

# According to Bernard Ramm *Varieties of Christian Apologetics*

- ❖ *Systems Stressing Subjective Immediacy*
- ❖ *Systems Stressing Natural Theology*
- ❖ *Systems Stressing Revelation*

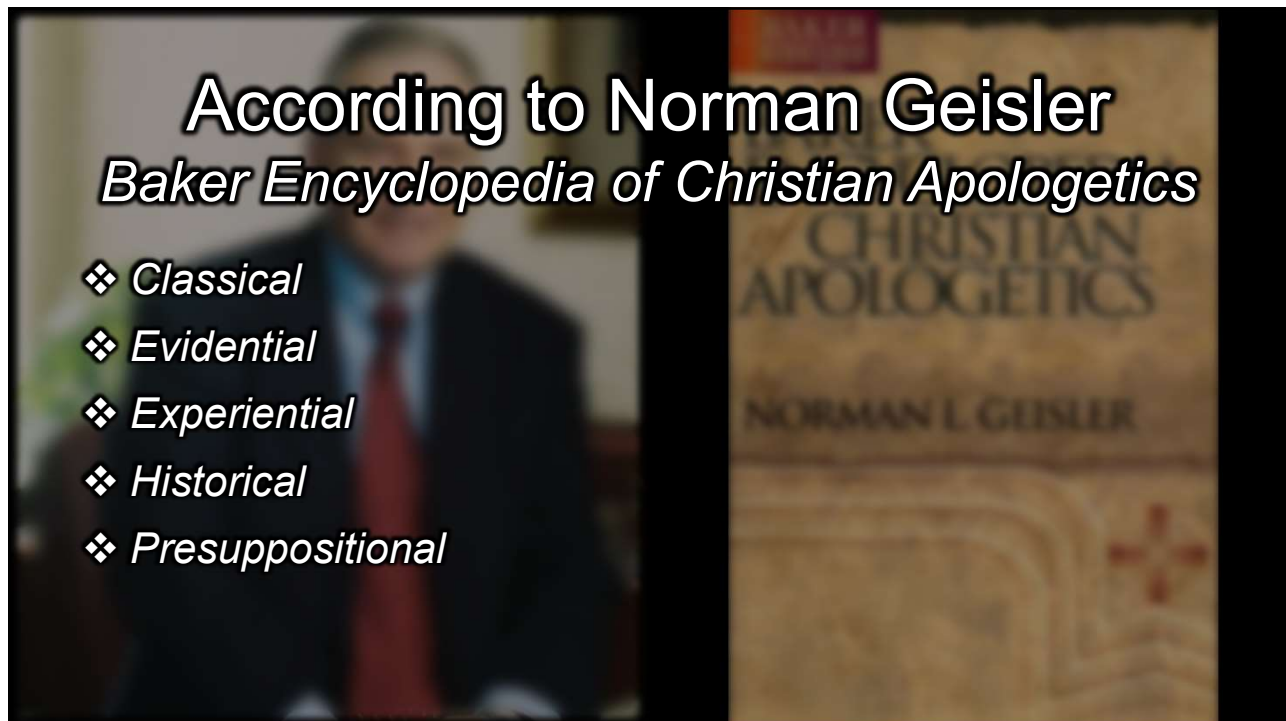
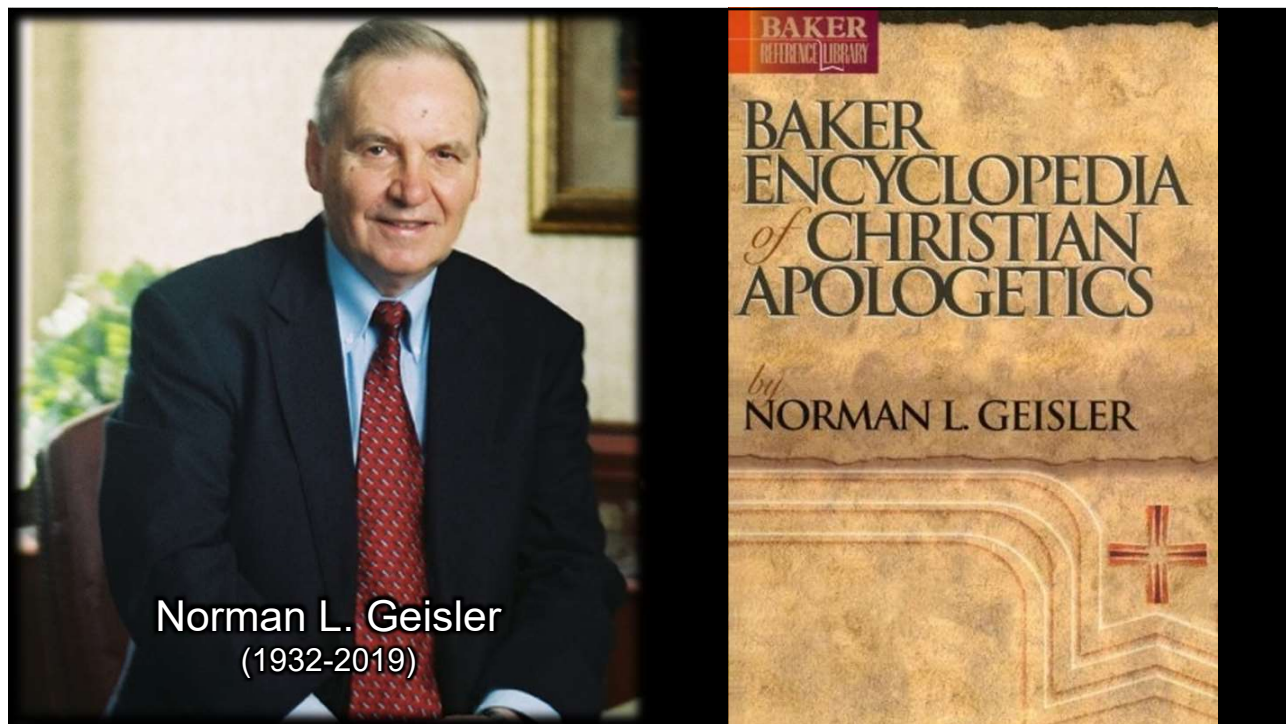


Thomas Aquinas  
1225-1274

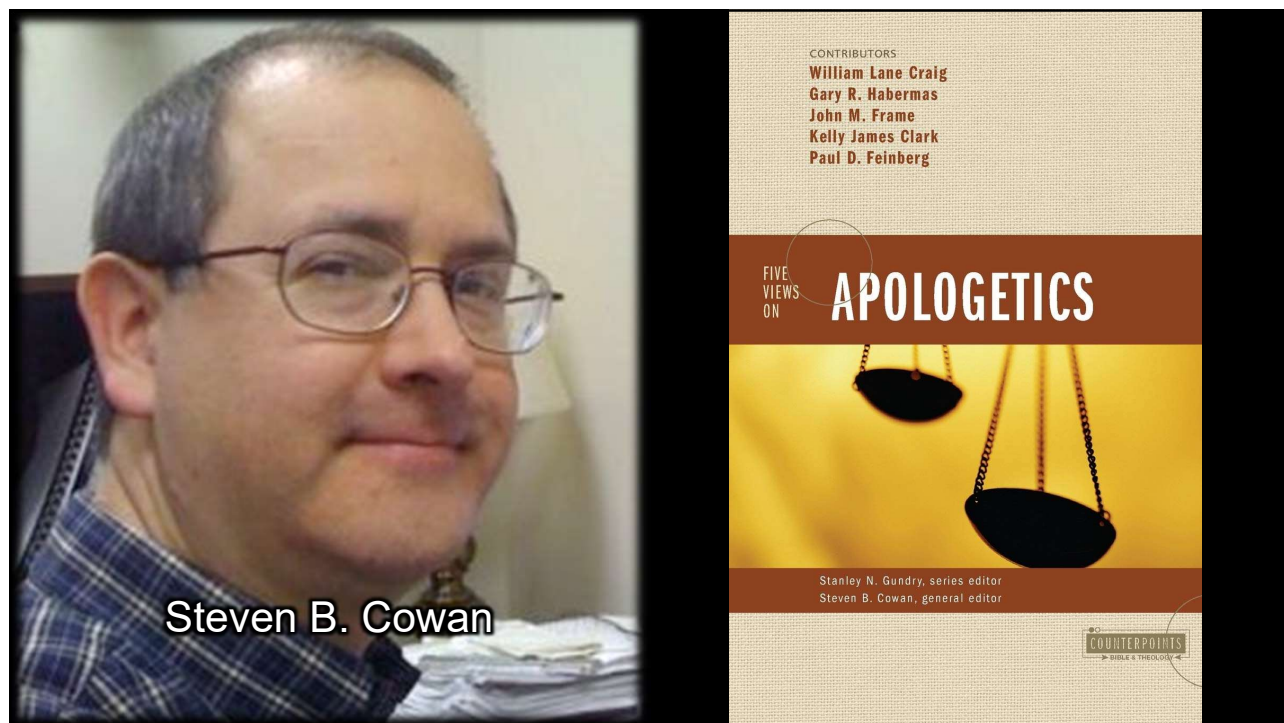
Joseph Butler  
1692-1752

F. R. Tennant  
1866-1957









# According to Steven B. Cowan

## *Five Views on Apologetics*

- ❖ *Classical Method*
- ❖ *Evidential Method*
- ❖ *Cumulative Case Method*
- ❖ *Presuppositional Method*
- ❖ *Reformed Epistemological Method*



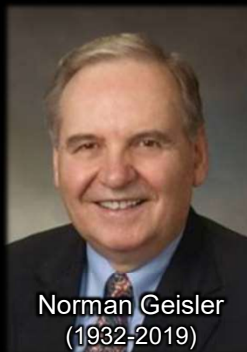
Richard Swinburne



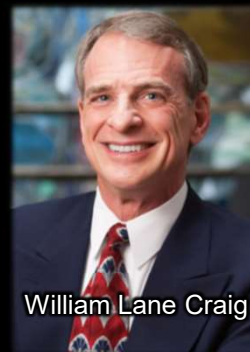
Stephen T. Davis



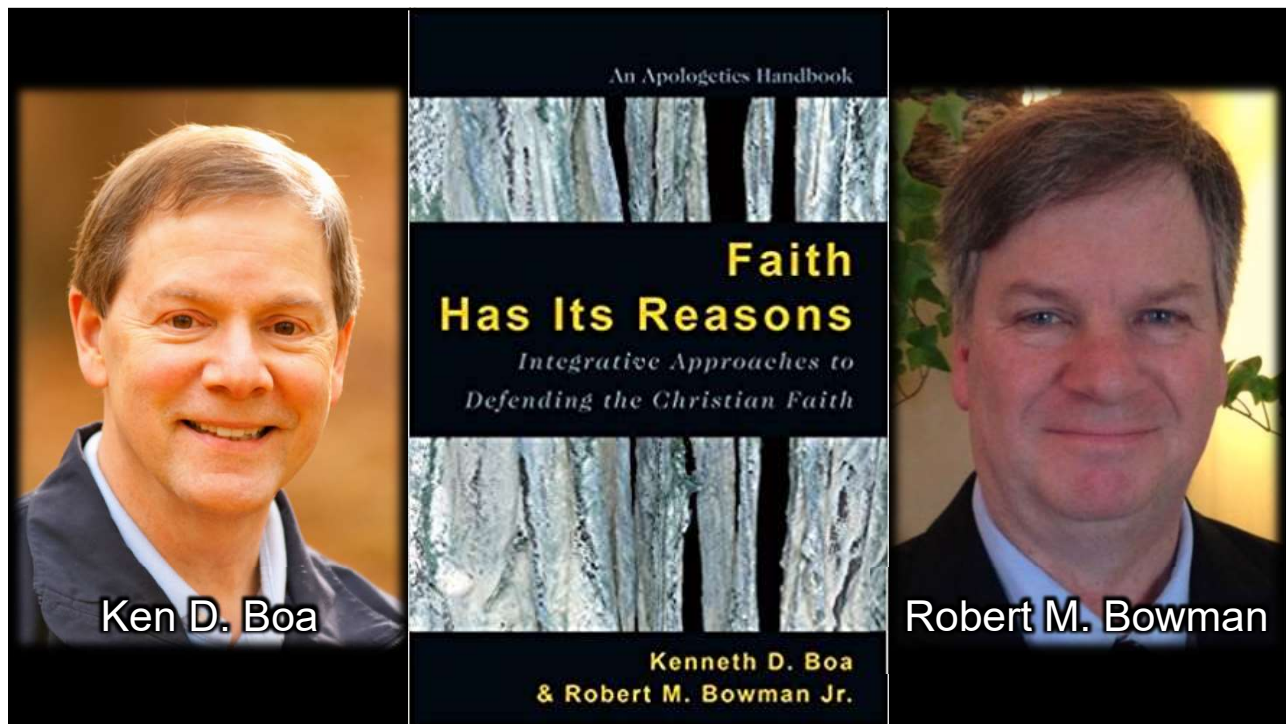
R. C. Sproul  
(1939-2017)



Norman Geisler  
(1932-2019)



William Lane Craig

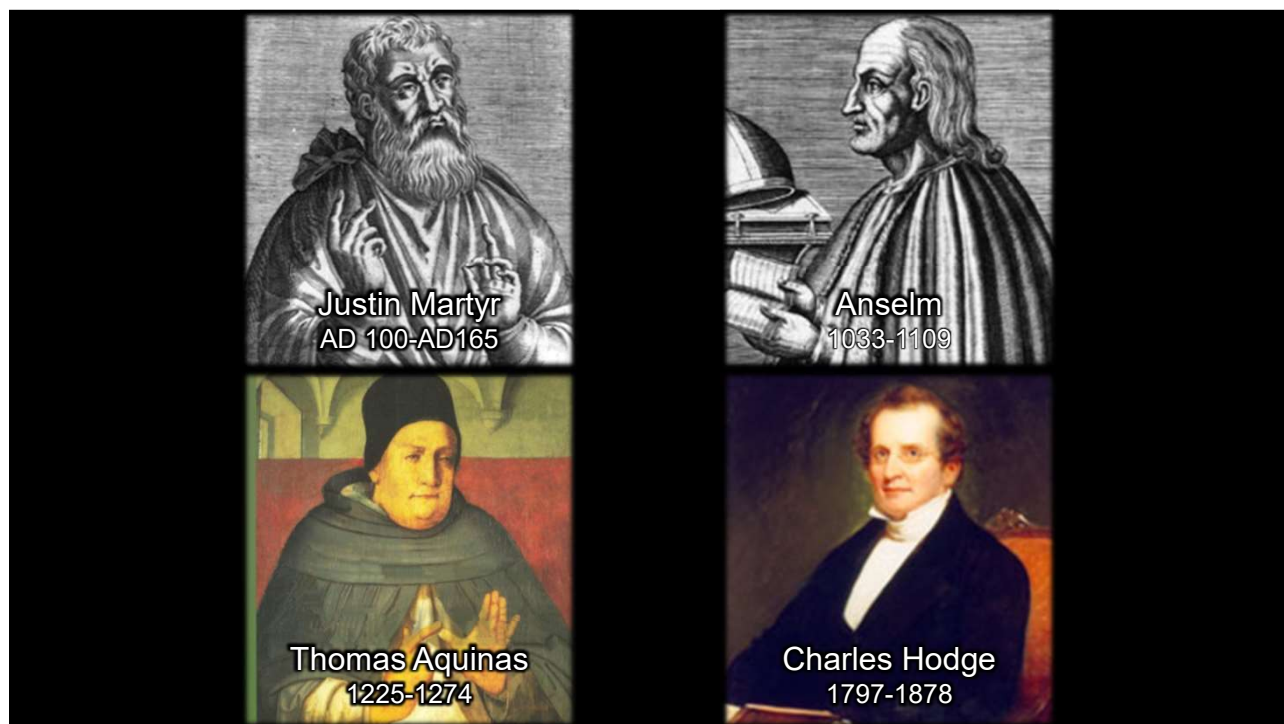


According to Kenneth Boa/Bowman

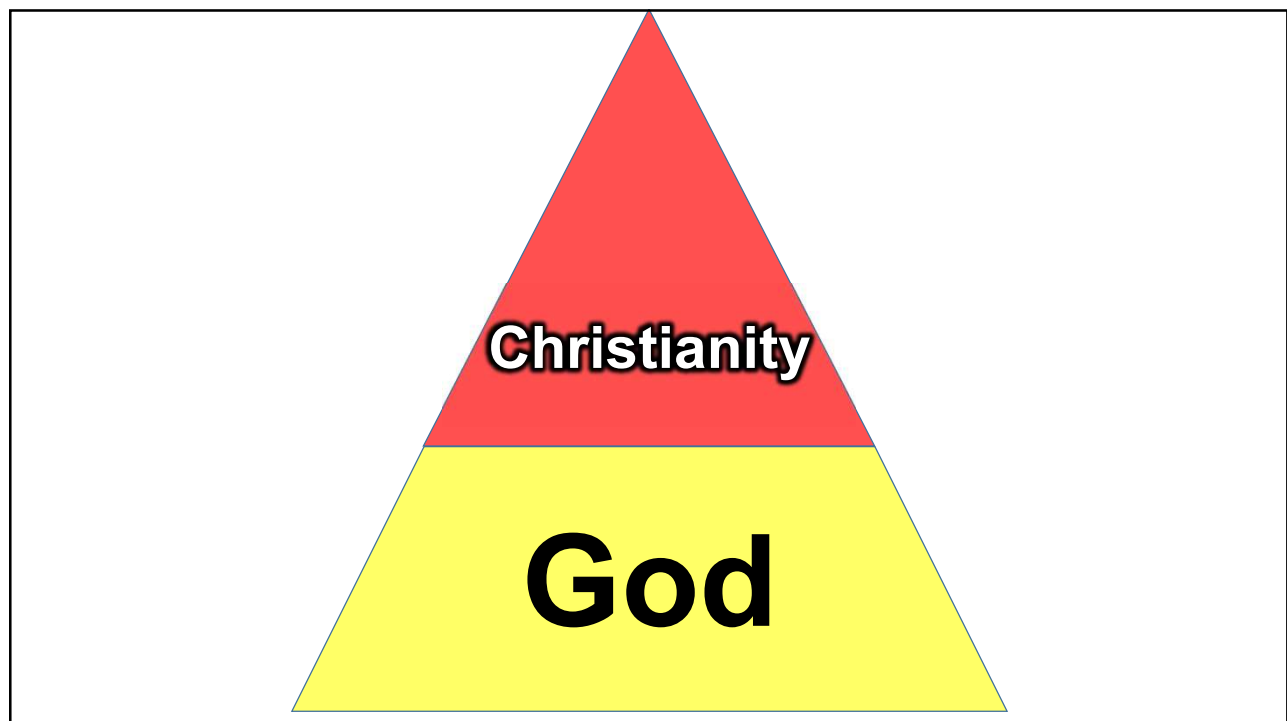
*Faith Has Its Reasons*

- ❖ *Classical (rationalistic) = Apologetics as Proof*
- ❖ *Evidential (empirical) = Apologetics as Defense*
- ❖ *Reformed (authoritarian) = Apologetics as Offense*
- ❖ *Fideism = Apologetics as Persuasion*

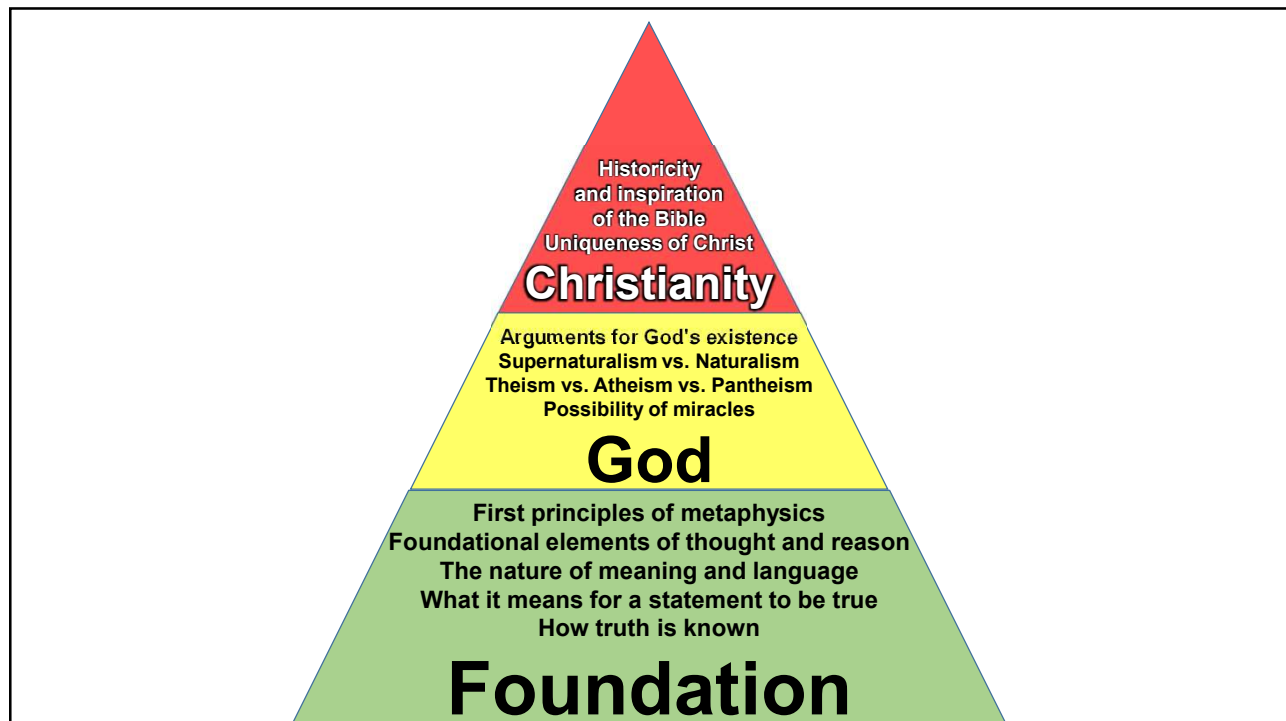




*For some time, the Classical model has been known as the "two step" method.*



*With the increasing influence of bad philosophy, it has become necessary to add an additional step at the beginning.*







### III. The Truth of Christianity

#### A. The Historicity of the Bible

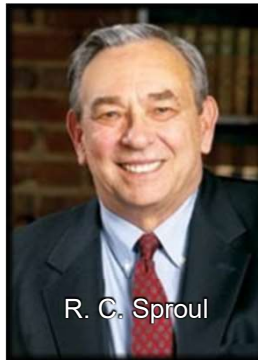
1. Do We Have What They Wrote?
2. Did What They Write Happen?

#### B. What Does the Bible Say About Jesus?

1. Messianic Prophecies
2. Life or miracles/Resurrection
3. Lord, Liar, Lunatic

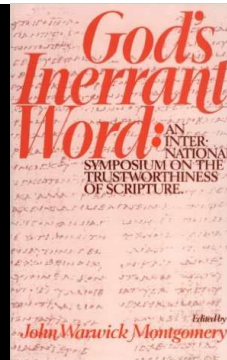
#### C. What Does Jesus Say About the Bible?

1. What Jesus Affirmed About the OT
2. Jesus Pre-authenticates the NT

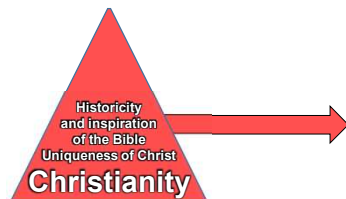


**"The Case for Inerrancy: A Methodological Analysis"**

R. C. Sproul



John Warwick Montgomery



### III. The Truth of Christianity

#### A. The Historicity of the Bible

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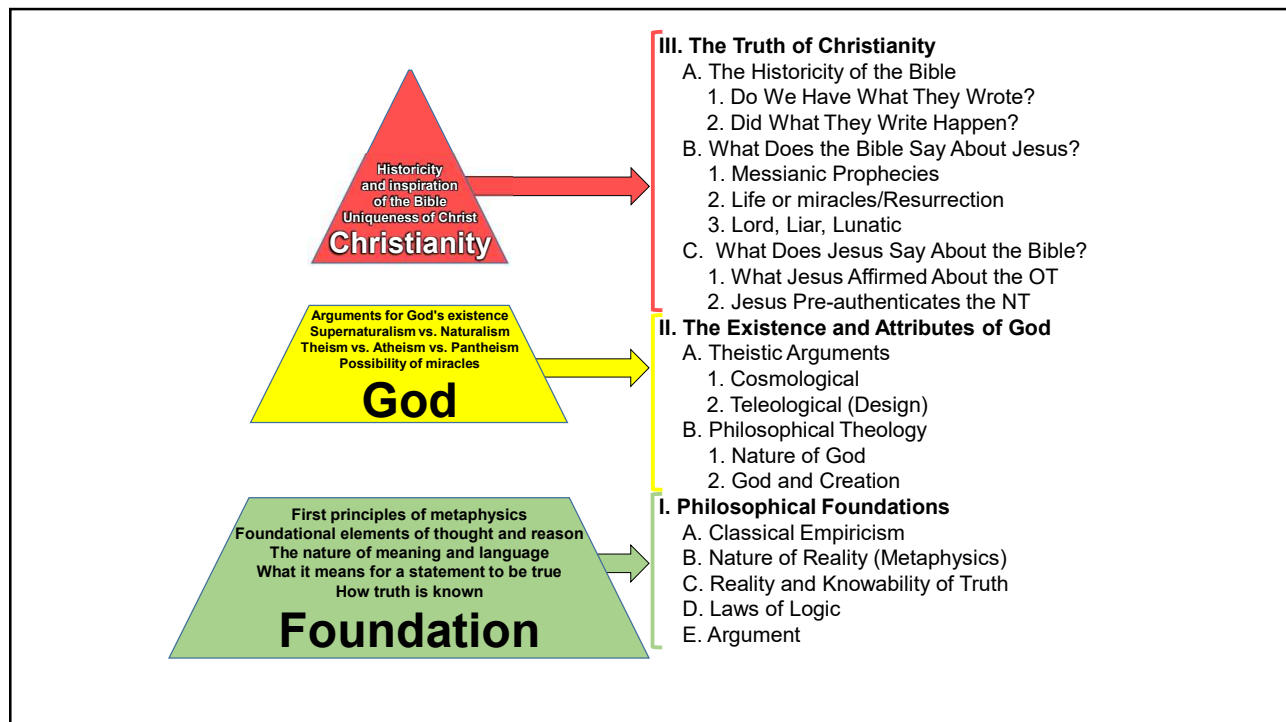
#### B. What Does the Bible Say About Jesus?

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#### C. What Does Jesus Say About the Bible?

1. What Jesus Affirmed About the OT
2. Jesus Pre-authenticates the NT

***It should be observed that this third step in the Classical Model is hardly distinguishable from the Evidentialist Model.***



# A Popular Misconception of Faith and Reason

~~"Faith is believing in something when  
common sense tells you not to."~~





"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, religion was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."



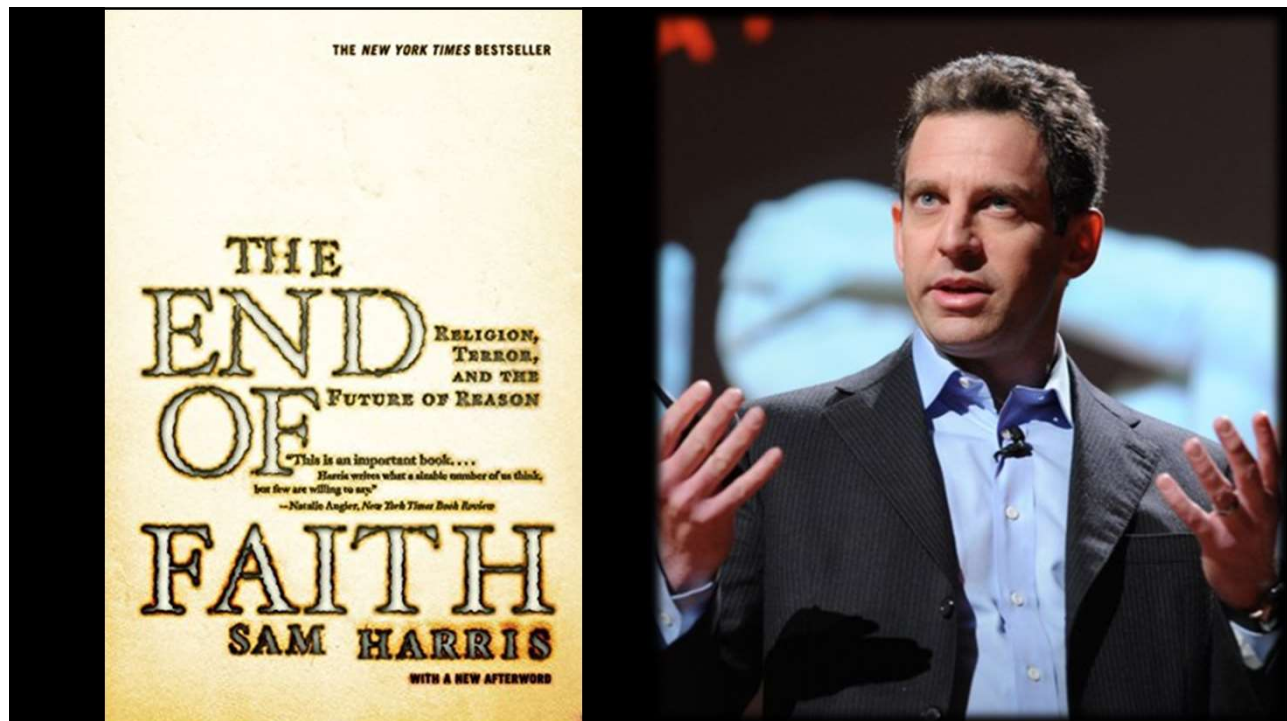
## Faith

opinion  
values  
inner  
private  
emotional  
feelings  
subjective  
religion  
true for me

## Reason

truth  
facts  
outer  
public  
rational  
thoughts  
objective  
science  
true for all

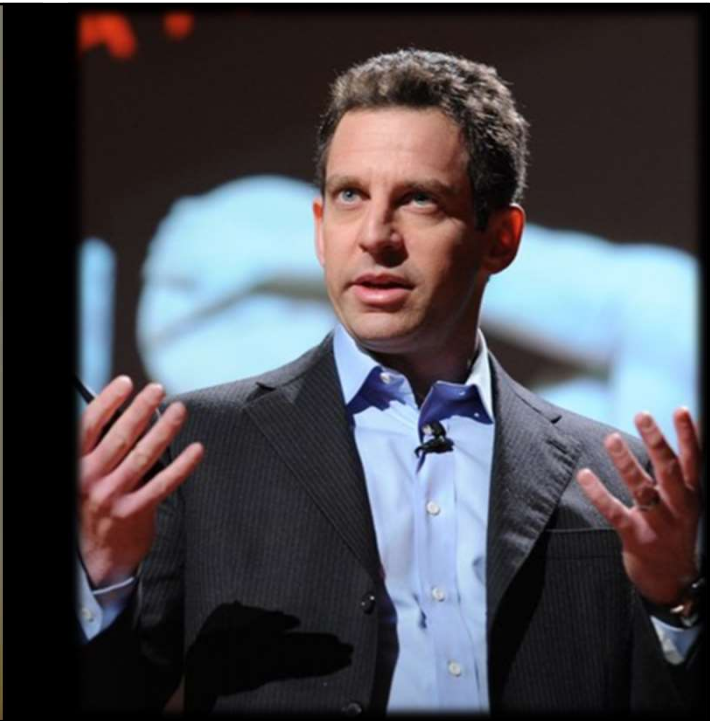
# The New Atheism's Misconception of Faith and Reason





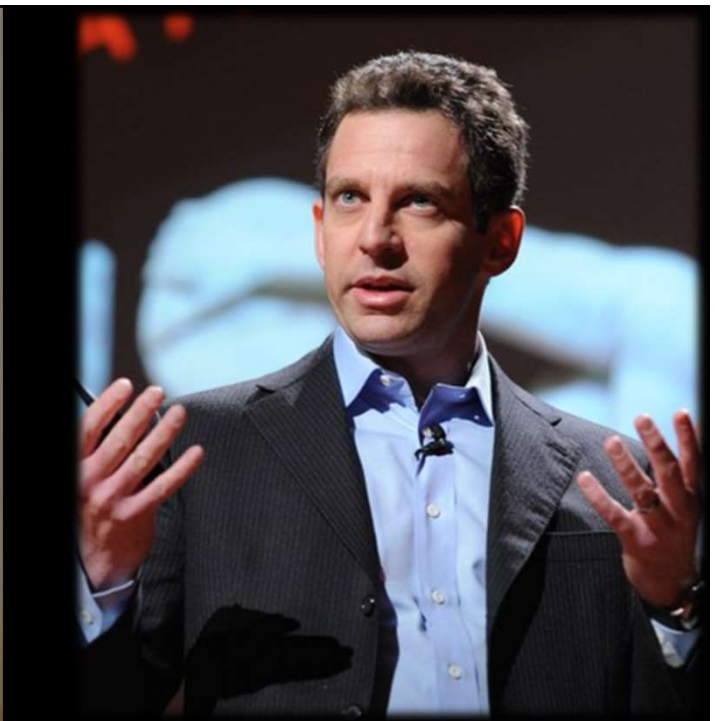
**"Religious faith  
is the belief in  
historical and  
metaphysical  
propositions  
without sufficient  
evidence."**

[Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: W. W. Norton, 2004), 232]

