

Jubilee

recovering biblical foundations for our time

Winter/Spring 2010

**SCIENCE: GOD'S
FRIEND OR FOE**

L.T. Jeyachandran

**SCIENCE AND
CHRISTIANITY**

Carlisle Percival

GOULD OR GOD

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NOW A CREATIONIST

Jonathan Sarfati

THE DESCENT OF DARWIN

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JOSEPH
BOOT

Founder of EICC
and General Editor

IT HAS BEEN RIGHTLY said that you cannot fight something with nothing. The Ezra Institute for Contemporary Christianity is a Christian worldview and apologetics organization committed to *a recovery of the Biblical foundations of our faith for all of life*. This is urgently required as we face a conflict with secularization and the parallel idea of philosophical multi-culturalism. The term secular is derived from a Latin root word meaning “of the world.” In secular thought, the source of all meaning and definition is found *in time and nature*, not beyond it in eternity and the sovereign Word of God.

Sociologically, secularization describes a process whereby the status and influence of religious assumptions and presuppositions, values and institutions are diminished. In the West, Christianity, by virtue of its central role in building Christendom, is most often the object of this process. Secularization does not in and of itself seek to abolish religious ideas (since its own assumptions are actually religious in origin and nature) but rather pushes opposing ideas to the periphery of society, such that they are deemed irrelevant, and forcefully replaces them with humanistic religious premises.

In Canada, this process is in an advanced state. But this was not always the case. Canada was once regarded as a Christian dominion with Psalm 72:8 remaining on the coat of arms of our nation. Now, we find ourselves in a radically humanistic and increasingly immoral society. Neo-paganism and pluralism (or polytheism) as religious ideologies have taken root, and an increasingly invasive and coercive secular state exerts stricter controls upon individuals, the church, charities, and schools – especially those that identify themselves as Christian. Today, our politicians believe that they can redefine revealed moral truth and God’s basic institution, the family, while our legislators believe that society can and will be transformed by the multiplying of man-centered laws to “save” people. Coercive tribunals persecute dissenters in the name of “human rights” whilst subverting basic freedoms. The failure of this project is tragically manifest all around in the family breakdown, social decay, decadence and violence of our cities and communities. Canada’s theological changes, wrong turns, and erroneous religious premises have created a culture of despair and death, not hope and life. Since 1992, the number of suicides has been considerably greater than the number of road fatalities. Suicide is now the leading cause of death in Canada for men aged 25-29 and 40-44 and for women aged 30-34. Suicide has become the second leading cause of death among youth aged 15-24. For every completed suicide there are 100 attempts. Over 23,000 Canadians are hospitalized each year for a suicide attempt!

That these results are predicted in the book of Proverbs will come as a surprise only to the current generation, the first in centuries to be Biblically illiterate. *“But he who sins against me injures himself; All those who hate me love death”* (Proverbs 8:36).

These seismic cultural shifts have proven very challenging to the church with Christians quite clearly struggling to live informed, authentic, God-centered lives in the face of these bewildering times.

As George Barna put it after extensive US research in 2004:

The primary reason that people do not act like Jesus is because they do not think like Jesus... Although most people own a Bible and know some of its content, our research found that most Americans have little idea how to integrate core principles to form a unified and meaningful response to the challenges and opportunities of life. We’re often more concerned about survival amidst chaos than with experiencing truth and significance.

The church’s prevailing inability to provide a comprehensive and effective response to these challenging issues has left people ill-equipped to live out a full-orbed Biblical faith and to share the Gospel of the Kingdom. Extensive research conducted by the London Institute for Contemporary Christianity suggests that there are two “major blocks” that are common to the evangelical church globally, which are impacting the church’s ability to achieve its mission:

- The theological failure to recognize that there is no area of life into which God has not spoken and which is therefore not important to Him. This has had immediate negative consequences for how the church has viewed the need to train, resource and support “ordinary” Christians in their everyday lives outside the church.
- The church’s neglect of Jesus’ command to make disciples committed to His covenant Word and not merely converts. Again, this has left Christians ill-equipped to live out a comprehensive faith in all contexts of their lives.

In the Christian family alone in North America, around 70% of our young people have lost their faith by the age of 23. We can no longer rely on the illusory hopes of Christian sociologists who take comfort in Canadians’ interest in “spirituality,” or in people claiming an ostensibly Christian faith when all the evidence of abandonment of faith in God is now so unmistakable. It is *our* generation that must now face the cultural moment and respond in faithfulness and obedience for the glory of God.

So what is the *calling of the church* as a participant in “Mission of God?” First, the church is more than the local building and congregation. The term *ecclesia* is closer in meaning to the Kingdom of God. It has reference to the called-out people of God in all their work together for the Lord. This means that the church is not called to be self-serving by becoming a wealth and power centre for its own sake. The church is to be a *servant institution* that equips, empowers, and sends out each person into his or her

spheres in terms of Christ's Kingdom purpose. The church, as the *ecclesia*, is "called out" to prepare God's people for their task in time and eternity. *Our ecclesiology must be one of the Kingdom.* Here, the mission and the people are indivisible from one another. The early church saw its role in much the same way as the Levites in Israel saw their responsibilities. From the first centuries of the church movement in history, the church saw its calling as *Christ's chaplaincy* in Gospel proclamation, education, health, and welfare. One historian and social commentator notes:

Hermas wrote of the Christian duty to care for widows and orphans, to relieve distressed believers, to practice hospitality, to reverence the aged, to practice justice, and to preserve their brotherhood. All the early literature stressed such responsibilities. Prisoners seized by raiders were ransomed. The church like the Jewish synagogue acted as a trustee for widows and orphans, and Cyprian compared the clergy with the Levites of the Old Testament in their responsibilities. The sick and captives were to be visited...church buildings included rooms for storage of provisions for the needy. Basil the great used monks to staff schools and orphanages and hospitals.

We are not suggesting that after decades of erroneous usage, we can overnight recover the Biblical usage which saw local congregations as outposts of Christ's Kingdom resourced by faithful tithing; rather, as we steadily recover our sense of the church's mission in history, we can progressively recover a vision of Christ's eschatological victory that eschews flight and abandonment of the world and leads again to an engagement with and transformation of our culture. Today, as the world more openly embraces Humanism, our religious institutions, schools, families, and vocations must be viewed as embassies of Christ's Kingdom, local gatherings of the citizens of the new creation called to be salt and seed, light and leaven. As we serve God faithfully, applying His Word, the Kingdom will leaven the whole loaf.

What then is it that the EICC, rooting itself in the Great Commission (Matt 28:16-20), is saying to ordinary Christians? Simply this; a person must be a Christian in church, home, school, state, vocation, and all of life, whether you are a butcher, a baker, a candlestick maker, a scientist, or professor. In going from one sphere to another, a man does not move from the realm of Christ to that of Mammon, Baal, Molech, or any other god. This obviously means equally that neither the school, state, nor any other order of life can exempt itself from the universal sway of God's rule and Word, for our Lord has said, "*all authority has been given to me in heaven and in earth.*" It is a sin to steal, bear false witness, or have other gods wherever we are. This sounds obvious and initially uncontroversial, but once these basic premises are accepted and the challenge offered to apply them, the implications of this become clear – uncompromising biblical faithfulness to the Lord, whatever the cost.

With the so-called "Enlightenment," the church progressively limited its sphere and God's reign to the spiritual realm. Before long, God became the absentee Landlord of the physical universe. Polytheism was thus nurtured within the church. In practical terms this meant that the work of Jesus Christ was increasingly limited to soul-saving and the Bible was read, not as God's law-word and marching orders, but as a devotional book for pietists. The state, the family, the school was thus progressively "freed" from God to follow a humanistic course. Consequently, a Biblical vision of the *Kingdom of God* represents a radical departure from the neo-platonic and pietistic vision of much contemporary thinking in many of today's churches and seminaries. Biblically faithful engagement with issues of philosophy, justice, ethics, poverty, economics, environment, the family, education, science, art, law, and business are a critical part of the churches witness to the presence of the Kingdom of God and the Gospel of Salvation, which is the proclamation of *Jubilee!*

Verkuyl insightfully summarises the mission of God's people:

The Kingdom to which the bible testifies involves a proclamation and a realization of a total salvation, one which covers the whole range of human needs and destroys every pocket of evil and grief affecting mankind. Kingdom in the New Testament has a breadth and scope which is unsurpassed; it embraces heaven as well as earth, world history as well as the whole cosmos.¹

Leslie Newbigin wrote, "The Church must in every generation be ready to bring its tradition afresh under the light of the Word of God."² The first three petitions of the Lord's Prayer summarize so well the deepest and ultimate goal of our mission at the EICC: "*Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as in heaven.*"

In this first issue of *Jubilee*, as the dust begins to settle from the Darwin celebrations of 2009, scientists and Christian apologists examine how we should understand the relationship between science and Christianity in an authentic, credible, and biblical way, noting as they go the critical role that religious and philosophical assumptions play in historical interpretation, theorizing, and our understanding of the scope of the sciences. Pastors, students and thinking Christians all need to understand these issues clearly so that congregations can be equipped, a Christian perspective maintained and defended, and the Gospel spread in a time of the rise of a perverted scientism and vitriolic new atheism.

- (1) Johannes Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids: Eerdmans, 1978) pp. 197-198.
- (2) Leslie Newbigin, cited in, *Verkuyl, Contemporary Missiology*, p. 5.

Science: God's FRIEND OR FOE?

