

The following is an excerpt from the 3rd chapter of [Earthquake Resurrection: Supernatural Catalyst for the Coming Global Catastrophe](#) by David W. Lowe. The book features a unique prophetic model involving a pattern with earthquakes and resurrections which sheds new and intriguing light on the future resurrection in connection with a global catastrophe. If you have comments or questions about this excerpt or the book, you may send an email to the author.

Resurrection: Faith vs. Science

The resurrection of Jesus Christ from the dead into immortality is arguably the single most significant and momentous event in human history. It is the central theme of the “gospel”, or good news for humanity:

I Cor 15:12 Now if Christ is being preached as raised from the dead, how can some of you say there is no resurrection of the dead?

I Cor 15:13 But if there is no resurrection of the dead, then not even Christ has been raised.

I Cor 15:14 And **if Christ has not been raised**, then our preaching is **futile** and your **faith is empty**.

Paul reasoned that the entire system of Christian faith is dependent on the reality that Jesus Christ rose from the dead by the power of God and conquered the power of death. Without it, the Christian faith—the hope of resurrection and eternal life—is empty. While redemption by his shed blood on the cross is absolutely necessary to atone for sin, without the resurrection from the dead, Jesus Christ would be viewed as just another human being who lived and died. A revolutionary, a prophet, and a miracle-healer, but not a risen Savior.

As a result of its importance, opponents of Christianity vigorously attack the idea of the resurrection of Jesus Christ. The underlying reason why modern science denies the possibility of a resurrection of the dead is because it requires the supernatural. Consider this statement about modern science’s attitude toward natural death of the human body by Frank Tipler, Professor of Mathematical Physics at Tulane University:

One is accustomed to hear that the message of science is: we are mechanistic puppets of blind, impersonal, and deterministic natural laws; nothing remotely like a personal God exists; and when we’re dead, we’re dead, and that’s the end of it. The latter has indeed¹ been the message of science for a very long time now.

While Mr. Tipler admittedly did not agree with this view, he stated that the overriding belief of his contemporaries is that the deterministic laws of the natural world, consisting of the things that we can see and the information that we know, is all there is to life. Those who give credence to the startling announcements from scientists of new discoveries about life, which now appear in the headlines on an almost daily basis, must realize their denial of the supernatural is underlying the conclusions that they draw. Like modern science, Christians should have a belief that underlies their worldview. A belief based on scripture that encompasses not only the visible world, but also the world not visible to the human eye:

II Cor 4:18 because we are not looking at what can be seen but at **what cannot be seen**. For what can be seen is temporary, but **what cannot be seen is eternal**.

Heb 11:3 By faith we understand that the worlds were set in order at God’s command, so that **the visible has its origin in the invisible**.

This truth is manifest in the mysteries of quantum physics. Quantum particles are so tiny and chaotic that they seemingly do not even exist, yet they also appear to be the building blocks of larger particles which can be seen. It almost appears that all detectable matter has its counterpart in antimatter, but the net result still washes to “nothing”. During creation, did God achieve “something from nothing” by

¹ Tipler, Frank J. (1994). *The Physics of Immortality*, p. 2. New York: Doubleday.

introducing a negative and positive balance of matter, such that the physical property of conservation of mass was maintained, while still allowing for the “creation” of visible matter?

For example, to create something out of nothing, the nothingness must be split into equal parts of negativeness and positiveness, such that the positive matter plus the negative matter still obeys mass

conservation. The mortal world can then be shaped and formed from essentially “nothing” which is only the positive (visible) matter, while the negative (invisible) matter must also exist, but remains undetectable without the spiritual power to access it. Indeed, the visible has its origin in the invisible, just as Paul explained in Hebrews.

However, because scientists cannot test what they cannot observe, they deny the supernatural, invisible elements of the universe and try to explain them with natural phenomena, which falls far short. As a result, they conclude that they simply cannot yet explain these mysteries without additional technological advancement. Yet the Word of God reinforces for the believer that the invisible qualities of the Lord are the explanation of these and all other mysteries:

Rom 1:20 For since the creation of the world **his invisible attributes**—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people are without excuse.

Col 1:17 He himself is before all things and **all things are held together in him.**

The attitude of science about the supernatural is a direct contradiction to the Christian faith. As noted above, Paul argued that the Christian faith is useless without the reality of the resurrection of the dead, a supernatural event. Wise men throughout history have consistently rejected the idea, and will continue to do so as long as they rely on their own understanding, which is based on what they see, rather than faith.

The faith versus science battle is one that has been fought for centuries. Paul tried to convince the wise men of Athens about the invisible God:

Act 17:24 The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands,

Act 17:28 For **in him we live and move about and exist**, as even some of your own poets have said, ‘For we too are his offspring.’

Act 17:31 because he has set a day on which he is going to judge the world in righteousness, by a man whom he designated, **having provided proof to everyone by raising him from the dead.”**

His attempt to explain the origin of life and the reality of an unseen God was concluded with a reference to the resurrection of Christ. Note their reaction in the next verse when Paul introduced the resurrection of the dead:

Act 17:32 Now when they heard about the resurrection from the dead, **some began to scoff**, but others said, “We will hear you again about this.”

Little has changed today. The wise men of science still scoff at the resurrection of the dead. While the resurrection of Jesus Christ is probably one of the most documented and detailed events of ancient history, unbelievers still attempt to provide incredibly inadequate explanations for what happened other than a supernatural resurrection. These explanations include the disciples were hallucinating, the body was stolen, he was never killed, and several others. This is the same attitude that has existed for nearly 2,000 years: attempts to explain the supernatural with a natural explanation. The discoveries of science are useful only for a partial understanding of the natural phenomena in the world:

I Cor 13:12 For **now we see in a mirror indirectly**, but then we will see face to face. **Now I know in part**, but then I will know fully, just as I have been fully known.

In the end, it is only the Christian faith that will prevail. Through faith alone can man understand the mystery of the resurrection of the dead. That faith is rooted in what science cannot observe, which is why faith and naturalistic science cannot harmonize:

Heb 11:1 Now faith is being sure of what we hope for, **being convinced of what we do not see.**

I Cor 2:5 so that **your faith would not be based on human wisdom but on the power of God.**

That power of God on which the Christian faith is based is his power to raise the dead, the power to create the universe and everything visible and invisible within it, and the power to sustain and hold together his creation. The secular scientific community will unfortunately continue to reject the possibility of a supernatural realm, and denigrate those who believe in it, because it lies outside the realm of what they can observe.

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