

# Facing Evolution—Things Too Wonderful for Me

*By Martin P. Sponholz*

We have seen a great deal of science through the ages. We have examined the main drift of scientific thought and scientific method. Now we reach a major paradox. Historically, what is truth in science? Or, at least what has been correct concerning scientific laws discovered by man? Historically we might conclude nothing with certainty. No law as discovered by man has survived many ages with its explanation of nature as compared to the way God maintains it, or at least the way man thinks it is maintained. The ordinances of the heavens and the earth, created by our Lord, a God of order, historically appear not to have been found.

However, what of all the scientific success of this age? The advanced technological knowledge of transportation, communication, and earth resource exploitation is beyond the dreams of our grandparents, not to say those of the Ancients. Medical science permits the vast majority of our children born to us today to see a full life. Many brothers and sisters of our grandparents were dead or crippled for life before the age of ten. Agricultural science permits one man to work ten to one hundred times the amount of land the farmers of a century ago worked and achieve far greater yields as well. Apparent scientific success abounds and with successful hypothesis or theories, usually common sense suggests their validity or truth.

Some fields of science, to a large degree the many areas of earth science, appear so successful with their discoveries and explanations and well-fit the observable phenomena of nature. But these, more than others, so flagrantly contradict the Holy Scriptures which we know by faith are absolute truth. Paradoxes of science grow.

Methods of science provide no certainty or uniqueness to explanation. Imagination and faith are a most important part of the scientific process. In fact, circles of reasoning, logical flaws, inhibit all basic science from comprehending the truth of God's functioning Creation. But at the same time it is not humanly possible to function in science by removing those logical flaws. In the midst of these horrible paradoxes stands the believer who might confess Christ crucified and be a scientist at the same time. The main question must be of harmonizing scientific reasoning with the faith of a believer. Just how is it done? The battle of the minds, especially the battle in one man's mind, the believer's mind, is one of total mental affliction. He asks why?

Our Christian scholar of science accepts the Scripture as the inerrant, inspired, and true Word of God. But on the front lines of Christian life, his scientific colleagues trained on the world's scientific plain continually appear to gain fame and fortune with one discovery after another, many of which conflict with Scripture. Any good scientist who is also a Christian wants to believe in a true science, a method of science that will demonstrate the true ordinances of nature. Such a truth in nature must exist for all orders of existence are of the Creator. But science is an endeavor of man's reason. Science has accepted an explanation of a given phenomenon for long periods of time with all certainty and then quickly has abandoned the explanation for another in a scientific breakthrough or revolution. The Christian at times can find such breakthroughs to disprove offensive theories or laws. But at other times such discoveries remain frighteningly absent. Non-Christian colleagues are quick to display the seemingly correctness of their offensive theories and at times enjoy flagrant errors of the Christian's scientific thoughts. When supporting scientific evidence for the Scriptures remains absent from man's sight, what can the believer do? He may not live long enough to witness a change in scientific thought. What happens to the believer if he cannot refute overwhelming evidence in contradiction to Scripture? In the weakening battles of mental torment one may be tempted to doubt, to question God if He really made all things the way He says, and even begin to judge Scripture in the light of science. Why do God's people find it so difficult to comprehend nature and unbelievers, blatant evolutionists denying even the presence of God, have such deep insights into nature? There must be contradictions in science if it is not in true agreement with the Bible. But when they cannot be found, why? What is wrong with the Christian's mind? Why doesn't God give him the answers he needs?

The inspired book of Job speaks to a similar problem, one of physical suffering. Why must the believer suffer, especially a believer who commits no flagrant sins? Why do the unbelievers live a life of comfort and

ease and do not suffer even when their sins are extremely flagrant? Attempted here is to answer mental affliction in the same way the physical affliction of Job was answered.

But dare Job be used to examine the mental affliction of a believer facing problems of a scientific explanation of God's universe? Job asks why the righteous must suffer. Job challenges the judgment of God. The scientist frustratingly looking for explanations questions God's wisdom or even His Word of truth. These distinctions between the book of Job and this writing must be kept always in the forefront. But the similarities between the two are strong. The believer, being also a scientist, is a Christian groping for help from his Lord, the same as Job. This is exactly how the Holy Spirit leads His inspired writers of Scripture to use and refer to the man Job and the book of Job. The prophet Ezekiel provides strength to the children of Israel facing the suffering of Babylonian captivity and the destruction of the great temple.

The word of the Lord came again to me saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness," saith the Lord God. (Ezekiel 14:13-14)

Those declared righteous by their faith. through God's grace will be sustained by God's mercy through all sufferings. The reference to Job provides comfort to the believer seeking help from God. Assurance is given to the individual that as God did to Job, answered him, strengthened him, and delivered him, so he does to all who trust Him in all things.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James 5:10-11)

The confusion, doubt, and impatience of the afflicted, any affliction that torments a believing soul, is answered by God's infinite grace, His boundless compassion and mercy. He provides the perfect answer as He hears the cry of the afflicted. But in all cases, His will is done for the good of the believer as decided by God's infinite wisdom. Many modern commentators on Job claim God's answer out of the whirlwind to Job failed. But Job was confident in the Living Redeemer and thus was sure of God's love; he was unable to understand the common things of nature and thus was reminded of God's wisdom. It was this combination of knowing God's wisdom together with God's love which gave Job, as it does every believer, the confidence and trust in His Lord to sustain him in the faith through all things. "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not" (Job 42:3).

The apostle Paul writing to the Corinthians warns them of the following human wisdom and reason as a judge of God's Word and ways. "For the wisdom of this world is foolishness with God: For it is written, He taketh the wise in their own craftiness" (1 Cor. 3:19).

The answers to questioning the ways of God, as Job did, are and can only be God's answers. Trust only Him. Paul's quote came from Eliphaz. It is interesting that Eliphaz, attempting to provide Job with a reason for Job's suffering, tells him according to a well-reasoned formula that Job must be suffering for something evil he had done. But in the same argument Eliphaz comes up with this great truth which Paul quoted.

He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. (Job 5:12-14)

The great wisdom of man deciphering why Job was suffering was foolishness to the omniscient God. Man's wisdom truly traps itself and provides no comfort. Likewise the battered scientific thinker will fail searching man's wisdom for answers trying to harmonize science and Scripture.

The Scriptures, both Old Testament and New Testament, refer to the book of Job and show us that it is proper to use its message in any type of suffering the Christian undergoes which might lead him to question God in any way.

