

# Is the Bible Myth?

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*The heart of Christianity is a myth which is also a fact. The old myth of the Dying God, without ceasing to be a myth, comes down from the heaven of legend and imagination to the earth of history.*  
~ C.S. Lewis

*I would rather live my life as if there is a God and die to find out there isn't, than live my life as if there isn't and die to find out there is.*  
~ Albert Camus

*Faith is not something that goes against the evidence, it goes beyond it. The evidence is saying to us, "There is another country. There is something beyond mere reason."*  
~ Alister E. McGrath

Ancient history is fascinating as it reveals the roots of humanity – what our nature is, where we came from, how we lived, and potentially how we should live. But much of ancient history is considered to be “hagiographic” – part history and part myth. Since the secularization of western society and the domination of public education by the government, the Bible has been increasingly viewed as ancient myth which has nothing to do with contemporary society.

This view has accelerated due to the acceptance by many of Darwinism as the explanation for human origin. Have humans been around for millions of years and did we come from grunting cave men as in the movie *Quest for Fire* who evolved from apes and had no intrinsic morality or higher intellect, those attributes being somehow developed over millennia? Or were we created by God and were

possibly more intelligent at the beginning than we are now? Likewise, did the oldest human societies gradually develop from hunter-gatherer tribes of limited intelligence that we would consider to be “neanderthal” in the negative/colloquial sense of that word and did human intelligence evolve, or was the level of intellect of ancient people around the same then as it is now?

Note that we are here differentiating between “evolution” and “Darwinism.” The former is defined as “changes in a population of organisms” brought about by evolutionary factors – time, chance, mutations, changes in the environment, and survival of the fittest, whereas the latter is defined as “universal common descent” where all living things descended from ancient bacteria, which in turn were accidentally generated from non-living elements, with no higher intelligence involved. Humans, like all organisms, have evolved over the centuries. For example, we have gotten taller and stronger as diets and lifestyle have improved. However, speaking from a Darwinian perspective, the evolution of human intellect is problematic because intellect is not necessarily a characteristic employed in mate selection which is a key factor in survival and propagation of the next generation. Males generally value youth and beauty in females and females generally value strength and security in males ([Barkow et al., 1995](#)), so the degree of intellect in a potential mate (assuming that it could be assessed), seems to be a tenuous element. At least one study unsurprisingly suggests that a major selection characteristic is masculinity and men and femininity in women. ([Puts et al., 2012](#)).

Therefore, the difference between contemporary vs. ancient people probably does not lie in the evolution of raw human intellect – rather it lies in their living conditions and societal organization. Ordinary people in ancient times were much more focused on mere survival, with little time and energy for anything else. Survival mode was perpetuated by conflict and by the lack of technology, but even more so by the hierarchical and militant organization of ancient societies that precluded individual initiative, limited educational opportunities, and stressed absolute obedience to the ruler. That, in turn, mitigated against inventiveness and the development of technology. For example, ancient rulers and people of wealth had many servants to care for their needs so in that era there was little incentive to invent labor-saving devices that we use all the time today.

Thus we acknowledge that evolution is a biological fact, whereas Darwinism, the belief that everything developed from primordial substance, is fiction. This may immediately raise the hackles of those who have been trained by our postmodern society and public education system to think that the Bible is unscientific myth, and that science is all important. However, as we shall see, the Bible is very scientific, and the elevation of science to the position of deity is a serious mistake of our culture. Science can tell us how to do many things, but it cannot tell us what ought to be done. It is incapable of answering “why” questions and cannot provide any secure basis for ethics and morality which are essential elements of human society.

Nevertheless, a Creationist approach is far from being popular, as Darwinism and the companion religion of Naturalism/Humanism is what is generally taught in public schools due to legislated separation of church and state, so it is important to understand how naturalism is defined:

Naturalism encompasses all that exists throughout space and time. The cosmos consists only of natural elements and physical substance – mass and energy. Non-physical or quasi-physical substance, such as information, ideas, values, logic, mathematics, intellect, and other emergent phenomena, either supervene upon the physical or can be reduced to a physical cause. Nature operates by the laws of physics and in principle, can be explained and understood by science and philosophy. The supernatural does not exist – only nature is real – so spirits, deities, and ghosts are not real and there is no “purpose” in

nature. The Cosmos is all that is or ever was or ever will be. (Wikipedia, <https://en.wikipedia.org/wiki/Humanism> and [https://en.wikipedia.org/wiki/Naturalism\\_\(philosophy\)](https://en.wikipedia.org/wiki/Naturalism_(philosophy)))

The philosophy of the West which accompanies Naturalism and Humanism is Postmodernism, where truth and morality are mutable and essentially self-defined.

