

Universal Consciousness of God: An Argument for Monotheism from World Cultures

Introduction

Did God create humankind in His image, or did we create Him in ours? Modern skeptics generally assume the latter, in the tradition of Freud, Marx and Feurbach, interpreting the notion of a righteous Supreme Being as described in the Bible as a social construct. For example, Karen Armstrong sarcastically described the Jewish faith as “Yahwehism.” She meant the Jews invented God and that his worship was conditioned, created, and limited, by the thinking of his creators and the various Jews and Gentiles who later hitched their wagon to what she perceived as an unfortunately narrow conception of God. A similar assumption seems to be behind much of the common talk about “Western” and “Eastern” religions. God existed only in cultures ready to create or believe in that particular product of the human imagination, it is assumed, while the other half of the world goes its merry way never having heard of its (alleged) Creator.

Pioneer anthropologist Edmund Tylor claimed that only developed civilizations could form a concept of One God above all. While research by anthropologists and missionaries proved his theory of the evolution of religion to be incorrect, his ideas have proven so popular in some skeptical circles that they still influence the thinking of many modern people (see quotes by Bertrand Russell and Paul Vitz below). Other skeptics have fallen back on a less deterministic theory of the “origin of God” that nevertheless tends to limit Him to certain cultures and times, and assumes that our awareness of God is culturally determined.

Many modern Westerners, even some very intelligent Christians, uncritically accept the idea that either the ancient Jews invented Yahweh, or that God revealed Himself to the ancient Jews exclusively, and had no dealing with the rest of humankind until the later spread of Christianity. Noting the fertile mythologies and philosophies of the world’s “pagan” cultures and the monist philosophy that claims half the world for itself under the (highly misleading) term “Eastern Religion,” they conclude that the Christian God is a purely Jewish or Western idea, or that, for His own mysterious reasons, God

chose to ignore the rest of the planet prior to the birth of Christ.

What follows is evidence from various cultures and eras of human history that, at the least, this is not the whole story. God has not left Himself without a witness in pagan societies. The idea of an all-powerful Creator who is just, loving, must not be worshiped with idols, and far transcends the “gods” of popular mythology and worship, can be found even in societies that the popular imagination has assigned to “monism” or “polytheism.” A similar concept also sometimes spontaneously reappears both in the spiritual wastelands of post-communist countries, and in the reflections of modern scientists as they reflect upon the character of the universe as they have come to discover it in recent years.

The material given below is not meant to be a proof of the existence of God. What I do intend to prove is that, whether through the wonder of nature, intuition, or practical experience (such as miracles and revelation), people in all different eras, and across most cultural boundaries, have shared a remarkably consistent and persistent picture of God. This image, I would simply suggest, has the appearance of a discerned reality, a familiar pattern like the portrait of Someone we have met, rather than an arbitrary pattern of cultura-determined imagination. (For those looking for evidence that the Person of whom these pictures forms a portrait does exist, several of the books quoted from do give such evidence. I also direct readers to my chapter on miracles in Jesus and the Religions of Man.)

The material on this page will be arranged as follows: A. Statements of a couple of the more popular skeptical positions. B. Statement of the Biblical position. C. Thematic replies to the skeptical position. D. (80% of the total material.) Quotations from authors on various cultures that give evidence of a universal and surprisingly consistent awareness of God, confirming the Biblical position.

The material published here is only a sampling of the total material that I believe available, or even that I have come across. Some areas of the world are fairly well-represented (Greece and Rome, Polynesia, some tribes, China, India, and Japan), while others have been relatively neglected (Africa, the Americas, Europe, Central Asia). This is neither through a lack of interest on my part nor a lack of evidence; I am

posting this from a small university in Japan, and the material in my collection is fairly limited. This page was first posted in November, 2000. Readers are encouraged to submit further quotations and evidence of relevance to this discussion; these may be posted at a later date.

*I have drawn this material from a wide variety of often relatively unknown sources, both primary and secondary. Viewers are encouraged when possible to read for themselves in the original documents. The quotations given here can be seen as a supplement to Don Richardson's argument in *Eternity in Their Hearts*, and to the argument I build upon that in *Jesus and the Religions of Man*. (And to a lesser extent in *True Son of Heaven: How Jesus Fulfills the Chinese Culture*.) More quotations appear here, but less in the way of argument or explanation. Readers are encouraged to go to those books for the ideas and reasoning that link these quotes in a coherent conceptual framework. (Other sources quoted are also not lacking in ideas, not all of which, of course, I would endorse or are directly geared to the theme of this paper; but many of them provide a great deal of insight on related topics as well.)*

A. Statement of the skeptical position

Bertrand Russell

“The whole conception of God is a conception derived from the ancient Oriental despotisms.”¹

Emile Durkheim:

“If, once conceived, the sacred beings did not need men in order to live, the representatives that express them would have to remain the same. This stability is impossible. In actuality, it is in group life that these representations are formed, and group life is by its nature intermittent. Of necessity, then, they

¹ Bertrand Russell, *Why I am Not a Christian*, Simon & Schuster, 1957, p. 23

share the same intermittence.”²

Karen Armstrong:

“Each region developed a distinctive ideology to address these problems and concerns: Taoism and Confucianism in China, Hinduism and Buddhism in India and philosophical rationalism in Europe. The Middle East did not produce a uniform solution, but in Iran and Israel, Zoroaster and the Hebrew prophets respectively evolved different versions of monotheism. Strange as it may seem, the idea of ‘God,’ like the other great religious insights of the period, developed in a market economy in the spirit of aggressive capitalism.”³

"The human idea of God has a history, since it has always meant something slightly different to each group of people who have used it at various points of time. The idea of God formed in one generation by one set of human beings could be meaningless in another. Indeed, the statement ‘I believe in God’ has no objective meaning . . . There is no one unchanging idea contained in the word 'God;' instead, the word contains a whole spectrum of meanings, some of which are contradictory or even mutually exclusive."⁴

David Marshall:

“Secular anthropologists had been teaching the ‘evolution of the idea of God’ for over a century. In the 19th Century, an anthropologist named Edward Tylor explained how ‘primitive’ cultures developed a concept of the soul, then of many gods, then, paralleling the rise of royalist society and great empires, monotheism. The next step would occur when this process became self-conscious, and man realized he was alone in the universe and God was one of his creations.

