

The Ultimate Issue - Complete Series

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[0 : 0 0] Grace Bible Church of Springfield, Ohio, was founded in 1971. It was only fitting to commemorate the 50th anniversary with special recognition and thanksgiving to God for the past five decades.

But because it was not feasible to do so on a full-scale basis due to the COVID-19 pandemic, a modified celebration was held in November 2021. It also seemed fitting it be followed with a message of recognition and gratitude to God for having brought Grace Bible Church into existence, as well as all other churches acknowledging and honoring God for creation itself.

In deciding the subject matter to consider, the answer appeared obvious. What issue could possibly be of greater importance than that of the existence and being of God Himself?

None that came to mind. So, it is entitled, The Ultimate Issue, simply because it is.

Whether one believes God to exist or not to exist, no subject can claim to be of greater importance followed by greater consequences. Consequences extending unabated throughout time and eternity.

[1 : 1 8] So, while acknowledging atheists who do not share our theism, we do hope they will be kind enough to give this a hearing.

And, while not sharing in their atheism, yet intellectual integrity and the common brotherhood of our humanity compels us to acknowledge and list six of the more principal reasons atheists set forth to justify their denial of God's existence.

But even prior to doing that, additional reasons ought to be noted for undertaking this subject at the present time, two of which were already revealed. That of God's existence being of supreme importance, and that of expressing our gratitude to God for creation and life itself.

The third rationale is due to interest in the issue of God's existence now seeming to be greater than at any other time in the past. And that in itself makes it worthy of consideration.

God's existence has not always commanded such interest, simply because, previously, it was more of a given. Today, that is not the case.

[2 : 3 1] Advances in science, the space age, and amazing medical breakthroughs have persuaded many that God's existence is really less and less of an issue. Many believe God does not exist, nor do we really need Him to exist.

After all, we are told humanity has come of age, and we have achieved a new sense of self-reliance, so a God not existing, not being there is really no big deal.

And then, two, best-selling, clever authors serving as evangelists for atheism are receiving a surprising welcome not possible a generation ago. A fourth reason for an increased interest in atheism, especially for the under-30 crowd, is the influence of academia.

Leading institutions of higher learning blatantly promote an in-your-face atheism as the only acceptable position for all who are truly enlightened.

PhD professors mesmerize 18- to 20-year-olds who are sitting under them. And, along with that assumed atheism are the predictable praises of socialism, and sometimes even upfront communism, stemming from that atheism.

[3 : 50] This has gone on for decades, right under the nose of parents paying big dollars for the education of their kids. The fifth motivation for this content is simply because many people really do want to know.

They are open to hearing arguments from both sides because they do keenly sense its enormous significance. The so-what factor is incalculable.

And most do want sufficient reasons for confidence about their own conclusions, even though absolute proof seems unavailable. Perhaps this article can somewhat contribute to those sufficient reasons.

And motivation number six is because even the very young are seriously impacted by the question of God's existence. There are children suffering from emotional pain, sometimes inflicted by a parent, by their peers, or a disappointing boy-girl relationship, any of which can make the future seem unbearable to them.

An alarming number, some barely teenagers considered their pain so great, they actually ended their young life. They may also have heard a well-known personality they regarded insist there is nothing after this life anyway.

[5 : 23] And they saw that so-called nothing preferable to the pain they were experiencing. Most of us in our growing up years did experience emotional bumps and bruises.

And they may have hurt so much we can still vividly recall them. Yet, we somehow managed to get through them. And later, as adults, perhaps we shuddered, recalling a time we thought about ending our life, only to be ever so glad we didn't.

And speaking of adults, numbers of our elderly have so sadly already opted for the voluntary exit from a life they thought too painful physically or emotionally to continue.

And some even obtained an assisting physician, giving an imagined respectability to their exit. So, are there any youth, elderly, or those somewhere in between who might be entertaining a voluntary exit thought right now?

If you happen to be one of them, please consider giving this content serious thought in view of what is at stake.

[6 : 48] And to be reminded of what is at stake, the answer remains, absolutely everything. And that reality is for eternity.

In considering the issue of God's existence, an important admission needs to be made up front. And that is, God's existence or non-existence cannot be conclusively proved either way.

If the universe does exist due to an intelligent creator, that indicates intent, purpose, meaning, and destiny.

Absence of an intelligent creator indicates total randomness. There is no intent, no purpose, no meaning, and no destiny.

These opposites clearly revealed the importance of origins. All that comes after the origin of anything presupposes a why.

[7 : 55] Why is it? While atheists must conclude there is no why, the opposite camp called theists insist there is a why.

There is intent, purpose, meaning, and destiny. These differences represent the great divide between an intelligent, purposeful creator and unintelligent evolutionary randomness.

