

a paper:

NATURAL PROOFS FOR THE EXISTENCE OF GOD

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PREFACE

The purpose of this paper is to explore various proofs for the existence of GOD. While within the lifetimes of many older people today in The West, people often began these arguments from the presupposition of The Truth of the basic tenants of Christianity, most especially from the veracity of The Holy Scriptures. But today we live in a more skeptical age that is also Biblically illiterate. We must therefore begin with the natural proofs for the existence of GOD. And in doing so, we shall see that what The Holy Scriptures reveal of Who GOD is and His nature are in fact confirmed by these natural proofs for GOD's existence, a confirmation of the veracity of The Scriptures themselves!

TABLE OF CONTENTS

I. INTRODUCTION

II. THE NATURE AND ATTRIBUTES OF GOD REVEALED IN HOLY SCRIPTURE

III. OVERVIEW OF PROOFS OF GOD’S EXISTENCE – WHERE TO BEGIN?

IV. ONTOLOGICAL PROOFS FOR THE EXISTENCE OF GOD

V. THE FIRST MOVER AND FIRST CAUSE

VI. THE NON-CONTINGENT NECESSITY OF GOD

VII. THE ONTOLOGICAL EXISTENCE OF GOD FROM SCRIPTURE

VIII. COSMOLOGICAL PROOFS FOR THE EXISTENCE OF GOD

IX. A LIMITED PHYSICAL UNIVERSE PRECLUDES CHANCE

X. ACCIDENTAL PURPOSE VERSUS PURPOSEFUL CREATION

XI. THE ORDERED BEAUTY OF THE UNIVERSE

XII. THE COSMOLOGICAL EXISTENCE OF GOD FROM SCRIPTURE

XIII. TELEOLOGICAL ARGUMENTS FOR THE EXISTENCE OF GOD

XIV. APPARENT MULTILEVEL INTERDEPENDENT PURPOSEFULNESS

XV. GOD IS THE PURPOSE AND FULFILLMENT OF HUMAN LIFE

XVI. THE COMMON CONSENT OF MAN IN SEARCH OF HIS CREATOR

XVII. THE TELEOLOGICAL EXISTENCE OF GOD FROM SCRIPTURE

XVIII. IN CONCLUSION – LET US MAKE A WAGER

XIX. REFERENCES

ABSTRACT

The ontological, cosmological and teleological proofs for the existence of GOD offer an essentially undeniable set of proofs for the existence of GOD: first, that GOD is in His being may be discerned from the existence of creation and our own existence; second, that GOD is ordered in His being we may discern from the incredible order of creation on all levels and in all systems, living and nonliving; third, that GOD is purposeful in His ordered being we may discern from the intricate, interlocking, multileveled interdependence and complimentary function and purposefulness of all levels of creation – living and nonliving – in the universe and within even ourselves.

In discerning these natural proofs for the existence of GOD, we shall see that that which is revealed of GOD in His being, order and purposefulness - and of His creation - in Holy Scriptures are confirmed by the ontological, cosmological and teleological proofs. The natural theological proofs of GOD's existence in fact validate what The Holy Bible says about GOD. In doing so, they confirm the veracity of The Holy Scriptures themselves, which in turn helps us to understand GOD's being and nature even more deeply.

DEDICATION

To Thee. O Creator GOD, Who does reveal Thyself to us by the works of Thy hand all around us and in us, and in Thy Holy Word, shine the light of Thy face upon us!

EPIGRAPH

“Therefore, Lord, Who grant understanding to faith, grant... [us] that, in so far as You know it beneficial, ...[We] understand that You are as we believe and You are That Which we believe. Now we believe that You are Something than Which nothing greater can be imagined.” – Saint Anselm.¹

¹, Saint Anselm, “Anselm’s Ontological Argument.”
<http://www.anselm.edu/homepage/dbanach/anselm.htm>. “From The Proslogium,” paragraph 1.

I. INTRODUCTION

What arguments can we offer for the existence of GOD? We may think of many such apparent proofs: the apparent intelligence of interlocking ordered, purposeful design of all things in the universe. We see these phenomenon on all levels in all living and non-living systems, from subatomic particles; to atoms; to molecules; to DNA; to cells; to organs; to living creatures; to ecosystems; to our solar system; to galaxies; to the limits of the universe itself. Indeed, the apparent being, order and purpose of the world all around us on every level, including within our own bodies themselves, speaks of a designed order and purpose for our lives that find their beginning and end only in GOD.

We may add many more: There is the apparent Biblically prophetic flow of human history; the fulfillment of Divine prophesy as recorded from one part of Holy Scripture to another; the continued existence of the Jewish people against all odds down through history; the existence and life of The Church on earth, even in the face of at times terrible oppression; the existence of human love; the innate sense of absolute standards of right versus wrong in men; the love and faith of people of faith - particularly in Christians – even in the face of terrible persecution.

There is in this skeptical age an urgent need for men to discern - from an honest consideration of our existence and the existence of all that we see around us in the cosmos – that GOD is, that GOD is order and that GOD is purposeful order. This from the world and ourselves on all levels, that we and the universe in which we live exists, exists in ordered structure and exists in ordered structure with apparent purpose. The honest observing of these things, processed by our intellect using rational logic, speaks of A Non-Contingent Creator Mind – of Absolute Necessity in Being as GOD in His being, order and purpose – that has brought all that is in the world into existence.

The Christian understanding of Who GOD is rests upon two sources of Revelation, as Noah Webster says, "...The Sacred Truths which GOD has communicated to man for his instruction and direction." From the study of the universe all around us, and of ourselves - on all levels – it is revealed to man that there is a Divine Creator, and that He must possess certain attributes and characteristics. This is what may be called 'General Revelation.' As Noah Webster says further, GOD's inspired communication and revealed will to man for man is "...contained in The Old and New Testament[s]" of The Holy Bible. This is what may be called 'Special Revelation.'²

From what we may call "natural theology," we may come to know of GOD from a distance, "knowledge of GOD acquired without the aid of Special Revelation [of Holy Scripture], but derived instead from GOD's self-revelation in nature,"³ or what may be called "General Revelation." But to know GOD personally, as it were face to face, requires that revealed Christian theology of The Creator's Special Revelation - given to mankind via first Israel and then The Church in the forms of The Old and New

² 2, Noah Webster's 1828 Dictionary of The English Language, entry for "REVELATION," noun, #2, p REV-REV. [Pages not numbered.]

