

## THE FOLLY OF ATHEISM & OF EVOLUTIONARY THEORY

The fool says in his heart there is no God.

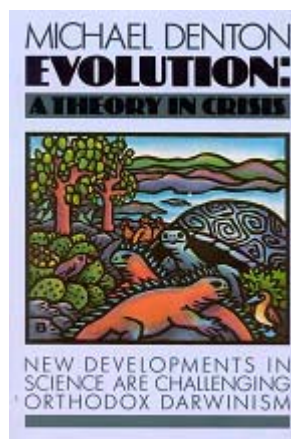
Ps. 14 : 1

The first thing to understand about atheism is that it is a belief system rather than a position arrived at through rigorous intellectual analysis. Atheists say they rely on facts and criticise the religiously inclined for believing in what they cannot see. But they are highly selective of the facts on which they rely and ignore the fact that much of human reasoning is based on what we cannot see. In truth their position is based less on reason than on prejudice. They cannot allow that there is a God and they will use any pretence at reason to justify the exclusion of the possibility.

At the root of the atheist's stand is the materialist denial of the existence of what the senses cannot detect, the immaterial and incorruptible. The disposition to subjectivism aids the materialist's inclination, for if a majority of the population think there is no truth in the assertion of the existence of things immaterial he feels vindicated for, surely, a majority cannot be wrong !

A man may be an atheist at two levels, the theoretical level or the practical. The majority are practical atheists who may admit to a feeling there is a God but they never allow concern over the issue to affect them unduly or to trouble their attitude to life or moral conduct. A commentator in America in the 1960s remarked how many there were who lived in cheerful ignorance of the eternal. That insouciance has reached epidemic proportions.

Let us look at the chief impediment to the reasonable arguments for God's existence, evolutionary theory.



*Evolution : A Theory In Crisis*, Michael Denton, London, 1985

### *Evolutionary Theory*

I. The materialist shies away from any view of reality which hints at any other cause than matter *simpliciter* rendering *this* thing different from *that*. He will acknowledge that a different plan or formality operates when materials—wood, glue, screws—are determined by their builder to be a table rather than, say, a ladder or a little boat. He will even admit that the thing the builder produces is the

plan or form *realised*—i.e., made real. But he will not allow this analysis to extend to natural things such as a tree, a dog or a man. Why not ?

The reason he will not do so is that the *form* of a thing follows necessarily on the *end* for which it exists. As the end (the final cause) a bridge serves differs from that which a ladder serves or that which a boat serves, so does the form (or plan) of a bridge differ from the form (plan) of a ladder and from the form of a boat. In other words, the *formal* cause of a thing necessarily implies a *final* cause and follows that cause. This is true of a tree, of a dog and of a man no less than of a bridge, a ladder or a boat. But—here is the stumbling block—if there is an end, *there must be some intellectual being who intends the end*, one who has designed the form of each element of the natural order to achieve its end.

So *form* implies the existence of an intellectual being no less than does the *end* it serves. And, since form does not put itself into matter to produce the natural thing, it also implies an intellectual being who does so just as it is an intellectual being who puts the form into a bridge, a ladder or a boat.

Hence, the form of a thing implies the existence of an intellectual being in three ways ; as establishing the *form* itself ; as intending the *end* the form serves ; and as the *efficient* cause or agent producing the form in matter. And the materialist refuses to accept these implications not because they are unreasonable, but because they offend the prejudice he has against the existence of God.

Here, then, are the grounds on which the materialist feels himself impelled to embrace evolutionary theory. It provides him, or so he thinks, with a reasonable excuse to exclude the possibility of an intellectual being responsible for the world, a being who made him and who will (he might otherwise expect) require of him an accounting for the use he has made of the body and soul he has been given.

If you were to put it to the materialist that bridges, tables and boats are artificial things that appear spontaneously he would look at you askance ; think you a fool. But he is just such a fool for refusing to acknowledge that every natural thing requires a maker no less than any artificial thing.

