

AFRICA INTERNATIONAL UNIVERSITY

A PHILOSOPHICAL STUDY ON THE INFLUENCE OF THE INTELLIGENT  
DESIGN OF THE BRAIN TO PROVE GOD'S EXISTENCE BY THEOLOGY  
GRADUATES IN CITAM ASSEMBLIES, NAIROBI KENYA

BY  
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A Thesis submitted to the University in partial fulfilment of the  
requirements for the degree of Master of Arts in  
Theological Studies.

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## **STUDENT DECLARATION**

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I declare that this is my original work and it has not been submitted to any other  
College or University for academic credit

The views presented herein are not necessarily those of the Africa International  
University or the Examiners

(Signed): \_\_\_\_\_  
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## ABSTRACT

The examination of explicit arguments and prospects to prove the existence or non-existence of God is necessary in these contemporary times, to help bring non-believers and atheists to faith. This conversation and argument frequently springs up in religious forums and especially in theological spaces. The study investigated the influence of the intelligent brain design on theology graduates to prove God's existence in CITAM churches, Nairobi Kenya. The study focused on the structure, material, and functions of the human brain. The researcher argued that proving the existence or non-existence of God is necessary in these contemporary times, to help bring non-believers and atheists to faith. This is especially critical in Christ is the Answer Ministries, whose mission is "To know God and to make Him known through evangelism and discipleship." The research objectives include: (1) to establish the influence of the intelligent brain structure in proving God's existence by theology graduates in CITAM assemblies, Nairobi Kenya; (2) to examine the influence of intelligent brain material in proving God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya; and, (3) to evaluate the influence of the intelligent function of the brain in proving God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya. A review of literature established that the existence of an intelligent brain structure, material and functions points to a Supernatural Being, God. It revealed that the brain is the organ that discerns what is real, which means that the brain perceives God, or pure consciousness, to be more real than anything else. The target population for this research included graduates of theological studies from various church institutions in Nairobi area. A qualitative descriptive research was used through standardized open - ended interview questions. To select the appropriate categories of respondents, theoretical-purposive sampling was used for selecting 50 participants. The researcher thematically analysed the responses from the respondents, which provided for an inductive process of the researcher building from the data to broad themes to a generalized model or theory. The study revealed that graduate students of theology are knowledgeable about intelligent brain theories. They perceive the brain structure, material, and function as evidences of God's existence. They are confident about using the concept of intelligent brain design to defend the existence of God to achieve CITAM's mission statement of making the one eternal God known through evangelism and discipleship

## **DEDICATION**

The Almighty God, the creator of the universe and holder of all things in heaven and earth beneath. “Blessing, and honour and glory and, power, are unto him that sitteth upon the throne and unto the Lamb for ever and ever” Amen (Revelation 5:13b KJV)<sup>1</sup>

My lovely parents. They relentlessly reminded me to devote all attention to this study and for their constant devotion to pray for my studies. While I was always absent to study, deeply immersed in my research they supported me in every other sphere of my life.

My lecturer, Professor James Nkansah-Obrempong. He understood the study and guide me in every way possible to make this study a success. He believed in it, the day I mentioned it, this gave me the confidence and courage to defend this study and forge forward with it.

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<sup>1</sup> “Revelation 5:13 KJV - And Every Creature Which Is in Heaven, - Bible Gateway,” accessed March 31, 2020, <https://www.biblegateway.com/passage/?search=Revelation+5%3A13&version=KJV>.

## **ACKNOWLEDGEMENT**

A study of this capacity is impossible to accomplish without an elaborate support system from my family, work colleagues, friends and essentially NEGST (Nairobi Evangelical Graduate School of Theology) faculty members who educated me and stirred up my curiosity concerning the same. Especially, Prof. James Nkansah-Obrempong, Dr. Matthews Mwalwa and Wole Adegbile who encouraged me to pursue this study. This includes faculty members of AIU outside the school of NEGST who lectured me on Thesis writing like Dr. Esther Nyagah from the school of Education and Dr. Lucy Kinyua from the school of Business Studies.

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## **LIST OF ABBREVIATION AND ACRONYMS**

<b>APP:</b>	Amyloid Precursor Protein
<b>ADDLs;</b>	Amyloid-Derived Diffusible Ligands
<b>CITAM:</b>	Christ is the Answer Ministries
<b>DA:</b>	Dopaminergic
<b>MEA:</b>	Multielectrode Array

## **CHAPTER ONE**

### **INTRODUCTION**

#### 1.1 Introduction

Theology is the mystical knowledge of God, which all theology graduates must attain. However, they must be able to convince believers and nonbelievers about the existence of a Supernatural Being to increase the faith of believers or make people believe in Christianity. Especially in a religious continent like Africa, advance knowledge of God's existence remains a core requirement for student pastors. However, pastors must also have an innate desire to promote spirituality among believers and nonbelievers, which can be achieved by proving that God exists.

Agnostics, Atheists and many Philosophers have tried to proof the non-existence of God with observable facts. Others have criticized scripture and proofs offered for the existence of God. Man began to question Gods existence when their level of dependence decreased. The World began to depend on their knowledge to do things and make things happen. Man moved from a level to unquestionable dogma towards God existence to a place where we pride ourselves on being a seeker after discovering God. Many have remained devoted to a study and analysis of God existing.

Kenneth Hamilton in his book, '*God is dead*' addresses the famous argument perpetrated in today's society that, '*God is dead*' he argues that this is because

humans have gotten to a place where they can get whatever they want without asking God.<sup>2</sup>

He says, “Christian atheism affirms all images of God are equally useless, because the concept “God” is an empty idea for modern man.”<sup>3</sup>For instance, if we need medicine we go to the chemist, if we need food we go to the market. The ability to give solutions to the problems they are facing has caused people to engrain this belief in their hearts. Though he is actually concerned that, every time Christians preach they become emotional and react inappropriately way when confronted with the questions of God’s existence, they act like ‘emotional beings’ instead of being factual with their explanations. He argues that they should be able to convince and communicate God to an ardent atheist other than ignore the conversation. Therefore, the researcher thinks organs like the brain are beyond debate because there is no amount of evidence that science could create such an organ. Only God would, give us such a system that could even think and come up with solutions the way we do.<sup>4</sup>

## 1.2 Background

The researcher’s quest for this study was stirred up by the on-going debates concerning the existence of God. Prior to attending class, the researcher thought humanity is enough proof of why God existed. She was always flabbergasted by how human beings operate. The researcher was intrigued by how the human body operates, though distinctly different parts and organs they cooperate to bring about sane operations in our bodies. She was particularly intrigued by the operations of the human brain. An organ, intentionally designed to transmit signals through the human

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<sup>2</sup> Kenneth Hamilton, *God Is Dead: The Anatomy of a Slogan*, Text (Grand Rapids: Wm B. Eerdmans, 1966), 7–17.

<sup>3</sup> *Ibid.*, 17.

<sup>4</sup> *Ibid.*, 17–22.

body. An organ, that well studied traces back to an intentional design. Science could not and has never created such an organ.

Though, one thing troubled the researchers mind, throughout in ministry and in their first class of Systematic Theology I. As the lecturer answered the questions of proofs of God's existence, the researcher could not help but question why the human brain was not part of the solution to the debate. The researcher was disturbed, particularly because the ontological view attributed to this fact but never delved further into the research. This class was full of pastors, missionaries, and ministers of them thought about just their human organs or nature as a proof of Gods existence.

The researcher instantly began to question the place of the brain in relation to religion. Do pastors understand the place of the brain even as they minister to their congregants? Is there need for pastors to be educated about the intelligent design of the brain? Especially for the sake of upholding the unique operations and tracing back to an intelligent designer.

In the letter of Paul to all in Rome; he writes, "For since the creation of the world God's invisible qualities-his eternal power and divine nature-have been clearly seen, being understood from what has been made, so that men are without excuse."<sup>5</sup> According to biblical teaching, the proof of God's existence is embedded in God's creation. God's revelation to humanity is expressed in creation. Through creation, God is revealed to mankind.

Wayne Grudem argues that, "It is man himself, created in the image of God, who most abundantly bears witness to the existence of God: whenever we meet another human being we should realise that such an incredibly intricate, skilful,

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<sup>5</sup> "Romans 1:20 KJV - For the Invisible Things of Him from - Bible Gateway," accessed February 9, 2021, <https://www.biblegateway.com/passage/?search=Romans%201%3A20&version=KJV>.

communicative living creature could only have been created by an infinite, all-wise creator.”<sup>6</sup> Therefore, humanity should help come to the realisation of the existence of God who created humanity in His wisdom. Solely, man who signifies and reflects God’s image should be instrumental when trying to proof God’s existence. Hence, the researcher seeks to explore the brain, such a unique organ in human beings to proof that truly God, is the only one who fashioned and created the brain and human beings and the entire world. Ultimately, proofing that God exists.

In this research, the researcher will focus on the intelligently designed brain organ in humans, and possibly delve deeper in the quest to proof God’s existence supporting Wayne Grudem’s reflection, quoted above.

Alister E. McGrath suggests that, “if the greatest possible being (God) exists in the mind, He (God) must also exist in reality.”<sup>7</sup> Daniel J. Siegel defines the mind as, “a core aspect of the mind is an embodied and relational process that regulates the flow of energy and information.”<sup>8</sup> Further he states that, “this flow is what is measured in subjects within a brain scanner.”<sup>9</sup> Clearly, the mind denotes the thought processes that happen in the organ itself which is the brain. The fact that we perceive about God’s existence in our minds could highlight a possibility of Him in existence. The fact that we battle to find out points to a possibility of existence. The mind is the state of being aware of the surrounding. It refers to the subjective first-person experience that allows people to perceive the nature of their experience and reflect on them.<sup>10</sup> Scientists and philosophers have attempted in vain to explain how this brain

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<sup>6</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, Text (Leicester, UK: IVP, 1994), 142.

<sup>7</sup> Alister E. McGrath, *Christian Theology: An Introduction*, Text (Oxford, UK Oxford, UK: Blackwell Publishers, 1994), 129–131.

<sup>8</sup> Daniel J. Siegel, *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are*, 2nd ed. (New York: Guilford Press, 2012), 2.

<sup>9</sup> *Ibid.*, 3.

<sup>10</sup> Swaab, D.F. *We Are Our Brains*. (Jane Hedley-Prole, Spiegel & Grau, 2014), 1-53.

process works. The best they have done, according to Swaab, is reducing consciousness to a neural process, and none of them have a complete narrative.<sup>11</sup>

Koenig et al. argue that neuroscientists and psychologists cannot understand the mind by studying neural facts in isolation from the Creator.<sup>12</sup>

Further in the “teleological argument, also known as the ‘intelligent design argument’ argues for the existence of God or, more generally, for an intelligent creator based on perceived evidence of deliberate design in the natural world. Since the universe appears to be designed with a purpose, there must be an intelligent and purposeful God who created it to function this way.”<sup>13</sup> “The human brain relates to this. The human brain is very complex. “It is well organized to control the senses, movements, emotions, feelings, language, communication, thinking, and memory.”<sup>14</sup>

The brain is made up of the cerebrum, cerebellum, pons, and medulla; concerned with thinking, judgment, decision-making, planning, and conscious emotion. The medulla which is located strategically between the pons and spinal cord also controls breathing and heartbeat<sup>15</sup>. Such an intelligent operation in the brain could only be traced to an intelligent designer. As Koenig et al. argue that neuroscientists and psychologists cannot understand the mind by studying neural facts in isolation from the Creator.<sup>16</sup>

The study sought to establish a possibility of brain science (uniqueness of the brain) being incorporated in philosophical concepts that are used to prove God’s

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<sup>11</sup> Swaab, D.F. *We Are Our Brains*. (Jane Hedley-Prole, Spiegel & Grau, 2014) 1-48

<sup>12</sup> Koenig, H et al. (Eds.), *Handbook of religion and health*. (Oxford: Oxford University Press, 2001)1-19.

<sup>13</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, Text (Leicester, UK: IVP, 1994), 141.

<sup>14</sup> Carter, R. *The human brain book. An illustrated guide to its structure, function, and disorders*. (Great Britain: Dorling Kindersley Limited, 2009), 45.

<sup>15</sup> *Ibid.*, 46

<sup>16</sup> Koenig, H et al. (Eds.), *Handbook of religion and health*. (Oxford: Oxford University Press, 2001),1- 78.

existence in this age of reasoning and help many who demand to proof the existence of God, and act in disbelief come to the knowledge of God's existence and ultimately believe in him. Furthermore, the study was meant to create an attentiveness of God's intelligent design in the brain functions, and as pointed in the paragraphs above, something only the creator (God) could do.

### ***1.2.1 Proof of God's Existence through Science***

Deliberation on the proof of God's existing, has been ongoing for a long time. It is necessary in these contemporary times, to help bring non-believers and atheists to faith. This conversation frequently springs up in religious forums and especially in theological spaces. Scholars like Richard Dawkins, have attempted to challenge beliefs in God, by giving strong arguments as to why believing that God exists is deceiving,<sup>17</sup> (for example-using the theory of evolution) while others<sup>18</sup> have tried to rebut those arguments, by identifying their inconsistencies and illogical conclusions. In these contemporary days, there has been increasing patterns of non-believers challenging the existence of God, and believers working so hard so hard to disapprove opinions perpetrating that God does not exist. In this regard, the depth and force of these discussion is every so often surprising. Among other things, people always disagree concerning this particular subject; and the facts concerning one view is considered hollow and irrelevant by the other party.<sup>19</sup> Consequently, this matter on proving God's existence ends up attracting the attentiveness of both believers and non-believers.

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<sup>17</sup> Richard Dawkins, *The God Delusion*, Text (London: Bantam Press, 2006), 81–103.

<sup>18</sup> Hahn, S. and Wiker, B. *Answering the New Atheism: Dismantling Dawkins' Case against God*. Steubenville, Ohio: Emmaus Road Pub, 2008. 56.

<sup>19</sup> Koenig, H et al. (Eds.), *Handbook of religion and health*. (Oxford: Oxford University Press, 2001),70-89.



