



## **DO WE LIVE IN A DISPOSABLE UNIVERSE AND ON A DISPOSABLE EARTH?**

**Part 1, 2, and 3**

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### **INTRODUCTION**

Webster's New World Dictionary defines the word disposable as "to get rid of as no longer useful" which points towards the fact that most items have a limited lifespan of usefulness. As an example, automobile junkyards are a definitive example of limited usefulness. However, this same principle also applies to the universe and particularly our planet earth as nothing outside of God will last forever. Remarkably, it is often easy to assume that the universe and the earth will continue to exist as they always have as they have been in existence for thousands of years (using biblical chronology). Not surprisingly, the subject of limited usefulness and/or the concept of a disposable universe and earth is not only recognized by modern secular science (with competing viewpoints) but is also explicitly and clearly described in biblical scripture as created with a designed limited life. With these thoughts in mind, let's first look at the scientific perspectives on a universe and earth that have a limited lifespan and then look at the biblical perspective of a disposable universe and earth.

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## SCIENTIFIC PERSPECTIVES

From a current scientific belief, the universe is about 13.7 billion years old and the earth is about 4.5 billions years old. Due to the length of these alleged dates, it would be easy to assume that the universe and earth will continue to exist for a prolonged length of time. However, because scientific perspectives and theories are partially comprised of reality, the latest discovery, evolutionary theory, and a measure of political correctness (i.e., environmental perceptions), the end consequence has given rise to a dilemma that consists of three viewpoints that are summarized as follows:

- The secular principle of *Uniformitarianism* alleges the same natural laws and processes that operate in the universe now have always operated in the universe in the past and apply everywhere in the universe (the present is the key to the past and is functioning at the same rates). From this scientific assumption, it would be plausible to suppose that the universe and earth will endure for another billion or so years and/or an indefinite period of time
- The *2nd Law of Thermodynamics* and the viewpoint of a universal Cold Death potentially invalidate the secular assumption of Uniformitarianism for the following reasons:
  - The 2<sup>nd</sup> Law of Thermodynamics basically states there is a natural tendency of a system to degenerate into a more disordered state or an increase in entropy (disorder and/or randomness). In other words, the universe is spiraling downward to its demise
  - Cold Death alleges that as the universe continues to expand that it will cool down to a point where it will be too cold to support life. Additionally, Cold Death can also refer to the limited life of the Sun as it will die when all of the usable hydrogen in its core runs out and its heat is removed from the earth resulting in a Cold Death
- The current emphasis on *Climate Change*. The perception of changing world-wide atmospheric conditions has accelerated to a level that many people and world political leaders believe in the human capability of contributing to and/or causing the ruination of this planet

From the preceding overview on Uniformitarianism, Thermodynamics, Cold Death and Climate Change, it is easy to see there is a noteworthy amount of disagreement regarding the fate of the universe and earth in secular scientific academia, but there is some agreement that the universe and earth will finally end although the length of time until its demise is arguably uncertain (it is important to remember that a portion of the aforementioned Uniformitarianism disagreement stems from the prevailing emphasis and belief in evolution).

However, from a biblical perspective, the aforementioned scientific agreement and disagreement is replaced with a clear and concise account of an original creation of the earth out of water, a limited lifespan of the universe and earth in addition to a descriptive account of how and why they will end. Let's look at the end of the universe and earth as found in biblical scripture.

## **BIBLICAL PERSPECTIVE**

In direct contrast to secular scientific beliefs, the Bible has 23 references of the end of the universe and earth throughout the Old and New Testament. The following are several examples of biblically mentioned references to the end of the universe and earth:

*"Lift up your eyes to the heavens, and look on the earth beneath. For the heavens will vanish away like smoke, the earth will wear out like a garment, and those who dwell in it will die in like manner; but My salvation will be forever, and My righteousness will not be abolished"*

*Isaiah 51:6*

*"Heaven and earth will pass away, but My words will by no means pass away"*

*Matthew 24:35 & Mark 13:31*

*"But the heavens and the earth which are now preserved by the same word, are reserved for fire until the Day of Judgment and perdition (hell) of ungodly men"*

*II Peter 3:7*

*"Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away"*

*Revelation 21:1*

Although the biblical scriptures that reference the end of the universe and earth are not specific in the methodology of destruction, the 3<sup>rd</sup> chapter of II Peter does give a precise account of the destruction methodology. In Chapters 1 and 2, Peter opens by exposing the invasion of false teachers into the church along with instructions to believers on how they could defend themselves against the deceptive lies of the false teachers. However, in Chapter 3, Peter changes course and specifically details an astounding look into four important themes as follows:

- The original creation of the earth out of water
- The initial destruction of the earth by water
- The reason for the future destruction of the universe and earth by fire
- A directive for Christians

## II Peter 3:3-6

Let's begin and set the foundation for our discussion of a disposable universe and earth by breaking II Peter 3 into sections, starting with verses 3 and 4, and focus on the bolded highpoints within each section:

(3) *“Knowing this first: that scoffers will come in the **last days, walking according to their own lusts**, (4) and saying, where is the promise of his coming? For since the fathers fell asleep, **all things continue as they were from the beginning of creation**”*

Peter's scriptural priority in verses three to four is centered on forewarning Christians concerning how false teachers would try to refute the second coming of Christ, the final judgment, and attempt to minimize and/or reject the eternal hope of believers. For clarity, let's define the following highpoints:

### ***Last Days:***

Refers to the entire period of time from the arrival of Christ to His return.

### ***Walking according to their own lusts:***

Peter stresses that people who do not know God and the truth have nothing to restrain a lifestyle that is typically characterized by sexual lusts. Essentially, these people want a philosophy that fits their conduct and beliefs. This lifestyle is echoed in Romans 1:21-32.

### ***All things continue as they were from the beginning of creation:***

Over 2,000 years ago, Peter addresses one of the primary *pillars* of modern evolutionary belief (uniformitarianism) that alleges the same natural laws and processes that operate in the universe now have always operated in the universe in the past and apply everywhere in the universe (the present is the key to the past and is functioning at the same rates). These beliefs are key assumptions for evolution as they provide the background for:

- Long ages of time that are necessary for alleged *slow* evolutionary processes
- A *disbelief* in God cursing the universe and earth from the sin of Adam and Eve
- The global flood that is detailed in Genesis. Interestingly, Noah's flood and its catastrophic affects on the earth (catastrophism) were attacked by the atheistic and evolutionary geologist Charles Lyell in 1830 who authored the book Principles of Geology that viewed the history of the earth as being vast and directionless. Lyell also assumed the history of life was no different

(5) *“For this they willfully forget that **by the word of God the heavens were of old and the earth standing out of water and in the water**, (6) **by which the world that then existed perished, being flooded with water**”*

Verses 5 and 6 begin the detailed scriptural narrative of an original disposable earth that was created for destruction by God. Let's consider each of the highpoints:

***They willfully forget:***

In an effort to avoid the biblical doctrine of accountability and judgment, the unsaved and modern science intentionally ignore (purposeful ignorance) the two principal divine cataclysmic events of creation and the global flood of Noah. This "willful ignorance" is also repeated in Romans 1:20-22 that says – *"For since the creation of the worlds His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened."*

Applied to the broad scope of secular evolution, science has been unable to explain two fundamental flaws of their naturalistic theory – (1) the origin for the material necessary for the beginning of the universe, and (2) how life originated. Even though secular evolution repudiates all of the observable laws of nature and the universe, science still elevates Darwinian evolution over the Genesis account of creation because it provides a godless, humanistic and naturalistic system of origins without accountability to an eternal judge.

