

Creation Demands a Creator

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If what has been presented in the foregoing lesson (*Belief in God*) is not enough to convince the reader that belief in God is believable on the basis of the necessity of divine causation, then there is more. It is doubtful that the earliest Christians would have found these arguments necessary to prove the existence of God to the people of the first century Mediterranean world. That world was filled with belief in many gods. Our world, however, is a different matter. The demand for proof of God's existence is constantly confronting the Christian. To accommodate this demand, the reader will find, in the following, a presentation of the theistic arguments for the existence of God.

The Law of Rationality

The most common approach in establishing the existence of God is an apologetic presentation called "the theistic arguments." The question driving this whole discussion is, "Is it rational to accept the proposition that the universe was created by God?" The "Law of Rationality," a philosophical principle used in logic and debate states that, "*one ought to draw only such conclusions as are warranted by adequate evidence.*" This principle, credited to Aristotle, states that what you believe ought to be believable on rational grounds. God has never asked us to believe anything that is unbelievable or to come to faith in him by irrational means. He created us as rational beings and expects us to behave rationally, especially in our quest for him.

Now the question is this, "Is there adequate evidence from which to conclude that a Supreme Being created the heavens and the earth?" There are only two possibilities: either the universe came into existence naturally (i.e., its cause may be accounted for by the forces

of nature) or it came into existence supernaturally (i.e., its cause may be accounted for by forces, beyond nature).

The Law of Cause and Effect

The physical universe consists of space, matter, time, and energy. Is it rational to assume that all of this simply came into existence in and of itself, or purely by itself? According to the natural laws governing our universe, something cannot be caused by nothing, i.e., a universe cannot simply appear out of nothing. Neither can something living come from something non-living nor can a human being come from a non-human being by the laws of cause and effect governing our natural realm of existence. For something to come from nothing demands the presence of a cause beyond the natural; i.e., a supernatural cause.

Supernatural Beings and the Supreme Being

Socrates, Plato, Aristotle and many other of the greatest thinkers of ancient times recognized the need of a supernatural cause to rationally account for the effect we know as the universe and our existence in it. Many of these thinkers were convinced that the gods and goddesses of the religions of their culture were inadequate to account for the existence of the universe. They believed that such an accomplishment demanded the existence of a much greater being than existed in the belief-disbelief systems of the religions of the Greco-Roman world. Such a being would have to be more than a **supernatural being**; he would have to be a **Supreme Being**, greater than all other beings conceivable to man. (Cf., Plato's *Dialogues* [*Phaedrus*, *Timeaus*] and his *Laws* [Book X]; also in Aristotle's *Metaphysics* [Books 2 and 12].

Belief in such a being did exist, however, in the religion of Judaism. In fact, Jewish scholars of the first century argued for the existence of their God on similar grounds as did many of the Greek philosophers before them (cf. *The Wisdom of Solomon* 13). Such a line of reasoning is used by the Apostle Paul in Rom 1:18ff, where he argues that because God's existence could be know through the

things he created (the Cause and Effect or Cosmological argument), the world was without excuse for its disbelief. And so is it today. The case for belief in the existence of God on rational grounds is very strong. There are three major arguments that may be followed to prove the existence of God on rational grounds. They are as follows.

The Very Fact of Creation Demands a Creator

For every effect there is a cause laying behind it adequate enough to have caused it. If we can say that something exists, then we can say that something caused it. This is true of everything within our realm of existence: a house (the effect) implies the existence of a builder (the cause). A book (the effect) implies the existence of an author (the cause). A watch (the effect) implies the existence of a watchmaker (the cause). A world (the effect) implies the existence of a world maker (the cause). A universe (the effect) implies the existence of a supernatural force (the cause); in essence, a creation implies the existence of a creator. What could be more reasonable? Every creation is the product of a creator, whether something invented or an idea. All things have some source of origin. There is something creative behind everything extant within our realm of existence.

The Meaning of Creation

There is, first of all, **absolute creation** - creation in the absolute sense. Something that was absolute nothingness but now it exists. It had no pre-existence in any form but now it exists. This kind of creation demands a supernatural cause and this is the kind of creation described in Gen 1:1ff and Psalms 33:6-9. Secondly, there is **limited creation**. This is creation of something out of something else: music out of sound, communication out of words, beauty out of color, form out of matter. This is the kind of creation mentioned in Gen 1:7, 16, 25 and 26, and a different Hebrew word (*asah*) is used here than the word *barah* which is used in Gen 1:1. The Hebrew *asah* is used to speak of something made from something else where *barah*

is the term the Hebrew text uses for the creative activity of God. God create something out of nothing, speaking it terms of natural phenomena.

