

MAKING SCIENCE GREAT AGAIN - The Biblical and Dispensational Foundation for Science

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INTRODUCTION

Our culture has elevated science to divine status. Even though the culture contradicts itself in believing in only relative truth, it routinely elevates scientific truth to absolute truth. There is a better approach to understanding the natural realm and science, than what is currently understood in the secular world. This paper will show that the secular view of the natural realm is inadequate. It will develop a biblical view and foundation for science. An understanding of Dispensationalism will be instructive. Ten points help demonstrate that the Sovereign Lord of the Bible has introduced different dispensations in His relationship with mankind in history and affected changes in the natural realm, sometimes radical changes. This will show that God is sovereign not only over history, but also over the entire natural realm. This has vast implications for scientific investigations.

This author is not hostile to science. He has a science background. He has a high regard for science and believes that science is probably the best means that man has devised to discover truth apart from God. Science has been valuable, with the results evident in the technology that we enjoy every day. Yet secular, naturalistic science does not provide a complete view of reality. Scripture gives an inspired interpretation of the natural realm for science, though it is often, if not always, ignored in secular science. This divine interpretation is greatly needed today. Therefore, it is imperative to frame all things, including science, with a biblical worldview.

Ten principles from Scripture provide a superior picture of reality. The Bible deals with reality in all realms, not only the spiritual realm. These principles are described as ten foundation stones for science. Scripture provides the setting upon which man can understand nature and creation. One needs to have and apply a biblical worldview to accurately comprehend all issues related to all of nature and science.

Let us begin by contrasting what is generally thought of in terms of the place of science and how science approaches the study of the natural realm. First, in science, one of the fundamental concepts is that nature has certain laws and certain constants that are unchanging. These are considered fixed, providing consistency and repeatability. These laws are independent and distinct from everything else we know about life. They are just there. For example, gravity just exists independently. Thus, in seeking truth, one looks to nature in order to devise principles that explain why things work the way they do. Scientists assume that real truth can only be found through careful observation of the natural realm.

When it comes to thinking about God, from a secular viewpoint, one thinks of God as separate and distinct from the natural realm. The laws and constants of science exist separate from God, who might not exist at all. If there is a God, He cannot change the laws of nature. Science attempts to separate the physical realm from any other possible realms, especially any potential spiritual realm. Things relating to God or the spiritual realm are not classified as truth but only as personal opinion, since they cannot be verified or tested. In science the boundaries are very clear, and everything known is considered fixed or constant. When it comes to God or religion, in the secular world, the boundaries become fuzzy. Issues related to God are man's ideas and man's thoughts only. To understand truth, one must have a scientific approach to evaluate nature. Unfortunately, most Christians without a biblical worldview share this view.

A biblical worldview adopts a very different mentality, a different approach concerning the natural realm and "laws of nature and constants." It is a distinct viewpoint and a different approach to science. There are some claims that science makes that are contrary to a biblical worldview. The most important element of a biblical worldview starts with God, Himself. It must begin with God as revealed by Scripture. The following are some introductory conflicts between a secular view of science and a biblical worldview:

Eternal

Many in science believe in the theory that nature is eternal. Some hold to a beginning of the universe with the Big Bang. But it is only the God of the Bible who is eternal.¹ The natural realm was created and it had a beginning.

Infinite

The creation is not infinite but has boundaries. There are some who believe that it does not have any boundaries, since no boundaries have been observed. The biblical viewpoint states that the universe has boundaries. It is only God who is infinite.²

Truth

Truth in science is founded mainly upon observations of the natural realm. Science does not claim that scientific truth is absolute. Scripture claims that God³ and His Word⁴ are truth. That is absolute truth. Truth is personal, not abstract. Science can be a reflection of truth, but not truth in itself. One can learn scientific truths that reflect upon absolute truth but truth remains subject to God and His Word. This paper will develop this concept further.

Self-Existent

There are some who believe that the universe is self-contained. But everything in

¹ Psalm 90:2, 93:2, 102:12, 24-28, Isaiah 57:15, Micah 5:2, Romans 16:26.

² Psalm 145:3, Isaiah 40:15, 17, Romans 11:33-34.

³ John 3:33, 14:6, Romans 3:4, 7, Hebrews 6:18, Colossians 2:3.

⁴ John 17:17, 5:33, Galatians 5:7, 1John 2:21.

nature is dependent and inter-dependent. God is the only one Who is self-existent.⁵ He exists with no need for anything outside of Himself. When He created the universe, it was not because He had needs outside of Himself. He was simply pleased to create a universe. Had He not created a universe, God would still be everything that He is, because He is self-existent. The creation is not. The creation is dependent. It is not only dependent, but is even upheld by the Creator. This paper will interpret Hebrews 1:3 and Colossians 1:17 and will explain the concept of outside maintenance of the creation. God is more active in the creation than what is overtly visible and for what most give Him credit.

Immutable

The natural realm is not as fixed with laws or constants as most scientists believe. This paper will propose that constants are temporary and changeable and the natural realm has been changed in the past. Constants are fixed only as God desires. He can intervene at any point and change them slightly or even radically alter them. Scripture shows several times when God altered so-called immutable truths in different dispensations of time past and how He will do that in the future. These dispensations involved not only radical spiritual changes, but in some cases, radical physical changes as well. The natural realm that we observe and study today is different than it was at different periods in the past. We understand from Bible prophecy that the creation will be transformed, and it will be different in the future dispensation. This has far reaching implications for science. Only God is immutable⁶ not the laws or constants of nature.

Sovereign

In secular science, processes are thought to operate independent of a god or forces outside the natural realm. The concept of sovereignty is absent. But God is the only one Who is sovereign.⁷ His sovereignty is over all things, including the natural realm. There is nothing in the creation that operates without God orchestrating it, or at least permitting it. He is sovereign over nature and history, and the creation is subservient to the Creator. That is the biblical worldview-- a biblical approach to the natural realm. The implications for science of God's sovereignty are far-reaching.

The biblical view of the natural realm starts with the Creator of the natural realm. It starts with God, the immutable, self-existent, infinite God. He is the Creator and He is sovereign over the creation and sovereign over all things. This is the proper starting point and is fundamental to understanding the natural realm, as well as science. We have a creation that has temporary laws and constants. It is dependent on forces outside of itself. God sovereignly orchestrates world history, as well as all that takes place in the natural realm. That is a totally different view of science than what one would find in any physics or chemistry textbook. To understand reality one must start with a sovereign Lord as revealed in Scripture. Scripture provides an accurate historical

⁵ Isaiah 40:13-17, Exodus 3:14, Acts 17:25, Colossians 1:17.

⁶ Psalm 102:26-27, Malachi 3:6, Hebrews 1:11-12, 6:17.

⁷ Psalms 103:19, 47:7, 115:3, Isaiah 46:10-11, Daniel 4:25, 35, Revelation 19:6, 16.

record of the ancient past. Assuming an inspired and inerrant biblical text, we can attest that this historical record is reliable, true and represents reality.

TEN FOUNDATION STONES FOR SCIENCE

In order to properly understand reality, one must base all investigations on a solid foundation. The following are the biblical foundation stones for such an endeavor. They consist of ten principles that enable sound science from a biblical worldview.

