

# Creation

With the Nicene Creed and orthodox Christianity, Trinitarian theology affirms the full deity and humanity of Jesus Christ and thus confesses that Jesus Christ is the one, true revelation of God to the human race. The revelation of God in Christ addresses us on two fronts. First, Jesus Christ reveals to us the eternal being of God as Father, Son, and Spirit. For it is not only God that we meet in Jesus Christ, it is the Son of God, the eternal Son who has an eternal Father and who shares all things with Him in the communion of the eternal Spirit. And this Trinitarian relationship is not a mere form that God assumed for a moment of time. It is the way God is, and always has been, and always will be. Second, Jesus Christ to us the eternal will of the Triune God for the human race. For it is not only the Son of God that we meet in Jesus Christ, but the Son in, through, and by Whom all things were created and the Son in Whom all things consist and are held together. The very person of Jesus Christ reveals to us that the Holy Trinity and the human race now exist in union. For He is the Father's beloved Son who shares all things with Him in the fellowship of the Spirit and He is the one in whom the whole human race lives, and moves, and has its very being. The very identity of Jesus Christ proclaims that the Holy Trinity and humanity are together. Over against the Calvinists, who deny the deity of Jesus Christ by reduced Him to *a* revelation of *a* will of God for humanity (i.e., the elect only), Trinitarian theology affirms that to see Jesus Christ is to see the Father and thus to see the Father's heart, and passion, and will. Standing firm upon the full deity of Jesus Christ, Trinitarian theology does not regard Jesus Christ and the union between the Holy Trinity and humanity in Him as an accident or a second plan or simply *a* will of God, but as they living expression of the eternal purpose of the Triune God for the human race. There is no other God and no other will of God for humanity. The divine activity of creation finds its context and true meaning in the union between the Holy Trinity and the human race accomplished in Jesus. For this union in Jesus Christ is not an afterthought. It is the eternal plan of the Triune God. Jesus Christ is therefore the light of the world, the true hermeneutic of creation, and the one truth which reveals the mystery of human history. First, there is the plan of the Triune God for our adoption in Christ. Second, there is the creative action of the Triune God which establishes the womb of the incarnation of the Son and thus the womb of the accomplishment of the eternal purpose of human adoption in Him. The eternal Son of the Father is on the road to His incarnation and to the fulfillment of the Father's eternal purpose for the human race before the first particle of creation is called into being. Creation serves the cause of the cause of the Triune God in Jesus Christ.

C. Baxter Kruger, *The Big Picture*

Unless we, with the full force of a submitted mind, consciously tie the Incarnation (The Being of Christ as the Creator representing all of humanity in the God-man) to the Atonement (The Act of Christ as reconciling the whole of humanity and creation to His Father), we will never fully grasp the dynamic reality of either creation or redemption. And we will never truly know how everything in life, from atoms to poetry, is to be interpreted on the basis of the person and work of Christ.

James Nickel

As Father Jaki [Stanley L. Jaki – JN] has recently emphasized in his Gifford Lectures, if at first sight the vision of the world provided by modern science seems to leave no place for God, his angels, or our souls – for anything spiritual or hypercosmic – this vision and science itself can be understood only if we remember that science necessarily assumes something beyond or outside its reach. This transcendent element supports the coherence of the entire scientific undertaking, which would falter and dissolve irreparably if it were to persist in ignoring this silent but radiant presence behind everything scrutinized by science. It is a presence that also underlies, even more directly, the scientist's own capacity for fruitful endeavor. One may suspect that the repeatedly alleged "death of God" portends the imminent death of countless men undermined in their humanity by their excessive and

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exclusive self-confidence.

Louis Bouyer, *Cosmos: The World and the Glory of God* (St. Bede's Publications, [1982] 1988), pp. 1-2.

Indeed as the covenant-partner of Jesus Christ man may be regarded as the priest of creation, through whose service as a man of faith and a man of science the marvellous rationality, symmetry, harmony and beauty of God's creation are being brought to light and given expression in such a way that the whole universe is found to be a glorious hymn to the Creator.

