

10. This “slavery of corruption and decay” currently encountered by the universe is the result of a curse imposed by the original Physicist, Jesus Christ, in the form of the second law of thermodynamics which is manifest by the principle of entropy or *phthorás*.
11. Definitions are important:
*The Second Law of Thermodynamics (Law of Energy Decay) states that every system left to its own devices always tends to move from order to disorder, its energy tending to be transformed into lower levels of availability, finally reaching the state of complete randomness and unavailability for further work.*¹
12. The tendency to move from order to disorder and the tendency of energy to move to lower levels of availability is the principle of entropy, defined as, “The tendency of all matter and energy in the universe to evolve toward a state of inert uniformity.”²

Examples of Entropy:

1. The first law of thermodynamics tells us that everything that exists in space and time is energy and everything that happens is energy conversion. Energy can be converted from one form into another but can neither be created nor destroyed.
2. Energy takes on two forms: potential, called matter, and kinetic, called energy.
3. Entropy is the principle that matter, which is potential energy, can perform work only by becoming kinetic energy.
4. For example, oil–petroleum, gasoline—as matter is potential energy as it sits in the fuel tank of your car. But when it is burned in the engine it is converted into heat whose kinetic energy produces the work that moves the automobile forward.
5. Oil is produced over an extremely long period of time. Plant and animal life disintegrate under pressure to form peat, lignite, and finally, coal. A bucket of coal is matter that was once the energy which caused an animal or plant to live.

¹ Henry M. Morris, *Scientific Creationism*, 2d ed. (El Cajon: Master Books, 1985), 25.

² *The American Heritage Dictionary of the English Language*, 5th ed. (2011), s.v. “entropy.”



6. What was previously kinetic energy has, over time, been converted into matter: the potential energy of coal.
7. When we burn coal, we get kinetic energy that boils the water that produces the steam that runs the dynamo that creates the electricity that runs our homes.
8. The process that turns plant and animal matter into oil and coal requires a considerable period of time while it takes only a few hours to burn up a tank of gasoline or a ton of coal.
9. Thus, we have entropy. Matter moves from potential to kinetic until all available energy is equally distributed at which time all motion will cease and entropic death is complete.
10. Therefore, the Enviro-Mentals are right. There is indeed a limited amount of “natural resources” on planet Earth and left to our own devices at some point out in the unknown future that supply will be exhausted.
11. But this is not left to our own devices. The entropy problem is a limited one. It began at the fall of Adam and will end at the Second Advent.
12. In between these two events the universe is in “slavery to corruption,” or in “bondage to decay,” or, better, under the “curse of entropy.”
13. Our scientific community has determined that the earth’s rotation is slowing at an almost imperceptible pace. This indicates that the universe is slowing down and available energy is decreasing constantly.

The concept of entropy was proposed in 1850 by the German physicist Rudolph Clausius and is sometimes presented as the second law of thermodynamics. According to this law, entropy increases during an irreversible process such as the spontaneous mixing of hot and cold gases, the uncontrolled expansion of a gas into a vacuum, and the combustion of a fuel.

All spontaneous processes are irreversible; hence, it has been said that the entropy of the universe is increasing: that is, more and more energy becomes unavailable for conversion into mechanical work, and because of this the universe is said to be “running down.”³

³ “Entropy,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), 4:511.



14. We are on a sinking ship and its entropic destiny is certain. Unless of course, there is a solution to the entropy problem.
15. That solution is found in Jesus Christ. Just as He has promised a solution to the problem of entropy in the human body with the provision of a resurrection body, so also He has a solution to the problem of entropy in the universe.
16. The second law of thermodynamics is a natural law that the Master Physicist imposed upon His creation at the fall of Adam.
17. Consequently, the Christian does not need to worry about the entropy problem. The Christian's approach to the subject of "limited natural resources" is one of common-sense conservation, not Malthusian fearmongering of radical environmentalism.
18. "Natural resources" is the pagan's way of describing the divine logistics granted every person and designed to sustain him to the point of Gospel hearing and then, if positive, for service to God:

2 Corinthians 9:8 And God is able to make all grace abound to you, that always having all sufficiency in everything [**logistical grace support and blessing**], you may have an abundance for every good of intrinsic value production.
19. Loss of this thought has caused the pagans to assume a god-like jurisdiction over the earth's "natural resources." Pagan scientists conclude that entropy is exhausting these "natural resources" therefore radical management of the environment must be imposed by law.
20. The fact that "natural resources" are being exhausted does not mean there is not a sufficient supply. God did not guarantee our logistics and fail to provide the resources necessary to sustain our requirements.
21. There is nothing God doesn't know including man's over-indulgence which is often wastefulness. But the believer is guaranteed his every need for both life and godliness and therefore the most extravagant misuse of His resources would not cause the supply to become exhausted.
22. The supply is sufficient to take the inhabitants of this earth through the millennial reign of Jesus Christ. He created this world and He will destroy it at the close of human history.
23. What is missing in the instruction of children is the confidence this kind of future provides. Instead we have a godless, soulless approach to the study of origins both of the universe and the human race.



24. This impact on the thinking of people worldwide is documented in a book by Richard Weikart, *From Darwin to Hitler*. This book is reviewed by M. D. Aeschliman:

In Richard Weikart's excellent new book ... (he) narrates an indispensable chapter of cultural and intellectual history that had tragic consequences: the growing ascendancy in Germany in the period 1860-1933 of Social Darwinist ideas that fostered a ruthless, amoral view of the human person and of the relations between individuals, groups, nations, and races. Weikart has no doubt that "Darwinism undermined traditional morality and the value of human life."

The key figures in German "Darwinism" were Ernest Haeckel \hek' e\ [The first German to advocate Darwin's theory of evolution; proposed that life originated in crystals and evolved to man.] and (Friedrich) Nietzsche \nē' cha\ [German philosopher known for denouncing religion and for espousing the doctrine of the perfectibility of man through forcible self-assertion.]. Haeckel praised Darwin for having "shown man his true place in nature ... thereby overthrowing the anthropocentric fable."

The "anthropocentric fable" is the belief in the special character of human life, the sacredness of the human person, and the absolute warrant of conscience and ethics.

On the first page of his book Weikart quotes from the 1859 letter to Darwin from his Cambridge mentor, Adam Sedgwick: "There is a moral or metaphysical part of nature as well as a physical. A man who denies this is deep in the mire of folly." To break the link between the material and the moral, Sedgwick went on, would "damage" and "brutalize" humanity and "sink the human race into a lower grade of degradation that any into which it has fallen since its written records tell us of its history."



The hysterical, obscene strife, carnage, and cruelty of the period 1914-1945 are here foreshadowed with prophetic power.

Soren Kierkegaard \kir' ke-gard\ warned in the 19th century that “in the end, all corruption will come about as a consequence of the natural sciences.” The uses of the words “nature” and “natural” in contemporary moral and educational discourse are utterly ambiguous [capable of being understood in two or more ways], promiscuous [common to all sorts of things], and obscurantist [opposition to the spread of knowledge; a policy of withholding knowledge from the general public; deliberate vagueness].

Weikart’s book displays in detail how “the survival of the fittest,” the purposeful extermination of the weak and vulnerable and of “racial enemies,” came to seem the obvious dictates of “natural law” and science to thousands of apparently well-educated German intellectuals in the period of 1860-1933, a period in which the German university system was the envy of the world and the model for other nations such as America.⁴

25. The science courses in academia today are subtly teaching students to distrust the divine revelation of Scripture. In churches that subscribe to *sola Scriptura*: “Scripture alone,” children are taught that Jesus Christ created the universe *ex nihilo*: “out of nothing.”
26. However, when they attend school, they are taught that the universe has perpetually existed, thus imputing to it eternal life, and that it has attained its current status through billions of years of cosmic evolution during which life has spontaneously emerged on Planet Earth through “natural processes” and from which mankind evolved through “natural selection.”
27. Added to this is the fanatical over-emphasis on the environment plus the assertion that the earth—the creation—is the source of life which must be protected with a virtual religious fervor.
28. Together the impression is left on young minds that there is no God since the universe itself has always existed and life simply emerged out from it through “natural processes.”

⁴ M. D. Aeschliman, “Murderous Science,” *National Review*, March 28, 2005, 49–50.



