

SUPPLEMENTARY QUOTES

CATEGORIES & PRINCIPLES

SPECIAL REVELATION:

SQ 1. In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. . . . The Word became flesh and lived for a while among us. John 1:1-3, 14

SQ 2. All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness so that the man of God may be thoroughly equipped for every good work. 2 Tim 3:16-17

SQ 3. They [Jews] have been entrusted with the very words of God. Rom 3:2

GENERAL REVELATION:

SQ 4. The heavens declare the glory of God; the firmament proclaims the work of His hands. Day after day they pour forth speech; night after night they display knowledge. They have no speech, they use no words; no sound is heard from them. Yet their voice [or line] goes out into all the earth, their words to the ends of the world. Ps 19:1-4

SQ 5. What may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. Rom 1:19-20

SQ 6. Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now defending them. Rom 2:14-15

GOD'S SPECIFIC ATTRIBUTES:

SQ 7. Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come. Rev 4:8

SQ 8. O Lord . . . for you alone are Holy. Rev 15:4

SQ 9. Whoever does not love does not know God, because God is love.

1 Jn 4:8

SQ 10. God is love. Whoever lives in God lives in love, and God in him.

1 Jn 4:16

SQ 11. God is just: He will pay back trouble to those who trouble you, and give relief to you who are troubled, and to us as well. 1 Thess 1:6

SQ 12. For the Lord is a God of justice. Blessed are all who wait for him.

Is 30:18

SQ 13. For the Lord your God is a merciful God. Deut 4:31

SQ 14. The Lord our God is merciful and forgiving, even though we have rebelled against Him. Dan 9:9

EPISTEMOLOGICAL CATEGORIES

SQ 15. He [God] will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the Lord is the KEY to this treasure. Is 33:6

BIBLICAL PASSAGES ON MYSTERY

SQ 16. Can you fathom the mysteries of God? Can you probe the limits of the Almighty? They are higher than the heavens—what can you do? They are deeper than the depths of the grave—what can you know? Their measure is longer than the earth and wider than the sea. Job 11:7-9

SQ 17. Beyond all question, the mystery of godliness is great: He [God] appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up into glory. 1 Tim 3:16.

SQ 18. If I have the gift of prophecy and can fathom all mysteries and all knowledge, . . . but have not love, I am nothing. 1 Cor 13:2

SQ 19. “The God of the Old Testament is arguably the most unpleasant character in all fiction; jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.”

Richard Dawkins, *The God Delusion* (New York, NY: Houghton Mifflin, 2006), 31.

KENOTIC HYMN

SQ 20. Your attitude should be the same as that of Christ Jesus:

Who, being in very nature God,
did not consider equality with God
something to be grasped,
but made himself nothing [κενωω (*kenoō*)],
taking the very nature of a servant,
being made in human likeness.
And being found in appearance as a man,
he humbled himself and became obedient to death—
even death on a cross!
Therefore God exalted him to the highest place
and gave him the name that is above every name,
that at the name of Jesus every knee should bow,
[1] in heaven and
[2] on earth and
[3] UNDER THE EARTH,
and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

Phil 2:6-11

SPIRITUAL STATEMENTS

SQ 21. The master of the banquet tasted the water that had been turned to wine.
John 2:9

SQ 22. Moses thought that his own people would realize that God was using him to rescue them, but they did not. Acts 7:25

SQ 23. For this is what the Lord says: “I will make you a terror to yourself and all your friends; with your own eyes you will see them fall by the sword of their enemies. I will hand Judah over to the king of Babylon, who will carry them away to Babylon or put them to the sword.” Jer 20:4-6

SQ 24. Jesus: “This man [Paul] is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.” Acts 8:15

SQ 25. God causes his sun to rise on the evil and the good, and sends rain on the righteous and unrighteous. Matt 5:45

SQ 26. For you [God] created my inmost being; you knit me together in my mother’s womb. Ps 139:13

SQ 27. God saw all that he had made, and it was **very good**. Gen 1:31

SQ 28. God created man in his own image, in the **image of God** he created him; male and female he created them. Gen 1:27

SQ 29. For all have sinned and fall short of the Glory of God. Rom 3:23

HISTORICAL STATEMENTS

SQ 30. Many have undertaken to draw up an **account** of the things [ministry of Jesus] that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an **orderly account** for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.” Luke 1:1-4

SQ 31. These are the names of the sons of Israel who entered Egypt with Jacob, each according to his family. Exo 1:1

SQ 32. The war between the house of Saul and the house of David lasted a long time. 2 Sam 3:1

SQ 33. In the time Herod the king of Judea . . . Luke 1:5

SQ 34. The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. Gen 2:7

WHAT IS RELIGION?

SQ 1. **Oxford English Dictionary** definition of “Religion”

- 1a. a state of life bound by monastic vows; the condition of one who is a member of a religious order, especially in the Roman Catholic Church.
- 3a. action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power; the exercise or practice or observances implying this.
- 4a. a particular system of faith and worship.
- 5a. recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitle to obedience, reverence, and worship; the general acceptance of this feeling as a standard of spiritual and practical life.
- 6a. devotion to some principle; strict fidelity or faithfulness; conscientiousness; pious affection or attachment.

