

Book Review
Genesis 1 And Lessons From Space

Genesis 1 And Lessons From Space by Nobie Stone, Vienna, WV, The Warren Christian Apologetics Center, 2014, 160 pp. ISBN: 978-1936548-10-1, \$19.99.

Genesis 1 And Lessons From Space is the printed form of the Fourth Annual Spring Apologetics Lectures delivered at the Grand Pointe Conference Center and Elite Sports Center located in Vienna, WV and Parkersburg, WV respectively (p. x). The lectures were held May 8, 2014. Dr. Nobie H. Stone was the guest lecturer. The purpose of the lectures was to address the issue of materialism and explore the compatibility of our modern scientific observations of nature with the biblical Genesis account of origins (p. x).

The book contains a table of contents, a publisher's preface, an author's preface, six chapters, appendices, references, glossary, indices and a publisher's afterward.

The publisher's preface was written by Charles Pugh III, one of the directors of the Warren Christian Apologetics Center. Pugh warns of the danger of secularism. He uses Pew Research to show that religion in general is on the decline in America. He states that the book is the printed version of the lectures delivered in the spring of 2014 and hosted by the Warren Christian Apologetics Center. He gives the qualifications of Dr. Stone which reveal his weakness in theological studies while at the same time revealing his strengths in scientific studies and work at NASA. Pugh states, "This promises to be a fascinating journey through the cosmos and the associated scientific and religious thought" (p. xi).

The author's preface centers on the basic thesis of the book. Dr. Stone raises the question, "Is Christian faith viable in light of modern scientific understanding" (p. xiv)?

In chapter one, Dr. Stone gives the introduction to the book. Dr. Stone makes a distinction between scientism and science. *Scientism* is faith in science. It is blind trust that nothing exists beyond the material universe. "Belief that reality is limited to the physical is a worldview (materialism) rather than a logical process" (p. 1). "Science is not a worldview, but a tool with which to understand the world" (p. 1). Science deals exclusively with phenomena that can either be observed with our senses (sight, touch, hearing, etc.) or logically extrapolated from those sensory observations (p. 2). Consequently, science has limitations. Dr. Stone lists the following limitations of science: (1) It cannot address questions of "why"; (2) It cannot address questions of single-occurrence phenomena (beginnings, miracles) since they, by definition, cannot be repeated and, therefore, cannot be studied under controlled conditions (p. 2). Dr. Stone admits that science cannot give answers regarding origins. Also, science cannot give answers to the meaning of life.

Under the title, "Unbeliever," Dr. Stone remarks, "The unbeliever should have a logical basis for his unbelief" (p. 3). However, since all unbelief is irrational, it would be impossible for an unbeliever to have a rational basis for his unbelief. Dr. Stone goes on to say that "if he rejects Christianity, then he should do so on the basis of the facts" (p. 3). Science cannot give a factual basis for the purpose of life (note the limits of science stated earlier-DS). An unbeliever is left without any foundation for a meaningful purpose in life.

Dr. Stone affirms that if there is a God, then there is a meaningful purpose in life; there are absolutes; there is right from wrong; and our social laws, based upon our Judeo-Christian

heritage, are defensible (p. 4). Dr. Stone goes on to say, “if Christianity is true, then it follows that all other religions are false” (p. 4).

Under the title, “The Believer,” Dr. Stone reveals that at one time he was an agnostic in regards to belief in God (p. 5). He quotes a Life Way Research study that found that 69 percent of those who attended a state university dropped out of all church involvement. Seventy percent of those attending non-Christian private schools dropped out (p. 6). Dr. Stone emphasizes that the believer must be prepared to give answers for the faith that he has in God.

The approach that Dr. Stone rejects is “that religion and science occupy two different spheres of reality and have no logical interaction” (p. 6). Dr. Stone provides this premise, “If there is a good, all-knowing and all-powerful God, and if this God is the architect, builder, and sustainer of all nature, and if the Bible is the inspired word of this God, then what the Bible has to say about nature must be consistent with what we observe in nature” (p. 6). This is the approach Dr. Stone recommends.

