

CONCERNING THE WAY

October 4, 2007



LESSON 2: THE EXISTENCE OF GOD

Introduction

Welcome to our 2nd study! This week we're going to take a look at the evidence for the existence of God. Like our first study on worldviews, this is a big subject that many books have been written about, and a subject that has been debated by theologians and philosophers for thousands of years. So, this should be fun to distill it all down to one session!

If you believe that the Word of God is the source of all truth, then we must turn to the Bible first to see what it says. Here are some powerful verses:

Fools say to themselves, "There is no God (Psalm 14:1)

The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction. (Proverbs 1:7)

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

Notice how the Bible begins in Genesis 1:1 - *"In the beginning God..."* God wastes no time trying to convince anyone that He exists, it goes without saying, it is like, "Duh!", a no-brainer. But, throughout history some have tried to argue that there is no God, and this idea gained much popularity in the 20th century when Darwin's theories really started to take hold in the world, the naturalism worldview became more and more popular, and completely atheistic societies took over half the world in the form of communism. How did this happen? (Discussion)

The good news is that there is quite a lot of persuasive evidence for the existence of the God of the Bible. But, no matter how much evidence we present we cannot prove that God exists. I doubt that anyone has ever come to faith in Christ simply by philosophical arguments and logical reasoning. At some point there must be a willingness to believe, there must be the element of *faith*. I believe that God wants it this way. He is given us much evidence for His existence, but you have to come to Him by faith.

Now without faith it is impossible to please him, for the one who approaches God must believe that he exists and that he rewards those who seek him. (Hebrews 11:6)

Many people simply don't want to believe, or they come to these arguments with preconceived notions, and will have objections no matter how much evidence you present. As Henry Morris says in his book "Many Infallible Proofs",

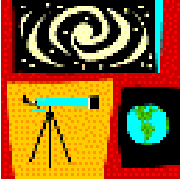
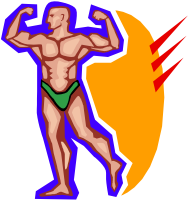
"No argument or combination of arguments can ever convince someone who does not want to submit to God. Even if he is completely overpowered and silenced by the arguments, he will still be of an unbelieving heart, and this is what really counts.



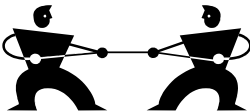
Nevertheless, the evidence is there! For a person who sincerely desires the truth and is willing to believe, there is an abundance of proof concerning the fact of God and the character of God. The evidence is such as either to completely satisfy an open mind and heart or else to irrevocably condemn an unbelieving heart. For the latter, the only acceptable evidence may prove to be the heavy hand of God's chastening judgements, and even this may only harden it yet more."

So, are you ready to dive in? The list on the next page contains the most common arguments given for the Existence of God. I'll briefly describe each one, then I'll present my favorite argument - the evidence from Causation.

Philosophical and Logical Arguments for the Existence of God

Though these arguments do not prove God, they do provide strong evidence when considered as a whole and when compared with other systems.

<p>Teleological</p> 	<p>Order and useful arrangement in a system imply intelligence and purpose, The inverse is characterized by order and useful arrangement; therefore the universe has an intelligent and free cause. The world everywhere shows intelligence, purpose, and harmony; there must be an architect behind it all.(Psalm 8:3-4, 19:1-4) Read the accompanying article for some of the amazing examples of how favored our world is in the galaxy. The conclusion is clear the God, the Master Designer, has created this universe. The alternative, that it all came about “by chance”, is no more possible than a monkey being able to create a work of Shakespeare on a typewriter by haphazard play on the keys.</p>
<p>Cosmological</p> 	<p>This argument is based on the fact that a cosmos, or world exists. Because something can’t come from nothing, there must be an original cause that is the reason for the world’s existence. This argument says that every effect must have a cause. See the accompanying articles for more detailed discussion.</p>
<p>Anthropological</p> 	<p>Contrary to the secular humanist who sees man simply as a biological being, the Biblicist sees man as created in the image of God. (Gen. 1:26-28). The image of God in man is spiritual, not physical (Eph. 4:24; Col. 3:10). Man is not simply a physical being, but also a moral being with a conscience, intellect, emotion, and will. Chafer states: “There are philosophical and moral features in man’s constitution which may be traced back to find their origin in God. ...A blind force...could never produce a man with intellect, sensibility, will, conscience, and inherent belief in a Creator.</p>
<p>Moral</p> 	<p>The moral argument is related to the ANTHROPOLOGICAL ARGUMENT (some combine the two) and can be seen as a further consideration of that argument. The moral argument acknowledges that man has an awareness of right and wrong, a sense of morality. Where did this sense of moral justice come from? If man is only a biological creature why does he have a sense of moral obligation? Recognition of moral standards and concepts cannot be attributed to any evolutionary process. The Biblicist recognizes that God has placed a sense of moral justice within the human race in contradistinction to all other creation. Romans 2:14-15 indicates that Gentiles who have had no revelation of the law have an inner, moral witness placed there by God.</p>

