

# Hidden Cross

August 2008

## Debate episodes available!

The Age of the Earth Debate between Ian Juby and David Koerner is now available for download (or at least the first two of the three-podcast series are). The July 24<sup>th</sup> and July 31<sup>st</sup> 2009 podcasts are the first and second parts of the debate, respectively. Podcasts available at [www.sagadiiradio.com](http://www.sagadiiradio.com).

I also wanted to announce that within 3 days of posting the July 24<sup>th</sup> episode, it became the #1 most downloaded episode of Sagadii Radio – ever! Having been downloaded 32 times in just 3 days (beating out the previous most downloaded episode – January 16<sup>th</sup> episode, which was the first episode of the Russ Miller debate I was allowed to share on radio. Since it's posting in mid-January, it had been downloaded 29 times). In fact, so many downloads were made on July 29<sup>th</sup> that the bandwidth usage for that day alone was greater than the combined total bandwidth usage of April and May!

Fortunately, this is not the only increase. Several episodes have been downloaded more than usual. Hopefully the debate will draw in some people who will become regular listeners.

The last part of the debate will be available next Friday, August 7<sup>th</sup>. Special post-debate commentary will begin August 14<sup>th</sup>, and will include experts in the field such as Spike Psarris of CreationAstronomy.com.

- Questions on Calculations
- Hawking Biocentrism
- Theology of Worship

## Questions on Calculations

I always like to answer emails, and when those emails are interesting enough, I will sometimes use them for articles. Such is the case this month. Someone who found Ian Juby's stuff stumbled onto my sites, leading to a long email with several questions. I will simply refer to this person as "Kay".

One of the first things that Kay wrote was, "[I'm sorry to bug you about this...](#)". I wanted to address that here, since this comes up somewhat often. My response to this in email was, "Don't worry about bothering me. I love to answer questions and responses to my websites. I really delight in doing so." I figure if anyone took the time to go to my sites and read my articles or listen to my podcasts, and they had questions, then it is not only my responsibility but my privilege to answer them the best I can. Besides, I really do enjoy it, and sometimes it can help to clarify important issues, or become the subject of discussion in articles such as this.

At the end of my response, I elaborated further by saying, "I delight to educate and inform people, especially on this topic. If I didn't want to answer such questions I wouldn't have bothered to post an email address, would I? Besides, I got to where I am because people who were already established took the time to answer the emails of a nobody in a town no one ever heard of. Were I to refuse to answer my email, I would be guilty of treating others in a way I would not like to be treated. I appreciated having my emails answered when I was just starting up, and I enjoy answering emails for those who have visited my website."

Kay's questions regarded my simple cell calculations (available at [www.youngearthcreation.org](http://www.youngearthcreation.org)). I will post Kay's questions/comments in [aquamarine](#) with my responses in black. Additional comments will be added in *black italics* in the appropriate locations if need be.

I couldn't help but wonder if, that when you did the simple cell calculations, you thought about the fact that these cells have to multiply and therefore have to have all their info, be able to copy in and maybe check the copies and be able to survive the cell division. They also need a food supply/energy supply...I'm not asking that you take into account all possible things, I'm just wondering if you thought about them.

As to the calculations, those only covered the amino acid structure of the cell. But the proteins not only require all left-handed amino acids, it would require all right-handed nucleotide sugars, which were not calculated into those calculations. Those calculations also didn't include the higher functions, just the basic amino acid structures to carry them out (kind of like the difference between building a computer and installing software – the odds for making a laptop are one thing, but making a laptop with certain software is another thing). I agree with what you said about food. Many have said similar things – the first living thing somehow appears, and then it has to find something to eat. My calculations are only for the fundamental structure of the cell, not for its specific functions. I have thought about the many things that go into a cell, but I had to limit these calculations to what I could measure and calculate based on information I had. Also, if you can't build the basic structure of a cell by chance, who cares about the other parts? Those other parts need the basic structure, so if you disprove the basic structure, you disprove them as well.

