

CONTENTS

Foreword by Thomas Chesko.....	7
Introduction	9
I. A Personal Testimony	13
The Two Mandates of God to Man.....	14
A Christian Educator's Dream	17
II. God and the Nations.....	23
Criteria for Times and Boundaries	23
The Nations of Today	27
Does the Mandate Apply to Outer Space?.....	31
The Critical Role of Education	35
III. The Need to Read	41
The Importance of Right Reading.....	41
Many Books	45
God's Library in Heaven.....	48
IV. The Miracle Named Jesus	53
The Light of the World.....	55
The Bread of Life.....	58
The Testimony of the Resurrection	62
Other Religions and Resurrection.....	66
V. The Glorious Gospel of the Blessed God	73
The Finished Works of God.....	74
Throughout All Ages.....	77
Creation Evangelism.....	79
VI. Be Ready to Answer.....	85
Importance of Recent Creation.....	87
Uniformitarianism and the Laws of Science.....	91
What about the Non-Christian Religions?	95
Why?	100

VII. Creation and the Science of Life	105
The Dean of Evolution	106
The Proof of the Peppered Moth.....	110
Horizontal Evolution.....	114
What Do the Fossils Say?.....	119
VIII. Organized Complexity	125
The Mystery of Complexity	125
Evolution Mathematically Impossible	130
The Human Brain.....	133
The Origin of Human Language and Languages.....	137
IX. The Bizarre World of Cosmic Evolution	143
Astronomy and Cosmology on Trial	144
What Astronomers Don't Know about the Heavens.....	147
Bubbleland	151
X. Really Far Out	157
Creation by Fluctuations	157
The Amazing Tiny Strings.....	161
The Changing Speed of Light	165
The Outer Darkness	169
XI. The Darkness of Evolutionism	173
The Divided House	173
Evolutionary Arrogance	177
Behind the Dark Curtain.....	181
Evil-Ution	186
XII. God's Plan and Eternity	191
The Lake of Fire.....	191
The City with Foundations.....	196
Occupying Until He Comes	201

Indexes

Subjects	209
Names	213
Scriptures	217



CHAPTER I

A PERSONAL TESTIMONY

(AFTER 60 YEARS)

I have been promoting scientific biblical creationism for at least 60 years, but it was not always so. I was more or less satisfied with theistic evolution for the first 25 years, but that all changed when I started teaching at Rice Institute (now Rice University) back during World War II.

As a young Christian, I felt the need to begin an intense study of both Scripture and evolutionism in order to acquire a clear conviction about origins. During my previous college days, at the same institution, indoctrination in evolution had been the norm, but attending a strong Baptist church after graduation, plus joining the Gideon ministry, had convinced me of the divine authority of the Bible, so this conflict had to be resolved.

And it *was* resolved, decidedly. The Bible was true, and evolution false! This had become to me not simply a matter of faith, as many would maintain, but of true science and history. The evidences for biblical inerrancy were seen to be vast and sound, whereas evolutionism was unscientific and based essentially on the presupposition of total naturalism.

That conviction changed my life, and indeed has become stronger and stronger ever since.

THE TWO MANDATES OF GOD TO MAN

I had majored in civil engineering at Rice and then had worked for three years with the International Boundary and Water Commission as a junior engineer. Then Rice officials unexpectedly called me back to teach the Navy students that had been sent there to study engineering. Trying to witness about Christ and salvation to these scientifically minded students had, in fact, provided the stimulus to begin that study of science and Christianity in the first place.

My choice of engineering as a major had not been for spiritual reasons, but for economic reasons. I don't think I had even prayed about it — as I've tried to do for every important decision since. But apparently God was leading anyway!

I soon reached the strong conviction that civil engineering had been an ideal background for studying evolution and the Bible, and for doing useful service for the Lord in general. The practitioners of so-called “pure science” (physics, biology, etc.) seek to understand how nature works and to organize it in terms of natural “laws” and “processes.” But “applied scientists” (engineers, medical doctors, etc.) then use the results obtained from pure science to produce structures, products, systems, etc., which benefit mankind. Pure science often involved theorizing, and even metaphysical speculation. To the engineer, however, the science has to *work*. His designs must be tested. One cannot just theorize about the size of a beam or the stresses on an engine.

Both the pure and applied sciences are basic in carrying out God's very first command to the human beings He had created. That command, found in Genesis 1:26–28, but also expanded, expounded and amplified in later Scriptures, has come to be known as God's “Dominion Mandate.” In it, God has made mankind the steward of God's physical and animal creations, giving men and women “*dominion*” over all the earth.

In exercising this dominion, the earth and its processes must first be understood; this is the domain of so-called pure science. But then applying this knowledge in useful systems is the domain of applied science, and this is at least as vital in “*subduing*” the earth and “*having dominion*” over it as simply knowing about it. In fact, engineers have long argued that they are the most critical practitioners of the mandate, because they first have to know the sciences and then know how to apply them in order to attain the stipulated “*dominion*.”

In civil engineering, for example, the typical curriculum will include one or more courses in physics, chemistry, biology, geology, hydrology, and astronomy, not to mention much mathematics, as well as courses in engineering design. Although such a thought never entered my mind at the time, I eventually came to understand that the practice and teaching of engineering actually comprised one very significant component of God's Dominion Mandate. But in fact, all honorable human vocations have a role in carrying out that primeval command.¹ Furthermore, the mandate has never been withdrawn, so we have to assume God is still expecting men and women to carry it out.

