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## ACKNOWLEDGMENTS

Drs. John Morris and Henry Morris III, my two sons, both read and critiqued the manuscript for *Miracles* and made a number of helpful suggestions. In addition, my daughter, Mary Ruth Smith, typed and edited it.

I am especially grateful to Dr. John MacArthur and Dr. David Jeremiah, both of whom have also read the complete manuscript. These are two of this generation's most eminent evangelical writers and Bible teachers, and I am thankful for their interest and approval. Dr. Jeremiah, who is pastor of the church where I have been a member for over 33 years, has graciously prepared a brief foreword for the book, and Dr. MacArthur has also written a very kind endorsement.

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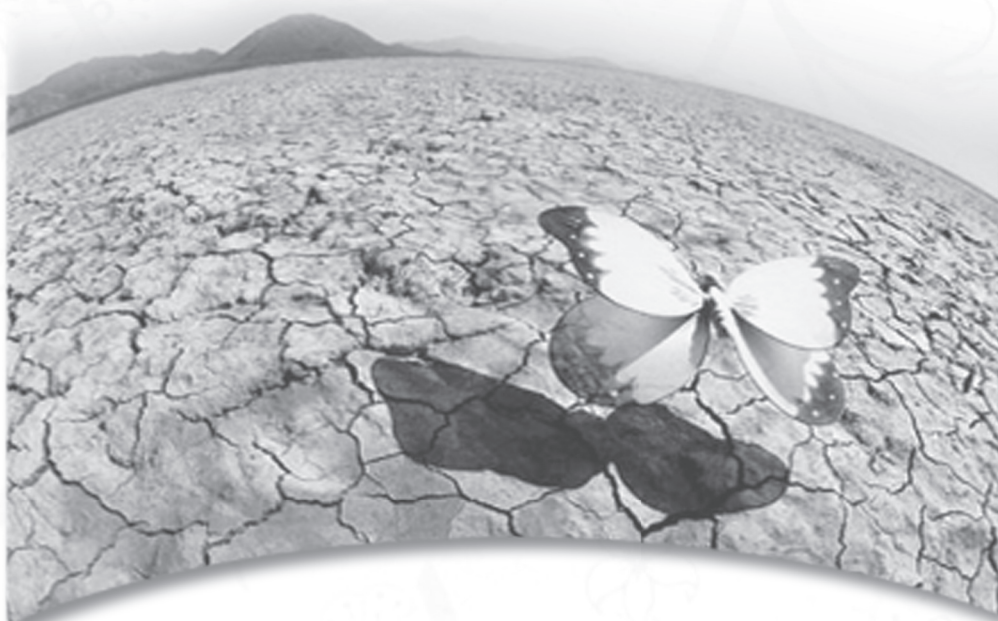


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## *Foreword*



**D**o miracles really happen? The answer to that question comes uniquely packaged in this book through Dr. Henry Morris's intellect as a scientist and his passion for God's Word. *Miracles* combines an intimately personal, poignant, and profound insight into this complex issue. You will profit from its pages.

*What about science? Doesn't our modern knowledge refute the supernatural?* Dr. Morris's resounding "no" to the skepticism of our day

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is backed up by his 60-year ministry among the scientific elite of our world. The powerful signature of our Creator God is written large throughout the universe. The laws of His cosmos, reinforced by the record of His Word, testify to the reality of God and His supernatural intervention into the affairs of men.