<p>Ontological</p> 	<p>The ontological argument, distinct from the preceding arguments, begins with an assumption and then attempts to prove that assumption. It is less significant than the preceding arguments. It is philosophical rather than inductive. The argument reasons: "If man could conceive of a Perfect God who does not exist, then he could conceive of someone greater than God himself, which is impossible. Therefore God exists." The argument rests on the fact that all men have an awareness of God. Because the concept of God is universal, God must have placed the idea within man. Anselm(1033?-1109) was the first proponent of this view. In the thinking of some, this argument has limited value, and few would affirm the usefulness of the ontological argument.</p>
<p>Aesthetic</p> 	<p>Aesthetics is the study of beauty and truth. Since there are standards in the world of <i>relative</i> beauty and truth, there must be somewhere an absolute standard to which all things must ultimately be compared.</p>
<p>Volitional</p> 	<p>The argument from volition concludes that an infinite Will must exist if man experiences a multitude of individual, often clashing, wills.</p>

Argument definitions from *The Moody Handbook of Theology* by Paul Enns

The Evidence of Causality

The Law of Cause and Effect, a basic foundation of science

- Basically what science is - observing cause and effect relationships
- Nothing happens by itself
- Every observed phenomenon is an effect
- Every effect must have a cause that's adequate to produce it
- Each cause must itself have been an effect caused by a previous cause, and that by another cause, and so on back.

Logic compels us ultimately to one of two conclusions: either the chain of causes is infinite, with no beginning of the sequence at all, or else we must finally see the chain terminate in a great First Cause which itself was eternally un-caused, capable in and of itself to initiate the entire succession of secondary causes and effects. These are the only two possibilities if the Law of Cause and Effect operated in past ages as it does today.

“Nothing comes from nothing, nothing ever could.”
 Julie Andrews,
The Sound of Music

The First Cause

Science accepts today that the universe is finite and had a beginning. (See the accompanying articles for more details on this). So, given that there must have been a First Cause at some point in the past that caused the universe to come into being, we next need to look at some of the effects that are observable in our universe and see if they can tell us anything about this First Cause:

Because:	The First Cause must be:
The vastness of the physical universe is inconceivably great, and it's cause must be at least as extensive as space and as old as time.	<i>infinite and eternal</i>
The universe contains an infinite array and variety of power-producing systems (the galaxies) and power-converting processes (all of the earth's phenomena) which need to be maintained	<i>omnipotent and omnipresent</i>
All such systems and processes are orderly and capable of systematic and intelligent description and mathematical formulation.	<i>omniscient</i>
One of the most obvious and significant effects in the universe is that of personality, at least on the earth. Thought, feeling, desire, will – all these and numerous similar phenomena are effects, and must have an adequate cause.	<i>conscious, and volitional (personal)</i>
There are undeniable moral and spiritual realities in the universe.	<i>moral and spiritual</i>
There is a universal recognition that, by definition, "right" is better than "wrong"	<i>righteous</i>
There is a universal recognition that that "love" is better than "hate", and that "justice" is better than "injustice"	<i>just and loving</i>

From "Many Infallible Proofs" by Henry Morris

To summarize,

The First Cause of limitless space must be *infinite* in extent.

The First Cause of endless time must be *eternal* in duration.

The First Cause of perpetual motion must be *omnipotent* in power.

The First Cause of unbounded variety must be *omnipresent* in phenomena.

The First Cause of infinite complexity must be *omniscient* in intelligence.

The First Cause of consciousness must be *personal*.

The First Cause of feeling must be *emotional*.

The First Cause of will must be *volitional*.

The First Cause of ethical values must be *moral*.

The First Cause of religious values must be *spiritual*.

The First Cause of beauty values must be *aesthetic*.

The First Cause of righteousness must be *holy*.

The First Cause of justice must be *just*.

The First Cause of love must be *loving*.

The First Cause of life must be *living*.