...they have to come together [in] a certain order...

My calculations do represent the specific order that is needed, and I thought that was made clear between the simple cell calculations and the largest protein calculations where I explained my methods (the methods which were nearly identical for both of these sets of calculations). Also, the transport system within the cell is another one of those things – the basic structure would include some of that, but even if the entire structure was there you can't make that transportation work by random chance.

...all this evolution stuff turned me off of biology.

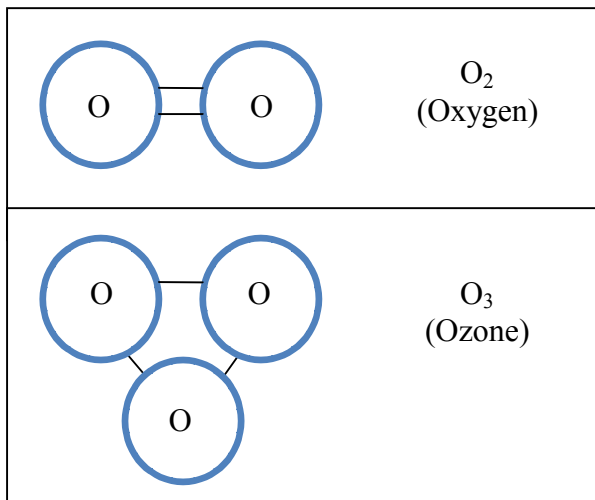
When I was in 8<sup>th</sup> grade, I was turned off from all sciences when I decided that evolution was trash. For more on that, see the article "Science and Me" published in the March 2008 issue of Hidden Cross Newsletter (available at [www.hiddencrossministries.com/hiddencross08-march2008.pdf](http://www.hiddencrossministries.com/hiddencross08-march2008.pdf)). It wasn't until my late teens when I saw Dr. Carl Baugh's TV show on TBN called Creation in the 21<sup>st</sup> Century that I had ever heard of creation science. Once I realized that the Bible and science were perfectly in harmony with one another, my passion for science quickly returned. Now, after several years of studying to brush up on and refresh my memory of the various sciences, and the last year or two of intense expansion of my knowledge, I believe I understand science, creation, and evolution far more than I ever did as an evolution-believing student.

...I think it's important that people understand that there is more to this than random chance. I mean, in addition to that, this random thing at some point or another has to become organized.

As for the chance, anything less likely than 1 in  $1 \times 10^{50}$  is considered impossible, so when you are getting to something less likely than 1 in  $1 \times 10^{70,000}$ , that is completely impossible beyond impossible.

...I'm pretty sure...all of this was supposed to take place in the universal solvent and...no oxygen because...oxygen isn't good for amino acids. I think evolutionists claim there was no free oxygen in the beginning, but I don't think anyone has proven that, they just like to say it because that is how their world works.

So where did this happen? The mainstream belief is in an ancient ocean or in a small tide pool (which are about 5-8 feet in diameter and form on the borders of oceans and rocky areas). Others say it happened in or near thermal vents (volcanic vents on the bottom of the ocean), or on the bottom of the ocean in clays. Yet others have said it happened underground in caves, on the backs of crystals, or even deposited here from some other planet (called the panspermia or exogenesis theory). You are correct in believing that the mainstream belief is that it happened in the universal solvent (water).



You are also correct about the oxygen problem. If there was oxygen, it would destroy the amino acids quickly, so they couldn't be formed over a long amount of time. Interestingly enough, if there is no oxygen (two oxygen atoms), then there can be no ozone (three oxygen atoms, formed when normal oxygen is hit by UV light). If there is no ozone, then the UV light would not be blocked, and would come in and destroy the ammonia, an absolutely essential ingredient according to evolution. So they can't make life by random chance and time with oxygen, and they can't make that life without oxygen. You know what that tells me? They can't make life!

