

CAUSA Worldview II God vs. Communism

A. Four fundamentals of communism

As we already established, communism is an ideology based upon a certain metaphysical, economic and historical viewpoint. Essentially, we have recognized that communism is based on four fundamental principles.

1. Absolute materialism
2. Law of dialectics
3. Historical materialism
4. Man as a product of his economic environment

These are like four pillars supporting communist theories. Let us review them briefly one by one.

1. *Absolute materialism*

The first of these is absolute materialism. Marx thought that he had been successful in perfecting all of the materialisms of the past. He had gone beyond the materialism of mechanists such as Voltaire, and likewise he had gone beyond the humanistic materialism of Feuerbach. Like them, Marx believed that there is no God. However his atheism differed from that of others in its degree of militant opposition to theism. For Marx, religion had served as a tool used by the ruling class to oppress the weak.

According to Marx, the essence of the universe is matter in motion. Somehow matter has within it the potential to evolve toward certain natural, biological and even political ends.

2. *The law of dialectics*

As a second fundamental, Marx universalized the laws of

**CAUSA WORLDVIEW
II
God
vs.
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Four Fundamentals of Communism

1. Absolute Materialism

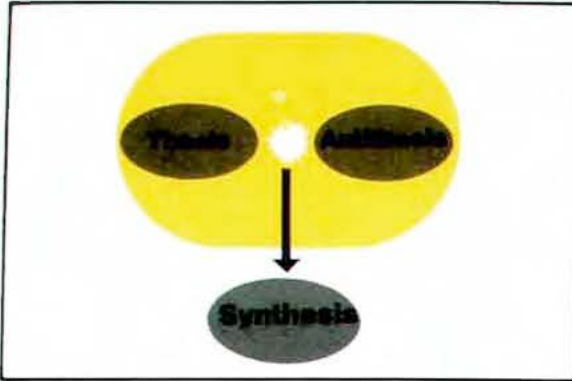
No God

**Essence of Universe
is Matter**

2. Law of Dialectics

**Universe is Matter
in Motion**

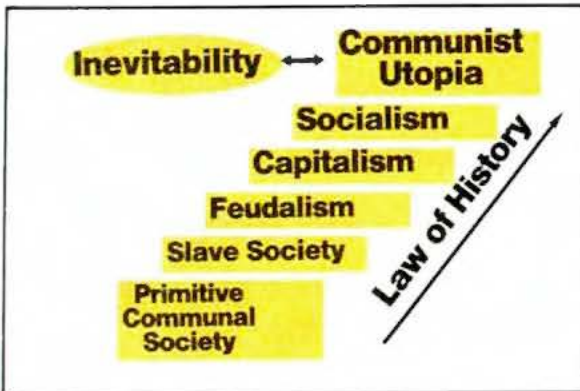
**The Laws of Motion
are Dialectical**



3. Historical Materialism

History Moves Under the Law of Dialectics

Communism is Inevitable



4. Man is a Product of His Economic Environment

Economic Alienation is Cause of Evil

Changing Economic System Brings Regeneration of Man

Elimination of Private Property Brings Ideal Society or Utopia

the dialectic. Citing various examples from nature, Engels maintained that certain laws and principles were inherent to motion. What was it that caused motion to occur? It was the dialectic. Because of the conflicting, or dialectical relationship between the thesis and antithesis, ultimately one will destroy the other. This confrontation will contribute to a new development, or synthesis, which will combine the best qualities of the thesis and antithesis.

Marxists interpreted the dialectic developed by Engels as the guiding principle within nature. They then applied it to human society and history.

3. Historical materialism

Marx maintained that history had developed on the basis of the dialectic. He emphasized that man has passed through various stages. The foundation for each stage of history was determined by the economic relationships of that stage, and these in turn were subject to the laws of the dialectic. Marx pointed to six different historical stages: (1) primitive communal society, (2) slave society, (3) feudalistic society, (4) capitalistic, (5) socialistic, and ultimately (6) communistic society.

Marx maintained that the advancement of history was predestined to culminate in a communist society. As we have seen, Engels' *Dialectics of Nature* affirms that even if the universe is destroyed, the dynamic of matter is such that an evolutionary process will begin again, ultimately culminating in the formation of a communist society. In other words, matter itself will always evolve towards this same social end. Thus, communism is inevitable. This is the mandate which the dialectic gives to history.

4. Man is a product of his economic environment

Marx maintained that man is a product of his economic environment. He believed that the essence of evil was economic alienation. He discarded any religious concept of alienation, and emphasized that religion and God have served as tools to maintain economic domination by one class or another. Marx furthermore maintained that the only way to change man was to change the economic system. Marx also asserted that the elimination of private property, particularly the private ownership of the means of production, would bring about an ideal, or utopian, society.

B. Counterproposal: based on truth and absolute values

We have seen through our critique of Marxism that these

points are not true. They are lies and deception masquerading as scientific reasoning. We have now removed the disguise and exposed the lies. Beyond exposing the lies, however, we must formulate a counterproposal.

Any counterproposal to Marxism must be founded on truth. Light alone overcomes darkness. Truth alone overcomes lies. For CAUSA, truth can only result through a God-affirming world view, which we call Godism.

The most fundamental truth is the existence of God. Communism is based on the assumption that there is no God. When the existence of God is clarified, absolute materialism is exposed as false.

Questioning God's existence

For CAUSA, the most important question in life is, therefore, "Does God exist?" If God does exist, then there are absolute values. If there are absolute values, this will be the foundation for a moral and ethical standard. That moral and ethical standard must be permanent and unchanging, just as God is unchanging. We can say, "The buck stops here." All human behavior is accountable to and will be measured against the absolute standard of God.

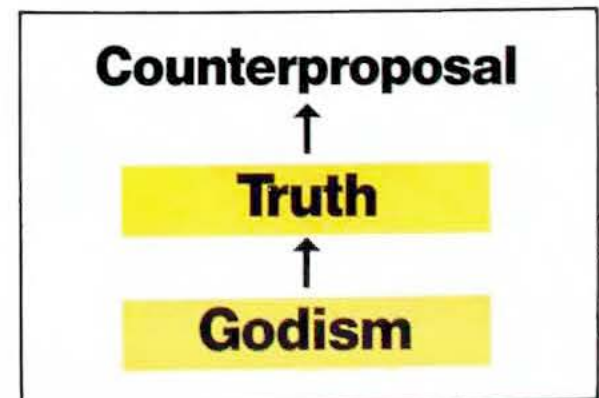
For many people the question of God's existence remains unanswered. Certainly in the 20th century, the question arises, "If God exists, then why is there so much evil?" This question has had a tremendous impact upon the whole mentality of 20th century man. In many respects, the mentality which emerged in the United States in the 1960s stems from atheistic existentialism. One thing that led both Camus and Sartre to deny God was their own observation of the injustice in the world. If God was a good God, how could He possibly permit such suffering of man?

