Are We Alone in the Universe? A Biblical View of Aliens

Dr. Ray Bohlin provides a Christian view on the probability and meaning of life on other planets. From a biblical perspective, what would it mean to find evidence of life beyond this earth?

 *This article is also available in Spanish.*

Life on Mars?

There was great excitement in the media when a group of scientists from NASA announced they had found evidence of life on Mars. Their evidence, an alleged Martian meteorite, was vaulted to center stage, and everyone from CNN to *Nightline* ran special programs with interviews and video footage of the scientists and their prized specimen. President Clinton was so excited by the announcement that he praised the U.S. space program and took the opportunity to establish a bipartisan space summit headed up by Vice President Al Gore to study the future of U.S. space research. Aren't we already doing that?

Anyway, clearly this announcement took the country by storm. Some of the scientists were embarrassingly gushing about how significant these findings were. The media frenzy was prompted by the early release of an article from the journal *Science*, the premier scientific journal in the U.S. The article was due out the following week, but *Science* decided to release it early because it had leaked out.

Here's what the excitement was about. A group of scientists had studied a meteorite that had been found in the ice of Antarctica. Previously, it had been determined that this meteorite had originated on Mars by studying the gaseous content of glass-like components of the meteor. The gas

composition matched very well the atmosphere of Mars. This conclusion seems reasonable.

So, they presumed they had a meteor from Mars. Next they looked for evidence of life on and in the crevices of the meteor. They found two types of molecules that can form as a result of life processes, carbonates and complex molecules called polyaromatic hydrocarbons or PAHs. They also found shapes in the rock that resembled those of known microfossils on Earth. Microfossils are fossils of one-celled organisms which are rather tricky to interpret.

Well, what does this mean? Obviously, the NASA scientists felt the things just mentioned provided ample evidence to conclude that life once existed on Mars. However, the chemical signs could all be due to processes that have nothing to do with life, and the supposed microfossils are 100 times smaller than any such fossil found on Earth. Other groups that studied this same meteorite concluded that either the temperature of formation of the chemicals was far too high to allow life (over 700 degrees C) or that other chemical signals for life were absent. John Kerridge, a planetary scientist from the University of California at San Diego, said, "The conclusion is at best premature and more probably wrong." But listen to the concluding statement in the paper in *Science:*

> *Although there are alternative explanations for each of these phenomena taken individually, when they are considered collectively, particularly in view of their spatial association, we conclude that they are evidence for primitive life on Mars.{1}*

In plain English, there are reasonable non-life explanations for each of the evidences presented, but we just think that they mean there is life on Mars. The evidence ***is*** very equivocal and was challenged by many other scientists, but the media did not report that as fully. But maybe they are right!

In fact, there is one simple explanation that is consistently ignored by media and scientists alike. If there really is, or has been, life on Mars, what could that possibly mean for evolution, and more importantly, does it somehow refute creation? We'll look at that next.

What Would Life on Mars Mean?

Because of the recent announcement of signs of life on Mars, many people were encouraged in their belief that we are not alone in the universe. These signs are far from certain and probably wrong, but if it's true, what would these results mean to evolutionists? Moreover, is there any reason for Christians to fear confirmation of life on Mars?

Let us assume, then, for the moment that the evidence from this Martian meteorite is legitimate evidence for life on Mars—life that at some point in the past actually existed on Mars. What would it mean?

For evolutionists the evidence is perceived as confirmation that life actually arises from non-life by purely chemical processes. In addition, evolutionists draw the conclusion that life must be able to evolve very easily since it did so on two adjacent planets in the same solar system. Therefore, even though origin of life research is actually at a standstill, such a discovery seemingly confirms the notion that *some* chemical evolution scenario *must work*. I will address this assumption later.

On the other hand, some have stated that if there is life on Mars, creationism has been dealt a death blow. They rationalize that since (1) we now know that life can evolve just about anywhere, and (2) the Bible never speaks of life anywhere but on Earth, the Bible is, therefore, unreliable. Besides, they reason, why would God create life on a planet with no humans? However, since the Bible is absolutely silent on the subject of extra-terrestrial life, we can make no

predictions about its possibility. God is certainly free to create life on planets other than Earth if He chooses.

Getting back to the evolutionists' glee at the possibility of life evolving on other planets, the real question is whether this is the proper conclusion if life is indeed found on Mars? The simple answer, inexplicably avoided by the media, is NO! The simplest answer to the possible discovery of life on Mars is that the so-called "Martian life" actually came from Earth!

Think about it this way. The meteorite that was found is supposed to have existed on Mars previously. How did it get to Earth? Well, it is hypothesized that a large meteorite crashed into Mars throwing up lots of debris into space, some of which finds its way to Earth and at least a few of which are found by Earthlings. If you are thinking with me, you now realize that the same scenario could have been played out on Earth.

Evolutionists suggest that the Earth was under heavy meteor bombardment until at least 3.8 billion years ago—about the time they say life appeared on Earth. Christian astronomer Hugh Ross states it this way:

> *Meteorites large enough to make a crater greater than 60 miles across will cause Earth rocks to escape Earth's gravity. Out of 1,000 such rocks ejected, 291 strike Venus, 20 go to Mercury, 17 hit Mars, 14 make it to Jupiter, and 1 goes all the way to Saturn. Traveling the distance with these rocks will be many varieties of Earth life.{2}*

Ross also documents that many forms of microscopic life are quite capable of surviving such a journey. All this is quite well known in the scientific community, but I have not seen it mentioned once in any public discussion. I believe the reason is that the possibility of life having evolved on Mars is too juicy to pass up.

The Improbability of Life Elsewhere in the Universe

I would like to address the amazing optimism of so many that the universe is teeming with life. No doubt this is fueled by the tremendous success of such science fiction works as *Star Wars* and *Star Trek* which eloquently present the reasonableness of a universe pregnant with intelligent life forms.

Inherent within this optimism is the evolutionary assumption that if life evolved here, certainly we should not arrogantly suppose that life could not have evolved elsewhere in the universe. And if life in general exists in the universe, then, of course, there must be intelligent life out there as well.

This is the basic assumption of the SETI program, the Search for Extra-Terrestrial Intelligence. This is the program, now privately funded instead of federally funded, that searches space for radio waves emanating from another planet that would indicate the presence of intelligent life. But is such a hope realistic? Is there a justifiable reason for suspecting that planets suitable to life exist elsewhere in the universe?

Over the last two decades scientists have begun tabulating many characteristics of our universe, galaxy, solar system, and planet that appear to have been finely-tuned for life to exist. Christian astronomer and apologist, Dr. Hugh Ross documents all these characteristics in his book *Creator and the Cosmos,*{3} and is constantly updating them. In the book's third edition (2001), Ross documents 35 characteristics of the universe and 66 characteristics of our galaxy, solar system, and planet that are finely-tuned for life to exist.

Some examples include the size, temperature, and brightness of our sun, the size, chemical composition, and stable orbit of Earth. The fact that we have one moon and not none or two or three. The distance of the Earth from the sun, the tilt of the earth's axis, the speed of the earth's rotation, the time it

takes Earth to orbit the sun. If any of these factors were different by even a few percent, the ability of Earth to sustain life would be severely compromised. Recently it has been noted that even the presence of Jupiter and Saturn serve to stabilize the orbit of Earth. Without these two large planets present exactly where they are, the Earth would be knocked out of its present near circular orbit into an elliptical one, causing higher temperature differences between seasons and subjecting Earth to greater meteor interference. Neither condition is hospitable to the continuing presence of life.

Ross has further calculated the probabilities of all these factors coming together by natural processes alone to be 1×10^{-166}; that's a decimal point followed by 165 zeroes and then a one. A very liberal estimate of how many planets there may be, though we have only documented less than 100, is 10^{22} or 10 billion trillion planets, one for every star in the universe. Combining these two probabilities tells us that there are 10^{-144} planets in the entire universe that could support life. Obviously this is far less than one; therefore, by natural processes alone, we shouldn't even be here—let alone some kind of alien life form.

