

## Questions Too Big for Any Specialist

Genesis 1

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Genesis 1:1: “In the beginning, God created the heavens and the earth.” Now, that’s a bit different from what I learned in school. This is an actual video clip of my education.

[*South Park* clip #1 with a whole bunch of words edited out]

Teacher in the classroom: “All right, kids, it is now my job to teach you the theory of evolution.”

Student: “Oh boy!”

Teacher, referring to an evolution chart: “Now, I for one think that evolution is a bunch of bull crap, but I’ve been told I have to teach it anyway. It was thought of by Charles Darwin, and it goes something like this:

“In the beginning, we were all fish, OK, swimming around in the water. And then one day a couple fish had a baby, and that baby was different, so it got to live. So that fish goes on to make more babies, and then one day a baby fish crawled out of the ocean with these mutant fish hands, and it had sex with a squirrel or something and made this frog squirrel. And then that had a baby which was a monkey fish frog, and then this monkey fish frog had that monkey, and then that monkey had a mutant baby with another monkey, and that made you. So there you go. You’re the offspring of five monkeys and a fish squirrel. Congratulations.

Student, running out of the room: “Ahh! I can’t take it any more! Ahhh!”

Teacher: “Yep. You see? I knew that would happen.”

[*South Park* clip #2]

Richard Dawkins, over dinner: “Why has someone as outspoken as you given themselves over to the whole God thing?”

Teacher: “Oh, I’m not *totally* into the whole God thing. I just think, you know, you can’t *disprove* God.”

Richard: “Well, what if I told you there was a Flying Spaghetti Monster? Would you believe it simply because it can’t be disproven?”

Teacher: “You’re *right*! It’s so simple! God is a Spaghetti Monster! Oh, thank you, jeez, my eyes are open. Hey, everyone, I’m an atheist!”

Richard: “Really, oh that’s wonderful!”

Teacher: “No, I totally get it now: Evolution explains everything! There’s no great mystery to life, just evolution, and God’s a Spaghetti Monster. Thank you, Richard!”

Richard: "You're so welcome."

Richard, back in the classroom: "You must understand, children, that we are dealing with very large numbers here. So evolution doesn't even happen by chance. It is, in fact, *bound* to happen."

Teacher: "That's right, kids. And so, you see, there is no God."

Richard: "Careful, darling, the school board doesn't like it when we . . ."

Student Stan: "Well, there could still be a God."

Teacher: "What?"

Stan: "Couldn't evolution be the answer to how and not the answer to why?"

Teacher: "Uh-oh. Alert, alert, class! Do you believe in a Flying Spaghetti Monster too, bubble-head?"

Stan: "I wasn't talking about spaghetti."

Teacher: "Come on, you. You're going to have to sit in the dunce chair." [Sits Stan in front of the class with a dunce hat that reads: I HAVE FAITH.]

Actually, that's a recent episode of *South Park*, in which the famous atheist Richard Dawkins comes to South Park to teach 4th grade science. South Park . . . yet that was kind of my classroom.

Matt Stone, one of the two creators of *South Park*, went to my high school, Heritage High in Littleton. (So I've got that going for me.) I wonder if Matt had Mr. Roberts in 11th grade like I did. Mr. Roberts taught history not science, but he thought he understood science. Mr. Roberts thought it was his mission to undo the faith of

his students, because arriving at truth is all about destroying presuppositions and assumptions.

It was that year, as I've told you, that one day I locked myself in the upstairs bathroom of our house in Littleton, dropped to my knees beside the bathtub, and cried out to God, "God, I don't think I can believe in you any more."

I cried out to God, and I felt an emptiness—a chaos, formless and void, in the pit of my stomach. I struggled to put words to it then, but my heart knew: If there was no God, there was no truth and there was no reason, no purpose, no beauty, no goodness, no love, no me. And everything was *nothing*. . . zero. A cipher.

