

The Oologah Informer
February 9th, 2013

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Service Times

Sunday

Bible Class: 9:30 A.M.
Worship: 10:30 A.M. & 5 P.M.

Wednesday

Bible Study: 7 P.M.

Preacher:

Russ Earl

AM Sermon:

I will Cry Out to God
“Wonder at His Power”
(Psalm 8:1-4)

PM Sermon:

Questions about the church of
Christ – Part 1 (1 Pt 3:15).

Sunday AM Bible Class:

The Book of Job – D. Jackson

Wednesday Bible Class:

When Christians Sin - Swearingen

In SEARCH of the Lord's Way

Tulsa KWHB TV 47
Sunday mornings at 7:30am

For the Record: 2/2

AM Bible Class: 22
AM Worship: 25
PM Worship: 13
Contribution: \$2566
Weekly Budget: \$2748
Wednesday Night Bible Class: 18

Richard Dawkins – God Hater

By Wayne Jackson
(Part 3)

Inspiration

Dawkins thinks that contemplation of the natural world is sufficient for any “inspiration” needs man might have. But reflection upon the natural world, lovely as that is—though marred by human abuse—raises a myriad of complex questions.

How did the ingenious “uni-verse” (not multi-verse) come to be? If the theory of evolution were true, how did living creatures derive from the non-living? How did dead matter create “awareness” and moral sensitivity? From the atheistic vantage point, these questions are more frustrating than inspiring.

Consolation

Where is the consolation in atheism? Totally absent! Skepticism is a black hole of despair. Here is what Dawkins said in an interview some years back regarding human beings.

You are for nothing. You are here to propagate your selfish genes. There is no higher purpose in life (Bass 1990, 60).

Coming perilously close to being critical, Dawkins’s admiring reviewer in *The Economist* was forced to concede (after referring to the professor’s discussion of the amazing discoveries of modern physics) that “only a minority will find as much consolation in quantum physics as in the prospect of reuniting with their dearly departed in heaven.”

Can you picture the sad scene of a father and mother who have just lost a precious child to death? As they sit by the body of that lifeless babe, sobbing with broken hearts, Richard Dawkins consoles them with these sentiments. “Just remember that little Mary was nothing, and she had no purpose in life other than to propagate her selfish genes.”

The confusion of atheism would be humorous if not so tragic. Dawkins says we are here “to propagate” (an infinitive of purpose) in order to prove there really is “no purpose” in life. A purposeful, non-purposeful existence; how incoherent!

And how can there be a “purpose” unless there is someone who purposed?

The only “consolation” that Dawkins and his ideological kin can offer is a “cold hole in the ground.”

The words of the pathetic Bertrand Russell form a fitting conclusion:

I do know the despair in my soul. I know the great loneliness, as I wander through the world like a ghost, speaking in tones that are not heard, lost as if I had fallen from some other planet (1968, 145).

More pitiable even:

[T]he loneliness of the human soul is unendurable, nothing can penetrate it except the highest intensity of the sort of love that religious teachers have preached; whatever does not spring from this motive is harmful, or at best useless (quoted in Monk 1996, 135).

Again from the tormented pen of Russell (Monk 1996, xix):

Through the long years
I sought peace,
I found ecstasy, I found anguish,
I found madness,
I found loneliness.
I found solitary pain
that gnaws the heart,
But peace I did not find.

Such is the “consolation” of Dawkins’s atheism!

Conclusion

Finally I must note that the professor depicts Christ as a teacher of “dodgy [suspect, dishonest, untrustworthy] family values.” His admiring reviewer says “Dawkins dreams of a day when atheists are as well-organized and influential as Christian conservatives.” His greater dream is that Christians (and all religionists) will someday vanish from the earth! Dream on! Two centuries from now the impact of Richard Dawkins will be but a fly-speck note (if that much) on a yellow page of some obscure bibliography—while the name and influence of Jesus of Nazareth will reverberate around this globe (provided it still is here) as it has for virtually twenty centuries.

Atheism robs us of much and provides us with nothing.