

Presenting a Qualitative God to a Quantitative World

Winfred Wills, EDS; DBC
Association of Internet Researchers
12 September 2025

* The claims made in this study represent the opinions of the author.

About the Researcher



Dr. Winfred Wills is a Maryland native, whose interest in topics such as Christian faith, social sciences, and life coaching have led him to take the lead on multiple independent research projects. Published in such repositories as ResearchGate, Figshare, SSRN, and Zenodo, Dr. Wills constantly seeks opportunities to present new knowledge. A cum laude graduate of Salisbury University, Dr. Wills completed a Master's Degree in Education (M.Ed.) at Strayer University; an Educational Specialist Degree (Ed.S.) at Argosy University; and a Doctorate of Biblical Counseling (DBC) at Oval Bible College.

Abstract

This grounded theory study, *Presenting a Qualitative God to a Quantitative World*, investigates whether the New Atheist assertion that naturalism is the only rational worldview can withstand empirical and philosophical scrutiny. Using a triangulated research design, it integrates three independent lines of evidence: (1) qualitative testimonies of ten credentialed scientists who transitioned from atheism to belief in a transcendent designer, (2) quantitative probability analyses from mathematicians and researchers concluding that the accidental origin of life is statistically implausible, and (3) peer-reviewed medical studies on Proximal Intercessory Prayer (PIP) reporting healings unexplained by known natural laws. Across these domains, an unintentional convergence emerges: independent lines of inquiry point toward an intelligent cause beyond material processes. The conclusion does not claim absolute proof of theism; rather, it demonstrates that for these highly trained observers, the hypothesis of a transcendent designer is the most coherent explanation of the data. By documenting rational theistic reasoning among empirical scientists and exposing the epistemic limits of methodological naturalism, the study establishes **philosophical reasonable doubt** about the absolutist claim that atheism alone is intellectually justified. Consequently, it reopens legitimate philosophical space for belief in God within modern science.

Introduction

Albert Einstein once observed that “blind belief in authority is the greatest enemy of truth.” This insight applies broadly, including to both religious and non-religious systems of thought. In recent decades, the rise of the New Atheist movement has framed scientific consensus as the ultimate authority on questions of existence. Within this framework, acceptable evidence is often restricted to what can be quantified, measured, or directly observed. While such standards are vital to the scientific method, they risk overlooking other legitimate forms of inquiry — such as historical, philosophical, and qualitative evidence — that also contribute to human knowledge.

A small but significant group of scientists challenges this restricted outlook. Those in this group once identified as atheists themselves, yet, through sustained engagement with science, philosophy, and lived experience, came to the conclusion that a transcendent designer best explains the world as they encountered it. Their stories are particularly striking because they often involve a deliberate effort to disprove the existence of God, only to find the evidence pointing in the opposite direction.

This study investigates the testimonies of such scientists, alongside mathematical probability analyses and peer-reviewed medical case studies of prayer and healing, to determine whether these diverse forms of evidence converge. By examining these perspectives in dialogue, the study aims to explore whether naturalistic atheism can maintain its claim to being the most reasonable and sufficient worldview, or whether it is open to reasonable doubt.

Corroborating their individual findings, which were independent and done without being able to compare notes, was the work of three professionals in related fields. A scientist/researcher and two mathematicians; the latter of whom hold PhDs in their fields, calculated the impossibility of life forming by accident with amazing convergence. One that would not be able to be achieved through mere coincidence as they have never spoken to one another.

Adding to this corroboration were three studies contained in reputable, scientific journals. These studies, which were accepted after a rigorous peer review, demonstrated how Proximal Intercessory Prayer (PIP) 1.) brought about the instantaneous healing of two separate patients whose ailments were incurable for which no treatment currently exists; and 2.) caused significant improvement in auditory and visual functioning in a group with no access to standard medical care.. Attributed to divine intervention by the authors whose diversity of credentials range from Master Degrees to Doctorate; the convergence with the other two evidentiary sources suggested that the most rational explanation for life and the world as we know it is God. God can be defined as a spiritual life form that exists outside of time and space, is capable of acting with astonishing precision, and transcends all natural laws.

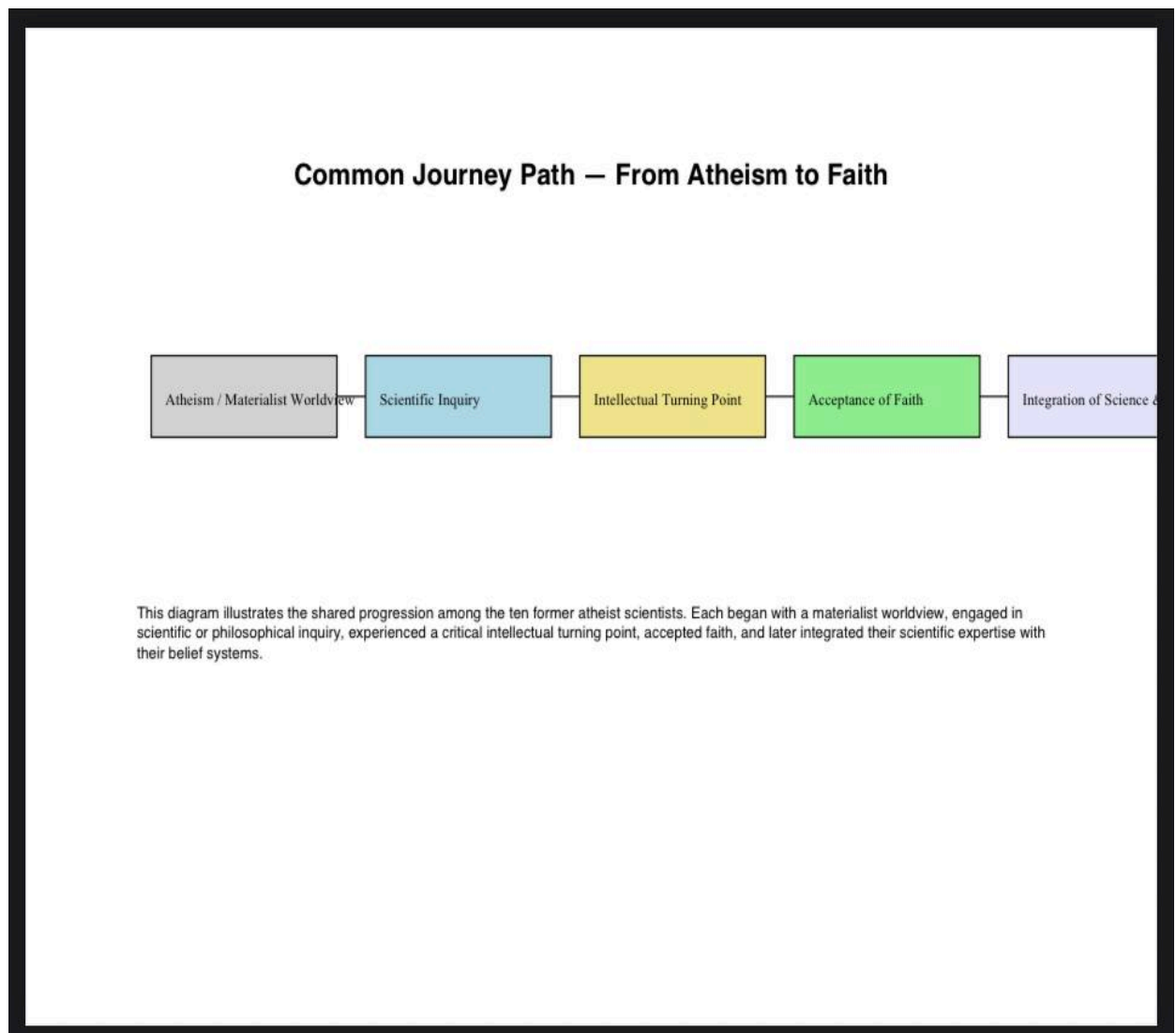


Diagram 1.1

Study Design

Problem

There exists a widespread perception that science and religion are fundamentally incompatible, often reinforced by the belief that the majority of scientists are atheists. However, recent data suggests a more complex picture: in 2023, only 30–37% of scientists identified as atheists, down from 48% reporting no religious affiliation in 2009 (Weinand et al., 2023; Ruth,

2015). These trends indicate that faith is not diminishing in the scientific community but may in fact be gaining renewed attention.

This study employs a triangulated research design to investigate this phenomenon. Specifically, it integrates three independent lines of evidence: (a) testimonies of former atheist scientists who converted to Christianity, (b) probability analyses from mathematicians and scientists examining the likelihood of life arising by chance, and (c) peer-reviewed studies on phenomena such as Proximal Intercessory Prayer (PIP). By combining qualitative narratives with quantitative analyses and medical case studies, the research seeks to explore whether these independent sources unintentionally converge on the same conclusion: that naturalistic atheism may be insufficient to fully explain reality.

Research Question:

To what extent do the conversion testimonies of former atheist scientists, the probabilistic analyses of theistic mathematicians, and scientific studies of unexplained healings collectively cast reasonable doubt on atheism as an absolute explanatory framework?

Data Collection Methods

Data collection was achieved through several means: 1.) the use of video interviews given by former atheists; document analyses of articles written by/about former atheists who did not have a conversion story available; and the examination of pictorial evidence to determine its consistency with the testimony offered by these scientists; 2.) a review and analysis of the calculations of theistic scientists and mathematicians; 3.) an exploration of three studies published in scientific, peer reviewed journals on divine healings.

Data Analysis

In order to ascertain these scientists' findings and potential theological implications if any, the interviews and documents were analyzed for themes pertaining to all or some who were examined. These themes were then matched with pictorial evidence to determine the extent to which these former atheists' testimonies coincided with known scientific principles. The calculations of mathematicians and a scientist/researcher were used to determine the extent to which three independent mathematically trained individuals with high credentials and claiming to be theistic in their worldviews corroborated the claims of these former atheists or if a lack of corroboration existed. Finally, three studies from scientific, peer reviewed journals were examined to determine the extent to which they were factually similar to or different from the claims made by the scientists. From this data a substantive theory emerged.

Our Scientists and Their Diverse Backgrounds

The testimonies and/or articles written by/about the different scientists who were examined for the purpose of this study revealed a multitude of backgrounds both personally and professionally. These scientists included;

- **Dr. Rosalind Picard-** A scientist, inventor, and professor of science at MIT with an Sc.D. She reported being atheist from a very young age. When confronted with the idea that legitimate discovery required truth, she says she began to question her atheism. As a result, she reported studying the Bible and other religious texts. Gradually she went from being an atheist to being a Christian, convinced that the Bible was scientifically sound and explained elements of our existence that were beyond the scope of scientific inquiry (Atheist MIT Professor Converts to Christianity After Discovering THIS, 2024).
- **Dr. Francis Collins-** A renowned geneticist possessing an M.D. and Ph.D., is also the former Director of the group that completed the Human Genome Project. He reported

being atheist until he was 27 years old. It was at this time he asserts he became a believer after considering arguments for God's existence, including the fine-tuning of the universe and the moral law. He realized that his atheism was not rational and found that Christianity best explained his observations (Renowned Scientist Explains Why He Became a Christian, 2024).

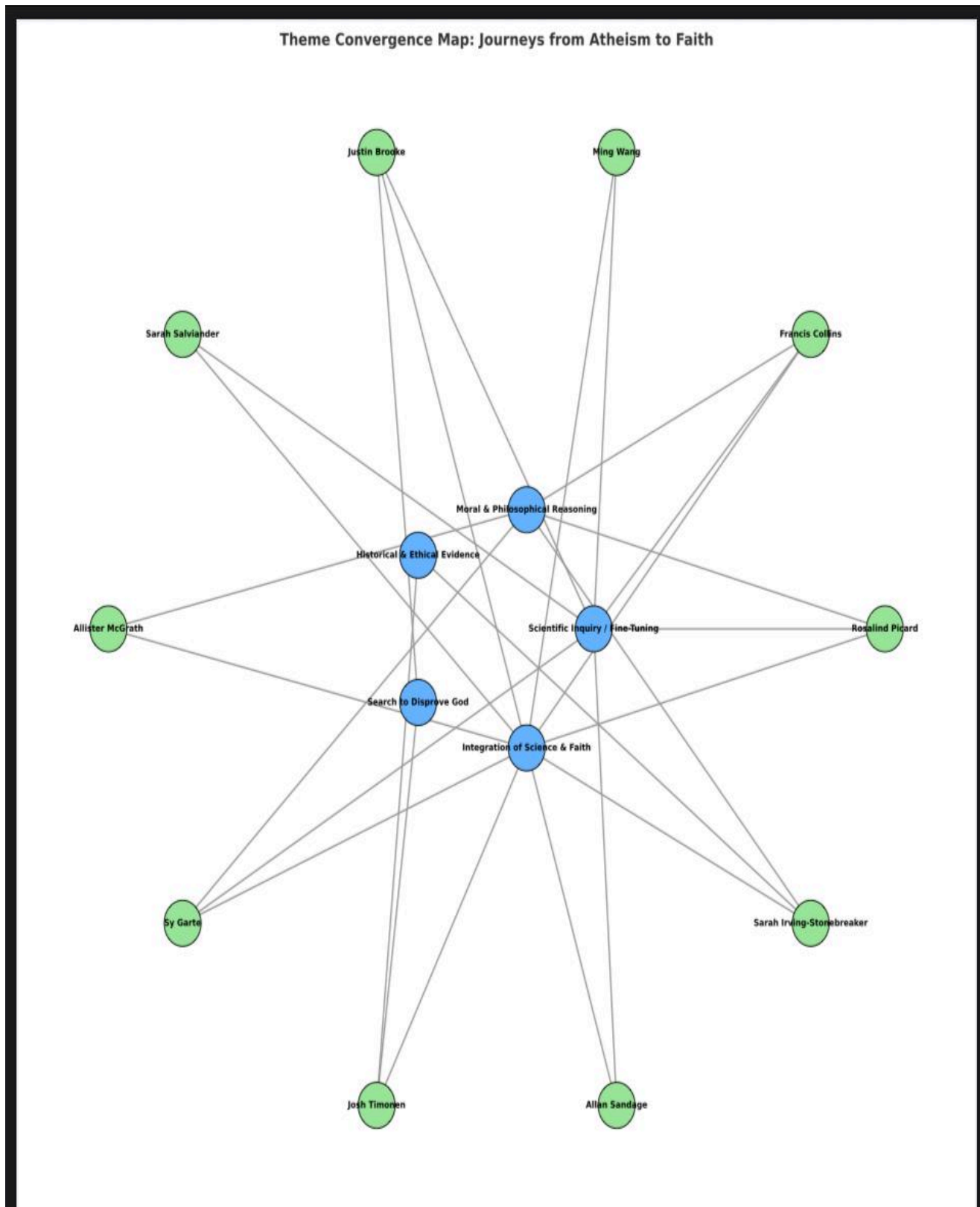
- **Dr. Ming Wang-** A laser physicist and ophthalmologist with a Ph.D. from MIT and an MD from Harvard. He reported being an atheist from birth, after being raised in a family who only believed in science. The point of conversion he references was being intrigued by the complexity of the human eye during his studies at Harvard Medical School. Recalling his astonishment at the perfect alignment of trillions of cells and the specific job of each cell is what he says ultimately led him to conclude that this could not be the result of random chance or an accident, but a deliberate and intelligent design. From here, he studied the Bible in a scientific context and converted to Christianity (Atheist Eye Surgeon Finds Christ, 2024).
- **Justin Brooke-** An independent researcher, entrepreneur, and author. According to him, he was an atheist whose goal was to disprove God. However, he claims to have found evidence for God's existence through studying human DNA and cosmic fine-tuning. Additionally reported by Brooke was that he was amazed by the complexity of DNA and the precise balance of physical constants in the universe (Brooke, 2020).
- **Dr. Sarah Salviander-** A research scientist with a Ph.D. in the field of astrophysics and a researcher at the Astronomy Department at the University of Texas. She reported being atheist from the time of her birth until college. According to her testimony, her conversion happened suddenly. Salviander says that she was studying with her cohort

and running tests about the universe, when she discovered that they were so precise and comprehensible that it could not be a random coincidence. That there must be an intelligent designer (Evangelical Focus, 2015).