Postmodernism is the conviction that it is no longer possible to rely upon previous ways of depicting the world. Proponents align themselves with feminism, multiculturalism, postcolonialism, and identity politics. Postmodern thought defines itself by the rejection of any single, foundational historical narrative [such as Christianity], the rejection of any divine moral order, and calling into question the legitimacy of the Enlightenment account of progress and rationality. (Wikipedia, <https://en.wikipedia.org/wiki/Postmodernism>)

Much of the current direction of culture and archaeology is thus to reject the Bible and its historicity. However, biblical Creationism is the perspective that makes the most sense, especially when we ponder the question of how our intense aspirations for love, care, and justice could have originated. If we are merely collections of stray molecules forming on a cold rock, then where did these powerful emotions and desires come from? Consider the human brain, the most complex object in the known universe. Could it have somehow developed by chance, or was it instead created by an intelligent designer? Despite our advances in AI such as ChatGPT and all of the movies about the “singularity” and the development of super intelligent robots, such as *Terminator*, *I Robot*, and *Ex Machina*, we still have no real clue as to how human consciousness works.

Richard Dawkins, the well-known Darwinist, and others have stated a belief in “panspermia” – that an alien race somehow seeded our planet and was the origin of life on earth. But that just puts the question back a step – how did the aliens come into being?

It has never been demonstrated that the evolution of life from inorganic chemicals has occurred or that life has evolved from simple life forms to the complex ones we see today. Living systems, even the simplest ones, are based upon symbolic language structures of extreme complexity [i.e., DNA]. There is no hint in the laws of chemistry and physics that matter on its own can ever generate symbolic language regardless of the time allowed. Because it has no solution to this fundamental difficulty, evolutionary dogma is now facing a major crisis that long periods of time simply cannot mend. ([Vardiman et al., 2003](#))

Everything was created by God who is the origin of love, caring, and justice. Darwinism is thus a contemporary myth ([Sorensen, 2020](#)) which is necessary to prop up the faith of atheists. As Romans 1:21 states, “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead.”

The veracity of the Bible has been illustrated in many archaeological finds such as the Nabonidus cylinder<sup>1</sup> the Pilate stone,<sup>2</sup> the Tel Dan inscriptions,<sup>3</sup> the Moabite Stone,<sup>4</sup> the Lachish Letters,<sup>5</sup> Hezekiah's tunnel, the Dead Sea Scrolls, and many others. There have been a number of sites in Israel where secular archaeologists have denied the reality of Bible, but which later have been confirmed as being exactly what the biblical account stated. These include the battle of Jericho discussed in Joshua 6 ([Kramer, 2022](#)) and the battle of Ai, both of which took place around 1400 BC ([Kramer, 2025](#)). The problem was the mistakes and wrong interpretations made by the archaeologists Joseph Calloway and Katherine Kenyon who denied the biblical accounts.

Even more compelling is the Shroud of Turin which allegedly was the burial shroud of Christ. It is the most studied artifact in history and has been dated to the time of Christ, and has never been successfully challenged ([Sorensen, 2005, 2007, 2025](#)). So the problem that secular archaeologists have with the Bible is primarily what has not been found. For example, since no evidence of Abraham or Moses has been dug up, they are said to be fictional. This is an argument from silence, i.e., lack of archaeology equals lack of existence. But it ignores the fact that since neither Abraham nor Moses created statues or stelae with inscriptions, it is unlikely that any archaeological evidence would ever be found. A more serious challenge to a biblically based chronology is the discovery of ancient human-like remains which have been carbon dated to thousands or even millions of years ago. But there have been many challenges to the interpretation of ancient fossils (see, for example ([Lubenow, 2004](#))). For example, the claim that the "Lucy" skeleton from Africa is the missing link has generally been debunked, as she was a type of ape ([Nugent, 2016](#)).

An equally serious challenge in the opposite direction is problems with carbon dating of ancient organic material. Carbon dating is considered to be the most reliable tool that archaeologists can use. It requires organic material and is based on the amount of radioactive isotope carbon-14 ( $C^{14}$ ) in the sample being tested relative to normal carbon. But this dating method has a potentially fallacious assumption – that the original amount of  $C^{14}$  in the sample was the same as in contemporary organic material.  $C^{14}$  in nature is created by cosmic radiation and other forms of environmental pollution. In ancient times the world was better protected and cleaner with lower amounts of radioactive carbon, so the dating of samples older than ~3500 BC is suspect ([Gertoux, 2024](#); [Snelling, 2012](#); [Thomas & Nelson, 2015](#)).

In our day there is great resistance to anything supernatural and a continual tendency to try to make religion scientific. Postmoderns have been inculcated with the philosophy of naturalism as describe

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<sup>1</sup> For a long time the biblical book of Daniel was considered to be fictional because it indicates that the last ruler of Babylon was Belshazzar, who is not mentioned in the king lists. But in 1954 the Nabonidus cuneiform cylinders were discovered which indicated that Nabonidus, the last king of Babylon was away from the city when it fell to the Persians, and that he had appointed his son Belshazzar to be regent in his place.

