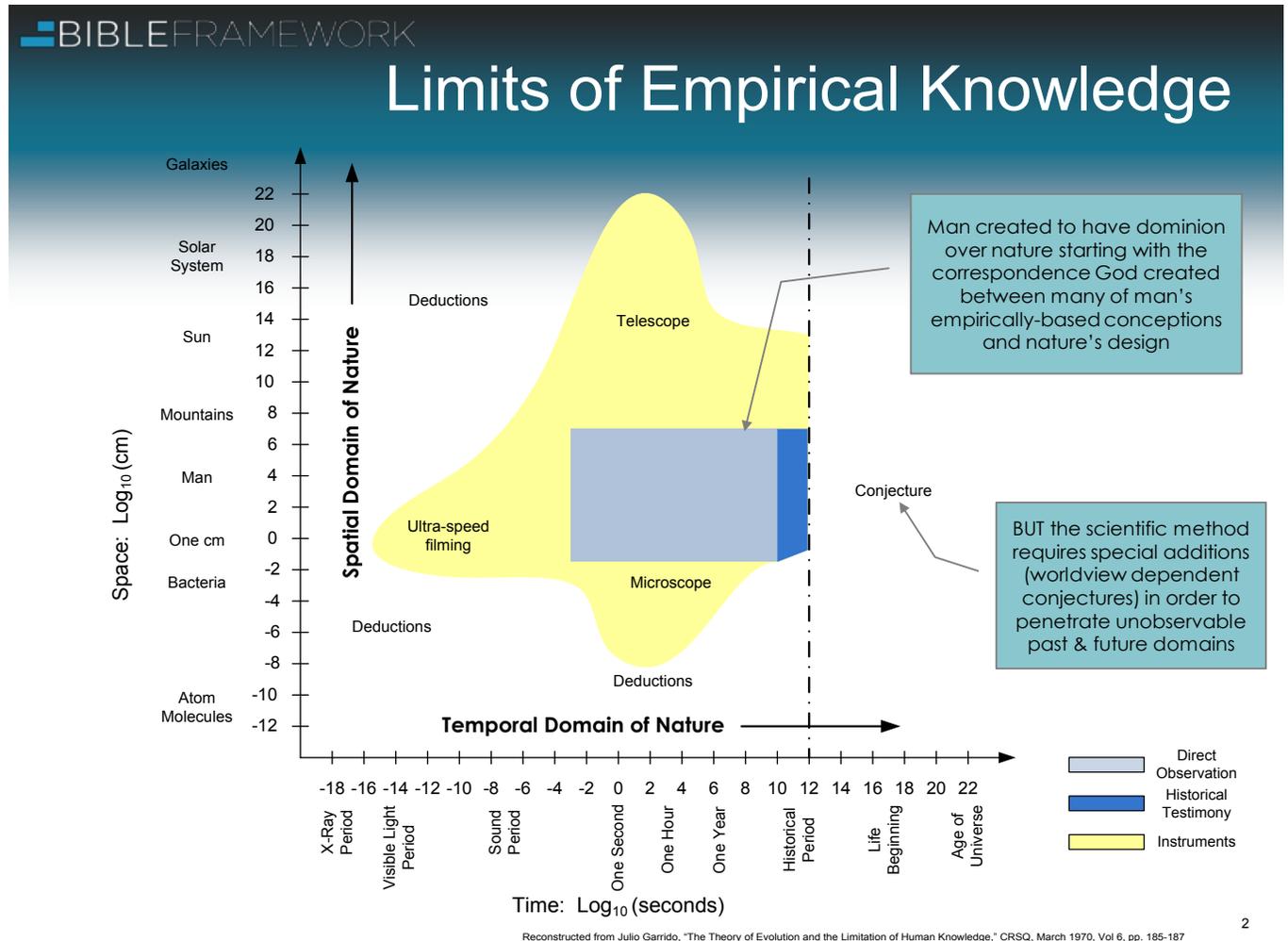


**HOW CAN SCIENCE STUDY HISTORY?**

1. Introduction
2. The Scientific Method



**How we “know” different parts of our space-time experience:**

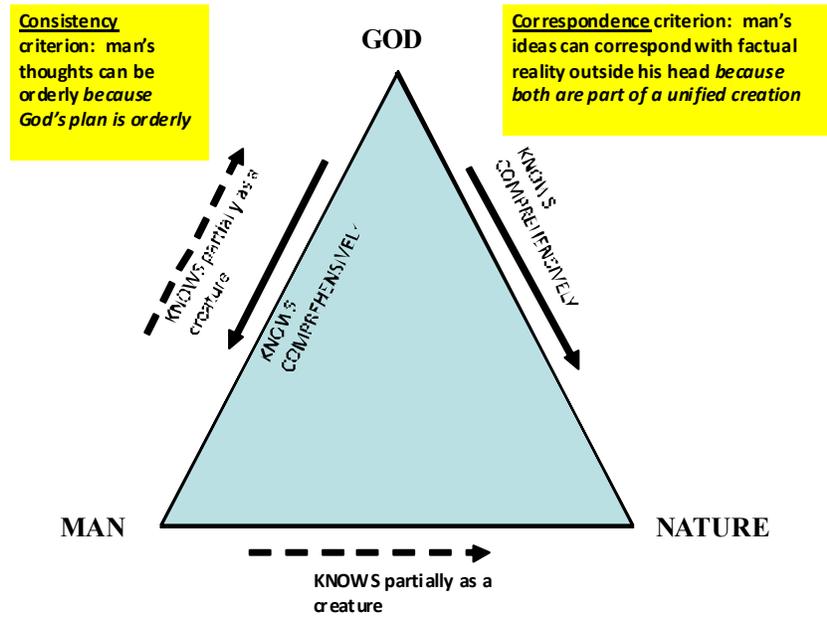
Light blue area of direct personal experience during our lifetime: assume our sensations correctly report reality [people of the Bible times knew the Word of God, e.g., **Ex 3; Deut 8:2; 1 John 1:1**]

