

(Inside front cover)

(From the pen of C.S. Lewis as to his conversion to Christianity)

You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God is God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England. I did not then see what is now the most shining and obvious thing; the Divine humility which will accept a convert even on such terms. The prodigal Son at least walked home on his own feet. But who can duly adore that Love which will open the high gates to a prodigal who is brought in kicking, struggling, resentful, and darting his eyes in every direction for a chance of escape? The words *compelle intrare*, compel them to come in, have been so abused by wicked men that we shudder at them; but, properly understood, they plumb the depth of the Divine mercy. The hardness of God is kinder than the softness of men, and His compulsion is our liberation. (p. 125)

It must be understood that the conversion recorded in the last chapter was only to theism, pure and simple, not to Christianity. I knew nothing yet about the incarnation. The God to whom I surrendered was sheerly nonhuman. (p. 126)

It may be asked whether my terror was at all relieved by the thought that I was approaching the source from which those arrows of Joy had been shot at me ever since childhood. Not in the least. No slightest hint was vouchsafed me that there never had been or ever would be any connection between God and Joy. If anything, it was the reverse. I had hoped that the heart of reality might be of such a kind that we can best symbolize it as a place; instead, I found it to be a Person. For all I knew, the total rejection of what I called Joy might be one of the demands, might be the very first demand, He would make upon me. There was no strain of music from within, no smell of eternal orchards at the threshold, when I was dragged through the doorway. No kind of desire was present at all. (p. 126)

(Continued on inside of back cover)

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IN REMEMBRANCE

Mrs. Jo Wetzel
1927-2009

On January 20, 2009, Josephine (Jo) Wetzel answered her Lord's call and quite suddenly left us. At the time of her departure, she was 81 years of age, having been born on November 5, 1927. Her place of birth was Kansas City, Missouri.

Jo graduated from high school in 1946, and after a few years she married Mr. Nevin Wetzel (1953). Shortly thereafter the two became involved with Dr. Harold P. Morgan and his ministry, which included Nevin's writing articles for the periodical, *Questions & Answers*, editing other manuscripts and publishing this same journal. Their ministry in Kansas City also included close ties with the wonderful Bible teacher, Mrs. Helen Brown.

In 1961, Jo and Nevin pulled up roots in Missouri and moved to Southern California, where they resided initially in Thousand Oaks. Due to the job market at that time, they moved to Los Angeles for a few years, returning to Thousand Oaks in 1962.

When Jo and Nevin initially took residence in California, they both became involved in the work of Scripture Research, Inc. After a short time, Jo was asked to serve as Secretary to the Board of Directors. She accepted this position. Similarly, Nevin was asked to serve as President of the organization, which he did. They both served faithfully until their resignation from the Board in 1999. While they served as officers in the organization, there were 45 booklets and several pamphlets published.

Jo and Nevin served as officers of Scripture Research, Inc. during some very trying times. They, like Dick and Esther Wartena, were mainstays in keeping the integrity and the mission of the organization from floundering.

We, the current Board, heartily salute and appreciate what Jo, Nevin, Esther and Dick did for us.

Jo was preceded in death by Nevin in 2004, having been married to him for 49 years.

What a wonderful Christian she was, which was reflected in her being a very happy and witty person and full of life. We will miss her greatly!

FOREWORD

Concerning Ferriss' Kids

by

**Jerry Wayne Bernard, VP
Scripture Research. Inc**

Every father's desire is that his sons would surpass his accomplishments. Ferriss E. Asbell, a warm and loving man and an outstanding father, a Christian -- a good one -- and a teacher of the Scriptures himself, wanted his sons to follow his path, i.e., to be immersed and educated in the Scriptures, to know how to minister, to be men who would, by their daily lives, exhibit a Christian Worldview. Such was Ferriss' goal for "his kids."

In this foreword I describe two men who, by their walk, testimony, and love of their Lord and His Scriptures, have experienced some of the greatness found in the understanding and appreciation of the grace of God. These learned truths have accumulated in them over their years of study and have allowed them to see and appreciate many other biblical and spiritual matters resident in the Scriptures. Hallmarks of their knowledge and attainment in the Holy Writ are their sense of wanting to share and teach others some of their own accumulated knowledge. They desire to share their knowledge of God's Word because they have found it to be exciting and life changing. Teaching the Bible to others who have a similar desire to learn such important matters is paramount in their Worldview. Also, this matter of leading and sharing unselfishly is motivated by their love and appreciation of the great sacrifice of their Lord and Savior some 2000 years ago on Calvary's cross.

It is the hope of these two sons of Ferriss that those who read this issue of *Scripture Research* will come away realizing the primary motive of the two authors will result in the readers' beginning a series of life-changing transformations in their own lives. For to truly know these same transformations will allow the reader to be drawn more closely in a face to face relationship with God's Son, Jesus Christ.

Charles W. Asbell and Robert L. Asbell, both of whom serve as members of the Board of Directors, Scripture Research, Inc., along with the Board itself, have recently revived the organization to new heights. Scripture Research, Inc., is just that, a group of believers who are researchers in Scriptural texts and manuscripts. Within the past few years all of the past publications of *Scripture Research* have been reedited, reformatted and then reprinted. In addition, other new publications are being printed. Both men are contributors to the new publications of the *Scripture Research* library and have brought added awareness to new areas of thought in the study of the Scriptures.

As one reads the articles of these two men, there is a realization that a father's desire has become reality. The underlying forces which bring them into our lives today are the prayers of a mother and the example of a father. Don't minimize the early and convincing influences by these two parents. The greatest gift Ferriss gave to his two sons was to believe in them. The members of the Board of Scripture Research are proud of and thankful for these two sons of Ferriss.

WORSHIP IN TRUTH

by

Robert L. Asbell

Introduction

“For I know the plans (thoughts) I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart.” Jer. 29:11-13 (NIV)

In the fourth chapter of the Gospel of John (*New American Standard Bible*; NASV), Jesus has a conversation with a woman from Samaria concerning "living water." In that discussion the woman stated:

...our fathers worshipped in this mountain; and you say that in Jerusalem is the place where men ought to worship" (v.20). Jesus answered, "... an hour is coming when neither in this mountain nor in Jerusalem shall you worship the Father.... God is a spirit; and those who worship Him must worship in spirit and in truth. (v. 21-24)

True worship is thus not confined to a place or system. Rather, from wherever it begins or actualizes, it is directed to the worthy recipient of creation's admiration, awe and deepest respect: the God and Father of the Lord Jesus Christ.

Since these events of John 4, worship has been understood in many ways and has taken on many different forms. Today some worshipers place emphasis on the music utilized in worship, while others have taught congregations the necessity of incorporating certain acts or rites into worship, such as Communion or public prayers. Still others place emphasis upon the preaching of the Word, or on donating money and time to the Lord's work. Are these rituals that our Lord meant by worship? What does Scripture define as worship for the Christian?

Definition of Worship

Various Hebrew and Greek words have been translated into our English Bible as:

worship
worshipper
worshipped

In other places a more literal translation of these same words is found as:

bow down
bowed down
did homage
prostrated themselves
served
self abasement

According to *Strong's Exhaustive Concordance of the Bible*, these original words have been translated in this manner approximately 200 times in our English Bible.

"Homage," "respect," and "awe" are also used as synonyms for worship. However, "bow down," "prostrated themselves," and "served" are not always recognized by the casual English reader as translations of the same words as worship.

These literal translations seem to indicate that the basic concept of worship in the Scriptures is one of submission. To "worship" identifies what an individual is doing when he "bows down" in submission.

The Old Testament includes three Hebrew words translated worship. One is found only in the prophecy of Daniel, chapters 2 and 3, where it occurs eleven times. It is variously translated as "homage" (2:46), "worship" (3:5,6,7,10,11,12,14,15,18), and serve and worship" (3:28).

A second Hebrew word for worship is found over 100 times and occurs throughout the Old Testament. It often occurs in combination with other verbs such as, "Bowed down and worshipped" (Exodus 12:27). This reinforces the concept that worship is connected with the act of bowing down or prostrating one's self.

The New Testament Greek language uses seven words for worship, though in many forms (i.e., noun, verb, tense, gender, etc.). Of these seven words, one occurs 58 times. Examples include the Magi who "fell down and worshipped" (Matthew 2:11), the 24 elders who "fell down and worshipped" (Revelation 5:14), and the angels of heaven who "fell on their faces before the throne and worshipped" (Revelation 7:11). Notice that the Greek word translated worshipped was immediately preceded by words that were translated "fell down." Another illustration comes from Matthew 4:9 where our Lord was tried by Satan's words, "If thou wilt fall down and worship me, all these things I will give thee." In his desire to be the object of worship, Satan was not hoping for mere adulation, but for nothing less than Christ's submission to him. Our Lord did not fail the test. In His answer to Satan, He said, "You shall worship the Lord your God, and serve Him only" (quoting from Deut. 6:13). We again see the connection between "falling down" and "serving" with worship, but we also see that the condition of the heart – namely, submission – is more important than the acts of worship.

Characteristics of Worship

1. Obedience

The first mention of the word worship in Scripture is Genesis, chapter 22. The context is important, for God was testing Abraham by instructing him to slay his son Isaac, the child of promise. Abraham had prayed for a biological son through his wife Sarah. When God promised a son to Abraham, he believed God and was declared righteous (Genesis 15:6). God had granted that son (Genesis 21), but He was now instructing Abraham to kill Isaac as a test of Abraham's faith. The New Testament book of Hebrews tells us Abraham's deliberations in this matter (Hebrews 11:17-19). His conclusion was that God would have to resurrect Isaac in order to keep his promise, as is evident from his statement in Genesis 22:5, "...we will come back to you." Abraham had only one choice: to obey. God was responsible for everything else. Thus his attempt to slay Isaac, in fact, was an act of worship according to Genesis 22:5.

The Prophet Samuel reinforces the importance of obedience in I Samuel 15:22, which reads:

Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice... For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry.

2. Submission

In this passage, acts of worship (offerings and sacrifices) are contrasted with obedience. The Lord's delight comes from obedience, not acts of worship performed in rebellion. In fact, rebellion (disobedience) is equated with witchcraft (divination), and insubordination (lack of submission) is compared to idolatry.

3. Humility

Curiously, there is no mention of the word "worship" in the book of Leviticus. That book, which tells of the walk and service of the young nation of Israel, should abound, one would think, with mention of the word "worship." Examples of worship do exist, but the word does not. In Leviticus 23:27, where God reveals the annual feasts to be observed by Israel, this preparation for observing the Day of Atonement occurs: "... Humble your souls and present an offering by fire to the Lord." Humility is an essential quality of true Biblical worship. The prophet Micah states the obvious:

He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?

Micah 6:8

4. Change

In addition to obedience, submission and humility, another quality of worship mentioned by the apostle Paul is "change." How often is worship mentioned as an agent of change? In Romans 12:1-2, Paul exhorts the reader to avoid conformation to this world in favor of transformation (by the renewing of your mind.). Although the word "worship" appears in many modern translations, none of the Greek words translated as worship appears in the original text. But how can the presentation "...of your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service" be interpreted otherwise? This is obviously worship, and some translators have added the word "worship" to the verse (NASV). What Paul is exhibiting is the total submission and obedience of believers in humility to the Lord Jesus Christ.