Thomas F. Torrance (1913-2007), "The Goodness and Dignity of Man in the Christian Tradition," a paper presented at the Lam Chi Fung Memorial Symposium on *Christianity and Chinese and Culture*, Hong Kong Baptist College, Kowloon, 23-25 October 1986.

Creation began in, through, and by Christ, the Word, and creation was given a new beginning, a redemptive restructuring, when that Word was made flesh. Hence, there is a single, rational source that pervades the harmonious dance governing the invisible and visible dimensions of creation, macro-cosmos and micro-cosmos. God also created within His universe rational human beings, the imago dei, as intelligent counterparts of His intelligibility. Gifted with minds able to understand and to probe, man can, because of Christ the Word, formulate the rational order, the cadence of God's dance, that is ubiquitous in creation.

James Nickel

Historians of science now widely recognize that Christian convictions about the nature of nature, the nature of humans, and the nature of the Author of these natures helped birth modern experimental science. Some examples of these crucial observations: Nature is a creation of God and not part of God and thus can be studied without fear of invading God's "personal space." While nature is not God, it reflects the order and rationality of the mind of its Maker, and thus humans created in the image of their Maker can expect to find various aspects of creation to be comprehensible. Nature is real, not just an illusion, and further it is good and worthy of study. Nature is the free creation of a God who could have brought into being many different kinds of worlds with different characteristics. Empirical investigation is thus needed to find out how He did in fact choose to order this world in which we find ourselves. Armchair reasoning concerning how God must have done it can never substitute for getting one's hands dirty in investigating the creation itself. These Christian convictions concerning the nature of the world in which humans "are standing," the sort of beings we are, and the kind of Creator who brought all things into being provided essential presuppositions, justifications, and motivations for the development of the experimental methodology that is the hallmark of modern science.

Tim Morris & Don Petcher, *Science and Grace: God's Reign in the Natural Sciences*, p. 162

... the work of Duhem (Pierre Duhem, born 1861 and died 1916, a French physicist and philosopher/historian of science - JN) in the field that we have been considering (the historical importance of a theory of impetus or Isaac Newton's first law of motion - JN) has been an important factor in the great change which has taken place in the attitude of historians of science to the middle ages. One of the strands of the historical narrative with which we are concerned is the progress which is made on occasion through the development of scholastic thinking itself. In other words, the modern world is in a certain sense a continuation of the medieval one—it is not to be regarded as merely a reaction against it. As a result of this some historians of science have been disposed seriously to qualify the traditional concept of the "Renaissance", and to see, from the eleventh or twelfth century, at least, a continuous development of western thought.

Herbert Butterfield, *The Origins of Modern Science*, pp. 15-16

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Throughout the scientific establishment (since 1900), there is little if any doubt that radioactive decay studies imply that the age of the earth must be measured in terms of billions of years. Very little attention is directed toward three assumptions that envelop such a conclusion:

Assumption #1: Isotope decay takes place at a *constant* rate.

Assumption #2: The assertion of the *original* amount of the isotope is merely and only a *guess*.

Assumption #3: The constant decay rate is *exponential*.

Any change in these assumptions directly affects the results obtained by quantitative calculation.

James Nickel

In vv. 1-6 [Psalm 19], David tells us that there is *an observable order* in all creation, so that, wherever we look, that order is as obvious as the sun, which is itself a manifestation of order. This order is not inherent in creation but an order from God, and it manifests His glory. In vv. 7-11, David declares that God's order includes not only the magnificent structure of the physical universe but moral order as well. The law of the Lord governs all aspects of His creation, so that what we call physical order, chemical order, and biological order are all aspects of one sovereign law-word which is inclusive of moral order. (Thus, the fall of man is the fall of the world, and the restoration of man is the restoration of the world, Genesis 3:17-19; 4:10-12). Moral order thus has cosmic implications. Moreover, God's order brings blessings when men rejoice in it and serve to further it.

Rousas J. Rushdoony, *Sovereignty*, p. 168

If there is no God and no criterion of goodness outside the universe itself; if all that happens is simply the wastage of evolution, the chance bumping of atomic and subatomic particles, what rational person should feel any outrage before ostensible "evils" at all?