² *The Elementary Forms of Religious Life*, translated by Karen Fields, (Simon & Schuster, 1995), p. 349

³ Karen Armstrong, *History of God*, (Ballantine Books – 1993) p. 27

⁴ Armstrong, Introduction

Marxist revolutionaries and Biblical critics leaped on these conclusions, the former to show why all religions should fade away in the wake of revolution, the latter to trace the ‘developed’ monotheism of later Old Testament editors from a ‘primitive’ god of war.”⁵

Paul Vitz:

“I also believed in ‘evolution,’ including the evolution of worldviews. It seemed to me that primitive man had gods, goddesses, and spirits of many types: in this animistic phase, deities inhabited many natural locales (springs, woods, impressive animals, large distinctive rocks, and the like). Somewhat more ‘advanced’ cultures had fewer deities but were still polytheistic. By the time of the Greeks or the Egyptians, there was a relatively small number of gods and goddesses, with a fairly clear hierarchy; Judaism introduced monotheism as the natural conclusion of this progression from many to one. And of course the final answer for the ‘mature modern mind’ was to do away with the divine altogether, to understand the whole process as a form of intellectual evolution or maturation.”⁶

B. Statement of the Biblical Position

“‘I am that I am.’ Tell them, ‘I am’ has sent you.”⁷

"Where can flee from your presence? If I ascend to heaven, you are there. If I hide in the underworld, You are there also! If I fly to where the sun rises in the east, or settle on the western side of the sea, even there you will lead me and you will take hold of me. If I should ask the darkness to cover me, or ask the light to become night around me, to You, even darkness is not dark, for darkness and light are equally bright.”⁸

⁵ David Marshall, *Jesus and the Religions of Man*, p. 185

⁶ Paul Vitz, *Faith of the Fatherless* (Spence, 1999), p. 131

⁷ Exodus 3:14

⁸ Psalm 139 (my paraphrase)

“Presently the word of the Lord came to him, ‘What are you doing here, Elijah?’ He replied, ‘I have been most zealous for the Lord of hosts; the Israelites have forsaken Thy covenant, Thine altars they have wrecked, Thy Prophets they have slain with the sword, until I alone am left, and they are Attempting to take my life.’

“He said, ‘Go out and stand on the mountain before the Lord.’ The Lord passed by. A strong, powerful wind tore off portions of the mountain and dashed rocks in pieces before the Lord, but the Lord was not in the wind. An earthquake followed the wind, but the Lord was not in the earthquake. Following the earthquake there was fire, but the Lord was not in the fire. After the fire came the sound of a light whisper. . . Then a voice came to him, ‘What are you doing here, Elijah?’”⁹

Paul:

"Whatever can be known regarding God is evident to them; for God has shown it to them. From the creation of the world His invisible qualities, such as His eternal power and divine nature, have been made visible. . . (Human beings) suppress the truth in unrighteousness . . . Although they had knowledge of God, they failed to render Him the praise and thanks due to God. Instead, they indulged in their speculations . . . Claiming to be wise, they became foolish. They even altered the glory of the immortal God into images in the form of moral man and of birds, four-footed beasts, and reptiles."¹⁰

C. Some preliminary replies to the skeptical position

David Marshall

⁹ I. Kings 19 (Berkeley Version)

¹⁰ Romans 1:18-23

“Christians don't worship the *word* God. Nor does any believer claim to comprehend the total reality behind that word. The word does not ‘contain a spectrum of meanings,’ it suggests a reality greater than we can know. The same is true of all nouns to a degree; how much more when speaking of the Reality who is source of all being?”¹¹

Don Richardson:

"One of the most amazing characteristics of this benign, omnipotent 'sky-god' of mankind's many folk religions is His propensity to identify Himself with the God of Christianity. . . He cheerfully acknowledges the approaching messengers of Yahweh as His messengers! He takes pains to make it very clear that He Himself is none other than the very God those particular foreigners proclaim!"¹²

Francis Thomas:

"I fled Him down the nights and down the days:
I fled him down the arches
of the years
I fled Him down the labyrinthine ways of my own mind;
and in the midst of
tears
I hid from Him, and under running laughter. . .
From those strong feet that
followed, followed after
But with unhurrying chase, and unperturbed pace,
They beat.
And a Voice more instant than the Feet
'All things betray Thee, who betrayest Me.'"¹³

Paul Vitz:

¹¹ Marshall, p. 203

¹² Ibid., p. 50

¹³ Francis Thomas, *The Hound of Heaven*, Fleming Ravell

“Schmidt reported that ‘the name “father” is applied to the supreme being in every single area of the primitive culture when he is addressed or appealed to . . . We find it in the form “father” simply, also in the individual form (“my father”) and the collective (“our father”).’ The name ‘creator is also applied. . . A third common name for the supreme being is ‘sky god’ or ‘sky lord.’ In addition, this figure is reliably seen as utterly righteous, his only response to anything morally bad is to abhor and punish it. The moral life of these primitive tribes is largely determined by their understanding of the morally good supreme being who is seen as the author of rewards and punishments.”¹⁴

R.C. Sproul

"According to Paul, religion is not the fruit of a zealous pursuit of God, but the result of a passionate flight from God. The glory of God is exchanged for an idol. The idol stands as a monument not to religious fervor but to the flight of man from his initial encounter with the glory of God."

David Marshall

“God is by definition the One who is not what we think of Him, but what He is regardless of human thought and projection. In this, the vague appellation "higher power" is helpful. What is the higher power higher than? If we mean One higher than our conceptions of Him, then that is merely a modern name for the Sky God. *Yahweh* also involves an in-built agnosticism: "I am that I am." Lao Zi's term *Zi Zai Zhi* is similar: that which contains the basis of existence in itself. God is He who smashes idols.

Cornelius Plantinga, Jr.:

¹⁴ Vitz, p. 132-3

"How many believers really believe in God, as opposed to some deified image of themselves? How many, for example, really do attend to the counter-cultural images of God in Scripture -- the ones that judge and condemn as well as the ones that affirm and comfort? How many of us would rather fashion God in our own image so that God's pleasures and peevs will merge conveniently with our own? Believers, not just secularists, exchange 'the glory of the immortal God for images resembling a mortal human being.'"

D. Quotations that suggest a universal awareness of God

Australia

Emile Durkheim, on the Creator, known to various aboriginal tribes as Bunjil, Daramulun, Baiame, or Nuralie:

"The characteristics of this personage are fundamentally the same everywhere. It is immortal and indeed an eternal being, since it is derived from no other. . . He is spoken of as a sort of creator. He is called the father of men and is said to have made them. . . At the same time as he made man, this divine personage made the animals and the trees. . .He is the benefactor of humanity. . . He communicates. . . the guardian of tribal morality, he punishes. . . He performs the function of judge after death . . .distinguishing between the good and the bad . . . They feel his presence everywhere."¹⁵

Southeast Asia

Karen of Burma and Thailand

“Who created the world in the beginning?
Y’wa created the world in the beginning!

