# *Word in Life Ministries*

## *Biblical, Historical, & Philosophical Studies Institute*

# ***Creationism vs. Evolutionism Seminar***

## Introduction

The discussion over the origin of the world has been going on from the earliest writings of recorded history, which we will look at. What is interesting to note is that even in the earliest writings dealing with the beginning of the world as we know it, the form of creation takes on an evolutionary approach as we shall see. What is also interesting to note is that for every group of people who embrace such an approach toward creation, there inevitably follows a self-deifying approach to life in some form or another where man is placed in the position of God. That is, men create their gods in their own image, and these gods' lives and existence give credence and divine sanction to the lifestyles men want to live, and this is particularly true with reference to sexual licence and perversion of various sorts. Now although this is an incredibly succinct and encapsulated analysis of one of the very real aspects of the evolutionary approaches in the earliest creation motifs, it is nonetheless true, both then and now. Thus, the ultimate aim of the modern, evolutionary approach is to prove that there is no divine involvement in the creation of the universe, let alone in the creation of man, and man is his own ultimate authority in all things pertaining to life as we know it.

The first step that we are going to take in looking at the debate between creationism and evolutionism is the biblical account in Genesis 1-3. As we look at these three chapters, we will also look at some of the differing views among Christians and Jews who believe God did create the world as described in Genesis 1-3. We will take into account the scientific evidence that points to creationism, along with and along side of the biblical view.

The next step will be to look at the arguments in support of evolutionism, and we will go all the way back to ancient Sumerian and Babylonian literature. As we examine this

material, we will discover a remarkable similarity between their view and that of Darwinian evolutionary theory, as well as other more modern offshoots of the Darwinian approach. What is important to note at this juncture, however, is that this is not just about words and theories, but rather this is about the very nature of our existence and being, and whether or not there is any purpose or meaning to that existence and being. This in turn leads into the question of whether or not moral boundaries and absolutes exist, and if so, where do they come from and who established them? On the other hand, if they do not exist, then what determines right or wrong attitudes, values, and behavior in relation to other people, communities, cultures, and countries? As was pointed out above, the ancient cultures of Sumeria and Babylonia had gods who mirrored the lifestyles of mere mortals, and this was especially true in the sexual arena, thus, the morality of the Sumerian gods was the same as the Sumerian people, and, this all came out of their cosmogony (i.e., their particular theory of creation and the origin of the universe).

Therefore, as we begin to look at the more modern evolutionary theories, we will examine them from both a scientific, as well as a philosophical and moral perspective. We will trace the spread and development of the evolutionary approach into such philosophical and societal forms as Marxism, Secular Humanism, and Postmodernism. As we do this, we will see that evolutionism is far more than just a scientific approach to the origin of the universe, but rather it is an approach to decide who is God – either man or God Himself – and the ensuing benefits or liabilities of that decision.

The last aspect of this analysis will be to do a comparison of creationism with evolutionism in certain key areas of our every day lives that brings into culmination all of the above discussion. It is at this point that we will clearly begin to see that the cosmological choice (cosmology is the study of the origin and structure of the universe) that one makes with regard to one's cosmogony (a particular theory of the origin of the universe – e.g., creationism or evolutionism) will affect all of one's life, both temporally and eternally. Thus, as has been previously stated, this is far more than a debate over words and theories, but rather this is a debate over one's very ontological self – that is, the very nature and essence of one's existence and being, and whether or not that existence and being has any purpose or meaning.

# Chapter One

## *The Biblical Account of Creation*

## *Genesis 1-2*

The biblical account of creation is significant in that it is unique among all of the other religious and philosophical written accounts known to man. Indeed, there are similarities between the biblical account and that of ancient Sumeria and Babylonia, but there are also major differences which we will see later. But at this point, we will simply begin to look at the biblical account and its explanation of creation.

*In the Beginning*

"In the beginning God created the heavens and the earth" (Genesis 1:1). This verse is as well known as John 3:16, and yet both passages are quite often taken for granted and trivialized. However, both are pregnant with meaning, and our focus is going to be on the depth of meaning contained in Genesis 1:1.

The first thing we want to look at is the first phrase, "In the beginning." In the Hebrew, it is worded, בְּרֵאשִׁית (*bĕrē'šît*), and it can legitimately be translated in four different ways that affect the meaning and emphasis of what is being said:

1. V 1 is a temporal clause subordinate to the main clause in v 2: "In the beginning when God created … , the earth was without form.…"
2. V 1 is a temporal clause subordinate to the main clause in v 3 (v 2 is a parenthetic comment). "In the beginning when God created … (now the earth was formless) God said.…"
3. V 1 is a main clause, summarizing all the events described in vv 2–31. It is a title to the chapter as a whole, and could be rendered "In the beginning God was the creator of heaven and earth." What being creator of heaven and earth means is then explained in more detail in vv 2–31.
4. V 1 is a main clause describing the first act of creation. Vv 2 and 3 describe subsequent phases in God's creative activity. This is the traditional view adopted in our translation.

Theologically these different translations are of great consequence, for apart from #4, the translations all presuppose the existence of chaotic preexistent matter before the work of creation began.[1]

[1] Gordon. J. Wenham, *Word Biblical Commentary: Genesis 1-15*, vol. 1 (Dallas: Word, Incorporated, 2002), 11.

There are some grammatical reasons for assuming that numbers 1 & 2 might be correct, and one is because of the ending letter in the word for "beginning," ת (*t*). This can be the ending of what is called a construct state in a Hebrew feminine noun that ends in the Hebrew letter ה (*h*); that is, when in a construct state, the ה (*h*) turns into a ת (*t*). Thus, in Hebrew, there are two states of nouns, either construct or absolute as the passage below indicates:

> To illustrate what is meant by the absolute and construct states, the following two examples may be taken: (a) 'he is a man' הוּא אִישׁ (*hû' 'îš*), and (b) 'he is a man of God' הוּא אִישׁ־אֱלֹהִים (*hû' 'îš-'ĕlōhîm*). The word אִישׁ־ (*'îš* - man) in (b) is dependent upon the next word אֱלֹהִים (*'ĕlōhîm* - God) in such a way that the two words together אִישׁ־אֱלֹהִים (*'îš-'ĕlōhîm*) make up a compound idea – 'man of God'. The dependent word אִישׁ־ (*'îš*) is said to be in the construct state; whereas אִישׁ (*'îš*) in (a) stands alone and is independent, and (in contradistinction) is said to be in the absolute state.[2]

Therefore, if "In the beginning" is in a construct state, then options 1-2 would be viable alternatives. There is a feminine noun for "beginning" in the Hebrew, and it is רִאשָׁה (*rī'šâ*), and thus, the construct form would be רִאשַׁת (*rī'šat*) in the singular, and רִאשׁוֹת (*rī'šôt*) or רִאשֹׁת (*rī'šōt*) for the plural. However, what we have is רֵאשִׁית (*rē'šît*), which has an additional letter, י (*y*), and thus, is a different form of the word altogether, even though the two have the same basic meaning.

One other matter that contributes to the consideration of "In the beginning" being in a construct state is the fact there is no definite article, "the," attached to בְּרֵאשִׁית (*bĕrē'šît*), which is characteristic of the word in construct in a construct phrase (if the article were there, it would be written בָּרֵאשִׁית [*bārē'šît*] versus בְּרֵאשִׁית [*bĕrē'šît*]). However, when you do have a construct phrase, the definite article is usually appended to

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[2] J. Weingreen, *A Practical Grammar for Biblical Hebrew*, 2nd ed. (Oxford: Oxford University Press, 1959), 43-44.

the front of the word in the absolute state of this relationship, and when that happens, there are no other words that come between the word in construct and the word in the absolute state. However, if an adjective is a part of the phrase, then it will be the last word in the clause, and it will contain the definite article, "the" (This can be seen in the passage of Ezra 8:18: "the good hand of our God upon us" - אֱלֹהֵינוּ הַטּוֹבָה עָלֵינוּ - יַד - *yad-'ĕlōhênû haṭṭôbâ 'ālēnû* – the definite article is the הַ [*ha*], attached to the adjective "good," הַטּוֹבָה - *haṭṭôbâ*). However, in Genesis 1:1, there is no adjective in this clause, unless one would attempt to say that אֱלֹהִים (*'ĕlōhîm*) is to be used adjectively and translated as "divine." But even if that was the case, there is no definite article attached to אֱלֹהִים (*'ĕlōhîm*). If there was a definite article attached to אֱלֹהִים (*'ĕlōhîm*), it would look like הָאֱלֹהִים (*hā'ĕlōhîm*). If הָאֱלֹהִים (*hā'ĕlōhîm*) was in an adjectival position with the definite atticle attached to it, then you would have a translation something like this: "In the beginning of divine creation/creating." But as I just stated, there is no definite article attached to אֱלֹהִים (*'ĕlōhîm*), and such a translation seems highly implausible.

However, as shown in the above quote on page 4, the definite article does not have to be there to have a legitimate construct phrase, and for us English speakers (as well as other European languages), the word "the" may simply be added so as to make it sound readable. In addition, whenever you have a temporal clause as presented in the alternative translations of numbers 1 & 2 above, the verb is usually an infinitive construct, affixed with a preposition, and it is translated "when." If that was the case in Genesis 1:1, then we could expect the verb "create" to look something like this, בִּבְרֹא (*bibrō'*), but that is not the form we have in Genesis 1:1 at all, but rather it is בָּרָא (*bārā'*). The other alternative would be for the verb "created" to be an infinitive absolute בָּרוֹא (*bārô'*) in a construct phrase, with the translation possibly being, "In beginning of

creating heaven and earth *by* God," which would fit in with option # 3 above.[3] But once again, that is not the verbal form we have in Genesis 1:1. What we do have in Genesis 1:1 is the perfect form of the verb according to the Massoretic Text, versus an infinitive, and it is translated "created." But aside from the vowel pointing developed by the Massoretes between the 7th-10th centuries AD, the consonantal form of the perfect and the infinitive construct respectively are identical – בָּרָא (*bārā'* – perfect) and בְּרֹא (*bĕrō'* – infinitive constrct) – which once again may lend some credence to the translations of #'s 1 & 2 above. Thus, you can see that this is not an insignificant issue, but rather one that could change the overall approach to creation and even possibly support some of the evolutionist theories of the eternal existence of matter.[4]

However, there are two very salient examples that help rebut the first three approaches to translating Genesis 1:1. In Isaiah 46:10, for example, we find רֵאשִׁית (*rē'šît*) used in such a way that it is a temporal phrase with the preposition "from," the same as in Genesis 1:1 with the preposition "in," and here in Isaiah 46:10, there is no need of a definite article in the Hebrew. Secondly, it clearly appears here in Isaiah 46:10 that רֵאשִׁית (*rē'šît*) is being used in an absolute state: "Declaring *the* end <u>from</u> *the* <u>beginning</u> (מֵרֵאשִׁית אַחֲרִית - *mērē'šît 'aḥărît*) and from ancient times things which have not been done, saying, 'My purpose will be established, And I will accomplish all My good pleasure.'" The literal reading is, "from beginning, end," and here in Isaiah 46:10 it is absolutely clear that רֵאשִׁית (*rē'šît*) is not being used in a construct state at all, but rather in an absolute state, and it is used in a temporal clause with "from," the same as it is used in a temporal clause in Genesis 1:1 with "in." In addition, the word for "end" is אַחֲרִית (*'aḥărît*), containing the exact same ending as רֵאשִׁית (*rē'šît*), and it too is in an obvious absolute state, versus a construct state. The following are some examples of temporal statements with רֹאשׁ (*rō'š*) and קֶדֶם (*qedem*), which have the same basic

[3] Bruce K. Waltke & M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 591.
[4] David A. Noebel, *Understanding the Times*, (Eugene, OR: Harvest House Publishers, 1991), 303.

meaning as רֵאשִׁית (*rē'šît*), and they neither have the definite article, nor are they in a construct state: Isaiah 40:21; 41:4, 26; Micah 5:2; & Habakkuk 1:12.

The second example that helps in rebutting the alternative translations of Genesis 1:1 is found in Proverbs 8:23: "From everlasting I was established, from *the* beginning (מֵרֹאשׁ – *mērō'š*) from *the* earliest times of the earth." In this instance, רֹאשׁ (*r'ōš*) is used in a temporal clause, without the definite article "the," and it is clearly not in a construct state. The word for "established" in Hebrew is נָסַךְ (*nāsak*), and it carries the basic idea of "to set, place, or install," and thus, here in Proverbs 8:23, the context is presenting us with the fact that "Wisdom" has been "from everlasting," or from all eternity, and there was never a time when "Wisdom" was not one with the Lord. Proverbs 8:22-31 has been viewed in comparison with John 1:1-3 and Colossians 1:15-17 as an expression of Jesus, the Eternal Word of God, through whom all of creation came into being. We will look at this a little later in our theological analysis of creationism in connection with totality of our world view, but suffice it to say at this point that in the genre of Old Testament Wisdom Literature, God is seen as the creator of all things, including the most rudimentary aspects of matter, versus as being a secondary entity in relation to matter, and this is the crux of the matter with the three alternative translations of Genesis 1:1.

There is another important point to make with reference to Genesis 1:1 and 2:3, which is where chapter one of Genesis should actually end (i.e., 2:4a, as is suggested by many): "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." The Hebrew is very interesting in this verse in that it reads literally in the following manner: "And God blessed the seventh day and sanctified it, for in it He rested from all his work, which God created to make/for making." The word for "created" is בָּרָא (*bārā'*), and the word for "to make" is עָשָׂה (*'āśâ*), with the former referring to creating something out of nothing, and the latter referring to creating a finished product out of some material – thus, God "created" matter in order to make finished products out of the matter. Interestingly, the one translation that captures the sense of the Hebrew better than any others I have read is the German

Elberfelder translation: “Und Gott segnete den siebten Tag und heiligte ihn; denn an ihm ruhte er von all seinem Werk, das Gott geschaffen hatte, indem er es machte.” Translated, it reads: “And God blessed the seventh day and He sanctified it; for on it he rested from all His work, that God had created, during which time He made it (i.e., he fabricated, constructed, and formed it).” What we have, therefore, is what is called a literary chiasmus, in which Genesis 1:1 states that “God created the heavens and the earth,” and Genesis 2:3 reiterates that statement in a reverse manner by mentioning first of all the “work” he created. The purpose of a literary chiasmus is to restate the same, parallel event in a reverse structure for the sake of emphasis and balance. Consequently, Genesis 1:1 first of all emphasizes the fact that God is the One, eternal Being, who created all matter, including the mass of water as depicted in Genesis 1:2, whereas Genesis 2:3 first of all focuses on the finished product of creation, which God Himself created out of nothing, and then He fashioned it according to His purposes.

Now we come to a very interesting linguistic analysis of God’s creative hand with regard to בָּרָא (*bārā’*), עָשָׂה (*‘āśâ*), and one other word used in Genesis 2:7 with reference to man specifically, יָצַר (*yāṣar*). In Genesis chapter one, we discover that בָּרָא (*bārā’*) is used four times: 1:1 with reference to creation as a whole; 1:21 with reference to the aquatic and avian life forms; 1:27 twice with reference to man. Concerning the aquatic and avian life forms, this would seem to indicate that God “created” all forms of aquatic and avian life as separate, distinct, and unique entities out of his own creative mind, from nothing, versus some previously created material in an evolving manner, and each form, we will see later, reproduced its own species only.

With reference to man, however, we have a very interesting combination of words and the concepts they convey. In Genesis 1:26, God says, “Let us make (עָשָׂה -*‘āśâ*) man in Our own image,” and this would seem to imply that God was creating man from some previously created matter. This is where the Hebrew word יָצַר (*yāṣar*) comes into play in Genesis 2:7: “Then the LORD God formed (יָצַר – *yāṣar*) man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.”

This verse and word are clearly indicating that man was "formed" from previously created matter, "dust," but Genesis 1:27 also clearly indicates that man was uniquely created by God as a separate and distinct entity, "in the image of God": "And God created (בָּרָא – *bārā'*) man in His own image, in the image of God He created (בָּרָא – *bārā'*) him; male and female He created (בָּרָא – *bārā'*) them." The word for "dust is עָפָר (*'āpār*), and it is referring to the "dry or loose earth that is the material of the human body."[5] In addition, the word for "ground" in Genesis 2:7 is אֲדָמָה (*'ădāmâ*), which is a feminine noun, and this could be a paronomasia, a play on words, with regard to the word for man, אָדָם ('ādām), alluding to the feminine being the source through which life comes forth. Regardless of that, however, as we take all of this into account with regard to man, it would appear that God sovereignly "created" man as a separate life form through inanimate matter, "dust," which "dust" He initially created out of nothing, versus creating man through the process of some previously created, evolving life form. Secondly, after this initial "creation" of man from the "dust," God then "made" (עָשָׂה - *'āśâ*) and "formed" (יָצַר – *yāṣar*) man into the being that represented "His own image." This then would fit with Genesis 2:3 in the summation of God's creative work wherein He "created" out of nothing the matter that makes up the whole of the universe, including all life forms, and He then "made" and "formed" this matter into His "work" of creation that He intended.

*After Its Kind*

Another significant aspect of biblical creation with regard to the individuality of each species of plant and animal life created is the consistent phrase, "after its/their kind/species" (לְמִינוֹ - *lĕmînô* [after his kind/species] – 1:11; לְמִינֵהוּ - *lĕmînēhû* [after his kind/species] – 1:12 (twice in same verse), 25 (third usage in verse); לְמִינָהּ –

[5] Francis Brown, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1979), 779.

*lĕmînāh* [after her kind/species] – 1:24 (twice in same verse), 25 (first two usages in verse); לְמִינֵהֶם - *lĕmînēhem* [after their – masc. – kind/species] – 1:21). The word for "kind/species" is מִין (*mîn*), and the reason the endings are different in the four different forms is due to the nouns being referred to by מִין (*mîn*) as to whether or not they are masculine or feminine, and singular or plural. What is important is that in each instance, there is no hint of any type of evolutionary development of one form of life species into another completely different species, but rather each species develops within its own specific genus.

*The Differences Between Genesis 1:1-2:4a & 2:4b-25*

Because of the differences in these two creation accounts, some have suggested that they come from two different sources and represent two different traditions of the creation story. However, I am going to treat them as one account, but with two different approaches. Therefore, Genesis 1:1-24a, if you will, is more of a detailed, scientific approach, delineating the creation event, as well as establishing the biblical principle of Sabbath Rest, which, chronologically, is long before the giving of the Law to Moses. On the other hand, Genesis 2:4b-25 is more of a poetic narrative, in which the creation account is presented in a 'story' fashion that brings in the emotional needs of humans (e.g., it was not good for Adam to be alone, and the oneness of Adam with Eve upon their marriage union, and the warning about the tree of the knowledge of good and evil, and the death that would follow upon eating from it).

Some of the major differences are as follow:

1) The name YHWH – LORD (יהוה) – does not appear once in Genesis 1:1-2:4a, but only the name Elohim – God (אֱלֹהִים – *ĕlōhîm*), whereas in Genesis 2:4b-25, the term LORD God – (יהוה אֱלֹהִים – *yhwh ĕlōhîm*), is used exclusively. Therefore, based on the differences in the name of God used, as well as the emphasis on the Sabbath in 2:2-3, there has developed the speculation that there are at least two different traditions in Israel from which the creation account has emerged.

2) In Genesis 1:1-27, the chronological order of creation is: first – light; second – heavenly firmament; third – the appearance of "dry land" and the growth of vegetation; fourth – the sun, moon, stars, and planets; fifth – all aquatic and avian life; sixth – all land creatures and man. However, in Genesis 2:4b-25, the chronological order is: first – man; second – all plant life; third – although they are not mentioned, it may be assumed that aquatic life was next, as the rivers are mentioned; fourth – all land and avian creatures; fifth – woman. It is quite obvious that not only are these chronologies divergent, but chapter two goes in a completely different direction than chapter one. But once again, I view this simply as a completely different approach and emphasis as compared with chapter one – thus, Genesis 2:4b-25 is a poetic narrative describing the emotional and personal relationship God and man had together, as well as laying the groundwork for the contributing cause of man's fall (i.e., the forbidden tree, man's overt disobedience, and the consequences that ensued), and consequently, the rearrangement of the sequence of events was for the purpose of emphasizing those events, which are integral to what happens in chapter three.
3) In Genesis 1:1-2:4a, the Hebrew verbs used to describe God's creative work are בָּרָא (*bārā'*) and עָשָׂה (*'āśâ*) exclusively, but in Genesis 2:4b-25, בָּרָא (*bārā'*) and עָשָׂה (*'āśâ*) are never used, but rather יָצַר (*yāṣar*) – to form; צָמַח (*ṣāmaḥ*) – to cause to grow; and בָּנָה (bānâ) – to fashion or build. But once again, Genesis 2:4b-25 is a different emphasis with a different story line, and the focus is on the man and his development within the Garden.