According to Grudem, “it is important to understand the incredibly destructive influences that evolutionary theory has had on modern thinking. If in fact life was not created by God, and if human beings in particular are not created by God or responsible to him, but are simply the result of random occurrences in the universe, then of what significance is human life?”<sup>20</sup> As such, it is crucial to be aware of modern-day arguments against God’s existence that seek to contradict factual information that proofs God’s existence. We should realise that, human beings are frequently trying to reason and make sense of their experiences and events around them based on information presented to them.<sup>21</sup> Consequently, the experience to reason is simply a function of the mind within the brain organ.

Siegel writes that, “The mind can perceive the events of the world, remember them, and extract cause-effect relationships by understanding and making sense, and using these processes to influence the outcome of future behaviour in the world.”<sup>22</sup> Therefore, this contradicting information based on science and other theories have the capacity to influence the mind to disbelief the existence of God, as a result of constant processing of information presented to human beings. The opposite applies, constant production of information approving the existence of God cause human being and the human mind to process this information and accept that, truly God is present. A process carried out as a brain functionality.<sup>23</sup>

Smith strongly argued that, in as much as one could strongly believe that the knowledge of God is realised by mystical experiences outside the brain, Smith states that, those of that opinion still have to explain why the knowledge of that experience

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<sup>20</sup> Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England; Grand Rapids, Michigan: Inter-Varsity Press; Zondervan Pub. House, 2004, 286.

<sup>21</sup> Siegel, *The Developing Mind*, 364–369.

<sup>22</sup> *Ibid.*, 369.

<sup>23</sup> *Ibid.*

and the reasoning behind it is achieved by the functions of the brain.<sup>24</sup> In relation to this Ronald H. Nash, in conclusion of his book, says that, “My account of rationalism, the Logos, logic, and language fit together into one package. A blank mind cannot know anything; human knowledge of anything depends upon a priori possession of innate categories of thought. These categories are ours by virtue of having been created in God’s image, a fact that guarantees that the human structure of reasoning matches the divine reason.”<sup>25</sup> In light of this, science proves the existence of God and traces back to him. Including the brain functions that are so unique and carefully designed. Empiricists would argue, “That the absence of evidence is not evidence of absence.”<sup>26</sup>

Accordingly, Grudem concludes that, “it is impossible to prove or disprove the existence of God.”<sup>27</sup> So it is necessary for science to recognise the probability of God’s existence as opposed to working so hard to disapprove the same.

### ***1.2.2 Christ is the Answer Ministries***

“The history of Christ is the Answer Ministries (CITAM) dates to 1959 when Nairobi Pentecostal Church (NPC) was founded as a multi-racial church. Unlike other religions, the protestant institution is grounded in the Word of God. The church was established as a ministry of Pentecostal Assemblies of Canada (PAOC). In 2003 Nairobi Pentecostal Church changed its name to Christ is the Answer Ministries (CITAM) and was registered as an autonomous independent entity under the Societies Act of Kenya.”<sup>28</sup> “Its mission, is to know God and to make Him known through

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<sup>24</sup> Smith, D. L. “Does God slumber deep in the belly of the brain? A critique of neurotheology.” *Josephinum Journal of Theology*. (13): 81-99, 2006. 82.

<sup>25</sup> Ronald H. Nash, *The Word of God and the Mind of Man*, Text (Grand Rapids, Mich: Zondervan Pub. House, 1982), 131–132.

<sup>26</sup> “Evidence of Absence,” *Wikipedia*, January 9, 2021, accessed February 9, 2021, [https://en.wikipedia.org/w/index.php?title=Evidence\\_of\\_absence&oldid=999286318](https://en.wikipedia.org/w/index.php?title=Evidence_of_absence&oldid=999286318).

<sup>27</sup> *Ibid.*, 113

<sup>28</sup> *CITAM Strategic Plan 2016 to 2025*.

evangelism and discipleship.” Meanwhile, “its vision is - A community of believers impacting the world with the gospel of our Lord Jesus Christ through the transforming power of the Holy Spirit.”<sup>29</sup>

“CITAM has a well-defined management and governance structure to ensure stewardship and accountability with separation of financial management and pastoral ministry. In accordance with the Constitution of CITAM, the church management and governance structure have five levels (even so, there is no information from the corporation whether or not the following structure includes the current regional structures):

1. The Annual General Meeting (AGM) is the supreme governing organ of CITAM.
2. The Annual Delegates Conference (ADC) exercises delegated authority from the AGM with functions spelt out in the constitution of CITAM.
3. The Deacon Board consisting of twelve members elected by local church registered members and ratified by the AGM, provides oversight of the business affairs of the Ministry.
4. The Council of Elders consisting of not more than seven members of CITAM, is responsible for spiritual, disciplinary, and doctrinal oversight of the Ministry.
5. The Senior Pastor, with the support of the assembly Advisory Committee, is responsible for the functioning/running of individual Church Assembly assigned to them.”<sup>30</sup>

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<sup>29</sup> Christ is the Answer Ministry. <https://www.citam.org/statement-of-faith/>

<sup>30</sup> *CITAM Strategic Plan 2016 to 2025.*

“The management of CITAM's operations is carried out under the supervision of the Presiding Bishop. He provides oversight to the Assemblies through the Deputy Bishop who oversees the Senior Pastors’ functions and Forum.”<sup>31</sup>

“The Bishop’s oversight to the Ministry operations and management of the Business Units is done through the Director for Administration. Legal custody of CITAM's property is entrusted to a Trust, with the Trustees being appointed by the Annual General Meeting. The organization manages schools, catering services, media services and assemblies. Currently CITAM has primary schools, a secondary school, the Pan Africa Christian University, and a Children’s centre.”<sup>32</sup>

“CITAM Media comprises radio and TV stations which also stream online. The radio station, Hope FM, has become a premier station with a large listenership in Nairobi and its environs, Mombasa, Western Kenya and streaming to other parts of the world. Moreover, the organization has 25 assemblies, including locations in Namibia, Romania, and U.S.A.

Part of the organization’s agenda is to influence its members in the 25 assemblies, and other non-members to believe in God. A primary statement of faith by the organization focuses on One Eternal God and Trinity. The statement reads:

We believe in the one eternal God and in the Trinity of the Father, Son and Holy Spirit, the Creator and Lord of the world, who governs all things according to the purpose of His will, calling out of the world a people for himself and sending them back into the world to be His servants and witnesses for the extension of His Kingdom, the building of Christ’s church to the glory of His name.”<sup>33</sup>

Accordingly, the mandate of CITAM theological and seminary graduates and employed pastors is to make people turn their hearts to and believe in the one eternal

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<sup>31</sup> Christ is the Answer Ministry.

<sup>32</sup> *CITAM Strategic Plan 2016 to 2025*.

<sup>33</sup> “Statement of Faith,” *CITAM - Christ Is the Answer Ministries*, n.d., accessed February 15, 2021, <https://www.citam.org/statement-of-faith/>.

God. One way to achieve that can be by establishing a solid ground to prove the existence of the one eternal God.

### 1.3 Problem Statement

The philosophical views that prove God's existence have influenced the manner in which God is perceived in this age of reasoning.<sup>34</sup> It is expected that this philosophies help to draw many to the knowledge and believe of God based on revealing the true existence of God. These philosophies have not delved into brain science; an organ even science has acknowledged a Supreme Being has designed it, in-terms of its structure, its material composition and function. There is no study that has investigated whether theology students believe they can use the intelligent design of the brain to prove the existence of God. Although there are various philosophies proving God's existence there is not much done in the field of brain science.

In the expedition to seek for ground-breaking evidences of God's existence, the philosophies in theology that outline arguments to proof God's existence; have neglected what the in depth study of the intelligent designed – brain organ can offer in the quest to proof God's existence. Many philosophers and researchers have documented proofs as to why God exists but very few have focused on the human brain and its unique operation in the human body; which no manner of science has ever managed to create. This argument is described as the ontological school of thought.

The ontological argument argues that, the fact that we consider the existence of God and the idea of his being in our minds; shows that he truly exists. This concept was first proposed by Anselm who further said that, "this argument 'begins with the

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<sup>34</sup> Charles Taliaferro, "Philosophy of Religion," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Fall 2019. (Metaphysics Research Lab, Stanford University, 2019), accessed May 22, 2020, <https://plato.stanford.edu/archives/fall2019/entries/philosophy-religion/>.

idea of God who is defined as a being “greater than which nothing can be imagined.” It then argues that the characteristic of existence must belong to such a being, since it is greater to exist than not to exist.”<sup>35</sup> Therefore, we can conclude that, there is an awareness of God in man, which is why we deem it necessary to say he exists or not.<sup>36</sup>

Central to this ontological view, is the question of the brain being responsible for the act of deliberating the existence of God. The researcher is deeply disturbed by the fact that we have ignored the brain that might hold answer to the problem this thesis seeks to address. Is there a possibility that God created the human brain and planted the idea of God inside it?

To be precise, “science and its imaginary processes are entirely unable to account for the brain’s seemingly infinite complexity”. Their inability to figure out the complexity of this organ should hopefully inspire awe in us to give credit to the God, who in His wisdom and power engineered it all.<sup>37</sup>

The blatant ignorance of the uniqueness surrounding the human brain has caused many to look outside our being to justify the existence of God. In forums where, Christians are present and trained pastors, the human brain has been ignored as enough proof of God’s existence. An organ that science has never been able to create, they only work with the normal matter available to define the odds. Recently, “scientists from Madeline Lancaster, with an aim to grow a miniature brain in a dish with a spinal cord and muscles attached. Later, they confessed that “the structure was still too small and primitive to have anything approaching thoughts, feelings or

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<sup>35</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, UK: IVP, 1994). 231

<sup>36</sup> *Ibid.*, 231

<sup>37</sup> “The Human Brain Is ‘Beyond Belief’ | The Institute for Creation Research,” accessed April 17, 2019, <https://www.icr.org/article/human-brain-beyond-belief/>.

consciousness. “It’s still a good idea to have that discussion every time we take it a step further,” said Lancaster. “But we agree generally that we’re still very far away from that.” While a fully developed human brain has 80-90bn neurons, the organoid has a couple of million, placing it somewhere between a cockroach and a zebrafish in terms of volume of grey matter.”<sup>38</sup> The closest anyone got to recreate a brain, yet they failed. Having in mind the raw materials used were in existence, yet not recreated.

This should act as enough proof that truly God exists, an ideology supported by the teleological and cosmological arguments. The brain traces back to an intentional designer who, wired a single organ to, “help regulate critical aspects of our physiology, such as the heart rate and breathing. And yet the brain — a nonstop multitasking marvel — runs on only about 20 watts of energy, the same wattage as an energy-saving light bulb.”<sup>39</sup>

#### 1.4 Purpose of the Study

This research study aimed to establish whether graduates of theology in CITAM assemblies believe that the structure, material, and functions of the brain can be used to prove God’s existence. In order to pull many to the believe of God, it is important to respect the fact that we live in the age of reasoning, a theory on the uniqueness of the brain linked to pre-existing philosophical views can be used by people to help them come to faith.

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<sup>38</sup> Hannah Devlin Science correspondent, “Scientists Grow ‘mini-Brain on the Move’ That Can Contract Muscle,” *The Guardian*, March 18, 2019, sec. Science, accessed April 17, 2019, <https://www.theguardian.com/science/2019/mar/18/scientists-grow-mini-brain-on-the-move-that-can-contract-muscle>.

<sup>39</sup> James Olds, U. S. National Science Foundation | March 26, and 2015 04:36pm ET, “Unlocking the Brain, Earth’s Most Complex Biological Structure (Essay),” *Live Science*, accessed April 17, 2019, <https://www.livescience.com/50273-unlocking-the-brain-and-its-complexity.html>.

Ideally, the natural theology of the brain and its task should provide empirical evidence for the icon of God being inherent in humans (in the sense of the ability to comprehend the transcendental), while for others the essential assumption of this relationship is that an absolute being is a product and a function of the human brain. This should not come as a surprise having in mind that a consensus on the meaning or the basic premises of theology has not been reached to date despite its millennial existence.<sup>40</sup>

### 1.5 Research Objectives

The objective of this paper is to utilize theoretical concepts established in science and philosophy as a primary platform for proving God's existence. The purpose of the objectives is to influence CITAM pastors to leverage not only biblical but also various schools of thought for all interactions and outreach to believers and non-believers. The results will improve preaching and evangelism outcomes for the Body of Christ. The following are the specific research objectives, and the subsequent research questions:

1. To establish the influence of the intelligent brain structure in proving God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya.
2. To examine the influence of intelligent brain material in proving God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya.
3. To evaluate the influence of the intelligent function of the brain in proving God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya.

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<sup>40</sup> Andrej Jeftic, "Andrew Newberg's Model of Neurotheology: A Critical Overview," *Philotheos: International Journal for Philosophy and Theology* 13 (2013) pp. 261-278 (n.d.), accessed April 19, 2019, [https://www.academia.edu/6438243/Andrew\\_Newbergs\\_Model\\_of\\_Neurotheology\\_A\\_Critical\\_Overview](https://www.academia.edu/6438243/Andrew_Newbergs_Model_of_Neurotheology_A_Critical_Overview). 265



### 1.6 Research Questions

1. What is the influence of the intelligent brain structure in proving God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya?
2. Does intelligent brain material influence the proving of God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya?
3. How does intelligent function of the brain influence the proof of God's existence by graduates of theology in CITAM assemblies, Nairobi Kenya?

### 1.7 Significance of the Study

The study is vital for scholars because it will expose the complexity of the human brain, using basic scientific evidence and theological discourse. This is necessary for bridging the gap between scientific discoveries in neurology and linking it to theology or religion. Hence, this would be added value to philosophical views that proof the existence of God.

The study is also key for Christian believers because it will demonstrate ultimately, the uniqueness surrounding this relationship between the brain and theology and its importance to prove the existence of God. Eventually, this would elaborate the brain and the work of God. In turn, this study will nullify the Big Bang theory which has offered a vague and ambiguous explanation for the cosmos continuously.<sup>41</sup> This research will provide a clear answer about a deliberate designer who created the universe as well as our brains to perform uniquely, help our bodies, and the nervous system to function healthily.<sup>42</sup>

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<sup>41</sup> Alireza Sayadmansour, "Neurotheology: The Relationship between Brain and Religion," *Iranian Journal of Neurology* 13, no. 1 (2014) 52.

