

Introduction to Apologetics

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We are living in a golden information age. Technology makes our life easier, *and* more complicated. Science has blessed us with prosperity, and scientism poisons our children with despair and pessimism.

High-tech information has always been around us in the brilliant engineering ubiquitous in nature. The wonders of creation, dimly perceived in the past by our ancestors were attributed to the magic or to unseen gods. They were not far off!

Genesis demythologized these pagan views of nature not as gods or as magic but as mechanisms of an intelligent Creator; things not to be worshipped but admired, studied, and used. The command in Genesis was to subdue the earth, that is to fashion it for human use. Thus, science was born!

For us living in the information age, there is nothing more indicative of the intelligent work of the Creator than the discovery of the genetic code housed in all physical life and the fine-tuned language of mathematics in physics itself. Language, codes and digital information are evidences of a mind and reason.

Genesis tells us the Creator *spoke* things into existence; God infused information into material form. “In the beginning was the word;” “God *spoke!*” The miracle of miracles was that “the Word became flesh and dwelt among us!”

As our own technological prowess has developed, we have come to better understand and appreciate the role of informational in everything, such as the mechanics of nature and the mathematical structures designed into it. Life and the universe are great ideas--pieces of art.

Today, our rejection of this high view of life and existence have caused us regressed us back into the old superstitions again—the mythology of attributing the origin of nature and life to nature itself.

Today, the grand evolutionary materialist project has become a new nature mysticism for most in the West. Jacques Monod's analysis was correct 50 years ago:

“The ancient covenant is in pieces; man at last knows that he is alone in the unfeeling immensity of the universe, out of which he emerged by chance. Neither his destiny, nor his duty have been written down.”¹

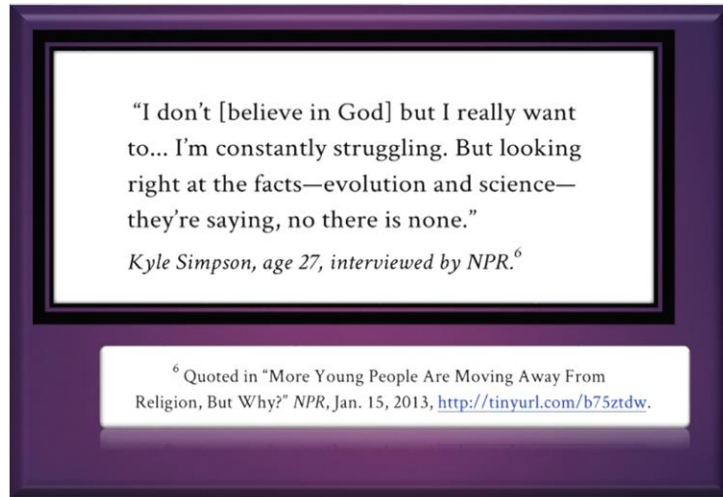
What effect has this had on us? Predictably the ‘Nones’² are the fastest growing demographic in the West. Individuals have abandoned God, or more accurately, people have become apathetic and blithely indifferent to the idea.³

¹French biologist Jacques Monod, *Chance and Necessity* (London: E.T. Collins, 1973), 10 and 167

² Michael Lipka, “A Closer Look at America’s Rapidly Growing Religious ‘Nones,’” Pew Research Center, May 13, 2015, <http://www.pewresearch.org/fact-tank/2015/05/13a-closer-look-at-americas-rapidly-growing-religious-nones>

³ John Hedley Brooke writes scornfully: “.....as natural phenomena, formerly explained by the will of a deity, were increasingly understood in mechanistic terms, increasingly brought within the domain of natural laws, so the belief in an active, caring Providence was eroded until the God of Abraham, Isaac, and Jacob became nothing more than a remote clockmaker.” John Hedley Brooke, “Science and Theology in the Enlightenment,” in *Religion and Science: History, Method, Dialogue*, W. Mark Richardson and Wesley J. Wildman eds. (New York: Routledge, 1996), 7.

In a 2019 Gallop poll, to the question “How important,” is “religion in your life?” 25 percent answered, “not important.” This is up 12 percent from 2000. In the same poll, the number of those who say they have no faith has almost tripled, and those professing specific Christian faith have dropped from 82 percent to 67 percent.⁴



In a Pew Research study, church attendance, on a monthly basis, is being replaced by “a few times a year.”⁵ What is responsible for this cultural shift? It is often stated, “Christians are out of step with the scientific world we live in.”⁶ This sentiment has been cited in most research. Modern people have shifted in their epistemology—the way we know truth. “Scientism has become the worldview that guides the moral and spiritual values of an educated person Today,”⁷ according to atheist Steve Pinker. “Science says,” is now the end of a discussion and evolutionism explains nearly everything in life-- biology, history, psychology and even religion.

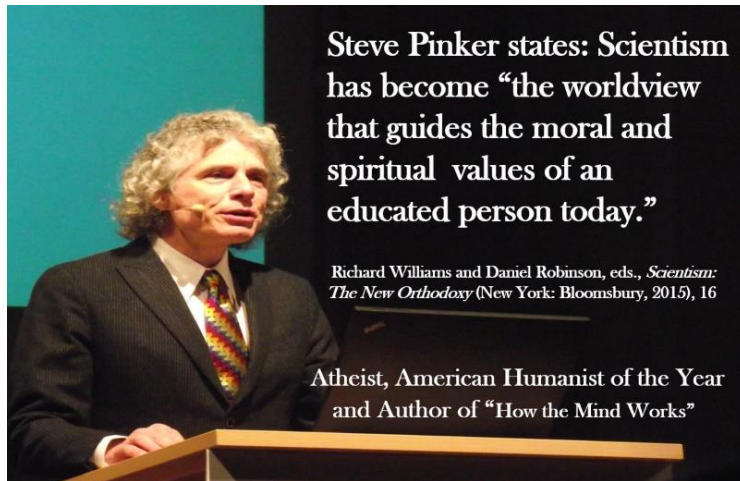
⁴ Gallup “In Depth: Topics A to Z: Religion,” <https://news.gallup.com/poll/1690/religion.aspx>.

⁵ Pew Research Center, “In U.S., Decline of Christianity Continues at Rapid Pace,” <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

⁶ Barna Group Research from 2007 to 2011 for the Faith That Lasts Project, a quantitative study among associated with 1296 current and former churchgoers ages 18-29. The sampling error associated with 1296 interviews is plus or minus 2.7% at the 95% confidence level.

⁷ Richard Williams and Daniel Robinson, eds., *Scientism: The New Orthodoxy* (New York: Bloomsbury, 2015),

The materialist belief system is the largest contributing factor to the decline of faith in western culture. We are educated to believe that life arose and developed naturally through the laws of nature and chance. We are told 98% of scientists affirm this;⁸ not ceding this point would be the end their careers of course.



In my September 2020 copy of “New Scientist,” a line jumped out at me, “The theory of evolution is one of the greatest accomplishments of the human intellect. Some might argue that it is the greatest.” It went on to say, “though evolution was under attack from creationism and its pseudoscientific alter ego, intelligent design, evolution has won because it is true.”⁹ The subheading read “evolutionary science is “glorious.” One of my students exclaimed as I read this in to my University Apologetics class, “It sounds like a religion.”

Indeed! The effusive language betrays a species of nature worship and a “mankind as the god” humanism,” which ironically is anti-human, in that it relegates human beings to minor importance as individuals. We are now in fact “distant cousins of bananas and turnips.”¹⁰ Most of us undoubtedly branched off the banana line because no one no likes turnips!

⁸ AAAS Scientists Survey, Sept. 11 to Oct. 13, 2014, Q16, Pew Research Center. Online at www.pewinternet.org/2015/01/29/appendix-b-about-the-aaas-scientists-survey/

⁹ New Scientist September 2020 pg. 9

¹⁰ The Greatest Show on Earth: The Evidence for Evolution, Richard Dawkins
<<https://d.docs.live.net/cd0e5ef8759c54ad/Quotes%20ID/Bananas%20and%20Turnips.docx>>

Churches have capitulated under the weight of this so called “evidence,” conceding to the just so story of our mutagenic origins. The concepts of evolution and some forms of common descent are not necessarily in conflict with a Creator God, but it depends on how “evolution” is defined. Like the slime we supposedly climbed from, the word evolution is very slippery.

At one moment evolution can simply mean “change over time;” or local adaptation, or it can mean the grand philosophical system taught to children in high school and college.

“. . . . we are simply animals,” authoritative college professors explain, “Darwin’s theory undermined the foundations of that entire Western way of thinking about the place of our species in the universe.”¹¹ Well, *that* statement is true, but is that we rose us from slime by a natural process, true?

Considering *this* definition, (most common), good intentioned people who interpret evolution as God’s “method in creation,” are speaking oxymoronically. Many respected and truly sincere people, like Denis O. Lamoureux, associate professor of science and religion at St. Joseph’s College in the University of Alberta, attempt harmonization—

“. . . the Father, Son and Holy Spirit created the universe and life through an ordained, and design-reflecting evolutionary process.”¹²

A “design-reflecting process” is exactly what evolution is not! As *commonly defined*, evolution is meant to be “undirected.” The scientific community, and most of our college textbooks define evolution as an

¹¹ Quoted in Johann Hari, “Peter Singer: Some people are more equal than others,” The Independent, July 1, 2004, <http://www.independent.co.uk/news/people/profiles/peter-singer-some-people-are-more-equal-than-others-6166342.html> (accessed on March 6, 2012).

¹² Denis O. Lamoureux, “Evolutionary Creation: Moving Beyond the Evolution Creation Debate,” Christian Higher Education, Vol.9, No. 1 (2010), pp. 28-48.
Online at pdfs.semanticscholar.org/a65d/831418e009d429930cbb28165e8fa73bb695.pdf

exclusively purposeless natural process. Could God create a genetically front-loaded, forward-looking process for the development of life? Yes, of course, and to a degree this is undeniable! But this would not be rightly called “evolution.” In fact, a front-loaded forward-looking genetic program that would direct over time the development of life would be prima facia evidence of high-tech engineering.

Preprogramed developmental blueprints are not what modern evolution allows--evolution is blind and purposeless as defined universally as widely used College textbooks attest:

"By coupling undirected, purposeless variation to the blind, uncaring process of natural selection, Darwin made theological or spiritual explanations of the life processes superfluous,"¹³

This is the definition of evolution taught or implied in most schools and every PBS documentary I have ever seen! The strong impression left, if not ostensibly spoken, is that science is naturally atheistic, and incompatible with religion!

Historically however, the assumption of a “designed” universe was the very impetus that birthed science;¹⁴ the “religious feeling is the strongest and noblest motive for scientific research.”¹⁵ In the modern era, Albert Einstein articulated it best:

¹³ (Futuyma D.J., "Evolutionary Biology", [1979], Sinauer Associates: Sunderland MA, Second Edition, 1986, p.2)

¹⁴ Science writer Loren Eiseley states, “it is the Christian world which finally gave birth in a clear, articulate fashion to the experimental method of science itself. In contrast to pantheistic or animistic views, our world is not divine or imbued with spirits, but rather a created product of a transcendent Creator. Thus, the world is open to exploration and discovery.” Loren Eiseley, “Francis Bacon,” in *The Horizon Book of Makers of Modern Thought* (New York: American Heritage Publishing, 1972), pp. 95-96. Loren Eiseley, *Darwin’s Century* (Garden City, N. Y.:Doubleday, 1958), p. 62.

¹⁵ Einstein, *Ideas and Opinions*, 41-42.

“The harmony of natural law reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection.”¹⁶

This book is an apologetic built on two pillars--reason and revelation!

(1) “Reason,” science points to an eternal creative intelligence— (the *logos*)—The Word. The Logic!

(2) “Revelation,” points us beyond God as creator, to the Mind of God--Jesus Christ. Prophecy gives us a method to test the claims of revelation and the legitimacy of Christ as the Word Incarnate.

Defending God through reason and revelation is the field of apologetics. This term comes from Peter’s first letter (1 Pet. 3:15). He writes that believers “must always be ready to give a *ἀπολογία*, a logical answer to anyone who asks the reason for the hope that is within them.”¹⁷

In his second letter to the Corinthians, Paul notes that part of Gospel ministry is to address challenges to the faith: “We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obedience to Christ . . .” (2 Cor. 10:5).

Paul went to the Synagogue every Sabbath and “reasoned with them,” as mentioned in Acts 17:2, 17; Acts 18:4, 19; and Acts 19:8-9.

Paul made arguments from Scripture, and from secular science, or philosophy. He addressed a Greek audience at the Areopagus (Acts 17:19-34), by quoting the Greek philosopher Epimenides and the Greek poet Aratus (Acts 17:28). All truth is God’s truth, and Paul began with the truth assumptions of his audience. This is important and essential!

¹⁶ Albert Einstein, quoted in Christopher B. Kaiser, *Creational Theology and the History of Physical Science* (Leiden: Brill, 1997), 394

¹⁷ Trans., Darrel Lindensmith

“I have become all things to all people, that I might save some by all means.” Paul says. 1 Corinthians 9:22

I am aware that there are a zillion books already written on apologetics. At the risk of “gilding the lily,” I would like to add a little of my own perspective from the work I have done working with college students and teaching Apologetics in Christian schools and in a Secular University.

The subject is of immense importance and secular indoctrination of our youth begins very early now. Students learn a little, just enough, about evolution or the challenges to faith to confuse them. They don’t study it out, but blindly accept the conclusions given to them. The plea here is: don’t stop thinking!

Francis Bacon, the founder of modern science said that just a little philosophy will, “inclineth men’s minds to atheism, but depth in reason bringeth men’s minds about to religion.”

“For while the mind of men looketh upon second causes scattered; it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must need fly to providence and Deity.”¹⁸

The German physicist Werner Heisenberg (1901-1976), one of the fathers of quantum mechanics (one of the greatest scientists of the 20th century) put it more succinctly:

“The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you.”

¹⁸ Francis Bacon, the founder of the scientific method: Essays on Atheism

“Der erste Trunk aus dem Becher der Naturwissenschaft macht atheistisch, aber auf dem Grund des Bechers wartet Gott.”¹⁹

Chapter One:

The Science of Self-Refutation

The Foundation of Reason

"Our brains are shaped for fitness, not for truth;
sometimes the truth is adaptive, sometimes it is not."²⁰

“A brain? What would you do if you had one,” Dorothy asked the straw man in *Wizard of Oz*. The greatest refutation of materialist philosophy is the very thing used to dream it up—the human brain! Everything rises or falls on the reliability of our brains to set aside “confirmation bias” and reason independently. Ever since post-moderns put God on the shelf, we have run into a small problem of verification. If our minds have developed accidentally why trust them?

¹⁹ *Physics and Philosophy: The Revolution in Modern Science*. Published August 3rd 2000 by Penguin Classics

²⁰ Evolutionary cognitive psychologist Steve Pinker, *How the Mind Works* (W.W. Norton, 1997), p. 305

What if our accidental brains, wired by natural selection to create our sense of identity, our moral consciousness, our reason, as well as our love for ice cream *were not* telling us what is true? Do brains tell us correct things, or just what tastes good?

"With me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy," Darwin asked.

"Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind."²¹

Of course, we have the scientific method now to test things and peer review to see what others see, but can we stand outside the process and objectively analyze truth from outside? In other words, do we have a mind or just a brain? The problem with modern science is that it has painted itself into a corner. If humans have no soul in the sense of no 'self' that can stand aloof and objectively evaluate things, then all epistemology is undermined—we have no assurance to be able to know what actually is true!

In the Christian worldview, minds don't reflect evolution, but are fashioned after The Mind of our Creator. God made us to reason and generally we can trust our brains. Being designed for thinking, we can do science.

Secular humanists (generally) are very consistent in admitting materialism has a confidence problem baked in!

²¹ Letter to W. G. Down, 3 July 1881, in *The Life and Letters of Charles Darwin Including an Autobiographical Chapter*, ed. Francis Darwin (London: John Murray, 1887), 1: 315— 16.

Philosopher and educator Richard Rorty states that: “The idea that one species of organism is, unlike all the others, oriented not just toward its own prosperity but toward Truth, is as un-Darwinian as the idea that every human being has a built-in moral compass—a conscience that swings free of both social history and individual luck.”²²

“Since we are creatures of natural selection, therefore we cannot totally trust our senses. Evolution only passes on traits that help a species survive, and not concerned with preserving traits that tell a species what is actually true about life.”

Richard Dawkins – quoted from “The God Delusion”

Many scientists and philosophers see a problem here! Thomas Nagel is concerned! Though a materialist, he sees “the ludicrous overuse of evolutionary biology to explain everything about human life, including everything about the human mind,”²³ as a danger to reason itself.²⁴

Belief in rationality must be the sine qua non properly basis belief! Rationality and knowable truth are presupposed by science, philosophy and theology, and *reason itself*. Take this away and we are lost in relativism! The residual effects this worldview is evident in education.

Teaching in Osaka Japan, I was experiencing English withdraw and found my fix in Kinokuniya bookstore. I stood for an hour reading, tachiyomi 立ち読み the Japanese call it, “standing and reading;” no chairs in Japanese bookstores. The book was an American professor dealing with post-modern students.²⁵ “The Closing of the American Mind,” with the

²² “Untruth and Consequences,” *The New Republic*, July 1995, pp. 32-36.

²³ Nagel, *The Last Word*, Oxford University Press, Oxford, UK, p. 135, 1997.

²⁴ “All possible knowledge . . . depends on the validity of reasoning. But if this certainty is merely a feeling in our own minds and not a genuine insight into realities beyond them—if it merely represents the way our minds happen to work—then we can have no knowledge. Unless human reasoning is valid no science can be true.” C. S. Lewis, *Miracles* (1960), 14.

²⁵ See Heit, Helmut (2018). "There Are No Facts ...' Nietzsche as Predecessor of Post-Truth?". *Studia Philosophica Estonica*. 11 (1): 44–63 – via academia.edu.

original title “Souls Without Longing,” where Harold Bloom documents the increasing number of students who had no intellectual curiosity for finding truth. Disheartening to any teacher!

“One thing,” Harold Bloom writes, the one thing, “a professor can be absolutely certain of,” is that “almost every student entering the university believes, or says he believes, that truth is relative.

“If this belief is put to the test, one can count on the students' reaction: they will be uncomprehending. That anyone should regard the proposition as not self-evident astonishes them, as though he were calling into question $2 + 2 = 4$. These are things you do not think about. ...That it is a moral issue for students is revealed by the character of their response when challenged— a combination of disbelief and indignation: ‘Are you an absolutist?’”

“The danger they have been taught to fear from absolutism is not error but intolerance. Relativism is necessary to openness; and this is the virtue, the only virtue, which all primary education for more than fifty years has dedicated itself to inculcating.”

“They think for example, that the study of history and of culture teaches that all the world was mad in the past; men always thought they were right, and that led to wars, persecutions, slavery, xenophobia, racism, and chauvinism. The point is not to correct their mistakes and really be right; rather it is not to think you are right at all. Since there is no absolute truth, since everything is relative, the purpose of an education is not to learn truth or master facts; rather it is merely to acquire a skill so that one can go out and obtain wealth, power, and fame. Truth has become irrelevant.”²⁶

I have not since heard it expressed with such precision. This was the situation beginning in the mid-80s, and developed into the nihilism of Today! Modernity has straight jacketed a self-imposed restraint on our ability to think. I see it all the time on the campus where I work. During conversations I see the confusion in many eyes at the word *God*.

²⁶ Alan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987), 25-26.

Eyebrows really raise at the assertion that scientific evidence for God exists. Many young people who come to my apologetics table on campus just take it for granted that every educated person embraces evolution with its implications as absolute gospel truth.

“A philosopher advances a materialist theory of mind. He does this from the deep assumption that some version of the materialist theory of the mind must be the correct one—after all,”

But there is a problem John Searle says. An atheist philosopher of Mind and Language at the University of California, Berkeley, he admits that materialist approaches reduce the brain’s function to physics, and then always runs amuck.

“It always seems that we are leaving something out. The general pattern of discussion is that criticisms of the materialist theory usually take a technical form, but underlying the technical objections is a much deeper objection, and the deeper objection can be quite simply:

“The theory in question has left out the mind; it has left out some essential features of the mind, such as consciousness or “qualia” or semantic content. the thesis in question denies the obvious facts that we all know about our own minds.”²⁷

This is a vital point: the loss of God means the loss of self! Modern relativism is evidenced by the desperate search of an identity—a meaning in a world with none.

If a creedal statement of modern were given, it would look like this:

I Matter is the ground of all being.

II Human beings are the product of the mindless evolution of matter.

²⁷ John R. Searle, *The Rediscovery of the Mind* (MIT Press 1994) pg. 30

III Free will and moral conscience (our minds) are only illusions creating our *sense* of autonomy and self.

IV God most probably does not exist; we are alone!

Young people Today are the loneliest members of our society. Many would like to believe in God, but that door they think has been closed. So, everything is relative to and that's the question: relative to what? Everything is fluid; awash in the ever-changing social constructs swirling around us.

