

I Don't Have Enough Faith to Be an Atheist

By: Norman L. Geisler & Frank Turek

نبذة مختصرة عن الكتاب:

الكتاب من تأليف «فرانك توريك» و «نورمان جيسلر»، وهما مُدافعان عن العقيدة المسيحية من الطائفة البروتستانتية، وقد تمّ مدح الكتاب من قِبَل أكبر المدافعين عن الإيمان في العالم، مثل: «لي ستروبل» Lee Strobel صاحب كتابي المُفضّل في إثبات وجود الله بالأدلة العلمية «القضية الخالقة»، و «جوش ماكديويل» Josh McDowell صاحب الكتاب المشهور «برهان يتطلّب قرار»، و «فيليب جونسون» Phillip E. Johnson أحد أشهر مُنتقدي نظرية التطور، و «رافي زكارايوس» Ravi K. Zacharias أحد أكبر المدافعين عن الإيمان المسيحي، والذي ألّف أيضاً في نقد الإلحاد، و «ويليام ديمبسكي» William A. Dembski أحد المُشاركين في تأليف كتاب «تصميم الحياة»، وهو من الرُؤاد المُنظّرين لأطروحة التّصميم الذّكي.

يتناول الكتاب فكرة «معقولة الإيمان» وأنّه مبني على الأدلّة والبراهين، وأنّ مساحة الإيمان الأعمى عند المُتديّن (طبعاً الكتاب ينتصر للمسيحية تحديداً، ويذكر الإسلام في بعض الأحيان كندّ للمسيحية) أقلّ بكثير جداً من المُلحد، فالكتاب يستخدم كلمة «الإيمان» Faith للدلالة على ما لا تستطيع برهنته أو إثباته صحته، ويُحاول بيان أنّ المُلحد أكثر إيماناً من المؤمن بالمعنى السّابق ذكره! خُصّوصاً في الموضوعين التاليين: خلق الكون ونشأة الحياة (الكتاب يذكر موضوع ثالث وهو تجسّد المسيح وألوهيته، وعقيدة الصلب والفداء!).

الكتاب يُؤكّد أيضاً على فكرة «الإرادة» و «العزيمة» فيما يُخصّ قرار الإيمان بالله، ويُبيّن أنّ عدم توافر الأدلّة ليس سبباً في الإلحاد، بل إنّ الأدلّة كثيرة جداً ومهولة، وإنّما يرجع الكتاب سبب الإلحاد إلى ضعف الإرادة والعزيمة في أخذ القرار بقبول الأدلّة واعتناق الإيمان، وقد تذكّرتُ عبارة الدكتور «هيثم طلعت» عندما قال إنّ الإلحاد هو حُكم

سطحي كَسُول للغاية على قضية عميقة للغاية مُتَلتة بالأدلة!

الكتاب يحتوي على تأصيلات هامة جداً فيما يخص تقرير الحق، والعلاقة بين الديانات المختلفة من حيث الصحة والبطلان (خصوصاً الإسلام والمسيحية)، ويُقدّم خارطة عامّة لكيفية إثبات الحقّ الديني، يبدأ بإثبات وجود الله، ثمّ إثبات صحّة المصادر الدينية، ثمّ تقرير الرّسالة الإلهية الموجودة في المصادر الدينية!

يبدأ الكتاب بمناقشة مُمتازة جداً عن الحقّ، وهل هو مُطلق أم نسبي؟ وهل نستطيع معرفة الحقّ أم لا؟ وهل كلّ الديانات تملك الحقّ أمّ ديانة واحدة فقط لا بد أن تكون هي الصّحيحة؟ ثمّ يتناول الكتاب أسباب الإيمان بشكل عام، ويُرجعها لأربعة أسباب رئيسية: اجتماعية، فيسولوجية، دينية، وفلسفية، ثمّ يُبيّن أنّ الأسباب الفلسفية هي أفضل الأسباب التي قد تدفع الشخص للإيمان بشيء ما، وهي: الاتّساق والتّماسك Consistency، المنطقية والمعقولة Coherence، والكمال والشمولية Completeness، ثمّ يُقدّم الكتاب تأصيلاً هاماً جداً عن الوصول للحقيقة عن طريق المعارف المنطقية الفطرية الغريزية، وأنها السبيل الوحيد لاكتساب أيّ معارف من أيّ مصدر!

يتناول الكتاب أشهر الحجج الدّالة على وجود الله، مثل: الدليل الكوسمولوجي (دليل الحدوث) مع الكلام عن نظرية الانفجار العظيم وأدلتها العلمية ودلالاتها الإيمانية والرّد على نظريات الملحدّين المُقابلة، الدليل التيلولوجي (دليل الإحكام والإتقان والتصميم) مع الكلام عن الضّبط الدّقيق للكون والمبدأ الأنثروبي وأدلتها العلمية ودلالاتها الإيمانية مع الرّد على فرضية الأكوان المتعدّدة، وفي النّهاية يتناول الكتاب نشأة الحياة كدليل على وجود الله، الكتاب يحتوي أيضاً على فصل كامل لنقد نظرية التطوّر، وفصل عن الأخلاق كدليل على وجود الله (البرهان الأخلاقي)، وفصل عن إمكانية حدوث مُعجزات (بعد هذا الفصل حاول المؤلّفان إثبات صحّة المسيحية في الفصول من ٩ إلى ١٥ وقد تمّ تجاهلها).

يجب التّنبية على أنّ المؤلّفين يُهاجمان الإسلام في بعض الأحيان في الكتاب، مع العِلْم أنّ «جيسلر» له كتاب خاصّ ينتقد فيه الإسلام بالاشتراك مع شخص يُدعى «عبد الصّليب»، مع الأخذ في الاعتبار أنّ انتقاداتهم المُوجّهة للإسلام تُعبّر عن مُستوى مُخزّي من المعرفة، والذي يفترض ألاّ يكون في أشخاصٍ تُنظر لكيفية الوُصول للحقّ!

في النهاية، الكتاب يستحق تقدير مُمتاز، حيث أنه يُقدّم تأصيلات نفيسة، ويُعالج مواضيع كثيرة، فأُصح بقراءته.

Foreword

- Our postmodern culture has done a number on the idea of truth. It teaches that truth and morality are relative, that there is no such thing as absolute truth. To the intellectual elite dominating our universities and the mainstream media, these ideas are considered enlightened and progressive, even though we all intuitively understand that absolute truth exists, and more importantly, we all conduct our lives with that recognition. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 109-112). Crossway. Kindle Edition.]
- If you encounter one of these geniuses who is so certain that truth is a social construct defined by the powerful to remain in power, ask him if he would be willing to test his theory by leaping from the tallest building around. You might also want to quiz him on the Law of Noncontradiction. Ask him whether he believes that two contradictory things can be true at the same time. If he has the intellectual dishonesty to say “yes,” ask him how certain he is that absolute truth does not exist. Is he absolutely certain? [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 112-115). Crossway. Kindle Edition.]
- Many of the central ideas of the major religions cannot be reconciled, which gives the lie to the trendy tenet of pluralism that all religions at their core are the same. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 136-138). Crossway. Kindle Edition.]
- We often hear or read that all people wherever located worship the same God through different languages and cultures. This idea, with all due respect, is absurd on its face. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 138-139). Crossway. Kindle Edition.]
- As another obvious example, the claims of certain Eastern religions that God is in everything and that there is no discrete distinction between the Creator and creation is utterly irreconcilable with Christianity. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 142-143). Crossway. Kindle Edition.]

- It may make people feel better to pretend that all religions are essentially the same, but this concept is demonstrably false. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 144-145). Crossway. Kindle Edition.]

Preface: How Much Faith Do You Need to Believe This Book?

- RELIGIOUS SKEPTICS BELIEVE that books like this one can't be trusted for objective information because such books are written by religious people who have an agenda. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 196-198). Crossway. Kindle Edition.]
- So what does this mean to you, the reader? Should you disbelieve what an atheist writes about Christianity just because he's an atheist? Not necessarily, because he could be telling the truth. Should you disbelieve what a Christian writes about atheism just because he's a Christian? Again, not necessarily—he too could be telling the truth. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 200-203). Crossway. Kindle Edition.]
- While passion may induce some people to exaggerate, it may drive others to be all the more meticulous and accurate so as not to compromise the credibility of the message they wish to communicate. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 210-211). Crossway. Kindle Edition.]
- In the meantime, if you're a skeptic, please keep in mind that you should believe or disbelieve what we say because of the evidence we present, not because we have a certain set of religious beliefs. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 213-215). Crossway. Kindle Edition.]

Introduction: Finding the Box Top to the Puzzle of Life

- “One who claims to be a skeptic of one set of beliefs is actually a true believer in another set of beliefs.” —PHILLIP E. JOHNSON [From the audiotape “Exposing Naturalistic Presuppositions of Evolution,” at Southern Evangelical Seminary’s 1998 Apologetics Conference. Tape AC9814. Posted online at www.impactapologetics.com.] [Norman L. Geisler & Frank

Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 232-234). Crossway. Kindle Edition.]

- The term “university” is actually a composite of the words “unity” and “diversity.” When one attends a university, he is supposed to be guided in the quest to find unity in diversity—namely, how all the diverse fields of knowledge (the arts, philosophy, the physical sciences, mathematics, etc.) fit together to provide a unified picture of life. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 268-270). Crossway. Kindle Edition.]
- This picture usually—and for good reason—begins with some sort of claim about God. What someone believes about God affects everything else that he or she believes. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 280-281). Crossway. Kindle Edition.]
- Indeed, the five most consequential questions in life are these: 1. Origin: Where did we come from? 2. Identity: Who are we? 3. Meaning: Why are we here? 4. Morality: How should we live? 5. Destiny: Where are we going? The answers to each of these questions depend on the existence of God. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 282-286). Crossway. Kindle Edition.]
- If God exists, then there’s ultimate meaning and purpose to your life. If there’s a real purpose to your life, then there’s a real right and wrong way to live it. Choices you make now not only affect you here but will affect you in eternity. On the other hand, if there is no God, then your life ultimately means nothing. Since there is no enduring purpose to life, there’s no right or wrong way to live it. And it doesn’t matter how you live or what you believe—your destiny is dust. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 286-290). Crossway. Kindle Edition.]
- First, many say it is unreasonable to believe that one religion could be exclusively true. If one religion were really true, it would mean that billions of religious people from every other religious faith are wrong today and have been wrong throughout the centuries. (And that’s a big problem if Christianity is true because Christianity seems to teach that non-Christians

are going to hell!) There's also the not unfounded fear that those who think they have the truth will be intolerant of those who won't accept it. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 291-295). Crossway. Kindle Edition.]

- Like each blind man, we are told, no one religion has the truth. No one religion has the complete box top. Religions are simply different paths up the same mountain. This, of course, greatly appeals to the broadly tolerant American mind. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 301-303). Crossway. Kindle Edition.]
- In America, truth in religion is considered an oxymoron. There is no truth in religion, we are told. It's all a matter of taste or opinion. You like chocolate, I like vanilla. You like Christianity, I like Islam. If Buddhism works for you, then it's true for you. Besides, you ought not judge me for my beliefs! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 303-305). Crossway. Kindle Edition.]
- Finally, many modern intellectuals imply that any box top based on religion wouldn't be legitimate anyway. Why? Because, they say, only science yields truth. Not only has evolution removed the need for God, they say, but only what is testable in a laboratory can be considered true. That is, only science deals in matters of fact, while religion stays merely in the realm of faith. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 312-314). Crossway. Kindle Edition.]
- we believe that the answer is very reasonable. In fact, we believe this answer is more reasonable and requires less faith than any other possible answer, including that of an atheist. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 321-322). Crossway. Kindle Edition.]
- Most of the world's major religions fall into one of these three religious world-views: theism, pantheism, and atheism. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Location 324). Crossway. Kindle Edition.]
- A theist is someone who believes in a personal God who created the universe but is not part of the universe. ... Major theistic religions are Christianity, Judaism, and Islam. [Norman L. Geisler & Frank Turek: *I Don't Have*

Enough Faith to Be an Atheist (Kindle Locations 325-327). Crossway. Kindle Edition.]

- By contrast, a pantheist is someone who believes in an impersonal God that literally is the universe. So, rather than making the painting, pantheists believe God is the painting. In fact, pantheists believe that God is everything that exists: God is the grass; God is the sky; God is the tree; God is this book; God is you; God is me; etc. Major pantheistic religions are of the Eastern variety such as Hinduism, some forms of Buddhism, and many forms of the “New Age.” [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 328-331). Crossway. Kindle Edition.]
- An atheist, of course, is someone who does not believe in any type of God. To follow our analogy, atheists believe that what looks like a painting has always existed and no one painted it. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 331-333). Crossway. Kindle Edition.]
- Here’s an easy way to remember these three religious worldviews: theism—God made all; pantheism—God is all; atheism—no God at all. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 333-334). Crossway. Kindle Edition.]
- Despite its apparent persuasiveness, the claim that religion is simply a matter of faith is nothing more than a modern myth—it’s just not true. While religion certainly requires faith, religion is not only about faith. Facts are also central to all religions because all religious worldviews—including atheism—make truth claims, and many of those truth claims can be evaluated through scientific and historical investigation. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 339-342). Crossway. Kindle Edition.]
- For example, theists (e.g., Christians, Muslims, Jews) say that the universe had a beginning, while many atheists and pantheists (e.g., New Agers, Hindus) say that it did not (the universe is eternal). These are mutually exclusive claims. They can’t both be right. Either the universe had a beginning or it did not. By investigating the nature and history of the universe, we can reasonably conclude that one view is right and the other

wrong. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 342-345). Crossway. Kindle Edition.]