You said that you didn't think it had been proven. Actually, through logic (as shown above) and geology there is great evidence against it. There had to be oxygen on earth almost from the beginning (probably by day 3 at least, and most likely on day 2).

I also wonder about the energy needed to create amino acids. In that famous experiment...the guy used electricity instead of UV rays and since UV rays don't add up over time, they just give a continuous amount of energy.



Lightning from spring 2009 storm in Owatonna, MN. Image property of Brock Lee. Used with permission.

As far as the energy to create amino acids, it doesn't come directly from UV rays as you suggest. *It is not UV (ultra-violet) rays, it is IR (infra-red). If you stick your arm out into sunlight (from inside of a house or car) the heat you feel is from the IR rays (in fact, IR is simply referred to often as thermal energy – heat energy).* The [IR] rays hit the water, the water evaporated, and this process formed weather patterns. This is a perfectly reasonable thing because we observe this process in action today. This weather would produce storms, and even lightning, and it is this lightning which they claim provided the energy. Now until they claimed that the lightning was able to organize the amino acids *into life*, that was a perfectly reasonable idea based on observations made today.

The experiment is often called the Stanley Miller experiment (after the student who did it), but is technically called the Urey-Miller experiment (after the student and the professor who oversaw him). Either is acceptable, and it is mostly referred to simply as the Miller experiment. The problems with this experiment are numerous; see *The Complete Creation* part 12 for more on that.

Thank you...Hope some day I can join the ranks of all you great people (Ian Juby, Chuck Missler, all you creation science people)!

God most certainly has blessed me with so much, and I delight most to use what He has given me to glorify Him. And as far as me being one of the great people, here is an interesting observation – the more great someone thinks they are, the less great they really are. I am not a great person, I am a sinful disgusting wretch being used by a perfect God, and for no other reason am I so successful.

## **Hawking Biocentrism**

In a recent article (*Postmodernism and Science*, May 2009) I wrote that Biocentrism is really just Postmodernism in disguise, relating some of the silly concepts that human beings are the center of the universe and influence reality. In the July/August double issue of *Discover* magazine, a new article covered the same topic, and I thought it was important to discuss the similarities since the new article never uses the word Biocentrism at all.

Central to the understanding of Biocentrism (or at least to the explanation of it) is the wave function. The wave function is defined in the article *Return of the Invisible Man*, as quoted below:

“The creators of quantum mechanics developed a powerful mathematical tool – the wave function – to predict how a fluctuating particle/wave moves through space and time.” Tim Folger, *Return of the Invisible Man*, Discover Magazine, July/August 2009, p. 50

Let me try to demonstrate. Say that I was told to go from Main Street to the Imaginary Deli across town to meet a friend for lunch. If I didn't know how to get there, and asked my friend, he might give several different routes. Even though each would take a different path, if they are all correct, they should all start and end at the same places (beginning at Main Street where I am and ending at the Imaginary Deli, my desired destination). Suppose furthermore that I didn't tell anyone which path I would take, and that my friend, whom I am meeting for lunch didn't get to find out until I arrived at the Deli.

In the above example, the different paths are analogous to the different possible correct answers to the wave function, although a wave function derives these mathematically. I would be playing the part of the particle. Understand? If you don't, please don't give up! You can still probably understand the main points that are to follow.

