



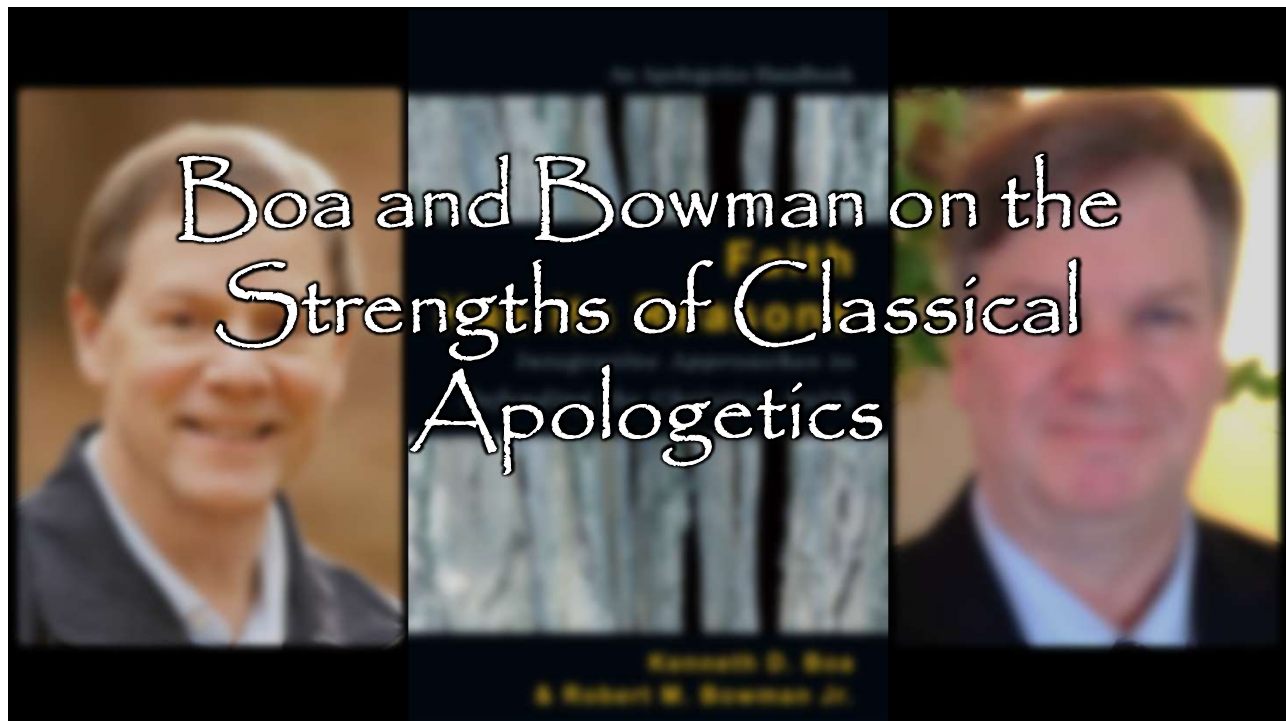
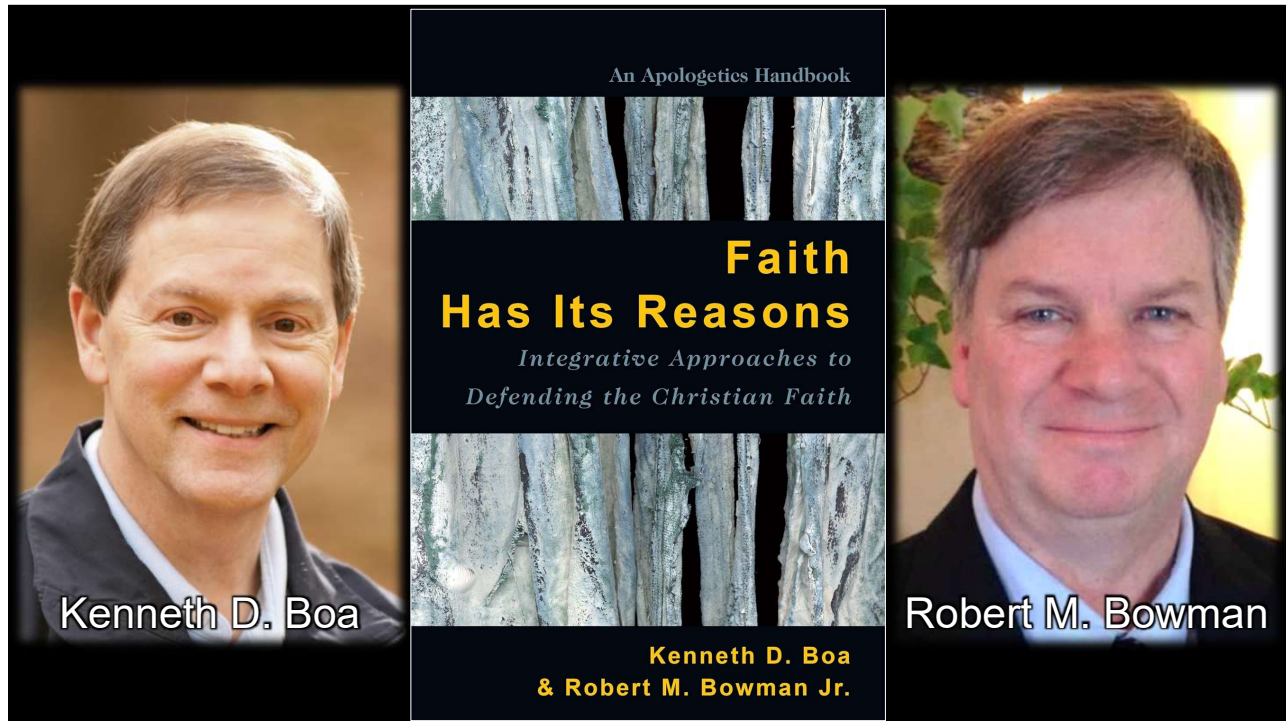
Christian Apologetic Systems

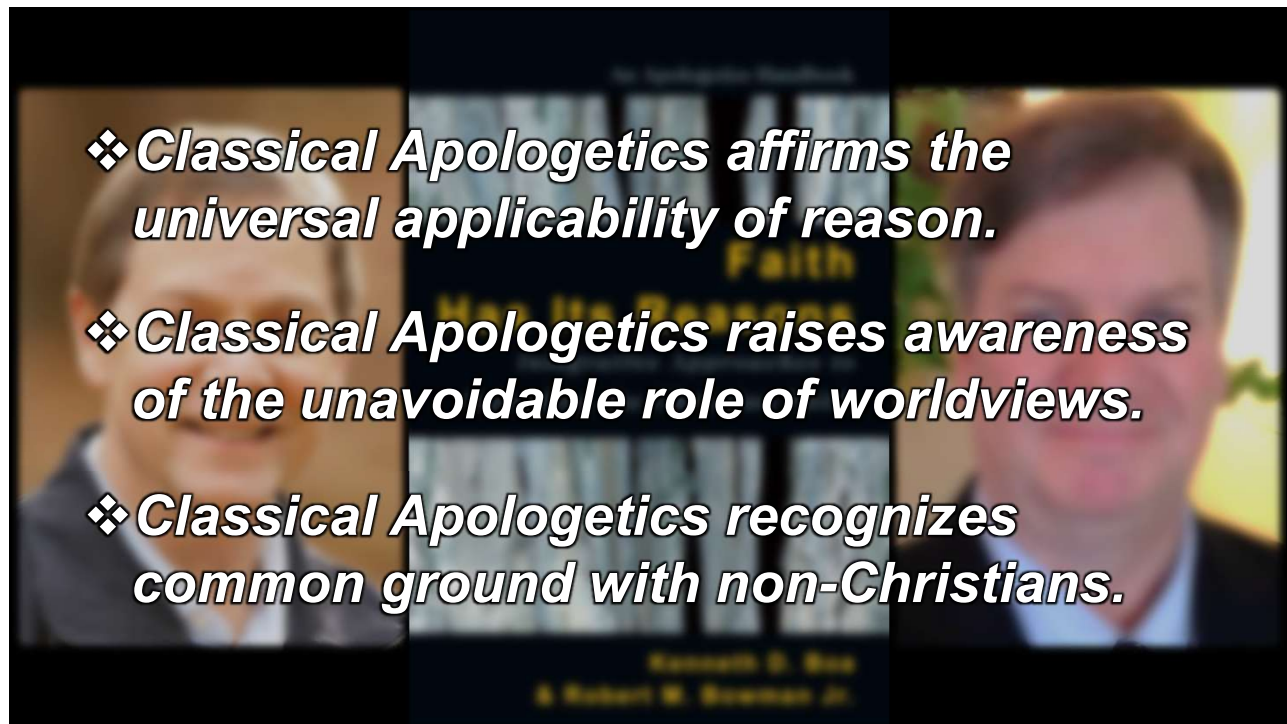
❧ 04: Classical Apologetics, Pt. 2 ❧

Richard G. Howe, Ph.D.

Provost

Norman L. Geisler Chair of Christian Apologetics
Southern Evangelical Seminary
Rock Hill, South Carolina, USA





***Classical Apologetics
affirms the universal
applicability of reason.***

Boa and Bowman (in quoting Geisler, p. 127/221) rightfully acknowledge the "inescapable character of logic and reason." (Later I will address the range of usages of these two terms.)

Given that the fundamental laws of logic are characteristics of reality itself, then they apply to everyone and everything, including human beings, even in their lost estate.

The Fundamental Laws of Logic

- ✓ ***The Law of Non-Contradiction***
- ✓ ***The Law of Excluded Middle***
- ✓ ***The Law of Identity***

🌀 The Law of Non-Contradiction 🌀

essence ➤ A thing cannot be both 'A' and 'non-A' at the same time and in the same sense.

existence ➤ A thing cannot both exist and not exist at the same time and in the same sense.

truth value ➤ A statement cannot be both true and not true at the same time and in the same sense.

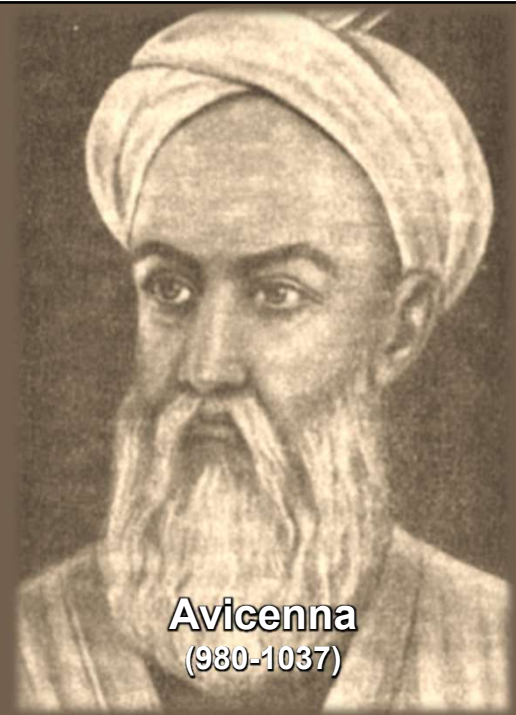


*Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, **lest you die.**'" Then the serpent said to the woman, "**You will not surely die.** For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."*

Genesis 3:1-5

"Those who deny a first principle should be beaten and burned until they admit that to be beaten is not the same as to not be beaten and to be burned is not the same as not to be burned."

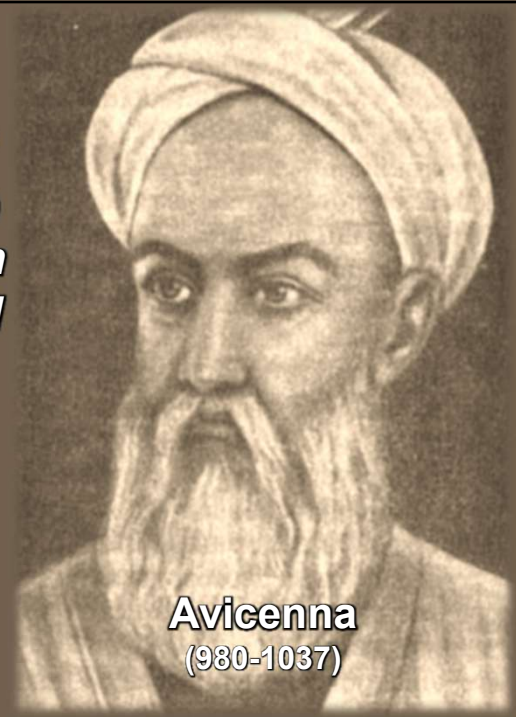
Metaphysics of Healing I, 8, §12



Avicenna
(980-1037)

As for the obdurate, he must be subjected to the conflagration of fire, since "fire" and "not fire" are one. Pain must be inflicted on him through beating, since "pain" and "no pain" are one. And he must be denied food and drink, since eating and drinking and the abstention from both are one [and the same].

[Metaphysics of Healing I, 8, §12. Trans. Michael E. Marmura (Provo: Brigham Young University Press, 2005), 43]



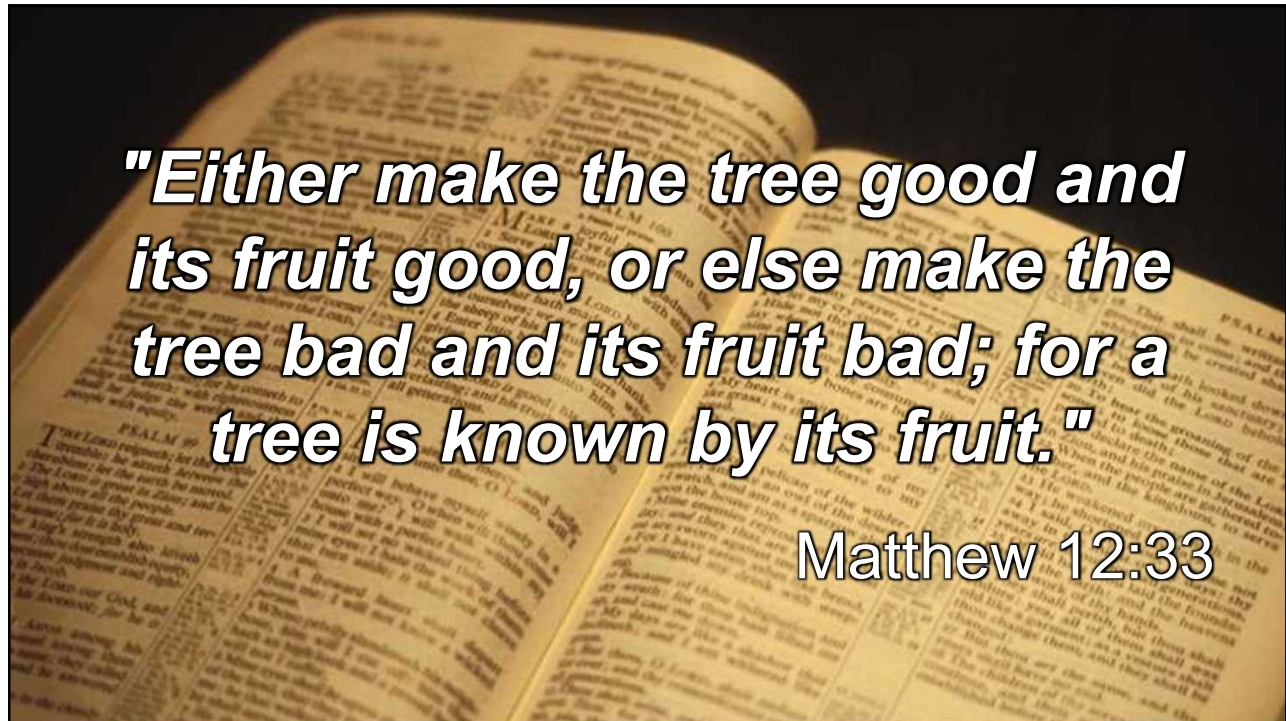
Avicenna
(980-1037)

☞ *The Law of Excluded Middle* ☞

essence ➤ A thing is either 'A' or 'non-A.'

existence ➤ A thing either exists or does not exist.

truth value ➤ A statement cannot be both true and not true at the same time and in the same sense.

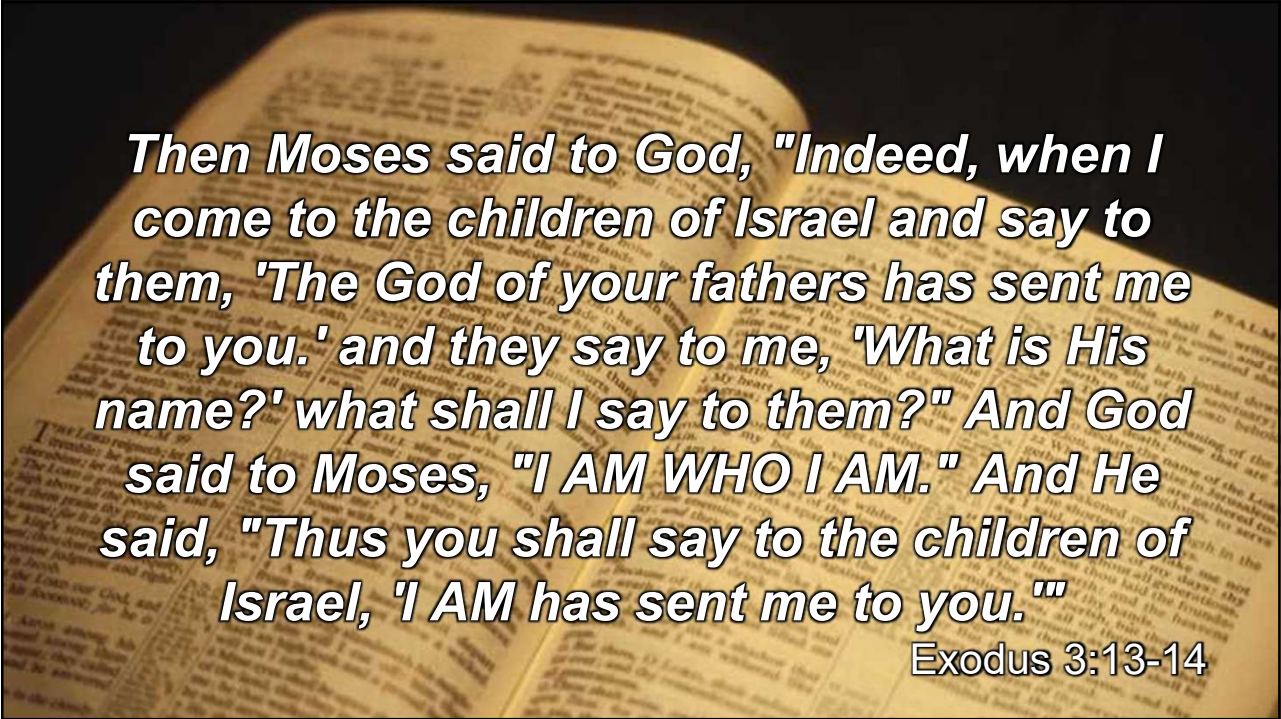


☞ *The Law of Identity* ☞

essence ➤ If a thing is 'A' then it is 'A.'

existence ➤ If a thing exists, then it exists.

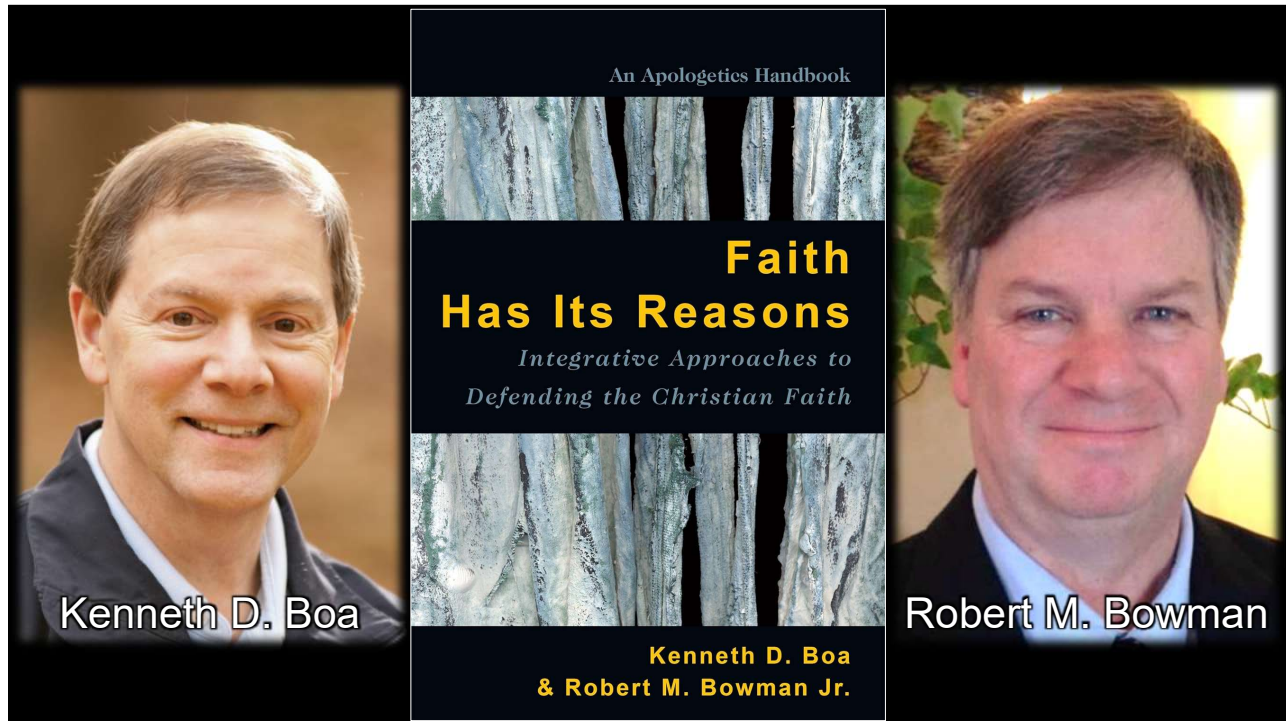
truth value ➤ If a statement is true then it is true.



An open book with text overlaid. The text is a quote from Exodus 3:13-14, presented in a white, bold, italicized font with a black outline. The background of the text is a close-up of an open book, showing the texture of the paper and the printed text of the Bible. The lighting is warm, highlighting the pages of the book.

