

Does God Exist?

Whether we believe in the existence of God or not will have profound implications for our lives. It will affect the way we think, the way we live, and the way we view the world and our place in it. It will also form the basis for answers to many of life's other important questions: Is life worth living? Why do we exist at all? Where do our values, morality, rationality, dignity and personality come from, and to what end? Are we only physical beings with no greater destiny or hope than to be born, grow old and die?

The question of God's existence demands examination. To go through life without giving any serious thought to the existence of God is to miss the very point of human existence. The meaning of life is to find the meaning of life; the purpose of our existence is to discover the purpose of our existence. But can God's existence be logically proven without appealing to religious experience or a leap of faith? Is there any rational evidence that God really exists?

In fact, rational evidence for the existence of God is overwhelming. It is literally right before our eyes, all around us, in our history, and even within us. Furthermore, this evidence reveals something of the nature of God; who he is, and what he is like.

This paper presents the key evidence for the existence of God.

The Creation

For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:20).

One of the strongest arguments for the existence of God is the need for there to be a Creator to explain the creation. The creation argument is as simple as it is profound. There is no method that we know of by which the physical universe could have created itself out of nothing. Logically, therefore, the universe was created by an agent that is outside of, and greater than, the creation itself.

The fact that anything exists at all, rather than nothing, is compelling evidence for the existence of God. Some people have attempted to get around this by claiming that existence is an illusion. But this notion is irrational and illogical. A person must exist in order for them to ask the question, "Do I exist?", therefore, the argument is self-refuting. It is also contrary to rational experience.

Others have claimed that the universe has always existed and, therefore, was never created. This view is contrary to the scientific evidence which demonstrates that the universe had a definite beginning, is subject to decay, and will eventually die. While a supernatural being could exist forever without having a beginning or an end, natural things cannot. The evidence of the world we live in is that the physical universe is ultimately not self-sustaining and, therefore, must have been created by an outside agent.

The first question which should rightly be asked is: Why is there something rather than nothing? – Gottfried Wilhelm Leibniz.

The solution of the riddle of life in space and time lies outside space and time – Ludwig Wittgenstein.

Intelligent Design

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge (Psalm 19:1-2).

The universe we live in shows all the marks of having been brought into existence through intelligent and purposeful design. Everywhere in the cosmos we see a high degree of order, structure and complexity, but also great beauty, artistry and harmony. Some examples of the evidence from design are described in the following sections.

Organisation

The planets in our solar system and the stars in space all move in precise orbits according to precise mathematical laws. Massive numbers of stars cluster together to form huge galaxies, which themselves are grouped in clusters from a few to several thousand in number. These, in turn, group together to form a massive, three-dimensional cellular structure extending throughout the visible universe.

The same kind of order and precision is seen at the infinitesimal level. Atoms are composed of a nucleus of protons and neutrons surrounded by orbiting electrons. Just like the stars in space, the atoms group together into molecules which join up in precise arrangements to form elemental compounds, like the crystals in the many different kinds of soils and rocks. Even substances that are able to flow, like water and air, are composed of molecules that interact with one another, but remain separated.

Living things show even higher degrees of organisation. Inside every living cell a complex interaction of various kinds of molecules converts the energy and raw materials supplied to the cell into the compounds required to keep the cell, and the organism it belongs to, alive. Without this orderly process, the organism would die. The cells themselves are grouped together to make up the different components of an organism. In animals some cells form skin, others form hairs, and even more complex arrangements of different kinds of cells form sophisticated structures like organs and limbs.

Nothing in our experience of life suggests that organisation can arise spontaneously by random chance processes. Instead, random processes invariably result in disorder and loss of structure. Organisation requires intelligence, and supreme organisation, such as we see inherent in the cosmos,¹ points to a supreme intelligence.

I shall always be convinced that a watch proves a watchmaker, and that a universe proves a God – Voltaire.

When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. This did not happen by chance – Sir Isaac Newton.