Atheists consistently charge theists of relying solely on religion or faith. But atheists, say they, rely only upon the proven facts of science.

But since neither position can be conclusively proved, some degree of faith must be invoked by both camps. At the conclusion of this content, the reader or listener can decide which position, whether theism or atheism, actually requires the greater amount of faith.

So, admitting the inability to establish absolute certainty as to God's existence, we are left with what each side calls the compelling reasons for their position, beginning with those of the atheists.

[9 : 10] And when asked why they deny God's existence, their most common answers are among the following six. First, since God does not exist, the universe probably had no beginning, but always existed.

But if not, the only other possibility was an unknown force, for an unknown reason, caused a Big Bang explosion allowing the universe to create itself.

But whichever it was, no God was involved. Also, the late physicist Stephen Hawking, while not ruling God out, did declare God unnecessary, saying, Due to the existence of gravity, the universe was able to create itself, apart from intelligence of any kind.

Thus, it was nothing that produced gravity, which in turn produced the universe, including our tiny planet called Earth. A second reason offered by the atheist is called the hiddenness of God.

Should God actually exist? It would only be logical He make His presence obvious so people could easily believe. But that has not happened, simply because God does not exist.

[10 : 30] A third reason relates to written sources like the Bible claiming to reveal God's existence. But, says the atheist, there can be no written sources from a non-existent being.

So all writings claimed to be such were merely from men who assigned divine authority to them. And those writings then became accepted by gullible humans mistakenly believing they came from God.

With their fourth reason, atheists see an incompatibility between the existence of an all-powerful, loving God and that of evil. And since evil definitely does exist, the incompatible opposite called God has got to go.

So, while there is evil, there is no God. And the incompatibility is resolved. Objection number five for denying God's existence is in their claim of their being practical realists who face death as an eventual permanent reality with nothing beyond but oblivion.

Atheists say they alone have come to grips with their final and permanent demise, while theists, counting on a God being there, is in denial about theirs.

[12 : 06] And their sixth objection is linked to number five and their explanation as to why many theists do believe God exists, and it's called the crutch factor.

Atheists say believers in God have need for emotional comfort, which they derive from the mistaken notion God exists and they are not alone.

And having that emotional crutch aids them in getting through life. And it also helps in facing adversity and death itself.

By relying on an imaginary life after death, presumably in an imaginary heaven somewhere provided by their imaginary God.

The preceding half-dozen objections to the existence of God given by atheists express the core of their position.

[13 : 03] Each objection they have given will now be addressed, and listeners are asked to give thoughtful consideration to the objections of the atheists and the responses forthcoming from theism.

Both factions are soberly reminded of what is at stake, no matter which position one accepts. The first atheistic denial of God's existence claimed the universe to be eternal, having no point of origin.

If not that, then the lone second possibility would be the universe somehow created itself, without any intelligence or personal involvement from any being.

Theism regards both of those assertions to be logically and philosophically unacceptable. Why? Because such would have required impersonal, unintelligent matter, being responsible for the origin of all matter, living and non-living, material and immaterial.

But absolutely nothing works in that manner. For instance, we can see an intelligent being making a chair.

[14 : 19] But we fail to see a chair making an intelligent being. Non-life simply cannot produce life, no matter the length of time involved.

And to believe that, theists simply cannot muster that much faith. It will soon become clear as to who must possess the greater amount of faith on which to base their position.

Many listening now will be surprised. The second objection of atheists is called the hiddenness of God. Theists say God is not at all hidden.

He has been historically noted from the time of creation as revealed in Psalm 19 with, The heavens declare the glory of God and the firmament shows forth His handiwork.

God's personal interaction with the first humans and other human encounters throughout the Bible are carefully recorded beginning with the Genesis account. They are then more fully revealed through His incarnation in the person of Jesus Christ.

[15 : 24] Theism concludes that God created the heavens and the earth, including all life forms and matter. So while the universe did not always exist, its originator did.

When interviewing the noted atheist philosopher Bertrand Russell, the interviewer asked him, Dr. Russell, if you should be wrong about God not existing, and you one day stand before Him and hear Him ask you why you did not believe, what will you tell Him?

Russell replied, I will tell Him He did not give me enough evidence. Well, God will not be satisfied with Russell's answer.

Because in the New Testament, Romans chapter 1 tells us, The invisible things from the creation of the world are perceived being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.

If Russell says the evidence was incomplete, while God says it was complete, even to the extent that man is without excuse, each can decide whom to believe.

[16 : 38] The third objection relates to the biblical sources revealing God's existence. Atheists view them merely as the writings of men who assigned divine authority to them.

