

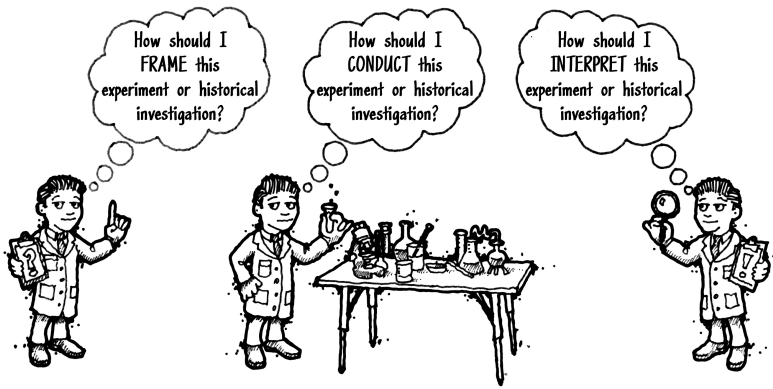
STEALING
from
GOD

Why atheists need God to make their case

Frank Turek

DOES GOD EXIST?

Yes	No
Beginning of the Universe Fine-tuning of the Universe Consistent Laws of Nature Reason: Laws of Logic and Mathematics Information (Genetic Code) & Intentionality Life Mind & Consciousness Free Will Objective Morality Beauty and Pleasure Old Testament Prophecy Life and Resurrection of Jesus	Evil



BEFORE

DURING

AFTER

PHILOSOPHICAL PRESUPPOSITIONS

Morality - Free Will - Logic - Realism - Uniformity
Reason - Orderly Natural Laws - Causality

ENDNOTES

INTRODUCTION: IS IT A WONDERFUL LIFE?

1. Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 5.
2. Richard Dawkins wrote that back in 1989 and reiterated it in 2006 here: <http://old.richarddawkins.net/articles/114>, accessed September 22, 2013.
3. Dawkins, 31.
4. Dawkins, 232.
5. Sam Harris, *The Moral Landscape* (New York: Free Press, 2010).
6. Francis Crick, *The Astonishing Hypothesis* (New York: Scribner, 1995), 3.
7. Christopher Hitchens, *god Is Not Great: How Religion Poisons Everything* (New York: Twelve, 2007).
8. Dawkins, 53.
9. Bo Jinn, *Illogical Atheism: A Comprehensive Response to the Contemporary Freethinker from a Lapsed Agnostic* (Mumbai, India: Sattwa Publishing, 2014), Kindle edition.
10. Materialism is the dominant atheist position today. There are some atheists who admit an immaterial realm, but they have a problem explaining why that realm exists if God does not exist. Moreover, as we'll see later, the immaterial realm (such as the laws of logic, mathematics, morality, etc.) are not only inexplicable by atheism, they provide positive evidence for theism.
11. Phillip E. Johnson, "Exposing Naturalistic Presuppositions of Evolution," Southern Evangelical Seminary's 1998 Apologetics Conference, www.impactapologetics.com. Recording AC9814.
12. Atheists sometimes compare their nonbelief in God to their nonbelief in Santa Claus. But the comparison fails because there is not only no evidence for Santa Claus, there is positive evidence against Santa Claus. Our knowledge of physics and the great distances involved provide positive evidence that it's physically impossible for one human being to dispense gifts to six billion

people all over the world in one night using a sleigh and reindeer. In other words, we don't just "lack a belief" in Santa Claus; we have reasons to believe he doesn't exist. On the other hand, as we'll see later in this book, there is positive evidence for the God of the Bible and no evidence that would make His existence impossible. In fact, some classical theists call God a "necessary being" because His existence appears necessary.

13. Richard Howe, "God Can Exist Even If Atheism Is True," *Quodlibetal Blog*, November 15, 2011, <http://quodlibetalblog.wordpress.com/2011/11/15/god-can-exist-even-if-atheism-is-true/> accessed October 9, 2013.
14. CrossExamined.org, "Youth Exodus Problem," <http://crossexamined.org/youth-exodus-problem/>, accessed April 2, 2014.
15. "Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: 'Teacher, which is the greatest commandment in the Law?' Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment" (Matthew 22:34-38, NIV).

CHAPTER 1: NO ONE CREATED SOMETHING OUT OF NOTHING?

1. For more on this argument, see Norman Geisler and Frank Turek, *I Don't Have Enough Faith to Be an Atheist* (Wheaton, IL: Crossway, 2004), 90-91.
2. Stephen Hawking and Roger Penrose, *The Nature of Space and Time: The Isaac Newton Institute Series of Lectures* (Princeton, NJ: Princeton University Press, 1996), 20.
3. See Lisa Grossman, "Why Physicists Can't avoid a Creation Event," *New Scientists*, January 11, 2012.
4. Has gravity ever created something from nothing? How about the second law of thermodynamics? Even macroevolution, if it's true, isn't capable of creation out of nothing (*ex nihilo*). Impersonal forces, which we call natural laws, can't create—they merely govern what's already there, provided no one intervenes. Atheist Stephen Hawking famously declared, "Because there is a law like gravity, the universe can and will create itself out of nothing" (*The Grand Design*, 180). With all due respect to Dr. Hawking, that is nonsense. Gravity is not a creative force and didn't exist until the universe was created. Dr. John Lennox wrote a book refuting Hawking's atheistic assertions (called *God and Stephen Hawking*). For a shorter response, see his article titled, "As a scientist I'm certain Stephen Hawking is wrong. You can't explain the universe without God." September 3, 2010, *The UK Daily Mail*, <http://www.dailymail.co.uk/debate/article-1308599/Stephen-Hawking-wrong-You-explain-universe-God.html>, accessed July 3, 2014.
5. In an interview at the end of the Kindle edition of his book, Dr. Krauss said he can't definitely say there is no God but then said, "It is highly unlikely, of course. But what I can claim definitively is that I wouldn't want to live in a

- universe with a God—that makes me an anti-theist, as my friend Christopher Hitchens was.” Lawrence Krauss, *A Universe from Nothing: Why There Is Something Rather than Nothing* (New York: Atria Books, Kindle edition, 2012).
6. In a radio dialog with John Lennox, Lawrence Krauss said he “celebrates” the notion that there is no God. The dialog took place in September 2013 on Premier Christian Radio hosted by Justin Brierley. Listen here: <http://www.premierchristianradio.com/shows/saturday/unbelievable/episodes/lawrence-krauss-vs-john-lennox-science-the-universe-the-god-question-unbelievable>. The “celebrate” comment comes at about the 65th minute of the conversation. Accessed July 4, 2014.
 7. Opening statement of Lawrence Krauss in his debate with Dr. William Lane Craig, “Is There Evidence for God?” <http://www.reasonablefaith.org/the-craig-krauss-debate-at-north-carolina-state-university>. See also Dr. Krauss’s book, *A Universe from Nothing: Why There Is Something Rather than Nothing*, Atria Books, chapter 10.
 8. David Albert, “On the Origin of Everything: ‘A Universe From Nothing,’ by Lawrence M. Krauss,” *The New York Times*, March 23, 2012, <http://www.nytimes.com/2012/03/25/books/review/a-universe-from-nothing-by-lawrence-m-krauss.html>, accessed August 21, 2013.
 9. Ross Andersen, “Has Physics Made Philosophy and Religion Obsolete?” *The Atlantic*, April 2012, <http://www.theatlantic.com/technology/print/2012/04/has-physics-made-philosophy-and-religion-obsolete/256203/>, accessed August 27, 2013.
 10. Andersen, “Has Physics Made Philosophy and Religion Obsolete?”
 11. Hawking asserts that “philosophy is dead” and science reigns supreme. He seems completely unaware that science is built on philosophy and that most of *The Grand Design* is philosophical speculation! Stephen Hawking, *The Grand Design* (New York: Bantam, 2010), 5.
 12. Etienne Gilson, *The Unity of Philosophical Experience* (San Francisco: Ignatius Press, 1999), 246. (Originally published in 1937.)
 13. C. S. Lewis, *The Weight of Glory*, (New York: Touchstone, 1996), 48.
 14. See point five of “Lawrence Krauss’s Response and Perspective” after his debate with Dr. William Lane Craig: <http://www.reasonablefaith.org/lawrence-krauss-response-and-perspective>, accessed September 11, 2013.
 15. Some atheists will appeal to the quantum level to question the law of causality because we can’t predict cause and effect among subatomic particles. But that doesn’t mean that there is no cause and effect. This might be a matter of unpredictability rather than uncausality. When we disturb the quantum level in order to observe it, we may be causing the unpredictable movements of the particles that are in question. It’s like seeing your eyelashes in the microscope. You are the cause of the observation.

