

Great are the Works of the Lord

Definitive moments in life transcend time and are unforgettable. One such moment occurred for me in Arizona on a lazy, late afternoon in November of 1980...

... My wife and I, newlyweds in route by car from Louisiana to California, are seated on a bench overlooking the south rim of the Grand Canyon. My mind is somewhat numbed due to its recent exposure to a National Park presentation explaining the evolutionary origin and age of the strata before us. Both of us are in a lackluster state as we stare inattentively at the extraordinary vista. To our rear I hear a bus putter to a stop and its occupants unload in a cacophony of voices. As the voices approach the volume noticeably decreases. I can distinguish German phrases. "Great," I think, "tourists and foreign to boot!" What happens next stuns me in my stupor. An elderly, large-framed German lady marches past us and stops abruptly a few feet in front of us. With a sweeping motion of her eyes, she surveys the scene before her. She lifts her hands toward the sky and out from her mouth pours resounding and angelic "Alleluias" (German for, you guessed it, Alleluia).

The blunt of naturalism

I had lost an attitude of wonder and it took this worshipping lady from Germany (God bless her) to rouse me from my inattention. What had dulled me for a few moments *has blunted modern culture for generations*. One of the characteristics that a culture is under divine judgment is a loss of wonder in the greatness of God's Works. The prophet Isaiah articulated this truth over 2,700 years ago:

Woe to those who rise early in the morning that they may pursue strong drink; who stay up late in the evening that wine may inflame them! And their banquets are accompanied by lyre and harp, by tambourine and flute, and by wine; but *they do not pay attention to the deeds of the Lord, nor do they consider the work of His hands*. Therefore My people go into exile for their lack of knowledge; and their honorable men are famished, and their multitude is parched with thirst (Isaiah 5:11-13, italics added).

Modern culture, indoctrinated by the evolutionary presuppositions that govern its education, media, and politics has, as a result, absolutized the naturalistic perspective. Rainbows, rocks, stars, butterflies, and the entirety of humanity are nothing but pieces of driftwood washed up on the shore of fate. Converts to this "evangel" stare inattentively at the Grand Canyon and repeat the liturgy of despair, "Praise and honor to Strata, Subsidences, and Uplifts."¹

Seeing the world through regenerated hearts and "biblical eyes" will produce awe and wonder in the beholder. God has designed every aspect of the created order to instruct us (Job 12:7-9). The "evangel" of evolution, with its sweeping applications to every area of thought and life has, by its denial of the Creator God, blinded the eyes of a great many people to this reality.²

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The pleasure of creation

This has not always been the case. Science historian Reijer Hooykas (1906-1994) said this about the early European scientists, “What strikes one most about the early Protestant scientists is their love for nature, in which they recognize the work of God’s hands, and their pleasure in investigating natural phenomena.”³ Johannes Kepler (1571-1630), one of those scientists, found the same pleasure in the study of heavenly harmony as the 1924 400m Olympic gold-medallist and “Flying Scotsman” Eric Liddell (1902-1945) did when he ran. According to Liddell, “God made me for a purpose. He made me for China [as a missionary – JN]. But He also made me fast, and when I run, I feel His pleasure.”⁴ For John Ray (1627-1705), who wrote *Wisdom of God Manifested in the Works of Creation* (first published in 1691),⁵ nature was a vast library of creation and there he found a limitless store of divinity. He believed the most glorious calling of man was to study and enjoy the Works of God as manifested in nature and by that honor the wisdom and goodness of the Creator. He said, “You ask me the use of butterflies. I reply to adorn the world and delight the eyes of men, to brighten the countryside like so many golden jewels. To contemplate their exquisite beauty and variety is to experience the truest pleasure. To gaze inquiringly at such elegance of color and form devised by the ingenuity of nature and painted by her artist’s pencil, is to acknowledge and adore the imprint of the art of God.”⁶

Modern proponents of evolutionary naturalism, having their understanding darkened to the reality that the world is the product of a personal, rational Creator, can only find “pleasure in pleasure.” This pleasure can never endure (Hebrews 11:25) since, for them, the world is a cold, blind, and purposeless realm. Whatever purpose man finds in life must therefore be self-created. Man must, using the Darwinian mechanism, “fit himself in order to survive in this cruel world.” For the biblical Christian, purpose comes from a source outside of himself; i.e., from the calling of God. As Liddell confessed, “God made me for a purpose: for China and to run fast.” If a man’s vision is governed by naturalism instead of supernaturalism (the biblical God, His purpose, and His presence), then he ultimately walks alone, without comfort or hope. Whatever comfort or hope man finds is self-generated, dependent upon circumstances, and temporal (since at death, everything ends for naturalistic man). The message of biblical Christianity frees man from the oppressive burden of creating his own purpose, his own pleasure, and his own world. The glad tidings of the Gospel not only delivers man from the encumbrance of sin, it transfers man into a realm (the kingdom of God) where he can learn to realize the reality of the presence, power, and pleasure of God.