- **Dr. Allister McGrath-** A theologian and scientist who was a molecular biophysicist at Oxford where he earned his doctorate in this field. His testimony is that he was a staunch atheist from a young age. Moreover, he attributes his conversion to being the result of his studies, in which he began to question his materialistic worldview. McGrath also testified that he found that Christianity offered a more profound explanation for the complexities of existence, including morality and human purpose (Famous Atheist Turned Christian, 2024).
- **Dr. Sy Garte-** A biochemist with a Ph.D. Based on his testimony, he was born into an atheist family and taught from the beginning of his life that there could not be a God. His testimony is that as a biochemist, he was amazed by the complexity of protein synthesis in cells. His scientific knowledge is what he concluded decisively led him to question atheism and eventually embrace Christianity after a series of spiritual experiences (Why This Atheist Scientist Became a Believing Christian, 2022)
- **Josh Timonen-** A software engineer. Despite initially growing up in church, he came to reject the idea of God as a young adult. In fact, he was originally a worker with famous atheist, Richard Dawkins, and worked to promote atheism. Timonen says however that after marrying and having a daughter, he and his wife started attending church. Through reading the New Testament and Lee Strobel's "The Case for Christ," he asserts that he came to believe in Jesus's existence, death, and resurrection and decided to follow Christ (Christian Life, 2023).

- **Allan Sandage-** An astronomer and mathematician with a Ph.D. in Astronomy Dr. Sandage had a dramatic conversion experience. He was converted from atheism to Christianity at age 50. His conversion took place due to the fact that time, space, matter, and energy had a starting place. It was here he testifies that he was pulled away from the confines of atheism. (50 Christian Converts- Allan Sandage, 2024).
- **Sarah Irving-Stonebreaker-** Stonebreaker was an atheist who initially saw Christianity as fundamentally opposed to science. Her academic pursuits, particularly her PhD studies at Cambridge, challenged this view. She discovered that prominent historical scientists like Isaac Newton and Robert Boyle were deeply religious, which prompted her to reconsider her atheism. Encounters with Christian thinkers and her studies in ethics furthered this shift, ultimately leading to her conversion. (Stunning Discovery Leads Historian Away from Atheism, 2025).

Diagram 1.2



Themes Within Expert Testimony

Data collection and analysis led to the discovery of several themes present in the scientists collective testimony. These themes included; a.) Scientific inquiry being the path that led them to God; b.) The precise function of the world being unattributable to random chance; c.) The existence of inexplicable aspects of life that are beyond the scope of scientific inquiry; d.) Seeking to disprove God, only to find evidence that he is real; and e.) God as the sole rational explanation for life as we know it. Each of these themes is evident in the quotes referenced in the table below.

Table 1.1

Theme	Quotes/Evidence
Being led to God by science	<ul style="list-style-type: none"> • Rosalind Picard: "Life on Earth and as I learned about that I uh changed my viewpoint gradually from an atheist to an agnostic to a theist to somebody who actually believed that uh historical Jesus and the New Testaments what's written about him was true." • Francis Collins: "Interestingly some of the pointers to God had it been in Front of Me All Along coming from the study of nature and I hadn't really thought about them..." • Dr. Ming Wang: "... realized that these things had been perfectly put together for a purpose. That each cell had a specific job to do." • Dr. Sy Garte: " That [being agnostic] was all on my own and that was due to the science I was learning because the science I was learning did not support a strict atheism it did not support strict materialism." • Justin Brooke- DNA and Cosmic Fine Tuning were so perfectly put together that there had to be a plan. (paraphrased) • Dr. Sarah Salviander: While studying astrophysics, noticed that the universe was too fine tuned to be a random accident. • Josh Timonen- While seeking to prove Jesus was a myth, studied many books, which provided more than satisfactory evidence of Jesus. • Dr. Allan Sandage- "it was the cosmological evidence for the beginning of the universe that moved [him] toward theism away from

	<p>naturalism; and fine tuning toward Christianity.”</p> <ul style="list-style-type: none"> • Dr. Sarah Irving-Stonebreaker- initial atheism was challenged by her studies of historical scientists at Cambridge, like Francis Bacon and Robert Boyle, who were deeply religious. She had assumed Christianity was fundamentally opposed to science. • Dr. Sarah Irving-Stonebreaker-Her academic exploration of ethics, particularly Peter Singer's lectures at Oxford, led her to question atheism's ability to support her ethical convictions about the inherent value of human life.
The world and life function too precisely for it to be the result of random chance.	<ul style="list-style-type: none"> • Dr. Rosalind Picard: "And really at the heart of science you have to have a belief that there's truth that there's something greater to be discovered..." • Dr. Francis Collins: "...there is this phenomenal fine-tuning of the universe that makes complexity and therefore life possible." • Justin Brooke: "Cosmic fine tuning... The degree to which the constants of physics must match precise criteria is such that a number of agnostic scientists have concluded that indeed there is some sort of transcendent purpose behind the cosmic arena." • Dr. Sarah Salviander: "... came to believe that the universe was rather too elegantly organized to be an accident." • Dr. Ming Wang: " struggled with the question of how this could be so precise and random." • Sarah Irving-Stonebreaker- her shift away from the idea that science and Christianity are incompatible implies a move toward recognizing the order and design in the universe that many scientists attribute to God. The mention of Robert Boyle, a founder of modern chemistry, whose faith informed his science, hints at this.
Aspects of life that are inexplicable by materialism and beyond the scope of scientific inquiry	<ul style="list-style-type: none"> • Rosalind Picard: "There's something in you that comes alive and knows that there's a truth there..." • Francis Collins: "So take those three possibilities and which of them seems most plausible apply Occam's razor if you will which says that the simplest explanation is most likely correct well I come down on number




	<p>three especially because I've already kind of gotten there in terms of the other arguments about the idea of a creator..."</p> <ul style="list-style-type: none"> • Justin Brooke: "To prove this wrong you'd have to prove that a coding language can invent itself." • Allister McGrath: "... academic studies led to questioning the materialistic worldview previously embraced." • Dr. Sy Garte: "...the science I was learning did not support a strict atheism it did not support strict materialism." • Sarah Salviander: "through my scientific work, and it is my great pleasure to help other Christians reconcile their faith with modern science." • Allan Sandage- Naturalism alone was insufficient to explain the cosmological beginnings of the universe and its fine tuning. • Sarah Irving-Stonebreaker- Christianity provided a more profound explanation for the complexities of existence, including morality and human purpose. She found the inherent value in human life, which atheists dismissed as being Christian fiction.
Seeking to disprove God only to find evidence of the truth of His existence	<ul style="list-style-type: none"> • Justin Brooke: "Basically every waking moment of November and December (2019) I was studying to try and prove Jesus was fake, to prove the Bible was just a story book, and to ultimately prove Christianity was false. The more I studied though the more evidence I found..." • Josh Timonen: "I had to deal with the fact that it was real, that Jesus was real... Jesus actually lived, He actually died, and He actually rose. And I have to deal with that. I can't just push that aside and say, 'Oh, it's a myth.' No, these are real events."
Finding God a more rational explanation than science alone	<ul style="list-style-type: none"> • Francis Collins- "Well nature isn't supposed to allow that so if nature is not able to create itself how did the universe get here you can't postulate that that was created by some natural force or you haven't solved the problem because then okay what created that natural force so the only plausible it seemed to me explanation is that there must be some Supernatural force that did the creating and of course that force would not need to be limited by space or even by time oh now we're getting somewhere so




all right let's imagine there is a Creator let's call that Creator God who is Supernatural who's not bounded by space not bounded by time and is a pretty darn good mathematician and it's starting to make some sense here well God must also be an incredible physicist because another thing I began to realize by a little more reading is that there is this phenomenal fine-tuning of the universe that makes complexity and therefore life possible those of you who study Physics and chemistry will know that there's a whole series of laws that govern the behavior of matter matter and energy there are simple beautiful equations but they have constants in them like the gravitational constant or the speed of light and you cannot derive at the present time the value of those constants they are what they are they're Givens you have to do the experiment

- **Rosalind Picard:** "...changed my viewpoint gradually from an atheist to an agnostic to a theist to somebody who actually believed that uh historical Jesus and the New Testaments what's written about him was true."
- **Francis Collins:** "I began to realize that the evidence uh for the existence of God while not proof was actually pretty interesting and it certainly made me realize that atheism would no longer be for me an acceptable choice that it was the least rational of the options..."
- **Justin Brooke:** "The more I studied though the more evidence I found..."
- **Allister McGrath:** "...academic studies led to questioning the materialistic worldview previously embraced. Found that Christianity provided a more profound and coherent explanation for the complexities of existence, including morality and human purpose..."
- **Dr. Sy Garte:** "...the science I was learning did not support a strict atheism it did not support strict materialism."
- **Sarah Salviander:** "I started to sense an underlying order to the universe. Without knowing it, I was awakening to what Psalm 19 tells us so clearly: the heavens declare the glory of God..."
- **Josh Timonen-** Shortly after reading that book – and others – realized that there is good evidence to believe in the real life, death and resurrection of Jesus Christ;
- **Dr. Allan Sandage-** Looked at the evidence that was against naturalism, completed his own investigations and abandoned atheism and naturalism.
- **Sarah Irving-Stonebreaker-** Studies led her to question her materialistic worldview and to see Christianity as offering a more coherent

	<p>explanation for the world. She recognized the limitations of atheism in providing a foundation for her ethical beliefs, making Christianity a more rational option for her.</p>
--	--

Table 1.2

Document Type	Reference	Information
Photograph		The mountain's maximum height is perfectly regulated by gravity and natural processes. If the mountain grew too high, it would lead to geological instability.
Photograph		Lakes have a natural outflow built into them to prevent water from overflowing their banks.
Photograph		Orion's belt, a constellation comprised of 3 stars is significantly far away from the Earth. This means it is impossible for it to affect us. Were it closer, the radiation from the constellation would be detrimental to life on Earth.

Photograph		Saturn can be seen from Earth. Its location is ideal as Saturn being closer would significantly increase the temperatures on Earth, evaporating our water supply.
Photograph		Two brothers, Robert and Eugene. DNA is so precise as to make it visually clear that two people are related.
Photograph		The eye requires trillions of cells to be aligned properly in order to function.

The Testimonies of A Group of Mathematicians

Despite the many “theories” that assert otherwise, life arising from nonlife accidentally is impossible, and only living beings can create other living beings (Bergman, 2000; Creager, 2023). In fact, the Theoretical Probability Model based on the work of multiple experts alludes to the impossibility of accidental abiogenesis. Omerbasic (2021) who is a Professor of Mathematics, calculated the probability of a drop of hemoglobin evolving by accident at 1 in 10^{1092} . Being that an event is declared impossible from a statistical standpoint at 1 in 10^{50} , it was Omerbasic’s contention that if hemoglobin cannot form by random chance, then it is all the more impossible for life to do so.

Extending his contention and concurring was Creager (2023), a scientist and researcher, who calculated the chance that life could arise abiogenetically by random chance at impossible based on a bacteria made up of 483 genes. Creager (2023) made the following observation:

“Given the fact that each amino acid is encoded for by three base pairs, a 50 amino acid protein would require 150 base pairs consisting of 4 possible nucleotides resulting in 4^{150} or 2×10^{90} , possible combinations, this means that the odds against getting any particular protein encoded by the DNA are 1 in 2×10^{90} (150/531,490) or 1 in 5.75×10^{86} . However, you have to do this 438 times resulting in the odds of encoding all of the amino acids being 1 in 5×10^{38000} . When this is combined with the odds of getting all functional proteins to begin with, we get odds of 1 in 5×10^{38000} [multiplied by] 3.6×10^{24550} or 1 in 1.8×10^{62551} [essentially a probability of 1 in infinity]. This shows that the odds of getting just this much are statistically impossible, and it doesn't include further assembly of the various proteins into a functioning system.” (Creager, 2023, Par. 6)

Concurring with Omerbasic and Creager was Dembski (2024). A mathematician with a PhD in Mathematics and one in Philosophy, his finding that the origins of life were consistent

with being intelligently designed originated from a theory proposed by biologist Leslie Orgel, Specified Complexity. In order to fall into the category of specified complexity or be considered Complex Specified Information (CSI), there must be two criteria met. Firstly, it must be unlikely or impossible for the event to occur by chance. Additionally, it must satisfy functional requirements that can be specified independently (Hershey, 2025)¹.

In Dembski's own words:

“Most biologists reject pure chance as an adequate explanation of CSI. The problem here is not simply one of faulty statistical reasoning. Pure chance is also scientifically unsatisfying as an explanation of CSI. To explain CSI in terms of pure chance is no more instructive than pleading ignorance or proclaiming CSI a mystery. It is one thing to explain the occurrence of heads on a single coin toss by appealing to chance. It is quite another, as Küppers (1990, p. 59) points out, to follow Monod and take the view that "the specific sequence of the nucleotides in the DNA molecule of the first organism came about by a purely random process in the early history of the earth." CSI cries out for explanation, and pure chance won't do. As Richard Dawkins (1987, p. 139) correctly notes, "We can accept a certain amount of luck in our [scientific] explanations, but not too much." (Dembski, 1998)

In further clarifying his position, Dembski utilized simple logic to demonstrate the error of relying on any chance, random or otherwise generating information meeting the aforementioned requirements:

¹ It should be noted that CSI remains a controversial framework. Critics challenge its mathematical precision, empirical utility, and compatibility with evolutionary theory. Yet defenders argue it offers a rationally grounded inference to intelligent causation where natural mechanisms appear inadequate. Whether CSI will mature into a predictive scientific paradigm or remain a philosophical argument for design remains an open question.

“If chance and necessity left to themselves cannot generate CSI, is it possible that chance and necessity working together might generate CSI? The answer is No. Whenever chance and necessity work together, the respective contributions of chance and necessity can be arranged sequentially. But by arranging the respective contributions of chance and necessity sequentially, it becomes clear that at no point in the sequence is CSI generated. Consider the case of trial-and-error (trial corresponds to necessity and error to chance). Once considered a crude method of problem solving, trial-and-error has so risen in the estimation of scientists that it is now regarded as the ultimate source of wisdom and creativity in nature. The probabilistic algorithms of computer science (e.g., genetic algorithms-see Forrest, 1993) all depend on trial-and-error. So too, the Darwinian mechanism of mutation and natural selection is a trial-and-error combination in which mutation supplies the error and selection the trial. An error is committed after which a trial is made. But at no point is CSI generated. Natural causes are therefore incapable of generating CSI.” (Dembski, 1998)

Scientific Studies Demonstrating Intelligent Design Via Divine Intervention

Southern Medical Journal

A study published in the *Southern Medical Journal* investigated the effects of Proximal Intercessory Prayer (PIP) on individuals with auditory and visual impairments. Twenty-four participants (19 men and 5 women) with documented auditory and visual impairments received PIP, a technique involving the laying of hands on the afflicted accompanied by prayer for healing. Notably, no conventional medical interventions were administered to these participants.

