

Time and Creation

by A.E. Wilder Smith

The speaker argues that the concept of time is not necessary for God's creation, and that God's mind is eternal and above time.

Duration: 1:20:34

Scripture: Genesis 1:24-31, Psalm 90:4, John 20:27, 1 Corinthians 15:42-44, 2 Timothy 2:12

Topics: "Time And Eternity", "Creation Theology"

Description

This sermon delves into the concept of dimension theory and time, using a fictional tale set in Flatland to explain the limitations of two-dimensional beings encountering a three-dimensional entity. It emphasizes the importance of understanding additional dimensions and the implications for the resurrection body and the powers it entails. The sermon also hints at the discovery of fresh dinosaur bones and redwood trees, challenging the notion of their age and tying it back to the theme of time and creation.

Transcript

I'm not quite 95, but I do find this, that if you would be so kind, when I finish the first lecture, just let me have a moment's pause in the jaw work, you see, so that I don't have to answer questions immediately after I finish. It takes away my strength for the second part, and my son-in-law telegraphed me after I'd had this operation on the brain, and said, you are now qualified to be Prime Minister of all Great Britain and Northern Ireland, because they've cut out half your brain. So that's what I woke up to in the hospital when they'd done that.

So, if you'd be so kind afterwards, just let me have a pause for ten minutes, I'd be able to do better in the second half. I'll try my best for the first half for you, but let's just have a look at what God's Word says about the creation of life tonight, and its connection with time. That's what is our subject tonight.

God said, let the earth bring forth living creatures according to their kinds, cattle and creeping things and beasts of the earth according to their kinds, and it was so. Thank you, the commentary was not necessary really. And God made the beasts of the earth according to their kinds, and the cattle according to their kinds, and everything that creeps upon the ground according to its kind.

And God saw that it was good. And he said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created man in his own image, in

the image of God he created him.

Male and female, he created them. And there was evening, and there was morning, a sixth day. Then you've got the time reference in, just to keep you straight on that point.

Now, I want to talk tonight about the relationship of time to the creation of the universe. And we'll start on that with reference to the fact that one of the great divisions that has split, and is splitting, Christian people today, is whether you can take the word of God at what it says, to be what it says. When it says six days, does it mean, in secret, six ages, long eons of time, or does it mean six 24-hour days that God made the creation? I think actually that the question is ridiculous, because you see, God has made us by conceptual conceptual thought.

I mean, when you are wanting to make anything, you sit down and make a concept of it in your mind, don't you? If you're going to write a story, you have an outline of the story that's going to be. And then you put that down in an ordered form. But it's all formed in your brain, first of all.

And you must remember that we're made in God's image. When we were made to think in God's image, we think in a very small way, in the same way that God does, in principle. Now, I'm not saying that our thoughts reach his thoughts, because we know that our thoughts don't reach his thoughts, and our ways are not his ways, we know that.

But it's a very, very faint image, what we do in our mind, as to what God has in mind. Because God had us in mind at the start. Now, it's quite clear that the human mind is capable of thinking in time, one thought after another.

We do that, don't we? But it's also capable, as I said last week, that the human mind can think without time. I mentioned that Mozart could read through a score of music, Eine kleine Nachtmusik, or something like that, and it would take, say, two or three hours to play it through, but he could think it through in his mind, in a flash, and correct it. You want to read those things in *The Emperor's New Mind*, by the mathematician Penrose, well worth reading for every Christian person.

He's not a Christian himself, I believe, but worth reading, because he's got some very good thoughts in that. Now, what I want to do this evening is to show you that the idea that time can do this, make conceptual images in the way of creation, that that idea is simply for the birds. So we'll have a look at the nature of time, and I want you to learn this, if you'd be so kind.

Don't strive and argue with those who say that the Bible teaches that the earth and the universe is old, because it doesn't. But you've got to give a reason why you believe differently, and I'm going to give you the reasons tonight, because Christian thought, you know, is usually pretty reasonable when you get to the bottom of things. What I'm going to do then is show you that the idea of God having done things in his eternal mind are above time, because God's mind is not governed by time, because he made time.

He made it at the same time as he made matter. You think what that means? They say, you know, that the Big Bang arose from a singularity. Do I need to explain what a singularity is? Does anybody not know what a singularity is? It doesn't cost any more if I explain what a singularity is, so thank you for... I don't like bringing coals to Newcastle, if you know what I mean.

Do you use that expression here? I don't suppose you do, do you? Well, it's like bringing... I've got another one. It's like bringing sunshine to California, you see, offering things that aren't necessary. If I give

explanations that aren't necessary, then you're bringing coals to Newcastle, because Newcastle is the town where all the coals come from in England, you see, and that's where the expression comes from, so you don't want to feed people with what they already know.

Now, if you think, ladies and gentlemen, connect your thoughts just for a second, concentrate them. If you think God's mind is like God himself, my mind is an expression of myself, your mind is too. Now, God is eternal.

He's called in French, l'Eternel, the Eternal One. Now, if he made us in eternity, how long do you think it took him to make us in eternity, in thought? Come along. How long do you think it took him? You see, the question of time in God's mind is entirely beside the point.

Anybody who gets stuck the fishhook in his throat, you know, over time, is really showing he hasn't thought the thing through. That's the real problem. So if we were made in God's mind, I should say that it might be a very long time, it might be a very short time.

