

The image is a composite. The left side shows a close-up of a Hebrew Bible with the word 'GENESIS' visible at the top. The right side shows a large radio telescope dish at night, illuminated by a light source, with a bright star or planet visible in the dark sky above it.

Common Challenges to the Faith

Science and the Bible Part 1 of 8:
Does science prove God doesn't exist?

J. W. Loubet

sci•ence \ 'sī-ən(t)s\ noun

1: the state of knowing: knowledge as distinguished from ignorance or misunderstanding

2 a: a department of systematized knowledge as an object of study ⟨the science of theology⟩

b: something (as a sport or technique) that may be studied or learned like systematized knowledge ⟨have it down to a science⟩

3 a: **knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method**

b: **such knowledge or such a system of knowledge concerned with the physical world and its phenomena: NATURAL SCIENCE [...]**

Merriam-Webster's Collegiate Dictionary. (Springfield, MA: Merriam-Webster, Inc., 2003).

There are many different definitions of “science” — but the demarkation problem will be saved for another presentation.

Science Vs. the Supernatural



Methodological Naturalism?

Basically it means that in science nothing can be considered except the natural realm...ie, the physical, or material universe and the natural forces at work in it.

...no spiritual realm

...no God

...to quote Carl Sagan, "The Cosmos is all there is, and was, and ever will be." Of course for Sagan this went beyond *methodological* naturalism. He held to philosophical naturalism and was an atheist and secular humanist.

Philosophical Backdrop

David Hume (1711-1776)

- “A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined.” From *An Enquiry Concerning Human Understanding*.
- Miracle stories are most common among backward and uneducated peoples.
- Miracles are the last possibility to be embraced when all other options have been exhausted.



David Hume, *An Enquiry Concerning Human Understanding*, Tom L. Beauchamp (ed.), (New York, NY: Oxford University Press, 2000) 86–87.

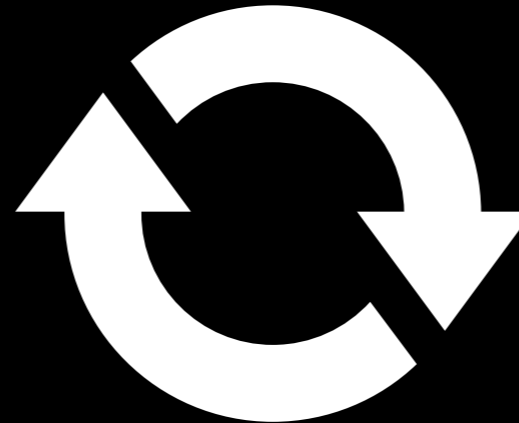
Notably, even (then) atheist philosopher Antony Flew admitted that Hume’s arguments were fallacious.

Geisler: “What Hume seems to overlook is that we base our belief on facts, not simply on odds.... Hume’s argument confuses quality of evidence with quantity of evidence.”

Do you see the problem?

As evidence...

**“A miracle is a violation of the laws of nature”
[= Miracles can’t happen]**



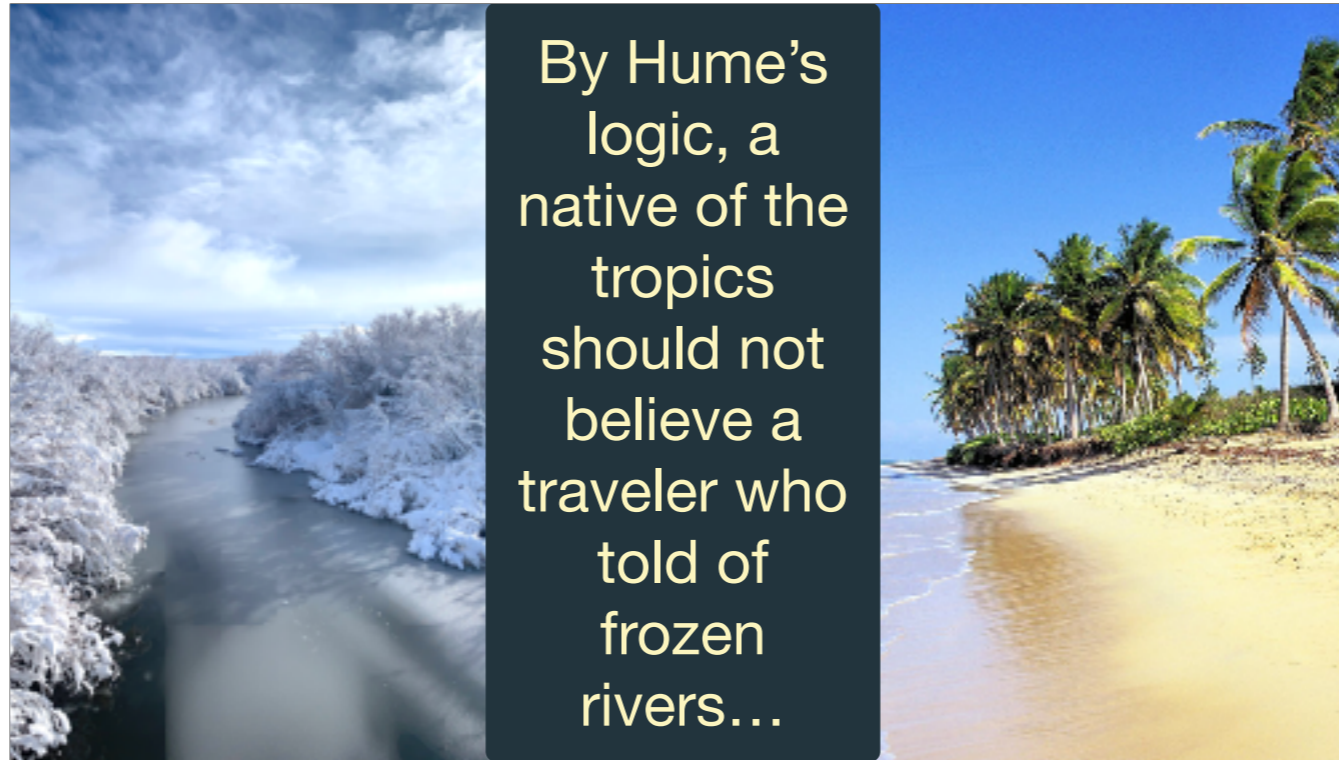
**“...firm and unalterable experience has established these laws”
[= No miracles have been experienced]**

Therefore...

We can't take the time now to fully dissect Hume's arguments, but...

