

Excerpt from Lyle Simpson, *Why Was I Born?*

What Is God's Answer?

Human beings identify forces in nature that exceed our current ability to comprehend or understand. Such forces have historically been called a "god." Many primitive people felt that the Sun, or elements of the weather, or even the sea were gods. People prayed, or sacrificed to such god's for their own safety.

Prior to Abraham, many gods were acceptable. However, when religion required accepting only one god, the use of the term became more complex. As science explained away mysteries, which had once been associated with "gods," the definition of god became more abstract. We are still doing this today. "God" is a universal term used by most people for identifying whatever is beyond our own personal knowledge that we, as an individual, fear or revere.

We each have our own definition of God. There could be serious arguments in any congregation if all members were required to accept the same god concept. Many clergy explain "God" by expressing generalities, or adjectives that are universal, or are non-threatening because they describe the effects of God rather than defining what the term "God" actually means. That avoids conflict.

Claiming, for example, that "God is the Creator" says very little, but implies a lot. The concept of creator could be synonymous with God being nature. Obviously, if nature were your definition, the statement that "God is the Creator" would be true—assuming that the universe has not always existed. That notion, however, does not imply a caring god, or why do we have evil? Nor does this sort of god explain anything about our purpose, other than that we were created and are to live this life on Earth. Besides raising the question of whether there was intelligent thought behind our being here today, it has little utility.

Aristotle expanded the study of philosophy and introduced the notion that a central philosophic question is "why something occurs." Our religious views have evolved from that perspective. Humanism accepts that there may not be a reason "why" we have the opportunity to live. All that we know for sure is that our life exists. We are part of nature. There may not have been a beginning. Therefore, there may be no prime mover, or Creator.

Time is relevant to our existence, but if there are eleven dimensions, as theoretical physicists currently suggest as the result of quantum mechanics, our universe may have always existed in some form. Scientists accept that energy continually changes form, but they claim it has always existed.

Humanists do not ask "why." Instead we are content to only seek the answer of "how" things in our universe occur. Those questions are within the realm of science and, therefore our knowledge. They are testable to ascertain truth. Humanists see no reason to seek solutions beyond our current science. "Why?" may not be a valid question. There may not be an answer to a "why" question.