



The Absurdity of Life Without God

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The Absurdity of Life Without God - 'Reasonable Faith', Chapter Two

One of the apologetic questions that contemporary Christian theology must treat in its doctrine of man is what has been called “the human predicament,” that is to say, the significance of human life in a post-theistic universe. Logically, this question ought, it seems to me, to be raised prior to and as a prelude to the question of God’s existence.

Historical Background

The apologetic for Christianity based on the human predicament is an extremely recent phenomenon, associated primarily with Francis Schaeffer. Often it is referred to as “cultural apologetics” because of its analysis of post-Christian culture. This approach constitutes an entirely different sort of apologetics than the traditional models, since it is not concerned with epistemological issues. Indeed, in a sense it does not even attempt to show in any positive sense that Christianity is true; it simply explores the disastrous consequences for human existence, society, and culture if Christianity should be false. In this respect, this approach is somewhat akin to existentialism: the precursors of this approach were also precursors of existentialism, and much of its analysis of the human predicament is drawn from the insights of twentieth-century atheistic existentialism.

Blaise Pascal

One of the earliest examples of a Christian apology appealing to the human predicament is the *Pensées* of the French mathematician and physicist Blaise Pascal (1623-62). Having come to

a personal faith in Christ in 1654, Pascal had planned to write a defense of the Christian faith entitled *L’Apologie de la religion chrétienne*, but he died of a debilitating disease at the age of only 39 years, leaving behind hundreds of notes for the work, which were then published posthumously as the *Pensées*.¹

Pascal’s approach is thoroughly Christocentric. The Christian religion, he claims, teaches two truths: that there is a God whom men are capable of knowing, and that there is an element of corruption in men that renders them unworthy of God. Knowledge of God without knowledge of man’s wretchedness begets pride, and knowledge of man’s wretchedness without knowledge of God begets despair, but knowledge of Jesus Christ furnishes man knowledge of both simultaneously. Pascal invites us to look at the world from the Christian point of view and see if these truths are not confirmed. His *Apology* was evidently to comprise two divisions: in the first part he would display the misery of man without God (that man’s nature is corrupt) and in the second part the happiness of man with God (that there is a Redeemer).² With regard to the latter, Pascal appeals to the evidences of miracle and especially fulfilled prophecy. In confirming the truth of man’s wretchedness Pascal seeks to unfold the human predicament.

For Pascal the human condition is an enigma. For man is at the same time miserable and yet great. On the one hand, his misery is due principally to his uncertainty and insignificance. Writing in the tradition of the French skeptic Montaigne, Pascal repeatedly emphasizes the uncertainty of conclusions reached via reason and the senses. Apart from intuitive first principles, nothing seems capable of being known with certainty. In particular, reason and nature do not seem to furnish decisive evidence as to whether God exists or not. As man looks out around him, all he sees is darkness and obscurity. Moreover, insofar as his scientific knowledge is correct, man learns that he is an infinitesimal speck lost in the immensity of time and space. His brief life is bounded on either side by eternity, his place in the universe is lost in the immeasurable infinity of space, and he finds himself suspended, as it were, between the infinite microcosm within and the infinite macrocosm without. Uncertain and untethered, man flounders in his efforts to lead a meaningful and happy life.

His condition is characterized by inconstancy, boredom, and anxiety. His relations with his fellow men are warped by self-love; society is founded on mutual deceit. Man's justice is fickle and relative, and no fixed standard of value may be found.

Despite their predicament, however, most people, incredibly, refuse to seek an answer or even to think about their dilemma. Instead, they lose themselves in escape. Listen to Pascal's description of the reasoning of such a person:

I know not who sent me into the world, nor what the world is, nor what I myself am. I am terribly ignorant of everything. I know not what my body is, nor my senses, nor my soul and that part of me which thinks what I say, which reflects upon itself as well as upon all external things, and has no more knowledge of itself than of them.

I see the terrifying immensity of the universe which surrounds me, and find myself limited to one corner of this vast expanse, without knowing why I am set down here rather than elsewhere, nor why the brief period appointed for my life is assigned to me at this moment rather than another in all the eternity that has gone before and will come after me. On all sides I behold nothing but infinity, in which I am a mere atom, a mere passing shadow that returns no more. All I know is that I must soon die, but what I understand least of all is this very death which I cannot escape.

As I know not whence I come, so I know not whither I go. I only know that on leaving this world I fall for ever into nothingness or into the hands of a wrathful God, without knowing to which of these two states I shall be everlastingly consigned. Such is my condition, full of weakness and uncertainty. From all this I conclude that I ought to spend every day of my life without seeking to know my fate. I might perhaps be able to find a solution to my doubts; but I cannot be bothered to do so, I will not take one step towards its discovery.³

Pascal can only regard such indifference as insane. Man's condition ought to impel him to seek to discover whether there is a God and a solution to his predicament. But people occupy their time

and their thoughts with trivialities and distractions, so as to avoid the despair, boredom, and anxiety that would inevitably result if those diversions were removed.

Such is the misery of man. But mention must also be made of the greatness of man. For although man is miserable, he is at least capable of *knowing* that he is miserable. The greatness of man consists in thought. Man is a mere reed, yes, but he is a *thinking* reed. The universe might crush him like a gnat; but even so, man is nobler than the universe because he *knows* that it crushes him, and the universe has no such knowledge. Man's whole dignity consists, therefore, in thought. "By space the universe encompasses and swallows me up like a mere speck; by thought I comprehend the universe." Man's greatness, then, lies not in his having the solution to his predicament, but in the fact that he alone in all the universe is aware of his wretched condition.

What a chimaera then is man, what a novelty, what a monster, what chaos, what a subject of contradiction, what a prodigy! Judge of all things, yet an imbecile earthworm; depository of truth, yet a sewer of uncertainty and error; pride and refuse of the universe. Who shall resolve this tangle?⁴

Pascal hopes that by explaining man's greatness as well as his misery, he might shake people out of their lethargy to think about their condition and to seek a solution.

Pascal's analysis of the human predicament leads up to his famous Wager argument, by means of which he hopes to tip the scales in favor of theism.⁵ The founder of probability theory, Pascal argues that when the odds that God exists are even, then the prudent man will gamble that God exists. This is a wager that all men must make—the game is in progress and a bet must be laid. There is no option: you have already joined the game. Which then will you choose—that God exists or that he does not? Pascal argues that since the odds are even, reason is not violated in making either choice; therefore, reasons cannot determine which bet to make. Therefore, the choice should be made pragmatically in terms of maximizing one's happiness. If one wagers that God exists and he does, one has gained eternal life and infinite happiness. If he does not exist, one has lost

nothing. On the other hand, if one wagers that God does not exist and he does, then one has suffered infinite loss. If he does not in fact exist, then one has gained nothing. Hence, the only prudent choice is to believe that God exists.