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you.' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

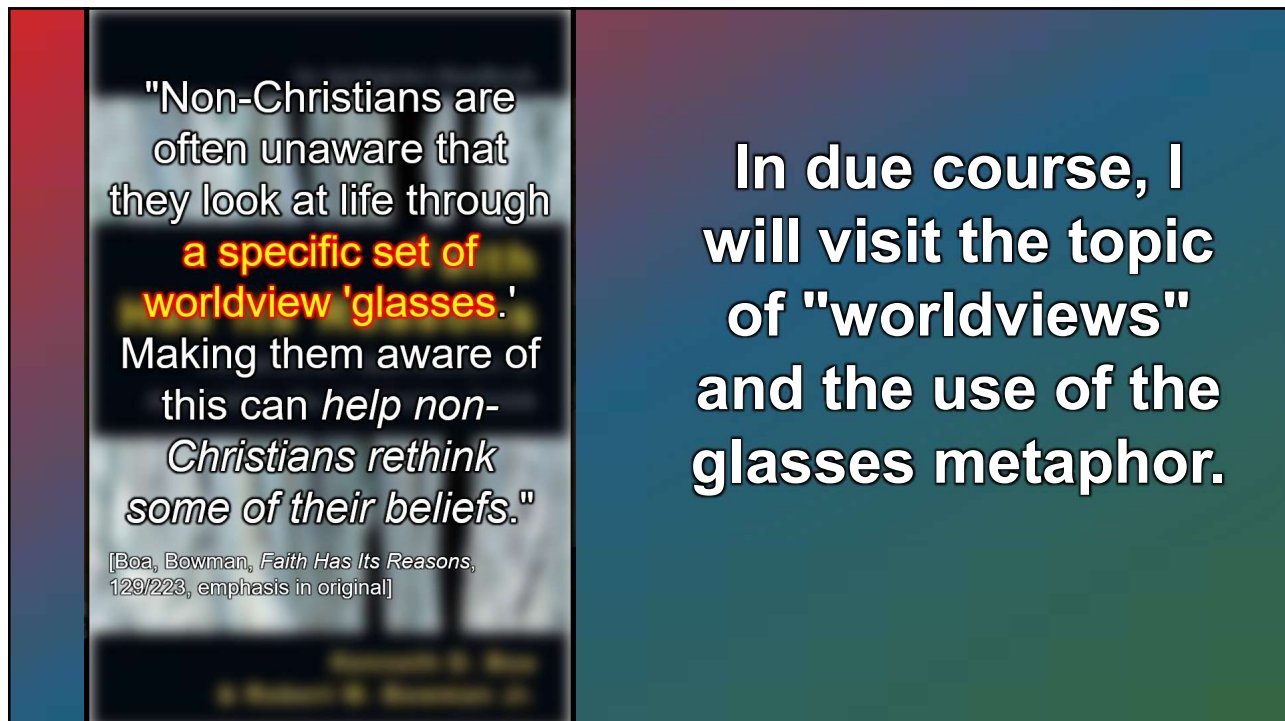
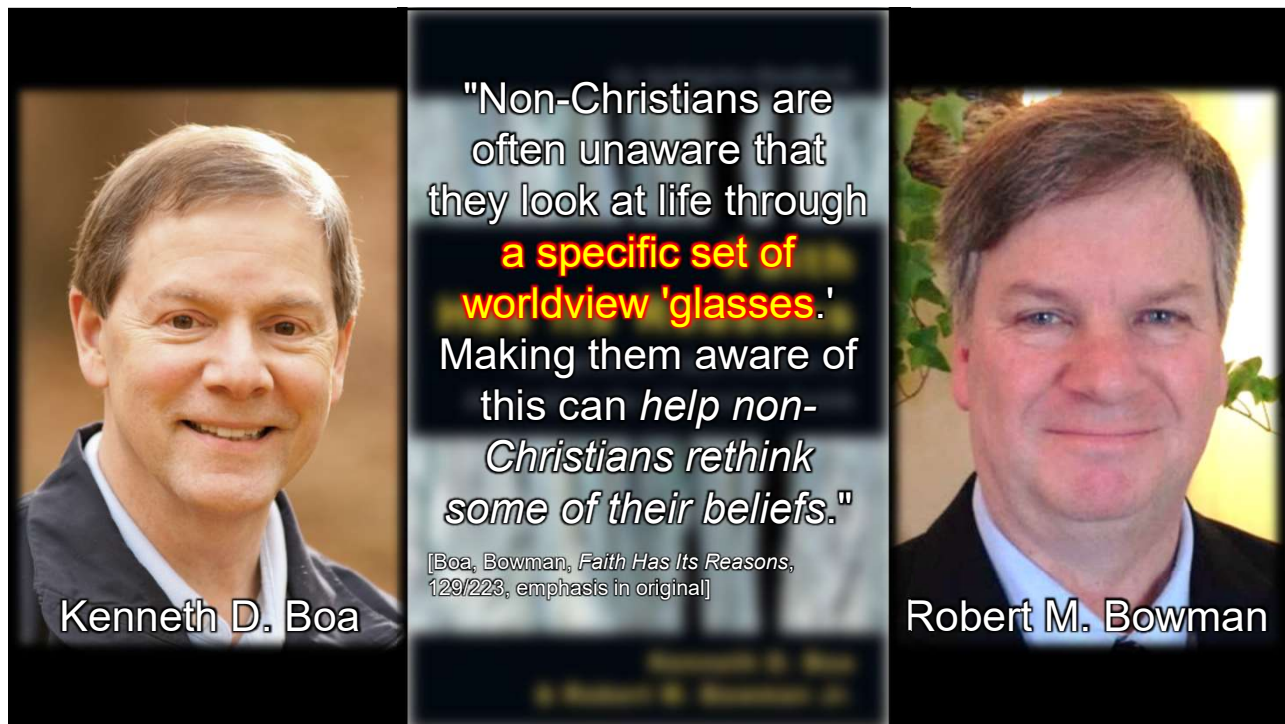
Exodus 3:13-14

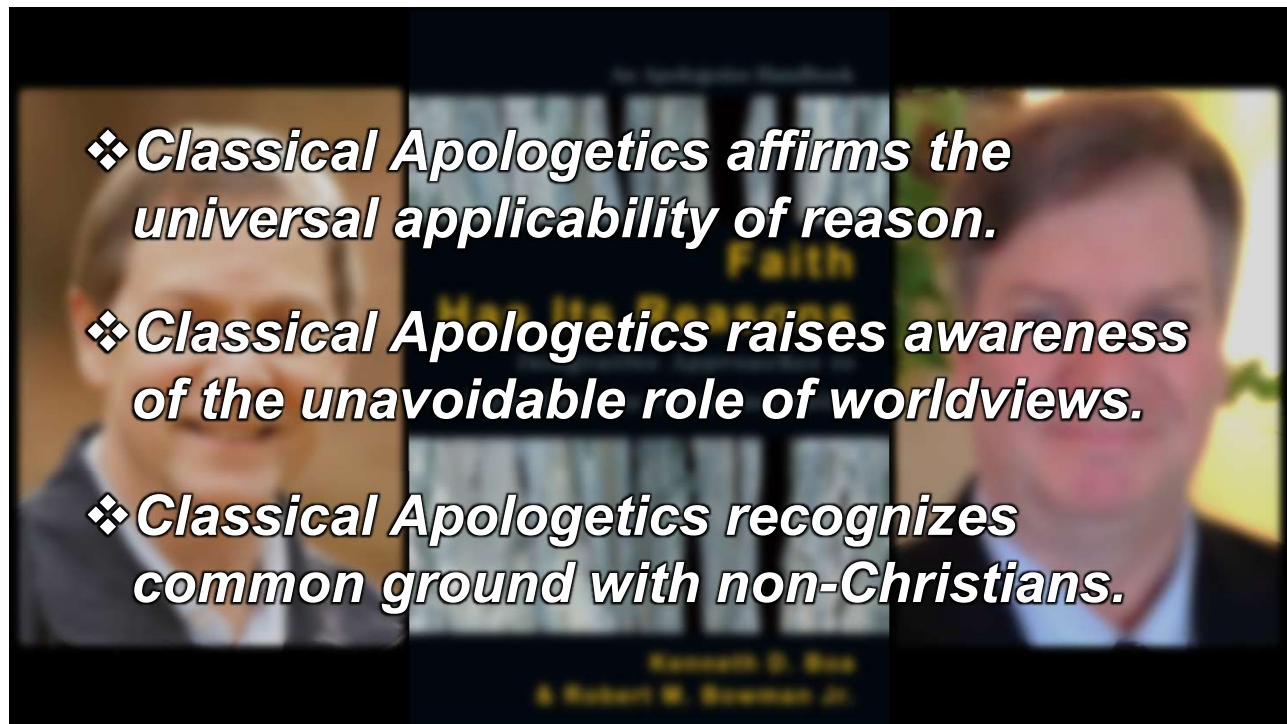
***Classical Apologetics
raises awareness of the
unavoidable role of
worldviews.***



 <p>Kenneth D. Boa</p>	<p>"Classical apologists recognize that facts are perceived in accordance with an interpretive framework."</p> <p>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 129/223]</p>	 <p>Robert M. Bowman</p>
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 <p>Kenneth D. Boa</p>	<p>"Classical apologists emphasize that it is impossible to think about the world at large or about facts or experiences apart from some worldview."</p> <p>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 129/223]</p>	 <p>Robert M. Bowman</p>	<p>Is this statement impossible to think about apart from some worldview?</p>
 <p>Kenneth D. Boa</p>	<p>"Classical apologists recognize that facts are perceived in accordance with an interpretive framework."</p> <p>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 129/223]</p>	 <p>Robert M. Bowman</p>	<p>Is this statement perceived in accordance with an interpretive framework?</p>

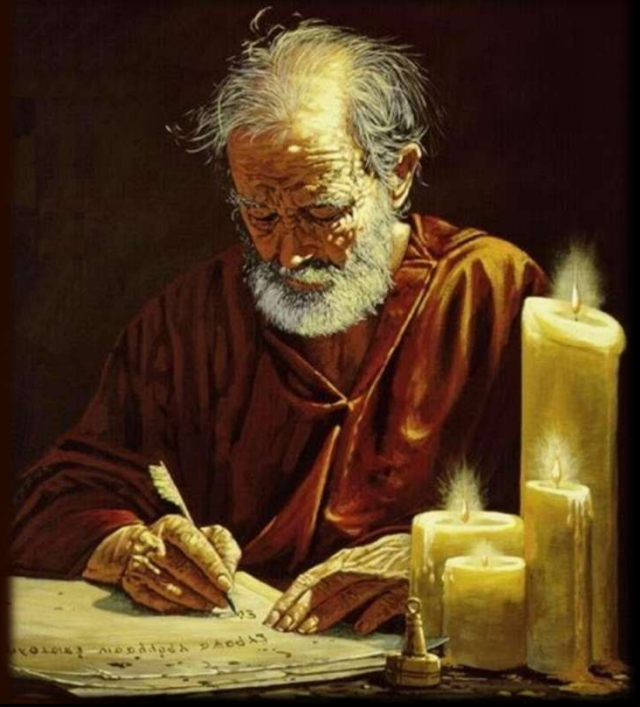




***Classical Apologetics
recognizes common
ground with non-
Christians.***

For this reason, God gave them up to vile passions. For even their women exchanged the **natural** use for what is against **nature**. Likewise, also the men, leaving the **natural** use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Romans 1:26-27

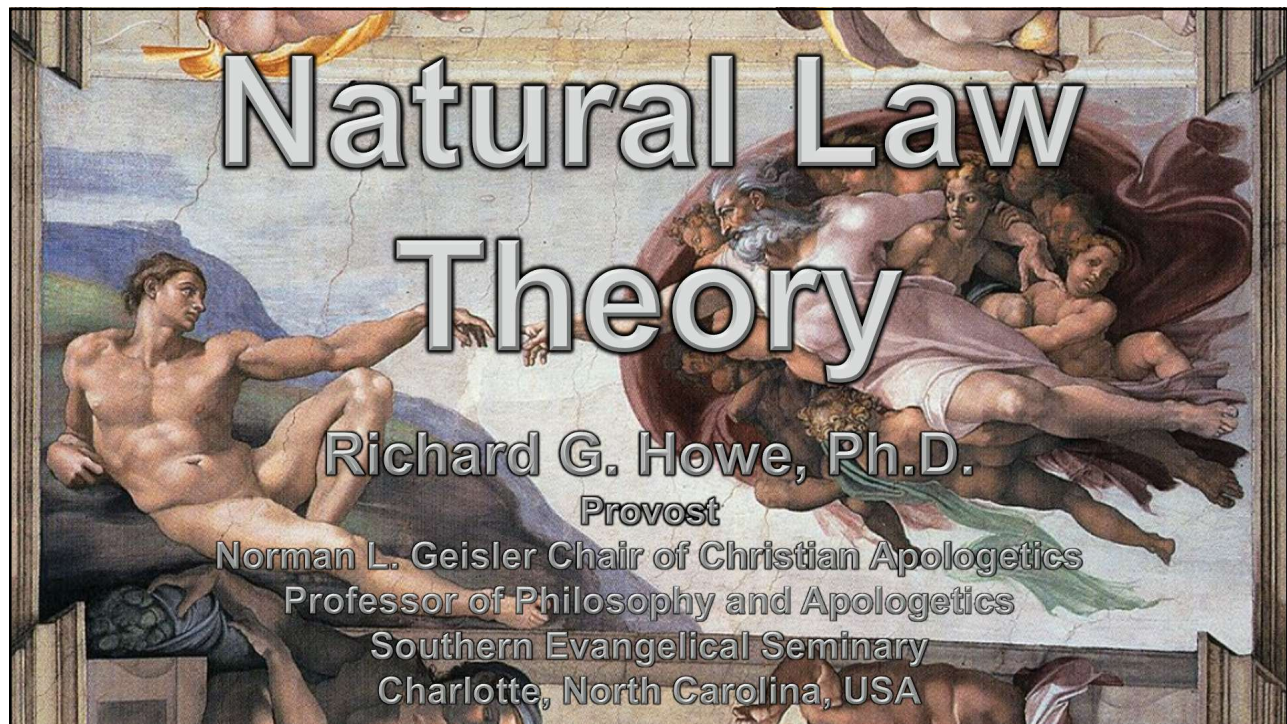


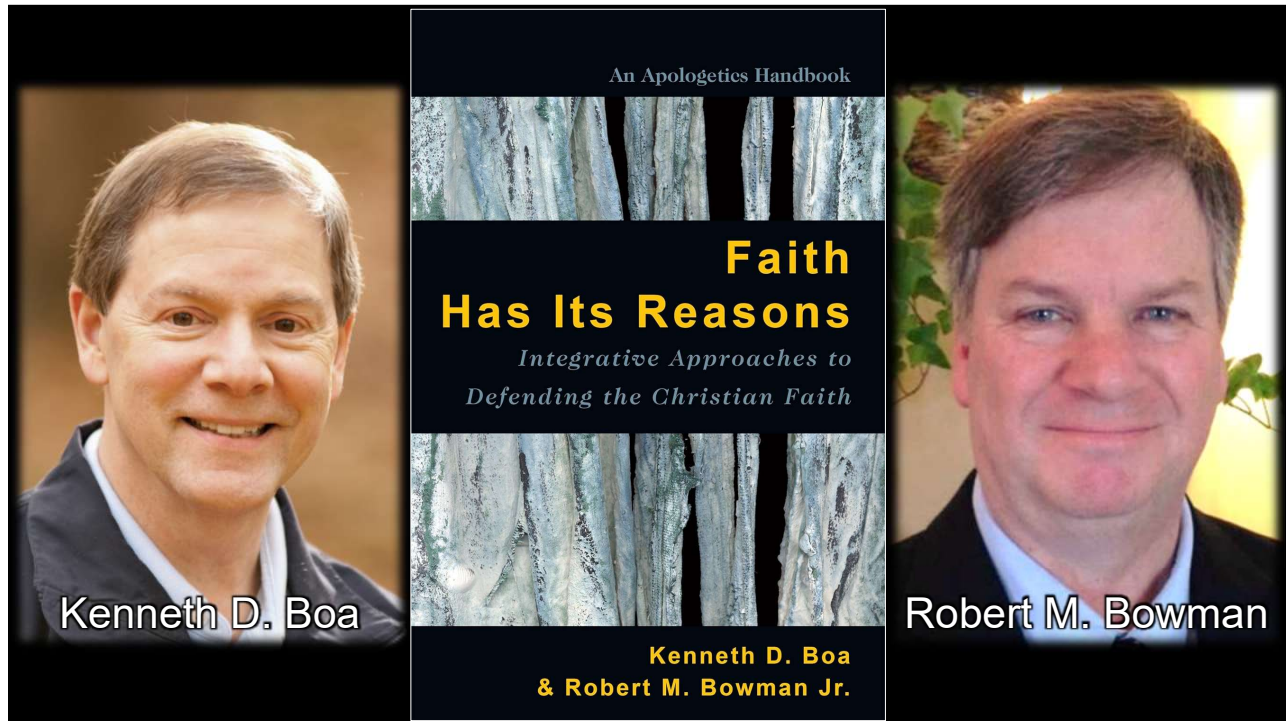
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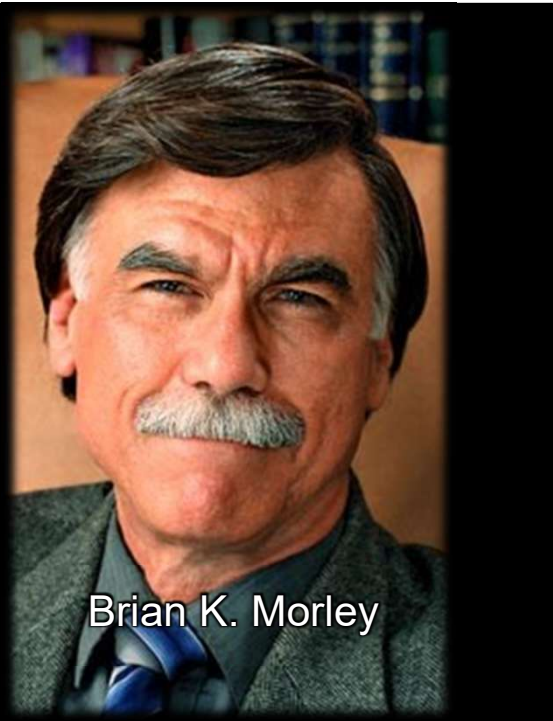
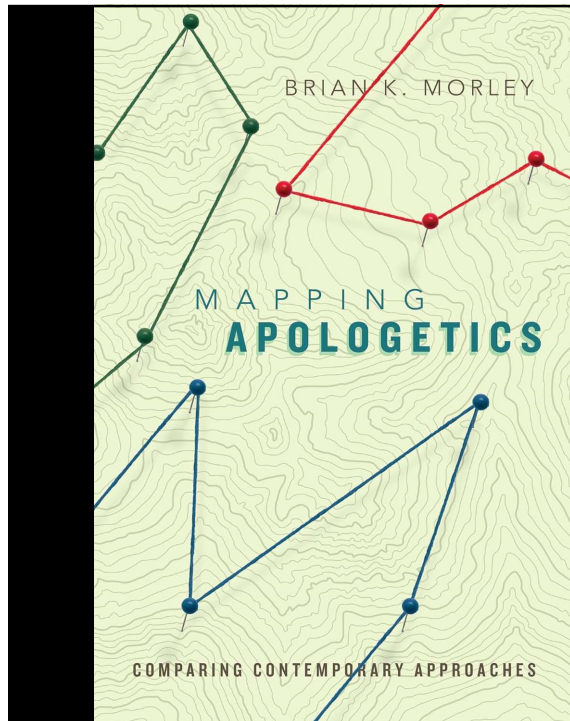
Romans 1:26-27

Notice that Paul, when condemning homosexuality to the Romans, does not appeal to Leviticus 20 but, instead, appeals to nature.

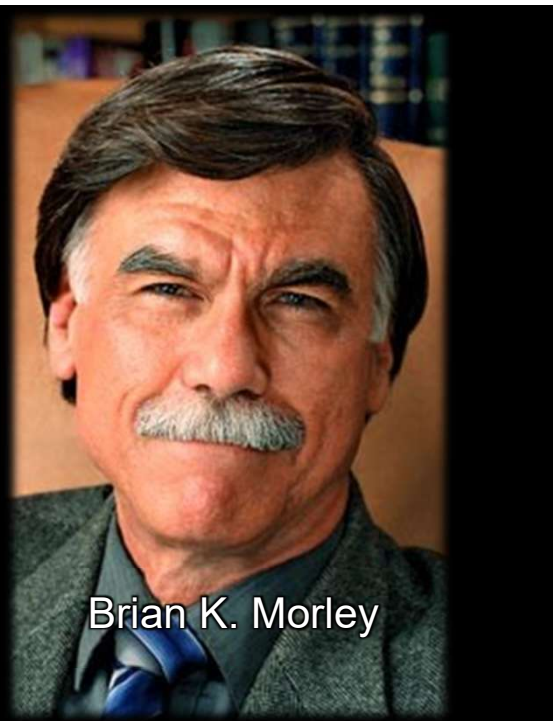
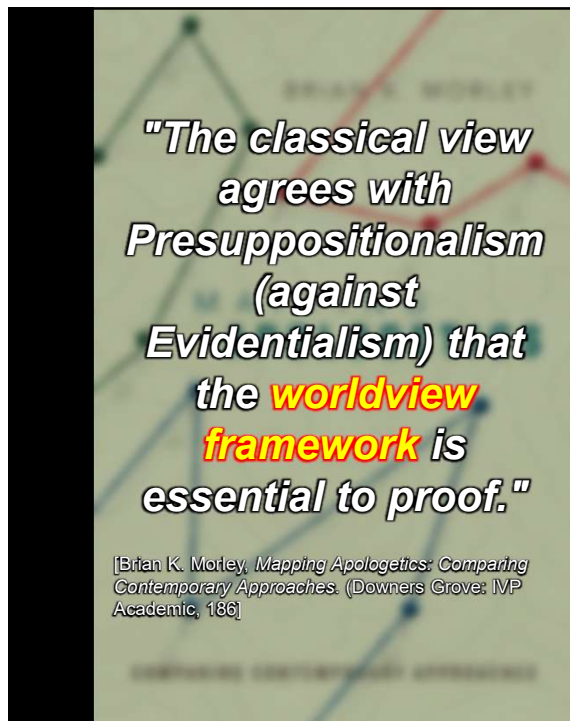
Perhaps the reason was, while certain members of the Roman church may or may not have known what Leviticus was or might have questioned whether Leviticus had any authority over them, they could not excuse themselves from nature itself.



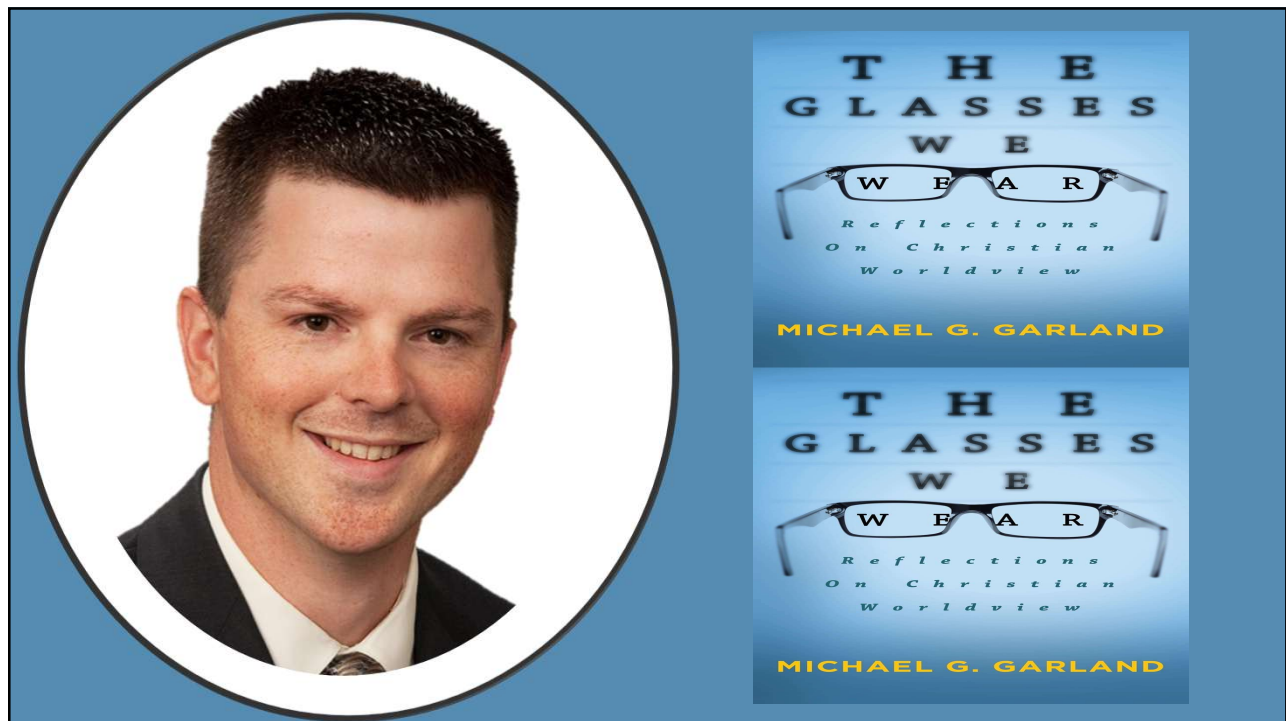
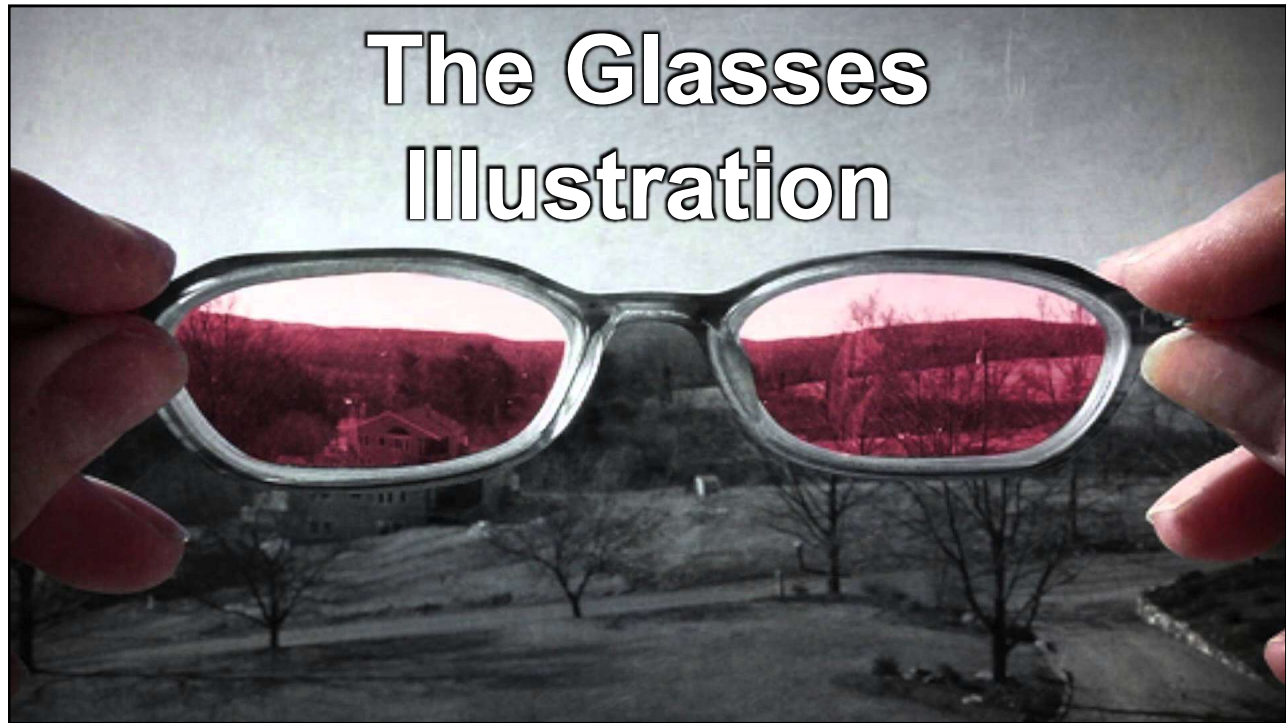





Brian K. Morley



Brian K. Morley








The glasses we wear change everything about us...