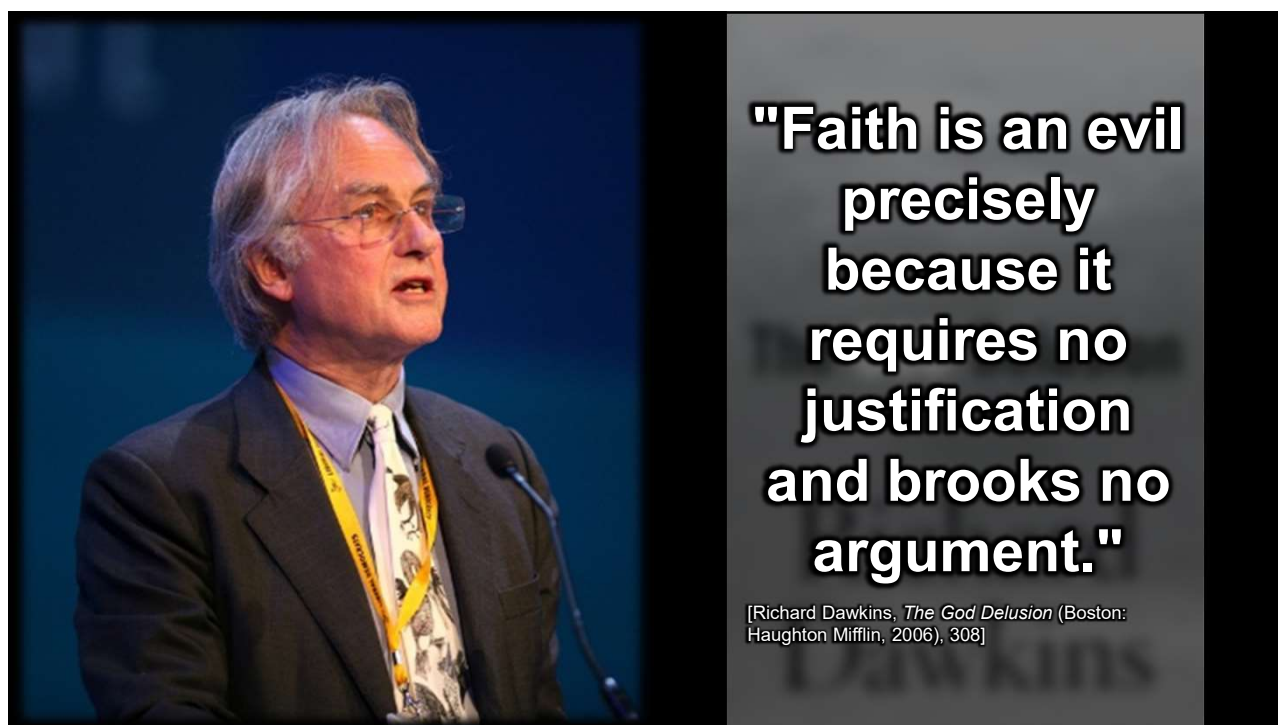
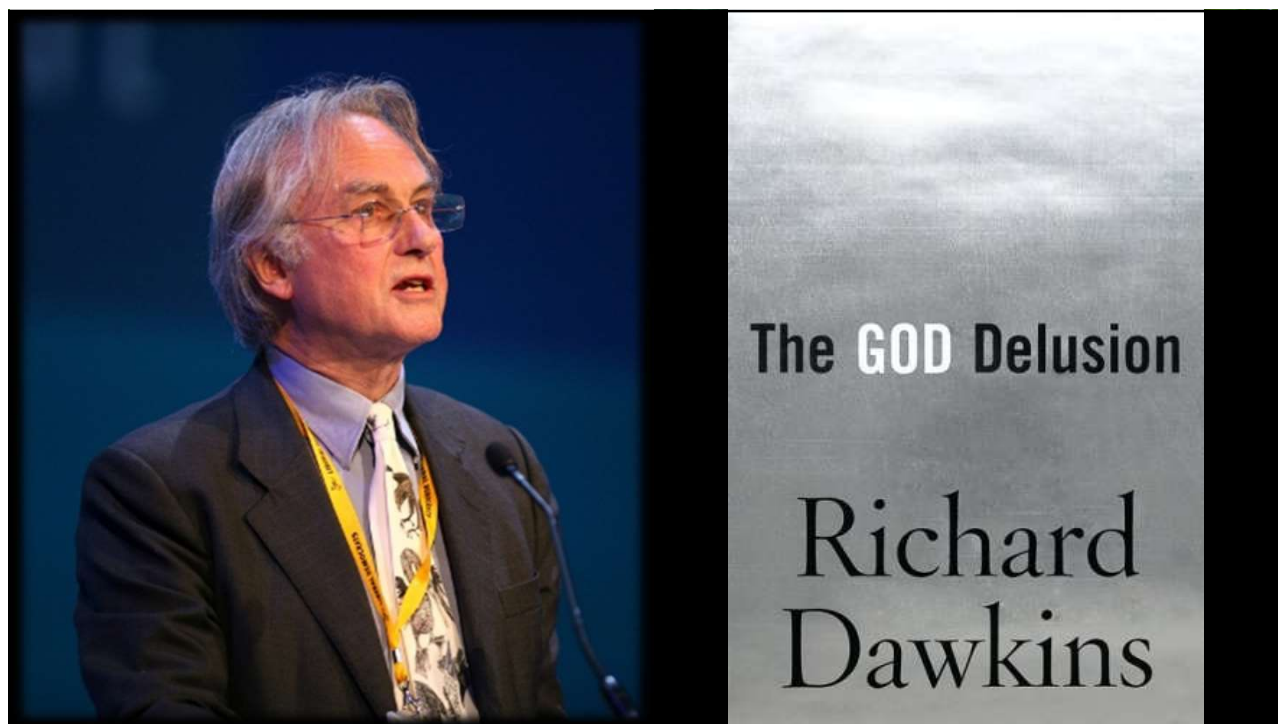


**"Faith is the mortar  
that fills the cracks in  
the evidence and the  
gaps in the logic, and  
thus it is faith that  
keeps the whole  
terrible edifice of  
religious certainty  
still looming  
dangerously over our  
world."**

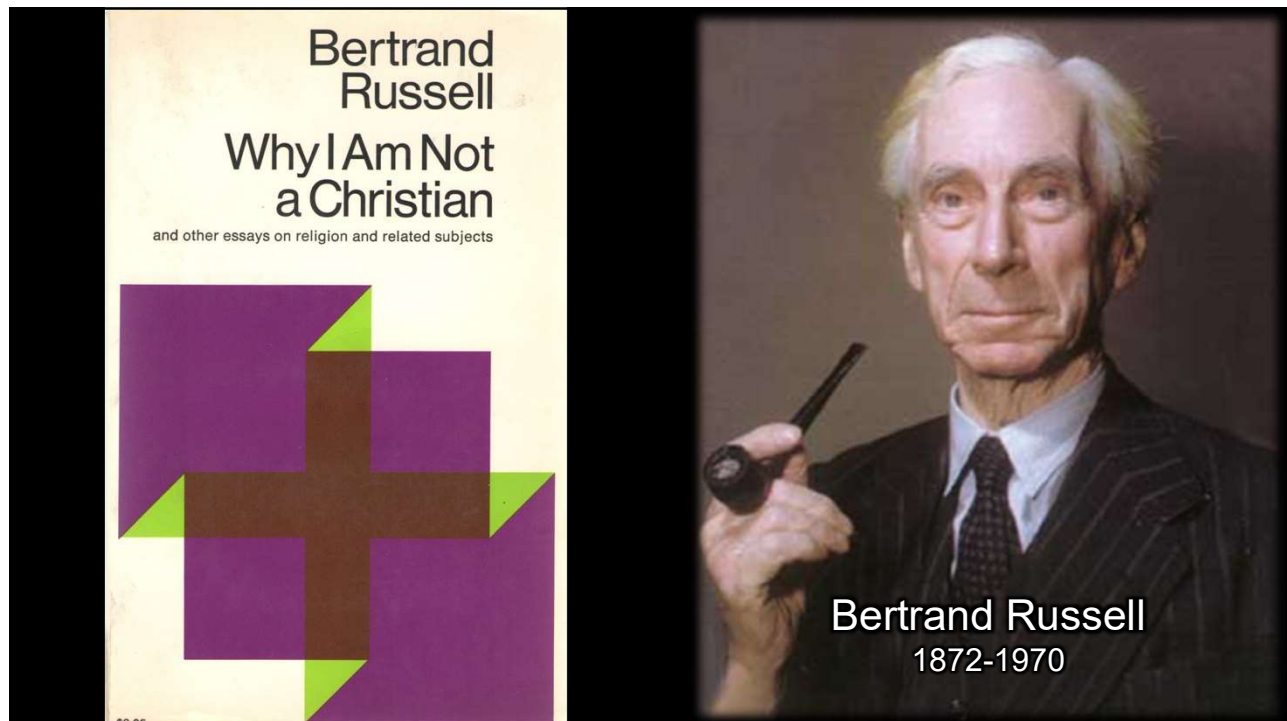
[Harris, *The End of Faith*, 233]





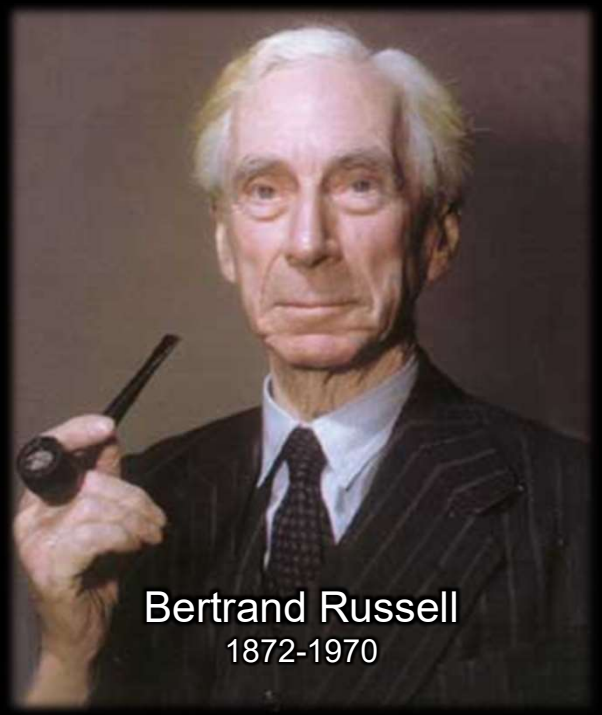


# Other Atheists' Misconception of Faith and Reason



**"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."**

[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]



**Bertrand Russell**  
1872-1970



**George H. Smith**

# **ATHEISM**

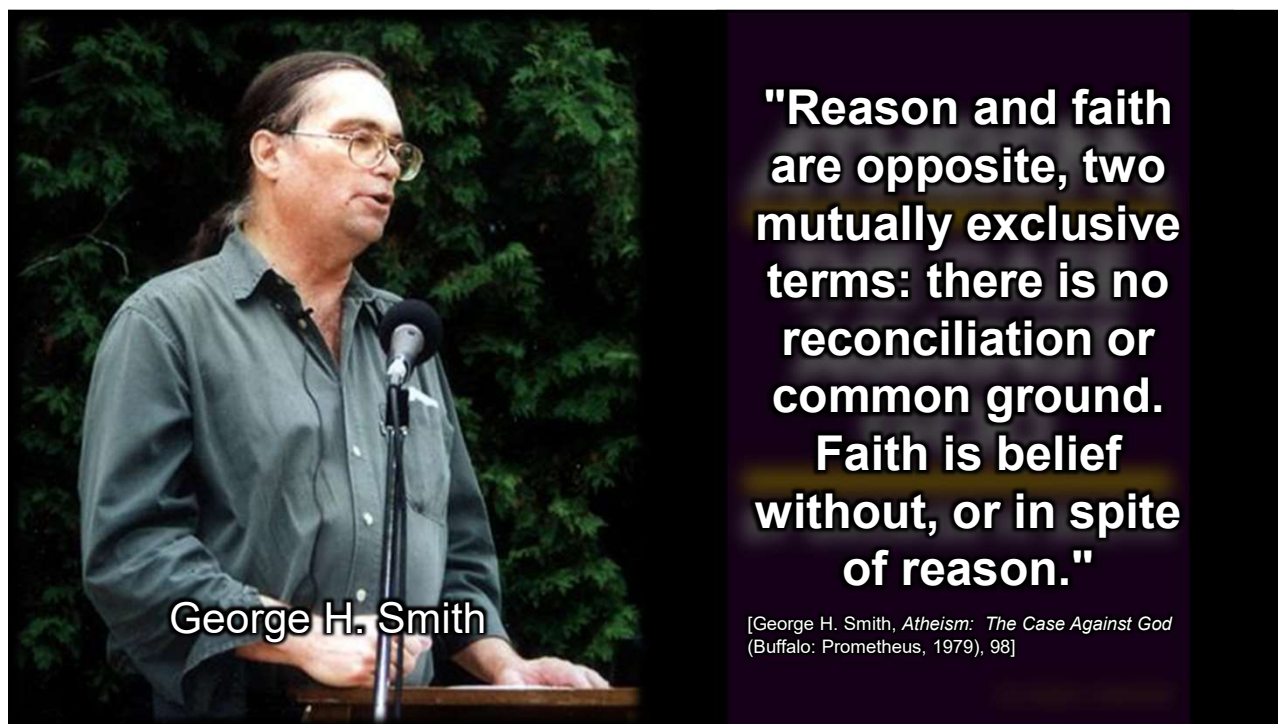
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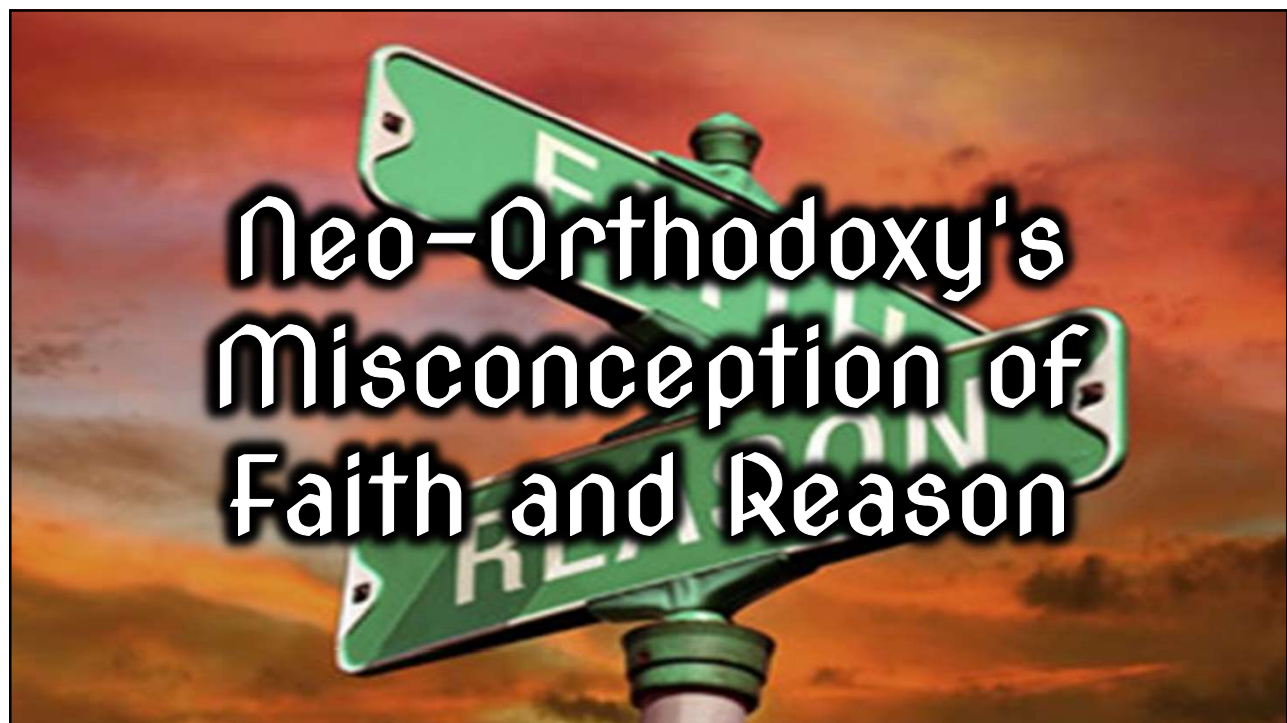
## **THE CASE AGAINST GOD**

**BY GEORGE H. SMITH**

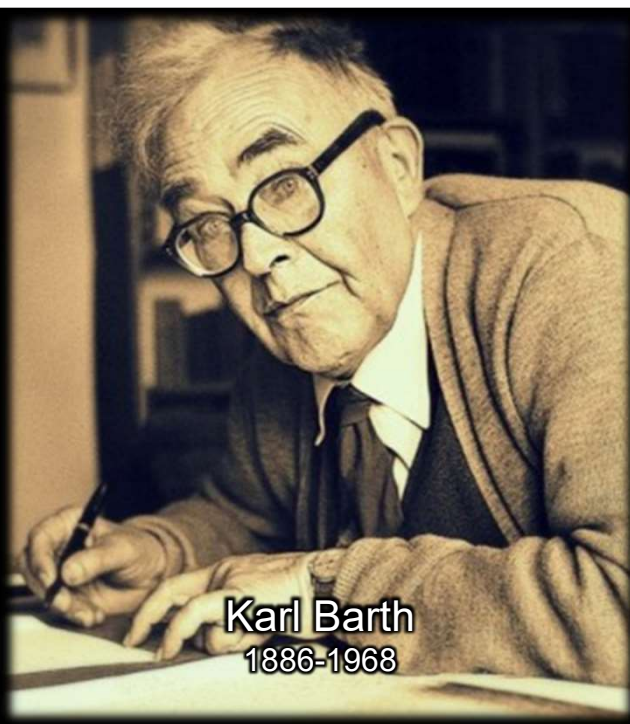
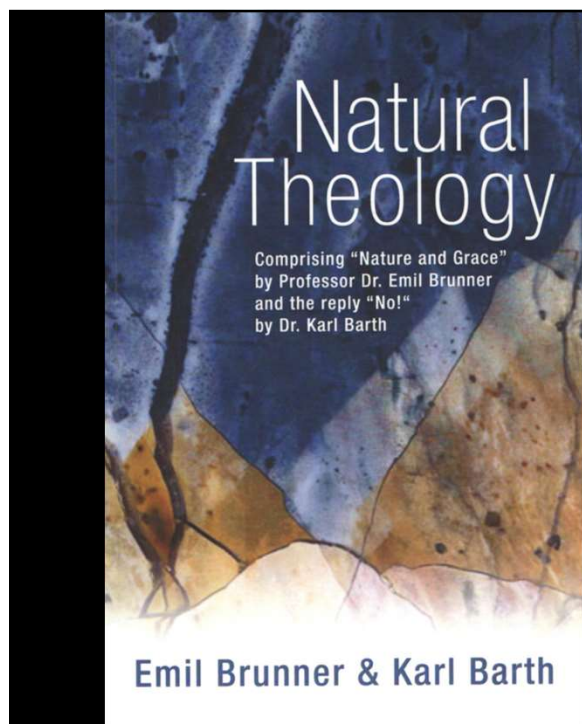
The Skeptic's Bookshelf



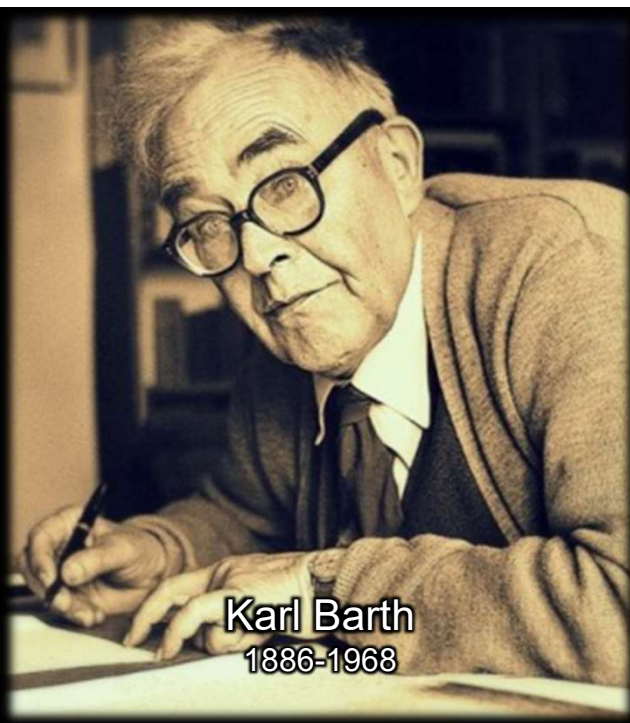
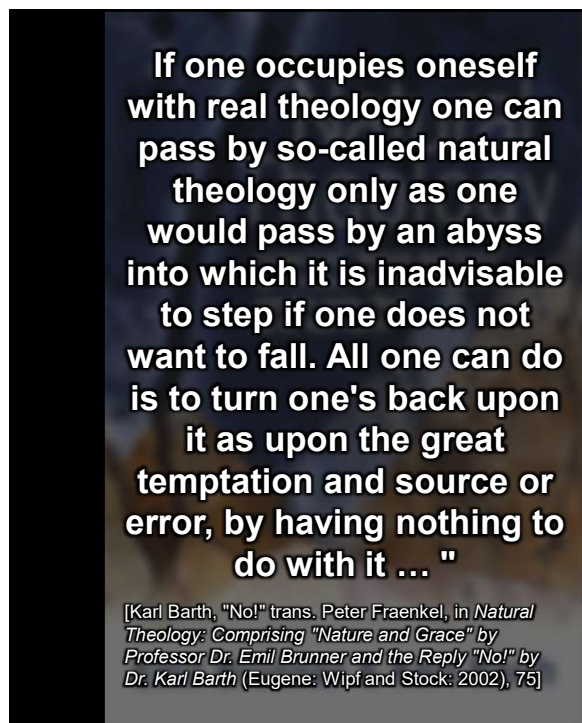






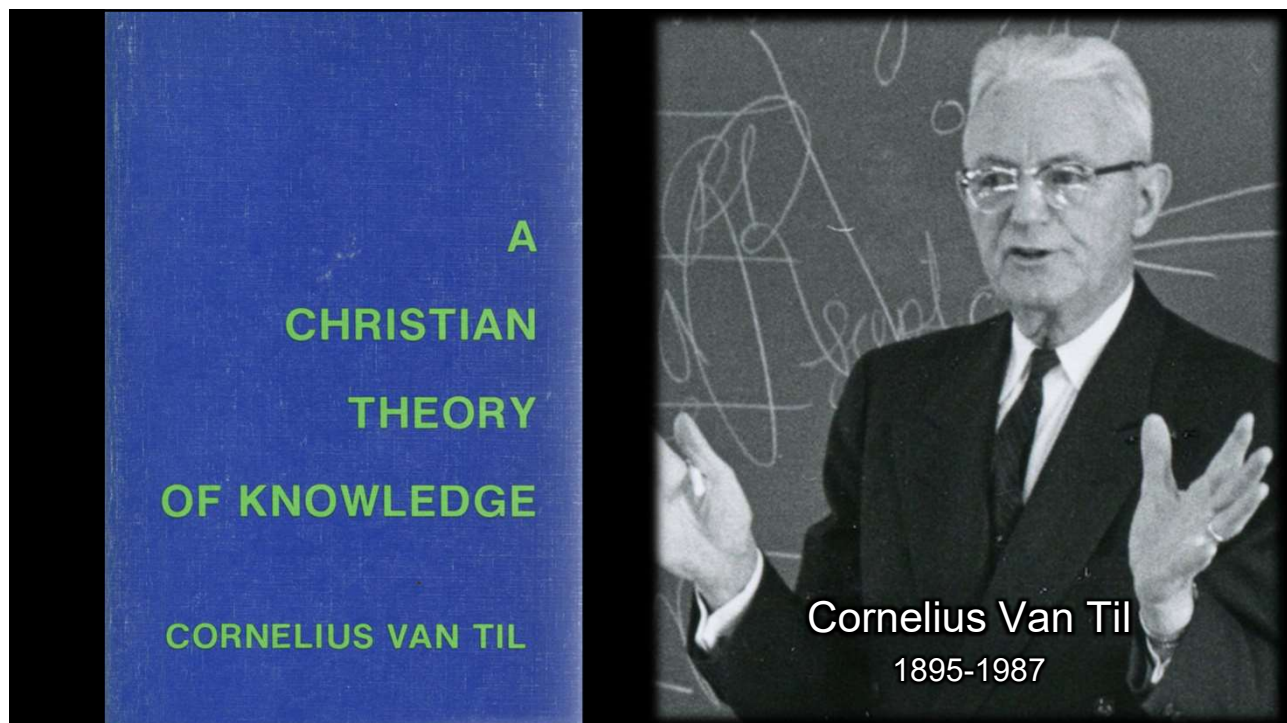
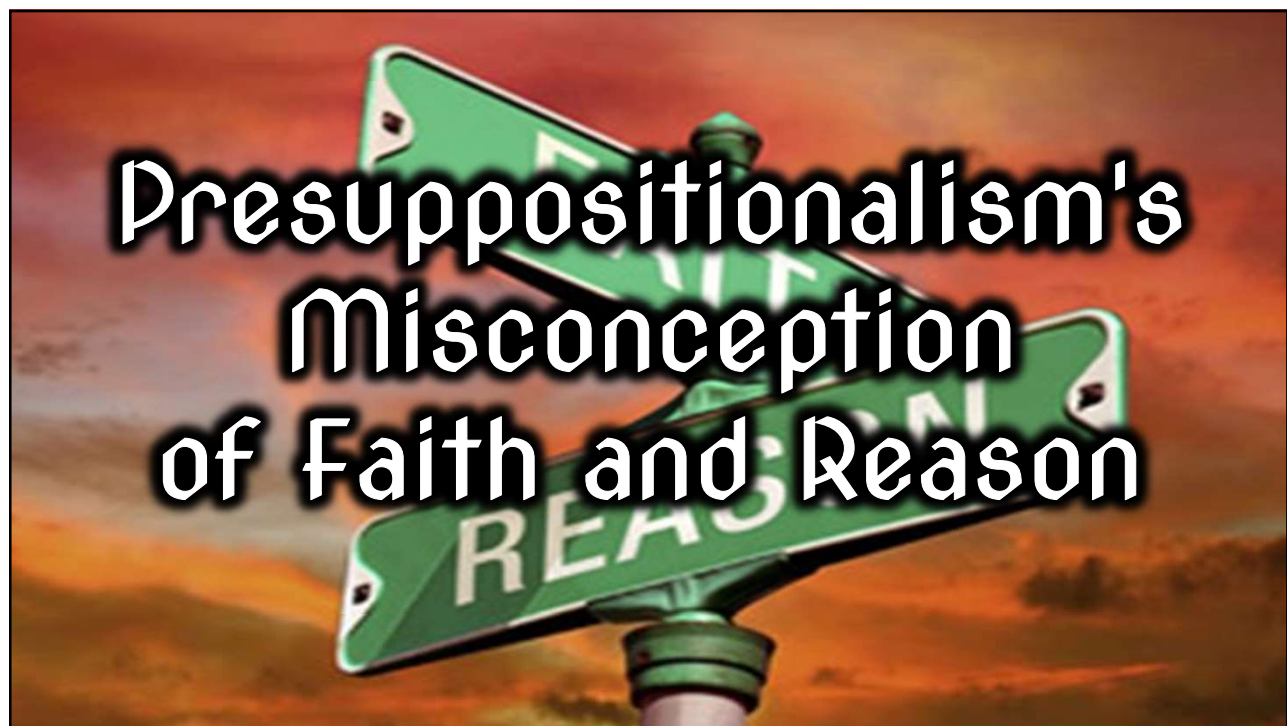


Karl Barth  
1886-1968



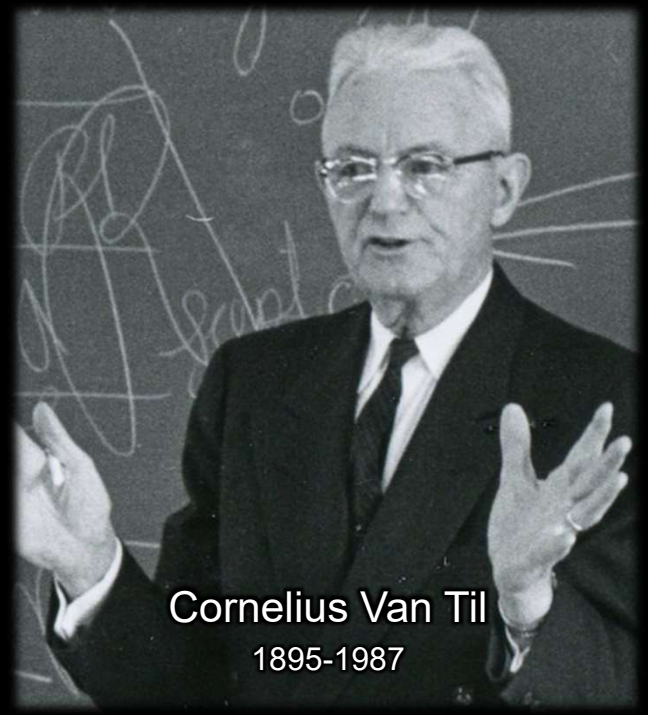
Karl Barth  
1886-1968





**"Reason and fact  
cannot be brought  
into fruitful union  
with one another  
except upon the  
presupposition of the  
existence of God and  
his control over the  
universe."**

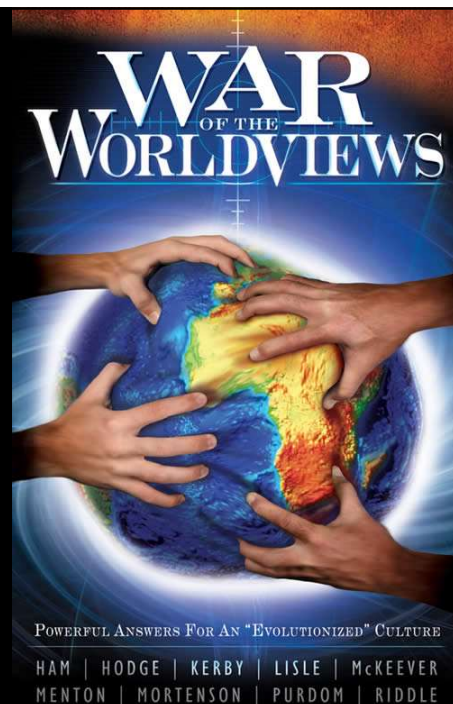
[Cornelius Van Til, *A Christian Theory of Knowledge*  
(Phillipsburg: Presbyterian and Reformed Publishing,  
1975), 18]



**Cornelius Van Til**  
1895-1987



**Jason Lisle**








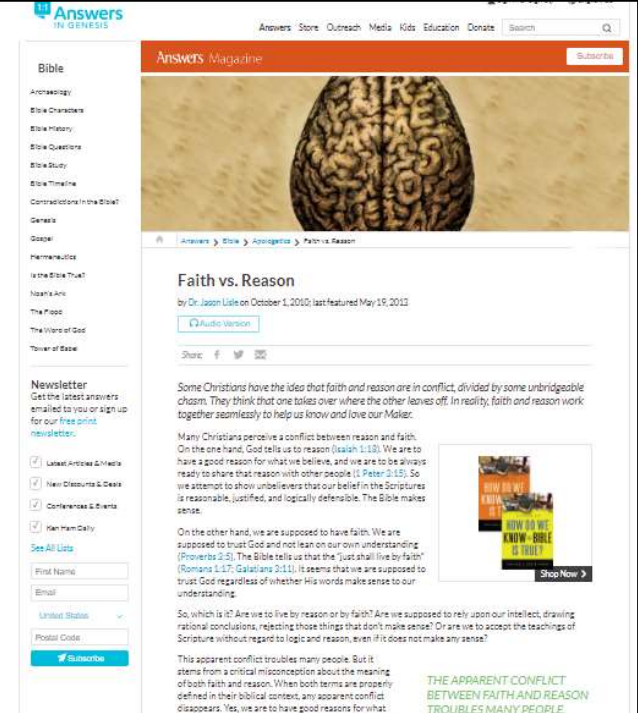
Jason Lisle

**"We all have the same evidence; but in order to draw conclusions about what the evidence means we use our worldview—our most basic beliefs about the nature of reality. ... Ultimately, biblical creationists accept the recorded history of the Bible as their starting point."**

[Jason Lisle, "Can Creationists Be 'Real' Scientists?" in Gary Vaterlaus, ed., *War of the Worldviews: Powerful Answers for an "Evolutionized" Culture* (Hebron: Answers in Genesis, 2005) , 124, 125]



Jason Lisle



The screenshot shows the Answers in Genesis website. On the left is a navigation menu with categories like Bible, Archaeology, and Creation. The main content area features an article titled "Faith vs. Reason" by Dr. Jason Lisle, dated October 1, 2012. The article discusses the tension between faith and reason, citing biblical passages like Isaiah 1:18 and Romans 1:17. It argues that while faith is essential, it should be based on a reasonable understanding of God's Word. The article is accompanied by a thumbnail image of a brain with the word "FAITH" written on it.