Dr. Stone then proceeds to set forth only three possibilities if there are contradictions between what we believe the Bible teaches and what we observe in nature, (1) We have misunderstood revelation (of which there are many examples in history); and/or (2) we have misinterpreted our observations of nature (of which, likewise, there are enough examples); or (3) There is no God (which cannot be logically proven)” (p. 6-7). Inadvertently, Dr. Stone has given four possibilities in this statement. The combination of (conjunction of) number 1 and 2 above constitute an additional possibility, i.e., that we have misunderstood revelation *and* misinterpreted our observations of nature.

Dr. Stone states, “all of our observations, our perceptions, and even our comprehension, are ultimately tied to the material universe in which we exist. We have no ability to perceive, detect, measure, or even independently conceive of the spiritual realm or super nature (that which is outside of our material universe). In fact, we presently know almost nothing about dark matter and dark energy, even though they are thought to constitute about 96 percent of the material universe” (p. 7). Dr. Stone may successfully be challenged on this point. Intelligence is not a physical entity! Intelligence is a function of mind and mind is not a physical entity. Mind is a function of spirit (the spiritual realm). Evolutionists cannot explain the origin of mind or intelligence (Dr. Stone acknowledges this, p 34, and in doing so, contradicts himself. He states, “The first is that materialistic scientists overreach by extending science beyond its rational limits when they claim that the scientific method can answer virtually all questions of life even those concerning the human mind and its emotions. These are non-material things that are not subject to the laws of physics and chemistry and cannot be detected by the senses (mind, love, thought, value, judgments, decisions, etc.) and, yet they are real”. Also, Dr. Stone speaks of *dark matter* and *dark energy* as if they really do exist. However, these concepts exist only *theoretically* as functions of the explanation of the Materialistic Big Bang Theory (Stone’s own words, see p. 8. I would refer the reader to two good articles: Brad Harrub, “In the News: Dark Matter and the Universe” Apologetics Press and Bert Thompson, “A Galactic Glossary”, www.apologeticspress.org)! Dr. Stone in his own glossary, at the back of the book, defines them as *theoretical* concepts and not facts of science (see Glossary, p. 134). This point will be even more significant as we proceed to study subsequent statements. Consider for a moment what Dr. Stone has affirmed. He has stated that only 4 percent of the material universe forms all of our observations, perceptions, and comprehension about our lives.

The author concludes this section by giving a summation of each of the rest of the chapters in the book.

Chapter two focuses on the nature of faith. Dr. Stone affirms that believers are to use their minds (p. 9). He discusses the difference between blind faith and saving faith. Blind faith is believing something without evidence or question (p. 9). He quotes from Josh McDowell, “My heart cannot rejoice in what my mind rejects” (p. 9).

Under the section, “God Has Never Required Blind Faith” (p. 10-11), Dr. Stone states that Abraham reasoned, Moses was given a basis for his faith with three signs or miracles, the nation of Israel was given signs, Gideon was given signs, Jesus gave signs, first century Jews received many signs and the apostles gave signs. All of these signs were given so that people could believe that Jehovah is God and that Jesus is the Christ, the Son of God (p. 12). These “signs” represent evidence that is *supernatural*. Faith was based upon the evidence and the evidence was supernatural.

Dr. Stone continues with this affirmation, “Blind faith is just not consistent with what the Scriptures say about faith. God never has, nor does He now, require it” (p. 13). He then defines biblical faith using Nebuchadnezzar as an example, “Biblical faith is a relationship of trust—trusting God to keep His word” (p. 13). Dr. Stone concludes, “*faith and reason are not mutually exclusive; faith begins with reason—rooted in experience that satisfies the mind—and then goes beyond reason*” (p. 14). Did you notice the contradiction? First, Dr. Stone states that God never requires blind faith. Then, he states that faith—*goes beyond reason!* That is a false statement because it affirms a false concept, i.e. blind faith!