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- Moreover, any conclusion the atheist makes about the quantum level would use the very the law of causality he is questioning. That's because his observations of the quantum level and his reasoning about it use the law of causality! While one could posit that causality does not apply at the quantum level, given the fact that the law seems universal everywhere else and the scientist uses it in all of his conclusions, why would anyone conclude it's more plausible to believe that causality does not apply at the quantum level? Maybe to avoid God?
16. Paul Davies, "Taking Science on Faith," *New York Times*, November 24, 2007, <http://www.nytimes.com/2007/11/24/opinion/24davies.html>?, accessed September 4, 2013.
 17. See V. J. Torley, Vilenkin's verdict: "All the evidence we have says that the universe had a beginning." January 12, 2012, <http://www.uncommondescent.com/intelligent-design/vilenkins-verdict-all-the-evidence-we-have-says-that-the-universe-had-a-beginning/>, accessed August 11, 2014.
 18. Krauss, Lawrence, *A Universe from Nothing: Why There Is Something Rather than Nothing* (New York: Atria Books, 2012), 172, Kindle edition.
 19. For a thorough discussion of fine-tuning, including Hawking's point here and those made by other atheist and agnostic physicists, see William Lane Craig, *Reasonable Faith* (Wheaton, IL: Crossway, 2008), 157–172.
 20. See Lee Strobel's interview with Robin Collins in: Lee Strobel, *The Case for a Creator* (Grand Rapids, MI: Zondervan, 2003), 131–132.
 21. Atheists try and rebut this conclusion by saying we wouldn't be here to observe this universe if it wasn't fine-tuned. That's true, but that doesn't explain why the universe is fine-tuned. Philosopher John Leslie shows why that atheist rebuttal doesn't work. Imagine an entire firing squad fired at you, but none of the shooters hit you. Just because you are alive to observe the fact that no one hit you would not explain why no one hit you! Likewise, just because we are alive to observe a fine-tuned universe does not explain why the universe is fine-tuned.
 22. This is the last question before closing statements. Lennox vs. Dawkins Debate, "Has Science Buried God?" <http://www.youtube.com/watch?v=J0UIbd0eLxw> or purchased from the Fixed Point Foundation here: <http://www.fixed-point.org/>.
 23. Lacking a beginning is not the only reason God is uncaused. God is uncaused because He is the Being whose essence is His existence. In other words, it is His nature to exist necessarily. You and I don't exist necessarily—we came into existence. We are contingent. God is necessary.
 24. Lennox vs. Dawkins Debate, "Has Science Buried God?"
 25. The unmoved mover must be immaterial because material things are contingent and experience changes. The Bible agrees that "God is spirit" (John 4:24).

26. David Hume to John Stewart, Feb. 1754, in *The Letters of David Hume*, 2 vols., ed. J. Y. T. Greig (Oxford: Clarendon Press, 1932), I: 187.
27. Krauss writes, "The apparent logical necessity of First Cause is a real issue for any universe that has a beginning. Therefore, on the basis of logic alone one cannot rule out such a deistic view of nature." Lawrence Krauss, *A Universe from Nothing: Why There Is Something Rather than Nothing* (New York: Atria Books, 2012), 173, Kindle edition. At the five-minute mark of his Oxford debate with John Lennox, Richard Dawkins acknowledged that a "reasonably respectable" case could be made for a deistic God, although it is not a case he would personally accept. Lennox vs. Dawkins, "Has Science Buried God?" <http://www.youtube.com/watch?v=J0UIbd0eLxw>.

CHAPTER 2: BAD RELIGION OR BAD REASON?

1. Dr. Greg Bahnsen Versus Dr. Gordon Stein, "The Great Debate: Does God Exist?" http://www.bellevuechristian.org/faculty/dribera/htdocs/PDFs/Apol_Bahnsen_Stein_Debate_Transcript.pdf, accessed November 6, 2013.
2. Dr. Richard Dawkins, "Reason Rally 2012," <http://www.youtube.com/watch?v=H9UKTuutHEg>. A transcript is available here: <http://ladydifadden.wordpress.com/2012/03/28/transcript-of-richard-dawkins-speech-from-reason-rally-2012/>, accessed September 17, 2013.
3. Francis Crick, *The Astonishing Hypothesis* (New York: Scribner, 1995), 3.
4. Francis Crick, *The Astonishing Hypothesis* (New York: Scribner, 1995), 3.
5. Phillip E. Johnson, *Reason in the Balance* (Washington DC: Regnery, 1994), 64.
6. C. S. Lewis, "Miracles" *The Collected Letters of C. S. Lewis* (New York: HarperCollins, 2009), Kindle edition.
7. Different cells regenerate at different rates, but about every fifteen years a complete turnover of cells has occurred. Some estimate this to occur in seven years. See Vince Gaia, "Your Amazing Regenerating Body," *New Scientist*, 19 June 2006. Whatever is the actual time cell turnover takes, the point still stands that you are not the same person materially over time.
8. Mario Beauregard and Denyse O'Leary, *The Spiritual Brain* (New York: HarperCollins, 2009), 141, Kindle edition.
9. Beauregard, 141, Kindle edition.
10. For a beginner's level but serious discussion of the philosophy of mind, see Edward Feser, *Philosophy of Mind: A Beginner's Guide* (London: Oneworld, 2006).
11. Edward Feser, *The Last Superstition: A Refutation of the New Atheism* (South Bend, IN: St. Augustine's Press, 2008).
12. Feser, *The Last Superstition*, Kindle edition.
13. For the unlikelihood of getting the multiple mutations necessary for transitional forms, see Michael Behe, *The Edge of Evolution* (New York: Free

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- Press, 2007). See also the discussion in the next chapter that shows mutations to the genome would not be enough to create new life-forms anyway.
14. For the case that the genetic code points to an intelligent coder, see Stephen Meyer, *Signature in the Cell* (New York: HarperCollins, 2009). For the case that the fossil record is best explained by intelligence, see Stephen Meyer, *Darwin's Doubt* (New York: HarperOne, 2013).
 15. See Lisa Grossman, "Why Physicists Can't Avoid a Creation Event," *New Scientist*. January 11, 2012.
 16. Alexander Vilenkin, *Many Worlds in One* (New York: Hill and Wang, 2006), 176. Vilenkin was referencing the theorem he developed with Alan Guth and Arvind Borde to show that any universe that has, on average, been expanding (like ours) requires a beginning. While Vilenkin is personally agnostic and does not think his theorem points to God, we saw in chapter 1 that theism seems the best explanation for the beginning of space-time and matter. In personal correspondence with Dr. William Lane Craig, Vilenkin wrote, "I think you represented what I wrote about the BGV theorem in my papers and to you personally very accurately. This is not to say that you represented my views as to what this implies regarding the existence of God. Which is OK, since I have no special expertise to issue such judgments. Whatever it's worth, my view is that the BGV theorem does not say anything about the existence of God one way or the other. In particular, the beginning of the universe could be a natural event, described by quantum cosmology." (Recall that we addressed the quantum causality possibility in chapter 1.) Read more: <http://www.reasonablefaith.org/honesty-transparency-full-disclosure-and-bgv-theorem>, accessed July 3, 2014.
 17. This is the endorsement atheist Michael Ruse gave to Alister and Joanna Collicutt McGrath, *The Dawkins Delusion?* (Downers Grove, IL: InterVarsity Press, 2007).
 18. John Lennox comments on this passage: "In Greek the word translated 'Word' is Logos, which was often used by Greek philosophers for the rational principle that governs the universe. Here we have the theological explanation for the rational intelligibility of the universe, for the fine-tuning of its physical constants and its word-like biological complexity. It is the product of a Mind, that of the divine Logos. For what lies behind the universe is much more than a rational principle. It is God, the Creator Himself. It is no abstraction, or even impersonal force, that lies behind the universe. God, the Creator, is a person." John Lennox, *God's Undertaker* (Oxford: Lion Hudson, 2007), Kindle edition.
 19. Antony Flew, *There Is a God: How the World's Most Notorious Atheist Changed His Mind* (New York: HarperOne, 2007), 182.

