

ARE GOD'S LIGHTS ON? Checking To See If Anyone Is Home

Since atheism is so crucial to humanist dogma, humanists constantly ridicule and mock the existence of the creator God. The following words from Sir Julian Huxley are very typical humanist rhetoric:

In the evolutionary pattern of thought there is no longer either need or room for the supernatural. The earth was not created: it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body. So did religion. Religions are organs of psychosocial man concerned with human destiny and with experiences of sacredness and transcendence. In their evolution, some (but by no means all) have given birth to the concept of gods as supernatural beings endowed with mental and spiritual properties and capable of intervening in the affairs of man. These theistic religions are organizations of human thought in its interactions with the puzzling, complex world with which it has to contend—the outer world of nature and the inner world of man's own nature. In this, they resemble other early organizations of human thought confronted with nature, like the doctrine of the Four Elements, earth, air, fire and water, or the Eastern concept of rebirth and reincarnation. Like these, they are destined to disappear in competition with other, truer, and more embracing thought-organizations which are handling the same range of raw or processed experience.

Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father-figure *whom he has himself created*, nor escape from the responsibility of making decisions by sheltering under the umbrella of Divine Authority, nor absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omniscient but unfortunately inscrutable Providence.¹⁰⁴ [Emphasis added]

So, according to the doctrine of humanism, God did not create man; instead man created God! Instead of God being the origin of the universe, He is just a myth created by imaginative men to explain facts of nature not yet understood by science. But notice: the above quotation from Huxley is just a statement of his faith. He offers no proof that what he says is so. The vital question is, *Can humanists offer proof that there is no God?*

Prometheus Books (Buffalo, New York), the same publisher that publishes *Humanist Manifesto I and II* and numerous other books for the American Humanist Association, has published a little book by B.C. Johnson titled *Atheist Debater's Handbook* designed to “offer a concise set of rejoinders for use by atheists in their formal (and informal) debates with theists.”¹⁰⁵ Since the American Humanist Association is the umbrella for all the other Humanist groups in the United States, I was very interested in reading this book. I have long desired to know what possible proofs against the existence of God an atheist could offer; I had never been able to think of any such proofs at all. So I sat down and read the whole book in one sitting. To my great amazement the book offered not one proof against the existence of God! I expected at least to find some phony proof, but Johnson offered no proof whatsoever! I was so surprised at this that I read the book a second time more slowly and carefully to see if I had missed something. Indeed, in the first chapter I had missed Johnson's foundational argument.

The Atheist's Foundational Argument

In the opening chapter of his book, Johnson sets forth the foundational argument that underlies all the following chapters. If this one argument can be disproven, the rest of Johnson's book falls like a house of cards built upon shifting sand. Here is Johnson's argument:

It is incumbent upon the theist to provide reasons for his belief that God is the true explanation of the universe and morality. The atheist, for his part, does not necessarily offer an explanation; he simply does not accept the theist's explanation. Therefore, the atheist need only demonstrate that the theist has failed to justify his position.

Another point to note is that the atheist believes in the existence of the universe and does not believe in anything which is more fundamental. The theist believes in the existence of the universe and—in addition—he believes in the existence of God. The theist, therefore,

¹⁰⁴ Julian Huxley, *The Humanist Frame*, 18–9.

¹⁰⁵ B.C. Johnson, *Atheist Debater's Handbook* (Buffalo, New York: Prometheus Books, 1983), 10.

believes in one more thing than the atheist. If all beliefs should be justified, then surely the more one believes, the more justification one must produce. Clearly, the theist must justify this extra belief to the atheist.¹⁰⁶ [Emphasis original]

There are three untruths in this foundation premise of atheism. The first untruth is that theists believe one thing more than an atheist. The second untruth is that atheists are not obligated to prove their position. The third untruth is that showing that theists have failed to prove their arguments proves atheism.

The Idol Named Evolution

It is not true that theists believe in one thing more than atheists. While theists worship a creator God who is separate from His creation, atheists worship an idol (self-made god) called evolution. Since they reject God as creator of the universe, they have replaced Him with an imaginary dead force, which (say they), is continuously forming simple things into complex ones.

