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B0803 – January 20, 2008 – Covenant Implications For Nature

We're still working with Gen 1-11 and the event following the Flood, the New World Covenant. This is the first mention of a Covenant in Scripture and, unfortunately, is passed over so quickly, but is such a crucial part of the Bible we don't want to miss it. It tells us why God reveals Himself in Covenant form as well as a vast number of implications for world security and what underlies the stability of the geophysical universe and by default every other Covenant of Scripture. So, last time we quoted Dr Albright to the effect that only the Hebrews ever came into a public contract with God and we commented on why the Covenant structure is totally unique to the Bible. No other religion has this. This sets you apart as a Bible believing Christian in terms of where we locate stability, what is the source of security. So, we want to pry into the difference today between what we believe and what modern thought proposes as an alternative source of stability.

Then we turned to look at the four parts of a Covenant. Every Covenant in Scripture has these four parts. First, there are Parties, very straightforward in Gen 9. God initiated this Covenant and made with Noah, his descendants and all flesh, cats, dogs, horses, cattle, giraffes are all Parties to the New World Covenant. Second there is a Sign and because the Covenant is made with every moving thing that inhabits planet earth then it's a Sign that every inhabitator of the earth has access to. The Rainbow and so the implication is you didn't have rain before the Flood, you had mist, you had the watering of the earth from subterranean springs but no clouds, no rain, none of that so that only after the Flood do you get this optical phenomena in our atmosphere that we find out later, like so many things in the created order, has it's archetype in something prior, in this case Ezek and John record that they saw an emerald rainbow around the throne of God. Third you have Legal Terms. Since God initiated this contract and He alone signed on the

dotted line then He alone is responsible to fulfill the terms of the covenant. In Gen 9 He is very clear on the terms, what the terms are, what the terms aren't. In verse 11 He says that "all flesh shall never be cut off again by the waters of a flood," very specific, "neither shall there be a flood to destroy the earth." So, no global Flood. Obviously if Noah's Flood was just a local event then this covenant promise has already been violated. So, that's why we call this the New World Covenant, it's not just a New Region Covenant, it was a whole new world by virtue of the fact that a global Flood wiped out the prior world. So, there will never ever again be a geological disturbance that destroys the whole world. Let's pick up there because we want to get into "How is this guaranteed? ON what basis can you guarantee no global Flood?" Turn to Ps 29. This is a praise Psalm of David, but in the Hebrew language there's one special vocabulary word that is used in this Psalm that cannot refer to anything else other than the Flood of Noah. In Psalm 29 it starts out with praise, "Ascribe to the LORD, O sons of the mighty," that's an address to the angels, "Ascribe to the LORD glory and strength. ²Ascribe to the LORD the glory due to His name; Worship the LORD in holy array. ³The voice of the LORD is upon the waters; The God of glory thunders, The LORD is over many waters. Now, just glance down at verses 3, 4, 5, 6, 7, 8 and 9 and tell me, what is the emphasis? The voice of the Lord. V 4, the voice of the Lord, v 5 the voice of the Lord, v 7 the voice of the Lord, v 8 the voice of the Lord, v 9 the voice of the Lord. What does that tell you? It tells you that the God of Scripture is a publicly revealing, speaking God. Then it concludes in v 10, as it moves from worship to exhortation and practical application, because v 11 is the practical application of the Psalm. In v 10, "The LORD sat as King at the *mabbul*," the flood, and this is the word that is used exclusively for the Flood of Noah. "Yes the LORD sits as King forever." If the Lord can control the chaos of the Flood waters can the Lord calm my soul in the midst of chaotic circumstances? See the argument; it goes from the greater to the lesser. If He can globally control and restrain every geophysical process on earth then surely He can deal with my problem, He's got geophysical molecules by the billions that He's working on, magnetic fields, gravity and everything else, and I've got my little problem here. So that's the logical application of these Covenants.

Keep in mind v 10 and what it tells you about the God of Scripture, and now turn to the NT, to Mark 4. If God's omnipotence subdued the powers of chaos in the Flood what do you see now in this little incident in the Gospel of Mark?