Now Pascal does believe that there is a way of “getting a look behind the scenes” to rationally determine how one should bet, namely, the proofs of Scripture of miracle and prophecy, which he discusses in the second half of his work. But for now, he wants to emphasize that even in the absence of such evidence, one still ought to believe in God. For given the human predicament of being cast into existence and facing either eternal annihilation or eternal wrath, the only reasonable course of action is to believe in God: “for if you win, you win all; if you lose, you lose nothing.”⁶

Fyodor Dostoyevsky

Another apologetic based on the human predicament may be found in the magnificent novels of the great Russian writer of the last century Fyodor Dostoyevsky (1821-81). (May I add that I think the obsession of contemporary evangelicals with the writings of authors like C. S. Lewis to the neglect of writers like Dostoyevsky is a great shame? Dostoyevsky is a far, far grander writer.) The problem that tortured Dostoyevsky was the problem of evil: How can a good and loving God exist when the world is filled with so much suffering and evil? Dostoyevsky presented this problem in his works so persuasively, so poignantly, that certain passages of his, notably “The Grand Inquisitor” section from his *Brothers Karamazov*, are often reprinted in anthologies as classic statements of the problem of evil. As a result, some people are under the impression that Dostoyevsky was himself an atheist and that the viewpoint of the Grand Inquisitor is his own.

Actually, he sought to carry through a two-pronged defense of theism in the face of the problem of evil. Positively, he argued that innocent suffering may perfect character and bring one into a closer relation with God. Negatively, he tried to show that if the existence of God is denied, then one is landed in complete moral relativism, so that no act, regardless of how dreadful or heinous, can be condemned by the atheist. To live consistently with such a view of life is unthinkable and impossible. Hence, atheism is

destructive of life and ends logically in suicide.

Dostoyevsky recognizes that this constitutes no positive proof of Christianity. Indeed, he rejects that there could be such. Men demand of Christ that he furnish them “bread and circuses,” but he refuses to do so. The decision to follow Christ must be made in loneliness and anxiety. Each person must face for himself the anguish of a world without God and in the solitude of his own heart give himself to God in faith.

Søren Kierkegaard

The Danish existentialist of the late nineteenth century, Søren Kierkegaard (1813-55), also presents a sort of negative apologetic for the Christian faith. He thinks of life as being lived on three different planes or stages: the aesthetic stage, the ethical stage, and the religious stage. Man in the aesthetic stage lives life only on the sensual level, a life that is self- and pleasure-centered. This need not be a gross hedonism. Man on this level could be very cultivated and even circumspect; but nevertheless his life revolves around himself and those material things—whether sex, art, music, or whatever—that bring him pleasure. The paradox of life on this level is that it leads ultimately to unhappiness. The self-centered, aesthetic man finds no ultimate meaning in life and no true satisfaction. Thus, the aesthetic life leads finally to despair, a sort of sickness with life.

But this is not the end, for only at this point is a person ready to live on the second plane of existence, the ethical plane. The transition to the ethical stage of life is a sort of leap motivated by despair to a higher level, where one affirms trans-personal moral values and guides life by those objective standards. No longer is life lived only for self and for pleasure; rather one is constrained to seek the ethical good and to change one’s conduct to bring it into conformity with that good. Thus, man in the ethical stage is the moral man. But life on this level, too, ends in unhappiness. For the more one tries sincerely to bring one’s life into conformity with the objective standards of the good, the more painfully aware one is that one cannot do it. Thus, the ethical life, when earnestly pursued, leads ultimately to guilt and despair.

But there is one more stage along life’s way: the

religious stage. Here one finds forgiveness of sins and a personal relationship with God. Only here, in intimate communion with one's Creator, does man find authentic existence and true fulfillment. Again, Kierkegaard represents the transition to this stage from the ethical as a leap. The decision to believe is a criterionless choice, a leap of faith into the dark. Although man can be given no rational grounds to leap, unless he does so he will remain in despair and inauthentic existence.

Francis Schaeffer

As I remarked earlier, Francis Schaeffer (1912-84) is the thinker responsible for drafting a Christian apologetic based on the so-called modern predicament. According to Schaeffer, there can be traced in recent Western culture a "line of despair," which penetrates philosophy, literature, and the arts in succession. He believes the root of the problem lies in Hegelian philosophy, specifically in its denial of absolute truths. Hegel developed the famous triad of thesis-antithesis-synthesis, in which contradictions are seen not as absolute opposites, but as partial truths, which are synthesized in the whole. Ultimately all is One, which is absolute and non-contradictory. In Schaeffer's view, Hegel's system undermined the notion of particular absolute truths (such as "That act is morally wrong" or "This painting is aesthetically ugly") by synthesizing them into the whole. This denial of absolutes has gradually made its way through Western culture. In each case, it results in despair, because without absolutes man's endeavors degenerate into absurdity. Schaeffer believes that the Theater of the Absurd, abstract modern art, and modern music such as is composed by John Cage are all indications of what happens below the line of despair. Only by reaffirming belief in the absolute God of Christianity can man and his culture avoid inevitable degeneracy, meaninglessness, and despair.

Schaeffer's efforts against abortion may be seen as a logical extension of this apologetic. Once God is denied, human life becomes worthless, and we see the fruit of such a philosophy in the abortion and infanticide now taking place. Schaeffer warns that unless Western man returns to the Christian world and life view, nothing will stop the trend from degenerating into population control and human breeding. Only a theistic world

view can save the human race from itself.

Assessment

The necessity of God and Immortality

Man, writes Loren Eiseley, is the Cosmic Orphan. He is the only creature in the universe who asks, "Why?" Other animals have instincts to guide them, but man has learned to ask questions.

"Who am I?" man asks. "Why am I here? Where am I going?" Since the Enlightenment, when he threw off the shackles of religion, man has tried to answer these questions without reference to God. But the answers that came back were not exhilarating, but dark and terrible. "You are the accidental by-product of nature, a result of matter plus time plus chance. There is no reason for your existence. All you face is death."