That true worship should change the worshipper is clearly the meaning of the exhortation. The Greek word translated as transformed is the word that gives us our English word, "metamorphosis." The meaning of the word is

very similar in both languages. Thus, the radical change that the Apostle Paul is writing about is likened to the process of a caterpillar becoming a butterfly. In addition to this passage, this Greek word appears three other times in the New Testament.

Second Corinthians 3:18 provides a very important clue as to how this transformation (metamorphosis) occurs.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory.

We behold, as if in a mirror, "the glory of the Lord," and as a result are "transformed into the same image." Biblical worship focuses on the "glory of the Lord." It has little to do with how we feel, or what we do in our acts of worship. It is about what is in our hearts and heads: humility, submission, obedience to God. Worship will change us; the reflection from focusing on Him will transform us (i.e., the renewing of our minds).

To better understand this passage we need to know it makes a reference to an event in Exodus, chapter 33. There we find that Israel is camped at the foot of Mt. Sinai. As a result of their worshipping a golden calf in the previous chapter, God announces His intention of destroying Israel (32:10) and making a great nation from Moses. Moses then intercedes for Israel, and the Lord changes His intention in the matter (32:14). He instructs Moses to lead the Nation into the land He promised to Abraham, Isaac and Jacob (33:1). In appreciation for the Lord's response to his request, Moses said, "I ... pray thee, show me thy glory" (33:18). Moses found favor in the Lord's sight (33:17). How else can we ever imagine being able to talk face to face with the Lord in the first place! God protected Moses in the cleft of a rock and showed him a portion of His glory (33:19-23).

Moses was unaware of the effect upon him for having seen the Lord's glory (34:29). His face shone, and Israel was afraid to come near him. So, instructing Israel concerning the things the Lord had spoken to him on Mt. Sinai, Moses put a veil over his face. Whenever he spoke to the sons of Israel, he wore that veil, "...but whenever he went in before the Lord he would take the veil off" (34:34). In this manner his desire to see God's glory resulted in his becoming more like his Lord.

It is this illustration the Apostle Paul uses to describe the process of true worship as a reflection as if in a mirror – a reflection of our Lord's glory. We are not told exactly what Moses saw when he beheld God's glory, but his transformation was somehow reflective of the "same image."

The remaining two occurrences of the word translated as "transformed" in Romans 12 and II Corinthians 3 occur in the Gospels and give insight into the resulting transformation. The same account appears in both Matthew 17 and Mark 9. The story is told simply: "Jesus took with Him Peter and James and John and brought them up to a high mountain... and He was transfigured before them." The same word rendered "transformed" in Romans 12 and in II Corinthians 3 is now "transfigured" in the Gospels. Note the similarity of the result: our Lord's face "...shone like the sun, and His garments became as white as snow." Remember, Moses' face also shone, resulting in his use of a veil, since all Israel was afraid to come near him.

In the examples given of Jesus and of Moses, a very special set of circumstances was in play. The apostle Paul in Romans 12:1-2 says our transformation is the result of the renewing of our minds, "...that you may prove what the will of God is, that which is good and acceptable and perfect." In this manner, when we seek the glory of the Lord, our minds are renewed and we are transformed into the "same image." We indeed become more like Him, which is the true meaning of worship.

Has your worship in obedience, submission and humility transformed you?

SOME CONTEMPORARY THOUGHTS AND EXPERIENCES

by

Jerry Wayne Bernard, Ph.D.

Most church signs are inadvertently funny. Usually, they have pithy sayings intended to convey a clever bit of wisdom. Yet, they often come across as terse, flippant, and trite. Sometimes, they're downright confusing.

On Tuesday, I drove past a church whose sign announced, "Traditional Worship 8:00 A.M. Contemporary Worship 10:00 A.M."

My first thought was, "What times does 'God Worship' begin?"

As I pondered this in my heart, I approached another church whose sign stated, "Discover the Joys of Traditional Worship."

I got the sense that the two groups were competing with one another in the marketplace of parishioners. One fellowship advertised their breadth and inclusiveness, and the other appealed to those longing for the familiarity of longstanding forms. It sounded like dueling banjos.

In Christian circles, the buzzwords "traditional" and "contemporary" have come to refer to the style of worship and the ceremony -- especially the music. A contemporary service will likely have a praise team of 30-somethings strumming the chords of light praise while projecting the lyrics onto a screen.

At the traditional service of worship, you might hold a hymnal and hear the choir singing to the accompaniment of an organ and piano.

Regardless of one's stylistic preferences, the events of the worship service remain the same. The religious ceremonies come packaged differently, but their essence stays unchanged. Maybe the contemporary worship is not entirely contemporary and the traditional worship isn't exactly traditional.

The debates over the proper modes of worship are as old as worship itself. What's the correct liturgy? Who can officiate? What's the proper music? Imagine the ruckus that surely erupted when the twenty-third Psalm was introduced. "We have plenty of good music already. Why does the choir director have to bring in this newfangled song?"

Tradition is in the eye of the beholder!

Regardless of the specific religion or denomination, spiritual traditions, old and new, can become prizes that competing factions battle over. The guardians of precedent feel they must preserve the past, and the innovators believe they must update the old fashions of worship.

The rivalries, disagreements, and contention belie the purpose of the spiritual practice. Meanwhile the blocs sit next to each other and claim to have fellowship while they nurture deep animosity and suspicion. For some reason, it is easier for religious people to attend church services than quite simply to reverence the real.

Jesus reminds us that the Sabbath was made for people, not people for the Sabbath. We might remember the same is true of music, liturgy, prayer, communion, and countless other religious activities in today's worship services.

All of our spiritual traditions -- whether centuries old or presently emerging — do not have inherent value for their own

sake. At their best, they operate as sacred symbols evoking reverence, humility, and mystery.

Even the crucifixion and resurrection of Christ point beyond themselves to unveil the deeper truth of worship.

The traditions of maintaining and inventing traditions suggest a meta-tradition of death and new life. Jesus taught, "Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit."

Death is not the end of life; it is the threshold through which we pass into transformed life. And death occurs as we feel loss — not just the cessation of biological existence, but the dizzying sensation of instability.

The Hebrew prophet Isaiah underwent the transformative meta-tradition of death and new life. Upon learning of the demise of King Uzziah, Isaiah had a profound vision of transcendent divinity enthroned in glory. He cried out in a loud voice, "Woe is me! For I am undone!" This is not far from worship. It may be the beginning of worship. Or, as I think of it, it may be the conclusion of worship.

But falling apart wasn't the end of the story. Touched with a living spark, Isaiah came to life and discovered fresh passion, meaning, and service. He was the same Isaiah as before -- only essentially different.

This is the embodiment of transforming worship.

Practices -- religious or otherwise -- that blindly perpetuate and reinforce permanence are illusory. They promise undisturbed continuity with the past. Yet, without immersion in the process of transformation, we neglect the heart of what our predecessors experienced in worship.

To share the fellowship of those who came before and

those who will come after we must embrace the contemporary tradition of transformation. The present is the only place where we die, are raised to walk in newness of life, and bear much fruit.

TRUTH AND LIFE

by

Charles W. Asbell, Ph.D.

Introduction

WHAT IS LIFE AND WHERE DID IT COME FROM? These two questions have been repeatedly asked by man since the very beginning of his existence. The naturalist and the “academy” with all of their collective wisdom and insights provide esoteric and lofty responses to these questions. They cannot, however, “nail down” a satisfactory answer to them. In the search for the TRUTH in this matter, from my personal Christian worldview, I want to provide you with several perspectives which address the two questions.

The greater part of the discussions which follow concern the origin of biological life on earth and how the Christian and non-Christian communities attempt to account for this phenomenon. It is no secret that in the world there is a culture war going on in all impacting spheres of our lives. In the Arts, Behavioralism, Naturalism/Sciences, and, yes, even in the Liberal and Fundamental/Conservative/Evangelical religious belief systems, proponents of anti-Biblical and academic naturalism are vying for the minds of men.

I will examine two very important philosophical areas of inquiry as they relate to the origin(s) of biological life: 1) the Naturalist/Evolution/Darwinist argument and 2) the Intelligent Design argument.

I AM A CREATIONIST! Having said this, I may not

adhere to some of the current dogmas and convictions to which some of my Christian creationist brothers adhere. Further, my “take” and/or interpretation(s) on many of the events found in the creation chapters of the Bible, principally, the book of Genesis (which was inspired by the Holy Spirit and was received orally by the Prophets and later written down [note the original sequence, ORAL -> HEBREW -> GREEK (LXX) -> ENGLISH]) may differ from some of the teachings of modern-day Biblical creationists.

Since my youth, I have been intrigued by the questions of origins and, as a Bible-believing Christian, to those events enumerated principally in the first three chapters of the book of Genesis (and, I might add, to other scattered references throughout the entire Scriptures). In my high school and college experience, I continued to be very keenly interested in the “origins” issue. As a consequence, I wish to share with you, our readership, a few simple thoughts which relate to this interesting, intriguing query.

In preparation for this study I utilized numerous sites on the “web” (frequently using Wikipedia [1]). In addition, I read two very interesting books (*Darwin’s Black Box* [2] and *The Edge of Evolution* [3]) relating to Intelligent Design written by Dr. Michael Behe, biochemist at Lehigh University, Pennsylvania. I am not a biochemist by academic training, hence, it was necessary for me to personally talk with him over the telephone regarding some of the biochemical probabilities and improbabilities relating to protein synthesis in plant and animal cells.

More recently, I have had the opportunity to read (a must read for those who read this paper and who are interested in the Intelligent Design paradigm) a fascinating book written by Dr. Stephen C. Meyer, *Signature In the Cell* [4]. Dr. Meyer currently directs the Center for Science and Culture at the Discovery Institute in Seattle, Washington. He brings to the discussion table some wonderful thoughts related to DNA physiology and the informational phenomenon

related to DNA transcription and translation in plant and animal cells.

At the “gut” level, our belief or disbelief of the truths associated with life and its origins as found in the first two chapters of Genesis are issues which directly impact on the Biblical, Fundamental/Conservative belief system, including whether there was a Designer, and if there is a Designer, did He enter into the world of His own creation. For then you can see how this directly impacts upon the belief of the incarnation and the virgin birth of Christ Jesus Himself. With this said, before we begin our examinations of the two ideologies, let us consider the question of Biblical creationism.

Biblical Creationism

As an opening statement, the Scriptures must be the final authority in all matters relating to life (including conduct) and the Christian believer, and should be their Worldview Compass! Please consider the following references* as they relate to the matter of creation:

Acts 17:24-26* -- (v. 24) God that made the world (kosmos, *κοσμος*) and all things therein, seeing that He is Lord of heaven and earth (γε, *γης*), dwelleth not in temples made with hands;
(v. 25) Neither is worshipped with men’s hands, as though He needed anything, seeing He giveth to all life (zoeen, *ζωην*), and breath (pnoeen, *πνοην*), and all things;
(v. 26) And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

* Unless otherwise stated, all Scripture quotations will be taken from the Authorized Version (King James). Also, when italicized Greek words occur in the body of the text, they are taken from the Nestle/Marshall *Interlinear Greek-English Testament*.

