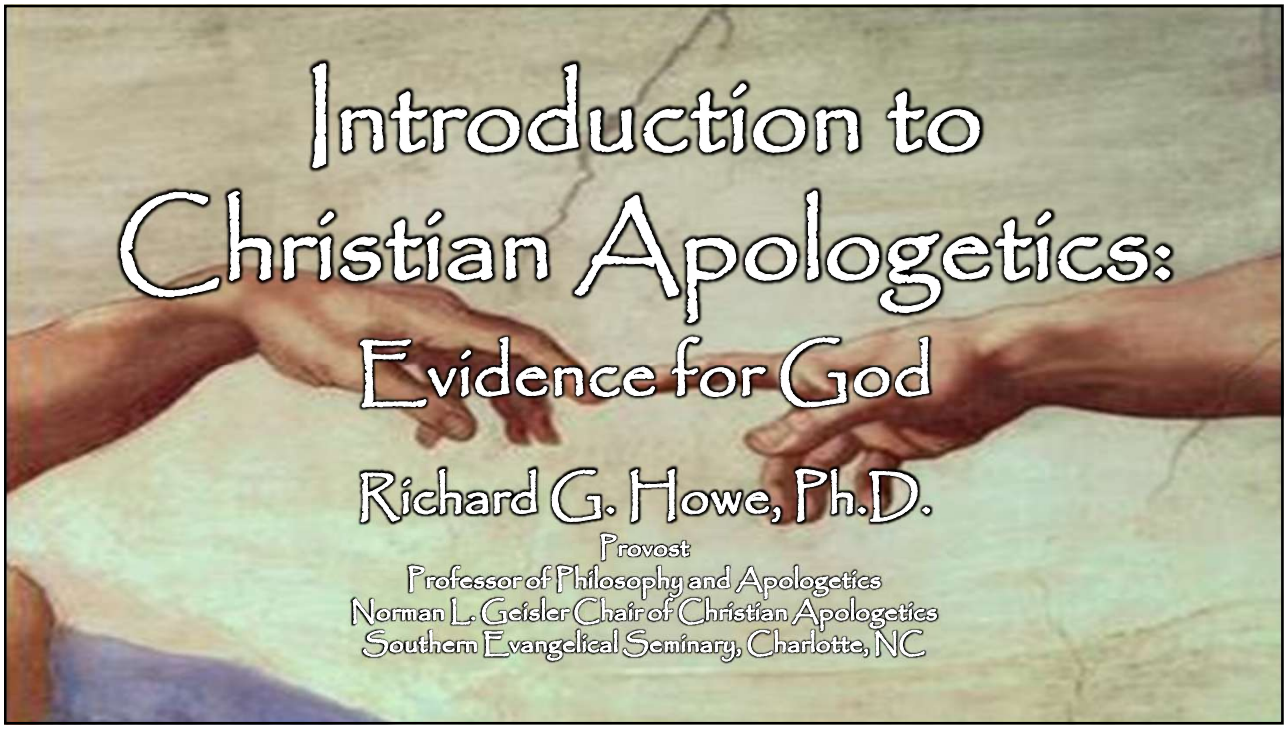
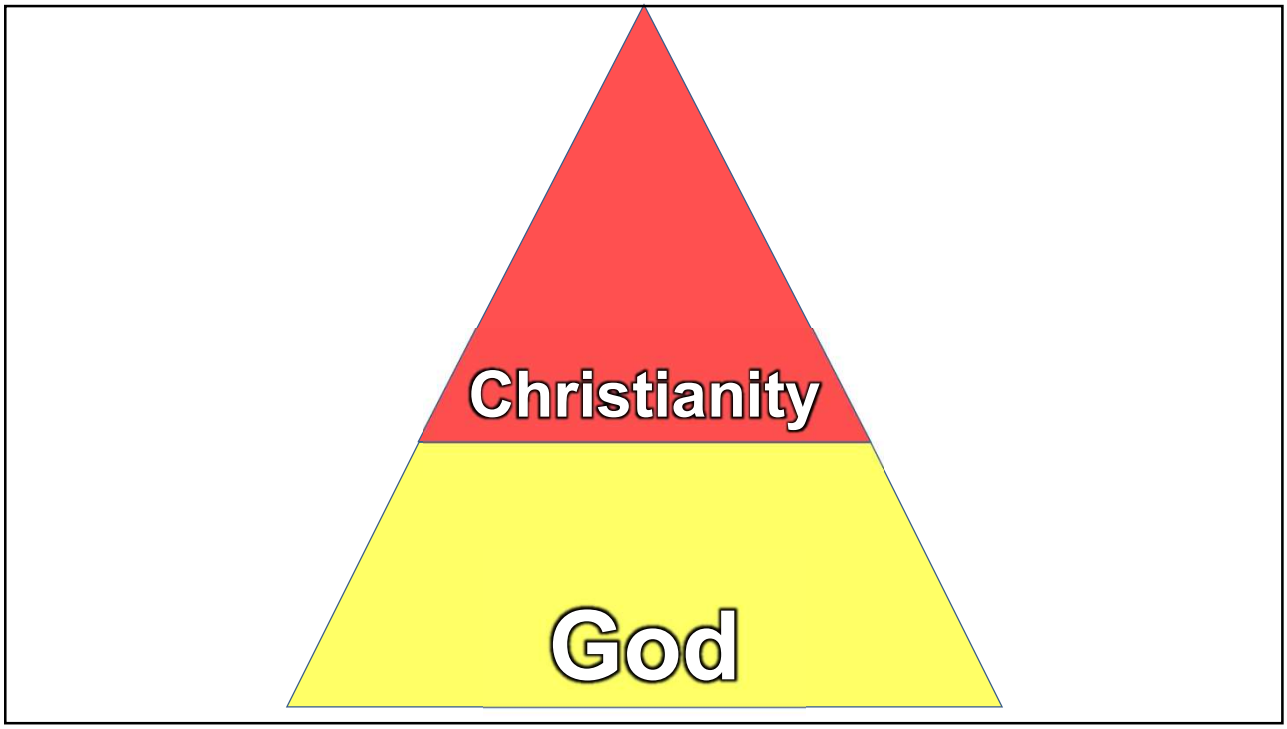
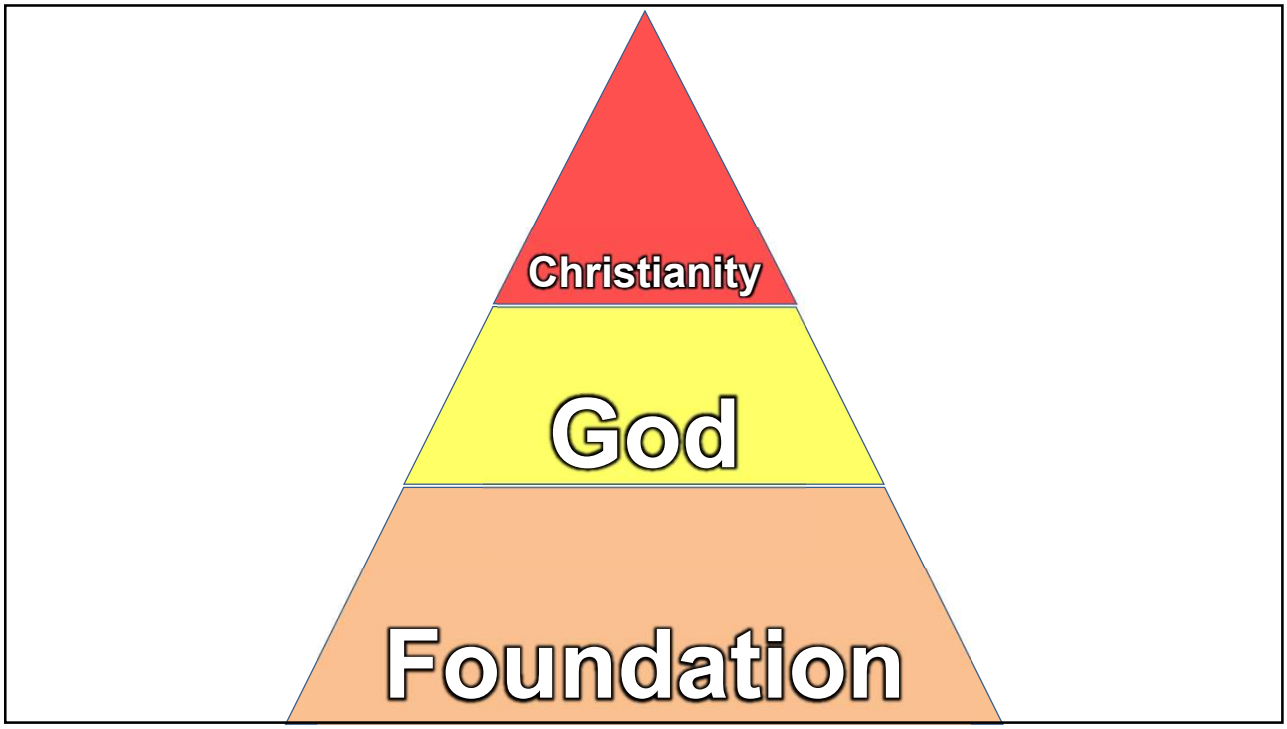
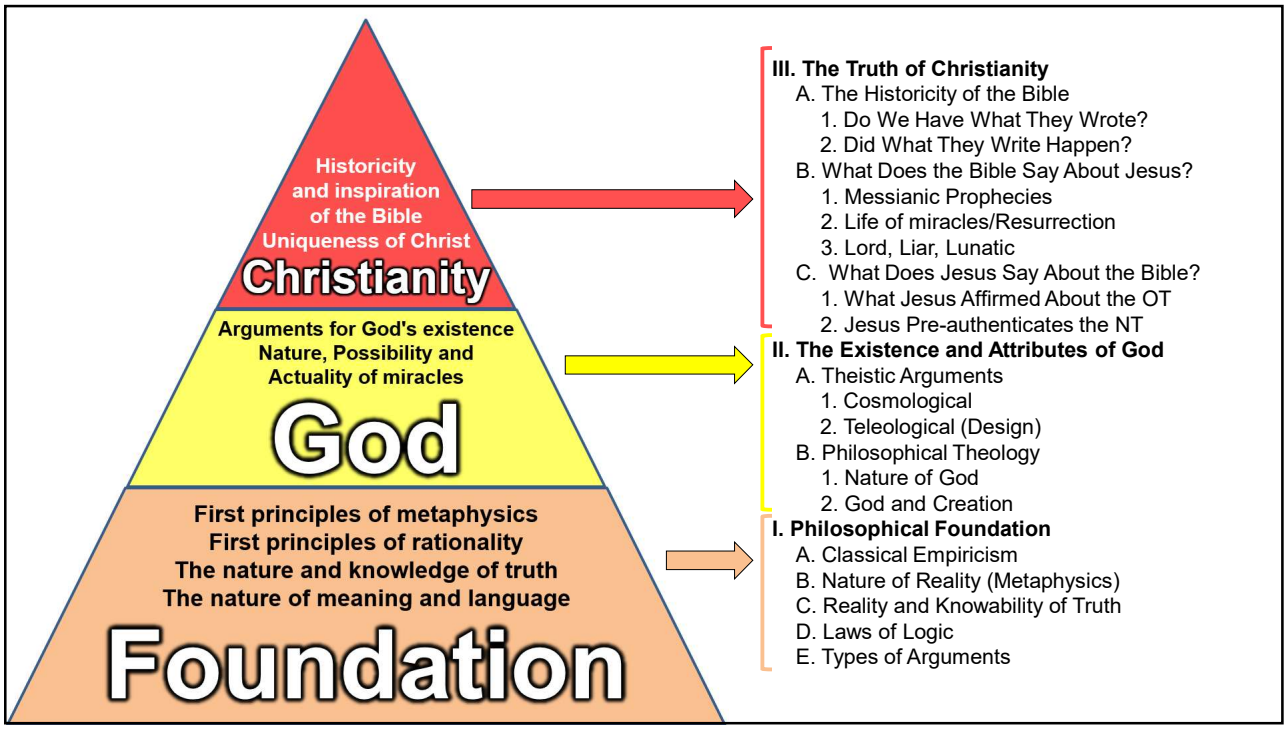
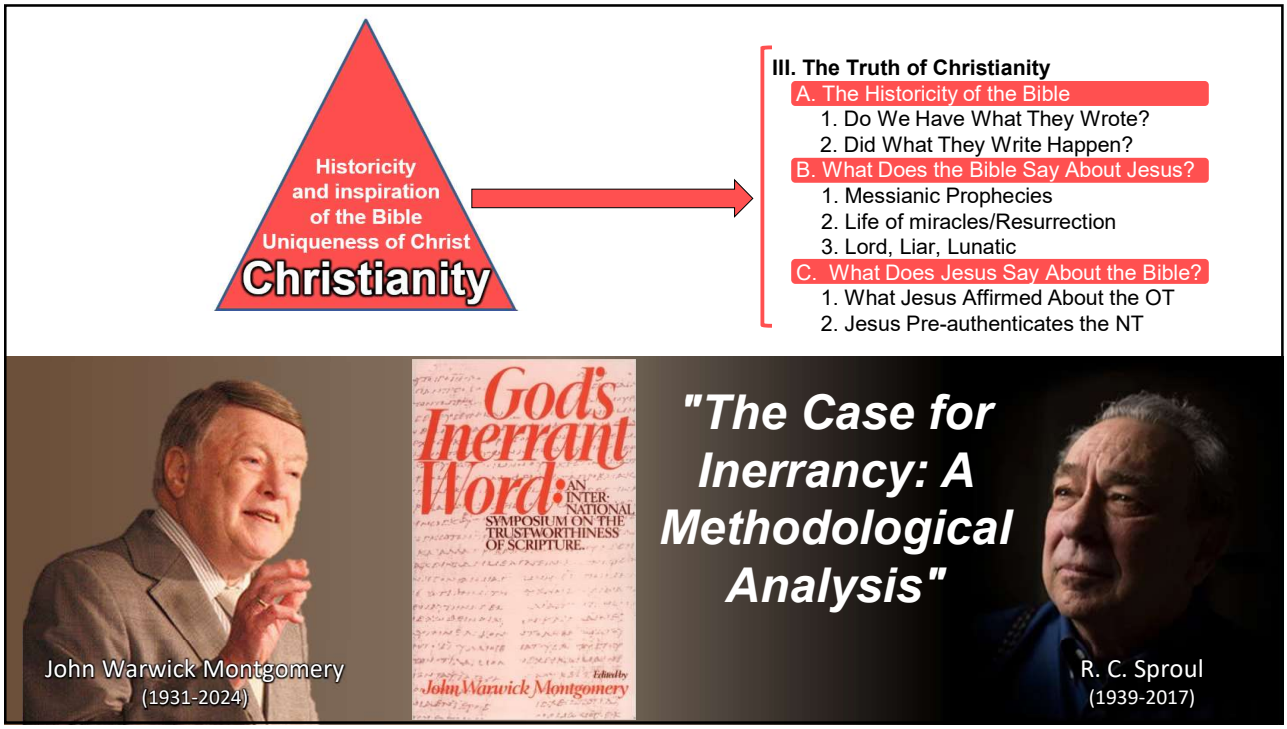

Introduction to
Christian Apologetics:
Evidence for God
Richard G. Howe, Ph.D.
Provost
Professor of Philosophy and Apologetics
Norman L. Geisler Chair of Christian Apologetics
Southern Evangelical Seminary, Charlotte, NC


Classical Apologetics
Three-Step Approach


Christianity
God


Christianity
God
Foundation


Historicity
and inspiration
of the Bible
Uniqueness of Christ
Christianity
Arguments for God's existence
Nature, Possibility and
Actuality of miracles
God
First principles of metaphysics
First principles of rationality
The nature and knowledge of truth
The nature of meaning and language
Foundation
III. The Truth of Christianity
A. The Historicity of the Bible
1. Do We Have What They Wrote?
2. Did What They Write Happen?
B. What Does the Bible Say About Jesus?
1. Messianic Prophecies
2. Life of miracles/Resurrection
3. Lord, Liar, Lunatic
C. What Does Jesus Say About the Bible?
1. What Jesus Affirmed About the OT
2. Jesus Pre-authenticates the NT
II. The Existence and Attributes of God
A. Theistic Arguments
1. Cosmological
2. Teleological (Design)
B. Philosophical Theology
1. Nature of God
2. God and Creation
I. Philosophical Foundation
A. Classical Empiricism
B. Nature of Reality (Metaphysics)
C. Reality and Knowability of Truth
D. Laws of Logic
E. Types of Arguments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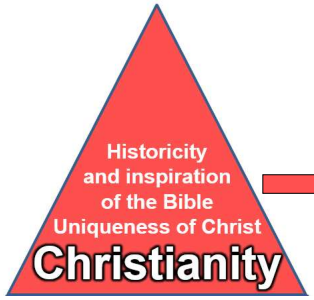
John Warwick Montgomery
(1931-2024)
God's Inerrant Word: An International Symposium on the Trustworthiness of Scripture
John Warwick Montgomery
"The Case for Inerrancy: A Methodological Analysis"
R. C. Sproul
(1939-2017)



III. The Truth of Christianity

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1. Do We Have What They Wrote?
2. Did What They Write Happen?

B. What Does the Bible Say About Jesus?
1. Messianic Prophecies
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C. What Does Jesus Say About the Bible?
1. What Jesus Affirmed About the OT
2. Jesus Pre-authenticates the NT

It should be observed that this third step in the Classical Model is hardly distinguishable from the Evidentialist Model.


FIFTY CENTS
DECEMBER 26, 1969
TIME
is God coming back to life?


TIME
APRIL 7, 1980
TIME
KENNEDY'S SURPRISE
The Angry Voter
FLYING HIGH
$4 Billion for the Cruise Missile
Boeing Boss
T.A. Wilson

Modernizing the Case for God

Philosophers refurbish the tools of reason to sharpen arguments for theism

God? Wasn't he chased out of heaven by Marx, banished to the unconscious by Freud and announced by Nietzsche to be deceased? Did not Darwin drive him out of the empirical world? Well, not entirely. In a quiet revolution in thought and argument that hardly anyone could have foreseen only two decades ago, God is making a comeback. Most intriguingly, this is happening not among theologians or ordinary believers—most of whom never accepted for a moment that he was in any serious trouble—but in the crisp, intellectual circles of academic philosophers, where the consensus had long banished the Almighty from fruitful discourse.

Now it is more respectable among philosophers than it has been for a generation to talk about the possibility of God's existence. The shift is most striking in the Anglo-American academies of thought, where strict forms of empiricism have reigned. "What science cannot tell us, mankind cannot know," declared Bertrand Russell. And A.J. Ayer, on behalf of logical positivism, decreed that "all utterances about the nature of God are nonsensical." The accepted wisdom was that the only valid statements were those verifiable through the senses.

Today even atheistic philosophers agree that Ayer's rigid rule is inadequate to deal with human experience. Meanwhile, science, his model for learning, has become less presumptuous and ambitious, its theorizing about cosmic astronomy closer to theology, its promise as savior and absolute explainer of the world somewhat tarnished. In the era of quarks, black holes, physics can seem as baffling as foreign policy in the age of the Ayatullah. Philosophers of science, such as Thomas Kuhn of Princeton, have applied relativism, formerly employed against religion, to scientific knowledge. Cornell President Frank Rhodes, a geologist, once observed that "the qualities that [scientists] measure may have as little relation to the world itself as a telephone number has to its subscriber."

Broad cultural forces are also at work. Says Douglas Hall, a theologian at Montreal's McGill University: "The experiment with secularism finally proved to be too much for the human psyche to cope with, both in the Marxist world and our world. If you begin to doubt that there is some meaning in the process of history, then you get frightened of your own secularity, and you return to religion."

Though still a distinct minority in secular universities, some philosophers are not only willing to talk about God but to believe in him. In the U.S., 300 of them belong to the Society for Christian Philosophy. Some scholars are attacking atheism and reviving and refining arguments for theism that have been largely unfashionable since the Enlightenment, using modern techniques of analytic philosophy and symbolic logic that were once used to discredit belief.

God: William Blake

God: Michelangelo

God: 13th century France

God: Lucas Cranach

A generation ago, atheistic empiricists like Harvard's Willard V. Quine were influential simply because "they were the brightest people," says Philosophy Professor Roderick Chisholm of Brown University, adding that now the "brightest people include theists, using a kind of tough-minded intellectualism" that was often lacking on their side of the debate.

The proofs of God's existence, long pursued in impenetrable books and journals, are engaging wider audiences. Last week Mortimer Adler, popular philosopher and guru of the Great Books Program, published *How to Think About God: A Guide for the 20th Century Pagan* (Macmillan; $9.95). In September Doubleday will issue the English version of dissident Roman Catholic Theologian Hans Küng's latest, which despite its 850 pages is a huge bestseller in West Germany. The title: *Does God Exist?*

His predictable answer: yes. Even nonbelievers, Küng writes, know that an unjust world raises the question of morality and, in turn, religion. Besides that, the 20th century is littered with the sorry results of supplanting God with an absolute force that is not divine, such as the "people" in Nazism or the party in Communism. Küng's lucid analysis contends that atheism's 19th century patriarchs proclaimed their theories but never bothered to prove them. Ludwig Feuerbach, the founder of modern atheism, asserted that religious beliefs were mere projections of mankind's noblest qualities; Küng responds that such philosophers' belief in the goodness of human nature is far more likely to be such a projection.

Whatever atheism's weaknesses, what about the other side? Can God's existence be established by reason, without resorting to the Bible, revelations, church dogmas or a leap of faith? The attempt is traditionally known as "natural theology," and except for the largely self-contained world of Roman Catholic philosophy, it went out of style more than a century ago. In the current revival, most arguments still employ the traditional definition of God as a unique personal creative entity. What is new is the effort to refurbish and enhance the traditional approaches to the problem. A summary of the work being done to put new wine in these old wineskins:

The Moral Proof. This is essentially Küng's approach. Conscience doth make Christians—or at least theists—of us all. The case builds upon the universal signs among mankind of conscience, of some moral law and of each person's inability to keep it satisfactorily, all of which cannot be explained as mere conditioning or self-interest. The source of that spark of conscience, theists contend, is God. The most celebrated exponent, Immanuel

TATE GALLERY, LONDON

God: William Blake

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God: Michelangelo

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God: 13th century France

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God: Lucas Cranach

Kant (1724-1804), wrote that each person's quest for the "highest good" implies the existence of a moral being as the necessary condition for this idea, who is himself the source of all morality.

Updating Kant, Dartmouth Scholar Ronald Green argues in *Religious Reason* (Oxford; $12) that though skeptics may think primitive instincts or emotions are the basis for religion, faith actually stems from the sophisticated reasoning process that distinguishes humans from animals. To Green, man must seek an independent, coherent source for his morality. Although Kant ended with a personal God, Green will only go so far as to postulate "some kind of supreme moral causal agency," whether a personal deity or Hinduism's impersonal karma.

The Mental Proof. In this formulation, an all-intelligent Being is offered as the only explanation for the power of reason and for humanity's other nonmaterial qualities of mind and imagination. A contemporary restatement is the 1947 classic *Miracles* by the late English literary critic C.S. Lewis, the century's most read apologist for God. Lewis dismissed the philosophy that mind results from nature: "If any thought is valid, an eternal, self-existent Reason must exist and must be the source of my own imperfect and intermittent rationality."

America's leading orthodox Protestant philosopher of God, Alvin Plantinga of Michigan's Calvin College, develops a related argument from one of the pressing issues in modern epistemology. Though it sounds strange to the man in the street, philosophers ponder how an individual can know that there is any creature besides himself who thinks, feels and reasons, or how he can know that anything ever existed in the past. How, for instance, can we know if another person is in pain? Plantinga answers that such knowledge is acquired through analogy, and in *God and Other Minds* (Cornell; $13.50) he makes an intricate case that this is the way believers know God. Since it is perfectly plausible to infer that other minds exist, he thinks it is reasonable to believe that God does as well.

The Experiential Proof. Because religious experiences are so widespread, this argument runs, there must be something (or rather, Someone) inspiring them. Skeptics, of course, reply that experiences are subjective, hence unreliable as evidence, and besides they can be explained apart from God. Harvard's Quine, for example, dismisses beliefs as the product of "tradition, wishful thinking or something in the genes." However, one of Britain's most distinguished zoologists, Alister Hardy, begs to wonder. A project he founded at Oxford has issued a rigorous scientific study of 3,000 religious experiences, and reports a striking—and intriguing—commonality among them.

The Teleological Proof. Here the infinitely complex structure of the universe is used to argue the necessary existence of an intelligent Designer. In English Archdeacon William Paley's famous analogy of 1802, anyone who sees a watch is forced to assume the existence of a watchmaker who made it. The marvels of nature's design, from snowflakes to developing embryos, are comforting buttresses to faith for many people.

Since the Enlightenment, though, philosophers have not been impressed. The great skeptic was David Hume (1711-76), who scoffed at the design argument because nature is so savage and wasteful that it might have been the work of some infant deity who afterwards abandoned it, ashamed of his lame performance." Turned inside out, the proof is really a question: Could this intricate universe have evolved by pure trial and error? The last major philosopher to promote the argument, Britain's F.R. Tennant, wrote in 1934: "Presumably the world is comparable with a single throw of the dice. And common sense is not foolish in suspecting the dice to have been loaded."

Forsaken by philosophers, the proof was brought up to date last year by James E. Horigan, a Denver lawyer intrigued by scientific theory. In *Chance or Design?* (Philosophical Library; $13.95) he contends that narrowly antireligious Darwinism ignores the way in which inanimate nature is in harmony with organic evolution. Nor, he asserts, can evolutionary theory possibly explain the rapid emergence of the large brain in the developing human species.

The Ontological Proof. This, the most controversial approach, moves from a mental concept of God to his actual existence. It was originated by Anselm, the 11th century Archbishop of Canterbury who defined God as "a being than which nothing greater can be thought." The Archbishop reasoned that since existence would have to be part of any such perfect and necessary being, this being must actually exist. This is "too good to be true," says one skeptic, and even one of its current defenders admits that it "looks too much like word magic."

The method lay in disrepute after Kant supposedly demolished it, until Norman Malcolm, then at Cornell, suddenly claimed in a 1960 article that it was partly defensible. Since then it has been the most debated proof among philosophers. Three current advocates renovate it by applying a technique known as modal logic: Plantinga, Unitarian Charles Hartshorne, a follower of Alfred North Whitehead's "process" philosophy, now retired from the University of Texas; and Roman Catholic Layman James F. Ross of the University of Pennsylvania.

In *The Nature of Necessity* (Oxford; $8.50), Plantinga, who had long opposed ontological theories, explains that his mind was changed through the curious logical process of speculating about "possible worlds" in which things could be different. For example, he says, Raquel Welch has "impressive assets" in our world. But there are possible worlds in which she is "mousy and 50 lbs. overweight," and others in which she is totally nonexistent, adding: "What Anselm means to suggest is that Raquel Welch enjoys very little greatness in those worlds in which she does not exist."

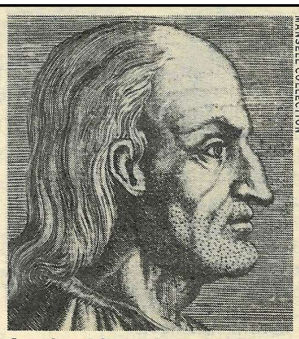
Ross, a leader in modernizing the thought of medieval scholars, favors the revision of Anselm done by John Duns Scotus (1265-1308) but does some renovation himself. In the forthcoming new edition of his *Philosophical Theology* (Hackett; $17.50), Ross is bold enough to claim that he has an airtight proof that "remains unscathed" after a decade of scrutiny. Ross does this with his "Principle E" (for explicability), which is virtually inexplicable to the uninitiated. Roughly, it means that it is possible for everything, including God's existence, to be


Anselm of Canterbury


Immanuel Kant


Thomas Aquinas


David Hume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Immanuel Kant


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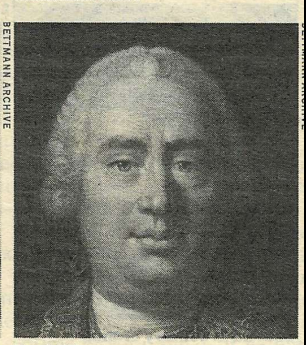
Thomas Aquinas


BETTMANN ARCHIVE

David Hume

explained, but that God's nonexistence does not admit of explanation. Even atheistic philosophers grant that by the latest rules of logic, the updaters of Anselm are right: if it is even possible that a highest conceivable being exists, then he must exist in actuality. The trouble is, the atheists do not accept that he is even possible.

The Cosmological Proof. The term applies technically to any argument for God through reflection upon the natural world. But most often "cosmological" refers to sweeping generalizations about ultimate origins and why the cosmos exists at all. Evolutionary schools of thought do not entertain such notions because they fall, by definition, outside what can be observed or tracked. If such questions are never asked, of course, they require no answer. Bertrand Russell once remarked in a BBC debate that the universe is "just there, and that's all." He was convinced that "all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system."

The classic cosmological inquirer was Thomas Aquinas (1224-74), and the classic modern innovator is Canadian Jesuit Bernard J.F. Lonergan, whose "transcendental Thomism" in *Insight* (Philosophical Library; $10) justifies Aquinas to the modern world through a complex philosophy of human understanding. Chicago's Mortimer Adler has long been interested in Aquinas' thought. Though not formally religious he nonetheless pondered the God problem for most of his 75 years before writing his readable *How to Think About God*.

Aquinas reasoned that each effect must have a cause and that an endless chain must proceed back to a primordial First Cause or Prime Mover. In *How to*, Adler rejects that starting point because a universe with a beginning presupposes the Creator that it seeks to prove. Therefore Adler assumes that the universe had no beginning. He also rejects the idea that a higher cause underlies and explains all phenomena in the universe, on the ground that natural processes provide sufficient explanation.

That leaves the most esoteric of Aquinas' "five ways" of proving God, from "contingency." Things can be divided into two categories: "contingent" ones that could either exist or not exist, and "necessary" ones that cannot not exist. The latter is a category of one, namely God. The reason that anything at all exists, cosmologists argue, is that there must be a "necessary" being.

At one time Adler embraced Aquinas' proof, then for decades he thought it did not work because although everything in the universe is contingent, nothing ceases to exist absolutely (*e.g.* burning wood only changes form), so no God is needed to explain the existence of contingent things. Last May he suddenly changed his mind again after applying the "possible worlds" approach. Adler speculated that the universe is only one of many possible universes, any of which—including this actual universe —can just as easily not exist as exist. The universe is "radically contingent," the only thing capable of not existing and leaving behind absolutely nothing. An "efficient cause" is needed to explain "the actual existence here and now of a merely possible cosmos," something that preserves it in being and prevents it from being replaced by nothingness. Color that cause God. Philosopher Ross contends that this interesting argument was stated more successfully in the 13th century by his hero, Duns Scotus. Adler does not think so.

Other scholars use what could be called the cumulative argument: they contemplate the comparative plausibility of various arguments and evidences using Adler's favored standard of judgment, the jury's proof "beyond a reasonable doubt." This permits atheists to avoid having to disprove God absolutely, which is as hard to do as prove his existence, and lets theists cite human phenomena that strict empiricism used to rule out. In *The Existence of God* (Oxford; $37.50), Richard Swinburne of England's Keele University concludes: "The experience of so many men in their moments of religious vision corroborates what nature and history show to be quite likely—that there is a God who made and sustains man and the universe." Basil Mitchell, a philosopher of religion at Oxford, advocates a "many-stranded rope of reason" like that employed by historians or scientists to develop the best explanation of evidence. Among his strands: individuals' experience of a mysterious "other" outside nature, the simple faith of believers and "cosmic awe" in encountering unusually saintly persons.

The procedure is double-edged. Oxford's J.L. Mackie, perhaps the ablest of today's atheistic philosophers, offers nonsupernatural explanations for such evidence, and raises the problem, as old as the *Book of Job*, of evil. The existence of evil is no "knockdown disproof of an omnipotent and wholly good God," he says, but it does make God improbable. Plantinga renovates the theist's classic reply to this: the free will argument. Examining whether a semifictional, corrupt Boston mayor would have taken smaller bribes in other "possible worlds," he argues that even an all-powerful God cannot create a world in which mayors can choose to take bribes and that also contains no evil. In religious circles, natural theology is not in vogue. Not all Roman Catholics, for example, can wholeheartedly accept the First Vatican Council's decree that "man can know the one true God and Creator with certainty by the natural light of human reason." At the same time, though few people come to believe through the exercise of reason, cathedrals of thought can provide sanctuary for many when faith falters or is attacked by skeptics. Jude Dougherty, dean of philosophy at the Catholic University of America, also sees value in continuing to labor to reason God out in a day when all sorts of bizarre cults flourish. "If religion is not placed on a rational footing then *anything* can be considered religion."

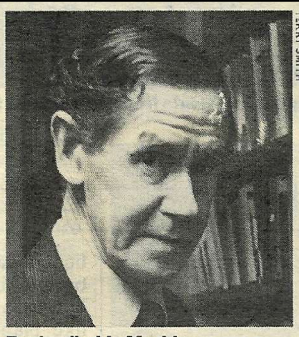
Probably the major failing of such enterprise is that the results, however persuasive, tell too little about the nature and will of God. Blaise Pascal, anticipating modern objections to natural theology, believed that one cannot worship a dry concept, only the living God. Though a genius in science and mathematics, Pascal believed that "the heart has its reasons, which reason cannot know." But if in an age of science, faith in God can be more rationally grounded, as a growing number of philosophers now attest, then the reasoning soul who is so inclined can more surely and assuredly feel comfortable in moving beyond reason. ■


England's J.L. Mackie


West Germany's Hans Küng


Chicago's Mortimer Adler


Michigan's Alvin Plantinga


TERRY SMITH

England's J.L. Mackie


KERN/KAUFMANN

West Germany's Hans Küng


WM. FRANKLIN MCMAHON

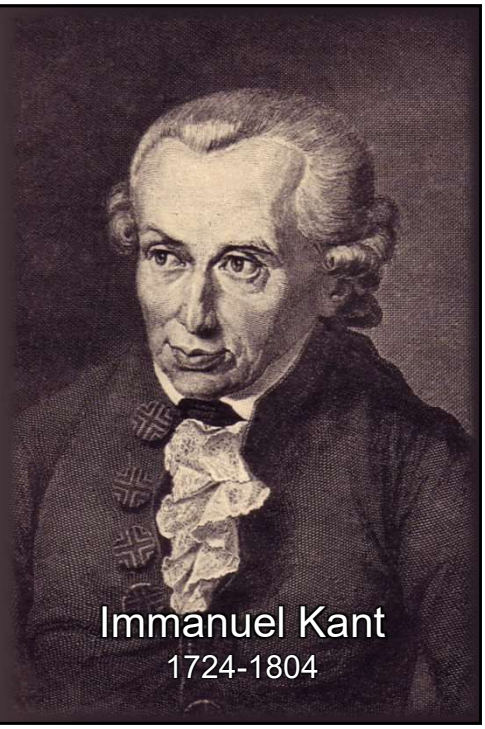
Chicago's Mortimer Adler


PEIER PATES

Michigan's Alvin Plantinga

"Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily we reflect on them: the starry heavens above me and the moral law within me."

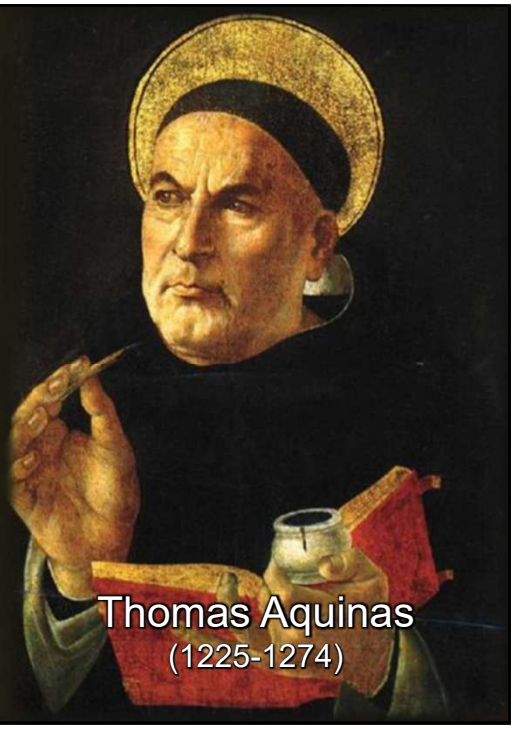
[*Critique of Practical Reason*, trans. Lewis White Beck (New York: Macmillan Publishing, 1956), 166]



Immanuel Kant
1724-1804

"Beginning with sensible things, our intellect is led to the point of knowing about God that He exists, and other such characteristics that must be attributed to the First Principle."

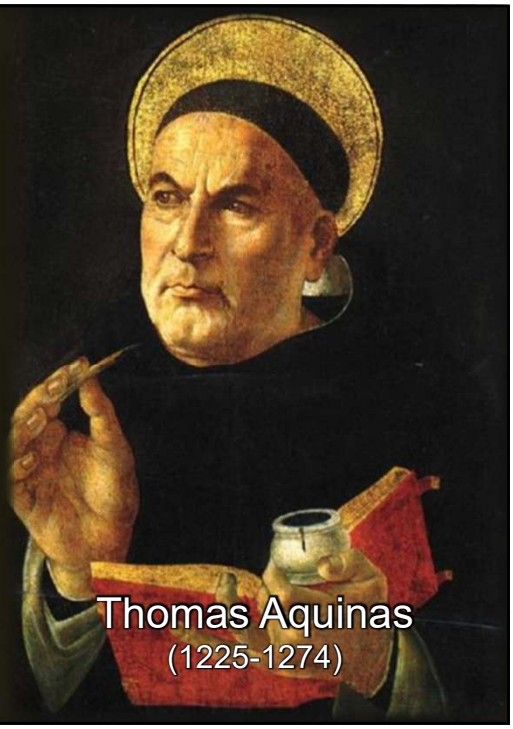
[*Summa Contra Gentiles*, I, 3, §3, trans. Anton C. Pegis (Notre Dame: University of Notre Dame Press, 1975, 64]



Thomas Aquinas
(1225-1274)

"From every effect the existence of its proper cause can be demonstrated, so long as its effects are better known to us; because since every effect depends upon its cause, if the effect exists, the cause must pre-exist. Hence the existence of God ... can be demonstrated from those of His effects which are known to us.."

[*Summa Theologica*, I, Q2, Art. 2, trans. Fathers of the English Dominican Province (Westminster: Christian Classics, 1948), 12]



Thomas Aquinas
(1225-1274)

Theism

- ✓ from the Greek word θεός (*theos*) meaning 'God'
- ✓ the world view that affirms the existence of God

Theism

the view that says:

"God exists."

Theism

- monotheism
  only one God
- polytheism
  many gods
- pantheism
  all is god
- panentheism
  all is in god

Agnosticism

- ✓ from the Greek word γνῶσις (*gnosis*) meaning 'knowledge'
- ✓ with the negation α (*a*) meaning 'not' or 'no'
- ✓ the suspension of judgment on the question of God's existence

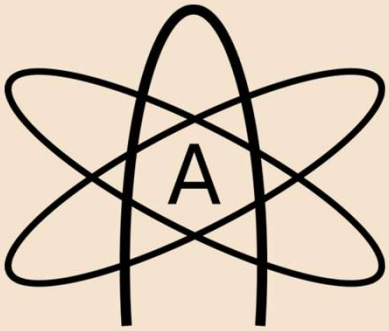
Agnosticism

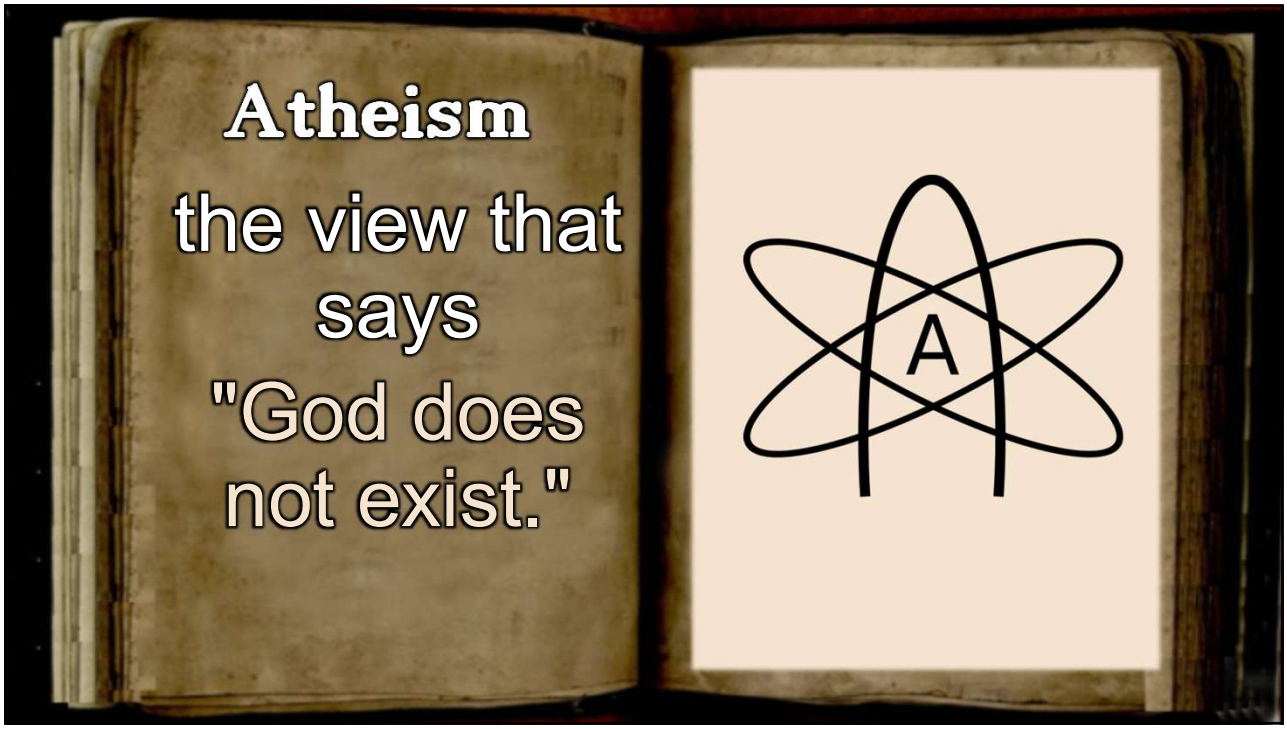
the view that says:

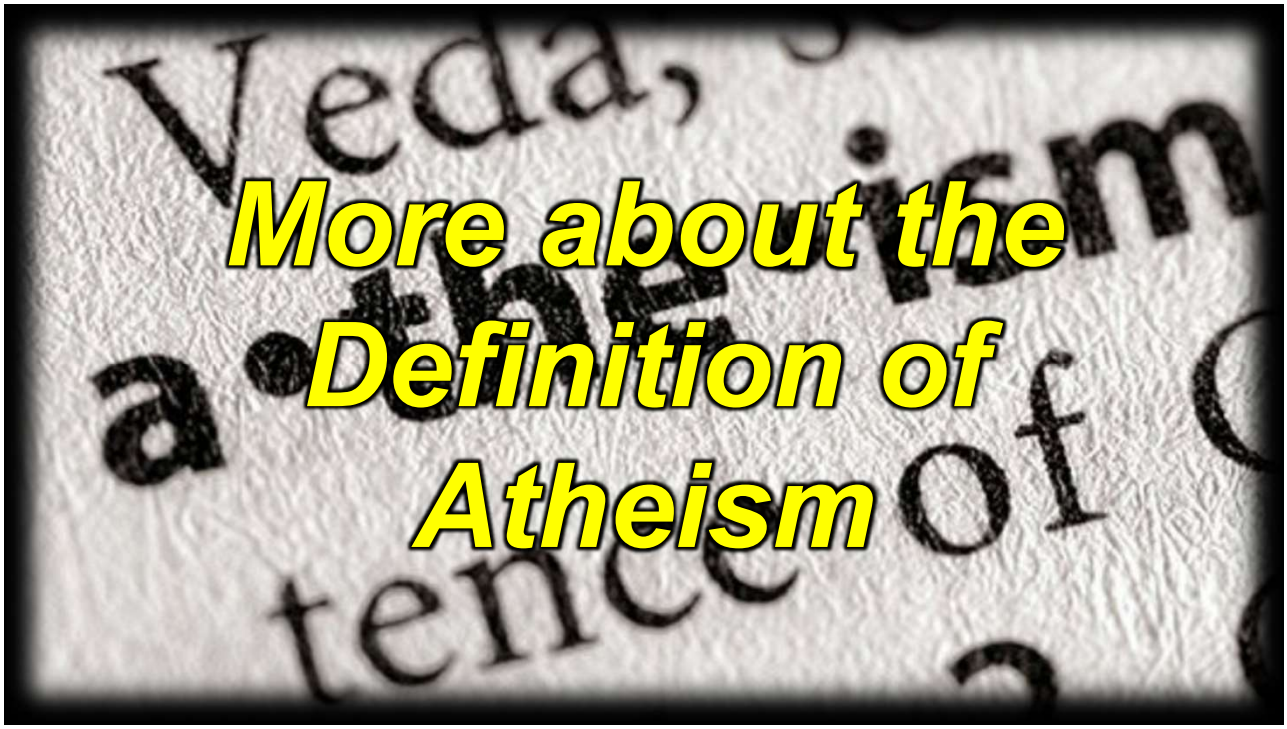
"I don't know whether God exists."

Atheism

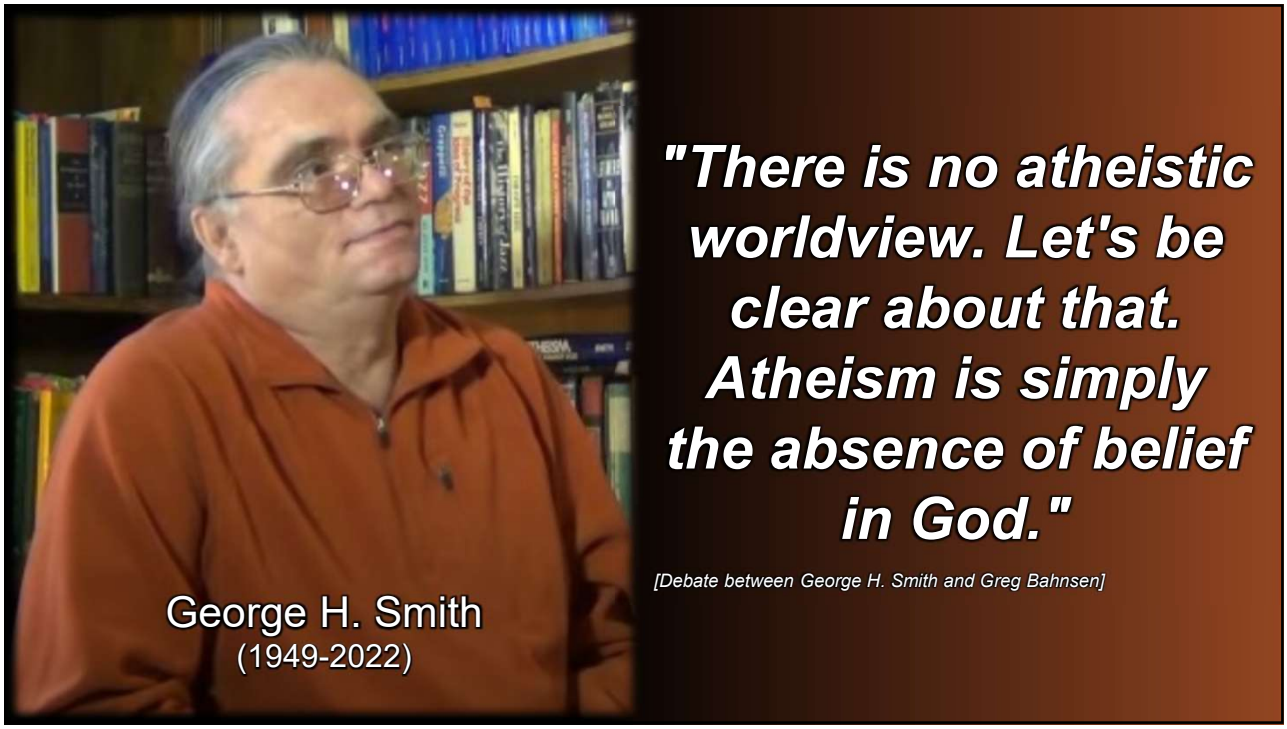
- ✓ from the Greek word θεός (*theos*) meaning 'God'
- ✓ with the negation α (*a*) meaning 'not' or 'no'
- ✓ the worldview that denies the existence of God

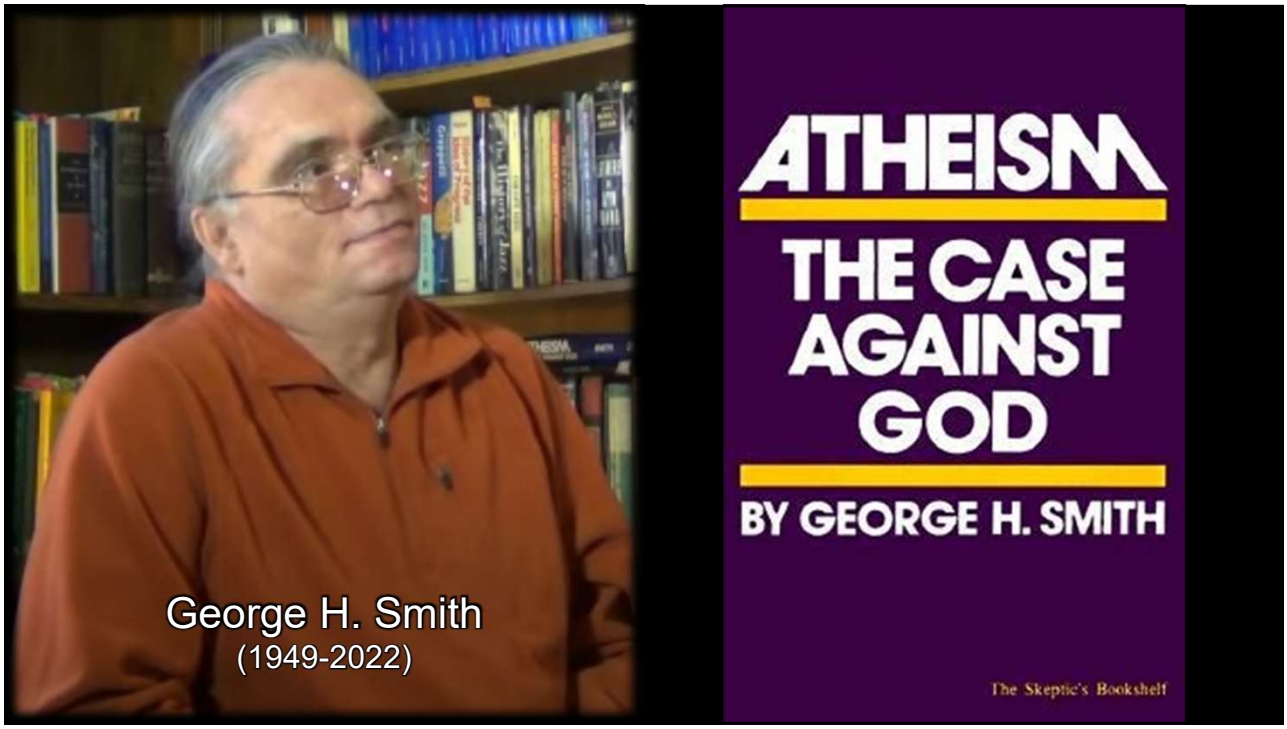


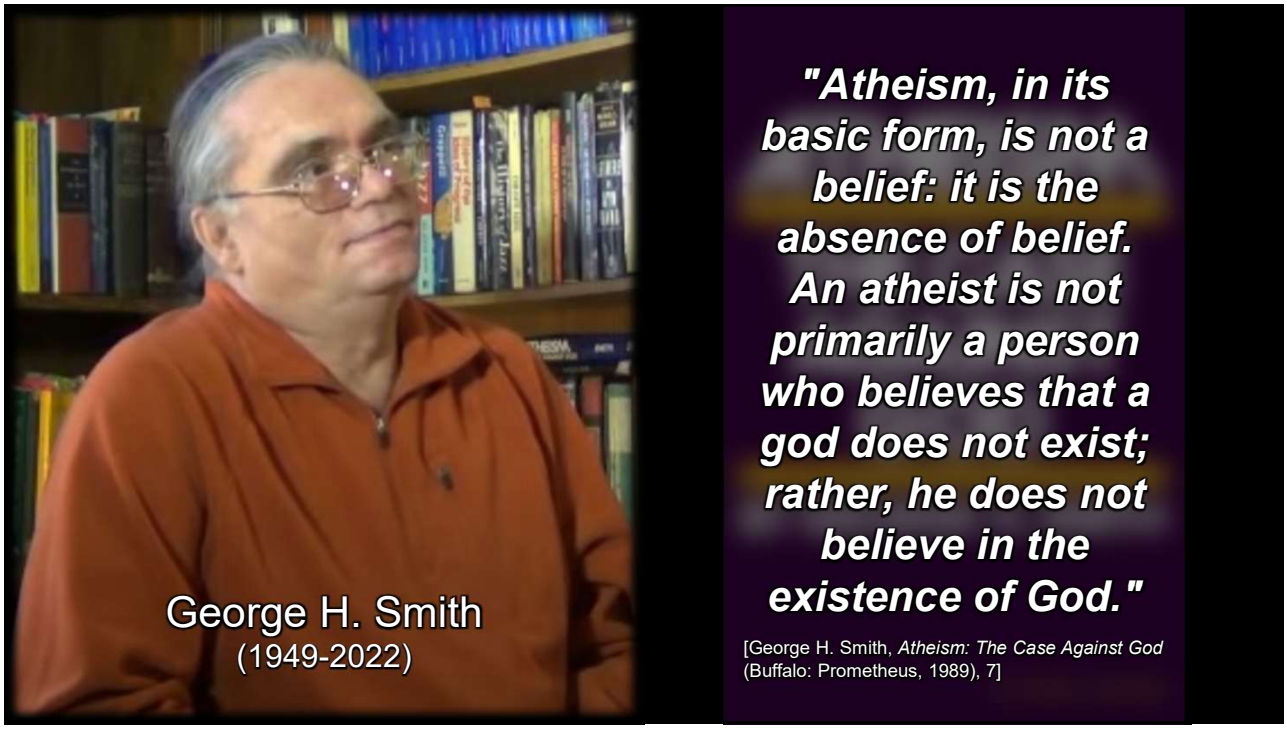

Atheism
the view that says
"God does not exist."
A

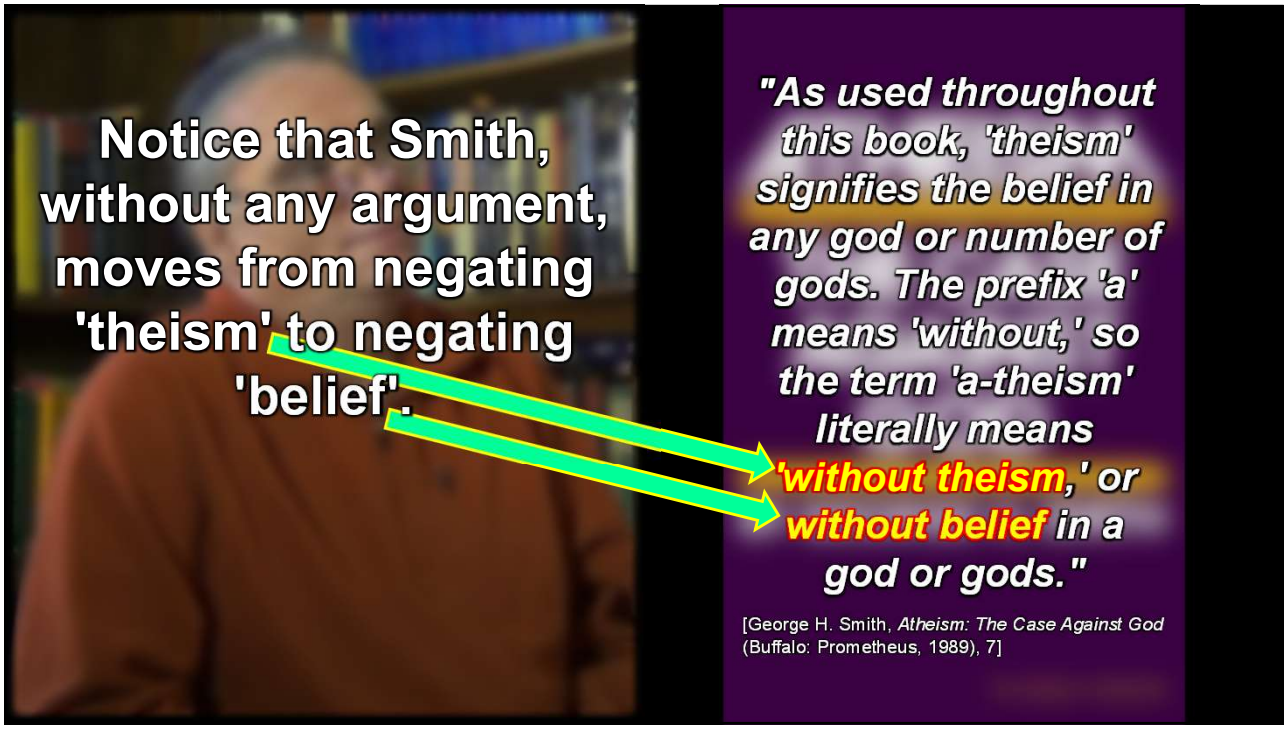

More about the Definition of Atheism

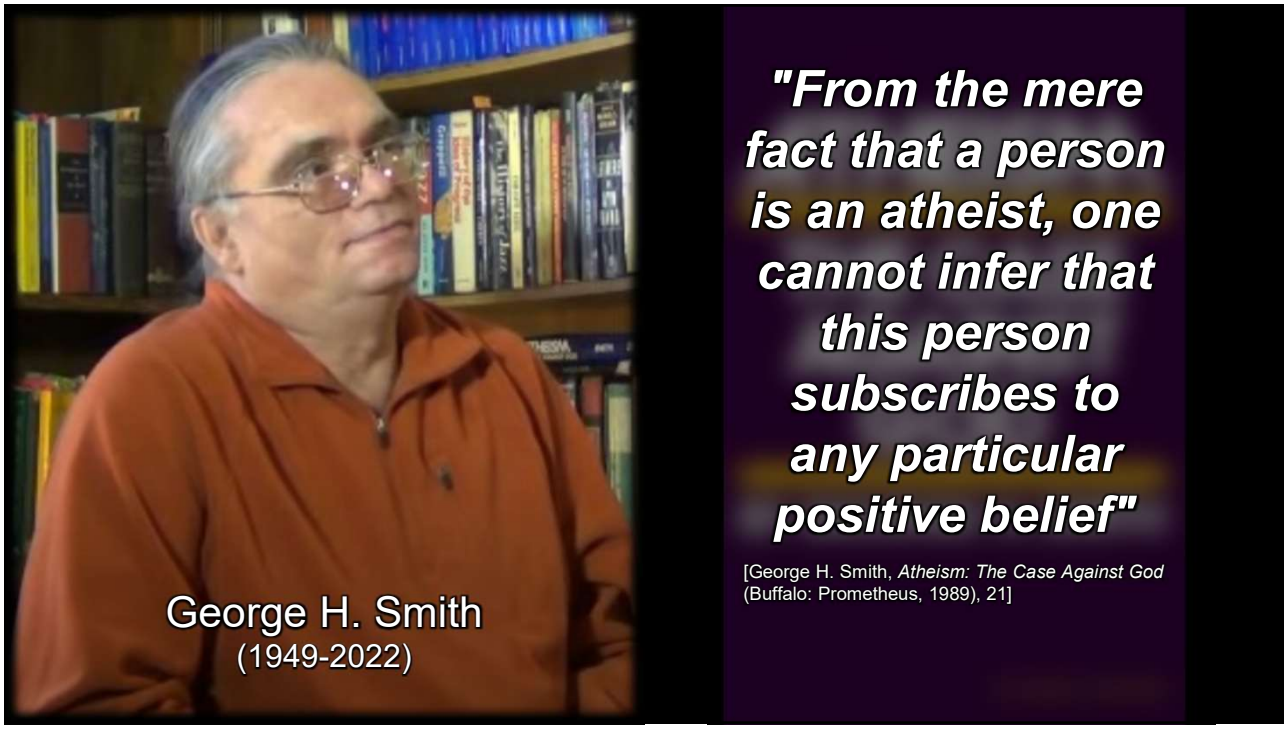

https://www.youtube.com/watch?v=lH62COW-qg0
George H. Smith
(1949-2022)
Greg Bahnsen
(1948-1995)


George H. Smith
(1949-2022)
"There is no atheistic worldview. Let's be clear about that. Atheism is simply the absence of belief in God."
[Debate between George H. Smith and Greg Bahnsen]


George H. Smith
(1949-2022)
ATHEISM
THE CASE AGAINST GOD
BY GEORGE H. SMITH
The Skeptic's Bookshelf


George H. Smith
(1949-2022)
"Atheism, in its basic form, is not a belief: it is the absence of belief. An atheist is not primarily a person who believes that a god does not exist; rather, he does not believe in the existence of God."
[George H. Smith, Atheism: The Case Against God (Buffalo: Prometheus, 1989), 7]


Notice that Smith, without any argument, moves from negating 'theism' to negating 'belief'.
"As used throughout this book, 'theism' signifies the belief in any god or number of gods. The prefix 'a' means 'without,' so the term 'a-theism' literally means 'without theism,' or without belief in a god or gods."
[George H. Smith, Atheism: The Case Against God (Buffalo: Prometheus, 1989), 7]

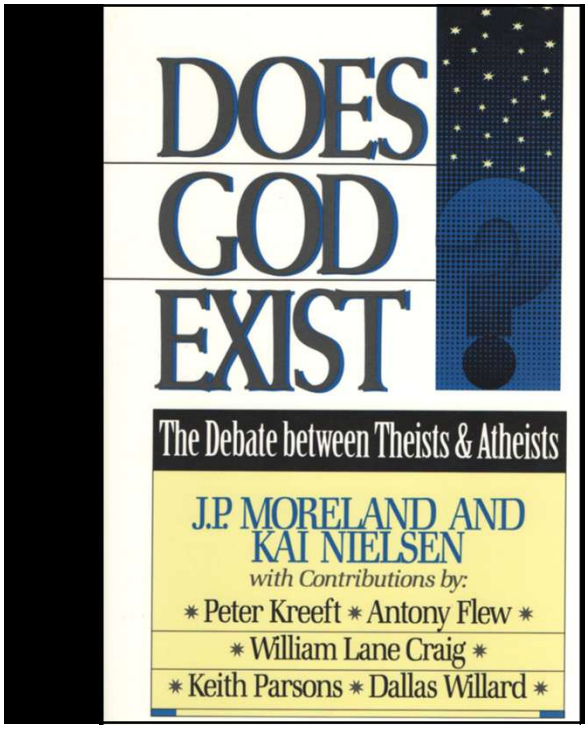

George H. Smith
(1949-2022)
"From the mere fact that a person is an atheist, one cannot infer that this person subscribes to any particular positive belief"
[George H. Smith, Atheism: The Case Against God (Buffalo: Prometheus, 1989), 21]

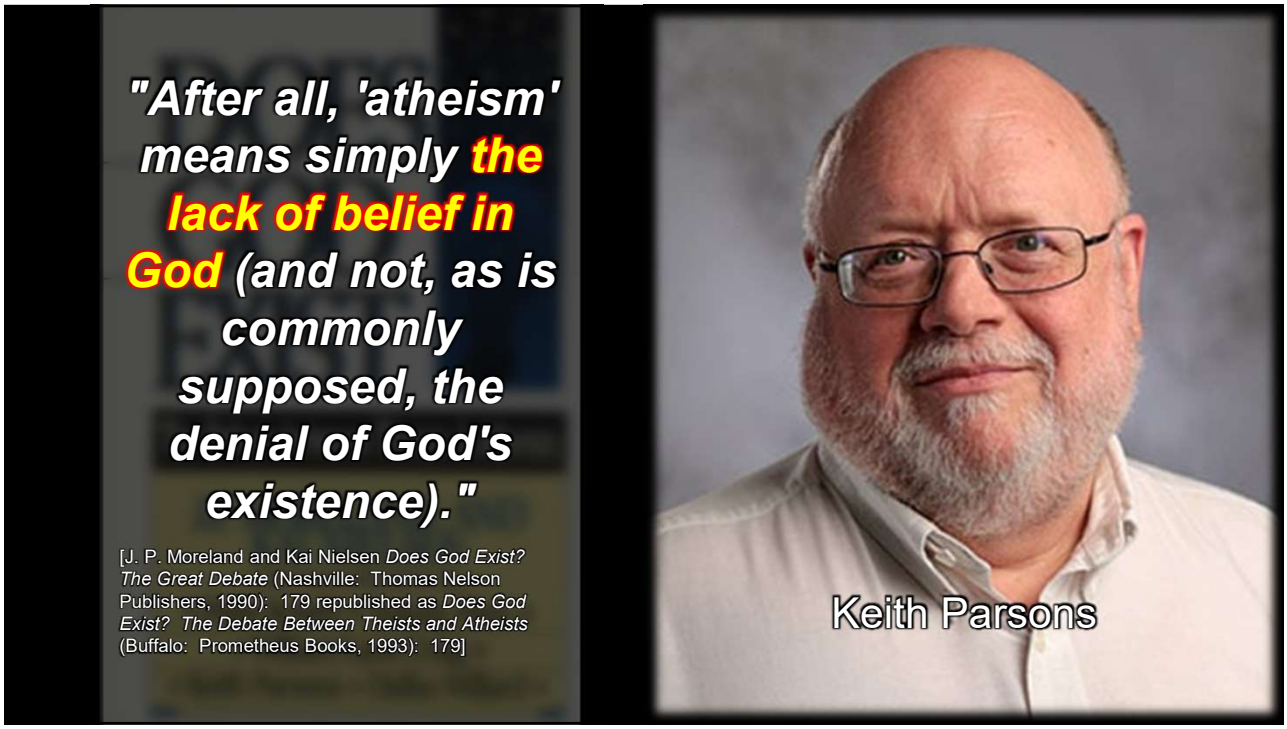
"From the mere fact that a person is an atheist, one cannot infer that this person subscribes to any particular positive belief"

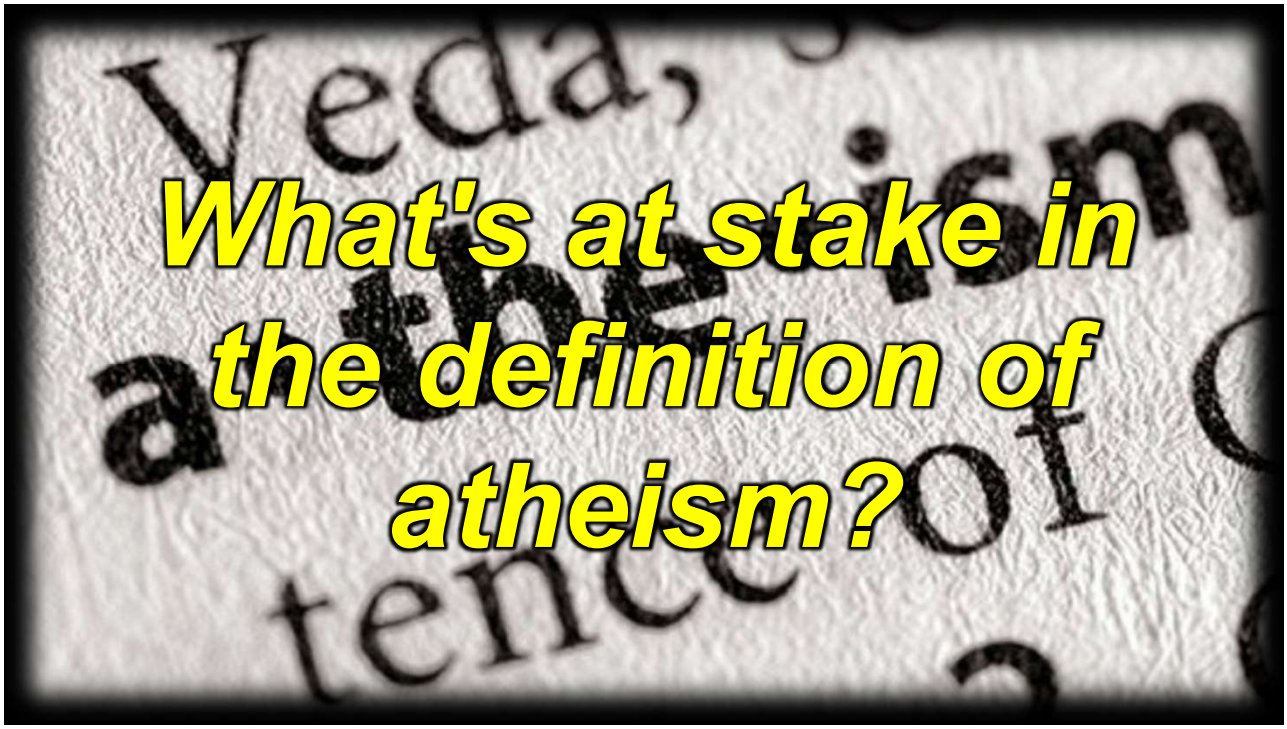
[Smith, *Atheism*, 21, cf. p. 27]

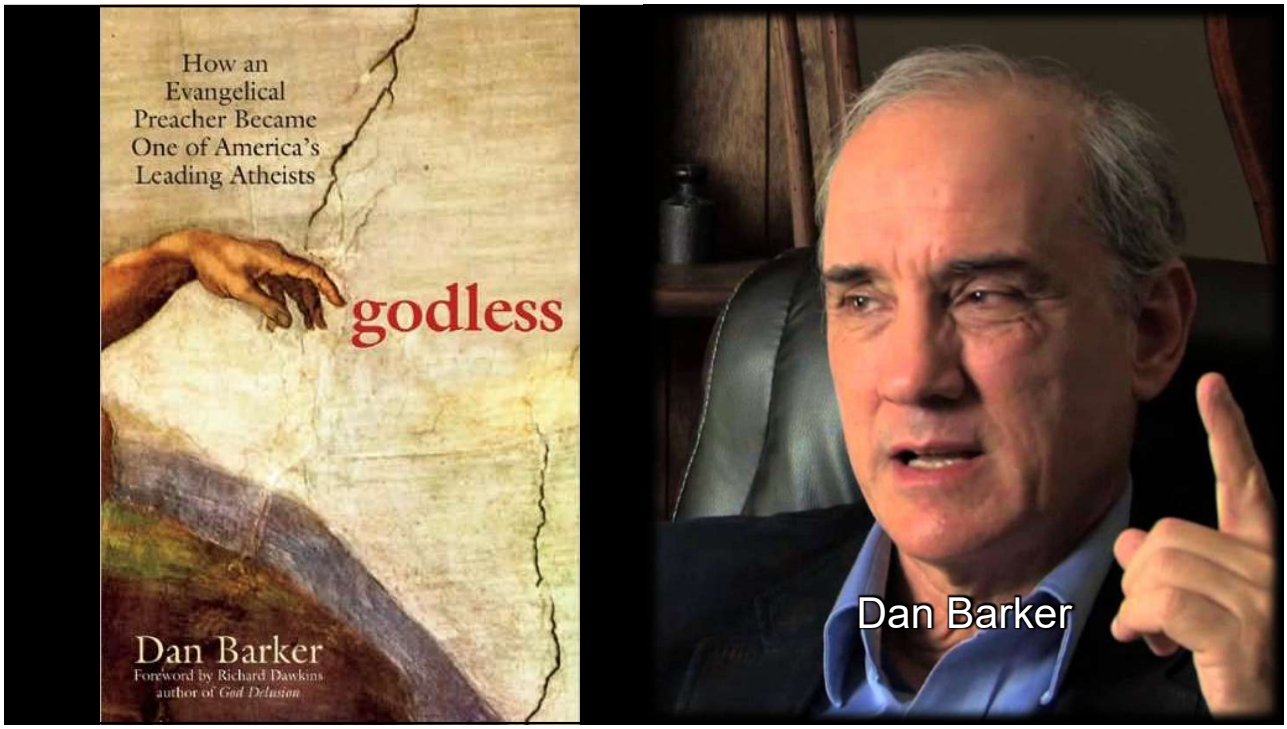
"If atheism is correct,

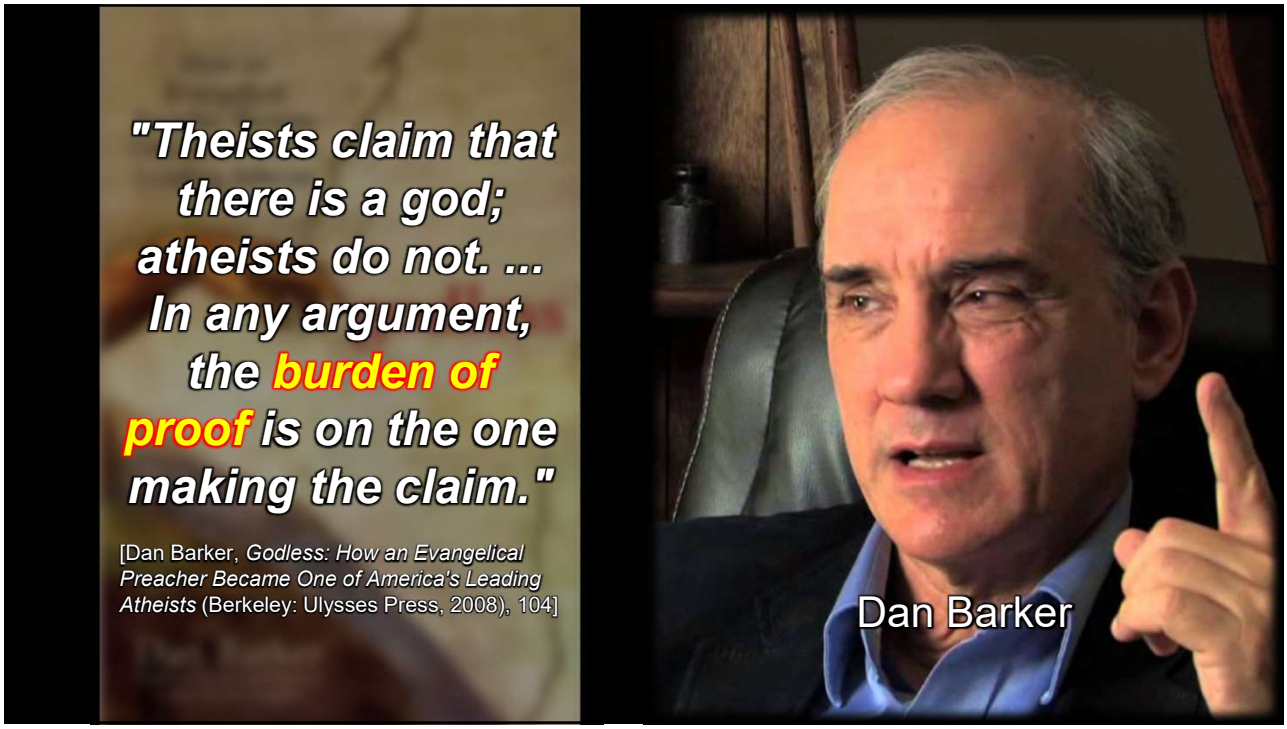
- man is alone
- there is no god
- for knowledge, man must think for himself
- for success, man must work
- for happiness, man must strive to achieve it
- all of these are sole responsibility of man

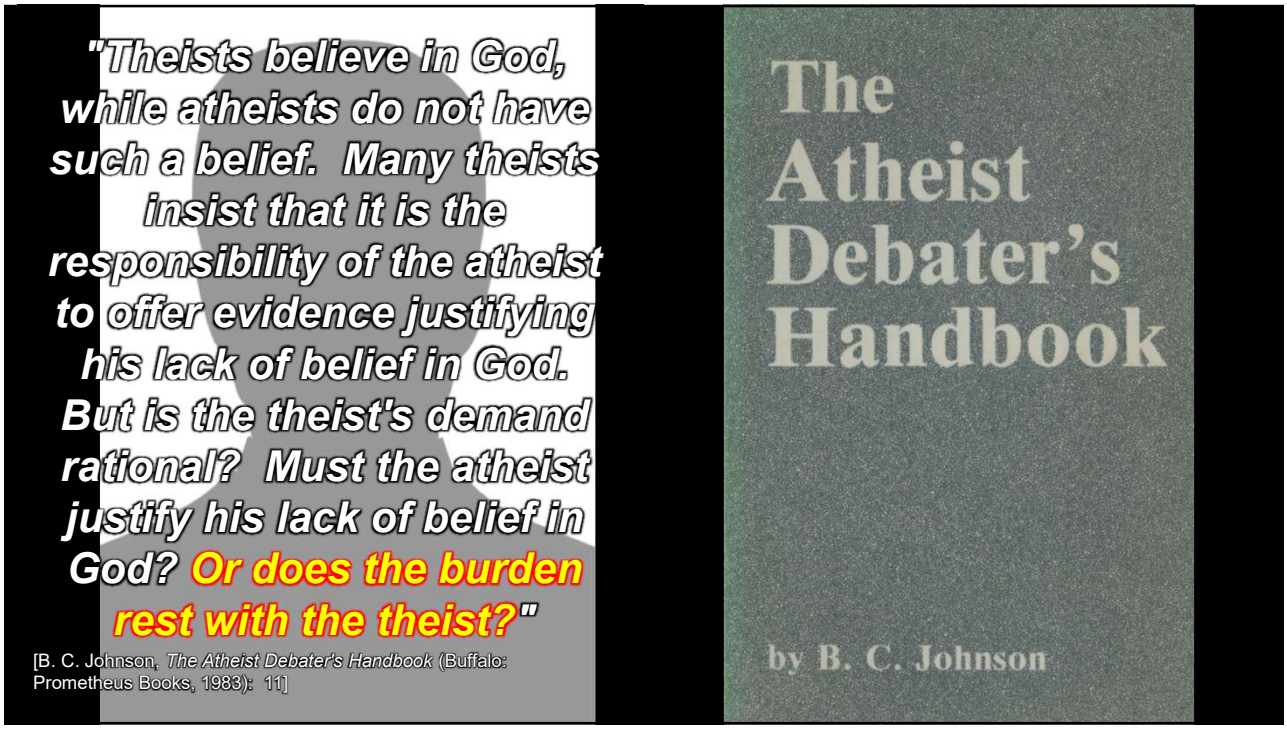


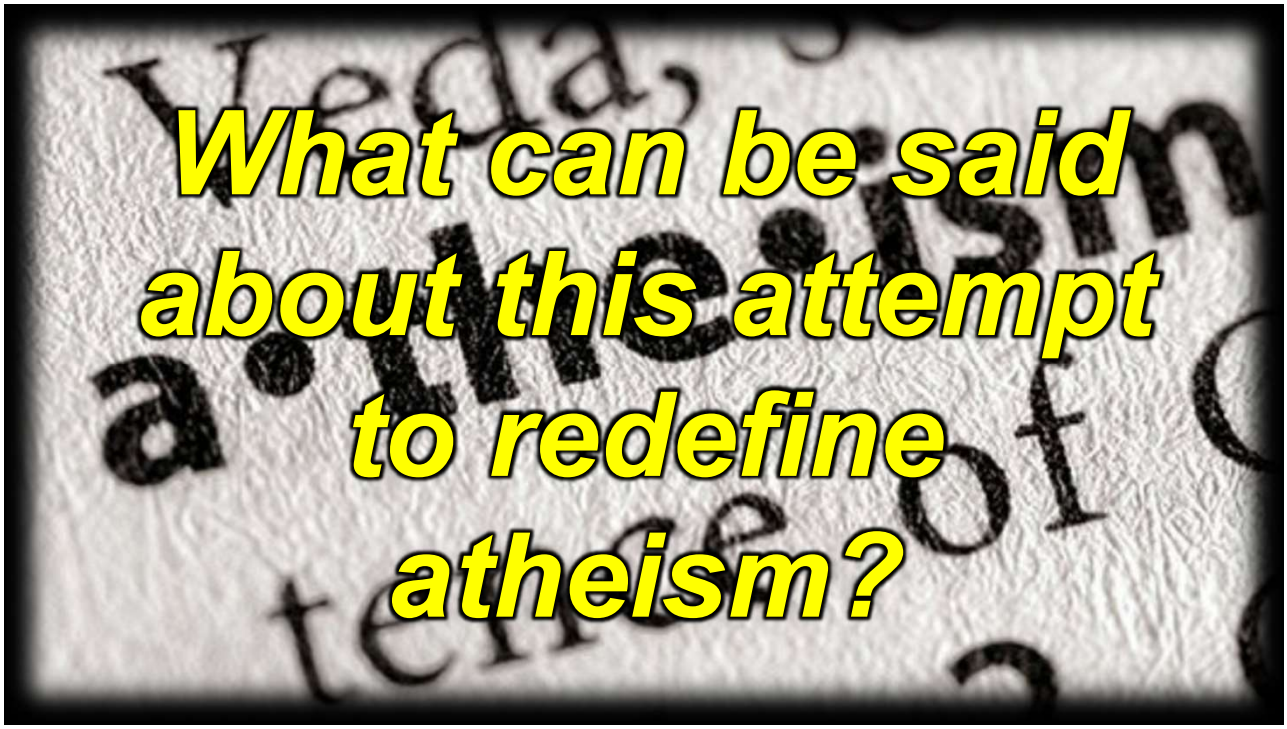

"After all, 'atheism' means simply the lack of belief in God (and not, as is commonly supposed, the denial of God's existence)."
[J. P. Moreland and Kai Nielsen *Does God Exist? The Great Debate* (Nashville: Thomas Nelson Publishers, 1990): 179 republished as *Does God Exist? The Debate Between Theists and Atheists* (Buffalo: Prometheus Books, 1993): 179]
Keith Parsons


What's at stake in the definition of atheism?