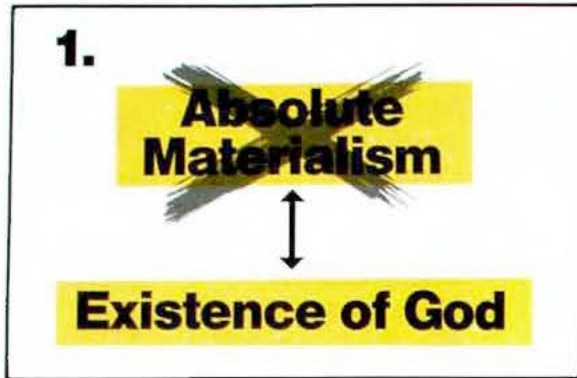
If there is no God, there cannot be absolute values. In that case, communism would be correct in its belief that values are relative to circumstances. At least communism offers, based on relativism, a convincing explanation of human life and history. For that reason, the question of God's existence is a fundamental question. It is *the* fundamental question.

Does God exist?

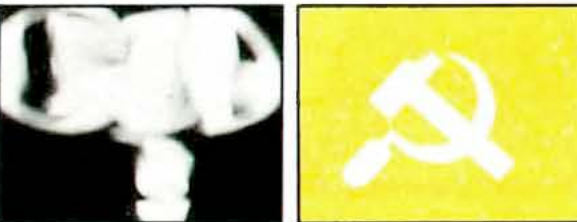
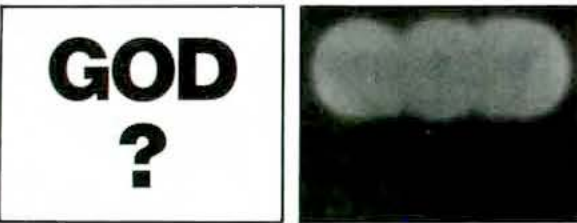
Does God exist? This is not a new question; it is ancient. But upon this question hinges our entire view of life and the world. In seeking answers, two contrasting views have emerged. One view holds that men come from a Creator, God, and the entire world is God's creation. Based on this

Four Fundamentals of Communism	
1. Absolute Materialism	No
2. Law of Dialectics	No
3. Historical Materialism	No
4. Man as Product of His Environment	No





**Does
God
exist?**



GOD

↓

Absolute value

belief, religions have come about, and the values, ethics and spiritual heritage of our world have developed.

A fundamentally different view maintains that there is no God, and that this world was not created. This is the atheistic communist or Marxist position. In this view, matter alone has always existed and is the essence of the universe. Human life is seen as nothing more than a phenomenon associated with matter, and human beings must thus create their own meaning and purpose, as well as their own solutions to life's problems. In this view, "God" is a concept found only in the human mind.

The problem we face today is that of determining which view is the truth. If God exists, then communism must be wrong; if God does not exist, then communism may be correct. God or no God: two contradictory beliefs cannot both be true. There must be a showdown in which the truth will prevail.

This showdown is now occurring. There are basically two worlds around us: one that is based on the belief that God exists, and the other based on the belief that He does not. The former is represented by the Free World, and the latter is represented by the communist world. This showdown is occurring in our individual lives as well. In every person's life, the decisive moment comes when he must face the awesome question squarely: Is there a God? The question — God or no God — is still the most fundamental question for modern man. The answer to this question affects our behavior from simple daily life to global events.

Knowing God: a common sense approach to religious epistemology

The problem of knowing God is complicated because the very nature of God means that He is invisible and not material. That is why no one has yet confined God to a "test tube." Any "God" which we could touch and see and photograph would not be the God we are seeking. Then how can we understand God? Although we will not try to define God, the Judeo-Christian tradition provides us with a description of Him. The God which we are speaking of must be good, infinite, omnipotent and omnipresent, eternal, unchanging and unique. He is, as St. Anselm observed in the 11th century, "the Being than which no greater can be thought of." Thus, God must be bigger than yourself, bigger than the world, bigger even than the whole cosmos. God certainly cannot be fully grasped by any single individual's perception. Such a God would not be God.

Our inability to directly perceive God seems to present a dilemma. A child knows and recognizes his father. Children do not have to make any effort to believe in their parents. They know them as a matter of fact. In the same way, we would expect that there must be some way that the children of God can recognize Him as their Creator and Father. This avenue to knowing and recognizing God must be open to all of His children, not just to those who may be trained in theology or science. God would not make man without giving him the capability of knowing his Creator. There must be a way to recognize God.

CAUSA proposes a common sense approach to knowing God, as opposed to complex theological or philosophical methods. We believe that it must be possible for everyone to become convinced of God's existence. To achieve this, we have outlined a common sense approach to learning about God.

There are basically three ways to recognize the existence of God. These are by science, by philosophy and by experience.

Science

How do we learn about things? One way is through science. Science begins with empirical observation. That is, science begins by seeing, hearing, smelling, tasting and touching things. Then, through the application of logic and reasoning, science extends the powers of human perception. This is done by means of scientific experiments. For example, air is invisible; we cannot see it directly. We can, however, blow on a piece of paper, and we can interpret what we see happening. We then understand that air is moving against the paper.

Philosophy

There is a second general way in which we can extend our knowledge, and it is closely related to science. That is through philosophy. Philosophy also uses observations, logic and reasoning. Philosophy calls upon us to carefully examine our ideas and ways of thinking to make them better.

Philosophy demands that we consider various problems. By means of philosophy, for example, we can explore the question of the existence of our minds, which are totally invisible and untouchable. We conclude that every human being has a mind.

How can we know God?

1. Science
2. Philosophy
3. Personal experience

Communism

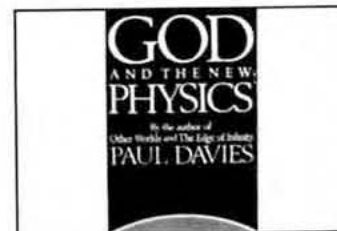
Communism alone is scientific

They believe science is their ally

Science will relegate God and religion into mythology

"Religion is the opium of the people"

The role of science is not to prove the existence of God



“Right or wrong, the fact that science has actually advanced to the point where what were formerly religious questions can be seriously tackled, itself indicates the far-reaching consequences of the new physics.”

Dr. Paul Davies

“In my opinion, science offers a surer path to God than religion.”

Dr. Paul Davies

20th Century Science

• Molecular Biology

**LIFE comes
only from
LIFE**

Personal experience

Thirdly, however, beyond science and philosophy, we can know things through personal experiences. We experience our mother's love, for example. This experience goes beyond science and philosophy. Once we have had such an experience, no power under the sun could bring us to doubt that the love of our mother is real.

In perceiving God, then, and in affirming the existence of God, we can use the same methods: (1) science (2) philosophy and (3) personal experience. Personal experiences with God are called personal religious experiences. People either believe in or know the existence of God by one or all of these three methods.