SQ 2. James Fowler's Stages of Faith Development

Stage 1. Intuitive-Projective Faith (3 to 7 years)

- Imagination and fantasy-filled.
- Unfettered by logic (little deductive & inductive ability).
- Cannot see from other perspectives (the 1st narcissism).
- Awareness of life and death.
- God is 'magical,' anthropomorphic and highly personal. [Seen in ancient/primitive peoples]

Stage 2. Mythic-Literal Faith (7-12 years)

- Beliefs, stories and symbols are literal. These have only one meaning which is defined by others (family).
- Deductive and inductive ability begins. Thinking is 'concrete operational.'
- Still has difficulty stepping 'outside' own perspective to reflect upon it.
- Moral sense develops but is legalistic.
- God is a monarchical king.

Stage 3. Synthetic-Conventional Faith (12-20 years. Adults with limited education)

- World expands beyond family to encounter societal influences.
- Strong conformism to society evident. Attempt to balance and synthesize both influencing factors.
- Self-consciousness develops and the ability to see oneself through other people's eyes.
- Thinking is 'formal operational.' Beliefs held in a loose cluster. Few apparent contradictions, intellectual tensions or paradoxes perceived.
- Adolescent 'identity crisis' occurs.
- Utter vastness of the world results in a sense of awe and mystery.
- God is more abstract and transcendent, yet also remains immanent and is pictured as ruler, teacher, physician, *etc.*

Stage 4. Individuative-Reflective Faith (Young Adult. Not reached by all adults)

- Most forced into making choices—lifestyle, career, beliefs. Development of a personal worldview.
- Disillusion of traditional authorities.
- Recognition of cultural and societal relativism in determining values.
- Opinion of others less valued (the 2nd narcissism).
- Thinking is 'critical.' Extreme confidence in power of critical reasoning.
- Apparent contradictions, intellectual tensions and paradoxes in life are recognized but forced into simple dichotomies ('either/or' understanding).
- Literalism of inherited stories, symbols and myths rejected.
- Some re-enforce the faith tradition, others break from it completely.

Stage 5. Conjunctive Faith (Middle Age)

- Ability to live with apparent contradictions, intellectual tensions and paradoxes in life.
- Recognition that these offer meaningful truths through a dialectical process. Appreciation of the power of stories, symbols and myths.
- Affirms other religious views while remaining grounded in own tradition.
- Transcends faith boundaries and leans toward ecumenicity.
- Avoids relativism and accepts universal values.
- Genuine openness to change.
- Weakness of this stage is that these middle-aged individuals are usually trapped between an untransformed world and their transforming vision.
- God pictured in dynamic relationships typical of parents, spouses or friends.

Stage 6. Universalizing Faith (Late in Life. Only 1-2% of Adults)

- Love God unselfconsciously. Total trust and loyalty.
- Intense revelatory and transcendent experiences.
- Every aspect of life integrated into faith.
- Activist incarnation of beliefs—selfless commitment to the transformation of the world into a transcendent actuality.
- Become leaders and models of society.
- Will die for beliefs and frequently have been martyrs.

James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981)

WHAT IS SCIENCE?

SQ 1. Oxford English Dictionary definition of "Science"

- 1a. the state of fact of knowing; knowledge or cognizance of something specified or implied; also wider reference, knowledge (more or less extensive) as a personal attribute. . . . *Philosophy*: in sense of 'knowledge' as opposed to 'belief' or 'opinion.'
- 2a. knowledge acquired by study; acquaintance with or master of any department of learning.
- 3a. a particular branch of knowledge or study; a recognized department of learning.
- 4a. **in a more restricted sense**: a branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws, and which includes trustworthy methods for the discovery of new truth within its own domain.

4b. **in modern use**, often treated as synonymous with ‘**Natural and Physical Science**,’ and thus restricted to those branches of study that relate to the phenomena of the material universe and their laws.

MOSES & 1ST REFERENCES TO WRITING IN THE BIBLE

SQ 2. Then the Lord said to Moses, “**Write** this on a **scroll** as something to be remembered and make sure that Joshua hears it, because I will completely erase the memory of the Amalekites under heaven.” Exo 17:14.

SQ 3. Moses then **wrote down** everything the Lord had said. . . . Then he [Moses] took the **Book** of the Covenant and read it to the people. Exo 24:4, 7

SQ 4. [Moses to the Lord]: But now, please forgive their sin—but if not, then blot me out of the **book** you have **written**. The Lord replied, “Whoever has sinned against me I will blot out of my **book**.” Exo 32:32-33.

SQ 5. At the Lord’s command Moses **recorded** the stages in their journey. Num 33:2

SQ 6. So Moses **wrote** down this law and gave it to the priests, the sons of Levi, who carried the ark of the Lord, and to all the elders of Israel. . . . After Moses finished writing in a **book** the words of this law from beginning to end, he gave this commandment to the Levites who carried the ark of the covenant to the Lord.: “Take this **Book of the Law** and place it beside the ark of the covenant of the Lord your God.” Deut 31:9, 24-26

JESUS & ANCIENT MEDICINE

SQ 7. A man approached Jesus and knelt before him. “Lord, have mercy on my son,” he said. “He is an **epileptic** and is suffering greatly. He often falls into the fire or into the water. . . . After calling the boy to Him, “Jesus rebuked the **demon**, and it came out of the boy, and he was healed from that moment” Matt 17:14-16, 18.