¹⁵ Emile Durkheim, *The Elementary Forms of Religious Life*, translated Karen E. Fields, The Free Press, 1995, p. 288-292. Durkheim tried to disassociate this sky god from the Christian God by linking him to legends of exalted ancestors. This seems to me to be begging the question: how can he be sure religious development did not proceed the other way instead? The oldest historical records of the Asia-Pacific region, those of China, show a Supreme God distinct from ancestors far back as you can look. (See also David Keightley’s quote on Shang religion in China, below.)

Y'wa appointed everything.

Y'wa is unsearchable!”¹⁶

“Y'wa formed the world originally.

He appointed food and drink.

He appointed the ‘fruit of trial.’

He gave detailed orders.

Mu-kaw-lee deceived two persons.

He caused them to eat the fruit of the tree of trial.

They obeyed not; they believed not Y'wa. . .

When they ate the fruit of trial,

They became subject to sickness, aging, and death. . . “¹⁷

Kachin

“The Creator is called Karai Kasang – a benign supernatural Being ‘whose shape or form exceeds man’s ability to comprehend.’”¹⁸

Lahu

“Gui’sha – Creator of all things.”¹⁹

Wa

“From time to time prophets of the True God, whom the Wa called Siyeh, arose to condemn headhunting . . . “

Kui

¹⁶ Ibid.

¹⁷ Richardson, p. 78

¹⁸ Richardson, p. 85

¹⁹ Richardson, p. 86

“MacLeish states that Kui tribesmen. . . actually built houses of worship dedicated to the True God in anticipation of the time when a messenger from God would enter such places of worship with the lost book in His hand to teach the people! No idols were ever placed in such places of worship, but Kui folk would ‘gather And, in a dim uncertain fashion, worship the great God above.’”²⁰

Lisu, Naga, Mizo (See Richardson, *Eternity in Their Hearts*.)

Dai

“The Dai of Southeast Asia are known as a Buddhist people: it is part of their self-identification, and part of their tourist promotion. The title of their epic Creation poem could be rendered, ‘In the beginning gods (or God; the Dai language does not distinguish between singular and plural) created the world.’”²¹

Polynesia

Hewahewa, Hawaiian high priest, calling missionaries "brother priests:"

"I knew the wooden images of deities could not supply our wants. . .My thought has always been, there is one only great God, dwelling in the heavens."²²

Daniel Kikawa:

“The Maori legends say that ‘Io dwelt in the uppermost of the 12 heavens and was served by angelic beings who also acted as messengers. Forander said the Hawaiian legends relate that the triune God created three heavens, the earth to be

²⁰ Richardson, p. 89

²¹ Marshall, p. 187

²² Daniel I. Kikawa, *Perpetrated in Righteousness*, Aloha Ke Akua Publishing, 1994,

Their footstool (he ke 'ehina honua-a-Kane), and a host of angels or spirits (I kini Akua) to minister to them. . . Unlike other Polynesian gods, no images were ever Made of 'Io."

"The name of this God of the Polynesians was too sacred to be mentioned openly. . . . The priests of Polynesia were under oath not to tell of the most sacred things, and the penalty for breaking this oath was death. The Polynesian authority, E. Handy, says that it is doubtful that the common folk were even allowed to know the true name of the Supreme Being."²³

"Hewahewa knew the prophecy given by Kalaikuhulu a generation before. This prophecy said that a communication would be made from Heaven. . . by the real God. This communication would be entirely different from anything they had known."²⁴

Africa

"No one shows a child the Supreme Being."²⁵

John Mbiti:

"African knowledge about God is expressed in proverbs, short statements, songs, prayers, names, myths, stories and religious ceremonies. All these are easy to remember and pass on to other people, since there are no sacred writings in traditional societies. One should not, therefore, expect long dissertations about God. But God is no stranger to African peoples, and in traditional life there are no atheists.

"It is particularly as Spirit that God is incomprehensible. So the Ashanti rightly refer to Him as 'the fathomless Spirit,' since no human mind can measure Him,

²³ Kikawa, p. 57

²⁴ Kikawa, p. 162

²⁵ John Mbiti, *African Religions and Philosophies*, quoted in *Case for Christianity*, p.140

no intellect can comprehend or grasp Him. . . Many people readily admit that they do not know what God is like, and that they do not possess the words of God – since words are vehicles of someone’s thoughts and to a certain degree they give a portrait of the speaker. Some even say that God’s proper name is unknown; or give Him a name like that of the Lunda, which means or signifies, ‘the God of the Unknown,’ or that of the Ngombe which means ‘the Unexplainable,’ or of the Maasai which means ‘the Unknown.’ . . . He is not a Stranger to them, and yet they are strangers to Him; He knows them, but they do not know Him. So God confronts men as the mysterious and incomprehensible, as indescribable and beyond human vocabulary.”

“They assume that He loves them, otherwise He would not have created them.”²⁶

"The great celestial god, the supreme being, all-powerful creator, plays only a minor role in the religious life of most tribes. He is too far away or too good to need an actual cult, and he is involved only in extreme cases."²⁷

Greece, Rome, and the Mediterranean world

Paul, quoting Greek philosophers as he spoke to a philosophy society in Athens:

"He is not far from any of us; for 'In Him we live and move and have our being. . . ' As some of your own poets have said, 'We also are His offspring.'"²⁸

G. K. Chesterton:

"For them what was truly divine was very distant, so distant that they dismissed it more and more from their minds. . . Yet even in this there was a sort of tacit admission of its intangible purity. . . As the Jews would not degrade it by images, so the Greeks did not degrade it by imaginations. When the gods and

²⁶ Quoted by Colin Chapman, *The Case For Christianity*, p. 140

²⁷ From R. C. Sproul, *The Psychology of Atheism*, p. 68

²⁸ Acts 17

goddesses were more and more remembered only by pranks and frofligates, it was relatively a moment of reverence. It was an act of piety to forget God."