CHAPTER 3: IN HIM ALL THINGS HOLD TOGETHER

1. Chris Mulherin, "Interview with Lawrence Krauss," *Skandalon*, <http://www.skandalon.net/interview-with-lawrence-krauss/>, accessed, October 30, 2013.
2. Bill Gates, *The Road Ahead* (New York: Penguin books, 1996), 228.
3. The genetic code functions exactly like a language code—indeed it is a code. It is a molecular communications system: a sequence of chemical "letters" stores and transmits the communication in each living cell. Walter L. Bradley and Charles P. Thaxton, "Information and the Origin of Life," in J. P. Moreland, ed. *The Creation Hypothesis: Scientific Evidence for an Intelligent Designer* (Downers Grove, IL: InterVarsity Press, 1994), 205.
4. Stephen C. Meyer, *Signature in the Cell* (New York: HarperCollins, 2009), chapter 15.
5. As Dawkins states, "There is enough storage capacity in the DNA of a single lily seed or a single salamander sperm to store the Encyclopædia Britannica 60 times over. Some species of the unjustly called 'primitive' amoebas have as much information in their DNA as 1,000 Encyclopædia Britannicas." Richard Dawkins, *The Blind Watchmaker* (New York: W. W. Norton, 1986), 116.
6. Hubert P. Yockey, "Self Organization, Origin-of-life Scenarios and Information Theory," *Journal of Theoretical Biology* 91 (1981): 16.
7. Stephen C. Meyer, "To Build New Animals, No New Genetic Information Needed? More in Reply in Charles Marshall," *Evolution News and Views*, http://www.evolutionnews.org/2013/10/to_build_new_an077541.html#sthash.xmdvgGbS.dpuf, accessed October 16, 2013.
8. Stephen C. Meyer, *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design* (New York: HarperCollins, 2013), Kindle edition.
9. Meyer, *Darwin's Doubt*, "Epigenetic Mutations," Kindle edition.
10. Meyer, *Darwin's Doubt*, Kindle edition.
11. For these and other debates and dialogues of Stephen C. Meyer, visit <http://www.stephenmeyer.org/debates.php>, accessed March 3, 2014.
12. Charles Marshall, "When Prior Belief Trumps Scholarship," *Science*, September 20, 2013, <http://www.sciencemag.org/content/341/6152/1344.1.full>, accessed October 16, 2013.
13. Stephen C. Meyer, "To Build New Animals, No New Genetic Information Needed? More in Reply in Charles Marshall," *Evolution News and Views*, http://www.evolutionnews.org/2013/10/to_build_new_an077541.html#sthash.xmdvgGbS.dpuf, accessed October 16, 2013.
14. *Unbelievable?*, "Darwin's Doubt - Stephen C. Meyer & Charles Marshall debate ID - Does the 'Cambrian explosion' support Intelligent Design?" (November 29, 2013). See more at <http://www.premierradio.org.uk/shows/saturday/unbelievable.aspx#sthash.IvsT8LXu.dpuf>, accessed December 19, 2013.
15. John Lennox, *God's Undertaker* (Oxford: Lion Books, 2011), Kindle edition.
16. Meyer, *Darwin's Doubt*, 389.

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17. Meyer, *Darwin's Doubt*, Kindle edition.
18. For Hawking's suggestion of panspermia, see Rheyenne Weaver, "Ruminations on Other Worlds," *Statepress.com*, <http://www.statepress.com/archive/node/5745>, accessed October 24, 2013. For Dawkins' view, see the end of the documentary film narrated by Ben Stein, *Expelled: No Intelligence Allowed*. Dawkins has since said in a lecture that he does not believe that aliens seeded life here, only that he was giving "intelligent design its best shot." An excerpt from that lecture is posted here: <http://www.youtube.com/watch?v=AasyrRULHog>, accessed April 26, 2014.
19. Antony Flew, *There Is a God: How the World's Most Notorious Atheist Changed His Mind* (New York: HarperOne, 2007), 75.
20. As quoted in Edward Feser, *The Last Superstition: A Refutation of the New Atheism* (South Bend, IN: St. Augustine's Press, 2012), Kindle edition.
21. Feser, 71.
22. Aristotle argues for eternal motion in *Physics*, book VIII, chapter 6.
23. Aristotle, *Physics*, book II, chapter 3.
24. Feser, Kindle edition.
25. Joe Sachs, "Aristotle: Metaphysics," *The Internet Encyclopedia of Philosophy*, <http://www.iep.utm.edu/aris-met/#H9>, accessed October 31, 2013.
26. Aquinas took Aristotle's thoughts further toward a theistic God. For an introductory explanation of Aquinas, see Norman Geisler, *Thomas Aquinas* (Eugene, OR: Wipf & Stock, 2003). See also Edward Feser, *Aquinas: A Beginner's Guide* (London: One World, 2009).
27. Gerald Schroeder, *The Hidden Face of God* (New York: Touchstone, 2001), 192.
28. Jonathan Wells and William Dembski, *The Design of Life* (Dallas: Foundation for Thought and Ethics, 2008), 49–50.
29. Jonathan Wells, *The Politically Incorrect Guide to Darwinism and Intelligent Design* (Washington: Regnery, 2006), 36.
30. Michael Denton, *Evolution: A Theory in Crisis* (Chevy Chase, MD: Adler & Adler, 1985), 328.
31. Casey Luskin of the Discovery Institute describes forty molecular machines in "Molecular Machines in the Cell," *Center for Science and Culture* (June 11, 2010), <http://www.discovery.org/a/14791>, accessed November 6, 2013.
32. Lennox, Kindle edition.
33. One example involves researchers at Stanford, U.C. Berkeley, Harvard, and Johns Hopkins Universities attempting to design better robots by imitating biological systems. See <http://www-cdr.stanford.edu/biomimetics/>, accessed November 13, 2013.
34. As quoted in Feser, Kindle edition.
35. Ariel Roth, *Origins* (Hagerstown, MD: Herald, 1998), 94. Roth was paraphrasing Sir Francis Bacon.
36. Dawkins, *The Blind Watchmaker*, 1.