Jean Mizer was driving behind the Milford Corners school bus one cold February morning when it veered to one side and the door flew open. A boy lurched out and collapsed in the snow, dead. At school, no one seemed to know him.

Jean Mizer was a teacher at the Milford Corners school. The principal asked her to inform the boy's family. When she asked, "Why me?" the principal informed her, "Cliff Evans listed you as his favorite teacher." His favorite teacher, she thought. He hadn't spoken two words to her all year. He always sat alone in the back.

When she arrived at his home, his stepfather snorted, "He ain't said nothin' about anything since I moved in here. If Cliff hadn't been so dumb, he'd 've told us he didn't feel so good." Jean Mizer writes:

After school I sat in the office and stared blankly at the records spread out before me. I was to read the file and write the obituary for the school paper. The almost bare sheets mocked the effort. Cliff Evans, white, never legally adopted by stepfather, five young half-brothers and sisters. These meager strands of information and the list of D grades were all the records had to offer. . . . As far as I could tell, he had never done one happy, noisy kid thing. He had never been anybody at all.

How do you go about making a boy into a zero? The grade-school records showed me. The first and second grade teachers' annotations read, "Sweet, shy child," "timid but eager." Then the third grade note had opened the attack. Some teacher had written in a good, firm hand, "Cliff won't talk. Uncooperative. Slow learner." The other academic sheep had followed with "dull," "slow-witted," "low IQ." They became correct. The boy's IQ score in the ninth grade was listed at 83. But his IQ in the third grade had been 106. The score didn't go under 100 until the seventh grade. Even the shy, timid, sweet children have resilience. It takes time to break them. . . .

I could guess how many times he'd been chosen last to play sides in a game, how many whispered child conversations had excluded him, how many times he hadn't been asked. I could see and hear the faces that said over and over, "You're nothing, Cliff Evans."

A child is a believing creature. Cliff undoubtedly believed them. Suddenly it seemed clear to me: When finally there was nothing left at all for Cliff Evans, he collapsed on a snow bank and went away. The doctor might list heart failure as the cause of death, but that wouldn't change my mind.

How do you go about making a boy into a zero?

Well, obviously there are many ways (that are all really one way). School might be one of those ways. School is where you go to learn truth.

In the western world, we've come to believe you learn the truth by taking things apart

and looking at the pieces. Truth is what you can objectively observe in a controlled environment, according to the scientific method.

So what's the truth about Cliff Evans? Well, take him apart, dissect him, look at the parts, incinerate the pieces, do a chemical analysis, and you will find calcium, carbon, oxygen, and a lot of water. And that's the *objective truth* about Cliff. He's something like \$49.00 worth of chemicals and some water.

"Yah," you say, "but now he's dead. What about living? What is life?"

Well, life is the replication of complex chemical patterns called DNA. The specialists have analyzed the fossil sequence and concluded it happens by chance in a closed system. A bunch of mutant, monkey fish frogs . . . then you!

Does it matter? "Do *I* matter?" asks Cliff Evans.

"What matters is the survival of the fittest."

- Then Cliff was picked last in baseball.
- Then Cliff was graded on a curve, and he was at the bottom.
- Maybe Cliff was learning the lesson best, indeed taking it to heart.

He wasn't fit to survive.

But even if he *was* fit, why would it matter? Things only matter if they matter to someone who matters. And who do all the someones matter to that makes *them* matter? God, perhaps?

Well, it can't be true that God exists if the only things that are true are things observed through the scientific method: that is, matter and energy. So by definition, God cannot exist.

And *I* do not exist, for I can't observe the *me* that is doing the observing. I can't observe the *I* that is observing me.

If all there is, is matter and energy, then there is no God, no I, no truth, no scientific method . . . for none of those things can be validated with the scientific method, *including* the scientific method! I might as well step off the bus and cease to exist . . . because I *don't*.

Is there a God?