THERE IS A RECENT CANARD that is making the rounds that belief in God would be disastrous to science. The proponent of this view is Richard Dawkins, Former Professor for the Public Understanding of Science in Oxford, UK. *This view is sadly mistaken – even secular writers have appreciated the fact that the view of reality that comes to us from the Christian Scriptures actually encourages the birth and development of modern science.*

All evidence, including scientific evidence, is filtered through an interpretive framework – a pair of spectacles, so to speak - called a *worldview*. Some scientists seem to assume that the facts science uncovers need nothing else and are in themselves a commentary on the metaphysics underlying the universe. This is patently untrue. Science is a tool for discovering facts and relationships within these facts – science itself, because of its very nature, cannot provide the basis for true epistemology. The bigger question is to determine the correct worldview through which scientific facts should be interpreted in order to arrive at true knowledge. We also realise that there exists a kind of dialectic relationship between facts and worldview – scientific (and other) facts do assist us in establishing a right worldview *but* the right worldview allows us to interpret science correctly. This apparent circularity is one of the indications that true knowledge turns on an objective-subjective axis.

BIBLICAL FOUNDATIONS OF EPISTEMOLOGY

True knowledge requires a subject-object relationship. This is eternally possible in God only because He is Trinity (Matt.11:27). God has specially created humans in His image – they are the most God-like in all creation. He has therefore revealed himself to the human race through His world and His Word (Psalm 19) – general and special revelation. The Bible strongly suggests that all knowledge is, in the final analysis, relational. Our salvation is relational knowledge (John 17:3) and our knowledge of the world has relational aspects as well (as we have already seen). We shall now proceed to see how the Bible provides the underpinning on which true science can be securely built.

EPISTEMOLOGICAL ASSUMPTIONS UNDERLYING SCIENTIFIC ENDEAVOUR

The epistemology undergirding science can be demonstrated

to be inescapably anchored in a Biblical worldview. Behind all scientific enterprise, there are five basic assumptions without which it would not have begun in the first place:

1. A real world exists.
2. This world is rational and ordered.
3. The scientific investigator possesses a rationality that parallels the rationality of the world whereby the world can be understood and its behaviour formulated.
4. Behind every finite event, there is a cause.
5. The law of uniformity of cause and effect – the same cause produces the same effect under the same conditions.

We will do well to remember that these are not *scientific* assumptions *per se* – they are *philosophical* assumptions about *science*.

WHY IS THE LOGIC BEHIND THESE ASSUMPTIONS IMPORTANT FOR US TO CONSIDER?

The assumptions given above appear to be so obviously the case that one rarely thinks beyond them. But if we look carefully, these are conclusions reached inductively because we have seen these aspects of natural behaviour occurring without exception (*so far*)! An inductive argument (in logic) is one in which we proceed to make universal conclusions on the basis of particulars observed. By definition, the conclusions are only probable ones, the degree of probability depending upon the extensiveness of the samples. Logically, conclusions that are *certain* can be drawn only in deductive arguments – where the major premise is a universal and the conclusion is a particular. It may be pertinent to point out that all “laws” of science are probable ones, always inviting us to fine-tune our findings as our capacity for observation and measurement improves. Thus, for example, Newtonian understanding of space and time had to be revised based on Einstein’s Theory of Relativity – the latter is seen to have greater explanatory power than the former. Physicists are constantly working now to further improve upon and, if necessary, modify Einstein’s assumptions.

WHAT DOES THE BIBLE SAY IN SUPPORT OF THESE ASSUMPTIONS?

The opening chapters of the Bible state, in no uncertain terms, the basis for the above assumptions as rooted in the

“Behind all scientific enterprise, there are 5 basic assumptions without which it would not have begun in the first place”

very character and activity of God in creation. They come to us in the form of a *narrative* – not *principles* – in which the Creator-God sets His human creation. Let us deal with them one by one:

1. The Bible describes God creating the universe by His word. This is in marked contrast to some forms of Hinduism, for example, which holds that the god of creation dreamt creation into existence. The main difference is that a *word* is *outside* the speaker (objective) whereas a *dream* is inside the *dreamer* (subjective)! Creation is outside of and distinct from the Creator. Strong support for the objectivity of creation can also be found in a number of verses in Genesis 1 in which God names various entities that He creates: day, night, land, oceans, etc. (vv.5, 8, 10). We can therefore be absolutely sure that these are for real – and not part of some cosmic illusion as New Age philosophy suggests! Similarly, John 1:1-3 suggests much the same in naming the creative Agent to be the *Logos* – the Word.
2. The Logos, as Creator, stamps His logic upon His creation; we may therefore expect creation to behave reasonably.
3. In creating us humans in His image, God has imbued us with rationality to understand His world; this is further underlined by the fact that He gave us the authority to “have dominion” over His creation (Genesis 1:26-28).
4. The first verse of the Bible lays the ground rule for causality – “*In the beginning, God [The Infinite First Cause] created the heavens and the earth [The finite effect].*” This distinction between cause and effect is systematically maintained in the Bible. In fact, even within the Uncaused Cause – the Triune God – there is a real distinction between the Father and the Son which is the philosophical-theological basis for all true distinctions in the created order. There is a tendency, in recent times, to refer to the indeterminate behaviour of electrons at the quantum level (where the distinction between cause and effect is seemingly erased) and then extrapolate it on to the macro-universe. The conclusion? There is no real distinction between cause and effect and thus cause and effect are all one – the undifferentiated oneness that is the foundation of all New Age philosophy. The justification for this extrapolation is never clearly made out – not to mention the fact that if the distinction between cause and effect is non-existent, all scientific enterprise will cease! Genesis 1 also makes out a clear case for distinctions within the created order (vv.4 ,6 ,7, 18).
5. When Noah gingerly steps out of the ark, he finds a world that is markedly different from the one he left. God promises him a world where day and night, summer and winter, seedtime and harvest will follow a regular pattern (Genesis 8:22). Because this is underwritten by the word of the sovereign Lord, we can expect the same effects to follow the same causes under the same conditions.

It may be worth noting that while empirical science flourished in various ancient world civilisations (as already stated), modern science with a conceptual framework is an extremely recent phenomenon that can be traced geographically and temporally to the Reformation – this fact has been generally recognised by philosophers of science. The much-touted conflict between science and Christianity is an imaginary antithesis that has little evidence to back it.

WHAT DO SCIENTIFIC FACTS SAY IN SUPPORT OF THE BIBLICAL WORLDVIEW?

The correspondence between assumptions underlying the scientific enterprise and the view of reality propounded by the Bible cannot be dismissed as a coincidence. Time and time again, the grounds on which science has made progress are seen to support Biblical presuppositions:

1. One of the facts of science repeatedly investigated and found to be true is the finiteness of the universe. This idea has not been popular in scientific circles. Sir Arthur Eddington, the reputed British physicist is reported to have said, “Philosophically, the notion of a beginning to the present order of Nature is repugnant to me.” Scientists who are atheists are aware of the immense philosophical and theological implications of this notion. Einstein himself grudgingly accepted “the necessity of a beginning.” His general theory of relativity (1915) theoretically established the fact that the universe was finite. This has been subsequently confirmed by a number of observations by astronomers. Points where all known laws of physics break down cannot be avoided. These points are called “singularities” and it has been proven that, under very general conditions, solutions to Einstein’s equations will always contain a singularity.
2. Einstein demonstrated that space and time are relative to each other – Newton held that these two were absolutes and one could be measured against the other. (It should also be noted that space and matter are interchangeable terms – so, when we describe the universe as expanding, we do not mean that it is expanding into pre-existing space, but expanding as space.) It is significant that the Bible begins with the phrase, “In the beginning...” rather than “Once upon a time...” Thus, space-time begins at creation.
3. The first and second laws of thermodynamics are indirectly supported in the Bible. The first law states that matter (or energy) can neither be created nor destroyed. At the end of creative activity, the Bible states in Genesis 2:1-3 that the work of creation was finished – the institution of the Sabbath makes it clear that there was no further work involving creation of matter/energy. The second law states that the universe is inexorably heading towards heat-death.

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Galileo and the Roman Catholic Church, Huxley and Wilberforce

Myths of CONFLICT

ONE OF THE MAIN reasons for distinguishing clearly between the influence of the doctrine of creation and the influence of other aspects of religious life (and, be it said, religious politics) on the rise of science is so that we can better understand two of the paradigmatic accounts from history that are often used to maintain the widespread public impression that science has been constantly at war with religion – a notion often referred to as the “conflict thesis.” These accounts concern two of the most famous confrontations in history: the first, just mentioned above, between Galileo and the Roman Catholic Church; and the second, the debate between Huxley and Wilberforce on the subject of Charles Darwin’s famous book, *The Origin of Species*. Upon closer investigation, however, these stories fail to support the conflict thesis, a conclusion that comes as a surprise to many, but a conclusion, nonetheless, that has history on its side.

GALILEO AND THE ROMAN CATHOLIC CHURCH

First of all we note the obvious: Galileo appears in our list of scientists who believed in God. He was no agnostic or atheist at loggerheads with theism of his day. Dava Sobel, in her brilliant biography, *Galileo’s Daughter*, effectively debunks this mythical impression of Galileo as “a renegade who scoffed at the Bible”. It turns out in fact that Galileo was a former believer in God and the Bible, and remained so all of his life. He held that “the laws of nature are written by the hand of God in the language of mathematics” and that the “human mind is a work of God and one of the most excellent.”

Furthermore, Galileo enjoyed a great deal of support from religious intellectuals – at least at the start. The astronomers of the powerful Jesuit educational institution, the Collegio Romano, initially endorsed his astronomical work and feted him for it. However, he was vigorously opposed by secular philosophers, who were enraged at his criticism of Aristotle.

