



Key Areas of *Skandalizo* in Academia: Sex Education, Global Warming, & Evolution: Significance of *Be reshith* in Genesis 1:1; Creation v. “Big Bang”

19. There are several key areas of *skandalizō* that have done irreparable harm to the souls of children over the course of three decades.
20. One subject that falls under this description is sex education. It presents nothing more than a tutorial on fornication with heavy emphasis on prevention of pregnancy and sexually transmitted diseases.
21. It is appalling to discover that prepubescent children are made aware of such details and it is ludicrous to consider that postpubescent adolescents are in need a tutorial.
22. It is not the responsibility of any school involved in training the minds of other peoples' children to address such topics.
23. Sex education is a subject that is based on establishment principles that should be a private affair between a child and his parents.
24. Further, for Christians the subject has theological implications since there is a mandate that restricts sexual relationships to the boundaries of marriage and the demonstration by a married couple of the relationship between Christ and His Church.
25. The schools will not include biblical concepts in the curriculum since the public lie considers them to be a violation of the Constitution.
26. Thus the public school systems of this nation are completely unprepared, unqualified, and unwilling to present the subject in any method whatsoever other than as *skandalizō*: causing the children to go astray.
27. Another subject that the schools are completely unqualified to address is that of global warming which had developed into a religion closely associated with the theology of evolution.
28. I won't expound on this subject except to observe that Michael Crichton \kryk' ton\ is a popular writer among many young adults and his current novel *State of Fear* punches gaping holes into the theology of global warming and I recommend this book for those interested in a good refutation of this form of duplicity and what's really behind it.
29. The theology of evolution has itself become a sacred cow beyond criticism. The concept of the Big Bang apparently has won out in the scientific debate regarding the origins of the universe. A book by Simon Singh entitled *Big Bang: The Origin of the Universe* makes this case.
30. However, the issue that cosmologists will not consider or confront is the principle of cause-and-effect: if the Big Bang was the initial cause of the universe then what caused the Big Bang?
31. Evolutionists contend that biological life was created from non-living matter. Cosmologists assert that matter and energy from which biological life evolved has existed forever.



32. This conclusion is reached not by scientific discovery but by the realization that if matter and energy were created it would imply the existence of a Creator. This would force cosmologists to cross the threshold from science over into theology and that would be blasphemous to their theology and possibly illegal.
33. Some interesting commentary on the issue of “the beginning” is provided by a very provocative book by:

Schroeder, Gerald L. *Genesis and the Big Bang*. (New York: Bantam Books, 1990), 56-57, 63:

Genesis 1:1, “In the beginning ...”: **בְּרֵאשִׁית *Be reshith* \bh rā' shēth**

The opening passage of the Bible is familiar to us all. It starts with the beginning of the universe. But what was happening before the beginning? According to biblical tradition [Jewish rabbis], what was before the beginning is unknowable. This insight is based on the first letter of the first word in the Bible. Tradition teaches that all aspects of the Bible have significance, even the shapes of the letters. The first letter of the first word of the Bible is the Hebrew letter **ב** *beth*. It is on this seemingly irrelevant fact that the sages based their understanding that any knowledge of what preceded that beginning is unattainable by investigation. Why? Because the shape of *beth* is such that it is closed on three sides and open only in the forward direction with its opening facing to the left, as Hebrew is written from right to left. Because the Bible begins with a letter that is bounded on all sides except the forward, so the events that occur after “the beginning” are those that are accessible to human investigation. Similarly, those that preceded the beginning, that is the creation, are not open to investigation. (pp. 56-57)

Cosmology teaches that pre-Big Bang information is not within our reach. Events preceding the appearance of matter and space cannot be studied. (p. 57)

As the theories of the early universe reach back to the beginning, they describe a condition in which all the matter is pressed into a space of zero size and infinite density. Infinity cannot be dealt with quantitatively and so cosmologists cannot describe the conditions of our absolute origin in real terms. If we relate to real world dimensions, that zero point of time, the beginning, is beyond the grasp of mathematics and physics.

Because creation *ex nihilo* cannot be learned from simple observations of nature, both Plato and Aristotle believed that the matter of the universe must be eternal. The founders of the Judeo-Christian theology considered that “nothing” was quite sufficient to provide the start of our universe. (p. 63)

34. From these examples we discover that even the scientists, whether they are willing to admit it or not, must utilize faith to reach their conclusions regarding creation and evolution.
35. This is nothing less than religious dogma. Man is capable of being taught by means of three systems of learning: (1) empiricism, the practice of relying on observation and experiment especially in the natural sciences, (2) rationalism, a theory that reason is in itself a source of knowledge superior to and independent of sense perceptions, and (3) faith, a nonmeritorious system of perception based on confidence and trust in the authority and veracity of God.