Mark 4:38 it's Jesus in the boat in the Lake of Galilee. Here's an example of why if you don't read the OT you will never understand the NT. The NT has subtleties to it that are closed off from anybody ignorant of the OT. You can get a lot out of the NT just reading it, I'm not knocking it, but I'm saying that the NT is addressed to people who already have a handle on the OT. Now think of the Noahic episode, Psalm 29 and put this all together. v 38, "Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?" ³⁹And He got up and rebuked the wind and said to the sea, "Hush, be still." Look at what happened? "And the wind died down and it became perfectly calm. ⁴⁰And He said to them, "Why are you so timid? How is it that you have no faith?" Why's He getting on to them? "Hey, I'm trying to sleep here, what's the problem? That water's not going to do anything because guess who's in the boat? The guy that made the promise back there to Noah, that's Me, those waves aren't going to do anything in Galilee because I control them." And that's exactly what the disciples realized because look at their reaction in verse 41, "And they became very much afraid." You think a few waves are scary try riding in a boat with the guy who flattens the waves! As good Jewish guys what do you suppose they realized? Do you think they saw in this the story of Noah? They saw it. This is one of those passages where the deity of Jesus Christ is so clearly proclaimed if you have the eyes to see it. If you know your OT you know very well what's going on in this text. It's subtle, He's not going to say "I'm the God of Noah," it's much more subtle than that, because Jesus didn't go around saying that. When Jesus presented His person, the people looked at this Jewish carpenter and said, "Wow, this guy isn't like any man I've ever met, look at what He just did." Remember back in Ps 29. Who sits as King of the Flood waters? Now, did you see what He just did to the Lake of Galilee? All He did was speak, the voice, the voice, the voice?

D. THE FOUNDING SACRIFICE

Last of the four parts of a Covenant is the **Founding Sacrifice**. Every covenant is made with sinful man, and therefore every covenant is grounded on the sacrifice. Obviously in Gen 8:20 and 22 you have that great act of worship by Noah, also remember how many of the clean animals did Noah bring aboard the ark, not 2 but 7. Why do you suppose he had more clean animals than unclean? Because he had to use them right away, therefore he had to have a greater supply of these animals to preserve their genes. So the

last point here is that the Lord, notice the word in Gen 8:21, “And the LORD smelled” that sacrifice, and He was satisfied.” There’s another word in the NT used for ‘satisfied’, it’s called propitiate; propitiation, a big theological term but what it means is God smells. Did He smell the pleasantness of Noah? The pleasantness of the animals? Probably not, I don’t think the ark smelled too good right about then. God wasn’t interested in smelling them, He was smelling the sacrifice that was given to Him, that’s what makes Him satisfied, not their BO. So we have the sacrifice.

COVENANT IMPLICATIONS FOR NATURE

Having gone through the four parts of a Covenant we stress that after the Flood a whole new era had begun, a new era of world history. Before this time we have an era of history not too well known and certainly cut off from knowledge by those who have re-interpreted the history of nature to fit evolutionary presuppositions. But we have access to enough data to know the world of Gen 1-8 was a totally different world. And now we come to a new world and a new civilization and a new history and Noah is the fountainhead of all this. So today we want to look at the implications of this Covenant structure for the environment in which history is to take place, because God has put into the environment to demonstrate that He is a Covenant keeping God, that His behavior is verifiable by observation, and the pagan mind attempts to nullify this environmental structure to history.

Remember we said, “Now that man is fallen, the carnal mind is at enmity with God, it will not submit to Him, so that when God reveals something the pagan mind comes along and generates a counterfeit.” This is no exception. The Bible reveals a Covenant of stability and the world has a counterfeit source of stability, and we want to look at that. The pagan mind has reinterpreted the structure of the Covenant into something else altogether different. And all of us have been trained to think, primarily, in our public education in a very pagan way about nature, so much so that we find it incredible to believe that certain things in the Bible have actually happened. We have difficulty believing certain things in the Bible happened because we’ve bought in to the presuppositions that are floating in the air all around us. We want to resolve that tension. Look at the terms of the contract again, Gen 9:9-11, 16, “Now behold, I Myself do establish My covenant with you, and with your descendants after you; ¹⁰and with every living creature that is with

you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. ¹¹“I establish My covenant with you; and *all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.*” Verse 16, “When the bow is in the cloud, then I will look on it, to remember the everlasting covenant”, an everlasting Covenant between God and every living creature of all flesh that is on the earth. Immediately we know that this contract impacts the total environment, Christian and Atheist, man and nature, there’s no distinction. This is not a salvation thing, this is a universal environmental thing holding for all men, all women, all races, all cultures, in all centuries.