Of interest in these three verses are three words (in parentheses) having to do with the creation of the world: ground, or land, “ge,” and some other, possibly related term, “kosmos,” and one other word, “zoeen,” which relates to life.

Hebrews 1:10 –

And, Thou Lord, in the beginning (*archas, αρχας*) hast laid the foundation of the earth (“ge”); and the heavens are works of Thy hands.

(See above [Acts 17:24] for the biblical meaning of “ge.”)

Compare Genesis 1:1 in the Septuagint (LXX) with that of Heb. 1:10:

Ev αρχη εποιησεν Θεος τον ουρανον και
In beginning made God the heaven and
την γην (ge)
the earth.

What better commentary can there be when these two contexts are set side by side?

Colossians 1:16 –

For by Him were all things created, that are in heaven, and that are in earth (“ge”), visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.

In this context it can be observed that all the physical and earthly things, as well as other things (visible and invisible), physical and “governmental,” were made by Him, the Creator, God’s Son.

In John 1:3-4, 10, 11 we find:

(v. 3) All things (panta, no article) were made by Him; and without Him was not anything made that was made.

(v. 4) In Him was life (zoe), and the life (zoe), was the light of men.

(v. 10) He was in the world (kosmos), and the world was made (became, came into existence) through (dia) Him, and the world (kosmos) knew Him not.

(v. 11) He came unto His own, and His own received Him not.

In verse 10, it can be seen that this “kosmos” (not the physical earth in this context) was made by Him and this same “non-physical” entity knew Him not. The “things” rejecting Him (verse 11) were His earthly, covenant people, the Jews.

In this light is a question worthy of being asked: “Is the “kosmos” synonymous with the “earth,” or is it limited in scope to things pertaining to Israel? Perhaps resident in the original creation process, when God the Creator made the original earth and heavens, He created another “subset” in the early events of our earth with its human inhabitants. This subset was not related to the physical things, as such, and, at this juncture, He injected this non-physical entity called the “kosmos” which, as it appears in the book of John, was a qualitative “thing” having to do with the covenant, with the covenant’s “working,” and with the covenant people and their God, Jehovah. [5].

Let Charles Welch ([6], p. 179, under “Creation”), address the Creation issue and provide us with a list of references which speak to God’s creative activities in the Scriptures:

The Visible Creation Ktisis and Ktizo (Gr.)

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed forever" (Rom. 1:20, 25).

"The expectation of the creature waiteth" (Rom. 8:19).

"For the creature was made subject to vanity" (Rom. 8:20).

"The creature itself also shall be delivered" (Rom. 8:21).

"For we know the whole creation groaneth" (Rom. 8:22).

"(The Gospel) was preached to every creature" (Col. 1:23).

"Neither is there any creature, that is not manifest" (Heb. 4:13).

"That is to say, not of this building" (Heb. 9:11).

"Every ordinance of man" (1 Pet. 2:13).

"From the beginning of the creation" (2 Pet. 3:4).

"The beginning of the creation of God" (Rev. 3:14).

"For every creature of God is good" (1 Tim. 4:4).

"Every creature which is in heaven" (Rev. 5:13).

"The creatures which were in the sea" (Rev. 8:9).

"Neither was the man created for the woman" (1 Cor. 11:9).

"Hid in God, Who created all things" (Eph. 3:9).

"By Him all things were created" (Col. 1:16).

"Which God hath created to be received" (1 Tim. 4:3).

"Thou hast created all things for Thy pleasure" (Rev. 4:11).

"Sware by Him . . . Who created heaven . . . earth . . . sea" (Rev. 10:6).

In these passages the fact of creation is stated or assumed, and various consequences drawn from this

fact are given. (End of Quote)

Basically summing up the foregoing, by parts of speech (ex nihilo) He spoke and all things became!

Those believers who hold a Biblical worldview are divided as to how God in Christ (Col. 1:12-19, note vs. 16) accomplished this feat. Some say God used “the big bang” to put His creation into motion. Others simply state He created every thing out of nothing. Regardless, at some time in the past, our earth and the universe as a whole had some sort of a point of “singularity,” either by the “big bang” (or some other non-divine mechanism) or the Creator’s point of “singularity” when “He spoke and it was so.” From this same point in the past, the creation has been experiencing entropy (going from order to disorder), as it had a starting point and is now decaying:

(Webster’s College Dictionary, under 4), A state of disorder or disorganization....

This author accepts the Genesis account of creation, but is not convinced the earth was created only 6,000 to 10,000 years ago. I was not privileged to view the original creation, but I am convinced the entire earth experienced a massive flood, including major changes in the globe’s geology, hydrology and weather patterns as recorded in the 6th chapter of Genesis. I am, however, not convinced that all of the globe’s “scars” and geological formations, characteristics and anomalies, etc. can only be explained by this same flood. Let it be said, however, despite the fact I do not hold to a “young earth” paradigm, I also do not hold to Darwin’s doctrine of “molecules to man” to explain where and how life began and changed with time. In short, I am not uncomfortable with embracing a very old age earth paradigm. Yet the Creator, in His wisdom, created all the forms of life (including life itself), not relying upon help from one of His 1850’s creatures, Charles Darwin. In all candidness, let us be honest: the Creator did all of His creative work without the help of any of

the worlds Ph.D.'s or the academy itself (...an association for the advancement of art, literature or science. *Webster's College Dictionary*).

Let us now consider the alternatives to Biblical creationism.

Naturalism/Darwinism/Evolution

To truly appreciate the discussions related to Naturalism/Darwinism/Evolution (NDE), it is prudent that we begin this section by recalling how this worldview came into western culture and, subsequently, how it then became a "doctrine" influencing nearly all systems of thought and inquiry.

During the mid-17th through the early years of the 19th centuries, in most of the European countries a cultural/philosophical revolution took place. This phenomenon was termed the *Age of Enlightenment*. This revolution was contemporaneous with other world shaking events such as: the successful war of independence of America from Great Britain, the French Revolution, and Britain's Glorious Revolution of 1688. This was also a time when such great secular treatises such as Isaac Newton's *Principia Mathematica* and Descartes' *Discourse on the Method* were published [1].

More broadly, the Enlightenment period was marked by increasing empiricism, scientific rigor, and reductionism, along with increasing questioning of religious orthodoxy. Also accompanying this era, "A variety of 19th-century movements, including liberalism and neo-classicism, traced their intellectual heritage back to the Enlightenment [1]."

In retrospect, there is much to be said for some of the dogmas that have resulted from the rise of the Enlightenment's skepticism. However, having said this, for the majority of the present-day academic community, the Enlightenment mindset being currently used in most scientific

endeavors precludes the acceptance of a god or anything that is non-empirical or is non-mechanistic information. In short, this “doctrine” of absolute materialism necessitated the negation of anything divine to address or answer the many questions of all of the sciences, culture and life itself.

With the appearance of such men as Charles Lyell, Charles Darwin and David Hume, the academy began to formulate a set of “guidelines” to address or scrutinize nearly all disciplines of study. These included the assumptions and acceptance of such doctrinal natural-mechanistic absolutes as:

1. Uniformitarianism (Stasis). This pertains to or designates the theory that geologic processes operative in the remote past were not different from the processes operative now [1].
2. An old universe and thus an old earth.
3. The absence of a creator/god/intelligent designer as a means to explain phenomena.
4. Evolution.
5. Chance.
6. Copious amounts of time.
7. The physio/chemical/mathematical solutions to resolve or solve all “scientific” questions.

As a Christian (who has an academic background in the natural sciences, Ph.D., Botany), I wish to challenge some of the tenants of the evolutionary doctrine, principally, the “molecules to man” position. Let me state, however, genetic changes do occur in most living organisms. To say this is “evolutionary” (meaning that the resultant change(s) are always all positive in nature, whatever positive might mean) needs qualification. Genetic changes do occur, but may be neg-

ative in nature, e.g., result in the death of an organism. Concomitantly, positive changes (hybrid vigor, healthy organisms, increase in plant yields) do occur as a result of genetic changes and may be attributed to evolution.

In reality, let us “cut to the chase.” The main issue before us is the molecules-to-man argument. To address this matter, I wish to present four arguments (and, I might add, there are many more) which, I believe, argue against this accepted evolutionary paradigm:

1. The fossil record
2. The Cambrian Explosion
3. The human population data
4. The biochemical information

The Fossil Record

In the 1850s, after Charles Darwin had returned to England from his famous voyage on the Beagle, he commented on the scarcity of fossiliferous “information” (i.e., “missing links”) to validate some of his claims related to the Origin of Species. His reply was (paraphrasing), “The fossil record is incomplete but, upon further searching of the rocks, my claims will eventually be validated.” It has been nearly 160 years and literally thousands of unsuccessful geological/paleontological field expeditions searching the rocks to find any intermediate evolutionary linkages (missing links) from “simple” organisms (plant and animal) to the more complex (see End Note [7]). If, perchance: 1) there ever was a single, very simple living organism that served as the “initial life-form,” 2) ...and from this “initial,” derivatives multiplied resulting in the subsequent millions of intermediate life-forms which lead to, 3) ...the very complex forms around us today, 4) ...the rocks (or, for that matter, anything else) do not bear out this assertion.

When all has been said and done, if the principle of “molecules-to-man” is valid, we here in 2010 should be inundated by millions of “intermediate life forms.” But, alas, such is not the case!

The Cambrian Explosion

To set the stage for this discussion relating to the Cambrian Explosion (CE), let me quote from the website <http://www.veritas-ucsb.org/origins/quotes/cambrian.html>.

When Charles Darwin wrote "The Origin of Species" in 1859, the sudden appearance of animal fossils at the beginning of the Cambrian was of particular concern to him. It was at odds with his view that the diversification of life on earth through natural selection had required a long period of time. Darwin's theory predicted that the major groups of animals should gradually diverge during evolution. He knew that the sudden appearance of fossils would be used by his opponents as a powerful argument against his theories of descent with modification and natural selection. Consequently, he argued that a long period of time, unrepresented in the fossil record, must have preceded the Cambrian to allow the various major groups of animals to diverge. At that time the strata that we now regard as Cambrian were subsumed within the concept of the Silurian, so Darwin wrote, "I cannot doubt that all the Silurian trilobites have descended from some one crustacean, which must have lived long before the Silurian age.... Consequently, if my theory be true, it is indisputable that before the lowest Silurian strata was deposited, long periods elapsed, as long as, or probably longer than, the whole interval from the Silurian to the present day...."

The case must at present remain inexplicable; and may be truly urged as a valid argument against the views here entertained” (emphasis, mine, cwa).

The Origin of Species, 1859, pp. 313 - 314

• Derek E.G. Briggs, Douglas H. Erwin, & Frederick J. Collier, "The Fossils of the Burgess Shale," 1994, Smithsonian Institution, p. 39.

According to the naturalistic viewpoint, the CE occurred some 530 million years ago (this, of course, assumes that the radiometric dating [depending upon the technique used] truly represents the actual age of the deposits where the life forms were found). The academy believes that at or near this date, an “explosion” of well-developed, multicellular (as well as unicellular) organisms having no intermediate precursors or forms suddenly occurred or appeared having been derived from the deposits immediately beneath the CE rocks (Precambrian rocks). There have been numerous attempts by secular geologists to determine if living organisms occurred or could be found in the Precambrian (PCE) rocks. However, if indeed this can be substantiated with a great deal of certainty, it can also be stated with a great deal of confidence that these life forms (?) are extremely simple and that no intermediate forms can be found that bridge the organisms of the PCE era with those found in the CE era.