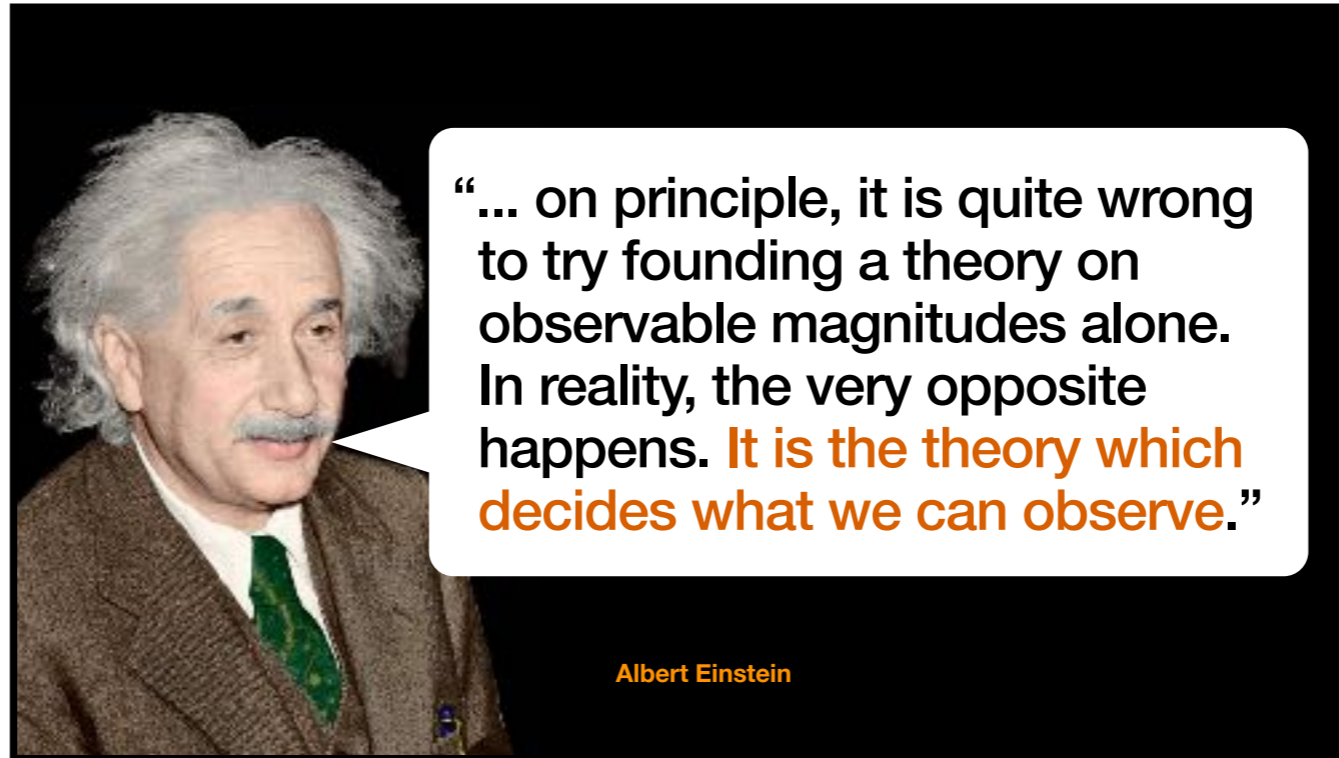
Hume's argument is founded on the assumption that “firm and unalterable experience” does not include miracles. His view of the laws of nature as prescriptive (rather than descriptive) also gets in the way. The laws are known through experience. No miracles have been experienced. Therefore the evidence against miracles includes all experience.

C S Lewis said “Experience... cannot prove uniformity, because uniformity must be assumed before experience proves anything.” (From D. Deal. Check for original source.)



Craig notes that both Locke and Hume admitted the force of this argument, and that “this example was regarded as the Achilles heel of Hume’s argument, for Hume had to admit that on his principles the man in the tropics should not in fact believe the testimony of travelers concerning ice.” Ibid., footnote 47.

William Lane Craig, “The Problem of Miracles: A Historical and Philosophical Perspective” Reasonable Faith, (accessed 11/30/21) <https://www.reasonablefaith.org/writings/scholarly-writings/historical-jesus/the-problem-of-miracles-a-historical-and-philosophical-perspective>



This thought is important, and not just for physics. What we believe is possible or acceptable will determine what we see in data, and often what data we see at all. This applies to everyone, whether scientist or not and whether religious or not.

Werner Heisenberg, *Physics and Beyond: Encounters and Conversations*, Copyright © 1971 by Harper & Row, Publishers, Inc. Reprinted by permission of HarperCollins Publishers, p. 63.



What you accept as possible or probable will influence what you can see...

What you reject as impossible will determine what you can't see...

Keep this in mind as we progress.


For the sake of time and space we will take two radically opposing views both claiming "science" as the deciding factor, or a major contributor, in their worldview.

“[A]ny creative intelligence, of sufficient complexity to design anything, comes into existence only as the end product of an extended process of gradual evolution. Creative intelligences, being evolved, necessarily arrive late in the universe, and therefore cannot be responsible for designing it. **God ... is a delusion; and , as later chapters will show, a pernicious delusion.**”

Dawkins, Richard. *The God Delusion* (p. 52). HarperCollins. Kindle Edition.



Dawkins ASSUMES the naturalistic paradigm he argues for. He assumes creative intelligence is only the produce of evolution—but he does not prove it.

A photograph of Richard Dawkins speaking at a microphone. He is wearing a grey suit jacket and a blue shirt. His right hand is raised in a gesture. A white speech bubble with black text is overlaid on the left side of the image.

“The argument from improbability,
properly deployed, comes close to
proving that God does not exist.”

**Dawkins, Richard. *The God Delusion* (p. 137).
HarperCollins. Kindle Edition.**

“The argument from improbability is the big one. In the traditional guise of the argument from design, it is easily today’s most popular argument offered in favour of the existence of God and it is seen, by an amazingly large number of theists, as completely and utterly convincing. It is indeed a very strong and, I suspect, unanswerable argument—but in precisely the opposite direction from the theist’s intention. The argument from improbability, properly deployed, comes close to proving that God does not exist.”

Dawkins, Richard. *The God Delusion* (p. 137). HarperCollins. Kindle Edition.



Just how could the argument from probability disprove God's existence?

“The Ultimate Boeing 747 Gambit”



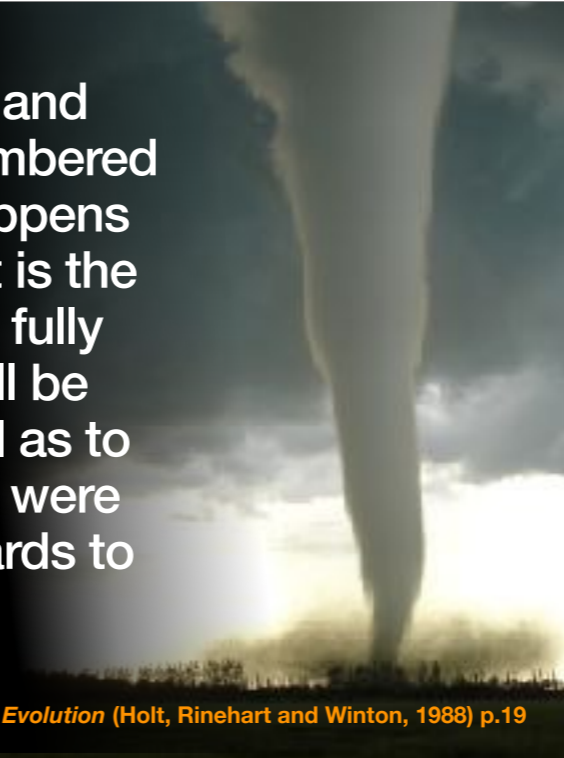
Richard Dawkins' argument against the existence of God...