D. A. Carson, *How Long, O Lord? Reflections on Suffering and Evil*, p. 27

The End is in the Beginning.

T. S. Elliot (1888-1965)

Adam's naming of the animals was a scientific task. Naming is more, much more, than a means to distinguish one object of creation from another. Naming reveals the gist of an object, its gist *as God's gift* (He made the animals and brought them to Adam). To name an object of God's creation (e.g., animals, scientific law, mathematical formulae, etc.) is to manifest the meaning and value that God gave it, to know it as a gift from God, and to know its place, purpose, and function in the interconnected wonder of the universe, the unity of all things in, through, and by God in Christ.

James Nickel

... the method of natural science depends upon the presuppositions which are held about nature, and the presuppositions about nature in turn upon the doctrine of God. Modern natural science could begin only when the modern presuppositions about nature displaced the Greek (this was, of course, a gradual process, but its crisis occurred at the date of the Reformation); but this displacement itself was possible only when the Christian conception of God had displaced the Pagan, as the object (not merely of unreasoning belief, but) of systematic understanding. To achieve this primary displacement was the work of Medieval Theology, which thus laid the foundations both of much else in the modern world which is specifically modern, and of modern natural science.

M. B. Foster, "The Christian Doctrine of Creation and the Rise of Modern Natural Science," in *Science and Religions Belief: A Selection of Recent Historical Studies*, C. A. Russell, ed., p. 312

It is not by its conclusions but by its methodological starting point that modern science excludes direct creation. Our methodology would not be honest if this fact were denied ... such is the faith in the science of our time, and which we all share.

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C. F. von Weizsäcker, *The Relevance of Science*. Cited in David Berlinski, *The Devil's Delusion: Atheism and its Scientific Pretensions*, p. 61

Quite a few physicists believe that they can do more with reality than merely redefine it. That material reality is the product of space-time geometries and that even the whole universe issued out of a non-commutative algebraic operator, or, more picturesquely, out of a mere quantum flip, are the not-too-esoteric forms of some prominent physicists' belief that reality is the product of the mind.

Stanley L. Jaki, "The Impasse of Planck's Epistemology." in *The Absolute Beneath the Relative and Other Essays*, (p. 19)

Definitions of nature may well tell us more about those who define it than what it is in itself.

Alister E. McGrath, *The Open Secret: A New Vision for Natural Theology*, p. 10

When scientists are driven by non-scientific motivations (i.e., not quantifying reality, but attempting to infallibly philosophize about the nature of reality), they sabotage their awareness of the limits of the scientific method.

James Nickel

To posit scientific law as impersonal is reflective of the idolatry that is rampant in the discipline. Laws must have an internal logic and rationality for them to properly describe and predict. Rationality is not an attribute of raw matter; rationality is ultimately an attribute of a person, i.e., the God who is Creator, Sustainer, and Lord of matter.

James Nickel

The American system of specialization in higher education is almost ideally designed to deprive even the educated man of an appreciation of the significance of science in the social order.

Lloyd W. Taylor, *Physics: The Pioneer Science*, [1941] 1959, I:viii

Science posits that man is entirely on his own in his search for truth. Biblical Christians know Truth in part (I Cor. 13:9-13) and that in their search for Truth it is really Truth that finds them.

James Nickel

For the Biblical Christian, the ultimate explanation of scientific law is the action of God. Scientific Law tells what happened, is happening, or will happen (usually in quantitative terms). The Biblical Christian can step beyond the proximate and see the ultimate: Scientific Law points to the covenant faithfulness of God exercised by His omnipotence.

James Nickel

The difference between Nature seen by the pantheist as part of Divinity's nature and a Nature professed by the materialist to be the ultimate or divine, is a matter of perspective, not of essence, because both pantheists and materialists want to spare reality or nature from that discontinuity which is predicated by creation, but which alone ... secures nature's continuity and consistency.

Stanley L. Jaki

Regarding operational science, "... science [has] always presupposed a coherent universe, the only kind of totality which provides meaning for its parts and for any particular question about them" (*Cosmos and Creator*, p. 10).

Stanley L. Jaki

Men became scientists because they expected law in nature and they expected law in nature because they believed in a Creator.