A cursory review is in order of some of the literature relating to this issue of the suddenness of the occurrence of plants and animals in the CE and, in turn, the absence of precursor life forms in the PCE rocks. Some of these secularist viewpoints are reviewed in End Note [7].

Human Population Data

Naturalism states that upright-standing man has walked the earth for hundreds of thousands of years. But is this so? Let us apply some of David Hume’s principles of empiricism to examine this statement to determine if this be

the case. Also, let us incorporate the “uniformitarianism” doctrine of *stasis* in determining if man is as old as the academician says he/she is.

Dr. Arthur Custance [8] provides us with some interesting information that touches on this area of inquiry. He quotes from Raymond Pearle’s (1930) studies, which were related to time-human population doubling. Going back to 1630 AD and leading up to 1930, Pearle estimated that the earth’s human population doubled every 129 years (this included considerations for wars, famines and other “catastrophies”). With this same empirical data, Pearle then plotted/graphed out this information (see FIGURE 1, p. 26).

In the face of these “numbers” and by looking at the curve below, even if Pearle was 20-50% off in his estimates of the doubling of the human population, there is absolutely no way, based upon the two secular “absolutes” of geological “stasis” and simple empirical considerations, that humanity is hundreds of thousands (and, perhaps, millions) of years old.

Based upon this same curve, how interesting to consider when the first two human individuals made their appearance on the human stage within the last 10,000 years. This, you are aware, is within the Biblical time frame.

To further test this concept of human population doubling, three other periods of time to increase the human population by a factor of two are compared, i.e., 100 years, 200 years, and 300 years (TABLE 1). The data assumes that the world population was circa, 6 billion, near the year 2009 AD.

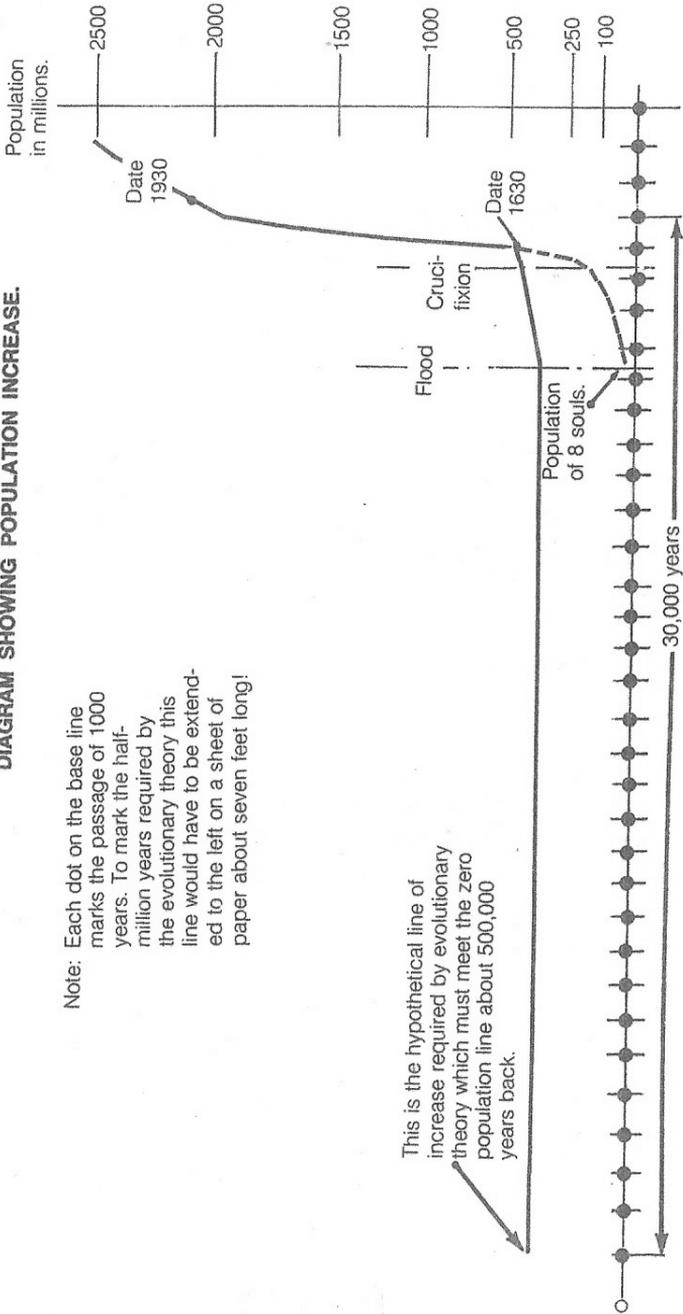
Suffice it to be said that, even if the data in Table 1 were 100% off, they would continue to argue against the secularists’ claim that man is tens of thousands of years old, let alone millions. Also, please note that most, if not all, of the figures (calendar dates) as presented in this same figure fall within the Biblical time frame.

FIGURE 1

DIAGRAM SHOWING POPULATION INCREASE.

Note: Each dot on the base line marks the passage of 1000 years. To mark the half-million years required by the evolutionary theory this line would have to be extended to the left on a sheet of paper about seven feet long!

This is the hypothetical line of increase required by evolutionary theory which must meet the zero population line about 500,000 years back.



Depending upon the Biblical scholar, estimates for the date of the flood (Noah's) range from 2500 BC to 2800 BC, which, as can be observed from the above data, argues for the

TABLE 1

Years for human population to double [9]

	<u>100</u>	<u>129*</u>	<u>200</u>	<u>300</u>
6,000,000,000	2009 AD	2009 AD	2009 AD	2009 AD
3,000,000,000	1909	1880	1809	1709
1,500,000,000	1809	1751	1609	1409
750,000,000	1709	1622	1409	1109
375,000,000	1690	1493	1209	809
187,500,000	1509	1364	1009	509
93,750,000	1409	1235	809	209 AD
46,875,000	1309	1106	609	-91 BC
23,437,500	1209	977	409	-391
11,718,750	1109	848	209	-691
5,855,937.5	1009	719	9 AD	-991
2,929,687.5	909	590	-191 BC	-1291
1,464,843.8	809	461	-391	-1591
732,421.9	709	332	-591	-1891
366,210.9	609	203	-791	-2191
183,105.5	509	74 AD	-991	-2491
91,552.7	409	-55 BC	-1191	-2791
45,776.4	309	-184	-1391	-3091
22,888.2	209	-313	-1591	-3391
11,444.1	109	-442	-1791	-3691
5,722.0	9 AD	-571	-1991	-3991
2,861.0	-91 BC	-700	-2191	-4291
1,430.5	-191	-829	-2391	-4991
715.3	-291	-958	-2591	-4891
357.6	-391	-1087	-2791	-5191
178.8	-491	-1216	-2991	-5491
89.4	-591	-1345	-3191	-5791
44.7	-691	-1474	-3391	-6091
22.4	-791	-1603	-3591	-6391
11.2	-891	-1732	-3791	-6691
5.6	-991	-1861	-3991	-6991
2.8	-1091	-1990	-4191	-7291
1.3	-1191	-2119	-4391	-7591

AD – Anno Domine; BC – Before Christ

* This column is from data obtained from Pearle's treatise [10].

For some interesting comment on this table, see citation [11].

human population to have doubled thereafter between every 129 to 150 years.

The Biochemical Information

Perhaps those most vocal in support of the naturalistic/evolutionary position in the academy come from the paleontologists, geologists, evolutionary biologists and biologists. Rarely do you find a biochemist speaking out in public debate in support of this position. There are some but, frankly, very few. Also, rarely do you encounter a statistician acquainted with biological/living systems in public debates in support of the evolutionary position. They are, for the most part, conveniently passed over when this subject matter is “on the table.” And why is this so?

Charles Darwin, in his *Origin of Species*, stated life forms change (evolutionary) very slowly as a result of the “survival of the fittest” pressures organisms are exposed. Further, these changes (mutations in the information found along the DNA matrix) slowly “accumulate” over long periods of time and are considered as evolutionary changes. In short, evolutionary changes expressed are, in reality, changes to the protein “composition” within the cell’s nucleus and cytoplasm. No doubt to attain changes from the simple cell to the complex, multicellular organism, there must of necessity be an introduction and accumulation of new genetic information as well as an increase (in most cases) in the individual cells’ fine structure in the complex organism as a result of the “new,” proteinaceous gene expressions in the cell.

The question now before us revolves around the time and chance elements required to accomplish the production of a new protein (an evolutionary change) in a living cell.

Behe (citation [3], chapter 7) went to great lengths to explain the complexities of developing (within the cell’s nucleus and cytoplasm) a new protein (new gene expression). His studies and others he cited indicated that, for a new protein to

be synthesized, there must be in place a new binding site (protein binding site = PBS) resident in the cell's cytoplasm. After a change in the genetic code found in the DNA matrix, this new information is then transferred out of the nucleus and combined with its complement already present in the cytoplasm, resulting in the formation of a new protein.

Dr. Behe's early research work consisted of evaluating the human immune system as it was being challenged by the malaria disease parasite. He estimated the severity of this pathogen worldwide based upon pathogen counts, first in the individual person and then to the scale of the disease incidence in the entire world. Analyzing this incidence data, coupled with the rare, random occurrences of disease resistance also found in the human population, Behe then estimated the statistical probabilities for these "random" event(s) to have occurred. Antibodies are proteinaceous in nature! Hence, for a human body to develop disease resistance, at least one new protein must be produced and, by definition, a new PBS must also be synthesized.

The complex explanations and discussions relating to methods Behe used to obtain his conclusions are too long and too difficult to explain and describe. However, quite to the point, here are some of the facts and, in some cases, conclusions he voiced:

- Living cells produce new proteins at sites in the cell called protein binding sites (PBS).
- There are approximately 10,000 PBS's in the living cell.
- In order for a new protein to be produced, "the shape and chemical properties (charge, hydrophobic/hydrophilic orientation, OH and H bond orientation, etc.) of the protein surfaces on the PBS emanating from the nucleus must be complimentary to those PBS present in cytoplasm in order to "bind" and synthesize a stable

and functional protein.

- The great majority of proteins in the cell work in complexes of six or more.
- Based upon the chances for malaria antibody formation (a good model for assessing probabilities for estimating random chances for a “new” protein synthesis) in the human population on the global scale and, given the very small odds for there to be a new PBS to form by “random” chance (i.e., for a new protein to form, there must be two genetic modifications to occur, one in the cytoplasm and one in the nucleus), the probabilities for this to occur is calculated to be circa 1×10^{40} . This number itself represents more animals than have ever existed on the earth. And, further, it exceeds the number of cells that have ever existed on this globe. Also, quite simply put, one simple cell requires at least 250 genes to live and function!

Repeating and thinking for a moment, when a new protein is formed there has been a change (mutational, [evolutionary change?]) in the nuclear DNA. In order to express this message to produce a “new” protein in the cell’s cytoplasm, there must also be a new “matching” or complimentary PBS in place in the cytoplasm to synthesize the new protein. *Where/how did this compliment come into existence, as both must occur simultaneously?*

The reality of the matter is, when new proteins are produced by slight changes or modifications of the DNA, they are for the most part either neutral or negative in effect. There are very few “positive” (whatever this may mean) changes. Rarely is this brought out in the literature.