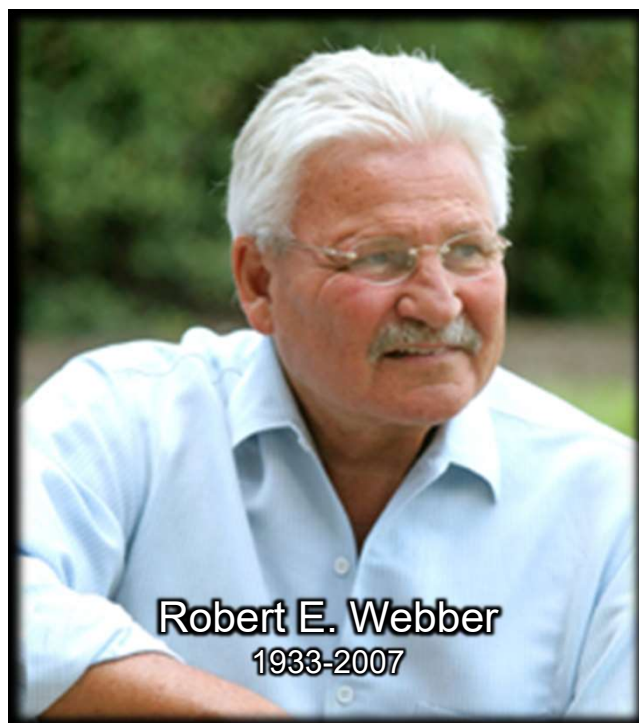




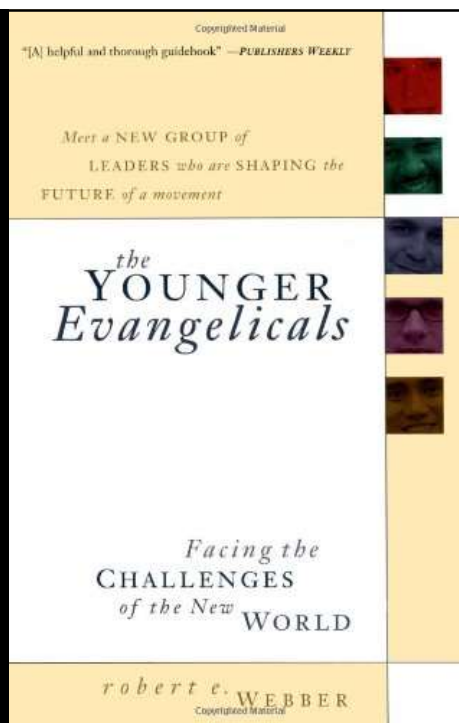
Jason Lisle

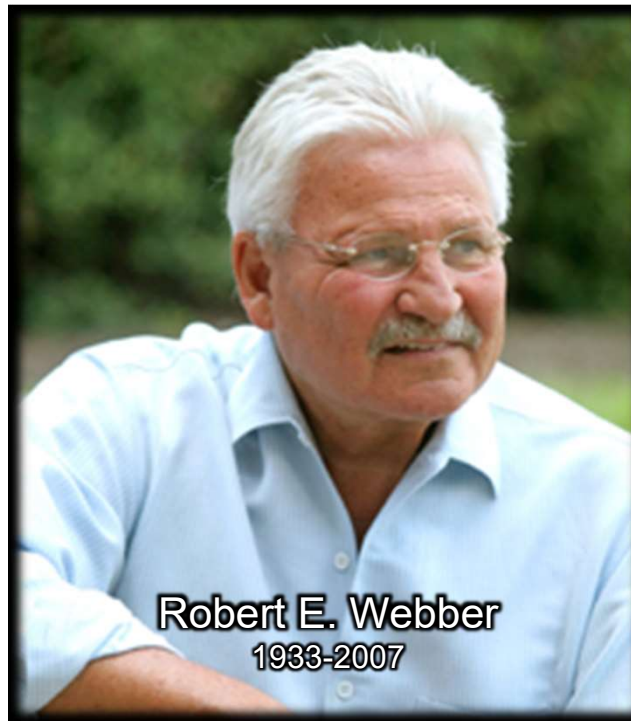
**"Faith is a prerequisite for reason. In order to reason about anything we must have faith that there are laws of logic which correctly prescribe the correct chain of reasoning. Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith."**

[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 09/22/17]



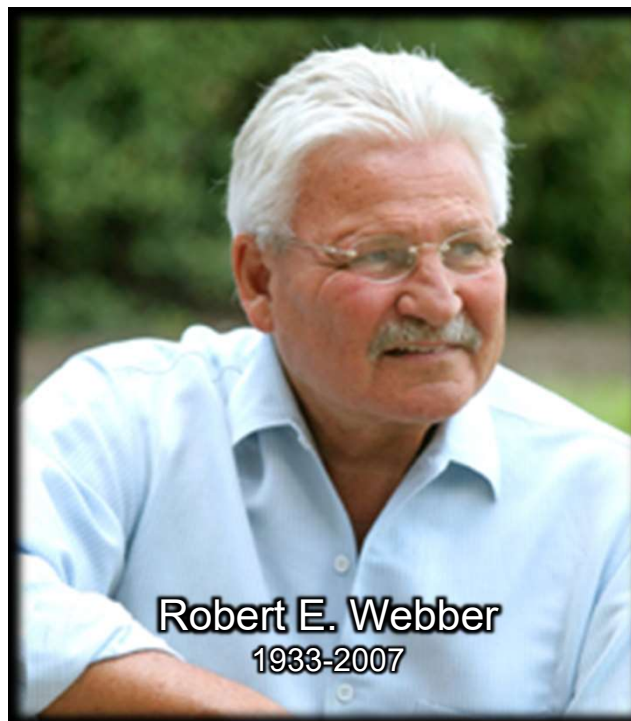
Robert E. Webber  
1933-2007





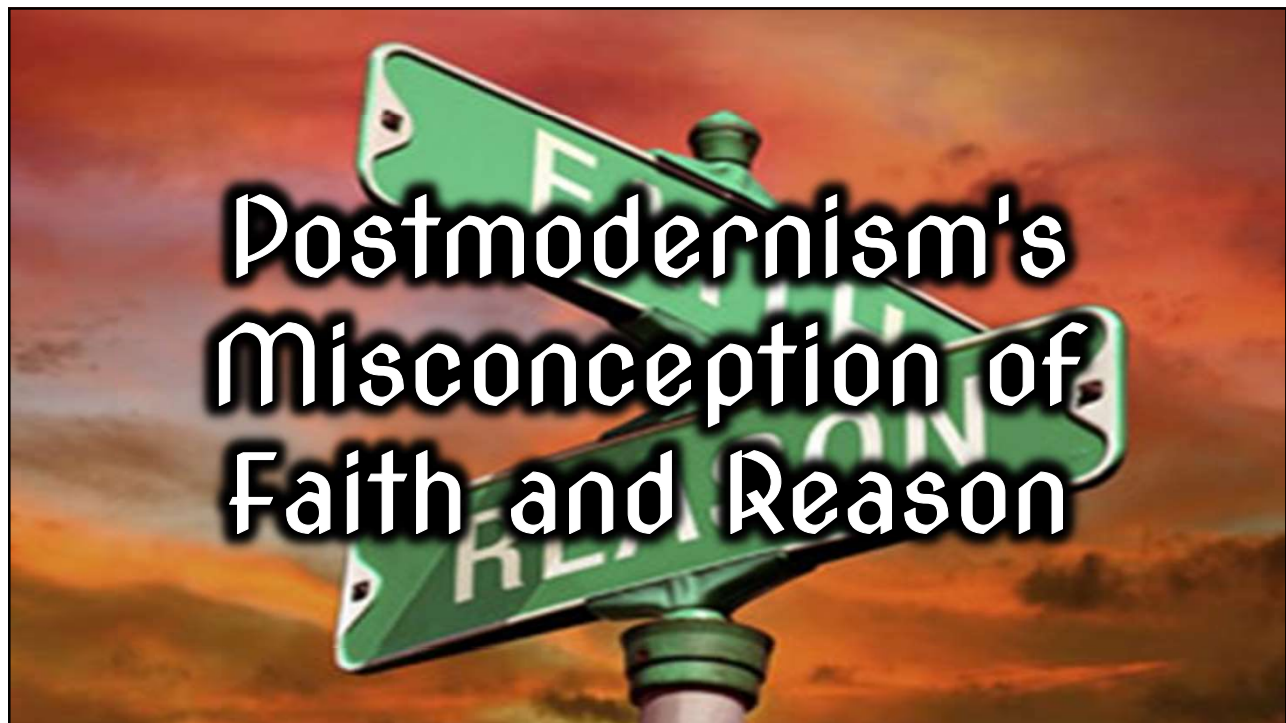
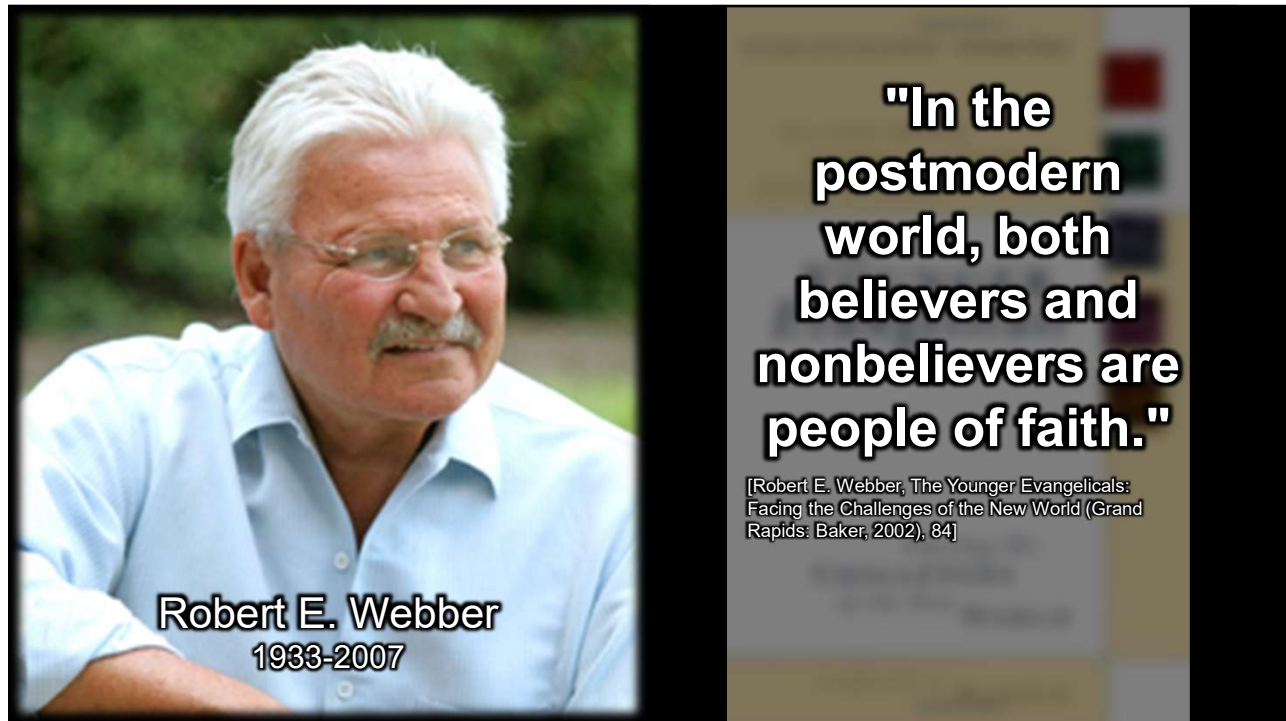
Robert E. Webber  
1933-2007

**"In the twenty-first century world ... the new attitude ... is that the use of reason and science to prove or disprove a fact is questionable. ..."**

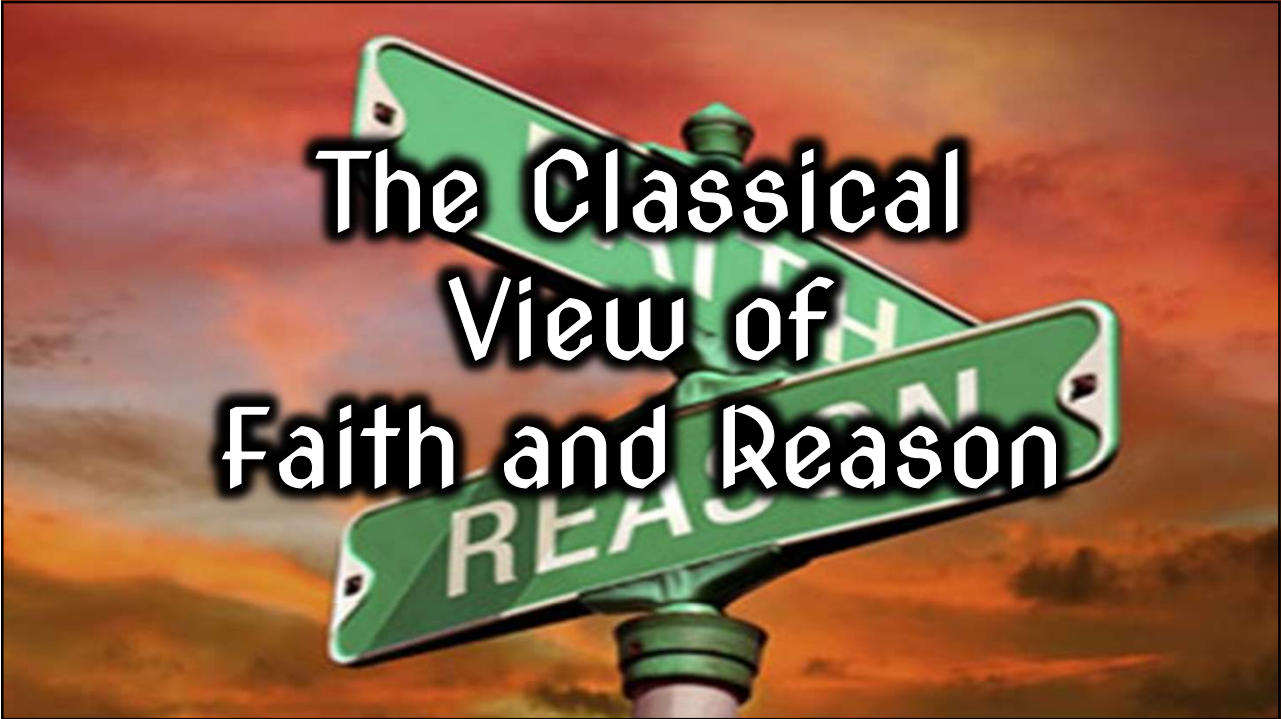


Robert E. Webber  
1933-2007

**"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.' ..."**







# The Classical View of Faith and Reason

## Reason

*Believing  
something on  
the basis of  
demonstration.*

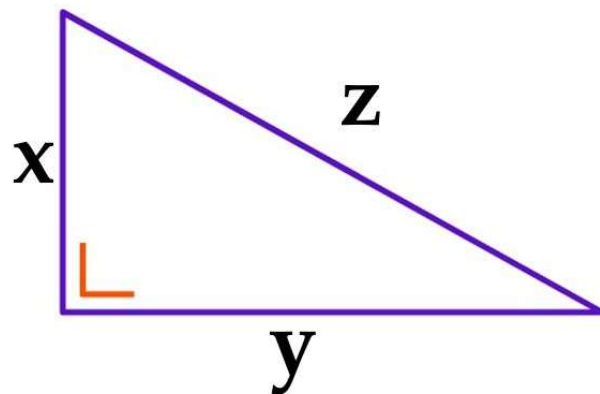
## Faith

*Believing  
something on  
the basis of  
authority.*

***Consider  
Fermat's  
Last Theorem.***

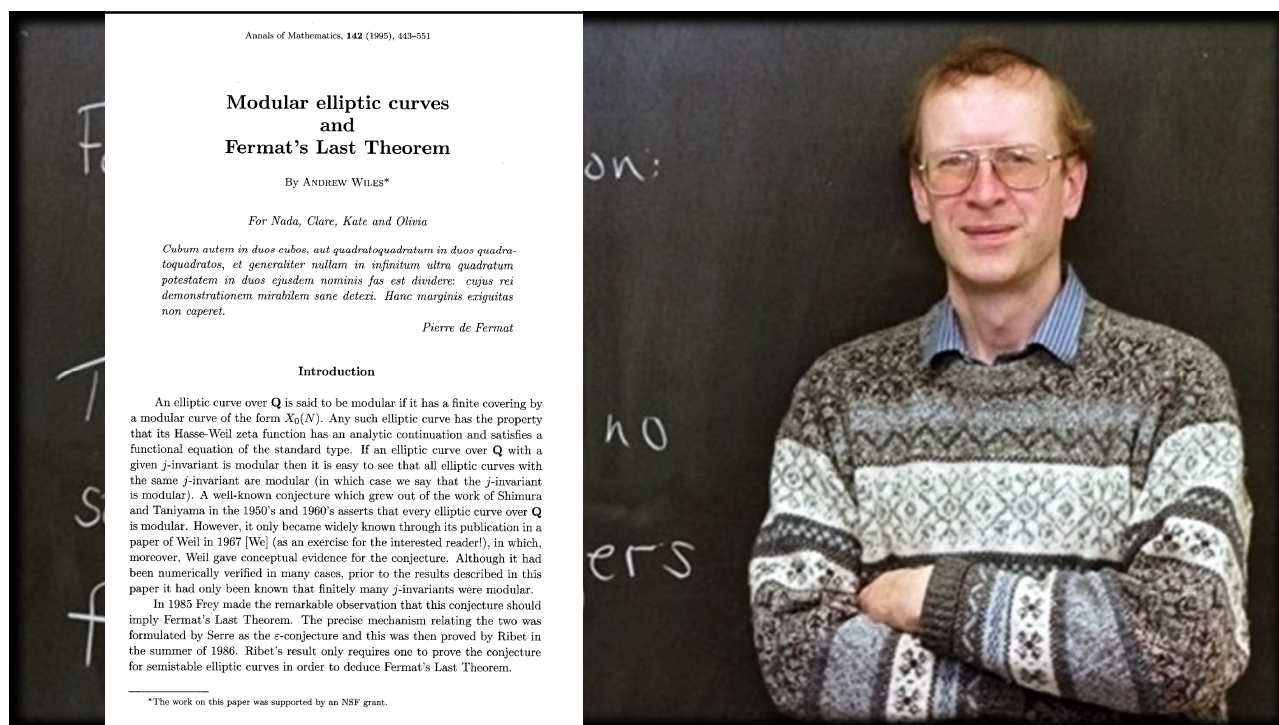
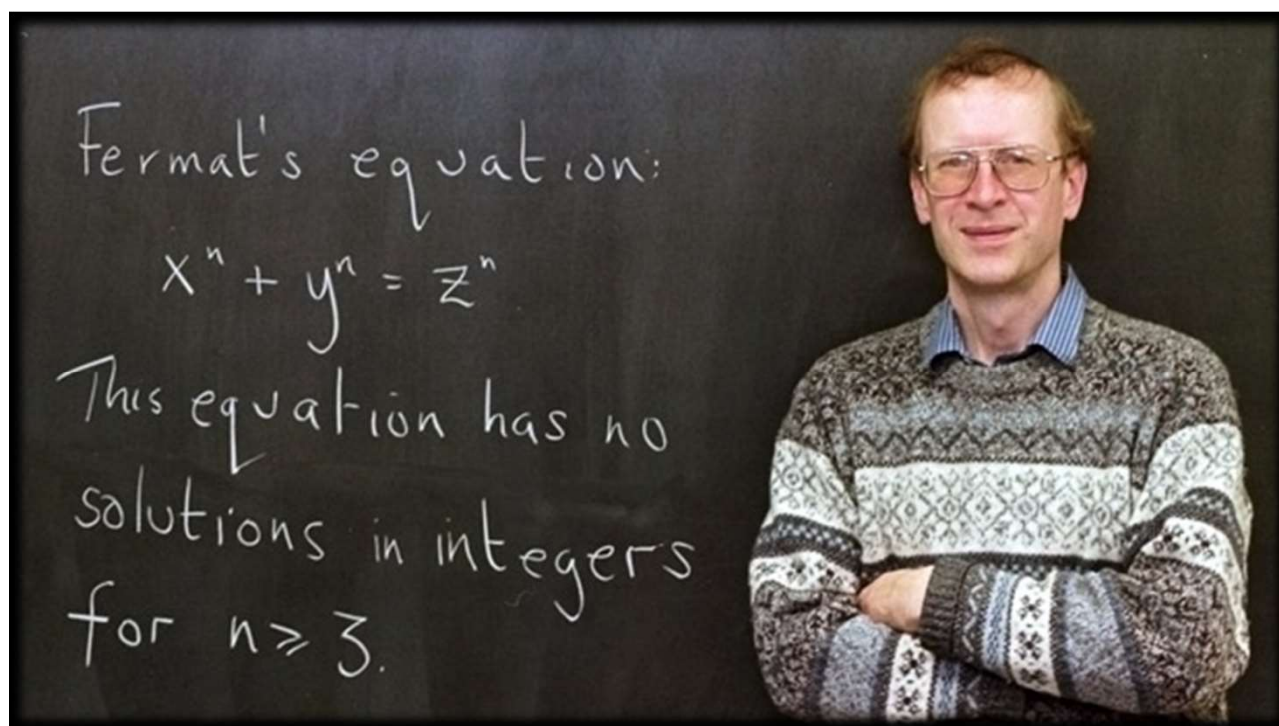


**Pierre de Fermat**  
1601 - 1665



**Pythagorean Theorem**

$$x^2 + y^2 = z^2$$





## Reason

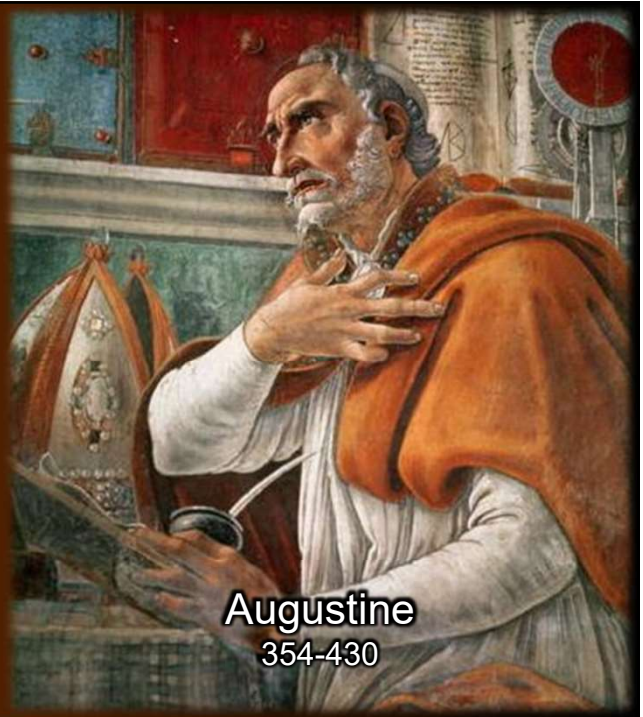
*Believing  
something on  
the basis of  
demonstration.*

## Faith

*Believing  
something on  
the basis of  
divine authority.*

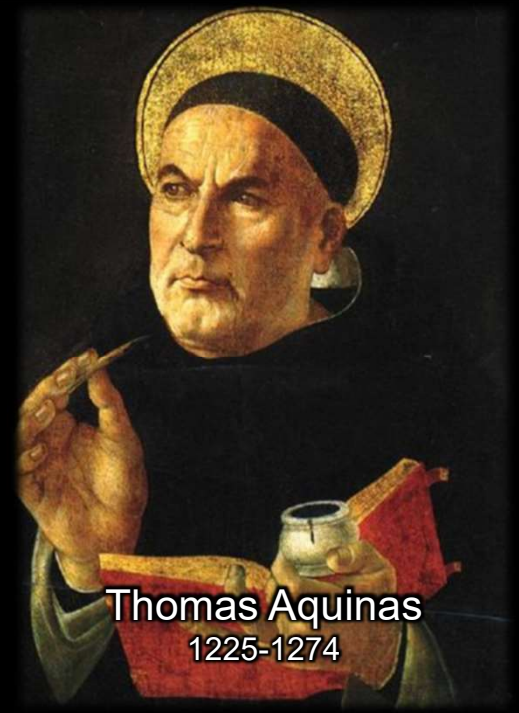
***"For who cannot see  
that thinking [reason]  
is prior to believing  
[faith]? For no one  
believes anything  
unless he has first  
thought that it is to be  
believed.***

[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed.  
What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



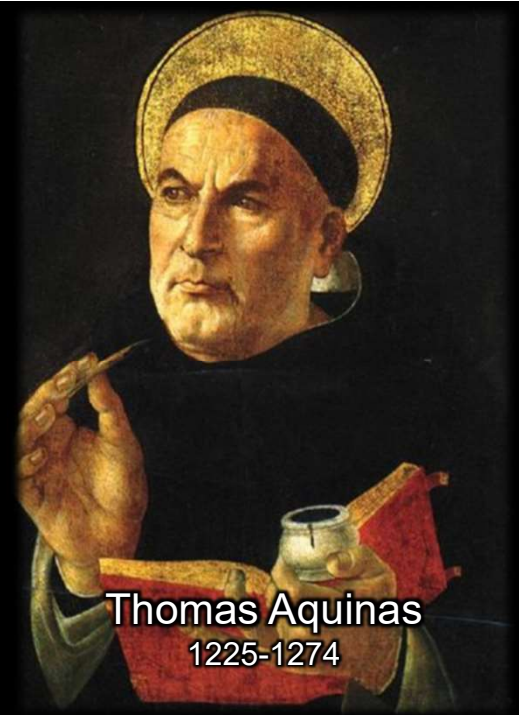
**Augustine**  
354-430

***"Those things are said to be present to the understanding which do not exceed its capacity so that the gaze of understanding may be fixed on them. For a person gives assent to such things because of the witness of his own understanding and not because of someone else's testimony."***



Thomas Aquinas  
1225-1274

***"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."***

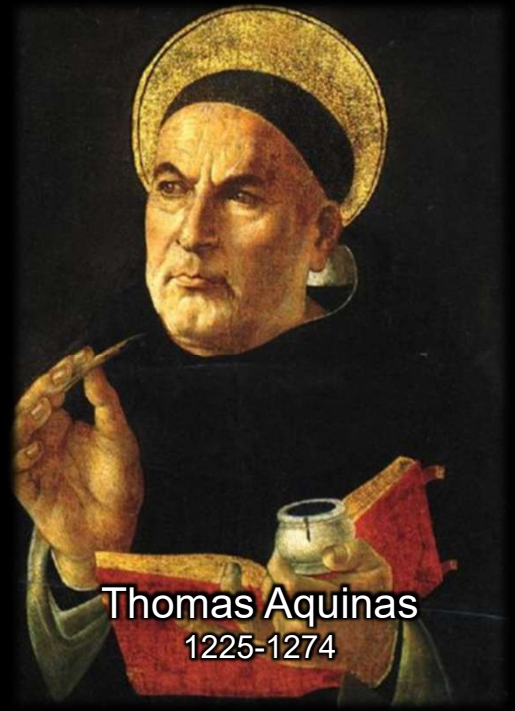


Thomas Aquinas  
1225-1274



***"As a result, we cannot assent to them on our own witness, but on that of someone else. These things are properly called the objects of faith."***

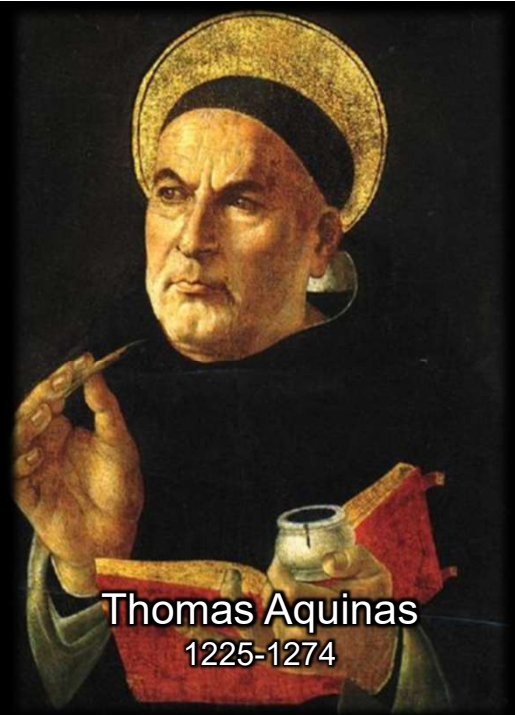
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas  
1225-1274

***"One who believes [i.e., has faith] gives assent to things that are proposed to him by another person, and which he himself does not see."***

[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]

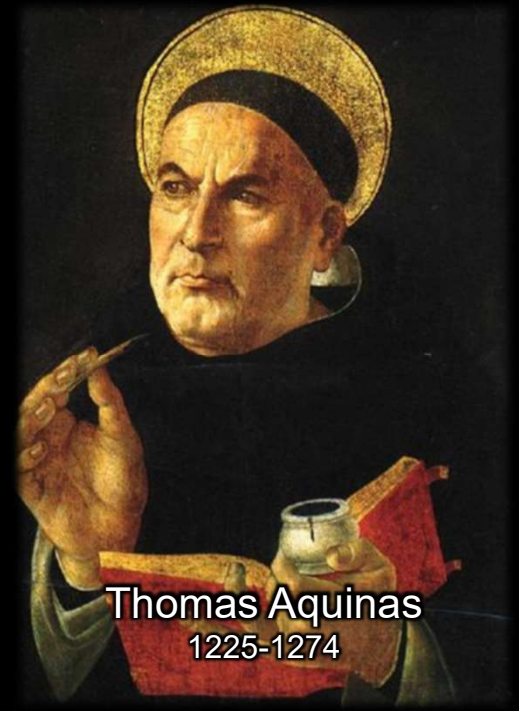


Thomas Aquinas  
1225-1274



***"Since man can only know the things that he does not see himself by taking them from another who does see them, and since faith is among the things we do not see, the knowledge of the objects of faith must be handed on by one who sees them himself. Now, this one is God, Who perfectly comprehends Himself, and naturally sees His essence."***

[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]

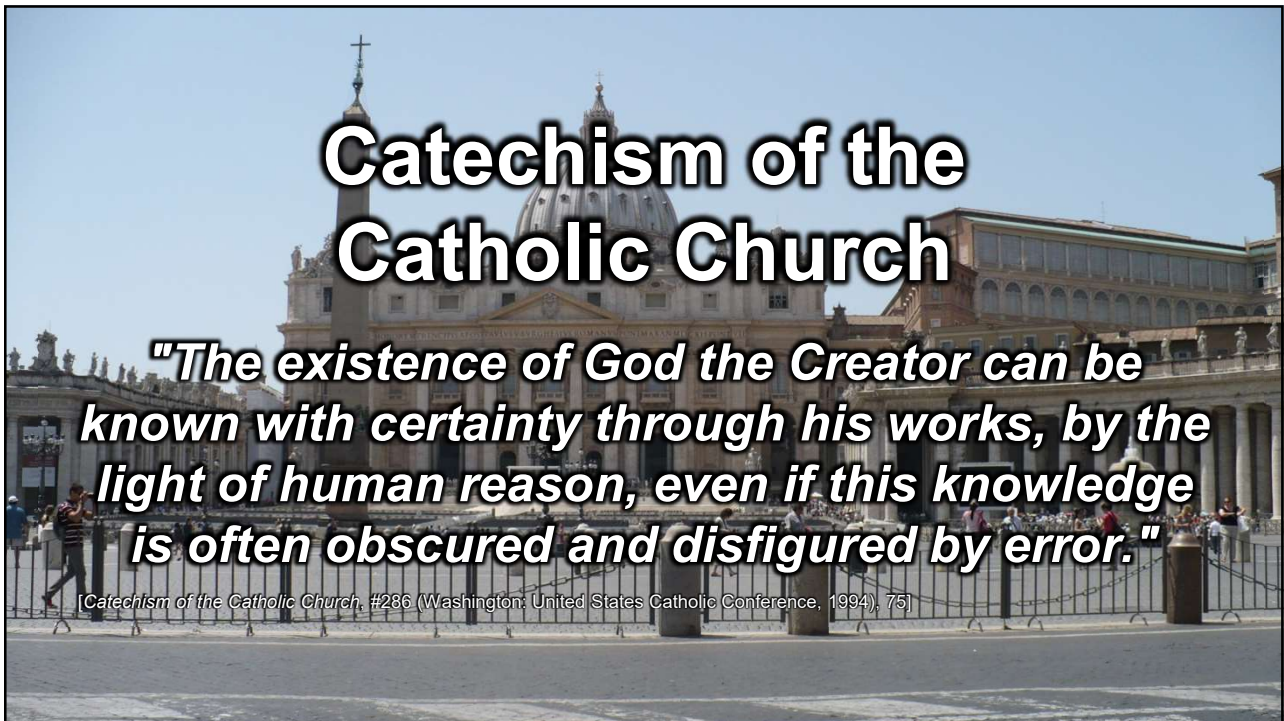


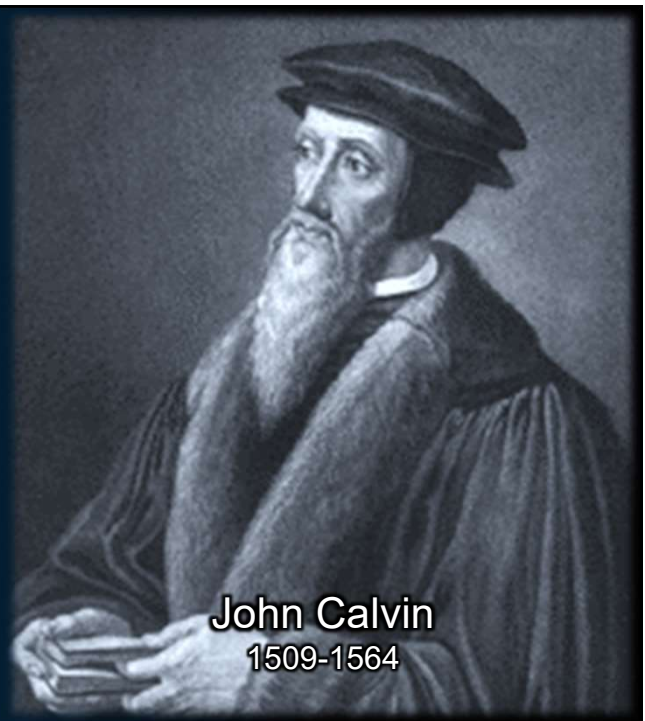
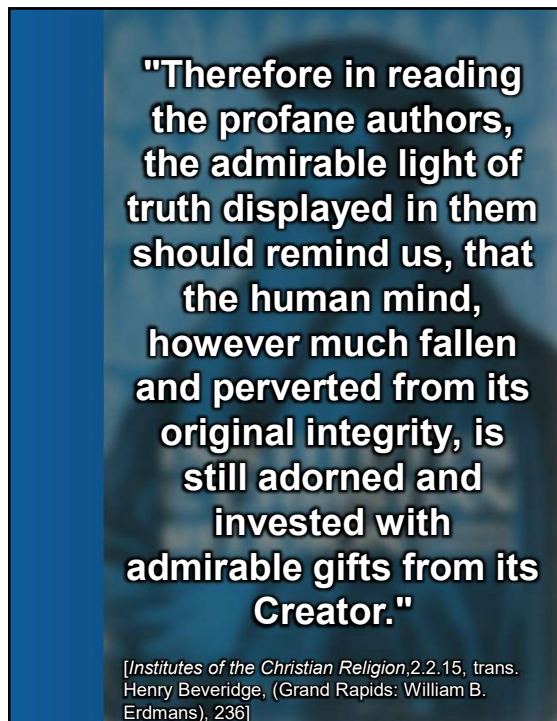
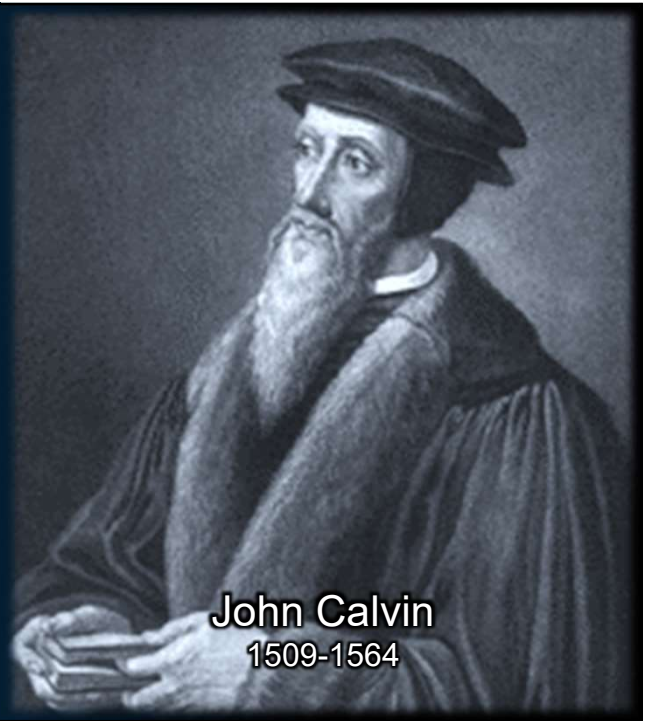
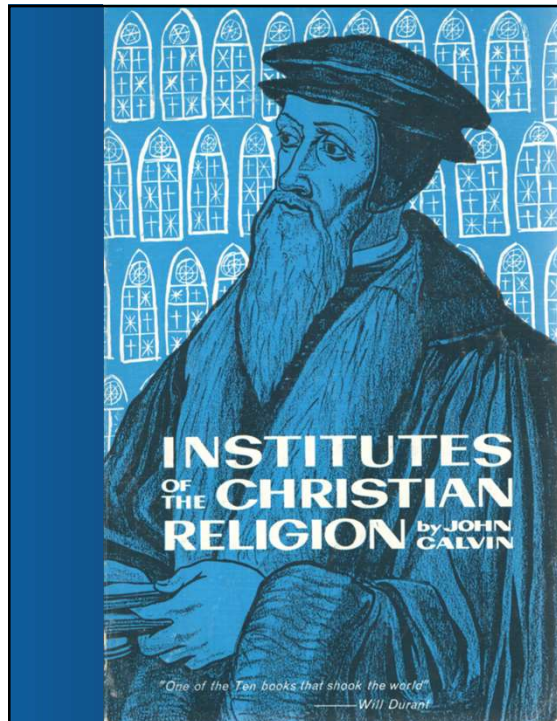
**Thomas Aquinas**  
1225-1274