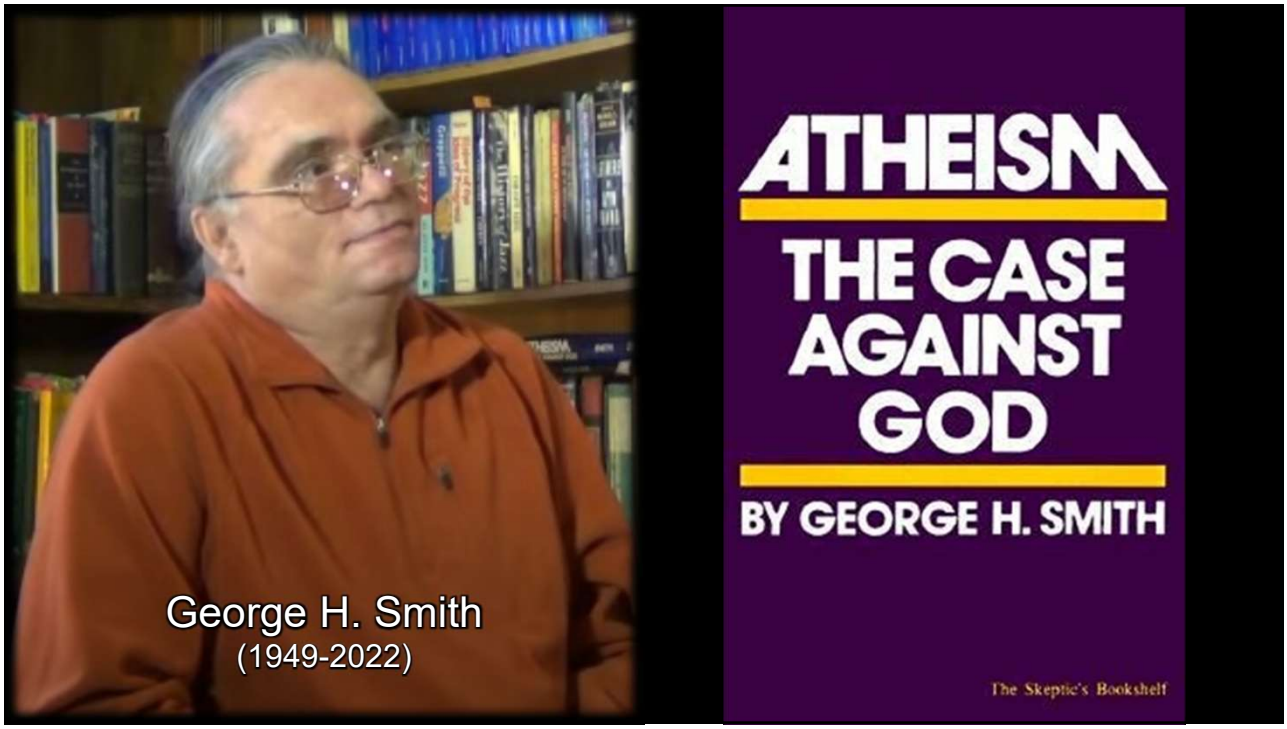

How an Evangelical Preacher Became One of America's Leading Atheists
godless
Dan Barker
Foreword by Richard Dawkins
author of God Delusion
Dan Barker


"Theists claim that there is a god; atheists do not. ... In any argument, the burden of proof is on the one making the claim."
[Dan Barker, Godless: How an Evangelical Preacher Became One of America's Leading Atheists (Berkeley: Ulysses Press, 2008), 104]
Dan Barker


"Theists believe in God, while atheists do not have such a belief. Many theists insist that it is the responsibility of the atheist to offer evidence justifying his lack of belief in God. But is the theist's demand rational? Must the atheist justify his lack of belief in God? Or does the burden rest with the theist?"
[B. C. Johnson, The Atheist Debater's Handbook (Buffalo: Prometheus Books, 1983): 11]
The Atheist Debater's Handbook
by B. C. Johnson

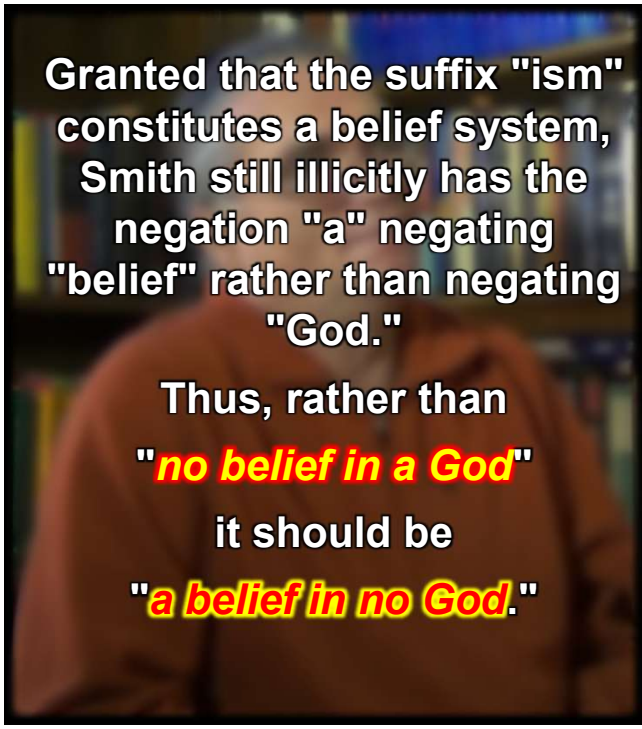

What can be said about this attempt to redefine atheism?


First, some atheists are using verbal slight of hand when they define atheism.


George H. Smith
(1949-2022)
ATHEISM
THE CASE AGAINST GOD
BY GEORGE H. SMITH
The Skeptic's Bookshelf

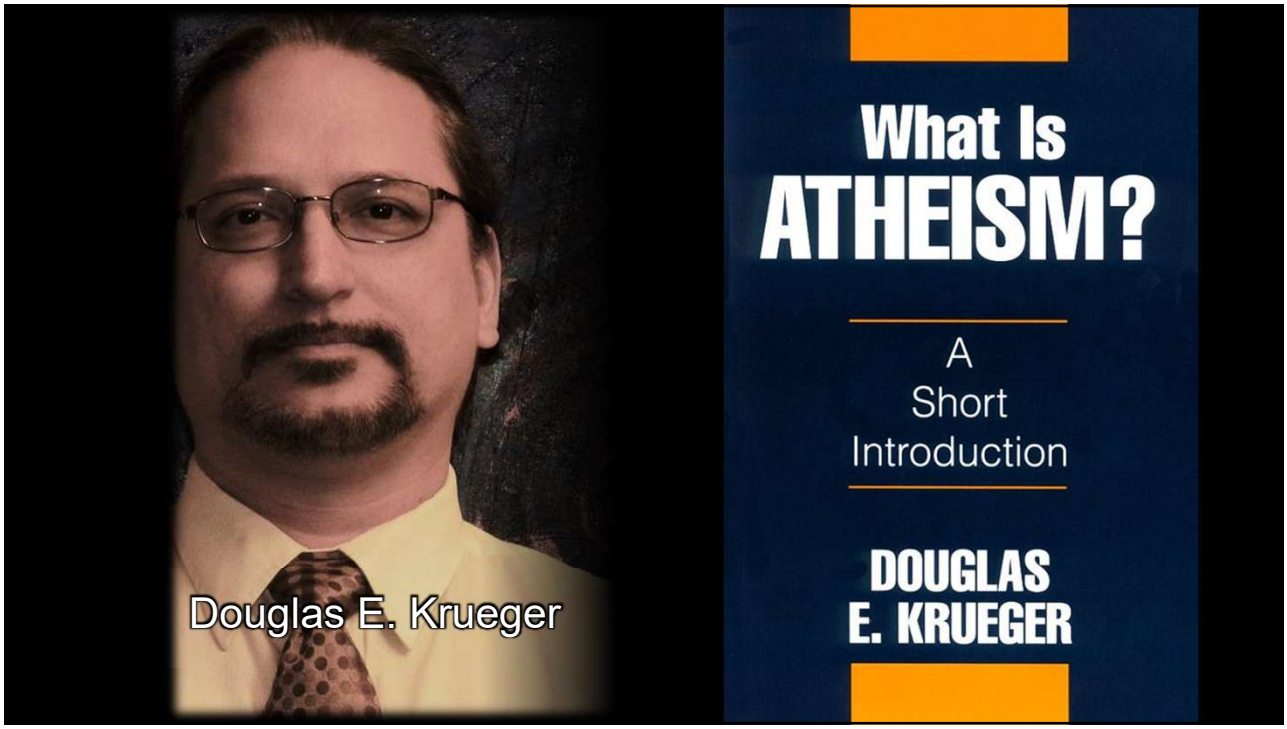
"As used throughout this book, 'theism' signifies the belief in any god or number of gods. The prefix 'a' means 'without,' so the term 'a-theism' literally means 'without theism,' or without belief in a god or gods."

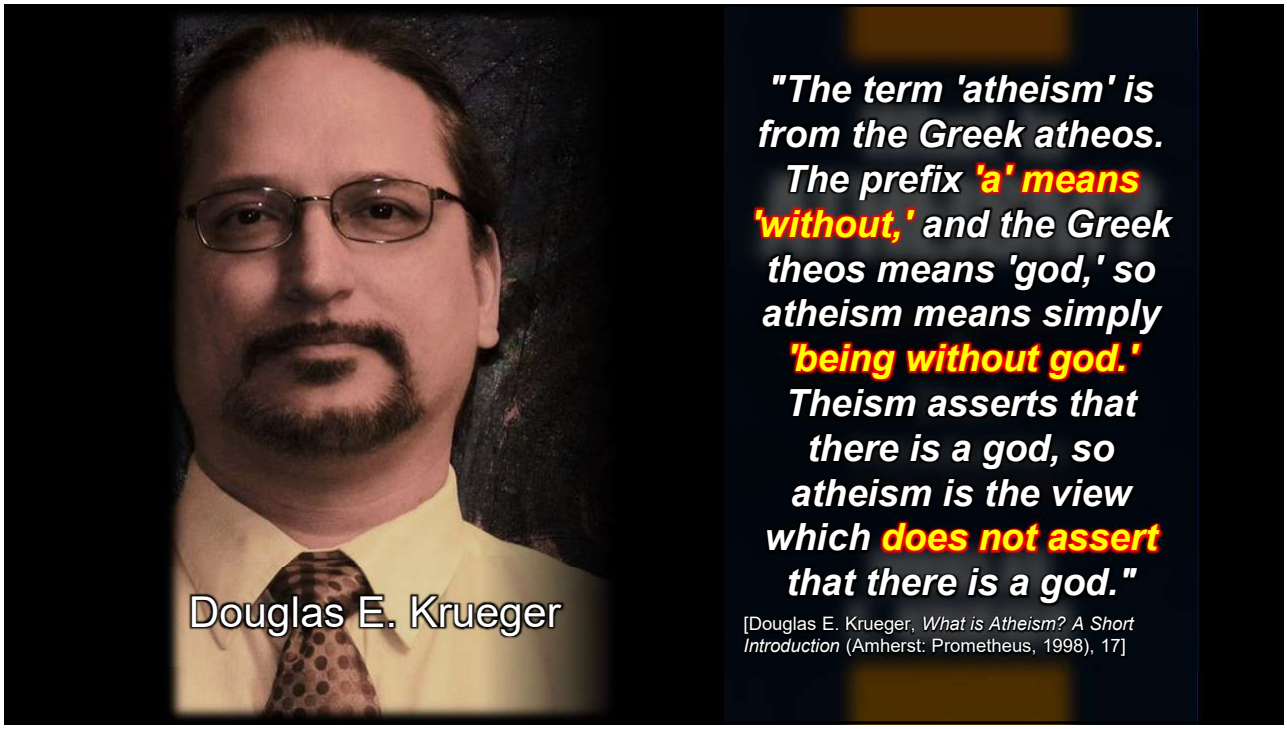
[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1989), 7]



"As used throughout this book, 'theism' signifies the belief in any god or number of gods. The prefix 'a' means 'without,' so the term 'a-theism' literally means 'without theism,' or without belief in a god or gods."

[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1989), 7]


Douglas E. Krueger
What Is
ATHEISM?
A
Short
Introduction
DOUGLAS
E. KRUEGER


Douglas E. Krueger
"The term 'atheism' is from the Greek atheos. The prefix 'a' means 'without,' and the Greek theos means 'god,' so atheism means simply 'being without god.' Theism asserts that there is a god, so atheism is the view which does not assert that there is a god."
[Douglas E. Krueger, What is Atheism? A Short Introduction (Amherst: Prometheus, 1998), 17]

Notice that Krueger moves from the alpha negating 'god' (which would mean 'without god' or 'not-god') to the alpha negating the assertion (which means the absence of the assertion of god instead of the absence of god).

"The term 'atheism' is from the Greek atheos. The prefix 'a' means 'without,' and the Greek theos means 'god,' so atheism means simply 'being without god.' Theism asserts that there is a god, so atheism is the view which does not assert that there is a god."

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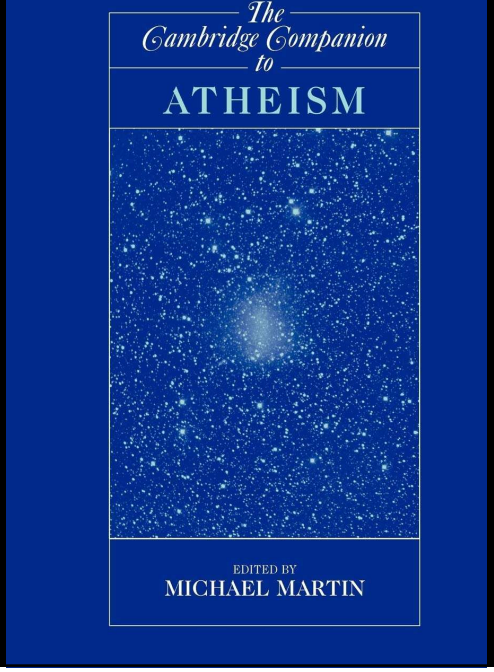
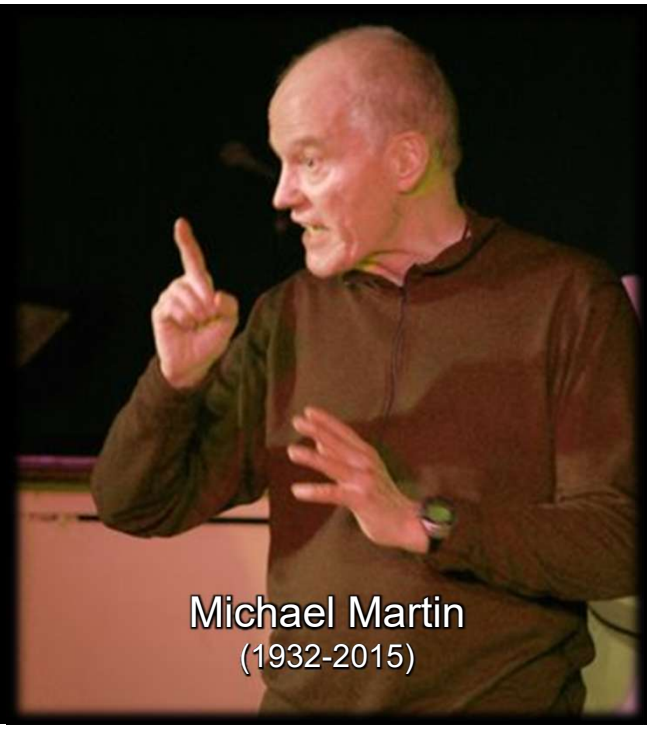
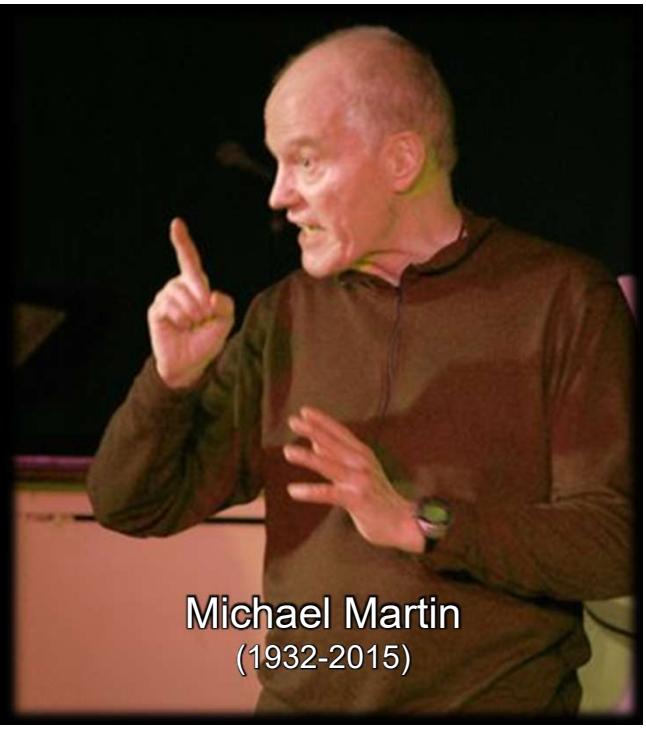




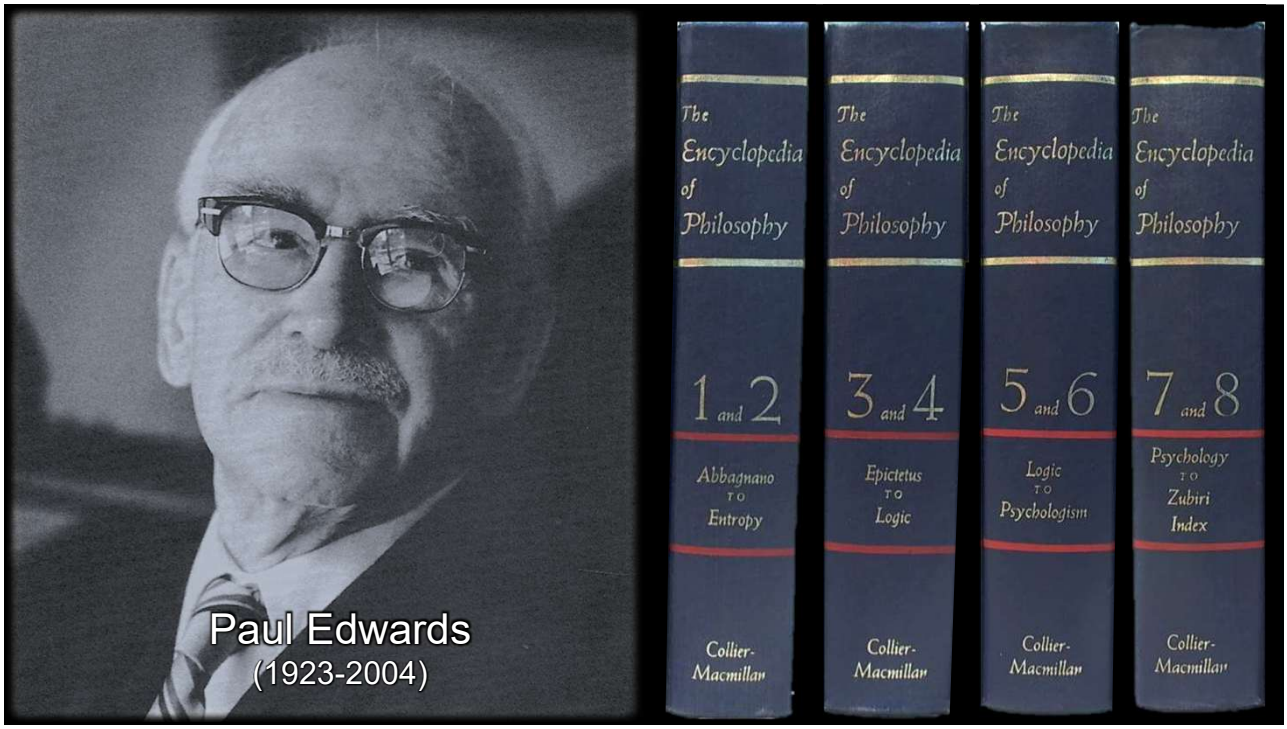
"If you look up 'atheism' in a dictionary, you will find it defined as the belief that there is no God. Certainly, many people understand 'atheism' in this way. Yet this is not what the term means if one considers it from the point of view of its Greek roots. In Greek 'a' means 'without' or 'not' and 'theos' 'god.' From this stand point, an atheist is someone without a belief in God; he or she need not be someone who believes that God does not exist."

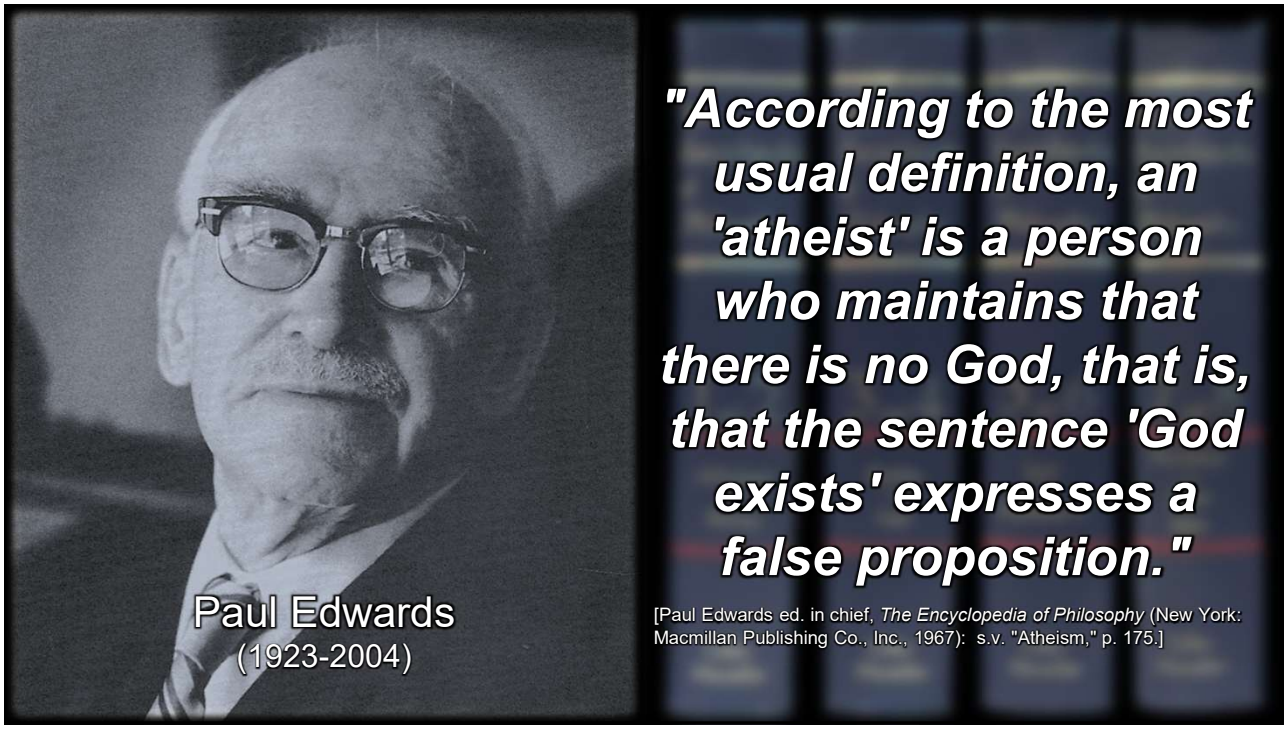
[n.a., "General Introduction," in *The Cambridge Companion to Atheism* (Cambridge: Cambridge University Press, 2007), 1]

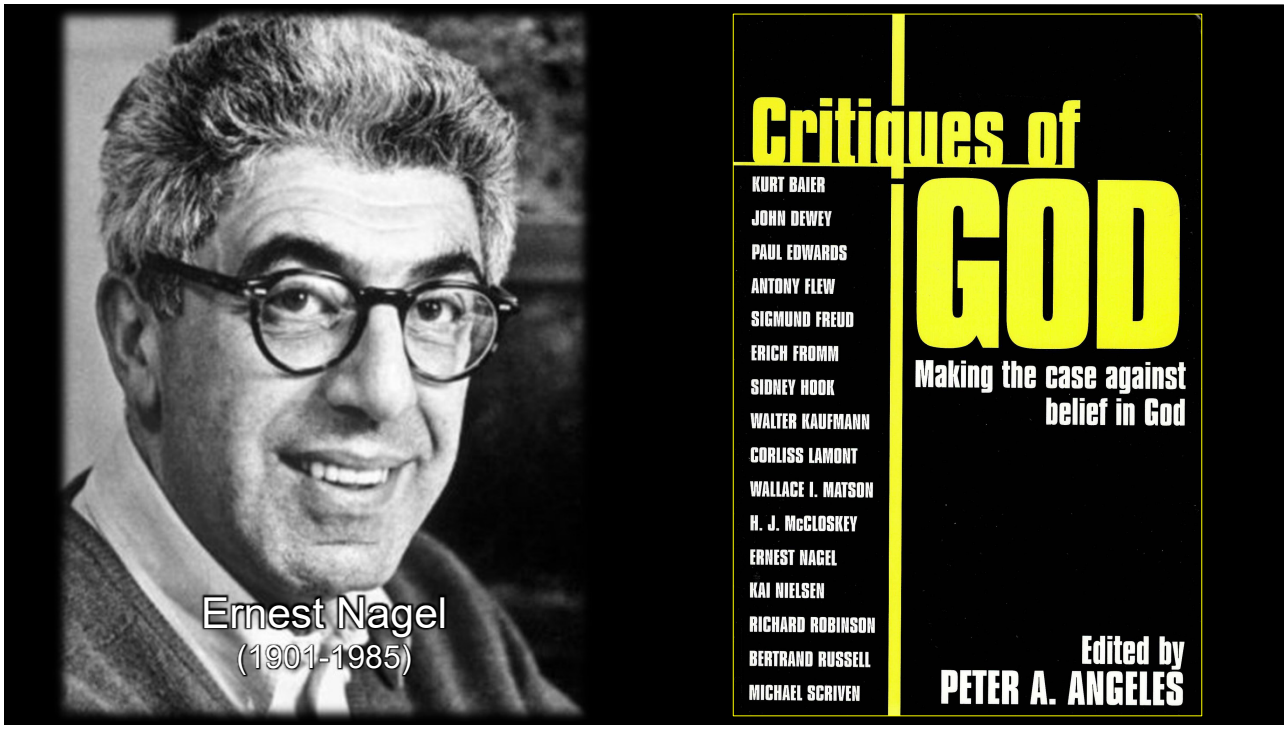


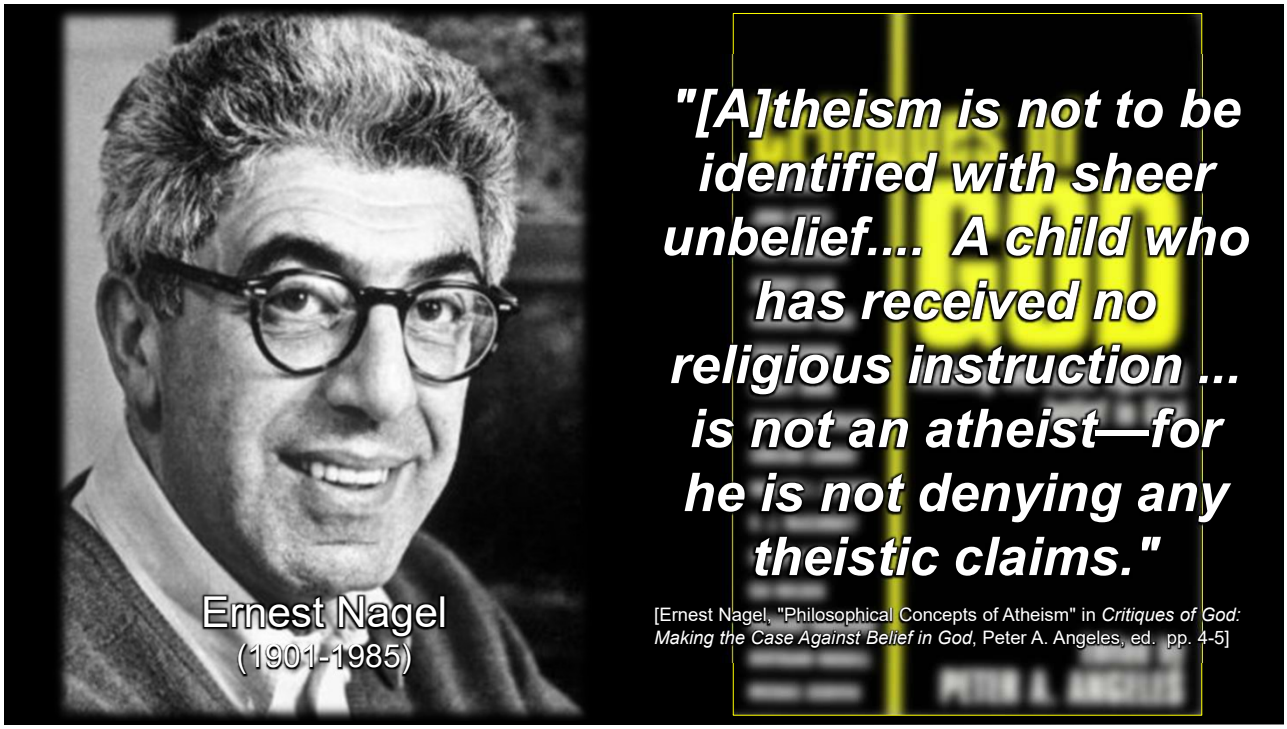
Michael Martin
(1932-2015)

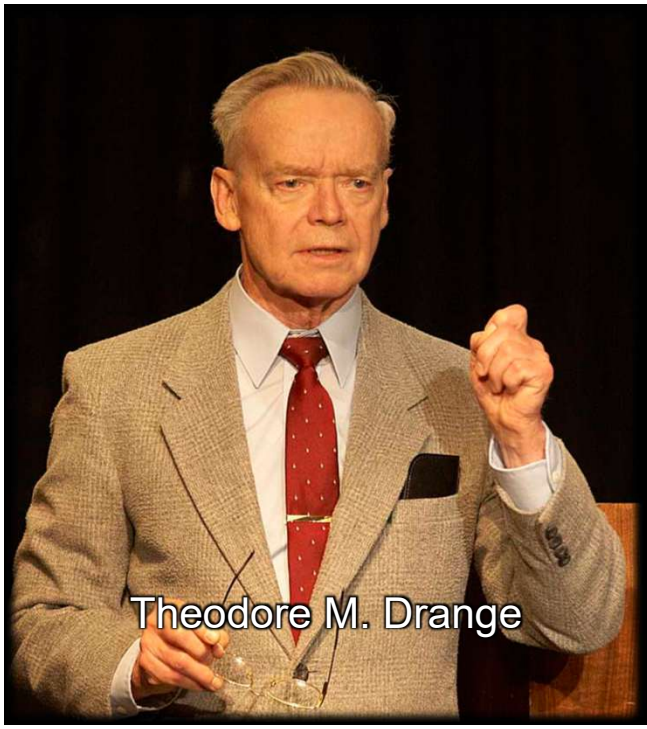
Second, this definition conflicts with the standard academic definition of atheism.


Paul Edwards
(1923-2004)
The Encyclopedia of Philosophy
1 and 2
Abbagnano TO Entropy
Collier-Macmillan
The Encyclopedia of Philosophy
3 and 4
Epictetus TO Logic
Collier-Macmillan
The Encyclopedia of Philosophy
5 and 6
Logic TO Psychologism
Collier-Macmillan
The Encyclopedia of Philosophy
7 and 8
Psychology TO Zubiri Index
Collier-Macmillan


Paul Edwards
(1923-2004)
"According to the most usual definition, an 'atheist' is a person who maintains that there is no God, that is, that the sentence 'God exists' expresses a false proposition."
[Paul Edwards ed. in chief, The Encyclopedia of Philosophy (New York: Macmillan Publishing Co., Inc., 1967): s.v. "Atheism," p. 175.]

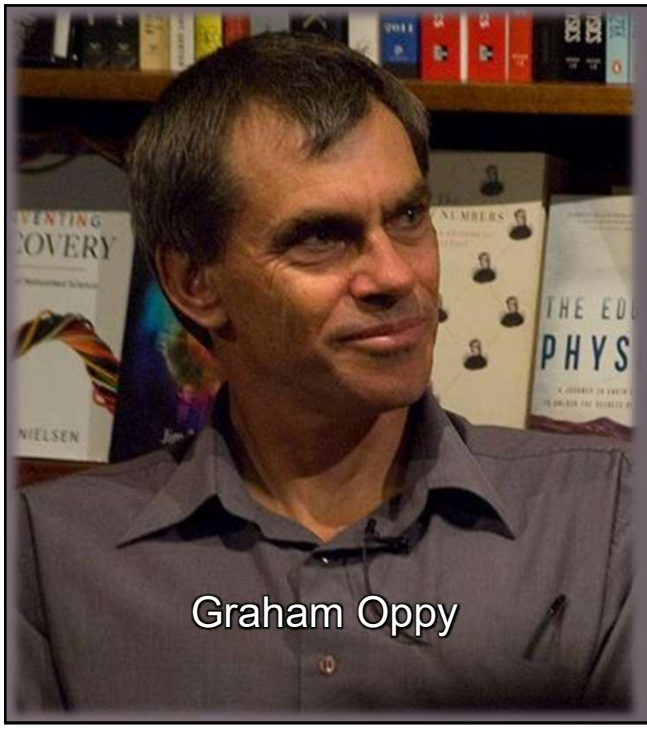

Ernest Nagel
(1901-1985)
Critiques of
GOD
Making the case against belief in God
KURT BAIER
JOHN DEWEY
PAUL EDWARDS
ANTONY FLEW
SIGMUND FREUD
ERICH FROMM
SIDNEY HOOK
WALTER KAUFMANN
CORLISS LAMONT
WALLACE I. MATSON
H. J. McCLOSKEY
ERNEST NAGEL
KAI NIELSEN
RICHARD ROBINSON
BERTRAND RUSSELL
MICHAEL SCRIVEN
Edited by
PETER A. ANGELES


Ernest Nagel
(1901-1985)
"[A]theism is not to be identified with sheer unbelief.... A child who has received no religious instruction ... is not an atheist—for he is not denying any theistic claims."
[Ernest Nagel, "Philosophical Concepts of Atheism" in *Critiques of God: Making the Case Against Belief in God*, Peter A. Angeles, ed. pp. 4-5]

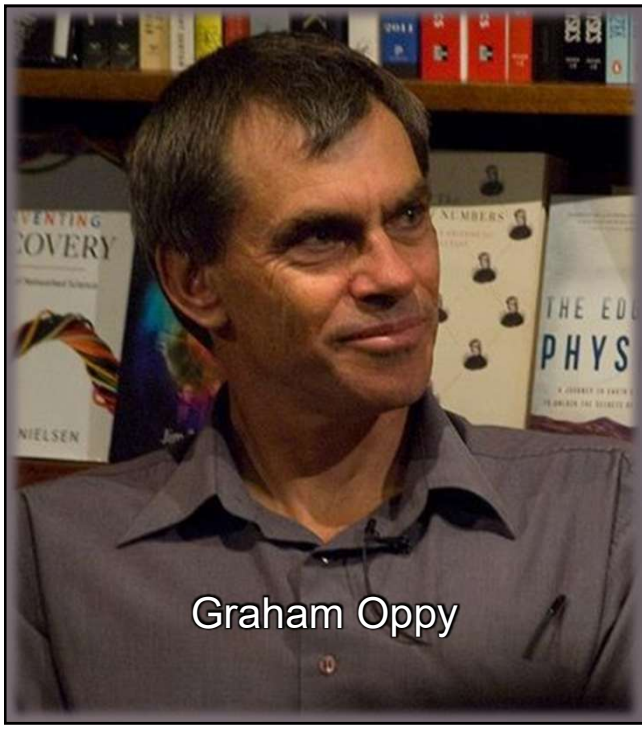


"Is the proposition that God exists true or false? You are a theist if and only if you say that the proposition is true or probably true, you are an atheist if and only if you say that it is false or probably false, and you are an agnostic if and only if you understand what the proposition is, but resist giving either answer, and support your resistance by saying, 'The evidence is insufficient' (or words to that effect)."

[Theodore M. Drange "Atheism, Agnosticism, Noncognitivism," from https://infidels.org/library/modern/theodore_drange/definition.html, accessed 01/15/19]

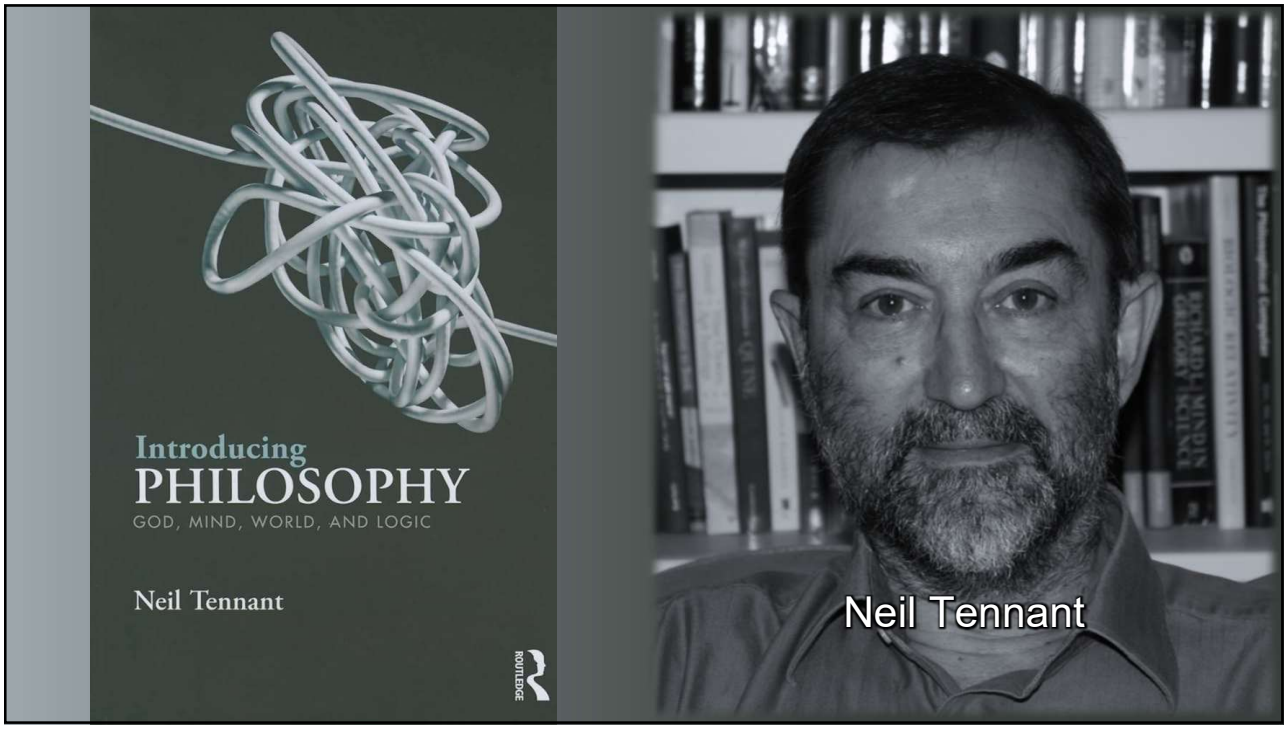


"Properly, we should define theism as the view that there's at least one god and atheism as the view that there are no gods, and monotheism then as the view that there is exactly one God and we call that one God with a capital 'G'. Atheists then are people who believe that there are no gods and particular in our context, they believe that God doesn't exist. ...



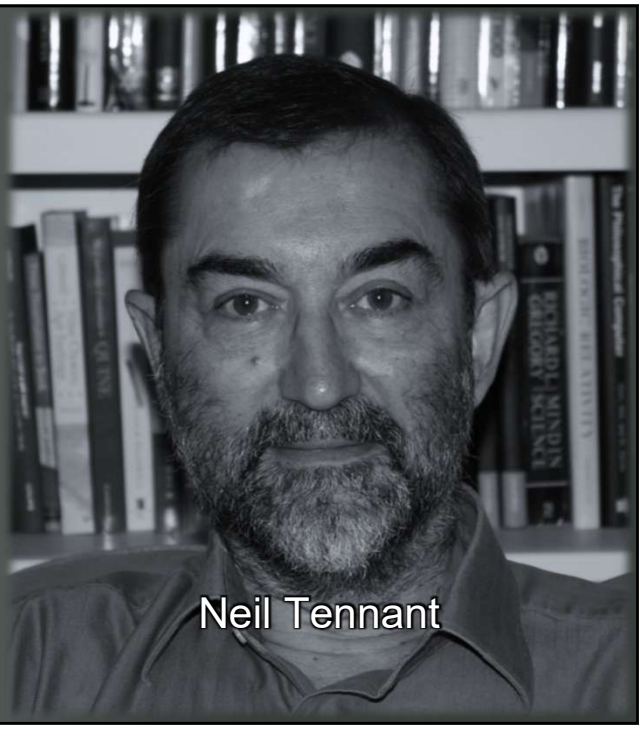
"Other people like to say that atheism is just lacking the belief that God exists which lumps together ... the class of agnostics with the class of atheists; if you define it that way, which I don't like."

[Gramham Oppy vs. Ben Arbour, "The Ontological Argument" on *Capturing Christianity*, You Tube video https://www.youtube.com/watch?v=udxfuPgq4TY, @1:05:20, accessed 08/12/25]



"['Does God exist?'] is a philosophical question. At one extreme, the theist will answer 'Yes', and offer all manner of arguments and considerations in support of that answer. At the other extreme, the atheist will answer 'No', and likewise offer all manner of arguments and considerations in support of that answer."

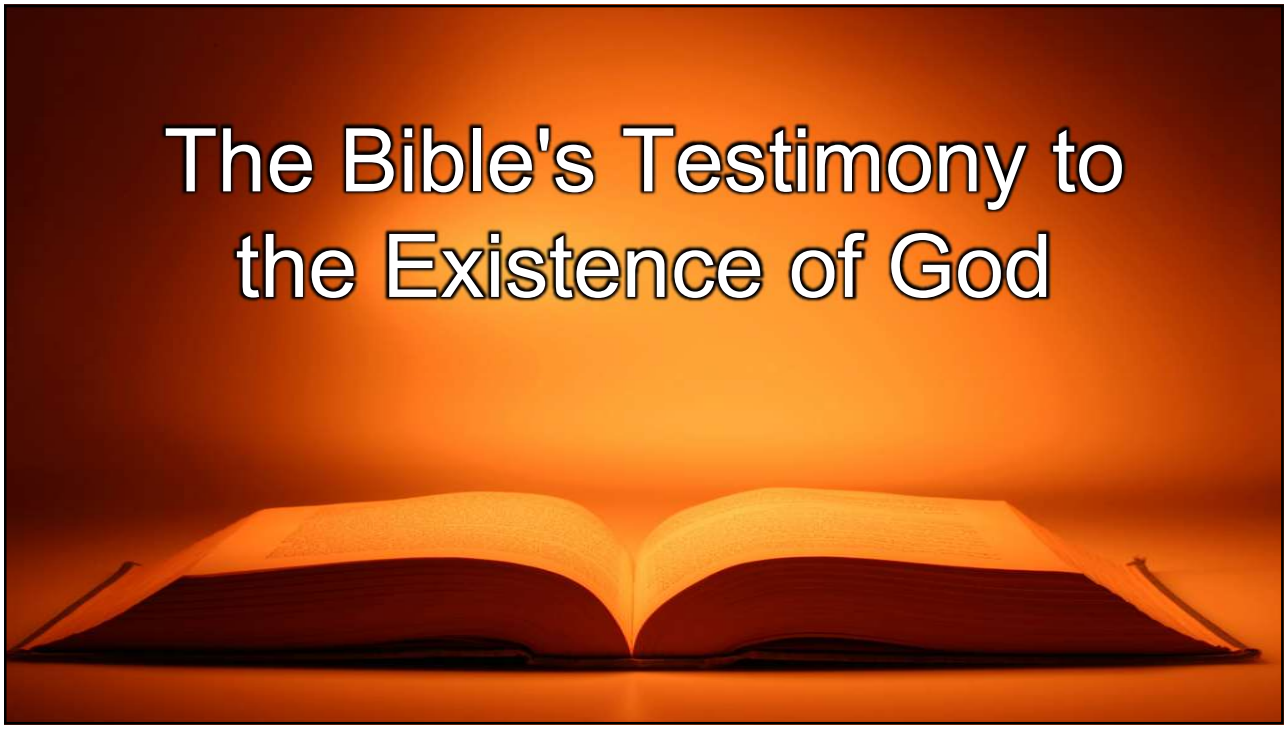
[Neil Tennant, *Introducing Philosophy: God, Mind, World, and Logic* (New York: Routledge, 2015), 29]

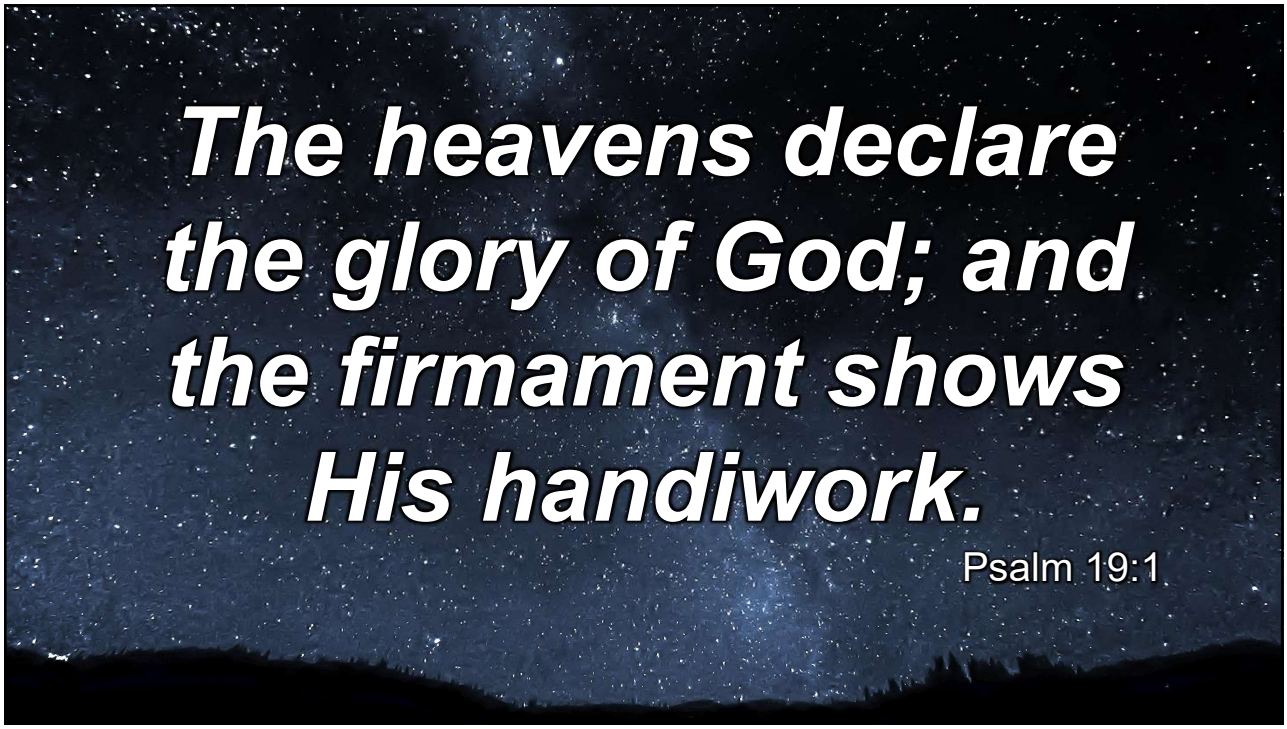


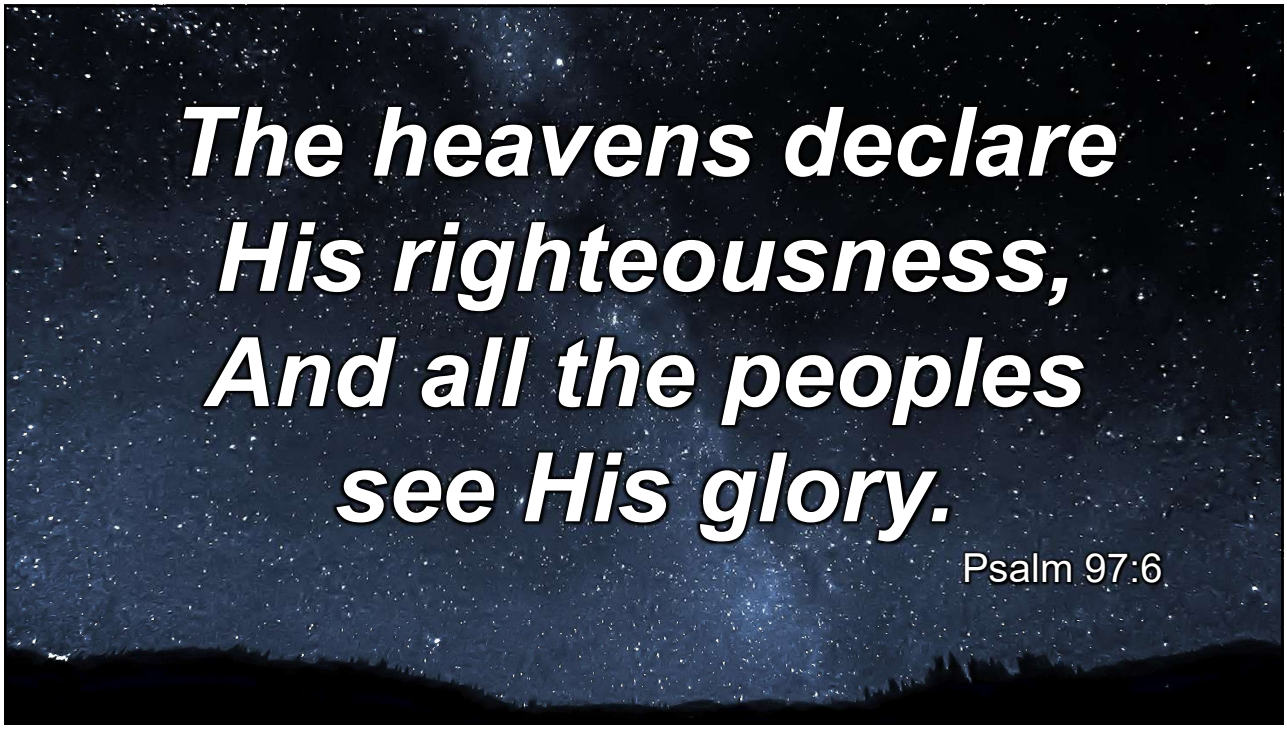
Third, this definition entails an absurdity if not an outright contradiction.

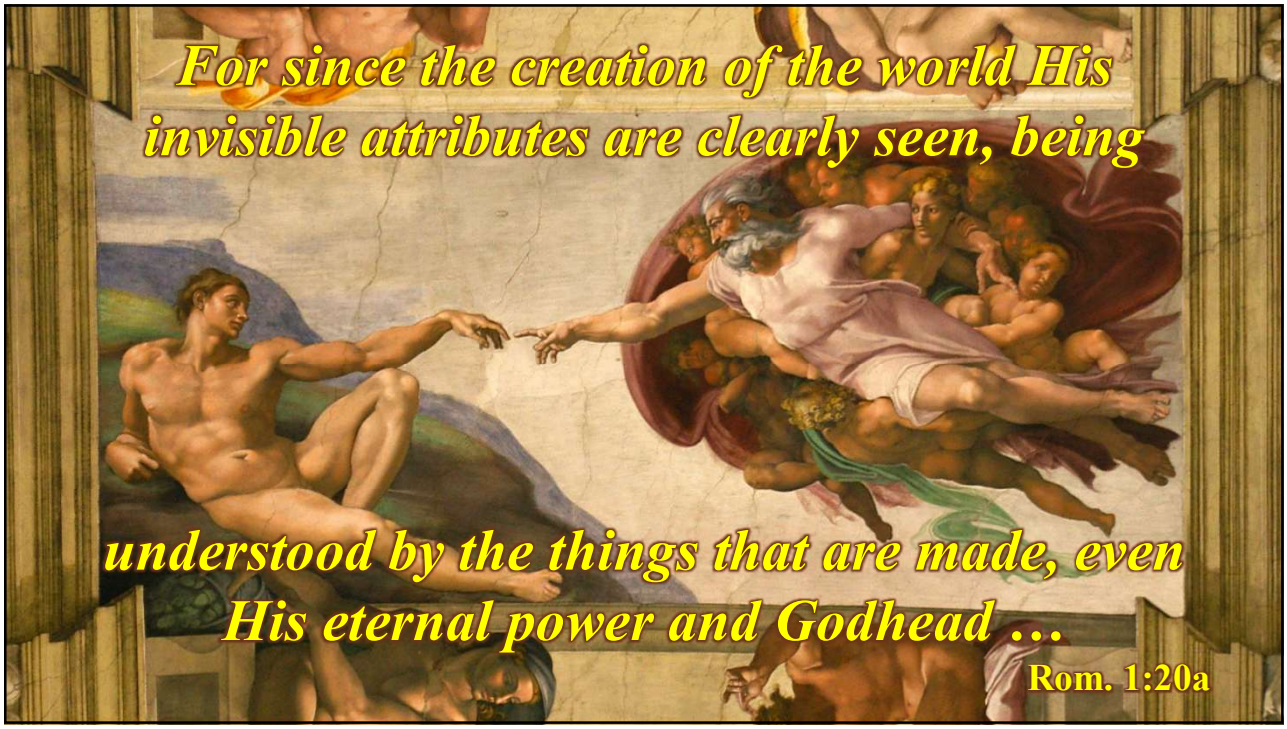
The absurdity is that atheism could be true and God still exist. In other words, atheism would be indifferent to the question of God's existence.

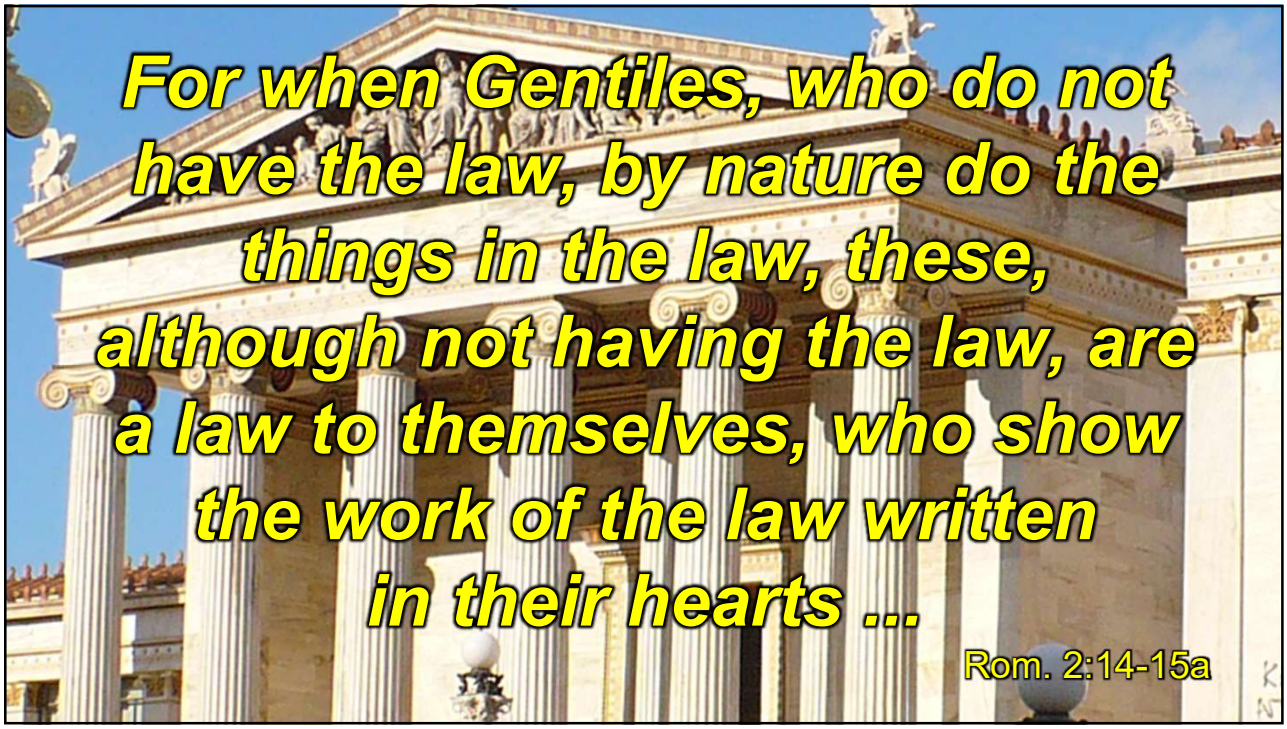
The contradiction would be that theism and its opposite, atheism, could both be true at the same time!

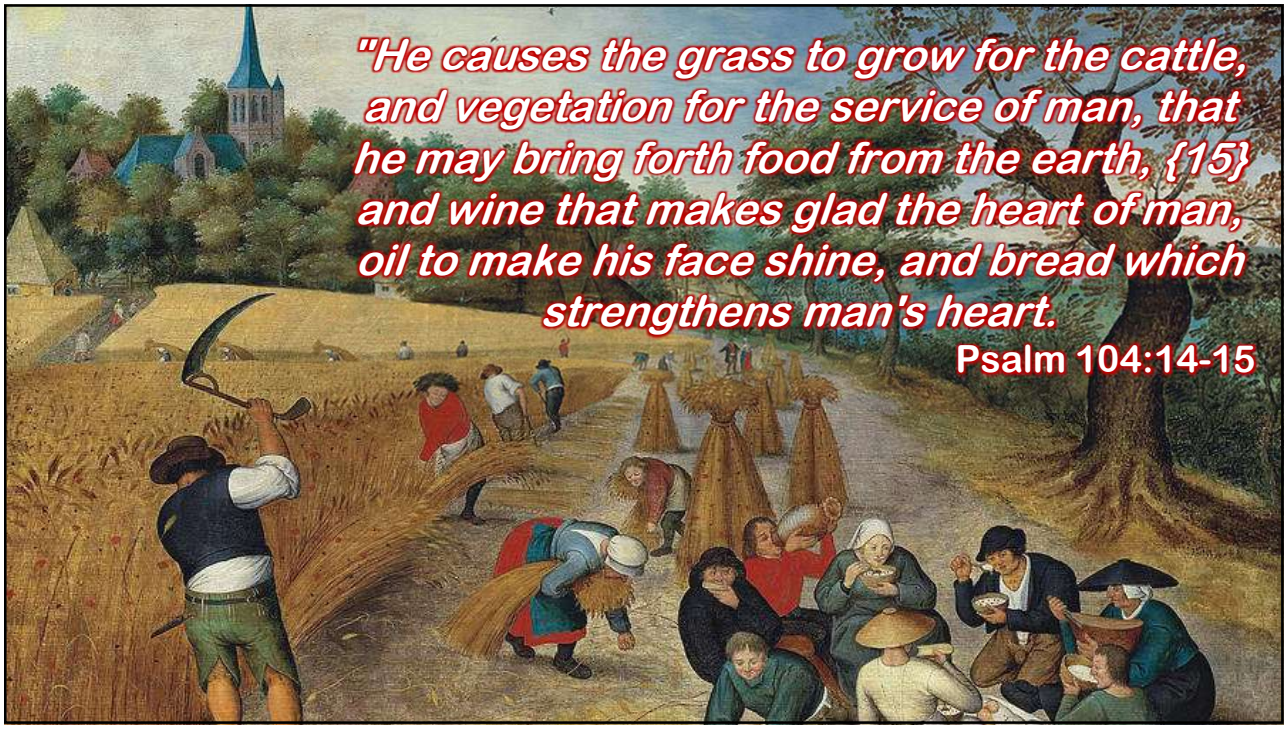

The Bible's Testimony to
the Existence of God

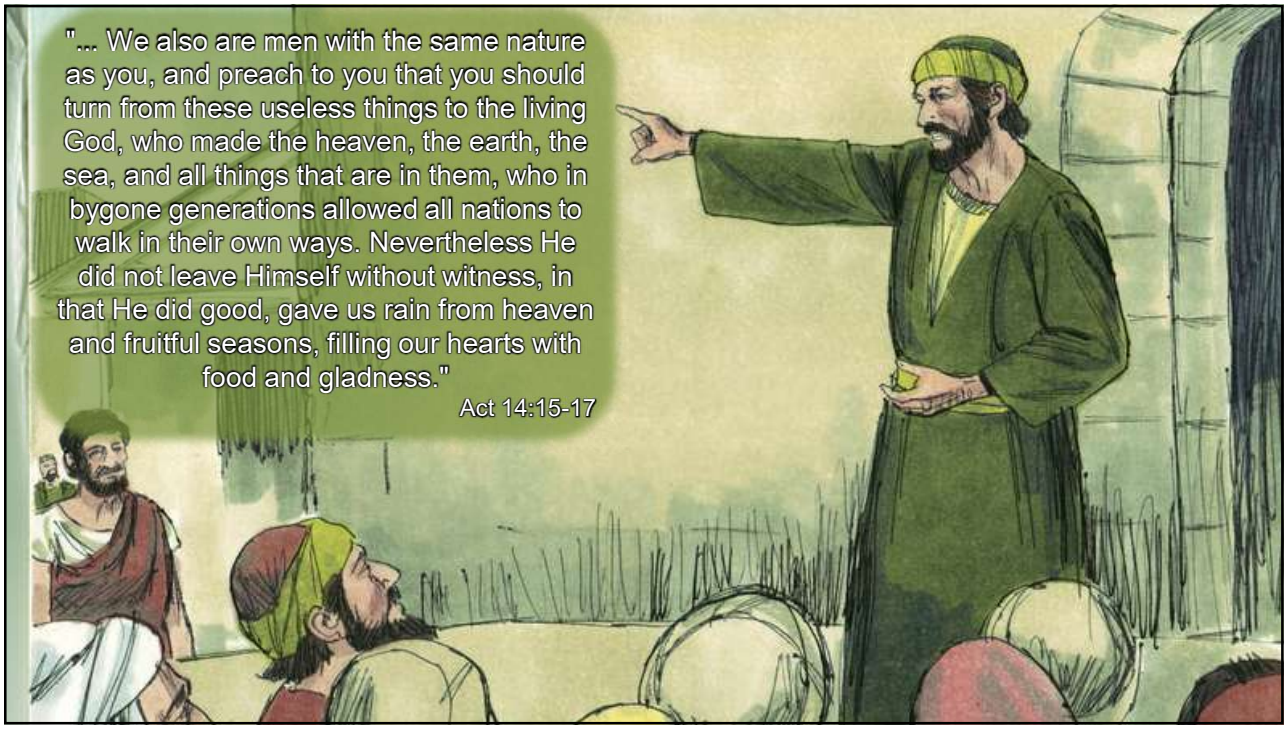

The heavens declare
the glory of God; and
the firmament shows
His handiwork.
Psalm 19:1

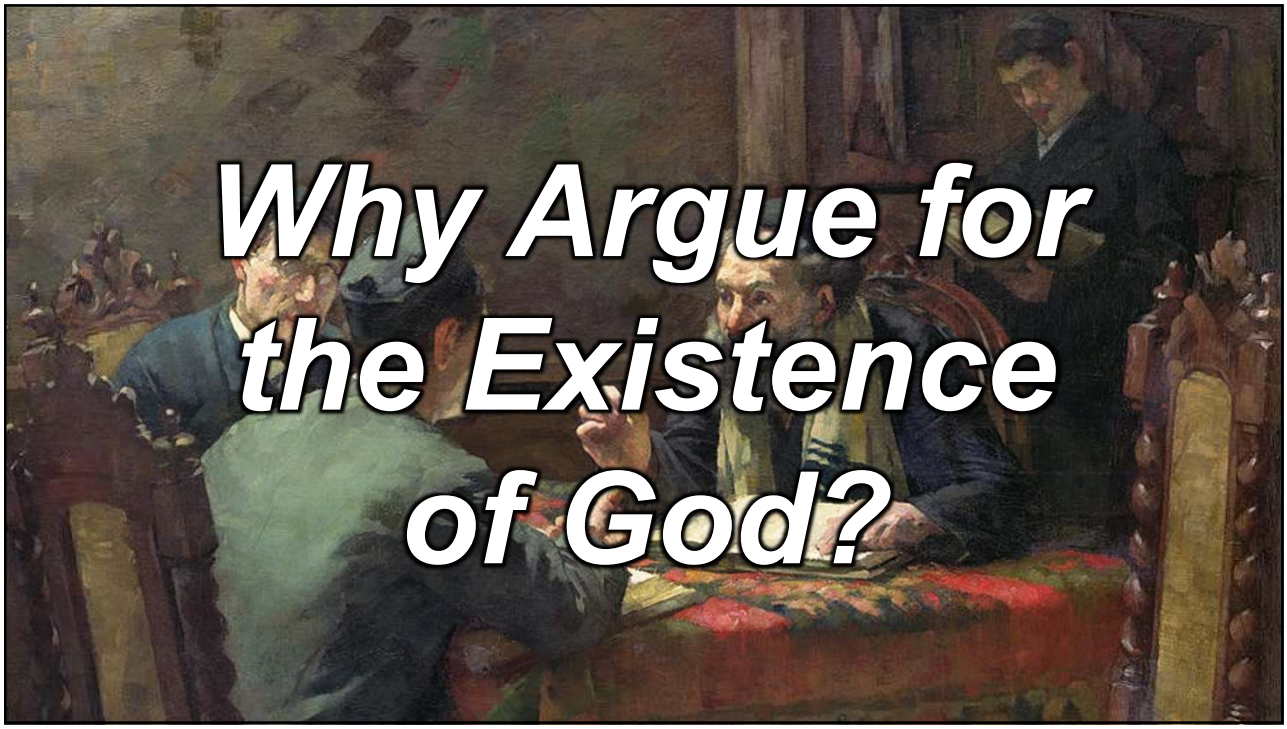

The heavens declare
His righteousness,
And all the peoples
see His glory.
Psalm 97:6


For since the creation of the world His
invisible attributes are clearly seen, being
understood by the things that are made, even
His eternal power and Godhead …
Rom. 1:20a


For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts ...
Rom. 2:14-15a


"He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, {15} and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man's heart.
Psalm 104:14-15


"... We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways. Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."
Act 14:15-17

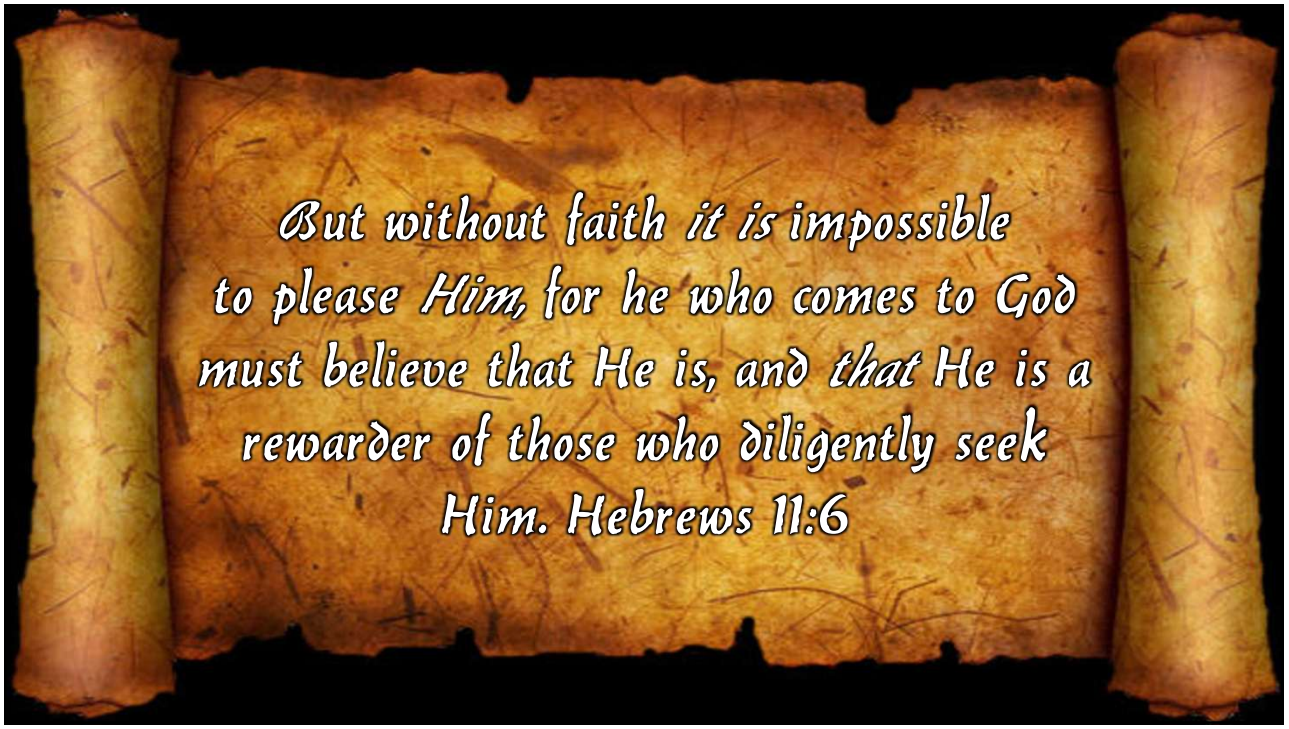

Why Argue for the Existence of God?

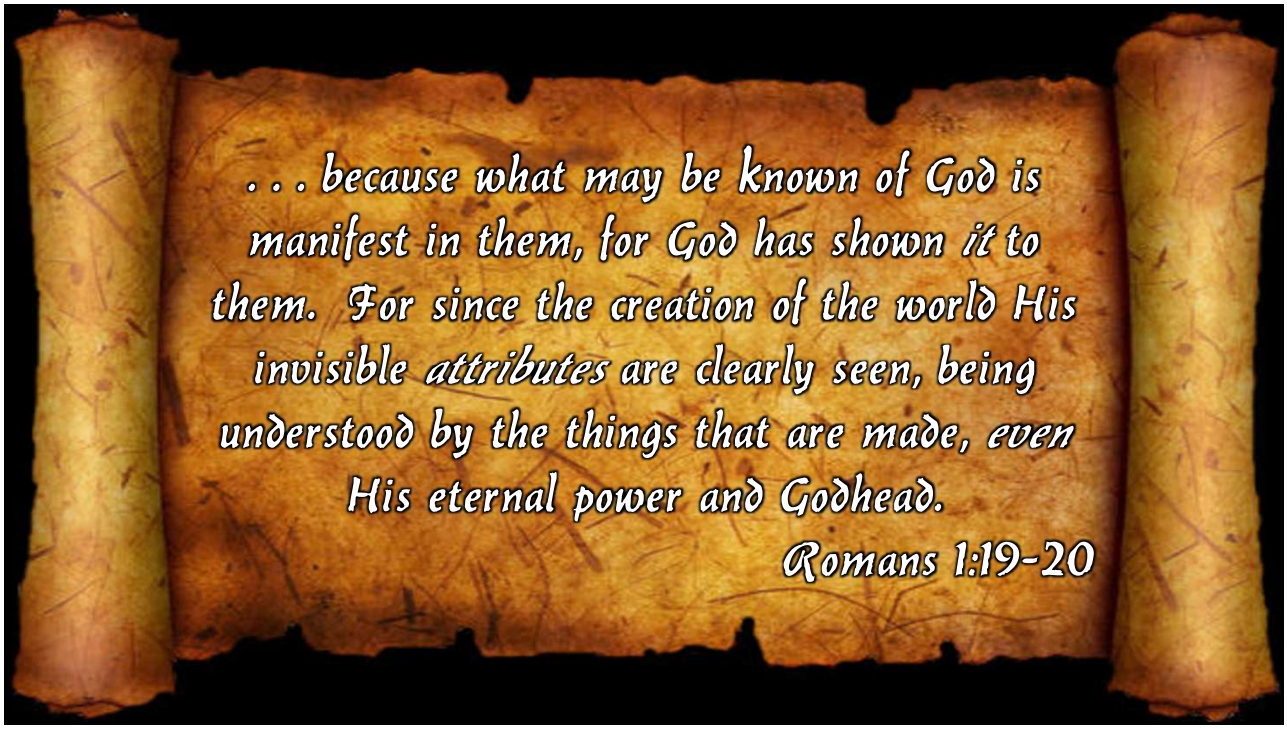
Belief in God and Eternal Life

You can't argue someone into faith in Christ.

Belief in God is a necessary but not sufficient condition for salvation.

One can be lost and still believe in God's existence, but one cannot get saved without believing in God's existence.





Belief in God and the Evidence

God may use the evidence to bring some to believe that God exists.

Evidence can expose the fact that, for some, the problem of unbelief is not a matter of their intellect.

Evidence can help strengthen the faith of those who already believe.

... so that they are without excuse, because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Romans 1:20b-21

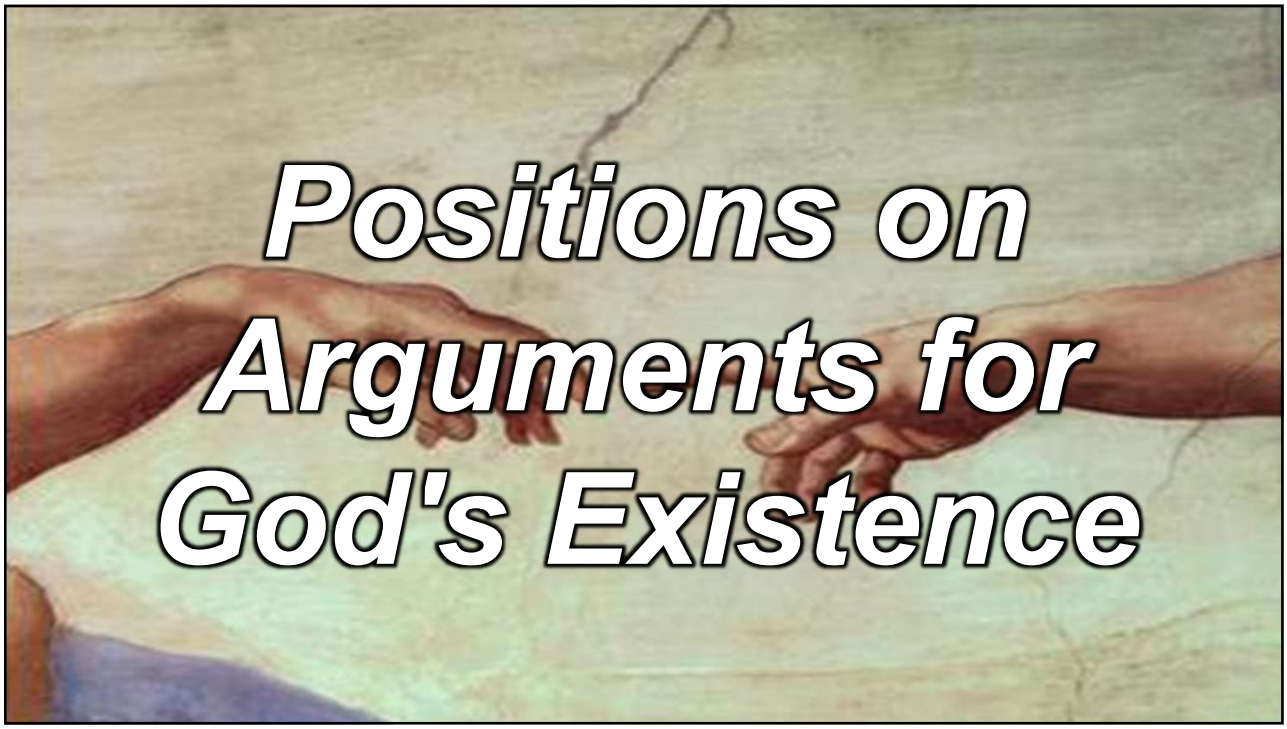
*Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. … And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, **he greatly helped those who had believed through grace**; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.*

Acts 18:24, 27-28

Belief in God and the World

Belief in God is virtually universal geographically (all over the world) and chronologically (throughout all time).