This was bound to cause trouble. But, be it emphasized, not at first with the church. At least that is the way that Galileo perceived it. For in his famous “Letter to the Grand Duchess Christina” (1615), he claims that it was the aca-

demically professors who were so opposed to him that they were trying to influence the church authorities to speak out against him. The issue at stake for the professors was clear: Galileo’s scientific arguments were threatening the all-pervading Aristotelianism of the academy.

In the spirit of developing modern science, Galileo wanted to decide theories of the universe on the basis of evidence, not of argument based on an appeal to *a priori* postulates in general and the authority of Aristotle in particular. And so he looked at the universe through his telescope and what he saw left some of Aristotle’s major astronomical speculations in tatters. Galileo observed sunspots, which blemished the face of Aristotle’s “perfect sun.” In 1604 he saw a supernova which called into question Aristotle’s “immutable heavens.”

Aristotelianism was the reigning worldview, not simply the paradigm in which science had to be done, but it was a worldview in which cracks were already beginning to appear. Furthermore, the Protestant Reformation was challenging the authority of Rome and thus, from Rome’s perspective, religious security was under increasing threat. It was therefore a very sensitive time. The embattled Roman Catholic Church, which had, in common with almost everyone else at the time, embraced Aristotelianism, felt itself unable to allow any serious challenge to Aristotle although there were the beginnings of rumblings (particularly among the Jesuits) that the Bible itself did not always support Aristotle. But those ramblings were not yet strong enough to prevent the powerful opposition to Galileo that would arise from both the Academy and the Roman Catholic Church. But, even then, the reasons for that opposition were not merely intellectual and political. Jealousy, and also, it must be said, Galileo’s own lack of a sense of diplomacy, were contributing factors. He irritated the elite of his day by empowerment to ordinary people. He was committed to what later would be called the public understanding of science.

Galileo also developed an unhelpfully short-sighted habit of denouncing in vitriolic terms those who disagreed with him. Neither did he promote his cause by the way in which he handled an official direction to include in his *Dialogue Concerning the Two Principal Systems of the World* the argument of his erstwhile friend and supporter Pope

Urban VIII (Maffeo Berberini) to the effect that, since God was omnipotent, He could produce any given natural phenomenon in many different ways and so it would be presumption on the part of the natural philosophers to claim that they had found the unique solution. Galileo dutifully obliged but he did so by putting this argument into the mouth of a dull-witted character in his book whom he called “Simplicio” (“buffoon”). One might see this as a classic case of shooting oneself in the foot.

There is, of course, no excuse whatsoever for the Roman Catholic Church’s use of the power of the Inquisition to muzzle Galileo, nor for subsequently taking several centuries “rehabilitating” him. It should, however, be noted that, again contrary to popular belief, Galileo was never tortured, and his subsequent “house arrest” was spent, for the most part, in luxurious private residences belonging to friends.

There are important lessons to be gleaned from the Galileo story. First a lesson for those who are disposed to take the biblical account seriously. It is hard to imagine that there are any today who believe that the earth is the centre of the universe with the planets and sun revolving around it. That is, they accept the heliocentric Copernican view for which Galileo fought and they do not think that it conflicts with the Bible, although almost everyone at and before the time of Copernicus thought with Aristotle that the earth was at the physical centre of the universe and they used their literalistic reading of parts of the Bible to support that idea. What has happened to make the difference? Simply that they now take a more sophisticated, nuanced view of the Bible, and can see that when, for example, the Bible talks of the sun “rising,” it is speaking phenomenologically – that is, giving a description as it appears to an observer, rather than implying commitment to a particular solar and planetary theory. Scientists today do just the same: they also speak in normal conversation of the sun rising, and their statements are not usually taken to imply that they are obscurantist Aristotelians.

The important lessons is that we should be humble enough to distinguish between what the Bible says and our interpretations of it. The biblical text just might be more sophisticated than we first imagined and we might therefore be in danger of using it to support ideas that it never intended to teach. So, at least, thought Galileo in his day and history has subsequently proved him right.

Finally, another lesson in a different direction, but one not often drawn, is that it was Galileo, who believed in the Bible, who was advancing a better scientific understanding of the universe, not only, as we have seen, against the obscurantism of some churchmen, but (and first of all) against

the resistance (and obscurantism) of the secular philosophers of his time who, like the churchmen, were also convinced disciples of Aristotle. Philosophers and scientists today also have need of humility in light of facts, even if those facts are being pointed out to them by a believer in God. Lack of belief in God is no more of a guarantee of scientific orthodoxy than is belief in God. What is clear, in Galileo’s time and ours, is that criticism of a reigning scientific paradigm is fraught with risk, no matter who is engaged in it. We conclude that the “Galileo affair” really does nothing to confirm a simplistic conflict view of the relationship of science to religion.

THE HUXLEY-WILBERFORCE DEBATE, OXFORD 1860

Nor in fact does that other frequently-cited incident, the debate on June 30, 1860 at the British Association for the Advancement of Science held in Oxford’s Natural History Museum, which took place between T.H. Huxley (Darwin’s Bulldog) and Bishop Samuel Wilberforce (Soapy Sam). The debate was occasioned by a lecture delivered by John Draper on Darwin’s theory of evolution – *The Origin of Species* having been published seven months earlier. This encounter is often portrayed as a simple clash between science and religion, where the competent scientist convincingly triumphed over the ignorant churchman. Yet historians of science have shown that this account is also very far from the truth.

In the first place, Wilberforce was no ignoramus. A month after the historic meeting in question, he published a 50-page review of Darwin’s work (in the *Quarterly Review*), which Darwin regarded as “uncommonly clever; it picks out with skill all the most conjectural parts, and brings forward well all the difficulties. It quizzes me most splendidly.” Secondly, Wilberforce was no obscurantist. He was determined that the debate should not be between science and religion, but a scientific debate – scientists versus scientists on scientific grounds – an intention which figures significantly in his summary of the review:

We have objected to the views with which we are dealing, solely on scientific grounds. We have done so from the fixed conviction that it is thus that the truth or falsehood of such arguments should be tried. We have no sympathy with those who object to any facts or alleged facts in nature, or to any inference logically deduced from them, because they believe them to contradict what it appears to them is taught by revelation. We think that all such objections savour of a timidity which is really inconsistent with a firm and well-instructed faith.

“Lack of belief in God is no more of a guarantee of scientific orthodoxy than is belief in God. What is clear, in Galileo’s time and ours, is that criticism of a reigning scientific paradigm is fraught with risk, no matter who is engaged in it.”

“It is a significant fact that the famous clash between Huxley and the Bishop was not reported by a single London newspaper at the time.”

The robustness of this statement might come as a surprise to many people who have simply swallowed the legendary view of the encounter. One might even be excused for detecting in Wilberforce a kindred spirit to that of Galileo.

Nor was it the case that the only objections to Darwin's theory came from the side of the church. Sir Richard Owen, the leading anatomist of the day (who, incidentally, had been consulted by Wilberforce), was opposed to Darwin's theory, as was the eminent scientist Lord Kelvin.

As to contemporary accounts of the debate, John Brooke points out that initially they even seemed to cause little or no stir:

It is a significant fact that the famous clash between Huxley and the Bishop was not reported by a single London newspaper at the time. Indeed, there are no official records of the meeting; and most of the reports came from Huxley's friends. Huxley himself wrote that there was “inextinguishable laughter among the people” at his wit and “I believe that I was the most popular man in Oxford for full four and twenty hours afterwards.”

However, the evidence is that the debate was far from one-sided. One newspaper later recorded that one previous convert to Darwin's theory was de-converted as he witnessed the debate. The botanist Joseph Hooker grumbled that Huxley didn't “put the matter in a form or way that carried the audience” so he had had to do it himself. Wilberforce wrote three days later to archaeologist Charles Taylor: “I think I thoroughly beat him,” The Athenaeum's report gives the impression that honours were about even, saying that Huxley and Wilberforce “have each found foes worthy of their steel.”

Frank James, historian at the Royal Institution in London, makes the suggestion that the widespread impression that Huxley was victorious may well have arisen because Wilberforce was not well-liked, a fact that is missing from most of the accounts: “Had Wilberforce not been so unpopular in Oxford, he would have carried the day and not Huxley.” Shades of Galileo!

On careful analysis, then, two of the main props commonly used to support the conflict thesis crumble. Indeed research has undermined that thesis to such an extent that historian of science, Colin Russell, can come to the following general conclusion:

The common belief that... the actual relations between religion and science over the last few centuries have been marked by deep and enduring hostility... is not only

historically inaccurate, but actually a caricature so grotesque that what needs to be explained is how it could possibly have achieved any degree of respectability.

It is clear, therefore, that powerful forces must have been at play in order to account for the depth to which the conflict myth has become embedded in the popular mind. And indeed there were. As in the case of Galileo, the real issue at stake was not simply a question of the intellectual merits of a scientific theory. Once more, institutional power played a key role. Huxley was on a crusade to ensure the supremacy of the emerging new class of professional scientists against the privileged position of clerics, however intellectually gifted. He wanted to make sure that it was the scientists who wielded the levers of power. The legend of a conquered bishop slain by a professional scientist suited that crusade, and it was exploited to the full.

However, it is apparent that even more was involved. A central element in Huxley's crusade is highlighted by Michael Poole. He writes:

In this struggle, the concept of “Nature” was spelt with a capital N and deified. Huxley vested “Dame Nature”, as he called her, with attributes hitherto ascribed to God, a tactic eagerly copied by others since. The logical oddity of crediting nature (every physical thing there is) with planning and creating every physical thing there is, passed unnoticed. “Dame Nature”, like some ancient fertility goddess, had taken up residence, her maternal arms encompassing Victorian scientific naturalism.