1. The Starting Point in God and Scripture: Not Naturalism

A sharp contrast exists with what secular science considers scientific truth and absolute truth. Our relativistic culture largely denies absolute truth. Those who believe in inspired Scripture have an alternative in absolute truth.

Today a major assumption and foundation of science is naturalism. Webster defines naturalism, as the belief that the natural world is the whole of reality and that there is no supernatural or spiritual realm.⁸ It should be emphasized that this is a religious viewpoint that begins and ends with nature. Most scientists err by starting with the natural realm or the religion of naturalism. However, in order to properly understand the natural realm, one must begin with the Creator and His revelation in an inspired and inerrant Scriptures. Historically this principle was utilized at the inception of modern science.⁹ There are world-class scientists today who practice this Scriptural approach.¹⁰ Scripture establishes the parameters of reality, thereby revealing what to expect when studying the natural realm.

Scientific Truth

The worldview of naturalism and its view on scientific truth is a faulty approach in contrast to a biblical worldview that believes in absolute truth.

Consider some characteristics of scientific truth. First, it attempts to be objective. Humans have an inherent nature that prohibits authentic or consistent objectivity. Scientists strive to obtain objectivity, but it is rarely achieved. Objectivity is often lost during the scientific inquiry.

Second, the study of origins or the study of the ancient past has definite limitations. By definition, observational science can only be done in the present. One must be able to observe the phenomena under study. This is in contrast with historical science.

⁸ Webster's New World Dictionary of the American Language, (Cleveland & New York, The World Publishing Company, 1957), 978.

⁹ *The Biblical Basis for Modern Science*, Henry M. Morris, (Grand Rapids, MI.: Baker Book House, 1984), 29.

¹⁰ Just two-world class scientists that this author has personally heard in local lectures, who claim to work from a biblical worldview include Russell Humphries, retired physicist from Sandia National Laboratory and John Baumgartner retired geophysicist from Los Alamos National Laboratory. The major young earth creation science organizations also do science from this perspective: Answers in Genesis, Institute for Creation Research, and Creation Ministries International.

Technically, science cannot study the past since the past cannot be observed or repeated. Certainly, historical science can utilize scientific principles in attempting to interpret past events. But all reconstructions of the past, study the traces or remains from the past, and rely upon assumptions concerning the past. The interpretations of the data (traces) from the past are only as good as the assumptions applied. Issues relating to origins or ancient events, like the Genesis Flood require correct assumptions in order to properly interpret those events. Science is very limited in those areas. As set forth below, great controversy surrounds the proper assumptions to apply when interpreting ancient events.

Thirdly, scientific truth is not absolute truth. It is the closest man can come to as potentially finding truth. Instead, scientists readily admit that scientific truth is not absolute. As the well-known evolutionist, George G. Simpson says,

“The concept of truth in science is thus quite special. It implies nothing eternal and absolute but only a high degree of confidence after adequate self-testing and self-correcting ...”¹¹

That is a good description of science. Note that he said “nothing eternal and absolute.” It cannot be absolute truth because it changes.

Fourthly, scientific truth is tentative and changing. Scientists often change or abandon their theories when they discover new data. Truth in science is always changing and hopefully advancing. New research, new data, and new information may completely overturn today’s truth, so-called or accepted.

Fifthly, established truth is accepted on the basis of general consensus. David Dye says, “In science, consistency of data interpretation constitutes proof.”¹² Hypotheses progress to theories as they are tested and proven to be valid. Upon further observation and testing, the scientific community considers theories scientific laws. Notwithstanding, several “laws” of nature have been reversed or abandoned after more data was discovered and further testing performed. Therefore, such laws of nature are not as fixed as most assume. Absolute truth, on the other hand, is immutable.

Finally and most importantly, since scientific truth is derived by man, it has all the limitations and failings of mankind himself. Scripture clearly describes man’s limitations and failings (Romans 3:9-18, Ephesians 4:17-19). There are no scientists who are perfect or even fully objective. There are none without biases. There are no scientists devoid of a sin nature. Therefore, even the best scientist, being human, is fallible, depraved, rebellious, darkened, and biased. It is not uncommon for these failures of men to affect the results of scientific inquiry.

¹¹ *Notes on the Nature of Science* by George Gaylord Simpson cited in *Evolution and Christian Faith*, Bolton Davidheiser, (The Presbyterian and Reformed Publishing Company, 1969), 152.

¹² *Faith and the Physical World: A Comprehensive View*, David L. Dye, (Grand Rapids, MI, Eerdmans, 1966).

Everyone has an agenda. The best scientist is biased with an agenda. This can easily be illustrated by current examples where science has been politicized. So-called global warming or climate change provides a recent example, as scientists have turned it into a political issue. We are in the midst of the Covid-19 virus with obvious politicizing of the so-called science. The safe use of nuclear energy is another highly politicized issue in science that is shrouded in bias. The use of DDT saved millions of lives from malaria in the past, but today it cannot be used to save lives in Africa because it has been politicized. Stem cells and environmentalism have been politicized. Science education in public and state schools is charged with politics. Many research projects are driven by the funding sources, sometimes predetermining the research conclusions. There are varied influences on the outcome on many research projects. Certainly there is an anti-supernatural bias against research related to creation science. Indisputably, man's biases affect the results of scientific inquiry.

Absolute Truth

Absolute truth stands in great contrast to scientific truth. For truth to be absolute it must be eternal. Absolute truth is unlimited. Absolute truth is ultimate reality, the world, as it truly exists. The only possible source for absolute truth must be an omniscient source. Absolute truth can only come from One who is eternal, infinite, immutable, and perfect--God Himself. This is the reason our relativistic culture denies the existence of absolute truth. It denies God as that source. Scientific truth is far from perfect or eternal. It is changing, limited, and an inadequate description of ultimate reality. Only absolute truth is eternal, unchanging, unlimited, and perfect. It is the ultimate reality. Absolute truth is found only in Scripture. That does not mean we always understand every passage, nor does it mean that we always correctly interpret any given passage. But if we do utilize sound, hermeneutical principles, we can usually come close to the intended meaning of the original author.

Only the Scriptures provide the source of absolute truth. Man does not possess absolute truth (Romans 3:4). Absolute truth is personal. It is embodied in and comes from a person. God the Father is described as "true" (John 3:33). Jesus Christ claimed, "I am the way, the truth ..." (John 14:6).¹³ If the Father and Son are truth, then we would expect that the Holy Spirit is also truth. The Spirit is described as the "Spirit of truth" (1John 5:7). Jesus described Scripture as "truth" (John 17:17). Even the gospel itself is called the "truth of the gospel" (Galatians 2:5). Therefore, absolute truth is only found in God Himself and in His inspired revelation. To exclude the data of Scripture in scientific inquiry is a monumental error. It is actually unscientific because it suppresses important data on the natural realm.

Naturalism

The religion of naturalism has hijacked science. As noted above, assumptions are necessary to interpret past events. But naturalism is not an adequate basis for

¹³ *New American Standard Bible: 1995 update.* (1995). LaHabra, CA: The Lockman Foundation. All quotations are from the *New American Standard Bible*.

interpreting the physical data of the ancient past because of its inadequate assumptions, as set forth below.