But it must also be asked, Is it the atheist or the theist, who has spent the greater amount of time and effort actually engaging the Bible?

Theists have meticulously examined this book for centuries. In addition, logical arguments for its origin and authenticity are readily available from libraries throughout the world and online.

True, there are items in it that appear contradictory if viewed superficially. For instance, the requirement of animal sacrifice in one part of the Bible is met in another part of the Bible with those sacrifices being forbidden.

A closer examination, however, reveals it not to be contradictory, but an obvious progression. Originally, animals were required for sacrifice to atone for the sins of humans under the Mosaic Law.

[17 : 50] And they were clearly foreshadowing the future sacrifice of Christ as the Lamb of God. His death, constituting the ultimate payment for humanity, rendered all subsequent sacrifices null and void.

The progression from animal sacrifice to that of Christ is unmistakable. What appears contradictory is, in reality, an intended prediction, provision, progression, and fulfillment.

By spending adequate time in the Bible, which most atheists who are merely looking for a gotcha are unwilling to do, it soon becomes apparent this is no mere human book.

True, it was necessarily penned by humans in order to give it the needed human dimension so we humans could identify with it, but as regards its authorship, that is another matter.

One human penman, the Apostle Paul, wrote the words found in 2 Timothy 3, stating, All Scripture is given by inspiration of God. Followed by the Apostle Peter, who wrote, For no prophecy ever came by the will of man, but men spoke from God, being moved by the Spirit of God.

[19 : 16] One scholar, after many years of study, concluded the Bible is a book such as man could not write if he would, nor would not write if he could.

And multiplied millions have voiced that same sentiment over thousands of years. And what explanation can we give, other than that of a divine origin, considering so many radically changed lives?

It is well known how its message has accomplished miracles in changing people's lives in ways that are never duplicated on the couch of any psychiatrist.

Clearly, the Bible has us pegged. It tells the truth about us, pulling no punches. And at times, it presents an ugly but accurate picture.

Yet, it often records ugliness turned into beauty via spiritual regeneration and a whole new life. A most dramatic example of that was one who spoke from personal experience that wrote, Therefore, if any man be in Christ, he is a new creation.

[20 : 34] Old things have passed away. Behold, all things have become new. And who could have been a more unlikely candidate for a radical change inside out than Saul of Tarsus, the persecutor-in-chief of Christ's followers who was to become Paul the Apostle, the proclaimer-in-chief of the gospel of Christ?

The Bible's truths have transformed and motivated people to establish hospitals, orphanages, and a multitude of benefits addressing human needs.

And the last we knew, atheists are not building hospitals, schools, nor donating their time and treasure. And with their atheistic viewpoint, why would they?

Lastly, historically and presently, the accuracy of the Bible's claims have been verified time and again by the spate of the archaeologists and their many discoveries.

And while too many to mention, they too are available in multiple libraries and languages that can be accessed online. Also, it ought to be noted that, apart from the Bible, there is no other source that explains how the world began, why, what it is about, how we got here, where it is going, and how it will be when we get there.

[22 : 07] Only in this book, the Bible, will that information be found. Item number four in the atheist list of objections was the all-powerful good God coexisting with evil, pain, suffering, disease, and death.

How could such a being, if good and all-powerful, allow these negatives to coexist with his own presence?

Theists agree, there appears to be an insoluble problem with their coexistence, but it only appears to be such because together, they provide the cosmic stage for both evil and the goodness of God in ongoing conflict.

Thus, from the very beginning, our original parents were not off to a good start. Deceived into disobeying God, their Creator, the death they were warned about was imposed upon them.

The death of their immaterial spirit came immediately that resulted in guilt, that produced fear, that caused them to hide from their Creator whose presence they earlier enjoyed.

[23 : 25] Physical death then followed gradually with the aging and debilitation of their bodies. In addition, planet Earth, originally under the dominion of Adam and Eve, was forfeited to the adversary along with all of creation.

Consequently, all of life and matter are in a state of entropy. It is the second law of thermodynamics that will not be denied.

Everything ages and decays, including our body. Despite advances and sophistication of our medical technology, we humans all still die at the rate of one per person.

And to the present time, the adversary remains described in 2 Corinthians 4 as the God of this age. But God had promised earlier it would be the offspring of Eve, the anointed one of God, who would one day deliver the death blow to the adversary, ending his reign.

4,000 years later, he arrived as Jesus, the Messiah, Son of God, and Son of Man. He who knew no sin would be made sin for you, for me, for the entire world.

[24 : 56] Jesus experienced the righteous wrath of God poured out upon himself, willingly suffering payment in full for the sins of the world, past, present, and future.