## **Catechism of the Catholic Church**

***"The existence of God the Creator can be known with certainty through his works, by the light of human reason, even if this knowledge is often obscured and disfigured by error."***

[Catechism of the Catholic Church, #286 (Washington: United States Catholic Conference, 1994), 75]

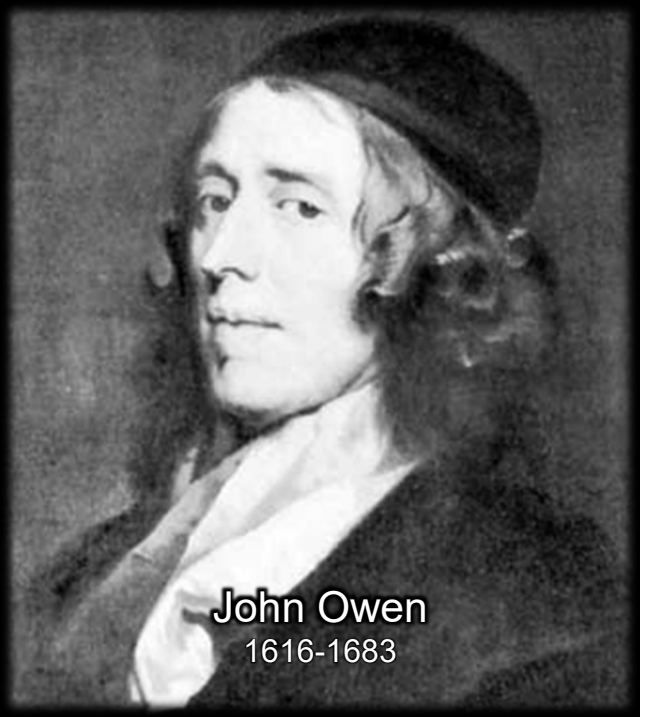






# THE WORKS OF JOHN OWEN

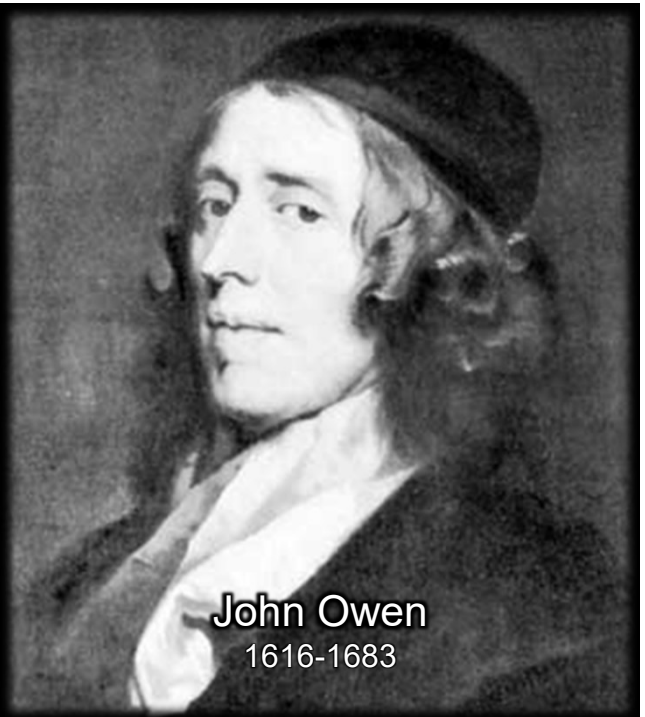
volume four



John Owen  
1616-1683

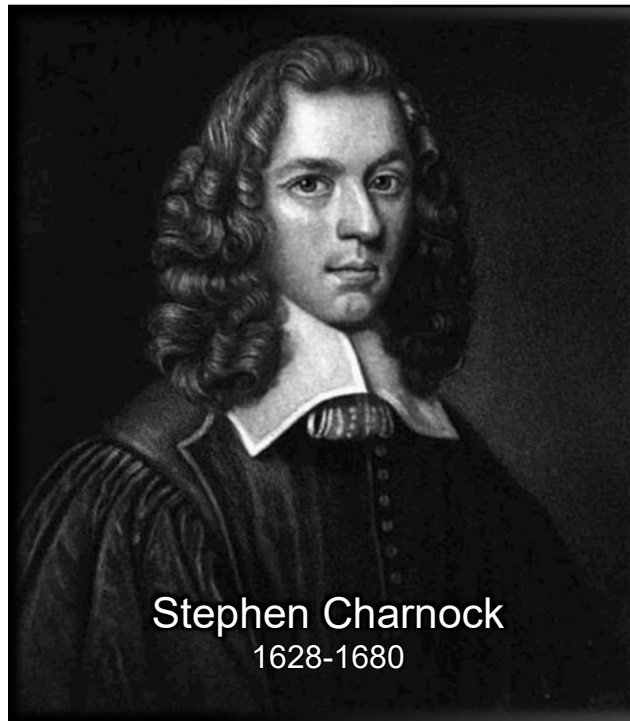
**"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."**

[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]



John Owen  
1616-1683

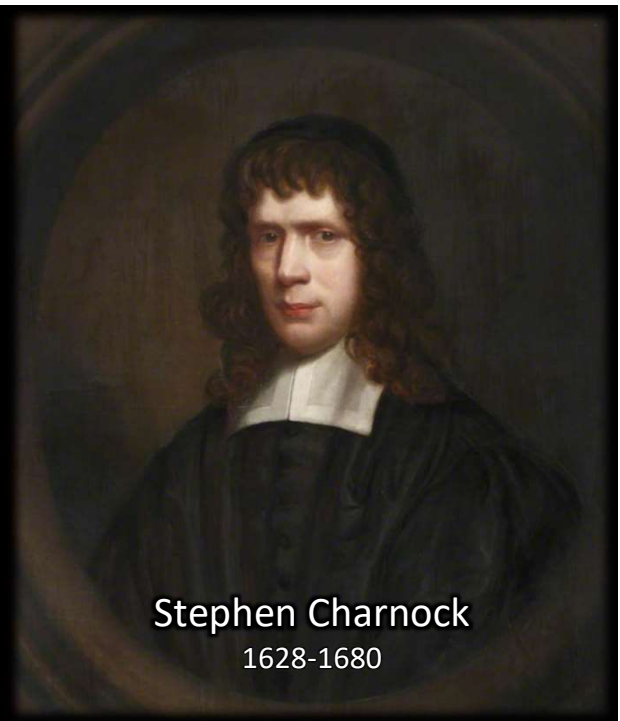
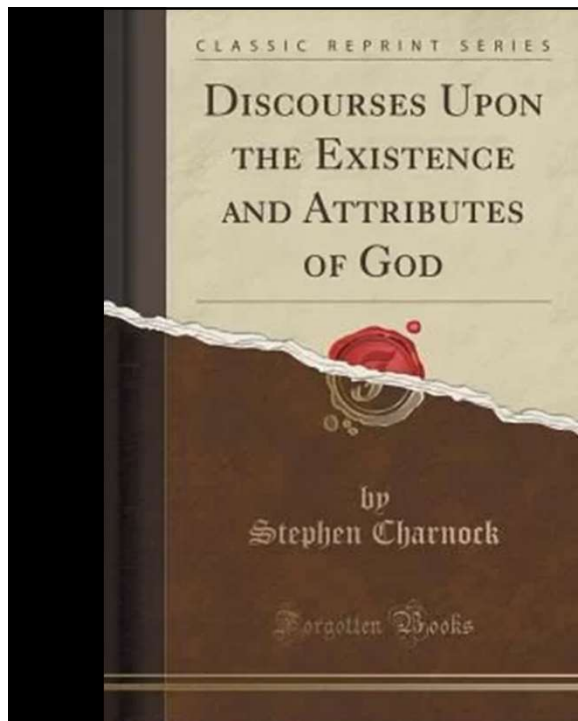




Stephen Charnock  
1628-1680

**"Men that will not listen to  
Scripture ... cannot easily  
deny natural reason ....  
There is a natural as well  
as a revealed knowledge,  
and the book of the  
creatures is legible in  
declaring the being of a  
God ...."**

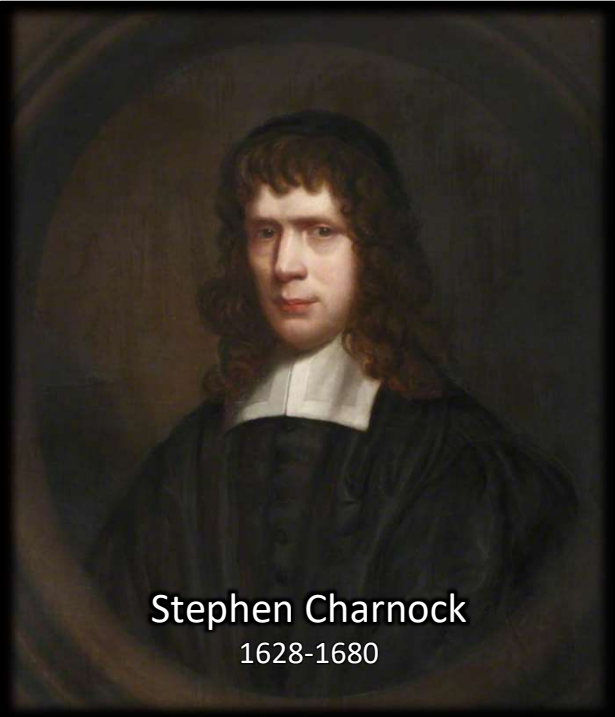
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock  
1628-1680

**"Men that will not listen to Scripture ... cannot easily deny natural reason .... There is a natural as well as a revealed knowledge, and the book of the creatures is legible in declaring the being of a God ...."**

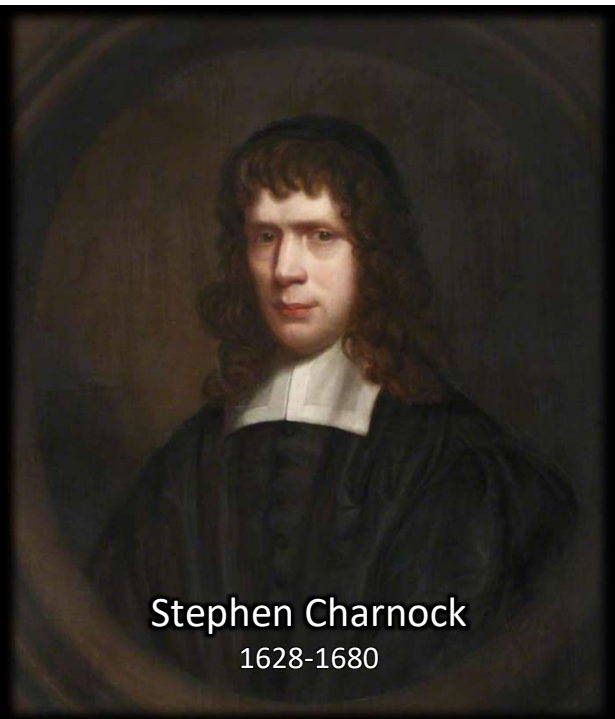
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock  
1628-1680

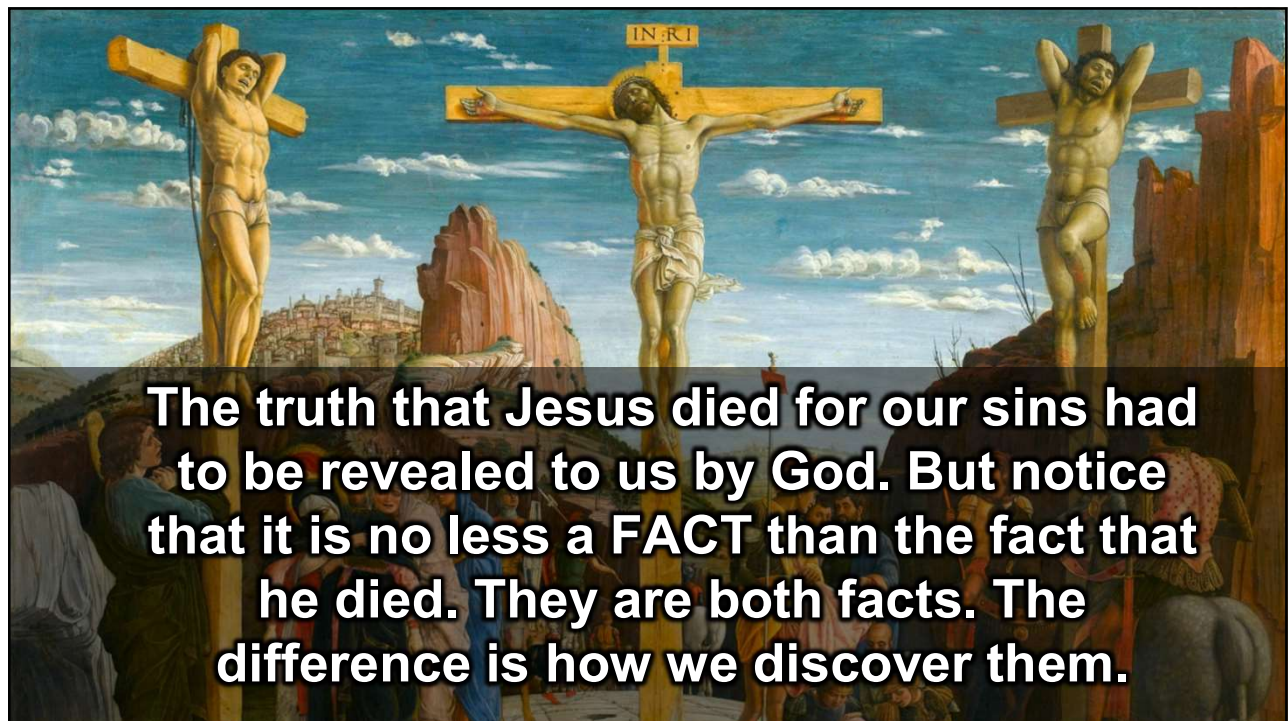
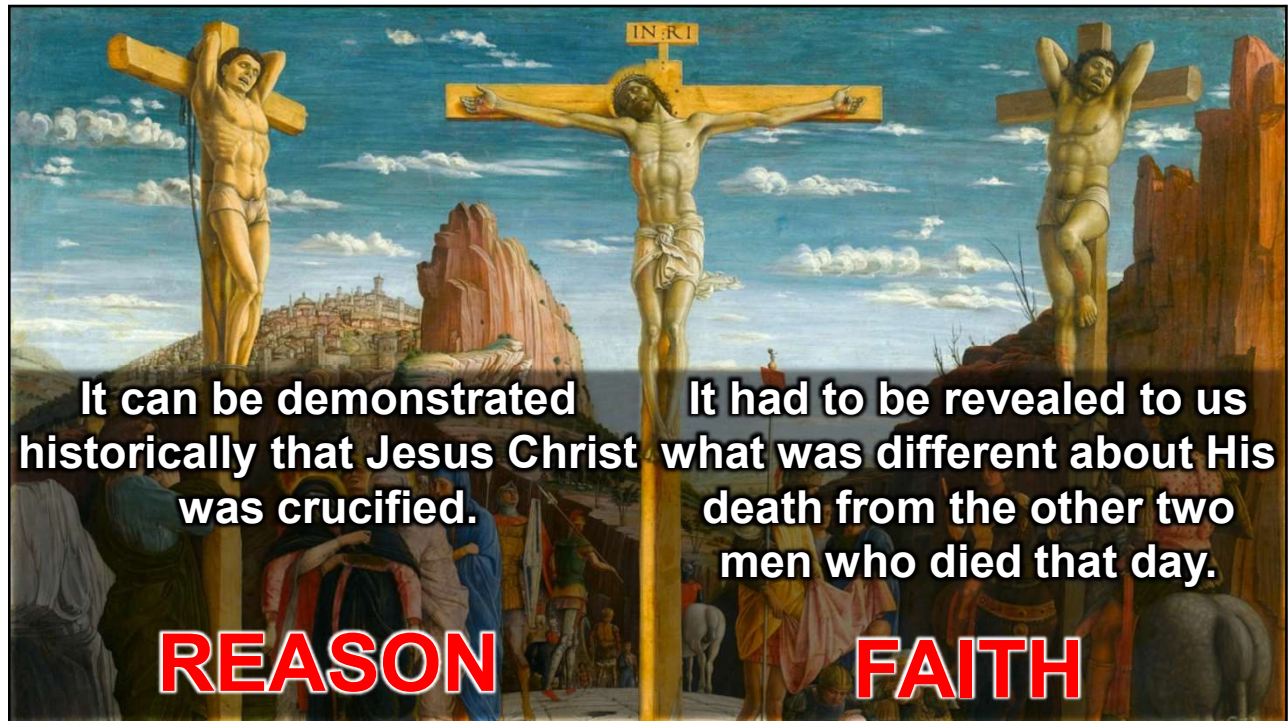
**"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our faith and an article of our reason."**

[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]

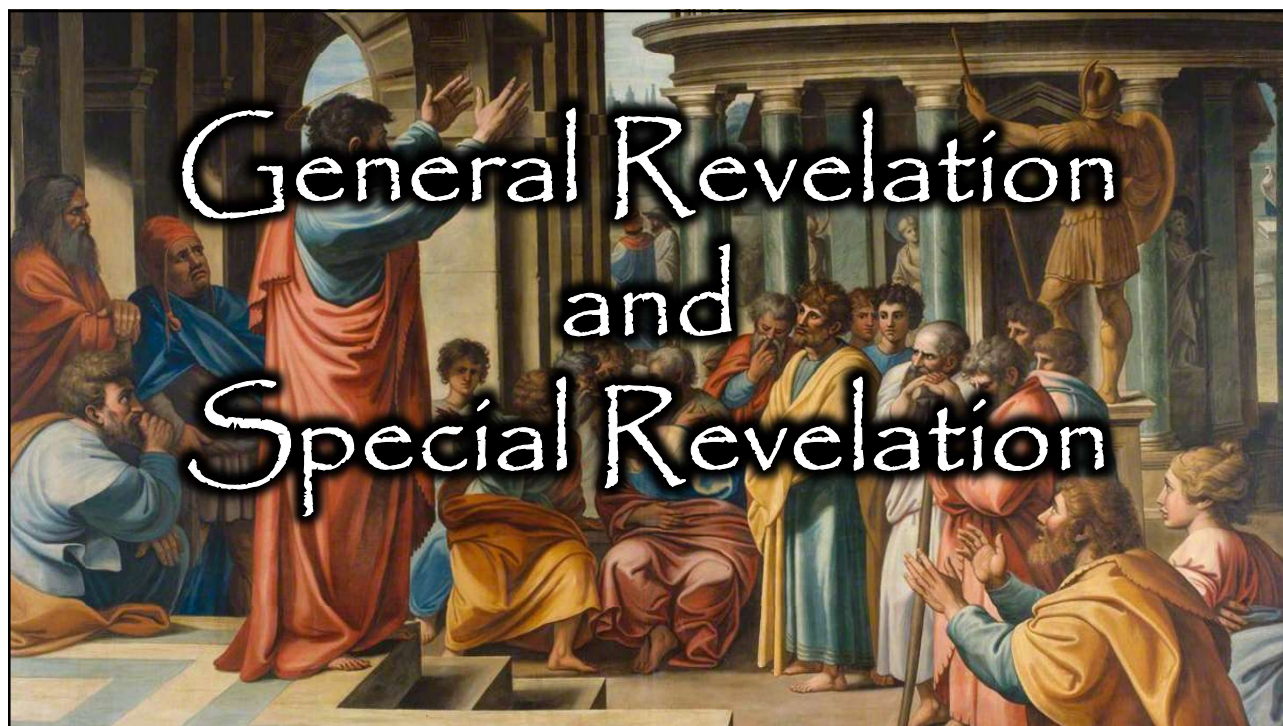


Stephen Charnock  
1628-1680









# General Revelation and Special Revelation



# ***What Is Revelation?***

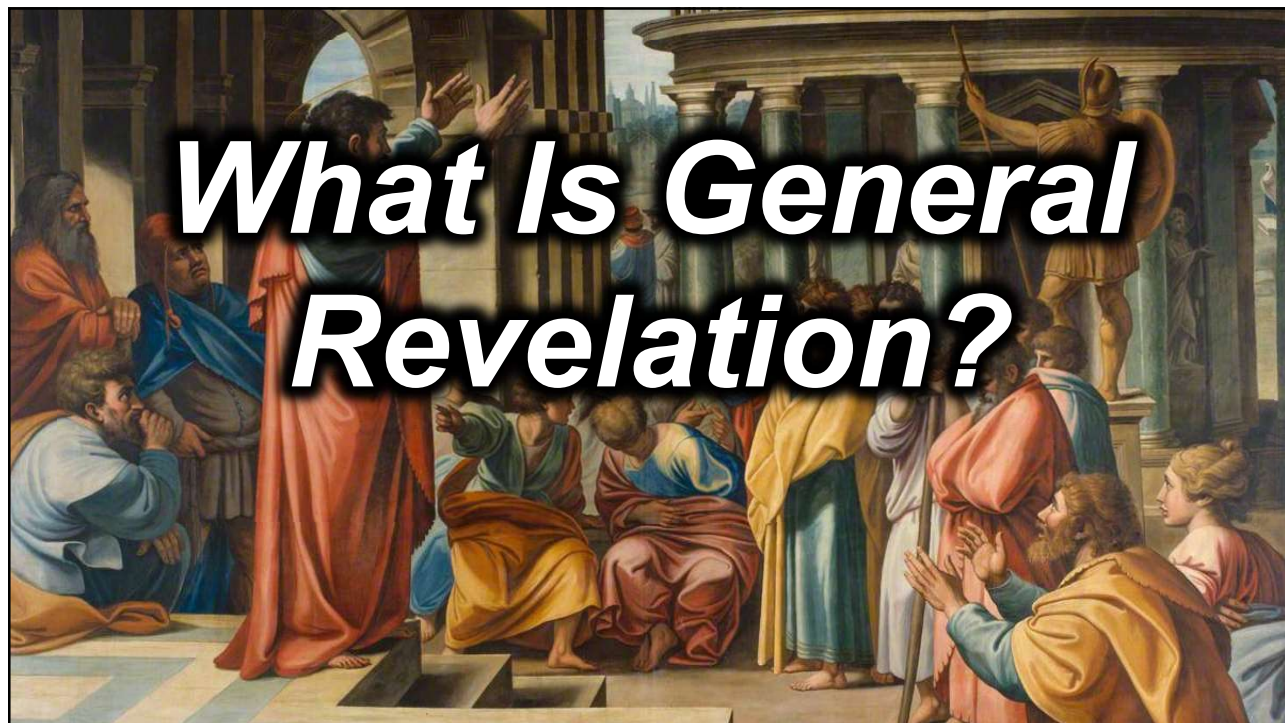


## ∞ Revelation Defined ∞

*That aspect of theology which deals with God making known to mankind His divine person and divine truths that would otherwise be unknown; to unveil*



<b>Revelation</b>	<b>Inspiration</b>
<i>God making known to mankind His divine Person and divine truths that would otherwise be unknown</i>	<i>God transferring to mankind His divine Person and divine truths through human agency into written language form for mankind to understand</i>
<i>Giving of the truth</i>	<i>Recording of the truth</i>

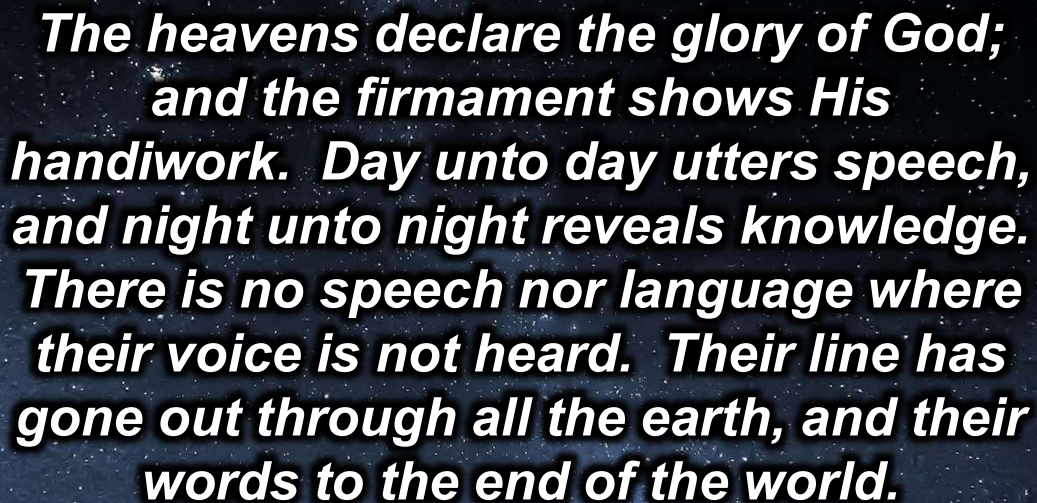






## **∞ General Revelation ∞**

***God making known to mankind  
through His creation His  
existence, attributes,  
and goodness***



***The heavens declare the glory of God;  
and the firmament shows His  
handiwork. Day unto day utters speech,  
and night unto night reveals knowledge.  
There is no speech nor language where  
their voice is not heard. Their line has  
gone out through all the earth, and their  
words to the end of the world.***

**Psalm 19:1**

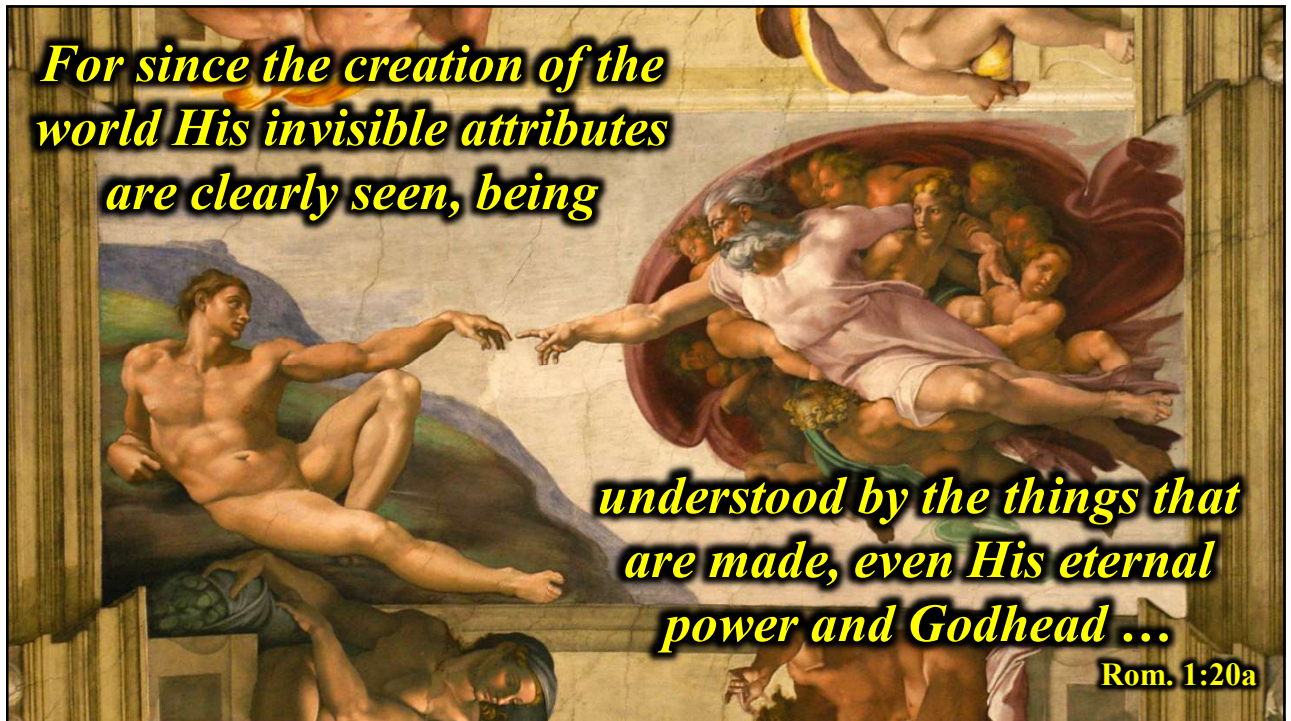
***The heavens declare  
His righteousness,  
and all the peoples  
see His glory.***

Psalm 97:6

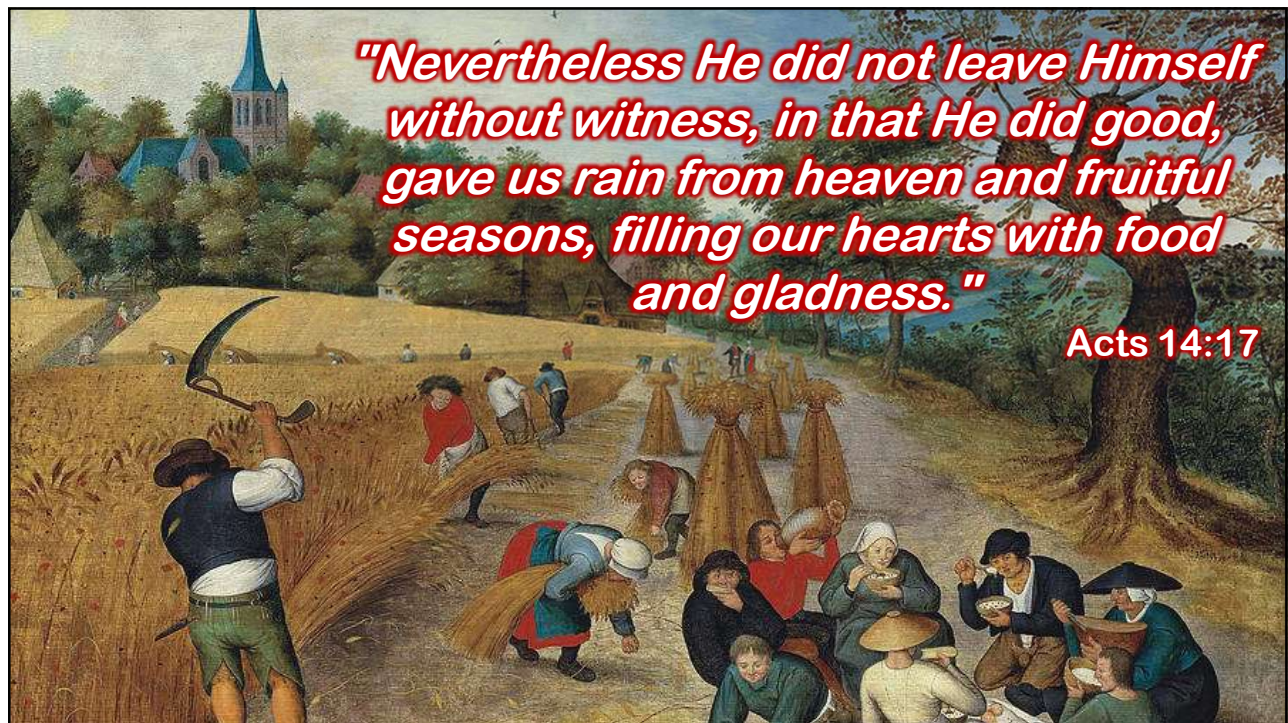
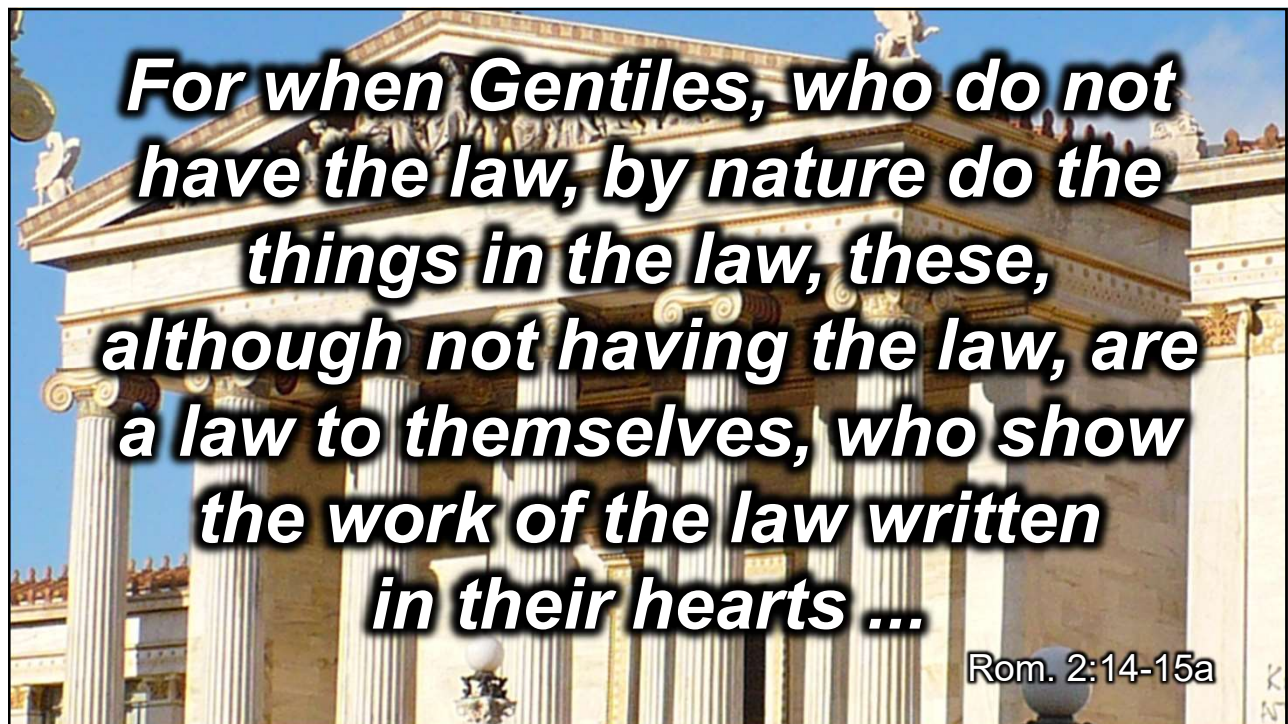
***For since the creation of the  
world His invisible attributes  
are clearly seen, being***