C. S. Lewis

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The primary scientific aim of men like Kepler and Newton was not to lift men up into rationalistic glory, but to drive men to their knees in worshipful awe.

James Nickel

Since the wisdom of God in Christ is the primary source of rationality in the universe, then number (the rational order of things that makes it accessible to quantification) does not possess independent rationality. The order that number reveals depends upon the transcendent rationality of God, the creator and sustainer of all things visible and invisible (paraphrase of Thomas F. Torrance).

James Nickel

Some of the best original thinking (and research) to counter the false dichotomy of the so-called historical “war” between science and religion is the early 20th century work by Pierre Duhem [it is in French: the ten volume “Le système du monde: histoire des doctrines cosmologiques de Platon à Copernic” (*The System of World: A History of Cosmological Doctrines from Plato to Copernicus*)] or Stanley L. Jaki (in English, but his works are getting harder and harder to find since his death in 2009).

James Nickel

Expounding Christ as the mediator of redemption while ignoring Him as the mediator of creation (Colossians 1, John 1, Genesis 1, Proverbs 8) reduces Christianity to a faith that is just personal (good for me). Christianity is a comprehensive faith; Christ is Lord over all, the Lord and Savior of the world and the One in whom every iota of the universe holds together. During this Christmas season, we need to remember that the babe born in Bethlehem was and is the WORD who made all things and, when He came down from His glory for us men and for our salvation (Nicene Creed) and existed in the form of that tiny infant (Philippians 2), He was, at that same moment, upholding all things in the universe that reverberates His glory (Psalm 19). Let heaven and earth rejoice! (Psalm 96).

James Nickel

I am not postulating a “God of the gaps”, a god merely to explain the things that science has not yet explained. I am postulating a God to explain why science explains; I do not deny that science explains, but I postulate God to explain why science explains.

Richard Swinburne, University of Oxford (Cited in John Lennox, *God's Undertaker*, p. 47)

In Astronomy, Pythagoras waxed eloquent about the “harmony of the spheres.” The “law of the stars” is, indeed, a dance of time and space (matter in motion). But, for the Biblical Christian, this harmony, this movement of matter, is authored and sustained by God who is Beauty in Himself. Hence, this “harmony of the spheres,” this “dance of the universe,” points ultimately to the dance of God, His quintessential delight in what He has made.

James Nickel

John 1:1, “In the beginning was the Word and the Word was with God and the Word was God.” All of Christianity is contained in this sentence, i.e., God expresses Himself fully and completely through Word and that Word is Jesus Christ and that Word is God, a deep mystery of the Trinitarian life.

All things came into existence by this Word (John 1:2). Jesus Christ is therefore the fulness of God’s created order, the completeness of wisdom, reason and rationality; in truth, Jesus Christ is the ground of all rationality. The archetypes or the form, the order, of every created object, visible or invisible, are implicitly present in Him.

Jesus Christ is the ground upon which every scientist and mathematician must walk. They must assume a world engulfed in rationality before they can perform any experiment or derive any theorem. That

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rationality ultimately rests, whether they realize it or not, in Jesus Christ, the Word who is the foundation of creation and redemption.

James Nickel

One of the cultural givens of our time is Scientism, the reduction of all knowledge to the scientific form, i.e., the scientific method (empiricism), of knowledge. Given this definition of knowledge, religion is not science. Hence, it is nonsense. This is the standard take by the New Atheists (e.g., Richard Dawkins). But, Dawkins and company fail to dig deeper. How can one justify Scientism as the absolute way to knowledge? Is this conclusion founded upon empirical evidence? No, it is not and this is the “Catch-22.” One cannot justify that empiricism is the only way to knowledge by empiricism. Hence, Scientism must be a faith assertion. The issue of our times is not “faith versus reason” or “faith versus science,” but “faith” in what? In other words, upon what foundation can we know *anything*?