The Noachic family had just come through a catastrophe of unimaginable dimensions. They had seen nature torn to shreds, and they would have naturally feared that this would happen again. Can you imagine, we sit here centuries, thousands of years later and it’s easy for us who live in a relatively tranquil physical environment to kind of just kiss this off, but if can you imagine the experience these people had for one year on a boat with the entire genetic pool aboard that boat. Think of the responsibility. If you were in Noah’s family you might not have thought of that because you might not have been a biochemist and have all the understanding we do, but riding in that boat is the entire genetic pool of humans and animals. There were no other genes left, they were all destroyed. Every one of us carries the biochemical heritage of Noah, his wife, his three sons and their three wives. We get genes from no one else except those people. If you have a dog or a cat the genes of your animals were on the ark. This is the genetic pool that has been saved and those passengers of the ark literally saw the physical environment disintegrate. They witnessed the power of God like no person ever had up to that point and probably no person ever will until the return of Jesus Christ. It was an awesome thing for them to have lived through. And then they walk out in this muddy, radically different world with a radically different climate, almost like they’d come to a different planet, and you can’t help but wonder if they were asking “Are we safe, are we really safe? Viewed against the catastrophe that has happened, how can we be sure that the universe is a stable place; that there can be peace.” In the story, of course, Noah’s name means “peace.” And it’s a story of the establishment of stability and peace. And the application is clear. When your life starts falling apart, chaos and confusion what event of the Bible do you think back to? The Flood. If God can calm the waters of the Flood and bring peace and stability to the

earth's geophysical processes then do you think HE can solve my little problem? Do you think He can bring peace and stability in my life? Of course. There are loads of examples, particularly in the Psalms that use the Flood as an example of God's ability to bring peace and stability in life's crises. Why do I go into all that to deal with the implications of the Covenant from nature? Because all of those metaphors, whether they be in prophetic Scripture or whether they be in Psalms, applying it to personal living, all have their root back in God's Covenantal control of the forces of nature. So one of the great principles of the Antediluvian World is that: "Nature is bounded by the Word of God."

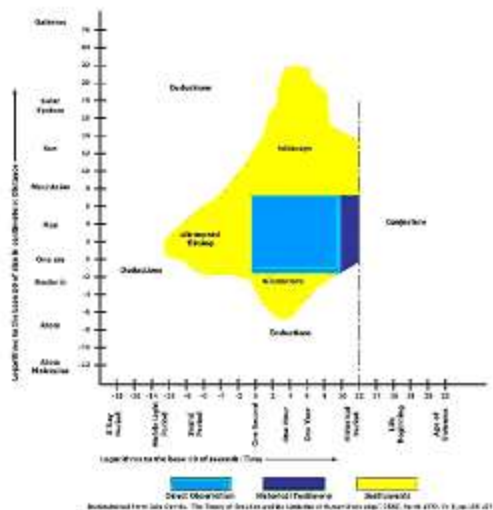
NATURE IS BOUNDED BY THE WORD OF GOD

So the Noahic Covenant has specified in very definite ways that **Nature Is Bounded By The Word Of God**. Paganism cannot let that stand. Sure, they think it's great that the environment is stable but there's no way they will accept that it's the word of God that makes it stable. So the fleshly mind wants the stability but it always has to reinterpret and rearrange.

"Paganism, both ancient and modern, inevitably transforms the Creator-creature distinction, God's personal sovereign rule into some sort of Continuity of Being and Impersonal Chance. Of course, the doctrines of the Continuity of Being and Impersonal Chance are claims to universal knowledge. Yet on neither basis is there room for establishing true universals which are the preconditions for any knowledge...It is just at this point that the battle escalates with paganism. Paganism, as the product of the carnal mind at enmity with God, can't stand awareness of the sovereign omnipotent Word. It thus, substitutes for the present experience of geophysical stability the idol of what is called" scientific natural law. This re-labeling is an apostate pagan attempt at getting universal constants so we can have knowledge. We all use the word "natural law," and it's difficult not to, but let's look at this critically for a moment. Everybody accepts this. Why? Excuse me, but let me ask an embarrassing question. Why do we believe in natural law, what is it we mean by this. Think of the term again, "natural law." Who makes law? From a pagan point of view it's man who makes law. Where did this expression come from? This expression is purely metaphorical. Think about it, there's not any scientific proof of this, "Who made the law?" "It's just there." "Well if it's just there why call it 'law'?" What do we call an object "law?" When we use the term l-a-w, what are you referring to? You're