Did you know that each one of us wears glasses? Even if you have 20/20 vision, you wear worldview glasses, a particular set of lenses through which you view the world and interpret life. For example, how do you see God? Is He loving, relational, cruel, distant, or maybe just imaginary? And how do you see yourself? As a good person who is in control, happy, and living with purpose? Or instead as insignificant, lost, or broken? The answers to these questions have life-changing implications and deserve careful consideration.

The good news is, you can change your glasses...

Using concise chapters, reflective poetry, and thoughtful study questions, Michael G. Garland invites you to see the world through a different set of glasses. While exploring the Christian perspective, *The Glasses We Wear* will challenge you to examine closely the lens through which you see God, the world, and yourself.

MICHAEL G. GARLAND is employed as an orthopedic physician assistant. He and his wife Joelle have four children and are awaiting the arrival of two adopted children from Haiti. They live near Portland, Oregon. Visit his blog at www.reflect-god.com.

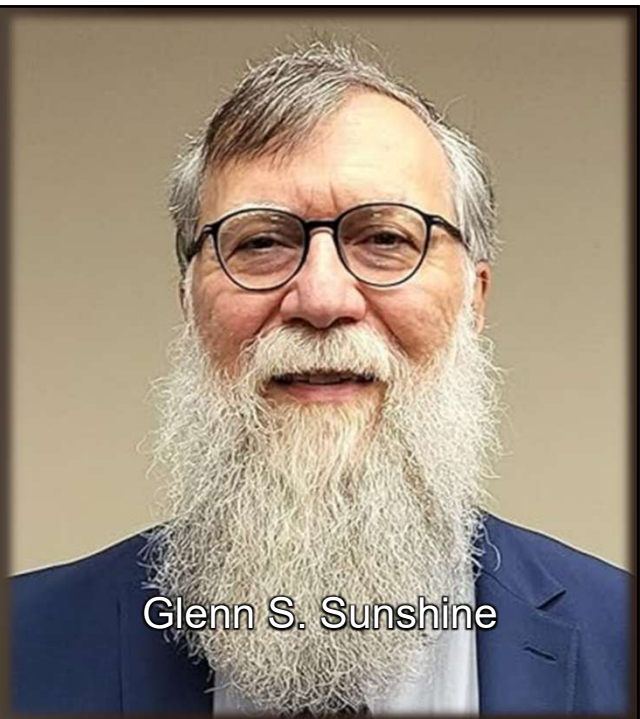
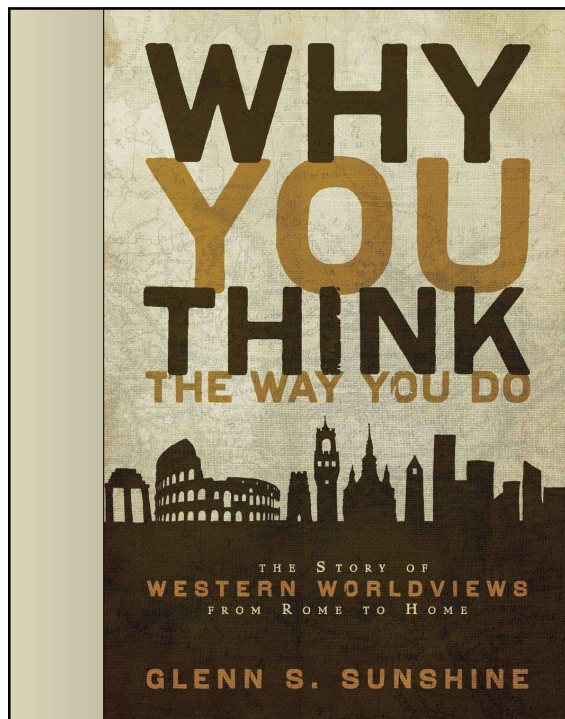
*"Did you know that each one of us wears glasses? Even if you have 20/20 vision, you wear **worldview glasses**, a particular set of lenses through which you view the world and interpret life. ... The good news is, you can change your glasses ... While exploring the Christian perspective, *The Glasses We Wear* will challenge you to examine closely the lens through which you see God, the world, and yourself."*



"Did you know that each one of us wears glasses? Even if you have 20/20 vision, you wear **worldview glasses, a particular set of lenses through which you view the world and interpret life.** ... The good news is, you can change your glasses ... While exploring the Christian perspective, *The Glasses We Wear* will challenge you to examine closely the lens through which you see God, the world, and yourself."

Given that worldviews are part of the world, it follows that our worldview is that through which we view worldviews themselves.

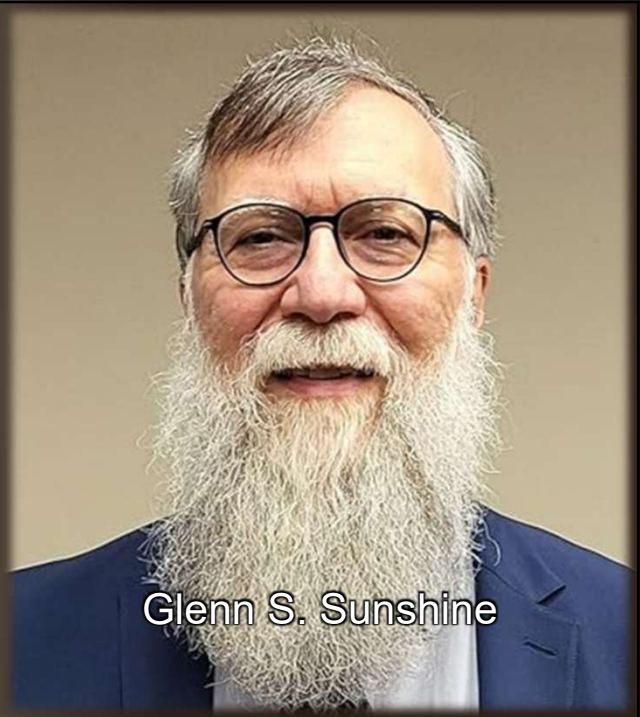
But if that is so, then how are we able to objectively "examine closely the lens through which" we see anything, including God, the world, and ourselves and, for that matter, the lenses themselves?



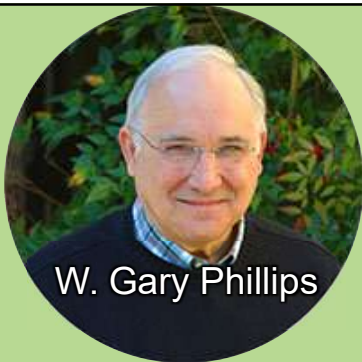
Glenn S. Sunshine

"What is a worldview? A worldview is the framework you use to interpret the world and your place in it. It is like a set of glasses that you look through to bring what is happening in the world into mental focus."

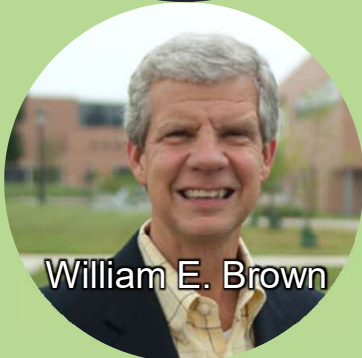
[Glenn S. Sunshine, *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home* (Grand Rapids: Zondervan, 2009), 13]



Glenn S. Sunshine




W. Gary Phillips

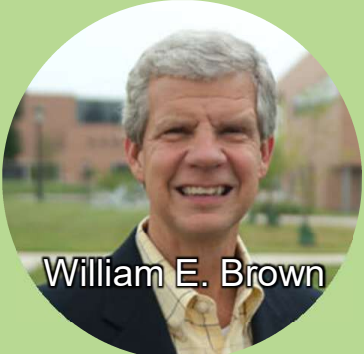


William E. Brown

**MAKING SENSE
OF YOUR
WORLD**
*from a
Biblical Viewpoint*
W. Gary Phillips • William E. Brown



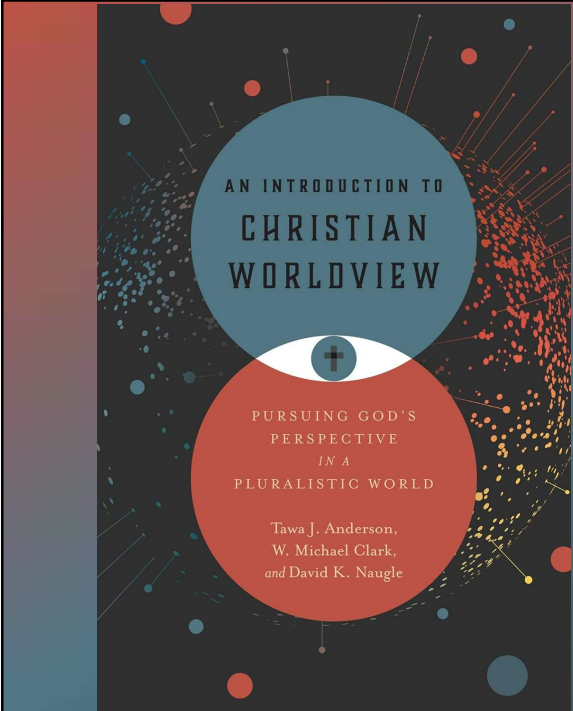
W. Gary Phillips



William E. Brown

"A worldview has been compared to a pair of glasses through which we see the world. Without these glasses, the world would appear as an unfocused, meaningless blob. The glasses not only allow us to see, but to make sense of what we see. ... A worldview is, first of all, an interpretation of the world and second, an application of this view to life."


[W. Gary Phillips and William E. Brown, *Making Sense of Your World from a Biblical Viewpoint* (Chicago: Moody, 1991), 26, 29]




AN INTRODUCTION TO
**CHRISTIAN
WORLDVIEW**

PURSUING GOD'S
PERSPECTIVE
IN A
PLURALISTIC WORLD

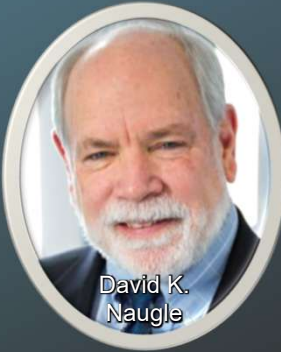
Tawa J. Anderson,
W. Michael Clark,
and David K. Naugle



Tawa J.
Anderson



W. Michael
Clark



David K.
Naugle

"A worldview, as we will define it is **the conceptual lens through which we see, understand, and interpret the world and our place within it."**

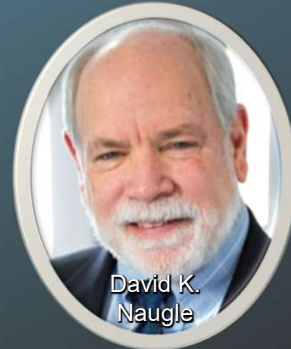
[Tawa J. Anderson, W. Michael Clark, and David K. Naugle, *An Introduction to Christian Worldview: Pursuing God's Perspective in a Pluralistic World* (Downers Grove: IVP Academic, 2017), 8]



Tawa J.
Anderson



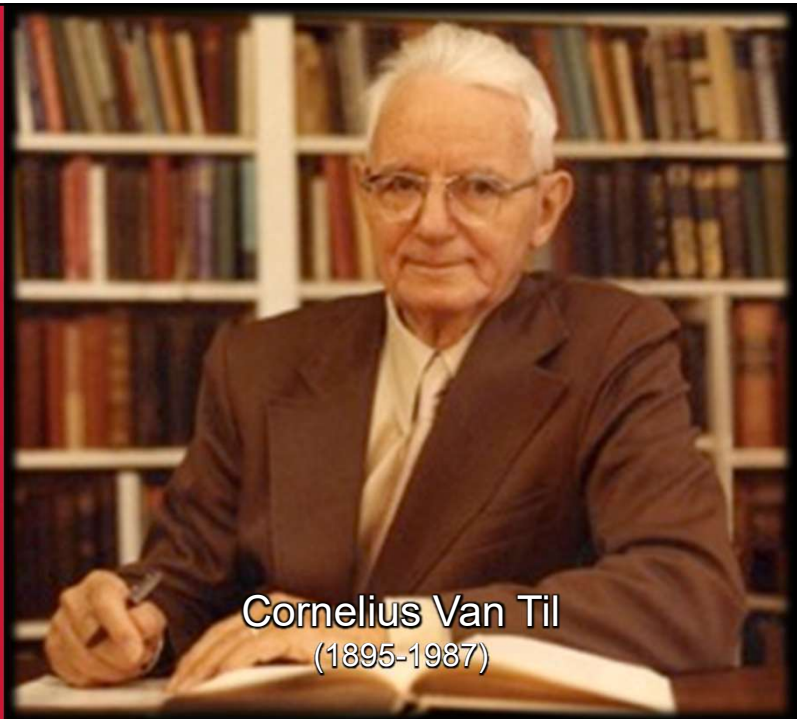
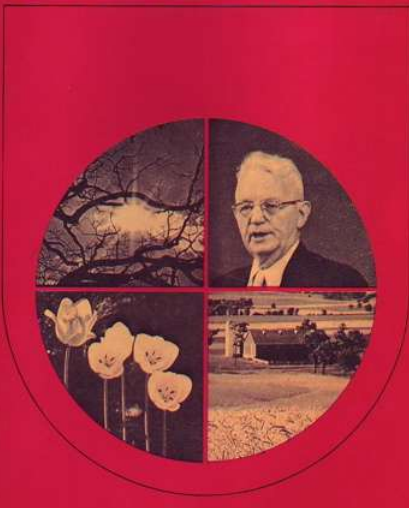
W. Michael
Clark



David K.
Naugle

WHY I BELIEVE IN GOD

CORNELIUS
VAN TIL



Cornelius Van Til
(1895-1987)

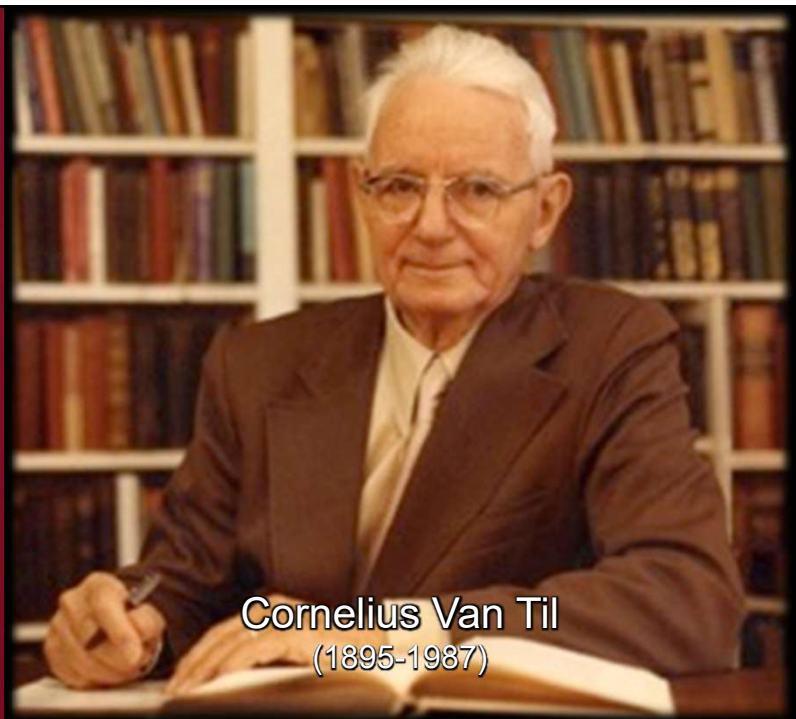
"Often enough we [who believe in God] have talked with you [who do not believe in God] about facts and sound reasons as though we agreed with you on what these really are."



Cornelius Van Til
(1895-1987)

"In our arguments for the existence of God, we have frequently assumed that you and we together have an area of knowledge on which we agree."

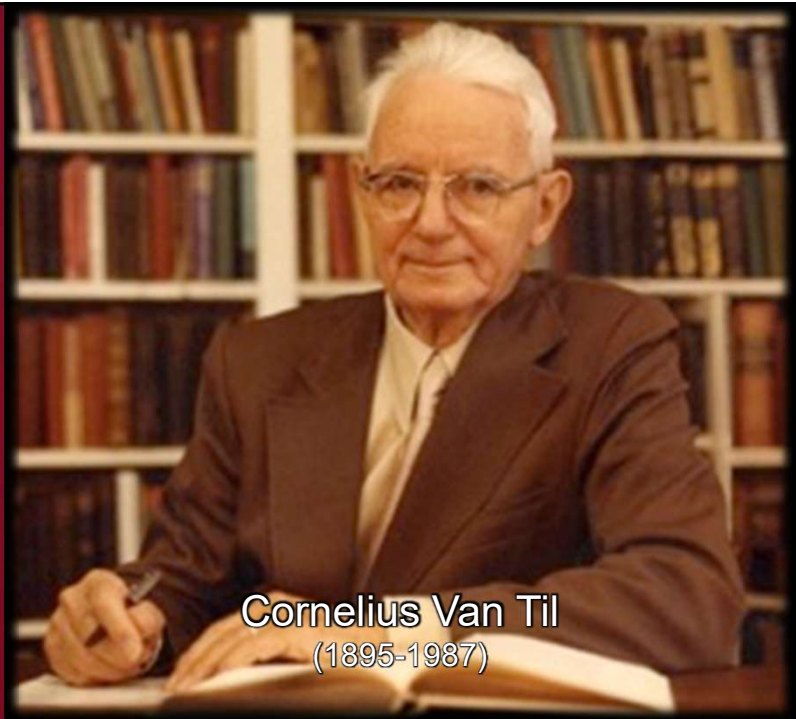
[Why I Believe in God (Philadelphia: Westminster Theological Seminary, n.d.), 9]



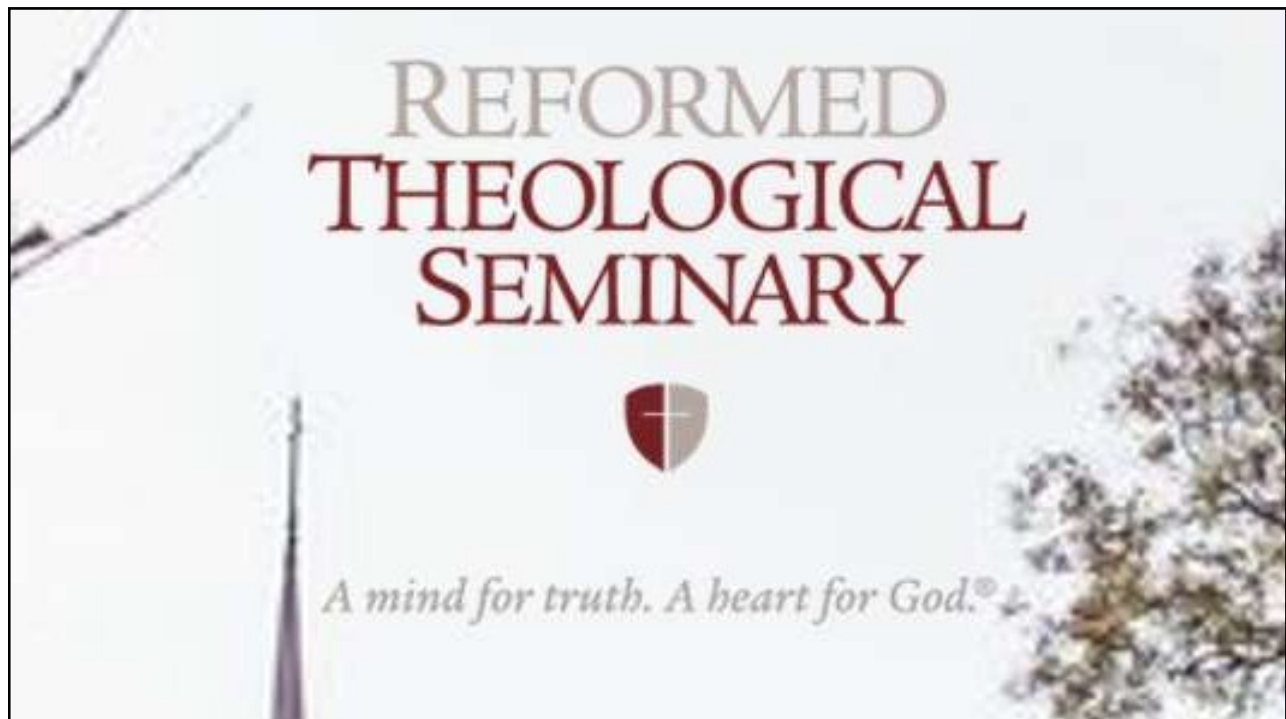
Cornelius Van Til
(1895-1987)

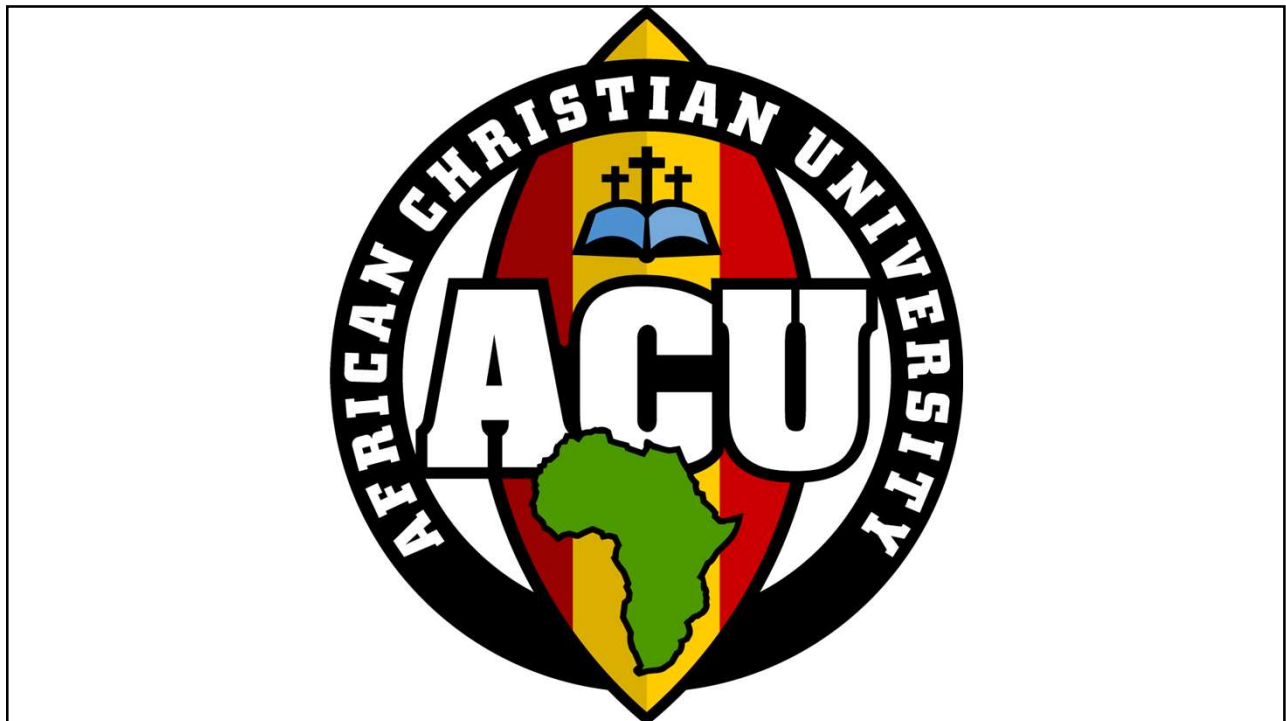
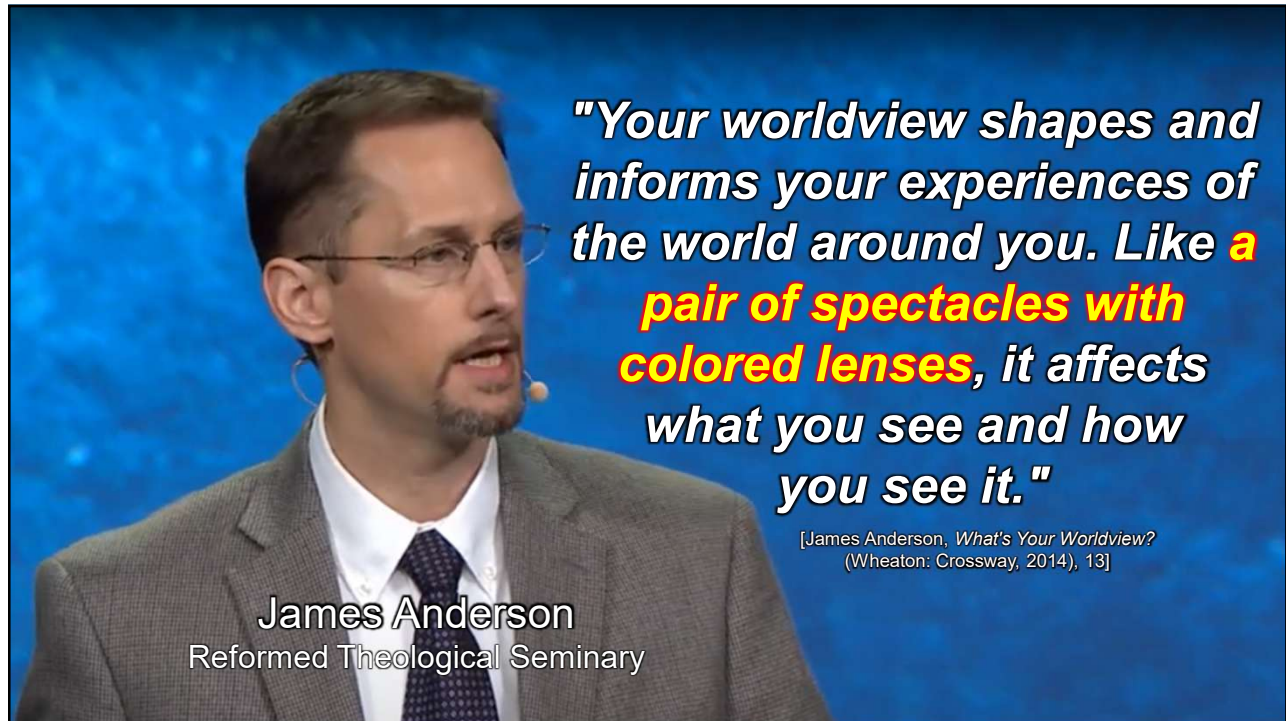
"But we really do not grant that you see any fact in any dimension of life truly. We really think you have **colored glasses on your nose** when you talk about chickens and cows, as well as when you talk about the life hereafter."

