# Chapter 10

## Creation

Biblical *Creation*. The very word embodies a tangled web of feelings. Evolutionists abhor it; some religious liberals deny it, while many Christians set its details aside as being too contentious. Yet, from a Scriptural viewpoint, if we are *of the something more,* creation and the concept of a higher purpose to life is a valid proposition. The apostle Peter described Jesus as the "*lamb*" who was slain. In God's cosmic plan "*He was chosen before the creation of the world*."[1] Peter never wavered from following Jesus and meant what he wrote. Tradition has it that he chose to be crucified upside down so as not to be the same as his Lord; that is staking your life on what you believe! Since this plan was in place ***before*** the creation of mankind, the Trinity knew that their creation, microdot man on planet earth, was not going to deal with freedom of choice very well. Man has been given sovereignty of will, true freedom of choice—to trust in the goodness of God or to follow Lucifer, the king of vanity, who is stalking the heavens and Earth in rebellion against God.

**Creation**

As I sit to write this chapter, I think I must be very adventurous to tackle such a preponderant subject that has been so diversely articulated by all the great masters over the centuries.

The higher purpose for mankind begins with some very profound implications commencing with the formation of the universe and it's unfolding in cosmic time. The fact that God, the Son, chose to be incarnated as a man in our Earthly sphere as Yeshua-Jesus, before the actuality of our cosmos[2], and to be murdered as a focal point event in the cosmic war, makes our universe from the Biblical viewpoint an anthropocentric certainty. Thus, the destiny and higher purpose of mankind should be revealed in the supernaturally inspired scriptures.

## The Cosmos

The Bible maintains that our reality is multi-dimensional, comprised of a spirit world and a space-time material universe—forming a systematic whole, which is the meaning of the word "cosmos." The apostle Paul tells of a supernatural experience of someone being taken to the "third heaven."[3] The first heaven would be our atmosphere, the second heaven would be space and the third heaven would be outside of space-time—the world of spirit. The world of spirit is the ultimate reality. It subsists through and beyond our material dimension. God is spirit, yet He, somehow, is even outside the dimensions of the third heaven in that He also created and sustains it.

The Scriptures state, "*God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever.*"[4] "*By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible*,"[5] (that does not mean out of nothing). "*But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.*"[6] "*He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all*

*things were created by him and for him. He is before all things, and in him all things hold together.*"[7] "*For this is what the LORD says—he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited—he says "I am the LORD, and there is no other.*"" [8]

We refer to this vast universe that God says He created, as space. Space as we know it has three dimensions (like a box), it is being defined by the motion of matter. The movement of matter over distance makes the box bigger and requires time. Matter is composed of energy, which in turn is composed of the phenomena of light, radioactivity, and electromagnetic, gravity, and magnetic fields.[9] The question arises, does space have a boundary like the sides of the example box or an expanding balloon, or is space infinite with no boundaries? Mr. Halliwell writes for *Scientific American*,

> In cosmology the system under scrutiny is the entire universe. By definition, it has no exterior, no outside world, no "rest of the universe" to which one could appeal for boundary or initial conditions.
>
> Many of us have stared out into space on a clear night and wondered, "Where did all this come from?" For many centuries, this question, pondered by philosophers and theologians, lay far outside the reach of scientific investigation. Only in this century has theory grown sufficiently subtle and rigorous to provide a plausible look at the very beginning of the universe. Using Einstein's theory of general relativity to extrapolate back in time, investigators deduced that the universe emerged from a single, unbelievably small, dense, hot region. The events that have unfolded since that moment, including the formation of matter as well as its coalescence into galaxies, stars, planets and chemical systems, appear to be adequately described by conventional

cosmology. Yet the conventional ideas are incomplete. They fail to explain or even describe the ultimate origin of the universe. [10]