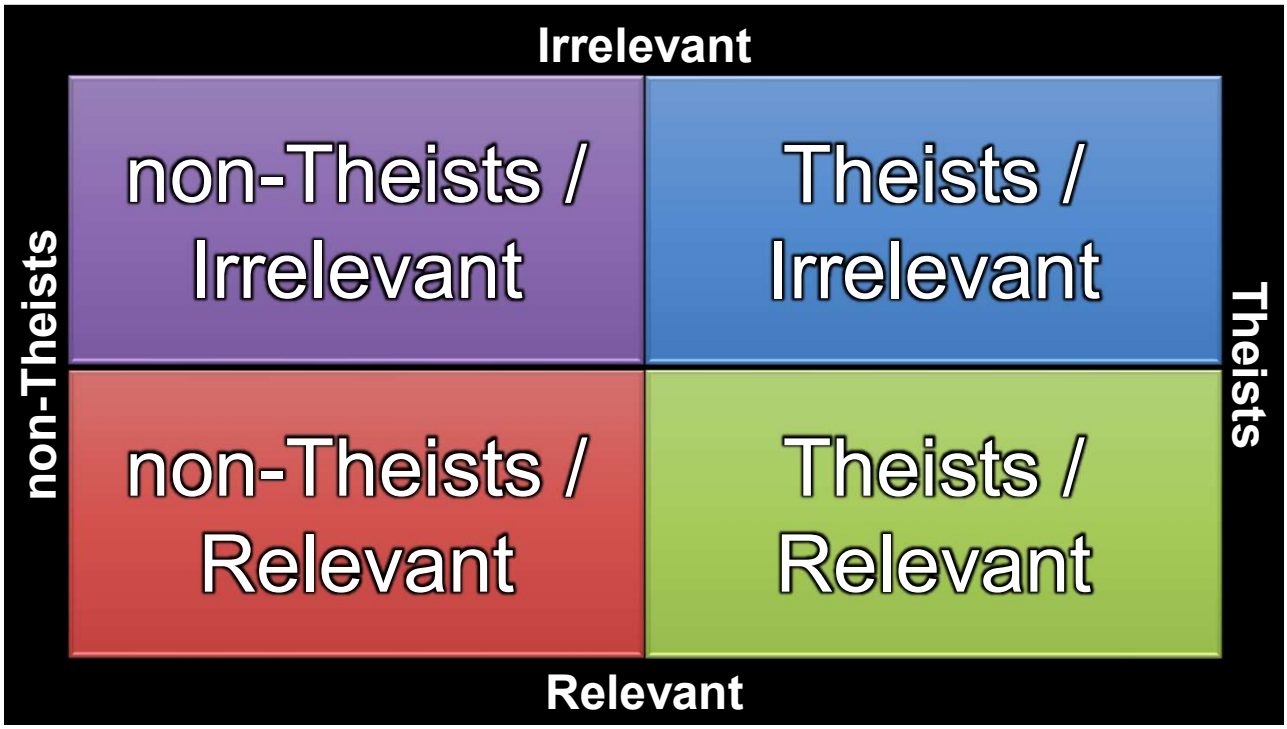
This does not prove that God exists, but it may be an indicator that God exists.

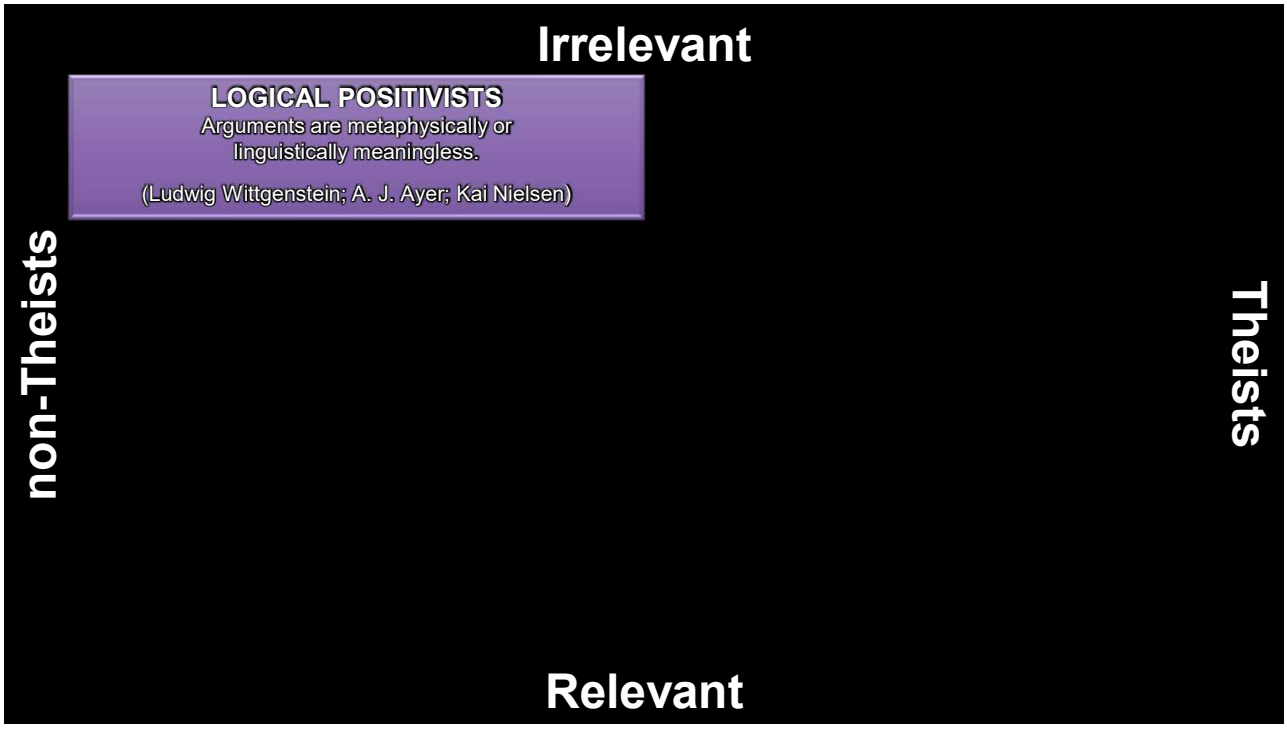


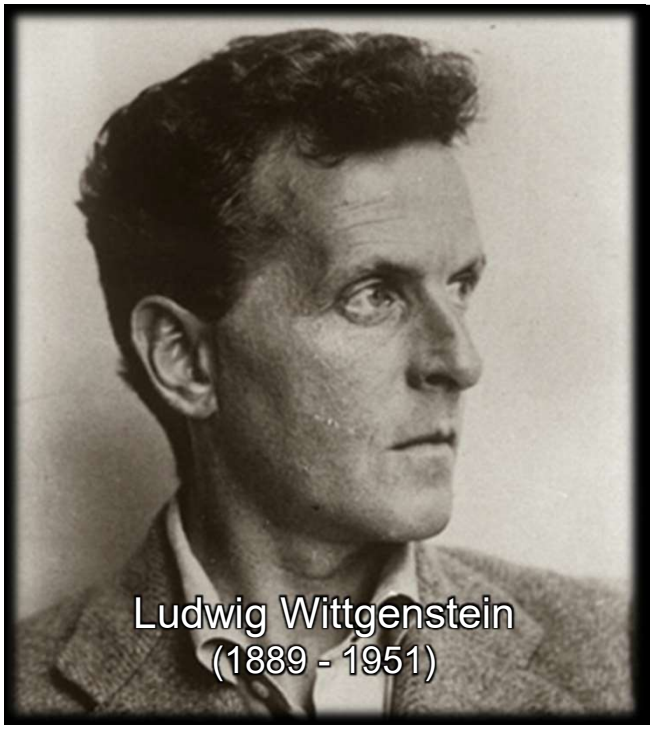
Perhaps it is not surprising that there are different views on whether or how there is any relevance for the arguments for the existence of God.

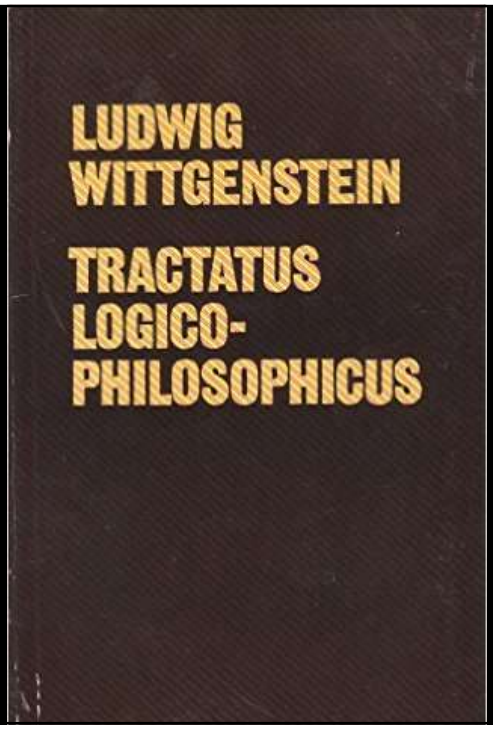
It might be surprising to some, however, that the different views do not fall along the lines of theists and non-theists.

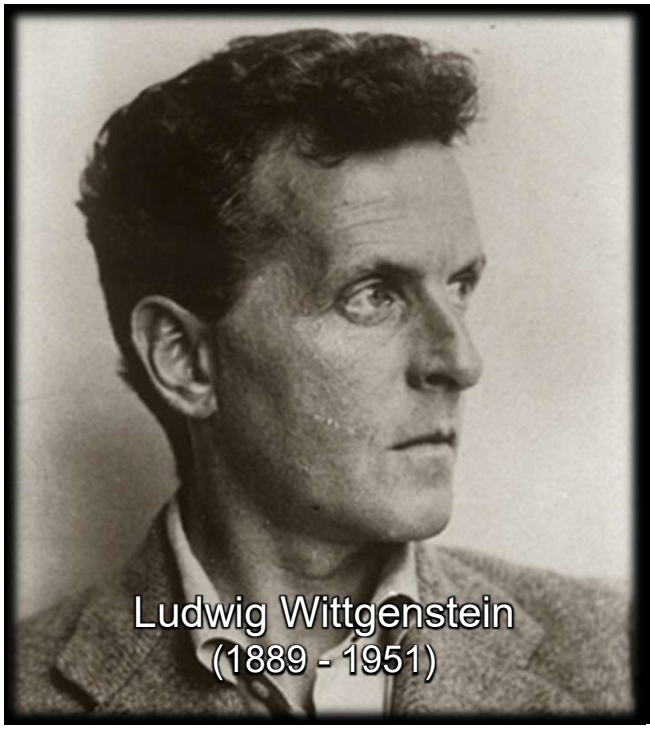
In combining the options of theists and non-theists together with the options of relevant and irrelevant we get these results.

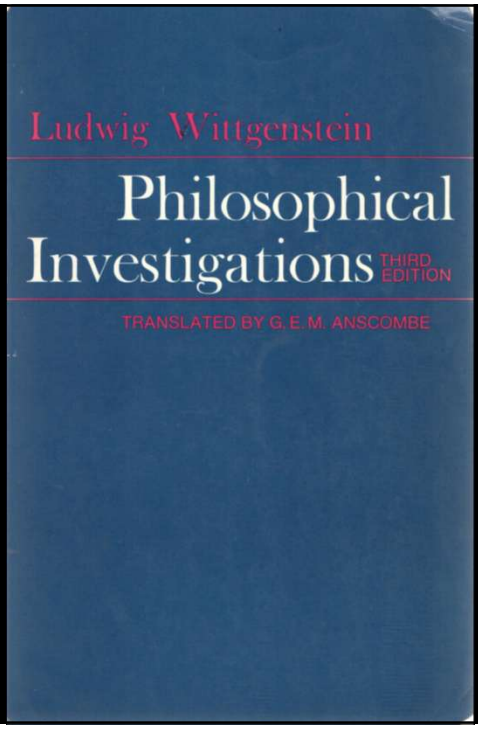

Irrelevant
non-Theists / Irrelevant
Theists / Irrelevant
non-Theists
Theists
non-Theists / Relevant
Theists / Relevant
Relevant

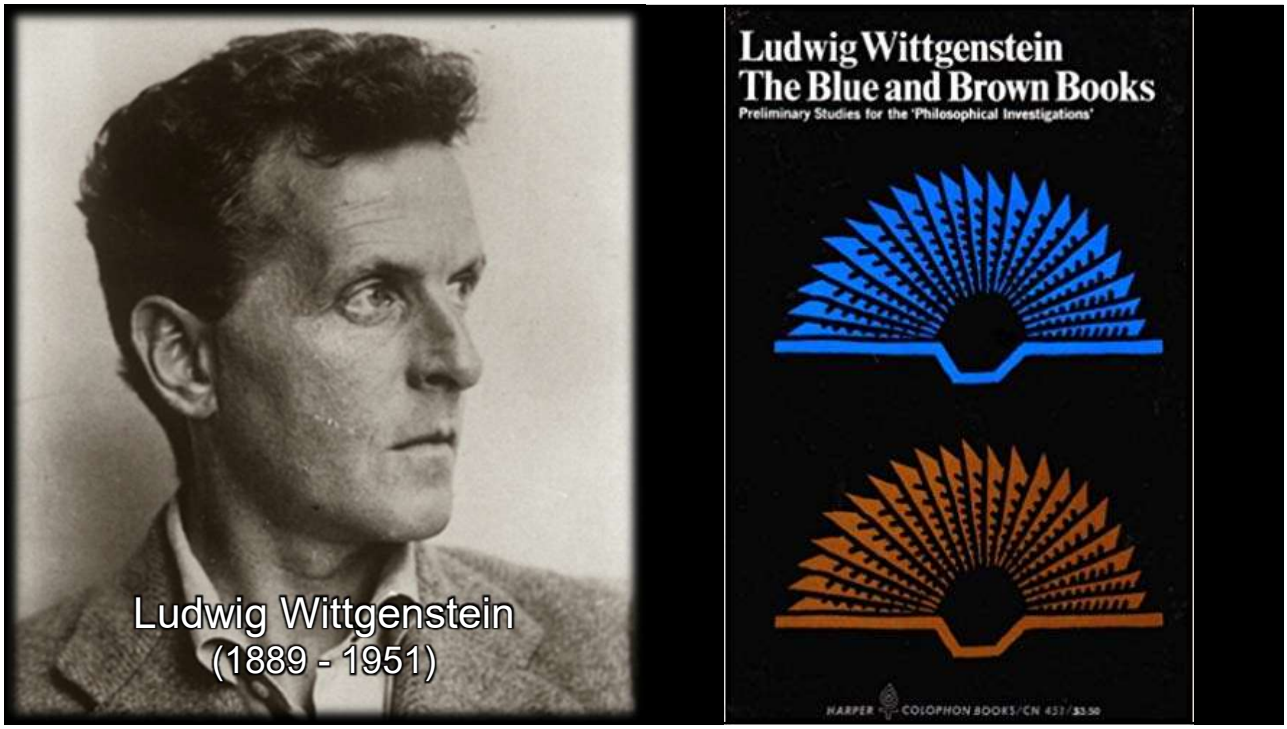

Irrelevant
LOGICAL POSITIVISTS
Arguments are metaphysically or linguistically meaningless.
(Ludwig Wittgenstein; A. J. Ayer; Kai Nielsen)
non-Theists
Theists
Relevant

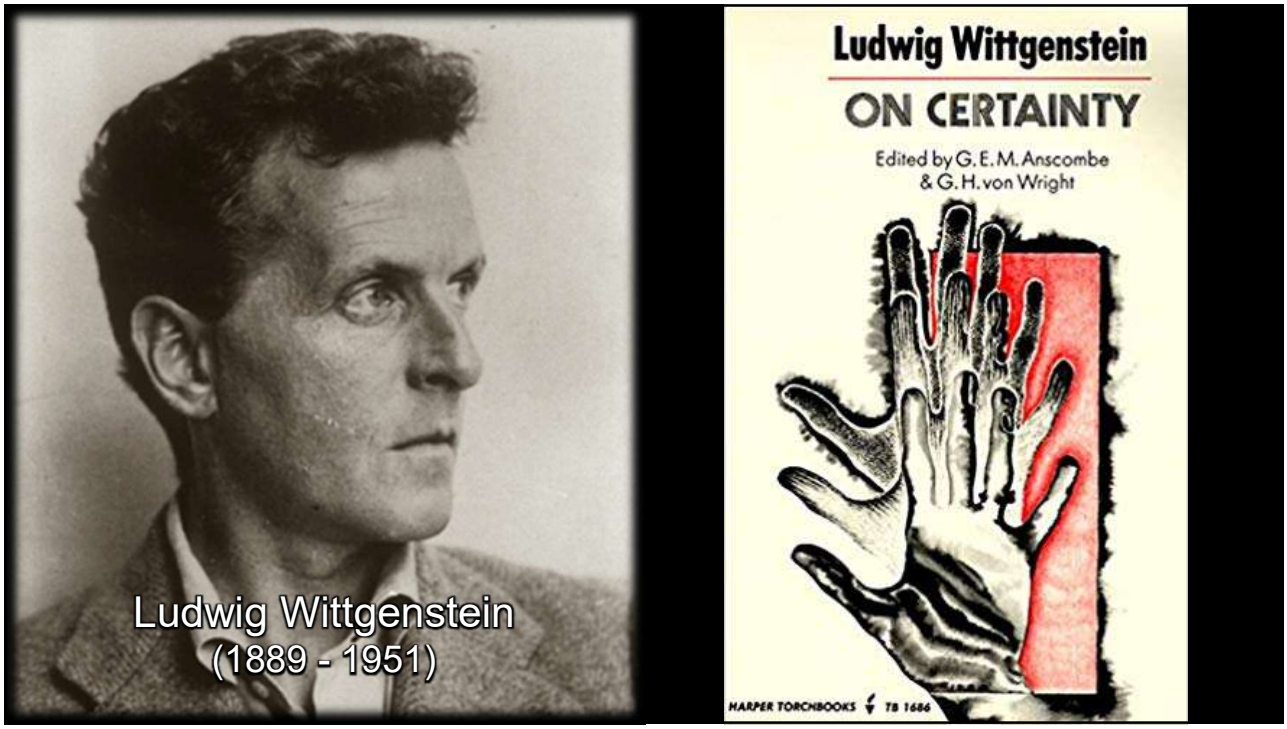

Ludwig Wittgenstein
(1889 - 1951)

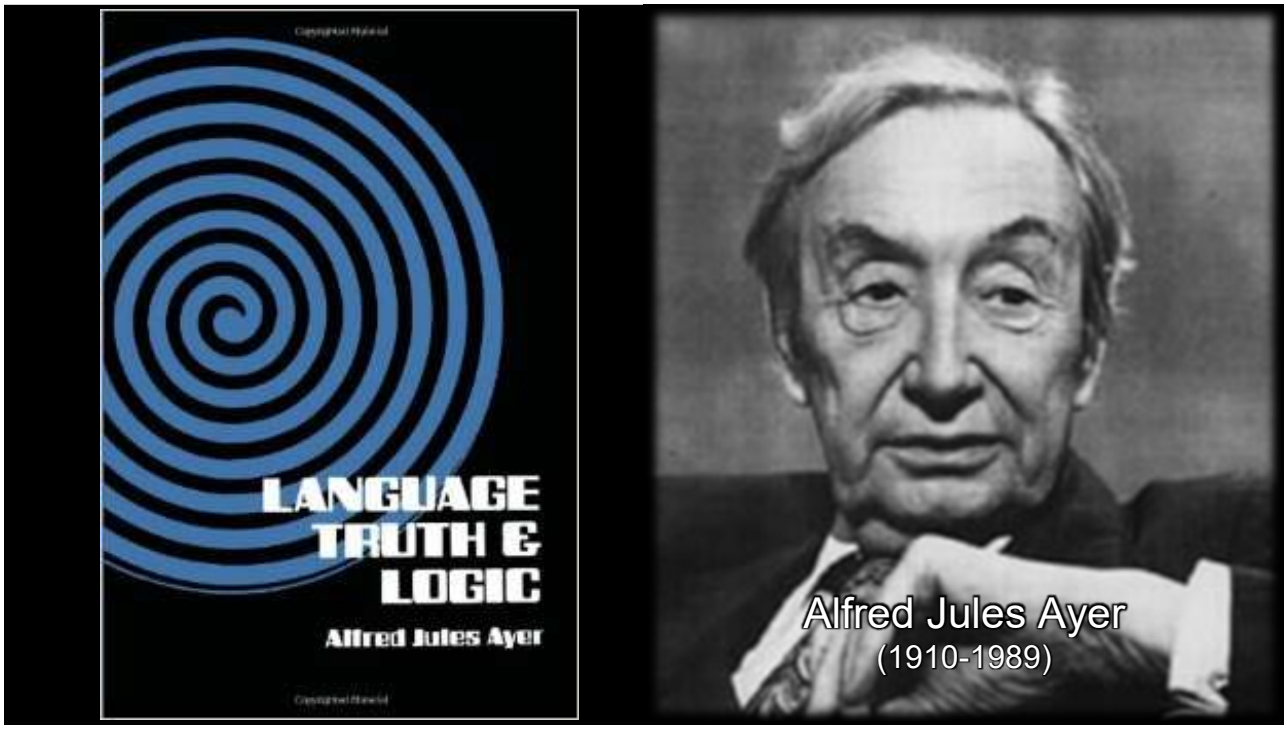

LUDWIG
WITTGENSTEIN
TRACTATUS
LOGICO-
PHILOSOPHICUS

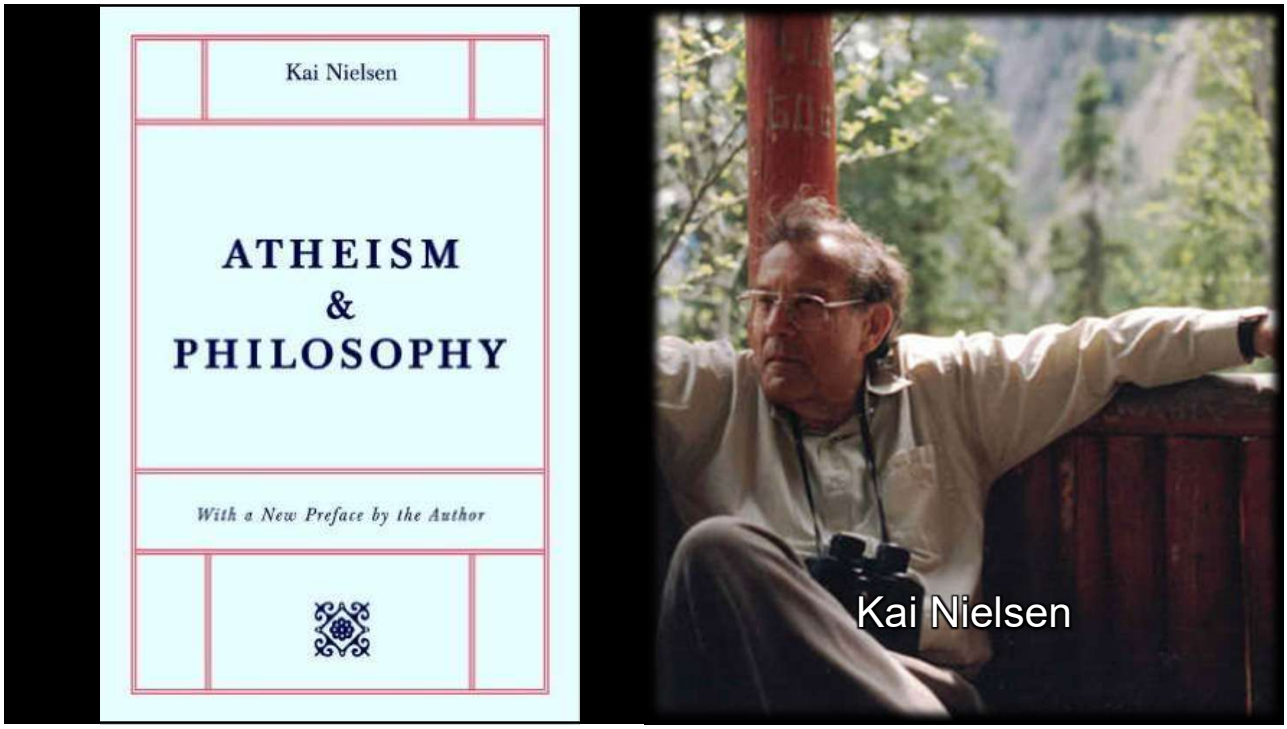

Ludwig Wittgenstein
(1889 - 1951)


Ludwig Wittgenstein
Philosophical
Investigations
THIRD EDITION
TRANSLATED BY G. E. M. ANSCOMBE


Ludwig Wittgenstein
(1889 - 1951)
Ludwig Wittgenstein
The Blue and Brown Books
Preliminary Studies for the 'Philosophical Investigations'
HARPER COLOPHON BOOKS/CN 437/$3.50


Ludwig Wittgenstein
(1889 - 1951)
Ludwig Wittgenstein
ON CERTAINTY
Edited by G. E. M. Anscombe
& G. H. von Wright
HARPER TORCHBOOKS TB 1686


LANGUAGE
TRUTH &
LOGIC
Alfred Jules Ayer
Alfred Jules Ayer
(1910-1989)


Kai Nielsen
ATHEISM
&
PHILOSOPHY
With a New Preface by the Author
Kai Nielsen

Irrelevant

LOGICAL POSITIVISTS
Arguments are metaphysically or linguistically meaningless.

(Ludwig Wittgenstein; A. J. Ayer; Kai Nielsen)

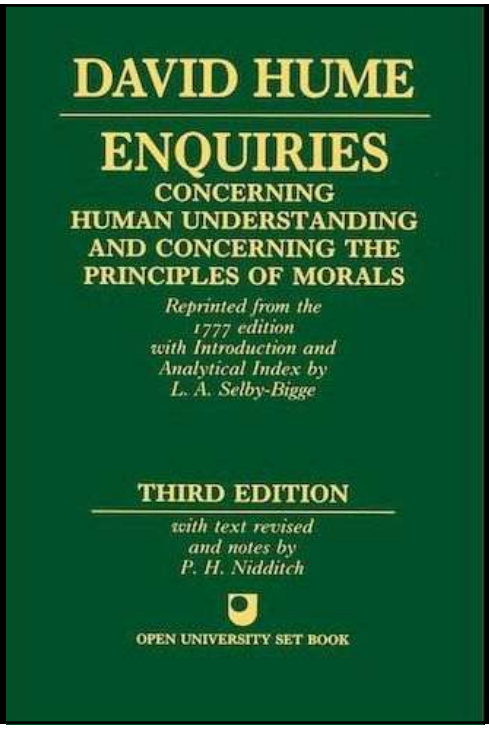
SKEPTICS
Arguments are epistemologically impossible. Important philosophical doctrines are only psychologically caused.

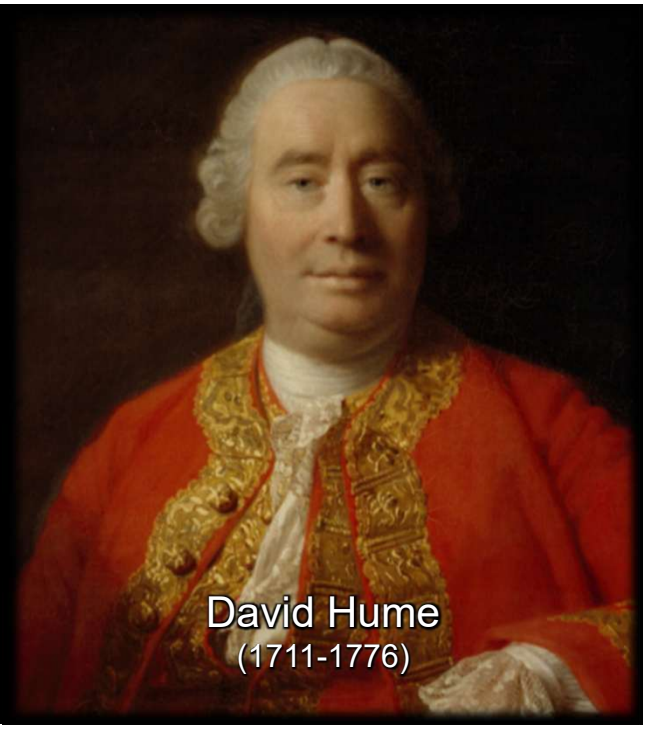
(David Hume)

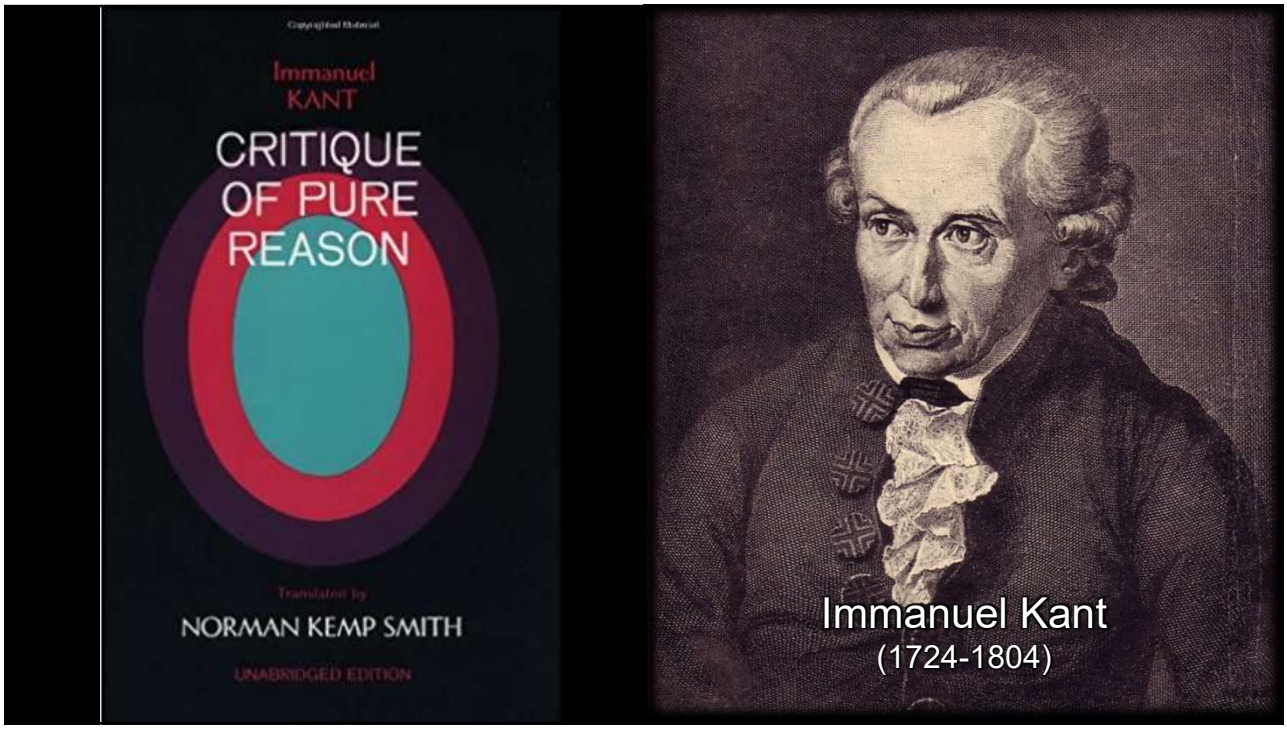
non-Theists

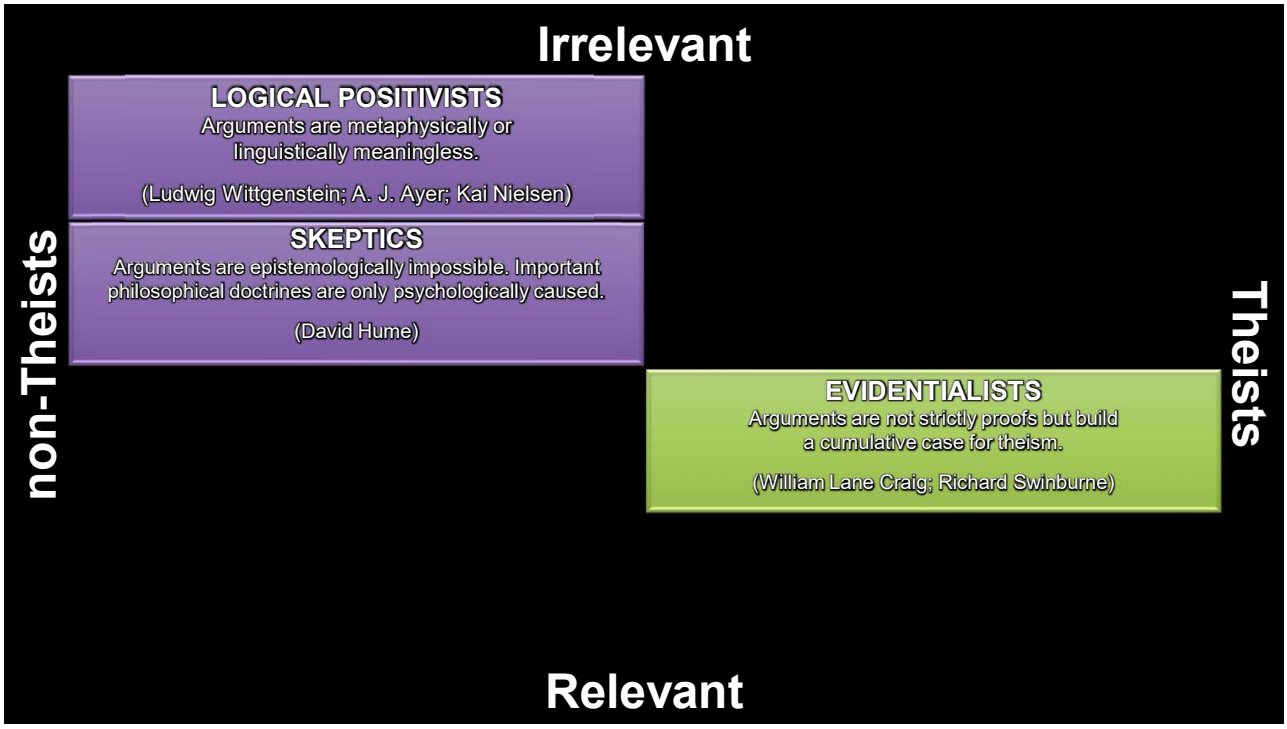
Theists

Relevant






Immanuel
KANT
CRITIQUE
OF PURE
REASON
Translated by
NORMAN KEMP SMITH
UNABRIDGED EDITION
Immanuel Kant
(1724-1804)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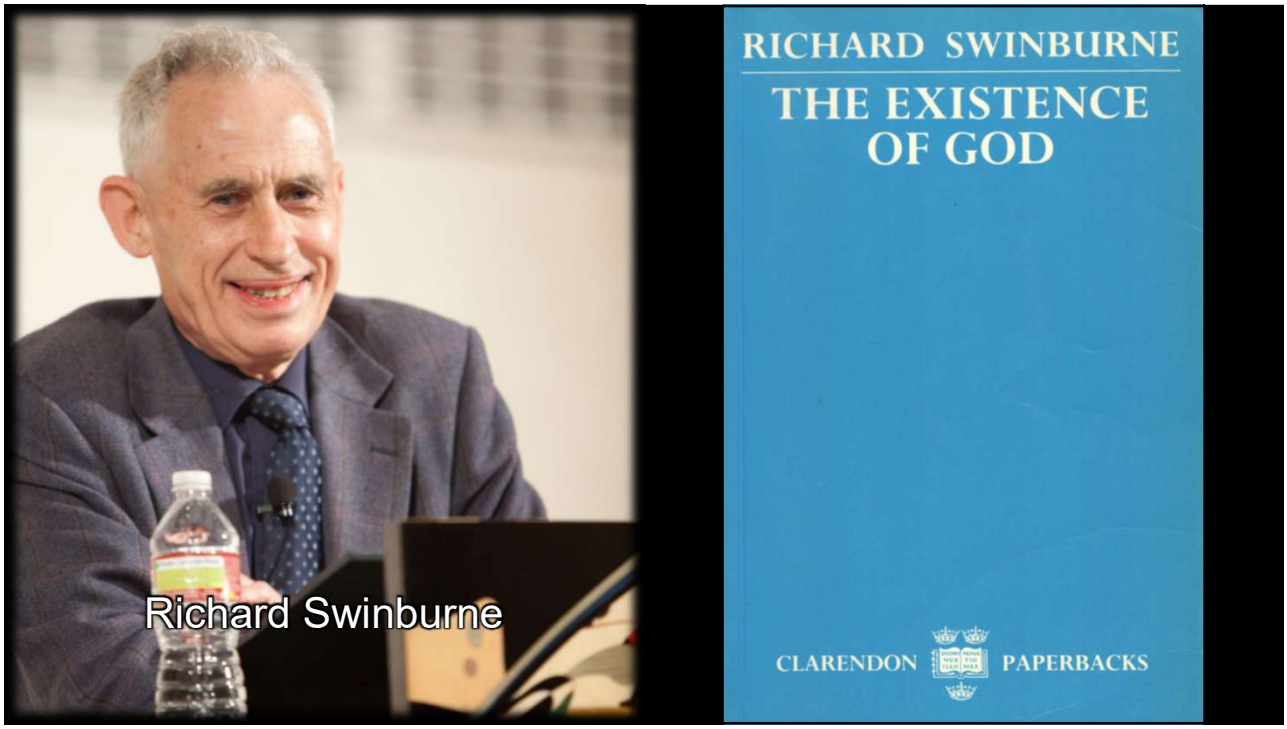
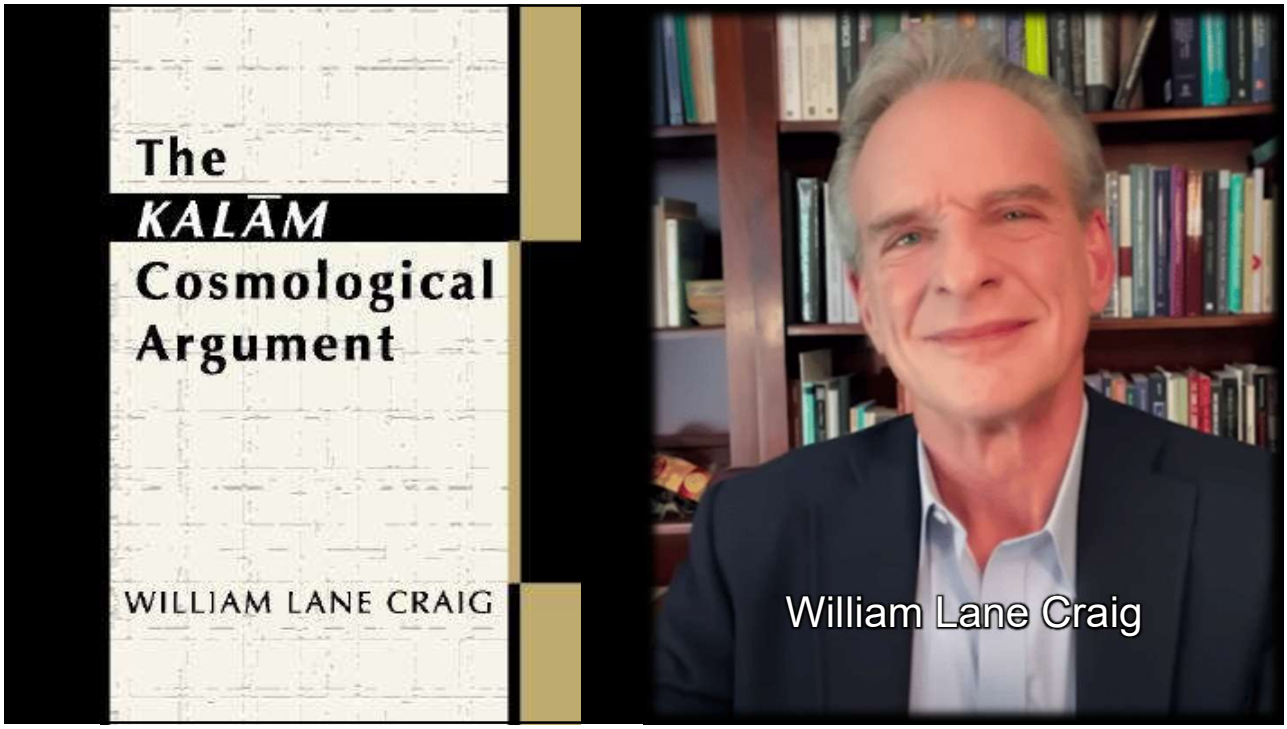
(William Lane Craig; Richard Swinburne)
Relevant


Richard Swinburne
RICHARD SWINBURNE
THE EXISTENCE OF GOD
CLARENDON PAPERBACKS


The
KALĀM
Cosmological
Argument
WILLIAM LANE CRAIG
William Lane Craig

Irrelevant

non-Theists

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(William Lane Craig; Richard Swinburne)

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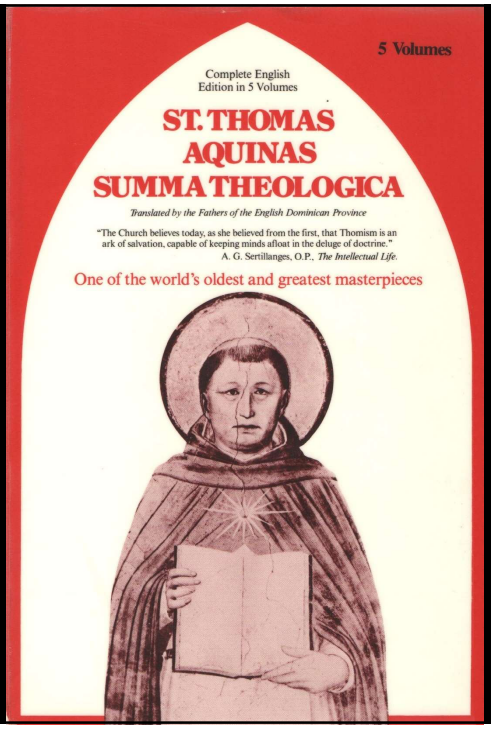
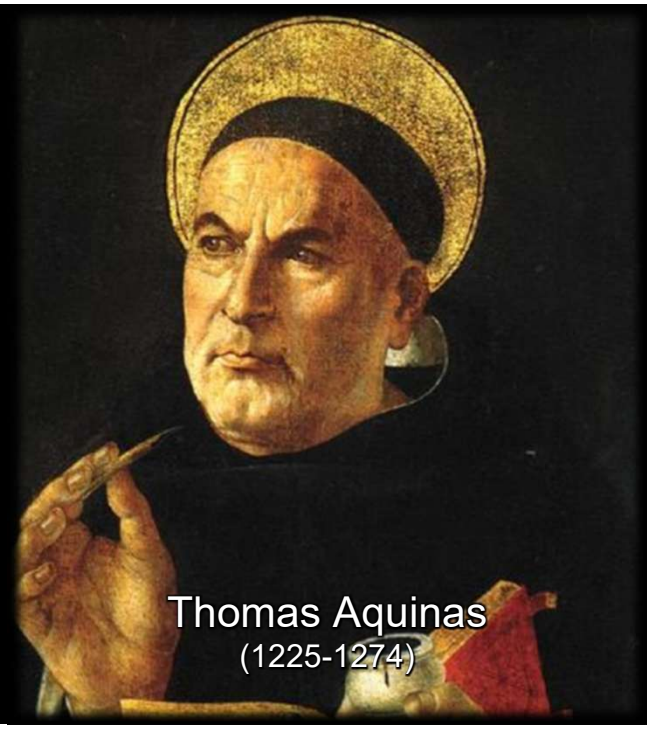
(Thomas Aquinas; Etienne Gilson; Joseph Owens; Norman Geisler; Edward Feser)

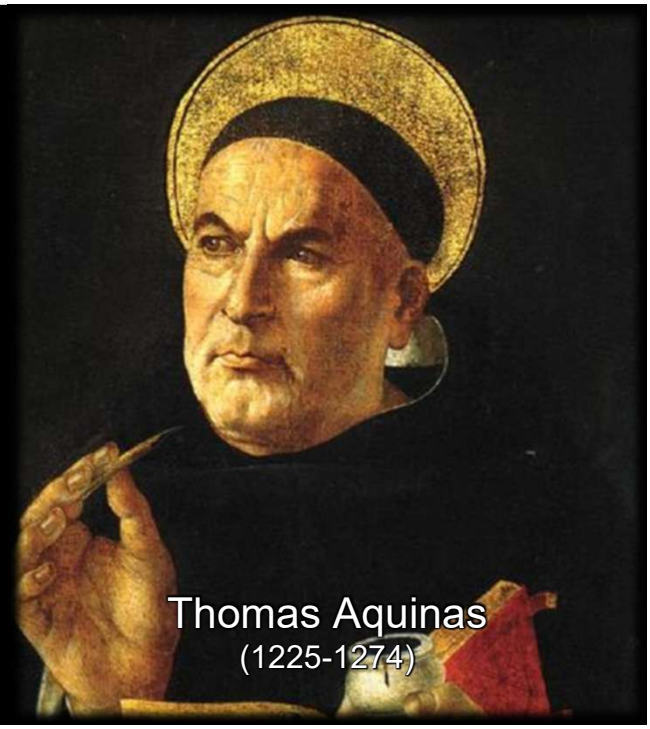
Relevant

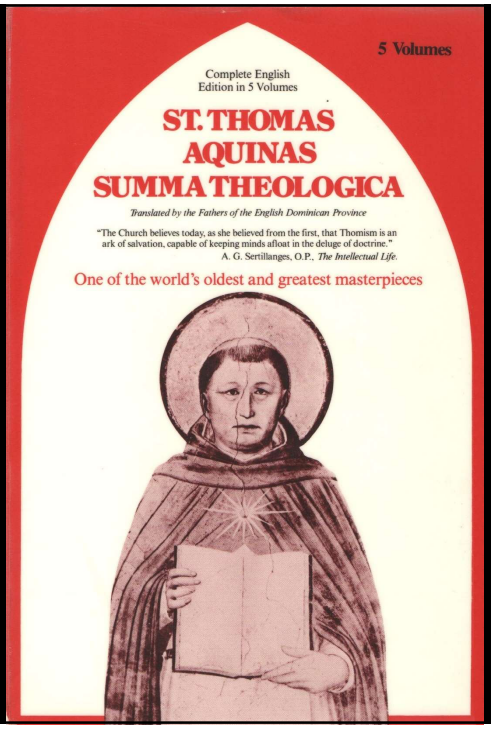


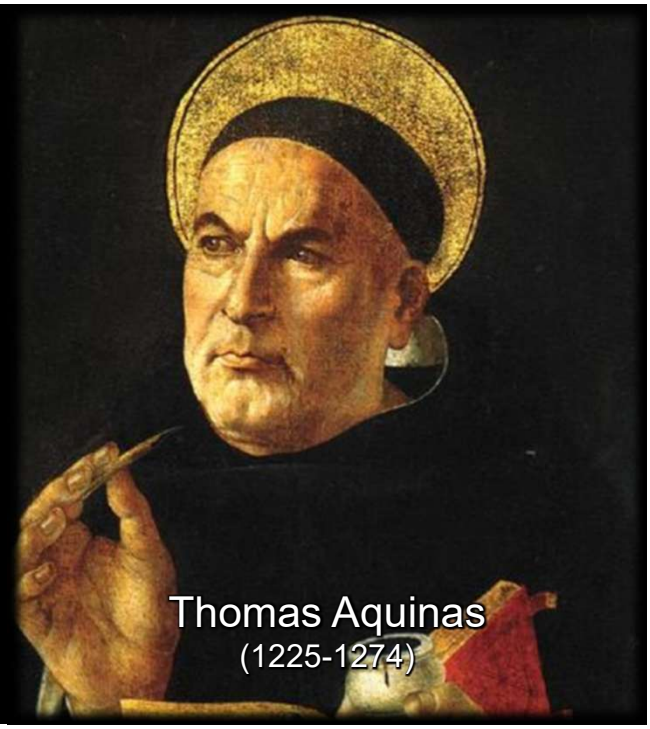


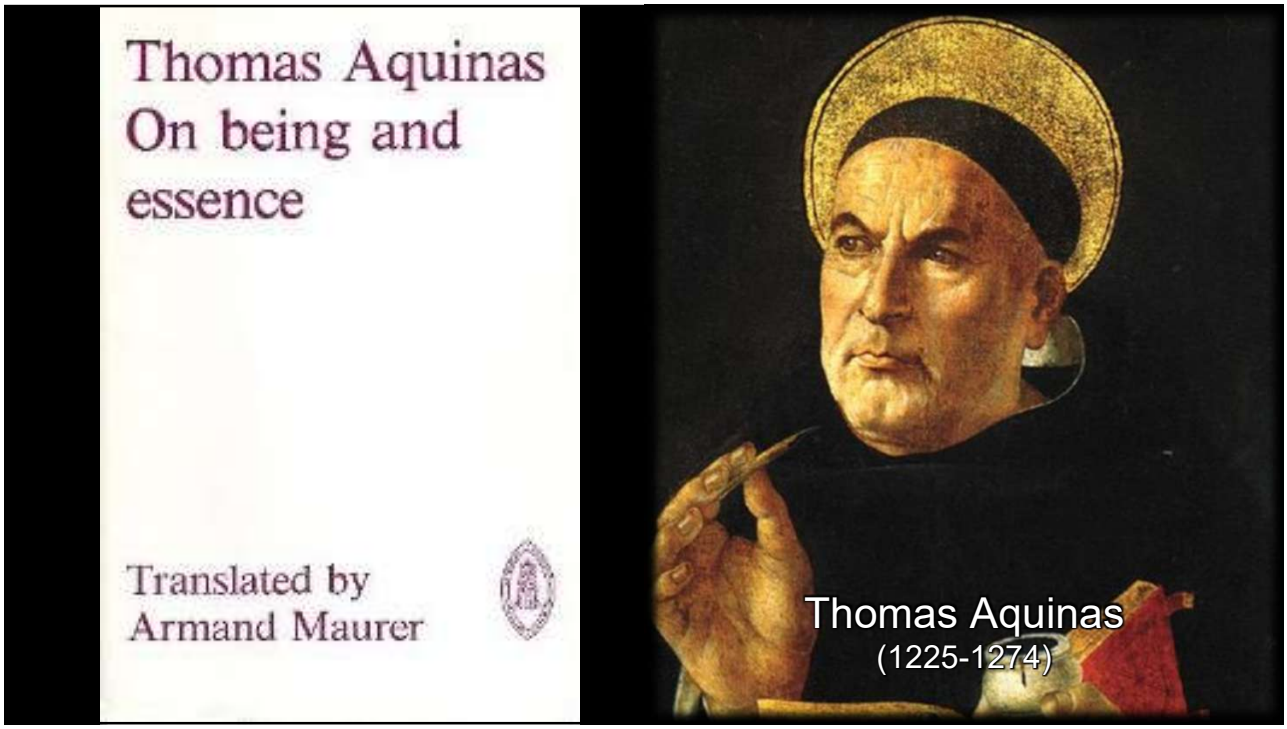
Thomas Aquinas's "Five Ways"

- *Argument from motion*
- *Argument from efficient causality*
- *Argument from necessary being*
- *Argument from degrees of perfection*
- *Argument from final causality*

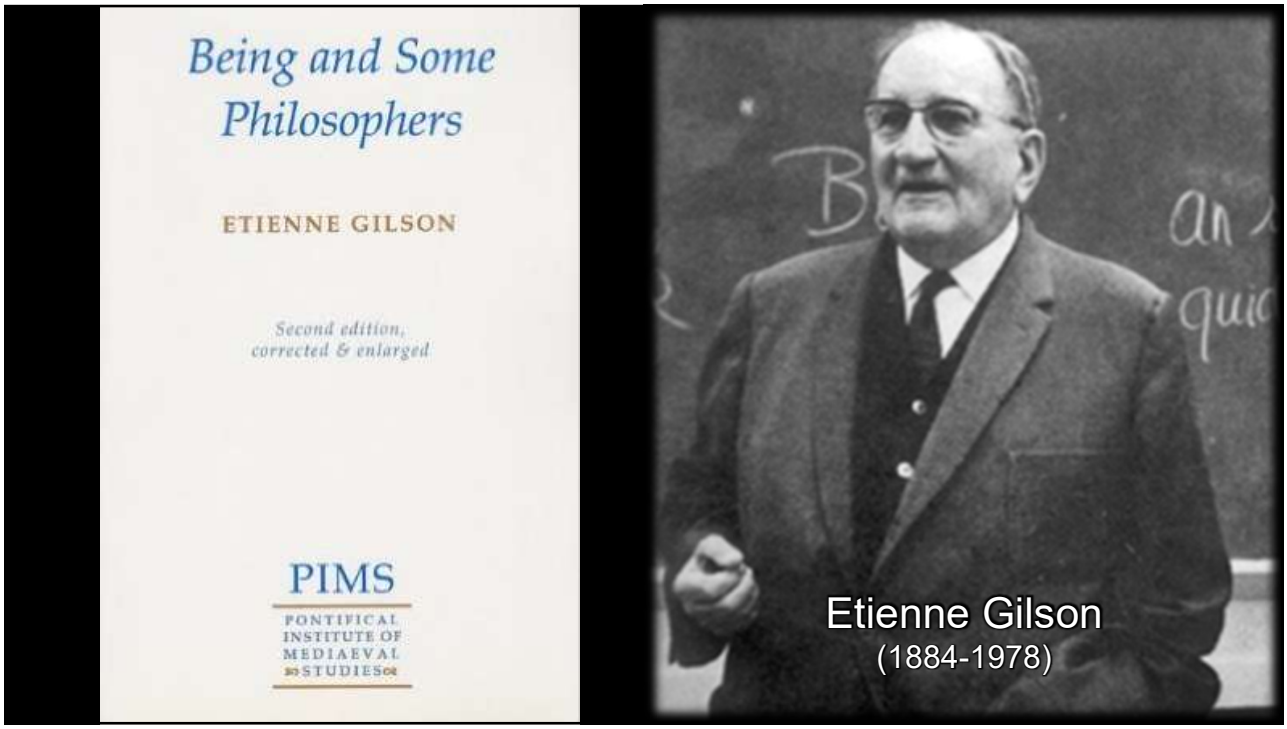


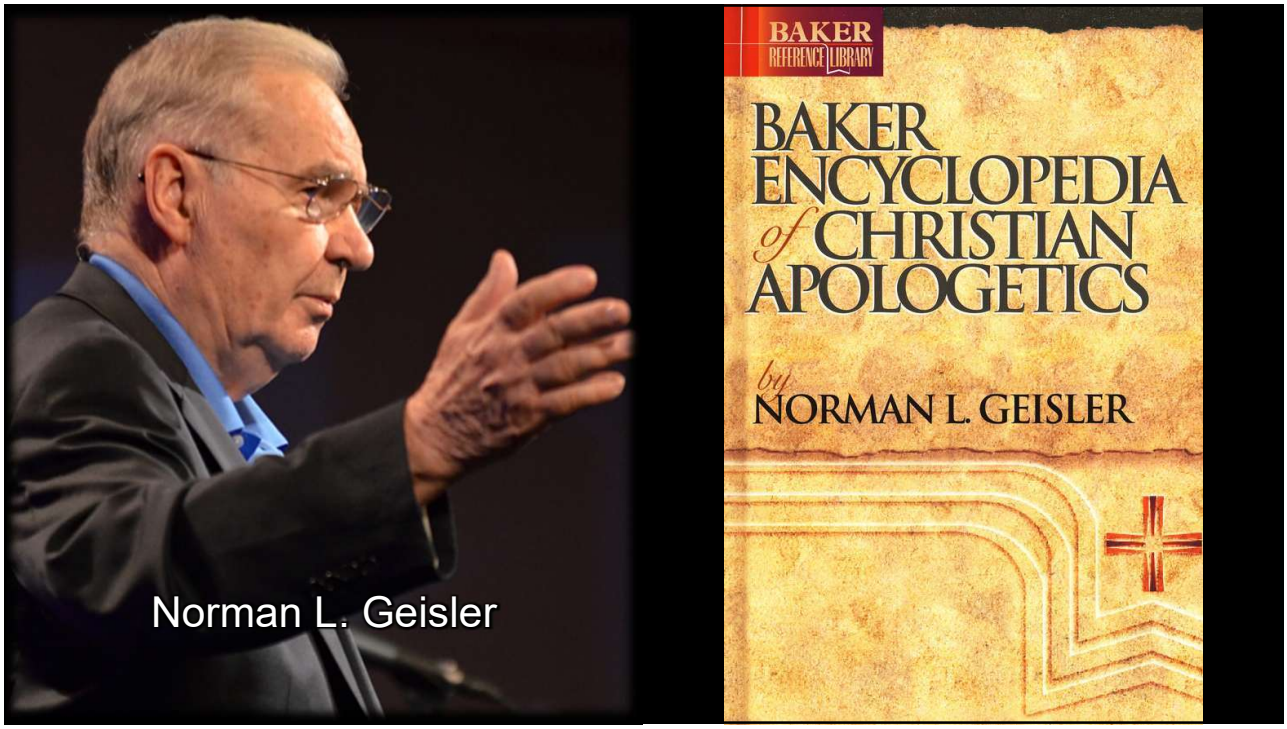


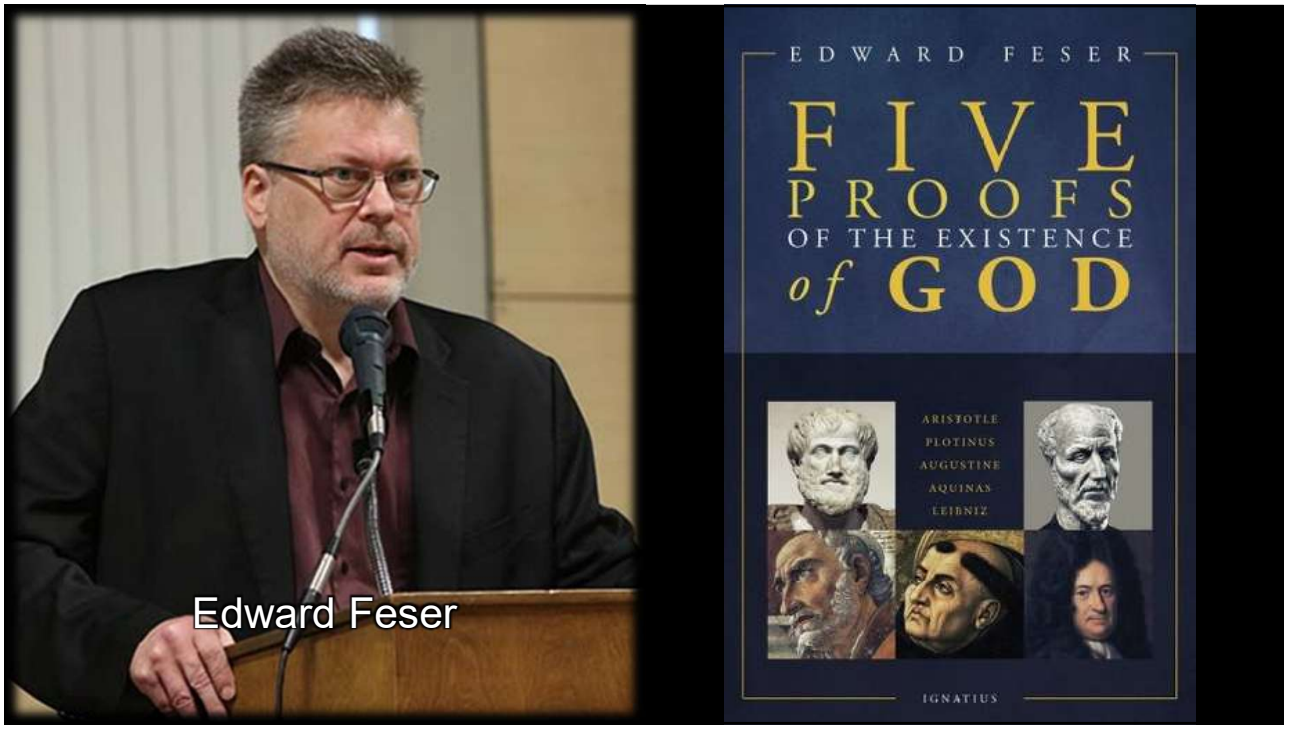


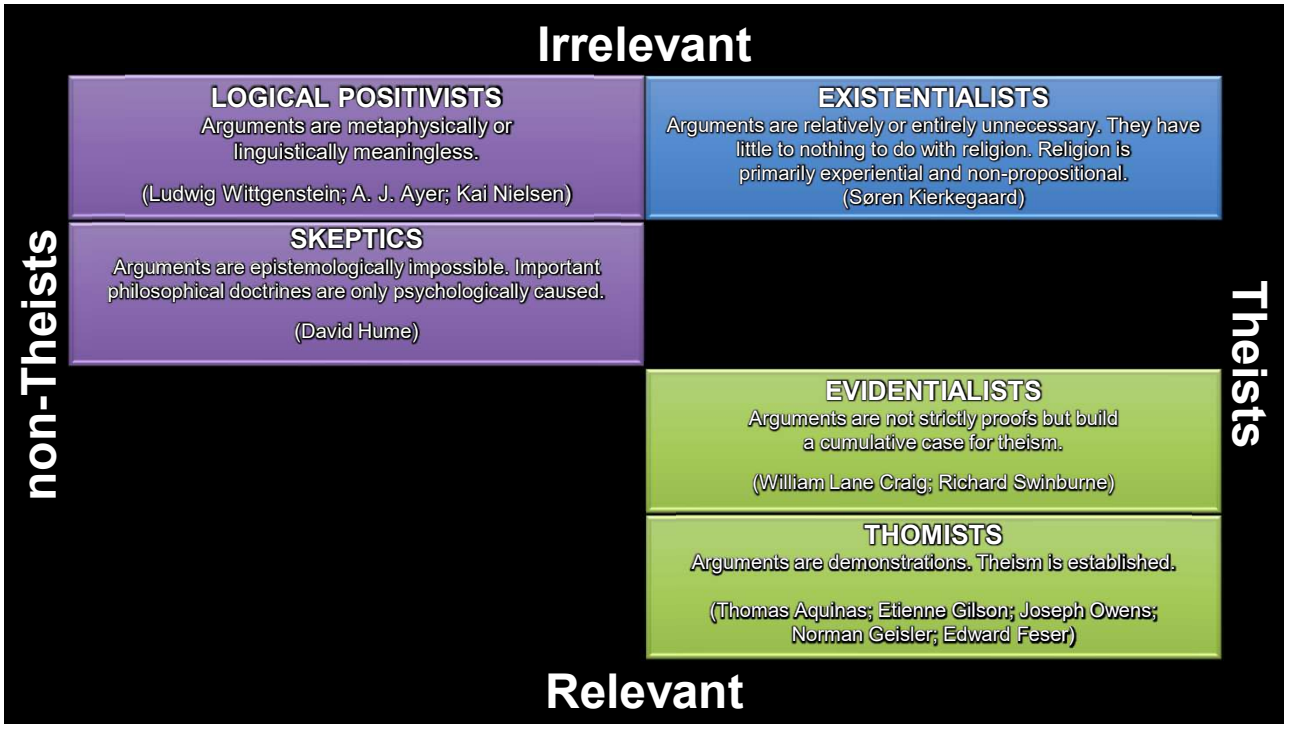

Thomas Aquinas
On being and
essence
Translated by
Armand Maurer
Thomas Aquinas
(1225-1274)


Gaven Kerr
GAVEN KERR, OP
Aquinas's Way to God
The Proof in De Ente et Essentia


Being and Some Philosophers
ETIENNE GILSON
Second edition, corrected & enlarged
PIMS
PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES
Etienne Gilson
(1884-1978)


Norman L. Geisler
BAKER REFERENCE LIBRARY
BAKER ENCYCLOPEDIA of CHRISTIAN APOLOGETICS
by NORMAN L. GEISLER


Edward Feser
EDWARD FESER
FIVE PROOFS OF THE EXISTENCE of GOD
ARISTOTLE
PLOTINUS
AUGUSTINE
AQUINAS
LEIBNIZ
IGNATIUS


Irrelevant
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(Ludwig Wittgenstein; A. J. Ayer; Kai Nielsen)
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(Søren Kierkegaard)
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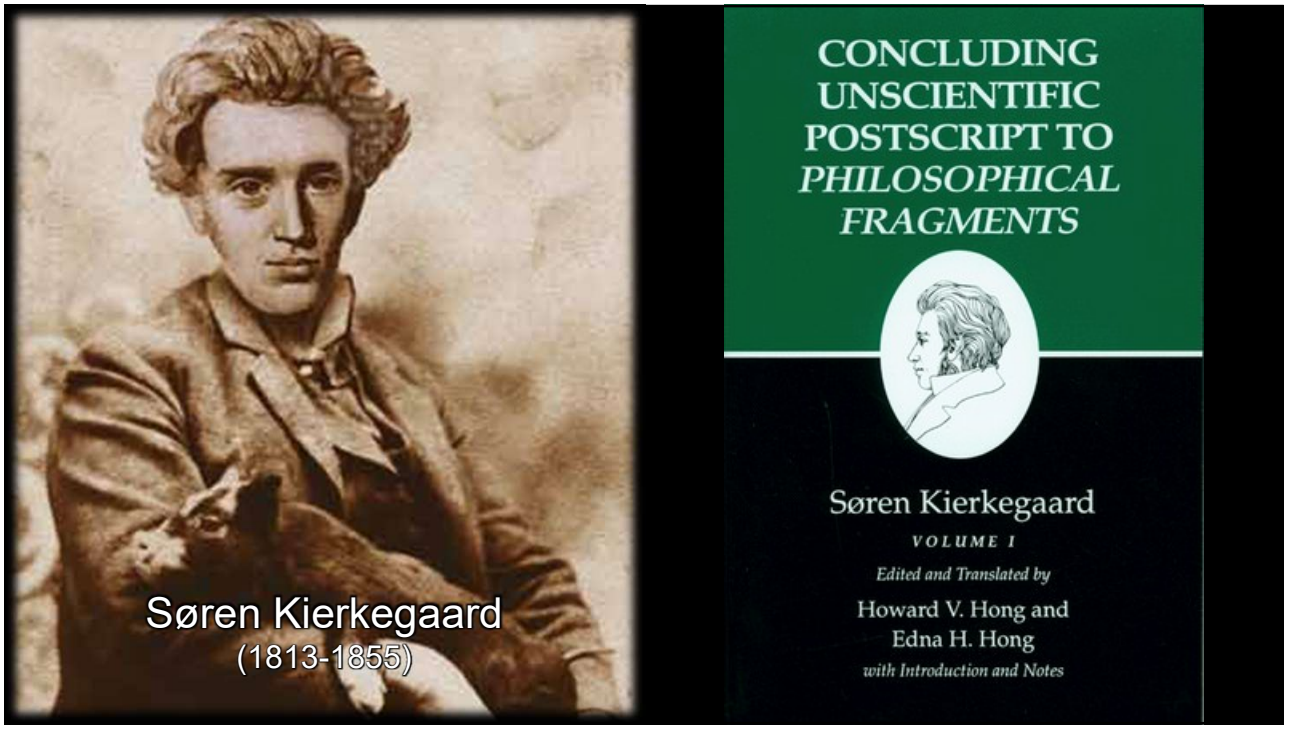
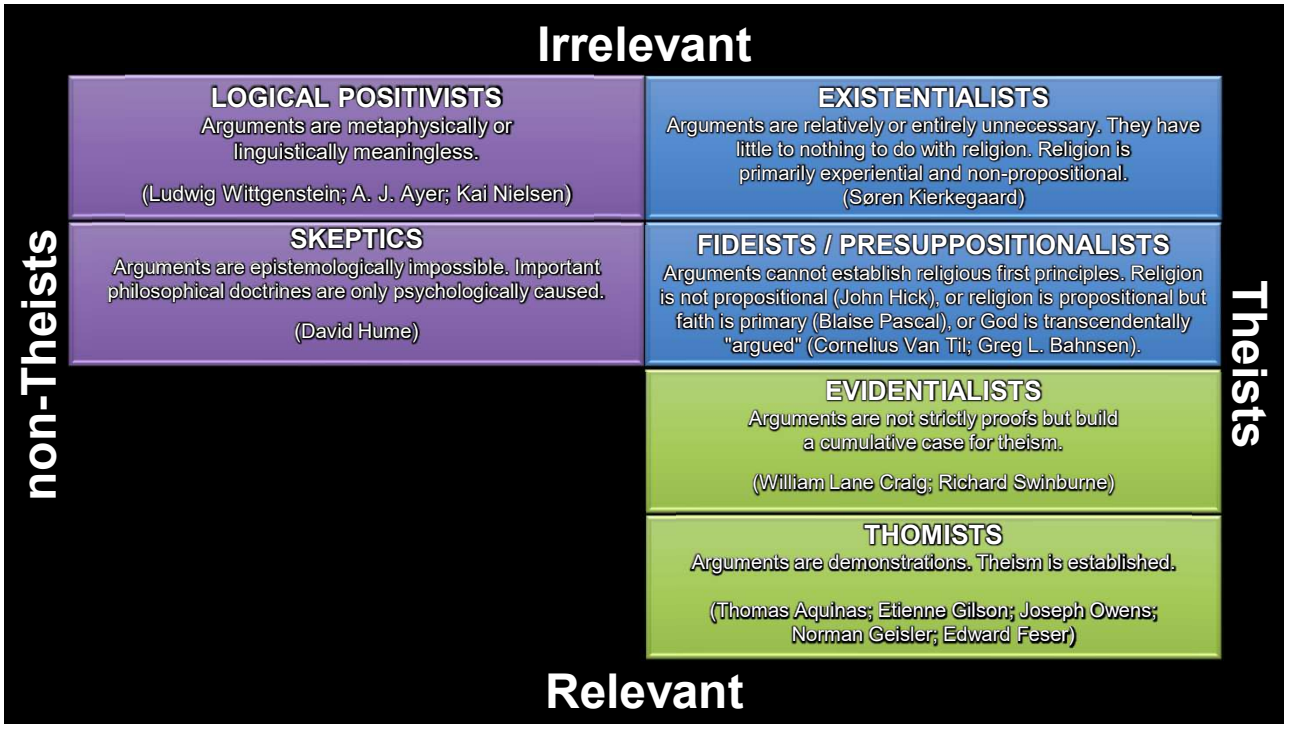

Søren Kierkegaard
(1813-1855)
CONCLUDING UNSCIENTIFIC POSTSCRIPT TO PHILOSOPHICAL FRAGMENTS
Søren Kierkegaard
VOLUME I
Edited and Translated by
Howard V. Hong and
Edna H. Hong
with Introduction and Notes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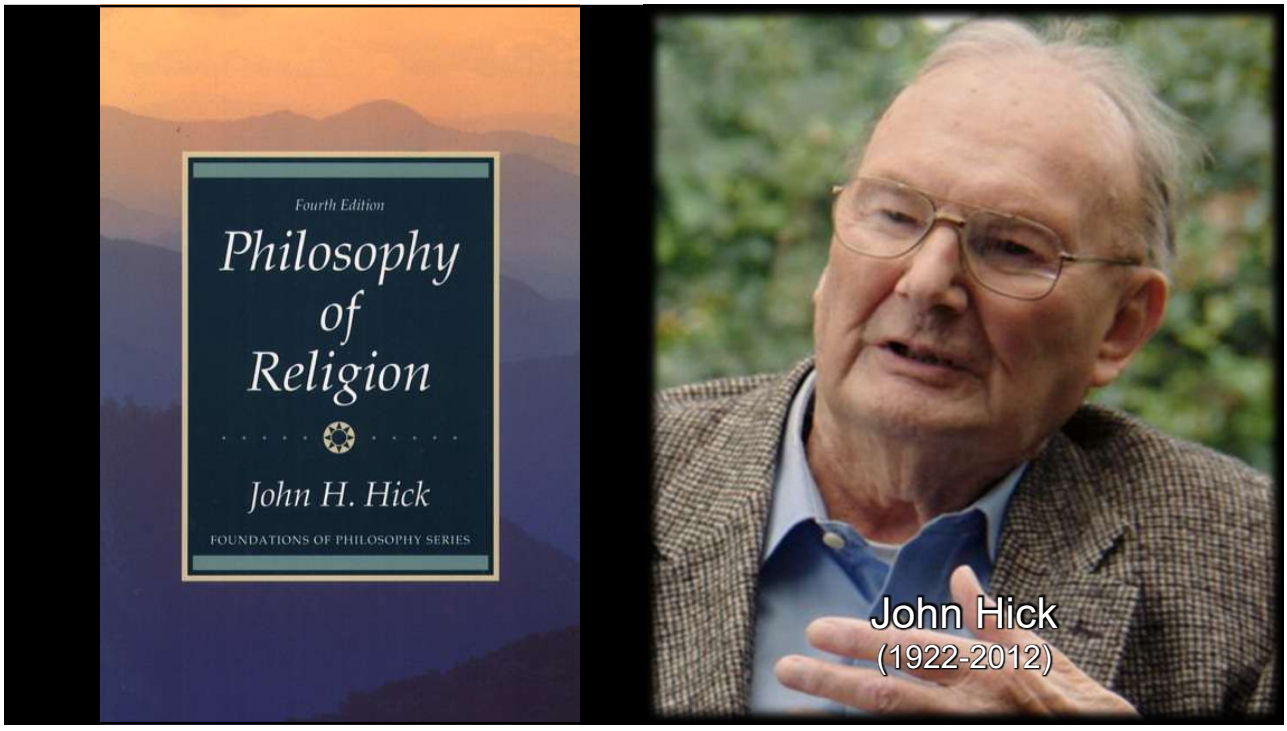
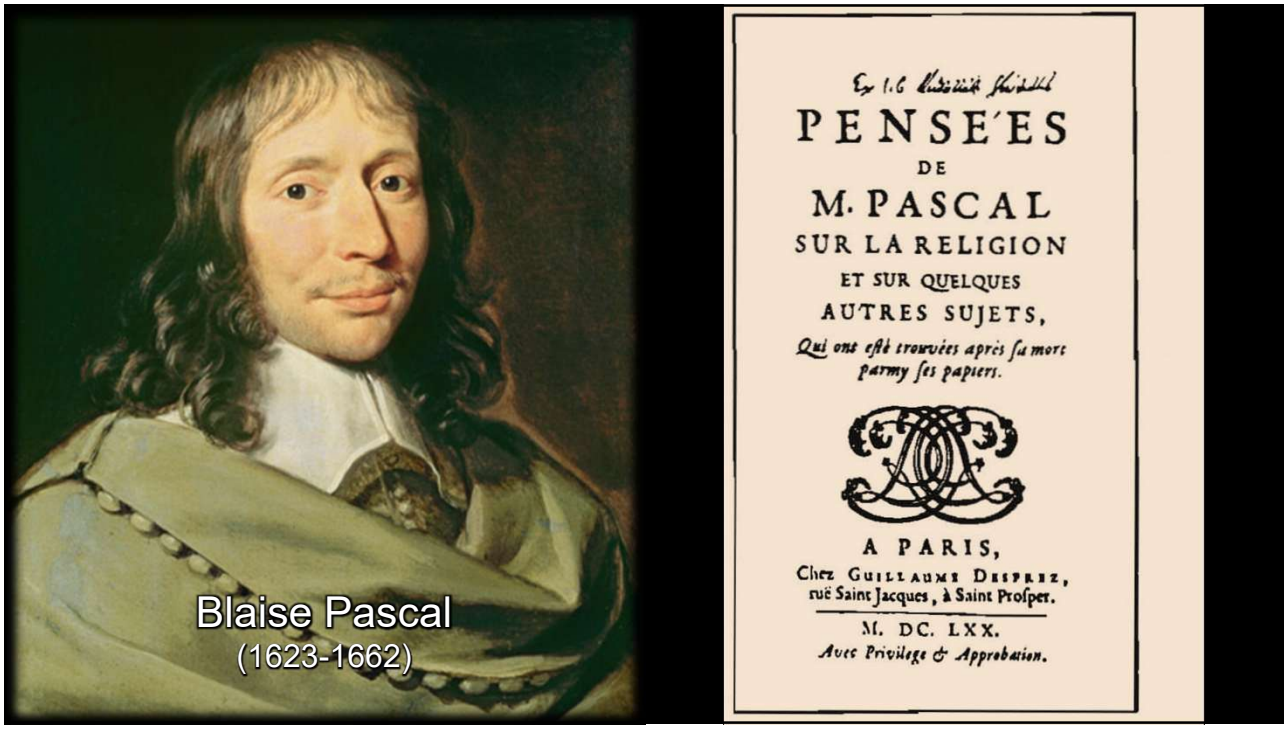
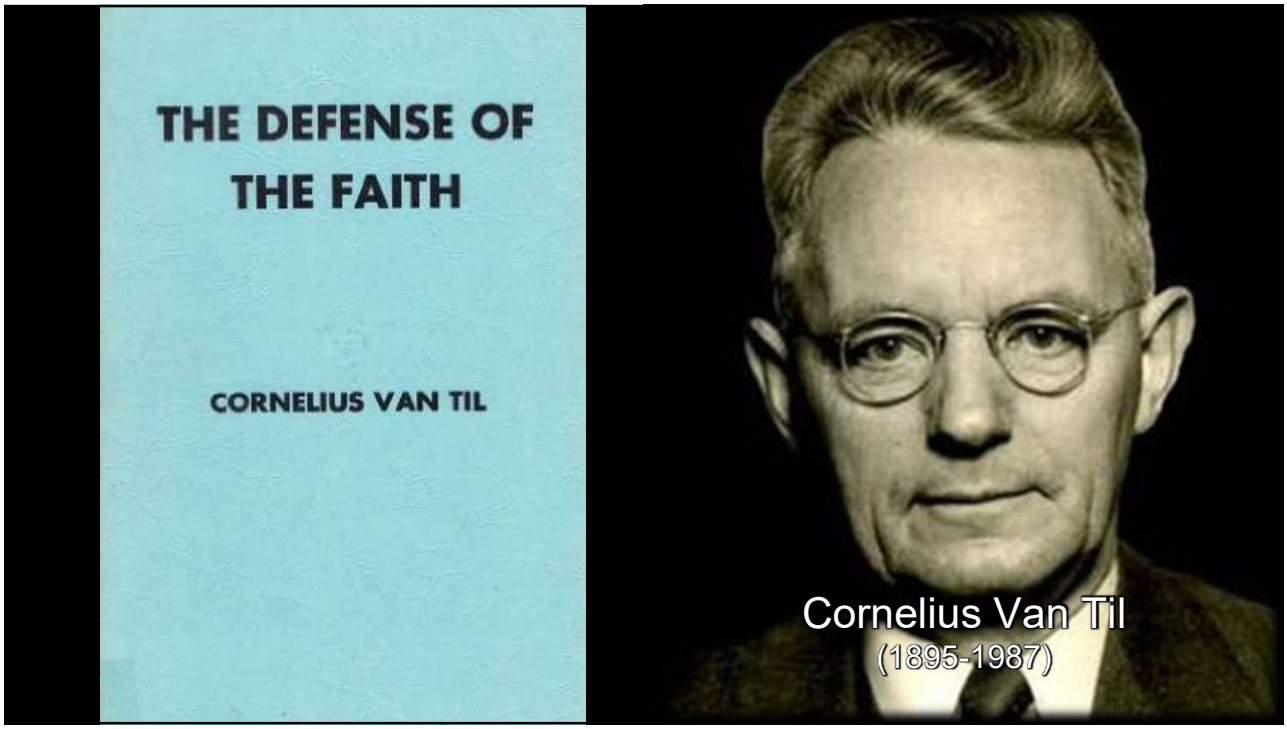
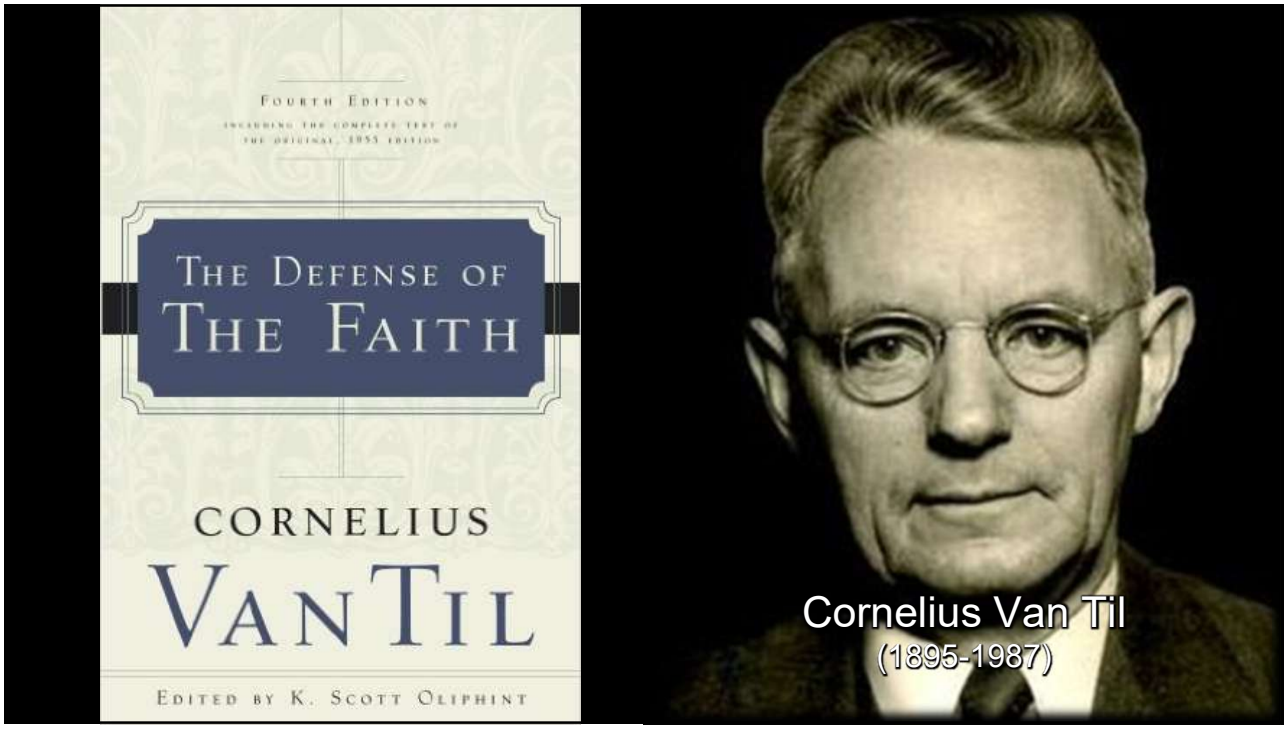

Fourth Edition
Philosophy of Religion
John H. Hick
FOUNDATIONS OF PHILOSOPHY SERIES
John Hick
(1922-2012)


Blaise Pascal
(1623-1662)
PENSE´ES
DE
M. PASCAL
SUR LA RELIGION
ET SUR QUELQUES
AUTRES SUJETS,
Qui ont eſté trouvées après ſa mort parmy ſes papiers.
A PARIS,
Chez GUILLAUME DESPREZ, ruë Saint Jacques, à Saint Proſper.
M. DC. LXX.
Avec Privilege & Approbation.