Most of the main assumptions of naturalism are faulty. A major assumption of naturalism is uniformitarianism. The essence of this assumption is that present, observed processes can be used to project back into the ancient past to estimate the processes of the past. This idea is described by the well-known adage “the present is the key to the past.” Even today, this assumption cannot be established. See below for an explanation of this failed assumption.¹⁴

Another key assumption of naturalism is evolutionism. Evolutionism fails based on its circular reasoning. It assumes what is to be demonstrated regarding origins. It builds a whole foundation of interpreting the past on a failed theory, i.e. mutations.¹⁵ The more we learn about evolution, specifically Darwinian evolution, the weaker it becomes in the scientific community. Building a structure on a failed foundation is unwise.

Another major assumption of naturalism is a rejection of revelation as a source of truth. Naturalism depends solely on the reasoning of man. According to Scripture, this is not a reliable basis as already noted briefly above.

Science today is biased against the supernatural. Not only is revelation rejected outright, but many major biblical events are discounted or considered mythical or non-historical and therefore unreal. To reject such relevant data in scientific inquiry is unscientific.

Adequate Starting Point for Scientific Inquiry

The religion of naturalism is not an adequate foundation for scientific inquiry, especially in relation to ancient historical events with no or limited observers. In contrast, a Biblical worldview is needed to properly interpret ancient events and the natural realm. The only reliable source of data for such interpretation is the record contained in the historical narratives of the Scriptures. The Scriptures always claim at least a divine observer of the events. All the physical data and traces of the past must be interpreted through the lens of that biblical revelation. Man’s rational abilities alone with no observers are not sufficient to give sound results. The secular assumptions about the past cannot be substantiated. It is only Scripture that sets an inspired and inerrant foundation for good science, both observational and especially historical science. Therefore, Scripture, when rightly interpreted, is the only adequate foundation to interpret ancient historical events.

Scientific inquiries must begin with revelation because no man was present to observe ancient events. No man was there to observe the creation. There were very few observers of events such as the Genesis Flood. Revelation, therefore, sets an inspired and inerrant foundation for good science.

¹⁴ Refer to pages 15-21.

¹⁵ It is beyond the scope of this paper to include a refutation of evolutionism but the evidence for this is abundant.

Scripture is the broad, over-arching foundation stone for understanding the natural realm. All the other foundation stones below build upon it. This approach necessitates a biblical worldview.

2. The Product of God's Creation: Not Evolution

The second foundation stone is creation, and it comes from the first words of Scripture in Genesis 1:1. These words have been described as "... the simplest, yet most profound, words ever written ..."¹⁶ Science cannot begin with an eternal creation or nature, or with an unchanging nature. Science must start with a Creator who created all things. Evolution is a driving principle in secular science and it permeates much that is done in the name of science today. Scientists have demonstrated the failure of the theory of evolution.¹⁷ Michael Denton, a microbiologist, concludes his book with "Ultimately the Darwinian theory of evolution is no more nor less than the great cosmogenic myth of the twentieth century."¹⁸ No valid scientific evidence supports the theory. Creationism and evolutionism are radically different, irreconcilable theories on origins. A valid scientific inquiry must begin with God as Creator of all things, the natural realm. The creation is the product of a Creator who spoke everything into being. That is what Genesis 1 tells us. That starting point will affect the results of all scientific areas.

3. The Finite & Temporal Nature of Creation: Not Eternal

The third foundation stone also comes from Genesis 1:1. Genesis 1:1 reveals that the creation has an actual beginning, not a naturalistic Big Bang.¹⁹ The concept of time also arguably began with the creation of the heavens and earth. Creation is also finite, rather than unlimited. Only God, Himself is infinite and eternal. Additionally, creation has a future described by Scripture. 2Peter 3:10 reveals that the present natural realm will be burned up with intense heat. This will be a major transformation of the creation,²⁰ possibly its very end and the exposure of the spiritual realm. Naturalistic science cannot predict such a future outcome.

In contrast, many in science view the natural realm as beginning with the Big Bang and existing indefinitely into the future. Many also think the natural realm is unlimited in

¹⁶ *The Biblical Basis for Modern Science*, Henry Morris, 77.

¹⁷ There is a growing number of published works from both creationists and non-Christian authors that demonstrate the failure of the theory of evolution. One such work by a microbiologist is *Evolution: A Theory In Crisis*, Michael Denton, (Bethesda, MD, Adler & Adler Publishers, 1985).

¹⁸ *Ibid*, p358.

¹⁹ Alex Williams and John Hartnett present the scientific weaknesses of the big bang theory in *Dismantling The Big Bang*, (Green Forest, AR, Master Books, 2005).

²⁰ Refer to discussion on pages 15-16.

scope, since the edge of the universe has not been observed. There is considerable debate and uncertainty over these theories.

Genesis 1:1, however, is a statement of science as much as anything one can find in a physics, biology or any other textbook. It is a fundamental statement of science. It incorporates all the elements of science, including time, energy, forces, processes, instrumentality, and matter. The creation had a supernatural beginning, will have a future supernatural transformation, and is not eternal. There are indications in Genesis one that reveals that the universe is also limited in terms of dimensions, not just in terms of time. It is finite.

4. The Mandate for Technology: Not Environmentalism

The fourth foundation stone comes from Genesis 1:28-30. This is commonly referred to as the “dominion” or “creation” mandate. The decree includes two elements. The first is a mandate for marriage and families for the purpose of populating the newly created earth described in Genesis 1:1-27. God instituted the generation of families at the onset of creation.

The essence of the second element is the basis for technology. God commissioned man to subdue and exercise a measure of sovereignty over the earth. This dominion over the creation serves to support the flourishing of the families in the first element. Man’s sovereignty necessitated an understanding of the natural realm. In his effort to understand creation, man must investigate it. This is the basis of science. This understanding leads to the development of technology. Once man has gained a proper understanding of creation, he can utilize the resources of the creation. This development of technology is the essence of subduing and ruling over the creation. The study of science and the development of technology have no philosophical basis in the secular worldview. These are concepts that are unknowingly stolen, or at most assumed from our biblical worldview. The dominion mandate sets the foundation and parameters to do good science.

The original language of the two terms, subduing and ruling, gives us insight on the Creator’s meaning and intent. The Hebrew word for subdue (כִּבַּשׁ) in other contexts is a very strong, even military, word. It is used in reference to bringing something into bondage.²¹ But in the Genesis 1 context, before the effects of sin, it is most likely not used in this negative sense. In that perfect environment, it is probably used in a robust sense but not a negative sense. Instead, the concept of harnessing was in view, specifically harnessing the resources that God put in His creation in order to be useful for man’s flourishing.

The second word, to rule (רָדָה), is another strong Hebrew word. It connotes the idea of ruling or having dominion over something, as a king or ruler is sovereign. Adam was given a delegated authority to have sovereignty over a portion of God’s overall creation, and he was to rule it like a king. A king does not destroy his kingdom but exercises his

²¹ Joshua 18:1, 1Chronicles 22:18, 2Samuel 8:11.

sovereignty in the sense of managing. A king manages his kingdom wisely and utilizes it for the good of all.