In conclusion, I once again state my opinion that these are two different approaches with two different emphases to the same creation account, in the same way I might choose to share with someone a general overview of the night I was jumped outside my church in Colorado Springs, versus a detailed, exact chronological, blow by blow account. With the first, I quite likely would alter the chronological details so as to emphasize certain aspects of the events that led up to and proceeded the fight, versus the detailed, exact chronological, step by step account I might share in a different setting, where such detail was necessary for the reason I was retelling the story.

*The Day of the Lord*

The next issue to address in Genesis chapter one is the word "day," which in Hebrew is יוֹם (*yôm*). The broad definitions for this word are: "day as division of time for a 24 hr. period; day as a general event presented in an unspecified period of time, such as 'day of distress' (Jer. 17:18), 'day of acceptableness' (Is. 58:5), and 'day of the Lord' as a judgment (Amos 518); day as referring to the years of one's life (Gen. 6:3); day as referring to an indefinite, but general period of time (Proverbs 25:13)."[6] The question before us is, does "day" in Genesis chapter one refer to a 24 hour time period, and does it have to refer to a 24 hour time period? Those who argue that יוֹם (*yôm*) must refer to a 24 hour time period in Genesis chapter one point out that when a specific number is appended to יוֹם (*yôm*), it always is referring to a 24 hour time period (e.g., Gen. 42:17; Judges 19:4; Numbers 11:19-20; etc.). Without question, there are instances where it is clearly obvious that a 24 hour time period is being referred when numbers are appended to יוֹם (*yôm*), as the above examples indicate.

However, there are two specific issues in Genesis chapters one and two that give cause for consideration of "day" in chapter one not being limited to a 24 hour time period. The first is that the sun, moon, stars, and other planets were not created until the fourth day. How then, was time measured the first three days? When God created "light" on the first day of creation, how could there have been an "evening and morning" as we understand those terms when there wasn't any sun, moon, or stars to determine just when the "evening" began and ended, and the "morning" began? Did it take God a full 24 hour time period to create "light," or was it created in an instant as far as we understand time, and did He then wait for 23 hours and 59 minutes to begin His second "day" of creation?

The second issue is found in Genesis 2:4: "This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven." In Genesis chapter one, we are told that God created the universe in "six days," but in Genesis 2:4 we read of the "day that the LORD God made earth and heaven." Please understand that "earth and heaven" in Genesis 2:4 is referring to the whole of the creative

[6] Ibid., 398-401.

process that Genesis chapter one delineates, which it says took "six days." Therefore, the word "day" in Genesis 2:4 is clearly referring to a whole time frame of creation, not a 24 hour time period. However, could the whole of creation have occurred in a 24 hour time period, versus six 24 hour time periods? Without question! In fact, each creative process could have occurred in six 24 minute, or six 24 second time periods. Is there anything too hard for God? Absolutely not! Please understand, that the amount of time God used to bring about His creative "work" is not the significant issue, but rather the issue is that He did it through His own sovereign power, and He created each species separate and distinct from all other species, versus any type of evolutionary development of one species into another species.

One other important verse that speaks to this issue is II Peter 3:8: "But do not let this one *fact* escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day." As was pointed out above, those who insist that the six days of creation must be six 24 hour time periods assert that whenever a number is appended to the word "day," that day must be a 24 hour time period. Well here in II Peter 3:8, we seem to have a statement that contradicts that assertion as we have the Greek word for the number "one" (μία - *mia*) appended to the Greek word for "day" (ἡμέρα – *hēmera*). However, the context helps to put this passage in perspective:

> But do not let this one *fact* escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. [9] The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. [10] But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. (II Peter 3:8-10)

This passage is about the reality of God's promises coming true, even though they may not come to pass in the time frame we want. But we clearly have the word "day" used with an appended number, "one," in which it is not at all simply referring to a 24 hour time period in the context of its usage. In addition, we have reference to the "day of the Lord" that doesn't appear to be limited to a 24 hour time period, but rather it is talking about the event of God's judgment that will occur without any specific measurement of time duration. However, it could definitely be within a 24 hour time period, but on the

other, it could also comprise a much longer period (e.g., Genesis 2:4), but then again, it could be within a 24 minute time frame! Thus, this passage is prefaced with verse 8, "with the Lord one day is as a thousand years, and a thousand years as one day."

One of the strongest arguments for the "six days" of creation to be referring to six, 24 hour days is the Ten Commandments in Exodus 20:8-11:

> Remember the sabbath day, to keep it holy. [9] "Six days you shall labor and do all your work, [10] but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. [11] "For in six days the LORD made the heavens and the 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 20:8-11)

There is no misunderstanding in the wording of verse 11 that it is clearly referring to six, 24 hour time frame periods for the word "day." However, is this verse to be understood in a strict literal sense, or is it to be viewed metaphorically? That is, is the word "day" used here with regards to the "six days" of creation as a means of guiding and directing the people in their worship and separation unto the Lord on a basis that they can easily grasp and understand – that is, the delineation of a 24 hour day, and a seven day week in a very practical and real application that they empirically live – whereas the actual time frame of creation is a delineated period comprising six specific aspects of creation over an unspecified period of time? The reality is that there are good arguments for both positions of "day" in Genesis chapter one as referring to a 24 hour time period, and of "day" simply referring to an unspecified period of time in which God brought about the six events and aspects of creation. What is unquestionable, however, is that Genesis 1:1-2:4a in no way provides a basis for developmental evolution as is being touted in the public arena today, but rather it gives a clear and unmistakable presentation of God's sovereign, specific, and unique creative acts for inanimate matter, as well as for all life forms in our world that are separate and distinct from one species to the other.

Therefore, when God gives a specific time frame of a certain number of days (e.g., Jesus and His resurrection, Mat. 12:39-40), then that is exactly what is meant and is to be understood. However, common sense will certainly guide us when the word "day" is used in such a way as to indicate an event without a specified period of time duration.

On the other hand, there are situations such as what we find in Genesis 1:1-2:4a that give us two reasonable and legitimate positions, but the truth that overarches both positions is what must be focused on. As has already been mentioned above, the overarching truth in this case is that God created and made all of creation as we know it, and He specifically created each life form as a separate and distinct species from every other life form, versus all life forms evolving from a single life form, whereby a man at one point was a fish, and a elephant was at one time a tad pole, etc. This overarching truth in turn produces a worldview where God is in the center, and human beings are accountable to him in all areas of their lives, versus the worldview that rejects God as Creator, and sees matter primarily as an accident, with no moral absolutes in this life except one, and that is that we human beings are our own gods, and we determine what is right and wrong.

# Chapter Two

## *Ancient Near Eastern Accounts of Creation*

One of the fascinating things about the biblical account of creation is that in every area of biblical truth, there is the Satanic alternative. What John wrote in I John 4:1-6 was not some new thing that only happened after the birth, life, death, and resurrection of Christ, but rather it is something that has been occurring since the expulsion of Satan from the heavenly host:

> Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world. [2] By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; [3] and every spirit that does not confess Jesus is not from God; and this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. [4] You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world. [5] They are from the world; therefore they speak *as* from the world, and the world listens to them. [6] We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error. (I John 4:1-6)

Therefore, it should not be surprising to find in the Ancient Near East parallels to the biblical account of creation, but in those parallels, there are great and significant differences, that, like modern day evolutionary concepts, move God from the center and place man, or anthropomorphic, deified beings in the center. That is exactly what we find in the writings of the Ancient Near East.

### *Ancient Sumeria*

The ancient Sumerian civilization dates back to at least 3200 BC, and their writings are the oldest extant writings we have from anywhere. The Sumerians envisioned creation in many ways similar to that of biblical creation. However, similar does not mean the same, and it is the differences that are important. For the Sumerians, the major components of the universe were heaven and earth, with the term *an-ki* being used to

describe the heaven-earth combination.[7] This in turn corresponds to the biblical statement of God creating the "heavens and the earth" in Genesis 1:1: "In the beginning, God created the heavens and the earth" (the words for "heavens" and "earth" are שָׁמַיִם [*šāmayim*] and אֶרֶץ [*ereṣ*] respectively). Secondly, the Sumerians understood there to be a substance between the heaven and the earth, and they called this substance, *lil*.[8] For them this word apparently referred to wind, air, breath and spirit. This corresponds to the "expanse" described in Genesis 1:6-8:

> Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. And God called the expanse heaven. And there was evening and there was morning, a second day. (Genesis 1:6-8)

The word in Hebrew for "expanse" is רָקִיעַ (*rāqîa'*), and in both the Sumerian and biblical cosmogenies, this "expanse" would be the atmosphere.

However, there is also a major difference, and that is seen in the Sumerian view of the "waters." They saw the "waters" or sea as the agent of creation in and of itself, and they never broached the question as to what preceded the sea – it was viewed as the initiator of life and creation in and of itself. Thus, we see here in this perspective a combined animistic and pantheistic view of creation; i.e., they viewed the water itself as having some spiritual quality of life in and of itself, and these self-existing forces of the universe are themselves God.

This is of course quite distinct from the biblical view, and it is here that we see the cunning and artful deception of Satan in misrepresenting who God is in ancient Sumerian literature. The other very significant thing about this view is that it is in direct correlation with the Darwinian evolutionary theory which teaches that "organic . . . evolution occurred in primordial waters, when cells were formed by living organisms surrounding

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[7] Samuel Noah Kramer, *The Sumerians: Their History, Culture, and Character* (Chicago: the University of Chicago Press, 1963), 112-113.

[8] Ibid.

organic compounds."[9] The Sumerian cosmogony is also an expression of what modern day evolutionists call "uniformitarianism." This theory asserts that matter has always existed, without postulating just how, and that the "present natural laws and processes suffice to explain the origin and development of all things."[10] That is, life simply began, on its own, unassisted, out of the primordial waters that were the source of life itself. Thus, the view of Darwinian uniformitarianism is identical to that of the ancient Sumerians.

What is also interesting is that many scientists today, who are not professing believers, are coming to see major discrepancies with uniformitarianism, and they are trying to come up with a "catastrophic" model of creation (creationists affirm catastrophism which scientifically and biblically describes God as creating the world *ex nihilo*) that somehow allows for a created "event," but without supporting biblical creationism and a divine, creative act (interestingly, it cannot be done and therein is their frustration). Thus, we can clearly see from the above material that evolution at its roots is not science, but rather it is a religiously held belief that attempts to deny the existence of God and man's accountability to Him! Satan's lie and misrepresentation of creation with the Sumerians is carried all the way down to Charles Darwin et al, whereby man is ultimately deified and God is made no greater than a "superhuman man." In addition, the very foundation of Marxism/Leninism is the uniformitarian doctrine of Darwinian evolution – it is called Dialectical Materialism, and its roots can be traced to the same thought processes of the ancient Sumerians – thus, the incredibly creative and misdirected lie of Satan has as its aim the debunking of God as the ultimate creator, and the exaltation of man to become a god himself.

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[9] *Encyclopaedia Britannica*, 15th ed., s.v. "evolution"

[10] Henry Morris, *Scientific Creationism*, 2nd ed. (El Cajon, CA: Master Books, 1985), 92.

*Animism and Polytheism in Ancient Sumeria*

The next aspect of the Sumerian cosmogony that really begins to separate from the biblical cosmogony is the belief that a pantheon of demigods – human in form, but immortal and superhuman in power – is managing the universe according to fixed laws and a coordinated agenda.[11] It is at this point that we can clearly see the consistency of the Satanic deception in that this is what the serpent confronted Eve with in Genesis 3:4-5: "And the serpent said to the woman, 'You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'"

Everything was guided by anthropomorphic but superhuman beings (from atmospheric forces as the wind and storms, to rivers and mountains, to a field and a farm, to a pickax and a plow). These gods were divided in rank. There was the council of the seven gods (*dingirs*) who decree the fates of life and the world.[12] Next were the fifty gods who were the great gods.[13] These gods were in turn divided into the creative and non-creative gods. The creative gods were four – the god of the heaven, An; the god of the air, Enlil; the god of the water, Enki; and the mother goddess of the earth, Ninhursag.[14] These gods in turn created every other deity according to the plans and determination of the creative gods. Enlil came to be seen as the creator god of that part of the universe that caused things to grow – he is credited with bringing into existence the day, as well as the seeds and plants of the earth. That which is most similar to the biblical account of creation is that Enlil, as well as the other creative gods, did this through the spoken word – i.e., the gods would lay their plans, utter the word and pronounce the name, and that which they pronounced would come to be.

The other fascinating similarity is the introduction into Sumerian theology of *me*.[15] *Me* was viewed as a set of laws and principles that kept the created universe and cosmos running smoothly and in a coordinated fashion according to the plans of each creating deity. However, there wasn't just one *me*, but rather there were a hundred or more *me*'s that governed individual elements in creation. This is directly opposed to the biblical

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[11] Kramer, 113-115.
[12] Ibid.
[13] Ibid.
[14] Ibid., 118.
[15] Ibid., 115-116.

truth that Christ is not only the Creator of all things, but He also holds "all things together" (Col. 1:16-17).

The last element that we will look at with reference to the Sumerian gods is the great contrast between them and the God of the Bible. All of the Sumerian gods were totally anthropomorphic, including the four creative gods. That is, they were viewed as human in their shape, their thoughts, and their actions. Thus, they plan, carry out their plans, eat, drink, marry, have sex and produce children, and they have and succumb to the very same lusts, weaknesses and struggles that we have and succumb to – the difference is their power as superhuman beings.[16] On the other hand, for example, the picture we have of Jesus, who is the "radiance of His (*"His" referring to God the Father*) glory and the exact representation of His nature" (Hebrews 1:3), is quite different from not only the ancient Sumerians' view of their 'gods', but also quite different from the picture presented to us of God in Christ in the book and movie, *The DaVinci Code*. The following description of Jesus is in stark contrast, therefore, to both the ancient and modern views of sin and man in his self-deified state:

> Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. [15] For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin. [16] Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need. (Hebrews 4:14-16)

Thus, what we see is that in both the ancient and modern views of God, unregenerate man creates a 'god' like him, who is not only subject to all types of sin and temptations, but also gives into and is actively engaged in them. In other words, the 'god' created man is void of true holiness, but he embraces, engages in, and actively pursues the same lustful passions that we as human beings are engaged in. Thus, salvation is ultimately coming to the point of where one realizes his own deity and sanctifies his own sin, and all of this is integrally tied in with and emanates from one's view and understanding of creation – a holy, creator God, or deified matter, which would ultimately include man as his own creator.

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[16] Ibid., 117.

*Ancient Babylon*

The Babylonians also had a pantheon of gods, and they too had the same cosmic gods as the Sumerians, with *Ea* being the name for *Enki*. Here too in the Babylonian view of creation do we find a very similar concept of what is called scientifically, "uniformitarianism." That is, the view that creation happened of its own accord, and then it continued to recreate itself. With the Babylonians and Sumerians, the gods had some part, but self-creation also was inherent in the actual creation itself:

> After Anu [had created heaven],
> Heaven had created [the earth],
> The earth had created the rivers,
> The rivers had created the canals,
> The canals had created the marsh,
> (And) the marsh had created the worm.[17]

Thus, it can clearly be seen that even though there is a view with the Babylonians that the gods participated in creation, there is the overarching view that the creation itself continued its own creation. In the Babylonian cosmogony, therefore, "World origins, it holds, are essentially accidental: gods were born out of a mingling of the primeval waters and they engendered other gods."[18]:

> When heaven above was not (yet even) mentioned,
> firm-set earth below called by no name; (when) but
> primeval Apsu (i.e., powers of the fresh, underground
> waters), their begetter,
> and the matrix, Tiamut (i.e., powers of the salt waters of
> the sea) – she who gave birth to them all – were
> mingling their waters in one; when no bog had formed,
> (and) no island could be found; when no god
> whosoever had appeared, had been named by name, had
> been determined as to (his) lot; then were gods formed
> within them.[19]

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[17] Richard J Clifford, *Creation Accounts in the Ancient Near East and in the Bible* (Washington, D.C.: The Catholic Biblical Association of America, 1994), 55.
[18] Thorkild Jacobsen, *The Treasures of Darkness* (New Haven, CN: Yale University Press, 1976; 3rd printing, 1979), 191.
[19] Ibid., 168.

Through the influence of Hammurabi (king 1792-1750 B.C.) and his dynasty, *Marduk* became the chief god of the Babylonians. *Marduk* conquered *Tiamut*, the goddess of the primeval chaos, and ultimately brings about the creation of man. After man's creation, the gods are now given administrative positions, and the "seven gods" of decrees are installed in their permanent position, whereby Marduk is installed as permanent king, and his permanent place of residence, Babylon, is established.[20] *Marduk* was eventually called "Bel," or Lord. The name "Baal," or "lord," in the Old Testament is also associated with Caananite deities. It is very possible, therefore, that Marduk worship in ancient Babylon influenced to some degree the "Baal" worship in ancient Palestine.

[20] Ibid., 172-183.

# Chapter Three

## *The Scientific Account of Creation*

## *Genesis 1-2*

*The Scientific View of Genesis 1:1-2:4a*

Dr. Henry Morris makes a very valid point with regard to the study of origins and one's personal cosmogony:

> The preceding section has stressed the vital importance of studying the subject of origins. At the same time, it must also be emphasized that it is impossible to *prove* scientifically any particular concept of origins to be true. This is obvious from the fact that the essence of the scientific method is experimental observation and repeatability. A scientific investigator, be he ever so resourceful and brilliant, can neither observe nor repeat *origins*![21]

Now although there is certainly truth in what Henry Morris is saying, are there scientific evidences that either support or refute the basic and underlying premises of creationism and evolutionism? Yes, there are, and Morris goes on to explain the results of embracing an evolutionary model for origins, versus a creation model:

> The evolutionary system attempts to explain the origin, development, and meaning of all things in terms of natural laws and processes which cooperate today as they have in the past. No extraneous processes, requiring the special activity of an external agent, or Creator, are permitted. The universe, in all its aspects, evolves itself into higher levels of order (particles to people) by means of its innate properties. . . .
>
> Thus, evolution entails a self-contained universe, in which its innate laws develop everything into higher levels of organization. Particles evolve into elements, elements into complex chemicals, complex chemicals into simple living systems, simple life forms into complex life, complex animal life into man.[22]

As we have seen from the biblical witness of creation, the evolutionary model and the creation model are the absolute antithesis of each other. Consequently, for anyone to say that they can embrace both evolution and creation simultaneously, does not have a clear,

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[21] Henry M. Morris, ed., *Scientific Creationism*, 2nd ed. (El Cajon, CA: Master Books, 1985), 4.
[22] Ibid., 10-11.

or even a cursory understanding of either. Morris goes on to give the creation model, which is the complete opposite of the evolution model:

> Diametrically opposed to the evolution model, the creation model involves a process of special creation which is: (1) supernaturalistic; (2) externally directed; (3) purposive, and (4) completed. Like evolution, the creation model also applies universally. It also is irreversibly directional, but its direction is downward toward lower levels of complexity rather than upward toward higher levels. The completed original creation was perfect and has since been "running down."
>
> The creation model thus postulates a period of special creation in the beginning, during which all the basic laws and categories of nature, including the major kinds of plants and animals, as well as man, were brought into existence by special creative and integrative processes which are no longer in operation. Once the creation was finished, these processes of *creation* were replaced by processes of *conservation*, which were designed by the Creator to sustain and maintain the basic systems He had created.
>
> In addition to the primary concept of a completed creation followed by conservation, the creation model proposes a basic principle of disintegration now at work in nature (since any significant change in a perfect primeval cration must be in the direction of imperfection).
>
> The two models may be easily compared by studying the table below:

| *Evolution Model* | *Creation Model* |
|---|---|
| Containing naturalistic origin | Completed supernatural origin |
| Net present increase in complexity | Net present decrease in complexity[23] |

What this table is saying is that with the evolution model, you basically have the Marxist view of dialectical materialism, which not only affects the material elements of the universe, but also includes the perfection of man in an individual manner, which in turn will lead to the perfection of society, and that will eventually lead into the perfect communist state (e.g., North Korea!). On the other hand, the creation model includes the fall of man, which we will look at later in chapter four, and that also greatly affects the ultimate outcome of the society we live in, which for the creationist, culminates in the return of Jesus Christ to set up a new heaven and a new earth because man in his depraved nature is incapable of achieving such an end.

