

# **Natural Revelation and The Existence of God**

**Establishing the Necessary Existence of God  
Apart from Any Essential Appeal to Scripture**

by  
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## Preface

One can well argue that the highest pursuit a person can engage is to know God, and that the highest knowledge one can attain, both in intrinsic value and life importance, is the knowledge of God. Since one will not love what one does not know, one cannot fulfill the great commandment to “love the Lord our God” with the whole of one’s heart, soul, mind and strength without pursuing a knowledge of God. Also, as the Father is presented in Scripture as “seeking worshippers”, and the acceptable worship in view is, per our Lord’s own words, to be “in Spirit and in truth”, one must be engaged in pursuing a true knowledge of God in order to fulfill this divinely ordained ‘duty-calling’. Of course, if God does not exist then He can never be known, loved, or worshipped, and man is exempt from any such ordained duty.

Now it has been generally true for most of the Church Age that a significant preponderance of people across the civilized world, by-and-large, have held a quite firm conviction concerning the existence of God as Creator, even if not a deeper and reasonably comprehensive knowledge of God in His personal attributes and His purposes in creation. However, and by contrast, what had been a quite pervasive understanding of God existing as Creator of all things has devolved into a persistent decline over post-Enlightenment centuries. And now, in the present era, this rise and rooting of a philosophy of atheistic naturalism has led to a wide-spread denial not only of God as Creator, but even a hardened unbelief pertaining to His very existence. The present text was composed as an attempt by the author to provide a convincing apologetic that counters this current cultural milieu of philosophical understandings, or misunderstandings, of the absolute necessity of the existence of God.

This booklet is excerpted from a larger set of study notes directed toward a broader, yet substantive, overview of the doctrine of God. The author titled that more comprehensive set of notes “An Outline Study of the Doctrine of God”, which consists of four topical divisions: “The Existence of God”, “The Essence of God”, “The Attributes of God”, and “The Names of God”. The choice to excerpt the first division and to form this ‘stand-alone’ communication was motivated by the desire to set down a focused apologetic on the existence of God for those who, perhaps being familiar with the Christian faith and involved in pursuing a knowledge of God, share an interest in being better equipped to defend against philosophic attacks undermining this most basic doctrine. Also, it is anticipated that this work might be instrumental in arming somewhat immature “God fearers” with convincing arguments pertaining to the truth of God’s necessary existence, and thereby impel them to press on toward ever greater maturity of faith and become better equipped to stand fast in the faith.



# Natural Revelation and The Existence of God

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## 1. Preliminaries

There are two sources (two “books” or “vehicles”) of revelation from God to man – two means whereby God reveals Himself to the creature. These two means are:

- Special (particular) revelation
- General (natural) revelation
- ♦ Special Revelation: the Word of God (the Bible)  
... God’s-‘breathed-out’ words of Holy Scripture
- ♦ General (Natural) Revelation: the sphere of the natural world  
... the cosmos and all that is in it

revelation = to disclose; to unveil  
to lift the cover off  
to communicate to the mind

Note: Special Revelation  
presupposes the existence of:

- an Author
- particular content

Revelation from both “books” was available in the beginning to the first man, Adam. Adam perceived and experienced streams of revelation coming to him from the Creator through communication from both sources, and He possessed the capacity to reason from both in order to gain an intimate, coherent, and authoritative knowledge of the existence of God as Creator. This knowledge also pertained to the origin, place and purpose of his personal existence. That is, Adam received information through both the avenue of special revelation and the avenue of General (Natural) Revelation.

- A measure of the created world (Natural Revelation) was visible to Adam and was immediately accessible for analysis and reflection by him.
- The earliest section of the written Word (Particular Revelation) was given to Adam by the Creator and was accessible to him by virtue of a created capacity for language.

Comment #1: It is this author’s conviction that the first section of the Book of Genesis (*Gen. 1:1–2:4*) was penned by God and given to Adam for his, and each of his offspring’s, enlightenment. It comprises the very first written communiqué in the history of the world. It is a communiqué received by Adam via direct inscription ... received by a means probably not significantly different than the text of the 10 commandments that was given to Moses – which involved a communiqué written by the very “*finger of God*”. (*Ex. 31:18; 32:16; 34:1*)

As such, we can draw some very significant conclusions about early man and his physical and intellectual capacities.

- The record of creation in the text *Gen. 1:1–2:4* derives from the only eye-witness of the events described and ought therefore to be accepted as fully authoritative and wholly reliable.
- Language, both speech and writing, derived from God and was present in a fully-developed communicative state involving man from the earliest days of his creation.
- Man had ‘full-scope’ reasoning and communicative capacities from the beginning.

“These are the generations of the heavens and the earth when they were created, in the day the LORD God made the earth and the heavens.” *Gen. 2:4*

Comment #2: The word “generations” is a translation of the word “toledoth” from the Hebrew, or alternatively from the Greek that simply translates “toledoth” as “genesis” ... the word from which this ‘book of beginnings’ derives its name. This word, or more precisely the phrase “*these are the generations of*”, marks out separate sections of the Book of Genesis, giving the signatory postscript of the author of the preceding section.

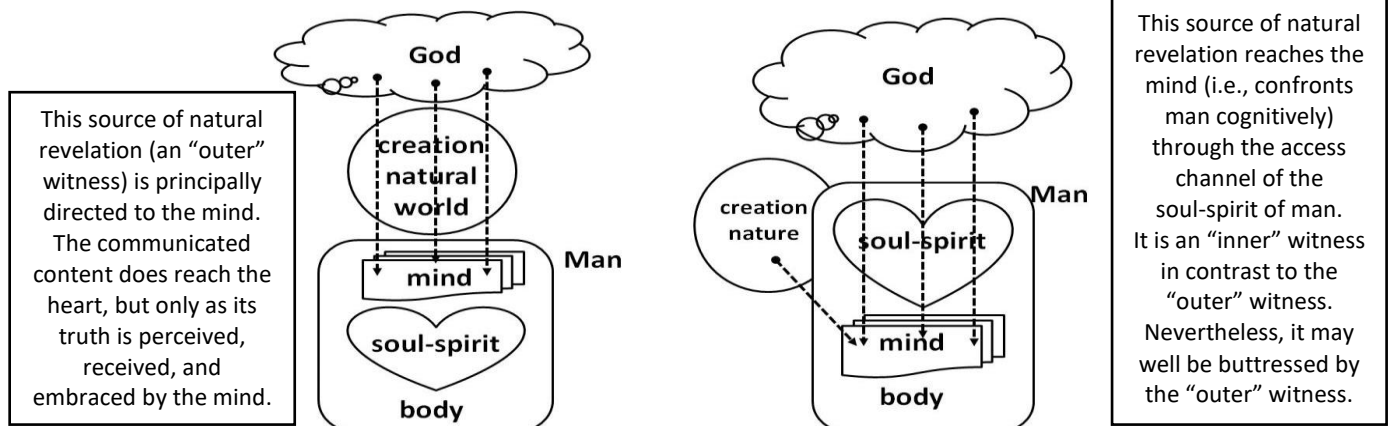
The phrase corresponds to a “setting of a concluding seal” on the foregoing section of written text. There are, in fact, nine such signatory postscripts given in the 52 chapters of the book. These nine statements appear in: *Gen. 5:1; 6:9; 10:1; 11:10; 11:27; 25:19; 36:1, 9; 37:2.*

We might better understand the nature of the two sources/books of revelation by means of the following illustrative sketches and their attendant comments.

### General (Natural) Revelation

There are, in fact, two channels of General Revelation that are distinguished in Scripture.

- ♦ First channel: the communication of revelatory content that comes from (through) the visible and tangible physical world that all seeing and sensing people comprehend and experience.
- ♦ Second channel: the communication of revelatory content which comes through conscience – from the “*law written on the heart*” and the witness of “*eternity set in the heart*”.



“The heavens declare (are telling) the glory of God, and their expanse (the firmament) is declaring the work of His hands.” *Ps. 19:1* (KJV & NASB)

There is a divinely conceived message being communicated to man that is continually emanating from the observable cosmos. Furthermore, this message is intelligible and analyzable, and proclaims basics pertaining to both the existence of a Creator plus something of His nature – literally, something of the glory of His being.

“... that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so that they are without excuse.” *Rom. 1:19-20*

The informational message sent forth through the agency or vehicle of the Creator’s handiwork is not only available, it literally “gets through” to the mind.

“What is known about God is:”

- ♦ “evident *within them*”
- ♦ “it [is] evident *to them*”
- ♦ “[it is] *clearly seen*”
- ♦ “[it is] being *understood*”

“[God] has also set eternity in their heart,” *Eccl. 3:11*

“Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.”

“For when the Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,” *Rom. 2:1,14-15*

Note in particular the phrases:

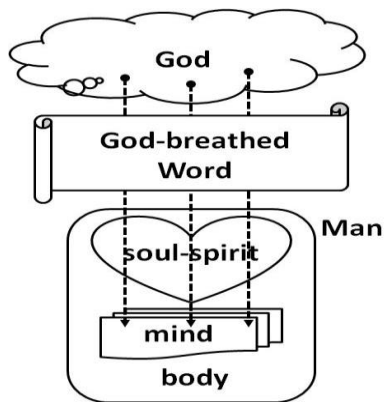
- ♦ “*in their heart(s)*”
- ♦ “their conscience *bearing witness*”
- ♦ “their *thoughts* ... accusing ... defending”

These phrases speak of an inescapable witness that is innate to (implanted in) the soul of every individual, even a witness that invades the inner essence of each person. Now, since the mind is an integral agent of the soul-spirit, and is the “mover” of the will and the emotion, the message from the soul-witness actually reaches (gets through to) the seat of man’s willing and acting.

#### Conclusion:

It is only by means of a willful and active suppression of the witness of both creation and conscience – a willful “blindfolding of the mind” – that the inescapable truth of God as Creator, and of man’s obvious creaturely duty of Creator worship, is silenced and set aside.

## Special Revelation



The particular agency of Special Revelation is the Word of God ... the spoken/written words communicated to man in human language that comes by direct, divine superintendence – actually, via direct inspiration of the Holy Spirit.

Since it is a “spiritual” message, one mediated by the Spirit of God, it is proper to distinguish it as a message that reaches one’s cognitive faculty (the mind) through the soul-spirit essence of man. (see *1 Cor. 2:12*).

“All Scripture is inspired by God [*lit.*, God breathed] and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.” *II Tim. 3:16-17*

“Now we have received ... the Spirit who is from God, that we might know the things freely given to us by God.” *I Cor. 2:12*

“For the Word of God is living and active and sharper than any two-edged sword, and piercing as far as division between soul and spirit, of both joints and marrow, and able to judge (discern) the thoughts and intentions of the heart.” *Heb. 4:12*

“But know this first of all, that no prophecy ... was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.” *II Pet. 1:20-21*

“For you recall, brethren, ... we proclaimed to you the gospel of God [*lit.*, God’s Gospel]. *I Thess. 2:8*

The message is “good news” that is sourced entirely in the God who exists. It is a message He purposed, He developed, He perfected, and He communicated.

“... we ... thank God that when you received from us the word of God’s message, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.” *I Thess. 2:13*

Note the phrase “*performs its work in you who believe*”. The message is effectual in those who receive and believe the breathed-out truth for what it is, the Word of God, and in whom the Word has a dwelling place (“*in you*”). The arena where the Word performs its work is in the heart and through the heart, but always reaching the mind.

## 2. In Search of a Revelatory Priority

**Ques.** Which book (which channel) of revelation should be prioritized as the principal source to access in order to establish an apologetic for the existence of God? Should we first examine General (Natural) Revelation in regard to its communication relating to the existence of God, or would it be more appropriate from the standpoint of an apologetic to go straightway to Special Revelation?

### Attempting to Posit an Answer

We speak of such Biblical entities as:

- ◆ The Word of God
- ◆ The Son of God

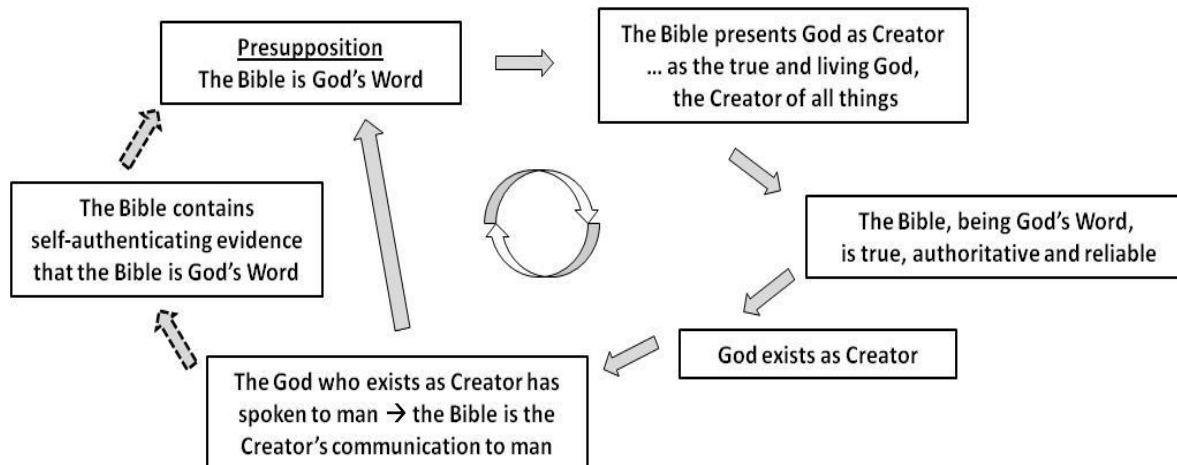
**Comment:** A logical foundation for the study of either of these subjects requires that we possess an *a priori* knowledge of that person referred to as “God” ... that we know He exists, even to the point of having reliable proof of His existence. We must know with reasoned certainty God exists before speaking of Him possessing “a Word”, or of having and sending into the world “His Son”.

**Operational Question:** In seeking to set forth an apologetic (i.e., a logically-reasoned and coherently expressible foundation) for the existence of God, where should we begin?

- Should we begin with Special (Particular) Revelation?
- Should we begin with General (Natural) Revelation?

We compose our answer to these questions by exposing the alternatives to a logical synthesis test.