SQ 8. Jesus was driving out a **demon** that was **mute**. When the demon left, the man who had been mute spoke. Lk 11:14.

SQ 9. Then they brought him a demon-possessed man who was **blind** and **mute**, and Jesus healed him, so that he could both talk and see” Matt 12:22.

SQ 10. When Jesus saw that a crowd was running to the scene, he rebuked the **evil spirit**. ‘You **deaf** and **mute spirit**,’ He said, ‘I command you, come out of him and never enter him again.’” Mk 9:25

SQ 11. On a Sabbath Jesus was teaching in one of the synagogues, and a woman was there who had been **crippled by a spirit** for eighteen years. She was bent over and **could not straighten up** at all. When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your

infirmity.” Then he put his hands on her, and immediately she straightened up and praised God. . . . [Jesus said], “Should not this woman, a daughter of Abraham, whom **Satan has kept bound** for eighteen long years, be set free on the Sabbath day from what bound her?” Lk 13:10-13, 16.

SQ 12. Einstein at 16 yrs old: “From the very beginning it appeared to me **intuitively clear**, that judged from the standpoint of such an observer [a person pursuing and keeping pace with a light signal sent out by him], everything would have to happen according to the same laws as for an observer who, relative to the earth, was at rest.” Albert Einstein, *Albert Einstein: Philosopher-Scientist* (Evanston, 1949), 53.

MODELS ON THE RELATIONSHIPS BETWEEN SCIENCE & RELIGION

John Haught’s Criticism of the Multiple Worlds Hypothesis

SQ 1. “Although the SAP [**Strong Anthropic Principle**] may not be purely scientific, it may nonetheless be explanatory. Of course, in order to accept the possibility of there being non-scientific ways of explaining phenomena, one would have to give up the **scientific belief system** [scientism] that rules out all other ways of arriving at knowledge.”

John F. Haught, *Science & Religion* (NY: Paulist Press, 1995), 138.

SQ 2. “We cannot help suspecting, therefore, that the speculation about numerous, and perhaps an infinite number of, “worlds” often has **nothing whatsoever to do with science**. Rather it is a **desperate conflationist** attempt by a materialist belief system to ally itself with science in such a way as to diminish the plausibility of any non-materialist, religious interpretation of the cosmos. Beneath the multiple worlds hypothesis there is an implicit, though **very telling**, confession that if our present big bang universe is in fact the only world-phase that has ever existed, materialist and reductionist explanations would be in **serious trouble**. For the existence of only this one fine-tuned universe would not provide a **statistically broad enough base** to allow for the **purely random** origin of life and mind that **skepticism requires**.”

Ibid., 133-134.

Paul Davies’ Criticism of the Multiple Worlds Hypothesis

SQ 3. “Is it easier to **believe** in a Cosmic Designer than the **multiplicity of universes** necessary for the **Weak Anthropic Principle** to work? It is hard to see how either hypothesis could ever be tested in the strict scientific sense. If we cannot visit the other universes or experience them directly, their possible existence must remain just as much a **matter of faith** as **belief in God**.”

Perhaps future developments in science will lead to more direct evidence for other universes, but until then, the **seemingly miraculous** concurrence of numerical values that nature has assigned to her fundamental constants must remain the most **compelling evidence** for an element of cosmic design. . . . “The **numerical coincidences** could be regarded as evidence of design. The **delicate fine-tuning** in the values of the constants, necessary so that the various different branches of physics can dovetail so felicitously, **might be attributed to God**. It is hard to resist the impression that the present structure of the universe, apparently so sensitive to minor variations in the numbers, has been rather **carefully thought out**. Such a conclusion can, of course, only be **subjective**. In the end it boils down to a question of **belief**.”

Paul W.C. Davies, *God and the New Physics*
(London: Penguin Books, 1983), 189.

EXAMPLES OF THE STRONG ANTHROPIC PRINCIPLE

SQ 4. John Barrow & Frank Tipler:

“Over many years there had grown up a collection of largely unpublished results revealing a series of **mysterious coincidences** between the numerical values of the fundamental constants of Nature. The possibility of our existence seems to hinge precariously upon these coincidences. These relationships and many other peculiar aspects of the Universe’s make-up appear to be necessary to allow the evolution of carbon-based organisms like ourselves. Furthermore, the twentieth-century *dogma* that human observers occupy a position in the Universe that must not be privileged in any way is strongly challenged by such a line of thinking. Observers will reside only in places where conditions are conducive to their evolution and existence: such sites may well turn out to be **special**.”

John D. Barrow and Frank J. Tipler, *The Cosmological Anthropic Principle*
(Oxford: **Oxford University Press**, 1986), xi.