- The alleged resurrection of Christ presents another example. Christians claim that Jesus rose from the dead, while Muslims say that Jesus never even died. Again, one of these views is right and the other wrong. How can we know which one is right? By evaluating each of these conflicting truth claims against the historical evidence. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 346-348). Crossway. Kindle Edition.]
- Notice that not only do different religions attempt to answer these questions, but scientists also have something to say about these matters. That is, science and religion often address the same questions: Where did the universe come from? Where did life come from? Are miracles possible? and so on. In other words, science and religion are not mutually exclusive categories as some have suggested. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 348-351). Crossway. Kindle Edition.]
- First, there are many perceived intellectual objections, like those mentioned above (the problem of evil, and the objections of many scientists). Second, there are emotional obstacles that sometimes obstruct the acceptance of Christianity. Christian exclusivism, the doctrine of hell, and the hypocrisy of Christians are emotional roadblocks to just about everyone. (In fact, hypocrisy in the church probably repels people more than any other factor. Someone once said the biggest problem with Christianity is Christians!) Finally, there are volitional reasons to reject Christianity, namely, Christian morality, which seems to restrict our choices in life. Since most of us don't want to answer to anyone, yielding our freedom to an unseen God is not something we naturally want to do. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 355-361). Crossway. Kindle Edition.]
- Although he claimed to be an agnostic, Carl Sagan made the ultimate statement of faith in atheistic materialism when he claimed that “the Cosmos is all that is or ever was or ever will be.” [Carl Sagan, *Cosmos* (New York: Random House, 1980), 4.] [Norman L. Geisler & Frank Turek: *I Don't Have*

Enough Faith to Be an Atheist (Kindle Locations 384-386). Crossway. Kindle Edition.]

- We mean that the less evidence you have for your position, the more faith you need to believe it (and vice versa). Faith covers a gap in knowledge. And it turns out that atheists have bigger gaps in knowledge because they have far less evidence for their beliefs than Christians have for theirs. In other words, the empirical, forensic, and philosophical evidence strongly supports conclusions consistent with Christianity and inconsistent with atheism. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 390-393). Crossway. Kindle Edition.]
- The scientific evidence overwhelmingly confirms that the universe exploded into being out of nothing. Either someone created something out of nothing (the Christian view), or no one created something out of nothing (the atheistic view). Which view is more reasonable? The Christian view. Which view requires more faith? The atheistic view. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 394-396). Crossway. Kindle Edition.]
- The simplest life form contains the information-equivalent of 1,000 encyclopedias. Christians believe only an intelligent being can create a life form containing the equivalent of 1,000 encyclopedias. Atheists believe nonintelligent natural forces can do it. Christians have evidence to support their conclusion. Since atheists don't have any such evidence, their belief requires a lot more faith. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 397-400). Crossway. Kindle Edition.]
- This book generally will follow this same logical, twelve-point progression:
1. Truth about reality is knowable. 2. The opposite of true is false. 3. It is true that the theistic God exists. This is evidenced by the: a. Beginning of the universe (Cosmological Argument) b. Design of the universe (Teleological Argument/ Anthropic Principle) c. Design of life (Teleological Argument) d. Moral Law (Moral Argument) 4. If God exists, then miracles are possible. 5. Miracles can be used to confirm a message from God (i.e., as acts of God to confirm a word from God). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 420-427). Crossway.

Kindle Edition.]

- Likewise, if the Bible is true, and it claims that Jesus rose from the dead, then the Qur'anic denial of that fact must be false. (By the way, the reverse would also be true. If the evidence showed that the Qur'an was true, then the Bible would be false wherever it contradicted the Qur'an.) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 449-451). Crossway. Kindle Edition.]
- Although we believe the evidence we're about to present shows that the Bible is true beyond reasonable doubt, no amount of evidence can compel anyone to believe it. Belief requires assent not only of the mind but also of the will. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 460-461). Crossway. Kindle Edition.]
- At this point a skeptic might reverse the argument by claiming that it's the Christian who simply wants to believe. True, many Christians believe only because they want to, and cannot justify their belief with evidence. They simply have faith that the Bible is true. And merely wanting something to be true doesn't make it so. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 467-469). Crossway. Kindle Edition.]
- One beauty of God's creation is this: if you're not willing to accept Christianity, then you're free to reject it. This freedom to make choices—even the freedom to reject truth—is what makes us moral creatures and enables each of us to choose our ultimate destiny. This really hits at the heart of why we exist at all, and why God might not be as overt in revealing himself to us as some would like. For if the Bible is true, then God has provided each of us with the opportunity to make an eternal choice to either accept him or reject him. And in order to ensure that our choice is truly free, he puts us in an environment that is filled with evidence of his existence, but without his direct presence—a presence so powerful that it could overwhelm our freedom and thus negate our ability to reject him. In other words, God has provided enough evidence in this life to convince anyone willing to believe, yet he has also left some ambiguity so as not to compel the unwilling. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 483-489). Crossway. Kindle Edition.]

- In light of the evidence, we think agnosticism is a decision to be empty-minded. After all, isn't the reason we should be open-minded so that we can recognize truth when we see it? Yes. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 507-508). Crossway. Kindle Edition.]

1 Can We Handle the Truth?

- In fact, we demand the truth for almost every facet of life that affects our money, relationships, safety, or health. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 552-553). Crossway. Kindle Edition.]
- Perhaps Augustine was right when he said that we love the truth when it enlightens us, but we hate it when it convicts us. Maybe we can't handle the truth. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 561-562). Crossway. Kindle Edition.]
- Humanist truth claims are just as narrow as Christian truth claims. For if H (humanism) is true, then anything opposed to H is false. Likewise, if C (Christianity) is true, then anything opposed to C is false. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 584-585). Crossway. Kindle Edition.]
- There are many other truths about truth. Here are some of them: Truth is discovered, not invented. It exists independent of anyone's knowledge of it. (Gravity existed prior to Newton.) Truth is transcultural; if something is true, it is true for all people, in all places, at all times ($2+2=4$ for everyone, everywhere, at every time). Truth is unchanging even though our beliefs about truth change. (When we began to believe the earth was round instead of flat, the truth about the earth didn't change, only our belief about the earth changed.) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 586-592). Crossway. Kindle Edition.]
- Beliefs cannot change a fact, no matter how sincerely they are held. (Someone can sincerely believe the world is flat, but that only makes that person sincerely mistaken.) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 593-594). Crossway. Kindle Edition.]

- A self-defeating statement is one that fails to meet its own standard. As we're sure you realize, the caller's statement "there is no truth" claims to be true and thus defeats itself. It's like saying, "I can't speak a word in English." If someone ever said that, you obviously would respond, "Wait a minute! Your statement must be false because you just uttered it in English!" [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 612-614). Crossway. Kindle Edition.]
- If there really is no truth, then why try to learn anything? Why should any student listen to any professor? After all, the professor doesn't have the truth. What's the point of going to school, much less paying for it? And what's the point of obeying the professor's moral prohibitions against cheating on tests or plagiarizing term papers? [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 634-636). Crossway. Kindle Edition.]
- Ideas have consequences. Good ideas have good consequences, and bad ideas have bad consequences. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 636-637). Crossway. Kindle Edition.]
- Agnostics and skeptics make the truth claim that truth claims cannot be made. They say that truth can't be known but then claim that their view is true. You can't have it both ways. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 713-714). Crossway. Kindle Edition.]
- "Oh, Son, you can't offend me. Besides, it doesn't matter what your beliefs are—they're true. So what do you believe?" "Okay," the student relented. He leaned toward the pastor, cupped his hand around his mouth, and whispered, "Sir, I believe that you are going to hell!" The pastor's face turned bright red as he struggled to respond. "I, ah, guess I, ah, made a mistake! All religious beliefs cannot be true because yours certainly aren't true!" [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 728-731). Crossway. Kindle Edition.]
- While most religions have some kind of similar moral code because God has implanted right and wrong on our consciences (we'll discuss that in chapter 7), they disagree on virtually every major issue, including the nature of God,

the nature of man, sin, salvation, heaven, hell, and creation! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 738-739). Crossway. Kindle Edition.]

- Jews, Christians, and Muslims believe in different versions of a theistic God, while most Hindus and New Agers believe that everything that exists is part of an impersonal, pantheistic force they call God. Many Hindus believe that evil is a complete illusion, while Christians, Muslims, and Jews believe that evil is real. Christians believe that people are saved by grace while all other religions, if they believe in salvation at all, teach some kind of salvation by good works (the definition of “good” and what one is saved from varies greatly). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 742-747). Crossway. Kindle Edition.]
- Finally, are pluralists ready to accept as true the religious beliefs of Muslim terrorists—especially when those beliefs say that all nonMuslims (including pluralists) should be killed? Are they ready to accept as true the religious beliefs of those who believe in child sacrifice or other heinous acts? We hope not. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 777-779). Crossway. Kindle Edition.]
- we are foolish, and maybe even unloving, to tacitly accept every religious belief as true. Why is this unloving? Because if Christianity is true, then it would be unloving to suggest to anyone that their opposing religious beliefs are true as well. Affirming such error might keep them on the road to damnation. Instead, if Christianity is true, we ought to kindly tell them the truth because only the truth can set them free. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 780-783). Crossway. Kindle Edition.]
- “What’s the perspective of the one telling the parable?” Hmmm, let’s see, the one telling the parable. . . . He appears to have an objective perspective of the entire proceeding because he can see that the blind men are mistaken. Exactly! In fact, he wouldn’t know that the blind men were wrong unless he had an objective perspective of what was right! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 793-795). Crossway. Kindle Edition.]

2 Why Should Anyone Believe Anything At All?

- People almost invariably arrive at their beliefs not on the basis of proof but on the basis of what they find attractive. —BLAISE PASCAL [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 819-820). Crossway. Kindle Edition.]
- Sire begins by asking those in attendance this question: “Why do people believe what they believe?” Despite the wide variety of answers, Sire shows that each answer he gets fits into one of these four categories: sociological, psychological, religious, and philosophical. [See James Sire, “Why Should Anyone Believe Anything At All?” in D. A. Carson, ed., *Telling the Truth* (Grand Rapids, Mich.: Zondervan, 2000), 93-101. See also James Sire, *Why Should Anyone Believe Anything At All* (Downers Grove, Ill.: InterVarsity Press, 1994).] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 823-825). Crossway. Kindle Edition.]

Sociological Reasons	Psychological Reasons	Religious Reasons	Philosophical Reasons
Parents	Comfort	Scripture	Consistency
Friends	Peace of Mind	Pastor/Priest	Coherence
Society	Meaning	Guru	Completeness (best explanation of all the evidence)
Culture	Purpose	Rabbi	
	Hope	Imam	
	Identity	Church	

- Sire: But how can someone’s philosophy be a proof? Isn’t that just someone’s opinion? Students: No, we don’t mean philosophy in that sense of the word, but in the classic sense of the word where philosophy means finding truth through logic, evidence, and science. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 856-859). Crossway. Kindle Edition.]
- The Law of Noncontradiction is a self-evident first principle of thought that says contradictory claims cannot both be true at the same time in the same sense. In short, it says that the opposite of true is false. We all know this law

intuitively, and use it every day. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 917-919). Crossway. Kindle Edition.]

- When investigating any question of fact, including the question of God, the same Law of Noncontradiction applies. Either the theists are right—God exists—or the atheists are right—God doesn't exist. Both can't be correct. Likewise, either Jesus died and rose from the dead as the Bible claims, or he did not as the Qur'an claims. One is right, and the other is wrong. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 922-925). Crossway. Kindle Edition.]
- In fact, a medieval Muslim philosopher by the name of Avicenna suggested a surefire way to correct someone who denies the Law of Noncontradiction. He said that anyone who denies the Law of Noncontradiction should be beaten and burned until he admits that to be beaten is not the same as not to be beaten, and to be burned is not the same as not to be burned! (A bit extreme, but you get the point!) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 925-928). Crossway. Kindle Edition.]
- In fact, he concludes his Inquiry Concerning Human Understanding with this emphatic assertion: “If we take in our hand any volume—of divinity or school metaphysics, for instance—let us ask, ‘Does it contain any abstract reasoning concerning quantity or number?’ No. ‘Does it contain any experimental reasoning concerning matter of fact and existence?’ No. Commit it then to the flames, for it can contain nothing but sophistry and illusion.” [David Hume, *An Inquiry Concerning Human Understanding*, xii, 3.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 941-944). Crossway. Kindle Edition.]
- I stood up and simply said, “The principle of empirical verifiability states that there are only two kinds of meaningful propositions: 1) those that are true by definition and 2) those that are empirically verifiable. Since the principle of empirical verifiability itself is neither true by definition nor empirically verifiable, it cannot be meaningful.” [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 960-962). Crossway. Kindle Edition.]

- Nevertheless, we can't avoid studying philosophy because, as C. S. Lewis said, "good philosophy must exist, if for no other reason, because bad philosophy needs to be answered." [C. S. Lewis, "Learning in War-Time," in C. S. Lewis, *The Weight of Glory and Other Addresses* (Grand Rapids, Mich.: Eerdmans, 1965), 50.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 985-987). Crossway. Kindle Edition.]
- Kant's philosophy is bad philosophy, yet it has convinced many people that there is an unbridgeable gulf between them and the real world; that there's no way you can get any reliable knowledge about what the world is really like, much less what God is really like. According to Kant, we are locked in complete agnosticism about the real world. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 987-990). Crossway. Kindle Edition.]
- He contradicts his own premise by saying that no one can know the real world while he claims to know something about it, namely that the real world is unknowable! In effect, Kant says the truth about the real world is that there are no truths about the real world. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 991-993). Crossway. Kindle Edition.]
- Kant is also making a logical fallacy called the "nothing-but" fallacy. This is a fallacy because "nothing-but" statements imply "more than" knowledge. Kant says he knows the data that gets to his brain is nothing but phenomena. But in order to know this, he would have to be able to see more than just the phenomena. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 994-996). Crossway. Kindle Edition.]
- Likewise, in order for Kant to differentiate the thing in the real world from that which his mind perceives, he would have to be able to see both. But this is exactly what he says can't be done! He says only the phenomena of the mind can be known, not the noumena (his term for the real world). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 999-1001). Crossway. Kindle Edition.]
- But just how does one know truth? In other words, by what process do we

discover truths about the world? The process of discovering truth begins with the self-evident laws of logic called first principles. They are called first principles because there is nothing behind them. They are not proved by other principles; they are simply inherent in the nature of reality and are thus self-evident. So you don't learn these first principles; you just know them. Everyone intuitively knows these principles even if they haven't thought about them explicitly. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1028-1032). Crossway. Kindle Edition.]

