

**HARDWIRED**

## Praise for *Hardwired*

“Miller’s book is going to provide a map for readers who are yearning to understand how we know what we know to be true regarding faith and life. There will be lots of insight for those who cherish the line by Pascal—‘The heart has its reasons that reason knows not of.’”

—Dr. Jim Singleton, Jr., Gordon-Conwell Theological Seminary, Associate Professor of Pastoral Leadership and Evangelism, Gordon-Conwell Theological Seminary

“Jim Miller does an excellent job of turning our questions upside down and helping us know how much we didn’t know we knew. He suggests a major shift from trying to prove things to people to helping them realize what they already know. He helps us examine our assumptions and discover what has been missing in our thinking. This is an engaging and thought-provoking book. I highly recommend it.”

—Rev. Dr. Clark Cowden, Executive Presbyter, Presbytery of San Diego

“Pastor Jim Miller (or *Hardwired*) has flipped my traditional thinking of Christian apologetics upside down with sound and logical intellect, peppered with Jim’s quiet humor and personal vignettes. Our hearts are indeed ‘God’s Positioning System’—the case for Christ has been and is made. We just need to discover it!”

—Dr. John Reynolds, Executive Vice President, Azusa Pacific University, California, and Chancellor, Azusa Pacific Online University

“James Miller’s book is a very readable reinforcement of the fact that God has placed eternity in each of our hearts. It helpfully supplements various contemporary apologetical arguments by highlighting the personal, practical, and existential themes familiar to all humans—themes that can touch the heart and move it in a Godward direction.”

—Paul Copan, Professor and Pledger, Family Chair of Philosophy and Ethics, Palm Beach Atlantic University, West Palm Beach, Florida

“As someone who was privileged to hear Jim Miller preach for two years, I can tell you that he has the mind of a scholar, the heart of a pastor, and the ability to synthesize those features in a way that few leaders can. In this book Jim challenges many of the intellectual assumptions of traditional apologetics, which start with what we don’t know, and suggests that the most compelling and heartfelt case for the Christian faith starts with what we do know. Just like in his preaching, he takes apologetics out of the ivory tower and brings it to the streets where people live.”

—Adam S. McHugh, author of *Introverts in the Church: Finding Our Place in an Extroverted Culture*

“A fascinating and highly readable argument for God. Miller avoids the complicated jargon of much contemporary apologetics and argues in conversational style reminiscent of Lewis and Chesterton that many of our deepest-held convictions about the world point unavoidably to a personal God. The book will be of great help to those struggling with doubt. I warmly recommend it.”

—Thomas M. Crisp, Chair of the Department of Philosophy at Biola University and Associate Director of Biola’s Center for Christian Thought

“Rather than gathering evidence that demands a verdict, James Miller plumbs the depth of the human heart, showing us that the things we take for granted provide a sure foundation for deep, abiding faith. The whole approach is surprisingly fresh and compelling. Add to that Miller’s gift for just-the-right analogy and his clear, spare style, and you’ll know why I’m excited to recommend this book.”

—Diana Pavlac Glycer, author of *The Company They Keep: C. S. Lewis and J. R. R. Tolkien as Writers in Community*

“Jim Miller is a gifted teacher, noted scholar, and talented writer. I have visited his church and have witnessed firsthand his passion for moving the truth of the kingdom of God into the lives of his parishioners. *Hardwired: What You Didn’t Know You Knew* is for all of us who live with doubt and uncertainty about the Christian faith. With wisdom, insight, and clarity Jim points the way for anyone struggling with insecurity and disbelief to firmly grasp the idea that what they already know is the perfect place to realize a belief in God. This is a book I will recommend

to every young adult wrestling with core and fundamental truth. It is a book I will recommend to every mature and older adult looking for a path forward through doubt, frustration, and seasons of distress. It is a book I will recommend to anyone open to the idea that God exists and that he loves them and wants them to know him. In fact I recommend *Hardwired* to you. I am certain it will open your understanding of God and deepen your belief in God."

—Jon Wallace, President of Azusa Pacific University

"Here is a fresh and original look at religious unbelief. In *Hardwired*, James Miller surprisingly argues that we all—atheists, agnostics, and believers alike—latently believe that God exists and that we depend on God. The book is clever, well-written, and convincing. I recommend it highly."