Modern man thought that when he had gotten rid of God, he had freed himself from all that repressed and stifled him. Instead, he discovered that in killing God, he had also killed himself.

For if there is no God, then man's life becomes absurd.

If God does not exist, then both man and the universe are inevitably doomed to death. Man, like all biological organisms, must die. With no hope of immortality, man's life leads only to the grave. His life is but a spark in the infinite blackness, a spark that appears, flickers, and dies forever. Compared to the infinite stretch of time, the span of man's life is but an infinitesimal moment; and yet this is all the life he will ever know. Therefore, everyone must come face to face with what theologian Paul Tillich has called "the threat of non-being." For though I know now that I exist, that I am alive, I also know that someday I will no longer exist, that I will no longer be, that I will die. This thought is staggering and threatening: to think that the person I call "myself" will cease to exist, that I will be no more!

I remember vividly the first time my father told me that someday I would die. Somehow as a child the thought had just never occurred to me. When he told me, I was filled with fear and unbearable sadness. And though he tried repeatedly to reassure me that this was a long way off, that did

not seem to matter. Whether sooner or later, the undeniable fact was that I would die and be no more, and the thought overwhelmed me. Eventually, like all of us, I grew to simply accept the fact. We all learn to live with the inevitable. But the child's insight remains true. As the French existentialist Jean-Paul Sartre observed, several hours or several years make no difference once you have lost eternity.

Whether it comes sooner or later, the prospect of death and the threat of non-being is a terrible horror. But I met a student once who did not feel this threat. He said he had been raised on the farm and was used to seeing the animals being born and dying. Death was for him simply natural—a part of life, so to speak. I was puzzled by how different our two perspectives on death were and found it difficult to understand why he did not feel the threat of non-being. Years later, I think I found my answer in reading Sartre. Sartre observed that death is not threatening so long as we view it as the death of the other, from a third-person standpoint, so to speak. It is only when we internalize it and look at it from the first-person perspective—“*my death: I am going to die*”—that the threat of non-being becomes real. As Sartre points out, many people never assume this first-person perspective in the midst of life; one can even look at one's own death from the third-person standpoint, as if it were the death of another or even of an animal, as did my friend. But the true existential significance of *my death* can only be appreciated from the first-person perspective, as I realize that I am going to die and forever cease to exist. My life is just a momentary transition out of oblivion into oblivion.

And the universe, too, faces death. Scientists tell us that the universe is expanding, and everything in it is growing farther and farther apart. As it does so, it grows colder and colder, and its energy is used up. Eventually all the stars will burn out and all matter will collapse into dead stars and black holes. There will be no light at all; there will be no heat; there will be no life; only the corpses of dead stars and galaxies, ever expanding into the endless darkness and the cold recesses of space—a universe in ruins. The entire universe marches irreversibly toward its grave. So not only is the life of each individual person doomed; the entire human race is doomed. The universe is plunging toward inevitable extinction—death is

written throughout its structure. There is no escape. There is no hope.

The absurdity of life without God and Immortality

If there is no God, then man and the universe are doomed. Like prisoners condemned to death, we await our unavoidable execution. There is no God, and there is no immortality. And what is the consequence of this? It means that life itself is absurd. It means that the life we have is without ultimate significance, value, or purpose. Let's look at each of these.

No Ultimate Meaning Without Immortality and God

If each individual person passes out of existence when he dies, then what ultimate meaning can be given to his life? Does it really matter whether he ever existed at all? It might be said that his life was important because it influenced others or affected the course of history. But this only shows a relative significance to his life, not an ultimate significance. His life may be important relative to certain other events, but what is the ultimate significance of any of those events? If all the events are meaningless, then what can be the ultimate meaning of influencing any of them? Ultimately it makes no difference.

Look at it from another perspective: Scientists say that the universe originated in an explosion called the “Big Bang” about 15 billion years ago. Suppose the Big Bang had never occurred. Suppose the universe had never existed. What ultimate difference would it make? The universe is doomed to die anyway. In the end it makes no difference whether the universe ever existed or not. Therefore, it is without ultimate significance.

The same is true of the human race. Mankind is a doomed race in a dying universe. Because the human race will eventually cease to exist, it makes no ultimate difference whether it ever did exist. Mankind is thus no more significant than a swarm of mosquitos or a barnyard of pigs, for their end is all the same. The same blind cosmic process that coughed them up in the first place will eventually swallow them all again.

And the same is true of each individual person. The contributions of the scientist to the advance of human knowledge, the researches of the doctor to

alleviate pain and suffering, the efforts of the diplomat to secure peace in the world, the sacrifices of good men everywhere to better the lot of the human race—all these come to nothing. In the end they don't make one bit of difference, not one bit. Each person's life is therefore without ultimate significance. And because our lives are ultimately meaningless, the activities we fill our lives with are also meaningless. The long hours spent in study at the university, our jobs, our interests, our friendships—all these are, in the final analysis, utterly meaningless. This is the horror of modern man: because he ends in nothing, he is nothing.

But it is important to see that it is not just immortality that man needs if life is to be meaningful. Mere duration of existence does not make that existence meaningful. If man and the universe could exist forever, but if there were no God, their existence would still have no ultimate significance. To illustrate: I once read a science-fiction story in which an astronaut was marooned on a barren chunk of rock lost in outer space. He had with him two vials: one containing poison and the other a potion that would make him live forever. Realizing his predicament, he gulped down the poison. But then to his horror, he discovered he had swallowed the wrong vial—he had drunk the potion for immortality. And that meant that he was cursed to exist forever—a meaningless, unending life. Now if God does not exist, our lives are just like that. They could go on and on and still be utterly without meaning. We could still ask of life, "So what?" So it is not just immortality man needs if life is to be ultimately significant; he needs God and immortality. And if God does not exist, then he has neither.

Twentieth-century man came to understand this. Read *Waiting for Godot* by Samuel Beckett. During this entire play two men carry on trivial conversation while waiting for a third man to arrive, who never does. Our lives are like that, Beckett is saying; we just kill time waiting—for what, we don't know. In a tragic portrayal of man, Beckett wrote another play in which the curtain opens revealing a stage littered with junk. For thirty long seconds, the audience sits and stares in silence at that junk. Then the curtain closes. That's all.

One of the most devastating novels I've ever read was *Steppenwolf*, by Hermann Hesse. At the novel's end, Harry Haller stands looking at himself in a mirror. During the course of his life he had experienced all the world offers. And now he stands looking at himself, and he mutters, "Ah, the bitter taste of life!" He spits at himself in the looking-glass, and then he kicks it to pieces. His life has been futile and meaningless.