I'm just pointing out that an awful lot rides on that question, including our very ability to even ask that question. It's a very big question, far too big for any specialists like Charles Darwin or Richard Dawkins, who may know everything about the DNA of a clam but absolutely nothing about what anything means.

Is there a God?

The way we modern people try to answer that question is absurd.

If you would, imagine that I am God. (It's something I ask my family to do every now and then . . .) Just imagine that I'm God and this is the universe that I have created. [Peter holds a small box labeled UNIVERSE.] All space, all time, all matter is in the box: the universe. I AM *not* in the box but holding the box. Now sing:

He's got the whole world in His hands  
He's got the whole world in His hands  
He's got the whole world in His hands  
He's got the whole world in His hands

Let me tell you about the universe—the box in my hands: Recent estimates are that the universe is 156 billion light years across. That is, if the universe were not still expanding, it would take light 156 billion years to go from one side to the other. We can only see 14 billion light years, because the universe began 14 billion years ago. That is, we can't even see the vast majority of the universe, for the light hasn't even reached us yet.

- The universe is 156 billion light years across.
- Our solar system is .00126 light years across (the orbit of Pluto).
- Our solar system is 7.5 trillion miles across.
- So our solar system is 117.5 quadrillion times smaller in width than our universe.

If the entire universe were the size of planet Earth, our solar system would be about 1/70,000 of an inch wide. It would be about 1/6 as wide as a small bacteria.

The solar system: 7.5 trillion miles across, as wide as 1/6 of a small bacteria, *if* the universe is scaled down to just the size of the earth. But I'm asking you to imagine the universe in this box. Got it?

And now imagine that a man in the utterly miniscule speck that is our solar system, on the unimaginably miniscule speck that is our planet, in one particular spot, at one particular time, examines some clam fossils . . . because he is a specialist in fossilized cretaceous mollusks. Then based on what he empirically and objectively observes, he writes a book stating, "There is no God," that is, there is *no one* holding the box.

So all the modern, technologically advanced, scientific people say, "Well, he is an *expert* . . . so that must be truth."

Well, that's absurd, isn't it? It's absurd because some questions are way too big for any specialist.

Some specialist invariably says, "We've examined the clam fossils and have concluded there is no God." So what do we Christians do? We call in our own specialists, who go out to the same spot and analyze the same clams and say, "There's a lack of transitional forms in the clam sequence; therefore, God exists. Someone's holding the box." Then all of us modern, technologically advanced, religious people say, "There is a God because *our* specialists say so . . . our scientists have concluded."

In the words of C. S. Lewis:

The statement that there is [a God] and the statement that there is no [God] are neither of them statements that science can make. And real scientists do not usually make them. It is usually the journalists and popular novelists who have picked up a few odds and ends of half-baked science from textbooks who go in for them. After all, it is really a matter of common sense. Supposing science ever became complete so that it knew every single thing in the whole universe. Is it not plain that the questions, “Why is there a universe?” “Why does it go on as it does?” “Has it any meaning?” would remain just as they were?

In the words of fourth-grader Stan Marsh in *South Park*, “Couldn’t evolution be the answer to how and not the answer to why?”

I heard that Einstein once asked his class, “How much of the universe do you suppose we comprehend?” Someone said, “Five percent.” Einstein said, “I think that’s way too much, but even so, who’s to say God couldn’t exist somewhere in the other 95%?” Well, Christians don’t even believe He’s an object in the other 95%. They believe He’s outside space and time, holding the box.

Emil Brunner wrote:

When people ask, “Is there a God?” perhaps we ought to answer, “No. There is no God. There is a planet Uranus, there is a clam sequence in the cretaceous sediment, there are a multitude of objects in this world, but God is not an object [of scientific observation] in this world.”

Even if you understood every individual part of a Ford motor car, took it apart and analyzed each piece, you still wouldn’t find Henry Ford. And the car would no longer run. You’ve dissected it. Yet a whole Ford motor car is a beautiful testimony to a person named Henry Ford.