Dark blue area of others’ experience during their lifetimes: assume their sensations correctly report reality + their records are trustworthy [this is how we know the Word of God, e.g., **Deut 6:7-9; John 20:31**]

Yellow area of our and others’ experience of using instrumentation during their lifetimes: assume personal sensation correctly report signals from instruments + all records are trustworthy + signal-relationship-to-reality (measurement theory) is correct [this is how most science works]

White “deductions” area: knowing by mathematical deduction now or by future reports from people who experience directly or through instrumentation [this is “yet-to-be-discovered stuff”]

White “conjectures” [past time only] area: *unknowable by experience* so can only *conjecture* extrapolating experiential and mathematical knowledge currently available. [this is the best that science can do about origins with the “deep time” hypothesis] (see **Job 38:4**)



The only consistent justification of true knowledge comes from the revelation God the Creator has given us to be able to correctly understand His handiwork and “name it” (**Gen 1:26-28; 2:19-20**). The basis of operational science—reliance upon uniformity of nature for inductive thought, upon immaterial laws of logic for deductive thought, and correspondence of man’s concepts with external nature—can only be found in the Bible. Hence science began within biblically-

influence culture of the West and no where else.

**3. Can science, then, truly study unobserved past history?**

<p><b>BIBLE FRAMEWORK</b></p> <p>What methods can science use to study history?</p> <p>“Evolutionary biology, in contrast with physics and chemistry, is a historical science: . . . Laws and experiments are inappropriate. . . Instead one constructs a historical narrative, consisting of a tentative reconstruction of the particular scenario that led to the events one is trying to explain.” Ernest Mayr (1904-2005) [Emphasis supplied] <i>Scientific American</i> Vol 283 (2000) 80</p> 	<p><b>BIBLE FRAMEWORK</b></p> <p>What methods can science use to study history?</p> <p>“Our theory of evolution has become. . .one which cannot be refuted by any possible observation. . . Ideas, either without basis or based on a few laboratory experiments carried out in extremely simplified systems, have attained certainty far beyond their validity. They have become part of an evolutionary dogma accepted by most of us as part of our training.” Birch, L.C, and Ehrlich, P.R., “Evolutionary History and Population Biology,” <i>Nature</i> Vol 214 (1967) 349-352.</p>
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NOTE the dependency upon observations **Job 38:1-7; 2 Pet 1:16**

### Shall I Bow To My Creator?

<ul style="list-style-type: none"> <li>• <b>YES!</b> <ul style="list-style-type: none"> <li>– ancient monotheism</li> <li>– ancient Israel</li> <li>– Bible</li> <li>– fundamentalism</li> </ul> </li> <li>• <b>CREATOR/creature</b> <ul style="list-style-type: none"> <li>– God    man   nature</li> <li>– everlasting distinctions</li> </ul> </li> <li>• <b>PERSONAL SOVEREIGN</b> <ul style="list-style-type: none"> <li>– ultimate responsibility</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>NO!</b> <ul style="list-style-type: none"> <li>– ancient myths</li> <li>– eastern religions</li> <li>– western philosophy</li> <li>– modern theology</li> </ul> </li> <li>• <b>Continuity of Being</b> <ul style="list-style-type: none"> <li>– nature &gt; gods &gt; man</li> <li>– transmutation / evolution</li> </ul> </li> <li>• <b>IMPERSONAL FATE &amp; CHANCE</b> <ul style="list-style-type: none"> <li>– ultimate victimization</li> </ul> </li> </ul>
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At bottom there are only two trends in human thought *due to the design of man in God's image* so he always is involved in a personal relationship to his Creator/Judge/Savior—either one of hostility or one of reconciliation. This heart level lies behind everyone's worldview—including scientists, teachers, and university professors!

**Eccles 3:11** “He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.”

**Gen 3:7-8** “The eyes of both of them

were opened, and they knew they were naked, and they sewed fig leaves together and made themselves coverings.”

**Rom 1:18ff.** . . .note **1:32** cultural approval of pagan values.

BIBLE FRAMEWORK

### Historical Science Is Very Worldview-Dependent

*“I want atheism to be true and am made uneasy by the fact that some of the most intelligent and well-informed people I know are religious believers. It isn't just that I don't believe in God. . . .It's that I hope there is no God! I don't want there to be a God; I don't want the universe to be like that!”*

Thomas Nagel, *The Last Word* (Oxford: Oxford University Press, 1996), 130

BIBLE FRAMEWORK

### Historical Science Is Very Worldview-Dependent

*“It is not that the methods of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes. . . .that produce material explanations, no matter how counter-intuitive. . . . Moreover, that materialism is an absolute, for we cannot allow a Divine Foot in the door.”*

Richard Lewontin, “Billions and billions of demons, The New York Times Review, p 31, 9 January 1997.

## 4. Conclusion

The noun “science” has been used *equivocally* for the past 150 years to transfer the credibility of operational science to historical science.

“Naturalism,” in spite of emotional denials, makes three fundamental *theological* claims: (1) material nature is all there is = the biblical God as Creator and Controller of history does not exist [metaphysical claim]; (2) man knows this universal truth = knows the relationship between God and the creation [epistemological claim]; and (3) religious beliefs ought not to influence historical science [ethical claim]. Therefore naturalism—the interpretative framework of historical science for the last 150 years—is a religion as 1961 SCOTUS *Torcaso v Watkins* and 2014 US District Court: *American Humanism Association vs. US* concluded.