³ 3, Gundry and Cowan, "Five Views of Apologetics," definition of "natural theology," p 23.

Testaments - that we may enter into a loving relationship with The Almighty in both this life and in the next.

II. THE NATURE AND ATTRIBUTES OF GOD REVEALED IN HOLY SCRIPTURE

The “Traditional Judeo-Christian” view of “theism,” recognizes “that there is a transcendent and supreme personal Being [GOD] Who is The Creator of everything other than Himself.”⁴ Saint Anselm defines GOD as That Being of All Goodness beyond which the human mind can not conceive any Greater Good: “...we believe that Thou art a Being than Which nothing greater can be conceived.”⁵ From Holy Scripture, we read first that GOD is; second Who GOD is; third the attributes of GOD; fourth the works of GOD in both creation and in our salvation.

Now many today will object that we are unjustified in jumping directly to Special Revelation, presuming that The Holy Scriptures are indeed the unerring and inspired Word of The Perfect Being given to men through Israel and The Church, in order to prove General Revelation. The objection is well justified. But the purpose in a brief search of Holy Writ is not, at least at this point, to offer Text proofs of GOD’s being, order and purposefulness. Rather, they are offered here as signposts to guide our search of GOD’s being, order and purposefulness. We shall then consider arguments of natural theology from General Revelation, which in turn confirm what Special revelation declares of The Creator.

Here is where Saint Anselm, for instance, wishes to bring us: to the conclusion that, if GOD is That Greatest Being Who we may imagine in our minds and indeed in reality, then He must exist in His being, order and purposefulness in accord with what The Holy Scriptures declare of Him. And if we may arrive at these repeating lines of reciprocating confirmations, that is of General Revelation confirming Special Revelation and Special Revelation confirming General Revelation, we shall have double proofs for ourselves of the validity of The Faith – from both natural apologetics and presuppositional apologetics – and that GOD is.

First, that GOD is in His being: EXODUS 3:14, GOD is The Ever Existing One, The “...I AM THAT I AM...”⁶ DEUTERONOMY 33:27, He is “The Eternal GOD...”⁷ PSALM 90:2, He is The Creator Who exists forever before “...ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art GOD.”⁸ I TIMOTHY 1:17, He is “...The King eternal, immortal, invisible, The only wise GOD, [to Whom alone belongs all] ...honour and glory for ever and ever. Amen.”⁹

⁴ 3, Gundry and Cowan, “Five Views of Apologetics,” definition of “theism,” p 24.

⁵ 4, Saint Anselm, “Anselm's Ontological Argument,”

<http://www.princeton.edu/~grosen/puc/phi203/ontological.html>. Retrieved 9/11/2007 AD.

⁶ 5, KJV, EXODUS 3:14.

⁷ 5, KJV, DEUTERONOMY 33:27.

⁸ 5, KJV, PSALM 90:2.

⁹ 5, KJV, I TIMOTHY 1:17.

Second, that GOD is order in His being and works: PSALM 19:1, “The heavens declare the glory of GOD; and the firmament sheweth His handywork.”¹⁰ PSALM 40:5, “Many, O LORD my GOD, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered.”¹¹ II ESDRAS 8:44, O LORD, “Even so perisheth man also, which is formed with Thy hands, and is called Thine own Image, because Thou art like unto him, for whose sake Thou hast made all things...”¹²

Third, that GOD is purposeful in His ordered being and works, for both creation and for us: PSALM 8:3-4, “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?”¹³ ISAIAH 46:9-10, “...For I am GOD, and there is none else; I am GOD, and there is none like Me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure.”¹⁴ ROMANS 8:28, “And we know that all things work together for good to them that love GOD, to them who are the called according to His purpose.”¹⁵

III. OVERVIEW OF PROOFS OF GOD’S EXISTENCE – WHERE TO BEGIN?

The Stamford Encyclopedia of Philosophy lists five general types of arguments for the existence of GOD: “ontological; cosmological; teleological; moral; pragmatic.”¹⁶ The “ontological” we discern from our own being and that of the universe. The “cosmological” we discern from the objective study of the ordered being of the universe. The “teleological” arises from observing the being of ordered purpose in all levels of living and non-living systems – and their mutually exact interlocking interdependence – in all that is. The “moral” flows from that innate sense of basic right versus wrong in men which suggest the existence of An Absolute Goodness by which these are measured. The “pragmatic” we may see in those practical applications of Faith in everyday life – especially Christian Faith – in the loving, giving, suffering and sacrificing for others in The Name of GOD. We shall consider here only the first three.

¹⁰ 5, KJV, PSALM 19:1.

¹¹ 5, KJV, PSALM 40:5.

¹² 6, KJA, II ESDRAS 8:44.

¹³ 5, KJV, PSALM 8:3-4.

¹⁴ 5, KJV, ISAIAH 46:9-10.

¹⁵ 5, KJV, ROMANS 8:28.

¹⁶ 7, Stamford Encyclopedia of Philosophy, “Arguments for belief in and existence of.”

<http://plato.stanford.edu/contents.html>. Retrieved 9/19/2007 AD.

IV. ONTOLOGICAL PROOFS FOR THE EXISTENCE OF GOD

Webster's Dictionary of The English Language defines "ontology" as "the branch of metaphysics that studies the nature of existence."¹⁷ So the "ontological argument" for the existence of GOD rests in arguments of His being from his necessary existence. Descartes' ontological argument for The Creator's being, as noted by the Stamford Encyclopedia of Philosophy, is that "GOD's existence is inferred directly from the fact that [His] necessary existence is contained in the clear and distinct idea of a Supremely Perfect Being."¹⁸ Therefore Tertullian says, of GOD that He must be "...as independent of beginning and end as He is of time."¹⁹ Indeed, GOD is immanent within all that is, but transcends all that is at the same time. Before The Beginning of all things, GOD is The "I AM" One.