[Why I Believe in God (Philadelphia: Westminster Theological Seminary, n.d.), 9]



Cornelius Van Til
(1895-1987)





A photograph of Voddie Baucham, a Black man with a grey beard, wearing a grey suit, purple shirt, and striped tie. He is speaking at a podium, gesturing with his right hand.

Voddie Baucham

*"Our worldviews function in many ways. They function like eyeglasses. You ever heard the term 'Looking at the world through rose colored glasses.' If you have a colored pair of lenses and put them on your eyes, everything looks that way. Your worldview functions like that. It is **the lens through which you see the world**—through which you view the world—and how you interpret reality."*

[Voddie Baucham, DVD "Family Driven Faith," Stand for Truth California Christian Apologetics Conference 2008]

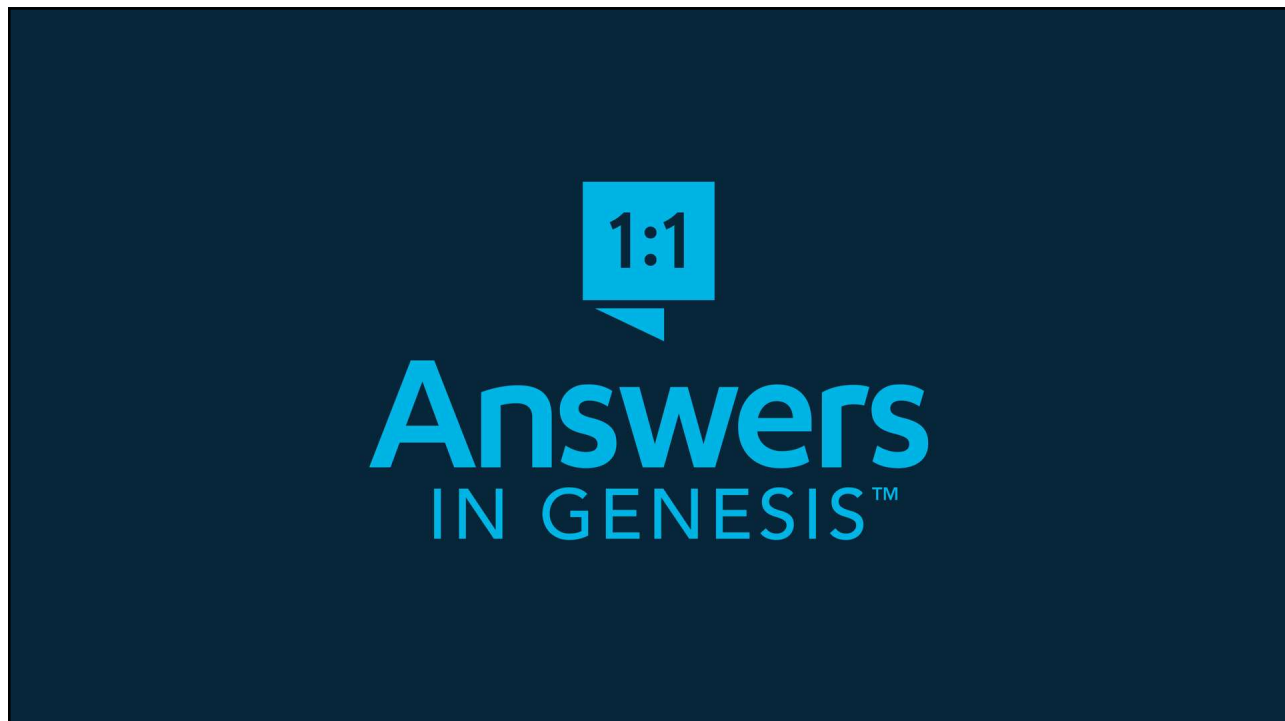




Sue Bohlin
Probe Ministries

*"Our worldview is like **an invisible pair of glasses through which we see reality and life**. If we have the wrong prescription, the wrong beliefs and assumptions, what we see will be fuzzy and undependable. If we have the right prescription, we will see things as they are. The prescription of these glasses consists of our beliefs and the things we assume to be true. These beliefs and assumptions comprise the filter through which we experience and interpret life. And we all have a filter."*

[Sue Bohlin, "What a Biblical Worldview Looks Like," Probe Ministries, <https://probe.org/what-a-biblical-worldview-looks-like/>, accessed 09/02/25]





Brandon Clay
(Answers in Genesis)

*"Picture two people in a living room. A man puts on green-colored glasses, and a woman puts on red-colored glasses. Everything the man sees has a green tint while everything the woman sees has a red shade. The couch may be brown, but to the man it will be a greenish-brown. The chair may be white, but to the woman it will have a pinkish-hue. **Everything is colored by the glasses the man and the woman wear. That's what happens with a worldview.**"*

[Brandon Clay, "Only Two Worldviews," *Answers in Genesis*, <https://answersingenesis.org/worldview/only-two-worldviews/>, accessed 09/02/25]



Patricia Engler
(Answers in Genesis)

***"Like a pair of glasses that colors everything we see,** a worldview is the set of beliefs we use to interpret the world around us. We all observe the same world—the same humans, the same rock formations, the same scientific data. But how we understand and explain our observations depends upon our worldview."*

[Patricia Engler, "A Biblical Perspective: A Worldview Checkup," *Answers in Genesis*, <https://answersingenesis.org/worldview/biblical-prescription-worldview-checkup/>, accessed 09/02/25]



REASONS to BELIEVE



Kenneth Samples

"In the simplest terms, a worldview may be defined as how one sees life and the world at large. In this manner it can be compared to a pair of glasses. How a person makes sense of the world depends upon that person's 'vision,' so to speak. The interpretive 'lens' helps people make sense of life and comprehend the world around them. Sometimes the lens brings clarity, and other times it can distort reality."

[Ken Samples, Reasons to Believe (RTB):
<http://www.reasons.org/articles/what-in-the-world-is-a-worldview>,
accessed 06/24/21]



Impact 360

INSTITUTE

Impact 360 Institute

WORLDVIEW

"A worldview is **the set of lenses through which you see the world around you.** ... Through your worldview, you interpret life in a particular way. It affects how you think, how you feel, and you live day to day."

[Impact 360 Institute, "What's Your Worldview (Quiz)," <https://www.youtube.com/watch?v=VXnSE0uvwzM>, accessed 09/02/25]

"A worldview is like *that set of glasses, the lenses of which are made up of our ideas, beliefs and feelings and experiences.* This concept is often described today using the word *narrative*, which also gets at the fact that our perspective on life is, in many ways, *story-like.*"

[Adam R. Holz, "Entertainment, Worldview, and Your Family, Focus on the Family, <https://www.focusonthefamily.com/parenting/entertainment-worldview-and-your-family/>, accessed 09/03/25]



Adam R. Holz

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The Lens of Scripture

BY FRANKLIN GRAHAM | © MARCH 1, 2018 | FRANKLIN GRAHAM

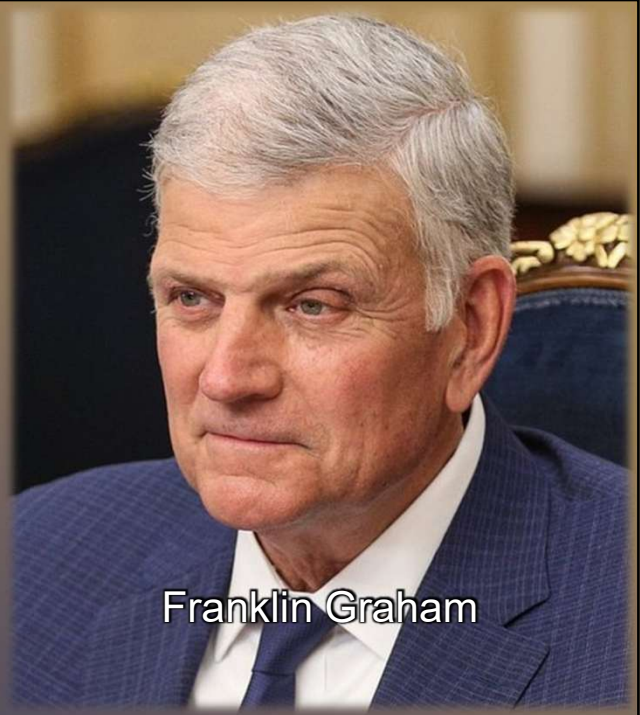
[f](#)
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Editor's Note: This article was originally published in March 2018, but Franklin Graham's words still ring true in a world that has only strayed farther from God's standards.

In late January, the United States Senate failed by nine votes to pass legislation that would have banned abortions after the 20th week of pregnancy. Since *Roe v. Wade* made abortion legal in 1973, more than 60 million children have been murdered in their mothers' wombs.

"A worldview is the way a person views the world and himself. It is the lens through which an individual sees issues and relationships, and it becomes the foundation and framework for all decision making."

[Franklin Graham, "The Lens of Scripture,"
<https://decisionmagazine.com/lens-of-scripture/>, accessed 02/04/25]



Franklin Graham

"A worldview is the way a person views the world and himself. It is the lens through which an individual sees issues and relationships, and it becomes the foundation and framework for all decision making."

[Franklin Graham, "The Lens of Scripture,"
<https://decisionmagazine.com/lens-of-scripture/>, accessed 02/04/25]

Is it the lens through which an individual sees worldviews themselves?

If so, then how can one have an objective knowledge of different worldviews?

If a worldview "becomes the foundation and framework for all decision making" then does it become the framework for one's decision about worldviews?


MINISTRY

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Encouraging, Equipping,
and Engaging Ideas from
Local Church Leaders

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What Is a Biblical Worldview?

Looking at the World from God's Viewpoint


By [Dr. Mike Norris](#) Thursday, January 6, 2011

Everybody has a worldview! From the pigny tribes in the Congo to the cufflink staffer in the White House, everybody has a philosophy of how they view the world.


Simply put, a worldview is simply the way that a human being looks at life—the way we perceive things.

Everyone has a lens that they look at the world through. And the way we look at the world makes all the difference in the world. It determines how we define reality, as well as how we relate to each other.

Everybody has a lens through which they interpret where life came from, and why bad things happen, and what their



Article by
Dr. Mike Norris
Senior Pastor of Franklin Road Baptist Church



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"Everyone has a lens that they look at the world through. And the way we look at the world makes all the difference in the world. It determines how we define reality, as well as how we relate to each other."

[Mike Norris, "What Is a Biblical Worldview?"
[<http://ministry127.com/christian-living/what-is-a-biblical-worldview>,
assessed 09/04/25]

Mike Norris

"Everyone has a lens that they look at the world through. And the way we look at the world makes all the difference in the world. It **determines how we define reality, as well as how we relate to each other."**

[Mike Norris, "What Is a Biblical Worldview?"
[<http://ministry127.com/christian-living/what-is-a-biblical-worldview>,
assessed 09/04/25]

If the lens "determines how we define reality," then it will determine how we define the reality of the lenses themselves.

In other words, one's worldview will determine how one defines the reality of worldviews.

But if our worldview determines how we define the reality of worldviews, then we cannot know whether our definition of the reality of a given worldview is objectively true.

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What is a Biblical Worldview?

What is a Biblical worldview? Everyone has a worldview. Whether or not we realize it, we all have certain presuppositions and

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"What is a Christian Worldview? Everyone has a worldview. Whether or not we realize it, we all have certain presuppositions and biases that affect the way we view all of life and reality. A worldview is like a set of lenses which taint our vision or alter the way we perceive the world around us. Our worldview is formed by our education, our upbringing, the culture we live in, the books we read, the media and movies we absorb, etc. For many people their worldview is simply something they have absorbed by osmosis from their surrounding cultural influences. They have never thought strategically about what they believe and wouldn't be able to give a rational defense of their beliefs to others."

[Israel Wayne "What Is a Biblical Worldview?"
<http://www.christianworldview.net/>, assessed 09/04/25]



Israel Wayne

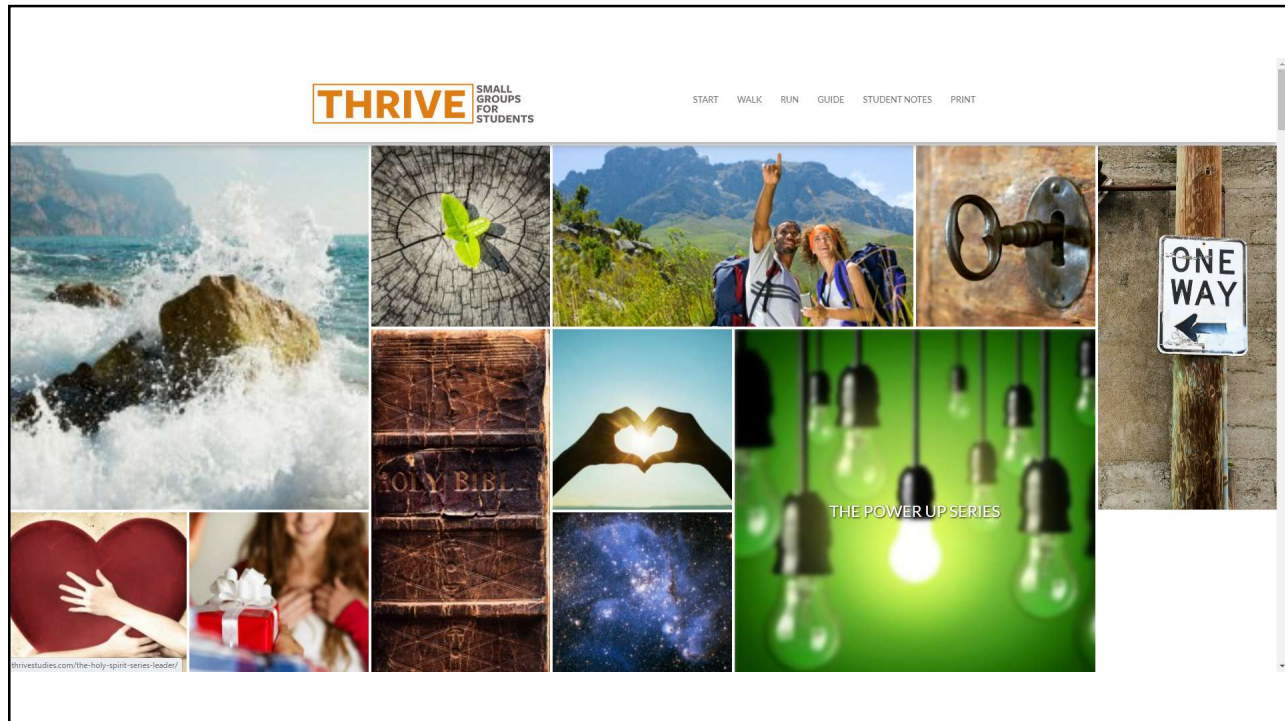
*"What is a Christian Worldview? Everyone has a worldview. Whether or not we realize it, we all have **certain presuppositions and biases that affect the way we view all of life and reality**. A worldview is like a set of lenses which **taint our vision or alter the way we perceive the world around us**. Our worldview is formed by our education, our upbringing, the culture we live in, the books we read, the media and movies we absorb, etc. For many people their worldview is simply something they have absorbed by osmosis from their surrounding cultural influences. They have never thought strategically about what they believe and wouldn't be able to give a rational defense of their beliefs to others."*

[Israel Wayne "What Is a Biblical Worldview?"
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If "certain presuppositions and biases ... affect the way we view all of life and reality," which "alter the way we perceive the world around us," then such presuppositions and bias will alter the way we see worldviews.

Thus, we would not be able to have objective knowledge about worldviews themselves.

But, if we cannot have objective knowledge about worldviews themselves, then we cannot whether a given worldview is true.



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IMAGE OF GOD

TOUGH QUESTIONS

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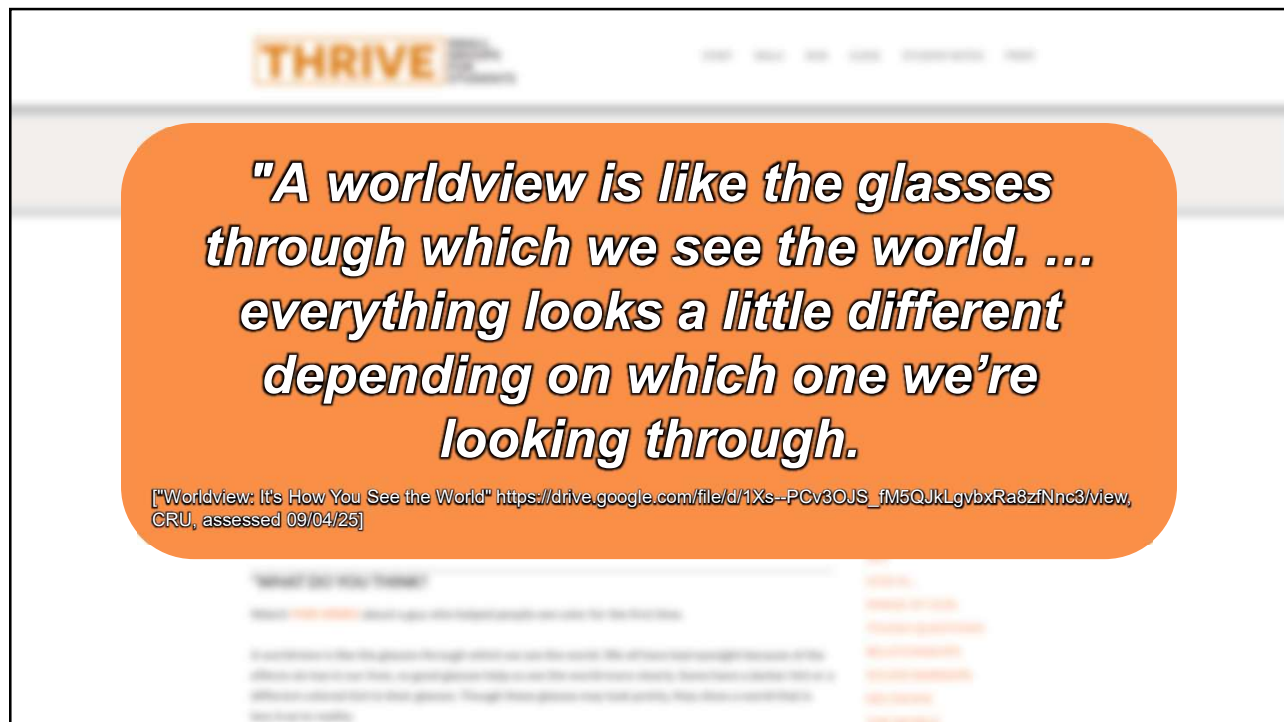
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THE WORLD

*WHAT DO YOU THINK?

Watch [THIS VIDEO](#) about a guy who helped people see color for the first time.

A worldview is like the glasses through which we see the world. We all have bad eyesight because of the effects sin has in our lives, so good glasses help us see the world more clearly. Some have a darker tint or a different colored tint to their glasses. Though these glasses may look pretty, they show a world that is less true to reality.



THRIVE

"A worldview is like the glasses through which we see the world. ... everything looks a little different depending on which one we're looking through."

["Worldview: It's How You See the World" https://drive.google.com/file/d/1Xs--PCv3OJS_fm5QJkLgvybRa8zfNnc3/view, CRU, assessed 09/04/25]




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If "everything looks a little different" depending upon which worldview one is looking through, then how can we know when we are objectively seeing what a given worldview is?




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by Amy Barnard | Oct 16, 2020 | Culture and Worldview | 2 comments



Ask any Wilberforce Academy mentee about their top takeaways from their time with Wilberforce and you will likely here one word over and over: Worldview. Understanding the concept of worldviews is foundational to much of what we do at the Academy, and today we look at six reasons for studying

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"We define worldview as a big story, shaped by deep assumptions, that generates great allegiance and defines a way of living. It's the idea that people have a comprehensive view of the story of reality that influences the way they interpret the world. By understanding these worldviews we can avoid many of the pitfalls that derail communication in our relationships or attempts to share the Gospel, as well as impact our ability to effect redemptive change in a community."

[Amy Barnard, "Why Should I Learn about Other Worldviews?" <https://www.wilberforceii.org/2020/10/16/2020-10-16-why-should-i-learn-about-other-worldviews/>, 09/04/25]

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Ruth McDonald

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WHAT IN THE
WORLDVIEW?

What in the Worldview?


By Ruth McDonald

I'll never forget the day I rode home from the doctor wearing new cat-eye, tortoise-shell glasses. Not only did I feel very cute and stylish, I was in absolute awe of the details of the world outside my daddy's car. Until that day, I had seen only a small fraction of the leaves, birds, flowers, and road signs. And I hadn't even realized it.

We all see the world through an individual set of glasses, figuratively speaking. With the correct prescription, we can see the world as it really is. If our prescription is incorrect, however, the view is distorted, though we may or may not realize it. Simply put, the way we view and interpret the world around us is our worldview.

Throughout history, people have attempted to answer common questions about the world. Where did all of this come from? What happens to us after we die? Is there absolute right and wrong? If there is, how do we know? What is the standard for making moral, legal, and ethical decisions?

The very fact that we desire to answer such questions is a gift from God. According to Genesis, God created man in His own image, setting humans apart from all other created beings. As smart as our pets may be, they are not prone to ponder philosophical questions. Solomon wrote of



Ruth McDonald

"We all see the world through an individual set of glasses, figuratively speaking. With the correct prescription, we can see the world as it really is. If our prescription is incorrect, however, the view is distorted, though we may or may not realize it. Simply put, the way we view and interpret the world around us is our worldview."