<sup>2</sup> There were no Roman records of Pontius Pilate being the Roman prefect of Judea at the time of Christ, so the biblical story of the trial of Christ before Pilate was questioned. But then Pilate stone was discovered in 1961 in Caesarea, which a block of carved limestone with an inscription done by Pilate.

<sup>3</sup> This was an inscription identifying the "House of David," the king of Israel.

<sup>4</sup> This included a statement of Moab revolting against King Jehoram of the northern kingdom of Israel soon after the death of Ahab.

<sup>5</sup> These were written on ostraca in the time of Nebuchadnezzar's invasion of Judah.

above, so the Bible is said to be incompatible with science. Furthermore, scientists are thought to be impartial “seekers of the truth.” That assertion took a big hit from Thomas Kuhn’s book, *The Structure of Scientific Revolutions* ([Kuhn, 1962](#)), in which he revealed that most science is not a search for truth – rather it is typically done as a form of confirmation bias. Most research is done to support what the scientist and/or what his or her institution already knew and believed. Scientists, just like everyone else, may thus become wedded to pet ideas and theories, and loath to give up what they have devoted their lives and careers to even if they turn out to be wrong. It is hard for us even to imagine that our thinking could be incorrect – hence the extreme political divide in America. Furthermore, scientists can be just as mercenary as everyone else – much current scientific research is now being sponsored by large organizations to help sell their products. This is typified by drug companies willing to slant the evidence, and like an American sugar group that hired Harvard scientists to convince the public that sugar is not all that bad for us ([Bailey, 2016](#)).

Nevertheless, in our day the equation is often taught that “science = good” and “religion = bad,” that “science is intelligent and contemporary” and “religion is backward and medieval.” As our ancient ancestors did not fully understand the causes for disease and the scientific aspects of nature, they often ascribed disasters and mysterious events to actions of the gods. But now we know better; the gods supposedly don’t exist, and the supernatural is said to be an ancient myth, so we are able to fully rely upon science – or are we?

Even scientists now acknowledge the existence of the soul although it is impossible to prove this one way or the other ([Lanza, 2011](#); [Smith, 2017](#)). In some near-death experiences the people had flat-lined, but they later reported seeing and hearing things that took place after their brain was technically dead ([Sunfellow, 2019a, 2019b](#)). The Bible is likewise considered by many to be myth, but there is too much evidence for the Bible’s veracity and historicity to ignore it ([Wellman, 2019](#)). Our culture is therefore in great danger of making the opposite error of our ancient ancestors – rather than deifying idols and statues, we deify science and the self. Postmodernism implies that you can become your own god and create your own morality and therefore is a major factor in the degradation of western society.

Some physicists have posited that our universe has dimensions beyond the four that we know (length, width, height, and time). For example, superstring theory holds that there are ten dimensions, in which the additional six are possibly collapsed in minute quantum distances within the existing dimensions ([Williams, 2014](#)). If these additional dimensions are the realm of spirit beings, it would explain why they can appear and disappear at will. It could also explain how spirit beings may instantaneously move between regions in our universe which are light years apart. Therefore, what we now perceive is only a very small portion of reality, and we have no idea what the laws of science<sup>6</sup> are that underlie all of this unknown complexity.

At the quantum level (the level of subatomic particles) we cannot “see” what is actually happening even in our realm of four dimensions. We speak of electrons and protons as the building blocks of atoms, but just because we have given them names doesn’t mean that we understand them. What is a proton and what is an electron, really? We use electrons to generate electricity, and electron

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<sup>6</sup> The “laws of science” (such as the 1<sup>st</sup> Law of Thermodynamics – the conservation of matter and energy) are not necessarily universal. They are only “universal laws” in the sense that we have never observed exceptions to them in the physical world. However, if we were able to fully analyze and understand both physical and spiritual, we may discover that the laws of science we know can have exceptions and/or are only a small subset of a much larger and more fundamental set of laws.



microscopes allow us to see the inside of cells more clearly, but how can we see an electron? Furthermore, we have difficulty even conceptualizing it (e.g., why do subatomic entities sometimes behave as particles and other times as waves? How does gravity work? Why does time slow down as an object speeds up?) In the words of the Nobel prize-winning physicist Niels Bohr, “Everything we call real is made of things that cannot be regarded as real.” Thus, we are essentially clueless regarding any reality beyond our four dimensions and have no way of detecting and analyzing it, much less understanding or controlling it.<sup>7</sup> A good analogy is the spectrum of light that is visible to us (i.e., from above infrared to below ultraviolet) which is only a tiny fraction of the entire electro-magnetic spectrum.

