**Genesis 1-11**

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**Genesis 1-11 Series**

**September, 2018**

**Chapter 1**

**Introduction**

**This book is a study of Genesis 1-11, integrating the biblical text with the sciences and history. There will be a chronological progression through these beginning chapters of the Scriptures, exegetically dealing with the biblical text and then examining the laws of science and the evidences of science as they relate to the text. Not intending to smother the reader with technical legalese of exegesis and science, this book will endeavor to illuminate informed and intelligent laymen on the biblical and scientific issues without exotic terms and complex calculations, bantered about by some elitists of academia. This “fairy dust” of the high priests of theology and science only obscures concepts which can be articulated in much clearer terms. Often it appears that the use of obtuse vocabulary is only to wrap falsehoods in the appearance of intellectualism, patronizing the general public.**

**A good general axiom should be: If someone can not put his cookies on the bottom shelf, then his cookies are not worth eating. Several years ago, Dr. Michael Green, a professor at Columbia University and author of *The Elegant Universe*, gave a lecture in Kansas City on string theory, sponsored by the alumni of several Ivy League schools. String theory is one of the most esoteric concepts in physics. Strings and superstrings, if they exist, would be so small that they will probably never be detected. For example, elephants are to electrons in size what electrons are to strings in size. Most of the Dr. Green’s audience had little knowledge of physics, especially modern quantum physics, but Dr. Green did a masterful job of explaining some of the most obscure concepts in modern science. Many of the audience, intelligent although unlearned in this discipline, walked out of Dr. Green’s lecture understanding the basic concepts and some of the nuances of string theory. Dr. Green did not patronize his audience with erudite snobbism but did a masterful job of elucidating an almost ethereal subject for his listeners. Hopefully, the readers of this book will be equally enlightened in this vital and fundamental section of Genesis.**

**Biblical exegesis is the science of interpreting the biblical text using word meanings (dictionary, lexicon definitions) in grammatical structures and the historical background (archeology and historical documents/records). As with the study of any literary text, the type of literature is vital to understanding the meaning of particular biblical passages. Prose can not be interpreted like poetry. Historical narrative is different from allegories, a parable is different from poetry, and a prophecy is different from a proverb. Each type of literature must be understood with its own specific method of interpretation. Without delving deeply into the fineries of biblical exegesis (drawing out of the meaning of the text) and into the intricacies of hermeneutics (methods of interpretation), an intelligent person can derive the clear meaning of a biblical text by using certain basic fundamentals of observation and interpretation. The classical historical-grammatical interpretation of the Scriptures is the intended basis of understanding Genesis 1-11 in this book.**

**The question is: Why focus on Genesis 1-11? Recently, a controversy which has been gathering steam over several decades reached an acute flash point in the evangelical Christian world over the historicity and scientific veracity of these beginning chapters of the Bible. Several noted evangelical theologians and evangelical scientists have publically espoused positions which depart from the historical orthodox interpretation of Genesis 1-11. Particularly in the Genesis accounts on the origins of the universe and life, these theologians and scientists want to integrate the doctrines of naturalism such as Darwinian evolution, Einsteinain relativity, quantum physics and old universe cosmology with the historical doctrines of the supernatural creation of the universe and life. Such syncretism and accommodations are not new to Christendom in liberal theological schools of thought; however, the recent public pronouncements by major evangelical leaders represent a sudden outing in evangelicalism. Besides these singular theologians and scientists, there has been a gradual shift concerning the interpretation of Genesis 1-11 in the major evangelical seminaries, evangelical educational institutions, evangelical organizations, and recent church movements over the last forty to fifty years.**

**Before this open syncretism of naturalism and supernaturalism in evangelicalism, there has been an almost constant infiltration of naturalistic thought into orthodox Christianity, going back almost a century and a half. Through otherwise orthodox theologians of the 1800's, beginning in the United States with A.A. Hodges and Charles Hodges, his son, there was definite assimilation of naturalistic Darwinian thought and old earth uniformitarian into prominent American seminaries and churches. Later, solid evangelical bible commentators such as C.I. Scofield (1843-1921) in his widely used Scofield Bible, major Reformed theologians such as B.B. Warfield (1851-1921) and J. Gersham Machen (1881-1937), and major Protestant seminaries and denominations integrated naturalistic science into their views of Genesis 1-11. Eventually, almost all of the mainline Protestant seminaries and denominations lost their previous orthodox beliefs based on a plenary inspiration of Scripture, not just in Genesis 1-11 but in most of the Bible.**

**At the present time, most of mainline Protestant seminary professors would not hold to an historical-grammatical interpretation of the Bible nor to the infallibility of the Scriptures. On the other hand, most of the evangelical leaders, theological professors, and seminaries would claim to believe in the infallibility and plenary inspiration of the Scriptures. But a closer look at what they mean by this doctrine of biblical inspiration would reveal they would not believe in a creation of the universe in 7 days of 24 hours less than 7,000 years ago, a creationist view of their orthodox predecessors. An extensive survey by Britt Beemer of many evangelical schools and summarized in the book, Already Compromised, by Ken Hamm and Greg Hall revealed this sharp discrepancy between an public affirmation of biblical infallibility and actual rejection of Genesis 1-11 as a literal historical account.**  **This non-literal historical view of Genesis 1-11 is a far cry from the historical, grammatical approach to Genesis of the orthodox Protestant faith over 200 years ago.**