THE DEFENSE OF
THE FAITH
CORNELIUS VAN TIL
Cornelius Van Til
(1895-1987)


Fourth Edition
The Defense of
The Faith
Cornelius
Van Til
Edited by K. Scott Oliphint
Cornelius Van Til
(1895-1987)

Irrelevant

non-Theists

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Not all of the evidence is in. Theism may be established with further proof.

(Robert Jastrow; Anthony Kenny)

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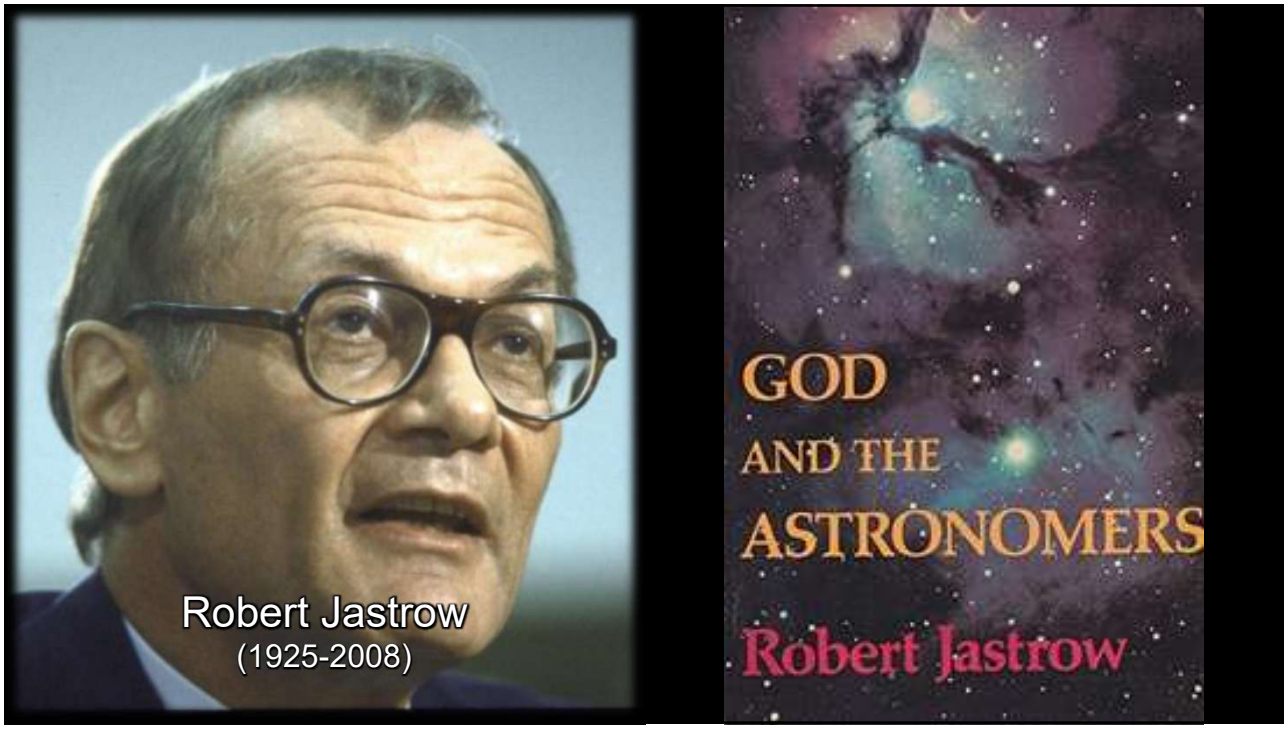
Theists

Relevant



Irrelevant

non-Theists	Theists
LOGICAL POSITIVISTS Arguments are metaphysically or linguistically meaningless. (Ludwig Wittgenstein; A. J. Ayer; Kai Nielsen)	**EXISTENTIALISTS** Arguments are relatively or entirely unnecessary. They have little to nothing to do with religion. Religion is primarily experiential and non-propositional. (Søren Kierkegaard)
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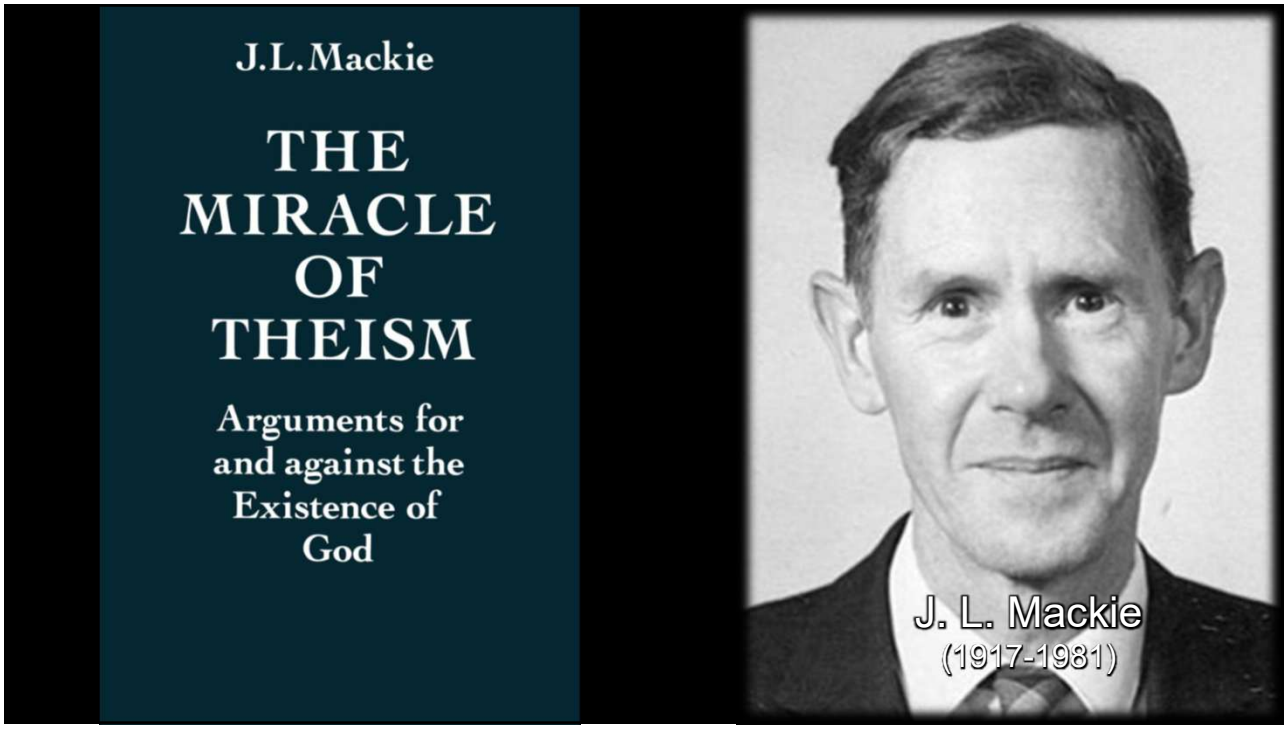
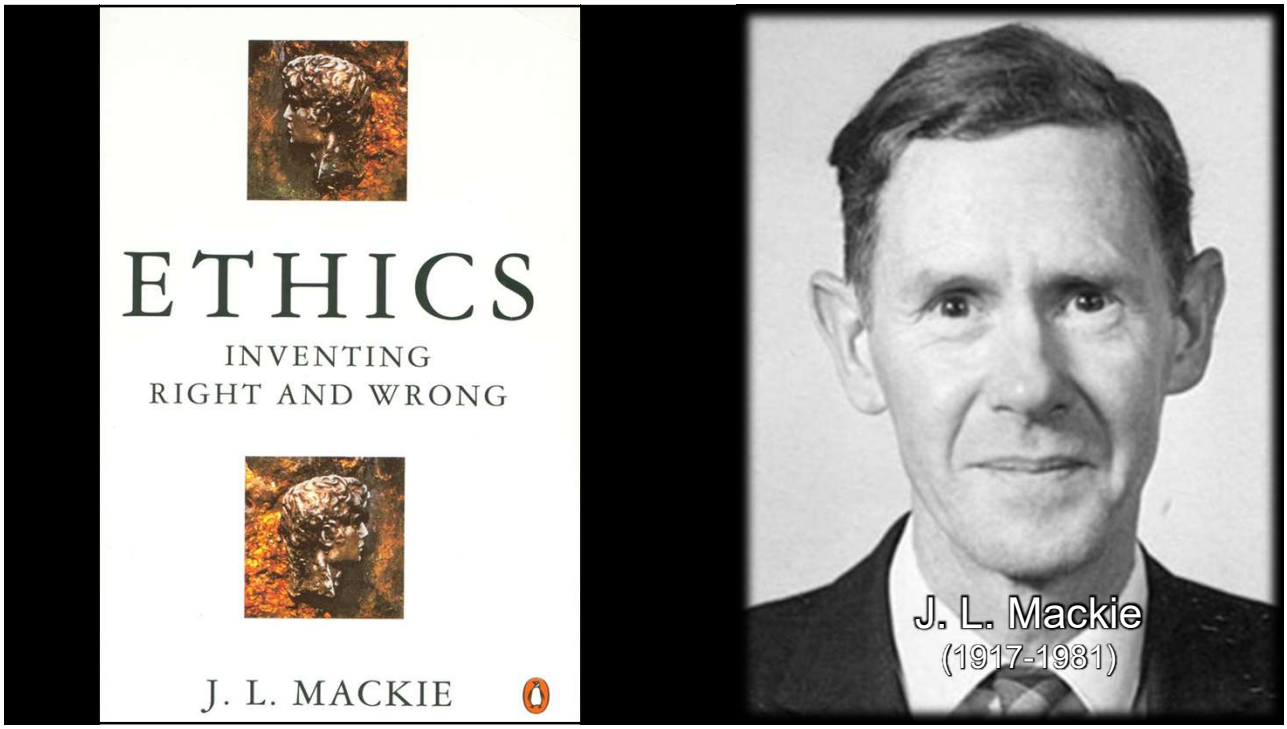
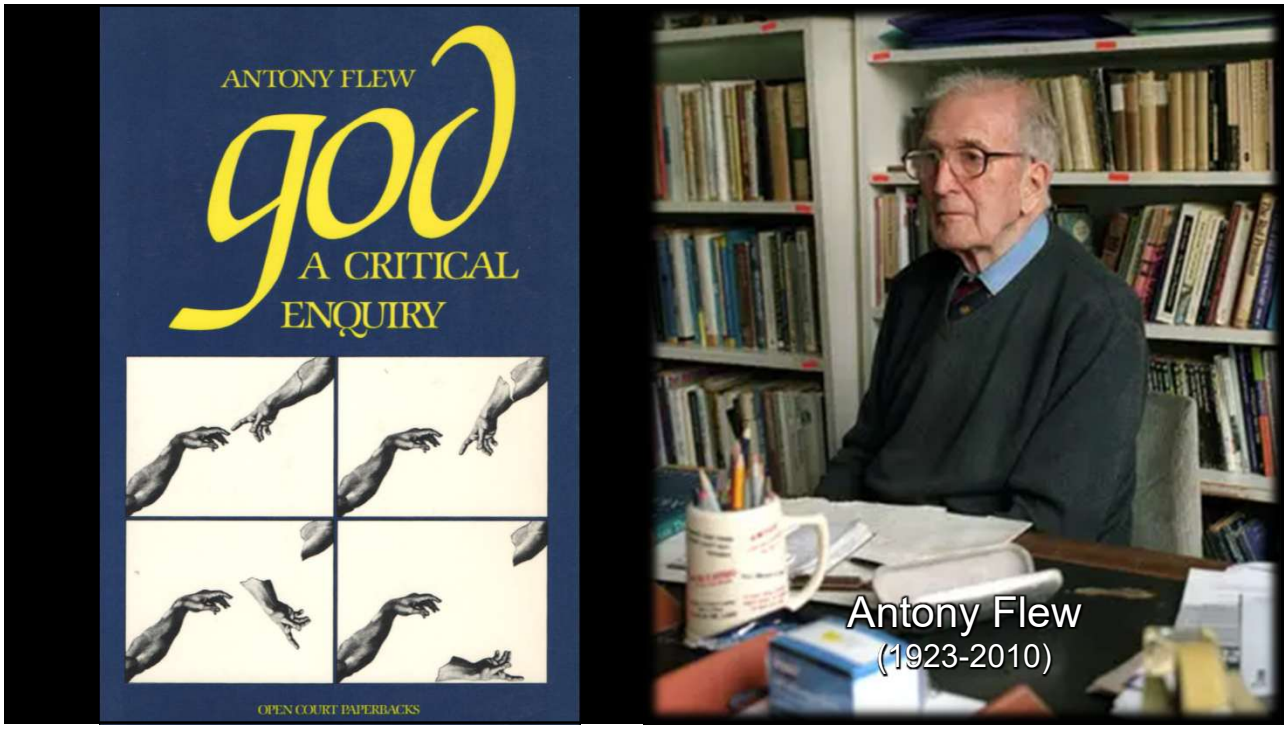
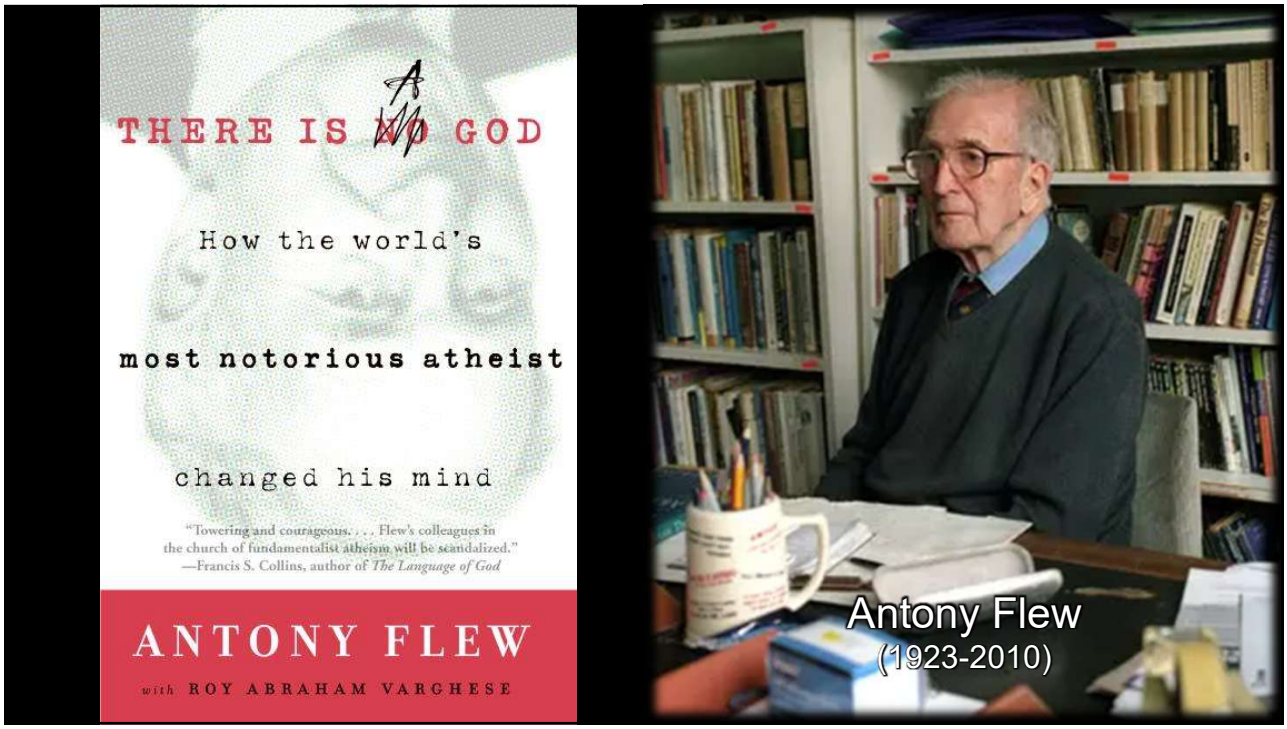
ATHEISTS Arguments surface important philosophical issues. The evidence proves atheism. (J. L. Mackie; early Antony Flew; Michael Scriven, Theodore Drange; Michael Martin)	**THOMISTS** Arguments are demonstrations. Theism is established. (Thomas Aquinas; Etienne Gilson; Joseph Owens; Norman Geisler; Edward Feser)

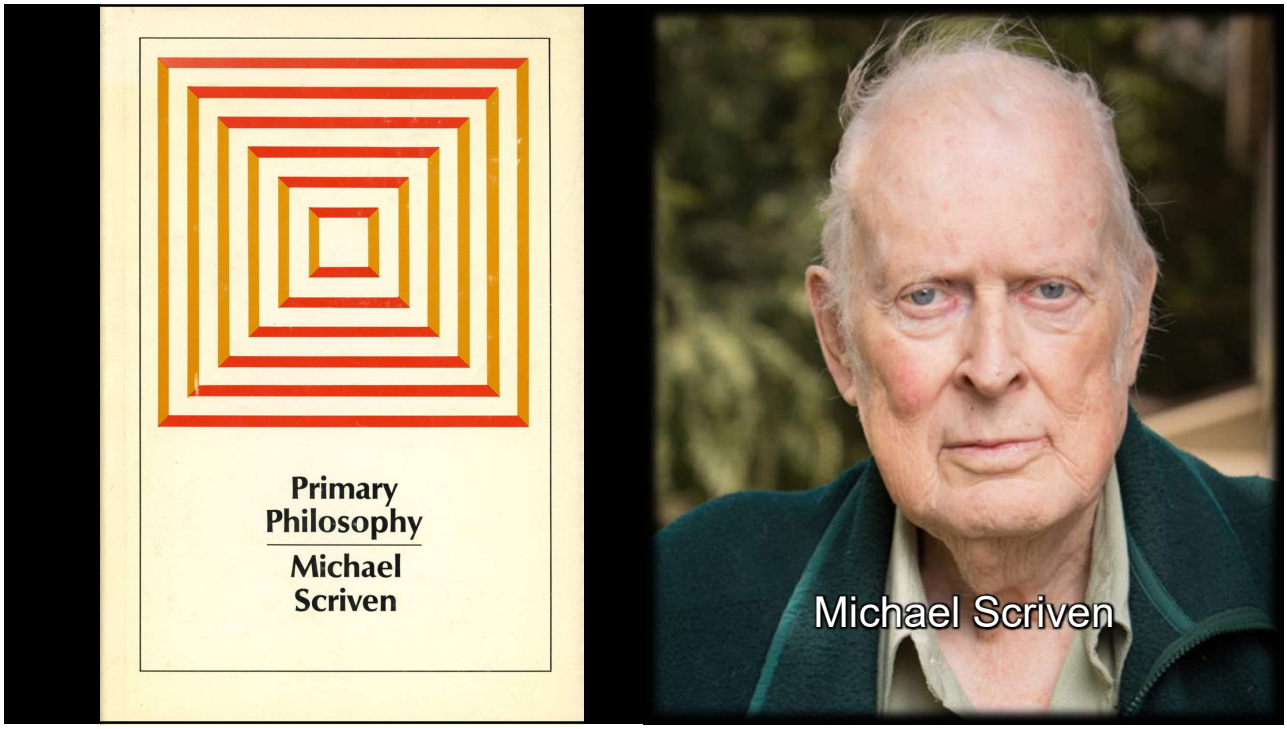
Relevant

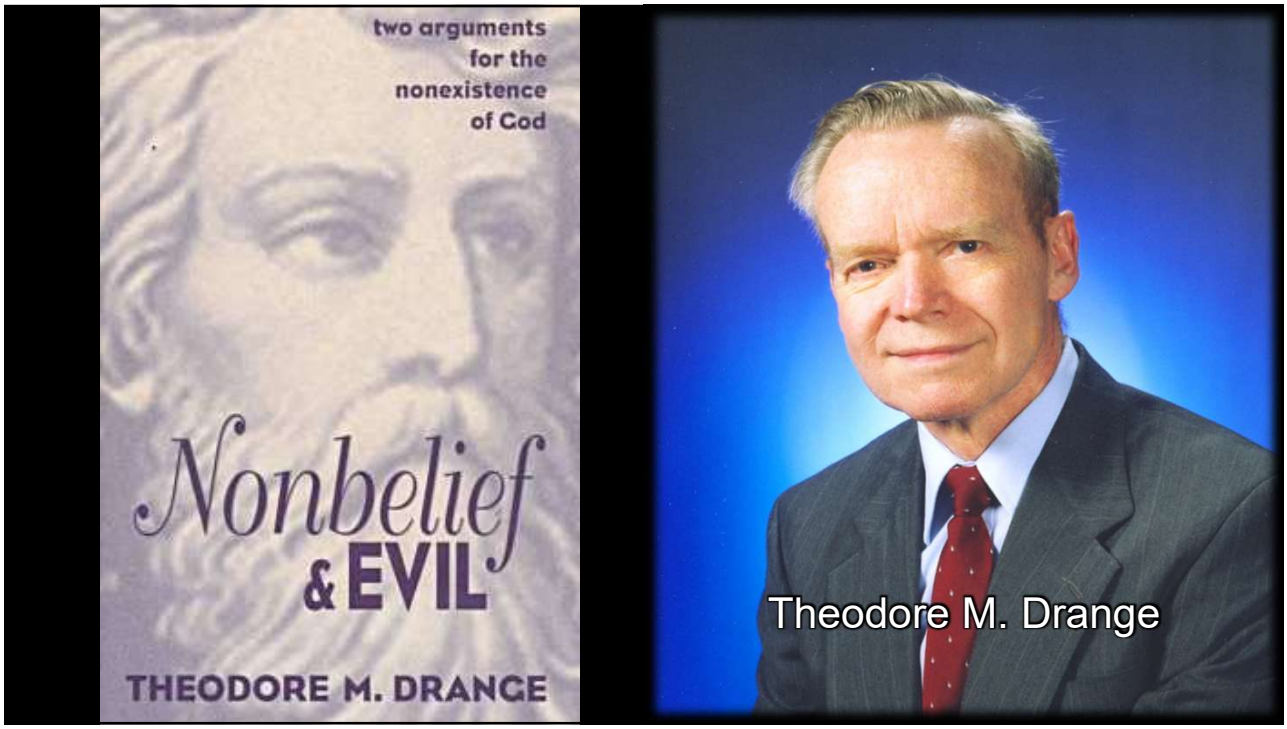


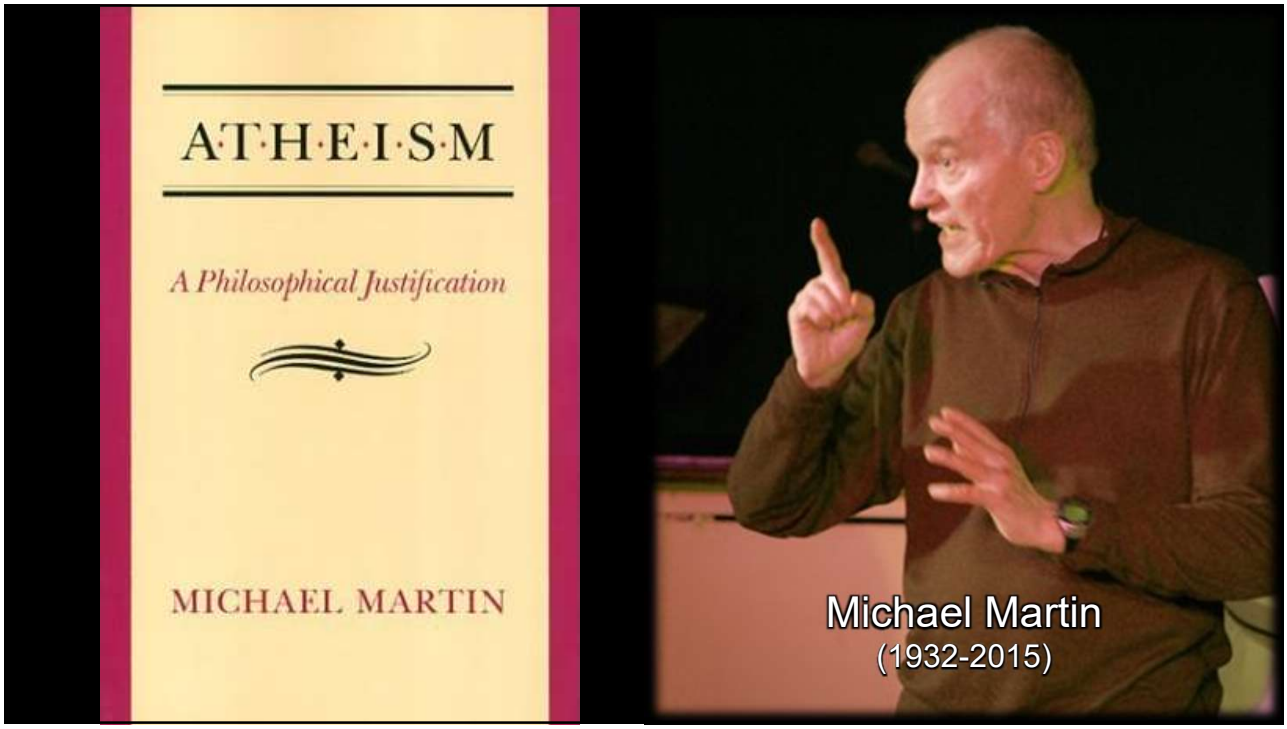

ETHICS
INVENTING
RIGHT AND WRONG
J. L. MACKIE
J. L. Mackie
(1917-1981)

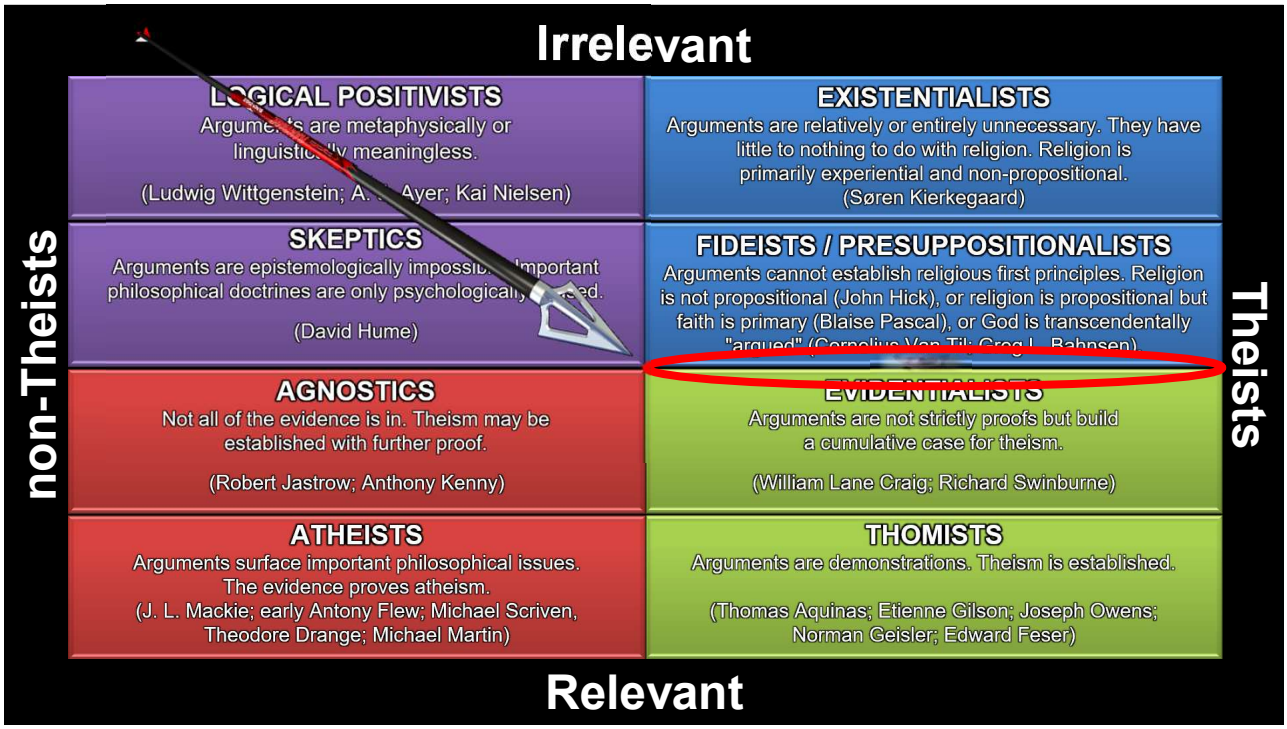

ANTONY FLEW
god
A CRITICAL
ENQUIRY
OPEN COURT PAPERBACKS
Antony Flew
(1923-2010)

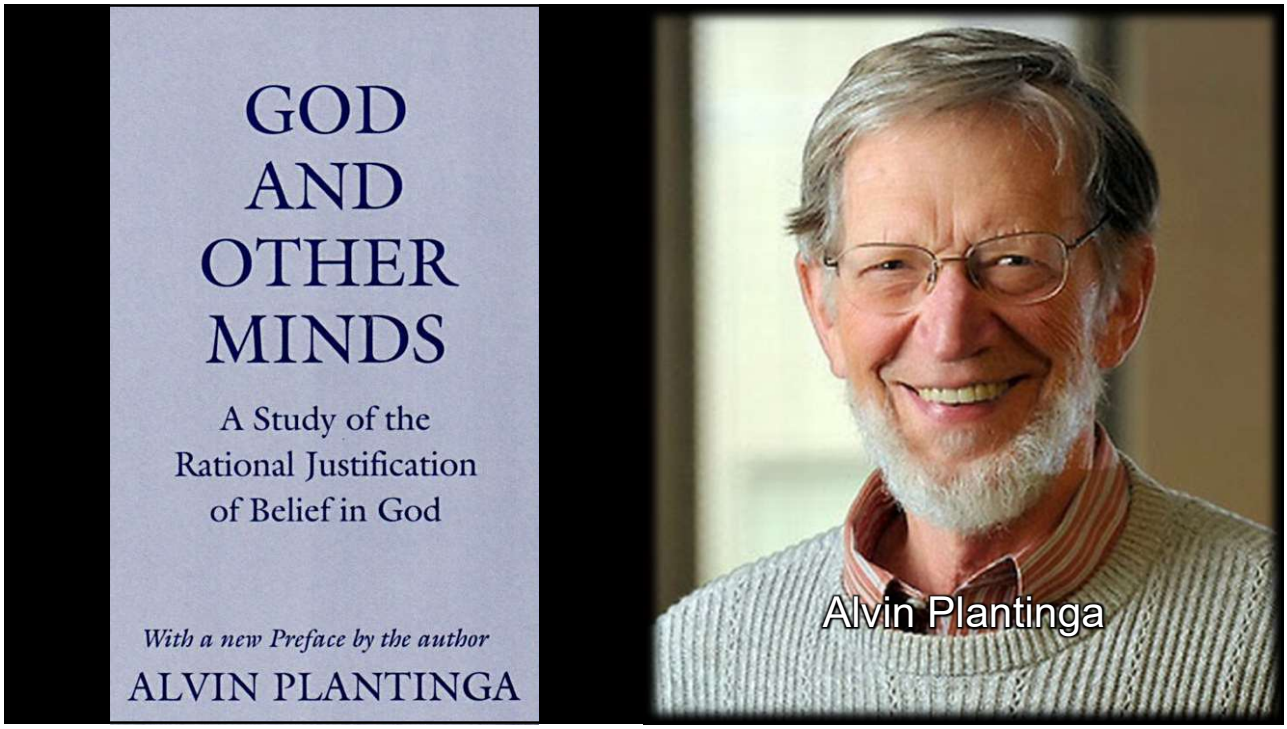

THERE IS A GOD
How the world's
most notorious atheist
changed his mind
"Towering and courageous. . . . Flew's colleagues in the church of fundamentalist atheism will be scandalized."
—Francis S. Collins, author of The Language of God
ANTONY FLEW
with ROY ABRAHAM VARGHESE
Antony Flew
(1923-2010)

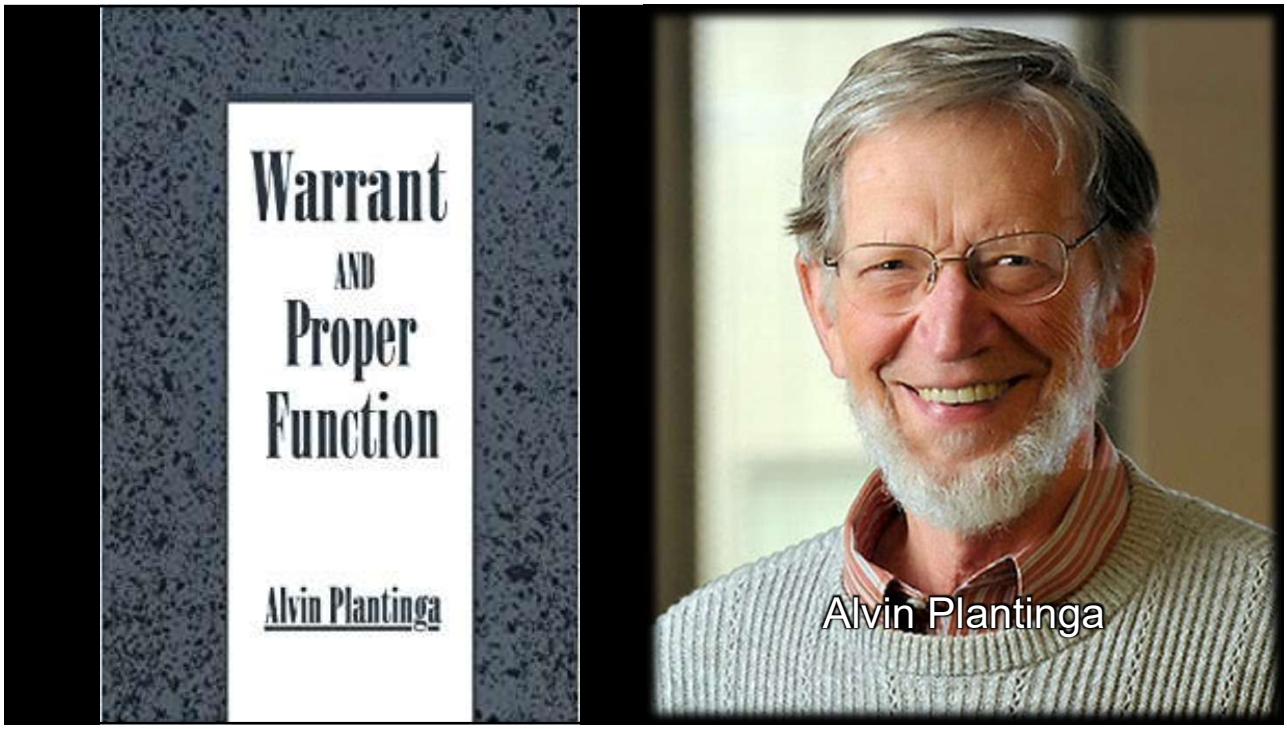

Primary
Philosophy
Michael
Scriven
Michael Scriven

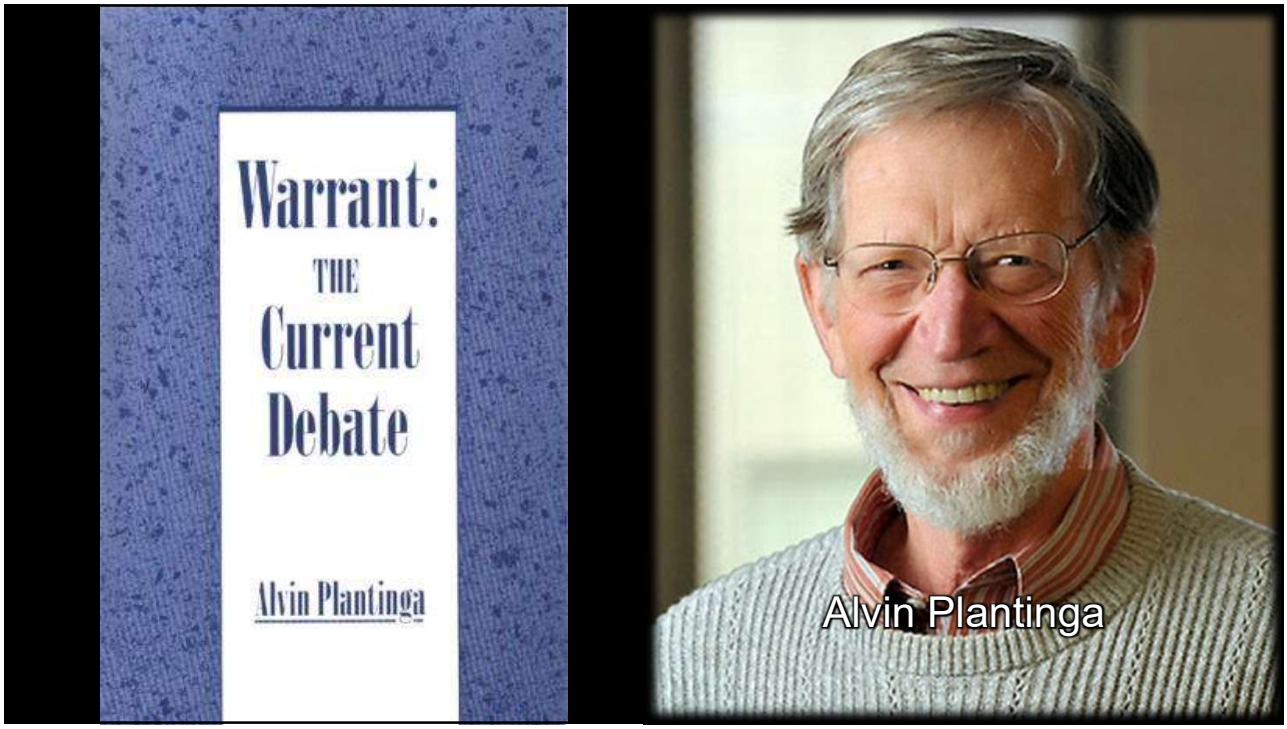

two arguments
for the
nonexistence
of God
Nonbelief
& EVIL
THEODORE M. DRANGE
Theodore M. Drange

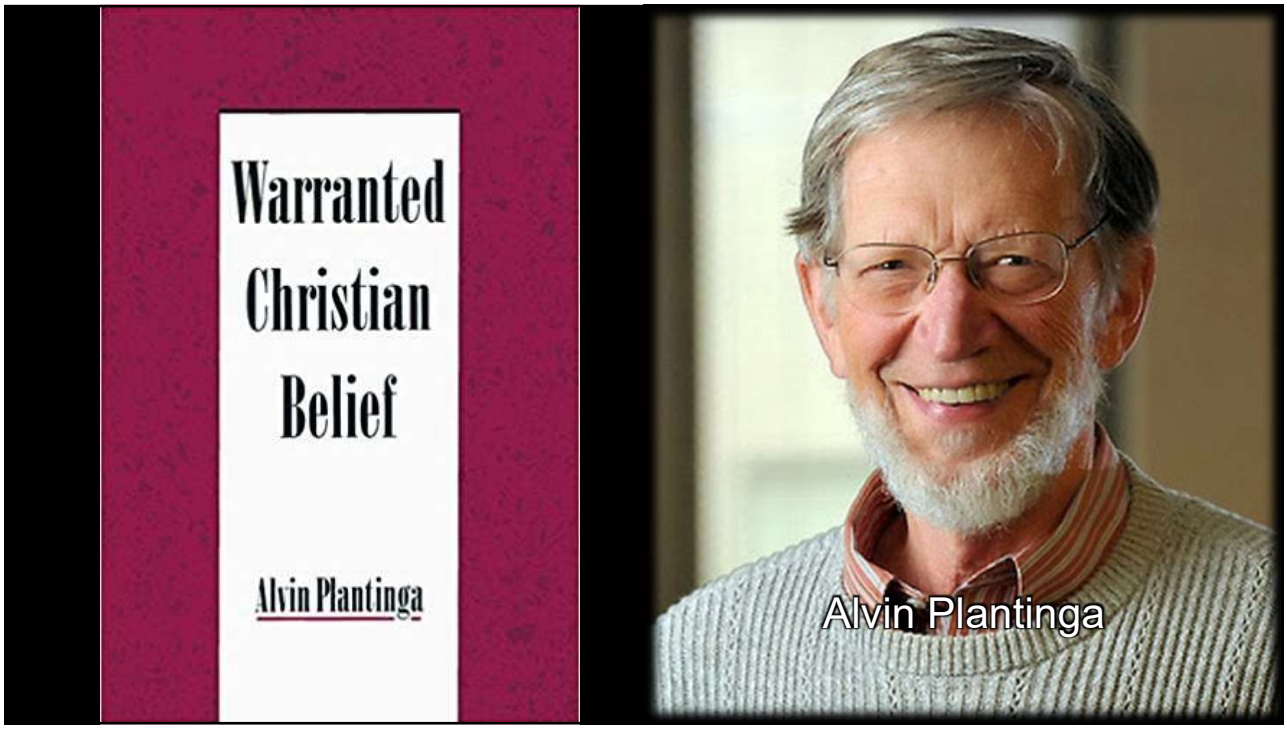

ATHEISM
A Philosophical Justification
MICHAEL MARTIN
Michael Martin
(1932-2015)

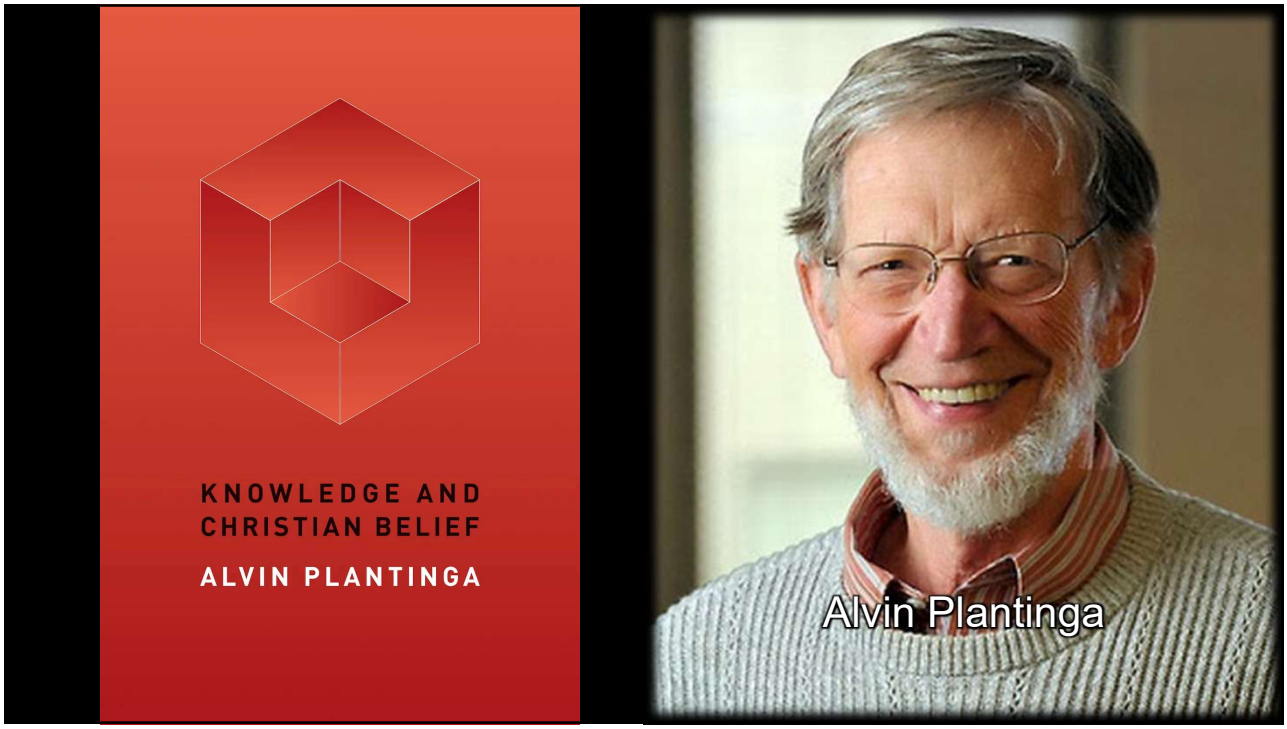

Irrelevant
LOGICAL POSITIVISTS
Arguments are metaphysically or linguistically meaningless.
(Ludwig Wittgenstein; A. J. Ayer; Kai Nielsen)
EXISTENTIALISTS
Arguments are relatively or entirely unnecessary. They have little to nothing to do with religion. Religion is primarily experiential and non-propositional.
(Søren Kierkegaard)
SKEPTICS
Arguments are epistemologically impossible. Important philosophical doctrines are only psychologically based.
(David Hume)
FIDEISTS / PRESUPPOSITIONALISTS
Arguments cannot establish religious first principles. Religion is not propositional (John Hick), or religion is propositional but faith is primary (Blaise Pascal), or God is transcendentally "argued" (Cornelius Van Til; Greg L. Bahnsen)
AGNOSTICS
Not all of the evidence is in. Theism may be established with further proof.
(Robert Jastrow; Anthony Kenny)
EVIDENTIALISTS
Arguments are not strictly proofs but build a cumulative case for theism.
(William Lane Craig; Richard Swinburne)
ATHEISTS
Arguments surface important philosophical issues. The evidence proves atheism.
(J. L. Mackie; early Antony Flew; Michael Scriven, Theodore Drange; Michael Martin)
THOMISTS
Arguments are demonstrations. Theism is established.
(Thomas Aquinas; Etienne Gilson; Joseph Owens; Norman Geisler; Edward Feser)
non-Theists
Theists
Relevant

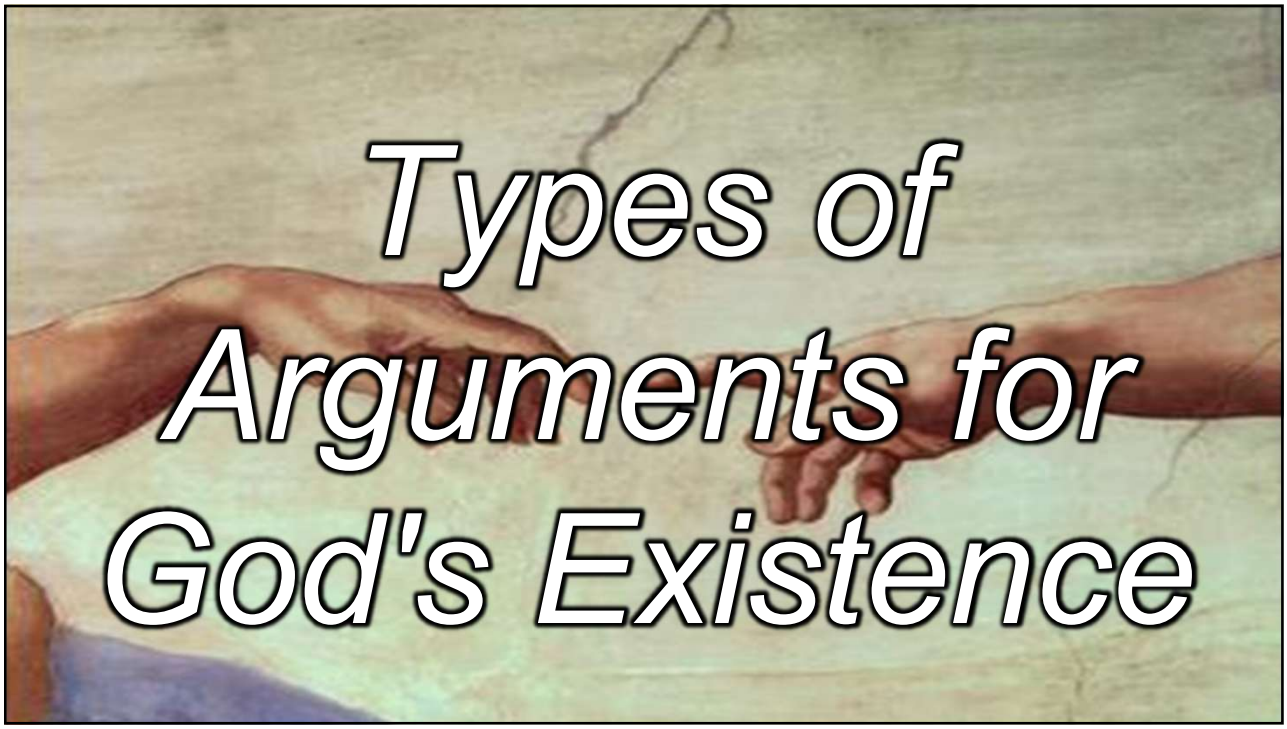

GOD AND OTHER MINDS
A Study of the Rational Justification of Belief in God
With a new Preface by the author
ALVIN PLANTINGA
Alvin Plantinga


Warrant
AND
Proper
Function
Alvin Plantinga
Alvin Plantinga


Warrant:
THE
Current
Debate
Alvin Plantinga
Alvin Plantinga


Warranted
Christian
Belief
Alvin Plantinga
Alvin Plantinga


KNOWLEDGE AND
CHRISTIAN BELIEF
ALVIN PLANTINGA
Alvin Plantinga



Types of Arguments for God's Existence

COSMOLOGICAL: based on the existence of the universe (cosmos)

DESIGN: based on the orderly or organized aspects of the universe; largely scientific evidence

TELEOLOGICAL: based on the directedness (teleology) of natural objects; philosophical evidence

THE DESIGN ARGUMENT: AQUINAS VS. PALEY

Richard G. Howe, Ph.D.

Provost
Norman L. Geisler Chair of Christian Apologetics
Professor of Philosophy and Apologetics
Southern Evangelical Seminary
Past President, International Society of Christian Apologetics

COSMOLOGICAL: based on the existence of the universe (cosmos)

DESIGN: based on the orderly or organized aspects of the universe; largely scientific evidence

TELEOLOGICAL: based on the directedness (teleology) of natural objects; philosophical evidence

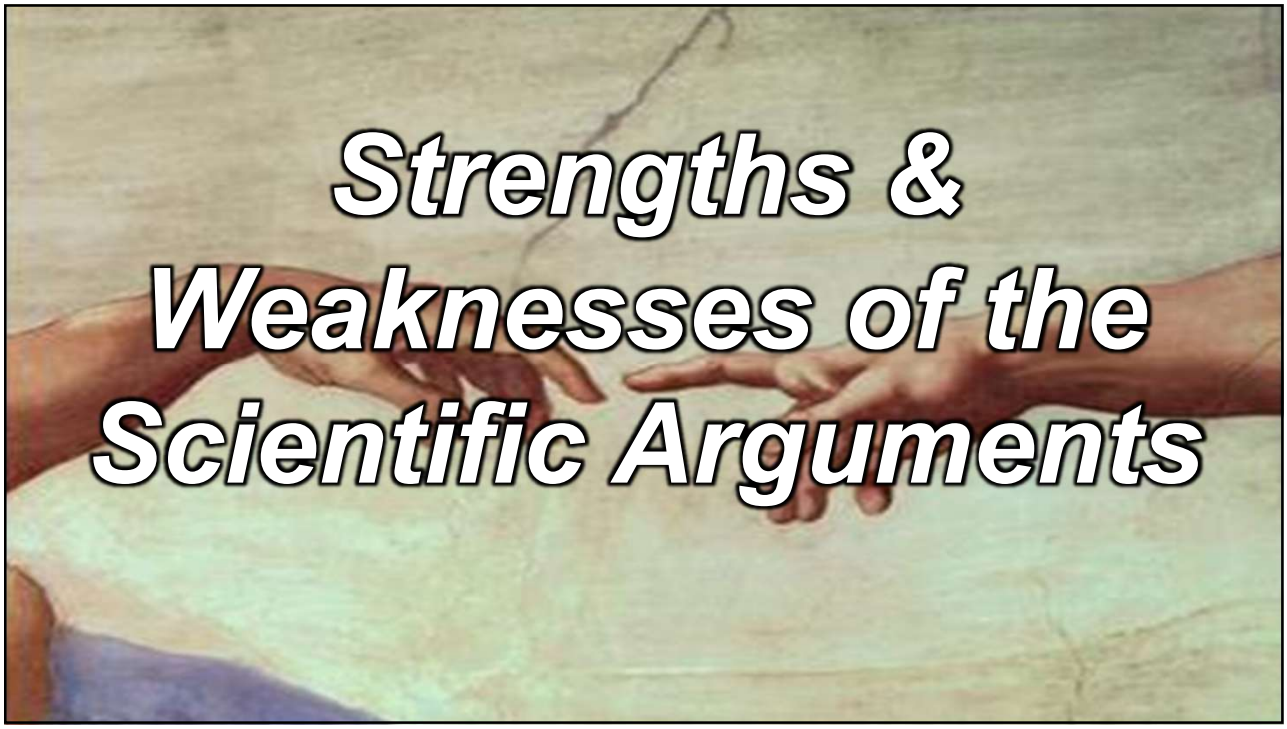
ONTOLOGICAL: based on the concept of God as the greatest conceivable being

MORAL: based on the existence of moral truths

- *God as the cause of the beginning of the universe (i.e., the coming into existence of the universe): Scientific*
- *God as the cause of the current existing of the universe: Philosophical*
- *God as the cause of the design of the universe: Scientific*
- *God as the cause of the teleology of the universe: Philosophical*

Generally, the arguments utilizing the scientific evidence take the form of an "argument to the best explanation."

In contrast, the arguments utilizing the philosophical "evidence" seek to show how the existence of God (together with the classical attributes of God) follow inexorably from the basic tenets of metaphysics.



Strengths

The scientific arguments appeal to the common sense notion that something can only begin to exist by being caused to exist.

Strengths

They also appeal to the common sense notion that anything that exhibits sufficient evidence of design is likely caused by an intelligence.

Strengths

These arguments benefit from the academic and social clout enjoyed by the contemporary natural sciences.

Strengths

They generally avoid trafficking in the technicalities of academic philosophy which are less familiar than the general categories of the sciences.

Weaknesses

Without further arguments, the scientific arguments do not demonstrate that the cause of the universe still exists.

Weaknesses

Without further arguments, they do not demonstrate that the cause of the universe is God (i.e., that the cause has the attributes of classical theism).

Weaknesses

Without further arguments, they do not demonstrate that the cause of the universe is God (i.e., that the cause has the attributes of classical theism).

Weaknesses

Without further arguments, they do not demonstrate that the cause of the universe is good (even apart from the other attributes of classical theism).

My Weaknesses

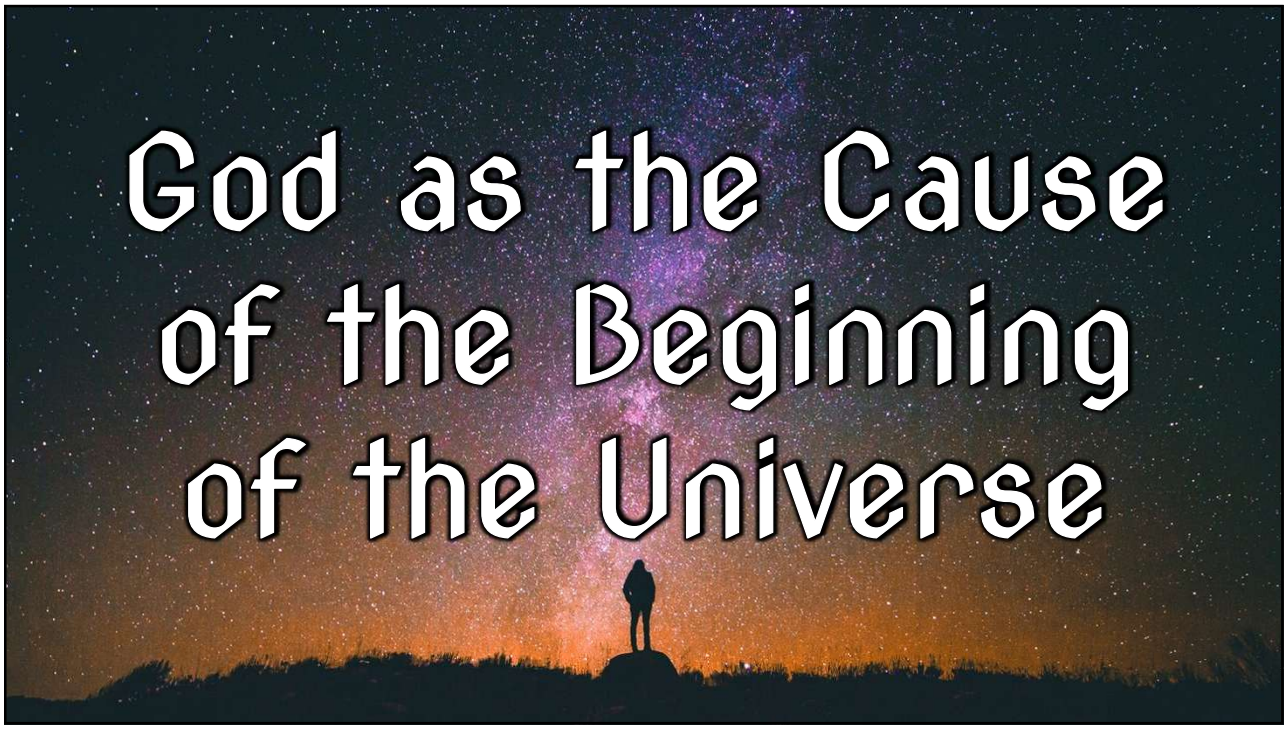
Certain aspects of the science are disputed.

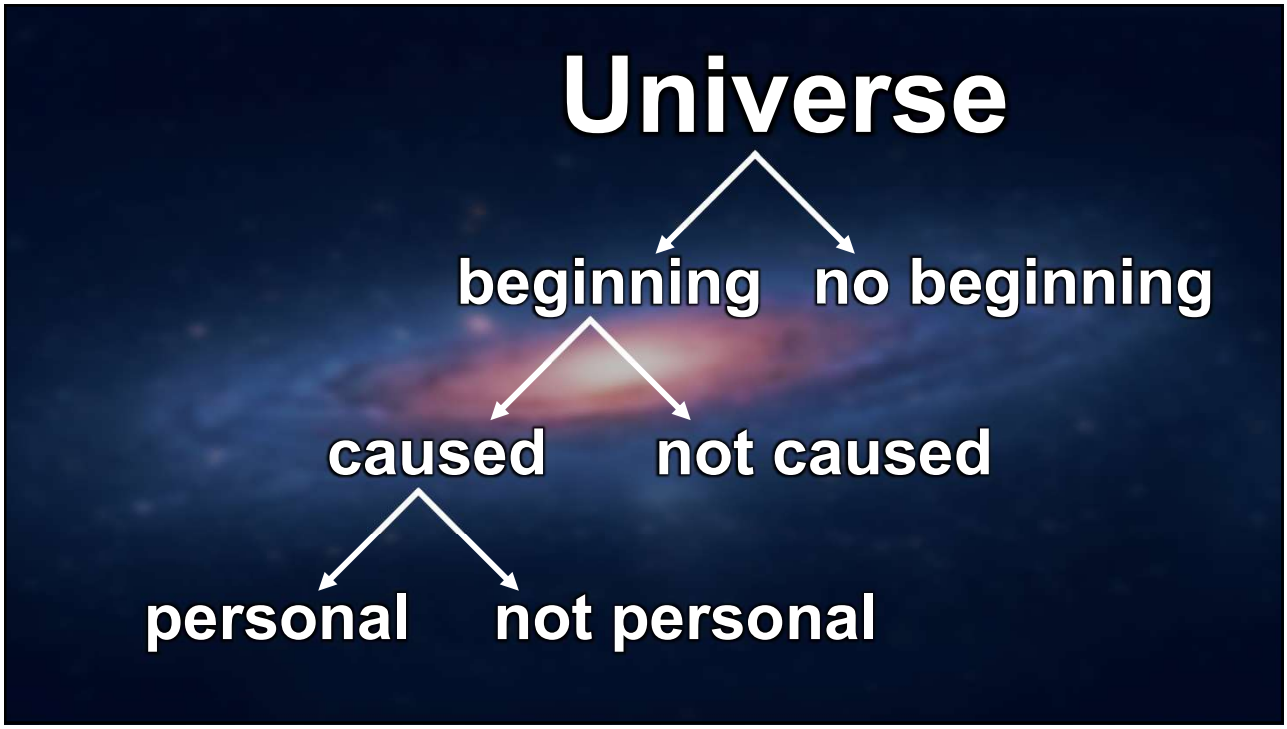
Such disputes can invariably get technical and, thus, are beyond the knowledge of the non-scientist like me.

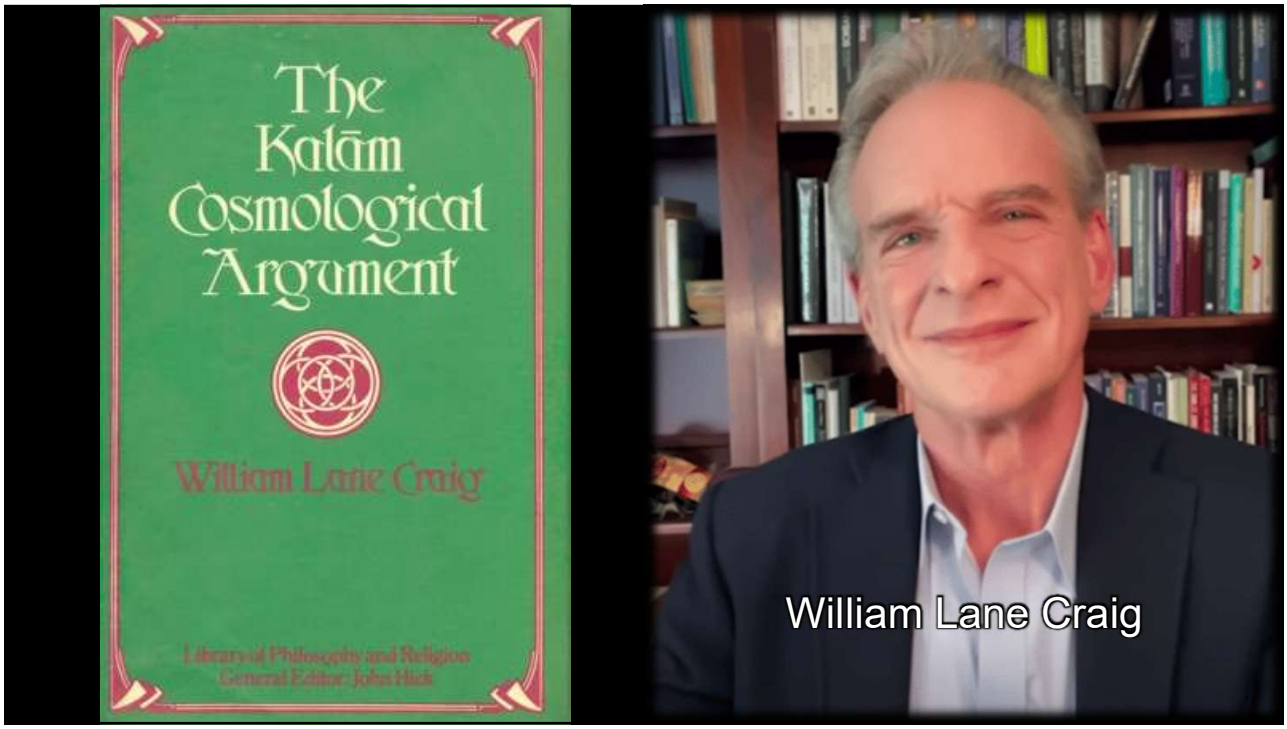
My Weaknesses

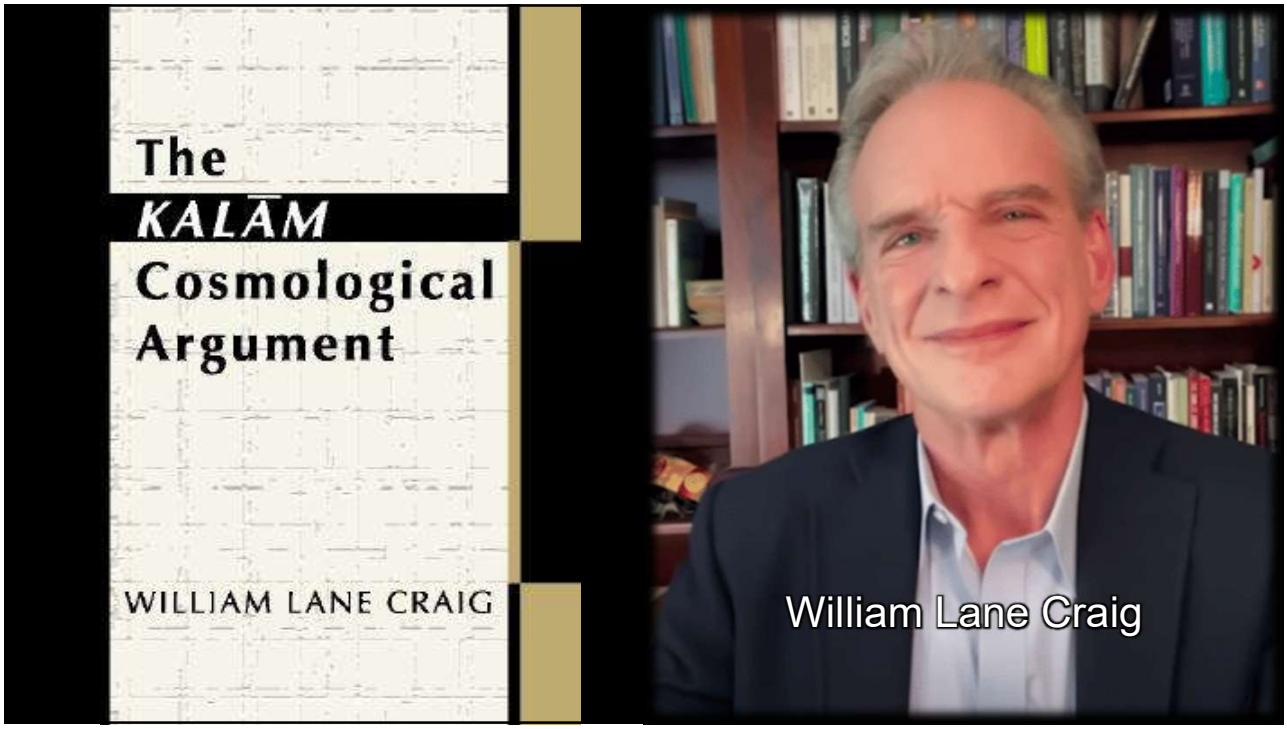
Granted, certain aspects of the philosophy are disputed as well.

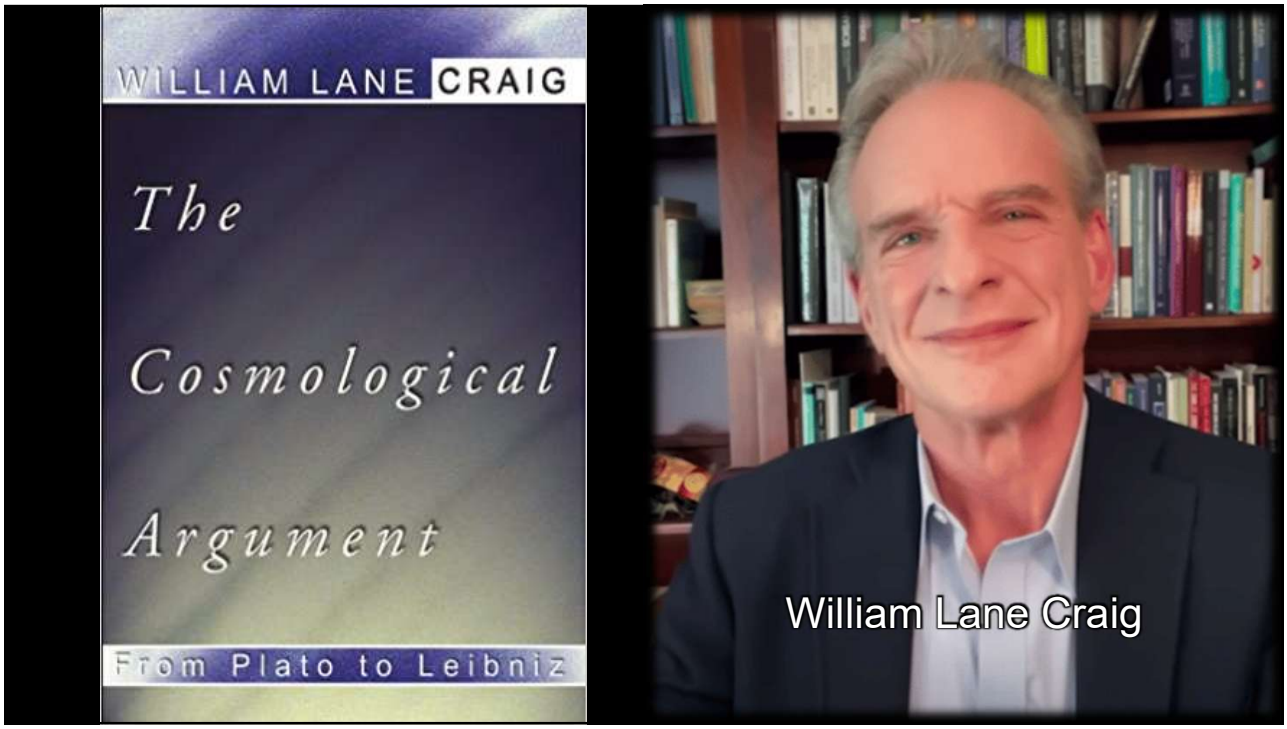
However, as a philosopher, I am more accustom to engaging the issue philosophically rather than scientifically.


God as the Cause
of the Beginning
of the Universe


Universe
beginning
no beginning
caused
not caused
personal
not personal


The Kalām Cosmological Argument
William Lane Craig
Library of Philosophy and Religion
General Editor: John Hick
William Lane Craig

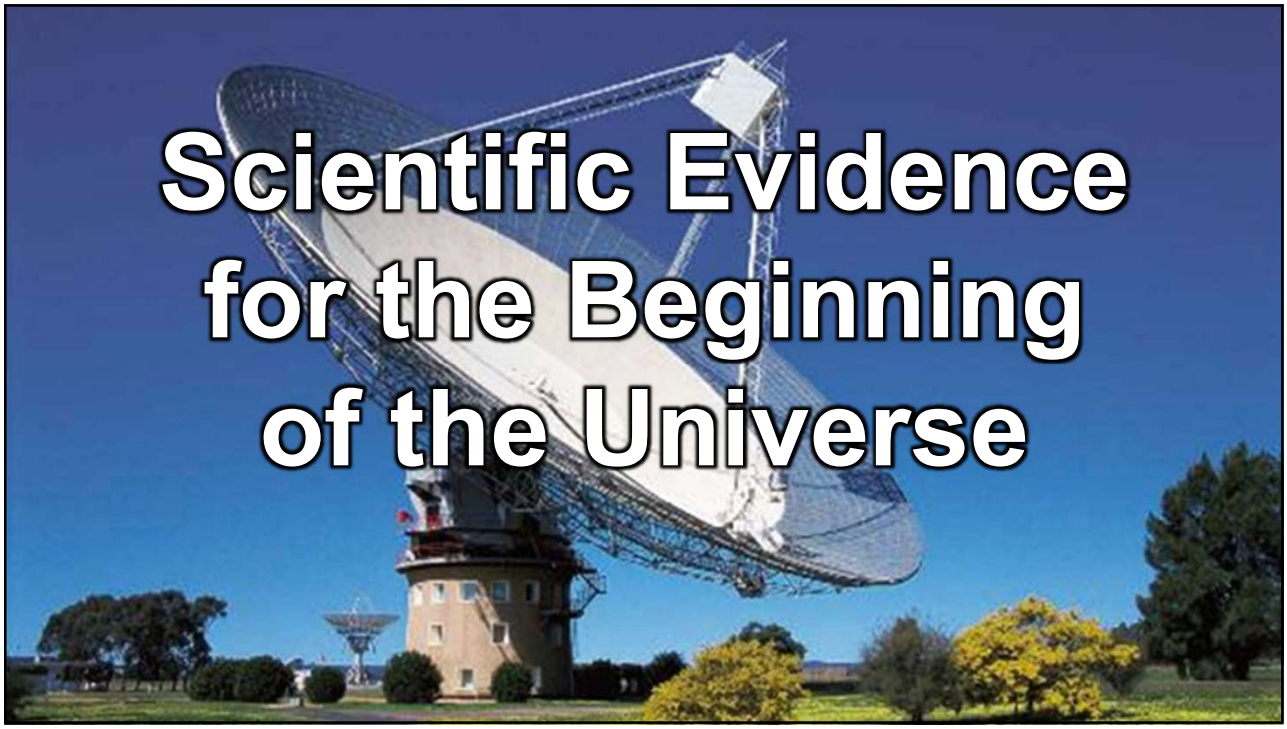

The
KALĀM
Cosmological
Argument
WILLIAM LANE CRAIG
William Lane Craig



1. The Universe began to exist.
2. Whatever begins to exist has a cause of its existence.

Therefore, the universe has a cause of its existence.


1. The Universe began to exist.


Scientific Evidence
for the Beginning
of the Universe

- ✓ *Big Bang Theory*
- ✓ *Expanding Universe*
- ✓ *Second Law of Thermodynamics*

Definition

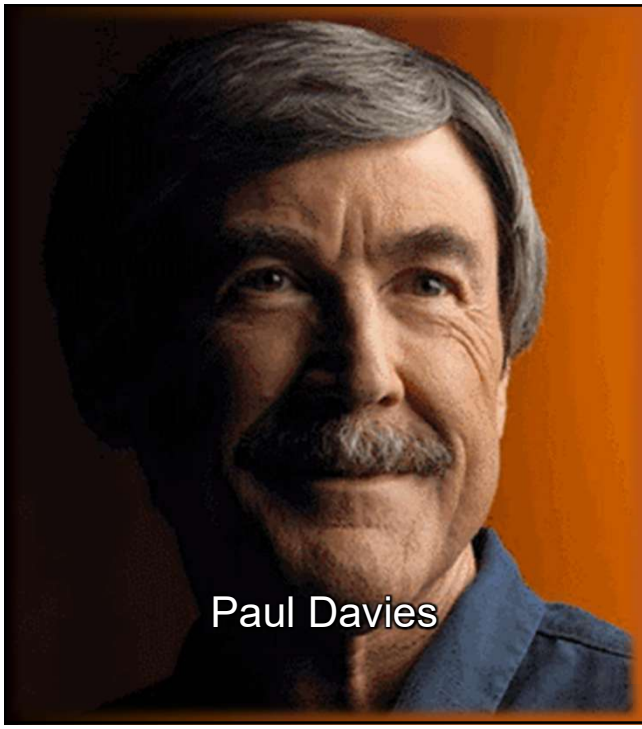
Scientists maintain that the universe began in a colossal explosion a finite time ago.

Significance

The universe has not existed from eternity, according to the Big Bang Theory.