Succinctly, Darwinism states that complex life forms have come about as a result of very slow, random chance, incremental changes (changes in the cell’s protein) that have accumulated over a long period of time as a result of various

environmental (of all sorts) pressures (“survival of the fittest”). Considering the above thoughts by Dr. Behe, there has been insufficient time and, likewise, insufficient numbers of living cells for random, mutational changes to account for all of the earth’s living plant and animal forms.

Another area of interest to those of us who are intrigued by what the early earth was supposed to have been like: To the Naturalist, about 2-4 billion years ago the earth possessed sites where a “primordial soup” occurred. According to the geologists, this primordial soup was rich in numerous types of salts. In addition, many types of simple amino acids were present (where these came from is still a matter of conjecture). Then, by some serendipitous event(s) (lightning strikes, hot-cold environmental changes and/or some unexplainable random events), the amino acids in the rich primordial soup united to form simple proteins. As time passed, these simple proteins, by random chance with no outside informational input, increased in complexity. After millions and millions of years of evolution, driven by random chance, the earth, eventually, became populated by the plethora of simple and complex living organisms we see today.

Speaking to the foregoing early-earth scenario, Dr. Stephen Meyer, currently at Whitworth College in Washington, discussed this scenario in his book, *Signature in the Cell* [4]. Although the primary thrust of his book is directed to the issue of DNA/RNA/nuclear physiology within the cell, the question of genetic information, and the probabilities associated with where “genetic information” came/comes from, he also addressed the supposed simple amino acid to protein synthesis which is postulated and alleged by the naturalists. In a direct quote by Dr. Meyer ([4], page 225), the issue of the prebiotic conditions which would provide for favorable sites for protein assemblage is addressed:

Scientists investigating the origin of life haven't tried to adjust their probability calculations in light of these developments. But they have rec-

ognized that these developments do complicate matters further for the chance hypothesis. To make matters worse, an accumulating body of geochemical evidence has shown—perhaps, not surprisingly, in light of the previous discussion—that there likely never was a prebiotic soup. Two leading geochemists, James Brooks and Gordon Shaw, argued that if an ocean rich in amino and nucleic acids had existed, it would have left large deposits of nitrogen-rich minerals (nitrogenous cokes) in metamorphosed Precambrian sedimentary rocks. No evidence of such deposits exists, however. In the words of Brooks, "The nitrogen content of early Pre-Cambrian organic matter is relatively low (less than .015%). From this we can be reasonably certain that: there never was any substantial amount of 'primitive soup' on earth when Pre-Cambrian sediments were formed; if such a soup ever existed it was only for a brief period of time."¹⁹ (emphasis, mine, cwa)

In this same work [4], principally in chapters 10 and 11, Meyer provided, at great length, the empirical data (including the statistical and probabilistic information) to address the baseline assumptions of life occurring by chance as propounded by the naturalists. He, succinctly, sums up his conclusion(s) on page 222, under the subheading, *Decision Time: Assessing the Chance Hypothesis*:

Following many leading origin-of-life researchers, I came to the same conclusion about the first life and even the first genes and proteins: it is much more likely than not that chance alone did not produce these phenomena. Life, of course, does exist. So do the information-rich biological macromolecules upon which living cells depend. But the probability that even one of these information-rich molecules arose by

chance, let alone the suite of such molecules necessary to maintain or build a minimally complex cell, is so small as to dwarf the probabilistic resources of the entire universe. The conditional probability that just one of these information-rich molecules arose by chance--in effect, the chance that chance is true--is much less than one-half. It is less than one in a trillion trillion. Thus, I concluded that it is more reasonable to reject the chance hypothesis than to accept it. (Emphasis, mine, cwa.) (For further and more detailed comment, see reference [15].)

Intelligent Design

How is Intelligent Design (ID) defined in the academy?
Quoting from Meyer ([4], pp. 328-29):

...the deliberate choice of a conscious intelligent agent or person to affect a particular outcome, end, or objective.

Without hesitation and with no apologies, I believe there is a “Designer” of all animate and inanimate “things.” Added to this, since there is a God (and I consider Him to be a personal “One”!) I believe He, my God, is the Designer. However, believing this does not answer the question or speak to how did He accomplish this feat.

For the sake of illustration and using an anthropomorphic approach to accommodate human thought processes, let me present to you the following scenario. First, let us assume there is indeed a Designer, and then place Him behind His celestial drawing board, and later at His lab bench at His site of operations, and, with all of His engineering and construction skills, let Him make everything.

As to the Physical Universe

According to Psalm 33:4-9, we read the following:

- 4) For the Word of the LORD is right;
And all His works are done in truth.
- 5) He loveth righteousness and judgment.
The earth is full of the goodness of the Lord.
- 6) By the word of the LORD were the heavens
made; And all the host of them by the
breath of His mouth.
- 7) He gathereth the waters of the sea together as
an heap:
He layeth up the depth in storehouses.
- 8) Let all the earth fear the LORD;
Let all the inhabitants of the world stand in
awe of Him,
- 9) For He spake, and it was done;
He commanded, and it stood fast.

“He spake and it was done!” Can we not say the Designer (God), using parts of speech, created the heavens and the earth? Isn’t it just as easy to accept this statement of Scripture as being real in the matter of how the physical universe came into existence as to take by “faith” the word of the naturalist who states (in speaking of the genesis of the Big Bang as the origin of all matter), “Nothing came together at a point somewhere in the empty vacuum of space 15 to 16 billion years ago. All laws of physics and chemistry were set aside and this ‘nothing’ exploded, resulting in what is now observed on our earth and in the far-reaching recesses of the universe?” Let me for a moment speak of small things. The diameter of the hydrogen atom is 1×10^{-37} meter and, by definition, according to the naturalist, even this atom did not exist at their designated point of singularity.

Pondering these two belief options, doesn’t it in reality speak to your pre-suppositions and to your worldview? Let me hasten to add, I do not dismiss the possibility the Designer may

have accomplished the original creation of the physical elements of the entire universe by means of “the” or “a” Big Bang, or perhaps something similar. Nonetheless, whether by a divine Big Bang-like occurrence or some other divine event, there was a point of “singularity” when the entire universe came into existence. From the Christian believer’s point of view, this point of singularity can be traced to Psalm 33: “He spake and it was done!”

As stated in the earlier paragraphs of this paper, there is a battle going on within the context of the Bible-believing creationists as to this issue of when God created the heavens and the earth. Even within the ranks of those who hold to a Biblical conservative/fundamentalist position, there are differences in interpretation by Biblical scholars regarding those creation events primarily found in the first three chapters of the book of Genesis. It is not the purpose of this paper to address such “sticky” issues. But, once again, for the record, I hold to an old earth paradigm. However, I do not embrace the “molecules to man” dogma espoused by Charles Darwin. Further, I believe Adam and Eve were real individuals who, at one time in the distant past, resided in a literal garden called “Eden.” These same two people were the progenitors of all people here on this earth, for, assuming the data found in TABLE 1, page 27, to be true, man is a fairly recent arrival to this earth.

Verse six of Psalm 33 states, the LORD (the Designer) made the “heavens and the earth.” In His wisdom He created this unique planet called Earth, which would allow and support carbon-based life, as this terrestrial sphere possesses:

- 1) A diameter of about 8300 miles that resides ...
- 2) ... 93 million miles from a relatively small star, our sun!
- 3) This earth circles around our sun every 365 +/- days in a elliptical path.

- 4) Our earth spins on its own axis every 24 hours.
- 5) 70% of this globe's surface is covered with liquid water (for the most part).
- 6) This globe has a tilt (in respect to facing the sun) of 23.5 degrees.
- 7) This globe has a satellite (the moon) 25,000 miles from it, which circles it every 28 days.
- 8) This globe has a gaseous envelope that surrounds it composed of (circa) 20% oxygen, 78% nitrogen, 0.003% carbon dioxide, water vapor + minor traces of other inert gases.

(For an expanded explanation concerning the above earth peculiarities and how they impact on terrestrial life, please review Arthur Custance's comments found in reference [10], pp. 348-353]). (Let me emphasize, this kind of cosmic environment is peculiar to the earth and has the unique potential of supporting and sustaining carbon-based life.) But back to the Designer's drawing board. On this unique terrestrial "place" He created life and a plethora of life forms.

As to the design and formation of living systems:

The fossiliferous record is entirely devoid of connective or linking (from "lower" to "higher" forms of life) evidences supporting evolution in both the plant and animal records. Further, we have seen that the human population data cannot support an old age paradigm for the human species. Also, the biochemical evidence relating to protein physiology and synthesis argues against the probabilities in nature of randomly producing complex, living, biochemical products and cells themselves with their unique and extremely complex fine structures.

Therefore, three extremely large and looming questions

emerge: 1) What is life? 2) Where and how did life originate? 3) Where did the information come from to form and sustain life itself?

The naturalist, using only the “academy’s” accepted scientific “methods and protocols,” cannot with all of his philosophical and reductionist, presuppositional arsenal satisfactorily answer the above three questions. Unless this same academy recognizes that somewhere in the past ages, from without, non-random information was injected into the void of space resulting in the formation of our earth and, subsequently, all forms of life occurring within its biosphere, they will never answer these three questions.

How and/or where did the “original” information come from which eventually resulted in the beginning of life and living systems?

The obvious and simple answer relating to the origin or source of information is, “From the Designer!” Quoting from the Scriptures, the Book that the Designer wrote through His prophets, we read in John (1:1-4):

- 1) In the beginning was the Word and the Word was with God, and the Word was God.
- 2) The same was in the beginning with God.
- 3) All things (Gr. *Panta* = all things without restriction) were made by Him; and without Him was not anything made that was made,
- 4) In Him was life (Gr. *Zoe*); and *the* (def. article in the original) life was the light of men.

As I understand this, the Designer not only provided the schematics and blueprints for the “construction” of everything, He also provided the raw materials to accomplish His plans and, in this case – create LIFE itself.

Where Did Life Itself Come From?

Expanding on the above paragraph, a cursory review of the naturalist's literature relating to the origin of life provides very little to answer this enigma. Yet, life exists!! The biologist, the naturalist, the physicist, and the biochemist cannot satisfactorily answer this question. With all of the naturalistic explanations fostered by the academy, this question still remains unanswered, for, you see, unless some thing or someone injects "information" and, yes, direction into the early earth "biologicals" (peptides, simple sugars, amino acids) in the so-called "primordial soup" (if it really did exist), they remain inert chemicals and biochemicals. In short, "information" is from without!!! Even if these very simple chemical and biochemical substances could be somehow chemically and/or biochemically joined, this still does not determine or constitute life.

After reviewing some of the most recent, relevant secular/scientific literature, where the researchers were attempting in the laboratory to biochemically and empirically mimic the development of simple biochemical compounds and life itself, Meyer [4] concluded that these researchers were not able to accomplish this feat. Most of this testing was done using complex mathematical methods and models, applying sophisticated software programs and using powerful computers. Meyer also stated that the end products or results of these studies were dependant upon the scientists having to initially input information and "guide" the experiments in order to attain any results at all (to repeat, the simple proteinaceous compounds that were eventually produced were non-functional, non-living compounds).