—Stephen T. Davis, Russell K. Pitzer Professor of Philosophy, Claremont McKenna College

"In a world of debate and challenge to the Christian way of thinking, this book is a breath of fresh air in giving guidance and principles of understanding of how faith really works and pulsates in one's life. Offbeat, different, creative—it's a new way of looking at how faith is given, is nurtured, and survives."

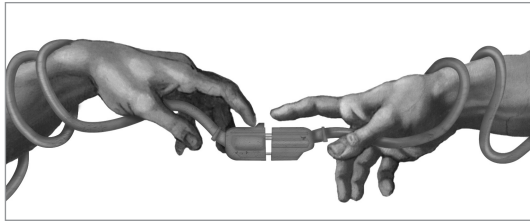
—Dan Chun, pastor of First Presbyterian Church of Honolulu, co-founder of Hawaiian Islands Ministries

"I like *Hardwired* a lot. It's smart, confident, and quite funny. Miller drills to the core of detached claims to neutrality about God. I can't wait to give this book to friends of mine."

—Tim Stafford, author of *Miracles*

# **HARDWIRED**

Finding the God You Already Know



**JAMES W. MILLER**

Abingdon Press  
*Nashville*

## HARDWIRED

### Finding the God You Already Know

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# **INTRODUCTION**



## Tears

**I KNEW THERE WAS** a college guy out there somewhere settling into a dorm, scoping out the weekend nightlife, and generally not thinking about the fact that his flippant comment about church had brought his mother to my doorstep. She caught me on the patio after church almost in tears. She told me her son was in his first year at college and had given up on everything she had taught him about faith. Years of Sunday school instruction had amounted to firm agnosticism. So many childhood bedtime prayers had now resulted in an adulthood of sleeping in on the weekends. She described recent conversations and arguments and e-mails, which had concluded in a closed door.

“How do I convince him that there is a God?” she asked. The things I said to her were really things I wanted to say to him.

“He already believes in God,” I told her. She paused and stared at me like she was trying to recognize someone she hadn’t seen in years. Then she proceeded to tell me the entire story over again, as though I hadn’t heard what she had said.

As she talked, she sounded like a mom who lived a long time ago, who, likewise, had gone to her local cleric in tears. Her name was Monica. Her son’s name was Augustine.

Though she had brought him up in the faith, the young intellect soon came to see Christianity as a superstition of the peasantry. She also went to plead for explanations. The pastor said, "Go. It is not possible that a son of such tears would perish."<sup>1</sup> Her pastor was a wiser man than I.

I suspect that his words relieved a grieving mother who wanted to know she had done everything she could. I meant only to assure this mother that nothing needed to be done.

Again when she finished, I repeated, "He already believes in God."

Baffled, she stammered, "What do you mean?"

The book that follows is the answer to that question.

Current Christian apologetics has wrongly assumed the position of defense attorney protecting a loose and circumstantial body of evidence. A group of angry prosecutors regularly hack away at the defense. The nominally religious population rests easy, assuming the work of keeping religious and moral obligations at bay is being done for them.

The Bible says we are in exactly the opposite position. The Bible says that God's existence is so clear in creation that people are "without excuse" for not believing (Romans 1:20). Belief in God need not be defended, the Bible insists; rather it's the one who rejects the faith who has something to prove.

For those who don't believe, or who claim they don't believe, the issue isn't whether or not sufficient evidence can be presented to make a case for Christ. Rather, the doubtful person need only take a good hard look at what he already knows to realize that he already has every reason to believe.

Unlike other books that speak to reasons for faith, this one doesn't present evidence and arguments for the supposedly rational person to weigh. Instead it shows that reasonable people have already been assuming God's existence all along, and in fact can't go on living the way they do if they want to disclaim belief in God.

The defense of the Christian faith in the Western world at the end of the twentieth century has been like an astronomer who keeps looking "out there" to see what can be found. In fact, the work of helping people believe is more like that of a geologist, who has been standing on the evidence all along and simply needs to start digging.