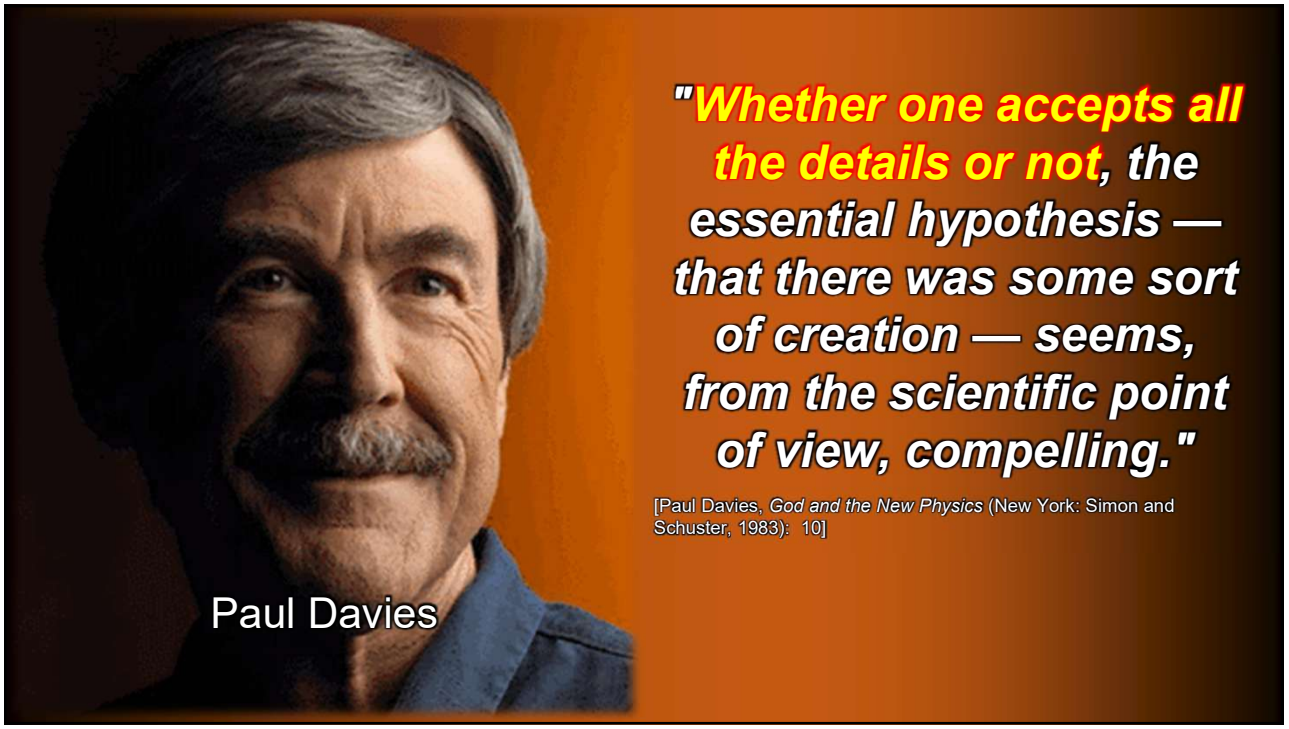
Significance

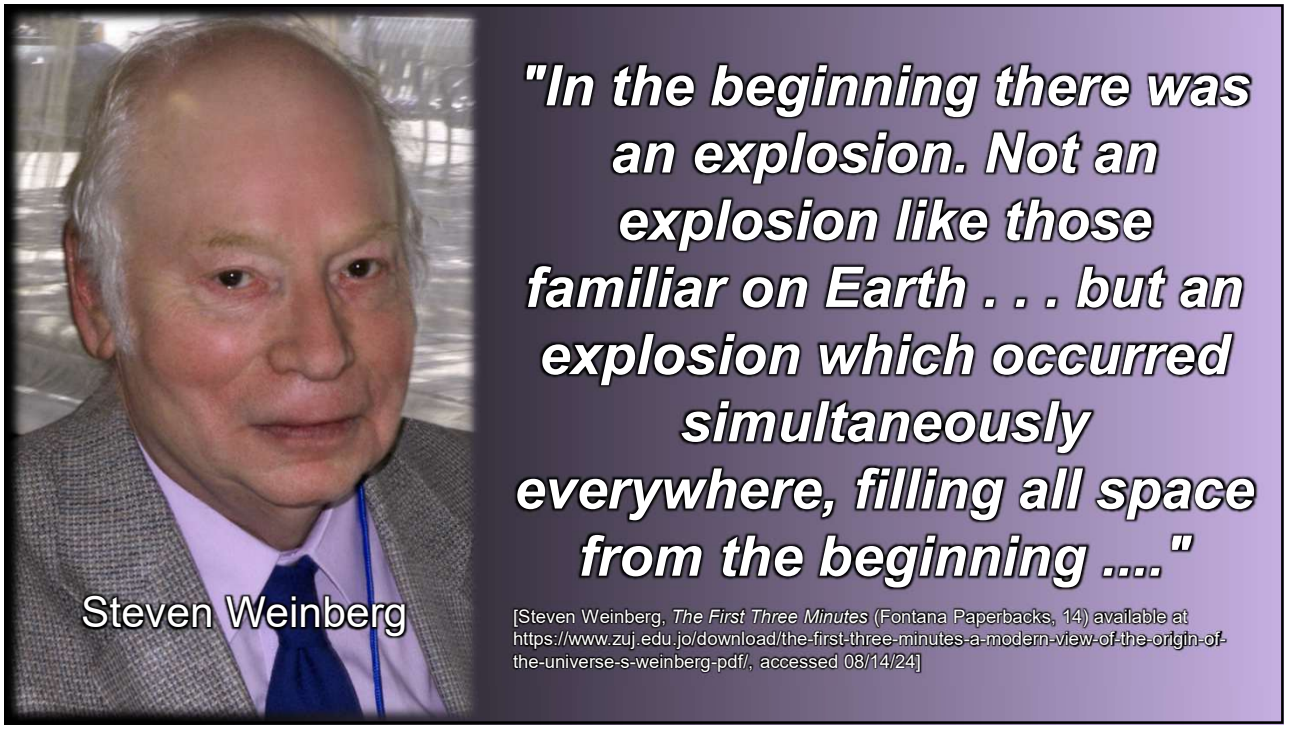
Therefore, the universe began to exist a finite time ago.



Paul Davies

"These days most cosmologists and astronomers back the theory that there was indeed a creation … when the physical universe burst into existence in an awesome explosion popularly known as the 'big bang.'


Paul Davies
"Whether one accepts all the details or not, the essential hypothesis — that there was some sort of creation — seems, from the scientific point of view, compelling."
[Paul Davies, *God and the New Physics* (New York: Simon and Schuster, 1983): 10]


Steven Weinberg
"In the beginning there was an explosion. Not an explosion like those familiar on Earth . . . but an explosion which occurred simultaneously everywhere, filling all space from the beginning ...."
[Steven Weinberg, *The First Three Minutes* (Fontana Paperbacks, 14) available at https://www.zuj.edu.jo/download/the-first-three-minutes-a-modern-view-of-the-origin-of-the-universe-s-weinberg-pdf/, accessed 08/14/24]

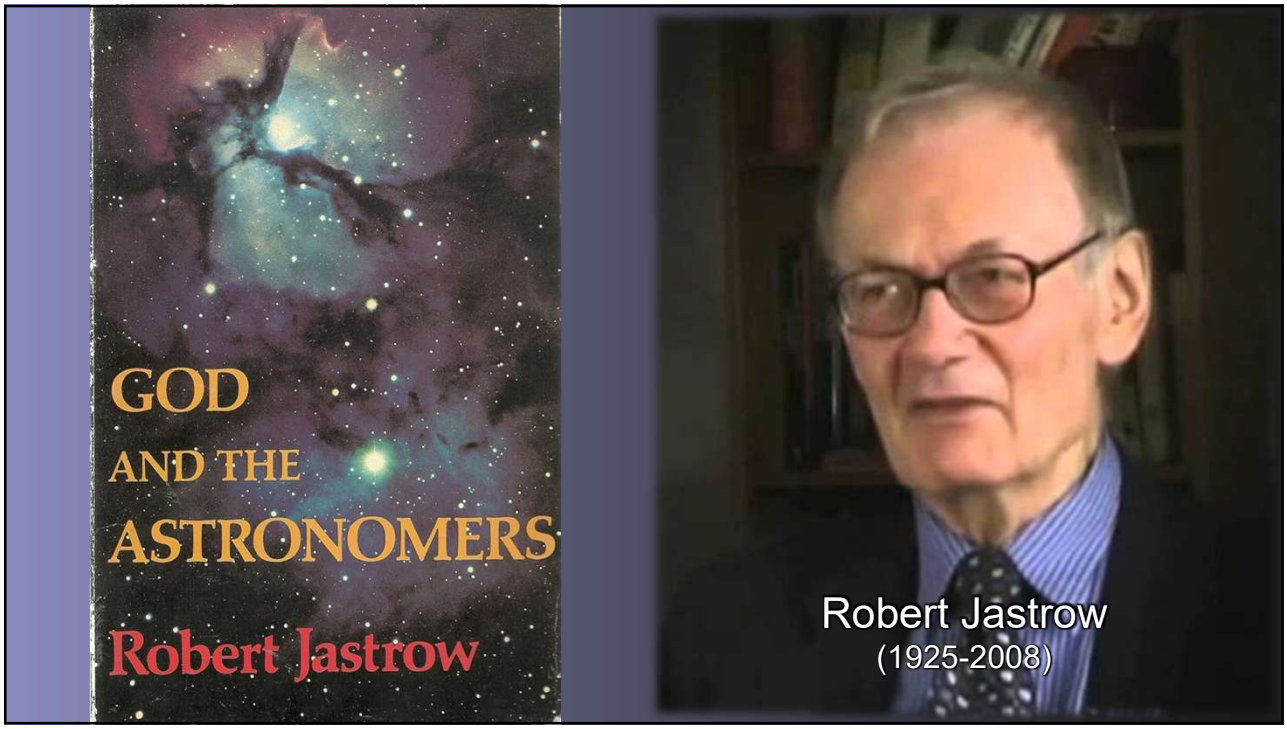
"Recent developments in astronomy have implications that may go beyond their contribution to science itself.

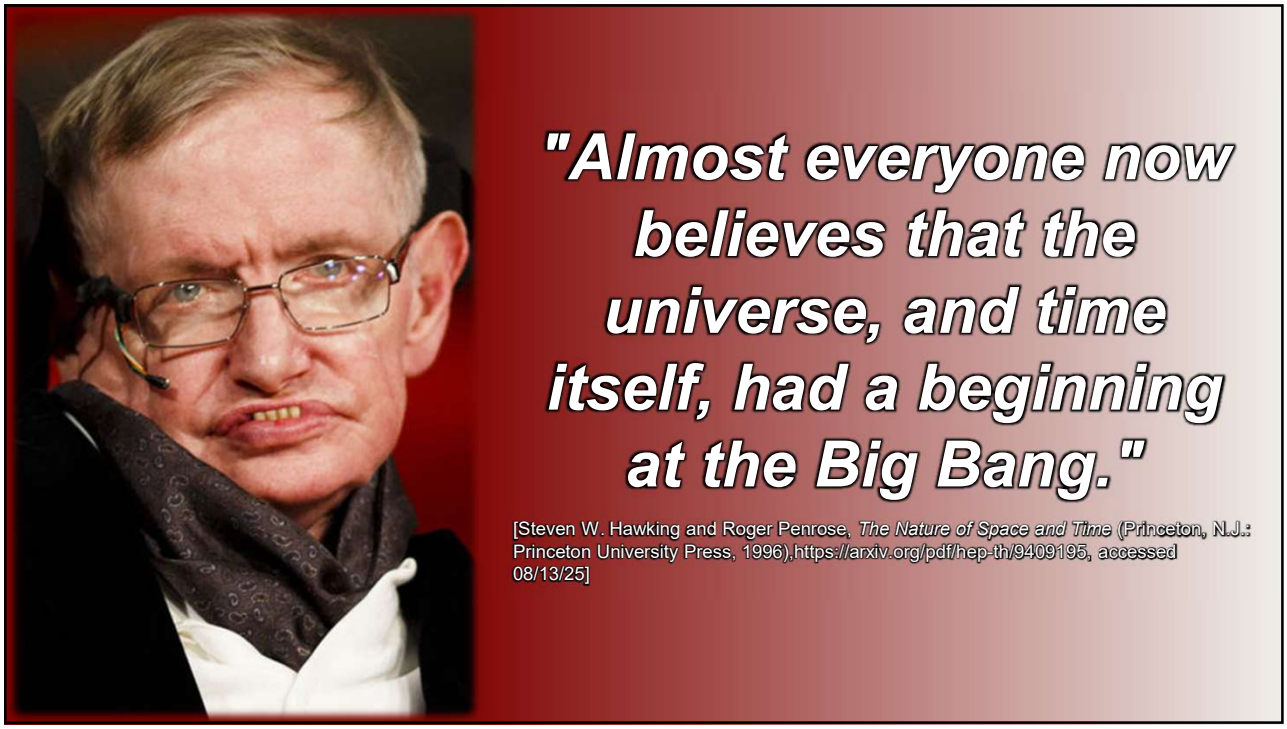
Robert Jastrow
(1925-2008)

"In a nutshell, astronomers, studying the Universe through their telescopes, have been forced to the conclusion that the world began suddenly, in a moment of creation, as the product of unknown forces."

[Robert Jastrow "Message from Professor Robert Jastrow, " http://www.leaderu.com/truth/1truth18b.html, accessed 08/13/25]

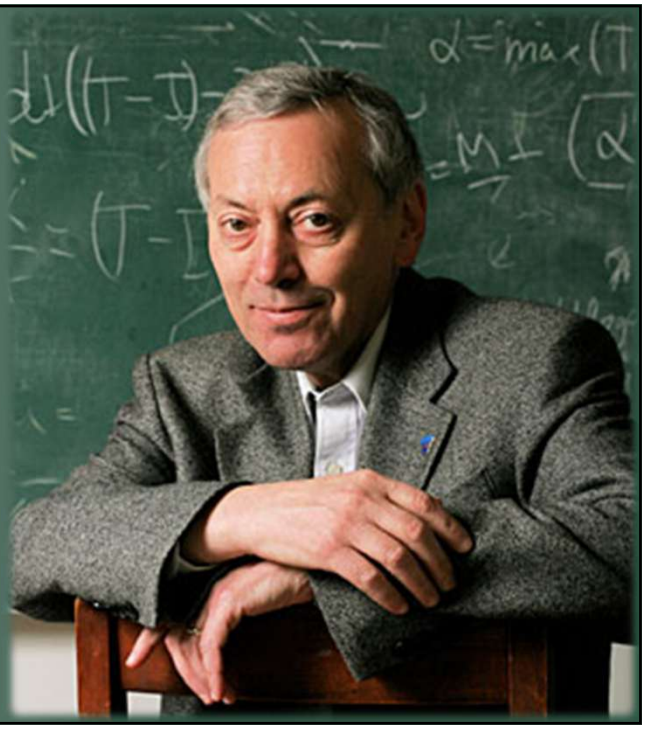
Robert Jastrow
(1925-2008)

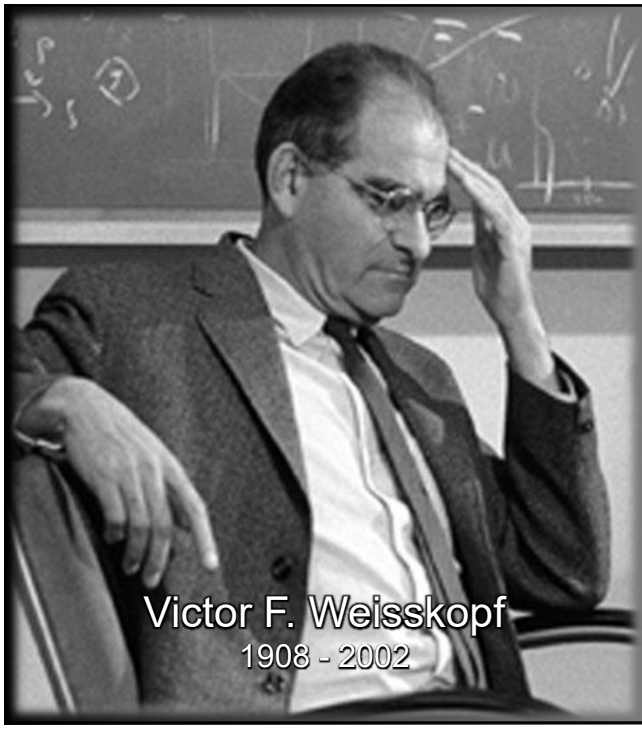

GOD
AND THE
ASTRONOMERS
Robert Jastrow
Robert Jastrow
(1925-2008)


"Almost everyone now believes that the universe, and time itself, had a beginning at the Big Bang."
[Steven W. Hawking and Roger Penrose, *The Nature of Space and Time* (Princeton, N.J.: Princeton University Press, 1996),https://arxiv.org/pdf/hep-th/9409195, accessed 08/13/25]

"With the proof now in place, cosmologists can no longer hide behind the possibility of a past-eternal universe. There is no escape, they have to face the problem of a cosmic beginning."

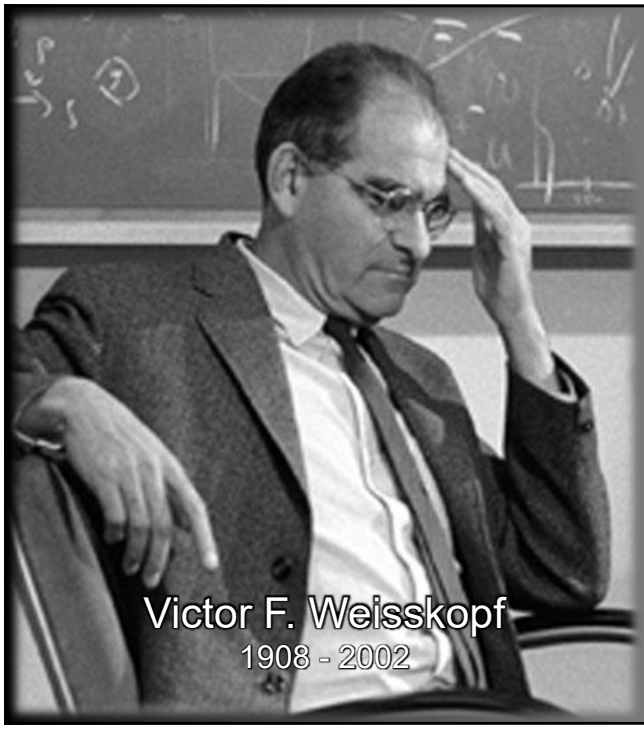
[Alexander Vilenkin, *Many Worlds in One: The Search for Other Universes* (New York: Hill and Wang, 2006), p.176]



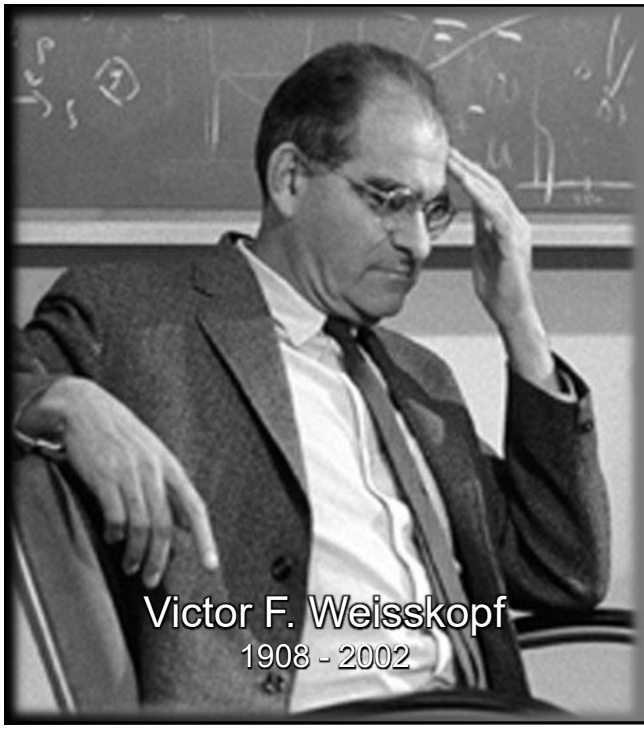


Victor F. Weisskopf
1908 - 2002

"The question of the origin of the universe is one of the most exciting topics for a scientist to deal with. It reaches far beyond its purely scientific significance, since it is related to human existence, to mythology, and to religion. . . .

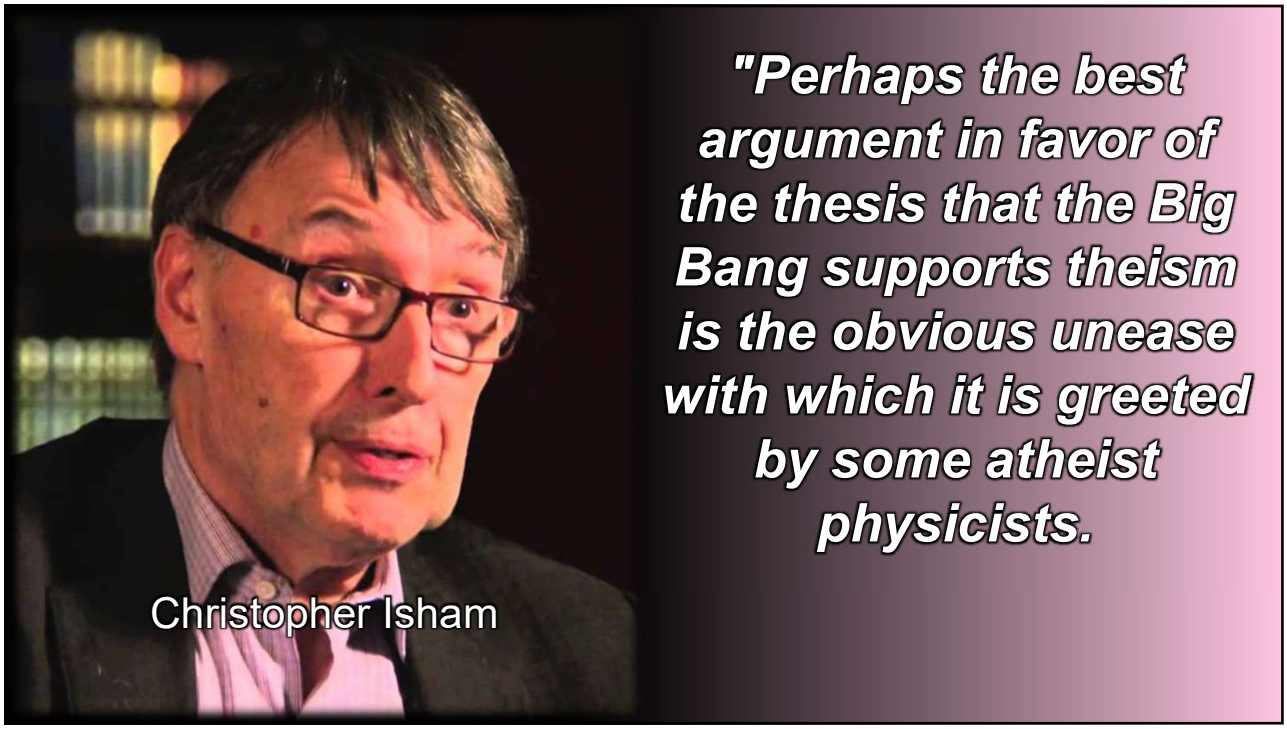


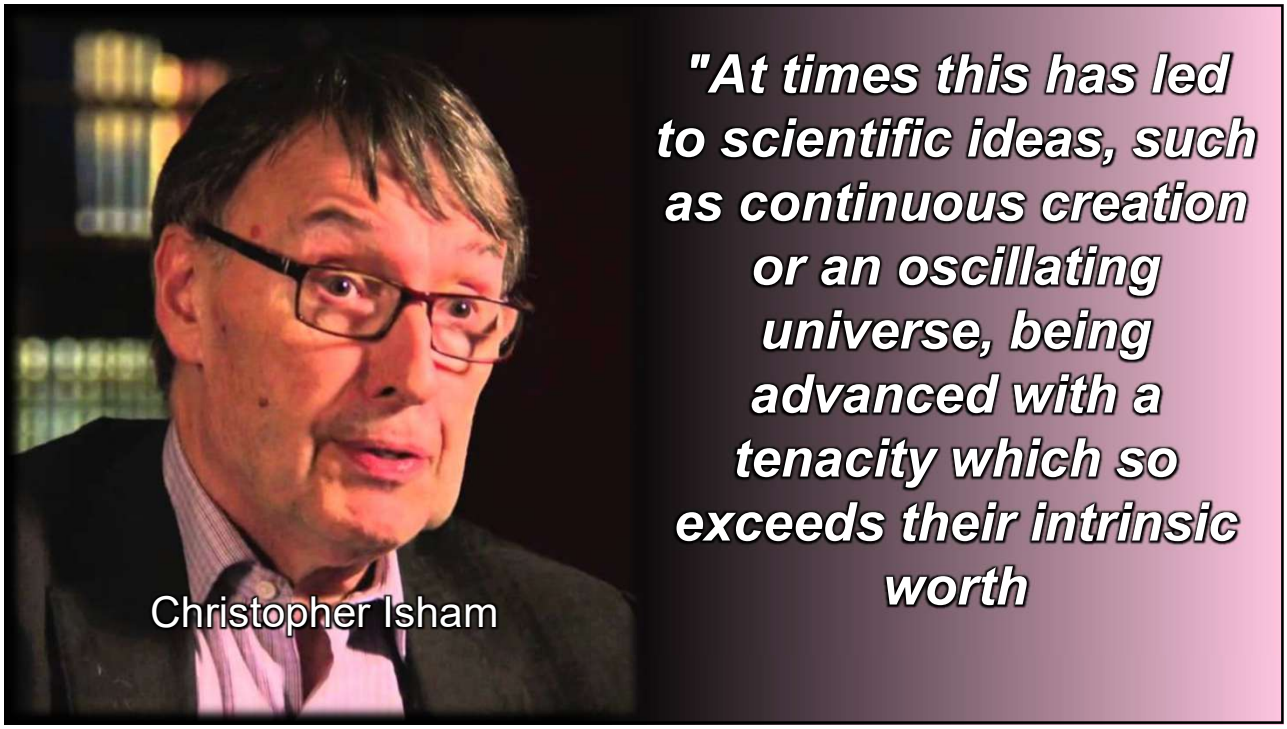
"It hits us in the heart, as it were. The origin of the universe can be talked about not only in scientific terms, but also in poetic and spiritual language, an approach that is complementary to the scientific one.



"Indeed, the Judeo-Christian tradition describes the beginning of the world in a way that is surprisingly similar to the scientific model."

[Victor F. Weisskopf, "The Origin of the Universe," *American Scientist*, Sep.-Oct. 1983, 71, pp. 473-480, reprinted in *The World of Physics: A Small Library of the Literature of Physics from Antiquity to the Present*, 3. vols. (New York: Simon and Schuster, 1987), vol. 3, pp. 300, 317]


Christopher Isham
"Perhaps the best argument in favor of the thesis that the Big Bang supports theism is the obvious unease with which it is greeted by some atheist physicists.


Christopher Isham
"At times this has led to scientific ideas, such as continuous creation or an oscillating universe, being advanced with a tenacity which so exceeds their intrinsic worth

"that one can only suspect the operation of psychological forces lying very much deeper than the usual academic desire for a theorist to support his or her theory."

[C. J. Isham, "Creation of the Universe as a Quantum Process," in R. J. Russell, W. R. Stoeger, and G. V. Coyne, eds., *Physics, Philosophy, and Theology* (Vatican City State: Vatican Observatory, 1988), 378, quoted in David Berlinski, *The Devils Delusion: Atheism and Its Scientific Pretensions* (New York: Crown Forum, 2008), 81]

The Expanding Universe

Definition

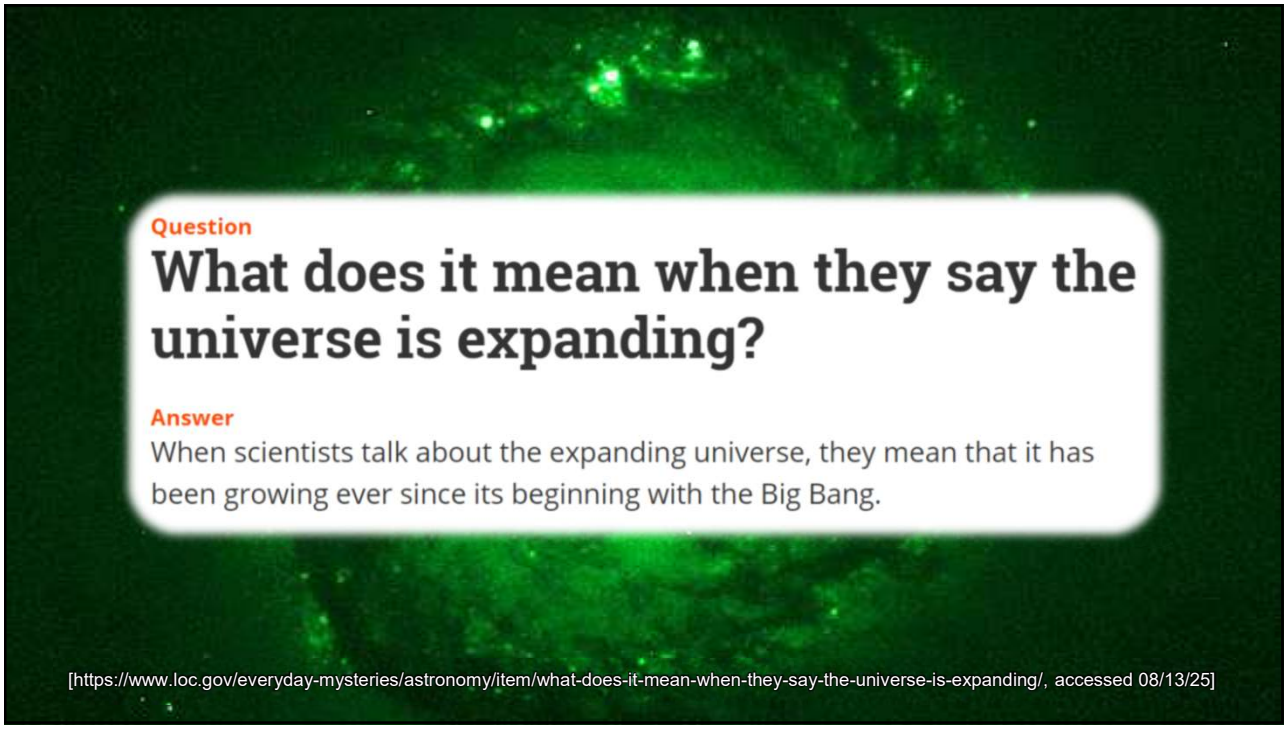
Scientists maintain that every object in the universe is moving away from every other object such that even space itself is expanding.

Significance

The universe could not have been expanding from eternity otherwise it would be infinitely dispersed (which it is not).

Significance

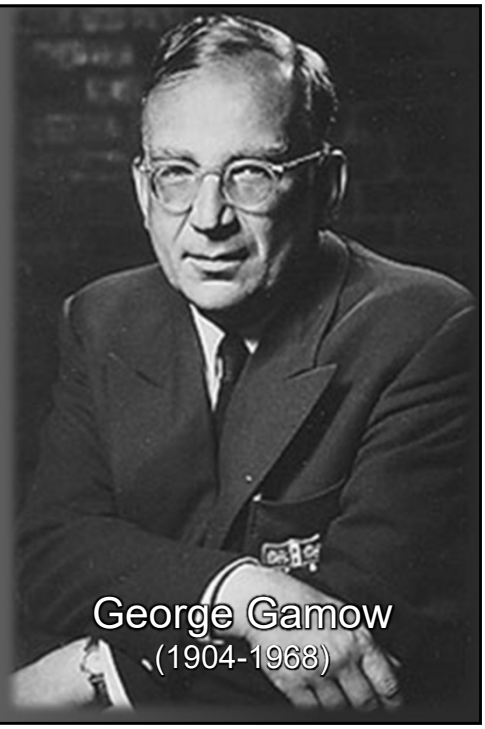
Therefore, the universe began to exist a finite time ago.



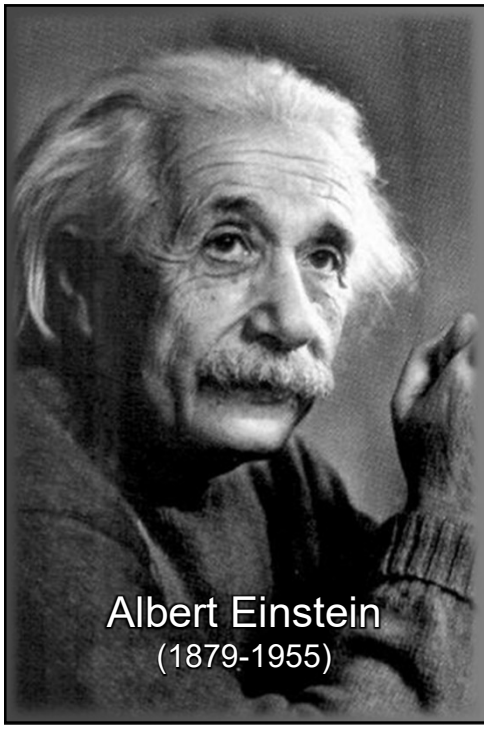
[https://www.loc.gov/everyday-mysteries/astronomy/item/what-does-it-mean-when-they-say-the-universe-is-expanding/, accessed 08/13/25]

"The entire space of the universe, populated by billions of galaxies, is in a state of rapid expansion, with all its members flying away from one another at high speed."

[George Gamow, "Broadening Horizons," in *The World of Physics: A Small Library of the Literature of Physics from Antiquity to the Present*, 3. vols. (New York: Simon and Schuster, 1987), vol. 3, 259]



George Gamow
(1904-1968)



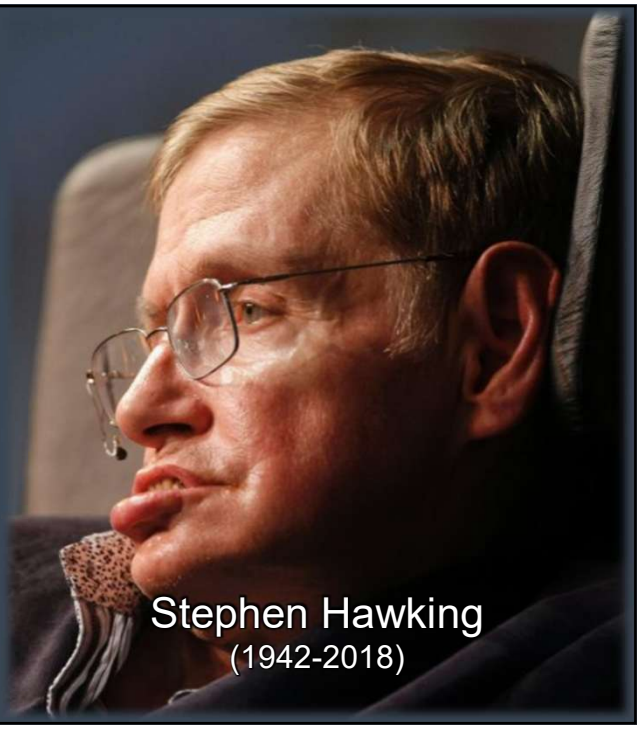
Albert Einstein
(1879-1955)

"Hubble's discovery can, therefore, be considered to some extent as a confirmation of the theory [of an expansion of space]."

[Albert Einstein, *Relativity: The Special and the General Theory.* (New York: Bonanza Books, 1961), 134]

"The old idea of an essentially unchanging universe that could have existed, and could continue to exist, forever was replaced by the notion of a dynamic, expanding universe that seemed to have begun a finite time ago, and that might end at a finite time in the future."

[Steven W. Hawking, *A Brief History of Time: From the Big Bang to Black Holes* (Toronto: Bantam Books, 1988), pp. 33-34]



Stephen Hawking
(1942-2018)

The Second Law of Thermodynamics

Definition

All isolated systems will tend toward a state of maximum disorder (entropy).

Definition

In an isolated system the amount of energy available to do work decreases and becomes uniform.

Definition

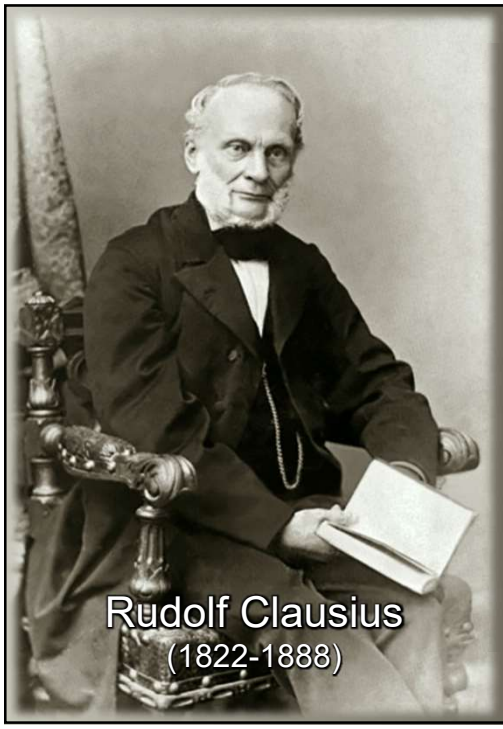
This amounts to saying that the universe is "running down."

Significance

The universe could not have been running down from eternity otherwise it would have run down by now (which it has not).

Significance

Therefore, the universe began to exist a finite time ago.

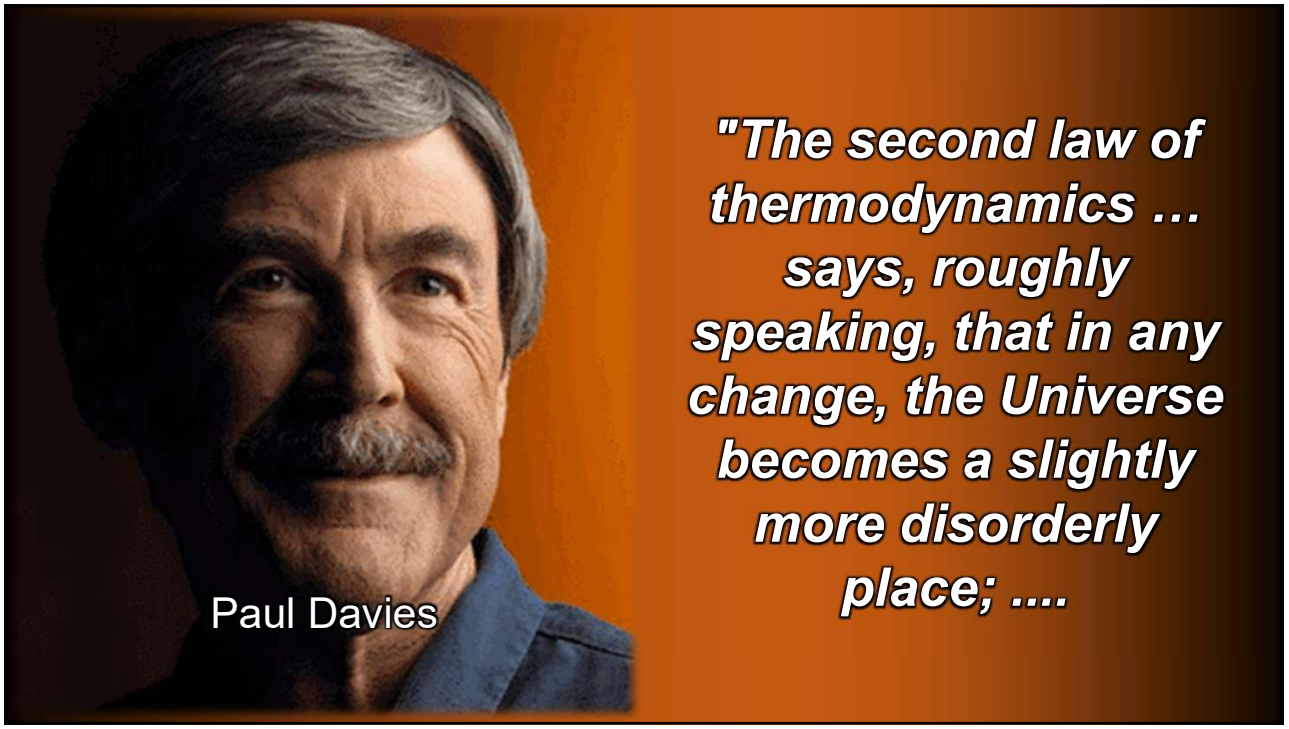


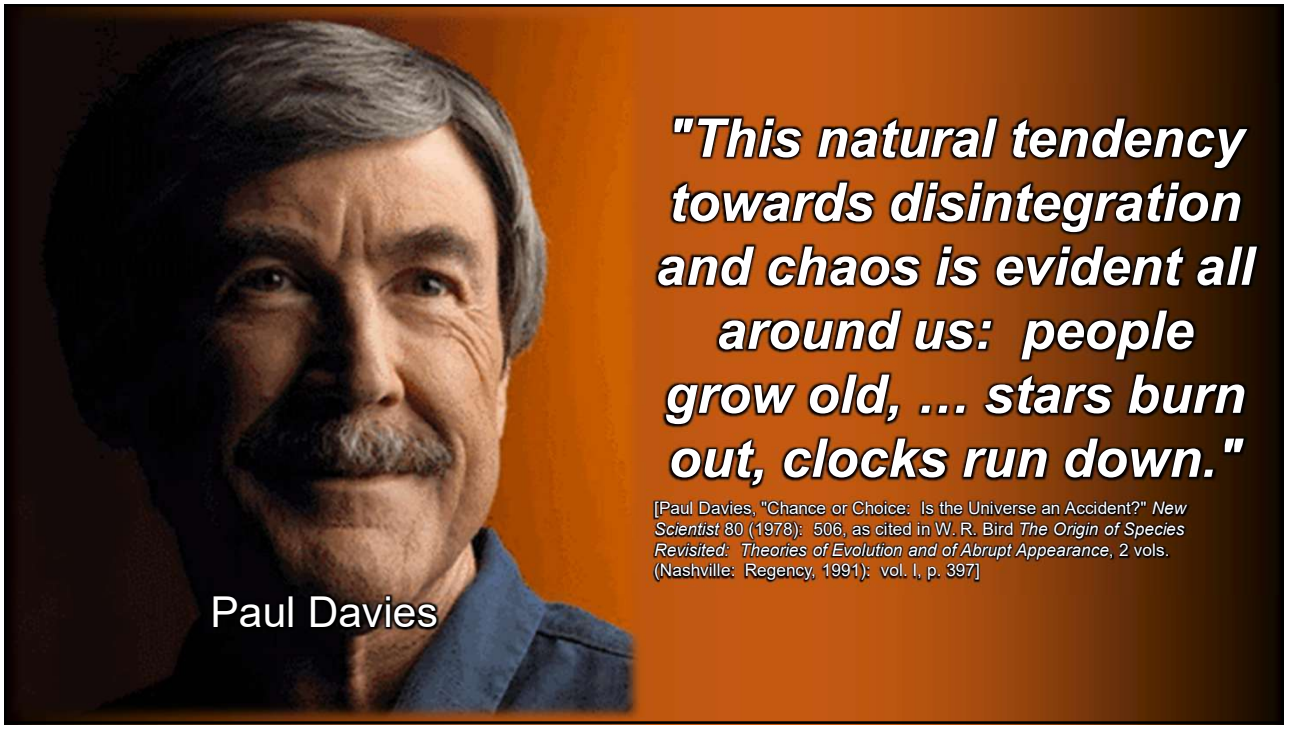
Rudolf Clausius
(1822-1888)

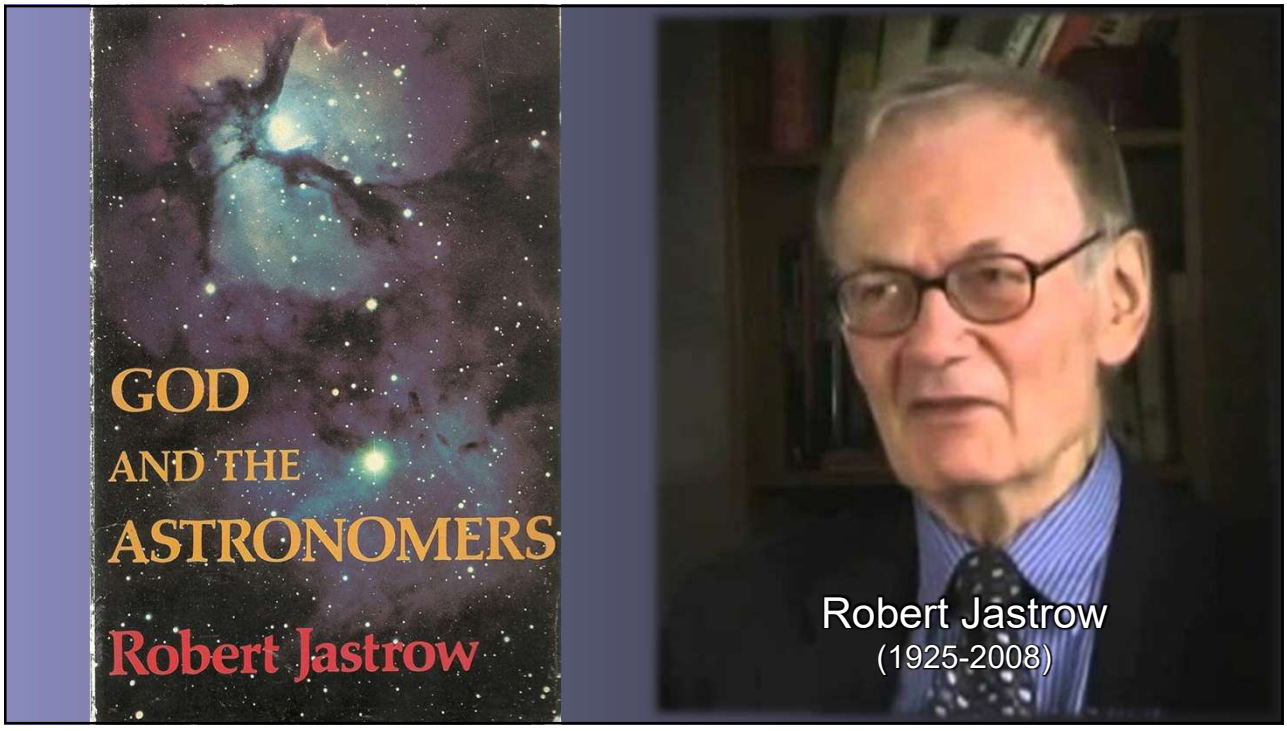
"We can express the fundamental laws of the universe which correspond to the two fundamental laws of the mechanical theory of heat in the following simple form:

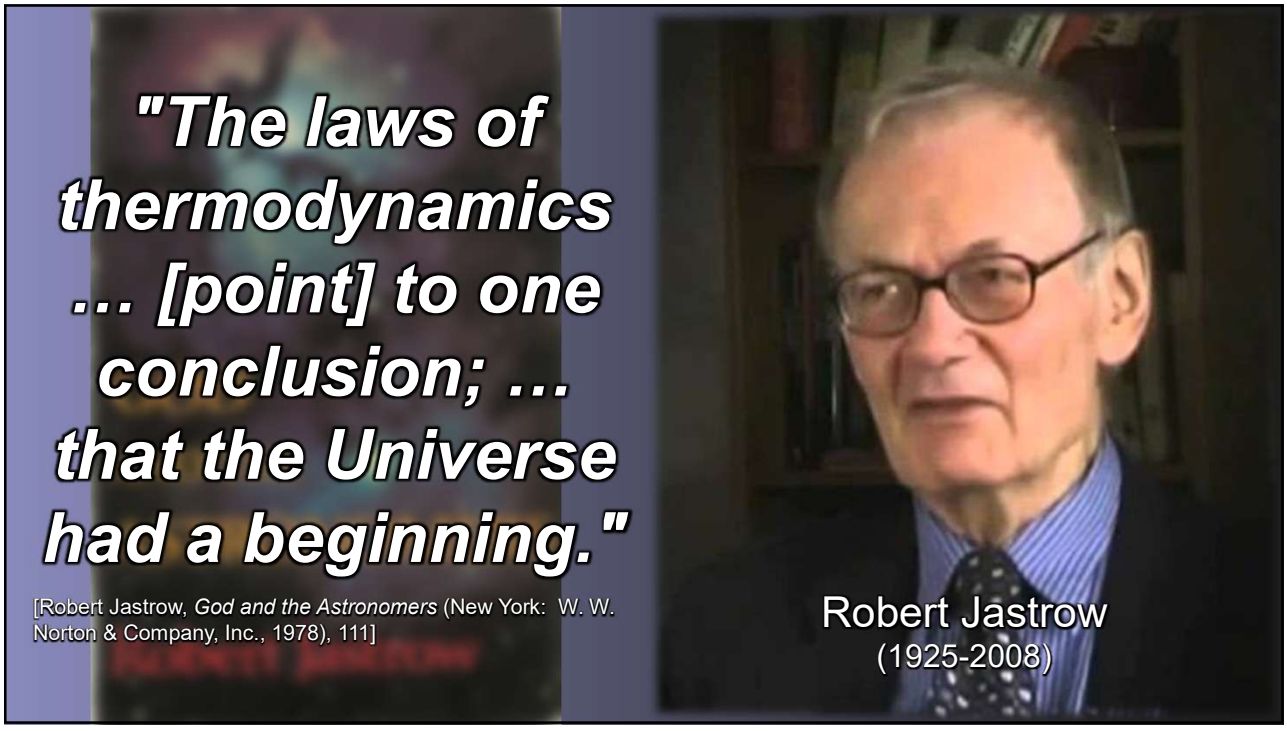
1. ***The energy of the universe is constant.***
2. ***The entropy of the universe tends toward a maximum."***

[Rudolf Clausius, "The Second Law of Thermodynamics," in *The World of Physics: A Small Library of the Literature of Physics from Antiquity to the Present*, 3. vols. (New York: Simon and Schuster, 1987), vol. 1, p. 734]


Paul Davies
"The second law of thermodynamics … says, roughly speaking, that in any change, the Universe becomes a slightly more disorderly place; ....


Paul Davies
"This natural tendency towards disintegration and chaos is evident all around us: people grow old, … stars burn out, clocks run down."
[Paul Davies, "Chance or Choice: Is the Universe an Accident?" *New Scientist* 80 (1978): 506, as cited in W. R. Bird *The Origin of Species Revisited: Theories of Evolution and of Abrupt Appearance*, 2 vols. (Nashville: Regency, 1991): vol. I, p. 397]


GOD
AND THE
ASTRONOMERS
Robert Jastrow
Robert Jastrow
(1925-2008)


"The laws of thermodynamics … [point] to one conclusion; … that the Universe had a beginning."
[Robert Jastrow, God and the Astronomers (New York: W. W. Norton & Company, Inc., 1978), 111]
Robert Jastrow
(1925-2008)

"For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."

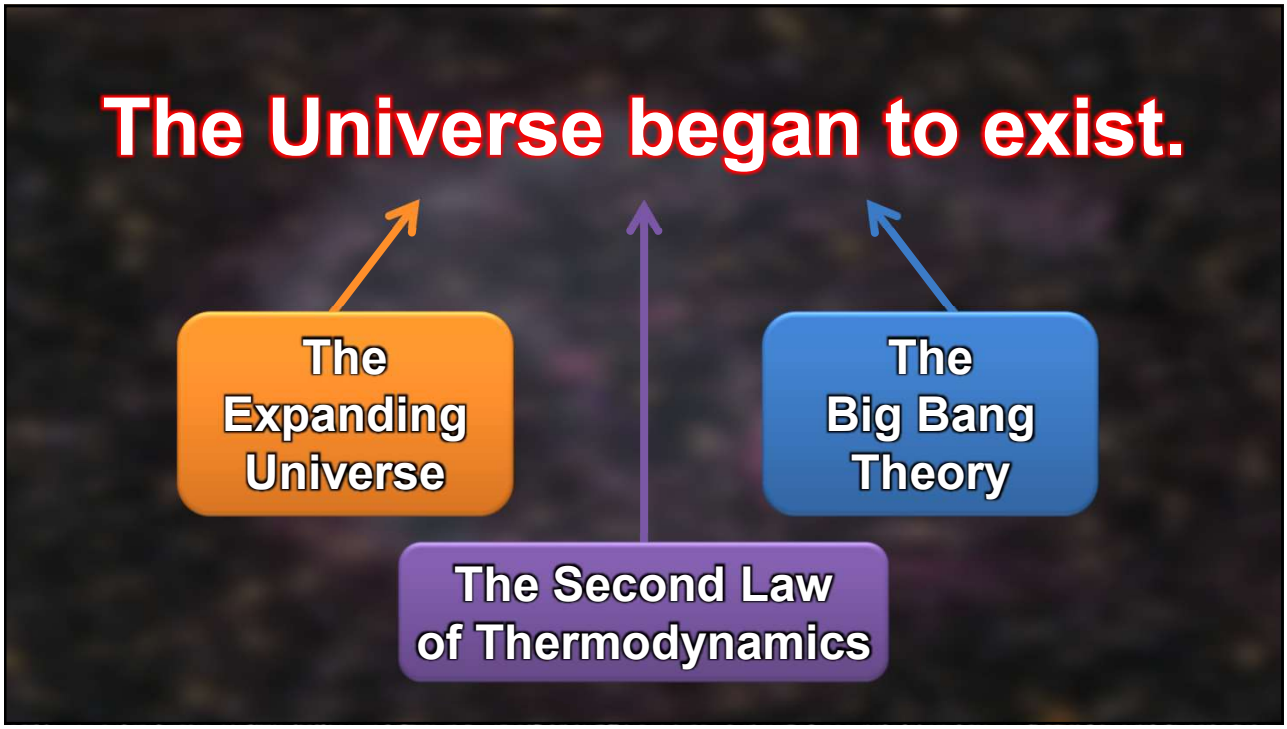
[Robert Jastrow, *God and the Astronomers* (New York: W. W. Norton & Company, Inc., 1978), 116]

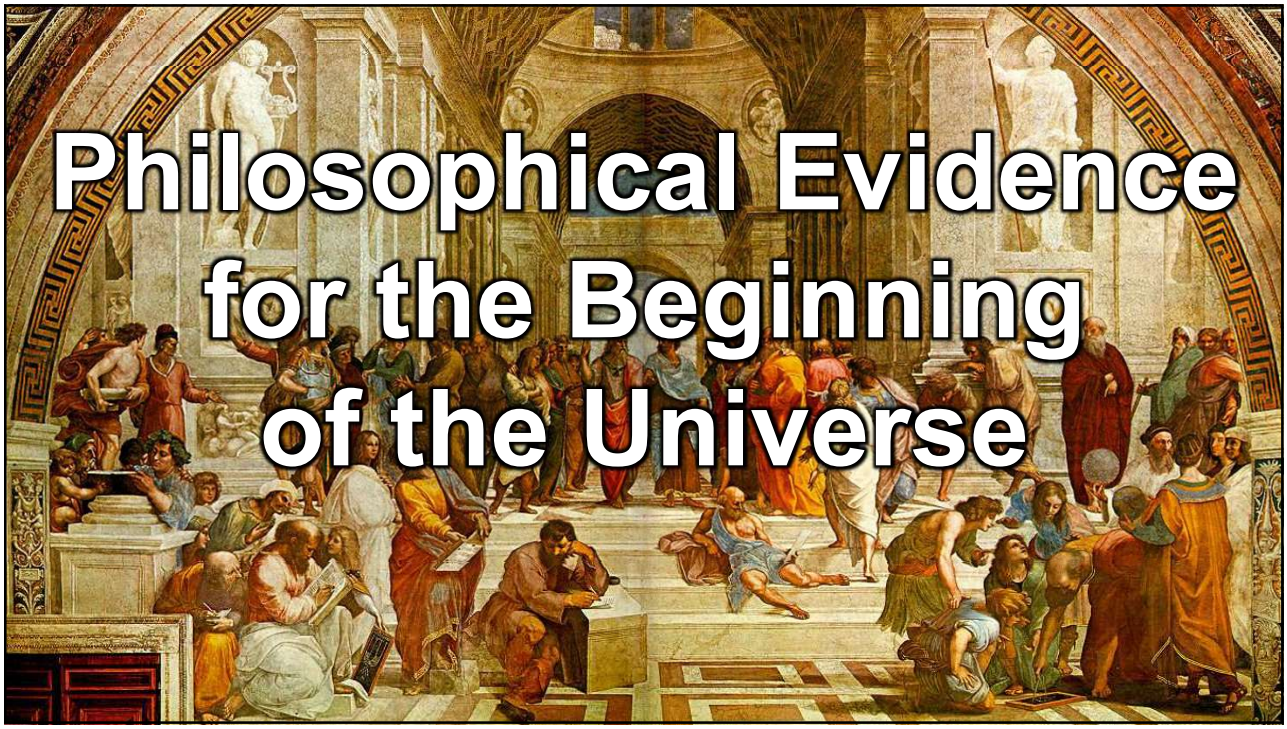
Robert Jastrow
(1925-2008)

The evidence for the Big Bang Theory shows that the universe has not always existed. Therefore, the universe began to exist a finite time ago.

The evidence for the expansion of the universe shows that the universe could not have been expanding from eternity. Therefore the universe began to exist a finite time ago.

The evidence of the Second Law of Thermodynamics shows that the universe could not have been running down from eternity. Therefore, the universe began to exist a finite time ago.


The Universe began to exist.
The Expanding Universe
The Big Bang Theory
The Second Law of Thermodynamics


Philosophical Evidence for the Beginning of the Universe

1. *It is impossible to traverse an actual infinite length of time.*
2. *If the past had no beginning, then an actual infinite length of time has been traversed.*

   Therefore, the past had a beginning.

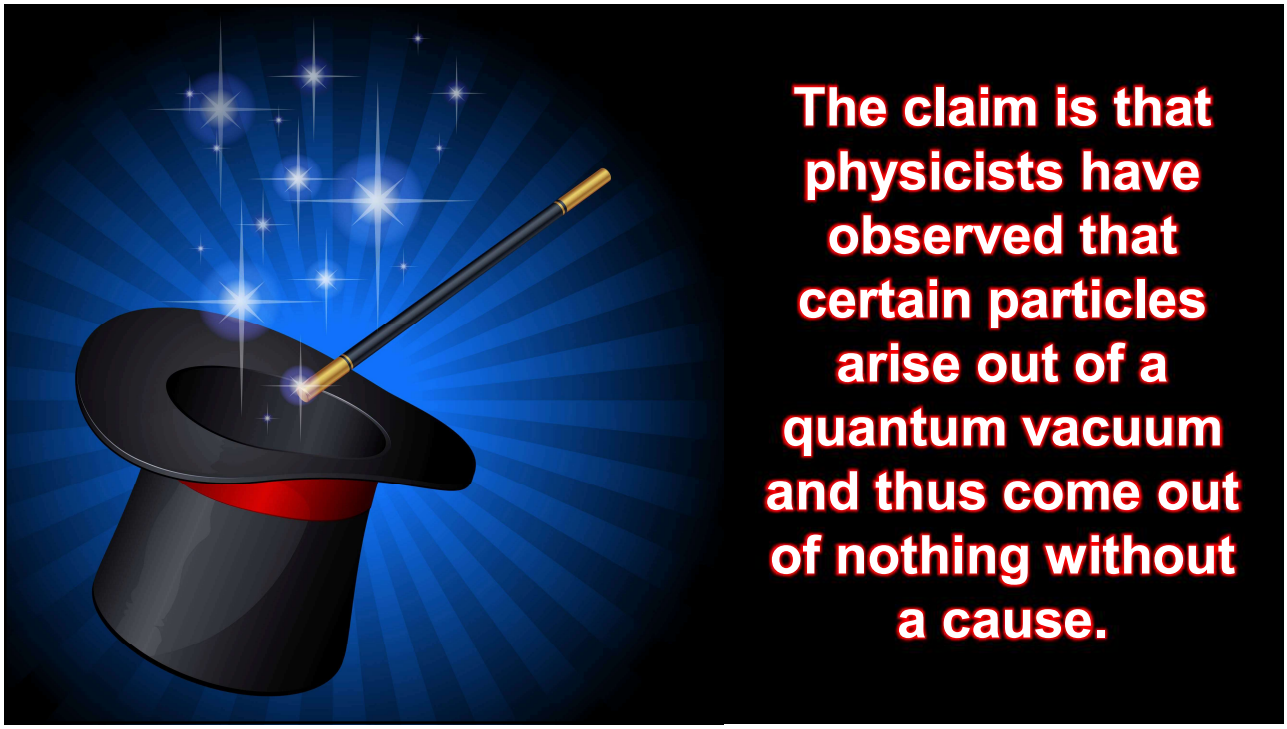
1. *It is impossible for there to be an actual infinite quantity.*
2. *If the past had no beginning, then the past would be an actual infinite quantity.*

   Therefore, the past had a beginning.

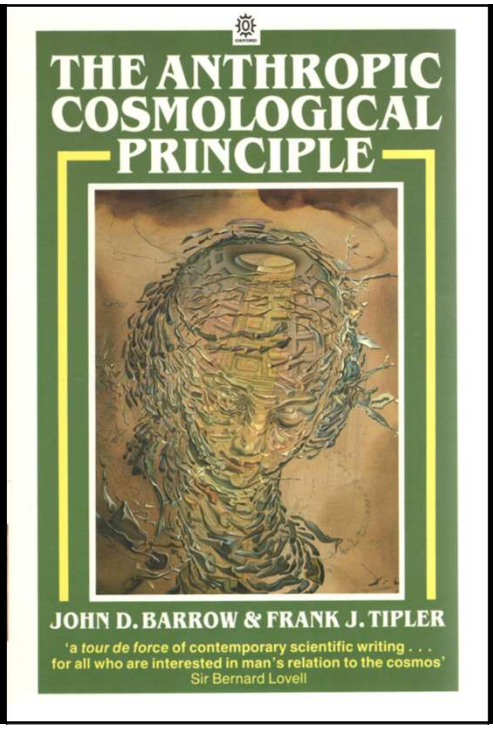
1. The Universe began to exist.
2. Whatever begins to exist has a cause of its existence.

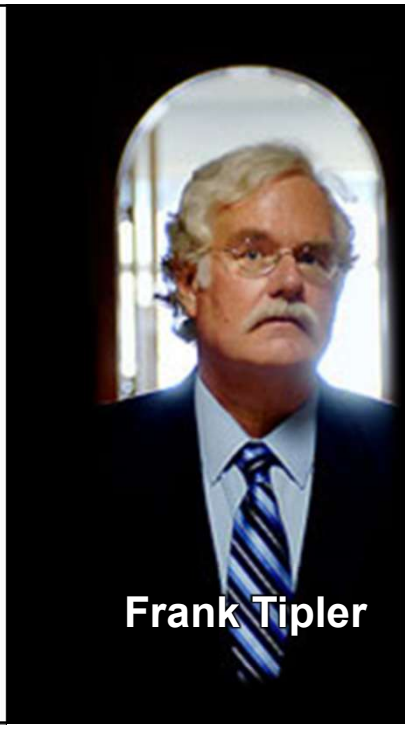
Therefore, the universe has a cause of its existence.

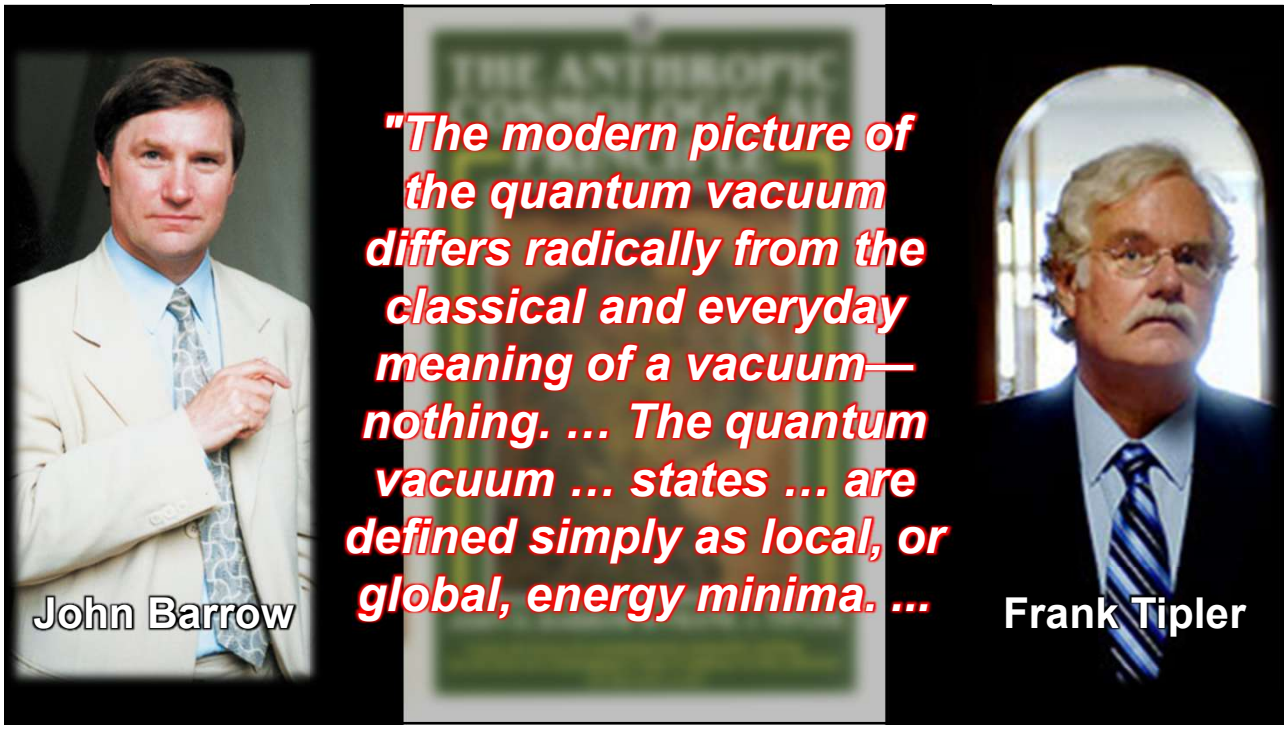
2. Whatever begins to exist has a cause of its existence.

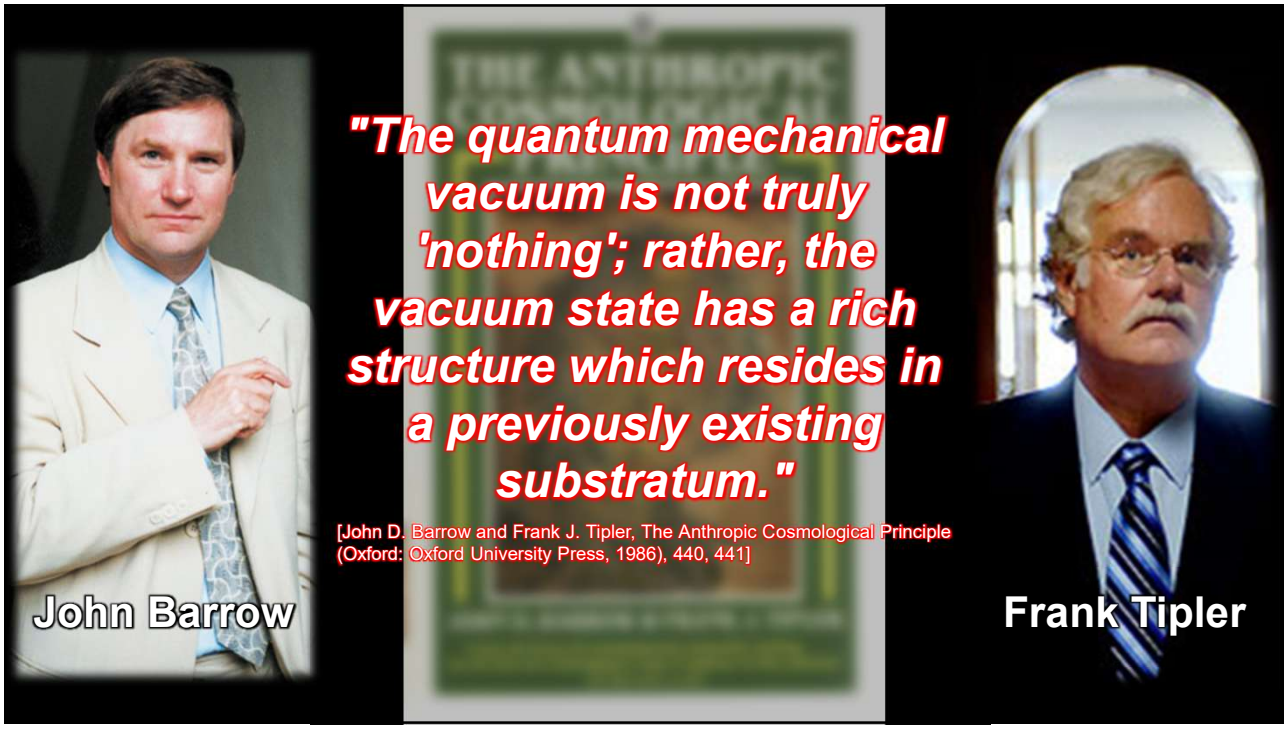

The claim is that physicists have observed that certain particles arise out of a quantum vacuum and thus come out of nothing without a cause.

But this is not what is going on with virtual particles. They are not counter-examples to the notion of causality.

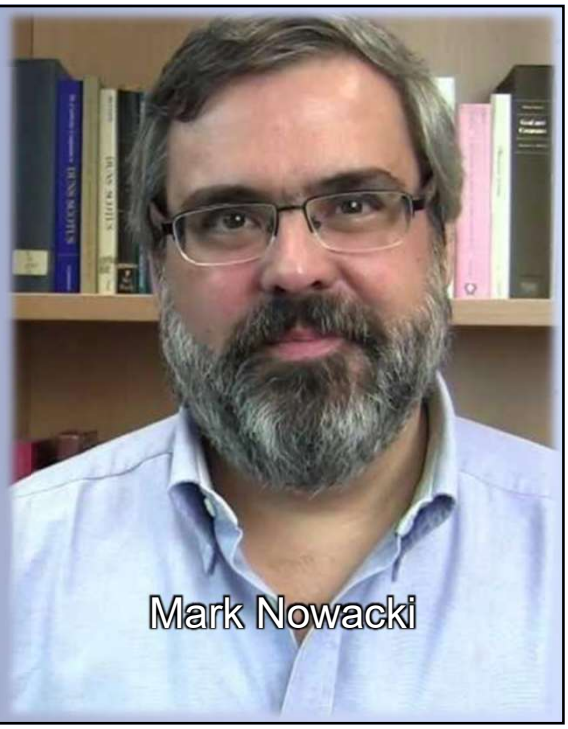





John Barrow
"The modern picture of the quantum vacuum differs radically from the classical and everyday meaning of a vacuum—nothing. … The quantum vacuum … states … are defined simply as local, or global, energy minima. …
Frank Tipler

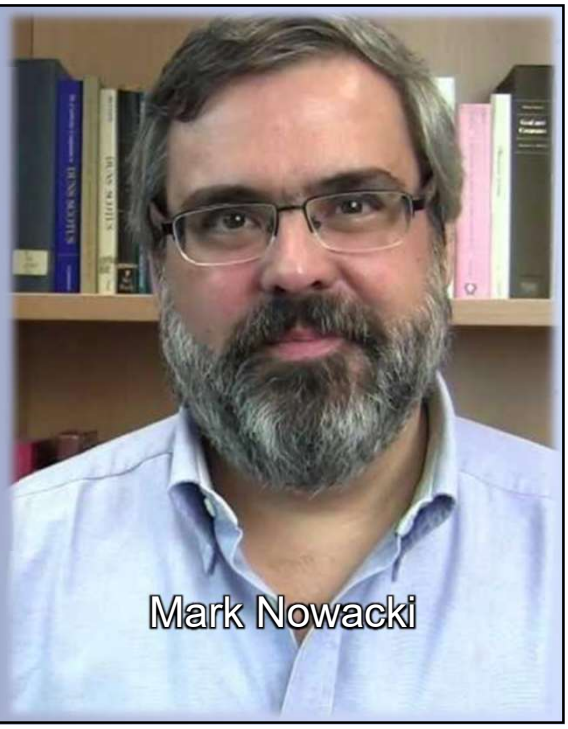

John Barrow
"The quantum mechanical vacuum is not truly 'nothing'; rather, the vacuum state has a rich structure which resides in a previously existing substratum."
[John D. Barrow and Frank J. Tipler, The Anthropic Cosmological Principle (Oxford: Oxford University Press, 1986), 440, 441]
Frank Tipler

"... the quantum vacuum is very different from the void of Newton: the quantum vacuum is a soupy morass of energy and particles in constant flux; and virtual particles derive their existence from the surrounding quantum gumbo.



"So, whatever the full causal account of virtual particles might be, it is clear that their arising is not a case of something coming to be out of nothing."

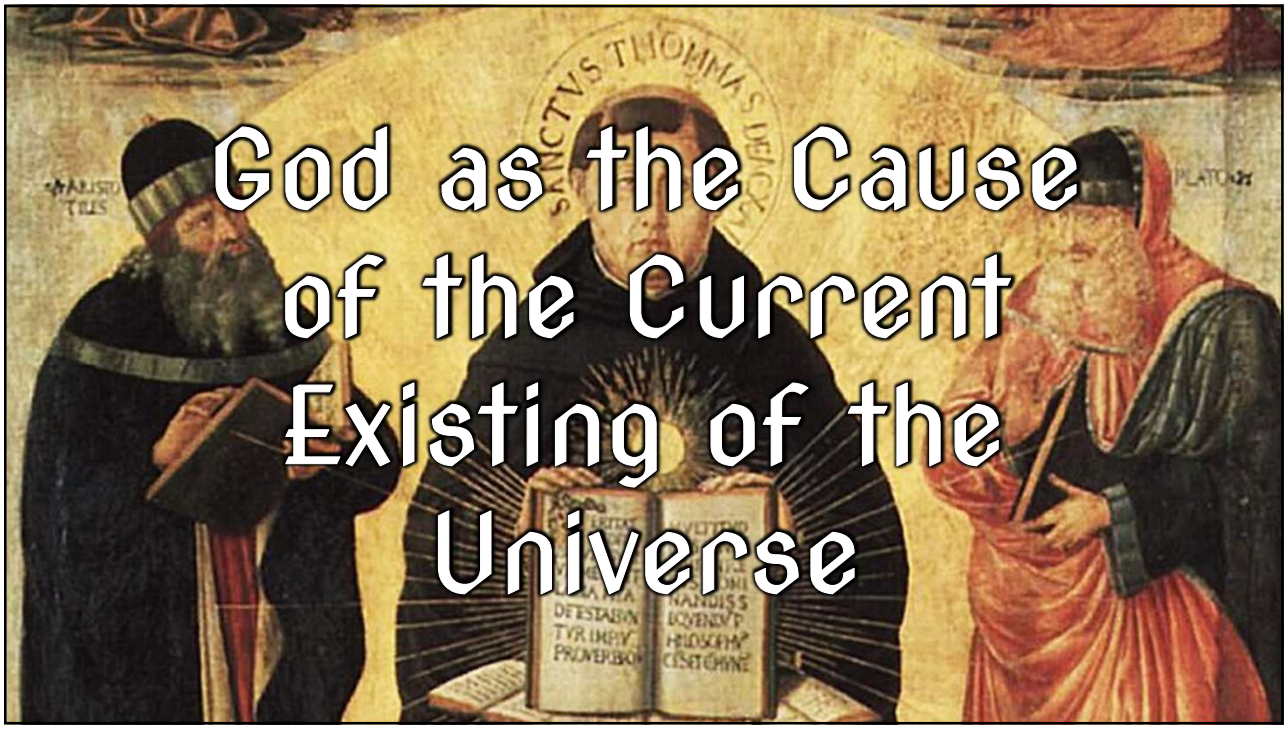
[Mark R. Nowacki, "Whatever Comes to Be Has a Cause of Its Coming to Be: A Thomistic Defense of the Principle of Sufficient Reason" *The Thomist* 62 (1998): 291-302]

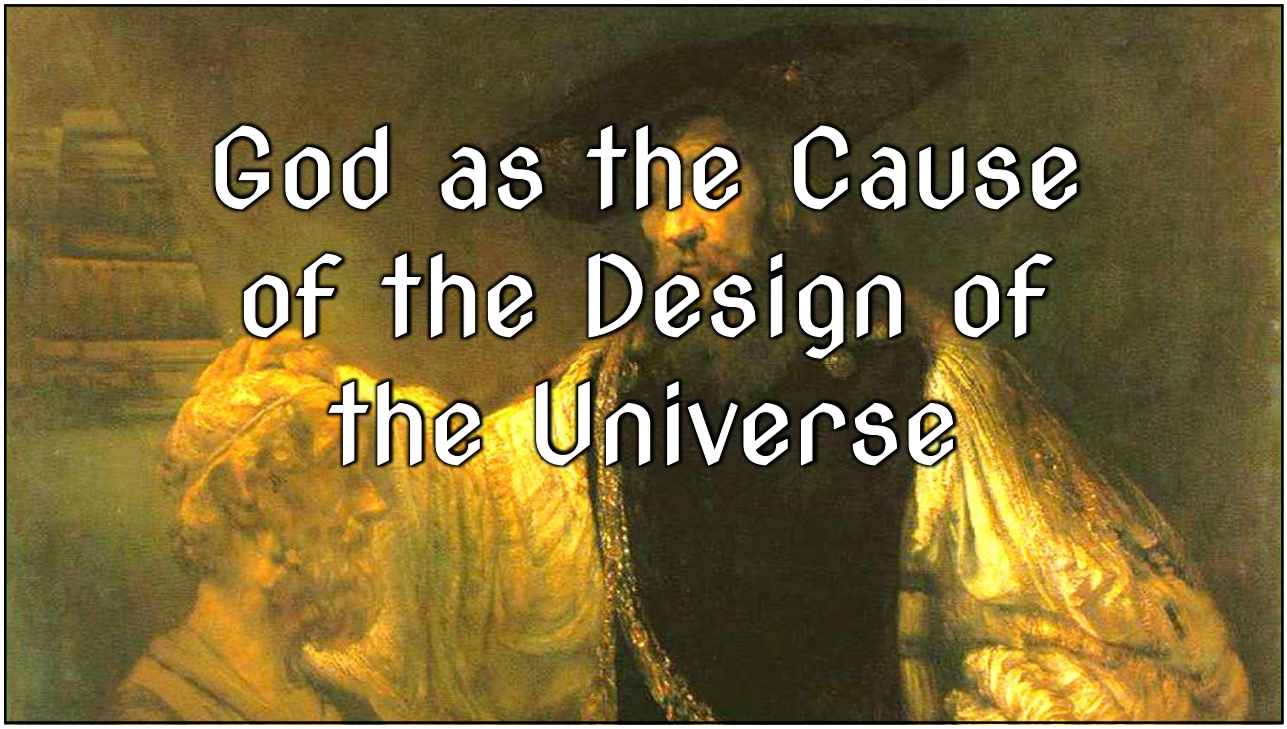


1. The Universe began to exist.
2. Whatever begins to exist has a cause of its existence.

Therefore, the universe has a cause of its existence.