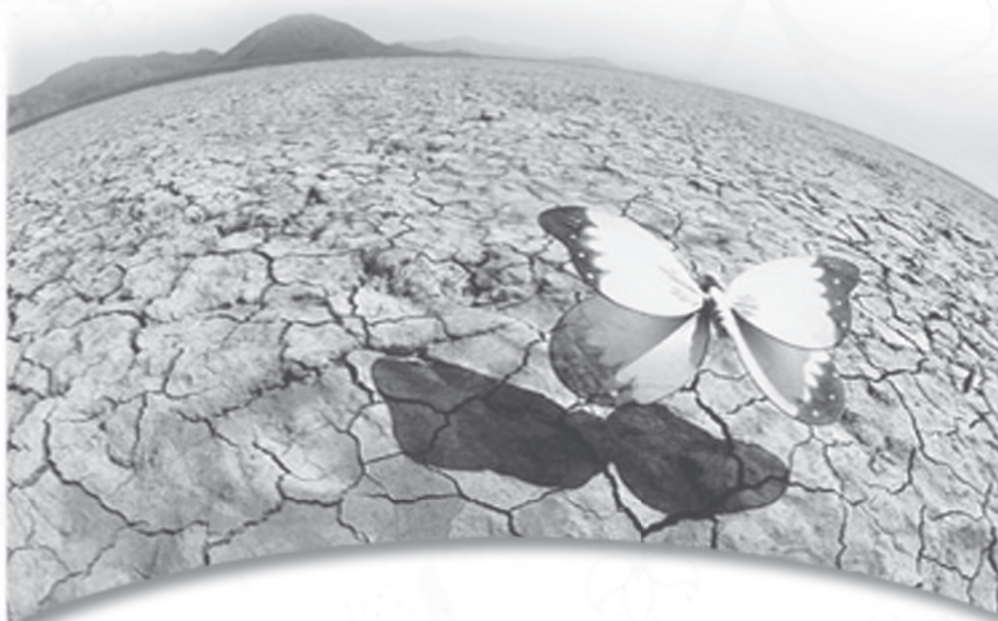
*How do we know when God performs a miracle?* The Bible teaches us that Satan can counterfeit much and can masquerade as an “angel of light.” How can we tell a “real” miracle from a false one? Dr. Morris’s very practical presentation of Grade A, B, and C real miracles is a special blessing in this book. That analysis, and the biblical and scientific foundations on which it is based, makes this discussion a valuable resource for student and scholar alike.

*What are the unique miracles that only a Creator God can perform?* The founding miracles of the primeval age are the absolute boundaries of a biblical world view. The seven great miracles of Jesus Christ recorded in John’s gospel are recorded “that you might believe that Jesus is the Christ, the Son of God” (John 20:31). Dr. Morris explains and clarifies their role in our thinking as he sets the stage for their application to our lives.

I am honored to recommend this book. I have enjoyed reading it and have learned from it. As you read it, I am confident that God will bless and enrich your own life.

— Dr. David Jeremiah

## *Introduction*



**A** number of Christian authors have written books on the subject of miracles, and it would be reasonable to ask why I should write one. I was reluctant to do this, since I tend to be very skeptical about alleged modern miracles anyway.

However, my son, Dr. John Morris, having heard me speak on this subject once or twice, had been urging me to write a small book on miracles, so I had been considering it. Just yesterday, an incident occurred which helped me to decide.

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The event was an auto accident, which totaled my car. I had been very fond of my Buick, having purchased it new in 1989 and driven it ever since. Also, I was somewhat smug about my driving record, having been driving ever since 1936 without ever being involved in an accident.

Well, no longer! Yesterday was a rainy day (rare in San Diego!) and my wife and I were starting up a long hill when a car coming fast down that hill skidded and crashed hard into the door on the driver's side. The whole left side of my Buick was a shambles.

Except that, no glass was broken, and neither Mary Louise nor I were injured. That seemed miraculous enough for me to decide to go ahead with a study of miracles. Whether it was really the Lord speaking to me or not (actually, I had been praying for some sort of indication), I guess time will tell. Anyway, here goes!



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*And the man of God said, Where fell it?  
And he shewed him the place. And he cut  
down a stick, and cast it in thither;  
and the iron did swim.*

*(2 Kings 6.6)*



**S**TUDY THE SCIENCES IN THE LIGHT OF THE TRUTH,  
THAT IS — AS BEFORE GOD; FOR THEIR BUSINESS IS TO  
SHOW THE TRUTH, THAT IS TO SAY, GOD EVERYWHERE.  
WRITE NOTHING, SAY NOTHING, THINK NOTHING  
THAT YOU CANNOT BELIEVE TO BE TRUE BEFORE GOD.