For those who claim not to believe, I don't intend to persuade you to. I intend to show you that I don't need to.

**REV. DR. JAMES W. MILLER**

Los Angeles, CA

January 2013



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**WHAT YOU DIDN'T  
KNOW YOU KNEW**

## The Wrong Approach

**THE PRIMARY OBSTACLE TO** faith in God is not what we don't know. It's what we don't know that we know.

The effort of prominent modern defenders of the Christian faith has been to secure credentials that they don't need in order to prove to people something that they already know. These apologists have acquiesced to and are reinforcing the idea that only certain, qualified people can have meaningful conversations on crucial issues in the public arena. Their rolls now include the names of scientists, professors, and scholars who want to present an overwhelming rational and academic case for faith that proves that people should believe in God. For instance, Lee Strobel's popular *The Case for Christ* is written from the perspective of a reporter who flies across the country interviewing experts in various fields to assess whether or not there is reason to believe. The implication is that the public is awfully lucky to have researchers capable of doing the necessary leg-work, because otherwise they might not be able to make an informed decision. These contemporary Christian leaders are hiding their clergy robes under lab coats and power suits. Intending to best the secular, academic opposition at their own game, they've declared a calculated frontal assault on the frontal lobe.<sup>1</sup>

It isn't going to work.

The whole enterprise is based on the assumption that the evidence of God must be found, investigated, and tested. The investigator must be objective, inquisitive, and educated. The result has not been a vast audience of convinced believers. The result has been an audience that is shrinking.<sup>2</sup>

I remember seeing the results of this method plainly one night.

As the millennium came to a close, in a bustling lecture hall filled with hundreds of fidgeting spectators, a sweaty, suit-clad panel of six debaters squared off over the rationale for intelligent design, evolution, science, religion, and the decision-making prowess of the board of education. A cone of light shone down over them from above so as to suggest that God had paused to pay attention.

They debated, argued, pleaded, cajoled, and concluded with complete confidence on either side of the line.

At the end of the debate, the moderator whimsically turned over his shoulder and called out into the densely packed crowd, "How many of you have actually changed your minds on the subject tonight?" He shielded his eyes from the overhead spotlights and peered into the throng. "Six," he reported. Given that both sides had presented competently, it may have been a net of zero conversions.<sup>3</sup>

The failure is based on two misunderstandings.

First, the most prominent contemporary defenders of the Christian faith have lost touch with human experience. The problem with their method is that they don't take into

account the way that faith actually takes root in the human heart.<sup>4</sup> Most people who believe in anything, religious or otherwise, did not get there by listening to a debate, and meaningful beliefs do not often rest on academic research. That isn't to suggest that faith and reason are unrelated. There are those who think God gave reason to humanity the way a father gives a BB gun to his son, telling him, "You can play with that thing all you want. Just don't point it at me." To the contrary. In fact, the Scriptures say that God intends for people to come looking for him (Matthew 7:7-12). He isn't afraid of our reasoning. Rather, I mean only to say that modern apologists, bearing PhDs and trained in professional oratory, require the curious to acquire difficult educational credentials just to understand conversations about the existence of God. They imply that the casual observer doesn't have the mental faculties necessary to consider the question. The only hope for uncertain investigators is that they might rely upon a qualified biblical scholar, academic, or rhetorician who can assure them that the proofs of God's existence are in fact satisfactory. Unless they have time to go to seminary, they're just going to have to pray someone else will figure out the right answers for them. In fact, belief is not a graduation gift. You don't have to buy a telescope to look for what the naked eye can see.

If the first failure of modern defenders of Christianity is to require excessive credentials, the second is to assume that their listeners are a blank slate.<sup>5</sup> It's the idea that the person to whom Christianity is presented is either

neutral and can make an objective decision for or against Christianity, or worse yet, justifiably skeptical and must be convinced. The pressure is then entirely on the presenter to be sufficiently persuasive. The listener remains safely unobligated.

In fact, the Bible starts in a radically different place, stating outright that everyone already has enough evidence to believe and in fact has no excuse for not believing. The Scriptures mean for this to be every bit as brash as it sounds, and its authors offer no apology. Scriptures claim that God's work can be seen in nature (Psalm 19:1-6), that humanity itself bears the irrevocable image of God (Genesis 1:27), that people's intuitions for God may actually be pointing them in the right direction (Acts 17:16-34), and that people are obligated to believe in God (Romans 1:20).