And because of who he was, he succeeded in balancing the moral scales of the universe. That is the big picture that changed everything.

When Jesus came to earth the first time, it was as the sacrificial Lamb of God placed in a manger. and 30 years later, placed on a cross.

That remains the centerpiece of the entire universe for all time. You can look it up. You will find it in 2 Corinthians chapter 5.

All else, including even the world's wars, are small in comparison to that one incomparable event because on that cross was the Creator himself incarnated as the God-man, Emmanuel.

[26 : 08] The hymn writer grasped the significance of it all when he penned those words, Well, might the sun in darkness hide and shut his glories in when Christ the mighty maker died for man the creature's sin.

Then there is the divine crutch issue. Atheists accuse theists of having a needed sense of emotional comfort by believing God is in charge of our existence, which makes coping with life easier.

And not only does it make living easier, it also makes dying easier and the belief we will yet live beyond this life. But we theists, we have no problem being accused of our God being a crutch.

Not at all. A crutch is a sign of weakness. That puts us in the proper category of creature to which we plead guilty.

Yet, to say our seeing God as a crutch is not at all accurate because we see God as far more than a mere crutch.

[27 : 28] We need more than a crutch. To us theists, he is the eternal omnipotent creator before whose love and wisdom and power we humbly bow.

Added to the issue of our dependency is the sphere of relationships. A super critical concept because God also created us with relationships in mind.

Such exists within the eternal Father, Son, and Spirit who make up the Trinitarian nature of God. And besides our having the ability to relate to the Creator, he also intended us to enjoy connecting with those of our kind as they in the Trinity interconnect with their kind.

And after creating Adam, God said, It is not good for man to dwell alone. I will make a helper fit for him. Eve was created to provide that relational need for man as well as a necessity for producing their kind after themselves.

And to this day, humans who possess a loving relationship to the Creator also enjoy the potential for the same with other humans. That is not coincidental.

[28 : 51] It is intentional. So, we theists, particularly all who are recipients of the salvation Jesus provided through his death on the cross, we enjoy a relationship with God that atheists cannot.

Yet, that too can change. Atheists can also have that, but not through their atheism. This is why relationships are everything.

Nothing was more in the heart of God than the restoration of broken relationships. The Father sent his Son into the world to make man eligible to reconnect with God and also connect in a loving way with fellow humans.

But if that provision is ignored or rejected, an estrangement continues not only between man and God, but between man and his fellow man.

And this is what we continue to the present day. So, God as a crutch, oh no, he is so much more than a crutch.

[30 : 09] And all who have put their trust in him as our substitute and Savior from sin are so very grateful. Finally, where is the atheist regarding human moral standards for living in our present world if there is no God?

Who makes the rules? The atheist replies with, we humans make our own rules. We are each our own gods, so to speak.

We are, to quote the poet, the captains of our fate and masters of our destiny. Atheists are, of necessity, humanists who regard man to be the measure of all things.

Thus, man sets the standards for right and wrong according to the demands of the ever-changing culture. And in stark contrast, the singular authority appealed to by Christians starts with, in the beginning God created the heavens and the earth.

Genesis 1.1 plus visible evidence of creation has satisfied theists regarding God's existence for thousands of years. Committed to the concept that everything that had a beginning must have a cause, theists, theists see God as the only exception being the eternal, necessary, uncaused, first cause.

[31 : 39] Because someone or something had to exist before the beginning began. And someone suggests intelligence, while something does not.

an intelligent thing could not be responsible for creating intelligent beings. As mentioned earlier, we can see an intelligent being making a chair, but we fail to see a chair making an intelligent being.

And while we theists credit the origin of the universe to an intelligent, infinite, personal God, atheists must credit its source to an unintelligent, impersonal source or the fallback position of the universe having always existed.

And to insist the universe has no origin but always existed still remains logically and philosophically indefensible. That, plus all of history, verifies the necessity of life to produce life.

Again, non-life cannot produce life no matter the length of time involved. At the beginning of this article, you were asked to give serious consideration to both positions set forth by atheists and theists.

[33 : 10] The consequences are monumental with both positions and eternally so. The so-what factor looms very large with whichever choice is made.

Apparently, a man named Blaise Pascal agreed. Pascal was a French intellectual born in the 1600s and he distinguished himself in mathematics and philosophy.

Despite physical maladies that claimed his life at the age of 39, he still managed to impact European thought. His better-known dictum to this day is called Pascal's Wager.

In it, he stated, if we believe in God and he does not exist, we lose nothing. If we believe in God and he does exist, we gain everything.

Well, while true to a point, it needs elaboration. The impression given is that mere belief in God's existence is all that is required for the gaining of everything.

