



## Book Review

Collins, F. S. (2008). *The Language of God: A Scientist Presents Evidence for Belief*. London: Free Press. ISBN: 9781416542742 pp. 283.

Dr. Francis Collins, head of the Human Genome Project, is one of the world's leading scientists. He works at the cutting edge of the study of DNA, the code of life. Yet he is also a man of unshakable faith in God. Dr. Collins believes that faith in God and faith in science can coexist within a person and be harmonious. In *The Language of God* he makes his case for belief in God and for science. He has heard every argument against faith from scientists, which he refutes logically. He has also heard the needless rejection of scientific truths by some people of faith, which he opposes. He explains his own journey from atheism to faith, and then takes readers for a stunning tour of modern science to show that physics, chemistry, and biology can all fit together with belief in God and the Bible. *The Language of God* is essential reading for anyone who wonders about the deepest questions of faith: Why are we here? How did we get here? What does life mean? This is a journey from non-faith to faith that every believer should travel.

Some quotes from this book: “At this point, godless materialists might be cheering. If humans evolved strictly by mutation and natural selection, who needs God to explain us? To this, I reply: I do. The comparison of chimp and human sequences, interesting as it is, does not tell us what it means to be human. In my views, DNA sequence alone, even if accompanied by a vast trove of data on biological function, will never explain certain special human attributes, such as the knowledge of the Moral Law and the universal search for God.” (p. 140)

“I do not believe that the God who created all the universe, and who communes with His people through prayer and spiritual insight, would expect

us to deny the obvious truths of the natural world that science has revealed to us, in order to prove our love for Him.” (210)

“Today, we are learning the language in which God created life. We are gaining ever more awe for the complexity, the beauty, and the wonder of God’s most divine and sacred gift.” (2)

“In this modern era of cosmology, evolution, and the human genome, is there still the possibility of a richly satisfying harmony between the scientific and spiritual worldviews? I answer with a resounding yes! In my view, there is no conflict in being a rigorous scientist and a person who believes in a God who takes a personal interest in each one of us. Science’s domain is to explore nature. God’s domain is in the spiritual world, a realm not possible to explore with the tools and language of science. It must be examined with the heart, the mind, and the soul—and the mind must find a way to embrace both realms.” (5-6)

“Science is progressive and self-correcting: no significantly erroneous conclusions or false hypotheses can be sustained for long, as newer observations will ultimately knock down incorrect constructs. But over a long period of time, a consistent set of observations sometimes emerges that leads to a new framework of understanding. That framework is then given a much more substantive description, and is called a “theory”—the theory of gravitation, the theory of relativity, or the germ theory, for instance.” (58)

“The more I examine the universe and the details of its architecture, the more evidence I find that the universe in some sense must have known we were coming.” (76)

“In that context, I find theistic evolution, or *BioLogos*, to be by far the most scientifically consistent and spiritually satisfying of the alternatives. This position will not go out of style or be disproven by future scientific discoveries. It is intellectually rigorous, it provides answers to many otherwise puzzling questions, and it allows science and faith to fortify each other like two unshakable pillars, holding up a building called Truth.” (210)

“The pure, clean water of spiritual truth is placed in rusty containers, and the subsequent failings of the church down through the centuries should not be projected onto the faith itself, as if the water had been the problem.” (40) **S. Terrence G**