French existentialists Jean-Paul Sartre and Albert Camus understood this, too. Sartre portrayed life in his play *No Exit* as hell—the final line of the play are the words of resignation, "Well, let's get on with it." Hence, Sartre writes elsewhere of the "nausea" of existence. Camus, too, saw life as absurd. At the end of his brief novel *The Stranger*, Camus's hero discovers in a flash of insight that the universe has no meaning and there is no God to give it one. The French biochemist Jacques Monod seemed to echo those sentiments when he wrote in his work *Chance and Necessity*, "Man finally knows he is alone in the indifferent immensity of the universe."

Thus, if there is no God, then life itself becomes meaningless. Man and the universe are without ultimate significance.

No Ultimate Value Without Immortality and God

If life ends at the grave, then it makes no difference whether one has lived as a Stalin or as a saint. Since one's destiny is ultimately unrelated to one's behavior, you may as well just live as you please. As Dostoyevsky put it: "If there is no immortality then all things are permitted." On this basis, a writer like Ayn Rand is absolutely correct to praise the virtues of selfishness. Live totally for self; no one holds you accountable! Indeed, it would be foolish to do anything else, for life is too short to jeopardize it by acting out of anything but pure self-interest. Sacrifice for another person would be stupid. Kai Nielsen, an atheist philosopher who attempts to defend the viability of ethics without God, in the end admits,

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. Reason doesn't decide here. The picture I have painted for you is not a pleasant

one. Reflection on it depresses me. . . . Pure practical reason, even with a good knowledge of the facts, will not take you to morality.⁷

But the problem becomes even worse. For, regardless of immortality, if there is no God, then there can be no objective standards of right and wrong. All we are confronted with is, in Jean-Paul Sartre's words, the bare, valueless fact of existence. Moral values are either just expressions of personal taste or the by-products of socio-biological evolution and conditioning. In the words of one humanist philosopher, "The moral principles that govern our behavior are rooted in habit and custom, feeling and fashion."⁸ In a world without God, who is to say which values are right and which are wrong? Who is to judge that the values of Adolf Hitler are inferior to those of a saint? The concept of morality loses all meaning in a universe without God. As one contemporary atheistic ethicist points out, "to say that something is wrong because . . . it is forbidden by God, is . . . perfectly understandable to anyone who believes in a law-giving God. But to say that something is wrong . . . even though no God exists to forbid it, is *not* understandable. . . ." "The concept of moral obligation [is] unintelligible apart from the idea of God. The words remain but their meaning is gone."⁹ In a world without God, there can be no objective right and wrong, only our culturally and personally relative, subjective judgments. This means that it is impossible to condemn war, oppression, or crime as evil. Nor can one praise brotherhood, equality, and love as good. For in a universe without God, good and evil do not exist—there is only the bare valueless fact of existence, and there is no one to say you are right and I am wrong.

No Ultimate Purpose Without Immortality and God

If death stands with open arms at the end of life's trail, then what is the goal of life? To what end has life been lived? Is it all for nothing? Is there no reason for life? And what of the universe? Is it utterly pointless? If its destiny is a cold grave in the recesses of outer space, the answer must be yes—it is pointless. There is no goal, no purpose, for the universe. The litter of a dead universe will just go on expanding and expanding—forever.

And what of man? Is there no purpose at all for

the human race? Or will it simply peter out someday lost in the oblivion of an indifferent universe? The English writer H. G. Wells foresaw such a prospect. In his novel *The Time Machine* Wells's time traveler journeys far into the future to discover the destiny of man. All he finds is a dead earth, save for a few lichens and moss, orbiting a gigantic red sun. The only sounds are the rush of the wind and the gentle ripple of the sea. "Beyond these lifeless sounds," writes Wells, "the world was silent. Silent? It would be hard to convey the stillness of it. All the sounds of man, the bleating of sheep, the cries of birds, the hum of insects, the stir that makes the background of our lives—all that was over."¹⁰ And so Wells's time traveler returned. But to what?—to merely an earlier point on the purposeless rush toward oblivion. When as a non-Christian I first read Wells's book, I thought, "No, no! It can't end that way!" But if there is no God, it will end that way, like it or not. This is reality in a universe without God: there is no hope; there is no purpose. It reminds me of T.S. Eliot's haunting lines:

``This is the way the world ends

`This is the way the world ends`

``This is the way the world ends

`Not with a bang but a whimper.11`

What is true of mankind as a whole is true of each of us individually: we are here to no purpose. If there is no God, then our life is not qualitatively different from that of a dog. I know that's harsh, but it's true. As the ancient writer of Ecclesiastes put it: "The fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity. All go to the same place. All come from the dust and all return to the dust" (Eccles 3:19-20). In this book, which reads more like a piece of modern existentialist literature than a book of the Bible, the writer shows the futility of pleasure, wealth, education, political fame, and honor in a life doomed to end in death. His verdict? "Vanity of vanities! All is vanity" (1:2). If life ends at the grave, then we have no ultimate purpose for living.

But more than that: even if it did not end in death, without God life would still be without purpose. For

man and the universe would then be simple accidents of chance, thrust into existence for no reason. Without God the universe is the result of a cosmic accident, a chance explosion. There is no reason for which it exists. As for man, he is a freak of nature—a blind product of matter plus time plus chance. Man is just a lump of slime that evolved into rationality. There is no more purpose in life for the human race than for a species of insect; for both are the result of the blind interaction of chance and necessity. As one philosopher has put it: “Human life is mounted upon a subhuman pedestal and must shift for itself alone in the heart of a silent and mindless universe.”¹²

What is true of the universe and of the human race is also true of us as individuals. Insofar as we are individual human beings, we are the results of certain combinations of heredity and environment. We are victims of a kind of genetic and environmental roulette. Psychologists following Sigmund Freud tell us our actions are the result of various repressed sexual tendencies. Sociologists following B. F. Skinner argue that all our choices are determined by conditioning, so that freedom is an illusion. Biologists like Francis Crick regard man as an electro-chemical machine that can be controlled by altering its genetic code. If God does not exist, then you are just a miscarriage of nature, thrust into a purposeless universe to live a purposeless life.

So if God does not exist, that means that man and the universe exist to no purpose—since the end of everything is death—and that they came to be for no purpose, since they are only blind products of chance. In short, life is utterly without reason.