God may not be a thing in His world,  
yet the whole thing can bear testimony to it’s maker.

A composer is not a note in his symphony, but if you have the capacity to hear the symphony and not just individual notes, the symphony bears testimony to the composer and gives meaning to each note. If you specialize in a note, you may never hear the symphony.

Imagine if you were at the symphony and commented, “Oh, wasn’t that a wonderful symphony!” and a man says, “There was no symphony. I’m a specialist. I specialize in D flat; I have studied the note D flat. *I* didn’t hear a symphony.”

Some people specialize in calcium, carbon, and oxygen, but perhaps Cliff Evans was more than calcium, carbon, and oxygen. Perhaps he was a testimony to his maker. Perhaps calcium, carbon, and oxygen are not what Cliff Evans *is* but just what Cliff Evans *is made of*.

So certain questions are way too big for any specialist: “Is there a God?” “Do I matter?” Do not concede those questions to any specialist or expert . . . biologist, geologist, pastor, or theologian. They can’t answer the question for you, and they’re not supposed to.

So how do you answer the question “Is there a God who made the world?” By looking in the world? By taking it apart and analyzing the pieces? How do you find God in the world that He has made?

Well, you can’t . . . unless, of course, God decides to find you in the world that He has made . . . unless, of

course, God decides to speak to you *through* the world He has made, giving you the capacity to hear the symphony.

Imagine if I spoke to the people in my box UNIVERSE: “Hey, people! How’s it going, eh? Hang in there. Love you guys!” Well, *everything* and *everyone* *everywhere* and *everywhen* would vibrate with the sound of my words. Yet my words would not simply be a thing in the box. So people couldn’t say, “Here it is!” or “There it is! I found the Word!”

That’s all a bit fascinating when you take a look at Scripture. “In the beginning (*Be’rasheet*) God created.” Some think that should be translated, “With wisdom God created.”

- Psalm 104 says, “God made all his works with wisdom.”
- In Genesis 1, God speaks creation into existence. Speaking is breath that carries wisdom encoded in vibrations we call *words*.
- In John 1:1, John writes, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made.”

*Logos* in Greek means: meaning, logic, reason, wisdom, word. John goes on to say that Word contains life, and the life is the light of men. The Word is logic, meaning, reason, truth, life, and light. And Scripture is clear that God does not only create with His Word; He maintains and sustains all things with this Word.

The box is upheld by this Word. So God is continually speaking into the box (His creation). In fact, all creation is like the manifestation of His Word.

One Word

One Verse

UniVerse

Now, that all sounds ridiculous to modern minds, but lately it’s all begun to sound a lot like science . . . special relativity, quantum mechanics, string theory: the theory that all particles are like vibrations of meaning on superstrings that exist in at least twelve dimensions. “Vibrations of meaning” . . . that’s what a word *is*! Scientists have become so specialized that

they've analyzed the smallest things that make up all things, and now they say all things are like *no* things in this world:

- Physicists don't know what light *is*, but they say everything is relative to it or even made of it. Scripture says God is light.
- Scientists don't know what a person is, but every quantum particle in this universe is dependent on some person observing it . . . who can't be observed. God is a person and observes all.
- Scientists don't know what meaning is, but everything is like the manifestation of meaning. The Bible says everything is like the manifestation of *Word*. That Word "was with God" and "the Word is God." Paul writes, "In him we live and move and have our being." Indeed we swim in God, like fish in water.

Somebody wrote: "We're not sure who discovered water, but we're pretty sure it wasn't fish." Fish don't say, "Oh, here it is!" or "There it is! I found water!" Yet everywhere they go, they assume it.

We swim in God. So for us to even ask the question, we assume the answer.

- If you ask, "Is God real?" you must assume reality. And God is reality.
- If you ask, "Is God true?" you must assume truth. And God is truth.
- If you ask, "Is God good?" you're asking, "Is Good good?" because God *is* the good.