1. Science and the existence of God

It should first be made clear that it is not the role of science to *prove* God's existence. Since God is not a material being, His existence is beyond scientific proof.

However, while science has not proven God's existence, the advance of science has taught us a great deal about the universe in which we live. Some of the insights of science have amazing philosophical and religious implications. For this reason, we can say that science has brought human understanding to the threshold of God. Science leads us to the conclusion that the universe can only be completely described by a view which encompasses the First Cause.

Dr. Paul Davies, for example, in his book, *God and the New Physics*, notes that “right or wrong, the fact that science has actually advanced to the point where formerly what were once religious questions can be seriously tackled, itself indicates the far-reaching consequences of the new physics.”

Davies continues, “In my opinion, science offers a surer path to God than religion.”

Communist faith in science

There was a time, mainly in the 18th and 19th centuries, when the proponents of materialist world views, like communism and its precursors, anticipated that science would develop to a point where it would destroy every notion of God. Marx and Engels clearly felt that science was their ally. They called religion, “the opium of the masses.”

This attitude has prevailed into the present century in the Soviet Union. In the early days of the Soviet space program, Moscow's propagandists joked that the exploration of space by cosmonauts would prove that there was no God in heaven, and that notions of God and Christ would soon be

relegated to mythology. Quite contrary to this expectation, a survey of the remarkable advances of 20th century science and technology shows that quite the opposite is occurring. The present trend of science suggests that it is communism, rather than Christianity, which will be relegated to mythology.

Science and the nature of life

The origin of life has always been an intriguing question for biologists. The theory of biogenesis, that life comes only from life, was put forth in 1858 by Rudolf Virchow in Germany. A few years later, the work of Louis Pasteur in France offered convincing proof of the biogenesis theory.

Recently, however, great efforts have been made to show that spontaneous generation of life is possible. Until now, these efforts have not been successful. It has been shown that when a mixture of ammonia, methane, water and hydrogen is subjected to electrical discharges, amino acids, the building blocks of proteins, are formed. However, no protein chains can be formed without additional efforts to synthesize them. Until now the principle remains that life comes only from life. Only a living being can create and generate other living beings.

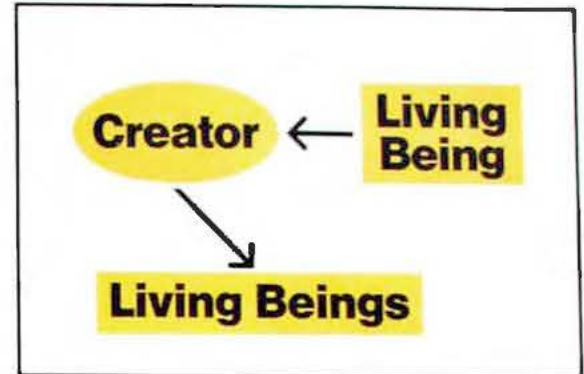
What would be the cause of all living beings? The logical conclusion would be that the cause of all living beings must be another living being. That first cause must be alive. In other words, God, the Creator, must be a living being.

Matter and energy

We can also approach the question of God's existence by considering the nature of matter and energy as viewed by physics and chemistry. As time has gone by scientists have refined drastically their notions of matter and energy. The nature of energy and its relation to matter has been obscure through most of history. Greek philosophers had certain insights regarding matter and energy, but their efforts are crude by today's standards. Democritus held that matter consists of "atoms" which are solid, rigid, indivisible, internally homogeneous and spatially extended. At the same time, heat (a form of energy) was thought to be a fluid permeating a substance.

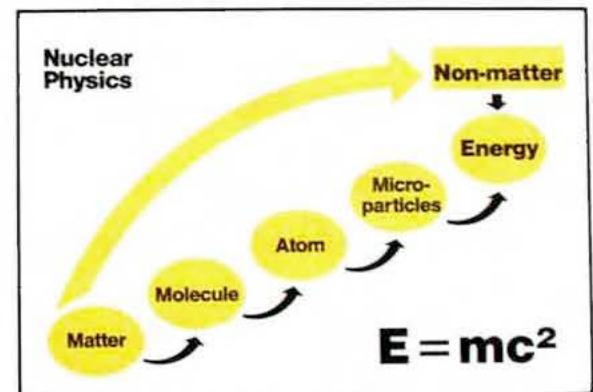
The development of mechanics helped to define more clearly the concepts of force and energy. Later, it was shown that various types of energy — such as mechanical, radiant and chemical — were interconvertible.

A major revolution in our understanding of energy came with the development of nuclear physics. Just prior to the



20th Century Science

- **Molecular Biology**
- **Nuclear Physics**
- **The Theory of Relativity**



Matter suddenly disappears!

Albert Einstein:

$$E = m \times c^2$$

Energy = Mass × Speed of Light²

Energy and matter can be interconvertible and interchangeable

Question?

How does energy become...

Matter?

The Universe?

Man?

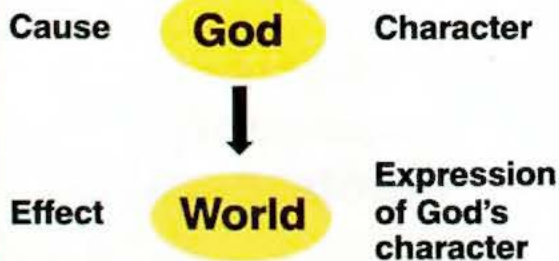
By accident?

By random selection?

NO!

Cardinal rule of science

Law of Cause and Effect



outbreak of World War I, the English physicist Ernest Rutherford discovered that the atom consists of a tiny core, called the nucleus, surrounded by a tenuous cloud of electrons. In 1934, the Italian Enrico Fermi split the uranium nucleus into several fragments, releasing a sizable amount of nuclear energy, but he did not realize what had happened. Within a few years, however, scientists began to understand more about the process, and in 1940 the first controlled chain reaction was carried out in a secret laboratory under the abandoned football stands of the University of Chicago's Stagg Field.

In splitting atomic nuclei, we find that a certain amount of matter becomes completely converted into energy. We could say then that the most recent advance in understanding matter and energy is the realization that they are the same thing.

Marxist materialism consigned to the dustbin of history

Marxism was based upon a certain perspective of matter being solid, being real, being tangible and being reducible to indivisible particles. In the 20th century, particularly because of the discovery of nuclear energy, it becomes clear that this view of matter is primitive. In fact, the conversion of matter to energy was predicted by Einstein's theory of relativity. According to this theory, energy and matter are interconvertible and interchangeable. At this point, the communist belief that the universe is matter having motion as its "attribute" is clearly seen to be antiquated, and must be thrown into the dustbin of history.