<sup>42</sup> Olds, March 26, and ET, "Unlocking the Brain, Earth's Most Complex Biological Structure (Essay)."

### 1.8 Limitations and Delimitations of the Study

In this section, the researcher will highlight the shortcomings and restrictions that will be applied during the research work. These shortcomings and limitations have the capacity to affect the research study.

Some respondents did not provide the information required due to confidentiality issues. They feared being reprimanded by the CITAM for giving out information that they might be considering confidential. The researcher overcame this obstacle by obtaining clearance from CITAM management to collect data and this authorization was relayed to the employees who were to participate in the study.

Imperatively, the study does not intend to prove the existence of God in other religions but Christianity. More so, this study does not intend to investigate whether believers and nonbelievers can be influenced to believe in Christianity if the intelligent brain structure proves that God exists.

Further, the researcher used the brain and not any other body organ, because as explained in chapter two of the literature review, there is a consensus from scientists about the same.

### 1.9 Definition of Key Terms

**Brain:** “the brain is a complex system whose processes organise its own functioning. That is, a complex system has an “emergent property” that arises from the interaction of its basic constituents.”<sup>43</sup>

**God:** “that than which nothing greater can be conceived”<sup>44</sup>

**Intelligent:** revealing or reflecting good judgment or sound thought.

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<sup>43</sup> Siegel, *The Developing Mind*, 193.

<sup>44</sup> McGrath, *Christian Theology*, 131.

**Intelligent design:** “evidence of deliberate design in the natural world. It focuses on the evidence of an intelligent purpose. Since the universe appears to be designed with a purpose, there must be an intelligent and purposeful God who created it to function this way”<sup>45</sup>

**Mind:** “the mind emanates from social interaction and activity of the brain”<sup>46</sup>

Further, “embodies and relational process that regulates the flow of energy and information within the brain and between the brains”<sup>47</sup>

**Theology:** “the study or science of God.”<sup>48</sup>

### 1.10 Conclusion

The proposed study investigates the influence of the intelligent brain design on graduates of theology to prove God’s existence in CITAM churches, Nairobi Kenya. It consists of eight sections that is, the background of the study, problem statement, purpose of the study, research objectives, research questions, significance of the study, study limitations, delimitations of the study and definition of key terms.

The researcher, will seek to study how the way the brain is intelligently designed is proof of God existing. The researcher, will quote other scientists who have explored this organ and even tried to recreate it, yet their efforts bore no fruits. Ultimately, admitting that there is a more powerful force behind the creating the brain.

The researcher, will further explore and tie in philosophical arguments used in theological studies to proof that God exists, and relate to intelligent brain design based on various research studies.

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<sup>45</sup> Grudem, *Systematic Theology*, 143.

<sup>46</sup> Siegel, *The Developing Mind*, 193.

<sup>47</sup> *Ibid.*, 3.

<sup>48</sup> Millard J. Erickson, *Christian Theology*, Text (Grand Rapids, Michigan: Baker Book House, 1983), 22.

Graduates, of theology are best suited, to be respondents in the questionnaire since they are familiar with the philosophical arguments and they had an opportunity to study the arguments in graduate school. The researcher decided to narrow down to pastors in CITAM who have attended graduate school as correspondents.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

In this section, I look at relevant literary works associated with this study. The literary works done by other scholars in relation to this study. It focuses on the theoretical and empirical literature reviews. Furthermore, the author describes the conceptual framework, establishes the gaps, and summarizes the literature.

#### 2.2 Theoretical Literature Review

##### *2.2.1 Intelligent Design Theory*

“Supporters of this position think that Darwinism is ineffective, at least inasmuch as it claims to make superfluous or unnecessary a direct appeal to a designer of some sort. These are people who think that a full understanding of the organic world demands the invocation of some force beyond nature, a force which is purposeful or at least purpose creating. Often the phrase which is used is “organized complexity,”<sup>49</sup> In relation to this study, according to Siegel<sup>50</sup> “the brain is a complex system of interconnected consisting of over one hundred billion “neurons and trillions of supportive cells.”<sup>51</sup> Therefore qualifying the human brain as an organ with

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<sup>49</sup> Michael Ruse, “Creationism,” in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Spring 2021. (Metaphysics Research Lab, Stanford University, 2021), accessed February 11, 2021, <https://plato.stanford.edu/archives/spr2021/entries/creationism/>.

<sup>50</sup> Siegel, *The Developing Mind*, 4–11.

<sup>51</sup> *Ibid.*, 15.

“organized complexity” therefore demanding the “invocation of some force beyond nature, a force which is purposeful or at least purpose creating.”<sup>52</sup>

Further in his article, he states that “there are two parts to this approach: an empirical and a philosophical. Let us take them in turn, beginning with he who has most fully articulated the empirical case for a designer. By irreducibly complex I mean a single system composed of several well-matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning.”<sup>53</sup> Siegel in his book ‘the developing mind’ attributes to the fact that in the event, injury occurs in the brain various processes in the brain may be functionally affected and systems isolated from one another, contributing to blocking of integrated circuits within the brain region.<sup>54</sup> Therefore, in relation to this research, the neural integration of the brain composed of “well-matched” and “interacting” subsystems; in the event of injury or removal of any part or subsystem the brain ceases to function effectively. Thus, qualifying the brain as a system that was intelligently designed with a purpose by the creator.

Intelligent design theory is a philosophical argument concerning the proof of God’s existence. The ideology is based on evidence- based use of scientific theory where science attributes to the existence of a supreme being beyond our ability to understand everything.

This theory “claims that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection.”<sup>55</sup>

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<sup>52</sup> Ruse, “Creationism.”

<sup>53</sup> Ibid.

<sup>54</sup> Siegel, *The Developing Mind*, 360–361.

<sup>55</sup> “Intelligent Design,” *Wikipedia*, May 1, 2020, accessed May 15, 2020, [https://en.wikipedia.org/w/index.php?title=Intelligent\\_design&oldid=954187905](https://en.wikipedia.org/w/index.php?title=Intelligent_design&oldid=954187905).

Intelligent design asserts that “certain biological and informational features of living things are too complex to be the result of natural selection, whereas detailed scientific examination have rebutted several examples for which evolutionary explanations are claimed to be impossible.”<sup>56</sup>

“Neurons in the brain highlight the complexity of humans’ ability to think and react to their environment and provide further evidence of divine design, despite researchers’ efforts to explain it away.”<sup>57</sup> The writer of the above, attributes to the fact that, “neurons in the brain are complex in how they operate in humans”<sup>58</sup>

“Understanding how the brain works remains one of the most exciting and intricate challenges of modern biology. Despite the wealth of information that has accumulated during the past years about the molecular and biophysical mechanisms that underlie neuronal activity, similar advances have yet to be made in understanding the rules that govern information processing and the relationship between the structure and function of a neuron.”<sup>59</sup>

In light of this theory, the human brain is clearly one such system that is interconnected with million neurons that influence our “motor actions, internal stimulation”; energy flow and carefully designed system, so intricate and fascinating hence intelligently designed.

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<sup>56</sup> Dick Peterson, “Recent Brain Studies Provide More Evidence of an Intelligent Designer,” accessed May 16, 2020, [https://world.wng.org/2015/12/recent\\_brain\\_studies\\_provide\\_more\\_evidence\\_of\\_an\\_intelligent\\_designer](https://world.wng.org/2015/12/recent_brain_studies_provide_more_evidence_of_an_intelligent_designer).

<sup>57</sup> Dick Peterson, “Recent Brain Studies Provide More Evidence of an Intelligent Designer,” accessed February 15, 2021, [https://world.wng.org/2015/12/recent\\_brain\\_studies\\_provide\\_more\\_evidence\\_of\\_an\\_intelligent\\_designer](https://world.wng.org/2015/12/recent_brain_studies_provide_more_evidence_of_an_intelligent_designer).

<sup>58</sup> Ibid.

<sup>59</sup> Kyriaki Sidiropoulou, Eleftheria Kyriaki Pissadaki, and Panayiota Poirazi, “Inside the Brain of a Neuron,” *EMBO Reports* 7, no. 9 (September 2006): 886–892.

### 2.2.2 *Ontological Theory*

The ontological school of thought reveals that perceiving God's existence with the mind proves His being. Anselm was the first ontologist to argue that God is a being greater than anything a man can imagine. "Anselm begins by offering a crucially important definition of God. God is "that than which nothing greater can be conceived."<sup>60</sup> "In other words, if this definition of God is correct, and exists in the human mind, then the corresponding reality must also exist"<sup>61</sup> He says, "If it is possible to conceive of a being which cannot be conceived not to exist. Now this is greater than one which can be conceived not to exist. So if that than which nothing greater can be conceived, can be conceived not to exist, it is not that than which nothing greater can be conceived. But this is an irreconcilable contradiction. So there really is a being than which nothing greater can be conceived to exist, that it cannot be conceived not to exist; and you are that being. O Lord our God... For if a mind could conceive of a being better than you, the creature would rise above the creator, and this would be absurd."<sup>62</sup>

The model proposes that, "God is defined as "that than which nothing is greater can be conceived"<sup>63</sup> the concept of existence belongs to such a being since it is more significant to exist than not to exist. Therefore, from an ontological perspective, humans are conscious about God's existence. The ontological view further explains the responsibility of the human mind in deliberating the presence of God.

'The ontological argument begins with the idea of God who is defined as a being "greater than which nothing can be imagined." It then argues that the

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<sup>60</sup> McGrath, *Christian Theology*, 131.

<sup>61</sup> *Ibid.*

<sup>62</sup> *Ibid.*, 129.

<sup>63</sup> *Ibid.*, 131.



characteristic of existence must belong to such a being, since it is greater to exist than not to exist.’<sup>64</sup>

Siegel, in his book ‘the developing mind’ states that “just as we have heads and tails of one coin, we can have many facets of one entity. This aspect of the mind regulates the flow of information as it is shared moving through the physical mechanisms of the brain.”<sup>65</sup> Clearly the mind a system “moving through the brain” is responsible for deliberating about God’s existence. The part that regulates and oversees flow of information perceives about God. Further Siegel explains, that the mind “is not a product created in isolation. Both the internal functions of the brain and our shared communicative processes give rise to the process defines as the mind.”<sup>66</sup> Therefore, as we talk about the brain’s activity this includes the mind, in its function of processes information.<sup>67</sup>

In relation to this research, if the mind is capable of processing information about a being who is greater than the human being processing the information, it would be illogical to disqualify the existence of the greater being who is God.<sup>68</sup>

### ***2.2.3 Teleological Theory***

“The teleological argument is really a subcategory of the cosmological argument.”<sup>69</sup> “The teleological or physic-theological argument, also known as the argument from design, or intelligent design argument is an argument for the existence of God or, more generally, for an intelligent creator based on perceived evidence of deliberate design in the natural world. It focuses on the evidence of an intelligent

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<sup>64</sup> Ibid., 129–131.

<sup>65</sup> Siegel, *The Developing Mind*, 7.

<sup>66</sup> Ibid., 5.

<sup>67</sup> Ibid., 5–13.

<sup>68</sup> McGrath, *Christian Theology*.

<sup>69</sup> Grudem, *Systematic Theology*, 143.

purpose. Since the universe appears to be designed with a purpose, there must be an intelligent and purposeful God who created it to function this way.”<sup>70</sup>

Teleological argument in line with this research, the brain seems to be designed intelligently with a purpose aligned to it. God must have been intelligent to create the brain and the uniqueness of how it functions. The order in functionality of brain processes and how it is designed in the human system points out to an intelligent purpose.<sup>71</sup>

While seeking evidence of God’s existence, scholars have neglected what lies within humans. Philosophers and researchers have proved why God exists, but few have focused on humanity and the uniqueness in body functions. Specifically, ontology has attempted to support the assertion. Even so, the researcher is concerned that we have ignored the brain. Precisely, science cannot account for the brain’s infinite complexity. Scientists’ inability to comprehend the organ inspires us to direct the glory to an infinitely, powerful Creator who engineered it all.<sup>72</sup> The ignorance of the human brain’s uniqueness has caused people to look outside their being to justify the existence of God. In Christian forums, the grey matter has been ignored as proof of God’s existence. Science has been unable to create this complex organ.

That was the closest scientists could get to recreate a brain, but they failed despite having the raw materials. Therefore, the inability to recreate the brain should prove the existence of a supreme creator — God, an ideology supported by the teleological and cosmological arguments. The brain traces back to an intentional designer who wired it to control critical aspects of human physiology.<sup>73</sup>

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<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> “The Human Brain Is ‘Beyond Belief’ | The Institute for Creation Research.”

<sup>73</sup> Hannah Devlin Science correspondent, “Scientists Grow ‘mini-Brain on the Move’ That Can Contract Muscle,” *The Guardian*, March 18, 2019, sec. Science, accessed February 11, 2021,

## 2.3 Empirical Literature Review

### 2.3.1 *Intelligent Brain Structure*

In their publication, “The neuropsychology of religious and spiritual experience” Mohandas, associates various parts of the brain to God and religion. Specifically, the authors maintain that the right hemisphere functions more than the left in light of religious experience. Mohandas found that “during meditation or prayer, there was an increase in activity in the prefrontal lobes, a region responsible for such higher faculties as intention, will, and the ability to focus our attention.”<sup>74</sup> Accordingly, the brain perceives and discerns consciousness and spirituality, which are pure elements associated with God. If this elements are associated with God, it is out of order to claim that God does not exist. Clearly, according to Mohandas this region is responsible for assisting human beings in their spirituality.

Peterson reviewed the brain tissue from the visual cortex to establish its connectedness and the ability to process visual stimuli. He found that rather than being spaghetti-like, the brain instituted a library-like structure of neurons that send information in a highly organized pattern.<sup>75</sup> “The brain is a densely interconnected nerve cells network that form a seemingly impenetrable catalogue designed supernaturally.”<sup>76</sup>

Even so, antagonist scholars and religious leaders have challenged the notion that faith is established in the brain. In his article, “Does God slumber deep in the

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<https://www.theguardian.com/science/2019/mar/18/scientists-grow-mini-brain-on-the-move-that-can-contract-muscle>.