Willfully ignoring the global flood of Noah is even more absurd. From a geological viewpoint, over 270 past civilizations have written accounts of a historical global flood. Additionally, there are six geological evidences of a global flood that are clearly visible yet secular science will not admit a global flood ever happened. A characteristic example of willfully ignoring the global flood of Noah occurred on a recent History channel program that featured a geologist with the Grand Canyon as a backdrop. When asked if there was evidence of a global flood as delineated in the Bible, the geologist looked straight into the camera and confidently stated, *"There are no visible evidences of a past global flood!"* In direct contrast to the geologists comment, let's review six observable evidences of a past global flood that is visible to both Christians and non-Christians alike:

- Fossils of sea creatures high above sea level due to the ocean waters having flooded over the mountains. We find fossils of sea creatures in rock layers that cover all the continents including all of the high mountains
- Rapid burial of plants and animals. We find extensive fossil "graveyards" and exquisitely preserved fossils. Extensive fossil graveyards all around the world testify of catastrophic destruction and burial

- Rapidly deposited sediment layers spread across vast areas. As an example, inclined (sloping) layers within the Coconino Sandstone of the Grand Canyon are testimony to 10,000 cubic miles of sand being deposited by huge water currents within a few days
- Sediment transported long distances. The sand for the Coconino Sandstone of the Grand Canyon was eroded and transported from the northern portion of what is now the United States and Canada
- Rapid or no erosion between strata. We find evidence of rapid erosion, or no erosion, between rock layers. Flat, knife-edge boundaries between rock layers indicate continuous deposition of one layer after another, with no time (long periods for evolution) erosion
- Many strata laid down in rapid succession. Rocks do not normally bend; they break loose because they are hard and brittle. But in many places we find whole sequences of strata that were bent from a horizontal position to a near vertical position without fracturing, indicating that all the rock layers were rapidly deposited and then folded while still wet and pliable before final hardening

***By the word of God, the heavens were of old:***

This phrase directly speaks of God creating the universe (heavens in Greek – *ouranos* – refers to the “*vaulted expanse of the sky with all the things visible in the universe and everything in it*”) out of nothing and by the Word of His mouth. Referring to Genesis 1, we find that God created the universe, earth, and all living things in 6 24-hour calendar days. If there is any doubt in the length of time involved in the creation process, remember that the Hebrew word for day is “*yom*” and when associated with numerical adjectives (1<sup>st</sup> day, 2<sup>nd</sup> day, etc.) always denote a 24-hour period (also, see Exodus 20:11).

Numerous scriptures throughout the Bible indicate that God was solely responsible for the 6-day creation process. A good example is John 1:3 – “*All things were made through Him, and without Him nothing was made that was made.*” This verse makes it clear that evolutionary processes were not involved in the divine creation process. There is no room – anywhere – for the secular evolutionary belief/process in scripture.

***The earth standing out of water and in the water:***

To expand on the numerous aspects of this portion of scripture, let’s go to Genesis and look at the creation account and its relevance to a disposable earth. Starting with Genesis 1, let’s briefly review the first three days of the creation account that are specifically delineated in Genesis 1:1-10 and focus on the primary ingredient of the creation of the earth:

## CREATION ACCOUNT REVIEW

*“(1) In the beginning, God created the heavens and the earth. (2) The earth was without form, and void, and darkness was on the face of the deep. And the spirit of God was hovering over the face of the waters”*

*Genesis 1:1-2*

Verse one begins with the statement that God (not evolutionary processes) created the heavens and the earth. Verse two then begins the initial process of God creating the earth for future destruction (disposability) when the emphasis of the initial creation was exclusively water. Verse two states that God began the creation with a deep watery mass that was formless and void. The term formless and void simply mean that God started with an *unbounded* mass of deep water before He began to form and magnify His creative work.

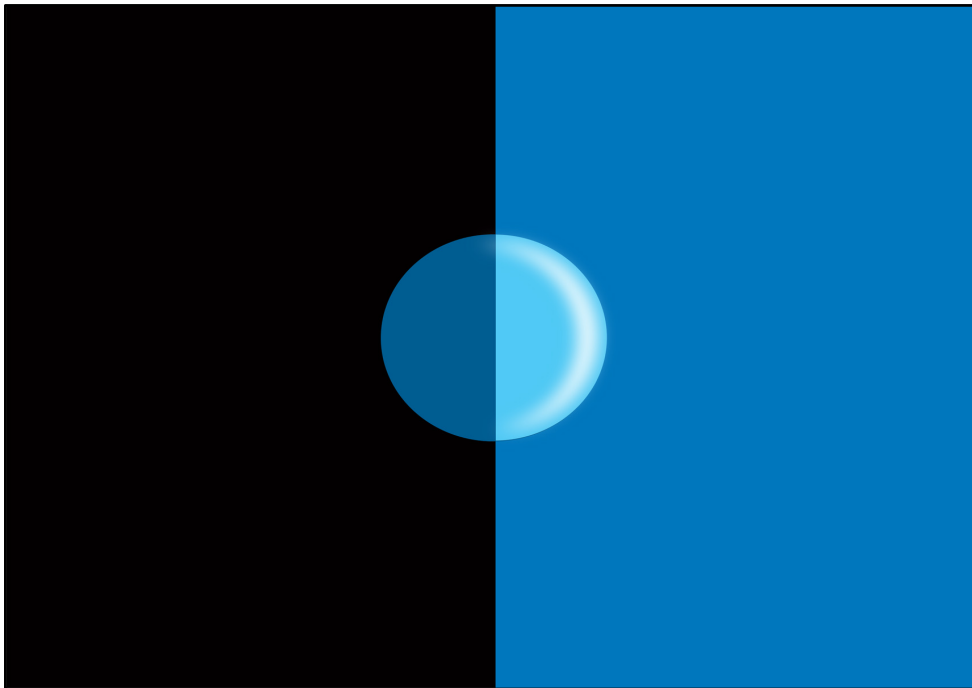


Figure 1. Light separated by darkness

*(3) Then God said, “Let there be light,” and there was light. (4) And God saw the light that it was good; and God divided the light from the darkness. (5) God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

*Genesis 1:3-5*

With the introduction of light, the deep watery mass would have been fashioned into a circular mass of water, as light would introduce the light

spectrum with associated laws that include gravity, the electromagnetic spectrum, etc. The introduction of gravity would have drawn the atomic structure together, and with the Spirit of God actively involved by *“hovering over the face of the waters,”* the unbounded mass of water became a rotating circular mass of water (see Proverbs 8:27 and Isaiah 40:22). This is illustrated in Figure 1 that depicts a circular mass of water that is exposed to an intrinsic light source (Revelation 21:23), as the light bearers were not created until day four. Additionally, the circular mass of water would have been rotating as verse 5 ends with the phrase *“So the evening and morning were the first day.”*

*(6) Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” (7) Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. (8) And God called the firmament Heaven. So the evening and morning were the second day.*

*Genesis 1:6-8*

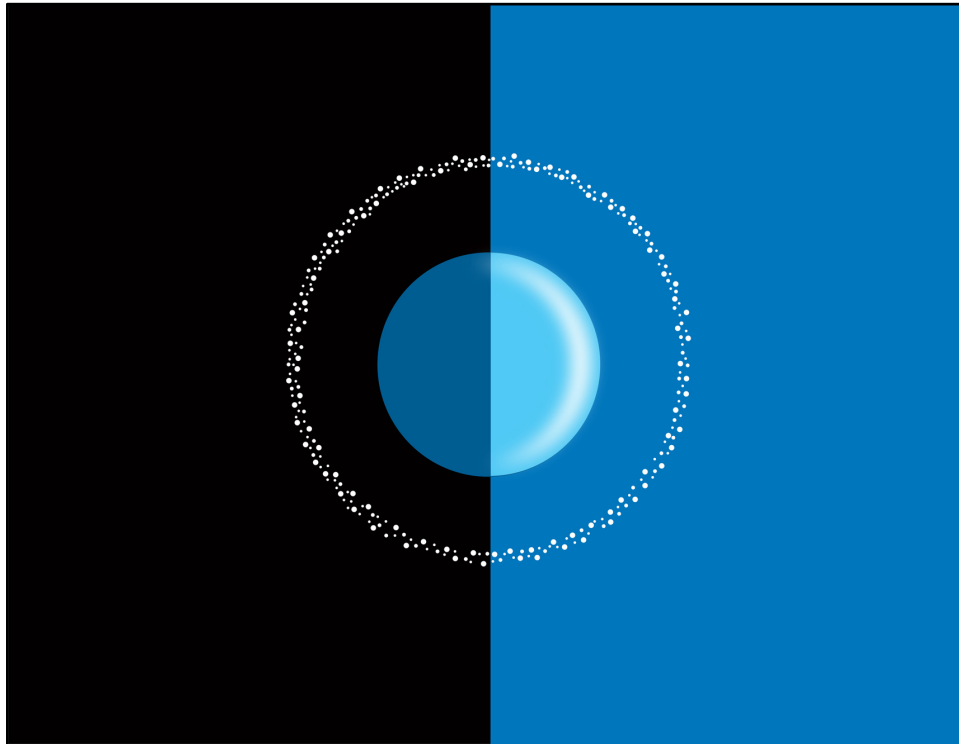


Figure 2. Waters are separated

*A firmament in the midst of the waters, and let it divide the waters from the waters:* First, the word firmament can be defined as the “heavens,” or that which man saw when looking upward from the earth (the atmospheric and stellar heaven).