By our very existence and the universe in which we live, we may deduce that all that is "contingent" in its being, having "the potential for nonexistence," is "dependent" for being upon that which is outside of itself.²⁰ All things that are in their being require a cause for their being, else they would not exist, and would cease to exist if not sustained in their being from outside of themselves. The atheist counters that infinite regression backwards in time can account for the world's existence. But this can never account for spontaneous coming into being of anything in our universe because, "in order to reach a certain end, infinitely many steps had to precede it," and could never be reached.²¹

Why not? Because "no step in the sequence could be reached." Why not? "Because an infinity of steps must always have preceded any step." No infinite sequence of steps, "by temporal succession," can ever reach any given point in such a sequence.²² Thus, as Saint Anselm proposes, ultimately all that is contingent in its existence must have been brought into being – and sustained in its being – by A non-contingent Divine Creator. That Creator must be "necessary" in His being by definition, Who is That "necessary Being that must exist [and] that cannot not exist."²³

Long before Albert Einstein brought science to the inevitable conclusion that the physical universe is finite – thus limited in time, space, matter, energy and probability – Saint Thomas Aquinas in The Middle Ages argued that there must be a Supreme Being Who is The First Cause of that same limited physical universe and all that it contains. Aquinas begins by observing that all physical things that move require a force outside themselves to be moved, a chain of causes and effects that can not be traced back infinitely. Eventually, there must be a First Mover independent of those chains of causes

¹⁷ 8, Webster's Dictionary of The English Language, entry for "ontology," p 635.

¹⁸ 7, Stanford Encyclopedia of Philosophy, "Descartes' Ontological Argument."
<http://plato.stanford.edu/entries/descartes-ontological/>. Retrieved 9/19/2007 AD.

¹⁹ 9, Dictionary of Early Christian Beliefs, "GOD," p 310, 6th entry. "Tertullian (c. 207, W), 3.276."

²⁰ 3, Gundry and Cowan, "Five Views of Apologetics," definition of "contingent," p 21.

²¹ 10, Kreeft and Tacelli, "Handbook of Christian Apologetics," p58-59, "6. The Kalam Argument," paragraph 3.

²² 10, Ibid., paragraph 4.

²³ 3, Gundry and Cowan, "Five Views of Apologetics," definition of "necessary," p 23.

and effects. “The universe began to exist” at some point in time. The universe, and all it contains, is contingent in its being. “Therefore, the universe has a cause for its coming into being, a [necessary] Creator.”²⁴

V. THE FIRST MOVER AND FIRST CAUSE

Of the logical impossibility of an infinite chain of movers acting upon other things to cause their movement, Saint Aquinas says, “...if the series of movers and things moved is infinite, there can be no first mover. In such a case, these infinitely many movers and things moved will all be instruments.” But it is a most unreasonable impossibility “...to suppose that instruments are moved, unless they are set in motion by some principal agent. This would be like fancying that, when a chest or a bed is being built, the saw or the hatchet performs its functions without a carpenter. Accordingly, there must be a First Mover that is above all the rest; and This Being we call GOD.”²⁵

Aquinas observes by reason that GOD must be, that He must be The First Cause Who has always been, and has never not been. The chain of cause and effect for all physical things that exist, as we deduce by reason, can not be infinite. So Aquinas says, “...something exists prior to that which has the possibility of being and not being. However, nothing is prior to GOD. Therefore it is impossible for Him to be and not to be. Of necessity, He must be. And since there are some necessary things that have a cause of their necessity, a cause that must be prior to them, GOD, Who is The First of all, has no cause of His own necessity. Therefore it is necessary for GOD to be through Himself.”²⁶ In other words, GOD - as The First Cause of all things that have come into being - must Himself be in order for all else to come into being.

VI. THE NON-CONTINGENT NECESSITY OF GOD

So GOD is The only Necessarily Existing One outside of all that exists in the universe – past, present and future – Who is The First Mover, eternal and unchanging. As Aquinas puts it further, “For whatever necessarily exists, always exists; it is impossible for a thing that has no possibility of not being, not to be. Hence such a Thing is never without existence. But it is necessary for GOD to be... Therefore GOD exists always.”²⁷ As Tertullian says, “What must be the condition of The Great Supreme Himself? Surely it must be that nothing is equal to Him, i.e., that there is no other Great Supreme...”²⁸

²⁴ 10, Kreeft and Tacelli, “Handbook of Christian Apologetics,” p58-59, “6. The Kalam Argument,” paragraph 6.

²⁵ 11, Saint Aquinas, “Light of Faith,” 3, p 9. “The Existence of GOD.”

²⁶ 11, Ibid., 6, p 12, paragraph 1. “Necessity of GOD’s Existence.”

²⁷ 11, Ibid., 7, p 12-13, paragraphs 1-2. “The Everlasting Existence of GOD.”

²⁸ 9, Dictionary of Early Christian Beliefs, “GOD,” p 310, 4th entry. “Tertullian (c. 207, W), 3.273.

GOD then is That Being of Which none greater can be conceived, necessary in His being, non-contingent upon anything outside of Himself, and the cause of all else that exists. Within our limited physical universe, all things that exist contingently, while GOD exists by necessity. A Creator of the contingent world is necessary because all that exists in the universe is not capable of bringing itself from potential non-being into actual existence. There must be an Ultimate non-contingent Cause for the being of all that is. Therefore GOD is The First Being, eternally always being in His existence, and The uncaused Cause – The First Mover - of all that exists and continues to exist.