Law and Order

Organisation and structure are not inherently stable. Elaborate laws are required to maintain the structure of things, and prevent them from deteriorating into chaos. Everything in the universe, from atoms to galaxies, is governed by precise physical laws. Again, however, our experience of life is that no law ever came into being of its own accord. Laws are made by lawmakers, and the superb laws inherent in the cosmos must have been made by a superb lawmaker.

The natural laws of the universe are so precise that we have no difficulty building a spaceship to fly to the moon and can time the flight with the precision of a fraction of a second. These laws must have been set by somebody – Werner von Braun (rocket scientist).

The mathematical precision of the universe reveals the mathematical mind of God – Albert Einstein.

¹ The Webster's Dictionary defines cosmos as "an orderly harmonious systematic universe."

Harmony

Perhaps the clearest and simplest evidence for the existence of a Creator God is the marvellous design of organisms and their perfect fit into the environment. Living things interact in complex and surprising ways with one another and with their environment.

Green plants, for example, feed the world, convert carbon dioxide into oxygen for animals to breath, and recycle water from the ground back into the air where it can fall again as rain. But plants are not just functional, they also provide habitat for animals, and are a great source of pleasure to many people.

The world is full of extraordinary and imaginative designs in plants and animals. Think of the ant and termite colonies that work with one mind yet have no leader; the great variety of beautiful songs that birds use to communicate with each other, which we also can enjoy; the ingenious devices that plants use to send seeds on their way; and the clever tricks that flowers use to lure insects to pollinate them.

The numerous examples of symbiosis (organisms that form mutually beneficial partnerships with each other) also provide evidence of purposeful design. For example, stinging ants that live in the hollow thorns of acacia trees keep leaf-eating insects off the tree and cut up and kill vines that try to climb on the tree. In return, the tree secretes a sugary fluid that the ants relish, and produces small false fruit which the ants eat. There are also certain types of small fish and shrimp that clean the teeth and gills of several kinds of large, predatory fish, somehow safe in the knowledge that the big fish will not eat them! While the survival value of such partnerships is obvious, their existence can only be explained by intelligent design.

Complexity

The extraordinary complexity of the cosmos also points to intelligent and purposeful design. Charles Darwin, in a chapter of *Origin of Species* called “Difficulties with the Theory”, recognised the problem of complexity in his theory of evolution: “To suppose that the eye, with all of its inimitable ability for adjusting the focus for different distances, for adjusting for different amounts of light, and for correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, to be absurd in the highest degree possible.”

The astronomer Robert Jastrow echoes this sentiment: “The eye appears to have been designed; no designer of telescopes could have done better ... It is hard to accept the evolution of the human eye as a product of chance; it is even harder to accept the evolution of the human intelligence as the product of random disruptions in the brain cells of our ancestors.”

It is complexity that gives rise to the astonishing variety of things in the cosmos. The unique shape that a particular plant will take, for example, is due to the complex processes involved in its growth. Other examples include our every-changing weather, genetic inheritance, and “wobbles” in the orbits of the planets. Variability is *not* the result of random chance or chaotic processes. Instead, it is the result of complex processes involving a large number of highly sensitive and interdependent variables. Small changes in even a few of these variables can produce a “chain-reaction” of changes, and a final outcome which defies prediction by the best of science, yet remains within prescribed limits.²

Automation

In spite of the enormous complexity of the cosmos, it largely runs itself very well. While God is certainly capable of intervening in his creation, there is no actual need for him to do so, at least from a physical perspective. Not only can living things replicate themselves, they can also adapt to an ever-changing environment, and can also, to various degrees, modify their

² The popular “butterfly” analogy purporting that the fluttering of a butterfly’s wings could cause a hurricane somewhere else in the world is complete nonsense.

environment to suit themselves. Yet, all of this is achieved with astonishing beauty and balance.

Chance has no Chance

There is no possibility that the extraordinary complexity and design evident in the cosmos could have arisen by random chance processes. There is simply no basis in chance for producing anything constructive. The assumption that time plus matter plus chance could create anything useful is mythological. There are three key reasons why chance is inadequate.