Auditory and visual function were assessed before and after the intervention using audiometers and vision charts, respectively².

The study yielded the following results: (a) a statistically significant improvement in auditory function ($P < 0.003$), and (b) a statistically significant improvement in visual function ($P < 0.02$) across both cohorts. The average improvement in visual acuity exceeded tenfold, a result significantly higher than observed in studies involving suggestion or hypnosis. The researchers acknowledged the possibility of confounding variables such as Hawthorne, placebo, hold-back effects, or empathy. However, they posited that such explanations were less probable given the Mozambican cultural context, where traditional healers typically charge higher fees for successful healing outcomes. This cultural dynamic may have predisposed participants to underreport post-PIP improvements.

These findings suggest a potential correlation between scientific observation and theistic belief. In a context where participants lacked access to medical treatment, PIP, mirroring biblical accounts of healing through the laying on of hands and prayer, appeared to produce measurable effects. The replication of such patterns across disparate time periods (biblical times and 2010), in the absence of conventional medical interventions, raises questions regarding the role of coincidence. The observed outcomes in individuals without access to physicians, consistent with the scenario described in Luke 6:6, following the laying on of hands and prayer, warrants further investigation.

Complementary Therapies in Medicine

A 2019 study in the *Complementary Therapies in Medicine Journal* contributes to the existing literature regarding the efficacy of proximal-intercessory prayer (PIP). The study details

² It should be noted that within scientific discourse PIP studies are considered controversial with opponents questioning its methodology and proponents equating it with healings from “Bible days” and contending that these healings are beyond naturalistic explanations and indicate a Biblical parallel.

the case of a young man born with gastroparesis, a debilitating condition characterized by impaired gastric emptying (Romez et al., 2019). This incurable condition progressively worsened over time.

At 11 months of age, the patient required a surgically implanted jejunostomy tube (j-tube) to provide nutritional support due to his inability to obtain sufficient nutrients through oral intake (Romez et al., 2019). Despite ongoing medical intervention, no improvement was observed. For 16 years, the patient was entirely dependent on j-tube feeding. In November 2011, he received PIP at a church and reported experiencing an electric shock-like sensation extending from his shoulder through his stomach. Following this prayer experience, he unexpectedly regained the ability to tolerate oral feeding. Four months later, the gastrostomy and jejunostomy tubes were removed, and he required no further treatment as all symptoms had resolved. Over seven years later, he remains symptom-free (Romez et al., 2019).

This case corroborates findings from a 2010 study by Brown et al. Both studies report the remission of long-standing, incurable conditions following PIP. While the present case involved unsuccessful prior medical treatment, the outcome was similar: a condition unresponsive to medical intervention resolved spontaneously after PIP. Consistent with the aforementioned study, researchers deemed the placebo effect highly improbable. They noted that complete resolution of severe gastroparesis symptoms (specifically, dependence on feeding tubes) is not known to occur spontaneously, and placebo studies have demonstrated only partial symptom resolution at best (Romez et al., 2019). Furthermore, the patient described a sensation of electricity preceding symptom resolution and subsequent cure.

The previously mentioned works were not the only studies that have demonstrated the impact of prayer on well-being. Notably, a 2021 study published in the *Explore Journal* (Romez et al., 2021) documented a case of a woman diagnosed with macular degeneration in childhood who experienced progressive vision loss, resulting in blindness by age eighteen. After twelve years of blindness, she reportedly regained her vision instantaneously following proximal-intercessory-prayer (PIP). Subsequent medical records indicated sustained improvement, with uncorrected visual acuity (VA) of 20/100 in each eye in 1974, and corrected VAs of 20/30 to 20/40 between 2001 and 2017. Her vision has remained stable for forty-seven years.

Table 1.3

Implications of Supernatural Healing in Each PIP Study

Study	Implications of Supernatural Healing
Southern Medical Journal: Macular Degeneration Healing via PIP	<p>The report includes:</p> <ul style="list-style-type: none"> Uniqueness and Lack of Spontaneous Recovery: By stressing that the case is "unique in the literature" and that there are "no known reported cases of spontaneous recovery" for juvenile macular degeneration, the author underscores the exceptionality of the event, making a natural explanation less plausible. Absence of Clinical Treatment: The explicit statement that "there is no clinical treatment" further reinforces the idea that the recovery could not be attributed to conventional medical intervention, pushing towards an alternative explanation. Exclusion of Alternative Medical Explanations: The author's detailed dismissal of conversion disorder and the questioning of the placebo effect, supported by "objective evidence" and a lack of similar positive outcomes in

	<p>literature, systematically attempts to eliminate other potential naturalistic or psychological explanations.</p> <ul style="list-style-type: none"> ● Discordance in Identical Twins: The observation about the identical twin sister being "discordant for the phenotype" adds another layer of complexity for a purely genetic explanation, suggesting that the patient's recovery is not easily explained by inherited factors. ● Timing and Patient's Perspective: The "instantaneous" recovery "after receiving PIP from her husband" and the patient's own declaration of it being "miraculous" strongly link the event directly to the prayer and convey a personal conviction of supernatural intervention.
<p>Complementary Therapies Journal: Gastroparesis Healing via PIP</p>	<ul style="list-style-type: none"> ● Unprecedented Recovery: The article states, "We have found no precedents in the literature for such a sudden resolution of all symptoms after sixteen years of gastroparesis (since infancy)." This highlights the extraordinary nature of the recovery, as such a complete and sudden resolution of severe, lifelong gastroparesis is medically unexpected. ● Ineffectiveness of Conventional Treatment: The patient had severe, refractory gastroparesis for 16 years, and "Physicians used every appropriate medical treatment for GER and gastroparesis including medications and surgical procedures, but even with such interventions the patient could not tolerate oral feedings and received all nutrition through the j-tube." The fact that extensive medical interventions failed to resolve the symptoms, while the prayer intervention did, suggests a non-natural cause for the healing. ● Rejection of Placebo Effect as a Complete Explanation: While the placebo effect is considered, the article notes that "there is insufficient evidence

	<p>that placebo effects can account for the observed resolution of symptoms." It further explains that studies of placebos have shown only partial resolution of symptoms at best, and not the complete resolution seen in this case.</p> <ul style="list-style-type: none"> ● Activation of the Autonomic Nervous System (ANS) through Prayer: Expert gastroenterologists and pediatric surgeons proposed that "the healing might have occurred because PIP activated the autonomic nervous system (ANS)." This suggests a physiological mechanism triggered by the prayer that is not a typical natural healing process. ● Patient's Experience: The patient describes feeling an "electric shock" and states, "That was the moment that I knew I had been touched by the holy spirit," indicating a belief in a supernatural intervention rather than a natural one.
<p>Explore Journal: Auditory and Visual Improvements following PIP</p>	<ul style="list-style-type: none"> ● Magnitude of Effects: "The average visual acuity improvement measured here was over tenfold, significantly higher than in suggestion or hypnosis studies." This indicates a greater impact than what could be explained by known psychological mechanisms. ● Conditions Studied: The study focused on auditory and visual impairments, which are "relatively less sensitive to, although not unaffected by, psychosomatic factors," compared to conditions like rheumatoid arthritis. This choice of conditions aims to minimize the influence of psychological suggestion. ● Cultural Context: The discussion mentions that in the Mozambican cultural context, traditional healers typically charge more when healing occurs, which might predispose subjects to <i>minimize</i> reporting post-PIP improvements. This suggests that any

	<p>reported improvements are less likely to be due to an eagerness to please or an exaggerated response.</p> <ul style="list-style-type: none"> ● Unsuccessful US Data Collection: The study also mentions "unsuccessful attempts to collect data in the US," with the argument that "anointing" and "faith" are lower where medical therapies are available. This implies a reliance on spiritual factors that are perceived to be stronger in certain contexts, suggesting a non-material mechanism for healing.
--	--

Study Findings

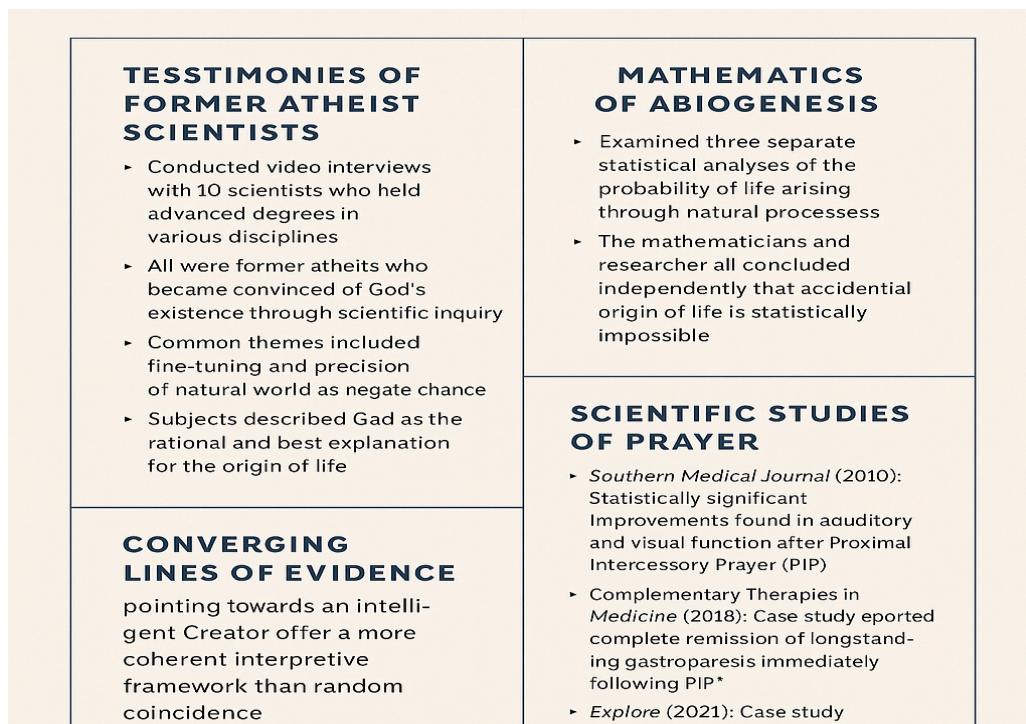


Diagram 1.3

The study found that the testimonies of the scientists, the calculations of the scientist/researcher and mathematician, and the results of the studies on supernatural healing converged with consistency. The themes consistently pertinent to the former atheist, scientific

doctors were seen in both the mathematical calculation and the studies. Corroborating their collective assertion that life and the world functions too precisely to be the result of an accident or by chance alone were the calculations of Creager and Omerbasic as well as the findings of Dembski that Complex Specific Information (CSI) cannot be attributed to chance. Additionally, the finding of the scientists who gave interviews, that a supernatural force capable of acting intelligently and with exact precision; outside of time and space; and not constrained by natural laws can be inferred to be evident based on the fact that the healings were not scientific in nature, defied all laws of science, and worked within the subjects to restore the precision of their various abilities.

Conclusions

All things considered, this body of evidence solidifies for this group the case for God. Firstly, three distinct types of evidence converge unintentionally. 1.) Ten highly credentialed scientists who do not know one another and have never had a chance to compare notes all concluded from their independent analyses that the world and life as we know it are too precise to be coincidental. That random chance alone could not explain it. And that ultimately the world would have to have been designed intelligently by an intelligent force existing outside of time and space who is capable of acting with precision; 2.) A scientist/researcher and two mathematicians independently concluded that both logically and mathematically, the probability that life could form accidentally by natural chance is essentially zero. This directly and unintentionally corroborates the claims of the scientists who were examined, providing a quantitative backing to their qualitative findings; and 3.) There were three separate studies conducted and published in scientific, peer reviewed journals, in which Proximal Intercessory Prayer (PIP) was shown to bring about instantaneous healing in ways that due to the nature of the

infirmities were inherently not naturalistic. This corroborates the proposed nature of the intelligent designer, God, as discussed by the former atheistic scientists. The scholarly testimony along with corroborating evidence indicates for this group that to believe all of these unintentional yet consistent corroborations by scholarly and scientifically minded individuals is due to pure coincidence would be in and of itself an irrational belief.

Furthermore, the majority of scientists examined in this study did not believe in God as children; others while raised in the faith pulled away. Still, all in the study came to the realization through objective analysis that God is real. Enhancing the substantiality of their findings is that these are people whose conversion was not based on an "emotional high" but rather an objective factual analysis. How likely is it that all ten of these people who represent different scientific backgrounds would come to the same conclusions by random coincidence?

Additionally, this collective body of evidence suggests that the idea that there are elements of our existence that science alone cannot measure and are outside the realm of scientific inquiry is rational. This includes spiritual experiences; the concept of moral law, which transcends evolutionary and cultural explanations; the supernatural first cause that science cannot know due to inability to go back in time; and the fine tuning of the earth, which cannot be the result of random chance. Taken together, these collective facts established God's reality for study participants.

Further suggested by the analyses of those examined for this study is that factual analysis of the natural world and life itself leads back to God. This is evident in the scientists' collective responses indicating intrigue with elements of creation and living beings, causing them to think carefully. Their thinking brought about the realization that none of these things would be possible by random chance; that all of this contains elements that indicate planning. From the

eyes that require trillions of neurons to the mountains which are kept from interrupting geological stability by gravity and natural processes. Even the planet Saturn, which is far enough away to prevent its radiation from disrupting our water cycle. How likely is it that all of these things would be this perfect by random chance? According to a geneticist who led the Human Genome Project, there is no way.

Substantive Theory Deduced

Based on the analysis of the findings, the substantive theory that comes about naturally is that for those examined, “An objective analysis of the natural world and life, even when fully accepting the reality of established physical laws, suggests that an intelligent creator offers the most rational and coherent explanation for the universe's fine-tuning and the origin of life.”

Refutations to Objections

While the substantive theory grew naturally from the data, there are some who may raise objections about its subjective truth for those who were directly examined in this study. One such objection may be that the ideas proposed by these highly learned scientists are inconsistent with current scientific consensus. This “consensus” has been proven wrong on more than one occasion. Thinking like this has historically led to the dismissal of ideas that were later determined to be correct. Suppose Galileo had followed the consensus of the majority? Or Columbus? Where would we as a world likely be now? How then can any atheist simply dismiss the contributions of this group on the basis that they conflict with scientific consensus. And none of these people would likely say that they completely dissent from the consensus as it has proven reliable in most cases. In terms of medicine, astrophysics, physics, biology, they absolutely ascribe. However, their sole point of contention is in regard to spirituality. Holding a minority viewpoint does not invalidate the premise.