Delighting in God’s revelation

The Psalmist David responded to God’s Works with pleasurable delight, “The works of the Lord are great, studied by all who have pleasure in them” (Psalm 111:2). David’s attitude toward the Works of God was the same as his attitude toward the law-word of God, “But his delight is in the law of the Lord, and in His law he meditates day and night” (Psalm 1:2). David delighted in the Works and Word of God because he considered them to be of highest value; both revealed to him his Creator and Redeemer.⁷ David’s pleasurable delight in the revelation of God was a direct consequence of his

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intensive study of that revelation. He meditated on the law of God “day and night.” His study of the Works of God received similar attention: “I will also meditate on all Your work, and talk on Your deeds” (Psalm 77:12). “I meditate on all Your works; I muse on the work of Thy hands” (Psalm 143:5). The story was once told of a wealthy family that prominently placed a beautifully bound book near the entryway to their house. Friends, as they walked by it, would often remark about its elegance. As the sands of time passed, the family moved away, and the house deteriorated to the point that he had to be demolished. Before tearing the building down, what remained in the house was removed. The book was one of those remaining items. As the book was retrieved, it was discovered that it was impossible to open it. Its pages were uncut due to a printer failure. The book had served only a decorative purpose; its contents had never been opened or studied. Both God’s Word and God’s Works are like the uncut pages of this book to many people, both in the church and outside the church. The Bible may have a prominent decorative place in some homes and God’s Works are all around us. Yet, how many people have opened the book of God’s Word and the book of God’s Works with the intent of serious study?

Biblical meditation and delight

The Bible commands us to meditate upon His Word and His Works and pleasurable delight is the consequence of such reflection. Biblical meditation is an active and deep engagement of the heart (contra the passive transcendental meditative practices of Eastern mystics). We also cannot equate the biblical practice of meditation with study; i.e., study as we commonly know it (e.g., I’ve got to study for this exam by stuffing facts in my head). Biblical meditation is a prodigious leap beyond mere study. Meditation is the amazing and marvelous capacity God has given man to discover and observe the revelation of God in His Word and Works, to compare and contrast each of its parts. The treasures of the revelation of God must be patiently excavated because “it is the glory of God to conceal a matter, but the glory of kings is to search out a matter” (Proverbs 25:2).

Under the direction of the Holy Spirit, biblical meditation results in memorization (in no way equivalent to rote memorization), in muttering to oneself with pleasure the Works and Words of God (in no way equivalent to senile mumbling), and in composition. The Hebrew word for study in Psalm 111:2 means “sought out, to tread frequently, to beat a path, to learn or study, to compose a book studiously.” We may respond to our musings by writing a book or by composing a psalm, prayer, or a piece of music (Job 36:24). We can also respond in triumphant and joyful celebration (Psalm 92:4). As we particularly reflect upon God’s Works (in the context of and in submission to God’s Word), we also come to acknowledge God’s exhaustive sovereignty (Job 9, 37-41). More importantly, since biblical meditation is always linked to faithful obedience (Joshua 1:8; Proverbs 4:20-22), its practice will generate enduring fruit (Psalm 1:3) and our lives will become a “living epistle, known and read by all men” (II Corinthians 3:2-3).

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Meditation, creativity, invention, and ethics

The principles of meditation are keys to creativity and invention. The characteristics of the great inventors are intense diligence and persistence (they keep coming back to the object of study leaving no stone unturned), optimism, and originality of approach combined with an almost mystical conviction that there are more effective, more elegant ways of doing things. The English physicist E. N. da Costa Andrade (1887-1971) said this about the meditative habits of the great English scientist Sir Isaac Newton (1642-1727), "I would rather say that Newton was capable of greater sustained mental effort than any man, before or since."⁸ Science historian Stanley L. Jaki (1924-) notes Newton's reflection on the nature of God's Works, "Newtonian science was the product of a truly inventive intellect pondering the witness of the senses."⁹ Speaking to the YMCA at Blue Ridge, North Carolina in 1921, the scientist George Washington Carver (1864-1943), a seasoned student of God's Word and Works, said:

Years ago I went into my laboratory and said, "Dear Mr. Creator, please tell me what the universe was made for?" The Great Creator answered, "You want to know too much for that little mind of yours. Ask for something more your size, little man." Then I asked, "Please, Mr. Creator, tell me what man was made for?" Again the Great Creator replied, "You are still asking too much. Cut down on the extent and improve the intent." So then I asked, "Please, Mr. Creator, will you tell me why the peanut was made?" "That's better, but even then it's infinite. What do you want to know about the peanut?" "Mr. Creator, can I make milk out of the peanut?" "What kind of milk do you want? Good Jersey milk or just plain boarding house milk?" "Good Jersey milk." And then the Great Creator taught me to take the peanut apart and put it together again. And out of the process have come forth all these products!¹⁰

The three key ingredients for creativity are *contemplation*, *imagination*, and *wonder*. Non-Christians who possess these qualities have and can invent. Biblical Christians have the ethical and redeeming component (the glory of God) to motivate them to bring healing to the nations via their discoveries and inventions (Revelation 22:2). This Christian ethic is a crucial distinction.¹¹ Without the biblical ethic (produced by the biblical Gospel) controlling the personnel involved in the scientific enterprise, its fruits will be governed, in the words of famed World War II General Omar Bradley (1893-1981), by "nuclear giants" who are "ethical infants."¹² One of the ethical lessons that scientists must learn is the lesson the science has limitations. To assume otherwise, to assume that science can find a technical solution to all problems, is to embark on a road to disaster.

"Mr. Carver, does the Bible tell about peanuts?" queried the United States Senate Ways and Means Committee in 1921. Carver answered, "No sir, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did."¹³ Ethical maturity is not the only component that Christians bring to the scientific table. Christians also have an additional laboratory assistant (as Carver readily acknowledged); they are in fellowship contact with the Author of all things, the Christ in whom are hid all the treasures of wisdom of knowledge, and the illuminatory ministry of the Holy

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Spirit. It is to the chagrin of the Christian church and a dishonor to the name of Christ that Christians are not consistently on the forefront of scientific and technological invention.¹⁴

What are the Works of God that we should delight therein?

Following the standards of the *Westminster Confession of Faith* (Chapter IV and Chapter V), the Works of God are twofold:

1. Creation; i.e., every atom of the physical creation including its structure and laws. Operational science¹⁵ and mathematics are perfectly suited tools that we can use to explore this realm.
2. Providence; i.e., God's control of history, man, and his environment. This includes the disciplines of history (Habakkuk 1:5) and geography. The focus of these disciplines should be upon God's redemptive plan and the eschatological goal of salvation. Christian geographer Arnold Guyot (1807-1884) said, "The entire globe is a grand organism, every feature of which is the outgrowth of a definite plan of the all wise Creator for the education of the human family, and the manifestation of His own glory."¹⁶ Specifically and personally, a study of God's Works should include God's electing grace in the salvation of sinners and His acts of kindness in our lives (Psalm 139:14; Ephesians 2:10; Philippians 1:6; Isaiah 64:8; Romans 8:28-39).

Man's relationship to the truth about God's Works will ultimately be determined by his obedient or disobedient response to God's Word. The writings of the early European scientists were impregnated with Biblical texts; they were conscious of the imminent hand of God upon every act and moment.¹⁷ The Word of God is the *key to knowledge*. According to Luke 11:52, Christ accused the lawyers of His day with taking away the key of knowledge. In our day, lawyers are the brunt of many a joke and accusation concerning the taking away (or pocketing) of dollars. Perhaps today's target of Christ's woe should be the educators of secularism (Kindergarten through University) for they certainly have dislodged the Word of God as the source for all knowledge for the students under their tutelage (cf. Matthew 18:6-7).

Why should we delight in God's Works?

God's Word informs us as to why we should delight in the study of God's Works. We delight in them because:

- They are good (Genesis 1:31). They reflect His kindness, good will, and generosity. They are also good in that they reflect a marvelous and intricate interconnectedness. The universe (comprising the heavens and the earth) and *only* be understood *properly* in the biblical context. The universe is good in its reflection of the nature of its Creator, the Triune God (the eternal unity in diversity). The temporal universe reflects its Creator because it unfolds the interconnectedness (the unity) of all created things (the particulars).
- It is in this context that we are to understand that the works of God are perfect (Deuteronomy 32:4). They have no defect; they are whole, sound, upright, and honest.

