

# IS CHRISTIANITY ALONE FULLY TRUE AND IS JESUS CHRIST REALLY THE ONLY WAY TO GOD?—Part 3

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Have you ever wondered why so many people speak in terms of being *blessed*, of being *given* gifts, etc., when they “don’t” believe in God? Who gave them the gifts? They accept the gifts, but rarely acknowledge God as the Giver. In a TV news report of an earlier interview (given on the day he died, October 10, 1985), Yul Brynner noted, “I’ve been blessed with this special gift—who could ask for more in life?” In a *20/20* interview October 10, 1985, noted rock musician Bob Dylan commented, “I don’t have any faith in myself that I can do anything...I just pull it off. I’m amazed I can even do it.”

People often say, “my life is so full of *blessings*” or “I have been *given* so much in life.” This sense or intuitive perception that there is something good going on and something more involved than the life we know has been a constant theme in human discourse and activities throughout history.

To cite a modern example, Sir John Eccles is one of the foremost brain scientists of this century, and was awarded the Nobel Prize for medicine. He writes as follows concerning the conclusions that can be drawn from natural theology:

**We think science has gone too far in breaking down man’s belief in his spiritual greatness... and has given him the belief that he is merely an insignificant animal that has arisen by chance and necessity in an insignificant planet lost in the great cosmic immensity.... The principal trouble with mankind today is that the intellectual leaders are too arrogant in their self-sufficiency. We must realize the great unknowns in the material makeup and operation of our brains, and the relationship of brain to mind, in our creative imagination and in the uniqueness of the psyche. *When we think of these unknown as well as the unknown of how we come to be in the first place, we should be much more humble....* Mankind would be cured of its alienation if that message [of man’s spiritual significance] could be expressed with all the authority of scientists and philosophers as well as with the imaginative insights of artists.... We pray that man may develop a transforming faith in the meaning and significance of this wonderful, even unbelievable, adventure given to each of us on this lovely and salubrious earth of ours, itself a mere grain in the infinite cosmos of galaxies.... This whole cosmos is not just running on and running down for no meaning. In the context of natural theology we come to the belief that we are creatures with some supernatural meaning that is as yet ill defined. We cannot think more than that we are all part of some great design. Each of us can have the belief of acting in some unimaginable supernatural drama. We should give all we can in order to play our part in this life on earth. Then we wait with serenity the joy for the future revelations of whatever is in store after bodily death.<sup>15b</sup>**

## The Innate Knowledge of God in Atheists, Skeptics and Other Opponents of Christianity

Even those whose personal philosophies have been intensely detrimental to Christian

faith can't escape God. As noted skeptical philosopher Bertrand Russell, the author of *Why I Am Not a Christian and Other Essays*, once wrote in a letter, "The centre of me is always and eternally a terrible pain—a curious wild pain—a searching for something beyond what the world contains, something transfigured and infinite."<sup>16</sup> The occult psychologist Carl Jung, whose damage inflicted on Christianity is hard to calculate, wrote in his autobiography, *Memories, Dreams, Reflections*, "I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force."<sup>17</sup> This is the same man who, grimly, said more than once, "They would have burned me as a heretic in the middle ages."<sup>18</sup> Werner Erhard, whose est/The Forum seminars are subtly yet profoundly anti-Christian recalls in an authoritative biography of one moment in his life concerning the sins he had committed against his family. In an apartment with a large window overlooking the ocean he recalls, "As I sat there I had a conversation with God. It was a holy experience; it had not the circumstances but the experience of holiness about it. I was literally forced to rise from my chair, and then forced to my knees. And I prayed for forgiveness."<sup>19</sup>

Atheists, again, are "certain" there isn't a God. But this is a conviction that is really quite unwise since no atheist could exist for even a second longer apart from the preserving hand of God. Indeed, our moment-by-moment existence depends solely upon His goodness and upholding power, for He is "sustaining all things by His powerful word" (Heb. 1:3) and "in Him all things hold together" (Col. 1:17). As the prophet Daniel told the pagan King Belshazzar, "[Y]ou have exalted yourself against the Lord of heaven.... [But] the God in whose hand are your life-breath and your ways, you have not exalted" (Dan. 5:23). One Buddhist makes a statement common in our culture, "We are not in God's hands; we are in our own."<sup>20</sup>

But atheist beliefs do not square with human perceptions. In *The Tao of Psychology*, Zen practitioner Jean Bolen, M.D. writes of Jung's discussion on synchronicity and observes we all in some ways "feel ourselves part of a divine, dynamic, interrelated universe."<sup>21</sup>: "Whether I am lying under the stars or sitting in Zazen meditating, or at peace in prayer, the *intuitive* knowledge that there is a patterned universe, or an underlying *meaning* to all experience, or a primal source, *to which 'I' am connected*, always evokes a feeling of reverence. It is something *known* rather than thought about, so that explanatory words are inadequate."<sup>22</sup>

She also recalls, "I went to the mountains when I was a youngster and lay in my sleeping bag under the stars, seeing the vastness of the Milky Way above. What my eyes saw, my soul experienced. I felt a sense of reverence and awe at the boundlessness and beauty of the universe. It touched me. I felt God's presence in the mountains, trees and immense sky."<sup>23</sup>

As an editorial in *Reader's Digest* commented, "Walk out on a balmy August night, when meteors have streaking tracks overhead, and the belief will come unbidden that all of that splendor must reflect a reigning intelligence, that such intelligence will give evidence of its existence,..."<sup>24</sup>

In the daytime, we cannot see the stars, but we know they exist—we see them at night. At the North Pole where light shines 24 hours a day and it is never night, someone living there might not believe there are stars because he has never seen them. Still, they would exist—as massive, awesome realities. Because we cannot yet see something (God), does not mean it (He) does not exist. At the final judgment, no one will doubt God's existence in the slightest.

**Notes:**

- 15b Sir John Eccles and Daniel N. Robinson, *The Wonder of Being Human: Our Brain and Our Mind* (Boston: Shambhala/New Science Library), 1985, 178-79.
16. In Robert Kastenbaum, *Is There Life After Death?* (NY: Prentice Hall), 1984, p. 9, citing Bertrand Russell, *The Autobiography of Bertrand Russell*, Vol. 2 (Boston: Little Brown & Co.), 1968, 95-96.
17. Aniela Jaffe (ed.), *C. G. Jung Memories, Dreams Reflections* (NY: Vintage), 1965, xi.
18. Ibid.
19. William Warren Bartley, III, *Werner Erhard: The Transformation of a Man: The Founding of est* (NY: Clarkson & Potter, Inc.), 1978, 92.
20. *Seikyo Times*, October 1982, 55.
21. Jean Bolen, *The Tao of Psychology* (San Francisco: Harper & Row, 1982), 7.
22. Ibid., 2, last emphasis added.
23. Ibid., 1.
24. Editorial, *Reader's Digest*, August 1987, 117.