**There is an almost infallible historical pattern in Christendom from an orthodox Christian faith based on the infallibility of the Scriptures and a grammatical-historical interpretation of the biblical text to agnosticism and then unbelief. First, there are “intellectual” questions about the historicity of the biblical accounts (creation accounts in Genesis, origin of Cain’s wife, the universal flood of Noah, the tower of Babel origins of languages and race, archeological discrepancies, existence of biblical personages, Jonah in the whale, textual criticism, etc.) and about theological questions (problem of pain and suffering in world, God’s sovereignty, origin of evil, virgin birth, divinity of Christ, infallibility, etc.).**

**These questions in the minds of ordinary people as well as theologians and church leaders then bring about a modified theological belief on plenary inspiration, methods of interpretation, and infallibility of the Scriptures. Often, the origin of these questions comes from secular naturalism as it has impregnated the media and educational systems. The supernaturalism of the Christian faith (God, His relationship to the world and believers, miracles, the afterlife, and prophecy) are replaced with naturalism and its worldviews. Social issues replace eternal human issues, human relations replace spiritual relations, biblical words are given naturalistic meanings, existentialism (even nihilism) supplants divine consciousness, and clear biblical beliefs become fluid theological affirmations. Without clear biblical mandates, the social orders such as marriage, finances, ethics, and even politics begin to disintegrate, lacking divine reference points and biblical frames of reference. Beginning with rejecting a clear understanding of the Scriptures, generally starting in Genesis 1-11, Christians can begin a theological free fall as history clearly testifies. It all began with the ancient Serpent asking our mother progenitor, “Has God indeed said?”**

**So, as then, there is a battle for the heart and soul of earth’s citizens and it is being fought at the beginning of God’s Word, Genesis 1-11. It is supernaturalism vs. naturalism. The battle is raging for the hearts, minds, and soul of everyone in the world. That may seem to be an overstatement but as we delve into this subject, we will see why Genesis 1-11 is so critical for everyone. If people believe a certain thing, then they will act according to that belief. As people believe, so their world turns. Interestingly enough, many people will devote often more time for a pro or college sports event or for planning a vacation than they will for planning their own eternal destiny. Somehow, the priorities of life seem dramatically unbalanced. With eternal destinies in the balances, the stakes for the hearts and minds of individuals are very high in this battle. The battle combatants are supernatural creationism versus naturalism.**

**Naturalism presently has captured our modern culture through the educational institutions, political systems, legal systems, the media, the arts and even major religious institutions. What's the ultimate trophy of this battle? I once had a nephew as a young child that asked an interesting question, "When you win a war, what do you win?" That question gave us as adult relatives a serious pause for thought. It was a very serious question coming from a young child. If you are a victorious military army or nation after a war, then you inherit a destroyed nation. In this spiritual war over Genesis 1-11, the spoils of war are different. We're not talking about the conquest of nations, we're talking about the conquest of individuals and their destinies. The ultimate trophy of this battle is the eternal destiny and souls of everyone in the world. Again, that may sound like an overstatement, but if you think about it, all of us have a destiny with time, death, and eternity, and the stakes are very high for where we as individuals spend eternity.**

**Our modern culture is based on naturalism. Naturalism is a universe that is without God. You don't think that you need God as a naturalist. Conversely, creationism is based on the universe and life, created and molded by God. Naturalism is atheism trying to wear a coat of science. Atheistic naturalism without God and biblical creationism with a divine Creator hold to stark differences about the origins of the universe and life, about human society and the purposes of life, and about the destinies of the universe and life. With these diametrically opposed mantras, atheism and biblical creationism struggle to capture the hearts and souls of everyone. The modern culture and the bible have two widely diverse views of the origin of the material world, the universe and life. The bible gives us the historical account of the origins of the universe and life in Genesis. Modern culture, in contrast, claims that the naturalistic science destroys the truth of the Bible and rejects God's creation of the universe and life in the past. Modern culture has a Godless universe appearing out of nothing, and evolving upwards over billions of years of time into very complex, super galactic systems, and into complex life forms such as humans, all without God and without a super natural creator.**

**By contrast, the Bible in Genesis recounts God creating a perfect universe and perfect life systems on Earth less than seven thousand years ago. The universe and life are now devolving into death and decay because of man's sin and God’s judgment. In sharp contrast, the modern culture asserts that all physical phenomena have atheistic and naturalistic explanations. All matter according to the naturalist is eternal. The laws of science happened by chance. The universe came from a Big Bang or some other similar type of cosmology. Life arose by naturalistic evolution of time and chance. Lastly, the atheistic naturalist thinks that the universe continues forever.**

**Let's contrast that with what the Bible asserts, particularly in Genesis 1-11. God created the universe *ex nihilio* (out of nothing) and formed the life on the earth supernaturally less than seven thousand years ago. God established the laws of science, but interacts with the universe occasionally and supernaturally with miracles. In other words, miracles are violations of the laws God established at the very beginning to run the universe. God judged the universe because of man's sins with three things: (1) the curse from the sin and fall of man not long after the creation, (2) the worldwide flood at the time of Noah, and (3) the division of mankind and races and languages at the Tower of Babel. The creation of the universe and life and these three judgments are recorded as historical events in Genesis 1-11. God, in the future, will destroy the present heavens and earth, and establish another eternal heaven earth without sin. These Genesis historical accounts, foundations of the Christian faith, are widely different from the views of naturalism.**

