

A CUMULATIVE CASE
FOR THE EXISTENCE OF GOD:

The Existence of God

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In his book, *The Quest for God: A Personal Pilgrimage*, historian and journalist Paul Johnson writes:

The existence or non-existence of God is the most important questions we humans are ever called to answer. If God does exist, and if in consequence we are called to another life when this one ends, a momentous set of consequences follows, which should affect every day, every moment almost, of our earthly existence. Our life then becomes a mere preparation for eternity and must be conducted throughout with our future in view. If, on the other hand, God does not exist, another momentous set of consequences follows.

Paul Johnson continues:

This life then becomes the only one we have, we have no duties or obligation except to ourselves, and we need weigh no other considerations except our own interest and pleasures. There are no commands to follow except what society imposes upon us, and even these we may evade if we can get away with it. In a Godless world, there is no obvious basis for altruism of any kind; moral anarchy takes over and the rule of the self prevails.

~ *The Quest for God: A Personal Pilgrimage* (New York: HarperCollins, 1996), 1.

DOES GOD EXIST? WHERE DOES THE EVIDENCE POINT?

- Against the backdrop of the most important question one could consider are five substantive factors that prompt us to take this question with utmost seriousness while we have air to breathe:
 - 1. The Vaporous Quality of our Physical Existence;
 - 2. Intimation from God's Image Within;
 - 3. Our Finiteness Contemplating Infinitude;
 - 4. The Reality of Spiritual Incompleteness;
 - 5. The Five-Fold Witness of God in Creation
- *An "intimation" means to make known subtly or indirectly.

1. VAPOROUS CONDITIONS OF OUR EARTHLY LIVES:

“Between us and heaven or hell there is only life-half-way, the most fragile thing in the world.” ~ Blaise Pascal, *Pensées*, 152 (213).

“Imagine a number of men in chains, all under sentence of death, some of whom are each day butchered in the sight of others; those remaining see their own condition in that of their fellows, and looking at each other with grief and despair await their turn. This is an image of the human condition.” ~ Pascal, *Pensées*, 434 (199).

“We run heedlessly into the abyss after putting something in front of us to stop us seeing it.” ~ Pascal, *Pensées*, 166 (183).

CONSIDER THE INSIGHTS OF PHILOSOPHER DR. PETER KREEFT:

We are locked in a car (our body), rushing furiously down a hill (time), through fog (ignorance), unable to see ahead, over rocks and pits (wretchedness). The doors are welded shut, the steering works only a little, and the brakes are nonexistent. Our only certainty is that all the cars sooner or later fall over the edge of the cliff (death).

So, what do we do? We erect billboards at the edge of the cliff, so that we do not have to look at the abyss. The billboards are called 'civilization.'

Our 'solution' is the biggest part of our problem.

PHILOSOPHER DR. PETER KREEFT CONTINUES:

There are only five solutions to our most crudely obvious problem, death:

1. Don't look at it. Look the other way. Be an ostrich; hide your head in the sand, your mind in worldliness. Stay diverted.
2. Look at it with a heart dulled by pop psychology. 'Accept it.' Be bland and indifferent to it. Do go gentle into that good-night; do not rage against the dying of the light.
3. Look at it and despair. This is the admirable but unlivable honesty of nihilism; of Sartre, and Camus, and Jons in *The Seventh Seal*.
4. Look at it and put your hope and faith in science to conquer death by technology, by cryogenics or by artificial immortality by genetic engineering. This is a faith as old as Renaissance alchemy and occultism. There has never been anything whatever to verify this faith, and if it were verified, it would create not Heaven on Earth but Hell.
5. Put your faith in God, in Christ, in Resurrection.

~ Peter Kreeft, *Christianity for Modern Pagans* (San Francisco: Ignatius, 1993), 145-146.