Our modern worldview, obsessed as it is with empirical science and human reason, is so blinded to its own ignorance of transcendent reality that it amounts to idolatry, in which we view the limited, fallible human mind and senses as God... Modern material descriptions of reality are therefore more false than ancient pictures because they do not include the immaterial aspects of reality: meaning and purpose.

But even more basic than that, human observation of the universe is always changing from Newtonian physics, to Quantum physics, to String theory. That change is less an increase in the instrumentation precision than it is a change of ideas. What we think we see is more affected by our philosophical presuppositions and theories than empirical scientists are willing to admit... A proper response should be more humility and less hubris regarding the use of scientific models as standards in judging theological meaning and purpose. ([Godawa, 2014, pp. 316-317](#))

In opposition to naturalism, the Bible often speaks of an unseen spiritual world:

For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. (2 Corinthians 4:17-18)

This unseen realm, which according to the above text is more permanent and therefore more “real” and less flawed than the physical world,<sup>8</sup> is inhabited by spirit beings who have the ability to interact with our physical world. Our bodies are composed of carbon-based compounds, whereas angels and demons may have a nature that is totally beyond our current physics and chemistry. What is spirit? Do all spirit beings have the same nature, and are angels and demons made up of the same “stuff” as God? We barely understand physical matter and have no clue at all as to how spirit is propagated, what it is composed of, and what its capabilities are. Therefore, we don’t understand how a spirit-to-body transformation would work and what the limitations are, if any. Nevertheless, the Bible records many

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<sup>7</sup> Beyond the examples above, the Bible does provide a few more clues about the spirit world: a) Spirit is typically not visible, which may be because spirit beings are in another dimension, or they do not reflect visible light, or because the nature of spirit may be entirely non-physical; b) God is present everywhere, although this is not true of other spirit beings; c) The limits of physics such as the speed of light apparently are not limits in the spirit world; d) People have a spirit aspect which is somehow collapsed and contained within the physical.

<sup>8</sup> Quantum physics has shown us that the “reality” which we see and touch is vastly different at atomic and subatomic levels. Contrary to the notion of atoms being solid balls of matter, they are mostly empty space. Someone used the analogy, “If the nucleus of each atom is a fly on the pitcher’s mound of a stadium, then the electrons surrounding the nucleus are minute gnats circling the stadium.” Therefore, things which to us seem to be solid, such as the surface of a desk, are only so because we can only see and experience the world at the macro level. The world is therefore “sub-empirical.”

instances where spirit beings assumed human or at least visible form and interacted with people. For example, Genesis 18 tells of a lengthy meeting between Abraham and several spirit beings who appeared to be human, and who talked and ate with him.

God is the ultimate astrophysicist, biologist, biochemist, neuroscientist, physician, psychologist, etc. He is also the ultimate storyteller. A human novelist will try to imagine and then write a story that will make the points he or she wishes to make as subtly as possible in the context of the story so that it will eventually dawn on the reader what the novelist was trying to say. God does the novelist one better – the Bible is constructed of stories and prophesies where the point is not only concealed like a good novel, but the fulfillment of the story would occur in the future. Only God can do that, and here are a few examples of the 300+ Old Testament prophecies of Christ ([Ness, 2015](#)):

1. The “seed of the woman who would crush Satan’s head” (Genesis 3:15) A prophecy of what Christ would eventually do at the end of time. Women don’t have “seeds,” so this is a prefiguring of the virgin birth of Jesus.
2. The Passover – the last plague on Egypt c. 1500 BC (Exodus 11 -12). The people were told to kill and eat an unblemished male lamb, sprinkle the blood over the doorpost of their houses, and then be ready to leave Egypt, the land where they had been enslaved. From that time, throughout the centuries, and even down to the present, Jews have celebrated the Passover which takes place in April just before Easter. When Jesus was eating the last supper with his disciples, he explains that the unleavened Passover bread represented his body that would be broken for them (leaven is a biblical symbol of sin), and the cups of wine represented his blood that would be shed for them. Thus he stated that the Passover was all about him and his ministry, which would release people from enslavement to sin just as the Israelites were released from slavery in Egypt (Matthew 26:26-29).
3. The poisonous snakes who bit the Israelites after they complained in the wilderness c. 1500 BC (Numbers 21:4-9). Moses was instructed by God to cast a bronze snake, mount it on a pole, and everyone who had been bitten and then look at the snake of the pole would live. Nothing more is said about this strange event until Jesus explains its significance in John 3:14 – “Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” Paul further explains this, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Corinthians 5:21). The image of the snake on a pole later became the symbol of the medical profession.
4. David’s prophecy of the Messiah c. 1000 BC (Psalm 22)  
God would forsake him in death; he would be mocked; enemies would surround him; they would cast lots for his clothes; and his hands and feet would be pierced. All of this took place at the crucifixion of Jesus.
5. Isaiah’s prophecies of the Messiah c. 700 BC (Isaiah 53)  
He had no form that we should especially admire him; he would be a man of sorrows; he would be despised and rejected; he wouldn’t complain in the face of intense suffering; he would be crushed for the atonement of sin and benefit of everyone; he would die surrounded by bad people; at death he would be taken by a wealthy man. All of this was characteristic of and what happened to Jesus.