“Mind, Spirit, and God” are “just words.” From the modern view ‘words’ just “express the wondrous results of neuronal complexity.”²⁸ They are nothing, and so are we! Evolutionary philosophy itself, however, is never judged to be an illusion of neuronal complexity, an oversight no doubt. Yes, it alone is true! It alone is what everything relative is relative to!

I had a real-world example of this craziness given to me at the State University where I was a chaplain. I was discussing the merits of Intelligent Design with a group of professors and students during a Free Thinkers Forum, when a Psychology professor chimed in to explain to me that I obviously was subject to “evolutionary conditioning” in my attempts to see design in nature. I had a “design detection hyper circuit problem.” I suspect this will appear in the DSM in future years.

The good professor explained to me that seeing design, in many cases (my case) is an accidental by-product of evolutionary development which might have served a useful purpose at one time.^{29 30}

²⁸ palaeontologist Stephen Jay Gould.

²⁹ Richard Dawkins, *The God Delusion* (London: Bantam, 2006), p. 188.

³⁰ See Pascal Boyer, *The Naturalness of Religious Ideas: A Cognitive Theory of Religion* (Berkeley, CA : University of California Press, 1994).

He went on psychoanalyzing, stroking his beard, (not kidding) “pattern recognition, you see, was especially important to our survival in the bush. ‘Is that a lion in the trees over there or is it a termite hill.’ It’s important to know.” So, Darrel, “it is not your fault you think you see ‘design’ in nature; you are over-sensitized by selection to see patterns in things, but we are not living in the bush anymore.” Translation: Grow up! Evolve dude!

“We must overcome this strong ‘design’ tendency, or it will trick us.” This was his actual argument to which half the room nodded in profound agreement. Freud would have been proud.

As to why my friend’s explanation did not also constitute a hyper design detection problem he could not say. Sometimes a cigar, *is* actually a cigar, I guess!

Why is my “design detector” working fine when I see a mind behind the code running my computer, but not working when I see design in the more advanced code running in the nucleus of every cell in my body?

I find it convenient that evolution renders one’s perceptions *untrustworthy* when seeing intelligent design in nature but functioning fine when weaving stories of evolutionary development for the public.

Untrustworthy when holding theistic religious beliefs because they “arise from our bias toward imputing agency,” but *trustworthy* in attributing agency to chance and natural selection?³¹

³¹ British biologist and philosopher J.B.S. Haldane has commented that “If mental processes are determined wholly by the motions of atoms in my brain, I would have no reason to suppose my beliefs were true.” I would “have no reason for supposing my brain to me made of atoms.” Haldane, *Possible Worlds and Other Essays*, 209.

Materialists cannot break out of this illogical self-defeating doublethink. “Breaking the Spell” was a good attempt however! This was a book by Daniel Dennett,³² Leon Wieseltier, the literary editor of *The New Republic*, reviewed 16 years ago:

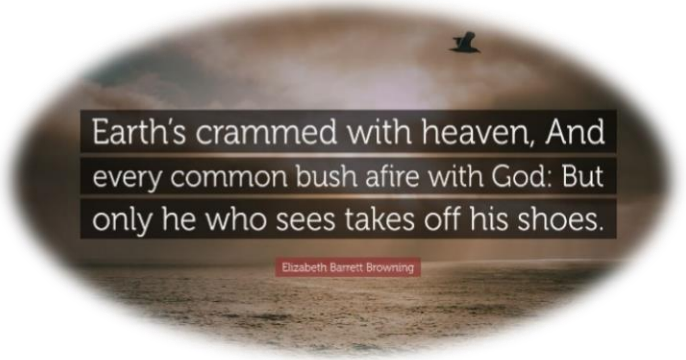
“. . . . if reason is a product of natural selection, then how much confidence can we have in a rational argument for natural selection? The power of reason is owed to the *independence of reason*, and to nothing else.... Evolutionary biology cannot invoke the power of reason even as it destroys it.”³³

“Love it or hate it, the heart of the power of the Darwinian idea (is) an impersonal, unreflective, robotic, mindless little scrap of molecular machinery is the ultimate basis of all the agency, and hence meaning, and hence consciousness, in the universe.”

Daniel Dennett, *Darwin's Dangerous Idea: Evolution and the Meanings of Life* (New York: Simon and Schuster, 1995), 202

My very favorite comments regarding this goes all the way back to C.S. Lewis, which is where we will leave it for now:

“The Naturalists have been engaged in thinking about Nature. They have not attended to the fact that they were thinking. The moment one attends to this, it is obvious that one’s own thinking cannot be merely a natural event, and that therefore something other than nature exists. The supernatural is not remote and abstruse: it is a matter of daily and hourly experience, as intimate as breathing.”³⁴



Earth's crammed with heaven, And every common bush afire with God: But only he who sees takes off his shoes.

Elizabeth Barrett Browning

³² The University of Edinburgh (2009-02-10), Daniel Dennett: Breaking the Spell - Religion as a Natural Phenomenon, retrieved 2018-04-24

³³ Wieseltier's review, “The God Genome,” appeared in the New York Times, February 19, 2006.

³⁴ Miracles: A Preliminary Study. Copyright 1947 C. S. Lewis Pte. Ltd. Copyright renewed © 1947

Yes, it is true; the supernatural is everywhere! We should not even be here. Our very existence is against nature! Is it not more “natural” that *nothing* exists than that anything exists?

Yet here we are! We are not here like a rock; we are sentient beings with minds obsessed with finding answers. We are beings set on a quest for “truth” and “meaning.” This thirst for truth has created our art, literature, music, science, and philosophy, none of which contribute to our survival. Think how un-Darwinian that fact is!

Stating the obvious, psychologists tell us that seeking truth and meaning helps us cope with the riddles and complexities of life.³⁵ Would we not cope and “survive” better however (like all the other animals) without anxiety about the complexities and meaning of existence? What good is it anyway for survival? We were not “evolved” under the selective pressure of discovering scientific or philosophical truths! Our brains only should have developed to enable us to be clever enough to survive and leave descendants.”³⁶ Existential and ethical concerns just get in the way. In fact, the less moral and spiritual beliefs I have, the more I can spread my genes. Think of the energy and time wasted pursuing truth and meaning!

If we are “meaningless specks of nothing”³⁷ it would be better for our survival that we NOT know that! Becoming consciously self-aware of one’s meaninglessness is not something natural selection would have selected for. But what is a materialist to do but simply be resigned to the fact that, alas, we are condemned to know; “condemned to be free,”³⁸ as Sartre put it!

³⁵ Joshua A. Hicks and Laura A. King, “Meaning in Life and Seeing the Big Picture,” *Cognition and Emotion* 21:7 (2007).pp. 1577-84

³⁶ Francis Crick, co discoverer of the structure of DNA, The Astonishing Hypothesis

³⁷ Bill Nye the Science guy youtube

³⁸ See Sartre’s Being and Nothingness.

We have by some fluke, accidentally discovered that we are ‘meaningless.’ We have acquired consciousness only to learn that we are inconsequential. Lucky us!

George Bernard Shaw puts it well:

“Evolution seems simple, because you do not at first realize all that it involves. But when its whole significance dawns on you, your heart sinks into a heap of sand within you. There is a hideous fatalism about it, a damnable reduction of beauty and intelligence, of strength and purpose, of honor and aspiration.”³⁹

Something is very wrong with putting faith in a theory that contradicts so much about our shared reality as human beings!

If then: “ ... nobody designed, my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen, for physical or chemical reasons, to arrange themselves in a certain way, this gives me, as a by-product, the sensation I call thought. But if I cannot trust my own thinking, of course I cannot trust the arguments leading to Atheism, and therefore have no reason to be an Atheist, or anything else. Unless I believe in God, I cannot believe in thought: so, I can never use thought to disbelieve in God.”^{40 41}

It takes a lot a faith to not believe in God! There is a saying in North Dakota where I live, “Better to have a little faith in thick ice, than a lot of faith in thin ice.” For me, as for many religious believers, faith is a matter of trust. It is not a leap in the dark but following the light of reason.

³⁹ George Bernard Shaw *Back to Methuselah* 1921

⁴⁰ C.S. Lewis, *The Case for Christianity* p. 32

⁴¹ “If (as we are supposing) Nature... is the only thing in the universe, then... We never think a thought because it is true, only because blind Nature forces us to think it. We never do an act because it is right, only because Nature forces us to do it.... [But] really, this... conclusion is unbelievable. For one thing, it is only through trusting our own minds that we have come to know Nature herself... then the sciences themselves would be chance arrangements of atoms and we should have no reason for believing in them... they are only the way in which anthropoids of our species feel when the atoms under our own skulls get in certain states—those states being produced by causes quite irrational, unhuman, non-moral.... There is only one way to avoid this deadlock. We must go back to a much earlier view. We must accept that we are free spirits, free and rational beings, happening in an irrational universe, and must draw the conclusion that we are not derived from it.” From where?

There is a wildly used misunderstanding regarding the concept of faith. I have read it and had it used toward me at the university I work; "by faith you believe whatever you would like and call it faith, and then go with it, without any evidence."

My answer with astonishment was, "why would anyone believe anything without evidence? That would be just stupid!" In theology, as in science, 'faith' is confidence in the implications of things, the inferences we see and test. "But test all things; hold fast to that which is good," the Apostle Paul says. 1 Tess. 5:21 Testing is part of the process of faith, biblically speaking.

Unquestionably there is "blind faith" out there; it's called *fideism*, and it is on both sides. However, as rational believers would agree, the degree of confidence we can have in evidence is the best working definition of faith all the while recognizing that incontrovertible absolute proof does not exist; therefore, faith is trust in the strongest evidence we have, *that can be tested or inferred*, according to our mind and our heart. Tennyson expressed it brilliantly in his beautiful poem, in *The Ancient Sage*:

"For nothing worth proving can be proven, not yet disproven; wherefore thou be wise; cleave always to the sunnier side of doubt. And cling to Faith beyond the forms of Faith."⁴²

For things we know are true, we can't *prove!* This, according to Kurt Gödel,⁴³ one of the most brilliant mathematical geniuses. Everything is by faith!

⁴² Tennyson, Nicholson & Lee, eds. The Oxford Book of English Mystical Verse. 1917.

⁴³ Kurt Gödel (1931) demonstrated the central role of "faith" in mathematical and scientific inquiry, by showing that there are ALWAYS more things that are true than you can prove in the mathematical and empirical sense. Any system of logic or numbers that mathematicians ever came up with will always rest on at least a few unprovable assumptions.

This is Gödel's Incompleteness Theorem! Incompleteness is true in math; it's equally true in science and philosophy.

Gödel's example started with "The Liar's Paradox" — which is the statement:

Ronald Dworkin, in his ‘Religion Without God’ ironically makes my point by comparing faith in objective values with belief in the truthfulness of mathematics.

“We find it impossible not to believe the elementary truths of mathematics...But we cannot demonstrate the elementary truths or the methods of mathematical demonstration from outside mathematics...The religious attitude insists that we embrace our values in the same way: finally, as a matter of faith as well.”⁴⁴

Explaining Einstein, Dworkin argues that for him there was the necessity of belief in “something beyond nature.”

“It was Einstein’s faith that some transcendental and objective value permeates the universe, {John’s Logos?} a value that is neither a natural phenomenon nor a subjective reaction to natural phenomena. That is what led him to insist on his own religiosity. No other description, he thought, could better capture the character of his faith.”⁴⁵

Faith in science, or logic, or theology, goes *beyond* evidence to “an inference to the best explanation” of what is *behind* it all. Einstein’s “objective value that permeates the universe” is a “transcendent” value, but he resisted it being “personal,” but why? How can transcendent value not be “personal?” Transcending all material reality who mean a spiritual

“I am lying.”

“I am lying” is self-contradictory, since if it’s true, then it’s false; and if it’s false, I am a liar, so it’s true.

Gödel converted the Liar’s Paradox into a mathematical formula that showed that any “fact” requires an external validator.

No statement alone can completely prove itself true.

His Incompleteness Theorem was a devastating blow to the “positivism” of his time, who had thought they had logically gotten rid of God. Some of Gödel’s fellow mathematicians went to their graves in denial, believing that somehow or another he must be wrong. He wasn’t wrong. There are more things that are true than you can know or prove. See

<https://www.perrymarshall.com/articles/religion/godels-incompleteness-theorem>

⁴⁴ Ronald Dworkin, *Religion Without God* (Cambridge, MA: Harvard University Press, 2013), pp. 16–17.

⁴⁵ *Ibid.*, p. 6.

reality that is not temporal but eternal. “To know myself is to know you,” *viderim me, viderum te*, according to Augustine.

Faith then does not “make a virtue out of not thinking,”⁴⁶ as some say, no, faith is a product of reason. “Not thinking” is what we *should* be doing if evolutionism were true! Because machines do not think!

In the evolutionary story we should be just flesh machines with algorithmic sub-routines and epigenetic programming firing the synapses to follow predetermined thinking and behaviors based in historically imprinted patterns for effective reproduction and survival; we should be puppets! But we are not! It’s real free thinking that humans do, made evident in our self-awareness and our experience of consciousness.

So then, “the great excuse to evade the need to think,”⁴⁷ is materialism not theism. “Faith” as Christians use the word, in the exact opposite of *belief* “*in spite of evidence!*”

Yes, it is acknowledged that “Faith” can be used to mean choosing to believe something with little evidence, as in the example of Isaac Asimov, “I believe that nothing beyond natural laws is needed. I have no evidence for this. It is simply what I have faith in and what I believe.”⁴⁸ But this is NOT what Theists mean by “faith.” Arguments *for* God do not run like this.

Although some Christians are confused on this. On the Spectrum Magazine web site, a blogger named Yoyito explains his faith to a materialist thus:

⁴⁶ *Religulous*, directed by Larry Charles (2008; Santa Monica, CA: Lionsgate, 2009), DVD

⁴⁷ Remarks come from a speech Richard Dawkins presented at the Edinburgh International Science Festival on April 15, 1992. Quoted in Alec Fisher, *The Logic of Real Arguments*, 2nd ed. (Cambridge: Cambridge University Press, 2004), 83

⁴⁸ Isaac Asimov, “Counting the Eons” p.10

“Pure critical analysis would ultimately eliminate God altogether. But Christianity is a faith, not a science. I know so much of the Bible is unprovable, yet I believe it anyway, thru faith. As Hebrews says, faith is the substance of what we hope for.”⁴⁹

Misquoting Hebrews 11:1 to mean, “Faith is confidence in things that you don’t have any evidence for,” is not what the text says at all. The actual words, “Faith is confidence in what we hope for and assurance about what we do not see,” in context, is based on --“the great cloud of witnesses” that are mentioned in this very chapter.

Others have turned to John 20:29 shows “waving of faith as a magic wand,”⁵⁰ without evidence is what Christianity requires. Sam Harris for example, quotes out of context John 20:29 to show this! “Blessed are those who have not seen and have believed.” Again, in context, Thomas is asking for *more evidence* than what the witnesses have told him and what prophecy has said. Harris misses Jesus’ point, which is to say, “believe the evidence you have.” Do not ask for absolute proof, for absolute proof beyond any possible denial removes human free will and then forces one to believe. God does not force! Thomas had evidence enough, but God was gracious to him, as God always is!

Trust was the word Einstein preferred to use in his letters to Romanian philosopher and mathematician Maurice Solovine.

“I have never found a better expression than religious for this *trust* in the rational nature of reality and of its peculiar accessibility to the Human mind.”⁵¹

⁴⁹ [Thinking Critically - Spectrum Website - Spectrum Conversation \(spectrummagazine.org\)](#)
accessed Oct 3, 2021

⁵⁰ Sam Harris, *The End of Faith*, (2005) pg 65

⁵¹ Albert Einstein, letters to Maurice Solovine (Paris: Gauthier-Vilars, 1956) 102-103.

Christians believe that the ability to trust or have faith in the credibility of something “seems to increase once it has survived a number of rigorous tests,”⁵² and so Paul admonitions us “test all things and hold to that which is true.” (1 Thessalonians 5:21). This does not mean we will have answers for everything, but we trust the evidence we have.

“We see through a glass darkly,”⁵³ Paul tells us. Therefore, we might not fully understand our subject, but trusting the credible evidence we have, we follow the implications.

A corollary example might be entangled particles of quantum physics and their collapsing wave functions. This is beyond our visibility or even understanding, yet we trust it is true because of the strong inferential evidence. It’s the same with God, we should not expect to have all the answers, but what we do have is *enough*.

As the opening lines in the Tao Te Ching beautifully state it:

道可道非常道 “The Tao that can be told is not the eternal Tao”

名可名非常名 “The name that can be named is not the eternal name.”

Augustine posited, “Si comprehendis, non est deus.” (If you comprehend it, it is not God.) Comprehensive understanding by human beings of the omniscient Creator would be, by definition, impossible. Of course, there is faith involved because “we know in part.” I Corinethian 13:9

Science and theology are minimalist efforts to understand the “event horizon” of reality behind reality, while acknowledging that neither God, nor material reality is completely knowable.

“We are in the position of a little child entering a huge library filled with books in many different languages. The child knows someone must have written

⁵² Lee McIntire, *The Scientific Attitude* (MIT Press, 2019) 42

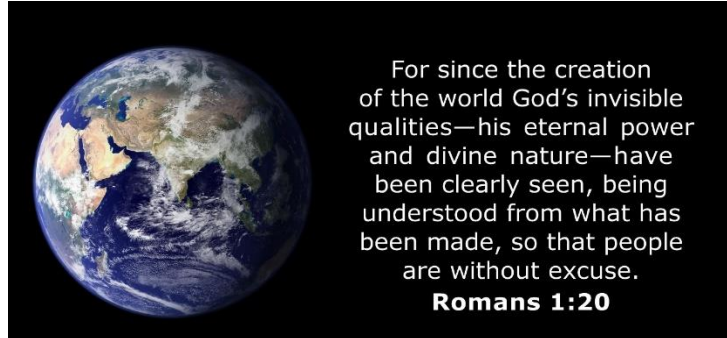
⁵³ 1Corinthians 13:12 “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects a mysterious order in the arrangement of the books but does not know what it is. That, it seems to me, is the attitude of even the most intelligent human being toward God.”⁵⁴

“The invisible things of Him. . . from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and Godhead; so that we are without excuse.”

Romans 1:20 NIV

Why would we want an excuse? Why would we *not* want to believe in a metaphysical ground to our reality?



Most modern people are not afraid of an ‘eternal cause’ of some kind – “turtles [multiverses] all the way down;” Or “aliens” as far as the eye can see! These are fine! But what moderns do fear is the thought of an ‘ultimate cause’ that is *personal*. A personal Creator comes with baggage, problematic things such as expectations and purposes. Lawrence Krauss stated it frankly in a slip up with Justin Brierley:

“That's a true statement and very convenient for atheists who don't want to be accountable to God, don't you think?... You talk about this god of love and everything else. But somehow if you don't believe in him, you don't get any of the benefits, so you have to believe. And then if you do anything wrong, you're going to be

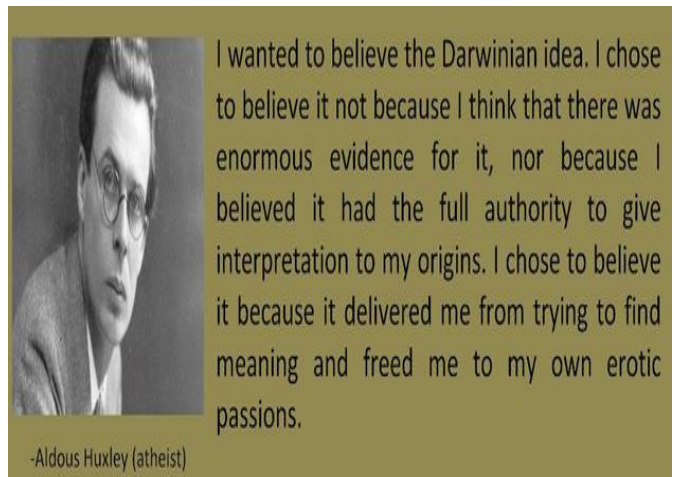
⁵⁴ Albert Einstein, quoted in Christopher B. Kaiser, *Creatational Theology and the History of Physical Science* (Leiden: Brill, 1997), 394

judged for it. I don't want to be judged by god; that's the bottom line."⁵⁵

There you have it, I think! Fear of the ethical implications of God's personal existence! Evolutionism offers a solution other than the Cross where God pays that price and extends forgiveness. Secular Humanism offers freedom from the absolute itself; Freedom as a sense of psychic peace from any supervising Spirit—freedom from “the fear of God.”

Thomas Nagel, one of today's most eminent secular philosophers commits lese majeste against his own and gives away the store by explaining evolutionary theory as a useful barrier against The Almighty.