Also, a possible objection may be presented in reference to a lack of empirical evidence and assert that the evidence presented is anecdotal and based on subjective experience. This would be a valid objection if the scientists providing the data did not come from the diversity of scientific backgrounds and have the expertise they do. The group is composed of a science professor; a geneticist who headed the Human Genome Project; a laser physicist and ophthalmologist with a Ph.D. from MIT and an MD from Harvard; a marketing scientist; an astrophysicist; a molecular biophysicist; a biochemist; and a computer programmer. Hence, their opinions would rise above the level of personal opinions. As people in diverse fields of science, the majority of whom hold Doctorates, all of whom have specialized training in science; who better to speak for this scholarly minority? By the standards of qualitative research, the data is empirical and representative of a subjective truth reached by objective evidentiary examination.

Another objection some scientists may have could be about confirmation bias, suggesting that the scientists' conversion stories could be influenced by preconceived beliefs or personal biases. While this concern may initially come across as valid, the fact remains that two of the scientists in this study actively sought to disprove God. In spite of this, not only did they find evidence that God was real, but their themes converged with those of others in this study. And given this convergence, the support for the themes proffered as indicated by the other scientists hold as equally valid.

Some in the scientific community might question the qualitative methodology used in the study. While quantitative evidence establishes bases and provides measurable data, qualitative evidence is indispensable in capturing aspects of human experience and perception that quantitative methods cannot fully address. Some of its unique contributions include its capacity to provide in-depth insights into the subjective, nuanced, and context-specific dimensions of

scientific inquiry. Personal testimonies and narratives, as exemplified in the study of former atheists who converted to Christianity, offer valuable perspectives on the complexities of belief formation, intellectual transformation, and the interplay between faith and scientific exploration.

Some may object to the theological implications drawn from the scientists' conversion stories, arguing that such interpretations are outside the realm of scientific inquiry and should not be presented as scientific evidence. The study however contributes to a nuanced and multifaceted understanding of belief systems and scientific inquiry, underscoring the importance of open-minded exploration and critical thinking in matters of faith and worldview.

Moreover, others may cite ethical implications with respect to presenting religious beliefs as scientific findings. However, it should be noted that the paper represents a qualitative study that delves into theological concepts, where the intersection of science and personal experiences is an integral part of the analysis. Additionally worth noting is that the qualitative nature of the study allows for an in-depth exploration of the scientists' experiences and testimonies, providing valuable insights into the convergence of their scientific backgrounds and their spiritual journeys.

Additionally, some may argue that the referenced studies on Proximal Intercessory Prayer constitute a god of the gaps fallacy. Such a categorization would be inherently wrong by virtue of the fact that science and God are not mutually exclusive; the natural does not inherently cancel out the supernatural. Instead, the miraculous healings that occurred by the laying of hands in the Bible days and continue to occur today are proof that God operates the same as He always has. This is neither a gap nor a mystery. Moreover, the critic may attempt to argue that correlation does not mean causation. However, their collective testimony suggests that when we consistently see phenomena across studies wherein one variable is present and immediately the other comes forth, causation becomes more and more of a reasonable inference. In addition,

their possible statement that there may be a natural explanation for the divine healing one day is speculative and assumes that such an explanation must exist. Speculation is not evidence.

Furthermore, the conclusion of the original conductors of the scientific study was that this was not a natural healing; a suggestion that for this group, the existence of a deity that interacts with the natural world outside of time and space is not an absolutely impossible proposition.

Another objection one may raise is why God chose to intervene in these studies and not in other studies. Just like the independent analyses that caused these scientists' conversion, the things of God are a mystery; one which our human minds may never comprehend in its totality. That He is capable of doing something is not a guarantee that He will intervene in all such matters. As those examined in this study would likely argue, it very well may be a matter of something unknown about God as of yet that has yet to be revealed. Perhaps it is not a sign of his lack of goodness but a sign that God's intention is that man not confuse His sovereignty with natural laws and assume that He, who operates outside of the natural laws of the universe will act predictably and according to what we want.

Moreover, some may attempt to refute the findings of the study by referencing the problem of evil. Based on this collective body of knowledge concerning the attributes of God, which is at best incomplete in its current state, evil is not a result of God's choosing, but of free will. In forming mankind in His own image, God gave human beings the inherent ability to choose to do right or wrong. Utilizing this choice by choosing to deliberately do the opposite of what God asked ultimately caused mankind and by association other life forms to experience the problems observed in the present day. Furthermore, the existence of questions that cannot be answered in a way that satisfies every facet of our curiosity is not proof of nonexistence; rather proof that we can never know all things.

In addition, some may raise an objection regarding the existence of “reverse cases” or theists who have converted to atheism. Based on the thorough study of this topic, several reasons have been identified as rationales: mainly lack of compelling evidence and religious traumas. This category represents several dangers when compared with the subjects in this study. For one, blind obedience to perceived authority is evident, against which Einstein warned. In some cases, it seems that some people have allowed science to dictate what constitutes evidence without questioning. By contrast, this is the same reasoning previously used by the scientists in this study prior to their own individual analyses, which ultimately led them to reject their original conclusions. Moreover, religious trauma represents a large hurdle to religious belief as many have equated the misdeeds of the messenger with the truth of the message. As such, the subjects in this study put aside all emotional aspects and drew conclusions strictly on the basis of their own objective analyses of the natural world.

Another ground on which one may object is that the calculations of Omerbasic and Creager, and the framework enunciated by Dembski, assume randomness while overlooking gradual natural processes. Origin-of-life researchers often suggest that cumulative chemical pathways or RNA-first models could bridge the gap. Yet, even granting non-random, stepwise assembly, the factorial improbability remains formidable. For a bacterium with 483 genes, the probability of assembling the minimum interdependent system, whether in one leap or over time, still approaches 1 in 483! (≈ 1 in 10^{1088}). This is far below the threshold for statistical impossibility (1 in 10^{50}). To dismiss this as irrelevant is to overlook the magnitude of improbability itself. While some critics appeal to chemical necessity or self-organization, such forces may guide the formation of simple building blocks but have not been shown to orchestrate entire interlocking systems. Thus, the mathematical argument remains intact, and the fact that a

minority of credentialed mathematicians highlight this issue cannot be brushed aside simply because it challenges consensus.

A further objection is that the factorial model exaggerates improbability by assuming simultaneous assembly without cumulative selection, chemical bias, or multiple viable configurations. Yet this critique fails to engage key features of the system. First, the interdependence of hundreds of gene products means that partial assemblies lack stability or selectable advantage, weakening the appeal to incremental selection. Second, while chemistry may bias certain bonds, it does not determine the higher-order functional ordering required for a self-sustaining system. Third, appeals to functional density (e.g., 1 in 10^{20} viable sequences) assume a level of accessibility not borne out by experimental data, which continues to show sharp constraints on protein functionality. Multiverse models and limitless trials, while conceptually intriguing, introduce more speculative assumptions than they resolve. In contrast, the factorial framework transparently represents the multiplicative improbability inherent in constructing an interdependent system, and its coherence lies precisely in accounting for the dependency structure often minimized in competing explanations. Thus, while naturalistic models deserve continued exploration, the factorial analysis remains the most rigorous and evidentially grounded assessment of abiogenesis probabilities for the purposes of this study.

Study Limitations

The study, "Presenting a Qualitative God to a Quantitative World," while offering a multi-faceted exploration, acknowledges several limitations inherent in its design and scope. One primary limitation lies in its reliance on qualitative data, particularly the testimonies of former atheist scientists. While these narratives provide rich insights into individual journeys of faith, their subjective nature means they cannot be generalized to the broader population of scientists

or atheists. The experiences and interpretations of the ten interviewed scientists, though deeply personal and compelling, may not be representative of all individuals who transition from atheism to faith, nor do they constitute empirical proof in the same way that quantitative, replicable experiments might.

Furthermore, the study's approach to integrating diverse forms of evidence, including mathematical probability analyses and peer-reviewed studies on Proximal Intercessory Prayer (PIP), presents a challenge in establishing direct causation. While the convergence of these different lines of evidence is presented as a strength, it is important to recognize that correlation does not equate to causation. The mathematical models, while suggestive of extreme improbability for abiogenesis by chance, are theoretical and do not offer direct observational proof. Similarly, the PIP studies, despite reporting statistically significant outcomes, are subject to the complexities of medical research, including the potential for unknown variables or alternative explanations that may not have been fully accounted for.

Finally, the study's inherent theological implications, while central to its purpose, may be perceived as a limitation by those seeking purely secular or naturalistic explanations. By framing the research as a "rigorous defense" of God, the study implicitly operates within a specific worldview, which could influence the interpretation of findings. While the author attempts to address potential biases and criticisms, the integration of faith-based perspectives with scientific inquiry requires a careful consideration of the boundaries between scientific methodology and theological interpretation.

References:

Atheism: Why I Converted to Christianity. (2013). Retrieved from

<https://www.youtube.com/watch?v=mtVP7N8mAQw>.

Atheist MIT Professor Converts to Christianity After Discovering THIS. (2024). Retrieved from

https://www.youtube.com/watch?v=186U_yuSmhY

Atheist Eye Surgeon Finds Christ. (2024). Retrieved from

<https://m.youtube.com/watch?v=43pQSZ4tVbM&pp=ygUgQXRoZWlzdCBleWUgc2lyZ2VvbiBmaW5kcyBDaHJpc3Q%3D>

Atheist to Christian Testimony. (2014). Retrieved from

<https://www.youtube.com/watch?v=rA3n2zZILdw>.

Bergman, J. (2000). Why Abiogenesis is Impossible. *Creation Research Society Quarterly*.

Retrieved from [Why Abiogenesis Is Impossible](#).

Brooke, J. (2020). Atheist Reveals The Scientific & Historical Evidence That Converted Him To Christianity. Retrieved from

<https://medium.com/@justinbrooke/atheist-reveals-the-scientific-historical-evidence-that-converted-him-to-christianity-d6b533f1384>.

Brown, C.; Mory, S.; Williams, R.; McClymont, M. (2010). Study of the therapeutic effects of proximal intercessory prayer (STEPP) on auditory and visual impairments in rural Mozambique. *Southern Medical Journal*. DOI-[10.1097/SMJ.0b013e3181e73fea](https://doi.org/10.1097/SMJ.0b013e3181e73fea).

Bullen, P. (2024). How to Choose a Sample Size. Retrieved from [How to choose a sample size \(for the statistically challenged\) - tools4dev](#).

Christian Life. (2023). How Dawkins's right-hand man came to faith. Retrieved from

<https://cne.news/article/3337-how-dawkins-s-right-hand-man-came-to-faith>.

Collins, R. (!999). The Fine Tuning Design Argument. *Reason for the Hope Within*. Retrieved from [THE FINE-TUNING DESIGN ARGUMENT](#)

Creager, C. (2023). What are the Probabilities of Abiogenesis Occurring? *The Times Examiner*. Retrieved from [What are the Probabilities of Abiogenesis Occurring? - The Times Examiner](#)

D'Cruz, J. & Cascella, M. (2023). Feeding Jejunostomy Tube. Retrieved from <https://www.ncbi.nlm.nih.gov/books/NBK562278/>.

Davis, B. (2025). The Big Bang and How the World Began. Retrieved from <https://www.exploregod.com/articles/the-big-bang-and-how-the-world-began> .

Dolan et al. (2020). How Long Can the Brain Go Without Oxygen? What Happens? Retrieved from [How Long Can the Brain Go Without Oxygen? What Happens?](#)

Dunaief, J. (2021). Can Macular Degeneration be Reversed? Retrieved from <https://www.brightfocus.org/macular/article/can-macular-be-reversed>

Evangelical Focus. (2015). Sarah Salviander: The journey of an atheist astrophysicist who became a Christian. Retrieved from <https://evangelicalfocus.com/science/881/sarah-salviander-the-journey-of-an-atheist-astrophysicist-who-became-a-christian#:~:text=field%20of%20astrophysics-,Sarah%20Salviander%20is%20research%20scientist%20in%20the%20field%20of%20astrophysics,organized%20to%20be%20an%20accident.>

Famous Atheist Turned Christian. (2024). Retrieved from <https://www.youtube.com/watch?v=US-M4Qb4kMU>

Renowned Scientist Explains Why He Became a Christian. (2024). Retrieved from <https://www.youtube.com/watch?v=TF7LFXm-FrQ&t=381s>

Frankel, M. (2022). Fine-Tuning. *John Templeton Foundation*. Retrieved from [Fine-Tuning Research Review - John Templeton Foundation](#).

Frazer, H. & Parker, T. (2018). Questionable Research Practices in Ecology and Evolution. *Research Gate*. Retrieved from [Questionable Research Practices in Ecology and Evolution | Request PDF](#)

Meyer, S. (2021). The Return of the God Hypothesis. Retrieved from <http://hyperphysics.phy-astr.gsu.edu/Nave-html/Faithpathh/Godhypothesis.html#c1>.

Omerbasic, A. (2021). Some Mathematical Aspects of Abiogenesis. *Research Gate*. Retrieved from https://www.researchgate.net/publication/349873675_SOME_MATHEMATICAL_ASPECTS_OF_ABIOGENESIS.

Romez, C; Zaritsky, D.; & Brown, J. (2019). Case Report of gastroparesis healing: 16 years of a chronic syndrome resolved after proximal intercessory prayer. *Complementary Therapies in Medicine*. Retrieved from <https://pubmed.ncbi.nlm.nih.gov/30935546/>.

Romez, C.; Freedman, K.; Zaritzsky, D.; & Brown, J. (2021). Case report of instantaneous resolution of juvenile macular degeneration blindness after proximal intercessory prayer. *Explore*, 17, 68-73. Retrieved from [https://www.sciencedirect.com/science/article/pii/S1550830720300926#:~:text=In%201972%2C%20having%20been%20blind,intercessory%2Dprayer%20\(PIP\)](https://www.sciencedirect.com/science/article/pii/S1550830720300926#:~:text=In%201972%2C%20having%20been%20blind,intercessory%2Dprayer%20(PIP)).

Ruth, D. (2015). First worldwide survey of religion and science: No, not all scientists are atheists. Retrieved from <https://news.rice.edu/news/2015/first-worldwide-survey-religion-and-science-no-not-all-scie>

[ntists-are-atheists#:~:text=In%20the%20U.K.%20%E2%80%93%20one%20of,used%20to%20help%20each%20other.](#)

Sandage, A. (2024). 50 Christian Converts.

Sarfati, J. (2020). The Universe is Finely Tuned. Retrieved from [The universe is finely tuned for life](#)

Stunning Discovery Leads Historian Away from Atheism. (2025). Retrieved from <https://www.youtube.com/watch?v=pGXRYZOE8qw>.

Transweb. FAQ. Retrieved from <https://www.med.umich.edu/trans/transweb/faq/q3>

Weinand, K.; Kampschulte, L.; & Heckl, W.M. (2023). Creating a foundation for origin of life outreach: How scientists relate to their field, the public, and religion. *PubMed Central*.

Retrieved from

<https://pmc.ncbi.nlm.nih.gov/articles/PMC9956591/#:~:text=30%E2%80%9337%25%20of%20scientists%20identify>.

Why This Atheist Scientist Became a Believing Christian. (2022). Retrieved from https://www.youtube.com/watch?v=OMBQwGzn_TE.