In verse 6 (repeated in verse 7), God separates the original mass of water that is described in verse 2. This was achieved by placing some of the water above the firmament that resulted in water below and above the firmament that is illustrated in Figure 2. At this point in the creative process (the second day), God has created a watery mass, an intrinsic light source, gravity that has formed a rotating circular mass of water, and an upper and lower location of water that is separated by the heavens. However, this section of scripture does not give the specific distance, amount, and location of the upper waters. As a result, there is a significant amount of conjecture on their location.

Currently, the most popular explanation is referred to as the “vapor canopy theory” that postulates the earth was surrounded by a water canopy (Fig. 2) that would have filtered the ultraviolet rays from the sun, creating a temperate climate that was conducive to enhanced plant growth and extended animal and human life. Of particular interest, the early Hebrews referred to the sky as a “molten mirror/shiny” (see Job 37:18, Daniel 12:3, and Ezekiel 1:22). These three verses give some credibility to the vapor canopy theory.

*(9) Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear,” and it was so. (10) And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.*  
*Genesis 1:9-10*

*Let the waters under the heavens be gathered together into one place and let the dry land appear:*

At this point, the earth was still completely engulfed in water although it is speculative that solid matter was underneath the “face of the deep.” Then God commanded (“Then God said”) the waters underneath the heavens be gathered into one place and let the dry land appear. In the Greek translation of the Old Testament, the word *sunagogen* is used, the same word from which we get *synagogue*, meaning “a gathering place.” As a result, the waters surrounding the earth were gathered into one place while land began to appear.

*Earth – Seas:*

As the land pushed upwards from the depths, the water was displaced, gathering itself into one immense ocean that contained numerous seas (seas in the text is plural). Notice that although the waters were gathered into one place they must have contained interconnected basins, just as we have today. Of additional interest is the fact that while the word seas are plural, the word land is singular indicating a single landmass as in Figure 4. Additionally, the land was instantly dry (verse 9) and ready to sustain plant life.

*Note: For an additional perspective on the initial creation process, see Proverbs 8:22-30.*

At this point, there is now a rotating earth with intrinsic light, land, sea, and a heaven that God classified as “good.” Everything that was necessary to support life was in place and ready for the inclusion of plant, animal, and human life that would be created on days four, five and six. However, it is important to note that in keeping with our discussion of a disposable earth, the fundamental element in the first three days of the creation account has been *water* that God will use to destroy the earth in the global flood of Noah. As a point of interest, and using biblical chronology, the time frame between creation and the global flood was about 1,650 years.

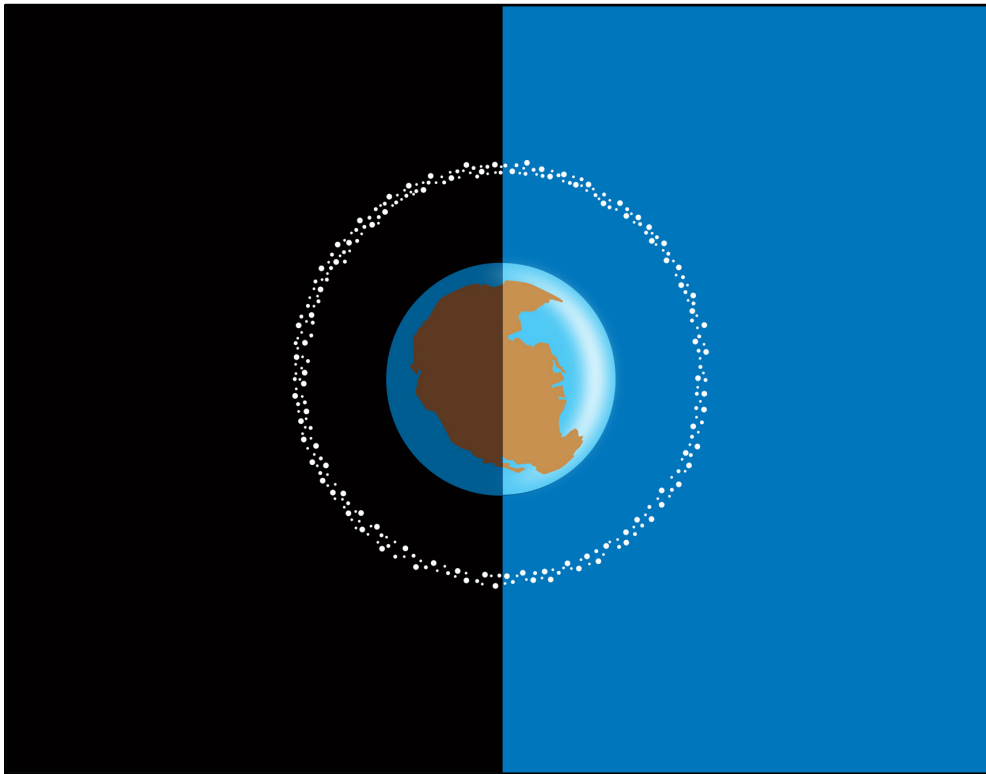


Figure 3. Divided waters, multiple seas and a single land mass

With these thoughts in mind, let’s go back to II Peter 3:5-6 and continue our discussion of a disposable earth:

*(5) “For this they willfully forget that by the word of God the heavens were of old and the earth standing out of water and in the water, (6) by which the world that then existed perished, being flooded with water”*

*II Peter 3:5-6*

***By which:***

The key element in the original creation was *water* below and above that God would use as the tool of destruction for the earth.

***The world that then existed:***

This phrase refers to the pre-flood world that was originally created perfect but was then cursed from the sin of Adam and Eve. As previously mentioned, this planet was based on the primary ingredient of *water* that included seas, lakes, rivers, underground reservoirs, and water above the earth.

***Perished, being flooded with water:***

Because the earth was filled with corruption and violence, God decided to destroy mankind and the earth with water (Genesis 6:11-13). As a result, the global flood of Noah was a cataclysmic event that completely overwhelmed the earth, destroyed all air and land-based life except life on the Ark, and completely altered the original creation. The phrase *perished, being flooded with water* refers to the second great cataclysm (the first was creation) that overthrows the secular theory of uniformitarianism. To briefly review how God used water to destroy the original earth let's go to selected portions of the 7<sup>th</sup> chapter of Genesis:

**PART 2**  
**October 19**

**GLOBAL FLOOD REVIEW**

*(11) "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all of the fountains of the great deep were broken up, and the windows of heaven were opened. (12) And the rain was on the earth forty days and forty nights."*

*Genesis 7:11-12*

***All of the fountains of the great deep were broken up:***

When the global flood is a topic of discussion, the focus is typically centered on the forty days and forty nights of rain. However, notice that all of the fountains of the great deep (Genesis 7:11) were broken up *prior* to the rain of verse 12. In Hebrew, this phrase indicates that subterranean waters were bursting upward first. The significance of this narrative is the power and destructive force of the great deep breaking open and allowing the upward travel of water to contribute to the rise of water on the earth. As a point of interest, Webster's Dictionary defines burst as "*to come apart suddenly and violently, explode.*"

***The windows of heaven were opened:***

Remember that prior to the flood it did not rain (Genesis 2:5-6). Therefore, the rain came from a source that had not previously produced rain.

