

IF NOT GOD, THEN WHAT?

Whether or not there's a supreme being, a divine personality who created and rules the universe, is the profoundest question which can occupy the human mind. Regardless of what one may think about the God of the Bible, there remain two facts: (1) Man is "incurably religious"; so however degraded and fallen he may be, there's something within him constantly reaching for a higher being. And (2) the nature of worship is such that the worshipper is conformed in character to the object he worships; so whatever notion a man forms of his god will have much to do with molding his own spiritual character.

Can character prove the existence of the God of the Bible? It can't to those who have already closed their minds to the evidence. But to the intellectually honest man, a Christian can prove that the existence of God is more reasonable than His nonexistence.

We must pose the question, "If there's no God, then what's left?" How do people who refuse to believe in God hold their position? The conclusion always favors the answer of faith or belief, rather than unbelief. If one is unwilling to accept God, what, then, is open to him?

The answer of the atheist boldly asserts that there's no God and that this fact can be proven beyond doubt.

Considering this assertion, certain vital facts must be kept in mind. The belief that there's no God does not equal a demonstration that there's no God. The atheist holds a forced position, because despite his strong assertion that there's no God, over him always hangs the possibility that there is a God. It's said of many atheists, including Voltaire, that they changed their minds about their position when facing death, some of them even praying for more life.

It's impossible to demonstrate that there is, in fact, no God. This would require omniscience and omnipresence on the part of the atheist: the entire galaxy would have to be explored, and all the generations of mankind would have to be interrogated in order to prove that no God exists or has ever been heard from. In short, in order to successfully deny the reality of God, one would have to be...God. Talk about dilemmas! This means that the very term, "Atheist" is a misnomer.

A denial of God's existence isn't warranted by a lack of evidence in the universe for His existence. The evidence of God's existence is so apparent in nature that one would have to close his eyes to miss it (Romans 1:18-25).

The story has been told that two boys were once trying to chase some rats out from under a barn; they were trying to see who could chase the most rats out with a poke stick. They stationed themselves at opposite sides of the barn. The first boy began, and rats ran out the other side in a scurry. He asked for a count, but the other boy said that he hadn't seen even one. Come to find out, his eyes had been closed tight: he didn't want to see.

A blind man denying the existence of the sun because he can't see it or a deaf man denying the existence of sound because he can't hear it, is similar to the atheist's denial of God: God may be there despite the atheist's experience to the contrary.

Let's consider some of the evidence that the atheist refuses to see. The order in the cosmos requires intelligence. David once wrote, "The heavens declare the glory of God, and the firmament shows His handiwork" (Psalm 19:1). The universe is more accurate than a Swiss watch: it moves in such precision and harmony that predictions of eclipses can be made to the second hundreds of years in advance. Design requires a designer: "Every house is built by someone, but He who built all things is God" (Hebrews 3:4). Every house bears witness to a builder and every design to a designer.

It's said that Benjamin Franklin once made an intricate model of the planetary system, and upon seeing it, an atheist friend of his was astounded by its complexity: "This is amazing. Who made it?" Mr. Franklin replied, "Why, no one, of course. It just happened into existence, like the universe." The atheist got the point.

Intelligence and design are always associated with personality, so the supreme cause and designer must be a personality. The majority of the world continues to believe in a supreme being because the evidence is before all men, but it will never penetrate closed eyes.

The confession of the agnostic doesn't dogmatically deny the existence of God, it simply asserts that no one can know for certain whether or not there's a God.

Agnostics entirely ignore the spiritual factor in man's nature. This view is diametrically opposed to both Scripture and experience: both affirm that man is spiritual as well as physical, and that he seeks to know a supreme being—God. Man not only expresses his spiritual nature in worship, but he finds complete satisfaction only after coming to know God, as is evidenced in Moses, Abraham, Paul, and Christians today.

The agnostics take for granted that things can't be adequately known without being fully known. Both science and philosophy in ordinary human experience have proven that this isn't true. Science knows there are such things as life and force, but confesses ignorance as to what they are in their essence. Philosophy can expound the laws of thought, but can't explain the secret of thought itself—how it's excited and how it expresses itself.

We don't have to know everything about God to know He exists. How can a limited mind like ours understand everything about such an infinite being like God?