Saint Anselm of Canterbury, perhaps one of the greatest Christian mind of The Medieval European Church, offers us a unified 6-step philosophical argument for GOD's existence: First, "It is greater for a thing to exist in the mind and in reality than in the mind alone." Second, "'GOD' means 'That than which a greater cannot be thought.'" Third, "Suppose that GOD exists in the mind but not in reality." Fourth, "Then a greater than GOD could be thought (namely, a Being that has all the qualities our thought of GOD plus real existence)." Fifth, "But this is impossible, for GOD is 'That than which a greater cannot be thought.'" Sixth, "Therefore GOD exists in the mind and in reality."²⁹

Now every man in every time and place has thought about the existence of GOD in his mind. Even the most militant atheist and most blasphemous heathen must consider that GOD might indeed exist in his mind in order to reject His existence. But note Anselm's definition of GOD – "That than which a greater cannot be thought." This makes it impossible for the human mind to think of any Being greater than GOD existing. But if you deny that your mind must of necessity consider The Greatest Being beyond which you cannot think of, then you are thinking of That which cannot be thought! This is impossible. Therefore Anselm would say that his case is proven even by the skeptic, that GOD exists by necessity.

VII. THE ONTOLOGICAL EXISTENCE OF GOD FROM SCRIPTURE

Now it is interesting to go from here to The Text of Holy Scripture in EXODUS 3:14, in which GOD The Creator reveals Himself in His personal Name to Moses at the burning bush. As we have noted in The King James Version, this translates "I AM THAT I AM."³⁰ We encounter the common form of This Name in English Bibles as in GENESIS 2:4, rendered typically as "The LORD"³¹ or as "JEHOVAH."³² What is

²⁹ 10, Kreeft and Tacelli, Handbook of Christian Apologetics, "Chapter 3. Twenty Arguments for the Existence of GOD," p 69, "13. The Ontological Argument, Anselm's Version."

³⁰ 5, KJV, EXODUS 3:14. .

³¹ 5, KJV, GENESIS 2:4. Here we first find "The LORD" in The King James Version: "These are the generations of the heavens and of the earth when they were created, in the day that The LORD GOD made the earth and the heavens."

³² 14, YLT, GENESIS 2:4. Here we first find "JEHOVAH" in The Youngs' Literal Translation: "These are births of the heavens and of the earth in their being prepared, in the day of JEHOVAH GOD's making earth and heavens."

particularly interesting is the meaning in The Hebrew of This Title of GOD, recorded in GENESIS 2:4³³ as - יהוה - ‘ADONAY,³⁴ and in EXODUS 3:14³⁵ as

אהיה אשר אהיה

Transliterated, ‘EHYEH ‘ASHER ‘EHYEH,³⁶ meaning literally “I am Which I am.”

This is from the Hebrew verb for “to be,” - יהיה - HAYAH, given in the first person singular imperfect simple sense of being that is, always has been, and is never ending.³⁷

VIII. COSMOLOGICAL PROOFS FOR THE EXISTENCE OF GOD

Webster’s Dictionary of The English Language defines cosmology as “the study of the origin and general structure of the universe.”³⁸ The cosmos is that “complete, orderly system [of] harmony” of the physical “universe” in which we live.³⁹ The cosmological argument for the existence of GOD is then that argument for His ordered being which we necessarily derive from the study of the ordered, complete and harmonious universe – the cosmos – in which we live, as well as ourselves.

“What is the source of being and order of the universe in which we live, and of ourselves?” There are only two choices: First, all has come into ordered being by chance. Or second, all has come into ordered being by the design of a Creator. Chance or creation – there are no other alternatives. And if not chance, then creation, which requires a Creator. Sproul et al defines “chance” here as a “...sort of nonpurposeful entity which accounts for the existence of what is called purposeful.” This explanation of our being and its order says that, by accident and without any purposeful intent, a vague pre-existing nonpurposeful force or forces accidentally came together to form the ordered

³³ 12, BHS, GENESIS 2:4, The personal revelatory Name in The Hebrew Text of The LORD, JEHOVAH, יהוה

³⁴ It is the practice of faithful Jewish people to not pronounce The Name of The LORD - יהוה - “The Tetragrammaton,” out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute - יהשם - HASHEM, which means simply “The Name,” or - אדני - ‘ADONAY, which means “The Lord,” a title of JEHOVAH. We shall do so here.

³⁵ 12, BHS, EXODUS 3:14, The personal revelatory Name in The Hebrew Text of The LORD, JEHOVAH, אהיה אשר אהיה

³⁶ In my transliteration of The Hebrew, I represent the letter א aleph = ‘ and the letter ע ayin = “

³⁷ 13, WTM Morphology + Whittaker’s Revised Lexicon, B2393 - יהיה - HAYAH - verb, “fall out, come to pass, become, be.” אהיה - ‘EHYEH is given in the Qal imperfect first person common singular form, meaning “I am and always continue to be without ending.”

³⁸ 2, Webster’s Dictionary of The English Language, “cosmology,” p 206.

³⁹ 2, Ibid., “cosmos,” p 206.

being of the universe. “Without purposing to do so, the nonpurposive produces the purposive.”⁴⁰

IX. A LIMITED PHYSICAL UNIVERSE PRECLUDES CHANCE

Albert Einstein, in his “General Theory of Relativity,” concluded that the physical universe must of a mathematical necessity be finite in mass and that it is necessarily “a finite spherical universe.”⁴¹ This means that our limited spherical universe is not infinite, but limited in time, space, matter and energy. Therefore the number of possible interactions in our limited spherical universe is also limited. The “Big Bang” theory of the origin of the universe hypothesizes a point in time and space of a beginning, which suggests that, within our finite universe, there is a limited amount of matter and energy available. And though our limited physical universe, probably expanding, may well be moving though an infinite external space, it is itself finite.⁴²

It follows that there are then a limited number of possible random interactions between that limited pool of matter and energy. So the question of accidental “chance” spontaneous evolution as the mechanism that formed the universe becomes one of limited mathematical probabilities. It has been convincingly shown mathematically that there is not enough probability in the universe for spontaneous evolution to account for the existence of the universe, for the characteristics of our earth necessary to support life, nor for life itself on any level.⁴³ This strongly suggest by reason that there must be an external cause and sustaining force responsible for the coming into being, and continuing of that being, of our limited spherical universe. That external Cause and Force we call GOD.