5 Modern Miracles That Doctors and Scientists Can't Explain. (2019). Retrieved from <https://www.christianlearning.com/5-modern-miracles/>

Appendix A:

Matrix of Participant Responses

Scientist & Link	Transcripts or Documents & Content
<p>1. Rosalind Piccard</p> <p>Scientist, MIT Professor, Researcher</p> <p>https://www.youtube.com/watch?v=186U_vuSmhY</p>	<p>really at the heart of science you have to have a belief that there's truth that there's something greater to be discovered so let me ask that old question what what do you think this thing is all about life on Earth and as I learned about that I uh changed my viewpoint gradually from an atheist to an agnostic to a theist to somebody who actually believed that uh historical Jesus and the New Testaments what's written about him was true Rosalyn peard is an extremely well educated and accomplished woman she's a scholar an inventor a professor of science at MIT and in this video she's going to share her journey to God and it includes two pieces the first I would say is by way of subtraction the second is by way of addition with that being said let's dive into the first clip here it's Rosalind peard with Lex Freeman you said</p> <p>Interview</p> <p>scientists too often assume that nothing exists beyond what can be uh currently measured uh so materialism materialism and scientism yeah so some sense this assumption enables the near-term scientific method assuming that we can um uncover the mysteries of This World by the mechanisms of measurement that we currently have uh but we easily forget that we've made this assumption right so so what do you think we miss out on by making that assumption that it's fine to limit the scientific method to things we can measure and reason about and reproduce uh that's fine uh I think we have to recognize that sometimes we scientists also believe in things that happen historically you know like I I believe the Holocaust happened I can't prove events from past history scientifically you prove them with historical evidence right with the impact they had on people with eyewitness testimony and and things like that so A A good thinker recognizes that science is one of many ways to get knowledge it's not the only way and there there's been some really bad philosophy and bad thinking recently you can call it scientism where people say science is the only way to get to truth and it's not it it just isn't there are other ways that work also like knowledge of love with someone you don't you don't prove your love through science right uh so history philosophy love a lot of</p>

other things in life uh show us that there's more ways to gain knowledge and truth if you're willing to believe there is such a thing and I believe there is uh than science I do I am a Scientist however and in my science I do limit my science to the things that the scientific method can do but I recognize that it's myopic to say that that's all there is right there's just like you listed there's all the why questions and really we we know if we're being honest with ourselves the percent of what we really know is uh basically zero relative to the full mystery of the measure Theory a set of measure zero if I have a finite amount of knowledge which I do um so you said that you believe in Truth uh so let me ask that old question what what do you think this thing is all about it's life on Earth life the universe and everything I Douglas Adams 42 it's my favorite number by the way that's my street address my husband and I guessed the exact same number for our house we we we got to pick it okay and there's a reason we picked 42 yeah so is it just 42 or is there do you have other words that you can put around it well I think there's a grand adventure and I think this life is a part of it I think there's a lot more to it than meets the eye and the Heart and the mind and the Soul here I think we we see but through a glass dimly in this life we see only a part of all there is to know if if people haven't read the the Bible they should if they consider themselves educated and you could read Proverbs and find tremendous wisdom in there that cannot be scientifically proven but when you read it there's something in you like like a musician knows when the instrument's played right and it's beautiful there's something in you that comes alive and knows that there's a truth there that it's like your strings are being plucked by the master instead of by me right twang when I pluck it but probably when you play it sounds spectacular right and when you when you encounter those truths there's something in you that sings and knows that there is more than what I can prove mathematically or program a computer to do don't get me wrong the math is is gorgeous the computer programming can be brilliant it's inspiring right we want to do more uh none of this squashes my desire to do science or to get knowledge through science I I'm not I'm not dissing the science at all I grow even more in awe of what the science can do because I'm more in awe of all there is we don't know and really at the heart of science you have to have a belief that there's truth that there's something greater to be discovered and some scientists may not want to use the faith

word but it's faith that drives us to do science it's faith that there is truth that there's something to know that we don't know that it's worth knowing that it's worth working hard and that there is meaning that there is such a thing as meaning which by the way science can't prove either uh we have to kind of start with some assumptions that there's things like truth and meaning and these are really questions philosophers uh own right this is their space of philosophers and and theologians at some level so these are things science uh you know if we when people claim that science will tell you all truth that's there's a name for that it's it's its own kind of Faith it's scientism and it's very myopic this first video is

Second Clip

really just exposing a hole within scientism now in the second clip that we're about to watch she's going to begin to explain what that hole was filled with and why and how a lot of her preconceived notions about who God was what the Bible is about began to change as she actually went about a good faith Pursuit Of Truth into answering those huge why questions with that being said let's dive in um My Views at the time were that uh Christians and actually all religions I was pretty antagonistic toward uh were people who really didn't know their science or didn't uh or maybe they needed a crutch or something I really didn't think they were that smart then I started to realize that many of such people were super smart uh and they challenged me to read the bestselling book of all time uh which is probably still the Bible um the Hebrew and Old Testament and uh Christian New Testament and I uh as I was reading that to my uh against my desires I started to change my mind about some things and then I thought oh gosh okay if this book is influencing me to change my mind toward Christianity or toward belief in God maybe I should study other world religions so I started to do that and as I uh started learning more and more about different world religions uh I meeting um people from those religions and going to temples and mosques and others uh I started to realize uh that not only did I have a lot to learn but I was on a journey that was starting to make me not only believe in God even more uh but as I got dragged off to some Christian churches which I resisted in the beginning uh and found some where I could ask questions very important uh I started to realize that the religion was not at all what I thought it was and that there were some really interesting and very attractive elements uh that were very uh historically verified also uh not at all what I expected and as I

learned about that I uh changed my viewpoint gradually from an atheist to an agnostic to a theist to somebody who actually believed that the historical Jesus and the New Testaments what's written about him was true uh it sounds a little wacky to those who may not come from that background it was not an easy process but as I did that and then I was challenged to not only um believe this but to put it to practice that's where things started to really make a difference in my life and actually the real reason I'm here right right now spending time talking about something like this as opposed to just my research is because it has made a huge difference in my life and it I um part of the Christian faith is that there's a gift for everybody in the world whether you're raised Christian or Hindu or Muslim or Buddhist or atheist or uh any of a long list of backgrounds there's a gift for everybody there and um when I accepted that gift uh it made a huge difference in my life uh for the better big Improvement so I didn't realize it needed so much improving at the time those around me saw the difference and um today it is my source of strength an amazing source of peace and joy and uh wisdom now you know that I love that she ends this with the word wisdom and this idea that Christ is a gift this gift that is available to all religions this gift that is available to All Nations she's talking about Jesus himself the gift that is given by God from God for Humanity that is the The Ultimate Gift this reminds me very much of the movie The Matrix where there's the red and the blue pill that are offered and what's so interesting about that as an analogy or a metaphor is that only after receiving the red pill does the transformation of reality take place and is the person able to actually see what is real you have to actually take action in order to fully see it there's something very similar to this when it comes to God as well in other words if you choose the blue pill you won't be able to actually see the code of reality itself it's not a perfect metaphor but there's something to what she describes here at the end where it's through living it out it's through trusting in God it's through holding God's hand it's through actually taking the truths of God and working them into your life actually this cause and effect that scripture talks about if you seek me then you will find me if you knock then the door will be open there is this reality where God is asking us to take action on what has been revealed about him and then through that relationship beginning and US trusting God one step at a time we experience more and more relationship with him more and more

	<p>depth more and more intimacy just like with human relationships just like romantic relationships the more time that you spend the more trust that you give the deeper that the relationship grows and the more certainty that you have in the relationship that you have kind of a lot for one video but with all this being said I hope you guys enjoyed it and I'll see you in the next video thanks a lot</p> <p>[Music]</p>
<p>2. Francis Collins https://www.youtube.com/watch?v=TF7LFXm-FrQ&t=381s</p>	<p>I began to realize that the evidence uh for the existence of God while not proof was actually pretty interesting and it certainly made me realize that atheism would no longer be for me an acceptable choice that it was the least rational of the options this video that we're about to watch features the renowned scientist Francis Collins who sat as the Director of the group that successfully completed the Human Genome Project in this video Collins explains why as a scientist he came to believe in God this video has a few really interesting arguments in it that I want to unpack a bit more on the back end as well so stick around for that but in the meantime let's dive in I won't go through the whole chronology as it actually happened but let me summarize for you the kinds of arguments that ultimately brought me around to the position of recognizing that belief in God was an entirely satisfying intellectually uh event but also something that I was increasingly discovering I had a spiritual hunger for and interestingly some of the pointers to God had it been in Front of Me All Along coming from the study of nature and I hadn't really thought about them but here they</p> <p>were here's one which seems like an obvious statement but maybe it's not so obvious there is something instead of nothing no reason that should be this phrase of wigner the Nobel laureate in physics caught my eye because I had been involved of course as a graduate student working with quantum mechanics with Schrodinger's equ and one of the things that had appealed to me so much about mathematics and physics and chemistry was how it was that this particular kind of depiction of matter and energy works I mean it</p>

really works well and a theory that is correct often turns out to be simple and beautiful and why should that be why should mathematics be so unreasonably effective in describing nature

H there's the Big Bang the fact that the universe had a beginning as virtually all scientists are now coming to the conclusion about 13.7 billion years ago in an unimaginable Singularity where the universe smaller than a golf ball suddenly appeared and then began flying apart and has been flying apart ever since and we can calculate that Singularity by noticing just how far those galaxies are receding from us and things like the background microwave radiation the echo of that big bang and of of course that presents a difficulty because our science cannot look back beyond that point and it seems that something came out of nothing Well nature isn't supposed to allow that so if nature is not able to create itself how did the universe get here you can't postulate that that was created by some natural force or you haven't solved the problem because then okay what created that natural force so the only plausible it seemed to me explanation is that there must be some Supernatural force that did the creating and of course that force would not need to be limited by space or even by time oh now we're getting somewhere so all right let's imagine there is a Creator let's call that Creator God who is Supernatural who's not bounded by space not bounded by time and is a pretty darn good mathematician and it's starting to make some sense here well God must also be an incredible physicist because another thing I began to realize by a little more reading is that there is this phenomenal fine-tuning of the universe that makes complexity and therefore life possible those of you who study Physics and chemistry will know that there's a whole series of laws that govern the behavior of matter matter and energy there are simple beautiful equations but they have constants in them like the gravitational constant or the speed of light and you cannot derive at the present time the value of those constants they are what they are they're Givens you have to do the experiment and measure them well suppose they were a little different would that matter would

anything change in our universe if the gravitational constant was a little stronger a little weaker some days I think it's a little stronger but I don't think it really is so that calculation got done particularly in the 1970s uh by Barrow and Tipper and the was astounding that if you take any of these 15 constants and you tweak them just a tiny little bit the whole thing doesn't work anymore take gravity for instance If gravity was just one part in about 10 billion weaker than it actually is then after the Big Bang there would be insufficient gravitational pull to result in the coalescence of stars and galaxies and planets and you and me and you'd end up therefore with a infinitely expanding sterile Universe If gravity was just a tiny bit stronger well things would coales all right but a little too soon and the Big Bang would be followed after a while by a big crunch and we would not have the chance to appear uh because the timing wouldn't be right and that's just one example you can't look at that data and not Marvel at it it is astounding to see the knife edge of improbability upon which our existence exists so what that about well I can think of three possibilities first of all maybe Theory will someday tell us that these constants have to have the value they have that there is some a priori reason for that most physicists I talk to don't think that's too likely there might be relationships between them that have to be maintained but not the whole thing a second possibility perhaps we are one of an almost infinite series of other universes that have different values of the those constants and of course we have to be in the one where everything turned out right or we wouldn't be having this conversation so that's the Multiverse hypothesis and it is a defensible one as long as you're willing to accept the fact that you will probably never be able to observe those infinite series of other parallel universes so that requires quite a leap of faith the third possibility is that this is intentional that these constants have the value they do because that Creator God who was a good mathematician also knew that there was an important set of dials to set here if this universe that

was coming into being was going to be interesting so take those three possibilities and which of them seems most plausible apply Ockham's razor if you will which says that the simplest explanation is most likely correct well I come down on number three especially because I've already kind of gotten there in terms of the other arguments about the idea of a creator and this is interesting but of course so far how far have we gotten we've gotten to Einstein's God now because Einstein certainly marveled at the way in which mathematics worked Einstein was not aware as far as we know of the fine-tuning arguments at quite this level but probably would have embraced them in the same way but we haven't really gotten to a theist God yet we've gotten to a deist God so how do we get there well now we come back to Lewis in that first chapter of Mere Christianity which is called right and wrong as a clue to the meaning of the universe and here what is being talked about is the moral law I didn't take philosophy in college so I didn't really quite know what this was all about but as I began to recognize what the argument was it rang true it rang true in a really startling way one of those things where you realize I've known about this all my life but I've never really quite thought about it so what's the argument the argument is that we humans are unique in the animal kingdom by apparently having a law that we are under although we seem free to break it because that happens every day and the law is that there's something called right and there's something called wrong and we're supposed to do the right thing and not the wrong thing again we break that law when we do what do we do we make an excuse which only means we believe the law must be true and we're trying to be let off the hook now people will quickly object now wait a minute I can think of human cultures that did Terrible Things how can you say they were under the moral law well if you go and study those cultures you will find out that the things that we consider terrible were in their column called right because of various cultural expectations so clearly the moral law is universal but it is influenced in terms of particular actions and how they size up in the right and wrong assessment well the

moral law sometimes calls us to do some pretty dramatic things particularly in terms of altruism where you do something sacrificial for somebody else and what about that people may argue and they have and they will continue to that this can all be explained by Evolution and those are useful arguments to look at so for instance if you're being altruistic to your own family you can see how that might make sense from an evolutionary perspective because they share your DNA so if you're helping their DNA survive well it's yours too and so that makes sense from a darwinian argument about reproductive Fitness if you are being nice to somebody in expectation they'll be nice to you later a reciprocal form of altruism well okay you could see how that might also make sense in terms of benefiting your reproductive success you can even make arguments as Martin Noak has at Harvard that if you do computer modeling of things like the prisoners dilemma you can come up with motivations for entire groups to behave altruistically toward each other but a consequence of that and all the other models that have been put together is that you still have to be hostile to people who are not in your group otherwise the whole thing falls apart as far as the evolutionary drive for successful competition well does that fit is that what we see in our own experience where are those circumstances where we think the moral law has been most dramatically at work I would submit they are not when we're being just nice to our family or just nice to people who are going to be nice to us or even just when we're being nice to other people in our own group the things that strike us that cause us to Marvel and to say that's what human nobility is all about or when that radical altruism extends Beyond those categories when you see Mother Teresa and the streets of Kolkata picking up the dying when you see Oscar Schindler risking his life to save Jews from the Holocaust when you see the Good Samaritan or when you see Wesley at a construction worker African-American standing on the subway platform in New York City and next to him a young man a graduate student went into an epileptic seizure and to the horror of everybody standing there the student fell onto the tracks in front of an oncoming train