Therefore, the universe has a cause of its existence.

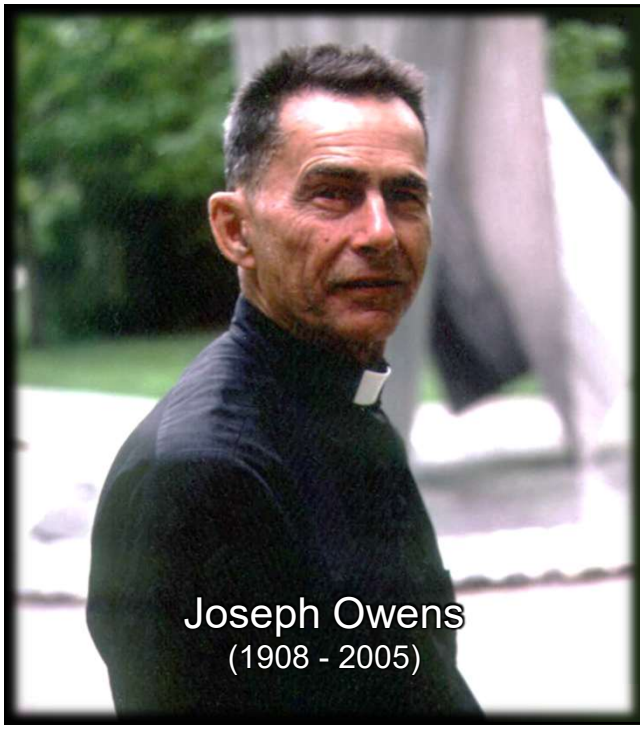

God as the Cause of the Current Existing of the Universe


God as the Cause of the Design of the Universe

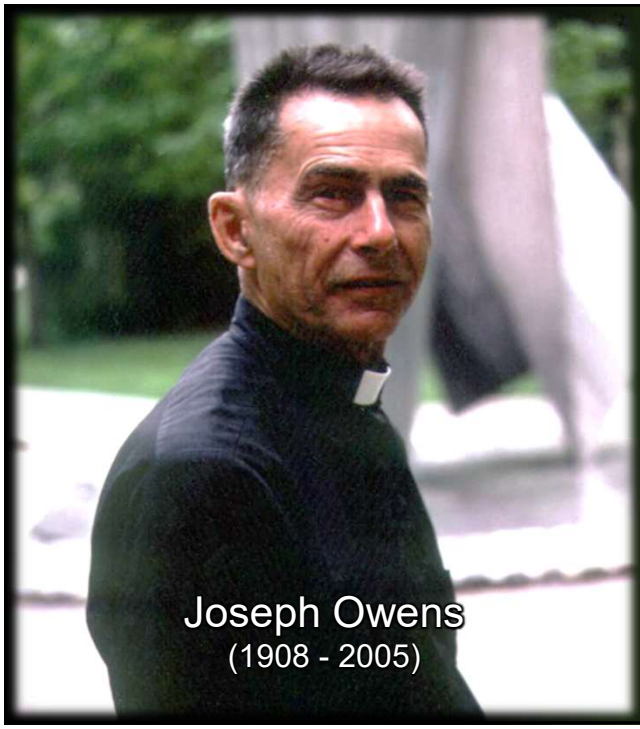
THE DESIGN ARGUMENT:
AQUINAS VS. PALEY

Richard G. Howe, Ph.D.

Emeritus Professor of Philosophy and Apologetics, Southern Evangelical Seminary
Past President, International Society of Christian Apologetics

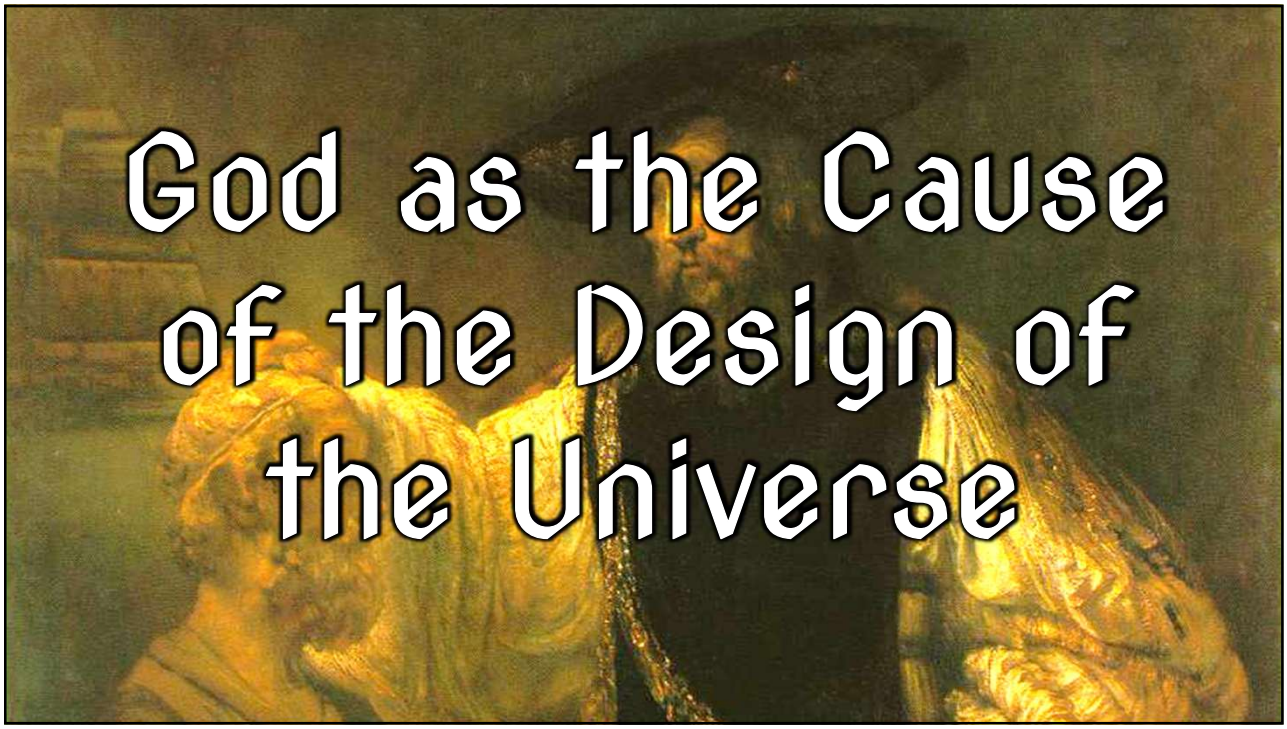


"Other arguments may vividly suggest the existence of God, press it home eloquently to human consideration, and for most people provide much greater spiritual and religious aid than difficult metaphysical demonstrations.



"But on the philosophical level these arguments are open to rebuttal and refutation, for they are not philosophically cogent."

[Joseph Owens, "Aquinas and the Five Ways," *Monist* 58 (Jan. 1974): 16-35, p. 33]


God as the Cause
of the Design of
the Universe


Scientific Evidence
for the Design
in the Universe

Design of the Universe

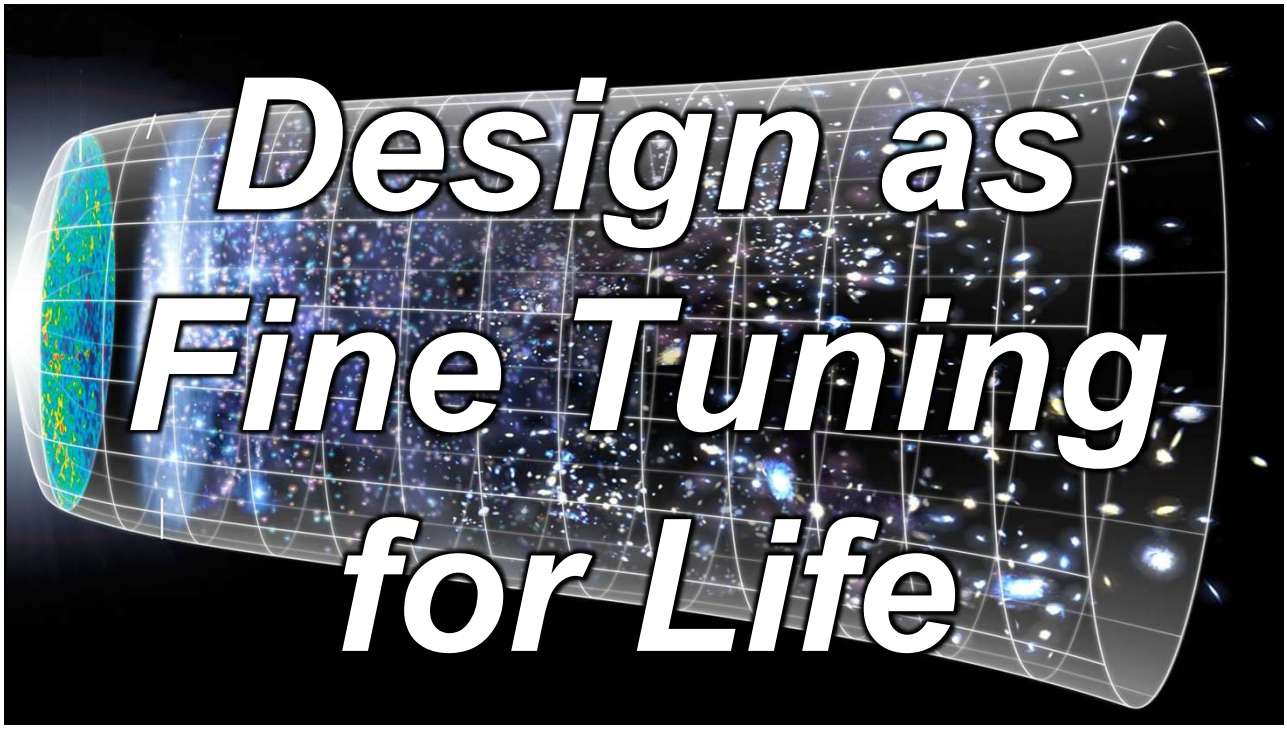
Design as fine tuning for life

Design as the origin of life

Design of Living Systems

Design as information

Design as irreducible complexity



Definition

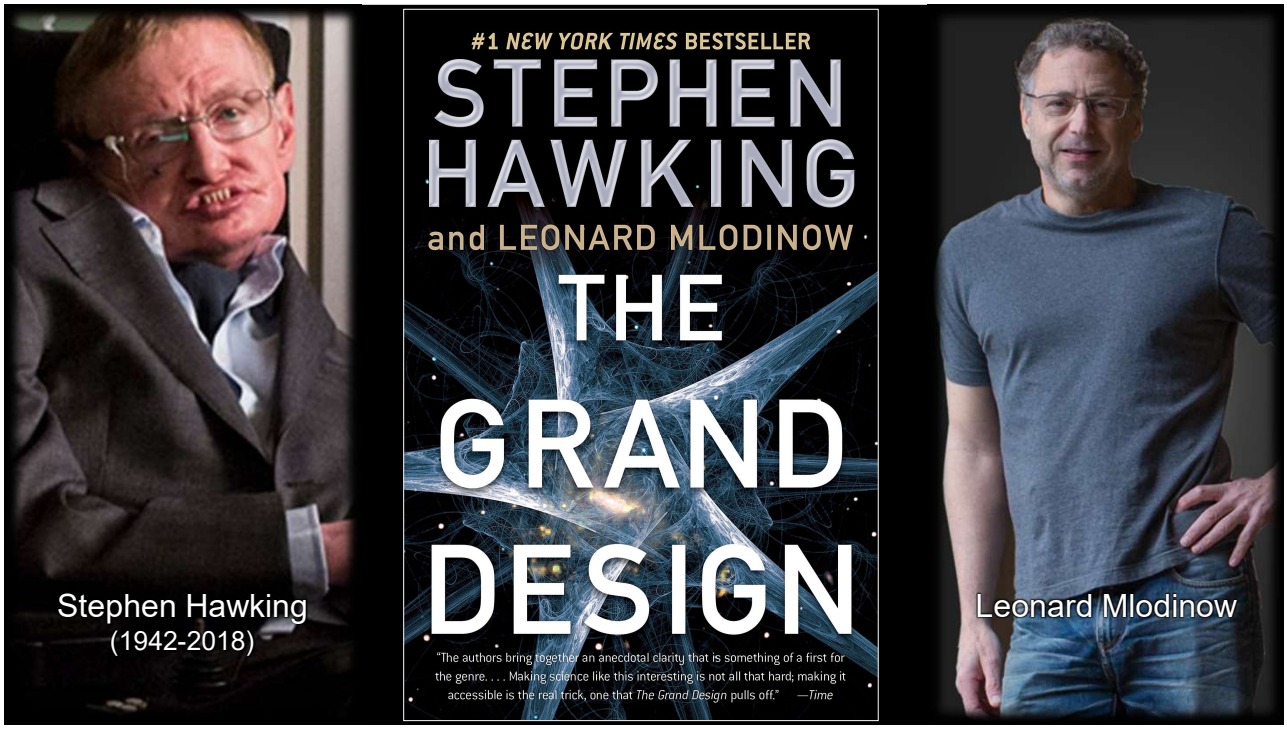
Scientists recognize that the universe's initial condition contained an array of physical values (constants) that are necessary for the universe to support life.

Significance

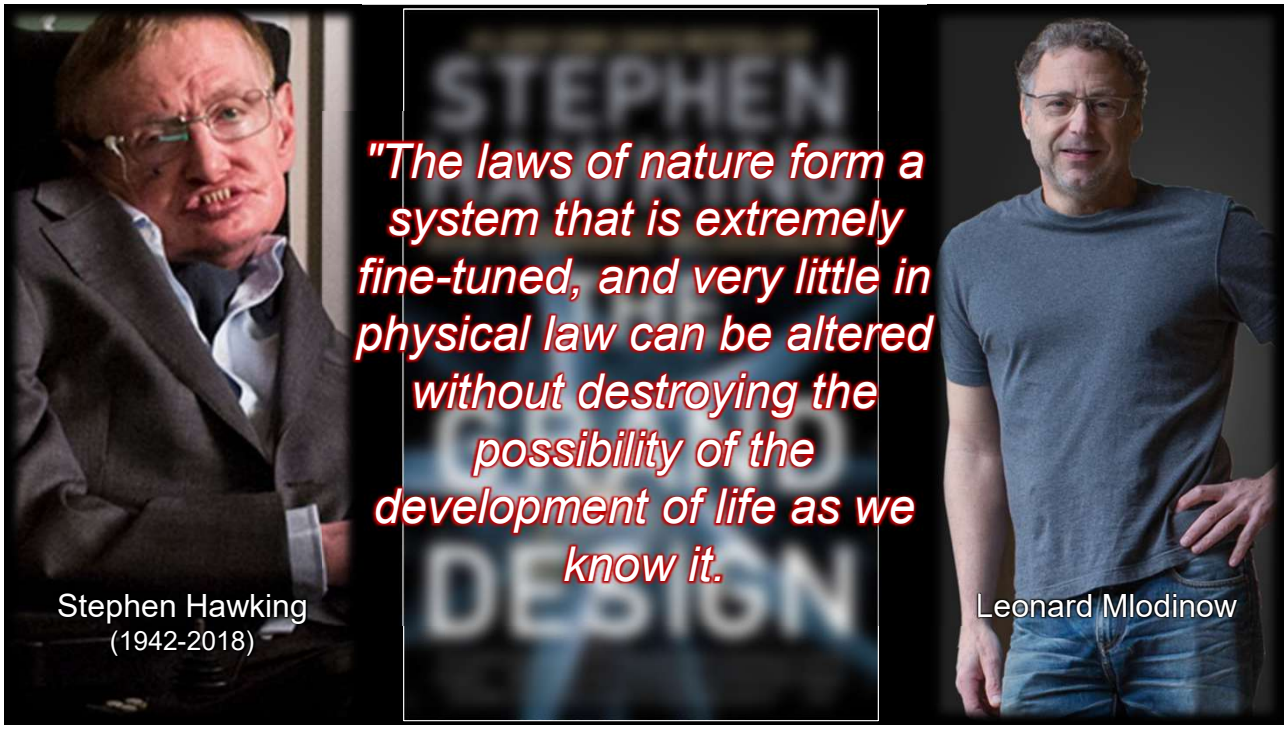
It would seem to some that the likelihood that these values could come about by chance is next to impossible.

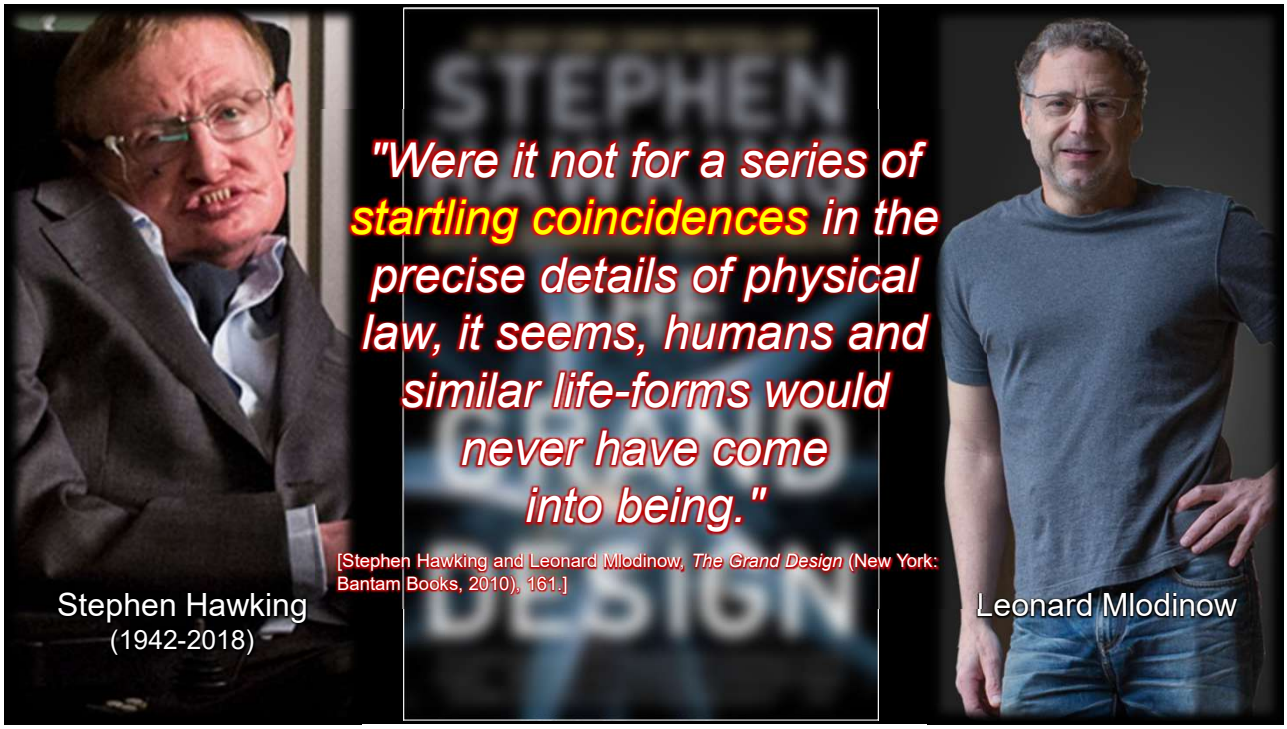
Significance

Therefore, the status of the universe to support life seems to have been designed deliberately by an intelligent cause.

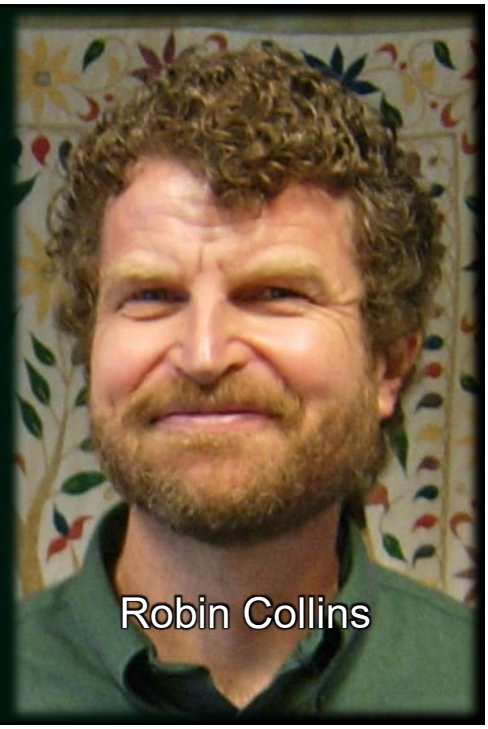

Stephen Hawking
(1942-2018)
#1 NEW YORK TIMES BESTSELLER
STEPHEN HAWKING
and LEONARD MLODINOW
THE GRAND DESIGN
"The authors bring together an anecdotal clarity that is something of a first for the genre. . . . Making science like this interesting is not all that hard; making it accessible is the real trick, one that The Grand Design pulls off." —Time
Leonard Mlodinow


"The emergence of the complex structures capable of supporting intelligent observers seems to be very fragile.
Stephen Hawking
(1942-2018)
Leonard Mlodinow


"The laws of nature form a system that is extremely fine-tuned, and very little in physical law can be altered without destroying the possibility of the development of life as we know it.
Stephen Hawking
(1942-2018)
Leonard Mlodinow

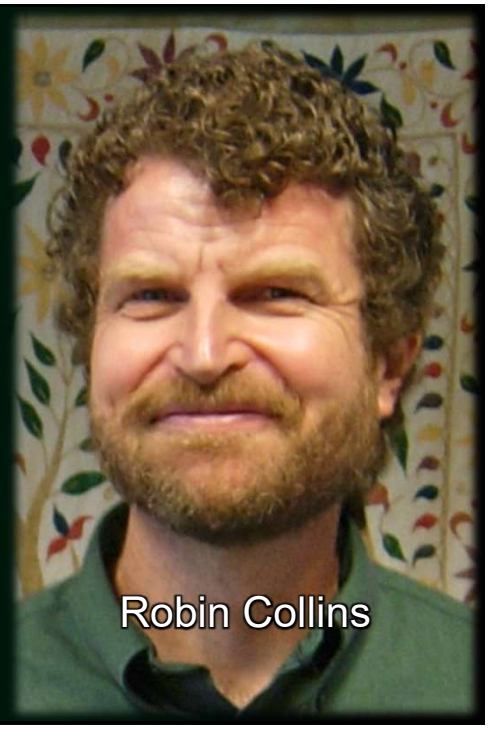

"Were it not for a series of startling coincidences in the precise details of physical law, it seems, humans and similar life-forms would never have come into being."
[Stephen Hawking and Leonard Mlodinow, *The Grand Design* (New York: Bantam Books, 2010), 161.]
Stephen Hawking
(1942-2018)
Leonard Mlodinow

"When scientists talk about the fine-tuning of the universe they're generally referring to the extraordinary balancing of the fundamental laws and parameters of physics and the initial conditions of the universe.



"Our minds can't comprehend the precision of some of them. The result is a universe that has just the right conditions to sustain life. The coincidences are simply too amazing to have been the result of happenstance."

[Robin Collins, "The Evidence of Physics: The Cosmos on a Razor's Edge" in Lee Strobel, *The Case for a Creator: A Journalist Investigates Scientific Evidence that Points Toward God* (Grand Rapids: Zondervan, 2004): 130]



1. strong nuclear force constant
2. weak nuclear force constant
3. gravitational force constant
4. electromagnetic force constant
5. ratio of electromagnetic force constant to gravitational force constant
6. ratio of electron to proton mass
7. ratio of number of protons to number of electrons
8. expansion rate of the universe
9. entropy level of the universe
10. mass density of the universe
11. velocity of light
12. age of the universe
13. initial uniformity of radiation
14. average distance between galaxies
15. galaxy cluster density
16. average distance between stars
17. fine structure constant (a number used to describe the fine structure splitting of spectral lines)
18. decay rate of the proton
19. ^{12}C to $^{16}0$ nuclear energy level ratio
20. ground state energy level for ^{4}He
21. decay rate of ^{8}Be
22. mass excess of the neutron over the proton
23. initial excess of nucleons over anti-nucleons
24. polarity of the water molecule
25. degree of uncertainty in the Heisenberg uncertainty principle
26. size of the relativistic dilation factor
27. supernovae eruptions
28. number of white dwarf binaries
29. ratio of the mass of exotic matter to ordinary matter
30. ratio of number of dwarf galaxies to number of large galaxies
31. number of effective dimensions in the early universe
32. number of effective dimensions in the present universe
33. mass of the neutrino
34. size of big bang ripples
35. size of cosmological constant

[Hugh Ross, "Why I Believe in the Miracle of Divine Creation," in Norman L. Geisler and Paul K. Hoffman *Why I Am a Christian: Leading Thinkers Explain Why They Believe* (Grand Rapids: Baker Books, 2001): 138-139]

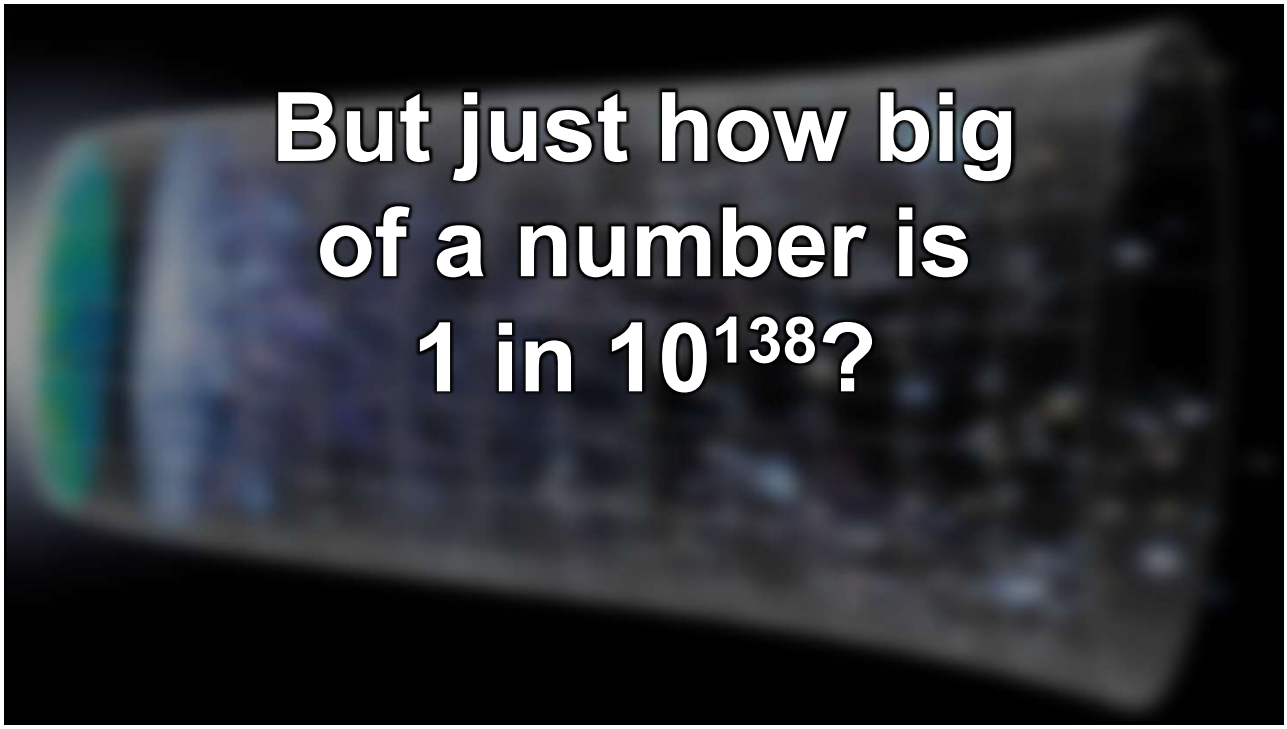
- **Had the rate of expansion of the big bang been different, no life would have been possible.**
- **If Earth's magnetic field were stronger, electromagnetic storms would be too severe. If it were weaker, we would have inadequate protection from hard stellar radiation.**

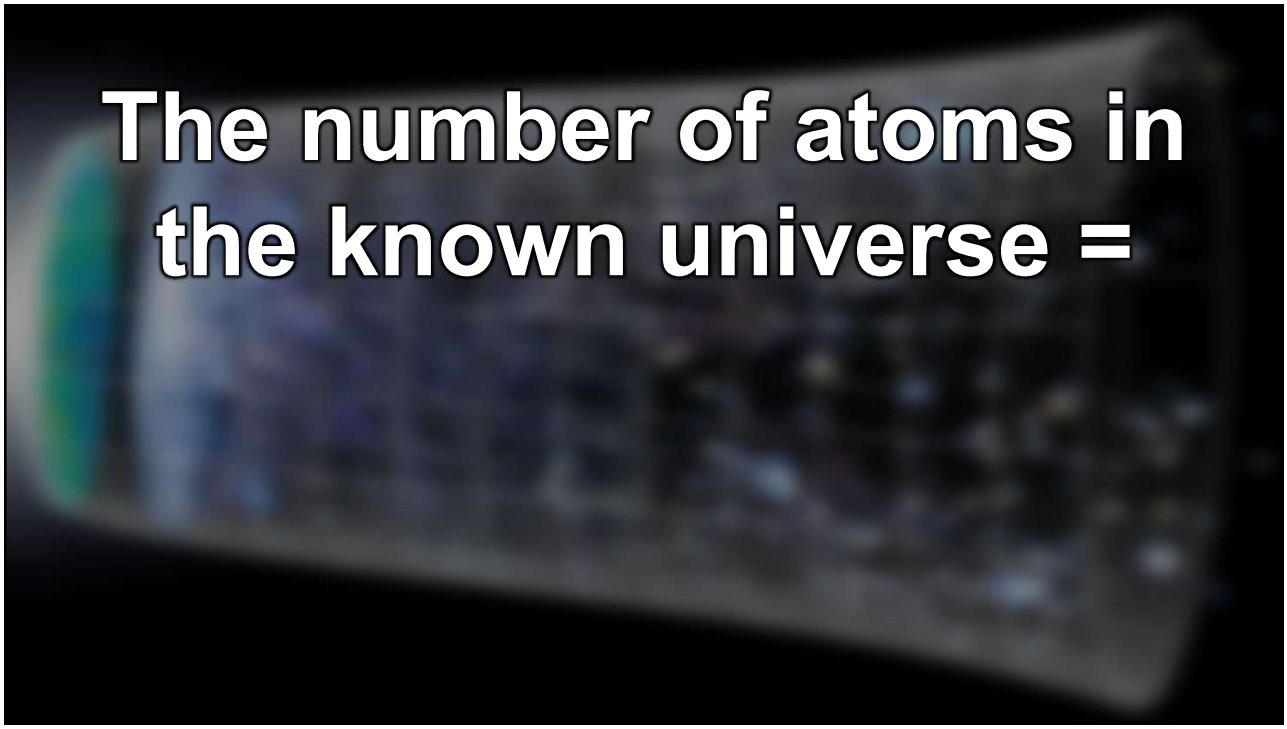
- If Earth's gravitational interaction with the moon were greater, then tidal effects on the oceans, atmosphere, and rotational period would be too severe. If it were less, orbital changes would cause climactic instabilities.

- If Earth's axial tilt were any greater or less, surface temperatures would be too great.
- If Earth's rotational period were longer, diurnal temperature differences would be too great. If it were shorter, atmospheric wind velocities would be too great.

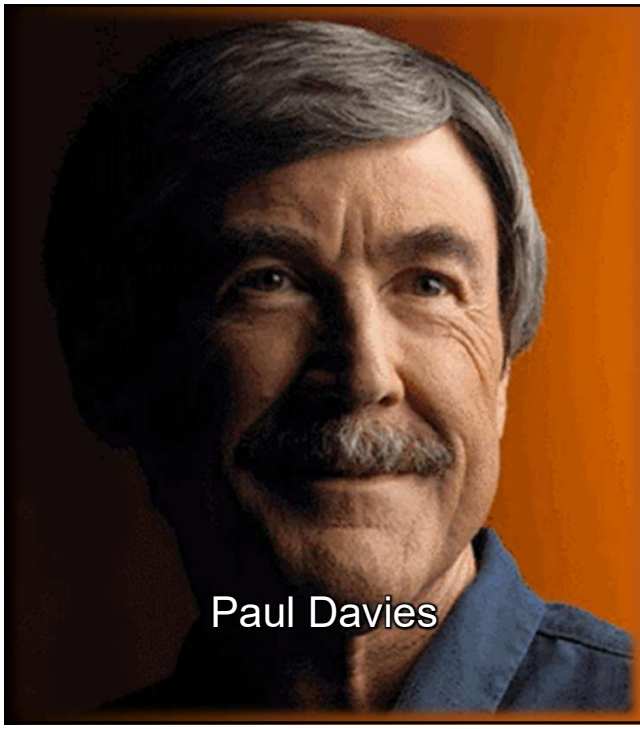
- Had the values of the gravitational constant, the strong force constant (the force binding protons and neutrons in the nucleus), the weak force (the force responsible for many nuclear processes), and the electromagnetic force been slightly greater or smaller, no life would have been possible.

With an estimate of 10^{22} planets in the universe the odds of one life-supporting planet = 1 in 10^{138}.


But just how big
of a number is
1 in 10^{138}?

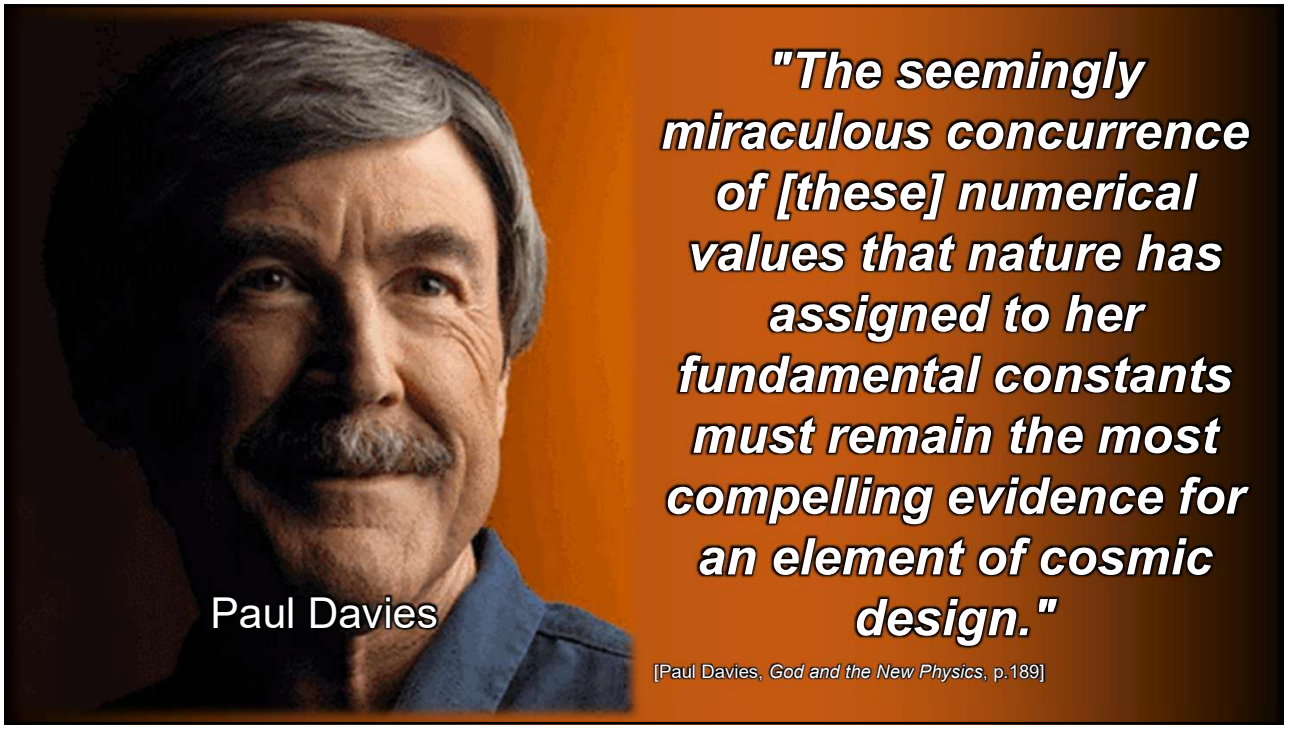

The number of atoms in
the known universe =

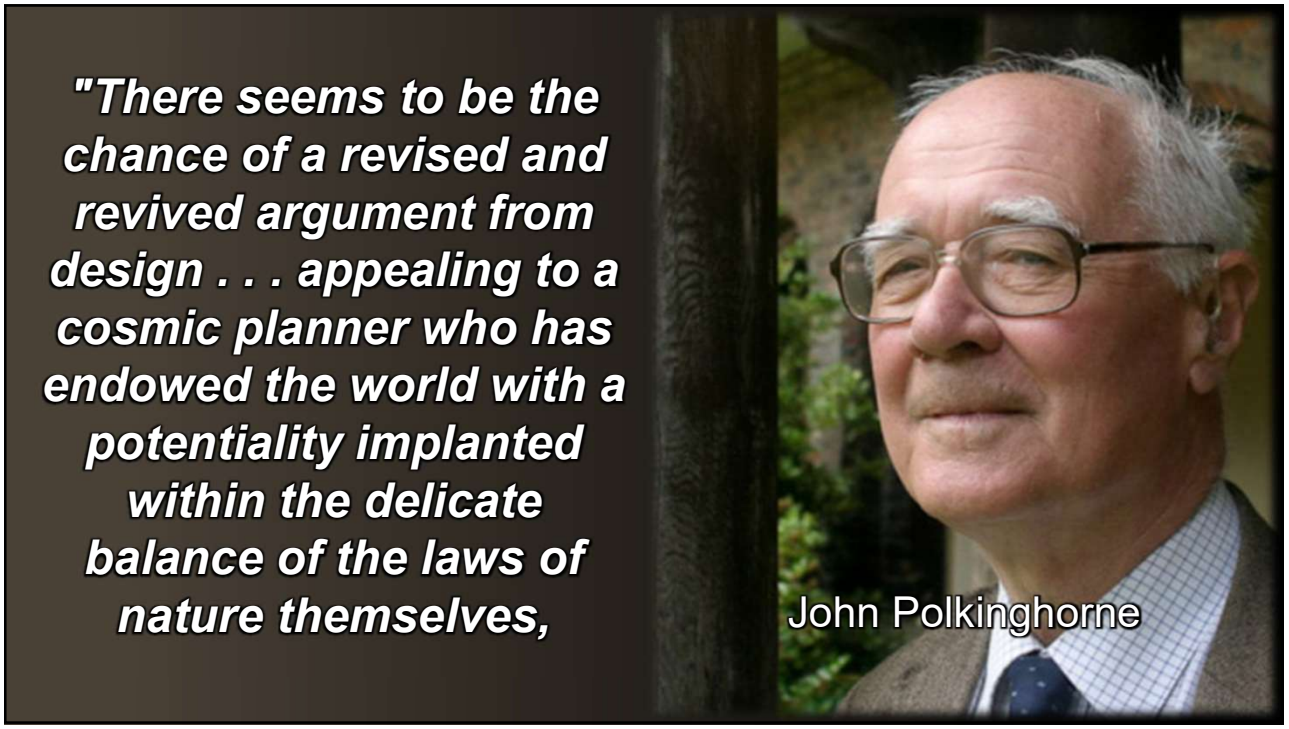
The number of atoms in the known universe = 10^{79}.



"It is hard to resist the impression that the present structure of the universe, apparently so sensitive to minor alterations in the numbers, has been rather carefully thought out …

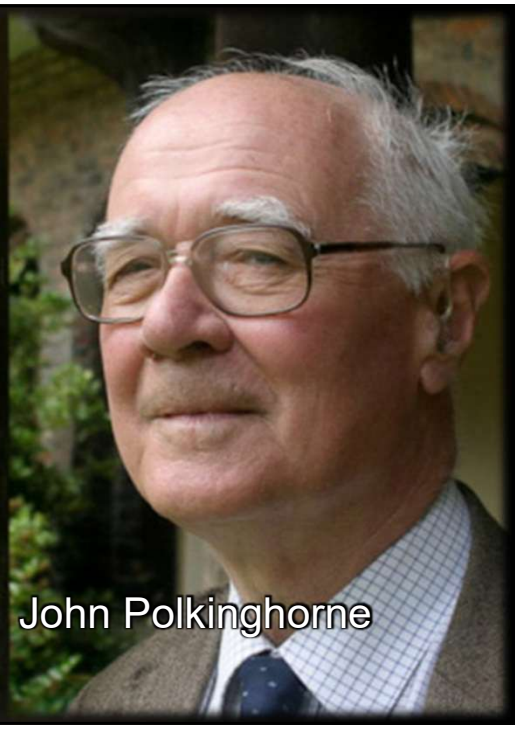
Paul Davies


Paul Davies
"The seemingly miraculous concurrence of [these] numerical values that nature has assigned to her fundamental constants must remain the most compelling evidence for an element of cosmic design."
[Paul Davies, God and the New Physics, p.189]


"There seems to be the chance of a revised and revived argument from design . . . appealing to a cosmic planner who has endowed the world with a potentiality implanted within the delicate balance of the laws of nature themselves,
John Polkinghorne

"which laws science cannot explain because it assumes them as the basis for its explanation of the process. In short, the claim would be that the universe is indeed . . . the carefully calculated construct of its Creator."

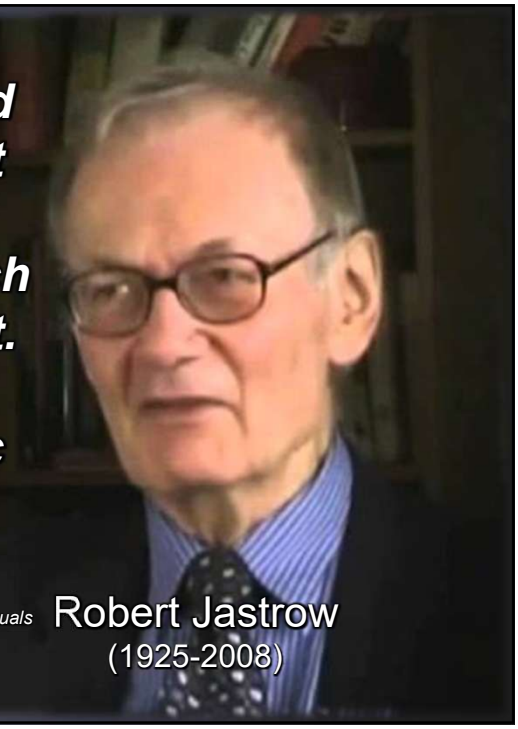
[John Polkinghorne, *Serious Talk: Science and Religion in Dialogue* (Valley Forge: Trinity Press International, 1995), 69-70]



John Polkinghorne

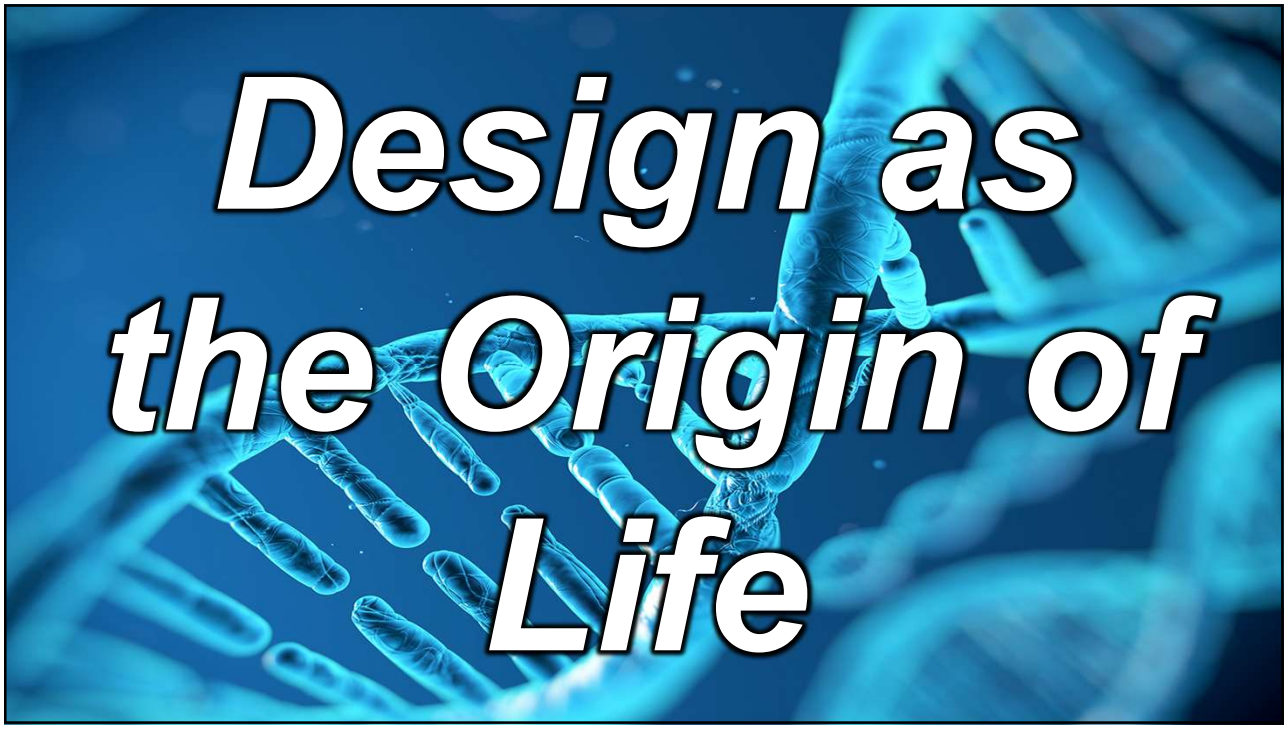
"According to the physicist and the astronomer, it appears that the Universe was constructed within very narrow limits, in such a way that man could dwell in it. This is called the anthropic principle. It is the most theistic result ever to come out of science, in my view."

[Robert Jastrow "The Astronomer and God," in Roy Abraham Varghese, ed., *The Intellectuals Speak Out About God* (Chicago: Regnery Gateway, 1984): 22]



Robert Jastrow
(1925-2008)


Can Darwinism
Explain Fine Tuning?

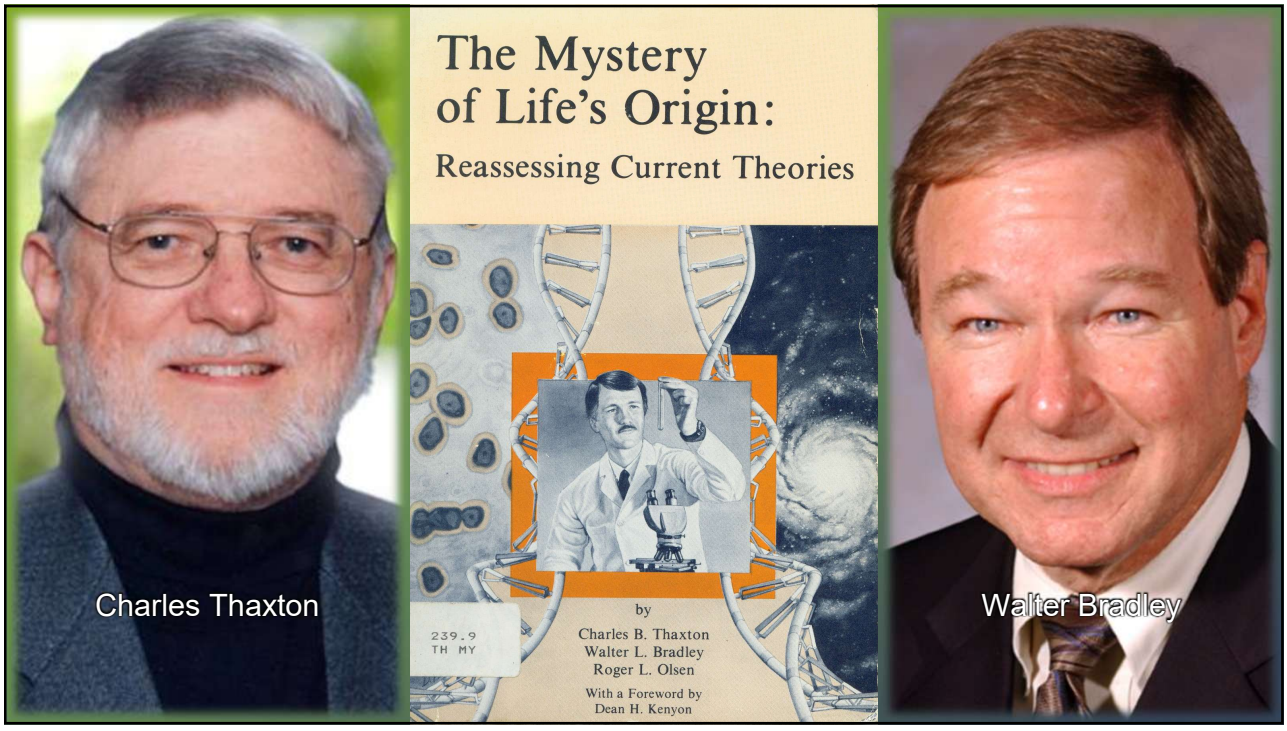

Design as
the Origin of
Life

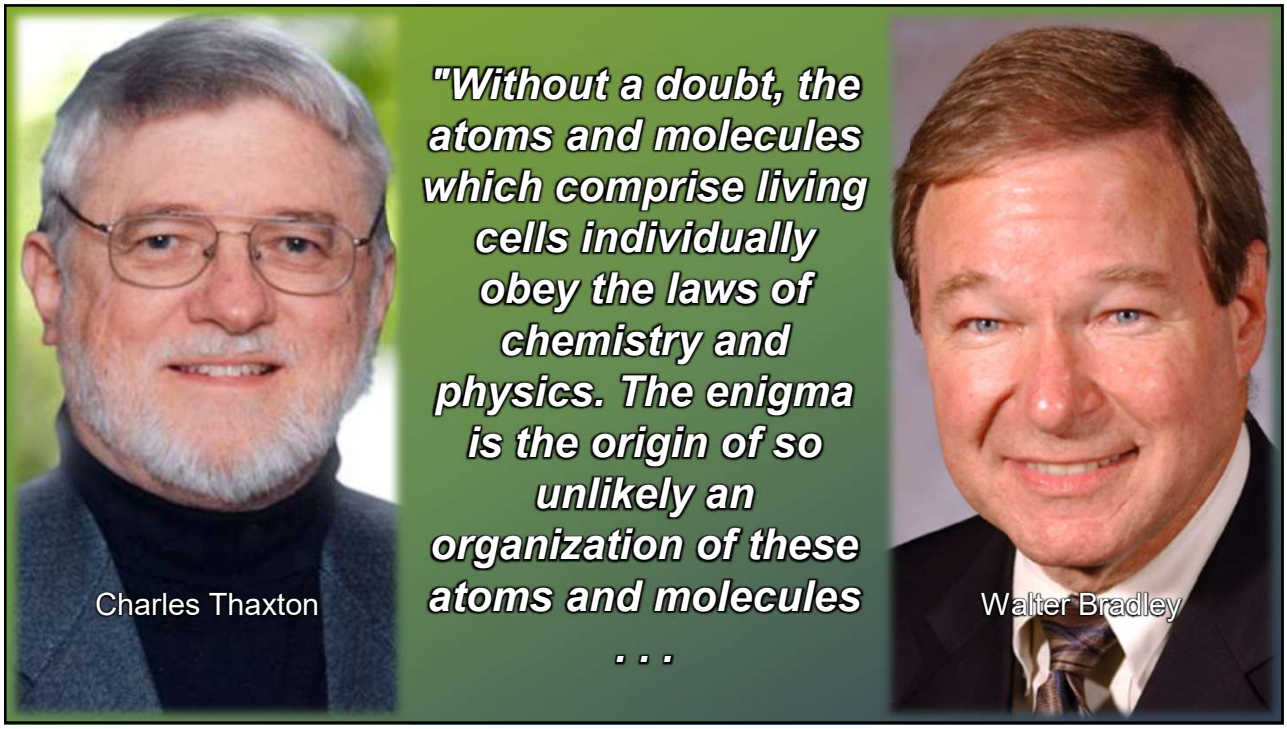
Definition

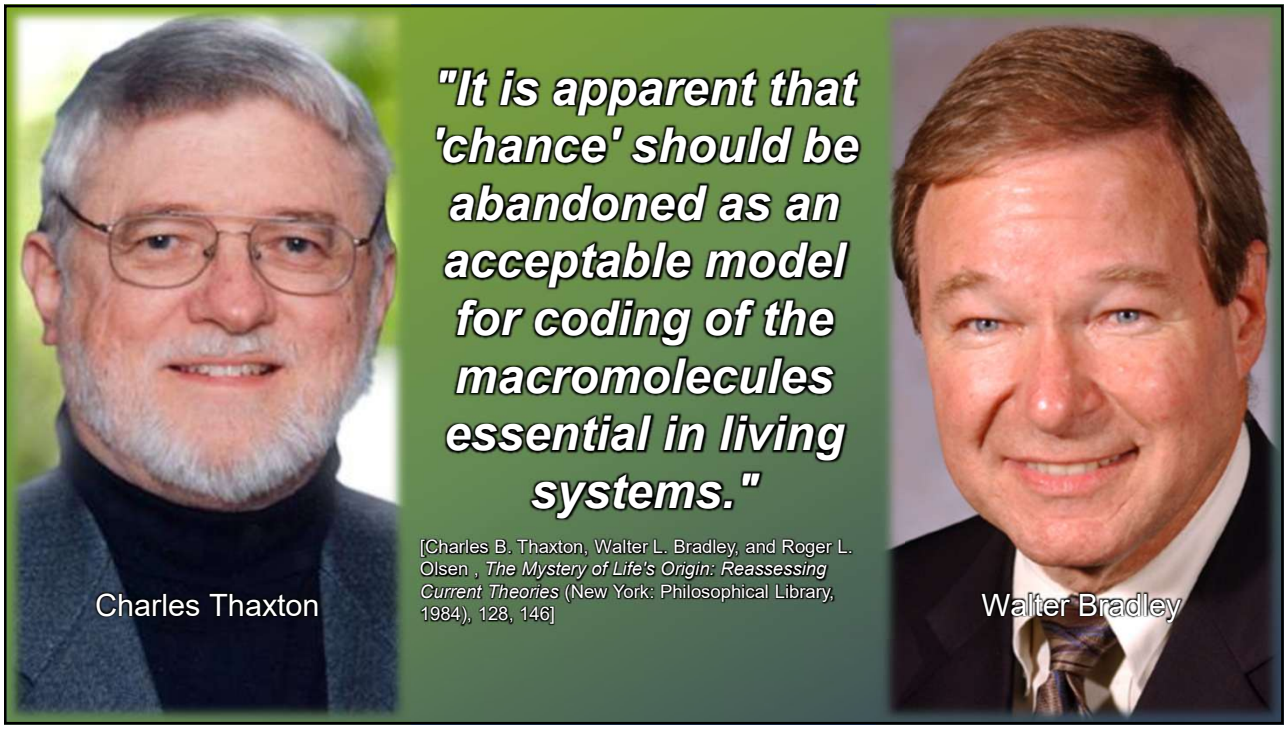
Biologically speaking, life is physically possible only given certain elements and processes, the existence of which require biological life itself.

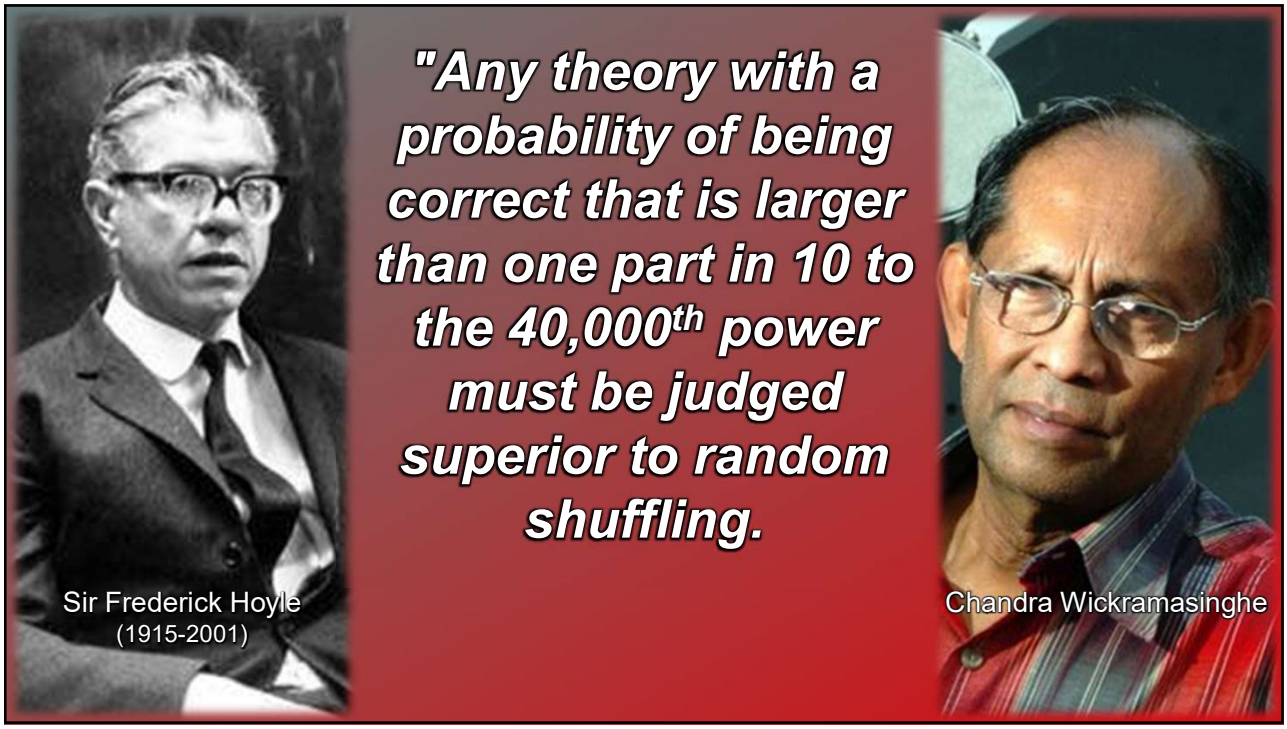
Significance

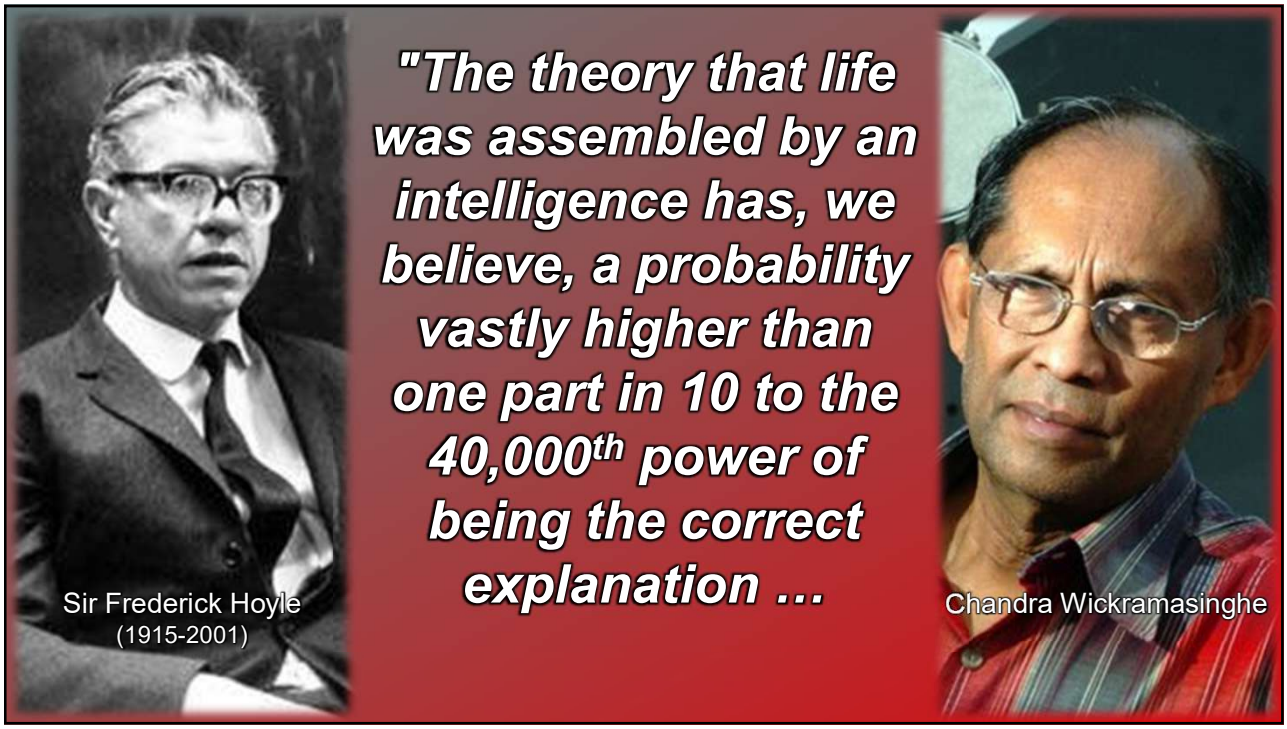
If the necessary ingredients for biological life themselves require biological life, then biological life could not have come from non-life.

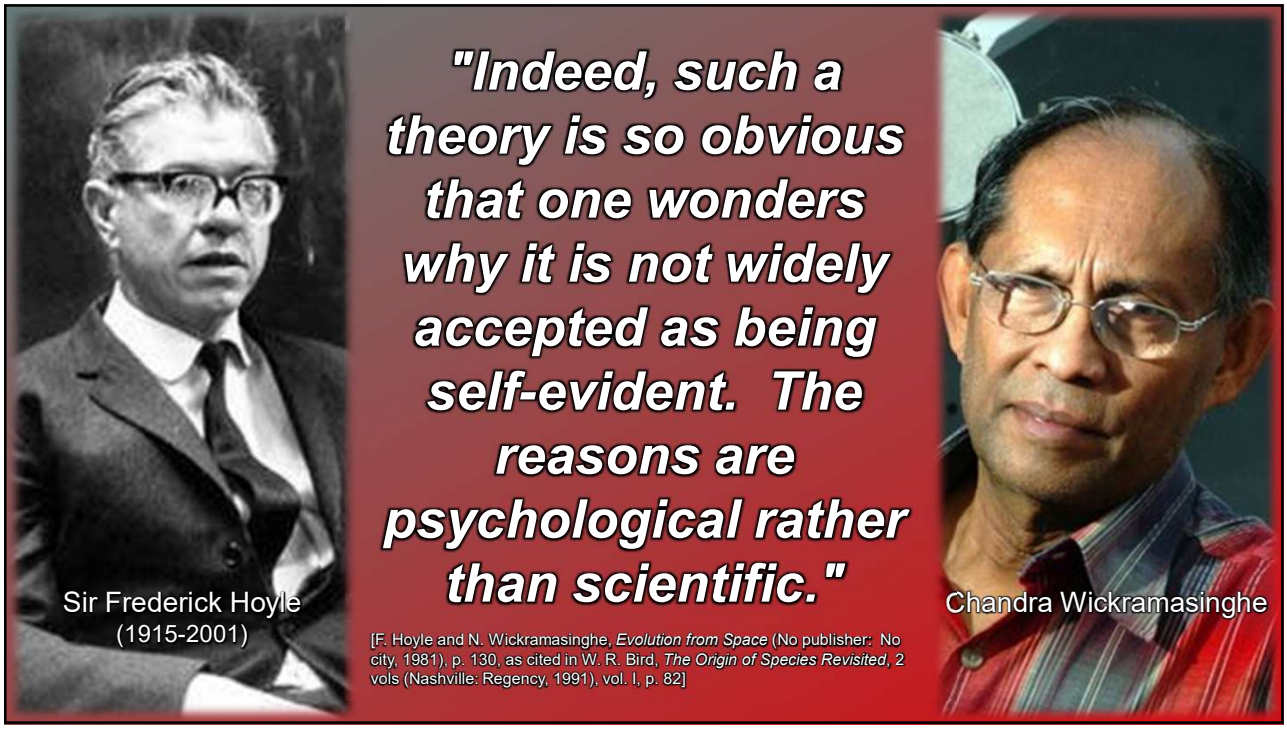

Charles Thaxton
The Mystery of Life's Origin:
Reassessing Current Theories
239.9
TH MY
by
Charles B. Thaxton
Walter L. Bradley
Roger L. Olsen
With a Foreword by
Dean H. Kenyon
Walter Bradley

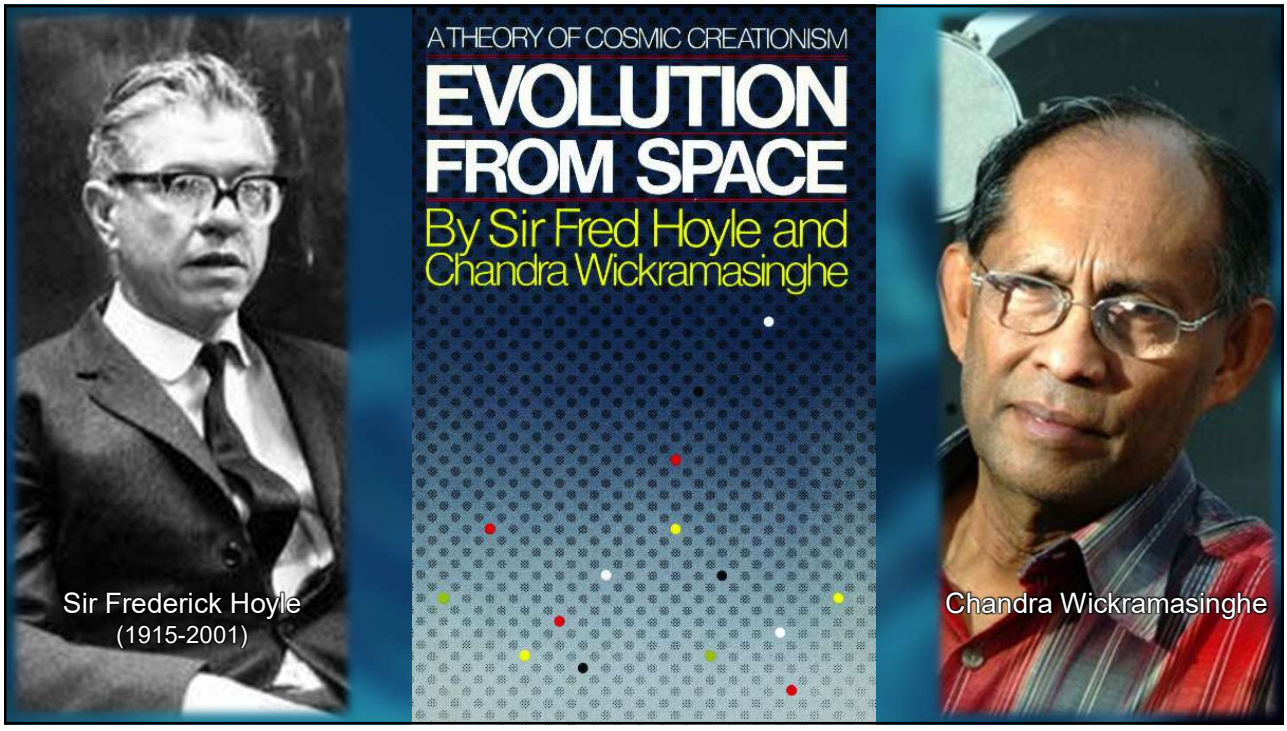

Charles Thaxton
"Without a doubt, the atoms and molecules which comprise living cells individually obey the laws of chemistry and physics. The enigma is the origin of so unlikely an organization of these atoms and molecules . . .
Walter Bradley

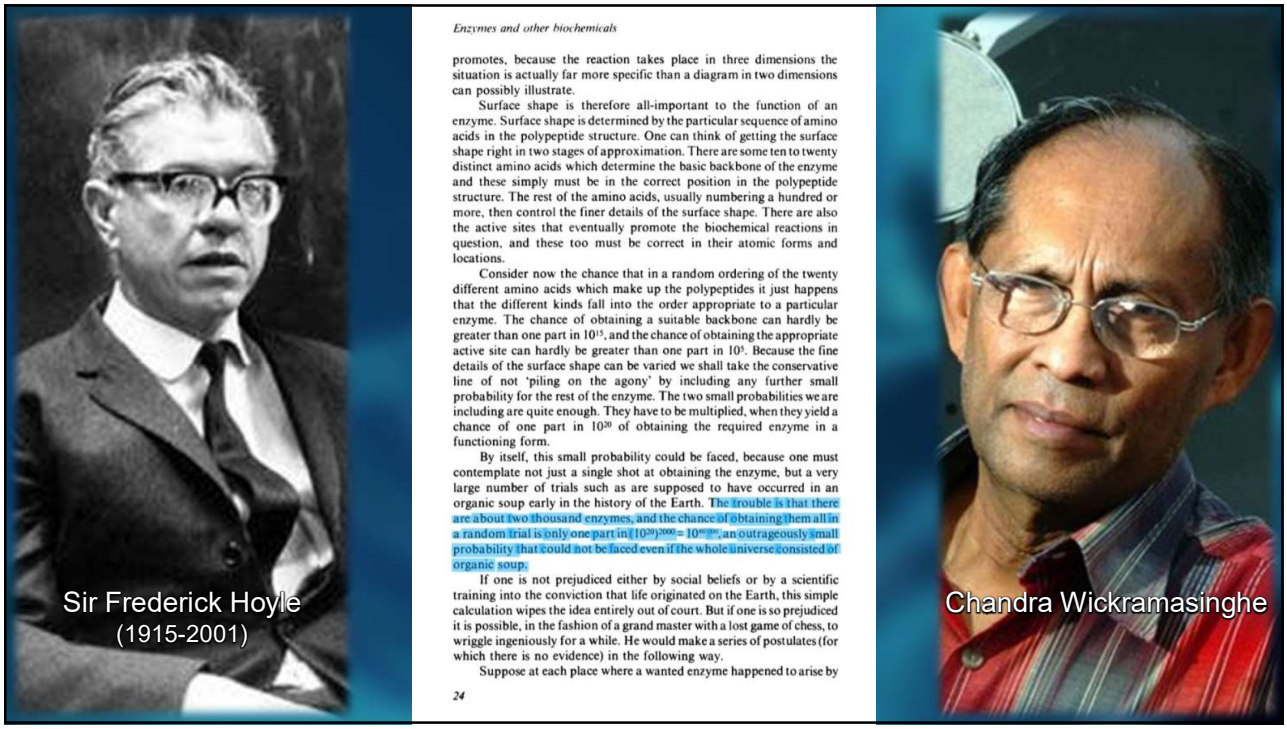

"It is apparent that 'chance' should be abandoned as an acceptable model for coding of the macromolecules essential in living systems."
[Charles B. Thaxton, Walter L. Bradley, and Roger L. Olsen , *The Mystery of Life's Origin: Reassessing Current Theories* (New York: Philosophical Library, 1984), 128, 146]
Charles Thaxton
Walter Bradley

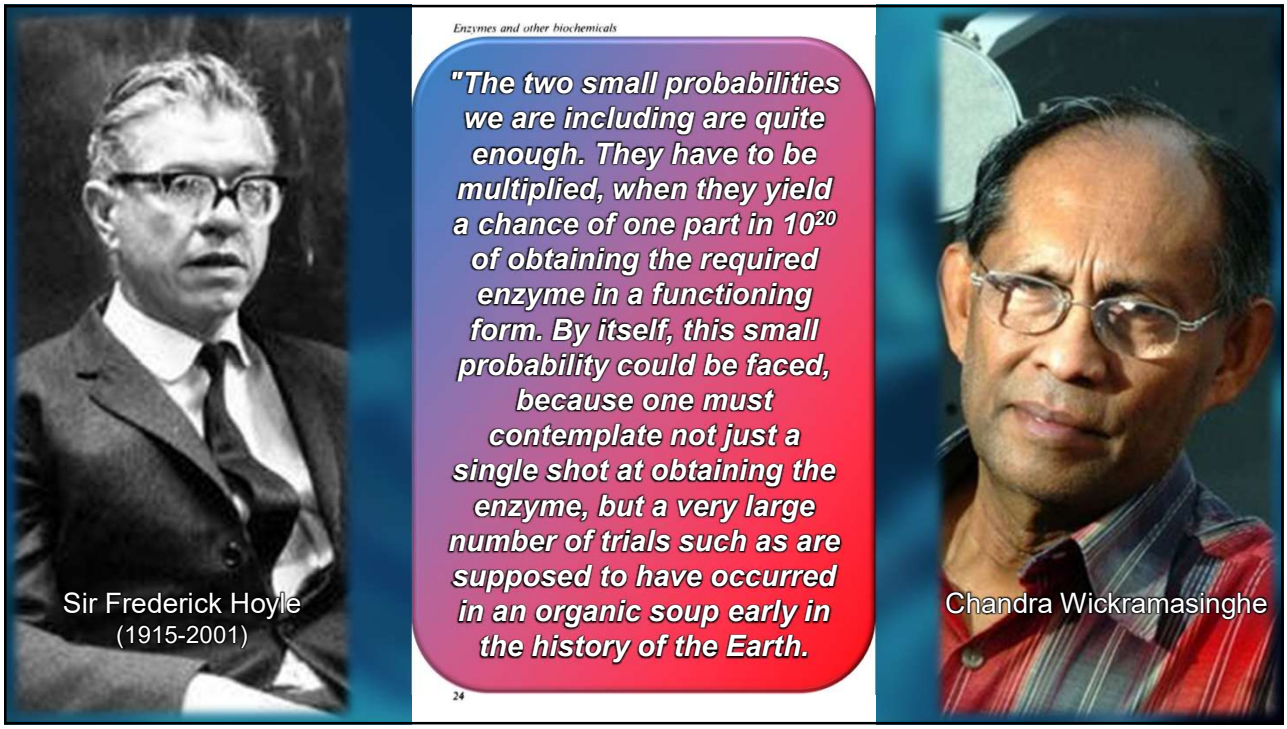

"Any theory with a probability of being correct that is larger than one part in 10 to the 40,000th power must be judged superior to random shuffling.
Sir Frederick Hoyle
(1915-2001)
Chandra Wickramasinghe

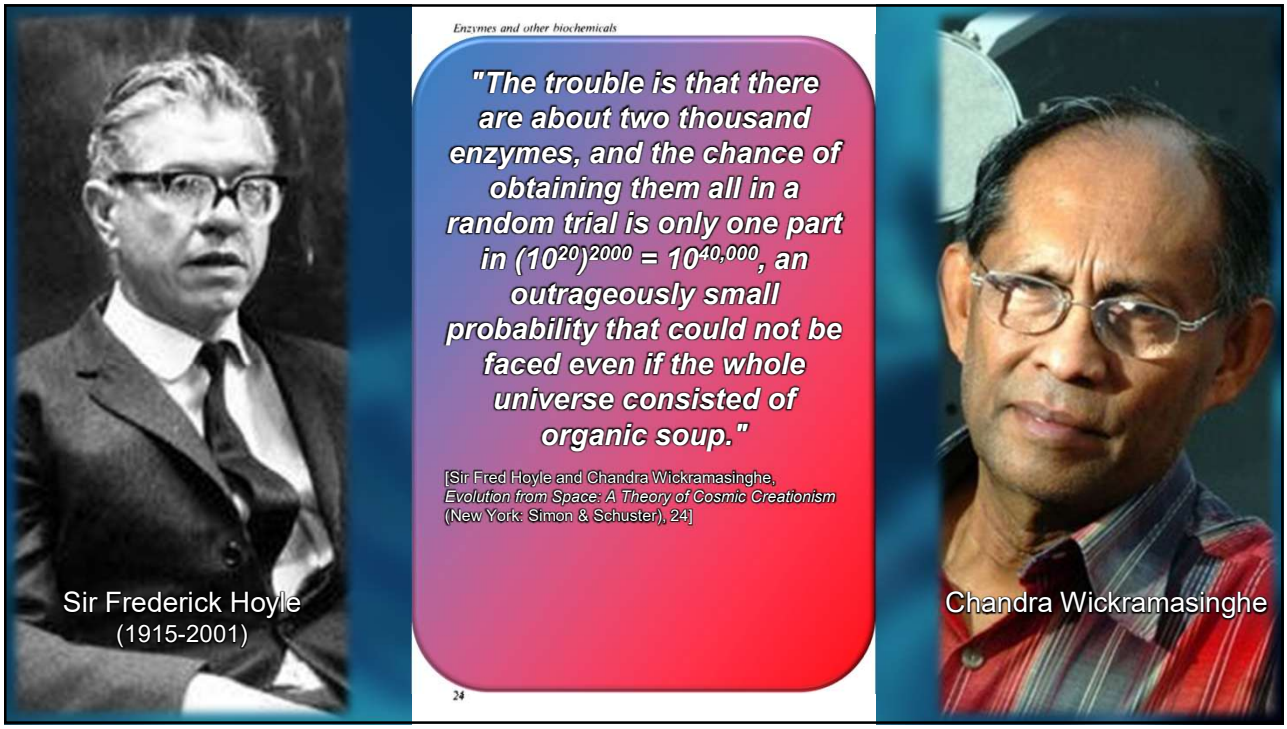

"The theory that life was assembled by an intelligence has, we believe, a probability vastly higher than one part in 10 to the 40,000th power of being the correct explanation ...
Sir Frederick Hoyle
(1915-2001)
Chandra Wickramasinghe


"Indeed, such a theory is so obvious that one wonders why it is not widely accepted as being self-evident. The reasons are psychological rather than scientific."
[F. Hoyle and N. Wickramasinghe, Evolution from Space (No publisher: No city, 1981), p. 130, as cited in W. R. Bird, The Origin of Species Revisited, 2 vols (Nashville: Regency, 1991), vol. I, p. 82]
Sir Frederick Hoyle
(1915-2001)
Chandra Wickramasinghe


A THEORY OF COSMIC CREATIONISM
EVOLUTION FROM SPACE
By Sir Fred Hoyle and Chandra Wickramasinghe
Sir Frederick Hoyle
(1915-2001)
Chandra Wickramasinghe