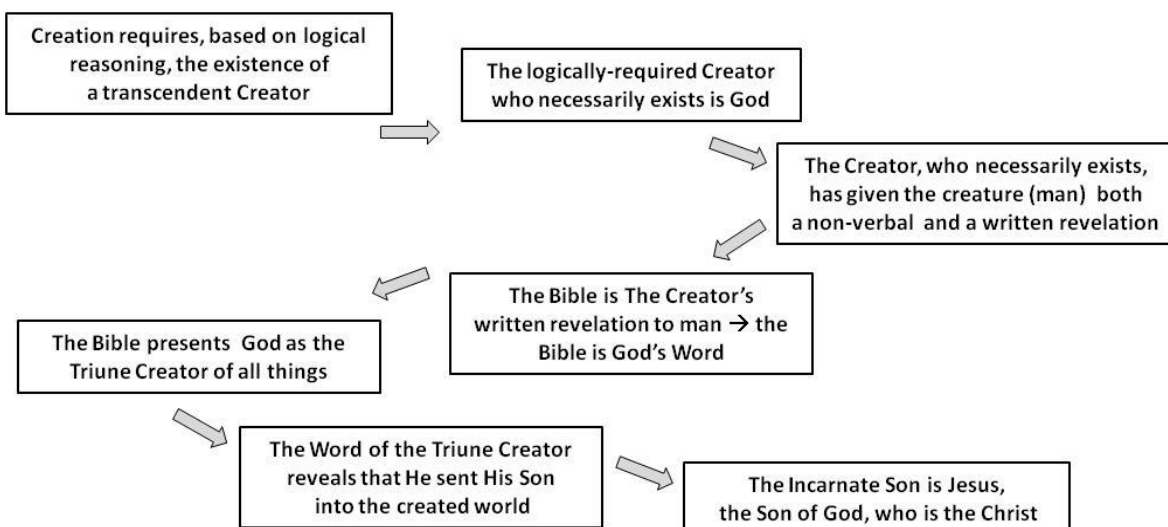
## Starting with Special Revelation



The constructed synthesis is seen to rest largely on an obvious circular path of reasoning. Arguing for the existence of God starting with the foundational essential for special revelation (i.e., starting with the premise that “The Bible is God’s Word”) has an inherent, internal weakness with respect to providing a logically convincing proof that God exists. Further to the point, if the existence of a Creator who is God is not reliably validated by logically-consistent reason, why should the presupposition that the Bible is God’s Word find wide acceptance?

Comment: We readily admit, however, that special revelation (the Bible) contains within its ‘God-breathed’ contents sufficient self-authenticating and self-consistent evidence for the pre-supposed claim that the Bible is of divine origin. Nevertheless, the logical progression required to establish definitively not only that God exists, but in particular that He has a “Word”, requires another supplementary circle of reasoning that must necessarily begin with the same presupposition.

## Starting with General Revelation



This synthesis has an entirely linear character, even one that proceeds in a straightforward and logically progressive manner, moving from our universal access to Natural Revelation onward to a reasoned conclusion that God, the Creator, exists. The evident conclusion is that God exists as “Necessary Being”, with resultant consequence that one can speak confidently concerning the true reality of such topics as “The Word of God” and “The Son of God”.



### 3. Principles Underlying Logical Analysis

To construct a reasoned argument for the existence of God we must employ reliable tools for reasoning ... tools that lead a “reasoner” to conclusions that have accepted bases as “convincing”. A rational person needs a reason for what is believed as true. Why? Because the heart will not trust what the mind does not affirm.

With this motivating perspective in view, we can postulate certain principles (maxims) of knowing:

- Knowledge is based on true and logically justifiable beliefs
- Beliefs must be supported by sound reason if they are to be considered rational
- Beliefs are merely “arbitrary opinions” without soundly reasoned analysis as support

#### Laws of Knowing and Knowledge

Basic laws pertaining to logical analysis can be formulated, and these laws are widely accepted as essential to rational discourse. The following two principles form an indispensable, minimal set that apply universally to the operation of all true science. Appeal will be made to these two principles in the construction of logically-reasoned arguments offered herein for the existence of God.

##### ❖ The Law of Non-Contradiction.

- ◆ The Law of Non-Contradiction simply states that logic does not allow a contradiction to be present in any line of reasoning/arguing. Why? Because contradictions are statements that “speak against each other”. As such, contradictory statements inject nonsense into reasoning in relation to a stated premise, or any set of premises.

Illustrative examples of the principle of non-contradiction include:

- One cannot drive both eastward and westward at the same time in the same car
- One cannot be both a father and a grandfather at the same time in relation to the same person
- One cannot be married and a bachelor at the same time
- A certain something cannot be both *A* and *non-A* at the same time and in the same relationship

##### ❖ The Law of Cause and Effect.

- ◆ The Law of Cause and Effect states that every *effect* must have an antecedent, efficiently instrumental *cause*. Now a *cause*, by essential definition, must have a correlated *effect*, otherwise it is no *cause*. In the same way, an *effect* must come about through the action of a correlated, efficient *cause*, otherwise it is no *effect*.

An elementary example is:

- “Something” exists, there is an *effect*. Hence, there must also be an identifiable, antecedent and sufficient *cause* that provides explanatory substance for the existence of the purported *effect*.
- ◆ The Law of Cause and Effect has an absolutely crucial distinction that is very important to note: → an eternal, self-existent Being may exist without cause. This conclusion does not run counter to any law of logic and knowing, and is internally self-consistent.
  - An eternal, self-existent Being is properly to be classified as an “Uncaused Cause”. Such Being is therefore wholly independent of any antecedent cause. It is axiomatic that an eternal, self-existent Being (alt., “Ultimate Being”) is most definitely NOT an *effect*.

Definition of Cause: “Any antecedent, either natural or moral, positive or negative, on which an event, either a thing, or the manner or circumstance of a thing, so depends, that it is the ground and reason either in whole or in part, why it is, rather than not; or why it is as it is, rather than otherwise.” Jonathan Edwards (in “*Freedom of the Will*”)

#### 4. Proving the Existence/Non-Existence of God: Preliminary Considerations

Which of the following statements (challenges) is easier to prove?

- God exists.
- God does not exist.

➤ Consider first the challenge statement: *“God does not exist.”*

To state that *“God does not exist”* is to postulate an absolute negative. How might one prove an absolute negative? One cannot! It is impossible to prove an absolute negative. To prove this absolute negative, and thereby prove that God does not exist, one would have to be both omnipresent and omniscient. One would have to be everywhere present all the time to know that God’s existence is not evident anywhere. Further, one would have to be infinitely wise so that one would not miss discerning a manifestation of God’s Being as infinite Spirit at any point in the cosmos, even the faintest possible of even an isolated manifestation.

Thus, to prove that God does not exist requires that one would possess God-like attributes, even to “be God”. But, suggesting that one must be God to prove that God does not exist is to utter a contradiction, even postulating what is impossible. There can only be one Ultimate Being to whom the name “God” is ascribed. Yet, and at an even more basic level, why should we expect that, even if God exists, that He would be obligated to manifest the reality of His existence? May He not sovereignly exist without demonstrably revealing His existence through physical evidence?

Conclusion: It is impossible for a finite creature to definitively prove in any absolute sense that an Ultimate, Eternal Being cannot exist. As such, to say that God does not exist is, at best, to state a wholly unfounded perception. Furthermore, to hold such a position with rigid allegiance is to be entrenched in a delusion, and atheism is seen as an untenable position for anyone to advocate.

➤ Consider the alternate challenge statement: *“God exists.”* That is, suppose we accept the challenge to prove that God truly does exist. How might we proceed to construct such a proof?

From one standpoint, namely considering that the finite can never comprehend the infinite, at least in an exhaustive sense, it might seem that this challenge is just as impossible as proving that God does not exist. However, there are distinctions that make this challenge worthy of a second glance.

Even as an infinite Being, God need not be totally isolated and infinitely removed from finite creatures. An infinite Being may choose to make revelatory contact with finite creatures, if willing to do so in His omnipotence and omniscience, thereby making His Being known in some measure and therewith revealing the unmistakable reality of His existence.

The issue of a provable foundation for God’s existence depends entirely on whether God wills to make Himself known and, in particular, to make Himself known through means comprehensible to a finite creature. If He has indeed purposed to do so, then a proof of His existence is possible, at least theoretically. Further, since God is postulated to be personal, and as such is a wholly true and trustworthy person, any self-revelation must be amenable to inductive and deductive reason. His self-revealed existence, if made manifest, must yield to observation, inference, testable hypotheses, and reason → that is, to logical analysis.

Now, any self-revelation of God, if graciously offered to man, would most logically consist of:

- ◆ A self-revelation in His creative and providential working ... a General Revelation
- ◆ A self-revelation by means of direct verbal communication ... a Special Revelation

Thus, if man is disposed to proving either the existence or the non-existence of God, it behooves one to engage in objective, studious analysis of the full sphere of the natural world, plus the full extent of the history of man in the world, in order to ascertain the answer to this core question:

- ◆ Has God spoken? Has God willfully revealed Himself in knowable terms?

- ❖ The answer to this question relates to the most important question man can ask: Does God exist? It is the most important question because, if an affirmative answer is available, all other questions become greatly simplified – especially such basic questions as:
  - ◆ Why do I exist?
  - ◆ Does life have meaning?
  - ◆ What do I do with my guilt?
  - ◆ Is there, or can there be, life after death?

**Conclusion:** We conclude that it may be logically possible to prove that God exists, but that it is logically impossible to prove that God does not exist.

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## 5. Arguments for the Existence of God

### 5.0) Introduction

With the considerations in the foregoing sections in view, we proceed now to set forth five reasoned arguments that, in the author's opinion, yield definitive, even unarguable, evidences that the Creator, the Person referred to as God in the Bible, not only exists, but that He exists as absolutely Necessary Being.

The arguments presented here are by no means unique or exhaustive. They are, rather, narrower and quite specific cases which can be organized under the common headings of the classical synthesis in apologetics. The classical synthesis relating to the existence of God is usually set forth under the following three categories.

- The ontological argument – the argument from being
- The cosmological argument – the argument from order and nature, from cosmos
- The teleological argument – the argument from purpose or cause and design

The particular arguments presented in this section appear under the five headings:

1. The Argument from "Something"
2. The Argument from Self-Conscious Personhood
3. The Argument from Moral Consciousness
4. The Argument from Natural Law
5. The Argument from Information

Each argument is constructed by drawing entirely on content from Natural (General) Revelation. Even further, the presentation of each argument is endeavored to be a systematically and logically reasoned analysis and, in the opinion of the author, arrives at a convincing conclusion that God must exist as Necessary Being. In several cases an unassailable syllogism is included to emphasize this conclusion.

The topical selection of headings included in this section is intended to provide specific examples that set forth reasoned content illustrating the power and utility of Natural Revelation. The end is to employ Natural Revelation in a way that might be useful in awakening the mind of those committed to such doctrinaire positions such as atheism, agnosticism, philosophical naturalism, secular materialism, etc., to the inescapable reality of the existence of God.

The arguments presented here under the heading "The Existence of God" are composed largely in outline form. As such, ample room is left for insertion of additional narrative communicating both explanatory information and detailed commentary. Nevertheless, the substance set forth in each argument included here should provide, in its intentionally condensed form, sufficient foundation to arrive, first of all, at a convincing conclusion in support of the thesis and, secondarily, as a basis for further development with considerably more expansive detail as well as for the composition of other convincing arguments.

## 5.1) The Argument from "Something"

**Existence Question:** Why is there something? Why is there something rather than nothing?

The "something" in view in the stated question may include either "some THING" or "some ONE".

- "something" = physical "things" such as: stars, planets, trees, electrons, neutrinos, space, ...
- "something" = creature "things" such as: persons, angels, cattle, insects, gnats, dinosaurs, ...
- "something" = abstract "things" such as: ideas, hypotheses, theories, laws, ...

The "nothing" in view is to be understood as either "no THING" or "no ONE".

Note: The mind, which is necessarily "something", cannot comprehend "nothing". Why?

Because "nothing" is not a "something", nor is "a questioner" or even "a question" "nothing".

Mind (a real something) cannot comprehend true nothingness – the mind cannot comprehend a state of unreality totally devoid of space, time, spirit beings, or even a thought or question.

The classic response to the posed basic question is the commonly expressed maxim:

*"Ex nihilo nihil fit"*

Transliteration: "Out of nothing, nothing comes."

Consequence: Since a "something" must have definite reality, an absolute state of nothingness can never have been possible, including even a hypothetical question.

Jonathan Edwards' definition of "nothing":

"Nothing is what sleeping rocks dream of."

But note, even the hypothetical of a rock that sleeps and dreams, is a "something".

It is certainly not "NO thing".

Neither a mental abstraction nor a hypothetical can be classified as "nothing".

Note: The "Why" appearing in the posed existence question stated above implies a search for "cause". "Why something?" is a question begging for a sufficient and efficient cause that underlies the existence of anything included in the encompassing term "something".

Inescapable Fact: If ever there was nothing, there could never be something.

This fact is readily proved by both the Law of Non-Contradiction and the Law of Cause and Effect.

The Law of Non-Contradiction demands that nothing and something cannot both exist at one and the same time, and the Law of Cause and Effect requires the prior existence of an efficient cause (a true antecedent "something") for any "thing" to appear from a state of "presumed nothingness".

Even more to the point, the Law of Cause and Effect requires that *SomeOne* must have prior existence for something to appear from "apparent nothingness".

Why *SomeOne*? Because causal action leading to any "something" necessarily springs from a concept and an action. Furthermore, any "something" requires a design ... and design necessarily derives from the action of intelligent use of information. That is, the appearance of "something" from "presumed nothingness" demands, at some minimum level, the agency of a person → "someone".

### Summary Conclusion

The foregoing considerations allow the framing of a syllogism (a method of irrefutably affirming a conclusion that emanates from a process of unassailable reasoning).

1. If there is something, whether physical, creature, or abstract "somethings", then there must be an Intelligent, Personal *SomeOne* who exists prior to the appearance of the "something" in view.  
[This is a premise containing an antecedent proposition plus a consequent conclusion.]
2. Whether by observation, experience, or abstract analysis, it is undeniable to all reasoning minds that a variety of "somethings" exist.  
[The antecedent proposition is convincingly reasoned to be true.]
3. There must be a Self-Existent, Intelligent, Personal *SomeOne* who is the Ultimate First Cause for the existence of something rather than nothing.  
[The consequence stated in the premise (#1), being convincingly demonstrated to be valid; (#2) must be accepted as true by the fundamental principles of epistemology.]

