

1. God (1,3,6,7,11,13,21,26)
  - A. Does God Exist (1,3,5,7,18,21) –
    - i. Theists believe God has revealed Himself enough for us to know he exists and to realize we can seek to understand more about him.
    - ii. Atheist say:
      1. “I am an atheist because there is no evidence for the existence of God. That should be all that needs to be said about it: no evidence, no belief.” – Dan Barker, atheist author, 1992 (26p79)
      2. “Faith is the great cop-out, the great excuse to evade the need to think and evaluate evidence. Faith is belief in spite of, even perhaps because of, the lack of evidence.” – Richard Dawkins, atheist author, 1994 (26p79)
    - iii. Both theists and atheist claim evidence (or, lack of evidence) to base their belief in. Both theists and atheist are looking at the same evidence. Both are using human reasoning to interpret the same evidence but drawing different conclusions. The difference in interpretation may result from:
      1. Available information
      2. Life experiences
      3. Motivation
    - iv. Evidence, interpretation and absolute certainty.
      1. There is very little in life that we can claim to be true with absolute certainty.
      2. Even if God wrote his name in the sky and appeared saying, “I exist”, humans would still have to interpret what they saw or claim to have seen or remembered seeing or videotaped. Interpretation of evidence is always needed and because of that there will be different interpretations and understandings of the evidence. This does not mean there are many truths. There is only one true interpretation, and the others are false interpretations. But, there still will not be 100% agreement or 100% certainty. This is true of historical details, current events, evaluation of a person’s motive, legal cases, etc.
      3. What we are attempting when we interpret the evidence is the best explanation for the evidence we do have. We do have evidence of:
        - a. A universe that had a beginning
        - b. Complex forms of life (DNA, cells, genetics, movement, etc.)
        - c. Natural moral knowledge in mankind
      4. This is not a matter of mankind asking for the type of evidence he would like to interpret, but instead of mankind interpreting the evidence that is there. It is like a crime scene where everything has been stolen, but no one left a note confessing to having taken the things. Do the police say, “Well, there is no evidence of a criminal” No. The evidence of a criminal is the fact of the crime. The investigators don’t get to choose their preferred evidence, instead the investigators have to work with the evidence left at the scene.
      5. Atheists are not off the hook because they want additional evidence or a different type of evidence or more convincing evidence. Mankind needs to

draw a conclusion about the existence of God from the evidence they do have. And, Paul says in Romans 1:19-20 that men are “without excuse”

- a. “For **what can be known about God is plain to them**, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. **So they are without excuse.**”
- v. By using the same standards of proof we use in our everyday life we can demonstrate God’s existence (13p9):
  1. **Proven by definition** which is similar to solving algebraic equations using proofs.
    - a. Once it is determined that the universe came into existence we can sort through the alternatives.
    - b. These alternatives can be categorized as:
      - i. A random process
      - ii. Special creation (God)
    - c. Now, using mathematical probability the option of the universe existing through a random process can be overwhelmingly eliminated.
    - d. The only other alternative for the existence of the universe is God.
  2. **Probabilistic proof** using statistics.
    - a. The laws of physics are used to predict the probability of an eclipse, the probability of sending a man to the moon, the probability of engineering of a bridge that will support traffic and the probability of engineering a car that will operate.
    - b. The detailed prophecies and their historical fulfillment can be used to show the probability of the Bible being divinely inspired can be used the same way the laws of physics are used to declare the probability of an eclipse, a moon landing, a functioning bridge and an operational car.
  3. **Legal proof** to prove the truth of events that happen only one-time (a crime, a sports event, the life of a historical figure, etc).
    - a. Legal proof requires:
      - i. Eyewitness testimony that can be analyzed
      - ii. Circumstantial evidence such as things that can be examined
    - b. Jesus resurrection and Jesus’ claim of being God have:
      - i. Eyewitness testimony – the gospel accounts, secular historical documents
      - ii. Circumstantial evidence – conversion of Paul, development and growth of church, historic response of Jews and of Romans, etc. (13p9)
- vi. Arguments for Gods Existence (7)
  1. Classical Proofs – these are arguments that use philosophical categories and concepts found in the philosophy of the ancient Greeks, and, later, detailed for Christian Theism by Christian philosophers (26p83). There are

four basic arguments for the existence of God that are called “Classical Arguments”: Cosmological, Teleological, Moral and Ontological

a. **Cosmological arguments** – use of the existing universe as proof for the existence of God.