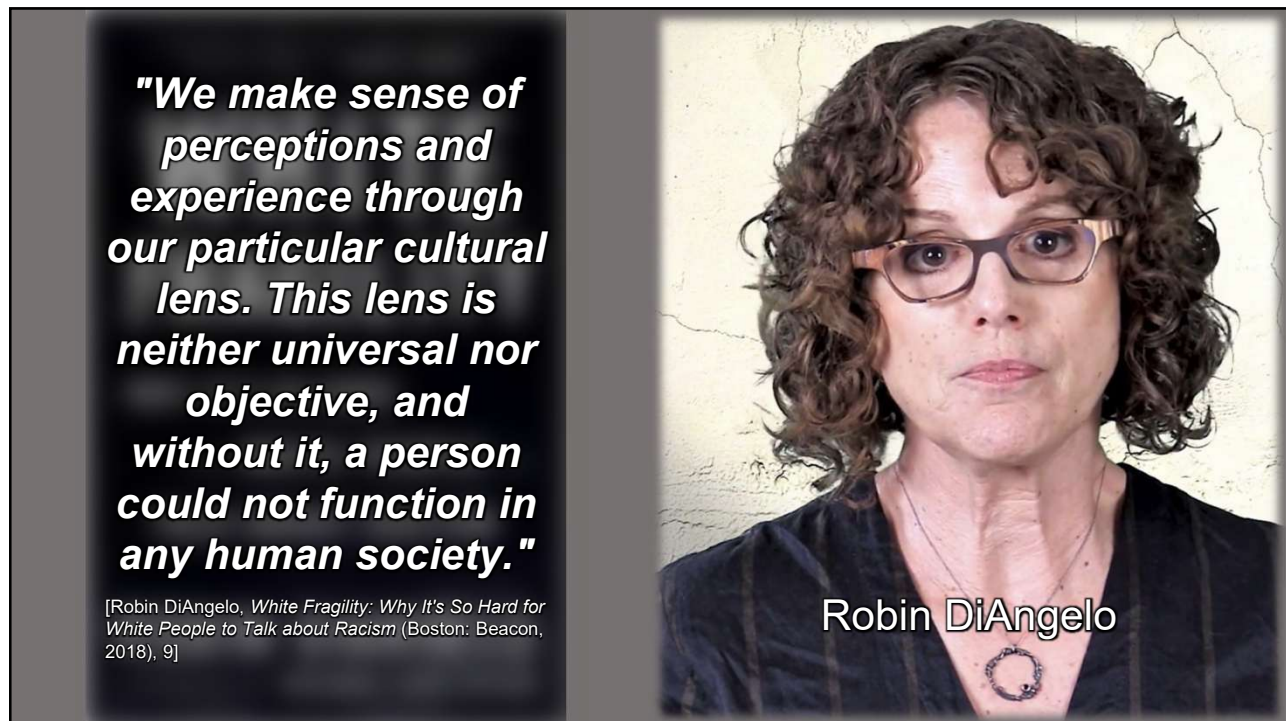
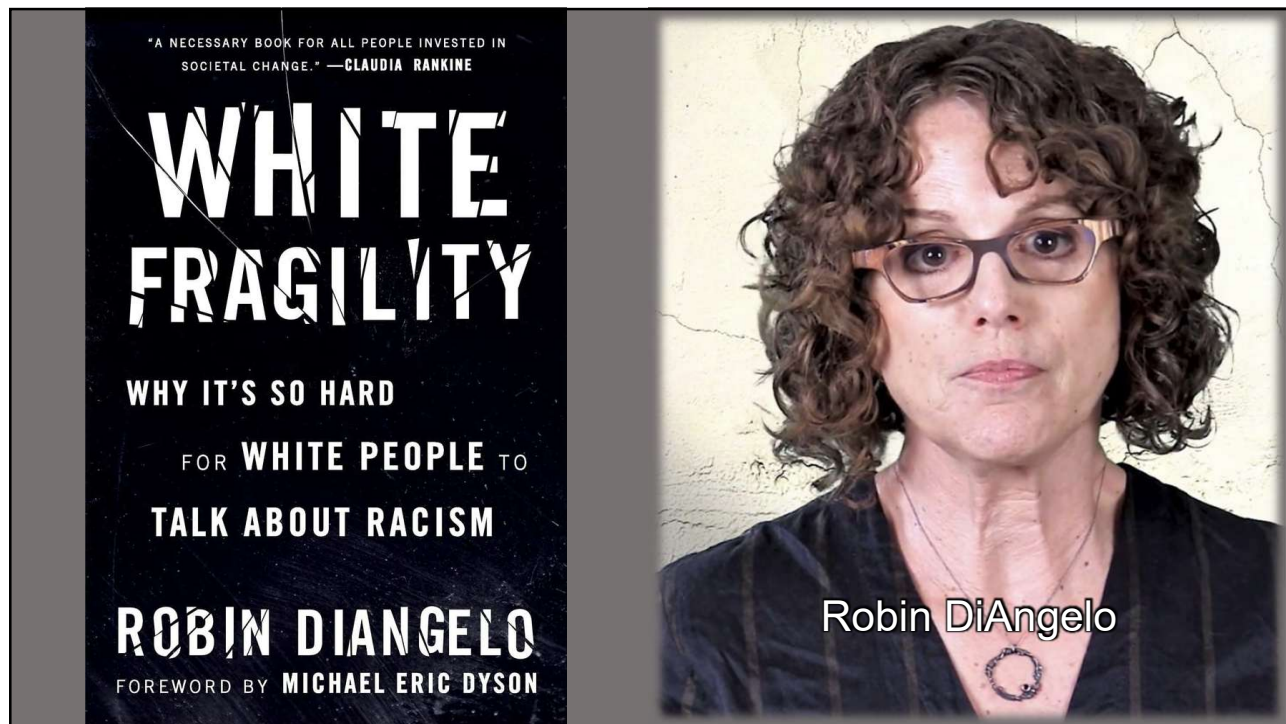
[Ruth McDonald "What is a Worldview?"
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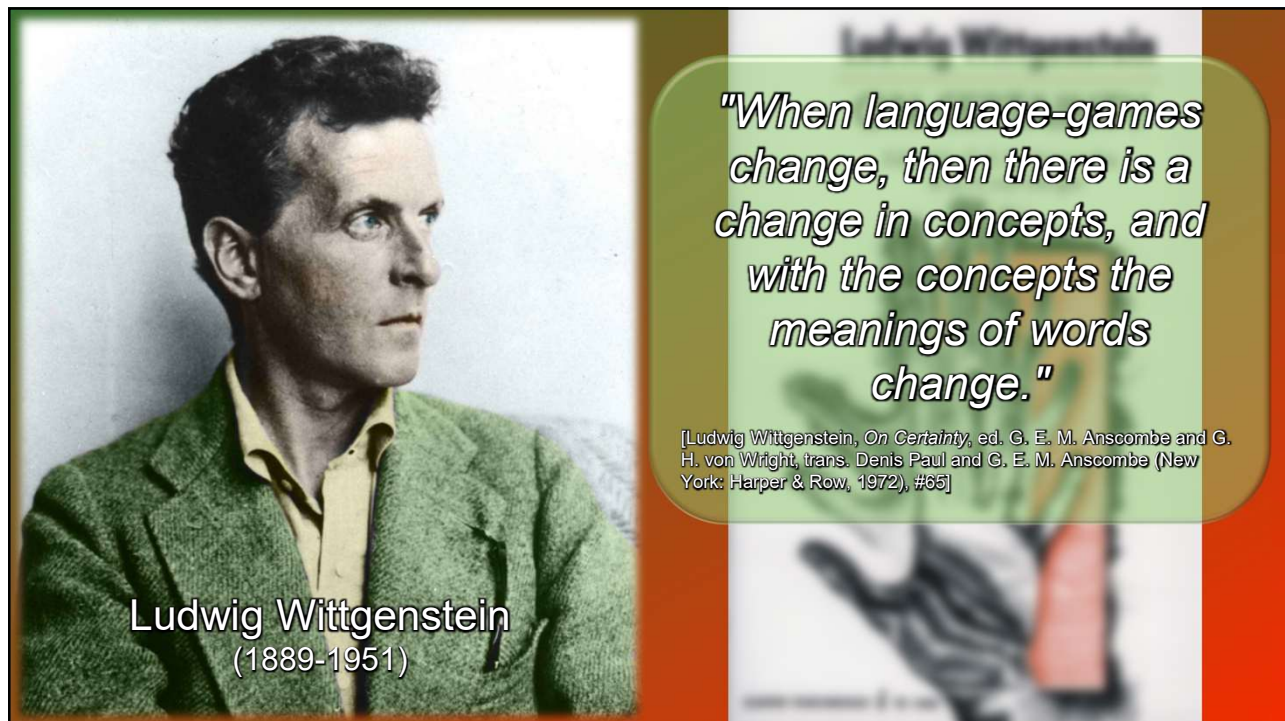


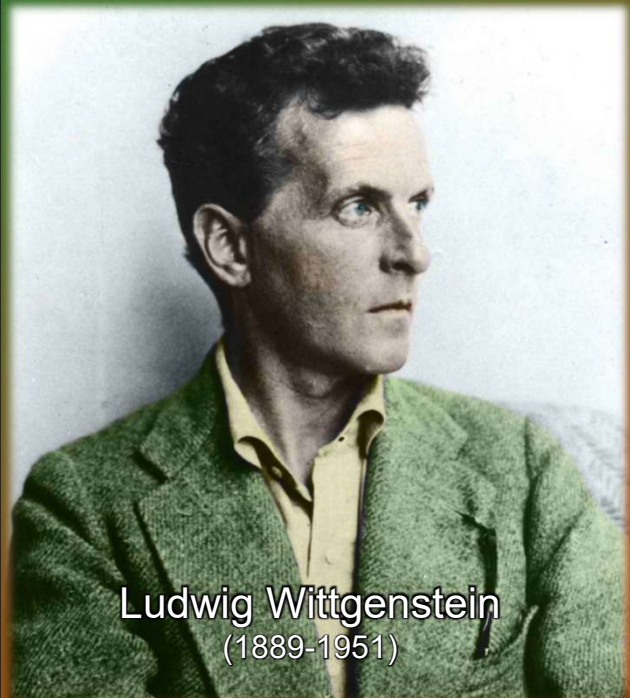
If "the way we view and interpret the world around us is our worldview" which is like seeing "the world through" a "set of glasses," then how could we know when our "prescription" is correct or incorrect?

*"We all see **the world through** an individual **set of glasses**, figuratively speaking. With the correct prescription, we can see the world as it really is. If our prescription is incorrect, however, the view is distorted, though we may or may not realize it. Simply put, **the way we view and interpret the world around us is our worldview.**"*

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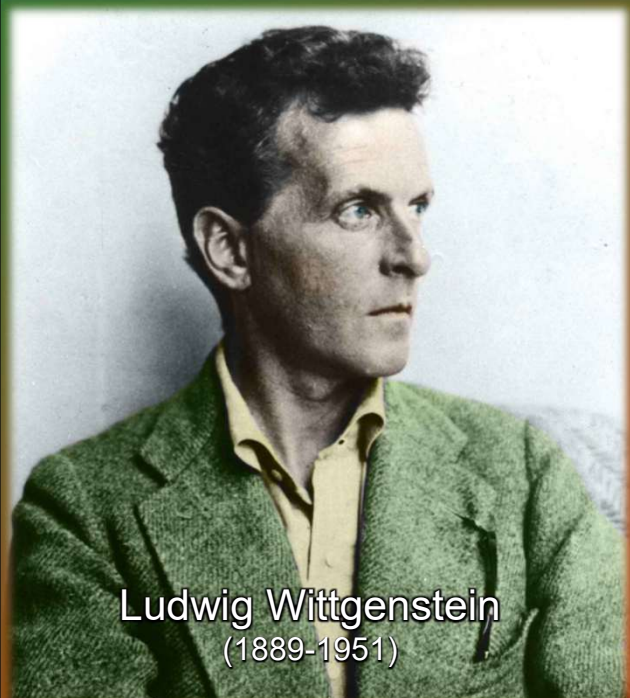


A color portrait of Ludwig Wittgenstein, a man with dark, wavy hair, wearing a green jacket over a yellow shirt. He is looking slightly to the right.

Ludwig Wittgenstein
(1889-1951)

"But I did not get my picture of the world by satisfying myself of its correctness; nor did I have it because I am satisfied of its correctness. No: it is the inherited background against which I distinguish between true and false."

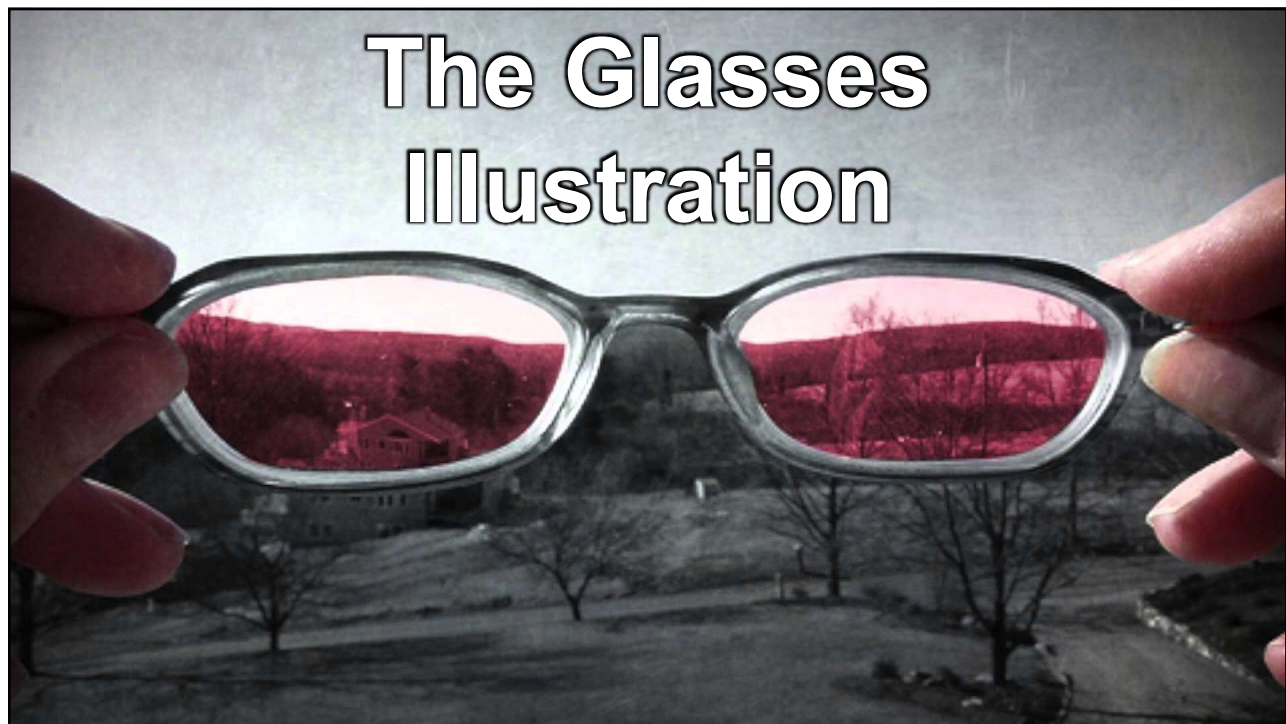
[Ludwig Wittgenstein, *On Certainty*, #94]

A color portrait of Ludwig Wittgenstein, a man with dark, wavy hair, wearing a green jacket over a yellow shirt. He is looking slightly to the right.

Ludwig Wittgenstein
(1889-1951)

"It would be nonsense to say that we regard something as sure evidence because it is certainly true. Rather, we must first determine the role of deciding for or against a proposition."

[Ludwig Wittgenstein, *On Certainty*, #197-198]



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

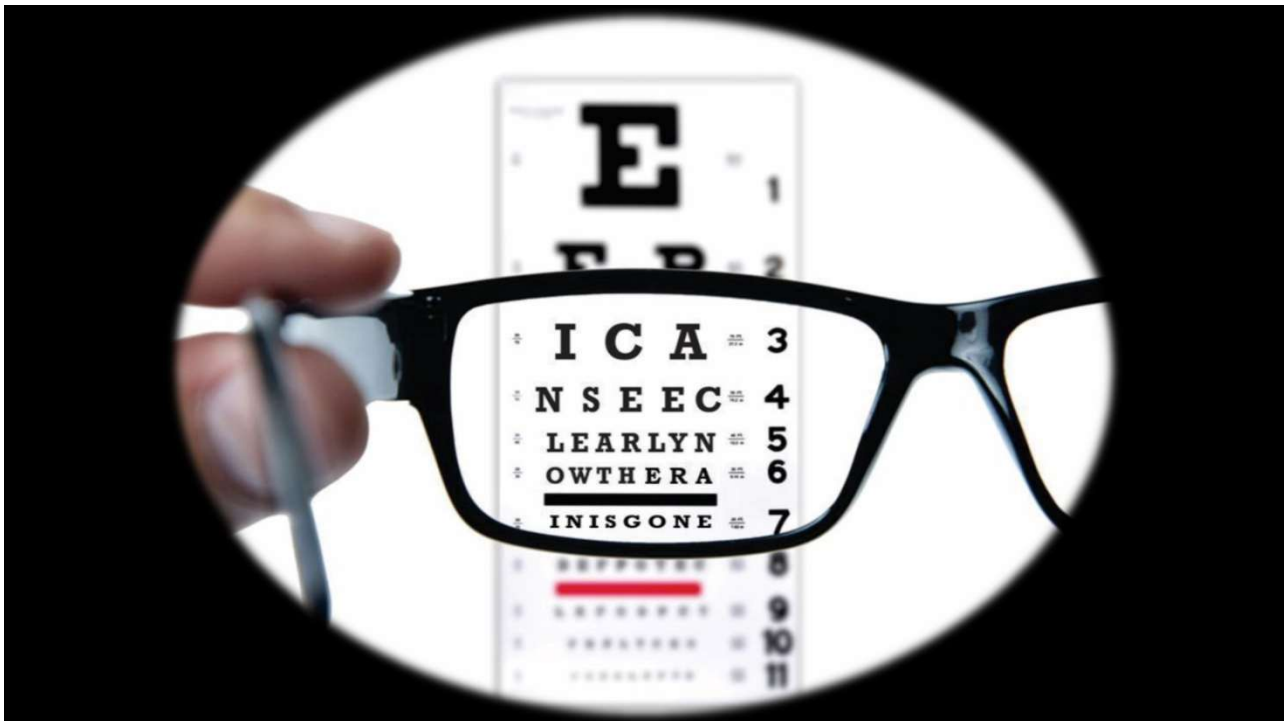
∞Problems∞

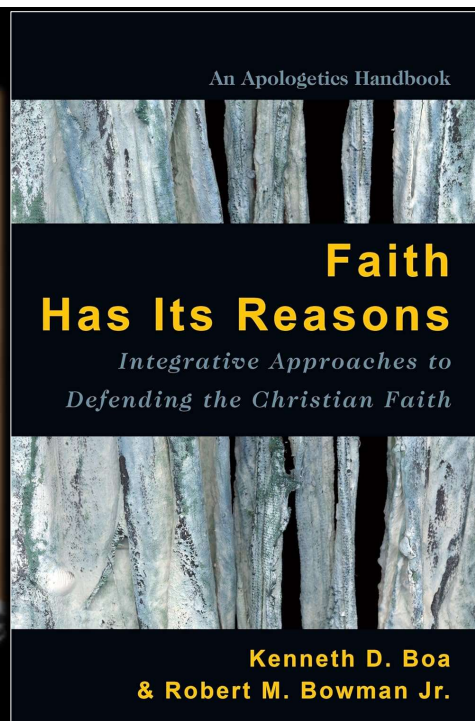
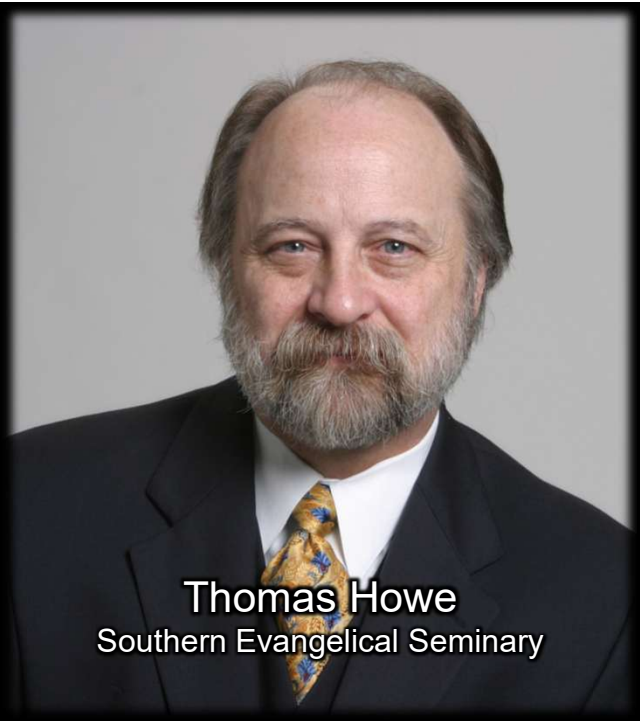
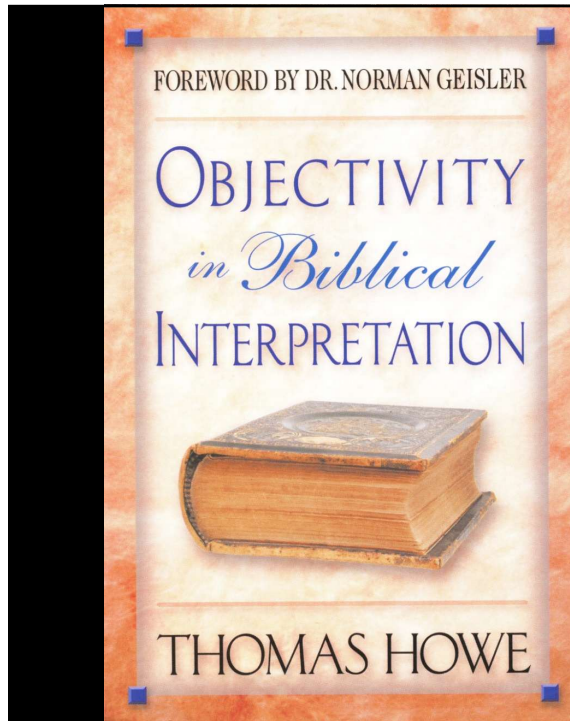
How can one choose a world view without being affected by his own world view while making the choice?

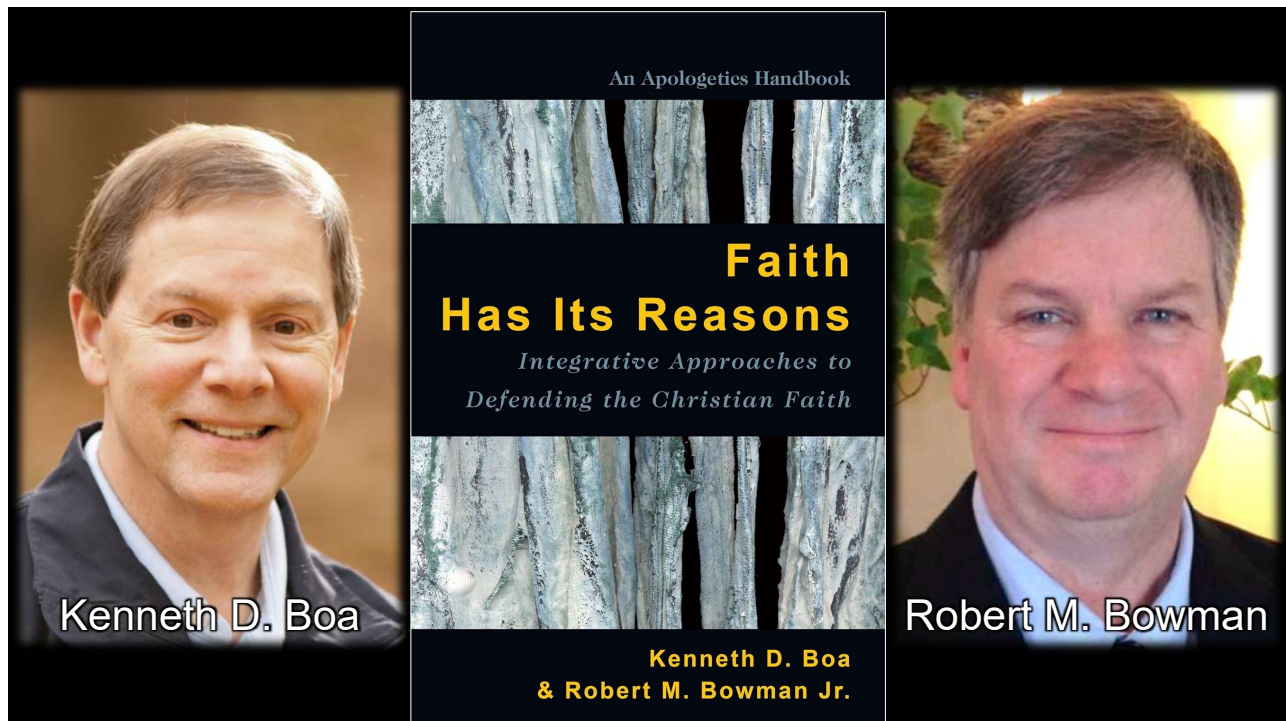
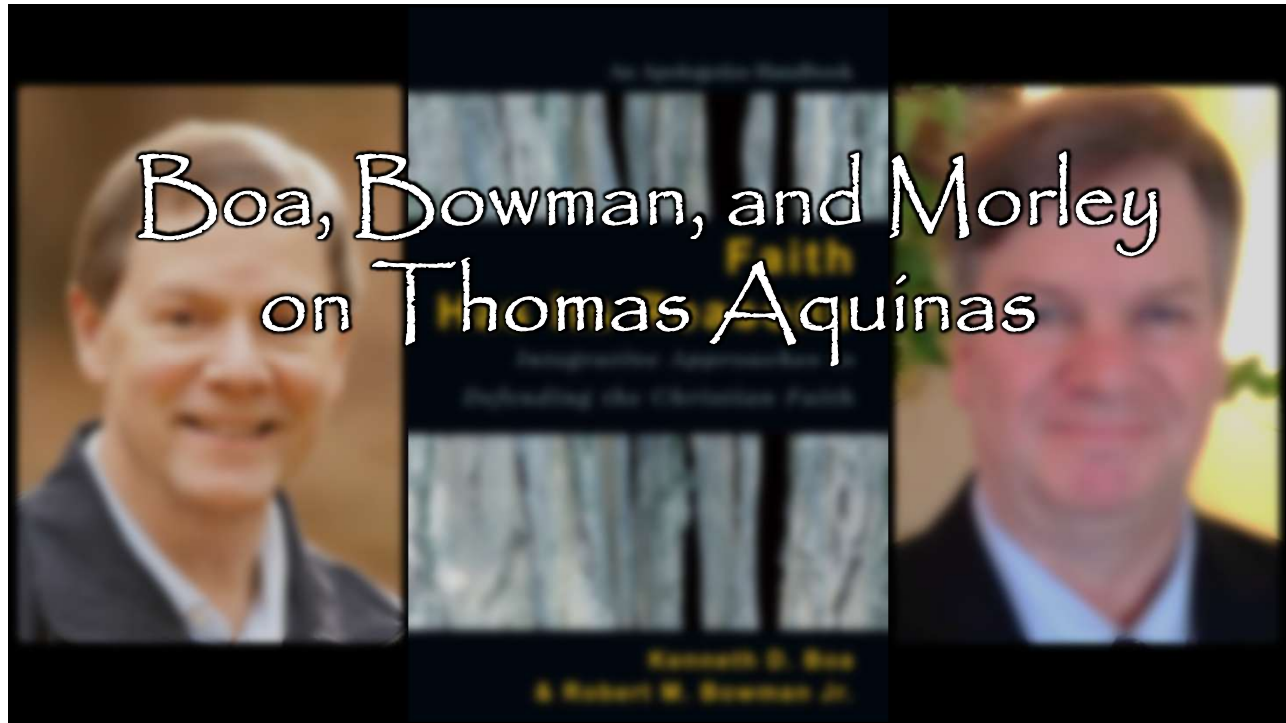
PERSPECTIVISM