**The modern culture, based on atheistic naturalism, attacks the Bible basically using two formats: (1) the evolution for the origin of life and (2) old universe cosmologies for the origin of the universe. Modern culture, using naturalism with its false claims, is destroying the intellectual and spiritual lives of many Christians, especially the youth. The liberal churches have joined forces, consciously or unconsciously, with the atheistic modern culture, built on naturalism, against the orthodox Christian faith and biblical truth. Modern naturalistic culture attacks the Bible as true history and true science, especially Genesis 1-11 with its accounts of creation and early history of the universe and life. Modern culture now has forces inside the visible church, working to expand this destruction of Genesis 1-11, contrary to a historical, grammatical interpretation of the infallible Bible, the foundation of the Christian faith.**

**Naively, the believing church, that is the people that are really believers, attacks the products of modern culture-abortion, sexual immorality, political statism (everything controlled by the government), and various other things. But the believing church does not attack the real foundation of modern culture, which is atheistic naturalism. The purposes of this book on Genesis 1-11 are: (1) to establish Genesis 1-11 as true history and true science of origins by using historical, grammatical interpretation, (2) to establish the Creation of the universe and of life beginning less than 7,000 years ago, and (3) to establish the Creation as occurring in 7 days of 24 hours. The Creation of the universe and life in 7 days of 24 hours less than 7,000 years ago seems to be absurd in our modern naturalistic age.**

**First, this book will deal in depth with Genesis 1-11, by using biblical exegesis. Exegesis is drawing out of the text what it means and isogesis is the opposite, reading into the text what you want it to mean. Second, we will use multiple disciplines of sciences and that includes biology, chemistry, physics, and geology among the others. And lastly, we're going to use history and other fine sources, some of them are from archeology and some from written history. As a footnote, we can say that naturalism is constantly a changing story of the universe's cosmological origin with its matter and energy and life's evolutionary origin but its current story line will be examined. However, since naturalism's storyline of a Godless universe is always evolving and changing, this part of the course will probably be outdated in 50 years and as we've seen it change during my lifetime going back to the 1940’s and 1950's. Over time, the changes of the naturalistic cosmology story have been extreme and sometimes dramatic. For a while naturalism held to a steady state universe, then it held to a catastrophic universe, and the biological timelines went from hundreds of millions of years to almost a billion years. The universe and life stories of naturalism were always exciting since they were always changing because of some new “ scientific theory” or “discovery.” So our examination of naturalism’s view of the origins of the universe and life, as it is presently taught, will probably be outdated 50 years from now.**

**All the major scientists before Georg Wilhelm Hegel (1770-1831) were largely creationists believing that the universe operates on universal, invariant principles. Hegel was a professor at the University of Berlin in the early 1800's. Since the ancient times, natural philosophers, as scientists were formerly called, have assumed that the universe is controlled by certain invariant principles. System after system of philosophy had tried to formulate these invariant principles, whether by mathematics (Euclid), alchemy, atomic theories (Lucretius), astronomy, or more esoteric philosophies such as astrology. Religious philosophers resorted to deities to explain the operating principles of the universe. Many philosophical systems proposed principles to draw the fundamental principles of the universe together. Historically, in almost all philosophical schemes the advocates assumed that the whole universe operates with invariant principles.**

**Modern science, beginning at the time of the Reformation, demythologized nature. In other words, science removed God or gods from capriciously animating or controlling nature. That meant, if the wind blew, it wasn't because the wind god caused the wind to blow or because Jupiter had a bad day. These modern scientists beginning in the early 1500’s demythologized the natural realm. They said that nature is not animated or controlled by gods or supernatural beings but operates on God-ordained invariant principles established at the time of Creation. Their purpose was to formulate physical laws based on absolute and invariant principles which God had established for the operation of the universe. Since they assumed that the actions of the natural realm are not due to capricious or arbitrary actions of invisible beings, these early modern scientists felt that they could quantify the invariant God-ordained principles that control the universe.**

**Consequently, nearly all of the modern scientists before Hegel were creationists who believed that the universe was created by God in a rational way according to invariant, absolute laws of nature. According to these creation scientists, the created universe obeys these absolute, unchanging principles established by God except for infrequent divine interventions such as miracles. All modern philosophers before Hegel, even the atheists who arose in the 1700s such as the rationalists Locke and Hume also assumed that the universe was controlled by absolute, rational principles. However, philosophically, there's a problem for the atheists with this assumption. The acceptance of absolutes assumes that a supernatural creator established the absolute principles for the universe. Therefore, this was a logical contradiction for the rationalist Hume and Locke because they were atheists. As atheists, they were still working with the basic assumption that this universe operates with rational, absolute principles but such invariant operating principles could only have be established by the supernatural creator of the universe.**