Under the section, “God Must Have Provided Evidence For Our Faith-What Kind?” (p. 14), Dr. Stone affirms that God has chosen to reveal Himself to us through His creation, through His inspired word, and through His visitation in the form of Jesus of Nazareth. Also, Dr. Stone states that our faith is based upon the testimony of those who witnessed His coming (p. 16). To the above list shouldn't we add that God has revealed Himself through the miracles that He has wrought? Consider the physical evidence for a world-wide flood (Gen. 6-9). The flood was a punitive miracle wrought by God with lasting effects upon the geological record of the earth. The creation, the inspired word of God and the visitation of Jesus are all miracles wrought by God!

In chapter three, Dr. Stone takes up the meaning of reason (p. 17). He states, “As we will see below, virtually nothing in life is proven in an absolute sense” (p. 17). Then he affirms, “We can, however, weigh the evidence in a logically valid manner and establish the conclusion that it supports” (p. 17). The law of rationality states, “that men should draw only such conclusions as are warranted by the evidence” (*Logic and the Bible*, Thomas Warren, p. 14). Warren goes on to state, “when one functions in a rational manner, he says, in effect, to himself, the conclusions which I draw must not outrun or be out of harmony with the evidence which is relevant to the truth of the question which I am considering at any given time” (*Logic and the Bible*, p. 14). Dr. Stone has already violated the law of rationality in his statement above where he affirms, “faith and reason are not mutually exclusive; faith begins with reason—rooted in experience that satisfies the mind—and then goes beyond reason.” Dr. Stone asserts, “It must be stated at the outset that we are not going to attempt to rigorously prove the existence of God, or that Jesus of Nazareth is His son (sic), or that the Bible is His inspired word. This we cannot do—but this situation is not unique. As we will see below, virtually nothing in life is proved in an absolute sense” (p. 17). Remember, the apostle Paul said, “Prove all things, hold fast that which is good” (I Thess. 5:21). How do you partially prove something? What would be the result of partially proving something to be true? Would this really convince anyone of the proposition? The law of excluded middle states that every precisely stated proposition is either

true or false (see *Logic and the Bible*, Thomas Warren, p. 21) There is no middle ground between a proposition being true and being false. Dr. Stone has not overcome all of his agnosticism regarding knowledge. He is a *mitigated skeptic* regarding man's ability to know anything absolutely. Warren states, "Let it be emphasized that it is one of the worst of misrepresentations to charge someone with claiming to be infallible just because he claims to know one, or two or three or more things. Unless the men involved are unmitigated skeptics and/or radical agnostics, then they themselves claim to know at least a few things. We ask them: do you *know* that you exist? Do you *know* that you have a *mind*? Do you *know* that you have a *body*? Do you *know* that *God exists*? (If not, then, for all you know, God may *not* exist and, thus, Christianity would be as big a farce as was ever taught to man!" (*Logic and the Bible*, p. 58). Warren believed that you could know that God exists and know it absolutely! Consequently, you can know that the Bible is the Word of God and that Jesus Christ is His Son! Warren continues, "Do you *know* that the Bible is the Word of God? (If not, then you certainly *do not know* that Jesus Christ is the Son of God, and you *do not know* that men must obey the gospel plan of salvation to be saved. And, if so, then you *do not know* that men living today must be members of the blood-bought body of Christ (the church) in order to go to heaven" (*Logic*, p. 58-59). Dr. Stone is a **probabilist** as defined by Lionel Ruby (*Logic an Introduction*, 327-357, especially p. 333-ff). The view of Dr. Stone is that of **probabilism** (*Genesis 1*, Stone, p. 18) "which holds that we can never be certain that we have attained the truth and that we must be content with varying degrees of probability" (Ruby, p. 333). Dr. Stone states, "As a result, with the possible exception of derivations in the field of mathematics, there are extremely few examples of purely deductive arguments in everyday life, mainly because it is rarely, if ever, possible to hold any truth with absolute certainty, especially in a universal sense..." (p. 18). This statement is false. The reason is that every explicit statement in the Bible is true because the Bible is inerrant and infallible and comes from God who cannot lie (Titus 1:2; Heb. 6:18). Dr. Stone also states, "The more common type of reasoning, by which premises for deduction may be established, is based on the inductive form of argument which does not prove its conclusion absolutely, but rather, indicates what is probably true. It may be highly probable, but not absolute" (p. 18). Dr. Stone applies his epistemology to science, "The scientific process does not claim to prove absolutely, the conclusion it derives" (p. 19). Again, he states, "This is an important point because we must come to faith in God through a rational evaluation of the evidence provided by His revelation—an inductive process" (p. 19). Dr. Stone is affirming that we cannot know in an absolute sense that God exists. He also affirms that the truth of the Scriptures, the Messiahship of Jesus of Nazareth and the very existence of God should be scrutinized, tested, and accepted or rejected on the *same basis* as everything else that confronts us in life, on the basis of the applicable evidence and the conclusion it most strongly supports (p. 19). The "same basis" is the inductive process according to Dr. Stone which results in something less than absolute truth. The fallacy with this type of thinking is that the Scriptures are infallible because they are the word of God. When we prove a proposition to be true utilizing God's word, we have proved it absolutely. Truth that is the result of general revelation (creation) and truth that is the result of special revelation (the Scriptures) will never contradict each other. In regards to general revelation, the distinction between science and scientism must be retained. Scientism often contradicts the Scriptures.