The God of the Bible

So, reasoning from cause-and-effect leads us to conclude that the great First Cause of all things, the prime mover, is an infinite, eternal, omnipotent, omnipresent, omniscient, personal, emotional, volitional, moral, spiritual, aesthetic, holy, just, loving, living being. And this, of course, happens to be a character description of the God of the Bible!

As Henry Morris says: “The cause-and-effect argument is so persuasive, in fact, that some scientists and philosophers have recently alleged that the universe did not have a cause! It just *happened*, as a fluctuation of nothing into something, and that order is continually arising out of chaos. The evidence for this remarkable notion exists only in the realm of mathematical metaphysics, and merely illustrates the extremes to which unbelievers will go to escape from God and reason.”

Closing comments

Well, that's some pretty deep stuff, huh? These are all sound arguments, reasonable and well thought out. But I haven't even mentioned what I think is the best evidence of all for the existence of God. And this evidence also adds powerful legitimacy to all other core doctrines of The Way, the Christian faith. I'm speaking of the witness of millions of people who have gone before us - millions who have believed in the God of the Bible, and lived out that witness until their dying day, many who gave their lives for that belief.

I think of people I have personally known in my life that lived out their faith – my parents, my wife's parents, my grandparents, extended family, friends, teachers, etc. - people who were far from perfect, but firmly believed in the God of the Bible because *they found Him to be real in their own lives*.

I think of people in the past whose stories of their faith has been such an inspiration to me – people like William Tyndale, Martin Luther, John Calvin, William Wilberforce, John Newton, Blaise Pascal, J.S. Bach, on and on, too many to mention their names – teachers, missionaries, musicians, scientists, theologians, farmers, military leaders, people from all walks of life. Again, not perfect people, but people like you and me who had a very strong belief in the God of the Bible, some went to their death because of it.

I think about what this belief has borne out in the world. Yes, all you seem to hear these days is about the violence which this belief has caused in the past. There have been (and still are) misguided people who have committed atrocities in the name of their God. But people who have truly known the God of the Bible have always been the first to feed the poor, build hospitals to care for the sick, send missionaries to teach about God, build universities to educate people and bring glory to Him, create beautiful music, wonderful works of art, etc. This is what belief in this God inspires.

I think of the original apostles, who witnessed God in the flesh – walked with Him, talked with Him, eventually believed in Him, and most went to their deaths because of this belief. It has been said many times before, but people do not die willingly for something they know is a lie, but only for something they know personally to be true.

This is the most compelling evidence of all for the existence of the God of the Bible, the legacy of all those who have gone before.

Dusty Rhodes

That is the end of the study for this week. The rest of this document is two fascinating articles for further reading. If you want more detail on the subject of evidence for the existence of God, I think you'll really enjoy these.

Presuppositions and the Existence of God

WHAT IS A PRESUPPOSITIONAL ARGUMENT?

Everyone has certain beginning points in their thinking. For instance, we may assume that our eyes see a real world. These beginning points are called *presuppositions* because we pre-suppose our beginning points are true. Without presupposing something we could not think or talk to each other. No one can avoid adopting some sort of presuppositions. But are our presuppositions consistent with our other beliefs? If not, we are a living contradiction. We say we believe one thing, but we really believe something else. This line of thought leads to the conclusion that a personal infinite creator God exists, and that he has created us as spiritual and personal beings.

An illustration may be the easiest way to understand this argument [This illustration is adapted from a similar one by Richard Taylor, cited in John Hick, *Arguments for the Existence of God*. (New York: Herder and Herder, 1971), pp.23,24].

Suppose two men are riding in a railway coach and glancing from the window at one of the stops, they see numerous white stones scattered about on a hillside near the train in a pattern resembling these letters: **THE CANADIAN RAILWAYS WELCOMES YOU TO CANADA**. One man observes that it took a lot of work to arrange the stones in that pattern, but the other disagrees. The second man sees no proof that *any* work was expended on the arrangement. After all, similar stones are scattered about on other parts of the hill, and they could roll down the slope periodically. He argues that the rocks may have simply rolled *accidentally* into this curious arrangement.

At this point, the first man may feel that the second man is being credulous and irrational, but he has to admit that he has no actual proof (from where they are sitting) that anyone arranged the rocks this way. He may feel his own explanation (that someone purposely arranged the rocks) is easier to believe than the accidental theory, but this judgment is based on probability and is somewhat subjective.

(So far, this is an [argument from design](#). Now observe the further step we can take in our thinking based on the question of presuppositions.)