***understood by the things that  
are made, even His eternal  
power and Godhead ...***

Rom. 1:20a





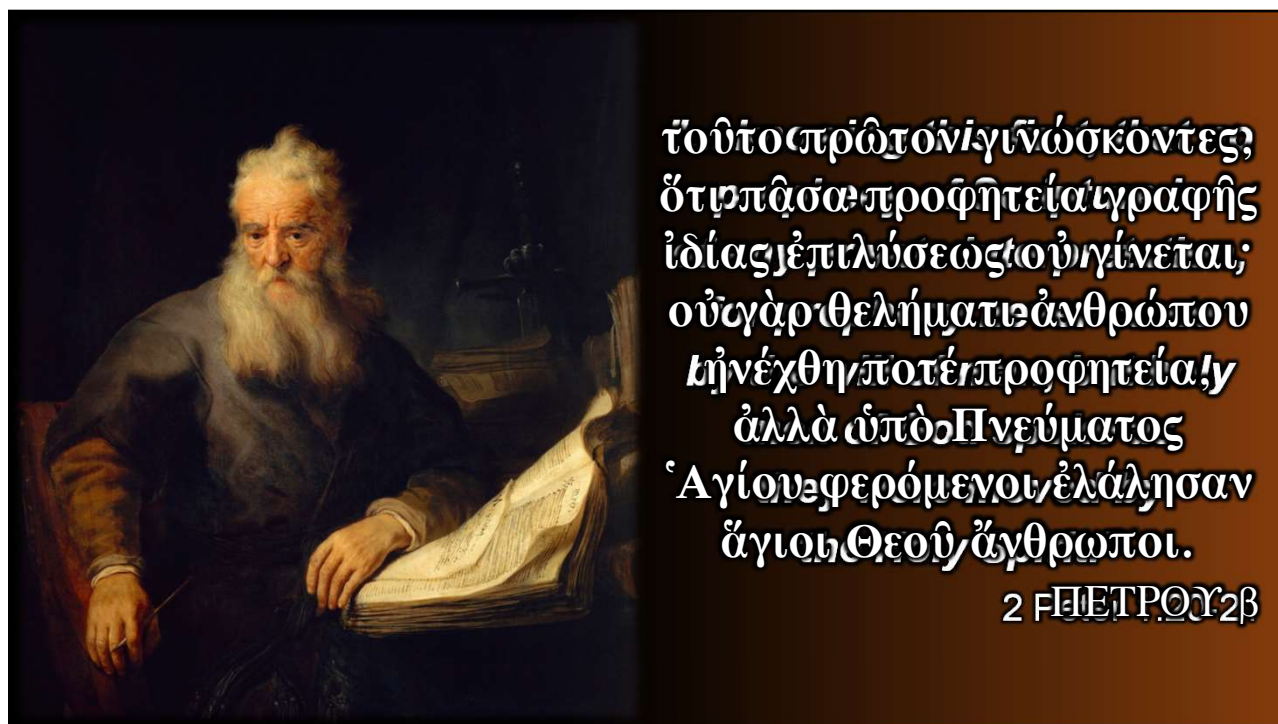






## ∞ Special Revelation ∞

*God making known to mankind  
through His prophets, apostles, and  
His Son His nature and will that  
could not necessarily be known  
through General Revelation*



**All Scripture is *given by inspiration of God*,  
and is profitable for doctrine, for reproof, for  
correction, for instruction in righteousness,  
that the man of God may be complete,  
thoroughly equipped for every good work.**

2 Timothy 3:16-17

θεόπνευστος (theopneustos) = God breathed

θεός (theos) - God

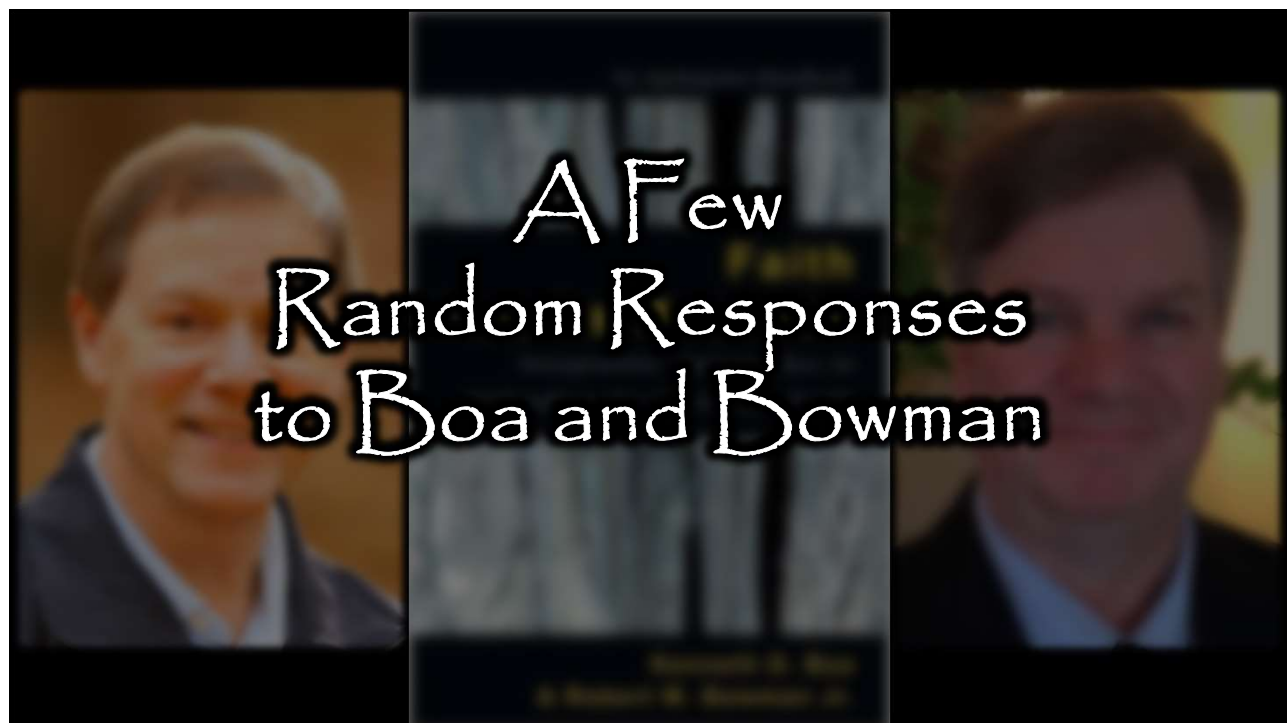
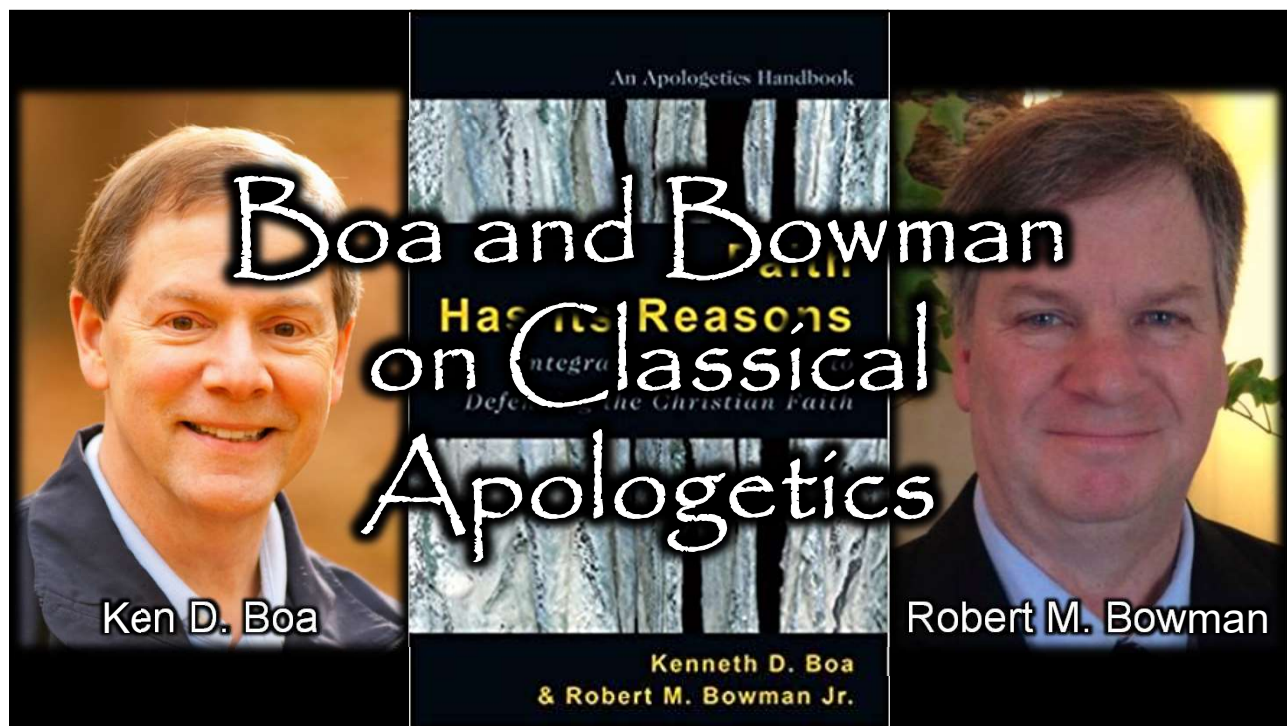
πνέω, πνεῦμα (pneo, pneuma) - I breathe, breath, spirit



General Revelation	Special Revelation
God making known to mankind through His creation His existence, attributes, and goodness which enable us to distinguish in Scripture proper vs. figurative language of God	God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation
✎ Romans 1:20a ✎ For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.	✎ 2 Timothy 3:16-17 ✎ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.
"Book" of Nature: non-propositional	Book of Scripture: propositional
Natural Theology	Biblical Theology
Systematic Theology	

General Revelation	Special Revelation
Given through creation (known through simple apprehension of the sensible world)	Given through Prophets and Apostles (read by their writings, a.k.a., the Scriptures)
Reveals God's existence and attributes	Reveals God's gospel and will
Given <b>TO</b> all people	Given <b>FOR</b> all people
All people have it	Not all people have it
Some accept, some reject	Some accept, some reject
Sufficient to condemn if rejected	Sufficient to save if accepted
Acceptance is necessary but not sufficient for eternal life	Acceptance is necessary and sufficient for eternal life



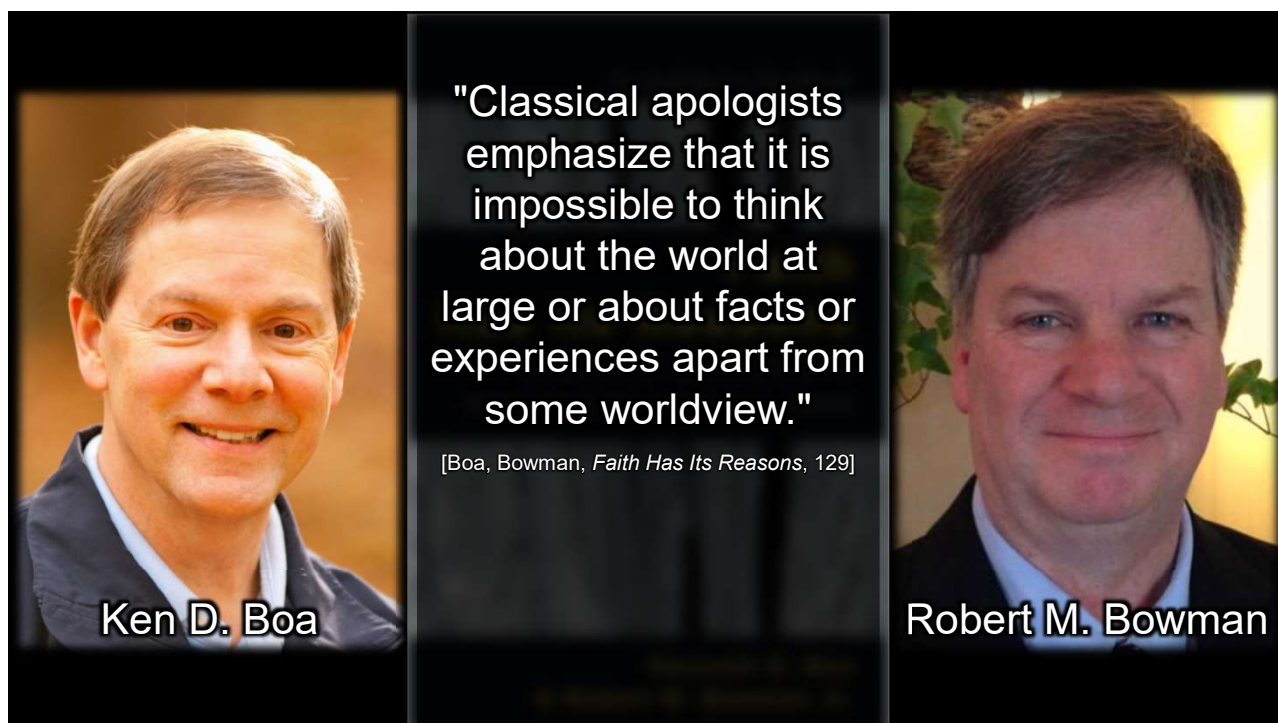
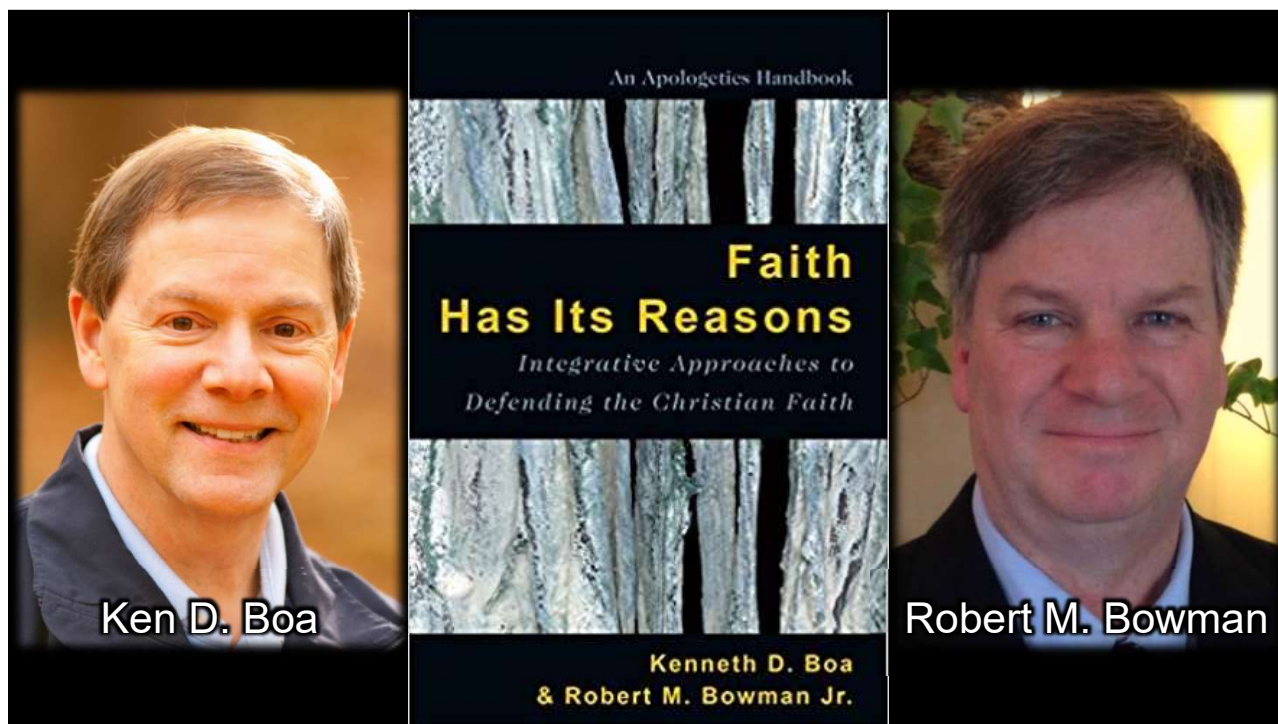




# Boa and Bowman on the Strengths of Classical Apologetics

- ❖ *Affirms the universal applicability of reason*
- ❖ *Raises awareness of the unavoidable role of worldviews*









"Classical apologists emphasize that it is **impossible to think about** the world at large or about facts or experiences **apart from some worldview.**"

[Boa, Bowman, *Faith Has Its Reasons*, 129]

**Is this statement impossible to think about apart from some worldview?**

Ken D. B

M. Bowman



"Classical apologists recognize that facts are perceived in accordance with an interpretive framework."



[Boa, Bowman, *Faith Has Its Reasons*, 129]

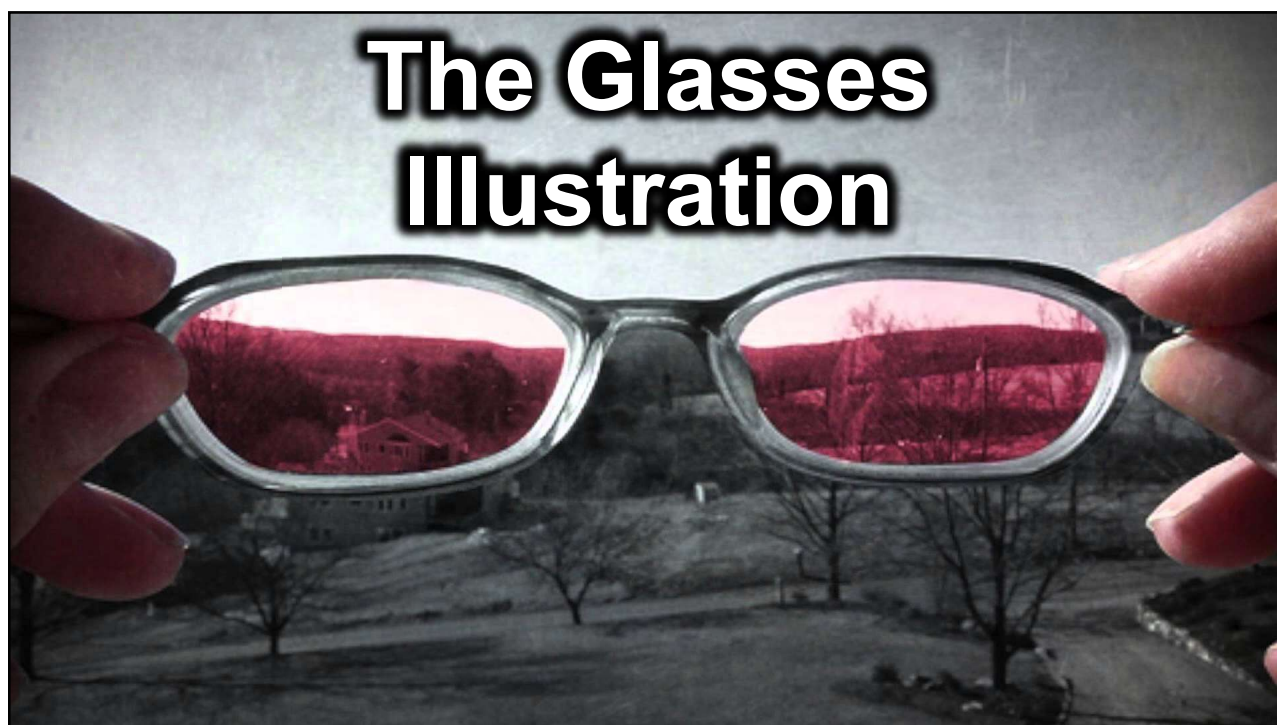
**Is this statement perceived in accordance with an interpretive framework?**

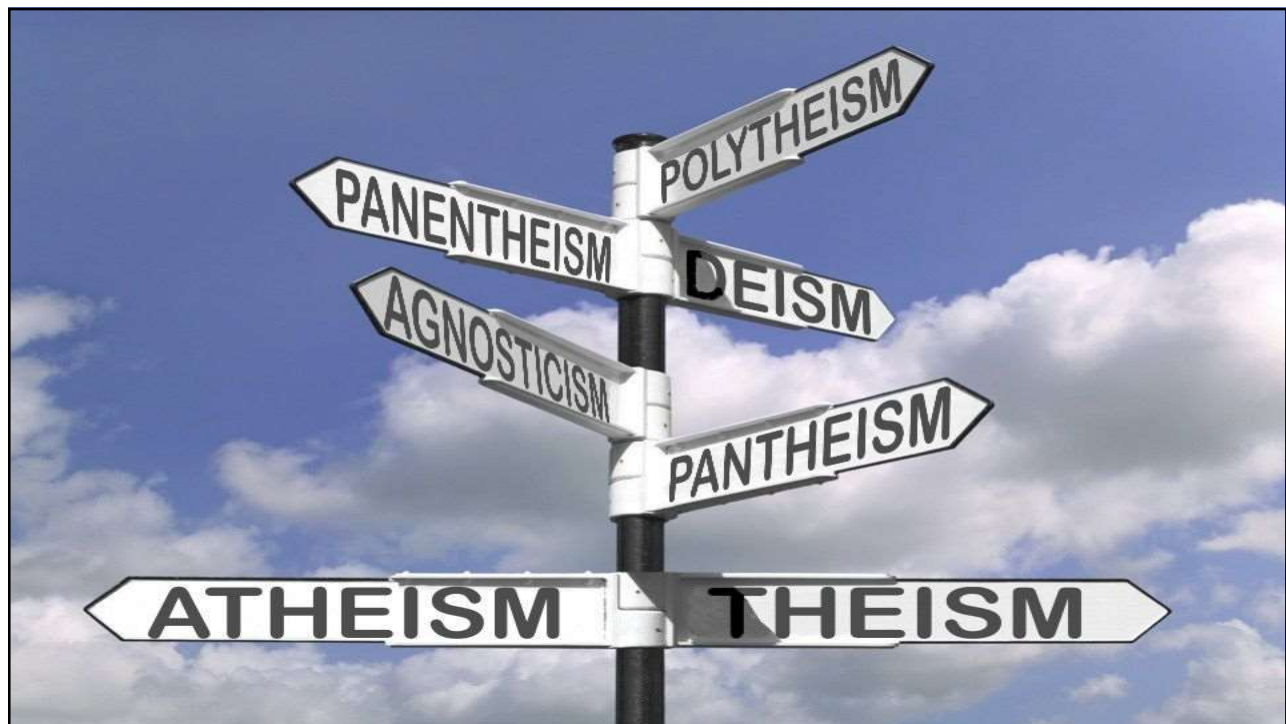
Ken D. B

M. Bowman



 <p>Ken D. Boa</p>	<p>"Non-Christians are often unaware that they look at life through a specific set of worldview 'glasses.' Making them aware of this can <i>help non-Christians rethink some of their beliefs.</i>"</p> <p><small>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 129, emphasis in original]</small></p>	 <p>Robert M. Bowman</p>
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## **PERSPECTIVISM**

**The notion that everyone has their own perspective about the world and that nobody's perspective is any more or less legitimate than anyone else's.**

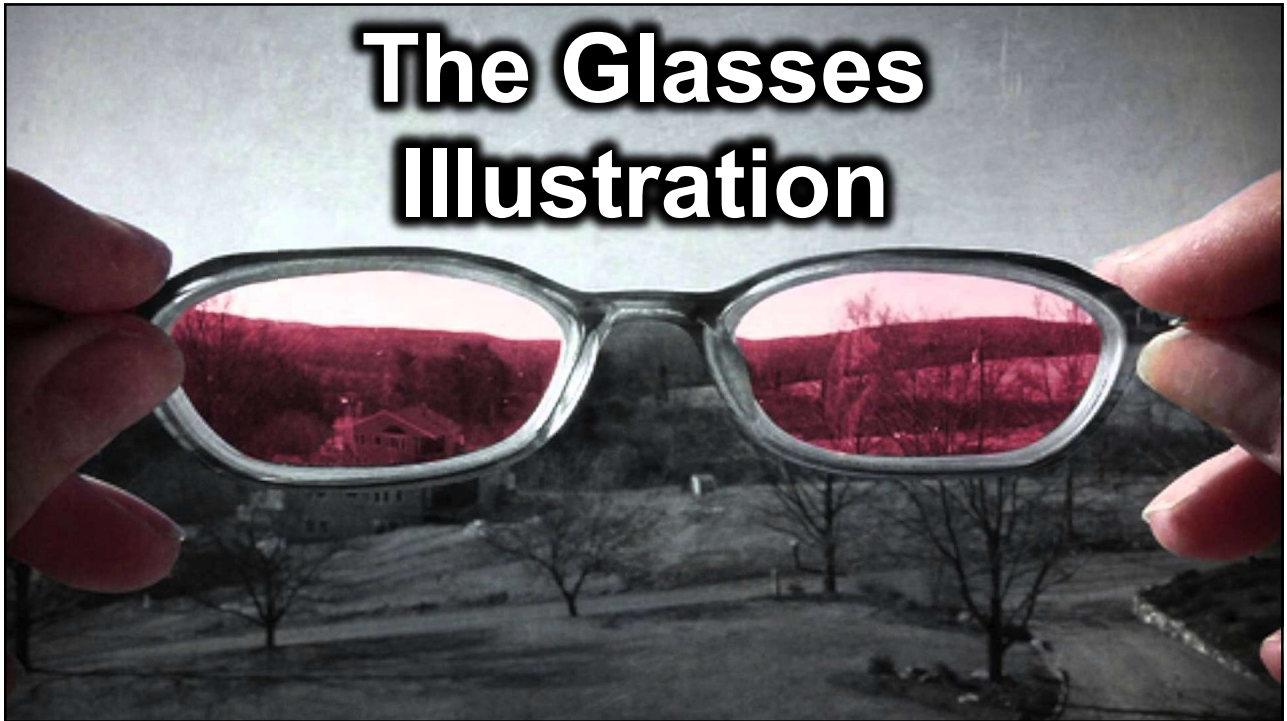


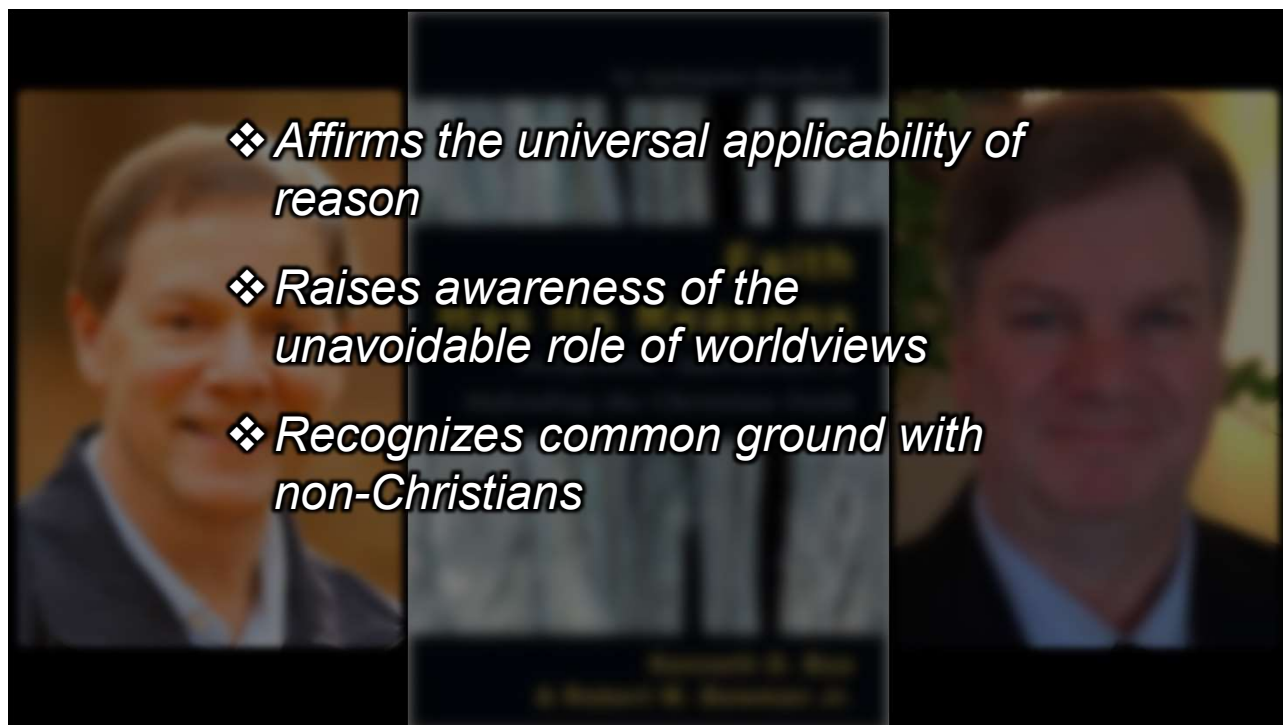
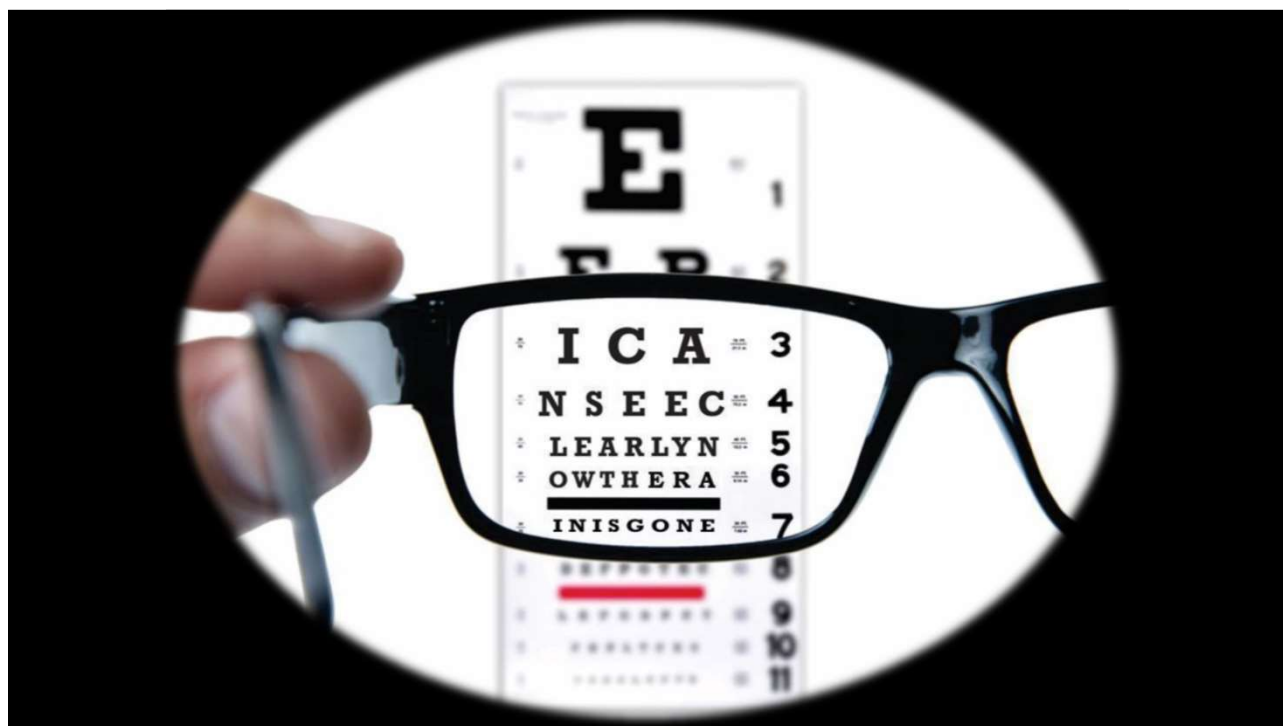
# PERSPECTIVISM

∞Problems∞

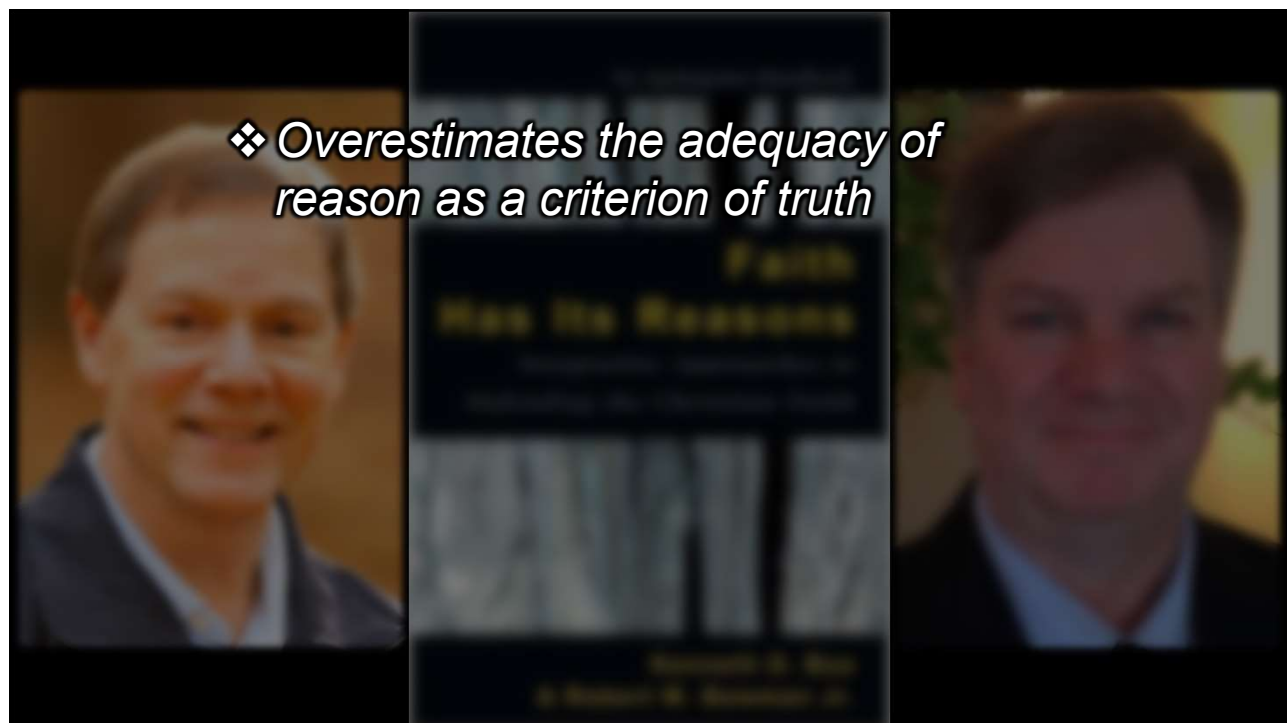
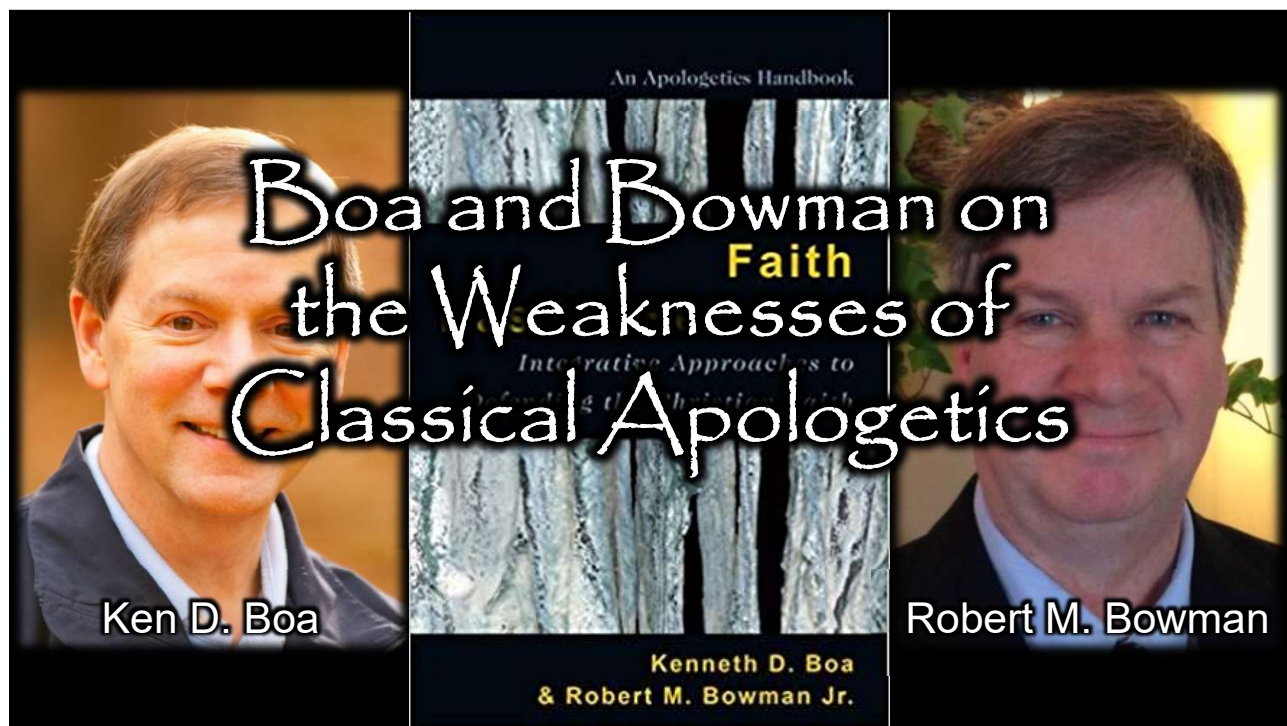
*Don't we actually want  
something more from our  
world view than merely  
choosing our preferences?*