Under the title, "The Limits of Reason," Dr. Stone affirms, "In the above discussion, "What is Reasoning?", it was pointed out that our ability to determine absolute proof is rare because of our inability to know that any proposition is universally true with absolute certainty." This statement violates the law of excluded middle which states that every precisely stated

proposition is either true or false. Probabilism fails on this point. In addition, any proposition that contradicts a plain passage of Scripture is itself a false proposition. Consider Acts 1:3, “To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.” The resurrection of Jesus Christ from the dead is absolutely true! It is proven by many infallible proofs.

Dr. Stone states, “*The state of being reasonable is based much more on what we have become familiar and comfortable with than what we truly understand or can logically prove*” (p. 21). This statement violates the law of rationality which affirms that to be rational we must gather the pertinent evidence, reason about that evidence correctly, and draw only such conclusions as are warranted by the evidence. The evidence for the existence of God includes the universe (Rom. 1:20; Psa. 19:1-6), the Scriptures (II Tim. 3:16-17; Psa. 19:7-10), Jesus Christ of Nazareth (John 20:30-31), and God’s miracles including the flood (Gen. 6-9). Both general revelation and special revelation can be understood by man. In general revelation and special revelation, the Scriptures, we have absolute truth. Dr. Stone gives two examples under the title, “The Value of Experience” of entities that require reason to deduce. They are the electron and gravity. Do scientists deny the existence of either? The exact nature of the electron may be a mystery, but the basic concept is understood. The exact characteristics of gravity may not be fully understood, but the basic concept is. No rational person would deny that gravity exists. Our own experience can sometimes validate reality and so confirm the truth about a concept. At other times we must rely upon trusted testimony of others. The testimony of scientists is not infallible. The testimony of God’s Word is infallible. Let God be true and every man a liar (Rom. 3:4). Dr. Stone gives a statement of his belief in the leap of faith when he says, “*At the most basic level, we must simply accept—not only in religion, but in science also*” (p. 24). This is a remarkable statement in light of his previous statement that God has never required blind faith (p. 10). Dr. Stone makes a statement regarding miracles that if they were performed constantly, they would become “common, comfortable, and acceptable” (p. 24). “After sufficient experience, we would declare them rational and natural, and they would cease to be miracles” (p. 24). A miracle is a supernatural event. Jesus performed many miracles (John 20:30-31). A miracle could never become a “natural” event. Dr. Stone mentions some limitations to man’s ability to reason: (1) prejudiced minds, (2) limited experience, and (3) observations limited to material effects. To illustrate these limitations, Dr. Stone relates a brief account of a fictional story by Edwin Abbott called *Flatland* (pp. 25-32).

Next, antisupernaturalism is addressed by Dr. Stone. He shows that it involves circular reasoning and is self-defeating (p. 32). Materialistic scientists reject Intelligent Design because it relies on the supernatural and it is not subject to physical observation. Stone counters these arguments by stating that the human mind and emotions are not physical entities and yet they are real. He goes on to say that the Big Bang theory is not observable science, “However, neither can the hypothesized Big Bang be observed, nor can its subsequent expansion (or, for that matter, galaxy formation, (sic) any other phenomena in nature that occurred in the past)” (p. 34).

