

God Is Only a Fool Would Deny It!

The Bible does not debate the existence of God. It declares it. Its very first sentence commences, “In the beginning God created” (Genesis 1:1). This is the fundamental presupposition that undergirds the entire message of Scripture.

The Doctrine of God’s Existence

Though it does not debate God’s existence, the Bible demonstrates it in various ways. First, it teaches that mankind and all of creation owe their existence to God: “Thou hast created all things, and for thy pleasure they are and were created” (Revelation 4:11). In Acts 17:28 Paul further asserts, “In Him we live, and move, and have our being.” In God is life and man derives his life from Him. From beginning to end, the Bible knows only one worldview— a God-centred one.

Second, the Bible connects the existence of God with establishing the meaning of life. When the wisest man on earth looked at this life “under the sun,” or apart from God, he declared, “vanity of vanities; all is vanity” (Ecclesiastes 1:2). To understand what life is all about, the wise man must discern “time and judgment” (Ecclesiastes 8:5). *Time* is defined as God’s created order (Ecclesiastes 3:1–8) and *judgment*, as the creature giving account to God his creator (Ecclesiastes 11:9–10; 12:13–14). In other

words, by knowing that an all-wise God created the structure in this world, and by realizing that all men must give account to God for how they use their lives, men are enabled to live with proper purpose and enjoyment. But when viewed without reference to God, this world becomes a meaningless confusion of facts and inequities (Ecclesiastes 2:12–23; 4:1–3). Hence, heeding the command, “Remember now thy Creator in the days of thy youth” (Ecclesiastes 12:1), in the beginning of life will keep one from despair at the end of it.

Third, the Bible makes the existence and character of God the basis for morality. It always associates the denial of God with moral corruption: “The fool hath said in his heart, There is no God. They are corrupt” (Psalm 14:1; 53:1). The corrupt heart demonstrates its evil when it rejects what it knows of God, and then as it lives without God, it produces more corruption of heart and life (see Romans 1:21–32). If God does not exist, morality is merely one man telling another man what he feels is right or wrong. When this attitude is adopted by government, it leads to anarchy (every man doing that which is right in his own eyes) or to some form of slavery. If one does not begin with



When the Russians first sent men into space, Nikita Khrushchev boasted that they had found no God.

By contrast the early American astronauts' message to the world from space was, "In the beginning God created the heavens and the earth."

— None are so blind as those who do not wish to see.

the existence and character of God, then he is hopelessly unable to determine right from wrong or even freedom from bondage.

Fourth, the Bible demonstrates the existence of God by the incarnation of the Son of God. Christ, “who is the image of the invisible God” (Colossians 1:15), took to Himself a human nature apart from any sin (Romans 8:3; Hebrews 2:14–17; 7:26). He was “God manifest in the flesh” (1 Timothy 3:16). This is the constant teaching of the New Testament: “God sent forth His Son, made of a woman” (Galatians 4:4); “the Word was made flesh, and dwelt among us” (John 1:14). Christ Himself asserted His deity when He stated, “He that hath seen me hath seen the Father” (John 14:9), and again, “I and my Father are one” (John 10:30). His disciples properly addressed Him as God (John 20:28; Matthew 16:16), and even the demonic world confessed that He was the Son of God (Luke 4:41; Matthew 8:29).

Finally, the Bible shows that God continually makes Himself known to the believer in Christ. While all men have a knowledge of God (Romans 1:19–21), which makes them accountable for their actions, yet, at least to some extent, all men say no to this knowledge by their rebellion against God. But the believer not only knows there is a God, he knows God personally and experientially. His faith is in the fact that God “is and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). In fact, knowing God is how the Bible defines eternal life (John 17:3; 1 John 2:3, 13; Hebrews 8:11; 2 Corinthians 4:6). This personal knowledge of God begins at the new birth and continues to grow throughout the believer’s life (2 Peter 1:8; 3:18; 1 John 1:3–4).

The Denial of God’s Existence

There are two basic denials of the existence of God. The first kind of denial is that of the atheist (or agnostic) who attacks the existence of *any* God. Paul teaches that all men have a knowledge of God because God makes Himself known (Romans 1:19–21). A man becomes an atheist because he rejects this clear and convincing evidence of God’s existence, not because he has an inborn ignorance of it. The Lord Jesus Christ traced such rejection to a love of sin and darkness (John 3:19–21). Well did C. H. Spurgeon say, “The seat of atheism is the heart; it is a moral unbelief not an intellectual, the language of the will not of the understanding.”

The second kind of denial is that of those who, while affirming the existence of a god, repudiate the true and living God. This erroneous view includes the worship of Baal in Old Testament times and of Diana in New Testament times as well as the many forms of idolatry in post-Biblical times. It also takes in such perversions as pantheism,

which confuses God with His creation; deism, which denies that God interacts with the world He made; and unitarianism, which repudiates the triune Jehovah.

Both of these kinds of denial make their followers fools (Psalm 14:1; 53:1; Romans 1:21–22). Atheists are fools because they reject what they know to be true: “That which may be known of God is manifest in them; for God hath shewed it unto them” (Romans 1:19). Their folly destroys the basis for morality, reduces human life to a purposeless and meaningless existence, and enslaves them to the worst kind of illogical and irrational argument. By denying the Creator, they are left to argue that nothing suddenly produced everything by sheer accident!

The second kind of denial substitutes imaginary deities for the real God. Elijah mocked this folly (1 Kings 18:27), and Isaiah questioned the intelligence of such worshippers (Isaiah 44:15–20). Truly their gods “have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not” (Psalm 115:5–6).

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— C.H. Spurgeon

The Defence of God’s Existence

God has stamped a clear revelation of Himself on His creation, one that endures from generation to generation (Acts 14:17; Psalm 19:1–3; Romans 1:19–21). He has stamped it particularly on man, for He created him in His own image and has written His law on his heart (Romans 2:15). Every attempt man makes to explain himself and his surroundings apart

from God is a failure. Of the several lines of argument that theologians have used to “prove” God’s existence—such as the argument from design—this is the most telling. God must be, because without Him nothing makes sense.

The best answer to sceptics has always been the self-authenticating word of God. When deists marshalled their arguments against the true and living God in England and then again in America, the powerful preaching in the Great Awakening and the Second Great Awakening was God’s answer to their challenge. God made Himself known through His preached word and even the heathen had to admit “this is the finger of God.” The challenge of Christ remains true today—“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17). ■

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