



EVIDENCE FOR GOD

by

D. James Kennedy

A.B., M.Div., M.Th., D.D., D.Sac.Lit., Ph.D.,
Litt.D., D.Sac.Theol., D.Humane Let.

“The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.”

—Psalm 14:1

Believers in the living God have always rejoiced in the fact that He promised that He will be with us and never leave us, and that He will, in fact, work all things together for our good. And yet we know that through most of this century the very idea that any God at all exists has been under a relentless attack—so much so that this has been called the “Century of Atheism.” So today I thought we might want to look at the evidence for the existence of God, much less the existence of a providential, caring Father.

IS THERE A GOD?

Is there a God or is there not? That question eclipses all other questions that man might ask. Should you feel that this statement is merely the opinion of a theologian or minister, let me give it to you from another source. Dr. Mortimer Adler is a former professor of the University of Chicago and also the associate editor of that massive set of beautifully bound volumes (which I suppose graces almost every anywhere-near-complete library in the world) entitled, *The Great Books of the Western World*. These are fifty-four volumes of the greatest writings of the greatest minds of the Western world, going all the way back to Thales, the founder of philosophy up to modern times.

At any rate, Dr. Adler says that with the exception of certain mathematicians and physicists, all authors of the *Great Books*, deal with the subject of God. In their syntopicon, a two-volume work that deals with all of the subjects dealt with by all of the various authors, Dr. Adler is saying that the subject of God is the one that is dealt with by more authors than any other. “The reason,” he said, “is obvious.”

Before I tell you “the reason,” I should flash back a number of years ago to the time I was on the *Merv Griffin Show*. We were talking about prayer in schools, and Merv said, “What good is a couple of minutes of prayer going to do, anyway? What difference does it make?”

My friends, it makes a great deal of difference whether one believes in God. When one prays, or a class of students prays, one thing they are saying is that there is a higher authority than the state that controls the schools. The state doesn’t like that, and the secular man doesn’t like that, but they are acknowledging that there is a God. Does that really make any difference?

Dr. Adler, who has examined the history of Western thought more, perhaps, than anyone ever has, says this:

More consequences for thought and action follow the affirmation or denial of God than the answering of any other basic question. The whole tenor of human life is affected by whether men regard themselves as the supreme being in the universe, or acknowledge a superhuman being whom they conceive of as an object of fear or love and a force to be defied or a Lord to be obeyed.

Whether a person believes in God or not is going to make more difference than anything else. A great deal depends on what we believe about God.

As I say, there has been a massive effort in the twentieth century to do away with belief in God. But, my friends, times are a’changing. As the twentieth century has been called the Century of Atheism (and a number of other things, including the Century of Anxiety, which is no doubt related to disbelief), an increasing number of intellectuals are saying it is probably going to be the greatest century of spirituality in the last five hundred years.

The pillars of secularism, atheism, and materialism are crumbling from a two pronged attack. First of all, they are crumbling from the attack of the Gospel, as it is being proclaimed by increasing numbers of tens of millions of Christians all over the world, and increasing numbers of people are being converted to Christ in an astronomically increasing amount. Second, in the highest intellectual levels, increasing numbers of minds are realizing that all of this materialism, all of this atheism, has been dead wrong. The tide is just beginning to turn.

One scientist, Dr. James Reid, in his book *God, the Atom, and the Universe*, states:

Science is preparing a surprise for mankind! At least it will be a surprise for those who have doubts about the Bible and its God. It will also come as a surprise for those who are laboring under the misapprehension that science has undermined the Bible. In fact, it may even shock some scientists, who may be startled to find that their newly uncovered facts, or accepted theory, provide still another link in the chain of evidence that is showing that the facts of the universe support the Bible’s statements—including creation.

He goes on to say that for years he endeavored to find support for the Bible in science unsuccessfully under the Newtonian concepts of physics. But that has all given way to the whole idea of quantum physics—quantum theory, quantum mechanics—which has totally transformed the scientific world. Now he is discovering that true science supports the statements of the Scripture. That is encouraging.

Evidence of this, I think, is very ironic. The two great revolutions that have tended to turn mankind away from God have been, first of all, the Copernican revolution of 500 years ago, and 400 years later the Darwinian revolution—first in astronomy, then in biology. But Copernicus discovered that the earth was not the center of the universe. The Bible doesn't teach that the earth is the center of the universe, but this concept was taught by Ptolemy and accepted by the Catholic Church as fact (that acceptance came as a great embarrassment later). Ptolemy taught that the earth was the center of the solar system and that all the planets and the sun revolved around the earth, as did the stars.

Copernicus came to see and to realize that this was not the case. In fact, he said that the earth moved around the sun, as did the rest of the planets, and that the stars were not revolving around the earth. We now know that the earth is a rather small planet off on the fringes of a rather insignificant galaxy known as the Milky Way, of which there are many vastly greater.