with only a split second to make a decision Wesley jumped onto the tracks as well pulled the student still having the seizure in that small space in between the tracks covered him with his own body and the train rolled over both of them and miraculously there was just enough clearance uh for them both to survive and here's a picture of the next day as Wesley describes the situation standing next to the the young man's father this was clearly radical altruism these people were of uh no acquaintance of each other had no likelihood of seeing each other in any other circumstance and belonged to different uh groups as we seem to Define them here in our society one being African-American one being white and yet New York went crazy and they should what an amazing act what an amazing risky thing to do now Evolution would say Wesley you what were you thinking talk about ruining your reproductive Fitness opportunities this is a scandal isn't it so think about that again I'm not offering you a proof but I do think when people try to argue that morality can be fully explained on evolutionary grounds that's a little bit too easy that's a little bit too much of a just so story and perhaps it might ought to be thought about as potentially having some other reflected uh reason for its presence and I would ask the question because Lewis asked it in his chapter if you were looking not just for evidence of a God who was a mathematician and a physicist but a God who cared about human beings and who stood for what was good and holy and wanted his people to also be interested in what is good and holy wouldn't it be interesting to find written in your own heart this moral law which doesn't otherwise make sense and which is calling you to do just that that made a lot of sense to me so after going through these arguments over the course of a couple of years and it was that long fighting them uh often times wishing that I had never started down this road because it was leading me a place I wasn't sure I wanted to go I began to realize that I had a certain series of immutable issues that were leading me in the direction of awe awe of something greater than myself reflected here uh by this phrase from Emanuel Kant the philosopher two things fill me with constantly increasing

admiration and awe the longer and more earnestly I reflect on them the starry Heavens without and the moral law within my goodness that's just where I was but I had to figure out then okay if there is the possibility of this kind of God and a God who cares about humans what is that God really like and now it was time to go back to the world's religions and try to figure out what they tell us about that and as I read through them now somewhat better prepared I could see there were great similarities between the great monotheistic religions and they actually resonated uh quite well with each other about many of the principles and I found that quite gratifying and was a bit surprised because I had assumed that they were radically different but there were differences now about this time I had also arrived at a point that was actually not comforting which was the realization that if the moral law was a pointer to God and if God was good and holy I was not and as much as I tried to forgive myself for actions that were not consistent with that moral law they kept popping up and therefore just as I was beginning to perceive the person of God in this sort of blurry way that image was receding because of my own fail failur and I began to despair of whether this would ever be a relationship that I could claim or hope to have because of my own shortcomings and into that area of increasing anxiety came the realization that there is a person in one of these faiths who has the solution to that and that's the person of Jesus Christ who not only claimed to know God but to be God and who in this amazing and incomprehensible at first but ultimately incredibly sensible uplifting sacrificial act died on the cross and then rose from the dead to provide this bridge between my imperfections and God's holiness in a way that made more sense than I ever dreamed it could I had heard those phrases about Christ died for your sins and I thought that was so gibberish and suddenly it wasn't gibberish at all so this is the dire reality the seemingly hopeless human condition that God is telling us that he himself has a solution to he has a solution to this problem that is cursing us all and it's mysterious and it's not what you would

	<p>expect it's this idea that the wound is healed by the wounded healer in order to explain this idea let me go to John 3:16 but also John 17 the far less familiar verse to People John 3:16 Says for God so loved the world that he gave his only son that whoever believes in him should not perish but have eternal life John 17 says for God did not send his son into the world to condemn the world but in order that the world might be saved through him a man named Isaiah who was a prophet of God who existed 700 years before Jesus wrote this and in pointing forward to Jesus he said but he was wounded for our transgressions he was bruised for our iniquities the chastisement for our peace was upon him and by his stripes we are healed this is that wounded healing healer idea simply put the problem of evil has a solution and his name is Jesus he's the one who's making all things new so turn to Jesus ask him to eradicate The Evil Within you and he will ask him to forgive you for the role that you have played in The Human Condition in the evil on this planet and he will scripture says that if we are in Christ we are a new creation God is not the villain of this world he's its hero God does not want to bind us up in religious rules and regulations he actually wants to set us free from the sin that is already binding us up I'm going to leave a link in the description so that you guys can read scriptures that deal more so with this concept and I want you to at least consider talking to God as you read these scriptures and just saying God if you're real make these scriptures make sense to me click the link in the description dig into that and consider this idea that God the wounded healer is the one making all things new and The Rescuer who is bringing about a new human reality that we can participate in through his forgiveness through his power and through the power of his love with that being said thank you guys for watching this video Grace and peace and I'll see you in the next</p>
<p>3. Dr. Ming Wang</p> <p>https://m.youtube.com/watch?v=43pQSZ4tVbM&pp=ygUgQXRoZWlzdCBleWUgc2lyZ2VvbjBmaW5kcyBDaHJpc3Q%3D</p>	<p>Came to America with \$50 in his pocket. Was an atheist, earned a Ph.D. from MIT in laser physics and an MD from Harvard. Having only known science, he only believed in science. While studying the eye in medical school, he was intrigued because trillions of cells have to perfectly align to send the signals that cause the eye to function. As an atheist, he struggled</p>

	<p>with the question of how this could be so precise and random. He asked a professor who asked him about a car and the difference between the car and the eye. He responded that the eye was far more complex. When asked if he could imagine a car forming from metal piled on metal, it was a gateway for him as he realized that these things had been perfectly put together for a purpose. That each cell had a specific job to do.</p>
<p>4. Justin Brooke https://medium.com/@justinbrooke/atheist-reveals-the-scientific-historical-evidence-that-converted-him-to-christianity-d6b533f1384 Marketing Scientist</p>	<p>Basically every waking moment of November and December (2019) I was studying to try and prove Jesus was fake, to prove the Bible was just a story book, and to ultimately prove Christianity was false.</p> <p>The more I studied though the more evidence I found Evidence Lot #1: Human DNA:It's tough to ignore 3 billion perfectly sequenced letters.That's beyond complex.You might even say it's supernatural.To prove this wrong you'd have to prove that a coding language can invent itself. Evidence Lot #2: Cosmic Fine Tuning.</p> <ul style="list-style-type: none"> • If the speed of light (299,792,458 meters/second) were off by just a smidge it would preclude the possibility of life on Earth. <ul style="list-style-type: none"> • If the Earth's electromagnetic force were just slightly greater chemical bonding would be disrupted and if slightly less chemical bonding would be insufficient for life chemistry. • If the rate of the expansion of the universe were just a little faster no galaxies would form, a little slower and the universe would collapse even before the stars formed. • If the Earth's crust were just a little thicker too much oxygen would be transported to the crust to support human life, if just a little thinner it would make volcanic and tectonic activity too much for life to be possible. <p>The concept of cosmic fine tuning relates to a unique property of our universe whereby the physical constants and laws are observed to be balanced on a 'razor's edge' for permitting the emergence of complex life.</p> <p>The degree to which the constants of physics must match precise criteria is such that a number of agnostic</p>

	<p>scientists have concluded that indeed there is some sort of transcendent purpose behind the cosmic arena.</p> <p>Hugh Ross has calculated tha the probability of such perfect alignment is 1 in 10^{138}, far lower than the number of planets which is 10^{21}.</p> <p>Even agnostic scientists acknowledge that there is a plan behind the cosmic finetuning.</p>
<p>5. Sarah Salviander Astrophysicist https://evangelicalfocus.com/science/881/sarah-salviander-the-journey-of-an-atheist-astrophysicist-who-became-a-christian#:~:text=fieled%20of%20astrophysics-,Sarah%20Salviander%20is%20research%20scientist%20in%20the%20field%20of%20astrophysics,organized%20to%20be%20an%20accident.</p>	<p>Sarah Salviander is research scientist in the field of astrophysics. A lifelong atheist, Sarah became a theist as an undergraduate physics student, when she came to believe that the universe was rather too elegantly organized to be an accident.</p> <p>She is currently a researcher at the Astronomy Department at the University of Texas at Austin, and a part-time assistant professor in the Physics Department at Southwestern University.</p> <p>In her web , there is a very interesting apologetics section, where she, along with her husband, and other scientists write about science and faith.</p> <p>As she says, she “through my scientific work, and it is my great pleasure to help other Christians reconcile their faith with modern science.”</p> <p>“I started to sense an underlying order to the universe. Without knowing it, I was awakening to what Psalm 19 tells us so clearly: the heavens declare the glory of God; the skies proclaim the work of his hands”, she remembered.</p>
<p>6. Allister McGrath https://www.youtube.com/watch?v=US-M4Qb4kMU Molecular Biologist</p>	<p>Hearts Alistair 0:19 McGrath Alistair McGrath a theologian 0:22 and scientist began his life as a 0:24 staunch atheist believing science had</p>

	<p>0:27 rendered religion obsolete as a young 0:29 student at Oxford McGrath pursued a 0:31 career in molecular biophysics fully 0:34 convinced that faith and science were 0:36 incompatible however his academic 0:38 studies led him to question the 0:40 materialistic worldview he had embraced 0:43 McGrath found that Christianity provided 0:45 a more profound and coherent explanation 0:48 for the complexities of existence 0:50 including morality and human purpose his 0:53 conversion was not just intellectual but 0:55 deeply spiritual as he came to recognize 0:57 the truth of the Gospel McGrath has 1:00 since become a leading voice in the 1:02 dialogue between science and Faith 1:04 authoring numerous books such as the 1:06 Dawkins delusion and mere theology his 1:09 story is a compelling reminder that 1:11 faith and reason can coexist offering a 1:14 richer understanding of the world and 1:16 our place in it when the new atheism 1:18 arrived it was presented as the future 1:21 this is in effect a turning point in 1:23 history of humanity no it's just a new 1:27 addition to ephemeral cultural Trends 1:30 which have now been superseded I think 1:33 what we need to say is what Lewis said 1:35 you know Christianity has survived 1:38 precisely because it says something 1:40 significant and important and enduring 1:44 and our job is to make sure people 1:46 understand that and also are given an a 1:49 gateway to understanding what this is 1:52 all about and each of</p>
--	--

<p>7. Dr. Sy Garte https://www.youtube.com/watch?v=O MBQwGzn_TE Biochemist</p>	<p>Intro</p> <p>0:00 [Music] 0:15 hey guys welcome to capturing 0:17 christianity i am cameron bertuzzi and i 0:19 am here today with dr sai gart welcome 0:21 to the show i mean you've been on the 0:23 channel before but i have yeah so here 0:25 you're today with us in person and i'm 0:27 so excited to meet you wish i could see 0:29 your wife but i'm sure that she's here 0:31 she's here in spirit isn't she i miss 0:34 her too yeah yeah well so today we're 0:36 talking about your journey from atheism 0:39 all the way to christianity right and 0:41 there's a whole lot that's happened in 0:42 between you know back when you were an 0:45 atheist and now that you're a christian 0:46 we'll talk about all the steps that kind 0:48 of led there some of the science that 0:50 that because you your background is in 0:52 what is it micro not microsoft 0:54 biochemistry and so your your yeah your 0:56 background as a scientist 0:58 but that's actually what led you 1:00 to 1:01 embrace god's existence and then 1:03 eventually to to become a christian 1:05 right so how let's start at the the very 1:07 beginning tell me about your upbringing 1:09 i know we've talked about this on the 1:10 channel before but let's uh kind of go 1:12 through it a little bit more in some 1:14 more detail sure well yeah i won't go</p> <p>Growing up an atheist</p>

	<p>1:17 into too much because as you said we we 1:18 have covered it and 1:20 it's uh it's in my book so you know 1:22 people can find it 1:23 uh but i i grew up in a basically uh in 1:27 a family three generations of atheists 1:30 uh they were not only atheists they were 1:32 very left-wing my parents were members 1:34 of the american communist party in the 1:36 1930s which is rare 1:39 and so uh 1:41 their atheism was very strong very 1:43 militant 1:45 and that's what i grew up with i i uh 1:48 assumed that there was could not be any 1:51 such thing as god or not possible for 1:53 them to be a god 1:55 totally materialistic my father was a 1:57 chemist scientist so you know i 2:00 that was the world view i grew up in 2:03 uh 2:04 and and also the same world view i had 2:06 when i went to college where i started 2:08 studying chemistry 2:10 chip off the old block and um 2:13 you know when you're a chemistry major 2:15 you also have to learn some physics so i 2:17 was learning things about quantum 2:18 mechanics and things in physics that 2:21 seemed a little strange to me but i 2:23 didn't really worry about it too much 2:24 and then eventually i decided i really 2:26 wanted to study life 2:29 and 2:29 rather than be a biologist i wanted to</p>
--	--

	<p>2:31 study the chemistry of life so i went 2:33 into biochemistry where i got my phd 2:36 uh and 2:38 what happened was that 2:40 even even in college as a young man i 2:43 began to feel there was something 2:45 missing in my life so and i later 2:47 realized it was some sense of 2:49 spirituality 2:50 which i think is very important for all 2:52 people 2:53 but i found that whatever that you want 2:56 to call that in science at first i was 2:58 thinking 2:59 well you know the science is great 3:01 because it gives you a real sense of 3:02 purpose a real sense of 3:05 doing something good in the world and 3:07 it's true you know so it's great 3:10 but there was one catch which was that 3:13 what i was learning in science didn't 3:16 jive with the materialistic world view 3:18 and i i couldn't have said it that way i 3:20 just 3:21 i just felt it 3:23 for example uh 3:25 in graduate school i learned about the 3:27 process by which proteins are made in 3:29 cells and that's a very complex process 3:32 that 3:34 involves 3:35 a tremendous amount of 3:36 uh 3:38 biomolecules interacting with each other 3:41 and the complexity is just incredible</p>
--	---

	3:43
	and i remember
	3:45
	feeling like a chill going down my spine
	3:47
	i it was like
	3:48
	this is amazing
	3:51
	where did how did this get here and it
	3:53
	was something that i couldn't answer
	3:56
	uh
	3:58
	later of course like most biologists i
	4:02
	just came up with the answer which is
	4:04
	evolution evolution does everything
	4:09
	but
	4:10
	when i
	4:11
	at that time i kind of left things as it
	4:13
	was and as they were and i just
	4:20
	started wondering about really
	4:23
	whether science was really the only way
	4:25
	to find any truth and i pretty soon i
	4:28
	rejected that as many people have
	4:31
	i was not yet ready to believe in god
	4:34
	and that took a lot of other steps it
	4:36
	required
	4:38
	it required me to
	4:40
	kind of break down my resistance to the
	4:42
	idea which was which i was born with and
	4:45
	it's it's kind of hard to you know
	4:47
	reject all of that but eventually i did
	4:50
	and then uh were there any external
	4:52
	factors that were helping to open you up
	4:55
	yes to god absolutely uh
	4:58
	i was brought to a church by a friend
	5:01
	and this was still when you were an
	5:02
	atheist oh yeah and i was well maybe by
	5:05
	then i was a little agnostic i wasn't
	5:07
	really sure
	5:09
	so you got to the point of agnostic yeah

	<p>5:11 all on your own 5:12 that was all on my own and that was due 5:14 to the science i was learning because 5:16 the science i was learning did not 5:17 support a strict atheism it did not 5:20 support strict materialism okay 5:22 and and that comes from quantum theory 5:24 and it comes from you know the observer 5:26 effect and all sorts of things in 5:27 physics but it also came from what i was 5:30 learning in biochemistry and about how 5:32 life works right it just seemed 5:35 that saying evolution explains 5:37 everything in life was to glib 5:39 you know it was too easy it didn't seem 5:42 to me to be enough that's interesting God is a lazy explanation 5:44 because i've heard a lot of scientists 5:46 even like peter atkins will say that god 5:48 is like a lazy explanation 5:50 and you're saying that evolution is kind 5:52 of like a lazy explanation well uh you 5:54 know 5:56 at that time i would have said god was a 5:58 lazy explanation too i had no idea what 6:00 the explanation was i didn't really know 6:03 what god was i didn't understand very 6:05 much about god 6:07 but yeah uh i think i think evolution 6:10 can explain a lot 6:13 but there are some key things that it 6:15 cannot explain and that includes the 6:17 origin of life and that's not my view 6:19 that's a very 6:21 darwin said the same thing richard</p>
--	--