1. VAPOROUS CONDITIONS OF OUR EARTHLY LIVES:

“We who live in this nervous age would be wise to meditate on our lives and our days long and often before the face of God and on the edge of eternity. For we are made for eternity as certainly as we are made for time, and as responsible moral beings we must deal with both.... To be made for eternity and forced to dwell in time is for mankind a tragedy of huge proportions. All within us cries for life and permanence, and everything around us reminds us of mortality and change. Yet that God has made us of the stuff of eternity is both a glory yet to be realized and a prophecy yet to be fulfilled.”

~ A. W. Tozer, *Knowledge of the Holy* (New York: HarperCollins, 1961), 41.

2. INTIMATION OF GOD'S IMAGE WITHIN:

“The ancient image of God whispers within every man of everlasting hope; somewhere he will continue to exist. Still he cannot rejoice, for the light that lighteth every man that cometh into the world troubles his conscience, frightening him with proofs of guilt and evidences of coming death. So is he ground between the upper millstone of hope and the nether stone of fear.”

~ A. W. Tozer, *Knowledge of the Holy* (New York: HarperCollins, 1961), 41.

3. OUR FINITENESS CONTEMPLATING THE INFINITUDE OF GOD:

Of all that can be thought or said about God, His infinitude is the most difficult to grasp. Even to try to conceive of it would appear to be self-contradictory, for such a conceptualization requires us to undertake something which we know at the outset we can never accomplish. Yet we must try, for the Holy Scriptures teach that God is infinite...

Infinitude, of course, means limitlessness, and it is obviously impossible for a limited mind to grasp the Unlimited.... The reason for our dilemma has been suggested before. We are trying to envision a mode of being altogether foreign to us, and wholly unlike anything we have known in our familiar world of matter, space, and time.

~ A. W. Tozer, *Knowledge of the Holy*, 43-44.

4. THE REALITY OF SPIRITUAL INCOMPLETENESS: CONSIDER THE FOLLOWING INDICATORS AS ARTICULATED BY DR. RAMESH RICHARD IN HIS WORK, *MENDING THE SOUL*:

1. The more you rationalize to avoid responsibility for your behavior, the greater is your need and appetite for filling the hole in your heart.
2. The larger the gap between what you would like to do and what you actually do, the larger is your need to be filled.
3. The more you project your thoughts, feelings, & guilt on others, the more desperate is the hunger in your heart.

4. THE REALITY OF SPIRITUAL INCOMPLETENESS:

- 4. The more you indulge in repressing the fact of your heart's emptiness, the more intense is your need for filling it.
- 5. The more you attempt to compensate & excel in non-spiritual areas to fill what essentially is a spiritual hole, the more urgent is the passion for filling.
- 6. The more you assume responsibility to fill the hole, the more emphatic the lust is to fill it.

4. THE REALITY OF SPIRITUAL INCOMPLETENESS:

- 7. The more you act like your own savior, your own deity, the deeper is the hole. The sonar evidence shows up everywhere. Your penchant to self-deification in grounding the solution for the heart-hole in yourself also reveals the vast dimensions of your spiritual need.

4. THE REALITY OF SPIRITUAL INCOMPLETENESS:

8. The self-deification phenomena may be explained further as:

- a. your quest for power;
- b. your ambition for freedom & autonomy;
- c. your sole arbitration of moral decisions;
- d. your aspirations for eternality, unchangingness, & immortality;
- e. your attempts to influence public opinion & buy people's favor;
- f. your understanding of your unconscious needs & provision for their satisfaction;
- g. your negotiation of social contracts for personal benefit;
- h. your competence in increasing people's good & bad actions, productivity, and morale;
- i. your ability to destroy people permanently.

4. THE REALITY OF SPIRITUAL INCOMPLETENESS:

What about the depth of the heart-hole?

We can measure the width of the human heart-hole, but we don't know how deep it is. You can't see the bottom, but it sends back an echo. The hole can't get wider, but it can get deeper. It is immense, but it is not infinite, and while you can't see the bottom, it reverberates. The sonar bounces back and shows how deep, how empty, how needy it is. ~ Ramesh Richard, Mending the Soul.