By definition, life resides and is peculiar to biosystems of plants and animals and, concomitantly, biosystems are composed/made up of proteins, amino acids, lipids, etc. Dr. Arthur Custance [13], quoting from Sir Arthur Eddington, said in seeking to define life:

We may say that one and one make two, or “this *and* that” constitute life, yet it is the meaning of the *and* that is critical. (*in short*) Life is more than the sum of its parts.

(*Emphasis added cwa*)

ENTER THE DESIGNER

My biases and convictions have already been placed on the table and, from this point of reference, allow me the opportunity to expound on/from this platform. Remembering the Scriptures are the final authority and, although they may not address all of the details as to how God, the Designer, made everything, the issue of, “where did life come from?,” is not in question, for the Gospel of John, chapter one, verse four, speaks to this matter:

In Him was life and *the* life was the light of men.

And in John 1:3:

In Him resides life (zoe) and He made everything.

Some Commonality In Living Systems

In “higher” plants and “higher” animals there is a great deal of similarity in their cells’ structure and internal make-up. Most of the cells possess outer cell membranes (and, in the case of some plants, also cell walls). In addition, the cell’s interiors have an array of small structures called organelles, membranes and a membrane-bound structure called the nucleus. Within this latter structure resides the cell’s chromosomes on/in which is encoded the genetic material. This genetic material is also responsible for and regulates the cell’s genomic expression and protein synthesis.

Concerning the nucleus and the genetic material residing on the chromosomes (in the form of DNA), it can be stated that all the cells’ physical characteristics and biochemi-

cal composition are dependent and determined by what is coded on the DNA strands. In order to elicit a new physical or biochemical (protein) change, the coding must also change along the DNA strand. This is facilitated by altering the genetic code on the DNA itself, and can be accomplished either randomly or non-randomly.

The Designer, who is “without,” is cognizant of the cell’s genetic potential. The Designer also made all the raw materials necessary to construct and enliven biological systems. But why did He do it? Let me suggest a motive.

From my viewpoint, the earth and the universe are very old. It appears from “the rocks” that, before man appeared upon the scene, there had been a myriad of life forms, both plant and animal life, and that many of these life forms were extinguished several times in sudden and, in many cases, violent, mass extinctions. When this scenario is considered, the question may arise, “If there is a Designer, what in the world is He thinking about or doing?” I believe that Dr. Custance [10, p. 359], quoting Bernard Ramm’s eloquent remarks, speaks to this issue:

Almighty God is Creator.... In His mind the entire plan of creation was formed with man as the climax. Over the millions of years of geological history the earth is prepared for man's dwelling or, as it has been put by others, "the cosmos was pregnant with man." The vast forests grew and decayed for his coal, that coal might appear a natural product and not an artificial insertion in Nature. The millions of sea life were born and perished for his oil. The surface of the earth was weathered for his forests and valleys. From time to time great creative acts, de novo, took place. The complexity of animal forms increased. Finally, when every river had cut its intended course, when every mountain was in its purposed place, when every

animal was on the earth according to blueprint, then he whom all creation anticipated is made, MAN, in whom alone is the breath of God.

But, how did the Designer do it all?

Insofar as the creation of living systems is concerned, let me propose the following. In order for creatures, both plant and animal, to go from a very simple level of complexity to a higher complexity level, there must be qualitative and/or quantitative differences in the genetic make-up between organisms (phyla). We are all aware that the genome of humans differs from that of all of the other living organisms, even though there may appear to be many similarities and common traits. This, by default, necessitates that there must be the need for new genetic information to have “arisen” or to have “happened” to man at his initial appearance on this earth in order to distinguish him from all of the rest of the animal world.

We know higher plants and animals share much in common with respect to their cellular fine structure and also much of the same types of biochemical and physiological activities. The latter, of course, includes the multi-faceted activities of the cell’s nucleus. Encoded genetic information is found in the nucleus on the DNA strands. It is later “read” and expressed in functional, living organisms by “decoding” the information in the cytoplasm. It stands to reason, then, that by altering this information found on these same strands (in/on the nuclear DNA) in some way, the genetic expression of an organism can be changed or altered. Laboratory studies have shown that in nature genetic changes are very small, and that quick or abrupt large genetic changes are almost always lethal to the organism. None-the-less, for new expressions or changes to occur, there must be changes in the genetic code found in the DNA.

Let us now address this concept of changes to the genome of a plant or animal. The Designer had at His disposal

a unique biological device which could (by Him) be easily and finely adjusted and tuned to express His intentions as they relate to the creation of all living organisms. The cell's nucleus is so designed! Simply put, "in the beginning" a wise Designer could have created a "master" cell with a template-nucleus having myriads of genetic information on the DNA matrix. In His hands, He could change/alter/manipulate the DNA to produce any living life form (plant and animal) which would be in accordance to His master plan, and which would then be allowed to reproduce and populate this unique earth with its environmental conditions that allowed and enhanced the various life species which He made. These new and different plants and animals that resulted after the Designer completed the rearrangement of the DNA, and which were then allowed to multiply, were unique and genetically different/divergent from the other species that had been previously created. These new species had no previous fossiliferous "intermediate forms" in the rocks!!!

Really, is it difficult to grasp the concept that if the Designer, the Master Engineer, developed "a biological system," could He not by simply adjusting the DNA's information and, if necessary, add or subtract chromosomes, suddenly create/introduce new types of plants and animals not previously part of the then creation? This is precisely what the paleontological and geological witness of the rocks declare, as there are no intermediate species in their records. On the matter of life, while on the lab bench, God the Designer enlivened the formerly inert materials that went into the creation of each living form. Remember that chemicals and biochemicals and all minerals, by themselves, or on their own, do not possess life, for life is a gift of God.

Remember the carbon-base phenomena

It is important to realize terrestrial life (life on planet earth) is chemically composed for the most part of the following raw materials: carbon, oxygen, hydrogen, nitrogen and, in smaller amounts, numerous other raw materials. It

cannot be over-emphasized that, when these raw materials were divinely joined together, God then imparted life into these carbon-based life forms. He then placed all of His creation into a unique life-enhancing environment – earth, and from all scientific reports available, earth is unique in all of the entire universe! For carbon-based life forms to function, flex and remain stable, they must “reside” in the environmental conditions (temperature, light, gaseous nature, etc.) and/or constraints peculiar to our earth. Colder conditions, for example, would not allow carbon-based higher plants and animals the ability to flex and properly function. Hotter conditions would result in thermal breakdown of the carbon-based life forms. In addition, the environmental conditions peculiar to our earth facilitate the numerous physiological and chemical reactions necessary for living systems to function properly. Hence, the extraordinarily unique conditions as found on the earth allow for maximum expression for all of its living forms.

Is this all there is?

There is a beautiful and vast universe, but within this great creation on this relatively small and seemingly insignificant planet, the Designer/God/Creator chose to reveal Himself and unfold His divine plan. Part of this plan apparently includes His masterpiece -- man. We must turn to the Scriptures to determine what His motives are for doing this. We must also realize that humanity, as a whole, wants nothing to do with Him or His plans. But before we look into this issue consider the following quote:

Through JESUS CHRIST, *God, the Creator/Designer* (my addition and emphasis to the quote, cwa):

The UNIVERSE was created for the WORLD,
The WORLD for the BODY,
The BODY for the SPIRIT,
And the SPIRIT for GOD.

Arthur Custance ([10], p. 368)

God, the Creator's/Designer's Plans for Mankind

Consider the following quotations as they relate to God's motives and plans:

So God created man in His own image.

Gen. 1:27

For by Him were all things created, that are in heaven...
visible and invisible.

Col. 1:26

Praise ye Him, all His angels... Let them praise the
Name of the Lord: for He commanded and they
were created.

Psa. 148:2, 5

Where wast thou when I laid the foundation of the
earth... When all of the angels shouted for joy?

Job 38:4, 7

I have made the earth, and created man upon it.

Isa. 45:12

All of the above Scriptures verse selections confirm the matter as to who the Designer is! We, however, submit that man is also capable of having a unique and special "spiritual" relationship with God the Designer. This relationship is, however, not resident in him when he is born. To partake in this new relationship with the Designer, certain other things must take place for him/her to "participate." In the divine Book, the Bible, John 3:16, the Designer has one simple requirement to "participate" in a new spiritual relationship with Him. How simply and unencumbered yet eloquent the apostle John speaks to the issue of a spiritual relationship:

For God (the Designer) so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Believeth in what? That the Redeemer (Designer-Christ Jesus) had, by design, been sent to die for all men, for “all (men) have sinned and come short of the glory of God” (Romans 3:23), and then to accept by faith the sacrifice of the Designer’s life as payment for their failure to please and satisfy the requirements of the just and totally righteous Father-God. Allow the Scriptures to further expand upon this matter of God’s purpose with respect to those who accept His Son:

(11) And this is the record, that God hath given to us eternal life, and this life is in His Son.

(12) He that hath the Son hath life; and he that hath not the Son of God hath not live.

I John 5:11-12

But What Does Everlasting Life Mean?

To bring this study to a conclusion, we should bear in mind that implicit in design is purpose. As I look at the universe microscopically and macroscopically, I am persuaded that, as the Designer sat at His drawing board and later at His lab bench, He had in mind – man. I am convinced as a wise and loving Designer, He is desired to create beings who, willingly, would love and worship Him. Yet, there is another element to this divine program which needs to be examined, i.e., in the future, where will God the Designer reveal Himself and where will we fellowship with Him? In the apostle Paul’s epistle to the Ephesians, the Designer states that the eternal site of realization for the enjoyment and blessings resides in the celestial, heavenly realms:

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual

blessings in heavenly (επουρανιοις = upon the heavens) places in Christ.

Eph. 1:3

But there appears to be a problem for us who are destined to share the future with the Designer, for His residence, according to this Ephesians passage, is in a non-terrestrial place called “heavenly places” (Gr., actually, on top of or above the heavens). Hence, the participant in the “above heavenly realms” will, of necessity, have to be supplied with new “celestial information” in/for his body in order that he be outfitted for life in the heavenlies with the Designer. The Scriptures are abundantly clear and the newspaper columns all confirm the fact that all humanity is destined to die unless there is a remedy to counteract this situation. The counteracting of death, as you recall, is found in John 3:16, i.e., by “believing on the name of Him” (Jesus Christ) we will not perish, but have everlasting life. Even though we may pass off this terrestrial scene, when we meet the Designer/Savior we have the assurance of being “changed” in the future. How will this come about? It is my belief that the believers will, someday, come face to face with the Designer Himself, the Lord Jesus Christ.

Sincere teachers and preachers of the Scriptures often vary in their interpretation(s) of eschatological events found in the Word of God. I am cognizant of this and, as such, let me at this point state that I believe the eschatological hope of the believers in Corinth at the time he (the apostle Paul) penned his two letters to them concerned matters related to God’s Covenant people, Israel. I further believe the eschatological hope of the believers in Ephesus and Colossi, when he wrote these two letters, concerned matters addressed principally to the non-Covenant, non-Jewish people believing in Christ. With this in mind, in I Corinthians 15 there are truths found here that are no doubt shared and/or are applicable to believers in other households (Covenant, non-Covenant) in different ages. As such, allow me the latitude to “cherry pick” through this passage to see the changes which must occur in

order for the “earthy” person (carbon-based, terrestrial life) to partake of the “heavenly” (spiritual-based, celestial life):

35 But some one will say, "How are the dead raised? And with what kind of body do they come?"

36 You fool! That which you sow does not come to life unless it dies;

37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.