So unless God created life elsewhere, we are alone, and for the materialistic evolutionist, this is a frightening thought.

Problems with Chemical Evolution on Earth

The statistics given above mean that we are really alone in the universe and that there is no hope of finding intelligent civilizations as in the television program *Star Trek.* While it means there is no one out there to threaten our survival, there is also no one out there to save us from our own mistakes.

This observation highlights why I believe the scientific

community and the media became so excited about the possibilities of life on Mars. Efforts to determine how life could have evolved from non-living matter have been so fraught with problems that it makes the possibility of life elsewhere extremely remote. But if it could be proved that life evolved elsewhere, then it would demonstrate that life springs up rather easily, and we just haven't found the right trick here on Earth to prove it. But this just leapfrogs the problem.

But is the evolution of life from non-living chemicals really that impossible? The difficulties fall into three categories, the Chemical Problem, the Thermodynamic Problem, and the Informational Problem. These issues are presented comprehensively in a book by Thaxton, Bradley, and Olsen titled *The Mystery of Life's Origin*{4} and in a chapter in the edited volume by J. P. Moreland, *The Creation Hypothesis*.{5}

Chemical Problems are illustrated by the difficulty in synthesizing even the simplest building block molecules necessary for life from inorganic precursors. Amino acids, sugars, and the bases for the important nucleotide molecules that make up DNA and RNA were all thought to be easily synthesized in an early Earth atmosphere of ammonia, methane, water vapor, and hydrogen. But further experiments showed this scenario to be unrealistic. Ammonia and methane would have been short-lived in this atmosphere; the multiple energy sources available would have destroyed the necessary molecules and water would have broken apart into hydrogen and oxygen. The oxygen was scrupulously avoided in all prebiotic scenarios because it would have poisoned all the necessary reactions.

Thermodynamic Problems arise from the difficulty in assembling all these complex molecules that would have been floating around in some prebiotic soup into a highly organized and complex cell. To accomplish the task of achieving specified complexity in life's molecules such as DNA and proteins, the availability of raw energy for millions of years is not enough. All systems where specified complexity is produced

from simple components requires an energy conversion mechanism to channel the energy in the right direction to accomplish the necessary work. Without photosynthesis, there is no such mechanism in the prebiotic Earth.

The Informational Problem shows that there is no way to account for the origin of the genetic code, which is a language, without intelligent input. Informational codes require intelligent preprogramming. No evolutionary mechanism can accomplish this. Life requires intelligence.

So you can see why evolutionists would get excited about the possibility of finding evolved life elsewhere. It's because life is seemingly impossible to evolve here. So, if it did happen elsewhere, maybe our experiments are just missing something.

Independence Day, The Movie

In the movie *Independence Day,* an alien battle force swoops down on Earth with the intention of destroying the human race, sucking the planet dry of all available resources and then moving on to some other unlucky civilization in the galaxy. But, those indomitable humans aided by good old American ingenuity outsmart those dull-witted aliens and Earth is saved. The story has been told many times, but perhaps never as well or never with such great special effects. The movie was a huge success.

But why are we continually fascinated by the possibility of alien cultures? The movie gave the clear impression that there must be great numbers of intelligent civilizations out there in the universe. This notion has become widely accepted in our culture.

Few recognize that the supposed existence of alien civilizations is based on evolutionary assumptions. The science fiction of *Star Trek* and the *Star Wars* begins with

evolution. As I've stated earlier, evolutionists simply rationalize that since life evolved here with no outside interference, the universe must be pregnant with life. Astronomer Carl Sagan put it this way after he had reviewed the so-called success of early Earth chemical evolution experiments:

> *Nothing in such experiments is unique to the earth. The initial gases, and the energy sources, are common throughout the Cosmos. Chemical reactions like those in our laboratory vessels may be responsible for the organic matter in interstellar space and the amino acids found in meteorites. Some similar chemistry must have occurred on a billion other worlds in the Milky Way Galaxy. The molecules of life fill the Cosmos.{6}*

Sagan strongly suggests that the probabilities and chemistry of the universe dictate that life is ubiquitous in the galaxy. But as I stated earlier, the odds overwhelmingly dictate that our planet is the only one suitable for life in the universe. And the chemistry on Earth also indicates that life is extremely hard to come by. The probability of life simply based on chance occurrences is admitted by many evolutionists to be remote indeed. Many are now suggesting that life is inevitable because there are yet undiscovered laws of nature that automatically lead to complex life forms. In other words, the deck of cards is fixed. Listen to Nobel Laureate and biochemist, Christian de Duve:

> *We are being dealt thirteen spades not once but thousands of times in succession! This is utterly impossible, unless the deck is doctored. What this doctoring implies with respect to the assembly of the first cell is that most of the steps involved must have had a very high likelihood of taking place under the prevailing conditions. Make them even moderately improbable and the process must abort, however many times it is initiated, because of the very number of successive steps*

> *involved. In other words, contrary to Monod's affirmation, the universe was—and presumably still is—pregnant with life.{7}*

The only problem with de Duve's suggestion is that we know of no natural processes that will lead automatically to the complexity of life. Everything we know of life leads to the opposite conclusion. Life is not a product of chance or necessity. Life is a product of intelligence.

Without Divine interference we are alone in the universe and without Christ we are—and should be—terrified. The gospel is as relevant as ever.

Notes

1. *Science,* 16 August 1996, 273:924-30.
2. *Creator and the Cosmos,* NavPress, 2001, p. 210.
3. Ibid., pp. 145-199.
4. Lewis and Stanley, 1984.
5. InterVarsity Press, 1994, pp. 173-210.
6. *Cosmos,* Random House, 1980, p. 40.
7. *Vital Dust*, Basic Books, 1995, p. 9.

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Atheist Myths and Scientism

Steve Cable exposes some atheist myths and the false ideology of scientism, all designed to destroy people's faith.

A Two-Pronged Attack Against Christianity



Atheist attacks against American Christianity are gaining more traction in our society. Their success can be readily seen in the growth of the number of American young adults who do not profess to be Christians. Tracking recent trends, around 50% of American Millennials fall in this category, with most of those identifying as atheist, agnostic or nothing in particular. More identify as nothing in particular than as atheist, but the atheist attacks certainly have a role to play in their ambivalent feelings about Christianity.

What have atheists done to create a cultural milieu that is drawing more and more young Americans away from Christianity? In this article, we will focus on two prominent prongs of the attack against Christianity. Those prongs are:

1. Fabricating myths around the premise that Christianity and modern science are enemies of one another and have been so since the advent of modern science, and

2. Promoting the philosophy of scientism as the only way to view science.

First, the myths are an attempt to cause people to believe that the Christian church and a Christian worldview were and are anti-science. They want us to believe that the findings of science are counter to the make-believe teachings of Christianity and the Bible. They want us to look back at history and believe that the church was actively opposing and trying to suppress scientific knowledge. As Michael Keas tells us in his 2019 book *Unbelievable*, "These stories are nothing but myths. And yet some leading scientists . . . offer these stories as unassailable truth. These myths make their way into science textbooks . . . (and) enter into popular culture,

whereby the myths pass as accepted wisdom."{1}

However, many historians and philosophers have correctly pointed out that the Christian worldview of an orderly universe created by an involved God produced the mindset that gave birth to the scientific revolution. In his book *How the West Won*, sociologist Rodney Stark states, "Christianity was essential to the rise of science, which is why science was a purely Western phenomenon . . . science only arose in Christian Europe because only medieval Europeans believed that science was possible and desirable. And the basis of their belief was their image of God and his creation."{2} In this article, we consider the key figures who propagated this myth and some of the falsified stories they have foisted upon us.