X. ACCIDENTAL PURPOSE VERSUS PURPOSEFUL CREATION

But the argument for accidental “chance” spontaneous evolution is irrational. If there is discernable purpose in a system, there must have been one who designed and implemented its purpose. To say that nonpurposeful chance gave rise, by whatever speculative hypotheses, to the ordered purposeful existence of the universe is to say that this unidentified, unquantified, nebulous nonentity that does not in fact exist in and of itself - “chance” - accidentally intended in forethought and planning to randomly cause our ordered world to come into being! This is patently absurd. “How could a thing

⁴⁰ 15, Sproul et al, “Classical Apologetics,” p 133, “Chance,” paragraph 2. “Chapter 7. The Cosmological and teleological Arguments.”

⁴¹ 16, “On Truth & Reality,” Albert Einstein’s General Law of Relativity, “Cosmology / Astrophysics: Albert Einstein - Explaining Einstein's Finite Universe with the Spherical Standing Wave Structure of Matter,” Part I, “Introduction to Albert Einstein's Cosmology.” <http://www.spaceandmotion.com/cosmology-albert-einstein-universe-astrophysics.htm>.

Retrieved 9/25/2007 AD.

⁴² 16, Ibid.

⁴³ 17, Charles White, “GOD by The Numbers,” “Christianity Today, volume 50, number 3, March, 2006, p 44, paragraph 2.

produce purposeful events unpurposely? ...if it has a purpose in it, it is no longer chance!”⁴⁴

The only alternative, as Sproul et al observes, even “...one solitary, purposeful [creation] event in the entire universe would necessitate nothing less than The eternally, self-existent, omniscient, omnipotent, designing Deity we call GOD.”⁴⁵ “Chance” can not be the cause of the being and order of the universe. Therefore, GOD is The Cause and Creator of the being and order of the universe. Throughout The GENESIS account of creation – “In the beginning”⁴⁶ - we find “And GOD said... And it was so.”⁴⁷ The purposeful Word of GOD, the expression of the ordered and purposeful being of GOD’s will, spoke forth the universe into its ordered and purposeful being. As Saint John puts it in JOHN 1:1-3, “In the beginning was The Word, and The Word was with GOD, and The Word was GOD. The Same was in the beginning with GOD. All things were made by Him; and without Him was not any thing made that was made.”⁴⁸

XI. THE ORDERED BEAUTY OF THE UNIVERSE

The existence of the incredible beauty and goodness we observe all around us in the physical world speaks of a Maker Who is Perfect Beauty and Goodness. Who can observe the natural world on any level, in both living and non-living systems, and not wonder at the apparent beauty of things? The marvelous way that all systems on all levels – from the atoms in a molecule of water, to the strands of DNA in a chromosome, to the unified tissues and organs of the human body, to the pedals on a flower and the bees that pollinate them, to the orbits of the planets and stars in the cosmos – all speak of an intricate dance of interlocking, interdependent purpose that leaves one aghast in amazement.

From this perspective, we may begin to understand why Moses writes in GENESIS why The Creator stands back from the work of creation at the end of each creation day and declares, as in GENESIS 1:10, “...and GOD saw that it was good!”⁴⁹ From The Hebrew Text:⁵⁰

וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

VAYYARE’ ELOHIYM KIY-TOV – And He saw, that is GOD saw – and continues to see now and forever – because [that which He created is] “pleasant, agreeable, good.”⁵¹

⁴⁴ 17, Charles White, “GOD by The Numbers, “Christianity Today, volume 50, number 3, March, 2006, p 44, paragraph 3.

⁴⁵ 17, Ibid., p 44, paragraph 4.

⁴⁶ 5, KJV, GENESIS 1:1.

⁴⁷ 5, KJV, GENESIS 1:9, 11, 24.

⁴⁸ 5, KJV, JOHN 1:1-3.

⁴⁹ 5, KJV, GENESIS 1:10. See also GENESIS 1:4; 1:12; 1:18; 1:21; 1:25; 1:31.

⁵⁰ 12, BHS, GENESIS 1:10.

⁵¹ 13, WTM Morphology + Whittaker’s Revised Lexicon, 3664 טוֹב - TOV, adjective, pleasant, agreeable, good, page 373.

Saint Paul echoes The Words of Moses in ROMANS 1:19-20, standing in awe of the beauty in GOD’s handiwork of creation, “Because that which may be known of GOD manifest in them; for GOD hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.”⁵² In the marvelous glory and loveliness of all parts of the universe around us, indeed even we ourselves as part of that universe, all things are stamped when we turn them over with the label, “made by GOD!”

The Catechism of The Catholic Church declares this very thing, that from “the world, starting from movement, becoming, contingency, and the world’s order and beauty, one can come to a knowledge of GOD as The Origin and The End [that is, Source and Reason] of the universe.” This is the very challenge to the man who questions the necessary existence and marvelous works of The Almighty posed by Saint Augustine, “Question the beauty of the earth, question the beauty of the sea, question the beauty of the air distending and diffusing itself, question the beauty of the sky..., question all these things. All respond, ‘See, we are beautiful!’” For we, the handiwork of The Creator, testify by our very existence and beauty that we – mere passing and changing things of the natural world – are made by “The Beautiful One Who is not subject to change!”⁵³

XII. THE COSMOLOGICAL EXISTENCE OF GOD FROM SCRIPTURE

As Moses declares to us in GENESIS 1:1, “In the beginning GOD created the heaven[s] and the earth.”⁵⁴ Or as The Hebrew Text reads:⁵⁵

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

BERE'SHIYT BARA' 'ELOHIYM ET HASHSHAMAYIM VE'ET HA'ARETS. Here Moses refers to the definitive point of “beginning” in creation time when The Creator spoke into being by His Word the physical universe in which we live, prior to which there was nothing that was except The Creator Himself. This initial creation point in time and space of the matter and energy of our physical universe is then the “first phase,” the “first step” of the bringing into existence of the physical creation of our cosmos.⁵⁶ But without a Divine First Cause, Who is eternally non-contingent in His being upon anything else, the “beginning” point of all that is in our universe would never have arrived. That external cause of “in the beginning” can only be GOD.

