

Article

Twenty-Five ASA Fellows and Editors Tell of PSCF Articles That Changed Their Lives

in the southeast and excessive rain in the northwest (southeast Turkey), the location of the head waters of the Euphrates River. The rising sea level was due to snow melt after the last glacial period. It backed up into the Euphrates from the southeast. Excessive rain fall produced massive flow from the northwest down river. The flood occurred where the two effects met.

The point is that this is a common phenomenon around the world. That explained why flood stories are found globally.

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WALTER BRADLEY, "The Fine Tuning of the Universe: Evidence for the Existence of God?," PSCF 70, no. 3 (2018): 147–60; and TERRY GRAY, "Pronuclear Environmentalists: An Introduction to Ecomodernism," PSCF 73, no. 4 (2021): 195–201.

I have been around the ASA for more than 40 years. I have found the journal to be a very important part of my spiritual and academic walk. The journal has helped me to refine my thinking: sometimes changing it and sometimes reinforcing it.

Two examples illustrate this. The first one is Walter Bradley's article in September 2018, entitled "The Fine Tuning of the Universe: Evidence for the Existence of God?" I largely came to Christian faith through apologetics. This article reminded me again of why I became a Christian. It was encouraging to read of newer developments in this area that was so important to my coming to faith.

Among more recent articles, the one by Terry Gray in December 2021 is particularly important. I have taught engineering ethics for more than thirty years. During the last ten years of my academic career, I have become very interested in sustainable engineering. This article deals with both topics. It is an interesting discussion of how some people who are concerned about the environment have come around to the conclusion that nuclear power may be acceptable after all. It is clear from this discussion that Gray (and myself) tend to be technological optimists, believing that many of our environmental problems

can be helped through the appropriate use of technology. I heartily agree with his conclusion:

When scientists, engineers and technologists use their minds, and the resources found in creation, to accomplish good, it is to the glory of God and to the furthering of his kingdom. Ecomodernists point to a great Anthropocene as the eschatological goal. Christians point to a different eschatological goal brought about by the Second Coming of Christ. Nonetheless, there is overlap between the two, and Christians can partner with ecomodernists to do the work God is calling us to do. (p. 199)

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ROY CLOUSER, "Three Theological Arguments in Support of Carol Hill's Reading of the Historicity of Genesis and Original Sin," PSCF 73, no. 3 (2021): 145–51.

I want to highlight Roy Clouser's paper as providing key insights toward solving a major impasse between earth and heaven, science and faith—the nature of Eden.

As Christians who are scientists, we tend to think of the major story of reality as creation—God's providential control of the evolutionary process, the eons-long struggle between competing individuals and cooperative groups, culminating in human societies. Creation within an entropic universe builds complexity through the negentropic collection of energy, even though guided by God's providence. Human intelligence develops "in the flesh," rational and social, "completed" through multiple inflection points in the hominin line as competition (contest) is displaced by cooperation (love).

But as Christians who are theologians, we tend to think of the major story of reality as redemption—through Jesus, God reclaiming and reconciling fallen sinners, societies, and all of creation, ending in the new Jerusalem, in the new heavens, and new earth. As Paul sees it, creation is bound up in resurrection. All creation is from and for the *Telos*, the New Jerusalem. In eternity's endless moment, planning and action are simultaneous, and thus creation unfolds backwards through time, from the future