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Subject: Re: Catholic adoption agencies and homosexuality

Posted by [Nukelt15](#) on Fri, 30 Apr 2010 19:29:28 GMT

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Why is it that every theist who debates the creation of the universe always assumes that whomever they're arguing with doesn't believe that anything existed before the universe? We don't know definitively what that something was because it cannot be observed; all of our observations of the universe and its history are presently based on electromagnetic radiation of one variety or another. However, the most fundamental laws of science state that something cannot come from nothing, and it has long been theorized that the universe we know came to exist only after the destruction of what came before it.

Matter and energy did not simply "snap" into existence... that would be closer to the Judeo-Christian position, actually. In the beginning, there was nothing- sound familiar? The entire creation story in genesis opens with God pulling himself out of non-existence. God then proceeds to pull everything else in the universe out of non-existence. And yet somehow a Christian has difficulty accepting "something from nothing with no external influence." Where, exactly, was the external influence that allowed the creation of God? He gets a free pass, though, because he's omnipotent. Apparently that means that his omnipotence allowed him to create himself before he existed to do the creating. Circular logic- Q: How did God create himself? A: He is omnipotent. Q: How did God become omnipotent? A: By creating himself.

It is also interesting that, although the Judeo-Christian afterlife mythology allows for eternity in the future (eternal reward in Heaven, or eternal punishment in Hell), there can be no accepting an eternal past. Here's some food for thought: Humans don't like the idea of dying, so we have little trouble believing in an eternal afterlife... however, we cannot deny that we were not alive before birth, so we also have little trouble accepting that all of existence also has a firm, definite beginning. Do we echo the nature of existence, or does our perception of existence echo us?

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