Energy and matter, considered together, appear to be "conserved." That is, they can be neither created nor destroyed. The question then becomes, how does energy become matter? How does it develop to a higher and higher level of sophistication? Certainly it is not by accident or random selection.

The universe exhibits precise discipline and orderliness. How did it come about? Materialism offers no explanation. From the Christian, Jewish and Moslem points of view, God is the cause of both energy and lawfulness, and the creation has come about as God has expressed His character into material form through the medium of energy. This is how a disciplined, orderly universe came into being. The basic assumption of science itself is that nothing occurs without cause. Thus, science supports the existence of an orderly First Cause.¹

The third law of thermodynamics states that unless energy is added to a closed system, it will tend to move to a state of greater disorder (greater entropy). What we find, even according to evolution, is that there has been an upward development toward man. Things are advancing to a more sophisticated level. At this point, we must recognize a "creative will" behind the developmental process.

The reality of a First Cause is becoming more and more apparent. Einstein's studies in science led him to one conclusion: there must be a God. Einstein himself concluded: "I want to know how God created this world. I want to know His thoughts, the rest are just details."

Regarding Einstein's views, scientist and author Robert Jastrow writes:

For Einstein, the existence of God was proven by the laws of nature; that is, the fact that there was order in the Universe and man could discover it. When Einstein came to New York in 1921 a rabbi sent him a telegram asking, "Do you believe in God?" and Einstein replied, "I believe in Spinoza's God, who reveals himself in the orderly harmony of what exists."²

To the total disappointment of the followers of Marx and Engels, science has turned out to be God's disciple instead of an ally of communism.

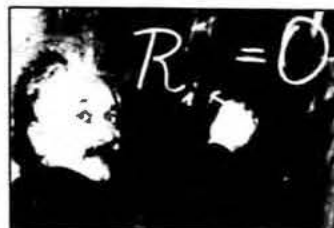
So far science has done a remarkable job of helping us affirm the existence of God, bringing us to the threshold of knowing the existence of God. We cannot ask anything further of science. At this point, we turn to philosophy to tell us more about God's existence.

2. A common sense proof of God

Have centuries of philosophical thought produced any convincing proofs of God? The fact is, they have produced a bewildering array of proofs of God, and a bewildering array of critiques of these proofs. The German theologian Hans Küng recently wrote a best-selling book 800 pages long entitled, *Does God Exist?* In it, he examines scores of arguments and counter-arguments. However, we do not want to plunge head-long into the treacherous waters of theological debate. Furthermore, we want to avoid the technicalities of these sophisticated discussions. Let us, therefore, take a common sense look at proofs of God.

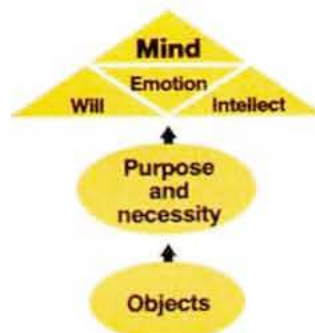
We can consider the question in an analogical way. We recognize many man-made objects in an auditorium, such as lights, podium and microphones. Did these things come about

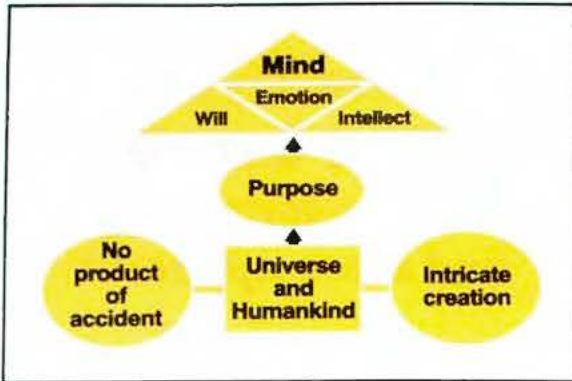
**The reality of a
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**"I want to know how God
created this world.
I want to know His
thoughts; the rest are
details."**

Albert Einstein





by chance? No, absolutely not. First, someone made these things. Even prior to making them, there must have been a necessity and a distinct purpose. Second, that purpose was not conceived by the object which was created. The purpose was first conceived in the mind of the creator. All of these objects existed first in an invisible form in someone's mind, then were projected into reality, not randomly or by whim, but by will.

The same principle may also be applied to the creation of the universe. Nature and man could not come into being without the action of an organizing, willful Creator. Likewise, there must also have been a distinct purpose which preceded the creation of the universe. The whole creation was initiated with purpose, existed first as an idea in the mind of the Creator, and became manifested in reality. That is the process of creation. By scientific analysis and analogical reasoning, we are led to the understanding that there must be Someone existing prior to the universe who conceived the purpose of the universe, designed it and willed it into reality. That Someone must possess the Cosmic or Universal Mind.

We can call that Someone by many names — God, Jehovah, Allah, etc. However you name Him, it does not change the truth. The truth is that there is a Creator, God. To fulfill His distinct purpose all things were created.

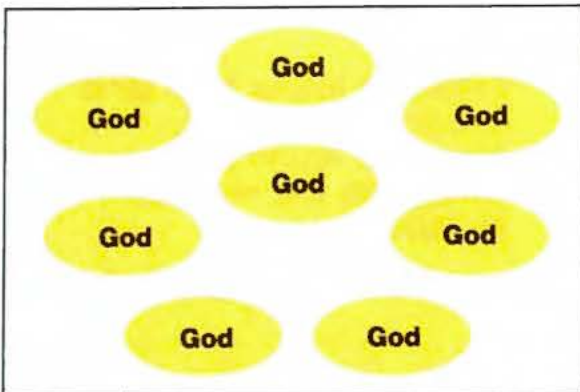
God: a being of heart and emotion

All the objects we see around us serve a definite purpose. Purpose always precedes creation. The Maker or Creator conceived the purpose before beginning to create. That is, the act of creation is carried out to fulfill a definite purpose, that is, to satisfy the desires felt by the Creator.

How did the plan of creation become a reality? Through what process did God create?

To understand the process of creation, let us use the analogy of a sound amplification system. Before any product can be manufactured, there must be a purpose in the manufacturer's mind which it would serve. The purpose in this case is to amplify sound so everyone in an auditorium can hear a lecture. The necessity, or the purpose, exists before the substantial amplification system. How then is the purpose fulfilled?

To substantially fulfill the purpose, the various parts of the human mind come into play. The mind of a person consists of three components: emotion, intellect and will. Emotion is the center of the three. First, someone feels that the purpose must be fulfilled (emotion). Knowledge (know-how) is then



needed to generate a design, but knowledge alone is not enough. A design is still not a reality. For design to become reality, will (drive) comes into play.

In general, then, this is how everything is made. Purpose gives rise first to feeling, second to knowledge, and third to will. These correspond to the three components of the human mind. In order to create and fulfill the purpose, these three components of the mind must work together.