Today, environmentalists insist that mankind must leave the earth pristine, if there is such a thing. This political agenda is in direct conflict with a biblical worldview. While the creation mandate does not say to destroy the environment, it does command us to harness and utilize the creation.

Environmentalism insists on preserving and not utilizing resources. The Bible commands man to study, harness, and utilize the resources of the creation. The Creation is a resource that is beneficial for mankind. In fact, it is a provision that God has made that mankind may survive and flourish. It can be used and protected as a wonderful gift from the Creator.

In summary, man's exercise of sovereignty leads to science, which leads to technology, which leads to manufacturing, which leads to vocations. Those vocations may include involvement in science, technology, manufacturing, cultivating crops, building houses, education, communications, medical and electrical fields, electronics, computers, and many others. The Bible gives us parameters and guidance for doing good science and developing technology.

5. The Very Good Creation: Not with Entropy

The fifth foundation stone comes from Genesis 1:31. God Himself describes the original creation after six days of creation as "*very good*." That was before the Fall of mankind recorded in Genesis 3. This "*very good*" declaration has far-reaching implications. It meant that during the 6 days of creation God was not only bringing the universe into being, out of nothing, but was also in the process of building certain properties and constants into the creation. The process was not complete until all was declared "*very good*." Since no one was there to observe, we cannot project back to determine what those processes were like nor whether we could have measured them. It means that the creation that we live in today is very different from the original creation because all creation was affected by the Fall. It is reasonable to expect many, if not all, the so-called laws of nature and constants to be altered or even radically changed from the original creation. It means that before the Fall at least some, if not all aspects of the second law of thermodynamics were not present in the creation. The second law of thermodynamics is defined as the universal tendency of structured systems to move from order to disorder or more commonly described as the law of decay. There would not be any entropy, the quantification of this negative movement. There was no decay, no movement toward disorder, nor any disintegration of systems before the Fall. Certainly there was no death.²²

The sin introduced by Adam affected not only mankind spiritually, but it had an impact on all of the creation, including the universe. Dispensationalists observe in Scripture a

²² Romans 5:12-14.

pre-Fall dispensation and a post-Fall dispensation. After the Fall, God changed many things as a result of the first sin and introduced this subsequent dispensation. These changes were a direct result of God's judgment and affected both the spiritual and the natural realm. They were changes that God instituted, rather than anything resulting from natural processes.

If one could have made observations of the world before the Fall, he would observe a very different world from the world after the Fall and very different from today. The science before the Fall would vary drastically from the science of today. That fact is indicated by the record of the events after the Fall in Genesis 3. The biblical text (3:14) tells us that the serpent was significantly changed, "*Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life.*" This verse informs us that some physical changes occurred in the anatomy and even DNA of serpents. The text also hints at possible dietary changes for the serpent. The phrase "*more than,*" repeated twice, indicates that the rest of the animal kingdom was also cursed. Therefore it is reasonable to conclude that all of zoology was radically changed after the Fall.

The pain of women in childbirth was greatly increased after the Fall (3:16). It is possible, though not implicitly stated, that there were physical changes in the man as well. If so, all of anthropology was changed.

The text states "*Cursed is the ground because of you*" (3:17). This little insight informs us that the entire earth was affected and thus all geophysics was changed. The actual changes and extent are not stated but they appear to have been radical, with negative effects.

Genesis 3 reveals that all botany was changed with the words "*Both thorns and thistles it shall grow for you*" (3:18); implying that plants did not have thorns or thistles before the Fall. There may have been other botanical changes as well but they are not detailed in the text.

The curse on man implies other changes as well. Work and effort before the Fall, appears to have been unrestrained and unhindered. The words "*By the sweat of your face You will eat bread*" (3:19) show new physical forces at work after the Fall. The existence of death was also new after the Fall. These examples imply an imposition of some aspects of the second law of thermodynamics. Therefore, laws and constants of physics were radically changed. Some constants and processes, such as the second law of thermodynamics, affect nearly all other constants and processes in the natural realm. The operation of the second law is observed in the astrophysical realm as well, implying that the Fall affected not just planet Earth, but the entire universe. Therefore, the entire post-Fall world is radically different than the pre-Fall world. Much more could be said about these changes, but these are enough to make the point that the pre-Fall world was radically different physically from the post-Fall world.

All the changes after the Fall are direct judgments by God Himself. These changes are not natural, evolutionary changes but are changes that God imposed on the creation. Romans 8:19-22 clearly shows that God is the direct cause of these changes. Romans 8:20 is especially clear: *“For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope . . .”* God is the One who “subjected” the creation to “futility,” a biblical description of the second law of thermodynamics. It is also stated that the subjection was *“not of its own will.”* Nothing in the natural realm was a cause of these changes. Radical changes in nature are not natural, but are supernatural. The hope inherent associated with the curses is the anticipation of removal from the creation in the future, thereby disclosing God’s absolute sovereignty over the creation. This sovereignty and these dispensational changes are expanded below.

There is also no way to go back and observe the conditions before or immediately after the Fall. There are virtually no pre-Fall traces of events or conditions from that time. The same creation remains today, but it is radically different. Therefore, science cannot reconstruct or evaluate those conditions. The naturalistic worldview and secular science are limited because they reject biblical revelation. We are utterly dependent upon revelation for this information and this data.

6. The Purpose to Reveal God: Not Purposeless

The sixth foundation stone involves the purpose of the creation. Naturalism and evolutionism see no purpose for the natural realm. All is random with no purposeful direction. Evolution has simply progressed from molecules to man with no outside guidance. Scripture clearly establishes a purpose for all things, including the creation itself. The purpose of man is to glorify God.²³ This purpose extends to the creation. Paul clearly indicates a purpose for the creation in Romans 1:19-20:

“Because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”

One should notice all the words about knowing here: “known”, “evident” (twice), “clearly seen”, and “understood”. The concept of “knowing things” is a scientific endeavor. It involves investigating and learning from the creation many things about God. The passage speaks of an internal revelation (“evident within them”) through conscience. It also informs of an external, observable revelation (“understood through what has been made”) through the creation. The creation is the very object of scientific inquiry. This revelation of creation has been available to mankind “since the creation of the world.” God has made His revelation evident to every human being on the face of the earth in all ages. It is “clearly evident” to all mankind, not just to scientists. The scientist should be the first to recognize this revelation of God.

²³ Westminster Shorter Catechism, question 1: “What is the chief end of man? Man’s chief end is to glorify God, and to enjoy him forever.”

The main purpose of the creation is to reveal something about the Creator. Our intelligent Creator has built into the creation evidence of His person and of His intelligent design. Evidence of God behind the creation is seen from evidence of design. Theologians describe this as General Revelation.

A secondary purpose of the creation and this general revelation is to make mankind accountable to the Creator. The text says, “*so that they are without excuse.*” All are accountable but especially those who study the creation, namely scientists. Paul frames the clause in the negative because mankind in general rejects this revelation. Secularists, naturalists, and most unbelieving scientists reject this view of the creation.