[34 : 23] And while that certainly is the first step, belief must be followed by something more. The letter inspired by James in the New Testament tells us in chapter 2 that even the demons believe God exists and they tremble.

But demons cannot be said to be those who gain everything. those who do gain everything have added to their belief in God's existence the critical key provision God has made by which everything is gained.

That provision found many times throughout the New Testament is, as the apostles stated in 1 John chapter 5 saying, And this is the testimony that God gave us eternal life and this life is in His Son.

Whoever has the Son has life and whoever does not have the Son does not have life.

The life of which He speaks is eternal life. That is the gaining of everything. Do you have the Son?

[35 : 45] Clearly, here and in many like passages, it is not merely believing God exists, but believing that He also gave His Son who was willing to be given to actually pay the penalty for our sins.

And by that substitutionary death of Jesus, God, His Father, was then justified in opening wide the gates of heaven to welcome all who receive Christ as the full payment for their sin.

And right now, you may be hearing this for the first time and are beginning to make some connections. Or, you may have heard it many times without doing anything about it.

but you may if you wish, and that too will be explained shortly. For too long, atheists have assured themselves there is no hard evidence available that verifies God's existence.

Thus, the claim for atheism remained intact and seemingly unassailable. acceptable. But that has all changed.

[37 : 07] And the change came about through a most unexpected, unlikely source. Not at all from a religious source, but from a completely secular source.

And whatever could that be, it will be presented and explained in the next segment. As mentioned earlier, theists are often accused of relying solely on faith or religion for their position of God's existence.

Contrary to that, say the atheists, their position is fixed upon scientific facts. The lack of hard evidence they demanded seemed to make their position more compelling compared to the biblical and philosophical arguments from theism.

While that may have been the case previously, it no longer is. Surprisingly, the atheists' demand for hard evidence has been met.

In fact, the tables have been turned on them, along with all the cards they thought they were holding. And adding surprise to surprise, their demand for hard evidence was not met by theism per se, but by a discipline that represents science in its purest form.

[38 : 36] And what would that purest form of science be? Mathematics. Mathematics, applied to observable, measurable elements in the universe, leave nothing to faith or conjecture.

Math will not yield to philosophy or religious opinion, regardless of who proposes it. No science is more precise than that which says 2 plus 2 equals 4, no matter who says otherwise.

Hard mathematical conclusions have been brought to bear with a precision not previously sought or needed. And what was it that needed such precision now?

The space program. Previously, the kind of mathematical precision the space program required did not exist. But when it was birthed in the 1950s, professional engineers from their several disciplines warmed up their slide rules and calculators.

Huge technical problems, previously unknown, confronted our best and brightest problem solvers. So expansive and intense were their goals and efforts, they sometimes found answers they were not even looking for.

[40 : 00] But there they were. In time, it all began to come together. Multiple sets of previously unknown discoveries began to surface.

The principal set we are now concerned with is called anthropic constants. The word anthropic relates to the technical discipline called anthropology, which is the study of man or mankind.

And the word constants has reference to the precise atmospheric conditions that must be constant or perpetually present in order for human life to exist on planet Earth.

So, do these things really matter? Well, only if you wish to remain alive on planet Earth. But seriously, the anthropic constants are so important, they by themselves positively establish the design and order for the universe in general, and planet Earth in particular, inseparably connecting it all with an ultra-intelligent designer.

We are indebted to Norman L. Geisler, and Frank Turek, co-authors of the book, I Don't Have Enough Faith to Be an Atheist. Along with other compelling evidence, Geisler and Turek record the five most critical constants followed by a listing of ten lesser-known but still essential for life on Earth.

[41 : 36] All are quite removed from any need for faith. Their presence is so compelling and indisputable, they cannot be doubted by the staunchest atheist.

It would appear their requirement for evidence is met. Here they are, as set forth on pages 98 through 102 in their book, Evidence That Demands a Verdict.

Anthropic Constant Number One Oxygen Level On Earth, oxygen comprises 21% of the atmosphere that makes life on Earth possible.

If oxygen were 25%, fires would erupt spontaneously. If it were 15%, human beings would suffocate. Constant Number Two Atmospheric Transparency This reflects the exacting standards by which the universe has been designed.

The degree of transparency of the atmosphere is an anthropic constant. If the atmosphere were less transparent, not enough solar radiation would reach Earth's surface.

[42 : 51] If it were more transparent, we would be bombarded with far too much solar radiation. Anthropic Constant Three Moon-Earth gravitational interaction This regards the gravitational interaction that the Earth has with our Moon.

If the interaction were greater than it currently is, tidal effects on the oceans, atmosphere, and rotational period would be too severe. If it were less, orbital changes would cause climactic instabilities.