— JOSEPH JOUBERT, 1754–1824

## CHAPTER I

# *Miracles and the Scientists*



**T**here is no doubt that the scientific establishment, and intellectuals in general, have long declared that miracles are impossible. But it is also true that the Bible describes many true miracles that really did happen. There are also many people, especially among both occultists and charismatic evangelicals, who claim real miracles occur fairly often today, but most people have been skeptical about these claims.

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However, I have personally received what I believe to be many wonderful answers to prayer, sometimes in ways that could almost be described as miraculous. So the subject seems definitely worth exploring. Exactly what *is* a real miracle, do they occur today, and (if they do) under what conditions? Furthermore, many of the Bible miracles seem to be truly supernatural, but just how good is the evidence that they really happened?

A somewhat formal chapter on miracles is already available in one of my books (*The Biblical Basis for Modern Science*), but the discussion in this little book will be somewhat less formal, and will include a number of personal testimonies. For any who wish to look into this subject in greater depth, there are a few books listed in the bibliographic section at the end that will be helpful.

But before we try to decide whether real miracles have ever occurred, either past or present, we need to define them first of all. If we say they are phenomena which occur outside the laws of science, then we need to understand what really are the laws of science. Obviously, real miracles are rare; otherwise they would be of little interest and could probably be explained scientifically.

Therefore, I shall try to explain in the next four chapters exactly what these natural laws and processes that we call science do and do not tell us. Then we can probably define a real miracle, rather informally, as an event which is impossible scientifically, but which happens anyway. The evidence for such therefore cannot be found in science itself, but in terms of testimony and personal observation and will depend largely on the credibility of the witnesses.

But then there are also many events which do not seem to be contradicting any scientific laws as such but which do seem to go

beyond the laws of probability. These are often regarded as special answers to prayer or, perhaps, as special indicators of God's leading. Are we justified in regarding such instances as miraculous? I think so. Even though they have not required supernatural suspension of any basic scientific law, they often seem so clearly to be answers to prayer, and so unlikely in any ordinary course of events, that we can certainly consider them providential, at least, and so why not call them, say, providential miracles?

### **Afghanistan and God's Providence**

For example, one of the key "miracles" of that sort in my own life occurred many years ago (about 1949) when I was teaching civil engineering and also working on my Ph.D. degree in hydraulics at the University of Minnesota. I was also preparing to go to Afghanistan as a so-called non-professional missionary. Plans were under way to develop an engineering college in Kabul, and I was scheduled to be head of its civil engineering department. The Afghan government had approved this college as a project to be staffed by Americans and equipped by donations from American companies.

Afghanistan is very much in the news in recent years, but at that time few Americans knew anything about it, except that its culture and living standards were inferior to those in America, to put it mildly. There had been no engineering school in the entire nation, and very little education of any kind. As a totally Muslim nation, Christian missionaries were not even permitted to enter the country, and the people were forbidden to have Bibles or to consider Christianity at all, on penalty of death.

But the secular leaders of Afghanistan (its king and others) were beginning to see the need of technological development of the country, and so gave their okay to the proposed engineering college. The instigator of that project had been a young Christian named Dick Soderberg who, though a well-educated American engineer himself, had gone as a non-professional missionary to teach in the single Kabul high school. He was able to witness surreptitiously to Muslims here and there and even to lead a small number to Christ, though they were in mortal danger if discovered.

He saw the desperate need in Afghanistan of an engineering school, and also the possibilities of recruiting genuine Christians as its teachers. I was one of his recruits. Gordon Van Wylen (then studying at MIT but destined later to become dean of engineering at Michigan University), and Christy Wilson Jr. (son of a veteran missionary to Iran and later destined to organize Kabul's first Christian church — only for foreigners, however) were others. And, of course, I was another. The entire faculty had been recruited by 1949, along with many promises of equipment and funds. I even recruited one of my own students in civil engineering, Bob Knutson, to go as a lab instructor.

