

Life's Big Questions

Part 1 – Why is there something rather than nothing?

Genesis 1:1

“In the beginning God created the heavens and the earth.”

Main Idea: God is the Creator of all things.



1. The impossibility of a Godless universe

What atheism cannot explain:

a) Being

Something cannot come from nothing. Nothing cannot produce anything. That there is anything at all demands that there had to be an eternally existing Creator. *Being* presupposes the eternal existence of the Source of all being. How appropriate that God's covenant name is the Hebrew “to be” verb – *Yahweh* – “I Am.”

b) Design

Wherever there is design there must be a designer. Chance cannot be responsible for the intricate design of the simplest single-celled organism. Chance is not a substance. It is simply an abstract way to understand probabilities or the lack thereof. The simplest pottery project from the hands of a young child points to deliberate design. How much more true is this when one considers the human iris or the earth's axis?

c) Order

The universe displays extraordinary order. This is particularly true of the earth. The only reason we can do advanced mathematics or perform music or grow crops or have children is because the cosmos is ordered by certain laws.

d) Purpose

Our solar system seems designed for the purpose of sustaining life on earth. The purpose of God's mandate to the man and woman to be fruitful and fill the earth and subdue it would be impossible if anyone of a numberless list of physical conditions varied in infinitesimal degrees. In other words, the earth is weighted with purpose. It was clearly made for God's purposes for mankind.

e) Morality

Man is inherently moral. That is all people throughout all generations have categories for right and wrong, good and bad. And while man often goes awry of those standards he cannot conceive of reality outside a certain moral order. Where does this moral consciousness come from? The shared moral consciousness of humanity is proof of a moral Designer.

f) Worship

Why is it that all nations, people, and tribes throughout history have had a consciousness about God? Why do all peoples everywhere worship? Certainly it is not as some evolutionary biologists have suggested the result of a primitive survival technique acquired through natural selection. It is because God *is* and has created his human creatures to be worshippers.

2. The credibility of the Genesis account

The creation account has none of the hallmarks of Hebrew poetry. It is written in the same style as the other historical narratives recorded in Genesis. There is nothing about the text itself that suggests that it is to be considered anything other than a straightforward record of historical events. The Genesis account was given in part to confront the errors of the pagan creation myths which were prevalent among the Canaanites. And Genesis still performs the same function of confronting the host of errors concerning how the universe came to be.

We must be very careful to not dismiss the credibility of the Genesis account in order to make it fit current scientific paradigms. The mind of man is fallen and corrupted by sin. Therefore there are limits to his knowledge. This would seem to be especially so when he seeks knowledge of events in the distant past which can neither be observed or measured.

What makes the Bible's account of God and creation any better than that of the other monotheistic faiths?

a) Only Christianity offers an adequate explanation of the condition of the world.

Judaism and Islam deny the reality of original sin. The doctrines of "the Fall" and Original Sin are necessary if we are to have an adequate understanding of humanity's sinful condition. Only Christianity teaches Adam's federal headship – that sin and the curse was passed along to all humanity from "the one man" (Rom. 5).

b) Only Christianity offers an adequate hope.

Judaism and Islam both give to man the responsibility of making himself "savable." That is, both religions offer a legalistic framework for salvation. Salvation is possible only if certain conditions of obedience are met. Only a religion which denies what is obvious about even the best efforts of sinners would entertain such a notion. Christianity stands alone as offering a salvation the conditions of which are met entirely by a gracious God. If sinners are to be made right with a holy God then God must meet the conditions of his own righteous demands.

3. The necessity of the Redeemer

When we think about the created order we cannot help but recognize that much has gone wrong. We each long for a world, for bodies, for minds, and for relationships which are untainted by sin and brokenness. But we cannot repair the damage. The 20th century which was heralded as the century which would finally, because of scientific progress, eradicate human violence and the ravages of disease and starvation became the most violent century in the history of mankind. All people groan along with the rest of creation for the redemption of this broken and rebellious world (Rom. 8).

The Christian hope is not that God will simply take us away from this world and house us in a far away place. The Christian hope is that God's good creation will be redeemed along with His elect; that all that God had made "very good" will be redeemed incorruptible. And Christ himself will present his people to himself "holy and blameless and above reproach" (Col. 1:22).