- i. Since there is a universe rather than none at all, the universe must have been caused by something beyond itself. This is an argument based on the law of causality: Every finite thing is caused by something other than itself. (3p160)
- ii. The process of basic Cosmological thinking:
  1. Something exists.
  2. It owes its existence either to nothing or to something.
  3. Nothing cannot cause something.
  4. So, there is something, which is either one or many.
  5. If many, the beings would be mutually dependent for their own existence or dependent on another.
  6. They cannot be mutually dependent for their existence because something cannot exist through a being on which it confers existence.
  7. Therefore, there must be ONE being through which all other beings exist.
  8. This ONE being must exist through itself.
  9. Whatever exists through itself, exists in the highest degree of all.
  10. Therefore, a supremely perfect Being exists in the highest degree. (3p160)
- iii. Two types of Cosmological Argument because the universe needs both a creating force of origin, but also a conserving force
  1. Horizontal argument – reasons back to the Cause of the beginning of the universe.
  2. Vertical argument – reasons from the being of the universe. This is based on the premise that something is keeping the universe in existence right now as in:
    - a. Colossians 1:17, “And he is before all things, and in him all things hold together.”
    - b. Hebrews 1:3, “He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.”
- iv. Kalam Cosmological Argument (the horizontal argument):
  1. Three basic points of the Kalam Argument:
    - a. Whatever begins to exist has a cause
    - b. The universe began to exist
    - c. *Therefore*, the universe has a cause
  2. Science defends the second point above (vi.1.a.i.1.b) because of two positions:

- a. the big bang theory – science claims the universe began in a colossal explosion a finite time ago. (26p84) Thus, the universe is not eternal and the universe is in time.
  - b. the second law of thermodynamics – since the universe came into existence at a point of finite time it is continuing to expand. Science says that every object in the universe is moving away from every other object. Even space is expanding. The second law of thermodynamics says that all isolated systems will tend toward a state of maximum disorder. And, the amount of useable energy is decreasing. The universe is running down which means it had a beginning.
3. The logic of the third point above (vi.1.a.i.1.c) in the Kalam argument says:
- a. Based on the law of causality (whatever comes into existence must have a cause), the universe has a Cause.
  - b. The Cause that created the matter of the universe must be immaterial.
  - c. The Cause that created the time in the universe must be timeless.
  - d. The Cause that created the space in the universe must be spaceless.
  - e. To say something with matter, time and space created matter, time and space would be absurd because the creation would have to exist before its own existence.
  - f. Because the Cause existed forever without the universe, the universe must exist because the Cause willed it to exist. Thus, the Cause has a will and is personal.
  - g. All of this together presents a Cause that is:
    - i. Immaterial
    - ii. Timeless
    - iii. Spaceless
    - iv. Personal
    - v. Powerful

## **The Universe Exists**

### ***Was there a beginning?***

<u>No beginning</u>	<u>YES - There was a beginning</u>
-impossible since it exists -impossible since everything in universe has beginning -if universe is eternal then it would have run out of energy long ago	- True

### ***Was the Universe Caused?***

<u>The Universe was not Caused</u>	<u>YES - It was Caused</u>
-impossible since everything is caused	- True

### ***What was the Cause?***

<u>A random directionless force</u>	<u>YES - A Personal Agent</u>
Impossible just like: A) Can shaking the parts of a watch put the watch together? No. B) Can a tornado build a house when it hits a lumber yard? Never.	- True

### ***What is this Agent like?***

<u>Limited to Universe</u>	<u>YES - Separate from Universe</u>
- This would make the universe self existent -worship creation or of things in creation is idol worship -here god is found in things, nature, animals -many religions make it this far, but fail to see the true holy God.	- True. This Creator would be: 1) intelligent 2) powerful 3) timeless 4) capable of choice 5) immaterial 6) causeless

<u>Idol Religions are Illogical</u>	<u>Three religions have a Logical God:</u>
1. Buddhism 2. Hinduism 3. Ancient Religions	1. Islam 2. Judaism 3. <b>Christianity</b> - the only true and complete revelation from God.