Combined with the preceding portions of the flood narrative, let's consider the scientific implications of the source of the floodwaters:

- First, there was water below and above the earth, so the amount of water was more than sufficient for a global flood

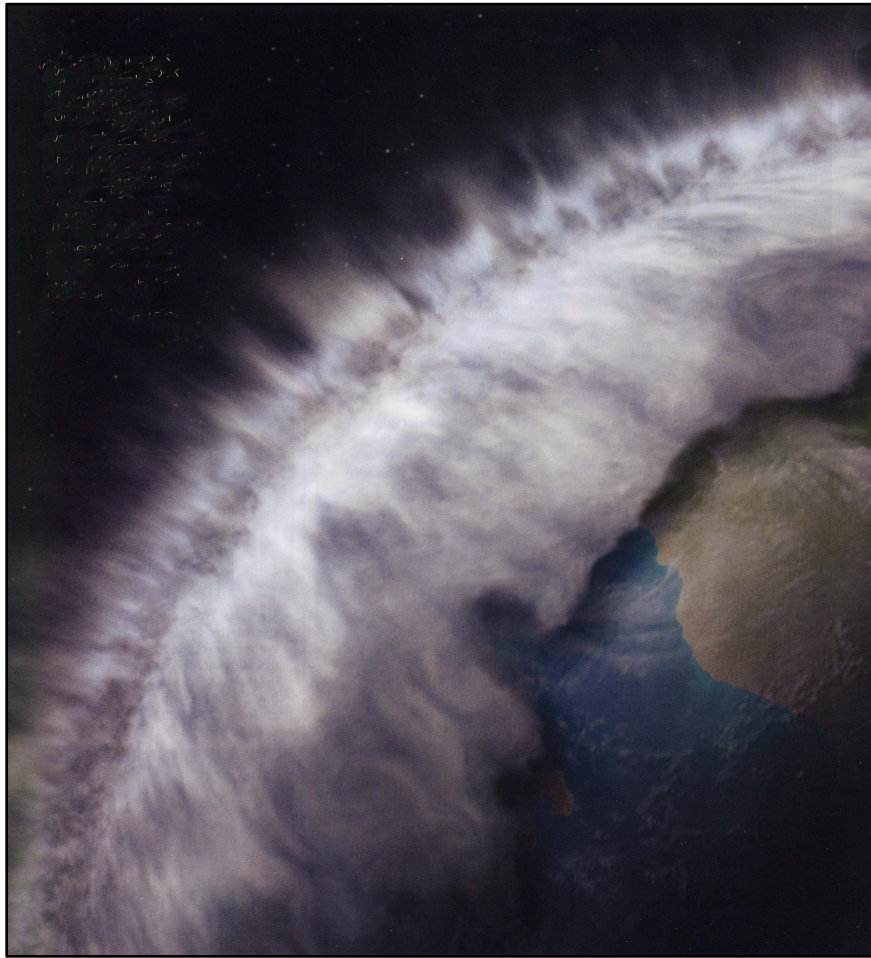


Figure 4: The fracturing of the earth's crust

- When the flood catastrophe struck, the earth had been a time bomb waiting to go off
- Initially, cold, dense material at the seafloor was floating on top of hot, lighter material deeper in the mantle of the earth (remember the earth is comprised of the core, mantle, and a crust)
- As the seafloor suddenly broke open in the middle (Continental Rift), the edges of the seafloor began diving into the mantle below. This fracture likely spread around the entire globe as illustrated in Figure 4
- As hot magma rose into these cracks, seawater also flowed into these cracks and instantly flashed into steam that resulted in supersonic jets of steam thundering into the upper atmosphere, carrying seawater with them
- Clouds of this ejected material spread out across the planet, cooled, and fell as torrents of rain on land and sea

- Simultaneously, as the cold ocean crust was replaced with hot, expanded magma, the seafloor rose, and with it, the sea level rose worldwide to inundate the then known earth
- As the land was inundated, the plummeting seafloor would have moved the singular land mass (commonly known as Rodinia from the Russian word “*motherland*” or Pangaea) that ultimately resulted in multiple land masses (North-South America, Europe, etc). The concept of moving continents (plate tectonics) is accepted by creationist and secular scientists alike, and is commonly known as Continental Drift. From a creationist perspective, continental drift would be a result of catastrophic plate tectonics from the global flood. Remember that conventional science does not support the global flood (if science did, science would have to recognize God)
- Eventually this process subsided once all the cold material from the seafloor sank into the mantle. The torrential rains were shut off after 40 days and the fountains of the deep were halted after 150 days (or 110 days after the rains ceased)
- During the period of the torrential rains, there would have also been significant volcanic activity that would have spewed a significant amount of volcanic ash into the atmosphere and assisting in the collapse of the water canopy (if it were present)
- When looking at the validity of the preceding flood perspective, is there any evidence of a cold, dense seafloor material collapsing into the hot mantle? During the past ten years, science has developed the technology to *see* if cold material existed at the base of the mantle. This technology discovered that indeed, portions of the *cold crust* had sunk the full 1,800 miles from the crust to the base of the mantle where temperatures are 7,232-degrees F (Figure 5). This suggests that the continents moved rapidly during the flood and that the flood occurred only thousands of years ago as opposed to the old earth perspective that would have resulted in the crust taking millions of years to sink towards the mantle. In the case of an old earth perspective, the slowly sinking portions of crust would have melted before reaching the mantle
- Lastly, how could a flood cover high mountains such as Mt. Everest? It is believed that the “*high hills*” (Genesis 7:19) that were present before the flood were not the height of modern mountains, and probably less than 15,000-feet high. Modern mountains such as Mt. Everest, the Alps, and the Himalayas were formed by catastrophic plate tectonics that indicate the continents were moving at speeds of feet-per-second during the flood. When two continents collided, mountain belts were uplifted as the earth’s crust buckled and warped (referred to in science as *uplift and/or crumple zones*)

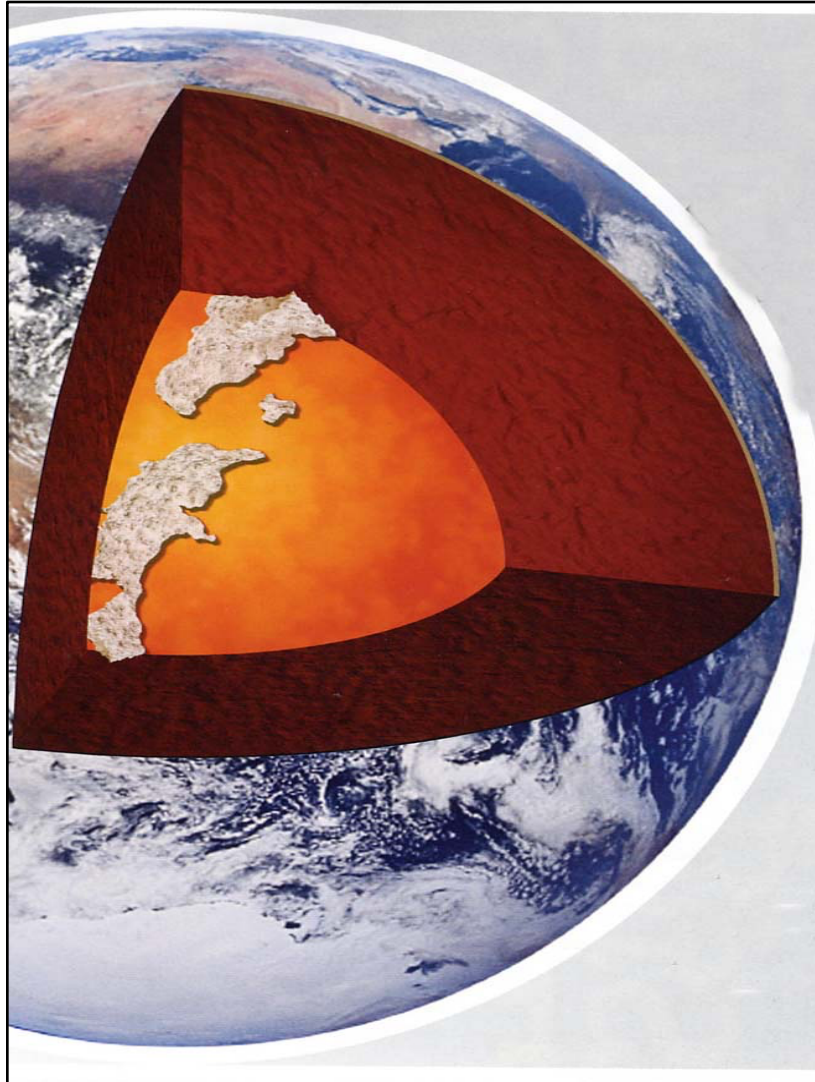


Figure 5: Dense seafloor on the hot mantle

To summarize the preceding viewpoints, the perspective of catastrophic plate tectonics offers a plausible explanation for the mechanisms responsible for a global flood, separation of the continents, and formation of high mountains while modern science does not support the concept of a global flood in addition to finding it difficult to explain the mechanisms for continental drift and the evidences of a global flood (that are clearly observed). Additionally, the concept of rain for 40 days does not begin to explain the catastrophic damage to the earth during the global flood and the lingering affects that are still present today. It is important to remember that the earth eco-system of today (post flood) is significantly different from the earth eco-system that existed prior to the flood. In fact, we are living in the third eco-system out of a total of four eco-systems as illustrated in Figure 6:



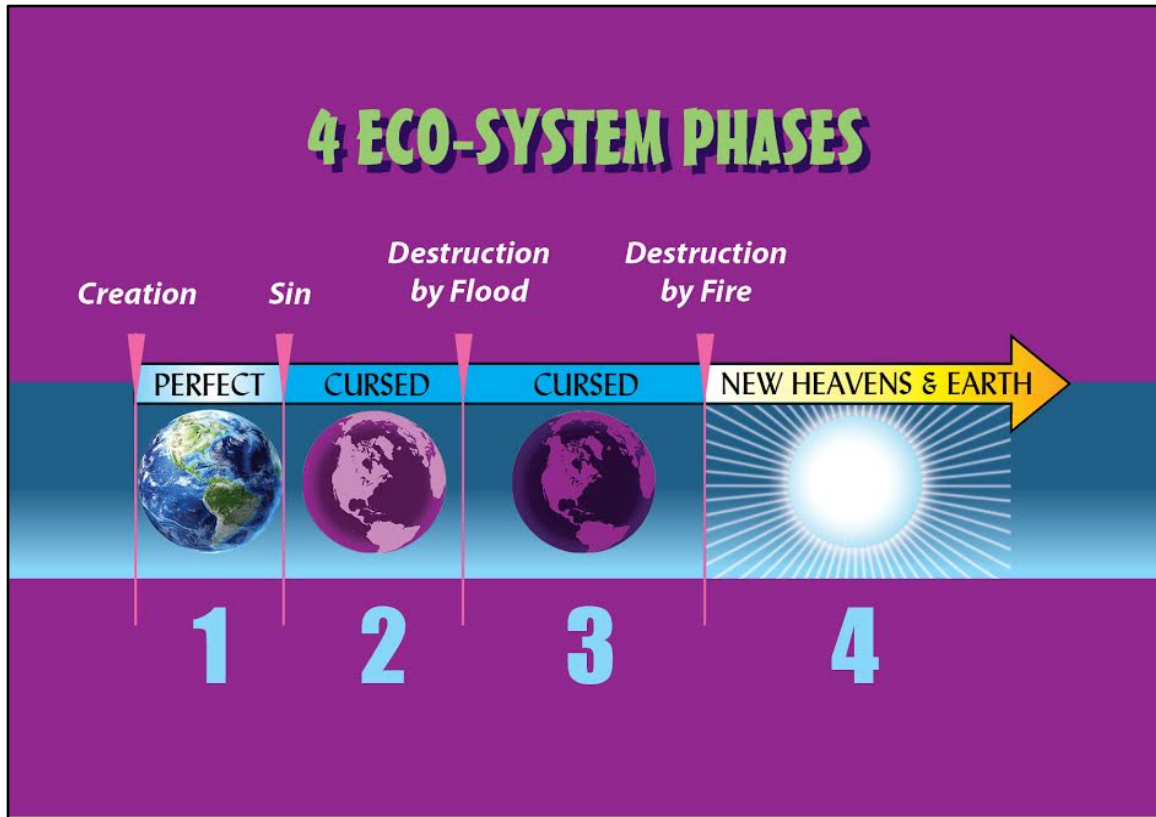


Figure 6. Four Eco-System Phases

### 1<sup>st</sup> Eco-System

The period of creation that includes Adam-Eve in the Garden prior to the fall. At this point, the creation was perfect.

### 2<sup>nd</sup> Eco-System

This encompasses the period of time from the sin of Adam-Eve to the global flood. The sin of Adam-Eve marked the beginning of God's curse on the universe and earth that began the beginning of its demise.

### 3<sup>rd</sup> Eco-System

The period of time from the global flood until now.

### 4<sup>th</sup> Eco-System

This system begins with the destruction of the universe and earth by fire and concludes with a new system that is outlined in Revelation 21:1 – *“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.”*

Before we leave the Genesis account of the global flood and return to II Peter and the final destruction of the universe and earth, let's briefly consider the popular current issue of Global Warming/Climate Change that supports a disposable earth and look at a portion of Genesis that clearly refutes this viewpoint.

## GLOBAL WARMING/CLIMATE CHANGE

*Note: For expanded notes on this subject, an entire Dove program was titled **Should Christians Go Green?** These notes can be found at [creationtruth.info](http://creationtruth.info) using the aforementioned title.*

As most people are well aware, the perception of changing world-wide atmospheric conditions in combination with their alleged ruination of this planet have captured the attention of numerous countries, world political leaders, religious leaders and people around this planet. This was magnified in 2002 with the book *Earth in the Balance* by Al Gore that described the world's alleged ecological predicament and in 2006 when Al Gore also produced an Oscar-winning documentary *An Inconvenient Truth*. This documentary presented global warming as an imminent threat to mankind that could ultimately destroy life on earth.

Today, it seems that hardly a day goes by without a TV program, magazines, radio, and/or newspapers mentioning a new study that involves humans changing the atmosphere of this planet and contributing towards accelerated global warming, a life-threatening alteration climate change, over population and mankind as an intruder. As an example and on a national level, Time magazine boldly stated in 2006 – and without any qualifications – “*The climate is crashing, and global warming is to blame.*” From a nonspiritual level, this is not surprising as the secular mainstream divergent viewpoint is typically comprised of people who have a worldview that is based on the universe, the earth, and all life are the result of accidental and random processes from nothing (evolution) and therefore are concerned about protecting the longevity of this earth as long as possible, particularly when the presence of mankind is believed to be contributing towards the demise of this planet.

However, it is somewhat surprising that the National and World Council of Churches have incorporated the increasing popularity of radical environmentalism in addition to many Christian clergy and evangelicals who have also embraced radical environmentalism. The evangelistic environmental movement typically incorporates the following stated characteristics:

- Committed to the authority of the Bible
- Based in the premise that humanity is engaging in *sinfulness and disobedience* to God by ignoring the mandate to tend and keep the land as found in Genesis 1:28
- Mankind is viewed as an intruder, is responsible for overpopulation, and in many cases is placed at a lower priority level than animals (animal rights)



- An emphasis on human caused global warming/climate change that will have severe consequences to this planet and its inhabitants

The evangelistic environmental movement of today has become more visible with multiple web-sites that are easily accessed, Christian media commentators, an increasing number of vocal Christian pastors in high-profile leadership positions, a global Green Christian magazine (Relevant), a Green Bible with related scripture printed in green, and Pope Francis (referred to as the “Green Pope”) who uses his global pulpit to actively shape public discourse on climate change. Pope Francis has recently stated – *“One of the greatest challenges of our time. This is our sin, exploiting the earth.”*

So, is it the responsibility of mankind to attempt in prolonging the life of this planet and is mankind engaging in sin in his existence on this planet? Stated from another perspective, is the responsibility and duration of this planet the responsibility of God or man? Therefore, let’s apply the current emphasis on environmentalism and global warming/climate change to (1) secular scientific beliefs and (2) biblical scriptural perspectives, and then consider how they relate to the responsibility and duration of this planet.

### **Secular Scientific Beliefs**

Environmental concerns have resulted in an assortment of positive and negative aspects. From a positive perspective, it is a fact that the environment in America is cleaner today as compared to 100 years ago with cleaner water, air with less pollution and food with reduced levels of carcinogens.