"Yet even in the midst of paganism moments came when, "the motley mob of gods and goddesses sank suddenly out of sight and the sky Father was alone in the sky."²⁹

Augustine, on Socrates:

"Socrates . . . saw that man had been trying to discover the causes of the universe, and he believed that the universe had its first and supreme cause in nothing but the will of the one supreme God; hence he thought that the causation of the universe could be grasped only by a purified intelligence. That is why he thought it essential to insist on the need to cleanse one's life By accepting a high moral standard . . . "³⁰

Cicero, definition of God:

"A kind of Mind, free and unconstrained, remote from any materiality and mortality, conscious of all things, and moving all things, endowed with everlasting movement."³¹

Augustine, quoting Varro:

"Varro says that the ancient Romans worshipped the gods for a hundred and seventy years without any images. 'If that habit had been continued,' he says, 'the worship of the gods would have been conducted with greater purity.' . . . He has no hesitation in concluding this passage with the assertion that those who

²⁹ G. K. Chesterton, *The Everlasting Man*, p. 96

³⁰ Augustine, *City of God*, translated by Henry Bettenson, Penguin, 1984

³¹ From Augustine, p. 1062

first set up images of the gods for the people were responsible for the abolition Of reverent fear in their communities and for the increase of error. . . He evidently intends it to be inferred that error already existed, even without the images. And then when he says that ‘the people who apprehended what God is were those who believe in him as the soul which governs the universe by motion and reason,’ and when he holds that ‘the worship of the gods would have been conducted with greater purity’ without the images, one cannot fail to see how nearly he approached the truth.”³²

Porphyry, quoting Apollo:

“In God, the begetter and the king before all things, at whom heaven trembles, and earth and sea and the hidden depths of the underworld and the very divinities shudder in dread; their law is the Father whom the holy Hebrews greatly honour.”³³

Augustine, on the Platonists:

“Thus there are philosophers who have conceived of God, the supreme and true God, as the author of all created things, the light of knowledge, the Final Good of all activity, and who have recognized him as being for us the origin of existence, the truth of doctrine and the blessedness of life. They may be called, most suitably, the Platonists; or they may give some other title to their school.”

“On the other hand, the same concepts may have been held also by Italian philosophers, because of Pythagorus and the Pythagoreans, and perhaps by some others of the same way of thinking and from the same part of the world. There may be others who perceived and taught this truth among those who were esteemed as sages or philosophers in other nations, Libyans of Atlas, Egyptians,

³² Augustine, p. 175

³³ Augustine, p. 885

Indians, Persians, Chaldeans, Scythians, Gauls, Spaniards. Whoever they may have been, we rank such thinkers above all others and acknowledge them as representing the closest approximation to our Christian position.”³⁴

Korea

“In Korea he is known as *Hananim* – the Great One.”³⁵

China

Chen Jingpan:

“From the very ancient days of Chinese history, down through the time of Confucius to the present, we have records about the Chinese belief in one Supreme God, the ruler over heaven and earth.”³⁶

James Legge:

“Do the Chinese know the true God? . . . The evidence supplied by Chinese literature and history appears to me so strong, that I find it difficult to conceive how anyone, who has studied it, can come to the opposite conclusion.”

“Have ever the Chinese, during the four thousand years over which their history extends, fashioned an image of Shang Ti? They have not. Shang Ti is self-existent. He existed before the heaven and the earth and sun. He created them. He rules over them. His years have no end.”³⁷

³⁴ Augustine, p. 311

³⁵ Richardson, p. 62 Richardson gives some interesting detail over several pages on the subject.

³⁶ Chen Jingpan, *Confucius as a Teacher*, (Foreign Language Press, 1990), p. 97

³⁷ Quoted in *The Discovery of Genesis*, (Concordia, 1979), p. 20 James Legge is the 19th Century scholar whose translations of the most ancient Chinese Scriptures continue to be the standard English texts. (He was also a friend of Hong Rengan, the cousin of the mad teacher who almost overthrew the Qing Dynasty. Rengan was given the position of Prime Minister in the rebel government, and some suppose if the Tai Ping rebellion had succeeded, his far-sighted reform proposals may have modernized China much earlier. While the Tai Ping theology was heretical from a Christian as well as a Confucian point of view, its leaders shared one insight both with missionaries like James Legge and with the great Confucian Kang Xi emperor of the Jesuit period: that the Chinese *Tian* or *Shang Di*, and the Christian God, were one and the same.

David Marshall:

“A Christian anthropologist in Yunnan, the Chinese province bordering on Burma, told me that ‘pretty much all’ the minorities of southern China had some prior belief in the Creator God. Later, an agnostic Taiwanese anthropologist in Japan affirmed, with some bewilderment, something similar about China's minorities in general.”³⁸

Shang dynasty:

“The Late Shang kings and their supporters believed that Di presided over a hierarchy of ancestral and other Powers that were capable of influencing the success or failure of most aspects of Shang life. That Di was conceived as being ‘above’ is indicated by his ability to ‘send down’ disasters and approval on men below. That Di was virtually the only Power who could directly order the Rain, or the Thunder, as well as the only Power who had the Wind Powers under his control, set him apart from all the other Powers, natural, predynastic, or ancestral. . .

“It has frequently been suggested that Di was the first Shang ancestor, but the evidence is problematic. . . The living Shang kings divined about Di infrequently, however, and they offered him little or no sacrificial wealth. The contrast with the generous and importuning way in which the kings treated their ancestors implies that Di was regarded quite differently.

“This conclusion is supported by the consideration that, on rare occasions, Di might order enemy attacks . . . That Di could order the dynasty to suffer harm in this way . . . further implies that Di’s role was nonancestral. . . (these cases)

³⁸ Marshall, p. 187

suggest that Di was potentially a Tian ('Heaven')- like figure capable, like the Zhou deity, of harming and destroying the dynasty."³⁹

Zhou Dynasty:

"Oh, vast and distant Heaven, who are called our parent."⁴⁰

"Heaven gave birth to the multitudes of the people."⁴¹

"Heaven loves the people, and the rulers should reverence this mind of Heaven."⁴²

"How great is the love of Heaven towards the people."⁴³

"The king Wen, watchful and reverently with entire intelligence served God; And so secured the great blessing."⁴⁴

"The way of God on high (Shang Ti) is not invariable,
(for he rewards a man according to his actions),
On the good doer He sends down all blessings,
And on the evil doer He sends down all miseries."⁴⁵

"Heaven graciously distinguishes the virtuous; . . . Heaven punishes the guilty. . . "⁴⁶

³⁹ David Keightley, in *The Cambridge History of Ancient China, From the Origins of Civilization to 221 B.C.*, *The Shang*, Cambridge University Press, 1999, p. 252-3

⁴⁰ *The Book of Poetry*, 2, 5, 4, 1 from Chen Jingpan, *Confucius as a Teacher*, p. 99

⁴¹ *Ibid.* 3, 3, 1, 1

⁴² *The Book of History*, 2, 4 from Chen Jingpan, *Confucius as a Teacher*, p. 99

⁴³ *Tso Chuan*, under the 14th year of Duke Hsiang of Lu, *Ibid.*

⁴⁴ *The Book of Poetry*, 3, 1, 2, 3 from Chen Jingpan, *Confucius as a Teacher*, p. 99

⁴⁵ *The Book of History*, chapter on I Shun, 8, Chen Jingpan, *Confucius as a Teacher*, p. 100

⁴⁶ *Ibid.*, chapter unspecified

“Great is God, beholding the lower world in majesty.”⁴⁷

“Great Heaven is very intelligent.”⁴⁸

“Oh bright and high Heaven, who enlighteneth and ruleth this lower world.”⁴⁹

“The proud are delighted and the troubled are in sorrow.

