

THE UNCAUSED FIRST CAUSE

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Atheists have long grasped at philosophic straws in desperate effort to avoid facing the ultimate fact of reality: God. French existentialist philosopher, Jean-Paul Sartre (1905-1980), argued against God, noting that, if everything requires a cause, and if God created everything, then God would have to have caused himself. The Creator would have to be his own creation, which, of course, is impossible.

“The theistic response to Sartre is brief. First, God is not a self-caused Being; He is an *uncaused* Being. A self-caused Being is impossible, but an uncaused Being is not. Second, theists do not hold that every thing is caused, but only that *contingent* things are caused. A Necessary Being does not need a cause, since He exists by His very nature” (Norman Geisler and Paul Feinberg, *Introduction to Philosophy, A Christian Perspective*, pp. 293f.).

As the Hebrews writer put it long ago, “For every house is built by someone, but the builder of all things is God” (3:4, ESV). God is unique in that he is the only one whose very nature is to be. Thus, God instructs Moses to tell Israel, “I AM has sent me to you” (Exod. 3:14). Everything outside God is contingent (i.e. dependent), requiring an adequate cause for its existence. “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (Heb. 11:3). The principle of causation leads inexorably to an infinite, uncaused, Creator. The atheist must be false to his own nature (which was made to seek God, Acts 17:27), false to the overwhelming evidence (the heavens declare God’s glory, Psalm 19:1), and false to right reason (since disbelief is inexcusable, Rom. 1:20). His is a fool’s errand.

