

ORGANIZATION OF INQUIRY & KNOWLEDGE

TABLE OF CONTENTS

PART 1 - PREAMBLE.....	1
PART 2 - SUMMARY	2
Division 1 - Investigation.....	2
Division 2 - Technology	3
Division 3 - Humanities	3
Division 4 - Commerce.....	4
Division 5 - Education	4
PART 3 - INVESTIGATION	4
Subdivision 1A - Bible Science	4
Subdivision 1B - Abstract Science	6
Subdivision 1C - Natural Science	6
Subdivision 1D - Social Science.....	7
PART 3 – MY CONCLUSION	7

PART 1 - PREAMBLE

After creating Adam and Eve, God issued his first great commission to mankind, which is usually called the “Dominion Mandate.” He said to them: “Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (KJ21 Genesis 1:28) – i.e. he requires that Mankind exercise dominion (or stewardship) over Earth and populate it.

Before Mankind can exercise sound stewardship over anything, he must understand it. This requirement is underscored by the first task that God assigned to Adam, even before he created and presented Eve to Adam. He assigned him a scientific project – specifically a taxonomic project – to identify and name all the animals and birds. The project was feasible for one man to accomplish in a matter of hours for several reasons.

- First, the man was very smart. By necessity, as the progenitor of all men and women to follow, he was carrying the unsullied human genome that would produce every genius that would ever live. Moreover, he had not yet sinned, so there could have been no devolution of the genome.
- Second, a taxonomic project was one of the few scientific tasks that he could accomplish without education and training in the basic tools of science: mathematics,

- physics, chemistry, and biology. At the same time, it was the perfect introduction to the creatures over which he and his descendants would be exercising stewardship.
- Third, the populations of animals and birds were not extensive at the time. They contained solely the original species, from which later would come a plethora of descendants that taxonomists have organized into the following eight categories: (1) species, (2) genus, (3) family, (4) order, (5) class, (6) phylum, (7) kingdom, and (8) domain.
 - Fourth, Adam did not have to go looking for the animals and birds. God presented them to him.

In thinking about the above, I concluded that Adam accomplished the task in a matter of hours on the same day in which (a) he had been created and (b) Eve would be created – Day 6 of Creation Week.

Since Adam undertook and accomplished the first scientific inquiry into the nature of God's Creation, such inquiry has (a) expanded in scope and complexity and (b) produced a very large body of written records concerning phenomena which investigators have carefully observed and explanations of these phenomena which investigators have proposed. These scientific records have become so voluminous that they cannot be contained in any one of the world's largest libraries, let alone in the mind of any one person.

Thus, one of the first tasks which someone who is interested in human inquiry and knowledge must do is create a structure in his or her mind of the many types of inquiry and knowledge so that the information which he or she acquires can be filed away in the right mental boxes, so to speak, where they will be readily available for future retrieval.

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PART 2 - SUMMARY

In his extremely helpful book, The Biblical Basis of Modern Science,¹ Henry Morris arranged all human inquiry and knowledge into five divisions, each of which he further divided into subdivisions. While I value and follow his five divisions, I do not agree with all his subdivisions. Here is a summary of his divisions and my sub-divisions, which constitute my current intellectual view of the world.

Division 1 - Investigation

Investigation is the Discovery of the Truth,

- **Subdivision 1A - Bible Science**, which is the equivalent of exegetical theology.²

¹ Morris, Henry M., Biblical Basis of Modern Science, The, Baker Book House, Grand Rapids MI, 1984, P. 43.
² Exegesis is directed at determining what a text actually says. It takes into account the cultural context in which it was written, the nuances of the language in which it was written, its author's motivation and intention in writing it, other contemporary texts which address the same subject matter, etc. Exegetical theology is concerned with what God's Word actually says (see the reference to its opposite, eisegetical theology, in section 3.b. below).

