



## Logical Approaches to the Existence of God: Religious, Moral, Ontological, Teleological: Nickel's *Mathematics: Is God Silent?: Fibonacci Sequence*

There are five logical approaches to the existence of God any one of which makes the heathen accountable for his disinterest in knowing more about God at the moment of God-consciousness. Here is an overview of them taken from:

Thieme, R. B., Jr. *Heathenism*. 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2001), 16-17:

### The Five Logical Approaches to the Existence of God

#### A. Theological or Religious Argument:

1. God must exist because man universally believes in His existence.
2. Awareness of the existence of God occurs because others believe He exists and talk of His existence.
3. In human history all cultures arrive at a concept of a supreme being which manifests itself and to which they pay worship.
4. In this case the human mind establishes faith as the criterion for reality.
5. The creature does not crave what does not exist which indicates the reality of the Supreme Being.
6. This knowledge is arrived at through empiricism, and this is one way to become God-conscious.
7. Men do seek after God:

**Acts 17:26 -** Jesus made from the source of one [ **Adam** ] all nations of men to dwell on the face of the earth, and has predetermined their dispensations, and the boundaries of their habitation [ **nations and generations** ],

**v. 27 -** with the purpose that they should seek after God [ **God-consciousness** ], if [ **4th class construction: less probable future condition** ] they grope in the dark after Him and find Him [ **Gospel-hearing** ] (I wish all were but they aren't), and He exists not far from any one of us [ **as close as anyone's positive volition** ],

**v. 28 -** for in Him we live, and move, and exist, as even some of your own poets [ **Aratus** \a-rā' tus\ and perhaps Epimenides \ep-i-men' a-dēz\ ] have said, 'For we also are His offspring' [ **γένος, genos: descendants of a common ancestor, i.e., Adam created by the hand of the Lord** ].'"

#### B. Anthropological or Moral Argument:

1. To a greater or less degree man's soul possesses both volition and conscience with an urge to choose right from wrong.
2. The structure of society and the function of human government are based on human recognition of virtue and truth.
3. These phenomena of man's moral nature suggest the need and desire for a Supreme Being Who is the standard for right and wrong. There is no explanation for this apart from the existence of God.
4. A material, ungoverned universe can know nothing of moral values and distinctions apart from the absolute righteousness of a Supreme Being.

#### C. Ontological Argument:

1. Since the human mind possesses the idea of a perfect and absolute Being such a Being must exist.



2. Apart from theological (or religious) and anthropological (or moral) tendencies, the existence of God is necessary for the ideal of perfection to develop in the human mind.
3. Beyond the relative, which man measures, there is the absolute which gives character or value to the relative, i.e., that which is not absolute or independent.
4. So when one is dealing with any phase of the relative (that which is dependent) and they take it back far enough, logically or illogically, they come to the absolute and thereby become aware of God's existence, therefore, God-consciousness.
6. In this case, the mind uses rationalism as the criterion of reality. Some arrive at the conclusion that man evolved from a primordial sea over billions of years. But this ignores the rationale presented by the next argument.

#### D. Teleological:

1. Observation of the structure of the universe demands a Designer. Romans 1:19-20.
2. Whether looking at the visible universe around us (telescopic) or at the invisible universe about us (microscopic) both phenomena possess order, design, arrangement, purpose, and adaptation, and all cause us to conclude there is a Designer.
3. Whether the design of the galaxies or the structure of an atom, there is no such thing as accidental order.
4. In this case, the mind uses empiricism as the criterion of reality.

**Nickel, James. *Mathematics: Is God Silent?* Rev. ed. (Vallencito: Ross House Books, 2001), 234; 236-37; 239-43; 248-50:**

God is seen as the foundation of all knowledge, not just "spiritual" knowledge. He knows everything that there is to know, and He knows everything thoroughly and completely. To God, every item of His creation, invisible and visible, reflects back to Him the beauty, wonder, and infinity of His attributes. (p. 234)

Galileo spoke of the great "book of nature." The writing of this book is mathematical; the symbols are triangles, circles, and other geometrical figures. He believed that it is impossible to comprehend a single word of this book unless one has the aid of mathematics. (p. 236)

Mathematics is a disciplined thought structure that describes both the numerical and spatial aspects of the structure of God's creation. Using these two aspects as a guideline, let us explore some of the many wonders of God's creation.