Second, they want us to accept scientism as the only valid way to view the role of science in our understanding of the universe. What is scientism? In his 2018 book *Scientism and Secularism*, professor of philosophy J. P Moreland defines it this way: "Scientism is the view that the hard sciences provide the only genuine knowledge of reality. . . . What is crucial to scientism is . . . the thought that the scientific is much more valuable than the non-scientific. . . . When you have competing knowledge claims from different sources, the scientific will always trump the non-scientific."{3}

But scientism "is not a doctrine of science; rather it is a doctrine of philosophy . . . (In fact,) scientism distorts science."{4} This philosophical doctrine came into favor among the public not because of scientific results, but rather as the result of proponents presenting it in popular ways as if it were the undisputable truth. As Moreland points out, "It is not even a friend of science but rather its enemy."{5}

Myths about Christianity and Science

Atheists want to create stories to demonstrate that Christians

are and have been the enemies of scientific exploration and discovery. Why this drive to recreate the past? They want to encourage people to turn away from Christianity as an enemy of science and weaken the faith of believers.

As Michael Keas makes evident in *Unbelievable*, this thinking is not based on reality. Instead, historical myths have been created to bolster their position either as a result of ignorance of the actual history or intentional deceit. After creating these myths, they use the educational system and mass media to ingrain these myths into the thinking of the masses.

Keas specifically looks at seven myths used for this purpose which we find embedded in our textbooks and proclaimed by popular television programs. To understand the nature of these myths, let's consider two of the ones discussed by Keas.

Many of you learned of the Dark Ages, a period of time between A.D. 500 and 1500 where textbooks have claimed that science and the arts were stifled by the control of the church which opposed scientific understanding. In truth, this view is not supported by historical evaluations of that time. As reported in Stark's revealing book, *How the West Won*, "Perhaps the most remarkable aspect of the Dark Ages myth is that it was imposed on what was actually "one of the great innovative eras of mankind." During this period technology was developed and put into use on a scale no civilization had previously known.{6} Keas found that this myth first appeared in textbooks in the 1800s but did not surface with an anti-Christian slant until the 1960s. Carl Sagan, and later Neal deGrasse Tyson, would help promulgate this myth on television through their *Cosmos* series.

Another myth exploded by Keas is that "Copernicus demoted humans from the privileged 'center of the universe' and thereby challenged religious doctrines about human importance."{7} In fact, Copernicus as a Christian did not consider his discovery that the earth orbited the sun a

demotion for earth or humans. What Copernicus saw as unveiling the mysteries of God's creation over time began to be pictured as a great humiliation for Christians. In the 1950s some scientific writers began using the term "the Copernican principle" to refer to the idea "that the Earth is not in a central, specially favored position"{8} in the cosmos. As one Harvard professor has noted, "This is the principle of mediocrity, and Copernicus would have been shocked to find his name associated with it."{9}

Keas also documents how this atheist strategy also pretends that many early scientists were not Christians. Johannes Kepler, known for his discovery of the three laws of planetary motion, is cited by Sagan in *Cosmos* as someone who "despaired of ever attaining salvation,"{10} implying that Kepler always felt this way. Sagan leads one to believe that in his astronomical discoveries Kepler was somehow freed from this concern. Yet from Kepler's own writing it is very clear that he was a Christian, telling people shortly before his death that he was saved "solely by the merit of our savior Jesus Christ." And speaking of his scientific endeavors he wrote, "God wanted us to recognize them [i.e. mathematical natural laws] by creating us after his own image so that we could share in his own thoughts."{11}

Much of the reported relationship between science and Christianity is a myth made up to strengthen the atheist position that science repudiates Christianity and makes it superfluous and dangerous in today's enlightened world. Nothing could be further from the truth, as a Christian worldview was foundational for the development and application of the scientific method.

Methodological Naturalism: A Farce

What about the prevalence of scientism, a belief system claiming that the hard sciences provide the only genuine

knowledge of reality?

When considered carefully, the whole concept of scientism is a farce. Why? Because as philosopher J. P. Moreland points out, "Strong scientism is a philosophical assertion that claims that philosophical assertions are neither true nor can be known; only scientific assertions can be true and known."{12} So the premise is self-refuting. They are saying that only scientific facts can be objectively true. Thus, the statement that only scientific facts can be true must be false because it is a philosophical assertion, not a scientific fact.

Another example of the faulty philosophy behind scientism comes in their insistence on adopting methodological naturalism as a criterion for science. Methodological naturalism is "the idea that, while doing science, one must seek only natural causes or explanations for scientific data."{13} This idea immediately demotes science from being the search for the truth about observable items in this universe to being the search for the most plausible natural cause no matter how implausible it may be.

Although they appear to be unsure as to whether to apply the concept uniformly to all forms of science, its proponents are sure that it definitely should be applied to the field of evolutionary science. They make the *a priori* assumption that life as we know it originated and developed by strictly impersonal, unintelligent forces. No intelligence can be allowed to enter the process in any way. This approach to trying to understand the current state of life on earth is certainly an interesting exercise leading to a multitude of theories and untestable speculations. It is a challenging mental exercise and is valuable as such. However, scientism does not stop there. They declare that their unsupported (and I would say unsupportable) theories **must be the truth** about our origins, at least until replaced by another strictly naturalistic theory.

This approach seems to be an odd (and unfruitful) way to go after the truth due to at least three reasons. First, many other areas of science which include intelligent agents in their hypotheses are respected and their results generally accepted, common examples being archaeology and forensic science. Second, the current state of evolutionary science primarily appears to be tearing holes in prior theories, e.g. Darwinian evolution, rather than closing in on a plausible explanation. And, third, scientists are continuing to find evidence supporting a hypothesis that intelligent actions were involved in the formulation of life on earth.

If the sum of the available evidence is more directly explained by the involvement of some intelligent agent, then it would be reasonable to accept that potential explanation as the leading contender for the truth until some other answer is developed that is more closely supported by the available evidence. This is the attitude embraced by the intelligent design community. They embrace it because so much of the evidence supports it, including

1. the inability of other hypothesis to account for the first appearance of life,
2. the complexity of the simplest life forms with no chain of less complex forms leading up to them,
3. the relativity sudden appearance of all types of life forms in the fossil record,
4. the fine tuning of the parameters of the universe to support life on earth, and
5. the emergence of consciousness within humans.

In contrast, those supporting theistic evolution appear to do so in order to conform to the methodological naturalism of their peers. They claim to believe that God does intervene in nature through acts such as the miracles of Jesus and His resurrection. But they claim that God did not intervene in the processes leading up to the appearance of mankind on this planet. In my opinion, they take this stance not because the

evidence demands it, but because methodological naturalism does not allow it. As Moreland opines, “Methodological naturalism is *one bad way* to put science and Christianity together.”{14}

Things Science Cannot Explain / God of the Gaps

As we have seen, scientism is a philosophy that says the only real knowledge to be found is through application of the hard sciences and that no intelligence can be involved in any of our hypotheses. So, they believe hard science must be capable of explaining everything (even if it currently doesn’t).

In this section we will consider some very important things that science cannot now nor ever be able to explain. In his book, *Scientism and Secularism*, J. P. Moreland lists five such things for us.

First, the origin of the universe cannot be explained by science. Why? Science has been able to identify that the universe most likely had a beginning point. But as Moreland points out, “Science can provide evidence that the universe had a beginning; it cannot, even in principle, explain that beginning; that is, it cannot say what caused it. . . No real thing can pop into existence from nothing.”{15} He points out three specific logical reasons science cannot address this issue:

1. A scientific explanation cannot be used to explain the universe because scientific explanations presuppose the universe.

2. Science cannot explain the origin of time and without time no explanation can be considered.

3. Coming-into-existence is not a process which can be reviewed and explained because it is an instantaneous event.

Something either does or does not exist.