29. Mankind is thought no better or worse than any of the other species of animals or even varieties of plants. Since man evolved from the creation then he has no soul and therefore no moral nature.
30. If it is assumed there is no inner governor that regulates moral behavior then sexual trends are easily excited by instruction that concentrates on the physical components of sex while ignoring the spiritual.
31. Consequently, sex education results in an increase in sexual activity rather than diminishing it. Missing in the instruction is the sanctity of the marriage and identifying this institution as the only environment for sex.
32. Even worse, verbicide has redefined “marriage” as a multiplicity of consensual arrangements all emphasizing physical sexual relationships with no acknowledgment of the damage such deviancies do to a person’s soul much less society.

PRINCIPLE: Obscurantism results in promiscuousness so that morality becomes ambiguous.

33. The soul, whether admitted to or not, contains the conscience and self-justified deviant behaviors build up garbage in the soul so that a guilt complex develops and resultant self-reproach can lead to sociopathic behaviors.

PRINCIPLE: Government schools do not know how to deal with this. By ignoring the soul, counselors stress behavior modification absent biblical standards from the laws of divine establishment. From this has emerged a “new morality” enforced by political correctness. What is missing is rebound and spiritual growth.

34. Depression is a component in this process since the idea of an eternal future is rejected. Nothing is thought to exist outside the universe and thus there is no Creator and life has no meaning beyond the moment.
35. This leads to the conclusion that life is short, in most ways meaningless, and with no obvious purpose. Soon a depression sets in which motivates a frantic search for happiness.
36. When this search proves fruitless then sublimations are sought in a futile attempt to deny the inevitable consequence of being alive.
37. This is the conclusion that a godless worldview must reach and is best described as nihilism: “a viewpoint that traditional values and beliefs are unfounded and that existence is senseless and useless. It is a doctrine that denies any objective ground of truth and especially of moral truths.”⁵

⁵ Merriam-Webster’s New Collegiate Dictionary, 11th ed. (2014), s.v. “nihilism.”

38. To what end does all of this lead? Eat, drink, and be merry for tomorrow we die.
39. This philosophy finds its source in ancient Mesopotamia in the city of Uruk \ü' ruk\, the home of Nimrod, about a hundred miles southeast of Babylon.
40. It is located in the land of Shinar near Babel where the Tower of Babel was built. Later ziggurats, or temples, were modeled after this structure. The oldest extant ziggurat is found in Uruk and dates from the latter part of the fourth millennium B.C.
41. The convoluted ideas of the people of Shinar developed from their inability to deal with the specter of death. It is from this preoccupation that a philosophy of hedonism developed.
42. Background on one particular personality of the time is provided by:

Death and Life. Ancient people reflected on the inevitability of death. (Such) reflections are found in the Gilgamesh \gil' ga-mesh\ Epic, the adventures of Gilgamesh, king of Uruk around 2600 B.C.

The Gilgamesh Epic, composed in Akkadian, has been preserved in two major versions, one from late in the Old Babylonian period (1750-1600 B.C.) and a second by Neo-Assyrian scribes (750-612 B.C.).

The Neo-Assyrian version contains a scene in which Gilgamesh, in his search for immortality, passes by Síduri, the divine alewife (who is tending her beer stand on the seacoast). Her advice (in the Old Babylonian version) on the futility of his quest is quite similar to the advice in Ecclesiastes: “Live joyfully” (Ecclesiastes 9:9 [10th century B.C. KJV]).

Síduri begins by reminding Gilgamesh that it is impossible for humans to find eternal life, which the gods have reserved for themselves. Her advice to Gilgamesh is to eat, make merry, and rejoice in the feasting while he can. She tells him to enjoy the daily rounds of life: wear clean clothing, bathe himself, play with his children, and enjoy his wife. That is all, she tells him, that is allowed by the gods.

Old age and death will overtake everyone. Gilgamesh continued on his search but found that Síduri's words reflected reality.

