



# Reasons to Believe:

## The Foundational Concepts

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**1. Part of the problem is closed-mindedness —**

Unbelievers are sometimes closed to the possibility of spiritual realities having influence on the physical universe; believers are sometimes closed to new discoveries of science.



- a. Many supposed conflicts between science and the Bible are explainable by misinterpretations of scientific data or by misinterpretations of biblical passages, or both.
- b. It is more reasonable to believe that a harmony would exist between science and the Bible if both were interpreted fairly and properly than to believe that they are mutually exclusive or antagonistic to each other. God is Lord of science just as much as He is Lord of Scripture!

## 2. The classical proofs of God's existence

- a. In the 13th Century, Thomas Aquinas published his famous “Five Ways” to prove the existence of God. Most of them are connected to the reality of cause and effect— God must be the ultimate cause of motion, the existence of matter, the existence of universal justice, etc.
- b. It is more reasonable to believe that there is a First Cause, an unmoved Prime Mover, than to believe in an endless chain of cause and effect or that cause and effect is only an illusion.



### 3. The fallacy of uniformitarianism

- a. The assumption that presently measurable rates are constant over time and useful for making reliable dating estimates is known as "uniformitarianism." It is prone to error, for today's rates may not have been the same in eons past as they are now, and in atomic dating methods we cannot be absolutely certain of the amount of the daughter substance in the original material.
- b. Uniformitarianism takes little note of the possibility of cataclysmic and rapid change (such as the Genesis Flood and other catastrophes).
- c. Uniformitarianism is self-contradictory, for it assumes the beginning that it denies. In other words, there was a time in the past, when there was no rate at all.
- d. It is more reasonable to believe in a Beginning set in motion by an all-powerful Creator, than to believe in the eternity of dead matter and mindless energy.



#### 4. The argument from design

- a. Design exists in nature, from the order of the galaxy and the solar system to the ecosystem of the earth, all the way down to the subatomic particles.
- b. Design in nature strongly implies a supreme Designer (this is called the “teleological” argument).
- c. It is more reasonable to believe that the orderly universe was put together by an infinitely orderly Mind, than to believe that order arose spontaneously and randomly from chaos.