O azure Heaven, O azure Heaven,

Look on these proud men,

Pity these who are troubled.”⁵⁰

“The famous prayer of King Ching in his ancestral temple:

‘Let me be reverent, let me be reverent (in attending to my duties);

(The way of) Heaven is evident,

And His appointment is not easily (preserved).

Let me not say that He is high aloft above me,

He ascends and descends about our doings,

He daily inspects us wherever we are. . . .”⁵¹

Chen Jingpan:

“The word T’ien or Heaven was sometimes used with a very different meaning.

It was sometimes used merely to denote the material or physical sky. . .

“With the exception of these references to the purely physical sky, references to T’ien in Shih Ching, Shu Ching, Tso Chuan, and Kuo Yu seem generally to designate the ruling or presiding personal T’ien or God, which also seems to

⁴⁷ The Book of Poetry, 3, 1, 7 Chen Jingpan, *Confucius as a Teacher*, p. 100

⁴⁸ Ibid., 3, 3, 2

⁴⁹ Ibid, 2, 6, 3

⁵⁰ Ibid., 2, 5, 6

⁵¹ Ibid, 4, 1, 3, 3

be meant by Confucius in *The Analects*.”⁵²

Words of border sacrifice:

“Of old in the beginning, there was the great chaos, without form and dark. The five elements (planets) had not begun to revolve, nor the sun and the moon to shine. In the midst thereof there existed neither forms nor sound. Thou, O spiritual Sovereign, camest forth in Thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things with their reproducing power got their being.”⁵³

Confucius:

“Someone asked for an explanation of the Di sacrifice. (To God) Confucius replied, ‘I don’t know. If you were to hand over the running of the empire to one who understood this sacrifice, it would be as easy to him as this,’ opening the palm of his hand.”⁵⁴

“If one sins against Heaven, there is no one else he can pray to.”⁵⁵

“When Confucius went to see Nan Zi, Zi Lu was unhappy. Confucius vowed, ‘If I have done anything wrong, may Heaven reject me! May Heaven reject me!’”⁵⁶

“The Master was trapped in Kuang. He said, ‘Being that King Wen is gone,

⁵² Chen Jingpan, *Confucius as a Teacher*, p. 102

⁵³ James Legge, quoting the emperor’s words in the annual border rituals, from *The Discovery of Genesis*, p. 15.

⁵⁴ Confucius, *Lun Yu* 3-11 My translation of a passage with some ambiguity.

⁵⁵ Ibid. 3-13

⁵⁶ Ibid. 6-26 Nan Zi was the wayward wife of an official whom Confucius was obliged to visit.

is not our cultural heritage at stake? If God above wanted to put an end to our heritage, this mortal would not have been entrusted with it. Since God does not want this culture to perish, what can the people of Kuang do to me?”⁵⁷

Mozi:

“God above loves all the people. He cares for all things. There is nothing, however small, that He did not create. And human beings also receive and make use of these blessings. The love of God for all things cannot be denied. . . . This is my reason for thinking God cares for all things, because God made the sun, the moon, and the stars separate, so that they would shine on all the world. He also ordered spring, fall, winter and summer, the four seasons, setting them firmly in order. He sends thunder, frost, rain, snow, and dews, allowing grain and silk and hemp to grow, and letting human beings profit from all these. He also put in place the mountains, rivers, ravines, and valleys, providing us with all things.”⁵⁸

Han Dynasty:

“I venture to say that nothing is more foolish than this new figment of the spirits Shang Ti, of which (the Taoist Xin Wanping) says there are five. It is indeed certain, that from most ancient times, all who have been wise, and deemed masters of the nation, on account of their reputation for distinguished wisdom, have known but one ShangTi, eminent over all, on whom all things depend, from whom is to be sought whatever is for the advantage of the empire, and to whom it is the

⁵⁷ Ibid. 9-5 I have translated *Tian*, usually rendered Heaven, with the alternative meaning of God. I have translated the term “*wen*” as “cultural heritage,” “heritage,” and “culture.” The term might, alternatively, be given as “civilization,” “learning,” “moral cultivation,” or “enlightenment” in an educational sense.

⁵⁸ From Li Meiji, (Ethel Nelson) Bao Borui, Tang Chaojuan, *Shang Di Gei Zhong Guo Ren De Ying Xu*, (Dao Sheng Publishing Co.) p. 16

duty and custom of the emperors to sacrifice.”⁵⁹

David Marshall:

“China has three religions, it is often said: Confucianism, Taoism, and Buddhism. None of them, as usually understood, are monotheistic, and so most people assume God is a foreign concept in China. This is not the case. In fact Confucianism began, in the ancient writings of China, as a moral reform with faith in a loving and just God at its core. What are called Buddhism and Taoism, and taught as such in Western schools and Western books on comparative religion, are very rarely of interest to most Chinese. Practical expressions of these religions appear, more often than not, as the cry of people looking for a personal Savior, for a heart of kindness behind the universe. Belief in a Supreme God was often drowned in a sea of idolatry, but was never quite absent from the minds of the people. It was acted out in annual sacrifices the emperor made to Heaven, remembered in popular proverbs, and even encrypted in some mysterious fashion into the very language. From before the time of Confucius, the Chinese have worshipped one whom they called *Tian* or *Shang Di*, the "parent of mankind," who rewarded good and punished evil, and was never worshipped with an idol. I found that even after centuries of anti-Christian propaganda and decades of education in which the only Western philosophers allowed to have a voice were atheists like Dewey, Nietzsche, and Russell, many if not most non-Christians in Taiwan believe in a Creator God.”

“The Chinese made the worship of Heaven a test of a healthy humility -- not only to God, but also to the traditions of their ancestors. Those who could not

⁵⁹ Chief of censors under the Han, memorializing against Xin Wanping. The attempt to cheapen or downgrade the worship of God for political purposes was a constant temptation in Chinese history from the Shang dynasty; a phenomena not unique to China, of course. What is interesting is that the truth about God was never completely forgotten, despite the pressures of human sin. See my books *Jesus and the Religions of Man*, and *True Son of Heaven*.

abide this act of humility on its own terms tended to be flamboyant and gifted, but with faults Chinese history magnified at the expense of their virtues. Qin Shihuang, builder of the Great Wall, expropriated the name of God for his title. Hui Zong, an artistic genius, bankrupt China in the face of Mongol invaders while entertaining the flattering theory that he was the son of the Jade Emperor. Zhu Yuanzhang, cruel founder of the Ming Dynasty, reverted to the ancient practice of worshiping his ancestors on a level with God. Hong Xiuquan called himself the younger brother of Jesus, and Mao Zedong abolished Heaven and the gods, both laying waste to China to save it.”⁶⁰

E. R. Hughes:

“There was the solemn rite of the emperor’s worship of Heaven, when as the representative of his people he presented himself at the great Altar of Heaven. After due fasting and with his great officials in their gorgeous robes to support him, the greatest monarch on earth prostrated himself before something which was not Represented by any image, something which was above him and his people as the blue sky was above the white marble altar, something without whose providence in the ordering of seasons the people could not live, and by whose commission he held his throne.”