For one thing, random events mostly result in the destruction of things, not their creation. Genetic mutations, for example, usually only shuffle existing information, but occasionally can result in a loss of information.³ This, in turn, can result in adverse effects such as congenital diseases and deformities. Similarly, heat from the sun will generally break things down unless complex mechanisms are already present (i.e., pre-exist) to capture it and convert it into a useful form, such as the chlorophyll in the leaves of green plants.

Also, chance has no inherent memory. Even if a random event did accidentally produce a small improvement of some sort, subsequent random events would be just as likely to reverse it. Adding a second small improvement that complements the first before it is destroyed, becomes increasingly unlikely. For a whole series of random chances to create anything complex enough to survive and replicate itself becomes statistically impossible. There is simply no basis in chance processes for accumulating positive benefits.

Finally, there is the problem of irreducible complexity. Scientists are continually astonished at the complexity in even the simplest of living organisms, and even in the simplest of their individual components. Most of these complex structures and processes cannot be reduced to a more basic form without the whole component, and often the whole organism, failing to function. Therefore, all the intricate mechanisms must be in place from the outset, nullifying the evolutionary concept of design by the accumulation of small improvements.

The more statistically improbable a thing is, the less we can believe that it just happened by blind chance. Superficially, the obvious alternative to chance is an intelligent Designer – Richard Dawkins (atheist and evolutionary scientist).

There may be some theoretical chance that wind and rain erosion could produce the faces of four presidents on the side of a mountain, but it is still far more reasonable to assume that an intelligent sculptor created Mount Rushmore – Norman Geisler.

Design and Art

The evidence of design in nature is evidence of an intelligent and purposeful designer and creator. Nothing in our experience of life supports the concept that intelligent design can arise spontaneously from random chance processes. But the design we see in nature is not just functional, it is also imaginative, artistic and highly aesthetic. It is clear that the cosmos was not only created by God, but that it was also created for our benefit.

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? You have made him a little lower than the heavenly beings and crowned him with glory and honour (Psalm 8:3-5).

How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures (Psalm 104:24).

³ Contrary to popular belief, there has never been a documented case of new information arising from genetic mutations. All that has ever been reported are changes arising from the rearrangement of pre-existing genetic information.

Information

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made (John 1:1-3).

Information is a necessary basis of all that exists in the universe. Without it, the universe could never have come into being, nor could it continue to function. There are three fundamental types of information: creative, operational and communicative.

Creative information is used to produce something. It starts with an idea, knowledge and creative thought, which is then encoded in a blueprint. This might be the plans for building a house, a recipe for making a cake, or the DNA molecule for the construction of a living cell.

Operational information is required to maintain a system and keep it functioning properly. Examples include the operating system of a computer, the program controlling a robot, and the nervous system of an animal. It has been estimated that the amount of information streaming through the human body during the course of a single day, both the deliberate and the involuntary activities, is one million times greater than all the knowledge represented in all the books in the world.

The many laws of nature that govern the cosmos are also kinds of operational information. The way that atoms are arranged within a particular material and, thereby, define the characteristics of the material, is an example. Another example is the law of gravity that keeps our atmosphere in place, and controls the rhythm of life on earth. As previously noted, the physical laws of the universe must have been made by someone greater than, and external to, the cosmos itself.

The often astonishing knowledge and skills that animals possess, which we call “instinct”, is another type of operational information. Spider’s webs, for example, are marvels of economic engineering and architectural design, yet they are routinely produced by creatures with no cognitive intelligence. Where did they learn to do this? Who was it that taught them? Another example is the ability of birds to navigate by the sun and stars, or perhaps by the earth’s magnetic field, or by detailed memory maps. Some birds, such as the long-tailed cuckoos of New Zealand and the Manx shearwaters of Wales, migrate thousands of kilometres on their own to meet up with their parents who left before them. How do they know where to go? How was this knowledge passed down to them?

Many systems require operational processes that are time-dependent. For example, the production of a protein in a living cell follows a complex sequential process involving over 75 “helper molecules” all working together in harmony. Provided that the cell is continually supplied with the right kind of energy and raw materials, and all the 75-plus molecules required for the DNA-protein translation are in the right place at the right time and in the right amounts and having the right structures, then cells can easily make an average size protein in about four minutes. The operational information required to run this complex program is not inherent in matter; none of the molecules in this example have any idea of what they are supposed to do. Instead, this highly complex process is precisely coordinated by operational information that has been imposed upon it from an intelligent source external to the process itself.