- The Law of the Excluded Middle tells us that something either is or is not. For example, either God exists or he does not. Either Jesus rose from the dead or he did not. There are no third alternatives. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1033-1035). Crossway. Kindle Edition.]
- The process of lining up premises in an argument and arriving at a valid conclusion is called deduction. ... But the process of discovering whether the premises in an argument are true usually requires induction. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1057-1059). Crossway. Kindle Edition.]
- Most conclusions based on induction cannot be considered absolutely certain but only highly probable. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Location 1064). Crossway. Kindle Edition.]
- As we have said before, since no human being possesses infinite knowledge, most of our inductive conclusions can be wrong. (There is one important exception. It's called the "perfect induction," where all the particulars are known. For example, "all the letters on this page are black." This perfect induction yields certainty about the conclusion because you can observe and verify that every letter is indeed black.) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1068-1071). Crossway. Kindle Edition.]
- we use induction to investigate God the same way we use it to investigate other things we can't see—by observing their effects. For example, we can't observe gravity directly; we can only observe its effects. Likewise, we can't

observe the human mind directly, but only its effects. From those effects we make a rational inference to the existence of a cause. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1081-1083). Crossway. Kindle Edition.]

- It really matters. How do we know? First, even though people may claim that truth in morality doesn't matter, they don't really believe that when someone treats them immorally. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1104-1105). Crossway. Kindle Edition.]
- Morality undergirds virtually everything we do. It not only affects us financially, but, in certain circumstances, it also affects us socially, psychologically, spiritually, and even physically. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1109-1110). Crossway. Kindle Edition.]
- It also matters if some other religion is true. For example, if the Qur'an is true, then I'm in just as much eternal trouble as my nonChristian Navy friend. On the other hand, if the atheists are right, then we might as well lie, cheat, and steal to get what we want because this life is all there is, and there are no consequences in eternity. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1131-1134). Crossway. Kindle Edition.]
- Is it really true that there's a God up there by the name of Allah who wants Muslims to kill all nonMuslims (which probably includes you)? Does this religious "truth" matter? It does when those kids grow up to fly planes into buildings and blow themselves up in populated areas. Wouldn't it be better to teach them the religious truth that God wants them to love their neighbor? [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1137-1140). Crossway. Kindle Edition.]
- The Saudis may be teaching that Jews are pigs, but in our country, by means of a one-sided biology curriculum, we teach kids that there's really no difference between any human being and a pig. After all, if we're merely the product of blind naturalistic forces—if no deity created us with any special significance—then we are nothing more than pigs with big brains. Does this religious (atheistic) "truth" matter? [Norman L. Geisler & Frank Turek: *I*

Don't Have Enough Faith to Be an Atheist (Kindle Locations 1140-1143). Crossway. Kindle Edition.]

- The Hindu belief in karma and reincarnation leads many Hindus to ignore the cries of the suffering. Why? Because they believe that those who suffer deserve their plight for doing something wrong in a previous life. So, if you help suffering people, you are interfering with their karma. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1146-1147). Crossway. Kindle Edition.]
- The bottom line is this: regardless of what the real truth is concerning religion and morality, our lives are greatly affected by it today and perhaps even in eternity. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1150-1151). Crossway. Kindle Edition.]
- Those who disagree with the necessity of logic in finding truth are defeating themselves and proving our point. Why? Because they attempt to use logic to deny logic. This is like trying to use language to communicate that language cannot be used to communicate! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 7059-7061). Crossway. Kindle Edition.]

3 In the Beginning There Was a Great SURGE

- Don't be put off by the technical-sounding name: "cosmological" comes from the Greek word cosmos, which means "world" or "universe." That is, the Cosmological Argument is the argument from the beginning of the universe. If the universe had a beginning, then the universe had a cause. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1213-1215). Crossway. Kindle Edition.]
- 1. Everything that had a beginning had a cause. 2. The universe had a beginning. 3. Therefore the universe had a cause. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1216-1217). Crossway. Kindle Edition.]
- Premise 1—Everything that had a beginning had a cause—is the Law of Causality, which is the fundamental principle of science. Without the Law of Causality, science is impossible. In fact, Francis Bacon (the father of modern science) said, "True knowledge is knowledge by causes." In other words, science is a search for causes. That's what scientists do—they try to discover

what caused what. [Francis Bacon, *The New Organon* (1620; reprint, Indianapolis: Bobbs Merrill, 1960), 121.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1219-1223). Crossway. Kindle Edition.]

- Even the great skeptic David Hume could not deny the Law of Causality. He wrote, “I never asserted so absurd a proposition as that something could arise without a cause.” [David Hume, in J. Y. T. Greig, ed., *The Letters of David Hume*, 2 vols. (New York: Garland, 1983), 1:187.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1226-1227). Crossway. Kindle Edition.]
- The Second Law of Thermodynamics is the S in our SURGE acronym. Thermodynamics is the study of matter and energy, and the Second Law states, among other things, that the universe is running out of usable energy. With each passing moment, the amount of usable energy in the universe grows smaller, leading scientists to the obvious conclusion that one day all the energy will be gone and the universe will die. Like a running car, the universe will ultimately run out of gas. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1240-1244). Crossway. Kindle Edition.]
- You may have heard the First Law of Thermodynamics stated like this: “Energy can neither be created nor destroyed.” That is a philosophical assertion, not an empirical observation. How could we know that energy was not created? There were no observers to verify it. A more accurate definition of the First Law, as far as observations go, is that “the total amount of energy in the universe (i.e., usable and unusable energy) remains constant.” So as usable energy is consumed, it is converted into unusable energy, but the sum of the two remains the same. Only the proportion of usable to unusable changes. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 7075-7079). Crossway. Kindle Edition.]
- A flashlight is another way to think about the universe. If you leave a flashlight on overnight, what’s the intensity of the light in the morning? It is dim, because the batteries have used up most of their energy. Well, the universe is like a dying flashlight. It has only so much energy left to consume. But since the universe still has some battery life left (it’s not quite dead yet),

it can't be eternal—it must have had a beginning—for if it were eternal, the battery would have died by now. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1250-1254). Crossway. Kindle Edition.]

- The Second Law is also known as the Law of Entropy, which is a fancy way of saying that nature tends to bring things to disorder. That is, with time, things naturally fall apart. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1254-1255). Crossway. Kindle Edition.]
- This aspect of the Second Law also tells us that the universe had a beginning. Since we still have some order left—just like we still have some usable energy left—the universe cannot be eternal, because if it were, we would have reached complete disorder (entropy) by now. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1259-1261). Crossway. Kindle Edition.]
- “If everything is material,” I asked, “then what is a scientific theory? After all, the theory about everything being material isn't material; it's not made out of molecules.” Without a moment's hesitation he quipped, “A theory is magic.” “Magic?” I repeated, not really believing what I was hearing. “What's your basis for saying that?” “Faith,” he quickly replied. “Faith in magic?” I thought to myself. “I can't believe what I'm hearing! If faith in magic is the best the materialists have to offer, then I don't have enough faith to be a materialist!” [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1272-1278). Crossway. Kindle Edition.]
- That's how Arthur Eddington characterized the Second Law more than eighty years ago: The Law that entropy increases—the Second Law of Thermodynamics—holds, I think, the supreme position among the laws of Nature. If someone points out to you that your pet theory of the universe is in disagreement with Maxwell's equations—then so much for Maxwell's equations. If it is found to be contradicted by observation—well, these experiments do bungle things sometimes. But if your theory is found to be against the Second Law of Thermodynamics I can give you no hope; there is nothing for it but to collapse in deepest humiliation. [Quoted in Paul Davies,

The Cosmic Blueprint (New York: Simon & Shuster, 1988), 20, emphasis added.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1282-1288). Crossway. Kindle Edition.]

- How does the expanding universe prove a beginning? Think about it this way: if we could watch a video recording of the history of the universe in reverse, we would see all matter in the universe collapse back to a point, not the size of a basketball, not the size of a golf ball, not even the size of a pinhead, but mathematically and logically to a point that is actually nothing (i.e., no space, no time, and no matter). In other words, once there was nothing, and then, BANG, there was something—the entire universe exploded into being! This, of course, is what is commonly called “the Big Bang.” [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1296-1300). Crossway. Kindle Edition.]
- It's important to understand that the universe is not expanding into empty space, but space itself is expanding—there was no space before the Big Bang. It's also important to understand that the universe did not emerge from existing material but from nothing—there was no matter before the Big Bang. In fact, chronologically, there was no “before” the Big Bang because there are no “befores” without time, and there was no time until the Big Bang. Time, space, and matter came into existence at the Big Bang. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1301-1305). Crossway. Kindle Edition.]
- British author Anthony Kenny honestly described his own predicament as an atheist in light of evidence for the Big Bang. He wrote, “According to the Big Bang Theory, the whole matter of the universe began to exist at a particular time in the remote past. A proponent of such a theory, at least if he is an atheist, must believe that the matter of the universe came from nothing and by nothing.” [Anthony Kenny, *The Five Ways: St. Thomas Aquinas' Proofs of God's Existence* (New York: Schocken, 1969), 66.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1334-1337). Crossway. Kindle Edition.]
- The third line of scientific evidence that the universe had a beginning was discovered by accident in 1965. That's when Arno Penzias and Robert Wilson detected strange radiation on their antenna at Bell Labs in Holmdel,

New Jersey. No matter where they turned their antenna, this mysterious radiation remained. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1338-1340). Crossway. Kindle Edition.]

- Technically known as the cosmic background radiation, this afterglow is actually light and heat from the initial explosion. This light is no longer visible because its wavelength has been stretched by the expanding universe to wavelengths slightly shorter than those produced by a microwave oven. But the heat can still be detected. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1344-1346). Crossway. Kindle Edition.]
- Agnostic astronomer Robert Jastrow put it this way: No explanation other than the Big Bang has been found for the fireball radiation. The clincher, which has convinced almost the last Doubting Thomas, is that the radiation discovered by Penzias and Wilson has exactly the pattern of wavelengths expected for the light and heat produced in a great explosion. Supporters of the steady state theory have tried desperately to find an alternative explanation, but they have failed. At the present time, the Big Bang theory has no competitors. [Jastrow, God and the Astronomers, 15-16.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1349-1354). Crossway. Kindle Edition.]
- If the Big Bang actually occurred, scientists believed that we should see slight variations (or ripples) in the temperature of the cosmic background radiation that Penzias and Wilson had discovered. These temperature ripples enabled matter to congregate by gravitational attraction into galaxies. If found, they would comprise the fourth line of scientific evidence that the universe had a beginning. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1358-1361). Crossway. Kindle Edition.]
- In 1989 the search for these ripples was intensified when NASA launched the \$200 million satellite aptly called COBE for Cosmic Background Explorer. Carrying extremely sensitive instruments, COBE was able to see whether or not these ripples actually existed in the background radiation and how precise they were. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1361-1363). Crossway. Kindle Edition.]

- COBE not only found the ripples, but scientists were amazed at their precision. The ripples show that the explosion and expansion of the universe was precisely tweaked to cause just enough matter to congregate to allow galaxy formation, but not enough to cause the universe to collapse back on itself. Any slight variation one way or the other, and none of us would be here to tell about it. In fact, the ripples are so exact (down to one part in one hundred thousand) that Smoot called them the “machining marks from the creation of the universe” and the “fingerprints of the maker.” [Heeren, *Show Me God*, 168.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1369-1373). Crossway. Kindle Edition.]
- From General Relativity, scientists predicted and then found the expanding universe, the radiation afterglow, and the great galaxy seeds that were precisely tweaked to allow the universe to form into its present state. Add these discoveries to the Second Law of Thermodynamics, and we have five lines of powerful scientific evidence that the universe had a beginning—a beginning, we might say, that came in a great SURGE. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1386-1389). Crossway. Kindle Edition.]
- Jastrow writes, “Now we see how the astronomical evidence leads to a biblical view of the origin of the world. The details differ, but the essential elements in the astronomical and biblical accounts of Genesis are the same: the chain of events leading to man commenced suddenly and sharply at a definite moment in time, in a flash of light and energy.” [Jastrow, *God and the Astronomers*, 14.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1399-1401). Crossway. Kindle Edition.]
- The overwhelming evidence for the Big Bang and its consistency with the biblical account in Genesis led Jastrow to observe in an interview, “Astronomers now find they have painted themselves into a corner because they have proven, by their own methods, that the world began abruptly in an act of creation to which you can trace the seeds of every star, every planet, every living thing in this cosmos and on the earth. And they have found that all this happened as a product of forces they cannot hope to discover. . . .

That there are what I or anyone would call supernatural forces at work is now, I think, a scientifically proven fact.” [“A Scientist Caught Between Two Faiths: Interview with Robert Jastrow,” *Christianity Today*, August 6, 1982, emphasis added.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1402-1407). Crossway. Kindle Edition.]