<sup>74</sup> Mohandas, E. “Neurobiology of spirituality.” *Mens sana monographs* vol. 6,1 (2008): 63-80. doi:10.4103/0973-1229.33001

<sup>75</sup> Peterson, Dick. “Recent brain studies provide more evidence of an intelligent designer.” Available: [https://world.wng.org/2015/12/recent\\_brain\\_studies\\_provide\\_more\\_evidence\\_of\\_an\\_intelligent\\_designer](https://world.wng.org/2015/12/recent_brain_studies_provide_more_evidence_of_an_intelligent_designer)

<sup>76</sup> Ibid.

belly of the brain? A critique of neurotheology”, Smith questions: "If 'God neurons' or 'God neurotransmitters' actually exist in the brain, are they defective in the agnostic and absent in the atheist?"<sup>77</sup> In response to this, according to the book of Romans, it is clear that “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse”<sup>78</sup> the things that God made are meant to assist human beings to clearly understand and perceive His eternal power and Godhead. The atheist and agnostic alike have minds housed in brains like everyone else, responsible for processing information as shared<sup>79</sup> therefore, if the information shared and digested is purely disbelief in God that is what we digest and believe, yet if we feed our minds with godly information, we continue to clearly see His existence even through what He made.

McDaniel established that “the correlation between brain size and intelligence increased with age, with children showing smaller correlations.”<sup>80</sup> Further evidence show that when adolescents learn new words, the density of grey matter in bilateral posterior supramarginal gyri contributes to vocabulary growth<sup>81</sup>. Lee et al. have also established transient changes in grey-matter was linked to developing new physical skills such as juggling was the occipito-temporal cortex<sup>82</sup>. These variations cannot be explained by science, thereby increasing the possibility of an intelligent brain

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<sup>77</sup> Smith, D.L. Does God slumber deep in the belly of the brain? A critique of neurotheology. 82.

<sup>78</sup> “Romans 1:20 KJV - For the Invisible Things of Him from - Bible Gateway.”

<sup>79</sup> Siegel, *The Developing Mind*.

<sup>80</sup> Ibid.

<sup>81</sup> Lee, H. et al. Anatomical traces of vocabulary acquisition in the adolescent brain. *The Journal of Neuroscience*. 27 (5): 1184–1189, 2007. 1185.

<sup>82</sup> Ibid., 1186.

designer. A designer who intelligently, designed the brain in ways that beyond understanding.

Furthermore, evidence shows that “brain volume is not a perfect account of intelligence with a modest amount of variance in intelligence – 12% to 36% of the variance”<sup>83</sup> considering that the “amount of variance explained by brain volume may also depend on the type of intelligence measured”<sup>84</sup>. Approximately 36% verbal intelligence variance and only 10% variance in visuospatial intelligence are associated with brain volume, respectively<sup>85</sup>. Ritchie et al. established that the size of the brain accounted for 12% variance in intelligence<sup>86</sup>. These stipulations demonstrate that other major factors influence intelligence is apart from brain size.<sup>87</sup> Meanwhile, Pietschnig claimed that “the strength of the positive association of brain volume and IQ remains robust but has been overestimated in the literature, adding that it was tempting to interpret this association in the context of human cognitive evolution and species differences in brain size and cognitive ability, we show that it is not warranted to interpret brain size as an isomorphic proxy of human intelligence differences”<sup>88</sup>. Accordingly, we can conclude that only an intelligent brain designer can account for the intelligence of the human brain structure. The fact that scholars, have found it difficult to settle for facts in regards to the brain means that the facts remain with the intelligent designer.

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<sup>83</sup> Witelson, S. F.; Beresh, H.; Kigar, D. L. 390.

<sup>84</sup> Ibid., 390.

<sup>85</sup> Ibid., 392.

<sup>86</sup> Ritchie, Stuart J., et al. Beyond a bigger brain: Multivariable structural brain imaging and intelligence. *Intelligence*. 51: 47–56, 2015. 50

<sup>87</sup> Luders, E., et al. Neuroanatomical correlates of intelligence, 159.

<sup>88</sup> Pietschnig, Jakob et al. Meta-analysis of associations between human brain volume and intelligence differences: How strong are they and what do they mean? 415.

### 2.3.2 *Intelligent Brain Material*

Huang et al. studied the state of brain implant using manmade material known as hydrogel-based electronics. The authors assert that “hydrogel-based multielectrode arrays (MEAs) can conformably interface with tissues to minimize inflammation, thereby enhancing the reliability to enhance signal transduction.”<sup>89</sup> However, “MEA substrates are not tough and adhesive when bonded on the tissue surface. They are also incompatible with processes for fabricating MEA. According to the authors, the brain is a swollen network of soft tissue of gooey gel compared to electronics which tend to be rigid. Thus, the brain cannot work well with manmade silicon-based technologies which only work temporarily and then fail.”<sup>90</sup> The authors deduce that designing a brain implant that is soft and squishy can be challenging because only a Grand Designer could achieve that level of perfection.

Specific brain material has been found to contribute to brain diseases. Alzheimer's disease involves neurons and synapses degradation in the cerebral cortex and subcortical regions.<sup>91</sup> Consequently, patients develop gross atrophy loss in the affected regions. Degeneration is further evident in the temporal lobe and parietal lobe, frontal cortex, as well as in the brainstem nuclei.<sup>92</sup> Earlier, the amyloid hypothesis postulated that “extracellular amyloid beta deposits are the fundamental cause of the disease”<sup>93</sup> supported by “the location of the gene for the amyloid precursor protein (APP) on chromosome 21, together with the fact that people with

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<sup>89</sup> Huang, W.-C. et al. Ultracompliant Hydrogel-Based Neural Interfaces Fabricated by Aqueous-Phase Microtransfer Printing. *Advanced Functional Materials*, 28(29), 2018. 2.

<sup>90</sup> Huang, W.-C. et al. Ultracompliant Hydrogel-Based Neural Interfaces Fabricated by Aqueous-Phase Microtransfer Printing. 4.

<sup>91</sup> DeTure, Michael A. and Dennis W. Dickson.” The neuropathological diagnosis of Alzheimer's disease.” *Mol Neurodegeneration* 14, 32 (2019). <https://doi.org/10.1186/s13024-019-0333-5>

<sup>92</sup> *Ibid.*, 9.

<sup>93</sup> Chen, GF and Ting-hai Xu., et al. “Amyloid beta: structure, biology and structure-based therapeutic development.” *Acta Pharmacol Sin* 38, 1205–1235 (2017). <https://doi.org/10.1038/aps.2017.28> .

trisomy 21 (Down Syndrome) who have an extra gene copy almost universally exhibit at least the earliest symptoms of Alzheimer's disease by 40 years of age"<sup>94</sup>.

Apparently, science cannot explain these traits, which cause Alzheimer's disease.

Siegel in his book, 'the developing mind' indicates that "the brain is highly interconnected and controversy exists in academic circles about how distinct these regions, actually are in anatomy and function. The notion of a limbic system for example, has been challenged because defining its limits has been scientifically difficult to accomplish."<sup>95</sup> Siegel, after writing a detailed book about the brain and its operations admits how it is difficult to explain and accomplish certain phenomenon's concerning the brain. Clearly pointing to a creator all powerful beyond our imagination.

### ***2.3.3 Intelligent Brain Function***

Various studies have assessed the intelligent function of the brain in relation to God and religious experiences. In his study, Clayton assessed divine influences related to human consciousness. The author established that "conscious persons can be affected by and affect other conscious beings, in a manner fully consistent with, though also going beyond, the laws of physics."<sup>96</sup> The study argues that the brain records and influences nonphysical factors such as experience and behaviour.<sup>97</sup> Following the logic of Clayton, there is room for divine influences on the brain.

Meanwhile, Fingelkurts et al. assessed the main question "Is our brain hardwired to believe in and produce God, or is our brain hardwired to perceive and

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<sup>94</sup> Ibid., 385.

<sup>95</sup> Siegel, *The Developing Mind*, 21.

<sup>96</sup> Clayton, P. The emergence of spirit. *The centre for theology and the natural sciences bulletin*, 20(4):3-20, 2000. 4.

<sup>97</sup> Clayton, P. *The emergence of spirit*. 6

experience God?” In their study, they systematically reviewed the positions, arguments and controversies related to the neuroscientific-theological debate. Among other things, the authors reviewed studies on various religions and experiences of believers. They established that cognitive processes influence religious experiences, demonstrating that the human brain is concretely designed to believe in, produce and perceive God.<sup>98</sup>

Previc associated the brain functions to religious experiences related to God and found that cognizance to religious was a spinoff of the evolved human mind. The author suggested that “religious experience co-evolved with an expansion of the dopaminergic (DA) brain system and with such DA-mediated phenomena as abstract reasoning”<sup>99</sup> observing that “people from different religions (and cultures) experience certain common religious phenomena, for example the feeling of timelessness, divine love and being at one with the divine universe or divine being.”<sup>100</sup> Accordingly, religious experience existing in all human developmental stages across all religions and cultures. Such commonality and advancement of God’s experience can be described as “archetypal”, an inborn tendency of the brain to produce, generate and respond in a similar to specific images and stimuli associated with God.

Meanwhile, other scholars have argued that some brain functions cannot be explained by science, hinting a Grand Explainer. For example, “Swaab’s studied the consciousness, a state of being aware of the surrounding. It refers to the subjective first-person experience that allows people to perceive the nature of their experience

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<sup>98</sup> Fingelkurts, A.A. and Fingelkurts, A.A. Is our brain hardwired to produce God, or is our brain hardwired to perceive God? A systematic review on the role of the brain in mediating religious experience. *Cognitive Processing*, 10(4), 293–326, 2009. 316.

<sup>99</sup> Previc, F.H. The role of the extrapersonal brain systems in religious activity. *Conscious Cogn* 15:500–539, 2006. 503.

<sup>100</sup> Previc, F.H. The role of the extrapersonal brain systems in religious activity. 525.



and reflect on them.”<sup>101</sup> The author points that scientists and philosophers have attempted in vain to explain how this brain process works. The best they have done, according to Swaab, is reducing consciousness to a neural process, and none of them have a complete narrative.<sup>102</sup> Even so, scholars cannot dispute that consciousness is associated with the relationship between mental experiences and external creations, such the sun, trees, and humans, among others. Koenig et al. argue that neuroscientists and psychologists cannot understand consciousness by studying neural facts in isolation from the Creator.<sup>103</sup>

Koenig et al. further argue that scientists cannot explain the concept of memory in the brain. Throughout life, humans have different experiences that form their memories. The brain distinguishes both short- and long-term memory; the former entails events that happened recently, while the latter encompasses events that occurred days, weeks, months, or years ago. Different brain structures support this concept of learning and memory. However, brain damage can lead to loss of that information. Moreover, memory retrieval remains a mystery. According to Koenig and his colleagues, the process of recovery can also destabilize the memory, leading to erasure.<sup>104</sup> Scholars have not been able to figure out this complex process of memory storage and retrieval.

Lee et al investigate giftedness as the neural base of superior intelligence using fMRI approach <sup>105</sup>. The results revealed “increased bilateral frontoparietal activations (lateral prefrontal, anterior cingulate, and posterior parietal cortices) could be found

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<sup>101</sup> Swaab, D.F. *We Are Our Brains*. (Jane Hedley-Prole, Spiegel & Grau, 2014).

<sup>102</sup> Swaab, D.F. *We Are Our Brains*.

<sup>103</sup> Koenig, H et al. (Eds.), *Handbook of religion and health*. (Oxford: Oxford University Press, 2001).

<sup>104</sup> Ibid.

<sup>105</sup> Lee KH, et al. Neural correlates of superior intelligence: stronger recruitment of posterior parietal cortex. *NeuroImage*. 29:578–586, 2006. 580.

for both groups, but the gifted subjects showed greater activations in the posterior parietal cortex”<sup>106</sup>. Consequently, high intelligence was related to augmented involvement of the front parietal network by preferentially activating the posterior parietal regions. However, Lee et al. could not explain how the parietal network influences intelligence, proving that only an intelligent designer can understand how that works.

Gläscher et al. used voxel-based lesion-symptom mapping to examine the neural substrates of general intelligence (*g*) in 241 patients diagnosed with damaged focal brain. They established that “*g* draws on connections between regions integrating verbal, visuospatial, working memory, and executive processes.”<sup>107</sup> Gläscher et al. further assessed whether there was a neural region whose damage uniquely influences *g* beyond subtests thereby affecting the general score<sup>108</sup>. Accordingly, they “analysed the nonoverlap between a disjunction of subtests and the reported lesion pattern for *g* and found that in a single region in the left frontal pole, there was a significant effect unique to *g*.”<sup>109</sup> Even so, these results should be placed within context because other studies hint “the absence of declined intelligence associated with prefrontal lobotomy, including the frontopolar cortex”<sup>110</sup>. There is no study, except for a grand designer, who can establish the specific necessity of the frontal poles to *g*.

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<sup>106</sup> Lee KH, et al. Neural correlates of superior intelligence: stronger recruitment of posterior parietal cortex. 591.

<sup>107</sup> Gläscher J, et al. The distributed neural system for general intelligence revealed by lesion mapping. 4707

<sup>108</sup> Ibid., 4608.

<sup>109</sup> Ibid.

<sup>110</sup> Jung RE and Haier RJ. The parieto-frontal integration theory (P-FIT) of intelligence: Converging neuroimaging evidence. *Behav Brain Sci.* 30:135–187, 2007. 150.

Daniel J Siegel, concerning the brain functions admits that, “much remains unknown about neural processes, but having a basic scaffold of shared knowledge will be of great benefit.”<sup>111</sup> He adds, “The fact is, we don’t really know how the physical property of neural firing and the subjective experience of being aware of something create each other. I raise this issue from the start because it is a fundamental unanswered question.”<sup>112</sup>

### ***2.3.4 Theological Studies***

Ronald H Nash, in his book ‘the word of God and the Mind of Man’; he clearly states that, “by virtue of having been created in God’s image a fact that guarantees that the human structure of reasoning matches the divine reason. Reason subsists of the mind of God eternally. Reason characterises the human mind. And reason is objectified in the world because of its relation to the divine logos.”<sup>113</sup>

Theological studies in relation to the brain prove that, the fact we were made in the image of God confirms that the aspect of thinking or reasoning is from God.