**Atheistic philosophy before Georg Willhelm Hegel needed to escape the philosophical implications of absolutism toward creationist theism. Remember, before Hegel almost all natural philosophers were creationist scientists. Georg Willhelm Hegel proposed a philosophical system which allowed some natural philosophers to justify their atheistic naturalism without absolutes. Hegel in the 1800's introduced his Hegelian triad,-that is a thesis, its antithesis, and then these two come together to form of a synthesis. As a constantly changing dialectic, everything in a constantly changing flux, there is no such thing as absolutes anymore. Although Hegel believed in the absolute, and there is some question in his writing what he meant by the Absolute. Even Bertrand Russell said that Hegel was the hardest philosopher he's ever read. What he meant by the Absolute is not very clear. Was it God or something else? However, the Hegelian atheists, the students and colleagues after Hegel including Karl Marx, dropped any absolutes and used Hegel's dialectic flux as a naturalism world view, with no God and no absolutes.**

**After Hegel, atheistic naturalism slowly began to replace creationism as the predominant worldview. Naturalism, by definition, is a mode of thought (religious, moral, philosophical) glorifying nature and excluding supernatural or spiritual elements. Naturalism is an atheistic Hegelianism. There are no absolutes and there is no God. For the modern Hegelian, all truth is relative, constantly changing-a thesis, a antithesis, combined into a synthesis which becomes the next thesis, which combines this antithesis, which goes on *ad infinitum*. Many naturalists were ironically from religious backgrounds such as Hegel himself, Marx, Freud, Darwin (trained to be a minister of the gospel), Welhausen, Nietzsche, and Dewey. Almost all of these naturalists came from religious backgrounds but beginning in the mid 1800's after Hegel, using Hegel's dialectic or flux, they developed an atheistic world view, dominating politics, economics, psychology, religion, social sciences, biology and education.**

**However, there was a serious need for the atheistic Hegelians to have a champion in the hard sciences for their atheistic naturalism world view. The hard sciences, especially physics, at the same time in the mid 1800s were solidifying the basic laws of science and the scientific method based on absolutes, quite contrary to the non-absolutism of atheistic Hegelianism. Naturalism faced a formidable enemy in classical physics to its dialectic worldview of no absolutes in the hard sciences in the late 1800s. The first and second laws of thermodynamics were consolidated by Lord Kelvin and the comprehensive laws of electromagnetism were developed by Maxwell. Classical physics unified the laws of matter and energy interactions based on absolute principals. The entire universe is composed of matter and energy and the physical sciences were consolidated based on the fact that the universe operates on absolute principles. So, Hegelian materialism had a hostile adversary in these hard sciences based on absolutes at the end of the 1800s.**

**The atheistic Hegelian world view faced another formidable enemy in the scientific method, which assumes the universe always acts on absolutes, even if the absolute principals of these interactions are unknown. The scientific method is: "Given the same conditions, you will always get the same results." This scientific method is the holy grail of science. In every scientific experiment, given the same starting conditions, the universe operating on invariant principles always give the same results. All scientific proofs of hypotheses, theories, or laws depend on the operation of the universe using absolute principles. Our laws of science which define the operation of these absolute principles were proven using the scientific method, even a fundamental of science to the present day.**

**Let me give you an example: Cold fusion is theoretically possible, you should get more energy out than you put into the cold fusion reaction. But experimentally, it has been definitely done using the scientific method. Beyond any absolute doubt, no one has ever gotten the results in experiments using the scientific method where cold fusion has produce more energy than it consumed in spite of the claims of some scientists. So what is the conclusion? The theory of cold fusion as real world phenomenon has never been established using the scientific method for the vast majority of physicists. It is always assumed with the scientific method that, even if you do not understand what is taking place, given the same starting conditions, you always get the same results. The universe always works on absolute principles.**

**The atheistic Hegelian world view needed a science which does not assume that the universe is made of absolute matter and energy and operates on absolute principles. Science in the late 1800s, based on absolutes and hard objectivity in the hands of creationists such as Lord Kelvin, posed a deadly threat to naturalism with its Hegelian dialectic. Albert Einstein however, in the early 1900s, with his theories of relativity, theories about the macrocosm of the universe, and quantum physics of the Copenhegen School with its theories about the microcosm supplied naturalism with its Hegelian champions in the hard sciences. Why? Because both Einstein’s relativity and quantum physics did away with absolutes. What did Einstein’s theories of realtivity do? They erased the line between what matter and energy with Einstein’s famous equation, E = m. Einstein said that energy can change to matter and matter can change to energy. Also, with his warped time-space in special and general relativity, Einstein erased the line between time and space.**

**It must be remembered that Einstein when he developed his theories was an atheist with no love for scientific absolutes except the speed of light. Because Einstein held to an absolute speed of light, he probably delivered to the atheistic Hegelians the best jewel they could have dreamed of. By making the speed of light absolute with respect to any individual observer in the universe, all the time and space of the universe had to change around the individual observer in order that the speed of light is always constant. No matter what the location or motion of any individual observer is, the speed of light is always the same. This dogmatic assertion on the speed of light is the height of Hegelian relativism (truth is relative to individual). All of the time and the space of universe is relative to every individual. Not only is truth relative to the individual but the physical universe is relative to the individual.**

