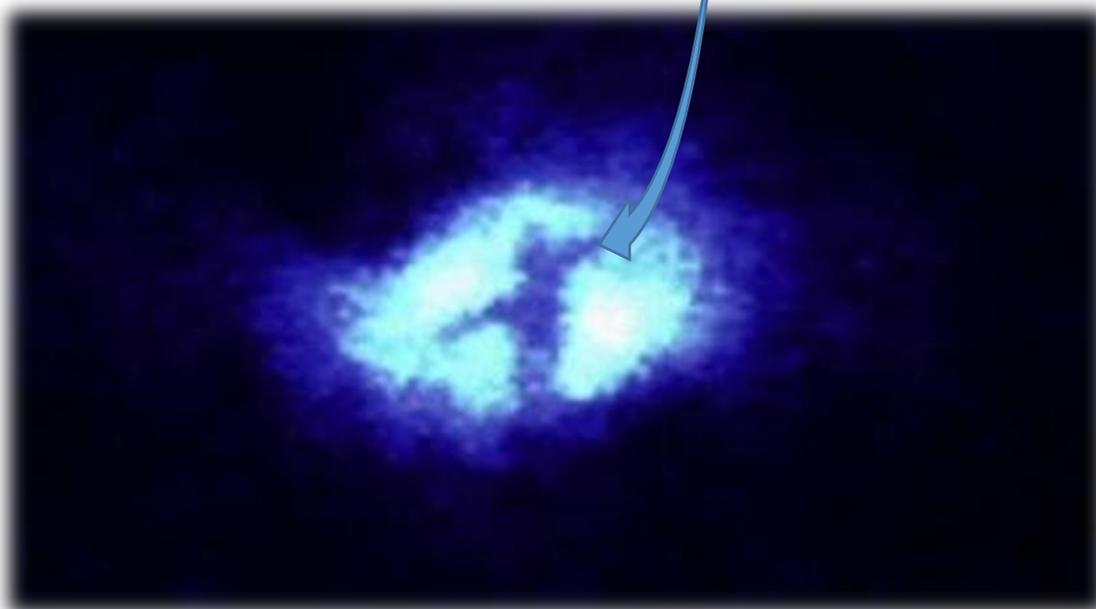


Whirlpool Galaxy M51

# God's Prints are Everywhere



"Whirlpool" Nucleus magnified

## Foreword

This flyer appeals to scientific evidence that stands independent of biblical dogma. Yet I must add that that posture is exactly how the Bible states we are to regard scientific evidence (Rom. 1:18f). Reason obligates not only Christians, but all people, to judge where the following facts rationally point: either to the God of the Bible, or to a *specific*<sup>1</sup> alternative “agent” that skeptics imagine, better explains them. Ah, but that is my challenge! Please specifically identify which alleged alternative can be demonstrated to actually exist which explains the evidence better than does the existence of the God of the Bible.<sup>2</sup>

# GOD’S PRINTS ARE EVERYWHERE!

*Examples of God’s Revelation in Nature, Experience, and History*

As Dinesh D’Souza notes, the suggestion that God does not exist because we can’t see Him, is as illogical as denying the existence of Shakespeare for the reason that he doesn’t appear in the story line of Hamlet.<sup>3</sup> Since the God of the Bible is NOT part of creation, we should expect NOT to see Him. Yet since God is the *Creator* of all things (Genesis 1:1) who, in Jesus Christ, entered our world in the flesh (John 1:14), we should expect to see His “prints” across both nature and history. Is this really the case or is it not? I invite you to explore the evidence for yourself!