In chapter four, Dr. Stone reveals that he is a **theistic evolutionist**. He makes some observations from space and gives his interpretation of Genesis chapter one. He gives a brief tour of the Cosmos giving observations from the Hubble and Chandra Space Telescopes. He relates detailed information about the Sun, astronomical distances (all of which he relates as entities that are known absolutely), the Milky Way Galaxy, planetary Nebula, star nurseries and clusters, galaxies, astronomical collisions, limit of the visible universe, and the number of stars in the sky estimated at 1×10^{22} (p. 52). Dr. Stone raises the question, “HOW DID IT ALL

BEGIN?” (p. 52). He mentions that the universe is expanding (p. 53) a reference to inflation theory. Inflation theory has now been proven to be false (see Apologetics Press, *Reason and Revelation*, June, 2015, “Big Bang Inflation Officially Bites the Dust”, p. 62). Dr. Stone states, “If the universe is expanding, and we clearly see that it is” (affirmed as an absolute, but now proven to be false-DS), then it had a beginning...” (p. 53). The evidence Dr. Stone gives as part of the explanation for inflation theory (cosmic microwave background theory) has been falsified. The conclusion that the universe had a beginning is true because of God’s statement in Gen. 1:1. Dr. Stone states that there are two explanations for the beginning of the universe. One is the Big Bang Theory and the other is the creation account in Genesis Chapter One (p. 54). Regarding the Big Bang Theory, he asserts, “That the universe began in an enormous explosion has been confirmed by observations of the Cosmic Microwave Background (CMB)-evidence of the early fireball” (p. 55). This statement is false as stated above. Dr. Stone cautions about accepting the conclusions of some scientific theories because they are “evolving” understandings of the workings of nature (p. 56). He is correct. The Big Bang Theory is false because it contradicts what God says about the origin of the universe. God’s word indicates that creation was an orderly process not a chaotic process caused by an enormous explosion. Dr. Stone points out that the Big Bang Theory cannot account for the matter that existed prior to the initial explosion that produced the universe. He also points out that the Big Bang Theory violates fundamental laws of nature, i.e. the Law of Cause and Effect, the First Law of Thermodynamics, and The Second Law of Thermodynamics (We must ask, “are these laws known absolutely?”-DS). He refutes the Big Bang Theory in this part of the book, but will not completely abandon it (pp. 56-62). For a scientific critique of the Big Bang Theory see the article titled, “The Big Bang Theory—A Scientific Critique [Part II] [Whole]” by Branyon May, Bert Thompson and Brad Harrub on the Apologetics Press website: www.apologeticspress.org.

Dr. Stone, under the heading, “THE SECOND LOGICAL POSSIBILITY AND A NEW LOOK AT GENESIS 1:1”, attempts to harmonize some of the features of the Big Bang Theory with Genesis 1. He gives some definitions of Hebrew words found in Genesis 1: *bereshith*, *Elohim*, *bara*, *shamayim*, *erets* (p. 63-64), but leaves out the Hebrew word “*yom*” which is the word for *day* in Genesis 1. Why did he do this? The Hebrew word, “*yom*” clearly refers to a 24 hour period of time (a normal solar day upon the earth) (see *Reason and Revelation*, “Are the Days of Genesis 1 Literal?” by Justin Rogers, September, 2015, p. 98). Dr. Stone states, “God did not create everything in one instantaneous blinding flash” (p. 64), yet, this is exactly what the Big Bang Theory postulates (Dr. Stone affirms, “That the universe began in an enormous explosion has been confirmed by observations of the Cosmic Microwave Background (CMB)—evidence of the early fireball” p. 55). Now which is it? Does Dr. Stone know either of these statements absolutely? Dr. Stone continues to attempt to harmonize Scripture with the expansion of the universe (p. 65). The inflation theory has now been proven to be false as stated earlier in this review (see p. 66). Dr. Stone attempts to harmonize evolutionary theory (a materialistic worldview) with Genesis 1 in regards to the time element involved in evolutionary theory. Evolutionary theory (Big Bang Theory) requires billions and billions of years. Evolutionist estimate that the universe is nearly 14 billion years old. The earth is 4 to 5 billion years old. Humans are about 3 million years old. There is no way to harmonize the time element of evolution with the chronological statements given in the Scriptures. Yet, Dr. Stone suggests the Gap Theory and the Day-Age Theory as possible interpretations of Genesis 1. He advances a modified version of the Day-Age Theory. He acknowledges that the solar day upon the earth is 24 hours. “An Earth solar day is 24 hours, it is doubtful that it has always been so” (p. 67). Of