It is true that **God** is the theist's "explanation of the universe and morality." But it is equally true that **Evolution** is the atheist's "explanation of the universe and morality." Therefore, if it is incumbent upon the theist to prove the existence of the living creator God, it is equally incumbent upon the atheist to prove the existence of the dead-force god he calls Evolution—an idol humanists have created with their own vain imaginations. If atheists cannot prove the existence of Evolution, they have lost their case, for the only alternative to Evolution is special creation, and special creation means that the creator God does exist.

If you do not believe that Evolution is a god, then consider carefully the following words from Julian Huxley:

Religious concepts like God, incarnation, the soul, salvation, original sin, grace, atonement, all have a basis in man's experiences of phenomenal reality. It is necessary now to analyze that basis of reality into its component parts, and then to reassemble these elements, together with any new factors that have come to light, into concepts which correspond more closely to reality and are more relevant to present circumstances.

Thus, if I may over-simplify the matter, God appears to be a semantic symbol denoting what Matthew Arnold called 'the power not ourselves,' or rather the various powers felt to be greater than our narrow selves, whether the forces of external nature or the forces imminent in our nature, all bound together in the concept of a personal or super-personal sacred being in some way capable of affecting or guiding or interfering in the course of events. The forces are real enough: what we have done is, quite illegitimately, to project the god concept into them. And in so doing we have distorted their true significance, and effectively altered the course of history.¹⁰⁷

Huxley realized very clearly that evolution was a substitution for the creator God. Of course, he did not want the title "god" to be given to Evolution, because he wanted Evolution to be considered science. But a god (idol) by any other name smells the same. Evolution is an idol because it is a dead god and a human-created god. Evolutionary humanism with its militant pro-abortionism and pro-infanticide, is really just a new form of the ancient Baal worship with its burnt sacrifices of children. Like Buddhism or Taoism it is pantheistic, making the creation itself to be God.

The Burden of Proof

Since it is not true that theists believe one thing more than the atheist, it is also not true that atheists are not obligated to prove their position. To the contrary, they are even more obligated to prove their position than the theist is to prove his, for the atheist position is worse than just unscientific (as was shown in chapter 5), it also illogical, contradicting all observable natural processes. It is not good enough for the atheist to show that the theist has failed to demonstrate his position; the atheist must also demonstrate his position. Show us—even just one time—dead matter giving birth to a living being. This the atheist knows he cannot show. The reason Humanists do not want creationism to be taught alongside evolution in public schools is because they know that the theory of evolution cannot survive in the light of truth. Competition exposes and destroys the deceptions which make up the Evolution dogma. While it is true that even highly intelligent men often become irrational when they love the pleasures of sin, it is nevertheless also true that no rational, thinking person will believe the theory of Evolution, once he knows all the facts. Why? Because the theist

¹⁰⁶ Ibid., 12.

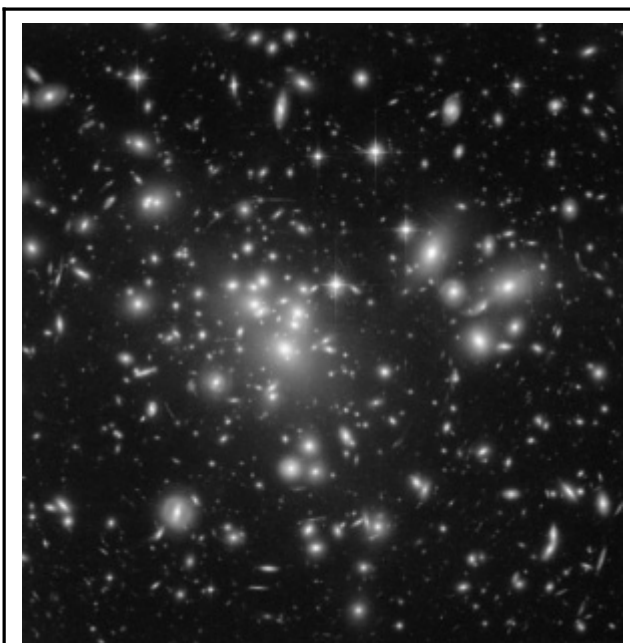
¹⁰⁷ Julian Huxley, *The Humanist Frame*, 43–44.

position—that life comes only from life of like kind—is demonstrated millions of times every day around the world.