- **Subdivision 1B - Abstract Sciences**, which includes mathematics, logic, statistics, information science, cryptography, and problem solving (e.g. games, puzzles, etc.).
- **Subdivision 1C - Natural Sciences**, which includes the physical sciences (cosmology, astronomy, physics, chemistry, & particle physics), earth sciences (meteorology, geography, hydrology, geology, & geophysics), life sciences origin of life, paleontology, & biology), interdisciplinary issues, and mysterious or unexplained phenomena,
- **Subdivision 1D - Social Sciences**, which includes anthropology, economics, ethnology, linguistics, scientific methodology & sociology, political science, psychology & psychiatry, and interdisciplinary issues.

Division 2 - Technology

Technology is the Application of the Truth,

- **Subdivision 2A - Agriculture**, which includes animal husbandry and farming.
- **Subdivision 2B - Natural Resource Management**, which includes forestry, mining, drilling, and water management
- **Subdivision 2C- Construction**, which includes engineering (i.e. technical design), regions & communities, infrastructure, buildings, construction project management, and facilities management.
- **Subdivision 2D - Medical Science**, which includes medicine, dentistry, physical therapies, and pharmacology.
- **Subdivision 2E - Machinery & Manufacturing**, which includes everything from computers & engines to assembly line design and robotics.
- **Subdivision 2F - Organizational Planning & Management**, which includes identifying the vision and mission which the organization will pursue and establishing the structure, personnel, and resources which the organization will require to achieve its mission.
- **Subdivision 2G - Telecommunications**, which includes the technology (not content) of radio, television, telephones, cybernetics, etc.

Division 3 - Humanities

Humanities is the Interpretation of the Truth,

- **Subdivision 3A - Religion** – Most religions are focused on how men can become acceptable to God. The one true religion is focused on God and what God has done to render his creatures acceptable to himself. All other religions are focused on man and what man can do to render himself acceptable to their god(s); they are false religions.³
- **Subdivision 3B - Philosophy**, which includes aesthetics, epistemology, ethics, logic, metaphysics, political philosophy, social philosophy, and traditional or eisegetical⁴ theology.

³ See my discussion of this issue in “Section 19D – Predicament of the Individual” in Chapter 19.

⁴ Eisegesis is directed at finding in a text what is not there – an idea (usually the text’s author’s idea) to which the eisegete is committed. Most traditional theology is eisegetical. Most theologians use human observations and theories to explain what the Bible has to say about God and his creation. That denies the Bible’s most

- **Subdivision 3C - History**, which includes ancient history & archaeology, history, biography, and history of science & technology.
- **Subdivision 3D - Literature**, which includes drama, fiction, poetry, prayers, and stirring stories.
- **Subdivision 3E - Visual Arts**, which includes environmental design (region & city planning, architectural planning & design, and landscape design), crafts, graphics, painting, photography, and sculpture.
- **Subdivision 3F - Performing Arts**, which includes cinema, theater (drama & dance), and music (chorale & symphonic).

Division 4 - Commerce

Commerce is the Implementation of the Truth.

- **Subdivision 4A - Business**
- **Subdivision 4B - Finance**
- **Subdivision 4C - Law**
- **Subdivision 4D - Transportation**
- **Subdivision 4E - Media**

Division 5 - Education

Education is the Transmission of the Truth,

- **Subdivision 5A - Homemaking**
- **Subdivision 5B - Schooling**
- **Subdivision 5C - Journalism**

PART 3 - INVESTIGATION

Because the primary focus of my writings concerns the role which the Bible plays in our discovering the truth about things, I want to say a bit more about the Investigation Division's four subdivisions.

Subdivision 1A - Bible Science

Bible Science is best understood when one recognizes that it investigates God's Word Written, which is a partial revelation of the contents of the *Decrees of God*.

The *Decrees of God* is a book which is mentioned in the Bible's last book, the *Revelation of*

important aspect: that it is "God-breathed." The Holy Spirit led the authors of its books to write what they wrote in the exact way in which they wrote it. The Biblical texts must be regarded as divine utterances and subject solely to interpretation by other divine utterances - not to reinterpretation and revision by human science and scholarship.

John. Chapter 4 opens with John being “in the spirit” and taken up to Heaven and into the throne room of God, where he witnesses what is obviously an important event.