The Concept of Divine Causation

To bring something out of nothing requires divine causation. This is what the old Hebrew Scriptures say happened in Genesis 1:1ff. Something does not come from nothing unless there is supernatural causation. This rules out "the general theory of evolution" as a possible explanation as to the existence of the universe and life on this planet. This theory claims that nothing happens that cannot be accounted for on the basis of natural law. Yet, natural law says that something cannot come from nothing. To argue that the universe is eternal and did not "come from" anything also violates the second law of thermodynamics which says that this universe is running down or moving toward a conclusion; thus, it must have had a beginning. Further, this argument introduces the concept of "eternality" which is a philosophical or theological concept and is not a concept taken seriously in scientific discussion. Of course, legitimate scientific discussion must end when the subject of origins is introduced, in that true science can only investigate observable phenomena.

The Wonder of Creation Suggests a Creator

There is astounding vastness in our universe, yet, there is exacting precision and order. Design, order, and arrangement imply purpose and purpose implies intelligence. The planet earth is estimated to weigh six sextillion, five hundred seventy quintillion tons; yet, it makes a journey every three hundred sixty five days of over two hundred ninety two million miles with exacting precision and order. Is all of this precision and order of orbit and time of travel just a meaningless phenomenon or is there purpose to it all?

Design with Implied Purpose

Design with purpose pervades the universe. There is order,

arrangement, and design everywhere around us. The earth is tilted on a twenty-three degree axis to produce a climate conducive to life on this planet. If the planet earth were only ten inches thicker in total circumference, there would be no oxygen and thus no life. The earth's moon is two hundred forty thousand miles away; if it were closer, we would all drown when the tide comes in. Without the plant life there would be no animal or human life and without animal and human life there would be no plant life in that the oxygen necessary to human life is produced by the plant life and the carbon dioxide necessary to plant life is produced by human and animal life. Where did all of this life-sustaining design, arrangement and order come from?

It is not just "design" but "life-sustaining design" which is under consideration here, design that implies purposeful intent. Such design implies intelligence. Purpose can only be given to a thing specifically designed by an intelligent being. The design of a watch with its different sized gears, its face with numbers and hands, its winding stem, etc. all implies purpose (the keeping of time) and that purpose is given that watch by an intelligent being. It did not just come about by chance or coincidence or evolve over millions of years. So is it with a camera, a television, a telephone, an automobile, or a computer. All of these things possess design, that design has a purpose, and that purpose clearly implies an intelligence lying behind it. Such design implies purpose and such purpose implies intelligent causation.

Fearfully and Wonderfully Made

Psalms 139:14 tells us that man is fearfully and wonderfully made. In watching the construction of a building, one is impressed at the engineering intelligence lying behind such an endeavor. Especially is this so with such multi-storied structures as exist in our large cities. They begin with a steel framework, fashioned and placed in exacting arrangement to sustain the structure. An intricate plumbing system is interwoven throughout as well as a heating & cooling or air conditioning system to control temperature. Energy is supplied to the structure by generators, fed through an intricate

electrical system. A massive communication network designed to carry intelligent communication to and from intelligent beings within the building runs throughout the structure. All of this intricacy is confined with a covering designed to protect all that is within the structure. One would never think of denying that such a creation as this, with all of its design, arrangement and order, was the product of intelligence.

Now, consider a far more intricately designed structure, the human body. It also has a frame [skeleton] fashioned and placed in exacting arrangement to sustain the structure. A plumbing system [cardio-vascular system] controlled by a perpetual motion pump [heart] carrying liquid life [blood] runs throughout this structure. Also running throughout this structure is a heating & cooling system [cardio-pulmonary system] that changes fuel into energy as oxygen taken in through the lungs, burns the fuel, and sends the produced energy throughout the body. This structure also operates on energy. Sun-powered engines called muscles, which give activity and motion to this structure produce this energy. An intricate electrical network called the nervous system is interwoven throughout the body of this human structure, with a central computer, three pounds of pinkish-grey matter called the brain that transmits communication to and from different parts of the body. This wonderful structure is the most precise and intricate creation known to man. How could anyone ever entertain the idea that such a marvel as this just happened or even happened over millions of years of evolution? Such an idea would be just as unbelievable as suggesting that the multi-storied building described earlier just happened or evolved into existence by chance and circumstance. Clearly, when one is thinking rationally and responsibly, can see that man has been "fearfully and wonderfully MADE!"

