

Quantum Physics Can Teach Us About God, Say Physicists

The Wired Word for the Week of August 23, 2026

In the News

The study of our world at the smallest atomic and subatomic levels is called quantum physics or quantum mechanics. This branch of science focuses on the fundamental building blocks of the universe, including atoms, electrons and photons. Instead of following predictable rules, quantum mechanics relies on probabilities, and it supports new technologies such as quantum computers and secure communications.

While it might seem far from the world of the Bible, quantum physics can help us to understand the truth about our world and enable us to grow closer to God the Creator. Such science can help Christians to "think about how God made the world," said Catholic physicist and professor Vincenzo Tamma, "because it describes the deepest level of how nature works." In a recent interview in the National Catholic Register, he explained that quantum mechanics gives us fundamental "insights into nature, the way God willed it and has

ordered it."

No coursework in physics is required to understand these connections. Instead, Christians can begin by seeing that God gave humanity two sources of revelation: the created universe (nature) and the written word (Scripture). Nature is an open book available to all people everywhere, communicating without written pages or human language. Because God authored both nature and Scripture, the truths found within the physical world and the Bible will not contradict each other. "The laws of physics," said Tamma, "and especially the quantum laws -- are part of the 'book of nature,' and God is the one who gives those laws."

Can quantum physics prove that there is a God? No, it cannot, said Tamma, "because God is beyond the natural world and beyond the scientific method, even the laws of quantum physics." But the laws of nature, and especially the quantum laws, make sense of the natural world and point us to a higher order of reality -- a Creator God. "That is why many physicists have spoken with awe and wonder about the universe," he reflected. Quantum physics "shows that creation is intelligible, yet still ultimately points beyond itself to God."

Arnold Sikkema, a Protestant physicist and professor, wrote on the blog Sensus Divinitatis that quantum physics "has opened up new ways of thinking about the world that resonate deeply with Christian

thinking." While quantum mechanics does not prove the creeds of the church, it does not undermine them. "In fact," he said, "it invites us to see creation as more mysterious, more relational, and more open to divine action than the mechanistic worldview of classical physics ever allowed."

Tamma sees "a real need, in both society and the Church, for scholars to bring together different kinds of knowledge -- especially quantum science, philosophy and theology." He wants to be part of a community of scholars, driven by a search for truth, "who can do rigorous research together, remain people of faith, and help one another understand reality, God and creation more deeply."

Quantum physics can even help to bring people to Christian faith, according to Tamma. "Science can help us read creation and Holy Scripture more deeply, but it does not put God in a box. God is free, he acts through secondary causes, and he continues to act in creation." Tamma believes that quantum physics can support dialogue "between science and theology by opening people to mystery [and] showing that nature is real, intelligible and ordered for human good -- all of which can point beyond itself to God." In the history of religion, notes TWW consultant and physicist James Gruetzner, "Christianity looked upon God's entering into the material world in Jesus, which made the physical world worthy of study while bringing

in a framework of orderliness."

Sikkema believes that quantum mechanics reveals the relational nature of reality. He says, "As a Christian, I believe that creation is not a closed system but a dynamic, responsive, and relational reality, one that mysteriously reflects in some way the character of its Creator." Since God is a Trinity -- Father, Son and Holy Spirit in an eternal, divine relationship -- it makes sense that God remains in relationship with the world. "God is not a distant watchmaker who set the universe in motion and then stepped back. Instead, God is intimately involved in sustaining and guiding creation, moment by moment."

More on this story can be found at these links:

[Quantum Physics and the Mystery of God's Creation. National Catholic Register](#)

[Quantum Physics and the Credibility of Christian Faith: A Personal Reflection. Sensus Divinitatis](#)

Applying the News Story

Without getting lost in the details of quantum physics, discuss your understanding of God the Creator and his relationship with nature. Share the ways in which your Christian faith and your scientific understandings help you to make sense of the world. Suggest ways in which both approaches can help you to grow in faith and understanding.

The Big Questions

1. What is your experience with science, gained during your school days and afterward? What value does it have to you, if any?

2. Where do you see evidence that God is the author of both nature and Scripture? What truths can be found in the physical world and in the Bible? How do these truths relate to each other?

3. How does creation point you to God, the Creator, if at all? When, if ever, have you had a religious experience in nature? How do you see God acting in the world, if at all?