It was an eternal time, if you can say that. I know that I was made in God's image because he says so, and I can't consider that eternal concepts, me, because I'm a concept, unfortunately, that that took time to make, because that was made right away back in the eternity of God the Father. Okay? So when he says that the first day was here, it really means, as far as I can see, because my mind, you see, is governed by the laws of time and space, it really means that he got the whole concept out of the whole universe, supra-time, above time, and outside time.

And then the first day he put in the first concepts into the space and time he'd made. If you want to read anything about that, read Isaac Newton. Isaac Newton is very good on that, although at some points he was a bit beside the mark, but never mind, he was a pioneer on that subject.

So think of God in his eternal wisdom, devoid of time, which hadn't yet been made, because he made time with matter. Think of him putting into time the thoughts of eternity, and he says he did it, the transfer of time into eternity, he says he did it in 24 hours. Well I've got nothing against him creating his eternal thoughts in the space-time continuum in 24 hours.

There's nothing against that at all. He created it in time, after having made it in eternity, and put it there. Then the second day he came along and put the second batch of concepts into space and time, which he'd made.

And there it was, it was very good. Then he came along at the last and he put in his own image into space and time, that we could think and produce concepts such as he does in a very, very small way. And he says he did that on the sixth day.

Then he completed all his works, putting eternity into time, on the seventh day he rested from all his works. There's nothing wrong about that, is there? And yet you know when you say I believe that God made the creation on our space-time continuum in six days, they think that you've come from the Flat Earth Company or something like that. Because they don't really understand what the nature of the eternal God is.

That's the reason. Even if you know Jesus, you won't understand that either. Now let's have a look at the first one.

Can we have the first little picture? I'm going to talk to you about some of Oppenheimer's work on the black hole to show you what this time concept means. Now we'll have to do some theoretical work, first of all, because this is not capable of being digested in concentrated form. If you do, you'll get digestion, an acute digestion which emerges as a headache.

And I wouldn't like to give you a headache you know tonight for worlds, because I'd reduce your appetite for this very, very important subject, and this is an absorbing subject, which you should keep appetite right to the end of your days. I'm still learning, and as I told you I'm getting on for the 90s you know, and still learning. Now look, this is the theoretical basis of understanding time which they say in billions of years made the first Eobiont.

E-O-B-I-O-N-T. It's a fictitious word. It merely means the dawn living being.

Nobody's ever seen one. But they say the first primeval being was an Eobiont, the first primitive, and then they haven't fixed themselves. They used to say it was an amoeba, you see, but that was too definite.

You can get caught if you say anything definite, you see. I don't want to get caught on these things, so I'm going to be perfectly honest with you. They say that the first Eobiont, primitive being, arose by time, without defining it, working on a primeval soup, Fox and Miller.

The primeval soup was made by passing an electric discharge through ammonia, methane, and water, steam. And then the amino acids, one or two of the twenty of which part of our body is made, were formed by the interaction of time on that awful primeval soup. Nobody's ever seen the primeval soup.

There's no geological evidence for it whatsoever. But that's what's taught in all our schools, that time, plus an inorganic, organic mixture of amino acids out of the atmosphere, worked together till the first primitive organism appeared. Now, of course, if you say that, it's rather difficult to disprove it, because there's not the slightest shred of evidence for it.

It's philosophizing. One of the things that made the Renaissance in Europe was that they ceased philosophizing and went into experiment. That's what made the great transition from the Middle Ages to the modern times, that man ceased thinking his wrong thoughts and got back to God's thoughts, which you can see in experimental science.

Okay? And once they'd learned to experiment, they went ahead like a house on fire in getting knowledge. Okay? So when your kids come up with these things, you give them a straight answer. There are straight answers to these things, perfectly plain.

Well now, let's get back to Dr. Oppenheimer, who had a rough passage while he was here in the United States, didn't he? He said all sorts of things about Mr. Oppenheimer, and he had some good ideas. Now what he worked on, part of his ideas, were this. If you pass a ray of light--could we put the lights down a bit, if you'd be so kind? Who has control of the switches? Who has switch power here? If you pass a ray of light over the sun, you see there in the top left-hand corner from where you're sitting, there's a ray going across, that's right, thank you, Bertie.

There, it normally, light travels more or less in straight lines, doesn't it? Now normally you see the dotted line goes along there, that was where the ray of light would be. But if you let the ray of light just skirt the sun, the gravitation of the sun will diffract the light and bend the ray, and you see I've bent it down just a little bit there where the arrow is. So the diffraction of light over the surface of a large body is shown by

gravitation with that experiment.

Now that's the first part of the theoretical basis we've got to do for time. Now if you notice the thick arrow there, where I've got the gravitational collapse, the sun and other large bodies over the solar mass of one can suffer, quite suddenly, gravitational collapse. That is, they collapse on themselves due to their own weight, and they shrink, and in shrinking and collapsing, of course, they get smaller.

So they get smaller but have the same amount of mass in them. That means they get relatively very heavy indeed. And gravitational collapse produces the neutron star, the quasar, the white dwarf.

Now I've put the arrows going in, you see, to show that that's the force, the gravitational force, what they call the centripetal force, which makes the object get smaller and smaller and smaller by gravitational collapse, and therefore heavier and heavier and heavier, and therefore a greater gravitational field. Now if you take a pulsar like that, that's suffered gravitational collapse, and pass light over it, then you see the light, where I've got the light beam up there, normally will go straight ahead, but now because the gravitational field is much stronger, the light is bent much more strongly, refracted. So you get your light coming down like that, and diffraction being stronger.