“I speak from experience, being strongly subject to this fear myself: I want atheism to be true and am made uneasy by the fact that some of the most intelligent and well-informed people I know are religious believers. It is not just that I do not believe in God and, naturally, hope that I am right in my belief. It is that I hope there is no God! I do not want there to be a God; I do not want the universe to be like that. My guess is that this cosmic authority problem is not a rare condition and that it is responsible for much of the scientism and reductionism in our time.”⁵⁶



⁵⁵ Justin Brierley, “A Universe from nothing? Lawrence Krauss & Rodney Holder,” Unbelievable, June 23, 2014, [HTTP://unbelievable.podbean.com/e/a-universe-from-nothing-lawrence-krauss-rodnet-holder-unbelievable-28-apr-2012/](http://unbelievable.podbean.com/e/a-universe-from-nothing-lawrence-krauss-rodnet-holder-unbelievable-28-apr-2012/)

⁵⁶ Nagel, The Last Word, Oxford University Press, Oxford, UK, p. 135, 1997.

Freedom from God is the goal of materialist philosophy, “inspired by sexual and political emancipation,”⁵⁷ according to Huxley.

“This explanation, (evolution) though superficially troubling,” says Gould, “if not terrifying, is ultimately liberating and exhilarating.”⁵⁸

Liberty from God, however, comes at a price; it stands on “the firm foundation of unyielding despair,” according to Bertrand Russell.

“We are the product of causes which had no provision for the end they were achieving; his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collisions of atoms; no fire, no intensity of thought and feeling can preserve the individual life beyond the grave; all the labor of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast heat death of the solar system, and that the whole temple of man’s achievement must inevitably be buried beneath the debris of a universe in ruins. All these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul’s habitation, henceforth, be safely built.”⁵⁹

Today, most people do not read philosophers like Russell and Huxley, but the culture of meaninglessness is preached through science classrooms, documentaries, and sitcoms!

In one episode of the popular 2004 show, *House M.D.*, Gregory House berates a patient who is an artist, for a painting she is doing about “life.” “I think your painting shows that you just figured out you’re mortal, just a bag of cells and waste with an expiration date. You wanted to act out. You wanted people to notice. Maybe you even prayed for a different answer. I have a title for your piece---‘It Doesn’t Mean Anything.’”⁶⁰

⁵⁷ Huxley, A., *Ends and Means*, pp. 270

⁵⁸ David Friend and editors of *Life* magazine, *The Meaning of Life*, 194

⁵⁹ Bertrand Russell, “A Free Man’s Worship,” in *Mysticism and Logic and Other Essays* (London: Allan & Unwin, 1963), 41.

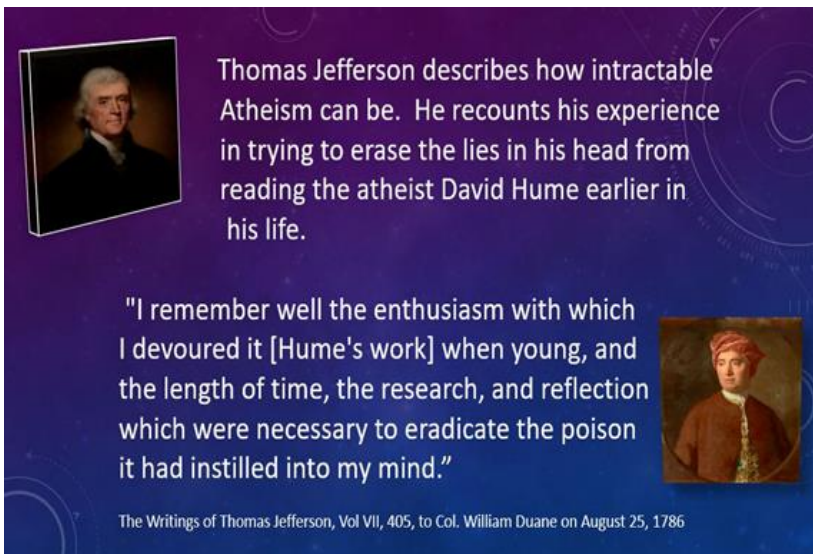
<http://www.philosophicalsociety.com/Archives/A%20Free%20Man%27s%20Worship.htm>

⁶⁰ “Moving On,” *House, M.D.*, season 7, episode 23.

Like Gregory House and pop culture, many abuse drugs and move from relationship to relationship; in a void to avoid the depression of a pointless of life. Freedom from God is the goal of evolutionist materialism, and our mental health is teetering on the edge of our supposed *emancipation*. Insanity is the price we must pay for secularism's self-actualization. We see it manifest in crazy ways in our devolving culture!

Modernity needs materialism to be true. Like cranial cancer it spreads its fingers in the brain, and it takes radical surgery to remove it.

Thomas Jefferson testified to this. He describes the difficulty of his battle



Thomas Jefferson describes how intractable Atheism can be. He recounts his experience in trying to erase the lies in his head from reading the atheist David Hume earlier in his life.

"I remember well the enthusiasm with which I devoured it [Hume's work] when young, and the length of time, the research, and reflection which were necessary to eradicate the poison it had instilled into my mind."

The Writings of Thomas Jefferson, Vol VII, 405, to Col. William Duane on August 25, 1786

with skepticism, which at first filled him with liberty and "enthusiasm," but soon left him in despair. Infatuated with Hume's writings, he consumed them in relish, only for it to turn to poison. "Great effort," and "length of time, research, and

reflection," were "necessary to eradicate the poison it had instilled into my mind."⁶¹

In what follows is my research and reflection that will hopefully help clear doubt and actualize faith in a loving God.

⁶¹ The Writings of Thomas Jeffersonm Vol VII, 405, to Col. William Duane on August 25, 1786

Chapter 2

Cosmological Arguments for God

**We shall not cease from exploration.
And the end of all our exploring
Will be to arrive where we started.
And know the place for the first time.⁶²**

Science is taking us back to God! We have discovered that we are balanced on a knife's edge. One slight adjustment in the very laws of physics would preclude our existence. We really should not be here, nothing should! But, by a miracle, here we are!

Carl Sagan assured the last generation that, "The Cosmos is all there is, or was, or ever will be."⁶³ We now know without doubt that this is not true; the universe is not eternal. The creation of the heavens and the earth are well documented events.

Materialism and that worldview have had the rug pulled from under them. There was a time before time when matter did not exist. Then from nothing, time and matter came into being—by definition, a super-natural event!

⁶² T.S. Eliot in the Four Quartets

⁶³ 1980 Television Series: Cosmos: A Personal Voyage

Two paradigmatic discoveries, greater than all others by empirical standards, occurred just in the last 100 years.

1. The discovery of the creation of all material things—the beginning of the universe and the mathematical codes instilled in its fine-tuning.
2. The discovery of the digital language housed in quaternary code in genetics representing recipes for all life, (chapter 3).

“The universe had an absolute beginning and is not eternal,” is, Today, hardly controversial. But for most of human history no one knew this, except the Hebrews.

“In the beginning God created the Heavens and the Earth.” Genesis 1:1

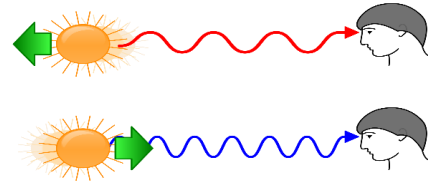
The beginning was implied by Albert Einstein’s General Theory of Relativity as Georges Lemaitre and others pointed out. Expanding curved space was an inflation from a smaller and yet smaller point that is finite, finally beginning from nothing.

Einstein predicted the beginning, but he rejected it until Edwin Hubble saw the evidence with his own eyes through the 100-inch Hooker telescope in 1929.

Hubble saw that galaxies and nebula were speeding away from us in all directions. He saw that their light was *red shifted*, meaning they were moving away at high velocity.

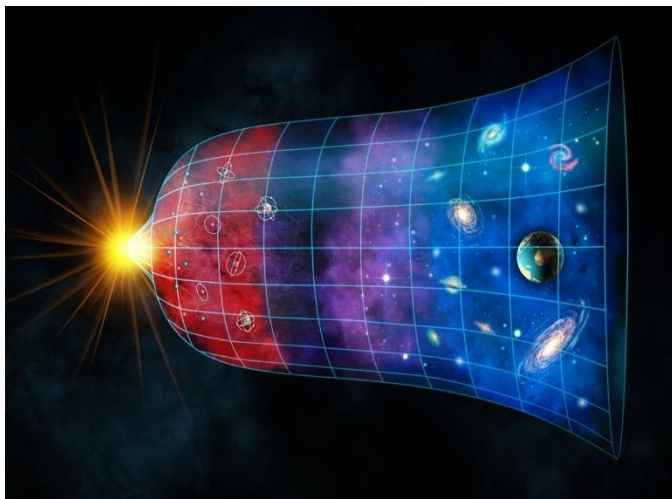


This movement and the stretching of the light made it red and demonstrated the tremendous speeds at which the Universe was expanding.⁶⁴



This new discovery strongly implied that at a time in the past, these bodies, in fact all bodies, were together in one place.

Going back further meant every place and space was in one place, compacted together, smaller, and smaller, until they were infinity small,



until they were non-existent.

Einstein saw the expanding universe in his relativity equations, but he rejected it on philosophical grounds. After Hubble's discovery however, he said that rejecting this finding in his own work earlier was his "biggest blunder." "The red shift of the

distant nebulae has smashed my old construction like a hammer blow."⁶⁵

Most, if not all scientists at this time rejected what looked like evidence for a creation event.

Albert Einstein, after personally verify this finding at the Mount Wilson observatory, realized, with the help of Georges Lemaitre, that his own equations predicted this very thing, the beginning of the universe.

This discovery moved Einstein toward theism. He wrote that he wanted "to know how God created the world. I am not interested in this or that

⁶⁴ Edwin Hubble, "A Relation Between Distance and Radial Velocity Among Extra-Galactic Nebulae," Proceedings of the National Academy of Sciences 15 (1929): 168-73.

⁶⁵ See O'Raifeartaigh, "Einstein's Greatest Blunder?" Scientific American February 21 2017. Accessible at <https://blogs.scientificamerican.com/guest-blog/einstein-greatest-blunder/>.

phenomenon, in the spectrum of this or that element. I want to know His thoughts; the rest are details.”⁶⁶

Most scientist at the time, like Sir Arthur Eddington, reacted to the idea of a finite and expanding universe as preposterous and plain incredible: “I feel almost an indignation that anyone should believe in it—except myself.”⁶⁷ What’s the

problem? “The beginning seems to present insuperable difficulties unless we agree to look on it as frankly supernatural.”⁶⁸



The big bang theory requires a recent origin of the Universe that openly invites the concept of creation.

— Fred Hoyle —

Supernatural meaning beyond and above what is

natural, which strikes a death blow to the heart of any naturalist and materialist worldview. Matter and nature had a beginning, before which they did not exist, which begs the question what non-material cause brought them into being and what *is* a *non-material cause* exactly? Welcome to the Cosmological evidence for God.

- 1 Everything that begins to exist must have a cause outside of itself.
- 2 The universe [matter, space, time] began to exist.
- 3 Therefore the cause of the Universe must be non-material, aspatial and beyond time-- atemporal (eternal.)

⁶⁶ Albert Einstein Internet site: <http://rescomp.stanford.edu/~cheshire/EinsteinQuotes.html>

⁶⁷ . Arthur Eddington, *The Expanding Universe* (New York: Macmillan, 1933),

⁶⁸ *Ibid.*, 178.

Essential to an evolutionary view of life is enough time. In enough time the inconceivable, (life from non-life,) can become *possible*. If atoms were banging around *throughout eternity*, then life and *every other thing* would at some point happen; it was thought conceivable at least.

This evolutionism, this argument, was first stated in the history of thought by Empedocles 490-430 BC, of the early Greek materialists. We know this from Aristotle's references to it.⁶⁹ Most well know however of the early evolutionists is Epicurus,⁷⁰ Ἐπίκουρος 341-270 BC.

The first and essential things were atoms in motion,

and everything else came out of them:

Neither by design did the primal germs

'Stablish themselves, nor by act of mind,

By blow on blow, even from all time of old,

They thus at last, conjoining, come

Into the many great arrangements⁷¹

Entertaining this “accidental collocations of atoms” (Russell) into life requires an eternal universe. The discovery of a beginning to the

⁶⁹ We have this through Aristotle's *Physics* (198b17-33). See G. S. Kirk and J. E. Raven, *The PreSocratic Philosophers* (Cambridge: Cambridge University Press, 1960), Empedocles fragments 442-451. Kirk and Raven title this fragment the “Four Stages of Evolution.” Interestingly Darwin himself read this passage from Aristotle, referring to it and Empedocles approvingly in the “Historical Sketch” which begins the later editions of his *Origin of Species*.

⁷⁰ We have this through Lucretius' Latin, who introduced Roman readers to Epicurean philosophy in the poem *De rerum natura* (usually translated as “On the Nature of Things” or “On the Nature of the Universe”

⁷¹ Lucretius, “On the Nature of Things,” trans. William Ellery Leonard, http://classics.mit.edu/Carus/nature_things.html.

universe, essentially the beginning space, time and matter, blew up the old view. In the words of one astrophysical team, the big bang “involves a certain metaphysical aspect which may be either appealing or revolting.”⁷² Revolting if you do not wish to believe in creation or Creator and appealing if you are open to the idea of God.⁷³

Like Sir Arthur Eddington, many at the time, although instrumental in its discovery, were not open to a creation event.

“Philosophically, the notion of a beginning of the present order of nature is repugnant to me. I should like to find a genuine loophole.”⁷⁴

Likewise, Sir John Maddox, the former editor of *Nature* said the idea of a beginning of the universe is “thoroughly unacceptable.”⁷⁵ Other scientists felt the same way (Gold, Bondi, Hoyle, and Narlikar).

A beginning to what we call “time” was troubling for many materialists, but intellectually answered some earlier philosophical problems. The concept of eternal time had been philosophically a conundrum from a simple logical point of view.

It is impossible that we could be here at this given point in time, if time were infinite. For



No finite point has meaning
without an infinite reference
point.

~ Jean-Paul Sartre

⁷² Hubert Reeves, Jean Audouze, William A. Fowler, and David N. Schramm, “On the Origin of Light Elements,” *Astrophysical Journal* 179 (1973): 912.

⁷³ God's entry in to our history, was in an "incognito" that could only be perceived by the willing.

"willing to appear only to those who seek him with their hearts, and to be hidden from those who flee from him with their hearts, he so regulates the knowledge of himself that he has given indications of himself which are visible to those who seek him and not to those who do not seek him. - There is enough light for those to see who desire to see, and enough obscurity for those Who have contrary disposition." Blaise Pascal

⁷⁴ “The End of the World’: from the Standpoint of Mathematical Physics,” *Nature* 127 (1931), p. 450

⁷⁵ *Nature* 259, 1976

it is impossible to cross infinite points to get to single point--“this” point, this place. Counting down from infinity to the present moment is impossible. Any beginning point would require an infinite number of previous points. Ergo, we could never get to the present moment if we had to cross an actual infinite number of moments in the past. Yet, since the present moment is real, it must have been preceded by a finite past that includes a beginning or first event. Therefore, the universe logically had a beginning, and the big bang event was the empirical confirmation of what logically was philosophically true.

This news of the beginning of all matter and energy, space and time solved the infinite regress problem, but was horrifying to materialists. It implied a Creator outside of time and space, and sounded too much like Genesis. Today, materialists accept that the universe came out of nothing,⁷⁶ but now invoke a semantic trick to say “nothing,” is something. The older version of this, proposed by Spinoza, is that the universe created itself—*causa sui*, or caused itself; it boot-strapped itself into existence. This pantheistic flavored view says that from an “infinite substance” all physical things and mental things arise. Spinoza referred to this substance as *Deus sive Natura*: “God or Nature.”

In 1921, a New York rabbi asked Einstein what he meant when he used the word “God?” “I believe in Spinoza’s God,” he answered, “who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with the fates and actions of human beings.”⁷⁷

⁷⁶ Careful calculations based on the universe’s flat three-dimensional geometry and the dominant contribution of dark energy, reveal that the total energy of the universe is precisely zero: LWQRENCE Krauss, “Life, the universe and Nothing,” webcast hosted by the Vancouver Institute, posted March 6, 2012, YouTube video, 1:17:35, <http://www.youtube.com/watch?v=LQI.2qiPsHSQ>. See also Krauss, “Our Spontaneous Universe,” *Wall Street Journal*, , September 8, 2010, <https://www.wsj.com/articles/SB10001424052748703946504575469653720549936>;

⁷⁷ Quoted in *Einstein from the 21st Century*, ed. Peter Galison et al. (Princeton University Press, 2008), p. 37.

This is the whole point of what cosmologist Today also want to say; there is at bottom, *nothing*. Some “infinite *substance*,” something, anything but an infinite Mind. Infinite creator mind might have hopes and expectations and purposes for existence. Hell no!

Therefore, Lawrence Krauss and Stephen Hawking—define *their* 'nothing' as an unstable quantum vacuum,⁷⁸ which is not nothing however. Empty space holds between 10^{14} and 10^{114} ergs/cm³ of energy.⁷⁹

The logical flaw here looms large: If quantum vacuum is eternal and if it is the “cause” of everything, then we fall back to the logical fallacy of the infinite, shown above. If this cause is always there, then why is its “effect,” (the material universe itself,) not also eternal since you cannot have an eternal cause without an eternal effect? We will come back to this.

The more obvious flaw with the word “nothing” is that nothing has no inherent properties and is not governed by physical laws—it is ‘NO THING,’ so using the word *nothing* is an equivocation. The truth is *ex nihilo nihil fit*—from nothing, nothing comes! Or as the Greeks put it: οὐδὲν ἐξ οὐδενός!

The beginning and expansion of the Cosmos is one of the clearest empirical discoveries in modern cosmology that confirms Genesis 1:1 “in the beginning God created the Heavens and then the earth.” The expansion of this is poetically and anthropomorphically stated:

□ "It is I who made the earth and created man upon it. I stretched out the heavens with My hands, And I ordained all their host." (Isaiah 45:12)

⁷⁸ Krauss, Lawrence (2012). *A Universe from Nothing*. New York: Free Press.

Hawking, Stephen; Mlodinow, Leonard (2010). *The Grand Design*. Bantam Books.

⁷⁹ LaViolette, P. (2003). *Subquantum Kinetics: A systems Approach to Physics and Cosmology* (2nd edition), p.280. Alexandria, VA: Starlane Publications.

□ "Surely My hand founded the earth, And My right hand spread out the heavens; When I call to them, they stand together." (Isaiah 48:13)

□ It is He who made the earth by His power, who established the world by His wisdom; And by His understanding He has stretched out the heavens. (Jeremiah 10:12)

□ It is He who made the earth by His power, who established the world by His wisdom, And by His understanding He stretched out the heavens. (Jeremiah 51:15)

□ Thus, says the Lord, your Redeemer, and the one who formed you from the womb, "I, the Lord, am the maker of all things, stretching out the heavens by Myself, And spreading out the earth all alone" (Isaiah 44:24)

□ Covering Thyself with light as with a cloak, Stretching out heaven like a tent curtain. (Psalms 104:2)

□ Who stretches out the heavens like a curtain; spreading them out like a tent to dwell in. (Isaiah 40:22)

The heavens are stretched out נִטָּהּ natah as a curtain and spread out, מַחֲכָה (mathach) as a tent.

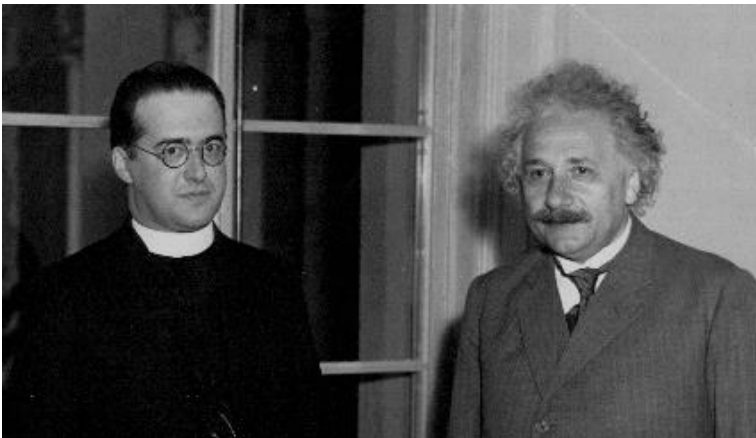
These are not scientific statements as we would understand them, but Albert Einstein, being a Jew, was probably familiar with these passages, and realized that his own theories of relativity⁸⁰ and Hubble's discoveries were completely congruent with how Scripture described the creation as a stretching of space/time. Initially so upset by this, Einstein introduced a

⁸⁰ Albert Einstein, "Die Grundlage der allgemeinen Relativitätstheorie," Annalen der Physik 49 (1916): 769-822. The English translation is in The Principle of Relativity by H. A. Lorentz, A. Einstein, H. Minkowski, and H. Weyl with notes by A. Sommerfeld and translated by W. Perrett and G. B. Jeffrey (London: Methuen and Co., 1923), 109-64.