A few minutes later, the second man (who believes the rocks were arranged by accident) suggests that they should get out at the station and exchange their U. S. currency for Canadian money.

"What makes you think we should do that?" asks the first man.

The second man answers, "Can't you read?" while pointing to the rocks on the hill "It says we're entering Canada!"

"Okay, hold it right there!" the first man says. "You just claimed these rocks fell into this arrangement by pure chance, but now you're saying the arrangement of the rocks means we are entering Canada!"

The second man is acting in a way inconsistent with his own presuppositions. By suggesting they change their money, he has demonstrated that he, too, believes the arrangement of the stones is no accident. His conclusion that they are entering Canada, based on the arrangement of the stones, is inconsistent with his earlier claim that the stones had fallen into that pattern by accident. His actions and words demonstrate that he, too, believes someone placed the stones in this arrangement on purpose in order to communicate something.

APPLYING THE ILLUSTRATION

Atheists, agnostics and other naturalists are inconsistent with their own presuppositions all the time, just like this man in the train. By learning to identify those areas of inconsistency, we can help such people to see the strong likelihood that a personal creator-God exists.

Let's examine a few examples of this inconsistency.

REASON

Any time we use our reasoning ability to draw conclusions, and any time we look at patterns in the universe to discover truth (such as scientific laws) we are affirming by our actions that we already suppose there is a rational basis to the universe. Therefore, naturalists (e.g. materialists or atheists) who use reason are being just as inconsistent as the man on the train. Let's see how this works.

According to naturalists, everything in the universe is the result of chance and arose out of chaos. They see reality as a series of causes and effects, matter in collision with matter and energy, reacting according to natural law. If this is true, then everything that exists has been chemically *determined*. Chemicals and energy don't *decide* what to do when they collide. They do whatever the conditions and natural laws dictate. In other words, there is a cause and effect sequence in operation wherein each event has a given result. According to this naturalistic model, there can be no outside influence (like the human mind) that is not *also a part of this cause and effect chain*. What we think are free thoughts on our part are really just chemical reactions in the synapses of our neurons, according to this naturalistic world view.

If we, including our minds, are part of this cause and effect chain, all our thoughts and perceptions must be preconditioned by chemistry and physics. Why, then, would anyone with this world view think his own thought processes (themselves conditioned) could tell him anything about reality? Clearly, if we think our minds are not completely conditioned by natural law, we must presuppose the possibility that something non-material exists. We must suppose the supernatural exists.

The fact that we use our reason to interpret reality, and the fact that we trust these conclusions also shows that we believe that there is an orderly and rational basis to the universe. Such reasoning, and such confidence in reason is consistent with **theism** (belief in an infinite personal God, like the God of the Bible), not with **naturalism** (the belief that nothing exists but matter and energy). As theists, we argue that this reasonable and orderly basis behind the universe is none other than the reasoning and personal one who created all, and is himself the ground of all being.

FREEDOM AND MORALITY

When we act as though we are free choosing beings, rather than determined ones, we imply that we believe there is a basis for freedom. Again, belief in personal freedom is only consistent with theism, *never* with naturalism. As theists, we argue that this basis is the eternally free and sovereignty choosing creator God who has made us in his image.

The same goes for morality. Morality is impossible without free choice. Suppose I use a chain saw to sever someone's head from his body. When the police come, they arrest me, not the chain saw, even though the chain saw actually did the cutting. Why shouldn't the chain saw have to serve a prison sentence along with me?

The answer is obvious. The chain saw is a machine, incapable of choice. It does whatever I make it do. Therefore, we ignore the saw from the standpoint of morality and go the first free-choosing being involved in the crime. Only when we are free to choose can we be held responsible morally.

People who accept that there is such a thing as morality must also *presuppose* a *personal basis for morals*. But naturalists have no such basis in their world view. Ask yourself, "Is it morally wrong to sexually abuse 3 year olds?" "Is this purely a personal moral preference, or is there a *universal* moral standard at stake?" If such a moral is universal, and lies outside of the individual's decision to **make** it a moral, then there must be a basis.

Chemicals bumping into one another cannot teach us that child abuse is wrong, or that human life matters. Quite the contrary! If we are purely matter, and are the result of material processes, then we are destined one day to perish as a race in the destruction of the present solar system. If this is so, what difference does it make how that matter is configured in the meantime? Whether our molecules take one form (a living person) or another (a decomposed body) could not be moral issue.