Therefore, the position of man as being of some significance in the universe began to gradually slide down hill. It was indeed a slippery slope that has brought us all the way to today, where people like Stephen Jay Gould of Harvard, an evolutionist and atheist, has pointed out that man has no more significance than a dried twig like you would pick up in your backyard, only to toss into the garbage can. Not even a branch or a tree, but a dried twig—of no significance at all. And this is the final fruit of the Copernican revolution as far as unbelievers are concerned.

But the Bible says, **“The fool has said in his heart there is no God (Psalm 14:1), and that “He that sitteth in the heavens shall laugh” (2:4).** I find a rather delicious irony here that I want to tell you about. In 1973, twenty-five years ago, the 500th anniversary of Copernicus was celebrated. He was born in 1473. His followers celebrated the Copernican revolution, and what they were celebrating was the demise of man; but more importantly for the unbelievers with him, the demise of God.

At that celebration in Krakow, Poland, where Copernicus was born, one of the scientists invited to read a paper was a man by the name of Professor Brandon Carter, a highly reputed astronomer from Oxford University. In that paper he noted that recently he had discovered certain strange and almost inexplicable things in the world of particle physics and astronomy that he didn't quite know what to do with. They all seemed to point in the same direction, and that direction was that this world, this whole universe, indeed, seems to have been constructed and maintained for the purpose of bringing out in due time intelligent life on this planet—namely man. He used such things as the discovery of the mass of the proton, which if it were just a tiny fraction either larger or smaller, the entire solar system would collapse.

Or, for example, another thing was the force of gravity, which has in it the figure of two, and that has always perplexed mathematicians, because it would seem that an evolved universe would not have the neatness of that kind of figure. The gravity force has been repeatedly tested out to many decimal points, but it always comes out 2.00000. The same symmetry and evenness are true with the force of electricity.

He said that all of these things are pointed to the fact that somehow or another this universe all seems to have been designed for mankind. He called this (and this is a phrase you ought to remember) the “Anthropic Principle.” *Anthropos* is the Greek word for man. The Anthropic Principle, therefore, is the “man” principle. He says that these four or five things that he discovered seemed to be pointing to the fact that this universe has a . . . may I say that dirty word? . . . “purpose.” To an evolutionist that is the dirtiest of words. They had removed all purpose. Everything was merely an accident—the accidental concatenation of certain amino acids in an ancient and primordial slime that led to man. There is no purpose or teleology or an end to anything. But suddenly, here at the 500th anniversary of the Copernican revolution, when the final spike was being driven into the significance of man, the Anthropic Principle was born.

Now they not only have four or five discoveries, but there were eight or ten, and then there were dozens, and then there were scores of discoveries. It has come down the mountain like a snowball turning into a landslide, so virtually no scientist today can deny what it is called: the Anthropic Principle—that this world was made with a purpose and that purpose was mankind. Though we may not geographically be in the center of the universe, we are in the center of God’s heart, and He made it all for us. I get a great kick out of the irony of that. “He that sitteth in the heavens shall laugh.” Truly it is the fool who has said that there is no God.

You probably learned in school about the “nebular” hypothesis, which is the hypothesis of Pierre Simon de La Place concerning the formation of the solar system. I suppose most everyone who went through science in college learned that. Well, I wonder how many of us ever heard the following quote from La Place. I never did. But listen to this notable scientist and astronomer who wrote a huge five-volume work on “celestial mechanics,” a man whose knowledge of the mechanics of the universe was absolutely encyclopedic. He said this: “The proof in favor of an intelligent God as the author of creation stands as infinity to unity against any other hypothesis of ultimate causation.”

That means the proof that God created the world stands as infinity to unity. That is, it is not possible to give a greater contrast than infinity to unity . . . to an infinite number to zero. He said that it is infinitely more probable that a set of writing implements thrown promiscuously against a huge parchment would produce Homer’s *Iliad* than that the creation was originated by any other cause than God. Thus said Pierre Simon de La Place, originator of the nebular hypothesis of the origin of the solar system.

Sir James Jeans, one of the greatest astronomers of modern times, said that the more he studied the universe, the more the universe seemed to him to be one gigantic thought of a great mathematician. That is, it is something that has meaning, symmetry, and reason.

There are many other things that have shown the teleology or the purpose of the world in which we live. Some are more commonplace than the ones being discovered now in these very esoteric realms of particle physics and astronomy. But consider some rather close, down-to-earth concepts—like the moon. We all look at the moon, admire the moon, sing about the moon—the moon in June. It brings out tunes, etc., but what does the moon really mean to us?

Let me say this: If there were no moon, there would be no you. For example, the moon is God's maid for earth. It cleans up the oceans with its tides. Without those tides and without the moon, all of our shores and all of our bays would be filled with billions of tons of garbage, stench, and debris. The highest priced landscape would be as far from a seashore as you could get, especially on the leeward side!