5. INTIMATIONS OF GOD'S EXISTENCE IN CREATION (ROMANS 1; 2:14-16):

- 1. Witness of Creation;
- 2. Witness of our Human Design;
- 3. Witness of Conscience;
- 4. Witness of Godward Longings;
- 5. Witness of Consequences.

~ See J. Budziszewski, "Natural Law" in *New Dictionary of Christian Apologetics*, edited by W. C. Campbell-Jack and Gavin McGrath (Downers Grove, Illinois: InterVarsity, 2006), 473-376.

WHAT IS A SYLLOGISM:

ANYTHING LOGICAL MAY BE EXPRESSED IN SYLLOGISTIC FORM. A SYLLOGISM INVOLVES THREE ASPECTS:

- 1. A Major Premise: All mortals things will die.**
- 2. A Minor Premise: All men are mortal.**
- 3. A Conclusion: All men will die.**

THE COSMOLOGICAL ARGUMENT:

A CAUSE AT THE BEGINNING. THE UNIVERSE HAD A BEGINNING CAUSED BY SOMETHING BEYOND THE UNIVERSE (VERTICAL ARGUMENT):

- 1. The universe had a beginning.**
- 2. Anything that had a beginning must have been caused by something (someone) else.**
- 3. Therefore the universe was caused by something (someone) else.**

THE TELEOLOGICAL ARGUMENT:

SINCE THE UNIVERSE IS EXCEEDINGLY MORE COMPLEX IN ITS OPERATION, THERE MUST BE A MAKER OF THE UNIVERSE (E.G., PSALM 19:1-6; ACTS 14:15-18).

- 1. All designs imply a designer.**
- 2. There is a great design in the universe.**
- 3. Therefore, there must be a Great Designer of the universe.**

THE MORAL LAW ARGUMENT:

THE ROOTS OF MORAL ARGUMENT FOR GOD ARE FOUND IN ROMANS 2:12-15 IN WHICH HUMANITY IS SAID TO STAND UNEXCUSED SINCE THERE IS "A LAW WRITTEN ON THEIR HEARTS." MORAL LAWS DON'T DESCRIBE WHAT IS, THEY PRESCRIBE WHAT OUGHT TO BE.

- 1. Moral laws imply a Moral Law Giver.**
- 2. There is an objective moral law.**
- 3. Therefore, there is a Moral Law Giver.**

THE ARGUMENT FROM JOY:

CREATURES ARE NOT BORN WITH DESIRES UNLESS *SATISFACTION FOR THOSE DESIRES EXISTS*. A BABY FEELS HUNGER; FOOD CAN SATISFY.

1. **Every natural innate desire has a real object that can fulfill it.**
2. **Human beings have a natural, innate desire for immortality.**
3. **Therefore, there must be an immortal life after death.**

THE RELIGIOUS NEED ARGUMENT:

IS THE DESIRE TO BELIEVE IN GOD AN ILLUSION, HUMAN WISHES, PURELY PSYCHOLOGICAL, OR IS IT FACTUAL? THE DESIRE FOR GOD DOES EXIST, NOT AS A PSYCHOLOGICAL WISH, BUT FROM REAL EXISTENTIAL NEED. THIS IS A PSYCHOLOGICAL ARGUMENT.

- 1. Human beings really need God.**
- 2. What humans really need, probably really exists.**
- 3. Therefore, God really exists.**

FOR SAKE OF CLARIFICATION:

1. THIS ARGUMENT DOES NOT MEAN EVERYONE GETS WHAT THEY WANT (E.G., I NEED A RED LAMBORGHINI);
2. THIS ARGUMENT DOES NOT MEAN EVERYTHING GETS WHAT THEY NEED (FOOD AND WATER DURING A FAMINE);
3. RATHER, THIS ARGUMENT IS DECLARING THAT **WHAT WE ACTUALLY NEED, REALLY EXISTS** (E.G., WATER, FOOD, OXYGEN, ETC.).