38 But God gives it a body just as He wishes, and to each of the seeds a body of its own.

39 All flesh is not the same flesh, but there is *one flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish.

40 There are also heavenly bodies (celestial – C) and earthly bodies (terrestrial - T), but the glory of the heavenly (C) is one, and the *glory* of the earthly (T) is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42 So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*;

43 it is sown in dishonor (T), it is raised in glory (C); it is sown in weakness (T), it is raised in power (C);

44 it is sown a natural body (T), it is raised a spiritual (C) body. If there is a natural body (T), there is also a spiritual *body* (C).

45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL (T)." The last Adam *became* a life-giving spirit (C).

46 However, the spiritual (C) is not first, but the natural (T); then the spiritual (C).

47 The first man is from the earth, earthy (T);

the second man is from heaven (C).

48 As is the earthy, so also are those who are earthy;

and as is the heavenly, so also are those who are heavenly.

49 And just as we have borne the image of the earthy (T), we shall also bear the image of the heavenly (C).

50 Now I say this, brethren, that "flesh and blood (T) cannot inherit the kingdom of God; nor does the perishable (T) inherit the imperishable (C).

53 For this perishable (T) must put on the imperishable (C), and this mortal (T) must put on immortality (C).

54 But when this perishable (T) will have put on the imperishable (C), and this mortal (T) will have put on immortality (C), then will come about the saying that is written, "DEATH IS SWALLOWED UP IN VICTORY.

55 O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"

56 The sting of "death is sin, and the power of sin is the law";

57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

In order for the earthy (terrestrial) person, who is limited to the plethora of constraints of this earth to be able to participate in the heavenly sphere (celestial), there must of necessity be a "change" (vs. 51). In the original, the term is *αλλαγισμομεθα* (allagesometha). Vine [14] has this to say about this verb:

1. ALLASSO (*ἀλλάσσω*), to make other than it is (from *allos*, another), to transform, change is used.

...under (b) of the effect, on the body of a believer, of Christ's return, I Cor. 15:51, 52; (c) of the final

renewal of the material creation, Heb. 1:12.

Some of the impact of this word lies in the fact that it is “a future, passive verb” – Bagster, *The Analytical Greek Lexicon*).

To conclude, rephrase, or sum up from this grand passage, the apostle Paul states that something has to happen to the believer which cannot happen apart from an outside cause. In another one of his epistles (Col. 3:20-21) he encapsulates the gist of the I Cor. 15 testimony:

20) For our citizenship is in heaven (Celestial) from which we also eagerly wait for a Savior, the Lord Jesus Christ (the Designer);

21) Who will transform the body of our humble state (Terrestrial) into conformity with the body of His glory (Celestial), by the exertion of the power that He has even to subject all things to Himself. (Carbon -based life “stuff” must be changed into spiritual life “stuff.”)

NASV

Mankind is destined to be transformed from his terrestrial state of being perishable/mortal/”natural”/inglorious, with all its limitations, to a celestial state where imperishable/ immortal/”spiritual”/glorious state is the norm. This latter state is the same living state the Lord Jesus, the Designer, possesses!!

...and the Ultimate motive(s) and Purpose of the Designer

The Scriptures make it abundantly clear this terrestrial life with all of its wonder and beauty, with all of its magnificent design, but with its terrestrial limitations, pales in comparison to the “design” of “things” ahead for those believers who will share or participate with the Designer. Ephesians, chapter one, provides us with some of the details of the to, who, what, when and where:

2 Grace to you and peace from God our Father and the Lord Jesus Christ (the DESIGNER).

3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ (the DESIGNER'S PURPOSE),

4 just as He chose us in Him before the foundation of world, that we should be holy and blameless before Him (DESIGNER'S PURPOSE). In love...

5 ... He predestined us to adoption as sons (DESIGNER'S PURPOSE) through Jesus Christ to Himself, according to the kind intention of His will,

6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

7 In Him we have Redemption through His blood, the forgiveness of our trespasses (DESIGNER'S PURPOSE), according to the riches of His grace,

8 which He lavished upon us. In all wisdom and insight

9 He made known to us the mystery of His will (PURPOSE), according to His kind intention which He purposed in Him

10 with a view to an administration suitable to the fulness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things upon the earth. In Him (GRAND DESIGN AND PURPOSE)

11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will (DESIGN),

12 to the end that we who were the first to hope in Christ should be to the praise of His glory.

13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,

14 Who is given as a pledge of our inheritance,

with a view to the Redemption of God's own possession, to the praise of His glory (DESIGNER'S PURPOSE).

15 For this reason I, too, having heard of the faith in the Lord Jesus which *exists* among you, and your love for all the saints,

16 do not cease giving thanks for you, while making mention *of you* in my prayers;

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.

18 *I pray that* the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

NASV

Your World View and the naturalist/academy's World View.
A consideration of the impact of the latter's belief system on your belief system

As I was completing the foregoing manuscript, I chanced upon an essay titled, 6. *ACCEPT NO LIMITATIONS, The Rivalry of Naturalism and Natural Law*, written by J. Budziszewski (citation [15], pp. 100-101) and found the following paragraphs to be very applicable and cogent to the purpose and goal of this paper, *TRUTH AND LIFE*. Specifically, what are some of the possible natural consequences to a person's World View if the naturalist's/academy's "doctrine(s)" are embraced? Quoting:

Some naturalists concede the point, or as we must say here, the point-lessness. William Provine declares that "No purposive principles exist in nature. . . . No inherent moral or ethical laws exist, nor are there absolute guiding principles for human society. The universe cares nothing for us and we have no ultimate meaning

in life."³ Richard Dawkins opines, "The universe that we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference."⁴ According to E.O. Wilson, "Human behavior—like the deepest capacities for emotional response which drive and guide it—is the circuitous technique by which human genetic material has been and will be kept intact. Morality has no other demonstrable ultimate function."⁵ Wilson and Michael Ruse write, "[O]ur belief in morality is merely an adaptation put in place to further our reproductive ends. . . . [E]thics, as we understand it is an illusion fobbed off on us by our genes to get us to cooperate (so that human genes survive).... Furthermore, the way our biology enforces its ends is by making us think that there is an objective higher code to which we are all subject." On the subject of conscience, Robert Wright chimes in, "It's amazing that a process as amoral and crassly pragmatic as natural selection could design [!] a mental organ that makes us feel as if we're in touch with higher truths. Truly a shameless ploy."⁷

From views like this, it is only a small step to the opinion that a truly authentic morality would be Promethean, setting itself against the shameless ploy. That's what Richard Dawkins thinks. First he sets the stage: "We are survival machines, robot vehicles blindly programmed to preserve the selfish molecules known as genes." Then he issues the call to arms: "Let us understand what our own selfish genes are up to, because we may then at least have the chance to upset their designs, something that no other species has ever aspired to."⁸ *Ecrasez l'infame!* It is all very stimulating, but, of course, if we

are "blindly programmed" by our genes, then the call to revolt is worse than futile. One might as well expect a typewriter to revolt against the keys.

Perhaps Dawkins is setting his hopes on cultural evolution, for later he suggests that higher-level genetic programs are "open" and do not settle every detail of the way we live. Yet this is hardly a promising gambit, for his discussion of culture merely exchanges one form of determinism for another. As he sees things, our bodies are blindly programmed to preserve the self-replicating molecules called genes, and our cultures are blindly programmed to preserve the self-replicating ideas called "memes." If we take him at his word, then presumably the idea of revolt is merely another of the replicators. In this case he rails against blind destiny only because he is blindly destined so to rail.

Further complicating the story is that from time to time the very writers who say that naturalism destroys morality have sometimes propounded the view that it *implies* a morality. Wilson, for example, believes that we are *morally* obligated to preserve all extant living species. The reasoning seems to be that (1) whatever is, is lovable; (2) the preservation of whatever is, is right; and (3) if we fail to pay sufficient homage to whatever is, there will be retribution. This is not quite how Wilson puts it. Here is how he frames the idea in a newspaper column adapted from his 2002 book *The Future of Life*:

"Don't mess with Mother Nature." The lady is our mother all right, and a mighty dispensational force as well. After evolving on her own for more than three

billion years, she gave birth to us a mere million years ago, an eye blink in evolutionary time. Ancient and vulnerable, she will not tolerate the undisciplined appetite of her gargantuan infant much longer.

(End quote)

I would counter the above naturalistic dogma with a few quotes from the Word of God:

Psalms 14:1-3, 53:1-3:

- (1) The fool hath said in his heart,
“There is no God”
They are corrupt, they have done abominable works,
There is none that doeth good.**
- (2) The Lord looked down from heaven
upon the children of men,
To see if there were any that did understand,
And seek God.**
- (3) They are all gone aside, they are all together
become filthy:
There is none that doeth good, no, not one.**
- (4) Have all the workers of iniquity no
knowledge?
Who eat up My People as they eat bread,
And call not upon the Lord.**

I Corinthians 3:19-21:

- (19) For the wisdom of this world is foolishness
with God. For it is written, ”He taketh the
wise in their own craftiness.”**
- (20) And again, “The Lord knoweth the thoughts
of the wise, that they are vain.”**
- (21) Therefore let no man glory in men....**

Additional Thanks

It is the policy of Scripture Research, Inc.'s Board of Directors to critique and review each article and then determine if it should be published and subsequently bear our signature "label," *Scripture Research*. This has been done! Due to the nature of these two articles, I went outside the Board's domain and sought two other well-qualified men to add additional scrutiny to the review process. These are:

Dr. Tim Conklin, a very close friend and pastor for many years and now currently occupying the pulpit of the South Bay Bible Church of East Moriches, New York. Thank you, Tim, for taking your valuable time to look at these papers.

And to –

Dr. John S. O'Keeffe, my personal physician and friend, whose calibrated eye and insights and suggestions I believe added "strengths" to those areas in the text where biological/living systems and issues were involved. Thank you Dr. "O."

END NOTES
&
LITERATURE CITATIONS

- [1] **Wikipedia, The online encyclopedia**
- [2] **Behe, Michael, *Darwin's Black Box*, Free Press, New York, NY, 2006**
- [3] **Behe, Michael, *The Edge of Evolution*, Free Press, New York, NY, 2007**
- [4] **Meyer, Stephen, C., *Signature In The Cell*, Harper Collins Publishers, New York, NY, 2009**
- [5] **In the first chapter of John (1:1) a “beginning” (αρχη is recorded. Question, is this the same αρχη as that of Genesis 1:1 where this beginning refers to the physical earth (γη)?**
- [6] **Welch, Charles H., *An Alphabetical Analysis*, Vol. 1, p. 178, 1955, The Berean Pub. Trust, Surrey, England**
- [7] **On the sudden appearance of groups of Allied Species in the lowest known fossiliferous strata" (Wikipedia)**

Consequently, if my theory be true, it is indisputable that before the lowest Silurian stratum was deposited, long periods elapsed, as long as, or probably far longer than, the whole interval from the Silurian age to the present day; and that during these vast, yet quite unknown periods of time, the world swarmed with living creatures. To the question, why we do not find records of these vast primordial periods, I can give no satisfactory answer.