### 1. The cosmos demands a causal agent outside of itself.

The actuality of the physical universe logically demands the existence of a transcendent<sup>4</sup> Being who brought it into being from outside. Attempts to explain God away by appealing to quantum mysteries, including the Higgs boson (“God” particle), or gravity,<sup>5</sup> as alternative causes won’t escape this challenge since these too are aspects of the *physical* realm which likewise also require a maker. Neither does the evasive question, “*Then who created God?*” since

any notion of a created “god” must by definition be just another creature. The assumption in play here also logically thrusts the burden back onto the materialist to account for the existence of matter (*if*, as they argue, “*God can’t be self-existent,*” then as they say, neither can matter be self-existent). The 1<sup>st</sup> Law of Thermodynamics notes that, without exception, no new matter is created by nature itself. Philosopher Roy Abraham Varghese declares, “*Take your pick: God or universe. Something always existed.*”<sup>6</sup> Since the cosmos cannot account for its own existence, the only remaining potential cause for the existence of physical reality is God.

## 2. **The universe had an absolute *beginning*.**

Science confirms it. The entire **material** universe began out of utter nothingness thirteen-some billion years ago. Numerous independent observations point to this absolute beginning.<sup>7</sup> **Direct observations** reveal the cosmic pattern that: 1) all galaxy clusters are flying away from one another, 2) they are measurably farther apart now than they were in the past, 3) this expansion has been slowing down, 4) and the temperature of the universe is cooling off. 5) We can also observe the background radiation from the initial blast of creation, 6) which reveals (with further refinement of the resolution of the images) the very level of disconformity that was necessary for solid planets to form. And these are only a partial list of that clear and unambiguous pattern of the expansion which points to the creation of the cosmos. Were this expansion reversed like rewinding a movie, that same pattern would take us all the way back to a cosmic singularity (the Big Bang) which was the absolute beginning of all things material. When Stephen Hawking drew on both empirical data and Einstein’s Theory of General Relativity, he concluded that space, time, matter, and energy began from a “**zero volume**” singularity.<sup>8</sup> Since the cause of a *beginning* of the cosmos from out of nothing must, by definition, lie **outside the domain of science**, there is no rational means to account

for it apart from a transcendent God who, alone, exists outside of His creation. The *scientific* consensus that the cosmos had a beginning is also consistent with the opening declaration of the Bible, “*In the beginning God created the heavens and the earth*” (Genesis 1:1).

Former atheist-become-deist, the late Dr. Antony Flew, conceded that the discovery of the Big Bang **overthrew** a major premise of his essay, “*The Presumption of Atheism.*”<sup>9</sup> So atheism now shoulders the burden of proof for its assertion of God’s non-existence. In my public debates with atheists on this matter,<sup>10</sup> my opponents have consistently answered that “*science will eventually provide its answer;*” to which I replied that “zero-volume” beginnings utterly lack matter, energy, space, and time through which anything could even possibly arise.

The text of Genesis chapter 1 harmonizes with both Big Bang cosmology and the “day-age” interpretation of Genesis. Assertions by young-earth creationists that the 24-hour-creation-day position alone is faithful to the Bible, fail under scrutiny.<sup>11</sup> In one of my essays, I argue that a careful look at the original biblical text (in the Hebrew language) yields many indications both that the creation days of Genesis 1 are **long periods** of time, and that its first two verses, taken together, easily allow for a multi-billion year-old cosmos which God created deliberately and effortlessly.<sup>12</sup>

The fact of this absolute beginning of the universe from out of nothing amounts to a sheer miracle. Consequently, the prejudicial objection to the possibility of miracle, allegedly in the name of science, is refuted by the *scientifically*-affirmed fact of a Big Bang beginning!<sup>13</sup>

### **3. Creation was fine-tuned from its very beginning.**

The universe did not begin in chaos. Darwinist Richard Dawkins has asserted that what we imagine as “design” in creation is nothing

more than the result of unguided natural selection reshuffling nature over eons of time.<sup>14</sup> The problem with this view is that the design under consideration **precedes** the appearance of life and therefore cannot be attributed to Darwinism. As astrophysicist Martin Rees points out,<sup>15</sup> there is a set of highly unlikely mathematical factors that were in place from the **very moment of creation**. The following conditions had to be astonishingly close to what they actually were in order for there to be a universe capable of producing life in any form.