## The Big Bang

In the *Big Bang* theory, the extrapolation of the universe back in time will encounter an initial singularity, which is the "small hot region." "There the size of the universe tends to zero, and the strength of the gravitational field and the energy density of matter tend to infinity. That is, the universe appears to have emerged from a singularity, a region of infinite curvature and energy density at which the known laws of physics break down." Mathematical manipulations were invented to solve this problem. The concepts of *inflation* where the universe expands very rapidly until the laws of classical physics can take over, and *tunneling* where a particle of smaller energy can penetrate an energy barrier, were introduced. [11]

**The Hot Big Bang Model**

George Gamow proposed the *Big Bang* model in 1948 whereby the cold large low-density universe that we know today commenced from an extremely small hot dense initial state called a "singularity." We might ask, if the universe is like an expanding balloon, then what is outside the balloon?

Science writer Eric Lerner articulately opposes the Big Bang theory and the mathematical manipulation that goes with it.

> In the quantum world the fundamental idea of rationality that of cause and effect no longer holds. Events can occur without cause, a particle can simply pop into and out of existence magically. And if it is possible for electrons to pop into existence without any cause, why wouldn't a whole universe pop into existence without cause? The difference between a virtual particle and the Big Bang is only one of quantity. Indeed

> the most recent cosmological theories are based on the quantum causality that the universe, in the theories of Hawking and others, is one gigantic quantum fluctuation.[12]

He comments further,

> Einstein condemned Heisenberg's concept of particles jumping around of their own free will, yet for Heisenberg and those who followed, the logical absurdities of quantum mechanics were irrelevant: only the mathematical equations were real, everything else was mere appearance. From a fascination with mathematical beauty followed the devaluation of the understanding of the reality mathematics is supposed to describe." [In other words], "It is more important to have beauty in ones equations than to have them fit the experiment."[13]

The Big Bang theory does not answer the question as to what surrounds the singularity and where did the matter-energy comprising it come from. The discovery that the speed of light in a vacuum had a finite limit, of approximately 300,000 kilometers per second or 186,000 miles per second relative to the observer, *no matter how fast one is traveling*, led Einstein to develop the theory of "general relativity." Dolphin Lambert in his book, *Jesus Lord of Time and Space*, writes

> Thus it was that Einstein was led into considering space and time as two relative dimensions, variable in function of the state of movement of the observer, the only constant dimension being the speed of light. The latter would everywhere and always be the same, whereas time and space vary in relation to one another: it is as if space could shrink in favour of time, and inversely.... That the movement of light is a fundamental 'measure' of the corporeal world we willingly believe, but why should this measure itself be a number, and even a definite number?... Now, what would happen if the constant character of the speed of light ever came to be doubted and there

> is every likelihood that it will be sooner or later so that the one fixed pivot of "Einstein's theory would fall down? The whole modern conception of the universe would immediately dissolve like a mirage. [14]

## The Sci-Fi Continuum

Einstein considered space as being three dimensions and time the fourth. Thus, "an objects' history is described by its "trajectory," a line drawn in four dimensions from the start to the finish of its existence. "The line does not come into existence point by point. It exists in four dimensions, and describes where the particle is in the three spatial dimensions for any value of the fourth dimension time.... For this world real time—time with past, present, and future—does not exist. In this world, Einstein's world, the entirety of time is laid out like a map in four dimensions. The year one billion BC and one billion AD, as will as 1991, all exist with equal reality. All is predestined."[15]

This time line is the *continuum* of modern space adventure stories where one's machine, or space ship, hops forwards or backwards on the time line. The irrationality of this becomes obvious. Since all is predestined like a fixed movie, your movement is also predestined; nothing really changes, so in fact, not even free will or the great concept of evolution exists. Moreover if by going back in time events can be changed on the continuum—and they would be—then everyone would want to be as gods—the result is chaos.