Atheists Have No Proof There Is No God

Building on the false foundational premise just analyzed, the remaining chapters of Johnson’s *Atheist Debater’s Handbook* make no attempt whatsoever to prove that God does not exist. Instead, they use distorted facts, twisted logic, and clever double-talk to attempt to define (often misdefine) and then disprove

what Johnson perceives to be the major arguments for the existence of God. The simple fact is that atheists offer no proof against the existence of God because they have no proof to offer! Atheism is based on faith not fact. Henry M. Morris, in his book *The Long War Against God: the History and Impact of the Creation/Evolution Conflict*, gives an amusing yet sad example of this:



God's lights are on! He is home! "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." (Psalms 19.1-3)

That humanism is merely a more genteel term for atheism is confirmed by the current president of the American Humanist Association, Dr. Isaac Asimov, who is also probably the most prolific writer in the whole world of science, having authored approximately three hundred books, covering every scientific field. He says: "I am an atheist, out and out. It took me a long time to say it. I've been an atheist for years and years, but somehow I felt it was intellectually unrespectable to say one was an atheist, because it assumed knowledge that one didn't have. Somehow it was better to say one was a humanist or an agnostic. I finally decided that I'm a creature of emotion as well as of reason. Emotionally, I am an atheist. I don't have the evidence to prove that God doesn't exist, but I so strongly suspect he doesn't that I don't want to waste my time." ["An Interview with Isaac Asimov on Science and the Bible," *Free Inquiry* 2 (Spring 1982), page 9]

One very significant admission appears in this statement of atheistic faith by Asimov. Not only does he acknowledge that humanism is essentially the same as atheism, but also that atheism is nothing but an emotional belief. In spite of the fact that he is one of the most knowledgeable scientists in the world, having written books on just about every branch of science in existence, he recognizes that he has no "evidence to prove God doesn't exist."

If Asimov has no evidence against God, we can be sure nobody does! He believes in humanism/atheism simply because that is what he wants to believe! The same is true for every other devotee of this man-centered religion. Yet they commonly deride creationism because it requires faith! One naturally thinks of Psalms 53:12: "The fool hath said in his heart, There is no God."¹⁰⁸

God’s Lights Are On—He’s Home!

Johnson ends chapter one of his book with the following illustration of how to apply his premise:

Atheism can be more positively defended in the following way. We can properly claim to know that many things are not so if reasons have not been offered to support the claim that they are so. For example, I am able to claim that I know my friend Frank is not home precisely because there is no reason to believe that he is home. There is no noise coming from his house, the lights are out at a time when he is usually awake, his bed is empty, and so forth. Everything seems to count for my belief and nothing against it. I could discover that I was mistaken, but the possibility of error exists for virtually any knowledge claim one might make.

¹⁰⁸ Henry M. Morris, *The Long War Against God* (Grand Rapids, Michigan: Baker Book House, 1989), 114.

The parallel between the belief that Frank is at home and the belief that God exists is an exact one. If Frank is at home, there will be evidence indicating this state of affairs. On the other hand, if there is no evidence that he is home, one can claim to know that he is not at home. Similarly, if God exists, there will be evidence of this; signs will emerge which point to such a conclusion. However, if there is no evidence that He exists, then one can claim to know that God does not exist.... If I am correct, then the claim that there is no God can be justified on the grounds that there is no reason to believe that he exists.¹⁰⁹

The folly of Johnson's logic is apparent at once. I invite him and all his atheist friends to step outside and gaze up at the sun and stars in the heavens. **God's lights are on—He's home!**

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. (Psalms 19:1-3)
Not only is God home, He is also actively involved in this universe He created, holding it all together.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. (Col. 1:16-17)

Not only is God "at home," and involved with the universe, but He is also involved with the people in the universe. People still feel guilt and anxiety when they do wrong; that is because God is still actively involved with His creatures, drawing—but not forcing—they back to Himself.