Before Job comes into fear of death, he praises God at the theft of his goods and the death of his children; but when death is in prospect and God withdraws Himself, his words show what kind of ideas a man, however holy he may be, has against God, when he gets the notion that God is not God, but only a judge and wrathful tyrant, who applies force and cares nothing about a good life. This is the finest part of this book. It is understood only by those who experience and feel what it is to suffer the wrath and judgment of God and to have His grace hidden.<sup>1</sup>

The questioning mind of the scientist clinging to God's Word runs into real affliction of the mind and demands an answer from God. Why is Your Creation we live in so deceptive? Why do Your ordinances of nature remain so obscure? It is so difficult to demonstrate Your wondrous Creation and maintenance of it, at least the way You claim it was made and how it now is. Is it really that way at all? Show me! The afflicted soul demands an answer.

The Christian, believing all the Scriptures, will deceive himself if he thinks he can remain scientific as long as his rational mind is not attacked. Study and research in the world's scientific realm bring countless assaults on the reason of the Christian. But these assaults may not seem to harm or challenge faith when brilliance is permitted and scientific answers can be found. The Christian who can still find scientific evidence of a Flood or has a scientific reasonableness for Creation may think there is no real despairing conflict between faith and reason because even when position and fame are denied the Christian, he can still cling to his Bible-based theories to replace those of world science.

But the fact that a lot of good rational scientific theories exist to satisfy our reason perhaps explains why a great many persons do not see the devastating illness with which science can afflict the soul. To the inquiring mind is given a tract that has all the answers in a few short paragraphs. A theologian tries to help a soul fading in the depths of science by pointing to some PhD in geology who also believes Scripture. The notion that science can approach truth with certainty is however, in fact, what permits the festering sores of doubt to grow deep into the believer's faith.

By sitting at the feet of the world's scholars of science, the student of science sees brilliant men, extremely humble men, simply teaching what their ideas mean to them and how their paradigms explain the experience of nature. It is not the absurdity which the devil has faked the vast majority of brilliant scholars into accepting, an ape for a grandparent, which shake the foundations of faith.

The unique creation of an individual soul which God desires to safe-keep eternally puts evolution of man in its absurd perspective. But these teachers are so good at presenting evidence to support a science with no God at all. It is this kind of university professor who leads the world in basic research. He becomes national advisor. He leads the way to new far-reaching discoveries.

In science it's even more than a few convincing scholars. All fields of science appear to the honest scholar, once a believer of all Scripture, to consistently arrive at the same evolutionary answers from many different fundamental avenues of study and research. Nobel Prize winning achievements in the field of medicine—discovery of the function of chromosomes in heredity, discovery that genes transmit hereditary traits, synthesis of ribonucleic acid (RNA) and deoxyribonucleic acid (DNA) (organic compounds that carry hereditary characteristics), determining the molecular structure of DNA and its significance for information transfer in living material, discovery of the process by which enzymes consisting of a sequence of amino acids determine a cell's function in genetic development—all point to mechanisms of evolution capable of working over extremely long periods of time, more than written human history. Recent synthesis of the all-important

basic-to-life amino acids from organic materials and synthesis of genes point squarely to spontaneous generation of life in some primeval sea.

Nobel Prize winning achievements in chemistry—the development of the “atomic time clock” for determining geological age by measuring the amount of radioactive carbon 14 in organic objects—opened the door to the discovery of hundreds of isotopic dating methods with time scales of a few seconds to many billions of years. Verification of short half lives give way by reason to ready acceptance of long half lives. Where one method comes under conflicting questioning, many more methods of dating replace it with the progress of greater accuracy of agreement.

Nuclear physics and astronomy team together to announce agreement with evolution via the interaction of the most fundamental particles of the universe. Nuclear reaction in the stars agrees and embraces a five billion year old earth. Nobel Prize winners in physics with work on the development of equations relating gases and liquids, discontinuous structure of matter, discovery of sedimentation equilibrium, and discovery of  $3.2^\circ$  K background leave all of nature subject to random accidental motions of discontinuous matter. Eddington Numbers produce approximately the same universal constant—ratio of Coulomb force (electrical attraction) to gravitational attraction between electrons and protons, ratio of the square root of the mass of the universe to that of the proton mass, and the ratio of the age of the universe and a unit of atomic time. All these contain the accepted fundamental constants of the universe in the most respected field of physics.<sup>ii</sup> Again, the age of the universe plays an important role, and it comes out as the evolutionary billions of years.

Geology, being an interdisciplinary science and drawing from physics, chemistry, and the life sciences, cannot be branded as a maverick of error, but is supported in strength by all fields.

One field of science cannot intellectually cure the infested disease of unbelief of another science when they are all allied and related. The medium of reason is impotent. The believer’s faith, if thus supported, will surely crumble and die. With no place to scientifically turn to, his own research might honestly even agree with the world. Still desperately clinging to God’s explanation, though lacking sufficient scientific detail, this believer’s mind and sanity is surely questioned by his world colleagues. By continuing to believe Scripture after his whole profession and all supporting professions do not, he has *ipso facto* ceased to be a scientist.

For this believer at this point his alternative is to cease to be a Christian. Job’s wife told him to curse God and die. Worldly colleagues in science answer that it all evolved independently. They claim there is no need of a god. Only perhaps those who could not counter their scientific colleagues with more science to demonstrate the why of their belief in the inerrant Scripture have suffered this mental affliction. Why does God permit this confusion over His Creation? Nature, is supposed to show His glory, but to most scientists, it rejects His presence. And to the believer true science is withheld. Should we therefore abandon it? Curse science? It perhaps might be better if God had not given us such a scientific reason if it challenges the faith so devastatingly. Perhaps it’s best if we had not studied science at all. What good is scientific reasoning if it does not show God’s wondrous works, but evolution instead? “Why is light given to man whose way is hid, and whom God hath hedged in?” (Job 3:23) Why doesn’t God give us the correct answers?