Do you understand the gravity of the alternatives before us? For if God exists, then there is hope for man. But if God does not exist, then all we are left with is despair. Do you understand why the question of God’s existence is so vital to man? As one writer has aptly put it, “If God is dead, then man is dead, too.”

Unfortunately, the mass of mankind do not realize this fact. They continue on as though nothing has changed. I’m reminded of Nietzsche’s story of the madman who in the early morning hours burst into the marketplace, lantern in hand, crying, “I seek God! I seek God!” Since many of those

standing about did not believe in God, he provoked much laughter. “Did God get lost?” they taunted him. “Or is he hiding? Or maybe he has gone on a voyage or emigrated!” Thus they yelled and laughed. Then, writes Nietzsche, the madman turned in their midst and pierced them with his eyes.

‘Whither is God?’ he cried, ‘I shall tell you. *We have killed him*—you and I. All of us are his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained this earth from its sun? Whither is it moving now? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there any up or down left? Are we not straying as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night and more night coming on all the while? Must not lanterns be lit in the morning? Do we not hear anything yet of the noise of the gravediggers who are burying God? . . . God is dead. . . . And we have killed him. How shall we, the murderers of all murderers, comfort ourselves?’¹³

The crowd stared at the madman in silence and astonishment. At last he dashed his lantern to the ground. “I have come too early,” he said. “This tremendous event is still on its way—it has not yet reached the ears of man.” Men did not yet truly comprehend the consequences of what they had done in killing God. But Nietzsche predicted that someday people would realize the implications of their atheism; and this realization would usher in an age of nihilism—the destruction of all meaning and value in life. The end of Christianity, wrote Nietzsche, means the advent of nihilism. This most gruesome of guests is standing already at the door. “Our whole European culture is moving for some time now,” wrote Nietzsche, “with a tortured tension that is growing from decade to decade, as toward a catastrophe: restlessly, violently, headlong, like a river that wants to reach the end, that no longer reflects, that is afraid to reflect.”¹⁴

Most people still do not reflect on the consequences of atheism and so, like the crowd in the marketplace, go unknowingly on their way. But when we realize, as did Nietzsche, what atheism implies, then his question presses hard

upon us: how *shall* we, the murderers of all murderers, comfort ourselves?

The practical impossibility of Atheism

About the only solution the atheist can offer is that we face the absurdity of life and live bravely. Bertrand Russell, for example, wrote that we must build our lives upon “the firm foundation of unyielding despair.”¹⁵ Only by recognizing that the world really is a terrible place can we successfully come to terms with life. Camus said that we should honestly recognize life’s absurdity and then live in love for one another.

The fundamental problem with this solution, however, is that it is impossible to live consistently and happily within such a world view. If one lives consistently, he will not be happy; if one lives happily, it is only because he is not consistent. Francis Schaeffer has explained this point well. Modern man, says Schaeffer, resides in a two-story universe. In the lower story is the finite world without God; here life is absurd, as we have seen. In the upper story are meaning, value, and purpose. Now modern man lives in the lower story because he believes there is no God. But he cannot live happily in such an absurd world; therefore, he continually makes leaps of faith into the upper story to affirm meaning, value, and purpose, even though he has no right to, since he does not believe in God. Modern man is totally inconsistent when he makes this leap, because these values cannot exist without God, and man in his lower story does not have God.

Let’s look again, then, at each of the three areas in which we saw life was absurd without God, to show how man cannot live consistently and happily with his atheism.

Meaning of Life

First, the area of meaning. We saw that without God, life has no meaning. Yet philosophers continue to live as though life does have meaning. For example, Sartre argued that one may create meaning for his life by freely choosing to follow a certain course of action. Sartre himself chose Marxism.

Now this is utterly inconsistent. It is inconsistent to say life is objectively absurd and then to say one may create meaning for his life. If life is really

absurd, then man is trapped in the lower story. To try to create meaning in life represents a leap to the upper story. But Sartre has no basis for this leap. Without God, there can be no objective meaning in life. Sartre’s program is actually an exercise in self-delusion. For the universe does not really acquire meaning just because *I* give it one. This is easy to see: for suppose I give the universe one meaning, and you give it another. Who is right? The answer, of course, is neither one. For the universe without God remains objectively meaningless, no matter how we regard it. Sartre is really saying, “Let’s *pretend* the universe has meaning.” And this is just fooling ourselves.

The point is this: if God does not exist, then life is objectively meaningless; but man cannot live consistently and happily knowing that life is meaningless; so in order to be happy he pretends life has meaning. But this is, of course, entirely inconsistent—for without God, man and the universe are without any real significance.

Value of Life

Turn now to the problem of value. Here is where the most blatant inconsistencies occur. First of all, atheistic humanists are totally inconsistent in affirming the traditional values of love and brotherhood. Camus has been rightly criticized for inconsistently holding both to the absurdity of life and the ethics of human love and brotherhood. The two are logically incompatible. Bertrand Russell, too, was inconsistent. For though he was an atheist, he was an outspoken social critic, denouncing war and restrictions on sexual freedom. Russell admitted that he could not live as though ethical values were simply a matter of personal taste, and that he therefore found his own views “incredible.” “I do not know the solution,” he confessed.¹⁶ The point is that if there is no God, then objective right and wrong cannot exist. As Dostoyevsky said, “All things are permitted.”

But Dostoyevsky also showed that man cannot live this way. He cannot live as though it is perfectly all right for soldiers to slaughter innocent children. He cannot live as though it is all right for dictatorial regimes to follow a systematic program of physical torture of political prisoners. He cannot live as though it is all right for dictators like Pol Pot to exterminate millions of their own

countrymen. Everything in him cries out to say these acts are wrong—really wrong. But if there is no God, he cannot. So he makes a leap of faith and affirms values anyway. And when he does so, he reveals the inadequacy of a world without God.