- The amount of mass in the universe
- The expansion rate of the Big Bang
- The strength of the force of gravity
- The strength of anti-gravity
- The strong nuclear force in the atom
- The weak nuclear force in the atom

The set of extreme mathematical demands that were met in the development of our habitable universe, points to a sheer miracle. Indeed, the mounting list of fine-tuning parameters (numbering now in the scores) shouts out for the existence of an Intelligent Creator AND Designer of the cosmos.<sup>16</sup>

In an effort to evade the Creator-affirming implications from the fine-tuning just described, philosophical naturalists are surmising a “multiverse” hypothesis. This proposal suggests that countless alternate universes also exist which are parallel to our own. Their argument runs that, out of what they imagine to be an “infinitely large pool” of other universes, ours managed to “hit the right numbers” and so “win the cosmic jackpot.” But this is pure speculation for which there is **simply no empirical evidence**.<sup>17</sup> Ironically, it is the naturalists who commit the “god-of-the-gaps” fallacy by seeking for imagined alternate universes in the “great beyond” as opposed to the finely-tuned cosmos that lies right in front of us.

## **The limits the Big Bang imposes onto Darwinism.**

Prior to the mid-20<sup>th</sup>-Century, the scientific community had believed the cosmos was eternal and therefore that there had been an unlimited amount of time for natural selection to play itself out in the development of life. However, the Big Bang has now overthrown that timeframe which had been so critical to Darwinian Theory. When the evidence of astronomy began to tilt science back to the notion of a beginning of the universe, atheist Sir Arthur Eddington objected, “*I should like to find a genuine loop-hole,*” because “*We [must] allow evolution an infinite time to get started.*”<sup>18</sup>

The astronomer’s view of cosmic history (including its 13 billion year age) is based on observation back into the past. Our latest telescopes are documenting the development of the cosmos all the way back from its beginning. Since light takes time to travel, our observation of distant objects amounts to peering back in time. Imagine the image of a galaxy in the Hubble “eyepiece” as a “photo” sent from the “surface” of that galaxy billions of years ago. We see it as it was; not as it is. To look out to the farthest galaxies is indeed to look back across 13 billion years of development.

Does this time-frame open the door to Darwinism? Ironically, both scientific-naturalists and young-earth creationists think so. Yet Big Bang cosmology is actually fatal to that view for the reason that life is now regarded as not even a possibility anywhere in the cosmos until a few billion years ago since stars had yet to “cook up” in their thermonuclear furnaces the array of heavy elements necessary for building rocky planets (Iron, etc.) and life (Carbon, etc.). Yet as soon as favorable conditions were in place, **multi-cellular life** appeared very quickly on earth. Even Francis Crick (co-discoverer of DNA)

acknowledge that life could not have begun naturalistically on earth. Ironically however, he posited the highly fanciful notion that life arose in outer space, only to then “ride the cosmic winds” here to earth.<sup>19</sup>

It is becoming increasingly clear that the complexity of the single cell is far greater than what Charles Darwin could have imagined given the limitations of the technology of his time. What he had thought was a mere “*blob of plasm,*” is now acknowledged to be vastly more complex than anything human intelligence has ever produced. Note Michael Denton’s description of the cell:

*“On the surface of the cell [are] millions of openings... to allow a continual stream of materials to flow in and out. [Inside] we would find ourselves in a world of supreme technology and bewildering complexity [with] endless highly organized corridors and conduits branching in every direction from the perimeter of the cell, some leading to the central memory bank in the nucleus and others to assembly plants and processing units...the life of the cell depends on the **integrated** activities of thousands of different protein molecules”<sup>20</sup>*

Yet it is not merely the complexity of the cell which stands in the way of Darwinian evolution. The historical record of life discerned in the actual fossil record also says “No!” to the Darwinian hypothesis. Specifically, the notion of an “*amoeba-to-man*” evolutionary pathway leading to the present life forms is fatally challenged by the utter lack of transitional fossils in the fossil record.<sup>21</sup>