Be forewarned, this is an argument trying to *counter* scientific evidence toward the existence of God BUT the argument itself is philosophical in nature—not scientific.

First a little background...

“A junkyard contains all the bits and pieces of a Boeing 747, dismembered and in disarray. A whirlwind happens to blow through the yard. What is the chance that after its passage a fully assembled 747, ready to fly, will be found standing there? So small as to be negligible, even if a tornado were to blow through enough junkyards to fill the whole Universe.”

Fred Hoyle, *The Intelligent Universe: A New View of Creation and Evolution* (Holt, Rinehart and Winton, 1988) p.19



Hoyle was commenting on the chances of abiogenesis occurring. Hoyle recognized a serious flaw in current theory—one that hasn't been rectified.

Since Hoyle wrote, the situation has gotten more complicated, not less. The more we research, the more complicated we find life to be. If anything, Hoyle's quip was an underestimate.



“The Ultimate Boeing 747 Gambit”

Dawkins, Richard. *The God Delusion* (p. 188-189). HarperCollins.

1. “One of the greatest challenges to the human intellect, over the centuries, has been to explain how the complex, improbable appearance of design in the universe arises.”
2. “The natural temptation is to attribute the appearance of design to actual design itself...”
3. “The temptation is a false one, because the designer hypothesis immediately raises the larger problem of who designed the designer. [...] It is obviously no solution [in explaining statistical improbability] to postulate something even more improbable....”

This is a shortened form of Dawkins argument as he summarizes it at the end of chapter 4.

I wouldn't run this by you whole, except I think it's important to give Dawkins' argument AS HE GIVES IT.

“The Ultimate Boeing 747 Gambit”

Dawkins, Richard. *The God Delusion* (p. 188-189). HarperCollins.

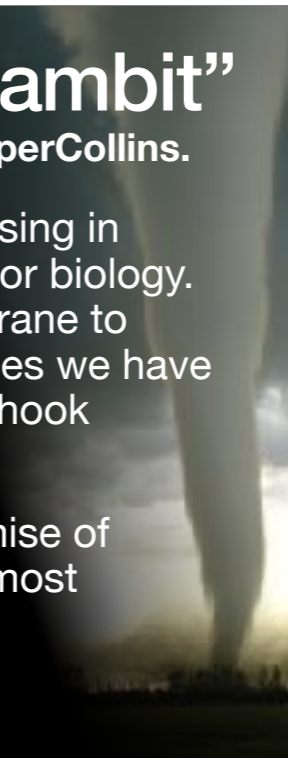
4. “...Darwinian evolution by natural selection [...has] shown how living creatures, with their spectacular statistical improbability and appearance of design, have evolved by slow, gradual degrees from simple beginnings. We can now safely say that the illusion of design in living creatures is just that—an illusion.”
5. “We don’t yet have an equivalent crane for physics. Some kind of multiverse theory could in principle do for physics the same explanatory work as Darwinism does for biology...”

“The Ultimate Boeing 747 Gambit”

Dawkins, Richard. *The God Delusion* (p. 188-189). HarperCollins.

6. “We should not give up hope of a better crane arising in physics, something as powerful as Darwinism is for biology. But even in the absence of a strongly satisfying crane to match the biological one, the relatively weak cranes we have at present are...better than the self-defeating skyhook hypothesis of an intelligent designer.”

“If the argument [...] is accepted, the factual premise of religion—the God Hypothesis—is untenable. God almost certainly does not exist.”



Lets simplify this a bit...

1. The appearance of design in the universe begs for explanation.
2. We are tempted to attribute this appearance of design to a designer.
3. But positing a designer raises the question of “who designed the designer” and on into infinite regress...
4. Neo-Darwinian evolution by natural selection gives a bottom-up explanation of the appearance of design in life.
5. We don't yet have an equivalent bottom-up theory for physics but the weak ones we have are to be preferred over a designer.
6. We should not give up on finding an equivalent theory.
7. Conclusion: “God almost certainly does not exist.”

Dawkins uses “cranes” and “skyhooks,” terminology borrowed from Daniel Dennett. Cranes are explanations of how some thing happens naturalistically from the ground up. “Skyhooks [he says]—including all gods—are magic spells. They do no bona fide explanatory work and demand more explanation than they provide. Cranes are explanatory devices that actually do explain. Natural selection is the champion crane of all time.”

Dawkins, Richard. *The God Delusion* (p. 99). HarperCollins. Kindle Edition.

Lets simplify this a bit...

1. The appearance of design in the universe begs for explanation. [TRUE]
2. We are tempted to attribute this appearance of design to a designer [skyhook]. [TRUE]
3. But positing a designer raises the question of “who designed the designer” and on into infinite regress... [FALSE—at least for the God of Christianity]
4. Neo-Darwinian evolution by natural selection gives a bottom-up explanation [crane] of the appearance of design in life. [Problematic “just so story” at best]

**We can ignore premises five and six for the moment.
They are mostly irrelevant to the conclusion.**

7. Conclusion: “God almost certainly does not exist.” [DOES NOT FOLLOW]

If the argument of this chapter is accepted, the factual premise of religion—the God Hypothesis—is untenable. God almost certainly does not exist. Dawkins, Richard. *The God Delusion* (p. 189). HarperCollins. Kindle Edition.

Problems:

- “...even if all of the six points were true, it would only mean that the argument from design doesn’t work for God. (Turek, Frank. *Stealing from God: Why Atheists Need God to Make Their Case* (p. 49). NavPress. Kindle Edition.)
- premise three amounts to the old “who made God?” This assumes things about God that Christians don’t believe—more on that in a moment.
- Neo-Darwinian Evolution has some serious problems and is far from secure—more on that in another presentation.

The god Dawkins rejects...

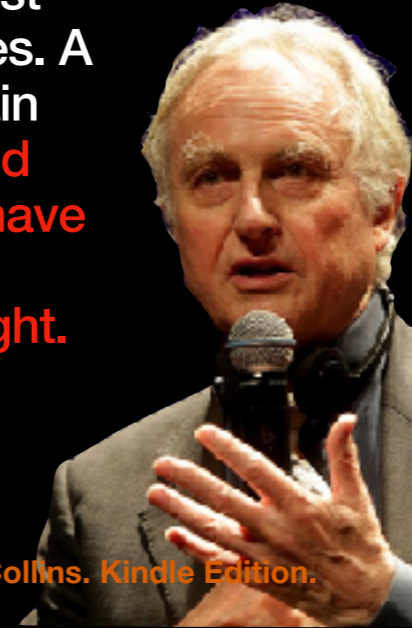
I have found it an amusing strategy, when asked whether I am an atheist, to point out that the questioner is also an atheist when considering Zeus, Apollo, Amon Ra, Mithras, Baal, Thor, Wotan, the Golden Calf and the Flying Spaghetti Monster. I just go one god further.

Dawkins, Richard. *The God Delusion* (p. 77). HarperCollins. Kindle Edition.