The writer of Ecclesiastes [Solomon] offers readers much the same advice: eat and drink with joy, wear clean ("white") garments, attend to your body ("oil on your head"), and enjoy your wife (Ecclesiastes 9:7-9 [KJV]). The passage in the Gilgamesh Epic shows that these ideas of Ecclesiastes were known in the ancient Near East as early as the Israelite and Judean kingdoms. Síduri's speech proves that the idea of resignation to mortality was pondered in the ancient Near East in almost the same terms as it was by the preacher of Ecclesiastes.⁶

43. What's the point of this tale? The unbeliever who has no hope and fears death devises a solution that enables him to satiate all the senses with pleasure in an effort to create happiness in the short time he has left before Ralph Stanley clears his throat to sing, "O Death."
44. To eat, to drink, and to make merry is the solution that betrays the unbeliever's realization of the inevitable.
45. On the other hand, a believer is able to do these things with a relaxed mental attitude with great thanksgivings to God for his grace and provisions in life.
46. It is the negative aspect of this philosophy that we see used by several biblical writers including the Lord:

Isaiah 22:12 In that day [warnings through the prophet to cease revelry and begin reversion recovery in the face of an Assyrian invasion] the Lord God of the armies, called you to weeping, to wailing, to shaving the head, and to wearing sackcloth.

v. 13 Instead, there is gaiety and gladness, killing of cattle and slaughtering of sheep, eating of meat and drinking of wine: "Let us eat and drink, for tomorrow we may die."

(See also: Isaiah 56:12, 1 Corinthians 15:32, and Luke 12:19.)

⁶ Earl D. Radmacher, gen. ed. *Nelson's New Illustrated Bible Commentary*, eds. Ronald B. Allen and H. Wayne House (Nashville: Thomas Nelson Publishers, 1999), 789.



NOTE: This shows a lack of trust in the Lord, the sins of questioning divine integrity.

47. The decline of Israel was noted by the indifference of the people toward *Yahweh* and the failure of the prophets to issue warnings against their attendant moral decline:

Isaiah 56:9 All you beasts of the field, come and devour, all you beasts in the forest [**the enemies of Israel**].

v. 10 His [**the Lord's**] watchmen are blind [**prophets and city leaders**], they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

v. 11 Yes, they are greedy dogs which never have enough. And they are shepherds who cannot understand; they all look to their own way, each one for his own gain, from his own territory [**religious and political corruption**],

v. 12 “Come,” one says, “I will bring wine, and we will fill ourselves with intoxicating drink; tomorrow will be as today, and much more abundant.”

48. The Lord quoted this flawed philosophy in His parable of the rich fool in:

Luke 12:16 Jesus told the multitudes a parable, saying, “The land of a certain rich man was very productive.

v. 17 “And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’

v. 18 “And he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

v. 19 ‘And I will say to my soul, “Soul, you have many goods laid up for many years to come, take your ease, eat, drink and be merry.”’

v. 20 “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’



Luke 12:21 “So is the man who lays up treasure for himself, and is not rich toward God.”

49. Some confused believers in the church at Corinth did not believe in bodily resurrection. Paul responds to this in 1 Corinthians 15:12-19 by using a debater’s technique to disprove their heresy. He concludes his comments in:

1 Corinthians 15:19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

He continues to address the doctrine of resurrection throughout the chapter and quotes Síduri’s flawed philosophy of its application to reversionists by Isaiah:

1 Corinthians 15:32b If we assume [εἰ (ei): 1st class condition: to consider the protasis as true for the purpose of debate] that the dead are not raised [οὐκ ἐγείρω, (ouk egeírō: present passive indicative)], “Let us eat and drink, for tomorrow we die!”

50. Today the children of America have been so programmed into believing there is no God, no eternal life, and no real meaning to life, an increasing number have developed a nihilistic disposition that is manifest by rampant drug abuse, alcoholism, and sexual deviancies. The guilt that accompanies all this leads some to murder, and others to commit suicide.

Nihilism. Relentless negativity or cynicism suggesting an absence of values or beliefs. Political belief or action that advocates or commits violence or terrorism without discernible constructive goals. A diffuse, revolutionary movement of mid-19th-century Russia that scorned authority and tradition and believed in reason, materialism, and radical change in society and government through terrorism and assassination. Latin: *nihil*, nothing.⁷

51. Over time, propaganda communicated to generations of children takes its toll. A combination of radical environmental dogma, plus sex education that emphasizes the physical at the exclusion of the spiritual, and the theologies of cosmic and human evolution combine to create a progressive worldview.

(End JAS3-31. See JAS3-32 for continuation of study at p. 311.)

⁷ The American Heritage Dictionary of the English Language, s.v. “nihilism.”