

Science is God's Favorite Subject.

by

Max B. Frederick, AnOldScientist

Science, to most people is the search for absolute truth. To a scientist, it is supposed to be the application of the scientific method, which has been precisely defined many times and in many ways. But it still boils down to the idea that science is truth and truth is science—in a secular setting.

That is to say that science is truth uncontaminated by religious bias.

Does that mean that science and the bible are not compatible?

Should one be embarrassed to speak of science and the bible in the same conversation?

Absolutely not. In the very first conversation recorded in the bible between man and God, God changed the subject from the favorite subjects of theologians—righteousness, fairness, love, mercy, justice, justification, and such—to guess what—to science. God illustrated the greatness of God to Job by God's vast knowledge of science. When Job wanted to question God, God turned it into a series of scientific questions for Job. In the questions, God mentioned myriads of details of natural science that were unknown to humanity at that time and not discovered by modern science until within the past three hundred years. Some have not even been yet fully realized. For example, God described a then extinct dinosaur and other megafauna. God spoke of them as his favorite animal creations who existed during the pinnacle of ecology on this earth of declining ecology. Those megafauna were already extinct at the time, and their existence was not to be discovered by modern science until thousands of years into the then future. Yet, God spoke of these creatures and the ecology in which they lived with great pride as they were the pinnacle of his creation. That fact is currently being discovered by modern science, that the world was a more habitable planet during the time of the ancient megafauna.

Yet it is embarrassing. Even that passage about the dinosaur has been corrupted by theologians using words with connotations that are not in the original language to indicate—according to their religious bias—that dinosaurs and humans co-existed. And scientists have not yet fully realized that the reason the ecology of the earth was more habitable at that time was because it was an era of what is now perceived as the dreaded global warming which politicians have corrupted science into teaching is the next doomsday scenario. In reality, the burial of all the coal beds had not yet been completed. There was more carbon dioxide available than there is today. More carbon dioxide grew more trees in the tropical rainforest caused by the increased carbon dioxide.

When Jesus was walking the earth, he constantly spoke of earthly things—things of natural science. He based his credibility in the realm of heavenly things on his grasp of earth

science—of God and his creation. That is a fact routinely overlooked by theologians who tend to divorce science from religion.

It is reported by secular, (non theologian) sources that Jesus spoke often of the things of nature—earth science—as being the things of God. A famous quote attributed to Jesus by extra biblical sources is:

“It is I who am the light which is above them all. It is I who am the All. From Me did the All come forth, and unto Me did the All extend. Split a piece of wood, and I am there. Lift up the stone, and you will find Me there.

c. 140-200 AD Unknown Editor, *The Gospel of Thomas*

The parables of Jesus are rife with science based lessons. The scientific error of patching an old cloak with unshrunk cloth, the science of seeds and soils, the science of growing crops, the science of the mustard seed, the science of leaven, good crops and weeds, fishing nets, lost sheep, fig trees, building towers—these and much more are examples of Jesus using knowledge of earth science to establish his credibility.

Jesus used earthly things, earth science—that which could be observed to be true—to establish his credibility concerning things which could not be checked—things concerning heaven. His credibility had to be established using science because there was no other authority on heavenly things to establish his credibility on that subject.

¹¹ *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

¹² *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [of] heavenly things?*

27 AD, Jesus, *Jesus Discourse on Credibility*, The Bible, John 3:11-16

Science—the search for absolute truth—is incompatible with religion—the dogmatic practice of theocratic rituals.

But it is not incompatible with the bible. Science—the search for absolute truth—is fully compatible with the bible.

The problem is, most theologians have no interest in what the bible really says concerning science. They have accepted the incompatibility of science with religion as being incompatibility of science with the bible. Key science passages of the bible have been therefore unrecognized as science, and translated into religious sounding theobabble.

In His discussion with Nicodemus, Jesus appealed to science. The science of that discussion has been converted to theobabble by the translators. Jesus was talking of a higher birth, a more noble birth, a birth to a higher invisible power without which one cannot be a part of the kingdom of God. The religious translators of the bible have reduced it to some religious sounding theobabble by reducing it to simply a repeat birth by rendering the concept as “born again” rather than as including the concept of a higher, more noble birth as Jesus was expressing to Nicodemus. In that passage of scripture, Jesus was not switching back and

forth between wind and spirit as in the English translations. He was talking of an invisible force of the higher form of life which inhabits the Kingdom of God.

