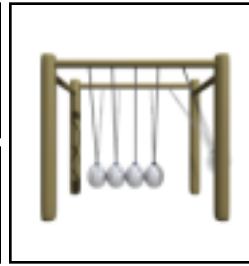


THE CASE FOR CREATION : 2

CAUSE AND EFFECT

Job 37:13 -- Whether for correction, or for His world, or for loving-kindness, He causes it to happen.



Introduction

1. The creation/evolution question is hardly a trivial issue that concerns only a few scientists on the one hand and a few religionists on the other. In one way or another, the issue permeates practically every field of academic study and every aspect of national life. It deals with two opposing world-views. Consequently, it is (or should be) of interest to everyone.
2. What is more alarming is the desperate lengths that reputable men are willing to go to when their foundation of perspective is being threatened. In a article by British physicist H.S. Lipson that appeared in the May 1980 issue of *Physics Bulletin*, he wrote: "In fact, evolution became in a sense a scientific religion; almost all scientists have accepted it and many are prepared to 'bend' their observations to fit with it." He then adds: "...to my mind, the theory does not stand up at all."
3. What is happening is that many scientists are beginning to realize that the former hallowed laws of science are turning out to be more supportive of the Creation model rather than the evolutionary model. The result is that the laws of science are now under attack. In this lesson we will demonstrate the nature of this attack on the Law of Causality and why it supports Creation.

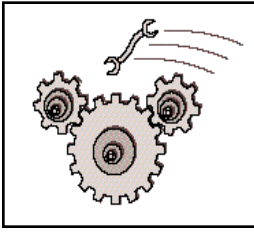
A. The Law of Cause and Effect

1. Indisputably, the most universal, and the most certain, of scientific laws is the Law of Cause and Effect, or as it is commonly known, the Law of Causality. In Science, laws are seen as "reflecting actual regularities in nature" (Hull, 1974).
2. The Law has been stated many ways: "Everything that happens (begins to be) presupposes something which it follows according to rule" (Kant, *Critique of Pure Reason*). "Nothing happens without a reason why it should happen rather than not happen" (von Mises, 1968). Richard von Mises also observed, "We may only add that almost all philosophers regard the law of causality as the most important... there is hardly a more useful and more reliable rule of behavior than to assume of any occurrence that we come to know that some other one preceded it as its cause."
3. Simply put, the Law of Causality states that **every material effect must have an adequate antecedent cause**. Obviously, then, if every material effect has an adequate antecedent cause, and if the Universe is a material effect, then the Universe had a cause. We also know, as stated in the former lesson, that the effect is never quantitatively greater than, or qualitatively superior to, the cause.

B. Attacks upon the Law of Causality

1. Perhaps the most famous skeptic of the law of cause and effect was the British empiricist, David Hume. However, as fervent as Hume was in his criticism, he never went so far as to assert that cause and effect did not exist. He simply felt that it was not empirically verifiable, and stemmed instead from *a priori* considerations.
2. Another way that Causality has been attacked is the argument that insists that the principle must be false because it is inconsistent with itself. If the principle of cause and effect says that everything must have a cause, it traces everything back to a First Cause, where it suddenly stops. So why is it that this First Cause does not likewise need a cause? Why does the principle stop there?

C. Scientific Defense of the Law of Causality



1. There are two responses that may be offered to the complaint about causality. First, it is impossible logically to defend any concept of "infinite regress" that postulates an endless series of effects with no ultimate first cause. Philosophers have argued that point correctly for generations. Whatever begins to exist must have a cause. Nothing causeless happens.
2. Second, the complaint offered by skeptics suggesting that the Law of Causality is inconsistent with itself is not a valid objection against the Law; rather it is an objection to an *incorrect statement* of that Law. If someone were to say, "Everything must have a cause," then the objection might be valid. But this is not what the Law of Causality says. It states that every *material effect* must have an adequate antecedent cause.
3. John H. Gerstner (*Reasons for Faith*, 1967) correctly reasoned: "Because every effect must have a cause, there must ultimately be one cause that is not an effect but pure cause, or how, indeed, can one explain effects? A cause that is itself an effect would not explain anything but would require another explanation... But the argument has shown that the Universe as we know it is an effect and cannot be self-explanatory; it requires something to explain it which is not, like itself, an effect. There must be an uncaused cause. That point stands.

D. Some Changes of the Evolutionary Mind

1. On November 5, 1981 Colin Patterson, senior paleontologist at the British Museum of Natural History in London, and one of the world's foremost evolutionary experts, delivered an address to his evolutionist colleagues at the American Museum of Natural History in New York. He astonished his colleagues by saying: "One morning I woke up and something had happened in the night, and it struck me that I had been working on this stuff for twenty years and there was not one thing I knew about it. That's quite a shock to learn that one can be misled so long."
2. Dr. Patterson went and asked the simple question: "Can you tell me anything you know about evolution, any one thing that is true?" to the geology staff at the Field Museum of Natural History, and the only answer he got was silence.
3. When Dr. Patterson tried the same question at the Evolutionary Morphology Seminar at the University of Chicago, a very prestigious body of evolutionists, he got the same silence, until one person finally said, "It does seem that the level of knowledge about evolution is remarkably shallow. We know it ought not to be taught in high school and that's all we know about it."
4. Pierre-Paul Grassé (the man whose knowledge of the living world has been called "encyclopedic"), authored *The Evolution of Living Organisms* in which he stated: "Today our duty is to destroy the myth of evolution, considered as a simple, understood, and explained phenomenon which keeps rapidly unfolding before us... success among certain biologists, philosophers, and sociologists notwithstanding, the explanatory doctrines of biological evolution do not stand up to an objective, in-depth criticism. They prove to be either in conflict with reality or else incapable of solving the major problems involved."
5. The Universe is here. Life in our magnificent Universe is here. Intelligence is here. Morality is here. What is their ultimate cause? Since the effect is never prior, or superior, to the cause, it stands to reason that the Cause of life must be both antecedent to, and more powerful than, the Universe - a living Intelligence that is Itself of a moral nature.