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**A (Not So) Brief Defense
Christianity**

! **Is it Reasonable to
Believe that God Exists?**

**Mind Games
Survival Course
Manual**



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A (Not So) Brief Defense of Christianity

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II. "Is it reasonable to believe that God exists?"

Theism is a reasonable idea. Theologians have traditionally used several philosophical proofs in arguing for the existence of God. These arguments are not always persuasive, but that probably says as much about us as it does about the arguments. People most often reject God for reasons other than logic. These arguments, however, do provide insights that, while not PROVING the existence of God, do provide insights that may be used to show EVIDENCE of His existence.

A. The Cosmological Argument

The **cosmological** argument is quite similar to one that the Bible uses in Psalm 19, Psalm 8, and Romans 1. The existence of the "cosmos," the creation, strongly suggests the existence of a Creator. Central to this argument is the following proposition: If anything now exists, something must be eternal. Otherwise, something not eternal must have emerged from nothing.

If something exists right now, it must have come from something else, come from nothing, or always existed. If it came from something else, then that something else must have come from nothing, always existed, or come from something else itself. Ultimately, either something has always existed, or at some point something came into being from nothing.

Someone may argue that it is possible that nothing now exists. That is both absurd and self-defeating, because someone must personally exist in order to make the statement that nothing exists. Therefore it is undeniable that we ourselves exist. Therefore, if I exist, then something must be eternal.

If something is eternal, it is then either an eternal being or an eternal universe. Scientific evidence strongly suggests that the universe is not eternal, but that it had a beginning. In addition, if the non-personal universe is that which is eternal, one must explain the presence of personal creatures within that universe. How

does personal come from non-personal? If something is eternal and personal while the universe is finite and non-personal, then there must be an eternal being.

If there is an eternal being, that being must by definition have certain characteristics. He must have always existed, and he must be the ultimate cause of all that we can see. He must possess infinite knowledge, or else he himself would be limited, not eternal. Similarly, he must possess infinite power and an unchanging nature. We do not have to go very far with these arguments to realize that we are describing the God of the Bible.

One of the questions asked most frequently concerning this cosmological argument is, "Where did God come from?" While it is reasonable to ask this question about the universe, since as stated above, the strongest evidence argues for a universe which had a beginning. Asking that same question of God is irrational, since it implies of Him something found only in the finite universe: **time**. By definition, something eternal must exist **outside** both time and space. God has no beginning; He IS (Exod. 3:14).

B. The Teleological Argument

Another philosophical argument for the existence of God is the **teleological** argument. This comes from the Greek word **telos**, meaning "end" or "goal." The idea behind this argument is that the observable order in the universe demonstrates that it functions according to an intelligent design. The classic expression of this argument is William Paley's analogy of the watchmaker in his book, *Evidences*. If we were walking on a beach and found a watch in the sand, we would not assume that it washed up on the shore having been formed through the natural processes of the sea. We would assume that it had been lost by its owner and that somewhere there was a watchmaker who had designed it and built it with a specific purpose.

Some evolutionists maintain that the argument from design has been invalidated by the theory of natural selection. Richard Dawkins, a scientist at Oxford, even speaks of evolution as "The Blind Watchmaker," saying that it brings order without purpose. However, the theory of evolution faces major obstacles in scientific circles to this day, and it is grossly inadequate in its explanation of the ordered species of animals in this world. The best explanation for the order and complexity that we see in nature is that the divine Designer created it with a purpose and maintains all things by the word of His power (Heb. 1:3; Col. 1:17).

C. The Moral Argument

The **moral** argument recognizes humankind's universal and inherent sense of right and wrong (cf. Rom. 2:14,15) and says this comes from more than societal standards. All cultures recognize honesty as a virtue along with wisdom, courage, and justice. These are thought of as absolutes, but they cannot be absolute standards apart from an absolute authority! The changeless character of God is the only true source of universal moral principles; otherwise all morality would be relative to culture preferences (See "Right and Wrong" outline).