### **The First Visitor**

One might argue that perhaps such a despairing view of science and religion can be avoided if harmony between the two could be demonstrated. Such a group exists calling themselves creationists. Some are highly organized (Creation Research Society) while others are associated only by their actions and beliefs. Fundamentally they are dedicated to such things as special creation, divine design and purpose in nature, a young earth, and a universal Noachian Flood. This group of scientists holds to the truth of Scripture and at the same time sports advanced degrees awarded by the world’s academic institutions for their philosophies of science. They primarily contend that such things as Creation and the Flood are subject to scientific explanations. The creationist anxiously enjoys demonstrating weaknesses in much of the evolutionist’s theories and laws. Where studies of the distant ancient past are difficult or impossible, the creationist is willing to accept divine revelation as presented in the Scriptures. But these scanty details of Scripture are then filled in with a great deal

of their own scientific speculation. For example, all light of the first day was most likely of the electromagnetic spectrum which yields even other speculations. “Though neither theory can be proved, yet each is capable of providing an interpretive framework for the known facts and relationships of science.”<sup>iii</sup> “The creationist suggests that his model is the best scientific scheme of thought.”<sup>iv</sup>

There is *one* theory, of course, that does fit all the *known* facts of physics, chemistry and astronomy, without exception. Furthermore it is the simplest and most direct system of cosmogony that could be devised. For this reason alone it should be considered the most probably correct theory. In addition, it is the theory which follows most naturally from the implications of the two universal laws of thermodynamics. This is the theory of special creation. By this theory, the universe in all its amazing size, variety and complexity came into existence at some time in the past (possibly quite recently) completely and perfectly functioning throughout, during a period of direct creation by its omnipotent and eternal Creator.<sup>v</sup>

### The First Agonizing Reply

But where is the comfort of certainty that a doubting soul desperately needs? The creationists themselves admit that neither theory can be proved. They have even placed creation on the level of a theory, subject to the full gamut of scientific scrutiny as any other theory of evolution. And according to the pronouncement of today’s guiding paradigms, creation theories are out. By the creationist’s own admission, evolutionary theory provides an adequate interpretation for the known facts. Where scientific detail is added to the Scripture, what certainty is in that? These additions limit our Lord and dictate His dominion, but in reality they are inventions of the minds of men.

The creationist in speculation is just as guilty as the evolutionist, filling the holes of evolutionary theory with reasonable speculation. Sadly many a creationist lacks the competence the scientists of the world have. The creationists also lack economic strength and political power to test some of their speculations. For example, it would cost over a million dollars per drilled hole and an army of support personnel to test the possibility of fossils trapped within continental glacial ice which may have been Flood waters. And even with brilliant creation scientists and proper economic and political support, creationist theories and laws are subject to the same lack of uniqueness and uncertainty as any other theory of science.

I have heard many such things:  
 miserable comforters are ye all.  
 Shall vain words have an end?  
 Or what emboldeneth thee that thou answerest?  
 I also could speak as ye do:  
 if your soul were in my soul’s stead,  
 I could heap up words against you,  
 and shake mine head at you. (Job 16:2-4)

Surely God would not distribute fossils to purposely deceive scientists? Yet to man these fossils deny Him so strongly. Why doesn’t He tell us more? Where are the answers?

Behold, I go forward, but he is not there;  
 and backward, but I cannot perceive him:  
 on the left hand, where he doth work,  
 but I cannot behold him:  
 he hideth himself on the right hand,  
 that I cannot see him:

but he knoweth the way that I take. (Job 23:8-10)

With Job's physical affliction as well as a believer's mental anguish over this science question, the most frustrating thing is God's silence.

### **The Second Visitor**

Remaining firm to a Scriptural base some also argue that one must realize...

...that whatever Scripture said on any subject was when properly interpreted substantially true. God's truth revealed in His Word could not conflict with God's truth revealed in His works. It seemed to scientists and clergymen alike as long as the views we have been describing prevailed that if the two revelations appeared to clash, the discrepancy must arise from some error in science or in Biblical exegesis.<sup>vi</sup>

...never to forget who is the Author of the great volume which nature spreads out before us and always to remember that the same Being is also the Author of the book which revelation holds up to us; and though the two works are entirely different, their records are equally true; and when they bear upon the same point...it is as impossible that they should contradict each other as it is that either should contradict itself. If the two cannot be reconciled, the fault is ours, and it is because, in our blindness and weakness, we have not been able to interpret aright, either the one or the other or both.<sup>vii</sup>

The argument goes on like this: if the scientist cannot harmonize his discoveries with Scripture, it is his fault. Surely the success of science and the progress it has displayed under the direction of the Creator must be reasonably correct. The scientist is not listening to the words of the Lord properly. He is limiting the almighty timeless Creator by insisting on more than six normal days. The few billions of years of earth displayed by scientific evidence is a trifle to a timeless God. Only with modern science can you truly comprehend how almighty and infinite God really is.

Under the inspiration of the Holy Spirit the sacred author simply expressed himself in accordance with his own primitive theories. He was not writing in order to propose, assert, or imply his "scientific notions"; the interests of a science teacher were not his interests. But his deep-seated, hidden opinions, things taken for granted, so colored his language that we can divine or guess what his personal convictions were. Between what he deliberately intends to say...and what he may privately think about a certain subject there may be a vast difference—a significant difference for our interpretation of sacred Scripture, for the inspired author's private opinions are not guaranteed by God but only his deliberate, intended "official" pronouncements. Thus, on reading the first chapter of Genesis we can perceive the scientific notions of the author; they are, by the way erroneous. He shares them with his contemporaries, but properly speaking he does not express them, does not affirm them, nor is it his intention to imply them.<sup>viii</sup>

### **The Second Agonizing Reply**

Oh, such utter nonsense! This claim doesn't explain or harmonize science and the Scriptures at all. Admittedly when there is an apparent clash between the two, the error must be with man, with me! But I surely cannot then say it is my interpretation of Scripture that is wrong. God's Word was given by inspiration for me, that I might see and comprehend God's marvelous Creation, that I might know it was man's sin which thus stained the perfect Creation, that even before Creation God already planned to redeem me from my sins.

Surely this all-powerful, timeless Creator could perform and construct when, how, and what He pleases. He could have created the world through evolutionary processes, but He tells me He did it in six normal days separated by normal evenings and mornings. To this very day it is near impossible to express the length of a normal day any more exactly than in Genesis, chapter one. He could have destroyed the world with many floods or oceans uplifting over long eons of time, but He tells me He flooded the entire globe in forty days and forty nights. Why can't I show this great scientific phenomena in a convincing scientific manner? I want to find proof. Why can't I? Why won't God show me?

To change His words to benefit science while forcing a harmony is such an unsettling thing for the soul. How dare anyone tamper with God's words?

For I know that my Redeemer liveth,  
and that he shall stand at the latter day upon the earth;  
and though after my skin worms destroy this body,  
yet in my flesh shall I see God:  
whom I shall see for myself,  
and mine eyes shall behold, and not another. (Job 19:25-27)

I know this. And there can be nothing more unlikely, impossible, irrational, and unexplainable than this miracle of Easter. Why then is it so hard to demonstrate errors of evolution? After accepting the miracle of Easter, the miracle of Creation is only what the almighty God ought to do. To a man with this Easter faith, Creation according to God's way or plan can be the only way. But I can't prove it. I can only believe it. I know.