referring to a rule that somebody makes. Some person makes that; some sovereign power, some authorized governing body makes a rule, and we call that rule a law. So again we ask the question, “In light of a pagan frame of reference, why use the word ‘law’?” Where does this ‘law’ come from, it’s purely a metaphor. That’s all it is. It gives the illusion that we’ve really explained something, “Oh, that’s natural law.” “No, all you’ve done is labeled it, but you haven’t explained it. What is a natural law?” “Well, it’s a thing that’s in nature.” “But what in nature makes law, I thought only people made laws?” “Well, it’s just something that scientists have discovered.” “So why call it law?” Those of you who are students, that’s a question you can very safely raise in the classroom. Just keep asking the question “What is a natural law? Where does a natural law come from?” We yak every week in lectures about natural law, I wanna know, define for me what you mean by “natural law”. Well, it’s something that’s constant. So finally, if you finally press hard enough and ask over and over, finally what comes out is that by “natural law” we mean something that is a constant.

But here’s the problem. The moment somebody responds that natural law is a constant, they’re back into the problem of finite human knowledge. Right? How do you know it’s a constant unless you observe it’s a constant?



But the problem is you’re limited your observation. So really you haven’t got a universal, do you? Really all you can say, the most you can say is that, “In the area we’ve observed it appears that it’s constant.” Oh, now we’re not talking about some lawmaker that made this thing, we’re talking about a more conservative, a more humble approach, that what we’re really talking

about is a diary of observations. Ok, I'll buy that, it's a diary of observations. I can go for that.

What I have trouble buying into is this idea that we have something called 'natural law' that refers to these universal constants that are just there, because number 1, I know that no matter how brilliant the person may be, they may have an IQ of 301, but they still are finite. I don't care how smart they are, they're not infinitely smart, and if they're not infinitely smart, and they do not have an infinitely long life, then they do not have an infinite data set and they are not omniscient and therefore cannot know a universal constant when they see one. They only have a diary of observations that this appears to be constant, over the domain of the observation. Any Bible-believing Christian can buy that. But lo and behold, once we confess to the fact that we are back to a diary of observations, aren't we back to another idea, aren't we back to God as a Covenant keeping God. Isn't our diary of observations, in reality, a documentation of His faithfulness? So, far from being a natural law, what we really have is an empirical verification that He kept His promise. But that's not what the pagan mind wants, he wants universal knowledge independent of God because he's at enmity with Him so he has to substitute another source for the universals and he does it with slick talk.

The 'natural law' idea is slick talk, a lot of people like to use it, it's part of the vocabulary of our time and we use it, but we have to understand when we use it what we're using it for. Let's not invest it with some sort of magic, there's no such thing as natural law just sitting there, something's behind it. And on the pagan basis we ask: who? Marduk? Tiamat? Fate? Chance? Where is all this coming from? I have an answer as a Bible-believing Christian, "What's yours?" "Well, it's just there." "That's not an answer, what do you mean it's just there?" "Do you have any basis for asserting this, other than your own personal observation, etc." We've belabored that point enough. The point is, that paganism wants to counterfeit, as it always does, no matter where we are in the Bible there's a battle on to take the Bible straightforwardly, or to distort it and distort the truth of God's Word.

Let's look at the direct implications this has for our doctrine of nature. If it is true, let's say you have planet earth, that God promises there will be no Flood on the earth, so this is a no-global Flood earth, what is implied when He

made that promise? What else can we infer is included in His promise of a no-Flood earth? What happens every 10 or 12 hours out in the oceans? Tide, you have a tide effect. Where's the tide coming from? The tide is because of the moon. Can the moon and extraterrestrial bodies then affect water level on the earth? Yes. Suppose we had a massive asteroid pass by with its gravitational field in resonance with the earth, and picked up the waters of the ocean into a super tide and smashed across the continents with it. Would we have a global Flood? Sure we would. So what then does God have to control to have a no-Flood earth? He's got to control nearby astronomical bodies, all of them. So we extend the power of the promise, because to make the promise work for the earth, He's got to protect the near environment of the earth. But now in order to control those near astronomical bodies, they in turn can be influenced by astronomical bodies beyond them. Then what has God got to do in order to keep the no-Flood earth? He's got to control the nearby bodies. But to control the nearby bodies He has to control the far off bodies, and on and on and on. What have we done here in this line of reasoning? Let's look at it carefully. We have said that in order to promise anything at any point in the universe, God has to control every other point in the universe. Either He controls every point or He controls no point, it's either/or. So we have here a very powerful implication for nature, and for our whole idea of the universe, that God's word controls astronomical bodies at unbelievable distances.