Enzymes and other biochemicals
promotes, because the reaction takes place in three dimensions the situation is actually far more specific than a diagram in two dimensions can possibly illustrate.
Surface shape is therefore all-important to the function of an enzyme. Surface shape is determined by the particular sequence of amino acids in the polypeptide structure. One can think of getting the surface shape right in two stages of approximation. There are some ten to twenty distinct amino acids which determine the basic backbone of the enzyme and these simply must be in the correct position in the polypeptide structure. The rest of the amino acids, usually numbering a hundred or more, then control the finer details of the surface shape. There are also the active sites that eventually promote the biochemical reactions in question, and these too must be correct in their atomic forms and locations.
Consider now the chance that in a random ordering of the twenty different amino acids which make up the polypeptides it just happens that the different kinds fall into the order appropriate to a particular enzyme. The chance of obtaining a suitable backbone can hardly be greater than one part in 10^{15}, and the chance of obtaining the appropriate active site can hardly be greater than one part in 10^5. Because the fine details of the surface shape can be varied we shall take the conservative line of not 'piling on the agony' by including any further small probability for the rest of the enzyme. The two small probabilities we are including are quite enough. They have to be multiplied, when they yield a chance of one part in 10^{20} of obtaining the required enzyme in a functioning form.
By itself, this small probability could be faced, because one must contemplate not just a single shot at obtaining the enzyme, but a very large number of trials such as are supposed to have occurred in an organic soup early in the history of the Earth. The trouble is that there are about two thousand enzymes, and the chance of obtaining them all in a random trial is only one part in $(10^{20})^{2000} = 10^{40,000}$, an outrageously small probability that could not be faced even if the whole universe consisted of organic soup.
If one is not prejudiced either by social beliefs or by a scientific training into the conviction that life originated on the Earth, this simple calculation wipes the idea entirely out of court. But if one is so prejudiced it is possible, in the fashion of a grand master with a lost game of chess, to wriggle ingeniously for a while. He would make a series of postulates (for which there is no evidence) in the following way.
Suppose at each place where a wanted enzyme happened to arise by
24
Sir Frederick Hoyle
(1915-2001)
Chandra Wickramasinghe


Sir Frederick Hoyle
(1915-2001)
Enzymes and other biochemicals
"The two small probabilities we are including are quite enough. They have to be multiplied, when they yield a chance of one part in 10^{20} of obtaining the required enzyme in a functioning form. By itself, this small probability could be faced, because one must contemplate not just a single shot at obtaining the enzyme, but a very large number of trials such as are supposed to have occurred in an organic soup early in the history of the Earth.
24
Chandra Wickramasinghe


Sir Frederick Hoyle
(1915-2001)
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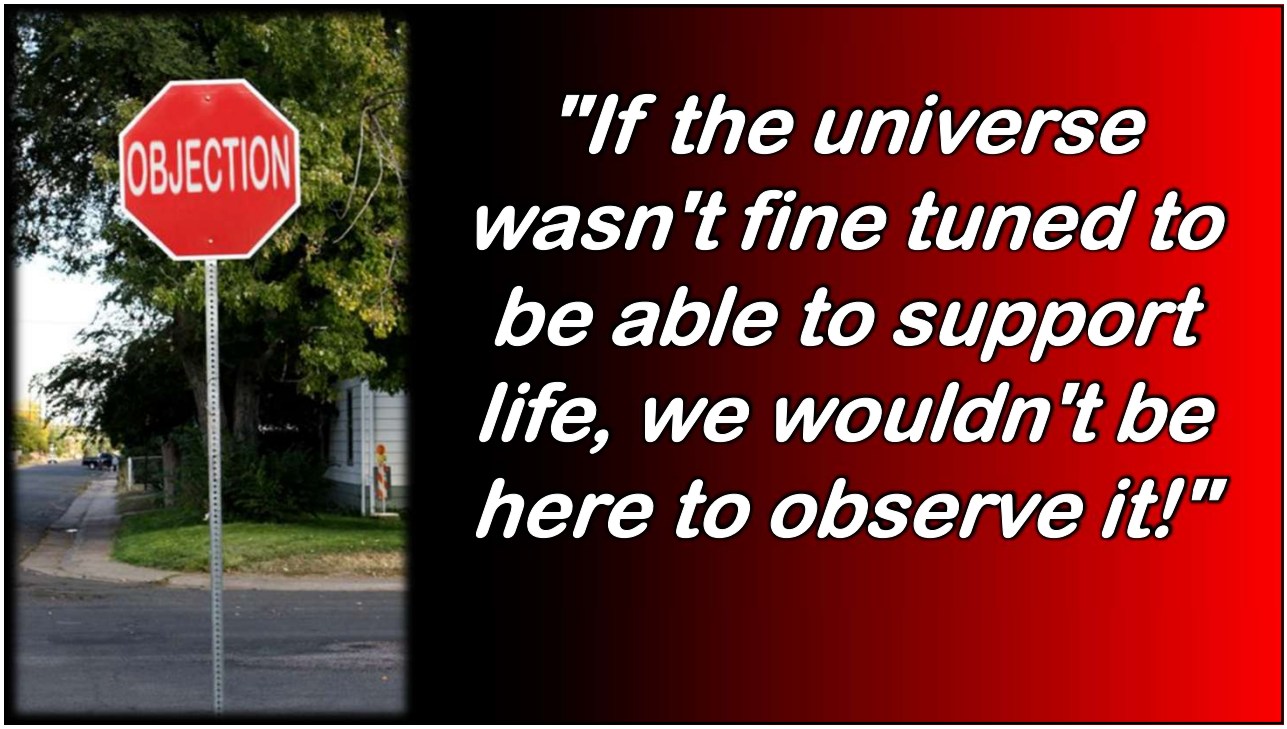
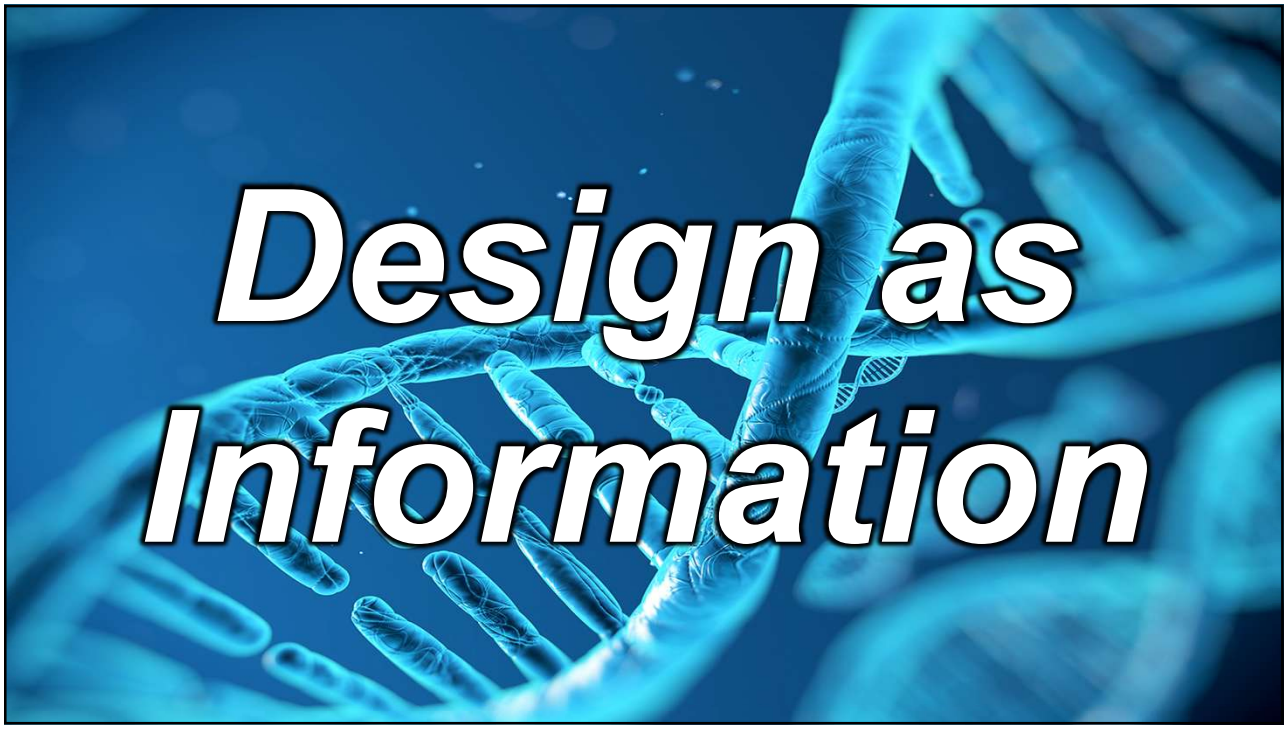
"The trouble is that there are about two thousand enzymes, and the chance of obtaining them all in a random trial is only one part in $(10^{20})^{2000} = 10^{40,000}$, an outrageously small probability that could not be faced even if the whole universe consisted of organic soup."
[Sir Fred Hoyle and Chandra Wickramasinghe, *Evolution from Space: A Theory of Cosmic Creationism* (New York: Simon & Schuster), 24]
24
Chandra Wickramasinghe



The Response

The Firing Squad Example

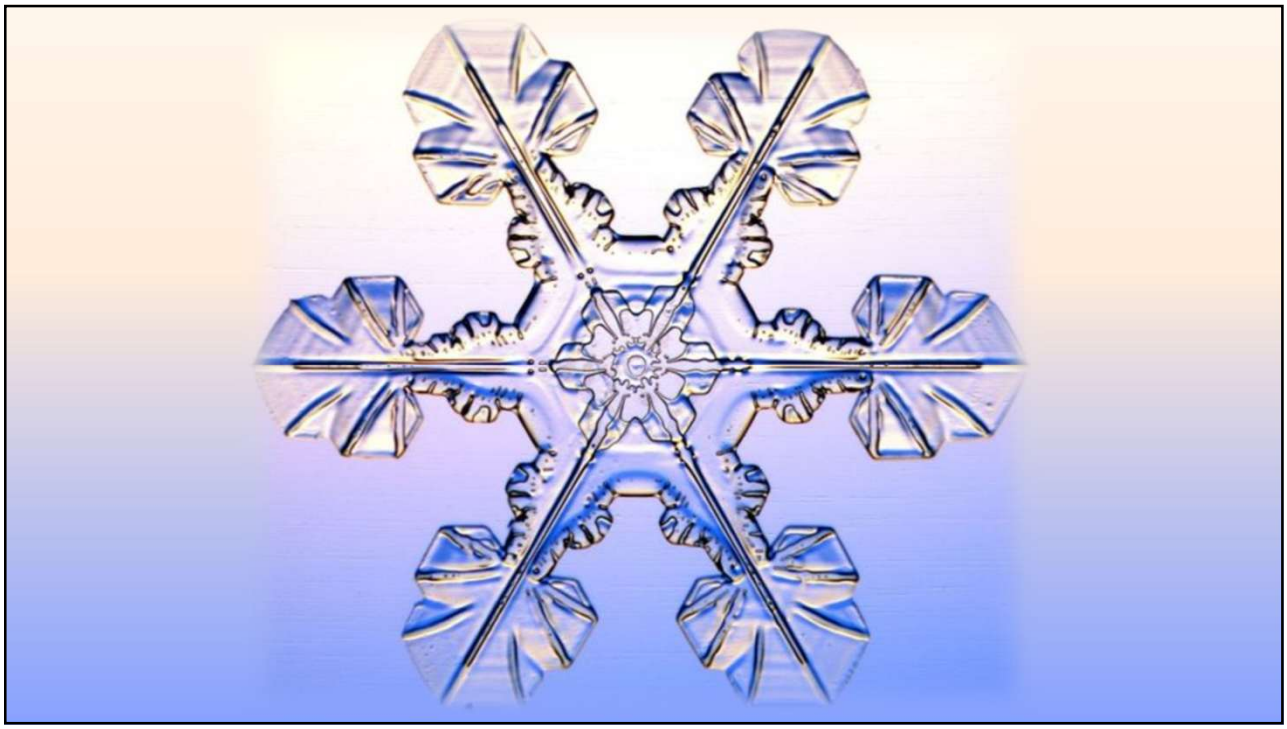


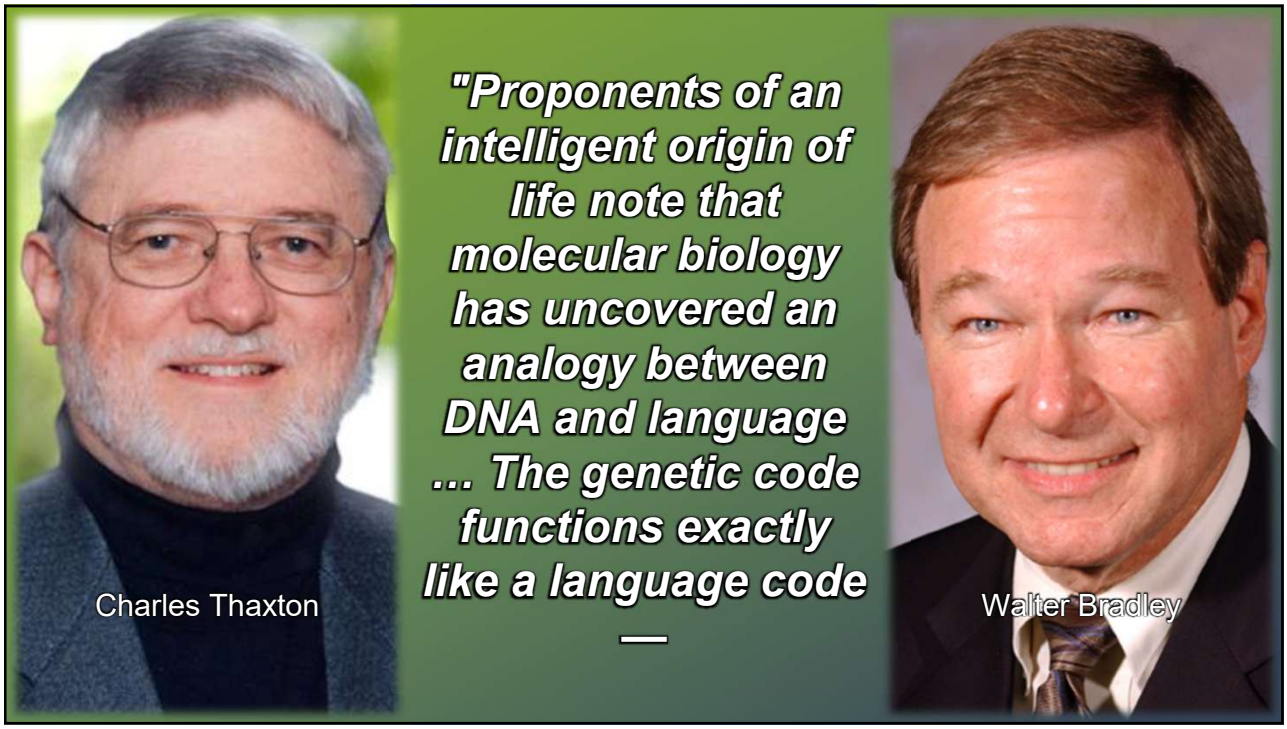
Definition

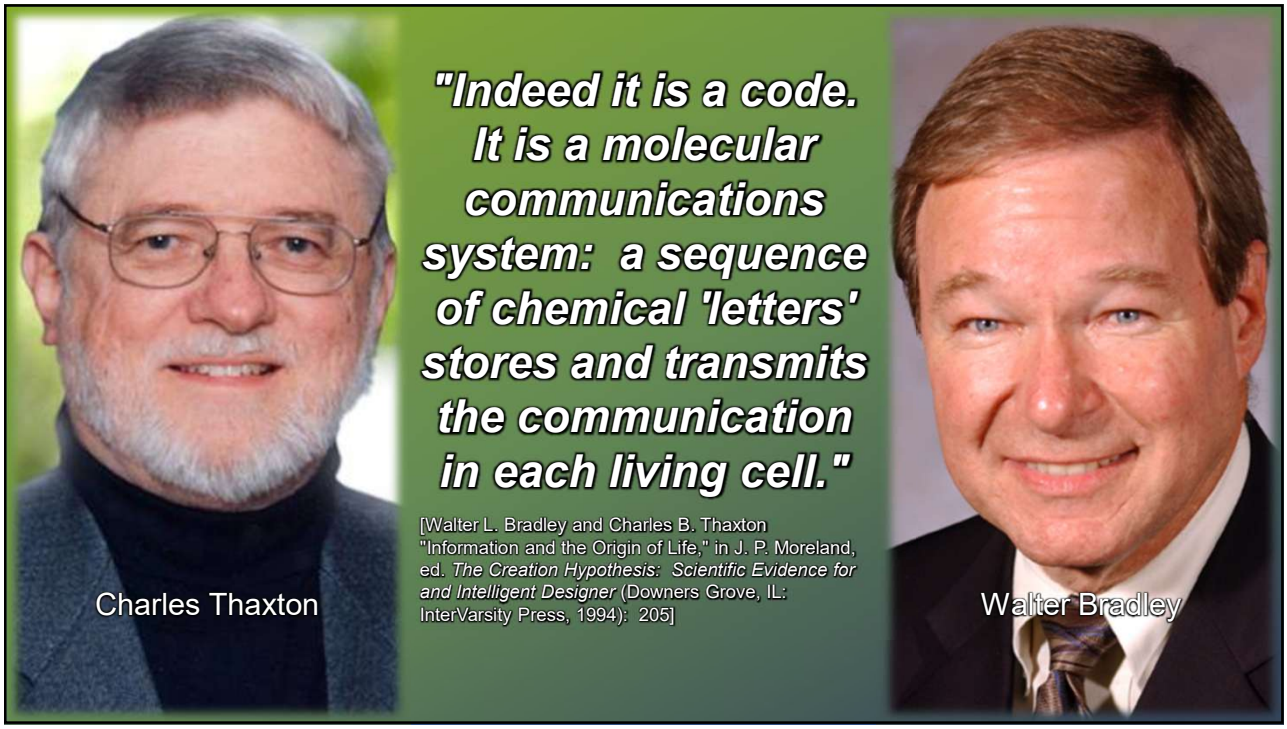
Information, known also as specified complexity, is physically distinguishable from simple complexity and simple order.

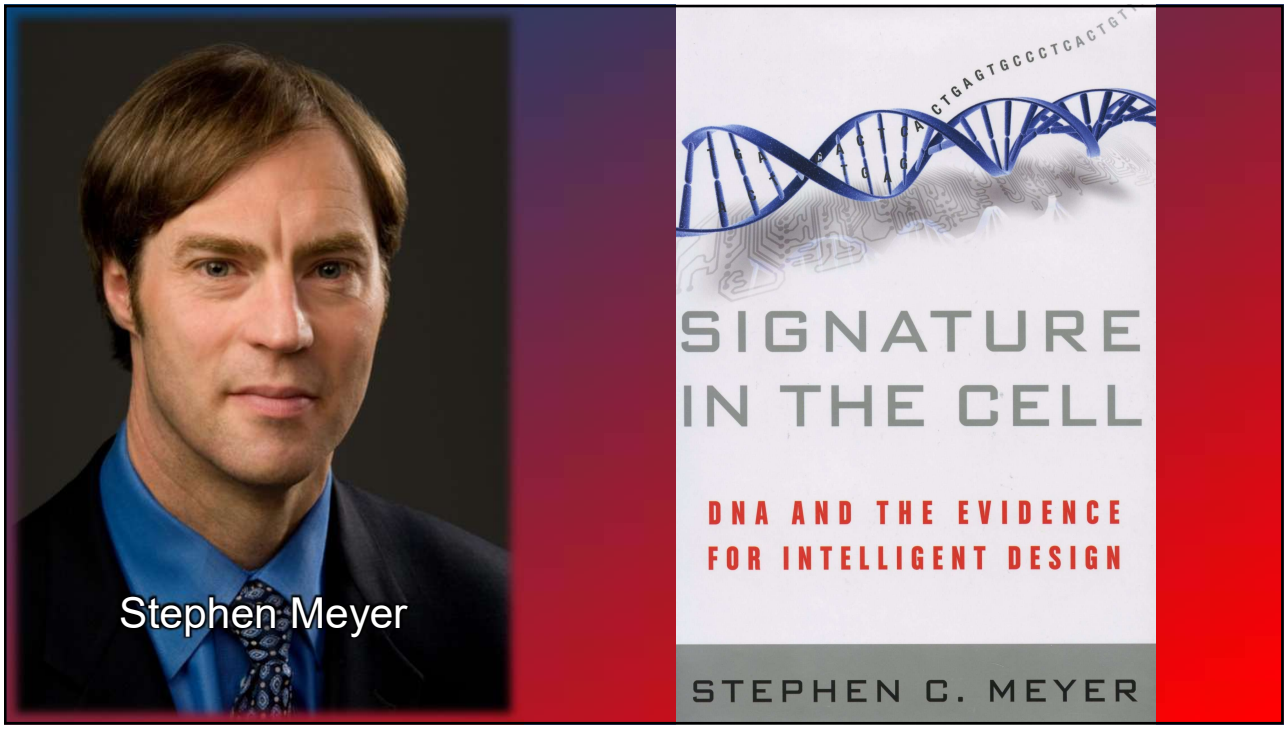
Significance

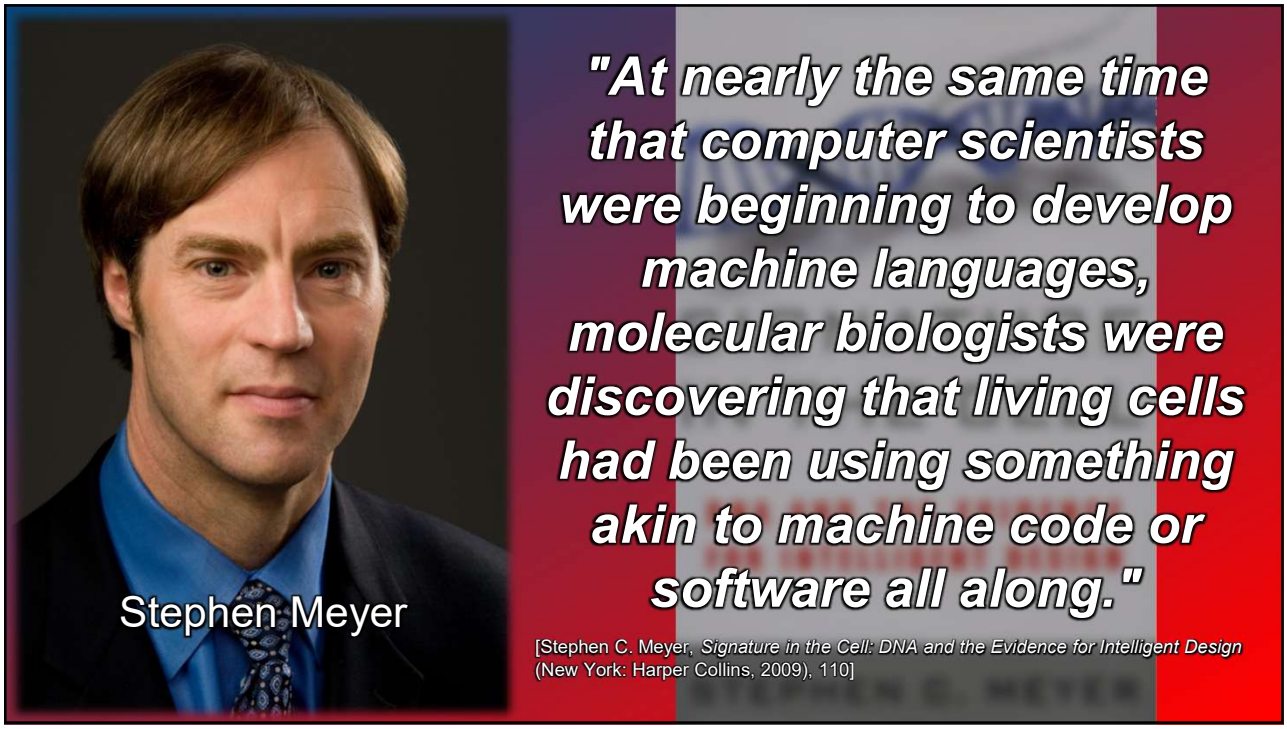
The presence of information always points to an intelligent cause.

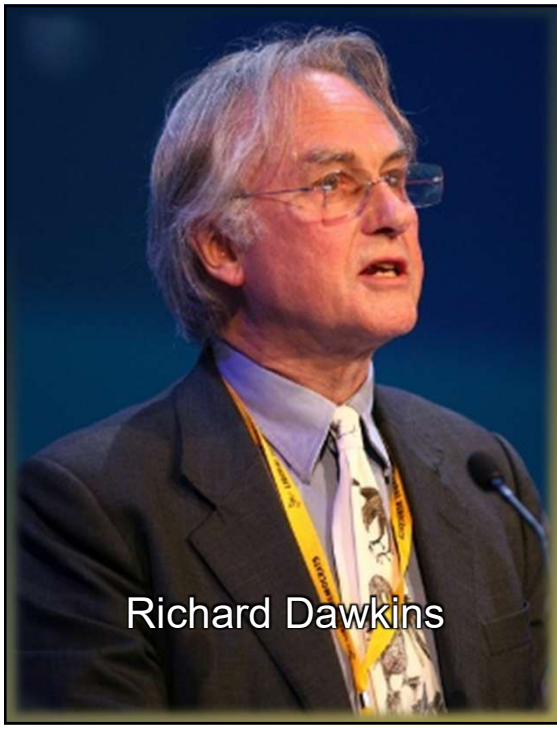


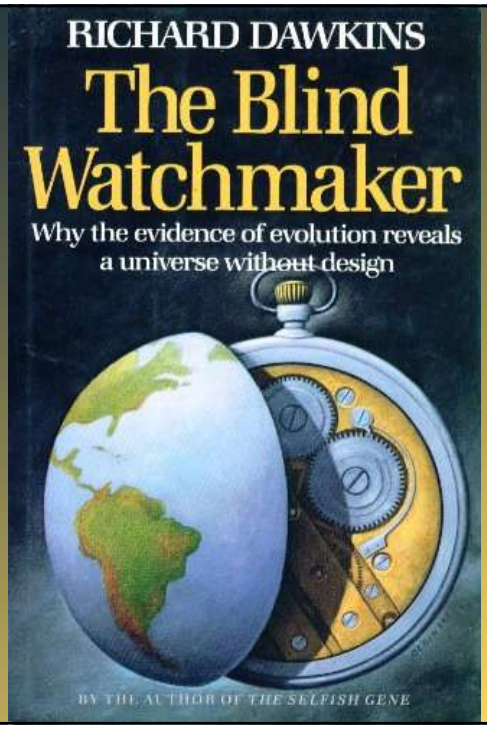

Charles Thaxton
"Proponents of an intelligent origin of life note that molecular biology has uncovered an analogy between DNA and language ... The genetic code functions exactly like a language code —
Walter Bradley


Charles Thaxton
"Indeed it is a code. It is a molecular communications system: a sequence of chemical 'letters' stores and transmits the communication in each living cell."
[Walter L. Bradley and Charles B. Thaxton "Information and the Origin of Life," in J. P. Moreland, ed. The Creation Hypothesis: Scientific Evidence for and Intelligent Designer (Downers Grove, IL: InterVarsity Press, 1994): 205]
Walter Bradley


Stephen Meyer
SIGNATURE IN THE CELL
DNA AND THE EVIDENCE FOR INTELLIGENT DESIGN
STEPHEN C. MEYER

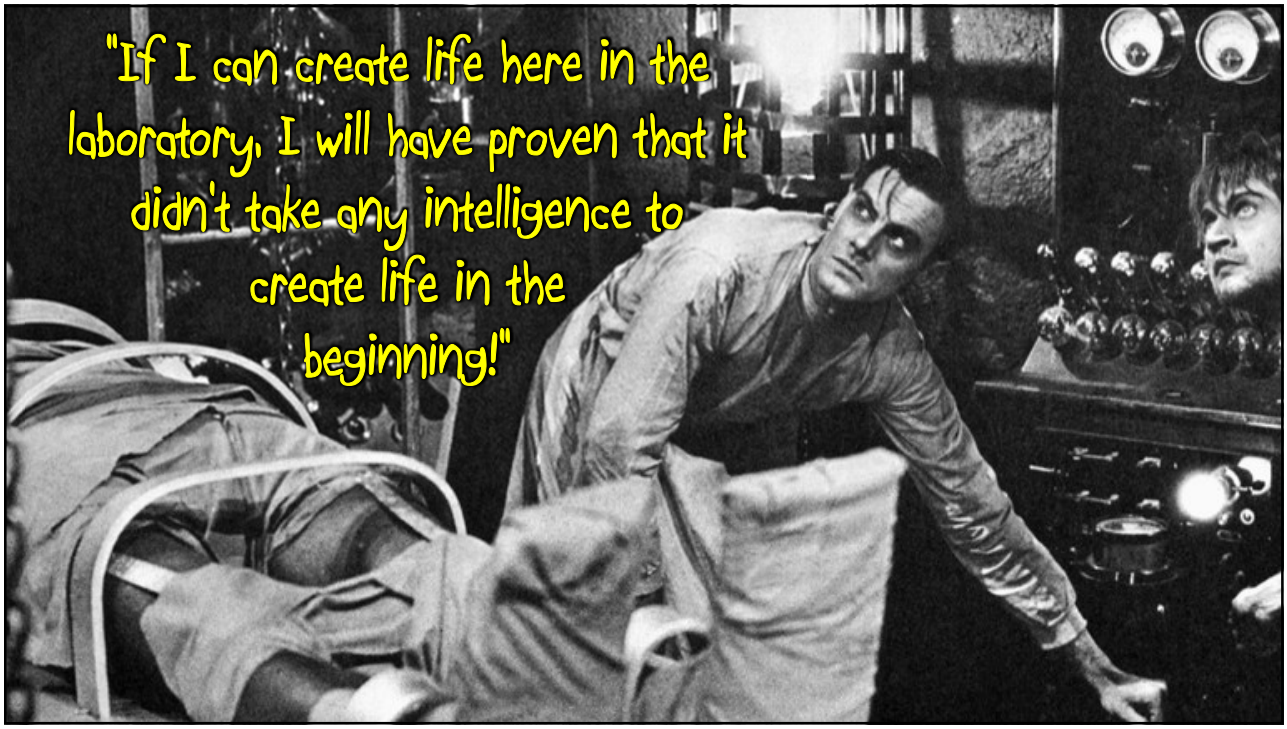

Stephen Meyer
"At nearly the same time that computer scientists were beginning to develop machine languages, molecular biologists were discovering that living cells had been using something akin to machine code or software all along."
[Stephen C. Meyer, Signature in the Cell: DNA and the Evidence for Intelligent Design (New York: Harper Collins, 2009), 110]

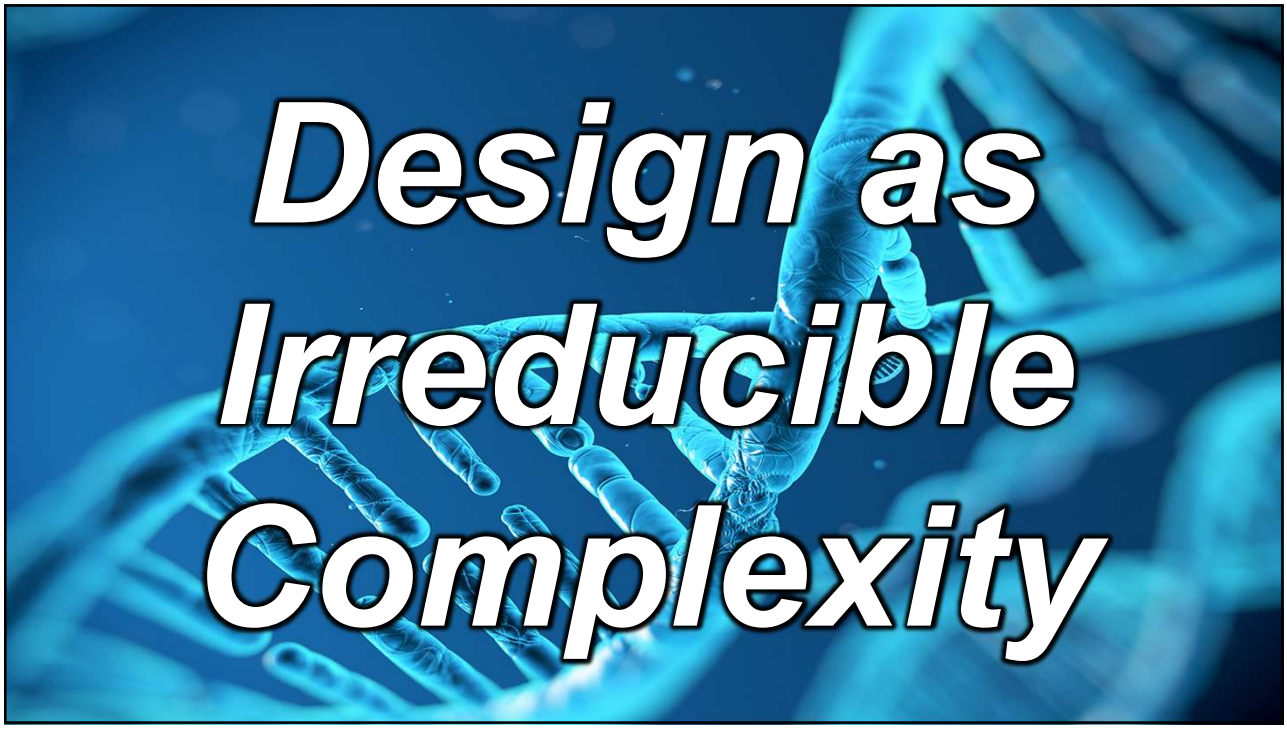

Richard Dawkins



"There is enough information capacity in a single human cell to store the Encyclopedia Britannica, all 30 volumes of it, three or four times over."

[Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* (New York: W. W. Norton, 1987): 115-116]


"If I can create life here in the laboratory, I will have proven that it didn't take any intelligence to create life in the beginning!"


Design as Irreducible Complexity

Definition

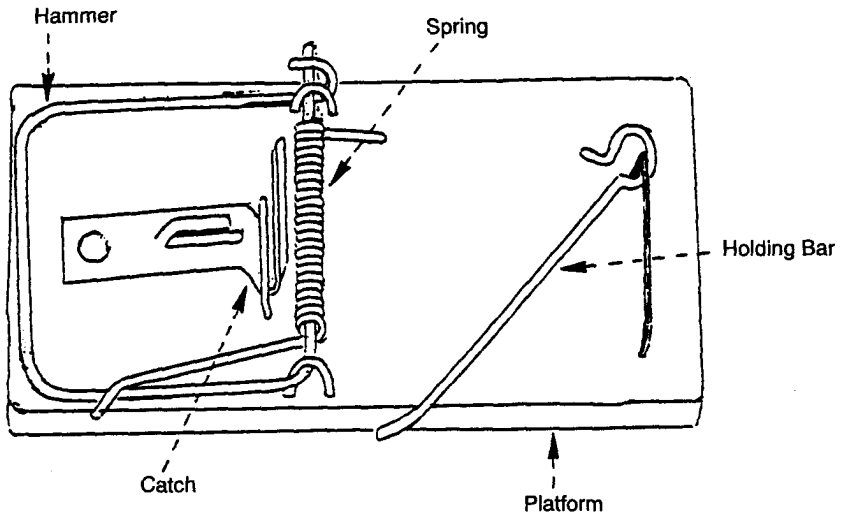
Some biological systems consist of several interlocking parts that must be in place before the system can function at all.

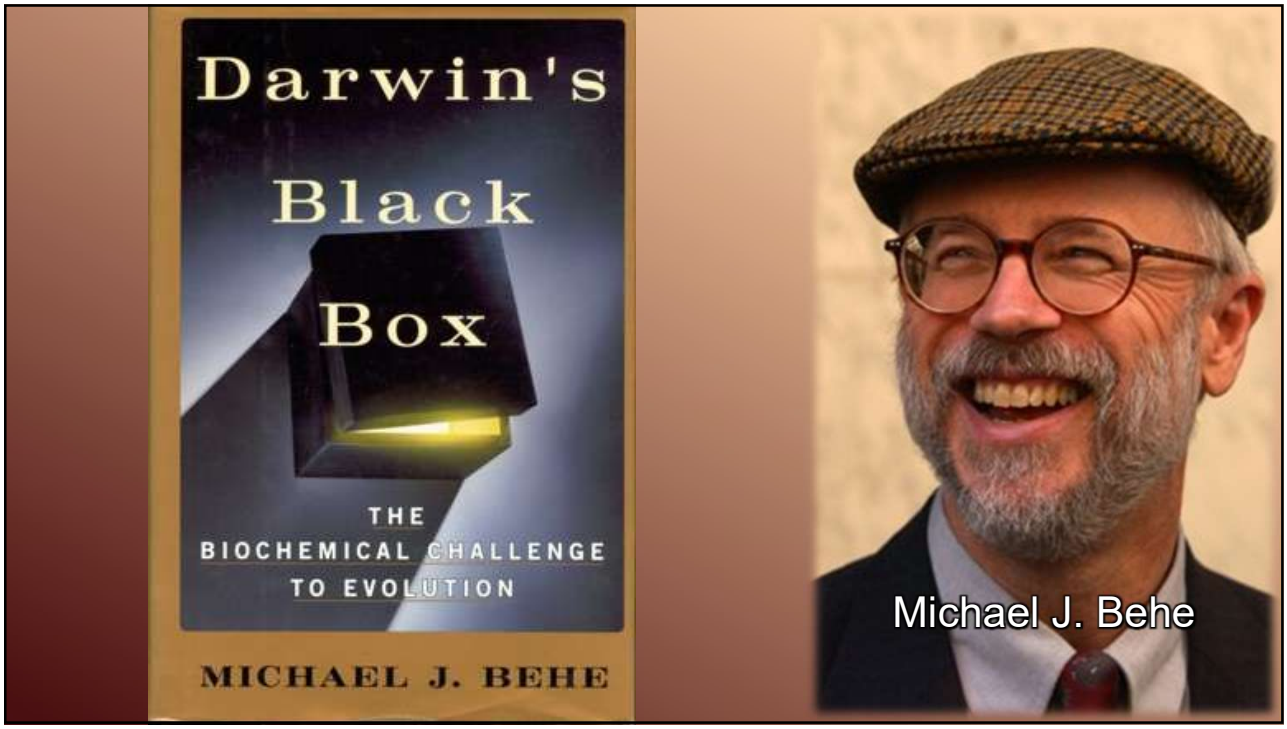
Significance

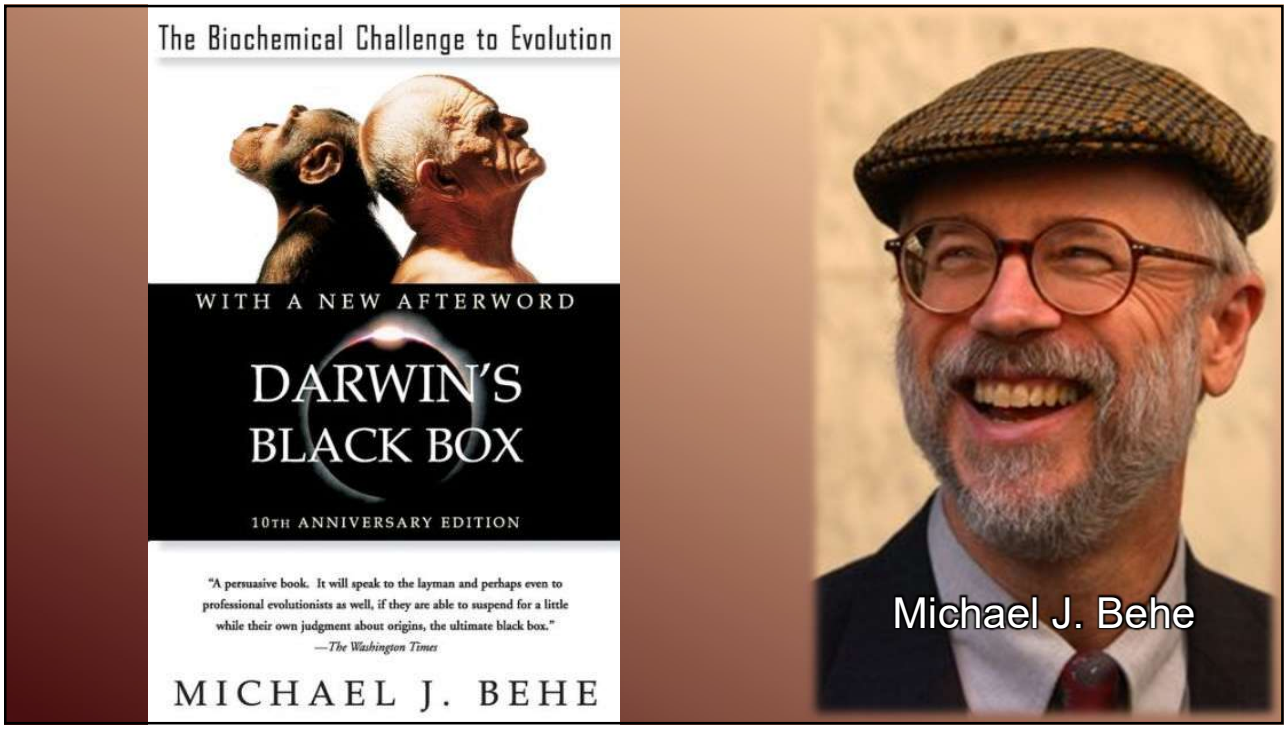
Since such complexity cannot be accounted for by gradual accumulations of random mutations, the systems must have arisen all at once by an intelligent cause.

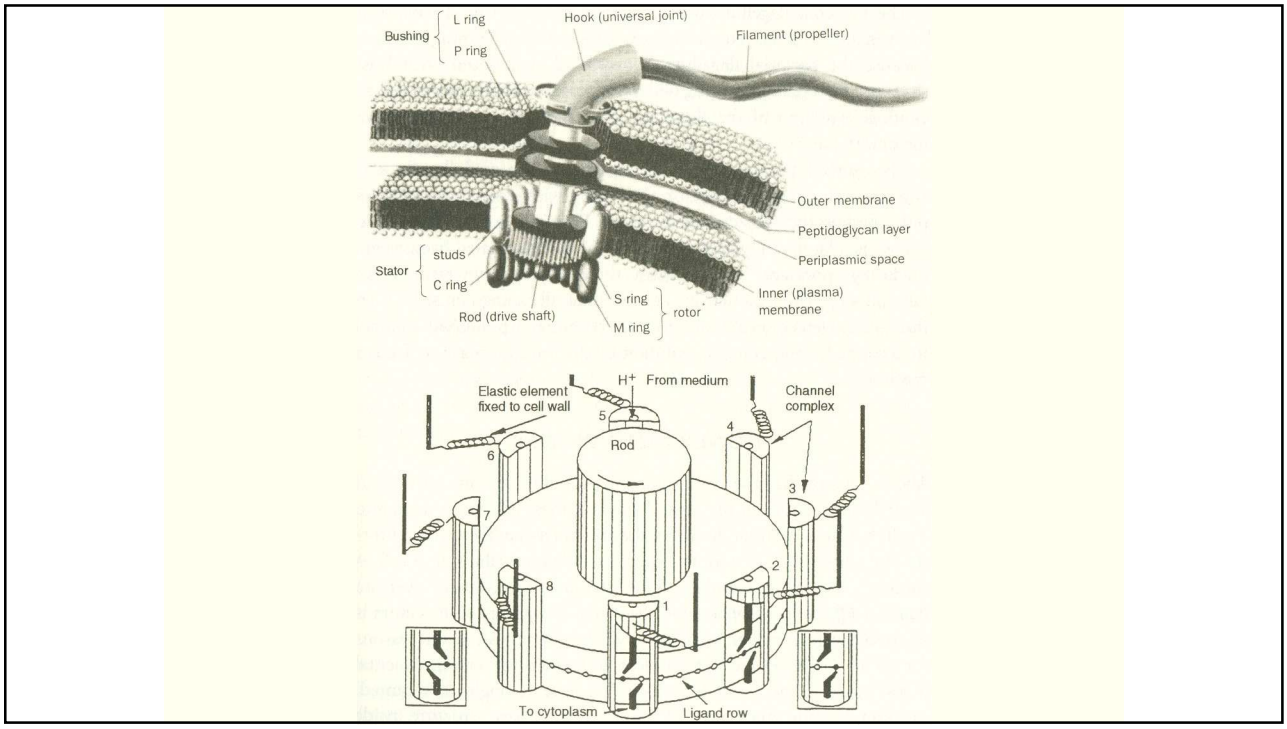
FIGURE 2–2

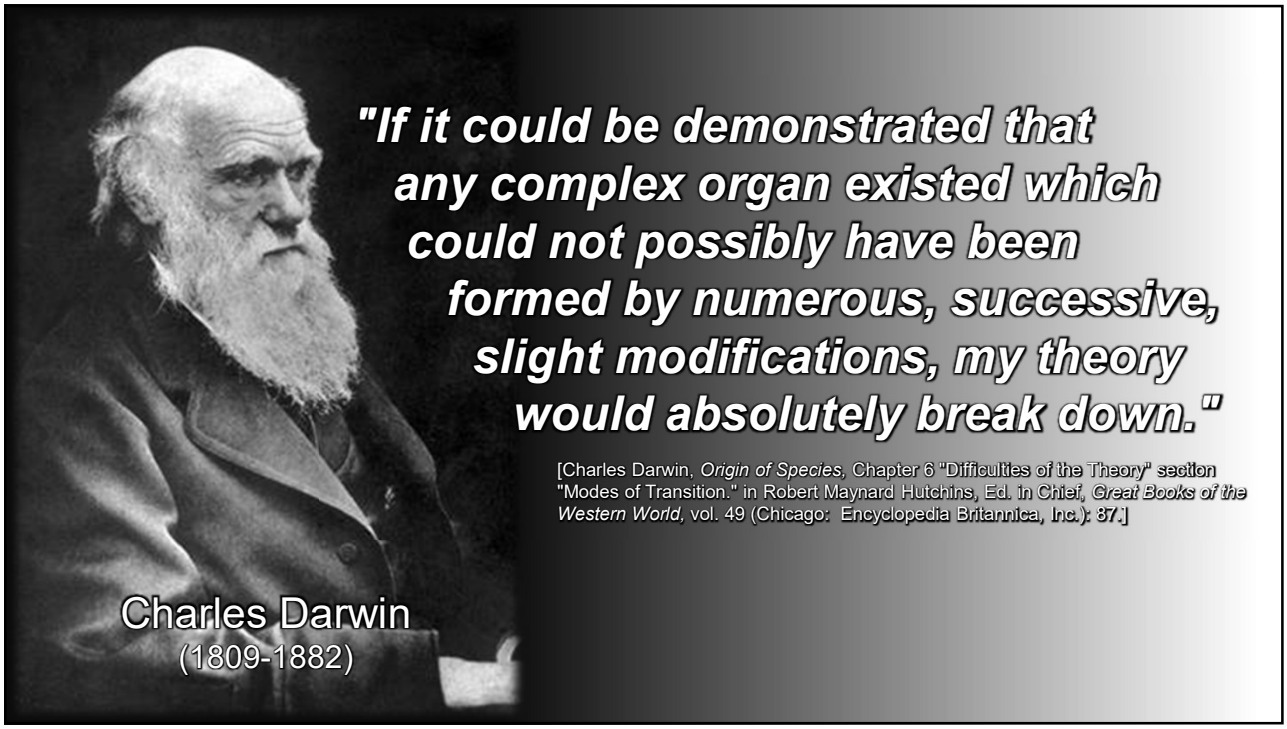
A HOUSEHOLD MOUSETRAP.

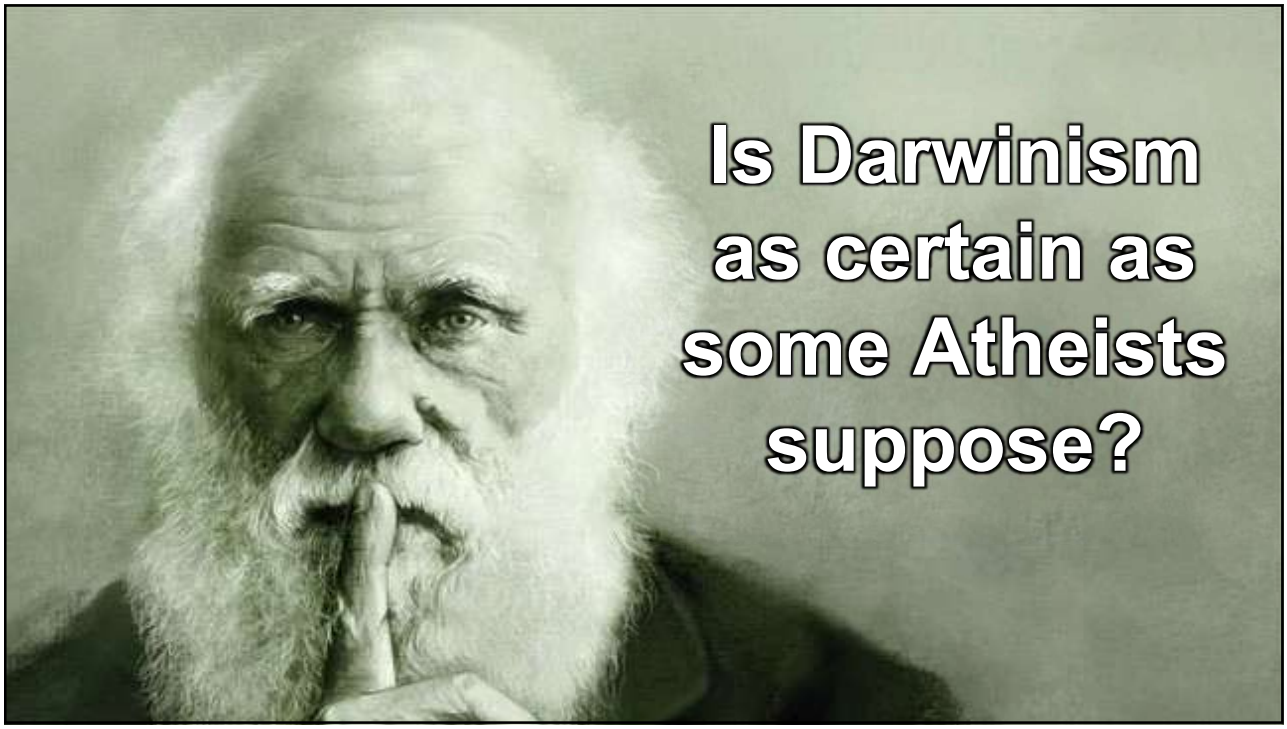


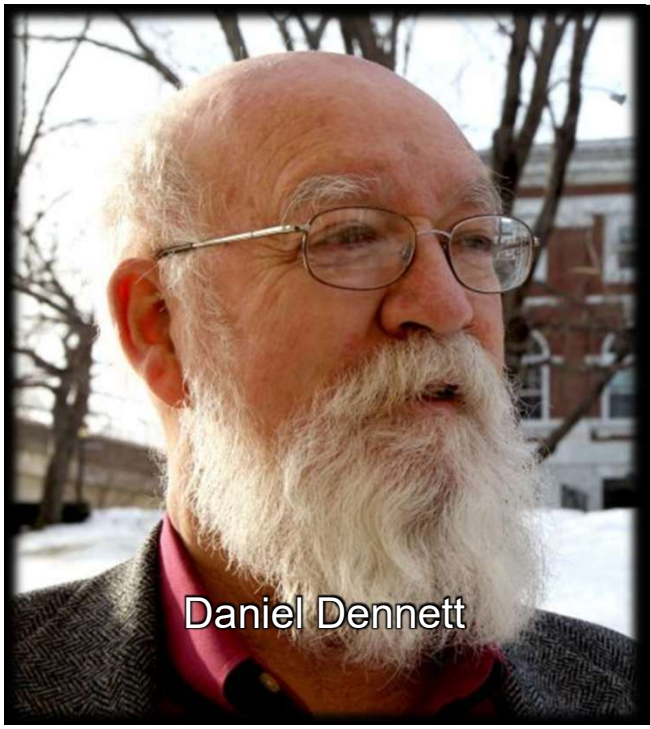


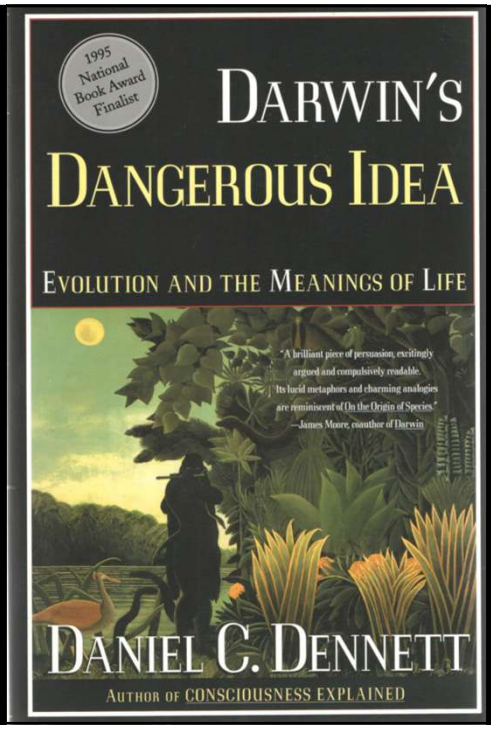

The Biochemical Challenge to Evolution
WITH A NEW AFTERWORD
DARWIN'S BLACK BOX
10TH ANNIVERSARY EDITION
"A persuasive book. It will speak to the layman and perhaps even to professional evolutionists as well, if they are able to suspend for a little while their own judgment about origins, the ultimate black box."
—The Washington Times
MICHAEL J. BEHE
Michael J. Behe

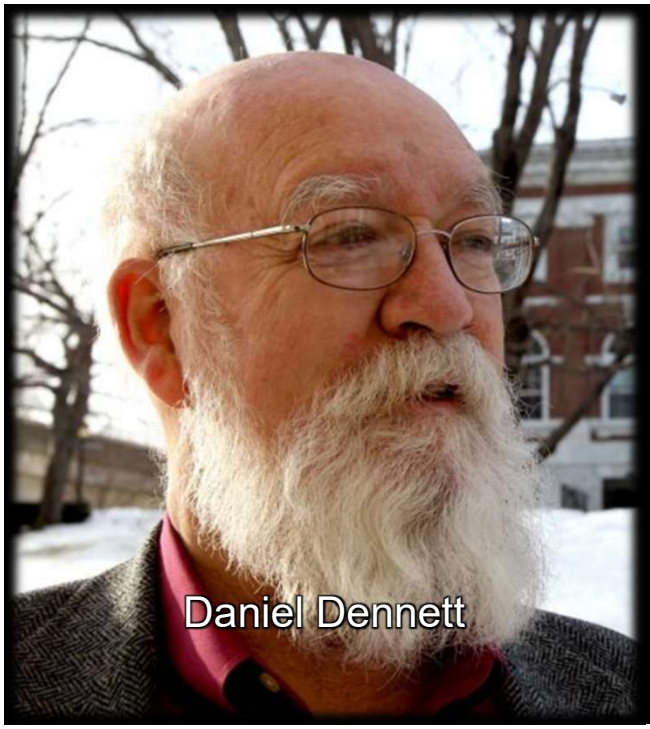

Bushing
L ring
P ring
Hook (universal joint)
Filament (propeller)
Outer membrane
Peptidoglycan layer
Periplasmic space
Stator
studs
C ring
Rod (drive shaft)
S ring
M ring
rotor
Inner (plasma) membrane
Elastic element fixed to cell wall
H+
From medium
Channel complex
Rod
To cytoplasm
Ligand row


"If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."
[Charles Darwin, *Origin of Species*, Chapter 6 "Difficulties of the Theory" section "Modes of Transition." in Robert Maynard Hutchins, Ed. in Chief, *Great Books of the Western World*, vol. 49 (Chicago: Encyclopedia Britannica, Inc.): 87.]
Charles Darwin
(1809-1882)


Is Darwinism as certain as some Atheists suppose?

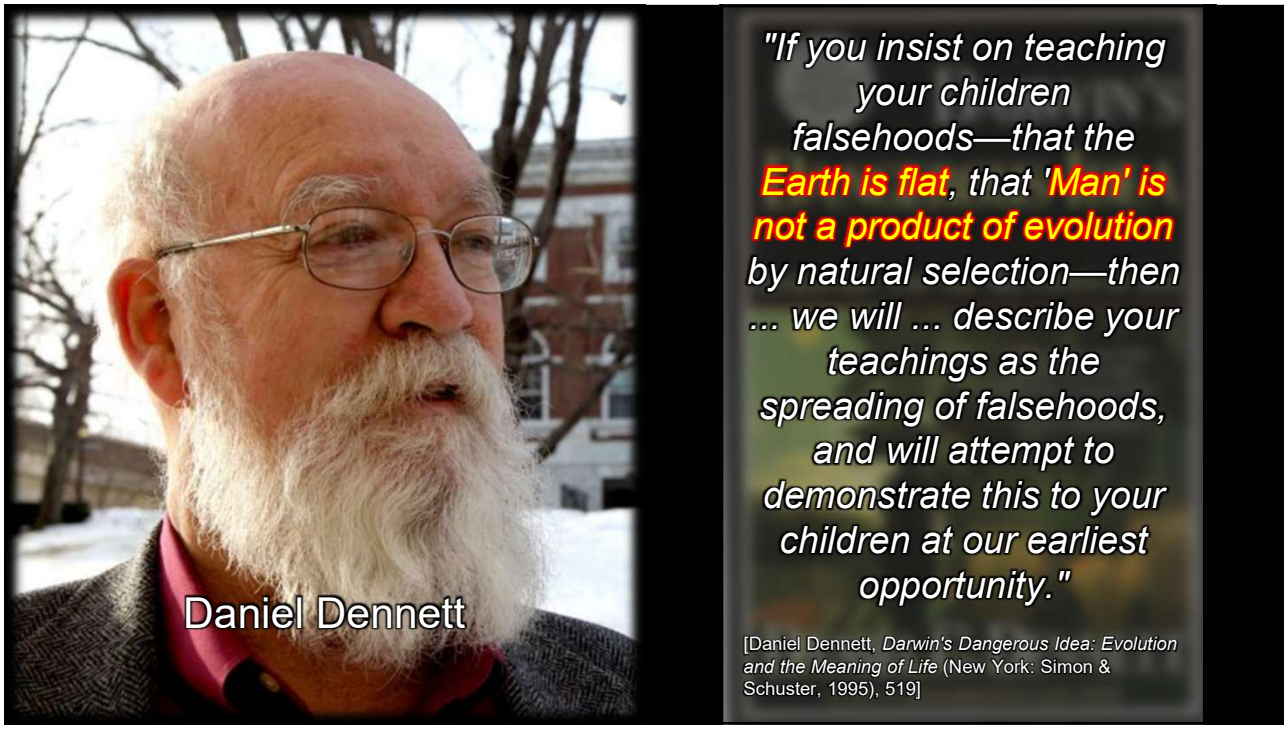


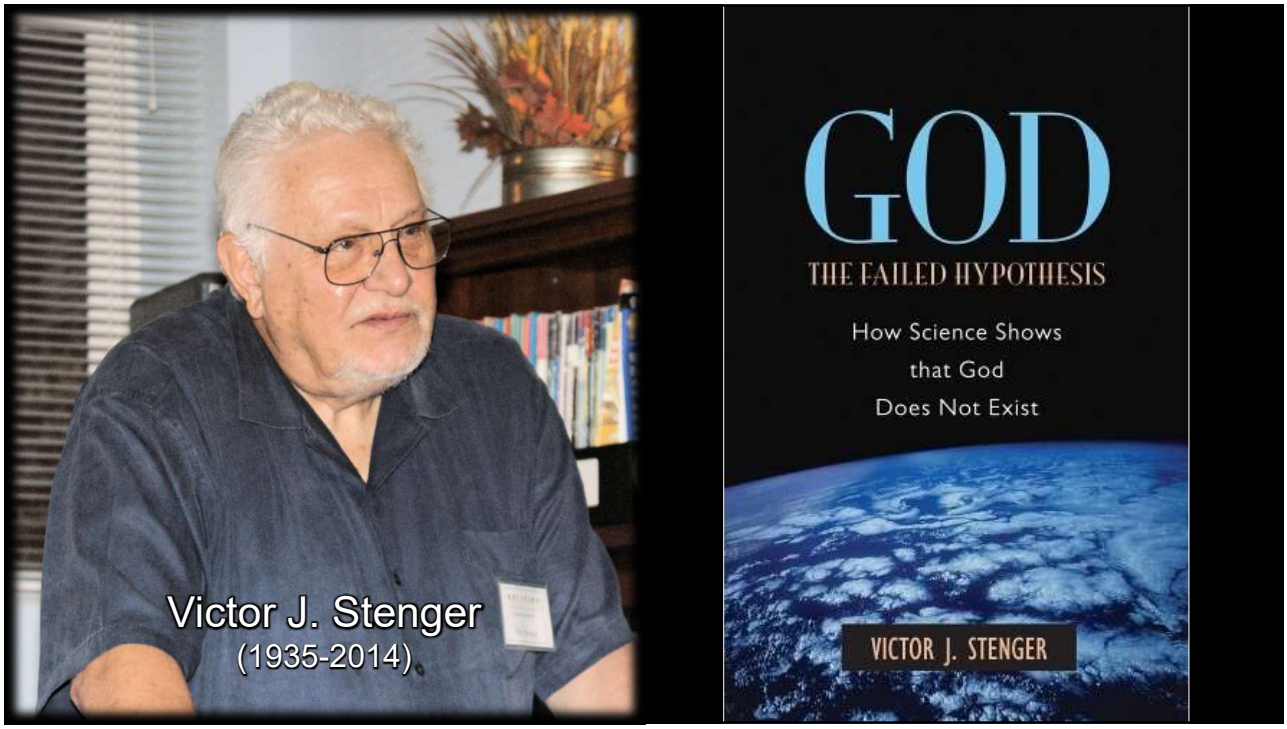


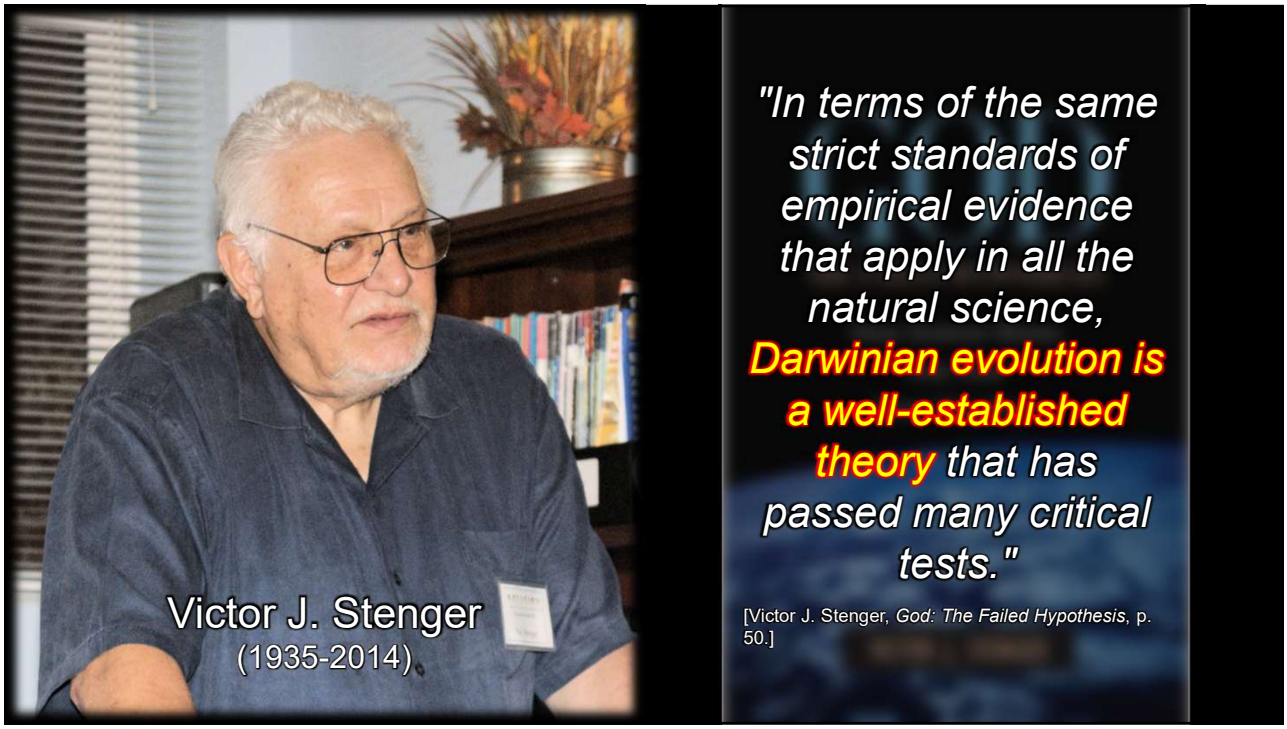


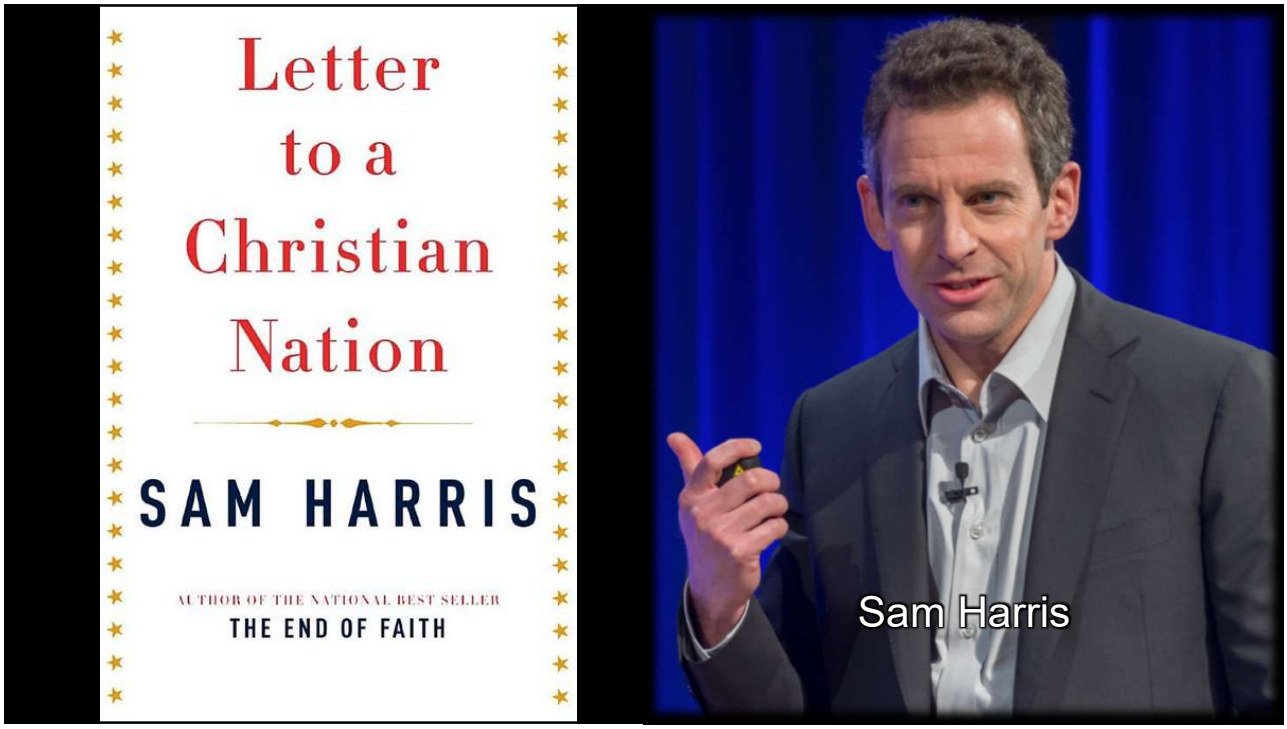
*"There are vigorous controversies swirling around in evolutionary theory, but those who feel threatened by Darwinism should not take heart from this fact. ... **The basic Darwinian idea ... is about as secure as any in science ... .**"*

[Daniel C. Dennett, *Darwin's Dangerous Idea*, p. 19]


Daniel Dennett
"If you insist on teaching your children falsehoods—that the Earth is flat, that 'Man' is not a product of evolution by natural selection—then ... we will ... describe your teachings as the spreading of falsehoods, and will attempt to demonstrate this to your children at our earliest opportunity."
[Daniel Dennett, Darwin's Dangerous Idea: Evolution and the Meaning of Life (New York: Simon & Schuster, 1995), 519]

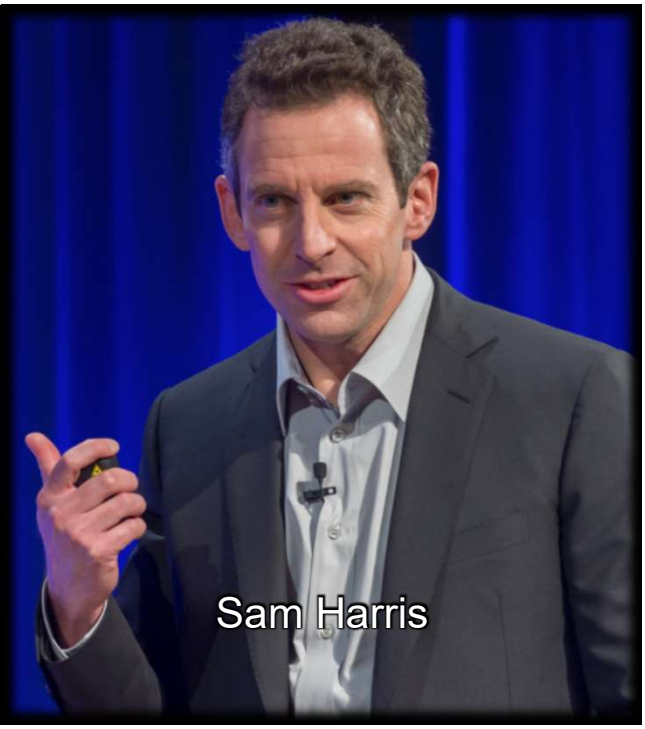

Victor J. Stenger
(1935-2014)
GOD
THE FAILED HYPOTHESIS
How Science Shows that God Does Not Exist
VICTOR J. STENGER

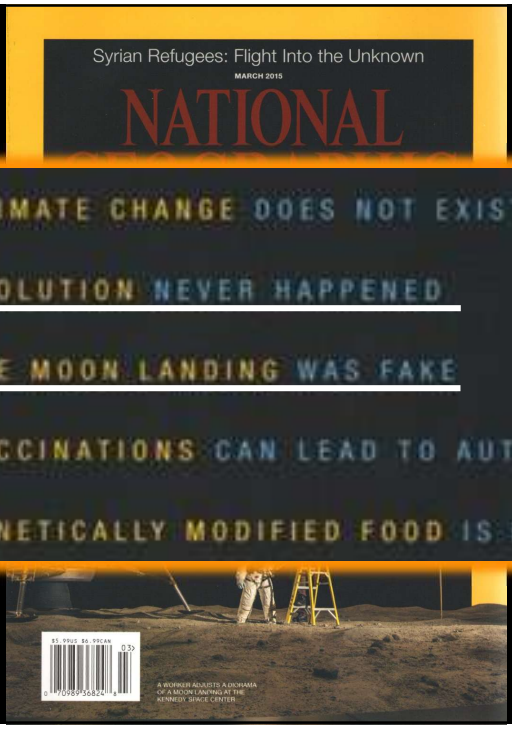

Victor J. Stenger
(1935-2014)
"In terms of the same strict standards of empirical evidence that apply in all the natural science, Darwinian evolution is a well-established theory that has passed many critical tests."
[Victor J. Stenger, God: The Failed Hypothesis, p. 50.]

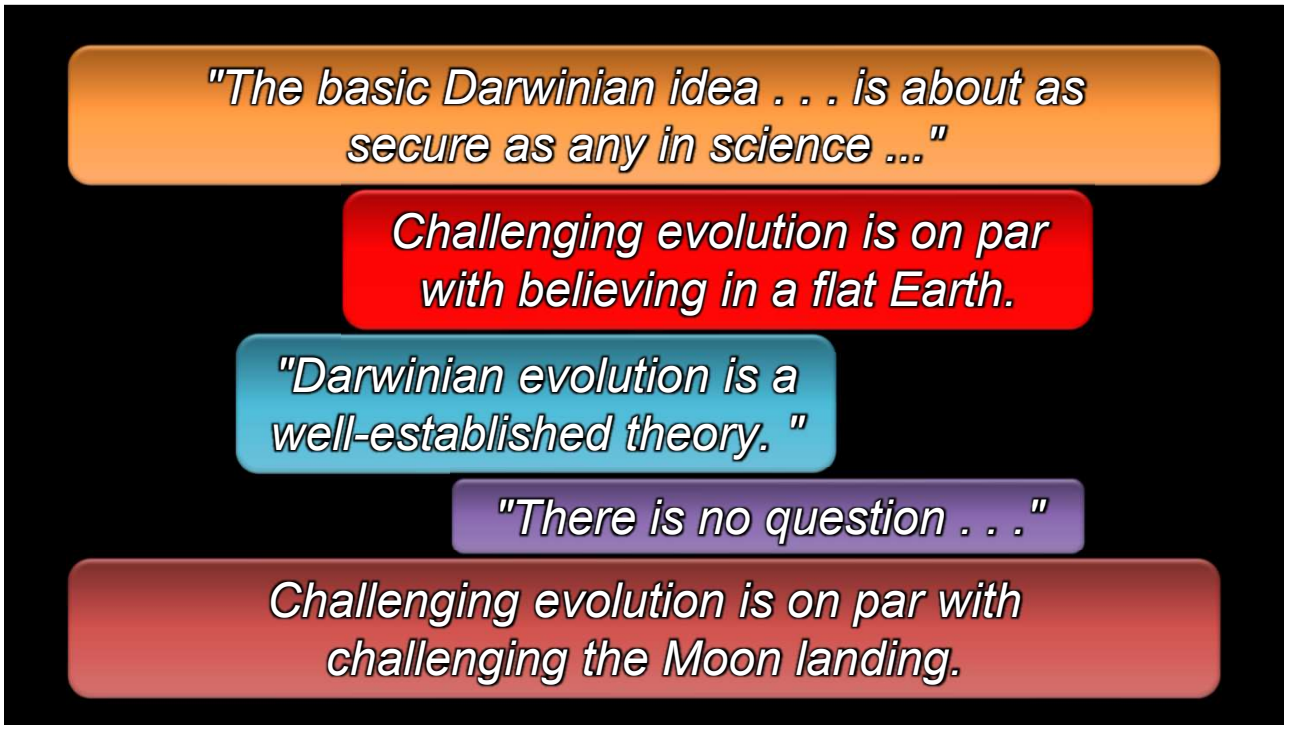

Letter to a Christian Nation
SAM HARRIS
AUTHOR OF THE NATIONAL BEST SELLER
THE END OF FAITH
Sam Harris

"Here is what we know. ... There is no question that human beings evolved from nonhuman ancestors ... There is no reason whatsoever to believe that individual species were created in their present forms."

[Sam Harris, *Letter to a Christian Nation*, pp. 71]






"The basic Darwinian idea . . . is about as secure as any in science ..."
Challenging evolution is on par with believing in a flat Earth.
"Darwinian evolution is a well-established theory. "
"There is no question . . ."
Challenging evolution is on par with challenging the Moon landing.

Is this so?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A SCIENTIFIC DISSENT
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"We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged."
Did you know that a growing number of scientists doubt the Darwinian ...
Watch later
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Sign the List
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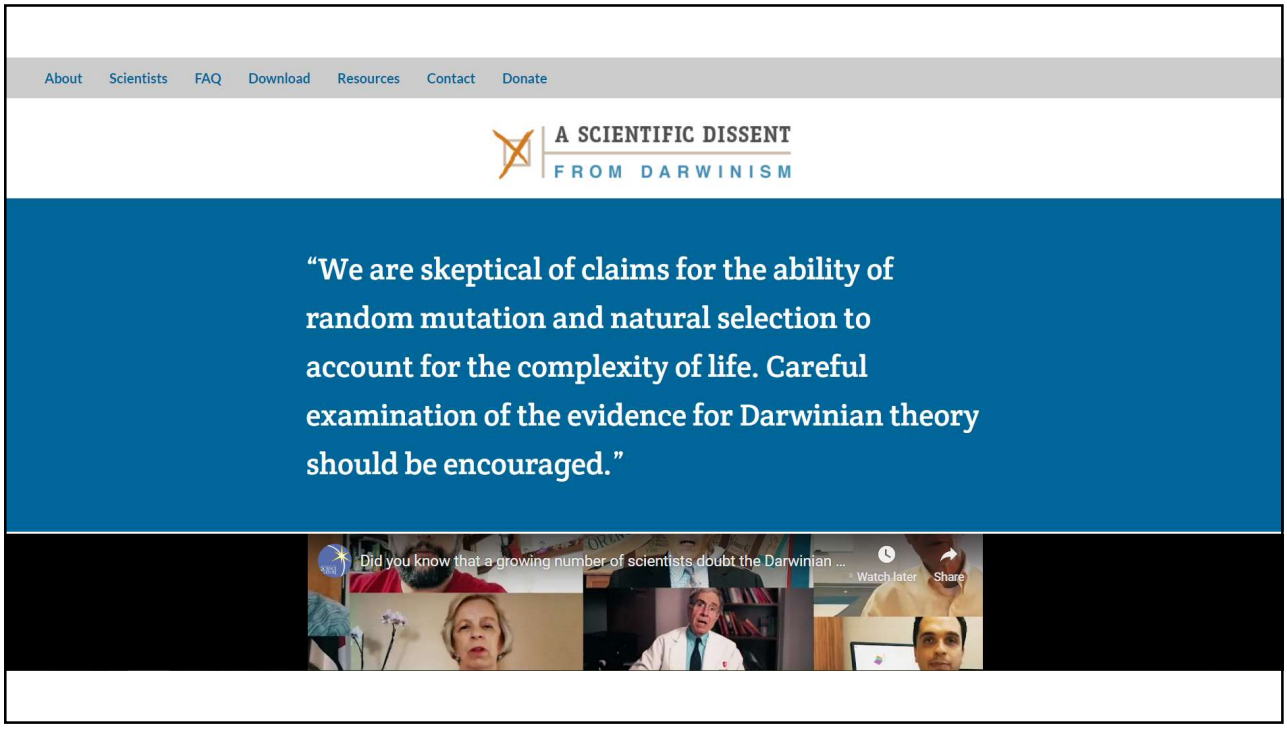
There Is Scientific Dissent From Darwinism.
It deserves to be heard.
"Scientific journals now document many scientific problems and criticisms of evolutionary theory and students need to know about these as well. ... Many of the scientific criticisms of which I speak are well known by scientists in various disciplines, including the disciplines of chemistry and biochemistry, in which I have done my work."
Philip S. Skell, Member National Academy of Sciences, Emeritus Evan Pugh Professor at Pennsylvania State University
chn fin fra hun idn isr ita jpn kor nld prt rus esp tur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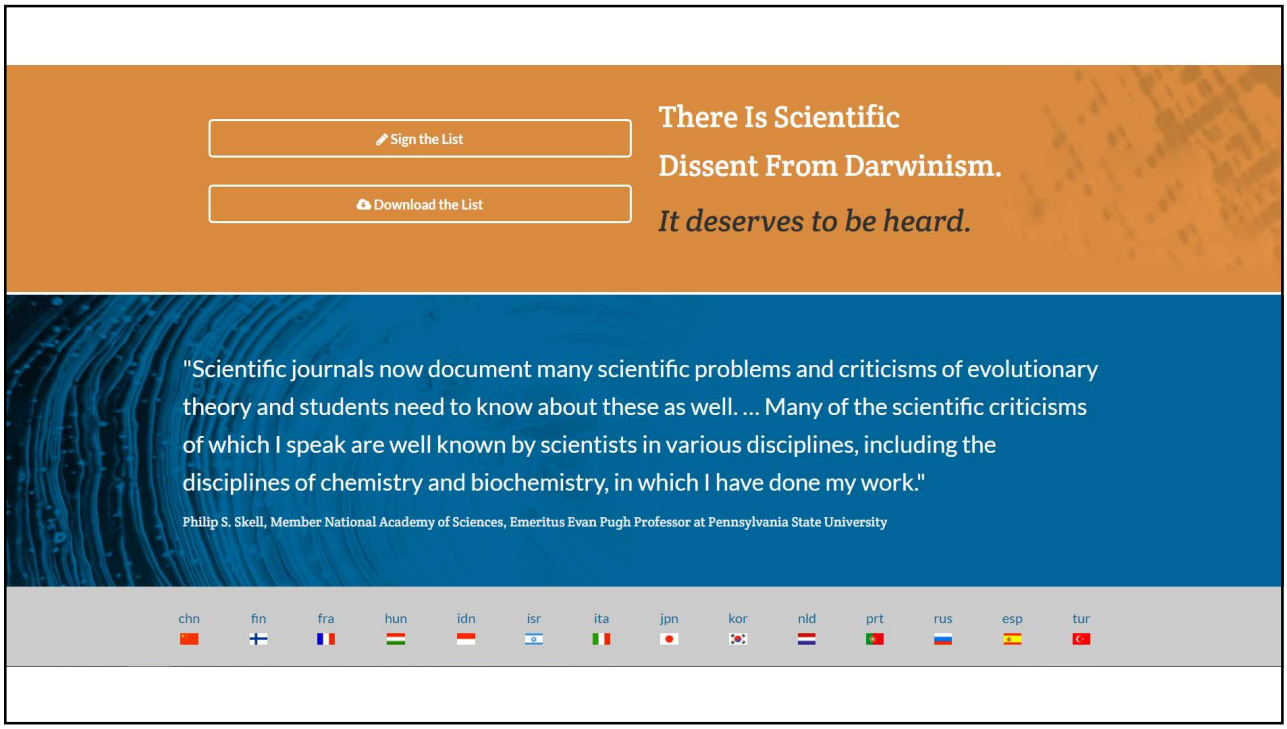

A Scientific Dissent From Darwinism

"We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged."