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- The works of God are marvelous and wondrous (Revelation 15:3; Psalm 26:7; Psalm 75:1; Psalm 139:14). They are marvelous in that they awaken in us wonder and surprise. They are wondrous in that they are distinguished and extraordinary. Being full of grandeur and magnificence, they reflect God's beauty, order, and mighty power. They transcend human art as infinite power and wisdom exceeds the finite. Consider the star Betelgeuse (pronounced BET'1-jews) in the constellation Orion. This star is the *single largest created thing that our eyes can see*. Picture it as a globe big enough to enclose a 20-story building. By comparison, the Earth is nothing but a "period" at the end of this sentence. Imagine this star to be an empty star and that we can unscrew its lid and pour in balls the size of the Earth at the rate of one hundred per second. It would take *30,000 years* to fill the jar. Through the lens of the Hubble Space Telescope, Betelgeuse appears as a *disk*, not a point of light like the other stars.
- The works of God are terrible (Psalm 66:3). The Hebrew word translated in the King James Version as terrible means "stupendous, admirable, wonderful, illustrious."
- Nothing can compare to the works of God (Psalm 86:8).
- The works of God reflect God's lovingkindness or covenant love (Psalm 136:4-9).
- The works of God reflect God's faithfulness and truth (Psalm 111:7). They are firm, sure, reliable, stable, and trustworthy. His Works are done in truth (Psalm 33:4).
- The works of God reflect God's wisdom, a wisdom that is hidden in Christ (Psalm 104:24; Proverbs 8; Colossians 2:3).
- The works of God are honorable and glorious (Psalm 111:3). They are splendid, majestic, magnificent, significant, stately, elevated, and lofty.
- The works of God are just (Psalm 111:7). They are regular, orderly, proper, full, and complete.
- The works of God are pleasant (Genesis 2:9). The beauty of His Works gives pleasure to the senses.
- The works of God are great (Psalm 111:2; Psalm 8:3). They are great in quantity (Psalm 104:24; Psalm 40:5). According to the psalmist David, "God tells the number of the stars and calls them all by name" (Psalm 147:4-5; cf. Isaiah 40:16). Astronomers estimate that the number of stars in the visible universe is approximately 10^{26} (1 followed by twenty-six zeroes).¹⁸ Counting one every second, it would take you 3,000 trillion centuries to count to this number. They are also great in quality (significance). Man, created in God's image (male and female) is the crown of His Works. Man's body is fearfully and wonderfully made and man's life is the object of providential care to the degree that even the hairs on our head are numbered (Psalm 139:16-18; Matthew 10:30).

The God of nature and of grace, in all His works appears, His goodness through the earth we trace, His grandeur in the spheres.

Behold this fair and fertile globe by Him in wisdom planned, 'twas He who girded, like a robe the ocean round the land.

In every stream His bounty flows, diffusing joy and wealth. In every breeze His Spirit blows,

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the breath of life and health.

His blessings fall in plenteous showers upon the lap of earth that teams with foliage, fruit and flowers and rings with infant mirth.

If God has made this world so fair where sin and death abound how beautiful, beyond compare, will paradise be found!¹⁹

Declaring God's Works

God's Word not only commands us to delight in His Works, God's Word commands us to declare His Works (Psalm 64:9). Note that if we do not first delight in God's Works we will have nothing to declare! We declare God's Works by:

- Taking hold of our vocational callings to the glory of God. The phrase, *glory of God*, is perhaps too overused in Christian circles. We dare not misunderstand its meaning or use this phrase flippantly (like some do when they tack in Jesus Name to the end of their prayers which to them is equivalent to rubbing the proverbial rabbit's foot). The best definition that I found for *glory of God* is "the inescapable weight of the sheer Godness of God."²⁰ It is only as we situate our vocational callings under this weight that we will faithfully fulfill the dominion mandate (Genesis 1:26-28). In our vocations we must learn to understand, to excel in, and to appropriate God's Works properly in order to reflect the glory of the Creator.²¹ A farmer plows the soil of God's earth for His glory. A carpenter constructs with wood to reflect God's glory. A physician maintains the body for God's glory. A musician creates melodies thereby using sounds for God's glory. An executive or manager leads people for God's glory. An educator or parent instructs youth for God's glory. A scientist analyzes, innovates, and utilizes the elements of the created order for God's glory. A writer composes words for God's glory. A theologian interprets and applies God's Word for God's glory. In this computer age, we use sand and electric current to help us use knowledge efficiently for God's glory. For those called of God in the computer arena, a properly coded computer problem is as much a "work of art" as a painting by Rembrandt. I have written programming code for computers for three decades. After completing a piece of efficient and structured code or delivering a system of programs that interact seamlessly with every given interface, I can also understand what Eric Liddell felt when he ran "head back and arms flailing" for God's glory. I can testify, using his words, "When I code, I feel His pleasure."
- Discipling the nations and thereby fulfilling the *redemption mandate* (Matthew 28:18-20). In this context, we are to apprentice the nations generationally; that is, to pass to the next generation what God has faithfully discharged to us (cf. II Timothy 2:1-2).