“The whole argument turns on the familiar question ‘Who made God?’, which most thinking people discover for themselves. A designer God cannot be used to explain organized complexity because **any God capable of designing anything would have to be complex enough to demand the same kind of explanation in his own right.** God presents an infinite regress from which he cannot help us to escape.”

Dawkins, Richard. *The God Delusion* (p. 136). HarperCollins. Kindle Edition.



It appears Dawkins is failing to understand the doctrine of divine simplicity—and what it actually means.

- Divine simplicity means God is not composed of parts. He is an absolute unity.
- All things composed of parts are finite and require a cause.

Antony Flew: “Richard Dawkins has rejected this argument on the grounds that God is too complex a solution for explaining the universe and its laws. This strikes me as a bizarre thing to say about the concept of an omnipotent spiritual Being. What is complex about the idea of an omnipotent and omniscient Spirit, an idea so simple that it is understood by all the adherents of the three great monotheistic religions—Judaism, Christianity, and Islam? Commenting on Dawkins, Alvin Plantinga recently pointed out that, by Dawkins’s own definition, God is simple—not complex—because God is a spirit, not a material object, and hence does not have parts.”

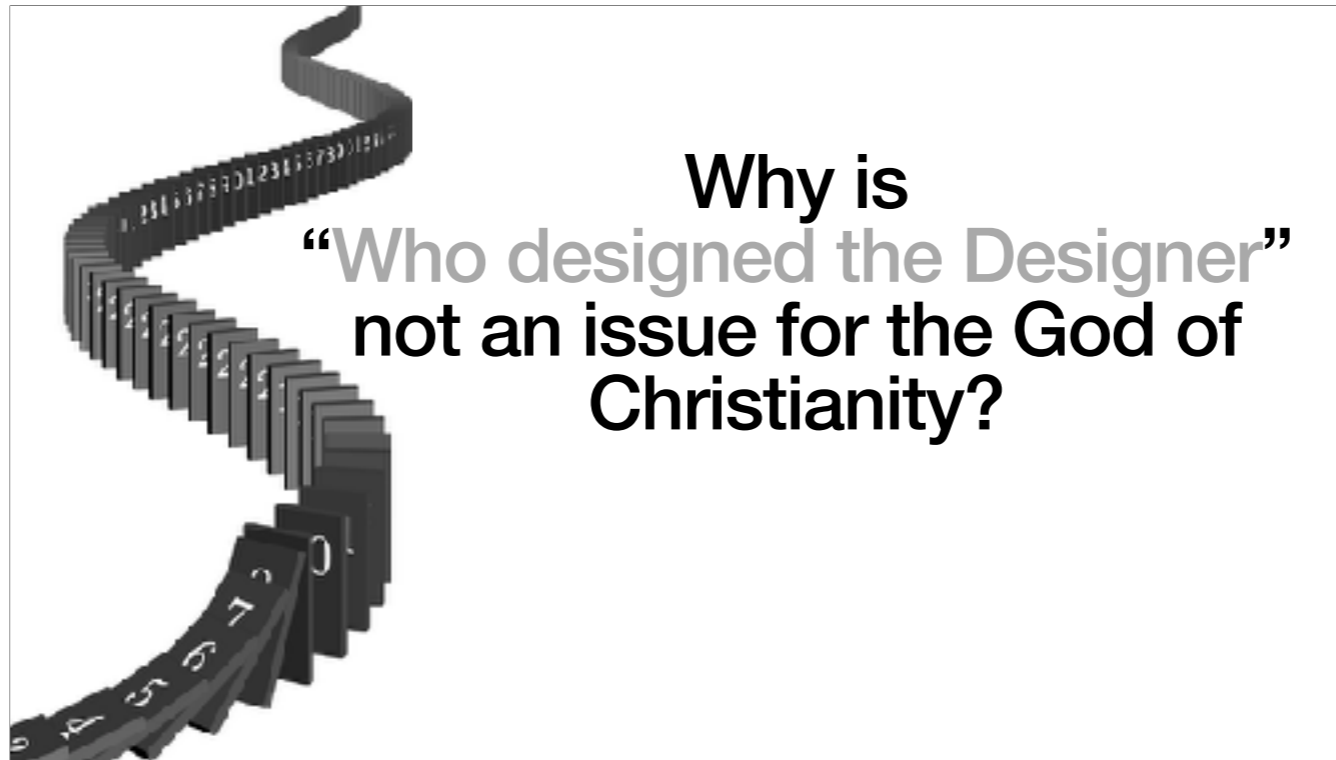
Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 111). HarperOne. Kindle Edition.



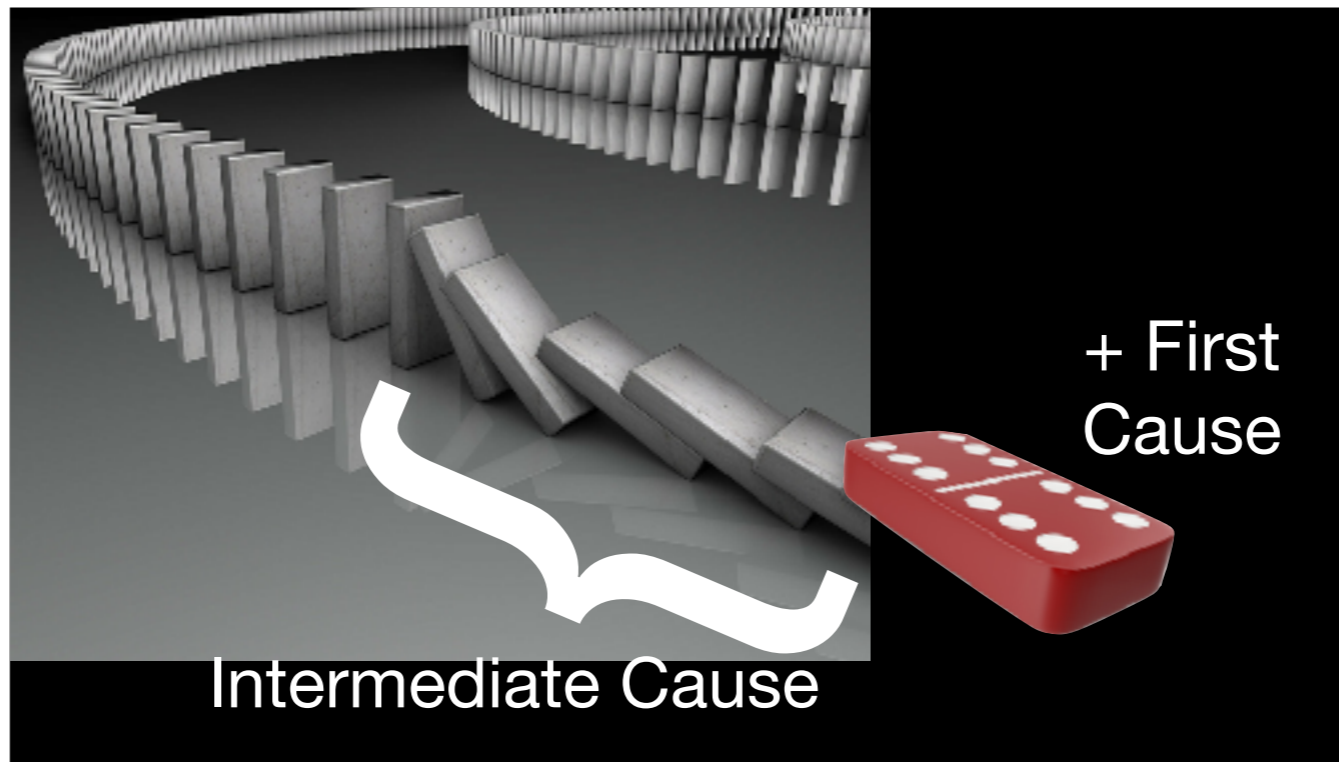
Frank Turek writes:

“Orthodox Christians don’t believe in the finite, created god Richard Dawkins doesn’t believe in either. Dawkins is knocking over a straw god, not the self-existing, eternal, immaterial, simple, all-powerful God of the Bible. So ironically, Richard Dawkins, orthodox Christians, and the true God agree on something—idols don’t really exist!”

Turek, Frank. *Stealing from God: Why Atheists Need God to Make Their Case*. NavPress. Kindle Edition.



1. Dawkins is assuming a finite god, not YHWH, the self-existent God of the Bible
 1. A finite god does require explanation—and would lead to a regress, but this could not continue eternally...
 1. Imagine a line of dominoes that disappears off into the distance. You see them falling down in a cascade that moves past you and on eventually beyond the horizon. Can you plausibly deny that there was no first domino to start the cascade? Have they been falling eternally?
 2. If the chain was infinitely long, no amount of time falling would bring the line to the present location... just as if time went back infinitely into the past, no amount of elapsed seconds could bring us to the present. Crossing actual infinities is impossible.
 3. Practically there is another way to look at it: the current effect looks to c (the chain of causes that are themselves caused). But c requires C (Uncaused Cause) in order to start the chain.
 4. No matter how long the chain of intermediate causes (c), there has to be a first cause (C). Even if a god created the universe, God would still be required to explain the causal chain.
 2. The God of the Bible is eternal and unmade and logically prior to the existence of time, space and matter.
2. Dawkins’ question backfires—even assuming a naturalistic cause of the universe, this in turn requires a cause, *ad infinitum*.
 1. No amount of intermediate causes (just like the dominoes) can explain the existence of the universe. Dawkins’ “cranes” cannot explain themselves... they rest on a chain of causes that begs an explanation (C).



Even if the chain of causes and effects could be infinite, they could still not be started without a first cause.

**Dawkins
has a
problem...**

**It's "cranes"
all the way
down.**



[Explanation on next slide...]

Lets simplify this a bit...

1. The appearance of design in the universe begs for explanation.

REMEMBER THESE?

on into infinite regress...

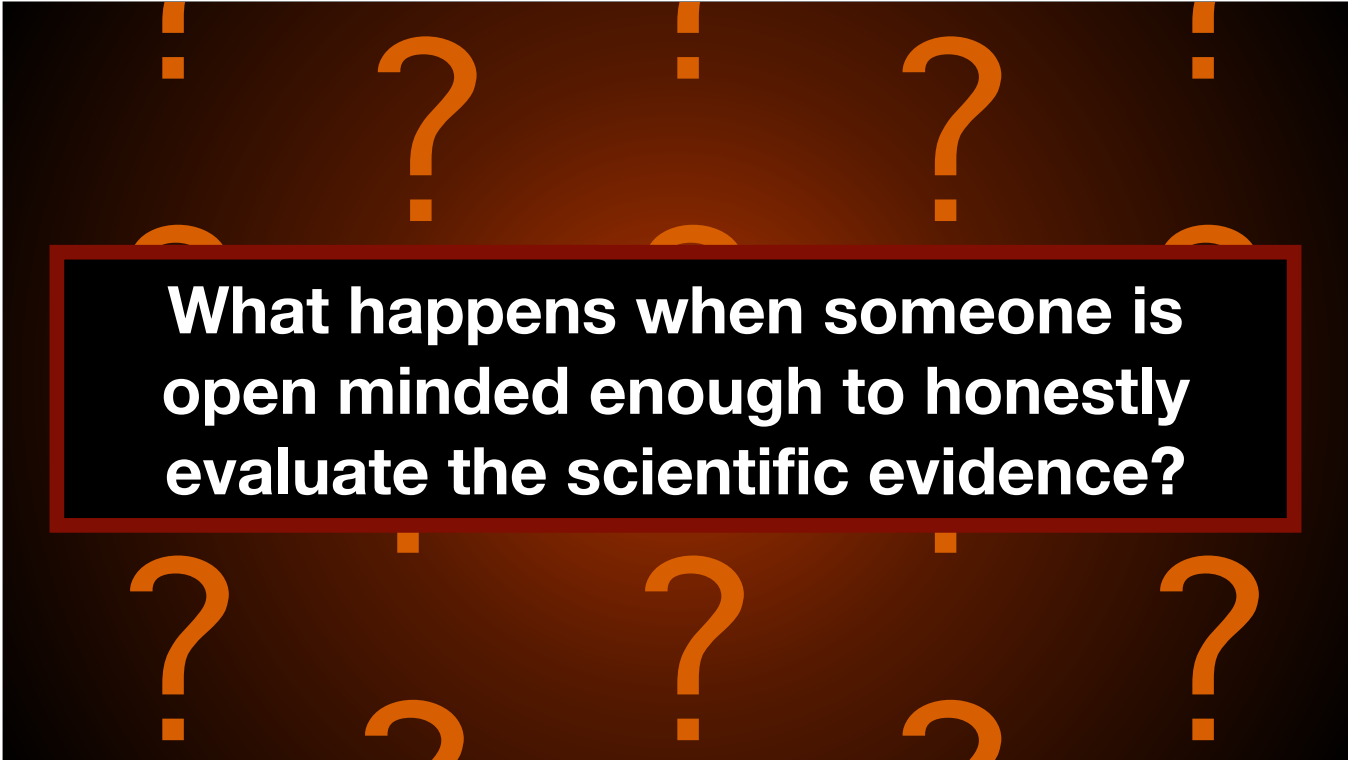
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7. Conclusion: "God almost certainly does not exist."



To explain the world as we know it, Dawkins' crane (natural selection) needs a crane (abiogenesis) needs a crane (habitable world) needs a crane... if he keeps up this chain, he will end up with an eternal personal uncaused Cause, or no ultimate explanation at all.

Natural selection only works if there is reproduction with variation—which requires life. Just like the dominoes, there has to be a first explanation.

At what point does a magical never-ending series of “cranes” become a “skyhook”?



What happens when someone is open minded enough to honestly evaluate the scientific evidence?

**Does anyone
Recognize this
guy?**



This is Antony Flew—perhaps the best known atheist of the 20th century...
He wrote many books arguing for atheism.