4. Why should the search for truth include the perspectives of both science and faith? What can both contribute to a deeper understanding of God, reality and creation? How can the church be supportive of this search?

5. [Physicist Sikkema says](#) that quantum physics "invites us to see the world not as a machine but as a creation: mysterious, beautiful, and reflecting the presence and love of God." How is this true for you, if at all?

Confronting the News With Scripture and Hope

Here are some Bible verses to guide your discussion:

Genesis 1:1-3

When God began to create the heavens and the earth, the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of

the waters. Then God said, "Let there be light," and there was light. (For context, read [Genesis 1:1-31](#).)

TWW Team Member Frank Ramirez is grateful to a Wheaton professor named John H. Walton for pointing out that the first chapter of Genesis does not require us to make a choice between the Bible and science. Instead, we simply need to accept that the writer of Genesis had different assumptions about the world than we do today.

Walton challenges us to consider the difference between a "house" and a "home." Some people are very concerned about how to put building materials together to build a house, while others are more concerned about how to make a building home-like. The Hebrew word *bara*, translated in Genesis 1:1 as "create," is more about making a home than constructing a house, he said. It is used more than 50 times in the Hebrew Bible and it is always about bringing order to things. Walton said the word "refers to a divine activity. In scripture God creates, or brings order, to material objects like Jerusalem, but also to grammatical objects like purity."

With this understanding, when the Bible says the earth was formless and empty the assumption is that the world was "not lacking matter, but order." The creation story was about making a home, not building a house, he asserted, noting that the seven days of creation conform to the seven days necessary to dedicate the

temple as holy space. The creation narrative in Genesis 1 was about consecrating the whole earth as God's home, God's holy space.

Questions: What kind of a home was God creating in the first chapter of Genesis? Why is God concerned with bringing order to things? How is this an ongoing concern for God in human life, and in the rest of creation?

Psalm 19:1

The heavens are telling the glory of God, and the firmament proclaims his handiwork. (For context, read [Psalm 19:1-6](#).)

The writer of Psalm 19 understood that God was at work throughout the universe, which is why he began by saying that the heavens "are telling the glory of God." This ancient poet, perhaps David, looked up into the heavens and saw the handiwork of God in the sun and moon, the stars and the planets. Some NASA physicists feel the same way today -- they look into space and see beauty and order, not emptiness and chaos.

The psalm-writer says that creation speaks to us, but in a strange way -- it does not use words. "Day to day pours forth speech," says the psalm, "and night to night declares knowledge. There is no speech, nor are there words ... yet their voice goes out through all the earth, and their words to the end of the world" (vv. 2-4).

So, how does creation speak to us, if it does not use words? Perhaps

through physics and chemistry and the science of life itself. And what is the message of a day that pours forth speech, and a night that declares knowledge? Creation may be telling us that God is good, and that God wants to provide for us -- our Earth is a lush, green island of life in the middle of the cold, lifeless expanse of space. There is plenty of food and resources for billions of people, but only if we share them and take care of them.

Questions: How does creation speak to you, if at all? What message does it have for you? Where do you see evidence that God has created a good world, one with resources that can sustain the lives of all? What does this tell you about the nature of God?

Colossians 1:15-17

[Christ] is the image of the invisible God, the firstborn of all creation, for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers -- all things have been created through him and for him. He himself is before all things, and in him all things hold together. (For context, read [Colossians 1:15-23](#).)

So often we think of Jesus as a first-century rabbi, walking the dusty roads of Galilee, and that is certainly an important part of who he is. But in his letter to the Colossians, Paul describes him as a cosmic being who has a life and identity that go far beyond the Earth: "image of the

invisible God" ... "firstborn of all creation" ... the center of reality. All things came into being through Christ, "visible and invisible," and without him not one thing came into being. He has power over all things, says Paul, "and in him all things hold together."

In a world in which we often feel like our lives are being pulled apart, Jesus Christ is acting to "reconcile to [God] all things, whether on earth or in heaven, by making peace through the blood of his cross" (v. 20). When we encounter world-shaking challenges, we have access to the greatest power in the universe.

So, what happens when we put our trust in Jesus? For starters, Jesus creates instead of destroys. He supports the covenant that God made with the Earth and all living things after the Great Flood, when God promised never again to destroy creation with flooding. Bible instructor Sylvia Keesmaat notices that the phrase "all things" is repeated multiple times in this passage from Colossians -- this "reaffirms God's commitment to creation, culminating in the reconciliation of all things both on earth and in heaven, making peace through the blood of Jesus on the cross."