In Gen 9, pretend you were there with a tape recorder, you're standing there with Noah when God speaks these words, you hear God speaking in whatever the language was that He was speaking, some proto-Semitic language, and He speaks to Noah and He says the earth will never, ever again be destroyed by water, I guarantee that. Click off the tape recorder. What you have heard and got on that tape recorder is something that is superior to every law of physics in the universe. Think about this, because believe me folks, this is an exercise we as Christians really need to do, because every day of our lives we're walking around in a world that thinks exactly the opposite way. Every news article we read, every magazine article we read, "Well Jesus couldn't walk on water, Lake of Galilee must have been frozen over, he was walking on ice, Jesus couldn't rise from the dead, must've got beat up real bad, couple of railroad spikes through his wrists and feet but survived and healed up," and all the while "We're religiously neutral, we're just applying the canons of historical evidence, we're being objective, this is scholarly opinion." Of course, they suppress the conservative scholars, and what they define as scholarship

is liberalism. But let there be a conservative speak out, “Oh, we can’t do that because that’s religious.” So, we have this situation where we are contaminated intellectually, and you have to take a bath to get rid of all the dirt, and the way to think this through is to cycle the implications of the word of God imaginatively through your brain. In other words, through the medium of imagining a tape recording, and hearing God’s words in Gen 9, actually being spoken, and looking up at the stars and looking at the moon and think to yourself as you hear the tape recording, and you look into the sky, and you see what’s going on, rotations of solar systems, falling stars, eclipses and you hear God’s word saying “This is a pattern I am imposing on the geophysical universe right now and it’s not going to change much, there are limits.” What that does for you, it puts the word of God above any concept of “natural law” and here’s how we can restore the word of God to its primacy. What we’re used to doing is looking at some mathematical formula, $F=MA$, and we plug in our constants and our variables and develop all these explanations and then we start talking about human behavior in terms of biochemical laws, etc., so we derive everything from this “natural law”. Then we wonder why we have trouble believing God. The reason we have trouble believing God is because we’ve erased Him at the very starting point. What we need to do is take a step back and say “Wait a minute, the constraints of solving that equation, the bounds in that equation, are controlled by the word of God, a personal word from Him that stands above the equations.”

There’s a passage in the New Testament that dramatizes this. Turn to Col 1:16-17. Paul’s talking about Jesus Christ, clearly showing His deity, and by the way one reason I think Paul did this particular writing of these particular verses is because the Colossians apparently were coming under the influence of a pagan concept called Gnosticism and that was very close to the Continuity of Being, where they smear the differences out between God and man. What he’s saying here is “Look, don’t misinterpret Jesus, Jesus is not just a super man, Jesus is God,” because in verse 16 he says my claim is that by Jesus Christ “all things were created, both in the heavens and on earth,” you see how he does that, he could have just said “for by Him all things were created,” and a sloppy reader would say “Oh sure, the animals and the cats and the dogs, but by stopping the sentence, putting a comma in and saying “in the heavens and the earth,” he makes us pause because the heavens were worshipped as gods and goddesses in many cultures. “For in Him all things were created, both in the heavens and on earth, visible and invisible,” so even

in the spiritual realm Jesus Christ created angels, so that cuts all the angels down, by saying the heaven that cuts the sun, moon and the stars down to size, see how he makes Jesus bigger at every clause, “by Him,” by Jesus Christ, “all things were created, in the heavens, on the earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and,” to add further insult to injury, “for Him,” not for us and not for themselves. “¹⁷And He is before all things, and in Him all things hold together,” there’s the key; “in Him all things hold together.” What’s he saying? He’s saying the Word of God is what holds the universe together. What we describe in slick equations, all these are mere diaries. It’s just somebody kept a diary and described how the Word of God held the universe together. Think of math like a language. Math is just a language. Do you realize that when we write something like $F=MA$, what do you think people did three hundred years ago? You can read a scientific text from years and years ago, they didn’t have this equation, this symbolism that we use is only a few centuries old, but they had math then. How could they have had math before they had equations? Simple, they just described it in a sentence, the force is equal to the mass times acceleration. They didn’t have any symbols for this, so don’t get spooked by some “fancy equation”, it’s just a sentence.