∞Problems∞

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







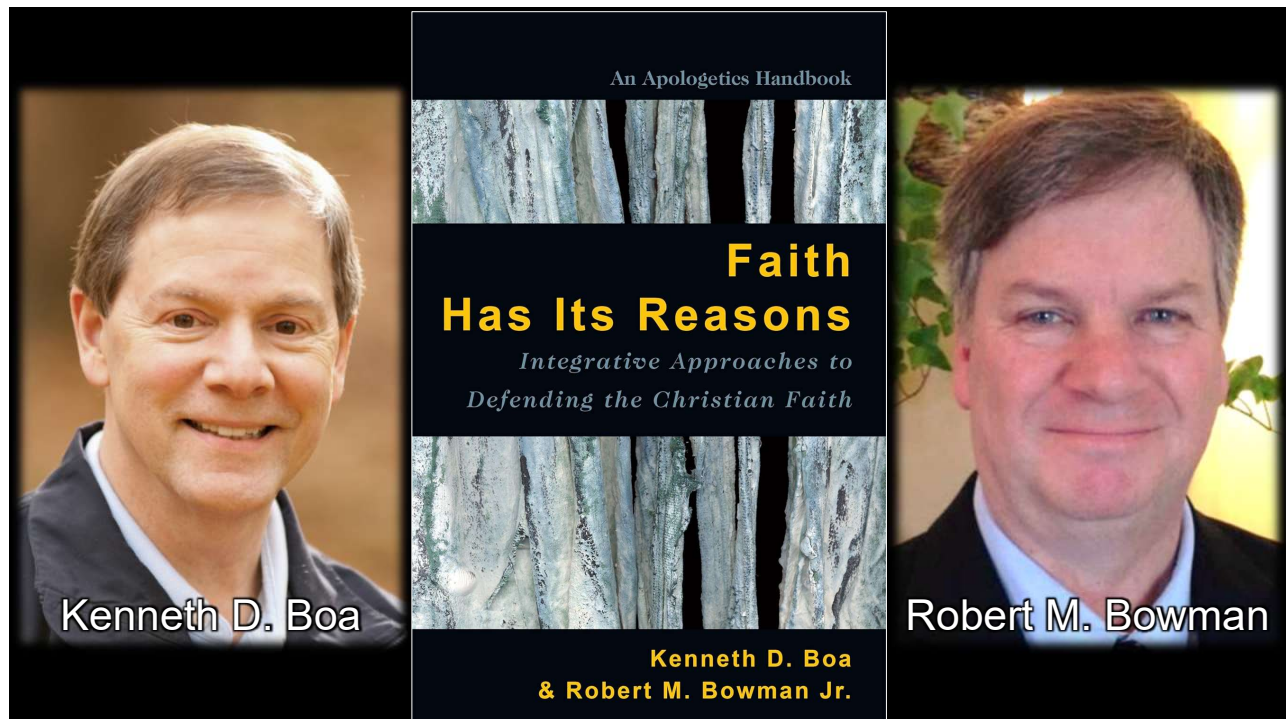
Four Approaches to Apologetics			
Classical	Evidentialist	Reformed	Fideist
proof	defense	refutation	persuasion
rational	empirical	authoritarian	intuitive
Thomas Aquinas	Joseph Butler	John Calvin	Martin Luther
Norman Geisler	John W. Montgomery	Cornelius Van Til	Søren Kierkegaard
"Tom"	"Joe"	"Cal"	"Marina"


[Ken Boa and Robert Bowman, *Faith Has Its Reasons: Integrative Approaches to Defending the Christian Faith*, 2nd ed., 36/83]

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**"These proofs
(according to Aquinas
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his revelation in
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[Ken Boa and Robert Bowman, *Faith Has Its
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Kenneth D. Boa

Robert M. Bowman



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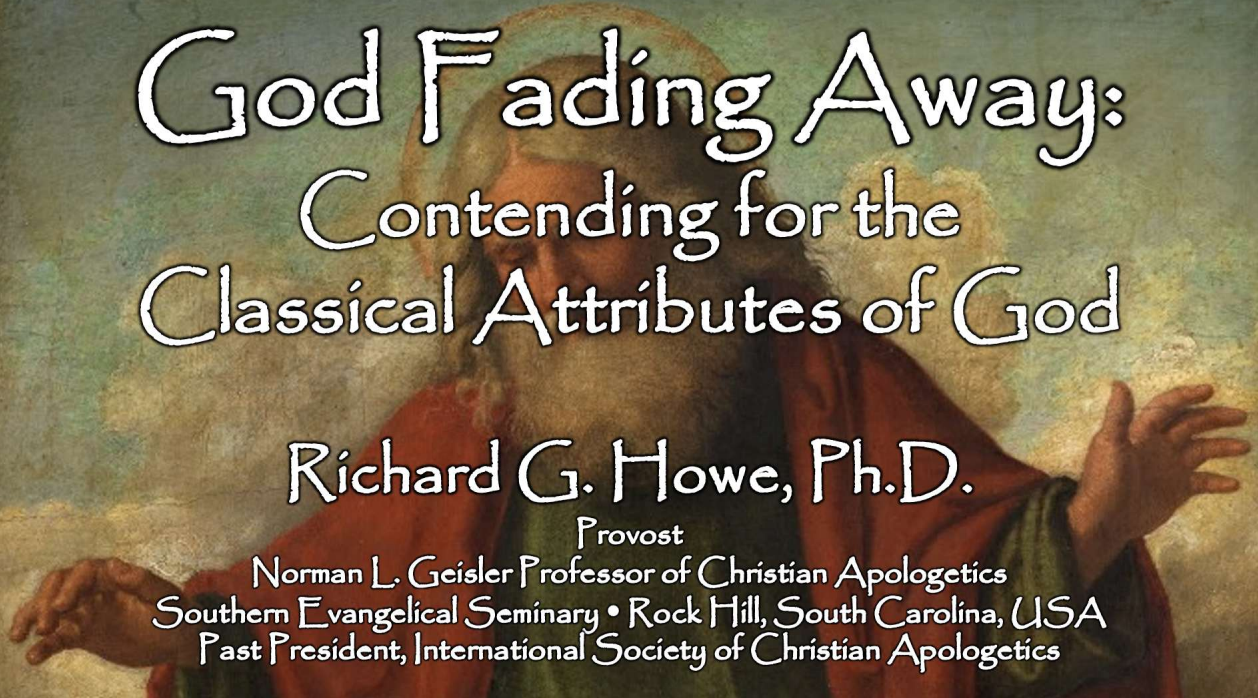
While I am not quite sure exactly what Boa and Bowman mean in saying that Aquinas did not prove God "per se," I am quite sure that Aquinas did not see his arguments as proving that "a God exists."

Given the context of Aquinas's own metaphysics, his arguments prove that God possess all the superlative attributes and show that God is the only God who could exist.



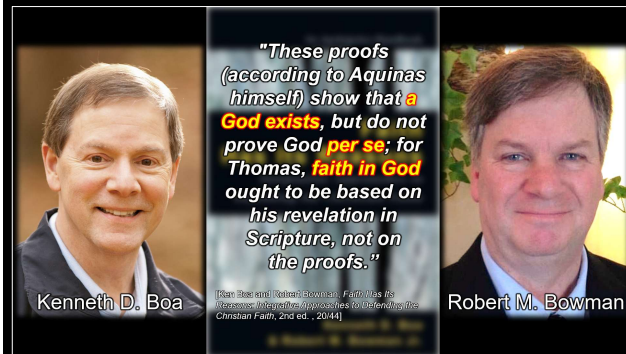
Thomas Aquinas (1225-1274)

✓ Simple	✓ True
✓ Perfect	✓ Living
✓ Good	✓ Personal
✓ Infinite	✓ Loving
✓ Omnipresent	✓ Just
✓ Immutable	✓ Merciful
✓ Eternal	✓ Providential
✓ One	✓ Omnipotent
✓ Omniscient	

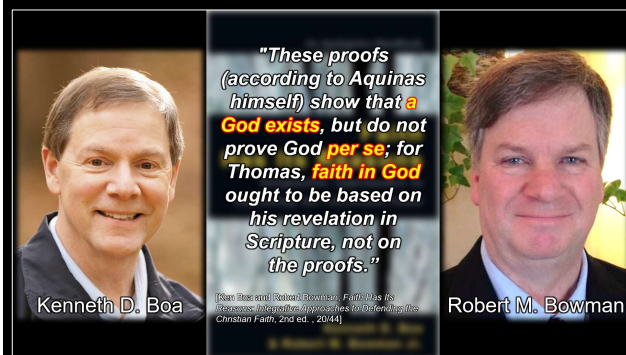


God Fading Away: Contending for the Classical Attributes of God

Richard G. Howe, Ph.D.
Provost
Norman L. Geisler Professor of Christian Apologetics
Southern Evangelical Seminary • Rock Hill, South Carolina, USA
Past President, International Society of Christian Apologetics



It is true that, while Aquinas realized that the only God there is, is the God of Christianity, his arguments at this point would not necessarily prove to a contemporary audience that the God whose existence he has demonstrated is the God of Christianity.




Further, it seems to me that Boa and Bowman are illicitly switching categories in making a single point about Aquinas's arguments for God's existence.

There is a difference between knowing that God exists and that God possess the attributes He does; it is another thing to have faith in God.

The former has to do with the philosophy of the arguments attainable by natural reason from General Revelation while the latter has to do with truths about God knowable only from Special Revelation.


Boa and Bowman make it sound like that the manner in which one has faith in God has implications for the nature of Aquinas's arguments for God's existence.




Kenneth D. Boa

**"According to Thomas,
those who rely on
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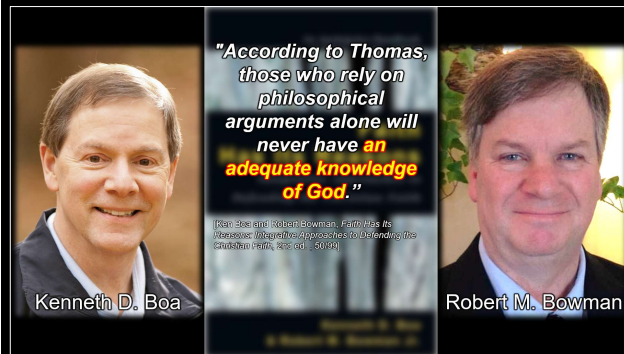
[Ken Boa and Robert Bowman, *Faith Has Its Reasons: Integrative Approaches to Defending the Christian Faith*, 2nd ed. , 50/99]



Robert M. Bowman

If by "adequate knowledge of God" they mean that the arguments cannot give enough information to demonstrate the existence of the one and only true God, then I have to disagree (though time and purpose will not allow my defense of this claim right now).

If by "adequate knowledge of God" they mean that the arguments do not give enough information to demonstrate the gospel which alone leads to eternal life, then I wholeheartedly agree.



But anyone conversant in apologetics should know that, while believing in the existence of God is necessary, it is not sufficient for salvation.

Thus, the arguments were never intended to be evangelism itself, but rather to be apologetics.

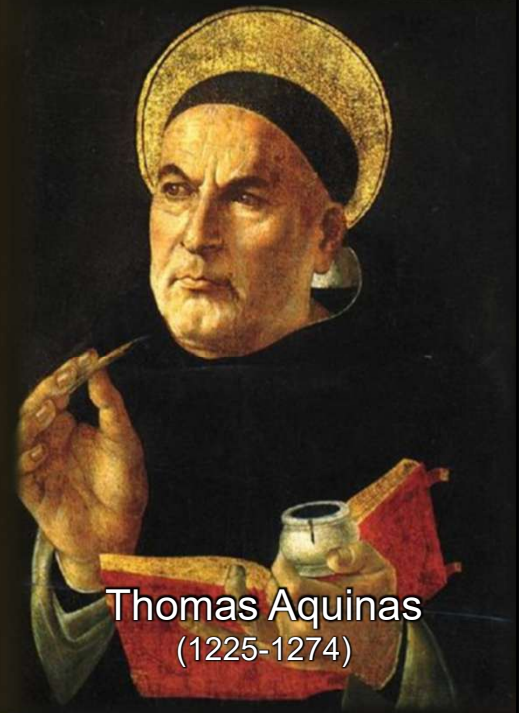
Aquinas explicitly makes this point at the beginning of his *Summa Theologiae* before he embarks on his discussion about God's existence and attributes.

"Now Scripture, inspired of God, is no part of philosophical science, which has been built up by human reason. Therefore, it is useful that besides philosophical science there should be other knowledge—i.e., inspired of God. ... It was necessary for the salvation of man that certain truths, which exceed human reason should be made known to him by divine revelation."



Thomas Aquinas
(1225-1274)

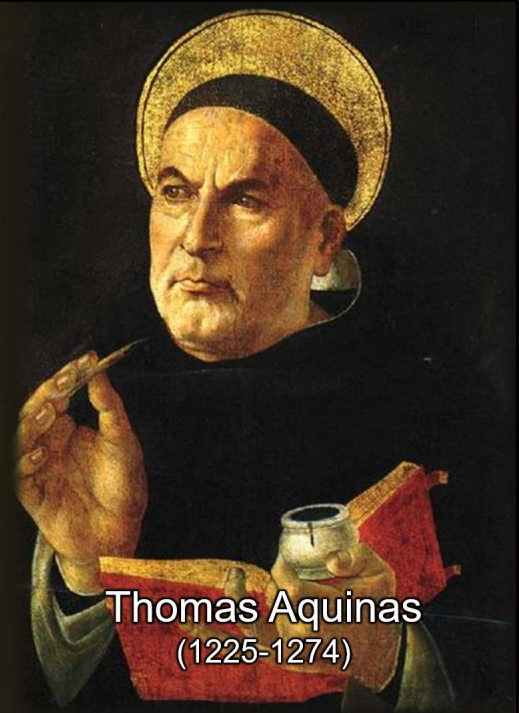
"Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation; because the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the admixture of many errors. ..."



Thomas Aquinas
(1225-1274)

"It was therefore necessary that, besides philosophical science built up by reason there should be a sacred science learned through revelation."

[Thomas Aquinas, *Summa Theologiae* I, Q1, art. 1, trans. Father of the English Dominican Province (Westminster: Christian Classics), 1]



Thomas Aquinas
(1225-1274)

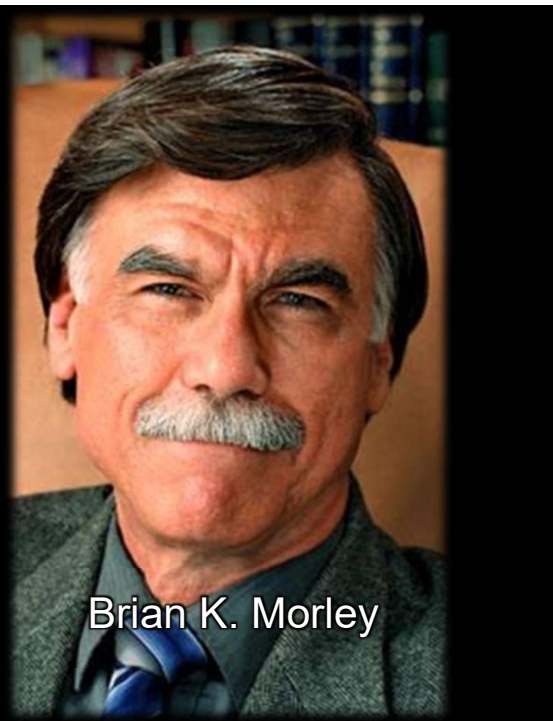
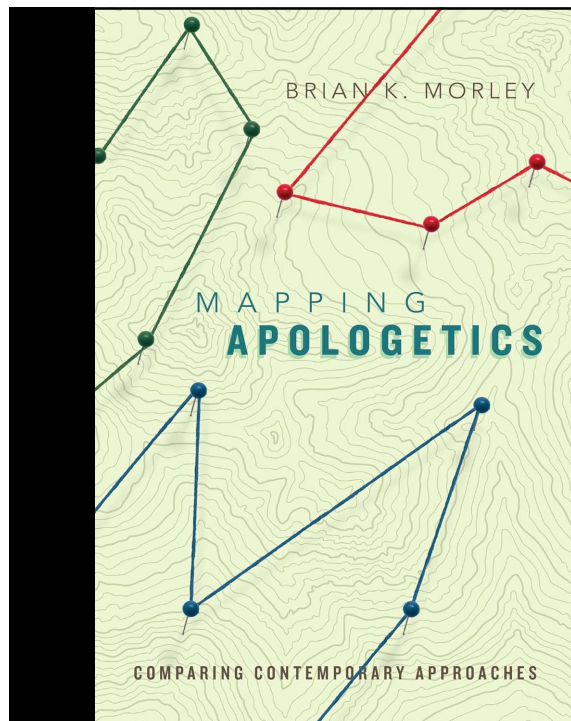
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[Thomas Aquinas, *Summa Theologiae* I, Q1, art. 1, trans. Father of the English Dominican Province (Westminster: Christian Classics), 1]

In English translations of Aristotle and Aquinas, a body of knowledge or an area of study with regard to its causes or first principles is regarded as a science.

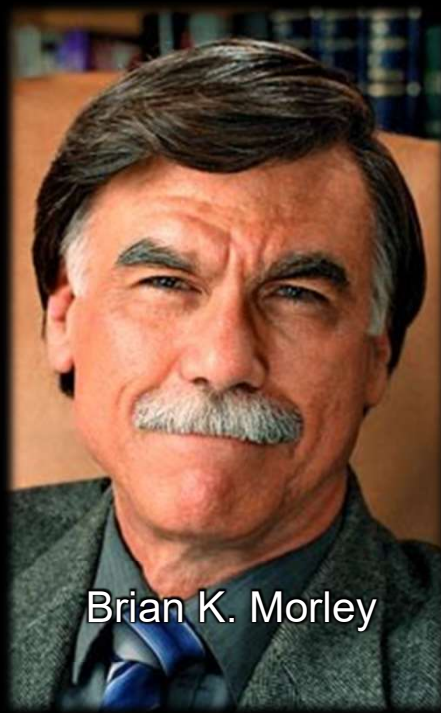
This would include those bodies of knowledge and areas of study (e.g., theology and metaphysics) which we would today consider quite removed from the natural sciences like physics, chemistry, biology, astronomy, and the like.



Brian K. Morley

*"Thomas Aquinas (1225-1274) sought to harmonize Aristotle with Christianity where possible, rejecting the elements of his thought that contradicted doctrine. We can know something of a cause from its effects, Aquinas said, so we can know something of God's existence from the world, a line of reasoning he developed in five arguments. **But this knowledge is vague and must be filled out with revelation.**"*

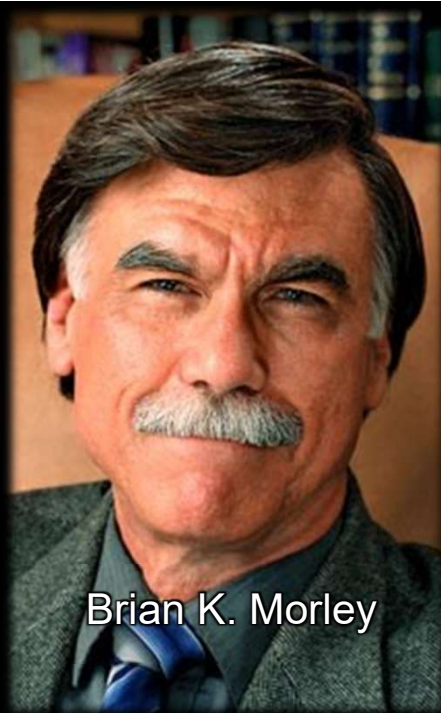
[Brian K. Morley, *Mapping Apologetics: Comparing Contemporary Approaches*. (Downers Grove: IVP Academic, 45)]



Brian K. Morley

*"Besides what he said about analogy, Aquinas said that we can know things by their effects, so we can know something of God by his effects—what he causes. **(He did not believe we can know much about God that way; for detailed knowledge of God we need the Bible.)**"*

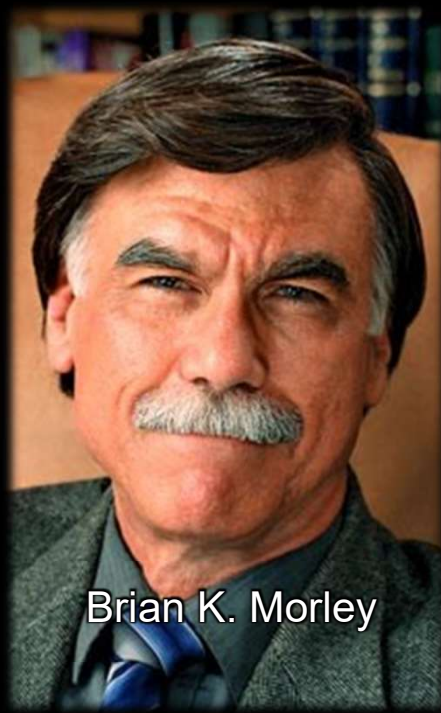
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Brian K. Morley

"Thomas Aquinas ... said that we could know something of causes by examining their effects, and thus we can know some basic things about God through creation. He added that reasoning backwards from causes does not yield much knowledge, so we need revelation to give us important details, such as the nature of the Trinity, and the gospel."

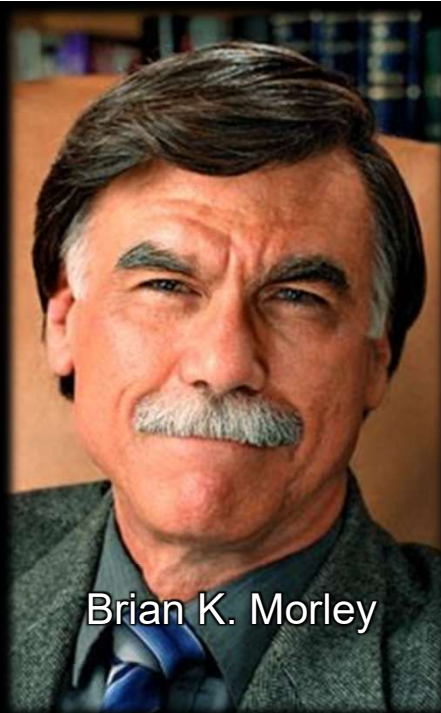
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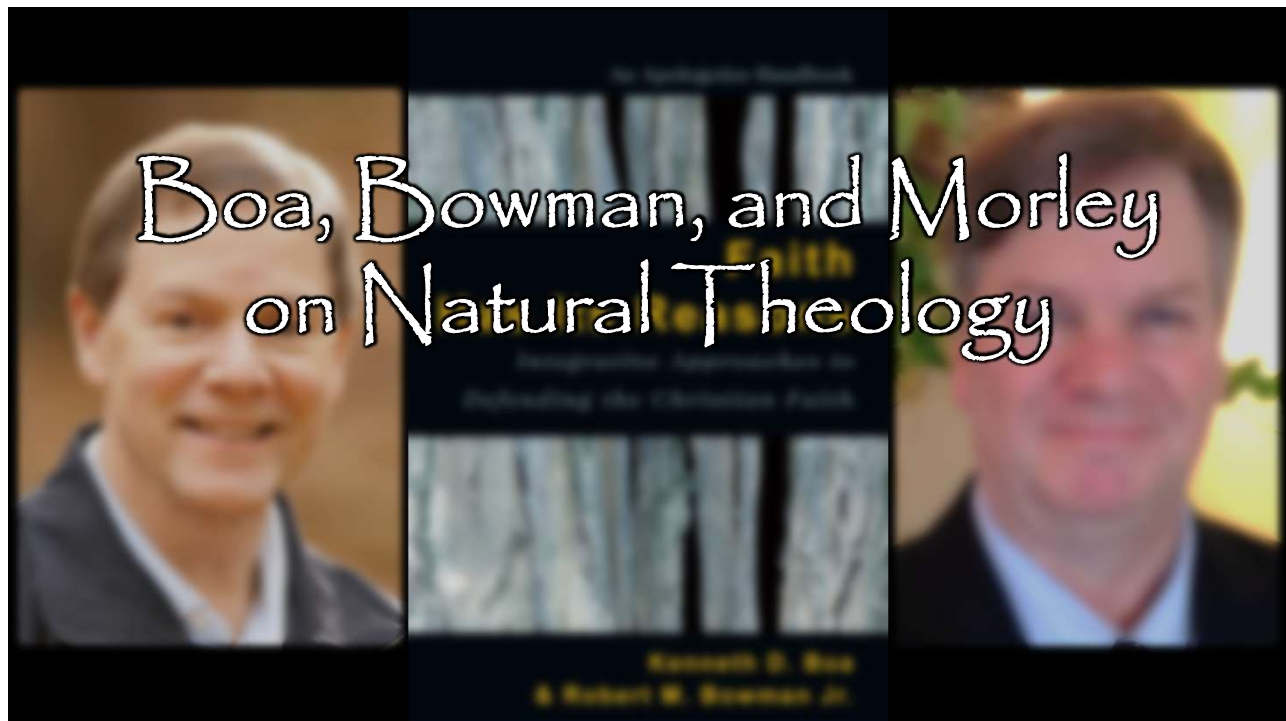
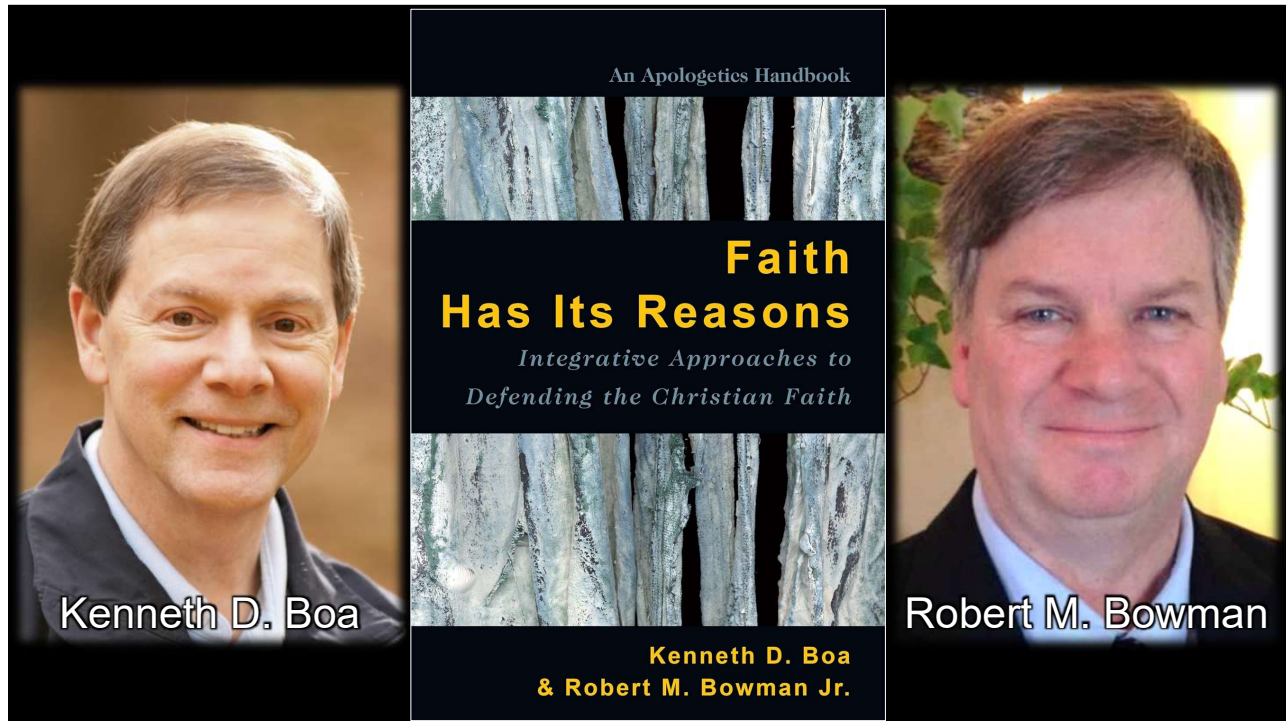
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With all due respect to Morely, I maintain that the superlative attributes of God that Aquinas's philosophy demonstrates are anything but "vague."