37. Francis Crick, *What Mad Pursuit: A Personal View of Scientific Discovery* (New York: Basic Books, 1988), 138.
38. As Feser points out, the fact that code is billions of letters long deepens the problem for atheism. But complexity isn't the issue from a final cause perspective. Goal-directedness is. So if the code was only three letters long but it still directed its host to an end—say from embryo to adulthood—it would still be evidence of an external intellect. Feser would probably put it in metaphysical rather than scientific terms by saying that goal-directedness would be evidence of the form or nature of the object. This would still be an argument for God, who created and sustains that nature, but it would be coming at it from a metaphysical rather than a scientific perspective.
39. Another reason future scientific discoveries won't touch the final causality argument is because the argument from final causality does not rely on anything but the most basic empirical observation—such as “the heart pumps blood” or “change occurs”—over which there should be no serious doubt. Future scientific discoveries will not change those obvious observations.
40. Fred Hoyle, “The Universe: Past and Present Reflections,” *Engineering and Science* (November, 1981): 12, <http://calteches.library.caltech.edu/3312/1/Hoyle.pdf>, accessed November 25, 2013.
41. Acts 17:28; Colossians 1:17.

CHAPTER 4: STEALING RIGHTS FROM GOD

1. For some background on the case and the murderer, see William Glaberson, “Stranger on the Block”—A special report. At Center of ‘Megan’s Law’ Case, a Man No One Could Reach, *New York Times*, May 28, 1996, <http://www.nytimes.com/1996/05/28/nyregion/stranger-block-special-report-center-megan-s-law-case-man-no-one-could-reach.html?pagewanted=4&src=pm>, accessed December 6, 2013.
2. <http://www.megannicolekankafoundation.org>.
3. Robert Hanley, “Study Says Megan Slaying Fits Pattern for Such Cases,” *The New York Times*, June 23, 1997, <http://www.nytimes.com/1997/06/23/nyregion/study-says-megan-slaying-fits-pattern-for-such-cases.html?ref=megankanka>, accessed November 24, 2013.
4. The interview is posted here: <http://www.premierchristianradio.com/shows/archived-shows/miscellaneous/clips/dawkins-interview-with-justin-brierley>, accessed July 1, 2014. (Verbal graffiti and incomplete thoughts removed.)
5. While Dawkins’ view is wrong, it isn’t wrong because it would be difficult to say to Richard and Maureen Kanka. It’s wrong because God exists, who is the ground of objective moral values.
6. Richard Dawkins, *River Out of Eden* (New York: Basic Books, 1996), 133. Emphasis added.
7. For similar comments from Dawkins in writing, see Stephen Barr, “The

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- Devil's Chaplain," *First Things*, <http://www.firstthings.com/article/2007/09/001-the-devils-chaplain>, accessed March 3, 2014.
8. James Rachels, *Created from Animals: The Moral Implications of Darwinism* (New York: Oxford University Press, 1990), 186.
 9. As C. S. Lewis documented in *The Abolition of Man*, cultures share a common moral code, whether they have the Bible or not. In his more popular *Mere Christianity*, he expressed the point this way: "Think of a country where people were admired for running away in battle, or where a man felt proud of double-crossing all the people who had been kindest to him. You might just as well try to imagine a country where two and two made five."
 10. Sam Harris, *The Moral Landscape* (New York: Free Press, 2010).
 11. Harris certainly understands the distinction between epistemology and ontology (see Harris, 30–31), but he doesn't apply it properly to the issue of morality. He says he rejects evolution and Platonism as the ontological grounds for morality, but he offers no other grounds. He just assumes "well-being" is correct and says what improves "well-being" can be discovered by science (Harris, 28).
 12. Human flourishing or "well-being" isn't always an adequate standard by which to know morality. As William Lane Craig pointed out in his debate with Sam Harris, by the flourishing standard one could not condemn a sociopath who individually "flourishes" by raping and murdering people. Harris did not respond. Instead he tried to divert the topic of the debate by complaining about the Old Testament God. We'll see in the next chapter why that doesn't work, especially for an atheist.
 13. Harris, 13.
 14. As recorded in John 15:13, Jesus declared, "Greater love has no one than this, that someone lay down his life for his friends."
 15. When we urge people to act morally by saying "be reasonable," we are admitting implicitly that basic moral truths are known as self-evident principles. For those principles to be objective, they must derive from God's nature. But if you are an atheist who rejects the truth that morality comes from God, then it's totally "reasonable" from a pragmatic perspective to act immorally to get what you want if you can get away with it.
 16. Now, that doesn't mean we look like God, because God is an immaterial being. It means that we are each a person like God. We each have a mind, emotions, and a will and can make moral choices that have eternal significance.
 17. God's commands aren't for His benefit, but for ours. God is an infinite being. You can't degrade Him by disobeying Him or enhance Him by obeying Him. As a fragile being in a fallen world, you can only degrade or enhance yourself and others.
 18. "Top 10 Most Expensive Auction Items," *Time*, September 9, 2013,

- http://content.time.com/time/specials/packages/article/0,28804,1917097_1917096_1917102,00.html, accessed December 12, 2013.
19. Christopher Hitchens, "The New Commandments," *Vanity Fair*, April 2010, <http://www.vanityfair.com/culture/features/2010/04/hitchens-201004>, accessed December 10, 2013.
 20. Frank Turek and Norman Geisler, *Legislating Morality* (Eugene, OR: Wipf and Stock, 2003). For the common objection regarding prohibition, see chapter 2.
 21. Some laws do not address moral issues but conventional issues, such as how many representatives will be in Congress or on which side of the street should we drive. Nevertheless, we all have a moral obligation to obey those laws, especially ones where disobedience could result in great harm (such as driving on the "wrong" side of the street). Moreover, I am not saying that all laws are good or moral. I am saying that all laws legislate someone's moral position, which may actually be an immoral position. For example, legislating that a woman has a moral "right" to choose an abortion is actually an immoral position because a child is killed in the process. There is no moral right to kill an innocent human being. The right to life is the right to all other rights.
 22. If you are mad at me for these comments, it means that in an important sense you agree with me. If you don't like the behaviors and ideas I am advocating here, you are admitting that all behaviors and ideas are not equal—that some are closer to the real objective moral truth than others. But what is the source of that objective truth? It can't be changeable you or me. It can only be God. The founder's called God's law "Nature's Law."

With regard to Nature's Law and politics, I've noticed this general tendency (I admit there are exceptions): *Conservatives try to adjust their behavior to fit the facts of nature. Liberals try to adjust the facts of nature to fit their behavior.* No matter how well intended, the latter is an impossible approach that often leads to tragic results. People suffer when we pass political laws that ignore Nature's Laws. We can't change the facts of nature by passing laws. Good laws attempt to conform our desired behavior to reality; they do not attempt to conform reality to our desired behavior.
 23. For the nonreligious reasons to be for natural marriage and against same-sex marriage, see my book *Correct, Not Politically Correct: How Same-Sex Marriage Hurts Everyone* or the DVD "The 4 P's and 4 Q's" available at www.impactapologetics.com. By the way, the claim that you ought not blame someone for inclinations they may have been born with is itself a moral position. If atheism is true, who said? And why are some behaviors justified because of possible genetic influences but not others? Why is homosexual behavior justified but not pedophile behavior? If you say it is because children are involved in the latter, you are again making a moral claim and are admitting that people can and should control themselves even if their inclinations are genetically influenced. So the "born that way" claim does

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not give someone the right to do anything. The real issue is whether the desired behavior is moral or not. For the answer to that you need God, not a geneticist.

My friend Richard Howe makes this great point: It's telling that no one ever argued that so-and-so did not deserve the Nobel Prize because he couldn't help doing his good deed due to his behavior being determined by genetic factors. But we sometimes excuse the wrongdoer by the same argument.

24. Friedrich Nietzsche, *The AntiChrist* 47, in *The Portable Nietzsche*, trans. W. A. Kaufmann (New York: Viking, 1952), 627.
25. Thomas Nagel, *The Last Word* (New York: Oxford University Press, 1996), 130.
26. I know Douglas Wilson first used a similar line in his debate with Hitchens. But I'm not sure if I heard it first from Wilson or someone else. In any event, I think it sums up the attitude of Christopher and many other atheists well. You can see both of my debates with Christopher on our website: www.CrossExamined.org.
27. "Is God Necessary for Morality?" *Reasonable Faith*, <http://www.reasonablefaith.org/media/craig-vs-antony-university-of-massachusetts>. The comment by Dr. Anthony is also quoted here: "Moral Argument," *Reasonable Faith*, <http://www.reasonablefaith.org/moral-argument#ixzz2od9eJW2x>, accessed December 26, 2013.

