

# **Why Believe in God?**

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## **DO YOU EVER HAVE DOUBTS?**

One night a group of hockey players and our wives got together to socialize and have fun. In the middle of a lively conversation, Roberta lowered her gaze, looked me in the eyes, and asked me the piercing question, “Do you ever have doubts?” “Yes,” I said, and then after my admission, I added, “I think every true believer experiences times of questioning.” My answer surprised Roberta. She did not expect it because she thought that those of us in ministry are so sure of our beliefs that we never doubt.

Honest questions are good and healthy in the development of one’s faith. When I face doubts, I just go back over all the reasons (personally, experientially, and factually) that lead me to believe in Jesus Christ and the Bible. Upon reflection and review, I renew my faith and re-commit myself. Such occasions are neither rare nor threatening for me.

The most interesting comment that night, however, came from Roberta. As far back as Roberta could remember, she always considered herself to be an atheist. But after I told her how I handle doubt, Roberta made a confession. “Well,” she said, “I often wake up in the night with a question that I can’t shake.” She became very serious and added, “sometimes I have grave doubts myself and I wonder, ‘what if I am wrong?’” Her words just hung in the air. Then Roberta topped it off: “I am afraid that I might be wrong and that I might go to hell.” People rarely are so honest. Roberta was awakening to the fact that she had been pushing God out of her life for a long time.

## **The Intuitive Awareness of God**

The Bible teaches that we all intuitively and subconsciously know that God exists. As humans, our interaction with the created world somehow tells us God exists. Consider the following verses from the book of Romans.

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 men are without excuse. Rom. 1:20

Like Roberta, most people sense that God is there and we should turn to him.

This verse not only tells us that God exists, but that everyone knows about God's eternal power and divine nature. Sensing that God exists, however, does not remove all doubt. I have met many people who question God's existence, from friends in philosophy classes at graduate school to concerned Christians who grew up going to church. It is one thing to have questions about God and experience doubt, but atheists go one step further and state that there is no God. Atheism, so I found, is almost always driven by psychological factors. It is usually *not* a rejection of God, but a rejection of "a God or a religion the atheist doesn't like." More often than not, atheism is a rejection of the oppressive religion held by someone close to the atheist, often the atheist's father. Often the person has legitimate reasons to reject a particular religion or religious practice, but the rejection goes too far. Rebellion against some form of oppression can become an over-reaction in the opposite direction. This syndrome is illustrated in the lives of many famous intellectual people like Sigmund Freud, Charles Darwin, Carl Marx, and it is described in the book, *The Atheist Syndrome*.<sup>1</sup>

We can easily see how some do not believe in God because of those who represent Him. But most would agree that, in the end, this is not a good basis for rejecting God and saying that he does not exist. The moral expectation factor forms a second reason many doubt God's existence. If we truly believed in and followed God, we might have to change our ways! Many are unwilling to change based upon an intuitive conviction or deep-seated hunch. We want more evidence before we are willing to face the moral implications. Instead of seeking to know God, as we should do, we push Him out of our consciousness to avoid giving up sin or to avoid admitting that what we have been doing is wrong.

The Bible uses strong words to tell us why many reject spiritual truth. They do not want to have their sinful ways exposed:

“Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.” John 3:19-21

This is why each of us needs to weigh the reasons we either do or do not believe in God. One of the most difficult struggles, if the Bible is true, will be within our own hearts. We want to be honest about our deepest motives.

The Bible teaches that many of us subconsciously move away from God because we cling to practices and behaviors that we sense (deep down) are wrong. In the process we push God out and our senses about Him become darkened. This is not just true for an individual; it can also be true for an entire culture. The Bible describes the ancient culture of first century Rome with these words:

Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. Rom. 1: 28-29

The Bible teaches that when a culture rejects God, it easily develops a common consciousness that is gravitates to sin and depravity. This mindset can turn people away from Christianity and biblical truth.