For the scientist who is a Christian, there is a tremendous motivation to seek for meaning and purpose behind the creation that he is studying. He can even look for evidence in the creation for some aspects of the nature of the Creator.

There are other passages showing this purpose of the creation. Psalm 19:1 reveals, “*The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.*” The next two verses in the Psalm indicate that the communication is not by way of language, nevertheless is communication all the same. This is poetic language, rather than historical narrative, but the meaning behind the images is that astrophysics and astronomy reveal the glory of God. Other passages such as Job 12 reveal this purpose of the creation as well.

7. The Sovereign Control over Creation: Not Chance

The seventh foundation stone involves God’s sovereign control over the creation. The Bible clearly teaches that God is sovereign over all things.²⁴ Theologians generally concentrate on God’s sovereignty over people and history. His sovereignty over the natural realm is not as commonly presented. But Scripture is just as clear about God’s sovereignty over nature as it is regarding people and history. He is not bound by natural law, constants, or anything else in the natural realm. The natural realm does not operate independent of the Creator, as naturalists believe. Certainly events in the natural realm are not random as the theory of evolution emphasizes. As Creator, God is absolutely sovereign over the entire natural realm. He freely uses the natural realm to accomplish His will and purposes. Only a few clear examples among a multitude demonstrate this clear theme observed from Genesis to Revelation.

Sovereignty over Inanimate Nature

Psalm 104 is one of many passages that reveal God’s sovereignty over a variety of areas in the natural realm. The basis for worshipping God is His sovereignty over nature. Certainly this is poetic literature, but the meaning of the images clearly indicates God’s sovereignty over and use of nature. God orchestrates climatology in 104:3-4. Climatology is not simply the working of independent hydrology, winds, and atmospheric

²⁴ This is taught not only in individual passage like Psalms 103:19, 47:7, 115:3, Isaiah 46:10-11, Daniel 4:25, 35, and Revelation 19:6, 16 but as an entire theological category.

forces. There is a sovereign God behind all the processes. More specifically the hydrological cycle is under God's control, according to Psalms 104:10,13 and 147:8. Botany is not independent of God's working in Psalm 104:14 and 16. Many areas of physics are also said to be under God's control in Psalm 104. For example, optics is under His control in 104:20. It was noted above in Romans 8:19-22 that God imposed the second law of thermodynamics, also from physics, upon the creation after the Fall. If there were any aspects of this universal law existing before the Fall, they were of no consequence.

Jesus dramatically demonstrated His omnipotent power to transform, in an instant, a simple compound of two elements (water) into one of the most complex carbon based compounds (wine) known to man in John 2:6-10. He also demonstrated his sovereignty over climatology by instantaneously stilling the storm in Matthew 8:23-27.

In the Noahic Covenant,²⁵ God legally binds Himself to never bring another Flood like the universal flood of Noah. In order to guarantee this, He must be able to control the entire natural realm, including not only geophysics, but astrophysics as well.

Sovereignty over Animals

Psalm 104 also has much to say about many areas of biology. God feeds the lions in 104:21 and other animals in 104:25-27. He also gives water to animals in 104:11. He is sovereign over all of zoology.

Sovereignty over the Natural Realm in the History of Israel

There are several examples of God sovereignly working throughout the history of Israel and its early patriarchs. Many of these direct actions of God are works in relation to the natural realm. God brought about the very first promised son by altering the anthropological make-up of both Abraham and Sarah. They were both unable to bring about conception by natural means according to Genesis 11:30, 16:1 and 17:17. The text makes it clear that it was God who produced their son in Genesis 17:16-19, not natural means. There are several other miraculous events in the lives of the patriarchs that could be added as examples.

The events surrounding the very birth of the nation involved God's display of omnipotent and sovereign control over the natural realm. The plagues²⁶ inflicted upon the Egyptian empire involved sovereignty over many areas. Sovereignty is demonstrated over at least hydrology, chemistry, and biology (Nile turned to blood); zoology (frogs, gnats, flies, and locusts); medicine and anthropology (diseases on beasts and man, and death of Pharaoh's son); climatology and hydrology (hail); and optics and physics (darkness). The Exodus itself was a display of power over the hydrodynamics of the Red Sea. There were other miraculous events in the wilderness and at Sinai.

²⁵ Genesis 8-9.

²⁶ Exodus 7-11.

It is particularly striking that God makes several promises to the nation concerning its future success or failure in the land of Canaan. His commitments precede the nation entering the land and are presented in the form of blessings or curses for obedience or disobedience to the Mosaic Covenant.²⁷ In order to fulfill these promises God must have been able to sovereignly control the natural realm. God promised blessing or curses in agriculture (Deuteronomy 28:4, 18, 38-40), in the climatology (28: 12, 23-24), in productivity of farm animals (28:4, 11, 30), and in medical and health issues (28:4, 21-22, 27-29, 35, 59). These promises were actually fulfilled in the history of the nation, including its expulsion from the land. The message of the prophets tied the curses on Israel to its disobedience of the Mosaic Covenant. Both the blessings and curses had primarily physical elements.

Sovereignty over Judgment

The Scriptures are replete with examples of God using nature to inflict His judgment upon mankind. The most striking example is the worldwide flood in the time of Noah (Genesis 6-8). The destruction of the cities of the plain, including Sodom and Gomorrah (Genesis 18-19) is also instructive. In the future, many of the judgments during the Great Tribulation are in the form of natural disasters. A few examples include the first Trumpet Judgment of hail and fire burning one third of vegetation (Revelation 8:7), the second Trumpet Judgment involving a volcanic eruption that turns one third of the seas into blood (8:8-9), the third Trumpet Judgment of an astrophysical collision polluting one third of spring waters (8:10-11), and the fourth Trumpet Judgment darkening one third of the sun, moon, and stars (8:12). Many of the Bowl Judgments also involve the natural realm (Revelation 16). There are also several, incredible geophysical and astrophysical disasters at the end of the tribulation period (Revelation 6:12-17, 17-21). Clearly God is sovereign over His judgments and thus sovereign over the natural means He uses to affect them.

This brief summary of direct interventions by God into the natural realm clearly demonstrates the sovereignty of God over the creation. Scripture repeatedly speaks of His sovereignty. In fact, every miracle of the Bible is a display of God's sovereign control of His creation. God can use the creation to accomplish His purposes in whatever means He so desires. He is not bound by the laws of nature, but is instead the author and transformer of them.

8. The Radical Dispensational Changes in Time: Not Uniformitarianism

The eighth foundation stone involves God making radical changes in the natural realm in conjunction with some of His new dispensations. A fundamental theory of naturalistic interpretation of ancient past events is uniformitarianism, i.e. the assumption that the laws of nature and processes as observed today have always been the same. It assumes that constants are unchanging and have always been the same as they are today. Historically, dispensationalism has stressed the spiritual and theological distinctions and changes from one dispensation to another. Little consideration is given to the drastic physical changes associated with some of the dispensations as revealed

²⁷ These blessings and curses are more specifically a part of the Palestinian Covenant in Deuteronomy 28.

in Scripture. The changes in the natural realm in some cases have been just as revolutionary as the spiritual and theological changes. These all are radical changes that involve changing many, if not all, laws of nature and constants. The implications of these dispensational changes to science are far-reaching.

