

*progress beyond, we have to embrace a different concept of "understanding" from that of rational explanation.*²¹

Although Davies uses 'rational' to imply 'logical', he means 'rationalistic'. That is, beginning and ending with himself, man will be unable to understand ultimate things and cannot possess complete knowledge of reality. To this, all Christians say, 'Amen'.

The solution? *'In the beginning was the Logos, and this Concept/Reason was with God, and this Word/Idea was God . . . and the Logos became a human being* McCaughan points out that

'The laws of nature are first known in God's intellect and then translated into reality by a free exercise of His will.'

More importantly, because the cosmos's sustaining factor, that which is Concept and Wisdom for us (and our science), became man, all of Davies', Plato's and the many other pagan thinkers' problems are surmounted in this sublime passage. Paul's Colossian letter instructs us not to be *' . . . cheated through philosophy and empty deceit, according to traditions of men and the basic principles of the world, but (instructed) according to Christ.'*

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QUOTABLE QUOTE:

The 'Big Bang' and the Origin of the Universe

' . . . if the entire package of physical Universe plus laws just popped into being from nothing — then we cannot appeal to the laws to explain the origin of the Universe. So to have any chance of understanding scientifically how the Universe came into existence, we have to assume that the laws have an abstract, eternal character. The alternative is to shroud the origin in mystery and give up.'

Davies, Paul, 1996. The day time began. **New Scientist**, 150(2027):34.