## A Critique of Potential Explanations for the Origin of “Something”

Available classes of explanatory options for something to exist are limited to just two. The “something” that we refer to as our prime example in this brief discussion is the cosmos (the universe).

### ❖ Explanatory Option (Hypothesis) #1. Self-Creation.

This hypothesis claims that reality brought itself into existence – reality possesses “internal self-cause” for its appearance from nothing.

#### Refutation of the Self-Creation Hypothesis.

- Self-creation requires the suspension (violation!) of the Law of Non-Contradiction. The observed existence of reality would have to “*be*” and “*not be*” at the same time and in relation to itself. It would have to “*be*” before it “*is*”.
- Self-creation requires suspension (violation!) of the Law of Causality. The observed existence of reality (a true *effect*) would necessarily have come about without any *cause* ... the cosmos would be a “*causeless effect*”.

Postulates of this sort are nonsense and necessarily ruled “out-of-order” by logic. It is patently irrational to propose that “nothing” is the very seed and root cause of “something” ... even anything!

Conclusion: Self-creation is both analytically (alt., logically) false and unintelligible (nonsensical).

### ❖ Explanatory Option (Hypothesis) #2. Self-Existence.

*Since* Laws of Logic require that, if ever a time existed when there was nothing, nothing could ever exist; and *since* it is beyond question that something exists now; and *since* self-creation is a logical and rational absurdity (impossibility!); *therefore* the only logical option is that either something or Someone must be eternally existing. That is, something or Someone is “self-existent” ... an option which does not violate any Laws of Logic per se.

Now, with available options for logical explanation for the existence of the cosmos narrowed to one, namely, “self-existence”, we can note that only two distinct, and distinctly opposing, sub-options are possible. These available sub-options are:

- **The cosmos is self-existent – something has always existed.**
  - ◆ This particular “self-existence” hypothesis postulates that no explanatory, antecedent cause for material reality is needed ... the “something” that is self-existent is the very reality (the cosmos) whose origin is in question, precluding any need for further search for cause.
    - This hypothesis, the eternal reality of matter-energy, is the basic tenet of Naturalism, and it forms the very doctrinaire principle held as truth in broad sections of the scientific enterprise today. This doctrinaire principle is alternately describable as “scientism”.
  - ◆ A critical analysis of this particular “self-existence” hypothesis will be developed in considerable detail in **Argument #4** to follow. It will be demonstrated that this premise has insurmountable logical deficiencies, requiring that the hypothesis be exiled from the arena of logically-reasoned explanations for reality ... that it be banished from the realm of reasonable possibility.
- **The cosmos was created by Someone – by a self-existent Being.**
  - ◆ This particular “self-existence” hypothesis postulates that the cosmos, even all reality, whether physical or spiritual, was created by an eternal, self-existent, Someone – a personal Being who holds an independent and underived existence → namely, Ultimate Being.
  - ◆ Now self-existence is formally and logically possible – it contradicts no Law of Reason and knowing. The Law of Causality is internally satisfied for an eternal, self-existent, personal Being because Ultimate Being is certainly NOT an *effect*. Further, the Law of Non-Contradiction is internally satisfied since this Ultimate Being eternally “*is*”, existing before any “something” (the cosmos) could ever have come into existence. As such the cosmos has a relationship wholly dependent upon this Being, one with a singularly antecedent, causal relationship to the cosmos.

## Ultimate Being and Proximate Being A Prelude to Argument #2 and Argument #3

Question: Where might we best begin in our attempt to construct specific arguments for the existence of God appealing to natural revelation alone?

An Answer: Begin with the fact that a revelatory communication of information has reached the mind. That is, we know that *we* exist because *we* can observe, reason, doubt, etc.

Undeniable Facts:

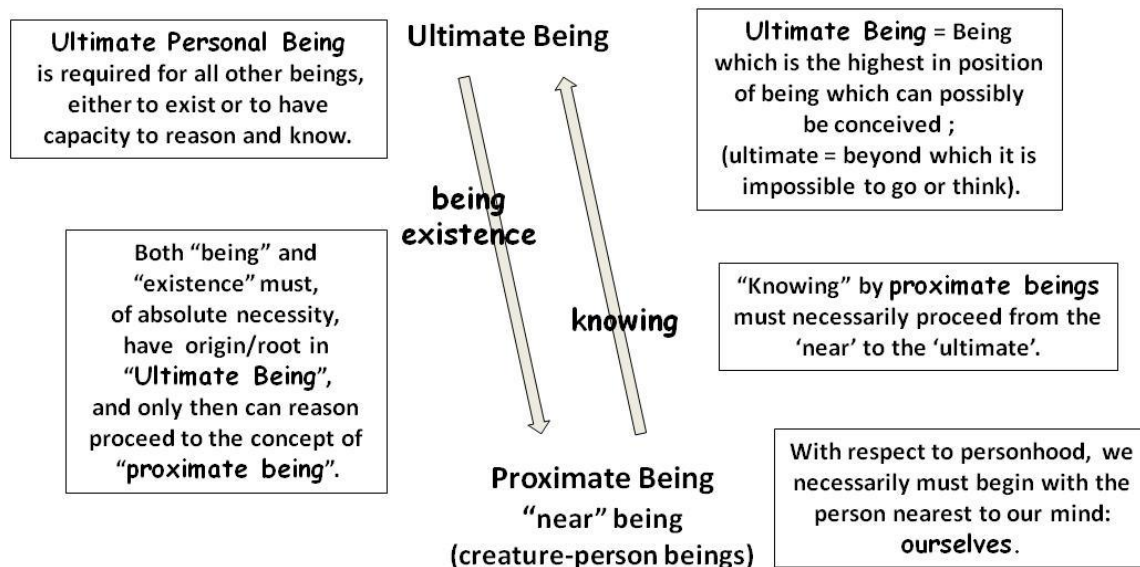
- Man is a thinking creature – a creature-person with a faculty for rational thought.
  - One has to think in order to receive revelation, and one has to think to deny that man is a thinking creature, so the foregoing postulate must stand as true. Think about it!
- To think implies existence – the existence of both the author and the reader of this text is confirmed ... it is undeniable that both author and reader exist as “thinkers”.
  - The author has had to think to compose this text, and the reader has had to think in order to receive this text, and to either embrace or dispute its content.

Conclusion: One must appeal to reason to construct a rational argument. As such, the very activity of thinking is an inescapable starting point ... as well as a valid and useful starting point.

Further Question: Why can man think? Why does man think? From whence (i.e., from what source) did the “think” faculty derive?

Proposed Starting Point: We reason that a natural and valid starting point for constructing an argument for the existence of Ultimate Being is man’s existence as a “thinker”. This starting point has the potential to answer the “Why?” and “Whence?” questions that are irrepressible. Also, man as “thinker” must have foundational relevance for rationally understanding both ourselves and the world around us ... two aspects of Natural Revelation that are incessantly and inescapably speaking to us – to our minds.

The formative basis for starting our search for a convincing argument for the existence of God, starting with the existence of man as a thinking creature, is elaborated somewhat by the following diagram.



Certain reasoned elements that spring from the implications depicted in this schematic are relevant to, and developed further in, both **Section 5.2)** and **Section 5.3)** which follow in successive order.

## 5.2) The Argument from Self-Conscious Personhood

### Essential Observations and Premises

- Man is more than a physical being – he is more than mere body or pure matter.
- Man is even more than merely a living creature.
  - ♦ There is a cognitive-volitional-emotive component to man.
  - ♦ There is within man a capacity for knowing and reasoning.
  - ♦ There is a real essence to man's being that is differentiable from the body, an essence that is qualitatively different (distinctly "other") from molecules of matter.
  - ♦ This "other" dimension of man's being is often referred to as "mind", or "soul" – a distinguishable essence that is distinct to living creatures called "persons".
- Man is a "creature-person".

#### **Perspective Comment: Arguing from Natural Revelation**

The "creature-person" nature of man is a good place to begin our consideration of the existence of God. We experience and interact with the natural world as persons. It is distinctly we who do the interacting and experiencing, both as individual persons and as a community of persons. Furthermore, the fact that we have ability (capacity and functionality) to observe and experience is basic to discerning truth both about our natural environs and about ourselves – but especially about ourselves as we live and move and have our being in the natural world.

### Essential Qualities of Personhood

- Persons possess self-consciousness – a cognitive awareness of existence and of thinking.
- Persons possess intelligence – an ability to reason, to learn, to know, and to reflect on what is reasoned, learned, and known.
- Persons possess volitional power to act – a functional capacity to initiate action based on a real faculty for self-reasoning and self-willing.

#### **Explanatory Comment:**

Self-consciousness is basic to man's being, along with capacities for forming and weighing ideas, for conceiving abstractions (hypotheses, theories, etc.), and for framing and arguing conclusions. These capacities function within the physical frame (temple) that houses each individual's person-being-essence. It is only through this "self-conscious other" that persons come to sense, reason, and know ... that one comes to learn what is learned, to know what is known, and to process what is received via the senses. Literally, it is in and through the 'other-than-the-physical' dimension of a person that one can receive, perceive, conceive and evaluate information – and to engage in activities that are distinctly limited to creature-persons.

### Composing an Apologetic for the Existence of God Based on Man's Personhood

#### **Starting Point**

- Start with a self-evident truth about myself: I exist – I am a self-conscious, person-being.
- Start with self-consciousness as a universal property of person-being creatures: human beings are creatures with defining attributes of personality and personhood.
- Start with a universal, innate faculty of person-beings: personhood implies a capacity to think and know – to reason, evaluate, and conclude.

**Stage-1 Questions:** From whence is self-conscious personhood derived? From whence does a person derive/receive personhood? Is personhood rooted entirely in the material, being a purely material and mechanistic aspect of being human ... of being a physical creature of the human species?

Stage-1 Answers: Self-conscious personhood certainly does not (it surely cannot!) derive from oneself. Why? Because, for a person to create his own self-consciousness the person would first have to be self-conscious. That is, such a development would violate the Law of Non-Contradiction – one would need to “not have” self-consciousness and “have” self-consciousness in reference to oneself at the same time.

Stage-1 Follow-on Questions: How can consciousness be formed out of (how can it emerge from, or be generated by) inert, unconscious matter? How can mindless matter produce something like a self-conscious mind/identity which is an essence radically different in kind from inert matter?

Foundational Fact: Neurons, the matter of brain cells, are not particles of consciousness. They belong to the domain of the physical, having atomic structure, and are therefore strictly unconscious particles of matter. What originates from the physical can only be physical. The metaphysical (the immaterial) is not composed of, nor defined by, the physical. Neither is the immaterial a product of the material. As such, the soul cannot be generated by the body, and the brain and the mind are not to be presumed as having an identical essence. Of course, in the unity of our personhood, the mind can affect the body even as the body can affect the mind. Yet, body and mind are distinct and differentiable essences.

The reasoned truth noted above naturally raises the following questions:

- Is a material, non-personal cause sufficient for the effect of a non-material, personal reality?
- Does self-consciousness and personhood find its origin and fountain solely within the structure of matter/energy, arising spontaneously out of processes described entirely by natural law?
- Can chance (i.e., non-intentional, non-intelligibly controlled) interactions of matter/energy be a sufficient underlying cause for the existence of self-consciousness, and for all the inherent capacities implied in true personhood?

If the answer to these questions is “yes”, then reason is irrational, the underpinning principles of logical analysis are illogical, and language is devoid of capacity to communicate meaningfully and truthfully.

Stage-2 Questions: Does self-conscious personhood derive from one’s parents? Does self-consciousness descend from parents to offspring through a material process of genetic transmission?

Stage-2 Answer: If so, then it follows by rational deduction that one’s parents also must have obtained their personhood through genetic descent – from descent through their immediate parents, and so on down the family tree until arriving at the very “stump of humanity”. *If* self-consciousness does derive from one’s parents, *then* we arrive at an even more determinative and ultimate question – a ‘stage-3’ question.

Stage-3 Question: Where might the original set of parents have reasonably obtained their personhood?

Stage-3 Answer: If we must regressively follow the trail down the family tree until we arrive at the stump – at the original set of parents – then we arrive at an impasse (a dead-end roadblock) in our search for rational cause for self-conscious personhood. The possible options for resolution of the impasse are only twofold.

- ◆ Either self-conscious personhood was *self-created* by and in the original parents;
- ◆ Or, alternatively, self-conscious personhood was created by an eternally Self-Existent Person – it is an *externally created effect* sovereignly implanted in the original pair of creature-parents.

Logic affords no alternatives. Clearly, self-created consciousness (i.e., the first option) must necessarily be dismissed as having no possible relevance in reality because it would violate the fundamental law of non-contradiction → a single creature cannot simultaneously possess



personhood and not possess personhood at the same time (i.e., it cannot both exist and not exist simultaneously in relation to one's self at the same time). The first alternative must be summarily dismissed.

**Preliminary Conclusion:** Since the first alternative must be ruled as causally untrue, the second alternative is the only remaining option. We see, therefore, that the law of non-contradiction *requires* that personhood *can only be derived* from a pre-existing person – or, more precisely, from an eternally existing Person. In addition, the law of cause and effect requires that the effect of self-conscious personhood must derive from an efficient cause – namely, a Self-Existent Person who holds an intrinsic power of Being entirely within Himself. Furthermore, such an eternally self-existent person must not only possess the innate power and authority to create the natural world, but also, and in particular, to create persons with self-consciousness plus Creator-consciousness (the truly ultimate consciousness). That is, the Self-Existent Personal Creator must create creature-persons in His own image and likeness.

Self-consciousness is a non-material essence intrinsic to personhood. Ability to think, to doubt, to act with intention, to have affections, to possess and assert moral consciousness, and to be exercised in abstract, moral-spiritual reasoning – to engage in any or all of these activities intrinsic to personhood – can be indulged and experienced by persons independent of a full complement of limbs or motor skills; that is, by persons without wholeness of physical essence.