#### **4. Coded information; from where?**

The genius behind the technology within the living cell is not limited to the complexity of its multiplicity of parts; but includes the specified and functional **information** in the **language** of the genetic code itself (DNA). Meaningful language is **always** derived from a personal

intelligence; not mechanistic causes. Therefore the suggestion of an Intelligent Agent as life's Creator does NOT commit the *god-of-the-gaps* fallacy for the reason that an intelligent mind is the only rationally possible source for information. Stephen Meyer writes:

*“The inability of genetic algorithms, ribosome engineering, and prebiotic simulations to generate information without intelligence, reinforced what I had discovered in my study of other origin-of-life theories. Undirected materialistic causes have not demonstrated the capacity to generate significant amounts of specified information. [But] conscious intelligence has repeatedly shown itself capable of producing such information. It follows that mind—conscious, rational intelligent agency...now stands as the only cause known to be capable of generating large amounts of specified information starting from a nonliving state.”*<sup>22</sup>

## **5. Our conscience as a witness to God.**

Virtually every human being has an inner sense of right and wrong. From this condition (identified as “natural law”) we experience an inner sense of vindication when we do “the right,” but inner guilt when we disobey our conscience by doing “the wrong.” Questions have arisen as to whether there is anything real behind this witness of our conscience. Yet the challenge of good and evil will not go away.

Disagree as we may about the precise line between right and wrong in specific instances; just try to imagine a world where human beings live consistently as though there were no moral reality behind the universe. The best treatise dealing with these questions at a popular level is *“Right and Wrong as a Clue to the Meaning of the Universe.”*<sup>23</sup> C.S. Lewis under-mines the popular challenges to the existence of a moral (natural) law. The question is, to the extent we recognize that there are some actions we deem inherently evil and other ones we

regard as inherently good, where does this inner “moral yardstick” to which every person will at times appeal, come from? This “yardstick” makes sense in a universe created by a righteous God who created humans with a conscience. But it can’t square with a cosmos driven solely by chance forces.

## 6. The testimony of human free-will.

The theme of this section should not be confused with the battle Martin Luther waged with Erasmus in his essay, “*The Bondage of the Will*.”<sup>24</sup> That polemic addressed the power of “original sin” to resist the call, the claims, and the lordship of God in Christ upon our lives. This section by contrast addresses the question of human free-will as a challenge to *materialistic* assertions peculiar to present times.

Belief in free-will is not in vogue in secular academic communities that have separated themselves from theistic belief. Human free-will after all rests philosophically on the existence of both a soul and a spiritual realm. The rejection of these conditions leads to a mechanistic view of human nature which reduces our psychological activity to the interplay of electro-chemical processes, thereby excluding free will.

In stark contrast to naturalism which rejects the spiritual, theism refuses to exclude half of reality by rejecting the physical. Physicality too is a God-willed part of reality. Genesis 1 declares at the end of each creation day that the physical realm is “good.” Christians therefore accept the physical realm even as it impacts our psychological makeup.

Yet even at the material level, quantum mechanics has utterly undercut the rigid material determinism that naturalists had always argued forbade free-will.<sup>25</sup> Furthermore, personal experience indicates that reality is *more* than material. The philosophical rejection of free-

will leads to absurdity and self-contradiction on its very face.<sup>26</sup> If we are to believe that intellectual discourse entails merely the interplay of electro-chemical processes in a piece of “meat” (our brain), we have no rational reason to trust the words from the lips of the “electro-chemical machines” who proclaim these notions.

### **The rationality of revelation.**

The materialistic commitments of our secular culture tend to denigrate the concept of “revealed” knowledge from God, which the Bible claims itself to be (2 Timothy 3:16 and Hebrews 1:1-3). Following the leading of David Hume’s essay,<sup>27</sup> it is commonly asserted today that scientific conclusions alone, which are acquired by empirical methods alone, are worthy to be considered factual statements. All other assertions are dismissed as merely subjective opinion.<sup>28</sup> Yet philosopher of science Karl Popper has countered that Hume’s premise is self-defeating since his closing assertions lead to the undermining of his own premises.<sup>29</sup> I would add my own counter which relies on the universal experience of daily human interaction. Our deepest discoveries about one another clearly are not achieved from empirical analysis, but from that form of revelation which happens every time we open our mouths and speak to each other! Why then should we be surprised that God would communicate His deepest wishes by means of verbal revelation in Holy Scripture?