When Richard Dawkins says, "It is true that there is no God," he is saying, "It is true that there is no truth." In other words, "My statement has no meaning."

God *is* truth.

It wasn't until years later that I realized that when I told God I didn't think I could believe in Him, I was talking to the One in whom I thought I didn't believe. You see, just by asking the question I assumed the answer.

So "Is there a God?" is not a question evolution can answer, science can answer, or any specialist can answer. Some questions are far too big for any specialist to answer . . . or maybe even you.

So how are we to answer?

Maybe *we* can't . . . but *He* can in us. Maybe He's doing it all the time. Maybe we can't prove God but He's proving us: "making us in His image." Maybe we can't comprehend God, but He is comprehending us: revealing Himself to us, answering His question in us . . .



- Every time you seek meaning or ask, “Is it truth?”
- Every time you yearn for love.
- Every time you weep for someone like Cliff Evans and ask, “Does he matter?” and every fiber in your being vibrates with the answer: Yes!

So how are we to answer? Not by sight (our objective, detached observation), but by faith (our subjective encounter with the living God). Kind of like how we answer the question, “Do you like the symphony?” or “Do you love your wife?”

Is there a God?

And then this is the choice:

1. God is not, and everything is absurd, including the question;  
-or-
2. God is, and everything matters, including every boy and every clam.

You know, a clam fossil can’t answer the question “Is there a God?” Yet once you’ve answered it, even a clam fossil is a testimony to its maker. All of science is a

testimony to her maker. I think it’s a tragedy that so many Christians are afraid of science . . . and clam fossils.

When my kids were little and we had nothing to do, I used to take them fossil hunting for inoceramus clams. You can find them in upper cretaceous limestone beds near C-470 and Bowles, just down the bike path from our house. Our garage used to be full of them. I brought one to show you. Some people think these clams are a few thousand years old. I think they’re 80 million years old, but we’ll talk more about that later.

The first time I took Jonathan, I kept showing him what they looked like, but he couldn’t seem to find any. So finally I found a nice one, set it on a ledge, and said, “Hey, buddy, this is a good spot. Come look over here.”

Well, pretty soon I heard him yelling, “Oh, wow! Daddy! Daddy! I found one!” Jon cradled that clam in his arms like a treasure.

Some people would say, “Listen, Jon, these fossils are tricks played by the *Devil* to make you doubt God’s Word.” Some people would say, “Listen, Jon, these fossils prove there is no God.”

But I said something like this:

Hey, Jon, just think! About 80 million years ago, there was a warm, shallow ocean right in this spot. Giant sea creatures swam in that ocean above this spot,

and dinosaurs walked on the beach to the west of this spot. God made it *all*, and then He made this clam on the bottom of that sea. He buried it here in the mud, and the mud turned to rock. It was here when the dinosaurs became extinct and the mountains pushed up. It was here when God made Adam and Eve; it was here when Jesus walked the earth; it was here while kingdoms rose and kingdoms fell. And when God buried it here in this spot, do you know what He was thinking about? He was thinking about *you* . . . and the day you would ride your bike down the bike path, climb this hill, find this clam, pick it up, and say, “Wow!” You see, Jon, you must matter to Him *a lot*.

Jon found the fossil

because the Father used the fossil  
to find Jon’s heart.

You may be seeking the Father,  
but with all creation  
the Father is seeking your heart.

And now you may say, “OK, stop. I see how you can postulate the existence of God. But how do you postulate a God *like that* with a heart *like that*—the heart of a Father . . . like you know Him?”

God speaks a Word with which He creates and sustains all things. Christians also believe that at the right time, in the right place, that Word “became flesh and dwelt among us full of grace and truth.” And we met Him.

God is not simply an object in the box. Yet at one point He made Himself an object in the box. I should say He made Himself a *person* in the box. But, you see, a person is not simply an object in the box (just \$49.00 worth of chemicals and some water).