- Eddington admitted, “The beginning seems to present insuperable difficulties unless we agree to look on it as frankly supernatural.” [Arthur Eddington, *The Expanding Universe* (New York: Macmillan, 1933), 178.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1408-1409). Crossway. Kindle Edition.]
- Now why would Jastrow and Eddington admit that there are “supernatural” forces at work? Why couldn't natural forces have produced the universe? Because these scientists know as well as anyone that natural forces—indeed all of nature—were created at the Big Bang. In other words, the Big Bang was the beginning point for the entire physical universe. Time, space, and matter came into existence at that point. There was no natural world or natural law prior to the Big Bang. Since a cause cannot come after its effect, natural forces cannot account for the Big Bang. Therefore, there must be something outside of nature to do the job. That's exactly what the word supernatural means. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1410-1414). Crossway. Kindle Edition.]
- Penzias admits, “The Steady State theory turned out to be so ugly that people dismissed it. The easiest way to fit the observations with the least number of parameters was one in which the universe was created out of nothing, in an instant, and continues to expand.” [Quoted in Heeren, *Show Me God*, 156.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1416-1419). Crossway. Kindle Edition.]
- When science writer Fred Heeren asked him [Wilson] if the Big Bang evidence is indicative of a Creator, Wilson responded, “Certainly there was something that set it all off. Certainly, if you are religious, I can't think of a better theory of the origin of the universe to match with Genesis.” [Quoted in Heeren, *Show Me God*, 157.] [Norman L. Geisler & Frank Turek: *I Don't*

Have Enough Faith to Be an Atheist (Kindle Locations 1421-1423). Crossway. Kindle Edition.]

- George Smoot echoed Wilson’s assessment. He said, “There is no doubt that a parallel exists between the big bang as an event and the Christian notion of creation from nothing.” [Quoted in Heeren, *Show Me God*, 139.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1423-1425). Crossway. Kindle Edition.]
- For a detailed explanation and refutation of atheistic explanations for the beginning of the universe, see William Lane Craig’s article, “The Ultimate Question of Origins: God and the Beginning of the Universe,” posted online at <http://www.leaderu.com/offices/billcraig/docs/ultimatequestion.html>; see also Norman Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, Mich.: Baker, 1999), 102-106. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 7110-7114). Crossway. Kindle Edition.]
- Second, there’s not enough matter in the universe to pull everything back together. The universe seems poised to continue expanding indefinitely. [See Jastrow, *God and the Astronomers*, 125.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1434-1435). Crossway. Kindle Edition.]
- This was confirmed in 2003 by Charles Bennett of NASA’s Goddard Space Flight Center. After looking at readings from NASA’s latest space probe, he said, “The universe will expand forever. It will not turn back on itself and collapse in a great crunch.” [See “‘Baby Pic’ Shows Cosmos 13 Billion Years Ago,” CNN.com, February 11, 2003, at <http://www.cnn.com/2003/TECH/space/02/11/cosmic.portrait/>.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1435-1437). Crossway. Kindle Edition.]
- In fact, astronomers are now finding that the universe’s expansion speed is actually accelerating, making a collapse even more improbable. [See Kathy Sawyer, “Cosmic Driving Force? Scientists’ Work on ‘Dark Energy’ Mystery Could Yield a New View of the Universe,” *Washington Post*, February 19, 2000, A1.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1438-1439). Crossway.

Kindle Edition.]

- Uncertainty—With the evidence for the beginning of the universe so strong, some atheists question the first premise of the Cosmological Argument—the Law of Causality. This is dangerous ground for atheists, who typically pride themselves on being champions of reason and science. As we have pointed out before, the Law of Causality is the foundation of all science. Science is a search for causes. If you destroy the Law of Causality, then you destroy science itself. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1453-1456). Crossway. Kindle Edition.]
- Fortunately for science, this atheistic attempt to cast doubt on the Law of Causality fails. Why? Because it confuses causality and predictability. The Heisenberg Uncertainty Principle does not prove that the movement of electrons is uncaused; it only describes our inability to predict their location and speed at any given time. The mere fact that we can't predict something doesn't mean that something has no cause. In fact, quantum theorists acknowledge that we might not be able to predict the simultaneous speed and location of electrons because our very attempts at observing them are the cause of their unpredictable movements! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1459-1464). Crossway. Kindle Edition.]
- THE RELIGION OF SCIENCE
- Jastrow's comments are again insightful (remember, Jastrow is an agnostic). Jastrow observes, Theologians generally are delighted with the proof that the Universe had a beginning, but astronomers are curiously upset. Their reactions provide an interesting demonstration of the response of the scientific mind—supposedly a very objective mind—when evidence uncovered by science itself leads to a conflict with the articles of faith in our profession. It turns out that the scientist behaves the way the rest of us do when our beliefs are in conflict with the evidence. We become irritated, we pretend the conflict does not exist, or we paper it over with meaningless phrases. [Jastrow, *God and the Astronomers*, 16] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1468-1474). Crossway. Kindle Edition.]

- Jastrow writes: “This is curiously emotional language for a discussion of some mathematical formulas. I suppose that the idea of a beginning in time annoyed Einstein because of its theological implications.” [Jastrow, *God and the Astronomers*, 28] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1478-1479). Crossway. Kindle Edition.]
- Jastrow calls some of these beliefs “the articles of faith in our profession,” and he asserts that some of these beliefs comprise the “religion in science.” He writes: There is a kind of religion in science . . . every effect must have its cause; there is no First Cause. . . . This religious faith of the scientist is violated by the discovery that the world had a beginning under conditions in which the known laws of physics are not valid, and as a product of forces or circumstances we cannot discover. When that happens, the scientist has lost control. If he really examined the implications, he would be traumatized. As usual when faced with trauma, the mind reacts by ignoring the implications—in science this is known as “refusing to speculate”—or trivializing the origin of the world by calling it the Big Bang, as if the Universe were a firecracker. [Jastrow, *God and the Astronomers*, 113-114.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1481-1488). Crossway. Kindle Edition.]
- Since the evidence shows that time, space, and matter were created at the Big Bang, the most probable scientific conclusion is that the universe was caused by something outside of time, space, and matter (i.e., an Eternal Cause). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1490-1491). Crossway. Kindle Edition.]
- Victor Stenger, a physicist who taught at the University of Hawaii, once wrote that “the universe exploded out of nothingness.” [V. J. Stenger, “The Face of Chaos,” *Free Inquiry* 13 (Winter 1992–1993): 13.] Stenger recently acknowledged that the Big Bang is looking more probable all the time. “We have to leave open the possibility that [the Big Bang] could be wrong,” he said, “but . . . every year that goes by, and more astronomical data comes in, it’s more and more consistent with at least the general Big Bang picture.” [See Cliff Walker, “An Interview with Particle Physicist Victor J. Stenger,” at <http://www.positiveatheism.com/crt/stenger1.htm>. Interview date,

November 6, 1999.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1498-1502). Crossway. Kindle Edition.]

- Indeed, in 2003 more evidence came forth that the Big Bang is correct. NASA's WMAP satellite (Wilkinson Microwave Anisotropy Probe) confirmed the findings of its predecessor COBE and returned pictures thirty-five times sharper than COBE's of the background radiation ripples. [See "'Baby Pic' Shows Cosmos 13 Billion Years Ago."] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1502-1505). Crossway. Kindle Edition.]
- Nevertheless, let's play skeptic's advocate for a second. Let's suppose that at some point in the future the Big Bang Theory is deemed wrong. Would that mean that the universe is eternal? No, for a number of reasons. First, the Second Law of Thermodynamics (the S in SURGE) supports the Big Bang but is not dependent on it. The fact that the universe is running out of usable energy and heading toward disorder is not even up for debate. In Eddington's words, the Second Law "holds the supreme position among the laws of nature." It is true even if the Big Bang is not. Second, the same can be said for Einstein's theory of General Relativity (the E in SURGE). This theory, well verified by observation, requires a beginning to space, matter, and time whether or not it all began with a bang. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1508-1514). Crossway. Kindle Edition.]
- Third, there's also scientific evidence from geology that the universe had a beginning. As many of us learned in high school chemistry, radioactive elements decay over time into other elements. For example, radioactive uranium eventually turns into lead. This means that if all uranium atoms were infinitely old, they would all be lead by now, but they're not. So the earth cannot be infinitely old. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1514-1517). Crossway. Kindle Edition.]
- Finally, there's a philosophical line of evidence for the beginning of the universe. This line of evidence is so rationally inescapable that some consider it the strongest argument of all. It's called the Kalam (from the Arabic word

for “eternal”) Cosmological Argument, and it goes like this: 1. An infinite number of days has no end. 2. But today is the end day of history (history being a collection of all days). 3. Therefore, there were not an infinite number of days before today (i.e., time had a beginning). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1517-1522). Crossway. Kindle Edition.]

- Some may say that infinite numbers can exist, so why can't infinite days? Because there's a difference between an abstract infinite series and a concrete one. The one is purely theoretical, the other is actual. Mathematically, we can conceive of an infinite number of days, but actually we could never count or live an infinite number of days. You can conceive of an infinite number of mathematical points between two bookends on a shelf, but you could not fit an infinite number of books between them. That's the difference between an abstract and a concrete. Numbers are abstract. Days are concrete. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1533-1537). Crossway. Kindle Edition.]
- The Law of Causality does not say that everything needs a cause. It says that everything that comes to be needs a cause. God did not come to be. No one made God. He is unmade. As an eternal being, God did not have a beginning, so he didn't need a cause. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1547-1549). Crossway. Kindle Edition.]
- The problem for the atheist is that while it is logically possible that the universe is eternal, it does not seem to be actually possible. For all the scientific and philosophical evidence (SURGE, radioactive decay, and the Kalam Cosmological Argument) tells us the universe cannot be eternal. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1553-1555). Crossway. Kindle Edition.]
- When you get right down to it, there are only two possibilities for anything that exists: either 1) it has always existed and is therefore uncaused, or 2) it had a beginning and was caused by something else (it can't be self-caused, because it would have had to exist already in order to cause anything). According to the overwhelming evidence, the universe had a beginning, so it must be caused by something else—by something outside itself. Notice that

this conclusion is consistent with theistic religions, but it is not based on those religions—it is based on good reason and evidence. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1557-1560). Crossway. Kindle Edition.]

- Namely, we can discover some characteristics of the First Cause just from the evidence we've discussed in this chapter. From that evidence alone, we know the First Cause must be: self-existent, timeless, nonspatial, and immaterial (since the First Cause created time, space, and matter, the First Cause must be outside of time, space, and matter). In other words, he is without limits, or infinite; unimaginably powerful, to create the entire universe out of nothing; supremely intelligent, to design the universe with such incredible precision (we'll see more of this in the next chapter); personal, in order to choose to convert a state of nothingness into the time-space-material universe (an impersonal force has no ability to make choices). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1564-1572). Crossway. Kindle Edition.]

4 Divine Design

- “Only a rookie who knows nothing about science would say science takes away from faith. If you really study science, it will bring you closer to God.”
—JAMES TOUR, NANOSCIENTIST [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1595-1596). Crossway. Kindle Edition.]
- For many, the precision with which the universe exploded into being provides even more persuasive evidence for the existence of God. This evidence, technically known as the Teleological Argument, derives its name from the Greek word telos, which means “design.” The Teleological Argument goes like this: 1. Every design had a designer. 2. The universe has highly complex design. 3. Therefore, the universe had a Designer. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1600-1604). Crossway. Kindle Edition.]
- Isaac Newton (1642–1727) implicitly confirmed the validity of the Teleological Argument when he marveled at the design of our solar system. He wrote, “This most beautiful system of the sun, planets and comets, could only proceed from the counsel and dominion of an intelligent and powerful

Being.” [Isaac Newton, “General Scholium,” in *Mathematical Principles of Natural Philosophy* (1687) in *Great Books of the Western World*, Robert M. Hutchins, ed. (Chicago: Encyclopedia Britannica, n.d.), 369.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1604-1607). Crossway. Kindle Edition.]

- The Anthropic Principle is just a fancy title for the mounting evidence that has many scientists believing that the universe is extremely fine-tuned (designed) to support human life here on earth. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1615-1616). Crossway. Kindle Edition.]
- Anthropic Constant 1: Oxygen Level—On earth, oxygen comprises 21 percent of the atmosphere. That precise figure is an anthropic constant that makes life on earth possible. If oxygen were 25 percent, fires would erupt spontaneously; if it were 15 percent, human beings would suffocate. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1657-1659). Crossway. Kindle Edition.]
- Anthropic Constant 2: Atmospheric Transparency—The degree of transparency of the atmosphere is an anthropic constant. If the atmosphere were less transparent, not enough solar radiation would reach the earth's surface. If it were more transparent, we would be bombarded with far too much solar radiation down here. (In addition to atmospheric transparency, the atmospheric composition of precise levels of nitrogen, oxygen, carbon dioxide, and ozone are in themselves anthropic constants.) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1686-1689). Crossway. Kindle Edition.]
- Anthropic Constant 3: Moon-Earth Gravitational Interaction—If the interaction were greater than it currently is, tidal effects on the oceans, atmosphere, and rotational period would be too severe. If it were less, orbital changes would cause climatic instabilities. In either event, life on earth would be impossible. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1689-1693). Crossway. Kindle Edition.]
- Anthropic Constant 4: Carbon Dioxide Level—If the CO₂ level were higher than it is now, a runaway greenhouse effect would develop (we'd all burn

Have Enough Faith to Be an Atheist (Kindle Locations 1789-1791). Crossway. Kindle Edition.]