Far from being a blank slate, human beings come with things written on them in large letters.

The aim of this book is to empower the rest of us to discover that we already sense that God exists and in fact depend on God's existence. Without any technical expertise, the open-hearted and level-headed observer already has enough information to find God (Romans 1:20), because in fact God isn't far from any one of us (Acts 17:27). This is a new approach to considering faith that is far less a matter of exploring data and argumentation and more a matter of exposing the knowledge that we already carry around with us, albeit sometimes unknowingly.

You're about to find out how much you didn't know you knew.



## Latent Knowledge

**BRAINS DON'T WORK LIKE** a blank marker board that someone comes along to write on. Sometimes things get “written” on the brain inadvertently, and then the brain itself moves around the letters. We’re not entirely conscious of what we are learning or what our brains are doing with the knowledge. Our brains can distort knowledge. Sometimes our brains hide knowledge.

Sometimes we don’t know what we know.

When a person remembers where he left his car keys or the remote, that memory was knowledge that he already possessed but that was somehow momentarily veiled. After all, it was he who left the keys on the roof of the car, and that memory was somewhere in his head. Perhaps he couldn’t remember because he was trolling around in the frontal cortex of his brain looking for something that he was actually keeping in his hippocampus (which is also a strange place to leave keys). Sometimes people recover memories by retracing the chain of events leading up to the moment that is now veiled. They talk themselves chronologically through their memories: “Let’s see. I parked; I got out; there were groceries in the back, so I had to get them . . .” And then in a moment as crisp as the striking of a match, they recall knowledge that they already possessed but somehow couldn’t access. This is called latent knowledge. Latent knowledge exists somewhere in that person’s brain, but it is as though there were a flashlight shining around in the attic

whose beam of light simply hasn't yet come to rest on the object of interest.

Latent knowledge includes more than just something that has been forgotten. It can also be information that a person picks up in the course of normal, daily experiences without consciously reflecting on what is being learned. Athletes may have an intuitive sense for physics without being able to explain vectors. They have picked up latent understandings without stopping to identify them. They've learned velocity, trajectory, and kinetic energy while their minds were focused on hitting the ball and getting on base. There are now some ideas in the mind, secret even to them, that they picked up between first and second.

The pursuit of God in this day and age has wrongly taken a turn in the direction of looking for a God who is "out there," whose existence can be substantiated only through paleontology, astronomy, and cosmology.

Perhaps God is just in the attic.

Perhaps we have unknowingly picked up a latent knowledge of God in the normal course of our experiences and simply never stopped to notice it.

God is nearby, and closer than many people suspect. What if all of humanity unilaterally possesses latent knowledge, which, if exposed, would lead to confident belief in God? This is, as we will see, what the Bible promises and what intuition demands.

However, discovering what we already know about God requires a second kind of knowledge.

## Deductive Knowledge

**THERE IS ANOTHER KIND** of knowledge that is similar to latent knowledge, because it's made up of ideas that a person already possesses. It's a knowledge we don't have to go find. It requires no encyclopedia or search engine. We just have to realize we've already found it.

However, unlike the car keys, it's not necessarily a something that a person has seen before and needs to remember. Instead, it's a kind of idea that one discovers by assembling other ideas we already have. It's a type of knowledge we attain by inference and deduction. It's a kind of secondary knowledge that exists in pieces yet to be assembled. Someone who has a 1 and a 1 in his head also has a 2 waiting to appear.

For instance, finding a favorite author within the pages of his or her pseudonymous novel isn't difficult. The story might not bear the author's name, but the reader recognizes the vocabulary, the favorite stories, the tone, and the most common subjects of interest. Sometimes one can read a work and know instantly who wrote it because the style is such a signature of the author. That's why there are Hemingway and Faulkner writing contests in which parodies are such clear imitations.