What we want to do as Christians is see that the Word of God is prior to what we call natural law, that’s the big idea behind this, a personal contract preexists the equations and is far superior. That’s what we’re saying with the New World Covenant. While we’re in the New Testament let’s go to 2 Pet. 3:4 for that commentary on this whole issue and review, because every time we learn truth we want to see how it’s twisted. The twisting of the Covenant, according to Peter, is the idea of natural law, Peter says watch out for this, and in v 4 he’s not talking about the Noahic Flood, he’s talking about the Second Coming of Christ. And his point is, “Look what happens when you think wrong.” Verse 3 is mockery, “Know this first of all, that in the last days mockers will come with their mocking,” that’s Time magazine, that’s U.S. News and World Report, that’s National Geographic mocking Christianity; Peter predicted it. Verse 4, “Where is the promise of His coming, for since the fathers fell asleep, all continues just as it was from the beginning of Creation.” So what are they saying? They’re saying I believe in constants and when I plug my constants into my universal knowledge equations I don’t predict any universal interference by a God. Now if you really believe in

constants you've got to root those constants on what foundation? What's the foundation underneath the constants? Speculation, it's not observation. It's just a reasonable guess, and Peter says "If you make this your authority, you're going to negate every work of God in history; particularly you're going to negate the Second Coming of Christ." Come on, what math formula is going to forecast the return of Jesus Christ and the disruption of the geophysical universe? They can't, I guarantee it. If you know anything about programming you know the equations are no more powerful than the initialization and so you set up the equations, you have boundary conditions for their solutions, and you move on. But the Second Coming of Christ wasn't included in the initialization, it's not in the boundary conditions to your equations, you're just fooling yourself to think yourself to think you're describing history. You're describing a wonderful model, it may be very pleasing to the eye, but that's all you've done is you've made a model; you haven't created a true description of the universe. And Peter warns against that. When you move from saying "I made a wonderful model," saying in addition that "This describes the universe," there is where you have to be stopped and challenged.

We've looked at the idea of the Covenants, the constraints it puts on nature, the fact obviously is that God dares us to measure His faithfulness, we haven't had a global Flood, not going to have a global Flood, have the seasons stopped, no the seasons haven't stopped, they have continued, the earth has always had its seasonal cycles.

Finally, there are two implications for this, two spiritual lessons to learn. First, "all of these promises require boundaries on the movement and changes of every astronomical body, boundaries which form the core of all astronomical observations today." If God can control the entire universe by His word do you think His word can contain and solve your problems? Of course. That's how powerful His word is. Second, "All mankind now lives in a new geophysical biochemical steady state bounded by God's verbal promises." We can have earthquakes, tornadoes, tsunamis, disease, all that goes on and that's all an outworking of the Fall and the Flood. They are not further cursings by God. God promised to never curse the earth again. We basically live in a very tranquil place compared to the Flood of Noah and the future Second Coming of Christ. The order and stability we experience is a

testimony to the faithfulness of our covenant making, covenant keeping Creator who sits on His rainbow encircled throne.

What are the spiritual lessons to be learned? The spiritual lessons to be learned are that God is trustworthy, He is Covenant keeper, and when we see what we have facetiously called natural law, we are looking at a Covenant keeping God. Let's do a little thought experiment, it's an exercise. If you're a student and been working in any area of geology, physics, biology, or anything to do with natural history in any shape or form, you'd better have thought this through, because you're going to have to think it through at some point in your life. Let's think through "the Covenant implications for nature, spell out a Biblical alternative to the modern methodologies for constructing natural histories." We'll have four extra sessions for those interested in scientific and technical details; we're not going to talk about them right now. But let's just ask ourselves, "How should one proceed who wants to reconstruct the past history of geophysical systems? What do you start with? Why? How far can this Biblical method be taken? What are its limits?" So whatever, whether it's in biology or geology or whatever it is, you have to think through your method, what sort of method is being used. Every time you ask this question you come up with the 2 Pet. 4:3-4 thing that you're dealing with natural law. The whole premise behind modern science as it tries to reconstruct the past is that observations now are valid in the distant past, so we can extrapolate back, we say natural law is natural law, and it has to go on. But how do we know back here that things were as they appear now?