The only antidote for spiritual blindness is to admit to our intuitive sense of God's presence. Do we really sense that there is a God? We must ask ourselves to be truthful and honest. The Bible tells us what God requires of us in Hebrews 11: 6.

And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

Do you believe—in your heart of hearts — that God exists? If so, you must admit it and seek him out. Only then will you be rewarded.

Many of us need to see objective facts that confirm what we intuitively believe to be true. We believe, but we need help with our doubts. We may be relieved to learn that biblical faith is not “blind faith.” It is rather trust based on sound evidence and it is surprisingly convincing evidence.

## **What Created The Big Bang?**

I grew up near the Rocky Mountains of Western Canada. As a teenager I would often spend weekends in the winter skiing. Sometimes I would look out over the mountains from a chair on the ski lift. The tall, snow-capped mountains were ruggedly set against the backdrop of the light blue sky and filled with beautiful evergreen trees. The scenes were simply majestic. In such breath taking moments I would think to

myself, “Wow, God made this!” I could not imagine that such a world “just happened” by chance.

Most of us share these sentiments. We look at the world and ask, “Where else could this have come from?” Something made this world. Our natural reaction is to say, “God made it.”

Many of us were taught that the universe is infinitely old. Yet science has now demonstrated that the universe also had a beginning. Astronomers and astrophysicists are now convinced that the universe—and all time, space, matter, and energy literally sprang into existence *out of nothing*.<sup>2</sup> The universe began with the “Big Bang.” As the brilliant English scientist Stephen Hawking states, “almost everyone now believes that the universe, and *time itself*, had a beginning at the Big Bang.”<sup>3</sup>

Before the “Big Bang,” the universe and everything else did not exist. There was no time, no matter, no energy, and no space. Stop and think about this fact for one moment. The implications are astounding:

- There was no yesterday, no today and no tomorrow, no beginning, no end.
- There were no dimensions: no up, no down, no back, no front.
- There was no matter, no atoms, no elements of any kind.
- There was no energy, no power, no motion.

Absolutely nothing existed. Nothing! Then—out of nowhere—everything that exists sprang into existence. There was a “Big Bang” and everything that exists was created in that instant. As William Lane Craig says “Physical space and time were created in that event, as well as all the matter and energy in the universe.”<sup>4</sup>

In every other realm, we know that “something” *cannot come from “nothing.”* So where did the universe come from? Think for a moment about the possible options! If all physical elements were created in the moment of the big bang, they could only have been created by something non-physical. There is only one good answer: God. Only a non-material being like God could create the physical universe. Only God is invisible, eternal, and all-powerful. As the Bible says, “by faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible” (Heb. 11:3).

Philosophers have developed a very simple summary of the “Big Bang” argument for God’s existence:<sup>5</sup>

- Whatever Begins To Exist Had A Cause

- The Universe Began To Exist
- *Therefore*, The Universe Had A Cause (God)

The person who does not believe in God is in trouble at this point. How can he or she explain the beginning of the universe? As Anthony Kenny of Oxford University puts it, “A proponent of the big bang theory, at least if he is an atheist, must believe that the . . . Universe came from nothing and by nothing.”

At this point, thoughtful people often ask, “well then, who made God?” It is a good question, except it misses one key point: if something begins to exist, it must have a source. Stated differently, something does not come from nothing. A being must have always existed from which material things came into existence. Yet, the big bang teaches us that this something could not have been limited by matter or time. The cause of the universe must be non-material and eternal.

It is easy to see why many people conclude that the God of the Bible was the one who created the universe. The Bible makes it clear that the creation of the universe is the work of God. In fact, the first verses of the Bible could not be clearer: “In the beginning God created the heavens and the earth” (Gn. 1:1).

## **How Did Living Things Spring into Existence?**

The creation of the universe set the stage for the creation of life on planet earth. Scientists tell us that the simplest forms of life appeared on planet earth soon after it formed.<sup>6</sup> Without God, there are no good explanations for the creation of biological life. Biologists and biochemists have tried to explain the origin of life in different naturalistic ways (without God), but the more we learn about biological life, the more we find that a miracle was required for it to have started. Stated differently, if we assume that there is no God, we are at a loss to explain the creation of life.