- If water vapor levels in the atmosphere were greater than they are now, a runaway greenhouse effect would cause temperatures to rise too high for human life; if they were less, an insufficient greenhouse effect would make the earth too cold to support human life. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1791-1793). Crossway. Kindle Edition.]
- If Jupiter were not in its current orbit, the earth would be bombarded with space material. Jupiter's gravitational field acts as a cosmic vacuum cleaner, attracting asteroids and comets that might otherwise strike earth. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1793-1795). Crossway. Kindle Edition.]
- If the thickness of the earth's crust were greater, too much oxygen would be transferred to the crust to support life. If it were thinner, volcanic and tectonic activity would make life impossible. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1795-1797). Crossway. Kindle Edition.]
- If the rotation of the earth took longer than twenty-four hours, temperature differences would be too great between night and day. If the rotation period were shorter, atmospheric wind velocities would be too great. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1797-1798). Crossway. Kindle Edition.]
- The 23-degree axial tilt of the earth is just right. If the tilt were altered slightly, surface temperatures would be too extreme on earth. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1799-1800). Crossway. Kindle Edition.]
- If the atmospheric discharge (lightning) rate were greater, there would be too much fire destruction; if it were less, there would be too little nitrogen fixing in the soil. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1800-1801). Crossway. Kindle Edition.]
- Nobel Laureate Arno Penzias, codiscoverer of the radiation afterglow, put it this way: "Astronomy leads us to a unique event, a universe which was created out of nothing and delicately balanced to provide exactly the

conditions required to support life. In the absence of an absurdly-improbable accident, the observations of modern science seem to suggest an underlying, one might say, supernatural plan.” [Quoted in Walter Bradley, “The ‘Just-so’ Universe: The Fine-Tuning of Constants and Conditions in the Cosmos,” in William Dembski and James Kushiner, eds., *Signs of Intelligence* (Grand Rapids, Mich.: Baker, 2001), 168.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1809-1812). Crossway. Kindle Edition.]

- Cosmologist Ed Harrison uses the word “proof” when he considers the implications of the Anthropic Principle on the question of God. He writes, “Here is the cosmological proof of the existence of God—the design argument of Paley—updated and refurbished. The fine-tuning of the universe provides prima facie evidence of deistic design.” [Quoted in Geisler and Hoffman, eds., *Why I Am a Christian*, 142.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1812-1815). Crossway. Kindle Edition.]
- Hoyle concluded, “A commonsense interpretation of the facts suggests that a super intellect has monkeyed with physics, as well as chemistry and biology, and that there are no blind forces worth speaking about in nature.” [Fred Hoyle, “The Universe: Past and Present Reflections,” *Engineering and Science* (November 1981): 12.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1818-1820). Crossway. Kindle Edition.]
- According to the Multiple Universe Theory, there actually are an infinite number of universes in existence, and we just happen to be lucky enough to be in the universe with the right conditions. Given an infinite number of universes, these atheists say, every set of conditions will occur, including the life-supporting conditions of our universe. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1824-1827). Crossway. Kindle Edition.]
- First, and most significantly, there’s no evidence for it! The evidence shows that all of finite reality came into existence with the Big Bang. Finite reality is exactly what we call “the universe.” If other finite realities exist, they’re beyond our ability to detect. No one has ever observed any evidence that such

universes may exist. That's why this multiple universe idea is nothing more than a metaphysical concoction—a fairy tale built on blind faith—as detached from reality as Stephen Hawking's "imaginary time." [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1827-1831). Crossway. Kindle Edition.]

- Second, as we discussed in the last chapter, an infinite number of finite things—whether we're talking about days, books, bangs, or universes—is an actual impossibility. There can't be an unlimited number of limited universes. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1831-1833). Crossway. Kindle Edition.]
- Third, even if other universes could exist, they would need fine-tuning to get started just as our universe did (recall the extreme precision of the Big Bang we described in the last chapter). So positing multiple universes doesn't eliminate the need for a Designer—it multiplies the need for a Designer! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1833-1835). Crossway. Kindle Edition.]
- In fact, the Multiple Universe Theory is so broad that it can even be used to excuse the atheists who made it up. Perhaps we just happen to be in the universe where people are irrational enough to suggest that such nonsense is the truth! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1840-1842). Crossway. Kindle Edition.]
- Such a theory is, of course, nonsense, and its obvious absurdity reveals how strong the evidence for design really is. Extreme evidence calls for extreme theories to explain it away. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1845-1847). Crossway. Kindle Edition.]
- There's no plausible explanation for the Anthropic Principle other than a Cosmic Designer. Atheists must take extreme measures to deny the obvious. When they dream up hypothetical theories that are not supported by any evidence—and in fact are actually impossible—they have left the realm of reason and rationality and entered into the realm of blind faith. Physicist Paul Davies writes, "one may find it easier to believe in an infinite array of universes than in an infinite Deity, but such a belief must rest on faith rather than observation." [Quoted in Fred Heeren, *Show Me God*, vol. 1 (Wheeling,

Ill.: Daystar, 2000), 239.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1906-1910). Crossway. Kindle Edition.]

- In fact, one critic of the Anthropic Principle admitted to the New York Times that his real objection was “totally emotional” because “it smells of religion and intelligent design.” So much for scientific objectivity. [Dennis Overbye, “Zillions of Universes? Or Did Ours Get Lucky?” The New York Times, October 28, 2003, F1.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1916-1918). Crossway. Kindle Edition.]

5 The First Life: Natural Law or Divine Awe?

- Naturalistic biologists assert that life generated spontaneously from nonliving chemicals by natural laws without any intelligent intervention. Such a theory might have seemed plausible to a nineteenth-century scientist who didn't have the technology to investigate the cell and discover its amazing complexity. But today this naturalistic theory flies in the face of everything we know about natural laws and biological systems. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1947-1950). Crossway. Kindle Edition.]
- Naturalistic evolutionists claim that this one-celled amoeba (or something like it) came together by spontaneous generation (i.e., without intelligent intervention) in a warm little pond somewhere on the very early earth. According to their theory, all biological life has evolved from that first amoeba without any intelligent guidance at all. This, of course, is the theory of macroevolution: from the infantile, to the reptile, to the Gentile; or, from the goo to you via the zoo. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1955-1958). Crossway. Kindle Edition.]
- Unfortunately for Darwinists, the first life—indeed any form of life—is by no means “simple.” This became abundantly clear in 1953 when James Watson and Francis Crick discovered DNA (deoxyribonucleic acid), the chemical that encodes instructions for building and replicating all living things. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1965-1967). Crossway. Kindle Edition.]

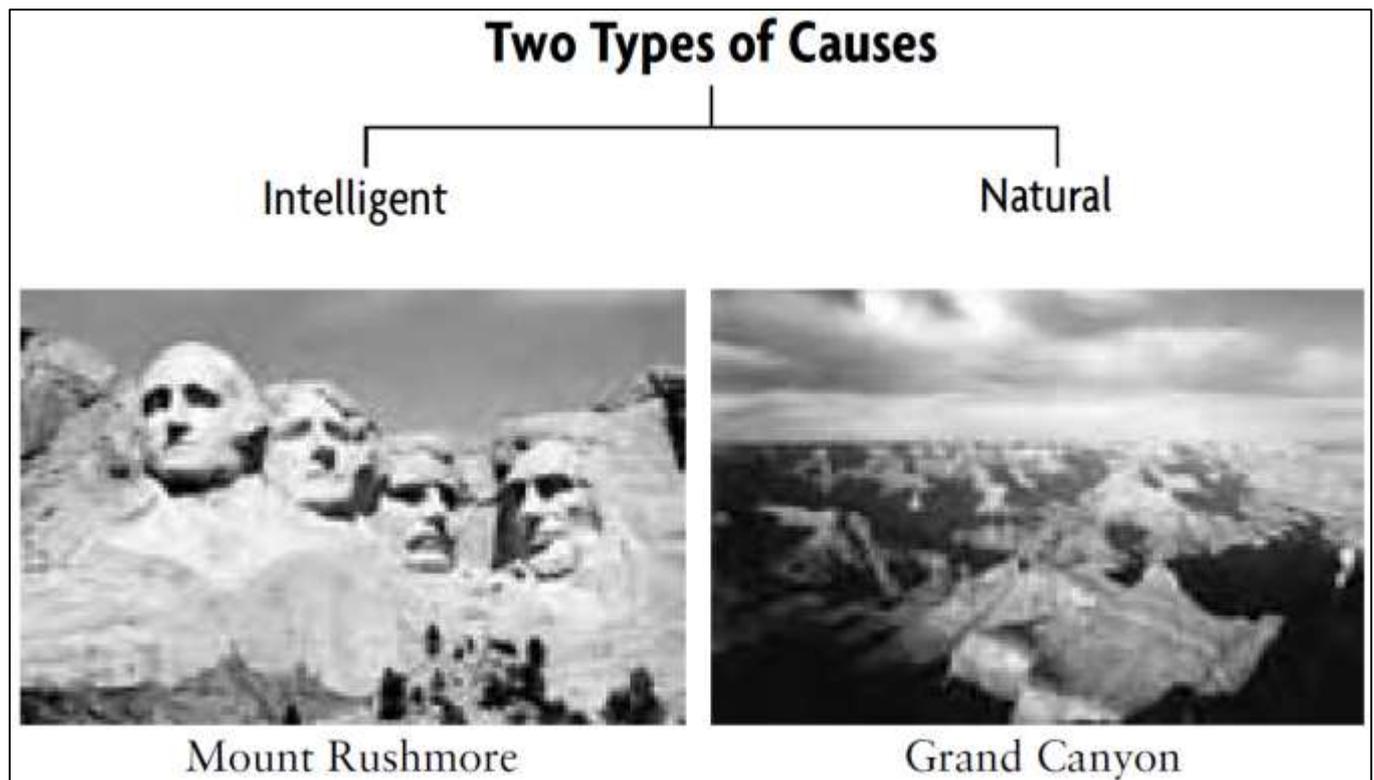
- Just as the specific order of the letters in this sentence communicates a unique message, the specific order of A, T, C, and G within a living cell determines the unique genetic makeup of that living entity. Another name for that message or information, whether it's in a sentence or in DNA, is “specified complexity.” In other words, not only is it complex—it also contains a specific message. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1972-1975). Crossway. Kindle Edition.]
- Staunch Darwinist Richard Dawkins, professor of zoology at Oxford University, admits that the message found in just the cell nucleus of a tiny amoeba is more than all thirty volumes of the Encyclopedia Britannica combined, and the entire amoeba has as much information in its DNA as 1,000 complete sets of the Encyclopedia Britannica! [Richard Dawkins, *The Blind Watchmaker* (New York: Norton, 1987), 17 18, 116.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1977-1979). Crossway. Kindle Edition.]
- So here's the key question for Darwinists like Dawkins: if simple messages such as “Take out the garbage—Mom,” “Mary loves Scott,” and “Drink Coke” require an intelligent being, then why doesn't a message 1,000 encyclopedias long require one? [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1982-1984). Crossway. Kindle Edition.]
- The following fact is obvious but often overlooked: no human observed the origin of the first life. The emergence of the first life on earth was a one-time, unrepeatable historical event. No one was present to see it—neither evolutionists nor creationists were there, and we certainly can't travel back in time and directly observe whether the first life was created by some kind of intelligence or arose by natural laws from nonliving materials. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1990-1993). Crossway. Kindle Edition.]
- The central principle in forensic science is the Principle of Uniformity, which holds that causes in the past were like the causes we observe today. In other words, by the Principle of Uniformity, we assume that the world worked in the past just like it works today, especially when it comes to causes. [Norman

L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 1998-2000). Crossway. Kindle Edition.]

- In the same way, when we look at the first one-celled life, the Principle of Uniformity tells us that only an intelligent cause could assemble the equivalent of 1,000 encyclopedias. Natural laws never have been observed to create a simple message like “Drink Coke,” much less a message 1,000 encyclopedias long. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2012-2014). Crossway. Kindle Edition.]
- Ever since Pasteur sterilized his flask, one of the most fundamental observations in all of science has been that life arises only from similar existing life. Scientists have been unable to combine chemicals in a test tube and arrive at a DNA molecule, much less life. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2016-2018). Crossway. Kindle Edition.]
- In other words, scientists intelligently contrive experiments and they still cannot do what we are told mindless natural laws have done. Why should we believe that mindless processes can do what brilliant scientists cannot do? And even if scientists eventually did create life in the laboratory, it would prove creation. Why? Because their efforts would show that it takes a lot of intelligence to create life. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2020-2023). Crossway. Kindle Edition.]
- Crick’s little memo to biologists led Phillip Johnson, author and a leader in the Intelligent Design (ID) movement, to observe, “Darwinian biologists must keep repeating that reminder to themselves because otherwise they might become conscious of the reality that is staring them in the face and trying to get their attention.” [Phillip E. Johnson, *The Wedge of Truth* (Downers Grove, Ill.: InterVarsity Press, 2000), 153.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2033-2036). Crossway. Kindle Edition.]
- The creation-evolution debate is not about religion versus science or the Bible versus science—it’s about good science versus bad science. Likewise, it’s not about faith versus reason—it’s about reasonable faith versus

unreasonable faith. It may surprise you to see just who is practicing the bad science, and just who has the unreasonable faith. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2046-2049). Crossway. Kindle Edition.]

- As we've mentioned before, science is a search for causes. Logically, there are only two types of causes: intelligent and non-intelligent (i.e., natural). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2049-2050). Crossway. Kindle Edition.]



- Spontaneous generation is what critics of evolution call a “just-so” story. Evolutionists provide no evidence to support spontaneous generation. It isn't supported by empirical observation or forensic science principles. It's “just-so” because life exists, and since intelligent causes are ruled out in advance, there can be no other possible explanation. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2054-2056). Crossway. Kindle Edition.]
- The evidence is so strong for intelligence and against naturalism that prominent evolutionists have actually suggested aliens deposited the first life here. Fred Hoyle (the same evolutionist who popularized the Steady State Theory we discussed in chapter 3) invented this far-out theory (called “panspermia,” for “seeds everywhere”) after calculating that the probability

of life arising by spontaneous generation was effectively zero. (Of course panspermia doesn't solve the problem—it simply puts it off another step: who made the intelligent aliens?) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2062-2066). Crossway. Kindle Edition.]