### **Summary Conclusion:**

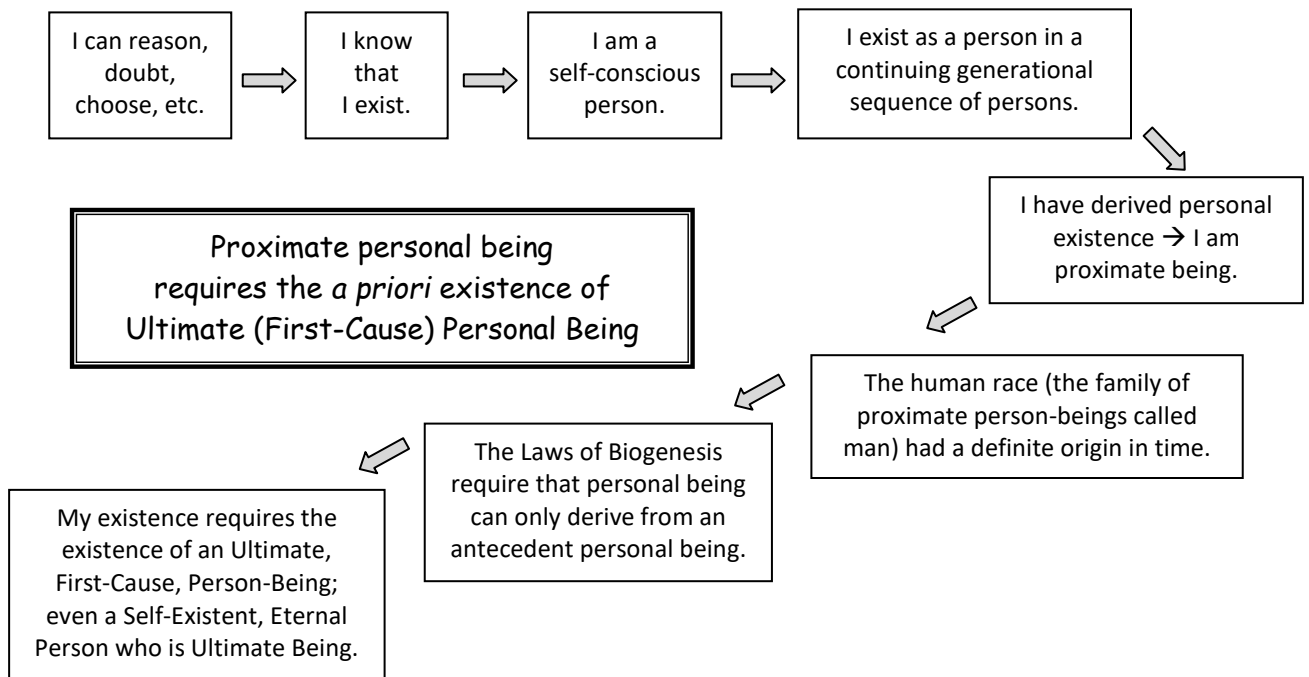
In consequence of the foregoing trail of reasoning, we can frame a conclusion in terms of an irrefutable syllogism (a method of affirming the conclusion that emanates from a process of unassailable reasoning).

1. If there are self-conscious beings, then there must be an Ultimate, Self-Existent Being.
  - [This is a premise that contains an antecedent proposition (there are self-conscious beings) plus a consequent truth (there must be an Ultimate, Self-Existent Being).]
2. There are self-conscious beings.
  - [The antecedent proposition is reasoned to be true.]
3. There must be an Ultimate Self-Existent Being.
  - [The consequence stated in the first premise is definitively reasoned to be true because each of the sub-premises are reasoned as true – true by the fundamental principles of epistemology (laws of reasoning, learning, and knowing).]

**Point:** Self-consciousness in a creature must be an *effect* ... an *effect* that is solely derivable from the *a priori* existence of a pre-existing (i.e., eternal), personal *cause*. In truth, and logically and stringently so, self-consciousness is only derivable from an Intelligent, Personal, First Cause – namely that First Cause understandable and identified as the Creator-God whose existence is affirmed in *Gen. 1:1*. Self-conscious personhood is a real “soul essence” that was implanted into the real physical essence of the real set of progenitor parents of the human race by the real, eternally-existing, Personal First Cause → God, the Creator of all things. Furthermore, this same ‘soul-essence’ is a causally created and a divinely implanted effect in every person.

**Summary Comments:** Let us suppose the contrary. *If* self-conscious personhood does not derive from a Self-Existent Personal Creator, *then* there can be no life after death. Furthermore, the innate sense of eternity in every person is a myth ... or even worse, a monstrous deception. However, even a universal, self-conscious deception requires a personal cause for its existence. Hence, we are inescapably driven to embrace the syllogistic terms outlined above, and we can logically conclude that God must exist absolutely ... and that He is necessarily eternal and personal. Furthermore, since persons can exist only because a Personal Creator exists, this Personal God who exists is absolutely necessary to our own personal essence of being. We truly live and move and have our self-conscious being in and through Him.

- ❖ My self-conscious personhood is an effect that necessarily requires the existence of an eternal, Personal Creator as the Ultimate First Cause for this effect.
- ❖ The undeniable existence of self-conscious personhood in every member of the human species is sufficient evidence that God exists and that He is the Creator of all things.



### 5.3) The Argument from Moral Consciousness

**Postulate:** There exists in every person a moral consciousness. This is manifest principally as both:

- An innate, disposing sense of moral discernment and of moral “oughtness” (a sense that discerns and compels thoughts or impulses such as “should” or “must”); plus
  - An innate sense of moral guiltiness associated with violation of discerned “moral oughtness”, together with a consequent irrepressible fear of ultimate judgment ... a discerning sense of guiltiness plus a deserving sense of ultimate justice.
- Man possesses a moral faculty – an instinctive “soul-sense” that directs the mind and will through a general weighing of moral value ... a discerning of rightness vs. wrongness; a judging of good vs. evil
- Moral consciousness is a term that has correspondence with the word “conscience”:
- “con” = along with
  - “scientia” = knowledge
- Conscience speaks of something that accompanies knowing and acting. Conscience is not a source (fountain) of new knowledge. Rather it is an “evaluator” of the qualitative value of knowledge ... pertaining particularly to sensed duty and a compelling of a wholly righteous response.
- ◆ It is an “inclining force” that operates as an internal scale (a weighing of value) or an internal judgment bar (a directing of action). It is an innate “approver/disapprover” with respect to soul-imprinted standards of righteousness.

The terms set forth in the postulate above are not uniformly accepted. Consider the conflicting points of view set forth in the following two quotations.

“No ultimate foundations for ethics exist, no ultimate meaning in life exists, ... .”  
(William Provine)

“I think that part of the historical mission of science has been to teach us that we are not the playthings of supernatural intervention, that we can make our own way in the universe, and that we have to find our own sense of morality.”  
(Steven Weinberg)

Note: The comments quoted here are, in truth, expressions of moral opinion or statements of moral judgment.

“If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks, and Romans, what will really strike him will be how very like they are to each other and to our own.”

“There are two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of [Human] Nature, they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.”

C.S. Lewis, Mere Christianity

**Comment:** We must acknowledge that the activating threshold of conscience varies from person to person. There is a varied sharpness, brightness, and intensity of the evaluative and inclining force of conscience among persons when confronted with situations requiring moral or ethical choice of action. As such, conscience may be brightly or dimly enlightened in an individual depending on the content and quality of what is known, and it may also be darkened by deliberate suppression of the voice of conscience or through an active hostility toward the acquisition of moral knowledge.

#### Developing the Argument:

The argument developed here is based largely on a series of questions intended to explore why a moral consciousness exists in man. In most cases the posed questions are readily discerned as having clearly implied answers.

### **Stage-1 Question (with Sub-Questions):**

- From whence does moral consciousness derive? From whence does the faculty of conscience arise?
  - ♦ **Alternative #1.** Is it developed internally by each person? That is, is it self-created? Does each individual person pursue the development of a faculty of “moral oughtness” by deliberate choice and through a self-motivated, volitional action?
    - ❖ If self-created, then there must be present within a person an *a priori* intentional sense of “oughtness” that compels the self to acquire a moral consciousness (conscience).
  - ♦ **Alternative #2.** Is it an implanted sense received from an external moral agent as an innate faculty of personhood? Is it a natural component of the invisible, self-conscious “other” that is an intrinsic “soul-quality” within every person?
    - ❖ If it is indeed an implanted faculty, then there must exist an intentional and purposeful First Cause who functions sovereignly with respect to man.

**Stage-1 Response:** A personally invented or developed sense of “ought” cannot yield a universal and coherent sense of moral duty that finds pervasive expression across all people groups and cultures.

- How can a personal attribute arise (spring forth) spontaneously from a purely material source? Does not such a source imply a self-created, spontaneous effect without an efficient cause? That is, without an effectual moral cause?
- Is it reasonable to assume that universal standards of right and wrong can arise spontaneously in every generation, and among all people groups, without a transcendent and Sovereign plus personal and moral First Cause?
- Does not the spontaneous appearance of moral standards without the pre-existence of a moral law of human nature violate the Law of Cause and Effect?

**Comment:** Some may protest the answer implied behind the forgoing questions, arguing that such an answer cannot be correct, or that it is not reasoned to be valid. However, to even lodge any such protest is to engage in a moral judgment, revealing that the protestor is exercising an active moral discernment. Further, such a protestor is under moral obligation to offer a reason why he/she is asserting an indicated moral sensibility – even one that is purported to not be innate to his/her being. Thus, to protest the existence of moral consciousness in man is to fundamentally demonstrate its reality.

### **Stage-2 Questions: Questions which must receive reasoned answers in a consistent worldview**

- What is the Moral First Cause underlying the existence of an acknowledged, universal moral sensibility (alt., a “heart-encoded” moral standard)?
- Does not a universal moral consciousness rationally require the *a priori* existence of a transcendent, Personal and Moral First Cause?
  - ♦ A true sense of “ought” is one that is intrinsic and universal. As such, moral consciousness must necessarily derive from an ultimate Author-Definer of morality – even One who is a Personal and Moral First Cause.

Behind any moral judgment must stand moral authority – even the authority of a personal, intelligent being. In the exercise of moral judgment, questions such as the following arise:

“Who says? Why should I? Why should it be so? What if I don’t?”

Now, unless there is a single authority compelling a universally-consistent “oughtness”, moral sensibility is capricious and ineffectual. Thus, if it is observed that a universally-consistent moral sensibility exists in mankind, then it is logically reasonable to conclude that there exists a single and ultimate moral authority ... even an ultimate Author-Definer of morality who is responsible for implanting this uniform sensibility (consciousness) within each member of the human family. Furthermore, it is this Author-Definer of morality who defines the terms of moral judgment, and who is the ultimate answer to the questions:

“Who says? Why should I? Why should it be so? What if I don’t?”

- From whence does an essentially universal sense of “moral oughtness” derive?
- Are moral standards simply personally adopted preferences of a local society?
  - ♦ Why should a uniform sense of moral outrage exist in regard to certain heinous actions?
  - ♦ Who defines what constitutes “heinous action”, and does not “moral outrage” call for a consistent and coherent moral response (judgment)?
- Why should there be a pervasive sense of guilt among all people if there is no transcendent, personal and moral First Cause?
- Why should there be a pervasive sense of ultimate judgment and justice if no transcendent, personal and moral judge, who is the Creator, exists? Can there be a true administration of justice if no ultimate and perfectly-moral judge exists who holds sovereign authority for time and eternity?

**Important Note:** Because of innate moral consciousness, man can receive natural revelation either “with profit” or “without profit”. One can choose to “blindfold the heart” by suppression of available, evident, Natural Revelation. Alternatively, one can “enlighten the heart” by embracing and pursuing an understanding of Natural Revelation. Moral consciousness can be diminished, but never fully slain. When the cognitive faculty chooses to suppress reasoning regarding communicated revelatory truth, moral judgment atrophies and becomes distorted. Yet, moral atrophy and distortion never lead to such a decline that moral death ensues, for all men always retain some measure of the witness of conscience.

**Comment:** We can imagine a being having self-consciousness, but not moral consciousness. Yet we find that moral consciousness universally accompanies self-consciousness. Both are essential soul qualities of personhood, and their integrated co-existence in every person demonstrates a powerful apologetic for the necessary existence of a Personal, Moral, Creator-Judge.

**Conclusion:** To argue that there is no universal moral code prevailing among mankind is to argue against experience, against history, and against anthropology. Stated another way, it is to argue against empiricism, naturalism, and scientism – and against any and all non-theistic worldviews. It is also to “reason against reason”, for General (Natural) Revelation reaches every person and provides ample foundation for believing that moral consciousness is an essential and intrinsic aspect of personhood.

- ♦ It is an argument against experience in that every person knows that he/she possesses an inner, operative moral sense ... an intrinsic stirring of moral inclination when confronted with moral choice, or of guilt when exercise of moral choice is contrary to moral knowledge.
- ♦ It is an argument against history in that consistent moral standards have prevailed across nations throughout recorded history.
- ♦ It is an argument against anthropology in that moral standards have been found to be consistent across ethnic and culturally diverse people groups.

**Question:** Does Special (Particular) Revelation support the reasoned conclusion from General (Natural) Revelation that moral consciousness is an innate attribute of personhood – that moral consciousness is intrinsic to being a member of the human family ... to being a creature-person created in the image of God?

“Then Yahweh Elohim said, ‘Behold, the man has become like one of Us, knowing good and evil; ...’.” *Gen. 3:22*

“So give Thy servant an understanding heart to judge Thy people to discern between good and evil.” *1 Kings 3:9*

“But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” *Heb. 5:14*

**Answer:** Special Revelation contains clear evidence of an implicit understanding that man is indeed a creature-person with moral consciousness ... and an assigned duty to practice moral righteousness.

## Summary Comment

God has made the reality of His existence an undergirding necessity to any and every argument for His existence – and it is equally so for any argument seeking to establish His non-existence. His existence is indispensable to the very capacity for reason and to engage in the exercise of reasoned analysis.

A thinking, logically-consistent, self-conscious person must, by innate necessity and in consistency with the essence of his/her very being, believe that God as Creator is indispensable to a true view of the world. All worldviews that postulate a starting point other than God as Creator are both logically deficient and internally self-contradictory with respect to truth about reality – even that reality wherein we, as human creatures, live and move and have our being as self-conscious persons with a moral consciousness.

“I hold that belief in God is not merely as reasonable as other belief,  
or even a little or infinitely more probably true than other belief;  
I hold rather that unless you believe in God you can logically believe in nothing else.”  
(Cornelius Van Til)

The intellectual issue pertaining to “knowing God” lives on a two-way street in regard to one’s moral consciousness.