Students have been taught that life just happened on early earth. And scientists used think they could replicate the process in a laboratory. They have given up on such projects—they do not have a clue about how to create life from non-living materials. Harold Morowitz is a mathematical biologist who specializes in this field. He says that if you take all the possibilities or random combinations from the beginning of time until now, it is impossible to find a mathematical model that will explain the creation of life.<sup>7</sup> He says that the random assembly of the most basic building blocks of life, including

something as simple as a functional protein (called, “biological self-replicating systems”) is unexplainable.

Scientists try in various ways to describe the odds of the simplest blocks of life forming by chance (without God). Consider the following analogies for the creation of life:

- The odds of the building blocks of life “just happening by chance” are the same as a Boeing 747 being created accidentally by a tornado whirling through a junkyard.<sup>8</sup>
- The odds of the building blocks of life “just happening by chance” are the same as a man finding the same grain of sand after being blindfolded and randomly dropped in the Sahara Desert three different times.<sup>9</sup>
- The odds of the building blocks of life “just happening by chance” are the same as believing that monkeys typing on computers could randomly create the entire 30 volume Encyclopedia Britannica without error.<sup>10</sup>

Each statement above is used by a leading scientist to try to explain the impossible odds required for the creation of the building blocks of life by chance.

The appearance of life on the planet is a miracle that points to God.<sup>11</sup> The argument for God’s existence, as presented so far, can be summed up in a few simple points:

- Biological life resulted either from chance or design.
- The known odds that life began by chance are so small as to be equal to zero.
- Therefore life began by design (by God).

The belief that God created life is the most satisfying explanation.<sup>12</sup>

As more and more people begin to grapple with the highly unlikely odds that biological life just sprang into existence on planet earth, they are turning to a new explanation.<sup>13</sup> Being resistant to God, some are now wondering if biological life on planet earth originally came from outer space. The universe, so we have been told, is full of lots of planets that can support life. Frank Drake and Carl Sagan helped to popularize these views in the 1960s, 70s, and 80s and they have been expressed in well-known movies like *Contact*, *Men in Black*, *Star Trek*, and *Signs*.

Most people do not realize that the views about extra terrestrial life expressed in these movies (and others like them) are based on the old science of the 1960s. In recent years scientists are being forced to conclude that planet Earth is unique.<sup>14</sup> The more

physicists and astrophysicists look at the universe, the more *unlikely* it is there will be other possible places in the universe that can support biological life.

The evidence is very strong that planet Earth—as a life supporting planet—is unique. The evidence is so compelling that scientists now refer to it as “The Anthropic Principle.”<sup>15</sup> This principle states that planet Earth appears to have been uniquely designed to support humans (*anthropos*, in Greek). Planet Earth has a “just right design” making it appear to have been uniquely made to support human life.

Here is a sampling of some of the things that must be “just right” for a planet to support life:

- The age of the galaxy in which the planet exists must be “just right.”
- The distance between galaxies must be “just right.”
- The location of the planet within the galaxy must be “just right.”
- The position of the stars in a planetary system must be “just right.”
- The distance between the planet and the stars must be “just right.”
- The distance of the planet from super nova eruptions must be “just right.”
- The distance of the planet from the sun must be “just right.”
- The age of the planet’s sun must be “just right.”
- The gravitational influence on the planet from a moon must be “just right.”
- The axis position on the planet must be “just right.”
- The rotation period on the planet must be “just right.”
- The ozone level on the planet must be “just right.”
- The thickness of the planet’s crust must be “just right.”