- Another panspermia advocate, Chandra Wickramasinghe, admits that the Darwinists are acting on blind faith when it comes to spontaneous generation. He observes, “The emergence of life from a primordial soup on the Earth is merely an article of faith that scientists are finding difficult to shed. There is no experimental evidence to support this at the present time. Indeed, all attempts to create life from non-life, starting from Pasteur, have been unsuccessful.” [Chandra Wickramasinghe, interview by Robert Roy Britt, October 27, 2000. Posted online at http://www.space.com/searchforlife/chandra_side-bar_001027.html (emphasis added).] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2068-2072). Crossway. Kindle Edition.]
- Microbiologist Michael Denton, though himself an atheist, adds, “The complexity of the simplest known type of cell is so great that it is impossible to accept that such an object could have been thrown together suddenly by some kind of freakish, vastly improbable event. Such an occurrence would be indistinguishable from a miracle.” [Michael Denton, *Evolution: A Theory in Crisis* (Bethesda, Md.: Adler & Adler, 1985), 264.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2072-2075). Crossway. Kindle Edition.]
- Physicist and information scientist Hubert Yockey realizes it's the Darwinists. He writes, “The belief that life on earth arose spontaneously from nonliving matter, is simply a matter of faith in strict reductionism and is based entirely on ideology.” [Hubert Yockey, *Information Theory and Molecular Biology* (Cambridge, New York: Cambridge University Press, 1992), 284.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2077-2079). Crossway. Kindle Edition.]
- Life contains a message—DNA—that is expressed in chemicals, but those chemicals cannot cause the message any more than the chemicals in ink and

paper can cause the sentences on this page. A message points to something beyond chemicals. The message in life, just like the one on this page, points to an intelligence beyond its chemical elements. (We realize that life is certainly more than chemicals with a message, but the key point here is that it's certainly not less.) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2082-2085). Crossway. Kindle Edition.]

- Phillip Johnson serves as the sharp edge of a steel wedge that is now splitting the petrified wood of naturalism in the scientific community. He correctly points out that “Darwinism is based on an a priori [prior] commitment to materialism, not on a philosophically neutral assessment of the evidence. Separate the philosophy from the science, and the proud tower collapses.” [Phillip E. Johnson, “The Unraveling of Scientific Materialism,” *First Things* (November 1997): 22-25.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2091-2094). Crossway. Kindle Edition.]
- Darwinist Richard Lewontin of Harvard University gushes a complete written confession. Read how Lewontin acknowledges that Darwinists accept absurd “just-so” stories that are against common sense because of their prior commitment to materialism: Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counterintuitive, no matter how mystifying to the uninitiated. Moreover that materialism is absolute for we cannot allow a divine foot in the door. [Richard Lewontin, “Billions and Billions of Demons,” *The New York Review of Books*, January 9, 1997, 31.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2100-2110).

Crossway. Kindle Edition.]

- You say, maybe natural laws would do it if we give them billions of years. No, they wouldn't. Why? Because nature disorders, it doesn't organize things (the fact that nature brings things toward disorder is another aspect of the Second Law of Thermodynamics). More time will make things worse for the Darwinist, not better. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2127-2129). Crossway. Kindle Edition.]
- If someone flips a fair coin, what's the chance it will come up heads? Fifty percent, we say. Yes, but what causes it to come up heads? Is it chance? No, the primary cause is an intelligent being who decided to flip the coin and apply so much force in doing so. Secondary causes, such as the physical forces of wind and gravity, also impact the result of the flip. If we knew all those variables, we could calculate how the flip would turn out beforehand. But since we don't know those variables, we use the word "chance" to cover our ignorance. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2147-2151). Crossway. Kindle Edition.]
- It's the Darwinists who are practicing the bad science, because their science is built on a false philosophy. In effect, it's their secular religion of naturalism that leads them to ignore the empirically detectable scientific evidence for design. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2156-2158). Crossway. Kindle Edition.]
- A veteran of many debates, Craig was ready with a multifaceted answer. "I think there are a good number of things that cannot be scientifically proven but we are all rational to accept," he said. Craig then cited these five examples of rational beliefs that cannot be proven by science: 1. mathematics and logic (science can't prove them because science presupposes them), 2. metaphysical truths (such as, there are minds that exist other than my own), 3. ethical judgments (you can't prove by science that the Nazis were evil, because morality is not subject to the scientific method), 4. aesthetic judgments (the beautiful, like the good, cannot be scientifically proven), and, ironically 5. science itself (the belief that the scientific method discovers truth can't be proven by the scientific method itself); [Norman L. Geisler &

Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2167-2174). Crossway. Kindle Edition.]

- Science cannot be done without philosophy. Philosophical assumptions are utilized in the search for causes, and, therefore, cannot be the result of them. For example, scientists assume (by faith) that reason and the scientific method allow us to accurately understand the world around us. That cannot be proven by science itself. You can't prove the tools of science—the laws of logic, the Law of Causality, the Principle of Uniformity, or the reliability of observation—by running some kind of experiment. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2186-2190). Crossway. Kindle Edition.]
- Philosophical assumptions can dramatically impact scientific conclusions. If a scientist assumes beforehand that only natural causes are possible, then probably no amount of evidence will convince him that intelligence created the first one-celled amoeba or any other designed entity. When Darwinists presuppose that intelligent causes are impossible, then natural laws are the only game in town. Likewise, if a creationist rules out natural causes beforehand (and we don't know of any who do), then he also risks missing the right answer. But a scientist who is open-minded to both natural and intelligent causes can follow the evidence wherever it leads. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2192-2197). Crossway. Kindle Edition.]
- Science doesn't really say anything—scientists do. Data are always interpreted by scientists. When those scientists let their personal preferences or unproven philosophical assumptions dictate their interpretation of the evidence, they do exactly what they accuse religious people of doing—they let their ideology dictate their conclusions. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2198-2201). Crossway. Kindle Edition.]
- Here are five reasons why materialism is not reasonable: First, as we've already pointed out, there is a message resident in life, technically called specified complexity, that cannot be explained materially. This message cannot be explained by nonintelligent natural laws any more than the message in this book can be explained by the nonintelligent laws of ink and

paper. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2205-2208). Crossway. Kindle Edition.]

- Second, human thoughts and theories are not comprised only of materials. Chemicals are certainly involved in the human thought process, but they cannot explain all human thoughts. The theory of materialism isn't made of molecules. Likewise, someone's thoughts, whether they be of love or hate, are not chemicals. How much does love weigh? What's the chemical composition of hate? These are absurd questions because thoughts, convictions, and emotions are not completely materially based. Since they are not completely materially based, materialism is false. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2208-2212). Crossway. Kindle Edition.]
- Third, if life were nothing more than materials, then we'd be able to take all the materials of life—which are the same materials found in dirt—and make a living being. We cannot. There's clearly something beyond materials in life. What materialist can explain why one body is alive and another body is dead? Both contain the same chemicals. Why is a body alive one minute and dead the next? What combination of materials can account for consciousness? Even Atkins, in his debate with Craig, admitted that explaining consciousness is a great problem for atheists. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2212-2216). Crossway. Kindle Edition.]
- Fourth, if materialism is true, then everyone in all of human history who has ever had any kind of spiritual experience has been completely mistaken. While this is possible, given the vast number of spiritual experiences, it does not seem likely. It is difficult to believe that every great spiritual leader and thinker in the history of humanity—including some of the most rational, scientific, and critical minds ever—have all been completely wrong about their spiritual experience. This includes Abraham, Moses, Isaiah, Kepler, Newton, Pascal, and Jesus Christ himself. If just one spiritual experience in the entire history of the world is true, then materialism is false. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2216-2221). Crossway. Kindle Edition.]
- Finally, if materialism is true, then reason itself is impossible. For if mental

processes are nothing but chemical reactions in the brain, then there is no reason to believe that anything is true (including the theory of materialism). Chemicals can't evaluate whether or not a theory is true. Chemicals don't reason, they react. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2221-2224). Crossway. Kindle Edition.]

- As J. dBudziszewski points out, “The motto ‘Reason Alone!’ is nonsense anyway. Reason itself presupposes faith. Why? Because a defense of reason by reason is circular, therefore worthless. Our only guarantee that human reason works is God who made it.” [J. Budziszewski, *Written on the Heart: The Case for Natural Law* (Downers Grove, Ill.: InterVarsity Press, 1997), 54.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2228-2230). Crossway. Kindle Edition.]
- The atheists/Darwinists/materialists believe, by faith, that our minds arose from mindless matter without intelligent intervention. We say it is by faith because it contradicts all scientific observation, which demonstrates that an effect cannot be greater than its cause. You can't give what you haven't got, yet materialists believe that dead, unintelligent matter has produced intelligent life. This is like believing that the Library of Congress resulted from an explosion in a printing shop! [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2232-2235). Crossway. Kindle Edition.]
- Course: Psychology / Topic: Uniqueness Standard: Evaluates the uniqueness of human nature and the concept of personhood. 1. intellect / conceptual thought 2. freedom to choose / free will 3. ethical responsibility (standards) 4. moral accountability (obligations), and 5. inalienable rights of personhood. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2262-2269). Crossway. Kindle Edition.]
- If anyone were to disagree with this standard, they would be doing the following: 1. That person would be engaging me in conceptual thought (as in 1 above). 2. That person would be exercising his/her “freedom” to do so (as in 2 above). 3. That person must think that there is an ethical responsibility to teach what is right/true (as in 3 above). 4. That person is seeking to hold me morally accountable to teach the truth (as in 4 above). 5.

That person has the right to disagree with my position (as in 5 above). So if one were to disagree with these criteria, that person would actually confirm the validity of each point of these criteria. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2271-2280). Crossway. Kindle Edition.]

- Intellect, free will, objective morality, and human rights as well as reason, logic, design, and truth can exist only if God exists. Yet Darwinists assume some or all of these realities when they defend their atheistic worldview. They can't have it both ways. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2284-2286). Crossway. Kindle Edition.]
- As William Dembski points out, "If a creature looks like a dog, smells like a dog, barks like a dog, feels like a dog, and pants like a dog, the burden of evidence lies with the person insisting the creature isn't a dog." [William Dembski, *The Design Revolution: Answering the Toughest Questions About Intelligent Design* (Downers Grove, Ill.: InterVarsity Press, forthcoming).] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2314-2316). Crossway. Kindle Edition.]

6 New Life Forms: From the Goo to You via the Zoo?

- "In grammar school they taught me that a frog turning into a prince was a fairy tale. In the university they taught me that a frog turning into a prince was a fact!" —RON CARLSON [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2348-2350). Crossway. Kindle Edition.]
- Moreover, it was Sagan who wrote this about the human brain: The information content of the human brain expressed in bits is probably comparable to the total number of connections among the neurons—about a hundred trillion bits. If written out in English, say, that information would fill some twenty million volumes, as many as in the world's largest libraries. The equivalent of twenty million books is inside the heads of every one of us. The brain is a very big place in a very small space. . . . The neurochemistry of the brain is astonishingly busy. The circuitry of a machine more wonderful than any devised by humans. [Carl Sagan, *Cosmos* (New York, Random House, 1980), 278.] [Norman L. Geisler & Frank Turek: *I Don't Have*

Enough Faith to Be an Atheist (Kindle Locations 2370-2375). Crossway. Kindle Edition.]

- Do you see the magnitude of this problem for Darwinists? If Darwinists don't have an explanation for the first life, then what's the point of speaking about new life forms? The process of macroevolution, if it's possible at all, can't even begin unless there's preexisting life. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2391-2393). Crossway. Kindle Edition.]
- You remember macroevolution—from the goo to you via the zoo. It's the belief that all life forms have descended from a common ancestor—the first one-celled creature—and all of this has happened by natural processes without any intelligent intervention. God was not involved. It has been a completely blind process. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2405-2407). Crossway. Kindle Edition.]
- Darwinists say this has happened by natural selection. But the term “natural selection” is a misnomer. Since the process of evolution is, by definition, without intelligence, there is no “selection” at all going on. It's a blind process. The term “natural selection” simply means that the fittest creatures survive. So what? That's true by definition—the fittest survive (this is called a tautology—a circular argument that doesn't prove anything). Logically, these are the creatures that are best equipped genetically or structurally to deal with changing environmental conditions (that's why they survive). [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2407-2412). Crossway. Kindle Edition.]
- In fact, outside of the philosophical presuppositions we've been exposing, defining “evolution” is perhaps the greatest point of confusion in the creation-evolution controversy. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2418-2419). Crossway. Kindle Edition.]
- But macroevolution is exactly what Darwinists claim from the data. They say that these observable micro changes can be extrapolated to prove that unobservable macroevolution has occurred. They make no distinction between microevolution and macroevolution, and thus use the evidence for

micro to prove macro. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2422-2424). Crossway. Kindle Edition.]