The solution to this problem is Everett's many universes interpretation. A deeper philosophical question then has to be answered, where does all the matter and energy come from to contain the many universes, and why should a new universe suddenly flash into existence just because "I" make a different decision? "The result," writes Lerner, "as Prigogine [a Russian

chemist] emphasizes, is to alienate man from nature. If there is no tendency towards evolution or progress in nature, then human existence itself is nothing but a meaningless accident, and humans are isolated in an indifferent and incomprehensible universe. In either a timeless or a decaying cosmos, there is no room for anything that has value for humanity, no room for consciousness, joy, sadness, or hope. The universe becomes, in the words of Alfred North Whitehead, "a dull affair, soundless, scentless, colorless, merely the hurrying of matter, endless, meaningless.""[16]

God's concept of time is that it is irreversible; there is no going back. What is done is done! "*There is only one Lawgiver and Judge, the one who is able to save and destroy*."[17] "*Just as man is destined to die once, and after that to face judgment, so Christ* [Yeshua-Jesus] *was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him*."[18] "*Now there is in store for me a crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing*."[19] "Time, Prigogine argues, is irreversible at all levels—the reversible laws of physics are only approximations. In reality, temporal irreversibility is "built into" the universe from the tiniest particle to the mightiest galaxy. Time is not merely another dimension, it is the history of the universe"[20]—it is consequential events, the movement of matter requiring energy happening point by point, coming from an *unformed future*, to a *dynamic now* and on to an *unchangeable past*. Time has three components past, present and future. The past is blown away in

**A Burning Flame**

In simple terms our *now* is like a flame of burning gas, this is our event horizon—singularity. The gas is the unformed energy of the future, which is directed by God, while the light, heat and fumes are the dissipated images of the event horizon, which is the past.

radiant energy, from the singularity event of *now*, while the future is the movement of unformed energy towards the *now*.

## Creation ex-nihilo?

Space contains matter. Eric Lerner comments,

> But our universe appears to have a very significant amount of energy tied up in existing matter. Where did that energy come from? Is there more? Cosmology has dodged this question by hypothesizing that this matter-energy comes from the gravitational energy of the Big Bang. However, as we've seen, this requires that omega equal 1—which it clearly is not. [Omega is the ratio of the density of the universe to the density needed to stop expansion; 1 would stop expansion. Omega has been calculated about .01 or .02.] Gravitational energy amounts to between one-hundredth and one ten-thousandth of the energy tied up in observed matter (and there's no reason to assume that substantially more exists). This is wholly insufficient. We simply do not know where the energy in matter derives from, and we do not know whether and under what circumstances it can be captured or released. Until we do know, we cannot set "scientific" limits to the energy available in the cosmos.[21]

The cosmic question of whether the universe is bound (finite) or unbound (infinite) has had its effect upon theology. The idea that God created the heavens and the earth from "nothing" originated with Tertullian, a theologian-lawyer, who converted to Christianity at the beginning of the third century. Augustine, Bishop of Hippo, embraced Tertullian's ideas in his great work, *The City of God*. Some Christians believe that God created the universe from nothing or ex-nihilo,

although this is not what the Bible declares. It is likely that there is some confusion between how the material universe came into being and how evil came about. Eric Lerner writes,

> To Tertullian, as to the pagan neoplatonists, the material world is evil. But how could an omnipotent and good God have created an evil world? Tertullian's solution was the doctrine of creation from nothing. The material world is evil, Tertullian argues, because it had a beginning in time the moment of creation. Things that have beginnings necessarily have ends, they are finite and subject to decay, therefore they are imperfect, hence the source of evil. By contrast God, who is eternal and infinite, can be wholly good and divine. His infinitude makes Him divine and separates Him from the finite material world. Creation ex-nihilo [from nothing] was for Tertullian what separated the finite and decaying earth from the infinite and divine heaven.… To Augustine, as to Tertullian, creation ex-nihilo necessitated the unbridgeable gap between heaven and earth, the extreme denigration of the material world "created out of nothing and next to nothing." [22]

Contrary to these ideas the Bible declares, "*the universe was formed at God's command, so that what is seen was not made out of what was visible*."[23] God is not visible, yet if God created, the invisible energy sustained by God could become visible in space-time as our material universe by Einstein's famous equation $E=mc^2$. Moreover, the Bible states, Genesis 1:31, "*God saw all that he had made, and it was very good*," which contradicts Tertullian's propositions.