The verb Moses employs here is בָּרָא – BARA'. GOD being the subject, the completed action recorded here of The Creator is the sum of all the entire works of His “shaping, fashioning and creating” all that is during the 6 creation days. So Moses

⁵² 5, KJV, ROMANS 1:19-20.

⁵³ 18, Catechism of The Catholic Church, # 32, p 19. “II. Ways of Coming to Know GOD.”

⁵⁴ 5, KJV, GENESIS 1:1.

⁵⁵ 12, BHS, GENESIS 1:1.

⁵⁶ 13, WTM Morphology + Whittaker’s Revised Lexicon, B9113 רֵאשִׁית - RE'SHIYT, noun, feminine – “beginning, chief,” page 912.

records that The LORD's "Divine activity" is the cause and source of all that He "shaped, fashioned [and] created" in His "Divine activity."⁵⁷

"The heaven[s]" - הַשָּׁמַיִם - HASHAMAYIM, is given in the plural in The Hebrew Text, encompassing first the "visible heavens," that is the which contains the clouds which we live under; second the cosmos of the "stars" and planets in which our own planet moves; third "the highest heavens," the abode of GOD and his angelic host.⁵⁸

"The earth" - הָאָרֶץ - HA'ARETS means here our entire earth: the globe itself; the land and seas; the very ground we walk upon; all the creatures which ever have, do and will inhabit it; mankind himself; the very nations of humanity.⁵⁹

Now this raises a most remarkable question, which we must not overlook. How did Moses, living in the primitive age in which he found himself, ever come to such a profoundly deep understanding of existence contained in this one mere short statement of Faith which opens The Holy Scriptures? Moses had no telescopes, no modern knowledge of astronomy, no microscopes to study the cells of living creatures, no modern technology of any type which we take so much for granted! The answer is there before us, and is most profound: this knowledge was revealed to Him by The One Who created "the heaven[s] and the earth," GOD Himself. The very fact that Moses recorded this one sentence is itself stunning proof of the existence of GOD!

XIII. TELEOLOGICAL ARGUMENTS FOR THE EXISTENCE OF GOD

Teleological arguments for GOD's existence seek to discern in the apparent purposeful design of creation and of men's lives the hand of The purposeful Creator. The heart of man seeks to answer, "Why do we exist and for what purpose?" The first question of The Westminster Catechism asks, "What is the chief and highest end of man?" What is man's purpose for being? The answer is given, "Man's Chief and highest end is to glorify GOD, and fully to enjoy Him forever."⁶⁰

The Catechism of The Catholic Church observes that GOD not only creates all that is, and not only sustains all that is, but does so for His purposes, "He not only gives them being and existence, but also, at every moment, upholds and sustains them in being, enables them to act and brings them to their final end."⁶¹ The ordered, purposeful existence and nature of the universe serves The Creator's purposes, including even ourselves. This is the inescapable conclusion we must arrive at, that man has his purpose ultimately in knowing and being in relationship with GOD, which is reflected in the

⁵⁷ 13, WTM Morphology + Whittaker's Revised Lexicon, B1438 בָּרָא - BARA' – verb, meaning "shape, create," given here in the Qal perfect 3rd person masculine singular form, p 135.

⁵⁸ 13, Ibid., B10374 שָׁמַיִם - SHAMAY – noun, masculine, "heavens, sky," p 1029.

⁵⁹ 13, Ibid., B867 אָרֶץ - 'ERETS, noun feminine, "earth, land," page 75.

⁶⁰ 19, WLC, Question/Answer 1.

⁶¹ 18, Catechism of The Catholic Church, # 301, p 89. "GOD Upholds and Sustains Creation."

multileveled and interdependent purposefulness of the universe itself on all levels. If the physical universe and all it contains exhibits clear designed purpose, we being part of that universe, then we ourselves must surely also have a designed purpose. That purpose may be found only in relationship with The Creator.

XIV. APPARENT MULTILEVEL INTERDEPENDENT PURPOSEFULNESS

Since The Creator has ordained all that is in the universe to come into being - and does so in all the overwhelmingly and almost indescribable levels and layers of purposeful order which we observe - all must exist according to The Creator's purposes. And even when we can not discern purpose within a system or between systems, we may presume that all have in fact been brought into ordered being by GOD for His purposes. As Sproul et al observe, even that which seems to us to be without purpose in the universe does in fact have some purpose, "...for The omniscient GOD intended whatever He permits to be, else He would not have permitted it." ⁶²

It is not just that we and our universe exist. It is not just that we and our universe are so incredibly ordered on every level and in every system that may be studied. It is the apparent multileveled and interlocking dependency of purposeful design that attest to a Master Maker of all that is. So Dr. Werner von Braun - one of America's leading space scientists in the late 20th Century - observed, "One of the most fundamental laws of natural science is that nothing in the physical world ever happens without a cause. There simply cannot be a creation without... [a] Creator. ...Anything as well ordered and perfectly created as is our earth and universe must have a Maker, a Master Designer." ⁶³

XV. GOD IS THE PURPOSE AND FULFILLMENT OF HUMAN LIFE

We must now enter the metaphysical side of this proof. Our inner longing for something greater than ourselves and beyond the physical world is a historic quest for all men in all times and places. It speaks of the incompleteness of men without the knowledge of and dwelling in The Presence of The Divine Creator. What is our purpose in existing? Are we merely biological entities, our minds the mere products of neurochemical interactions, our consciousness and intelligence the mere result of accidentally evolved intricate relationships between molecules?