But I needed first to finish my own Ph.D. work. It had gone well, and all I had left was to finish the dissertation. However, I had somehow developed a hernia, and the doctors insisted that, in view of the primitive medical facilities in Afghanistan, I should have an operation before leaving the States. Since I was also teaching a full load of courses at the university, it seemed the only time available would be the Christmas holidays, but that was the time I had planned to use to complete the dissertation.

At the insistence of the doctors, however, I did check into the hospital one evening, with the surgery scheduled for the next morning. When the nurse came around that evening for routine preparation, she found that I had developed a significant fever. They could not operate with that condition, so they sent me home.

My wife, Mary Louise, who had worked before our marriage as a doctor's assistant, then checked my temperature at home, and it was back to normal. So early next morning, I saw the doctor at his office, but once again had a fever. Therefore, they decided I should wait several days before going ahead with the operation.

All of that meant I could devote full-time to finishing my dissertation, which I proceeded to do, finally receiving the Ph.D. in good time to proceed with our plans for Afghanistan. We already had our equipment and everything else in readiness but, at that juncture, the Afghan government suddenly reneged on the proposed engineering college, so we never got there after all.

I concluded that the Lord wanted us to be *willing* to go on a difficult and possibly dangerous mission like that, but — knowing I would probably make a very poor missionary — never really intended us *actually* to go. We had five children at the time, with another on the way, and it certainly would have made things different in their — later quite fruitful — lives as well.

But to further clinch the case that all this was a sort of protracted providential miracle, that was over 50 years ago, and I never did get around to that operation! In fact, every physical exam since that time has shown no evidence of the hernia at all!

There have been one or two other providential miracles of that kind in my life, and I'll mention these later. There was no evidence

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of any supernatural process, of course, and I think most active Christians could also testify to answers to prayer in their own lives of this sort. I feel comfortable in calling them miracles — miracles of providential leading and ordering of circumstances. Perhaps they work more slowly than an instantaneous turning of water into wine, say, but just as effectively in the long run, as God proceeds to work all things *“together for good to them that love God, to them who are the called according to His purpose”* (Rom. 8:28).

But what about true supernatural miracles, such as, say, the raising of Lazarus after four days in the grave or Elijah calling fire down from heaven on Mount Carmel? And exactly what and where is the dividing line between such supernatural miracles and providential miracles? The Bible does, indeed, record many miracles requiring supernatural intervention in scientific laws — such as, say, God enabling Balaam’s ass to speak in human language to Balaam — but it also describes many apparently providential miracles — such as, say, the remarkable timing of the Philippian earthquake to get Paul and Silas out of prison.

Do real supernatural miracles still occur today, and how would we recognize them if they do?

Such questions require a more precise definition of scientific laws and processes, for one thing, and also a closer look at the various miracles in the Bible, in comparison to modern answers to prayer and also to modern *claims* of the supernatural. We do know that our Lord Jesus Christ is *“the same yesterday, and to day, and for ever”* (Heb. 13:8), so that true miracles of both kinds are certainly possible. But we also must not forget, especially in what may well turn out to be the last days, that Christ warned of the coming of *“false prophets”*



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and even “*false Christs*,” who would be able to show “*great signs, and wonders*” that might deceive, “*if it were possible, [even] the very elect*” (Matt. 24:24).

*Fair weather cometh out of the north:  
with God is terrible majesty.*

*(Job 37:22)*

I SAW THE LIGHTNING'S GLEAMING ROD  
REACH FORTH AND WRITE UPON THE SKY  
THE AWFUL AUTOGRAPH OF GOD.