Albert Einstein, "Kosmologische Betrachtungen zur allgemeinen Relativitätstheorie," Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften (1917), Feb. 8, 142-52. The English translation is in The Principle of Relativity, 175-88.

little trick in his equations to make the universe behave and stop expanding. He “solved” the problem by using Descartes's ether, calling it "the Cosmological Constant" -- an anti-gravity pressure that filled space and thus countered the force of gravity and rendered an eternal static universe.

However, Einstein’s solutions for gravity could not be solved in an eternal non-expanding universe. In 1925 Abbé Georges Lemaître, saw right through Einstein’s blunder and corrected it. He was both an astrophysicist and a Jesuit priest, and was the first scientist to promote a big bang creation event.⁸¹



Lemaître brought a solution to the non-linear Einsteinian equations which fit the expansion observed in the redshift data of galaxy spectra. Afterwards, Einstein lamented that his

"cosmological constant" (which he put in his equations to stop the expansion), was his greatest mistake and finally accepted the expansion creation of the universe. Today astronomers can actually measure the value of the Hubble constant, which describes the speed of the universes’ expansion.

Not just Einstein, but the whole “scientific community was reluctant to accept the idea of a birth of the universe. “Not only did the Big Bang model seem to lend itself to the Judeo-Christian idea of a beginning of the

⁸¹ Georges Lemaître, "A Homogeneous Universe of Constant Mass and Increasing Radius Accounting for the Radial Velocity of Extra-Galactic Nebulae," *Monthly Notices of the Royal Astronomical Society* 91 (1931): 483-90. The original paper appears in French in *Annales de la Société Scientifique de Bruxelles*, Tome XLVII, Serie A, Première Partie (April, 1927): 49.

worlds, but it also seemed to call for an act of supernatural creation....”⁸²

It took time, observational evidence, and careful verification of predictions made by the **Big Bang** model to convince the scientific community to accept the idea of a cosmic genesis.”⁸³ The **Big Bang** is a phenomenally successful model that “imposed itself” on a reluctant scientific community.

Alexander Vilenkin, the world renown Astrophysicist who helped formulate the last word on this subject, said, "With the proof now in place, cosmologists can no longer hide behind the possibility of a past- eternal universe. There is no escape: they have to face the problem of a cosmic beginning." ⁸⁴

Only so called, “creation scientists” hold to a 6000 year old Universe and reject the **Big Bang** ex nihilo creation data, not realizing they are disparaging the greatest scientific discovery of all time confirming theism, second only to the Genetic Code discoveries.

Fine-tuning

Part of this amazing discovery of expansion is the mathematically precise tuning of the strengths of forces that make the universe and life possible.

Entropy is one such strength. We understand that the universe is expanding from an initial creation event for the reason that the universe is growing colder and colder, as matter expands and dissipates.

The first law of thermodynamics states that energy cannot be destroyed, but it does “degrade.” That is according to the second law! As energy radiates out, less and less of it is available to do anything. The Universe is getting colder, less organized, entropy is increasing. Thus, we know the

⁸² J. M. Wersinger, Assoc. Prof. of Physics, Auburn University, “Genesis: The Origin of the Universe,” National Forum (Winter 1996), 11, 9, 12.

⁸³ Same above

⁸⁴ Alexander Vilenkin, *Many Worlds in One* (New York: Hill and Wang, 2006), 176.

Universe cannot be eternal because it could not be “eternally” dissipating. Our sun, as all suns, are burning billions of tons of hydrogen every second. All suns, all things, are growing colder. Earth’s magnetic field is decaying, and its rotation is slowing down. The universe is becoming less ordered and someday will disappear.

“It is significant to note that two-and-a half-thousand years before the birth of modern science, when the brightest thinkers were confident that the universe was unchangeable. The Bible writers were in full agreement with the idea that the universe is ‘wearing out’ and that it “will perish;” “wear out like a garment, as clothing you will change them, and they will be discarded.” Psalm 102:25-26; Isaiah 34:4 and 51:6.”⁸⁵

The other aspect of cosmogony that the Bible got correct was the fact that a personal, eternal, self-existent agent is the ultimate reality, not matter.

Again, the cosmological argument:

- 1 Everything that begins to exist must have a cause outside of itself
- 2 The universe [matter, space, time] began to exist
- 3 Therefore the cause of universe is *outside* of (a)-the material world, outside of (b)-space and outside of (c)-time, therefore eternal
4. The cause being eternal cannot be a force because an eternal force would produce an eternal effect and the effect (the universe) is not eternal
6. Therefore the eternal cause made a choice to create
7. Only personal entities make choices
8. Therefore the eternal cause is a personal metaphysical entity.

⁸⁵ Show Me God, Fred Heeren, Wheeling IL, Day Star Pub. (1997) p. 129

The greatest conceivable being – God-- is the least contrived and most parsimonious explanation for our own being. Our own existence as conscience entities and the fine-tuned strengths of physics laws making us and everything else possible, these alone should show us of the reality of God. “. . . Because his ordinary works convince it.”⁸⁶

The fine tuning of the laws of physic and “the underlying symmetry of the universe is simply “baffling”⁸⁷ to those who can understand the physics. The physicist Richard Feynman said the precision of its structure is so accurate as to be “absurd.”⁸⁸

Every aspect of our universe is exactly what it would need to be for life to exist. To dismiss this fact by saying, well yes, if it were not fine-tuned, we would not be here to see it,” so “that’s the explanation,” or to invoke endless universities to get lucky enough to be in this one, are answers to avoid the answer.

The universe, with its laws of perfect resonances and strengths as they relate to each other are positive evidence of a transcendent mind with a goal, because there is no *physical necessity* for these forces to be set as they are set and to posit endless universes as innumerable casinos to get a “natural” explanation is to avoid the whole beauty of this reality.

Roger Penrose estimated that the chance of getting any kind of universe at all capable of supporting life was 1 chance in $10^{(10^{123})}$.⁸⁹

Examining more detail on fine-tuning we learn that just 2 seconds after the Big Bang Creation event nucleosynthesis created the first matter from “no material thing.” Then out of what? Well, it took information, that much

⁸⁶ Essay on Atheism, published, (corrected form by Bacon's own authority) in 1625: Novum Organum (2nd edition, 1889), Introduction by Thomas Fowler, page 46

⁸⁷ Michael Lucy, “Top Ten Science Stories of 2017,” *Cosmos* (Dec. 20, 2017); <http://bit.ly/2DcVEBq>.

⁸⁸ Richard P. Feynman, QED: The strange theory of light and matter (Princeton, NY: Princeton University Press, 1985), p 10

⁸⁹ Hawking and Penrose The Nature of Space and Time, 1996, 34-35

we know. God “spoke” things into existence, and “In the beginning was the Word.”

Just 2 seconds into it, subatomic Quarks began to form from multidimensional strings of energy, vibrating at resonances exactly set at mathematical musical frequencies of information that encoded the development of the miracle of the hot quantum and material universe.

That is, the subatomic realm, along with the laws and constants of physics of normal matter are shot through with information—mathematical fine-tuning. The information is not epiphenomenal; the “information isn't just along for the ride. The material is literally in-formed by immaterial information.”⁹⁰

Minutes after creation, the quantum sea began to cool. Quarks formed in threes: two “up” and a “down” quark which formed the first protons. Two “downs” and an “up” quark formed the neutrons. This configuration could have been hundreds of different ways, but *this* tuning of exactly 2/3 for an “up” and 1/3 for a down miraculously matches the opposite charge of the electron (-1) and the neutron’s zero.

The universe is so precisely fine-tuned that cosmologists recognize how remarkable the parameters are. Here are a few of the numbers given by astrophysicists:

1. The ratio of the electromagnetic force to the force of gravity, which can also be expressed in terms of electrical (‘coulomb’-unit of electric charge)⁹¹ between two protons divided by the gravitational force between them. In other words, this measures the strength of the electrical forces that hold

⁹⁰ "Information, Physics, Quantum: The Search for Links" (1989): <https://cqi.inf.usi.ch/qic/wheeler.pdf>.

⁹¹ coulomb - a unit of electrical charge equal to the amount of charge transferred by a current of 1 ampere in 1 second ampere-second, C charge unit, quantity unit - a measure of the quantity of electricity (determined by the amount of an electric current and the time for which it flows)

<http://www.crossroadsacademy.org/crossroads/wp-content/uploads/2016/05/Gravity-and-Coulombs-Law.pdf>

atoms together, divided by the force of gravity between them. If this balance were slightly smaller, only a short-lived miniature universe could exist, with no time for any development of life.

Theoretical physicist Paul Davies tells us that the ratio of the electromagnetic force-constant to the gravitational force - constant must be precise. Increase it by 1 part in 10⁴⁰ and only small stars can exist; decrease it by the same amount, and there will be only large stars.

You must have a proper mixture of large and small stars in the universe. The large ones produce the elements in their cores that we need and when they supernova they spread these important elements throughout the universe. The Big Bang Creation Event alone did not make all the elements that we needed. The interior of stars is where the sausage is made!

“Big Bang Nucleosynthesis was incapable to produce heavier atomic nuclei such as those necessary to build human bodies. Instead, those nuclei were formed in the interior of stars.”⁹² It is only the small stars that burn long enough to sustain a planet, like earth.

To get all this orchestrated correctly, Paul Davies illustrates it as a marksman hitting a coin on the other side of the universe.⁹³ “The impression of design is overwhelming!”⁹⁴

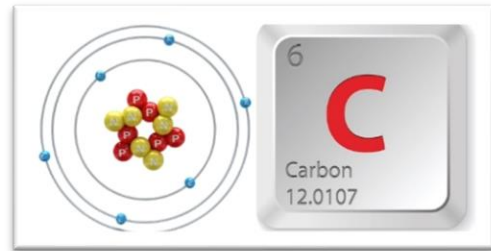
⁹² Weiss, Achim. "Big Bang Nucleosynthesis: Cooking up the first light elements". Einstein Online. Archived from the original on 8 February 2007. Retrieved 2019-08-24.

⁹³ God and the New Physics, London, J.M. Dent and Sons, 1983

⁹⁴ Paul Davies, The Cosmic Blueprint, NY, Simon and Schuster, 1988, p. 203

Resonances within the stars themselves to produce all the basic elements for life must be tuned precisely to create anything other than helium and hydrogen.

One of the most essential elements for life is also the most unlikely to be formed-- Carbon. Fred Hoyle was a great physicist and a naturalist who

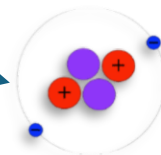


championed the steady state theory against the inflationary view of big bang cosmology. Being a materialist, he wanted an eternal universe. It is unclear if he ever actually accepted the creation event, but the fine tuning did begin to fascinate him. He discovered something remarkable regarding Carbon that “shook his atheism.”⁹⁵

In 1954 while he was a lecturer at Cambridge University’s St. John College in England, and discovered something new-- the nuclear fusion reactions which forces Helium into Carbon in stars. He first seen how “nucleosynthesis” works while working on the Manhattan Project in the United States.

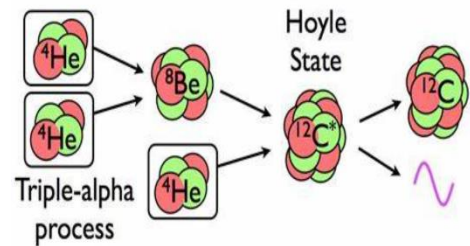
This is a little complicated but, Carbon should not be capable of being manufactured in stars because the intermediate steps of getting carbon from helium are nearly impossible. The only way for carbon creation is for three helium nuclei to collide at the same time. Hoyle discovered this “triple-alpha process.”

This set of nuclear fusion reactions is when three helium-4 nuclei (alpha particles) are transformed into carbon, with the help of beryllium-8.



⁹⁵ Fred Hoyle, “The Universe: Past and Present Reflections,” *Engineering and Science* (November, 1981): 12, <http://calteches.library.caltech.edu/3312/1/Hoyle.pdf>, accessed Sept. 11, 2019

“Helium accumulates in the core of stars as a result of the proton–proton chain reaction and the carbon–nitrogen–oxygen cycle. Further nuclear fusion reactions of helium with hydrogen or another alpha particle produce lithium-5 and beryllium-8 respectively. Both products are highly unstable and decay almost instantly back into smaller nuclei, unless a third alpha particle fuses with a beryllium-8 nucleus before that time to produce a stable carbon-12 nucleus.”⁹⁶



Hoyle discovered that Carbon-12 nucleus has a very specific resonance at an energy close to 7.68 million electron volts—exactly the value needed by beryllium-8 to couple an alpha particle fast enough before it decays. Though skeptical, researchers at the California Institute of Technology indeed confirmed the “Hoyle state,” was a fact.

Fred Hoyle correctly figured out what streamlined this carbon creation process. It was a kind of “resonance,” where disparate effects came together at the right strengths and with the right timing, form something very harmoniously and beautifully designed.



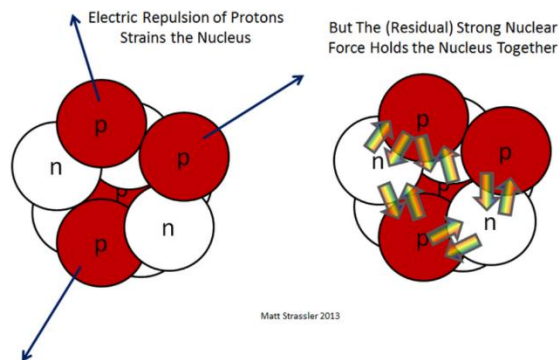
Some super-calculating intellect must have designed the properties of the carbon atom, otherwise the chance of my finding such an atom through the blind forces of nature would be utterly minuscule.

— Fred Hoyle —

The carbon resonance directly depends on a value of the strong nuclear force, which is what holds together everything in each atom.

⁹⁶ Wilson, Robert (1997). "Chapter 11: The Stars – their Birth, Life, and Death". Astronomy through the ages the story of the human attempt to understand the universe. Basingstoke: Taylor & Francis

The strong nuclear force defines how firmly atomic nuclei bind together. This force, which has a value of 0.007, controls the power from the Sun and, how stars transmute hydrogen into all atoms of the periodic table.



Once more, the value of this constant turns out to be of critical importance. If it were 0.006 or 0.008, we could not exist. This is at the very small scale of atoms. On the large scale of the universe itself, fine-tuning and balance also must be exact.

Ω (omega) is a measure of the amount of material in our universe. Thus, Ω tells us the relative importance of gravity and expansion energy in the universe. If this ratio were too high relative to a particular ‘critical’ value, the universe would have collapsed long ago; had it been too low, no galaxies or stars would have formed. The initial expansion speed seems to have been finely tuned, with just the right amount of matter so gravitational forces would not contract the whole thing back on itself.

In 1998, two separate teams of scientists discovered unexpectedly that the expansion of the universe is accelerating at just the right speed to offset contractual forces of gravity.

If the expansion is too fast, there would be no time for stars to form and explode to shed the basic elements of the universe. If the expansion were too slow then the contractual forces of gravity would collapse the whole thing and—that it!

Measurements of ultra-distant quasars, the most luminous objects in space shows that the cosmic expansion force initiated by the big bang is

accelerated by dark energy, and just exceeds enough the gravitational forces of ordinary matter and of so-called dark matter. What luck!

This finding awarded the group of scientists the Noble Prize in Physics in 2011 and was the important capstone confirmation of the initial creation event and the fine tuning of its subsequent progress.

The Cosmological Constant is a cosmic repulsion controlling the speed of the expansion of the universe. In 1998, cosmologists became aware of the importance of cosmic antigravity in controlling the expansion, and in particular its increasing importance as our universe becomes ever darker and emptier. Fortunately for us (and very surprising to theorists), this force holding back the expansion, (λ) is exceedingly small.

Otherwise, its effect would have stopped galaxies and stars from forming, and cosmic development would have been stifled before it could even begin.

Recently, the researchers at CERN, a group of European Physists who work with particle accelerators for high-energy physics research, have collectively stated that the universe should not even exist due to the exceedingly delicate balance of fine-tuning needed.

There is old maxim of Sherlock Holms that “when you have eliminated the impossible, whatever remains, must be the Truth.” As Richard Dawkins tells us, “Measuring the statistical improbability of a suggestion is the right way to go about assessing its believability.”⁹⁷

Therefore, more and more of those who understand this subject, except God as a “common sense interpretation of the facts [that] suggests that a superintelligence has monkeyed with physics, as well as with chemistry and biology, and that there are no blind forces worth speaking about in

⁹⁷ Richard Dawkins, *The Blind Watchmaker*. W.W.Nordon, New York, 1985, pg, 41

nature. The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question."⁹⁸

George Ellis (British astrophysicist) declines to affirm the reality of the Creator God but as a mathematician he seems to be compelled to use the word “miraculous” to describe the preciseness of the fine tuning of the Universe.⁹⁹



Amazing fine tuning occurs in the laws that make this complexity possible. Realization of the complexity of what is accomplished makes it very difficult not to use the word 'miraculous' without taking a stand as to the ontological status of the word.

— George F. R. Ellis —

Paul Davies (British astrophysicist): "There is for me powerful evidence that there is something going on behind it all.... It seems as though somebody has fine-tuned nature's numbers to make the Universe....The impression of design is overwhelming."¹⁰⁰

"The laws [of physics] ... seem to be the product of exceedingly ingenious design... The universe must have a purpose."¹⁰¹

⁹⁸ Hoyle, F. 1982. The Universe: Past and Present Reflections. Annual Review of Astronomy and Astrophysics: 20:16.

⁹⁹ Ellis, G.F.R. 1993. The Anthropic Principle: Laws and Environments. The Anthropic Principle, F. Bertola and U.Curi, ed. New York, Cambridge University Press, p. 30.

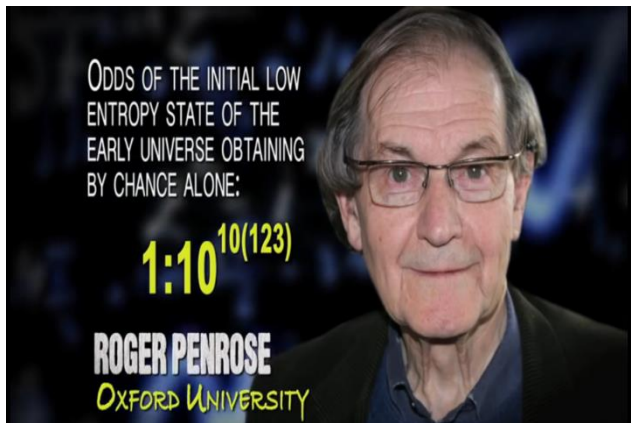
¹⁰⁰ Davies, P. 1988. The Cosmic Blueprint: New Discoveries in Nature's Creative Ability To Order the Universe. New York: Simon and Schuster, p.203.

¹⁰¹ Davies, P. 1984. Superforce: The Search for a Grand Unified Theory of Nature. (New York: Simon & Schuster, 1984), p. 243.

Alan Sandage (winner of the Crawford prize in astronomy) says, "I find it quite improbable that such order came out of chaos. There has to be some organizing principle. God to me is a mystery but is the explanation for the miracle of existence, why there is something instead of nothing."¹⁰²

Arthur Eddington (astrophysicist): "The idea of a universal mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory."¹⁰³

Arno Penzias (Nobel prize in physics): "Astronomy leads us to a unique event, a universe which was created out of nothing, one with the very delicate balance needed to provide exactly the conditions required to permit life, and one which has an underlying (one might say 'supernatural') plan."¹⁰⁴



Roger Penrose explains that the order and balance of physical conditions (Low Entropy) mathematically set just so in relation one to the other at the very beginning, actually before the beginning, mathematician and author): "I would say the universe has a purpose. It's not there just somehow by chance."¹⁰⁵

Tony Rothman (physicist): "When confronted with the order and beauty of the universe and the strange coincidences of nature, it's very tempting to take the leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it."¹⁰⁶

¹⁰² Willford, J.N. March 12, 1991. Sizing up the Cosmos: An Astronomers Quest. New York Times, p. B9.

¹⁰³ Heeren, F. 1995. Show Me God. Wheeling, IL, Searchlight Publications, p. 233.

¹⁰⁴ Margenau, H and R.A. Varghese, ed. 1992. Cosmos, Bios, and Theos. La Salle, IL, Open Court, p. 83.

¹⁰⁵ Penrose, R. 1992. A Brief History of Time (movie). Burbank, CA, Paramount Pictures, Inc.

¹⁰⁶ Casti, J.L. 1989. Paradigms Lost. New York, Avon Books, p.482-483.

Vera Kistiakowsky (MIT physicist): "The exquisite order displayed by our scientific understanding of the physical world calls for the divine."¹⁰⁷

Robert Jastrow (self-proclaimed agnostic): "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."¹⁰⁸

The fine tuning of the Universe can only be matched by the fine tuning of the human mind. Why is it that we are able to understand and discover these things? It is amazing enough that the Universe is the way it is, but even more amazing is that we have the ability to know it.

"Oh, but blind forces did it all!"

"Not possible!"

"Blind forces are mathematical descriptions of how physics works. Before physical things, the time before time when nothing material existed, something non-material outside of time caused the world and cosmos as we know it."