... We will not conceal them from their children, but tell to the generation to come the praises of the Lord, and His strength and His wondrous works that He has done. For He established a testimony ... which He commanded our fathers, that they should teach them to their children ... that they should put their confidence in God, and *not forget the works of God...* (Psalm 78:3-8, italics added).

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...So teach us to number our days, that we may gain a heart of wisdom. Return, O Lord! How long? And have compassion on Your servants. Oh, satisfy us early with Your mercy, that we may rejoice and be glad all our days! Make us glad according to the days in which You have afflicted us, the years in which we have seen evil. Let Your work appear to Your servants, and Your glory to their children. And let the beauty of the Lord our God be upon us, and establish the work of our hands for us; Yes, establish the work of our hands (Psalm 90:12-17).

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Endnotes:

1. Renowned philosopher (according to the standards of modernity), logician, and mathematician Bertrand Russell (1872-1970) once made this remarkably incoherent proposition, "... only within the scaffolding of these truths [that humanity is the outcome of accidental collocations of atoms - JN], only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built." In *Why I Am Not a Christian* (New York: Simon and Schuster, 1957), p. 107.
2. Professor Richard Dawkins (1941-) of Oxford University, along with the late Stephen J. Gould (1941-2002) and Carl Sagan (1934-1996), are/were modernity's self-proclaimed "evangelists" of Darwinism. Like Bertrand Russell before him, Dawkins, in his classic national bestseller *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* (New York: W. W. Norton, [1986, 1987] 1996), puts on the cloak of the atheistic "evangel" and proclaims, "Darwinism encompasses all of life – human, animal, plant, bacterial, and ... extraterrestrial. It provides the only satisfying explanation for why we all exist" (p. x). "It is the only known theory that could, in principle, solve the mystery of our existence" (p. xiv). For him, given enough time, non-random (non-random is his semantic "end around" for hurdling the problem of "random chance") reproduction has "consequences that are far-reaching" (p. xv). Again and again, he restates his case that the design and order that we detect in the universe is *only the mere appearance of design*. And to him, it takes a "leap of imagination" (p. xvi) to believe this. He proves that this leap is possible, not empirically, but through the use of a computer program ("designed" to illustrate the portentous power of non-random reproduction). What Dawkins is doing is *designing a proof to show that all design is only apparent design*. Hence, by his logic, the design of his computer program must also, of necessity, be only *apparent* (along with its output). Hence, everything in life is therefore only *apparent*, a chimera whether it be ethical standards, the nature of reality, or the quest for and assurance of knowledge. This is vanity (cf. Ephesians 4:17-20)! Rousas J. Rushdoony's comments are apropos, "Evolution is a belief that violates a variety of scientific concepts. It posits spontaneous generation, the emergence of something out of nothing, miraculous changes such as a non-eye somehow becoming an eye, and so on. For God's creative act, it substitutes time and process and endows both with God-like powers. Somehow the mindless churning of process for billions of years work amazing miracles. Somehow, out of total nothing, a single atom emerged, and that single atom had all the potentialities of a universe; in brief, it had amazing god-like powers! Evolution requires belief in miracles greater than any