### **The Third Visitor**

Another argument goes something like this: there is no conflict between science and religion. All of true science agrees with the Scriptures. All other ideas of science not agreeing with Scripture are only unproved theories. Surely our Lord, author of the Scriptures which are the absolute truth, is likewise the Creator of all nature. Science confirmed material truth of this nature. Nature given by the God of all truth cannot contradict the Scripture. Therefore true science cannot contradict Scripture. The laws of science display this material truth which God created and established at the time of Creation.

### **The Third Agonizing Reply**

This argument is the same refrain as all the rest. When a real conflict does appear between science and religion, the Scriptural scientist can find no comfort and may go to his grave before the conflict is resolved. The hope or dream that science can find the truth is still clinging to the false notion that God's true word as revealed in Scripture can be supported and added to with human reason. It is false that a man by his own reason and strength can comprehend the almighty God's way of providing for all people. The ways of nature continually and perfectly controlled by God are clouded from man's vision. Scripture does not so readily separate material truth from spiritual truth.

I know there exists some sort of material truth with certainty. I know for example that I exist, that I teach my students, that I have a wonderful family given by the Lord, that we all need food, clothing, and shelter. But science is not interested in such material truth. Scientifically of what importance is it that a block of wood is of a certain size? None! But more important is the chemical structure, the molecules, the atoms, even the subatomic particles. Astronomers could care less of the beauty of the milky Way. More important is what one can learn from the continuous line spectra of a maverick star and all the details of black holes in space.

It is wrong to play a game of semantics and merely redefine science to bypass the real problems of conflict. Laws of science, as accepted by the world's scientists, *do* conflict with God's revelation of the

environment He created for us to live in. To call a conflicting law an unproven theory is again not wanting to help the man with this conflict.

The practitioners of the field of study called science know whereof they speak. The scientists of the world are dedicated to their studies and know their profession. They know they do not have a free ticket to truth. They ask with Pilate, "What is truth?" They know they do not have it even with material things. Their laws are collectively accepted, not proven with certainty. To send a student into a scientific occupation with a definition different from the professional's is to send an infantryman out with a broom handle. If a Christian is to become a scientist, he must work with the tools of the trade, paradigms, reason, interpreted observations, as well as the theories and laws of the world.

We are back at the beginning of all these arguments. This is exactly the affliction the believer of the Holy Scriptures faces. There exists devastating ideas for the soul in the scientific world. The simple clichés, the pat answers, and the memorized doctrines without real belief are of no comfort. The suggestion from friends that man's reason can assist only drives one further away from God, and the more silent God appears.

But where shall wisdom be found?  
 And where is the place of understanding?  
 Man knoweth not the price thereof;  
 neither is it found in the land of the living.

And unto man he said,  
 Behold, the fear of the Lord, that is wisdom;  
 and to depart from evil is understanding. (Job 28:12-13, 28)

### **A New Visitor**

One new concept that has just recently emerged in science bears interest toward the religion-science conflict, the work of Immanuel Velikovsky.<sup>ix,x,xi</sup> This scientist has been writing for nearly thirty years with no scientific audience. He attacks uniformity principles of modern science and expresses theories which embrace a young earth and a solar system not so well defined or orderly. He has suddenly emerged as a famous scientist via some startling predictions concerning the different planets which the American space probes studied in the late 1960's. He was also given a hearing by the American Academy of Arts and Science in 1973. And in 1982, recently found meteorites on glaciers in Antarctica, possibly from the moon and Mars,<sup>xii</sup> adds some credibility to *Worlds in Collision*. He says some amazingly good things, and his scientific logic is outstanding at pointing out some errors of evolution. But when he built the new paradigms departing from evolution, his use of Scripture is mythical.

### **The Answer**

Then the Lord answered Job out of the whirlwind, and said,  
 "Who is this that darkeneth counsel  
 by words without knowledge?  
 Gird up now thy loins like a man;  
 for I will demand of thee, and answer thou me." (Job 38:1-3)

Our God is tender, loving, and merciful. Persistent and urgent prayer in faith is always answered. Not my will, but Thine be done. In this case questions of God provide the perfect answer for all tormented with afflictions of any kind in every age. God speaks in 2000 A.D. as well as 2000 B.C. The Word of God speaks its saving power girding up those who reach out to him in faith.

“Where wast thou when I laid the foundations of the earth?  
 Declare, if thou hast understanding.  
 Who hath laid the measures thereof, if thou knowest?  
 Or who hath stretched the line upon it?  
 Whereupon are the foundations thereof fastened?  
 Or who laid the corner stone thereof;  
 when the morning stars sang together,  
 and all the sons of God shouted for joy?” (Job 38:4-7)

Men know from experience to a degree of certainty the materials and the form the materials take which gives us the environment we live in. But their purpose and motives<sup>xiii</sup> for being brought into existence cannot be comprehended from experience. Only through the words revealed by the Creator to His inspired writers is this knowledge of the Creation possible. God rhetorically asks if indeed we were at Creation to be able to comprehend it with our own independent experiences. Of course not. All existing order in form and material, in the inorganic as well as all living things, is by His grace for us. It is these most primary facts that can only be comprehended through the written words of Moses. Where details of construction are desired, a dream of any inquisitive mind, especially scientific, only God could provide them. He chose not to. Measurements of today? They are constantly being defined and improved, but now also in the Einsteinian age of relativity, we no longer have absolute measurements. Mass, length, and even time are believed to be variable relative to motion and other field phenomena such as gravity. Today in sin “we know that the whole creation groaneth and travaileth in pain together until now.” (Rom. 8:22) Only when we’re at rest with our Lord and Savior will we comprehend His majesty and glory as in the creation week when each morning brought on a new day. From the beginning foundations to completion, the perfect and holy creation truly could vibrate in a joyous spirit. The stars magnificent splendor joined with the angels’ joy.

“Or who shut up the sea with doors,  
 when it brake forth, as if it had issued out of the womb?  
 When I made the cloud the garment thereof,  
 and thick darkness a swaddling band for it,  
 and brake up for it my decreed place,  
 and set bars and doors,  
 and said, ‘Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?’”  
 (Job 38:8-11)

Again, surely man cannot know by his own experience the invention of the sea, the creation of the firmament, the waters above and below, and finally the permanent separation and holding of the sea away from the land. It has been the sea that has captured the imagination of men throughout all ages. It is out on the open sea that one is totally at the mercy of the sea. The storm clouds cannot be outrun; the fog is unpredicable and a danger to even the most sophisticated ships of our day. But God’s description of it here is so different from a modern scientific comprehension. The waves are held back by God’s Word, continually so. Our simple picture of water naturally running down hill until sea level perhaps is a bit naive. If you have ever stood alone on the beach of a raging ocean, the water appears to loom far above you. The sea is far from level. Perpetual ocean currents are maintained by non-level ocean surfaces. Then add the complexity of the tides. Large portions of the ocean surface still remain inadequately mapped, and much less understood are attempted gravitational and dynamic explanations of these surfaces.<sup>xiv</sup> “Whare wild-meeting oceans boil Besouth Magellans.”<sup>xv</sup> The different levels of the Atlantic and Pacific oceans clash between South America and the Antarctic giving the wildest seas in the earth.