His arguments are far from such that do not allow us to know "much about God" because they fail to "yield much knowledge."

To be sure, if one is not sympathetic to Aquinas's philosophy and/or does not regard his arguments to be definitive, the arguments may very well seem "vague," not giving us "much about God," and not yielding "much knowledge."

But I have seen nothing in Morley that leads me to think he rejects Aquinas's philosophy. Indeed, Morley ascribes two of the three characterizations (reasoning from effects to cause tells us little about God) to Aquinas himself!





Kenneth D. Boa

"Natural theology, the construction of arguments defending or providing a theistic worldview on the basis of rational considerations **apart from divine revelation, became a regular part of Christian apologetics."**

[Ken Boa and Robert Bowman, *Faith Has Its Reasons: Integrative Approaches to Defending the Christian Faith*, 2nd ed., 51/99]



Robert M. Bowman

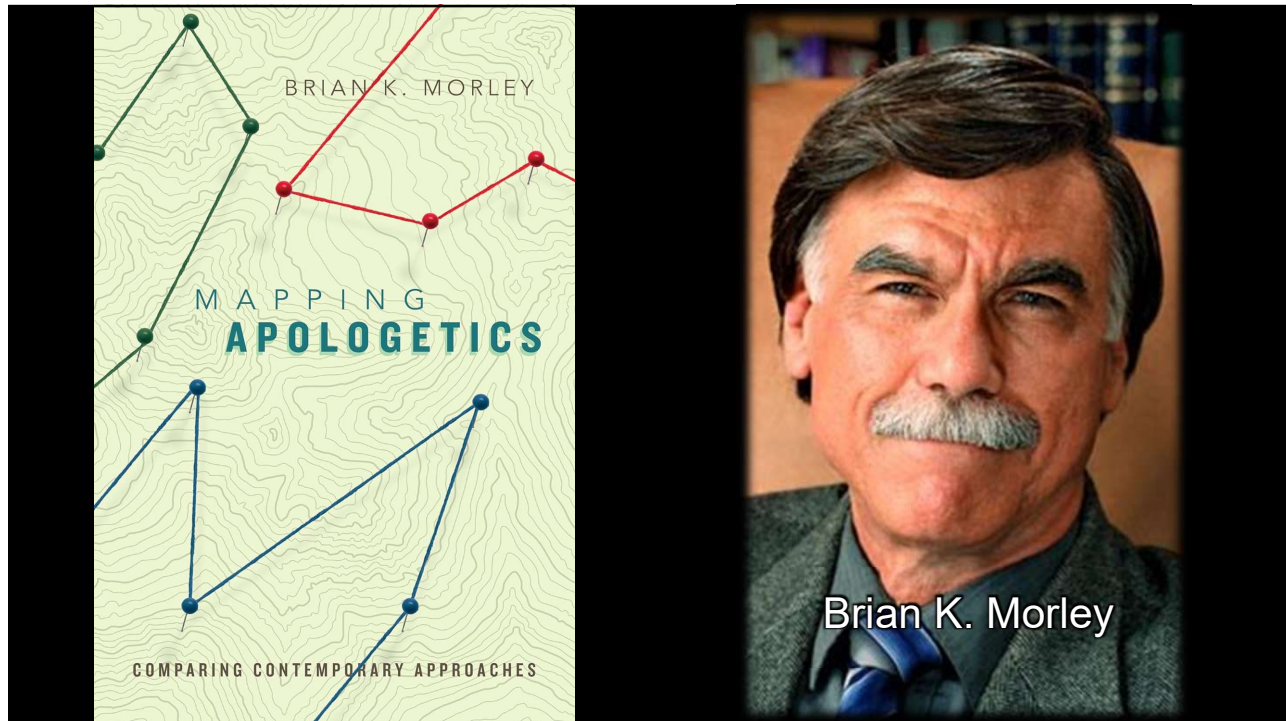
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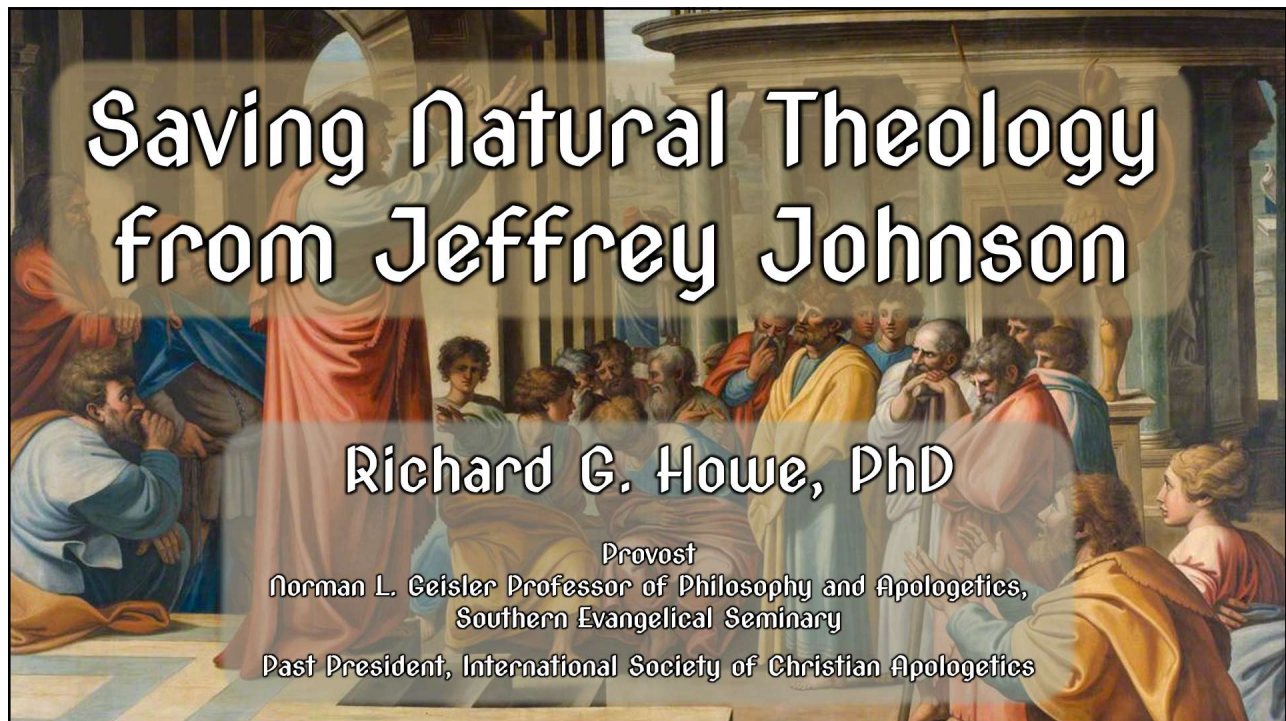
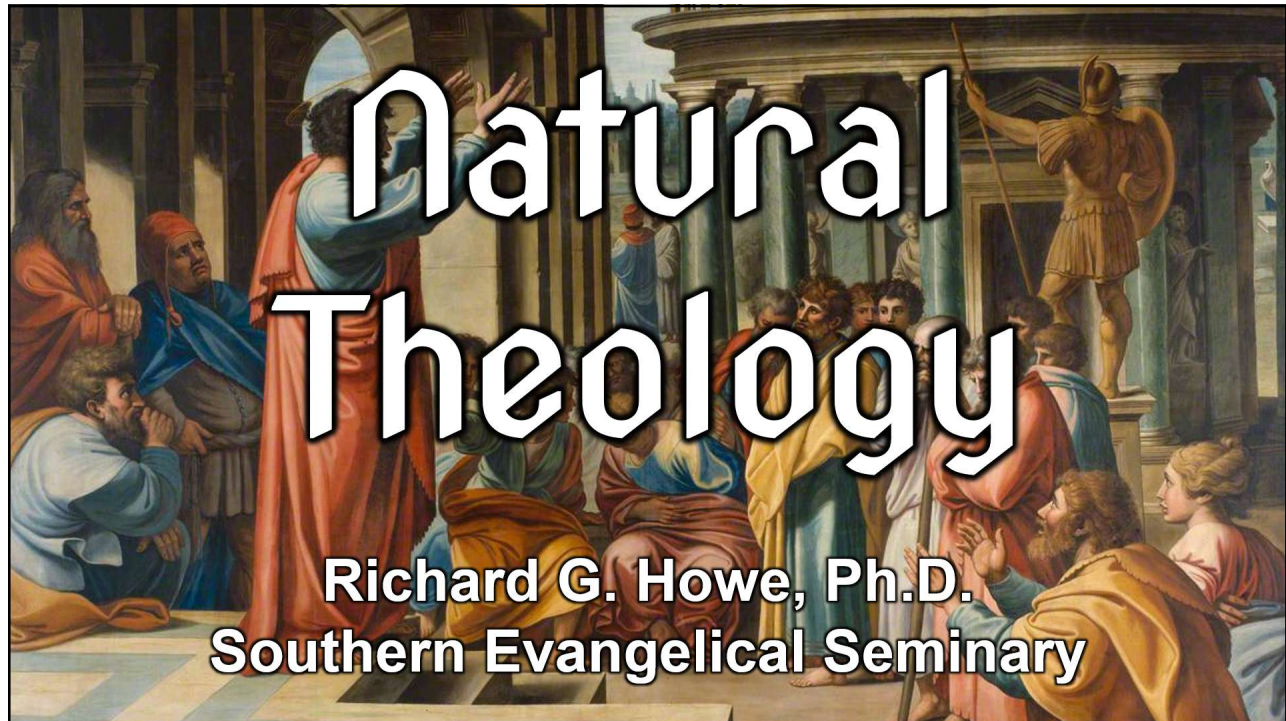
Strictly speaking, Natural Theology arises from sound reason's attendance to General Revelation.

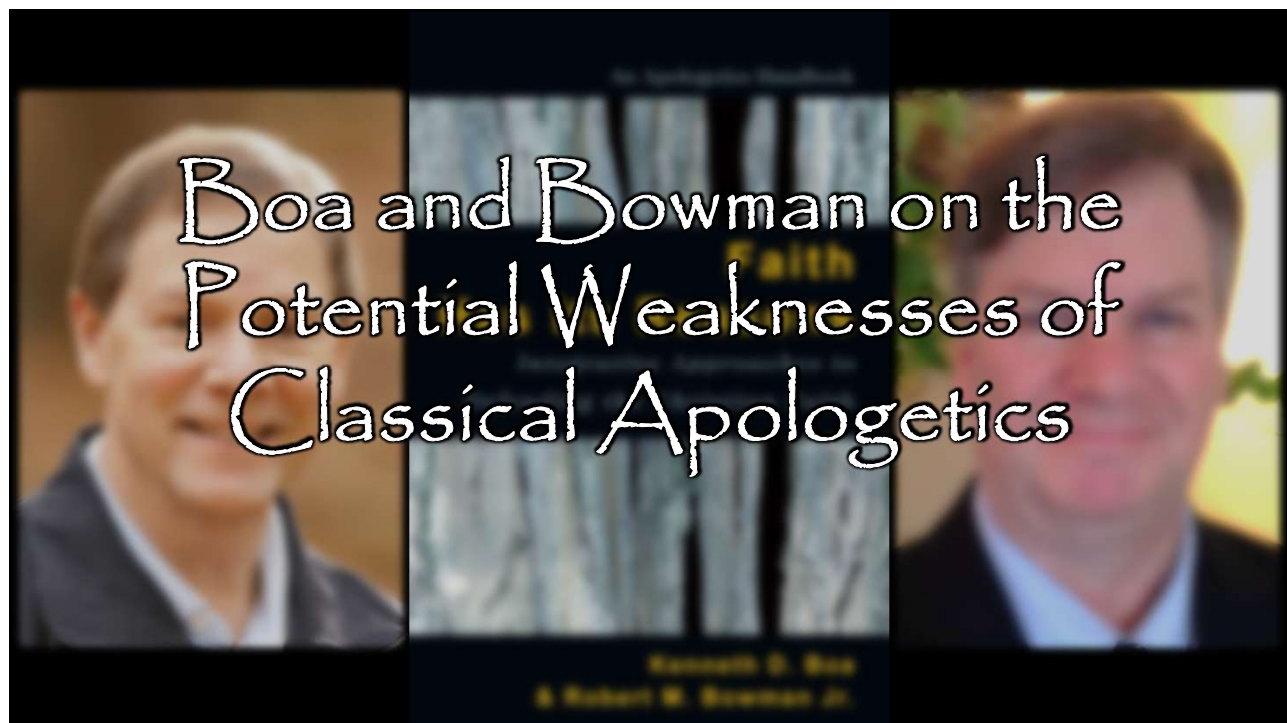
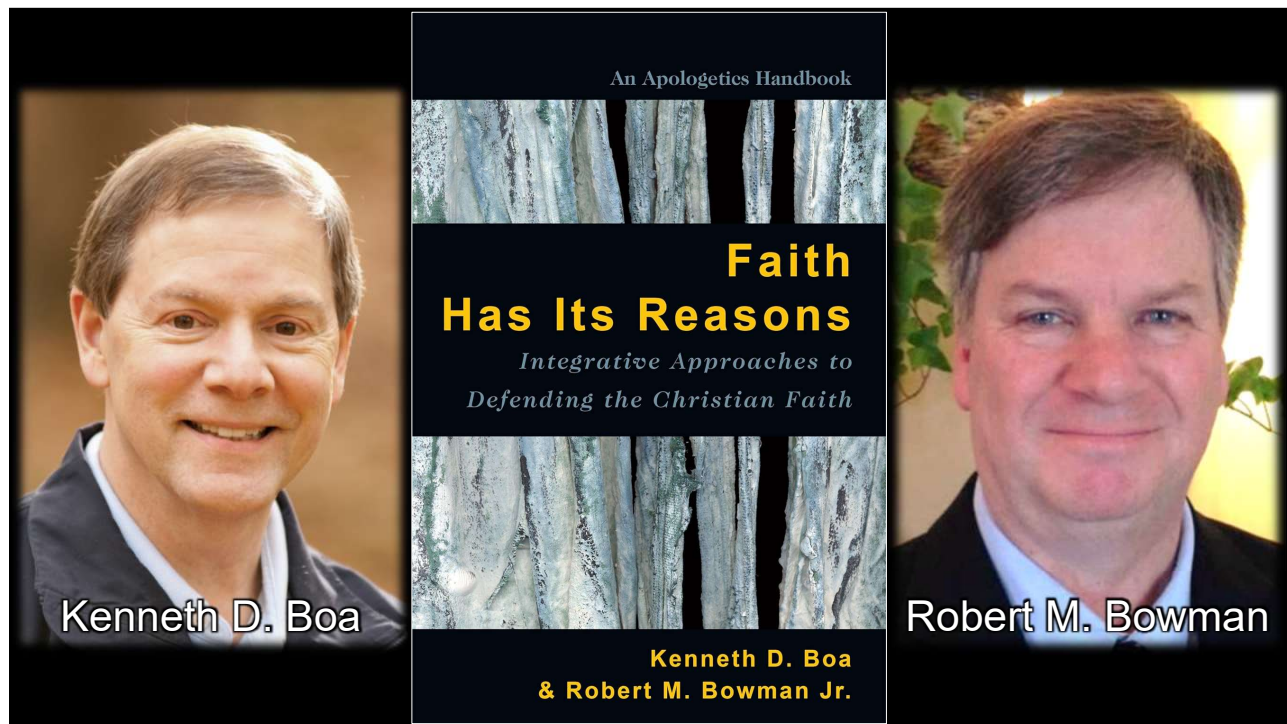
Given that General Revelation is God's revelation of Himself through creation, it is wrong to characterize Natural Theology as "apart from divine revelation."

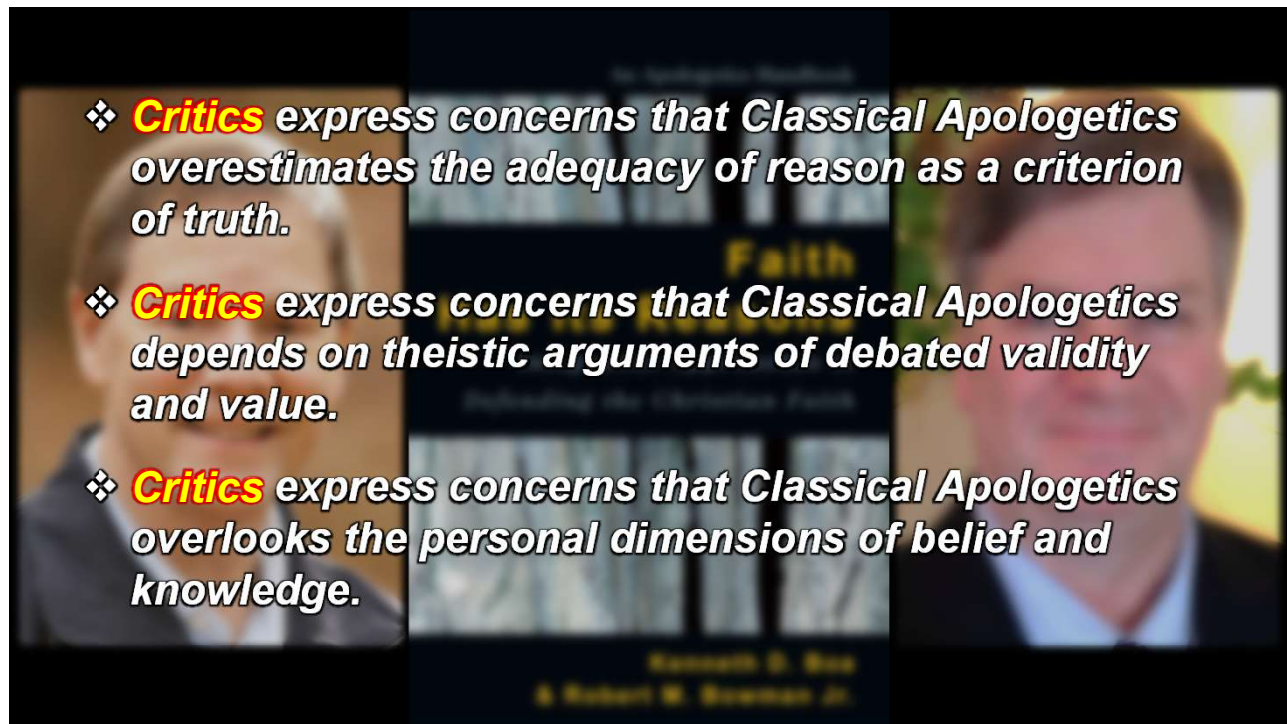
Rather, Natural Theology is apart from divine "Special Revelation."



Interestingly, the terms 'Natural Theology', 'Revelation', 'General Revelation' and 'Special Revelation' do not appear in the "Subject Index" to Morley's text.



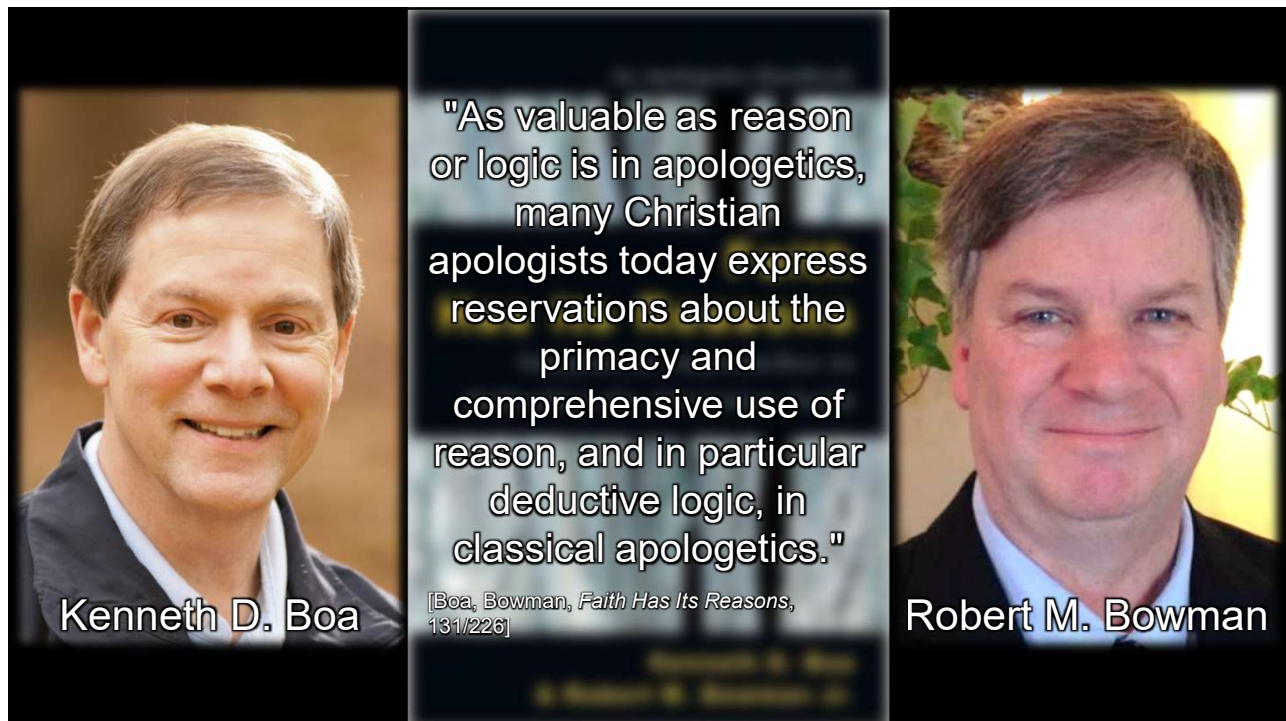








Critics express concerns that Classical Apologetics overestimates the adequacy of reason as a criterion of truth.