## A Theistic Universe

It still comes back to the basic question—where is God? We know only too well the feelings of Jonathan Halliwell as we stare at the heavens on a clear night. Can God be big enough

to somehow be involved in this cosmological affair? God seems to think so; He states,[24] "*Am I only a God nearby and not a God far away? Can anyone hide in secret places so that I cannot see him? Do I not fill heaven and earth?*"—an interesting concept—how can God fill heaven and earth? Dr. Nathan Wood in his treatise, *The Trinity in the Universe,* presents a case for a *theistic universe*, a universe with God in it. The fundamentals of our universe are space, matter and time. This is the trinity of the *outer* or physical universe. He proposes that the *inner* universe, nature, person and personality in man are a reflection of the Godhead Trinity. Dr. Wood writes:

**Universe—Infinite or—Finite?**

A theological scholar once asked me if the universe was infinite or finite, as a scientist I suggested that it had the possibility of being infinite, he looked at me with that "Godly" frown and stated only God was infinite. This relates to Tertullian's conception of sin. However, both scientifically and theologically if the universe is a *theistic universe* then it may very well be infinite and not subject to expansions and collapses.

> The Trinity of Father, Son and Holy Spirit is the explanation of the universe. It is the answer to those great questions, What is the explanation of the universe? … What is the principle of the universe? [The answer is] Trinity in the image of the Triune God is the principle and explanation of the universe. It is the organizing principle of all things. It is the structure and pattern of the universe…. It is a universal principle. It is principle which lies in God's nature. It is trinity in the image of a Triune God. It reveals one vast unity—sheer space, and moving matter, and mysterious time, and wondrous man, and supreme God, bound in one vast unity."[25]

According to the Big Bang theory, a singularity became space. Nevertheless, what is space, is it nothingness? Where did the matter come from to form the singularity, and did time exist before

the Big Bang? The "No Big Bang" alternative also has no explanation for infinite space, matter and time. The space we see as we look out into the universe is not dimensions of nothingness; it has matter in motion, which involves energy and time. It is as if the universe is riding on a great ocean of hidden energy, a sea of light, (the word light is used for all electromagnetic energy). Dr. Woods continues:

> The dimensions which we call space were not primarily then the dimensions of energy. They go further back than that. They were the dimensions of that which produces energy and motion. They were the dimensions of out-spread, universal, omnipresent Creative power, in a universe with God in it.… The attempt to imagine the dimensions of space as the dimensions of nothingness is really an attempt to imagine a time before God existed, and to picture a vast emptiness in which His power was not yet present. But with an eternal God, and a God always omnipresent, and therefore with His power always present everywhere, the dimensions of the universe, which are visibly the dimensions of motion, have always been primarily the dimensions of that Divine outspread power which precedes all energy and motion.
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> Matter is the name which we give to the tangible, audible, visible ways in which energy makes impact upon the mind through which we call the senses. Greater solidity is simply a greater proportion of particles of energy, of numbers of electrons in each atom, making impact upon your senses.… In the physical universe, time is the successiveness of motion in space. Motion in space occupies one location after another.

Thus even in a theistic universe, history is formed point by point from an *unformed future*, to a *dynamic present* and an *irreversible past*. Dr. Woods has an interesting prospective on the speed of light.

> But in a universe with God in it Creative power is the everywhere present reservoir of energy, the source from which latent energy leaps into activity and concentrations everywhere in the universe.… The speed of light is the standard speed at which the omnipresent creative power of God emerges unhindered into energy and action everywhere in the universe.… In that sublime unvaried rate at which the Divine creative power emerges throughout the universe into unhindered action, and which we know as the speed of light, we find an added meaning in the phrase: "God is light."[26]

Science has shown that the speed of light varies as it passes through different materials. Specially designed experiments have been able to trap light and briefly stop it.[27] The inference from Dr. Wood's thoughts should not be that God is limited in his actions by the speed of light but that all physical and chemical reactions in our space-time universe are somehow bound by or referenced to the speed of light. That does not mean that faster than light travel in space is impossible. On the contrary, think of light as a type of messenger of information. Mail travels faster by plane than by truck. E-mail is almost instantaneous. Faster than light travel will not change any past actions but will only deliver information faster.