The horror of a world devoid of value was brought home to me with new intensity a few years ago as I viewed a BBC television documentary called “The Gathering.” It concerned the reunion of survivors of the Holocaust in Jerusalem, where they rediscovered lost friendships and shared their experiences. Now, I had heard stories of the Holocaust before and had even visited Dachau and Buchenwald, and I thought I was beyond shocking by further tales of horror. But I found that I was not. Perhaps I had been made more sensitive by the recent birth of our beautiful baby girl, so that I applied the situations to her as they were related on the television. In any case, one woman prisoner, a nurse, told of how she was made the gynecologist at Auschwitz. She observed that pregnant women were grouped together by the soldiers under the direction of Dr. Mengele and housed in the same barracks. Some time passed, and she noted that she no longer saw any of these women. She made inquiries. “Where are the pregnant women who were housed in that barracks?” “Haven’t you heard?” came the reply. “*Dr. Mengele used them for vivisection.*”

Another woman told of how Mengele had bound up her breasts so that she could not suckle her infant. The doctor wanted to learn how long an infant could survive without nourishment. Desperately this poor woman tried to keep her baby alive by giving it pieces of bread soaked in coffee, but to no avail. Each day the baby lost weight, a fact that was eagerly monitored by Dr. Mengele. A nurse then came secretly to this woman and told her, “I have arranged a way for you to get out of here, but you cannot take your baby with you. I have brought a morphine injection that you can give to your child to end its life.” When the woman protested, the nurse was insistent: “Look, your baby is going to die anyway. At least save yourself.” And so *this mother took the life of her own baby*. Dr. Mengele was furious when he learned of it because he had lost his experimental specimen, and he searched among the dead to find the baby’s discarded corpse so that he could have one last weighing.

My heart was torn by these stories. One rabbi who survived the camp summed it up well when he said that at Auschwitz it was as though there existed a world in which all the Ten Commandments were reversed. Mankind had never seen such a hell.

And yet, if God does not exist, then in a sense, our world *is* Auschwitz: there is no absolute right and wrong; *all things* are permitted. But no atheist, no agnostic, can live consistently with such a view. Nietzsche himself, who proclaimed the necessity of living “beyond good and evil,” broke with his mentor Richard Wagner precisely over the issue of the composer’s anti-Semitism and strident German nationalism. Similarly Sartre, writing in the aftermath of the Second World War, condemned anti-Semitism, declaring that a doctrine that leads to extermination is not merely an opinion or matter of personal taste, of equal value with its opposite.¹⁷ In his important essay “Existentialism Is a Humanism,” Sartre struggles vainly to elude the contradiction between his denial of divinely pre-established values and his urgent desire to affirm the value of human persons. Like Russell, he could not live with the implications of his own denial of ethical absolutes.

A second problem is that if God does not exist and there is no immortality, then all the evil acts of men go unpunished and all the sacrifices of good men go unrewarded. But who can live with such a view? Richard Wurmbrand, who has been tortured for his faith in communist prisons, says,

The cruelty of atheism is hard to believe when man has no faith in the reward of good or the punishment of evil. There is no reason to be human. There is no restraint from the depths of evil which is in man. The communist torturers often said, ‘There is no God, no Hereafter, no punishment for evil. We can do what we wish.’ I have heard one torturer even say, ‘I thank God, in whom I don’t believe, that I have lived to this hour when I can express all the evil in my heart.’ He expressed it in unbelievable brutality and torture inflicted on prisoners.¹⁸

The English theologian Cardinal Newman once said that if he believed that all evils and injustices of life throughout history were not to be made right by God in the afterlife, “Why I think I should go mad.” Rightly so.

And the same applies to acts of self-sacrifice. A number of years ago, a terrible mid-winter air disaster occurred in which a plane leaving the Washington, D.C. airport smashed into a bridge spanning the Potomac River, plunging its passengers into the icy waters. As the rescue helicopters came, attention was focused on one man who again and again pushed the dangling rope ladder to other passengers rather than be pulled to safety himself. Six times he passed the ladder by. When they came again, he was gone. He had freely given his life that others might live. The whole nation turned its eyes to this man in respect and admiration for the selfless and good act he had performed. And yet, if the atheist is right, that man was not noble—he did the stupidest thing possible. He should have gone for the ladder first, pushed others away if necessary in order to survive. But to die for others he did not even know, to give up all the brief existence he would ever have—what for? For the atheist there can be no reason. And yet the atheist, like the rest of us, instinctively reacts with praise for this man's selfless action. Indeed, one will probably never find an atheist who lives consistently with his system. For a universe without moral accountability and devoid of value is unimaginably terrible.

Purpose of Life

Finally, let's look at the problem of purpose in life. The only way most people who deny purpose in life live happily is either by making up some purpose, which amounts to self-delusion as we saw with Sartre, or by not carrying their view to its logical conclusions. Take the problem of death, for example. According to Ernst Bloch, the only way modern man lives in the face of death is by subconsciously borrowing the belief in immortality that his forefathers held to, even though he himself has no basis for this belief, since he does not believe in God. Bloch states that the belief that life ends in nothing is hardly, in his words, "sufficient to keep the head high and to work as if there were no end." By borrowing the remnants of a belief in immortality, writes Bloch, "modern man does not feel the chasm that unceasingly surrounds him and that will certainly engulf him at last. Through these remnants, he saves his sense of self-identity. Through them the impression arises that man is not perishing, but only that one day the world has the whim no longer to appear to him."

Bloch concludes, "This quite shallow courage feasts on a borrowed credit card. It lives from earlier hopes and the support that they once had provided."¹⁹ Modern man no longer has any right to that support, since he rejects God. But in order to live purposefully, he makes a leap of faith to affirm a reason for living.

We often find the same inconsistency among those who say that man and the universe came to exist for no reason or purpose, but just by chance. Unable to live in an impersonal universe in which everything is the product of blind chance, these persons begin to ascribe personality and motives to the physical processes themselves. It is a bizarre way of speaking and represents a leap from the lower to the upper story. For example, the brilliant Russian physicists Zeldovich and Novikov, in contemplating the properties of the universe, ask, Why did "Nature" choose to create this sort of universe instead of another? "Nature" has obviously become a sort of God-substitute, filling the role and function of God. Francis Crick halfway through his book *The Origin of the Genetic Code* begins to spell nature with a capital "N" and elsewhere speaks of natural selection as being "clever" and as "thinking" of what it will do. Fred Hoyle, the English astronomer, attributes to the universe itself the qualities of God. For Carl Sagan the "Cosmos," which he always spells with a capital letter, obviously fills the role of a God-substitute. Though all these men profess not to believe in God, they smuggle in a God-substitute through the back door because they cannot bear to live in a universe in which everything is the chance result of impersonal forces.

