

APPENDIX 1

ATHEISM

Following is an attempt to address the question of atheism with some additional information. People who hold an atheistic view really put themselves in a very difficult position. When you think through the issues, making the statement that there is no God is not a very rational position to assume.

First, when that statement is made, it violates a basic philosophical presupposition that says a finite person cannot draw an infinite or absolute conclusion. Atheism by definition is a nothingbutism, and nothingbutisms are always illogical. One cannot logically say there is nothing but something because then there would be nothing to compare it to for identification. So for an atheist to claim there is nothing but matter is meaningless. If that were so, one would be unable to identify it.

Let us look in more detail at the difficulty that the atheist puts himself or herself in when he or she tries to answer the question about the existence of the universe. Does this universe really exist? Does this building really exist? Do these chairs exist? Does anything really exist? If something does exist—where did it come from? There are really only two conclusions to that question. Either something or someone must be eternal, or something not eternal came from nothing.

The following are the only options the atheist has:

THAT WHICH IS ETERNAL IS THE UNIVERSE

The universe is not eternal and cannot be eternal. The second law of thermodynamics tells us so. The universe is like a giant machine that was supplied with a given amount of energy. The universe is expending that energy, and will grow old, and will one day die. In a sense, all things grow older and die. Cars do not get newer each year; they get older. Buildings do not get more beautiful each year; they get older and eventually fall into ruin. This is how the second law of thermodynamics works. It applies even to the universe.

The second law of thermodynamics is a fundamental law of contemporary physics. This law says that in a closed system the available energy will become less and less until “all the energy in the universe will eventually be lost in irreclaimable form.”⁸⁹ This is called a growth in entropy (disorder) that finally results in heat death. The second law of thermodynamics predicts that the universe will experience heat death in a finite period of time.

For the atheist, however, the universe is an eternal system: there is no God, and the universe is all there is. Think about it. Atheists assume the universe has simply always existed. But infinite time embraces any finite period of time. If atheists are right, the universe would already have reached the point of heat death. This has obviously not happened, because there is enough energy left to power this discussion. We conclude, therefore, that atheists have accepted an incorrect assumption.

Gordon Van Wylen—The fact that the universe has not experienced heat death has certain implications: (1) the universe is not old enough for heat death to occur, and (2) the universe had a beginning. Moreover, the order and structure of the universe suggest there was an intelligent creator. Gordon Van Wylen, Dean of Engineering at the University of Michigan, addresses this issue in his widely used text, *Thermodynamics*. Van Wylen, speaking of himself, says, “The author has found that the Second Law [of thermodynamics] tends to increase his conviction that there is a creator who has the answer for the destiny of man and the universe.”⁹⁰

THE UNIVERSE IS NOT ETERNAL

The second choice the atheist has if the first is not true is to say that the universe is not eternal. If he or she is being honest with the laws of physics, regarding the question, “where did the universe come from?” the next position is that, “the universe created itself.” However, that is illogical and absurd. For something to create itself without existing prior cannot be true. One of the basic laws of science is nothing can come from nothing. The atheist must say, the universe is not eternal, and if this non-eternal universe exists, he or she cannot conclude that it created itself from nothing. As we said, nothing can come from nothing, so it did not create itself.

EVERYTHING MUST BE AN ILLUSION

The next perspective could be, everything must be an illusion. In other words, we are not really here. This building is not real. It is an illusion. However, we know that this cannot be true. Because we can set specific times and make predictions with comets, with sunrise, and sunsets, most atheists conclude that this is not true.

THIS NON-ETERNAL UNIVERSE WAS CREATED

The only other option that the atheist has is that something or someone who is eternal created this non-eternal universe. That something that is eternal is someone—God. That is the Christian view and it is a rational view.

To the follower of Christ, that WHO is eternal, and is an infinite personal God who created this universe and everything in it, including human beings. Two key factors that we can appeal to are: (1) the arguments of cause and effect, and (2) the idea that for every design there must be a designer.

Cause and effect—For every effect, there has to be an equal and a greater cause. As I look at this natural universe there is nothing to explain this effect of the universe. There is nothing in the universe that is of sufficient cause to cause this effect. Therefore, it is reasonable to assume that the ultimate cause must be outside the universe.

Design and designer—I look at design and assume a designer. You know a watch did not just happen. You cannot take the pieces of a watch and put them in a box, shake them up and out comes a watch. A watchmaker made a watch. I look at the effect of a building. Wind did not create a building. There was design behind a building. All of scientific investigation is based upon order and design.

When the Russian cosmonaut went into space and said, “I see no God here” that is like going into an art gallery and seeing a beautiful picture and saying, “I see no artist.” The painting of Mona Lisa did not paint itself. There was a master artist—Leonardo da Vinci painted the Mona Lisa.

LET US ASSUME THERE IS A GOD

Because I am a human being, I think, I feel, I make choices, and I know that I am an effect. It is reasonable to assume that God is both infinite and personal, because I am finite and personal. He created me like himself, in His image with the ability to think, feel, and make choices.