Second, the origin of the fundamental laws of nature. All scientific explanations presuppose these laws. We can conceive of a universe where these laws might be different resulting in a different reality, but we cannot explain how our universe came into being with the laws we see active around us.

Third, the fine-tuning of the universe to support life. As far as science is concerned the parameters of the forces within this universe can be observed but we cannot know what caused them to assume the values they do. However, in recent years it has been discovered that our universe "is a razor's edge of precisely balanced life permitting conditions."{16} Over one hundred parameters of this universe, such as the force of gravity, the charge of an electron, the rate of expansion of the universe, etc., must be precisely balanced or there could be no life in the universe. Science cannot answer the question of why our universe can support life.

Fourth, the origin of consciousness. In this context consciousness is the ability to be aware of oneself and entertain thoughts about things which are outside of oneself and possibly outside of one's experience. From a naturalist point of view, "the appearance of mind is utterly unpredictable and inexplicable."{17} However, God may choose to create conscious beings; beings that are capable of asking about and discovering the works of their creator.

Fifth, the existence of moral laws. As the late atheist philosopher Mackie admitted, the emergence of moral properties would constitute a refutation of naturalism and evidence for theism: "Moral properties constitute so odd a cluster of properties and relations that they are most unlikely to have arisen in the ordinary course of events without an all-powerful god to create them."{18}

These five important questions can never be answered if

scientism's flawed premise were true. However, Christian theism answers each of these questions and those answers are true if God is the real creator of the universe.

Integrating Christianity and Science

Scientism claims that you cannot integrate Christianity and science. Instead, they claim all theology is nonsense and only science exists to give us the truth. As Moreland points out, "One of the effects of scientism, then, is making the ridicule of Christianity's truth claims more common and acceptable (which is one of scientism's goals)."{19}

If this view is clearly wrong, how should we as Christians view science and its relationship with Christianity and the Bible? First, we need to understand that the topics addressed by science are in most cases peripheral to the topics covered in the Bible. The Bible is primarily concerned with God's efforts to restore people from their state as enemies of God back into eternal fellowship with Him.

One area of significant interaction is the question of how this universe came to exist in its current state. How one views that interaction (i.e. as adversarial or as complementary) depends on whether they are clinging to the unsupported myth of unguided evolution or to the new science of intelligent design. As Moreland states, "Science has done more to confirm the Christian God's existence than to undermine it, and science has provided little or no evidence against belief of theism. Science has, however, raised challenges to various biblical texts, and Christians need to take those challenges seriously."{20}

Moreland suggests there are five ways to relate issues in science and Christian philosophy. Let's consider two of those methods. One is the complementarity model. In this model, two disciplines are addressing the same object or feature but from

different, essentially non-overlapping perspectives. “Neither one purports to tell the whole story, but both make true claims about reality.”{21} This is the model used by advocates of theistic evolution who take as gospel the latest claims of evolutionary science while saying of course God kicked off the whole process including us in His plan for the universe.

Another way to interact is called the direct interaction model. In this model, theories from theology and from science may directly interact with one another on some topic, either positively or negatively. One area might raise rational difficulties for the other. This approach has the most potential for bringing information from different fields together into a fuller picture of truth. Intelligent design is an area where this model is applied as it questions the validity of eliminating intelligence from the options considered in understanding the development of life on earth.

Since scientism swears that science is the only source of truth, even when scientists cannot agree as to what that scientific truth is, they want to discount inputs from any other source no matter how helpful. So the direct interaction model is a difficult road to take. What are the rational criteria for going against the experts? Moreland suggests there are four criteria for Christian theologians to decide to take this road.

1. Make sure there is not a reasonable interpretation of the Bible that resolves the tension.

2. There is a band of academically qualified scholars who are unified in rejecting the view held by a majority of the relevant experts. In this way, we know that there are people who are familiar with the details of the majority view, who do not believe that it is true.

3. There are good non-rational explanations for why the expert majority holds the problematic view. For historical,

> sociological, or theological reasons, the majority is not ready to abandon their position rather than because their evidence is overwhelming. "For example, the shift from creationism to Darwinism was primarily, though not exclusively, a shift in philosophy of science."{22}

Given the large amount of evidential support for a Christian worldview, any view that is counter to central components of a Christian worldview should be rejected precisely for that reason. Any view meeting the first three criteria that also attempts to undermine key parts of a Christian worldview will be overwhelmed by the significant rational support for a Christian worldview.

As followers of the God of real truth, Christians need to realize that the so-called truths being taught to justify science over theology are in fact myths and/or self-refuting statements. Every Christian needs to be able to address these fallacies in today's popular science culture. Equip your young adults with this understanding and more by attending our summer event called Mind Games Camp. More information can be found at probe.org/mindgames.

Notes

1. Michael Keas, *Unbelievable: 7 Myths About the History and Future of Science and Religion*, ISI Books, 2019, 2.
2. Rodney Stark, *How the West Won: The Neglected Story of the Triumph of Modernity*, ISI Books, 2014 p. 304, 315.
3. J. P. Moreland, *Scientism and Secularism: Learning to Respond to a Dangerous Ideology*, Crossway, 2018, 26 and 29.
4. Ibid., p. 23.
5. Ibid., p. 55.
6. Stark, p. 76.
7. Keas, p. 4 and Chapter 6.
8. Herman Bondi, *Cosmology*, Cambridge University Press, 1952.
9. Owen Gingerich, *God's Universe*, Belknap Press, 2006.
10. Sagan, 1980 *Cosmos* TV series, episode 3.

11. Kepler, letter to Herwart von Hohenburg, April 9/10, 1599.
12. Moreland, p. 52.
13. Ibid., p. 131.
14. Ibid., p. 159.
15. Ibid., p. 138.
16. Ibid., p. 146.
17. Ibid., p. 151.
18. J. L. Mackie, *The Miracle of Theism*, Oxford, 1982, p. 115.
19. Moreland, p. 31.
20. Ibid., p.174.
21. Ibid., p. 184.
22. Ibid., p. 192.

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"How Do I Approach a Carl Sagan Fan?"

Dear Dr. Bohlin,

I'm a pastor that is meeting with a young man who is planning to marry a young lady that is a member of our church. This young man, who is in his twenties, said that he believed in God—much like Carl Sagan. He seems to have a postmodern view of truth, but my question is, how can I read up on the spiritual views of Sagan? Do you know any websites or critiques on Sagan? I read your article "Contact: A Eulogy to Carl Sagan"—what would be the best approach to this young man?

It sounds like you have a rather sticky situation on your hands. Believing in God "like Carl Sagan" means little more than a deistic belief in some kind of super intelligence that helped order our universe but has no personal involvement with

it or you and me. Sagan had a profound dislike for any thiestic belief, particularly Christianity. His novel *Contact* brings this out much more strongly than the movie adaptation.

My concern would be that the young man is saying some things to help smooth things out with his bride-to-be, but is potentially hostile to her beliefs. Sagan basically believed Jesus was a good man but not God (page 167-173 of the Pocket edition of the novel *Contact*. The character of Ellie Arroway is basically Sagan personified, so these seven pages will give some insight into his thinking. It's about twelve pages into Chapter 10 if you find a different edition). My fear is that he would eventually ridicule or otherwise try to undermine her faith with science and skepticism.

I would ask him if Sagan was a hero of his and do his ideas about God and religion coincide with Sagan's. If yes, does he hold the same disdain for Christianity and clergy (yourself) as Sagan did? This will perhaps force him to come a little cleaner and bring a little more understanding to the situation. He should be concerned with devaluing the belief system of the person he says he loves. If your intuition is correct about his taking a rather post-modern view, he should be senstitive to this. After all, truth is impossible to know so if it's true for her great, what's it to him?

Would he ever come to church with her?

What about children, how should they be raised? As skeptics or in the church?