- An intellectual apprehension of God as communicated through Natural Revelation imposes a moral responsibility on man – even one that can be affirming or damning.
- One’s moral response with respect to communicated and received knowledge of God through Natural Revelation may either enlighten or darken one’s understanding of God.

The direction of travel with respect to revealed moral knowledge depends on a personal, submissive, affirmation and embrace of the truth revealed, and it is a fearful thing to despise and trample on truth, let alone the gracious gift of effectually-communicated, self-evident truth as is the case in relation to General (Natural) Revelation.

**End Note:** A supplementary argument for the existence of God based on man’s innate moral consciousness appears in an appendix (see pages 34-35) to this section (“**Part 1. The Existence of God**”). The essence of the argument presented in this appendix pertains to the fact that satisfaction of ultimate justice, a universally recognized sense within man, requires the existence of an Ultimate Judge possessing attributes unique to the person named Yahweh Elohim in the Bible; that is, in Special Revelation. Stated another way, for an ordered societal structure to exist, and for society to function in a reasonably ordered manner, a generally universal system of ethical and moral standards must be present, and ultimate justice with respect to this universal system of ethical and moral standards must be administered at some future bar of justice by an Ultimate, Eternal, and Sovereign, Judge.

## 5.4) The Argument from Natural Law

### Defining Natural Law:

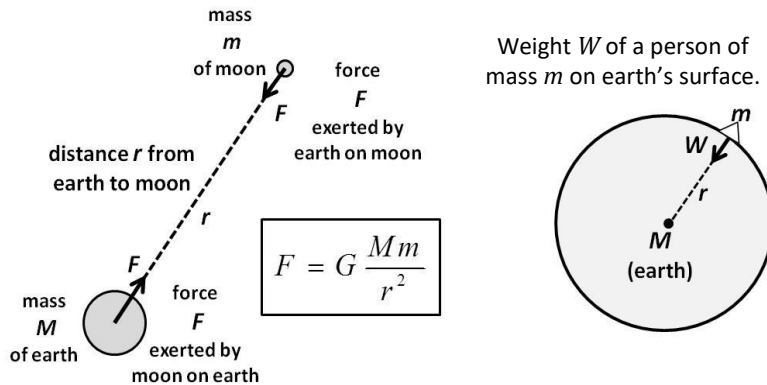
- Natural laws are operational principles expressed in statements that:
  - Arise from analysis of observations of natural events or designed experiments
  - Describe processes that occur, or can possibly occur, in the natural world – in the space, time, matter-energy continuum that is the cosmos
  - Describe the normal operational mechanism underlying events, functions, or processes within the observable physical domain, naturally occurring or purposely designed
  - Provide constraints on possible explanations about the operational functioning of natural processes, or that forbid certain speculative conjectures about potential processes
  - Specify the direction that physical phenomena must follow in processes – in realizable pathways along which natural events or processes can develop or proceed as time advances
- Natural laws are neither derived nor proved by mathematical analysis – they do not emerge from abstract analysis or mathematical theories. Rather, they are fundamentally empirical principles discovered entirely through, and emerging exclusively from, experience, observation, and testing in relation to a particular phenomenon.
- Principles designated as natural laws are referred to as “laws” because they hold a ‘fixed rule’, having no known exception (at least to date) within the domain of each law’s operational relevance.

Note: By domain of operational relevance we mean that the preponderance of natural laws apply in quite specific and narrow categories of natural phenomena. For example, we do not apply laws describing the inertia of a baseball to issues of Wi-Fi communication, or to issues of chemical-material aspects of corrosion, or to the operation of DNA information codes.
- In all cases, natural laws are thoughtfully reasoned and carefully summarized concepts (statements) that encapsulate in verbally-descriptive terms what is observed, experienced, tested, and validated by man in his interaction with the world about him. Mathematical statements embodying a particular law may be formulated, but such analytical representations are only possible subsequent to the reasoned understanding of the underlying principle. The translation of a verbally-descriptive statement into mathematical expression is a step that follows discovery of a law, and is pursued for convenience of application of that law in quantitative analysis, prediction, or design.
- Natural laws apply uniformly throughout the whole of the natural realm – across the entire cosmos. There are particular laws that exist pertaining to the whole scope of the world about us – whether to the physical or biological domain; whether to chemical, electrical, or mechanical processes; whether of sub-atomic scale or astronomic scale.
- Based on observations and examinations of a host of natural processes, two most foundational principles have been discovered which have validity across all known fields of observable and testable phenomena within the cosmos. As broadly and as extensively as human experience and exploration has reached, no exceptions to the following two laws have ever been encountered:
  - ◆ The Law of Conservation of Energy – the 1<sup>st</sup> Law of Thermodynamics

Note: More precisely, we might better refer to this principle as the Law of Conservation of Matter-energy in order to account for relativistic effects that arise when speeds approaching the speed of light are involved.
  - ◆ The Law of Entropy – the 2<sup>nd</sup> Law of Thermodynamics.

Note: Because of the universal applicability of this law across diverse fields we might alternately refer to this principle as the Law of the Quality of Energy, or as the quality of order/organization, or as the fidelity of information.

## Definition of Newton's Law of Gravitational Attraction



### Comment re Newton's Law

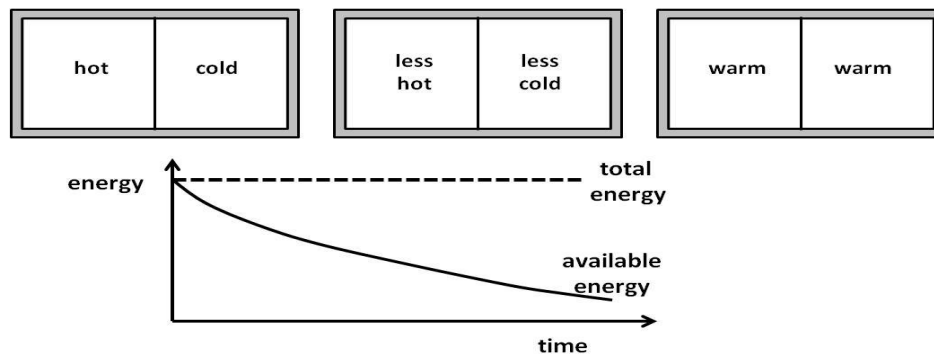
This natural law is one for which every person has familiarity. The action of gravity was experienced by the first man, but received mathematical expression, so far as we know, only in the 1600's AD.

A most remarkable and noteworthy aspect of the analytical form of this law is its variation with distance  $r$  between a pair of masses. Its variation as  $1/r^2$  ... the exponent being the integer number 2 is a fact that has enormous implications to the structure of the universe.

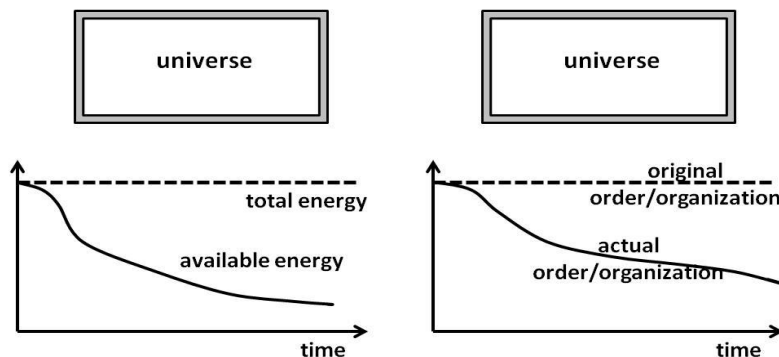
The exponent is NOT a decimal number approximated as 2 ... such as, for example, 2.0000000001.

## Illustrations of the Laws of Thermodynamics

Consider the case of an isolated (insulated) system having two compartments that are in thermal contact, and with one compartment that is hotter than its neighbor. Experience reveals that the hotter side will always give some of its thermal energy to the colder side, a process which will continue progressively as time passes until both compartments reach a common warmer temperature. The total energy in this process is constant (conserved) in accordance with the 1<sup>st</sup> law, but the usefulness (i.e., quality) of the total amount of energy in the system is continually degraded. A system at uniform temperature has no potential for further internal energy transfer making possible an extraction (output) of useful work from the system. The amount of energy available for useful purposes has continually diminished so far as this depicted, simple system is concerned. The 2<sup>nd</sup> law stipulates that the energy available for useful work from a system always degrades in any natural process. Entropy is a measure of this degradation – defining quantitatively the loss of quality of the total energy of the system.



Something very important to note in this discussion is the point that these laws have universe-wide as well as phenomena-wide application. They apply with equal relevance to physical, chemical, biological, informational, etc. processes in any arena of the natural realm. The sketch below is meant to illustrate this fact with respect to the universe as a whole.



### The Universality of the 2<sup>nd</sup> Law:

The issue: entropy always tends to increase in any real process.

Physical Systems: A degrading of the quality of energy is ubiquitous and unavoidable in all natural processes.

Designed Systems: Organization and order always declines in a structured system.

Communication Systems: The quality of information always deteriorates in programmed (coded) systems.



### **Inescapable Conclusion:**

The Laws of Thermodynamics reveal that matter-energy can be neither self-created nor eternally self-existent. Rather, matter-energy is necessarily an *effect* ... even an *effect* that begs for an efficient, antecedent *cause*. These laws stand in unqualified opposition to the underlying philosophical foundations of Naturalism and Materialism ... and all of their philosophical relatives.

- ♦ **Naturalism**: The worldview that natural laws and natural causes possess the inherent causal power, including the required source of information, to explain the appearance and operation of the entire cosmos. Furthermore, science is sufficient in its methodological prowess to reveal all functional and causal relationships in the natural world. Why? Because only natural causes are presumed to exist.
- ♦ **Materialism**: The belief that the whole of what is real (the substance of the entire universe) is contained within the full scope of the material realm – within the whole of the space, time, matter-energy continuum that is the natural world.

### **Core Questions re the Argument from Natural Law:**

- What is the sufficient and efficient cause for the existence of natural law?
- Stated in even greater particularity, what was the efficient cause for definition of natural law prior to the appearance (creation) of the observed space, time, matter-energy universe?
- Does (can) inert, unconscious matter-energy define its own operational laws/rules that it submissively follows in all naturally occurring processes – processes of motion, energy conversion, biological function, chemical reactions, hurricane formation, etc.?
- Does the existence of matter-energy demand the very laws discovered to date defining operational processes in the natural realm? That is, why the particular set of discovered, precise laws and not some alternate catalog of laws?

### **Proposed Answers from Adherents to Philosophical Naturalism**

“Because there is a law like gravity, the universe can and will create itself from nothing. ... Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist. It is not necessary to invoke God to light the blue touch paper and set the universe going.”

Hawking & Mlodinow  
 (“*The Grand Design*”) M210

“Now we go back in time beyond the moment of creation, to when there was no time, and to where there was no space. From this nothing there came space-time, and with space-time there came things. In due course there came consciousness too, and the universe, initially nonexistent, grew aware.” ... “In the beginning there was nothing. ... From absolutely nothing, absolutely without intervention, there came into being rudimentary existence. ...

Extreme simplicities, emerged from nothing.”

Atkins (“*Creation Revisited*”) M209

“As Stephen Hawking has emphasized, a quantum theory of gravity allows for the creation, albeit perhaps momentarily, of space itself where none existed before.” ...

“The lesson is clear: quantum gravity not only appears to allow universes to be created from nothing—meaning, in this case, I emphasize, the absence of space and time—it may require them.

‘Nothing’—in this case no space, no time, no anything!—*is* unstable.

L.M. Krauss (“A Universe from Nothing: Why There is Something Rather Than Nothing”) M221

“If the laws of nature are themselves stochastic and random, then there is no prescribed “cause” for our universe. Under the general principle that anything that is not forbidden is allowed, then we would be guaranteed, in such a picture, that some universe would arise with the laws that we have discovered.

No mechanism and no entity is required to fix the laws of nature to be what they are.

They could be almost anything.”

L.M. Krauss (“A Universe from Nothing: Why There is Something Rather Than Nothing”) M221

## Reasoned Answers to Core Questions ... and Rebuttals to Philosophical Naturalism

### Level-1 Point:

The first tier of quotes above suggests that natural law had a pre-existence in the material realm before the cosmos was formed. The laws governing matter-energy were, evidently, resting in some pre-existing 'super reality' waiting for the opportune moment for the spontaneous creation event to burst forth which brought the universe into its existence. Stated in another way, the "something" that preceded the creation of matter-energy event was an abstract reality consisting, at least in part, of a full complement of defined, but previously inactive, natural laws. Now a state of abstract reality with an encyclopedia of defined natural laws is not "nothing" ... it is "something" indeed – even a "something" that demands its own efficient cause for its coming into "being".

It is quite apparent that the worldview of scientific naturalism underlying the above quoted excerpts is seen to import into its basic framework the ubiquitous and precise operation of natural law without any undergirding causal basis. As such, it is a worldview that rests on pure presupposition (faith), even a presupposition that contravenes the fundamental laws of knowing and being – the Law of Non-Contradiction and the Law of Cause and Effect.

Further to the point, since natural law comprises a force-principle that operates uniformly in the material realm, and since it is amenable to mathematical manipulation as a principle of "truth" – a foundational principle established beyond need for continued proof – it seems rationally clear that such a law carries with it a sustained source of information and order. Natural law communicates, it informs, and the continuous presence of information undergirding the law implies the necessary existence of an active, superintending intelligence. Mathematical expression and uniformity of operation rationally require the underlying action of intelligence. Hence, and simply put, the existence of natural law begs for (yea, it demands!) the causal pre-existence of an intelligent Law-Giver ... even One who also serves as omnipotent and omnipresent Law-Definer/Enforcer and Law-Sustainer.

### Level-2 Point:

Natural law, in many cases, has been formalized in very precise mathematical statements. Now mathematical formulation and analysis involve an "abstract" level of reasoning – they comprise a "non-material" form of reasoning ... a reasoning formed "wholly by and within the mind".

Questions: Why is there an abstract reality? Why does it exist, and how did it come to be?  
Can abstract reality be truly considered to exist as an entirely material essence?

Response: If abstract reality is a material essence, then the soul of man must be a purely material property, for abstract reasoning is most certainly a "soul action".

To endow lifeless, inert matter with an intrinsic power to create natural law, and then for lifeless, inert matter to assert a willful power to enforce uniform stability of these created laws throughout the cosmos, without any appeal to external intelligence or authoritative working, is to make an entirely baseless leap of faith – an assumption without a thread of rational and causal foundation. In simple terms, such a postulate is logically irrational and its proposed outcome is scientifically impossible.