All of these are just a few of the parameters together must be “just right” for life to exist on earth. Hugh Ross, Ph.D., in conjunction with various physicists and astrophysicists, has worked out the probabilities that another life-support planet or moon exists anywhere else in the universe.<sup>16</sup> He writes that, “a calculation of the probability for there existing just one naturally occurring planet anywhere in the observable universe with the capacity to support physical life. . . is less than 1 chance in 10 to the 174 (the number 1 followed by 174 zeroes).”<sup>17</sup>

In laymen’s terms, the odds of a life-supporting planet or moon being elsewhere in the universe are the same as *one person* winning the lottery one million times *in a row*. In short, the odds of planet Earth just happening by chance are almost indistinguishable from zero.

### **How Do We Explain the Wonder of a Human Being?**

Giving birth to a baby is one of the greatest joys a woman experiences. During my years of ministry, I find that many women tell me the same thing after their babies are born. They have intimately experienced conception, the earliest and more advanced movements of the baby, and finally the birth. Most mothers feel that they have participated in a miracle. More women than I can count have said to me “there is no way that you could have a baby and not believe in God.”

What is it in the experience of pregnancy and childbirth that makes so many women say such things? I am convinced that they say it because they have come into intimate contact with the incredible and unexplainable design of life. In the face of this miracle, they intuitively realize that human life could not just have evolved by chance. In the face of such experiences, most women cannot help but point to God.

There are two basic ways to explain the development of human life. Either we are the result of chance or we are the result of design (by God). The dominant means used in western society to explain the development of human beings still goes back to naturalistic evolution (evolution without God), the theory originally proposed by Charles Darwin. The theory can be summarized this way:

- The universe and planet Earth developed (as a suitable place for life) *by the smallest possible mathematical chance.*
- Then, over billions of years, biological life sprang into existence on earth *by the smallest possible mathematical chance.*
- Then, once life started, it evolved into more complex forms through numerous, successive, and slight modifications *by the smallest possible mathematical chances.*
- Consequently, human life is *the result of repeated (and impossibly unlikely) chances coincidentally working together in impossible circumstances which eventually lead to the chance creation of a more perfectly designed life form (human beings) than the best scientist can even figure out.*

Most of the points listed above are incredibly unlikely, the odds of each one being statistically equivalent to zero.<sup>18</sup> The fossil record *does not* support the theory of naturalistic evolution, since most, if not all, species (properly defined) just sprang up in the fossil record with no transitional forms.<sup>19</sup> Those scientists, mathematicians, and thinkers who have looked at the evidence with an open mind, point out that evolutionary

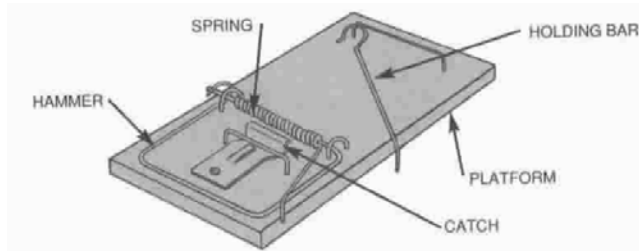
theory (when it does not depend on God) should now be put on trial and declared “invalid.”<sup>20</sup>

The creation model, which holds that God guided the creation of all life forms, culminating in the special creation of Adam and Eve, is completely compatible with the fossil record and biological evidence.<sup>21</sup> The facts we are learning from both the physical and biological world are causing more and more scientists and mathematicians to believe in the God of the Bible,<sup>22</sup> a development that runs directly counter to what was predicted thirty or forty years ago.<sup>23</sup> Naturalistic evolution and blind chance simply cannot explain what we observe in the universe and in this world.

Consider the human body. Lets look closely at two examples of complex design within the human body that point to God. It is impossible to believe that these designs (and many others) just occurred by blind evolutionary chance.