I agree with your suspicion I sensed from your message. These kids need some hard questions asked of them. What are her thoughts? Does she think she can convert him? This rarely works out, but if this is her intent, is she ready to follow the prescription in 1 Pet. 3:1-2? Most women find this difficult even with a saved husband who has wandered away.

There is a potentially fatal divergence of basic world views

which will affect nearly all aspects of their future lives. Maybe they just need to wait a little longer and give each other some time to explore these differences before committing to marriage.

Well, I have said a lot for someone who has little knowledge of the individuals involved.

Hope this helps.

Let me know if I can be of further assistance.

Respectfully,

Ray Bohlin
Probe Ministries

"You are Full of Hatred and Bigotry"

I just read your article Contact: A Eulogy for Carl Sagan. I hope you live to understand the hatred and bigotry you people spread and the millions of deaths that your kind of blind stupidity has caused. You live based on a political system used to control gullible people; that in itself is not wrong but please try to use the brain you have and think, just once in your life think.

Don't waste your life with a lie. The universe is a wonderful place, whatever you believe, being so large and wonderful, let's all think big and not insular and earth bound.

Good luck with seeing the truth and being honest with yourselves.

Sorry you had such a negative reaction to my article concerning Sagan and “Contact.” You’re certainly not the first to respond to me that way.

I certainly do think that the universe is a wonderful place. I simply believe I have a much better reason for thinking that way. The universe is wonderful because God created it that way and I can appreciate the beauty, wonder, and awe of what I see as a reflection of the Creator. Sagan, and I presume you, have no reason for awe and wonder. We’re just cogs in a mechanistic universe that did not have us or anything else in mind. We just happened. When we die, we’re dirt and our lives have had no real significance.

Sagan in his opening monologue to the *Cosmos* series claims “There is a catch in the voice and a tingle in the spine as we approach the grandest of mysteries.” He is referring to the origin and nature of the universe. However, if it’s just molecules colliding over time, what’s to get excited about? I maintain Sagan is borrowing his awe and wonder from a Christian perspective. When I approach the origin and nature of the universe, I too get a catch in the voice and a tingle in the spine because I am approaching the Creator in all His majesty, wonder, complexity, and mystery. Now that is truly awesome.

Every worldview has had its moments of terror attributed to it. Materialists such as Lenin, Stalin, Hitler, Mao, and Pol Pot have put a dark stain on that worldview. On the other hand, the Christian West literally invented hospitals, orphanages, shelters for the poor and homeless, and relief aid around the world for centuries. Certainly Christianity has had its dark moments such as the Crusades and the Inquisition, to name just a few. However, I would argue that the perpetrators of those events were not consistent in their application of the Bible to their world, where the materialists listed above lived far more consistently within theirs in perpetrating their horrors.

So I agree that we all need to think more clearly and consistently.

Respectfully,

Ray Bohlin
Probe Ministries

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The Stairway to Heaven: Materialism and the Church

Don Closson looks at the threat materialism poses to the church and proposes ways for Christians to avoid this snare.

One of the most popular rock songs of the seventies begins with the lyrics, “There’s a lady who’s sure all that glitters is gold and she’s buying a stairway to heaven.” The words, written by Jimmy Page, Robert Plant and John Paul Jones of the group Led Zeppelin, reflects the fashionable message of anti-materialism that pervaded much of rock music in the late sixties and seventies. The notion of dropping out of the rat race and rejecting the corporate mentality of one’s parents formed the foundation of many a rock musician’s career. Today, one often hears people refer to the entire decade of the eighties as the “me decade” as if during that period of time Americans were somehow more self- centered and money hungry than during any that came before it. One popular newspaper framed the mindset with a poem:

Now I lay me down to sleep
I pray my Cuisinart to keep
I pray my stocks are on the rise

And that my analyst is wise
That all the wine I sip is white
And that my hot tub is watertight
That racquetball won't get too tough
That all my sushi's fresh enough
I pray my cordless phone still works
That my career won't lose its perks
My microwave won't radiate
My condo won't depreciate
I pray my health club doesn't close
And that my money market grows
If I go broke before I wake
I pray my Volvo they won't take.

Christianity has had a much longer tradition of critiquing a materialistic lifestyle. Jesus' life was lived as a rejection of the merely material perspective. In His Sermon on the Mount, Jesus tells us that we can become enslaved by the desire for money and things. He pleads with us to go beyond concerns for what we will consume and to seek our creator and His will. In Matthew 6:24-25 Jesus taught that "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money. Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?"

In spite of the fact that materialism is apparently held in low regard by large segments of both popular and religious culture, surveys indicate that it influences the thinking of many Americans. In a recent survey, George Barna found that seventy-two percent of Americans believed that people are blessed by God so that they can enjoy life as much as possible, and fifty-eight percent agreed with the statement that the primary purpose of life is enjoyment and fulfillment.

Eighty-one percent believed that God helps those who help themselves. These responses point to the validity of what has been called our "therapeutic culture." The first commandment of this culture appears to be *do whatever makes you feel good, whatever helps you to cope materially.* When Jesus was asked what was the most important commandment He responded by saying we are to love God (not things) with all our heart, soul, mind and strength, and to love our neighbors as ourselves (Mk. 12:30, 31). That kind of love is self-denying and sacrificial.

In this article, I will look at the threat materialism poses to the church and propose ways for Christians to avoid this snare.

The Millionaire and The Dreamer

In his book *The Gospel and the American Dream*, Bruce Shelley tells the true story of a man who boasted to others that he would be a millionaire by age thirty-five. This young man was known as a really nice guy with a good sense of humor. He was considered bright, thoughtful, and generous to a fault. In 1984 he had acquired many of the appearances of success. He was flying to Dallas from Phoenix weekly on business. He drove a nice company car, and had moved his family into an exclusive neighborhood. He was also doing all the things that wealthy young men should do. He was the program chairman of the local Lions Club, president of the 200-member Arizona chapter of the American Institute of Chemical Engineers, and a board member for the local Boys Club. However, on a Sunday in May 1985, the family missed church for the first time in months. The aspiring millionaire spent the day struggling in vain to scrape together enough cash to salvage his business, his image, and his pride. At 11:30 that night, after the family went to bed, he laid out his insurance policies and then went into the garage. He got into his expensive, company-provided BMW and turned on the ignition. He was dead within minutes.

Here is another story about someone that I know. My friend had

an important job working for a large defense contractor in the Dallas area. After a number of years, he had placed a substantial amount of money into 401(k)s and other investments, money that most people would consider their financial security for their retirement years. He had also completed a masters degree in theology and left his well paying job in order to teach part-time at a local Christian college for far less pay. However, this young man's real dream was to purchase a large old house in the city and fill it with students who desired to know God deeply and to live in community with others who wanted to do the same. Eventually, he found just such a house. Knowing that it would consume most, if not all, of his savings, he bought it. It is now a few years down the road and my friend has virtually run out of money. But his dream is coming true. The house has been completely renovated and both graduate and undergraduate students are living in it. He conducts Bible studies and reading groups with students living in the house and some who do not. He is broke, but he is excited and rejoicing in what God is doing.

The two lives described here depict two different faith systems. The millionaire, claiming to have faith in the God of the Bible, ultimately had placed his faith in things. When he was in danger of losing them, he gave up on life itself. My friend who is renovating the old house is just about out of money. However, he is optimistic and excited about the ministry he is having in the lives of the students living there. He is aware of the financial difficulties that his dream presents, but he is trusting in God to provide even when good business sense may argue against it.

Could it be that many Christians have succumbed to the notion of rugged individualism, placing the building of an earthly empire above the building of God's kingdom? James 5:1-3 holds a severe warning for those tempted by wealth. "Now listen, you rich people, weep and wail because of the misery that is

coming upon you." God warns believers against placing their faith in things and treating people as expendable commodities.