II. One of the corollaries of the materialist mindset is the confusion of imagination with intellect. Because he can *imagine* the transition of a creature from fish to fowl, from water dweller to land dweller ; because he can *imagine* a blob of inanimate matter being transmuted into a blob of animate matter, he thinks himself entitled to make the intellectual leap of judging *that these transitions have occurred*. He is impelled to this leap of faith because his rejection of the existence of any cause but matter excludes any other possible answer. He cannot admit that two things, a dog and a horse for instance, differ so that what is common to them, matter, is in each case merely passive to the immensely more important substantial principle, *form*, that makes each be what it is.

Science supports the evolutionary push. That this is so is an accident of history. Science might as well have endorsed a metaphysical (rather than physical) analysis of the world and the universe had not stronger influences, religious and philosophical, intervened. Moreover, science was disposed to the materialist analysis by its *modus operandi* which is inductive (proceeding from effects to cause), the opposite of that which characterises metaphysics, the deductive method.

III. In its endeavours to explain the order and subordination and the intricacy and immense

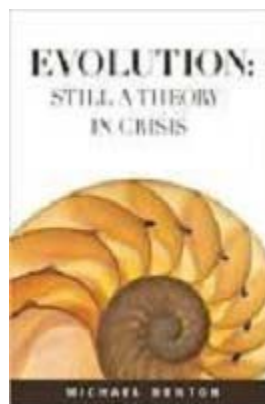
variety of things and the rigidity with which each maintains its species, evolutionary theory appeals to *chance* (blind random process) and to *time*.

But *time* is not a cause. It is a measure, the measure of change or of movement in things. *Chance* is only a cause *per accidens*, its influence reduced to the *per se* causes whose interplay produces the accident. If there are no *per se*, or essential, causes, no *form*, or *end*, or *agent*, there can never be any accidental effects that may result from their interplay. That is, without these essential causes *chance can never operate* ! Careful analysis of its arguments shows that evolutionary theory endeavours, through sleight of hand, to invoke the true causes (form, finality, agent) without admitting their reality or the presence of the intellectual author which each implies.

IV. The most unsatisfying thing about evolutionary theory is that while it pretends to provide an answer to the question of essence (*what-something-is*) it has nothing to say about existence (*that-something-is*). With the insouciance characteristic of materialism, the existence of a thing is taken for granted. Materialism (as subjectivism) began with René Descartes, yet as flawed as was his philosophy, Descartes never ignored the need for an adequate explanation of the existence of things. That something exists in one moment, he remarked correctly, does not mean it will exist in the next.

*To summarise* : Evolutionary theory appeals to the blend of materialism and subjectivism that infects the modern mind but is grounded in atheistic ideology, the mindset *which assumes* there is no God. The ideology confirms the philosophical blend. The philosophical blend confirms the ideology. The blind lead the blind and both fall into a pit.

The theory's refusal to acknowledge any formal constitutive of things leaves its adherents with the unsatisfying conclusion that these are not more than an accidental collection of characteristics with nothing unifying them. Evolutionists are blind to the fact that they are living a contradiction. Whole bodies of science are founded on the the rigidity with which natural things maintain their identity. Yet their principals insist on students' adherence to a theory which asserts there is no such rigour.



*Evolution : Still A Theory In Crisis*, Michael Denton, Seattle, 2016

*Thirty years after he published his criticism of Darwinian theory, New Zealand molecular biologist Dr Michael Denton has repeated his thesis that, at the scientific or experimental level, rational objections*

*to the theory are insuperable. His studies simply confirm at the inductive level what sound philosophy demonstrates at the deductive level.*

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That a man is capable of arriving at the rational conclusion that there is a God and (what follows) that God created him for some end, has been shown over our last few months of lessons. If an atheist can be brought to face three facts which stare him in the face his whole world view would alter for the better. They are :

1. that he did not bring himself into existence ;
2. that he does not keep himself in existence ;
3. that he did not choose to be born a man (rather than a horse, or a dog, or some other creature).

The first was done for him ; the second is done for him continually ; and the third was chosen by someone other than him.

Moreover, nothing comes from nothing. If a man finds himself possessed of intellect, the one who gave it to him (he did not give it to myself) must be at least an intellect too and, indeed, an intellect of immensely greater power than the intellect he enjoys.

These and innumerable other gifts are given to men. They are happy to enjoy the gifts. Why are they so reluctant to acknowledge the Giver ?

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