However, despite the benefits the environmental movement has been responsible for, the negative viewpoints and results have produced multiple dominant adverse weaknesses that have been instrumental in significantly changing the focus and direction of the original environmental movement to a crusade that is best characterized as a radical movement. The current Green or radical movement is not primarily concerned about reducing pollution and saving the spotted owl but using the environment – particularly climate change – for increased global governance to promote their agenda. Unfortunately, this antagonistic and prejudiced agenda begins in public schools and continues with a constant echo outside of schools from the media and Hollywood. Several examples of the aforementioned dominant adverse weaknesses are:

- A strong emphasis on minimizing the importance of God
- Maximizing the importance of the earth and its resources
- The inclusion of various radical factors such as carbon footprint and its impact on industry, over population, and the animal rights movement

- Mother earth attaining the status of a deity, including the resultant worship by numerous organizations – even some evangelical Christians

At this point in our discussion, the validity of the alleged affects of global warming/climate change on the health and longevity of this planet should be examined for truth and scientific relevance. To specifically answer the question of truth and scientific relevance, the previously mentioned detailed notes from **Should Christians Go Green**, aired on theDove, March 6, 2015, can be found at [creationtruth.info](http://creationtruth.info). As a brief summary of that program, secular science does not support the ideology of the “doomsday” perspective of global warming/climate change from a perspective of truth and/or scientific relevance.

Additionally, to concisely illuminate the perception of scientific relevance, lets briefly consider the concept of *consensus science*. To define consensus science, first consider the following quote from a Letter To the Editor of a newspaper and a stated opinion of the Intergovernmental Panel on Climate Change (IPCC):

#### Letter To The Editor

*“There is **general scientific agreement** that the most likely manner in which mankind is influencing the global climate is through carbon dioxide released from the burning of fossil fuels. Arguing there is no global warming, or humans are not responsible, represents dismissing the science behind this global threat to our future existence”*

#### IPCC

*“Anthropogenic (resulting from the influence of humans) greenhouse gas emissions have increased since the pre-industrial era, driven largely by economic and population growth, and are now higher than ever. This has led to atmospheric concentrations of carbon dioxide, methane and nitrous oxide that are unprecedented in at least the last 10,000 years. Their effects, together with those of other anthropogenic drivers, have been detected throughout the climate system and are **extremely likely** to have been the dominant cause of the observed warming since the mid-20<sup>th</sup> century”*

Both of the preceding quotes are typical examples of consensus science that is best explained by a lecture on Global Warming given by Michael Crichton at the Michelin Lecture at California Technical Institute (Caltech). The following excerpts are from that lecture:

*“Rather, I want to discuss the history of several widely publicized beliefs and to point to what I consider an emerging crisis in the whole enterprise of science-namely the increasingly uneasy relationship between hard science and public policy. I want to pause here and talk about this notion of consensus, and the rise of what has been called*

*consensus science. I regard consensus science as an extremely pernicious development that ought to be stopped cold in its tracks. Historically, the claim of consensus has been the first refuge of scoundrels; it is a way to avoid debate by claiming that the matter is already settled. Whenever you hear the consensus of scientists agrees on something or other, reach for your wallet, because you're being had.*

*Let's be clear: the work of science has nothing whatever to do with consensus. Consensus is the business of politics. Science, on the contrary, requires only one investigator who happens to be right, which means that he or she has results that are verifiable by reference to the real world. In science, consensus is irrelevant. What is relevant is reproducible results. The greatest scientists in history are great precisely because they broke with the consensus. There is no such thing as consensus science. If it's consensus, it isn't science. If it's science, it isn't consensus. Period.*

*Finally, I would remind you to notice where the claim of consensus is invoked. Consensus is invoked only in situations where the science is not solid enough. Nobody says the consensus of scientists agrees that  $E=mc^2$ . Nobody says the consensus is that the sun is 93 million miles away from the earth. And so, in this elastic anything-goes world where science-or-non-science is the handmaiden of questionable public policy, we arrive at last at global warming. It is not my purpose here to rehash the details of this most magnificent of the demons haunting the world. I would just remind you of the now-familiar pattern by which these things are established. Evidentiary uncertainties are glossed over in the unseemly rush for an overarching policy, and for grants to support the policy by delivering findings that are desired by the patron. As an example, the 1995 IPCC draft report said, Any claims of positive detection of significant climate change are likely to remain controversial until uncertainties in the total natural variability of the climate system are reduced. No study to date has positively attributed all or part of observed climate changes to anthropogenic causes. These statement were removed, and in their place appeared: The balance of evidence suggests a discernable human influence on climate."*

When the opinion of Michael Crichton is applied to the previous quotes from the Letter To The Editor and the IPCC, it becomes clearly evident that consensus science has replaced hard science in the global warming/climate change ideology.

### **Biblical Scriptural Perspectives**

Contrary to the current global warming/climate change ideology that mankind is an intruder on planet earth and is also currently responsible for its demise, the Bible clearly indicates in Genesis 1 and 9 that mankind has dominion on the earth, meaning that mankind has been given a special authority and rule over the creatures and the Creation.

*Note: This viewpoint is also referred to as the Dominion Mandate although it is not specifically named or defined in scripture. However, be aware that the Dominion Mandate is popular among evangelistic environmentalists from the perspective their belief is humanity is engaging in sinfulness and disobedience to God by ignoring the mandate to “tend and keep” the land as found in Genesis 1:28 at the end of the creation week.*

For clarity, let’s take a few moments and look at the biblical *dominion* verses from the creation week and post flood time periods as found in Genesis:

*(1) “So God created man in His own image; in the image of God He created him; male and female He created them. (2) Then God blessed them, and God said to them, be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth”*  
Genesis 1:27-28

Fill the earth and subdue it:

God, having just created the universe and earth, created His representative (dominion) and representation (image and likeness). Man would fill the earth and oversee its operation. Subdue does not suggest a wanton and unruly condition for the creation because God pronounced it *very good* in Genesis 1:31. Rather, it speaks of a productive ordering of the earth and its inhabitants to yield its riches and accomplish God’s purposes. Additionally, *fill the earth* means that mankind has a primary place on the earth – he is not an intruder – and does not equate to overpopulation.

Dominion:

This defined man’s unique relation to creation. Man was God’s representative in ruling over the creation. The command to rule separated him from the rest of living creation and also defined his relationship as above the rest of creation (Psalm 8:6-8 – “*You have made him to have dominion over the works of your hands; you have put all things under his feet, all sheep and oxen – even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas*”).

At this juncture, God has finished His creation, declared it *very good*, commanded mankind to fill the earth, and given mankind dominion over all of the earth. However, as a result of the following sin of Adam and Eve, God curses His creative work as detailed in Genesis 4 and Romans 8 as follows:

*“Cursed is the ground for your sake; in toil you shall eat of it all of the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.*

*In the sweat of your face you shall eat bread till you return to the ground. For out of it you were taken; for dust you are, and to dust you shall return"*

*Genesis 4:18-19*

*"For we know that the whole creation groans and labors with birth pangs together until now"*

*Romans 8:22*

These two verses indicate that the whole creation (universe, earth, and all life) have been cursed and is in a condition of *steady decay*. Additionally, the decay of the whole creation is the result of God – who cursed His creation – not man. Continuing on with biblical history, we rapidly come to Genesis 6 that begins the narrative account of the judgment and resultant destruction of earth by God as the result of the wickedness of mankind. However, note that after the global flood, God gives the same instructions to Noah in Genesis 9:1-2 as He gave to Adam and Eve in Genesis 1:27-28:

*(1) "So God blessed Noah and his sons, and said to them: Be fruitful and multiply, and fill the earth. (2) And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand."*

*Genesis 9:1-2*

*Be fruitful and multiply, and fill the earth:*

This is the identical directive given Noah and his family at the end of the flood that was given to Adam and Eve at the conclusion of the creation account on day six.

*Are given into your hand:*

Even though Genesis 9:1-2 is a virtual repeat of Genesis 1:27-28, notice the emphasis on "*they are given into your hand.*" This phrase does not allow for animal exploitation. Instead, it is referring to a change from mankind not allowed to eat meat prior to the flood (Genesis 1:30) to post flood chronology of being able to eat animals for sustenance.

Although mankind is charged with the responsibility to be wise stewards, this command does not place animal and plant welfare above human priority and needs. A reversal of human and animal-plant priorities along with *adverse* pollution of the air, waters and land would be contrary to dominion and would be defined as exploitation. In concert with dominion and good stewardship, Christians should have a priority of using the environment for the benefit of mankind and to the glory of God.