Communicative information is the means by which living things exchange messages with one another using a particular set of symbols (i.e., a language). Animals, for example, use an astonishing array of sounds and gestures to communicate with one another. Birds produce beautiful musical compositions, and perform intricate dances to convey messages that only they can understand. These creatures did not create their own languages; someone taught them how to communicate with their own kind. Human beings are able to modify their languages, and to record and transmit their communications in many different ways. But societies everywhere adhere to one of a small number of core languages that were not of their own making.

Information is an essential prerequisite for everything that exists in the universe, along with matter and energy. All three – information, matter and energy – must have existed at the outset for the universe to exist at all. So who created these fundamental entities? Matter and energy cannot create themselves out of nothing, and information requires an intelligent prime source. The only reasonable answer is God. Not an impersonal, amorphous “life force”, but a powerful, intelligent and purposeful God.

Morality

God created man in his own image, in the image of God he created him; male and female he created them (Genesis 1:27).

Morality is an essential part of our human nature. Every day we make moral judgments. We desire and fight for justice, equality, tolerance and human rights. We value and respect honesty, responsibility, self-sacrifice, dedication and love. We condemn racism, rape, violence, cruelty, hatred, child abuse, war, corruption, murder and betrayal. We quickly discern the “good guys” from the “bad guys”, and inwardly know that it is better to be good than bad.

No other earthly creature has a moral sense as we do. Animals behave according to programmed instincts and are completely devoid of any moral or ethical capacity. Man alone is able to judge good from evil, right from wrong, and to prefer civilised morality to savage morality. Our moral standards provide a basis for our thinking and behaviour.

Some people believe that there is no absolute standard of morality. This argument, however, is self-refuting, subjective and arbitrary. To say, “There are no absolutes” is itself an absolute statement which, according to the proposition itself, should not be taken seriously. To reject moral absolutes is, in essence, to affirm that there are no real differences between Mother Teresa and Adolf Hitler, which is clearly absurd.

The moment you say that one set of moral ideas can be better than another, you are, in fact, measuring them both by a standard, saying that one of them conforms to that standard more nearly than the other – C. S. Lewis.

Nor can it be argued that our moral values are merely social conventions, like driving on the left or right side of the road. If the government of a country proposed to change the law affecting some moral value, it might be supported by some people, and opposed by others. The level of support or opposition would be based on each person’s judgment of right and wrong. Our moral sense, therefore, must pre-exist and transcend our every-changing social laws and conventions.

While the laws of nature (like the law of gravity) determine how things *will* behave, morality describes how people *should* behave. Morality cannot evolve or change. It is *never* right to murder someone, or to abuse a child. Such absolute morals are true regardless of situation and circumstance, and remain true through all time. Again, it is clear that morality could not have arisen in the minds of men, but must have existed from the outset. If there is a transcendent moral law, then there must be a transcendent moral law-giver.

The central question about moral and ethical principles concerns this ontological foundation. If they are neither derived from God nor anchored in some transcendent ground, are they purely ephemeral? – Paul Kurtz.

People will differ on what they consider to be right and wrong, but this does not support the notion that there is no absolute moral standard. Rather, it is evidence that we have a free will and are free to choose between right and wrong, good and evil. The choices we each make are the product of many complex influences upon us including our life experiences, our private and social environment, our personalities, and our personal preferences. Many people choose to live immorally despite having an inner sense that what they are doing is wrong, while others will blindly follow the standards of the society in which they live. None of these

individual choices, however, diminish the absolute standard of morality which transcends the physical realm.

Perhaps the strongest argument that a moral law points to a moral God, is that moral living is practical and beneficial, while immoral living invariably results in loss, suffering and unhappiness. Conversely, if morality is nothing more than a human invention, then it is arbitrary and has no ultimate meaning, significance, or value. This position, however, is impossible to live with. It would require, for example, complete acceptance of Hitler's attempt to exterminate the Jews without passing any moral judgment on his behaviour.