Each of these arguments follows the same basic pattern. What we see in the creation must have come from a sufficient cause. This is the argument of Romans 1, and it is the argument used by Paul in Acts 14 and 17. God has provided us with a witness to Himself in the creation, and we are called upon to believe in Him on the basis of what we have seen Him do: "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so they are without excuse" (Rom. 1:20).

D. Pantheism offers a self-defeating alternative.

Pantheism is the belief that all is god. Pantheists maintain that there are no real distinctions between persons, creatures, or objects; that all is divine. For many years, the only pantheists most of us would have been exposed to were Buddhists. However, with the rise of the New Age movement, which is extremely pantheistic, pantheism has become a very popular world view in North America.

The hope of pantheism is an irrational one. Evil is regarded as an illusion, however real it may seem, and the cruel actions of others are attributed to their misunderstanding, or non-enlightenment. Shirley MacLaine, an actress who has been one of the most popular spokespersons for the New Age movement, writes, "There is no such thing as evil or good. There is only enlightened awareness or ignorance." Since all is one and all is divine, there are no real contradictions. There are no black-and-white distinctions between truth and falsity. Instead, reality consists of that which seems contradictory, but really is not. Buddhists are sometimes encouraged to meditate on "the sound of one hand clapping." There can be no sound with just one hand, and that's the point. For the pantheist, reality is irrational.

Since there are not distinctions and all is divine according to pantheists, Shirley MacLaine and others believe themselves to be perfectly justified in declaring, "I am God." This "realization" is thought to be the key to unlocking one's true potential, for to realize you are God is to realize that you have no finite limitations.

But that is the precise problem with the claim. If God does not have limited knowledge and abilities, why would we have to grow in knowledge if we are God? Why would we even have to come to the conclusion that we are divine? If we are unlimited, why are we so limited that we do not always realize we are unlimited?

If New Age pantheism violates reason, as it obviously and admittedly does, then how can it be defended? We are told that the concepts cannot be adequately comprehended apart from one's personal experience of them, but the fact is that reality is **logical**. To argue that logic does not apply to reality would be self-defeating, because one cannot make the claim without using logic. Reality IS logical, and there are distinctions in our world. I am not you, and you are not me. Common sense tells us that as we converse.

The pantheistic option, then, is both illogical and self-defeating. It is tragic that it

has become such a popular viewpoint in our day.

E. The Possibility of God

Some five hundred years ago the rise of modern science initiated a process we could call the "**demythologizing of nature**", the material world. Superstition and ignorance had ascribed spirit life to forest, brook, and mountain. Things that were not understood scientifically were routinely designated as the hand of supernatural forces at work.

1. Theistic Skepticism

Slowly, the mysterious, the spiritual dimension was drained away as scholars and scientists provided natural explanations and theories for how and why things worked quite apart from supernatural forces. Man and earth were now no longer at the center of the universe with the sun, the planets, and the stars revolving around this uniquely important globe. Human significance diminished in the vastness of the cosmos, and only time, not God, was needed to explain the totality of the natural order.



2. Re-emergence of the Spiritual

Ironically, the same science which took God away then, is bringing the possibility of His existence back today. Physics and quantum mechanics have now brought us to the edge of physicality, to the extent that the sub-atomic particle structure is described by some as characterized more as spirit, ghost-like in quality. Neurophysiologists grapple with enigmatic observations which suggest that the mind transcends the brain. Psychology has developed an entirely new branch of study (parapsychology) which postulates that psycho-spiritual forces (ESP, Biofeedback, etc.) beyond the physical realm actually function. Molecular biologists and geneticists, faced with the highly-ordered and complex structures of DNA, ascribed a word implying "intelligence" to the chaining sequences: "the genetic CODE." Astrophysics has settled on the "Big Bang theory," one which seems to contradict the idea that matter is eternal, but rather that the universe had a definite beginning. Huge as it is, the universe appears to be finite.

3. The Reasonability of Theism

It certainly seems more reasonable to believe that God exists than to suggest the alternatives explored above. And this brings us to the next important question.

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