

The Attackers: *Sunistēmi* Solves the Mystery of “the Theory of Everything”; Supernaturalism v. Naturalism; Progressivism’s Condemnation, Isolation, & Judgment of Christianity; the Big Bang Disproved by Genesis 1:1; Col 1:16–17; the Testimony of the Fossil Record: Uniformitarianism v. Catastrophism; the Flaw of the “Expanding” Universe Theory: the Critical First 10<sup>-43</sup> Second of Creation

17. Therefore, *sunístēmi* may be regarded as the long sought for “theory of everything.” And if the cosmologists need a symbol to indicate it in their equations then I suggest  $A\Omega$  : the Alpha and the Omega; the First and the Last; the Creator and Sustainer, Jesus Christ.
18. If our recent study into the areas of higher math were boring to you, if you tuned out due to lack of interest, then you are not able to see the application that is evident in Genesis 1:1 and Colossians 1:16–17.
19. Consequently, you must now steel yourself to endure yet another dose, because we are now going to compare the truths revealed by *bara'* (creation, Gen. 1:1), *shamaim* (the singular universe, 1:1), *'eretz* (earth, 1:1), *ktízó* (creation: Col. 1:16), *pás* (all things, 1:16), *gē* (earth, 1:16), and *sunístēmi* (hold together, 1:17) and see if the mathematical equations in evidence today stand up under their scrutiny.
20. First of all we must define the two worldviews that will be expressed: **(1)** the Bible confirms and orthodox theology subscribes to supernaturalism: belief in a supernatural power and order of existence and **(2)** most scientists confirm and scientific research subscribes to naturalism: a doctrine that scientific laws are adequate to account for all phenomena.<sup>1</sup>
21. The latter worldview is dominant today although Bible-based Christians are in conflict with the idea of naturalism.

<sup>1</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v.v.: “supernaturalism,” “naturalism.”

22. Progressivism utilizes the tactic of multiculturalism to isolate their opponents. All who subscribe to supernaturalism are allowed to do so but only within the confines of their homes or places of worship.
23. It is agreed that whatever a person chooses to believe is fine, but no belief system is allowed to be superior that that of any other.
24. This view is at bottom the reason why Islam is looked on so benignly and why Christians' warnings to the contrary are viewed as judgmental and alarmist.
25. Scientists reject the notion of any divine involvement in the natural processes that take place in the universe, on earth, or among men.
26. Therefore, the mathematics, equations, and laws which science discovers are simply the way things are and they occur naturally with no supernatural involvement, i.e., naturalism.
27. As we begin our comparison of what the Bible reveals with what science asserts we will consult two writers, the first William A. Dembski and his book *Intelligent Design*:

Why is the world ordered and whence cometh this order? There are but two options: Either the world derives its order from a source outside itself (creation) or it possesses whatever order it has intrinsically, that is, without the order being imparted from outside. (pp. 98–99)

Those who can discern God's action in the world that Scripture calls "spiritual"; those who cannot, Scripture calls "natural" or "soulish." For those who cannot discern God's action in the world, the world is a self-contained, self-sufficient, self-explanatory, self-ordering system. Consequently they view themselves as autonomous and the world as independent of God.<sup>2</sup> (p. 99)

---

<sup>2</sup> William A. Dembski, *Intelligent Design: The Bridge between Science and Theology*, (Downers Grove, IL: InterVarsity Press, 1999), 98–99.

1. At this point Dembski begins to run contrary from what we have established from Scripture by introducing the big bang theory.
2. After making the distinction between supernaturalism and naturalism, Dembski allows the latter to influence him in his remarks regarding the origin of the universe:

The cosmological theory of the Big Bang and the Christian [also Jewish] doctrine of divine creation can be brought into a relation of mutual ... support. (p. 203)

Because the Big Bang is a putative [commonly accepted] scientific fact and because we are asking for a metaphysical account of that fact, it follows that the Christian doctrine of creation is not a superfluous addition to our understanding of the Big Bang. The Christian doctrine of creation contributes substantively to our metaphysical understanding of the Big Bang.<sup>3</sup> (p. 205)

3. We will critique this assumption but we must first gather more information on the subject from our second source who is Francis S. Collins's *The Language of God*:

At the beginning of the twentieth century, most scientists assumed a universe with no beginning and no end. This created certain physical paradoxes, such as how the universe managed to remain stable without collapsing upon itself because of the force of gravity, Theoretical formulations proposed ... a universe that had begun at a particular moment, and then expanded to its present state; but it remained for experimental measurements to confirm this before most physicists were willing to consider that hypothesis seriously.<sup>4</sup>

4. The tragic flaw for the scientific community is its inability, due to naturalistic worldview, to accept the intervention of the supernatural.
5. Both Dempski and Collins become contradictory in their rationales. Dempski for example writes that there are "two options" of evaluating the cosmos: "spiritual" which recognizes "God's action" in the process as opposed to "natural" by those who do not. He subscribes to the former.

---

<sup>3</sup> Ibid., 203, 205.

<sup>4</sup> Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006), 63.

