

~~~~~  
*Monticello Christian Academy*



*Classical • Christian • Education*

*“Building disciples and leaders through classical, Christian education.”*



*A Note From the Principal's Office*

**Truth Seekers Unite!**

Romans 1:20

For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

The Big Question: Can I love God *and* love science?

Ben Stein, a man who has worn many hats in movies and television, has produced a new docu-drama called *Expelled! No Intelligence Allowed*. I particularly remember him from *The Wonder Years* as the monotone science teacher. The point of the film is that Darwinism has such a strong-hold in the scientific community, that there simply is no longer room for debate. At last check, evolution was still referred to as a “theory.” According to Stein, many scientists have lost reputable positions due to merely suggesting that Intelligent Design Theory and Creationism be up for discussion among scientists. In public schools, where the courts have become involved in this debate, Intelligent Design and Creationism have been all but laughed out of the discussion, further adding to the credibility of Darwinists.

Now, you should know that I am a skeptic. And having been brought up in public schools in the Darwinian tradition, (thirteen years if you count 7<sup>th</sup> grade as the two toughest years of my life, the kids love that one) plus nearly 10 years of undergraduate and graduate work, it takes more than a little convincing to bring me around to a different way of thinking. I'm guessing that many of you reading this are public school products as well, and wrestle with the notion that creation really happened and that Creationism is a viable, arguable, intelligent view. Or if God really did create the universe, merely suggesting it outside of your small group at church would at best be grounds for ridicule. At worst, you deny evolution at work for the third time that day, when suddenly the crowing rooster in your head brings you back around to a more “acceptable” conclusion.

There seems to be an unnecessary chasm between Christianity and science that I believe does not need to be. Why can't you love science and be a Christian? To succeed, we must make clearer distinctions in our nomenclature, one of the problems that Ben Stein

does not clearly address. Science, by its own definition, is in the business of analyzing and classifying. You might remember the old scientific method: ask a question, conduct research, construct a hypothesis, test your hypothesis, analyze the data, and draw a conclusion. Science is chiefly concerned with knowing through observation. Scientism (the religion of science) takes us further into the realm of origins and theoretical hypotheses. Said another way, this is where I have a problem with evolution and Darwinism being called “science.” They are distinctly different from science. They are hypothetical and theoretical; both things that science is not.

There can be no blame placed on a person, whether a scientist or not, who simply wants to know. So, it would reason that as scientists are conducting their observations of the known world, thoughts would lead to questions like, “how did this stuff get here?” Questions such as this eventually run in to a road block of Paleontological proportions. It is here where science ends and religion or philosophy begins. Scientists observe what is here. Theologians and philosophers theorize about how things came into being, how we relate to these things, and what it all means. It is not the role of science to theorize on how things came into being, how we are to relate to these things and what it all means no matter how strong the impulse is to do so. Science has done its job up until this point, now something else must take over. The surgeon has done “all that he can” now it is time for the coroner to come in, so to speak. If science should take this “leap of faith” they should at least be honest enough to call it what it is: scientism, evolutionary theory, Theology, philosophy, or Darwinism, just don’t call it science.

Dr. Kenneth Poppe, a Christian, twenty-six year public school biology teacher, and author of Reclaiming Science From Darwinism, refutes many of the claims of evolutionary theorists in a most compelling way. You may have heard some of the Creationist’s arguments: an explosion at a publishing company could not produce a work of Shakespeare, a rock slide could not produce a medieval castle, or that a tornado could not spin violently over the top of housing materials and create a house. Suggesting, of course, that when something is obviously designed, one would reason that there is a Designer. The Darwinists’ retort is that given 4.6 billion years, the odds of the tornado creating a house are drastically improved. And, in fact says the Darwinist, the evidence suggests that it did indeed happen. The proof is all around us. We’re here!

To this Dr. Poppe paints a vivid picture of the “actual-hypothetical” event. “Imagine all of the building materials delivered to a job site for the construction of a new home. It’s all there: boards, nails, glue, doors, windows with glass, shingles, wiring, plumbing, lights, paint, etc. A powerful tornado then whirls indefinitely over the site, throwing all of the items into a continuous whirl.” He goes on to explain that simultaneously two forces are at work, constructive and destructive. The main question is to what extent are the destructive forces which are constantly at work within the tornado, counter-acting the constructive forces? If you’ve witnessed the powerful force of a tornado, reason alone should suggest the impossibility of construction being the result of all the chaos, no matter how much time is given to it. By the time a window happens to line up with its frame, the glass shatters and the aligning moment has long passed, and must begin all over again. The destructive forces exponentially outweigh the potentially constructive forces, and time only makes this worse. Why is it so hard to conclude that a “Designing” force had to be at work in the universe, and on the earth?

After having recently finished C. S. Lewis’ The Abolition of Man, I wonder if either Ben Stein or Kenneth Poppe had read this 1944 classic. The book is actually an eighty-one

page lecture given by Lewis, whereby he set out to show how removing capital "T" truth from its objective form, first devalues the mysteries of life, such mysteries when solved, we call "nature." And secondly, if this devaluing is carried to its logical conclusion, man will finally conquer himself in the name of science. And in this process man is abolished. He says, "We reduce things to mere 'nature' in order that we may 'conquer' them. 'Nature' is the name for what we have, to some extent, conquered." Lewis continues, "The stars lost their divinity as astronomy developed. The stars do not become 'nature' until we can weigh and measure them: the soul does not become 'nature' until we can psychoanalyze it." p. 71. Finally, "Once our souls have been given up, the power thus conferred will not belong to us. We shall in fact be the slaves and puppets of that to which we have given our souls." If we allow ourselves to be categorized as a thing which can be measured by the scientific method, we should not be surprised when science itself has become our god.

Can Christianity and science coexist? Can the mind and heart find mutual satisfaction without either being compromised? Yes. But, science must take its place as the mentor that guides us to the greater truths about ourselves, and ultimately about God. The idea of man thinking scientifically about His Creation did not take God somehow by surprise. He himself gave us the amazing gift of scientific inquiry, so that we might come to know Him more fully through the created world.

The scientist in each of us cannot, as Lewis states, "go on seeing through things forever. The whole point of seeing through something is to see something through it. The transparent window allows us to see the garden. What if you saw through the garden too? It is no use trying to 'see through' God. If you see through everything, then everything is transparent. But a wholly transparent world is an invisible world." Science must be that transparent lens that allows us to see the Creator of science. We no longer need to have two separate categories: "window", "garden" or "scientist", "Christian." The key is that when we see God we recognize Him. For "to see through all things is the same as not to see." p.81

Lewis, C.S. The Abolition of Man, 1944 Zondervan Publishing House  
Poppe, Kenneth Reclaiming Science From Darwinism, 2006 Harvest House Publishers