- So if someone ever asks you, “Do you believe in evolution?” you should ask that person, “What do you mean by evolution? Do you mean micro- or macroevolution?” Microevolution has been observed; but it cannot be used as evidence for macroevolution, which has never been observed. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2427-2429). Crossway. Kindle Edition.]
- Darwinists are masters at defining the term “evolution” broadly enough so that evidence in one situation might be counted as evidence in another. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2429-2430). Crossway. Kindle Edition.]
- Johnson first exposed this Darwinistic sleight of hand with his groundbreaking book *Darwin on Trial*. That’s where he points out that, “None of the ‘proofs’ [for natural selection] provides any persuasive reason for believing that natural selection can produce new species, new organs, or other major changes, or even minor changes that are permanent.” [Phillip E. Johnson, *Darwin on Trial* (Downers Grove, Ill.: InterVarsity Press, 1993), 27.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2431-2434). Crossway. Kindle Edition.]
- Biologist Jonathan Wells agrees when he writes, “Biochemical mutations cannot explain the large-scale changes in organisms that we see in the history of life.” [Jonathan Wells, *Icons of Evolution: Science or Myth? Why Much of What We Teach About Evolution Is Wrong* (Washington, D.C.: Regnery, 2000), 178.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2434-2435). Crossway. Kindle Edition.]
- Unfortunately for Darwinists, genetic limits seem to be built into the basic types. For example, dog breeders always encounter genetic limits when they intelligently attempt to create new breeds of dogs. Dogs may range in size from the Chihuahua to the Great Dane, but despite the best attempts of intelligent breeders, dogs always remain dogs. Likewise, despite the best efforts of intelligent scientists to manipulate fruit flies, their experiments

have never turned out anything but more fruit flies. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2439-2442). Crossway. Kindle Edition.]

- Most importantly, the comparison between natural selection and the artificial selection that breeders do is completely invalid, as table 6.1 demonstrates. The biggest difference is the fact that artificial selection is intelligently guided while natural selection is not. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2445-2447). Crossway. Kindle Edition.]

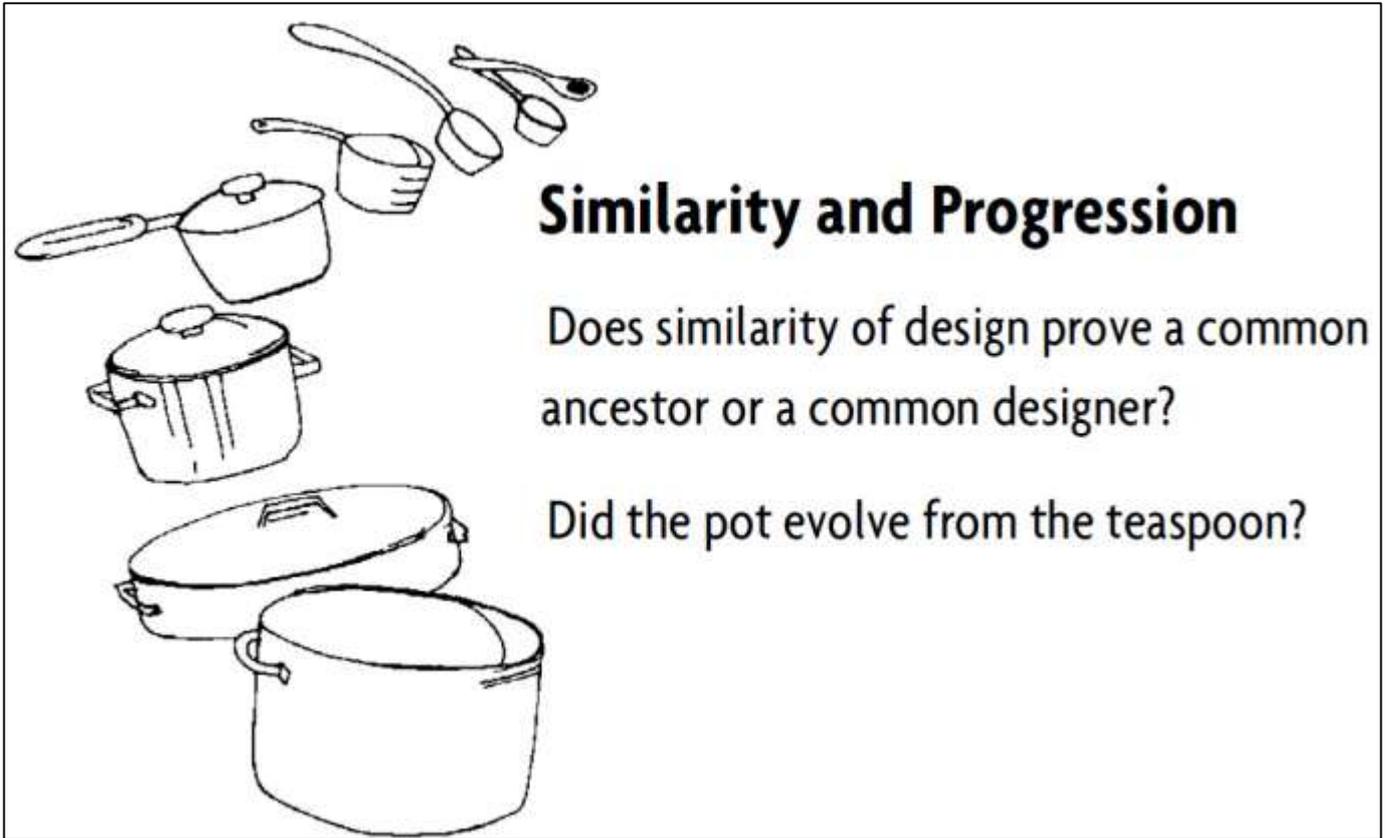
Crucial Differences:	ARTIFICIAL SELECTION	NATURAL SELECTION
Goal	Aim (end) in view	No aim (end) in view
Process	Intelligently guided process	Blind process
Choices	Intelligent choice of breeds	No intelligent choice of breeds
Protection	Breeds guarded from destructive processes	Breeds not guarded from destructive processes
Freaks	Preserves desired freaks	Eliminates most freaks
Interruptions	Continued interruptions to reach desired goal	No continued interruptions to reach any goal
Survival	Preferential survival	Non-preferential survival

- Cyclical Change—Not only are there genetic limits to change within types, but the change within types appears to be cyclical. In other words, changes are not directional toward the development of new life forms, as macroevolutionary theory requires, but they simply shift back and forth within a limited range. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2469-2471). Crossway. Kindle Edition.]
- Irreducible Complexity—In 1859, Charles Darwin wrote, “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.” We now know that there are many organs, systems, and processes in life that fit that description. [Charles Darwin, *On the Origin of Species* (New York: Penguin, 1958), 171.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations

2477-2480). Crossway. Kindle Edition.]

- An irreducibly complex system is “composed of several well-matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning.” [Michael Behe, *Darwin’s Black Box: The Biochemical Challenge to Evolution* (New York: Touchstone, 1996), 39.] [Norman L. Geisler & Frank Turek: *I Don’t Have Enough Faith to Be an Atheist* (Kindle Locations 2483-2484). Crossway. Kindle Edition.]
- Behe exposes the empty claims of Darwinists when he writes, The idea of Darwinian molecular evolution is not based on science. There is no publication in the scientific literature—in journals or books—that describes how molecular evolution of any real, complex, biochemical system either did occur or even might have occurred. There are assertions that such evolution occurred, but absolutely none are supported by pertinent experiments or calculations. Since there is no authority on which to base claims of knowledge, it can truly be said that the assertion of Darwinian molecular evolution is merely bluster. [Michael Behe, “Intelligent Design Theory as a Tool for Analyzing Biochemical Systems,” in William Dembski, ed., *Mere Creation: Science, Faith, and Intelligent Design* (Downers Grove, Ill.: InterVarsity Press, 1998), 183.] [Norman L. Geisler & Frank Turek: *I Don’t Have Enough Faith to Be an Atheist* (Kindle Locations 2507-2512). Crossway. Kindle Edition.]
- Nonviability of Transitional Forms—Another problem that plagues the plausibility of natural selection creating new life forms is the fact that transitional forms could not survive. [Norman L. Geisler & Frank Turek: *I Don’t Have Enough Faith to Be an Atheist* (Kindle Locations 2542-2543). Crossway. Kindle Edition.]
- So the problem for Darwinists is twofold: first, they have no viable mechanism for getting from reptiles to birds; and second, even if a viable mechanism were discovered, the transitional forms would be unlikely to survive anyway. [Norman L. Geisler & Frank Turek: *I Don’t Have Enough Faith to Be an Atheist* (Kindle Locations 2547-2548). Crossway. Kindle Edition.]
- Perhaps the Darwinists are right—it is possible that we have a common

genetic code because we've all descended from a common ancestor. But they could just as easily be wrong—perhaps we have a common genetic code because a common creator has designed us to live in the same biosphere. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2555-2557). Crossway. Kindle Edition.]



- Here are two sentences with exactly the same letters: Charles Darwin was a scientific god. Charles Darwin was a scientific dog. While the letters in the two sentences are identical and the order is virtually the same (greater than 90 percent), the slight difference in order yields opposite meanings. In the same way, only a slight difference in the order of the letters (A, T, C, and G) in living things may yield creatures that are far apart on the hypothetical evolutionary tree. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2566-2571). Crossway. Kindle Edition.]
- Michael Denton observes, At a molecular level there is no trace of the evolutionary transition from fish • "amphibian • "reptile • "mammal. So amphibia, always traditionally considered intermediate between fish and the other terrestrial vertebrates, are in molecular terms as far from fish as any group of reptiles or mammals! To those well acquainted with the traditional

picture of vertebrate evolution the result is truly astonishing. [Michael Denton, *Evolution: A Theory in Crisis* (Bethesda, Md.: Adler & Adler, 1985), 285.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2585-2588). Crossway. Kindle Edition.]

- These are the five lines of evidence which show that natural selection could not have produced new life forms: 1. Genetic limits 2. Cyclical change 3. Irreducible complexity 4. Nonviability of transitional forms 5. Molecular isolation [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2594-2597). Crossway. Kindle Edition.]
- “Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain, and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.” [Darwin, *On the Origin of Species*, 280.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2600-2602). Crossway. Kindle Edition.]
- Instead, according to the late Harvard paleontologist Stephen Jay Gould (an evolutionist), The history of most fossil species includes two features particularly inconsistent with gradualism: 1). Stasis. Most species exhibit no directional change during their tenure on earth. They appear in the fossil record looking much the same as when they disappear; Morphological change is usually limited and directionless. 2). Sudden Appearance. In any local area, a species does not arise gradually by the steady transformation of its ancestors; it appears all at once and ‘fully formed.’ [Stephen J. Gould, “Evolution’s Erratic Pace,” *Natural History* 86 (1977): 13 14. More recently Robert B. Carroll, curator of vertebrate paleontology at the Redpath Museum at McGill University, affirmed Gould’s assessment when he wrote, “What is missing are the many intermediate forms hypothesized by Darwin” (“Towards a New Evolutionary Synthesis,” *Trends in Ecology and Evolution* 15 [2000]: 27-32).] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2605-2610). Crossway. Kindle Edition.]
- The skulls look like they’re in a progression. They look as if they could be

ancestrally related. Is this good evidence for Darwinism? No, it's not any better than the evidence that the large kettle evolved from the teaspoon. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2629-2630). Crossway. Kindle Edition.]

- The problem for the Darwinists is that the fossil record cannot establish ancestral relationships. Why not? Because, according to Michael Denton, “99 percent of the biology of any organism resides in its soft anatomy, which is inaccessible in a fossil.” [Denton, *Evolution: A Theory in Crisis*, 286.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2631-2633). Crossway. Kindle Edition.]
- Jonathan Wells observes, “The fossil evidence is open to many interpretations because individual specimens can be reconstructed in a variety of ways, and because the fossil record cannot establish ancestor-descendant relationships.” [Wells, *Icons of Evolution*, 219.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2634-2636). Crossway. Kindle Edition.]
- Henry Gee, chief science writer for *Nature*, writes, “To take a line of fossils and claim that they represent a lineage is not a scientific hypothesis that can be tested, but an assertion that carries the same validity as a bedtime story—amusing, perhaps even instructive, but not scientific.” [Quoted in Wells, *Icons of Evolution*, 221.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2641-2644). Crossway. Kindle Edition.]
- Michael Behe writes, Anatomy is, quite simply, irrelevant to the question of whether evolution could take place on the molecular level. So is the fossil record. It no longer matters whether there are huge gaps in the fossil record or whether the record is as continuous as that of U.S. presidents. And if there are gaps, it does not matter whether they can be explained plausibly. The fossil record has nothing to tell us about whether the interactions of 11-cts-retinal with rhodopsin, transducin, and phos-phodiesterase [irreducibly complex systems] could have developed step-by-step. [Michael Behe, *Darwin's Black Box*, 22.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2646-2651). Crossway. Kindle Edition.]

- After all, in a world governed by certain physical and chemical laws, perhaps only a certain range of anatomical structures will be conducive to animals designed to walk on two legs. Since we all have to live in the same biosphere, we should expect some creatures to have similar designs. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2656-2658). Crossway. Kindle Edition.]
- In light of the fossil record, molecular isolation, transitional difficulties, irreducible complexity, cyclical change, and genetic limits (and the fact that they can't explain the origin of the universe or of first life), you would think Darwinists might finally admit that their theory doesn't fit the observable evidence. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2667-2669). Crossway. Kindle Edition.]
- The God-of-the-Gaps fallacy occurs when someone falsely believes that God caused the event when it really was caused by undiscovered natural phenomena. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2690-2691). Crossway. Kindle Edition.]
- when we conclude that intelligence created the first cell or the human brain, it's not simply because we lack evidence of a natural explanation; it's also because we have positive, empirically detectable evidence for an intelligent cause. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2693-2695). Crossway. Kindle Edition.]
- Intelligent Design scientists are open to both natural and intelligent causes. They are not opposed to continued research into a natural explanation for the first life. They're simply observing that all known natural explanations fail, and all empirically detectable evidence points to an intelligent Designer. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2700-2702). Crossway. Kindle Edition.]
- the Intelligent Design conclusion is falsifiable. In other words, ID could be disproven if natural laws were someday discovered to create specified complexity. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2713-2715). Crossway. Kindle Edition.]
- some Intelligent Design people may be religiously motivated. So what? Does that make Intelligent Design false? Does the religious motivation of some

Darwinists make Darwinism false? No, the truth doesn't lie in the motivation of the scientists, but in the quality of the evidence. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2729-2731). Crossway. Kindle Edition.]