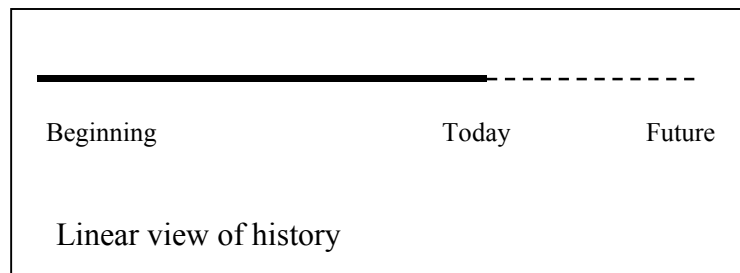
In the article on Steven Hawking, it states that Hawking is working on a new view of cosmology (studying the universe) with a man named Hartle. The article states:

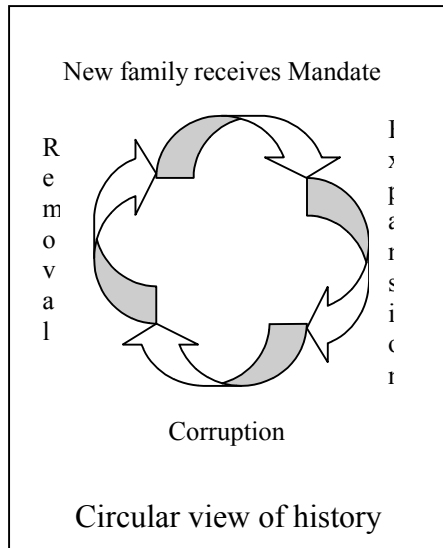
“The Hartle-Hawking function, as their creation is called, describes how the universe evolves – or, more accurately, all the possible ways it *could* evolve. Just as the quantum wave function for a single particle gives every possible path the particle could follow between two points, the Hartle-Hawking function represents all the physically possible histories our universe might have.” Tim Folger, *Return of the Invisible Man*, Discover Magazine, July/August 2009, p. 50

So they are trying to use a wave function to figure out all the possible histories of the universe. The reason for this is explained later as thus:

“It is not the case, [Hawking] says, that the past uniquely determines the present. Because the universe has many possible histories and just as many possible beginnings, the present state of the universe selects the past. ‘This means that the histories of the Universe depend on what is being measured,’ Hawking wrote in a recent paper, ‘contrary to the usual idea that the Universe has an objective, observer-independent history.’” Tim Folger, *Return of the Invisible Man*, Discover Magazine, July/August 2009, p. 51

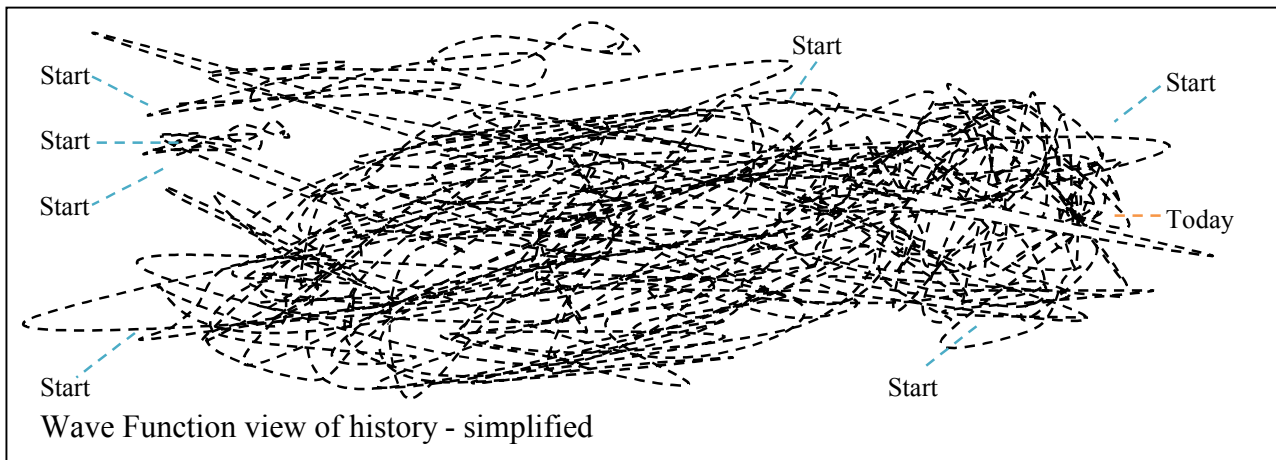
What they are saying is that history is not a straight line. Historically, there have been two ways to look at time – linear or circular. Judeo-Christian tradition views history as linear – a clear start, a current point, a clear and distinct path from the beginning to now, and a trajectory for the future. However, many eastern cultures (especially those that believe in reincarnation)