He made Himself a person in the box, and when He did, we hated Him. We reduced Him and tried to take Him apart. We dissected Him on a cross, and He revealed His glory. And we beheld His glory.

Because of the Word all around you and in your heart, you can recognize the Word hanging on the cross. You can recognize God’s heart. You can say, “He’s the meaning, the reason, the way, the truth, the life, the light, the treasure! He is God, and God is love bleeding grace for me. He is my maker, and now I know Him. Now I found Him because He found me. My Father found me!

And on the night that the Word was betrayed, taken apart, and dissected, He sat at table with the Twelve. He took some bread and broke it (dissected it) and said, “This is my body given to you. Take and eat.” In the same manner after supper, He took the cup and said, “This is the cup of the new covenant [or *the covenant* or *the eternal covenant*] in my blood shed for the forgiveness of sins. Drink it in remembrance of me.”

When Christ rose from the dead, He said, “I’m going to my Father and your Father.” The question “Is there a God?” is the same question as “Am I willing to be His creation—His child?” It’s the same question as “Do I want to receive His grace?” If the answer is yes, come to His

table and be made in His image.

[Communion]

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So, is there a God and do I matter? Some questions are too big for any specialist. I wanted to get that out of the way at the beginning because it *is* in the beginning, and also because as I begin to preach, I can sense your questions: “Is he a young earther? Is he an old earther? Does he hate evolution? Does he like evolution? What about the ark and the dinosaurs?” I think all those questions take on weight because we’re still asking that other question: “Is there a God and do I matter?” But, you see, that question is not in question.

We will consult specialists, because there are still a lot of questions . . . like, “What is evil? How come it hurts so bad? How do I reconcile what I read in Genesis 1 with what the scientists are saying?” When we ask those questions, we’ll consult specialists who consider themselves objective. Those specialists may help us sort out details of the story, and that’s good, but the questions: “But is there a God?” and “Do I matter?” . . .

Well, how did He create? Who is the beginning? Who is wisdom? Who is the Word, the reason, the light, the way, the truth, the life? How did God create *me*? With this: [Peter holds up the body broken and the blood shed.]

Do I matter?

Yes.

Believe the Gospel, in Jesus’ name. Amen.

Relevant Texts and Quotations (from bulletin)

In the beginning, God created the heavens and the earth.

~ *Genesis 1:1*

The only answer to such a question is that of the Greek philosopher, who, when asked about God by an idler, kept a persistent silence . . . Or perhaps one should reply to such a questioner: No, “there is” no God! “There is” a Himalaya range, “there is” a planet Uranus, “there is” an element radium: in short there are a multitude of things about which the encyclopedia gives information. But, “there is” no God. That means, for the inquisitive there is no God. God is neither an object of scientific investigation nor something that we can insert in the treasure of our knowledge, as one mounts a rare stamp in a special place in an album—there it is, finest and costliest of all. ~ God is not something in the world, the eternal being, the divine inhabitant of the world. God is not in the world at all, the world is rather in God. God is not within your knowledge, your knowledge is in God. If your question were answered, “Yes, there is a God,” you would depart with one more illusion, for you would then suppose that God is in a class with other objects. ~ That precisely is what God is not—if He is really God. God is never in a class, never something among other things. He can never be named along with other things. Planets, mountains, elements are objects of knowledge. God is not an object of knowledge. It is only because of God that anything is to be known at all. Without God there would be absolutely nothing at all, without God a man could know nothing. Knowledge is possible only because God is. The question about God is a possibility only because God already stands behind the question . . . Without knowing God

you could not so ask about Him. You want God because without Him life is nonsense. Your own heart distinguishes between sense and nonsense; it knows that sense is right. Your heart knows something of God already; and it is that very knowledge which gives your question existence and power . . . It is really a sign of mental disorder when a man asks, "Is there a God?" One might almost say that this is the question of an insane man—a man who can no longer see things simply, clearly and calmly as they are.

~ *Emil Bruner, Our Faith*

The fool says in his heart, "There is no God."