Thus, a mythical conflict was (and still often is) hyped up and shamelessly used as a weapon in another battle, the real one this time, that is, that between naturalism and theism.

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THE DESCENT OF DARWIN:

Evolution in Religious Worldviews

"THEN PAUL STOOD IN *the midst of the Areopagus and said, 'Men of Athens, I perceive that in all things you are very religious;'*" (Acts 17: 22)

When the British government ordered that accurate maps be provided to all their naval captains on the world seas, Captain Robert Fitzroy wanted a companion, an English gentleman, to relieve the isolation of his command – a common practice illustrated in the movie "Master and Commander." Through family contact, Charles Darwin was invited to be Fitzroy's companion and the HMS Beagle set sail on December 27, 1831 from Plymouth. In Darwin's possession were Charles Lyell's *Principles of Geology* and John Milton's *Paradise Lost* – *although these works are of an entirely different character, both saw God as remote from the world.* Progressively, throughout Darwin's life, the remnants of a biblical worldview were set aside and a far-reaching concept reintroduced to the popular consciousness in the West – the *evolution* of all things.

WHAT IS RELIGION?

Paul Tillich wrote a definition of religion as good as any:

Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life.¹

To understand the claim of Christianity in the contemporary world in context, one has to recognize the inescapably religious character of all human thought. The Bible sees *religion* as taking two fundamental forms – on the one hand, the worship of the uncreated, infinite, personal triune God (Christian or true religion), *and* on the other, replacement of the true God with a substitute non-dependent reality (*false religion*) on which all that is not "god" ("divine per se") depends. No one, on this basis, can escape religious pre-commitments. Consequently, whatever has unconditionally non-dependant status in a worldview (energy, matter, the universe, chaos) be-

comes that philosophy's concept of the divine – its god!

EVOLUTION AS MYTH

The ancient doctrine of naturalistic evolution is inescapably religious in character and is best described as a *cultural myth*, despite its modern pseudo-scientific veneer. However, in a myth-making culture, the Christian must hold to the Reformation principle that Scripture is its own interpreter and that alien categories cannot be used to determine its interpretation, that is, it is *anti-myth* in purpose. Since Darwin, the great ideas of our current culture can be summarized in two words: *nature and liberty*. But how can a naturalistic, deterministic view of nature coincide with human freedom? The evolutionary mythology smuggles in the concept of "progress" to try and solve this problem.

Metaphysically, evolutionism is a revolt against the sovereignty of God, His predestinating will and purpose and providential governance of all things. Darwin so captured the spirit of the times that Bernard Shaw said, "*the world jumped at Darwin.*" A new decree, one found in nature itself, without the restrictions of the God of Scripture, could be a *replacement god! A new teleology, a new vision of progress was bubbling away in 19th century Europe.* And with this vision of progress, a new "liberty" was granted to humanity as the *custodians of their own future – self-conscious man in the process of evolution might govern the future by controlling his own evolution.*

But what of those who question the myth? Mortimer J. Adler of the University of Chicago called evolution a "*popular myth.*" For this statement he was excoriated.² Perhaps the most noted philosopher of science of the 20th century, Karl Popper, famously said of Darwinism that it is "not a testable scientific theory, but a metaphysical research program."³ He was vilified until he supposedly backed down. The noted Columbia University historian, Jacques Barzun, commenting on the success of the evolutionary doctrine superseding all other beliefs, said; "nor is it hard to understand why it did for it fulfilled the basic requirements of any religion by subsuming all phenomena under one cause."⁴

"Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life."¹

Consequently, the myth of *evolution fulfills the same function as Biblical Christianity* for its adherents; it has an establishment, an official creed, and an ability to discipline heretics. Tragically, much of the church, so often predisposed to buy into contemporary mythology, is today an ardent *exponent* of this myth.

DARWIN AND ORIGINALITY

Darwin was certainly not original in advancing a naturalistic explanation for life. Rather, he served as the *catalyst* for a revival of ancient paganism at a timely moment in Western history. Like everyone else, Darwin was critically shaped by the thinking of his time. The mental furniture of 19th century Europe into which he was born and the individuals with whom he became intimate were profoundly influential factors in the development of his evolutionary system. In particular, the faith of the *philosophes* – leading French intellectuals such as Voltaire (1694-1778) from the century before Darwin was formative, and based solely on a supposedly neutral human reasoning. These men embodied the spirit of the Enlightenment or the Age of Reason. They rejected the Bible and supernatural revelation as spurious, beyond the realm of rationality. These intellectuals were largely deists who turned to a Greek conception of a “first cause” – not the God of the Bible, but a principle of rationality and natural law that operated independently of the Creator, who had long since withdrawn from creation. One can easily see how Deism naturally gave rise to atheism.

Furthermore, the specifics of Darwin’s theory were articulated by others before him, such as William C. Wells, a Scottish scientist, and Patrick Mathew, a Scottish botanist (who published in 1813 and 1831 respectively). Charles’ grandfather Erasmus was also a prominent scientific figure and an advocate of evolutionary ideas that included natural selection which he expressed in his widely read *Zoonomia*, published 65 years before *The Origin of Species*. Creation scientist Edward Blyth also wrote in detail on natural selection before Darwin. Darwin was acquainted with Blyth, and cited many of his zoological observations of biological change in *Origin* and *Descent of Man*. Alfred Russell Wallace (a contemporary of Darwin) was also a “co-discoverer” of natural selection. Hegelian notions of process, progress, and varieties of evolution were the very air breathed during the 19th century in Europe.

Thus we see that Darwin’s ideas were not original but *borrowed*. His contribution was in offering observations from his travels and suggesting that natural selection played both a *negative role* (the culling of mutated organisms) and a positive, creative role in bridging the gap between all of life, plant and animal. This basic idea however, was already present in the work of Erasmus Darwin.

DARWIN’S GENERATION

Darwin often referred to a creator in passing. With the modern age, God was increasingly becoming a theory as opposed to a person. Enlightenment rationalism was expressed in Deism and Unitarianism, which were movements contributing to this particular trend. Increasingly, the doctrines of the Trinity and The Fall were considered unnecessary and were jettisoned by “sophisticated” theologians. At the same time, there was an increasing sense that God governed the universe exclusively by natural laws, in an almost mechanistic way.

At first, scientists and theologians sought to give naturalistic accounts for Biblical events from the Fall through to the Flood and the destruction of Jericho, but eventually this trend led to a denial of Biblical truths and events altogether. William Whiston (Isaac Newton’s successor at Cambridge) proposed that the earth could have been created by a comet and the Biblical Flood caused by another comet. Increasingly, the universe was seen as a huge machine where even punishment

for sin came from the operation of nature. Europe’s intellectuals increasingly rejected the notion of God intervening or interfering with the regular action of the laws of nature. God became increasingly unnecessary and superfluous in philosophy, science and even theology.

Two very important themes are evident in the work of Darwin and other naturalists of the period: *Gnosticism* and *natural theology*.

Cornelius G. Hunter explains:

“Two very important themes are evident in the work of Darwin and other naturalists of the period: Gnosticism and natural theology.”

Gnosticism is an ancient belief system that draws a strong distinction between spirit and matter. Spirit is good and matter is evil. Whereas the Bible says that God made the world, Gnosticism holds that God is separated from the world; thus Gnosticism is a theodicy. Yes, there is evil but it is far from God. God is separate and distinct from the world and not responsible for its evil. In Darwin’s time, the world was increasingly seen as controlled by natural laws. God may have instituted these laws in the beginning, but He had not since interfered. [...] As in

Gnosticism, God was seen as separate from the world.⁵

The Gnostics believed that one could not look for signs of God in nature. In Darwin’s time a parallel view urged the separation of religion and science. Equally, the Gnostics could not believe that God became a man by the incarnation and were unable to envision a God involved in the misery of the world.

Natural theology by contrast did look for signs of the Creator in His creation. However, theologians exemplified by William Paley (1743 – 1805) often held an overly optimistic view of the world, failing to account for evil and neglecting the realities of pain and suffering. Natural theologians therefore led people to expect a perfect harmony in God’s world. Darwin read and was initially impressed by Paley’s arguments, then encountered the corruption and “evil” in nature that had bothered David Hume. In response, Darwin attempted to account for natural evil through the theory of evolution. Philosopher Michael Ruse writes, “Darwin is characterized as one who held some kind of basic belief in a God who works at a distance through unbroken law: having set the world in motion, God now sits back and does nothing.”⁶ Darwin was not alone here but was merely picking up the spirit of his age.

DARWIN’S EDUCATION

Charles' formal education began at a Unitarian chapel school. From his parents, he received a *very* mixed message about belief in God - on the one hand, his father's passionate skepticism, on the other, the ardent Unitarian faith of his mother. At sixteen, Charles entered the University of Edinburgh. Here, evolutionary theories were embraced by many. Enrolled initially in the faculty of medicine, he became bored with medicine and began attending lectures in geology and zoology. He came under the influence of Dr. Grant who was a keen admirer of John Baptiste de Lamarck. Lamarck was a *deist* and had published in 1809 a theory outlining the transmutation or evolutionary development of life.