James Nickel

In Triune counsel before the beginning of creation, in an interaction of eternal fellowship that can never be fully grasped by the finite mind, God the Father and God the Son drew an architectural plan of creation and history from the movement of eternal love, God the Holy Spirit. The counsel of Father, Son, and Spirit patterned creation and history according to the beauty of the Son. At the joyous and playful moment of creation (Genesis 1:1-3), the Spirit of love moved upon the formless void of darkness in unison with the Father’s speaking voice (John 1:1-3). His thundering voice was nothing but His radiant Son. The result? The beautification of creation with light. The Word, the Son, is therefore the exquisite archetype by which the Father, the Almighty artist, fashioned all things visible and invisible (Colossians 1:15-17).

James Nickel

The absence of evidence is not evidence that it is absence.

Wise saying of an archaeologist

The believing Jew or Christian does not feel the need to be embarrassed when materialists attack religion as “anti-scientific” or irrational. For he regards his own beliefs as not less but far more rational than those of the materialist. He regards them as providing a fuller, more coherent, and more sensible picture of reality. A picture in which the existence of the universe is not merely some colossal accident, in which human life has both purpose and meaning, in which ideas about truth and falsehood and good and evil are more than mere electro-chemical responses in our brains, and in which the beauty, harmony, and order of the universe, which science has helped us to see more clearly than ever before, are recognized as the product of a wisdom and a reason that transcends our own.

Stephen M. Barr, *Modern Physics and Ancient Faith*, pp. 17-18

The creation of physical or natural light is set forth in Genesis 1:3-5. In John 1:4-5, we again have a parallel, deliberately made, to Genesis 1. Because *all things*, as a totality, and everything particularly from atoms to men, were made by Him all bear His stamp and purpose. The meaning, purpose, and goal of all things is inseparable from the Word who made them for His own eternal purpose.

Rousas J. Rushdoony, *Systematic Theology*, Vol. 1, p. 267

In the empty and meaningless world of modern thought, the doctrine of providence has become remote and has receded even from the mind of the ostensible believers. To be “scientific” means to view reality as a cold business of weights and measures which is best known by scientific instruments rather than Scripture. Science is contrasted to religion, as though science represents an intelligent and realistic view of things, whereas religion offers merely the blindness of faith. Of course, *all* thinking rest on pre-theoretical presuppositions, so that faith is the foundation of science as much as of “religion.” Modern

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scientific theory is the outworking of a humanistic religion, not of observation or testing. It is a manifestation of faith, not reason, so that the conflict between “science” and Christianity is a religious war, not a battle between science and superstition.

Rousas J. Rushdoony, *Systematic Theology*, Vol. 1, pp. 126-127

The Greeks no less than Biblical thought held to the idea of causality, but with a difference. The Greek concept of causality was closely tied to its belief in potentiality. All being was held to be full of potentiality, so that new developments in being were always possible ... For Greek philosophy there was no determined character to the created universe because they did not believe in the absolute, sovereign, and predestinating God. Their idea of causality thus simply held that there was a connection between contextual events, but it denied that any sovereign person, plan, and decree created and determined those events. Much later, as a result of Christian influence and scholarship, the idea of natural or physical laws developed. This concept held that, whether in physics, chemistry, biology, or any other area of study, certain patterns of connection indicated an over-all law which necessitated a determined pattern of events. This presupposed a universe, not a multiverse, and a fixed and predetermined law governing all creation. The Greeks could see ideas of patterns within creation, but no fixity or necessary and continuing pattern ...

The doctrine of the sovereign and triune God means that there is a necessary order in the universe, that all things are inter-related and have a common key to the meaning, that there is one Lord, one faith, one baptism, and also one law in the universe. Events do not reveal the hidden potentiality of being but manifest purposes of the sovereign God. Man does not make and adapt laws to meet the new leaps in being but applies the revealed law of God to all of life. Causality is personal in essence, since all things are the handiwork of God the Lord. Causality is not, as with the Greeks, the impersonal and blind outworkings of a being rife with unrealized potentialities.

Rousas J. Rushdoony, *Systematic Theology*, Vol. 1, pp. 61-64

If you have never heard the mountains singing, or seen the trees of the field clapping their hands, do not think because of that that they don't.