I understand that my challenge of the materialistic premises of secular culture does not, in itself, thereby prove that the Bible is the revealed word of God. All I wish to assert at this point, however, is that it is irrational to object to even the *possibility* of God choosing to verbally communicate with the world He has made.

Obviously there are competing claims as to which Scriptures (if any!) are true. They can’t all be true since, in the face of contradictory

assertions, some will of logical necessity be false. Yet the presence of competing claims does not undermine the possibility of the Bible being correct. Some religions refuse to submit their Scriptures to historical investigation (Islam). Other texts make no claim to data that *can be* historically and scientifically investigated (The Vedas). And still other Scriptures fail these tests altogether (The Book of Mormon). My thesis is that the Judeo-Christian Scriptures do stand up to the scrutiny of such analysis as I demonstrate in points 10 and 11 below.

## **7. The rationality of faith.**

Our materialistic culture tends also to denigrate faith in contrast to the (assumed) certitude of scientific knowledge. We Christians often contribute to this confusion by the acceptance for ourselves of the title “*people of faith.*” The teaching of the Bible would not support the implications following from that designation since, in fact, every person alive, whether religious or secular, scientifically trained or uneducated, is at bottom a person of faith. The Bible never asks whether a person exercises faith. It rather challenges people to place our faith in those foundations that alone are worthy of our trust. In other words, God calls us to turn our faith away from idols (false gods) to the only true and living God. In this context the Holy Bible never even suggests that faith is irrational.

It is at bottom naïve to claim that we can rationally avoid the exercise of faith. Our most important of life’s daily decisions involve matters that are not subject to scientific proof (love, justice, purpose, etc). Even within the scientific realm its practitioners willingly accept as true certain mysteries that are measured, but not fully understood (the properties of light, quantum mechanics, relativity, etc.). The scientific (systematic) study of nature was begun out of trust (faith) from early scientists that a rational Creator had made a rational cosmos that was capable of being measured and rationally examined.

Scientists continue to investigate nature by the exercising of trust (faith) in the integrity of other researchers (authorities) who work outside of their own fields of study. In short, faith and the acceptance of authority, are an inescapable reality of life.

## **8. The historical reliability of the Gospels.**

The recent flurry of books written at the popular level which attempt to undermine the credibility of the Christian claims about Jesus **do not stand up** under scrutiny. The assertion that the texts of the Bible have been corrupted,<sup>30</sup> and that major Christian doctrines, including the deity of Christ, were invented by a paternalistically hierarchical church centuries after Christ, are easily debunked. Secular historian Michael Grant (an agnostic) has countered such theories: “*Modern critical methods fail to support the Christ-myth theory. It has again and again been answered and annihilated by first-rank scholars.*”<sup>31</sup>

In the purest sense, critical thinking about the Gospels will not content itself with merely reading critics such as Dan Brown’s DaVinci Code.<sup>32</sup> I encourage you to delve deeper by studying the primary documents, the New Testament, with an open mind. In addition, in the name of intellectual integrity, allow a thorough and honest inquiry about Jesus of Nazareth to direct you to scholarship that is supportive of the Christian claims. To this end I encourage your study of Lee Strobel’s book, “*The Case for the Real Jesus.*”<sup>33</sup>

## **9. The evidence for Jesus’ resurrection in history.**

A few decades ago a debate was held between Biblical scholar Gary Habermas and *former* atheist, Antony Flew, on the case for Jesus’ resurrection. There Habermas listed a host of facts that are affirmed as historically sound by the great majority of historians,<sup>34</sup> including:

- a. Jesus died a multi-factorial death from crucifixion (think “excruciating!”) and was buried. There was therefore no possibility of his being resuscitated by naturalistic means.
- b. His death at first caused the disciples to despair.
- c. Jesus’ tomb, whose location was clear to everyone since it was owned by a widely-known Jewish public official, Joseph of Arimathea, was soon discovered to be empty.
- d. Jesus’ disciples were certain they had met the risen Jesus. Even critical scholars concede the disciples’ conviction to be a fact.<sup>35</sup>
- e. The disciples were transformed from doubters into bold witnesses to His resurrection.
- f. They were emboldened to proclaim Jesus as Lord in the face of their own execution as martyrs.
- g. They proclaimed Christ’s resurrection right at the so-called “scene of the crime” in Jerusalem, thereby laying their claim open to easy exposure as fraud IF it had been false.
- h. Yet in spite of every advantage on their side, the highly-motivated critics failed to produce any dead body of Jesus which would have silenced Jesus’ followers and ended His movement.<sup>36</sup>

Dr. Paul Maier, Prof. of Ancient History at Western Michigan U. states, *“If all the evidence is weighed carefully and fairly, it is indeed justifiable...to conclude that [Jesus’] tomb was actually empty...And no shred of evidence has yet been discovered in literary sources, epigraphy, or archaeology that would disprove this statement.”*<sup>37</sup>

The case for the resurrection of Jesus Christ from the dead is indeed utterly strong. It has never, despite facing intense intellectual challenge, been overturned. The weight of evidence in its favor is so substantial as to demand the serious consideration of every person. The late Sir Norman Anderson, professor of law and director of the Institute of Advanced Legal Studies at the University of London once wrote:

*“Easter is not primarily a comfort, but a challenge. [Its] message is either [true] or it is a gigantic hoax....Either the resurrection is infinitely more than a beautiful story or else it is infinitely less. If it is true, then it is the supreme fact of history, and to fail to adjust one’s life to its implications means irreparable loss.”<sup>38</sup>*

## **A FURTHER WORD**

*The accompanying essay is largely about **general revelation**, which is the disclosure of God’s reality to all people whether a Bible is open or not. But God has further disclosed Himself through **special revelation** (2 Timothy 3:16) within the Bible. Its central focus is Jesus Christ (John 5:39) and His death on the cross for our sins (Rom. 3:23f.). I invite you to meet Him. I didn’t write this essay merely to tweak your curiosity. Rather, I laid out the powerful evidence for the existence of the God of the Bible in order to encourage you to receive as Savior and Lord (John 1:12) the One to whom these prints point; God the Creator who came in the flesh for our salvation.*

*Jesus is God’s answer to the problem of our sin, which has broken our relationship with Him (Isaiah 59:2). God has declared that He will neither sweep our sin under the rug, nor simply abandon sinners to their just desserts. Rather, He chose to bear the judgment for our sins on His own shoulders in the death of His Son. This is a mystery no human can fully grasp. But it does speak to the depth of God’s love that He sacrificed so much for our salvation (John 3:16).*

*Since the death of Jesus has made full satisfaction for our sins, His invitation for you is that you will receive His gift of salvation by faith (Romans 3:23-25). I cannot imagine a greater gift. Please do not neglect it. May you meet as your Savior, Jesus Christ whose “prints are everywhere.”*

## **ENDNOTES**

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<sup>1</sup> If skeptics expect Christians to provide *positive* evidence in its favor, skeptics must obey the same principle.

<sup>2</sup> This investigational method employed by the scientific method is called *abduction*. Its’ goal seeks not outright proof, but instead the best explanation among a pool of multiple competing-hypotheses, i.e. which explanation is the best one?

<sup>3</sup> Dinesh D’ Souza. Life After Death. (Regnery, 2009), p.24.

<sup>4</sup> “To” transcend” is to stand independently outside of the system that is under consideration.