The outcome of this thought has some intriguing implications. Dolphin discusses some theoretical work by two Australian scientists, Setterfield and Norman that the speed of light is slowing down. Mathematically projecting back to time t=0 the speed of light would be in the order of 10 million times its present value. He proposes that since "the velocity of light is such an important "constant" of physics that it figures into a large number of fundamental equations," there may have been in the past two event reaction horizons; atomic time where atomic reactions happened millions of times faster, and dynamic time the time we perceive. The result is that millions of years of atomic time, which would affect radioactive dating, would be compressed into

thousands of years of dynamic time. Consequently, a radioactive date would give millions of years and a dynamic date inferred from known physical processes would suggest thousands of years.[28]

Physicist Gerald Schroeder maintains that the six days of creation were six actual days but they contain the billions of years that are given by our instruments measuring radioactive decay in our common era of slow electromagnetic radiation. It is well known that paleontology has shown that the distribution of fossils in the geological formations match that of the six days of creation described in the book of Genesis.[29] However, the question of billions of years has been the division between science and theology, and between old Earth and young Earth creationists. Mr. Schroeder explains:

> Since biblical time takes hold with the appearance of matter, the biblical clock starts at *bohu* (Hebrew; Both the Tallmud and Nahmanides state that *bohu* means filled with the building blocks of matter), that instant just after the big bang when stable matter as we know it formed from energy. The age of all matter in the universe dates back to *bohu*, the moment of quark confinement.
>
> We know the temperature and hence the frequency of radiation energy in the universe at quark confinement. It is not a value extrapolated or estimated from conditions in the distant past or far out in space. It is measured right here on Earth in the most advanced physics laboratories and corresponds to a temperature approximately a million million times hotter than the current $3^0$K black of space. That radiant energy had a frequency a million million times greater than the radiation of today's cosmic background radiation. The radiation from that moment of quark confinement has been stretched a million-millionfold. Its redshift, z as observed today is $10^{12}$. That stretching of light waves

slowed the frequency of the cosmic clock—expanded the perceived time between ticks of that clock—by a million million.

To measure the age of the universe, we look back in time. From our perspective using Earth-based clocks running at a rate determined by the conditions of today's Earth, we measure a fifteen billion-year age. And that is correct for our local view. The Bible adopts this Earthly perspective, but only for times after Adam. The Bible's clock before Adam is not a clock tied to any one location. It is a clock that looks forward in time from the creation, encompassing the entire universe, a universal clock tuned to the cosmic radiation at the moment when matter formed. That cosmic timepiece, as observed today, ticks a million million times more slowly than at its inception. The million millionfold stretching of radiation since *bohu* caused that million-million-to-one ratio in this perception of time.

This cosmic clock records the passage of one minute while we on Earth experience a million million minutes. The dinosaurs ruled the Earth for 120 million years, as measured by our perception of time. Those clocks are set by the decay of radioactive nuclides here on Earth and they are correct for our earthly system. But to know the cosmic time we must divide earth time by a million million. At this million-million-to-one ratio those 120 million Earth years lasted a mere hour.… In terms of days and years and millennia, this stretching of the cosmic perception of time by a factor of a million million, the division

**And God Said..**

Thus, even though the cosmic clock shows 15 billion years, as P.J. Wiseman articulated from his study of the cuneiform tablets, God could have dictated the history of the cosmos to Adam in six days.

of fifteen billion years by a million million reduces those fifteen billion years to six days. [30]