### Summary syllogism:

1. If there are fixed and uniformly-valid natural laws, then there must exist a Causal, Transcendent, Intelligent (Personal) Law-Giver.  
[This is a premise containing an antecedent proposition plus a consequent conclusion.]
2. There are fixed, uniformly-valid natural laws amply validated by experience and stringent tests.  
[The antecedent proposition is convincingly reasoned to be true.]
3. There must exist a Causal, Transcendent, Intelligent (Personal) Law-Giver.  
[The consequence stated in the premise (#1), being convincingly reasoned to be valid (#2), must be accepted as true by the fundamental principles of epistemology.]

## General Revelation Perspectives and Connections with Special Revelation:

Question: Why do we believe that God exists as Creator ... and that *ex nihilo* creation is true?

Answer:

- a) Because all alternative postulates for the existence of reality are irrational at their formative level ... they are plagued by problems of blatant contradiction and by lack of true causal foundation
- b) Because a Self-Existent, Personal Creator is not only “Necessary Being” for a rationally-based worldview, but such Being alone satisfies the indispensable requirement of a sufficient First Cause for reality – especially for the effect of universal laws that characterize the functional operation of the cosmos ... both physical laws operating in the material/natural realm and abstract laws pertaining to the immaterial/mind-reason realm

### Rationally Obvious and Logically Necessary Truths:

- Impersonal nature cannot (and does not) make laws by itself for its own governance
- Impersonal nature cannot (and does not) enforce laws for its own operation
- Only an Intelligent, Personal Creator can ordain and define laws for His creative handiwork to obey
- Only a Sovereign, Personal Creator-LawGiver – a Personal LawDefiner/Enforcer and LawSustainer – can ordain, establish, enforce and sustain laws that govern the entirety of His creation continuously in time and uniformly in space

Related Point: Since God exists as Necessary Being and as required Creator, the essential Uncaused Cause of all that exists, all revelation emanating from either His creative working or His verbal communication is truth, whether General Revelation or Special Revelation. Thus, truth gleaned from General Revelation must have consistent agreement and unity (correspondence and coherence) with truth contained in Special Revelation. There can be neither contradiction nor confusion with God.

“Then Yahweh answered Job out of the whirlwind and said, ‘Who is this that darkens counsel by words without knowledge?  
Now gird up your loins like a man, and I will ask you,  
and you instruct Me! ... Do you know the ordinances of the heavens,  
or fix their rule over the earth?’ ” *Job 38:1-2, 33*

“For by Him all things were created ... and He existed prior to all things, and in Him all things hold together (endure).”  
*Col. 2:16-17*

### Summary Essentials

Even natural laws require an efficient cause for both their existence and for their continued operation. They cannot arise spontaneously from “nothing” ... or even, and especially, from lifeless and “unintelligent” matter/energy.

The Laws of Nature exist only because God, the Personal Intelligent Creator, wills them to exist. They are the means that He has ordained for governing and sustaining His creation – the entire cosmos and all that is in it. These laws exist by His will and they fulfill His will in their operation. They are His designed tools purposed for the exercise of His Sovereign providence.

The atheist/naturalist has no causal explanation either for the origin or for the operational force of natural law ... or for their fixity ... or for their uniformity across the whole realm of physical reality.

There is a designed, providential stability of natural law that can be attributed to God alone – to the Personal, Intelligent, Creator-Designer who is the LawGiver, LawEnforcer and LawSustainer who stands behind and above the whole realm of nature, and who rules continuously over all operations of natural law within nature.

### Argument Against Atheistic Naturalism

by  
C.S. Lewis

“Suppose there were no intelligence beyond the universe. In that case nobody designed my brain for the purpose of thinking. Thought is merely a by-product of some atoms in my skull. But if so, how can I trust my own thinking to be true? But if I can’t trust my own thinking, of course, I can’t trust the arguments leading to atheism, and therefore have no reason to be an atheist or anything else. Unless I believe in God, I can’t believe in thought, so I can never use thought to disbelieve in God.”

## 5.5) The Argument from Information

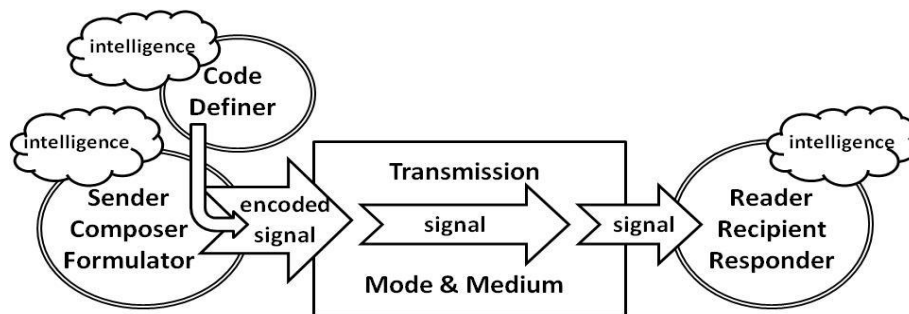
### Defining Information

- Information is:
  - An abstract (mental) entity composed by a source/sender
  - An abstract entity composed in terms of a code (syntax)
  - Encoded content transmitted to a receiver
  - Encoded-decoded content intelligible to a reader/receiver
  - Encoded, transmitted, and decoded content purposefully communicated between a composer/sender and a reader/recipient
- Information is:
  - A required entity for all controlled processes
  - Essential for all life processes
  - Inherent to all programmed actions/responses, whether in living or inanimate systems

### Fundamentals of Information

- ❖ Information is not a property of matter; rather, it is by definition an intellectual (abstract) entity.
    - Matter does not (cannot!) self-formulate abstract concepts, ideas, instructions, purposes, etc.
    - Matter does not (cannot!) self-invent or self-generate a code → a code demands intelligence plus volition to endow it with necessary structure and intelligibility.
- Point: Information depends on the action of pre-existing intelligence for its existence, and intelligence is a distinctly personal quality.

#### Elements of an Information System



- ❖ Information arises only through intentional action initiated by a Composer/Sender along with a purposeful communication connectivity with a Reader/Recipient.
- ❖ Information requires both a Composer/Sender and a Reader/Recipient that are related (connected) through an intervening medium which forms the necessary means for signal transmission.
- ❖ Information requires a mode of communication ... a mode for transmission of the code and content inherent in information emanating from the “composer/sender” and purposefully directed to the “reader/recipient”.
  - Matter can serve as a carrier (a communication medium) for transmission of encoded signals, although it can never be the causal “composer/sender” of those signals.
- ❖ Information requires a syntax level for communication ... it entails a degree of structured organization of elements (building blocks) comprising a code.
- ❖ Information implies intelligibility ... the syntax of the employed code must be intelligently endowed with a capacity for encoding content, and the transmitted signal must involve a recognizable and readable code ... the received signal must be amenable to being comprehended by the recipient.

- ❖ Information and intelligibility are inseparable essentials involving both the Composer/Sender and the Reader/Recipient.
  - Both the Sender and the Recipient must know/understand the employed code for information to be effectively transmitted.
  - Both the Sender and the Recipient must know the syntax and the semantics – the code and the encoded content (semantics = the endowing of a composed, encoded signal with meaning).

## Issues Related to Codes

### A code consists of:

- The essential building blocks of a signal communicating encoded content
- The essential structural elements for the signal-level (syntax-level) of communication between Composer/Sender and Reader/Recipient
- The set of elements/symbols *plus* rules/conventions essential to establishing the required inter-relationship of symbols necessary to the formation of a language useful for encoding and transmitting content (meaning)

Conclusion: Even as information requires a Formulator/Encoder of content, so also a code requires an Inventor/Designer. The contributions of both are wholly dependent on pre-existing intelligence, and are absolutely integral to the function of an information system. Intelligence is inseparable from and indispensable to the whole subject of information.

### Examples of Codes (coding systems):

- Binary code: two elements. ([0, 1]; alternatively [on, off] or [yes, no])
- Quaternary code: four elements. (genetic code [A, C, G, T]; example, DNA molecule)
- Decimal code: 10 elements. [0, 1, 2, ..., 8, 9]
- Hexadecimal code: 16 elements. [0, 1, ... 8, 9, A, B, C, D, E, F] {  $16 = 2^4$  }
- Hebrew alphabet: 22 symbols (letters).
- Latin alphabet: 26 symbols (letters). [A, B, C, ..., X, Y, Z]
- Chinese alphabet : > 50,000 symbols

### Means and Mediums for Transmission of Encoded Content:

- Acoustic transmission (e.g., speech; mating/warning calls by insects, birds, whales, etc.)
- Optical transmission (e.g., writing; flashing lights; waving flags; puffs of smoke; etc.)
- Tactile transmission (e.g., Braille writing; touch patterns)
- Magnetic transmission (e.g., magnetic tape, discs, card)
- Electrical transmission (e.g., telephone; radio; TV)
- Chemical transmission (e.g., genetic code; hormonal system)
- Electro-chemical transmission (e.g., nervous system)
- Olfactory transmission (e.g., scents/pheromones)

Note: Transmission of information (coded content) always involves some material medium, although the transmitted information is not a material entity.

### Indispensables of Information:

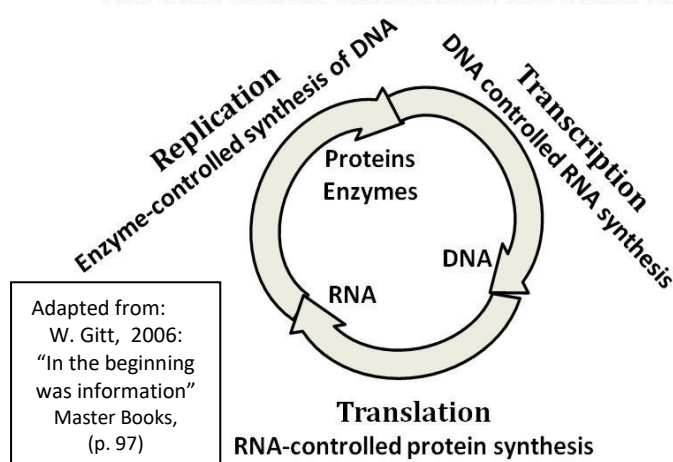
- A Sender/Composer must formulate and encode content
- The encoded message must then be transmitted with fidelity
- The transmitted signal must then be received with integrity
- The employed code must be recognized, decoded, and its content comprehended by the receiver
- The received and comprehended content must be implemented by the receiver

Point: Information is, by definition, always purposeful ... content that is meaningless, chaotic, or pure noise is excluded from the definition of the term “information”.

## Examples of Information in Living Systems:

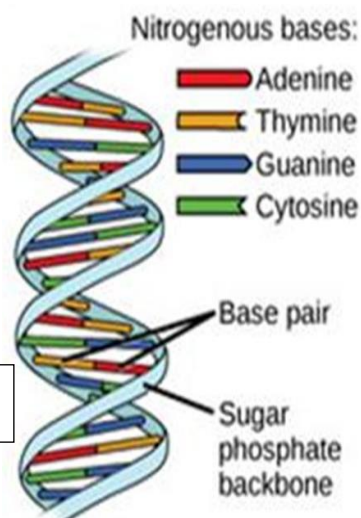
- The development of human embryos:
  - ♦ The orderly proliferation of cells leading to the orderly development of organs that are synergistically (cooperatively and relationally) integrated into a functional living organism
- Pheromonal language in insects:
  - ♦ Chemical substances secreted to convey information and solicit responses in same species.
- Songs/sounds by birds:
  - ♦ Coded sounds emitted to call a mate, or to mark territory, etc.
- Human language:
  - ♦ Composed codes constructed to communicate formulated content either verbally, or via written text, or by means of visual signals.

## The Information-Controlled Process in Living Cells



### Comment:

The associated sketch illustrates an integrated information system that must be both completely functional and functionally complete from the very beginning for it to operate. The combination of code, content and transmission in each segment of the cycle must be functionally complete, and all 3 segments must cooperate harmoniously in order for the intended/designed life process to be sustained.



[www.bing.com/images/dna](http://www.bing.com/images/dna)  
accessed 2016

### DNA Code Basics #1

**Code based on 4 letters**  
**{ 4 nucleotides }**  
**A T G C**

**DNA consists of**  
**billions of base pairs**

**Every 3 letters code for a**  
**particular amino acid**  
**{ amino acids form proteins }**

### Examples:

**TGC ATC GAT TAG CTC**

**A mutation involves a coding**  
**error of some type**

### Questions:

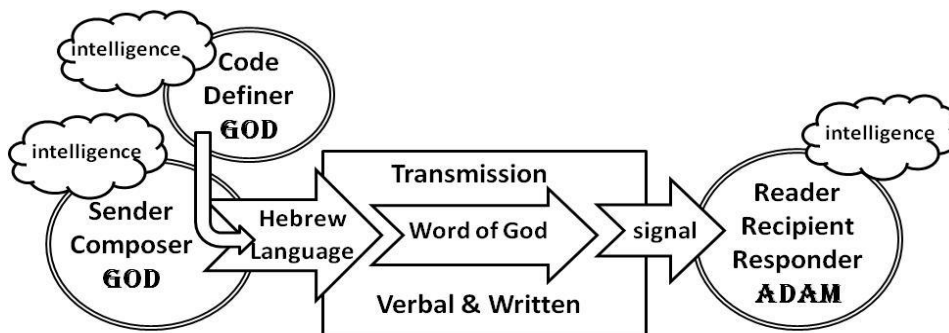
- How might we rationally explain the origination of the "coded-content-purpose" information existing in these examples of living systems?
- Who is the Designer/Implanter of the capacities essential for the Composer/Sender and Reader/Recipient functionality inherent in these living information systems?
- Who is the intelligent Sustainer of the Composer/Sender/Encoder function required for the information-controlled life process operating in individual cells of all living systems?

Comment: Coded systems inherent to life, and to any communication in the animal kingdom, could never have come about via self-creation. The coded system and associated communication capacity must have been fully functional for life to exist at the initial moment of its appearance. Furthermore, any development of a coded system and any signal transmission of encoded content require a volitional act that is intelligently formulated. Purpose (intention) behind the design (generation) of a code and its employment in communication is an implicit and absolutely necessary element in the existence of any living creature.