course, Dr. Stone does not know this absolutely. He then suggests a gap between Gen. 1:1 and 2. Thirdly, he suggests that the days of creation are not consecutive days. “A period of time placed between the first day and the second day is consistent with the language” (p. 68). This is a false statement (see the article by Justin Rogers on the length of the days in Genesis 1). Dr. Stone states, “This may not set well with many Christians” (p. 68). The reason for this opposition to Dr. Stone’s ideas is that they contradict plain passages of Scripture. Any doctrine that contradicts a plain passage of Scripture is a false doctrine. Consider Exodus 20:11, “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” Another consideration is that Dr. Stone’s interpretation of Genesis 1 makes the passage figurative and not literal. Not every word in Genesis 1 is literal, but the overall characterization of the passage is literal/historical. Does Dr. Stone believe that Genesis 1 is a myth? Also, Jesus Christ refers to the beginning of time and places Adam and Eve at the beginning (Matt. 19:4-5). Jesus never corrected Moses or any of the Old Testament Scriptures. The veracity of the Lord is at stake and consequently, His deity, in regards to the age of the earth (see the article by Wayne Jackson, *Christian Courier, When Time Becomes God*, July, 2015). Dr. Stone states, “But if God chose to create in a sequence over a period of time, why are we concerned whether that period was six consecutive 24 hour periods, or six separate days of creation spread out over an indeterminate period of time?” (p. 68). The reason is that the inspiration of the Scriptures is at stake along with the deity of Jesus Christ! Dr. Stone should heed his own warning, “...but the most dangerous thing to do in discussions of this kind is to *put words into the mouth of revelation*” (p. 70).

Chapter five explores the unique nature of the earth. Dr. Stone gives information about the Sun and our Solar System. He shows that the earth is the only place where life in all of its forms exists. The earth was prepared by God as a suitable habitat for mankind. The design of the universe points to an intelligent designer. The argument from design is a powerful argument for the existence of God. Much of the scientific information given in these pages indicates that Dr. Stone knows some things absolutely.

Under the title, “The Special Nature of the Earth”, Dr. Stone informs us of the features of the earth that protect it and permit life to exist upon it. He writes concerning the earth’s geomagnetic field, the ozone layer, and the atmosphere. He shows that the earth is located precisely where it needs to be in relation to the Sun in order not to freeze or burn up. The temperature of the earth is maintained at this necessary level by: the Earth’s distance from the Sun, the tilt of the Earth’s polar axis, heat given off by radioactive decay within the Earth’s core, and the moderating effects of water (p. 98). He shows that the chemical nature of the Earth’s atmosphere is unique and contains the precise properties that would permit life on the Earth.

Dr. Stone discusses the limited range of life on the Earth. He reveals that the maximum altitude range for life is approximately 3 miles. The maximum depth of the oceans that sustains life is 15 miles below sea level. The range for life on the Earth falls within this 18 mile expanse. (p. 104).

The concluding thought of this chapter is that the Earth is different from all other planets because God created it as a habitat for mankind (Genesis 1). The only alternative is that it all happened by chance.