An instructive New Testament passage that gives an inspired interpretation of ancient events is 2Peter 3. Several issues could be examined within this passage. The most important issue revealed, relates to the radical physical changes Peter describes. In his interpretation of the events, he specifies explicitly four distinct dispensational ages, along with the radical changes to the natural realm. Fundamental changes to natural laws and constants are the intent of the text. Therefore, it refutes the theory of uniformitarianism.

The context of the passage involves Peter's disproving of a common first century skeptical view about the Second Coming of Christ. The skeptic's argument is that there will not be a Second Coming of Christ, based on the assumption of uniformitarianism: no radical changes since the creation (3:3-4). Peter counters this false belief and underlying assumption by giving two historical examples of transformative historical events (3:5-6). He then predicts a future transformative event associated with the Second Coming of Christ (3:7-10). Finally, Peter anticipates another dispensation that he describes as a new heavens and new earth (3:11-13).

In this apologetic, Peter sketches four dispensations and three radical transformative events. The four dispensations include an original creation of the heavens and earth, a pre-flood world that perished with the Flood, the present heavens and earth awaiting a day of judgment by fire at the Second Coming of Christ, and the future new heavens and new earth with righteousness dwelling. The three transformative events include the creation in six days, the universal Flood of Noah, and a cataclysmic judgment by fire at the coming of the Lord. These prove that not only will the Lord return, but also the assumption of uniformitarianism is a false concept.

The underlying truth is the doctrine of a sovereign God who orchestrates not only world history but uses omnipotent power to radically transform the natural realm. God establishes different dispensations with radically different physical conditions. It necessarily follows that the natural realm is not established with natural laws and enduring constants. These can vary as God determines. This is a radical concept in the secular scientific world today.

All these transformations are a result of God's direct intervention in the form of judgments. None of these are natural events, but instead are God's direct, sovereign works. The omnipotent Creator of all things will use His creation to accomplish His ultimate purposes. The dispensations that have experienced radical transformations in the physical realm include the following:

Radical Changes between Original Creation and Fall of Man

Changes that took place between the original six-day creation and the dispensation after the Fall of mankind are significant. God declared His original creation “very good.” He also commenced the radical, physical changes as a result of His judgment on the first sin of mankind. The changes, detailed above,²⁸ were perhaps more radical than any other in history. These were neither naturalistic nor evolutionary changes.

Radical Changes between Pre-Flood World and Post-Flood World

Next were radical changes that occurred because of God’s flood judgment. The pre-Flood and post-Flood dispensations are radically different environments. There were no radical transformations in the dispensations between the Flood and Second Coming of Christ. The present church dispensation would be a part of the post-Flood world.

The Genesis record reveals several examples of radical changes between the pre-Flood world and the post-Flood world. It appears that the Flood itself imposed several of these radical changes. Therefore, it is God through His flood judgment Who brought the changes.

Many of the changes affected by the Genesis Flood are available for evaluation in present time. There are abundant traces of the Flood event available for analysis by observational science. But most secular scientists are unable to see these traces because they are blinded by their bias against the historicity of the Flood. Several examples could be supplied, but the following few examples will show that God radically transformed the natural realm with the Flood:

Geophysics and Geology: The Genesis Flood probably affected geophysics and geology the most. The data is contained in the geological record. The problem is not with the evidence but with the interpretation of the evidence. If scientists use a biblical worldview to interpret the geological column, down to the pre-Cambrian layers, it supplies overwhelming evidence of the Genesis Flood. Secular science, however, interprets the geological column from a naturalistic, evolutionary worldview. It assumes uniformitarianism and concludes the geological layers were formed over millions of years. The interpretation of the geological column is beyond the scope of this paper however; there is a growing scientific interest in what is described today as “flood geology.”²⁹ An example of just one major line of evidence from the column is the acknowledged fact that all the geological layers above the pre-Cambrian layer are sedimentary rock, worldwide. Sedimentary layers, by definition, are rock layers deposited by either wind or water, with water being the more likely interpretation. The geological layers, with fossils embedded, actually presents far more evidence for the Genesis Flood than any other interpretation. The sedimentary layers give evidence of flood catastrophe and the abundance of fossils demonstrates the deaths caused by the Flood.

²⁸ Refer to pages 10-11.

²⁹ Andrew Snelling has detailed the current young earth, Flood geology evidence in his two volume *Earth’s Catastrophic Past – Geology, Creation, & The Flood*, (Dallas, TX, Institute for Creation Research, 2009).

The Flood deposited the layers above the pre-Cambrian layers and thus radically transformed the earth's crust. The Cambrian layer is about a mile deep in most areas of the world. The entire data studied by geophysics would be radically different after the Flood than before. If geology had been studied before the Flood, it would be vastly different than the geology that is studied today.

Plate Tectonics: Plate tectonics is a relatively new science that studies the movement and composition of continental plates. Tectonics is a science category within the broader science of geophysics. If the Flood transformed the crustal surface as Scripture describes, then the continents would appear today radically different than they did before the Flood. Tectonic plate movements would have been much more rapid than observed today. This is another major effect of the Flood on the natural realm.

Climatology: The Scripture suggests that the climate was different before the Flood than it was after the Flood. The biblical data is very limited, but there are small indicators.³⁰ Investigating remnants from the ice age is an example of data from climatology that supports the existence of a worldwide flood. Most scientists agree on the existence of at least one ice age. The remnants of that ice age are observable today. Some believe there have been several ice ages. Climatologists do not understand what caused the last and probably only ice age. Climatologist William Stokes says,

“The underlying cause of glaciation remains in doubt ... At least 29 'explanations' have been advanced to account for widespread glaciations. Most of these had little chance of survival from the 1st, but others enjoyed some degree of success until they were rendered untenable by subsequently accumulated information.”³¹

Michael Oard notes that as of 1968 over 60 theories had been proposed but all of them have serious problems.³²

In contrast, climatologists who accept the biblical description of the Flood have concluded that a massive flood scenario could have certainly caused the ice age. Oard presents a convincing argument for the cause of the ice age shortly after the Genesis Flood.³³ A thumbnail explanation of his theory starts with worldwide volcanism existing during and after the Flood. The volcanic action would have warmed the world's oceans. Warmer water would produce increased evaporation and thus increased clouds and precipitation. With massive amounts of clouds and increased snowfall over longer periods of time, there would be a cooling of the atmosphere and thus the earth. Such

³⁰ Gen. 2:5-6 refers to the garden being watered by a mist before God had “sent rain upon the earth.” It may be possible that the first rain on the planet was the rain of the Flood itself.

³¹ “Another Look at the Ice Age,” *Science*, William L. Stokes, Oct 28, 1955, p815 cited in *The World That Perished*, John C. Whitcomb, Jr., (Grand Rapids, MI, Baker Book House Company, 1973), 85.

³² *An Ice Age Caused by the Genesis Flood*, Michael J. Oard, (San Diego, CA, Institute for Creation Research, 1990),

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³³ *ibid.*

global cooling would result in an ice age. The post-Flood climatology would be very different than the pre-Flood.