### **1. The Complexity of Human Cells Require A Designer (God).**

Only with the discovery of the structure of DNA in 1953 did we come close to beginning to grasp the complexity of biological life, especially human life. Information on the DNA molecule is stored as millions of specifically arranged chemicals along the bases of the spine of DNA’s helical strands. Recently, biochemists and mathematicians like Michael Behe have been at the forefront of scientific discussion, pointing out that naturalism and chance (theories which reject the possibility of God) cannot explain human cells.<sup>24</sup> Behe describes the human cell as an “irreducibly complex system.” An “irreducibly complex system” is a system whose parts—if they were not designed—developed, in all their complexity, independent of one another, by chance; and then, again, by chance, they “just happened” to work together. The mousetrap is a very simple example of an irreducibly complex system.<sup>25</sup>



The mousetrap will not work unless the hammer is properly positioned and able to “come down” on the mouse. But the hammer cannot work unless it has a spring. The

spring cannot work unless it is mounted to a platform. Then again, the catch and the holding bar must also be present and properly positioned. The mousetrap only works when each independent part is present and uniquely set-up to work together. If any part does not work, the mousetrap fails to work. If it were based on natural, random processes, then all these parts would have to evolve separately and be positioned “by chance.”

Imagine a living system of the mousetrap. It “evolves” a hammer and for a few decades, then it “evolves” a spring, etc. Of course, the problem is the system will not work at all until all the parts are present.

The mousetrap is a very simple example of irreducible complexity, which must be multiplied many, many times over for us to understand a simple human cell. A simple human cell can have thousands of component parts like this. If naturalistic evolution is true, the independent component parts must have uniquely evolved “by chance”—all at the same time—and then have been positioned “by chance” so that “by chance” they work together. But it is practically impossible for a rational person to believe that this complexity could have just happened, “by chance.” Reflect for a moment on the following truths spoken by leading scientists in their fields:

- A single human cell is so complex that it contains more information than an entire thirty volume encyclopedia.<sup>26</sup>
- The cell’s ability to process information is more advanced than any known computer program.<sup>27</sup>
- The cell has molecular motors which function just like motors humans have designed.<sup>28</sup>
- The parts within a cell function just like a factory—producing products for the use of other cells.

It is hard to believe that these processes are not the work of a designer. All of these processes are at work in the billions of cells in your body, right now. And they all work together, seamlessly.

It is difficult to believe that such “factories” could have been assembled “by chance.” God’s existence best explains the design and work of the human cell. As King David wrote 3,000 years ago,

“For you [God] created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made.” Ps. 139: 13-14

## 2. The Human Eye Shows We Were Made By God.

Most of us have not spent much time studying a human cell and we never will. But all of us have seen birds, insects, and common forms of biological life.<sup>29</sup> Most of us do not realize the amount of “irreducible complexity” found in the organs of these creatures (and remember organs are made up of countless cells). One of the best ways to illustrate the design of a human being and the irreducible complexity of component parts of our design is with the human eye.