Here are some quotes from scientists about God and the Bible:

- *Sir Derek Barton* (1969 Nobel Prize in Chemistry)  
God is Truth. There is no incompatibility between science and religion. Both are seeking the same truth. Science shows that God exists.

The observations and experiments of science are so wonderful that the truth that they establish can surely be accepted as another manifestation of God. God shows himself by allowing man to establish truth.

- *William Henry Bragg* (1915 Nobel Prize in Physics for his contribution to the analysis of crystal structures by means of X-rays)  
Science is experimental, moving forward step-by-step, making trial and learning through success and failure. Is not this also the way of religion, and especially of the Christian religion? The writings of those who preach the religion have from the very beginning insisted that it is to be proved by experience. If a man is drawn towards honor and courage and endurance, justice, mercy, and charity, let him follow the way of Christ and find out for himself. No findings in science hinder him in that way.

*Gwendolen Mary Caroe, Bragg's daughter* who wrote about her father's faith:

Religious faith to W. H. Bragg was the willingness to stake his all on the hypothesis that Christ was right and test it by a lifetime's experiment in charity.

- *Wernher von Braun* (Pioneer rocket engineer and founder of the US space program)  
I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science.
- *Robert Boyle* (Physicist and chemist, who is considered to be the founder of modern chemistry)  
God [is] the author of the universe, and the free establisher of the laws of motion.
- *Alexis Carrel* (1912 Nobel Prize in Medicine and Physiology for his work on vascular suturing and the transplantation of blood-vessels and organs)  
Jesus knows our world. He does not disdain us like the God of Aristotle. We can speak to Him and He answers us. Although He is a person like ourselves, He is God and transcends all things.
- *Arthur Compton* (Nobel Prize winning physicist, discoverer of the Compton Effect)  
For myself, faith begins with a realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence—an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered – “In the beginning God.”
- *Paul Davies* (British astrophysicist)  
There is for me powerful evidence that there is something going on behind it all... It seems as though somebody has fine-tuned nature's numbers to make the Universe... The impression of design is overwhelming



The laws [of physics]... seem to be the product of exceedingly ingenious design... The universe must have a purpose.

- *Paul A. M. Dirac* (Nobel Prize winning physicist, who made crucial early contributions to both quantum mechanics and quantum electrodynamics)  
God is a mathematician of a very high order, and He used advanced mathematics in constructing the universe.
- *Albert Einstein* (from an interview with the Saturday Evening Post)  
“You accept the historical Jesus?”  
“Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.”
- *George Ellis* (British astrophysicist)  
Amazing fine tuning occurs in the laws that make this [complexity] possible. Realization of the complexity of what is accomplished makes it very difficult not to use the word 'miraculous' without taking a stand as to the ontological status of the word.
- *Antony Flew* (Professor of Philosophy, former atheist, author, and debater)  
It now seems to me that the findings of more than fifty years of DNA research have provided materials for a new and enormously powerful argument to design.
- *Owen Gingerich* (former research professor of astronomy and of the history of science at Harvard University)  
Nevertheless, just as I believe that the Book of Scripture illumines the pathway to God, so I believe that the Book of Nature, with its astonishing details—the blade of grass or the resonance levels of the carbon atom – also suggest a God of purpose and a God of design. And I think my belief makes me no less a scientist.
- *George Greenstein* (astronomer)  
As we survey all the evidence, the thought insistently arises that some supernatural agency – or, rather, Agency – must be involved. Is it possible that suddenly, without intending to, we have stumbled upon scientific proof of the existence of a Supreme Being? Was it God who stepped in and so providentially crafted the cosmos for our benefit.
- *Robert Griffiths* (winner of the Heinemann Prize in mathematical physics)  
If we need an atheist for a debate, we go to the philosophy department. The physics department isn't much use.
- *Ed Harrison* (cosmologist)  
Here is the cosmological proof of the existence of God – the design argument of Paley – updated and refurbished. The fine tuning of the universe provides prima facie evidence of deistic design. Take your choice: blind chance that requires multitudes of universes or design that requires only one... Many scientists, when they admit their views, incline toward the teleological or design argument.

- *Werner Heisenberg* (1932 Nobel Prize in Physics for the creation of quantum mechanics)  
The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you.
- *Anthony Hewish* (1974 Nobel Prize in Physics for his discovery of pulsars)  
The ghostly presence of virtual particles defies rational common sense and is nonintuitive for those unacquainted with physics. Religious belief in God, and Christian belief that God became Man around two thousand years ago, may seem strange to common-sense thinking. But when the most elementary physical things behave in this way, we should be prepared to accept that the deepest aspects of our existence go beyond our common-sense intuitions.