Oceanology: If the crust of the earth was affected as described above, the ocean boundaries would be radically different after the Flood than before, just as the continents would have been. The oceans would conform to the land mass boundaries. The ocean's boundaries, as well as its water composition would both vary significantly after such a flood. For example, the dissolved salts and minerals in the oceans would be very different after the Flood than before due to the massive rearrangement and mixing of materials. This would impact all other related parameters of the ocean's characteristics. Pre-Flood oceans would be different than post-Flood.

Orogeny: Orogeny is the study of mountains. The biblical text indicates that the mountains before the Flood were much lower in elevation than mountains today. Genesis 7:20 explains that the floodwaters covered all the mountains by approximately 45 feet.³⁴ Assuming the amount of water on the earth today is about the same that it was before the Flood, the mountains before the Flood would have necessarily been much lower than they are today. It is possible, given the results of flood geology and tectonic studies, that present-day mountains rose to the heights observed today as a result of the land mass pressures produced by the Flood's after effects. God's judgment ultimately set the Flood in motion and produced the subsequent, associated effects, not entirely natural processes.

Physics (specifically Optics and Hydrology): The biblical text indicates that the first rain on earth occurred with the Flood. If this is so, then the whole phenomena related to rain drops would not have existed before the Flood. Scripture suggests that rainbows first occurred after the Flood. It is reasonable to assume that God arranged surface tensions and optics of raindrops to create the rainbows observed today. The optics alone seem to show evidence of design. Rainbow optics include white or normal light entering each raindrop, then refracting inside the drop and reflecting within, then refracting out of the drop, and then separating and scattering out to observers. The cumulative effect is a rainbow that can be observed by people. Scripture tells us that the rainbow was and is produced by God to remind mankind of the Noahic Covenant. Therefore, rainbows are more than simply beautiful combinations of physics, chemistry, hydrology, climatology, and other associated physical phenomena. Rainbows should remind us that God is Sovereign over all His creation.

Anthropology: The biblical text is very specific concerning the patriarch's longevity of the life. The age related numbers contained in the Masoretic text of Genesis are very interesting data. The patriarchal age patterns before the Flood are drastically different than after. This has given rise to many theories. The naturalist contends that these numbers give a basis for rejecting Scripture as mythological. But a closer look at the data suggests a plausible and likely explanation. For our discussion, it supports the position that physical conditions pre-Flood were very different than post-Flood.

³⁴ The text specifies 15 cubits. Using a cubit of 18 inches results in about 45 feet.

Patriarch's ages before the Flood are relatively stable averaging 912.2 years within the range of 777 years for the youngest, and 969 for the oldest. This average does not include the age of Enoch, since he is not representative of those that lived full natural lives, as he was taken up without dying.

Patriarch's ages after the Flood are not consistent but in fact decrease steadily. By plotting this second set of ages, one can observe a very specific and recognizable curve, an exponential decay curve. Exponential decay curves represent a wide variety of data sets from many different physical phenomena, including physics, nuclear physics, electricity, chemistry, and other fields. They are observed when there is a change from one steady state to another steady state. The transition from the first steady state to the second often follows an exponential decay curve.

The longevity data supports the position that something changed from before the Flood to after the Flood. In all likelihood there were several changes between the two periods. It appears that before the Flood, there was a relatively stable physical environment, a steady state. Then the Flood caused a drastic physical change. Before another stable physical environment was established, there existed a transition period from the first environment to the second. Plotting the patriarch's ages form an exponential decay curve. The data does not appear accidental or coincidental. It suggests that the pre-Flood dispensation was drastically different than the post-Flood dispensation. 2Peter 3 confirms that the world (κοσμος) before the Flood was destroyed and replaced by a new environment after the Flood.

These examples demonstrate that God produced not only spiritual dispensational changes after the Flood but also drastic physical changes. Therefore, God's dealings with mankind in the pre-flood dispensation are radically different than in the post-Flood dispensation. The difference is not only spiritual and theological, but physical as well.

Radical Changes between Present World and Millennial Kingdom

The third radical transformation will occur after the church-age dispensation with the judgment of the Second Coming. This will introduce the Millennial Kingdom dispensation.

The physical, stabilized environment after the Flood appears virtually the same as it is today. The Noahic Covenant suggested it would be so. This covenant promises and predicts a stable environment such that there will not be another judgment by flood. This stable environment is discussed under the ninth "foundation stone for science." Not every dispensation brought radical physical changes. Accordingly, there are a few dispensations between the Flood and the Second Coming of Christ with no radical physical changes.

Scripture is very clear that the present world is radically different from a future age. The differences are both spiritual and physical. Since we cannot visit the future we cannot make observations about it. We are dependent on the biblical, prophetic revelation. The descriptions certainly paint pictures of drastic differences.

The next dispensation after our present church age dispensation is the Millennial Kingdom. The physical descriptions of this age are primarily found in the Old Testament. It appears there will be a partial lifting of the curse that was imposed after the Fall of man. That curse was mainly in the form of physical effects, as described above. Those effects will be partly removed, in that some conditions could be similar to those before the Fall of man. Peter described the age as a “period of restoration of all things” in Acts 3:21. Jesus calls it a “renewal of all things” in Matthew 19:28. The Book of Revelation assumes that the reader is familiar with the Old Testament descriptions. John, rather than revealing further physical descriptions, reveals the exact time of this dispensation, 1000 years, in Revelation 20:2-6.

Scripture predicts a period of transition from our present dispensation to the next dispensation. This transition is described as the Great Tribulation. There will be many drastic physical judgments during that period, which will conclude with the Second Coming of Christ. He will affect a massive judgment before establishing the 1000-year kingdom. Many of these changes are described as physical changes.

A few examples of the physical changes that differ from our dispensation of the Kingdom age revealed in Scripture are the following: climatology with increased rainfall (Isaiah 30:23, 35:7), agricultural changes with increased productivity (Isaiah 29:17, 41:18-19), zoology with predatory animals not devouring normal prey (Isaiah 11:6-9, 65:26), medicine with increased health and healing (Isaiah 29:18-19, 33:24), and anthropology with increased longevity (Isaiah 29:18-19, 65:20).

Scripture promises resurrection for the true church. It appears that believers in this age will live in the Millennial Kingdom in resurrected bodies. The Gospels’ description of Christ’s resurrection hints at the potential nature of a resurrection body. The biblical text suggests Christ’s resurrection body was no longer subject to the second law of thermodynamics because He was no longer subject to death. Gravity did not apply in the ascension. Christ’s physical body manifested itself as an ordinary man with the Emmaus travelers. Upon resurrection, Christ had the ability to appear recognizable or incognito. His resurrection body had other unusual characteristics. In order to investigate the science of resurrection, one must consider the following: What effects do Newton’s Laws of motion have on it? What are the molecular properties of it? What is the chemical composition of it? What are its optical properties? What are the biological cell properties of it? What is the nature of immortality? The minute Scriptural data suggests, at a minimum, that resurrection life in the Millennial Kingdom will be drastically different from our present age. The changes could be even more radical than changes of post-Flood and similar in degree to those after the Fall. 2Peter 3 reveals that these massive changes will be accomplished by the Second Coming of Christ. Only the Creator of all things can establish these changes. Only the Sovereign of the universe can bring such future changes.