The Nature of Man Suggests a Creator

Man's Intellectual Nature

Within man's cranium lies three pounds of pinkish-grey matter that "thinks!" Man is a reasoning creature. Intellect cannot evolve

from slime. There is an immense gulf between plant life, animal life and human life. There is no intelligence in plant life. An animal does not reason, it responds to and through instinct. Man, however, is the only being on earth possessing the power of discursive reasoning or ratiocination, i.e., the ability to reason from data to conclusions and draw from those conclusion additional data, from which he may draw additional conclusions, etc.

Intelligence is something intrinsic within a thing. A non-thinking thing cannot suddenly start thinking (i.e., within the confines of natural law). Intelligence is something drawn from the very nature of that which produced it. The principle of "like produces like" is involved here. Man was created in the image of God and thus reflects that aspect of God's nature; he is, himself, an intelligent being.

Man's Moral Nature

Men know right from wrong in most cases. Men of every civilization have drawn a line somewhere. There are certain actions that are morally wrong in the eyes of everyone. No man thinks it is morally acceptable to be lied to, to be cheated, to be stolen from, or assaulted, neither physically, verbally, nor emotionally. If men do not have a realization of "moral oughtness" within them, why do they feel they have been wronged in certain situations? Good people and evil people are not born good or evil. Even though there are certain inherited characteristics of personality, most people become what they are by choice and environment. Man was created in the image of God and thus reflects the moral aspect of God's nature; he is, himself, a moral being.

Man's Religious Nature

Animals do not build houses of worship and offer praise and thanksgiving to a Supreme Being. Intelligent, moral and religious creatures do that. There is that part of man which is forever reaching beyond himself. There is a realization within all men that there is something greater than himself with whom he should be fellowship and submission. People run from this realization, suppress it, drug it,

and try to deny it philosophically, psychologically, and even scientifically, but that realization is ever present with him, forever haunting him. In times of tragedy, death, illness, and often in the darkness and stillness of the night, that realization is there. There is something within man that is forever telling him that there is something beyond and greater than himself, that is the cause of his existence, is continuously aware of his existence, and even cares about his existence.

Where, when, how, and why did man acquire these aspects of his nature: his intellectual nature, his moral nature, and his religious nature? The most rational and responsible answer is that he acquired them from his creator when he was created in his image, after his likeness (Gen 1:26-27; 2:7).

Conclusion

These arguments, when taken together, present somewhat of a difficult case for the unbeliever to reject or refute. One, if he is truly looking for an answer to the questions of his existence, can easily come to the conclusion that there must of necessity be an Ultimate Power or Supreme Being lying behind his own individual existence as well as the existence of his world.

The very fact of our existence and the existence of our world, the utter marvel of man and his world (i.e., the intricacy and design, order and arrangement, which, without doubt, implies purpose and intelligence), and the very nature of man himself with the complexity of his natures, presents one with a very strong case for the existence of God. There is every good reason to believe in God and no good reason to disbelieve.

If one chooses disbelief rather than belief in God, he cannot claim to have made the most rational decision. Belief in God does not require a leap of faith in an effort to embrace the unbelievable. God is there – we can be sure of it. Why one would not be willing to accept the existence of God with so much to commend belief before him is another question. It would seem that there is something other than

rational argument lying behind the disbelievers will not to believe, especially when there is every good reason to believe and no good reason to disbelieve. It is a foolishness that the Psalmist has immortalized in his words, "It is only the fool who says in his heart, "There is no God." (Psalms 14:1).

MWLIII

Questions For Discussion

1. Do you think that reason demands the existence of a Supreme Being? If so, why? Is it necessary that a person accept God on the basis of rational argumentation?
2. Is it important to have a rational basis for our beliefs? If so, why? Do you think the early Christians were rational in their beliefs?
3. Do you think that Paul was using rational argumentation for the existence of God in Rom 1:18ff?
4. If all men followed the principle called "the Law of Rationality," how would that affect most people's beliefs?
5. Do you think that the distinction between supernatural beings of the pagan religions and the Supreme Being of Judaism and Christianity is significant? If so, how so?
6. Discuss the significance of the "Cause and Effect" argument for the existence of God.
7. Why is the argument from design so powerful? Why is "design which implies purpose" such an important point in this whole discussion?
8. How does man's intellectual nature imply that an intellectual being created him?
9. How does man's moral nature imply that a moral being created

him?

10. How does man's religious nature imply that a Divine Being created him?