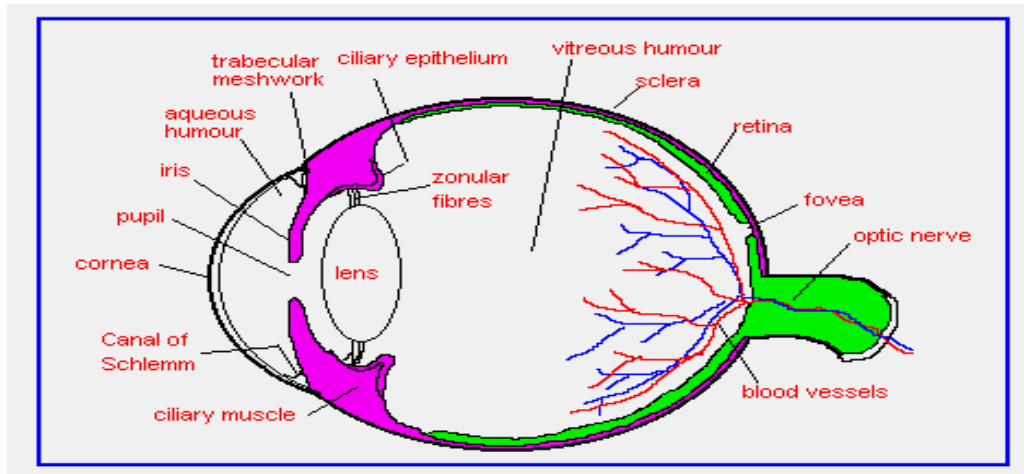


The eye is an amazing creation. Look at the outside of the eye in the picture. Outside the eye, we have eyebrows, which are “just right” to protect our eyes from dust and perspiration. Our eye brows are set on skin and a bone structure, which has developed in a “just right” way, so that our eyes are protected from bangs, blows, and hits which would damage the eye. We have eyelids, which are in a “just right” position and function in a “just right” way to protect us from bright lights, dust, fluids, and whatever else may damage our corneas. In addition to our eyelids, we have eyelashes that are “just right” to protect us from sun, dust, or other things that may get into our eyes. Then we have tear ducts, which keep the eye moist and clean. Unless they were designed (by God), these structures had to evolve by chance, at just the right time, and just the right place. They had to evolve and work at just the right place on the human body, or they would be useless.

Now let’s consider what happens inside the eye. The cornea is the outside part of the eye. These cells are “just right” because they are uniquely clear and light can pass through them into the eye. They are “just right” by being very sensitive (seven layered) to pressure so that we blink and protect and clean our eyes automatically. The cells of the cornea have a unique mechanism, unlike the skin, where they repair themselves in a non-scarring manner (or else we would all be blind through scarring on our eyes by middle

age). Notice the iris. It is just like a camera—it adjusts automatically to light in a “just right” manner (in dim light, it opens wide; in bright light, it closes up).

Next, notice the lens. It is in a “just right” place to adjust the image of light. As we move inside the eye, the vitreous humor is a clear, special liquid that gives “just right inflation.” Then, at the back, notice the retina—it is “just right” to transport an upside-down image, which the brain interprets right-side up for us. Then, at the back of the eye are photoreceptor cells—6.5 million light sensitive cones and 125 million rods, each wired to a central system and each sensitive to one photon, which enables us to distinguish colors. The size of one photoreceptor cell is *two microns*—and the optical resolution of the human eye “just happens” to be *two microns*.<sup>30</sup> Now, to top it all off, we have two eyes. They are about three inches apart, which is a “just right” space so that we can judge distances.



Isn't it amazing that all of these component parts automatically work together! Is it possible to believe that each of these complex parts evolved independently and came together “by chance?” The Bible says it well, when it states: "Ears that hear and eyes that see—the Lord has made them both" (Proverbs 20:12).

## Is There A God?

What does the big bang tell us? Where did life on this planet come from? How can we explain the development of such biological complexity as that found in human cells and organs like the eye?

A little over two hundred years ago, William Paley presented the “Watch Maker Argument.” The argument began by looking at the complexity of life, as I have done, in this chapter, but with the limited scientific knowledge of that time.<sup>31</sup> Paley asked his

readers to imagine what it would be like to be a primitive person, say from the darkest jungles of South America. You have never been exposed to advanced society and you are walking through the forest and you come upon an old style watch on the ground. You have never seen anything like this before. You look at it and naturally think that it was put together for a distinct purpose:

- A spring gives it motion.
- A series of wheels transmit the motion.
- The wheels are made of brass so that they do not rust.
- The spring is made of steel because it is a resilient metal.
- The front cover is made of glass so you can see through it.

You naturally conclude that someone designed this object and that it was designed to tell time. Who would conclude that such an item just happened or that it was created by chance?

In the same way, when we look at our world, we see that it shows an even greater evidence of design than the watch. Consider the following:

- The universe explodes into being when nothing existed.
- A “fine-tuned” planet, uniquely ideal for sustaining life, is created.
- Incredibly complex life forms appear “out of nowhere” after the earth is formed.
- The most complex life form of all—humans—appear on earth, with complex organs and minds that ask, “Why am I here?”

It is hard to imagine how we can think such design doesn't point to God! The natural and logical conclusion—if a watch demands a watchmaker—is that humans demand a human-maker (God).