From the preceding overview of the dominion mandate as found in Genesis 1 and 9, it is clear from a biblical perspective that God created the universe and mankind as his representatives to fill the earth, oversee its operation, and use its resources for the benefit of mankind. Mankind is also defined as above the rest of creation which is also repeated in Psalm 8:6-8.

However, before leaving this discussion on the dominion mandate, let's look at another verse in Genesis that clarifies the global warming/climate change debate from a biblical perspective:

*"While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night, shall not cease"*  
Genesis 8:22

This verse clearly states that God re-established the cycle of seasons after the catastrophic destruction of the global flood – and – they would **continue** to exist. As God created this universe and earth by the word of His mouth, scripture tells us that He maintains this universe and earth, not mankind. The Bible makes it clear that:

#### **God alone controls the forces of nature**

(12) *"He has made the earth by His power, (13) He has established the world by His wisdom, and has stretched out the heavens at His discretion"*  
Jeremiah 10:12-13

#### **God alone rules heaven and earth**

*"The Most high rules in the kingdom of men, and gives it to whomever He chooses"*  
Daniel 4:25

#### **The universe and earth were created and continue to be sustained by God**

*"For You created all things, and by Your will they exist and were created"*  
Revelation 4:11

#### **Nature is the creation of God and He alone sustains and protects it**

(15) *"God, who made the heaven, the earth, and the sea, and all things that are in them,"*  
(17) *"God who gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness"*  
Acts 14:15&17

These verses indicate that mankind is not going to severely change or destroy this earth due to a depleting ozone layer! It is essential to remember that

the universe and earth are not permanent commodities – *nor were they ever intended to be in the master plan of God*. Conversely, the modern environmental movement is focused on attempting to endlessly conserve and preserve this earth as long as humanly possible. II Peter 3:10 specifies that the earth and all that God have created will be destroyed by fire. **Although we should be good stewards of God’s creation, we should not be focused on trying to preserve an earth that will not last any longer than God’s ultimate plan.**

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With the previous thoughts in mind, let’s return to II Peter 3, and focus our attention on Peter’s account of the end of this universe and earth.

#### **II Peter 3:7-13**

*(7) “But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition (eternal damnation) of ungodly men. (8) But beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day”*

##### ***Which are now:***

Since the flood (or post flood), humanity now lives in the 3<sup>rd</sup> eco-system (see Figure 6). This eco-system is characterized by the following highpoints:

- Continued decay from the original curse from the sin of Adam and Eve
- Global influences from the devastation of the universal flood
- Significantly reduced lifespans for all life

##### ***Preserved by the same word:***

This indicates this present world (3<sup>rd</sup> eco-system) is currently preserved by the Word of God (also see Rev 4:11) just as the Word of God brought creation and the global flood into existence.

##### ***Are reserved for fire until the day of judgment:***

Although God promised Noah and his descendants that He would never again destroy the earth with water, God has indicated numerous times that the universe and earth are now reserved for future judgment and destruction by fire (for other verses on this subject, see Isaiah 66:15, Daniel 7:9-10, Micah 1:4, Malachi 4:1, Matthew 3:11-12, and 2 Thessalonians 1:7-8). This destructive event by fire will only come by the Word of God and as a result of His timing.

##### ***One day is as a thousand years:***

This specific portion of this verse is commonly used to give credibility to the viewpoint that the word “day” in Genesis can mean long periods of time instead of a 24-hour calendar day. However, this phrase has nothing to do with the word day as used in the creation account in Genesis. Instead, this verse is referring to the fact that God understands time much differently than mankind. From mankind’s viewpoint, the coming of Christ seems like a long time away, but from the viewpoint of God it will not be long. As an example, Psalm 90:4 says – “For a thousand years in Your sight are like yesterday when it is past, and like a watch (a 4-hour period of time) in the night.”

(9) *“The Lord is not slack, concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish **but that all should come to repentance**”*

***The Lord is not slack:***

This refers to the fact that the Lord is not loitering or late in His promise to return. The return of the Lord in all of His blazing majesty and power is based on His timing, not the timing of mankind, and definitely not destructive forces from global warming/climate change.

***But that all should come to repentance:***

The reason for the delay in the coming of the Lord and His attendant judgments is not because He is slow to keep His promise or because He wants to judge additional sinners. The Lord delays His coming because He is patient and desires the necessary time for His people to repent.

(10) *“But **the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up**”*

***The day of the Lord:***

The Day of the Lord is a term that points to the special intervention of God in human history for judgment and ultimately refers to the future time of judgment whereby God judges the wicked on earth and also ends this world system in its present form. Old Testament prophets saw the final Day of the Lord as unequaled darkness and damnation, a day when the Lord would act in a climatic way to vindicate His name, destroy His enemies, reveal His glory, establish His kingdom, and destroy this present world (Joel 1-2, Amos 5, Malachi 4, etc). It occurs at the time of the tribulation on earth (Revelation 6:17), and again 1,000 years later at the end of the millennial kingdom before the creation of the new heavens and earth (Revelation 20:1-21).



***Thief in the night:***

The Day of the Lord will have a surprise arrival and it will also be sudden, unexpected, and disastrous to the *unprepared* (I Thessalonians 5:1-4).

***The heavens will pass away:***

In this context, the Greek word for heavens (*ouranos*) refers to the constituent parts of the universe – the heavenly bodies. Theologians generally believe that God must destroy this *cursed* universe before He can introduce and establish the “*new heavens and earth*” described in Revelation 21:1.

***With a great noise:***

The Greek for “a great noise” occurs nowhere else in the New Testament and is used as the whizzing of arrows, the rush of wings, and the sound of mighty winds or roaring waters. In this context, it can be understood to connote the crash of a falling universe and/or the roar of the destroying flames that are destroying the universe. God will incinerate the universe that will likely be accomplished by an atomic reaction that disintegrates all matter as we know it.

***The elements will melt with fervent heat:***

Interestingly, the word elements is defined by Webster’s New World Dictionary as “*a basic material, rudiments, fundamentals, any substance that cannot be separated into different substances by ordinary chemical methods, but only by radioactive decay or by nuclear reactions.*” When this definition is applied to *elements* in this verse, it most likely refers to the atomic components into which matter is ultimately divisible, that which makes up the composition of all created matter. In this context, Peter is talking about atoms, neutrons, protons, and electrons are all going to instantly disintegrate and be consumed from a nuclear event that is orchestrated by God!

***The earth and the works:***

This indicates that the current physical universe and earth will be consumed by fire and totally destroyed in preparation for a new heavens and new earth.

## WHEN?

With the preceding look at the coming fiery destruction of the physical universe, earth, and all living matter by God, a logical question is – *at what point in biblical history and the history of this universe and earth will these events take place?* To answer this question, refer to Figure 7 and then lets go back to the beginning of the Great Tribulation that is found in Revelation 6-19 and then fast forward by briefly summarizing the events from the Great Tribulation to the New Heavens and Earth as described in Revelation 21:1 – “*Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.*”