One's spiritual relationship to God is not a factor. When God told Adam and Eve (and their descendants) to have dominion, He gave no limiting specifications as to who would participate in this responsibility. Thus, all people — regardless of whether they are Jews or Gentiles, Christian or non-Christian — are still responsible to obey and fulfill it, to the extent their occupations permit. In fact, their faithfulness in implementing the Dominion Mandate is very likely one of the criteria by which the nations themselves will be judged by the Lord. A recent book of mine² has explored this and other criteria used by God in setting the boundaries and durations of the nations of past and present. This present study will also deal at some length with this subject, especially in chapter II.

Christians often fail to realize their own ongoing responsibility in this connection. Engineers and geologists, doctors and lawyers, teachers and technicians, businessmen and housewives, all are responsible to function under the Dominion Mandate in whatever ways are appropriate for their vocation. Christians especially should not forget to serve as faithfully in their secular jobs as they would if they were pastors or missionaries. The Scriptures often stress this obligation: "*Whatsoever ye do, do it heartily, as to the Lord, and not unto men*" (Col. 3:23). "*Whatsoever thy hand findeth to do, do it with thy might*" (Eccles. 9:10).

Then there is also Christ's so-called Great Commission — the command to believers to "*preach the gospel to every creature*" (Mark 16:15). We could (and should, in fact) actually view the Great Commission as a second great worldwide mandate, this one to be carried out specifically by Christians rather than by mankind in general. Call it the "Missionary

1 *The Biblical Basis for Modern Science* (Green Forest, AR: Master Books: 2nd ed., 2002), 474 pages.

2 *God and the Nations* (Green Forest, AR: Master Books: 2002), 176 pages.

Mandate” or some such name, and regard it as supplementary, though vitally important, to the Dominion Mandate.

Christian believers, obviously, are responsible for both. In fact, Christ should be Lord of all creation as well as of His individual followers. He not only created the entire world, but even now is “*upholding all things by the word of his power*” (Heb. 1:3). The entire creation is currently under God’s curse because of sin and therefore in bondage to Satan as “*the god of this world*” (2 Cor. 4:4). God has promised, however, that “*the [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God*” (Rom. 8:21).

The redemption price is the shed blood of the Son of Man. As the one perfect Lamb of God, He “*taketh away the sin of the world*” (John 1:29), and in the renewed earth which God will create after this one fades away, “*there shall be no more curse*” (Rev. 22:3).

In that future world, the Missionary Mandate will no longer be necessary, because all its inhabitants will be happily serving the Lord, and “*there shall in no wise enter into it any thing that defileth*” (Rev. 21:27).

But in all probability, the Dominion Mandate will not only still be in effect, but may well be extended to apply to the whole universe, not merely this earth. God surely had a purpose in creating the myriads and myriads of stars and other marvelous things scattered throughout the infinite reaches of space. Our physical bodies will have been changed to be “*fashioned like unto his glorious body*” (Phil. 3:21), and we, as “*his servants shall serve him*” (Rev. 22:3) in an infinite variety of meaningful job assignments, based in some yet-to-be clarified criteria on our faithfulness in serving Him here in this life.

He has told us, intriguingly, that “*eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*” (1 Cor. 2:9). We may be able, however, to sense some of these, “*by his Spirit*” (1 Cor. 2:10), and I, at least, like to think about having an eternity of time to explore and develop and enjoy the endless marvels of His infinite creation.

Even in this life and this world, we who are Christians have the wonderful challenge of “*bringing into captivity every thought [and, by extension, every product of those thoughts] to the obedience of Christ*” (2 Cor. 10:5), which in effect would involve merging both the Dominion Mandate and the Missionary Mandate into one great Kingdom mandate.

We should not only seek to win scientists and musicians and businessmen to Christ, but also to lead the very disciplines of science and music

and business to obey and honor Christ. Have Christians not been praying through the centuries: *“Thy kingdom come. Thy will be done in earth, as it is in heaven”* (Matt. 6:10)?

These great themes may exceed our imaginations in this world, but we have much yet to do even here in carrying out the two mandates. Right now, we human beings all have been commanded to *“have dominion”* over all the earth and *“over every living thing that moveth upon the earth”* (Gen. 1:26, 28). Beyond that, we Christians have been commanded to witness for Christ as Creator, Redeemer, and coming King *“unto the uttermost part of the earth”* (Acts 1:8). There is much yet to do, right now!

A CHRISTIAN EDUCATOR’S DREAM

With all due apologies to Dr. Martin Luther King Jr., as a Christian educator I also have long had a dream — a dream of a great Christian creationist university and educational center, with teaching and research programs in all important disciplines at all levels of higher education. Every course and project in that dream university would be developed on strict creationist presuppositions, as well as absolute biblical inerrancy and authority. Evolutionism and secular humanism would be treated adequately, of course, but thereby shown to be false and harmful in every field. It would be great if all universities were like that, but that would be practically impossible even to dream about. But there should be at least one; even in a secularistic world like ours, shouldn’t there be?

I have been dreaming such a dream for perhaps 40 years, as a direct result of serving 28 years on the faculties of five great non-Christian, non-creationist universities and trying to maintain a genuine Christian testimony on those campuses while trying also to teach engineering in a God-honoring context to thousands of students from many backgrounds. With all the merits of our systems of higher education, developed over many centuries and countries, it is sad that nowhere in Christendom is there such a fully Christian university or educational center. No wonder our whole world seems to be heading toward chaos, with all students everywhere (except for those in a few small religious institutions here and there) being indoctrinated in evolutionary humanism.

Such an educational center could contribute mightily to the accomplishment of both mandates — the Dominion Mandate and the Missionary Mandate. As to the structure of such a complex, I believe God has given us the basics in the earliest chapters of His Word.