The agnostics virtually undermine the foundation of morality. If one can't tell whether or not there's a God, how can he be sure of such things as morality? The agnostic has no moral standard: anything goes without a moral lawgiver because there's no right or wrong.

The boast of the materialist asserts that he can easily explain the origin, nature, and progress of the universe by natural causes. His pet subject, of course, is evolution.

Evolution must be classified as a hypothesis rather than a proven fact of science, because science can never prove its validity. Empirical science can verify only those things which can be observed and measured: the evolutionary hypothesis includes ideas concerning origins which can't be observed or measured; it will, therefore, always remain a philosophy—a matter of faith to those who hold it. Evolution is not science.

In addition to evolution not having universal acceptance, it has been repudiated by scientists of the highest rank. John Tyndall, an English scientist, said, "From the beginning to the end of the inquiry, there is not a shadow of evidence of spontaneous generation. Life must be antecedent of life." Sir John William Dawson, a Canadian geologist, said, "The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms. Every grade of life was in its highest and best estate when first introduced." Lord Kelvin, an English natural philosopher, said, "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution while evolution remains an unproven hypothesis."

Despite the attempts of the materialists, they have failed to adequately explain the origin of all things. The cause-effect law they rely on heavily to explain their theory betrays them when they look for a cause of origins. They won't concede to an uncaused first cause—God; so they're left without an adequate explanation of origins.

The desire of the Bible fool is to wish God into nonexistence. Such men realize God exists, but apparently don't *want* God to exist, so they deny Him "in their hearts" (Psalm 14:1). Thus they can live as they wish, like an ostrich with his head in the sand, deceiving themselves into believing that there's no God to punish or reward.

The declaration of the Christian is that without God the world makes no sense.

Without God, the material universe is, and forever remains, a perplexing mystery. It is universally

conceded and received as truth that every effect must have its own adequate cause. When one beholds the wonders of nature only to conclude that it came from nothing, it doesn't make sense—it's completely illogical. Without God, the Christian, or anyone else for that matter, can't explain the person and character of Jesus.

Upon studying the life and character of Jesus, one must be amazed that such a man ever existed on Earth. Not counting the miracles ascribed to Him, here was a man of sacrificial love, patient meekness, and spotless purity. He's considered the most unique and lofty character in all history; throughout the wide centuries of its history, the world has failed to produce another like Jesus. Who else, then, but God could be His Father? (See John 7:15-16.) Without God, Jesus makes no sense!

Without God, the Christian can't understand the facts of man's conscience. How did he come to have the idea of God upon growing to the age of intelligence and maturity? To say that he inherited it doesn't solve the problem: it only pushes it back from generation to generation. How did the idea of God first originate if there's no God? (See Romans 1:18-19.)

Why does man possess a moral sense if there's no moral Creator? (See Romans 2:14-15.)

Why does the Christian life work? If there's no God, how can a system which rests on God's existence give peace, joy, and significance to life? Without God, the reality of Christianity makes no sense.

There are three great fields of thought in this world, and God's existence is evident in each one: science, philosophy, and faith. The Christian recognizes and utilizes them all, each in its own sphere, in arriving at the truth regarding God's existence.

Science is classified knowledge which has been gained and verified by exact observation: the facts of science suggest God's existence, rather than His nonexistence; but, even with this witness, the senses of man and his ability to observe truth are limited.

Philosophy considers cause and effect and depends on reason in its search for the explanation of facts and existence: philosophy has concluded that a supreme being must exist, but as helpful as has been this discipline, the power and function of reason is limited in how much knowledge it can supply concerning God.

Faith depends entirely on revelation (Romans 10:17); revelation reveals what philosophy and science could never know: it reveals God as He wishes for us to see Him.

The three fields work together prove the existence of God as well as it can be proven.

Conclusion

If not God, then what? Emptiness. A deep sense of being alone in the universe! The response of Godless philosophies to this question present more problems than they solve.

If not God, then what? The problems of disbelief are so difficult that one has to struggle to disbelieve.

ALL FIELDS OF KNOWLEDGE CONSPIRE TO REVERSE THE QUESTION: IF GOD, THEN WHAT? THIS IS THE MOST REASONABLE QUESTION!

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