McCandlish Phillips

The magnificent, annual pageant of the springtime is recurring witness to God's faithfulness. The exquisite coloring of crocuses, forsythia, arbutus, violets and cherry, apple and peach blossoms are the work of His hands. He raises the temperature to thaw out the ground and sends rains to soften it. He changes the dress of the weeping willow from yellow to green and the red buds of the maples into green leaves that give welcome shade. He guides and sustains the birds in their long migrations over land and sea .... Surely it is for our pleasure and comfort that He has lavished such a variety of color on the flowers and the birds.

Philip E. Howard, *New Every Morning*

I feel in His care now as the first snow begins to dot the earth with muted messages to rest. Signaling in me a peace, the evidence that He is there. And now each bird, each tree, each being, musing by an open fire, bespeaks of His providence and love. Each flake holds thoughts in it of all eternity, each saying all is in His care.

Lucille Carlson

Foolish men resist the counsel of God. They overlook His providences in nature. But frequently He so confounds them that they are hindered and hampered from doing their work. Often by the snowfall, the heavy rains or the flood God stops the activities of men. God seals up the hands of men so that their

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hearts might be opened to Him.

J. Allen Blair, *Living Patiently: A Devotional Study of Job*

O Heavenly Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold Thy gracious hand in all Thy works; that rejoicing in Thy whole creation, we may learn to serve Thee with gladness; for the sake of Him by whom all things were made, Thy Son, Jesus Christ our Lord. Amen.

Book of Common Prayer

I believe that every particle of dust that dances in the sunbeam does not move an atom more or less that God wishes - that every particle of spray that dashes against the steamboat has its orbit, as well as the sun in the heavens - that the chaff from the hand of the winnower is steered as the stars in their course. The creeping of an aphid over the rosebush is as much fixed as the march of the devastating pestilence - the fall of ... leaves from a poplar is as fully ordained as the tumbling of an avalanche.

Charles Spurgeon

Nature is but a name for an effect whose cause is God.

William Cowper (1731-1800)

Nature to a saint is sacramental.

Oswald Chambers

*Cosmogony (the genesis of the cosmos) - What the options?*

1. In the beginning, God created the heavens and the earth (Genesis 1:1). By faith we understand that the worlds were framed by the word of God ... so that which is seen does not owe its existence to that which is visible (Hebrews 11:3, Weymouth translation).
2. Once upon a time ... perhaps two and a half billion years ago, under a deadly sun, in an ammoniated ocean topped by a poisonous atmosphere in the midst of a soup of organic molecules, a nucleic acid molecule came accidentally into being that would somehow bright about the existence of another like itself - Isaac Asimov, *The Well-springs of Life*

*Dust or destiny - take your pick*

We are either (1) the product of a cosmic crap game or (2) imagineered by Wisdom, Love, and Power beyond comprehension. Those are the options; accident or design, chance or creation. You either have three impersonals: Time, Chance, and Matter, adding up to Impersonal Man and an Impersonal Universe; or you have Pre-existent Personality imposing order on creation, giving meaning to love, truth, and dignity. These options have profound implications for the way you feel about yourself and others in this world. What, for instance, do you do when overwhelmed by the beauty and awesome, orderly arrangement of a flower? Vote scenario two and say, "Thank you God!" Vote scenario one and be stuck with "Praise and honor be to Gases, Geology, and Genes." And did you ever think it odd that a brilliant man could spend fifty years of his life in a lab trying to duplicate life to show *no intelligence was necessary* to form it in the beginning?

Winkie Pratney, *The Last Days Newsletter* (October/November 1981), p. 26

For myself, faith begins with a realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence; an orderly unfolding universe testifies to the truth of the most majestic statement ever uttered: "In the beginning God ..."

Dr. Arthur Compton, Nobel prize winner in physics, *Missile & Rocket's*, July 1957

Darwinism can be used to back up two mad moralities, but it cannot be used to back up a single sane



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one .... On the evolutionary basis you may be inhumane or you may be absurdly humane, but you cannot be human.

G. K. Chesterton

We hold these truths to be probable enough for pragmatists; that all things looking like men were evolved somehow, being endowed by heredity and environment with no equal rights, but very unequal wrongs. I do not believe that [such a ] creed, left to itself, would ever have founded a state; and I am pretty certain that, left to itself, it would never have overthrown a slave state. What it did do ... was to produce some very wonderful literary and artistic flights of sceptical imagination .... All had grown dizzy with degree and relativity .... There were different sorts of apes; but there was no doubt that we were the superior sort.