If God is indeed the Maker, humanity can see a characteristic style and tone that runs throughout the universe God made, including the human intuition itself.<sup>6</sup> If God is indeed the Maker, creation should have a consistent and recognizable authorship. In the lines of our lives, we should hear the

familiar tone of voice of an author we've read before, even without the author's signature. Akin to latent knowledge, this is deductive knowledge. It's another element of what you didn't know you knew.

The pages that follow will explore how the combination of latent knowledge that we pick up through daily experience and the deductions that can be made from it are sufficient to assure us not only that we have reason to believe in but also that we in fact already depend on God.

## **The Missing Piece**

**LOOKING FOR GOD IS LIKE** the painful experience that a person may have when she puts together a jigsaw puzzle. Splashed out in an avalanche across the table, colored cardboard pieces slowly come together in a coherent image. She has a feeling of growing satisfaction as the mess becomes a ring of sense and structure and then slowly works its way toward an increasingly obvious conclusion. But at the last minute, something goes wrong. Neither the box, nor the floor, nor anyone's recollection can account for the location of the last piece. There is a gaping hole right in the middle of the picture of the sailboat or the flower or the Italian villa that stays open like a bully's laughing mouth. Now the puzzle is a disappointment.

I want to hone in on that hole.

There are two things that can be said for it. First, no one would dispute that something is missing, even if the puzzle came out of the box incomplete. Every element of that puzzle sitting on the table points toward the part that is elsewhere. The nothingness implies being. It would be absurd if the woman came to this point and concluded that the puzzle makers had decided to invent a picture with an intentional hole in it. She presumes that it is supposed to be a complete picture. She has a latent idea of how the thing is supposed to work, though the puzzle comes with no instructions.

Second, an observer would have a really good sense of what that missing piece would look like if she had it. She can deduce the colors, the contour, and the image that she's looking for. She can mentally complete the puzzle without actually having the last piece.

This is how belief works.

## **Holes in Our Reasoning**

**OUR WORLDVIEWS**, which develop throughout the course of our lives, are like a puzzle that slowly comes together. An eighty year old has a panoramic viewpoint of which a sixteen year old is just beginning to catch a glimpse. Over time, we learn how to relate to one another, how to provide for ourselves and our families, how to adventure. We learn complex rules of social adaptation. We learn codes of ethics and means of coping. However, even at eighty,

there are gaps in the puzzle. These holes are our missing pieces, and they're filled with implications.<sup>7</sup>

Daily living requires that we accept a vast network of assumptions and presuppositions that we cannot help but take for granted:

- We accept that our perceptions of the world around us are accurate and that our senses aren't playing tricks on us.
- We assume that there are real moral rights and wrongs to which people should be obligated.
- We assume that life has a purpose and that we play a part in that purpose.
- We assume that there can be meaningful communication in which two people accurately share what they are thinking.

There are fundamental beliefs on which we depend without much reflection. When a three year old asks a string of "why" questions, the parent takes a stab at the first few. Eventually, the parent is reduced to some sort of final, unquestionable foundation. The parent settles for "Because God made it that way" or "That's just the way it is." (I always preferred "Go ask your mother.") That last answer to the string of questions is a foundation, something that we assume without further explanation. Philosophers have given these kinds of ideas various names, such as "properly basic beliefs" or "foundational beliefs." For simplicity's sake, let's call them *assumptions*.

When we take a good hard look at those assumptions, we realize that they depend on something to ground them.

Those are just holes in our experience, and we are mentally filling in the piece we think should go there or assuming that piece can be found.

What I mean to suggest is that some sense of foundation has to exist or else much of existence starts to unravel. And that foundation is not simply a question mark.<sup>8</sup> We shouldn't treat ourselves like children and settle for a dismissive answer. Our foundational assumptions tell us a lot about what the foundation can and can't be. Not just any puzzle piece will fit in that space. The parent may settle for a God of the gaps when they are tired of answering. In this book, we'll see that the foundation for our most profound assumptions is no more a God of gaps than the resolution to this pattern: 1, 2, 3, 4 . . . is a "5 of the gaps."

## **A Couple of Holes**

**A COUPLE ELEMENTS** of human experience draw us to ask some hard questions. They are both common and piercing. Few of us can escape the questions, "How should I live?" and "What happens when I die?"