Morris gives another table that is an excellent representation of the long range results of these two views in the whole of life as we know it:

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[23] Ibid., 11-12.

| Category | Basic Predictions of Evolution Model | Creation Model |
|---|---|---|
| Galactic Universe | Galaxies Changing | Galaxies Constant |
| Structure of Stars | Stars Changing into Other Types | Stars Unchanged |
| Other Heavenly Bodies | Building Up | Breaking Down |
| Types of Rock Formations | Different in Different "Ages" | Similar in All "Ages" |
| Appearances of Life | Life Evolving from Non-Life | Life Only From Life |
| Array of Organisms | Continuum of Organisms | Distinct Kinds of Organisms |
| Appearance of Kinds of Life | New Kinds Appearing | No New Kinds Appearing |
| Mutations in Organisms | Beneficial | Harmful |
| Natural Selection | Creative Process | Conservative Process |
| Fossil Record | Innumerable Transitions | Systematic Gaps |
| Appearance of Man | Ape-Human Intermediates | No Ape-Human Intermediates |
| Nature of Man | Quantitatively Superior to Animals | Qualitatively Distinct from Animals |
| Origin of Civilization | Slow and Gradual | Contemporaneous with Man[24] |

As you can see from the above comparisons, the differences envelop the whole of life, and they move in a sequential, cascading direction from the Appearance of Life to the very Nature of Man – with the evolutionist, man and animals are basically the same, only man has simply evolved in some areas advanced to animals, whereas with the creationist, human and animal life are separate and distinct, and the reason for that distinction is that man was created "in the image of God" which, among other things, enables man to discern moral absolutes and good and evil, a trait absent from animals. Indeed, the above comparison demonstrates how the creation model relates to reality far better than does the evolution model, and Morris notes: "At this point, it may be noted that creationists maintain that the predictions of the creation model do fit the observed facts in nature better than do those of the evolution model. The data must be *explained* by the evolutionist, but they are *predicted* by the creationist."[25]

Hugh Ross, founder and president of **Reasons to Believe**, has written numerous books on the scientific support of the biblical creation model. And in his book, *The Genesis Question*, he states the following:

> According to Genesis 1:1, the entire universe came into existence, brand new, a finite time ago, by the creative action of God. This statement reverberates throughout the pages of Scripture. No other "holy book" makes such a claim on

[24] Ibid., 13.
[25] Ibid.

> its own. The concept appears elsewhere only in those books that borrow from the Bible, such as the Koran and the Mormon writings.
>
> The importance of this unique doctrine cannot be overstated. Not only does it set biblical revelation apart from other so-called revelation, but it provides evidence for the supernatural accuracy of Genesis.
>
> New scientific support for a hot big-bang creation event, for the validity of the space-time theorem of general relativity, and for ten-dimensional string theory verifies the Bible's claim for a beginning. In the final decade of the twentieth century, astronomers and physicists have established that all of the matter and energy in the universe, and all of the space-time dimensions within which the matter and energy are distributed, had a beginning in finite time, just as the Bible declares.[26]

This is certainly an interesting turn of events that astronomers and physicists have made within the last decade of the twentieth century. Indeed, it must be a chilling discovery to many of them – "that all of the matter and energy in the universe, and all of the space-time dimensions within which the matter and energy are distributed, had a beginning in finite time, just as the Bible declares."

*Immanuel Kant and the Emergence of Humanistic Cosmology*

In another book by Hugh Ross, *The Fingerprint of God*, he traces the history of cosmological thinking and reasearch from ancient times up to today, which ancient thinking we have briefly covered (the following is also on the power point presentation). However, one of the people he points to who made a great impact on modern, Western, cosmological thinking was Immanuel Kant (1724-1804). He has been referred to by some as the "father of modern cosmology," and as a result of his arguments against the divine origins of cosmological belief, he greatly aided in the spread and development of atheistic and agnostic world views where man, versus God, becomes the focal point of our existence, purpose, and meaning.

However, the questioning of the divine origins of our cosmological existence did not originate with Kant, but actually had their origin in the 'Garden' with the challenge posed by the Serpent to the woman: "And the serpent said to the woman, 'You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil'" (Genesis 3:4-5). Now although the Fall of Man

[26] Hugh Ross, *The Genesis Question*, (Colorado Springs: Nav Press, 2001), 18.

might not appear to have any connection with the cosmological origin of the universe, IT HAS EVERYTHING TO DO WITH IT, and we will go into it in greater depth later! But for now, in this challenge presented by the Serpent to the Woman, we have before us the ultimate conflict that rages within the mind of every unregenerate human being on this earth, and also the constant struggle that confronts every regenerate human being. This conflict and struggle is realized in the innate proclivity within human nature to be one's own god and set the rules for one's own life and ultimate destiny, and the latter, apart from a relationship with Jesus Christ, is deceptively centered in one's own works, goodness, righteousness, and reason.

After the Serpent presented his challenge to the Woman, the Bible records the following: "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate." The phrase, "the tree was desirable to make *one* wise," is very revealing about how God made man "in His own image." The word "desirable" in Hebrew comes from the verb חָמַד *(ḥāmad*), and its basic meaning is "to desire and take pleasure in." However, the phrase "to make *one* wise" comes from the Hebrew verb שָׂכַל (*śāḵal*), and it expresses the following meanings: "to be prudent, circumspect; to have insight, comprehension, and be wise; to have success, prosper, and be skillful; and to have piety." In both of these words, we see the very nature and essence of God in Whom is found wisdom, prudence, insight, comprehension, skill, success, prosperity, and true piety, and He also desires that our pleasure be found in Him, which is the only place for true pleasure that builds us up, not takes us down to the pit of self-destruction. Furthermore, the Hebrew verb for "desire" in this instance is a Niphal form of the verb, and that means that within man himself is found this innate yearning for these very attributes that are ultimately found only in man's relationship with God, and it was God who placed these desires and potentialities in the very mind of man when He created man. Secondly, the deception of the Serpent is seen most effectively in the verb "to make *one* wise," as it is a Hiphil form of the verb, and that indicates a causative action. That is, the deception was then and is now the exact opposite of what God's direction for life, health, fulfillment, and peace is, as well as pain,

self-destruction, and death – in other words, Satan tells us that life is found in that which is actually death, and fulfillment is found in that which is actually self-destruction.

One very interesting meaning of the verb שָׂכַל (*śāk̲al*) is that of causing one to have "piety." Thus, along with the "wisdom and success" the Woman thought the fruit from the tree would cause to create within her, the acquisition of some form of "piety," even in the face of her direct disobedience to God, had to be very appealing as well. In other words, she could have and establish her own form of "piety" over against the "piety" that God had defined for her and her husband, and she could do so while she was fulfilling her own lusts in direct contradiction to God's directive. This is one of the most effective forms of deception engineered by Satan, whereby one thinks he or she can manufacture their own form of "piety," while at the same time engaging in every unbridled, narcissistic lust they have a mind to fulfill, and all the time believing their "piety" will immunize them from any consequences. However, as this was not the case with Eve and Adam, in that the consequences God warned them of came to pass, so too with mankind from the fall up to and through today!

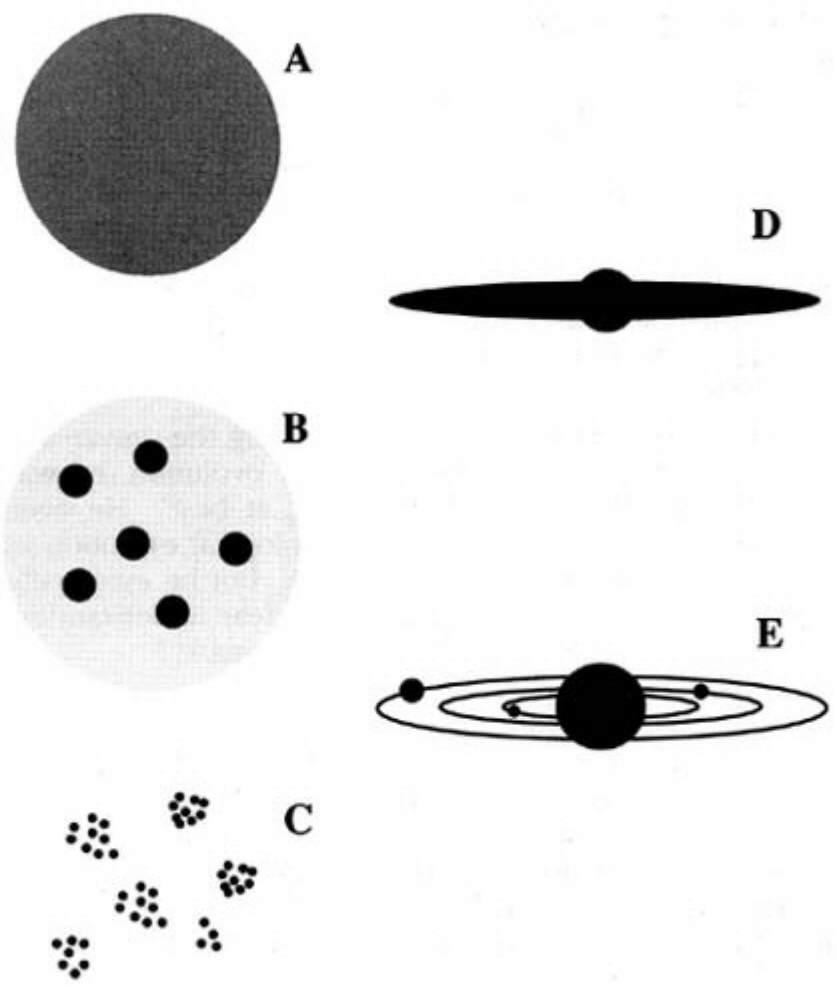
After the Woman and her husband ate of the fruit, the trap shut, and the reality of what they had done, with the ensuing consequences, engulfed them, and they could not escape the results of their failure as Genesis 3:7 painfully describes their futile efforts: "Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings." The great, human tragedy presented in this portion of Genesis is that mankind has been and is deceived into thinking that he can be his own god, and within that very thought are the seeds of his own self-destruction – not sometimes, not occasionally, not frequently, not usually, BUT ALWAYS – and this self-destructive bent is demonstrated so clearly in the cosmological debate and the man-centered, cosmological theories that have emerged from this debate, whereby man deifies himself, attributing to himself, and matter as a whole, those attributes that only God has.

With Immanuel Kant, therefore, we have what might be described as the personification of these self-destructive seeds represented in his cosmological concepts. In his book, *The Fingerprint of God*, Hugh Ross presents an analysis of Kant's veiw of

just how he believed the universe evolved, followed by a diagram picturing that belief, which in turn is followed by an explanation of the diagram:

> In his *Universal Natural History and Theory of the Heavens* (1755), Kant noted that the form of the Milky Way is similar to that of the solar system. Building upon James Bradley's and de la Hire's observational evidence that the stars do indeed "move," Kant conjectured that all the stars revolve in elliptical orbits, à la Newtonian mechanics, about the center of the Milky Way. Furthermore, since the best telescopes were beginning to detect among the stars nebulous spots roughly oval in shape, Kant presumed these to be distant star systems or "island universes" like the Milky Way, and proposed that all these heavenly systems emerged from a "primal nebula."
>
> Kant's primal nebula is simply an aggregate of molecules in random motion. Kant surmised that from collisions of these molecules, small cores of mass would arise that would then attract other molecules. In this manner the primal nebula would condense into smaller nebulae, and, in turn, protostars would condense out of these nebulae. Nebular cloud remnants surrounding a protostar would begin rotating, according to Kant, as a result of successive impacts from collisions. Under the gravitational attraction of the protostar, these nebular remnants, following Newtonian mechanics, would shrink and flatten out into a nebular disk. In Kant's model, "kernels" would begin to form in the nebular disk. These would collect matter, causing the disk to resolve finally into a number of planets.[27]

[27] Hugh Ross, *The Fingerprint of God*, 2nd ed. (Orange, CA: Promise Publishing Co., 1991), 28-29.




The universe (A) begins as an aggregate of randomly moving molecules. This primal nebula condenses into several smaller nebulae (B). Within each smaller nebula (C) small cores of mass attract other molecules thereby collapsing the nebula into clusters of protostars. Nebular remnants surrounding a protostar (D) contract under gravity and under conservation of angular momentum to form a disk. Kernels within the nebular disk (E) collect matter, eventually transforming the disk into protoplanets.[28]

The following is the definition of a "protostar," which is also a "protoplanet," mentioned in Kant's view of the origin of the universe:

> In astronomical theory, a hypothetical eddy in a whirling cloud of gas or dust that becomes a planet by condensation during formation of a solar system. As the

[28] Ibid., 30.

> central body, or protostar, of the system contracts and heats up, the increasing pressure of its radiation is believed to drive off much of the thinner material of the protoplanets, particularly those closer to the nascent star.[29]

That which I wanted you to see in Kant's theory of the origin of the universe is the "random motion" of the molecules that in turn accidentally end up forming planets and galaxies. And in the definition of the "protostar/protoplanet" is the is the word "theory" and "hypothetical," which accurately describe this particular, ***theoretical*** concept of the accidental and "random" formation of stars, planets, and galaxies.

The following is a summary outline of Kant's cosmology and the concepts resulting from his theories:

> In summary, Kant began with an unstated fundamental axiom: God's existence is not provable.
> Therefore, he deduced,
> 1. man's knowledge is limited to that which he can obtain through the five human senses,
> 2. a cause can never be proved from its effect,
> 3. man has no innate ideas,
> 4. no existence beyond the humanly experienced dimensions can be proved,
> 5. no absolute can ever be established to exist, and
> 6. miracles are illusory and cannot be proven.
> Hence,
> a. the development of the universe is strictly mechanistic,
> b. the universe has no beginning in time,
> c. the universe is infinite in extent,
> d. time and space are strictly relative, and
> e. everything about and in the universe can be explained by the laws of physics.
> Conclusion: The question of God's existence lies beyond the reach of man's knowledge.[30]

Therefore, based on Kant's perspective, the material universe has been eternal, which is the same thing that Marxist dialectical materialism espouses. In addition, there are no "absolutes," and this would include the moral sphere as well. However, in the moral arena, Kant developed what is called the 'categorical imperative', which is a type of situational ethics and moral relativism:

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[29] *Encyclopaedia Britannica*, 15th ed., s.v., "protoplanet."
[30] Ross, *The Fingerprint of God*, 34-35.

> Kant's moral theory centres around the categorical imperative 'Act only on that maxim which you can at the same time will to be a universal law'. Maxims are the general rules or principles on which rational agents act and they reflect the end that an agent has in view in choosing actions of a certain type in given circumstances. Thus, maxims are principles of the form: When in an *S*-type situation, act in an *A*-type manner in order to attan end-*E*. . . . The categorical impreative tests maxims by prescribing a thought experiment in which one asks oneself whether one could consistently will one's maxim as a universal law, that is, one on which all other agents would also choose to act. The idea is to derermine not simply whether the imagined universal law is consistent with itself, but whether its universal adoption is consistent with the agent's own ends and, therefore, something that the agent could consistently will. A maxim which passes this test is morally permissable. . . .
>
> The whole issue of the categorical imperative is extremely controversial, however, and there are a large number of interpretations and objections in the literature. The basic problem is that the test seems to yield both false positives such as 'I shall smother infants who keep me awake at night by crying', which is clearly immoral but does not seem to be ruled out by the test, and false negatives such as 'I shall play tennis on Sunday mornings when courts are availabe since everyone else is in Church', which seems both to fail the test and to be morally permissable. Although there have been many attempts to deal with these problems, it is not clear that any has been entirely satisfactory.[31]

Why is there confusion in trying to apply the 'categorical imperative'? Because in Kant's theory, there are no absolutes to appeal to other than one's own reason and what he or she determines is moral for themselves – thus, a form of moral relativism. And where does all of this stem from? It stems from Kant's cosmological model, in which there is no fixed direction for the universe, but everything is accidental, and matter assumes the attributes that rightfully belong to God. Consequently, I am matter, and therefore, I can now assume the divine attributes of determing in my own reason and calculation what I deem to be morally acceptable. Typically, that would mean that everything is morally permissable, based on the above structure, if my actions achieve my end, and if I believe others would act on my beliefs as well. The problem, however, is that there is no way one could, within in his own reason and analysis, determine whether or not all others will assume the same course. On the other hand, one certainly could reason that his or her actions succeed in achieving the ends they desire, and that becomes the bottom line – my own self-deification, where everything is ultimately about

[31] Ted Honderich, ed., *The Oxford Companion to Philosophy* (Oxford: Oxford University Press, 1995), 436-437.

me – that is, a moral compass that is clothed in a narcissistic, false, and ultimately self-destructive pietism.

Ross gives a list of 'isms' that have to one degree or another emerged from Kant's cosmological precepts, and as you look at them, you can see how the moral relativistic mindset resulting from his theories permeate through and immanate from these worldviews:

| | |
|---|---|
| behaviorism | liberationism |
| existentialism | Marxism |
| fascism | neo-Darwinism |
| Freudianism | nihilism |
| hedonism | pragmatism |
| humanism | relativism |

> The list is by no means complete, but it gives an indication of the breadth of Kant's impact. Obviously, the credibility of Kant's axiom and corollaries is of utmost importance, not just to scientists and theologians, but also to economists, politicians, sociologists, psychologists, educators, and, for that matter, the rest of the human race.[32]

It is clear, therefore, that one's cosmological view is not isolated from the totality of one's overall worldview and lifestyle, but the one will integrally affect the other, as is witnessed by the above 'isms' that have been spawned to one degree or another from the cosmological and resulting philosophical precepts of Kant.

If evolution is the answer for the universe, then there are some constants that must be substantiated. First, the idea that the universe is infinite, without a beginning or an end, and therefore, it is in a static state of constancy. That would in turn lead to a second reality, and that is that the universe is not expanding; that is, since it is eternal, it simply remains in its constant state of changing itself into 'higher forms', but there is no quantitative expansion of the matter itself – it has always been the same! On these two premises of the empiracle universe as we know it, and the subsequent assumption that there is no Creator or Intelligent mind behind the universe, hangs the foundational principles of atheistic evolution, and it is these two premises that we want to look at now.

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[32] Ross, *The Fingerprint of God*, 38.