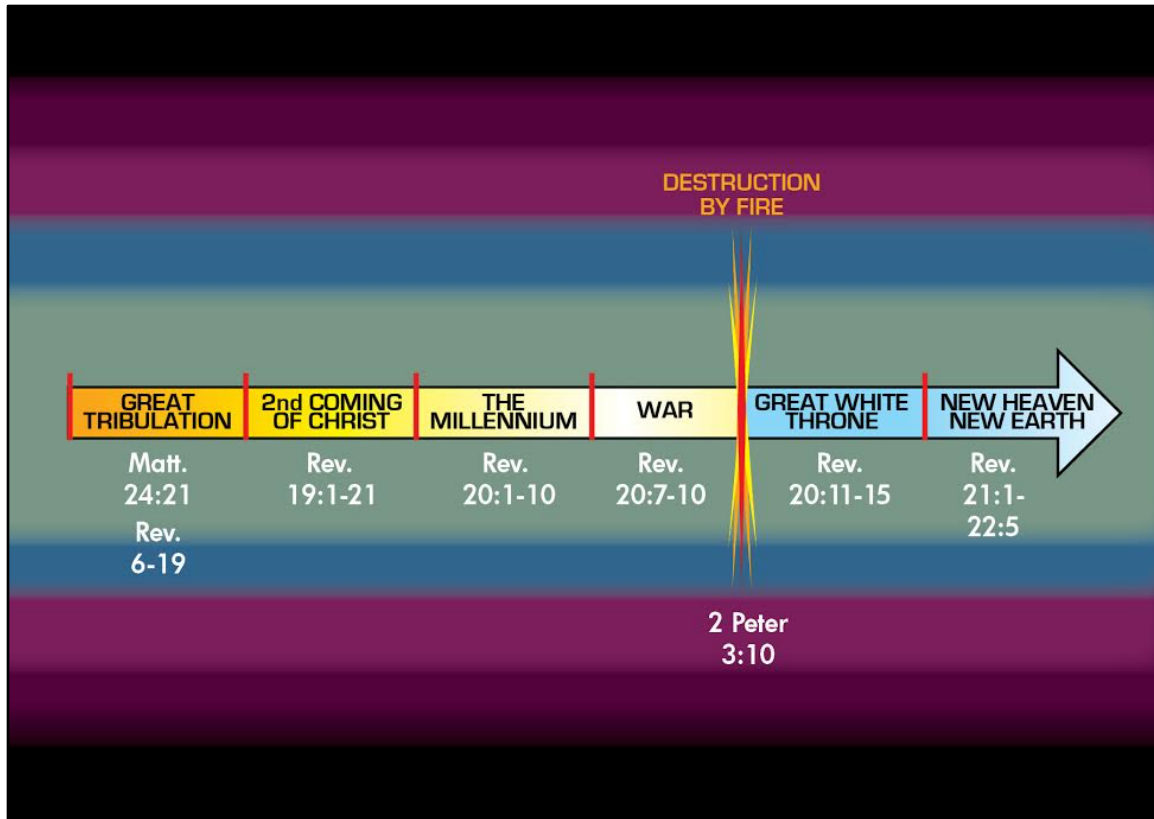


Figure 7. Summarizing the events from the Great Tribulation to the New Heavens and Earth

### **THE GREAT TRIBULATION (Matt 24:21, Rev 6-19)**

The Great Tribulation is a seven-year period in which the unparalleled wrath and judgment of God will be poured out upon the earth and consists of three primary periods of judgment as follows:

- 7 Seal Judgments
- 7 Trumpet Judgments
- 7 Bowl Judgments

The 7<sup>th</sup> Bowl Judgment will complete God's wrath except for His final judgment on the rebellion/war at the end of the Millennium. Many scholars agree that if God did not end his three periods of judgment/wrath on this earth with His 2<sup>nd</sup> coming, the earth and all life would be destroyed.

### **THE 2<sup>ND</sup> COMING OF CHRIST (Rev 19:1-21)**

Following the three primary periods of God's judgments during the Great Tribulation, Christ (with his believers) will return to take back the earth from Satan and establish His kingdom. This event is preceded by blackness as a result of a darkened sun/moon, fallen stars, and smoke. The heavens will open and Jesus comes as a conqueror riding a white horse. His eyes are like a flame of fire,

His robe is dipped in blood, and a sharp sword comes out of His mouth. This battle is commonly referred to as The Battle of Armageddon. With the 2<sup>nd</sup> coming of Christ, Satan and his demons will be bound and cast into the bottomless pit for 1,000 years. Their imprisonment will dramatically alter the world during the 1,000 year reign of Christ since their destructive influence in all areas of human thought and life will be removed. Jerusalem will be the capital city during Christ's millennial reign.

#### **THE MILLENNIUM (Rev 20:1-10)**

Taking a literal interpretation of this section of scripture results in a pre-millennial view that is based on the return of Christ who will then establish a literal kingdom on earth and reign for 1,000 years. Be aware that there are also two other views of the millennium that are referred to as postmillennialism and amillennialism. These two views are not the subject of this discussion.

#### **WAR (Rev 20:7-10)**

When the 1,000 years of the millennium have expired, Satan will be released from the bottomless pit and will go out to deceive the nations which are in the four corners of the world. Satan is loosed to bring cohesive leadership to the world of Christ-rejecting dissenters who have been born during the millennium. Unfortunately, Satan's passionate hatred of Christ will not have been changed by his thousand years of imprisonment during the millennium. When released, Satan and his forces will march on Jerusalem (the place of Messiah's throne and center of the millennial world) but will be destroyed by fire from heaven. As a result, Satan will then be thrown into the lake of fire and brimstone and tormented forever and ever.

#### **THE GREAT WHITE THRONE (Rev 20:11-15)**

Verses 11-15 of Revelation 20 describe the final judgment of all the unbelievers of all the ages and takes place between the indescribable void between the end of the present universe and the creation of the new heaven and new earth. God will sit on the great white throne (in the person of the Lord Jesus Christ) and open the "books" and "Book Of Life." Unless a person is found in the Book Of Life, they will be judged according to their works from the "books" and will be found "wanting." Anyone not found written in the Book Of Life will be cast into the lake of fire.

#### **DESTRUCTION OF THIS UNIVERSE AND EARTH (2 Peter 3:10, Rev 20:11)**

Interestingly there are two authors in two separate accounts that record the destruction of the universe and earth. In 2 Peter 3:10, Peter describes the specific *details* of the destruction by fire that we have previously overviewed in Part 3 of this series. Additionally, Revelation 20:11 records the specific *timing* of the destruction as follows – *"Then I saw a great white throne and Him who sat on it, from whose face the earth and heaven fled away."* In this verse, John saw the cursed and

contaminated universe and earth go out of existence. Essentially, the universe and earth are *uncreated* and go into non-existence. At this point, the “books” and the “Book of Life” will be opened and final judgment of all the unbelievers of all ages will begin. Remember that the “books” record every thought, word, and deed of sinful men and will provide the evidence for eternal condemnation. Conversely, the Book of Life contains the names of all the redeemed.

#### **EVERYTHING NEW (Rev 21:1-22:5)**

As this portion of scripture opens, all sinners of all the ages in addition to Satan, the beast, and the false prophet have been cast into the lake of fire to be tormented forever and ever. Additionally, the universe and earth have been destroyed and God has created a new universe and earth to be the eternal dwelling place of the redeemed. Interestingly, Revelation 21:1 says that there will be no more sea (the original earth was water based) but the new environment will not be water based and will also have climatic conditions that are totally changed. The new Jerusalem is described in Revelation 21 and begins with verse 2.

### **A DIRECTIVE FOR CHRISTIANS**

*(11) “Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, (12) “looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat”*

#### ***What manner of persons ought you to be:***

Interestingly, the phrasing in verse 11 is stated as an exclamation rather than a question as the emphasis is on “*How astoundingly excellent you ought to be!*” As a result of the foregoing facets of the end of this disposable universe and world that Peter has been discussing in II Peter 3, this becomes a straightforward challenge for Christians to conform their lives to God’s standards in light of the reality of his coming judgment on unbelievers and eternal reward for His believers.

#### ***Holy conduct and godliness:***

In this context, holy conduct refers to the way a Christian should live their life which should be separate from sin. Godliness refers to the spirit of reverence that should saturate the attitude of every Christian’s heart.

#### ***Looking for and hastening:***

Hastening is defined as “*eagerly desiring*” that something will happen. This should be a strong motive for Godly conduct and also emphasizes the fact that Christians should not fear the future coming of God but should eagerly look

forward to it as a primary resident of heaven, not this world (I Corinthians 1:7, 16:22, I John 2:28, 3:3).

***The day of God:***

The day of God is not the same as the Day of the Lord. This phrase refers to the eternal state, in preparation of which the heavens and earth are burned up and is replaced by the new creation. The corrupting of the universe by man and Satan will have been terminated, judged and permanently ended forever.

***The heavens will be dissolved:***

The new world order in which righteousness dwells requires the Lord to first destroy the old, sin-cursed universe (Romans 8:19-22).

(13) *“Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells”*

***Look for new heavens and a new earth:***

Every Christian should be expectantly focused on the coming new world order and consider their residence in this present world order as temporary and secondary.

***Righteousness dwells:***

The new universe will be different in quality from before (what we now experience), not just new in chronology. The lack of sin and the abundance of righteousness will be the hallmark of the new heavens and earth. Righteousness will be the new and eternal foundation instead of this cursed and sinful universe and earth.

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