I believe in God. It makes no sense to me to assume that the Universe and our existence is just a cosmic accident, that life emerged due to random physical processes in an environment which simply happened to have the right properties. As a Christian I begin to comprehend what life is all about through belief in a Creator, some of whose nature was revealed by a man born about 2000 years ago.

- *Fred Hoyle* (British astrophysicist)  
A common-sense interpretation of the facts suggests that a super intellect has monkeyed with physics, as well as with chemistry and biology, and that there are no blind forces worth speaking about in nature. The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question.
- *C.J. Isham* (Imperial College of London astrophysicist)  
Perhaps the best argument... that the Big Bang supports theism is the obvious unease with which it is greeted by some atheist physicists. At times this has led to scientific ideas... being advanced with a tenacity which so exceeds their intrinsic worth that one can only suspect the operation of psychological forces lying very much deeper than the usual academic desire of a theorist to support his or her theory.
- *Robert Jastrow* (Astronomer, physicist and founder of NASA's Goddard Institute of Space Studies and author of *God and the Astronomers*)  
Astronomers now find they have painted themselves into a corner because they have proven, by their own methods, that the world began abruptly in an act of creation to which you can trace the seeds of every star, every planet, every living thing in this cosmos and on the earth. And they have found that all this happened as a product of forces they cannot hope to discover... That there are what I or anyone would call supernatural forces at work is now, I think, a scientifically proven fact.

What is the ultimate solution to the origin of the Universe? The answers provided by the astronomers are disconcerting and remarkable. Most remarkable of all is the fact that in science, as in the Bible, the world begins with an act of creation.

- *Vera Kistiakowsky* (MIT physicist)  
The exquisite order displayed by our scientific understanding of the physical world calls for the divine.

- *Guglielmo Marconi* (1909 Nobel Prize in Physics for his invention of the first successful system of wireless telegraphy. Marconi is the inventor of the radio; his revolutionary work made possible the electronic communications of the modern world)  
I am proud to be a Christian. I believe not only as a Christian, but as a scientist as well. A wireless device can deliver a message through the wilderness. In prayer the human spirit can send invisible waves to eternity, waves that achieve their goal in front of God.
- *Lord William Kelvin* (noted for his theoretical work on thermodynamics, the concept of absolute zero and the Kelvin temperature scale based upon it)  
I believe that the more thoroughly science is studied, the further does it take us from anything comparable to atheism... If you study science deep enough and long enough, it will force you to believe in God.
- *James Clark Maxwell* (Physicist and mathematician who is credited with formulating classical electromagnetic theory and whose contributions to science are considered to be of the same magnitude to those of Einstein and Newton)  
I have looked into most philosophical systems, and I have seen that none will work without God.

Science is incompetent to reason upon the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that because matter cannot be eternal and self-existent it must have been created.

- *Robert Andrews Millikan* (1923 Nobel Prize in Physics for his work on the elementary charge of electricity and on the photoelectric effect)  
This much I can say with definiteness – namely, that there is no scientific basis for the denial of religion – nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance.

The first important quarrel of this sort arose over the advancing by Copernicus of his theory that the earth, instead of being a flat plane and the center of the universe, was actually only one of a number of little planets, rotating once a day upon its axis and circling once a year about the sun. Copernicus was a priest – the canon of a cathedral – and he was primarily a religious rather than a scientific man. He knew that the foundations of real religion are not laid where scientific discoveries of any kind can disturb them. He was persecuted, not because he went against the teachings of religion but because under his theory man was not the center of the universe and this was most displeasing news to a number of egoists.

To me it is unthinkable that a real atheist could be a scientist.

Religion and science, then, in my analysis are the two great sister forces which have pulled, and are still pulling, mankind onward and upward.

The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to

develop – without prejudice or preconception of any kind – a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind.