CHAPTER 5: DOES EVIL DISPROVE ATHEISM?

1. Since evil is a privation in Good, the ultimate Being, God, cannot be evil. And there cannot be two coequal opposing forces of Good and evil. As C. S. Lewis explains in chapter 2 of *Mere Christianity*: "To be bad, [the devil] must exist and have intelligence and will. But existence, intelligence and will are in themselves good. Therefore he must be getting them from the Good Power: even to be bad he must borrow or steal from his opponent. And do you now begin to see why Christianity has always said that the devil is a fallen angel? That is not a mere story for the children. It is a real recognition of the fact that evil is a parasite, not an original thing. The powers which enable evil to carry on are powers given it by goodness. All the things which enable a bad man to be effectively bad are in themselves good things—resolution, cleverness, good looks, existence itself. That is why Dualism, in a strict sense, will not work."
2. C. S. Lewis, *Mere Christianity* (New York: MacMillan, 1952), 45.
3. See Dinesh D'Souza, *What's So Great about Christianity* (Washington, DC: Regnery, 2007), 214–215.
4. D'Souza, 218.
5. Eric Metaxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy* (Nashville, TN: Thomas Nelson, 2010), 166.
6. D'Souza, 218.

7. Adolf Hitler, *Mein Kampf*, 4th printing (London: Hurst & Blackett, 1939), 239–240.
8. Hitler, 242.
9. Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 278.
10. As quoted in John Lennox, *Gunning for God: Why the New Atheists Are Missing the Target* (Oxford, England: Lion, 2011), 79.
11. David Berlinski, *The Devil's Delusion: Atheism and Its Scientific Pretensions* (New York: Crown Forum, 2008), 21.
12. Dawkins, 31.
13. Norman Geisler and Frank Turek, *I Don't Have Enough Faith to be an Atheist* (Wheaton, IL: Crossway, 2004), chapter 14.
14. Leviticus 18:24-25.
15. For several examples, see chapter 16 of Paul Copan, *Is God a Moral Monster?: Making Sense of the Old Testament God* (Grand Rapids, MI: Baker, 2011).
16. Copan, Kindle edition, chapter 16.
17. Copan, Kindle edition.
18. Copan, 165.
19. Copan, 64. As Copan points out, Jesus stated the Old Testament law was not ideal with regard to divorce. He said, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning” (Matthew 19:8, NIV). In other words, the accommodation for divorce found in the Mosaic Law did not reflect the permanence of the marriage ideal God established in the beginning (Genesis).
20. Matthew 5:17-18; Acts 15; Galatians 3; 2 Corinthians 3:7-8, 13-14; Colossians 2:16-17. See also “Did Jesus come to do away with the Law of Moses?” in Norman Geisler and Thomas Howe, *The Big Book of Bible Difficulties* (Grand Rapids, MI: Baker, 1992), commentary on Matthew 5:17-18.
21. See Dr. Clay Jones, “We Don't Hate Sin So We Don't Understand What Happened to the Canaanites,” *Philosophia Christi*, Vol. 11, No. 1, 2009, <http://www.clayjones.net/wp-content/uploads/2011/06/We-Dont-Hate-Sin-PC-article.pdf>. accessed January 28, 2014.
22. A fetus less human than a pig? This is nonsense. Genetically a fetus is human, and a pig is not. From the moment of conception, an unborn child has its own human genetic code. Dawkins, the great biologist, would have failed Biology 101! See Billy Hallowell, “Atheist Richard Dawkins Ignites Firestorm With ‘Pro-Abortion’ Tweets: ‘Any Fetus Is Less Human Than an Adult Pig,’” *The Blaze*, March 15, 2013, <http://www.theblaze.com/stories/2013/03/15/atheist-richard-dawkins-ignites-firestorm-with-pro-abortion-tweets-any-fetus-is-less-human-than-an-adult-pig/>, accessed January 13, 2013.
23. Peter Singer, *Practical Ethics*, 1st ed. (Cambridge: Cambridge University Press, 1979), 122–123. Quoted in Scott Klusendorf, “Death with a Happy Face: Peter Singer's Bold Defense of Infanticide,” *Christian Research Journal* 23,

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- no. 1 (2001): 25. See also Helga Kuhse and Peter Singer, *Should the Baby Live?* (Brookfield, VT: Ashgate, 1994), 194–197.
24. However, it is true that freewill choices today may set up conditions that exacerbate the havoc caused by natural disasters. For example, building shoddy homes on fault lines or ignoring warnings to get out of an area as a storm approaches.
 25. Three popular-level books that give a lengthier treatment of the problem of evil are: William Lane Craig, *Hard Questions, Real Answers* (Wheaton, IL: Crossway, 2003); Norman Geisler, *If God, Why Evil?* (Grand Rapids, MI: Bethany House, 2011); Peter Kreeft, *Making Sense out of Suffering* (Ann Arbor, MI: Servant Books, 1986).
 26. There's a mistaken theology in some churches called the "prosperity gospel" or the "word of faith" movement—if you're not healthy or wealthy, you just don't have enough faith. That's nonsense. Jesus and most of the apostles were tortured and killed for their beliefs. Don't tell me they didn't have enough faith!
 27. John 16:33, NIV.
 28. Jesus said, "If they persecuted me, they will persecute you also" (John 15:20, NIV). Paul declared, "Everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12, NIV). Peter wrote, "If you suffer as a Christian, do not be ashamed, but praise God that you bear that name" (1 Peter 4:16, NIV).
 29. The Bible says that no one knows when Jesus will return, but it will surely not be before the "full number of the Gentiles has come in" (Romans 11:25, NIV). Only God knows when that will be accomplished.
 30. John 17:3, NIV.
 31. Theologians call that the Beatific Vision. "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is" (1 John 3:2, NIV).
 32. C. S. Lewis, *The Problem of Pain* (New York: Macmillan, 1944), 81.
 33. Lewis, 95.
 34. We will have free will in heaven. But since we'll be in the very presence of God and we won't have fallen natures or lack anything (including pleasure), we won't have any incentive to sin.
 35. Hebrews 12:7, NIV.
 36. Lewis, 31.
 37. "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness" (Hebrews 12:11, NIV). "My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" (James 1:2-4, NKJV). "We

- also glory in tribulation, knowing that tribulation produces perseverance; and perseverance, character; and character, hope” (Romans 5:3-4, NKJV).
38. 2 Corinthians 4:17-18, NIV.
 39. In addition to personal examples (such as Buff’s) where good comes from evil, there are many biblical examples. The greatest, of course, is Jesus. Salvation is made possible to everyone through the suffering of one man. An Old Testament example is Joseph. His brothers sold him into slavery in Egypt, but that act of evil actually later saved his brothers and their family from famine. As Joseph put it, “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives” (Genesis 50:20, NIV).
 40. For example, if God were to tell you that a particular evil was allowed in order to change your behavior, which would then lead to more pain before accomplishing a greater good later, you would likely behave differently to avoid the intermediate pain. You would also deprive yourself of the growth you would have accomplished by experiencing the pain, and deprive others of the example you would have set by trusting God through it.
 41. I believe I first heard about the “ripple effect” from Dr. William Lane Craig. In physics the ripple effect is called “Chaos Theory” or “The Butterfly Effect.” For example, a butterfly flapping its wings in Africa can set off a chain of events that results in a hurricane in the Gulf of Mexico. Finite human beings don’t have the capacity to know or trace every event in that chain, but it’s still real. Dr. Craig explains how this pertains to evil resulting in good by referring to another movie called *Sliding Doors* with Gwyneth Paltrow. He makes these remarks in his debate with A. C. Graying, “Belief in God Makes Sense in Light of Tsunamis,” which is posted here: <http://www.reasonablefaith.org/belief-in-god-makes-sense-in-light-of-tsunamis-the-craig-grayling-debate>, accessed February 6, 2014. For an amazing example of the Butterfly Effect on world history, see Andy Andrews, *The Butterfly Effect* (Naperville, IL: Simple Truths, 2009).
 42. God may bring calamity or disaster (sometimes mistranslated “evil”) as Isaiah 45:7 states, but this is in the context of God being sovereign over all of creation. As stated earlier with regard to the Canaanites, God is certainly within His rights to bring judgment. As the creator of life, He has the authority to move us into eternity and the next life at any time.
 43. “And we know that for those who love God all things work together for good, for those who are called according to *his* purpose” (Romans 8:28, emphasis added). Notice that this verse does not say that all things are good, nor does it say that we *see* God causing all things to work together for good. It says that we *know* God is doing that. Given His infinite love and power, that’s guaranteed.
 44. This quote is attributed to Jacques Marie Louis Monsabré.