The Sources of Materialism

In spite of both secular and religious messages against materialism in our culture, it still seems to have a great deal of influence on the lives of typical Americans. Why is this? I propose that there are two sources of materialism: philosophical materialism and functional materialism.

C. S. Lewis defines philosophical materialism as the belief held by people who "think that matter and space just happen to exist, and always have existed, nobody knows why; and that the matter, behaving in certain fixed ways, has just happened, by a sort of fluke, to produce creatures like ourselves who are able to think."{1} Philosophical materialism imagines a universe without a spiritual dimension. Carl Sagan, one of the most popular and prolific writers on science in history, held to philosophical materialism. He wrote that the physical cosmos is all that exists, and we inhabit this cosmos as the result of a series of chance occurrences. If one holds to this position, being anything but materialistic would be illogical. This does not mean that philosophical materialists treat all people as if they were merely things. It just means that they have no good reason for treating them in any other way. The atheist philosopher Kai Nielsen wrote, "We have not been able to show that reason requires the moral point of view, or that all really rational persons, unhoodwinked by myth or ideology, need not be individual egoists or classical amoralists. . . . Pure practical reason, even with a good knowledge of the facts, will not take you to morality."{2} Bertrand Russell wrote that humans are nothing more than impure lumps of carbon and water, and yet late in life talked about his love for humanity.{3} What is there to love about impure lumps of carbon and water? It is hard to live out philosophical materialism. That is why there are very few who hold to this

viewpoint.

Survey after survey reveals that the vast majority of Americans believe that a God exists. If most Americans believe in God, why do so many of them live as though He is unimportant? Why do they act like functional materialists? Why do so many Christians measure their success in life by materialistic standards? We could blame our modern society. The triumph of scientism, the tendency to reduce every phenomenon to materialistic components, often leaves little room for behavior motivated by a spiritual reality. However, I believe that the problem goes deeper than this.

Every believer experiences a battle between the spirit and the flesh. In Galatians 5:17 Paul writes, “For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.” Further, he warns the Galatians that people whose lives are filled with selfish ambition and envy, among other things, will not inherit the kingdom of God. This is not saying that one will lose his or her salvation, but that a life consumed by materialistic desires is probably devoid of a spiritual dimension. If the Holy Spirit is not evident, there is no regeneration and no salvation.

Jesus’ ministry was filled with teachings about materialism, both in parables and more directly. In fact, the beginning of His ministry is highlighted by His experience in the wilderness where Satan tries to tempt Him with materialistic seduction. Consideration of the temptation of Christ sheds light on how our surrounding culture operates in much the same way as Satan did in the desert.

Materialistic Temptations

In examining the seduction of materialism and its impact on the church, it is significant that at the beginning of Jesus’

short ministry He was lead into the wilderness by the Spirit to experience deprivation and temptation (Matt. 4:1). Biblical writers often use the word *tempt* to mean "to try something for the purpose of demonstrating its worth or faithfulness."{4} Jesus' fasting in the desert provides His followers with an example of earthly suffering they could relate to. It also provides a model for how to resist temptation.

Satan's testing of Jesus in Matthew 4 should be a warning for Christians in our highly materialistic culture. Satan still uses these techniques today to test the faithfulness of the body of Christ. Matthew tells us that the first temptation Satan uses is to fulfill a perfectly normal bodily need. Jesus is hungry; He had fasted for forty days and nights. Satan suggests that He turn the stones into bread, something well within Jesus' capabilities. Believers wrestle with the same suggestion from Satan today. But what is wrong with fulfilling normal bodily functions? We need food, clothing, and shelter (and some would add sexual outlets) to survive. God made us that way, right?

Satan's temptation is to reduce human nature to what might be called the *will to pleasure* principal, the idea that sensual pleasure explains all of our motivations and needs. Jesus responds with the Scripture "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God'" (Matt. 4:4). He replaces the *will to pleasure* view of human nature with a *will to meaning* view. We cannot live on food alone; humans must have meaning and purpose to survive. In his personal struggle to survive a Nazi concentration camp, the psychologist Victor Frankl discovered that when men lost meaning they quickly died. Mankind needs a transcendent reason to continue striving against the struggles that life presents. It is the Word of God that provides the only true foundation for this struggle.

Next, Jesus is tempted with a formula for *instant status*. Satan suggests that He perform a miracle that would surely

convince the Jews that He is their Messiah. He should throw Himself down from the temple. His survival will be just the right sign needed for the Jews to recognize Him. The only problem with this plan is that it is not the will of the Father. Jesus might gain notoriety, but He would lose His integrity. Jesus responds by declaring that we are not to put God to the test. We are not to presume that God will accept our plans with miraculous support. We conform to His will; He does not conform to ours.

Finally, Satan shows Jesus all of the kingdoms of the world and tells Him that they are His if He will only worship him. Satan is tempting Jesus with what might be called the *success syndrome*. If Jesus' goal is to be the king of the Jews, why not do it the easy way? Jesus replies to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only'" (Matt 4:10). Likewise, we are not called to success, but to obedience. There are many messages in our surrounding culture encouraging the pleasure principal, the importance of status, and the idea of success at all costs. However, as believers we are to seek a higher standard than pleasure, regardless of what others think and often in the face of disappointing results.

Material Possessions and the Church

A Cuban pastor recently attended a conference in Dallas and noticed how people here often say that they have no time. He said that people in Cuba have relatively few things but rarely run out of time. This brings to mind the idea of opportunity cost. This rule from economics tells us that if we spend our resources on one thing we cannot use them on another. If our focus is on things, and our time is spent buying, using, fixing, and replacing them, do we really have time to build the relationships with people necessary to communicating the Gospel?

In his book *A Biblical Theology of Material Possessions*, Dr.

Gene Getz suggests some biblical principles to guide Christians in their relationship to material things. First, he notes biblical warnings against being materialistic. As we mentioned earlier, it is possible for believers to be in bondage to things; we cannot serve both things and God. Second, accumulating wealth brings with it specific temptations. The fifth chapter of James and the book of Amos describe how financial power can lead to economic injustice as well as other forms of oppression. In Acts 8, Luke warns believers that some in the church will use the Christian message to benefit themselves. Since this was present at the very beginning of the Church, we should not be surprised or discouraged when we see it happen today.

As the church looks for the imminent return of Christ, believers should avoid the increasing tendency to intensify love for self, money, and pleasure. The warning in 2 Timothy 3 tells us to avoid those who succumb to this temptation. Christians also have to constantly be on guard against self-deception and rationalization when living in an affluent society. When the church at Laodicea imagined itself self-sufficient and without need, Jesus described them as wretched, pitiful, poor, blind, and naked (Rev. 3:17-18).

How then do Christians avoid materialism? The apostle Paul writes that godliness with contentment is great gain (1 Tim. 6:6). Do we have enough faith to believe this revealed truth? If so our first priority in life should be the pursuit of contentment rather than riches. As Paul declares, “I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want” (Phil. 4:12-14).

When God blesses us with abundance, our goal should be to use it in creative ways to further God’s kingdom, for where our treasure is so is our heart (Matt. 6:19-21). Jesus taught the disciples not to be absorbed with worry about the future but to seek His kingdom and his righteousness (Matt. 6:34).

What happens when people use their material possessions in harmony with God's will? A good example is given in Acts 2. When believers had given up their claim to even their personal belongings, God added to their number daily. How we use our wealth has a great impact on the watching world. A second effect is that love and unity are created in the body of Christ. When the church was sharing their personal possessions, "all the believers were one in heart and mind"(Acts 4:32). What could be more powerful in our materialistic age than a church using its wealth to further God's kingdom, united in love, and growing daily in numbers? This is how the early church had such a remarkable impact on its surrounding culture. Do we have enough faith to trust God for the same today?