At the beginning of this chapter, I mentioned my friend Roberta's confession about her doubts. That night began a process whereby she confronted her doubts and ended up admitting that she had always sensed that God was there. Roberta needed an environment where she could be honest about her doubts and ask questions. Who would have predicted that a group of hockey players and their wives would provide what she needed? She also needed to see the reasons that cause people to believe in God and become Christians.

Evidence (like that presented above) caused her to open up and started a process, which eventually led her to embrace the belief she had tried to repress all of her life. She is now a devout Christian.

The Bible indicates that everybody is like Roberta. We all, intuitively or innately, know that God exists and that we are morally responsible to Him. Then, as additional support, evidence and sound reasoning help us to know that our intuitive inclination is based on a solid, objective foundation. That is why I believe in God. I hope that you will be able to join me and say that you believe in Him too.

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<sup>1</sup> John P. Koster, *The Atheist Syndrome* (Brentwood, Tn.: Wolgemuth & Hyatt, Publishers, Inc., 1989).

<sup>2</sup> Michael D. Lemonick, "Cosmic Fingerprint," *Time* (Feb. 24, 2003): 45.

<sup>3</sup> Stephen Hawking, *The Nature of Time and Space* (Princeton Univ. Press, 1996), p. 20.

<sup>4</sup> William Lane Craig, "Why I Believe God Exists," in *Why I Am A Christian* (Baker, 2001), p. 63.

<sup>5</sup> *Ibid.* and J.P. Moreland, *Scaling the Secular City* (Grand Rapids, Mich.: Baker Books, 1987).

<sup>6</sup> John M. Hayes, "The Earliest Memories of Life on Earth," *Nature* 384 (1996): 21-22. See also S. J. Mojzsis et al., "Evidence for Life on Earth before 3,800 Million Years Ago," *Nature* 384 (1996), 55-59; J. William Schopf, "Microfossils of the Early Archean Apex Chert: New Evidence of the Antiquity of Life," *Science* 260 (1993), 640-46.

<sup>7</sup> H. Morowitz, "Biological Self-Replicating Systems," in *Progress in Theoretical Biology*, Ed. F. Snell (New York: Academic Press, 1967), p. 35ff.

<sup>8</sup> Fred Hoyle, *The Intelligent Universe* (Joseph, 1983).

<sup>9</sup> This statement is quoted in Lee Strobel, *The Case For Faith* (Grand Rapids, Michigan: Zondervan, 2000).

<sup>10</sup> Quoted in Lee Strobel, *The Case For Faith* (Grand Rapids, Michigan: Zondervan, 2000), p. 110.

<sup>11</sup> Francis Crick, *Life Itself: Its Origin and Nature* (1981), p. 88 states it well: "An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have been satisfied to get it going."

<sup>12</sup> See Hugh Ross, Kenneth Samples, and Mark Clark, *Lights In The Sky and Little Green Men* (Colorado Springs, Col.: NavPress, 2002, ) p. 39. See also [www.Reasons.org](http://www.Reasons.org) for Hugh Ross's most recent updates on the statistical probabilities involved.

<sup>13</sup> See Hugh Ross, Kenneth Samples, and Mark Clark, *Lights In The Sky and Little Green Men* (Colorado Springs, Col.: NavPress, 2002, ) p. 39. See also [www.Reasons.org](http://www.Reasons.org) for Hugh Ross's most recent updates on the statistical probabilities involved.

<sup>14</sup> Michael Shermer, "Skeptic: Why E.T. Hasn't Called," *Scientific America* (August, 2002).

<sup>15</sup> John Barrow and Frank Tipler, *The Anthropic Cosmological Principle* (Oxford: Clarendon Press, 1986).

<sup>16</sup> Hugh Ross, *The Creator and the Cosmos* (Revised edition; Colorado Springs, Col.: NavPress, 2001 ).

<sup>17</sup> Hugh Ross, Kenneth Samples, and Mark Clark, *Lights In The Sky and Little Green Men* (Colorado Springs, Col.: NavPress, 2002, ) p. 39. See also [www.Reasons.org](http://www.Reasons.org) for Hugh Ross's most recent updates on the statistical probabilities involved.