<sup>5</sup> Stephen Hawking and Leonard Mlodinow. The Grand Design. (Bantam, 2010), When Hawking asserts that gravity caused the creation of the cosmos from “nothing” (p.180), he is confusing a mere *law* with an *actual causal agent*. In either case he involves himself in a *sleight of hand* by asserting the existence of both “nothing”

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and something (gravity) at the same time. For a thorough rebuttal see John Lennox. God and Stephen Hawking. (Lion Hudson, 2011).

When Dr. Hawking limits potential causes for the origin of matter to properties *inside* nature, he is stepping *outside* the purview of science. Science is properly the study of operations *within* nature alone. The *question* of the relationship between nature and super-nature is a matter of philosophy, not science. The actual *dismissal* of such an existence *outside* of nature (and its potential relationship *to* matter), is therefore NOT science, but metaphysics. Stephen Jay Gould concedes, “*Science simply cannot adjudicate (by its legitimate methods) the issue of God’s possible superintendence of nature.*” (“*Impeaching a Self-Appointed Judge.*” Scientific American. (July 1992)).

<sup>6</sup> In Varghese’s essay, “*The New Atheism,*” in Antony Flew’s account of his journey from atheism to deism. There is a God: How the World’s Most Important Atheist Changed his Mind. (Harper One. 2007), p. 165.

<sup>7</sup> See my paper, “Was the Big Bang the Big Beginning?” together with all my papers at my website: [www.christianityontheoffense.com](http://www.christianityontheoffense.com)

<sup>8</sup> David Filkin, Ed. Stephen Hawking’s Universe. (Basic, 1997), p. XIV, 104. \*\* UTEP Mathematics professor, Dr. Granville Sewell, wrote that our universe is “*like the surface of a sphere whose radius has expanded from  $r=0$  to its current size. There was no universe, not even an empty one before the big bang... $r=0$  does not mean a very small, dense universe. It means nothing existed; not only no matter or energy, but no space or time either.*” (In the Beginning. (The Discovery Inst., 2010), p.21.

Recently-devised alternative cosmological (AC) models which have sought to evade this singularity, including the “steady-state theory,” the “oscillating” theory, and the multiverse theory, have been thoroughly repudiated by actual *scientific* data. Hawking himself eventually delved into these hypothetical possibilities. Dr. Hugh Ross highlights the reality that AC models are founded NOT on hard scientific facts, but on hypothetical conjectures which can be neither observed nor tested. (Creator and the Cosmos. (RTB, 2018), pp. 89-198). See also \*\* George Abel. Exploration of the Universe. (Holt, Reinhart and Winston, 1969), p. 420f).

<sup>9</sup> Antony Flew. There is a God. (Harper, 2007), ch. 8.

<sup>10</sup> The debate title was, “*Does God Exist? Where do the Facts of Science, History, and Human Experience Point?*” with atheist Jim Corbett on two occasions, firstly at Snohomish (WA) Performing Arts Center and at Everett (WA) Community College. These occurred on May 8th and on December 10, 2012. I also debated atheist Jersey Flight (who represented the *Socratic Forum*) at the Seattle Public Library (University of Washington Campus) on January 25, 2014.

<sup>11</sup> David Hagopian, ed. The Genesis Debate: Three Views of the Days of Creation. (CruXpress, 2001).

<sup>12</sup> “The Biblical Demand to Take Another Look: Ten Exegetical Reasons the Days of Creation are Non-24-Hour,” can be found at my website, Op.cit. (7). \*\* See also my paper, “Big Bang Cosmology, Alone, Completely Harmonizes with Genesis 1:1.”

<sup>13</sup> Hugh Ross. Op.cit. (8).

<sup>14</sup> Richard Dawkins. The Blind Watchmaker. (Norton, 1996). Dawkins never once substantively refers to physics, cosmology, and the big bang. Indeed, he states that he does not know much about those fields and so is not competent to discuss them (p.54).

<sup>15</sup> Martin Rees. Just Six Numbers. (Basic, 2000), p.150f.