Notes

1. Lewis, C. S., *Mere Christianity* (MacMillan: New York).
2. Craig, William Lane, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton, IL: Crossway Books, 1994), 61.
3. Israel Shenker, "The provocative progress of a pilgrim polymath," *Smithsonian* (May 1993), 128.
4. Graham H. Twelftree, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992), 821.>

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Contact: A Eulogy to Carl Sagan

The Paradox of the Movie *Contact*

At the very beginning of the movie *Contact*, you should have noticed in the lower right corner of the screen a little dedication which read, “For Carl.” This, of course, is Carl Sagan (1934-1996), the Cornell astronomer and science advocate to the public, whose 1985 novel was the basis for the movie.(1) Sagan passed away in December 1996, before the movie was released, after he struggled for several years with a rare blood disorder.

The movie serves as a fitting eulogy for the most visible member of the scientific community within popular culture. The phrase “billions and billions”, attributed to Sagan, has become a part of the public’s lexicon of scientific phrases, even though Sagan never actually used the phrase in print or in any of his public broadcasts or appearances. Sagan used it self-effacingly as the title for his final and posthumously published book.

Many of us know of Carl Sagan, but we know very little about him. As a planetary astronomer, Sagan made significant contributions to the fields of chemical evolution, Martian topography, and Venusian meteorology. He also served as an official adviser to NASA on the *Mariner*, *Voyager*, and *Viking* unmanned space missions. Carl Sagan led the charge both to the public and in the Congressional halls of government funding for space research and particularly SETI, the Search for Extra-Terrestrial Intelligence.

Sagan was awarded the Peabody Award and an Emmy for his stunningly influential public television series, Cosmos. The accompanying book by the same title is the best-selling science book ever published in the English language.(2) He earned the Pulitzer Prize for his book Dragons of Eden on the evolution of human intelligence, and numerous other awards and honorary degrees. He is the most read scientific author in the world, and upon awarding him their highest honor, the National

Science Foundation heralded his gifts to mankind as "infinite."

The main character of *Contact*, Ellie Arroway, played by Jodie Foster, portrays Sagan's life in miniature. While not sharing Sagan's awards and rapport with the public, Ellie Arroway is a brilliant, driven, self-reliant young astronomer obsessed with SETI. Dr. Arroway endures scorn and ridicule from the public and science for her dedication to discovering signs of extraterrestrial life, just as Sagan has. Arroway, like Sagan, confronted with the demons of superstition, fundamentalism, and scientific jealousy, fought back with reason, sarcastic wit, and sheer perseverance.

Arroway parrots Sagan's views on the need for a rational, non-religious view of reality to solve our problems, his hope for an extraterrestrial savior to save us from our technological adolescence, and the wonder and beauty of the cosmos pointing to our species as a curious, brave, precious accident of the universe. What is paradoxical about *Contact* is not the conflict between faith and reason, but who is forced to rely on faith and experience instead of evidence. Following Ellie's trip through the galaxy and her conversation with an alien, she returns with no documentation. What was an 18-hour experience for Ellie appeared to be an uneventful few seconds to everyone else. She must ask a Congressional panel to accept her account of events on *faith* with no evidence. If you were paying close enough attention as the film wound down, however, you could discover that this paradox is only apparent. Ellie's data instruments recorded a full 18 hours—not a few seconds—of static. There was evidence of her experience, but it was withheld from Ellie by apprehensive government officials. The scientific validation once again highlights Sagan's conviction that science is mankind's only reliable tool in the discovery of truth, and that faith only covers up our fears and stifles our search for answers.

Contact is a must-see film for those who wish to comprehend

and knowingly confront our culture's hostility towards faith that relies on revelation.

The Paradox of Sagan's Views of Religion

One of the most perplexing aspects of the movie *Contact* is the seemingly confusing portrayal of religion. The confusion, I believe, is only superficial. If you reflect on how the different traditional religion is discarded as irrelevant at best and dangerous at worst.

Sagan's disdain for traditional religion is clear from the beginning. Events from Ellie's childhood flashback through the early part of the movie and lay the groundwork for her rational rejection of traditional Christianity. In the novel, Ellie's father is portrayed as a skeptic of revealed religion; he views the Bible as "half barbarian history and half fairy tales."(3) In the movie, Ellie admits to Palmer Joss that her father was asked to keep her home from Sunday School because she asked too many questions that could not be answered, such as "Where did Cain get his wife?" Although this and other objections offered in the novel are easily answered, they are left unchallenged as apparently sturdy nails in the Bible's coffin.

When Ellie's father dies in the movie, the clergyman offers harsh and uncaring words about some things being hard to understand, that we aren't meant to know, and that we just have to accept it as God's will. This deliberately presents the God of the Bible as unknowable, cruelly inscrutable, and demanding of our acceptance. Ellie's response to the minister's attempt to be consoling is to berate herself on where she should have left extra medicine where it could have been reached in an emergency. Self-reliance and analytical thinking easily out-compete the minister's feeble lecture. In a conversation with Palmer Joss, Ellie confidently asserts that we created God so we wouldn't feel so small and alone. He's just an emotional crutch.

Two other characters in the film outline Sagan's view of the modern evangelical right. The long-haired preaching zealot is portrayed as a dangerous man, out of control and out of touch with reality. He later borrows a trick from Muslim fundamentalists by sacrificing himself in an attempt to derail the multinational project to build the travel machine. Richard Rank, the presidential advisor, represents that portion of the religious right that hungers and thirsts not for righteousness, but for political power. At a cabinet meeting, Rank offers sanctimonious drivel about science intruding into areas of faith and the message being morally ambiguous. If his remarks made you cringe with anger, they were supposed to.

And then there is Palmer Joss, the enigmatic, amoral, has-been priest. Palmer Joss's New Age religion sees truth as relative and the real issue as oppression. Joss has no quibble with the conclusions of science, just its attempts to overstep its boundaries and rule our lives. His knowledge of God is limited to an experience on which he does not elaborate and that intellect cannot touch. Perhaps the attraction between Joss and Arroway is the challenge they represent to each other. Joss's religion is at least scientifically informed and therefore intriguing to Ellie, and she is scorned by the same scientific establishment that Joss distrusts. A match made in Hollywood.

Sagan left no room for any faith that does not embrace the conclusions of a scientific materialism. This needs to be kept in mind when Joss challenges her about her belief in God during the hearings. When the other multinational members speak up in defense of Joss's question, it is clear they are only referring to some politically correct supreme being, not the God of Abraham, Isaac, and Jacob.

Sagan's Extraterrestrial Hope

Even in a scientifically sophisticated film such as Carl Sagan's *Contact*, we run into our culture's preoccupation with

life beyond our planet. Though Carl Sagan spent some of his time combating the UFO crazies, he nevertheless held out a hope that there are civilizations out there waiting to discover us, or us them. Where does this conviction come from? For a scientific materialist and humanist like Carl Sagan, this confidence comes from two sources. First is the notion that if life evolved here, it is presumptuous of us to think that we are alone. Certainly life has evolved elsewhere! Second is Sagan's and others' fear that our species sits on the brink of self-destruction and we will need some outside help to overcome our predicament.

In a conversation with Palmer Joss, Ellie Arroway gives a calculation of sorts to explain her confidence in life having evolved elsewhere. She is looking up into the plethora of stars in the nighttime sky and says, "If just one in a million of those stars has planets, and if only one in a million of those has life, and if just one in a million of those has intelligent life, then there are millions of civilizations out there." It is a little surprising that a film of such high caliber would get this one wrong. If you take each of those probabilities and multiply them together, that's one in a million million million, or a billion billion, or in scientific notation, 10 to the 18th power. Current estimates suggest that the stars number approximately 10 to the 22nd power. That would technically leave only 10,000 civilizations in the universe, not millions. That would mean that we are alone even in our own galaxy.