Reasoning and thinking is in the nature of our God. In scripture, human beings are invited to reason with God, “Come now, and let us reason together, saith the LORD:”<sup>114</sup>

J.P Moreland supports the above by stating that, “God has revealed truth to us and not just himself. This truth is addressed to our minds and requires an intellectual grasp to understand and apply.”<sup>115</sup> Begging a possibility of God creating a system to

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<sup>111</sup> Siegel, *The Developing Mind*, 11.

<sup>112</sup> Ibid.

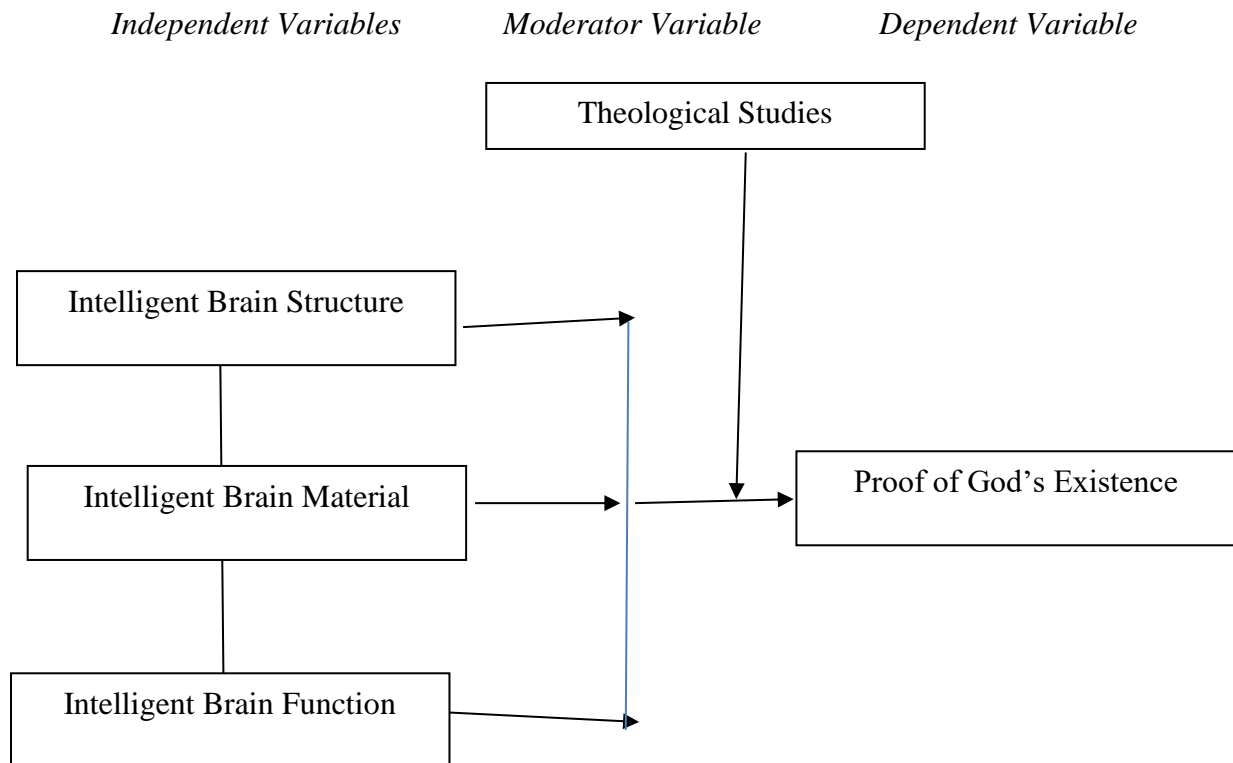
<sup>113</sup> Nash, *The Word of God and the Mind of Man*, 132.

<sup>114</sup> “Bible Gateway Passage: Isaiah 1:18 - King James Version,” *Bible Gateway*, accessed February 12, 2021, <https://www.biblegateway.com/passage/?search=Isaiah%201%3A18&version=KJV>.

<sup>115</sup> James Porter Moreland and Dallas Willard, *Love Your God with All Your Mind: The Role of Reason in the Life of the Soul* (Colorado Springs, Colo: NavPress, 1997), 45.

pass information to His creatures and only him understands the absolute operation of that system.

#### 2.4 Conceptual Framework



*Figure 2.1: Conceptual framework*

#### 2.5 Knowledge Gaps

No study has investigated whether theology students believe they can use the intelligent design of the brain to prove to the existence of God. Although there are various philosophical arguments proving God's existence, no arguments have evolved based on the intelligent design of the brain. There is little research work based on the available philosophical arguments that examines the phenomenon of brains science. Sayadmansour, attributes to poor assessment of the link between theology and brain science.<sup>116</sup> Subsequently, when reviewing the central nervous system, academics

<sup>116</sup> Sayadmansour, "Neurotheology. The Relationship between Brain and Religion"

should have integrated the aspect of God, and ideologies that science could not expound on.<sup>117</sup> More tools have also been technologically advanced to explore the relationship between, “the brain and various cognitive, behavioural, and emotional processes, without an in-depth explanation of the source or tracing back to the creator of it all.”<sup>118</sup>

## 2.6 Summary of Literature

The literature review established that the existence of an intelligent brain structure, material, and functions point to a Supernatural Being, God. The researcher has discussed the philosophical views and theories that have been discussed considering this research. Intelligent design theory provides a scientific justification for the biblical story of creation and validates the biblical story of creation as a factual record of something that happened in history. Meanwhile, the ontological school of thought reveals that perceiving God’s existence with the mind proves His being. Moreover, the teleological theory also known as the argument from design argues, “For God as an intelligent creator based on perceived evidence of deliberate design in the natural world. It focuses on the evidence of an intelligent purpose. Since the universe appears to be designed with a purpose, there must be an intelligent and purposeful God who created it to function this way.”<sup>119</sup>

The literature review has also revealed that the brain is “a complex system whose processes organise its own functioning. That is, a complex system has an “emergent property” that arises from the interaction of its basic constituents.”<sup>120</sup>

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<sup>117</sup> Ashbrook, J.B. and Albright, C.R. *The humanizing brain: where religion and neuroscience meet*. (Cleveland, OH: Pilgrim Press, 1997).

<sup>118</sup> Ibid.

<sup>119</sup> Grudem, *Systematic Theology*, 143.

<sup>120</sup> Siegel, *The Developing Mind*, 193.

Some authors deduce that designing a brain implant that is soft and squishy can be challenging because only a Grand Designer could achieve that level of perfection. Researchers have also established that conscious persons can be influenced and affected by other conscious beings, there might be a room for divine influences on the brain. The literature review acknowledges that cognitive processes influence religious experiences, demonstrating that the human brain is concretely designed to believe in, produce and perceive God. Apparently, cognitive activities have not been decoded by science, making scholars believe that only a Grand Designer could explain the complex brain functions. For example, researchers have not been able to figure out the complex process of consciousness and memory storage and retrieval.

In this chapter, the research methodologies to be used are clearly elaborated. The section describes the research design, target population, sampling procedure, data collection procedures, instruments of data collection, data analysis and interpretation and research ethical considerations. This section will concentrate on elaborating the means that the research project will use so the objectives of the research are attained.

In the next chapter, the researcher shall discuss research methodologies that will be used. The researcher will also, outline the research design, target population, sampling procedure, data collection procedures, instruments of data collection, data analysis and interpretation and research ethical considerations.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Introduction

In this chapter, the research methodologies to be used are clearly elaborated. The section describes the research design, target population, sampling procedure, data collection procedures, instruments of data collection, data analysis and interpretation and research ethical considerations. This section will concentrate on elaborating the means that the research project will use so the objectives of the research are attained.

#### 3.2 Research Design

Qualitative descriptive research was used in this thesis, with an aim to acquire different knowledge claims and rely on text using diverse strategies of inquiry.<sup>121</sup> This helped the researcher to acquire a detailed description of how the respondents feel and also have their different thoughts and opinions jotted down in a way the respondents can explain themselves best.

‘Qualitative descriptive research also permitted the researcher to study selected issues, cases, or events in depth and in detail. Furthermore, qualitative research design provided the tools for the researcher to collect detailed information from individuals and gathered information about their perceptions and actual experiences of the participants the interviews.’<sup>122</sup>

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<sup>121</sup> Creswell John W, *Research Design: Qualitative, Quantitative Approaches* (Thousand Oaks, Calif: Sage Publications, 2003), 179.

<sup>122</sup> Michael Quinn Patton, *How to Use Qualitative Methods in Evaluation*, Program evaluation kit (2nd ed.) 4 (Newbury Park, Calif: Sage Publications, 1987), 9.

Qualitative research also enabled the researcher to interpret the data based on existing concepts having the ability to filter the raw data through a personal lens.<sup>123</sup> This is not bias or subjective as Creswell clearly states that, “One cannot escape the personal interpretation brought to qualitative data analysis.”<sup>124</sup> This did not only allowed the researcher to interpret the data but also, it allowed the respondents to process the information and jot down what they understood best, without being blinkered and steered to an enclosed set of questions or thinking.

Further Patton clearly states that, “Qualitative evaluation data begin as raw, descriptive information about programs and people in programs. The evaluator visits the program to make first-hand observations of program activities, sometimes even engaging personally in those activities as a participant observer. The evaluator talks with participants and staff about their experiences and perceptions. Records and documents are usually also examined. The data from these interviews, observations and documents are then organized into major themes, categories and case examples through content analysis.”<sup>125</sup>

Therefore, in this research project, the researcher used the qualitative research methods which encompass studying variables of the research in depth by interviewing respondents. The individuals who participated in the research were graduates of theology who are trained to do pastoral and Christian ministry.

### 3.3 Target Population

The target population for this research defined included graduates of theological studies from various CITAM church institutions in Nairobi area. CITAM

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<sup>123</sup> Creswell John W, *Research Design: Qualitative, Quantitative Approaches* (Thousand Oaks, Calif: Sage Publications, 2003), 181.

<sup>124</sup> *Ibid.*, 182.

<sup>125</sup> Patton, *How to Use Qualitative Methods in Evaluation*, 7.



church institutions had vast assemblies even beyond Nairobi area. For this study, the researcher targeted populations from CITAM church institutions in Nairobi area. This is because the area of study is accessible to the researcher and minimizes costs of travels. Above that, the target population that would answer best these questions are also within the Nairobi area. The graduates of theological studies are a critical element to this study because they make up the sample of those that the researcher needed to study. The portion of population of this study varied between 40 and 50 respondents. The researcher was guided by Donna Mertens, who articulated the recommended sample size in a research.<sup>126</sup> The author clearly states that, portion size from a population is a bit more dynamic in qualitative research. This is because, the researcher decides the adequacy of the observation based on the data needed.

The accessible location for this research is the graduates of theology in various CITAM, churches in Nairobi.

The population of graduates of theology from CITAM in the zone of Nairobi.

**Table 3.1: Respondents**

S/N	INSTITUTION	ZONE	NO. OF RESPONDENTS
1.	CITAM- KAREN	NAIROBI	10
2.	CITAM-VALLEYROAD	NAIROBI	10
3.	CITAM- THIKA ROAD	NAIROBI	10
4.	CITAM-WOODLEY	NAIROBI	10
5.	CITAM-KIKUYU	NAIROBI	10

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<sup>126</sup> Donna M. Mertens, *Research and Evaluation in Education and Psychology: Integrating Diversity with Quantitative, Qualitative, and Mixed Methods*, 3rd ed. (Los Angeles: Sage, 2010), 332.

In addition, the graduates of theology were considered appropriate as the portion of population for the study because, as stated in chapter one, they constitute the *dramatis personae* responsible for the overview in perception regarding the proof of God's existence. Graduates of theological studies, have had an opportunity to study courses elaborating philosophies that proof the existence of God and therefore, they are in the best state to provide the researcher with the required information to respond to the research questions of this particular research study.

### 3.4 Sampling Procedure

Mugenda and Mugenda have emphasized on the significance of having the right procedure and technique of sampling a population. This is because of its direct effect on the end result of the data that will be collected.<sup>127</sup> Therefore, based on the fact that this research was built as a result of two main areas; first – how the graduates of theology express their perception on the uniqueness of the human brain and second, to establish this perception and the ability of this uniqueness of the human brain to be used as evidence that truly, God is existing.

Therefore, to select the appropriate categories of respondents, theoretical-purposive sampling was used for selecting the participants for this study.<sup>128</sup> The goal of using theoretical-purposive sampling was to evade generalization due to the nature of this research affecting graduates of theology so that the researcher could identify information that is rich and in-depth in its study. To some extent the study is philosophical and theological hence the need to use theoretical-purposive sampling,

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<sup>127</sup> Olive M. Mugenda, *Research Methods: Quantitative & Qualitative Approaches*, Text (Nairobi: ACTS Press, 1999), 42–54.

<sup>128</sup> Mertens, *Research and Evaluation in Education and Psychology*, 310.

and narrow down to graduates of theological studies. Therefore, generalizing the sampling might have negative implications to the study.<sup>129</sup>

The sampling technique the researcher employed was stratified purposeful sampling technique to select 48 graduates of theology from CITAM. The stratification was based on the fact that this study is targeting respondents of specific characteristics (graduates of theology) to represent other graduates who studied this philosophies and this sample will be used to reflect the true portion of the respondents as they share their ideologies.<sup>130</sup>

### 3.5 Data Collection Procedures

For the purpose of understanding this study and learning about the people selected to participate, it was crucial for the researcher to engage field data collection.<sup>131</sup> The researcher preferred using questionnaires as a method to collect information, based on the ability of questionnaires to quickly and swiftly derive a lot of raw data from people in a way, in a nonthreatening way.<sup>132</sup> In addition, questionnaires have the capacity to be administered to many people at the same time and they tend to be cost friendly.<sup>133</sup>

In the initial stages of planning data collections, the questionnaire was based on the review of literature done in chapter two. The literature review and past research work done from the review of literature guided how the research was conducted.<sup>134</sup>

Mertens, emphasizes that the review of literature in chapter two should be the central

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<sup>129</sup> Ibid.

<sup>130</sup> Creswell John W, *Research Design*, 156–157.

<sup>131</sup> Mertens, *Research and Evaluation in Education and Psychology*, 351.

<sup>132</sup> Ibid., 352.

