


Letters

the New Testament are themselves capable of adding considerably to our belief in the documents' historical authenticity. F. F. Bruce and, more recently, Peter Williams have published accessible studies of this, and it is an area that strongly merits being taken into consideration.

Throughout the book Holder's writing is clear and readable, although some of the on-the-fly references to various philosophers and theologians might frustrate a beginner. One must digest a fair bit of mathematics at the level illustrated above. It seems to me that, on the whole, the book is a graduate-level text whose hefty price-tag (even the e-version is not inexpensive—\$48.95) will deter many potential readers. Still, within its given remit and despite a few limitations, the book does a good job. It can be well recommended for theological libraries and researchers in the area. I suspect, however, that the conclusions may need to be de-mathematized a little in order to convince ordinary citizens.

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Expanding Isaac's Concluding Statement

In the article entitled "The Significance of *The Mystery of Life's Origin*" (PSCF 73, no. 3 [2021]: 158–62), Randy Isaac gives a very thorough, critical review of the two books on intelligent design (ID) by Charles B. Thaxton and others: the first published in 1984,¹ and its most recent edition with updates, published in 2020 by the Discovery Institute.²

At the conclusion of the article, Randy contends that "Origin-of-life research offers no compelling apologetic either for or against a Creator." That is well and good, but not surprising. Arguments from the mysteries of nature alone, be it origin-of-life, fine tuning of the universe, complexity of the structure of living cells, or others, are necessary arguments for a Creator, but they are not sufficient, ergo not compelling.

I wish Isaac had added to his above concluding remark, the statement that there are other evidences

that are necessary to make the argument of a Creator compelling.

We all know that in addition to the evidence from the physical world, we have evidence, for example, from human nature, from history and archeology, and from scripture and the person of Jesus Christ. Only when put together can these make the argument of a Creator compelling.

Each of the above evidences, starting with evidences from the physical world pointing to a Creator, form a single string which is necessary, but it can be broken by a counter argument unless the strings are all wound together to form a strong rope and thus make a compelling apologetic case. If the various strings of evidence are wound together, they would fulfill the case of a necessary and sufficient condition for the existence of a Creator.³

As an obvious illustration, Nobel Laureate and brilliant physicist Steven Weinberg (recently deceased), vehemently denied the existence of God all his life, whereas another Nobel Laureate, Eugene P. Wigner, gave credit to a Creator based on laws of nature in his lectures on quantum mechanics, when I was a graduate student at Princeton.

Notes

¹Charles B. Thaxton, Walter L. Bradley, and Roger L. Olsen, *The Mystery of Life's Origin: Reassessing Current Theories* (New York: Philosophical Library, 1984).

²Charles B. Thaxton et al., *The Mystery of Life's Origin: The Continuing Controversy* (Seattle, WA: Discovery Institute Press, 2020).

³See Kenell J. Touryan, *A Cord of Multiple Strands: An Evidence-Based Assessment of Christian Truth Claims* (Holland, MI: Black Lake Press, 2011).

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The Mystery of Life's Origin: Know Thyself

Randy Isaac, in "The Significance of *The Mystery of Life's Origin*" [MLO] (PSCF 73, no. 3 [2021]: 158–62), provides a strong case for the failure of MLO-1¹ and MLO-2² to suggest, from the scientific work dealing with the origin-of-life question, the metaphysical implication for the existence of an intelligent designer. This is quite important since the MLO-1 book laid the foundation for the rise of the intelligent design movement.