In chapter six, Dr. Stone draws some conclusions and makes some implications regarding religion and science. He states that there is no conflict between Scripture and the facts of science. The conflict between religion and science is created by forcing secular materialism into the issue and eliminating God. Dr. Stone is correct in this assessment. However, he misses the

mark with regard to Alfred North Whitehead's comments regarding religion being willing to "face change in the same spirit as does science" (p. 108). Dr. Stone states, "God's revelation through His inspired word can never be changed, but there is much room for improvement of our *understanding* of His revelation" (p. 108). Obviously, Dr. Stone believes that we need to change our understanding of Genesis 1 with regard to the chronology so that we, too, could accept theistic evolution. Theistic evolution is an unholy, unwise, and unnecessary compromise with materialistic evolution (not the facts of science). Dr. Stone repeats the warning he gave earlier in the book that we must not "put words into the mouth of revelation" (p. 109). This is a warning he must heed. He failed to deal fairly with the text of Genesis 1 by avoiding the Hebrew word *yom* and by failing to support a figurative interpretation over a literal/historical interpretation of Genesis 1. He also failed hermeneutically when he gave an interpretation that contradicted other plain passages of Scripture.

Under the title, "Why Is Intelligent Design Not Science?", Dr. Stone argues that Intelligent Design is not "unscientific." Dr. Stone states, "Note that there is not one shred of material evidence for the multiverse hypothesis—in fact, there can be none" (p. 111). This is stated with such force that it seems Dr. Stone knows this absolutely. However, on the very next page (p. 112), he asserts once again that we cannot know anything absolutely or prove anything absolutely. He says, "To many, this absence of absolute knowledge or proof is disturbing, but Christian faith is not alone here; there is virtually nothing in life that is proved in an absolute sense." The reader is left to draw his own conclusions about Dr. Stone's knowledge of the things that he writes about. He continues that same line of thinking under the section, "Is There Any Proof?" He states, "There are many today, especially, young people, who find it difficult to be satisfied with anything less than proof. From the discussion in Chapter 3, it should be evident that there can be no absolute proof" (p. 113). This statement violates that law of excluded middle which affirms that every precisely stated proposition is either true or false. If it is true, then it conforms to reality as God Himself defines that reality both through His creative acts and His holy Scriptures. If it is false, then, it contradicts reality in both senses previously stated. Dr. Stone makes other statements that require careful scrutiny (on p. 19-he himself recommends putting them to the test of reason).

Appendix 1 focuses on some logical fallacies that are commonly made by men. Appendix 2 relates some material on *the paths of the seas* discovered by Matthew Fontaine Maury. The book closes with references, a glossary of terms and name, scripture and subject indices. The last part of the book contains a Publisher's Afterward in which Charles Pugh III gives some important insights regarding the Warren Christian Apologetics Center (WCAC-DS) and the book written by Nobie Stone. Regarding the WCAC, Pugh states, "In the true sense of its mission and vision, Warren Apologetics Center should not be seen as a kind of cookie cutter of the apologetic of the inimitable Thomas B. Warren" (p. 157). Pugh states that the WCAC is NOT following the same apologetic as Thomas Warren. What is the difference? Pugh continues, "The Center's work includes the availability of venues whereby respected scholars from various disciplines, in some fashion supportive of the Christian worldview, are engaged for presentations that make contributions of varying degrees to the overall field of apologetics or Christian evidences" (p. 157). Pugh will present views in the field of Christian evidences that are not necessarily true according to the Scriptures, but "in some fashion" support the Christian worldview. Of course, I do not believe Thomas Warren would do this. The Christian worldview is stated in God's Word and anything that contradicts that worldview is not the *Christian* worldview. Pugh includes a disclaimer about material that is published and distributed by the

WCAC, “It should be obvious to all who are properly informed concerning the mission and vision of the Warren Center that simply because we may invite and host apologists representing various approaches, and publish material authored by them and others representing theism, atheism, agnosticism, and other competing worldviews, does not mean the Warren Center and its directors embrace all of the apologetical, philosophical, and theological conclusions drawn by these who may participate with us in the wide arena of apologetics” (p. 158). This disclaimer is necessary for Nobie Stone’s work due to the many logical, scientific, philosophical and theological errors contained therein. The obvious contradiction between the stated mission (a defense of the Christian worldview) and the means (publishing material that teaches error and disseminating it throughout the world) should be apparent to any rational person. Every faithful gospel preacher is under a solemn apostolic charge to oppose this type of material and contradictory effort (II Tim. 4:1-3).