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45. Peter Kreeft, *Making Sense Out of Suffering* (Ann Arbor, MI: Servant Books, 1986), 72.
46. Isaiah 53:5, NIV.
47. Revelation 21:4, NIV.

CHAPTER 6: SCIENCE DOESN'T SAY ANYTHING, SCIENTISTS DO

1. The testimony of the trial is summarized in CourtTV records. The 1 in 170 million and 1 in 9.7 billion DNA probabilities were presented on May 11, 1995. The 1 in 21 billion figure was presented on May 18. See <http://www.courtstv.com/trials/ojsimpson/weekly/16.html>, accessed February 5, 2014.
2. The results of the poll are available here: "NBC News Poll: 10 Years After Simpson Verdict," *Dateline NBC*, http://www.nbcnews.com/id/5139346/ns/dateline_nbc/t/nbc-news-poll-years-after-simpson-verdict/#.UvKQMPa9VFA, accessed February 5, 2014.
3. The origin and history of life can't be directly observed. We can only infer from the clues left behind. Some scientists are working on creating life in the lab. If they succeed, they will actually prove intelligent design. Why? Because scientists are intelligent beings, not unguided processes. Biologist Craig Venter, who is an atheist, has used his intelligence to create synthetic bacteria from components of pre-existing life. Keep an eye on his research at *J. Craig Venter Institute*, <http://www.jcvi.org/cms/home/>.
4. The word *science* is derived from a Latin word meaning "knowledge," and it traditionally described everything from logic and mathematics, through physics, chemistry, biology, cosmology, and astronomy, all the way to human history, psychology, and sociology (and many other subfields). But where science ends and nonscience begins is controversial. It's difficult to draw definitive lines. Sean Carroll, an atheist and physicist at Caltech, describes the demarcation problem in his post "What is Science?" July 3, 2013, <http://www.preposterousuniverse.com/blog/2013/07/03/what-is-science/>, accessed February 6, 2014.
5. In addition to Stephen Meyer's fine books, here are several places to see the evidence against neo-Darwinism and for intelligent design: Michael Behe, *Darwin's Black Box* (New York: Free Press, 2006); Behe, *The Edge of Evolution* (New York: Free Press, 2007); Michael Denton, *Evolution: A Theory in Crisis* (Chevy Chase, MD: Adler & Adler, 1986); Jonathan Wells, *The Politically Incorrect Guide to Darwinism and Intelligent Design* (Washington DC: Regnery, 2006); Jonathan Wells and William Dembski, *The Design of Life* (ISI, 2008); William Dembski and Sean McDowell, *Understanding Intelligent Design* (Eugene, OR: Harvest House, 2008); and hundreds of articles at www.Discovery.org. See also chapters 5 and 6 of Norman Geisler and Frank Turek, *I Don't Have Enough Faith to Be an Atheist* (Wheaton, IL: Crossway, 2004).
6. E-mail sent to Phillip Johnson on July 10, 2001. The entire exchange that

- week can be read at http://www.arn.org/docs/pjweekly/pj_weekly_010813.htm, accessed February 6, 2014.
7. Richard Lewontin, "Billions and Billions of Demons," *The New York Review of Books*, January 9, 1997, 31.
 8. John Lennox, *God's Undertaker* (Oxford, England: Lion Hudson, 2011), Kindle edition.
 9. Lennox, Kindle edition.
 10. If you're tempted to say the Creator is not a "good" Designer because human engineers would have designed something "better," refer back to chapter 3 to see that you can't criticize the design unless you know the purpose of the Designer. The objection also boils down to the problem of evil issue, which is the subject of chapter 5. If you're tempted to say that the Creator is evil because there is evil in the world, recall from chapter 5 that evil is a privation in Good (which is God's nature) and cannot exist on its own. Evil was introduced by free choice, which is necessary for love.
 11. Psalm 19:1; Romans 1:20, NIV.
 12. Psalm 139:13-14, NIV.
 13. Philosopher Alvin Plantinga has written an entire book on this point called *Where the Conflict Really Lies: Science, Religion & Naturalism* (New York: Oxford University Press, 2012).
 14. Thomas Nagel, *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False* (New York: Oxford University Press, 2012), 27.
 15. Edward Feser, "Not Understanding Nothing: A Review of *A Universe from Nothing*," *First Things*, June 2012, <http://www.firstthings.com/article/2012/05/not-understanding-nothing>, accessed August 4, 2013.
 16. Some of these means of knowing truth are discussed in the Stanford Encyclopedia of Philosophy in the article on Epistemology, <http://plato.stanford.edu/entries/epistemology/#PER>, accessed July 7, 2014. The article also adds memory as a means of knowing truth.
 17. The entire debate, which took place in Atlanta in 1998, can be viewed here: William Lane Craig vs. Peter Atkins, "What Is the Evidence For/Against God?" <http://www.youtube.com/watch?v=Y9c2626M5ek>, accessed February 5, 2014.
 18. Scientists can verify that orderly natural laws exist, but there would have to be orderly natural laws in existence in order to verify that they are orderly. If those orderly natural laws suddenly became chaotic, science couldn't be done.
 19. Richard Dawkins, *The Blind Watchmaker*, (New York: W.W. Norton & Co., 1986), 270. He reiterated the same point in 2001 in his e-mail exchange with Phillip Johnson, http://www.arn.org/docs/pjweekly/pj_weekly_010813.htm, accessed, February 12, 2014.
 20. The National Center for Biotechnology Information (NCBI) maintains a list of genetic codes here: <http://www.ncbi.nlm.nih.gov/Taxonomy>

/taxonomyhome.html/index.cgi?chapter=cgencodes, accessed February 14, 2014. Stephen Meyer explains the different codes and their implications very well here: “Meyer Exchange at Whitworth College,” *Center for Science and Culture*, <http://www.discovery.org/a/1090>, accessed February 14, 2014. For a more technical explanation, see Eugene V. Koonin and Artem S. Novozhilov, “Origin and Evolution of the Genetic Code: The Universal Enigma,” *IUBMB Life*. 2009 February; 61(2): 99–111. doi: 10.1002/iub.146, online as <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3293468/>, accessed February 13, 2014. After speculating on possibilities for a naturalistic solution to the origin and evolution of the genetic code (for which they admit there is no supporting evidence), the authors conclude, “Summarizing the state of the art in the study of the code evolution, we cannot escape considerable skepticism. It seems that the two-pronged fundamental question: ‘why is the genetic code the way it is and how did it come to be?’ that was asked over 50 years ago, at the dawn of molecular biology, might remain pertinent even in another 50 years. Our consolation is that we cannot think of a more fundamental problem in biology.” Intelligent design is never even considered because that’s ruled out in advance.