OK? Are we all right on that? Any difficulties? Because if there's the slightest difficulty, now's your chance. Yes? Well, it doesn't alter the mass, but it alters the concentration of mass, that is the density gets greater, so that it attracts other objects more strongly by the gravitational field. So you're really concentrating up the gravity by letting the body collapse on itself, smaller and smaller and heavier and heavier.

OK? Now, the gravitational collapse goes on, once it's started to collapse gravitationally, you can't stop it, and it goes on collapsing on itself. Are you ready? It goes on collapsing to itself, till it tends towards infinite mass, density, and no dimensions. It gets so heavy, and gets so small, that it can't get smaller, it's infinitely heavy.

OK? Now, that's the formation of a black hole, and it has certain consequences in respect to time, which we're now going to see. I've built this superstructure up, so that you can see it, that's all. The only way to do this is stepwise, because if you get out of time, you can't understand.

So we do it stepwise. Now, if you pass light over a black hole, which is being formed by the tendency towards no dimensions, and infinite gravitational field. You pass light over that, you pass first the light up top, you see? And the light far away from the black hole is bent a bit, just like it was bent a bit over the pulsar, over the neutron star.

OK? But if you come nearer, there comes a point where you get near enough to the center of this, you ready? Singularity, because it is a singularity, you can't call it matter, like this, because it hasn't got the properties of matter. It's called a singularity. If you get it near enough to the singularity, the black hole in the middle, there comes a time when the gravitational field is so strong, that the light goes into orbit.

Just like a spacecraft, when it gets to a certain distance from the moon, its speed will be just neutralized by the gravitational field of the moon, and go into orbit. So you've got light here that goes into orbit. Now, the speed of light is a universal constant.

And once the speed of light is neutralized by gravitational field, so that light goes in orbit, there are some remarkable things happen, with respect to time. Because at the place where the time, where the light goes into orbit, that's like an orange peel around the singularity in the middle. You see, it's an area, like an

orange skin, around the center of an orange, okay? At that point, where the orange skin would be, at that point, light goes into orbit.

But at the same time, at that point, time ceases to flow. This is the end of the space-time continuum. Here, time has no flux.

It doesn't flow anymore. You've gone out of the space-time continuum, to a continuum where there's no time. And inside that event horizon, inside that event horizon, the orange peel where light goes into orbit round about it, inside that is an area where time is forever frozen.

If you could get inside that, which you can't, of course, because the gravitational forces there would be immense, you'd be pulled to pieces, just by the gravitational fields. If you could get inside that gravitational area where the event horizon is, if you get inside it, you could never get out, because there isn't any time to get out. Time doesn't flow anymore.

No, these are facts with which you've got to reckon. I mean, these things have been done, you know, and been observed. So, there's the place where you're frozen forever in time.

Now, think of this. At the event horizon, no radiation, I might have to modify that in a minute, but very, very little radiation can get out, because everything that tries to get out gets sucked into orbit, and goes round and round and round and never comes out again. Just like the people who were orbiting the moon, unless they'd had retro rockets would never have got out of it.

You have to have a retro rocket to reduce your speed so that you'll fall in or come out, one of the two. Now, that's the third thing that happens there. There's no information can, on principle, get out of inside that event horizon, because there's no radiation can get out to carry the wave.

A carrier wave to carry information can't get out. So you, in principle, can't see anything inside that event horizon. At the event horizon, everything becomes, in principle, invisible.

Okay? There is an argument, you know, that, as you can't see a black hole, that you can't get any information out of it, and that argument is perfectly correct. You can't. There's no way of knowing what's going on there at all.

Now, you think of modern science, which has purported the idea of hell and heaven, because you can't get any certain information out of hell or heaven. Here we've got it, mirrored in science. You can't, in principle, get any radiation carrying information out of that area.

And in that area, no time flows. Now think of this. Are you ready? At the center of our galaxy, you know, solar system and all the evidence that the high percentage of mass which is lacking, according to the calculations of the astronomers, in our galaxy, is concentrated in the black hole.

Now, if the 80, 90 percent or whatever it is, I forget the exact percentage, of mass which is lacking, according to astronomers' calculations, is at the center of the universe, our galaxy, you think there's no time there. Because a black hole, inside it, has no time. Now you think trying to arrange to date, I don't mean this socially, I mean to date geologically, the universe.

Are you alright? I have to be careful with your American slang, because you use different slang to what we do. Date would be quite a neutral expression in our country, you know, but it isn't with you. And so I've got

to be careful, and I watch you very carefully to see if there's any twinkle in your eyes, to see if I've made a mistake somewhere or another.

So I watch you ever so carefully, so you don't think I'm being quizzical in watching you, I'm just feeling my way forward ever so carefully. Now, are we alright so far? You see, anybody who tries to date the galaxy and its age is a quack. Not much more.

Because he doesn't know, he suspects that there's a black hole in the middle where there's no time. Let me put it a bit more clearly to you, because I haven't seen that answering aha reaction yet, but it'll come in just one minute. Now look, ladies and gentlemen, if you were to be sitting on the sun, I hope you never will be, but if you were really sitting on the surface of the sun, the gravitational field on the sun is vastly different to what it is on the earth.

Therefore, time on the sun passes at a completely different flux rate to what it does on earth. Well if that's the case, then time on the sun doesn't mean the same thing as time on the earth. What are all these fools talking about, who say that it's an old, old earth, an old, old universe? It's only that they're playing upon the ignorance of their listeners, and I think that's a very bad thing to do.

