

The Weight of the Argument

We have come to the point of our discourse with you, our readers, to summarize the evidence that points to the existence of God. We know that we have not proven He is there by the methodology that we usually demand for conviction, that is, eye witness testimony. None of us have seen God, nor can we bring Him into your presence so that you can touch Him or hear Him. But we have presented to you a great prima facie case. Here we review the evidence that we presented to you in previous articles.:

1. The evidence from cause and effect. There can be no effect without a cause. The universe is a grand effect. Something caused this effect and must be greater than the effect we witness. The one who so produced the universe must be of incredible power.

2. The evidence from design. The construction of the universe, and the life that inhabits this corner of it, is very complex. It operates according to precisely predictable patterns. The complexity and pattern demonstrates purpose in the arrangement. All of this cries out for a designer. The one who could so construct a universe of such grand proportions from such a complex array of components woven together into an organized whole must be of incredible intelligence.

3. The Doctrine of Organic Evolution cannot account for our development through gradual and naturalistic processes, much less for our origin. At its most fundamental stages it violates the very principles by which it rejects special creation. It is far more a wish than a reality; a faith system than science. There is no other reasonable explanation for our being than special creation.

4. The experience of life, both of believers and unbelievers, theists and atheists, point unequivocally to a great Moral Presence, to what we would call God. No matter how hard man tries to dismiss morality as sentiment, instinct, or social convention, we cannot live very long before we recognize that some human acts are universally right and some are universally wrong. The only way to account for this is the existence of a transcendent Moral Presence whom we call God.

The conclusion is that the evidence for God is plenary and unequivocal. It is a prima facie case without parallel.

If you are still troubled, if you still have doubts, if it still seems unreal to you to believe in God, we understand. Many who have considered these arguments extensively, who attempt to live by the One who made us, who appeal to you to consider deeply your origin and your accountability to your Maker, even I who penned these words, can still have doubts. Some claim that they never doubt but some also never think about the issue that much. The phenomenon of doubting God's existence possibly lies with the magnitude and greatness of God. When we consider the expanse of the universe, the complexity and order in it, and the indescribable power and intelligence of that which is required to create and operate it, our finite minds cannot comprehend something that grand. We have nothing in our experience with which to relate to such a magnificent being. We tend to think One so grand is not possible, that it is not natural, that it is... supernatural? But that is the point. The only

explanation for the fact that we exist has to be supernatural. There is nothing natural that can even begin to explain it.

Our appeal to you is to join us in our journey to this being called God. We have not established as yet anything about Him, except that He must be magnificent. It is the primary task of man to come to grips, as it were, with his Creator. The Bible, which will be our next subject of discussion, has an interesting passage in it. It has to do with a man who neglected his God for a good part of his life. He seemed to run from one rash decision to another and finally found himself caught between, metaphorically speaking, a rock and a hard place. Finally coming to his senses, as he ran from one danger headlong toward another, he appeals to his God for help. The man's name is Jacob and we find recorded in the Book of Genesis, the thirty-second chapter, that God came to him in the night in the form of a man. They wrestled until the break of day at which time Jacob's hip was injured so that he could not continue the struggle. But Jacob would not let go of his adversary. Here we witness a profound change. Rather than continuing to struggle against the Man (God), he pleads for a blessing. The Man (God) replies to him in verse 28 that "you have struggled with God and with men, and have prevailed." Jacob replies in verse 30 that "I have seen God face to face, and my life is preserved." The meaning is that man must come to seek and understand God; come, as it were, face to face with Him. That is the task set before each one of us, the only one that gives life meaning and provides hope that we will prevail over the evils of this life and that our lives will one day be preserved. The journey is about to begin.