One could say "there was some unknown cause that brought everything into being by chance."

"Not possible!"

"Not by chance, but by choice!"

"This 'cause' must be eternal, avoiding the infinite regress of causes. But if you have an eternal cause then you must have an eternal effect-the

¹⁰⁷ Margenau, H and R.A. Varghese, ed. 1992. *Cosmos, Bios, and Theos*. La Salle, IL, Open Court, p. 52.

¹⁰⁸ Jastrow, R. 1978. *God and the Astronomers*. New York, W.W. Norton, p. 116.

universe. Where the cause is the effect must be there as well. From outside of time a choice was made to create; choices are made by minds.”

We know the ‘effect’ (the universe) is not eternal and the cause couldn’t be either. This shows, side by side with the truly incredible mathematical precision of the physically balanced forces that, an eternal consciousness, a mind, a being designed this outcome and executed its creation.

We see clearly intelligence, in the biological systems of earth and the fine-tuning of physics that make everything possible.

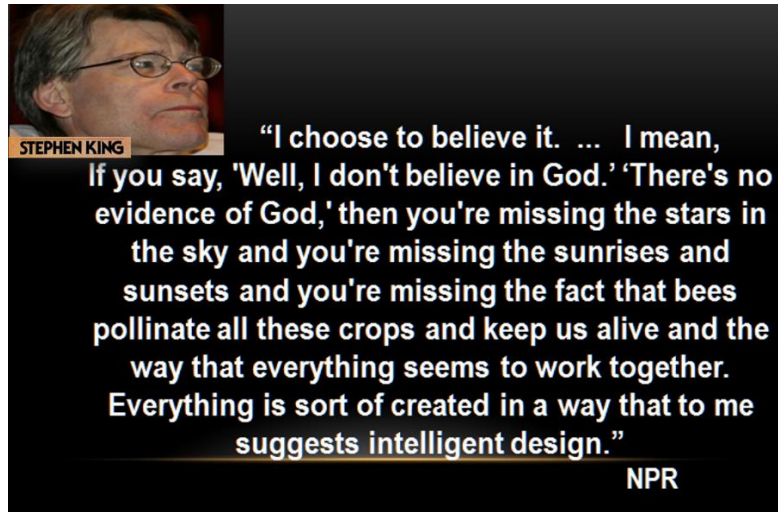
One could say, “Oh no, we just lucky!”

But that would be a worldview based a dismissal, not the evidence!

Paul Davies is convinced that the mathematical truth in nature is discovered, not made up, not a fiction imposed on nature by the human mind. The fact that mathematics applies "stunningly well" to the physical world, says Davies, "demands explanation, for it is not clear we have any absolute right to expect that the world should be well described by mathematics."¹⁰⁹

¹⁰⁹ The Mind of God (New York; Touchstone, 1992), 150-151

Davies refers to the secrets of the physical world as having been written in *interconnected code*. "What is remarkable," he says, "is that human beings are actually, able to carry out this code-breaking operation, that the human mind has the necessary intellectual equipment for us to 'unlock the secrets of nature.'"¹¹⁰ "Remarkable" because if our brains simply developed to "survive," why are we endowed with the ability to comprehend and discover these things. We totally don't need these abilities or information to survive in a Darwinian world. It seems, we were created to discover the beauty of the universe and of life.



¹¹⁰ The Mind of God (New York; Touchstone, 1992), 148

Chapter 3

The Biological Argument

Mindless matter matters madly, invigorating slim.

Spontaneous Generation: In The Beginning

“Stars make worlds, and a world made life. And there came a time when heat shot out from the molten heart of this world, and it warmed the waters. And the matter that had rained down from the stars came alive.”¹¹¹

This quote from the public education documentary *Cosmos* states well our modern, culturally approved Creation Myth. Its modern practitioners use the word “emergent”¹¹² a lot. As if it explains anything. Emergence is a sophisticated way of saying, “stuff happens!” The weakest part of evolutionary storytelling is at its foundation.

Spontaneous generation was disproved by French chemist Louis Pasteur in the mid-19th Century, but on it sits the whole edifice of molecular

¹¹¹ From the final narration from *Cosmos* 2020

¹¹² “Our mind is emergent from matter and is the result of undirected, mindless, purposeless process.”
Daniel Dennett, *Darwin's Dangerous Idea*

evolutionism. Although there exists absolutely zero evidence that life can arise from rocks and water, this remains the only possible explanation that a naturalistic approach can come up with! Evolution in fact was one of the earliest superstitions in the very earliest religions. Please allow a short historical excursus, and then we will come back to the biology.

The Sumerian, Egyptian and Babylonian religions all built their respective cosmologies and theogonies on the power of the sun working on the basic elements,¹¹³ producing everything by chance. Modern cosmogonists tell us *this* is the reason there is something rather than nothing, why the universe exists, why we exist.”¹¹⁴

For the Egyptians, the scarab was an illustration of evolution. The scarab beetle rolled a ball of wet mud (the earth) across the hot sand under the Egyptian sun, (unbeknownst to the Egyptians her eggs implanted inside.) Soon one would observe life emerging from the clay within. The “modern” theory of the origin of life is an updated, clinically sterilized, version of this myth.¹¹⁵



¹¹³ John A Wilson, “Egypt: The Nature of the Universe,” in Henri Frankfort, H. A. Frankfort, John A Wilson, Thorkild Jacobson, and William A Irwin, *The Intellectual Adventure of Ancient Man: An Essay on Speculative Thought in the Ancient Near East* (Chicago: University of Chicago Press, 1946), 50

¹¹⁴ Steve Hawking and Leonard Mlodinow, *The Grand Design* (London, Bantam Press, 2010.) pg. 180

¹¹⁵ Clay, a seemingly infertile blend of minerals, might have been the birthplace of life on Earth. Or at least of the complex biochemicals that make life possible, Cornell University biological engineers report in the Nov. 7 online issue of the journal *Scientific Reports*, published by Nature Publishing.

www.sciencedaily.com/releases/2013/11/131105132027.htm

Interestingly, “Scarab” or kheper is etymologically derived from the verb *kheper* which means to develop or evolve.¹¹⁶ The scarab was believed to evolve itself. “According to Egyptian cosmogony, creation took place when the god *Atum* evolved into the world and became the world through self-evolution; the god was called *khpr-dis.f* ‘he who evolved by himself.’” This is the same with the sun god Khepri the “evolver,” represented by the scarab.

From ancient times, in Egypt and Samaria, people observed life emerging from the flood waters that covered Egypt after the Nile’s annual inundation of the land. As the waters slowly receded, isolated peaks—little heights of mud appeared as slimy mounds (pyramids), and these inseminated by the Sun, would give birth to life.

The Pyramid tombs built as “high-places” commemorate these peaks of creation and expressed their hope of eternal life. Early peoples thought animal life simply emerged from mud, and the gods also came to being through evolution--emerging from the sacred river. A passage in the Book of the Dead, states that the appearance of Re-Atum, the creator-God himself, was “self-created”—came to being “of himself from Nu the primordial waters.”¹¹⁷

¹¹⁶ Cian Scarabs (London: Sire Publications, 2008) 11 www.cientegyptonline.co.uk/Khepri/ assessed Oct 16, 2022; Siegfried Morenz, *Egyptian Religion* (New York: Cornell University Press, 1992), 159-182.

¹¹⁷ <https://mythology.net/egyptian/egyptian-gods/atum/> accessed Dec. 12, 2020.

In Hinduism's Rigveda, the *Hymn of Creation*, (another ancient view) clearly states also that the gods came out of the material universe, which came out of "who knows?"

"Who knows the secret? who proclaimed it here?"

Whence, whence this manifold creation sprang.

The gods themselves came later into being --

Who knows from whence this great creation sprang?"

So, nothing has changed! It's still nothing!"¹¹⁸

The gods themselves are not transcendent., but like everything else are part of a spontaneous evolutionary system. Evolutionism Today is also a kissing cousin to the old cultic religions. The classic canard against Intelligent Design that, "*who made the designer then,*" betrays the fact! By definition however, The Creator is not created and nor apart of the material world.

In *The God Delusion*, the design argument is said to be meaningless because it does not address *who* made the designer, which again, assumes a *created god*, like the Egyptian, Hindu, or Greek myths. Even the logic of this objection doesn't go through because, A can explain B, even if I have no explanation for A itself.

A "created god" is not God. God is eternal, transcendent, and self-existent—neither beginning of days nor end of life! The Eternal Creator is the logical solution to the infinite regress question; the one that must keep on asking, "well who created *that* then," on and on ad infinitum! There must be a stopping place, a ground that is eternal with no beginning.

¹¹⁸ Rig Veda, Mandala X, 129, 1-7, as cited in Max Müller, Hist. of Ancient Sanskrit Literature (London, 1859), p. 564 according to the 1979 edition of the Secret Doctrine, with editorial notes by Boris de Zirkoff.

The concept of circular time in the East, (Rig Veda 10:129) was possibly meant to solve the infinite regress paradox by exchanging an infinite regression for an infinite cycle, which is the same thing conceived differently. An infinite birth and rebirth of causation avoids the problem by going in circles but does not answer the origins question. Where does the wheel come from?

The answer is logically an eternal someone, not a *something*. It cannot be a process or a force of some kind, for an eternal *force* would have an eternal “effect.” We know the effect is not eternal because the universe and life had a beginning. Only an eternal person, can step out of eternity and cause something.

If the creator was an eternal *force*, as Parmenides asked, “τί δ’ ἄν μιν καὶ χρέος ὤρσεν ὕστερον ἢ πρόσθεν, τοῦ μηδενὸς ἀρξάμενον, φῦν; οὕτως ἢ πάντα πελέναι χρεῶν ἐστὶν ἢ οὐχί.”

“Why would it be created later rather than sooner, if it came from nothing; so, it must either be created altogether or not [created at all].”

An eternal cause, like a force, must have an eternal effect you see. We know the effect, that is the universe had a beginning; its not eternal. An eternal mind however, unlike a force, can decide at any time to create—thus we have an explanation for the beginning of the Universe a finite time ago.

We know now that the Universe has had a beginning. All things physical came into being at the big bang, before which there was no thing! As Neils Bohr said, and I agree with him and you, that what we call “things” are not comprised of things. They are mathematical thoughts which come from The Eternal Mind.

The logical explanation is that God is the eternally existent Mind and Creator, “the high and lofty One that inhabiteth eternity, whose name is Holy.” Isaiah 57:15

The explanation of explanation! The I AM!

Moses being told to go to Egypt and proclaim to Pharaoh that God would set the slaves of Goshen free, asks, “Who shall I tell them has sent me?”

“I AM THAT I AM,” he was told. “Thus, shalt thou say unto them, the I AM hath sent me unto you.”¹¹⁹ The being who has the explanation in himself for his existence is the I AM.

The λόγος, was the closest analog the Greeks had. John used the concept to help the nations understand who Christ was. “In the beginning was the Logos and the Logos was with God, and the Word (Logos) was God.

The Word was with God in the beginning. Through him all things were made; without him nothing was made that has been made.”¹²⁰

Werner Jaeger writes about the difference between the Biblical view of the transcendent “*I Am*,” the eternal Creator God Logos and the emergent gods of the religions, coming from matter and “forces.”

“The Logos is a substantiation of an intellectual property or power of God the creator, who is stationed outside the world and brings that world into existence by his own personal fiat.”

“The Greek gods are stationed inside the world; they are descended from Heaven and Earth...they are generated by the mighty power of Eros which likewise belongs within the world as an all-engendering primitive force. Thus, they are already subject to what we should call natural law... and the

¹¹⁹ Exo 3:14

¹²⁰ John 1:1-3

Divine is sought inside the world – not outside it, as in the Jewish Christian theology that develops out of the book of Genesis.”¹²¹

Plato explains that the “oldest records of these accounts relate how the first substance of Heaven and all else came into being, (emerged spontaneously)”¹²²

It just *emerged spontaneously* is also modern evolution. Posthumously published, Hawking’s, *Brief Answers to Big Questions*, includes this affirmation of the old myth--“Because there is a law such as gravity, the universe can and will create itself from nothing Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist.”^{123 124}

A theist view is not magic or luck like this, it is an eternal intelligent Creator. “Who then created God,” fails to break out of the old myth. Not a created god of mythology, but the eternal creator who brought matter and everything into being is God “I AM.”

The creator of material all reality cannot be *part of that* reality, just as the universe can NOT “create itself from nothing.” The Creator of all dimensions is eternally *outside* all systems, and whose existence is wholly non-contingent. Helping confused individuals see the logical necessity of the beginning of everything in the eternal Creator and the non-logic of “the force,” is the key to shifting their frame of reference enough to get it.

¹²¹ The Theology of the Early Greek Philosophers, Oxford, Oxford University Press, 1967 paperback, pp. 16–17.

¹²² Laws, Book X, Loeb Classical Library XI, (Harvard University Press) pg. 303

¹²³ Hawking and Mlodinow, The Grand Design, 180.

¹²⁴ Saying in the “Brief Answers to the Big Questions” “The universe was spontaneously created out of nothing, according to the laws of science.” Consequently, for him that meant “the simplest explanation is that there is no God.” Hawking, Brief Answers to the Big Questions, 29. 6 Hawking, Brief Answers to the Big Questions, 38.

A man does not say, “I have read Macbeth from beginning to end, and I see no evidence of this guy named Shakespeare.” That would be a *category mistake*, just as the question of who made God.

The beauty of Christianity, “the mystery of Godliness” is that our Creator actually has placed Himself in the story however! “For God so loved the world and gave His only begotten Son.....”

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:14

The petulant and perverse image of the angry God materialists rightfully rail against is an unpleasant character of fiction - Grace and Truth is!

Sadly, our educational environment and culture have accepted a myth that Epicurus famously articulated--atheist materialism.¹²⁵

The first and essential things were atoms in motion,

and everything else came out of them:

Neither by design did the primal germs

'Stablish themselves, as by act of mind,

By blow on blow, even from all time of old,

They thus at last, conjoining, come

Into the many great arrangements¹²⁶

¹²⁵ We have this through Lucretius' Latin, who introduced Roman readers to Epicurean philosophy in the poem *De rerum natura* (usually translated as "On the Nature of Things" or "On the Nature of the Universe")

¹²⁶ Lucretius, "On the Nature of Things," trans. William Ellery Leonard, http://classics.mit.edu/Carus/nature_things.html.

This was the materialism that Plato and the Prophets rejected and is now the governing assumption at the heart of all Social and Academic Science.

“Science” must support this myth. A biology teacher that even hints that something in his field points him to God, is out of a job!

This is exactly how Richard Lewontin explained it a few years ago:

“We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism.”

“It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.”¹²⁷

Darwin has become the patron saint of this new ‘old’ religion, and the *only* religion to be legally taught in public schools. In a widely used College textbook a renowned research scientist explained the material view as this “fact” of Biology:

"By coupling undirected, purposeless variation to the blind, uncaring process of natural selection, Darwin made theological or spiritual explanations of the life processes superfluous. Together with Marx's materialistic theory of history and



Darwin is seated in his temple in

society and

¹²⁷ Richard Lewontin, Billions and billions of demons (review of *The Demon-Haunted World: Science as a Candle in the Dark* by Carl Sagan, 1997), *The New York Review*, p. 31, 9 January 1997.

Freud's attribution of human behavior to influences over which we have little control.¹²⁸

That good old-time religion--“invigorating slime,” has made a comeback, dressed up in a lab coat and disseminated to the public as fact. We see the *fact* of atheist evolution in popular treatments as in the 2014 reboot of *Cosmos* with Dr. Neil deGrasse Tyson. “Possible Worlds,” the third season of *Cosmos*, hosted by Tyson on Fox and the National Geographic Channel preaches that:

“Stars make worlds, and a world made life. And there came a time when heat shot out from the molten heart of this world, and it warmed the waters. And the matter that had rained down from the stars came alive.”¹²⁹

The old myth that an undirected, purposeless, blind, uncaring process can produce sentient beings from mud needs to be explained in light of Pasteur’s warning that “Spontaneous generation is a dream” (“La génération spontanée est une chimère”)¹³⁰

In the information age, we should know better. It is now evident that “Nothing in biology makes sense except in light of information.”¹³¹ The self-ordering of matter into semantic “prescriptive information” is not possible.¹³² In living beings, information runs the show!

Evolutionary biologist George C. Williams says, “Evolutionary biologists have failed to realize that they work in two more or less incommensurable domains: that of information and that of matter. Information has no

¹²⁸ (Futuyma D.J., “Evolutionary Biology”, [1979], Sinauer Associates: Sunderland MA, Second Edition, 1986, p.2)

¹²⁹ From the final narration from *Cosmos* 2020

¹³⁰ Pasteur L 1862, <http://www.pasteur.fr/ip/easysite/go/03b-00000j-0e7/institut-pasteur/histoire/>

¹³¹ Bernd-Olaf Koppers, ‘The nucleation of semantic information in prebiotic matter’, E. Domingo and P. Schusterelli, (eds.), *Quasispecies: From Theory to Experimental Systems. Current Topics in Microbiology and Immunology*, vol. 392, 23-42.

¹³² Abel DL 2009, “The Biosemiosis of Prescriptive Information,” *Semiotica*, 1/4/09, p1-19.

dimensions, no mass, and no charge, and matter has no bytes. The gene is a package of information, not an object.”¹³³ Code does not write itself. Matter cannot spontaneously traverse “The Cybernetic Cut,”¹³⁴ organize itself into functional code and systems requiring “algorithmic optimization, computational halting and circuit integration.”¹³⁵

Sophisticated systems of complex specified information in genetics for example, is positive evidence of intelligence.

No material process can produce coded information as we find it in the genome. This is not a “gap” that material science is waiting to fill; Information is a fundamental artifact of mind and constitutes *positive evidence of thought and engineering*.

We are not simply plugging “god” in, until we find the *natural* answer. We positively “know” that digitally coded information with rich syntactical content is positive evidence of mind activity. We have discovered that information (logos) is at the heart of all physics and biology as well as cosmology.

In the book of Genesis, it says that in the beginning, the Creator materialized information into arrangements we call matter. God “*spoke*” (logos,) things into existence.

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.”¹³⁶ Information is the basis of all reality; *thoughts* codified into genetic code

¹³³ George C. Williams, “A Package of Information,” from *The Third Culture: Beyond the Scientific Revolution*, edited by John Brockman (Simon and Schuster, 1995), pp 42-43

¹³⁴ Abel DL 2008, “The ‘Cybernetic Cut’: Progressing from Description to Prescription in Systems Theory,” *The Open Cybernetics and Systemics Journal* (2), p252-262.

Corning P & Kline S 2000, “Thermodynamics, Information and Life Revisited, Part I: to Be or Entropy,” *Systems Research*, 4/7/00, p273-295. Corning P 2005, *Holistic Darwinism*, p330.

¹³⁵ Abel DL 2009, “The Biosemiosis of Prescriptive Information,” *Semiotica*, 1/4/09, p1-19.

¹³⁶ The Gospel According to John 1:1-3 NIV

and protein machines runs it all! This is the modern finding of the sciences, *and* the ancient Biblical teaching.

The *emergent* evolutionary view in the pagan nature religions—is that the information came up out of nothing in a magical way. The ancients believed that a *nature mysticism*, resided in mud.¹³⁷ Modern *emergent* evolutionary views advocate for “self-organizational powers in matter,” calling it “natural magic.” Lecturing at MIT, Stuart Kauffman, a profoundly brilliant man, concludes to his students that, “Life bubbles forth in a natural magic beyond the confines of entailing law, beyond mathematization.”

Kauffman explains that one benefit of the self-organizational perspective is that it allows us to be “reenchanted” with nature and to “find a way beyond modernity.”¹³⁸

How is this magic possible? No one knows! The highly respected chemist Massimo Pagliacci states: “It has to be true, but we really don't have a clue how life originated on Earth by natural means.”¹³⁹

Science writer Gregg Easterbrook wrote in *Wired*, “What creates life out of the inanimate compounds that make up living things? No one knows.” “How were the first organisms assembled? Nature has not given us the slightest hint. If anything, the mystery has deepened over time.”¹⁴⁰

George M. Whitesides, the famous Chemist stated, “The Origin of Life problem is one of the big ones in science. Most chemists believe, as do I,

¹³⁷ John A Wilson, “Egypt: The Nature of the Universe,” in Henri Frankfort, H. A. Frankfort, John A Wilson, Thorkild Jacobson, and William A Irwin, *The Intellectual Adventure of Ancient Man: An Essay on Speculative Thought in the Ancient Near East* (Chicago: University of Chicago Press, 1946), 50

¹³⁸ Kauffman, “The End of a Physics Worldview: Heraclitus and the Watershed of Life.”

¹³⁹ Massimo Pigliucci, “Where Do We Come From? A Humbling Look at the Biology of Life's Origin,” in *Darwin Design and Public Education*, eds. John Angus Campbell and Stephen C. Meyer (East Lansing, MI: Michigan State University Press, 2003), p. 196.

