

Chapter 1

*The Impotent God
of Chance*



When a person first begins to search for true meaning and purpose in life, he encounters the awesome task of sorting through all the religions and philosophies of the ages to try to decide which to believe. At first this seems impossible, and the easy way out is either to go along with what one's parents believe or give up the search altogether. Many opt for one of these, with little thought of any consequences.

However, for those who really want to know the truth, the task is not too difficult. There are, after all, only two basic religions: either there is one true God who created all things or there is no real God at all.

The Choice of Gods

Here are the two alternatives. The universe was either created or it was not — one or the other. If it was really created, then the one who created it called into existence the entire universe of space, time, matter, animals, people, and any other supposed gods that may exist. There can be no other real god if this God actually created everything. He is the Creator — the God of all the cosmos.

If the universe was not created, but has been changing or evolving or oscillating endlessly over the ages, then the universe itself is the ultimate reality. In effect, it takes the place of God. There is no real creator at all,



although new forms of being may be evolving out of older forms within the eternal cosmos. Some modern philosophers have even proposed that the cosmos may originally have “created” itself, by a “quantum change in a primeval state of nothingness,” in which unlikely situation the assumed primordial nothingness becomes the equivalent of God.

In any case, the choice becomes one of believing either in a Creator — an omnipotent, transcendent, personal God who created the cosmos itself, with its magnificent array of complex systems and living beings — or in the eternal cosmos evolving itself into this array of complexity. The first of these two basic choices does not state who the Creator is, what methods he used, or when the creation took place. The second choice does not state how the cosmos evolved itself, what its present character means, or what future destiny awaits it.

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Since there are only these two basic choices, however, it should not be too difficult to look at the arguments for each and then make a decision. It is like coming to a fork in the road and deciding whether to travel east or west. Other decisions may arise later, but for now you only need decide whether to start down one road or the other. You cannot travel both roads at once.

The Two Religions

The choice between God and “no-god” means a choice between two world views — two religions, if you will, or two philosophies of life. The first is centered in the Creator as the maker, ruler, and judge of all things, to whom we, His creatures, are responsible for our thoughts, words, and deeds. If we hold this God-centered world view, every decision and action should be oriented toward Him and His purposes in creation.

The second world view, based on faith in the cosmos itself as the ultimate reality, is centered in nature and, ultimately, in man as the highest attainment of nature's processes. Thus, man himself becomes the measure of all meaning in life. This man-centered religion may involve worship of nature as the "creator" of man, worship of the state (corporate man), or even veneration of some great leader or teacher as representative man.

We can identify these two competing religions as theism and atheism. Since the former implies one — and only one — omnipotent God who created all things, it is really equivalent to monotheism (one God). Pantheism (all-god) and polytheism (many gods) are actually variations of atheism, since all three systems reject the concept of a true Creator who called the universe itself into existence.

The two competing world views can also be called creationism and evolutionism. Any system rejecting an omnipotent Creator identifies the universe and its processes as sufficient in themselves. These processes are "natural" processes, whereas processes of true creation (i.e., calling something into existence out of nothing but the power of the Creator) by definition must be supernatural. Thus, natural processes of origin and development of complex systems, including living systems, are called evolutionary processes, whereas true creation presumes supernatural processes.

Many philosophies and religions are built around evolutionary humanism, and various religious systems are based on theistic creationism; these are the two basic world views. This choice, therefore, is logically the first decision that should be made by one seriously seeking the truth about life and its meaning.



The Necessity of Faith

This decision should be based on careful consideration of the evidence, but in the end it must be made by faith. It is misleading for people to claim that creationism is based on faith whereas evolutionism is based on science. As we shall see later in detail, it requires much greater faith to believe in evolution than in creation, for the evolutionist must believe that natural processes operating with no intelligent direction — that is, by chance — can generate complex functioning systems out of random particles. No one ever sees any such thing happening in the real world.

The atheist, on the other hand, lodges certain objections against theism. “How can a God who is both omnipotent and caring be reconciled with the existence of so much evil in the world? Either He doesn’t care or He is unable to correct it. Neither alternative supports the assumption that there is really a God who created these things.”

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In any case, this is a vitally important choice which everyone must make eventually. It is a choice which will affect one’s whole life and eternal future, for good or ill, so he needs to consider it carefully. He cannot depend merely on the testimony of others because there have been many brilliant men who were theistic creationists (Isaac Newton, Louis Pasteur, C.S. Lewis, Thomas Jefferson) and many who were atheistic evolutionists (Thomas Huxley, Isaac Asimov, Karl Marx, Sigmund Freud).

I hope to persuade you that the best and most rational choice is that of true monotheism and true creationism. However, no creationist can prove his position absolutely, any more than the atheist can prove his atheism; all must ultimately choose for themselves which is the more reasonable faith. Then they must exercise their own wills to make that choice and commit their lives to it.

The Atheistic Faith of Evolution

Many evolutionists deny that they are atheists, but the fact is that evolution itself is atheistic. Although not all evolutionists are atheists, all atheists believe in evolution. The very purpose of evolutionary theory is to explain the origin and development of all things naturalistically. And if evolution is the true explanation of life, God is redundant.

As Sir Julian Huxley said in his keynote address to the assembled intellectuals at the 1959 Darwinian Centennial Convocation in Chicago:

Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. Darwin pointed out that no supernatural designer was needed: since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution.¹



This has since become essentially the politically correct world view of most of the world's scientific establishments — that is, that the origin and development of all things are to be explained naturalistically, without God.

The logic of this statement is valid if it is really true that natural selection, or any form of evolution, can account for all forms of life. That, however, is the question.

Life and the Laws of Probability

Human experience proves that buildings, machines, and other complex systems do not originate by chance; they must be designed by an intelligent planner and constructed by careful craftsmen. Yet evolutionists blithely assume that the infinitely complex universe and all the