Three domains of scientific inquiry have been especially important for me, and I will consider them as we proceed in the light of today's evidence. The first is the question that puzzled and continues to puzzle most reflective scientists: **How did the laws of nature come to be?** The second is evident to all: **How did life as a phenomenon originate from nonlife?** And the third is the problem that philosophers handed over to cosmologists: **How did the universe, by which we mean all that is physical, come into existence?**



Antony Flew with Roy Abraham Varghese, *There Is a God: How the World's Most Notorious Atheist Changed His Mind* (p. 91-92). HarperOne. Kindle Edition.

While I disagree with Flew on the implications of evolution in the process (There'd be something wrong if I fully agreed with a Deist), he makes some interesting points.

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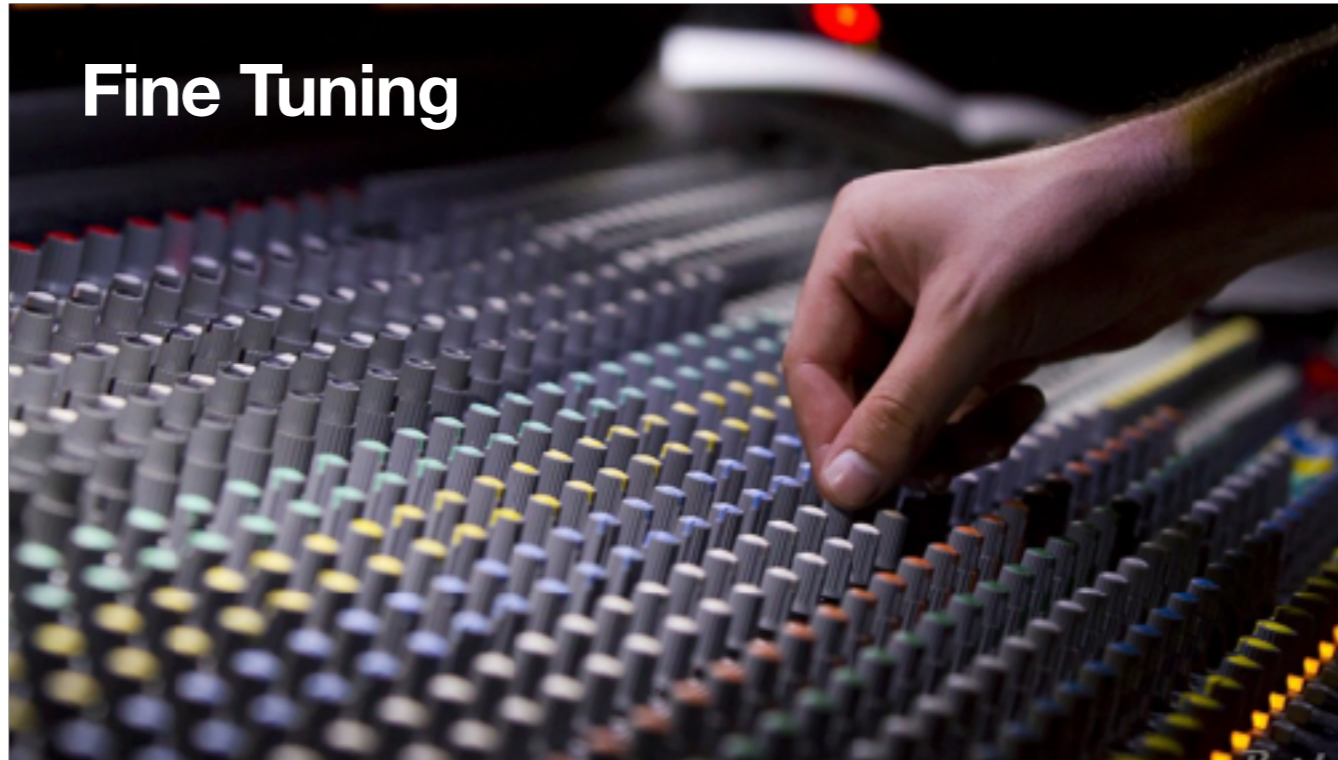
Flew, Antony; Varghese, Roy Abraham. *There Is a God* (pp. 91-92). HarperOne. Kindle Edition.

Three Key Lines of Scientific Evidence...

Courtesy of Anthony Flew

- The existence and precision of the laws of nature — fine tuning.
- The existence of life — design explains life, abiogenesis does not.
- The existence of the universe — why is there something rather than nothing

Fine Tuning



Anthony Flew tells a parable at the beginning of chapter 6: “Did the Universe Know We Were Coming?”

Imagine entering a hotel room on your next vacation. The CD player on the bedside table is softly playing a track from your favorite recording. The framed print over the bed is identical to the image that hangs over the fireplace at home. The room is scented with your favorite fragrance. You shake your head in amazement and drop your bags on the floor. You’re suddenly very alert. You step over to the minibar, open the door, and stare in wonder at the contents. Your favorite beverages. Your favorite cookies and candy. Even the brand of bottled water you prefer. You turn from the minibar, then, and gaze around the room. You notice the book on the desk: it’s the latest volume by your favorite author. You glance into the bathroom, where personal care and grooming products are lined up on the counter, each one as if it was chosen specifically for you. You switch on the television; it is tuned to your favorite channel. Chances are, with each new discovery about your hospitable new environment, you would be less inclined to think it was all a mere coincidence, right? You might wonder how the hotel managers acquired such detailed information about you. You might marvel at their meticulous preparation. You might even double-check what all this is going to cost you. But you would certainly be inclined to believe that someone knew you were coming.

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (pp. 113-114). HarperOne. Kindle Edition.

Virtually no major scientist today claims that the fine tuning was purely a result of chance factors at work in a single universe.

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 115). HarperOne. Kindle Edition.

A true scientific explanation, says Davies, is like a single well-aimed bullet. The idea of a multiverse replaces the rationally ordered real world with an infinitely complex charade and makes the whole idea of “explanation” meaningless. [Paul Davies, “Universes Galore: Where Will It All End?” <http://aca.mq.edu.au/PaulDavies/publications/chapters/Universesgalore.pdf>.] Swinburne is just as strong in his disdain for the multiverse explanation: “It is crazy to postulate a trillion (causally unconnected) universes to explain the features of one universe, when postulating one entity (God) will do the job.” [Richard Swinburne, “Design Defended,” *Think* (Spring 2004): 17.]