### Summary Statements:

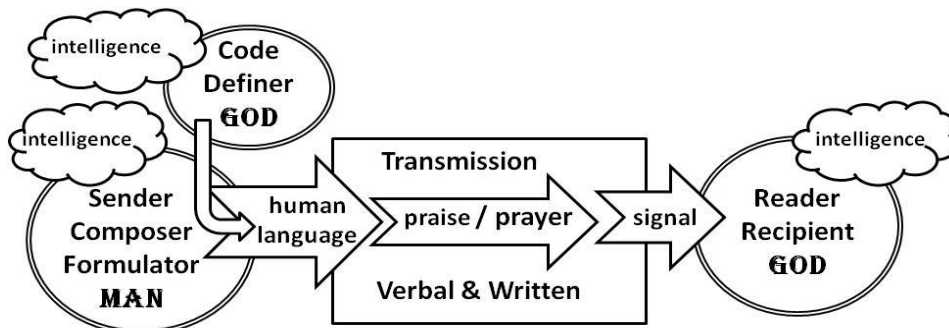
- ◆ Information is *NOT* a property of matter → *therefore*, inert matter can *NEVER* “self-create” the syntax/code level of information – the vehicle for encoding information.
  - ◆ Information is *ALWAYS* an essential requirement for life.
  - ◆ Information content *NEVER* originates by spontaneous, chance processes → *therefore*, life can *NEVER* originate by spontaneous chance processes.
  - ◆ Information is *ALWAYS* conceived purposefully by an intelligent source/sender → *therefore*, the Originator of information is necessarily the Creator of all things.
  - ◆ Information *ALWAYS* requires a code – an abstract code springing from cognitive activity by a sender → *therefore*, the Creator must be an intelligent, Personal Being.
- There cannot *NOT* be a Personal, Self-Existent Creator; He is, by eminent reason, necessary Being who must exist absolutely. → Information-controlled life processes demand it!

### Illustration of the Earliest ‘Code-Content-Transmission’ of Information The First “*Toledoth*” Communication



The earliest section of special revelation was communicated by the Creator to the first man, Adam, most likely at the conclusion of creation week, or very soon thereafter. This section of the Word of God is contained in *Gen. 1:1–2.4*, and is sometimes referred to as the first *toledoth* of the Book of Genesis.

### Illustration of a Reciprocal ‘Code-Content-Transmission’ of Information Man’s Worship Obligation



Note: Language is of divine origin. Anthropologists and linguists are unable to explain the origin of complex linguistic communication among human-kind creatures.

The fulfillment of man’s duty of worship involves assuming the role of Composer/Sender, and the Creator being the Reader/Recipient. In this duty-privilege it is incumbent upon man to compose and send information that is according to truth. Only then will the Creator be glorified, for He is seeking worshippers who worship in Spirit and in truth.

## 6. Summary of Perspectives on Arguing for the Existence of God

Whether seeking either to establish or to deny the existence of God, justifying reasons must be provided that satisfy the thinking-reasoning mind. Without justifying reasons one is left only with arbitrary opinion and empty speculation.

Point 1. Rationality is a necessary condition for knowledge, for the essence of knowledge is reasoned belief. Knowledge involves a state of mind that is undergirded with at least an elemental foundation of reason, although not necessarily a state of reason consisting of confirmed conviction. Only with a foundation of reason can belief with conviction begin to mature. There must first be a reasoned appeal to the mind before a formative knowing can begin to emerge, and a basis for belief to solidify. The mind does not know, neither will the heart believe, that which is not “reason-able”.

Point 2. If we are to know God, we must begin with reasons for the existence of God. We can only come to know something that exists, whether something of material substance or of abstract reality, such as a concept or theory. Only if a subject has some connection with reality, whether material reality or immaterial reality, can that subject be intellectually comprehended. Why? Because we cannot put down reasons for belief in something or someone unless it has substance in reality – a rational mind cannot believe in the existence of “no-thing”. Knowing depends on the mind perceiving a reasoned basis for understanding.

These preliminaries suggest that one needs to begin at a contact point involving something that the mind acknowledges as real and true in order to argue effectively for the existence of God.

Note: What is true always has a correspondence with what is real, and truth must always be amenable to reason based on valid (i.e., true) principles.

Equally relevant to a pursuit such as arguing for the existence of God is the need both to begin and to progress, in the composition of an argument, by employing principles of knowing that lead the mind to rational conclusions. That is, we must employ disciplined application of the Laws of Epistemology – those proven abstract Laws of Knowledge and Knowing that have intuitive, experiential, and logical foundation. These Laws of Logic are indispensable to the composition of any argument, whether used for arguing in the affirmative or for arguing in denial.

The core set of these principles of knowing include:

1. The Law of Non-Contradiction
2. The Law of Causality (of cause and effect)
3. The reliability of the senses combined with laws of inference (induction and deduction).

Appeal has been made particularly with reference to the first two principles in constructing the arguments presented here for the existence of God.

### Summary of Reasoned Arguments Advanced for the Existence of God ... and Perspective Comments

1. The Argument from Something:
  - ◆ Since there could never have been a time when there was nothing, the only conclusion that fits the rules of logic is that there had to be an Ultimate “SomeOne” – a Personal First Cause
2. The Argument from Self-Conscious Personhood:
  - ◆ Man is inherently self-conscious and a being possessing qualities unique to personhood. These attributes are only derivable from a Self-Existent Personal First Cause
3. The Argument from Moral Consciousness:
  - ◆ Experience and anthropology reveal a universal moral awareness and sensibility among the human species (creature-persons). Logic requires that such an attribute must derive from a Moral, Personal First Cause
4. The Argument from Natural Law:
  - ◆ The existence of abstract Laws of Nature having uniform validity and universal applicability begs for a non-material LawDefiner, LawEnforcer, and LawUpholder → a Sovereign, Personal Creator



5. The Argument from Information:

- ◆ Information, the essential for life, can never arise from inert matter, but always and only from an intelligent “sender”. Therefore, an Intelligent, Personal First Cause must exist

Comment: The foregoing discussion presents two questions that are particularly relevant to the issue of establishing arguments in support of the existence of God.

Question #1: Why are we able to engage in reasoned analysis? From whence did man’s capacity for reasoned analysis derive?

Response: Since reason is an activity of the mind – an abstract, non-material entity – it is unreasonable to assume that reason could have arisen spontaneously from the assembly of chemical elements that make up the composition of man’s physical frame. It is equally unreasonable that this capacity for reason could have developed over time via a process of natural selection ... by a process of “gradual spontaneity”.

Question #2: Why are there Laws of Epistemology?

Response: These are wholly abstract laws ... they are laws with a dependence on intelligence for their expression and application, and as such are quite independent of the material realm for their origin and definition. Abstract reality cannot be assembled, packaged, or transported materially, so the question remains:

- ❖ How could Laws of Knowing and Logic come to exist in a purely material reality? Further, how is it that such laws are sustained as foundational and enduring principles of reason?

Fact: The study of Natural Revelation has two realms (two levels or arenas) for which an explanatory analysis of reality needs to be considered.

- The natural realm – the real and observable material realm of reality
- The abstract realm – the real, unobserved, non-material realm of reality

Confronting the realm of abstract reality is inescapable because, as evident in the five arguments presented here, any use of the scientific method or of reasoning pertaining to the natural realm necessarily involves principles belonging to the realm of the abstract. Therefore, the following points are basic to either any exercise of the scientific method or to any venture into a metaphysical consideration such as arguing for the existence of God.

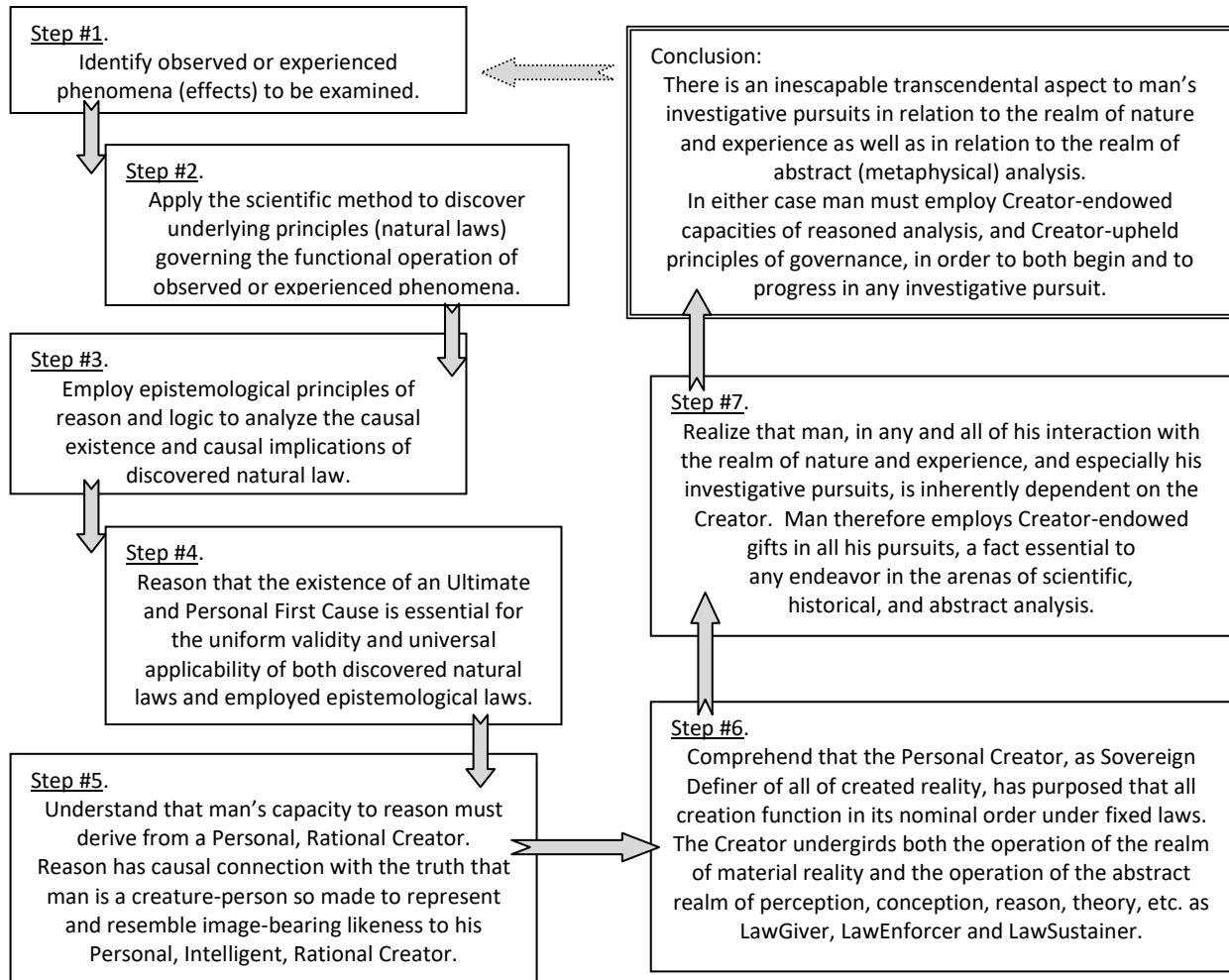
- ◆ Natural laws might be understandable in relation to the natural world. However, why should description of the natural realm involve abstract laws (non-material principles which are every bit as enduring, universally applicable, and indispensable to man’s place and role in the natural realm as natural laws)? The indispensable existence and operational reality of abstract laws (an effect) requires an abstract (non-material) cause for their existence. The observed and studied material reality does not (cannot!) generate/create the substance of non-material reality.
- ◆ Engagement with the domain of abstract reality is a pre-requisite for the discovery, definition, and application (the reasoning of and with) natural laws. As such the Laws of Reasoning should be seen as holding a higher-level causal relevance in ascribing causal force for the existence of the reality we observe, experience, steward, and seek to define in scientific terms.
- ◆ Since the reality of the abstract realm is indispensable for analysis/study/reasoning in regard to the natural realm, and since abstract laws are indispensable underpinnings for reasoning about the natural realm, and since the true existence of an abstract reality requires a Definer-Upholder of abstract laws, we are constrained to conclude that a Personal, Intelligent, Spiritual Being who is Creator-Governor of both the natural and abstract realms, both the material and non-material realms, must exist.

### Crucial Points Regarding Natural Law

- ◆ It is a violation of the Law of Causality to presume that natural law is simply an inherent property of the natural realm – simply a property inherent to material reality. There must be a justifiable cause for natural law, for otherwise “law” is purely arbitrary and devoid of reason (irrational).
- ◆ The presupposition of uniformity of natural law is crucial for the operation of science, and is an assumption tacitly (silently and necessarily) invoked by all scientists. However, it is an arbitrary presupposition (one not founded on nor supported by) the naturalistic-materialistic worldview. The only recourse under this worldview is to say that natural law is an inherent property of matter-energy, with the only justifiable support being that “it works” in the present, and has seemingly worked in the recent past.
- ◆ Nevertheless, there is no rational basis for such a property of nature to exist within the adopted naturalistic-materialistic worldview. Further, there is no way of truly knowing why the property of natural law “works” in the present, nor why it should continue to “work” in the future.
- ◆ The argument seems to be: natural law exists because it has been deduced from tested and repeated scientific observation, and it appears to operate uniformly because no exceptions have been encountered across all tests and applications. However, such an argument does not address the causal foundation for the inescapable and irrepressible “why” question: “Why does it exist, and why does it operate uniformly?”

### Essential Elements in Any Investigative Approach of Natural Revelation

[The Inescapable Pathway Followed in all Physical or Metaphysical Investigations]



## **Attendant Comments *re* “Essential Elements in Any Investigative Approach of Natural Revelation”**

### Comment #1:

To analyze (to reason concerning) the natural realm we are obliged, by consistent logical considerations, to realize that we must borrow from the LawGiver-Definer, from His personal nature and His sovereignly-designed creative working, abstract principles of knowing and reasoning in order to either:

- Argue for the existence of God; or to
- Argue for the non-existence of God; that is, to argue for a purely naturalistic-materialistic explanation for the origin and operative functioning of all of reality.

As such, the undeniable existence of, and inescapable dependence on abstract reality, comprises a *transcendental argument* for the existence of God.

Question: Why? In what sense is it a *transcendental argument*?

Answer: It is transcendental in the sense that one is constrained to employ Laws of Abstract Reality to dispute the existence of abstract reality. The Laws of Abstract Reality hold a sovereign dominion over all engagements in reasoning – whether that reasoning is logical or illogical.