You should try and instruct your listener, if you can, without being a school mom, but try and tell them how things really are. But you have far less difficulty than with the holy scriptures when you read it, because the holy scriptures are written from the point of view of eternity, you know, and they're pretty safe there, because there's lots of eternity around us if at the center of our galaxy there is a black hole. Okay? So keep that very carefully in mind when people start to argue with you about mathematical billions of years as the age of the universe.

I say, what years? Do you mean black hole years? Or do you mean years on the surface of the sun? Or do you mean years on the surface of the earth? Because it's not only the gravitational field alters the flux of the flow of time, it's also relative velocity does that. So you've got two bodies moving away from one another, summing the distance at which they're moving apart, that affects the flow of time too. Einstein and Oppenheimer worked this out very completely, and the thing is this, that scientists, if they know their science and all the subjects which are connected with science, and just don't know how to say 2 plus 2 equals 4, sometimes they come out with the answer 2 plus 2 equals 5, which is rather catastrophic.

But they do it, and they prove it with mathematics, which is perfectly good, but it won't be applied. You can't apply time calculations where no time is. If you do, you're a mutt.

Okay, I'm sorry, you have to talk plainly like that, because they'll argue the hind leg off a donkey, you know, over these things. I've done this, and should I learn a bit of wisdom and say, look, you go your way, and I'll go my way, and we'll love one another, and do good work to one another, but we won't say that the machinery up there works the same way if it doesn't work the same way. Okay, well, that's the business about the black holes, and the flux of time, and the mind of God, which I wanted to talk to you a little about tonight.

Now, let's just have a look at that a little bit further. The fact is that it's recently been calculated, and I think the calculation is viable, and good, that if you could get into a black hole, there you would find out, if you want to read this in a way that your children understand, read C.S. Lewis's *The Magician's Nephew*. He's done this absolutely perfectly, where he found in an intermediate state certain holes into thousands of other realities which he never suspected.

It's okay for children, our children were brought up on this sort of stuff. From the inside of a black hole, it's well known now that there are infinite routes, I'm sorry, you call them routes, I'm not sure. Infinite routes to an infinite number of other realities and dimensions from that place where there's no time.

Infinite number of routes to other realities from inside a black hole. The scientists used to believe, you know, that we were nuts, or nuts, whichever you like to call it, for believing in heaven and hell. Because you see, you couldn't prove them.

And they say because you can't prove the thing, it doesn't exist. Good, there are other ways of doing it. The Holy Scripture speaks a lot about heaven and paradise and hell, and takes these realities as being things to be seriously reckoned with.

It says, you know, of Jesus, he said, the Son of Man which is in heaven. That is, Jesus as a man, in his heart, was at the right hand of the Father. I am the Father of One, and he was one with Jesus.

So our inward life is capable of being one with these realities which we scientifically can't prove. But we do experience it, don't we, in our minds, if we get forgiveness of the enmity against God through the shed blood of the Lord Jesus Christ. He says our fellowship with him is such that we are one.

And that is fellowship with these things which are timeless. And a person who experiences that life, that new form of life, is entirely different from the person who only knows the rate of the flow of time on the surface of the earth. Okay? That's how things work out, and the black hole is an excellent way of showing that to be true.

Now, what I propose to do is to, for the second half of this lecture series, that is when we've finished here, I'm going to have just a little time of quiet for myself, and I'm going to go into dimension theory per se. I'm going to go into Flatland and the significance of Flatland for our Christian life. We'll have a short time, ten minutes rest, go and have a look at the tables out the back, and we'll come back in a quarter of an hour and go and do that.

Thank you for being so kind. So the Lord God caused a deep sleep to fall upon man, and while he slept, he took out one of his ribs and closed up its place with flesh. Now, you know, the biologists used to go hopping mad over that, because it did sound a bit risky, didn't it? But you see, if the creator wrote it, he knew what he'd done.

Now, they would call that cloning today. You see, if you've got a cell, you don't need to create another cell to make another human being, because the information is in the one cell to make everything. All cells contain the information to make our old woman or a man.

The only difference between the man and the woman is, of course, you've got the 46 chromosomes, and then the XY chromosomes which decide the sex, and it's the Y which makes the man, and it's the XX which makes his lady. Now, if you were wanting to clone a man from a man or woman, you'd think how little you'd have to do, because we are the same species, you know. There may be some doubt in some minds, but we are, because men don't understand ladies' psyche sometimes, that they do think differently, don't they? But *grosso modo*, we're one species.

Now, you think how you'd do it. If I were going to do it in the lab, say I only had a bit of your nose to work on, to make another human, and say you, dear sir, were the gentleman. If I wanted to make an Eve for you, all you'd have to do, do you think how easy it is to avoid having to do unnecessary creative work?

Because God doesn't unnecessarily create anything.

How do we know that? I don't hear the whirring of those cogwheels going round. How do we know that? Well, when Jesus fed the 5,000, what was left over from the meal, by his creative act, he didn't waste. He made them get the baskets, what was it, 12, or was it 7 in this case, I forget which it was, and made them collect it all, that nothing should be lost.

And in the throwaway society, you know, it often hurts to me to see how good food is thrown away. Jesus didn't allow it, because it's all from his creative effort. Now, if you wanted to do what God had done there, you got the cells from the rib of Adam, which of course has the bone marrow in it, and the bone marrow are very undifferentiated cells.

All you'd have to do, all, is knock out, destroy, the Y chromosome. And the X will divide automatically and make another X. And then you've got X, X, from the XY, the Y which you've cut out, and then you've got Eve, just as perfect as he was then. So there's reason in all these things, you know.