SQ 5. Paul Davies:

“The universe is thus the product of a competition between the explosive vigour of the Big Bang, and the force of gravity which tries to pull the pieces back together again. In recent years, astrophysicists have come to realize just how **delicately** this competition has been balanced. Had the Big Bang been weaker, the cosmos would have soon fallen back on itself in a Big Crunch. On the other hand, had it been stronger, the cosmic material would have dispersed so rapidly that galaxies would not have formed. Either way, the observed structure of the universe seems to depend very sensitively on the precise matching of explosive vigour to gravitating power.

Just how sensitively is revealed by calculation. At the so-called Planck time (10^{-43} seconds) (which is the earliest moment at which the concept of space

and time has meaning) the matching was accurate to a staggering one part in 10^{60} . That is to say, had the explosion differed in strength at the outset by only one part in 10^{60} , the universe we now perceive would not exist. To give meaning to these numbers, suppose you wanted to fire a bullet at a one-inch target on the other side of the universe, twenty billion light years away. Your aim would have to be accurate to that same part in 10^{60} .”

Paul W.C. Davies, *God and the New Physics*, 189.

SQ 6. Roger Penrose:

“In order to produce a universe resembling the one in which we live, the Creator would have to aim for an absurdly tiny volume of the phase space of possible universes—about $1/10^{123}$ of the entire volume. . . . This is an extraordinary figure. One could not possibly even *write down the number in full*, ordinary denary [base-10] notation: it would be ‘1’ followed by 10^{123} successive ‘0’s! Even if we were to write a ‘0’ on each separate proton and on each separate neutron in the entire universe—and we could throw in all the other particles for good measure—we should fall far short of writing down the figure needed.

Roger Penrose, *The Emperor’s New Mind: Concerning Computers, Minds, and The Laws of Physics* (Oxford: **University Press**, 1989), 343-344.

SQ 7. Alister McGrath:

Fine tuning of fundamental cosmological constants immediately following the Big Bang:

(1) If the **strong coupling constant** was slightly smaller, hydrogen would be the only element in the universe. Since the evolution of life as we know it is fundamentally dependent on the chemical properties of carbon, that life could not have come into being without some hydrogen being converted to carbon by fusion. On the other hand, if the strong coupling constant were slightly larger (even by as much as 2 percent), the hydrogen would have been converted to helium, with the result that no long-lived stars would have been formed. In that such stars are regarded as essential to the emergence of life, such a conversion would have led to life as we know it failing to emerge.

(2) If the **weak fine constant** was slightly smaller, no hydrogen would have formed during the early history of the universe. Consequently, no stars would have been formed. On the other hand, if it was slightly larger, supernovae would have been unable to eject the heavier elements necessary for life. In either case, life as we know it could not have emerged.

(3) If the **electromagnetic fine structure constant** was slightly larger, the stars would not be hot enough to warm planets to a temperature sufficient to maintain life in the form in which we know it. If smaller, the stars would have burned out too quickly to allow life to evolve on these planets.

(4) If the **gravitational fine structure constant** were slightly smaller, stars and planets would not have been able to form, on account of the gravitational constraints necessary for coalescence of their constituent material. If stronger, the stars thus formed would have burned out too quickly to allow the evolution of life (as with the electromagnetic fine structure constant)."

Alistair E. McGrath, *The Foundations of Dialogue in Science and Religion* (Oxford: Blackwell, 1998), 113.

SQ 8. Michael Denton:

"I believe the evidence strongly suggests that the cosmos is uniquely fit for only one type of biology—that which exists on earth ...

Even more radically, I believe that there is a considerable amount of evidence for believing that the cosmos is **uniquely fit** for only **one** type of advanced intelligent life—beings of design and biology very similar to our own species, *Homo sapiens* ...

If the properties of water were not almost **precisely** what they are, carbon-based life would in all probability be impossible. Even the viscosity of ice is **fit**. If it were any greater, then all the water on earth might be trapped in vast immobile ice sheets in the poles ...

The **fitness** of carbon compounds for life is maximal in the same temperature range that water is a fluid. Both the strong covalent and the weak bond are of maximal utility in this same temperature range. Such coincidences are **precisely** what one might expect to see in a cosmos specially adapted for carbon-based life ...

Oxygen is a very reactive atom and it can only be utilized by biochemical systems because of a number of adaptations, including: the attenuation of its reactivity below about 50° C; its low solubility; the fact that the transitional atoms such as iron and copper have just the right chemical characteristics to manipulate the oxygen atom; that the end product of oxidation of carbon is carbon dioxide, an innocuous gas. Moreover, the reaction of carbon dioxide with water provides living things with a buffer—the bicarbonate buffer which has just the right characteristics to buffer organisms, especially air-breathing organisms, against increases in acidity. The **chain of coincidences** in the nature of things which permit higher forms of life to utilize oxygen provides further evidence of the **unique fitness** of nature for carbon-based life."

Michael J. Denton, *Nature's Destiny: How the Laws of Biology Reveal Purpose in the Universe* (NY: Free Press, 1998), xiii, 19, 101, 117.