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- described in the Bible! It is not only the faith of those who hate God but also of those whose premises are irrational ones.” In *Genesis* (Vallecito: Ross House Books, 2002), p. 5.
3. Reijer Hooykaas, *Religion and the Rise of Modern Science* (Grand Rapids: Eerdmans, 1972), p. 105.
 4. Hugh Hudson, dir., *Chariots of Fire* (20th Century Fox, 1981). Liddell kept his love of running in balance. When asked, in the context of his missionary work in China, if he missed the limelight, the rush, the frenzy, the cheers, the rich red wine of victory, Liddell replied, “Oh well, of course it’s natural for a chap to think over all that sometimes, but I’m glad I’m at the work I’m engaged in now. A fellow’s life counts for far more at this than the other. Not a corruptible crown, but an incorruptible, you know.” Cited in Sally Magnusson, *The Flying Scotsman* (New York: Quartet Books, 1981), p. 102.
 5. According to C. E Raven, this was the book “which more than any other determined the character of the interpretation of nature till Darwin’s time.” In *Natural Religion and Christian Theology* (Cambridge: University Press, 1953), p. 110.
 6. Cited in Richard S. Westfall, *Science and Religion in Seventeenth-Century England* (Ann Arbor: The University of Michigan Press, 1973), p. 46.
 7. To paraphrase Cornelius Van Til (who borrowed from John Calvin), we must use the spectacles of the objective Word of God to clearly see (understand) the Works of God. *It is only through the light of God’s Word that we can understand anything properly* (Psalm 36:9).
 8. E. N. da Costa Andrade, “Isaac Newton,” *The World of Mathematics*, ed. James R. Newman (New York: Simon and Schuster, 1956), 1:275. Newton could spend 18 to 19 hours a day in study and writing.
 9. Stanley L. Jaki, *The Road of Science and the Ways to God* (Edinburgh: Scottish Academic Press, 1978), p. 119.
 10. Cited in Ethel Edwards, *Carver of Tuskegee* (Cincinnati: Ethel Edwards & James T. Hardwick, 1971), pp. 114-117. Carver discovered nearly 300 derivative products from his study of the peanut.
 11. Taking the lead from Voltaire (1694-1778), the pen name of François Marie Arouet, who ridiculed the Christian convictions of the great mathematical genius Leonhard Euler (1707-1783), modernity considers a scientist with Christian convictions (i.e., biblical view of reality, knowledge, and ethics) to be, at best, deplorably inconsistent.
 12. Bradley said this in Boston on November 10, 1948. Cited in Jaki, p. 304.
 13. Cited in Charles E. Jones, *The Books You Read* (Harrisburg: Executive Books, 1985), p. 132.
 14. The reason that we are not on the forefront is because of the insidious snare and strangling affects of pietism. I believe that we shall once again rise to this forefront due to the impact of the demonstrative teaching of biblical Christian mediation in Christian day schools, home schools, and universities.
 15. Operational science concerns itself with the practical applications (primarily useful technology) of God’s law-word revealed in the structured order of the cosmos. Operational science is contra to the “vain imaginations” of scientific cosmologists who squander their God-given intellectual capital and creative aptitude through the development of futile cosmogonic theories such as inflationary universes, multiple universes, and universes created in a laboratory. Other examples of nugatory scientific investigations include the search for extraterrestrial intelligence (as depicted in the movie *Contact*,

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directed by Robert Zemeckis) and the creation of artificial intelligence (i.e., robotic machines that think like humans as portrayed in Steven Spielberg's movie *A.I.*).

16. Arnold Guyot, *Physical Geography* (New York and Chicago: Ivison, Blakeman and Company, 1885), p. 121. By 1870, only eleven years after the publication of Charles Darwin's (1809-1882) *On the Origin of Species*, Guyot, professor at Princeton University, was one of only three prominent American naturalists who rejected Darwin's thesis. The other two were Louis Agassiz (1807-1873) of Harvard University and John Dawson of McGill University.

17. Their view of the world, especially in terms of physics (a branch of science that primarily deals with the study of the laws of motion) was not a crass mechanistic view. *It was mechanistic secondarily, not primarily.* It was mechanistic in terms of the principle of causality (the connection between cause and effect) and the principle of quantification (the interconnectedness of the patterns of the created order that can be intelligibly explained using numbers and functional relationships). But, they did not equate the mechanistic view with impersonalism (contra modern scientific naturalism). To them, God's decrees and ordinances reflected His personal faithfulness in sustaining the workings of His creation. *It is because of God's faithfulness in sustaining creation that the pursuit of science is removed from realm of futile sophistry.*

18. God's naming of each star signifies that each star has a unique and distinct purpose in God's plan. God does not count the stars just to count them; *He counts each star in order to appoint to each His decreed purpose.*

19. Cited in Richard Newton, *Nature's Mighty Wonders* (London: S. W. Partridge & Co., 1871), p. 17. Newton cites the author of this poem as Montgomery [possibly the hymn writer James Montgomery (1771-1854)].

20 Robert L. Reymond, *A New Systematic Theology of the Christian Faith* (Nashville: Thomas Nelson, 1998), p. 397.

21. A man who takes hold of his vocational calling in this manner will eventually be honored by God and he shall stand before kings, not obscure men (I Samuel 2:30; Proverbs 22:29).