Charles' father soon realized he was not going to pursue a career in medicine and suggested instead the Anglican ministry! Why? Because many ministers were also naturalists and the security of their position afforded leisure time for naturalistic investigation. Remarkably, *Biblical training was not part of Charles' B.A. at Cambridge* in preparation for the ministry. The only directly theological material was *Paley's Evidences of Christianity and Principles of Moral and Political Philosophy*. This was the foundation upon which a rationalistic approach to Christianity had been built. It is noteworthy that Paley's natural theology *never* referred to the Bible!

Another phenomenon in the Victorian age was the growth of amateur geology. Traditionally, a biblical supernatural worldview which understood the formation of the earth's surface as the combination of creation and the global Flood of Noah's day had been accepted. During this flurry of activity, the rules for interpreting the earth were changed. James Hutton (1726 - 1797) introduced the philosophical concept of *uniformitarianism*, arguing that the world had been created by God but its operation left to *invariant natural forces* over time - the present processes alone were the key to understanding the past.

The high priest of uniformitarianism however was *Charles Lyell* who captured the enlightenment spirit. Darwin would take his work, *Principles of Geology*, with him on his trip around the world on the HMS Beagle. Progressively, the Biblical supernatural worldview was jettisoned and with it, biblical faith - *uniformitarianism in geology seemed to call for evolutionism in biology*.

Influenced by Lyell, Malphus, the historiographer of Comte and his own grandfather, Darwin began to abandon any remaining belief in the validity of the Bible - this was *not* a scientific conclusion, but a change in his *faith commitments*. He wrote in his autobiography that the more we know of fixed laws of nature, the more incredible Biblical miracles become; biblical authors were ignorant and the gospels could not be proved to be written simultaneously with the events. He progressively revolted against the idea of divine judgment - in his autobiography he would conclude that such a judg-

ment couldn't be "just" as it would fall on his family: "father, brother and almost all his best friends would be everlastingly punished and this was a damnable doctrine."⁷

His marriage to Emma Wedgwood, his first cousin, was one which helped stave off a total atheism because she was Unitarian. Throughout her life, she remained concerned about her husband's disbelief. He wept over some of her letters appealing to him not to abandon belief in a supreme being.

DARWIN'S THEOLOGY

The key to understanding Darwin, however, lies in rational theism, the doctrine of the church of the time! This enables us to see his doctrine of evolution for what it was - a theodicy (a response to the problem of evil)!

From birth, Darwin had been exposed to a doctrine of God who was distant from creation and had set mechanistic laws in motion for the governance of the world. Darwin wrestled with his own faith from childhood. Then, in his marriage, three of his ten children died. Throughout his life, Darwin was unable to face death and never attended the funeral of his father or that of his beloved and favorite daughter Annie.

As he looked at the rationalistic conception of God of the Victorian age and measured it against the observations of his own studies, he could not reconcile them. Darwin himself was relatively morally sensitive and was actively involved in the philanthropy of a "Christian" gentleman, wrestling with moral questions and problems. For example, he found the slavery he encountered during his voyage distasteful and was impressed by the work of Christian missionaries. *However, his theory of evolution was a product of his faulty conception of God and was therefore a negative theological argument. His false doctrine of God gave rise to a false theory in the natural sciences.* Having embraced Lyell's argument from *intellectual necessity* (that is an unbroken continuity of natural causes) the foundation had been laid for Darwin to develop a theodicy, thereby distancing God from the imperfection, cruelty, and evil in the world.

Like Milton and Leibniz before him, Darwin was using a theological argument to absolve God of wrongdoing. As Hunter writes:

The common denominator between Darwin's evolution and the earlier theodicies is that God governs by secondary causes, his fixed natural laws, and that God is justified to humankind when we view natural evil as a result of some sort of cosmic constraint outside of God. Darwin worked within this tradition and it is no surprise that he arrived at his theory of evolution, which claims that nature's imperfections and evils arose from natural forces

"The key to understanding Darwin, however, lies in rational theism, the doctrine of the church of the time! This enables us to see his doctrine of evolution for what it was - a theodicy."

rather than a divine hand.⁸

Thus, Darwin's view of God was more akin to that of the Greeks – an impersonal principle or force. He even later regretted reference to a creator in the *Origin of Species*, writing, "I have long regretted that I truckled to public opinion and used the Pentateuchal term of 'created', by which I really meant appeared but by some wholly unknown process."⁹

The dilemma was that the problem of morality seems to require a divine presence, but the problem of natural evil (imperfections, cancers, earthquakes and so forth) seems to need divine absence. This is critical to understanding the modern effort to harmonize Christian theism and evolution and the inherent tension produced within this system of warring concepts.

CONCLUSION

How might we summarize the contention that Darwin's theory was in fact a theodicy to deal with the problem of evil? First, Darwin was a product of his time, nurturing, at best, a deistic conception of God and a naturalistic view of mechanical laws operating on the world. Second, he presented what we might call an *evolution theodicy*, which distanced a Creator from natural evil. Darwin, consequently, accelerated a movement rather than starting one. God is simultaneously absolved and made irrelevant by being reduced to a cause of causes or first cause, remote, unknowable, a God who has not spoken nor revealed Himself.

This self-regulating universe operating in terms of impersonal laws in a chain of being was a revival of Gnosticism. God's work and His words are separate; the moral and the physical are completely independent – alien to one another. Thus religion and "science" are to be kept separate: the evolutionary worldview deals with the problems of moral and natural evil by having God appear and disappear as required. We see Darwin's theological concerns in a letter written to his American friend, Asa Gray:

I see a bird which I want for food, take my gun and kill it. I do this designedly. An innocent and good man stands under a tree and is killed by a flash of lightning. Do you believe (and I really should like to hear) that God designedly killed this man? If you believe so, do you believe that when a swallow snaps up a gnat that God designs that particular swallow should snap up that particular gnat at that particular instant? I believe that the man and the gnat are in the same predicament. If the death of neither man nor gnat are designed, I see no good reason to believe that their first birth or production should be necessarily designed.¹⁰

We see that this is a *religious* argument. The Scriptures declare that God is free to create calamity and knows when a sparrow falls from the sky, He is fully active continuously in the creation (Jer 49:8; Job 42:11; Is 45:5-7; Matt 6:26-30; Matt 10:29-31). Darwin could question this assumption without justification because of the persistence of Gnosticism through the Victorian age. Critically, Darwin's theodicy to explain natural evil failed to answer the question why we perceive it to be evil in the first place.

As evolution took hold, people began to think in terms of morality derived from evolution itself. Thus the human mind evolves to believe in the gods or god and naturalistic material causes are used to explain everything. As Hunter has shown, evolution turns out to be a negative theological argument. That is, surely God would not have created this way. Thus assumptions are made about the nature and character of God prior to the theory of evolution. The conception of God that dominates the Victorian age led to the theodicy that ejected God from the universe. Hunter rightly notes:

This is the great myth of our time. Evolution is not a story of a bold scientific stroke that has been beautifully borne out by the advances of sciences against metaphysical resistance. It is nearly the exact opposite. It is not that evolution is utterly unscientific or that it completely lacks evidence....evolution's supporting evidence is outrun by the counter evidence. Both 19th and 20th century science provided more than enough challenges to put evolutions validity in doubt but the 19th century metaphysical trends have continued through and beyond the 20th century. Evolution's compelling argument and the reason for its stunning success come not from its scientific support but from indirect arguments against creation.¹¹

How can you find evidence against the divine without first assuming something about the divine? Evolutionists from Darwin on have superimposed an idea of God over creation and seeing that they do not match up, offer instead a naturalistic explanation. The doctrine of evolution relies on ideas and claims that are outside of the scope of science. Though drawing on science and its disciplines, it is a *religious* conviction, a metaphysical belief about the nature and character of God.

The end result of Darwin's theory is not that there is no God, but rather that "god" is disjointed from the material world with no role in nature. The main objective of the evolution theodicy then is to remove the Creator and disjoin Him from his creation to give man his liberty and the universe infinite possibility. Nature must be freed from God, and man's conscience freed from the law of God. The active providence and sovereignty of God and the doctrine of evolution thus belong to two mutually exclusive worlds of thought.

"As evolution took hold, people began to think in terms of morality derived from evolution itself."

"How can you find evidence against the divine without first assuming something about the divine?"

In our time and culture we have returned full circle to the Greek notion of God, the Chain of Being, mysticism, and paganism with religious language and connotations openly included. Scientist and popular science writer Chet Raymo writes:

The God of spiraling powers resides in nature beyond all metaphors, beyond all scriptures, beyond all “final theories.” It is the ground and source of our sense of wonderment, of power, of powerlessness, of light, of dark, of meaning and of bafflement. It is the God whose history began with the first human who experienced awe, contingency, fear...there encounter gape-jawed and silent, the God of birds and birth defects, trees and cancer, quarks and galaxies, earthquakes and supernovas – awesome, edifying, dreadful and good, more beautiful and more terrible than is strictly necessary. Let it strike you dumb with worship and fear, beyond words, beyond logic. What is it? It is everything that is.¹²

This is the resurgent paganism (Chain of Being) of our time where nature personified is worshipped! But ultimately it is man himself who is the god of paganism, since this god’s history “began” when man became self-conscious!

Efforts to harmonize evolution and creation have as their goal a desire to reduce divine creation ex-nihilo to process, making it amenable to the reductionist “science” of autonomous man. But if this world is the creation of God, *act* takes priority over *process* (just like the miracles of Jesus Christ) and the eternal sovereign decree of God takes priority over the inner workings of nature – determination is from eternity and not nature and time. Scripture does not speak of biological development but only of the corruption, groaning and ageing of the creation. Efforts to wed the two mutually exclusive doctrines together have produced either the god of process theology and open theism or a new Gnosticism however well disguised.