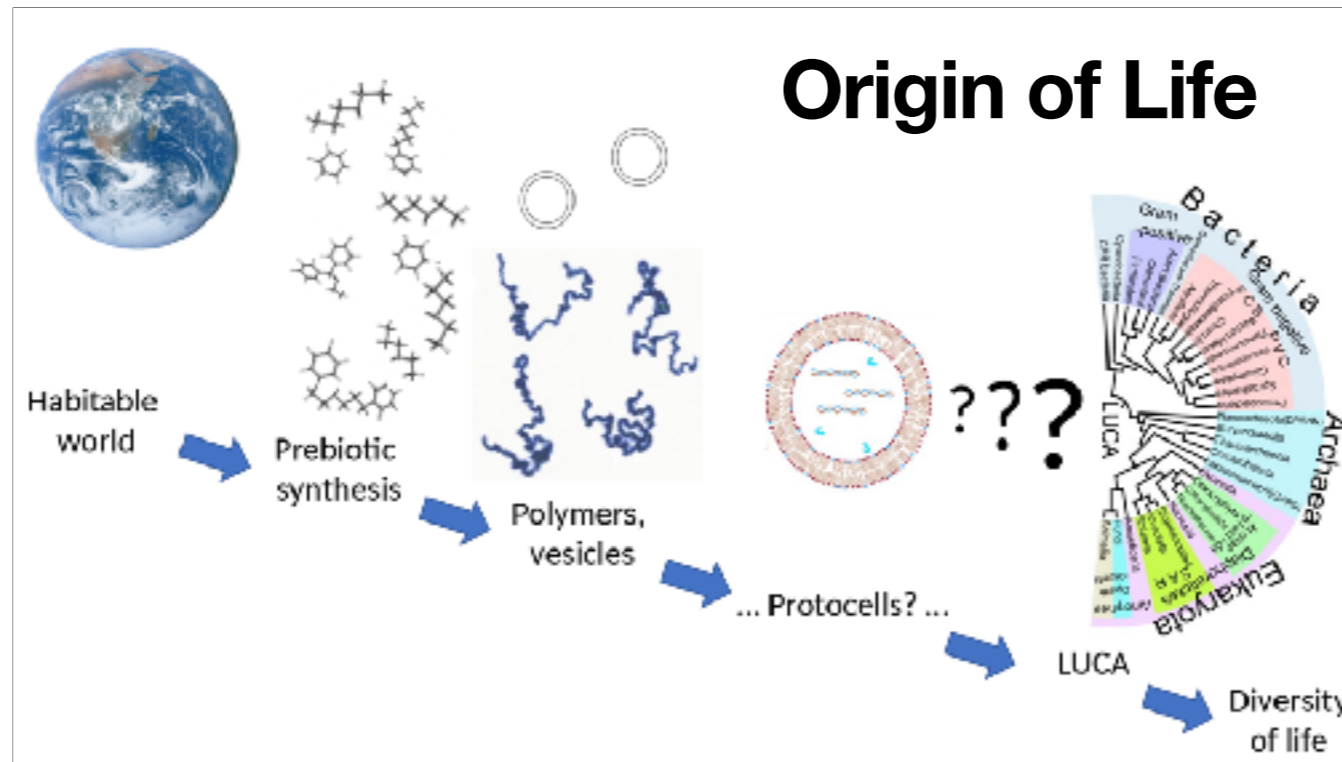
“The more I examine the universe and study the details of its architecture,” writes physicist Freeman Dyson, “the more evidence I find that the universe in some sense knew we were coming.” In other words, the laws of nature seem to have been crafted so as to move the universe toward the emergence and sustenance of life.”

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 114). HarperOne. Kindle Edition.
Citing Freeman J. Dyson, *Disturbing the Universe* (New York: Harper & Row, 1979), 250.

There are hundreds of examples of fine tuning in the universe required for life as we know it. Here's one example:

"Electromagnetism has one-force strength, which enables multiple key processes to take place: it allows stars to burn steadily for billions of years; it enables carbon synthesis in stars; it ensures that leptons do not replace quarks, which would have made atoms impossible; it is responsible for protons not decaying too fast or repelling each other too strongly, which would have made chemistry impossible. How is it possible for the same one-force strength to satisfy so many different requirements, when it seems that different strengths would be required for each one of these processes?"

John Leslie, *Infinite Minds* (Oxford: Clarendon, 2001), 213. (Cited in Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 116). HarperOne. Kindle Edition.



“The problem of how meaningful or semantic information can emerge spontaneously from a collection of mindless molecules subject to blind and purposeless forces presents a deep conceptual challenge.”⁷

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 129). HarperOne. Kindle Edition.

The philosophical question that has not been answered in origin-of-life studies is this: How can a universe of mindless matter produce beings with intrinsic ends, self-replication capabilities, and “coded chemistry”? Here we are not dealing with biology, but an entirely different category of problem.

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 124). HarperOne. Kindle Edition.

The origin of self-reproduction is a second key problem. Distinguished philosopher John Haldane notes that origin-of-life theories “do not provide a sufficient explanation, since they presuppose the existence at an early stage of self-reproduction, and it has not been shown that this can arise by natural means from a material base.”³

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 125). HarperOne. Kindle Edition.

The first challenge is to produce a materialistic explanation for “the very first emergence of living matter from non-living matter. In being alive, living matter possesses a teleological organization that is wholly absent from everything that preceded it.”

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 125). HarperOne. Kindle Edition.

Antonio Lazcano, the president of the International Society for the Study of the Origin of Life, reports: “One feature of life, though, remains certain: Life could not have evolved without a genetic mechanism—one able to store, replicate, and transmit to its progeny information that can change with time.... Precisely how the first genetic machinery evolved also persists as an unresolved issue.” In fact, he says, “The exact pathway for life’s origin may never be known.”[Antonio Lazcano, “The Origins of Life,” *Natural History* (February 2006).] cited in Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 130). HarperOne. Kindle Edition.

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Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 124). HarperOne. Kindle Edition.

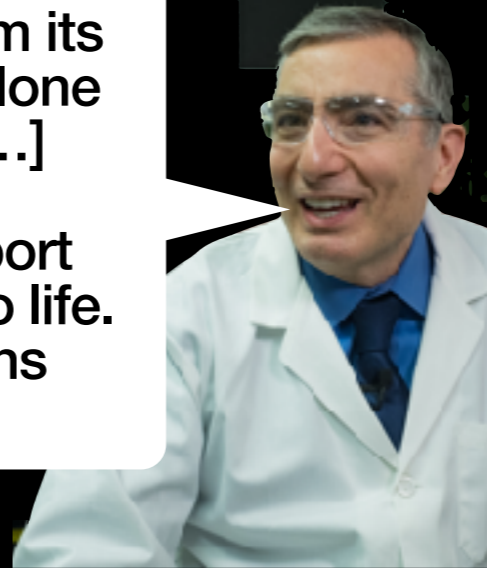
This is the problem of Chemical evolution—more about that in another presentation.

Flew goes on to note that: “Conway concludes that these biological phenomena ‘provide us with reason for doubting that it is possible to account for existent life-forms in purely materialistic terms and without recourse to design.’” [David Conway, *The Rediscovery of Wisdom* (London: Macmillan, 2000), 125.] cited in Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 126). HarperOne. Kindle Edition.

Flew also quotes Paul Davies as saying “The problem of how meaningful or semantic information can emerge spontaneously from a collection of mindless molecules subject to blind and purposeless forces presents a deep conceptual challenge.” [Paul Davies, “The Origin of Life II: How Did It Begin?” http://aca.mq.edu.au/PaulDavies/publications/papers/OriginsOfLife_II.pdf cited in Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 129). HarperOne. Kindle Edition.

Nothing even resembling a synthetic cellular structure has arisen from its independent components, let alone a living cell. Not even close.” [...]

Scientists have no data to support molecular “evolution” leading to life. The research community remains clueless.



James Tour, from *The Mystery of Life's Origin*, Discovery Institute (Kindle Edition) 277-278.