<sup>133</sup> Ibid.

<sup>134</sup> Ibid., 353.

information and basis for identifying what attributes to include and how to collect data regarding the same.<sup>135</sup>

The researcher also preferred the use of questionnaire because, it is written evidence from the respondents and it saves the researcher the time and expense of transcribing.<sup>136</sup>

Therefore, after designing the questionnaire, the researcher administered to the sample population explained above.

### 3.6 Instrument for Data Collection

The researcher designed a set of standardized open-ended interview questions, which was carefully worded and organized for the sole purpose of taking each respondent through the same sequence and asking each respondent the same questions with the same wording.<sup>137</sup> Standardized, open-ended interview was preferred by the researcher because; due to the nature of this research variations in questioning was minimized. Standardized open-ended interview is essential in reducing bias that might occur from having different set of questions for different respondents.

The graduates of theology received questionnaires which was open-ended in nature aiming at eliciting relevant information concerning the philosophical study on the concept of God's existence in relation to the uniqueness of the human brain. The questions related to cognitive awareness, sociological belief systems, philosophical belief system and strategies to be employed to improve cognitive awareness of brain science for philosophical approval of God's existence.

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<sup>135</sup> Ibid.

<sup>136</sup> Creswell John W, *Research Design*, 187.

<sup>137</sup> Patton, *How to Use Qualitative Methods in Evaluation*, 112.

The questions were carefully prepared by the researcher having decided what questions to ask, how much details to solicit and how to word the actual questions for an effective study.<sup>138</sup>

Richard Andrews emphasizes the need of the questions being context related and he makes the researcher aware of his/her power to prepare the questions as he/she desires. This is because, the researcher was framing and controlling the study.<sup>139</sup> The researcher made the interview questions answerable, because it is not helpful to the study if the questions are impossible to answer. Therefore, the researcher in this study simplified the questions for the graduates of theology to digest and give relevant answers for the study.<sup>140</sup>

### 3.7 Validity and Reliability of the Collection Instrument

For the research instruments to be valid, the instruments have to be able to measure, what is purposeful and intentional to the researcher.<sup>141</sup> The instruments the researcher sought to use were evaluated by the supervisor who assisted the researcher to correct the errors.

The reliability of the research instruments were verified by the degree the research instruments could generate proper results even after being tested over and over again.<sup>142</sup> Therefore, I sought to use research instruments that were effective, which would produce results that I could depend on.

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<sup>138</sup> Ibid., 115.

<sup>139</sup> Andrews, *Research Questions*, Text, Continuum research methods (New York: Continuum, 2003), 2.

<sup>140</sup> Ibid.

<sup>141</sup> Abel Gitau Mugenda, *Social Science Research* (Nairobi, Kenya: Applied Research & Training Services, 2008).

<sup>142</sup> Olive M. Mugenda, *Research Methods: Quantitative & Qualitative Approaches* (Nairobi: ACTS Press, 1999).

Further the researcher tested the reliability of the research questions on various respondents and got the same response.

### 3.8 Data Analysis and Interpretation

In this study the researcher employed theory based methodology (thematically analysed) in this qualitative descriptive research. Theory use provided an explanation for behaviour and attitudes.<sup>143</sup>

Thematically analysed information, “provides for an inductive process of the researcher building from the data to broad themes to a generalized model or theory.”

<sup>144</sup>

“The researcher begun by gathering detailed information from participants and forms this information into categories or themes. These themes or categories are developed into broad patterns, theories, or generalizations that are then compared with personal experiences or with existing literature on the topic.”<sup>145</sup>

In this study, the researcher analysed the raw data to form themes or categories. Thereafter, the researcher looked for ‘broad patterns, generalizations or theories from themes and categories then theories to past experiences and literature.’<sup>146</sup>

### 3.9 Research Ethical Considerations

In research studies involving human beings who will answer the questions in the questionnaire, ethics is a very important component and element to be considered. Likewise, this research brought about ethical decisions that the researcher must make. For instance, consider the right degree to which the researcher’s view about brain

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<sup>143</sup> Creswell John W, *Research Design*, 131.

<sup>144</sup> Ibid., 132.

<sup>145</sup> Ibid., 133.

<sup>146</sup> Ibid., 132.

science should be explained to the respondents and, balance the extent to which respondents are allowed to agree and disagree with the research questions tailored.<sup>147</sup>

Further, the researcher intended to uphold respect to the respondents by seeking authorization from relevant authorities including the leadership of CITAM.<sup>148</sup> The respondents from this study also had the right to withdraw at any particular time, in the event they were not comfortable after reviewing the questions, in the same capacity they voluntarily chose to participate in this study. The respondents also had the right to privacy and the researcher will allow them to ask questions for clarification when need arises.<sup>149</sup>

Finally, the researcher of this study adhered to rules and regulations concerning research work, from the research sites so that the site is left intact after the research study.<sup>150</sup> Creswell notes that, “researchers need to respect research sites so that the sites are left undisturbed after a research study. This requires that the inquirers, especially in qualitative studies involving prolonged observation or interviewing at site, be cognizant of their impact and minimize any disruptions of the physical setting. For example, they might time visit so that they intrude little on the flow of activities of the participants.”<sup>151</sup> In regard to this research being a qualitative study, the researcher had resolved to adhere to Creswell’s concern.

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<sup>147</sup> Geoffrey Walford, *Doing Qualitative Educational Research: A Personal Guide to the Research Process*, Text (London London: Continuum, 2001), 136.

<sup>148</sup> Creswell John W, *Research Design*, 64.

<sup>149</sup> *Ibid.*, 65.

<sup>150</sup> *Ibid.*, 64.

<sup>151</sup> *Ibid.*, 65.

## CHAPTER FOUR

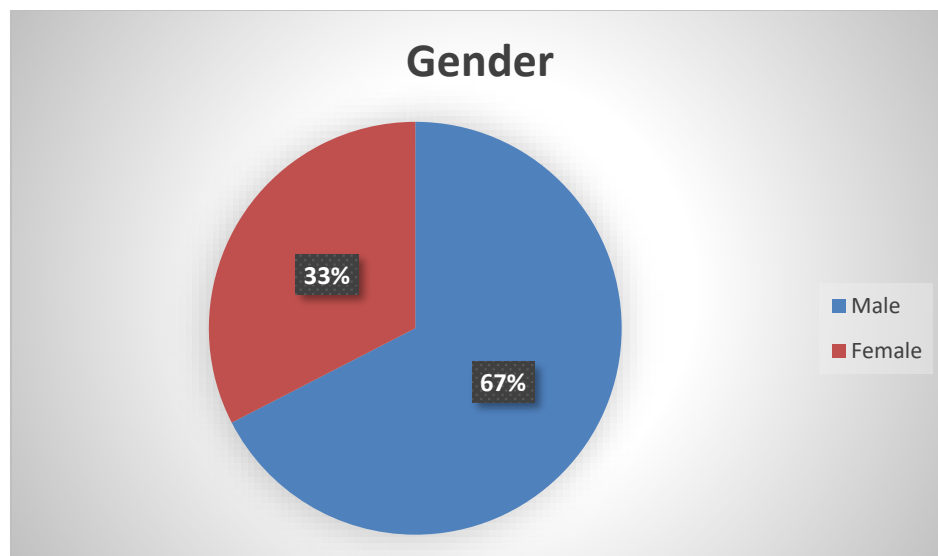
### DATA FINDINGS, ANALYSIS, AND PRESENTATION

#### 4.1 Introduction

This chapter presents the results of the study. The chapter also compiles the results from the questionnaires filled by the respondents concerning this study. The results and the responses from the respondents will be discussed by the researcher in this chapter having considered what they said in their responses.

#### 4.2 Demographic Results

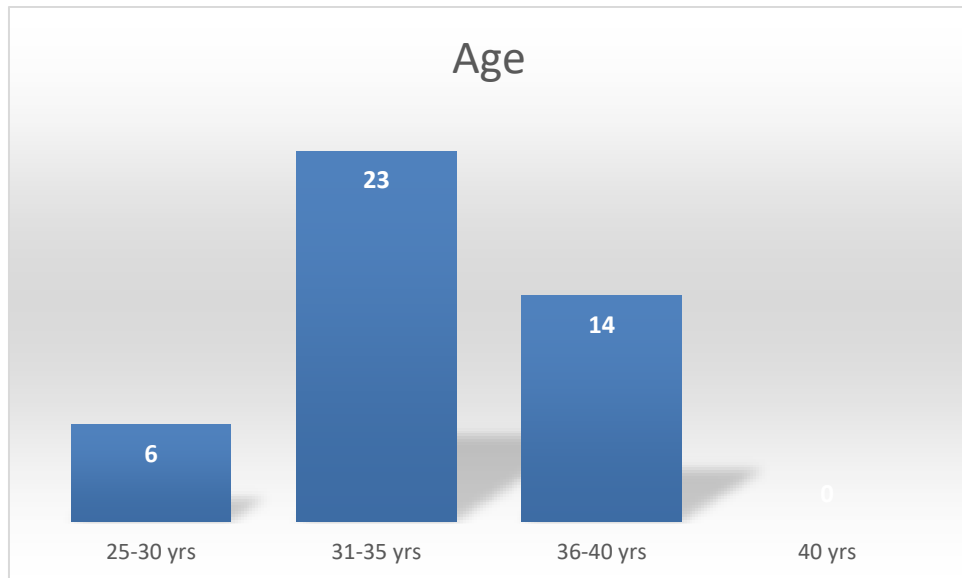
The researcher screened the participants to establish their demographics. Among the 43 respondents who successfully filled the questionnaire, 29 were male while 14 were female.



**Figure. 4. 1: Respondents by gender**

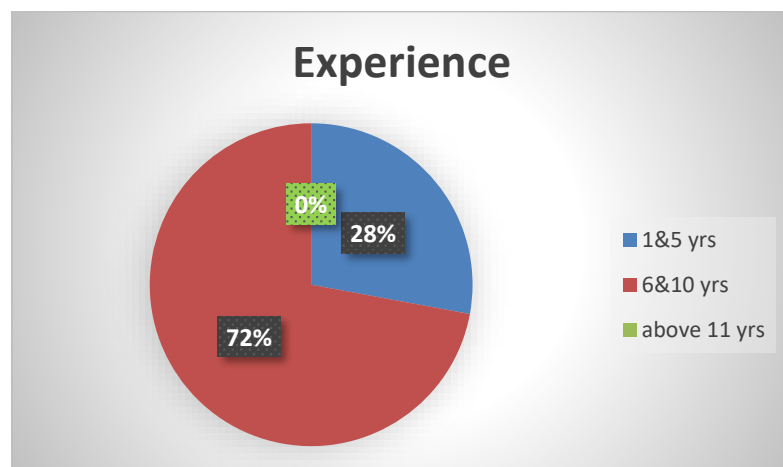


In terms of age group, 6 participants aged between 25-30 years old, 23 participants were aged 31-35 years old, and 14 participants were aged between 36-40 years old. There was no participant in the age group above 40 years old.



**Figure 4. 2: Respondents by Age**

The researcher was also interested in the experience of the participants in the pastoral service. 12 participants had between 1 and 5 years of experience, while 31 participants had between 6 and 10 years of experience. None of the participants had above 11 years of experience.

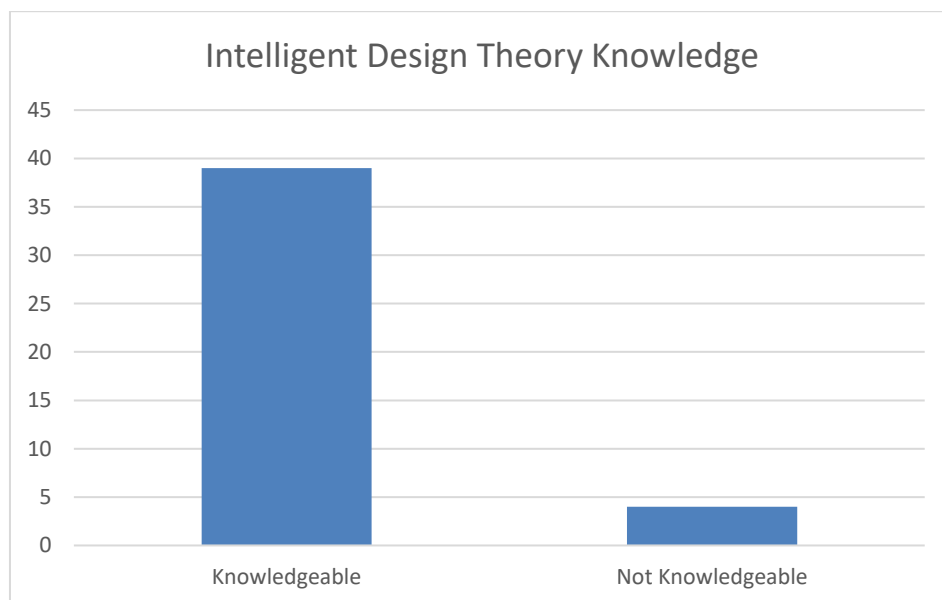


**Figure 4. 3: Respondents by Experience**

Imperatively, the researcher wanted to establish whether the respondents could recall philosophical views for the proof of the existence of God they studied in theology class. 43 participants reported that they recalled.

#### 4.3 Knowledge of Intelligent Design Theories

The researcher sought to establish what the word ‘intelligent brain design’ meant to the respondents. The task is to provide empirical evidence for the icon of God being inherent to man (in the sense of the ability to comprehend the transcendental), while for others the essential assumption of the brain being created by God; is that an absolute being is a product and a function of human brain. This should not come as a surprise having in mind that a consensus on the meaning or on the basic premises of theology has not been reached to date despite its millennial existence.”<sup>152</sup> The results showed that 39 respondents were knowledgeable about intelligent design theories while 4 respondents were not.



**Figure .4.4. Respondents’ knowledge of intelligent design theory**

<sup>152</sup> Jeftic, “Andrew Newberg’s Model of Neurotheology.”

The researcher found out that intelligent brain design meant that the brain is created in a clever manner to perform many functions, and the most crucial ones in the human body. Respondent R23 and R24 respectively stated:

“Intelligent brain design means that the brain is supernaturally designed cleverly way to be able to control the human body.”