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4. Thomas Aquinas took this one step further by addressing the need for a Cause of the universes current existing.
  - a. Think of music. When you hear music it is existing, but when music stops being heard it is because the source of the music has stopped.
  - b. For something to be existing something must be causing its current existence.
  - c. Consider a human. The human is existing, but are they existing because it is the human's essence to exist? No.
  - d. The human is existing because like music something is the cause of the existence.

- e. Remove the cause and the music or the human can no longer exist.
  - f. Since you are the one who is existing your existence is not caused by you existing, but by a Cause whose very essence is existence.
  - g. Aquinas summary: "All men know this to be God." (26p84-85)
- b. **Teleological arguments** – Design Argument (7,9,10,30p240) – use of the design, purpose and order of the universe as proof for the existence of God.
- i. From the Greek word *telos* meaning "end, goal, purpose"
  - ii. **Contemporary Teleological Argument** - In today's world the design or teleological argument is supported with scientific details such as:
    1. Fine-tuning of the universe such as is described by philosopher Robin Collins: "When scientists talk about the fine-tuning of the universe they're generally referring to the extraordinary balancing of the fundamental laws and parameters of physics and the initial conditions of the universe. Our minds can't comprehend the precision of some of them. The result is a universe that has just the right conditions to sustain life. The coincidences are simply too amazing to have been the result of happenstance (from "The Evidence of Physics: The Cosmos on a Razor's Edge") (26p466)
    2. Irreducible complexity which refers to the fact that there are systems in biological life that consist of several interlocking parts that must be in place before they can function at all. Similar to how a computer operating system must be fully created and installed before it will function. The argument demonstrates that this irreducibly complete system could not have come about by gradual, incremental changes, but must have been given all at once. Even Charles Darwin himself admitted in "Origin of Species" chapter 6, "If it could be demonstrate that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. (26p466)
    3. Information theory refers to the fact that the DNA of biological life forms contains information encoded at the molecular level. Because information always arises from intelligence, there must be an intelligent source of the DNA's information.

- a. *“Proponents of an intelligent origin of life note that molecular biology has uncovered an analogy between DNA and language...The genetic code functions exactly like a language code – indeed it is a code. It is a molecular communications system: a sequence of chemical ‘letters’ stores and transmits the communication in each living cell.” – Walter Bradley, mechanical engineer and Charles Thaxton, biochemist*
- iii. **Classical Teleological Argument** – focuses on the abstract concepts such as being, time, cause and space.
  - 1. In this thought process there are four kinds of causes:
    - a. Material cause – out of which the effect is (for example: wood)
    - b. Formal cause – which an effect is (for example: a structure, a chair)
    - c. Efficient cause – by which an effect is (for example: who made the chair, carpenter)
    - d. Final cause – for which an effect is (for example: why was it built? To sit on.)
  - 2. Cosmological, Ontological and Teleological:
    - a. **Cosmological** argument reasons **from** the existence of the cosmos **to** a Creator
    - b. **Ontological** argument argues **from** the concept of a Necessary Being **to** that Being’s existence
    - c. The **Moral** argument argues **from** a moral law **to** a Moral Law Giver.
    - d. **Teleological** argument argues **from** design **to** a Designer
  - 3. The teleological argument points out that all things aim toward their destiny (seeds grow into plants, projects are started for the purpose achieved upon completion, journeys begin with a destination in mind). Everything is reaching toward completion or towards their design (*telos*)
  - 4. The journey of the acorn is to the final cause the oak tree. But, setting this goal (destination, aim, plan) was not set by the acorn since the acorn does not have a mind. Intelligence is needed for these four causes to begin.
    - a. The acorn cannot be the Cause since it does not have intelligence.
    - b. The oak tree cannot be the Cause since the oak tree did not exist at the start of the journey.