*Albert Einstien and His Static Universe*

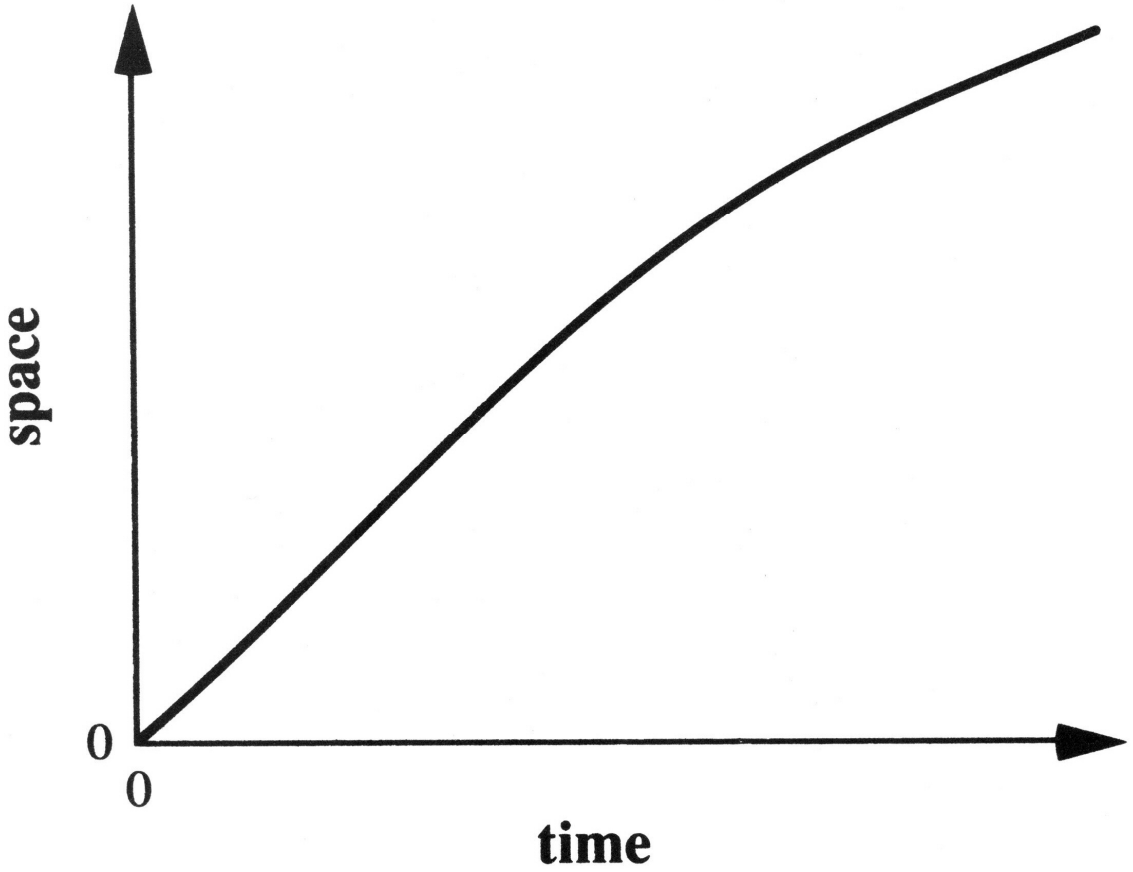
Ross presents an excellent assessment of the two above stated premises and the theological bias behind them using Albert Einstein as an example. We don't often think of Albert Einstein (1879-1955) having a theological bias that might have influenced his thinking, but indeed he did. Ross gives the following account of Einstein's struggles and the conclusions he ultimately came to:

> Einstein's reactions to his own equations may possibly acknowledge the threat of an encounter with God. Before he published his cosmological inferences from the theory of general relativity, he searched for a way to "fix up" the equations, anything to permit a static solution, a universe free of expansion or deceleration.
>
> Einstein postulated a cosmic force of repulsion to cancel off the attractive force of gravity, despite the body of evidence that gravity was predominant in its influence throughout our galaxy and its vicinity. Einstein had to develop a repulsive force that would have imperceptible consequences for nearby objects but overwhelming effects over extreme distances. The easiest way this could be expressed consistently was to add a term, $\Lambda$, to the right hand side of equation 5.3, $\Lambda/3$ to the right hand side of equation 5.4, and $2\Lambda/3$ to equation 5.5. In each case $\Lambda$ represent a cosmological repulsive property, or what Einstein termed the *cosmological constant*. By introducing this constant, he could eliminate both deceleration and expansion. Thus, the inevitability of an ultimate beginning for his model of the universe could be avoided. . . .
>
> The price Einstein was prepared to pay to avoid facing an origin for the cosmos seemed astonishing. His repulsive force property demanded violations of established realities. For one, a vacuum would behave similarly to space containing matter, exhibiting gravitational properties and energy. For another, his $\Lambda$ implies an apparent repulsion between two bodies that *increases* with increasing separation.
>
> When these properties of the cosmological constant finally were apprehended, most astronomers rejected the term's inclusion in any physical theory. In time, theoreticians found that Einstein's static universe could not be kept static. They demonstrated that the formation of galaxies would cause the static model to become unstable resulting in a quick collapse of the universe. Further, they observed that the emission of radiant energy in any part of the universe is far in excess of the absorption of energy. This finding means that the universe departs too radically from thermodynamic equilibrium to remain static. Finally, observers demonstrated that the galaxies really are expanding away from one another.
>
> In the same year that Einstein published his static model for the universe (1917), Dutch astronomer Willem de Sitter produced another so-called static solution (the "B solution") for the universe from Einstein's general equations. By setting up the spatial coordinates in a special manner and by adopting a matter content for the universe equal to zero, de Sitter attempted to make his model independent of time. However, the universe is not empty. And, in actuality, de Sitter's solution predicted that the scale of the universe would expand with respect to time. So, in spite of de Sitter's impositions, it was not long before

theoreticians and observers alike began to refer to the expansion of the universe as the "de Sitter effect." By 1928, American mathematician Howard Robertson had inserted the appropriate coordinate transformation, exposing clearly the non-static nature of de Sitter's model. . . .

Finally, Arthur Eddington and other theoreticians pointed out that the second law of thermodynamics had all along demanded the disintegration of the universe. For the universe as a whole, disorder must continually increase and energy must irreversibly flow from hot to cold bodies. In other words, the universe is running down like a wound up clock. And, if it is running down, then there must have been a time when it was fully wound up.

Thus, classical thermodynamics, observational astronomy, and general relativity joined forces in confirming the maturing of the universe—a maturation with obvious reference to a beginning point and to finite spatial limits. This convergence of research findings was hailed as one of the great triumphs of modern science.




*In the above diagram* – Einstein's original equations of general relativity imply that all matter, energy, space, and time grow outward from a single "point" of origin. Later, when it was noted that extreme temperatures would be encountered near the origin, this model began to be called the "big bang."

The concept of an exploding universe seemed to irk the scientific community. Einstein openly fumed over the implications of a beginning point, particularly

concerning a Creator or Prime Mover for the universe. Eddington, too, was agitated. He declared the origin of the universe to be "philosophically repugnant." More subtle expressions of irritation came from others such as Omer, who refused to attribute anything special to the time or circumstances of the observer (meaning the observer cannot determine anything about the origin).

Einstein did admit, however, even as early as 1919, that his cosmological constant was "gravely detrimental to the formal beauty of the theory." In 1931, following the publication of Hubble's law of redshifts, Einstein finally discarded the cosmological constant from his field equations and conceded that its introduction was "the greatest mistake of his life."

Einstein gave grudging acceptance to "the necessity for a beginning" and, eventually, to "the presence of a superior reasoning power," but never did he accept the doctrine of a personal God. Two specific obstacles blocked his way. According to his journal writings, Einstein wrestled with a deeply felt bitterness toward the clergy, toward priests in particular, and with his inability to resolve the paradox of God's omnipotence and man's responsibility for his choices:

> If this being is omnipotent, then every occurrence, including every human action, every human thought, and every human feeling and aspiration is also His work; how is it possible to think of holding men responsible for their deeds and thoughts before such an almighty Being? In giving out punishment and rewards He would to a certain extent be passing judgment on Himself. How can this be combined with the goodness and righteousness ascribed to Him? (Albert Einstein, *Out of My Later Years* [New York: Philosophical Library, 1950], 27)

Seeing no solution to this paradox, Einstein, like many other powerful intellects through the centuries, ruled out the existence of a personal God.[33]

*Georges Lemaître & Cosmic Hesitation*

With the idea of a non-expanding universe being negated (expansion implies a beginning, which we, many light years later can detect, as well as a deceleration, based on the 2nd Law of Thromodynamics – from order to chaos – which is observable in every day life), a new view was adopted called *cosmic hesitation*. This implied that after the initinal expansioin of the universe from its "ultra-dense origin, the universe may have hesitated for an indefinite period of time in an intermediate state. Such a model resolved the time scale problem, and in its extreme form gave the possibility of relegating the seeming design characteristics of the universe and life to the work of chance rather than to God."[34]

[33] Ibid., 53-59.
[34] Ibid., 61.

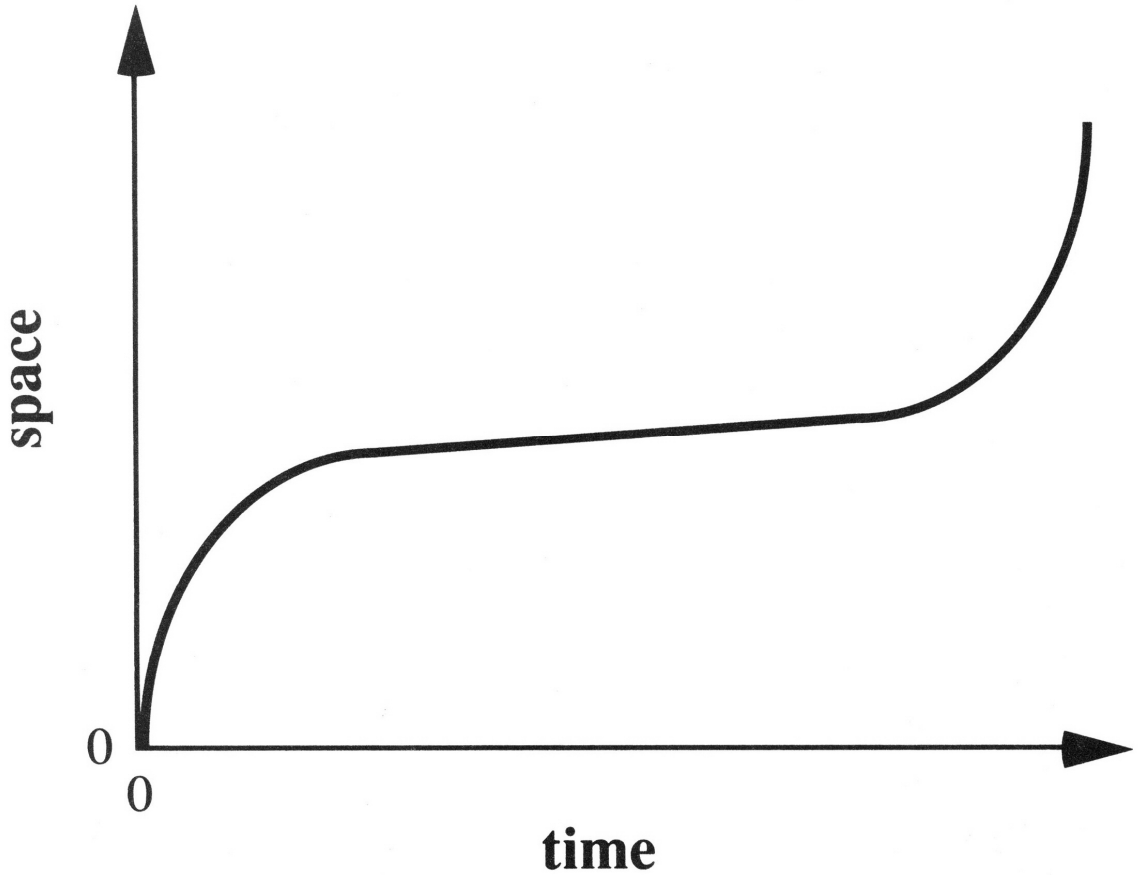
A Belgian priest by the name of Georges Lemaître proposed the *cosmic hesistation* theory in 1927 "that the general expansion had been interrupted by a near static phase lasting long enough to accommodate the earth's age."[35] This was an attempt to theoretically embrace both the expansionist and static concepts of the universe, and this was done by no less than a priest. However, whenever we try and straddle the fence, injury will always occur, and in this instance, what we have may be analogous to the Israelites attempting to embrace the paganism of their neighbors, while at the same time maintaining their worship of Yahweh – however, it cannot be done. As Jesus said, "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon" (Matthew 6:24). Now although "mammon" refers to money, metaphorically it refers to the world's value system in all areas of our lives where it is in direct conflict with biblical truth, and where the appeal to compromise is quite strong for the purpose of acceptance and approval in certain fields of endeavor (e.g., academia, business, entertainment, sports, etc.). Thus, in the area of cosmological analysis and concepts, it is vital to keep in proper balance both biblical and scientific factual evidence, versus building a doctrine or scientific structure on conjecture and hypothesis (e.g., the "gap theory" with reference to biblical doctrines concerning the origin and creation of the universe, and the cosmic static and hesitation theories in the scientific arena). True biblical evidence affirms and confirms true, evidential science, and vice versa (e.g., the case of Einstein above and Arthur Edington's refutation of his theory based on the 2nd Law of Thermodynamics). Therefore, let us not be too quick to assert some doctrine to support our creationist views that are flimsy at best, and totally misguided at worst (e.g., the "gap theory"), but let us be cautious, diligent, persistent, and thorough, stating what is evidentially true, and committing the rest to the Lord, as He will in time bring to the surface the truth about scientific matters, as He always has and does.

Ross describes Lemaître's efforts:

> In Lemaître's first model (*see the diagram below*) the universe expands rapidly from a singularity, but the density of the universe is such that gravity dramatically slows down the expansion. However, the subsequent implosion

[35] Ibid., 64.

(predicted by Friedmann) is avoided through a judicious reintroduction of Einstein's cosmological constant and a careful choice of its value. This constant is set so that just when gravity is taking the steam out of the cosmic explosion, the repulsive force is building up to cancel off the effects of gravity. Hence, the expansion is slowed down almost to a standstill, and the universe enters a quasi-static period. But, eventually, the cosmological repulsion begins to dominate. The universe starts expanding again and it continues to expand at an accelerating rate.



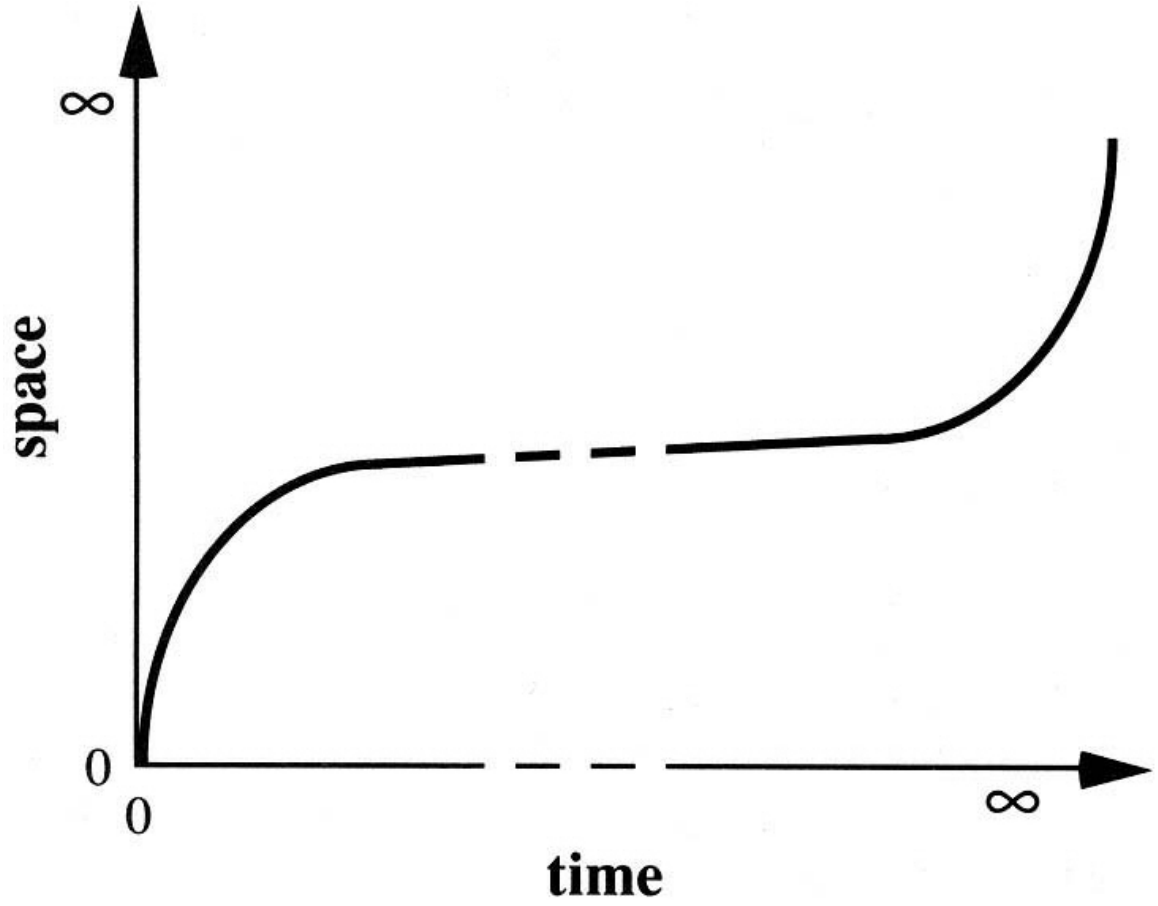

The universe begins by expanding from a singularity. By carefully selecting the values for the density of the universe and the cosmological constant, the expansion of the universe can be slowed down for an arbitrary period of time. In this manner the age of the earth can be accommodated in spite of Hubble's estimate for the expansion rate of the universe.[36]

However, as in all areas of academia, regardless of the field, there is disagreement, and this was certainly true with *cosmic hesitation*. Thus, although Alfred Eddington rejected Einstein's view of the *static universe* based on the 2nd Law of Thermodynamics, he also

[36] Ibid., 64-65.

had problems with Lemaître's view because it allowed for a catastrophic beginning of the universe, something that Eddington was utterly opposed to:

> Though he independently verified Lemaître's conclusion concerning the instability of Einstein's model, Arthur Eddington, nonetheless, remained agitated:
>
> > The difficulty of applying this case [Lemaître's expansion] is that it seems to require a sudden and peculiar beginning of things. (Arthur S. Eddington, "On the Instability of Einstein's Spherical World," *Monthly Notices of the Royal Astronomical Society*, 90 [1930]: 672).
> > Philosophically, the notion of a beginning of the present order of Nature is repugnant to me.… I should like to find a genuine loophole. (Eddington, "The End of the Word: from the Standpoint of Mathematical Physics," *Nature*, 127 [1931]: 450)
>
> Eddington worked hard to create a loophole. He stretched Lemaître's quasi-static period to infinity (*see diagram below*), putting that "repugnant" beginning point all but out of the picture:
>
> > We allow evolution an infinite time to get started; but once seriously started its time-scale of progress is not greatly different from case (b) [Lemaître's expansion]. (Eddington, "On the Instability of Einstein's Spherical World," *Monthly Notices of the Royal Astronomical Society*, 90 [1930]: 672).
>
> In pushing the beginning of the universe into the infinite past, Eddington thought he had removed it—and any need for a Creator—from philosophical consideration. In giving "evolution an infinite time to get started," God might be rendered unnecessary. The improbable self-assembly of the universe and its life-forms conceivably could take place in what appears to be an infinite number of chances afforded by the infinite time scale.




Eddington discovered that there was one value of the cosmological constant that would permit the stretching of Lemaître's quasi-static period to infinity. He thought, therefore, that philosophically this would remove the notion of a beginning for the universe.[37]

*The Steady State Cosmology*

Once again, never satisfied with the effort to disprove a beginning origin for the universe, a new theory emerged called the *steady state* cosmology. This view was devised by some British astrophysicists:

> Several British astrophysicists suggested that a point of origin for the universe could be avoided by assuming that new matter is continually generated in the spaces between the receding galaxies. The universe, in that case, would appear the same to all observers at all times (even an infinite time) in spite of a general expansion. If the universe were truly infinite in all respects, there would seem to

[37] Ibid., 66-67.

> be no need to invoke anything beyond the universe itself to explain its, or our, existence.[38]

The overarching goal of the *steady state* cosmology, as well as all the other various theories, was and is to negate any veiw that would even tend to support a catastrophic, creative event that brought the universe into being. Consequently, for scientists whose goal is to discover and support a non-created universe, no price is too great to pay in order to achieve this end. Thus, when the *steady state* cosmology was first introduced in the 1920's by British astrophysicist, Sir James Jeans, it didn't get a lot of traction among the scientific community.[39] However, within twenty years, by 1948, the idea of continual creation began to gain popularity. Today, this theory is referred to as punctuated equilibrium, which embraces the *steady state* cosmology by saying that from time to time over millions of years, new life forms would emerge as a result of nature's creative force, and that is the reason there are no 'transitional forms'. Once again, there is no limit to where non-believing scientists will go to try and prove their theory of a non-created universe:

> For two decades the idea of continual, spontaneous creation received little notice. In 1948, however, it received a large boost as British astrophysicists Hermann Bondi and Thomas Gold committed themselves to affirming what they (and others) called the *Perfect Cosmological Principle*—the notion that the universe presents on the large scale "an unchanging aspect." This principle seemed plausible, at that time, for the most distant galaxies then observed appeared to be substantially the same as the nearest galaxies in both spatial distributions and form. Since they had been forced (by the observational evidence) to concede an expanding universe, and since the Perfect Cosmological Principle required that the density of the universe be held constant, Bondi and Gold were obliged to advocate the perpetual self-creation of matter.
>
> Their universe, although infinitely expanding, would remain "stationary" because the voids are constantly filled by the creation of new matter. This model makes the creation of matter no longer a miracle from the past, but an on-going law of nature that can be tested by observations.
>
> In practice, however, the steady state theory of Bondi and Gold (relative to other steady state theories) yields few quantitative results. The Perfect Cosmological Principle simply says that there is a fixed mean density of matter in the universe and that there is a fixed rate for the generation of matter.