- 1. Human beings really need God.**
- 2. What humans really need, probably really exists.**
- 3. Therefore, God really exists.**

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING:

“Even when one feels nearest to other people, something in one seems obstinately to belong to God...-at least that is how I should express it if I thought there was a God. It is odd, isn't? I care passionately for this world and many things and people in it, and yet ...what is it all?” There must be something more important one feels, though I don't believe there is.”

~ Bertrand Russell, Letter to Lady Ottoline

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: ATHEIST WALTER
KAUFMANN:

*“Religion is rooted in man’s aspiration to transcend
himself....Whether he worships idols or strives to
perfect himself,
man is the God-intoxicated ape.”*

~Critique of Religion and Philosophy, 355, 359.

~Walter Kaufmann

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: JEAN PAUL
SARTRE

*“I need God I reached out for religion, I longed for
it, it was the remedy. Had it been denied me, I
would have invented it myself.”*

Jean Paul Sartre
(*Words*, 102, 97).

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: SIGMUND FREUD

“Freud stated that religion is an “illusion,” but—
He admitted, “it would be very nice if there were a
God....”

He admitted “a sense of man’s insignificance or
impotence in the face of the universe.”

He referred to “our God Logos [reason]...” So, here
he substitutes a personal God for “reason.”

Why the need for any “god”?

~ Sigmund Freud

(The Future of an illusion, 52, 88).

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: ERICH FROMM

He denied a theistic God, but – He affirmed a humanist
religion.

In fact, he used the name “God for his object of devotion to
the whole of humanity.

~ The Legacy of Erich Fromm

(Psychoanalysis and Religion, 49, 54, 87).

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: VICTOR FRANKL:
ALL SEEK GOD

“Man has always stood in an intentional relation to
transcendence, even if only on an unconscious
level.”

If understood correctly, all men seek the
“Unconscious God.”

(~ Victor Frankl,

The Unconscious God).

Is this not similar to the “unknown” God in Acts
17?

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: NIETZSCHE:

“God is dead. God remains dead. And we have
killed him. How shall we, the murderers, of
all murderers, comfort ourselves?”

~ “The Madman” in *Gay Science*, 125.

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: NIETZSCHE:

“I hold up before myself the images of Dante and Spinoza, who were better at accepting the lot of solitude. Of course, their way of thinking, compared to mine was one which made solitude bearable; and in the end, for all those who somehow still had a ‘God’ for company.... My life now consists in the wish that it might be otherwise.... And that somebody might make my ‘truths’ appear incredible to me...”

~ Letter to Overbeck, 7/2/1865.

Friedrich Nietzsche, 1844-1900

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: NIETZSCHE:

“Thou lightning-shrouded one! Unknown one! Speak.
What wilt thou, unknown-god?... Do come back With
all thy tortures! To the last of all that are lonely, Oh,
come back!... And my heart’s final flame-Flares up for
thee! Oh, come back, My unknown god! My pain! My
last-happiness!”

~ Thus Spoke Zarathrusta, part Four, “the Magician”,

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: ALBERT CAMUS:

“For anyone who is alone, without God and without a
master, the weight of days is dreadful”

~ *The Fall*, 133.

Albert Camus, 1913-1960

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: ALBERT CAMUS:

“Despite the fact that there is no God, at least the Church
must be built”

~ *The Rebel*, 147.

Albert Camus, 1913-1960

EVIDENCE FOR THE FIRST PREMISE THAT EVERYONE
NEEDS GOD-CONSIDER THE FOLLOWING: JOHN DEWEY:

“Here are all the elements for a religious faith that shall not be confined to sect, class, or race. Such as faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant.”

~ *A Common Faith*, 87.

John Dewey, 1859-1952

CONSIDER THIS QUOTE:

The following is from the cover of
Time Magazine, European edition
from 1978:

“God is dead; Marx is dead, and I am
not feeling too well either.”