- c. The telos, design, goal or destination of the acorn is in the mind of the Cause.
  - d. Just like the chair exists in the mind of the carpenter or the house exists in the mind of the architect. So, the oak tree exists in the mind of the Cause.
  - e. The Cause is God.
5. Aquinas calls it “the governance of the world” (1.2.3):
- a. Every agent in nature acts for an end.
    - i. Things in nature (agents) exist because of some other cause
    - ii. These agents are acting out things like survival, eating, reproduction
  - b. Action for an end shows intelligence.
    - i. Agents are moving toward an end or purpose.
    - ii. Often this purpose is bigger than the agent itself.
    - iii. The agent is part of an overall system
    - iv. This action shows intelligence beyond the ability or existence of the agent
  - c. Agents in nature have no intelligence of their own
  - d. Therefore, agents are directed to their end by some Intelligence which is God
6. The watchmaker argument of William Paley (1743-1805) used the example of finding a functioning watch in an empty field. This discovery would cause you to logically assume there was a watchmaker that had made the watch.
- a. The watch indicates it was put together for purpose of keeping time:
    - i. Spring to create motion
    - ii. Wheels to transmit this motion
    - iii. Brass wheels to avoid rusting
    - iv. Steel spring for longevity
    - v. Glass cover to protect and view
  - b. The world indicates greater design/purpose:
    - i. World is greater than a watch
    - ii. World is more complex than a watch
    - iii. World vast variety of ways to adapt to reach a specified end
  - c. Therefore, if the existence of a watch implies a watchmaker, the existence of the world implies an even greater intelligent Designer which would be God. (3p715)



- c. **Moral arguments** (7,9) (30p330) – use of the existence of human morality as proof for the existence of God
  - i. Once again there is the Classical Moral argument and the Contemporary Moral argument.
    - 1. Classical Moral Argument is based on the comparison of humans to minerals, plants and animals.
      - a. Plants and animals conduct themselves in accordance with the natural laws of the physical world. Plants grow into what they were designed to be and animals behave in ways for which they were created. They grow and act in accordance with their nature.
      - b. Mankind is unique among God’s creatures. Humans have:
        - i. Freewill and rationality
        - ii. Humans can choose to act in accordance with God’s intentions for our nature or in violation of God’s intentions.
        - iii. Humans were designed to aim at and achieve being the person God intended us to be
        - iv. We were created in God’s image and are told to be holy as God is holy (Matt. 5:48; Rom. 6:19; 2 Cor 7:1; Heb 12:10)
        - v. A man can choose his own direction, attitude, purpose or action in agreement with God or in disobedience to God.
        - vi. Man is capable of refusing God’s design (telos) and behaving in disobedience to God’s designed plan. This is sin. This is what makes man a moral creature. The lack of this ability is what makes plants and animals amoral by God’s design.
    - c. Since man (like the plants and animals) has a design (telos) from God he should choose (unlike the plants and animals who do not have choice in this moral matter of telos) to do what God’s intention was for man. Man should choose to do good.
    - d. Humans have certain “perfections” they are to attain to in their life.
    - e. These “perfections” (or, goodness, holiness, rightness) are revealed to man’s conscious (soul, mind, understanding) in two basic ways:

- i. General revelation – Truth revealed by nature through creation to all mankind and received by reason.
              - ii. Special revelation – Truth revealed to mankind through direct revelation to prophets and apostles. Today recorded in the Bible and received by revelation (or, illumination)
    - 2. Contemporary Moral Argument states that if God does not exist, then objective moral values do not exist. But, since objective moral values do exist, God must exist. (26p83-87)
      - d. **Ontological Argument** (being) (30p185)
  - 2. Other Arguments for God's Existence:
    - a. Motion - Argument from Motion (26p89)
    - b. Contingency - Argument from Contingency (26p91)
    - c. Perfection – Argument from Perfection (26p92)
    - d. First-Cause Argument (7,30p207)
    - e. Personal Experience Argument (7,30p364))
- vii. Proof
  - 1. Evidence (5)
    - a. Reason (5,23)
    - b. Laws of Nature (5,19)
    - c. Universe Balance and Preparation (5)
    - d. Origin of Life (5,19)
    - e. Uniqueness of Man (30p389)
- viii. Options for deity
  - 1. Deism (3,4) – the belief in a God who made the world but who never interrupts its operations with supernatural events. Basically it is theism without miracles. God designed the world to run independent of him by immutable natural laws. Deism flourished in the 1500-1700's, but began to decline in popularity in the 1800's.
  - 2. Pantheism (3,4) – “pantheism” means “pan” (or, “all”) is God. This is the common view of Hindus and Buddhists, along with the New Age religions and Christian Science, Unity and Scientology. Pantheism says that God is “all in all”. These statement sum up the general worldview of Pantheism:
    - a. God pervades all things, contains all things, subsumes (meaning “include or absorb something in something else”) all things and is found within all things.
    - b. Nothing exists apart from God, and all things are in some way identified with God.
    - c. The world is God and God is the world.
    - d. All is God, and God is all
  - 3. Panentheism (3,4) – “panentheism” means “all in God” It is also known as “process theology” because it views God as a changing Being. Panentheist in history:

- a. Plato's "god" struggled with chaos to form it into the cosmos. The chaos and the cosmos produced the two poles of God which became Dualism.
- b. Hegel (1770-1831) taught that God is progressively unfolding in the world
- c. Herbert Spencer (1820-1903) taught Cosmic Evolutionism since he saw the universe as being in an unfolding and developing process.

Theism

- God is Creator
- Creation is *ex nihilo*
- God is sovereign over world
- God is independent of world
- God is unchanging
- God is absolutely perfect
- God is monopolar
- God is actually infinite

Panentheism

- God is director
- Creation is *ex materia*
- God is working with world
- God is dependent on world
- God is changing
- God is growing more perfect
- God is bipolar
- God is actually finite

- 4. Atheism (3,4) – believes there is no God either beyond or in the world. There is only a universe or cosmos and nothing more.
  - a. Skeptic – “I doubt that God exists.”
  - b. Agnostic – “I don’t know, or can’t know, whether God exists.”
  - c. Atheist – “I know, or at least believe, that God does not exist.”
- 5. Theism (3,4,25p184,30p171) – the worldview that an infinite and personal God created the universe and miraculously intervenes in it from time to time. God is both transcendent over the universe and immanent in it. This is the belief of Judaism, Christianity and Islam.

B. God's Nature Challenged (1,3,7,11,17,30p662,29)

i. Loving and Just

- 1. The attributes of God include absolute justice and unconditional love.
- 2. If God is just he must punish sin.
- 3. If God is love he must forgive sin.
- 4. Love and Justice are not in conflict. God is justly holy and holy just, which mean his justice is administered in love, and his love is distributed justly. (6p31)
- 5. God's justice demands that sin be punished, but his love compels him to save sinners. This is why the nature of God send the Son and why the nature of the Son died on the cross. By Christ's death for sins God's justice was satisfied and his love was made available to all mankind.

ii. Good God and Hell (7,18)

- 1. God desires everyone to be saved (2 Peter 3:9, "**The Lord** is not slow to fulfill his promise as some count slowness, but is patient toward you, **not wishing that any should perish, but that all should reach repentance.**")
- 2. God made a way for everyone to be saved (John 3:16, "For God so loved the world, that he gave his only Son, that **whoever believes in him should not perish but have eternal life.**")
- 3. Those who are not saved do not will to be saved (Matthew 23:37, "O Jerusalem, Jerusalem, the city that kills the prophets and stones those

who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and **you were not willing!**")

4. Quotes:

a. C.S. Lewis, "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.' All that are in hell, choose it...without that sel-choice there could be no hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. To those who knock it is opened."

