Ups*, C. S. Lewis, Simon and Schuster, 1996. Filostrato: “Nature is the ladder we have climbed up by. Now we kick her away” (p.177). ([return to text](#))
85. Wikipedia: *Conflict thesis*. [http://en.wikipedia.org/wiki/Conflict\\_thesis](http://en.wikipedia.org/wiki/Conflict_thesis) . Accessed 6/29/14. ([return to text](#))
86. *Galileo Goes To Jail and Other Myths About Science and Religion*, by Ronald Numbers, ed. (2009). p. 6. ([return to text](#))
87. *Inherit the Wind: A Lesson in Distorting History*, by Dr. Jerry Bergman. <https://answersingenesis.org/scopes-trial/inherit-the-wind> . Accessed 7/1/14. ([return to text](#))
88. *The Republican War on Science*, by Chris Mooney, Basic Books, 2006. Mooney sets the course for his entire thesis when he asserts, “Most crucial is defining “science” itself. Though science may provide us with rock-solid facts, these facts, in and of themselves, do not constitute *science*. Instead, science amounts to a *process*—institutionalized...” (p.87). In all of following political histrionics, it is clear that Mooney has no interest in either defining or affirming the process known as the *scientific method*, but only “science as consensus *institutionalized*.” ([return to text](#))
89. Wikipedia: *Induced pluripotent stem cell*, [http://en.wikipedia.org/wiki/Induced\\_pluripotent\\_stem\\_cell](http://en.wikipedia.org/wiki/Induced_pluripotent_stem_cell) . Accessed 7/7/14. ([return to text](#))
90. One of the evolutionist’s recurring claims is that creationists misunderstand, misuse, or even abuse the second law of thermodynamics. Well first let me say, this fundamental law of science clearly states that the entropy (degree of disorder) in a closed system always increases, because such systems always move toward a state of maximum entropy. But evolutionists quickly make a correction. “Yes, the second law holds in a *closed system*, but the earth is an *open system* with energy from the sun powering natural processes to spontaneously generate life.” So here I offer a counter-correction: While an open system like the earth is a necessary requirement for life, it is nowhere near sufficient. There must also be an energy conversion mechanism to transform raw energy into more useful forms of energy (sugars and proteins) to manufacture the complex systems of life (organelles, cells, tissues, organs, and whole living systems). An example of such a mechanism in plants is the cascading complexity of photosynthesis. But that’s not all. There must also exist an immeasurably more complex plan to define all these complex processes, subsystems, and whole systems. Again in plants, the incalculable complexity of DNA. But the mechanism that manufactures these complex systems is specified by the code in the plan. So both the mechanism and the plan must exist simultaneously. The irreducible complexity of life could not have popped into existence in any kind of system—closed or open—and yet it illustrates both the necessary and only sufficient cause: divine intelligent life. Ironically, while naturalism insists earth’s open system

explains a natural origin for life, it also insists that the universe is a closed system where God cannot intervene to overcome either the First or Second Law of Thermodynamics. ([return to text](#))