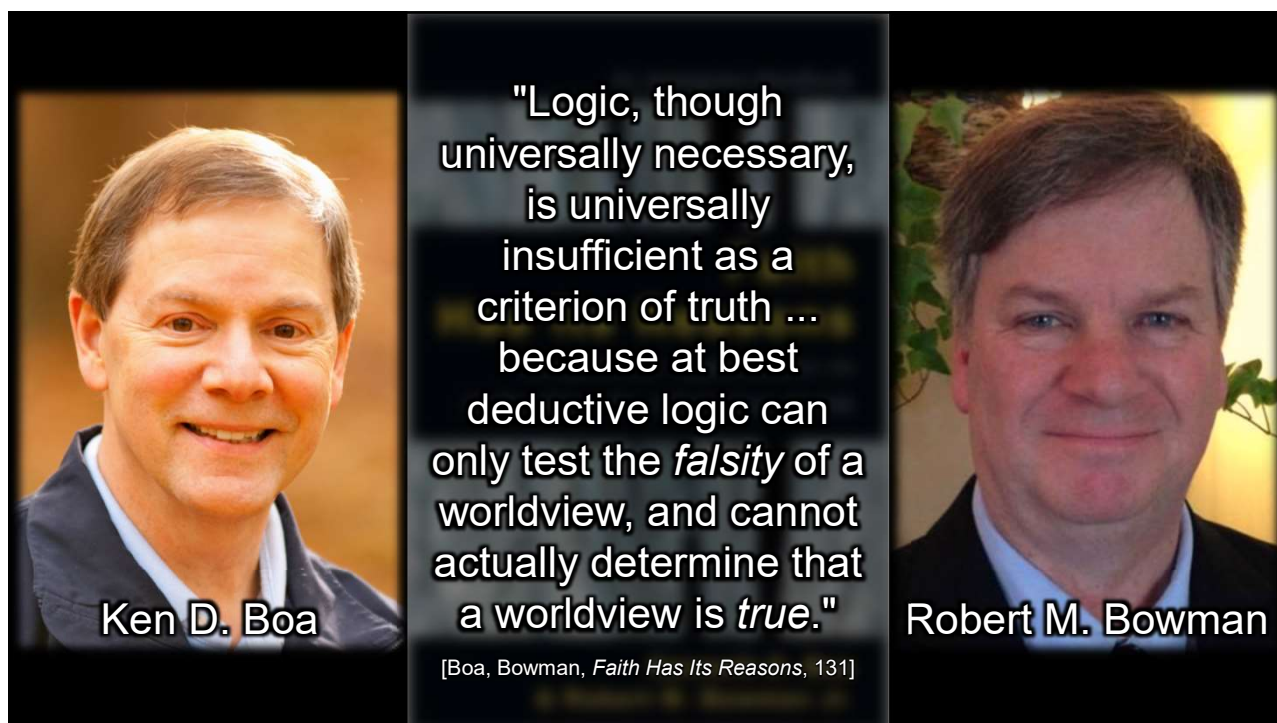
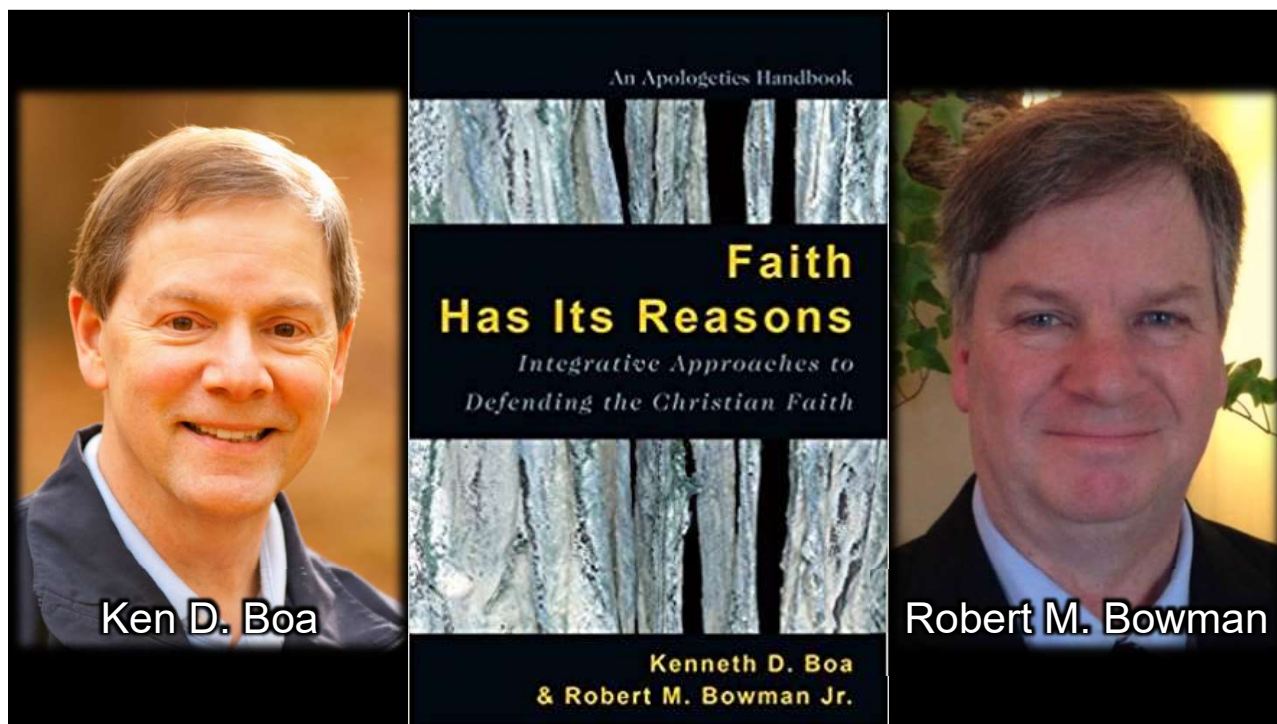
## The Glasses Illustration











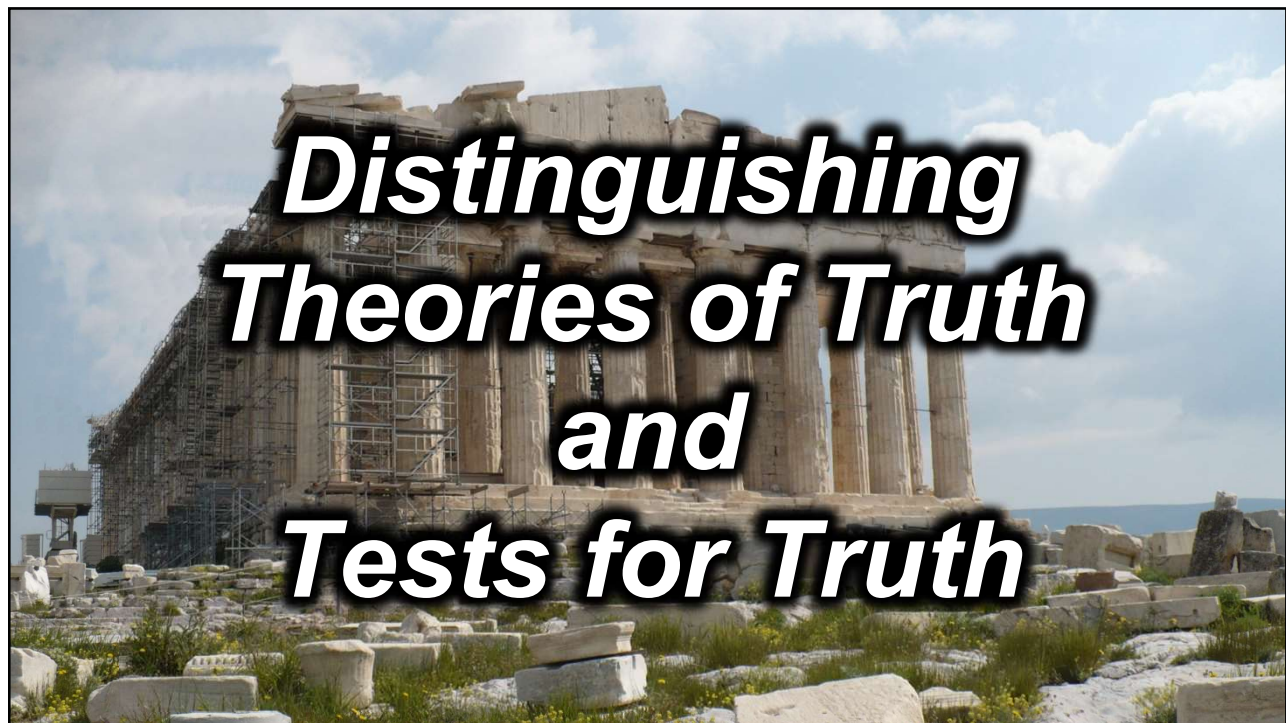
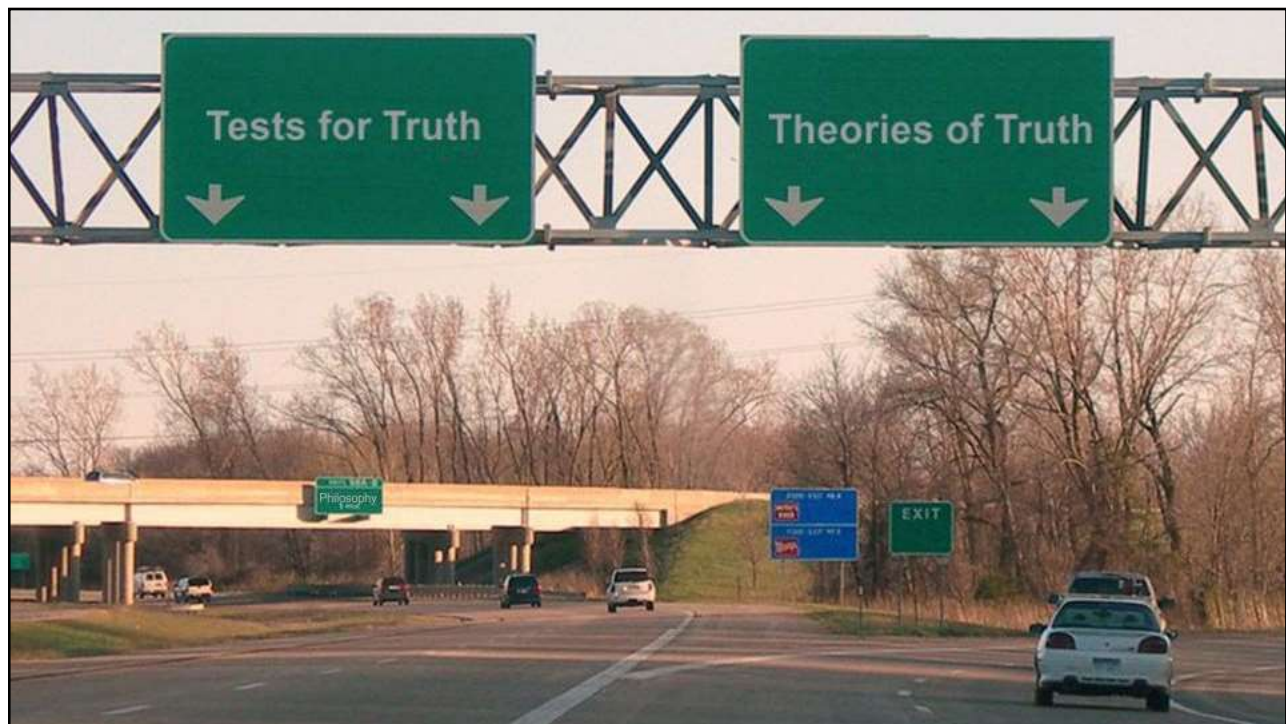




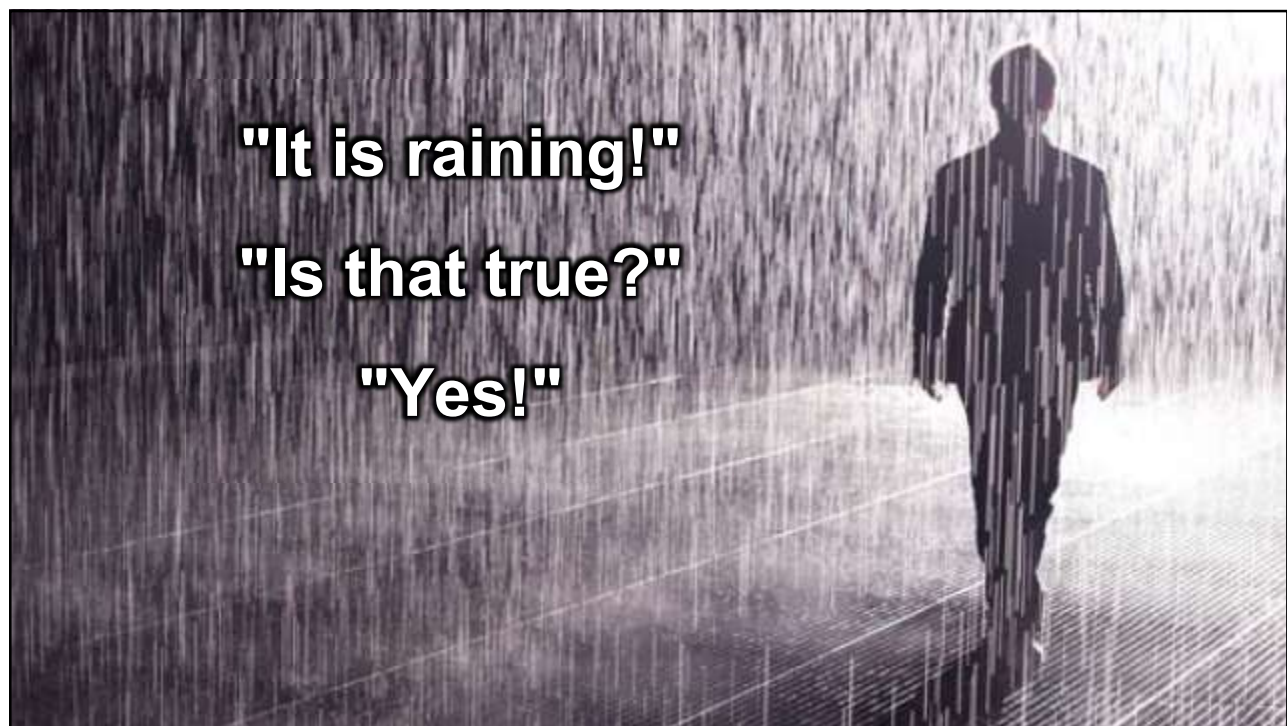


 <p>Ken D. Boa</p>	<p>"Ultimately the premises of an apologetic argument must consist of facts derived from some source other than logical analysis."</p> <p>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 131]</p>	 <p>Robert M. Bowman</p>
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 <p>Ken D. Boa</p>	<p>"There appear to be no universally accepted criteria of truth that can be applied without already assuming the truth of a particular worldview."</p> <p>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 131]</p>	 <p>Robert M. Bowman</p>
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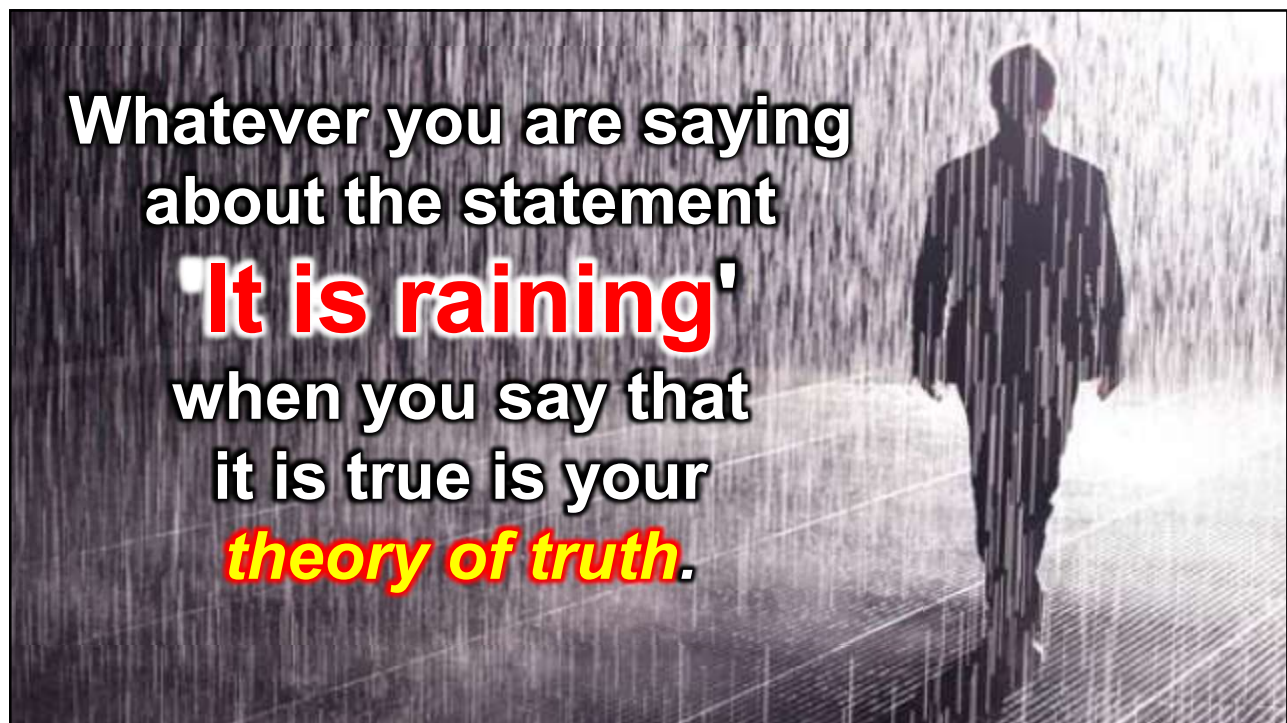




**"It is raining!"**

**"Is that true?"**

**"Yes!"**



**Whatever you are saying  
about the statement**

**'It is raining'**

**when you say that  
it is true is your**

***theory of truth.***

How you know whether it  
is raining is your  
**test for truth.**



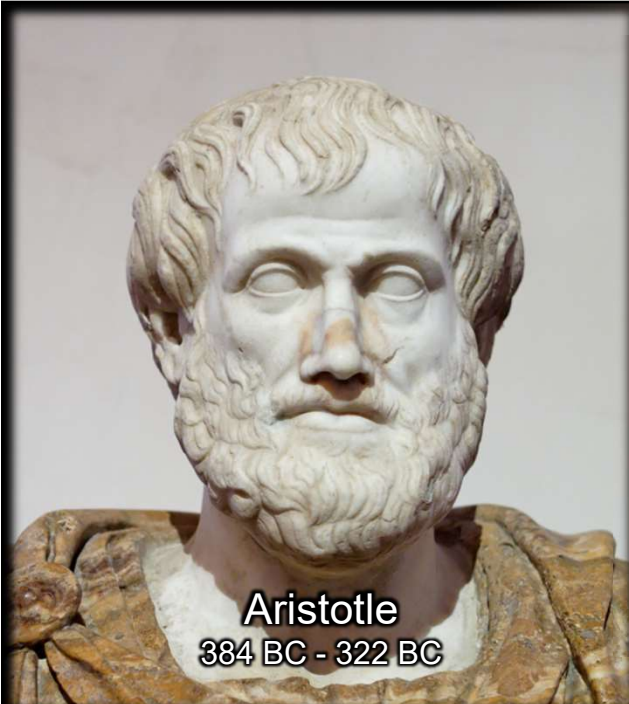
### ∞ Theory of Truth ∞

*how one **defines** the  
terms 'true' and 'truth'  
when saying that a  
statement is true*

### ∞ Test for Truth ∞

*how one **discovers**  
whether a statement  
is true, regardless of  
one's theory of truth*





**Aristotle**  
384 BC - 322 BC

***"To say of what is, that it is not, or of what is not, that it is, is false, while to say of what is, that it is and of what is not, that it is not, is true."***

Metaphysics, IV, 7, 1011<sup>b</sup>26-29 Translation by W. D. Ross in Richard McKeon, *The Basic Works of Aristotle* (New York: Random House, 1941).

**SOCRATES:** *But how about truth, then? You would acknowledge that there is in words a true and a false?*

**HERMOGENES:** *Certainly.*

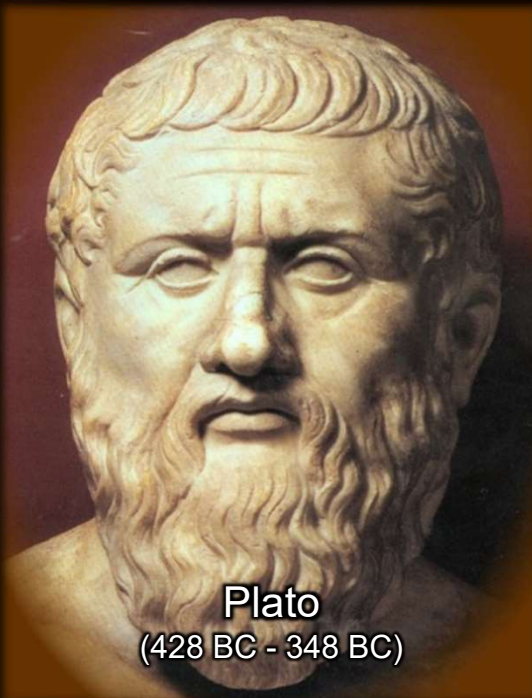
**SOCRATES:** *And there are true and false propositions?*

**HERMOGENES:** *To be sure.*

**SOCRATES:** *And a true proposition says that which is, and a false proposition says that which is not?*

**HERMOGENES:** *To be sure.*

[Cratylus, 385b, trans. Benjamin Jowett in Edith Hamilton and Huntington Cairns, eds. *Plato: The Collected Dialogues* Princeton: Princeton University Press, 1961, 423]



**Plato**  
(428 BC - 348 BC)

**STRANGER:** Then what sort of character can we assign to each of these [statements]?

**THEAETETUS:** One is false, the other true.

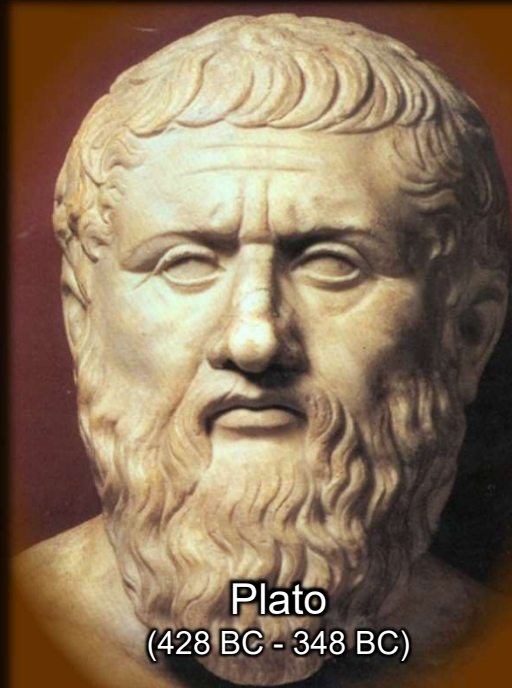
**STRANGER:** And the true one states about you the things that are as they are.

**THEAETETUS:** Certainly.

**STRANGER:** Whereas the false statement states about you things different from the things that are.

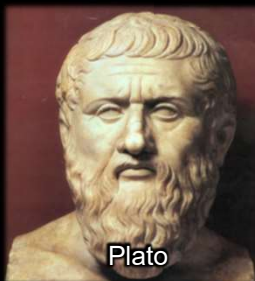
**THEAETETUS:** Yes.

[Sophist, 263b, trans. F. M. Cornford in Edith Hamilton and Huntington Cairns, eds. Plato: The Collected Dialogues Princeton: Princeton University Press, 1961, 1010]



Plato  
(428 BC - 348 BC)

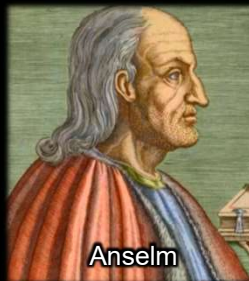
## Other Philosophers Who Hold to the Correspondence Theory of Truth



Plato



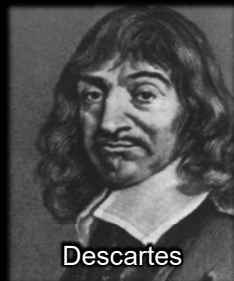
Augustine



Anselm



Aquinas



Descartes



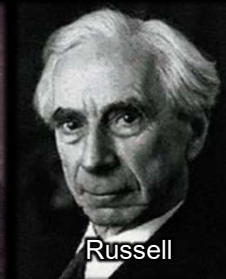
Hume



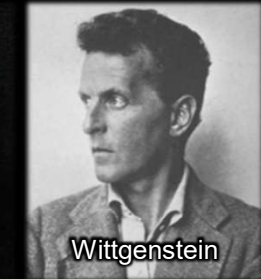
Locke



Kant



Russell

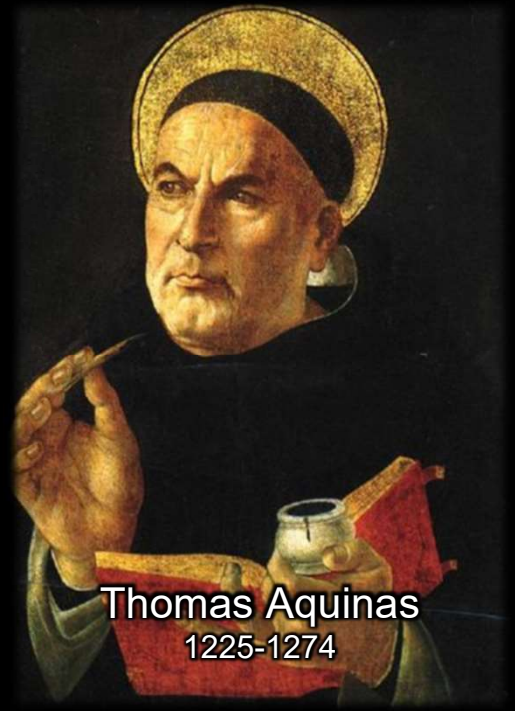


Wittgenstein



***"Truth is defined by  
the conformity of  
intellect and thing;  
and hence to know  
this conformity is to  
know truth."***

Summa Theologiae I, Q. 16, art. 2.



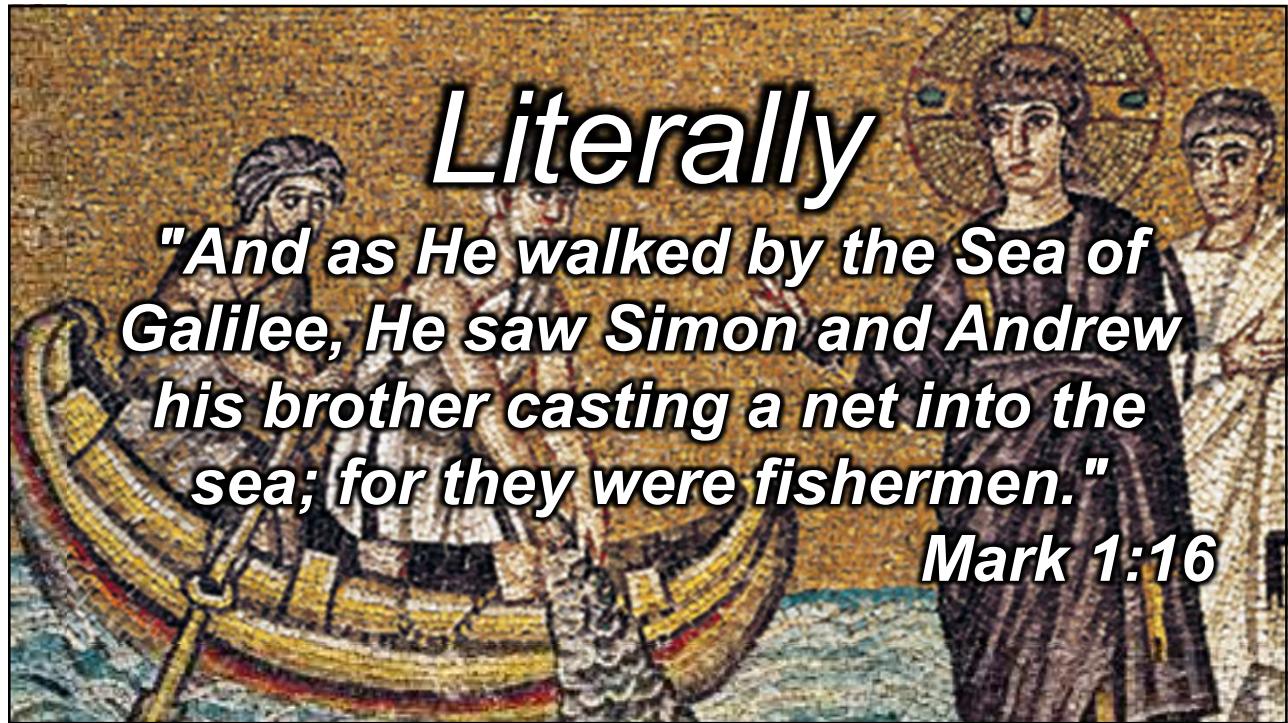
Thomas Aquinas  
1225-1274

***What does it mean to  
correspond to reality?***

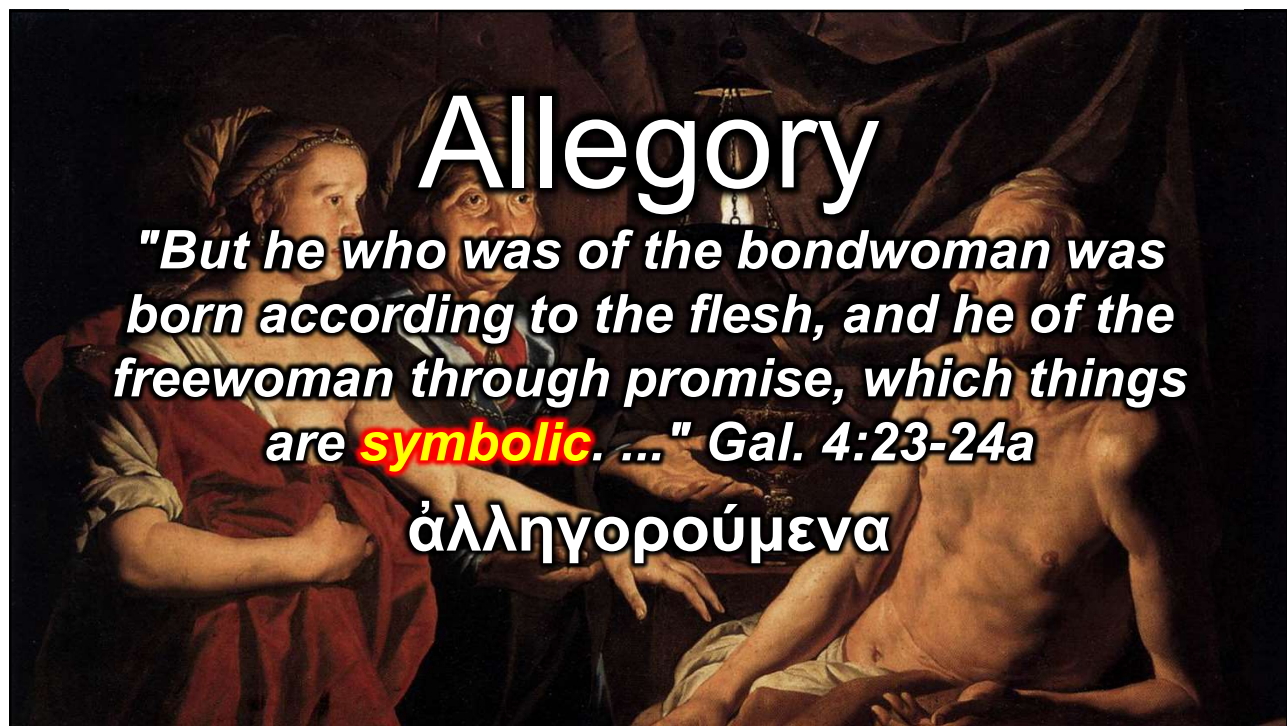
# Ways a Proposition Can Correspond to Reality















# Metaphor

"For you shall go out with joy, and be led out with peace; **the mountains and the hills shall break forth into singing** before you, and all **the trees of the field shall clap *their* hands."**

Isa 55:12



## Similarly

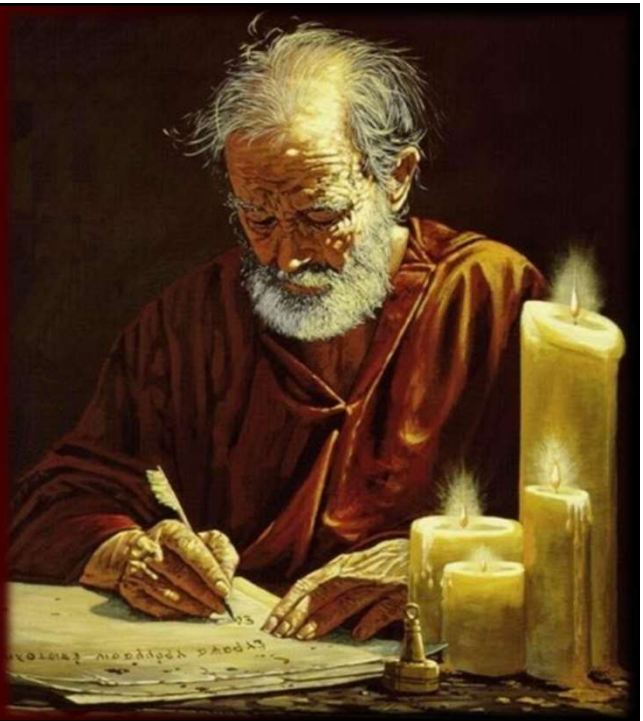


# Simile

***"So his heart and the heart of his people were moved as the trees of the woods are moved with the wind."***

**Isa 7:2**

**Analogically**

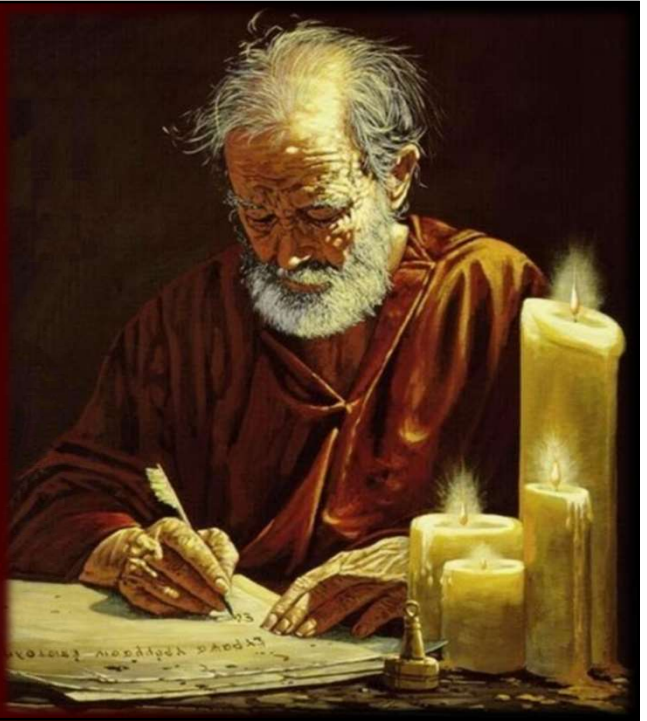




# Analogy

**"For we walk by  
faith, not by  
sight."**

**2 Cor. 5:7**



# Symbolically







# Symbol

*"... the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was **symbolic** for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—" Heb. 9:7-9*

παραβολή



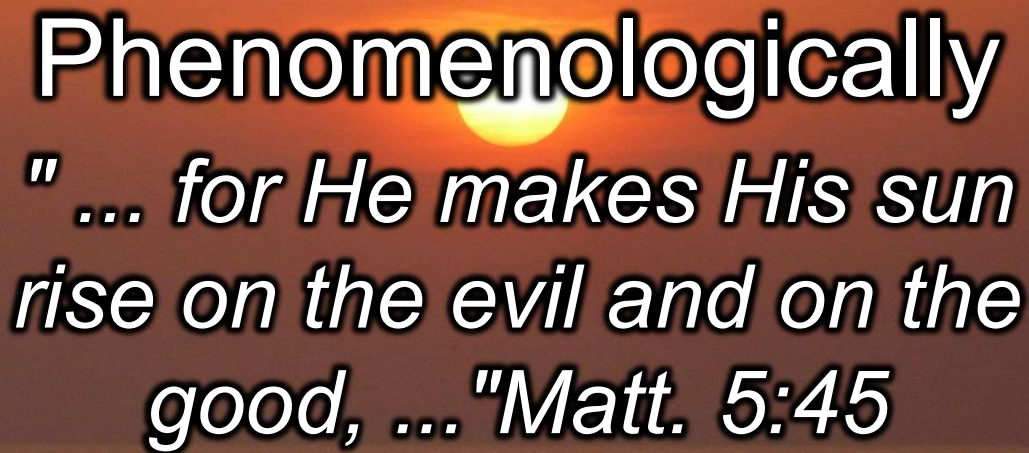
# Hyperbolically



# Hyperbole

***"Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels were without number, as the sand by the seashore in multitude." Judges 7:12***

# Phenomenologically

A photograph of a bright sun rising over a calm body of water, with silhouettes of trees and land in the foreground. The sky is a warm orange and yellow.