¹⁴⁰ Gregg Easterbrook, “Where did life come from?,” *Wired*, p. 108 (February, 2007).

that life emerged spontaneously from mixtures of molecules in the prebiotic Earth. How? I have no idea.”¹⁴¹

In The Beginning was The Word

The remarkable new discoveries in Biology and Genetics regarding the digital programs (billions of lines of information) encoded and maintained by countless molecular machines is evidence of intricate engineering and stupefying design!

**In ‘things made’ Deity to deduce
The Shadows on Plato’s wall, Design doth dispel.**

life is a self-replicating entity whose processes and structures are semantically stored in a quaternary digital code, that can be read and edited and executed by a host of cellular machines who themselves are produced by the very code they protect and service.

Let me repeat this; life is a self-replicating entity whose processes and structures are semantically stored in a quaternary digital code, that can be read and edited and executed by a host of cellular machines *who themselves are products of very code they protect and service.*

¹⁴¹ George M. Whitesides, "Revolutions in Chemistry: Priestley Medalist George M. Whitesides' Address," *Chemical and Engineering News*, 85: 12-17 (March 26, 2007). George Whitesides is a distinguished Harvard chemist and scientist with the highest awards from the American Chemical Society. He is not a creationist.

Chicken or Egg anyone? Life is not a thing. It is a system of interdependent systems that machine code drives and operates. Machines that replicate and repair themselves as they adapt, by rewriting or restructuring their own code to meet changing environments--these microscopic entities have been doing these things for 100's of thousands of years.

The intricate world of the cell, as now understood, is positive evidence, indubitable and prima facia of an engineering the likes of which intelligence far beyond our comprehension and capabilities. Not, a god of the gaps, but a God of it all! In fact, to reject this is a vain hope for something else-- a "materialism of the gaps!"

Richard C. Strohman, distinguished professor emeritus of molecular and cell biology at the University of California, Berkeley. Member of the American society of Cell Biology and the society of Developmental Biology writes:

"Molecular Biologist and cell biologists are revealing to us a complexity of life that we have never dreamt was there. We are seeing connections and interconnections and complexity that is mindboggling. It is stupendous. It is transcalsculational. It means that the whole science is going to have to change." "we say things are transcalsculational--that is to say, hopelessly complex."¹⁴²

A very simple example of the interdependent complexity is that genomic data (DNA) is useless without its hardware, as an optic disc (DVD) is useless if you do not have a computer and optical drive to read and execute the data. So it is that the protein machines that translate, execute and error check and repair DNA are needed for the code to run, and these protein machines are themselves products of the code. Origin of

¹⁴² Quoted from interview with microbiologist Richard Strohman in From Naked Apes to Superspecies: Humanity and the Global Eco-Crisis, by David Suzuki, Holly Dressel, 2004.

life scientists know the whole system must be up and running, for anything to work.

Whether you invoke a “RNA first world” or a “DNA first world” misses the point that strings of code floating around can do nothing without the protein machines to work it, and *they* come from the code.¹⁴³

During a debate I asked Evolutionary Biologist P.Z. Myers, author of *The Happy Atheist*, directly about the digital code in DNA, to which he responded to my amazement that it wasn't a code at all. Pointing to the students in the audience he said, “Anyone of you computer majors could write a code much better than DNA.”¹⁴⁴ Unbelievable! Moving on!

DNA and the Genome are not only code, it is beyond our simple programing. One has to remember that “information” is a metaphysical thing as a product of mind not matter! Information can be symbolized in systems such as words on paper or digitally coded in a computer but those are the mediums of transmission of said information and not the thing itself. The transmitting of information is called language and code. Dr. Myers and others, when pressed make statements like, “well DNA is like the chemical formation of ice crystals,” which is like saying this sentence is just the natural formation of ink and paper.

For example, the four-character chemical alphabet of DNA is sequenced and arranged in thousands of ways to form words and sentences. The “nucleotide bases” are the coding system (language) in the cell that stores and transmits the assembly instructions to construct the proteins and the

¹⁴³ Casey Luskin of the Discovery Institue describes forty different molecular machines in “Molecular Machines in the Cell,” Center for Science and Culture (June 11, 2010), www.discovery.org/a/14791, accessed Oct. 2012

¹⁴⁴ In 2009 I organized and moderated a debate between Dr. Fuzzle Rana of Reasons to Believe and Dr. P.Z Meyer professor of Evolution at University of Minnesota Morrison (seen at (149) Dr. Fuz Rana and Dr. PZ Myers Debate - YouTube 1:48:20)

cellular machines that use them to build bodies, organs, nerves and veins-
everything!

There are no *chemical affinities* between nucleotides codons in the code. That is to say, their arrangement is not predetermined by their chemistry. In English if we take the word ‘code,’ there is no chemical reason nor physics reason why ‘c’ must follow ‘o’ nor then ‘d’ nor then ‘e.’ This is a chosen arrangement to have a meaning--“words” that is and are the work of mind nor matter.

For example, there are no affinities in open or shut logic gates (0s and 1s) below. They are arbitrary placed to produce “information” coded with meaning”

“When in the course of history.” This famous first words of one of the greatest speeches can be expressed with English letters, or as follows:

```
01010111011010000110010101101110001000000110100101101110001
00000011101000110100001100101001000000100001101101111011101
01011100100111001101100101001000000110111101100110001000000
11010000111010101101101011000010110111000100000011001010111
01100110010101101110011101000111001100100000011010010111010
0 ASCII 145
```

Or as this as well:

```
01010111011010000110010101101110001000000110100101101110001
00000011101000110100001100101001000000110001101101111011101
01011100100111001101100101001000000110111101100110001000000
11010000111010101101101011000010110111000100000011001010111
011001100101011011100111010001110011
```

¹⁴⁵ Thank you Jonathan Bartlett- jonathan@bartlettpublishing.com

ASCII translated at this web site: Binary to Text Translator
(rapidtables.com)¹⁴⁶

This sequence is not random but the first words of the Declaration of Independence (“When in the course of human events...”) written in the binary conversion of the American Standard Code for Information Interchange (ASCII).

Just so, the chemical properties of amino acids and nucleotides do not determine any of the genetic codes. Law like forces of chemical necessity produce redundancy (repetition), which reduces the capacity to encode information and express novelty. Computer code and Genetic code (any code or language) are the products of a mind.

The genetic code is so much more superior to human computing it is still hard to quantify. It is truly and utterly amazing. According to Dr. Perry Marshall's “Evolution 2.0.” the sophistication of the code of life high tech stuff:

* DNA is a programming language, a database, a communications protocol, and a highly compressed storage device for reading and writing data-all at the same time.

* "As a programming language, it's more versatile than C, Visual Basic, or PHP."

* "As a data base, it's denser than Oracle or MySQL."

* "As a compression algorithm, it's superior to WinZip or anything else we've dreamed of."

¹⁴⁶ Thank you Greg Boyko

* "As a storage medium, it's a trillion times denser than a CD, and packs information into less space than any hard drive or memory chip currently made."¹⁴⁷

Deeper detail is provided by Dr. Don Johnson, holding two Ph.D. Degrees (chemistry, and computer and information science.) In 2010 he gave a presentation on Bioinformatics:

“Somehow, we have a genetic operating system that is ubiquitous. All known life-forms have the same genetic code. They all have the same protein manufacturing facilities in the ribosomes. They all use the same types of techniques.

- the genetic system is a pre-existing operating system.
- the codes are read by machines which are enzyme computers with their own operating system.
- each enzyme’s output is to another operating system in a ribosome.
- codes are decrypted and output to tRNA computers.
- in each cell, there are multiple operating systems, multiple programming languages, encoding/decoding hardware and software, specialized communications systems, error detection/correction systems, specialized input/output for organelle control and feedback, and a variety of specialized “devices” to accomplish the tasks of life¹⁴⁸

Our best explanation for the source of any such information-rich programming language is mind, not matter.”¹⁴⁹

¹⁴⁷ Marshall's book, Evolution 2.0

¹⁴⁸ a presentation entitled Bioinformatics: The Information in Life for the University of North Carolina Wilmington chapter of the Association for Computer Machinery available on youtube--
www.youtube.com/watch?v=00vBqYDBW5s

¹⁴⁹ “We have repeated experience of rational and conscious agents -- ourselves -- generating or causing increases

Waving the magic wand of “The survival of the fittest” does nothing because you must have something begin with. The phrase means little anyway. Things that cannot survive usually do not survive; besides bordering on tautology, it misses the point that we are not after *survival* yet; we are after *the arrival* of the fittest. “The origin of species,” is exactly what evolution does not explain.

Francis Crick, himself an atheist, acknowledged, “the origin of life appears to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going.”¹⁵⁰

The famous Dr. Eugene Koonin notes the enormity of the problem thus:

“The origin of life is one of the hardest problems in all of science, but it is also one of the most important. Origin-of-life research has evolved into a lively, interdisciplinary field, but other scientists often view it with skepticism and even derision.”

“This attitude is understandable and, in a sense, perhaps justified, given the “dirty” rarely mentioned secret that despite many interesting results to its credit, when judged by the straightforward criterion of reaching (or even approaching) the goal, the origin-of-life field is a failure -- we still do not have even a plausible coherent model, let alone a validated scenario, for the emergence of life on Earth.

Certainly, this is due not to a lack of experimental and theoretical effort, but to the extraordinary intrinsic difficulty and complexity of the problem.”

“A succession of exceedingly unlikely steps is essential for the origin of life, from the synthesis and accumulation of nucleotides to the origin of translation; through the

in complex specified information, both in the form of sequence-specific lines of code and in the form of hierarchically arranged systems of parts. ... Our experience-based knowledge of information-flow confirms that systems with large amounts of specified complexity (especially codes and languages) invariably originate from an intelligent source, from a mind or personal agent.”

(Stephen C. Meyer, “The origin of biological information and the higher taxonomic categories,” Proceedings of the Biological Society of Washington, Vol. 117(2):213-239 (2004).)

¹⁵⁰ Francis Crick, *Life Itself* (New York: Simon and Schuster, 1981), 88

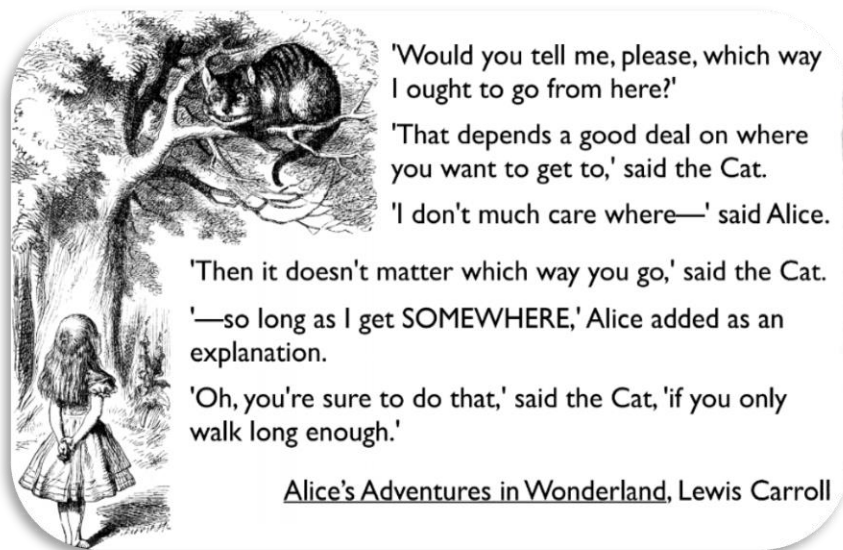
multiplication of probabilities, these make the final outcome seem almost like a miracle.”¹⁵¹

Dr. Koonin's desperate solution to this intractable problem is to propose an infinite multiverse of universes. “With an infinite number of possible universes, the emergence of life becomes inevitable, no matter how improbable.”¹⁵²

With an array of colliding universes, materialists hope to increase the probabilistic resources to near infinite numbers. Given *enough* time, given enough universes, somewhere, life will happen. Someone has called this, “The Cheshire Cat Theory.” That would be me! Remember Alice in Wonderland; “which way ought I to go?”

Doesn't matter!

We have the Multiverse. Endless walks to walk!



You will get somewhere if you only walk long enough.

So long as *you go on long enough* you will get somewhere, in fact, *everywhere*. So long as you let matter bang around long enough, you will get everything, in some place. You will

get human beings and

everything else, if you wait *long enough*. Every possible thing that you can imagine will happen “somewhere in a Universe near you.”

¹⁵¹ Eugene Koonin, "The cosmological model of eternal inflation and the transition from chance to biological evolution in the history of life," *Biology Direct*, 6/27/2007.

¹⁵² Eugene Koonin, *The Logic of Chance: The nature and origin of biological evolution*, Pearson Education, 2011.

In some universe right now, on some planet there are pink elephants that float through the air; they have harps they play, with three sets of human hands and they all wear cowboy hats made of chocolate.

Taking the “story telling” *too far* was what Richard Dawkins was worried about. “We can accept a certain amount of luck in our explanations, *but not too much luck . . .*” “. . . gradual evolution by small steps, each step being lucky but not too lucky, is the solution to the riddle of how life began.”¹⁵³

We are just not “lucky enough” to see the weird stuff, just enough luck to be normal; how boring! Certainly, the human powers of imagination are *truly boundless*. “Too much luck” is part of the materialist’s problem, however. From an Evolutionary view, we are *over created*.

The most amazing thing about life are humans. It’s about our brains. That is what make us unique! The question is how could humans acquire these amazing neurological capabilities? Most of us are capable of some advanced mathematics, abstract reasoning, language and music, and exoteric dreaming. If you are an evolutionist, you must ask yourself, what is this for?

Animals in nature survive simply fine without powerful brains. Primates on the African continent have been surviving and thriving for millennia without anything near approaching complex cognition. How did humans get it? It cannot be from a process of survival; we already had survival.

¹⁵³ Richard Dawkins, *The Blind Watchmaker* NY:1996,pg.139, 145-146

What value is Calculus and Quantum physics in the bush? There was no environmental pressure toward developing these skills! We can survive fine without Bach, Beethoven, or computer binary code.

“To survive in our modern high-tech culture, powerful minds are needed,” someone will say. Yes, but our high-tech modern culture *came from* these abilities; We *made the* high-tech world *because* we already had the prerequisite powers.

There was no selective advantage in these mental abilities on the African Savanna or Eurasia. There is no immediate selective advantage in knowing or being able to learn quantum physics, music, art or the ability to read.

What you are doing at this moment is unexplainable. Language itself is a stupefying mystery. The subtlety and precision of the human ability to communicate is remarkable. David Premack who died in 2015, was Emeritus Professor of Psychology at the University of Pennsylvania and educated at the University of Minnesota when logical positivism was in full bloom, when departments of Psychology and Philosophy were closely allied, he made these comments then, about language.

“Language evolved, it is conjectured, at a time when humans or protohumans were hunting mastodons. Would it be a great advantage for one of our ancestors, squatting alongside the embers, to be able to remark, “Beware of the short beast whose front hoof Bob cracked when, having forgotten his own spear back at camp, he got in a glancing blow with the dull spear he borrowed from Jack”? Human language is an embarrassment for evolutionary theory because it is vastly more powerful

than one can account for in terms of selective fitness.”¹⁵⁴ The same can be said for intelligence in general.

Under evolution, time and energy would be wasted attempting to find the “ultimate meaning of things” and more a waste of energy to gain the ability to communicate about such questions which have zero utility toward “survival.”

Philosophy, Theology, Art, Science, Literature, Music and Mathematics are complete wastes of good hunting gathering time. Finding the next meal or mate is what counts! We all should still be dimwitted Darwinian bipeds destined to continual drooling!

The future need for intelligence caused nature to select mutations that would move us in that direction. So, the story goes.

“Once upon a time, in an era far far away, people chose the hunters to do the hunting, others who were better suited for a more reflective style of life, could eat and, sit around and *reflect*. This time of musing is what developed our brains from ape brains to fully human,” someone will say.

This experiment has been going on for thousands of years however, with no results. For countless millennia humans have had dogs and cats laying around the house with a free meal every night, with plenty of time to develop their *cognitive abilities*, and nothing!

The mistake here is the idea that just having the future “need” for certain skills *selects* the mutations needed to create a new organ or a new appendage for those purposes.

Why humans have big, long noses is not explained by our future need for eye wear, *preadapting* our snouts to hold glasses.

¹⁵⁴ David Premack, “‘Gavagai!’ or the future history of the animal language controversy,” *Cognition* 19 (May 1985), pp. 207–296.

The penultimate gift that makes us human is what is behind our noses--our brains. Our mind and our consciousness, our self-awareness make us self reflectingly free thinkers. Yet, the dirty little secret of materialism is that these are but illusions.

No one is *free*; our minds and wills are a symbolical representation of our biological and genetic drives and environmental programming. Historians of science, educators and psychologists will agree here. Doctor William Provine makes the point plain:

“Naturalistic evolution has clear consequences that Charles Darwin understood perfectly. 1) No gods worth having exist; 2) no life after death exists; 3) no ultimate foundation for ethics exists; 4) no ultimate meaning in life exists; and 5) human free will is nonexistent.”

“Humans are locally determined systems that make ‘choices,’ yet having no free will.”¹⁵⁵

Two Darwinists wrote a scandalous book, yet completely consistent with their materialist implications. According to Randy Thornhill and Craig Palmer, rape is “a natural, biological phenomenon that is a product of the human evolutionary heritage,” just like “the leopard’s spots and the giraffe’s elongated neck.”¹⁵⁶

People have little or no free will in their choices. As philosopher Arthur Schopenhauer said, “Man can do what he wills but he can’t will what he wills.”¹⁵⁷

Interestingly, the authors of *The Natural History of Rape*, believe, as most materialists tell do, that such things as “rape *is* bad.” Why? The next

¹⁵⁵ Cornell University, in his well-known 1998 Darwin Day keynote address at the University of Tennessee

¹⁵⁶ Randy Thornhill and Craig Palmer, *A Natural History of Rape: Biological Bases of Sexual Coercion* (Cambridge, Mass; MIT Press, 200)

¹⁵⁷ On The Freedom Of The Will (1839), as translated in *The Philosophy of American History : The Historical Field Theory* (1945) by Morris Zucker, p. 531

chapter will explore what it is about human psychology that even good secularist cannot let go of: *right* and *wrong*.

Chapter 4

Moral Argument for God

The Good

The next two chapters are looking at the Moral Argument, first why good and then why evil; two sides to the same coin!

The most fundamental of all questions as humans--is about us, humans! Who are we? What are we? Where did we come from? Why are we here?

In the popular book “Sapiens” by Yuval Noah Harari, “A Brief History of Humankind,” we are told that “Humans are the outcome of blind evolutionary processes that operate without goal or purpose. Hence any meaning that people inscribe to their lives is just a delusion.”¹⁵⁸ How Harari knows his own statement then is true, is not explained however!

This is modern secular view; human beings are soulless androids--autonomous arbiters of an aimless inanity called life! We think we are masters of our destinies, but a “delusion” is what we swim in!

Three-quarters of Millennials (74%) agree with this worldview by answering “strongly or somewhat agreeing” with the statement, “Whatever

¹⁵⁸ Yuval Noah Harari, *Sapiens: A Brief History of Humankind*

is right for your life or works best for you is the only truth you can know.”¹⁵⁹ The “whatever you believe is right for you *is* right” belief is the essence of postmodernity.

But even postmodern people remain obsessed, as the human race always has been obsessed, with understanding the truth of our origins and the inherent meaning of our existence. This quest breaths life into all world philosophies and personal psychologies. Religion and Rationality and Science, Art and Literature and Music are our ongoing attempts to find ourselves, to see how we are related to the design and beauty of the world and how we fit in. Evolutionary materialism tells us to “just stop looking!” “There’s no there there!” The imposition of this nihilism has had a degrading effect on our view of ourselves.

Viktor Frankl a former Auschwitz inmate wrote that the source for much of the 20th Century’s inhumanity has come from this secular view of man.

“If we present a man with a concept of man which is not true, we may well corrupt him. When we present man as an automaton of reflexes, as a mind-machine, as a bundle of instincts, as a pawn of drives and reactions, as a mere product of instinct, heredity, and environment, we feed the nihilism to which modern man is, in any case, prone.”

“I became acquainted with the last stage of that corruption in my second concentration camp, Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment; or as the Nazi liked to say, ‘of Blood and Soil.’ I am absolutely convinced that the gas chambers of Auschwitz and Treblinka, were ultimately prepared not in some ministry or other in Berlin, but rather at the desks and lecture halls of nihilistic scientists and philosophers.”¹⁶⁰

¹⁵⁹ www.barna.com/research/the-end-of-absolutes-americas-new-moral-code/

¹⁶⁰ The Doctor and the Soul, (http://en.wikipedia.org/wiki/Viktor_Frankl),

Many thoughtful atheists also disagree with the secular scientific view of human beings. Philosopher John Gray explains that science should not and cannot say anything about right and wrong at all.