“Hast thou commanded the morning since thy days;

and caused the dayspring to know his place;  
that it might take hold of the ends of the earth,  
that the wicked might be shaken out of it?

“It is turned as clay to the seal;  
and they stand as a garment.  
And from the wicked their light is withholden,  
and the high arm shall be broken.” (Job 38:12-15)

It is utterly futile to even think of changing the normal succession of days. God promises, “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. 8:22). “So the sun stood still in the midst of heaven, and hasted not to go down about a whole day;...for the Lord fought for Israel” (Joshua 10:13-14). The dark of the night was ablaze with light as “the glory of the Lord shone round about them” (Luke 2:9) announcing the birth of Jesus to the shepherds. And the light of the day was removed and “there was darkness over all the earth” (Luke 23:44) when Jesus fought unto His death for our souls. The Creator alone reserves the liberty to alter His day and night for the benefit of His people, you and me. But again how differently God speaks of day and night. Science, though confused as to whether light is of particles or waves, is certain its source is the sun and stars. God created light on the first day and the sun and stars were made to hook up to the succession of day and night four days later. Science defines darkness as the absence of light. But “God divided the light from the darkness” (Gen. 1:4). The dark hides wickedness. A child too young to hide his emotions fears the dark. The rising of the light shakes the wickedness out of the earth with evildoers fearing exposure by the light. The earth under the light displays again the colorful beauty hidden by the dark.

“Hast thou entered into the springs of the sea?  
Or hast thou walked in the search of the depth?” (Job 38:16)

Oceanography is one of the newest sciences, dubbed inner space in this so-called space age. More is known of the surface of the moon than the floor of the sea. Every reader of every age thus far must come to the realization that the sea is His and He made it.

“Have the gates of death been opened unto thee?  
Or hast thou seen the doors of the shadow of death?” (Job 38:17)

Surely all who are born cannot escape death. It is the curse of sin. All suffer the loss of loved ones; especially Job deeply felt the cold absence of his ten children. Yet no one can comprehend death until you face it yourself in your own last hour. For the Christian Christ has graciously spared us the agony of death. Death now is but the anxiously awaited gateway to heaven. But modern-day medicine, with all the new gadgetry of respirators, heart pumps, intravenous feeding, etc., has made death a debatable issue. Truly and comfortingly, this is in God’s hand alone. He calls for the soul and it departs.

“Hast thou perceived the breadth of the earth?  
Declare if thou knowest it all.” (Job 38:18)

The breadth of the earth is a measurement made as early as 200 B.C. by Eratosthenes of 250,000 stadia (10 stadia = 1 mile). One might think since then refinement is all that was necessary. However, with space satellites, new debate is developing over the earth’s shape, egg shaped or pear shaped. Pole and equator shifts are believed to force a gradual change in the earth’s shape: Continental drift and sea floor spreading add

complications to the study of the breadth of the earth. Faulting, folding of the land masses, and sinking and uplifting of the sea and land all add to make the task to perceive the breadth of the earth impossible by anyone.

Luther held that man can have no true knowledge of anything at all in creation by the powers of reason.

Luther did not deny that reason could discover many things, but he did hold that natural reason, which does not know God, is also ignorant of that which has been created by God. No one can understand a single work of God fully by the use of reason: This a man will recognize to a certain extent, says Luther, if he will only propose to himself the question of the usefulness of straw.

Luther did not condemn natural science, although he did ridicule its pretensions to wisdom. He has some words of high praise even for astrology, which he otherwise so vehemently rejected. Stripped of its superstitions, it is not to be condemned, for it is the observation and consideration of the works of God, “which is the most worthy concern of man.” Man can, in other words, find no better use of his talents than the study of nature.

Natural science is therefore a legitimate interest of man, and man may learn a great deal about nature through his own experience, by instruction from others, and by divine revelation. But what man can learn in this way is only a small part of nature. Furthermore, Luther adds, “Since Adam’s fall, by which reason was blinded, it is impossible to know nature beyond that which can be learned by experience or divine enlightenment.”<sup>xvi</sup>

In humility even the best scientist must answer to God that he cannot perceive the breadth of the earth. To compare what is known with knowing all would be an insignificant ratio. But the Lord girds us all up with the knowledge that He perceives it all. It is all under His control.

“Where is the way where light dwelleth?  
And as for darkness, where is the place thereof,  
that thou shouldest take it to the bound thereof,  
and that thou shouldest know the paths to the house thereof  
Knowest thou it, because thou wast then born?  
or because the number of thy days is great?” (Job 38:19-21)

We simply cannot rely on experience as to our understanding of light and darkness today. In fact, our concept of light still is under great debate. One of the things God creates the first day before great complexity is added is one of the few things man is willing to admit he knows little about. It is light from the stars, its speed, the path and distance it travels, that gives the most perplexing questions. If we presume the millions of light years of distance, does that mean the stars were there that long ago? But stars came after light. What of gravitational influence on the paths of light? If light bends in empty space, where are the stars? Then what of the darkness which we cannot see? All are unanswerable questions.

It is with light and dark that God guides our daily life. He lights up the firmament with the greater light, the lesser light, and the stars that we might witness a bit of His power and glory. In spite of our lack of understanding, God provides ways for all to see and marvel at His wondrous works.

“Hast thou entered into the treasures of the snow?  
Or hast thou seen the treasures of the hail,  
which I have reserved against the time of trouble,

against the day of battle and war?" (Job 38:22-23)

Usually blizzards and hail storms are dreaded. Modern meteorological studies seek efforts to subdue their destruction by both early forecasting and subtle cloud seeding. Such efforts are generally frustrated. To the individual buried under such storms, little treasure is seen. But God speaks of such treasures. Perhaps the treasure is water for the next year. Perhaps needed nutrients are provided for the soil through the lightning and hail. Regardless, seeing a wheat crop crushed to the ground or a corn field shredded before the ears had a chance to grow is not called a treasure by human standards. But everything asked by God so far has been beyond the understanding of man, for man's benefit. Ignoring scientific aspects of snow and hail and how such storms occur, God tells us He uses them against the time of trouble and against battle and war. They are His weapons as He fights for us. Listening to the National Weather Service daily forecast indicates the difficulty in understanding the development of such storms. But only God knows why. He develops them, and when and how He uses them. We take comfort in these treasures as God's weapons by trusting Him.