In either event, life on Earth would be impossible. Anthropic Constant Four Carbon Dioxide Level The right amount of carbon dioxide is maintained naturally in the Earth's atmosphere.

If the CO₂ level were higher than it is now, a runaway greenhouse effect would develop and we'd all burn up. If the level were lower than it is now, plants would not be able to maintain efficient photosynthesis.

We'd all suffocate. Anthropic Constant Number Five Gravity If the gravitational force were altered by zero point followed by 37 zeros and then a one, our Sun would not exist and therefore neither would we.

[44 : 22] If you want to know what that number is like, put it down on paper. Put down a decimal point. Then after the decimal point, add 37 zeros and then the number one.

See if you can pronounce it. Those five anthropic constants are the most critical. A total of 120 additional constants contribute to a lesser degree, but they all harmonize in space, time, and function to perpetuate essential, precise, favorable living conditions on planet Earth.

Their presence and function as a mere coincidence defies all mathematical probabilities. As we said, the chance of there being so is followed by a number of zeros, 37 to be exact, a number that is clearly unpronounceable.

So we should not then be surprised that the Creator himself has incomparable issues of his own, and he does. He is none other than Emmanuel, the meaning of which is God with us.

In John's Gospel, chapter 1, he is called the Word of God that became flesh and dwelt among us, contextually referring to Jesus Christ as that one.

[45 : 53] Paul the Apostle, encountered by the risen Christ on the Damascus road, refers to him in Colossians 1, stating, For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers.

All things were created by him and for him, and he is before all things, and by him all things consist. His participation in creation that he shares with his Father and Spirit is beyond question.

Yet, he is not one of three gods, nor is he one third God, but fully God, as are the Father and the Spirit, the three comprising one divine being subsisting in three persons.

The inability of us humans to comprehend that, should tell us that is but one of the many characteristics comprising the being and nature of the Creator.

In these, deity and humanity are separated by infinity. Be reminded, there is nothing about the multitude of anthropic constants that is speculation or opinion.

[47 : 07] they remain as factual as the two plus two equals four reality. They comprise the purely scientific rationale for an intelligent designer the atheists have demanded.

These constants do not need even a smidgen of faith. So, given such incontrovertible hard scientific evidence, one would surely think it is game over for the controversy about God's existence, right?

But, not so fast. Atheists are not about to throw in the towel when there is so very much at stake. And, what was revealed earlier about what is at stake?

Absolutely everything. Yet, where can they possibly go from here? Not to worry. Atheists speculate there may be multiple universes, not just our universe.

In fact, there may even be an infinite number of universes. And, it just so happens, our universe contains the precise conditions allowing life to exist on our planet.

[48 : 27] theists reply by saying, but there is absolutely no evidence to support that.

So, how else or why else could atheists possibly believe that? Prepare yourself for the only possible answer and, you probably guessed it, such would have to be taken by faith.

faith. Oh, me. Can we not see the rationale Geisler and Turek used when they titled their book, *I Don't Have Enough Faith to Be an Atheist*?

How appropriate. How utterly appropriate. Atheists remaining unconvinced, despite the juggernaut of indisputable scientific evidence, the very thing they have demanded, it can only cause us to ask whether there is perhaps some other agenda or motivation lurking behind the scenes that has nothing to do with science?

Whatever could that be? There is a clue as to what that could be, and Geisler and Turek reveal what looks very much like atheism's dirty little secret.

[49 : 57] It is considered in the next segment. Geisler and Turek on pages 162 and 163 of their book, *I Don't Have Enough Faith to Be an Atheist*, provides four major reasons that Darwinists insist on keeping God out of the issue.

Their use of the term Darwinists is synonymous to our use of the word atheist. The reasons they give are as follows. First, by admitting God, Darwinists would be admitting that they are not the highest authority when it comes to truth.

Second, by admitting God, Darwinists would be admitting that they don't have absolute authority when it comes to explaining causes. Third, by admitting God, Darwinists would risk losing financial security and professional admiration.

How so? Because there's tremendous pressure in the academic community to publish something that supports evolution. Find something important and you may find yourself on the cover of *National Geographic* or the subject of a PBS special.

Find nothing and you may find yourself out of a job, out of grant money, or at least out of favor with your materialist colleagues. So there's money, job security, and prestige motives to advance the Darwinian view.

[51 : 36] Finally, and perhaps the most significantly, by admitting God, Darwinists would be admitting that they don't have the authority to define right and wrong for themselves.

By ruling out the supernatural, Darwinists can avoid the possibility that anything is morally prohibited. In fact, the late Julian Huxley, once a leader among Darwinists, admitted that sexual freedom is a popular motivation behind evolutionary dogma.