“..... all the versions of scientific ethics are fraudulent, and not only because the sciences they invoke are bogus. Science itself cannot close the gap between facts and values. No matter how much it may advance; scientific inquiry cannot tell you which ends to pursue or how to resolve conflict between them.”¹⁶¹ The original existentialists were never ebullient about abandoning God,¹⁶² but were thrown in crisis by the idea, as are many people many people Today.

Here is the important question to ask. If, as being taught in our culture and colleges that we are here by a “purposeless and natural process that did not have [us] in mind,”¹⁶³ then how do we have a mind the seek purpose and the supernatural? Isn't this odd?

Spokespeople for science tell our children that “biology took away our status as created in the image of God,”¹⁶⁴ and replaced with mwhat? No wonder young people abandon their faith in college.¹⁶⁵

¹⁶¹ John Gray, *Seven Types of Atheism* (New York: Picador, 2019), 21-22

¹⁶² “There can no longer be any good a priori, since there is no infinite and perfect consciousness to conceive it. It is nowhere written that ‘the good’ exists, that one must be honest or must not lie, since we are now upon the plane where there are only men. Dostoyevsky once wrote ‘If God did not exist, everything would be permitted’; and that, for existentialism, is the starting point. Everything is indeed permitted if God does not exist, and man is consequently abandoned, for he cannot find anything to rely on—neither within nor without.” (Sartre, “Existentialism is a Humanism,” 28-29.

¹⁶³ George Gaylord Simpson, *The Meaning of Evolution: A Study of the History of Life and of Its Significance for Man*, revised edition (New Haven: Yale University Press, 1967), 345

¹⁶⁴ Stephen J. Gould, *Ever Since Darwin: Reflections in Natural History* (New York: W. W. Norton and Company, 1977), 147.

¹⁶⁵ According to a recent study by the Higher Education Research Institute at UCLA, the number of students who frequently attend religious services drops by 23 percent after three years in college. Quoted in the report, Preliminary Findings on Spiritual Development and the College Experience: A Longitudinal Analysis (2000–2003). Online article: http://www.spirituality.ucla.edu/results/Longitudinal_00-03.pdf. Accessed 03/04/2020

The research also confirms that 36 percent rated their spirituality lower after three years in college.

Although discussing Intelligent Design is not allowed in science, our top science journals can critique creation and even denigrate design theories' teaching on human dignity by pretending science proves there is no God! "The idea that human minds are the product of evolution" is an "unassailable fact," and "man as created in the image of God can surely be put aside."¹⁶⁶

"There is no goodness that is "self-evident"¹⁶⁷ nor "inalienable rights." We exist, and we decide what has value if anything, in this "world of blind pitiless indifference"¹⁶⁸ As we know from history, in this worldview, "some people will be more equal than others."¹⁶⁹

We are not arguing here that, therefore secular humanism or materialism is wrong simply because it is bleak and degrading. The question is why is it a deep psychological truth that these views do not map reality as we know it spiritually. There must be a reason for that!

In 2023's *Philosophy Now* journal, the question was asked, "What Grounds or Justifies Morality?" A secular reader from Nebraska I thought nailed it in his reply in the comment section:

"It's actually two different questions. As far as what grounds-morality: pretty much nothing. It's the nihilistic perspective we all potentially share even if we resist or pose philosophical principles against it - principles that ultimately

Another study, the "College Student Survey," asked students to indicate their current religious commitment. Comparing the responses of freshmen who checked the "born again" category with the answers they gave four years later, we find that on some campuses as high as 59 percent no longer describe themselves as "born again." That's a fallout rate of almost two-thirds! This is from "College Student Survey." Cooperative Institutional Research Program, U.C.L.A. Online article: http://www.gseis.ucla.edu/heri/css_po.html. Accessed 01/12/2020

The Barna Group reported on the spiritual involvement of twenty-somethings. The findings: only 20 percent of students who were highly church-ed as teens remained spiritually active by age 29. From George Barna, "Most Twentysomethings Put Christianity on the Shelf Following Spiritually Active Teen Years." Online article: <http://www.barna.org/barna-update/article/16-teensnext-gen/147-most-twentysomethings-put-christianity-on-the-shelf-following-spiritually-active-teen-years>.

¹⁶⁶ "Evolution and the brain," *Nature*, Vol. 447:753 (June 14, 2007).

¹⁶⁷ www.archives.gov/founding-docs/declaration-transcript

¹⁶⁸ Richard Dawkins, *River Out of Eden* (New York: basic books, 1996), 133.

¹⁶⁹ *The Independent*, July 1, 2004, <http://www.independent.co.uk/news/people/profiles/peter-singer-some-people-are-more-equal-than-others-6166342.html> (accessed on March 6, 2012).

prove to be little more than human constructs based on assumptions that float on thin air or upon the underlying nothingness of things. The nihilistic perspective is why most of our discourses break down to basic assumptions that have nowhere to go and result in stand-offs.

This is exactly the position that makes sense in a materialist worldview. The commentor goes on in an attempt to save the situation by throwing in the questionable assumption that being moral is allows beneficial.

The good news and upside of the nihilistic perspective is that there is nothing about nothing that requires a negative outcome.

While it might undermine any solid ground for embracing a given transcendental moral principle, nihilism also undermines any grounds for not embracing that principle! This allows for the pragmatic fallback of embracing it simply because it works better than not doing so. In other words: mere practicality justifies morality. *[what if mere practicality justifies immorality?]*

While not offering an ideological grounding for it that some potential despot might use to oppress others. This is why we have to practically embrace certain transcendental principles such as compassion, equality, liberty, and whatever respects the worth of the other, while taking the ironic stance of recognizing this acceptance for what it is: an attitude that just makes us feel better about being in the world.¹⁷⁰

Translation: We have to “embrace certain transcendental principles such as compassion.....” even though there is no loving Creator God to ground them! Well, this sounds very enlightened and all, but not practical, certainly not logical, and most converts to materialism are thrown into moral confusion. As Sartre lamented, “.....the existentialist finds it extremely disturbing that God no longer exists, along with his disappearance goes the possibility of finding values in an intelligible heaven.”¹⁷¹

¹⁷⁰ D E TARKINGTON, BELLEVUE, NEBRASKA December 2022/ January 2023 • Philosophy Now 59

¹⁷¹ Sartre, “Existentialism is a Humanism,” 28-29.

We know something is not right here with our values. We know morality is real. Deep in us the requirements of moral law “is written on our hearts, our consciences also bearing witness.” Romans 2:15

We sense deep down that the modern view of morality is not true. The view that morality is an “illusion fobbed off on us by our genes in order to get us to cooperate,”¹⁷² taught by modern science and who are we to argue against “science,” as we were told a million times recently.

When helping students struggling with this it is good to remind them that in this worldview, “being good” and “cooperating” are nothing but “aids to survival and reproduction and has no meaning beyond this,”¹⁷³ and we must ask “are you sure there is nothing deeper than this?”

Simple “cooperation” does not equate with morality, as we have seen so often in history. There was amazing cooperation among the Germans to exterminate a race of people they had scapegoated to bring unity to their people. Evolutionary morality has cooperated in genocide so often and will continue to illuminate people groups as Darwin predicted.

“At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace throughout the world the savage races.”¹⁷⁴

“I look at this process as now going on with the races of man; the less intellectual races being exterminated.”¹⁷⁵

Mere survival is better served *without* ethics such as compassion. Yet, we have this strong moral conscience. Deep down we know universal human rights are true and we resist evolutionary ethics in this area.

¹⁷² Michael Ruse and E. O. Wilson, “The Evolution of Ethics,” *New Scientist* 17 (1989): 51.

¹⁷³ Michael Ruse, *The Darwinian Paradigm* (London: Routledge, 1989), 268.

¹⁷⁴ Charles Darwin, *The Descent of Man, and Selection in Relation to Sex* (London: John Murray, 1871), 201.

¹⁷⁵ Letter to Charles Lyell in *The Life and Letters of Charles Darwin*, ed. Francis Darwin John Murray, London, 1887.

Where does the nearly universal affirmation of good really come from? Materialists must answer: Evolution! Evolution is the de facto response to any and every conundrum. Why should we love our neighbor? Evolution! Why do men cheat on their wives? Evolution! Why do most people love chocolate? Evolution! What gives meaning and purpose to our lives? Evolution, of course!¹⁷⁶

Ralph Lewis, MD., preaches the Evolution gospel well as an explanation of *everything*. Lewis's book, *Finding Purpose in a Godless World*, examines science's role in questions occupying religion and philosophy. The book's foreword says,

"[Our] sense of purpose and meaning is entangled with mistaken intuitions that events in our lives happen for some intended cosmic reason and that the universe itself has inherent purpose. Dispelling this illusion, and integrating the findings of numerous scientific fields, he shows how not only the universe, life, and consciousness but also purpose, morality, and meaning could, in fact, have emerged and evolved spontaneously and unguided."

Lewis joyfully assures us that, "There is persuasive evidence [no evidence] that these qualities evolved naturally and without mystery, biologically...." Finally, we are told that, "This book will help people to see the scientific worldview of an unguided, spontaneous universe as awe-inspiring and foundational to building a more compassionate society."¹⁷⁷ I am not feeling it!

¹⁷⁶ Noble laureate Robert Laughlin is concerned that scientists have "stopped thinking." "[Evolution] has lately come to function more as an antitheory, called upon to cover up embarrassing experimental shortcomings and legitimize findings that are at best questionable and at worst not even wrong. Your protein defies the laws of mass action? Evolution did it! Your complicated mess of chemical reactions turns into a chicken? Evolution! The human brain works on logical principles no computer can emulate. How? Evolution is the cause!"

Robert B. Laughlin, *A Different Universe: Reinventing Physics from the Bottom Down* (New York: Basic Books, 2005), 168-169

¹⁷⁷ *Finding Purpose in a Godless World*, Prometheus Books (New York: 2018) leaf cover

“More compassionate society?” Dr. Lewis must have slept through his modern European history classes! This experiment has been run many times on many different continents. Of all religions, scientific atheism is by far the bloodiest! It has meant bloody terrorism, purges, lethal prison camps and murderous forced labor, fatal deportations, man-made famines, extrajudicial executions and fraudulent show trials, outright mass murder and genocide,”¹⁷⁸ writes political scientist R. J. Rummel.

The sheer numbers killed in Soviet Russia and Communist China are “almost impossible to digest” and this is attributable to Atheist ethics, in this case, to “the working out of Marxism.”¹⁷⁹ In our day, as we speak, the atheist regime of China is operating reeducation camps where thousands are being killed each year, and young prisoners are walked to camp hospitals to have all of their organs removed for immediate transfer into wealthy clients from all over the world. This grizzly industry (organ harvesting) brings millions of dollars into the atheist government to benefit the collective by the sacrifice of individuals who have little value. Dr. Lewis had in mind more of the Christian idea of “compassionate society,” but he and others have sawed off that limb on which they sit and then smuggle in Christian ethics, often unconsciously, under the table! before they hit the ground. Their childhoods and maturation has been positively affected by the very belief that they now reject. People of faith, as Jesus said, are “the salt of the earth—preserving and flavoring the meat of culture!

We are left with a vague assurance that we matter, because *we* choose to matter, and the collective validates us. An individual’s value no longer resides in people made in the image of God, but is normed by the collective group—rank based on ones "social credit."

¹⁷⁸ R. J. Rummel, “The Killing Machine That Is Marxism,” WND (website), December 15, 2004, <https://www.wnd.com/2004/12/28036/>. Accessed 10/29/2019

¹⁷⁹ R. J. Rummel, *Death by Government*, rev. ed. (New York: Transaction, 1997), 101.

“Ethics is situational, needing no theological or ideological sanction,” says the Humanist Manifestos I and II. “Human life has meaning because *we create* and develop our futures.”¹⁸⁰ The words, “*We create*” are axiomatic because here meaning resides in the *majority*. What remains then for us post-moderns is ethics by *consensus gentium* based on evolutionary scary utilitarianisms!

For example, do secular elites think that if Hitler had won the war and most of the world adopted the fascistic values of race purification it therefore would be morally right? Or more to the point, if genocide of the weak in fact *did* increase “human well-being,” would Darwinian human elimination be “moral?” Under evolutionary ethics, how can we *not* say “yes?”

Again, we ask, if the *applied* science of natural selection can “help us find a path leading away from the depths of misery and toward the heights of happiness for the greatest number of people,”¹⁸¹ then cleaning out from the gene pool the stupid and sickly people to benefit “the greatest number of people” to live unencumbered with genetic weaknesses, would be moral. It also would make “Fascism the ultimate virtuous ideology,”¹⁸² would it not?

However, most materialists reject this conclusion. Thinking from their frame of reference I cannot understand why, but their rejection of this tells us of a greater reality! We are not just logic machines; there is something deeper here!

Atheist psychologist, Steven Pinker, head of the Ethics department at his university see the problem clearly; Pinker thinks he solved this problem

¹⁸⁰ Humanist Manifestos I and II, 17 (emphasis added).

¹⁸¹ Sam Harris, The Moral Landscape pg 28

¹⁸² Steven Pinker, “The False Allure of Group Selection,” *Edge*, June 18, 2012, <https://www.nytimes.com/2008/01/13/magazine/13Psychology-t.html>.

of materialism by saying that we must “expand the circle”¹⁸³ of the fit to more and more until it includes everyone! There it is again, “we must.” Why?

What exactly is telling us that we *must*? It’s not God, or that we are created in God’s image. “No, no, you see this desire to be loving and good is an evolutionary stage of development that helps have a just society and that is a higher stage of evolution because it promotes—‘human flourishing.’ They have nice little stories to soft peddle this stuff, but remove the Christian presuppositions, and you just have war and killing.

Why should I love my neighbor and put my own needs aside for the sake of others? “Oh, because if you do that it will bring prosperity to our race for the future; unselfishness promotes the group at large to greater ‘flourishing.’” Would it? Even so, is that supposed to inspire me to be altruistic? What do I care about future generations; everything is going to end in oblivion anyway when we fall into the sun!

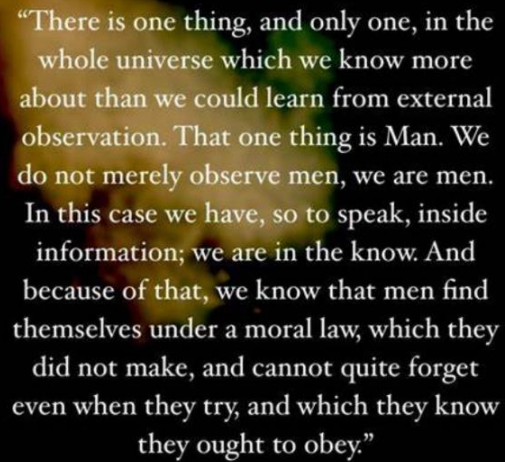
In evolutionary storytelling, am I supposed to care. Despite the confusion, most materialists do care; this inconsistency telling us something.

¹⁸³ See *The Expanding Circle: Ethics, Evolution, and Moral Progress* Princeton Press (1981)

Albert Camus lamented, “In the darkest depths of our nihilism I have sought only to transcend our nihilism.”¹⁸⁴ Most materialist desire to “transcend” their theories, which indicates to me a deeper law placed in us all—something the very opposite of evolution—the law of love, placed in us by a loving and good Creator.

We did not find this law of love through evolution! That is plain!

Transcending evolution is alien to evolution! Human beings are psychologically hostile to the utilitarian process that supposedly created us. “The end justifies the means,” is not a maxim parents teach their children to emulate. Placed deep in us is a conscience, which in Latin means “standing with (*con*)” science.” Our “ethical” *stands with* our “analytical” to form the partnership called our moral nature, which is best explained by *transcendent* ethics in the transcendent moral God who created us.



“There is one thing, and only one, in the whole universe which we know more about than we could learn from external observation. That one thing is Man. We do not merely observe men, we are men. In this case we have, so to speak, inside information; we are in the know. And because of that, we know that men find themselves under a moral law, which they did not make, and cannot quite forget even when they try, and which they know they ought to obey.”

- C. S. Lewis

“This shows the work of the law written in our hearts, our consciences also bearing witness, and thoughts accusing or else excusing one another;” Romans 2:15

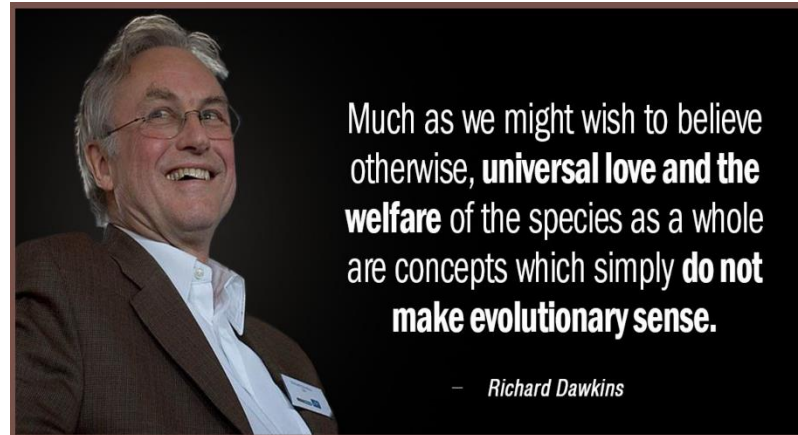
We are not just analytical; we are also spiritual beings. It has been argued that we just have big brains and that made us ethical. What the size of brains has to do with morality is not explained, but.....

¹⁸⁴ Albert Camus, L’Ete quoted in John Cruickshank, *Albert Camus and the Literature of Revolt* (New York: Oxford University Press, 1960) 3

“Evolution gave us a brain whose size increased to the point where it became capable of understanding its own provenance, of *deploring the moral implications* (of evolution) *and fighting against them.*”¹⁸⁵

Here it is again! We must “deplore” selfishness and morality of evolution? natural selection. Fighting against that which created us--the creature is turning and rebelling against its Creator. Sounds almost

Biblical! But in the view that there is no God and therefore “no purpose, no evil and no good” and “nothing but blind pitiless indifference,”¹⁸⁶ where would we get the idea to deplore this ugly reality? Do fish *deplore* that they are wet?



What is telling us to “deplore” the very process that makes us float?” Instead of deploring it, we should worship it!

If survival of the fittest is the thing that makes us “virtuous” and “rise above nature”¹⁸⁷ then that might explain some evolutionist’s peculiar ideas of *virtuous*; one private definition goes like this, “It’s the notion of monogamy that is immoral,” says Richard Dawkins attempting to explain why men *should* have mistresses:

“Why should you deny your loved one the pleasure of sexual encounters with others, if he or she is that way inclined?” “I, for one, feel drawn to

¹⁸⁵Richard Dawkins, *A Devil’s Chaplain: Reflections on Hope, Lies Science and Love* (Boston: Mariner, 2004), 10-11

¹⁸⁶ Richard Dawkins, *River Out of Eden* (New York: basic books, 1996), 133,

¹⁸⁷ www.rationalresponders.com/banishing_green_eyed_monster_repost accessed May 27, 2019

the idea that there is something noble and virtuous in rising above nature in this way.”¹⁸⁸

The idea is that evolution programmed us to be jealous of spousal infidelity, because only our genes must survive apparently. But now evolution is telling us that we should rise above that and be open to open marriage. It is a cultural construct that had an evolutionary purpose at one time, a relic of past needs, but we are to rise above marriage and sleep around, which is more natural. What about the best seed spreader of all—rape, this is even more *natural* is it not?

In A Natural History of Rape, evolutionary researchers claimed that natural selection explains rape as a natural (read: normal) phenomenon. Authors Randy Thornhill of the University of New Mexico and Craig Palmer of the University of Colorado advance the logically consistent thesis that rape is not a pathology but an evolutionary adaptation — a strategy for maximizing reproductive success.

Rape is “a natural, biological phenomenon that is a product of the human evolutionary heritage,” just like “the leopard’s spots and the giraffe’s elongated neck.”¹⁸⁹ How nice!

The authors are not saying that rape is morally right; *how* they ground that opinion, I do not know! “Rape is inexcusable,” they say, but “it must be viewed as a ‘natural biological phenomenon,’ as much a part of nature as other undesirable happenings like thunderstorms, epidemics and tornadoes.”¹⁹⁰ zTornadoes are inexcusable; they should know better!

¹⁸⁸ www.rationalresponders.com/banishing_green_eyed_monster_repost accessed May 27, 2019

¹⁸⁹ Thornhill, R., & Palmer, C. T. (2000). *A natural history of rape: Biological bases of sexual coercion*. Cambridge, MA: MIT Press.

¹⁹⁰ www.nytimes.com/2000/01/15/books/what-provokes-a-rapist-to-rape-scientists-debate-notion-of-an-evolutionary-drive.html accessed July 1, 2019

Secular humanists want it both ways. Which is it? Are we free or not? The answer is “no,” so the appeals to resist our evolutionary propensities are hollow. Sam Harris begins his book *Free Will* by recounting the rape, child sex abuse, robbery, and indiscriminate murder perpetrated by two men. Harris recognizes that our natural reaction to such crimes is to demand justice. These men deserve punishment. But he argues that these criminals in fact had no real choice in the matter. Their actions were “entirely determined by their past experiences and neurological states.”