The creative work of God is centered on purpose: (1) Within the heart of God, the seat of emotion, purpose is felt. (2) Within the intellect of God, purpose is understood, and the design and plan of creation is generated. (3) Within the will of God, the determination and drive develops to fulfill the purpose and carry out the creative act.

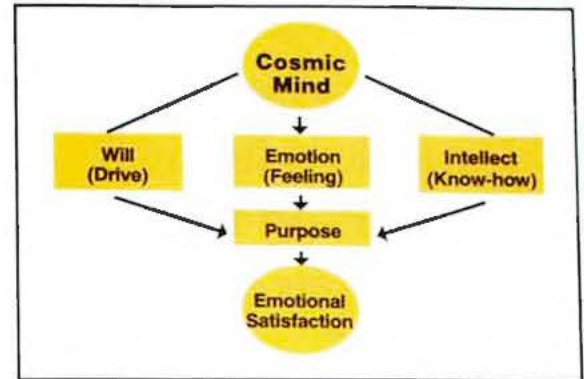
What is the most important part of God's mind? Like the human mind, made in His image, the core of God's mind is emotion or heart. Emotion is as central for God as it is for man. Human emotion is the ultimate source of desire. Just as human beings have the ability to feel emotions, God also has the ability to feel — feel every sadness, joy, loneliness and pain. Even more than human beings, God experiences a vast spectrum of emotions.

We sometimes forget that God is a God of emotion. We totally misunderstand and think that God is like a super-computer having infinite knowledge, infinite will and infinite power. Our concept of God may resemble that of a giant robot with no heart and feeling. This would be a serious error in our understanding of God. God is first of all a God of emotion, therefore He has a capability to understand love and feel it. He is an infinite personality with a truly sensitive heart, watching every human affair and participating in every human drama. He watches His children and experiences their joys and sufferings, sharing their emotions with the deepest heart of a devoted parent.

3. The purpose of God's creation of man

Finally, we must know why God has created all things and mankind. What was His purpose in creating? Along with the question of the existence of God, this is among the most fundamental and crucial questions of life. No religion or philosophy has yet completely answered this question, but without this essential understanding, human life cannot help but be beset by confusion and chaos.

Creation should fulfill the purpose of the Creator. God intended that all men would know the purpose of God's creation and live for that purpose. Only in this way can we feel



**What is the
purpose
of creation?**

**Why do you
pursue your
own goal in life?**

Happiness
**Emotional
Satisfaction**

**The human heart
(emotion) is the
motivating force of
all human action.**

**What about
God?**

**The center of
God's being is
His emotion
Heart**

**God's heart is
the motivating
force of all
creation.**

fulfillment and happiness. When we try to live for another purpose, confusion and unhappiness follow. To achieve happiness, then, we must understand the purpose of creation.

Why did God create man? We can approach this question by asking another question: Why does anyone do what they do in life? Every living person has a certain ambition. Some want to succeed in business, make a lot of money and become millionaires. Others study hard to become accomplished and recognized scholars. There are some who are working day and night to become virtuosos in music or highly accomplished in other forms of art. Others still give their utmost effort to become champion athletes.

Have you ever asked yourself, "Why am I doing this?" Most of us, upon reflection, have come to feel that knowledge, honor, wealth or fame cannot be the ultimate goals of life. Suppose you attain wealth and honor, accomplishment and fame — what will all these things do for you? How are they good for you? What then is the ultimate purpose — the innermost purpose — in life? The answer to this question may be simpler than we think. Is not the most important purpose for each of us to be happy? We want most of all to feel joy and satisfaction.

We may seek after knowledge, wealth, honor, accomplishment and fame, but only because we know that these provide us with happiness. Happiness or emotional satisfaction is the bottom line.

God, being a God of emotion, must have the same emotional goals. This explains why God created man. God wants to experience happiness. Unlike man, God does not need money, knowledge or power. These things would not give God any joy and satisfaction. God would seem to have everything and have no need of such things. God is already the King of knowledge, He has the power to create, and He has no need for wealth. All creation is His. What else is there that would give joy to God? Love. Love is the only thing that gives God joy. Love is the one thing which God cannot experience all by Himself. Love by its nature demands a reciprocal relationship. There must be a complete circuit for the exchange of love. God needs someone to love and someone to love Him in return.

In the position of that someone, God created man. Man is God's object, able to receive God's love and return love back to God. In this exchange of love, God can experience joy.

God created men and women to receive His love and respond to His love. Human beings are the children of God.

Without men and women, God cannot derive His joy and satisfaction. When men and women receive the love of God and return their love to Him, God experiences great joy. Man is created to constantly stimulate God with love. This, and this alone, will satisfy God. Man is God's masterpiece and supreme creation, because man is able to return God's love and be the source of His greatest joy.

The universe is for man to love

The magnitude of God's love for man is truly awe-inspiring. The Bible records God's initial blessings to mankind, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." (Gen. 1:28) By this we understand that in order to give His children the actual experience of lordship, God created the entire universe as the home of man.

The universe is not simply cold and inert energy. The personality of God is projected into the universe as well as mankind. Because the beings of the universe are partial reflections of God's character, the universe may be called the symbol of God, while men and women are the image of God. All beings in the created world respond to the love of man, just as man responds to the love of God. The natural world is ours to make beautiful or to abuse. We are the gardeners, and the great garden of the universe depends on us to transmit God's love to it.

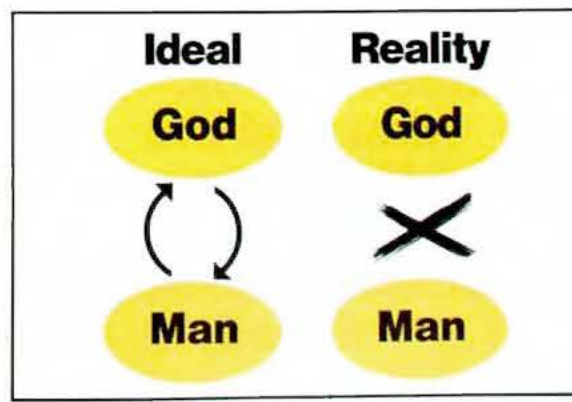
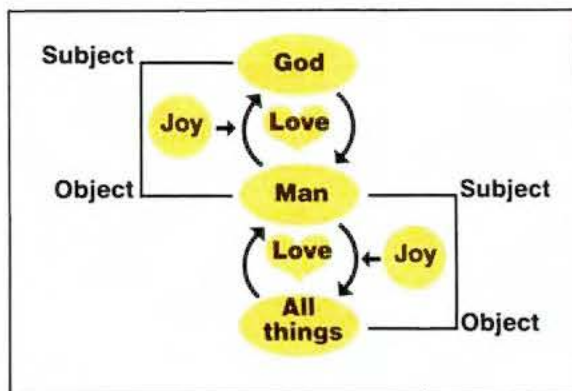
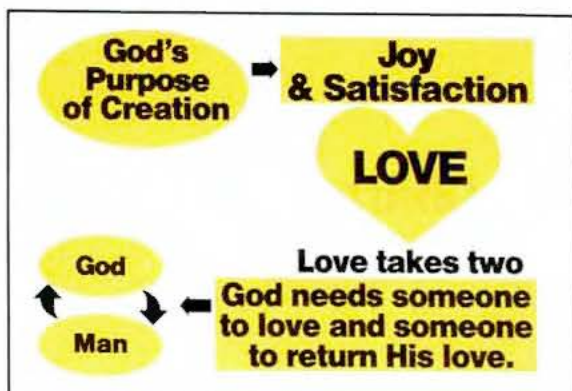
4. God's purpose of creation has not been fulfilled