— JOAQUIN MILLER



## CHAPTER II

# *The Nature of Natural Processes*



**B**efore we can effectively classify or evaluate any miraculous interventions in natural laws or processes, we need to understand just what those laws and processes are. Where did *they* come from, and how did the scientific establishment determine their actions and limitations?

There are innumerable natural (and artificial) processes functioning in the world. Scientists have tried to organize their study of these processes into different categories — biological processes, chemical

processes, physical processes, etc. The disciplines in which they are studied are correspondingly called biology, chemistry, physics, and so on, with many subdivisions and combinations — geology, hydrology, physiology, astronomy, etc. — as well as biochemistry, geophysics, paleobiology, and on and on ad infinitum.

So one group of scientists will study the natural flow of water down a river channel, another the artificial process of petrochemicals driving man-made machines such as automobiles, and another the phenomena of metabolism in living organisms. The number and variety seem endless.

### **The Tri-universe**

But the remarkable unifying factor about all this is that they all function in a *universe* (not a polyverse) of space, time, and matter. Thus they must somehow be described in terms of the space they occupy (measured in terms of feet, square feet or cubic feet, or the corresponding dimensions in the metric system, or whatever), the time during which they function (measured usually in seconds or hours or years) and the material phenomena involved in this space-time framework. The latter are measured in terms of mass and forces operating on the mass.

There are a number of different types of force in the universe — gravity, tension, compression, friction, nuclear, electricity, chemical, elasticity, etc. — and their magnitudes are commonly measured in terms of pounds, at least in our English system. This English system, therefore, is commonly called the foot-pound-second system, and thus all processes ultimately involve just these three dimensions, or combinations thereof.

Furthermore, the very concept of “process” involves something happening in terms of movement, interchange of forces, or both, all in a framework involving space, time, and matter (or force acting in or on matter). Another very interesting fact then appears. The universe in which all these processes function is a space/time/matter universe, but it is not “divided” into these three components — part space, part time, part matter. Rather it is all space, all time, and all phenomena of matter occurring in space and time.

Thus the universe is actually a remarkable “tri-universe,” only capable of existing in terms of three components, each of which is the whole. One then immediately thinks of the divine Trinity — Father, Son, and Holy Spirit — each of which is fully and perfectly God. Each is a distinct person, but comprising only one God. The analogy seems so striking and fitting that there must be more than coincidence involved. That is, the tri-universe seems to be a good model of the triune godhead.

In a sense, therefore, all the processes of the universe testify of their Creator, operating as they do in a dimensional structure that remarkably “models” His own “structure.” No wonder the use of models and dimensional analysis has become such a powerful tool in scientific research. The scientist can build a small-scale model of the process he is studying, make his measurements of the forces and motions involved on the model, then extrapolate to the full-scale phenomenon, using the principles of dimensional analysis in this triune framework to formulate his equations or descriptions of the prototype. The model can be an actual small-scale physical model of the prototype or a computer model, or even a thought model, and these principles must apply. Whether he knows it or not (and usually

such an idea never enters his mind), the scientist is unintentionally using this testimony to the nature of God as he tries to formulate an equation or description of the phenomenon without any acknowledgement to God in his results.

### **The Laws of Thermodynamics**

Another very remarkable and important feature common to all natural processes has emerged from their scientific study. That is, all processes — whether physical, chemical, biological, or any other — are found to operate within two basic universal laws. One is the law of conservation in quantity, the other the law of decay of quality. That is, whatever force or energy phenomena are occurring in the process, the total always is conserved — there is neither creation of new matter nor annihilation of existing matter (or force or energy) taking place. However, the availability and usefulness of the energies in the process always tends to decrease.

These two principles (conservation of energy quantity and decay of energy availability) are also called the first and second laws of thermodynamics, and they are certainly the best proved and most universally applicable of all natural laws. All processes operate within their constraints, although they were first recognized and quantified in connection with the development of the steam engine, when engineers found that the force of steam could generate motion of vehicles. Hence the name — “laws of thermodynamics.” It was soon realized, however, that they were fully applicable to all manner of forces, processes, and systems.