Radical Changes between Millennial Kingdom and Eternal State

The final transformation of the physical realm will come with the final judgment at the end of the Millennial Kingdom. This will introduce the Eternal State.

The Scriptures do not supply much data concerning the physical differences between the Millennial Kingdom and the Eternal State. It is unclear as to whether the Eternal State has any physical properties at all. There will not be any natural processes involved. Certainly, God Himself will transform all.

These examples demonstrate that God produced not only spiritual changes after some dispensations but also physical changes. It appears that many laws of nature and even constants, were changed, some radically. These were not naturalistic or evolutionary changes. God is absolutely sovereign over all dispensations. Therefore, God's dealings with mankind in some dispensations are radically different than in other dispensations. The difference is not only spiritual and theological, but physical as well.

9. The Divine Maintenance of Creation: Not Laws & Constants

The ninth foundation stone involves God actively maintaining His creation, as Scripture reveals. It cannot be observed but is known from revelation. Scientists do, however, observe stability in the natural realm. The secular, naturalistic view, defending uniformitarianism, is that the laws of nature and constants are fixed. They simply exist and are independent of any outside influence. They are unchanging and have always been in existence. The stability is real and not imagined, however, God remains able and willing to drastically change the natural realm.

The biblical worldview stands in great contrast. There is a stability, even though evidence was presented for God changing laws of nature and constants. The stability however, is within the dispensations described above and not necessarily from one dispensation to another. It could be said we are living in a post-Flood world, even though that period includes more than one dispensation. Within each dispensation, the laws of nature and constants are subject to the sovereign will of the Creator. He can change these laws and constants within the stability of any dispensation. We ascribe these interventions "miracles." Apart from miracles or divine intervention, each dispensation is generally characterized by stability and predictability in the natural realm. This stability is not "natural," but is maintained by God Himself.

The stability that we can observe today is based on the Noahic Covenant, as noted above. This stability is referenced in some Old Testament passages. Jeremiah 31:35-36 refers to a "fixed order," saying,

*"Thus says the Lord, who gives the sun for light by day and the **fixed order** of the moon and stars for light by night, Who stirs up the sea so that its waves roar; The Lord of hosts is His name: 'If this **fixed order** departs from before Me,' declares the Lord, 'Then the offspring of Israel also shall cease from being a nation before Me forever.'"*

The passage makes the point that God's faithfulness to Israel is just as stable as God's maintenance of a stable environment. The quotation attributes this stability of nature to God. The Noahic Covenant is referenced, making the same point, in relation to "*fixed patterns*" in Jeremiah 33:25-26, saying,

*"Thus says the Lord, 'If My **covenant** for day and night stand not and the **fixed patterns** of heaven and earth I have not established, then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac, and Jacob. But I will restore their fortunes and will have mercy on them.'*"

Similarly Job refers to "*ordinances*" and "*fixed rule*" in Job 38:33, "*Do you know the ordinances of the heavens, or fix their rule over the earth?*"

These are references to laws and constants, but not as understood by naturalists. The naturalist claims to have "laws of nature," but he has no lawgiver. These are not laws of nature, but are "*ordinances*" of God and fixed rule of God. These are laws integrated into the creation by a Lawgiver, the same God that established the Mosaic Law and all spiritual laws. He can sovereignly change any of those laws whenever He desires. He can change those laws on a broad basis by changing an entire dispensation, or He can change them on a small-scale such as He does with a single miracle.

The New Testament also attributes the stability and maintenance of the natural realm to God. Paul attributes stability of the creation to Christ in Colossians 1:17: "*He is before all things, and in Him all things hold together.*" Similarly the writer of Hebrews in 1:3 says of Christ "*He ... upholds all things by the word of His power.*" Clearly God the Father and Jesus the Son maintain the entire physical universe. The so-called laws of nature and constants are not independent characteristics of nature. God maintains all process in the universe, and is not only Creator. He is the author of all laws & constants men observe.

10. The Interpretation of Revelation: Not Rationalism

The final foundation stone involves the need to interpret natural phenomena using revelation. The secularist assumes that man's rationalism is capable of evaluating most anything in the natural realm. But man's limitations are such that he cannot adequately evaluate most of the natural realm. Not only is it necessary to begin our understanding of the creation with Scripture, but it is also necessary to interpret natural phenomena with Scripture. Scripture should set the initial parameters of our scientific inquiry, with all our resulting conclusions evaluated according to a biblical grid. Scripture should be used to test our generalizations and conclusions, not only guide our observations. To adequately understand the natural realm, one must start and conclude with Scripture. This is the case with history, theology, and all areas of life, including science.

There are an abundance of biblical passages that provide many insights on the natural realm. Only a few have been discussed in this paper like Genesis 1, 3, 6-9 in the Old Testament and Romans 8 and 2Peter 2 in the New Testament.

If Scripture is neglected, man will come to the wrong conclusions, especially concerning the major issues of life. It is not surprising that the naturalistic worldview is diametrically opposed to the biblical worldview. The conflicts are glaring because secularists deny the inspiration and inerrancy of Scripture. This results in a denial of other major realities, including the denial of God as Creator, the Fall and nature of man, the Genesis Flood and God's judgments, miracles, the resurrection of Christ, a future resurrection of all mankind, Christ's Second Coming, Millennial Kingdom, and an Eternal State. Once these are denied, man must substitute his own ideas and theories. He must have his own explanation for the natural realm. This results in naturalism and evolutionary theories.

Man is finite and limited. No individual is capable of observing all the data involved in any scientific inquiry. No one is capable of imagining all possible outcomes. No one can observe or evaluate spiritual forces. No one can observe the spiritual realm, which is more real than the physical realm (Hebrews 8:1-5). No one can account for unseen forces. This is made clear when Job was attempting to understand the sufferings he experienced. Even when Job was advised by outside "objective" observers, his so-called friends, he could not accurately understand the forces involved. God brings all Job's inadequacy to the surface by asking him the series of questions in Job 38. Most of those questions pertain to scientific issues and questions on the natural realm. The implied answers to the questions indicate that Job was totally unable to provide any comprehensive answers. Job was called to simply trust His Creator for any answers, even when none were given. It is only revelation that gave Job any comprehensible understanding. Only revelation gives anyone real understanding.

CONCLUSION

A biblical worldview is radically different from the unbelieving, secular, naturalistic worldview. The biblical worldview provides an alternative understanding of the natural realm. It sees the natural realm in a unique, supernatural light. Our worldview has far-reaching implications for science. These ten foundations stones provide parameters to better understand God's creation. They provide guidelines for doing good science. Perhaps the most important implication of the biblical worldview is the insight that the creation reveals something of the nature of God Himself. All scientific inquiries should be pursued with a view to bring Glory to the Creator of all the creation. All will be held accountable for responding to God's revelation contained in the Creation and will be found "*without excuse.*" (Romans 1:20)