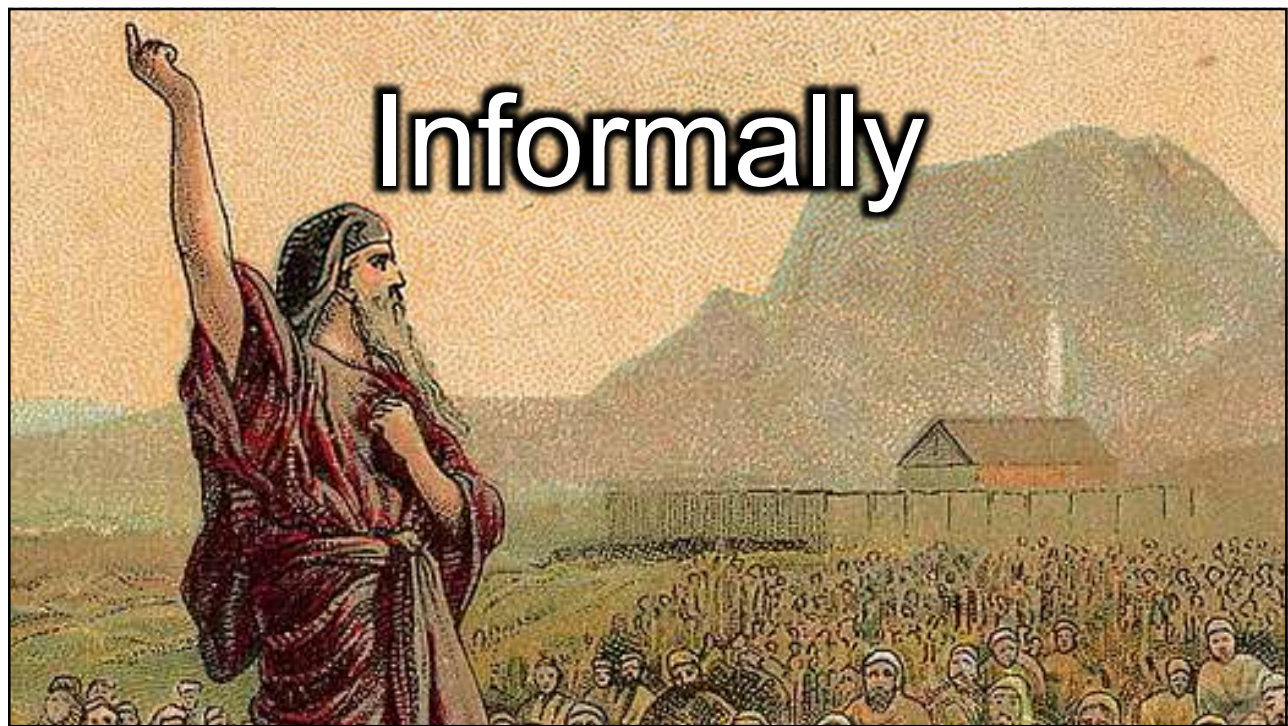
**Phenomenologically**  
*"... for He makes His sun  
rise on the evil and on the  
good, ..."Matt. 5:45*

A photograph of a large, reddish-orange moon against a dark, black sky, representing a blood moon.

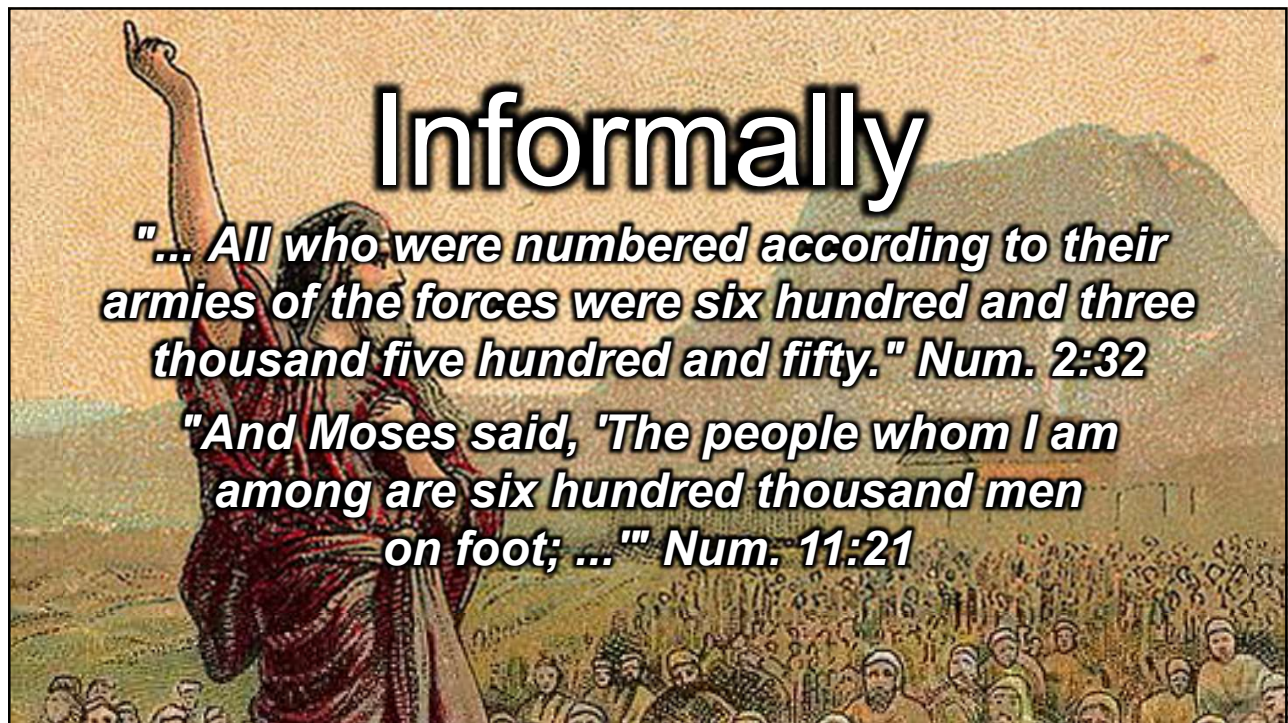
**Phenomenologically**

*"The sun shall be turned into darkness, And the moon  
into blood, Before the coming of the great and  
awesome day of the LORD." Joel 2:31*





# Informally



# Informally

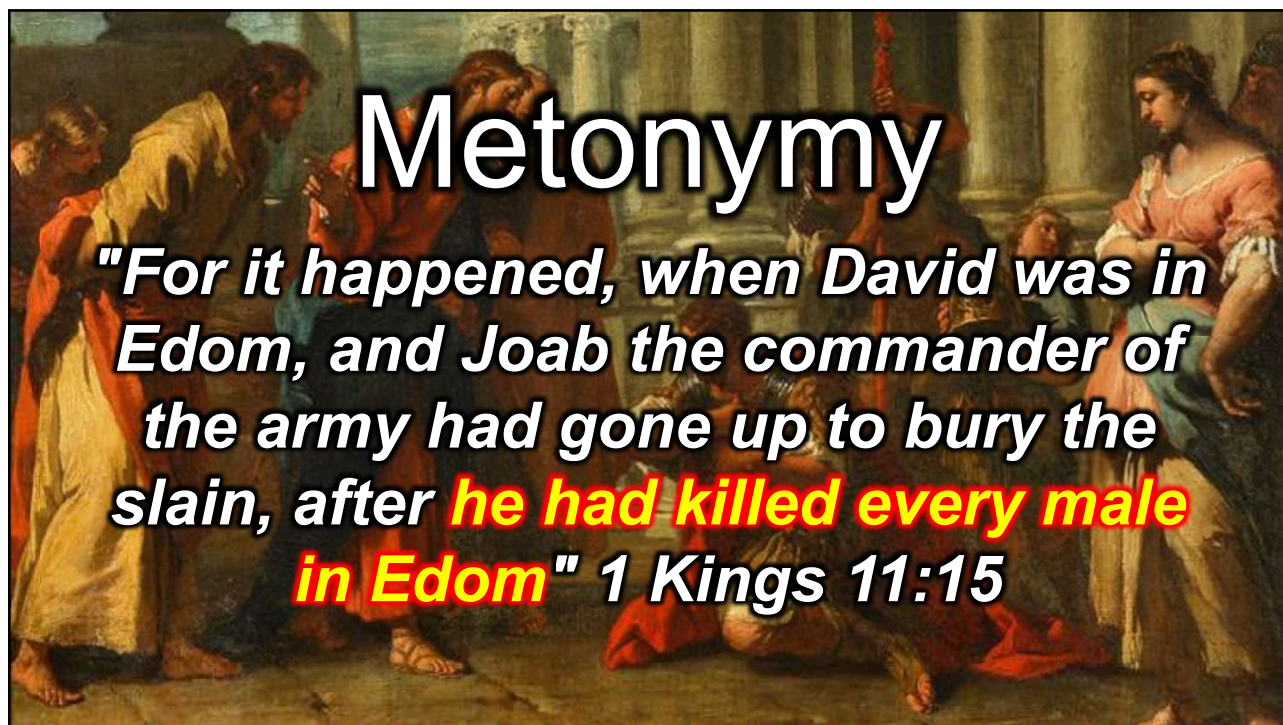
***"... All who were numbered according to their armies of the forces were six hundred and three thousand five hundred and fifty." Num. 2:32***

***"And Moses said, 'The people whom I am among are six hundred thousand men on foot; ...'" Num. 11:21***

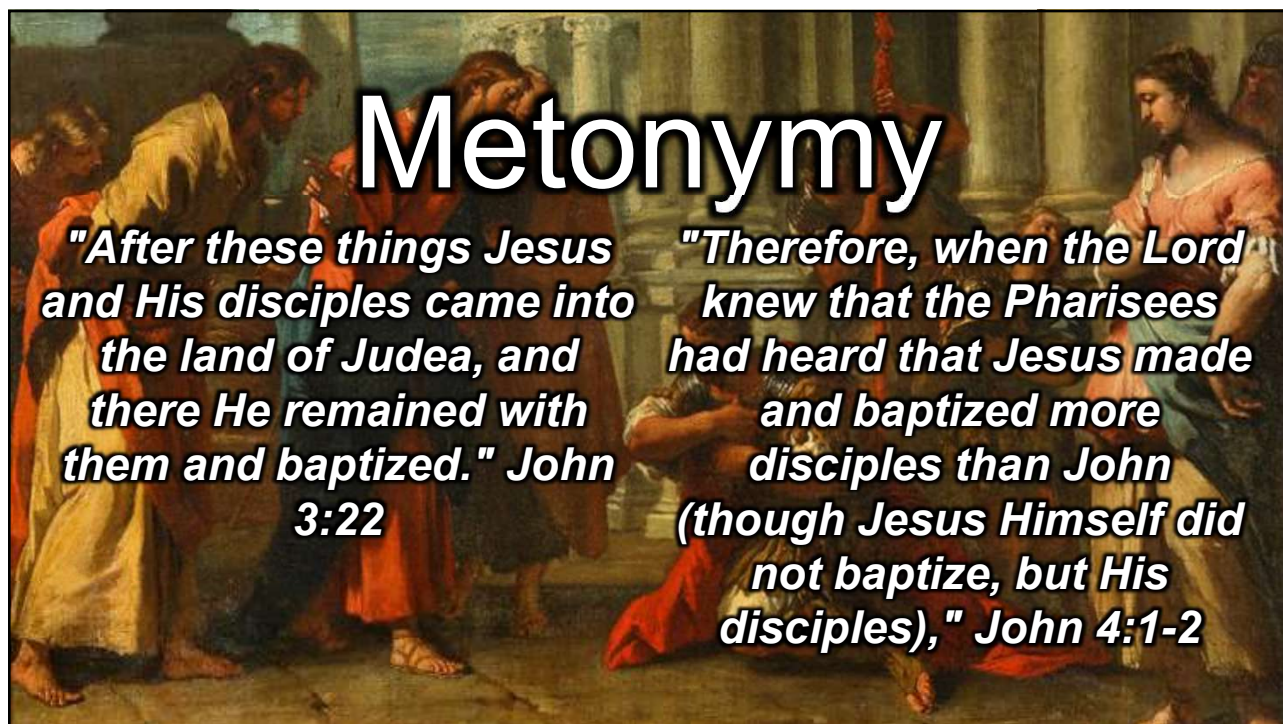




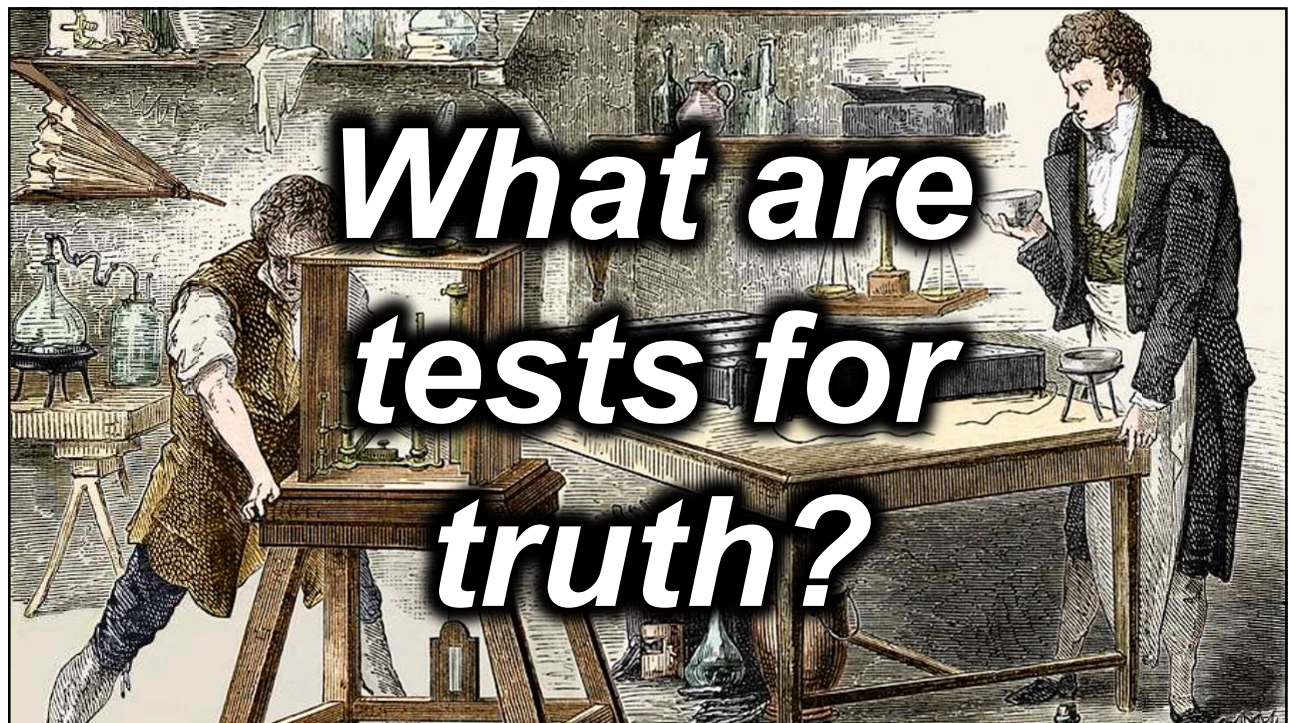
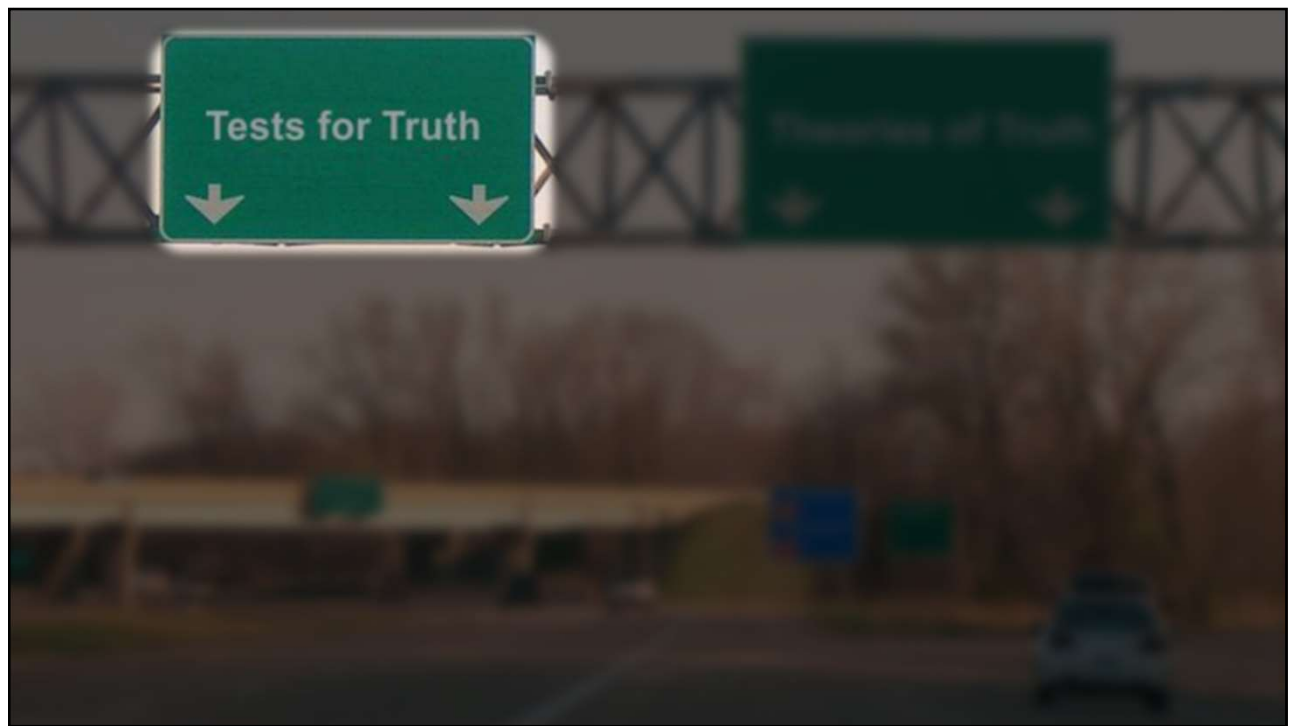








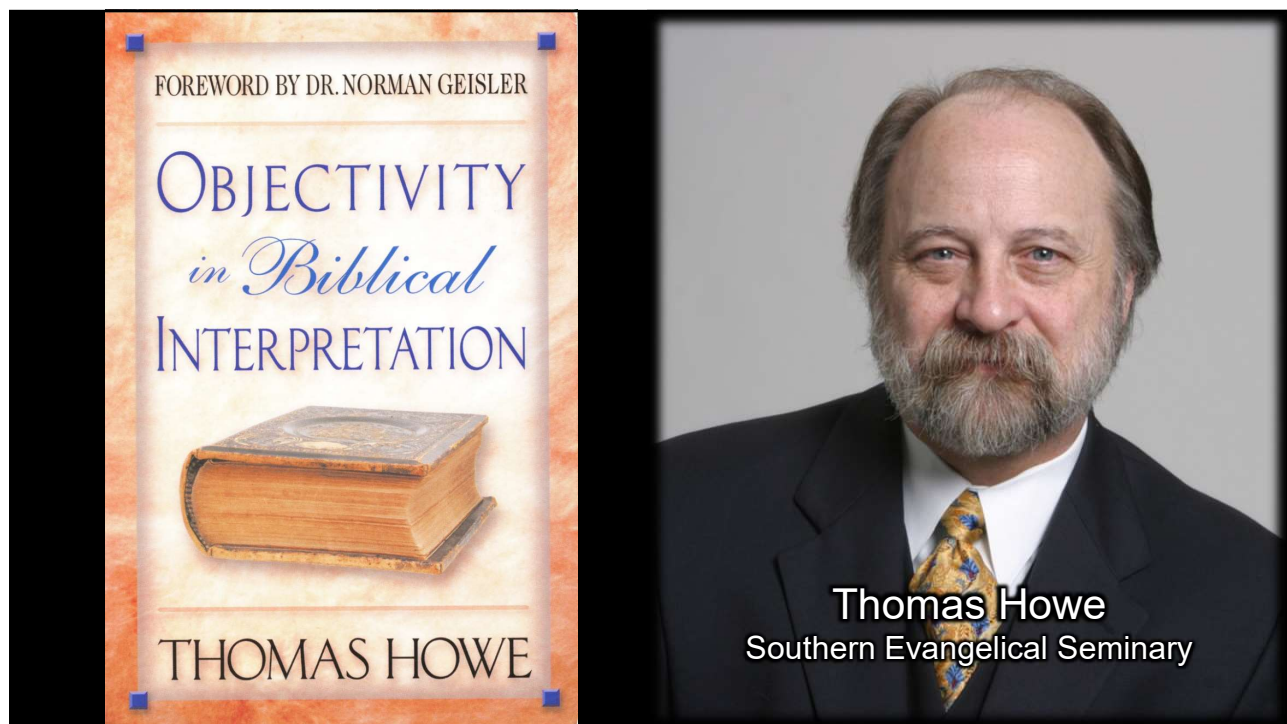




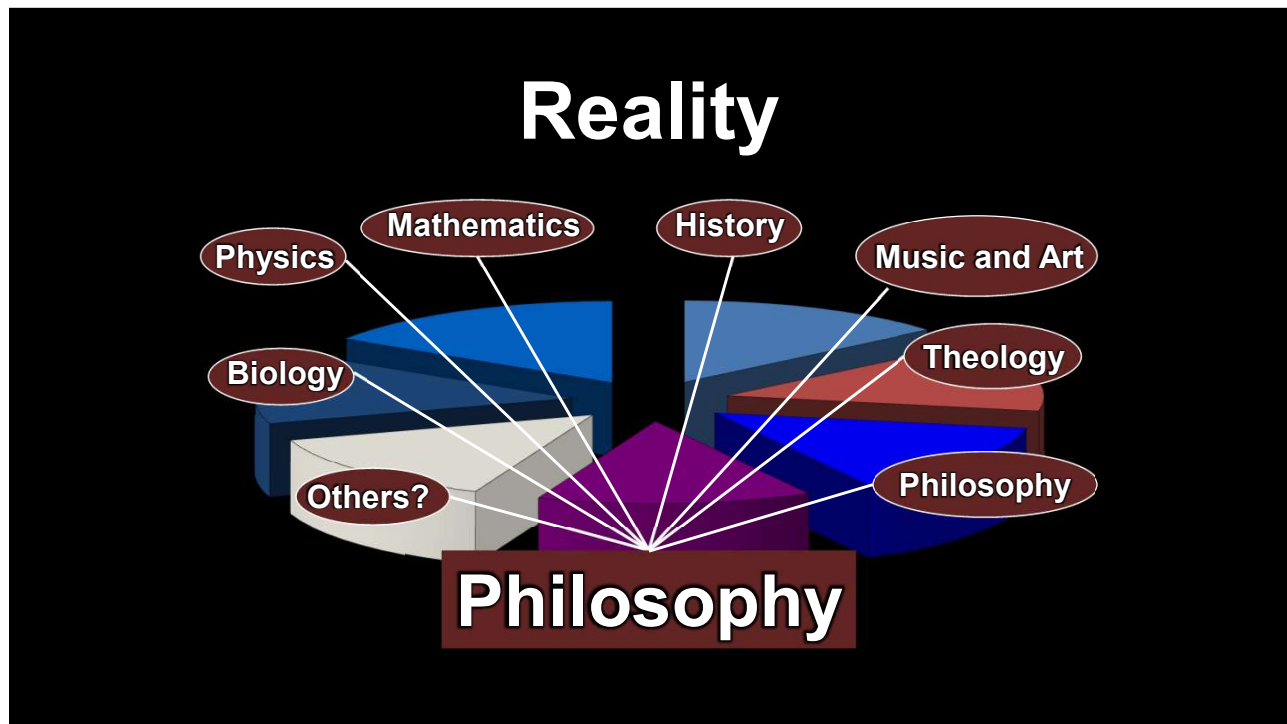
***Two things (at least) are  
common to all tests for truth.***





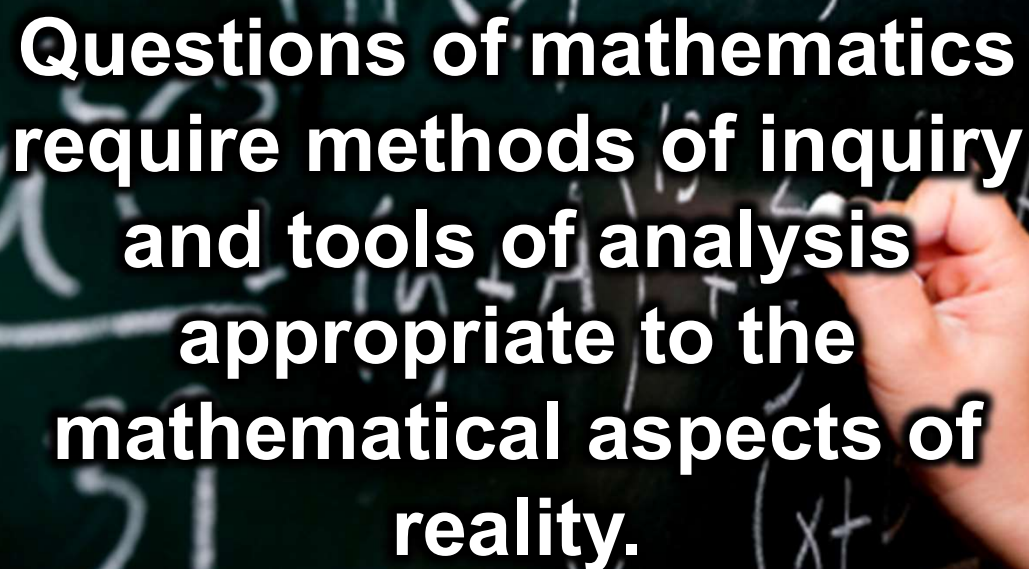


***In many instances, the  
test for truth will differ  
according to the kind of  
thing about which the  
statement is made.***



**Different aspects  
of reality require  
different methods  
of inquiry and  
tools of analysis.**



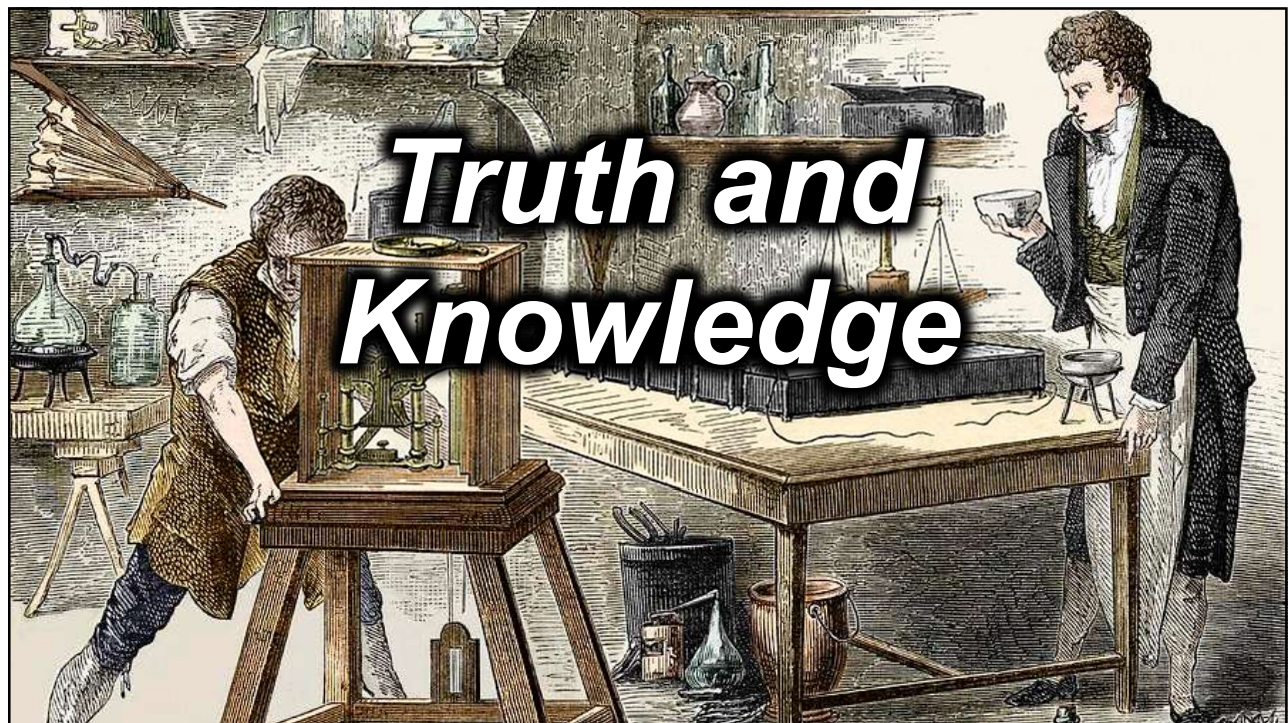
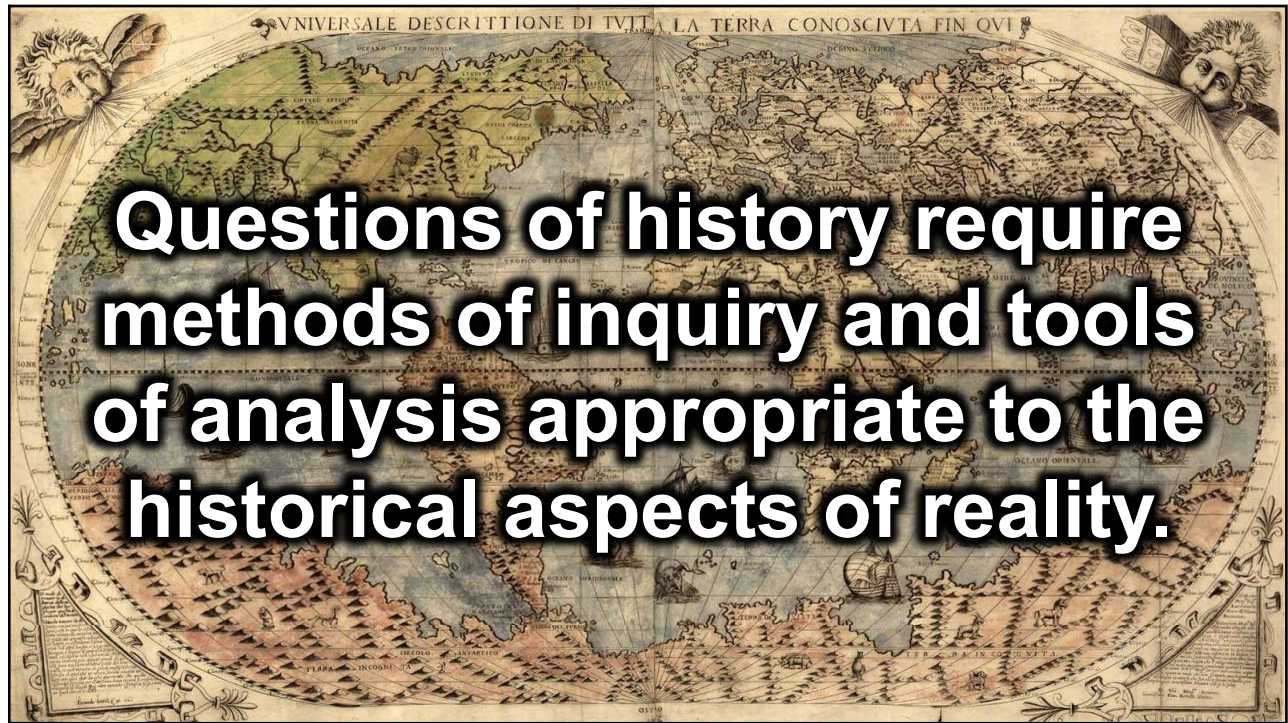