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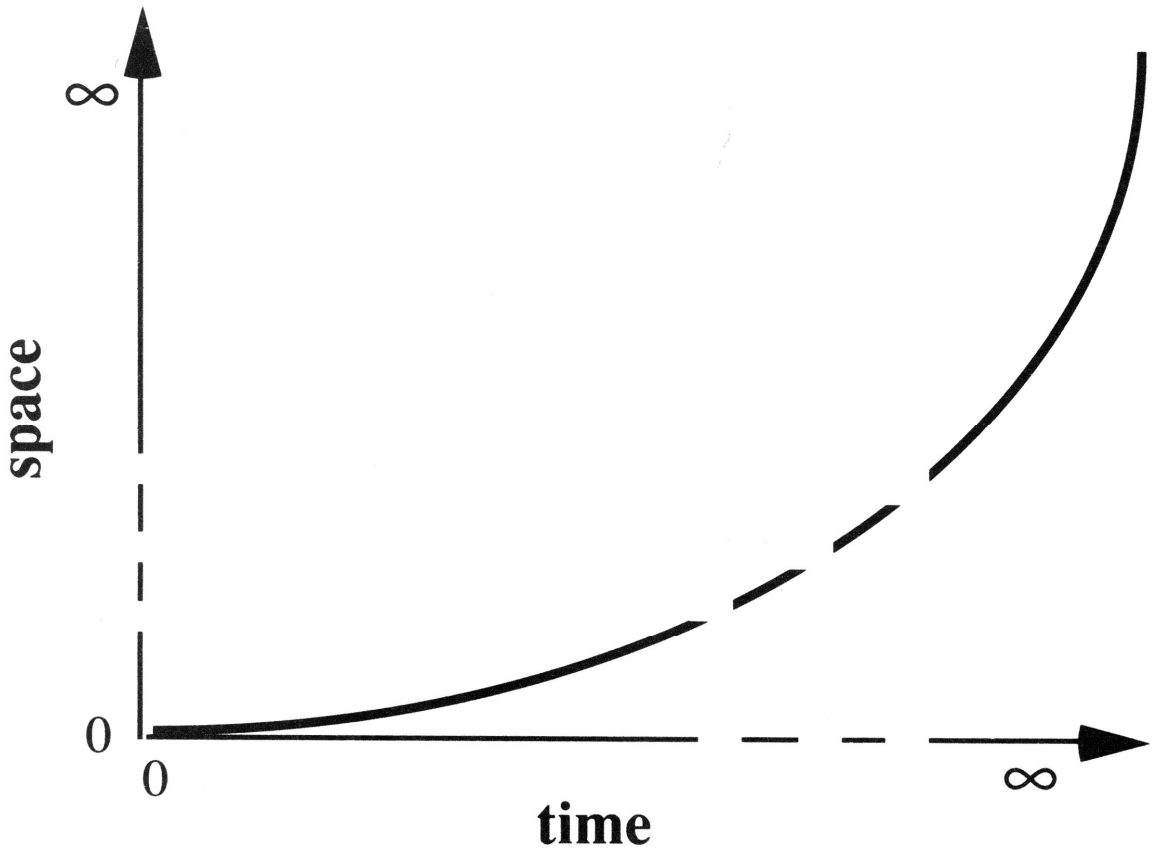
[38] Ibid., 69.
[39] Ibid., 70.




According to the steady state model, the universe, though expanding indefinitely, takes on an unchanging and eternal quality since the voids that result from expansion are filled by the continual spontaneous generation of new matter. Hence, creation of matter need not be a miracle from the finite past, but simply an ongoing law of nature.[40]

Within a three week time frame after Bondi and Gold published their work on *steady state* cosmology, British astrophysicist Sir Fred Hoyle published his own version of *steady state* cosmology, and "he invented a creation field, $\mathbf{C}_{\mu\nu}$, and simply added it to the left hand side of each of Einstein's original equations for general relativity."[41] However, Hoyle went even farther by asserting that the universe is nonhomogeneous:

> In a series of papers published from 1963–66, Hoyle and Indian theoretician Jayant Narlikar abandoned the assumption of a homogeneous universe. They discovered that when the **C**-field is applied to a nonhomogeneous (i.e. clumpy) universe, the creation rate becomes large in the vicinity of dense massive objects

[40] Ibid., 71-72.
[41] Ibid., 72.

> and small away from them. Since a new **C**-field is generated whenever matter is created, a feedback exists to amplify the process until the repulsive effect of the **C**-field shatters the objects.
>
> The nonhomogeneous steady state model dealt with a few of the observational difficulties threatening the simple model. Since fragmentation and subsequent dispersal of created mass reduces the strength of the **C**-field, one could imagine a region within the universe that expands without creation. If we were living in such a bubble, and if the bubble were large enough, many of the effects of the continual creation process and of the steady state could be hidden from our view. However, if all this were true, it would be impossible to establish that the universe is steady state or that ongoing creation takes place within the observable universe.
>
> What most attracted Hoyle and Narlikar to the nonhomogeneous steady state model, though, was its potential for explaining galaxy formation and very high energy phenomena such as quasars, strong radio sources, and cosmic rays. In their theory, elliptical galaxies would arise from massive inhomogeneities within the expanding bubble. A supercondensed body comprising a billion times the mass of the sun would be able to restrain a total mass of a trillion suns from expanding beyond the dimensions of a typical galaxy. Their theory predicts that high energy particles could be created near highly collapsed massive objects in such a manner as to explain the observed energy output of quasars and the energy spectrum of cosmic rays. However, this model requires an incredibly high coupling constant for the **C**-field (about $10^{20}$ times greater than that for the standard steady state model), so high that great difficulties began to arise, even before the end of the 1960s, in reconciling the theory with observable realities.[42]

Thus, once again a theory devised to disprove that the universe had a beginning, and consequently, has an ending, is proven to be merely a theory. What is of significance is Hoyle's unabashed agenda to negate any semblance of Divine activity in the creation and maintenance of the universe. The following is an assessment by Ross of Hoyle's position:

> Sir Fred Hoyle has never made any pretense about the personal philosophical motivation behind his cosmological models. In the introduction to his 1948 paper, he makes this statement:
>
> > This possibility [steady state] seemed attractive, especially when taken in conjunction with aesthetic objections to the creation of the universe in the remote past. For it seems against the spirit of scientific enquiry to regard observable effects as arising from 'causes unknown to science,' and this in principle is what creation-in-the-past implies. (Fred Hoyle, "A New Model for the Expanding Universe," *Monthly Notices of the Royal Astronomical Society*, 108 [1948]: 372)

[42] Ibid., 74-75.

Hoyle rejected the idea that God must be invoked to explain the existence of the universe. In his book *The Nature of the Universe*, written in 1952, though he admits that "there is a good deal of cosmology in the Bible" and that "it is a remarkable conception," he writes off all religion as a "desperate attempt to find an escape from the truly dreadful situation in which we find ourselves" and Christianity, in particular, as "an eternity of frustration."

Through the years, Hoyle has increasingly broached theological subjects in his writings. In his undergraduate text on general astronomy written in 1975, Hoyle attacks Friedmann's relativistic model on what seem to be wholly theological grounds:

> Many people are happy to accept this position [Friedmann's] … without looking for any physical explanation of the abrupt beginning of the particles. The abrupt beginning is deliberately regarded as *meta*-physical—i.e., outside physics. The physical laws are therefore considered to break down at $\tau = 0$, *and to do so inherently*. To many people this thought process seems highly satisfactory because a "something" outside of physics can then be introduced at $\tau = 0$. By a semantic maneuver, the word "something" is then replaced by "god," except that the first letter becomes a capital, God, in order to warn us that we must not carry the enquiry any further.… I do not believe that an appeal to metaphysics is needed to solve *any problem of which we can conceive* (emphases in the original). (Fred Hoyle, *Astronomy and Cosmology: a modern course* [San Francisco: W. H. Freeman, 1975] 684-685)

In 1982 he declares his rejection of God by defining the universe as "everything there is," and the first letter of the word universe becomes a capital, Universe. There is no need, then, to look beyond the universe itself for anything. By so deifying the universe, Hoyle must, of course, argue against its finite age:

> The attribution of a definite age to the Universe, whatever it might be, is to exalt the concept of time above the Universe, and since the Universe is everything this is crackpot in itself. I would argue the need for the Universe to take precedence over time as a knockout argument in favor of a negative answer to the above question. [That question: Did the whole Universe come into being, all in a moment, about ten billion years ago?] … One could then dismiss cosmologies of finite age because they were offensive to basic logical consistency. (Fred Hoyle, "The Universe: Past and Present Reflections," *Annual Reviews of Astronomy and Astrophysics*, 20 [1982], 1)

In further support of his semantical proof for "God is identically equal to the universe" (i.e. God is the universe, and the universe is God), Hoyle points out that oppression, suffering, and death are expected, even guaranteed, if strictly natural biological evolution operates, but not if an all-loving, all-powerful God is in charge. There must not be, then, an independent, transcendent being. Like Einstein, he rejects Almighty God for want of a solution to the paradox of evil and suffering.

Hoyle's vigorous argument for a timeless, steady state universe becomes linked, thus, with his "need" to salvage neo-Darwinian evolution. By Hoyle's own admission neo-Darwinian evolution would be impossible within a time scale of only ten or twenty billion years:

> I estimated (on a very conservative basis) the chance of a random shuffling of amino acids producing a workable set of enzymes to be less than $10^{-40,000}$ Since the minuteness of this probability wipes out any thought of life having originated on the Earth, many whose thoughts are irreversibly programmed to believe in a terrestrial origin of life argue that the enzyme estimate is wrong. It is—in the sense of being too conservative. (Fred Hoyle, "The Universe: . . ., 4-5)

Since the evolution of life is fundamental to Hoyle's "faith," he concludes that the only way to deal with probabilities as small as $10^{-40,000}$ is to banish the beginning of the universe and make it everlasting in the same spirit, Brazilian physicists M. Novello and H. Heintzmann as recently as 1984 justified a revival of the Newtonian analogues to relativistic models (developed by Edward Milne, William McCrea, Otto Heckmann, and Engelbert Schücking) On no other basis than that $10^{40,000}$ years—or more—would be the minimum time required for the evolutionary development of life.

Obviously, theological presuppositions have played a major role in the design of the steady state models for the universe. Though Hoyle may claim a belief in God, his theism is a semantic maneuver, for he holds to no god beyond the universe itself. The desire to rescue neo-Darwinian evolution from inadequate time scales has clearly been a central factor.[43]

*The Overall Critique of Cosmic Hesitation & Steady State Cosmology*

However, what has transpired over the past sixty years with regard to *cosmic hesitation* and *steady state* cosmology is that they have been proven unworkable and untenable for the following reasons:

> What has thoroughly convinced astronomers that the universe began with some kind of hot big bang and that the steady state and hesitation models are wrong is that three independent lines of research yield a definite and consistent age for the universe. Here is how the age-determining methods work:
>
> > 1) The universe is older than the age of globular cluster stars by the years needed to form galaxies. Since galaxies and quasars exhibit a red shift limit of z = 4 or 5, this means that they do not form until the universe reaches an age where red shifts of 4 or 5 occur. According to a range of reasonable big bang models, this gestation period would lie between 1.4 and 2.0 billion years. Thus, the universe is 15 or 18 billion years old.
> > 2) Most theoreticians agree that the collapse of a protogalaxy generates the first supernovae events. The time from the big bang to the start of these supernovae events has been calculated to be, at most, one billion years. Hence, the nucleochronological age of the universe is roughly 17 billion years.
> > 3) As discussed previously, the Hubble age estimate from the law of red shifts, corrected for the deceleration of the general expansion of the universe, is slightly greater than 14 billion years.[44]

[43] Ibid., 76-78.
[44] Ibid., 92.

Once again, theories are proven to be just that – theories, not absolute truth. But the absolute truth is what they are opposed to, even though it is increasingly becoming more and more obvious that the universe had a catastrophic beginning, and this beginning had a purpose and direction behind it, and this purpose and direction was superintended by an Intelligent Creator. The following, therefore, are the summaries against the *cosmic hesitation* and *steady state* cosmology:

**Evidence refuting long hesitation models**

1. The number of galaxies and quasars with red shifts (z) greater than 2.5 is much too large to permit hesitation.
2. Hesitation models with long quasi-static periods are so unstable as to collapse.
3. The observed deceleration parameter, $q_o$, in the expansion of the universe contradicts the acceleration required by hesitation.
4. Nuclear chronometers and color-luminosity diagrams for star clusters indicate that stars have existed for only a relatively short time (about 20 billion years).
5. Hesitation requires a relatively large value for $\Lambda$, yet $\Lambda$ is the quantity in physics most accurately measured to be zero—less than $10^{-122}$ in dimensionless units.
6. Disintegration of a primeval atom (a cold big bang, usually designed to support some kind of hesitation model) provides no means to explain the observed abundances of the elements.
7. The cold big bang hesitation models offer no explanation for the observed cosmic background radiation, nor do they account for the observed entropy.

**Evidence refuting the steady state model**

1. The lack of very old galaxies in the vicinity of our galaxy negates an infinite age for the universe.
2. The lack of very young galaxies in the vicinity of our galaxy negates continual spontaneous creation.
3. The scarcity of red shifts beyond z = 5 implies a real limit for the universe short of the visual limit expected for an infinite steady state universe.
4. A steady state universe lacks a physical mechanism (such as the primeval explosion) to drive the observed expansion of the universe.
5. The observed microwave background radiation (perfectly explained by the cooling off of the primordial fireball) defies explanation in a steady state universe.
6. The enormous entropy of the universe makes no sense in a steady state system.
7. In a steady state universe, spontaneously generated matter must come into being with a specified ratio of helium to hydrogen, and that ratio must decrease with respect to time in an entirely ad hoc fashion. Instead, the measured helium abundance for the universe has exactly the value that the big bang would predict.

8. The observed abundances of deuterium, light helium, and lithium have no physical explanation in a steady state universe. (Again, a hot big bang precisely predicts them.)
9. Galaxies and quasars at distances so great that we are viewing them from the remote past appear to differ so substantially in character and distribution from nearby, more contemporary, galaxies and quasars as to render steady state models completely implausible.[45]

*The Alternatives to a Divinely Created & Ordered Universe*

If it is now plain that there is indeed order in our universe, and that this order had a beginning, and that this beginning will have an end some day, what are the alternatives for those who still refuse to believe in a Creartor God? The following are the alternatives that Ross delineates:

**Creator or Chance?**

In spite of all this evidence for design, some atheists claim that our existence is simply testimony to the fact that the extremely unlikely did, indeed, take place by chance. In other words, we would not be here to report the event unless that highly unlikely event actually took place. A reply to this argument has been developed by philosopher William Lane Craig:

> Suppose a dozen sharpshooters are sent to execute a prisoner by firing squad and the prisoner survives. The prisoner could conclude, since he is alive, that all the sharpshooters missed by some extremely unlikely chance. He may wish to attribute his survival to an incredible bit of good luck, but he would be far more rational to conclude that the guns were loaded with blanks or that the sharpshooters all deliberately missed.

**Man, the Creator?**

The growing evidence of design would seem to provide further convincing support for the belief that the God of the Bible, the God who lives beyond the limits of time and space, personally shaped the universe and Earth. Paul Davies concedes that "the impression of design is overwhelming." A designer must exist. Yet, for whatever reasons, a few astrophysicists suggest that perhaps the designer is not God. But, if the designer is not God, who is? The alternative, some suggest, is man himself.

The evidence proffered for man as the creator comes from an analogy to delayed-choice experiments in quantum mechanics where it appears that the observer can influence the outcome of quantum mechanical events. With every quantum particle there is an associated wave. This wave represents the probability of finding the particle at a particular point in space. Before the particle is detected there is no specific knowledge of its location—only a probability of where it might be. But, once the particle has been detected, its

[45] Ibid., 95-96.

exact location is known. In this sense, the act of observation is said by some to give reality to the particle. What is true for a quantum particle, they continue, may be true for the universe as a whole.
American physicist John Wheeler sees the universe as a gigantic feedback loop:

> The Universe [capitalized in his text] starts small at the big bang, grows in size, gives rise to life and observers and observing equipment. The observing equipment, in turn, through the elementary quantum processes that terminate on it, takes part in giving tangible "reality" to events that occurred long before there was any life anywhere. (John Wheeler, "Bohr, Einstein, and the Strange Lesson of the Quantum," *Mind in Nature*, ed. by Richard Q. Elvee, [New York: Harper and Row, 1981], 18)

In other words, the universe creates man, but man through his observations of the universe brings the universe into reality. George Greenstein is more direct in positing that "the universe brought forth life in order to exist … that the very cosmos does not exist unless observed." Here we find a reflection of the question debated in freshmen philosophy classes across the land:

> If a tree falls in the forest, and no one is there to see it or hear it, does it really fall?

Quantum mechanics merely shows us that in the micro world of particle physics man is limited in his ability to measure quantum effects. Since quantum entities at any moment have the potential or possibility of behaving either as particles or waves, it is impossible, for example, to accurately measure both the position and the momentum of a quantum entity (the Heisenberg uncertainty principle). By choosing to determine the position of the entity, the human observer has thereby lost information about its momentum.

It is not that the observer gives "reality" to the entity, but rather the observer chooses what aspect of the reality of the entity he wishes to discern. It is not that the Heisenberg uncertainty principle disproves the principle of causality, but simply that the causality is hidden from human investigation. The cause of the quantum effect is *not* lacking, *nor* is it mysteriously linked to the human observation of the effect after the fact.

This misapplication of Heisenberg's uncertainty principle is but one defect in but one version of the new "observer-as-creator" propositions derived from quantum physics. Some other rejoinders are presented here:

- Quantum mechanical limitations apply only to micro, not to macro, systems. The relative uncertainty approaches zero as the number of quantum particles in the system increases. Therefore, what is true for a quantum particle would not be true for the universe as a whole (assuming no coherent amplification).
- The time separation between a quantum event and its observed result is always a relatively short one (at least for the analogies under discussion). A multi-billion year time separation is far too long.
- The arrow of time has never been observed to reverse, nor do we see any traces of a reversal beyond the scope of our observations. Time and causality move inexorably forward. Therefore, to suggest that human activity today can affect events billions of years ago is nothing short of absurd.

- Intelligence, or personality, is not a factor in the observation of quantum mechanical events. Photographic plates, for example, are perfectly capable of performing observations.
- Both relativity and the gauge theory of quantum mechanics, now established beyond reasonable question by experimental evidence, state that the correct description of nature is that in which the human observer is irrelevant.

Science has yet to produce a shred of evidence to support the notion that man created his universe.

## The Universe as God?

In *The Anthropic Cosmological Principle*, British astronomer John Barrow and American mathematical physicist Frank Tipler begin by reviewing evidences for design of the universe, then go on to address several radical versions of the anthropic principle, including Wheeler's feed-back loop connection between mankind and the universe. Referring to such theories as PAP (participatory anthropic principle), they propose, instead, FAP (final anthropic principle).

In their FAP, the life that is now in the universe (and, according to PAP, created the universe) will continue to evolve until it reaches a state of totality that they call the Omega Point. At the Omega Point:

> Life will have gained control of all matter and forces not only in a single universe, but in all universes whose existence is logically possible; life will have spread into all spatial regions in all universes which could logically exist, and will have stored an infinite amount of information including all bits of knowledge which it is logically possible to know.