Practically all processes, whether physical or biological or anything else, involve interchange and exchange of energy, and these

interchanges always obey the two laws of thermodynamics. As the great Harvard physicist P. W. Bridgman said many years ago, “The two laws of thermodynamics are, I suppose, accepted by physicists as perhaps the most secure generalizations from experience that we have” (*American Scientist*, October 1953, p. 549).

Another great physicist of the same generation, Dr. R.B. Lindsay, dean of the graduate school at Brown University, wrote concerning the basic importance of the concept of energy to science as follows.

Of all unifying concepts in the whole field of physical science, that of energy has proved to be the most significant and useful. Not only has it played a major role in the logical development of the structure of science, but, by common consent, it is the physical concept which has had and still has the widest influence on human life in all its aspects. . . . the interpretation of phenomena in terms of the transfer of energy between natural systems is the most powerful single tool in the understanding of the external world (*Scientific Monthly*, October 1957, p. 188).

Although these comments by two great physicists were published a half century ago, they are still as true as ever.

As far as the universal validity of the two laws of thermodynamics is concerned, the following more recent comments may be noted from two leading modern physicists.

The first law of thermodynamics . . . states that all energy in the universe is constant — that is, the sum of

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all energy is fixed, has been fixed since the beginning of time, and will remain so until the end of time. . . . Even so, energy can appear in various forms, for example, heat, light, gravitation, invisible radiation, kinetic energy, mechanical work, chemical potential, nuclear energy, and so forth; matter itself is a form of energy. Furthermore, the many varied forms of energy can be interchanged, including matter transforming into energy. . . . In short, the first law of thermodynamics decrees that energy itself can be neither created nor destroyed, though its many forms can change (Eric J. Chaisson, *Cosmic Evolution*, Harvard University Press, 2001, p. 16).

No exception to the second law of thermodynamics has ever been found — not even a tiny one. . . . As Albert Einstein put it, “It is the only physical theory of universal content that . . . will never be overthrown” (Elliott H. Lieb and Jacob Yngvason, *Physics Today*, April 2000, p. 32).

Therefore, we are on solid footing if we recognize these two laws as *the* laws of science which an event would have to overcome if it is to be considered a true miracle, a Grade A miracle. God the Creator must intervene in one or both of these two universal laws, creating new matter or energy or organized complexity to accomplish His immediate purpose.

These two laws also testify to the existence of God. That is, everything is tending to decay and death and, indeed, the whole universe is heading inexorably toward complete disintegration. This is

the testimony of the second law. The universe must somehow have started in the past, yet it could not have created itself; the first law assures us of that, since nothing is being created in a world governed by the present laws.

But it must have been created somehow, or else it would already be dead. Somehow, it was “wound up,” so to speak, by something or someone outside of itself, capable of creating a mighty universe of infinite size, eternal duration, and a limitless variety of systems and processes, including life and soul and spirit.

*“In the beginning God created!”* That is the only logical conclusion to which one can come as based solely on the testimony of the two most basic and universal scientific laws governing all natural processes.

There is a wonderful verse in the Bible that beautifully anticipates these truths. That verse is Romans 1:20:

*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.*

Just how can invisible things be seen? The answer is that they can be “*understood by the things that are made,*” and they should have been seen “*from the creation of the world,*” being there ever since the beginning. And these things are so clearly *there* that those who don’t see them are “*without excuse.*”

As we have just noted, all these “*things that are made*” operate within a triune dimensional framework which is a perfect model of

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*“the Godhead,”* and their activities always function in accordance with the two universal laws whose only possible ultimate source was God’s *“eternal power.”* Thus *“even His eternal power and Godhead”* can be *“clearly seen, being understood”* by the *“the things that are made,”* and those who refuse to see are *“without excuse.”*

Men try to *make* excuses, however, because the *“natural man receiveth not the things of the Spirit of God,”* and is actually spiritually *“dead in trespasses and sins”* and therefore does not even *want* to see God (1 Cor. 2:14; Eph. 2:1). The fact is that many of the antediluvians soon had *“changed the truth of God into a lie, and worshipped and served the creature more than the Creator”* (Rom. 1:25), and men have been believing the same lie (in various garbs, of course) ever since.