**Questions of mathematics  
require methods of inquiry  
and tools of analysis  
appropriate to the  
mathematical aspects of  
reality.**



**Questions of natural science  
require methods of inquiry and  
tools of analysis appropriate to  
the physical aspects of reality.**

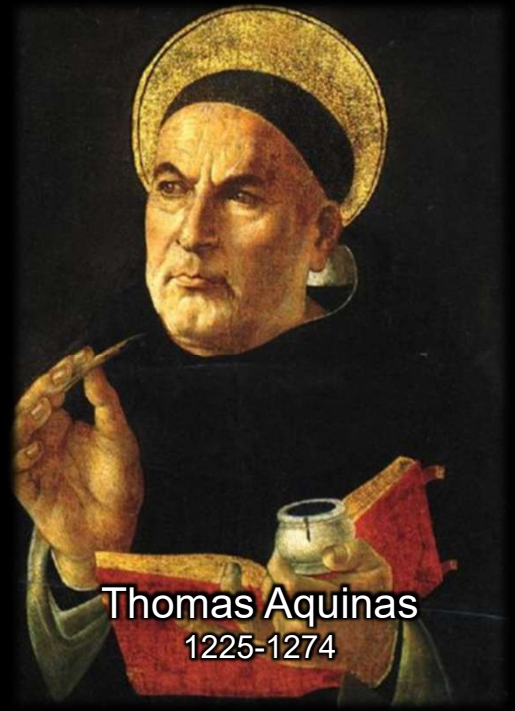






***"Sensible things [are that] from which human reason takes the origin of its knowledge."***

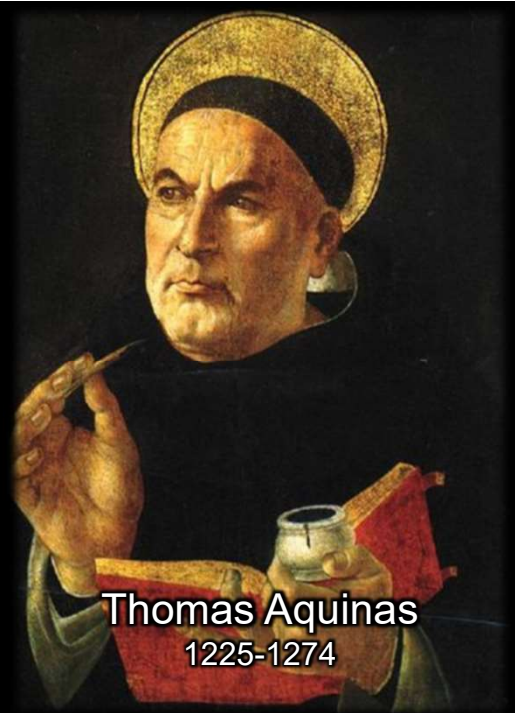
[Thomas Aquinas, *Summa Contra Gentiles*, I, 9, §2. Trans. Anton C. Pegis. (Notre Dame: University of Notre Dame Press, 1975), I, 77]



Thomas Aquinas  
1225-1274

***"Our knowledge, taking its start from things, proceeds in this order. First, it begins in sense; second, it is completed in the intellect."***

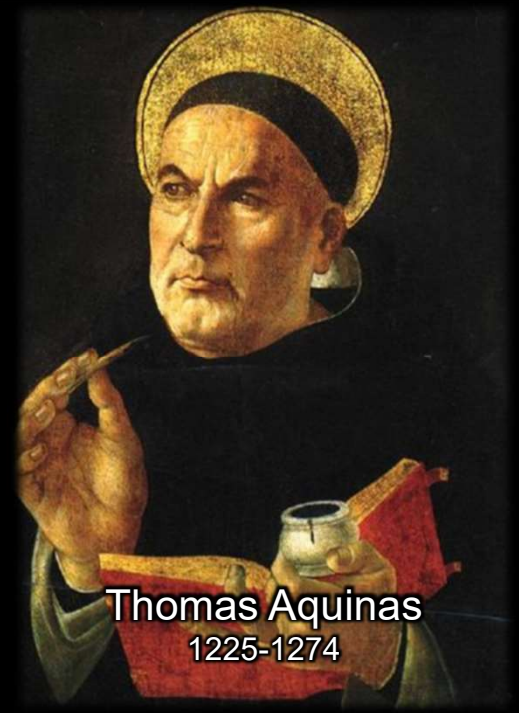
[Thomas Aquinas, *Truth*, I, 11, trans. Mulligan, 48, in *Truth* (3 vols), vol. 1 trans. Robert W. Mulligan (Chicago: Henry Regnery, 1952); vol. 2 trans. James V. McGlynn (Chicago: Henry Regnery, 1953); vol. 3. trans. Robert W. Schmidt (Chicago: Henry Regnery, 1954). The three volumes were reprinted as *Truth* (Indianapolis: Hackett, 1994)]



Thomas Aquinas  
1225-1274

***"According to its manner of knowing in the present life, the intellect depends on the sense for the origin of knowledge; and so those things that do not fall under the senses cannot be grasp by the human intellect except in so far as the knowledge of them is gathered from sensible things."***

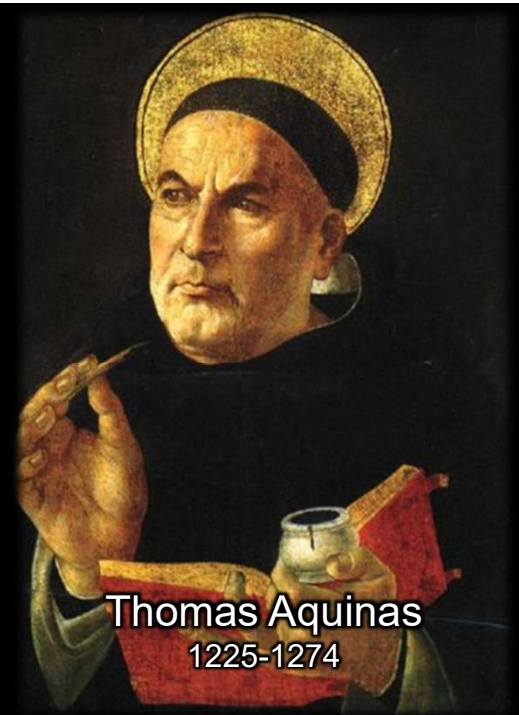
[Thomas Aquinas, *Summa Contra Gentiles*, I, 3, §3. Trans. Anton C. Pegis. (Notre Dame: University of Notre Dame Press, 1975), I, 64]



Thomas Aquinas  
1225-1274

***"Our senses give rise to memories, and from these we obtain experiential knowledge of things, which in turn is the means through which we come to an understanding of the universal principles of sciences and art."***

[Thomas Aquinas, *Summa Contra Gentiles*, II, 83, §26. Trans. James F. Anderson (Notre Dame: University of Notre Dame Press, 1975), II, 279]

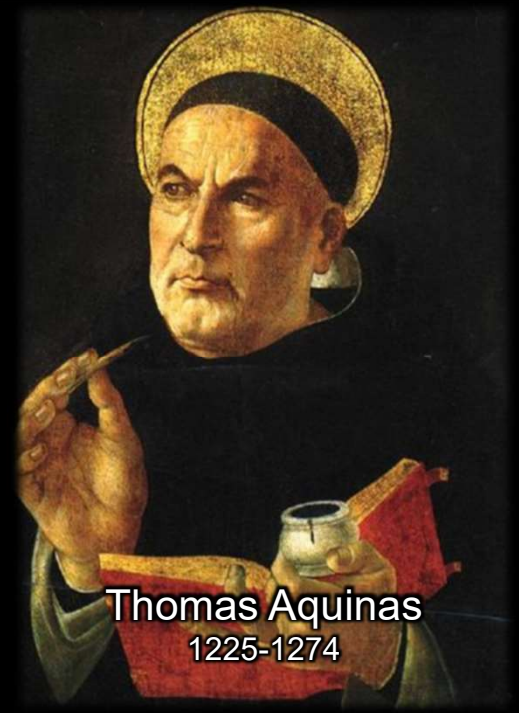


Thomas Aquinas  
1225-1274

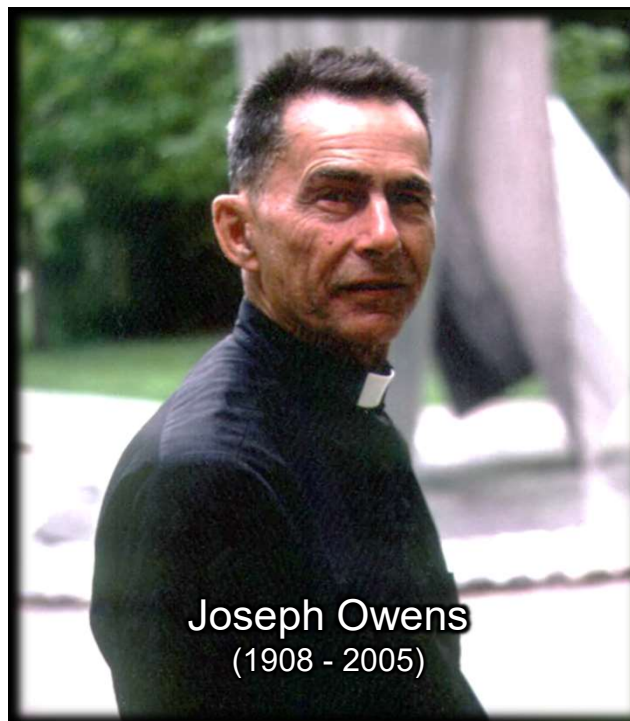


***"Our knowledge of principles themselves is derived from sensible things."***

[Thomas Aquinas, *Summa Contra Gentiles*, II, 83, §32. Trans. James F. Anderson (Notre Dame: University of Notre Dame Press, 1975), II, 282]



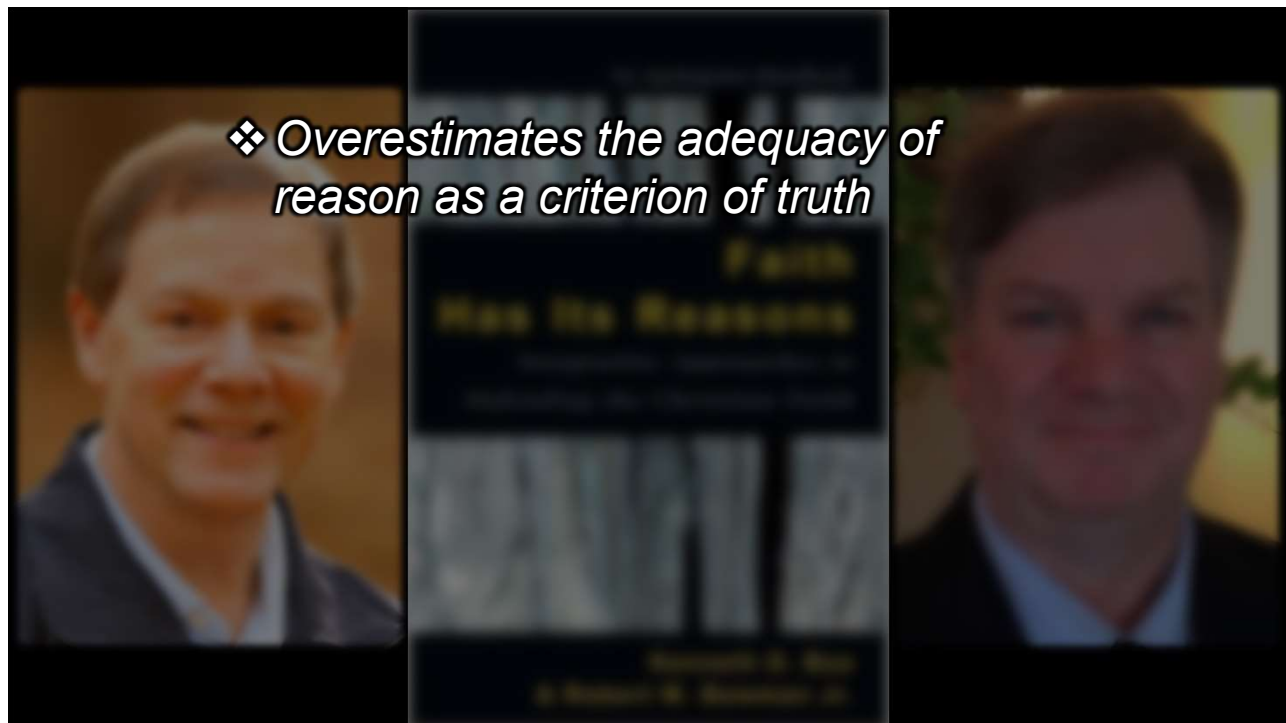
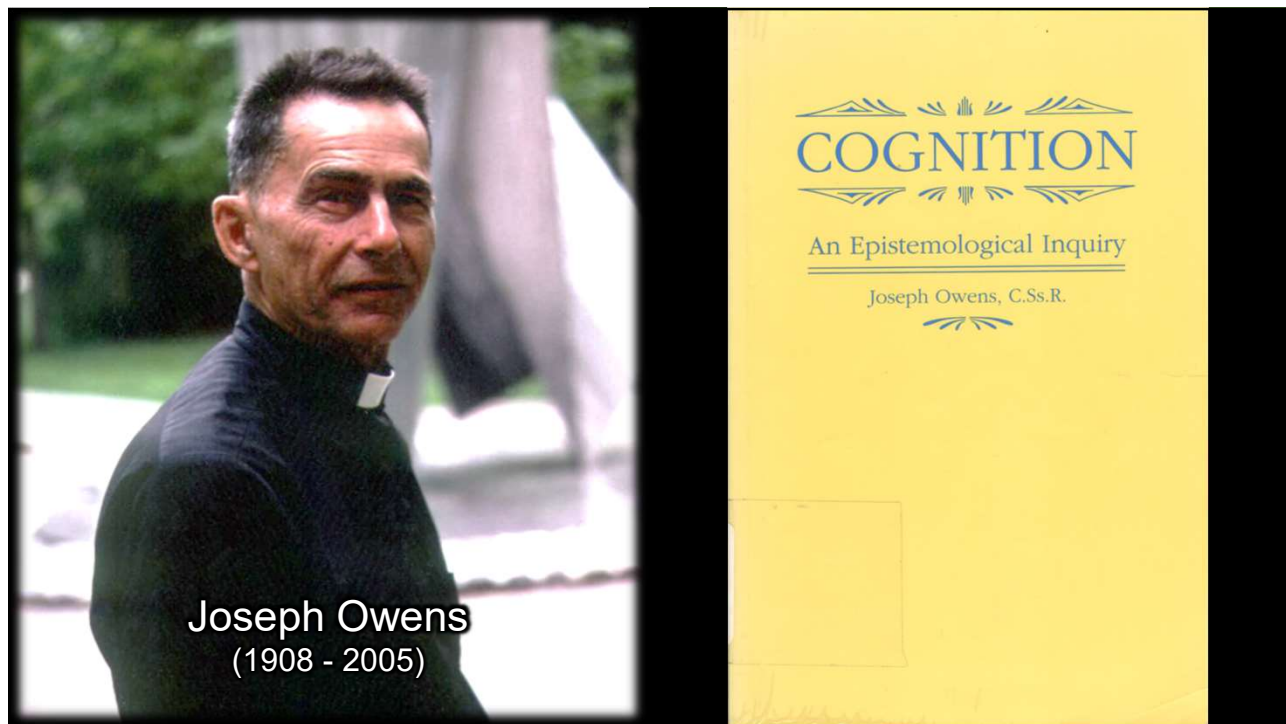
Thomas Aquinas  
1225-1274



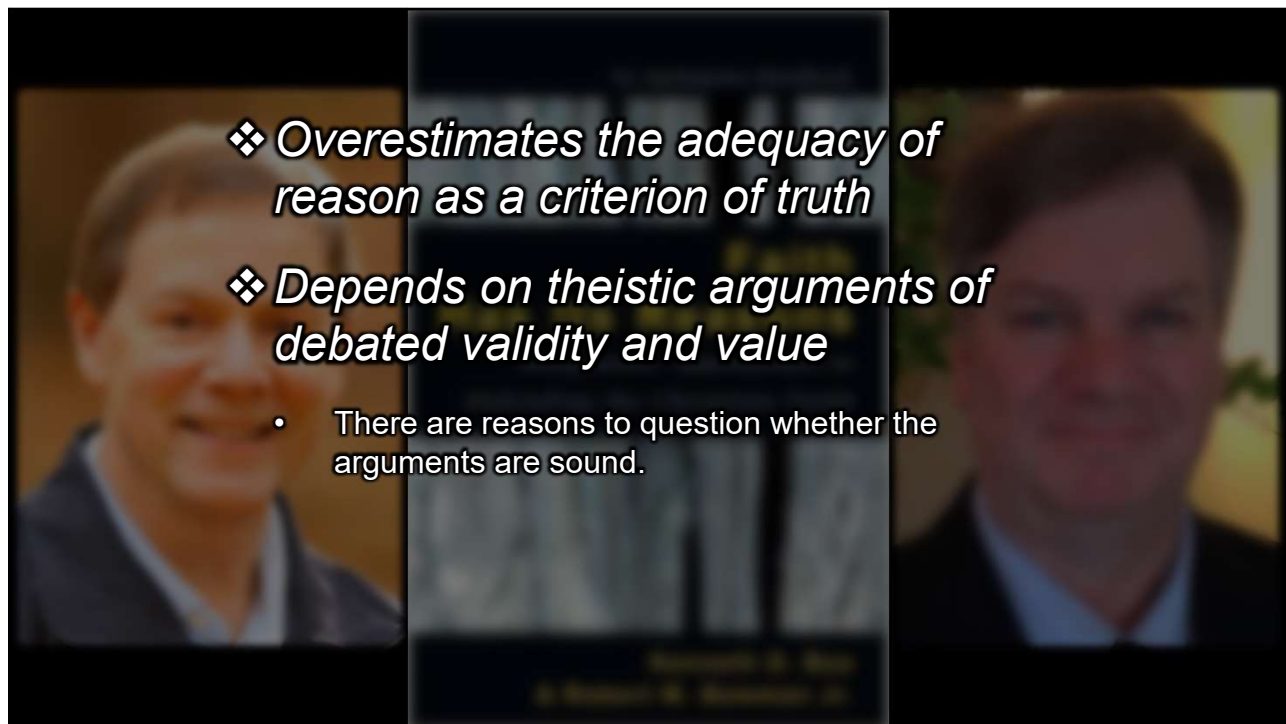
Joseph Owens  
(1908 - 2005)

***"In Aristotle the role of the received forms as real instruments is to determine the cognitive agent to a particular type of activity, a type in which the agent becomes and is cognitively the thing from which the form was received. The reception of the form is not immediately observable. It is only inferred through philosophical reasoning. What is immediately perceived or known is the thing itself."***

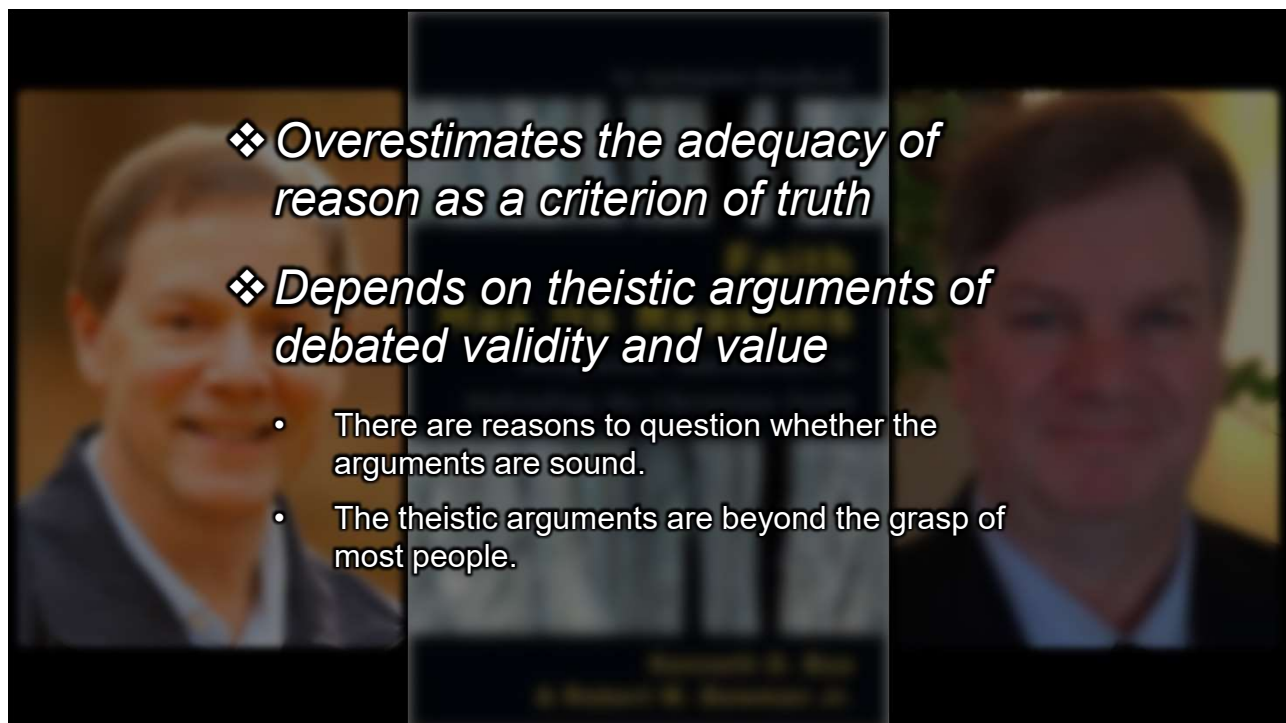
["Aristotle—Cognition a Way of Being," in John R. Catan, ed. *Aristotle: The Collected Papers of Joseph Owens* (Albany: State University of New York Press, 1981): 78.



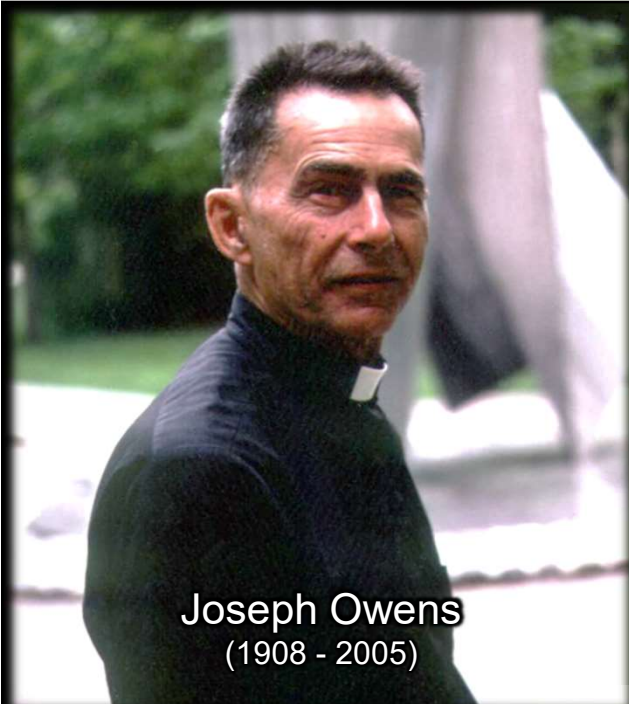




- ❖ *Overestimates the adequacy of reason as a criterion of truth*
- ❖ *Depends on theistic arguments of debated validity and value*
  - There are reasons to question whether the arguments are sound.

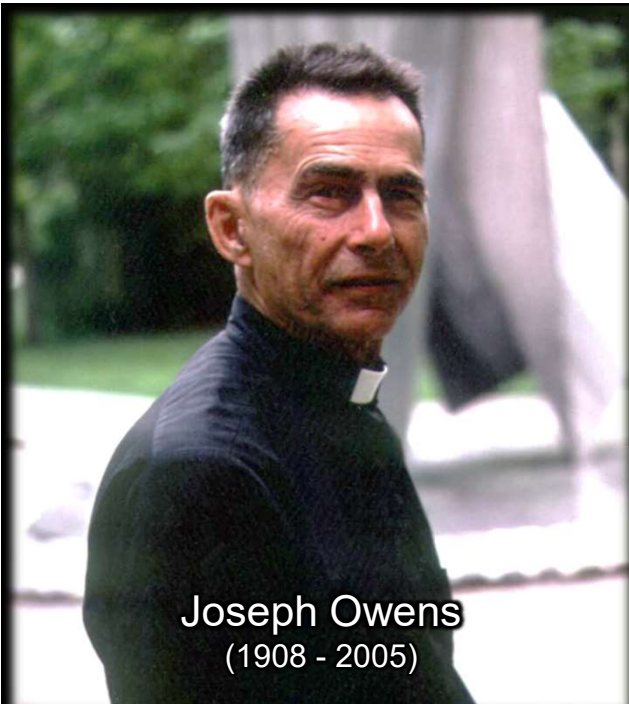


- ❖ *Overestimates the adequacy of reason as a criterion of truth*
- ❖ *Depends on theistic arguments of debated validity and value*
  - There are reasons to question whether the arguments are sound.
  - The theistic arguments are beyond the grasp of most people.

A color photograph of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right of the camera. The background is out of focus, showing green foliage and a white structure.

Joseph Owens  
(1908 - 2005)

**"Other arguments may vividly suggest the existence of God, press it home eloquently to human consideration, and for most people provide much greater spiritual and religious aid than difficult metaphysical demonstrations."**

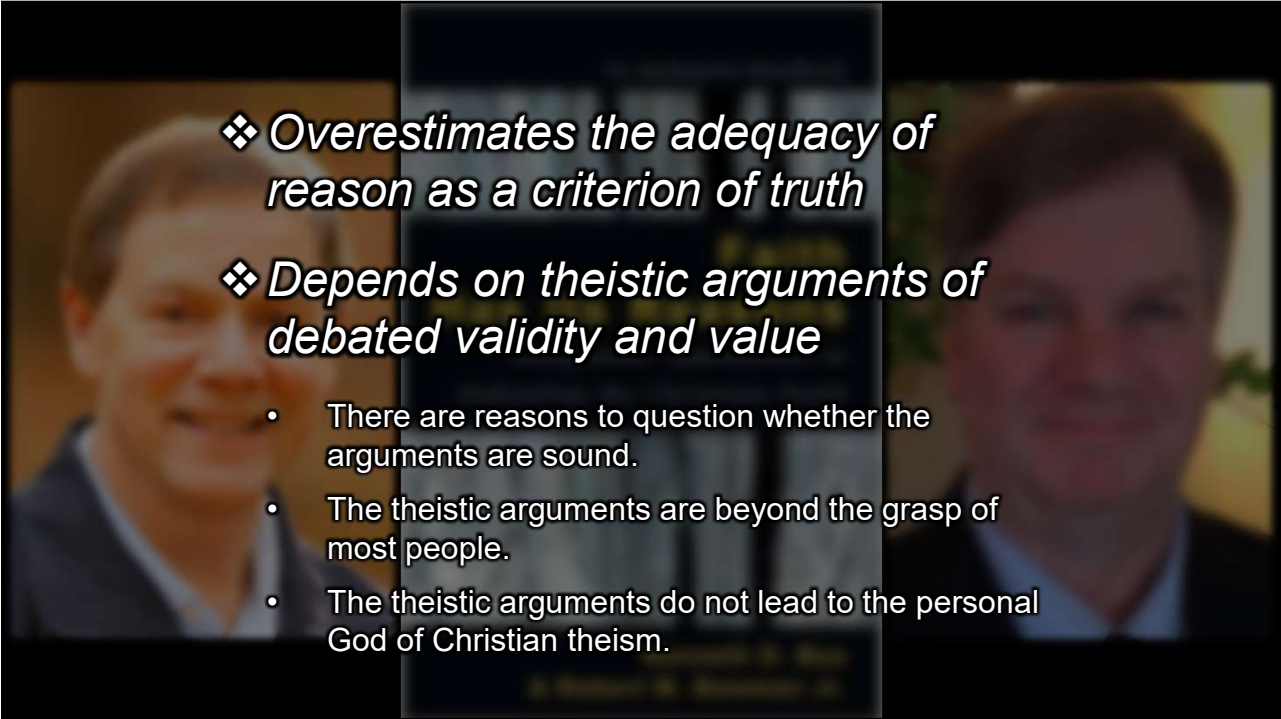
A color photograph of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right of the camera. The background is out of focus, showing green foliage and a white structure.

Joseph Owens  
(1908 - 2005)

**"But on the philosophical level these arguments are open to rebuttal and refutation, for they are not philosophically cogent."**

[Joseph Owens, "Aquinas and the Five Ways," *Monist* 58 (Jan. 1974): 16-35. (p. 33)]

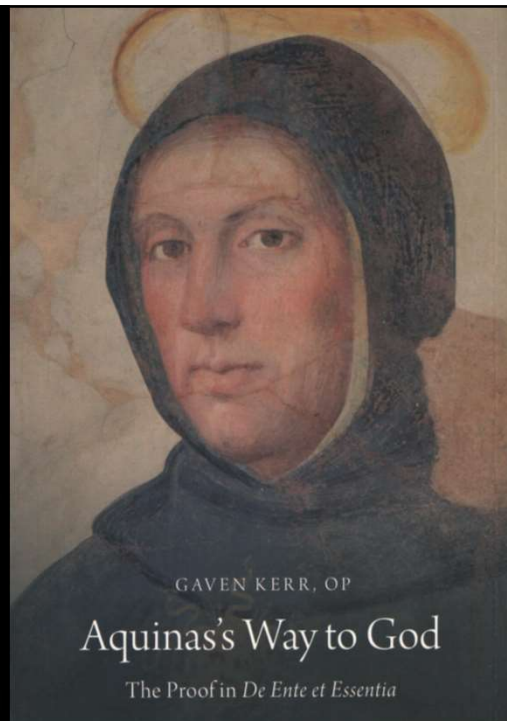
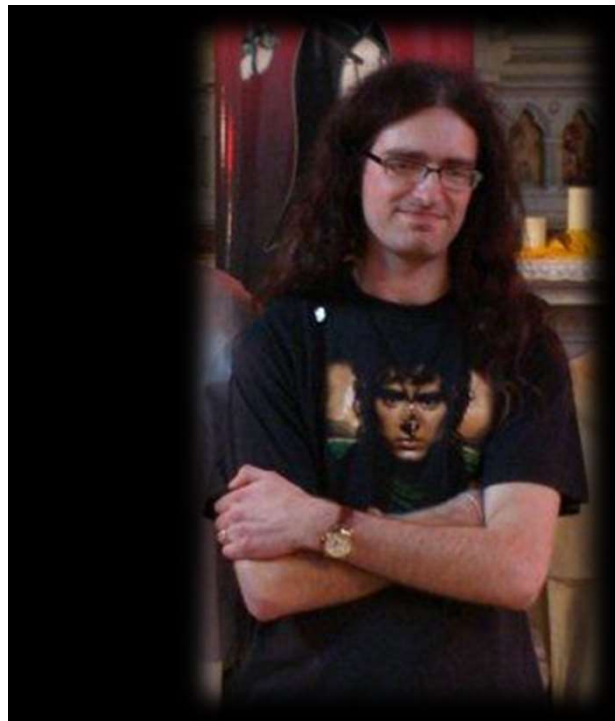


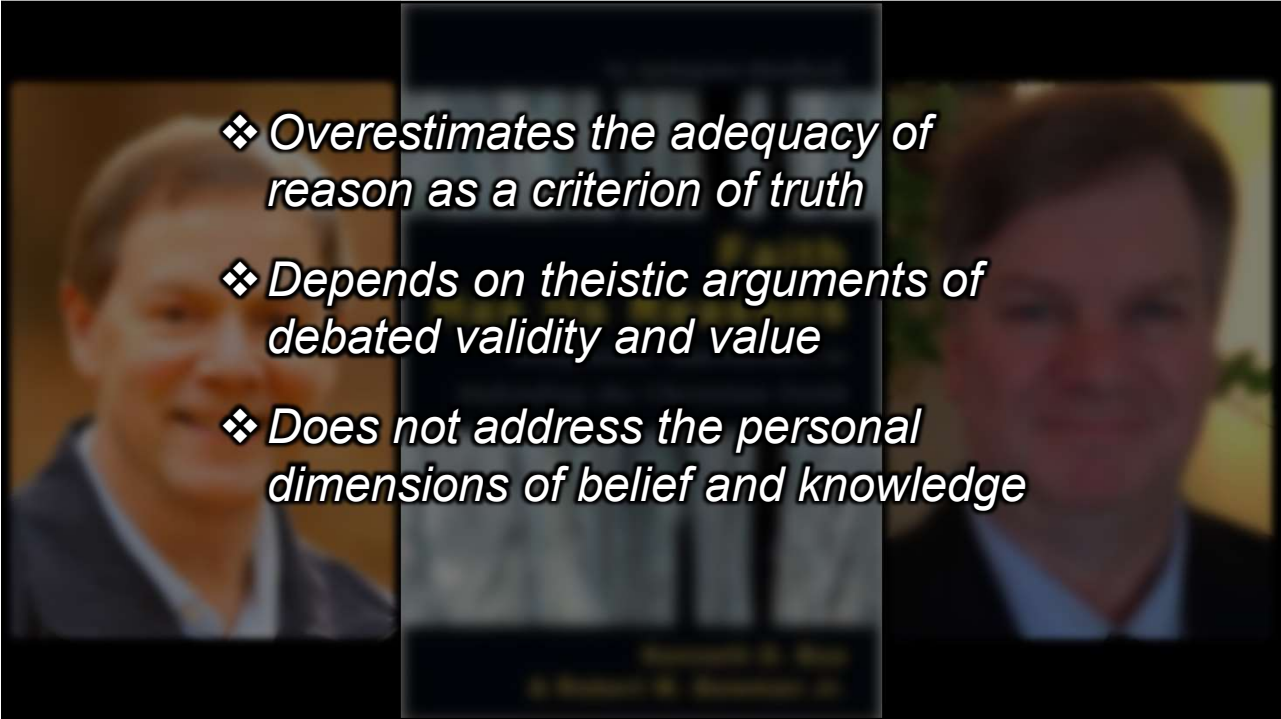


❖ *Overestimates the adequacy of reason as a criterion of truth*

❖ *Depends on theistic arguments of debated validity and value*

- There are reasons to question whether the arguments are sound.
- The theistic arguments are beyond the grasp of most people.
- The theistic arguments do not lead to the personal God of Christian theism.



- 
- ❖ *Overestimates the adequacy of reason as a criterion of truth*
  - ❖ *Depends on theistic arguments of debated validity and value*
  - ❖ *Does not address the personal dimensions of belief and knowledge*