**So now everything depends upon what? What is everything in the universe related to? You, me, or any other person in the universe. You move over here, and the time-space of the universe changes for you. In Einstein’s special relativity, the universe with its time and space is not controlled by absolute laws of science but its entire dimensions are determined by you and every other individual in the universe. Einstein’s special relativity with no time, no space, no matter, and no energy absolutes establishes the atheistic Hegelian world view with the ultimate relativism (everything related to the individual) in the guise of science. There are no absolutes any more according to Einstein, except the speed of light. Einstein erased all absolutes (time, space, matter, energy) and made the individual the center of the universe. So modern physics, and I would include quantum physics with Einsteinian relativity, gives atheistic Hegelian a scientific relativism. Not just relativity in physics (that has to do with relative frames of reference) but relativism where all the frames of reference of the universe are relative to the individual. Everything is related to you.**

**What Darwinian evolution supplied naturalism for the origins of life, Einstein’s theories of relativity supplied for the origins of the universe plus a “scientific” basis for the atheistic Hegelian world view. The universe and life originated without God-that is what these Hegelians were looking for, that is what they needed, and that is what they found in Darwinism and Einstein’s relativity. With these two “scientific” theories, atheistic naturalism in the late 1800s and early 1900s begins to displace biblical creationism in science as the modern culture world view. During the twentieth century, naturalism, atheistic Hegelianism, has succeeded in capturing our modern culture, with its comprehensive worldview including the scientific realm. After Hegel, naturalists using Hegel's dialectic with Einstein's relativity begin this conquest of modern culture with its atheistic naturalism. Systematically, these naturalists began to dominate everything: politics, economics, psychology, religion, social sciences, biology, education, and now the hard sciences. More than a century later, our modern culture is now based on atheistic naturalism rather than biblical creationism as its worldview in all phases of human life.**

**Against the background predominant atheistic naturalism, a person may ask "What is the basis of creationism?" Indirectly, one could answer that science is the basis of creationism. However, the real answer is the Bible, an historical record by supernatural revelation of the origins of the universe and life. Scientists were not present and scientific experiments can not done when matter and energy came into being and life began. Ultimately, you end up with the "Bible vs. naturalism" in the battle for the world's culture in mind. Modern culture promotes its atheistic naturalism with one premise: there is no experimental proof for the supernatural. And that is a correct statement. There is no present day experiment to prove the existence of angels, of God, of heaven or hell. We're going to see later in this series why that's a false assumption to lead that conclusion that they are no supernatural beings, no supernatural places, and no past supernatural creation of the universe and life.**

**There is no experimental proof of the supernatural but there is also no experimental disproof of the supernatural. Because what do we in science? What do we experiment with? Matter and energy. What if something is not made out of matter and energy? How can we test for something not made out of matter and energy? Worse, even if something is made out of matter and energy but is not accessible to experimentation, then there is no scientific proof of its existence. There is the antidotal story of the Christian student who was nailed to the back of his chair by the professor who asked, "Well do you believe in God?" The professor continued his inquisition, "Do you have a proof for him? Have you tasted him? Have you touched him? Have you felt him?" After a tense silence, the student's responded by asking the class, "Does the professor have a brain? Has anyone ever seen it? Has anyone ever touched it? Is there any sensory perception that the professor has a brain? How do we know any of these professors at the university have brains?"**

**Even in the world of materialism, of matter and energy, science has great limitations without making affirmations about realms that science can not reach. How do you know that the earth has something in the center of it? How do you know the sun isn't just a big shell that's hot? We haven't ever experimented with that. These are simple limitations of science, even in the present material realm. Science can not prove the existence of: (1) things made matter and energy which are not presently accessible for experimentation, (2) things which can exist at the present time but are not made of matter and energy such as angels, heaven, or hell, and (3) things and events which involve matter and energy in the past or future which science can never test experimentally. For naturalists to claim that none of the above three things or events exist because they are inaccessible to scientific experimentation is absurd.**

**As we are going to see in this book, there are no naturalistic explanations according to the most fundamental laws of science for the origins of matter, energy or even the laws of science themselves. Naturalism’s explanations for the origin of matter, the origin of energy, the origin of order in the universe and the origin of the complexities of life are all violations of the most basic laws of science. This is when the realm of naturalistic science fails and fails tragically as you see later. On one hand, modern culture with its naturalistic “science” attacks the Bible because of the biblical supernaturalism such as God, angels, heaven or hell. But on the other hand, the modern culture has no naturalistic explanation for the origin of matter and energy (the totality of the material universe) and no naturalistic explanation for the origin of the very complex order of the universe and life. In sharp contrast, the Bible not only has an explanation for the origin of the whole material realm but it also has an historical account of the creation of the universe and life.**

**In our modern culture, atheistic nationalism is the basis of public education and court decisions. Our public education teaches fraudulently that naturalism, the exclusion of any supernaturalism including God, is “scientific” truth. It is fundamental to naturalism, as explained previously, that there are no scientific proofs of the supernatural. Academia indoctrinates its students with this mantra: "Naturalism is science, supernaturalism is religion. There is no such thing as supernatural science." This is the mantra that the educational institutions have indoctrinated into their students. In turn, the products of this educational system of public education such as law students, lawyers, and judges have legally protected this indoctrination process with the judicial system. Judges through their court decisions forbid the teaching of any supernaturalism, creationism, or supernatural religion under the guise of separation of church and state. Naturalism, the exclusion of supernaturalism, is in reality, atheism. And the mandating of naturalism is the establishment of atheism by the Supreme Court, as the state religion, contrary to true science and to the constitution of the United States.**