The floor of the throne room consists of “a sea of glass like unto crystal.” On the throne sits One who appears like a stone of “jasper and sardine” under a rainbow that radiates an emerald light. In addition, seven lamps, which are identified as the Seven Spirits of God, radiate a fiery light. From the throne emerges lightning, thunder, and voices. Close by the throne are located four beasts, each of which has six wings and many eyes that gaze in all directions. One beast looks like a lion, one looks like a calf, one looks like a man, and one looks like an eagle in flight. All four sing praises to God without ceasing day or night: “Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.”

Also around the throne sit twenty-four elders in white robes with golden crowns on their heads. Suddenly they fall down before him that sits on the throne, who lives forever and ever, and worship him, saying “Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created.”

Then Chapter 5 describes the one sitting on the throne as holding a book in his right hand, the pages of which bear writing on both sides and which is sealed with seven seals. Suddenly an angel proclaims: “Who is worthy to open the book and to loose the seals thereof?”

Then John notes that he wept much, because no man in Heaven, on Earth, or under Earth could open the book or even look at the book, because no one worthy enough to do so could be found. Then one of the elders said to John, “Weep not. Behold, the Lion of the Tribe of Judah, the Root of David hath prevailed to open the book and to loose the seven seals thereof.” Then John sees, standing in the midst of the throne and the four living beings, and in the midst of the elders, “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth, and He came and took the book out of the right hand of him that sat upon the throne.”

Here is a critical moment in the history of God’s creation of Universe. I believe that what is happening here is that God-the-Father is handing to God-the-Son the *Decrees of God* which contain (a) his complete design for Universe and everything which Universe contains and (b) his complete script for everything that happens in Universe from its beginning to its end. God-the-Son is “the Lamb as it had been slain,” “the Lamb of God” whom John the Baptist identified in John 1:29, and therefore the only person worthy to open the book, who will then, with the help of God-the Holy Spirit, set about the task of (a) creating Universe in the past, (b) sustaining Universe in the present, and (c) determining Universe’s course in the future – all in perfect conformity with God-the-Father’s design and script.

Although the Bible, God’s Word Written is only a partial revelation of the *Decrees of God*, it represents the starting point for all human attempts to understand Universe and all that Universe contains – particularly Universe’s crown, Mankind. It is therefore fundamental.

In summary: The Word of God is original, absolute, and final; the work of human scientists and scholars is derivative, relative, and tentative. The proper attitude toward the Word of

God is reverence and belief; the proper attitude toward the work of human scientists and scholars is skepticism. Therefore, Bible Science is primary; the abstract, natural, and social sciences are secondary.

Given the above, the following becomes obvious. *Since the Bible is mostly an historical document, its accounts of what happened in the past impose certain constraints on scientists and scholars. If any scientific or scholarly theory cannot accommodate the chronology and events which the Bible clearly records as history, then that theory must be either revised or discarded entirely.*

Subdivision 1B - Abstract Science

Abstract Science is traditionally regarded as the *a priori* or theoretical investigation of abstract concepts and processes. It is often believed, particularly by mathematicians, (a) to occupy an ethereal realm of its own and (b) to exist independently of material phenomena, which is the subject of Natural Science. In fact, however, Abstract Science does not exist independently of material phenomena. First, the humans who do Abstract Science are part of Universe and therefore subject to its structures and processes. Second, the works of such men as R. Buckminster Fuller⁵ and Peter Plichta⁶ establish that numbers and geometric forms are embedded in material phenomena. Third, the nature of Abstract Science is best understood when one recognizes that it primarily investigates the *materia secunda* (i.e. the ontological realm of possibilities).⁷

Subdivision 1C - Natural Science

⁵ See R. Buckminster Fuller's Synergetics - Explorations in the Geometry of Thinking Volumes 1 & 2, Macmillan Publishing Co., Inc., New York, NY, 1975 and 1979 respectively.

⁶ See Peter Plichta's God's Secret Formula – Deciphering the Riddle of the Universe and the Prime Number Code (1995), Element Books, Inc., Boston, MA, 1997.