SQ 9. Simon Conway Morris:

"The central theme of this book depends on the realities of evolutionary convergence: the recurrent tendency of biological organization to arrive at the same 'solution' to a particular 'need.'" . . . [The book's] main, but not ultimate, aim is to argue that, contrary to received wisdom, **the emergence of human intelligence is a near-inevitability.**"

Simon Conway Morris, *Life's Solution: Inevitable Humans in a Lonely Universe* (Cambridge: University Press, 2003), xii.

MICHAEL BEHE & INTELLIGENT DESIGN THEORY

SQ 10. "By **irreducibly complex** I mean a single system composed of several well-matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning. An irreducibly complex system cannot be produced directly (that is, by continuously improving the initial function, which continues to work by the same mechanism) by slight, successive modifications of a precursor system, because any precursor to an irreducibly complex system that is missing a part is by definition nonfunctional. An irreducibly complex biological system, if there is such a thing, would be a powerful challenge to Darwinian evolution. Since natural selection can only choose systems that are already working, then if a biological system cannot be produced gradually it would have to arise as an integrated unit, **in one fell swoop**, for natural selection to have anything to act on."

Michael J. Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution* (New York: Free Press, 1996), 39.

LIVING WATERS

SQ 11. "When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?' The Samaritan woman said to Him, 'You are a Jew and I am a Samaritan woman. How can you ask me for a drink?' (For Jews do not associate with Samaritans) Jesus answered her, 'If you knew the gift of God and Who it is that asks you for a drink, you would have asked him and he would have given you **living waters**. . . . whoever drinks the water I give him **will never be thirsty again**. Indeed, the water that I give him will become in him a spring of water welling up at eternal life. John 4:7-10, 14.

INTELLIGENT DESIGN & NATURAL REVELATION

PRESUPPOSITIONAL APPROACH IN THEOLOGY

SQ 1. “I believe in Christianity as I believe that the Sun has risen—not only because I see it, but because by it, I see everything else.”

C.S. Lewis, “Is Theology Poetry?” in *Essay Collection and Other Short Pieces* (London: HarperCollins, 2000), 21.

FLEW COMMENTS ON DAWKINS

SQ 2. “The God Delusion, by the atheist writer Richard Dawkins, is remarkable in the first place for having achieved some sort of record by selling more than a million copies. But what is much more remarkable than the economic achievement is that the contents—or **rather lack of contents**—show Dawkins himself to have become what he and his fellow secularists typically believe to be an impossibility: **a secularist bigot**. (Helpfully, my copy of the Oxford English Dictionary defines a bigot as “an obstinate or intolerant adherent of a point of view.”)

The fault of Dawkins as an academic (which he still was during the period he composed this book, although he has since retired) was his **scandalous** and apparently deliberate refusal to present the doctrine that he appears to think he has refuted in its strongest form. Thus, we find in his index four references to Einstein. But I find it hard to write with restraint about the **obscurantist refusal** on the part of Dawkins to make any mention of Einstein's most relevant report—that there must be a Divine Intelligence behind the physical world. (I myself think it obvious that if this argument is applicable to the world of physics then it must be hugely more powerful if it is applied to the immeasurably more complicated world of biology.)”

Antony Flew, “A Reply to Richard Dawkins” *First Things* 188 (Dec 2008), 21.

ASTRONOMY & THE GALILEO AFFAIR

JOSHUA’S MIRACLE OF STOPPING OF THE SUN

SQ 1. “On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: ‘**O sun, stand still** over Gibeon, O moon, over the Valley of Aijalon.’ So **the sun stood still**, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The **sun stopped in the middle of the sky** [or heavens] and delayed going down about a full day. There has never been a day like it before or since, **a day when the Lord listened to a man**. Surely the Lord was fighting for Israel.”

Jos 10:12-14

POPE JOHN PAUL II’S COMPLEMENTARY RELATIONSHIP BETWEEN SCIENCE & RELIGION

SQ 2. “The **Bible does not concern** itself with the details of the **physical world**, the understanding of which is the competence of human experience and reason. There exist **two realms of knowledge**,

[1] one that has its source in revelation [religion] and

[2] one that reason can discover by its own power [science].

To the latter belong especially the experimental sciences and philosophy. The **distinction** between the two realms is **not** to be understood as **opposition**. The two realms are not altogether foreign to each other; they have points of **contact**. . . . [In particular], **intelligibility**, attested to by the marvellous discoveries of science and technology, lead us, in the last analysis, to that transcendent and primordial **Thought imprinted** on all things.”

John Paul II, “Lessons of the Galileo Case,” *Origins: CNS Documentary Service* 22 (1992), 373.

GEOLOGY & THE BIBLICAL FLOOD

SQ 1. “He [God] did not spare the ancient world when he brought the **flood** on its ungodly people, but protected **Noah**, a preacher of righteousness, and **seven others**.”

2 Pet 2:5

SQ 2. “He [Christ] was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the **days of Noah** while the **ark** was being built. In it **only a few people, eight in all, were saved** through water, and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God.”