"By what way is the light parted,  
which scattereth the east wind upon the earth?" (Job 38:24)

To link light and wind together had not even been suggested in meteorology until the last century. First in the early 1970's did a great interest develop in studying solar radiation, energy from the sun, building up beyond equilibrium in the equatorial zone to drive the tropical east winds known for many centuries as the trade winds. Current hope is that such studies will lead to an understanding of global weather. Prior to the 1970's, efforts were spent in the polar regions looking for the driving forces of the weather. Even if an explanation is found linking light and windy such an answer still does not answer the question of who does it and why. Forecasting the weather does not explain an answered prayer asking God to ward off destruction or bring needed rain. In all things we know God is there to give us our every need as He in His infinite wisdom perceives our need.

"Who hath divided a watercourse for the overflowing of waters,  
or a way for the lightning of thunder;  
to cause it to rain on the earth, where no man is;  
on the wilderness, wherein there is no man;  
to satisfy the desolate and waste ground;  
and to cause the bud of the tender herb to spring forth?" (Job 38:25-27)

He already has the ground plotted where the flood waters will go when He sends the torrential rains. There is nothing without His good purpose. And then He couples this water destruction with the care He gives the wilderness where man doesn't even go. How much more will He certainly provide and care for the crown of His creation, you and me?

"Hath the rain a father?  
Or who hath begotten the drops of dew?  
And the hoary frost of heaven, who hath gendered it?  
The waters are hid as with a stone,  
and the face of the deep is frozen." (Job 38:28-30)

All life on earth is sustained by the extremely rare physical properties of water found only in a very few other compounds. The peculiar property of expanding when freezing and contracting when melting is so taken for granted that many students assume all other substances are similar. But even the melting and freezing points for pure water are not pinned down with certainty. In nature where the clouds form to give rain or snow or fog

or frost, super-cooled liquid water exists at times down to  $-40^{\circ}\text{C}$  and colder. Air, supersaturated with water, that ought to precipitate, refuses to do so; in fact, it cannot precipitate without foreign nuclei (non-water particles) stimulating both condensation and freezing processes. For liquid cloud drops, the meteorologist looks to sea salt nuclei blown in some cases several thousand miles by a continually extremely turbulent atmosphere. For the snow flakes or frost, other ice crystals are needed to begin the sublimation process (condensing from gas to solid). Strange that with today's best science under even ideal laboratory conditions one cannot begin snow or frost without already having it. Who or what does provide the seed? Common rain causes similar problems for the world's scientists. With both laboratory synthesis and theoretical modeling, the growth of a cloud droplet to a rain droplet remains unknown.

Outstanding problems are in understanding the coalescence process (getting over the 30-40 micron hump in the time available for growth) and the ice process (ice crystal concentration outnumbering ice nuclei and the unknown rate of glaciation in updrafts).<sup>xvii</sup>

Man's lack of understanding does not hold back the needed rain or snow.

In the apparent death of winter as the seas, lakes, and rivers freeze, the rare ability of solid water (ice) to float on its own liquid (again most solids sink in their own liquid), preserves the depths from the severe winter. The freezing and then thawing process turns the body of water upside down each year bringing fresh life-sustaining water to the depths.

God's questions are impossible to answer in the affirmative. We find it exceedingly difficult to answer even in a scientific age when it is commonly held that we know all. Instead, these simple, everyday processes that sustain all life are incomprehensible. All living creatures are dependent on our Lord for their daily sustenance.

“Canst thou bind the sweet influences of Pleiades,  
or loose the bands of Orion?  
Canst thou bring forth Mazzaroth in his season?  
Or canst thou guide Arcturus with his sons?  
Knowest thou the ordinances of heaven?  
Canst thou set the dominion thereof in the earth?” (Job 38:31-33)

It is interesting that this ancient question to Job is so perplexing 4000 years later. It is speculated that Pleiades is a young cluster. As a cluster its motions are quite different from all the rest of the stars in the galaxy. It contains much diffuse nebulosity and great clouds of gas contracting. The belt of Orion contains some of today's puzzles of astronomy. Orion Nebula, the central star of Orion's sword sheath, is a puzzling infrared cold star surrounded by expanding illuminous gases. Both are great astronomical mysteries. Both constellations have been well identified and have captured man's imagination through all of history. Pleiades was looked upon as a cluster of beautiful jewels or seven beautiful virgins. Orion was the idealized heroic warrior.

The Mazzaroth, the constellations of the zodiac, annually without fail meet with the sun as it passes through them on the ecliptic. This marks the progression of the seasons as well as the time within the seasons. The planets also travel orderly according to the Mazzaroth. For Job and most ancients, the Mazzaroth told them the seasons, when to plant and when to harvest. Men looked to the Mazzaroth as their calendar.

Arcturus with his sons, Ursa Major and Minor, the Big and Little Dipper or the North Star, permitted all ages to navigate. They were the guiding lights to men. And God asks if man guides them.

God put the stars in the firmament of heaven for our enjoyment, for our study and learning, to guide us, and for us to see His glory in His handiwork. No, we do not know the ordinances of heaven. The more one studies the universe, the more incomprehensible it becomes. God alone establishes the dominion in which man may work.

“Canst thou lift up thy voice to the clouds,  
 that abundance of waters may cover thee?  
 Canst thou send lightnings, that they may go,  
 and say unto thee, ‘Here we are’?  
 Who hath put wisdom in the inward parts?  
 Or who hath given understanding to the heart?  
 Who can number the clouds in wisdom?  
 Or who can stay the bottles of heaven,  
 when the dust groweth into hardness,  
 and the clods cleave fast together?” (Job 38:34-38)

Luther would have said that just this is the basic error of modern science—it professes to know more than it knows. In reality it can find only material and formal, or instrumental, causes, but in its ignorance it imagines that it has found efficient and final causes. It is this attitude which is behind the “scientific” assertion that diseases cannot be caused by devils because they are caused by germs, or that God cannot answer prayers for rain because rain is the result of the interacting of complicated meteorological factors. Man, with his reason, can only deal with phenomena, and he ought to be conscious of the limitations which this places on all his investigations. Reason has no way of pressing behind the phenomena to find the real efficient cause which controls and determines them.<sup>xviii</sup>

But what is this motivating control?