view history as circular, an ever-repeating cycle. For example, in China the pattern that was viewed was that a new family would receive the Mandate of Heaven by establishing order, the kingdom would expand, corruption would set in, and the ruling family would be removed forcefully by a new family, who would then receive the Mandate of Heaven by establishing order, all to have the cycle repeat itself almost endlessly. This pattern continued until the communist party took over in China, although some have argued that the communist party rule in China merely represents one of the more long-term ruling groups, and that soon a new group will topple them and renew the cycle once again.

Instead, the Hartle-Hawking function suggests that history is neither linear nor circular, but is instead collective, in that there could be multiple true and even conflicting histories of the universe.



Hawking said that the history of the universe depended on what was being measured, and that there was no objective reality. Compare these new views of Hawking's with the statements made in *The Biocentric Universe* back in May of this year:

“Experiments suggest that mere knowledge in the experimenter’s mind is sufficient to collapse a wave function and convert possibility to reality.” Robert Lanza and Bob Berman, *The Biocentric Universe*, Discover Magazine, May 2009, p. 54

“Before [this]...most physicists believed in an objective, independent universe. They still clung to the assumption that physical states exist in some absolute sense before they are measured. All of this is now gone for keeps.” Robert Lanza and Bob Berman, *The Biocentric Universe*, Discover Magazine, May 2009, p. 54

The second one shows that Hawking's beliefs about no independent universe match those of the Biocentric viewpoint, and the first one is a real shocker. Since some of you may have missed it, though, let me lead you through.

According to Hartle and Hawking, the history of the universe is determined by a wave function (which represents the many possible histories of the universe). According to the first quotation, possibility can be turned into reality (i.e. "collapsing the wave function") by the thoughts of the experimenter's mind. Just what does that mean? I believe one could make the case – and I have no doubt some may already be it – that scientists have the ability to think any history of the universe into existence, making it the real deal by merely willing it to be.

As silly as it is, it is disturbing to see that some very intelligent people are now turning to Biocentrism (and I question why, though it is plainly evident that that is what Hawking is arguing for, they never explain to the reader that this view is Biocentrism), one must wonder why.

I have an idea. I believe that because of the severe difficulties evolution theory has in explaining things coherently that someone decided to remove the requirement for coherency – to develop a theory where conflicting realities ceased to conflict – and the method that the Biocentrists have chosen is to simply throw away logic. This way, evolutionists can be fully justified in saying that evolution is strengthened by comparative anatomy as well as genetics. The fact that these two studies create drastically different lines and patterns of descent need not be dealt with because history, "depend[s] on what is being measured". What do you mean that Potassium-Argon, Argon-Argon, Rubidium-Strontium, and Carbon-14 dating all give contradicting evidence for the age and order of rocks? No they don't – each one is an individual substance to be measured, and history, "depend[s] on what is being measured". No problem explaining how the planets formed, since each one fails to be predicted accurately by the Solar Nebula Theory, because each planet needs to be studied on its own because the history of the Solar System must, "depend on what is being measured". And so on, and so forth, one by one, removing the requirement of coherency and destroying the foundation required for true science.

Yes, I have no doubt that this removal of the laws of logical coherency from constraining the sciences rests almost completely on the utter failure and self-contradictory evidence of evolutionary theory. Besides, God is the Creator, but if Biocentrists are trying to say that we are the creators, then they have answered the call of the serpent to Eve, "ye shall be as gods" (Genesis 3:5).