INNATE IDEA ARGUMENT: KNOWLEDGE OF GOD IS INNATE (ROM. 1:19-21, 32)

- 1. *All people have some knowledge of God.*
 - This knowledge is constitutive to the human framework.
- 2. The mind perceives certain things to be true without proof and without instruction.
 - There is no instruction or use of senses needed to have some knowledge of God...it is intrinsic knowledge (e.g., the deaf/blind know possess within themselves some knowledge of God) within man.
- 3. Related to the Moral Law argument in that there is this sense of dependence and accountability to a being higher than themselves which exists in the minds of all people.

CAN BEAUTY POINT US TO GOD?



The Standard of Validity

Following C. S. Lewis' Moral Law argument:

*How had I got this idea of beauty and ugliness?
A man does not call a line crooked unless he
has some idea of a straight line. What was I
comparing object X [art piece] with when I called
it ugly?*

Straight Line = Standard

ARGUMENT FROM UNIVERSAL SIGNATURES OF BEAUTY FOR GOD'S EXISTENCE:

1. Universal signatures of beauty exist (e.g., symmetry, proportion, unity, complexity, intensity)
2. Universal signatures have the properties of being objective.
3. The best explanation for the existence of universal signatures of beauty is provided by theism.
4. Therefore the existence of universal signatures of beauty provides good grounds for thinking theism is true.

ARGUMENT FROM AESTHETIC NORMATIVITY FOR GOD'S EXISTENCE:

1. It appears to human beings that aesthetic normativity (i.e., a transcultural standard of validity) exists.
2. The best explanation of aesthetic normativity is that it is grounded in God.
3. Therefore God exists.

ARGUMENT FROM AESTHETIC ORDER FOR GOD'S EXISTENCE:

1. Beauty is a rational enterprise.
2. Beauty would not be a rational enterprise if there were no aesthetic "order" in the world (e.g., unity, intensity, complexity).
3. Only the existence of God traditionally conceived could support the hypothesis that there is an aesthetic order in the world.
4. Therefore, there is a God.

AN ARGUMENT FROM OBJECTIVE BEAUTY FOR GOD'S EXISTENCE:

1. There must be objective beauty.
2. Objective beauty is beyond individual persons and beyond humanity as a whole.
3. Objective beauty must come from an objective Mind of beauty because.
4. Therefore, there must be a beautiful, personal Mind behind objective beauty.

An Argument from Value Judgments:

This argument is rooted in the idea that a naturalistic worldview entails skepticism.

1. Aesthetics value judgments is a rational enterprise.
2. Value judgments would not be a rational if skepticism were true.
3. There is too much unresolved disagreement for us to suppose that skepticism can be avoided if human sources of aesthetic value judgments are all that we have.
4. Therefore we must assume that there is an extra-human, divine source for aesthetic value judgments.

CONCLUSION:

1. Always remember and communicate to others in both love and truth that the reasons why believe in God's existence are not based upon mere feelings, intuitions, or empty promises. Leave the results to God.

CONCLUSION:

2. Coupled with historical facts such as the bodily resurrection of Jesus, the 500 plus eyewitnesses of the resurrected Christ, the uniqueness and reliability of the Bible, experiential account of all those who have had transformed lives, we offer evidence that is both honest and reasonable, and scientific observations such as intelligent design and the strong anthropic principle, we have a cumulative case that can withstand all those who claim that the Christian faith and practice is based upon irrationalism, well-wishers, and dogmatic superstitious beliefs.

CONCLUSION:

3. Learn these proofs for God's existence so that you and I both may be able to readily share them when asked to give reasons why we believe in God's existence.
4. Take time to marvel, to reflect upon God's handiwork as an expression of His infinite creativity, genius, and tender care for both the saved and unsaved alike.
5. Share these Gospel of Jesus Christ; you have the truth. Examine where they are using the 12-step methodology and be prepared to defend the knowability of truth, the law of non-contradiction, and God's existence.
6. God honors an active faith.

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