	<p>6:22 dawkins has said the same thing yeah the 6:24 the process of evolution that we call 6:27 darwinian evolution of biological 6:28 evolution 6:30 um 6:31 doesn't deal with the origin of life at 6:33 all 6:34 so 6:35 and i'll get into that a little more i 6:37 think uh but 6:39 the external factors that helped me were 6:41 as i said 6:42 going to a church for the first time and 6:45 seeing something that i 6:46 absolutely didn't expect i thought that 6:48 when you walked into a church the first 6:50 thing that would happen is 6:51 the priest or the pastor would start 6:53 yelling at you you know telling you that 6:55 you're sinful and you know you're going 6:56 to go to hell where did you get that an 6:58 impression from well that's the 7:00 impression i got growing up you know 7:01 that from who though who who did well i 7:04 mean maybe it's a different time but it 7:06 was it was a different time but it was 7:07 also 7:08 it was also 7:10 by the way it's not over yet i mean 7:11 there you still find atheists talking 7:13 about you know 7:14 uh the horrors of christianity and how 7:17 they 7:18 and how you know people are doing 7:20 nothing but casting you into hell all</p>
--	--

	<p>7:22 the time and 7:24 lakes of fire and sin and 7:26 and i felt you know very nervous and 7:30 it was and your experience was nothing 7:32 like that no it was a catholic church 7:34 run by uh franciscans 7:37 and uh 7:39 the priest 7:40 gave a sermon about love 7:43 love period not you know love god but 7:46 just love each other love 7:49 and i thought boy this is very mild 7:52 you know 7:53 why you know 7:55 i think i've been lied to 7:59 so at that point i looked into this a 8:01 little more 8:03 i wasn't the theist yet but i started 8:05 looking at the bible for the first time 8:09 the old testament left me a little cold 8:11 i just couldn't really get into it 8:12 didn't understand it much 8:15 but i read the book of matthew and i 8:17 read the book of acts and 8:20 i found those 8:22 very moving 8:24 a book of acts struck me as actual 8:27 history i didn't have any i was sure 8:30 that this was not something anyone made 8:31 up it just didn't fit 8:34 so that got me thinking and and then i 8:36 you know i learn more and more and as i 8:38 talk about in my book i'm not going to 8:39 go into detail now i had 8:41 several experiences including some</p>
--	---

	<p>8:43 dreams and a waking experience that 8:46 i had to attribute to the holy spirit 8:48 and at that point i after many years by 8:51 the way i'm talking i'm compressing two 8:53 decades 8:54 into this discussion 8:56 but at that point i realized that 8:59 christianity is true and christ was real 9:03 and 9:04 he lived and died and rose 9:07 and i became a christian yeah 9:09 i want to focus in on one part of your 9:11 story but i also want to make a kind of 9:13 general comment about 9:15 the so sometimes i see atheists say like 9:17 okay now it's just like this one that 9:19 that is the reason why he became a 9:20 christian and that usually they pinpoint 9:22 some like bad thing that happened or 9:24 you know this this is a bad reason to 9:26 become a christian but in your case and 9:28 i think in a lot of cases probably the 9:30 vast majority of cases that it's a 9:32 multiplicity of different things 9:34 that all together you know built up and 9:36 built up over many years you said you're 9:38 compressing in a story in you know five 9:41 minutes something that happened to you 9:42 over the course of 20 years right and so 9:45 obviously you're leaving things out and 9:47 you can't actually get the sense of like 9:49 all of these things building up and 9:51 leading to this huge paradigm shift</p>
--	--

<p>8. Josh Timonen Computer Programmer https://cne.news/article/3337-how-dawkins-s-right-hand-man-came-to-faith</p>	<p>According to Timonen, though he grew up in a Christian household, he quickly fell away from the faith. After rejecting Jesus' existence as a concoction of myths, Josh decided to become an atheist.</p> <p>For five years, Josh Timonen was Dawkins' "right hand man," helping Dawkins create his website, produce documentaries and sell merchandise.</p> <p>Josh earned a public "thank you" from Dawkins in <i>The God Delusion</i>; Dawkins even dedicated his book <i>The Greatest Show on Earth</i> (2010) to Josh.</p> <p>But after marrying and having a daughter, he and his wife were looking for a place for their daughter to find community. They found it at a local church, though they originally did not plan on becoming Christians.</p> <p>After meeting several individuals in the church, Josh was prompted to begin reading Scripture; he started by reading the entire New Testament.</p> <p>Josh also read <i>The Case for Christ</i> by journalist and Christian convert Lee Strobel. Shortly after reading that book – and others – Josh realized that there is good evidence to believe in the real life, death and resurrection of Jesus Christ; as a result, he decided to place his faith in Jesus as the Messiah.</p> <p>Timonen's process of conversion took place over the past three years. He recently made the revelation of his conversion on a recent episode of The Living Waters Podcast. Living Waters is a ministry founded by Ray Comfort.</p> <p>"I had to deal with the fact that it was real, that Jesus was real," Josh said in the interview.</p> <p>He added:</p> <p>Jesus actually lived, He actually died, and He actually rose. And I have to deal with that. I can't just push that aside and say, 'Oh, it's a myth.' No, these are real events.</p> <p>And then, I'm being asked to do something. It's a personal thing between Him and me. And that's</p>
--	--

	<p>where it kind of struck differently.</p> <p>Josh – despite rejecting Christianity in his early adulthood – considered the evidence for Christ and did not find it lacking.</p> <p>Lee Strobel's "A Case for Christ" presented the following evidence. "Strobel examines the various lines of evidence: the historicity and reliability of the New Testament accounts of Christ's resurrection, the methods of verifying its textual accuracy, the possibility of mass psychosis or hallucination regarding the 500 people who witnessed Christ after his resurrection, the empty tomb, Roman execution methods, and the medical and anatomical evidence concerning the scriptural account of Christ's death on the cross."</p>
<p>9. Allan Sandage https://www.youtube.com/watch?v=8q5zT xt5Po8</p>	<p>[Music] [Applause] [Music] our first convert is one of my favorite 20th century converts and that's the great Allan Sandage Allan Sandage is a Caltech astronomer and mathematician he actually worked with the great Edwin Hubble he had a dramatic conversion experience at 50 years old converted into theism first and then Christian theism maybe one of the more dramatic moments was at a conference where a number of astrophysicists mathematicians and scientists were discussing the problem of biological Origins the problem of fine-tuning Allan Sandage took when they split up the theist friendly scientist and the adamantly anti-theistic and anti-christian scientist there at the conference Alan Sandage came to the podium and walked very dramatically over to the theist side and then gave a talk about how Co the cosmological uh evidence uh for a beginning of the universe moved him away from his nent naturalism moved him towards theism and then fine-tuning moved him towards a specific conception of the higher power and that he was indeed a Christian Allan Sandage could be argued that he's one of the brightest human beings that's ever lived in the last 300 years and it's worth our time to look at this extraordinarily bright man who converted primarily starting with evidence as he looked at the evidence against the naturalism even the methological naturalism he used to to Great facility in His science investigation uh moved him closer and closer first to theism then to Christian theism and now I would I would say he's</p>

	<p>a a robust Christian so Allen Sandage comprises our first legitimized convert based on evidence out of an agnos ISM and Atheism and a naturalism over towards Christian</p>
<p>10. Sarah Irving-Stonebreaker https://www.youtube.com/watch?v=pGXRYZOE8qw</p>	<p>Pursuits were very important thinking about atheism and defining oneself as a sort of critic of religion seemed to be um yeah particularly important to me so yes I I saw myself as an atheist and actually it yeah some of my my first encounters with Christianity actually happened at Cambridge um and they actually happened through encountering the the very people that I was studying um for my PhD thesis which is really interesting so one of the things that I assumed as an atheist and and never really delved into was this idea that Christianity was in some kind of fundamental opposition with science and I began doing my PhD and I was really exploring quite deeply um we'd now probably use the term scientist describe to describe people like Francis Bacon and Robert Bo one of the founders in Bo's case of Modern Chemistry um but they were they were natural philosophers philosophers of Nature and I was really interested I was a historian of Empire and really interested in uh the relationship between the history of science the history of Empire and yet it soon became apparent that not only did these boil and bacon in particular but also others Isaac Newton take their faith very seriously but also that their Christian faith was really at the very core of what they were doing and so what I had dismissed to be honest as intellectual window dressing was actually the more I read for example of Robert Bole the more I found him uh a man of deep Christian faith and this was a a kind of pebble in my shoe as it were it made me uh was a kind of stumbling block to my atheism it by no means made me a Christian right then and there or anything but it made me have made me really need to take seriously this idea that one could be uh a through a a deep intellect committed to what then is the foundation of one science and yet also a a deeply theological uh thinker and a profoundly committed Christian in Bo's case in particular and when I was at Oxford Professor Peter singer who's one of um yeah the world's leading um ethicists um and philosophers came to Oxford to give a series of lectures in ethics the U hero lectures and and I was you know very much an atheist but some of my friends were going to singer lectures and I was really excited of course to go along too um not least not the least bit excited too because of</p>

course singer is a fellow s is our fellow Australian he was at Princeton at the time it was great to hear his um Australian accent in the halls of Oxford um and the interesting thing is so singer lectures were about um in a they're really about our duties to others and really grappled more deeply with the question the kind of foundational question there which is um the the value of human life because singer of course being um a utilitarian and also an atheist actually pursues Atheism in many ways to its kind of logical conclusion when it comes to grappling with this issue of well to what extent is human life inherently valuable singer says well no there's no inherent value to human life that's something of a kind of religious myth a Christian fiction um which in is actually entirely consistent with atheism because the ultimate you know the Ultimate Reality um is not in any way spiritual if you were an atheist um and so I actually left singers lectures with a kind of intellectual vertigo as it were because I was still an atheist and yet here was was the kind of the the leading atheist ethicist of of the time and he was arguing uh positions which were completely at odds with assumptions that I had kind of not really thought through to be honest but had always just assumed or entirely consistent with my atheism the main one of course is this idea that well every human life is of equal moral worth and inherently precious and valuable I'd always thought that was simply the case and i' also always really kind of assumed that that was something that all reasonable people would would agree upon and yet it's very clear um from singer's work and I went away from those lectures and read more about singer and read read of course singer's work and that is of course not a position which is sustained by atheism whatsoever and so this really in many ways was a kind of turning point in the sense that it made me rethink whether or not atheism could actually sustain my deepest ethical convictions wow so you were you were being prompted to think about these issues really for the first time by an atheist philosopher Peter Singer in this case um and singer himself I think was willing to acknowledge that where that value you held about the inherent dignity and equality of all life was essentially a religious view would would that be correct yes that's exactly that's exactly right what he what he saids um yeah in fact in his philosophy I won't go into it too much but um no in fact so his position is look if we want to think about um ideas about human

rights for example or rights that humans might have Visa V rights that animals might have and so forth we need to come up with an understanding of what this um concept of personhood is and in order to uh qualify for personhood as it were we need to kind of in singer view understand that people have different capacities and different capacities mean that um yeah people for example who are profoundly intellectually disabled for example don't have those kinds of capacities and so there's no inherent as you were saying there's no inherent sense of the value of human life whatsoever atheist atheist Peter Singer wrote when the death of a disabled infant will lead to the birth of another infant with better prospects of a happy life the total amount of happiness will be greater if the disabled infant is killed and that there is a lack of any clear boundary between the newborn infant who is clearly not a person in the ethically relevant sense and the young child who is in our book should the baby live my colleague Helga and I suggested that a period of 28 days after birth might be allowed before an infant is accepted as having the same right to life as others end quote reading these barbaric and cruel Thoughts by atheist philosophers brings to mind something written by atheist blogger Sarah Hater where she recounts an unfolding Schism in the Freedom for Religion Foundation where all the real scientists and biologists it seems are stepping down over a religious belief Progressive atheist hole and red defining biological terms in one of her closing paragraphs she wrote quote I wonder if I have greatly overestimated human reason in the past I had mostly thought about the ceiling that Faith created the ways in which religion hindered progress scientific achievement and understanding but now I think much more about the floor it creates perhaps without certain myths granting the power of the Sacred to some fundamental truth like the fact that there are two Sexes we would drive away from reality altogether end quote the same can be said of human dignity and human worth Faith puts an absolute worth on human life in atheism there is no such worth it's all relative utility as atheist Peter Singer explained and to any atheist who would say atheism is just a lack of belief exactly it offers nothing Which is far different from the words of Our Savior Jesus the Christ who said quote let the children come onto me and do not hinder them for to such belongs the Kingdom of Heaven Christ is

	King of Kings Lord of lords every tongue will confess every knee will bow abs absolutely
--	--

APPENDIX B:

The Coding Process

The initial data were the summaries of the ten former atheist scientists' testimonies (the 10 pieces of data) and the subsequent corroborating evidence.

1. Qualitative Data: The 10 Scientists' Testimony

This section demonstrates how the specific reasons for conversion (Open Codes) among the ten scientists were grouped into the document's established themes (Axial Codes) [cite: 397-402].

Axial Code: Scientific Inquiry Led to God

- Rosalind Picard: "Life on Earth and as I learned about that I uh changed my viewpoint gradually from an atheist to an agnostic to a theist to somebody who actually believed that uh historical Jesus and the New Testaments what's written about him was true."
- Francis Collins: "Interestingly some of the pointers to God had it been in Front of Me All Along coming from the study of nature and I hadn't really thought about them..."
- Dr. Ming Wang: "...realized that these things had been perfectly put together for a purpose. That each cell had a specific job to do."
- Dr. Sy Garte: "That [being agnostic] was all on my own and that was due to the science I was learning because the science I was learning did not support a strict atheism it did not support strict materialism."
- Justin Brooke: DNA and Cosmic Fine Tuning were so perfectly put together that there had to be a plan. (paraphrased)

- **Dr. Sarah Salviander:** While studying astrophysics, noticed that the universe was too fine-tuned to be a random accident.
- **Josh Timonen:** While seeking to prove Jesus was a myth, studied many books, which provided more than satisfactory evidence of Jesus.
- **Dr. Allan Sandage:** "it was the cosmological evidence for the beginning of the universe that moved [him] toward theism away from naturalism; and fine tuning toward Christianity."
- **Dr. Sarah Irving-Stonebreaker:** Initial atheism was challenged by her studies of historical scientists at Cambridge, like Francis Bacon and Robert Boyle, who were deeply religious. She had assumed Christianity was fundamentally opposed to science. Her academic exploration of ethics, particularly Peter Singer's lectures at Oxford, led her to question atheism's ability to support her ethical convictions about the inherent value of human life.

Axial Code: Precise Function Negating Chance

- **Dr. Rosalind Picard:** "And really at the heart of science you have to have a belief that there's truth that there's something greater to be discovered..."
- **Dr. Francis Collins:** "...there is this phenomenal fine-tuning of the universe that makes complexity and therefore life possible."
- **Justin Brooke:** "Cosmic fine tuning... The degree to which the constants of physics must match precise criteria is such that a number of agnostic scientists have concluded that indeed there is some sort of transcendent purpose behind the cosmic arena."
- **Dr. Sarah Salviander:** "...came to believe that the universe was rather too elegantly organized to be an accident."
- **Dr. Ming Wang:** "struggled with the question of how this could be so precise and random."