When he was asked by talk show host Merv Griffin, why do people believe in evolution? Huxley honestly answered, the reason we accepted Darwinism, even without proof, is because we didn't want God to interfere with our sexual mores.

Notice, he didn't cite evidence for spontaneous generation or evidence from the fossil record, the motivation he observed to be prevalent among evolutionists was based on moral preferences, not scientific evidence.

Former atheist Lee Strobel reveals that he had the same motivation when he believed in Darwinism or atheism. He writes, I was more than happy to latch onto Darwinism as an excuse to jettison the idea of God so I could unabashedly pursue my own agenda in life without moral constraints.

[53 : 15] Author and lecturer Ron Carlson has had Darwinists admit the same to him. On one such occasion, after lecturing at a major university on the problems with Darwinism and the evidence for intelligent design, Carlson had dinner with a biology professor who had attended his presentation.

Carlson asked him, So, what did you think of my lecture? The professor began, Well, Ron, what you say is true and makes a lot of sense, but I'm going to continue to teach Darwinism anyway.

Carlson was baffled. Why would you do that? He asked. Well, to be honest with you, Ron, it's because Darwinism is morally comfortable.

Morally comfortable? What do you mean, Carlson Press? I mean, if Darwinism is true, if there is no God and we all evolved from some slimy green algae, then I can sleep with whomever I want, observed the professor.

In Darwinism, there is no moral accountability. Now, that's a moment of complete candor. Of course, this is not to say that all Darwinists think this way, or that all Darwinists are immoral, because some undoubtedly live morally better lives than many so-called Christians.

[54 : 47] It simply reveals that some Darwinists are motivated not by the evidence, but rather by a desire to remain free from the perceived moral restraints of God.

This motivation may drive them to suppress the evidence for the Creator so they can continue to live the way they want to live. And in this sense, Darwinism is no different than many other world religions in that it provides a way to deal with the guilt that results from immoral behavior.

The difference is that some Darwinists, instead of acknowledging guilt and offering ways to atone for it or rules to avoid it, attempt to avoid any implication of guilt by asserting that there is no such thing as immoral behavior to be guilty about.

These four motivations that we've suggested should not surprise us. Sex and power are the motivators that underlie many of our most intense cultural debates, such as those about abortion and homosexuality.

Too often, people take positions in those debates that merely line up with their personal desires, rather than taking the evidence into account. In the same way, belief in Darwinism is often a matter of the will rather than the mind.

[56 : 11] Sometimes, people refuse to accept what they know to be true because of the impact it will have on their personal lives. This explains why some Darwinists suggest such absurd counterintuitive explanations, explanations that are against common sense.

Despite the plain evidence for design, these Darwinists fear encroachment of God into their personal lives more than they fear being wrong about their scientific conclusions.

And this is not to say that all Darwinists have such motivations for their beliefs. Some may truly believe that the scientific evidence supports their theory.

We think they get this misconception because most Darwinists rarely study the research of those in other fields. As a result, very few get the big picture.

In applying the mathematical probabilities to an entirely different issue removed from the anthropic constants, the math still makes its ironclad demands divorced from opinion or preferences.

[57 : 32] Excerpting content by Josh McDowell, the author of New Evidence that demands a verdict, we read, no human explanation can possibly account for the precise predictions and fulfillment of Israel's Messiah, Jesus of Nazareth, who arrived at the beginning of the first century A.D.

His birth as the seed of the woman Eve was predicted in Genesis 3.15 and reported as fulfilled in Galatians 4, 4,000 years later.

The prophet Micah predicted the Messiah's birthplace would be Bethlehem, 500 years before the event was fulfilled as recorded in Matthew 2. The same Micah declared Messiah to have preexisted in eternity, referenced in Colossians 1 and Revelation 1.

The prophet Isaiah in chapter 7 prophesied 700 years previously he would be born of a virgin, as was precisely recorded in Matthew 1 and in Luke 1.

Genesis 49 revealed Messiah would hail from the tribe of Judah and was later fulfilled in the genealogical table of Luke chapter 3. Messiah was prophesied in Psalm 2 to be the Son of God and is identified as such by the voice of heaven at his baptism in Matthew 3.

[58 : 57] And, he will be the seed of Abraham as prophesied in Genesis 12 and fulfilled in Matthew 1, as the son of Jacob in Genesis 35 and fulfilled also in Matthew 1, born of the tribe of Judah in Genesis 49, followed by fulfillment in Hebrews 7.

That his family line would stem from Jesse in Isaiah 11, followed with fulfillment in Matthew 1. Jeremiah 23, 500 years earlier, prophesied Messiah would come out of David as fulfilled in Luke chapter 3.