5. "Forced love is a contradiction in terms. Hence, God's love demands that there be a hell where persons who do not wish to love him can experience the great divorce when God says to them, 'Thy will be done!'" (6p30-31)

iii. Male or Female (7)

iv. Tolerant of Sin (7)

v. Sexist (7)

vi. Racist (7)

vii. Legalistic (7)

viii. Violent (7,17)

ix. Genocidal (7,17,29)

C. Origin of God (6,7,18)

i. Agnostic philosopher Bertrand Russell said, "Either the world had a beginning, or it did not. If it did not, it did not need a cause (God). If it did, we can ask, 'Who caused God?' "

ii. If God has a cause, he is not God. If you identify who/what caused God, then you have voided the meaning of the title "God" since what was identified as "God" is not really God since God was caused.

iii. "Who made God?" is a meaningless question because it wrongly assumes that "everything must have a cause". The true philosophical statement is not: "**everything** must have a cause", but instead is, "**everything that had a beginning** had a cause." Huge difference since God can be included in *everything*, but he is not part of *everything that had a beginning*."

iv. Everything that had **a beginning**, had **a Beginner**. But, God can be the Beginner without having a beginning. (6p25)

v. God does not need a cause because God had no beginning. Thus, one of the characteristics of God is eternal

D. Alternative Options for God (1,3,18,25p74)

E. Arguments Against God's Existence

i. God cannot be seen, touched or felt.

1. Magnetism cannot be seen, touched or felt, but the results of magnetism's existence can be through its generation of electricity or its effect on a compass.

2. Gravity cannot be seen, touched or felt, but the results of gravity's existence can be experienced and measured. We do not float off into space, but are constantly held to the earth even if we do not believe in gravity.

3. Romans 1:20 says that because there is a created universe mankind are without excuse when they reject God's existence.
- ii. Why doesn't God just reveal himself?
  1. He DID, to Israel at Mt. Sinai. But, they still made individual and group choices NOT to believe or not to obey him.
  2. He DID, through Jesus' undeniable life, miracles and ministry. But, many still chose NOT to accept his claims, believe in his name or not to obey him.
  3. He DID, to every person through creation. But, many chose to suppress this obvious knowledge and chose other alternatives even though there is no excuse for rejecting God's natural revelation of himself.
  4. IF God DID reveal himself today we could expect a similar response from mankind. They would make individual and group decisions not to believe or not to obey God.
  5. WHEN God DOES the Bible prophecies this very response some day in the future when God through Jesus the Son appears in our atmosphere (Matt. 24:30) as recorded in Revelation 6:15-16:
    - a. "Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory." – Matthew 24:30
    - b. "Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?" – Revelation 6:15-16
  6. God was not the one hiding. Adam was! Today God is not hiding from man, but man is hiding from God!
  7. Friedrich Nietzsche, a German atheist philosopher (1844-1900) made this challenge,
 

"A god who is all-knowing and all powerful and who does not even make sure his creatures understand his intention – could that be a god of goodness? Who allows countless doubts and dubieties to persist, for thousands of years, as though the salvation of mankind were unaffected by them, and who on the other hand holds out the prospect of frightful consequences if any mistake is made as to the nature of truth."

    - a. Possible Answer 1: God may want man to use his free will to process the evidence that has been made available. Thus, God is preserving man's freewill.
    - b. Possible Answer 2: God is showing enough evidence that some men will seek and find him, but also God is withholding enough evidence so men feel free to deny God and hide from him.
      - i. Blaise Pascal (1623-1662) said, "Willing to appear openly to those who seek him with all their heart, and to be hidden

from those who flee from him with all their heart, God so regulates the knowledge of himself that he has given indications of himself, which are visible to those who seek him and not to those who do not seek him. There is enough light for those to see who only desire to see, and enough obscurity for those who have a contrary disposition.

- ii. The Bible promises that if we seek him we will find him, and likewise if we hide from him we can remain lost.
  - 1. Jeremiah 29:1 – “You will seek me and find me, when you seek me with all your heart.”
  - 2. Matthew 7:7 – “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.”
  - 3. Deuteronomy 4:29 – “From there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul.”

iii. What was God doing before He made the world? (6p28)

- 1. Augustine answered this with two answers:
  - a. Augustine’s first answer: God was spending his time preparing hell for people who ask questions like this.
  - b. God created time when he created the universe. So, there was no time.
- 2. Before creation of time there was eternity which does not include passing moments. Passing moments are measurable time which was created with the universe.