Or, if our intellect and consciousness extend into the realm of the non-physical – the spiritual – then does this not speak of One Who created us as a hybrid of body and soul? And if this is the case, then our desire for completion in a purpose for our existence can only be found in relationship with The Maker Who gave us life. As The Catechism of The Catholic Church observes of the human person, "With his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longing for the infinite and for happiness, man questions himself about GOD's existence. In all this he discerns signs of his spiritual soul. The soul, the 'seed of eternity

⁶² 15, Sproul et al, "Classical Apologetics," p 125, paragraph 2. "Chapter 7. The Cosmological and Teleological Arguments."

⁶³ 20, Hayward, "GOD's Truth," p 12, "for Every Effect, A Cause," paragraph 1.

we bear in ourselves, irreducible to the merely material,' can have its origin only in GOD.”⁶⁴

These longings and desires, seemingly innate in all people in all ages, testify to us from within that GOD is, that He made us, and that our purpose is to be found only in relationship with Him. Saint Thomas Aquinas observes exactly this, “The world, and man, attest that they contain within themselves neither the first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is The First Cause and Final End of all things.”⁶⁵ That First Cause and Final End we call GOD.

XVI. THE COMMON CONSENT OF MAN IN SEARCH OF HIS CREATOR

Indeed, it is part of the common experience of humanity down through the ages that man is innately aware of The Divine, not only from the order and beauty of the universe from without, but also from an indwelling sense from within. P. J. Toner, in his article “The Existence of GOD,” observes that mankind has “...an immediate sense or experience of GOD as immanent in the life of the soul – an experience which is at first only subconscious, but which, when the requisite moral dispositions are present, become an object of conscious certainty.”⁶⁶

This we may term the “common consent of mankind” proof of GOD’s existence,⁶⁷ that knowledge of the hand of The Creator instilled within us that whispers to us - even in the midst of the darkest valleys of life - into the consciousness of every man as He did to the prophet Elijah in I KINGS 19:12, “...a still small voice!”⁶⁸ Toner therefore says of our innate sense of GOD’s being from within us, “that we have naturally an immediate consciousness or intuition of GOD’s existence... that, though we do not know This Truth intuitively – and cannot prove it inferentially in such a way as to satisfy the speculative reason – we can, nevertheless, and must conscientiously believe it on other than strictly intellectual grounds.”⁶⁹

How can we account for the multitudes of men and women down through the ages and in all cultures who have had faith and believed in The Divine, even though this faith has at certain times and places been skewed away from proper Theism? As Kreeft and Tacelli observe, though this does not in of itself prove that GOD exists, we can not deny that so many have had “religious experience.” Is it conceivable “...that so many people could have been so utterly wrong about the nature and content of their own [religious]

⁶⁴ 18, Catechism of The Catholic Church, # 33, p 19-20. “II. Ways of Coming to Know GOD.”

⁶⁵ 18, Ibid., # 34, p 20. “II. Ways of Coming to Know GOD.”

⁶⁶ 21, P. J. Toner, “The Existence of GOD,” p 3, paragraph 1. “A. The Problem Stated, 1. types of Theism.” New Advent Encyclopedia. <http://www.newadvent.org/cathen/06608b.htm>.

⁶⁷ 21, Ibid., p 4, paragraph 2. “B. Theistic Proofs, 1. A Posteriori Arguments.”

⁶⁸ 5, KJV, I KINGS 19:12.

⁶⁹ 21, P. J. Toner, “The Existence of GOD,” p 3, paragraph 2. “A. The Problem Stated, 1. types of Theism.” New Advent Encyclopedia. <http://www.newadvent.org/cathen/06608b.htm>

experience” of The Divine?⁷⁰ Yes. But is it likely? No. The most reasonable explanation is that The Object of so many people’s worship down through human history does in fact exist – that GOD is.

XVII. THE TELEOLOGICAL EXISTENCE OF GOD FROM SCRIPTURE

What then does GOD desire of us? What is our purpose in GOD? As He commanded Moses to declare to Israel in LEVETICUS 19:2, “...Ye shall be holy: for I The LORD your GOD am holy.” Or in The Hebrew:

קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:

QEDOSHIYM TIHYU KIY QADOSH ‘ANIY ‘ADONAY⁷¹ ‘ELOHEYCHEM.⁷² Or literally, “Set apart from sin and sanctified in righteousness you all [be] because set apart from sin and sanctified in righteousness [am] I The LORD The GOD of you all!” GOD Himself is “sacred” and “holy” in His perfect being, order and purpose. As He has created man in His Image, He desires that we grow to be in His Likeness – קָדוֹשׁ – QADOSH – set apart from “infirmity, impurity and sin.”⁷³ This, so that we may not suffer the earthly and eternal consequences of sin, and so that we may dwell in His Presence in this life and in Heaven.

How shall we be holy? By obeying The Commandments of GOD, as He gives us in The Ten Commandments.⁷⁴ What shall be our end if we love GOD and keep His Commandments? As He says through Moses to us in DEUTERONOMY 5:10, The LORD is forever “...shewing mercy unto thousands of them that love Me and keep My Commandments.”⁷⁵ What shall be our end if we hate GOD and refuse to keep His Commandments? Divine judgement and justice comes upon the unrepentant and unholy man, as DEUTERONOMY 5:9 warns, “...visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.”⁷⁶

⁷⁰ 10, Kreeft and Tacelli, “Handbook of Christian Apologetics,” p 81-82, paragraph 1-2. “18. The Argument From Religious Experience.”

⁷¹ It is the practice of faithful Jewish people to not pronounce The Name of The LORD - יְהוָה - “The Tetragrammaton,” out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute - הַשֵּׁם - HASHEM, which means simply “The Name,” or - אֲדֹנָי - ‘ADONAY, which means “The Lord,” a title of JEHOVAH. We shall do so here.