### Immortality

For instance, every culture in human history has taken some kind of guess at the nature of life after death. This, at

a simple glance, is strange. There is no reason why humanity should be inclined to the assumption that life doesn't end. There's no reason why biological life should ever develop a survival instinct, much less a survival instinct with a religious imagination. The most dogmatic evolutionary biologist would be desperate to explain how a single-celled organism one day mutated itself into a longing for eternity. And yet, consistently across borders and ethnicities, humanity has cried out in unison, "That's a hole and something goes there!"

Consequently, cultures have come up with a vast post-mortem architecture for what the afterlife or the underworld should look like. Furthermore, they have then developed ethical systems based on those fantasies. "Because we are going there, we should behave here." Life is filled with a feeling of direction. We may disagree on what that missing piece is going to look like, but consistently over cultures and centuries, we seem to agree there's a hole right there.

If we step back from our assumptions and consider them in the light of day, we would have to admit that we have little basis for our beliefs about eternity or for the decisions we make about the purpose of life or even for the sense that life shouldn't just end. Those assumptions indicate a missing piece in our worldviews, something we casually and without thought fill in. Even confident atheists have a disquiet about their future forecast. They may well accept that they will return to the dust, but we rarely see them throwing parties to celebrate the fact. Human happiness is



robbed by an unavoidable death, a reality of which we are all latently aware, though it rarely makes for pleasant dinner table conversation.

So here we have not a person or two but an entire species who, through the course of ordinary living, develop the common assumption that life shouldn't come to an end. I once sat down with a man who had spent his life operating on the assumption that at death, life dissolved into nothing. He was quite content with this worldview. To his mind, the issue was resolved. Until he had to bury his own daughter. At the moment of releasing the thing that gave his life meaning, he couldn't let go of life. Something deep inside him told him that life had to survive death. A naive reductionist would say that hope for the afterlife is just wishful thinking. But in fact, it's a universal conclusion. It's an assumption that everyone normally picks up along the course of life's way. And that assumption is a hole in the puzzle of life. Everyone comes to realize that they have been assuming life shouldn't end, and most of us function with the intuition that something should make sense of our assumption.

## Morality

There is a second example of an almost universal assumption that has big implications. We have deeply held moral commitments, which, although socialized into us by parents, church, and community, seem to depend on

something more than a social context. We use those same moral principles to turn around and criticize the parents, church, and community who gave them to us, implying that we all answer to something greater than social norms.

“Don’t lie,” I tell my daughter.

“What about Santa?” she asks.

And thus, we both believe in a moral standard bigger than the two of us, even though she learned it from me. I am not the source of the standard, merely its ambassador. There is some moral foundation out there that we have both intuitively agreed to—and acknowledge—though neither of us is prepared to explain in detail how we know it’s there. What that greater something is remains a mystery, but we clearly depend on it. The need for moral foundation is a space we assume can be filled in. We know there is a piece that would make sense right there. Where that standard comes from is a hole in the puzzle. As the author and professor C. S. Lewis implied in the opening chapter of *Mere Christianity*, there is a universe of mysterious implication in the lunchroom cafeteria protest, “Give me a bit of your orange; I gave you a bit of mine.”<sup>9</sup>

Most of us act as though there were solid grounding for our moral commitments. We assume something will come along and justify our sense of compassion for the oppressed and our indignation at the dishonest. Very few people would say that morality actually has no foundation and that moral commitments need not be taken seriously.

The same will prove true for other gaps in the puzzle of human experience. Someone needs to explain why we have a sense that we came from somewhere, and why we assume that people want to tell the truth, and why humanity seems wired for religiosity. We're latently aware of these unjustified phenomena, and we really believe there are missing pieces somewhere that legitimate our most profound presuppositions.

The goal of this book is to lay out in plain sight some of the most basic, universal assumptions governing daily living. We'll then have a sense for what pieces we're looking for. There is clearly something missing, something in the background undergirding human thought, something giving us reason for our assumptions. Rather than allowing it to remain a tangle of unexamined inclinations, we'll see if we have reason to trust our intuitions.