“Efforts to wed the two mutually exclusive doctrines together have produced either the god of process theology and open theism or a new Gnosticism however well disguised.”

Open theism has a finite god, a god in process who is himself part of the process. In Gnosticism, God remains remote, detached from the world of matter, where science and faith are non-overlapping majesterium, speaking to entirely different realms with Scripture having no bearing on the “facts” of science and, if self consistent, history itself. Scripture is made irrelevant to the real world. Those who can accept either a process theology god or the god of Gnosticism - remote and governing his creation only by impersonal laws of nature and

not by his personal providence - alone can then accept a marriage of the pagan idea of evolution and the creator God of scripture.

Darwin, for a time, sought to maintain this dialectical tension as he developed his theodicy of evolution, but even his remote God did not last. One cannot serve two masters. In the end, he regretted the very mention of a creator in his works. Thus, irrespective of whether he retained some kind of vague belief in an impersonal deity, he was a practical atheist, and many of his followers since have been quite logical in abandoning God when gripped by the ultimacy of a blind, chance process in nature. Like so many other systems developed to escape the God of scripture, evolution is a concept designed to impose man’s idea on the question of good and evil, and like all responses to the satanic temptation in Genesis 3, we will either seek to be our own god’s, defining it for ourselves, or we will let God be God.

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- (7) Charles Darwin, *The Autobiography of Charles Darwin (1809-1882)* Nora Barlow, ed. (London: Collins, 1958), p. 87
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- (9) Herbert, *Charles Darwin’s Religious Views*, p. 116
- (10) Charles Darwin, cited in, *Hunter, Darwin’s God*, p. 148
- (11) Hunter, *Darwin’s God*, p. 155
- (12) Chet Raymo, *Skeptics and True Believers: The exhilarating connection between science and religion*, (Reading: Vintage, 1999), pp. 214-216

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SCIENCE & CHRISTIANITY

MARK 12:30 *“LOVE THE Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”*

As Christians, we are all familiar with this passage but too many times the part about the mind is forgotten. We seem to put most of our focus on heart and soul and a little on strength while far too frequently the part about the mind is either surrendered or abandoned. We listen and nod our heads in agreement when the secularist tells us that science is about facts and religion is about meaning and morality. There are two problems with this false dichotomy. First, the secularist almost always wants to conflate Christianity with all other religions. Christianity is unique. Certainly it emerged from Judaism but it is unique in that it answers all of the important questions in a manner that came to be known as the scientific method. Secondly, this notion that one has facts on one hand and meaning and morality on the other is neither accurate nor reasonable. There can be no gathering of facts without the guidance of meaning and purpose nor can one discern meaning or morality without the gathering of facts. As much as the secularist would like to separate science and Christianity, it can't be done. What we know as modern, empirical science grew out of a Christian worldview and was founded by Christians. Francis Bacon, Galileo, Copernicus and Isaac Newton, to name a few, were all committed, Bible-believing Christians and their conclusions grew out of their Christian perspective.

One way of beginning this dialogue might be to pose the questions, “What do we really know and what do we want to know?” For starters, let's be clear that science may tell us about what we know but it is silent on why we should want to know it in the first place. *Science will always be incomplete in this regard, that is, science cannot give us a scientific reason for doing science in the first place.* Science as a whole and each of us as individuals must constantly decide what is important so that we can prioritize what we do. It is impossible to accomplish this prioritization without knowing what our purpose is. There can be no argument about this. Once we know what our purpose is, we can then make a plan about what we want to know and what is important. This is true even if our purpose is only to eat, drink and make more copies of our DNA,

and, despite what they may say, no reasonable person lives his or her life as though this were true. Additionally, science doesn't answer any of the interesting questions, for example, those about art, beauty, morality, religion or men dying for ideas. There has certainly been speculation about these but no serious application of the *Scientific* method. Christianity does answer these questions and it guides our application of science because it gives us purpose and reason for our existence. Christianity is thus more complete than science because it not only tells us what we know but what we *should want to know* in the first place.

“You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.” (John 18:37)

Science was once part of the realm of philosophy. Its practitioners were known as “natural philosophers.” It split off from philosophy about 150-200 years ago. Science comes from the root word “to know” and this is what we desire as scientists and indeed as Christians. We want to know the truth, the truth about our world, our reality, our universe. *Truth* can be defined as “the most accurate description of reality”. Christianity gave birth to the method that is used to most accurately describe reality because it is the most accurate description of reality. All world-views are equally called upon to give us purpose, meaning, morality and an explanation of evil and suffering. *Christianity offers the most accurate model and explanation of the human condition. Furthermore, the Bible tells us everything that we need to know.* It may not tell us how to cure cancer or fix our car but it tells us why we should want to do so in the first place.

To perform a scientific inquiry, we must make certain epistemological assumptions. In other words, we must employ a reasonable faith.

1. We assume that there is such a thing as truth, essential and absolute, and that it is knowable. (*Conversely, the post-modern Darwinists tell us that we believe things because believing them was a useful survival strategy for our ancestors.*) In order for science to be real, there must be such a thing as truth.
2. We assume that we are sane and rational and that our mind is capable of making reasonable conclusions.

“Science will always be incomplete in this regard, that is, science cannot give us a scientific reason for doing science in the first place”

3. We assume that for the most part our senses give us accurate information.
4. We assume for the most part that the future will be like the past. This is what most people call *natural laws*; but philosophers prefer the term *uniformity*.
5. We assume that for the most part eyewitness testimony is reliable.

We should pause here to recognize that this last assumption is the most important *because the majority* of what we know is the result of testimony. Consider *the fact* that all of what we read in books and journals is testimony, as is everything ever taught to us by parents, professors and other mentors. This is important because the secularist asks us to believe that uniformity trumps the other four assumptions, yet there is no logical reason for this to be true. In fact, *as I have indicated*, if any of the assumptions is relied upon more than others, it is that eyewitness testimony is reliable. *One common objection to Christianity is that the miracles described in the Bible did not occur, but we need not worry; the Bayesian calculations have been done¹ and the eyewitness testimony in the Bible is reliable.* Additionally, we forget that miracles are not as rare as some believe. God is not only responsible for the miracle of creating human beings and our universe but also responsible for the miracle of sustaining the Cosmos. Thus, it is He who is the source of the four fundamental *forces*; gravity, electromagnetism, strong and weak nuclear forces. Without these forces we would all float off into space and dissolve into nothingness but their source is without “natural” explanation. As Paul said to Agrippa, “Why should any of you consider it incredible that God raises the dead?”

Moses says, in Deuteronomy 18: 21-22:

You may say to yourselves, ‘How can we know when a message has not been spoken by the LORD?’ If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

The LORD spells out how to know a true prophet and it’s all about predictions and testability. You can test the prediction of the prophet and see if it is true. So it is falsifiable. *The modern scientific method of hypothesis, prediction, observation, collection of data and testing is similarly based on falsifiability and comes right out of the Bible.*

Paul says, in 1 Thessalonians 5: 20-21, “...do not treat prophecies with contempt. Test everything. Hold on to the good.” We see this also throughout the gospels but particularly in Matthew. There are 24 examples in Matthew of

prophecies or predictions that Christ fulfills. Jesus Himself uses this method of *testing*. In Luke 24, we have the story of the road to *Emmaus*. After the Resurrection, the unrecognized Christ overtakes the trudging disciples who are disheartened, discouraged and dejected because of the crucifixion. Jesus says to them,

“How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.” (Luke 24:25-27)

So, we see that the dichotomy between science and Christianity is a false one. We see furthermore that the scientific method comes out of the Bible and that Christianity has always advanced this idea of testability. *Lastly, we see that we can believe in the Biblical testimony of miracles as surely as we can believe anything else we are told.* All of us are convinced of our shortcomings as humans but it is only Christ who gives us the answer to our human condition. Not only does He offer redemption but also meaning, morality, hope, purpose, and destiny. In the end, it is only the triune God of Christianity that gives us the unity for which we search.

- (1) *Hume’s Abjeet Failure: The Argument Against Miracles*, John Earman, 2000, Oxford University Press.

CARLISLE J. PERCIVAL Medical Director and CEO, Santa Cruz Surgery Center.

Carl Percival was born in Cincinnati, Ohio in 1950. He received Bachelor’s degrees in chemistry and zoology from Ohio University in 1974. He went on to get his MD from the University of Cincinnati in 1978. He completed his residency in Anaesthesiology at UCLA in 1982. He is currently a board certified anaesthesiologist working in Santa Cruz, CA where he has been since 1992. In addition to his anaesthetic practice, Carl serves as Medical Director and CEO of Santa Cruz Surgery Center, an ambulatory surgery center. He has been giving talks on science, evolution and philosophy as they relate to Christianity since 2003.

“The modern scientific method of hypothesis, prediction, observation, collection of data and testing is similarly based on falsifiability and comes right out of the Bible.”

GOULD OR GOD?

THERE COMES A TIME in a scientist's life when, at the pinnacle of his career, the temptation to move into philosophy is just too strong to resist. This does not usually mean embracing and developing someone else's philosophy but rather building his own philosophy. The higher the pinnacle, the freer the philosophy and more relaxed the philosopher.

One of the last public lectures the late Professor Stephen Jay Gould gave was at the University of Guelph, Ontario in 2002. I had the privilege of attending that lecture and even asking the Professor one question. Although his announced topic was "evolution and intelligence", it was difficult from the beginning and even more difficult by the end to say whether in Gould's view evolution produced intelligence, or (human) intelligence produced evolution...