1 Pet 3:18

SQ 3. “First of all, you must understand that in **the last days scoffers** will come, scoffing and following their own evil desires. They will say, “Where is this ‘coming’ he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation.” But **they deliberately forget** that long ago by God’s word the heavens existed and the earth was formed out of water and with water. By water also the world of that time was deluged and destroyed. By the same word the present heavens & earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.” 2 Pet 3:3-7

SQ 4. “By faith Noah, . . . built an ark to save his family.” Heb 11:7

SQ 5. In the Genealogy of Jesus: “the son of Noah” Luke 3:36

THE RARE EARTH HYPOTHESIS

Peter Ward & Donald Brownlee:

SQ 6. “The most distant known galaxies are too young to have enough metals for the formation of Earth-size inner planets. Hazards include energetic quasar-like activity and frequent supernova explosions. . . . Although [globular clusters] contain up to a million stars they are too metal-poor to have inner planets as large as Earth. Solar-mass stars have evolved to giants that are too hot for life on inner planets. . . . [Elliptical galaxies and small galaxies] are too metal-poor. . . . Energetic processes [at the centres of galaxies] impede complex life. . . . Many stars [at the edges of galaxies] are too metal-poor.”

Peter D. Ward and Donald Brownlee, *Rare Earth: Why Complex Life Is Uncommon in the Universe* (New York: Copernicus Springer-Verlag, 2000), xxv.

[COMMENT: *In other words, most of the stars in the universe do not have planets suitable for life. The importance of the earth's abundant metal content cannot be over emphasized. In the core of the planet, it produces magnetic fields necessary to deflect damaging radiation from outer space. Radioactive metals also provided an internal source of heat that caused volcanoes to spew out water and gases, forming the oceans and atmosphere. And iron, zinc, copper and other metals are essential elements in the biological pathways of living organisms.*]

In contrast to most of the universe, **Ward and Brownlee** assert that the earth is “**extraordinarily rare**” since it is a “**habitable zone**.” To mention but a few “**Rare Earth Factors**” for a life-sustaining planet, they recognize: The earth is in the “**right** kind of galaxy,” producing enough heavy elements for life. It is also at the “**right** position in the galaxy,” providing a stable environment without great energy fluctuations in heat, cold, gamma rays, X-rays, *etc.* Similarly, the sun is the “**right** mass,” not emitting too much life-damaging ultraviolet radiation. The earth is the “**right** distance” from the sun, allowing for liquid water, which is absolutely necessary for living organisms. The earth is the “**right** planetary mass” to retain an atmosphere, but allow harmful gases to escape. The moon is the “**right** distance” from the earth and stabilises the “**right** tilt” of the planet, resulting in seasons that are not too severe. The earth also has the “**right** amount” of carbon, not too much to cause excessive heating through a runaway greenhouse effect, but not too little, which would inhibit the development of life.

Ibid., xxvii, xxviii, 16 & 275

EVOLUTION & DARWIN'S RELIGIOUS BELIEFS

SQ 1. Emma Darwin: “May not the **habit** in scientific pursuits of believing nothing till it is proved [ie, positivism], **influence your mind too much** in other things [like religion] **which cannot be proved in the same way**, and which if true are likely to be **above comprehension** [ie, mystery]. I should say also there is a danger in **giving up** [Biblical] **revelation** which does not exist on the other side [science]; that is, the fear of ingratitude in casting off what has been done for your benefit as well as for that of all the world and which ought to make you more careful, perhaps even fearful lest you should not have taken all the pains you could to judge truly. I do not know whether this is arguing as if **one side were true** and **the other false**, which I meant to avoid, **but I think not.**”

Autobiography of Charles Darwin, 236.

Autobiography of Charles Darwin, 236.

EPIGRAPHS OF THE ORIGINS OF SPECIES

SQ 2. "But with regard to the material world, we can at least go so far as this—we can perceive that events are brought about not by **insulated interpositions of Divine power**, exerted in each particular case, but by the establishment of general laws."

William Whewell *Bridgewater Treatise*

SQ 3. "To conclude, therefore, let no man out of a weak conceit of sobriety, or an ill-applied moderation, think or maintain, that a man can search too far or be too well studied in the book of God's word, or in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficiency in both."

Francis Bacon, *Advancement of Learning* (1605)

DARWIN'S IMPLICIT THEODICEAN THEODICY

SQ 4. The last sentence in Chapter 3 “Struggle for Existence”

“When we **reflect** on this **struggle** [ie, the struggle for life], we may **console** ourselves with the full **belief**, that the **war of nature** is not incessant, that no fear is felt, that death is generally prompt, and that the **vigorous**, the **healthy**, and the **happy** survive and multiply.”

Darwin, *Origin of Species*, 79

DARWIN & INTELLIGENT DESIGN

SQ 5. "I remember well the time when the thought of the eye made me cold all over, but I have got over this stage of the complaint, and now small trifling particulars of structure often make me very uncomfortable. The sight of a feather in a peacock's tail, whenever I gaze at it, makes me sick!"

Darwin to Gray, 3 April 1860, *LLD*, II, 296.