G. K. Chesterton

Let any one run his eye over any average newspaper or popular magazine, and note the number of positive assertions made in the name of popular science, without the least pretence of scientific proof, or even of any adequate scientific authority.

G. K. Chesterton

Never say higher or lower.

Charles Darwin

Biology is the study of complicated things that give the appearance of having been designed for a purpose.

Richard Dawkins, *The Blind Watchmaker*

Because [Darwin] stated in his private journal that the species of the Galapagos had marked the origin of all his views, popular accounts ... have conjured up the image of a patient fact collector suddenly bowled over by what he had found ... The trouble with such accounts is that they can trivialize the logic of discovery. They assume that the 'facts' were somehow there, waiting at the Galapagos for Darwin to process. Darwin himself knew better than that. One of the things that had worried him earlier in the voyage was whether he was noting the right facts. What his experience at the Galapagos rather embarrassingly showed was not that some new facts pointed unequivocally toward a new theory, but that the constitution of a relevant fact depended on prior expectation.

John Hedley Brooke, *Science and Religion: Some Historical Perspectives*, p. 257

If man is really matter, can he really matter much?

Glenn R. Martin

[Darwinism] is supported more by atheistic philosophical assumptions than by scientific evidence.

Huston Smith, *Zygon* 36 (June 2001): 223-231

Darwinian evolution is not so much an empirical finding as a deduction from a naturalistic worldview.

Nancy Pearcey, *Total Truth*, p. 170

The greatest achievement of the scientific mind is to know the limitations of the scientific method.

James Clerk Maxwell

Much is spoken today about the power of science, and rightly. It is awesome. But little is said about the inherent limitations of science, and both sides of the coin need equal scrutiny.

Vannevar Bush

When I first started studying, I saw the world as composed of particles. Looking more deeply I discovered waves. Now after a lifetime of study, it appears that all existence is the expression of

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information.

John Wheeler, Cited in Gerald Schroeder, "Can God Be Brought into the Equation?" review of *Science and Religion: Are They Compatible?* ed. Paul Kurtz and Barry Karr, in the *Jerusalem Post*, May 12, 2003, 13-B

This is an exceedingly strange development, unexpected by all but the theologians. They have always accepted the word of the Bible: In the beginning God created heaven and earth. To which St. Augustine added, 'Who can understand this mystery or explain it to others?' The development is unexpected because science has had such extraordinary success in tracing the chain of cause and effect backward in time ... Now we would like to pursue that inquiry farther back in time, but the barrier to further progress seems insurmountable. It is not a matter of another year, another decade of work, another measurement, or another theory; at this moment it seems as though science will never be able to raise the curtain on the mystery of creation. For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance, he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.

Robert Jastrow, *God and the Astronomers*, p. 107

Nearly every anticreationist objects (many almost bitterly) to the apparent-age implications of the creationist doctrine of full functionality, claiming that it threatens to make God into a deliberate deceiver. But we need to be a bit careful there. Exactly why would apparent age be deceit? Rocks and fossils do not come with an age stamped on them. The age we assign to them is a result of application of theory, interpretation of various features and so forth. Suppose that we are wrong and that fossils and so forth really are young. Why should we hold God morally responsible for our having made some mistaken theoretical interpretations? Or do we presume that our theories are so good that we are correctly interpreting what the rocks and fossils actually say - so that if they do not mean what we think they say about their age, then their Creator is responsible for their prevarication? Either way looks a bit intellectually shaky. Suppose, furthermore, that creationists are right - as I think they are - that instantaneous creation of a large-scale, fully functioning universe could not help but exhibit apparent age in at least some respects. In that case, how might a Creator prevent scientific creatures of that universe from being misled? One obvious way would be simply to tell them (even indirectly) how old things really were. And that, claim creationists, is exactly what God has done in Scripture.

Del Ratzsch, *The Battle of Beginnings*, p. 97