K. Yang:

“This one classical religious tradition was neither displaced by foreign beliefs nor tarnished by time through its more than three thousand years of existence and development.”⁶¹

Kang Xi emperor, explaining the worship of Heaven in reference to the Catholic name for the Supreme God:

⁶⁰ Marshall, *Jesus and the Religions of Man*

⁶¹ Both quotes from C. K. Yang, *Religion in Chinese Society*, (Waveland Press, 1961), p. 128

"(This worship) actually originated in the traditional respect for *Tian Zhu*."

Dream of the Red Mansions

"Mighty Heaven, I, the unworthy head of the Jia Clan, humbly lay myself at your feet and implore mercy. . . I implore protection. Punish me and spare them."⁶²

Tang Poet **Du Fu**, of Mount Tai, the traditional spot for the worship of Heaven (but also co-opted by later Taoists and Buddhists):

‘At a single glance all the mountains grow tiny beneath . . . (on Mount Tai) the Creator has concentrated all that is numinous and beautiful.’

India

Robert Brow:

“If we could look down on the ancient world about 1500 B. C. we would see ordinary men and women still offering animal sacrifices as their normal way of approaching God or the gods. The earliest literature of India, the Sanskrit Vedas, picture the nomadic Aryan tribes who fought their way eastwards across the Indus and Ganges plains. The head of the family offered animal sacrifice with the same simplicity as Abraham. When they settled in India the Aryans developed a regular priesthood, and the Vedas are the hymns which the priests chanted as the sacrificial smoke ascended to God. The hymns address God under various names as ‘The Sun,’ ‘The Heavenly One’ and ‘The Storm,’ but the interesting thing is that whatever name they give to God, they worshipped him as the Supreme Ruler of the universe. This practice is called Henotheism. God has several names, just as Christians today have several names for God, but

⁶² Leslie Howard, *Expansion of God*, Orbis Books, 1981, p. 339-342

the names do not indicate different gods. They are different facets of the one God. Henotheism changes into Polytheism when the names of God are so personified that various gods are separated, and they begin to disagree and fight among themselves. The later Vedic literature has certainly become polytheistic by, say, 1000 BC, but the earliest Aryans must have been Monotheists.”⁶³

Santal people, north of Calcutta

Lars Skrefsrud, on the Santal concept of Thakur Jiu, the “Genuine God:”

“In this present age it is said by some,’ Kolean continued, ‘that the sun god is Thakur. Therefore, when there are religious ceremonies. . . (some people) look up to the sun. . . and speak unto Thakur. But the forefathers taught us that Thakur is distinct. He is not to be seen with fleshly eyes, but he sees all. He has created all things. He has set everything in its place, and he nourishes all, great and small.”⁶⁴

Rig Veda:

"The All-Maker is vast in mind and vast in strength. He is the one who forms, who sets in order, and who is the highest image. . . Our father, who created and set in order and knows all forms, all worlds, who all alone gave names to the gods, he is he one to whom all other creatures come to ask questions. . . .these things that have been created, when the realm of light was still immersed in the realm without light.”⁶⁵

Ram Gidoomal and Mike Fearon

⁶³ Quoted by Colin Chapman in *The Case For Christianity*, Eerdmans, 1981, p. 143

⁶⁴ Quoted by Don Richardson, p. 44. The full story is much longer, and quite amazing.

⁶⁵ *Rig Veda, an Anthology*, translated by Wendy O’Flaherty, Penguin Books, 1981, p. 36, *Visvakarman*

“The early Upanishads tend to favour the idea of God being impersonal, while the later Upanishads generally favour a personal God, but both views can be found throughout the whole era when the Upanishads were written.”⁶⁶

“When Ram Gidoomal was a Cambridge examiner in Hinduism, the model answers he used when marking ‘A’ level GCE papers expected that successful candidates would say, ‘in all cases the supreme being is described in the Upanishads as more or less personal.’”⁶⁷

“By the end of the Vedic period, the concept of a creator God – Prajapati – had developed. (The name Prajapati eventually changed to the name Brahma during the Brahminic period.) . . . it’s likely that (the various names of God) are basically the same god with different names to describe different aspects and functions . . . Other scholars believe that these were simply different names given to the one creator God by different groups of tribes at different times.”⁶⁸

“Prajapati tends not to be numbered with the myriad other gods and devas, as though he were apart and above them. It appears that Prajapati may be an early name for Saguna Brahman, or Isvara, through whom the universe was created.”

“One of the other names of Prajapati is Purusa, representing the creator God in the role of the ‘supreme cosmic person,’ sometimes simply called the ‘Man.’ We could also say that the creator God was also the ‘Man,’ or that the world was created by the God-Man. . . This Man is a sacrifice, and the past and future are part of him. There is no equal for him, and nothing was born before him, because he is the originator of all.”⁶⁹

⁶⁶ Ram Gidoomal, Mike Fearon, *Karma 'n Chips*, p. 45

⁶⁷ *Ibid.*, p. 50

⁶⁸ *Ibid.* p. 59

⁶⁹ *Ibid.* p. 60

“Splendid and without form is this Purusa . . . From him are born life, breath and mind, all the sense organs, also space, air, light, water, and earth, the support of all.”⁷⁰

David Marshall:

“The *Bhagavad Gita*, the most popular (though not most authoritative) holy book of India, appears on the surface as an argument to a warrior to fulfill his just obligations in battle. The *Gita* also purports to teach the potential unity of *atman*, the emanation of the divine within all of us, with *Brahman*, which translators sometimes render God, but who is ‘beyond’ personality. ‘There are two kinds of personality in this world, the mortal and the immortal. The personality of all creatures is mortal. The personality of God is said to be immortal. . . . But there is one other than these; the Impersonal Being who is called the supreme Atman.”⁷¹

“And yet nothing is more obvious in the *Gita* than that this ‘Impersonal Being’ is personal. While allegedly pervading all, he clearly has no truck with evil, and stands almost entirely on the side of the good. While claiming to aid the pilgrim in extinction of all desire, he repeatedly appeals to desire. ‘You are first and highest in heaven, O ancient Spirit. It is within you the cosmos rests in safety. You are known and knower, god of all our *striving*.’”⁷²

“Did even the author of the *Gita* really conceive of God as impersonal? The Brahman of the *Gita* prefers good to evil. He speaks with the voice of a man. He says that some are worthy of immortality, and others are not: “Though a man be soiled with the sins of a lifetime, let him but love me, rightly resolved,

⁷⁰ *Mundaka Upanishad*, Ibid. p. 62

⁷¹ *The Song of God, Bhagavad Gita*, Vedanta Society of Southern California, 1944, p. 113

⁷² Ibid., p. 95

in utter devotion: I see no sinner, that man is holy.’⁷³ He is called creator, above all gods.”