<sup>16</sup> Hugh Ross, ‘Why the Universe is the Way it Is. (Reasons to Believe, 2008), \*\* also, Creator, Op.cit. (8), pp. 233f.

<sup>17</sup> Rees. Op.cit. (15), p.150f. Ironically, Dr. Rees embraces the multiverse theory in spite of his declaration that, not only is there no empirical evidence to support it, insights from Einstein’s General Theory of Relativity prohibit our knowledge of so-called “parallel” universes since, even if they did exist, we would have no possible way of detecting it.

<sup>18</sup> Ross. Op.cit. (8), p.77.

<sup>19</sup> Ross. Op.cit. (16), p.73-75.

<sup>20</sup> Michael Denton. Evolution: A Theory in Crisis. (Adler & Adler), pp. 328, 9.

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- <sup>21</sup> David Raup writes, “*The record of evolution is still surprisingly jerky and, ironically, we have even fewer examples of evolutionary transition than we had in Darwin’s time.*” “Conflicts Between Darwin and Paleontology.” Field Museum of Natural History Bulletin, (Jan. 1979), p. 25.
- <sup>22</sup> Stephen Meyer. Signature in the Cell. (Harper, 2009), p. 341. \*\* See also my MA Degree in *Science and Religion* course paper, “Why Information in the Cell is Fatal to Darwinism,” which was a critical analysis of Meyer’s book. Op.cit. (7).
- <sup>23</sup> C.S. Lewis. Mere Christianity. (MacMillan, 1960). Pt. I.
- <sup>24</sup> Philip Watson, ed. Luther’s Works: American Edition, v. 33. (Fortress, 1972).
- <sup>25</sup> Granville Sewell, Professor of Mathematics, University of Texas, El Paso. Op.cit. (8), p.112f.
- <sup>26</sup> Thomas Nagel. Mind and Cosmos. (Oxford University, 2012), p. 14. \*\* Oxford University Professor of Mathematics, and Philosopher of Science, Dr. John Lennox writes of Nagel’s argument, “...*Naturalism, and therefor atheism, undermines the foundations of the very rationality that is needed to construct or understand or believe in any kind of argument whatsoever, let alone a scientific one.*” Can Science Explain Everything? (Good Book, 2019), p.49.
- <sup>27</sup> “*Enquiry Concerning Human Understanding.*” Harvard Classics, v.37. (Collier 1910).
- <sup>28</sup> Stephen Jay Gould’s, Rocks of Ages. (Ballantine, 1999).
- <sup>29</sup> Sir Karl Popper. The Logic of Scientific Discovery. (Harper, 1968), p.35.
- <sup>30</sup> Bart Ehrman makes such a claim in his popular book, Misquoting Jesus. (Harper-Collins, 2005). Yet though his facts are largely in order, his capacity to logically frame them is deeply flawed. That the New Testament manuscripts contain copyists’ errors is a fact that has already been widely published, but then dismissed as trivial and inconsequential by textual critics. Lee Strobel. The Case for the Real Jesus. (Zondervan, 2007).
- <sup>31</sup> Michael Grant. Jesus: an Historian’s Review of the Gospels. (Scribner’s, 1977), p.200.
- <sup>32</sup> Dan Brown. DaVinci Code. (Doubleday, 2003).
- <sup>33</sup> Strobel. Op.cit. (30).
- <sup>34</sup> Terry Meithe, ed, Did Jesus Rise from the Dead? (Harper & Row, 1987), p.19.
- <sup>35</sup> Michael Grant. Jesus: A Historian’s Review of the Gospels. (Scribners, 1977), p.176.
- <sup>36</sup> My essay, “Hoax? Myth? Or Literally True? The Evidence for Jesus’ Historical Resurrection,” Op.cit. (7).
- <sup>37</sup> Paul Maier, In the Fullness of Time. (Kregel, 1991), p.203.
- <sup>38</sup> J.N.D. Anderson. The Evidence for the Resurrection. (Intervarsity, 1966), pp. 3-4.

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