HOW CAN I KNOW THAT THIS “ABSOLUTE” WE CALL GOD IS PERSONAL?

Is it more reasonable to think that the absolute is personal or impersonal? Notice that we have used our minds in reasoning to the absolute. Would it not be strange if it required rational minds and personalities to engage in this argumentation, and when we finally arrived at God, He is non-rational? It would be more reasonable to assume that the reason we are able to get there rationally is that He is a rational being himself.

Further, in our experience the impersonal does not give rise to the personal. You do not have birdhouses giving rise to birds. The personal gives rise to the impersonal. Human beings build bridges; bridges do not turn into people. Therefore, it is more reasonable to assume that the Source of the universe is personal and rational than that the Source of the universe is impersonal and irrational. Life did not evolve from non-life. If I am an effect, then, there must be a cause that is greater than someone like me.

The atheist has a big problem in understanding any type of moral values. If he or she concludes there is nothing eternal, then there are no absolutes. Therefore, who determines what is right and what is wrong? It is like the Russian writer Dostoyevski who said, “If there is no God, then everything is permitted.” If there is no absolute God in authority, then who determines the value of anything? The atheist has no answer for the question, where did the laws of logic come from? Therefore, he or she can never defend his or her position from logic because logic must have an ultimate source of appeal.

DOES LIFE MAKE SENSE WITHOUT GOD?

If there is no God, life is absurd. Humankind's values would be changing, hence moral truth would be relative, but that is impossible. Human utopia and education are also meaningless because mankind faces death and with it extinction. The universe also faces death, so life holds no ultimate significance. The contributions of scientists to human knowledge, the advances in medicine, the effort of the diplomats to secure peace in the world, the sacrifices of good people everywhere all come to nothing. Humanity without God is essentially nothing more than a swarm of flies or a herd of pigs. If humankind ends in nothing, it is nothing.

IS IT REASONABLE TO ELIMINATE THE EXISTENCE OF GOD?

The existence of God cannot be deemed impossible because the cause and effect argument cannot be invalidated. Of course, God cannot be self-caused. However, there is an alternative other than an unending line of causes—namely an eternal God. An eternal God could be a cause, yet need no cause. In addition, since the universe is not eternal and all causes are greater than their effects, the cause of the universe must ultimately be eternal.

APPENDIX 2

CAN WE PROVE THE EXISTENCE OF GOD WITHOUT A BIBLE?

An adequate case for the existence of God can be made without reference to any Bible or holy book. Simple observation and logical thinking can construct a case for God.

In brief, the existence of God follows these three steps:

1. Every effect has a cause.
2. The universe is an effect. Therefore,
3. The universe has a cause, which we call God.

PROOF FOR THE EXISTENCE OF GOD

Here is a longer, twenty-step proof for the existence of God:

1. Every effect has a cause, which is greater (that is, more complex) than itself.
2. The universe is an effect which must have a cause that is greater (more complex) than itself.
3. The universe exists.

Therefore,

4. The cause of the universe exists.
5. The universe contains the personal and the moral. (We humans are personal and moral.)

Therefore,

6. A personal moral cause for the universe exists. So the cause can now be called "He" not IC.
7. The universe does not create something from nothing (by observation), yet it is something. (See 3 above.)
8. Therefore, the universe had to be created from nothing (or from something that was ultimately created from nothing).

Therefore,

9. The personal moral existing cause for the universe can create (i.e., a personal moral Creator exists).
10. Creator-Cause who would in turn have a Creator-Cause and so forth. This leads to an infinite regress of causes....CN-C3-C2-C1-U
11. But that would mean that at least one finite Creator-Cause would be either:
 - a. Self-caused or
 - b. UncausedThat is impossible because (a) a being cannot precede itself to cause itself and, (b) nothing finite is uncaused (by observation).

Therefore,

12. All the causes cannot be finite (non-ultimate) causes.

Therefore,

13. The personal moral existing Creator-Cause is infinite (i.e., ultimate).
14. The infinite cause must be eternal because eternity is infinity applied to time (and no meaningful statement can be made about space without reference to time).
15. An infinite eternal Cause could not change (since anything He would change into, He would already be).

Therefore,

16. The Creator-Cause must be all-knowing, all-powerful, and all-perfect (otherwise He could change).

Therefore,

17. A personal, moral, infinite, eternal, immutable (unchanging), all-knowing, all-powerful, all-perfect Creator-Cause exists.
18. Such a Being is worthy of worship.
19. A Being worthy of worship can be called God.

Therefore,

20. GOD EXISTS.

CONCLUSION

Atheism must be rejected as a reasonable worldview.

ALBERT EINSTEIN

“As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene...Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a *bon mot*....No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word.”

Albert Einstein, “*The Saturday Evening Post*,” 26 October 1929.