## **Theology of Worship**

The following was a paper I wrote for my Biblical Perspectives on Worship class. Minor changes have been made to adjust the paper for this arena.

What is a proper theology of worship? To answer this question, five areas must be addressed in this paper: (1) the definition of worship, (2) a biblical foundation for worship, (3) a response to the types of worship discussed in this course, (4) the role of worship in the life of the believer and (5) the role of corporate worship in the life of the local church. In the following pages, each of these areas will be thoroughly discussed.

The first area to discuss on the theology of worship is a proper definition of worship. Many people equate worship with praise or with congregating, which it is not. Some equate it with reverence and praise, which is not exactly correct, either. Worship is not a location or a specific action – so what is it? Perhaps Easton's Bible Dictionary defined it best as "homage

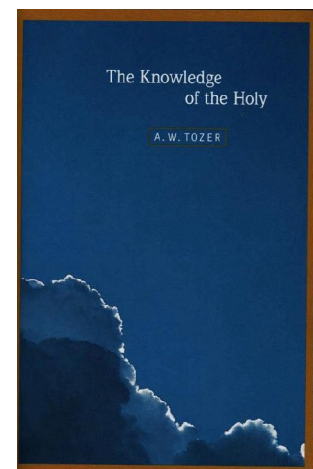
rendered to God which it is sinful (idolatry) to render to any created being”. Easton’s cites Exodus 34:14 (“*For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God*”) and Isaiah 2:8 (“*Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made*”) as proof that it is wrong to worship any other than God. It goes on to point out that such worship was refused by those working on God’s behalf, such as Peter in Acts 10:25-26 (“<sup>25</sup>*And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. <sup>26</sup>But Peter took him up, saying, Stand up; I myself also am a man.*”) and an angel in Revelation 22:8-9 (“<sup>8</sup>*And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. <sup>9</sup>Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*”). Think about this – it is important to revere one’s parents, but not in the same way that you revere God. One can pay homage to a good author, painter, philosopher, doctor, or scientist, but that homage cannot be of the same type that is given to God.

The second area to discuss on the theology of worship is a biblical foundation for worship. The word worship appears in 191 verses in the King James Version of the Bible. In the Old Testament, it appears in 117 verses, and 74 in the New Testament. In the Old Testament, 101 of those verses were the word shachah (Strong’s #7812)(see the table at the end of this article for more on these). Shachah means to bow down or prostrate oneself. The word atsab (6087) appears once, but is used in a way that is not normal for that word. Cegid (5457) is an Aramaic term that occurs 11 times, all in the book of Daniel. An additional 4 times, the word adab (5647) was used to mean worshipper, and it literally means “to work or serve”.

In the New Testament, there are not 3 words that are translated as worship, but 9 of them. The most common is proskuneo (4352), and appears 57 times. Proskuneo means, “reverence, especially showed by kneeling or prostration”. Another 6 times sebomai (4576) is used, and it means “to revere or worship”. Latreuo (3000) is translated 2 times as worship and once as worshipper. And each of the following are translated as “worship” once: doxa (1391), eusebeo (2151), therapeuo (2323), threskeia (2356), and sebasma (4574). Ethelothreskeia (1479) is translated as worship once, but means a type of worship that is self-imposed and contrary to the Christian worship. Along with the word latreuo, proskunetes (4353) is the more favored word for worshipper, although neokoros (3511) is also translated as worshipper at least once.