In a footnote they declare that "the totality of life at the Omega Point is omnipotent, omnipresent, and omniscient!" Let me translate: the universe created man, man created the universe, and together the universe and man in the end will become the Almighty God. Martin Gardner gives this evaluation of their idea:

> What should one make of this quartet of WAP, SAP, PAP, and FAP? In my not so humble opinion I think the last principle is best called CRAP, the Completely Ridiculous Anthropic Principle.

In their persistent rejection of an eternal transcendent Creator, cosmologists seem to be resorting to more and more ludicrous alternatives. An exhortation from the Bible is appropriate: "See to it that no one takes you captive through hollow and deceptive philosophy."

## Insufficient Universe

It is clear that man is too limited to have created the universe. But, it is also evident that the universe is too limited to have created man. The observable universe contains no more than $10^{80}$ baryons and has been in existence for no more than $10^{18}$ seconds.

Compared to inorganic systems making up the universe, biological systems are enormously complex. The genome (complete set of chromosomes necessary for reproduction) of an E. coli bacterium has the equivalent of about two million

nucleotides. The human genome contains about six billion nucleotides. Moreover, unlike inorganic systems, the *sequence* in which the individual components are assembled is critical for the survival of biological systems. Additional complications arise in the processes of protein synthesis common to all biological systems:

- Multiple special enzymes (themselves enormously complex sequence-critical molecules) are required to bind messenger RNA to ribosomes before protein synthesis can begin or end.
- Only amino acids with left handed configurations can be used in protein.
- Each amino acid must be activated by a specific enzyme.
- Most mutations apparently are *not* spontaneous (i.e. random), yet certain adaptive "evolutionary" processes would require a multiplicity of spontaneous mutations.
- even the early earth (four billion years ago) had oxidizing conditions that would make the spontaneous chemical evolution of life virtually impossible.

My point is that the universe is at least ten billion orders of magnitude ($10^{10,000,000,000}$ times) too small or too young for life to have assembled itself by natural processes. Such calculations have been made by researchers, both theists and non-theists, in a variety of disciplines. Invoking other universes cannot solve the problem. All multi-universe models require that the additional universes remain totally out of contact with one another; that is, their space-time manifolds cannot overlap. Therefore, they cannot help resolve origin of life problems on Earth. The only explanation left for how living organisms received their complex and ordered configurations is that an intelligent, transcendent Creator personally infused this information.

Again we see that a personal, transcendent Creator must have brought the universe into existence. A personal, transcendent Creator must have designed the universe. A personal, transcendent Creator must have designed planet Earth. A personal, transcendent Creator must have designed life.[46]

*The 1st & 2nd Laws of Thermodynamics*

As we have gone through Ross' material, we have seen the 2nd Law of Thermodynamics referred to as a source of refutation for Einstein's *static universe*, as well as fundamental principle that was used to challenge the hesitation and steady state models of the universe. But just what does the 2nd Law of Thermodynamics state? The following is an assessment and application of this Law to the creation/evolution debate by A. E. Wildersmith et al:

In order to understand the clash between evolution and the second law of thermodynamics, we must first understand a few of the implications of the

[46] Ibid., 132-138.

second law. A. E. Wilder-Smith explains: "The second law of thermoynamics states that, although the total energy in the cosmos remains constant, the amount of energy available to do useful work is always getting smaller." He goes on to clarify the meaning of this law:

> Let us use water as a symbol for enerdy. If we have water on top of a mountain, it possesss kineteic energy which we can put to use as a it descends the mountain by passing it throuth turbines to generate electricity. However, once the water has reached sea level, no more kinetic energy is available to develop current. The mass of water theoretically remains the same, whether it is on top of the mountain or at sea level. But the available kinetic energy does change and diminishes as the water loses altitude. Thus the *total* energy in the cosmos remains the same, but the available energy is constantly diminishing. The available enercy is continually approaching the position of "sea level," as it were, where nothing more is obtainable in the way of work.

What does this law imply about the effect of time on the orderliness of the universe? Wilder-Smith answers:

> Order is improbable and order tends to disintegrate into disorder, just as water tends to flow down the mountain rather than up to the mouintaintop. Order descends to chaos, just as a city with no cleaning, repair and disposal services descends to chaos with the passage of time. If one doubts this universal fact, it is only necessary to leve one's shiny new car under a tree in a forest and leave it there for twenty years with no attention. Chaos will certainly have overtaken the once orderly car by then.

The evolutionist, however, is moving in the opposite direction. His theory calls for life to become more complex (from ampeba to man) as time progresses. Wilder-Smith puts the conrtrast clearly:

> The theory of evolution teaches, when all the frills are removed, just the opposite to this state of affairs demanded by the second law of thermodynamics. Evolutionists assume that nonliving carbon atoms, hydrogen atoms, nitrogen atoms, etc., as they "fluttered down" thorugh the ages since the beginning of time, have slowly ordered and orgaized themselves into more comlex, more energy-rich, less chaotic forms. They believe that entropy, with respect to biogenesis, has not increased but spontaneouisly decreased during the passage of the ages.

This is in flat contradiction to the second law of thermodynamics.

A theory contradicting a proven scientific law should be abandoned. Wilder-Smith challenges the evolutionists to do just that:

> The normal laws of thermodynamics, physics, and biochemistry ecplain the functioning of the world, as we know it, quite well. As we have pointed out before, chemical and physical properties of the chemical elements must have remained unchanged from the beginning, if life has been continuous from the beginning. This being the case, why does the Darwinist not bow to these known laws of thermodynamics in his theories about the origin and development of life on this planet? If the laws of thermodynamics make the Dariwnist's explanation

> of biogenesis and evolution by chance untenable, why does he not reject his views and admit that he has been wrong on sound theroy all the time? [47]

Henry Morris gives an excellent assessment of the 1st and 2nd Law of Thermodynamics in a comparitive analysis with the creation and the evolution models. In his analysis, Morris makes it very clear that these two laws can in no way support an evolutionary model. However, those who cannot bring themselves to admit that the universe had a beginning, and that beginning had an order that is still with us today, and that order implies an Orderer, that is, a Creator who both created and ordered this universe, will forever ignore the rational and embrace the irrational approaches to origins that will be their own demise, temporally as well as eternally, unless there is a turn in their thinking and attitude toward the God who is the Creator of this universe:

> It is well to note at this point, the implications of the First and Second Laws of Thermodynamics with respect to the origin of the universe. It should be stressed that these two Lwas are *proven* scientific laws, if there is such a thing. They have been experimentally tested, measured and confirmed, thousands of times, on systems both extremely large and extremely small, and no scientist today doubts their full applicability in the space-time coordinates accessible to us. Therefore the cosmic implications of the two Laws are profound.
>
> 1. *The First Law (Law of Engergy Conservation)* states that nothing is now being either "created" or destroyed. It therefore teaches quite conclusively that the universe did not create itself; there is nothing in the present structure of natural law that could possibly account for its own origin.
> 2. *The Second Law (Law of Energy Decay)* states that every system left to its own devices always tends to move from order to disorder, its energy tending to be transformed into lower levels of availability, finally reaching the state of complete randomness and unavailability of further work. When all the energy of the cosmos has been degraded to random heat energy, with random motion of molecules and uniform low-level temperature, the universe will have died a "heat death."
> 3. The fact that the universe is not yet dead is clear evidence that it is not infinitely old. Since it will die, in time, if present processes continue, time cannot have been of infinite duration. Our present universe is a *continuum* of space, mass and time, so if one of these entitees had a beginning, the other two also must have begun concurrently.
> 4. The Second Law requires the universe to have had a beginning; the First Law precludes its having begun itself. The only possible reconciliation of this problem is that the uinverse was created by a Cause transcendent to itself.
> 5. Nothing within the present observable space-mass-time framework is an adequate Cause; therefore the Cause must either be an evolutionary process beyond observable space or prior to observable time (and thus outside the

[47] David A. Noebel, *Understanding the Times* (Eugene, OR: Harvest House Publishers, 1991), 330-332.

scope of science) or else a creative process which brought space and matter and time into being concurrently and contemporaneously.

(a) The suggestion that matter evolved into its present structure far out in non-observable space is the so-called *steady-state theory*. That is, to offset the tendency toward universal decay, it is postulated that the new matter, in the probable form of hydrogen gas, is continually evolving into existence out of nothing somewhere out in space.

(b) The suggestion that matter evolved into its present structure far back in non-observable time has been called the *big-bang theory*. That is, a primeval explosion of some kind is supposed to have converted energy into matter; the explosion itself was prehaps caused by a previous gravitational collapse into a super-dense state.

6. It is obvious by definition that neither the big-bang theory nor the steady-state theory have any observational basis. In fact, they *contradict* both Laws of Thermodynamics. Therefore, they are philosophical speculations, not science, secondary assumptions to avoid the contradictions implicit in the evolution model.
7. The creation model, on the other hand, in effect *predicts* the two Laws of Thermodynamics, as noted before. A special creation of space, matter and time, by an omnipresent, omnipotent, eternal Creator is the only logical conclusion to be drawn from the two most certain and universal laws in science.[48]

Therefore, nature consistently implies that order is at the beginning of all things, and this order represents a designed order that can be analyzed and predicted (e.g., the birth of a human being and his or her DNA that affects the growth and the deterioration of that person's body). However, as with everything in this world, everything is wearing out and running down (e.g., like the water running down the mountain, etc.), and even though the amount of potential energy remains the same, the ability to harnass that energy in as constructive a manner as previously done diminishes. Thus, even though we have great advancements in technological gadgetry in our world, the more energy we use to operate and maintain our technology, the less we end up having, and thus, we are constantly looking for new sources (e.g., the need for new sources of oil for our gasoline/oil, energy dependent world). As I look at my own mind and body, I try and take good care of myself through proper exercise, diet, and rest. However, at sixty-two years of age, I am not the same as I was at thirty-two years of age: I now have a replaced hip from a football and martial arts injury; two knees with little or no cartledge; two shoulders with rotator cuff damage; and internal organs that I have to carefully monitor in order to live a healthy

[48] Morris, 25-26.

and active life. But the reality is I could in no way go out and play football as I used to some forty years ago, and neither could I go out and fight competitively in the marshall arts with the proficiency that I used to even ten years ago (my injuries in and of themselves would prevent that). And even though I read and study intensely on a regular and consistent basis, I find that if I do not regularly read in the diffeent languages I have learned, I tend to lose my proficiency in them, and if I do not continually go back over other areas of knowledge I have learned over the years, I can forget certain things, etc. However, with the physical decay that is all around us, there is a spiritual dimension that transcends the physical, and in that spiritual dimension, the "image of God" within those of us who are believers in Jesus Christ grows more and more, confirming all that God's Word says in ways we could never have imagined in our own reasoning through our natural mental and intellectual abilities. Indeed, God has taken me places in my relationship with Him that I didn't even know I was supposed to go there, let alone have any natural cognitive understanding of how to get there. Paul states it quite clearly in II Corinthians 4:16-5:5:

> Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. [17] For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, [18] while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. [2] For indeed in this *house* we groan, longing to be clothed with our dwelling from heaven; [3] inasmuch as we, having put it on, shall not be found naked. [4] For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life. [5] Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge. (II Corinthians 4:16-5:5)

This is indeed a supernatural, transforming work that God does in our lives, bringing us into His order and design for our lives, and it is a work done in, through, and by His indwelling Holy Spirit within our lives. Thus, perhaps we can now better understand Paul's plea for God's sanctifying work in the totality of our being in the order of priority that he gives in I Thessalonians 5:23-24: "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without

blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass." In God's order, the spirit rules the soul, and the soul directs our bodily actions. Consequently, if these are not in God's order with God ruling and directing our spirits, then our bodies will be engaged in self-destructive behavior, guided and directed by our carnal soul.

*God's Order of Design*

The matter of design is of extreme importance with regard to our lives individually, our families, our community, and the world at large. This design is not just limited to the physical universe, but it also includes the spiritual, mental, intellectual, and emotional aspects of our personal lives and the integral relationships we have with others. One of the classic presentations about design comes from William Paley (1743-1805) in his book, *Natural Theology* (published in 1802). In this book, Paley uses an analogy of a watch and a stone to demonstrate not only the need for a designer, but also that the only logical conclusion one can legitimately come to with regard to manufactured items in our world, as well as the intricacies of nature that are continually being discovered by humanity, is that these items are by design:

> STATE OF THE ARGUMENT
>
> IN crossing a heath, suppose I pitched my foot against a stone, and were asked how the stone came to be there, I might possibly answer, that, for any thing I knew to the contrary, it had lain there for ever; nor would it, perhaps, be very easy to show the absurdity of this answer. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place, I should hardly think of the answer which I had before given, that, for any thing I knew, the watch might have always been there. Yet why should not this answer serve for the watch as well as for the stone? why is it not as admissible in the second case as in the first? For this reason, and for no other, viz., that, when we come to inspect the watch, we perceive (what we could not discover in the stone) that its several parts .are framed and put together for a purpose, e. g., that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day; that, if the different parts had been differently shaped from what they are, of a different size from what they are, or placed after any other manner, or in any other order, than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use that is now served by it. To reckon up a few of the plainest of the parts, and of their offices, all tending to one result. We see a cylindrical box containing a coiled, elastic spring, which, by its endeavor to relax itself, turns round the box. We next observe a flexible chain {artificially wrought for

the sake of flexure) communicating the action of the spring from the box to the fusee. We then find a series of wheels, the teeth of which catch in, and apply to, each other, conducting the motion from the fusee to the balance; and from the balance to the pointer, and, at the same time, by the size and shape of those wheels, so regulating that motion as to terminate in causing an index, by an equable and measured progression, to pass over a given space in a. given time. We take notice that the wheels are made of brass, in order to keep them from rust; the springs of steel, no other metal being so elastic; that over the face of the watch there is placed a glass, a material employed in no other part of the work, but in the room of which, if there had been any other than a transparent substance, the hour could not be seen without opening the case. This mechanism being observed, (it requires indeed an examination of the instrument, and perhaps some previous knowledge of the subject, to perceive and understand it ; but, being once, as we have said, observed and understood,) the inference, we think, is inevitable, that the watch must have had a maker: that there must have existed, at some time, and at some place or other, an artificer or artificers who formed it for the purpose which we find it actually to answer; who comprehended its construction, and designed its use.

I. Nor would it, I apprehend, weaken the conclusion, that we had never seen a watch made; that we had never known an artist capable of making one; that we were altogether incapable of executing such a piece of workman-ship ourselves, or of understanding in what manner it was performed; all this being no more than what is true of some exquisite remains of ancient art, of some lost arts, and, to the generality of mankind, of the more curious productions of modem manufacture. Does one man in a million know how oval frames are turned? Ignorance of this kind exalts our opinion of the unseen and unknown artist's skill, if he be unseen and unknown, but raises no doubt in our minds of the existence and agency of such an artist, at some former time, and in some place or other. Nor can I perceive that it varies at all the inference, whether the question arise concerning a human agent, or concerning an agent of a different species, or an agent possessing, in some respects, a different nature.

II. Neither, secondly, would it invalidate our conclusion, that the watch sometimes went wrong, or that it seldom went exactly right. The purpose of the machinery, the design, and the designer, might be evident, and, in the case supposed, would be evident, in whatever way we accounted for the irregularity of the movement, or whether we could account for it or not. It is not necessary that a machine be perfect, ill order to show with what design it was made: still less necessary, where the only question is whether it were made with any design at all.

III. Nor, thirdly, would it bring any uncertainty into the argument, if there were a few parts of the watch, concerning which we could not discover, or had not yet discovered, in what manner they conduced to the general effect; or even some parts, concerning which we could not ascertain whether they conduced to that effect in any manner whatever. For, as to the first branch of the case, if by the loss, or disorder, or decay of the parts in question, the movement of the watch were found in fact to be stopped, or disturbed, or retarded, no doubt would remain in our minds as to the utility or intention of these parts, although we should be unable to investigate the manner according to which, or the connexion

by which, the ultimate effect depended upon their action or assistance; and the more complex is the machine, the more likely is this obscurity to arise. Then, as to the second thing supposed, namely, that there were parts which might be spared without prejudice to the movement of the watch, and that we had proved this by experiment, these superfluous parts, even if we were completely assured that they were such, would not vacate the reasoning which we had instituted concerning other parts. The indication of contrivance remained, with respect to them, nearly as it was before.

IV. Nor, fourthly, would any man in his senses think the existence of the watch, with its various machinery, ac- counted for, by being told that it was one out of many possible combinations of material forms; that whatever he had found in the place where he found the watch, must have contained some internal configuration or other; and that this configuration might be the structure now exhibited, viz., of the works of a watch, as well as a different structure.

V. Nor, fifthly, would it yield his inquiry more satisfaction, to be answered, that there existed in things a principle of order, which had disposed the parts of the watch into their present form and situation. He never knew a watch made by the principle of order; nor can he even form to himself an idea of what is meant by a principle of order, distinct from the intelligence of the watchmaker.

VI. Sixthly, he would be surprised to hear that the mechanism of the watch was no proof of contrivance, only a motive to induce the mind to think so:

VII. And not less surprised to be informed, that the watch in his hand was nothing more than the result of the laws of metallic nature. It is a perversion of language to assign any law as the efficient, operative cause of any thing. A law presupposes an agent; for It is only the mode according to which an agent proceeds: it implies a power; for it is the order according to which that power acts. Without this agent, without this power, which are both distinct from itself, the law does nothing, is nothing. The expression," the law of metallic nature,' may sound strange and harsh to a philosophic ear; but it seems quite as justifiable as some others which are more familiar to him, such as "the law of vegetable nature," "the law of animal nature," or, indeed, as "the law of 'nature': in general, when assigned as the cause of phenomena, In exclusion of agency and power, or when it is substituted into the place of these.

VIII. Neither, lastly, would our observer be driven out of his conclusion, or from his confidence in its truth, by being told that he knew nothing at all about the matter. He knows enough for his argument: he knows the utility of the end: he knows the subserviency and adaptation of the means to the end. These points being known, his ignorance of other points, his doubts concerning other points, affect not the certainty of his reasoning. The consciousness of knowing little need not beget a distrust of that which he does know.[49]

[49] William Paley, *Natural Theology* (Lancaster, PA: Coachwhip Publications, 2005), 7-10.

Are there current arguments against Paley's position? Yes, there are, just as men will argue against the obvious design in our universe, and thus, a Creator/Designer, to avoid any form of moral accountability. As we have already seen in Hugh Ross' concluding remarks in his assessment of those who still oppose the obvious reality of purposeful design in our universe (pages 46-49), we are reminded of Jesus' words concerning those who opposed the obvious truth of who He was, based on His miracles, teaching, and fulfillment of prophecy:

> And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God. (John 3:19-21)

Therefore, as with all truth, from cosmological truth to practical, every day, true biblical ethics and truth, when men and women, boys and girls are in darkness, there is an innate rebellion to God's truth that stems from their very nature, and that can only be changed by the power of God, through the ministry of the Holy Spirit:

> And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged. (John 16:8-11)

Our fallen natures are at enmity with God and His truth, and Jesus is saying that the only way for this enmity to be broached is through the Holy Spirit to make that change. That change will not be brought about through the power of human agency, although God does work in and through human agency by His Spirit to communicate His truth and convicting power of the Holy Spirit, but that change will occur only as one comes face to face with the truth of God, communicated by His Holy Spirit, to the very heart of man's being. Thus, due to the level of the hardness, darkness, and rebellion in the heart of man, Jesus made it real clear that, "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day" (John 6:44).

# Chapter Four

## *The Fall of Man &*

## *The Resulting Consequences*

I have already alluded to Genesis chapter three and man's fall, but I now want to go into it in more depth because that is what is at the heart of the cosmological debate – the rejection of God's truth by man because man wants to be his own god with his own, narcissistic, moral, value system, which he believes affirms his self-deification – as has been clearly stated and evidenced by what we have already investigated.