91. Wikipedia: *Second law of thermodynamics*, [http://en.wikipedia.org/wiki/Kelvin%27s\\_statement\\_of\\_the\\_second\\_law\\_of\\_the\\_thermodynamics#Kelvin\\_statement](http://en.wikipedia.org/wiki/Kelvin%27s_statement_of_the_second_law_of_the_thermodynamics#Kelvin_statement) . Accessed 7/9/14. ([return to text](#))
92. *The Genesis Flood: The Biblical Record and Its Scientific Implications*, by John C. Whitcomb and Henry M. Morris, Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1961. ([return to text](#))
93. *Nature: An integrated encyclopedia of DNA elements in the human genome*, by The ENCODE Project Consortium. <http://www.nature.com/nature/journal/v489/n7414/pdf/nature11247.pdf> . Accessed 9/17/12. ([return to text](#))
94. *Vestigial Organs Are Fully Functional: A History and Evaluation of the Vestigial Organ Origins Concept*, by Jerry Bergman and George Howe, (Creation Research Society Monograph Series, No. 4), p. 84. ([return to text](#))
95. "Do 'Vestigial Organs' Provide Evidence for Evolution?", S.R. Scadding, *Evolutionary Theory* (vol. 5, May 1981), p. 173. ([return to text](#))
96. *Darwin's God: Evolution and the Problem of Evil*, by Cornelious G. Hunter, Brazos Press, April 2001. Hunter made the case that Darwin's "theory" was motivated by a theodicy claiming, "God wouldn't have done it that way." Unfortunately, while Hunter has correctly diagnosed the dysteleological foundation of evolutionary presuppositions (a self-respecting God wouldn't have done it that way), he offers yet another form of creation agnosticism. ([return to text](#))
97. Some will dispute whether the book of Genesis is "foundational" to Biblical theology. For this they employ a supposed proof text, "For no one can lay a foundation other than that which is laid, which is Jesus Christ" (1 Corinthians 3:11, ESV). So according to this reasoning, one cannot speak of foundational scriptures, only a foundational person. Depending on the motivation, such a false dichotomy can be defined as scripture twisting (2 Peter 3:16). Jesus himself asserted in the strongest possible terms that he was the fulfillment of the Old Testament scriptures (Matthew 5:17-19). Starting with the foundation of Genesis, the fact of our need for a savior was built on throughout the Old Testament scriptures (Isa 28:16). Jesus was the only personal fulfillment of the scriptures and therefore the only personal foundation for our salvation. ([return to text](#))
98. See: *The Foundational Doctrines of the Christian Faith*, by Tim Nordgren. <http://www.thingsrevealed.net/foundtn.htm> . In the earlier article, I had used the term "foundational" as interchangeable with "essential." In the above essay I made a critical distinction between the two. Essential doctrines are those that have historically comprised the Christian faith. Foundational doctrines are the Biblical basis for the primary (essential) doctrines as well as the secondary doctrines of the Christian faith. The fact is in order to correctly understand the New Testament, we must recognize it is based on at least 200 quotations and allusions to Genesis. *The New Defender's Study Bible*, Henry M. Morris, World Publishing, 2006, pp.2098-2101 ([return to text](#))
99. *Heaven*, by Randy Alcorn. Tyndale House Publishers, Inc., Wheaton, IL, 2004. pp.475, 481. ([return to text](#))

100. William Lane Craig Q&A: *Was There Animal Death Before Adam?*  
<http://www.bing.com/videos/search?q=death+before+sin&FORM=VIRE3#view=detail&mid=F4023A4FB368CC9FF70EF4023A4FB368CC9FF70E> , accessed on 9/21/14. According to Craig, "In any kind of viable ecosystem like the earth, there's going to have to be animal predation... in order for the ecosystem to survive. Even if it's just insects eating one another, or birds eating insects. And when God looks at the ecosystem that he has created on this earth he says, "It is very good." Indeed the scripture says in the psalms that, "the young lions cry out for their prey and God gives them their prey." This is part of God's created order. I don't see any incompatibility between the goodness of the created order and the fact that there is animal predation and pain. This isn't, as far as I can see in scripture, the result of sin." Somehow this otherwise brilliant scholar does not "see" in scripture the unambiguous references to animal predation only after the Fall (Genesis 1:30; 9:1-3), or that the "whole creation has been groaning" (Romans 8:22, ESV) since the Fall and will be redeemed and restored with man. He also does not see the future promise of restoration of the creation where the "lion shall eat straw like the ox" (Isaiah 11:7, ESV). Ultimately, this view accepts both animal and human death before the Fall, even death due to such horrific natural causes as Ebola. ([return to text](#))
101. *The Prodigal Scientist*, a novel by Tim Nordgren. 2007.  
[http://www.ThingsRevealed.net/The\\_Prodigal\\_Scientist.pdf](http://www.ThingsRevealed.net/The_Prodigal_Scientist.pdf) . ([return to text](#))
102. *Paper Finds Functional Reasons For "Redundant" Codons, Fulfilling a Prediction from Intelligent Design*, by Casey Luskin, [http://www.evolutionnews.org/2014/08/paper\\_finds\\_fun089301.html](http://www.evolutionnews.org/2014/08/paper_finds_fun089301.html) . Accessed 8/25/14. This discovery confirmed the existence of a temporal coding algorithm which "purposely slows or speeds up the translation" for "functional folding of the nascent protein." ([return to text](#))
103. See Luke 15:11-32 and then consider the heart attitude of the Prodigal Son before the death of his father. In effect he said, "Father, you are dead to me, so give me the inheritance due my origins and I will leave this place of purpose to create a life of my own design!" ([return to text](#))
104. See also Romans 10:18 which cites Psalm 19:4 in connection with the gospel; and Revelation 14:6,7 (KJV), which refers to creation as the foundation for the "everlasting gospel." ([return to text](#))

#### **Scripture references:**

- **KJV:** King James Version
- **ESV:** The Holy Bible, English Standard Version Copyright © 2001 by Crossway Bibles, a division of Good News Publishers.
- **NIV 1984:** The Holy Bible, New International Version, Copyright © 1984, International Bible Society.