Neither could we explain why people are free under the naturalistic world view. If people are nothing but matter, they must do what they do because they were *conditioned* to do so. What other reason would there be? But if we were conditioned to do what we do, we are no more free in our choices than the chain saw. All morality disappears.

In one area after another, we will find that it is impossible to act in such a way that we are consistent with the world view of naturalism. Therefore this world-view fails the test of internal consistency, and should be rejected by honest thinkers. Instead, we should accept the fact that a personal moral and rational God has indeed created us and our world.

CONCLUSION

When people realize their presuppositions don't match their conclusions, they often become open to new information. We have the information they need! The universe is personal, moral, and free at it's core because its creator is personal, moral, and free. Notice that the presuppositional argument will not point to the pantheistic deities of the east. Only a personal and infinite God can account for what we see in the world.

By [Dennis McCallum](#)

Adapted from his book, [Christianity, The Faith That Makes Sense](#) (Tyndale House, 1992)

Is God Logical?



When we examine the issue of moral relativity, we arrive at door or of truth. The whole issue of morality is based on the source and reality of truth. What is truth? If truth is subjective then morality is subjective. If truth is objective then there are moral absolutes. Subjective truth, truth is subject to the possessor is illogical. Objective truth, the objective correspondence of what is real, corresponding to reality. What is source for this reality, for this truth? We know we exist, and we are aware of our existence. Because we can see children being born and ourselves getting older, it is logical to conclude there is a beginning, "A Cause", to our existence. We can also observe the same in the animal world. Animals are born and die; they too must have a starting point of existence. The necessity for a cause leads us to another "First Principle" the need for cause;

The principle of causality: Only being can cause being. Nothing does not exist, and only what exists can cause existence, since the concept of "Cause" implies an existing thing that has the power to effect another. From absolutely nothing comes absolutely nothing.^[1]

Every thing that comes to be must have a cause. If you take a candle and light it, it will burn for a limited amount of time until its potential energy is burned. The heat, the candle emits is similar to the heat the sun emits. The fact that the candle's energy source is finite demonstrates the need for cause. There was a cause for the candle and their will be an end to the candle. The heat emitted from the Sun is contingent (dependent) on the finite (limited) energy contained in the Sun.

This demonstrates the Sun is also finite, there was, a cause, for the Sun to exist. This same principle is out throughout the whole universe. The farthest galaxies emitting finite energy have a point they were turned on, "A cause" for their existence.

Sir Francis Bacon (1561-1626) the father of modern science said, "True knowledge is knowledge by causes."^[1] If the Universe is finite and had a beginning, then it would need to have a cause—if causality is a valid principle. A flaw in the causality principle would be equivalent to having a fatal crack in the foundation of science.[†] David Hume, (1711-1776) the skeptic admitted, it is absurd to deny the principle of cause.

"I never asserted so absurd a proposition as that anything might arise without a cause."^[2]



What is the Cause of the Universe?

For a finite universe to exist there needs to be a cause. This question is regardless of religion, it is a question of truth. Based on the observable universe we know there was a time when the universe as we know it did not exist. What brought the universe into existence? Did the universe always exist? Did matter, space and time one day explode into existence? Did matter always exist? These questions have pondered scientist, philosopher and theologian.

For those who are seeking evidence for the existence of God. The creation of the universe is one of the most powerful arguments. This is the Cosmological argument for the existence of God.

The Cosmological Argument

In the cosmological discussion the first question that needs to be answered is, "Did the universe have a beginning?" What are the options?

- If the universe had a beginning, then it needs a first cause.
- Did the universe self-cause itself? In order to self-cause itself it would have to not exist (to cause existence) and exist (in order to be caused) at the same time. Therefore, this option is ruled out because it violates the “Law of non-contradiction”.
- Did the universe always exist? As Carl Sagan believes, (“The Cosmos is all that is or ever was or ever will be”). Naturalist believe the universe either;
 - A. Came from nothing by nothing
 - B. Always existed.

Option A. is impossible, it not possible for nothing to produce something. So the option left is to accept that the universe always existed, option B.

Laws that affect the Universe:

1. The First Law (Law of Energy Conservation) states that energy can neither be created nor destroyed.
2. The Second Law (Law of Energy Decay) states that in a closed system, the amount of usable energy in the universe is decreasing.” Entropy is the level of disorder in a system.

A highly ordered system is in a low state of entropy. A disordered system is in a higher state of entropy.

Is the Cosmos running out of usable energy?