*The Fall of Man and the Entrance of Sin*

Once again, we read in Genesis 3:1-7 the biblical account of man's fall and the entrance of sin into this world:

> Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?" [2] And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; [3] but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" [4] And the serpent said to the woman, "You surely shall not die! [5] "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." [6] When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. [7] Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. (Genesis 3:1-7)

The word "serpent" in Hebrew is נָחָשׁ (*nāḥāš*), and it comes from the Hebrew verb נָחַשׁ (*nāḥaš*), which means to "to practice divination." One question that arises in particular with the "serpent" is, how did the "serpent" become "more crafty than any beast of the field"? It is apparent that when you read in Genesis 2:15-17 about the "tree of the knowledge of good and evil," the entrance of "evil" into the world had to occur at some point either before, or soon after the actual creation of Adam, the man. Otherwise, there would not be such a "tree of the knowledge of good and evil" that God warned

Adam about because "evil" would be a non-entity. We are then given the picture of Eve's creation from one of Adam's ribs and the ideal picture of marital unity between a man and a woman. Thus, "evil" was present in the Garden by the time of Eve's creation and when marriage was established between the man and the woman, but no sin on the part of man had yet occurred – only the potential to sin was present in the face of "evil."

Evil, therefore, came into this world with the fall of Satan. We have two pictures of Satan's fall in the Old Testament, and one direct reference in the Gospel of Luke by Jesus. The two passages in the Old Testament that describe Satan's fall are in Isaiah 14:3-21 and Ezekiel 28:11-19, and in both of these passages, Satan is personified in the kings of Babylon and Tyre respectively. Thus, in the same way these kings' pride, arrogance, and self-deification were the causes of their downfalls, so too with Satan. For example, in Isaiah 14:12-15, we read of the pride of Satan that is personified in men, but clearly in these verses Satan's fall is being described:

> How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! [13] "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. [14] 'I will ascend above the heights of the clouds; I will make myself like the Most High.' [15] "Nevertheless you will be thrust down to Sheol, To the recesses of the pit. (Isaiah 14:12-15)

The two phrases used to describe Satan in this instance are "star of the morning" and "son of the dawn." The Hebrew word translated "star of the morning" is הֵילֵל (*hêlēl*), and it comes from the Hebrew verb הָלַל (*hālal*), which means "to shine" and "to be boastful." The King James translates this same word as Lucifer, a proper noun, verses the literal translation, "star of the morning," which is a masculine noun, not a proper noun. Why is the name Lucifer used in both the KJV and the NKJV? The answer is that when Jerome (346-420) completed the translation of the Hebrew Bible into Latin (405)[50], when he came to the Hebrew word *hêlēl*, he simply gave the literal Latin translation, "lucifer," which means, "light bearing." The word "lucifer" is actually made up of two Latin words: *lux*, which means "light," and *ferre*, which means "to bear, bring, or carry."

[50] F. F. Bruce, *The Canon of Scripture* (Dovers Grove, IL: Inter Varsity Press, 1988), 87.

Thus, with the KJV translators, "lucifer" ultimately became the proper noun, "Lucifer," and many have thus assumed this was Satan's proper name, when in reality it was simply a noun describing who he was.

The other phrase, "son of the dawn," is בֶּן־שָׁחַר (*ben-šāḥar*), and it literally means "son of the dawn." The Hebrew noun שַׁחַר (*šaḥar*) comes from the Hebrew verb שָׁחַר (*šāḥar*), which means "to look early and diligently for." When we understand that these two descriptive nouns are appellations for Satan, it behooves us to understand what they are saying. Thus, in the New Testament, we have these two appellations accurately portrayed. With regard to Satan being a "light bearer," we read what Paul had to say about him and those who are his surrogates in this world in II Corinthians 11:13-15:

> For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. [14] And no wonder, for even Satan disguises himself as an angel of light. [15] Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.

The 'light' that Satan is 'bearing' is a false light of self-deification that is the essence of who and what he is – self-worship, versus God in Christ worship.

As we saw above that the word for "dawn" in Hebrew comes from the Hebrew verb which means "to look early and diligently for," we see another very accurate description of Satan in this rubric in I Peter 5:8: "Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour." I am going to give an amplified translation of this verse that will accurately accentuate and depict the nature of Satan with regard to his nature "to look early and diligently for": "Be immediately sober and on the alert. Your adversary the devil, continually prowls about like a continuously roaring lion, continually seeking, investigating, examining, considering, trying to obtain, and desiring to possess someone to immediately swallow up, devour, and overwhelm." For me, this verse so thoroughly depicts his nature as "son of the morning," who is out early and diligently seeking his prey. The following is a brief description of the hunting habits of the African lion:

> Most hunting takes place under the poor light conditions of early evening or dawn, and during the night. During daylight when prey animals themselves are better able to see, the lion is at a disadvantage, as its hunting technique depends on stalking within range of its prey. (http://home.intekom.com/ecotravel/Guides/Wildlife/Vertebrates/Mammals/Big_5/Lion/african-lion-hunting-habits.htm)

This is certainly an apt description of Satan's tactics – he hunts his prey where there is little or no light, but during the daylight hours, his hunting is "at a disadvantage" because the animals can far more easily detect him. So too for us as humans, if we are not walking in the 'light' of God's Word, we can be easy prey for the lies of the devil, but when we are walking in the 'full light' of God's Word, Satan's tactics are far more discernible and detectable.

In Luke 10, Jesus is sending his disciples out to minister in the Judean countryside, and in Luke 10:17-20, Jesus makes a remarkable statement about Satan:

> And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." [18] And He said to them, "I was watching Satan fall from heaven like lightning. [19] "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. [20] "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

This certainly corresponds with what was said in Isaiah 14:12 about Satan's fall, and Jesus, very God of very God, the eternal Son of God and God in the flesh, was a witness of this fall and its ensuing consequences for all of God's creation.

Thus, the answer to our first question about the 'serpent's craftiness' would be that he was apparently the personification of "evil," through which Satan, who had now entered God's creative order, tempted and beguiled the woman into disobeying God. But why was the "serpent" the creature of choice through which Satan came and tempted and deceived the woman into eating from the forbidden tree? Was this some ancient myth adopted by the Hebrews, as some suggest, or was this indeed an actual occurrence through an actual "serpent" who communicated with the woman? It is interesting to note

that Josephus believed that at this time, "all the living creatures had one language,"[51] and thus, the animals and humans could communicate with each other. In the footnote of this passage from Josephus, William Whitson, the translator, makes the following comment:

> Hence it appears that Josephus thought several, at least of the brute animals, particularly the serpent, could speak before the Fall. And I think few of the more perfect kinds of those animals want the organs of speech at this day. Many inducements there are also to a notion, that the present state they are in is not their original state; and that their capacities have been once much greater than we now see them, and are capable of being restored to their former condition.[52]

This would seem to be the correct analysis because of the contrast presented in the curse that God enacted on the "serpent" in Genesis 3:14: "And the LORD God said to the serpent, 'Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life." Since this is a curse, the implication is that before the curse, the "serpent" very likely stood upright and had full access to the fruit of the Garden the same as Adam and Eve. Thus, it would not have been a strange thing at all for the "serpent" to converse with the woman in a common language.

However, what is central to the Fall of Man presented in Genesis 3 is the actual temptation the "serpent" confronted the "woman" with. From this point forward, for clarity and focus, I am going to refer to the "serpent" as Satan, of whom he was the personification. Therefore, what Satan did initially was to tweak what God had said in a way to cause the woman to respond defensively (3:1). After the woman's response in 3:2, then Satan outright lies in 3:4. He then goes on to exacerbate his lie in 3:5: "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." Here is the core of this deception: you, a human being, will achieve self-deification, and you will in turn set up your own value system with you, the human being, being at the center of it, and everything will be relative to your desires, wishes, and plans. In other words, you will be your own 'god', and you will determine what is right and wrong for you, and that alone will be your criteria and grid, not some

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[51] Josephus, *Antiquities of the Jews*, 1, 1, 4, trans. William Whitson (Grand Rapids: Baker Book House, reprinted, 1984), 67-68.
[52] Ibid., 67.

outside authority that would present itself as the absolute, because there are no absolutes – everything is relative to what you want! This is the foundation of moral relativism and the self-deification of man, and it was the cornerstone, if you will, of Satan's deception and temptation, and it still is today.

One interesting thing to point out in 3:5 is that in this particular case, the translation "gods" is appropriate for אֱלֹהִים (*Elohim*). In fact, if you look at the KJV, you will notice that in 3:5 they have the word "gods" instead of "God," as in the NAS. In the Sumerian religion, as we have already seen, there was a pantheon of 'gods', and these 'gods' were superhuman, anthropomorphic entities. Thus, what we see in the ancient Sumerian religion is a mirror of what Satan was tempting Eve with – that is, the 'gods' of ancient Sumeria were indeed a reflection of the lives of the people, and thus, the behavior of the 'gods' sanctioned and condoned the morally relativistic behavior of the people. Therefore, the Sumerians had become their own "gods, knowing good and evil," and they were setting up their own moral standards as suited them.

The three areas where Eve was tempted in 3:6 were the lust of the flesh, the lust of the eyes, and the pride of life, and these three areas are stated as well in I John 2:15-17:

> Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. [16] For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. [17] And the world is passing away, and *also* its lusts; but the one who does the will of God abides forever.

Thus, nothing that Satan promised Eve through her and Adam's disobedience materialized, but rather just the opposite occurred, and the same has been true down through man's history, both pre and written.

*Other Scriptural Witnesses to Man's Utterly Corrupt Nature*

1) **Genesis 6:5-9**

These verses contain the account of God's decision to destroy mankind because of mankind's wickedness, as well as the first specific mention of God's appraisal of mankind as a whole. Now although we see God's heart of mercy toward man demonstrated in His grace covering Adam and Eve after their fall, as well as extending to

Abel and Enosh (Genesis 3:21; 4:4 and 5:24 respectively), the first direct use of the word חֵן (*ḥēn*), "grace," in describing God's heart of mercy reaching out to man is not used until this portion of scripture in describing His response to Noah:

> Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. And the LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." But Noah found **favor** (חֵן - *ḥēn*) in the eyes of the LORD. These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. (Genesis 6:5-9)

The phrase "every intent" is a very powerful and all-inclusive term. The noun "intent" is from the Hebrew verb יָצַר (*yāṣar*), which we have already seen means "to form, fashion, devise, produce and create." The noun יֵצֶר (*yēṣār*), therefore, carries the idea of the very formation of a thought; i.e., everything that goes into the very outline and framing of a thought in our imagination. In other words, according to the Bible, the very inception of our thoughts is rooted in evil, and even before our thoughts are cognitive to us, their motivation is evil! And not only that, but "every intent . . . was only evil continually." The adverb "only" means that "evil" and "evil" alone was the driving force behind their thoughts and actions: " *only = nought but, altogether* , Gn 6:5 . . . is *only* evil, i.e. *exclusively* evil, *nought but* evil."[53] Thus, even what they thought was "good" was rotten to the core in comparison to God's standard of righteousness.

As previously mentioned, in verse eight we find the first, direct mention of the word "grace" being extended toward someone, although as I already stated others were indeed recipients of God's grace prior to Noah (Adam, Eve, Abel, and Enosh). The wording might be confusing to some in that one might assume that it was because Noah was such a good person that he was deemed "righteous," and thus, deserving of God's salvation. However, nothing could be farther from the truth. The definition of "righteous" is found in Genesis chapter 15 where God tells Abraham that He will multiply his children as the stars of heaven. It was then that Abraham believed in the Lord, and that belief was the

[53] Francis Brown, 956.

basis of his righteousness: “Then he believed in the LORD; and He reckoned it to him as righteousness” (Genesis 15:6). The same is also true for Noah as we read in Hebrews 11:7: “By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.” Therefore, Noah’s “walk” with God was based on faith, as is everyone’s walk, and his “blamelessness” was not because of his works of perfection, but rather because of God’s righteousness residing within him that made him *complete*, and that is what the word “blameless” means. This is further delineated in the book of Romans:

> For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." [4] Now to the one who works, his wage is not reckoned as a favor, but as what is due. [5] But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, [6] just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: [7] "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. [8] "Blessed is the man whose sin the Lord will not take into account." (Romans 4:3-8)

Consequently, Noah’s “finding favor with the Lord” was based on one thing and one thing only, God’s grace being extended toward him through Noah’s trusting and believing in the Lord!

2) **<u>Genesis 6:11-12</u>**

These verses reaffirm the fact that Noah was as corrupt in his flesh as everyone else was: “Now the earth was corrupt in the sight of God, and the earth was filled with violence. And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth” (Genesis 6:11-12). The word “corrupt” is used three times in this passage:

(a) The first usage is with reference to the earth as a whole in verse 11, including its inhabitants. In addition, the phrase “was corrupt” is in the passive voice, indicating that something or someone contributed to its corruption, and in this case it was clearly Adam and his fall.

(b) The second usage is once again referring to the earth as a whole, and it too is in the passive voice, indicating the same as above.

(c) The third and final usage in verse 12, however, is somewhat different in the way it is worded. A literal translation would be, "for all flesh caused its way to be corrupted upon the earth." In this instance, it is not the passive voice that is being used, indicating that it was being acted upon by someone or something else. Rather, it is in the causative mode, indicating that "all flesh" was 'causing themselves to be corrupted through their actions'! Thus, we have two very important truths presented here: The first is that the sin of Adam was passed on to his prodigy, so that every man and woman has an innate sin nature that corrupts them thoroughly. The second is that because of that sin nature, mankind voluntarily chooses to sin and rebel against God, versus choosing to follow and serve God of their own free choice. "Corruption," therefore, is caused by our innate sin nature that we have inherited from Adam, and also by our voluntarily choosing to sin and compound that corruption many times over within ourselves through that choice.

The other thing to be noted in this passage is that the word "all" is used in verse 12 in referring to the number of people who had "corrupted" themselves. Thus, the "all" would include Noah and his family. The only difference, therefore, between Noah and the rest of humanity is that his righteousness was derived from God through faith, and the rest of the world stood condemned in its own rebellious and unrepentant sin which, consequently, did not have the covering of God's grace.

3) **Psalm 14:1-3; 53:1-3**

These two passages are virtually identical. They point to the incontrovertible truth of mankind's pervasive and all encompassing sin throughout his total being:

> The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. [2] The LORD has looked down from heaven upon the sons of men, To see if there are any who understand, Who seek after God. [3] They have all turned aside; together they have become corrupt; There is no one who does good, not even one. (Psalm 14:1-3)

> The fool has said in his heart, "There is no God," They are corrupt, and have committed abominable injustice; There is no one who does good. [2] God has looked down from heaven upon the sons of men, To see if there is anyone who understands, Who seeks after God. [3] Every one of them has turned aside; together they have become corrupt; There is no one who does good, not even one. (Psalm 53:1-3)

Some misunderstand these passages to be referring only to the atheist. However, that is not the case. In Romans chapter 3, Paul is quoting from these passages in referring to not only the atheist, but also everyone else in the world:

> What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; [10] as it is written, "There is none righteous, not even one; [11] There is none who understands, There is none who seeks for God; [12] All have turned aside, together they have become useless; There is none who does good, There is not even one." (Romans 3:9-12)

Therefore, these two passages in Psalms are both referring to the whole of the human race. For the purpose of continuity, we will refer to only one of these Psalms for our analysis, and that will be Psalm 14:1-3.

In verse 1, a very dogmatic declaration is made: "there is no one who does good." Clearly this is not just referring to the "fool" who overtly says "there is no God," but rather it is referring to the whole of mankind as is confirmed in Romans 3:9-12. However, what is even more interesting is the play on words in the actual Hebrew text. The word for used for "no" in the fool's response that "there is no God" is אַיִן (*'ayin*), which is the most intense, negative particle in Hebrew. In essence it means "there doesn't exist" whatever it is modifying, and in this instance it is referring to God. The Lord, through the Psalmist, in turn replies in the same verse that "there is no one who does good." Here too, the word used for "no" is also אַיִן (*'ayin*), thus the Lord is saying "there doesn't exist anyone doing good," and this encompasses the whole of mankind.

Verse 2 asks the question if there is anyone who "understands" (i.e., who cause themselves to have godly insight), and the implication is, no, there is not. In addition, is there anyone who is truly "seeking after God" (i.e., who is truly wanting to inquire of godly wisdom and insight), and here too, the implicit answer is no.

Verse 3 makes it quite clear that the indictment of sin and corruption includes the whole of mankind: "they have all turned aside"; "together they have become corrupt (i.e., as one unit, all mankind shares the same depraved condition from the fall, and in addition, they exacerbate this sinful condition in one another through their attitudes, choices, and actions toward each other on a small scale [person to person], as well as a

large scale [community, city, state, nation to nation])"; "there is no one who does good, not even one (here again the Hebrew word אַיִן (*'ayin*) is used in the two places I have underlined, stating categorically that there doesn't even exist one person who does good in themselves according to God's standard of righteousness)."

4) **Isaiah 64:6**

In this passage, Isaiah uses the analogy of levitical uncleanness to describe the depth of our corruption: "For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away." The phrase, "like one who is unclean," is referring to the levitical law of uncleanness which covered a wide variety of things, from dietary laws, to unclean animals, to illnesses, etc. The person who became unclean, therefore, had to go through certain steps before he could be declared clean again, such as sin offerings, to periods of separation from the populous.

The second matter of great importance in this passage is the following statement, "and all our righteous deeds are like a filthy garment," but the English translation does not convey the impact of the actual Hebrew wording. The words translated "filthy garment" in Hebrew are בֶּגֶד עִדִּים (*beged 'iddîm*), and this literally means "a cloth of menstruations," that is, "a used menstrual cloth"! In Leviticus 15:19-30 we are told what a woman is to do during her menstrual period, as well as what others must do who may come in contact with her:

> 'When a woman has a discharge, *if* her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening. [20] 'Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean. [21] 'And anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening. [22] 'And whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening. [23] 'Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening. [24] 'And if a man actually lies with her, so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean. [25] ¶ 'Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall

> continue as though in her menstrual impurity; she is unclean. [26] 'Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. [27] 'Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. [28] 'When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she shall be clean. [29] 'Then on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them in to the priest, to the doorway of the tent of meeting. [30] 'And the priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.' (Leviticus 15:19-30)

As you can see from this passage, whoever might touch her bed, or anything she sits on, had to wash their clothes, bathe in water, and be unclean until evening. Consequently, if merely touching an area where she had been sitting or laying down made one unclean, how much more so would one be defiled by touching the actual menstrual cloth she used during her menstrual cycle! Thus, the very best our "righteous deeds" can come up to is a used menstrual cloth that would have been considered the apex of uncleanness by Jews at that time.

The Hebrew verb "to wither" in Isaiah 64:6 is נָבֵל (*nāḇēl*), and it is also the same form for the word "foolish" נָבָל ( *nāḇāl*). Thus, the idea of a leaf "withering" and dying as it is separated from the tree, which is its source for life and nourishment, is also true of mankind when we are separated from God who is our source for life and nourishment. Indeed, for the unregenerate man, he becomes more and more foolish until he destroys himself through his foolishness, which destruction is also what ultimately happens to a leaf after its separation from the tree.

The last phrase of Isaiah 64:6 may challenge some of the popular concepts of free will. As a withered leaf has no ultimate control as to where the wind will carry it, so too we, apart from Christ, have no ultimate control over the direction our sin natures will carry us. People who think they are free to choose and do whatever they wish do not understand the depth of the depravity of their natures, nor how completely sin rules and controls their lives. What one chooses to do as an unregenerate individual is actually a choice based on a coereced course of action and outcome, guided and directed by the 'god of this world', which end is death and self-destruction (John 10:10; II Cor. 4:3-4).

However, what must also be emphasized is that this course of action is in NO WAY SET IN MOTION BY GOD, and the unregenerate person is not even consciously aware of the depth of their enslavement until they want to be free. And even for those of us who are believers, we too can at times be unaware and imperceptive of the source and motives of our thoughts and actions. In fact, as believers, it is not until the Lord exposes our motives to us through His Word by means of His disciplining process (Hebrews 12:4-11) that we can even begin to see our sin in the light of His truth. And then, and only then does real freedom of the will come into play when we as believers submit to His truth in the area He is dealing with us and say, "Yes, Lord, I believe and trust you and submit to what your Word says." It is at this point that we begin to experience the life of Christ living in and through us, versus our own flawed, skewed and distorted perspective based on our carnal reasoning and motives: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Galatians 2:20).

5) **<u>Jeremiah 17:9</u>**

This too is a very important verse that graphically depicts man's heart being deceived by sin: "The heart is more deceitful than all else and is desperately sick; who can understand it?" (Jeremiah 17:9). The adjective "deceitful" comes from the Hebrew verb עָקַב (*'āqaḇ*), and its basic meaning is to take hold of someone's heel so as to trip them up or throw them down; thus, to supplant, circumvent, or decieve.[54] From this perspective, therefore, the picture of our natural, corrupt and depraved heart is that it is constantly moving in the direction of deceit and fraud so as to cause us to fall.