And the things they laugh at most make them laugh on the other side of their face when they think about it. So that's how God did it at the start. Now there's one thing my dear better half whispered in my ear, she said, you didn't show about the effect of velocity on time.

You did it for gravity, and she's absolutely right. You see, she is a helpmate for the failings of her husband, and I'm very, very, very glad of it. Now, Sebastian von Hoerner, who is a professor at the University of Heidelberg, where our two youngest sons studied medicine, he published a paper in Nature some years ago, of a man and his wife, who wanted to test out the effect of gravity on the flux of time.

So he got into a rocket, and it was a very special rocket, when he was about 30 years old, and his wife, what was she, 28, something like that. And you know the old German rule of thumb, don't you, for matrimony? The lady at matrimony should be, this is not ex-cathedra, what I'm saying now. You know what ex-cathedra means, don't you? This is not official Calvary Chapel doctrine, but you see, they say that the lady should be half the age of the man at matrimony.

If the man was 30, she should be 15, plus 7 years. That was the old rule of thumb, which the Vikings used. Okay, I'm not advocating it, but there's something to say about it.

Well, this Sebastian von Hoerner, my wife is looking at me and I don't forget my lines, you see. He got into this rocket, which remarkably enough travelled at the speed of light. How he managed that, I don't know.

But he did his calculations on that basis. And he flew out from the earth at the speed of light, and turned around and came back after, I think it was 10 years, but you can look it up in the paper in Nature if you want to, it's in Man's Origin, Man's Destiny, the book which Chuck Smith is bringing out yesterday at lunchtime. Be coming out as soon as possible.

And he came back, so he came back after 20 years, 10 years out, 10 years back. And when he got back, he was, I think it was 37 years older than his wife, who'd stayed on earth. Now he went out again, just to repeat the experiment, at the speed of light, and was out for 30 years total, 15 out and 15 back.

And when he got back, he found that the earth, and all the people on it, including his wife, had aged about 300 years more than he was. And he went out for 30 years, the next time, third time, and came back 30 years, so he was 60 years away. And the earth had got about, oh, some hundreds of thousands of years

older, and they were all dead and buried when he got back, his old friends.

So that was just to show you that it's well known that the gravitational field alone doesn't determine the rate of flux of time, but also the relative velocities of two bodies. Now Einstein was very careful to point out that the time frame that you use for making time is not specific. There isn't a preferred time frame.

All you do is take the relative velocity between two bodies, and do the experiment which Sebastian von Hoerner reported on in Nature. So the relative speed, particularly the speed of light, at the speed of light, time doesn't flow at all. If you could take a photon, a particle of light, or a light wave, whichever way you like to look at it, and go out on that round the whole universe, you would get back to your starting point, space being curved, at exactly the time that you set out.

So it solves quite a lot of questions about this old, old question, you know, about when, if light was made and it takes eight minutes for light to get from the sun, how about all these stars that were made millions of light years away from us? You've got to think of these things in the general theory and the special theory of relativity, which have been proved experimentally. I don't believe in philosophizing a lot, you know. I believe you've got to do the experiment and see.

I told you yesterday about the gravitational field and the tower and the clock on it, didn't I? One tower, one atomic clock on the top and one on the bottom. And because of the difference in a tower 300 yards high of gravitational field, the clock in the higher gravitational field at the bottom ran slower by a number of nanoseconds than the one on the top. That's the other side of the picture.

Now let's leave that because I've got the dimension theory to do today, tonight, and that's a very, very important one for us spiritually, if we love the Lord. Let's have a look at that. They used to teach, you know, just before I went to school, I won't say when I went to school because you'll do some calculations and that'll disturb you if you get your calculating machines out while I talk to you.

They used to have lots of books out. In my days, one of the professors who wrote these books was a man called Everett, and on dimension theory. Now I want to talk just a little bit about dimension theory because it's just as important as the question of time that we've been talking about in the first hour tonight.

Dimension theory. Scientists used to say, they do today, those that don't do their reading, that there's only one dimension. This is what the communists have stumbled on, why they've gone, partly.

They used to say that there was only one dimension, and that's the here and now. Many people live in that dimension, don't they? The here and now, and nothing else. I'm going to get what I can for now and leave it at that.

Now scientists don't do that today. You take Paul Davis. Paul Davis, for example, is a professor of physics, theoretical physics, at the University of Newcastle.

He's written a book which is called God and the New Physics. Now there are lots of things in that book which you can't swallow, but there are some useful hints there. He goes very specially into the subject of the number of dimensions that there are, and he reckons that there are eleven separate dimensions, all separated by event horizons.

Now you've learnt from this morning, if you didn't sleep through it all, that the first lecture, not this morning, the first lecture, what an event horizon is. It's that which separates the line of demarcation, separating a

continuum of reality. And our reality in which we live is space and time in three dimensions, depth, length, and breadth.

That's our dimension in which we live. Now Davis points out there are many other dimensions with realities, with multi-dimensions, much above that, which pervade our dimension. And I'm going to talk about that tonight, so watch out.

I had two nights ago, when I was in Oceanside, the pleasure of having dinner with an old friend of ours from San Diego, with whom I did lots of America speaking trips in the past years. When I was young the world was better. We had dinner together with his family in Oceanside Monday night.

Now he said, you talked to my church in San Diego about dimension theory and you did it on the subject of flat land. Now the tape which we put in the library was always checked out and in the end it evaporated. It didn't come back.