Nevertheless, the evidence is *there!* The unwillingness of men to look at the evidence was illustrated by an experience with the publishers of an engineering textbook I wrote many years ago. I had written a senior/graduate level textbook on hydraulic engineering for use in my classes at Virginia Tech and sent the manuscript to a number of possible publishers. Several leading science and engineering firms all wanted to publish it (McGraw-Hill, Macmillan, John Wiley, Van Nostrand, Ronald Press) and each offered me a contract. I signed on with Ronald Press, and they did publish it in 1962. Ronald eventually sold it to John Wiley, who then, in 1973, published it in an updated and enlarged edition. It has been used in at least 75 universities in this country and also quite widely in other countries, remaining in print even today.

However, they balked at including my exposition of Romans 1:20, showing how the laws of thermodynamics and dimensional analysis, which were both very useful in hydraulics, had been anticipated in the

Bible. I had always devoted part of one class lecture to this exposition in my classes in fluid mechanics, hydraulic engineering, and hydraulic models, since the laws of thermodynamics and dimensional analysis were fundamentally important in these subjects. No student ever objected and in fact usually this discussion was appreciated by the class, so I thought it appropriate to include it in the text I was writing.

But the publishers would not hear of it! They were well aware of the fracas back in 1950 when Macmillan published *Worlds in Collision*, by Immanuel Velikovsky, and the whole scientific community threatened to boycott all Macmillan's science books unless they took it out of publication. This was not a Christian book, of course (Velikovsky himself was an atheist), but its author did reject the scientific dogma of uniformitarianism and took the biblical accounts of catastrophism seriously, and the geologists and astronomers, as well as most other scientists, would not tolerate such "heresy."

I did argue with my publishers and they relented to the extent of allowing one footnote in my treatment of the laws of fluid mechanics. That footnote was as follows:

The universality of the two laws of thermodynamics should be stressed. They have been substantiated empirically wherever it has been possible to test them, but have been widely accepted as foundational in science only since the work of Clausius, Kelvin, and others in the latter part of the nineteenth century. The reason for their universal scope cannot be determined by science but is clarified by theology. Thus the first law enunciates the constancy of

the totality of matter and energy in the universe, the reason being that the primeval processes of creation were terminated at the end of the six days of creation (see Gen. 2:1–3; Heb. 4:3–10). The second law in its broadest form states that there is a continual tendency toward disorder, decay, and death in the universe. This is best explained in terms of the curse pronounced by the Creator on the entire earth as a result of the introduction of moral rebellion in the world (see Gen. 1:31; 3:17–19; Rom. 8:20–22). The obvious conflict of these scientific laws with the previously popularized philosophy of universal evolutionary progress has not yet been adequately recognized (see *Applied Hydraulics in Engineering*, now published by John Wiley and Sons, New York, 1973, p. 26).

This “famous footnote,” as it came to be widely called, attracted considerable interest, but never produced a call for boycott or demand for book removal, as Velikovsky’s book did. I think that was because the users of the book were engineers, who usually are not nearly as committed to evolutionism as the “pure scientists” are. The book has remained in use for 40 years, which is very rare for an engineering book.