**First, consider the impacts of this naturalism indoctrination as it was promulgated in education after court decisions drove the teaching of biblical creation and any supernaturalism from the classrooms beginning in the late 1940s. In the 1950's and 60's, the United States was number one in the world overall in educational ratings. Today, the US is 26th in overall educational ratings and it is 48th in the math and science according to the World Economic Forum. At the same time, the cost of US education has dramatically increased, and is presently the highest per student of any nation on the Earth, with its dramatic decrease in educational quality. Very large percentages of local, state, and federal budgets are dedicated to public education in the United States. Because of naturalism's promotion, the political influence of the NEA (the teacher's union), and the various naturalistic academies of science, the national policies and economic clout of the US Department of Education have turned our public school system into indoctrination centers for naturalism and atheism to the neglect of classical education of reading, writing and math.**

**Second, look at naturalism’s impact in politics, morality and economy. For the last 50 years, the US Congress, numerous US presidents (you don't have to be partisan) and the majority of the Supreme Court have systematically promoted naturalism, its system of Darwinian egalitarianism, and its economic statism (the domination of the state in economics and public policy). What's been the result of this? The results have been a moral, and spiritual, and economic bankruptcy of what was once the most stable government and nation in the history of mankind. Abortion, sexual perversion, institutionalization of poverty, destruction of education, and irresponsible, deficit governmental spending have been historical landmarks of naturalism’s domination. Now, these products of naturalism are the laws of the United States government. The same could be said of most of the nations of the Earth, such as Russia, Japan and China but especially of the Western nations as these nations institutionalized atheistic naturalism.**

**What is the impact in the churches of this naturalism indoctrination? In the past, often youth going through their educational years have left the church but later returned to the church when they established marriages, had children, and developed careers. However, recent surveys show that now the youth seldom return to the churches, even evangelical churches. For instance, a survey conducted by the Southern Baptists revealed that over 80% of their kids leave the faith and never return. It is attributed in several studies to their youth’s loss of confidence in the truth of the Bible which was destroyed in their educational years. Public school systems which mandated evolutionary naturalism, and universities with their stifling naturalistic, atheistic faculties, destroy forever the truths of the scriptures in these young lives.**

**Let's look at the rational of naturalism. Naturalism and the naturalists with their mantra of scientific materialism or veiled atheism believe that the universe has risen out of nothing and has become ordered out of chaos over billions of years. Likewise, life has evolved by time and chance mutations and natural selections. Natural selection is a polite term for the brutal process of survival of the fittest over hundreds of millions of years. In the naturalists’ reasoning, no God would have created such a cruel and unjust world as we have, with the brutality of claw and tooth survival in nature and in mankind. Therefore, the naturalists and their disciples feel it is their mandate to give order to the world-to overcome and to eradicate the social, biological, legal and political ills of the world. God did not or can not eliminate the evils in the world, so the naturalists think: We are going to create a new, good world order. In the naturalist’s thinking: If there was a God, he would not have left an evil, disordered world like this. Their plan is to use governments, ultimately one world government to eliminate conflicts caused by individual and national interests and to achieve a naturalistic utopia.**

**Look at the methodology of naturalism. First, in order to establish their naturalism mandates, the naturalists first take control of the educational system and then the government. That includes the legislative, executive and judicial functions of government. The naturalists want complete control of the minds of all humans. The takeover of the education and the government systems can be peaceful, gradual, or violent. Historically, the most traditional and successful method of naturalists has been violent. They use the crisis of governments for a violent taking of a government. The French Revolution, Russian revolution, Chinese revolution, Cuban revolution, and many others are examples of the use of a serious government crisis for atheistic naturalists to take over governments. As a standard pattern, these atheistic revolutionaries created the crises in order to bring the previous governments down. Alternatively, the naturalists used democratic elections, often rigged, to gain control of the government.**

**Second, once in control, the naturalists would eliminate any political, religious, and educational opposition to their naturalistic point of view. Creationists which includes Christians, Muslims and Jews are one of their primary targets for elimination. Why creationists? Creationists believe the exact antithesis of the Godless naturalism. The ultimate goal of naturalism is world domination and total thought control. Past experience has shown that the ultimate goal of naturalists is to establish their atheistic, naturalistic utopia by means of world domination and total thought control. By the way, utopia in Greek means "no place," and so far, these atheistic revolutionaries been very successful in establishing “utopias” in no place. Robespierre, Lenin, Stalin, Hitler, Mao Zedong, Castro and Chavez all give historical proof of the goals of these atheistic naturalists. In the wake of the last twentieth century, these atheistic naturalists killed over two hundred million people, largely their own citizens.**