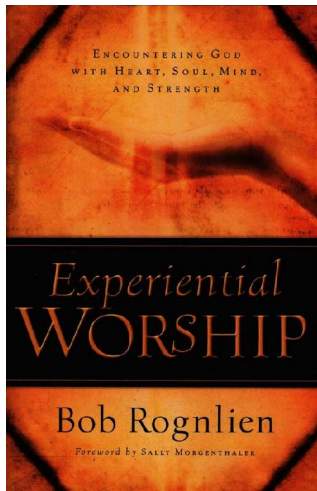
This is a lot of data, but what does it mean? There is a relationship present between worship and worshippers. Proskunetes, meaning worshipper, shares a common root with proskuneo, meaning worship. Also, with latreuo being translated as both worship and worshipper, this suggests that perhaps worship is not a time or a place or an action but is instead a lifestyle – that one’s lifestyle is equal to one’s true worship. But even then, a lifestyle of what? Therapeuo is one of the words translated as worship, but it literally means to serve or do service for; adab from the Old Testament, translated as “worshipper”, has the same meaning – to work or serve. We might rightly conclude that the lifestyle of the believer (which is worship in its truest form) should be one engaged in serving God.

However, the word sebasma adds another dimension to this. Sebasma is translated as the object that is worshipped, and that should give a sense of understanding. As was written in a previous paper, “Tozer wrote that, ‘no people has ever risen above its religion’, and that, ‘no religion has ever been greater than its idea of God’.” (available in the July 2009 HCN article “What They Cannot Rise Above”) This is



because the idea of God – the target of worship – dictates the methods of and the actions during worship!

The third area to discuss on the theology of worship is the set of worship types covered in this course. However, all of the worship types discussed in this class started with the premise that worship happens at a certain date and time in a specified location with an identified group of people. Because this is not the Biblical understanding of what worship is (as I have demonstrated), the discussion in this class and the set of worship types covered in the required books really are quite worthless. Thomas Long's book clearly points out this assumption – for example, by saying that, "Vital congregations make room, somewhere in worship, for the experience of mystery." (Beyond the Worship Wars, page 20) Well, worship, understood biblically, is the life of the believer, so the 'vital congregation' really has nothing to do with it, because congregations do not

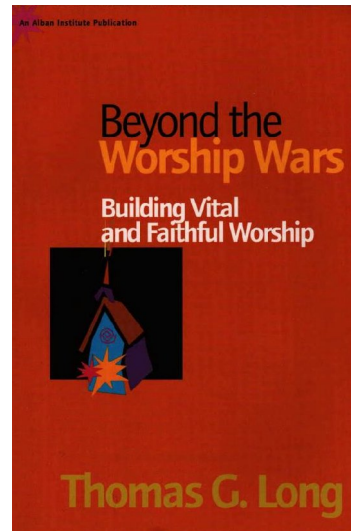


have such vast sweeping power to control the lives of the congregants.

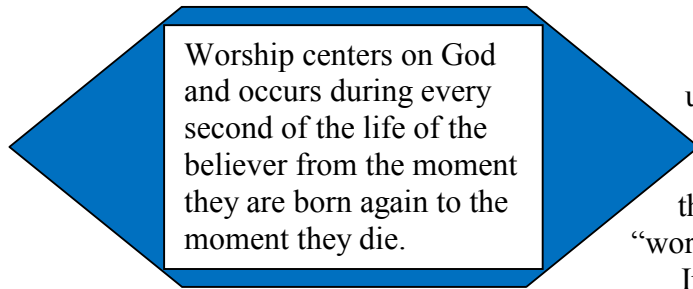
Bob Rognlien's book is in the same situation, with statements describing four sermons that affected him differently, and then the question, "how have you encountered God in corporate worship?" (Experiential Worship, page 20) Bad premises lead directly to bad conclusions, regardless of the logic involved. Only Tozer's book is not affected because his book looks directly at the nature and attributes of God; therefore, of all the required reading, only Tozer's book is compatible with a truly biblical understanding of worship.

The fourth area to discuss on the theology of worship is the role of worship in the life of the believer. However, this is the wrong question. As stated, there is no role of worship in the life of the believer because the believer's life is the worship!