~ *Psalms 14:1a*

Note well: in the whole Bible of the Old and New Testaments not the slightest attempt is ever made to prove God. This attempt has always been made only outside the biblical view of God, and only where it has been forgotten with whom we have to do, when we speak of God. . . . In the Bible there is no such argumentation; the Bible speaks of God simply as of One who needs no proof. It speaks of a God who proves Himself on every hand: Here am I, and since I am and live and act it is superfluous that I should be proved. On the basis of this divine self-proof the prophets and apostles speak. In the Christian Church there can be no speaking about God in any other way. God has not the slightest need for our proofs. He who is called God in Holy Scripture is unsearchable—that is, He has not been discovered by any man.

~ *Karl Barth, Dogmatics in Outline*

To the modern mind it is strange that the Bible nowhere attempts to prove the existence of God. For the Bible God is an axiom. An axiom is a self-evident fact which is not itself proved, but which is the basis of all other proofs. For instance, 'A straight line is the shortest distance between two points,' and 'Parallel lines, however far produced, will never meet,' are axioms.

~ *William Barclay, Daily Bible Study Series*

If there was a controlling power outside the universe, it could not show itself to us as one of the facts inside the universe – no more than the architect of a house could actually be a wall or staircase or fireplace in that house. The only way in which we could expect it to show itself would be inside ourselves as an influence or a command trying to get us to behave in a certain way. And that is just what we do find inside ourselves. Surely this ought to arouse our suspicions?

~ *C. S. Lewis, Mere Christianity*

A group was enjoying the music at a Chinese restaurant. Suddenly a soloist struck up a vaguely familiar tune; everyone recognized the melody, but no one could remember its name. So they beckoned to the splendidly clad waiter and asked him to find out what the musician was playing. The waiter waddled across the floor, then returned with a look of triumph on his face and declared in a loud whisper, "Violin!" The scholar's contribution to spirituality!

~ *Anthony DeMello, Writings*

The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their measuring line goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun.

~ *Psalms 19:1-4*

Well, there could be a God... Couldn't evolution be the answer to how and not to why?

~ *Stan Marsh, South Park*

The opening word, usually translated as "in the beginning," is *Be'reasheet* . . . Realizing that *Be'reasheet* is a compound word: the prefix *Be'*, "with," and *reasheet*, a "first wisdom." The Aramaic translation is thus "With wisdom God created the heavens and the earth." The idea is paralleled repeatedly in Psalms: "With the word of God the heavens were formed" (Ps. 33:6). "How manifold are Your works, Eternal, You made them all with wisdom" (Ps. 104:24). Wisdom is the fundamental building block of the universe, and it is inherent in all parts. In the processes of life it finds its most complex revelation. ~ Wisdom, information, an idea, is the link between the metaphysical Creator and the physical creation. It is the hidden face of God.

~ *Gerald Schroeder, The Science of God*

In the beginning was the Word [logos: logic, reason, idea, wisdom], and the Word was with God, and the Word was

God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.

~ *John 1:1-3*

Don't confine yourself only to the words of the Bible but accept the total revelation of God. He reveals Himself through all His actions. The Hebrews through whom the Word of God was given have no word for "word." They use for it the expression *davar*, which means "thing, something real." The whole of outward and inward reality is God's sure revelation--the entire happening at Golgotha, your whole life with its sins and repentance, its falls and recoveries, its sorrows and joys. Believe in life, His life. Accept Him in your life. Then you will have the assurance of eternal life.

~ *Richard Wurmbrand,*

*Reaching Toward the Heights*

As the "clay" of matter is energy, so the building block of energy is information, wisdom. The universe is the expression of this wisdom. The universe is the expression of an idea.