**That's the proof of where the Godless naturalists are going-If you don't agree with the system, you're dead. They justified, they sought, and their contemporaries still seek to impose intellectually and politically their utopian naturalism on the world. They justify their pursuit of the world utopia with naturalism and atheism from science. I had some friends that lived in the former Soviet Union. I asked them about the indoctrination sessions which they had and were led by a commissar-it didn't matter if a person was working in a factory, was in the military or was in another employment. Naively, I said, "You must have gotten a boatload of that Marxism and economic theory." They replied, "No, almost never was the indoctrination about Marx. It was all about Darwin and his theory of evolution." My shocked response was, "You are kidding me!" To which they replied, "No, evolution is the scientific basis of their scientific materialism. There is no philosophical basis for naturalism. There's no such thing as natural law. You must build the political base of scientific materialism on this thing called Darwinism and the Big Bang cosmology." I said, "You are kidding me!" “No,” they said, "That was the major subject matter of our political indoctrination sessions. Any disagreements with Darwinism could lead to serious political consequences."**

**So the Russian politicos justified the philosophy of their government from naturalistic “science.” They in fact called it scientific materialism, or dialectic materialism, or the scientific dialectic. But these political indoctrinators and their contemporary fellow idealogues want to give a scientific basis to their proletariat utopias. They quote heavily from Hegel, Nietzche, Darwin, Marx, Einstein as the naturalistic basis of their scientific materialism. However, Darwin and Einstein are their two favorites because of their “scientific” theories which support naturalism, the bedrock of their world view.**

**I want to digress here a little bit and look at the way the naturalists are going to use the government to bring the church into this movement of naturalism. There's a book written by Dr. Martin Erdmann, it is called "Building the Kingdom of God on Earth" or "The Church's Contribution to Marshal Public Support for World Order and Peace from 1919-1945". The analysis below is drawn from portions of a book review by Gary Gilley of Erdmann’s book. Erdmann writes of the era when WW1 was approaching, they called it the Great War afterwards. But as the Great War was approaching, a number of influential people, and that includes our President Wilson, gave thought to what could possibly abolish war and solve most of the world's social ills. After the Great War, the First World war, it was determined by many of these elitists that only a new world order could accomplish such a feat. You remember they set up the League of Nations originally, but that failed.**

**After the Second World War, they begin to push even harder on this concept of one world government. John Foster Dulles, a prime mover behind the new world order, believed, and this is a quote, "the solution lay in the abolition of the entire concept of national sovereignty and the unification of the world into one nation." However, politicians and government could not accomplish this goal alone. Even something more powerful was needed, the church. If the church could be convinced that by creating a new world order in which war, poverty, and justice were eliminated, they could also be ushering in the kingdom of God. Then, the church would gladly join hands with the politicians to bring about such a world society. The federation, the Federal Council of Churches was on board, as became clear in their social creed of 1932, by downplaying doctrine and applying the principles of socialism, the kingdom of God on earth would be set up according to the ecumenical ideal. The kingdom of God, having been stripped of all biblical and theological distinctives, now was virtually identical to the new world order and its political and social agenda.**

**It therefore became necessary to recognize however, the moral and natural law are revealed through other religions and can be comprehended by all people. By accepting all religions, a ecumenical church could be a force far more universal than any particular religion. In such an ecumenical church, saving of souls from sin was replaced with saving the world from war, poverty, unemployment and injustice. In order to accomplish this, the world religions would have to be involved. But just as Britain and the United States led the political charge, so Christianity would lead the religious charge. So you can see how this naturalism indirectly comes into the ecumenical church through the government which wants to use the church to achieve its naturalistic goals of one world government utopia. Political naturalists and an ecumenical church can achieve the same end: one world government, all based on naturalism without the God of Bible playing any part.**

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**Let us go back and compare the two systems of thought: biblical creationism vs. naturalism science. These are a list of the underlying philosophical differences. Consider how wide the gap is between these two world thoughts. Biblical creationism has a God centered universe, Naturalism science has a man-centered universe. Supernaturalism is in biblical creationism. There is no supernaturalism under naturalism-it is all atheistic naturalism. Under biblical creationism you have an omnipotent personal God but under natural science, you have no God or gods required or allowed. Under biblical creationism you have an objective reality, in other words, the world is operating independent of the observer. However, in naturalism science, reality is subject to the reality of the observer. In fact, Niels Bohr in the Copenhegen school said that the universe does not exist unless there is a mind to perceive it. In the creation system, matter, energy, time and space are absolute and independent of the observer. In naturalism, matter, energy, time and space are dependent on and relative to the observer-the physical universe changes with the observer. In the biblical creationism, you have supernatural creation of matter and energy and in the naturalistic science you have an eternal universe for multiverses in other dimensions.**

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**There are more contrasts: (1) in the creationism, the age of the universe is young; in naturalism the universe is eternal or very old, (2) in biblical creationism man is created in the image of God; in naturalistic science man evolved from lower animals, (3) in biblical creationism man has an eternal existence; in naturalism there is no eternal existence of humans, (4) in biblical creationism the geological record is from the flood of Noah; in natural science the geological record is over a billions of years, (5) in the biblical creationism celestial bodies were created in a short amount of time; in naturalistic science celestial bodies are formed after the big bang over billions of years ago, (6) biblical creation there a future destruction of the universe and the creation on a new universe; in the naturalistic science the universe is eternal, (7) in biblical creationism there a supernatural realm with God; in natural science there is no supernatural realm at all.**

**The proponents of creationism are biblicists and theists. Naturalism was founded by atheists and agnostics. Modern culture destroys the face of youth. Modern culture's attack on the Bible especially Genesis 1-11, using evolution and old universe cosmologies and public schools, destroys the foundation of a personal faith in what? The supernatural creation and supernatural nature of man, the entrance of sin, the need for redemption, the need for a personal savior, and eternal life for any person. The modern culture based on naturalism undercut that.**