The problem we have today is that God's purpose of creation has never been fulfilled. Man is like a distorted mirror which fails to properly reflect God's image. We are separated from God and have perverted our original nature, thereby losing our original value. Therefore we are not good objects of God's love. Men and women have failed to fulfill their original potential to respond to the love of God. This is the cause of human alienation. It is alienation from the love of God.

In the parable of the prodigal son, Christ compared God to a human parent with children. If a child chooses to leave the parent and rejects the inheritance which the parent wishes to give him, the parent cannot stop him by force. He must allow him to leave. However, how would this parent feel? He would certainly be heartbroken.

The situation of mankind today is even more serious and tragic, because many people today do not even know that

**God wants to be...
Happy
Joyful
Satisfied
God's emotional
satisfaction**



**God receives
no joy
but is**

Brokenhearted

**Tragedy of Human
Society**

**The
Characteristics
of God**

**All creation
reflects God's
image and
characteristics**

Man → God's mirror

**Observation of
Man and the
Universe
reveals the
Characteristics
of God**

God exists. How can children respond to the love of their father and return that love to him when they do not even know that he exists? In our world today, there is very little exchange of love taking place between God and man, and this is the worst tragedy for both God and man.

God is a God of deep feelings, and God is heartbroken over the loss of His children. God cannot receive joy or satisfaction from children who are spiritually deaf, dumb and blind. The history of God has been the history of weeping for the sake of humanity, and thus far humanity never knew that God was suffering in this way. Still, God has never given up hope. His constant goal and determination is for man to be restored to his original nature and value, and someday become a wholesome object to God, responding to God's love and returning joy, love and glory to Him. On that day, God's joy and satisfaction will have no end. For the first time, the purpose of creation shall be fulfilled.

Until God experiences happiness from the freely loving response of human beings, the attempts of men and women to achieve their own happiness will always be in vain. When we as children of God relieve completely the pain of God first, we solve the greatest problem of man as well — the search for love and happiness. The two problems are not separate, but are interlocked. When God is living in joy, man can also live in joy. People are frantically trying to be happy, but we can never achieve it if we neglect God.

5. The characteristics of God

Causality

Science is based on the assumption that there is no effect without cause, and there is an orderly relation between cause and effect. More specifically, there is not any characteristic in the realm of effect which has not existed first in the realm of cause.

The universe including man is in the realm of effect. God is the causal being. We can thus know God through examining the universe, as the attributes of the effect can tell us about the attributes of the Cause, the characteristics of God. We can say that there is nothing in the universe, the effect, which does not come from the original image of God.

In the early days of Christianity, St. Paul travelled to Rome and taught that there is one God who is transcendent of the physical universe. The Romans honored a pantheon full of gods. Each god served a particular purpose, and each one had a shape and form. The Romans could not understand how anyone could believe in one invisible God. St. Paul set-

led this question once and for all and that answer is recorded in the Bible:

For what can be known about God is plain because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

Rom. 1:19-20

This passage clearly shows that by learning about the created world, we can also learn about the Creator — His characteristics, laws and principles.

God created all things and mankind. The universe may be called the indirect image of God, while human beings are created in God's direct image. Men and women are the supreme creations of God. By observing the universe, and human beings in particular, we can learn about the characteristics of God.³

Horizontal polarity: positive and negative

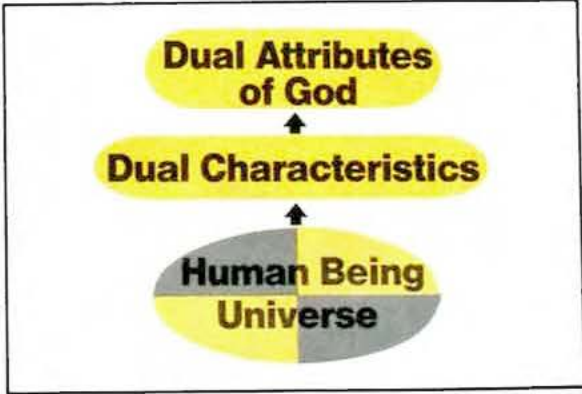
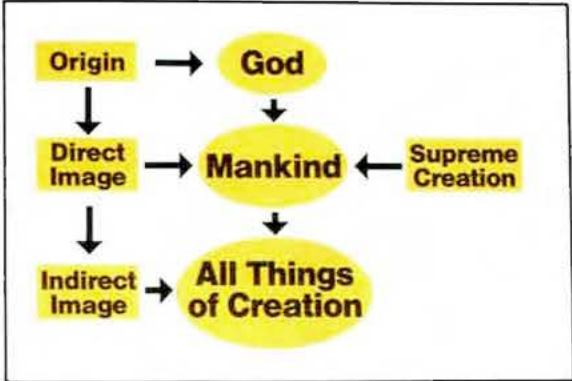
In all levels of the creation, from human beings to animals, plants, minerals and even on the level of physico-chemical material, we observe the polarity of positivity and negativity. (The words positive and negative here mean merely that there is a relationship between two parts, and do not in any sense imply the qualities of goodness/evil, superiority/inferiority, or sufficiency/deficiency.)

On the level of human beings, there are two sexes, man and woman. In animals there are male and female. In plants, generally, there are male and female parts called stamen and pistil. On the level of physico-chemical material, there is always a positive and negative part. (Even the neutron, a neutral particle, can be divided to give a proton and an electron.)

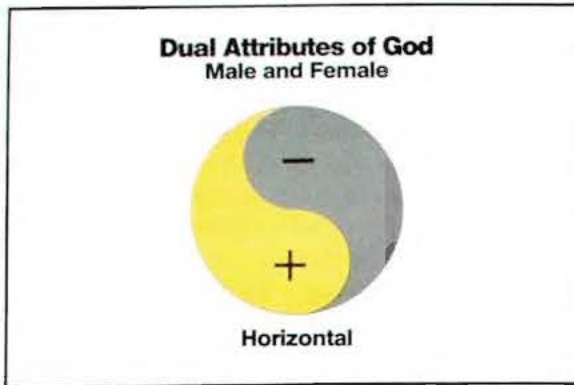
We find these two attributes in relationship on every level. If we encounter this polarity on every level of the universe, we can say that the image of God must also exhibit the attributes of positive/negative, or masculine/feminine. That is, we observe in the creation a continuous and increasingly complete expression of the masculine and feminine aspects of the image of God. All things are created as the manifestation of God's complete image, which includes male and female, positive and negative. This we call horizontal polarity in God's image.