- *Edward Milne* (British cosmologist)  
As to the cause of the Universe, in context of expansion, that is left for the reader to insert, but our picture is incomplete without Him [God].
- *Sir Nevill Mott* (1977 Nobel Prize in Physics for his research on the magnetic and electrical properties of non-crystalline semiconductors)  
I believe in God, who can respond to prayers, to whom we can give trust and without whom life on this earth would be without meaning (a tale told by an idiot). I believe that God has revealed Himself to us in many ways and through many men and women, and that for us here in the West the clearest revelation is through Jesus and those that have followed him.
- *Joseph E. Murray* (1990 Nobel Prize in Medicine and Physiology for work that “proved to a doubting world that it was possible to transplant organs to save the lives of dying patients”)  
Is the Church inimical to science? Growing up as a Catholic and a scientist – I don’t see it. One truth is revealed truth, the other is scientific truth. If you really believe that creation is good, there can be no harm in studying science. The more we learn about creation – the way it emerged – it just adds to the glory of God. Personally, I’ve never seen a conflict.
- *Sir Isaac Newton* (widely regarded to be the greatest scientist the world has ever produced)  
I have a fundamental belief in the Bible as the Word of God, written by those who were inspired. I study the Bible daily.
- *John O’Keefe* (astronomer at NASA)  
We are, by astronomical standards, a pampered, cosseted, cherished group of creatures... If the Universe had not been made with the most exacting precision, we could never have come into existence. It is my view that these circumstances indicate the universe was created for man to live in.
- *Barry Parker* (cosmologist)  
Who created these laws? There is no question but that a God will always be needed.
- *Arno Penzias* (1978 Nobel Prize recipient in physics)  
The best data we have (concerning the Big Bang) are exactly what I would have predicted, had I nothing to go on but the five books of Moses, the Psalms, the Bible as a whole.

If there are a bunch of fruit trees, one can say that whoever created these fruit trees wanted some apples. In other words, by looking at the order in the world, we can infer purpose and from purpose we begin to get some knowledge of the Creator, the Planner of all this. This is, then, how I look at God. I look at God through the works of God’s hands and from those works imply intentions. From these intentions, I receive an impression of the Almighty.

Astronomy leads us to a unique event, a universe which was created out of nothing, one with the very delicate balance needed to provide exactly the conditions required to permit life, and one which has an underlying (one might say “supernatural”) plan.

- *William D. Phillips* (1997 Nobel Prize in Physics for development of methods to cool and trap atoms with laser light)  
I believe in God. In fact, I believe in a personal God who acts in and interacts with the creation. I believe that the observations about the orderliness of the physical universe, and the apparently exceptional fine-tuning of the conditions of the universe for the development of life suggest that an intelligent Creator is responsible.

I believe in God because of a personal faith, a faith that is consistent with what I know about science.

Being an ordinary scientist and an ordinary Christian seems perfectly natural to me. It is also perfectly natural for the many scientists I know who are also people of deep religious faith.

- *Max Planck* (the Nobel Prize winning physicist considered to be the founder of quantum theory, and one of the most important physicists of the 20th century, indeed of all time)  
Both religion and science require a belief in God. For believers, God is in the beginning, and for physicists He is at the end of all considerations... To the former He is the foundation, to the latter, the crown of the edifice of every generalized world view.

There can never be any real opposition between religion and science; for the one is the complement of the other.

- *John Polkinghorne* (Former Cambridge University professor of mathematical physics. Polkinghorne is a Fellow of the Royal Society (FRS) and Knight Commander of the Order of the British Empire (KBE). In part because of his insights about God from physics, Polkinghorne changed careers and joined the Anglican priesthood)  
I believe that a full understanding of this remarkable human capacity for scientific discovery ultimately requires the insight that our power in this respect is the gift of the universe's Creator who, in that ancient and powerful phrase, has made humanity in the image of God (Genesis I: 26-27). Through the exercise of this gift, those working in fundamental physics are able to discern a world of deep and beautiful order—a universe shot through with signs of mind. I believe that it is indeed the Mind of that world's Creator that is perceived in this way. Science is possible because the universe is a divine creation.

- *Alexander Polyakov* (Soviet mathematician)  
We know that nature is described by the best of all possible mathematics because God created it.
- *Sir Ghilleen T. Prance* (knighted British botanist and ecologist, Fellow of the Royal Society)  
For many years I have believed that God is the great designer behind all nature... All my studies in science since then have confirmed my faith. I regard the bible as my principal source of authority.
- *Isidor Isaac Rabi* (1944 Nobel Prize in Physics for his work on the magnetic properties of atomic nuclei)  
Physics filled me with awe, put me in touch with a sense of original causes. Physics brought me closer to God. That feeling stayed with me throughout my years in science. Whenever one

of my students came to me with a scientific project, I asked only one question, “Will it bring you nearer to God?”

