

# Letters

clear, however, how God's action in spacetime can form part of a strictly evolutionary description of humans.

The Apostle Peter needed the Father in order to know the true nature of Jesus (Matt. 16:16–17). Perhaps the supernatural in humans actually mediates between the nonphysical mind (knowledge of who Jesus is) and the physical body (flesh and blood) and exercises the free will we possess. Science does not deal with the nonphysical and less so with the supernatural aspects of humans. Thus no development in evolutionary theory, *qua* scientific theory, can ever shed light on the true nature of humans, which can only be understood by knowing Jesus the Christ.

Verbs usually connote an action with temporal duration, which is not applicable to God. Certainly, God does not acquire knowledge as we do. He just knows. His knowledge is not temporal. However, for us, embedded in spacetime, our description of nature in terms of deterministic or probabilistic laws will give us only the physical aspect of the whole of reality. A complete understanding will include the supernatural, which is inaccessible to scientific inquiry no matter how science is defined. Therefore, if evolutionary theory is unadulterated science, then it cannot account for the true nature of a human being.

Of the different kinds of knowledge needed to study the whole of reality, only metaphysics and theology address the ontological question of existence while science deals only with the physical aspect of nature.<sup>2</sup> These issues are paramount when attempting to forge a solid integration of evolution with the Christian faith. Ascribing the genomic structure and temporal development in nature to "God's faithful dealings with his creation" may be satisfying to a Christian, but contrived to an unbeliever.

"Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7). Physical science has successfully developed paradigms to study nonliving "dust." However, can science make the "breath" of God part of its subject matter? Is the concept of life so elusive that it becomes scientifically indefinable? Perhaps the inability of nonliving matter to detect and identify life as well as consciousness indicates that only life itself can "detect" and know life. Similarly, only self can "detect" and know self. Consciousness presupposes rationality, rationality presupposes life, and life presupposes God. Human rationality and consciousness are used to know nature and God, yet paradoxically humans may be unable to formulate a scientific theory either of life or of self.

## Notes

<sup>1</sup>C. S. Lewis, *Mere Christianity* (New York: Macmillan Paperback edition, 1978), 145.

<sup>2</sup>Moorad Alexanian, "Teaching, Propaganda, and the Middle Ground" (Letter), *Physics Today* 11 (2000): 80.

Moorad Alexanian  
ASA Member  
Department of Physics and Physical Oceanography  
University of North Carolina Wilmington  
Wilmington, NC 28403-5606  
alexanian@uncw.edu

## AI, Scripture, and Hardware

I found two problems in Russell C. Bjork, "Artificial Intelligence and the Soul" (*PSCF* 60, no. 2 [2008]: 95–102). He cited a usual translation of Psalm 8:4–5. This is the only time among the 2606 occurrences of *élohîm* that the King James version translates it as "angels." This follows the LXX [*Septuagint*] and is commonly adopted by other translations. A proper translation should indicate that human beings are a little below God, a thought that better fits 1 Peter 1:12. Why should the greater yearn to look into the state of the lesser?

From this it follows that strong AI expects the production of an image of the fallen image and likeness of God. Would this produce a mortal apparatus? An immortal one? Or would the possibility of exchanging parts and updating programs give it improved and unending existence? There is also a vital difference between a device that can perform a range of specific tasks more rapidly and accurately than humans can, and one that can self-consciously make moral decisions well or poorly. Can the machine comprehensively improve on the imitated person?

As a bonus, one may ask whether digital hardware, the current option, can ever adequately emulate analog wetware, even if this is all there is to consciousness.

David F. Siemens, Jr.  
ASA Fellow  
Canyon Institute for Advanced Studies  
dfsiemensjr@juno.com



## Books Available for Purchase

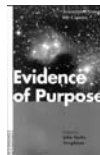
The ASA has a limited inventory of the following books:



**God Did It, But How?** ..... \$10



**Being a Christian in Science** ..... \$11



**Evidence of Purpose** ..... \$20

Please add \$5.00 for postage/handling. We accept payment (US funds) by check or credit card (MC/Visa). Quantity discounts are available.

E-mail Carol Aiken: [carol@asa3.org](mailto:carol@asa3.org)  
or mail your order to:

**ASA**  
**PO Box 668**  
**Ipswich, MA 01938-0668**