- **Sarah Irving-Stonebreaker:** Her shift away from the idea that science and Christianity are incompatible implies a move toward recognizing the order and design in the universe that many scientists attribute to God. The mention of Robert Boyle, a founder of modern chemistry, whose faith informed his science, hints at this.

Axial Code: God as the Sole Rational/Coherent Explanation

- **Rosalind Picard:** "There's something in you that comes alive and knows that there's a truth there..."
- **Francis Collins:** "So take those three possibilities and which of them seems most plausible apply Occam's razor if you will which says that the simplest explanation is most likely correct well I come down on number three especially because I've already kind of gotten there in terms of the other arguments about the idea of a creator..."
- **Justin Brooke:** "To prove this wrong you'd have to prove that a coding language can invent itself."
- **Allister McGrath:** "...academic studies led to questioning the materialistic worldview previously embraced."
- **Dr. Sy Garte:** "...the science I was learning did not support a strict atheism it did not support strict materialism."
- **Sarah Salviander:** "through my scientific work, and it is my great pleasure to help other Christians reconcile their faith with modern science."
- **Allan Sandage:** Naturalism alone was insufficient to explain the cosmological beginnings of the universe and its fine-tuning.

- **Sarah Irving-Stonebreaker:** Christianity provided a more profound explanation for the complexities of existence, including morality and human purpose. She found the inherent value in human life, which atheists dismissed as being Christian fiction.

Axial Code: Seeking to disprove God only to find evidence of the truth of His existence

- **Justin Brooke:** "Basically every waking moment of November and December (2019) I was studying to try and prove Jesus was fake, to prove the Bible was just a story book, and to ultimately prove Christianity was false. The more I studied though the more evidence I found..."
- **Josh Timonen:** "I had to deal with the fact that it was real, that Jesus was real... Jesus actually lived, He actually died, and He actually rose. And I have to deal with that. I can't just push that aside and say, 'Oh, it's a myth.' No, these are real events."

Axial Code: Finding God a more rational explanation than science alone

- **Francis Collins:** "Well nature isn't supposed to allow that so if nature is not able to create itself how did the universe get here you can't postulate that that was created by some natural force or you haven't solved the problem because then okay what created that natural force so the only plausible it seemed to me explanation is that there must be some Supernatural force that did the creating and of course that force would not need to be limited by space or even by time oh now we're getting somewhere so all right let's imagine there is a Creator let's call that Creator God who is Supernatural who's not bounded by space not bounded by time and is a pretty darn good mathematician and it's starting to make some sense here well God must also be an incredible physicist because another thing I began to realize by a little

more reading is that there is this phenomenal fine-tuning of the universe that makes complexity and therefore life possible those of you who study Physics and chemistry will know that there's a whole series of laws that govern the behavior of matter matter and energy there are simple beautiful equations but they have constants in them like the gravitational constant or the speed of light and you cannot derive at the present time the value of those constants they are what they are they're Givens you have to do the experiment."

- Rosalind Picard: "...changed my viewpoint gradually from an atheist to an agnostic to a theist to somebody who actually believed that uh historical Jesus and the New Testaments what's written about him was true."
- Francis Collins: "I began to realize that the evidence uh for the existence of God while not proof was actually pretty interesting and it certainly made me realize that atheism would no longer be for me an acceptable choice that it was the least rational of the options..."
- Justin Brooke: "The more I studied though the more evidence I found..."
- Allister McGrath: "...academic studies led to questioning the materialistic worldview previously embraced. Found that Christianity provided a more profound and coherent explanation for the complexities of existence, including morality and human purpose..."
- Dr. Sy Garte: "...the science I was learning did not support a strict atheism it did not support strict materialism."
- Sarah Salviander: "I started to sense an underlying order to the universe. Without knowing it, I was awakening to what Psalm 19 tells us so clearly: the heavens declare the glory of God..."
- Josh Timonen: Shortly after reading that book – and others – realized that there is good evidence to believe in the real life, death and resurrection of Jesus Christ.

- **Dr. Allan Sandage:** Looked at the evidence that was against naturalism, completed his own investigations and abandoned atheism and naturalism.
- **Sarah Irving-Stonebreaker:** Studies led her to question her materialistic worldview and to see Christianity as offering a more coherent explanation for the world. She recognized the limitations of atheism in providing a foundation for her ethical beliefs, making Christianity a more rational option for her.

2. Quantitative Corroborating Data

This external evidence provided objective validation for the themes of "Precise Function Negating Chance" and "Inexplicable Aspects Beyond Science."

Axial Code: Mathematical Improbability

- **Mathematician (Omerbasic):** Calculated the probability of a drop of hemoglobin evolving by accident at 1 in 10^{1092} , contending that if a single protein cannot form by chance, life is impossible (since the statistical impossibility threshold is 1 in 10^{50}).
- **Scientist/Researcher (Creager):** Calculated the probability of just a single bacterium arising abiogenetically at 1 in 1.8×10^{62551} .
- **Mathematician/Philosopher (Dembski):** Used Specified Complexity (CSI) to argue that the origins of life must be intelligently designed, as pure chance is scientifically and logically inadequate [cite: 445-449].

Axial Code: Action Outside of Natural Law (Transcendence)

- **[cite_start]Proximal Intercessory Prayer (PIP) Studies:** Three peer-reviewed studies demonstrated statistically significant healing outcomes.

- **Study 1: Reported the instantaneous healing of two separate patients with incurable ailments for which no treatment exists.**
- **Studies 2 & 3: Documented significant improvement in auditory/visual functioning and a reported instantaneous restoration of vision after 12 years of blindness, which are inexplicable by known natural laws.**

3. Selective Code (The Substantive Theory)

All data points and axial codes ultimately converged into the Selective Code.

APPENDIX C: Final Evidentiary Analysis

Stream A: Testimonial & Probabilistic Evidence

(Former Atheist Scientists)

P1.1 Ten highly credentialed scientists from diverse fields independently report moving from atheism to belief in God through rational scientific study,

P1.2 Their conversion testimonies were analyzed through open and axial coding, revealing consistent themes.

P1.3 These testimonies come from epistemically competent observers (e.g. Collins, Picard, Wang), reducing concerns about testimonial unreliability

P1.4 The consistency of independent testimonies functions analogously to multiple attestation in historical or legal reasoning



Stream B: Mathematical & Probabilistic Evidence

(Abiogenesis Improbabilities)

P2.1 Independent calculations by Omerbasic, Creager, and Dembski argue that the probability of life arising by chance from non-life is astronomically low (far below the 10^{-32} statistical impossibility threshold)

P2.2 Dembski's concept of Complex Specified Information (CSI) argue that chance and necessity cannot generate the information content found in living systems.

P2.3 These findings align with the testimonies of the scientists (P1.2), creating interdisciplinary corroboration

P2.4 Alternative naturalistic explanations (e.g., unguided abiogenesis) lack sufficient probabilistic plausibility given these calculations



Stream C: Empirical Corroboration

(Proximal Intercessory Prayer Studies)

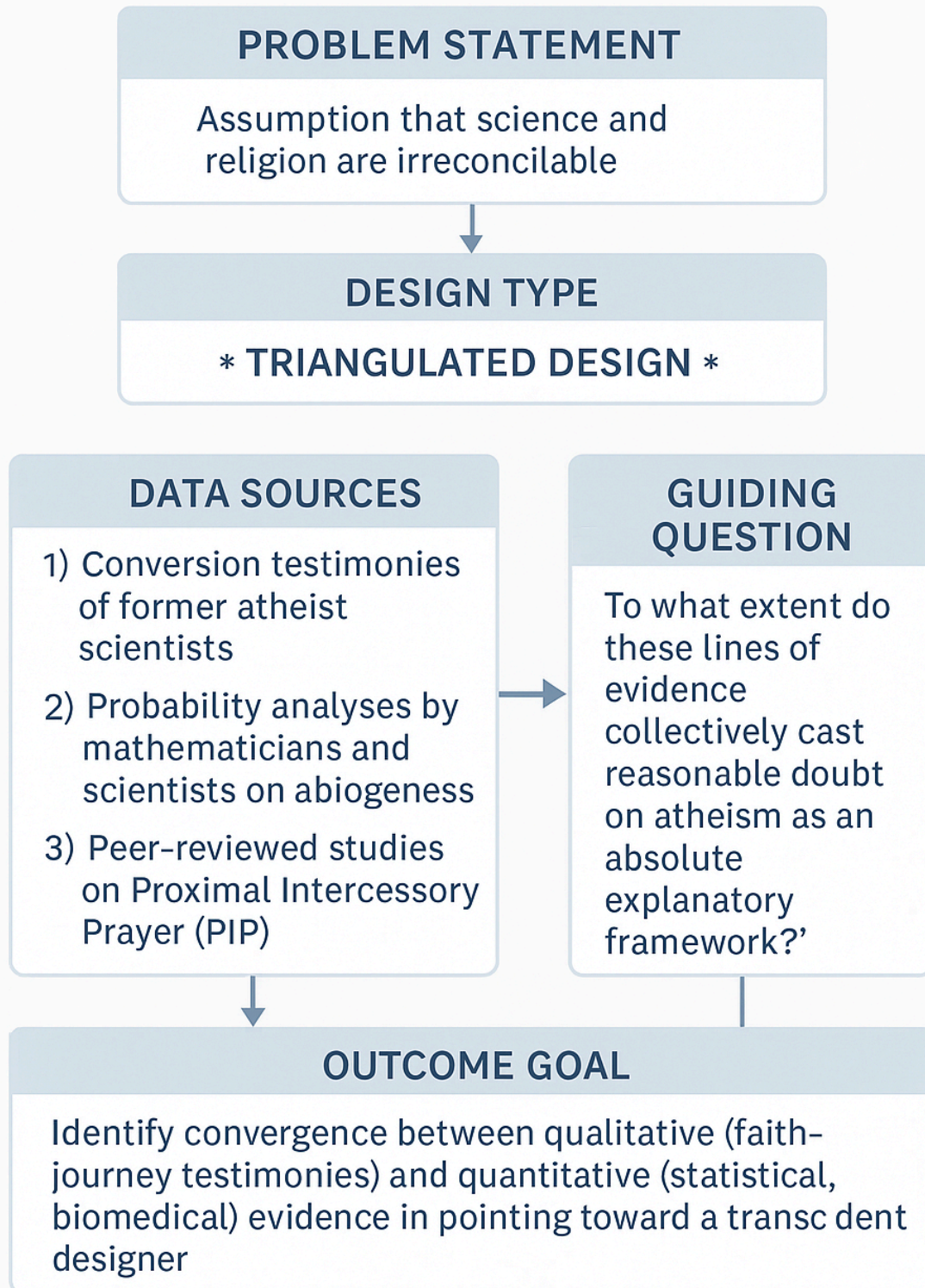
P4.1 IC1 (testimony), IC2 (mathematics), and IC3 (empirical) independently come from independent domains—subjective experience, quantitative reasoning, and empirical observation

P4.2 These lines of evidence converge unintentionally, which increases explanatory robustness (inference to the best explanation, not circular proof)

P4.3 The theistic hypothesis, 'An intelligent creator, transcendent and rational, is the best explanation of the fine-tuning and origin of life'—has higher explanatory scope, explanatory power, and coherence than alternative naturalistic explanations.

C The hypothesis of an intelligent creator (God) offers the most rational, coherent explanation for the origin and fine-tuning of life and the universe

Triangulated Research Model for Thiestic Convergence



APPENDIX D:**Reasonable Doubt About The Absolute Truth of the New Atheist Contention**

New Atheist Claim	Controversy/Question Raised:
Science and religion cannot coexist – science INEVITABLY leads away from God.	<p>Controversy: Ten highly credentialed former atheist scientists were led TO BELIEF in God based on their scientific analyses.</p> <p>Question Raised: How accurate is the qualifier INEVITABLY?</p>
Belief in God is DELUSIONAL .	<p>Controversy: Ten former atheists who are very well versed in multiple fields of science were converted based on their own independent analyses.</p> <p>Question Raised: With DELUSIONAL implying mental illness and willfully ignoring evidence, would this be accurate for people who analyzed it and merely disagreed?</p>
EVERYTHING will eventually be explained naturally?	<p>Controversy: The New Atheist Movement cautions that only QUANTITATIVE EVIDENCE is proof?</p> <p>Question Raised: Was THIS the result of an empirical experiment that CONCLUSIVELY determined it; or does it remain SPECULATIVE?</p>

APPENDIX E:

Response to Alternative Models

Alternative naturalistic account	Alternative explanation	Study Finding
Confirmation /selection bias in testimonies	Scientists converted for personal or social reasons; “fine-tuning” impressions reflect post-hoc justification.	The same themes recur across diverse fields, not just idiosyncratic stories.
Methodological naturalism is sufficient	“Science only studies natural causes; nothing to see here philosophically.”	The aim is philosophical reasonable doubt, not lab proof. The design diagram and findings say the three streams converge to challenge <i>absolutist naturalism's</i> claim to sufficiency.
Abiogenesis via cumulative selection / RNA-world / self-organization	Stepwise, biased chemistry and multiple pathways can raise probabilities vs. “one-shot factorial” models.	System interdependence makes partials non-viable; chemistry biases don't specify higher-order function; factorial improbability remains orders beyond the 10^{-50} threshold invoked.
Multiverse / many-trials “lottery”	Enough universes or trials make even tiny probabilities unsurprising.	This introduces extra speculative assumptions and doesn't remove dependency constraints; it shifts the question rather than resolves it.
PIP outcomes = placebo / Hawthorne / measurement error / regression to mean	Expectancy or measurement artifacts explain improvements.	The SMJ study reported statistically significant vision/hearing changes in a no-treatment context; authors discuss and argue against common confounds, the results are still valid, they are

“God of the gaps”

Unexplained ≠ supernatural.

at this time **suggestive, an
POTENTIALLY causal.**

If converging evidence points to **agency-like** features (precision, timing), it's a **philosophical** inference, not a lab claim, and natural and supernatural are not mutually exclusive.

**Reverse conversions
(theists → atheists)**

Testimonies cut both ways.

Reverse cases often cite lack of evidence or trauma; this data set emphasizes **analytical** routes from science to theism, not emotional ones.

APPENDIX F

Mini Frequency Table

Theme (from Table 1.1 / Appendix B)	Observed scientists (as explicitly quoted under the theme)	Count (of 10)
Being led to God by science	Picard, Collins, Ming Wang, Sy Garte, Justin Brooke, Sarah Salviander, Josh Timonen, Allan Sandage, Sarah Irving-Stonebreaker.	≥ 9/10
Precise function / fine-tuning negates “mere chance”	Picard, Collins, Justin Brooke, Sarah Salviander, Ming Wang, Sarah Irving-Stonebreaker.	≥ 6/10
Aspects beyond scope of materialism / scientism	Picard, Collins, Justin Brooke, McGrath, Sy Garte, Salviander, Sandage, Irving-Stonebreaker.	≥ 8/10
Sought to disprove God, but found evidence	Justin Brooke, Josh Timonen.	2/10
God as the more rational/coherent explanation	Picard, Collins, Justin Brooke, McGrath, Sy Garte, Salviander, Sandage (listed under this axial code).	≥ 7/10

APPENDIX G:

Evidentiary Flow Chart