Conclusion: It is illogical, even impossible, to rationally argue for atheism and for a naturalistic-materialistic understanding of the origin of the cosmos. A truly great truth is one that must be assumed to be true to even argue against it. Such is the case for the existence of God. One must employ capacities only possible if God exists to argue against the existence of God.

### Comment #2:

- If the naturalistic-materialistic worldview were indeed valid, there would be no rational basis for accepting it and applying it. It can, therefore, be legitimately classified as “non-rational”.
- If the naturalistic-materialistic worldview were indeed valid, there would be no causally-rational basis to presuppose the existence of uniformity of natural law, and operational science would therefore be a futile pursuit. Similarly in regard to the reliability of our senses and the existence and relevance of abstract laws – all would rest on an unfounded assumption.
- The naturalistic-materialistic worldview, at its postulated foundation and its supposed operational principles, can be rightly deemed as anti-knowledge and anti-science.
  - ◆ Why? Because such a worldview imports into its operational methodology principles that are disconnected from any rationally consistent foundation; namely, its inherent dependence on the essential foundation of abstract laws of logic for its operation.

### Comment #3:

There is an evident circular structure to the outlined synthesis of elements of an investigative approach. The human element in all aspects of scientific analysis is wholly dependent on, and is inherently an expression of, Creator-endowed capacities. The Creator is the Definer-Author of logic and reason, and capacities for logic and reason in man exist only because God, in His all-wise and all-gracious design, has bestowed these qualities of His nature in the creature He made in His image. Man cannot begin the fulfillment of his science-stewardship duty with respect to creation, and his priority duty of knowing and worshipping God as Creator, apart from his being a reasoning creature. As such, man has a duty to employ these endowed capacities for the glory of the Creator, and especially to exercise them in magnifying the wonder of the Creator’s character as well as the magnifying of His splendid wisdom and power revealed in His creative handiwork.

Our reasoned considerations lead us to conclude that one cannot take a single step toward knowing that anything is justifiably true apart from the existence of God as Creator. This is the inescapable reality regarding the Biblical worldview, illustrated and supported by the following truths:

- ◆ The Bible gives the foundation for rational discourse, including the Laws of Knowledge and Logic
- ◆ The Bible is internally self-consistent because God is self-consistent
- ◆ The Bible is not arbitrary because God is logical and rationally understandable
- ◆ The Bible is reliable because God is immutable and cannot lie

- ♦ The Bible claims to be the ultimate starting point (both for the foundation and the standard) for pursuing and achieving knowledge [e.g., Prov. 1:7; 9:10; Job 38:33, 36]

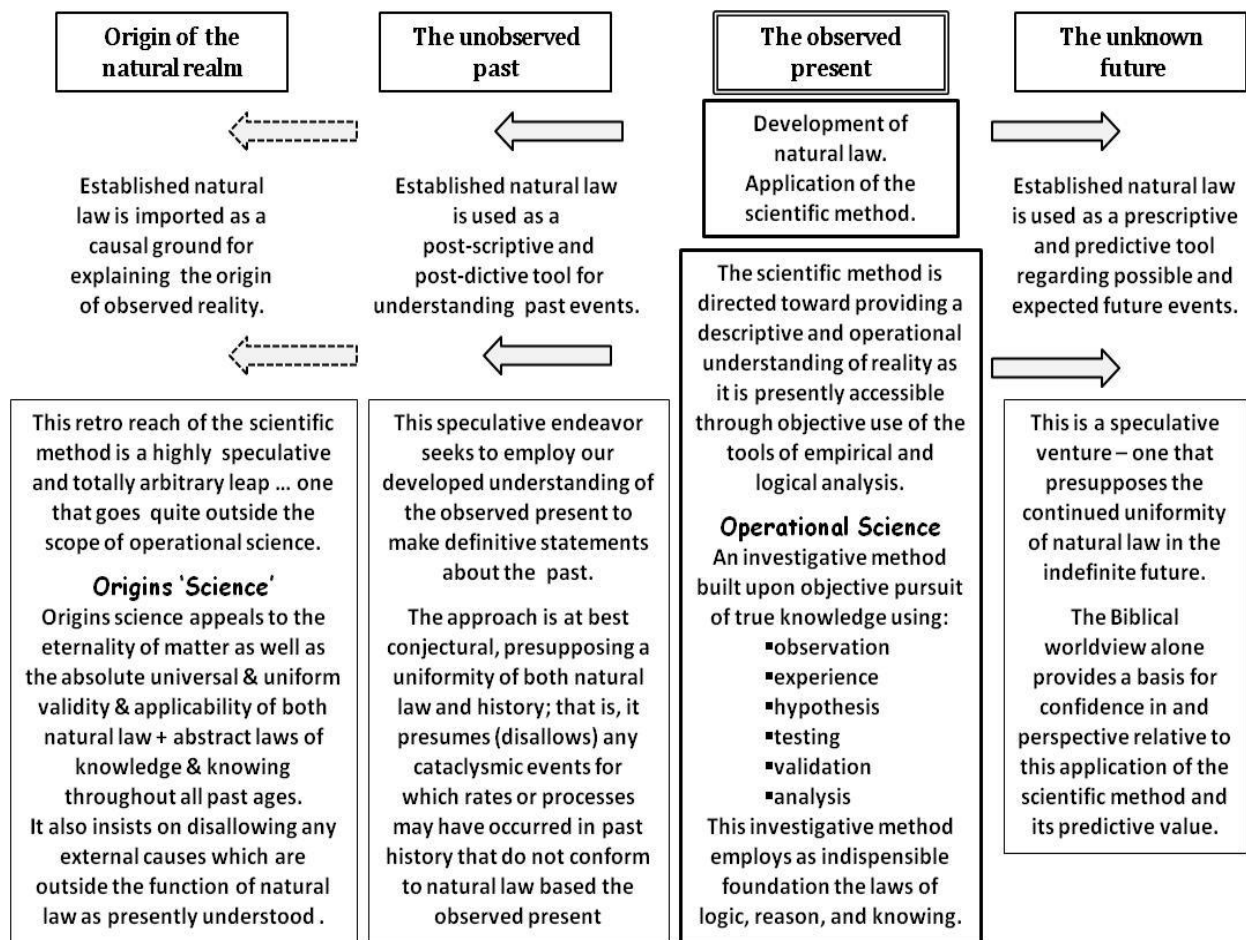
Knowledge is true, a logically-justified belief, and a belief must be supported by sound reason if it is to be considered rational. Without sound reason as support, a purported belief is reduced to arbitrary opinion for, by definition, a rational person has reason for what is believed. In this regard, there is no other foundation for truth and no other standard exists that makes knowledge possible, let alone attainable, than the Biblical worldview involving the existence of God and special creation.

Why? Because the Bible alone provides and satisfies the preconditions for intelligibility:

- ♦ The abstract laws of logic
- ♦ The uniformity of nature
- ♦ The general reliability/trustworthiness of our senses
- ♦ etc.

## The Realm and Operation of Natural Law and the Scientific Method – An Overview

With respect to the foregoing discussion, a brief overview of the practice of the scientific method is offered for the purpose of illuminating its limitation and for perspective regarding the present discourse.



### Comment on "Origins 'Science' "

The import of natural law, as discerned in the present, into engagements in "Origins 'Science'" is both unfounded and inherently flawed. The most fundamental of all natural laws defines matter-energy conservation plus an unavoidable decay-disintegration of order and value. Any and all integrative processes giving rise to spontaneous increase in order and complexity are naturally and absolutely precluded by these laws. Furthermore, the approach of "Origins 'Science'" presumes that natural law

had an existence before the natural realm appeared. More completely and definitively, this approach of science “so-called” presumes that self-creation of the natural realm as well as self-creation of natural law comprise the formative causes underlying the existence of the universe and the whole of that which it contains. Such presumption is both philosophically and practically untenable, for something (a realm and its intrinsic laws) cannot exist *before* the realm of its existence plus the operative force for its function, and certainly not *before* the requisite intelligence for conceiving, defining and enforcing requisite natural laws that are presumed to have uniform and ubiquitous operation in the “yet to be self-created” realm comes to have *being*.

## 7. Closing Summary

Question: What is the nature and communicated content of Natural Revelation?

Answers:

- It is manifest continuously in time and everywhere in space
- It reveals the necessary existence of a Creator – the existence of Personal and Ultimate Being
- It reveals conceptual foundations for understanding the Creator who exists:
  - ◆ It reveals that He is Personal Being, glorious in power, wisdom, etc.
  - ◆ It reveals aspects of the power, the glory, the wisdom, etc., of God as Personal Creator
- Its communicated content possesses a universally damning effect

Question: What can one learn from General (Natural) Revelation?

Answers:

- That there is a Creator (God)
- That the Creator is a rational, intelligent, Personal Being – even Ultimate Being
  - ◆ We learn something about the nature and character of the God who exists
- That man exists as a rational intelligent, personal creature-being
  - ◆ We learn something about ourselves as man *qua* man ... that we are creatures that can reason, and learn, and come to know something about the Creator and the world in which we exist

Question: What are some communicated aspects of the witness of creation to the reality of a Creator?

Answers:

- The witness of creation is communicated universally → to each and every person
- The witness of creation is communicated effectively and irrepressibly → it is “evident” ... it “gets through” to the mind
- The witness of creation is a communication which imposes personal responsibility
- The witness of creation is a communication which can be suppressed by antipathy toward its content as opposed to content to be embraced as truth and to be pursued
- The witness of creation is sufficient in its content plus clarity to condemn every rejecter of its message – to condemn every person who rejects the truth that God exists as Creator

## Appendix

### Arguing for the Existence of God: A Philosophical Argument Based on the Intrinsic Nature of Man

“And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.” *Gen. 3:8*

“Far be it from Thee to ... slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from Thee! Shall not the Judge of all the earth deal justly (do justice)?” *Gen. 18:25*

#### The Premise of the Argument

Every person has a moral conscience, a fact amply supported by the fact that:

- Man is an innately moral and ethical being
- Man has a universal sense of moral and ethical responsibility
- Man has an innate desire for ethical dealings in human affairs and relationships
- Man has an innate sense of desire for and anticipation of justice
- Man has an innate expectation that justice must be, and will be, ultimately administered
  - ♦ This pervasive expectation of ultimate justice encompasses the entire scope of human affairs, even including the varied acts of providence (circumstances and fateful events of nature) that befall man in unequal proportion.

Question: Why should this be so? And, if it truly is so, what does the existence of a universal moral conscience imply regarding its ultimate and first cause?

#### The Logical Progression of the Argument

1. The very issue of a pervasive sense of ethical responsibility, and the universal presence of a moral conscience in man, suggests that justice must ultimately prevail. However, for justice to ultimately prevail it must be administered righteously in regard to every individual without respect for persons.
2. The fact that justice in this present realm (physical world) is almost always imperfect, [*i.e.*, it is frequently applied with an astounding lack of uniformity, or it is often administered with flagrant disrespect for persons, or it is at times sadly ignored or suppressed] suggests that a future life after death must exist – there must be an after-life where justice will be executed perfectly, comprehensively and uniformly. As such, man must survive the grave ... he must experience resurrection and face future judgment.
3. A necessary requirement for ultimate justice to be realized after death is the existence of an eternal and immutable Judge of the whole earth – a transcendent Judge must exist, yet One where a “relational connection” exists between the Judge and the judged. That is, a Judge must exist who has a personal relation to this present physical realm, but at the same time holds an existence independent of this realm.
4. A necessary requirement for perfect justice is the existence of not only an eternal and immutable Judge, but also an omniscient and righteous Judge. Why? So that true justice can be administered with accuracy and uniformity in regard to all mankind and covering all circumstances [*i.e.*, impartially; without respect for persons; according to truth].
5. For true justice to be accomplished in any realm demands that the required eternal, immutable, omniscient, and righteous Judge also be omnipotent and sovereign. Why? So that justice can be fully implemented according to truth and without restraint in regard to every member of the human race.

6. The eternal, immutable, omniscient, and righteous, omnipotent, and Sovereign Judge necessary for true and perfect justice, a necessary condition for the meaningful existence of ethics and morality, is in fact a Being possessing a nature precisely parallel to that of Yahweh – the Being who declares His Sovereign self-existence in the Hebrew Scriptures:
- Writings which claim to be precisely the true revelation of Himself
  - Writings which define His own eternal existence and holy character
  - Writings that set forth the origin, purpose, and nature of all reality, especially man who He claims He created in His own image and likeness

## The Conclusion of the Argument

- ❖ Concluding Implication #1:
  - God must exist ... the Being referred to as the Creator and First Cause of all things; even the Holy Sovereign named Elohim, Yahweh, and Adonai in the Hebrew Scriptures.
- ❖ Concluding Implication #2:
  - The undeniable existence of a universal moral conscience in man requires the existence of a Creator who sovereignly and purposefully designed and made man as a physical, moral and spiritual being
  - The moral conscience that is universally present in man necessarily derives from a Creator who made man as an eternal being (*i.e.*, one who survives death and the grave), and as a being who possesses an innate resemblance of the very nature of the Creator:
    - Who passionately longs for justice to prevail in regard to every creature
    - Who passionately desires that righteousness be practiced and justice be administered throughout His creation
    - Who has, therefore, planted in every man a moral/ethical conscience and an innate personal desire for justice, even a fearful expectation of judgment.

"Then the LORD said to Cain, 'Where is your brother Abel? ... What have you done? The voice of your brother's blood is crying to Me from the ground.'" *Gen. 4:9-10*  
 "crying" = shrieking for justice; a cry both of horror and for divine justice.

"The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil." *Eccl. 12:13-14*

"Does God pervert justice, or does the Almighty pervert what is right?" *Job 8:3*

"He has told you, O man, what is good; and what does the LORD require of you but to do justice, to love loyalty, and to walk circumspectly with your God." *Micah 6:8*

"Thus says the LORD, 'Preserve justice, and do righteousness, for My salvation is about to come and My righteousness to be revealed. How blessed is the man who does this, and the son of man who takes hold of it.'" *Isa. 56:1-2*  
 "For I, the LORD love justice, ... and I will faithfully give them their recompense, ..." *Isa. 61:8*

"Thus has the LORD of hosts said, 'Dispense true justice, and practice kindness and compassion each to his brother;'"  
 "These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates (courts)." *Zech. 7:9; 8:16*