<sup>18</sup> William Bembksi and James M. Kushiner, *Signs of Intelligence* (Grand Rapids, Michigan: Brazos Press, 2001).

<sup>19</sup> Robert F. DeHann and John L. Wiester, "The Cambrian Explosion: The Fossil Record and Intelligent Design," in William Bembksi and James M. Kushiner, *Signs of Intelligence* (Grand Rapids, Michigan: Brazos Press, 2001).

<sup>20</sup> Philip Johnson, *Darwin on Trial* (Downers Grove, Illinois: InterVarsity Press, 1993).

<sup>21</sup> Almost everyone has heard that the Bible says that God created the universe and everything in it, including human life, in six days. Many people, however, do not know the six days have been understood as six "ages" or six "epochs" by Biblical scholars (in both ancient and modern times). If we take the Hebrew word for day ("Yom") as the preferred meaning in this context, then we will see a strong correlation between the "day-ages" of Genesis and the facts of science and the fossil record. We find that the formation work on planet earth during the first "day-age" will match with the fact that earth – as we now know it - was formed four and one half billion years ago. We will also find that the creation of simple life forms on the third day-age correspond with the appearance of such forms on earth 3.86 billion years ago. Not only do we find a correlation between the facts of science and the Bible, we also find that the information in Genesis is the key to explaining what science *cannot explain* – namely, how life could have started in the first place. Please note that my view is *not* theistic evolution. The "Day-Age" view holds to the inerrancy of scripture, the special creation of Adam and Eve, and all that the Bible affirms. It is the view of several early church fathers (like Augustine) who lived centuries before the theory of evolution was proposed. See Hugh Ross, *Creation and Time* (Colorado Springs, Col.: NavPress, 1994) and see the weekly scientific updates at very useful web site created by the *Reasons To Believe* organization at [www.reasons.org](http://www.reasons.org).

<sup>22</sup> Hugh Ross, *The Genesis Question* (Colorado Springs, Col.: NavPress, 1998).

<sup>23</sup> Ed Larson and Larry Witham, "Scientists are Still Keeping the Faith," *Nature* 386 (1997): 436-437.

<sup>24</sup> Michael Behe, *Darwin's Black Box* (1996).

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<sup>25</sup> Michael Behe, "Darwin's Breakdown" in *Signs of Intelligence* (Brazos, 2001) and *Darwin's Black Box* (1996).

<sup>26</sup> Quoted in Lee Strobel, *The Case For Faith* (Grand Rapids, Michigan: Zondervan, 2000), p. 110.

<sup>27</sup> Bill Gates, quoted in Stephen Meyer, "Word Games," in *Signs of Intelligence* (Brazos, 2001), p. 108.

<sup>28</sup> The prestigious journal, *Cell* often has articles on "macromolecular machines."

<sup>29</sup> Stuart Burgess is a design engineer who instructs at places like Cambridge University in England. He has written about the incredible designs – unparalleled by human design – in the biological world. See his book, *Hallmarks of Design* (Day One, 2000). See also the older, but helpful work of George Vandeman, *Tying Down The Sun* (Mountain View, California: Pacific Press Publishing, 1978).

<sup>30</sup> Robert Harsh, "Design in Nature Demands a Designer, Lets Take a Look at the Chemistry of Sight," [http://doesgodexist.org/JanFeb02/DesigninnaturedemandsADesigner LetsTakeALookAtT...8/28/2002](http://doesgodexist.org/JanFeb02/DesigninnaturedemandsADesignerLetsTakeALookAtT...8/28/2002).

<sup>31</sup> This argument presented in a highly technical and philosophically persuasive manner by Oxford's premier philosopher Richard Swineburn in *The Existence of God*, rev. ed. (Oxford, U.K.: Clarendon, 1991). See the recent updates in J.P. Moreland and William Craig, *Philosophical Foundations for a Christian Worldview* (Downers Grove, Illinois: InterVarsity Press, 2003).