Gould began his lecture emphasizing the bushiness of the human family tree compared to most of the rest of the animal kingdom and used this to subtly mock Darwinian evolution. Gould and Eldredge are the originators of the *punctuated equilibrium model* which posits evolution in sudden jumps ("saltation") which cannot be normally seen because they happen too quickly. That is in stark contrast to the neo-Darwinian model (slow accumulation of mutations over vast periods of time) according to which evolution cannot be seen because it unfolds too slowly. Interestingly, as Gould's memory and influence fades away (naturally or maybe not!) neo-Darwinism dominates and is the reigning paradigm in public education. In his most popular book *Wonderful Life* (the second best seller in biology since Darwin's *Origins of Species*) Gould shows how the amazing fossils in the Burgess Shale in British Columbia seriously challenge the basic Darwinian assumption that life began from one simple "minimalist" creature. The Burgess Shale fauna is an incredible display of creative fantasy, with dozens of body architectures that have never been seen since. It is almost like the Creator was leaving a signature saying "Analyse this!" Gould wrote in the introduction to his book:

The title of this book expresses the duality of our wonder – at the beauty of the organisms themselves, and at the new view of life that they have inspired. *Opabinia* [a unique animal from the Burgess Shale] and company

constituted the strange and wonderful life of a remote past; they have also imposed the great theme of contingency in history upon a science unconformable with such concepts. This theme is central to the most memorable scene in America's most beloved film – Jimmy Stewart's guardian angel replaying life's tape without him, and demonstrating the awesome power of apparent insignificance in history. Science has dealt poorly with the concept of contingency, but film and literature have always found it fascinating. It's a *Wonderful Life* is both a symbol and the finest illustration I know of the cardinal theme of this book." (Stephen J. Gould, *Wonderful Life, the Burgess Shale and the Nature of History*, W.W. Norton & Co. New York, London, 1989, p.14.)

No wonder that after his death, Gould's evolutionary yet anti-Darwinian views are ignored. He dared challenge Master Charles!

In his lecture at Guelph, Gould presented man as having evolved from a unique African ape, which migrated "out of Africa" and settled in various areas (Asia, Middle East and Europe) where anthropogenesis later took place along different lineages because of different climatic and other environmental challenges. This, according to Gould is why there are different morphological variations of one species *Homo sapiens* (Gould rejected the concept of "races"). Gould believed it was this multiregional evolution of man which underlies the later cultural differences that shaped this world.

Technically this model is quite consistent with the Bible: all humans go back to an original couple whose descendants underwent an episode of separation (the Tower of Babel) which resulted in a multitude of populations (and naturally, languages).

Although his philosophy permeated most of his talking, it was towards the end that Gould released his philosophical cannonballs. He boldly went where no mainstream scientists have gone before, stating that the theory of evolution, neo-Darwinian or not, is incapable of making any significant prediction about future human evolution. Furthermore, Gould had the courage (and I suspect the detachment provided by his Parnassian position) to

"No wonder that after his death, Gould's evolutionary yet anti-Darwinian views are ignored. He dared challenge Master Charles!"

openly state that historical science as a whole cannot make any reliable prediction at all. This was even more clearly spelled out during the question period following his lecture. When asked what predictions his model of the evolution of human intelligence could make, he answered “none” and went on to say that unless the universe is Laplacian (which he, Gould, believed it was not) no historical science can make any reasonable prediction. “We have to wait and see what will really happen” concluded the Harvard professor.

Gould’s clear distinction between historical science (to which geology and evolutionary biology clearly belong) and empirical science is remarkable and very rare up there, in the rarefied air of the secular intellectual elite! Empirical science investigates the present and all its physical aspects through direct observation and experiments. Historical science assumes that “the present is the key to the past” and then mimics empirical science interpreting artefacts (human and animal) as evidence. One “minor” omission here: a fact interpreted through a paradigm is by definition evidence for that particular paradigm. If the same facts can be interpreted through a different paradigm, they of course become evidence for that paradigm. Nothing unscientific here but things cannot be simply left at this, testing of the paradigms being required. That means making predictions, based on the observed facts and experiments (when available). However, as mentioned before, Professor Gould believed historical science cannot make any reliable predictions!

This of course disagrees with the official position of the scientific establishment which requests society to invest many millions of dollars in historical science every year in order to produce reliable predictions of the future, predictions designed to assist politicians in making decisions that affect us all, from education to public health and climate!

If Gould’s position is taken seriously (and it should be, given his scientific fame and achievements) historical science emerges as a massively funded archive that records history *post factum* while claiming that what is recorded is what it has predicted! If the general public would come to understand this I am afraid a furious question will burst almost immediately: “Why should we pay for any science that does not produce technology – the only product of science we can see and use? As for history and historical science, let things happen and record them as they do – which is what any administration does anyhow!”

I believe there is one correction to all this – of which Gould was perfectly aware and systematically rejected –

the Christian (creationist) model of history (and historical science as a whole) makes significant predictions of the future, based on what God said about the past and about the future. What I mean to say is that the evolutionary model’s only (implicit) prediction is: “man evolves” (but, according to Gould, we can’t say into what). It then brazenly equates evolution with progress, i.e., improvement. In other words, progress is unavoidable because evolution is unavoidable. On the other hand, the Christian model of historical science is based on the decay or regression of man (compared to pre-sin perfection), and predicts an end to mankind as it turns its back on God. Behind the smoke screen the media and scores of experts have created, there is little doubt that the recent economic downturn that has profoundly affected the world economy has its roots in the collapse of the morality the free market economy was built upon, a morality which was inspired by Christian values and upheld as long as Christianity was central to society. How is that for a confirmed prediction?

DR SILVESTRU earned his Ph.D in geology at the “Babes-Bolyai” University in Cluj, Romania (where he has worked as an associate professor), in karst sedimentology including caves. (Karst is a term which initially referred to barren regions of mostly limestone and dolomite, noted for spectacular and distinctive landforms, and with substantial underground drainage features — caves, underground rivers, etc. It has come to refer more to the entire geosystem, above and below ground.)

A world authority on the geology of caves, he has published 30 scientific papers (see below), and co-authored one book. He was, until recently, the head scientist at the world’s first Speleological Institute (speleology = the study of caves) in Cluj. Since 1997 he has been a full-time researcher and speaker with CMI.

His areas of expertise include: Sedimentology of clastic deposits, stratigraphy of limestone terranes, general geology, karst genesis and functioning, cave climate and glaciology, show-cave assessment & designing, ore prospecting and exploration (surface and mining.)

“He boldly went where no mainstream scientists have gone before, stating that the theory of evolution, neo-Darwinian or not, is incapable of making any significant prediction about future human evolution.”



More Ways Than One - Softcover

Some commentators have remarked that Christians and non-Christians have one thing in common - they both hate evangelism! But it doesn't have to be like that. When it comes to evangelism, there really are more ways than one. In this book Joe Boot joins 14 other evangelists to illustrate that maxim. Each chapter focuses on a particular type or method of evangelism, such as: evangelism through preaching, illustration, testimony, humor, worship, social action, signs and wonders, healing and prayer; evangelism in an age of pluralism; people-sensitive evangelism; 1-2-1 evangelism; evangelism through the local church; evangelism that culturally connects; evangelism in the open air; evangelism in a cross-cultural context; evangelism and follow-up. The goal of the contributors is that evangelism become a way of life, both for the individual Christian and for the local church.



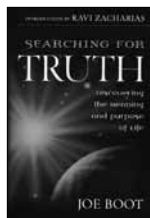
How Then Shall We Answer - Hardcover

This book represents Joe Boot's summa apologetica. Bold, imaginative and instructive, it is written for a general audience rather than for a specialized one. The prose is remarkable not only for evident wisdom in the field of apologetics but also for the distinctive way the author does it. With various imageries and anecdotes, Joe provides a clear, engaging articulation of a fresh set of perspectives on several topics. Full of biblical and theological insights, and written with an evangelistic heart, this book serves to nourish the faithful, stimulate good arguments for the seeker and build a strong rational basis for the causative relation between faith and reason, the former being the presupposition of the latter. With rigor and relevance, Joe constitutes a seminal apologetic that enables readers to grasp the signs of divine transcendence, and to apprehend, or rather to be apprehended by the beauty of Christ. (Dennis Ngien PhD, from the foreword)



Why I Still Believe - Softcover

In Why I Still Believe, apologist Joe Boot provides a readable introduction to presuppositional apologetics for the average layperson. This approach assumes that the Christian and non-Christian come to the discussion of faith with worldviews--sets of presuppositions--that are miles apart, so that there is little common ground on which to build an objective argument of rational proof. In this conversational survey of his own intellectual and spiritual journey, Boot invites the non-believer to step inside the Christian worldview to see whether or not it makes sense. Along the way he builds a coherent argument for the truth of Christianity. He also examines the non-Christian worldview, showing how it ultimately fails to make sense of the world.



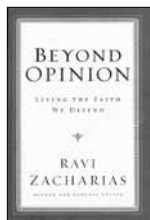
Searching For Truth - Softcover

This book provides reasonable answers to questions asked by people who have vague but deep longings to know God. Starting with basic human convictions about the world and moving ultimately to the need for salvation through Jesus Christ, Boot also addresses questions about suffering, truth, morality, and guilt. He offers answers to those asking for a credible and logical explanation of the Christian faith.



Searching For Truth - Urdu Version

This book provides reasonable answers to questions asked by people who have vague but deep longings to know God. Starting with basic human convictions about the world and moving ultimately to the need for salvation through Jesus Christ, Boot also addresses questions about suffering, truth, morality, and guilt. He offers answers to those asking for a credible and logical explanation of the Christian faith. This book has been translated to the Urdu language.