“This denotes just how the brain is designed in a way even man cannot easily comprehend. The brain just made in a way that is magnificent beyond mere explanation.”

Other respondents believed ‘intelligent brain design’ meant that the brain looks and functions in a unique manner. For example, respondent R31 pointed out:

“Intelligent brain design means that the brain is unique in the way it functions and operates the way no human being can understand.”

These results show that the graduate students of theology in CITAM assemblies perceive intelligent brain design to describe a clever and unique brain considering its appearance and functioning. The findings are supported by the intelligent design theory, which is based on evidence- based use of scientific theory where science attributes to the existence of a supreme being beyond our ability to understand everything. This theory claims that, “evidence of deliberate design in the natural world. It focuses on the evidence of an intelligent purpose. Since the universe appears to be designed with a purpose, there must be an intelligent and purposeful God who created it to function this way”<sup>153</sup>Clearly, some aspects concerning the earth and how it was created including things on the face of the earth are best traced back to an intelligent designer. As Psalms 19:1(KJV) says, “The heavens declare the glory of God; and the firmament sheweth his handiwork.”

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<sup>153</sup> Grudem, *Systematic Theology*, 143.

The researcher sought to establish whether the respondents were able to identify theories related to the concept of intelligent brain design. Most of the students (40 respondents) outlined ontological theories linked to the intelligent brain design.

Respondent R21 stated:

“I studied the ontological view that states the mind perceives the existence of a God and debates about it. Since the mind is a component of the brain, the theory is related to the brain.”

Respondent R1 stated:

“The idea of God is in our brains shows that He made us.”

Respondent R8 stated:

“I think it highlights the connection between thought and the existence of God. The fact that we think about God and actually debate about His existence it means that he might actually have planted that thought in our minds as He was creating us.”

Respondent R25 responded

“The ontological views which attributes to the state of being and existing. Because the brain reasons about God, He must be in existence. ”

These results demonstrate that graduate students of theology in CITAM assemblies describe the ontological view to incorporate humans thinking of and about God and His existence. The findings are supported by the ontological school of thought reveals that perceiving God’s existence with the mind proves His being. <sup>154</sup>Meanwhile, only a few respondents mentioned teleological perspective. Respondent R17 stated:

“It is the orderly design of God’s creation, including the brain.”

Respondent R6 wrote:

“We learned in school that the systematic function of the brain can be explained by the teleological argument.”

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<sup>154</sup> McGrath, *Christian Theology*, 134.

Respondent R7 wrote:

“If you look at the universe there must a designer. Just how nature itself is systematically organized could not be a mistake or a coincidence. There was an intentional designer behind the creation even the functionality of nature.”

These results demonstrate that some graduate students of theology in CITAM assemblies (3 respondents) perceive the teleological view involves the overall orderly and systemic structures and functions of all creations by God. The findings are supported by the teleological school of thought that argues the intelligent design of creation demonstrates the existence of God. Teleologists propose that the orderliness of nature has a special reference of the heavens.<sup>155</sup>In scripture the intelligent design of creation is supported in; Job 26:7-10, “He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end.”

Finally, the researcher sought to establish whether the participants thought that the intelligent brain design can prove that God exists. All the students (100%) thought that the intelligent brain design can prove that God exists. Respondent R4 stated:

“Yes. I think it proves that God exists because of the various intelligent brain theories that explicitly associate God as the creator of the human brain.”

Respondent R5 stated:

“I believe the intelligent brain design proves God’s existence because the brain structure, material and functions cannot be recreated by any human.”

The results demonstrate that graduate students of theology at CITAM assemblies believe that both theory and through observation, the intelligent brain design can

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<sup>155</sup> Ibid.

prove God's existence. Accordingly, this increases their chances of incorporating the concept of intelligent brain design to prove to their followers, and nonbelievers alike, that God exists.

#### 4.4 Perception about the Structure, Material, and Functions of the Brain

The researcher found that all graduate pastors in CITAM assemblies did not think the brain structure resulted from evolution and science. They explained that the complex structure was a result of God's creation. For example, Respondent R10 stated:

“There's no way the brain structure can create itself. Only God, who is intelligent than man can do that.... Notably, it looks like a collection of wires that are well sorted to communicate with each other.”

The results are evident that the origin of the brain cannot be attributed to anything but God. The organ can discern God as real rather than a concept.

The researcher wanted to know the thoughts of the respondents on whether the different parts of the brain can be used to prove God's existence. The results revealed that the respondents were confident that the various parts of the brain can be used to prove that God exists. For example, Respondent R6 explained:

“The human brain has many complex parts that work in sync. Man cannot explain how that works, but God. A shrewd preacher would use this analogy to convince people that God exists”

From these results, it is evident that graduate pastors in CITAM assemblies think or see the possibility of the complexity of the brain as argument that can be used to prove that God exists.

The researcher sought to establish whether the participants understood the term 'intelligent brain material'. The results revealed that all the graduates of theology

(100%) understand the notion of intelligent brain material. Respondent R13

explained:

“The material used to create the brain is very intelligent. The way the brain sits in the skull and performs all its functions correctly is unmatched.”

With that understanding, it is evident that graduate pastors in CITAM assemblies can use the concept of intelligent brain material to prove that God’s existence.

The researcher inquired whether the participants believed the soft brain material could be recreated by science. They discounted that the brain could not be recreated by science. For example, Respondent R28 argued:

“Nothing has been created to emulate the soft brain material. Even though scientists have tried to make material that can replicate the brain, they can only do so much.”

Respondent R2 also explained:

“The brain is made up of very soft tissues that no scientist on earth can make. There would be many brains showcased today, but there is none because God has limited scientists’ knowledge.”

From the responses, it is evident that God is the source of the soft material the brain has and it cannot be reproduced through any human endeavour. Scientists concede that designing a brain implant that is soft and squishy can be challenging because only a Grand Designer could achieve that level of perfection.<sup>156</sup> Clearly it is true that, “The earth is the LORD's, and the fullness thereof; the world, and they that dwell therein.”- Psalm 24:1.

The researcher investigated whether the participants understood the term intelligent brain function. The primary theme that emerged in their responses was the

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<sup>156</sup> Huang, W.-C. et al. Ultracompliant Hydrogel-Based Neural Interfaces Fabricated by Aqueous-Phase Microtransfer Printing. 4.

complex yet precise ability of the brain to coordinate the human body. For example, Respondent R19 stated:

“The brain is a small complex organ that controls the human body.”

Respondent R37 augmented:

“The brain can obtain, store, and retrieve information in a way that computers cannot. Even the computers depend on the human brain to function.”

The responses are evident that graduate students of theology in CITAM assemblies perceive the brain functions as intelligent. These results support studies that established that cognitive processes influence religious experiences, demonstrating that the human brain is concretely designed to believe in, produce and perceive God.<sup>157</sup> Moreover, according to Koenig and his colleagues, the process of recovery can also destabilize the memory, leading to erasure.<sup>158</sup>

The researcher investigated whether the participants believed that consciousness, memory, and emotions can prove God’s existence. Respondent R37 argued:

“The brain can obtain, store, and retrieve information in a way that computers cannot. Even the computers depend on the human brain to function.”

The result showed that the participants are likely to use the concepts of consciousness, memory, experience and emotion to explain God’s existence.<sup>159</sup> It also supports studies that established that cognitive processes influence religious experiences, demonstrating that the human brain is concretely designed to believe in, produce and perceive God.

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<sup>157</sup> Ibid.

<sup>158</sup> Ibid.

<sup>159</sup> Previc, F.H. The role of the extra personal brain systems in religious activity. 525.



Overall, graduate pastors in CITAM assemblies perceive the brain structure, material, and function as evidences of God’s existence. We can confidently agree with Romans 1:20, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

#### 4.5 The Influence of Intelligent Brain Design in Pastoral Profession to Prove God’s Existence

The researcher was interested in establishing the influence of the intelligent brain design in the pastoral profession to prove God’s existence. In particular, the researcher wanted to know how CITAM graduates of theology would use the intelligent brain design to promote the knowledge of one eternal God to the congregation and other nonbelievers. The response rate to this question was 100%.

Respondent R8 elaborated:

“I would use biblical principles parallel with the intelligent creation of the universe.”

Respondent R10 said:

“I would organize seminars that would help people to understand the intelligent brain design and the intelligent creator.”

Respondent R19 stated:

“I would preach about the idea of God on the pulpit when preaching and in evangelism during missions.”

The results reveal that graduate students of theology in CITAM assemblies are confident about using the concept of intelligent brain design to achieve CITAM’s mission statement of making the one eternal God known through evangelism and discipleship. The findings align with previous studies that demonstrated that pastors are willing to use the intelligent brain design in their profession. The philosophical

views that prove God's existence influence the manner in which God is perceived in this age of reasoning.<sup>160</sup>

Accordingly, it is expected that CITAM pastors should use them to help draw many to the knowledge and believe of God based on revealing the true existence of God. Scientists like "James L. Olds, head of National Science Foundations' Directorate for Biological Sciences and the Shelley Krasnow University Professor of Molecular Neuroscience at George Mason University acknowledges the degree to which the human brain is very important and how it runs critical operations in the life of a human. Yet, he admits that much about it remains a mystery. If this mystery is tied to God, the creator many would acknowledge God's existence and honour him in awe for all he has created."<sup>161</sup>

James L. Olds says, "that to a large degree, your brain is what makes you... *you*. It controls your thinking, problem solving and voluntary behaviours. At the same time, your brain helps regulate critical aspects of your physiology, such as your heart rate and breathing. And yet your brain--a nonstop multitasking marvel--runs on only about 20 watts of energy, the same wattage as an energy-saving light bulb."<sup>162</sup>

"Still, for the most part, the brain remains an unknown frontier. Neuroscientists don't yet fully understand how information is processed by the brain of a worm that has several hundred neurons, let alone by the brain of a human that has

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<sup>160</sup> Taliaferro, "Philosophy of Religion."

<sup>161</sup> Olds, March 26, and ET, "Unlocking the Brain, Earth's Most Complex Biological Structure (Essay)."

<sup>162</sup> "US NSF - Understanding the Brain," accessed February 15, 2021, [https://www.nsf.gov/news/special\\_reports/brain/](https://www.nsf.gov/news/special_reports/brain/).

80 billion to 100 billion neurons. The chain of events in the brain that generates a thought, behaviour or physiological response remains mysterious.”<sup>163</sup>

“Why the big mystery? The brain is the most complex known biological structure in the universe. When researchers do figure out how it works, they will accomplish perhaps the greatest scientific achievement in recorded human history.”<sup>164</sup>  
This mystery should be attributed to God the created. A mystery that man has realistically found impossible to explain or even unravel.

Finally, the researcher sought to establish whether the respondents would recommend for other theology graduates to use the concept of intelligent brain design to prove God’s existence. All the respondents claimed they would use it to prove that God exists. Respondent R25 stated:

“I would recommend because I think the brain’s uniqueness in relation to God has been ignored by most preachers of the Gospel.”

Respondent R13:

“I would use it because the arguments we learned in theology school encourages pastors to use the concept to preach about God.

Overall, the results of my data helped to provide answers to the results show that graduate students of theology in CITAM assemblies would adopt and recommend the use of intelligent brain design to prove that God exists. The results of this study enabled the researcher to obtain results of data which helped to provide answers to research questions and equally meet the research objectives indicated in chapter 1 of this study.

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<sup>163</sup> Ibid.

<sup>164</sup> Olds, March 26, and ET, “Unlocking the Brain, Earth’s Most Complex Biological Structure (Essay).”

## CHAPTER FIVE

### SUMMARY OF ANALYSIS, RECOMMENDATIONS, AND CONCLUSION

#### 5.1 Introduction

This chapter focuses on the answers to the research questionnaires derived from the study. The chapter elaborates the answers and seeks to analyse and recommend the study based on what was derived or found in the research questionnaires. It also concludes the study and covers the summary of the findings and recommendation that will help to identify and answer the questions and objective of the study.

#### 5.2 Summary of Data Analysis

##### *5.2.1 Knowledge of Intelligent Design Theories*

Graduate students of theology are knowledgeable about intelligent brain theories. They vividly recall the arguments and theories that were taught to them during their graduate years of study. They acknowledge the intelligent design theory, which is based on evidence-based use of scientific theory where science attributes to the existence of a supreme being beyond our ability to understand everything. During the research many evidently connected the theories learned in school to the intelligent design of the brain. They attributed the intelligent design of the brain being evidently created by God. During the research as they further explain, they admitted to the existence of a supreme being who made the brain to an extent of humanity not being able to understand everything.

Most of them were aware of the ontological school of thought, which reveals that perceiving God's existence with the mind proves His being. The ontological

school of thought reveals that perceiving God's existence in mind is prove of His being. Anselm was the first ontologist to argue that God is a being greater than anything a man can imagine.<sup>165</sup> The model proposes that the concept of existence belongs to such a being since it is more significant to exist than not to exist. Therefore, from an ontological perspective, the debate of God's existence is embedded in humans.<sup>166</sup> Many of them applied the ontological school of thought to the research question and admitted to vividly recalling that particular argument that seeks to prove the existence of God. Even so, only a few recalled the teleological perspective, which focuses on the overall orderly and systemic structures and functions of all creations by God. Though the research also, attributes to this theory having a correlation with the intelligent design theory, very few interviewees recalled this argument. Those that recalled, academically stated the argument and how it proves God existence and jogged their mind to relate to how orderly and systematic the brain operates, including what they recalled concerning the uniqueness of the brain and how intelligently it is structured to operate.

Accordingly, the participants believe that both theory and through observation, the intelligent brain design can prove God's existence. Precisely, science and its imaginary processes cannot account for the brain's infinite complexity. Scientists' inability to comprehend the organ inspires us to direct the glory to an infinitely, powerful Creator who engineered it all.<sup>167</sup> They agreed to the theory of intelligent brain design being able to prove God's existence.

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<sup>165</sup> McGrath, *Christian Theology*, 143.

<sup>166</sup> McGrath, *Christian Theology*.

<sup>167</sup> "The Human Brain Is 'Beyond Belief' | The Institute for Creation Research."