6. Then, four pages later, Dempski writes, “The cosmological theory of the Big Bang and the Christian doctrine of divine creation can be brought into a relation of mutual support.” He continued by asserting that “the Big Bang is a ... scientific fact.”
7. To refute this we must go back to the two key verses we have already examined. In Genesis 1:1 we read that “God created the heavens and the earth.”
8. In Colossians 1:16 this is confirmed by the statement, “By Him (Christ) all things were created both in the heavens and on earth.”
9. The creation verbs, *bara'* in Genesis and *ktízō* in Greek, refer to instantaneous creation, i.e., where nothing existed, a moment later all existed, a concept brought out by the Latin phrase *creatio ex nihilo*.
10. Since the original act of creating the universe included this planet, then an evolutionary process taking billions of years to form the earth is refuted.
11. Cosmologists may accurately discern an expanding universe but, when Scripture dictates that the creative act originated from a supernatural source, was instantaneous, and included planet earth, then it must be concluded that the universe came into existence up and running.
12. If it is expanding, it is the *result* of creation not its *origin*. And the universe itself clearly attests to this. Collins writes:

Physicists are in agreement that the universe began as an infinitely dense, dimensionless point of pure energy. The laws of physics break down in this circumstance, referred to as a “singularity.” At least so far, scientists have been unable to interpret the very earliest events in the explosion, occupying the first  $10^{-43}$  seconds.<sup>5</sup>

---

<sup>5</sup> Collins, *The Language of God*, 65.

13. Note the conclusion: “the universe began as an infinitely dense, dimensionless point of pure energy.”
14. Close but no cigar. There was no “point” of pure energy. There was simply “pure energy,” but the Source of that energy was not a naturalistic phenomenon but rather the omnipotence of Christ putting into action the advanced mathematics possessed by His omniscience.
15. Question: If Christ has the power to create something ex nihilo, then why waste 14 billion years to get it organized?
16. And consider this: with regard to evolution there are two schools of thought regarding the fossil record: (1) uniformitarianism and (2) catastrophism. Each is defined as follows by *Merriam-Webster’s Collegiate Dictionary*:

**Uniformitarianism:** a geological doctrine that processes acting in the same manner as at present and over long spans of time are sufficient to account for all current geological features and all past geological changes.

**Catastrophism:** a geological doctrine that changes in the earth’s crust have in the past been brought about suddenly by physical forces operating in ways that cannot be observed today.

17. These worldviews are described in this excerpt from the book *Scientific Creationism*:

... were the fossils and the rocks and the other features of the earth’s crust formed slowly over vast aeons of time by the same processes now at work in the earth? This idea, known as *uniformitarianism*, is almost always assumed in the textbook treatment of subjects related to earth structure and history. Or is it more likely that many or most of such deposits were formed rapidly in a relatively short period of time? This idea is *catastrophism*.<sup>6</sup>

---

<sup>6</sup> Henry M. Morris, ed., *Scientific Creationism*, rev ed., (El Cajon, CA: Master Books, 1985), 91.

18. The examination of the argument germane to these two worldviews centers on the interpretation of the fossil record. Uniformitarian enthusiasts insist on a gradual, sequential system of deposits that present the evolution of species over billions of years.
19. Catastrophism argues that there were global upheavals that disrupted the normal, “uniform” processes that take place in the earth’s crust. Two are noteworthy: (1) the statement in Genesis 1:2 that the earth was “formless and void” [תֹהוּ וָבֹהוּ (*tohu wabohu*)] compared with Isaiah 45:18 which states that “He did not create it a waste place” [תֹהוּ (*tohu*)] and (2) the historical report of the Noachic flood in Genesis 7:1–8:14 compared with 2 Peter 2:5 which states, “he brought a flood upon the world of the ungodly.”
20. Proponents of uniformitarianism subscribe to the idea that “processes acting in the same manner as at present and over long spans of time are sufficient to account for all current geological features and all past geological changes.”
21. Yet for the creation of the universe they subscribe to the catastrophism of the Big Bang which, according to them, gets it all started.
22. When the cosmologists plug in their math to the expanding universe model, they conclude that about 14-billion years ago the big bang occurred but the math breaks down at  $10^{-43}$  of a second from “the beginning” which happens to be just the amount of time it took for Jesus Christ to create the universe – up and running.
23. For every effect there must be a preceding cause and what happened in that first  $10^{-43}$  second provides the answer. Science can’t go there without the assistance of faith, nor can the theologian.

24. This circumstance presents an unpleasant choice for the cosmologists, especially for an agnostic one such as Robert Jastrow who wrote:

At this moment it seems as though science will never be able to raise the curtain on the mystery of creation. For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.<sup>7</sup>

25. The argument against catastrophism has additional evidence than the calculations we have so far offered. Not only does the Bible indicate the ex nihilo creation of the universe, the perfect nature of God would have us conclude that He would never create the universe or the earth imperfectly.
26. Scripture is clear that at the moment of creation the earth was not only up and running but also perfect. This perfection is expressed in its unique capacity to host human life.
27. To address this claim we now turn to our third passage on creation, Isaiah 45:18, which contains four creation verbs:

**Isaiah 45:18** - For thus says the Lord, who created [בָּרָא *bara'*] the heavens [שָׁמַיִם *shamaim*] (He is the God who formed [יָצַר *yatsar*] the earth and made [עָשָׂה *'asah*] it, He established [כִּוֵּן *kun*] it ~~and did not create it~~ a waste place [תְּהוֹ *tohu*], but formed [בָּרָא *bara'*] it to be inhabited [יָשַׁב *yashav*]), "I am the Lord, and there is none else." (NASB)

<sup>7</sup> Robert Jastrow, *God and the Astronomers* (New York: W. W. Norton, 1992), 107.