The decay of radioactive nuclides can be studied from the pattern of decay. The decay pattern forms like a rainbow around the radioactive particle and leaves a shadow imprint in the material in which it is embedded. These are called radiohalos. Polonium-210 has a half-life of 138 days. Elliptical decay patterns of polonium-210 were found in fossilized logs from the Colorado Plateau of Western USA. These logs had to be fossilized within a four-year period because of the short half-life of polonium-210 of 138 days. Moreover, the radiohalos showed the presence of a large amount of uranium-238, but almost no daughter product—lead-206, which takes millions of years to form by the process of radioactive decay. This implies that the fossilized sediments, which also contain dinosaur bones and footprints, *are thousands* of years old *not millions*.[31]

Moreover, *if* the present speed of light is only an interaction boundary, implemented by God, then the spiritual dimension may be separated from the physical world by an *arc of time*. Dolphin writes, "Some psychic researchers claim that psi-phenomena, (that is, "Exta Sensory Perceptions,") occur because some kind of "leakage" mechanism, presently not known to science, allows signals to cross the boundary from the "no signal" zones into the realm of the observable. This is purely conjecture as far as I know. However, modern physics allows the mathematical invention of hypothetical particles which may or may not later prove to exist."[32] These mythical particles called "tachyons" (Sci-Fi uses them all the time) would allow faster than light communication.

Dr. Woods summarizes his thoughts on a theistic universe.

> So all-explaining is the light of the Divine Triunity of God in His universe, that even the deeper mysteries of that Triunity cast a revealing light upon the mysteries of the universe. What holds the universe together, so that it works as one immeasurable whole? What holds the stars in their order and harmony? What keeps them in their orbits? What holds the atoms in order? What holds the electrons in their orbits around the proton in the infinitesimal solar system which we call the atom? The only answer which has ever been given at all is the answer of the Bible, that "in him,"—the second Person of the Trinity, the Son, the Creator,—"all things hold together," or "consist."[33]

Scientifically is there any suggestion that an omnipresent God could exist and sustain the whole universe? Mr. Dolphin comments:

> One of the perplexing problems of modern physics is how a charged particle, or a mass, communicate over distance. Since there are forces between two charged particles, or between two masses, the motion of one of these objects is "felt" by the other object. Is the signal (informing the second particle that the first has moved) sent by a virtual particle traveling at the speed of light or by a ripple in the fabric of space? The problem can be resolved if one is willing to allow the existence of a spiritual realm permeating the material universe so that information (such as prayers and answers from God) can travel faster than light. Although the mechanism is surely not known to us, instant action-at-a-distance probably does occur by means of linkages between the spiritual and material realms. God can affect two different things, miles apart, at the same instant in time, and He can order the whole by orchestrating each part all at the same time. God is an Omnipresent Spirit, in Him we live and have our being, so all of His sovereign power and attributes are available at every point in time and space.[34]

Scientist Nick Herbert in his book, *Quantum Reality*, explains what possibly might be going on between the world that we live in and the other reality that we cannot sense. John Stewart Bell a theoretical physicist developed a proof known as Bell's Interconnectedness Theorem. Mr. Herbert explains,

> It asserts that no local model of reality can underlie the quantum facts. Bell's theorem says that reality must be non-local.… A gear train is a typical local mechanism. Motion passes from one gear wheel to another in an unbroken chain. Break the chain by taking out a single gear and the movement cannot continue. Without something there to mediate it, a local interaction cannot cross a gap. On the other hand, the essence of non-locality is unmediated action-at-a-distance. A non-local interaction jumps from body A to body B without touching anything in between. Voodoo injury is an example of non-local interaction [mediating malevolent spiritual forces]. [35]
>
> Mr. Herbert continues,
>
> Non-local influences, if they existed, would not be mediated by fields or by anything else. When A connects to B non-locally, nothing crosses the intervening space, hence no amount of interpose matter can shield this interaction. Non-local influences do not diminish with distance. They are as potent at a million miles as at a millimeter.
>
> Non-local influences act instantaneously. The speed of their transmission is not limited by the speed of light. A non-local interaction links up one location with another without crossing space, without decay, and without delay. A non-local interaction is, in short, *unmediated*, *unmitigated*, and *immediate*.
>
> Despite physicists' traditional rejection of non-local interactions, despite the fact that all known forces are incontestably local, despite Einstein's prohibition against