Mohandas Gandhi:

“There are innumerable definitions of God, because His manifestations are innumerable. They overwhelm me with wonder and awe and for a moment stun me. But I worship God as Truth only. I have not yet found Him, but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest. Even if the sacrifice demanded be my very life, I hope I may be prepared to give it.”⁷⁴

Song of Tukaram:

"I have not seen Him, neither have I known Him. I have made the world's faith in God my own, and as my faith is ineffacable, I regard that faith as amounting to experience. However, as it may be said that to describe faith as experience is to tamper with truth, it may perhaps be more correct to say that I have no word for characterizing my belief in God.”⁷⁵

“Can water quaff itself?
Can trees taste of the fruit they bear?
He who worships God must stand distinct from Him,
So only shall he know the joyful love of God;
For if he say that God and he are one,
That joy, that love, shall vanish instantly away.

Pray no more for utter oneness with God:

⁷³ Ibid., p. 84-5

⁷⁴ Mohandas K. Gandhi, *Autobiography: The Story of My Experiments with Truth*, translated by Mahadev Desai, Dover Publications, 1983, Introduction

⁷⁵ Ibid., p. 246

Where were the beauty if jewel and setting were one?
The heat and the shade are two,
If not, where were love?
Mother and child are two,
If not, where were love?
When after long being sundered, they meet,
What joy do they feel, the mother and child!
Where were joy, if the two were one?
Pray, then, no more for utter oneness with God.”⁷⁶

“I accepted whatever the sacred writings said, although much of it was difficult to understand and seemed contradictory. I had always had a keen awareness that God had always existed and that he had created everything. . . The concept of God that I was taught in Hinduism – that a leaf, a bug, a star was God, that Brahman was everything and all was Brahman – did not coincide with the awareness I had of God as not being part of the universe but its Creator, someone other than and much greater than myself, not within me, as I was taught.”⁷⁷

“I began to think of the Creator as the true God, in contrast to the many Hindu gods, some of whom I was convinced I had met in my trances. I felt increasingly the stark difference between the terror they struck in my heart and the instinct I had that the true God was loving and kind..”⁷⁸

Mongolia

“(The Mongols) Believe in a (supreme) god, the creator of all the visible and invisible.”⁷⁹

⁷⁶ Song of Tukaram. Translated by John S. Hoyland, from Huston Smith, *The Religions of Man*, p. 41

⁷⁷ Rabi Maharaj with Dave Hunt, *Death of a Guru* (Harvest House, 1977), p. 48-49

⁷⁸ Ibid. p. 99

⁷⁹ Also source of reward and punishment. Johann de Plano Canpine, from Bertold Spuler, *History of the Mongols*, p. 71

"It is not a miracle that there were over 700,000 Christians, nor that the whole number could disappear overnight . . . The Western religion disappeared quickly because it had no root."⁸⁰

"Actually, Christianity 'disappeared' only in the sense that it hid, and that thousands of Christians were martyred. Japanese Christians proved strangely stubborn about their new faith. Amazingly, after 250 years of brutal persecution, when Catholic fathers returned, believers streamed in from the hills and islands of Nagasaki. These were the 'hidden Christians,' who kept their faith from generation to generation."⁸¹

David Lewis on *Ame-no-minaka nushi* (Lord of the Center of Heaven)

"The nearest possible indigenous concept which I have been able to discover is the figure of 'Ame-no-minaka nushi' who is mentioned in the ancient Shinto traditions as a kind of original deity. The problem is that this deity is a rather shadowy figure, not described or given clear attributes. Nevertheless, a Shinto priest named Deguchi Nobuyoshi (1615-1690), who served at the Geku ('Outer Shrine') at Ise, attempted to establish 'a religion verging on monotheism. . . ' Later, the Shinto scholar Hirata Atsutane (1776-1843), who was influenced by reading Christian literature even while it was still officially proscribed, also tried to promote a version of Shinto monotheism focused on the figure of Ame-no-minaka nushi."

"63% of my respondents asserted a belief in some kind of a 'Being above man and nature.' When I later asked people why they held such a belief, their replies were of four main kinds. . . An ontological argument that 'there are many things we cannot know – and therefore, as one person put it explicitly,

⁸⁰ Aikawa and Leavenworth, from David Lewis, *The Unseen Face of Japan*

⁸¹ *Jesus and the Religions of Man*, p. 196

‘nature is so great there must be a God.’ Most people left the conclusion implicit, saying that there are ‘many things science cannot explain. . . a teleological approach which referred to natural scientific laws and the cycle of nature. . . An experiential awareness of a ‘greater power’ governing and directing one’s experiences in life. Some people referred to ‘miracles’ in their lives. . . Four men and one woman asserted a belief in a greater power by reference to the authority of scriptures (whether Christian or Soka Gakkai) or books on religious education. . . “⁸²

(For further information, see *The Unseen Face of Japan*, chapter 14)

Ikuro Teshima

“In Kyoto, on the East side of the Koryuji Temple is a forest called ‘Moto-Tadusa-no-Mori,’ or ‘Forest of the Restoration of the Origin.’ In this forest is the shrine called ‘Amaterasu Mitama-Jinja’ or ‘Shrine of the Spirit of Heavenly Enlightenment.’ It is often called Kaiko-no-Yashiro, or ‘Shrine of Silkworm.’ The shrine has a small pond with a spring, in which stands a very unique torii, Symbolic gateway to a Shinto shrine, of three pillars instead of two. And at the very center of the triangular torii, a pile of stones is placed, symbolizing the presence of Ame-no-Minaka-Nushi, the God who is the origin of the universe.”