### ***5.2.2 Perception about the Structure, Material, and Functions of the Brain***

Graduate students of theology perceive the brain structure, material, and function as evidences of God's existence. Notably, the brain resembles a cable of spaghetti; however, it is self-organized. The brain material cannot be replicated in any laboratory. Moreover, the brain can acquire, retain, and retrieve information. It gives humans the ability to have memory, consciousness, and emotions, which the graduate theology students in CITAM assemblies believe can be used to prove God's existence, thereby increasing their propensity to use this concept to direct the hearts of people to God.

Graduate students of theology perceived that truly the structure of the brain is very uniquely formed and designed and attributed to how the brain's function remains a mystery even to them and this could only point to a supreme being, having engineered and created this organ.

### ***5.2.3 The Influence of Intelligent Brain Design in Pastoral Profession to Prove God's Existence***

Graduate students of theology are confident about using the concept of intelligent brain design to achieve CITAM's mission statement of making the one eternal God known through evangelism and discipleship. They expected that CITAM pastors and theology students should use them to help draw many to the knowledge and believe of God based on revealing the true existence of God.

Graduates of theology are confident that using the theory of intelligent brain design will also draw many scientists and academicians to the Lord. The Graduates of theology attributed to the fact that, many will honour God based on these findings and open their minds to the acceptance of God's existence.

Graham Ward addresses the reasons behind why we believe and the kind of things we do we believe. In the quest to answer this question and many more questions, the author explores the field of neuroscience and attributes the answers to this question to neuroscience. Graham Ward helps the reader to understand the place of the mind in the life of a human being and consciousness. He expounds on the biology of believing and attribute biological factors of the brain to influence the things people come to believe and explains the process of how they got to believe or disbelief in other ideas or concepts in today's world.<sup>168</sup>

Concerning this research, the author took researcher through the philosophy of perception and cognition. Concerning the brain and religion, he highlights how the mind in terms of memory intersect with dreams; furthermore, he talks about prayers and dreams, which have a link to the brain.

Consequently, Ward's study raises truthful questions concerning religion and the brain, therefore, revealing certain truths about human belief systems. Ward, 'points to the places where prayer and dreams intersect, this book offers a remarkable journey through philosophy, theology, and culture, thereby revealing the true nature of the human condition.'<sup>169</sup>

Religious studies relate to the totality of religions, including spiritual experience, while neurosciences involve psychiatry, psychology, cognitive neurosciences, genetics, endocrinology, and other sub-disciplines. As such, Newberg asserts that neurotheology encompasses improving the understanding of the brain, religion and theology, and the human condition in terms of wellbeing, health, faith

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<sup>168</sup> Graham Ward, *Unbelievable: Why We Believe and Why We Don't* (London; New York: I. B. Tauris, 2014).

<sup>169</sup> Ibid.

and spirituality.<sup>170</sup> Neurotheology helps people to explore how religion and spiritual experience contribute to wellbeing. Jeftic maintains that neurotheology should leave room for enriching itself with the results of neurological studies of religious experience to be able to contribute the improvement of the real experience by informing some of the religious practices about the methods that lead to the achievement of the ultimate goal.”<sup>171</sup>

### 5.3 Recommendations for Further Research

This study recommends the following for further studies:

1. Future studies should investigate the susceptibility of Christian believers and nonbelievers to believe that God exists when pastors use the intelligent brain design as a model for proving God’s existence.
2. Future studies should investigate the incorporation of the intelligent brain design concept as an argument to prove God’s existence in theological studies at the graduate level.
3. Future studies should investigate the impact of incorporating the intelligent brain design in sermons to Christian congregations in defending their belief in the existence of one eternal God.
4. I recommend neurologists to work with theologians to agree on the Creator of the intelligent design of the brain. This would come up with an argument that would be undebatable. This would birth an argument that would teach many the mystery behind the brain functions and would nullify the big bang theory that seeks to nullify the existence of God. In turn, it would be written in academic books and theology students would be taught during their earlier

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<sup>170</sup> Jeftic, “Andrew Newberg’s Model of Neurotheology.”

<sup>171</sup> Ibid.



years in studies. Equally, scientists, doctors and physicians would have this theory presented in the course work and allow students to know that the mystery behind the brain functions could be traced back to a supreme God – who is also the creator of all universe. This would give scientists room to leave room mysteries that cannot be proved in a science laboratory to a God who create the universe.

5. I recommend the study for scholars and philosophers to bridge the gap between scientific discoveries in neurology based on brain operations and theology. This will provide clarity, in philosophies and argument that prove God’s existence. I recommend that neuroscientist from all over the world to come up with an overarching theory, accepting that truly the brain is intelligently designed by a supreme being beyond their imagination; working closely with those who have come to the acceptance of this matter. “Similar to the way the Big Bang theory offers one possible explanation for the cosmos and helps guide research on the origins of the universe.”<sup>172</sup> This clear theory will create ground for many to come with arguments in relation to other field of philosophies to prove the existence of a supreme being who intelligently created and designed the brain and over sees its operation. Since neuroscientist, act as an authority in this field, their word on this argument will steer the conversation forward; joining the few who agree that truly the human brain was intelligently designed by God. As indicated in the chapters above.

6. I recommend like James L. Olds, head of National Science Foundations’ Directorate for Biological Sciences and the Shelley Krasnow University

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<sup>172</sup> Olds, March 26, and ET, “Unlocking the Brain, Earth’s Most Complex Biological Structure (Essay).”

Professor of Molecular Neuroscience at George Mason University; for a research that comes up with a theory of a healthy brain function. This way many will acknowledge just how complex this organ is and how it performs unique functions. This theory should work on identifying all healthy brain functions and the detriment of the same, therefore guiding even doctors and physicians to honour the place of a supreme being – God even as they work in the field of Science. If this were clearly elaborated and people were made aware, many would be in awe of what God created.

#### 5.4 Conclusion

The relationship between the brain and religion was first to be found in the paper published in 1984 by James Ashbrook in the renowned journal *Zygon*. The main points of the paper were further elaborated in his book, *The Human Mind and the Mind of God: Theological Promise in Brain Research*. Nevertheless, certain disclaimers have accompanied the relationship between the brain and religious conviction.<sup>173</sup>

Both sides of a coin; the relationship between the brain and religion was supported and equally downplayed by many. James Ashbrook found people who on one side supported it – those who thought that there is a deep correlation between the brain and religion. Equally, a good number did not advocate for its usage.<sup>174</sup> James Ashbrook says, “However, there has not been any consensus yet nor has it been agreed on which approach to take in the research of the field referred to by the concept of trying to relate the brain to the field of religion.”<sup>175</sup>

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<sup>173</sup> Jetic, “Andrew Newberg’s Model of Neurotheology.”

<sup>174</sup> Ibid.

<sup>175</sup> Ibid.

For James Ashbrook, “the research of tying in the relationship between the brain and religion could eventually assist to form a natural theology of the brain and the main task is to provide empirical evidence for the icon of God being inherent to man (in the sense of the ability to comprehend the transcendental).”<sup>176</sup> In respect to this relationship, researcher decided to start from the grass root and really ask the question, who really made this organ? As the researcher checked various sources as indicated above, in this study; even some scientist approve of a supreme being engineering and creating this organ. The research decided to embark on a study to help prove that truly God created this organ.

This study on the influence of the intelligent design of the brain being used to prove the existence of God by graduates of theology in CITAM proved to be eye opening even to the graduates themselves as they seemed to connect the theories to the intelligent design of the brain.

This study established a possibility of brain science (uniqueness of the brain) being a theory and a philosophical concept that can be used to prove God’s existence both on the pulpits and the academic sector. In the academic sector, it will influence both scientific studies and theological field of study. For the field of science, many stakeholders will be able to acknowledge the existence of God and for the field of theology, this will be used by academicians and will be added to the arguments taught to the early years of graduate school equally, in the case of training ministers they could use this argument and philosophy to bring many to the belief of God existing. Ultimately, this will pull many to the belief that truly God exists, and He remains supreme over all.

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<sup>176</sup> Ibid.

The study has provided evidence through the graduates of theology that the existing arguments concerning the existence of God can be incorporated to prove God as an intelligent designer who made the brain; based on the uniqueness of structure, and material and even the functions therein.

The researcher hopes that this study will spear head other research studies to conclude this argument and come up with an argument that proves the existence of God based on the magnificence and uniquely made organ that is clearly made by God. This should settle many arguments that have worked hard to prove otherwise and even seek to nullify the existence of God like the big bang theory.

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## **APPENDICES**

### Appendix 1: Letter of Transmittal to CITAM

JUDITH NYARANGI NYANCHAMA

AFRICAN INTERNATIONAL UNIVERSITY

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. BOX 24686, 00502

KAREN, NAIROBI.

27-04-2020

CHRIST IS THE ANSWER MINISTRIES

P.O. BOX 42254, 00100

NAIROBI.

Dear Sir/Madam,

#### **RE: REQUEST TO COLLECT DATA**

I am a Master of Arts (Theology) student in Africa International University of Nairobi. Currently, I am conducting a study on the influence of intelligent design of the brain as a proof of God's existence on graduates of theology, focusing on graduates from CITAM church assemblies in Nairobi area.

I highly appreciate your assistance.

Yours faithfully,

Nyarangi Judith Nyanchama.

## Appendix 2: Questionnaire

Hello (Respondent Name),

My name is Judith Nyarangi. I am a Master of Arts (Theology) student in Africa International University of Nairobi. Currently, I am conducting a study on the influence of intelligent design of the brain as a proof of God's existence on graduates of theology, focusing on graduates from CITAM church assemblies in Nairobi zone.

You are part of this study because you are a graduate of theology and you understand the philosophical views used in theological studies to explain and proof God's existence.

I will ask you questions regarding your thoughts concerning the intelligent brain design, intelligent brain material and intelligent brain functions. The survey will last no more than five minutes. I ask you to provide honest answers. Moreover, if you do not want to respond to the questions, you may politely decline to proceed. Nevertheless, I highly appreciate your participation, and as such, request that I may proceed with the questions.

(Note: If the respondent agrees to continue, proceed with the questions).

### **SECTION 1: Screening Questions**

1. What is your gender?
  - a. Male [ ]
  - b. Female [ ]
  
2. How old are you?
  - a. 20-30 years old [ ]

- b. 31-40 years old [ ]
  - c. 41-50 years old [ ]
  - d. 51-60 years old [ ]
  - e. Above 61 years old [ ]
3. What is your current education level?
- a. Master's Degree [ ]
  - b. Doctoral Degree/Ph.D. [ ]
4. Experience in pastoral service
- a. No experience [ ]
  - b. Less than 1 year [ ]
  - c. 1-5 years [ ]
  - d. 6-10 years [ ]
  - e. Above 11 years [ ]
5. Do you recall the philosophical views you studied in theology class?
- a. Yes [ ]
  - b. No [ ]

## SECTION 2: Theory, Brain Design and Theology

*This section inquires about your knowledge of brain theory*

1. What does the word 'intelligent brain design' mean to you?

The study sought to understand the participants knowledge on the influence of brain theories in proving God existence.

2. Based on your theological studies, please explain some theories that you could link to the intelligent brain design.

3. Explain whether you think the intelligent brain design can prove that God exists.

*This section inquires about the structure, material, and function of the brain*

1. Elaborate whether you think the brain structure resulted from evolution and science?

2. What are your thoughts on using the various parts of the brain can prove God's existence?

3. What do you understand by the term 'intelligent brain material'?

4. Explain whether you believe the soft material of the brain can be recreated by science.

5. What do you understand by the term ‘intelligent brain function’?

6. Explain whether you believe the way the brain operates our consciousness, memory and emotions can prove the existence of God.

*This section assesses the influence of intelligent brain design in pastoral profession*

1. Kindly elaborate whether you think the intelligent design of the brain can be used to prove that God exists. What does that mean to your profession as a

cleric?

2. CITAM believes in one eternal God, whom it strives to make it known to both believers and nonbelievers. How would you use the intelligent brain design to prove that God exists?

3. Why would you / would not you recommend theology graduates to use the concept of intelligent brain design to prove God's existence?

THANK YOU!

## Appendix 3: Work plan

<b>TASK</b>	<b>OBJECTIVE/REASON</b>	<b>TIMELINE</b>
Research/think through the topic of interest	See what has been done and what has not been done	30 <sup>th</sup> January 2019
Identify the problem	Have a topic that is well researchable	6 <sup>th</sup> February 2019
Formulate the research questions	Narrow down the scope of interest	8 <sup>th</sup> February 2019
Seek clarification (Submit the first assignment on identifying the problem)	To see whether the problem is researchable and seek further direction	18 <sup>th</sup> February 2019
Have an annotated bibliography	Review different scholars and their relevance to my research	10 <sup>th</sup> March 2019
Write the annotated paper assignment	Track on relevance of books	20 <sup>th</sup> March 2019
Literature review	In-depth understanding on studies related to my topic	20 <sup>th</sup> February 2019
Write and rewrite chapter two of the proposal	Cluster together the ideas brought out in literature review	By end of March
Identify the research designs	Check the options best for my research	20 <sup>th</sup> February 2019
Write down the chapter three	Put together the methodology of interest	By end of March



Review my paper	Edit for clarity	5 <sup>th</sup> April 2019
Finish writing a research proposal	Edit for clarity and ready for submission	18 <sup>th</sup> April 2019

## Appendix 4: Budget

<b>Activity</b>	<b>Cost</b>
Printing and photocopying	Ksh. 15000
Transportation	Ksh. 7000
Meals while working on research	Ksh. 3000
Binding	Ksh. 2500
Miscellaneous	Ksh. 2500
<b>Total</b>	<b>Ksh. 30000</b>

## Appendix 5: originality Test

## Judith Nyarangi - Final draft 2

## ORIGINALITY REPORT

13%

SIMILARITY INDEX

11%

INTERNET SOURCES

3%

PUBLICATIONS

8%

STUDENT PAPERS

## PRIMARY SOURCES

1	Submitted to SVKM International School Student Paper	1%
2	<a href="http://www.citam.org">www.citam.org</a> Internet Source	1%
3	<a href="http://brandtsrandomgovernmentpressreleases.blogspot.com">brandtsrandomgovernmentpressreleases.blogspot.com</a> Internet Source	1%
4	Submitted to Africa International University Student Paper	1%
5	<a href="http://www.theguardian.com">www.theguardian.com</a> Internet Source	<1%
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