⁷ In the Glossary, I say this about ontology. "Ontology is a branch of metaphysics. It is the study of modes of being or existence. The ancients divided reality into several orders of being which reflected what they knew about Universe. Modern science has added one more. I categorize the orders (or realms) of being as follows:

- 1 – The **Primordial Realm**, which can be variously described as the *materia prima*, undifferentiated something, or chaos.
- 2 – The **Possible Realm**, which can be variously described as the *materia secunda* or possibilities.
- 3 – The **Probable Realm**, which can be variously described as the *materia tertium*, quantum stratum, or probabilities.
- 4 – The **Actual Realm**, which I divide into four sub-realms.
 - 4a – The **Mineral Kingdom**, which refers to elements and compounds.
 - 4b – The **Plant Kingdom**, which refers to energy-binding, unconscious life.
 - 4c – The **Animal Kingdom**, which refers to energy-and-space-binding, conscious life.
 - 4d – The **Human Kingdom**, which refers to energy-and-space-and-time-binding, conscious life.
- 5 – The **Celestial Realm**, which consists of angels and demons.
- 6 – The **Divine Realm**, which consists of the Godhead.

My acceptance of the Ancients' ontological orders owes much to Wolfgang Smith's three books: The Quantum Enigma (1995, 3rd ed. rev. 2005), Sophia Perennis, Hillsdale NY; Cosmos and Transcendence (1984), Sherwood Sugden and Company, Peru IL; and The Wisdom of Ancient Cosmology (2003), The Foundation for Traditional Studies, Oakton VA.

Natural Science is traditionally regarded as the *a posteriori* or empirical study of natural phenomena, but the nature of Natural Science is best understood if one recognizes that it primarily investigates the corporal world (the ontological realm of actualities) - and, in the case of particle physics, the quantum world (the ontological realm of probabilities).

The methodology of Natural Science must also be exegetical – i.e. directed at determining what some natural phenomenon (God’s handiwork) is actually saying to mankind. That natural phenomena do speak to mankind is made clear by the Holy Scriptures: “The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard” (KJV Psalm 19:1-3) – even in the languages of the natural sciences.

Thus, the methodology of Natural Science should be the following: (a) search the Holy Scriptures for passages that are relevant to the phenomenon under investigation, (b) then carefully observe the phenomenon in the light of those passages, (c) carefully record what has been observed (data), (d) formulate an hypothesis that will explain what has been observed, (e) determine procedures that will test the hypothesis, (f) conduct the tests, (g) carefully record the results of the test, and (h) publish a record of steps (a) through (g) so that other scientist may repeat the entire process, thereby either verifying or disproving the original work. It also requires rigorously maintaining a skeptical attitude toward the hypothesis, even after it has been verified by many tests, accepted by many scientists, and consequently taken on the aura of law; it must always be regarded as tentative and subject to future revision.

Subdivision 1D - Social Science

Social Science is the *a posteriori* or empirical study of the behavior of various life forms in groups – primarily humans. Although social science uses some of the language and methodology of natural science, it often lacks a critical component of natural science: verifiability.⁸

PART 3 – MY CONCLUSION

Elsewhere, I have argued that the Bible must be our standard of truth. Here I have argued that scientific investigation and knowledge is important. We need to recognize that Bible Science or Theology must once again be regarded as the Queen of the Sciences, guiding all the other

⁸ For example: Sigmund Freud proposed that the human psyche consists of three parts - the ego, the id, and the superego – and he developed a methodology (psychiatry) to delve into each of these parts. Here I will point out only three problems with his approach: (a) he jettisoned everything mankind’s Creator (God) had to say about his creature, (b) he reified his three concepts (the ego, the id, and the superego); they have absolutely no identifiable existence in reality, and (c) his methodology does not work; people undergo psychiatric treatment for decades with almost no discernible improvement in their ability to function in their environment. About the only thing that the Freudian psychiatrist accomplishes is making the patient dependent upon the psychiatrist and therefore ready to provide the psychiatrist with a steady stream of income.

sciences. Thus, our intellectual view of the world - our categorization of human knowledge and activity – must change.