When our world is falling apart, Jesus is working to pull it back together. When our plans go awry, Jesus is creating something new. When we are feeling overwhelmed by sins and shortcomings, Jesus is

"making peace through the blood of his cross" (v. 20). Jesus is all about restoration, renewal and forgiveness. He wants to make us right with God and with each other, so that we will be "holy and blameless and irreproachable" (v. 22).

Jesus is also the "the head of the body, the church ... in him all the fullness of God was pleased to dwell" (vv. 18-19). In addition to being a creator of worlds, Jesus is the head of the community known as the church. And it is in Jesus that we see the fullness of God's powerful love.

Questions: What is your understanding of the relationship between Jesus and creation? In your experience, how does he hold all things together? Where do you see Jesus in the life of the church?

Hebrews 1:1-3

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high ... (For context, read [Hebrews 1:1-9](#).)

The letter to the Hebrews is the first of the General Epistles in the New Testament, a set of letters that were addressed to a general audience,

unlike the letters of the apostle Paul. Hebrews was written to Christians who had grown up Jewish, featuring elements that were connected to the ancient sacrificial system of Israel -- including the work of Jesus as a high priest to make "purification for sins."

The letter begins by acknowledging that God spoke to Hebrew ancestors long ago "by the prophets," and now God is speaking "by a Son." God's Son Jesus is the "heir of all things," as well as being the one through whom God "created the worlds." Jesus continues to be at work in creation, in particular as the one who "sustains all things by his powerful word." This is an example of the work that physicist Arnold Sikkema attributes to the God who "is intimately involved in sustaining and guiding creation, moment by moment."

Questions: How do you experience the involvement of Jesus in the world today? How does he sustain and guide things through his word -- in your personal life, in the life of the church, and in the wider world?

For Further Discussion

1. In [The Awakened Brain](#), author Lisa Miller draws on clinical experience and research to show that humans are equipped with a capacity for spirituality, and that our brains become more resilient and robust as a result of it. TWW Team Member Mary Sells asks, "Why do we separate our religious selves and our scientific selves? What if we dropped

those assumptions and believed that God, Creator of all things, gave us scientific curiosity and the call to faith? Have we been trained to think either/or, with no space for both/and?" Respond.

2. "Natural phenomena like earthquakes and radiation are not inherently bad," [says physicist Arnold Sikkema](#); "they are actually part of the good creation, though their effects can be harmful in a broken world. Redemption, then, includes not only spiritual renewal but also the restoration of our relationship with the physical world." How do you reconcile a good Creator with destructive events in nature? What could restore our relationship with the natural world?

3. In TWW Team Member Henry Brinton's novel [Windows of the Heavens](#), a Methodist pastor named Harley Camden has an encounter with a witch named John Jonas. In the woods near the Occoquan River, John begins to talk about his pagan view of the world. "There is so much power in nature," John says, "so much energy. We believe that the spiritual world and the physical world are totally interconnected, and that every single thing has a spirit."

Harley believes that Christ is the firstborn of all creation, and that all things were created through him. But he keeps this to himself.

"In our services, we tap into this power," John continues, "and we embrace it all -- earth, wind, water,

fire, sky. You Christians do as much evil as anyone, but you deny it. We have no problem with pride and personal freedom and individualism."

"We are certainly sinners," admits Harley. "None of us is all good."

"We embrace the evil and the good," John continues. "Humans are violent and always have been."

What parts of creation do not reflect the handiwork of Christ? What forces in nature should Christians resist?

4. Physicist Vincenzo Tamma says that there is a lot of misleading writing on quantum physics, with some people saying that quantum mechanics is pure chaos and cannot fit with God, when in fact it can help us to understand creation and the Creator. How would you respond to someone disparaging quantum physics? Where do you see value in connecting science to faith?

Responding to the News

Listen carefully when the heavens begin to speak of "the glory of God" (Psalm 19:1). Allow science to reveal the order of the created world to you, as it points you to the Creator. Look for opportunities in your church community to grow in both faith and understanding.

Prayer

We thank you, Lord, for being One God in Three Persons, a Trinity of love

and power. We praise you for the order and wonder of your world, and for your commitment to being in relationship with all that you have made. Help us to serve you with heart and mind, and to worship you as our Creator, Redeemer and Sustainer. Amen.