#### **Music, Trigonometry, and Wave Motion.**

At the creation, the "morning stars sang together" (Job 38:7). Music is universal and its structure is thoroughly mathematical. Whosoever participates in music is really counting without being aware of counting.

**The Mathematical Harmony of Music.** Every note of the musical scale has an exact frequency; each note vibrates a certain number of times per second. For example, the frequency of middle C is about 261.6 cycles per second. (p. 237)

Every sound that is pleasing to the ear can be described mathematically as the summation of what are called sinusoidal functions. The order and harmony of true music will create order and harmony in those who listen to it and play it. Those sounds that are not pleasing to the ear we call noise. Noise and dissonant music do not display regularity and cannot be described in terms of the mathematics above. The disorder of noise, and much of the popular "rock music" of today could be proved mathematically to be noise, will create disorder in those who listen to it and play it. (p. 239)

#### **The Fibonacci Sequence.**

Another fascinating numerical property found in God's creation is called the Fibonacci \fi-bō-nā' chē\ sequence. Leonardo of Pisa popularized it in the 13th century. The sequence looks as follows:



1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377 ...

Note that the third term is the sum of the first two, the fourth the sum of the second and third, and so on.

The Fibonacci numbers occur repeatedly in the petal arrangement of flowers. For example, two petals are found on the Enchanter's Nightshade, three on the Lily, and Iris, five on the Wild Geranium, Spring Beauty, and Yellow Violet, eight on the Delphinium, thirteen on the Corn Marigold, twenty-one on the Chicory, thirty-four on the Ox-eye Daisy, fifty-five on the Field Daisy, and eighty-nine on the Daisy. (pp. 240-41)

These numbers are found in the spiral arrangement of petals, pine cones, and pineapples. In the pine cone spiral there are five spirals one way and eight the other. In pineapple spirals, the pair one way and the other can be five and eight or eight and thirteen. In the sunflower spirals, the combination can be eight and thirteen, twenty-one and thirty-four, thirty-four and fifty-five, fifty-five and eighty-nine, and eighty-nine and one hundred forty-four. (p. 241)

**The Genealogy of the Male Bee.** The male bee has only one parent, the female bee. The female bee has two parents, the male bee and female bee. One male bee has one mother, two grandparents, three great-grandparents, five great-great grandparents, eight great-great-great grandparents, and thirteen great-great-great great grandparents. (pp. 242-43)

The basic structure of a piano keyboard consists of an octave of *thirteen* notes, *eight* of which are white and *five* of which are black. The black keys come in groups of *two* and *three*! (p. 243)

### Spirals.

Botanical spirals are found in the growth of creeping vines, the Honeysuckle, and the Bindweed. The vortex of a whirlpool, the motion of a tornado, the storm clouds of a hurricane, ocean waves, and certain shorelines all reveal the spiral pattern. (p. 248)

In the animal kingdom, we find the spiral appearing in the horns of wild sheep, seashells, claws, elephant tusks, beaks, teeth, fangs, and spider webs.

Many internal organs (e.g., the cochlea of the human ear) are spirals. The human umbilical cord is a triple spiral helix.

The genetic structure of all living things is the spiral helix of the DNA molecule. The gene structure "displays a most regular and lawful activity—with a durability or permanence that borders upon the miraculous."

As we look to the heavens, we see the spiral in the structure of the tail of a comet curving away from the sun and in many galaxies. Modern astrophysicists have posited a fascinating thesis with regard to the creation of these galaxies. They believe that creative forces (assumed by these scientists to be self-generating) released compound ripples, or oscillatory patterns, causing violent, abrupt changes in the pressure and density of the galactic mass. They refer to these oscillatory patterns as galactic "sonic booms." These whirling sound waves produced a spin in the galactic cloud and stars were born within the interior regions set up by this spin. The Bible reveals that God created the stars in these galaxies by His voice, "Let there be" (see Genesis 1:14-19). The first chapter of the Gospel of John describes the eternal Word (*logos*) of God as the agent through whom all things (including the galaxies and stars) were made (John 1:1-3). It is possible that astrophysicists, albeit governed by evolutionary presuppositions, have simply restated the biblical image of creation through the Word (or sound) of God. Has science, in its affirmation that visible stars and galaxies are spiral blast patterns, inadvertently confirmed the biblical message of creation? When we view these galaxies, we are observing the residual imprints of standing shock waves generated by the thundering and creative voice of Almighty God. (p. 249)

NOTE:

Check out this Web site:

<http://mathforum.org/dr.math/faq/faq.golden.ratio.html>