The Root of Atheism

Are there reasons to believe in God's existence? Of course there are (as was just demonstrated), but Johnson has already let us know that the atheist has chosen to not accept them even before he hears them. Writes Johnson, "The atheist, for his part, does not necessarily offer an explanation; he simply does not accept the theist's explanation." So no matter what evidence the theists gives, the atheist does not even give it serious consideration because he is "willingly ignorant" (2 Pet. 3:5). The important question is, Why does the atheist so desperately want to reject God as the explanation of the universe and morality?

People become atheists for one reason only: they love of vile sins which they know God says makes them worthy of receiving the death penalty. Most atheists are homosexuals or have indulged in other gross immoralities. At the least, there is some sin which they love and do not want to give up. Atheism is their attempt to free themselves from the awful guilt and fear resulting from such sins. If there is no God, they reason, then there is also no sin or judgment. The fact that when atheists want their speech to have great force they interlace their profanity with such Bible words as "God," "Jesus Christ," "Hell," and "Damn" shows that deep down inside they know God is. Oh, but how they hate Him! How they wish He would go away and quit bothering their consciences! How they want to drive His promise of eternal judgment from their minds!

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath showed it unto them. 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: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Rom. 1:19-32)

Why Atheists Are Fools

God says that a person who chooses not to believe in God is a fool: "The fool hath said in his heart, There is no God" (Psalms 14:1). Webster's Dictionary defines a fool as "a person with little or no judgment,

¹⁰⁹ Johnson, *Atheist Debater's Handbook*, 14–16.

common sense, wisdom, etc.; a silly person; a simpleton.” A simpleton is “a person of weak intellect; someone who is easily fooled.”

Atheists Reject the Key of Knowledge

Atheists are fools because they have rejected the only basis of knowing anything. They are not atheists because they are fools; rather, they are fools because they are atheists. When God calls atheists fools, He does not mean that they have low I.Q.'s or that they cannot learn facts. Why some of them hold doctorates from leading universities, and their heads are filled with megabytes of data. But their closed-minded refusal to even consider the possibility of God's existence, much less anything God has revealed to them in His Word, makes them incapable of logically and scientifically analyzing data so as to arrive at valid conclusions. They are “ever learning, and never able to come to the knowledge of the truth. . . . so do these also resist the truth: men of corrupt minds, reprobate concerning the faith” (2 Tim 3.7-8).

Please stop and consider the implications of this Bible verse: “**The fear of the LORD is the beginning of knowledge**” (Proverbs 1.7). If this verse be true then how can we with good conscience allow our children to be taught that the Theory of Evolution with its atheistic implications is true? Since atheists don't even believe in God, much less fear Him, they have no beginning for knowledge. This fact is clearly seen in one of the atheist's basic principles—the contradictory idea that “the only absolute is that there are no absolutes.” This idea (which is necessary if one is to reject the *absolute* God) is found over and over again in atheist writings. For example, “Humanism,” says atheist/Humanist Sir Julian Huxley, “will have nothing to do with Absolutes, including absolute truth, absolute morality, absolute perfection and absolute authority.”¹¹⁰ Since the atheist believes nothing to be absolutely true, he has no firm foundation upon which to base knowledge. Look up the word knowledge in your dictionary and you will find that to know something is to be sure of it. The atheist believes one can not be absolutely sure of anything; therefore the atheist can know nothing for sure. Therefore, a humanist education—a know nothing education—is really no education at all.

Logically, there cannot be an absolute that there are no absolutes. However, even atheism's absurd principle that there are no absolutes proves atheism wrong. For if there are no absolute truths, then it must not be absolutely true that there is no God. Therefore God must be.