Instead of looking to physics or astronomy or anthropology or paleontology, we can find God by looking into the caverns of the human heart. As clearly and as quickly as the mind can fill in the image of the sailboat from where the existing puzzle pieces stop, we can fill in the missing pieces of human experience. The conclusion toward which they lead will be intuitively obvious. The piece that completes the puzzle of human intuition and experience is beyond the biological, the chemical, and the anthropological. Experience points us toward a subjective something that can't be reduced to the physical world. And that something may turn out to be a Someone.

## How to Know What You Know

**LATENT AND DEDUCTIVE** knowledge play a part in the hunt for the missing pieces. Knowledge of the existence of God is not something that needs to be dug up in the library or a laboratory. It's something we've already picked up along the way. We've made all kinds of necessary assumptions based on a theological position we have taken; we just don't routinely stop to think about what we've assumed. This book is all about how to explore what we didn't know we knew.

## The Pros and Cons

**THE PERSON WHO SUDDENLY** realizes something he already should have known may feel a bit embarrassed, the way Socrates' audiences often did. Socrates prided himself on exposing knowledge that his listeners already possessed. Through a series of directed questions, to which his two-dimensional listeners usually simply answered yes or no, he would show them that they could logically deduce new conclusions from what they already knew to be true. Sometimes this led to the flustering implication that the listeners should have already drawn the conclusions on their own. Usually it led to the conclusion that his listeners should have known better than to open their mouths to Socrates.

The Grecian philosopher was eventually put to death under official charges of corrupting the youth. Unofficially, he was killed for being annoying. It's mortifying to have someone show you in front of everyone else what you should have already known.<sup>10</sup>

Some people following the path of this book's implications won't believe in God simply because it means confession—admitting they were on the wrong track or missed the obvious. They go through their lives executing annoying intuitions. Nonetheless, people who can swallow their pride will find they already possess a sufficient knowledge of God, which they had overlooked.<sup>11</sup>

On the other hand, for those who can brave the humility, acknowledging that innate intuition for God is empowering. It's like a coin that turns up in your pocket only when you go digging through the laundry. It was already there, but it couldn't be spent until it was found. The owner only partially owned it. What if there were thoughts in your mind like the coin in that pocket? There is an awareness of God that is just as accessible as that lost coin; it's yours, but you don't have the power to invest in it until you find it among your things.

Or again, imagine someone finding, in a cluttered room, behind a piece of furniture, an electrical outlet. It's been hidden there all along, a resource to the power that runs every appliance in the house. Yet because the resident was unaware of it, it sat there functionally powerless. He had less power in that particular room, not because it wasn't there, but because he didn't know. It's hard to start your car

with keys that you can't find. Some ideas have power. For the person who is uncertain about religious commitments, there is an idea already loose in his mind that is filled with power. He simply has to plug in.

Unlike other books of this kind, this one will teach you *absolutely nothing* that you don't already know (sorry, no refunds). But what you didn't know that you already knew will change (and power charge) everything.

## Questions for Discussion

**1. HAVE YOU EVER** discovered something that you didn't know you knew? It might be something you had forgotten and later remembered, or something that you had intuitively picked up without realizing it. What was it?

**2. WHAT DO YOU THINK** of the Bible's claim that people are without excuse for not believing in God (Romans 1:20)?

**3. DO YOU THINK** someone could prove the existence of God? Why or why not?

**4. WHAT ARE SOME** of the primary reasons you think people choose to believe in God?

**5. WHY DO YOU THINK** people struggle to believe in God, rather than confidently affirming or rejecting him?

**6. WHAT DO YOU THINK** of the claim that some people make that faith is blind and cannot be established by proof or reason?

**7. EXPLAIN LATENT** and deductive knowledge in your own words.

**8. IF SOMEONE ASKED** you for the single best reason you can think of for believing in God, what would you say?

**9. IF YOU WERE 100** percent confident that God exists, how would it change your life?

**10. IF BY THE END** of this book you are confident that God exists, are you willing to live out the natural implications of that conclusion?

## **For Prayer and Meditation**

**SPEND SOME TIME THINKING** about the big questions of life that you've left unanswered. If you were to stand in front of God today, what questions would you want to ask him?