⁷² In my transliteration of The Hebrew, I represent the letter א aleph = ‘ and the letter ע ayin = “

⁷³ 13, WTM Morphology + Whittaker’s Revised Lexicon, B8709 קָדוֹשׁ adjective – QADOSH – adjective, “sacred, holy,” p 872.

⁷⁴ 5, KJV, EXODUS 20:1-17, “Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image... Thou shalt not take The Name of The LORD thy GOD in vain... Remember The Sabbath Day, to keep it holy... Honour thy father and thy mother... Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness... Thou shalt not covet...”

⁷⁵ 5, KJV, DEUTERONOMY 5:10.

⁷⁶ 5, KJV, DEUTERONOMY 5:9.

Because The Creator is, as Moses records in EXODUS 34:6, “merciful and gracious, longsuffering, and abundant in goodness and truth,” He desires that we be in a loving relationship with Him in both this life and for eternity.⁷⁷ Therefore GOD offers us two great Gifts: First as Saint John says in I JOHN 1:9, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”⁷⁸ How so? GOD Himself pays the price for our breaking of His Commandments, so that we may be forgiven our trespasses, grow in holiness and be in loving relationship with Him now and forever.

Therefore JESUS CHRIST, GOD Incarnate, has offered Himself up for us at The Cross, that as He says of Himself in JOHN 3:15, “That whosoever believeth in Him should not perish, but have eternal life.”⁷⁹ Therefore, GOD offers us His Perfect Love and Mercy through His Church, calling us to receive in faith The Sacrament of The Holy Eucharist, of which He says of Himself in MATTHEW 28:26-28, “...Take, eat; This is My Body. ...this is My Blood of The New Testament, Which is shed for many for the remission of sins.”⁸⁰ This is the ordered purpose of the being of men and all that is contained within the universe created by GOD. Our “telos” – our reason for being - both earthly and eternal, is by the hand of The Creator to be found at The Cross of CHRIST.

XVIII. IN CONCLUSION – LET US MAKE A WAGER

We have considered only briefly three kinds of arguments for the existence of GOD in His being, order and purpose – ontological, cosmological and teleological. Our very existence, and the universe in which we observe all around us, speaks of the existence of A Necessary First Cause and Mover, a Creator Who is not contingent upon but transcendent over all that is. That One is GOD. The multileveled and interlocking order in all things in the cosmos that we may consider, on all levels and in both living and non-living systems, display incredible and unmistakable ordered purpose. Such ordered purpose speaks of an ordered and purposeful Divine Mind Who brought forth our ordered and purposeful world into being. That One is The Almighty, The Creator of all that is.

Indeed, the universe being finite - in time, space, matter and energy - there is not enough of the fictitious non-entity of “chance” to account for even a handful of the most basic conditions on our earth necessary for life. And not only this, but the seemingly endless connections of apparent purposeful function and dependence of all systems – living and non-living on all levels – speaks of apparent purposeful design so great that all that is can only be because of The omnipotent, omniscient and omnipresent Divine Designer Creator.

But no matter how many apparently certain and likely accumulating proofs we may encounter for the existence of GOD, we may still at times hesitate and stumble over the question, “Can I really be certain, O GOD, that You are there?” As the prophet

⁷⁷ 5, KJV, EXODUS 34:6.

⁷⁸ 5, KJV, I JOHN 1:9.

⁷⁹ 5, KJV, JOHN 3:15.

⁸⁰ 5, KJV, MATTHEW 28:26-28.

records The Word of GOD speaking to us in ISAIAH 1:18, “Come now, and let us reason together, saith The LORD...”⁸¹ Let us then make a wager!

The bet on the table is called “Pascal’s Wager.” And the stakes could be no higher. If we find that reason and logic can not bring us to decide for GOD’s existence, and we must at some time in our lives all come to a conclusion on this matter, we must then place our best bet. Kreeft and Tacelli put Pascal’s Wager this way, “If you place it with GOD, you lose nothing, even if it turns out that GOD does not exist. But if you place it against GOD, and you are wrong and GOD does exist, you lose everything: GOD, eternity, Heaven, infinite gain!”⁸²

And if The Catechism of The Catholic Church is correct, then if you bet wrong - even worse - you ‘gain’ hell, that “...eternal separation from GOD, in Whom alone man can possess the life and happiness for which he was created and for which he longs!”⁸³ Which then is the more reasonable wager? Pascal answers his own wager for us: those who seek GOD and find Him are reasonable and happy; those who seek GOD but have not yet found Him are reasonable but unhappy; those who refuse even try to seek GOD are both unreasonable and unhappy.⁸⁴ And we may add to this third class of men, most foolish!

Let us not be as the fool, who stubbornly and against all the evidence at hand that testifies to him with his every breath that The Divine Creator is, who foolishly insists as in PSALM 14:1, “...there is no GOD...”⁸⁵ Rather, as our Lord JESUS CHRIST Himself says to us in MATTHEW 7:7-8, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”⁸⁶ GOD our Creator, Redeemer and Sanctifier calls us to Himself, as is said in JOHN 17:3, “And this is life eternal, that they might know Thee The only true GOD, and JESUS CHRIST, Whom Thou hast sent.”⁸⁷ Come then, and let us be reasonable: let us seek GOD, that we may also be happy in finding Him - and thus our purpose - both now and forever!

⁸¹ 5, KJV, ISAIAH 1:18.

⁸² 10, Kreeft and Tacelli, “Handbook of Christian Apologetics,” p 85, “20. Pascal’s Wager,” paragraph 3.

⁸³ 18, Catechism of The Catholic Church, # 1035, p 292. “IV. Hell.”

⁸⁴ 10, Kreeft and Tacelli, “Handbook of Christian Apologetics,” p 86, “20. Pascal’s Wager,” paragraph 4.

⁸⁵ 5, KJV, PSALM 14:1.

⁸⁶ 5, KJV, MATTHEW 7:7-8.

⁸⁷ 5, KJV, JOHN 17:3.

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