Isaiah records 700 years prior to his birth, he will be called Emmanuel, meaning God with us, and declared to be the same in Matthew 1 and in Luke 7.

Messiah's priesthood was prophesied in Psalm 110 and verified in Hebrews chapter 3 as after the order of Melchizedek. All these number more than a dozen, but the prophets collectively, with their prophecies and subsequent fulfillment thereof, exceed 60.

Yes, 60 in number. And, as was the case with the previous anthropic constants, when one realizes these precise prophecies, some as early as 4,000 years prior to their fulfillment, others as little as 400 years prior to their fulfillment, are all followed by equally precise fulfillments, one cannot help but be awestruck.

[60 : 39] The incontrovertible evidence demanding an inescapable conclusion based on the mathematical probabilities simply speaks for itself.

And the numbers? Ha ha. Ah, yes, the numbers. Josh McDowell, in his book, published in 1972, was released in an updated expanded version in 1999, titled Evidence That Demands a Verdict, or Newer Evidence That Demands a Verdict.

In it, he cites the analysis of mathematician Dr. Peter Stoner, who tested the probability of the prophecies regarding Jesus being fulfilled by coincidence.

initially, he processed only eight of the great number recorded. And, please remember, math and its numbers care nothing for personal opinion, biases, or prejudices.

Numbers only tell the bald, cold facts. So, what were the odds of just eight of the predictions and fulfillments by Jesus being coincidental?

[61 : 54] You may try pronouncing the number the math produced. What do you call the odds that are one in ten to the seventeenth power?

That is the chance of one in ten followed by seventeen zeros. Write it down if you wish. One. Then seventeen zeros following and see if you know what to call it.

Not even the U.S. Congressional Office of Budget would know what to do with a number like that. That's why it is expressed as a number to a certain power.

It's kind of like dealing with distances in the universe by calling them light years rather than miles. But wait. That math equation processed only eight of the prophecies and their fulfillments.

How many are there all told? If the odds of eight being coincidental is unpronounceable with seventeen zeros following, what would the number be followed by forty-eight zeros?

[63 : 10] The math would call it one in ten to the one hundred fifty-seventh power. Well, let's just forget it.

Most of us forgot it with the seventeen zeros and we don't want to risk brain sprain with this. What can you call it by trying to entertain numbers like that?

Ridiculous. Absurd. Yes. And that is precisely what one must call it to attribute those prophecies and their fulfillment by Christ to be coincidental.

How anyone can have enough faith to entertain even the possibility of a coincidence is mystifying. Yet, to realize there are atheists who insist they remain unconvinced.

And these are they who would charge theists with operating by faith rather than by scientific facts like they do. But on the basis of the hard-cold scientific facts of math, there simply is no case at all to justify the atheist position.

[64 : 32] This is Pastor Marv Wiseman. Thank you so much for giving this content your undivided attention and consideration.

If you have questions or comments you would like to express, you are welcome to do so. My email address is [pastormarv at christianityclarified dot com](mailto:pastormarv@christianityclarified.com).

If God has spoken to you through the content you have heard, you are invited to make the most important decision of your entire life, a decision that will register for all eternity.

If Jesus Christ is who the Bible says he is, and he did for us all what the Bible says he did, as in John 3.16, that God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish but have everlasting life.

So to believe in Christ means far more than merely believing in his existence. It means to believe on him in a commitment kind of way whereby you rely on him as your personal substitute who died for your sin.

[65 : 48] The Bible says Jesus who had no sin was made to be sin for us so that God could take the payment for sin that Christ died for, and place it to your account.

That's why it's called good news. That's the gospel. It is life-saving and life-changing, and it is eternal in its duration.

Here is a simple prayer, and if it expresses your will and wishes, you are invited to make it your prayer right now. dear God, there is much about all of this I do not understand, but I do know I'm just like everyone else, a flawed sinner without a Savior.

Since Jesus died to become our Savior, I want him as my own. I admit my sin, and I need your forgiveness and power to turn from my sin and become yours for eternity.

Thank you for dying for me and doing what I could never do for myself. Thank you for coming into my life and making me a brand new person.

[67 : 04] I want you to guide me and make me the person you want me to be. Thank you for taking my place and dying on that cross for my sin.

Dear friend, if you made that your prayer, you may be certain it is registered in heaven. If you want more information, especially regarding what do you do now, feel free to contact me and I will send you helpful information enabling you to make the most of the brand new life you've received by receiving Christ.

There is no cost, nothing to join, no strings attached. Again, it's PastorMarv at ChristianityClarified.com.

God bless you and be assured I'm praying for all who have heard and considered this information. Thank you. Thank you. Thank you. Thank you. Thank you.