> superluminal connections, and despite the fact that no experiment has ever shown a case of unmediated faster-than-light communication, Bell maintains that the world is filled with innumerable non-local influences. Furthermore, these unmediated connections are present not only in rare and exotic circumstances, but underlie all the events of everyday life. **Non-local connections are ubiquitous because reality itself is non local*** [36][*emphasis mine].

Mr. Herbert comments,

> Not all physicists believe Bell's proof to be an airtight demonstration of the necessary existence of non-local connections. But the alternatives these critics offer instead seem to me to be generally obscure and/or preposterous...even to go as far as to actually "deny reality itself" rather than accept Bell's audacious conclusion that quantum reality must be non-local.

He summarizes the dramatic impact of this proof, should you care to comprehend a possibility of reality as follows:

> Bell's theorem show that although the world's phenomena seem strictly local, the reality beneath this phenomenal surface must be superluminal. The world's deep reality is maintained by an invisible quantum connection whose ubiquitous influence is unmediated, unmitigated and immediate. Unconfirmed rumor of telepathy and other alleged power of mind aside, our basic computer consciousness appears to be as local as any other classical phenomena. However, if ordinary awareness is a private manifestation of deep quantum reality, Bell's theorem *requires* our quantum knowledge to be non-local, instantly linked to everything it has previously touched.

> Since this type of awareness consists of consciousness *without content*, it is difficult to see what use we could make of such non-local connections. On the other hand, perhaps these connections are not there for us to "use." Religions assure us that we are all brothers and sisters, children of the same deity; biologists say that we are entwined with all life forms on this planet: our fortunes rise or fall with theirs. Now physicists have discovered that the very atoms of our bodies are woven out of common superluminal fabric. Not merely in physics are humans out of touch with reality; we ignore these connections at our peril. [37]

Could it be possible that our inner reality of nature, person, and personality, or "mannishness of man" wrapped up in body soul and spirit as pondered by Francis Schaeffer, and the outer reality of space, matter and time are linked in the great underpinning reality, non-local reality of God? Dr. Wood writes,

> What is the relation between the mental conception and the outer reality? Does the outer world suggest Space and Time to the mind? Or does the mind project Space and Time upon the outer world? There is a greater answer. The Triune Creator suggests and projects Space and Time upon both the outer world and the mind, and together the outer reality and the inner conception form one operation of the Triune God who forever creates both world and mind in His own triune likeness.... In this is the reason that the forms of reality and the forms of thought exactly fit each other. For He made both in His own likeness. [38]

Purpose—the ultimate question—is there purpose to the universe, to my life? Is there some higher purpose than just being a microdot disseminator of human DNA on a planet that may be blasted into oblivion by a rogue asteroid, in a random disordered cosmos where all is an accident? In his thoughts on a theistic universe Dr. Wood reasons,

> Is the universe as it is because of some special plan which requires that the universe be so? Or is the universe as it is from some inherent necessity? These great questions disappear in the light of an answer deeper and greater than either. It is not simply a special arbitrary plan, chosen out of endless possibilities. Nor is it on the other hand simply a necessity in the nature of the universe itself. It lies far deeper. The universe is as it is because it naturally and inevitably reflects the being of its Maker and Worker. That means indeed a plan for the universe, but not an arbitrary plan. It means a necessity, but a necessity far deeper than anything in the nature of the universe itself.[39]

The Maker and Worker, God the Divine Triunity of Father, Son and Holy Spirit indeed has a plan, a most majestic higher purpose centered on the ultimate jewel "free will." The *schism of the cosmos* is part of the outworking of that plan. Dr. Woods concludes:

> The Bible declares, in a mysterious passage, that "at the end" "the Son shall deliver up the kingdom to God, even the Father." This is to be when He, the Son, "shall have abolished all rule and all authority and power." It alludes to the power of death. "For he," the Son, "must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." This evidently means all that force of death and destruction, both in human life and in the universe at large, which negates God's whole creative purpose and work.