In another essay (Are We Alone in the Universe?) I summarized the calculations of Christian astronomer Hugh Ross. Ross estimated the probabilities of all the necessary conditions for life occurring by natural processes. Ross concluded that if all we have to depend on are physical and chemical processes, then we are alone in the universe. Life could have evolved nowhere else. Even the biochemical complexities of living cells are revealing that life requires intelligence

(See my review of *Darwin's Black Box*.). Sagan's confidence that life is super-abundant in the universe is grossly out of proportion.

The second reason for Sagan's hope of other civilizations was expressed well by Ellie Arroway. An international panel, assigned the task of choosing the one individual who would enter the machine and perhaps visit this alien civilization, queried each candidate what one question they would ask. Ellie said she would want to know how they survived their technological adolescence without destroying themselves. Sagan has been a tireless supporter of nuclear disarmament. He truly feared that we would destroy ourselves before we reached our full potential. In the opening scene of his Cosmos television series, he remarked that our species was "young and curious and brave; it showed much promise."(4) Couple this fear with the conviction that there is no God, and the only source of hope for a salvation from ourselves is another civilization more advanced than us, giving us some pointers for survival.

This confidence that an alien culture that could contact us would be more advanced than us is not unreasonable. If they have the technology to purposefully contact us, and this is something we cannot do, then their technology must be beyond ours. What is never explained, however, even though it is raised in the movie, is why we would expect this alien culture to be benevolent. It is just as likely, if not more so, that an alien civilization would be more of the variety depicted in the movie *Independence Day*. This hope reflects more on Carl Sagan's optimistic cosmic humanism that any scientific reality.

Who Will Save Us, God or Aliens?

The movie *Contact* tells us of a more realistic scenario for a first encounter with an alien civilization, than, say, *Men in Black*. A radio signal is received from space that is broadcast at a frequency that is equal to the value of hydrogen times pi

and gets our attention by counting the prime numbers from 1 to 101 in sequence. The message is authenticated as coming from the star Vega, 26 light years away. The message is eventually decoded and found to contain the plans for constructing a machine for one person to apparently travel out into the galaxy. Ellie Arroway, a young astronomer who discovers the message, eventually boards the machine and travels out into space for a close encounter of a supposedly more realistic kind.

A very tantalizing line is repeated three times in the course of the film. When Ellie Arroway, as a child, asks her father if there are any life forms out in the universe, he says that if there isn't, it would be an awful waste of space. Palmer Joss repeats the line to an adult Ellie as they engage in a conversation under a starry sky in Puerto Rico. It is a poignant scene as Ellie clearly is stunned as she recalls her father saying the same thing. Ellie, herself, repeats the phrase at the end of the film as she is addressing a group of school children and is asked if there is life out there in space.

Sagan has drawn a bead on the argument for the existence of God from design, or the teleological argument. Waste implies misdirected design. If the universe was created for us and we are alone, why does it have to be so big? Surely we could have survived quite well in a much smaller and economical universe. But if you think about it, Scripture proclaims that the heavens declare the glory of God, not man (Ps. 19:1). Indeed, if the universe was created only for man's benefit, then it is a waste of space. We don't deserve it. But if the main purpose of the universe is to glorify the splendid, eternal, all-powerful God, it could never be big enough.

Another interesting theme is the form that the alien takes. After Ellie travels through the galaxy, she arrives at a large docking space station. She is somehow transported to a beach, resembling a picture of Pensacola, Florida she drew as a

child. Eventually, a figure approaches. It is her father. The alien appears to her in the form of her father. He tells her that they thought this would make it easier for her.

It's fascinating that Sagan often complains that if God exists, why doesn't he make himself plain? Why not a cross in the sky or a mathematical formula in the Bible? Why is everything so obscure? One answer from Philip Yancey's book, *Disappointment with God*, is that God did reveal himself plainly to Israel during the Exodus and they still rebelled, and Jesus performed incredible miracles and still most rejected him. The Father does not want to coerce our love. So isn't it interesting that in Sagan's own story, when a superior intelligence wants to make contact with us, they put us in familiar surroundings, take on our form, and speak our language?! If they appeared to us in their true form, we would be repulsed. Isn't that precisely what the Father did for us in sending Jesus to live among us? It appears that Carl Sagan has unwittingly answered his own objection.

The Worldview of Carl Sagan

Carl Sagan began his highly acclaimed public television series Cosmos with a grand overview of the universe and our place within it. With a crashing surf in the background, Sagan declares,

> *"The cosmos is all that is or ever was or ever will be."(5)*

Sagan eloquently expresses his conviction that matter and energy are all that exist. He goes on to describe his awe and wonder of the universe. He describes a tingling in the spine, a catch in the voice, as the greatest of mysteries is approached. With excitement, Sagan tells us our tiny planetary home the Earth is lost somewhere between immensity and eternity, thus poignantly emphasizing our simultaneous value and insignificance.

In the movie *Contact*, Dr. Ellie Arroway expresses this awe and wonder at several points in the film. The most dramatic episode occurs during her galactic space flight when she is confronted with the wonders to be seen near the center of the galaxy. She is at a loss for words in the face of such beauty and humbly suggests that a poet may have been a better choice to send on the trip.

While this is all very moving, the great emotion seems strangely misplaced and inappropriate. If the cosmos is indeed all there is or ever was or ever will be, why get excited? If we are lost between immensity and eternity, shouldn't our reaction be one of existential terror, not awe? Sagan borrows his excitement from a Christian worldview where the heavens declare the glory of God, which *should* produce a tingle in the spine and a catch in the voice.

In the next to final scene in *Contact*, Ellie attempts to defend herself by finally admitting that she has no evidence of her trip through the galaxy. But she has been given something wonderful, a vision of the universe that tells us how tiny, insignificant, rare and precious we are. In *Cosmos*, Sagan reflects that while we are a species that is young and curious and brave, our place in the universe is to be compared to "a mote of dust that floats in the morning sky."(6)

How can we be tiny and insignificant and rare and precious at the same time? Clearly Sagan cannot live consistently within his own worldview. His view of the universe dictates that all is meaningless chance and we are nothing special, yet he irrationally rejects the despair that logically follows in favor of being curious, brave, rare, and precious.

As Sagan neared death, many around the world were praying for him. Though clearly an enemy of the faith, the closing sentences of the novel *Contact* indicated a belief, a hope, in an intelligence that antedates the universe. Might he see the whole truth before he passes into eternity? In his final book

Billions and Billions, his wife Ann Druyan writes, “Contrary to the fantasies of fundamentalists, there was no deathbed conversion…. Even at this moment when anyone would be forgiven for turning away from the reality of our situation, Carl was unflinching.”(7) In reflecting on the many cards and letters she received upon his death from people telling of the impact Sagan had on their lives, she writes, “These thoughts comfort me and lift me out of my heartache. They allow me to feel, without resorting to the supernatural, that Carl lives.”(8) Sadly, Carl does live, but not as she believes. Remember that enemies of the faith are lost and in need of a Savior. But even though they may be prayed for and witnessed to by colleagues up to the end, many, including Carl Sagan, will still, defiantly, die in their sins. It is a bitter, needless grief.

Notes

1. Carl Sagan, *Contact* (NY: Pocket Books [Simon and Schuster], 1986).

2. Carl Sagan, *The Demon-Haunted World* (New York: Ballantine Books, 1996), p. 459.

3. Sagan, *Contact*, p. 20.

4. Carl Sagan, *Cosmos* Video, “Episode 1: The Shores of the Cosmic Ocean” (Turner Home Entertainment, 1989).

5. Ibid.

6. Carl Sagan, *Cosmos* (New York: Random House, 1980), p. 4.

7. Carl Sagan, *Billions and Billions* (New York: Random House, 1997), p. 225.

8. Ibid., p. 228.

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See Also:

- Probe Answers Our E-mail: “You Are Full of Hatred and Bigotry”