Beyond Opinion - Hardcover

Beyond Opinion addresses topics that shape the very future of Worldwide Christianity - from the process of spiritual transformation to the challenges posed by militant atheism and a resurgent Islam. It presses the reader to go beyond mere understanding and consider three responsibilities: 1) To wrestle honestly with every question. 2) To internalize the answers. 3) To live out those answers before a watching world. As a contributing author, Joe Boot joins 11 other essayists in this work which is already being called an apologetic classic. In chapter 8, under the section Addressing the Questions behind the Questions, Joe deals with the topic of Broader Cultural and Philosophical Challenges.

Edited by Ravi Zacharias.



With No Apology - DVD

With No Apology is a fast paced series of five intriguing taxi journeys filmed in London England. Interviewer J. John asks Canadian apologist Joe Boot how to answer life's hardest questions, such as What about the Truth and the Bible, What about Jesus, What about other faiths. With No Apology is ideal to watch in groups or on your own. It raises tough issues, and provides the tools to help you develop you own response. An easy-to-use booklet (enclosed) offers helpful summary of sessions - plus questions for further discussion, a glossary of definitions and suggestions for further reading. This is one cab ride we're sure you won't forget in a hurry...So fasten your seatbelts!

The Uniqueness of Christ - DVD

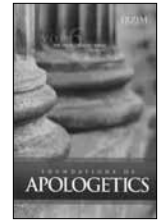
In a lecture delivered at Wycliffe Hall, Oxford, Joe Boot helps us to understand the historical person of Jesus Christ. By looking at the Gospel texts, we can answer the question of who Jesus claimed to be as well as address the question of who early Christians believed Jesus to be. And there's more. We learn how examining the writings of those who did not accept the claims of Jesus ultimately gives evidence of his existence and crucifixion.

A data CD is also included that contains a PDF version of the study guide for making additional copies.

Does God Exist? - DVD

On January 22, 2009 The University of Ontario Institute of Technology hosted a debate on the topic "Does God Exist?". Moderated by Michael Coren, over 3000 university students attended this dialogue between Joe Boot and Christopher diCarlo.

Note: audio and video are not of professional quality



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 online: www.ezrainstitute.ca

Science: God's Friend or Foe consid... from pg 5

All energy will cease to be available for useful work as entropy reaches a maximum and there will be no more work, no activity, no life – the universe will have reached a uniform temperature. This is implied in what God says to Adam after his disobedience, "With the sweat of your brow you will toil..." (Gen.3:17b-19). Output will always be less than input and efficiency will be less than 100%; the difference is wasted as entropy. It is only the return of Christ and the redemption of creation that will prevent this from happening (Rom.8:19-22; Rev.21:1, 2).

4. Einstein viewed the "high degree of order" of the universe as a "miracle" rather than something "we are authorized to expect." The case for this "miracle" is strengthened as every increase in knowledge further demonstrates the fine-tuning of the universe.

READING:

1. *Personal Knowledge* – Michael Polanyi.
2. *Anthropic Cosmological Principle* – John Barrow, Frank Tipler, John Wheeler.
3. *Our Universe: Accident or Design?* – David L. Block.
4. *Lettres à Maurice Solovine* (1956) – A. Einstein.
5. *Forty Minutes with Einstein* - J. Royal Astronomical Society of Canada (1956)
6. *One World* - John Polkinghorne.
7. *Wrinkles in Time* – George Smoot.

From Copernicus to Newton, it was not deism but Christian Theism that served as a principal factor helping the scientific enterprise reach self-sustaining maturity.

- Stanley L. Jaki

L.T. JEYACHANDRAN hails from Tamil Nadu in South India. He graduated from PSG College of Technology, affiliated with University of Madras (Chennai), and later received a Master of Technology degree in Structural Engineering from the prestigious Indian Institute of Technology (IIT) in Chennai. L.T. worked in several parts of India for 28 years as a Senior Civil Engineer with the Central (Federal) Government. The last position he held was that of Chief Engineer in charge of 13 states of India in the Eastern Zone while based in the city of Calcutta.

L.T. discovered the meaning of new life in Christ Jesus during his undergraduate college days. He has been involved in preaching the Gospel in conferences and is well known as a Bible expositor. He is a keen student of theology and comparative religions, and also interested in the study of Indian and foreign languages. He is knowledgeable in both Hebrew and Greek and is thus able to handle Scripture effectively in his ministry. He took early retirement from the Government in November 1993 to join Ravi Zacharias International Ministries in India and functioned as Director of Ministries there till December 2000. In that capacity, he had been training leaders in seminars for Christians and conducting open forums for people from other faiths. He also served as a Bible teacher for RZIM and other conferences.

Since January 2001, L.T. has been working as Executive Director of the Asia-Pacific branch of the same organisation, based in Singapore. He and his wife, Esther, have two children and four grandchildren.

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RANDALL S.
CURRIEContributing Editor
and EICC Board Chair**DEAR FRIEND,**

We are pleased to be able to place this first issue of *Jubilee* into your hands. We trust that it will be an encouragement and a help as you endeavour to live in faithful service to the Lord.

Eighteen months ago, a small gathering of men and woman agreed in prayer around the need for an evangelical Christian organization whose focus would be the equipping and training of ordinary Christians, pastors and students, in the credible defence and proclamation of the name of Christ.

Since that meeting, in ways that keep us mindful of the Lord's providence, much has been accomplished.

A short sampling would include:

- Publication of the first edition of the Institute's tri-annual journal, *Jubilee*
- The attaining of registered charitable status from the CRA
- The co-sponsoring of a Deconstructing Darwin conference at Westminster Chapel
- The provision of keynote speaking to the Oxford University Student Mission of OICCU, Oxford, Town Hall, England
- Participation in multiple debates held on major university campuses including, Ottawa, Carleton, Oshawa (Durham College) and St. Cloud State University in Minnesota, USA
- Keynote speaking provided to the "Dedicated to the Truth" conference, Twin Lakes Church California
- Two dozen plus speaking/teaching/preaching engagements at various pastors' conferences, campus events, summer conferences, and churches.

While every event is significant, occasionally, one in particular will warrant highlighting. In 2009, this would almost certainly be the "Does God Exist?" debate held on the campus of the Oshawa Institute of Technology, Durham College. This event turned out to be the largest single gathering of students in the history of the school. Over 2,500 students packed into a standing room only auditorium to hear Joe Boot from the Christian perspective, and Canadian humanist of the year, Christopher DiCarlo, from the atheistic perspective, address the question.

We view these debates, particularly in these student environments, as tremendous opportunities to proclaim and lift up the name of Christ and to articulate the Christian faith not merely as one of many rival truth claims to be assessed by the independent reasoning of men, but as the truth claim by which all other claims are assessed, and which alone can validate our human experience.

The event was covered in much prayer by the local church community and by a faithful campus student group whose determination to stand and not fall is itself a powerful witness. As the evening unfolded and the opposing positions were contrasted one with another, it became increasingly evident that the spirit of the Lord was at work, that minds were being illumined, that consciences were being quickened, and that hearts were being softened. Life-giving truth was now "in the air," and the spirit of

doubt and scepticism that so pervades young hearts and minds in our time was in full retreat.

The campus group was subsequently overwhelmed with requests from students for follow up, and continuing updates suggest that new ground for the Lord was gained at their school that evening. In fact, at a recent follow up event, we were blessed to hear the testimony of a young man who spoke of having committed his life to Christ as a direct result of this event. We praise God for the opportunity to be used this way, and we attest to the truth of Romans 1:16 that the message of the Gospel is not merely information, but the power of God unto Salvation.

In 2010, we look to continue to build on the groundwork laid thus far. A partial list of planned events and speaking engagements (as of the date of writing) is as follows:

- **Fall 2010** – Publication of the second issue of *Jubilee* covering the subject of "**The Family and the Christian Worldview**"
- **October 29-30, 2010** – EICC's (Ezra Institute for Contemporary Christianity) first in its "**How Then Shall We Answer?**" conference series with the theme, "**Reclaiming a Biblical Vision of the Family,**" City Centre Baptist Church, Mississauga
- March 28 – UOIT Pickering, event for sceptics
- March 30 – Toronto Baptist Seminary, Chapel
- April 2 – Trinity Baptist Burlington, Good Friday
- April 16-18 – Conference, Grace Gospel Church, Niagara Falls
- April 24 – Gospel Coalition Conference, West Highland Baptist Church, Hamilton
- May 29 – Grace Toronto/Westminster Chapel Apologetics Workshop
- May 6th – Brantford Pastors Fellowship
- July 24-31 – Muskoka Bible Centre, Huntsville
- August 29 – Lake Joseph Community Church
- September 10-1 – Conference, Riverside Associate Reformed Presbyterian, Cambridge

As well, later in the year, we anticipate the announcement of our training seminars series and further development of the work of the EICC Fellowship of Writers and Speakers which includes Dr. Michael Haykin, Dr. Scott Masson, and Dr. Joanna Rivard. Please check our website, www.ezraintute.ca, often for updates.

In closing, the Ezra Institute operates with the support of those who share our vision for the equipping and training of ordinary Christians to enable them to formulate, articulate, defend, and embody a Biblically faithful worldview, that is to say, a full-orbed Christian faith lived out within the context of everyday life and having application to *every* sphere of life.

We covet your prayers over this work, and if the Lord would place upon your heart a sense of the need for an endeavour such as this within the Canadian context, then perhaps you would prayerfully consider how you might lend support.

Blessings, Randall S. Currie, Board Chair