- *Sir Martin Rees* (British cosmologist and astrophysicist who has been Astronomer Royal since 1995 and was the president of the Royal Society between 2005 and 2010. Rees is the winner of the Crawford Prize, the most prestigious award in astronomy)  
Let me say that I don't see any conflict between science and religion. I go to church as many other scientists do. I share with most religious people a sense of mystery and wonder at the universe and I want to participate in religious ritual and practices because they're something that all humans can share.
- *Hugh Ross* (Astrophysicist and former post-doctoral fellow at the California Institute of Technology and author of *The Creator and the Cosmos: How the Latest Scientific Discoveries of the Century Reveal God*)  
Astronomers who do not draw theistic or deistic conclusions are becoming rare, and even the few dissenters hint that the tide is against them.
- *Tony Rothman* (physicist)  
When confronted with the order and beauty of the universe and the strange coincidences of nature, it's very tempting to take the leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it.
- *Colin Russell* (Cambridge University historian of science)  
The common belief that... the actual relations between religion and science over the last few centuries have been marked by deep and enduring hostility... is not only historically inaccurate, but actually a caricature so grotesque that what needs to be explained is how it could possibly have achieved any degree of respectability.
- *Alan Sandage* (winner of the Crawford prize in astronomy)  
I find it quite improbable that such order came out of chaos. There has to be some organizing principle. God to me is a mystery but is the explanation for the miracle of existence, why there is something instead of nothing.
- *Henry F. Schaefer* (Quantum chemist, five-time nominee for the Nobel Prize, Graham Perdue Professor of Chemistry and director of the Center for Computational Quantum Chemistry at the University of Georgia)  
The significance and joy in my science comes in those occasional moments of discovering something new and saying to myself, “So that's how God did it!” My goal is to understand a little corner of God's plan.

A Creator must exist. The Big Bang ripples and subsequent scientific findings are clearly pointing to an ex-nihilo creation consistent with the first few verses of the book of Genesis.

- *Arthur L. Schawlow* (Professor of Physics at Stanford University, 1981 Nobel Prize in physics)  
It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious... I find a need for God in the universe and in my own life.



Religion is founded on faith. It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious. For me that means Protestant Christianity, to which I was introduced as a child and which has withstood the tests of a lifetime.

But the context of religion is a great background for doing science. In the words of Psalm 19, “The heavens declare the glory of God and the firmament showeth his handiwork.” Thus scientific research is a worshipful act, in that it reveals more of the wonders of God’s creation.

- *Richard Smalley* (Nobel Prize winning chemist)  
It is increasingly clear to modern science that the universe was exquisitely fine-tuned to enable human life.
- *Joseph H. Taylor, Jr.* (winner of the 1993 Nobel Prize in Physics for the discovery of the first known binary pulsar, and for his work which supported the Big Bang theory of the creation of the universe)  
A scientific discovery is also a religious discovery. There is no conflict between science and religion. Our knowledge of God is made larger with every discovery we make about the world.
- *Sir Joseph J. Thomson* (Nobel Laureate in Physics, discoverer of the electron, founder of atomic physics)  
As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, the truth of which is emphasized by every advance in science, that “Great are the Works of the Lord.”
- *Frank Tipler* (Professor of Mathematical Physics and author of *The Physics Of Christianity*)  
When I began my career as a cosmologist some twenty years ago, I was a convinced atheist. I never in my wildest dreams imagined that one day I would be writing a book purporting to show that the central claims of Judeo-Christian theology are in fact true, that these claims are straightforward deductions of the laws of physics as we now understand them. I have been forced into these conclusions by the inexorable logic of my own special branch of physics.

From the perspective of the latest physical theories, Christianity is not a mere religion, but an experimentally testable science.

- *James Tour* (one of the world’s leading nanoscientists)  
I build molecules for a living. I can’t begin to tell you how difficult that job is. I stand in awe of God because of what he has done through his creation. My faith has increased through my research. Only a rookie who knows nothing about science would say science takes away from faith. If you really study science, it will bring you closer to God.
- *Charles Hard Townes* (1964 Nobel Prize in Physics for his fundamental work in the field of quantum electronics)  
I strongly believe in the existence of God, based on intuition, observations, logic, and also scientific knowledge.

Science, with its experiments and logic, tries to understand the order or structure of the universe. Religion, with its theological inspiration and reflection, tries to understand the purpose or meaning of the universe. These two are cross-related. Purpose implies structure, and structure ought somehow to be interpretable in terms of purpose.

I am a physicist. I also consider myself a Christian. As I try to understand the nature of our universe in these two modes of thinking, I see many commonalities and crossovers between science and religion. It seems logical that in the long run the two will even converge.

- *George Wald* (Nobel Laureate in medicine and physiology)  
When it comes to the origin of life there are only two possibilities: creation or spontaneous generation. There is no third way. Spontaneous generation was disproved one hundred years ago, but that leads us to only one other conclusion, that of supernatural creation. We cannot accept that on philosophical grounds; therefore, we choose to believe the impossible: that life arose spontaneously by chance!

This doesn't mean that all questions we have about God can be answered – see “Accuracy of the Bible and Questioning God” ([Sorensen, 2009](#)). It also doesn't mean that everyone who represents or tries to speak for God does so in His authority – see “Criticism of the Church” ([Sorensen, 2010](#)). Nevertheless, the Bible is our only source of truth on the ancient world as well as for eternity and ultimate reality ([Sorensen, 2011, 2021](#)). Its purpose is to be a message from God to people about what God is like, what we should think and believe about Him, how to approach Him, and perhaps most important, to realize that our time on earth is like a flower that blooms for a while and then dies, and how to have an eternal destiny with God.

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