The proton and electron express to some degree the polar attributes of the First Cause, but there is a further

For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.
Rom. 1:19-20



God created man in his own image, in the image of God he created him; male and female he created them.
Gen. 1:27



progression such that when we arrive at the level of human beings, we encounter marked differences in physical structure, personality and emotions between men and women. All of these characteristics are expressions of the personality and character of God.

Vertical polarity: internal and external

There is another type of polarity, that of internal character and external form. Man is composed of mind and body. Mind does not refer only to the mental processes of a person, but rather to all of his internal aspects and personality. The body expresses this internal character. One's face, for example, reveals one's emotions. We may try to conceal our feelings, but those who study body language assure us that the body is continuously expressing, consciously or not, the emotions and feelings of the mind.

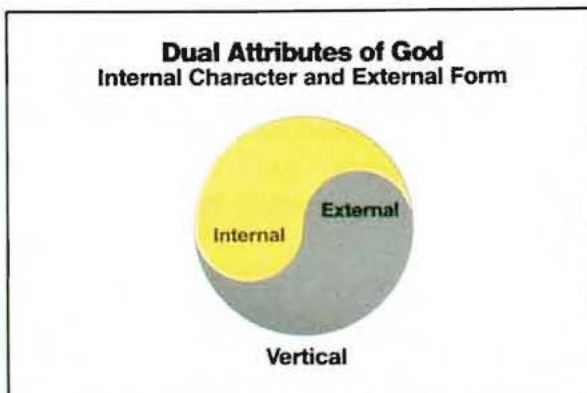
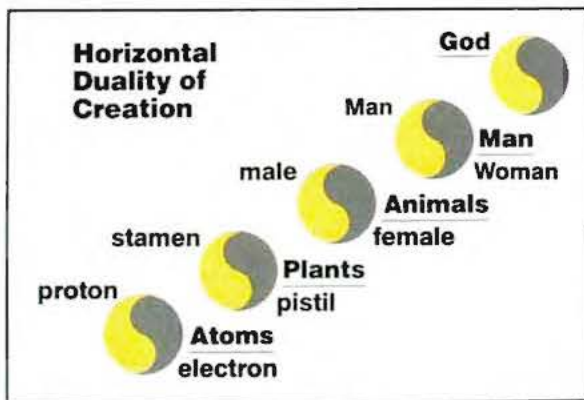
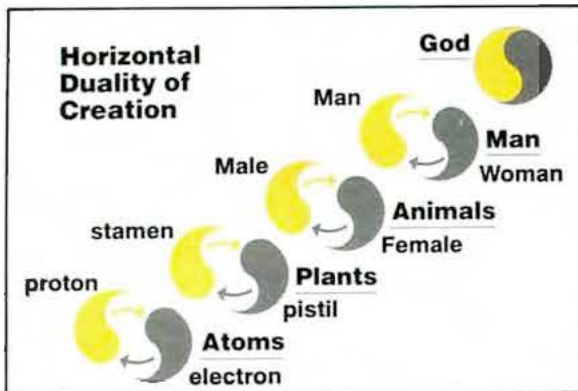
A similar situation holds for the animal realm. An animal has an instinctive mind, which expresses itself in the form and behavior of its body. With respect to a plant, we can also talk about a type of "mind" which organizes the cells to form the body of the plant. This plant "mind" directs the growth of the plant and determines its form, height, shape of leaves, etc. This "mind" also guides the leaves towards the sun, and the root toward the water.

Even on the level of minerals and physico-chemical constituents we find the same polar attributes. Material is organized according to an inherent directive nature which causes energy to take a form, a "body." That is, an atom is the manifestation of some character; atoms obey laws. A proton always makes a "date" with an electron, never with another proton. Sodium atoms always react with chlorine atoms to form salt, following a series of laws which constitutes one aspect of the inherent directive nature of the material.

In this way, we can make another generalization regarding God. If all things of the universe have "mind" and "body," then the cause of the universe, God, must have within Himself the qualities of internal character and external form.

This would be completely in accord with what we have discussed regarding the scientific view of the universe. We know that the universe is made of fields of energy, but there must be an internal character which is organizing the energy. The internal character of God is the source of the internal character of the universe, and the external form of God is the source of energy itself, of which the universe is made.⁴

God's invisible nature or character manifested in reality — this is the creation. Therefore the character of each crea-



tion resembles God's own character. The creation is like a mirror which reflects God's image, and men and women are the children who reflect the parents' characteristics. Creation is the manifestation of the invisible image of God.

6. Summary

God is one unified Being having the characteristics of masculine and feminine as well as internal character and external form. God is transcendent, but He has projected himself into substantial form: men and the universe. Therefore, we find all things are existing as male and female, plus and minus, positive and negative. Furthermore, all things have an invisible internal character and external visible body or substance.

From this law we come to an understanding that everything in this universe comes in a pair system. God created nothing "solo." He created everything in pairs, so that the pairs would complement each other. Furthermore, God designed man to live a "pair" of lives, not just a "solo" life. We have not only our life in the physical world, but also another life which is the eternal spiritual life.

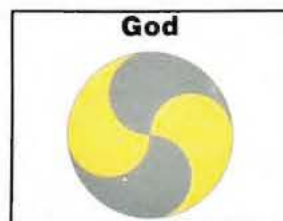
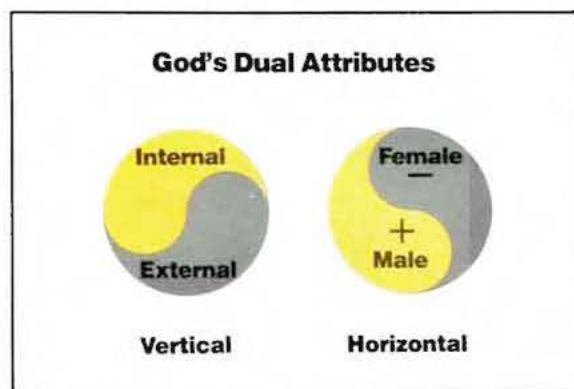
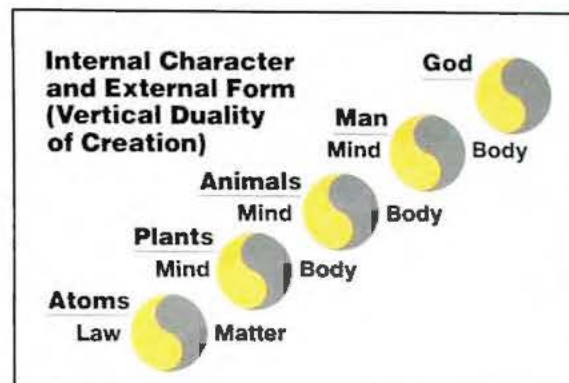
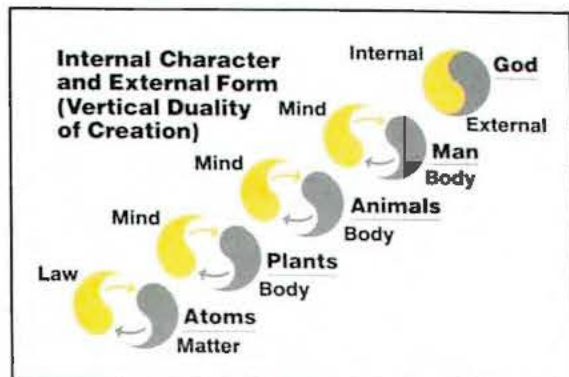
The family: building block of the ideal world