**Evangelical youths having lost their intellectual confidence in the Bible as being historically and scientifically accurate then lose their spiritual lives. Because of modern culture's attack on the Bible, other youths outside of the evangelical realm never give any historical or scientific credence to the Bible as truth. Science in the Scriptures: All the realm of nature is controlled by two basic laws of science, as we are going to get into in this book. These basic laws of science are keys that I learned from my education at MIT, although I didn't know the origin or biblical significance of the laws at the time. These two laws were established by historical events at the beginning of the Scriptures. Most scientists laugh about the beginning chapters of Genesis as having no historical or scientific validity. Ironically, all of our laws of science come out of Genesis chapter one through three. The first law of science at the creation begins in Genesis 1-2 and the second law of science begins at the fall and the curse of man in Genesis 3.**

**Naturalism in contrast has no scientific explanation for the origin of the laws of science which govern the natural realm of matter and energy. The universe can not create or destroy one gram of matter nor can the universe create or destroy one joule of energy at any time or in any place. Naturalism also has no explanation for how the universe got its complex order in the universe and life. Naturalism has no explanation that conforms to the laws of science which explains the origin of the laws of science. Naturalism has no hope of saving life in the universe nor the physical universe itself from ultimate destruction and despair.**

**Only the Bible has historical and scientific explanations and real future hope for these profound scientific questions. Modern culture has attacked the Bible, the foundation of Christian faith, as being infallible truth, using atheistic naturalism with evolution for the origin of life and the old universe cosmologies for the origin of the universe. These two origin theories attack Genesis 1-11 and counts this portion of Scripture as historically and scientifically untrue, undermining all of the Bible's theology. Liberals and even evangelicals in the churches have joined forces with this atheistic naturalism against the historical biblical faith and orthodox truth based on Genesis 1-11. Meanwhile, the believing church naively attacks the products of modern culture: abortion, sexual immorality, and political stateism rather than the foundation of modern culture which is atheistic naturalism. These naïve believers are like the spectator at a big sports event who is out buying popcorn while the main attraction is going on.**

**What really happened in history anyway? History only took place one way. History is written, it can't be revised. What really took place in the past? Did the universe come from a big bang over 13.7 billion years ago in a Godless scenario or did God create the universe in 7 days? These are widely different ideas of the past which only took place one way and can't be changed. Did life evolve on earth over one billion years without God? Or did God create the entire universe and all of life in seven days? Are the days of creation 24 hours long or longer according to the day age theory? Was there a former condemned creation before Genesis 1 or is a time gap between Genesis 1:1 and 1:2 where the present geophysics of the earth were formed?**

**Are Adam and Eve the only progenitors of the human race and did they live less than seven thousand years ago as the genealogies of Genesis 5 and 11 indicate? Or are Adam and Eve simply coroneted Neanderthals? Did Adam and Eve sin with terrible consequences for the universe and for life? Was there a universal flood, a worldwide flood in the days of Noah? Did the geophysical characteristics of the earth come from a one year universal flood or from events over billions of years? These are big questions. Did the human races and languages come from a one time event at the Tower of Babel or over thousands of years of evolution?**

**Which is historically and scientifically true: the Scriptures or the evolutionary old age cosmology? Can the Scriptures be interpreted with historical and grammatical hermeneutics to harmonize the Bible with evolutionary old universe cosmologies? Why is creation important? Many will say, "Who cares whether the universe is 14 billion years or less than seven thousand years old? It doesn't matter if life evolved into man over hundreds of millions of years or if man was created in 6 days. All that matters is that I believe in Jesus."**

**But who is Jesus? Has anyone ever met Jesus? Do we know anyone that knew Jesus? Where do we know about Jesus except from the pages of the Bible? If Genesis 1-11 is not literally true, why can we believe the biblical accounts of Jesus are true? What did Jesus believe in? What Jesus do you believe in? Without an infallible Bible, including Genesis, we know nothing about Jesus or having faith in him. What did Jesus say about creation? Was he a man from a line of men who evolved from apes? Was Jesus a mere creature or was he the Creator? Who is Jesus? Almost all that can be known about Jesus, what he said, what he did, comes from the Scriptures, the Bible.**

**How much of the Bible is true? All of its parts? Which parts? New Testament? The Old Testament? Is one part of the Bible true and another part false? Is the same Bible true both when it tells us about Jesus and when it tells us about the Creation, the fall of man, the worldwide flood of Noah, and the Tower of Babel in Genesis 1-11? Does the Bible tell the truth in one place and deceive in another place? Is the Bible a product of fallible men or an infallible God? Modern education, culture, science, seeks to destroy the historical and scientific credibility of the Bible, by promoting the beginning of the universe billions of years ago and the evolution of life over hundreds of millions of years.**

**The purpose of this course will establish this series: (1) a historical and grammatical interpretation of Genesis 1-11 as the true history and science of the beginning of the Universe and Life and (2) the creation of the Universe and Life in 7 days of 24 hours less than 7,000 years ago. Exegesis, multiple disciplines of science and history will be interwoven in this series to give an accurate history of the science in Genesis 1-11.**