See also Paul Nelson, “Reply to NCSE on Universal Genetic Code,” August 21, 2009, http://www.exploreevolution.com/exploreEvolutionFurtherDebate/2009/08/reply_to_ncse_on_universal_gen.php. Particularly point 4, accessed February 13, 2014. Nelson has more pointed comments here: http://www.arn.org/docs/pjweekly/pj_weekly_010813.htm.

21. Strictly speaking, the “genetic code” is the set of rules used by cells to convert the genetic information in DNA or RNA into proteins. The base pairs are the “genome.”
22. Wojciech Makalowski, “Not junk after all,” *Science*, 300 (May 23, 2003): 1246–1247.
23. Jonathan Wells, *The Myth of Junk DNA* (Seattle: Discovery Institute Press, 2011), 9.
24. ENCODE Project Consortium, “An integrated encyclopedia of DNA elements in the human genome,” *Nature*, 489 (September 6, 2012): 57–74.
25. Ed Yong, “ENCODE: the rough guide to the human genome,” *Discover Magazine* (September 5, 2012), <http://blogs.discovermagazine.com/notrocketscience/2012/09/05/encode-the-rough-guide-to-the-human-genome/>.
26. Stephen Meyer lists a dozen ID-inspired predictions in his *Signature in the Cell* (New York: HarperOne, 2009), 496–497.
27. Wellcome Trust Sanger Institute, “Sieving through ‘junk’ DNA reveals disease-causing genetic mutations,” *Science Daily*, October 3, 2013. <http://www.sciencedaily.com/releases/2013/10/131003142321.htm>, accessed February 14, 2014.

28. Robert B. Laughlin, *A Different Universe: Reinventing Physics from the Bottom Down* (New York: Basic Books, 2005), 168–169.
29. Quoted in Hugh Ross, *The Creator and the Cosmos* (Colorado Springs, CO: NavPress, 1995), 57.
30. Robert Jastrow, *God and the Astronomers* (Toronto: W.W. Norton, 1992), 21.
31. Jastrow, 21.
32. A good discussion of Einstein's use of his "Cosmological Constant" and how he was corrected by other scientists can be found in Simon Singh, *Big Bang*, (Harper Collins, 2004), 144–161. Although he claimed to be a materialist, Einstein denied being an atheist and a pantheist. He may have been a deist (although materialism is not entirely consistent with deism).
33. Jastrow, 105.
34. David Berlinski, *The Devil's Delusion* (New York: Crown Forum, 2008), 112.
35. Daniele Fanelli, "How Many Scientists Fabricate and Falsify Research? A Systematic Review and Meta-Analysis of Survey Data," in *Public Library of Science*, May 29, 2009, <http://www.plosone.org/article/metrics/info:doi/10.1371/journal.pone.0005738#citedHeader>, accessed February 13, 2014. This study examined 21 surveys and combined the results of 18 of them in the meta-analysis.
36. Nagel, 5.
37. For several documented examples, see Jerry Bergman, *Slaughter of the Dissidents: The Shocking Truth about Killing the Careers of Darwin Doubters* (Port Orchard, WA: Leafcutter Press, 2008). See also Pamela Winnick, *A Jealous God: Science's Crusade Against Religion* (Nashville, TN: Nelson Current, 2005). Stephen Meyer opens up *Signature in the Cell* with the story of Richard Sternberg, who was demoted at the Smithsonian Institution for publishing Meyer's paper favorable toward intelligent design in a technical journal there. For more on the problem in general, see the documentary, *Expelled: No Intelligence Allowed*, narrated by Ben Stein.
38. Richard Dawkins wrote that back in 1989 and reiterated it in 2006 here: <http://old.richarddawkins.net/articles/114>, accessed September 22, 2013.
39. See chapter 1.
40. Jastrow, 116.

CHAPTER 7: THE FOUR-POINT CASE FOR MERE CHRISTIANITY

1. If the New Testament is historically reliable, then you get the Old Testament thrown in on the authority of Jesus. For if Jesus really is God, as the New Testament documents claim He is, then whatever God teaches is true. Jesus taught that the entire Old Testament is the Word of God. See Geisler and Turek, *I Don't Have Enough Faith to Be an Atheist* for details.
2. In our book *I Don't Have Enough Faith to Be an Atheist*, Dr. Norman Geisler and I give evidence that Christianity is true through a logical twelve-point

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- progression—from the evidence for objective truth to the conclusion that the Bible is the Word of God. At nearly 450 pages, that book provides more arguments and answers more objections than we can cover here.
- Norman Geisler and Frank Turek, *I Don't Have Enough Faith to Be an Atheist* (Wheaton, IL: Crossway, 2004).
3. Gregory Koukl, *Tactics* (Grand Rapids, MI: Zondervan, 2009). Visit his website *Stand to Reason* at www.str.org.
 4. Matthew 7:1-5, NIV.
 5. John 7:24, NIV.
 6. Matthew 23:15, NIV.
 7. Jesus said, “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn ‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man’s enemies will be the members of his own household” (Matthew 10:34–36).
 8. Robin Collins explains this well briefly here: <http://www.closetotruth.com/blog-entry/Why-a-Fine-Tuned-Universe-by-Robin-Collins/11>, accessed February 19, 2014. For a more robust explanation, see William Lane Craig, *On Guard* (Colorado Springs, CO: David C. Cook, 2010), chapter 5.
 9. Thomas Aquinas put it this way: “We see that things which lack knowledge, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that they achieve their end, not fortuitously, but designedly. Now whatever lacks knowledge cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence; as the arrow is directed by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God” (Aquinas, *Summa Theologica*, Article 3, Question 2).
 10. However, the God of Islam is not described as loving or essentially moral. Allah is morally arbitrary in that whatever Allah does is good. The Judeo-Christian God *is* Good. His nature is the standard of Good.
 11. Roddy Bullock, “Everyone Believes Something Unbelievable,” *The ID Report*, March 31, 2009, quoted in <http://crossexamined.org/everyone-believes-something-unbelievable/>, accessed July 2, 2014.
 12. For example, in his “Reason Rally” speech, Richard Dawkins asserted that the laws of physics have never been broken.
 13. These types of miracles are called signs. They let people know who speaks for God. See Exodus 4:1-9; John 3:2; Acts 2:22; Hebrews 2:3-4.
 14. In the Old Testament, God directly performed several miracles in periods other than through Moses and Elijah and Elisha, but the vast majority of them involved God directing or saving individuals. They were not the public sign miracles confirming new revelation (which is the kind skeptics are asking for).

- In the story of the rich man and Lazarus, Abraham said, “If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead” (Luke 16:31, NIV).
15. This is one reason why skeptic David Hume’s argument against miracles doesn’t work. Hume’s central premise is that the evidence for regular events is always greater than that for rare events. Well, miracles have to be rare in order to be identified as miracles. So Hume rules them out simply because they are what they have to be—rare! More importantly, his premise is not even true. There are many rare events for which we have good evidence to believe, including the big bang and countless historical events. In fact, the entire history of the earth is comprised of rare events. They can’t be repeated, yet atheists tell us that some of them are “facts.” Macroevolution comes to mind. They also tell us that life came from nonlife without intelligent intervention. They don’t know how, but it’s a “fact” because we’re here and miracles don’t happen.
 16. For a listing and discussion of miracles, see N. L. Geisler, *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (482), (Grand Rapids, MI: Baker Books, 1999).
 17. Several Muslims have attested to receiving dreams and visions from Jesus. One is Nabeel Qureshi, whose testimony you can read in his book, *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity* (Grand Rapids, MI: Zondervan, 2014).
 18. Craig Keener has put together a tour-de-force, two-volume set on the topic of miracles titled *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011). Keener also investigates many claims of miracles occurring today.
 19. C. S. Lewis, *Miracles (Collected Letters of C. S. Lewis)* (New York: HarperCollins, 2009), 169, Kindle edition.
 20. Despite this, Bart Ehrman, a skeptical scholar from UNC Chapel Hill, created a stir in 2005 when he wrote a popular book titled *Misquoting Jesus* apparently challenging the consensus of scholarship that we do have an accurate copy. It turns out that his book should have been titled *Misquoting Ehrman* because Ehrman didn’t really mean what some thought he meant. In the paperback version of *Misquoting Jesus*, Ehrman admitted in an interview, “The position I argue for in *Misquoting Jesus* does not actually stand at odds with Professor [Bruce] Metzger’s position that the essential Christian beliefs are not affected by textual variants in the manuscript tradition of the New Testament” [Ehrman, *Misquoting Jesus* (New York: HarperCollins, 2005), 252.]. Bruce Metzger of Princeton University was a committed Christian and the most prominent manuscript scholar of the last century. He and Ehrman updated Metzger’s academic book *The Text of the New Testament: Its Transmission, Corruption, and Restoration* in 2005 (the same year as *Misquoting Jesus*), in