SQ 6. "With respect to **design**, I feel more inclined to show a white flag than to fire my usual long-range shot. . . . If anything is **designed**, certainly man

must be: one's "inner consciousness" (though a false guide) tells one so; yet I cannot admit that man's rudimentary mammae . . . were **designed**. If I was to say I believed this, I should believe in the same incredible manner as the orthodox believe the Trinity in Unity. You say that you are in a haze; I am in thick mud; the orthodox would say in fetid, abominable mud; yet I cannot keep out the question. My dear Gray I have written a deal of nonsense."

Darwin to Gray, 11 December 1861, *LLD*, II, 382.

SQ 7. "The point which you raise on **intelligent design** has perplexed me beyond measure. I am in a complete jumble on the point. One cannot look at this Universe with all living productions & man without believing that all has been **intelligently designed**; yet when I look to **★each★** individual organism I can see no evidence of this."

Darwin to J.F. Herschel, 23 May 1861

SQ 8. "The mind refuses to look at this universe, being what it is without having been **designed**; yet, where one would most expect design, viz. in the structure of a sentient being, the more I think on the subject, the less I can see proof of design. Asa Gray and some others look at each variation (which A. Gray would compare with the rain drops which do not fall on the sea, but on to land to fertilize it) as having been providentially designed."

To Julia Wedgewood, 11 July 1861, *LLD*, I, 313-4

SQ 9. "But with regard to the use to which the fragments may be put, their shape may be strictly said to be accidental. And here we are led to face a great difficulty, in alluding to which I am aware that I am travelling beyond my proper province. An omniscient Creator must have foreseen every consequence which results from the laws imposed by Him." Charles Darwin, *The Variation of Animals & Plants under Domestication* (1868), II: 427.

SQ 10. "[B]ut how difficult not to speculate! **My theology** is a simple **muddle**; I cannot look at the universe as the result of **blind chance**, yet I can see no evidence of **beneficent design**, or indeed of **design** of any kind, **in the details**. As for **★each★** variation that has ever occurred having been preordained for a special end, I can no more believe in it than that the spot on which **★each★** drop of rain falls has been specially ordained."

Darwin to Hooker (12 Jul 1870) in Francis Darwin, ed., *More Life and Letters of Charles Darwin*, 2 vols. (London: John Murray, 1888), I:321

GENESIS 1-11: BIBLICAL ACCOUNTS OF ORIGINS HISTORICITY OF THE NEW TESTAMENT

Apostle John—Eyewitness

SQ 1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of Life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us." 1 John 1:1–3

Apostle Peter—Eyewitness

SQ 2. "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased." We ourselves heard this voice that came from heaven when we were with him on the sacred mountain." 2 Peter 1:16–18

Historian Luke

SQ 3. "Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who were eyewitnesses and servants of the Word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know with certainty of the things you have been taught." Luke 1:1-4

PASSAGES ON CREATIO EX NIHILO

SQ 4. I beg you, my child, to look at the heaven and the earth and see everything that is in them, and recognize **that God did not make them out of things that existed.** 2 Maccabees 7:28

SQ 5. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers--all things have been created through him and for him. He himself is before all things, and in him all things hold together. Col 1:15-17

SQ 6. By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible. Heb 11: 3

SQ 7. The Parable of the Good Samaritan

Luke 10:25-37

- ²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”
- ²⁶ “What is written in the Law?” he replied. “How do you read it?”
- ²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind;’ and, ‘Love your neighbor as yourself.’”
- ²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”
- ²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”
- ³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.
- ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.
- ³² So too, a Levite, when he came to the place and saw him, passed by on the other side.
- ³³ But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him.
- ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.
- ³⁵ The next day he took out two denarii[e] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’
- ³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”
- ³⁷ The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

SQ 8. The Parable of the Good Atheist

Updating Luke 10:25-37 for Today

- ²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”
- ²⁶ “What is written in the Law?” he replied. “How do you read it?”
- ²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind;’ and, ‘Love your neighbor as yourself.’”
- ²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”
- ²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”
- ³⁰ In reply Jesus said: “A man was going down from **New York City** to **Washington DC**, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.
- ³¹ A **Roman Catholic priest** happened to be going down the same road, and when he saw the man, he passed by on the other side.
- ³² So too, a **Evangelical Protestant pastor**, when he came to the place and saw him, passed by on the other side.
- ³³ But an **atheist**, as he travelled, came where the man was; and when he saw him, he took pity on him.
- ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.
- ³⁵ The next day he took out **five hundred dollars** and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’
- ³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”
- ³⁷ The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

OLD TESTAMENT LAWS AGAINST INCESTUOUS RELATIONSHIPS

SQ 9. ⁶ “No one is to approach any close relative to have sexual relations. I am the LORD.

⁷ “Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

⁸ “Do not have sexual relations with your father’s wife; that would dishonor your father.

⁹ “Do not have sexual relations with your sister, either your father’s daughter or your mother’s daughter, whether she was born in the same home or elsewhere.

¹⁰ “Do not have sexual relations with your son’s daughter or your daughter’s daughter; that would dishonor you.

¹¹ “Do not have sexual relations with the daughter of your father’s wife, born to your father; she is your sister.

¹² “Do not have sexual relations with your father’s sister; she is your father’s close relative.