Would you please be good enough to do that tape again or speak on that subject again so that we can replace it in our library? So I said I'll take my very first opportunity and do it again. And that's what I'm doing just now. Here's how we're going to do it.

It's in the form of a fairy tale. You don't mind fairy tales, do you? They're good for adults, you know. You feel young again when you hear a fairy tale or two.

Now there was a time in the Far East when a country existed which was called Flatland. And Flatland consisted of just two dimensions, length and breadth. Like up the top there, A, B, C, D. It didn't have any depth or height.

Just simply a flat surface, you see. Okay? Flatland. Now Flatland contained every shallot of intelligent people and the people of Flatland were also two-dimensional.

That is, they consisted of length and breadth. Now you see, the ladies in Flatland were, listen carefully to what I say, acute angles. If you listen to it very carefully, don't anybody say that I was casting aspersions around.

I'm not. And the men were obtuse angles. They always are, you know.

I'm one myself. So they lived happily there and they were all scientists. And they spent their days in the lab working out problems on quantum theory and causality.

And that was their bread and butter. Okay? Now they were sitting in committee one day at the foremost university of Flatland and deciding what research projects they should fund. Now this in university is one of the very, very main subjects which have to be weighed in the balances very carefully because the life of the university is dependent upon it.

You see, the university gets a 40% cut on all research grants given. So if you earn a \$50,000 grant, the university gets 40% of it to pay on costs. That's called an on-cost contribution.

And they were sitting in committee working on these grants and they were sitting out like the Scripps Oceanographic Museum, you know, right on the seacoast. Beautiful setting. Cost lots of money, but never mind.

Really just a place to have ideas in. And they were sitting in committee, all these Flatlanders. Only the obtuse were there, only the men.

The ladies were cut out of financial arrangements, which they sometimes are. And they're looking through the plate glass window in their committee room and the beach. Scientists have to have a beach, you know.

Otherwise the science doesn't run properly. So they were watching this beach while they were working on their committee and they suddenly all froze. Terrified, looking out of the plate glass window onto the flat sand, they saw footsteps being formed without any body on them.

No legs to make them, and no man or woman to make them. Perfect, five toes and an instep, and these footsteps were coming straight towards the plate glass window. That is, here was a classic case, are you listening, of a causality.

Something happening without a cause. Now that's against all science, you see, and scientists didn't like this. So they sat there, frozen, looking through the window to wonder if these footsteps were going to collide with the plate glass window.

So they had two scientists there. One was a scientist called Sherlock Holmes. And his wife was called Anise, and she wasn't there though.

And he said, I think we ought to have a research grant, granted immediately, to finding out what those prints outside the window, which are coming straight at us, what they mean. We must find out about this, because here's something which is a-causal. And if there isn't any cause for an effect, we're up a gum tree, you see.

So they said, well what do you suggest? Well, he said, I think the thing to do is to go out and catch one. If we can catch one of these footprints, he didn't say footprints, because he didn't know what a footprint was, you see, being a flatlander. He says, we can catch one of these, are you ready, reduced entropy shapes, negentropy shapes, if we can catch one of those, we can examine it and find out what it is.

And if there is a cause behind it, we'll find out what it is. So they said, OK, how do you suggest doing it? Well, he said, I'll suggest catching them, are you ready, by just simply drawing a circle round them. One, when it's being formed, if we draw a line round it, you see, there's no- They didn't think like this because they were flatlanders.

You can't jump over it if you've got no height. You can't dig under it if you've got no depth. So if you put a circle round it, you've got a maximum security prison.

There's no getting out of that, not for a flatlander. He was thinking from his own point of view, he couldn't get out of it, you see. Because if a line was drawn round him, he was fixed.

He couldn't get over it, he couldn't get under it, because there wasn't that dimension in flatland. This is to stretch your mind on dimension theory. All right? So they said, right, if you all do that, we'll get a grant for 50 million dollars, because this is vital.

Causality in quantum theory is tied up in this. So they said, make your suggestions, we'll give you the check now. So they gave him a check.

He said, well, you put in with me, I'll be shut in with my wife when this circle is drawn round us. I'll be shut in with her if you'll promise on your honour to let me out after one week. But I'll take in microscopes and chemical kits so that we can catch one of these reduced entropy shapes.

And when we've got it in our hands, we'll soon find out what it is, and we'll know whether it's a-causal or not. Because a-causality in science, you know, is a really grave matter. So they said, right.

And all bundled out through the little door in the plate glass window, and ordered the truck round to bring the best wines, and the best chips, and the best peanut butter, and all the things that the best people have in Flatland, to be put in when he was shut in with this forming reduced entropy shape. So they put in everything with him, and then they just drew the line round him, and he was in the maximum security prison. But he said, as they drew the line and closed the prison on him, One week, maximum.

No longer, I'll find out everything in one week. So they promised, faithfully on their honour, they would be there with a special tool to open maximum security prisons. So they shut him in, and after one week, they told the press they were going to solve one of the great problems of science, a-causality.

So the press was there after one week, with all the cameras, they got Tim Hathaway there, and all the other people, you see, and to film them as they came out. So with this special tool, this is a sensitive subject, I mustn't talk to you about this tool, because it might get into hands that, you know, it shouldn't get into. So they opened up the maximum security prison, broke the line that was round him, and fixed him in the prison.

And what did they see? They saw a heart-rending scene. There was poor old Sherlock Holmes, on his knees, grubbing in the sand, and his wife with him, and none of the bottles or the goodies had been opened. They looked distraught, this couple.