- As Michael Behe observes, “Life on earth at its most fundamental level, in its most critical components, is the product of intelligent activity. The conclusion of intelligent design flows naturally from the data itself—not from sacred books or sectarian beliefs.” [Behe, *Darwin's Black Box*, 193.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2744-2746). Crossway. Kindle Edition.]
- Second, sub-optimal design doesn't mean there's no design. In other words, even if you grant that something is not designed optimally, that doesn't mean it's not designed at all. Your car isn't designed optimally, yet it's still designed—it certainly wasn't put together by natural laws. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2761-2763). Crossway. Kindle Edition.]
- in order to say that something is sub-optimal, you must know what the objectives or purpose of the designer are. If Gould doesn't know what the designer intended, then he can't say the design falls short of those intentions. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2763-2765). Crossway. Kindle Edition.]
- Finally, in a world constrained by physical reality, all design requires trade-offs. Laptop computers must strike a balance between size, weight, and performance. Larger cars may be more safe and comfortable, but they also are more difficult to maneuver and consume more fuel. High ceilings make rooms more dramatic, but they also consume more energy. Because trade-offs cannot be avoided in this world, engineers must look for a compromise position that best achieves intended objectives. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2769-2772). Crossway. Kindle Edition.]
- First, by admitting God, Darwinists would be admitting that they are not the highest authority when it comes to truth. Currently, in this technologically advanced world, scientists are viewed by the public as the revered authority figures—the new priests who make a better life possible and who comprise

the sole source of objective truth. Allowing the possibility of God would be to relinquish their claim of superior authority. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2788-2791). Crossway. Kindle Edition.]

- When he was asked by talk show host Merv Griffin, “Why do people believe in evolution?” Huxley honestly answered, “The reason we accepted Darwinism even without proof, is because we didn’t want God to interfere with our sexual mores.” [Quoted in D. James Kennedy, *Skeptics Answered* (Sisters, Ore.: Multnomah, 1997), 154.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2805-2807). Crossway. Kindle Edition.]
- (In this sense, Darwinism is no different than many other world religions in that it provides a way to deal with the guilt that results from immoral behavior. The difference is that some Darwinists, instead of acknowledging guilt and offering ways to atone for it or rules to avoid it, attempt to avoid any implication of guilt by asserting that there’s no such thing as immoral behavior to be guilty about!) [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2824-2826). Crossway. Kindle Edition.]
- Now, let’s get to the bottom line. There are really only two possibilities: either God created us, or we created God. Either God really exists, or he’s just a creation of our own minds. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2854-2855). Crossway. Kindle Edition.]
- You have to believe that, without intelligent intervention: 1. Something arose from nothing (the origin of the universe). 2. Order arose from chaos (the design of the universe). 3. Life arose from non-life (which means that intelligence arose from nonintelligence, and personality arose from non-personality). 4. New life forms arose from existing life forms despite evidence to the contrary such as: (1) Genetic limits (2) Cyclical change (3) Irreducible complexity (4) Molecular isolation (5) Nonviability of transitional forms, and (6) The fossil record [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2856-2868). Crossway. Kindle Edition.]

- 1. A universe that has exploded into being out of nothing 2. A universe with over 100 fine-tuned, life-enabling constants for this tiny, remote planet called Earth 3. Life that: has been observed to arise only from existing life (it has never been observed to arise spontaneously); consists of thousands and even millions of volumes of empirically detectable specified complexity (and is, therefore, more than just the nonliving chemicals it contains); changes cyclically and only within a limited range; cannot be built or modified gradually (i.e., is irreducibly complex); is molecularly isolated between basic types (there's no ancestral progression at the molecular level); leaves a fossil record of fully formed creatures that appear suddenly, do not change, and then disappear suddenly. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2877-2891). Crossway. Kindle Edition.]
- Notice we haven't been quoting Bible verses to make our points. We've been citing scientific evidence. So this isn't a battle of science versus religion; it's a battle of good science versus bad science. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2895-2896). Crossway. Kindle Edition.]

7 Mother Teresa vs. Hitler

- “We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness.” —THE DECLARATION OF INDEPENDENCE [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2906-2909). Crossway. Kindle Edition.]
- Don't you have this deep-seated sense of obligation that we all ought to “help people”? We all do. Why? And why do most human beings seem to have that same intuitive sense that they ought to do good and shun evil? Behind the answers to those questions is more evidence for the theistic God. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2927-2929). Crossway. Kindle Edition.]
- Like the laws of logic and mathematics, this evidence is nonmaterial but it's just as real. The reason we believe we ought to do good rather than evil—the reason we, like Dave, believe we should “help people”—is because there's a

Moral Law that has been written on our hearts. In other words, there is a “prescription” to do good that has been given to all of humanity. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2930-2932). Crossway. Kindle Edition.]

- This Moral Law is our third argument for the existence of a theistic God (after the Cosmological and Teleological Arguments). It goes like this: 1. Every law has a law giver. 2. There is a Moral Law. 3. Therefore, there is a Moral Law Giver. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2936-2940). Crossway. Kindle Edition.]
- When we say the Moral Law exists, we mean that all people are impressed with a fundamental sense of right and wrong. Everyone knows, for example, that love is superior to hate and that courage is better than cowardice. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2947-2948). Crossway. Kindle Edition.]
- In other words, everyone knows there are absolute moral obligations. An absolute moral obligation is something that is binding on all people, at all times, in all places. And an absolute Moral Law implies an absolute Moral Law Giver. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2953-2955). Crossway. Kindle Edition.]
- Now this does not mean that every moral issue has easily recognizable answers or that some people don't deny that absolute morality exists. There are difficult problems in morality, and people suppress and deny the Moral Law every day. It simply means that there are basic principles of right and wrong that everyone knows, whether they will admit them or not. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2955-2958). Crossway. Kindle Edition.]
- We can't not know, for example, that it is wrong to kill innocent human beings for no reason. Some people may deny it and commit murder anyway, but deep in their hearts they know murder is wrong. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2959-2961). Crossway. Kindle Edition.]
- There are many reasons we know the Moral Law exists, and we will present and discuss eight of them. Some of these reasons overlap one another, but we will discuss them in this order: 1. The Moral Law is undeniable. 2. We

know it by our reactions. 3. It is the basis of human rights. 4. It is the unchanging standard of justice. 5. It defines a real difference between moral positions (e.g., Mother Teresa vs. Hitler). 6. Since we know what's absolutely wrong, there must be an absolute standard of rightness. 7. The Moral Law is the grounds for political and social dissent. 8. If there were no Moral Law, then we wouldn't make excuses for violating it. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2964-2971). Crossway. Kindle Edition.]

- While the claim “There are no absolute values” is not self-defeating, the existence of absolute values is practically undeniable. For the person who denies all values, values his right to deny them. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 2980-2981). Crossway. Kindle Edition.]
- The moral of the story is that there are absolute morals. And if you really want to get relativists to admit it, all you need to do is treat them unfairly. Their reactions will reveal the Moral Law written on their hearts and minds. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3008-3009). Crossway. Kindle Edition.]
- Our reactions also indicate that relativism is ultimately unlivable. People may claim they are relativists, but they don't want their spouses, for example, to live like sexual relativists. They don't want their spouses to be only relatively faithful. Nearly every male relativist expects his wife to live as if adultery were absolutely wrong, and would react quite negatively if she lived out relativism by committing adultery. And even if there are a few relativists who wouldn't object to adultery, do you think they would accept the morality of murder or rape if someone wanted to kill or rape them? Of course not. Relativism contradicts our reactions and our common sense. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3011-3016). Crossway. Kindle Edition.]
- In other words, the Moral Law is not always the standard by which we treat others, but it is nearly always the standard by which we expect others to treat us. It does not describe how we actually behave, but rather it prescribes how we ought to behave. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3023-3025). Crossway.

Kindle Edition.]

- For now the main point is this: if there were no Moral Law, then we wouldn't be able to detect evil or injustice of any kind. Without justice, injustice is meaningless. Likewise, unless there's an unchanging standard of good, there is no such thing as objective evil. But since we all know that evil exists, then so does the Moral Law. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3066-3068). Crossway. Kindle Edition.]
- If the Moral Law doesn't exist, then there's no moral difference between the behavior of Mother Teresa and that of Hitler. Likewise, statements like "Murder is evil," "Racism is wrong," or "You shouldn't abuse children" have no objective meaning. They're just someone's opinion, on a par with "chocolate tastes better than vanilla." [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3081-3083). Crossway. Kindle Edition.]
- A common mistake of relativists is to confuse behavior with value. That is, they confuse what is with what ought to be. What people do is subject to change, but what they ought to do is not. This is the difference between sociology and morality. Sociology is descriptive; morality is prescriptive. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3139-3142). Crossway. Kindle Edition.]
- Another important difference, often overlooked by moral relativists, is between the absolute nature of the moral command and the relative way in which that command is manifested in different cultures. For example, all cultures have some form of greeting, which is an expression of love and respect. However, cultures differ widely on just what that greeting is. In some it is a kiss; in others it is a hug; and in still others it is a handshake or a bow. What should be done is common to all cultures, but how it should be done differs. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3192-3196). Crossway. Kindle Edition.]
- In fact, instead of providing an example of relative moral values, the entire abortion controversy exists because each side defends what they think is an absolute moral value—protecting life and allowing liberty (i.e., allowing a woman to "control her own body"). [Norman L. Geisler & Frank Turek: *I*

Don't Have Enough Faith to Be an Atheist (Kindle Locations 3201-3203). Crossway. Kindle Edition.]

- Atkins claimed morality evolved from genetics and “our massive brains.” Craig correctly responded, “At best that would show how moral values are discovered, but it would not show that those values are invented.” Indeed, I may inherit a capacity for math and learn the multiplication tables from my mother, but the laws of mathematics exist regardless of how I come to know them. Likewise, morality exists independently of how we come to know it. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3261-3264). Crossway. Kindle Edition.]
- In more recent times, Princeton professor and Darwinist Peter Singer has used Darwinism to assert that “the life of a newborn is of less value than the life of a pig, a dog, or a chimpanzee.” Yes, you read that correctly. [Peter Singer, *Practical Ethics*, 1st ed. (Cambridge: Cambridge University Press, 1979), 122-123; quoted in Scott Klusendorf, “Death with a Happy Face: Peter Singer’s Bold Defense of Infanticide,” *Christian Research Journal* 23, no. 1 (2001): 25. See also Helga Kuhse and Peter Singer, *Should the Baby Live?* (Brookfield, Vt.: Ashgate, 1994), 194-197.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3287-3289). Crossway. Kindle Edition.]
- Speaking of retarded people, Rachels writes: What are we to say about them? The natural conclusion, according to the doctrine we are considering [Darwinism], would be that their status is that of mere animals. And perhaps we should go on to conclude that they may be used as non-human animals are used—perhaps as laboratory subjects, or as food? [James Rachels, *Created from Animals: The Moral Implications of Darwinism* (New York: Oxford University Press, 1990), 186.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3296-3299). Crossway. Kindle Edition.]
- According to authors Randy Thornhill and Craig Palmer, rape is “a natural, biological phenomenon that is a product of the human evolutionary heritage,” just like “the leopard’s spots and the giraffe’s elongated neck.” [Quoted in Nancy Pearcey, “Darwin’s Dirty Secret,” *World* magazine, March 25, 2000.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an*

Atheist (Kindle Locations 3303-3305). Crossway. Kindle Edition.]

- An assertion merely states a conclusion; an argument, on the other hand, states the conclusion and then supports it with evidence. Darwinists make assertions, not arguments. There is no empirical or forensic evidence that natural selection can account for new life forms, much less morality. Darwinists simply assert that morals have evolved naturally because they believe man has evolved naturally. And they believe man has evolved naturally, not because they have evidence for such a belief, but because they've ruled out intelligent causes in advance. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3313-3317). Crossway. Kindle Edition.]

8 Miracles: Signs of God or Gullibility?

- So, logically, if theism is true, then all nontheisms are false. Now this does not mean that every teaching of a nontheistic religion is false or that there is nothing good in those religions—there is certainly truth and goodness in most world religions. It simply means that as a way of looking at the world (i.e., a worldview), any nontheistic religion is built on a false foundation. While some details may be true, the core of any non-theistic religious system is false. They are systems of error, even though they have some truth in them. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3411-3414). Crossway. Kindle Edition.]
- God has already communicated to us through creation and conscience (natural or general revelation), which gives us basic ideas about his existence, power, and moral requirements. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3434-3435). Crossway. Kindle Edition.]
- Atheist Antony Flew put it well: “A miracle is something which would never have happened had nature, as it were, been left to its own devices.” [Antony Flew, “Miracles,” in *The Encyclopedia of Philosophy*, Paul Edwards, ed., vol. 5 (New York: Macmillan and the Free Press, 1967), 346.] [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3456-3458). Crossway. Kindle Edition.]
- Through miracles, God could tell the world which book or which person speaks for him. So, if God wanted to send a message through Moses, Elijah,

Jesus, Paul, Muhammad, or anyone else, he could pour out miracles through that person. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3459-3461). Crossway. Kindle Edition.]

- So the issue is not whether an event is regular or rare—the issue is whether we have good evidence for the event. We must weigh evidence for the event in question, not add evidence for all previous events. [Norman L. Geisler & Frank Turek: *I Don't Have Enough Faith to Be an Atheist* (Kindle Locations 3568-3570). Crossway. Kindle Edition.]

الحمد لله الذي بنعمته تتم الصالحات