Cosmologists treat the universe as a gigantic heat engine with no external source of energy input. This means that the total amount of usable energy in the universe is fixed and is decreasing as time passes (nuclear fusion is occurring throughout the universe).^[1]

This means that at some point the universe was at highly ordered state. According to the 2nd Law, the universe is expected to run out of usable energy. Roy Peacock, an expert in thermodynamics, wrote “A Brief History of Eternity” to show how discoveries in the universe along with the laws of thermodynamics show the universe is finite. He writes,

The Second Law of thermodynamics is probably the most powerful piece of legislation in the physical world. It ultimately describes every process we have ever discovered: it is the final Court of Appeal in any dispute relating to action and procedures, whether they are naturally generated or man inspired. It draws the conclusion that in our universe there is an overall reduction in order, a loss of available energy that is measured as an increase in entropy. So the available stock of order is being exhausted. Akin to the dying battery of a flashlight, useful energy is being dissipated into entropy after which none remains for use...For us to live in a universe in which the Second Law of thermodynamics holds, then, it must be a universe that has a starting point, a creation.^[2]

Is there Evidence of a Finite Universe?

The Radiation Echo:

Arno Penzias and Robert Wilson, two physicists at Bell Laboratories discovered the earth is bathed in a faint glow of radiation. They were awarded the Nobel Prize in 1978. Their data found this radiation was left over from the initial explosion of the beginning of the universe, commonly referred to as the Big Bang.

In November of 1989, a satellite named COBE, (Cosmic Background Explorer) was successfully launched into space with instruments aboard capable of measuring the radiation echo left behind from the Big Bang. In April 1992, the final summation of COBE’s data was made public and hailed as unprecedented. Stephen Hawking, author of “A Brief History of Time”, called the discovery, “The most important discovery of the century, if not all time.”^[3] This affirms the universe had a beginning.

The Expanding Universe

Albert Einstein’s General Theory of Relativity predicted that the universe had a beginning and is expanding in all directions. If we reversed the theory, there would be a starting point to the universe. This disturbed Einstein; his own theory demanded a starting point for the universe. Robert Jastrow, founder of NASA’s Goddard Institute for Space Studies and served for twenty years as its director wrote about Einstein’s reaction in his realization of a finite universe:

Around this time, signs of irritation began to appear among the scientists. Einstein was the first to complain. He was disturbed by the idea of a Universe that blows up, because it implied that the world had a beginning. In a letter to de Sitter—discovered in a box of old records in Leiden some years ago—Einstein wrote, “This circumstance (of the expanding Universe irritates me,” and in another letter about the expanding Universe, he said: To admit such possibilities seems senseless.”...I suppose that beginning in time annoyed Einstein because of its theological implications.^[4]

Based on Einstein’s theory of general relativity, the universe is finite and expanding in all directions. Since 1919 this theory has been verified numerous experiments. Therefore, we can conclude the universe had a beginning. It is finite.

What Caused the Universe?

If the universe had beginning then it must have a cause. The Big Bang does not only involve the start of matter but also space and time. Matter, space and time are interdependent. The explosion of the universe was a highly orchestrated cosmic explosion with just the right mixture of gravity and explosive energy. John Polkinhorne, a theoretical physicist, and a colleague of Stephen Hawking, writes:

In the early expansion of the universe, there has to be a close balance between the expansive energy (driving things apart) and the force of gravity (pulling things together). If expansion dominated then matter would fly apart too rapidly for condensation into galaxies and stars to take place... (The possibility of our existence) requires a balance between the effects of expansion and contraction which at a very early epoch in the universe’s history (The Planck time) has to differ from equality by not more than 1 in 10^{60} . The numerate (mathematical) will marvel at such a degree of accuracy. For the non-numerate, I will borrow an illustration from Paul Davies of what that accuracy means. He points out that it is the same as aiming at a target an inch wide on the other side of the observable universe, twenty thousand million light years away, and hitting the mark.^[5]

“If the existence of the cosmos as a whole needs to be explained, and if it cannot be explained by natural causes, Then we must look to the existence and action of a supernatural cause for its explanation”^[6]

Since it is impossible for nothing to produce something, something must have always existed as the “First Cause” of the universe. Furthermore, this First Cause must be eternal (outside of time, since time is part of the finite universe) and powerful enough to account for the origin and existence of the universe. This Cause must be knowledgeable, powerful and eternal.