What is man, that thou art mindful of him?  
 or the son of man, that thou visitest him?  
 Thou madest him a little lower than the angels;  
 thou crownedst him with glory and honor,  
 and didst set him over the works of thy hands:  
 thou hast put all things in subjection under his feet.  
 For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Heb. 2:6-9

A star announced His birth. He provided food miraculously for 5000 people. He stilled a storm at sea. He raised Lazarus from death. He himself died, descended into hell, rose from death, and ascended into heaven for all.

Don’t you see how God is marvelously comforting, commending His boy Job? For Job has held on in faith when the going was hard, believed in his dark night of affliction when he could not see, trusted still when there was no visible reason why he should. Now God justified that faith, condemns the pat answers and religious clichés of the friends, and coolly calls the speech of Elihu with its “laws of nature” a pattern for God’s judgment. “Who is this that darkeneth counsel by words without knowledge?” So much then for man’s wisdom about God: irrelevant, without knowledge. Faith is the only thing Job had left. But that’s it, all that God has ever asked, “only believe.” In truth, it is all we have in the realm of earth, sea and sky. Not intellectual knowledge, physical certainty, wisdom, strength or power of man can prop us up. We are plainly done for if our salvation ever, for one moment, depends on anything but faith.

And did you catch the last verse, about the “clouds cleaving fast together?” In Job’s extremity, as in ours, even the barren spots, the stretches of desert are filled with promise. The ground cracks in time of drought, as though it knew the rain would fall again, and prepares ahead of time, so the water does not rapidly run off, but pours into the cracks, seeping slowly down into the earth, causing it once more to bud and blossom. Even so, parched and barren hearts, believe! For His Word will come soon enough. “Go in peace, thy faith hath saved thee.”<sup>xix</sup>

What follows is God’s perception of the animals, a most different “unscientific” concept that is at the foundation of the routine wonders of this creation. Scientific probes and explanations can never see God’s care and purposes. Only a believing heart can come close.

“Wilt thou hunt the prey for the lion?  
or fill the appetite of the young lions,  
when they couch in their dens,  
and abide in the covert to lie in wait?  
Who provideth for the raven his food?  
When his young ones cry unto God,  
they wander for lack of meat. (Job 38:39-41)

Knowest thou the time when the wild goats of the rock bring forth?  
Or canst thou mark when the hinds do calve?  
Canst thou number the months that they fulfil?  
Or knowest thou the time when they bring forth?  
They bow themselves, they bring forth their young ones, they cast out their sorrows.  
Their young ones are in good liking, they grow up with corn;  
they go forth, and return not unto them. (Job 39:1-4)

Who hath sent out the wild ass free?  
Or who hath loosed the bands of the wild ass?  
whose house I have made the wilderness,  
and the barren land his dwellings.  
He scorneth the multitude of the city,  
neither regardeth he the crying of the driver.  
The range of the mountains is his pastures  
and he searcheth after every green thing. (Job 39:5-8)

Will the unicorn be willing to serve thee, or abide by thy crib?  
Canst thou bind the unicorn with his band in the furrow?  
Or will he harrow the valleys after thee?  
Wilt thou trust him, because his strength is great?  
Or wilt thou leave thy labor to him?  
Wilt thou believe him, that he will bring home thy seed,  
and gather it into thy barn? (Job 39:9-12)

Gavest thou the goodly wings unto the peacocks?  
or wings and feathers unto the ostrich?  
which leaveth her eggs in the earth,  
and warmeth them in the dust,

and forgetteth that the foot may crush them.  
 She is hardened against her young ones, as though they were not hers:  
 her labor is in vain without fear;  
 because God hath deprived her of wisdom,  
 neither hath he imparted to her understanding.  
 What time she lifteth up herself on high,  
 she scorneth the horse and his rider. (Job 39:13-18)

Hast thou given the horse strength?  
 Hast thou clothed his neck with thunder?  
 Canst thou make him afraid as a grasshopper?  
 The glory of his nostrils is terrible.  
 He paweth in the valley, and rejoiceth in his strength:  
 he goeth on to meet the armed men.  
 He mocketh at fear, and is not affrighted;  
 neither turneth he back from the sword.  
 The quiver rattleth against him,  
 the glittering spear and the shield.  
 He swalloweth the around with fierceness and rage:  
 neither believeth he that it is the sound of the trumpet.  
 He saith among the trumpets, Ha, ha!  
 And he smelleth the battle afar off,  
 the thunder of the captains, and the shouting. (Job 39:19-25)

Doth the hawk fly by thy wisdom,  
 and stretch her wings toward the south?  
 Doth the eagle mount up at thy command,  
 and make her nest on high?  
 She dwelleth and abideth on the rock,  
 upon the crag of the rock, and the strong place.  
 From thence she seeketh the prey,  
 and her eyes behold afar off.  
 Her young ones also suck up blood:  
 and where the slain are, there is she.” (Job 39:26-30)

Man, when he was created, had been given dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. But after the flood, some of that supreme authority and sovereignty given to man was lost, lost with sin before. The new earth was one where the fear and dread of man was upon every beast of the earth and upon all the fishes of the sea. The animals would from then on have to be killed for food. Man would lose his life to some of the animals.

Our desire to understand all of nature, especially wild life, certainly fulfills God’s gift of the original dominion. But oh how limited with all the elements of nature seemingly working against man. God lists a few of his magnificent creatures, the lion and the raven, the goats, the wild ass, the unicorn (unknown to us today), peacocks and the ostrich, the horse, the hawk, and the eagle. But His science of these is so different from normal science. No theoretical model, no classification scheme, no habitat study, no *National Geographic* or Walt Disney nature show explains nature as it really is. God’s daily work and care are always missed. God looks for the food for the mighty lion and provides as well for the raven. He is at hand for every birth of every wild goat and comforts the female. He provides green grass in the mountains for the runaway ass that man cannot tame. Variety is displayed in the peacock and ostrich, all God’s creatures. He made them as He did. He

has a deliberate purpose for all things. From God's description of the war horse, it becomes quite clear that even though man trains this type of horse, putting forth great efforts, all would be frustrated if God had not provided the horse with the traits that could be trained.

The freedom of the hawk and eagle, as witnessed in man's experience, does not show these birds listening to their Creator. Soaring at God's command, God gives them a far-reaching territory to fly in, a place to build their nests and raise their young, and prey to eat. So free and majestic, sometimes so fearsome, each eagle and each hawk individually is tenderly and continually cared for. With this daily work, with everything everywhere, God maintains His Creation, though now stained by man's sin. All is beyond the most comprehensive insight man is capable of from his own experience. He cannot question God's ways when he barely knows of them.