I'll give you a practical illustration of this. When I get into Appendix C we're going to take a look at some physics, the physics of chronology, chronometry, etc. and one of the interesting things, I will show you a slide, it was derived from work done by a man named Robert Gentry who lost his fellowship because he did this, but he made the observation that there appears to be evidence in the rocks of the earth that the radioactive decay constant has changed. And it's a very stunning discovery. His observation basically is you can go into granite matrix, rock, and you can see particles that have a half life of $3\frac{1}{2}$ minutes with a burn pattern. And the problem with that is that if they only lasted $3\frac{1}{2}$ minutes, when did they do that? Because the existing model of the earth was that it was molten, and so these particles, these particular isotopes would have been floating in this molten array and surely

would have decayed before the rock crystallized into granite. But if they disintegrated before the granite matrix formed, it wouldn't leave a burn mark. So obviously it must have radioactively decayed after the granite hardened up. But if that's the case, then how did it get into the granite matrix? A very interesting puzzle. So, we have Gentry's observations about the distant past. But now we have present observations that don't line up with that. So the question is, why don't the decay constants today line up with the decay rates in the past? Nobody's arguing that we don't observe a specific rate of decay today. What we're arguing is whether the decay constants you derive from data today is valid back there, that's the debate. And there's no way around it other than speculation.

Let's go back to the chart again, on the right is the time line. This is the area of direct observation of man, we can extend our direct observation somewhat with microscopes, we can extend it with telescopes, we can have high speed filming that captures smaller and smaller segments of time. But notice it's clipped on the right side of this chart. See, you can go down, you can go up, you can go left but you can't go right. Why can't you? Because there's no direct observations there. Well, says the evolutionists, of course we can go right because when we look into space we're seeing light that's been traveling billions of years at the speed of light. The problem with that is, do we know that the speed of light has always remained the same? Do we know that the speed of light is the same at all points in the universe? Do we know that? Has that been checked? Or are we just speculating that the speed of light is a universal? Obviously we haven't checked. Then if you haven't checked, don't call it a universal, and don't blame me if I doubt it. What the Bible does, the Bible separates what we call observational science, science where you can go in and repeat something, it separates observational science from speculative science, and we have an awful lot of speculative science today mixed in under the great label of science. Science has done wonderful things, science is part of the dominion Covenant that God gave Adam, the problem is they can say science has helped us in medicine, science has helped make a better world, we've benefited. Of course we have. "Therefore what is your problem when scientists say...because when scientists say that they have ceased to be scientists and turn into philosophers. The problem with them is you can't get them to admit that they've changed their caps. They want to talk science in one breath and talk philosophy in another, and still label the whole thing as science. That's what the debate here is. That's what happened to me at Texas

Tech, trying to get a recommendation letter for med school from Dr Dini. you had three prerequisites to meet, I met the first two no problem. Last one was a question, "How did the human species originate?" And you can imagine the temperature shot up about 40 degrees when I heard that one. So I said, "God created man." "Then I can't give you a recommendation letter." "Why?" "Because evolutionary theory is the foundation of modern medicine." "How's that." "Well..." and he went in to examples of microevolution, antibiotic resistant bacteria and how if I didn't accept evolution then I'd be a poor doctor, prescribe medicines that would promote antibiotic resistance or something. Now, that's the game that's being played. We ask you a question about speculative science and we defend it by appealing to observational science. And all of this is under the grand name of science. Excuse me, but that's not the issue. I don't have a problem with microevolution and neither does any creationist I know. The problem is you pagans are playing word games and we have to be smart enough to say, "Whoa, what do you mean by evolution? You're getting slippery here."

So what we're charting here with the New World Covenant is an answer to the question, "What is the supreme standard?" It is the Word of God. Why is it the supreme standard? Because God's supreme. It's a very simple idea. Natural law is being substituted for the Word of God and His faithfulness. Next week we'll deal with the implications of the Covenant from man, that's going to take a little time to deal with because God has to refurbish the divine institutions.

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