The law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes (Psalm 19:7-8).

The evidence of life is that there is an absolute moral law which has been given to man alone. It is reasonable to infer from this that there exists a moral God who has given this law to us, the one creature made in his likeness (Genesis 1:27). If there is no God, then there is no logical basis for an absolute morality. But since absolute morality clearly does exist, then there must also be a moral God who is the source and the very standard of absolute morality.

Jesus Christ

Further compelling evidence for the existence of God can be seen in the reality of the person of Jesus Christ. There is ample historical evidence, both secular and religious, to support the reality of Christ. It is not adequate to simply dismiss this evidence as a religious fabrication. To do so is to prejudge the case. A sensible approach would be to examine the facts, weigh the evidence, ask some tough questions, then reach a reasonable conclusion in the light of the existing evidence. A number of famous sceptics, some of whom are quoted in these papers, have taken this approach and been overwhelmed by the evidence.

If the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God – Rousseau.

Jesus Christ made some remarkable claims about himself. He claimed to be the Son of God, God in human form, equal to God, and sinless like God. He also claimed to have authority to forgive sins, to grant eternal life, to be worthy of worship, and to be truth itself. These claims are unique among religious founders of the world. Mohammed never claimed to be God; Buddha remained silent on the question of God; Confucius refused to discuss the idea of God; and Moses merely claimed to be a prophet of God. Only Jesus claimed to be God incarnate.

In considering the life and teachings of Christ, we are confronted by four possibilities: He was either a liar, a self-deluded lunatic, a made-up legend, or the Son of God. Any honest study of the historical and scriptural evidence relating to Christ will inevitably point to the latter. His claims, his teachings, and his life simply do not support the first three options. No other religious founder made such explicit claims about himself, taught with such insight, or lived so consistently. The teachings and claims of Jesus Christ are consistent with his life, consistent with the entire revelation of God contained in the Bible, consistent with the reality in which man lives, and consistent with rational experience.⁴

That Christ is indeed God was emphatically demonstrated by his resurrection from the dead, a feat that no other religious founder has been able to emulate. There are three key pieces of evidence that support the historicity of the resurrection: The scores of Bible prophecies that predicted the death and resurrection of Christ; the many eye witness accounts of the empty

⁴ See also the article *Was Jesus Christ God?* in this series.

tomb and the risen Christ; and the subsequent unwavering conviction of his followers even in the face of severe persecution.⁵

The chances of all these prophecies being fulfilled in one man are so overwhelmingly remote that it is strikingly demonstrated that they could in no wise be the shrewd guesses of mere men – Prof. J. P. Free.

It is extremely difficult to object to the empty tomb on historical grounds; those who do deny it do so on the basis of theological or philosophical assumptions – D. H. Van Daalen.

I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us that Christ died and rose again from the dead – Thomas Arnold.

Jesus Christ said of himself, “Anyone who has seen me has seen the Father” (John 14:9). This astonishing claim is backed up by his life, his teachings, Bible prophecy, his resurrection from the dead, and his continuing reign in the lives of his disciples. The reality that Jesus Christ was the Son of God proves emphatically the existence of God the Father and God the Holy Spirit about whom he taught. In order to deny the existence of God, it would be necessary to deny that Christ was the Son of God. The evidence, however, points clearly to the truth of Christ’s claims about himself, and the reality of God.

The Nature of God

The evidence discussed above points clearly to the existence of an intelligent and purposeful Creator God. It also reveals something of the nature of God. We can see in the creation that God is intelligent, powerful, artistic and imaginative. It is also apparent that he created the universe primarily for the benefit of man.

But what about the evil in creation? In Genesis, the first book of the Bible, we learn that the original creation was “very good” (Genesis 1:31). But it was soon marred by the entry of sin into the world through the disobedience of Adam and Eve, the first human beings. This resulted in hardship, violence and death becoming a normal part of the fallen creation. This explanation, coupled with the evidence of the effects of sin and evil in the world, shows that God is prepared to judge man and to punish him for his sins.