The Design Argument (Teleological)

The beginning of the universe requires a “First Cause”, because the universe has a starting point and is finite, the cause must be greater than the effect. In the same light, we know the existence of life also has a starting point. Matter is the building block of life, without matter, we cannot have life in this physical universe, as we know it. Therefore, the next question to be addressed is, “What is the origin to Life?”

Is the same “First Cause” that caused the universe to explode into existence the “First Cause” of life as well? There are two competing origin of life models; the macroevolutionary model and the design model.

The macroevolutionary model states that life was self-generated from nonliving (inorganic) matter. Once the gap from non-life to life was bridged, the first living cell began to evolve by random changes (mutations) in its genetic information system, creating new characteristics that were not in the original organism.

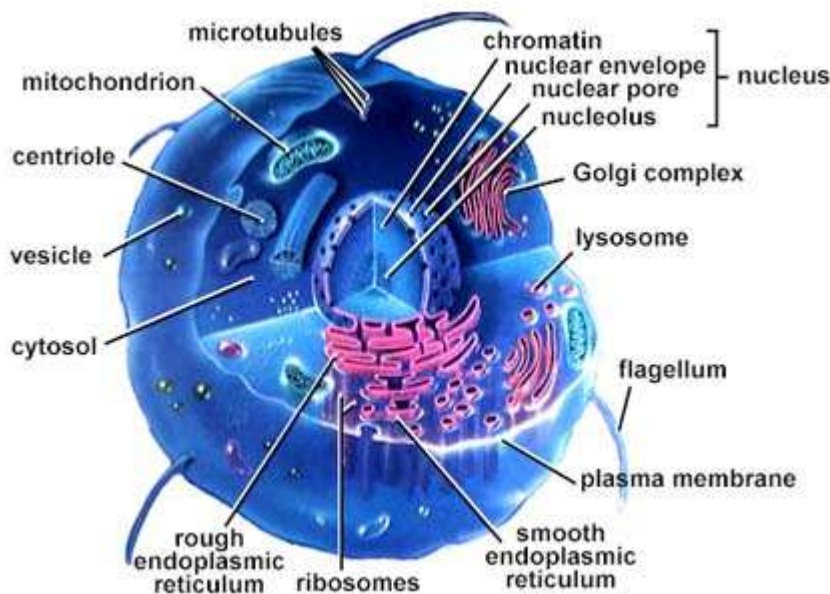
The design model states that non-life never produces life and that the first life forms were the direct result of super-intelligence.

How complex is a cell?

When Darwin wrote his theories of evolution in the mid-1800’s the cell was a mystery. It was not until after WW II and the discovery of electron microscopy, that new sub-cellular structures were discovered. Michele J. Behe, author of Darwin’s Black Box, writes;

This level of discovery (of sub-cellular structures) began to allow biologist to approach the greatest black box of all. The question of how life works was not one Darwin or his contemporaries could answer. They knew that eyes were for seeing—but how, exactly do they see? How does the blood clot? How does the body fight disease? The complex structures revealed by the electron microscope were themselves made of smaller components. What were those components? What did they look like? How did they work?^[7]

To understand the complexity of a cell, Michael Denton, illustrates if a cell magnified a 1000 million times until its 20 kilometers in diameter what would we see. He writes,



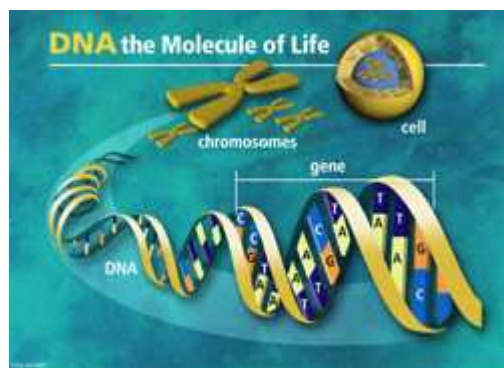
What we would then see would be an object of unparalleled complexity and adaptive design. On the surface of the cell, we would see millions of openings, like the portholes of a vast space ship, opening and closing to allow a continual stream of materials to flow in and out. If we were to enter one of these openings, we would find ourselves in a world of supreme technology and bewildering complexity. We would see endless highly organized corridors and conduits branching in every direction away from the perimeter of the cell, some leading to the central memory bank in the nucleus and others to assembly plants and processing units. The nucleus itself would be a vast spherical chamber more than a kilometer in diameter, resembling a geodesic dome inside of which we could see, all neatly stacked together in ordered arrays, and raw materials would shuttle along all the manifold conduits in a highly ordered fashion to and from various assembly plants in the outer regions of the cell... Is it really credible that random processes could have constructed a reality, the smallest element of which... a functional protein or gene—is complex beyond our own creative capacities, a reality which is the very antithesis of chance, which excels in every sense anything produced by the intelligence of man^[9]

How could the first cell come into existence? Was it time, chance and matter? On the other hand, was it the

result of an intelligent designer, a “First Cause” of life? Darwin wrote,

If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.^[9]

According to Darwin’s criteria, his whole model of life falls apart. The cell is the smallest unit of matter considered alive...less than a 1/1000th of an inch in diameter.