> "And when all things have been subjected unto him," the Son, "then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." A profound mystery, but a profound illumination! We see it going on now. The Son, the Creator, Himself enters the life of the universe in a peculiar and personal way. He does it by entering, as a Person, the life of the human race. He becomes man. He overcomes sin. He does this in His own life for thirty-three years. He does it for mankind, the Bible declares, by His personal death and resurrection. Then He works it out, in men and in the universe. He works in men by His Spirit. At last, "at the end," He brings all things into subjection.
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> A new-created race emerges, from every tribe and tongue and people and nation. A new universe no longer groaning and travailing in pain. A new heavens and a new earth. Sin and evil and destruction cast out from it all. Then at last all things are in harmony with God. The nature of God at last holds absolute sway in the universe. The redeeming, reorganizing, recreating work of the Son is done. No longer must one of the Three in One make it His work to reclaim the universe from sin and disaster. God, the Three in One, the One in Three, is at last all in all in His universe.[40]

This summarizes the concept of a *theistic universe*. Since God says that He exists, and is sustaining the cosmos, therefore the outworking of His plan should be evident in our universe, in Earth's history and in our daily lives.

## Notes:

[1] 1 Peter 1:19
[2] 1 Peter 1:20
[3] 2 Corinthians 12:2

[4] 1 Timothy 5:15
[5] Hebrews 11:3
[6] Hebrews 1:2-3
[7] Colossians 1:15-18
[8] Isaiah 45:18
[9] Wood Dr. Nathan, *The Trinity in the Universe*, Kregel Publications, Grand Rapids Michigan, 1978, pg. 36
[10] Halliwell J., "Quantum Cosmology and the Creation of the Universe," *Scientific American*, December 1991, pg. 83f
[11] Halliwell, Ibid,
[12] Lerner Eric, *The Big Bang Never Happened*, Times Books, Random House, 1991, pg. 360
[13] Lerner, Ibid, pg. 359
[14] Dolphin Lambert, *Jesus Lord of Time And Space*, New Leaf Press, 1988; Quoted Titus Burckhart, "Mirror of the Intellect: Essays on Traditional Science and Scared Art," (State University of N. York Press; Albany, 1987), pp. 27-28
[15] Lerner Eric, Ibid, pg. 286
[16] Lerner, Ibid, pg. 286
[17] James 4:12
[18] Hebrews 9:27
[19] 2 Timothy 4:8
[20] Lerner Eric, Ibid, pg. 286
[21] Lerner, Ibid, pg. 301, Omega pg. 34
[22] Lerner, Ibid, pg 79
[23] Hebrews 11:3
[24] Jeremiah 23:23-24
[25] Wood Dr. Nathan, Ibid, pg. 103
[26] Woods, Ibid, pg. 103 ff
[27] Hau Lene Vestergaard, "Frozen Light," *Scientific American* July 2001, pg. 66
[28] Dolphin, Ibid, 121-128
[29] Young Davis A., *An Alternative To Flood Geology and Theistic Evolution*, Baker Books 1977, pg. 89
[30] Schroeder Gerald L., *The Science of God*, Broadway Books New York, pg. 57-58
[31] Taylor, McIntosh, Walker, "The Collapse of geologic time," *Creation* September-November 2001, pgs. 30-33
[32] Dolphin, Ibid, pg. 115
[33] Wood, Ibid, pg. 215
[34] Dolphin, Ibid, pg. 118
[35] Herbert Nick, *Quantum Reality*, Doubleday, New York, 1985 pg. 211
[36] Herbert, Ibid, 214
[37] Herbert, Ibid, 249
[38] Wood, Ibid, pg. 201
[39] Wood, Ibid, pg. 213
[40] Wood, Ibid, pg. 217