The ancient Greek word translated “again”, although it is used here to infer a repetition of the beginning of life, does not mean a repetition, rather it means higher, as in the concept of a more noble birth.

The ancient Greek word here translated variously as wind or spirit, is not just a word for two distinctly different concepts, wind and spirit. It is the single concept of the “invisible force.” That Greek word “pneuma,” from which we get the English word, pneumatic, as in pneumatic tools is the embodiment of the concept of invisible force. At that time, the concepts of wind and spirit fit into the definition of pneuma. As technology progressed, had the language remained Greek, additional items would have been referred to as pneuma. These include the invisible forces of electricity, that which also invisibly powers hand tools on a par with pneumatic tools, microwaves, radiation, even life itself can be considered to be an invisible force. When the life is gone out of one, that invisible force cannot be revived.

Jesus criticized Nicodemus for not understanding earthly things, the simple science of what we call nature. And if Nicodemus could not understand science, which could be checked against reality (the definition of truth) how could he understand heavenly things that Jesus was trying to teach?

Yes, Science is God's favorite subject. We should no longer fear science. We should no longer shy away from the search for the absolute truth. The credibility of that natural scientific absolute truth presented in the bible is the basis of our faith in the supernatural teachings of the bible. No longer should we fear the search for truth. “Ye shall know the truth and the truth shall set you free.”

Should one be embarrassed to speak of science and the bible in the same conversation?

Absolutely not.

Even so, The Old Scientist will have to admit it has been difficult to maintain a position in the scientific community and even mention the belief that the bible has any credibility in the realm of science.

The book, *Eyewitness to the Origins*, has been a long time in the writing. The old scientist began putting these ideas on paper long before cut and paste editing was imagined to be something you did on a computer. Cut and paste editing was done with an Exacto knife and a bottle of rubber cement with a little spreading brush conveniently located under the lid. There was no such thing as the “internet”. Computers hardly even talked with each other at that time. Now, after the passage of time, and after retirement and when status in the scientific community is no longer in jeopardy, The Old Scientist can finally release *Eyewitness to the Origins*.

Contrary to popular theological thought, science—as in the search for the simple truth—not inspiration, is God's favorite subject.

Theologians may make a big deal of Godly inspiration of the bible, so much so that it is hard to imagine that that word “inspiration” is only found twice in the bible. The word “inspiration is found once in the book of Job—ironically, the most science packed book of the bible. The other mention is in Paul's writings to Timothy.

On the other hand, the word true and truth—in the minds of most people a synonym for science—is found in the bible over three hundred times. There are sixteen different words in the original language of the bible for truth—that which is in accord with fact and reality—the basis of our concept “science.”

Yes, “Ye shall know the truth and the truth shall set you free.”

Knowing the simple truth about science in the bible is a very freeing experience.

But just what does the bible say concerning the details of science? That is a good question. What have theologians done with science in the bible? Most of the real science in the bible has been unrecognized, ignored or converted into religious sounding gobbledy-gook—theobabble. Other has been misinterpreted to embarrass theologians as the time they excommunicated Galileo for believing the earth traveled around the sun rather than the sun traveling around the earth. Galileo realized that the earth was not the center of the universe. Theologians believed the earth was the center of the universe. That belief, as most pseudo science taught by theologians, had it's origin in ancient Greek science. It is not, in fact, from the bible, but is from ancient Greek science. It has only been erroneously assumed by theologians to be of biblical origin.

It would be well for us to discover what the bible really has to say concerning the truth of physical existence, concerning what most people would consider to be the essence of science. Too long has the church, and the people in it, been embarrassed by the pseudo science taught by theologians, yet contrary to what the bible really says.

The book, *Eyewitness to the Origins*, is the result of many years of work by The Old Scientist.

In it he compares all the creation accounts given to us by God and interleaves all the creation accounts of the bible into one comprehensive account, giving detail that is surprisingly predictive of what modern science has independently discovered thousands of years later.

In it he compiles many discoveries by modern science—when discovered, and by whom—then points out the pre-publication, by thousands of years, by God in the bible.

In it he traces the origin of many of the pseudo-science teachings of modern theology to the non-biblical roots and shows where it is not in the original language of the bible, but has been added by over zealous theologians trying to make God look good.