



## Defining “Phthora”: 2d Law of Thermodynamics or the Curse of Entropy; Darwinism Undermines Morality, Natural Sciences Foster Corruption

**Morris, Henry M. *Scientific Creationism*. 2d ed. (El Cajon: Master Books, 1985), 25:**

*The Second Law of Thermodynamics (Law of Energy Decay)* states that every system left to its own devices always tends to move from order to disorder, its energy tending to be transformed into lower levels of availability, finally reaching the state of complete randomness and unavailability for further work.

The tendency to move from order to disorder and the tendency of energy to move to lower levels of availability is the principle of entropy, defined by:

**Merriam-Webster’s New Collegiate Dictionary, 11th ed., s.v. “entropy”:**

A measure of the unavailable energy in a closed thermodynamic system; the degree of disorder in a system; the degradation of the matter and energy in the universe to an ultimate state of inert uniformity; a process of running down or a trend to disorder. Chaos.

Documentation of these 10 propositions is assisted by:

**Yeager, Randolph O. *The Renaissance New Testament*. Vol. 11. (Gretna: Pelican Publishing Co., 1983), 543-44.**

- 1) The first law of thermodynamics tells us that everything that exists in space and time is energy and everything that happens is energy conversion. Energy can be converted from one form into another, but can neither be created nor destroyed.
- 2) Energy takes on two forms: potential, called matter, and kinetic, called energy.
- 3) Entropy is the principle that matter, which is potential energy, can perform work only by becoming kinetic energy.
- 4) For example, oil as matter is potential energy as it sits in the fuel tank of your car. But when it is burned in the engine it is converted into heat whose kinetic energy produces the work that moves the automobile forward.
- 5) Oil is produced over an extremely long period of time. Plant and animal life disintegrates under pressure to form peat, lignite, and finally, coal. A bucket of coal is matter that was once the energy which caused an animal or plant to live.
- 6) What was previously kinetic energy has over time been converted into matter: the potential energy of coal.
- 7) When we burn coal we get kinetic energy that boils the water that produces the steam that runs the dynamo that creates the electricity that runs our homes.
- 8) The process that turns plant and animal matter into oil and coal requires thousands of years while it takes only a few hours to burn up a tank of gasoline or a ton of coal.
- 9) Thus we have entropy. Matter moves from potential to kinetic until all available energy is equally distributed at which time all motion will cease and entropic death is complete.
- 10) Thus the Enviro-Mentals are right. There is indeed a limited amount of “natural resources” on Planet Earth and left to our own devices at some point out in the unknown future that supply will be exhausted.
- 11) But this is not left to our own devices. The entropy problem is a limited one. It began at the fall of Adam and will end at the Second Advent.
- 12) In between these two events the universe is in “slavery to corruption,” or in “bondage to decay,” or, better, under the “curse of entropy.”



- 13) Our scientific community has determined that the earth's rotation is slowing at an almost imperceptible pace. This indicates that the universe is slowing down and available energy is decreasing constantly.
- 14) We are on a sinking ship and its entropic destiny is certain. Unless of course, there is a solution to the entropy problem.
- 15) That solution is found in Jesus Christ. Just as He has promised a solution to the problem of entropy in the human body with the provision of a resurrection body, so also He has a solution to the problem of entropy in the universe.
- 16) The second law of thermodynamics is a natural law that the Master Physicist imposed upon His creation at the fall of Adam.
- 17) Consequently, the Christian does not need to worry about the entropy problem. The Christian's approach to the subject of "limited natural resources" is one of common-sense conservation, not Malthusian fear-mongering of radical environmentalism.
- 18) "Natural resources" is the pagan's way of describing the divine logistics granted every person and designed to sustain him to the point of Gospel hearing and, if positive, then for service to God:

**2 Corinthians 9:8 -** And God is able to make all grace abound to you, that always having all sufficiency in everything [ logistical grace support and blessing ], you may have an abundance for every good of intrinsic value production.

- 19) Loss of this thought has caused the pagans to assume a god-like jurisdiction over the earth's "natural resources." Pagan scientists conclude that entropy is exhausting these "natural resources" therefore radical management of the environment must be imposed by law.
- 20) The fact that "natural resources" are being exhausted does not mean there is not a sufficient supply. God did not guarantee our logistics and fail to provide the resources necessary to sustain our requirements.
- 21) There is nothing God doesn't know including man's over indulgence which is often wastefulness. But the believer is guaranteed his every need for both life and godliness and therefore the most extravagant misuse of His resources would not cause the supply to become exhausted.
- 22) The supply is sufficient to take the inhabitants of this earth through the millennial reign of Jesus Christ. He created this world and He will destroy it at the close of human history.
- 23) What is missing in the instruction of children is the confidence this kind of future provides. Instead we have a godless, soulless approach to the study of origins both of the universe and the human race.
- 24) This impact on the thinking of people worldwide is documented in a book by Richard Weikart, *From Darwin to Hitler*. This book is reviewed by:

**Aeschliman, M. D. "Murderous Science." *National Review*, 28 March 2005, 49-50:**

(I)n Richard Weikart's excellent new book ... (he) narrates an indispensable chapter of cultural and intellectual history that had tragic consequences: the growing ascendancy in Germany in the period 1860-1933 of Social Darwinist ideas that fostered a ruthless, amoral view of the human person and of the relations between individuals, groups, nations, and races. Weikart has no doubt that "Darwinism undermined traditional morality and the value of human life."



The key figures in German “Darwinism” were Ernest Haeckel \hek'el\ [The first German to advocate Darwin’s theory of evolution; proposed that life originated in crystals and evolved to man. ] and (Friedrich) Nietzsche \nē' cha\ [ German philosopher known for denouncing religion and for espousing the doctrine of the perfectibility of man through forcible self-assertion. ]. Haeckel praised Darwin for having “shown man his true place in nature ... thereby overthrowing the anthropocentric fable.”

The “anthropocentric fable” is the belief in the special character of human life, the sacredness of the human person, and the absolute warrant of conscience and ethics.

On the first page of his book Weikart quotes from the 1859 letter to Darwin from his Cambridge mentor, Adam Sedgwick: “There is a moral or metaphysical part of nature as well as a physical. A man who denies this is deep in the mire of folly.” To break the link between the material and the moral, Sedgwick went on, would “damage” and “brutalize” humanity and “sink the human race into a lower grade of degradation that any into which it has fallen since its written records tell us of its history.” The hysterical, obscene strife, carnage, and cruelty of the period 1914-1945 are here foreshadowed with prophetic power.

Soren Kierkegaard \kir' ke-gard\ warned in the 19th century that “in the end, all corruption will come about as a consequence of the natural sciences.” The uses of the words “nature” and “natural” in contemporary moral and educational discourse are utterly ambiguous [capable of being understood in two or more ways], promiscuous [common to all sorts of things], and obscurantist [opposition to the spread of knowledge; a policy of withholding knowledge from the general public; deliberate vagueness].

Weikart’s book displays in detail how “the survival of the fittest,” the purposeful extermination of the weak and vulnerable and of “racial enemies,” came to seem the obvious dictates of “natural law” and science to thousands of apparently well-educated German intellectuals in the period of 1860-1933, a period in which the German university system was the envy of the world and the model for other nations such as America.