This was last publicly updated February 2019. Scientists listed by doctoral degree *or* current position.

Philip Skell*	Emeritus, Evan Pugh Prof. of Chemistry, Pennsylvania State University	Member of the National Academy of Sciences
Lyle H. Jensen*	Professor Emeritus, Dept. of Biological Structure & Dept. of Biochemistry	University of Washington, Fellow AAAS
Maciej Giertych	Full Professor, Institute of Dendrology	Polish Academy of Sciences
Lev Beloussov	Prof. of Embryology, Honorary Prof., Moscow State University	Member, Russian Academy of Natural Sciences
Eugene Buff	Ph.D. Genetics	Institute of Developmental Biology, Russian Academy of Sciences
Emil Palecek	Prof. of Molecular Biology, Masaryk University; Leading Scientist	Inst. of Biophysics, Academy of Sci., Czech Republic
K. Mosto Onuoha	Shell Professor of Geology & Deputy Vice-Chancellor, Univ. of Nigeria	Fellow, Nigerian Academy of Science
Ferenc Jeszenszky	Former Head of the Center of Research Groups	Hungarian Academy of Sciences
M.M. Ninan	Former President	Hindustan Academy of Science, Bangalore University (India)
Denis Fesenko	Junior Research Fellow, Engelhardt Institute of Molecular Biology	Russian Academy of Sciences (Russia)
Sergey I. Vdovenko	Senior Research Assistant, Department of Fine Organic Synthesis	Institute of Bioorganic Chemistry and Petrochemistry Ukrainian National Academy of Sciences (Ukraine)
Henry Schaefer	Director, Center for Computational Quantum Chemistry	University of Georgia
Paul Ashby	Ph.D. Chemistry	Harvard University
Israel Hanukoglu	Professor of Biochemistry and Molecular Biology Chairman	The College of Judea and Samaria (Israel)
Alan Linton	Emeritus Professor of Bacteriology	University of Bristol (UK)
Dean Kenyon	Emeritus Professor of Biology	San Francisco State University
David W. Forslund	Ph.D. Astrophysics, Princeton University	Fellow of American Physical Society
Robert W. Bass	Ph.D. Mathematics (also: Rhodes Scholar; Post-Doc at Princeton)	Johns Hopkins University
John Hey	Associate Clinical Prof. (also: Fellow, American Geriatrics Society)	Dept. of Family Medicine, Univ. of Mississippi
Daniel W. Heinze	Ph.D. Geophysics (also: Post-Doc Fellow, Carnegie Inst. of Washington)	Texas A&M University
Donald Ewert	Ph.D. Microbiology	University of Georgia
Russell Carlson	Emeritus Professor of Biochemistry & Molecular Biology	University of Georgia
David Chapman*	Senior Scientist	Woods Hole Oceanographic Institution
Giuseppe Sermonti	Professor of Genetics, Ret. (Editor, Rivista di Biologia/Biology Forum)	University of Perugia (Italy)
Stanley Salthe	Emeritus Professor Biological Sciences	Brooklyn College of the City University of New York
Marcos N. Eberlin	Professor, The State University of Campinas (Brazil)	Member, Brazilian Academy of Science

Joseph Atkinson	Ph.D. Organic Chemistry	Massachusetts Institute of Technology
Dennis Dean Rathman	Staff Scientist	MIT Lincoln Laboratory
Richard Austin	Assoc. Prof. & Chair, Biology & Natural Sciences	Piedmont College
Richard Anderson	Assistant Professor of Environmental Science and Policy	Duke University
Raymond C. Mjolsness	Ph.D. Physics	Princeton University
John Baumgardner	Ph.D. Geophysics & Space Physics	University of California, Los Angeles
Glenn R. Johnson	Adjunct Professor of Medicine	University of North Dakota School of Medicine
George Bennett	Associate Professor of Chemistry	Millikin University
Robert L. Waters	Lecturer, College of Computing	Georgia Institute of Technology
David Berlinski	Ph.D. Philosophy	Princeton University
James Robert Dickens	Ph.D. Mechanical Engineering	Texas A&M University
Phillip Bishop	Professor of Kinesiology	University of Alabama
Jeffrey M. Jones	Professor Emeritus in Medicine (Ph.D. Microbiology and M.D.)	University of Wisconsin-Madison
Donald R. Mull	Ph.D. Physiology	University of Pittsburgh
John Bloom	Ph.D. Physics	Cornell University
William Dembski	Ph.D. Mathematics	University of Chicago
Ben J. Stuart	Ph.D. Chemical & Biochemical Engineering	Rutgers University
Raymond Bohlin	Ph.D. Molecular & Cell Biology	University of Texas, Dallas
Christa R. Koval	Ph.D. Chemistry	University of Colorado at Boulder
John Bordelon	Ph.D. Electrical Engineering	Georgia Institute of Technology
David Richard Carta	Ph.D. Bio-Engineering	University of California, San Diego
Lydia G. Thebeau	Ph.D. Cell & Molecular Biology	Saint Louis University
David Bossard	Ph. D. Mathematics	Dartmouth College
Robert W. Kelley	Ph.D. Entomology	Clemson University
David Bourell	Professor Mechanical Engineering	University of Texas, Austin
Carlos M. Murillo	Professor of Medicine (Neurosurgery)	Autonomous University of Guadalajara (Mexico)
Walter Bradley	Distinguished Professor of Engineering	Baylor University
Sami Palonen	Ph.D. Analytical Chemistry	University of Helsinki (Finland)
John Brejda	Ph.D. Agronomy	University of Nebraska, Lincoln
Bradley R. Johnson	Ph.D. Materials Science	University of Illinois at Urbana-Champaign
Rudolf Brits	Ph.D. Nuclear Chemistry	University of Stellenbosch (South Africa)
Gary Kastello	Ph.D. Biology	University of Wisonsin-Milwaukee
Karen Rispin	Assistant Professor of Biology	LeTourneau University
Frederick Brooks	Kenan Professor of Computer Science	University of North Carolina at Chapel Hill
Omer Faruk Noyan	Assistant Professor (Ph.D. Paleontology)	Celal Bayar University (Turkey)
Neil Broom	Associate Professor, Chemical & Materials Engineering	University of Auckland (New Zealand)
Malcolm D. Chisholm	Ph.D. Insect Ecology (M.A. Zoology, Oxford University)	University of Bristol (UK)
John Brown	Research Meteorologist	National Oceanic and Atmospheric Administration
Joseph A. Kunicki	Associate Professor of Mathematics	The University of Findlay
John Brumbaugh	Emeritus Professor of Biological Sciences	University of Nebraska, Lincoln
Thomas M. Stackhouse	Ph.D. Biochemistry	University of California, Davis
Nancy Bryson	Associate Professor of Chemistry	Mississippi University for Women
Walter L. Starkey	Professor Emeritus of Mechanical Engineering	The Ohio State University
Donald Calbreath	Professor, Department of Chemistry	Whitworth College
Pingnan Shi	Ph.D. Electrical Engineering (Artificial Neural Networks)	University of British Columbia (Canada)

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Donald Ewert	Ph.D. Microbiology	University of Georgia
Russell Carlson	Professor of Biochemistry & Molecular Biology	University of Georgia
Scott Minnich	Associate Professor of Microbiology	University of Idaho
Jeffrey Schwartz	Assoc. Res. Psychiatrist, Dept. of Psychiatry & Biobehavioral Sciences	University of California, Los Angeles
Alexander F. Pugach	Ph.D. Astrophysics	Ukrainian Academy of Sciences (Ukraine)
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Annika Parantainen	Ph.D. Biology	University of Turku (Finland)
Fred Schroeder	Ph.D. Marine Geology	Columbia University
David Snoke	Associate Professor of Physics & Astronomy	University of Pittsburgh
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Pablo Yepes	Research Associate Professor of Physics & Astronomy	Rice University
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Leo Zacharski	Professor of Medicine	Dartmouth Medical School
Joel D. Hetzer	Ph.D. Statistics	Baylor University
Michael Behe	Professor of Biological Science	Lehigh University
Michael Atchison	Professor of Biochemistry	University of Pennsylvania, Vet School
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Joel Adams	Professor of Computer Science	Calvin College
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Yasuo Yoshida	Ph.D. Physics	Kyushu University (Japan)
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Kerry N. Jones	Professor of Mathematical Sciences	Ball State University
Ge Wang	Professor of Radiology & Biomedical Engineering	University of Iowa
Moorad Alexanian	Professor of Physics	University of North Carolina, Wilmington
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James Pierre Hauck	Professor of Physics & Astronomy	University of San Diego
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John Doughty	Ph.D. Aerospace & Mechanical Engineering	University of Arizona
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Gary Achtemeier	Ph.D. Meteorology	Florida State University
William Everson	Ph.D. Human Physiology	Penn State College of Medicine
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Ibrahim Barsoum	Ph.D. Microbiology	The George Washington University
Jim Gibson	Ph.D. Biology	Loma Linda University
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Paul Hausgen	Ph.D. Mechanical Engineering	Georgia Institute of Technology
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Janice Arion	Ph.D. Animal Science	Cornell University
Howard Martin Whitcraft	Ph.D. Mathematics	University of St. Louis
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Joseph Francis	Associate Professor of Biology	Cedarville University
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Todd Peterson	Ph.D. Plant Physiology	University of Rhode Island
Charles Edward Norman	Ph.D. Electrical Engineering	Carleton University (Canada)
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Paul Whitehead	Ph.D. Chemical Thermodynamics	University of Natal (South Africa)
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Peter Line	Ph.D. Neuroscience	Swinburne University of Technology (Australia)
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Garrick Little	Ph.D. Organic Chemistry	Texas A & M University
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Mark Bearden	Ph.D. Electrical & Computer Engineering	Carnegie Mellon University
Harry Lubansky	Ph.D. Biological Chemistry	University of Illinois, Chicago
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Andy McIntosh	Full Professor of Thermodynamics and Combustion Theory	University of Leeds (UK)
Mark A. Robinson	Ph.D. Environmental Science	Lacrosse University
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Tom McMullen	Ph.D. History & Philosophy of Science	Indiana University

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Edwin Karlow	Chair, Department of Physics	LaSierra University
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Bruce Krogh	Professor of Electrical & Computer Engineering	Carnegie Mellon University
Tetsuichi Takagi	Senior Research Scientist	Geological Survey of Japan
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Keith P. Birch	Ph.D. Atmospheric Physics	University of Southampton (UK)
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Theodor Liss	Ph.D. Chemistry	Massachusetts Institute of Technology
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Thomas Milner	Associate Professor of Biomedical Engineering	University of Texas, Austin
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Christian W. Puritz	Ph.D. Mathematics	University of Glasgow (UK)
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Terry Morrison	Ph.D. Chemistry	Syracuse University
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William Russell Belding	Ph.D. Mathematics	University of Notre Dame
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Matthew A. Jenks	Professor of Horticultural Science	Purdue University
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Paul Randolph	Ph.D. Mathematical Statistics	University of Minnesota
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David Sabatini	Professor Civil Engineering & Environmental Science	University of Oklahoma
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Etienne Y. Vernaz	Professor & Director of Research Director	CEA (French Atomic Energy Agency) (France)
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Richard J. Neves	Professor of Fisheries, Dept. of Fisheries and Wildlife Sciences	Virginia Tech
David Deming	Associate Professor of Geosciences	University of Oklahoma
Gregory A. Ator	Associate Professor, Department of Otolaryngology	University of Kansas Medical Center
Erkki Jokisalo	Ph.D. Social Pharmacy	University of Kuopio (Finland)
John S. Roden	Associate Professor of Biology	Southern Oregon University
Donald W. Russell	Adjunct Assistant Clinical Professor	University of North Carolina School of Medicine
Neil Armitage	Associate Professor of Civil Engineering	University of Cape Town (South Africa)
Geoff Barnard	Senior Research Scientist, Department of Veterinary Medicine	University of Cambridge (UK)
Richard Hassing	Ph.D. Theoretical Physics	Cornell University
Olivia Torres	Professor-Researcher (Human Genetics)	Autonomous University of Guadalajara (Mexico)
Donald A. Kangas	Professor of Biology	Truman State University
Alvin Masaira	Senior Lecturer for Structural Engineering and Mechanics	University of Cape Town (South Africa)
George A. Ekama	Professor, Water Quality Engineering, Dept of Civil Engineering	University of Cape Town (South Africa)
Alistair Donald	Ph.D. Environmental Science/Quaternary or Pleistocene Palynology	University of Wales (UK)
Thomas C. Majerus	PharmD; FCCP	University of Minnesota
Ferenc Farkas	Ph.D. Applied Chemical Sciences	Technical University of Budapest (Hungary)
Scott A. Chambers	Affiliate Professor of Chemistry and Materials Science & Engineering	University of Washington
Cris Eberle	Ph.D. Nuclear Engineering	Purdue University
Dennis M. Sullivan	Professor of Biology and Bioethics	Cedarville University

Rodney M. Rutland	Department Head & Associate Professor of Kinesiology	Anderson University
Alastair M. Noble	Ph.D. Chemistry	University of Glasgow (Scotland)
Robert D. Orr	Professor of Family Medicine	University of Vermont College of Medicine
Laverne Miller	Clinical Associate Professor of Family Medicine	Medical College of Ohio
Laura Burke	Former Associate Professor of Industrial Engineering	Lehigh University
Terry W. Spencer	Former Chair, Department of Geology & Geophysics	Texas A&M University
Bert Massie	Ph.D. Physics	University of California, Los Angeles
Mark C. Porter	Ph.D. Chemical Engineering	Massachusetts Institute of Technology
S. Thomas Abraham	Assistant Professor of Pharmacology & Toxicology	Campbell University School of Pharmacy
John L. Hoffer	Professor of Engineering; (also) Professor of Anesthesiology	Texas A&M University College of Engineering; Texas A&M Univ. Syst. Health Science Center
Herman Branover	Professor of Mechanical Engineering	Ben-Gurion University (Israel)
Martin Krause	Research Scientist (Astronomy)	University of Cambridge (UK)
James G. Bentsen	Ph.D. Chemistry	Massachusetts Institute of Technology
Charles N. Delzell	Professor of Mathematics (Ph.D. Stanford)	Louisiana State University
Curtis Hrischuk	Ph.D. Electrical Engineering	Carleton University (Canada)
Guang-Hong Chen	Assistant Professor of Medical Physics & Radiology	University of Wisconsin-Madison
Doug Hufstedler	Ph.D. Animal Nutrition	Texas A&M University
Justin Long	Ph.D. Chemical Engineering	Iowa State University
James E. Rankin	Ph.D. General Relativity	Yeshiva University (Israel)
Donald F. Smee	Research Professor (Microbiology)	Utah State University
Colin R. Reeves	Professor of Operational Research (Ph.D. Evolutionary Algorithms)	Coventry University (UK)
Eugene K. Balon	University Professor Emeritus, Department of Integrative Biology	University of Guelph (Canada)
William F. Smith	Ph.D. in Molecular & Cellular Biology	McGill University
William A. Eckert III	Ph.D. in Cell & Molecular Physiology	University of North Carolina, Chapel Hill
Hannes Fischer	Ph.D. in Molecular Biology	University of Pennsylvania
Ronald D. DeGroat	Ph.D. Electrical Engineering	University of Colorado at Boulder
John R. Fritch	Ph.D. in Chemistry	University of California Berkeley
Emilio Cervantes	Ph.D. in Molecular Biology	University of Salamanca, Spain
Charles A. Rodenberger	Ph.D. in Aerospace Engineering	University of Texas at Austin
William Murphy	Ph.D. in Chemistry	Columbia University
Valdemar W. Setzer	Ph.D. in Applied Mathematics	University of São Paulo, Brazil
Brandon van der Ventel	Ph.D. in Theoretical Nuclear Physics	Stellenbosch University
Eric Montgomery	Ph.D. in Physics	Stellenbosch University
Neil Steiner	Ph.D. in Electrical Engineering	Virginia Tech
Ferenc Tóth	Ph.D. in Agricultural Sciences	Szent István University, Gödöllő, Hungary
Christian A. Widener	Ph.D. Mechanical Engineering	Wichita State University
Timothy H. Heil	Ph.D. in Computer Engineering	University of Wisconsin, Madison
Fred B. Maas	Ph.D. in Agronomy	Purdue University
Mike Viocary	Ph.D. in Solid State Chemistry	University of Bradford
Michael N. Keas	Ph.D History of Science	University of Oklahoma
Gérald Pech	Ph.D. in Satellite Communications & Networking	Supaero (Higher Inst. of Space and Aeronautics), France
Marco Fasoli	Ph.D. in Biochemistry	University of Cambridge (UK)
Chrystal L. Ho Pao	Assistant Professor of Biology (Ph.D. Molecular Genetics, Harvard U.)	Trinity International University

Donald E. Johnson	Ph.D. Computer & Information Sciences Also: Ph.D. Chemistry	University of Minnesota Michigan State University
James Campbell	Ph.D in Physics	Virginia Polytechnic Institute and State University
Alex Chediak	Professor of Engineering and Physics	California Baptist University
J. Richard Kiper	Ph.D. in Computing Technology in Education	Graduate School of Computer and Information Sciences, Nova Southeastern University
Steve Overell	Ph.D. in Solid State Physics	Edinburgh University
Zoltán Süttő	M.D., Ph.D. in Medicine, Dept. of Pulmonology	Semmelweis University Budapest, Hungary
Kristian M. Arason	Ph.D. in Medicinal Chemistry	Ohio State University
Robert Beckett	Ph.D. in Animal Genetics	Ohio State University
Kirk Cameron	Ph.D. in Statistics	Stanford University
William E. Solomons	Ph.D. Medicinal Chemistry	The University of Mississippi School of Pharmacy
Everett T. Solomons	Ph.D. Medicinal Chemistry	The University of Mississippi School of Pharmacy
James N. Cummins	Emeritus Professor of Pomology	Cornell University
Chad Dechow	Assistant Professor of Dairy Genetics	Penn State University
Dale A. Dickinson	Assistant Professor & Graduate Program Director, School of Public Health	University of Alabama Birmingham
Gerald C. Van Dyke	Professor of Botany & Plant Pathology	North Carolina State University
Paul N. Dunlap	Ph.D. in Chemical Engineering	California Institute of Technology
Yupeng (David) He	Ph.D. in Microbiology	University of Washington
Matthew Harvey Jones	Ph.D. in Mechanical and Aeronautical Engineering	University of California, Davis
Donald Linn	Ph.D. in Chemistry	University of Georgia
James R. Matthews	Ph.D. in Materials Engineering	MIT
Doug Peters	Ph.D. in Electrical Engineering	University of Virginia
Terry L. Rathman	Ph.D. in Organic Chemistry	Virginia Tech
Philip C. Sekar	Ph.D. in Medical Chemistry	University of Delhi
Evgeny Selensky	Ph.D. in Physics and Mathematics	Moscow State University
Craig Thomas	Ph.D. in Animal Science	University of Florida
Ron Voss	Ph.D. in Chemistry	University of Manitoba
Wesley Brewer	Ph.D. in Computational Engineering	Mississippi State University
Keith Diaz	Ph.D. in Integrative Exercise Physiology	Temple University
Clifford Hull, Jr.	Ph.D. in Analytical and Biological Chemistry	University of South Carolina
Luis Santamaria	Professor of Histology, Dept. of Anatomy, Histology, and Neuroscience	Autonomous University of Madrid
David Tong	Ph.D. in Experimental Atomic, Molecular, and Optical Physics	University of Connecticut
Amaro Carvalho Camilo	Ph.D. in Cellular and Structural Biology	University of Vigosa
David (Dale) Gottlieb	Ph.D. in Philosophy – Mathematical Logic	Brandeis University
Jeng-Kuang Hwang	Ph.D. in Electrical Engineering	National Tsing-Hua University
Ramsin Khoshabeh	Ph.D. in Electrical and Computer Engineering	University of California, San Diego
Ming-blu Leung	Ph.D. in Civil Engineering	University of Illinois
Pekka Maattanen	Ph.D. in Biochemistry	McGill University (Canada)
Gerald K. McEwen	Ph.D. in Chemistry	Iowa State University
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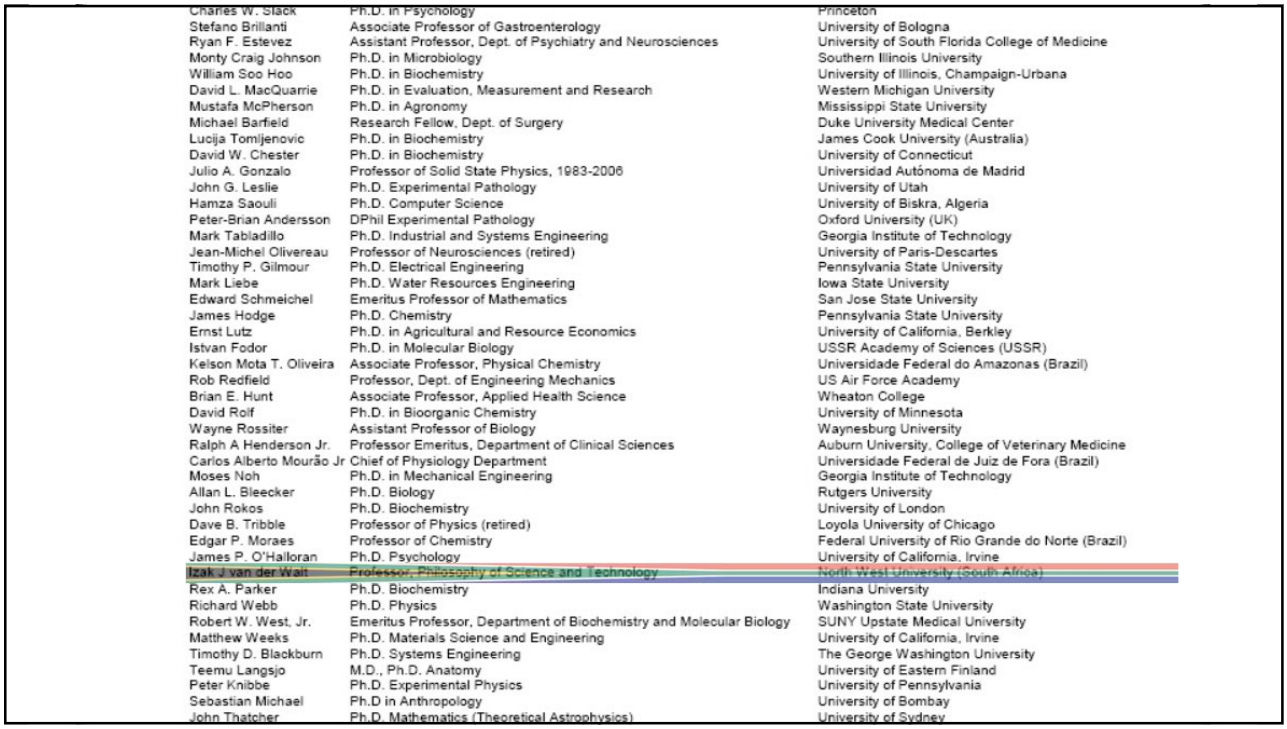
Wei H. Ruan	Professor of Mathematics	Purdue University, Calumet
Terry Strout	Ph.D. in Chemical Engineering	University of Maine
Paolo Cioni	Contract Professor, Psychology, Faculty of Medicine	University of Pisa and Florence
George A. Damoff	Ph.D. in Forestry	Stephen F. Austin State University

John Rousseau	Ph.D. Physics	Oxford University
Alberto Vigato	Ph.D. Information Engineering	University of Padua, Italy
Kjell J. Tveter	Professor of Urology (retired)	University of Oslo
Rodrigo M. Pontes	Professor of Chemistry	The State University of Maringa (Brazil)
George-Adrian Lungu	Ph.D. Physics	University of Bucharest
Kirk Durston	Ph.D. Biophysics	University of Guelph
Márcio Lazzarotto	Professor, Organic Chemistry	Universidade Federal do Rio Grande do Sul (Brazil)
Greg W. Burgreen	Ph.D. Mechanical Engineering	Mississippi State University
Silviu Podariu	Ph.D. Cosmology	Kansas State University
Catherine K. Luk	Ph.D. in Biophysics	University of Rochester
Moshe Marikovsky	Ph.D. in Biology	Weizmann Institute of Science (Israel)
J.W. Sam Stevenson	Ph.D. in Organic Chemistry	University of South Carolina
Christopher Q. Lan	Associate Professor, Chemical and Biological Engineering	University of Ottawa (Canada)
Paul Craddock	Assistant Professor, Experimental Psychology	University of Lille (France)
Wilton Remigio	Assistant Professor, Department of Physical Therapy	Misericordia University
Samuel Valença	Professor of Histology	Federal University of Rio de Janeiro (Brazil)
Yongfang Zhang	Ph.D. Electrical Engineering	California Institute of Technology
Betsy Siewert	Ph.D. in Biostatistics	University of Colorado, Denver
Edgar Andrews	Emeritus Professor of Materials Science	University of London, UK
Ryan T. Hayes	Ph.D. Chemistry	Northwestern University
Sam S. Yoon	Professor of Mechanical Engineering	Korea University, Seoul, Korea
Iuliana Pasuk	Senior Researcher	National Institute of Materials Physics, Romania
Martin Klvana	Ph.D. Microbiology	Masaryk University, Czech Republic
Wessel P. Dirksen	Ph.D. in Molecular Biology and Microbiology	Case Western Reserve University
Günter Bechly	Ph.D. Paleontology	Eberhard-Karls-University Tübingen
Patricia Wolfe	Ph.D. Molecular Pharmacology	Cornell University
Doo Jin Cho	Professor of Electronics	Ajou University, Korea
Jang Hoon Kim	Professor of Architecture	Ajou University, Korea
Rémi Plus	Doctor of Sciences Former member, Société Française de Chimie Physique	Paris University
D. David Nowack	Ph.D. Nutritional Biochemistry	Purdue University
Dusan Fiala	Ph.D. Biophysics/Systems Biology	De Montfort University
Michael R. Shepard	Ph.D. Chemistry	University of Florida
Victor Enrique Vizcarra Ruiz	Professor of Physics	Universidade Estadual de Maringá
PremRaj Pushpakaran	Ph.D Biotechnology	Jamia Hamdard, New Delhi, India
Dudley Eirich	Ph.D Microbiology	University of Illinois, Champaign-Urbana
Guy F. Birkenmeier	Ph.D Biochemistry	Washington State University
Paul Keough	Ph.D Health Sciences	Northwestern University

*= Deceased since signing statement.
Note: Unless updated information has been received, positions listed are those held by signatories when they signed the statement.



Charles W. Slack	Ph.D. in Psychology	Princeton
Stefano Brillanti	Associate Professor of Gastroenterology	University of Bologna
Ryan F. Estevez	Assistant Professor, Dept. of Psychiatry and Neurosciences	University of South Florida College of Medicine
Monty Craig Johnson	Ph.D. in Microbiology	Southern Illinois University
William Soo Hoo	Ph.D. in Biochemistry	University of Illinois, Champaign-Urbana
David L. MacQuarrie	Ph.D. in Evaluation, Measurement and Research	Western Michigan University
Mustafa McPherson	Ph.D. in Agronomy	Mississippi State University
Michael Barfield	Research Fellow, Dept. of Surgery	Duke University Medical Center
Lucija Tomljenovic	Ph.D. in Biochemistry	James Cook University (Australia)
David W. Chester	Ph.D. in Biochemistry	University of Connecticut
Julio A. Gonzalo	Professor of Solid State Physics, 1983-2006	Universidad Autónoma de Madrid
John G. Leslie	Ph.D. Experimental Pathology	University of Utah
Hamza Saouli	Ph.D. Computer Science	University of Biskra, Algeria
Peter-Brian Andersson	DPhil Experimental Pathology	Oxford University (UK)
Mark Tabladillo	Ph.D. Industrial and Systems Engineering	Georgia Institute of Technology
Jean-Michel Olivereau	Professor of Neurosciences (retired)	University of Paris-Descartes
Timothy P. Gilmour	Ph.D. Electrical Engineering	Pennsylvania State University
Mark Liebe	Ph.D. Water Resources Engineering	Iowa State University
Edward Schmeichel	Emeritus Professor of Mathematics	San Jose State University
James Hodge	Ph.D. Chemistry	Pennsylvania State University
Ernst Lutz	Ph.D. in Agricultural and Resource Economics	University of California, Berkley
Istvan Fodor	Ph.D. in Molecular Biology	USSR Academy of Sciences (USSR)
Kelson Mota T. Oliveira	Associate Professor, Physical Chemistry	Universidade Federal do Amazonas (Brazil)
Rob Redfield	Professor, Dept. of Engineering Mechanics	US Air Force Academy
Brian E. Hunt	Associate Professor, Applied Health Science	Wheaton College
David Rolf	Ph.D. in Bioorganic Chemistry	University of Minnesota
Wayne Rossiter	Assistant Professor of Biology	Waynesburg University
Ralph A Henderson Jr.	Professor Emeritus, Department of Clinical Sciences	Auburn University, College of Veterinary Medicine
Carlos Alberto Mourão Jr	Chief of Physiology Department	Universidade Federal de Juiz de Fora (Brazil)
Moses Noh	Ph.D. in Mechanical Engineering	Georgia Institute of Technology
Allan L. Bleecker	Ph.D. Biology	Rutgers University
John Rokos	Ph.D. Biochemistry	University of London
Dave B. Tribble	Professor of Physics (retired)	Loyola University of Chicago
Edgar P. Moraes	Professor of Chemistry	Federal University of Rio Grande do Norte (Brazil)
James P. O'Halloran	Ph.D. Psychology	University of California, Irvine
Izak J van der Walt	Professor, Philosophy of Science and Technology	North West University (South Africa)
Rex A. Parker	Ph.D. Biochemistry	Indiana University
Richard Webb	Ph.D. Physics	Washington State University
Robert W. West, Jr.	Emeritus Professor, Department of Biochemistry and Molecular Biology	SUNY Upstate Medical University
Matthew Weeks	Ph.D. Materials Science and Engineering	University of California, Irvine
Timothy D. Blackburn	Ph.D. Systems Engineering	The George Washington University
Teemu Langsjo	M.D., Ph.D. Anatomy	University of Eastern Finland
Peter Knibbe	Ph.D. Experimental Physics	University of Pennsylvania
Sebastian Michael	Ph.D in Anthropology	University of Bombay
John Thatcher	Ph.D. Mathematics (Theoretical Astrophysics)	University of Sydney

Observations

This doesn't prove that Darwinism is false.

Observations

This doesn't mean that all these signers repudiate evolution entirely.

Observations

It does mean that statements such as

"The basic Darwinian idea . . . is about as secure as any in science ..."

Challenging evolution is on par with believing in a flat Earth.

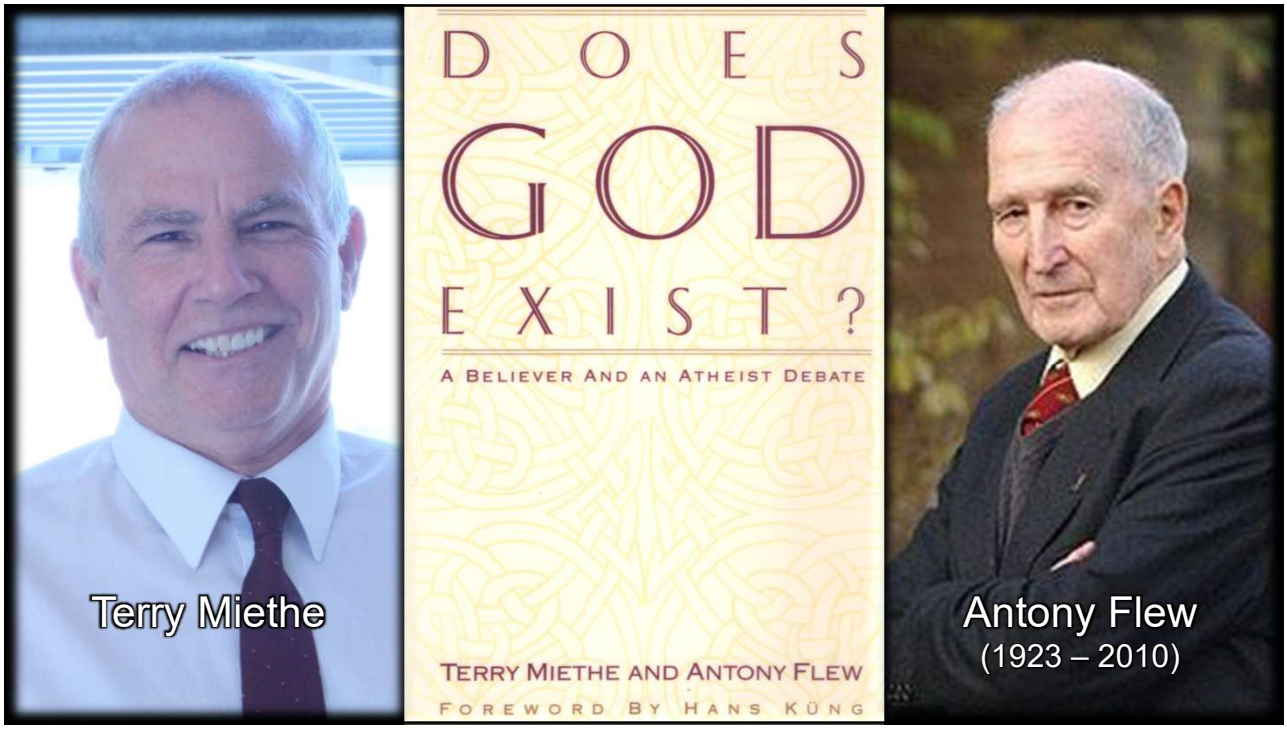
"Darwinian evolution is a well-established theory. "

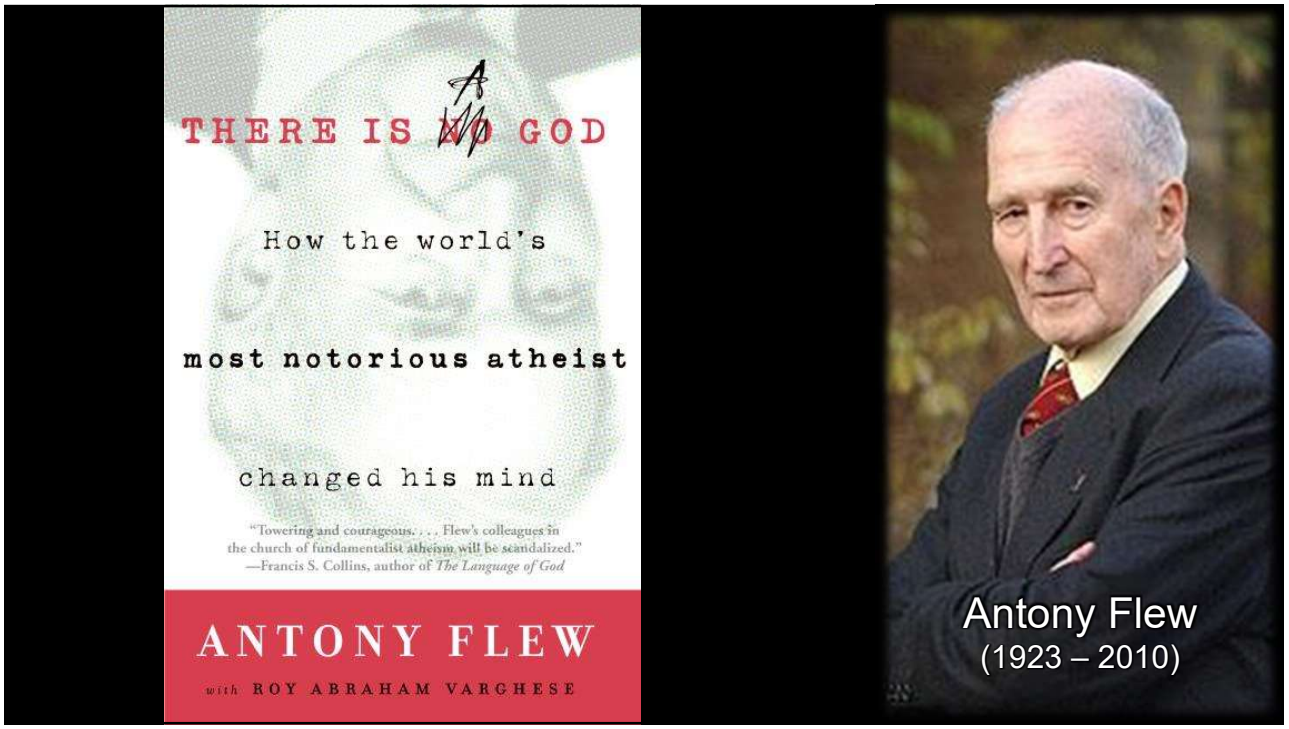
Challenging evolution is on par with challenging the Moon landing.

"There is no question . . ."

are unwarranted.

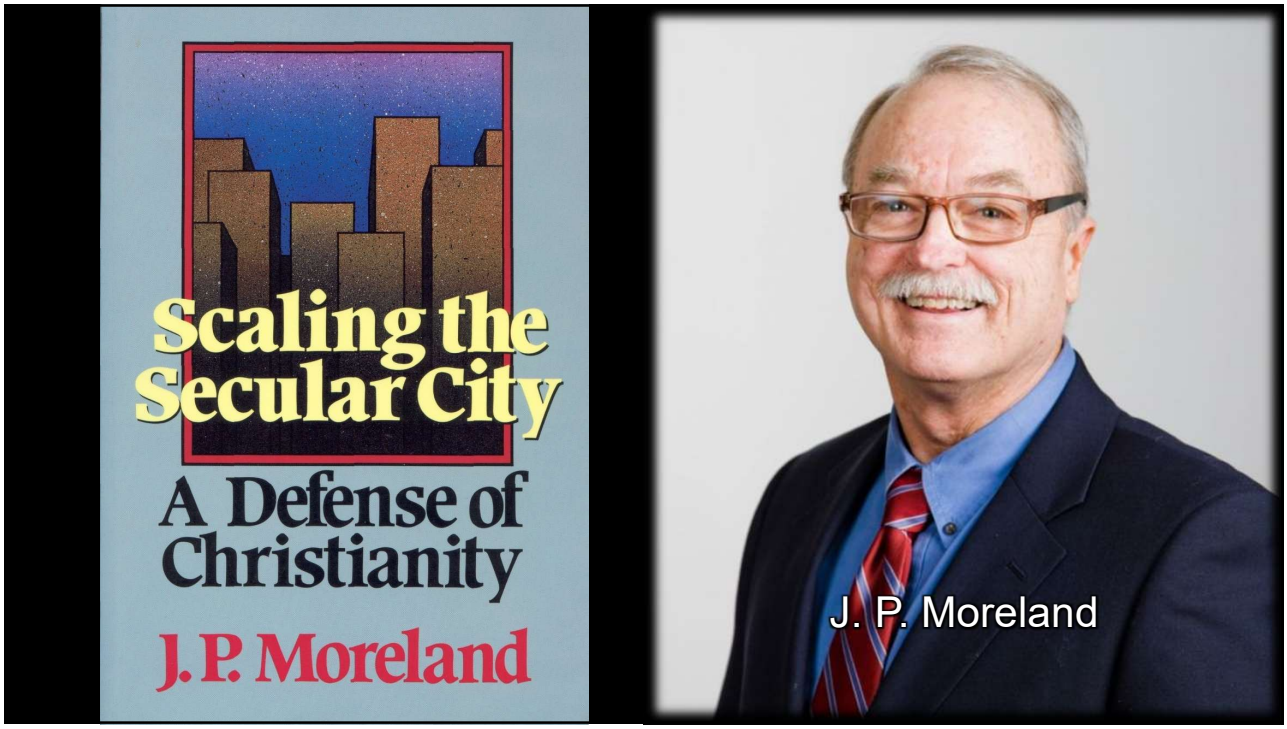

Resources
Debates


Terry Miethe
DOES GOD EXIST?
A Believer And an Atheist Debate
Terry Miethe and Antony Flew
Foreword By Hans Küng
Antony Flew
(1923 – 2010)

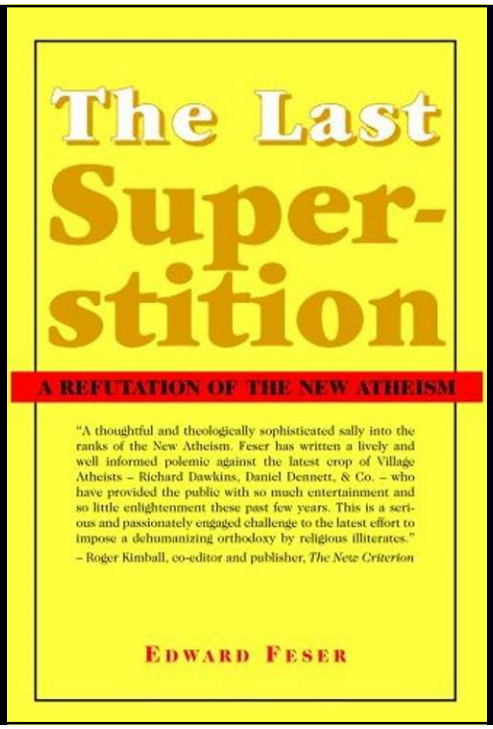

THERE IS A GOD
How the world's
most notorious atheist
changed his mind
"Towering and courageous. . . . Flew's colleagues in the church of fundamentalist atheism will be scandalized."
—Francis S. Collins, author of The Language of God
ANTONY FLEW
with ROY ABRAHAM VARGHESE
Antony Flew
(1923 – 2010)


J. P. Moreland
DOES GOD EXIST
The Debate between Theists & Atheists
J.P. MORELAND AND KAI NIELSEN
with Contributions by:
* Peter Kreeft * Antony Flew *
* William Lane Craig *
* Keith Parsons * Dallas Willard *
Kai Nielsen


Resources
Intermediate


Scaling the Secular City
A Defense of Christianity
J.P. Moreland
J. P. Moreland


Edward Feser


The Last Super-stition
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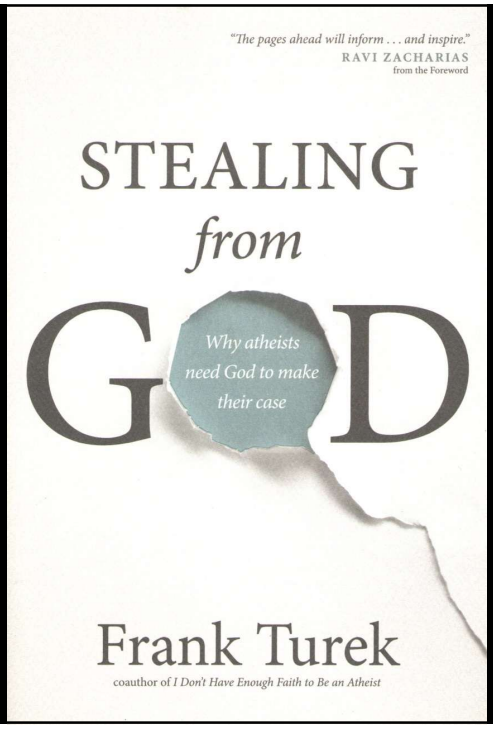
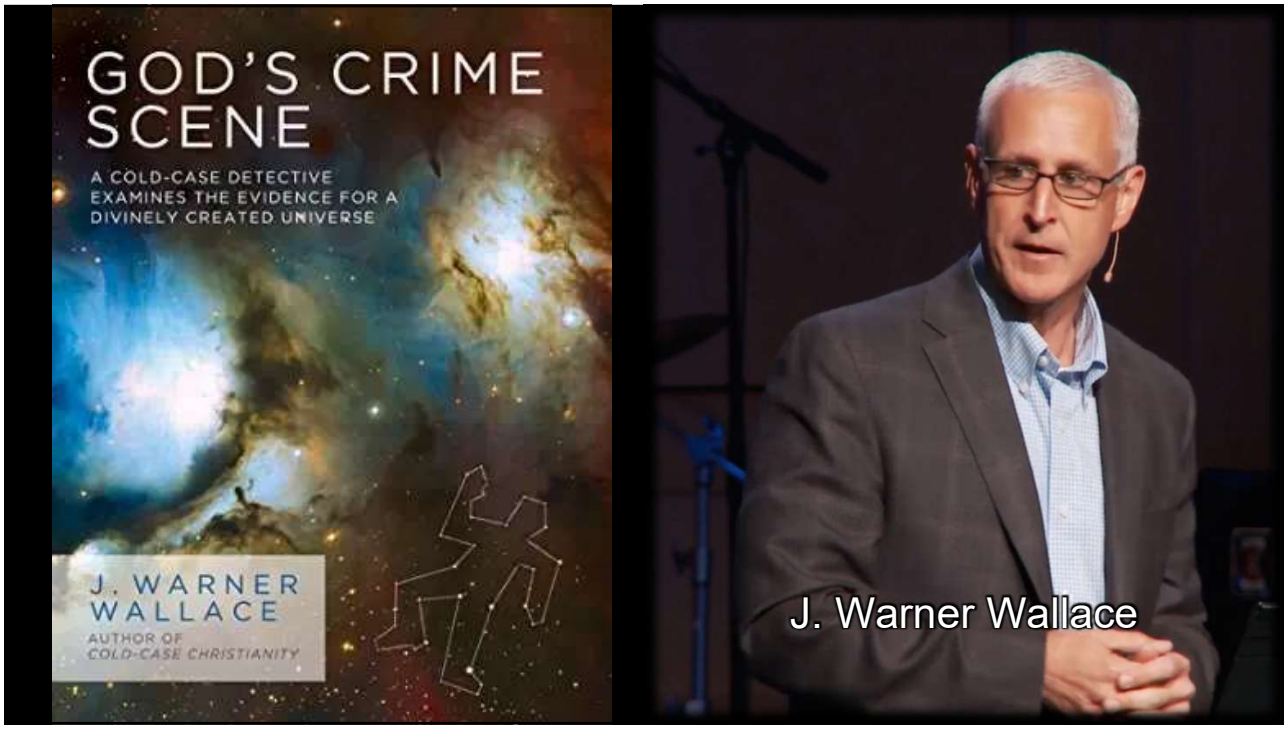
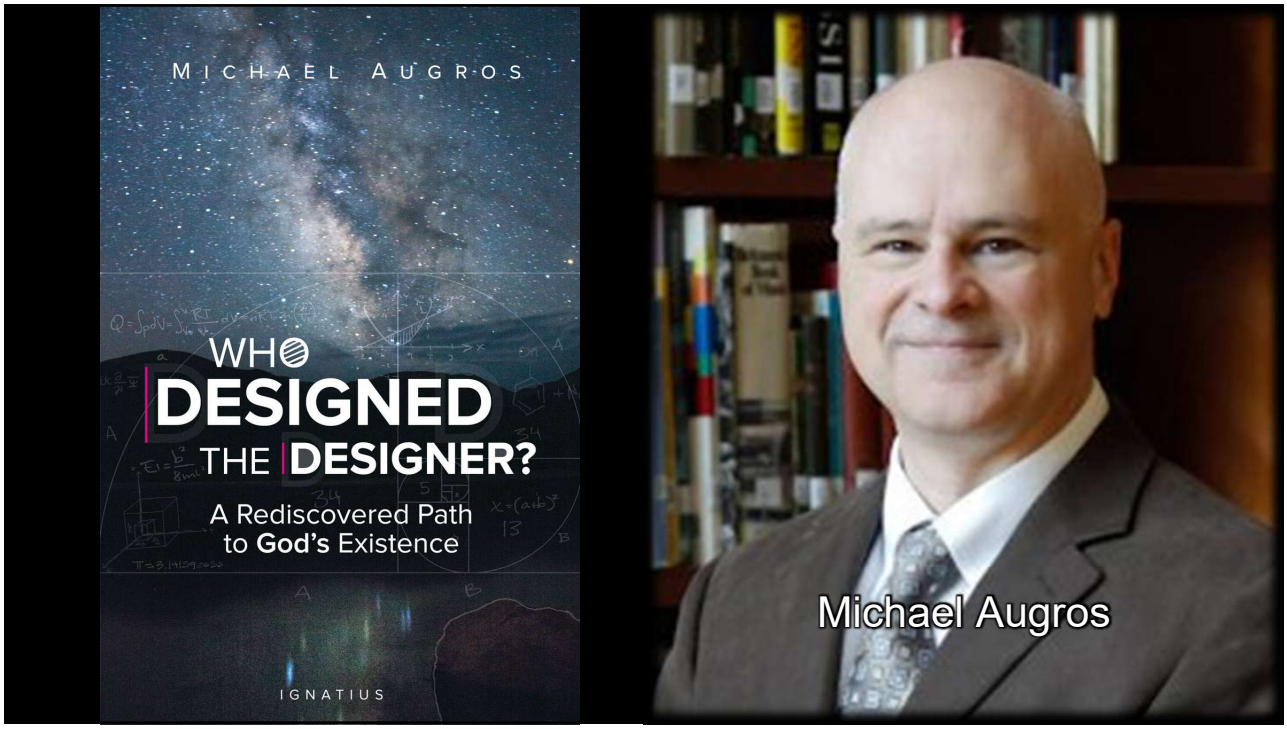
"A thoughtful and theologically sophisticated sally into the ranks of the New Atheism. Feser has written a lively and well informed polemic against the latest crop of Village Atheists – Richard Dawkins, Daniel Dennett, & Co. – who have provided the public with so much entertainment and so little enlightenment these past few years. This is a serious and passionately engaged challenge to the latest effort to impose a dehumanizing orthodoxy by religious illiterates."
– Roger Kimball, co-editor and publisher, The New Criterion
EDWARD FESER

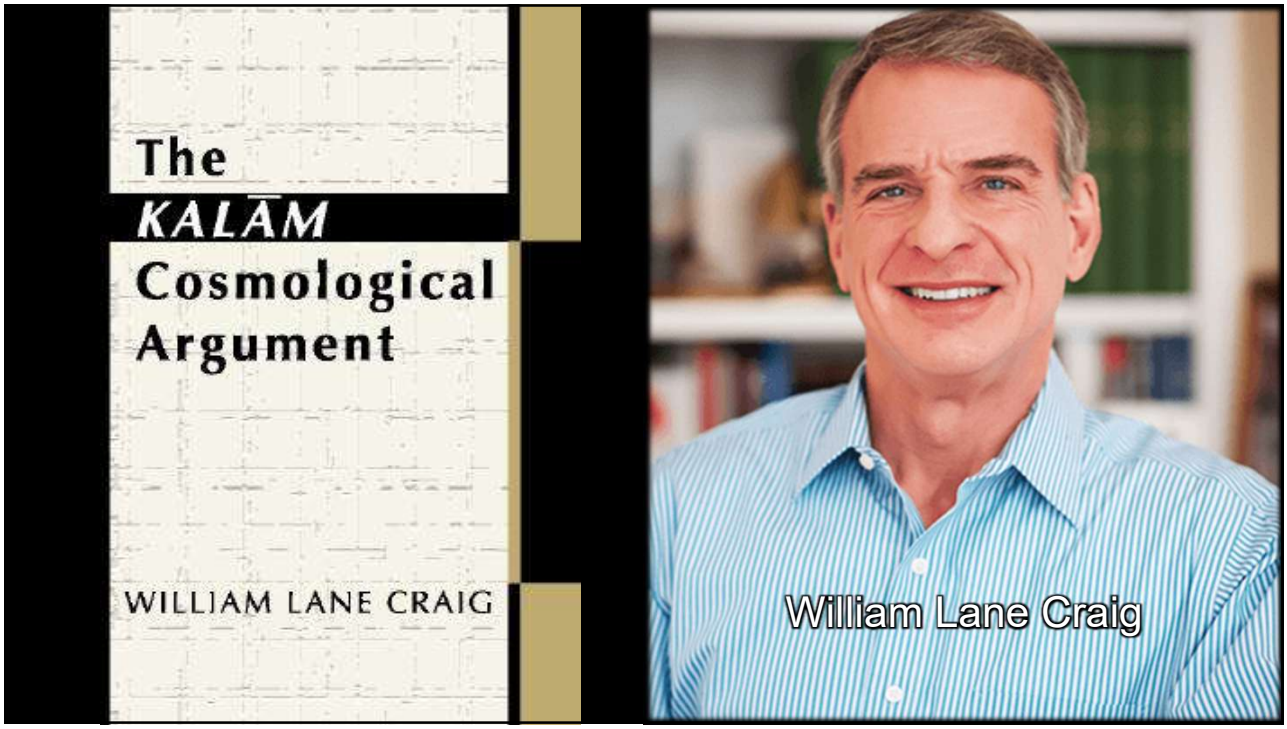

Frank Turek


"The pages ahead will inform . . . and inspire."
RAVI ZACHARIAS
from the Foreword
STEALING
from
GOD
Why atheists need God to make their case
Frank Turek
coauthor of I Don't Have Enough Faith to Be an Atheist


GOD'S CRIME SCENE
A COLD-CASE DETECTIVE EXAMINES THE EVIDENCE FOR A DIVINELY CREATED UNIVERSE
J. WARNER WALLACE
AUTHOR OF COLD-CASE CHRISTIANITY
J. Warner Wallace


MICHAEL AUGROS
WHO DESIGNED THE DESIGNER?
A Rediscovered Path to God's Existence
IGNATIUS
Michael Augros


Resources
Advanced


The
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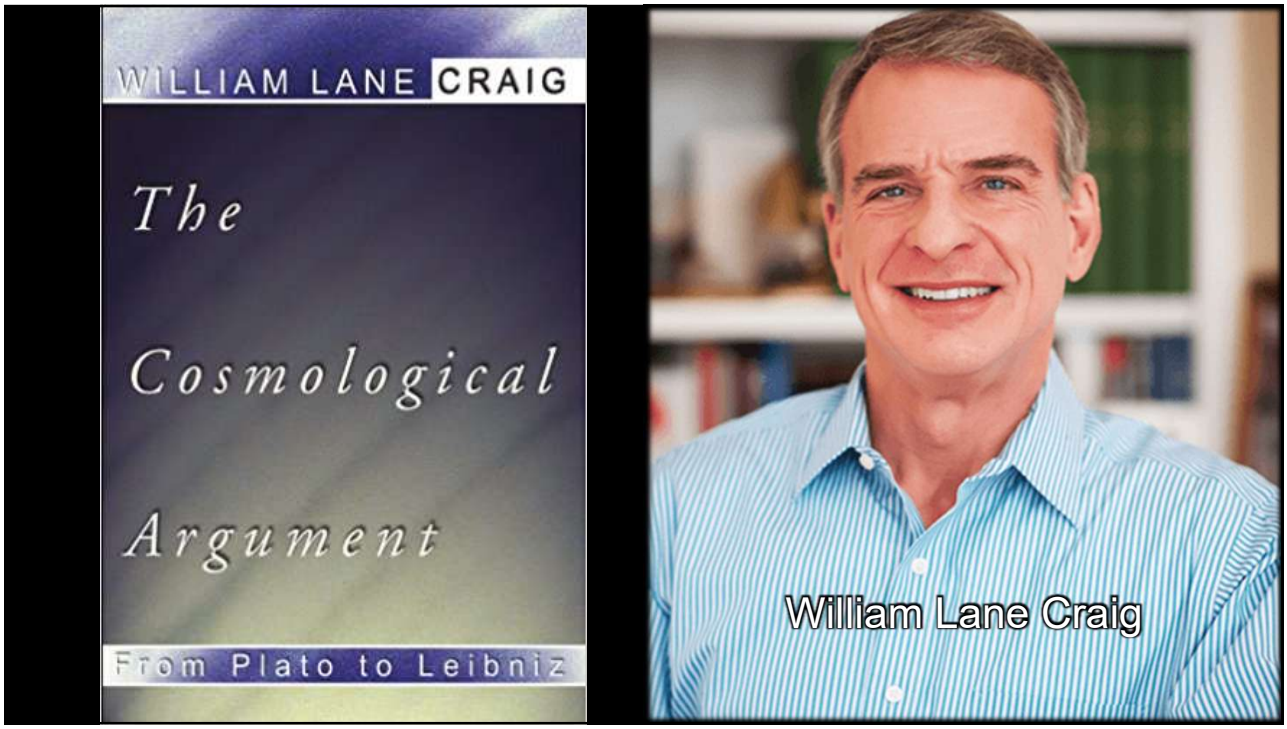
WILLIAM LANE CRAIG
William Lane Craig


WILLIAM LANE CRAIG
The
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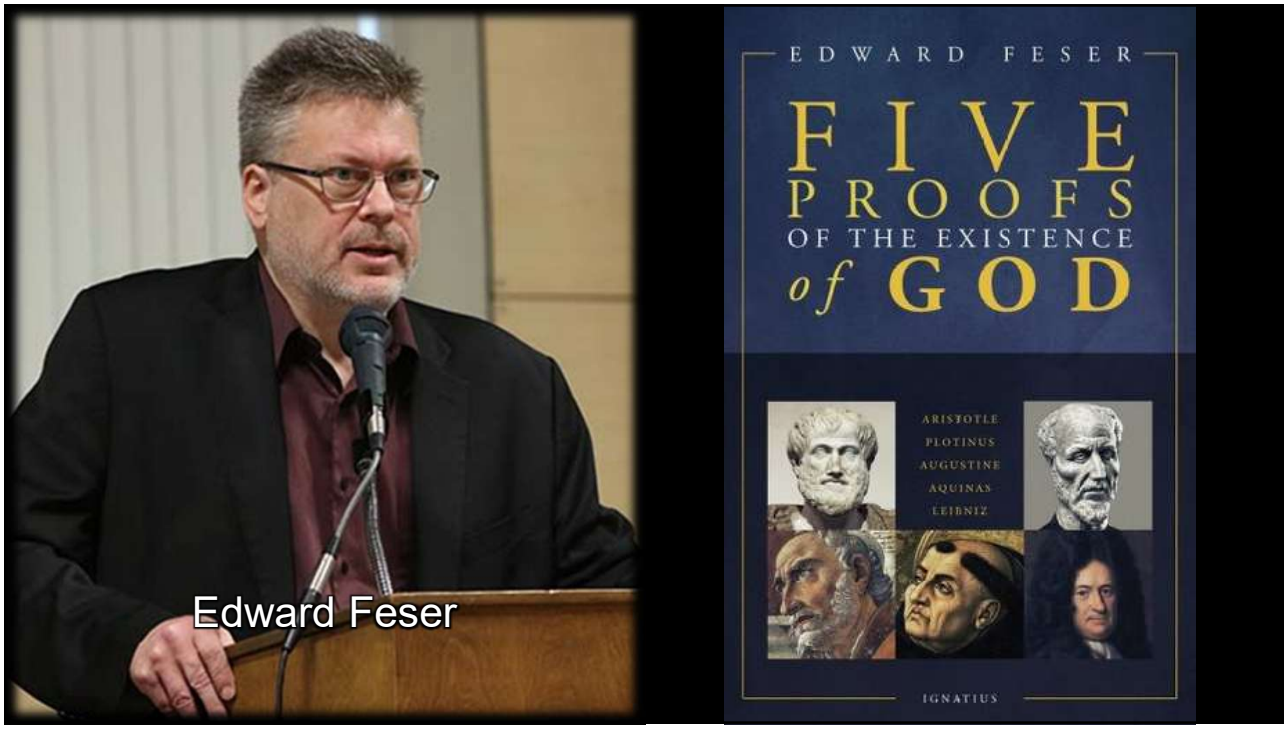
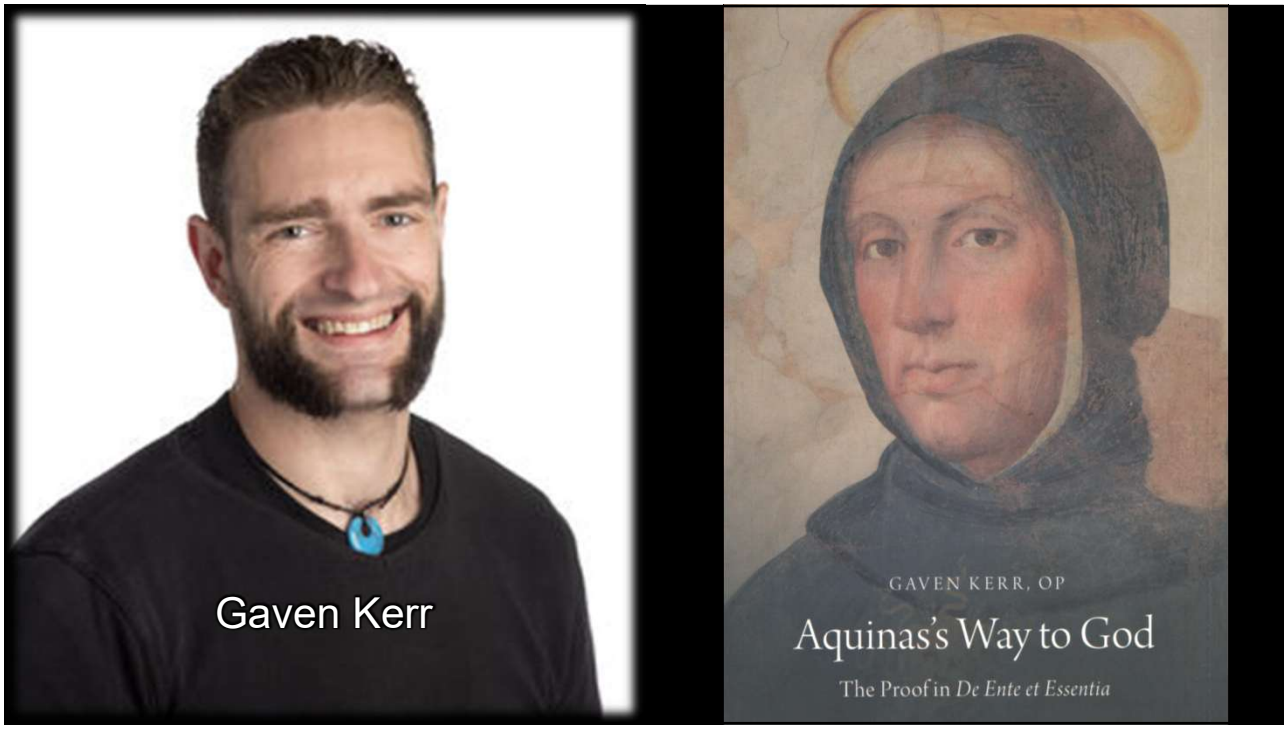
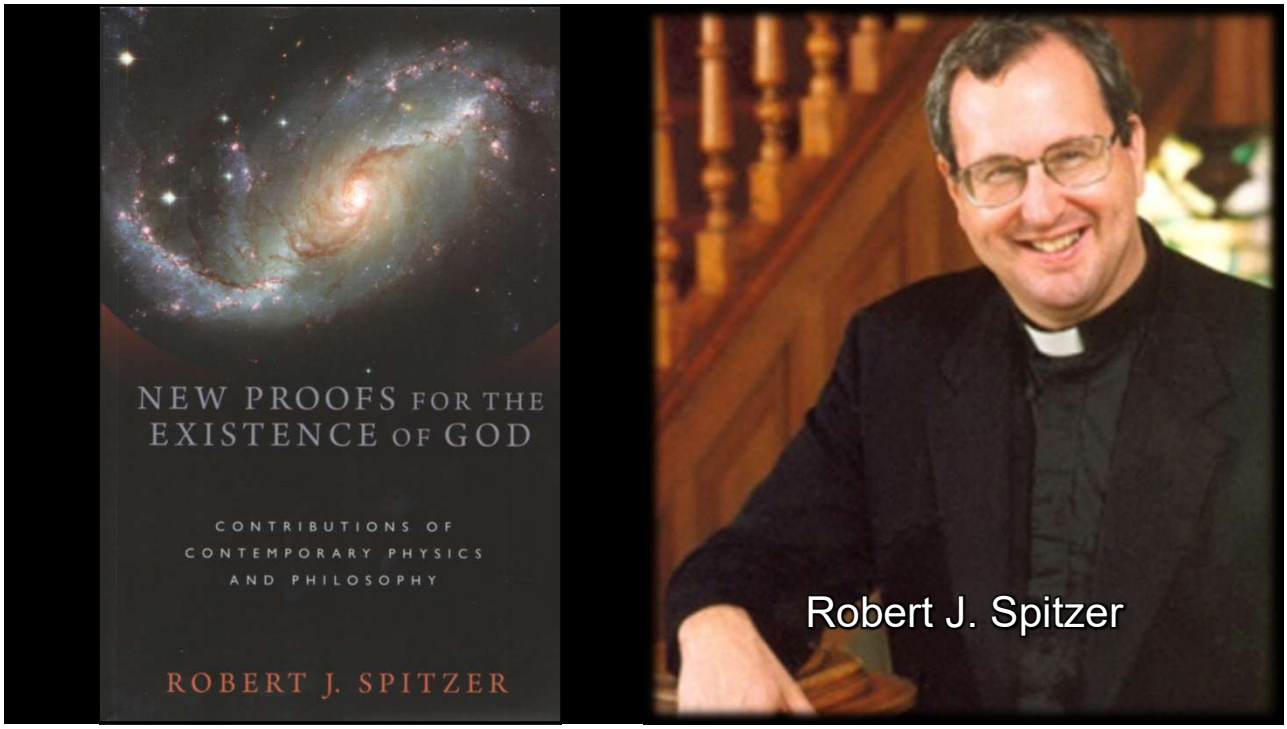
Argument
From Plato to Leibniz
William Lane Craig


Edward Feser
EDWARD FESER
FIVE
PROOFS
OF THE EXISTENCE
of GOD
ARISTOTLE
PLOTINUS
AUGUSTINE
AQUINAS
LEIBNIZ
IGNATIUS


Gaven Kerr
GAVEN KERR, OP
Aquinas's Way to God
The Proof in De Ente et Essentia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Robert J. Spitzer


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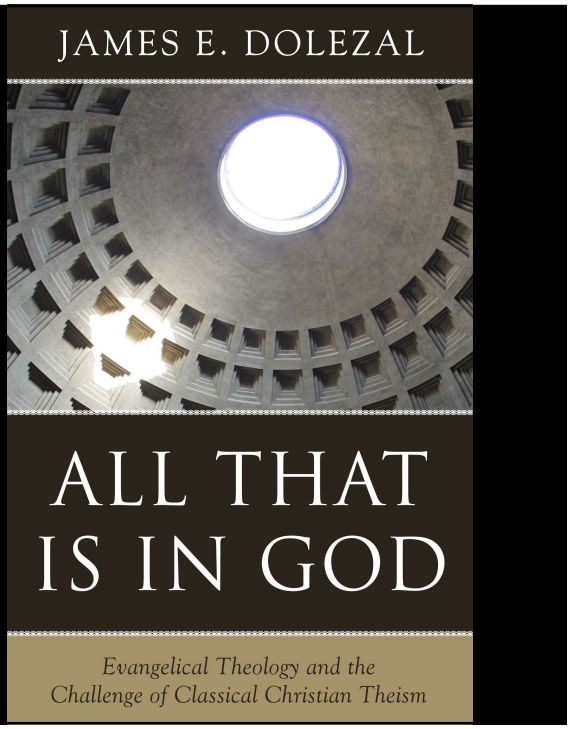
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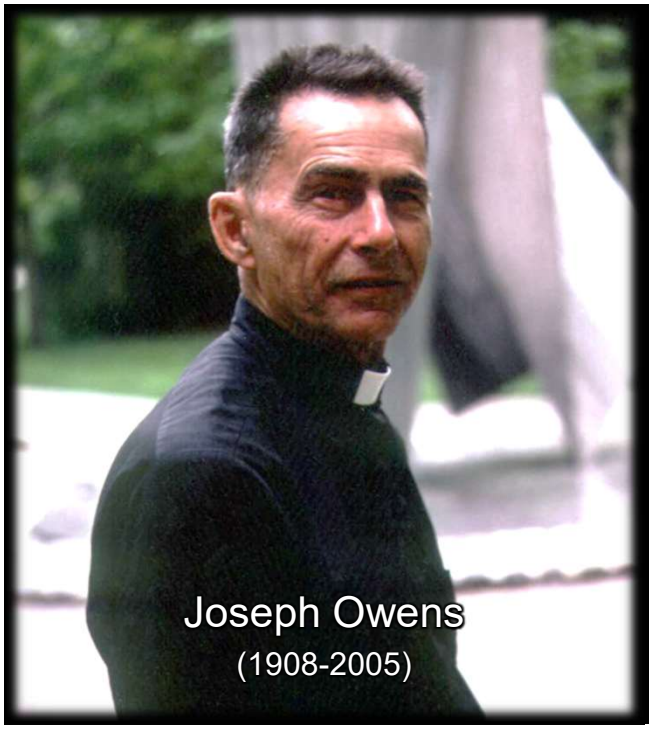
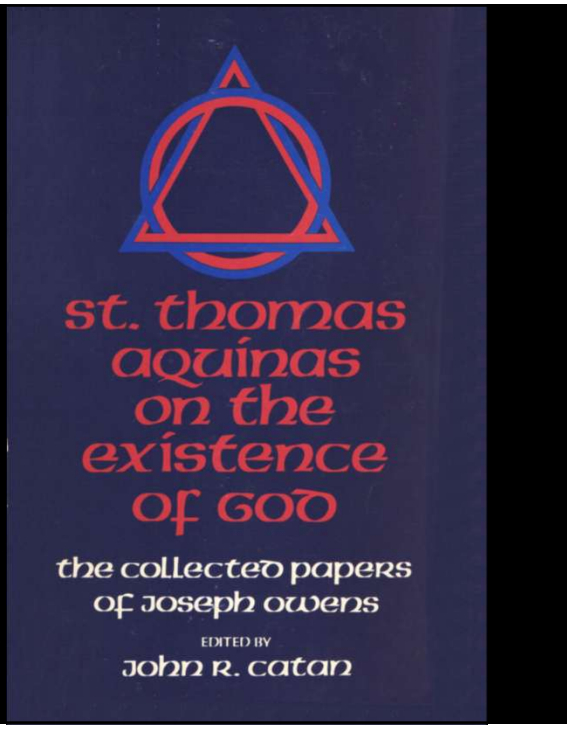
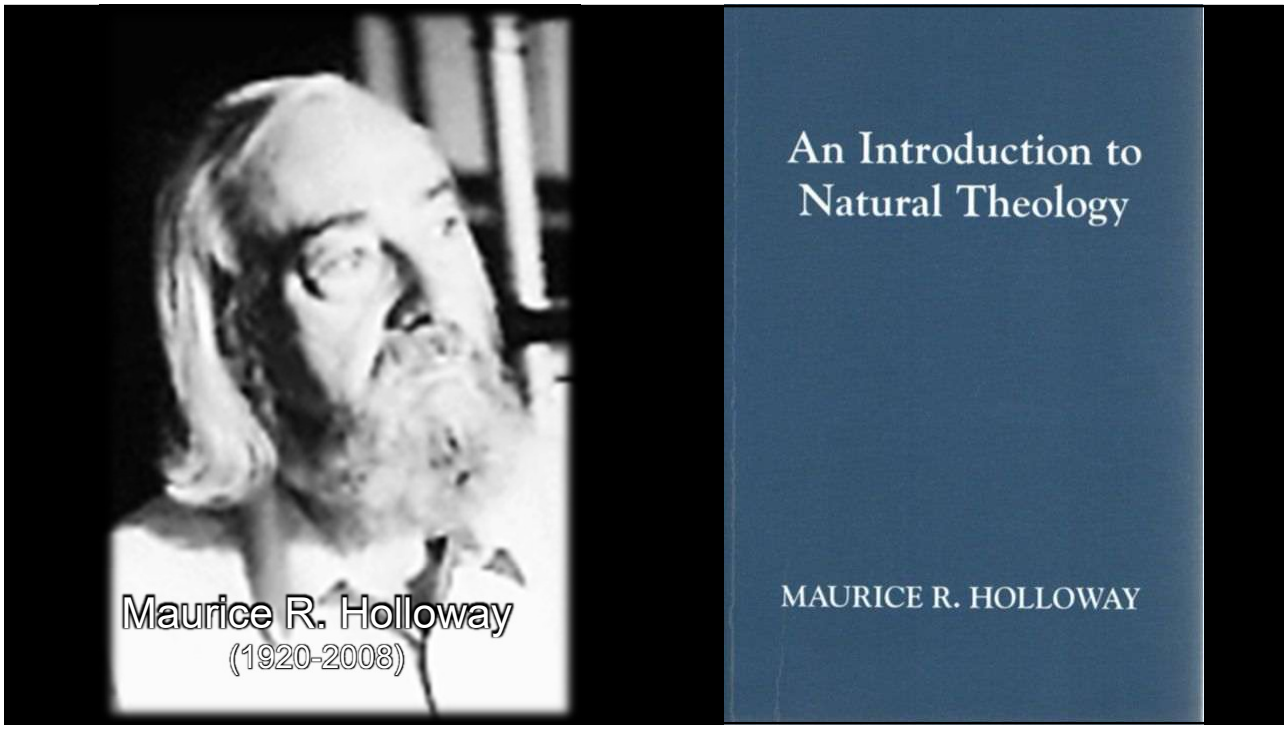
ALL THAT IS IN GOD
Evangelical Theology and the Challenge of Classical Christian Theism


Joseph Owens
(1908-2005)


st. thomas aquinas on the existence of God
the collected papers of Joseph Owens
EDITED BY
John R. Catan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(1920-2008)
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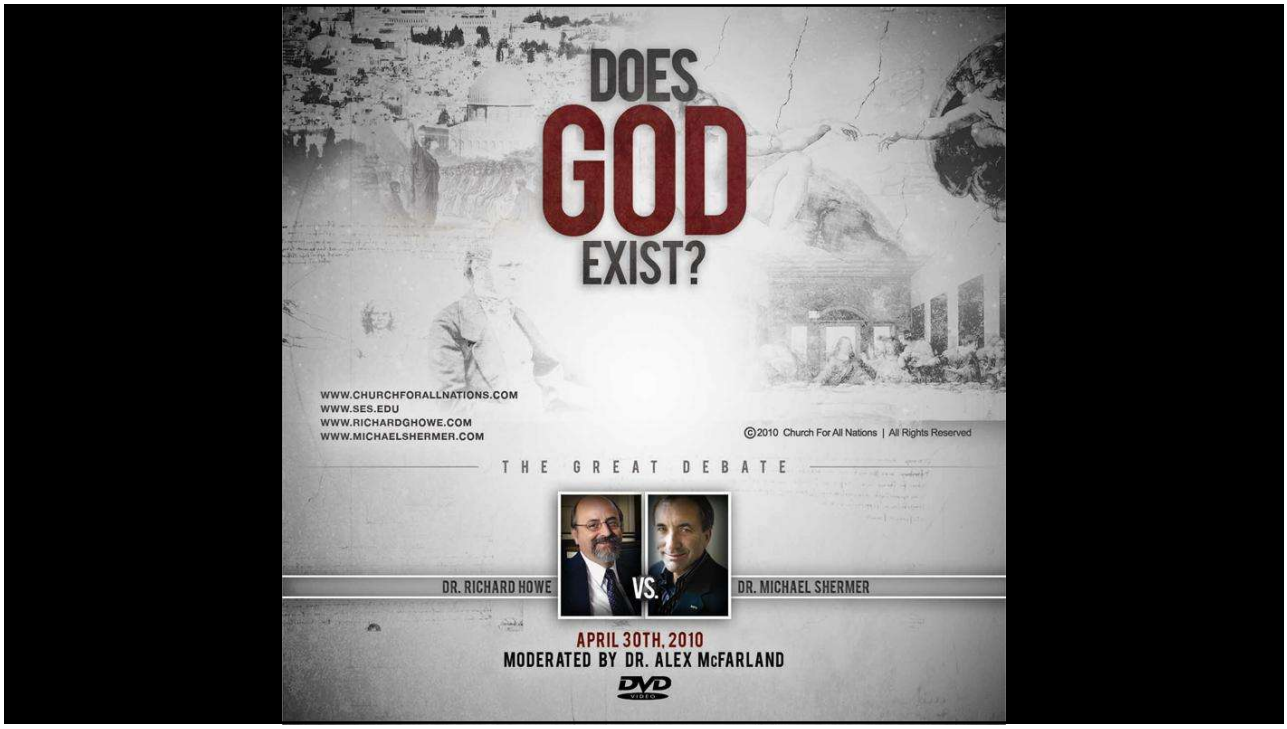
Natural Theology
MAURICE R. HOLLOWAY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DR. RICHARD HOWE
VS.
DR. MICHAEL SHERMER
APRIL 30TH, 2010
MODERATED BY DR. ALEX McFARLAND
DVD