~ *Gerald L. Schroeder,*

*The Hidden Face of God:*

*How Science Reveals the Ultimate Truth*

Bara means a creation directly from God. A'see'ah and ya'ster'ah are acts of making from pre-existing matter. Bara would be the creation of the physical universe from the meta-physical wisdom of God. ~ So what you are saying is that the "substance" that the physical universe was made from, created from, formed from, is the metaphysical wisdom of God? ~ YES, EXACTLY ~ If this is what underlies time-space-matter could it not be considered the warp and woof of the physical universe? ~ IT IS INDEED ~ Why must there be such a fundamental division (metaphysical/physical) especially since God's wisdom is true reality? ~ ALL IS METAPHYSICAL. IT IS OUR PERCEPTION THAT IMPLIES PHYSICALITY ~ I don't want to be a Pantheist but if God's wisdom is what the physical universe was created from it follows that it (metaphysical) is imbedded in the universe. Thus the universe (not in its post Big Bang form) or at least what it is made of (God's wisdom) is eternal. ~ YES GOD'S WISDOM IS ETERNAL AND WE ARE AN EXPRESSION OF THAT.

~ *Email between Monte Swan and Gerald Schroeder*

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.

~ *Colossians 1:15-17*

In his book *The Medium Is the Message* [sic], Marshall McLuhan wrote: "We're not sure who discovered water, but we're pretty sure it wasn't fish." When one is totally and continually immersed in a single medium, awareness of that unique medium fades. ~ All we know of ourselves and of the universe, all we know of existence, is what the consciousness of the mind tells us. The one constant aspect of my life is that I am myself. Even in my most fantastic dreams I remain conscious of being me. We swim in a stream of consciousness and accept it without even noticing it.

~ *Gerald L. Schroeder, The Hidden Face of God: How Science Reveals the Ultimate Truth*

For "In him we live and move and have our being."

~ *Acts 17:28a*

As an explanation of the world, materialism has a sort of insane simplicity. It has just the quality of the madman's argument; we have at once the sense of it covering everything and the sense of it leaving everything out . . . He understands everything, and everything does not seem worth understanding . . . Evolution is a good example of that modern intelligence which, if it destroys anything, destroys itself. Evolution is either an innocent scientific description of how certain earthly things came about; or, if it is anything more than this, it is an attack upon thought itself. If evolution destroys anything, it does not destroy religion but rationalism.

~ *G. K. Chesterton,*

*Orthodoxy: The Romance of Faith*

My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts. . . . The loss. . . is a loss of happiness, and may possibly be injurious to the intellect and more probably to the moral character.

~ *Charles Darwin*

The only question facing modern man is shall I kill myself this day.  
~ *Albert Camu*

Farewell, beautiful lilies, elegant in your painted little sanctuaries, good-bye lovely lilies, our pride and reason for existing, good-bye you bastards.  
~ *John Paul Sartre, Nausea*

Somebody, somewhere, love me.  
~ *Madalyn Murray O'Hair's Diary*

Atheism is a peculiar state of mind; you cannot deny the existence of that which does not exist. I cannot say, "That chair is not there," if

there is no chair there to say it about.  
~ *Madeleine L'Engle, Walking on Water*

The most incomprehensible thing about the world is that it is comprehensible.  
~ *Albert Einstein*

At the end of his life, Einstein, with all of his brilliance, said, "Now I see that the only question is, 'Is the universe friendly?' . . . I have begun to discover its physical meanings but the question that haunts me is, 'Is it friendly?'"  
~ *Richard Rohr, Everything Belongs*

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.  
~ *John 1:14*

There is nothing but God's grace. We walk upon it; we breathe it; we live and die by it; it makes the nails and axles of the universe.  
~ *Robert Louis Stevenson*

Some excellent books regarding issues in the first chapter of Genesis:

- The Science of God, Gerald Schroeder
- The Creator and Cosmos, Hugh Ross
- Darwin on Trial, Phillip Johnson
- Science and Creation, John Polkinghorne
- The Language of God: A Scientist Presents Evidence for Belief, Francis Collins
- Genesis Unbound, John Sailhamer