God’s judgment of man, and also the moral nature that he has provided us with, also point to another fundamental characteristic of God – he is not a dictator. God has clearly given man a free will to choose between good and evil. Unfortunately, it is also evident from simple observation that none of us is able, in our own strength, to do what is right all of the time.

For all have sinned and fall short of the glory of God (Romans 3:23).

We all, like sheep, have gone astray, each of us has turned to his own way (Isaiah 53:6).

If we now add in the Christological evidence, we discover an even more wonderful characteristic of God – his love and mercy. In the person of Jesus Christ, God became a man, lived as one of us, and died a painful death in our place to provide each of us with an opportunity to be saved.

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life (John 3:16).

⁵ See also the article *Did Jesus Christ Rise from the Dead?* in this series.

Implications of the Existence of God

Given the overwhelming evidence for the existence of God, and some of the fundamental characteristics of God inherent in the evidence, how should we respond to this information? The following are some of the critical implications:

- ❖ **We exist for a reason.** It is clear that God has created the universe and everything in it for a reason, and that man is at the centre of his divine purpose. The Bible completes the picture. From beginning to end it portrays the story of a holy and righteous God reaching out to rebellious and sinful man with perseverance, patience and an enduring love. The reason we exist is to find God, make peace with him, and be saved. “The mind of sinful man is death, but the mind controlled by the Spirit is life and peace” (Romans 8:6).
- ❖ **God is all powerful.** The creation itself testifies to the unimaginable power and authority of its Creator. Our response to this should be one of fear and reverence for God. Yet, most people give little thought to God except in times of trouble, and many are openly hostile towards him. Some even use his name, or the name of his Son, as a curse. The Bible teaches that there are many blessings to be found in honouring God, the greatest of which is knowledge: “The fear of the Lord is the beginning of wisdom; all who follow his precepts have good understanding” (Psalm 111:10).
- ❖ **The Bible is consistent with the rational evidence.** The biblical view of God and creation is entirely consistent with the rational and scientific⁶ evidence. The details may differ, but the fundamentals are the same. Both confirm that the universe came into existence through a powerful agent external to the universe itself, and that it is the result of intelligent and purposeful design. This supports the view that the Bible is the inspired word of God and can be trusted.
- ❖ **God exists outside of space and time.** Many popular religions are based on the concept that God and the universe are one and same. The Eastern religions in particular, including Hinduism and Buddhism, and their modern-day derivatives such as New Age, hold to this view. Such beliefs are fundamentally and fatally flawed, since the scientific and rational evidence reveals a God who is greater than, and outside of, his own creation. There is little point in following a religion that is factually inaccurate and inconsistent with reality. While false religions may be attractive at some level, ultimately they will fail to deliver true peace and salvation. In practice, they are little more than a ruse.

Conclusions

The evidence for the existence of an intelligent and purposeful God is overwhelming. It is apparent in the very fact of our existence, and wonderfully demonstrated in the amazing design and artistry on display in the world around us. It is also evident in the very nature of man. Our ability to distinguish between right and wrong, and our innate desire to prefer good over evil, supports the biblical view of man having been made in the image and likeness of God.

Some of the most fundamental characteristics of God are also revealed. He is intelligent, powerful, righteous and loving. When the work of Jesus Christ is added into the mix, it becomes clear that God’s divine purpose for man is to offer salvation to everyone who cares to receive it. All that exists, both the good and the bad, appear to be directed towards this one end – the hope of eternal life for all who believe in him.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its

⁶ Note that this applies only to empirical scientific evidence as opposed to theoretical scientific constructs such as the theory of evolution.

bondage to decay and brought into the glorious freedom of the children of God (Romans 8:19-21).

If you would like to be among those who are being saved, this is what you should do:

- ❖ **Pray to Jesus Christ.** “The Lord is near to all who call on him ... he hears their cry and saves them” (Psalm 145:18-19).
- ❖ **Read the Bible.** You should start by reading the whole of the New Testament, asking Jesus to help you to understand what you are reading.
- ❖ **Join a church.** It is vital that you find a church which holds the Bible to be the final authority in all matters of faith and practice for those who believe in Jesus Christ.

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