Tour says that we are no closer to knowing how life originated than we were in 1952 when Miller and Urey did their famous experiment. “...try as they might, without preexisting life no researchers have ever seen molecules assemble into a living cell, or anything even remotely resembling a living cell. Contrary to the hyperbole of press reports, any synthetic molecularly derived structures that have been touted as being cell-like are in reality far from it. This situation might change in the future, but it is unlikely to change under the current course of research. Scientists have no data to support molecular “evolution” leading to life. The research community remains clueless.

Thaxton, Charles; Bradley, Walter; Olsen, Roger; Tour, James; Meyer, Stephen; Wells, Jonathan; Gonzalez, Guillermo; Miller, Brian; Klinghoffer, David. *The Mystery of Life's Origin* (p. 278). Discovery Institute. Kindle Edition.



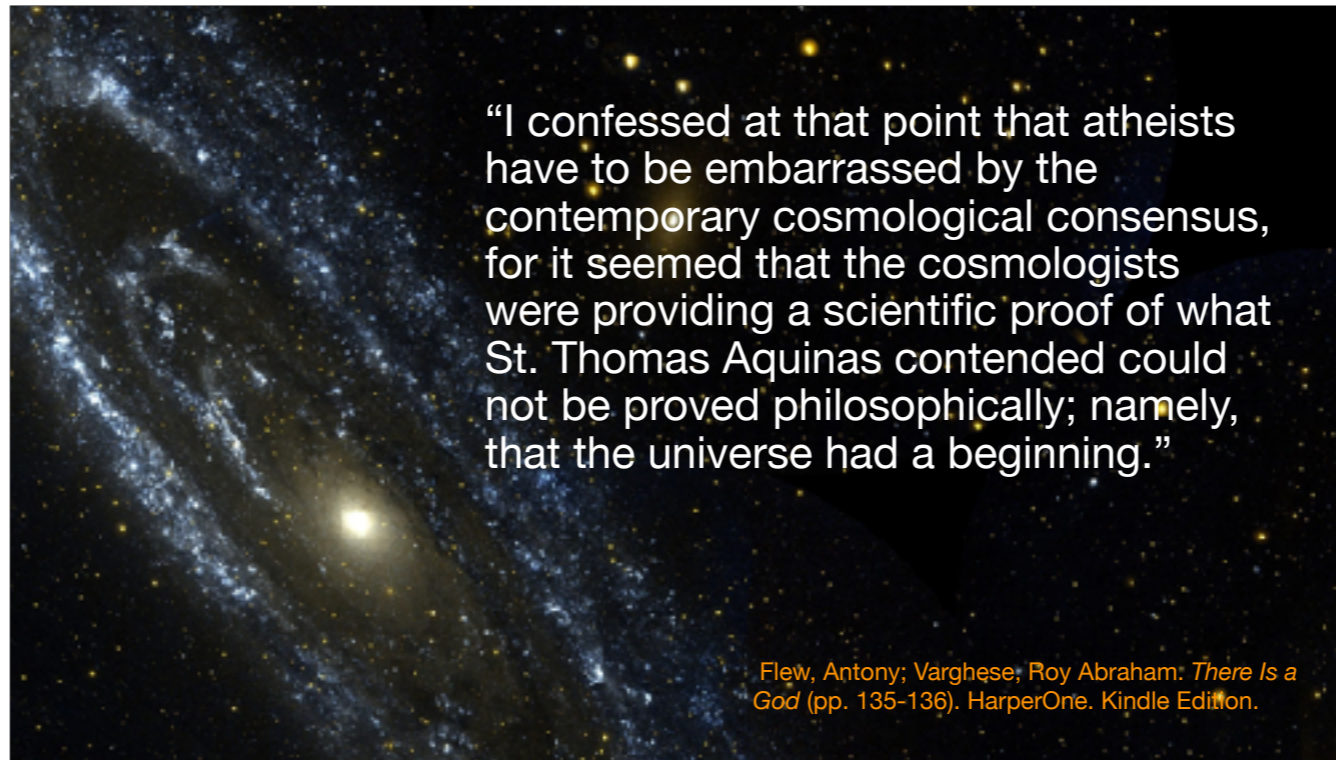
GO back to Flew p. 133

“I confessed at that point that atheists have to be embarrassed by the contemporary cosmological consensus, for it seemed that the cosmologists were providing a scientific proof of what St. Thomas Aquinas contended could not be proved philosophically; namely, that the universe had a beginning.”

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (pp. 135-136). HarperOne. Kindle Edition.

As long as the universe could be comfortably thought to be not only without end but also without beginning, it remained easy to see its existence (and its most fundamental features) as brute facts. And if there had been no reason to think the universe had a beginning, there would be no need to postulate something else that produced the whole thing. But the big-bang theory changed all that. If the universe had a beginning, it became entirely sensible, almost inevitable, to ask what produced this beginning. This radically altered the situation.

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 136). HarperOne. Kindle Edition.



“I confessed at that point that atheists have to be embarrassed by the contemporary cosmological consensus, for it seemed that the cosmologists were providing a scientific proof of what St. Thomas Aquinas contended could not be proved philosophically; namely, that the universe had a beginning.”

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (pp. 135-136). HarperOne. Kindle Edition.

“As long as the universe could be comfortably thought to be not only without end but also without beginning, it remained easy to see its existence (and its most fundamental features) as brute facts. And if there had been no reason to think the universe had a beginning, there would be no need to postulate something else that produced the whole thing. But the big-bang theory changed all that. If the universe had a beginning, it became entirely sensible, almost inevitable, to ask what produced this beginning. This radically altered the situation.”

Flew, Antony; Varghese, Roy Abraham. *There Is a God* (p. 136). HarperOne. Kindle Edition.

Further perusing the evidences for the finite nature of the universe is beyond this presentation.



I now believe that the universe was brought into existence by an infinite Intelligence. I believe that this universe's intricate laws manifest what scientists have called the Mind of God. I believe that life and reproduction originate in a divine Source. Why do I believe this, given that I expounded and defended atheism for more than a half century? The short answer is this: **this is the world picture, as I see it, that has emerged from modern science.**

*Antony Flew with Roy Abraham Varghese, **There Is a God: How the World's Most Notorious Atheist Changed His Mind** (p. 88). HarperOne. Kindle Edition.*

Notice it is the findings of Science that moved Flew toward theism, almost kicking and screaming.



So if the problem isn't the evidence...

“Science”

“Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. 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. [...] Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.”



Richard C. Lewontin, “Billions and Billions of Demons” (a review of Carl Sagan’s *The Demon-Haunted World: Science as a Candle in the Dark*.) *The New York Review of Books*, January 9, 1997.

Richard Lewontin (1929-2021) was an American evolutionary biologist.

Atheism

“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 isn't just that I don't believe in God and, naturally, hope that I'm right in my belief. It's that I hope there is no God! I don't want there to be a God; I don't 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 of our time.”



Thomas Nagel, *The Last Word* (New York, NY: Oxford University Press, 1997)
Kindle Edition, 130-131.

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened...”

Romans 1:18–21, NIV



Common Challenges to the Faith

Science and the Bible Part 1 of 8:
Does science prove God doesn't exist?

J. W. Loubet