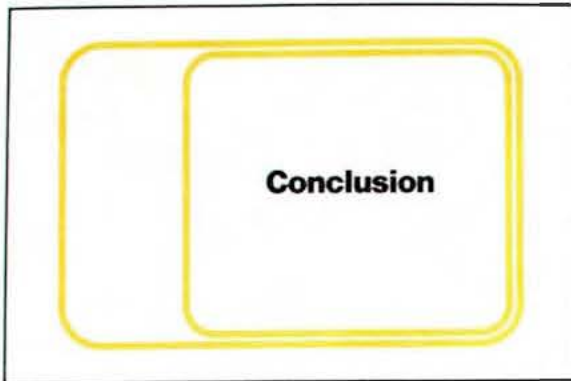
Men and women are the creations which have the potential of completely reflecting the image of God. They are the supreme creations of God. We emphasize, however, that an individual man or woman cannot fully represent God. In order to make the fullest expression of God, man and woman must be perfectly united as husband and wife in love. This would be the perfect expression of God.

Men and women both have mind and body which reflect God's internal character and external form, and man and woman united as a couple represent the unity of male and female character. The couple united by love is the culmination of God's creative work. From the loving couple, multiplication can occur. In the CAUSA view, the family is an eternal institution designed by God and the building block of the ideal society.

C. Conclusion: the theory of evolution

At the present time, there is a great deal of controversy concerning the correct view of the origin and development of the universe. This controversy has generally been cast in terms of the "creationist" vs the "evolutionary" views. We feel, however, that this controversy is unnecessary, and frequently misses the essential question involved.





The essential question is that of purpose. Is the universe the result of God's purposeful creation or not? Our answer to that question is a decisive yes. The precise mechanism of creation is secondary.

Darwin's theory of evolution is based on an examination of our contemporary world, as well as certain evidence from the geologic record. We do not dispute these scientific findings, but we feel that Darwin's theory, if it is correct, is only an external description of God's process of creation. God may have utilized evolutionary mechanisms in creating the form (body) of men, but the entire process required emotion, intelligence and will.

Furthermore, there is a tremendous difference between human beings and even the most intelligent of animals, such as the apes or the various sea mammals. The essential difference is that men and women are the children of God, and God has given them eternal spiritual life. Monkeys and porpoises are animals. They are created for the joy of man. Men and women are created for the joy of God. Men and women are the children of God, created to be sensitive to His love and to share His love with all animals and all the universe.

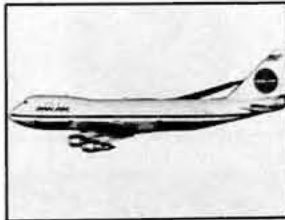
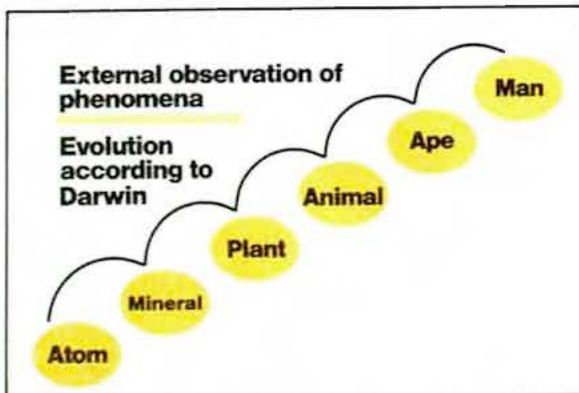
A visitor to an airplane museum might see an old World War I plane and try to apply Darwin's theory of evolution to explain how the Boeing 747 descended from that plane. Did the old plane evolve into the 747 through random mutation? Of course not.

By the same token, an ape will never evolve into a human being through random mutation. The ape represents a stage or step in God's process of creation, but an ape will not become a man, no matter how many millions of years may pass. God had to accomplish each stage of creation and then add new creative energy according to His original plan to achieve each new creation. Compared to the ape, man is a new design, a new and unique creation.

Man is a child of God. The ape is an animal. Man has a spirit. The ape does not. Man is given the blessing of dominion over all of the creation. The ape is not even aware of most of the creation. He relates to a few objects which he needs to live. Man creates a culture. The ape does not.

Engels based his view of the origin of man on the theory of Jean Lamarck: tools produce intelligence; labor makes man. That process must be going on today. Yet, the gorilla in the zoo, even with all the tools in the world, will never become like John Wayne. After all the years of evolution, there are no

CAUSA View of the Theory of Evolution



ape species which have become "nearly human." The ape is still the ape, and man is still man.

Evolution and the design of the universe

We normally find a pattern in the work of an artist. After a certain period of time, we can even recognize that a painting is the work of Degas, Van Gogh or Cezanne. Throughout the universe, we also find patterns. We have just discussed the occurrence of polarity throughout the universe. Does not the consistency of patterns such as polarity throughout nature suggest that all things come from the same Creator?

The consistency of this pattern causes us to challenge the concept of a chance process in evolutionary development. Darwin argued that nature had advanced through a process of natural selection. He said that random mutations occurred and allowed nature to advance. Nevertheless, we must ask whether such "mutations" were in fact "random" or whether there was some providential design to them. As we have noted, as scientists continue their study of nature, they come more and more to feel that the world was created for the sake of human beings. How could this result from a random process?

CAUSA recognizes a design in nature and, therefore, also recognizes the necessity of a designer. That designer is none other than God.

Amazingly, Marx's view of man is at a far lower level of sophistication even than Darwin's. In the *Dialectics of Nature*, Engels based his view of evolution on Lamarck. This view has been shown to be antiquated and without validity. The Marxist-Leninists still choose to cling to this view as is shown in even recent Marxist publications such as Afanasyev's 1980 version of *Marxist Philosophy*.