Harris claims, “The idea that we, as conscious beings, are deeply responsible for the character of our mental lives and subsequent behavior is simply impossible to map onto reality.”¹⁹¹

Richard Dawkins was confronted with this dilemma by radio host Justin Brierley.

Brierley: “Richard, when you made a value judgment, don’t you immediately step outside of this evolutionary process and say that the reason this is good is that it’s good? And you don’t have any way to stand on that statement.”

Dawkins: “My value judgment itself could come from my evolutionary past.”

Brierley: “So therefore it’s just as random in a sense as any product of evolution.”

Dawkins: “You could say that . . . Nothing about it makes it more probable that there is anything supernatural.”

Brierley: “Ultimately, your belief that rape is wrong is as arbitrary as the fact that we’ve evolved five fingers rather than six.”

¹⁹¹ Sam Harris, *Free Will* (New York: Free Press, 2012), 13.

Dawkins: “You could say that, yeah.”¹⁹²

I was attending a “Free Thinkers” seminar at North Dakota State University where I am the Apologetics Coordinator for an Intelligent Design group on campus. We were a mixed group of theists and nontheists. The ethics philosopher who had the floor was advocating as best he could ‘Ethics and Evolution: A Meaningful Life without God.’

A young student named Megan stood up during the Q and A to ask, “If there is no standard of right and wrong, then we just make it up, and whatever the majority believes is ‘right?’”

He answered her question through constricted lips, “Pretty much, yes!”

He added, “We all know it is wrong to kill; it is wrong to be racist, it’s wrong to”

Megan interrupted with, “Why?” I repeated her question, “yes, why?” The speaker narrowed his focus my way, “Why what?”

“Why is it wrong to do any of those things?” I asked.

He dismissively waved me down, “You can always ask, why, why, why, and be a smart laic.”

With that he refused to further discuss the point.

No final answer is the problem with utilitarianism. As Jeffrey Dahmer put it, “If a person does not think there is a God to be accountable to, then—what’s the point of trying to modify your behavior to keep it within acceptable ranges? That is how I thought anyway. I always believed the

¹⁹² www.premierchristianradio.com/shows/archived-shows/miscellaneous/clips/dawkins-interview-with-justin-brierley, accessed July 1, 2014.

theory of evolution as truth, that we all just came from the slime ... when we died, you know, that was it, there is nothing ... " ¹⁹³

Nihilist philosophy does not affect most of us like Jeffrey Dahmer, but to varying degrees, one's moral sensibilities erode with its acceptance.

Sam Harris, in *Letter to a Christian Nation*, makes the claim that knowledge of the "psychological laws that govern human well-being" will eventually provide "an enduring basis for an objective morality."¹⁹⁴ If secular evolutionary theory is true, then the only "psychological law" in nature that governs us is the same one that created us.

There is nothing new about the "New Atheism." It is a version of the old psychology of existentialism. Listen to the master himself, Jean-Paul Sartre: "Nowhere is it written that the Good exists, that we must be honest, that we must not lie; because the fact is we are on a plane where there are only men.....If existence really does precede essence, there is no explaining things away by reference to a fixed and given human nature if God does not exist, we find no values or commands to turn to which legitimize our conduct."¹⁹⁵

Jean-Paul Sartre was one of the leading representatives of the philosophy that carried the torch for materialist evolution in his day, which effectuated the French revolution and the subsequent mass genocides in human history, a scale never before seen.

Our visiting professor gave Megan the only answer he could, the only answer materialism offers. We settle for a consensus that determines what is right and best for humanity; whatever promotes "human flourishing" is moral.

¹⁹³ The testimony of mass murderer Jeffrey Dahmer, - Dahmer, J., Interview with Stone Phillips, Dateline NBC, 29 November 1994.

¹⁹⁴ Sam Harris, *Letter to a Christian Nation*, pg. 23-24

¹⁹⁵ Jean-Paul Sartre, *Essays in Existentialism* (New York: Citadel Press, 1993), 41

No matter how noble the intentions of the Great Reset by the World Economic Forum' plutocrats are, driving political power away from individual citizens and toward the controlling interests of the elites and the majority as defined by those at the top will be the outcome. It is a pyramid scheme with us buried inside!

Again consider the question! If most of the world came to "consent" to the goal of superiorly evolved races, and if genocidal eugenics would have in fact caused humans to advance and be healthier and more productive and "flourishing," would that fact then make the atheist eugenics wars ethical? If a loving moral Creator does not exist, then many would answer, yes, "whatever IS, is RIGHT."¹⁹⁶ If there is no "is" beyond us, then we are "is"--God!

If survival of the fittest is the actual creative process that made us and put *us* on the top of the heap, then who are *we* to turn around and say, "it's unethical?"

This was precisely Hilter's argument in *Mein Kampf*:

"If nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one; because in such cases all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile."¹⁹⁷

Bonhoeffer biographer Eric Metaxas observed that, "According to Hitler, Christianity preached 'meekness' and 'flabbiness,' and National Socialist ideology, preached 'ruthlessness and strength.'¹⁹⁸

¹⁹⁶ " (l.292), as Alexander Pope's Essay on Man

¹⁹⁷ Adolf Hitler, *Mein Kampf*, 4th printing (London: Hurst & Blackett, 1939), 239-240

¹⁹⁸ Eric Metaxas, *Bonhoeffer: Pastor, Martyr Prophet, Spy* (Nashville, TN: Thomas Nelson, 2010), 166

Evolution for Hitler “Entwicklung”¹⁹⁹ was the basis for morality. Ditto Karl Marx!”²⁰⁰ Human beings, especially inferior ones, have little value in evolutionism.

Inviolate individual human rights are a myth in the materialist worldview. Evidence is the fact that racism, not just with Hitler and Marx, but generally became more morally acceptable with now, science backing it up.

The eugenics argument was built on the view that materialist evolution is true, so then racism, speciesism and slavery are completely natural and probably beneficial to biological and cultural health, as Darwin *tacitly* affirmed.²⁰¹



¹⁹⁹ Examine the following translations:

- Adolf Hitler, *Mein Kampf*, trans. Barrows Mussey (New York: Stackpole Sons, 1939)
- Adolf Hitler, *Mein Kampf*, trans. James Murphy (London: Hurst and Blackett, 1939)
- Adolf Hitler, *Mein Kampf: The Official Nazi English Translation* (n.p.: Elite Minds, 2009)
- Adolf Hitler, *Mein Kampf*, trans. Michael Ford (n.p.: Elite Minds, 2009) All these translators rendered "Entwicklung" as "evolution" in certain contexts, especially in the Chapter on "Nation and Race."

²⁰⁰ Cited in Walter sens, *Karl Marx: Seine irreligiöse Entwicklung und antiChristliche Einstellung* (Halle: Akademischer Verlag, 1935),38

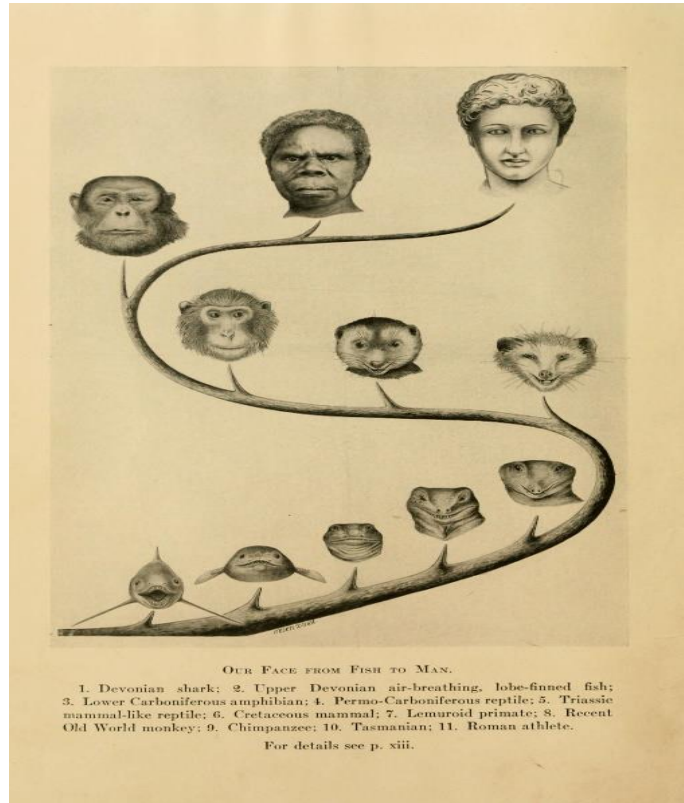
²⁰¹ *Descent of Man*

Not long ago it was promoted as “science” that black men and women were at a stage nearer the monkeys; white people, the ultimate climax of biological evolution,²⁰² (“selected by nature”²⁰³) were given the highest value.

Planned Parenthood and founder Margaret Sanger's views on racial eugenics were based on the same evolutionary rationale as Adolf Hitler. Sanger initiated the Negro Project,

which aimed to control the black population (and undesirable populations in general) through birth control as evidenced in her speech to a women's auxiliary meeting of the Ku Klux Klan. She told the *New York Times*:

“Birth control is not contraception indiscriminately and thoughtlessly practiced. It means the release and cultivation of the better racial elements in our society and the gradual suppression, elimination and eventual extinction of defective stocks--those human weeds which threaten the blooming of the finest flowers of American civilization.”²⁰⁴



²⁰² William K. Gregory (1876–1970) *Our Face from Fish to Man: A Portrait Gallery of our Ancient Ancestors and Kinsfolk Together with a Consise History of our Best Features*. New York, London: G. P. Putnam's Sons, 1929

²⁰³ Osborn, Ronald E.. *Humanism and the Death of God: Searching for the Good After Darwin, Marx, and Nietzsche* (pp. 29-30). OUP Oxford. Kindle Edition.

²⁰⁴ Margaret Sanger, "Apostle of Birth Control Sees Cause Gaining Here; Hearing in Albany on Bill to Legalize Practice a Milestone in Long Fight of Margaret Sanger-Even China Awakening to Need of Selective Methods, She Says," *New York Times*, April 8, 1923, <https://www.nytimes.com/1923/04/08/archives/apostle-of-birth-control-sees-cause-gaining-here-hearing-in-albany.html>.

Sanger also wrote in a letter to Procter & Gamble soap company heir and fellow eugenicist Clarence Gamble:

“We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members.”²⁰⁵

Evolution establishes a relative value for people, by comparing people to animals, say, or to each other; but the idea that every person has an *absolute value* came from a creationist worldview and the teachings of Christ, this fact evidenced by ‘equal rights’ conspicuous absence from every other ancient philosophy or religion.²⁰⁶

Christianity by contrast asserted the equality of all individuals and sided with those who suffer. Materialists found this Christian notion of equality to be a “slave-morality.” Nietzsche!

“Among humans as among every other species of animal, there is a surplus of deformed, sick, degenerating, frail, necessarily suffering individuals,” Friedrich Nietzsche wrote. By siding with these “weaklings,” Christianity had caused “the degeneration of the European race.”

It has “bred a diminished, almost ludicrous species, a herd animal, something good-natured, sickly, and mediocre.”²⁰⁷

In opposition to the morality of Christ, Nietzsche proposed an ethic of the “free spirit” in which the noble elite engaged in their own projects of “value creation and self-mastery.”

²⁰⁵ "Letter from Margaret Sanger to Dr. C. J. Gamble, December 10, 1939," Margaret Sanger Papers, Sophia Smith Collection, Smith College Libraries, <https://libex.smith.edu/omeka/items/show/495>.

²⁰⁶ Basil Mitchell, *Morality: Religious and Secular*

²⁰⁷ Friedrich Nietzsche, *Beyond Good and Evil*, trans. Marion Faber (Oxford: Oxford University Press, 1997), p 56–7.

What was required of the Nietzschean self-mastery? The “hardness of the hammer,” the rejection of “unmanly and morbid pity for others!”

“We are of the kind of devilry, that everything evil, frightful, tyrannical, predatory, and snake-like about humans serves to heighten the species ‘human being’ as much as does its opposite.”²⁰⁸

As we highlighted earlier,²⁰⁹ modern Atheists have discarded the predatory nature materialism, hidden it away, and now add a plot twist to spin to the story; *now*, we must transcend from where evolution has brought us and resist the programming it has placed in us and be good.

As of this writing however the evolutionary transhumanists are taking us onward and upward in evolution with new eugenics that again, dismisses equal rights according to the very popular *Sapiens: A Brief History of Humankind*, where historian Yuval Noah Harari insists that we “did not evolve to be ‘equal.’” “There are no gods in the universe, no nations, no money, no human rights, no laws, and no justice outside the common imagination of human beings.” The frightening thing is that this text is being used in schools--widely accepted as an authority.

Let us be clear that all humanist societies Today that believe in the universality of human rights, post Christian Europe as well, are living out a moral principle that follow the teachings of Jesus Christ. Never before Jesus did universal human rights exist in the thinking of any group of people. Even the refined and educated Cicero (106-43 BC) in his *On the Laws* 3.8 states: “Deformed infants shall be killed.” The “deformity” could be an unwanted child, a sickly child, a deformed child or simply a wrong sex child. The Stoic philosopher Seneca (4 BC-65 AD) wrote in

²⁰⁸ Friedrich Nietzsche, *Beyond Good and Evil*, trans. Marion Faber (Oxford: Oxford University Press, 1997), p., 41.

²⁰⁹ Albert Camus, *L’Ete* quoted in John Cruickshank, *Albert Camus and the Literature of Revolt* (New York: Oxford University Press, 1960) 3 Richard Dawkins, *A Devil’s Chaplain: Reflections on Hope, Lies Science and Love* (Boston: Mariner, 2004), 10-11

On Anger 1.15: “...mad dogs we knock on the head...unnatural progeny we destroy; we drown even children at birth who are weakly and abnormal.”

In the first century Christians would go out at night to find the child that have been left to die in the hills from exposure. They saved them and adopted them. The catacombs are filled with very tiny graves with the epitaph “adopted daughter of...” or “adopted son of...” inscribed on them. These inscriptions refer to the many babies and young children Christians rescued from the trash over the centuries. Tertullian says Christians sought out the tiny bodies of newborn babies from the refuse and dung heaps and raised them as their own.

This is the direct outworking of the teaching of Jesus Christ. Each individual is endowed with value because each individual is a child of God. In the worldview being taught in our schools and media there is no innate endowment of anything from anyone! There is only a blind evolutionary process, devoid of any purpose, leading to the birth of individuals. ‘Endowed by their creator’ should be translated simply ‘born’.” Listen again to one of the most popular texts on human origins.

“And what are the characteristics that evolved in humans? ‘Life’, certainly. But ‘liberty’? There is no such thing in biology. liberty is something that people invented and that exists only in their imagination. From a biological viewpoint, it is meaningless to say that humans in democratic societies are free, whereas humans in dictatorships are unfree....

Advocates of equality and human rights may be outraged by this line of reasoning. Their response is likely to be, ‘We know that people are not equal biologically! But if we believe that we are all equal in essence, it will enable us to create a stable and prosperous society.’ I have no argument with that. This is exactly what I mean by ‘imagined order’. We believe in a particular order

not because it is objectively true, but because believing in it enables us to cooperate effectively and forge a better society.”²¹⁰

Trying to have it both ways is exhausting. We should rise above evolution now and be moral and compassionate, except when we shouldn't be expected to. On the one hand, “God does not exist,” but we should live as if God does exist, at least some of the time! At other times we must “draw the consequences of his absence right to the end.... There can no longer be any *a priori* good, since there is no infinite and perfect consciousness to think it.”

This remains true, but we must rise above it and be good, while knowing that “Everything is permitted if God does not exist, but we still cannot find anything to depend upon either within or outside himself.”²¹¹

“We appreciate when someone says, ‘Love thy neighbor as thyself,’ they think they are referring above and beyond themselves. Morality is just an aid to survival and reproduction, . . . and any deeper meaning is illusory;”²¹² but by pain of logic, this statement too, is “Illusory,” is it not? In fact, how can we adjudicate what reality really is, when “our brains are shaped for fitness, not for truth?”²¹³

Do we see the logical contradictions in this worldview. It is like when you are first shown that sketch of a tree with faces. At first you see two people. But then you are told there are faces of six individuals hidden in the tree. At first you cannot see them. But then, there they are! After you see them, you have trouble not seeing them.

²¹⁰ SAPIENS, PP. 109-110

²¹¹ Essay: Existentialism from Dostoyevsky to Sartre, ed. Walter Kaufman (Meridian, 1989). It can be found online at <http://www.marxists.org/reference/archive/sartre/works/exist/sartre.htm> as of March 17, 2007.

²¹² Michael Ruse, “Evolutionary Theory and Christian Ethics,” in *The Darwinian Paradigm* (London: Routledge, 1989), pp. 262-269).

²¹³ Evolutionary cognitive psychologist Steve Pinker, *How the Mind Works* (W.W. Norton, 1997), p. 305

However, many intelligent people do not see the incoherence hidden in their philosophy.

Nobel laureate, Dr. Francis Crick, co-discoverer of the molecular structure of DNA, has not discovered the structure of logic, however. He affirms:

"You, your joys and sorrows, your memories and your ambitions, your sense of personal identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules."²¹⁴ Therefore his statement itself is just a reflection of "an assembly of nerve cells" with no ontological foundation; it's failure is obvious--*res ipsa loquitur!*²¹⁵

Given the assumption, that everything is "an illusion invented by an illusion,"²¹⁶ then *evolution also* would be "an illusion invented by an illusion," therefore materialism if true, is most likely false, because the one thing we know is that we are real! Cogito, ergo sum! Right and Wrong is real though we fail to get it right, there is an "it" out there independent of us to get; we know our existence is not due to a history of unnumerable mutations; we have value that transcends.

By example, multiple studies across many populations indicate that human beings are hardwired for religious belief and moral reasoning.²¹⁷

²¹⁴The Astonishing Hypothesis: The Scientific Search for the Soul

²¹⁵ ("it speaks for itself")

²¹⁶ Stephen J. Gould, "Darwin's Delay," in "Ever Since Darwin: Reflections in Natural History," [1978], Penguin: London, 1991, reprint, pp.23-25

²¹⁷ Multiple studies across many populations indicate that human beings are hardwired for belief in God. [See: Justin Barrett, Cognitive Science, Religion, and Theology (West Conshohocken, PA: Templeton Press, 2011); Justin Barrett, Born Believers: The Science of Childhood Religion (New York: Free Press, 2012); see also Oxford University's press release, "Humans 'Predisposed' to Believe in Gods and the Afterlife," 16 May 2011, available at: <https://phys.org/news/2011-05-humans-predisposed-godsafterlife.html>. Deborah Kelemen, Joshua Rottman, and Rebecca Seston, "Professional Physical Scientists Display Tenacious Teleological Tendencies: Purpose-Based Reasoning as a Cognitive Default," Journal of Experimental Psychology: General, 15 October 2012, advance online publication: doi: 10.1037/a0030399. Art Jahnke, "The Natural Design Default," Bostonia (Winter-Spring 2013): 22–23, esp. 23.] Acceptance of the supernatural appears to be deeply built into the foundations of our cognition, evident even among young children. As

It takes years of “education” for us not to know some things; we know innately that some things are good, and many things are evil!

The Problem of Evil would not be a “problem,” if there were not God. But that we see evil as *evil*, instead of as *normal* confirms God’s existence.

Moral evil by mankind can be, to a degree, understood if man has free will. But the natural world also exhibits what appears to us to be cruelty and harshness

The fact that both human selfishness and animal predation bother us demonstrates our moral nature and shows we are made for something “beyond” nature and beyond ourselves. Even so, we understand that *even these things* are set up in nature as provisioned by God, at least for now.

Earth would have been too much for me,

And heaven not enough for me.

I would have had the joy without the fear to justify,

The palm without the Calvary, so savior crucify.

Defeat wets victory they say,

The reefs in old Gethsemane endear the shores beyond.

T’is beggars banquets best define;

T’is thirsting vitalizes wine, faith faints to understand.

Emily Dickenson

Berkeley psychology professor Alison Gopnik observes, “By elementary-school age, children start to invoke an ultimate God-like designer to explain the complexity of the world around them—even children brought up as atheists.” [Alison Gopnik, “See Jane Evolve: Picture Books Explain Darwin,” Wall Street Journal, 18 April 2014, available: http://www.bu.edu/cdl/files/2014/04/WSJ-Teaching-Tots-Evolution-via-PictureBooks-WSJ.com_.pdf. See also Rebekah A. Richert and Justin L. Barrett, “Do You See What I See? Young Children’s Assumptions about God’s Perceptual Abilities,” *The International Journal for the Psychology of Religion*, vol. 15, no 4 (2005): 283–95. Deborah Kelemen et al., “Young Children can be Taught Basic Natural Selection Using a Picture-Storybook Intervention,” *Psychological Science*, vol. 25, no. 4 (2014): 894.]

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