Furthermore, the moon mixes the atmosphere. Just as it works on the sea, it works on the atmosphere and mixes oxygen with the water in the waves breaking on the shore. When you watch waves breaking on the shore, you are watching your lifeline in progress that allows the water to be aerated (bringing air into the water) which is taken up by the plankton that provides the basis of the ground level of the whole food chain, without which we would all die. The moon, which just "accidentally" happens to be there, just "accidentally" happens to be the right size in the right place and the right distance away from the earth!

Or consider our atmosphere again. It is made of 78 percent nitrogen, 21 percent oxygen, and one percent of a few other things. But think about the nitrogen for a moment. Most of the atmosphere is nitrogen. Nitrogen, when mixed with almost anything, becomes a poison to us. But happily, nitrogen is extraordinarily inert. It doesn't mix with much of anything. That's good . . . or is it? Without nitrogen there would be no plants. So how did God get the nitrogen to mix into the soil for the plants to feed on without mixing it with something in the air that we breathe that would kill us?

Well, every day there are 100,000 strokes of lightning that take nitrogen out of the atmosphere and put it into the ground, and every year they produce a hundred million tons of nitrogen plant food that keeps this world going. So the next time you are startled by a bolt of lightning, stop and think: Were it not for that, you wouldn't be alive for long. How little we think of what God has done and continues to do every day for our lives.

Or consider, on the other hand, the matter of dust. Now that is the greatest bane to a person with allergies. It causes sneezing and running eyes and all of those things. It is a pain in the neck to the housewife who has to dust the tables, and so on, and who no doubt has sometimes muttered some quiet imprecations against dust as it comes back over and over again. May I say to you, the next time you dust your tables, I hope you will thank God for dust. If it weren't for dust you wouldn't be alive. Is that possible?

Well, let us look at two things that dust does. One of them is merely cosmetic. If you go 25 miles straight up, there is no dust. Also, there is no blue sky. The sky is pitch black. It is dust in the atmosphere that makes the sky blue. So we wouldn't be able to sing songs about the moon or blue skies were it not for dust.

We could learn to live on any other planet, but they all have nothing but black skies! Have you ever noticed pictures of the moon or Mars? They have black skies. But you see, every drop of rain contains eight million tiny droplets of water, and each one of those eight million droplets of water is wrapped around a tiny speck of dust. If it were not for dust, it would never rain. If it never rained, this whole world would turn into a Sahara desert and all of us would die. So thank God the next time you dust your table, or even sneeze.

I could go on and on and on and on. It is almost endless the way God has provided this nest for His creatures and maintains it and cares for it century after century, because He is a God who is working all things for our good. How marvelous, indeed, He is.

KNOWING GOD PERSONALLY

Not only can we know Him, and not only are scientists discovering that the newest discoveries in science are showing that God exists, but even more than that, we cannot merely know *about* Him, we can know Him personally. He has come to this world in the person of His Son, Jesus Christ, who created all of these things, and without whom not anything was made that was made. The Creator of this earth came and walked among us and loved us, taught us, healed us, and saved us. He gave Himself for us upon the cruel Cross of Calvary. He suffered in our stead. He endured in our place the pain that we rightly deserve. He offers freely the forgiveness of our sins and the gift of eternal life, if we will repent and place our trust in Him—in this One who has shown His love and His faithfulness over and over again without oftentimes our ever even being aware of it or ever thanking Him for it. Jesus, lover of my soul, let me fly to Thee.

Dear friend, do you know Him—I mean do you personally, intimately know Him? Not only can you meet Him, but He has said that He would be willing to come into your heart and to live in your heart as your guide, your teacher, your strengthener, your encourager, your Savior, and your God. If you have never met Him personally, you have missed the greatest thing that exists in this world, and that is the opportunity for the creature to meet personally his Creator. If you have not met Him, I would love to introduce the two of you today right now.

PRAYER: Father, if there are those who are sitting in darkness right now who have no personal knowledge or experience of Thee, who have perhaps lived in doubt, who have perhaps sustained their doubt on the skepticism of sciences, may they see that even scientists are coming to realize their folly. They are coming to realize that Your Word is true, that the fool has said in his heart there is no God, and that one day each one of us will stand before Thee and shall bend the knee acknowledging the truth that Thou art God.

Alas, for many it will be the last thing before they are cast into the everlasting pit of Hell to endure the condign punishment which they justly deserve. But Father, we can know Thee now not as our judge, but as our Savior and Redeemer. So may they say to Thee, “Come, Lord Jesus, come into my heart, into my unclean heart, and wash me ere I die. Cleanse me and make me whole. Take away my guilt and my sin and grant me your peace and forgiveness. I accept you into my life right now as Savior and Lord and Master and God.” In Thy name. Amen.

Sermon delivered by Dr. D. James Kennedy on September 27, 1998, at Coral Ridge Presbyterian Church in Fort Lauderdale, Florida.

105087