- Darwin, Charles *On the Origin of Species*, 1st edition, Harvard Univ. Press, facsimile reprint, 1964, p. 307.

Note: In Darwin's time, the "Silurian" was the name given the oldest known fossil-bearing strata. "Cambrian" does not occur as an index entry in this edition of the Origin.

Most families, orders, classes, and phyla appear rather suddenly in the fossil record, often without anatomically intermediate forms smoothly

interlinking evolutionarily derived descendant taxa with their presumed ancestors.

- Eldredge, N., 1989

Macro-Evolutionary Dynamics: Species, Niches, and Adaptive Peaks, McGraw-Hill Publishing Company, New York, p. 22.

The record jumps, and all the evidence shows that the record is real: the gaps we see reflect real events in life's history — not the artifact of a poor fossil record.

- Eldredge, N. and Tattersall, I. (1982) *The Myths of Human Evolution* Columbia University Press, p. 59
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The fossil record suggests that the major pulse of diversification of phyla occurs before that of classes, classes before that of orders, and orders before families. This is not to say that each higher taxon originated before species (each phylum, class, or order contained at least one species, genus, family, etc. upon appearance), but the higher taxa do not seem to have diverged through an accumulation of lower taxa (Erwin, Valentine, and Sepkoski, 1988).

- Erwin, D., Valentine, J., and Sepkoski, J. (1988), "A Comparative Study of Diversification Events," *Evolution*, vol. 41, p. 1183.

Described recently as "the most important evolutionary event during the entire history of the Metazoa," the Cambrian explosion established virtually all the major animal body forms — Bauplane or phyla — that would exist thereafter, including many that were "weeded out" and became extinct. Compared with the 30 or so extant phyla, some people estimate that the Cambrian explosion may have generated as many as 100. The evolutionary innovation of the Precambrian/Cambrian boundary had clearly been extremely broad: "unprecedented and unsurpassed," as James Valentine of the University of California, Santa Barbara, recently put it (Lewin, 1988).

.Lewin then asked the all important question:

"Why, in subsequent periods of great evolutionary activity when countless species, genera, and families arose, have there been no new animal body plans produced, no new phyla?"

- Lewin, R. (1988) *Science*, vol. 241,15, July, p. 291

[G]aps between higher taxonomic levels are general and large.

- Raff, R. A. and Kaufman, T. C., 1991
Embryos, Genes, and Evolution: The Developmental-Genetic Basis of Evolutionary Change Indiana University Press, p. 35.

Evidence of gradualism between phyla, classes and even orders is either non-existent or is much disputed. Certainly, no pervasive pattern of gradualism exists. George Gaylord Simpson acknowledged this decades ago as he described the situation in these terms:

"This is true of all thirty-two orders of mammals...The earliest and most primitive known members of every order already have the basic ordinal characters, and in no case is an approximately continuous sequence from one order to another known. In most cases the break is so sharp and the gap so large that the origin of the order is speculative and much disputed."

This regular absence of transitional forms is not confined to mammals, but is an almost universal phenomenon, as has long been noted by paleontologists. It is true of almost all classes of animals, both vertebrate and invertebrate...it is true of the classes, and of the major animal phyla, and it is apparently also true of analogous categories of plants.

- Simpson, G. G. (1944), *Tempo and Mode in Evolution*, Columbia University Press, New York, p. 105,107.

[T]he fossil record itself provided no documentation of continuity — of gradual transitions from one kind of animal or plant to another of quite different form.

- Stanley, S.M., 1981
The New Evolutionary Timetable: Fossils, Genes, and the Origin of Species, Basic Books, Inc., Publishers, N.Y., p. 40

The gaps in the fossil record are real, however. The absence of a record of any important branching is quite phenomenal. Species are usually static, or nearly so, for long periods, species seldom and genera never show evolution into new species or genera but replacement of one by another, and change is more or less abrupt.

- Wesson, R., 1991
Beyond Natural Selection
MIT Press, Cambridge, MA, p. 45

T]he origin of no innovation of large evolutionary significance is known.

- Wesson, R., 1991
- *Beyond Natural Selection*
- MIT Press, Cambridge, MA, p. 45

Large evolutionary innovations are not well understood. None has ever been observed, and we have no idea whether any may be in progress. There is no good fossil record of any.

- Wesson, R., 1991 *Beyond Natural Selection*, MIT Press, Cambridge, MA, p. 206

Taxa recognized as orders during the (Precambrian-Cambrian) transition chiefly appear without connection to an ancestral clade via a fossil intermediate. This situation is in fact true of most invertebrate orders during the remaining Phanerozoic as well. There are no chains of taxa leading gradually from an ancestral condition to the new ordinal body type. Orders thus appear as rather distinctive subdivisions of classes rather than as being segments in some sort of morphological continuum.

- Valentine, J.W., Awramik, S.M., Signor, P.W., and Sadler, P.M. (1991), "The Biological Explosion at the Precambrian-Cambrian Boundary," *Evolutionary Biology*, Vol. 25, Max K. Hecht, editor, Plenum Press, New York and London, p.284

Valentine and Erwin review hypotheses as to the mode of origin of animal body plans for consistency with the fossil evidence. They conclude that both Darwinian gradualism and punctuated equilibrium are inadequate to account for the appearance of invertebrate body plans and their major modifications:

"The models we consider are of three sorts: those that extrapolate processes of speciation to account for higher taxa via divergence, those that invoke selection among species, and those that emphasize that many higher taxa originated as novel lineages in their own right, not only as a consequence of species-level processes. It is in this latter class of model that we believe the record favors." (Valentine and Erwin, 1985, p. 71)

If large populations have gradually evolved there should be unmistakable evidence in the fossil record, yet it is simply not found.

"... many of the large populations should have been preserved, yet we simply do not find them. Small populations are called for, then, but there are difficulties here also. The populations must remain small (and undetected) and evolve steadily and consistently toward the body plan that comprises the

basis of a new phylum (or class). This is asking a lot. Deleterious mutations would tend to accumulate in small populations to form genetic loads that selection might not be able to handle. Stable intermediate adaptive modes cannot be invoked as a regular feature, since we are then again faced with the problem of just where their remains are. We might imagine vast arrays of such small populations fanning continually and incessantly into adaptive space. Vast arrays should have produced at least some fossil remains also.

Perhaps an even greater difficulty is the requirement that these arrays of lineages change along a rather straight and true course — morphological side trips or detours of any frequency should lengthen the time of origin of higher taxa beyond what appears to be available. Why should an opportunistic, tinkering process set on such a course and hold it for so long successfully among so many lineages?

We conclude that the extrapolation of microevolutionary rates to explain the origin of new body plans is possible, but does not accord with the primary evidence." (Valentine and Erwin, 1985, pp. 95, 96)

The model of punctuated equilibrium or species selection attempts to account for the lack of evidence by relying primarily on the evolution of small isolated populations which would have a diminished chance of leaving a fossil record. This scenario has its difficulties, however, as Valentine and Erwin point out:

"The required rapidity of the change implies either a few large steps or many and exceedingly rapid smaller ones. Large steps are tantamount to saltations and raise the problems of fitness barriers; small steps must be numerous and entail the problems discussed under microevolution. The periods of stasis raise the possibility that the lineage would enter the fossil record, and we reiterate that we can identify none of the postulated intermediate forms. Finally, the large numbers of species that must be generated so as to form a pool from which the successful lineage is selected are nowhere to be found. We conclude that the probability that species selection is a general solution to the origin of higher taxa is not great, and that neither of the contending theories of evolutionary change at the species level, phyletic gradualism or punctuated equilibrium, seems applicable to the origin of new body plans." (Valentine and Erwin, 1985, p. 96)

- Valentine, J., and Erwin, D. (1985)
"Interpreting Great Developmental Experiments: The Fossil Record,"
Development as an Evolutionary Process, Rudolf A. Raff and Elizabeth C. Raff, Editors Alan R. Liss, Inc., New York, pp. 71,95,96

[8] Custance, Arthur C., *The Records of Antiquity, Vol. V, The*

Virgin Birth and The Incarnation, The Doorway Papers, pp. 45-46, 1976

[9] I am indebted to Dr. Greg Plette, Associate Professor, Dept of Electrical Engineering, University of Colorado, Colorado Springs, for performing all of the calculations (with the exception of the 129 year column) found in this table.

[10] Custance, Arthur C., *Noah's Three Sons, The Doorway Papers*, Vol. 1, Zondervan Corp., Grand Rapids, MI, 1975.

[11] Dr. Doug Falk, critiquing this manuscript, had some additional and insightful comments regarding TABLE I:

Chuck:

“This table is based on a quadratic growth (simply doubling every 129 years [Pearle’s data] and not exponential growth (which is how populations grow, such as bacterial growth). Using an equivalent exponential growth model would reduce the time frame even more, down to 4,050 years”.

How thought provoking! Considering this twist that Dr. Falk pointed out, do you think the record of the flood recorded in Genesis, chapter 6, has merit and is believable?

[13] Custance, Arthur C., *Scientific Determinism, The Nature of The Conflict, Vol. VIII. (Science and Faith), The Doorway Papers*, p 36.

[14] Vine, W.E., *Expository Dictionary of New Testament Words*, Vol. I, A-D, Oliphants Ltd., London Edinburgh, 1946.

[15] Dembski, William A., Editor, *Uncommon Dissent, Intellectuals Who Find Darwinism Unconvincing*. ISI Books Wilmington, Delaware, 2004.

Since completing the manuscript, *TRUTH AND LIFE*, this book by (who actually was editor) Dr Dembski was recently placed in my hands. It is a marvelous apologetic work for the Intelligent Design position. The various contributors are well “up to speed” and able to skillfully challenge and deal with the many current Darwinistic, academy dogmas plaguing our country and its culture. For those of you who need an “up-to-date” on what is going on in the politico/scientific arena, this is well worth your time in reading it.

(Inside back cover)

As I have said, I speak of this last transition less certainly than of any which went before it, and it may be that in the preceding paragraph I have mixed thoughts that came later. But I can hardly be wrong about the main lines. Of one thing I am sure. As I drew near the conclusion, I felt a resistance almost as strong as my previous resistance to Theism. As strong, but shorter-lived, for I understood it better. Every step I had taken, from the Absolute to "Spirit" and from "Spirit" to "God," had been a step toward the more concrete, the more imminent, the more compulsive. At each step one had less chance "to call one's soul one's own." To accept the Incarnation was a further step in the same direction. It brings God nearer, or near in a new way. And this, I found, was something I had not wanted. But to recognize the ground for my evasion was of course to recognize both its shame and its futility. I know very well when, but hardly how, the final step was taken. I was driven to Whipsnade one sunny morning. When we set out I did not believe that Jesus Christ is the Son of God, and when we reached the zoo I did..... (pp. 129-130)

Excerpts taken from *Surprised By Joy, The Beloved Works of C. S. Lewis*. The Inspirational Christian Library, International Press/New York.