In the center of the cell is the nucleolus composed of deoxyribo-nucleic acid (DNA), protein and ribonucleic acid (RNA). DNA combined with proteins is organized into structural units called *chromosomes*, which usually occur in identical pairs. The DNA molecule form the infrastructure in each chromosome and is a single, very long, highly coiled molecule subdivided into functional units called *genes*. A gene occupies a certain place on the chromosome and contains the coded instructions that determine the inheritance of a particular characteristic or group passed from one generation to the next. The Chromosomes contain the information needed to build an identical working cell. Cells serve two functions to provide a framework to support life and to make copies of themselves. They do this by having a communication system between the nucleolus and the rest of the cell. Inside the nucleolus is located all the information need to function, replicate and repair the cell. Only now is this incredibly complex system of cell communication becoming known.

In the same way a software program uses binary code, combining 0 and 1 to communicate programs throughout a computer system the cells uses the combination of four nitrogen-containing bases to communicate inside the cell. (Adenine (A), Thymine (T), Cytosine (C) and Guanine (G)).Molecular biologists classify it as equivalent to a written language but not by analogy.

The statistical structure of any printed language ranges through letter and frequencies, diagrams, trigrams word frequencies, etc., spelling rules, grammar and so forth and therefore can be represented by a Markov process given the states of the system....It is important to understand that we are not reasoning by analogy. The sequence hypothesis applies directly to the protein and the genetic text as well as to written language and therefore the treatment is mathematically identical.^[9]

The cell has a language of its own, fully equipped with rules that govern how it communicates. This cellular communication system has been shown to have a one-to-one correspondence with our own communication systems.

The genetic code is composed of four letters (Nucleotides), which are arranged into sixty-four words of three letters each (triplets or codons). These words are organized in sequence to produce sentences (Genes). Several related sentences are strung together and perform as paragraphs (Operons). Tens of thousands of paragraphs comprise chapters (Chromosomes), and a full set of chapters contain all the necessary information for a readable book (Organism).^[9]

The possibility of life coming into existence on its own requires two elements time and probability.

David Foster illustrates the problem with a deck of 52 playing cards.

Specificity is the measure of the improbability of a pattern which actually occurs against a background of alternatives...Let us imagine that there is a pack of 52 cards well shuffled and lying face-downwards on a table. What are the chances of picking all the cards up in a correct suit, sequence starting with the Ace of Spades and working downwards and then through the other suits and finishing with the Two of Clubs?

Well, the chance of picking up the first card correctly is 1 in 52, the second 1 in 51, the third card 1 in 50, the fourth card 1 in 49 and so forth. So the chance of picking up the whole pack correctly is Factorial 52.

As one chance in... (About) 10^{68} this number is approaching that of all the atoms in the universe.

- Number of seconds back from now to the estimated date of the Big Bang is 4×10^{17} (10^{18})
- Number of atoms in the universe: 10^{80}
- Number of photons in the universe: 10^{88}
- Number of stars in the universe: 10^{22}
- Number of wavelengths of light to traverse the universe $2 \times 10^{33.16}$ ^[3]

The astronomers Fred Hoyle and Chandra Wickramasinghe placed the probability that life would originate from non-life As one $10^{-40,000}$ and the probability of added complexity arising by mutations and natural selection very near this figure.^[4]

To believe that life could have come from non-life would require an incredible amount of faith.

The information content of the brain expressed in bits is probably comparable to the total number of connections among the neurons—about a hundred trillion, 10^{14} , bits. If written out in English, say, that information would fill some twenty million volumes, as many as in the world largest libraries. The equivalent of twenty million books is inside the heads of every one of us. The brain is a very big place in a small space^[5].

When we examine the complexity of life and the improbability of life developing from non-life, we are forced to come to the conclusion that a Super-Intelligent Designer is the source for life.

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