¹³ “Do not have sexual relations with your mother’s sister, because she is your mother’s close relative.

¹⁴ “Do not dishonor your father’s brother by approaching his wife to have sexual relations; she is your aunt.

¹⁵ “Do not have sexual relations with your daughter-in-law. She is your son’s wife; do not have relations with her.

¹⁶ “Do not have sexual relations with your brother’s wife; that would dishonor your brother.

¹⁷ “Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son’s daughter or her daughter’s daughter; they are her close relatives. That is wickedness. **Leviticus 18:6-17**

POPE JOHN PAUL II & BIBLICAL ACCOUNTS OF ORIGINS

SQ 10. “It is only through humble and assiduous study that she [the Church] learns to **dissociate** the **essentials of faith** from the **scientific systems of a given age.**”

Pope John Paul II, “A Papal Address on the Church and Science,”
Origins: CNS Documentary Service 13 (1983), 51.

SQ 11. “The Bible itself speaks to us of the origin of the universe and its makeup, not in order to provide us with a scientific treatise, but in order to state

the correct relationships of man with God and with the universe. Sacred scripture wishes simply to declare that the world was created by God, and in order to teach this truth it expresses itself in the terms of the cosmology in use at the time of the writer [ie, science-of-the-day].

The sacred book likewise wishes to tell men that the world was not created as the seat of the gods, as was taught by other cosmogonies and cosmologies, but was rather created for the service of man and the glory of God. Any other teaching about the origin and makeup of the universe is **alien to the intentions of the Bible**, which does not wish to teach how heaven was made but how one goes to heaven [Baronio/Galileo]

Pope John Paul II, “Scripture and Science: The Path of Scientific Discovery,”
Origins: CNS Documentary Service 11 (15 Oct 1981), 279.

EVANGELICAL J.I. PACKER & BIBLICAL ACCOUNTS OF ORIGINS

SQ 12. “**Genesis 1 and 2**, however, tell us **WHO** without giving many answers about **HOW**. Some today may think this is a defect; but in the long perspective of history our present day ‘scientific’ preoccupation with how rather than who looks very odd in itself. Rather than criticize these chapters for not feeding our **secular interest**, we should take from them a needed rebuke for our **perverse passion for knowing Nature** without regard for what matters most; namely, **knowing Nature’s creator**.

The **MESSAGE** of these two chapters is this:

‘You have seen the sea? the sky? sun, moon, and stars? You have watched the birds and the fish? You have observed the landscape, the vegetation, the animals, the insects, all the big things and little things together? You have marvelled at the wonder and complexity of human beings, with all their powers and skills and the deep feelings of fascination, attraction and affection that men and women arouse in each other? Fantastic, isn’t it?’

Well now, **meet the one who is behind [meta] it all!**’ As if to say: now that you have enjoyed these **works of art**, you must shake hands with the **artist**; since you were thrilled by the music, we will introduce you to the composer. It was to show us the Creator **rather than** the creation and to teach us knowledge of God rather than physical science, that Genesis 1 and 2, along with such celebrations of creation as Psalm 104 and Job 38-41, were written.

James I. Packer, *I Want to Be a Christian* (Kingsway Publications, 1978), 32-33

MODERN ORIGINS DEBATE

SQ 1. “Satan himself is the originator of the concept of evolution ... Then why do they [scientists] believe in evolution? The answer has to be a **spiritual** answer, not scientific ... What else can we call this pervasive belief in evolution, held in spite of all the overwhelming negative evidence against it, except some kind of **delusion**? ... Their minds have been **blinded by Satan** and are under such **strong delusion** that they have become sincerely committed to the false world view of evolution.

Henry M. Morris, *The Troubled Waters of Evolution* (San Diego: Creation Life Publishers, 1982), p. 75. Henry M. Morris, “Strong Delusion,” *Back to Genesis* (No. 133), in *Acts and Facts* (January 2000) Institute for Creation Research, El Cajon, CA.

ORIGINAL SIN & CHRISTIAN CREEDS

SQ 2. COUNCIL OF CARTHAGE

“If anyone says that infants are baptized for the forgiveness of sins but contract nothing for **Adam**, original sin ... let them be anathema.”

SQ 3. THE AUGSBURG CONFESSION (LUTHERAN)

“Article II: Of Original Sin” “Since the fall of **Adam**, all human beings who are born in the natural way are conceived and born in sin ... this same innate disease and original sin is truly sin.”

SQ 4. THIRTY-NINE ARTICLES (ANGLICAN)

“Article IX: Of Original or Birth Sin” “Original sin standeth not in the following of **Adam** ... but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of **Adam**, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.”

SQ 5. THE WESTMINSTER CONFESSION (REFORMED)

“Chapter VI: Of the Fall of Man, of Sin, and of Punishment thereof” “Our first parents [**Adam** & Eve], being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit ... They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.”

SQ 6. THE GOSPEL ACCORDING TO THE APOSTLE PAUL

¹ Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. ² By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

³ For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, ⁵ and that he appeared to Cephas, and then to the Twelve. ⁶ After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles, ⁸ and last of all he appeared to me also, as to one abnormally born.

1 Corinthians 15:1-8