I think science is like the ostrich. Science is scrubby and shabby with its theories and laws trying to match real nature. Sometimes contradictory laws clothe its wisdom. Its ideas and new concepts develop away from faith, emotions, and love from the heart, but instead develop out of selfish, prideful, competitive motives. For the sake of progress, new theories are generated too quickly without realizing their eventual rejection in light of the laws that gave them birth. Sociological and political prejudices at times reject good theories before reasonable scientific experimentation can be conducted. The current paradigms are defended at all costs even though some new data may suggest change.<sup>xx</sup> The science of one age becomes nonsense to the next age. God has created man with a reason and commanded him to care for His Creation, to live in it, to work in it, to study it. God restricts and limits science. He gives it the speed of discovery and invention, its insights and comprehension of nature.

"I believe that God has made me with all creatures, giving me my body and soul, eyes, ears, and all my members, my reason and all my faculties."<sup>xxi</sup> Science is a gift of reason, a proper pursuing of the workings of God's Creation and an attempt to understand the way He maintains His Creation. We will never understand why He permits success for laws of science that deny Him (evolution). He lets all things happen as they do. He never will leave the side of a believer, and if the believer cannot develop scientific reason to counter evolution, then for the believer's sake it certainly is a fine lesson in believing by faith alone.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom. 8:38-39)

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28) On the material end, success of discovery is not proof of truth. When evolutionary theory in geology leads to oil discoveries which provide fuel and petroleum products for millions of people and aid in our comfort, it is God who sends blessings to all people. He always has sent the rain on the good and the evil. The discovery of oil is not the reward for man's wisdom or proof of evolution, but God's blessing sent in spite of man's sin and rejection of God. When frustration and long efforts in a lab lead to a new vaccine saving many lives, that too is a blessing of God. Science, with its greatest strength and worst errors, serves God's will.

With its incomplete picture of nature, every age has realized the complexity and magnificence of the earth and the universe. No age of science has solved all its problems. All scientists are humbled before the almighty God.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20) But many believe men can comprehend all of nature by their own reason or will eventually. Not knowing of God's purpose and motives in nature, or rejecting the possibility of purpose and motive, a danger exists of not seeing nature bear witness to the almighty God. They have blinded themselves by their own reason. These are the fools.

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. (Rom. 1:21-23)

Science cannot be separate from theology. Science has no purpose and can achieve nothing without God's blessings. The study of science has no value without being done to the glory of God.

Then Job answered the Lord, and said,  
 "I know that thou canst do everything,  
 and that no thought can be withholden from thee.  
 Who is he that hideth counsel without knowledge?  
 Therefore have I uttered that I understood not;  
 things too wonderful for me, which I knew not.  
 Hear, I beseech thee, and I will speak:  
 I will demand of thee, and declare thou unto me.  
 I have heard of thee by the hearing of the ear;  
 but now mine eye seeth thee:  
 wherefore I abhor myself,  
 and repent in dust and ashes." (Job 42:1-6)

---

#### Endnotes

- <sup>i</sup> Luther, Martin. "Preface to the Book of Job" in his *German Bible*, 1524, translation in *Works of Martin Luther*, The Philadelphia Edition, Vol. 6, Mühlenberg Press (Philadelphia, PA, 1932).
- <sup>ii</sup> Fox, Russel, Max Garbuny, and Robert Hooke. *The Science of Science*, Walker and Company (New York, NY, 1963), pgs. 207-209.
- <sup>iii</sup> Morris, Henry M., W.W. Boardman Jr., and R.F. Koontz. *Science and Creation: A Handbook for Teachers*, Creation-Science Research Center (San Diego, CA, 1971), pg. 7.
- <sup>iv</sup> Howe, George. "A Biogenesis," *Bible Science Newsletter* (Caldwell, ID), Feb. 1974, Vol. 12, No. 2.
- <sup>v</sup> Morris, et al., *Science and Creation: A Handbook for Teachers*, pg. 93.
- <sup>vi</sup> Greene, John C. *Darwin and the Modern World View*, The New American Library of World Literature Inc. (1963), pg. 19.
- <sup>vii</sup> M.F. Maury, quoted by Greene, pg. 19. Original source: Matthew F. Maury, to "My Dear Sir," Jan. 22, 1855, Maury Collection, Division of Manuscripts, Library of Congress, Washington D.C.
- <sup>viii</sup> Hauret, Charles, quoted by Greene, pg. 27. Original source: Charles Hauret, *Beginnings: Genesis and Modern Science*, trans. E.P. Emmons, The Priory Press (Dubuque, IA, 1955), pgs. 57-58.
- <sup>ix</sup> Velikovsky, Immanuel. *Earth in Upheaval*, Dell Publishing Co. Inc. (New York, NY, 1955).
- <sup>x</sup> Velikovsky, Immanuel. *Worlds in Collision*, Dell Publishing Co. Inc. (New York, NY, 1950).
- <sup>xi</sup> "Immanuel Velikovsky Reconsidered," ten special issues in *Pensée*, Student Academic Freedom Forum (Portland, OR), Vol. 2, No. 2, May 1972 through Vol. 4, No. 5 Winter, 1974-75.
- <sup>xii</sup> Kazarian, Ralph, "Scientists Report Rare Meteorite Found in Antarctica," *Antarctic Journal of the United States*, Vol. XVII, No. 4, Dec. 1982.
- <sup>xiii</sup> Four Aristotelian Causes as described in Sarton, *A History of Science*, Vol. I, "Ancient Science Through the Golden Age of Greece," W.W. Norton Company Inc. (New York, NY, 1952), pg. 533.
- <sup>xiv</sup> Von Arx, W.S. *Introduction to Physical Oceanography*, Addison-Wesley Publishing Company (1962).
- <sup>xv</sup> Quote found in Margaret Deacon. *Scientists and the Sea 1650-1900*, Academic Press (London, England, 1959), pgs. 76-80.
- <sup>xvi</sup> Becker, Siegbert W. *The Foolishness of God*, Northwestern Publishing House (Milwaukee, WI, 1982), pgs. 61-62.
- <sup>xvii</sup> Conclusion of the Session on Cloud Nuclei and Particle Size Distribution at International Union of Geodesy and Geophysics held in Moscow, USSR, August 2-14, 1971.
- <sup>xviii</sup> Becker, pg. 66.
- <sup>xix</sup> Pracher, John, sermon, Immanuel Lutheran church, La Crosse, WI, July 14, 1974.
- <sup>xx</sup> Kuhn, Thomas. *The Structure of Scientific Revolutions*, University of Chicago Press (1962).
- <sup>xxi</sup> Luther.