And then they asked him to explain. So, while the video camera was running, you see, they explained. He said, well look, as soon as you put the line round me and I was in, I grabbed this reduced entropy shape with my hand, and got it firmly in my hand.

But he said, it was just like grabbing an icicle. You know what grabbing an icicle does, the more firmly you hold it, the quicker it melts, doesn't it, and slips through your hands. My experience with fishing for eels in the Thames, in Berkshire, at home in England, is if you catch an eel, don't grip it with your hand, because it will slip through your hands just like an icicle does, and leaves a skin on your hand which you can't get off again.

So you can't hold them, that's why it means it's slippery as an eel, you see, you can't hold them. And he said it was just like that, trying to hold this reduced entropy footprint was like that. So, he said, I didn't panic, of course, because I knew that we were all in the reduced, in the line, in the maximum security prison.

I didn't panic, because I knew if it got out of my hand, it couldn't get out of the line which was round us. So I said, well, let them go, and I'll find him in the sand. So, he'd been searching in the sand, and he'd sifted every sand grain in that line, with the desperation of hopelessness, when they opened it up and told him to come out.

Now he said, what's happened? I don't know. That must be in there, because it can't get out. We couldn't get out, therefore it couldn't get out.

So they had a great conference over this, and asked what the explanation of this was, because this was a separate mystery concerned with the mysteries that had happened until now. So they had in Flatland a dean of all scientists, and his name was Beinstein. But he couldn't speak English properly, he spoke with a heavy, heavy German accent.

And they got Beinstein along, and asked him what it was. And Beinstein was a wizened old man, with baggy trousers, you know, and he listened to all the evidence, but he said, you know, I don't tell you people what really is the answer to all this, because if you do, if I tell you, you'll lynch me. I know you people do well.

You'll lynch me, and cost me my life. So unless you give me guarantee that you won't take my professorial chair from me, and my salary, and my pension, if you won't take those things from me, if you leave me in peace, I'll tell you. So they signed an agreement with the old man, that they wouldn't do anything to him if he told them the truth, what the answer was.

So when he got his document in his hand, and given it to his bank vault, to be quite safe, he said, now I can tell you. So he went upstairs, and had a good night's rest, and then the next morning, he said, now you gentlemen, you must prepare yourself for a shock, you Flatlanders. You're so parochial, that you're almost incredible.

So he said, come on, we want to hear what's wrong. So he said, yes, but I'll tell you, it takes time. Flatland isn't what you think it is.

Flatland consists of two dimensions, that is only planes, and there's no depth in it. But there are other dimensions, which do have depth in them. And Flatland is a part of those other dimensions, which do have depth in them.

So he drew them a little sketch, which I put up on the board there, and you see, there's the ladies there, the acute angles, and the obtuse angles, the gentlemen all up there, and he said, Flatland is A, B, C, D, and the reduced entropy shapes which you saw, which somebody said were like footprints, but he didn't know what footprints were, you see, so he called them reduced entropy shapes, but for us, it's footprints, OK? He said, Flatland is a part of a cube, and the cube is based on A, B, C, D. And what happened was that you saw the footprints, he used the word footprints then, although they didn't know what footprints meant, you see, and a young man, who happened to be me in those days, went for a walk outside your window in his three dimensions, and as he went by in his three dimensions, he put his footprints down, and you saw the footprints, but you didn't see him, because you've only got two dimensions in your genes, you haven't anything more. So, you see, every time you put a circle round his feet, and try to catch him, he just lifted his foot. You can't do that, because you haven't the dimension, the third dimension of height or depth, you can't do that, you were caught in two dimensions, but he's in three dimensions.

He's partly two-dimensional, but he has an extra dimension too. So he's a hybrid between a two-dimensional creature and a three-dimensional creature. And if you try to catch his feet by putting a ring round him, it'll catch you, but it won't catch him, because he's three-dimensional.

And you can't think of it, because you're not built that way. Don't worry about that, just look at the evidence which you've got. You couldn't catch that man's foot in two dimensions, because he's three-dimensional.

He'd just raise his foot, or sink his foot, and step over it. Or under it, as the case may be. Well, they didn't like that, you know, at all.

But he said, look, you must believe your experimental results, that's one of the secrets of science. Here you've got two-dimensional people, trying to catch a three-dimensional person, and three dimensions in two dimensions can't be held, because the third dimension can always be used to get out of the sphere of action of the two dimensions. Now, do you know where that's happened? You take the Lord Jesus.

When he was crucified, they put on his head a sweat cloth, and it was fixed up and loaded with myrrh and aloes. Now that's a mixture which goes hard, it's like a two-component gum, you know, two-component, what do you call it, epoxy we call it, but I don't suppose you call it that. It gets as hard as concrete.

And it was wound round his head, and they had, what was it, a hundred pounds of this stuff, and put it all over his body, so that he was bound up with a sort of a glue, and laid in the grave. Now it says of the disciples that they came into the grave on the third day, and there the cloths which had been used to bind him up and preserve him, to embalm him, were all lying undisturbed as they were. Now if you think of the head sweat cloth that was put over his head as a motorcycle helmet, how could you get out of that without disturbing it and breaking it? Because it's hard.

And the disciples, it said, saw the clothes and believed that he'd entered the resurrection dimension. Life couldn't hold him, death couldn't hold him, and he just came out and threw the death clothes as though they weren't there. You think of the other time, when they were all in the upper room, and having the meal, and they'd locked the door for fear of the Jews, so that nobody could get in.