“The enshrinement of this deity is quite unusual because absolute deities, such as Ameno-Minaka-Nushi, had never been enshrined in ancient Shintoism. Deities usually revered in various Shinto shrines are not absolute and abstract gods, but ones more relative who represent concrete ideas or natural forces.”⁸³

David Marshall

⁸² David Lewis, *The Unseen Face of Japan*, (Monarch, 1993) p. 295-298

⁸³ www.keikyo.com/books/hada/God

“After reading Lewis, I conducted a poll of first-year students at Siebold University of Nagasaki. I asked, ‘Do you believe in the existence of a good spiritual being who transcends nature, is aware of mankind (*seikai*, the world) and created all things?’ Seventy students turned in the ten-question survey. A plurality, thirty-one, answered ‘yes’ to this question. Only twenty-six answered ‘no.’⁸⁴

Oxford psychologist **Olivera Petrovich**, on a study of preschool children in Japan,

"Japanese culture is very different from Western culture with a very different history of science and religious tradition. So I thought I should be able to get some interesting comparisons. . . On forced choice questions, consisting of three possible explanations of primary origin, they would predominantly go for the word 'God,' instead of either an agnostic response (e.g., 'nobody knows') or an incorrect response (e.g., 'by people'). This is absolutely extraordinary when you think that Japanese religion -- Shinto -- doesn't include creation as an aspect of God's activity at all. So where do these children get the idea that creation is in God's hands? . . . My Japanese research assistants kept telling me, 'We Japanese don't think about God as creator -- it's just not part of Japanese philosophy.'"⁸⁵

“Petrovich deduced that young children infer the act of Creation ‘on the basis of their own experience.’ She suggested on this and other basis that ‘spirituality’ (apparently in the sense of belief in a Creator) was a ‘universal act of cognition.’”

Modern Scientific Culture

Thaxton and Pearson:

⁸⁴ Eleven said, “I don’t know,” or “sometimes,” or left the question blank. Two volunteered pantheistic reinterpretations of the “good spiritual being.”

⁸⁵ *Science and Spirit Magazine, In the Beginning: An Interview with Olivera Petrovich*

“The notebooks of such giants as Copernicus, Kepler, and Newton overflow with praise to God for His orderly creation.”⁸⁶

Kepler:

“I give you thanks, Creator and God, that you have given me this joy in thy creation, and I rejoice in the works of your hands. See I have now completed the work to which I was called. In it I have used all the talents you have lent to my spirit.”⁸⁷

Patrick Glynn:

“What twentieth-century cosmology had come up with was something of a scientific embarrassment: a universe with a definite beginning, expressly designed for life. Ironically, the picture of the universe bequeathed to us by the most advanced Twentieth-century science is closer in spirit to the vision presented in the Book of Genesis than anything offered by science since Copernicus.”⁸⁸

Bernard Carr:

“One would have to conclude either that the features of the universe invoked in support of the Anthropic Principle are only coincidences or that the universe was indeed tailor-made for life. I will leave it to the theologians to ascertain the identity of the tailor!”⁸⁹

Vera Kistiakowsky

⁸⁶ Nancy Pearson, Charles Thaxton, *The Soul of Science*, (Crossway Books, 1994), p. 161

⁸⁷ Ibid. p. 23

⁸⁸ *God: The Evidence*, (Prima Publishing, 1997) p. 26

⁸⁹ Hugh Ross, p. 122

“The exquisite order displayed by our scientific understanding of the physical world calls for the divine.”⁹⁰

George Ellis:

“Amazing fine tuning occurs in the laws that make this (complexity in the physical constants) possible. Realization of this complexity of what is accomplished makes it very difficult not to use the word ‘miraculous’ without taking a stand as to the ontological status of that word.”⁹¹

Hugh Ross:

“In all my conversations with those who do research on the characteristics of the universe, and in all my readings of articles or books on the subject, not one person denies the conclusion that somehow the cosmos has been crafted to make it a fit habitat for life. Astronomers by nature tend to be independent and iconoclastic. If an opportunity for disagreement exists, they will seize it. But on the issue of the fine tuning or crafting of the cosmos, the evidence is so compelling I have yet to hear of any dissent.”⁹²

Carl Becker:

“Physics, which, it was thought, had dispensed with the need of metaphysics, has been transformed by its own proper researches into the most metaphysical of disciplines.”⁹³

Nancy Pearson and Charles Thaxton:

⁹⁰ quoted by Hugh Ross, p. 122

⁹¹ Hugh Ross, *The Creator and the Cosmos*, (NavPress, 1993) p. 123

⁹² Ross, p. 124

⁹³ p. 219

“Several decades of origin-of-life experiments have already revealed consistent trends, and these well-established trends are not likely to be reversed. In fact, with each passing year, they become more pronounced. Today we can say quite definitely what atoms and molecules will do when left to themselves under natural conditions - and what they will not do. And what they will not do is spontaneously organize themselves into the complex structures of life – into protein and DNA.”⁹⁴

“If it is difficult to explain how one of these complex molecules came into existence by natural causes, think how much more difficult it is to explain how the entire coordinated system came into existence.”

Robert Shapiro:

“(The odds of an RNA molecule forming in the early earth) are still so unfavorable that the formation of the replicator by chance would seem miraculous.”⁹⁵

Francis Crick:

“Biologists must constantly keep in mind that what they see was not designed, but rather evolved.”⁹⁶

Everett Koop:

“I never operate without having a subconscious feeling that there’s no way this extraordinarily complex mechanism known as the human body just happened to come up from slime and ooze someplace. When I make an incision with my scalpel, I see organs of such intricacy that there simply hasn’t been enough time for

⁹⁴ p. 244

⁹⁵ Pearson and Thaxton, p. 232

⁹⁶ Pearson and Thaxton, p. 229

natural evolutionary processes to have developed them.”⁹⁷

Thaxton and Pearson:

“The words sound almost as though Crick has to persuade himself – against the most natural reading of the evidence – that life really is a result of natural causes alone.”⁹⁸

Isobel Kuhn:

“God is not a puppet. Man may not pull strings and expect Him to perform -- not even doctrinally correct strings, such as Balaam tried to pull. God is not man’s servant, that a puny atheist may shout a challenge and He is bound to respond. Neither is God a genie, that if man is lucky enough to find the right combination of words, He will suddenly pop out and reveal Himself. God is our Creator, all powerful and dwelling in light unapproachable. He demands reverence. But He is also willing to be Father to such as come to Him by His ordained road, Jesus Christ, and as a Father He tenderly stoops to the immaturity of the babe in Christ. This is the only explanation I have to offer for the following facts. God answered prayers which were unworthy to have been brought before His presence. If I prayed those same prayers today He would not answer them. He responded then, ignoring the selfish vanity of the request, simply because of the honest seeking at the base. He knew I meant it when I said I would give Him my whole life.”⁹⁹

⁹⁷ *Scientists Who Believe*, edited by Eric Barrett and David Fisher, (Moody Press, 1984,) p. 164

⁹⁸ p. 245

⁹⁹ Isobel Kuhn, *By Searching* (Moody Press, 1959) p. 18-19