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- which they conclude that we do have an accurate copy of the New Testament text. So *Misquoting Jesus* is much ado about nothing.
21. For more detail, see Geisler and Turek, *I Don't Have Enough Faith to Be an Atheist*. Also see J. Warner Wallace, *Cold Case Christianity* (Colorado Springs, CO: David C. Cook, 2013).
 22. Matthew 24:2.
 23. See John 5:2; 2 Thessalonians 2:4; Hebrews 5:1-3; 7:23,27; 8:3-5; 9:25; 10:1,3-4,11; 13:10-11; Revelation 11:1-2.
 24. Josephus (AD 37–100), *Antiquities*, 20:9, and Hegesippus (AD 110–180), *Fragments from His Five Books of Commentaries on the Acts of the Church*, Book V, posted here: <http://www.earlychristianwritings.com/text/hegesippus.html>, accessed February 27, 2014.
 25. Archaeologists found a stone inscription at Delphi, in Greece, that mentions the Roman governor (proconsul) Gallio served in the province of Achaia in AD 52. Paul was brought before Gallio in Acts 18:12. The date allows us to establish where Paul was at certain times.
 26. See chapter 10 of *I Don't Have Enough Faith to be an Atheist* for the list of the eighty-four details.
 27. Sir William Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (South Africa: Primedia eLaunch, 2011, originally published in 1915), Kindle edition.
 28. Ramsay, Kindle edition.
 29. Geisler, *Baker Encyclopedia of Christian Apologetics*, 431.
 30. See *I Don't Have Enough Faith to Be an Atheist*, chapter 10, for a list of the fifty-nine.
 31. You can download Blunt's book for free, and many other historical works in apologetics, at www.historicalapologetics.org.
 32. See Dr. Timothy Paul Jones, *Why Trust the Bible?* (Torrance, CA: Rose Publishing, 2009), e-book, chapter 4.
 33. Timothy McGrew, "Internal Evidence for the Truth of the Gospels and Acts," PowerPoint presentation, February 27, 2012. Personal correspondence.
 34. How could they? Christianity was generally illegal in the Roman Empire until Constantine's Edit of Milan in AD 313. The Scriptures were in place long before that.
 35. Mohammad said that his sign was the Qur'an (see Surah 2:23). When challenged to authenticate that he was a prophet from God by doing signs from Allah, he declined saying, "The signs are only with Allah, and I am only a clear warner" (Surah 29:50).
 36. Of the eight known writers of the New Testament, only Luke was not Jewish. Scholars are not sure who wrote the book of Hebrews.
 37. In addition to influencing a change in behavior, impact events often affect our memories. Where were you and what were doing when you first heard about

- the 9/11 attacks? Why can you remember what you were doing on 9/11/2001 but not what you were doing on the 11th of last month? If Jesus really rose from the dead, that would qualify as an impact event that would not only have influenced the disciples' behavior, but also their memories for their entire lives.
38. See Geisler and Turek, *I Don't Have Enough Faith to Be an Atheist*, chapter 13, for commentary on these prophecies.
 39. For an excellent discussion of this with clear examples of eyewitnesses providing apparently contradictory details, see J. Warner Wallace, *Cold-Case Christianity*, chapter 4.
 40. See Geisler and Turek, *I Don't Have Enough Faith to Be an Atheist*, chapters 13 and 14, for the details.

CHAPTER 8: CONCLUSION: GOD WILL NOT FORCE YOU INTO HEAVEN AGAINST YOUR WILL

1. Richard Dawkins, "Is Science a Religion?" *The Humanist*, Jan./Feb. 1997, as quoted in John Lennox, *God's Undertaker* (Oxford, England: Lion Hudson, 2011), 16. Kindle edition.
2. Atheists often cite Hebrews 11:1 as a definition of blind faith: "Now faith is the assurance of things hoped for, the conviction of things not seen." But the context of this passage reveals that "faith" is not belief without evidence; faith is trusting God for an unseen future based on the evidence of what is already known about God. That's why the rest of the chapter gives example after example of Old Testament characters trusting in God through pain and suffering for promises that they did not see fully on this side of eternity. The author then urges us to exhibit that same kind of trust (faith) in God because of a fact of history: the Resurrection. He writes, "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and the sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Hebrews 12:1-2). Trusting in a trustworthy God who has proven Himself through the Resurrection is the very opposite of "belief without evidence."
3. Matthew 22:37.
4. Isaiah 1:18.
5. 1 Peter 3:15, NIV.
6. 2 Corinthians 10:5; 1 Corinthians 15:14.
7. It's no accident that the Bible cites marriage as an illustration of our relationship with Christ. Our relationship with Christ is like a marriage in many ways, including the fact that they both involve belief *that* and trust *in*.
8. James 2:19.
9. John 20:31, emphasis added. This is the only place in any of the Gospels

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where a Gospel writer adds commentary about why Jesus came. Jesus explained it Himself several times, but the writers did not comment except for here. This tells me that they were focused on writing history, not injecting theology. They left the theological implications of Jesus' life for the writers of the Epistles.

10. Adapted from "Arise, Sir Knight," a sermon by James Allan Francis, in *The Real Jesus and Other Sermons* (Philadelphia: Judson, 1926), 123–124.
11. Romans 3:23.
12. Galatians 3:24.
13. John 17:3.
14. Romans 1:18–32. Beginning in verse 24 Paul explains how God gives us up to our own sinful desires, and it's all downhill from there. Truer words were never spoken about our depraved nature and the deteriorating condition of our culture.
15. C. S. Lewis, *The Problem of Pain* (New York: Macmillan, 1962), 128.
16. See 2 Thessalonians 1:9.
17. See Luke 16:24–28; Matthew 13:50.
18. See Matthew 8:12; Matthew 13:42; Mark 9:44–48; Revelation 20:1,3. For more on the topic of hell see my, "Hell: The Truth About Eternity," DVD set, available at <http://impactapologetics.com/hell-the-truth-about-eternity-dvd-set/>
19. Timothy Keller, *The Reason for God* (New York: Penguin Group, 2008), 76–77.
20. Matthew 10:28, NIV.
21. In Luke 16:19–31, the rich man in hell does not ask to get out of hell; he simply wants Lazarus to continue to serve him by relieving his agony.
22. See Luke 12:46–48. For an example of a greater judgment, see Matthew 10:15. For an example of a greater commandment, see Matthew 22:37–38.
23. C. S. Lewis, *The Great Divorce* (New York: Touchstone, 1996), 72 (originally published in 1946).
24. Romans 10:9–11.
25. Ed Feser, "The Road from Atheism," July 12, 2012, <http://edwardfeser.blogspot.com/2012/07/road-from-atheism.html#more>, accessed March 3, 2014.

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