### **His Eternal Power and Godhead**

But *this* book is supposed to be about miracles, not natural processes (maybe the long survival of this particular textbook could be considered a miracle of providence!). Anyway, the point of this particular discussion is to show that even the *natural* processes and laws

of science give their own testimony to the reality of God and special creation. This is not just in a vague general science, either, but indicating “*His eternal power and Godhead.*”

As far as power is concerned, power — technically speaking — is the time-rate of energy use in a system, where energy is equal to work, and work is the product of the force being exerted and the distance through which it works. Thus, work and energy are measured commonly in foot-pounds, and power is energy per second. For our purposes here, the terms “energy” and “power” are interchangeable. Thus, the first law says that, although power can change form (electrical power, kinetic power, etc.), the total power in a closed system is “conserved,” remaining unchanged in quantity. Yet the “available power” for further work is decreasing, in accord with the second law.

Therefore, the source of the power (or energy) of the system cannot be “temporal power,” since its useable power decreases with time. The power must have had a source somewhere, however; otherwise the system would already be dead, since it is “dying” in time. If it cannot be temporal power, the source must be eternal power. As Romans 1:20 says, God’s “*eternal power*” is “*clearly seen*” in all the natural processes of the universe.

Similarly, the triune godhead is clearly seen in the space/time/matter structure of the universe. “Space,” like the Father, is the background of all reality; “matter,” like the Son, is the entity whereby the reality of space is seen; “time,” like the Spirit, is that through which matter and space are experienced in actual working relationships. As noted before, the universe is “one” — not part space, part matter, part time. Each of the three pervades the whole — a universe, not a

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tri-verse. Likewise, God is not three Gods but one God: Father, Son, and Spirit are each totally God — one God.

Furthermore, each of the three entities in the universe is itself a tri-unity. Space is three-dimensional (length, width, and height), with each dimension occupying the whole of space. To get the quantity of space in a system, one does not add the three dimensions. Similarly, the “mathematics” of the Trinity is not  $1 + 1 + 1 = 3$ , but  $1 \times 1 \times 1 = 1$ . One God, yet three persons. Space is measured in terms of its first dimension (e.g., feet, square feet, cubic feet), but it can only be “seen” in the second dimension (as in two-dimensional photos, blueprints, book pages, etc.). But then we can only “experience” space in three dimensions.

Similarly, the time dimension is a trinity of future time, present time, and past time, with each comprising all the time that ever was, ever is, or ever will be. Just as space is identified in the first dimension, seen in the second, and experienced in the third, so time has its source in the unseen future, its manifestation in the present, becoming experienced time in the past. In both these sentences, one can substitute the words “Father,” “Son,” and “Spirit,” and the same sentences will apply.

Matter (now known to be equivalent to energy) can be expressed in terms of the unseen energy source perpetually generating measurable activity whose motions can be actually measured, which then produce various phenomena. For example, unseen light energy generates light motion, which we experience in seeing the light. Sound energy produces sound waves which we experience in hearing the sound. Energy generates motion which we experience in phenomena. That is the tri-unity of matter.

The universe thus can be said to be a trinity of trinities. This is a remarkable phenomenon. Admittedly, it does not *prove* that God is a Trinity. However, there must be a Cause of such a remarkable effect. It would be eminently reasonable to conclude that a tri-universe was created as a testimony to the triune God who created it, and it is difficult to imagine any other cause that could explain it — certainly not random chance.

Thus, even the natural laws and processes of the universe — the very entities that scientists study — clearly reveal the infinite power of God and the triune nature of God. Scientists, of all people, are without excuse when they deny or ignore God.

For those desiring a fuller treatment of this intriguing subject, it is discussed in more detail in my book *The Biblical Basis for Modern Science* (chapters 2 and 3, pages 50–74), published in a new edition in 2002 by Master Books. So far as I know, the idea was first suggested many years ago by Nathan Wood, one-time president of Gordon College. Again, even without any miracles, the natural laws and processes of the cosmos testify to the reality of God — not only in their beauty and complexity, but also in their operations and very structure.

*And the earth was without form, and void;  
and darkness was upon the face of the  
deep. And the Spirit of God moved upon  
the face of the waters.*

*(Genesis 1:2)*



**N**NATURE IS THE ART  
OF GOD ETERNAL.

— DANTE ALIGHIERI, 1265–1321