The word translated "desperately sick" comes from the Hebrew verb אָנַשׁ (*'ānaš*), which means "to be sick or weak." Secondly, it is what is called a passive participle, which means that something else is causing the action to occur. In this instance, the sickness caused to the "heart" is a result of the sin in our lives that corrupts every aspect of our being. In addition, what is absolutely fascinating is that an alternate word for man, אֱנוֹשׁ (*'ĕnôš*), comes from the same basic root. The root אָנַשׁ (*'ānaš*) also carries the

[54] Ibid., 784.

meaning of "to be inclined, to be friendly, to be social."[55] In two verses in particular, this alternate word for man, אֱנוֹשׁ (*'ĕnôš*), is used in an adjectival manner to indicate commonality and weakness respectively:

> Then the LORD said to me, 'Take for yourself a large tablet and write on it in ordinary (אֱנוֹשׁ - *'ĕnôš*) letters: Swift is the booty, speedy is the prey. (Isaiah 8:1)
>
> I will make mortal man (אֱנוֹשׁ - *'ĕnôš*) scarcer than pure gold, And mankind than the gold of Ophir. (Isaiah 13:12)

This is very significant for an understanding of the passage in Jeremiah 17:9, because the verb אָנַשׁ (*'ānaš*) is describing a deeply sick and weakened heart from the ravages of sin, and this is indeed where all men are today. Therefore, we are each a "mortal man" (אֱנוֹשׁ - *'ĕnôš*) facing the consequences of sin, that is death, both physical and spiritual, and the only thing that can redeem us from this spiritual death is the righteousness of Jesus received by grace through faith. Therefore, the word אֱנוֹשׁ (*'ĕnôš*) carries the idea of a man who is weak, mortal, and inclined toward sin by his very nature. Consequently, when Jeremiah speaks of man's heart being "desperately sick," he is speaking of that which is the very essence of the meaning of "mortal man" (אֱנוֹשׁ - *'ĕnôš*).

The last point to be made about this passage is that humanly speaking, we cannot begin to see, nor comprehend the depth of our sin and corruption. It is not until the Holy Spirit begins to convict us that we even start to see a glimpse of our sin, and then it is really not until we are born again that the enormity of our sin in the light of God's holiness, and truth is seen and understood, and that understanding is even by degree as we grow in Christ.

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[55] Ibid., 60.

*The Secular View of Man and its Ensuing Consequences*

From the time of Plato to Mao Tse-tung and the Peoples' Republic of China, and up to the 21st century and the Post-Modern philosophy that is permeating our culture, the secular view of man has been consistent, and that is that man not only has the power within himself to change himself for the better, but he also has the ability to change others for their own betterment. The problem with this perception is the criteria used to measure man's progress, as well as the perceived goals man is thought to be able to achieve.

**A. Plato (ca. 428-348)**

Plato believed that man, through the exercise of pure reason, could realize a utopian sort of society where justice and truth would reign supremely. In his *Republic* he outlined the ingredients for just such a society. This society would be divided into three parts according to what Plato viewed as the three basic personality types:

(1) The ruling class who would be made up of philosophers because the philosopher was in command of the rational part of his soul.

(2) The second class was the militaristic which would help provide protection and order for the society.

(3) The third and final class was the general population, governed by the basic appetites of life, and these are the laborers who provide for the material needs of a society.[56]

The division of the society into these three parts would come about through education and testing provided for by the state in order to determine where a person would fit. Those who would become the philosophical rulers would go through an extended time of rigorous training and education. This training would culminate in an even more intensive study of dialectic, which is the art of discussion whereby one learns how to pose questions and provide answers concerning the essence of being and life. Therefore, according to Plato, this training will equip the philosopher to rule and lead by his superior reasoning abilities and prepare him to pursue the ultimate Good for himself and all of society. Now although Plato did believe in moral accountability and the immortality of the soul, as well as its pre-existence (a form of reincarnation), his view that man's reason

[56] *The Encyclopedia of Philosophy*, reprint ed., 1972, s. v. "Plato."

was the avenue to secure the ultimate Good placed man as the final authority, through his reason, by which this Good would be determined.[57]

One can clearly see that this is certainly an optimistic approach, but one that many people would think is possible, depending upon their view of man's inherent nature. However, such a system is at best a malaise of relative authority, limited and guided by the subjectivity of its various leaders and their response to the changing cultural mores of their society (e.g., the "politically correct" basis for determining morality in our nation, which was the guiding principle of the former Clinton administration, and now today with the Obama administration). At worst it becomes a tyranny of oppression based on a supposed moral code established by a dictatorial figure who sets himself up as a demigod, ruling and establishing moral principles according to his own capricious reasoning that he may see as "pure" (e.g., Adolf Hitler and his Aryan race beliefs, and Jesse Jackson, Louis Farrakhan, Jeremiah Wright et al, and their hateful and bitter racism cloaked in religious and civil rights garb).

**B. Karl Marx (1818-1883)**

Marx enunciated as clearly as anyone the belief that man himself is his own god:

> By appropriating all the creative energies, he discovers that "all that is called history is nothing else than the process of creating man through human labor, the becoming of nature for man. Man has thus evident and irrefutable proof of his own creation by himself." Understood in its universal dimension, human activity reveals that "for man, man is the supreme being." It is thus vain to speak of God, creation, and metaphysical problems. Fully naturalized, man is sufficient unto himself: he has recaptured the fullness of man in his full liberty.[58]

In addition, Marx did not believe that there are absolute moral values and principles upon which society is based and to which man is inescapably bound. Law, morality, and religion are the products of man's own thinking as he encounters the real world around him through the efforts of his labor and attempts to define this encounter in terms relative to his material consciousness and needs. In other words, there is not a Supreme Being and consciousness from which existence proceeds, but the ideas and concepts even of a Supreme Being proceed from what already exists – man! Thus, for Marx, man produces

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[57] Ibid.
[58] *The New Encyclopaedia Britannica*, 15th ed., s. v. "Marx and Marxism."

his own reality in response to the circumstances around him, and man is himself the source of his own moral standards, which befit his own individual needs and desires.[59]

In examining Marx's beliefs and Marxism, one needs only to look at the former Soviet Union and present day North Korea to see the tangible results of such a system of thought. Once again, Marx's views are based on the premise that man is his own god and can, by his own initiative and energy, create his own utopian and egalitarian society where human effort reaches its zenith. In such a society, man's efforts will be unhindered by the beggarly elements of religion that teach that man is a limited, finite creature, accountable to and dependent upon an infinite and all powerful Creator God.

## C. Sigmund Freud (1856-1939)

Freud took a somewhat more realistic view of man than did either Plato or Marx, but he left open the possibility that a true egalitarian society might me established if the conditions were right. However, before such a society could come into existence, Freud believed that coercion is the only way that positive things can be brought into a culture so as to bring about the total betterment for all mankind:

> So one gets the impression that culture is something which was imposed on a resisting majority by a minority that understood how to possess itself of the means and power of coercion. . . . It seems more probable that every culture must be built up on coercion and instinctual renunciation; it does not even appear certain that without coercion the majority of human individuals would be ready to submit to the labor necessary for acquiring new means of supporting life.[60]

Coercion in this instance is so that the good of the people as a whole may be realized by the few who are the supposed enlightened leaders:

> All is well if these leaders are people of superior insight into what constitutes the necessities of life, people who have attained the height of mastering their own instinctual wishes. But the danger exists that in order not to lose their influence they will yield to the masses more than these will yield to them, and therefore it seems necessary that they should be independent of the masses by having at their disposal means of enforcing their authority.[61]

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[59] Noebel, 68-77.
[60] Sigmund Freud, *The Future of an Illusion* (New York: Liveright Publishing Corporation, 1949), 10-11.
[61] Ibid., 12-13.

This takes us back to Plato's idea of an elite group of leaders, but as I already pointed out, the real result will be either a malaise of authority or a rule of tyranny, which is basically what Freud is suggesting. Freud admits that those who oppose his position will say that our present culture is merely "the result of defective cultural organization, through which men have become embittered, revengeful and unapproachable."[62] Generations subsequent to this, the opposition will argue, that are brought up respecting reason, educated as to the proper functioning of culture, etc., will appreciate culture and do whatever is necessary to preserve it. Such people will not need to be coerced as they are driven by a higher goal: "They will be able to do without coercion and will differ little from their leaders. If no culture has so far produced human masses of such quality, it is due to the fact that no culture has yet discovered the plan that will influence men in such a way, and that from childhood on."[63]

Freud admires those who would seek to accomplish this goal, but he also thinks that they will be "appalled at the stupendous amount of force that will be unavoidable if these intentions are to be carried out."[64] Thus, Freud, with a combined cynical, idealistic realism, would hope that such an ideal society might come into existence, but he also knows that apart from some form of coercion, society as we know it today could not approach such an ideal state.

## D. Mao Tse-tung (1893-1976)

Mao was also an idealist, but his idealism was even more brutal than that of Freud. Mao believed that war would be the means of establishing the ideal communist state where war would disappear as mankind progresses into true, communist egalitarianism:

> War, this monster of mutual slaughter among men, will be finally eliminated by the progress of human society, and in the not too distant future too. . . . Mankind's era of ways will be brought to an end by our own efforts, and beyond doubt the war we wage is part of the final battle. . . . When human society advances to the point where classes and states are eliminated, there will be no

[62] Ibid., 13.
[63] Ibib., 13-14.
[64] Ibid., 14.

> more wars, counter-revolutionary or revolutionary, unjust or just; that will be the era of perpetual peace for mankind.[65]

In addition, Mao also felt as Freud did that coercion was the only way to achieve this ideal state in which war and coercion would somehow give way to "perpetual peace":

> Every communist must grasp the truth, "Political power grows out of the barrel of a gun." Our principle is that the Party commands the gun, and the gun must never be allowed to command the Party. Yet, having guns, we can create Party organizations, as witness the powerful Party organizations which the Eighth Route Army has created in northern China. We can also create cadres, create schools, create culture, create mass movements. Everything in Yenan has been created by having guns. All things grow out of the barrel of a gun.[66] (Ibid., vol. 2, 224-225)

**E. Postmodernism**

Postmodernism champions the belief that everything is by chance – that is, there is no absolute truth, and obviously no God. And with reference to evolution, your typical Post-Modern thinker would embrace what is termed neo-Darwinism, which simply put is the belief that humanity is not the END of the evolutionary chain, but rather we too are merely an accident, or a chance happening in the evolutionary process. The following are some of the positions of Post-Modernists with regard to the evolutionary development of modern man, and man's future:

> Postmodernists are drawn to evolution for at least two reasons: (1) they deny that humans are the necessary aim of evolution and (2) they believe chance is the primary catalyst of evolution. According to Michel Foucault, Hayden White, Paul deMan, and Thomas Kuhn, the notion that human beings are the *telos* or ultimate end of evolution is anthropocentric (it assumes humanity is special). Neo-Darwinist Daniel Dennett concurs. In *Darwin's Dangerous Idea*, Dennett writes of "the most common misunderstanding of Darwinism: the idea that Darwin showed that evolution by natural selection is a procedure for *producing* Us."
>
> Three reasons are generally given for holding this view. First, modern science has shattered the early religious myths of Adam and Eve, so we can no longer believe that God created humanity for some special purpose. Second, scientists already are at work evolving the next generation of humans by integrating people and computer technology, thus rendering human existence simply one small step in the total evolutionary progression. Third, considering all the species that have ever lived, *homo sapiens* is considered an insignificant species. Stephen Gould,

[65] Mao Tse-tung, *Selected Works of Mao Tse-tung*, vol. 1 (Peking: Foreign Languages Press, 1975), 182-183.
[66] Ibid., vol. 2, 224-225.

> for example, argues that "bacteria are – and always have been – the dominant form of life on Earth." Therefore, Gould maintains that we are arrogant in thinking that we are a special species or that evolution somehow had humanity in mind, since there are so few of "Us" and so many of "them."
>
> In addition to this anti-teleological stance, Tony Jackson explains why the idea of change appeals to Postmodernists. He writes about the role Stephen Gould has played in this regard. "To complete our discussion of Darwinian theory, Gould's inclusion of chance makes him the most Postmodern of contemporary Darwinists. It has led him to put forth a theory of change, called punctuated equilibrium, that stresses abruptness and discontinuity rather than the more conventional gradualist story, and thus he is he Darwinian equivalent of, again, Thomas Kuhn and Michel Foucault. Kuhn, like Gould, holda that the actual historical record does not support a gradualist 'development-by-accumulation' story."[67]

Interestingly, the punctuated equilibrium theory is a secularist view of Genesis 1 minus God – that is, it embraces the origin of life and species at sudden intervals, without any evolutionary development, or any necessary molecular or chemical developmental reason, other than the fact that by mere chance, these new species and life forms just simply appeared on the scene. This is the view held by both Secular Humanists (among whom Freud could be numbered) and Marxists as well, which, as you can see quite clearly as stated above, is Genesis 1 minus God! In addition, Marxists and Secular Humanists also hold to what is called Spontaneous Generation, which is the beginning of life from "non-living matter by natural, random processes."[68] From this spontaneous, unplanned action by non-living matter, life and species progressed through "leaps," which is the punctuated equilibrium that all three – Marxists, Secular Humanists, and Postmodernists – hold to. Unlike Postmodernists, however, Marxists believe in Dialectical Materialism, which, according to Marx, is the steady and directed progression of man and society moving toward the ultimate utopian state of existence where man and society will achieve their full and complete, perfected deification.[69]

Thus, not only in Postmodernism, but also in Secular Humanism and Marxism, the emphasis on creation and man coming into existence by mere chance and without any divine purpose or plan is integral to their cosmological view, as well as their overall world view, which colors **Every Decision** they make in **Every Area of Life**, and all of

[67] Noebel, 2nd ed., 2006, 205.
[68] Noebel, 1991, 271.
[69] Noebel, 2nd ed., 2006, 34.

these positions, as we have seen, are indeed contradictory to true science, which is based on biblical reason, evidence, and application! On the other hand, with reference to Postmodernism in particular, as well as Secular Humanism and Marxism, many see through the major inconsistencies and ludicrous theories embraced by these three, secular, and anti-God world views:

> . . . Indeed, Postmodernists use all the comforts and conveniences that modern science and technology provide, yet at the same time deny the foundational premises on which science is established. This brings to light the contradictions within the Postmodern worldview and reveals it to be unreliable.
>
> In contrast with Postmodernism's filed approach to science, history confirms the reality and progressive reliability of the scientific method. In fact, modern science came about because of a biblical view of reality. Campbell (Lee Campbell, chair of the Division of Natural Sciences at Ohio Dominican College) writes, "The rise of modern science would have been impossible without Christian presuppositions that the universe is rational because it was created by a rational God."[70]

*Conclusion*

As we know from history, both past and present, the above listed concepts have proven false, but there are people who still hold to them and advocate them because of their belief structure concerning man's nature, which is a view toward self-deification, and a rejection of any divine, moral accountability. That view succinctly stated is that man is basically good; he has the power within himself to perfect himself and become his own god; and he can perfect the society in which he lives through the exaltation of his human reason as the supreme deity for mankind. It is these views concerning man's nature that have gradually become the foundation of political, governmental, educational, scientific, and cosmological theories and practices that affect, guide and direct the policies of the social institutions of our culture, and these views have even seeped over into many or our religious institutions.

However, what is most interesting is that the biblical view of creation, man's nature, and our ultimate source of moral accountability is in stark contrast to the above mentioned views. In addition, it is this very difference that becomes the governing principle and grid of one's worldview, which, as we have clearly seen, is integrally

[70] Ibid., 207.

linked, and, in some cases, emerges from one's cosmological view. In fact, it might be said that a person's view of man's nature, man's moral accountability to an absolute source, and his cosmological perspective are so intrinsically linked that wherever one might stand in one of these positions, it will more than likely follow suit that he will embrace the other two as well.

In all of the positions of creation we have looked at, I think that it will be beneficial to look at a Christian writer of the late 4th and early 5th century AD, Augustine of Hippo, whose creation views, contained in his book, *The Literal Meaning of Genesis*, are the antithesis of the secular views of dialectical materialism, spontaneous generation, and punctuated equilibrium, and yet, even some 1600 years ago, he has a biblical and true scientific insight that responsible, serious, and objective scientists of today would agree with. Thus, whereas the secular views see an inanimate, arbitrary, accidental act as bringing the universe and life into existence through the various ways listed above, Augustine sees the hand of God behind the order and development of all acts of creation, versus some accidental combination of chemical factors that could create something as finite and specific as the DNA of all life species. Yet, at the same time, he acknowledges the individuality of the species, versus the secular, developmental hypothesis of all species developing from the same source of life (e.g., a man, dog, fly, and elephant from the same tadpole, etc.):

> Augustine draws out the following core themes: God brought everything into existence in a single moment of creation. Yet the created order is not static. God endowed it with the capacity to develop. Augustine uses the image of a dormant seed to help his readers grasp this point. God creates seeds, which will grow and develop at the right time. Using more technical language, Augustine asks his readers to think of the created order as containing divinely embedded causalities that emerge or evolve at a later stage. Yet Augustine has no time for any notion of random or arbitrary changes within creation. The development of God's creation is always subject to God's sovereign providence. The God who planted the seeds at the moment of creation also governs and directs the time and place of their growth.
>
> Augustine argues that the first Genesis Creation account (1:1–2:3) cannot be interpreted in isolation, but must be set alongside the second Genesis Creation account (2:4–25), as well as every other statement about the Creation found in Scripture. For example, Augustine suggests that Psalm 33:6–9 speaks of an

> instantaneous creation of the world through God's creative Word, while John 5:17 points to a God who is still active within creation.[71]
>
> Consistent with the world-picture of his day, Augustine envisions each unique 'kind' of creature to have been individually conceptualized in the Creator's initial act of creation and independently actualized in time as the causal reasons functioned to give material form to the conceptual forms created at the beginning. Standing in the heritage of thought in which it was common to picture the world as a hierarchically structured cosmos populated with fixed species of creatures, Augustine had a basis in respected tradition for envisioning an independent creation and formation of each living 'kind.'[72]

And as ardently as Augustine argued some 1600 years ago for the divine act of creation of the universe and all of life and existence as we know it, so too were there those back then, as well as today, who argue for the opposite. But once again, the reason for that argument of a type of spontaneous generation for creation was the desire to deify man and make man the ultimate rule maker for morals, etc., and thus, in his thinking, to himself alone is he accountable without eternal consequences!

May the Lord give us a love for Himself, His truth, a desire to share His Gospel with a lost and dying world, and a commitment to the death to follow Him and stand alone as far as any human support is concerned for His truth, if called on to do so. Jesus is coming back at the precise millisecond that God has predetermined, but our focus in these days in our country and world needs to be on standing to the death if necessary, because we here in America may be called on to do that, as are many of our brothers and sisters in other countries, even as we sit in relative comfort at this time here in America.

The following four passages are significant with regard to what we have been going over: the first contains God's promise of victory in Jesus Christ, NO MATTER WHAT – even in the face of death; the second is the promise that through all of our trials, our daily dying is so that the LIFE OF CHRIST will be manifest through us to others, and therein is our true joy and fulfillment; the third is the truth that as we experience the crucified life, we are set free from trusting in ourselves to trusting in Jesus; and the fourth is our call to be diligent disciples of God's Word, prayer, and commitment to Jesus:

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[71] http://www.christianitytoday.com/ct/2009/may/22.39.html?start=1
[72] http://www.asa3.org/archive/asa/199804/0345.html

And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. [29] For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren; [30] and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. [31] ¶ What then shall we say to these things? If God *is* for us, who *is* against us? [32] He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? [33] Who will bring a charge against God's elect? God is the one who justifies; [34] who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. [35] Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36] Just as it is written, "For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered." [37] But in all these things we overwhelmingly conquer through Him who loved us. [38] For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, [39] nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:28-39)

But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; [8] ¶ *we are* afflicted in every way, but not crushed; perplexed, but not despairing; [9] persecuted, but not forsaken; struck down, but not destroyed; [10] always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. [11] For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. (II Corinthians 4:7-11)

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me. (Galatians 2:20)

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (II Timothy 2:15)