The fifth and final area to discuss on the theology of worship is the role of corporate worship in the life of the local church. I have to say, that seems completely up to the local church. Christianity, despite the wonderful attempts by so many to corporatize it, is not an industry. We don't need slogans, catch-phrases, or billboard advertisements. We don't need public relation firms, or focus groups. We don't need pitchmen. All we really need is the church to be the church. Kent Hovind discusses the corporatization of the church in "Redeeming the Straw Man" available for viewing on FreeHovind.com. The main point to make here is that, despite what many people believe, worship does not revolve around the church building. It doesn't even revolve around the people. Worship centers on God and occurs during every second of the life of the believer from the moment they are born again to the moment they die. Since such is the case, the congregation is really more a center for edification and education, helping the individual to make their life of worship more perfect and more pleasing to the Almighty, as well as organizing efforts to save the lost. The church is also to correct people who have wrong

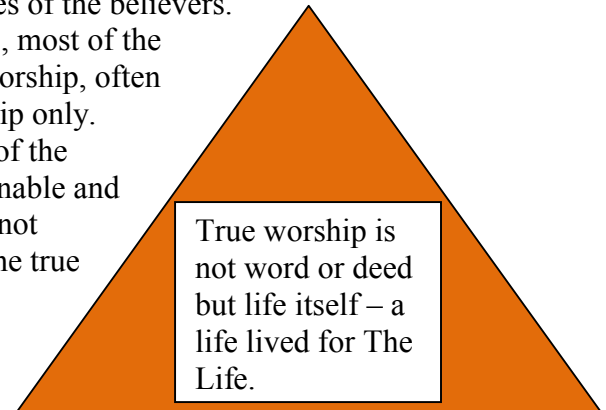


Bad premises lead directly to bad conclusions, regardless of the logic involved.



understandings, provide help to those in need, and to provide places of routine group worship (the more correct term for the common misunderstanding of “worship”), including celebration and praise. In conclusion, worship is homage and

reverence belonging only to God, enacted through the very lives of the believers. Because of the common misunderstandings of what worship is, most of the attempts to discuss this topic end up focusing only on group worship, often supporting the erroneous definition of worship as group worship only. Worship has no role in the believer’s life because it is the life of the believer, and the role of the church is to educate and edify to enable and support the living worship of its congregants. True worship is not word or deed but life itself – a life lived for The Life. This is the true definition of worship.



**Table 1 – Words related to worship**

Key: H=Hebrew, A=Aramaic, G=Greek

USE	WORD	STRONG’S #	TIMES USED	DEFINITION
<b>OLD TESTAMENT WORDS</b>				
Worship	Shachah	7812H	101	To bow down, to prostrate oneself
-	Atsab	6087H	1	Worship (in context)
-	Cegid	5457A	11	To prostrate oneself, do homage, worship
Worshipper	Adab	5647H	4	To work, serve
<b>NEW TESTAMENT WORDS</b>				
Worship	Proskuneo	4352G	57	Reverence, by kneeling or prostration
-	Sebomai	4576G	6	To revere, to worship
-	Doxa	1391G	1	Glory, opinion of someone
-	Latreuo	3000G	2	To serve, minister to
-	Eusebeo	2151G	1	To act piously or reverently
-	Therapeuo	2323G	1	To serve, do service
-	Threskeia	2356G	1	Religious worship, especially ceremonies
-	Ethelothreskeia	1479G	1	Arbitrary worship, contrary to Christianity
Is worshipped	Sebasma	4574G	1	An object of worship
Worshipper	Proskunetes	4353G	1 probable, 1 overlap	A worshipper
-	Neokoros	3511G	1	Keeper of a temple or worshipper
-	Latreuo	3000G	1	To serve, minister to

Questions? Comments? Suggestions?

E-mail me

And while you are on the net, check out the following websites:

[Ianjuby.org](http://Ianjuby.org)

[Livingdinosaurs.com](http://Livingdinosaurs.com)

[Omniology.com](http://Omniology.com)

[Creationministries.org](http://Creationministries.org)

[Creationastronomy.com](http://Creationastronomy.com)