And it's interesting to see many thinkers betray their views when they're pushed to their logical conclusions. For example, certain feminists have raised a storm of protest over Freudian sexual psychology because it is chauvinistic and degrading to women. And some psychologists have knuckled under and revised their theories. Now this is totally inconsistent. If Freudian psychology is really true, then it doesn't matter if it's degrading to women. You can't change the truth because you don't like what it leads to. But people cannot live consistently and happily in a world where other persons are devalued. Yet if God does not exist, then nobody has any value. Only if God exists can a person consistently support women's rights. For if God does not exist,

then natural selection dictates that the male of the species is the dominant and aggressive one. Women would no more have rights than a female goat or chicken have rights. In nature whatever is, is right. But who can live with such a view? Apparently not even Freudian psychologists, who betray their theories when pushed to their logical conclusions.

Or take the sociological behaviorism of a man like B. F. Skinner. This view leads to the sort of society envisioned in George Orwell's *1984*, where the government controls and programs the thoughts of everybody. If Pavlov's dog can be made to salivate when a bell rings, so can a human being. If Skinner's theories are right, then there can be no objection to treating people like the rats in Skinner's rat-box as they run through their mazes, coaxed on by food and electric shocks. According to Skinner, all our actions are determined anyway. And if God does not exist, then no moral objection can be raised against this kind of programming, for man is not qualitatively different from a rat, since both are just matter plus time plus chance. But again, who can live with such a dehumanizing view?

Or finally, take the biological determinism of a man like Francis Crick. The logical conclusion is that man is like any other laboratory specimen. The world was horrified when it learned that at camps like Dachau the Nazis had used prisoners for medical experiments on living humans. But why not? If God does not exist, there can be no objection to using people as human guinea pigs. A memorial at Dachau says *Nie Wieder*—"Never Again"—but this sort of thing is going on. It was revealed a few years ago that in the United States several people had been injected, unknown to them, with a sterilization drug by medical researchers. Must we not protest that this is wrong—that man is more than an electro-chemical machine? The end of this view is population control in which the weak and unwanted are killed off to make room for the strong. But the only way we can consistently protest this view is if God exists. Only if God exists can there be purpose in life.

The dilemma of modern man is thus truly terrible. And insofar as he denies the existence of God and the objectivity of value and purpose, this dilemma remains unrelieved for "post-modern" man as well.

Indeed, it is precisely the awareness that modernism issues inevitably in absurdity and despair that constitutes the anguish of post-modernism. In some respects, post-modernism just *is* the awareness of the bankruptcy of modernity. The atheistic world view is insufficient to maintain a happy and consistent life. Man cannot live consistently and happily as though life were ultimately without meaning, value, or purpose. If we try to live consistently within the atheistic world view, we shall find ourselves profoundly unhappy. If instead we manage to live happily, it is only by giving the lie to our world view.

Confronted with this dilemma, man flounders pathetically for some means of escape. In a remarkable address to the American Academy for the Advancement of Science in 1991, Dr. L. D. Rue, confronted with the predicament of modern man, boldly advocated that we deceive ourselves by means of some "Noble Lie" into thinking that we and the universe still have value.²⁰ Claiming that "The lesson of the past two centuries is that intellectual and moral relativism is profoundly the case," Dr. Rue muses that the consequence of such a realization is that one's quest for personal wholeness (or self-fulfillment) and the quest for social coherence become independent from one another. This is because on the view of relativism the search for self-fulfillment becomes radically privatized: each person chooses his own set of values and meaning. "There is no final, objective reading on the world or the self. There is no universal vocabulary for integrating cosmology and morality." **still** we are to avoid "the madhouse option," where self-fulfillment is pursued regardless of social coherence, and "the totalitarian option," where social coherence is imposed at the expense of personal wholeness, then we have no choice but to embrace some Noble Lie that will inspire us to live beyond selfish interests and so achieve social coherence. A Noble Lie "is one that deceives us, tricks us, compels us beyond self-interest, beyond ego, beyond family, nation, [and] race." It is a lie, because it tells us that the universe is infused with value (which is a great fiction), because it makes a claim to universal truth (when there is none), and because it tells me not to live for self-interest (which is evidently false). "But without such lies, we cannot live."

This is the dreadful verdict pronounced over modern man. In order to survive, he must live in self-deception. But even the Noble Lie option is in the end unworkable. For if what I have said thus far is correct, belief in a Noble Lie would not only be necessary to achieve social coherence and personal wholeness for the masses, but it would also be necessary to achieve one's *own* personal wholeness. For one cannot live happily and consistently on an atheistic world view. In order to be happy, one must believe in objective meaning, value, and purpose. But how can one believe in those Noble Lies while at the same time believing in atheism and relativism? The more convinced you are of the necessity of a Noble Lie, the less you are able to believe in it. Like a placebo, a Noble Lie works only on those who believe it is the truth. Once we have seen through the fiction, then the Lie has lost its power over us. Thus, ironically, the Noble Lie cannot solve the human predicament for anyone who has come to see that predicament.

The Noble Lie option therefore leads at best to a society in which an elitist group of *illuminati* deceive the masses for their own good by perpetuating the Noble Lie. But then why should those of us who are enlightened follow the masses in their deception? Why should we sacrifice self-interest for a fiction? If the great lesson of the past two centuries is moral and intellectual relativism, then why (if we could) pretend that we do not know this truth and live a lie instead? If one answers, "for the sake of social coherence," one may legitimately ask why I should sacrifice my self-interest for the sake of social coherence? The only answer the relativist can give is that social coherence is in my self-interest—but the problem with this answer is that self-interest and the interest of the herd do not always coincide. Besides, if (out of self-interest) I do care about social coherence, the totalitarian option is always open to me: forget the Noble Lie and maintain social coherence (as well as my self-fulfillment) at the expense of the personal wholeness of the masses. Generations of Soviet leaders who extolled proletarian virtues while they rode in limousines and dined on caviar in their country *dachas* found this alternative quite workable. Rue would undoubtedly regard such an option as repugnant. But therein lies the rub. Rue's dilemma is that he obviously values deeply both social coherence and personal wholeness for

their own sakes; in other words, they are objective values, which according to his philosophy do not exist. He has already leapt to the upper story. The Noble Lie option thus affirms what it denies and so refutes itself.

The success of biblical Christianity

But if atheism fails in this regard, what about biblical Christianity? According to the Christian world view, God does exist, and man's life does not end at the grave. In the resurrection body man may enjoy eternal life and fellowship with God. Biblical Christianity therefore provides the two conditions necessary for a meaningful, valuable, and purposeful life for man: God and immortality. Because of this, we can live consistently and happily. Thus, biblical Christianity succeeds precisely where atheism breaks down.