It says while they were in this room, hiding from the vicious Jews, Jesus came in. How'd he get in? The same way as he met them on the road down to Jericho, wasn't it? He just came into the inn and had a meal with them, and then went out. And on the road, he exposed the Holy Scriptures to them, and then disappeared out of their sight.

There you've got Jesus, in his bodily form, having taken on a third dimension, so that the two dimensions, if I might put it that way, had no hold on him at all. And he came out of the grave because he'd taken on the dimensions of the resurrection with him. Now that's as far as I wanted to go with dimension theory this evening.

You see how important it is to know these things. These things used to be taught until it pleased the materialists no longer to teach these things, and they stopped publication. Professor Everett never published anything anymore, because people saw that he helped people to understand the resurrection of the Lord.

Now think of ourselves. When we die and go to be with the Lord, he says he's preparing for us a body, a home, which is a resurrection home for us. And it's a home in, you might call it, four dimensions, if you like.

An extra dimension, and it means that we'll have all the powers of Jesus' resurrection with us. You remember this, that when they were talking about Jesus' resurrection, and Thomas, the doubter, was there. Do you remember? And he said, except I can put my hand in the wound which the soldier made in his side, and except I can see the wounds in his hands and his feet, I will not believe.

And Thomas wasn't there when he came into the room and the doors being locked. But it does say of Thomas that the next time they were in the room and the doors were locked, Thomas was there. And

Jesus came in the door, came in the same way as he'd come in before, for a while, I don't know, but the dimensions of a room didn't hinder him because he had the resurrection body.

He came straight up to Thomas and said, Thomas, lay your hands into my wound on my side, and see the wounds in my hands and in my feet, and be no longer unbelieving, but believing Thomas. Now what did Thomas do? The only thing you could do, he said, my Lord and my God. He knew that Jesus, although he wasn't there at the time he said that, Jesus had heard it, and it came out yet now when he noted that Jesus was there and knew all about it.

Now you think what that would be if Christian people were so conscious of dimension theory that they knew that there were two or three gathered together in his name. There am I in the midst of them. Because he was with the case of Thomas, and Thomas didn't know he was there.

But he knew that Jesus knew when Jesus asked that question, don't be unbelieving anymore, put your hand in my wounds, put your hands, have a look at my hands and my feet, he knew that. Now if we knew in the same way and understood in the same way that Thomas and the other disciples had learned that the grave were no hindrance, grave clothes were no hindrance to Jesus at all, because he got the resurrection dimension put onto him. And he was now a combination of a man in three dimensions and time, plus the dimensions of eternity.

And therefore he had the powers of the resurrection of the body, same as I can't be held, you see, if I make footprints by just drawing a line around it because I'll just step over it. I've got the extra dimension to do it. So the extra dimension gives you an extra freedom, which you wouldn't have if you didn't have that extra dimension.

But if you've got it, then you have the freedom of the children of the resurrection. That's what it means, and Jesus is preparing us a body with that extra dimension in it, which he's going to give us when he comes back to take possession of his kingdom in glory. And we'll all have that.

But listen, these things all bring with them responsibility. You think of giving that power to a person who wasn't morally fit for it, how he'd abuse it, how he'd use it to steal with. Think of what you could do in that line of things if you weren't morally prepared for it.

And that's why Jesus prepares all of us with the trials of this life, that we might be fit to take on power. Now, I'm not fit to take on the power of, say, my son-in-law thought to be Prime Minister of England. I'm not trained for it, you know.

And Jesus is trying, in the 70 years we have, to fit us to sit at the right hand of God, and have all these mighty things which we then can do for him, if we're prepared for it. That's why it says, if we suffer with him, we shall also reign with him. Now, it takes a certain amount of suffering, doesn't it, Dr. Eastman? It takes a certain amount of trial and overcoming to get educated.

It sure does. And we need to be educated for the kingdom of God, which is coming, fast coming. And he'll then fit us out with all the accoutrements we need for that kingdom, when Jesus, the King, is seen in power and glory, ruling from Jerusalem.

Now, that's what I was going to talk to you about with dimension theory and time for tonight. What I've reserved for you for tomorrow, not tomorrow, the next lecture, that's next week, is we've got two startling things which have been found and published on, not very far from here, up in Alaska. They have found

piles and piles, multitudes and multitudes of fresh dinosaur bones.

Not fossilized, not permineralized, but fresh. And they're trying to say, and I'll read the paper with you when I bring it next week, the Lord willing, they're trying to say that they're 50 million years old. Have you ever known bone marrow to be 50 million years old, and still like it is bone marrow? But that's only one thing.

That's to do with time, you see, again. The other thing they found is up on the Colville River in Alaska. They found, well, it's in Colville River in Alaska that they found the dinosaur bones.

It was in Canada, on the other side of the frontier, that they found the fresh redwood trees. Fresh, burnable, carvable, just like ordinary fresh wood. And I'm going to talk about those with you, the Lord willing, next week.

So that the idea that those trees are 50 million years old, and those hadrosaurs, dinosaurs, are 50 million years old, is just for the birds. It's for those who are dumb enough to believe it. So keep that in mind, and I've just written a book which our good pastor, Chuck Smith, is publishing.

In fact, I've got the manuscript with me in my little briefcase there now. On time, its dimension, and what it means. And I've brought in these publications and what I've said a bit tonight in that book.

So that it's just to help those who have trouble in school with teaching their kids evolution and still sticking to the Bible. Thank you very much for being so kind with me tonight.

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