In chapter two of the *Atheist Debater's Handbook*, Johnson says, “Ignorance [of the natural causes of puzzling phenomena] is not a good reason to believe that God exists.”¹¹¹ But Johnson fails to apply this same logic to himself: ignorance is not a good reason to believe God does not exist. Instead Johnson declares, “The atheist may claim to know that God does not exist because no good reason has been given to support the belief that He does” even though neither has good reason been given to support the belief that God does not exist! With this declaration Johnson has actually inadvertently admitted that the atheist presupposes that there is no God before examining the facts. He *wants* to interpret nature as disproving God, so he refuses to give the evidence its logical conclusion. Johnson's declaration also proves that atheists are dishonest, for they claim to “know” something for which they have no evidence whatsoever. An agnostic can at least be honored for admitting lack of knowledge, but atheists dishonestly claim to know something they do not know. Their lie is true, they think, simply because they want it to be true.

We should also point out to Johnson that if “Ignorance [of the natural causes of puzzling phenomena] is not a good reason to believe that God exists,” then it is logically just as true that ignorance of the natural cause of puzzling phenomena is not a good reason to believe that Evolution exists. And we might also point out to Johnson that it is not the puzzling phenomena that causes Christians to believe in God, but rather the fact that all the evidence is in the Christian's favor.

¹¹⁰ Julian Huxley, *The Humanist Frame*, 14.

¹¹¹ Johnson, *Atheist Debater's Handbook*, 23.

Atheists Confuse Faith With Science

Atheists are fools because they refuse to differentiate between faith and science. Specifically, they confuse the theory of Evolution with science, when it is in reality a faith doctrine of the Satan-designed religion called Humanism, and is without one shred of scientific proof. No one has ever observed dead matter spontaneously turn into living beings, yet atheists insist that this has happened. Science demands observation; so the idea of spontaneous generation is pure faith, not science. No one has ever observed non-human life birth a human baby, yet atheists insist that this has happened. Science demands observation, so the idea that humans evolved from non-humans is pure faith, not science. Atheists insist that the universe is evolving upward from the simple to the complex without the help of a designer of high intellect, yet such evolution has never been observed. Since the upward evolution claimed by atheists has never been observed and is just the opposite of what actually *is* observed, it must be recognized as an unscientific, blind faith of people who refuse to open their eyes to the plain facts of nature which are screaming at them from every corner.

Atheists Ignore Evidence of Divine Judgment

Atheists are fools because they willingly are ignorant of the evidences of Divine judgment upon past God-rejecters. Only a fool would scoff and laugh at He who gives to all creatures life and breath and takes it at His will. Only a fool mocks his Maker. Only a fool spits in the face of the Almighty God, who drowned every unbeliever on the face of the earth in the days of Noah, then cast their souls into eternal Hell. Only a fool can notice fossils inland and high upon mountains, massive layers of sedimentary rock everywhere, and huge glaciers slowly melting away without at least acknowledging that there might have been a universal flood!

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Pet. 3:3-10)

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. (2 Pet. 2:4-9)

How To Know the God That Is

All that atheism offers in the here and now is “the pleasures of sin for a season” (Heb. 11:25). It offers nothing for the hereafter except the prospect of eternal punishment in the Lake of Fire if it should be wrong—which it is.

Christianity, on the other hand, offers immediate knowledge that it is true. It is not only possible to know God is, it is also possible to know the God that is. In a prayer to God the Father, Jesus Christ said: “And this is life eternal, that they [believers] might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). True Christianity is not just pie in the sky by and by when you die. True faith in the gospel of Jesus Christ results in immediate—*right now*— knowledge that the Bible is true, that God is, and in knowing God. Yes, faith must precede knowledge, “for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). But the promise of salvation, for-

givenness, reconciliation, and everlasting life is fulfilled instantaneously at the moment we place our faith in the Lord Jesus Christ. At that moment a miraculous change called the “new birth” takes place in our inner man, and the Spirit of God “beareth witness with our spirit, that we are the children of God” (Rom. 8:16). At that moment we no longer just *believe* God is, we *know* He is!



"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. " Gen. 1:14-15)

“And even as they did not like to retain God in *their* knowledge, God gave them over to a **reprobate mind**, to do those things which are not convenient...” (Romans 1:28)