Conclusion

Now I want to make it clear that I have not yet shown biblical Christianity to be true. But what I have done is clearly spell out the alternatives. If God does not exist, then life is futile. If the God of the Bible does exist, then life is meaningful. Only the second of these two alternatives enables us to live happily and consistently. Therefore, it seems to me that even if the evidence for these two options were absolutely equal, a rational person ought to choose biblical Christianity. It seems to me positively irrational to prefer death, futility, and destruction to life, meaningfulness, and happiness. As Pascal said, we have nothing to lose and infinity to gain.

Practical Application

The foregoing discussion makes clear the role I conceive cultural apologetics to play: it is not one's whole apologetic but rather an introduction to positive argumentation. It serves to lay out in a dramatic way the alternatives facing the unbeliever in order to create a felt need in him. When he realizes the predicament he is in, he will see why the gospel is so important to him; and many a non-Christian will be impelled by these considerations alone to give his life to Christ.

In sharing this material with an unbeliever, we need to push him to the logical conclusions of his position. If I am right, no atheist or agnostic really lives consistently with his world view. In some

way he affirms meaning, value, or purpose without an adequate basis. It is our job to discover those areas and lovingly show him where those beliefs are groundless. We need not attack his values themselves—for they are probably largely correct—but we may agree with him concerning them, and then point out only that he lacks any foundation for those values, whereas the Christian has such a foundation. Thus, we need not make him defensive by a frontal attack on his personal values; rather we offer him a foundation for the values he already possesses.

I have found the material on the absence of objective moral value in an atheistic world view to be an especially powerful apologetic to university students. Although students may give lip-service to relativism, my experience is that 95% can be very quickly convinced that objective moral values do exist after all. All you have to do is produce a few illustrations and let them decide for themselves. Ask what they think of the Hindu practice of *suttee* (burning widows alive on the funeral pyres of their husbands) or the ancient Chinese custom of crippling women for life by tightly binding their feet from childhood to resemble lotus-blossoms. Point out that without God to provide a trans-cultural basis for moral values, we're left with socio-cultural relativism, so that such practices are morally unobjectionable—which scarcely anyone can sincerely accept.

Of course, sometimes you find some hard-liners, but usually their position is seen to be so extreme that others are repulsed by it. For example, at a recent meeting of the Society of Biblical Literature, I attended a panel discussion on "Biblical Authority and Homosexuality," in which all the panelists endorsed the legitimacy of homosexual activity. One panelist dismissed scriptural prohibitions against such activity on the grounds that they reflect the cultural milieu in which they were written. Since this is the case for all of Scripture's commands (it wasn't written in a vacuum), he concluded that "there are no timeless, normative, moral truths in Scripture." In discussion from the floor, I pointed out that such a view leads to socio-cultural relativism, which makes it impossible to criticize *any* society's moral values, including those of a society which persecutes homosexuals. He responded with a fog of theological double-talk and claimed that there's

no place outside Scripture where we can find timeless moral values either. "But that just *is* what we mean by moral relativism," I said. "In fact, on your view there's no content to the notion of the goodness of God. He might as well be dead. And Nietzsche recognized that the death of God leads to nihilism." At this point another panelist came in with that knock-down refutation: "Well, if you're going to get pejorative, we might as well not discuss it."

I sat down, but the point wasn't lost on the audience. The next man who stood up said, "Wait a minute. I'm rather confused. I'm a pastor and people are always coming to me, asking if something they have done is wrong and if they need forgiveness. For example, isn't it always wrong to abuse a child?" I couldn't believe the panelist's response. She replied: "What counts as abuse differs from society to society, so we can't really use the word 'abuse' without tying it to a historical context." "Call it whatever you like," the pastor insisted, "but child abuse is damaging to children. Isn't it wrong to damage children?" And still she wouldn't admit it! This sort of hardness of heart ultimately backfires on the moral relativist and exposes in the minds of most people the bankruptcy of such a world view.

In sharing this material with unbelievers, it's important also to ask ourselves exactly what part of our case his objections are meant to refute. Thus, if he says that values are merely social conventions pragmatically adopted to ensure mutual survival, what does this purport to refute? Not that life without God really is without value, for this the objection admits. Therefore, it would be a mistake to react by arguing that values are not social conventions but are grounded in God. Rather the objection is really aimed at the claim that one cannot live as though values do not exist; it holds that one may live by social conventions alone.

Seen in this light, however, the objection is entirely implausible, for we have argued precisely that man cannot live as though morality were merely a matter of social convention. We believe certain acts to be genuinely wrong or right. Therefore, one ought to respond to the unbeliever on this score by saying, "You're exactly right: if God does not exist, then values are merely social conventions. But the point I'm trying to make is that

it is impossible to live consistently and happily with such a world view." Push him on the Holocaust or some issue of popular concern like ethnic cleansing, apartheid, or child abuse. Bring it home to him personally and if he's honest and you are not threatening, I think he will admit that he does hold to some absolutes. Thus, it's very important to analyze exactly what the unbeliever's objection actually attacks before we answer.

I believe that this mode of apologetics can be very effective in helping to bring people to Christ because it does not concern neutral matters but cuts to the heart of the unbeliever's own existential situation. I remember that once, when I was delivering a series of talks at the University of Birmingham in England, the audience the first night was very hostile and aggressive. The second night I spoke on the absurdity of life without God. This time the largely same audience was utterly subdued: the lions had turned to lambs, and now their questions were no longer attacking but sincere and searching. The remarkable transformation was due to the fact that the message had penetrated their intellectual facade and struck at the core of their existence. I would encourage you to employ this material in evangelistic dorm meetings and fraternity/sorority meetings, where you can compel people to really *think* about the desperate human predicament in which we all find ourselves.

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1. *The definitive ordering and numbering of these notes is that of Louis Lafuma, and the Pensées are cited in reference to the number of each fragment.*

2. *Blaise Pascal, Pensées 29.*

3. *Ibid., 11.*

4. *Ibid., 217, 246.*

5. *Ibid., 343.*

6. *Ibid.*

7. Kai Nielsen, "Why Should I Be Moral?" *American Philosophical Quarterly* 21 (1984): 90.

8. Paul Kurtz, *Forbidden Fruit* (Buffalo, N.Y.: Prometheus, 1988), p. 73.

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