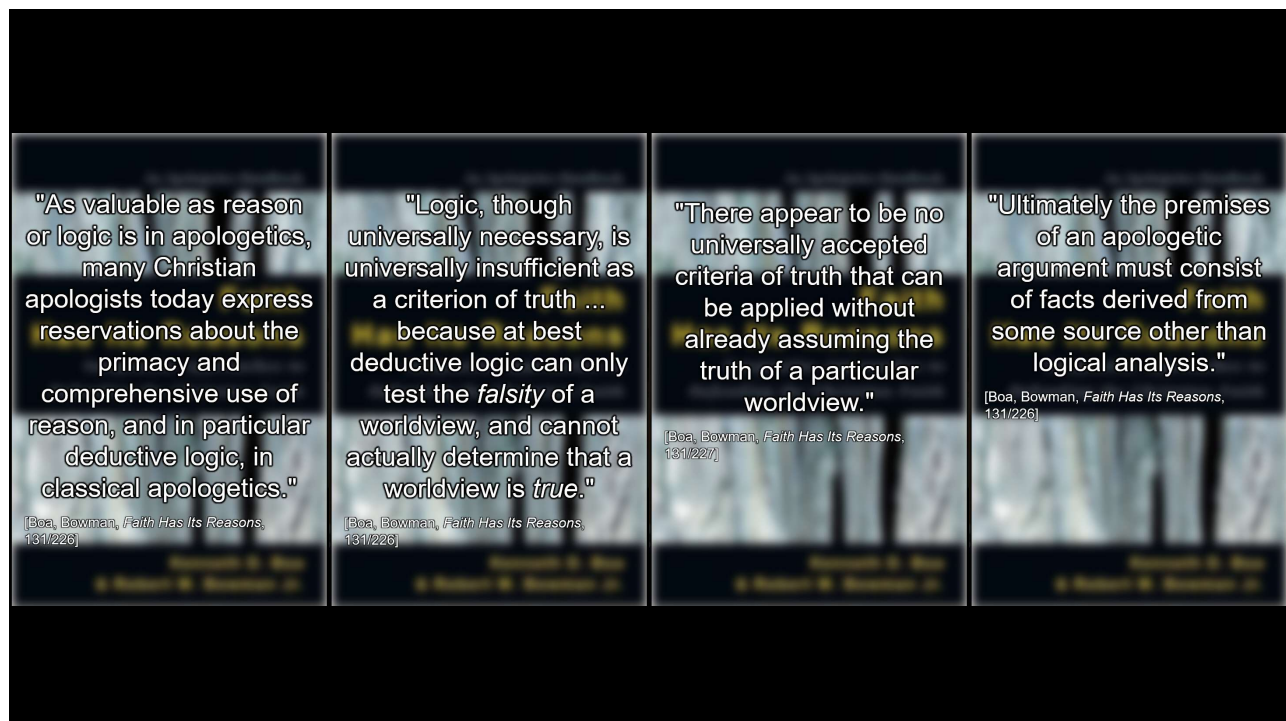
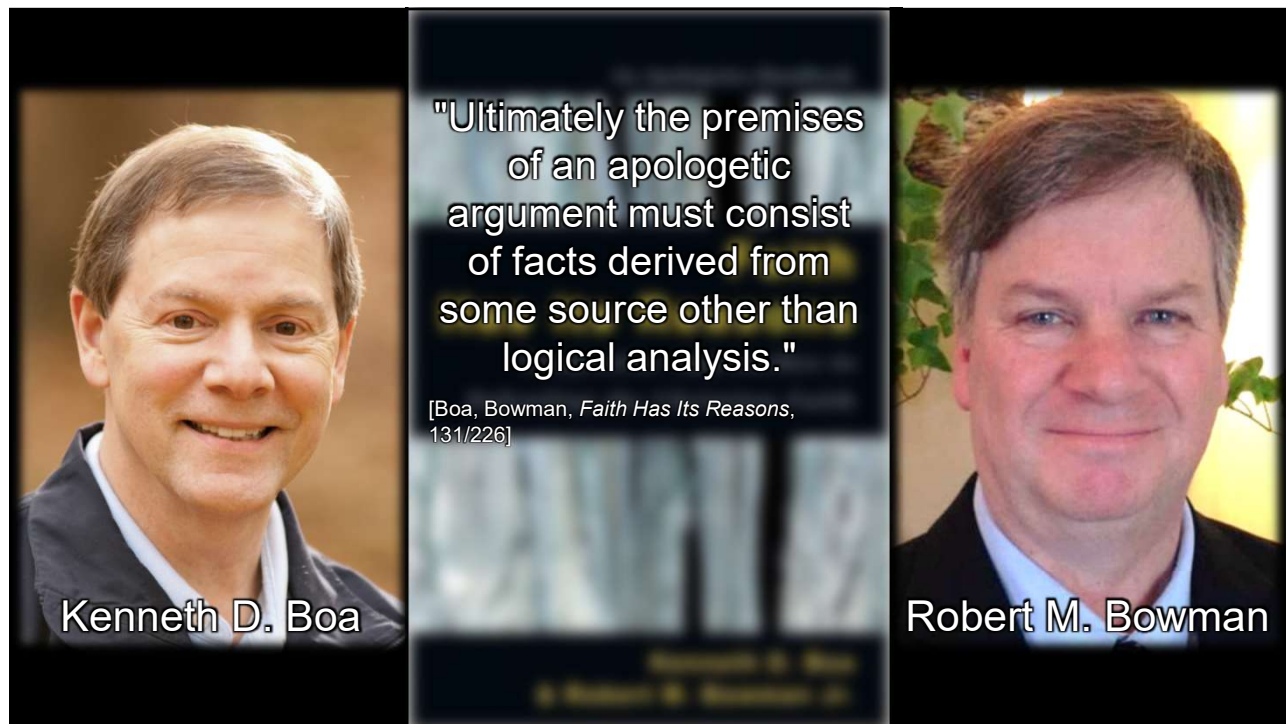
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1. ***Logic, though universally necessary, is universally insufficient as a criterion of truth.***



 <p>Kenneth D. Boa</p>	<p>"Logic, though universally necessary, is universally insufficient as a criterion of truth ... because at best deductive logic can only test the <i>falsity</i> of a worldview, and cannot actually determine that a worldview is <i>true</i>."</p> <p>[Boa, Bowman, <i>Faith Has Its Reasons</i>, 131/226]</p>	 <p>Robert M. Bowman</p>
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Usages of the Term 'Reason'

Common

attending oneself to careful thinking with the commitment to avoid undue emotion or ulterior motives that might adversely impact one's conclusions; often the term 'logic' is use for the same meaning

Historical Philosophical

a particular role of reason in human knowing cataloged as "Rationalism" in contrast to the role of sensory data cataloged as "Empiricism;" Both would seek to be "reasonable" in the Common Usage sense of the term 'reason'.

Classical

Within the Thomistic tradition that informs certain versions of Classical Apologetics, the terms 'reason' and 'logic' are not synonymous. For Aquinas, 'reason' has to do with that aspect of human knowing regarding the role of the intellect in contradistinction to that aspect of human knowing regarding the role of the senses.

"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)

Usages of the Term 'Logic'

Fundamental Aspects of Reality

codified as (1) the law of non-contradiction; (2) the law of excluded middle and; (3) the law of identity

Formal Logic

sometimes regarded as "deductive logic;" systems that focus on the "form" (as opposed to the content) of arguments and rules of inference according to which some philosophical thinking can be arranged like, for example, Categorical Logic, Truth-Functional Logic, Quantificational (Predicate) Logic, Modal Logic, and others; In some instances, certain aspects of some logical systems understate or fall slightly oblique to reality, as for example, the rules governing material implication in truth-functional logic.

Informal Logic

sometimes regarded as "inductive logic" or "abductive logic;" focuses on methods and processes like scientific hypotheses (reasoning to the best explanation), probability, and causal connections

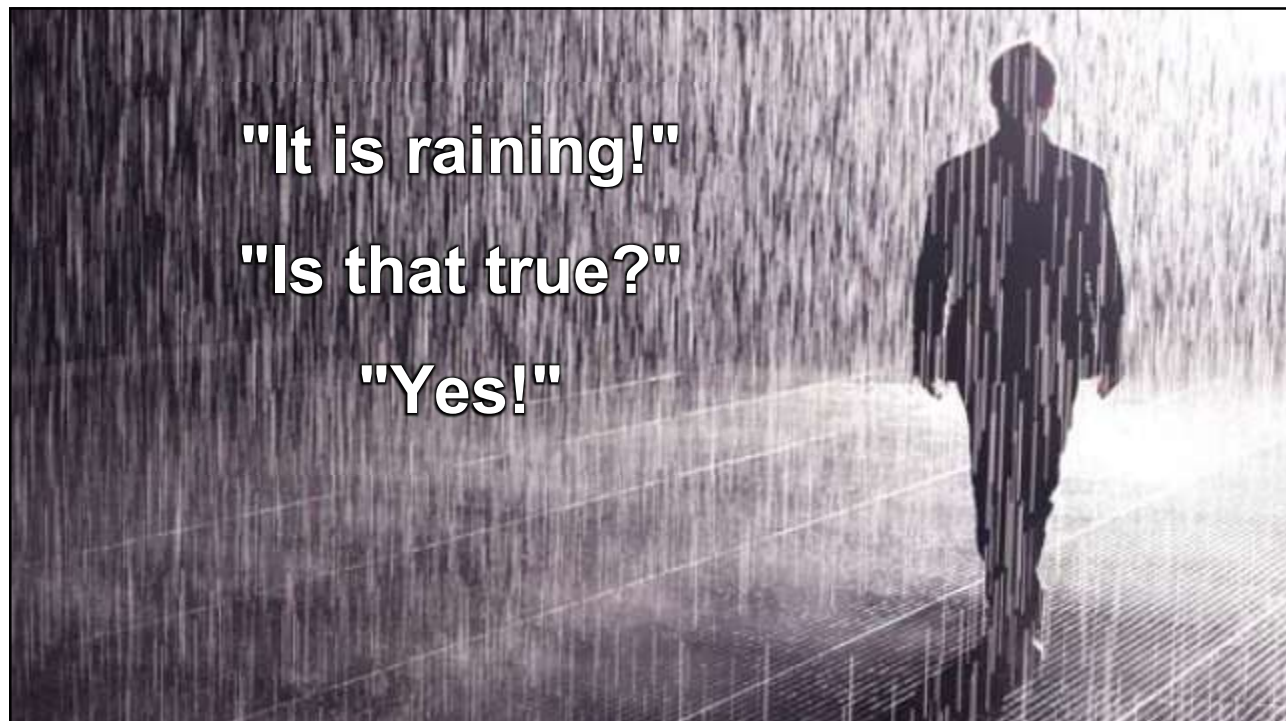
Critics express concerns that Classical Apologetics overestimates the adequacy of reason as a criterion of truth.

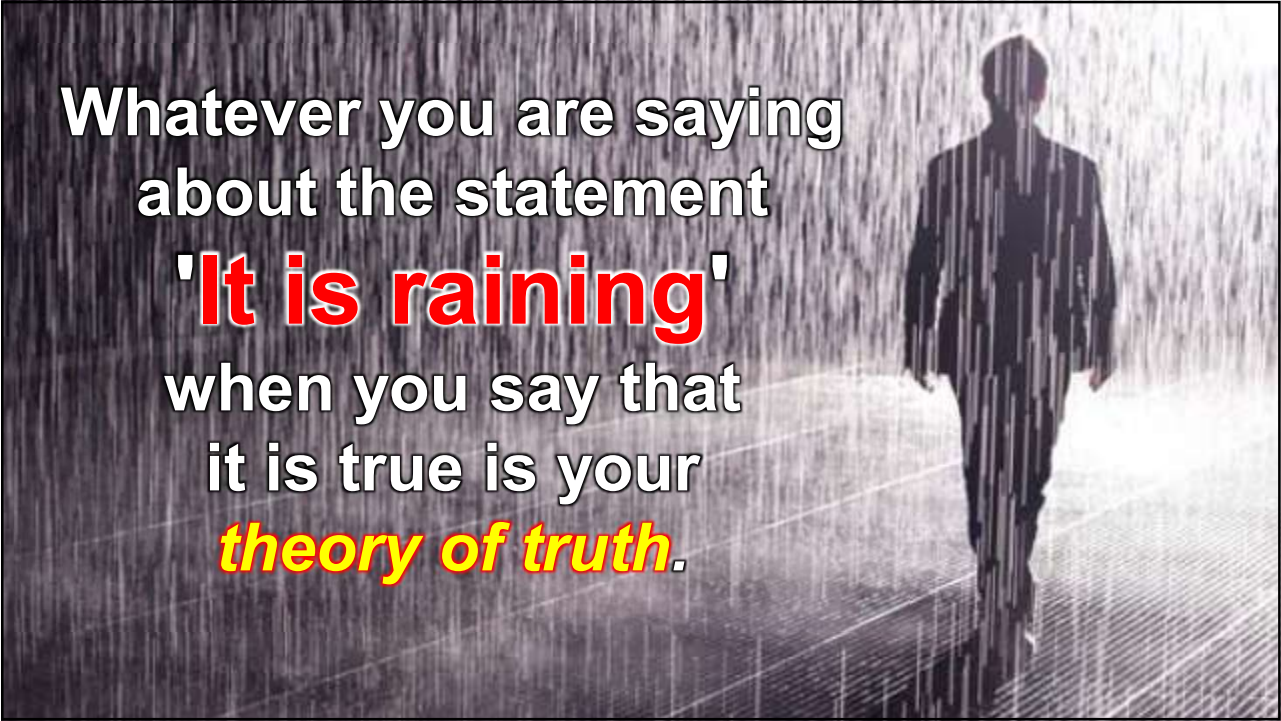
1. ***Logic, though universally necessary, is universally insufficient as a criterion of truth.***

<p>"As valuable as reason or logic is in apologetics, many Christian apologists today express reservations about the primacy and comprehensive use of reason, and in particular deductive logic, in classical apologetics."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>"Logic, though universally necessary, is universally insufficient as a criterion of truth ... because at best deductive logic can only test the falsity of a worldview, and cannot actually determine that a worldview is true."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>First, we have seen that the terms 'reason' and 'logic' are not always synonymous and can have significantly different usages in philosophy and apologetics.</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><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>"Ultimately the premises of an apologetic argument must consist of facts derived from some source other than logical analysis."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	

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A person in a dark suit is walking away from the camera on a wet, reflective surface during a heavy rain. The rain is depicted as numerous vertical white streaks, creating a sense of motion and atmosphere. The person's reflection is visible on the wet ground.

Whatever you are saying
about the statement
'It is raining'
when you say that
it is true is your
theory of truth.

A person in a dark suit is walking away from the camera on a wet, reflective surface during a heavy rain. The rain is depicted as numerous vertical white streaks, creating a sense of motion and atmosphere. The person's reflection is visible on the wet ground.

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*

"As valuable as reason or logic is in apologetics, many Christian apologists today express reservations about the primacy and comprehensive use of reason, and in particular deductive logic, in classical apologetics."

[Boa, Bowman, *Faith Has Its Reasons*, 131/224]

"**Logic**, though universally necessary, is universally insufficient as a **criterion of truth** ... because at best **deductive logic can only test the falsity of a worldview**, and cannot actually determine that a **worldview is true**."

[Boa, Bowman, *Faith Has Its Reasons*, 131/224]

"There appear to be no universally accepted criteria of truth that can be applied without already assuming the truth of a particular worldview."

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"Ultimately the premises of an apologetic argument must consist of facts derived from some source other than logical analysis."

[Boa, Bowman, *Faith Has Its Reasons*, 131/224]


It is true that logic can test the falsity of a worldview when a given worldview is internally contradictory.

But I disagree that logic plays no role in discovering whether a given worldview (or conclusion) is true or whether a worldview (or conclusion) is demonstrated by the argument.

<p>"As valuable as reason or logic is in apologetics, many Christian apologists today express reservations about the primacy and comprehensive use of reason, and in particular deductive logic, in classical apologetics."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>"Logic, though universally necessary, is universally insufficient as a criterion of truth ... because at best deductive logic can only test the falsity of a worldview, and cannot actually determine that a worldview is true."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>What "determines" a worldview (or conclusion) to be true is reality since truth is correspondence to reality.</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><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>"Ultimately the premises of an apologetic argument must consist of facts derived from some source other than logical analysis."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	

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<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><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	<p>"Ultimately the premises of an apologetic argument must consist of facts derived from some source other than logical analysis."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/222]</small></p>	

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<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><small>[Boa, Bowman, Faith Has Its Reasons, 131/226]</small></p>	<p>"Ultimately the premises of an apologetic argument must consist of facts derived from some source other than logical analysis."</p> <p><small>[Boa, Bowman, Faith Has Its Reasons, 131/226]</small></p>	



- 1. The Sun is sixty miles from the Earth.***
- 2. Light travels at sixty MPH.***
- 3. Therefore, it takes light one hour to get from the Sun to the Earth.***

1. *The Sun is sixty miles from the Earth.*

2. *Light travels at sixty MPH.*

3. *Therefore, it takes light one hour to get from the Sun to the Earth.*

If the premises are true,

the conclusion has to be true.

1. *The Sun is sixty miles from the Earth.*

2. *Light travels at sixty MPH.*

3. *Therefore, it takes light one hour to get from the Sun to the Earth.*

Since the premises "necessitate" the truth of the conclusion, it is called a deductive argument.

1. *The Sun is sixty miles from the Earth.*
2. *Light travels at sixty MPH.*
3. *Therefore, it takes light one hour to get from the Sun to the Earth.*

What areas of study govern the truth or falsity of these statements?

1. *The Sun is sixty miles from the Earth.*
2. *Light travels at sixty MPH.*
3. *Therefore, it takes light one hour to get from the Sun to the Earth.*

What areas of
**ASTRONOMY
AND PHYSICS**
govern the truth or falsity of these statements?

1. *The Sun is sixty miles from the Earth.*
2. *Light travels at sixty MPH.*
3. *Therefore, it takes light one hour to get from the Sun to the Earth.*



Thus, in analyzing this argument, there is a difference between a logical analysis and a scientific analysis.

Likewise with certain apologetic arguments, there is a difference between a logical analysis and a philosophical analysis.

"As valuable as reason or logic is in apologetics, many Christian apologists today express reservations about the primacy and comprehensive use of reason, and in particular deductive logic, in classical apologetics."

[Boa, Bowman, Faith Has Its Reasons, 131/222]

"Logic, though universally necessary, is universally insufficient as a criterion of truth ... because at best deductive logic can only test the *falsity* of a worldview, and cannot actually determine that a worldview is *true*."

[Boa, Bowman, Faith Has Its Reasons, 131/222]

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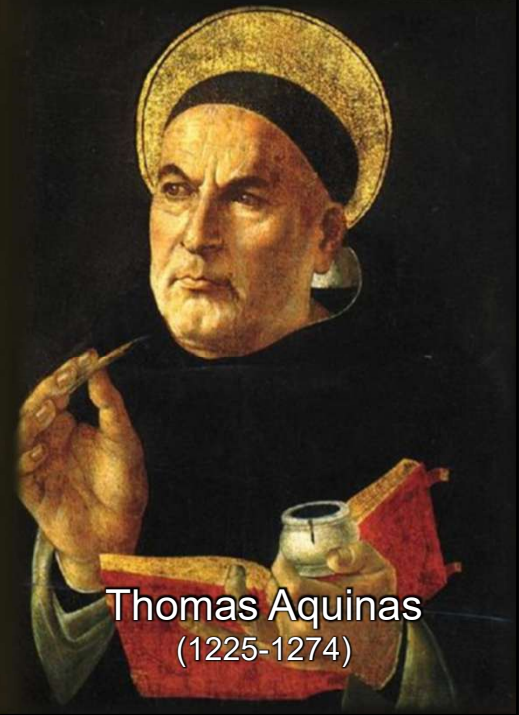
With any argument that seeks to demonstrate any truth about any aspect of reality, the "facts" in the argument will always have to come from some source other than logical analysis (except perhaps an argument about logic itself).

It is not a weakness of Classical Apologetics to point out this rather trivial observation about the relationship of the logic of an argument to the contents of the premises of an argument as if Classical Apologetics were claiming that it was otherwise.

"The second way is from the nature of the efficient cause. In the world of sense we find there is an order of efficient causes.

There is no case known (neither is it, indeed, possible) in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible.

"Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or one only.



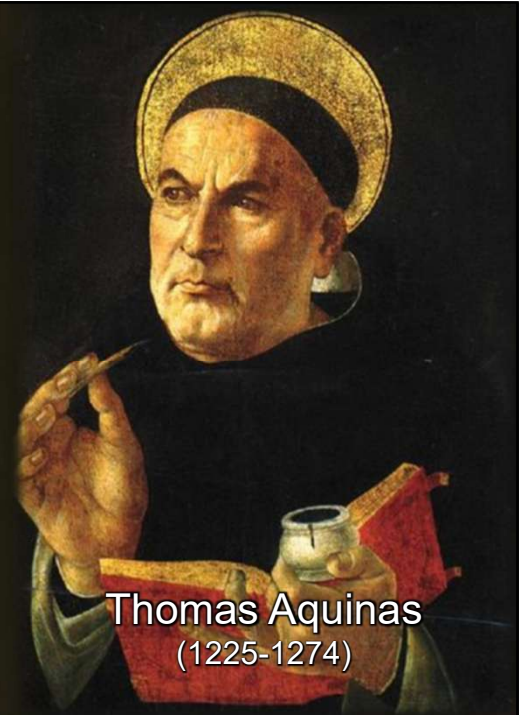
Thomas Aquinas
(1225-1274)

"Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate cause.

"But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false.

"Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God."

[ST I, 2, 3]



Thomas Aquinas
(1225-1274)

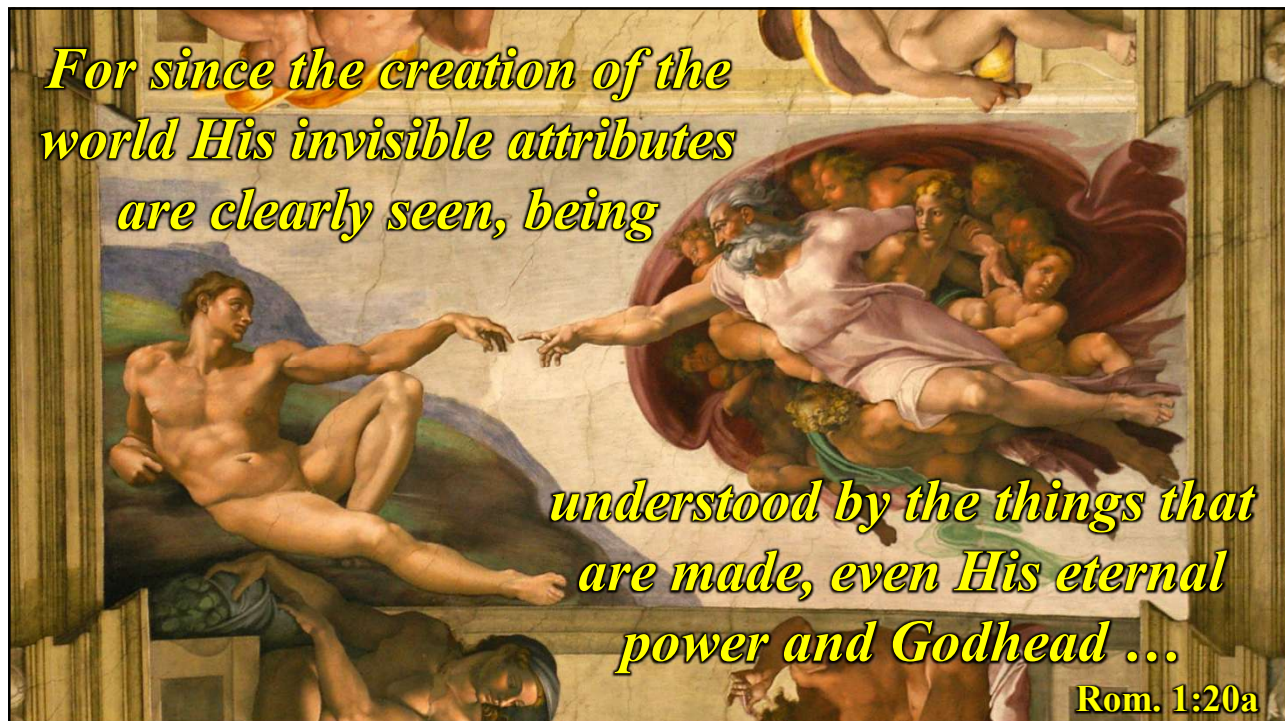
1. O	Premise
2. $\sim E$	Premise
(sub-argument) {	
a. $E \supset P$	
b. $\sim P / \therefore \sim E$	
3. $O \supset (I \equiv (\sim E \cdot \sim F))$	Premise
4. $I \supset \sim M$	Premise
5. $\sim M \supset \sim U$	Premise
6. U	Premise
7. $F \supset G / \therefore G$	Premise/Conclusion
8. $I \equiv (\sim E \cdot \sim F)$	M.P. 1, 3
9. $(I \supset (\sim E \cdot \sim F)) \cdot ((\sim E \cdot \sim F) \supset I)$	Equiv. 8
10. $(\sim E \cdot \sim F) \supset I$	Simp. 9
11. $\sim \sim U$	D.N. 6
12. $\sim \sim M$	M.T. 5, 11
13. $\sim I$	M.T. 4, 12
14. $\sim(\sim E \cdot \sim F)$	M.T. 10, 13
15. $E \vee F$	DeM. 14
16. F	D. Syll. 15, 2
17. G	M.P. 7, 16

Critics express concerns that Classical Apologetics overestimates the adequacy of reason as a criterion of truth.

- 1. Logic, though universally necessary, is universally insufficient as a criterion of truth.***
- 2. There appear to be no universally accepted criteria of truth that can be applied without already assuming the truth of a particular worldview.***

Critics express concerns that Classical Apologetics overestimates the adequacy of reason as a criterion of truth.

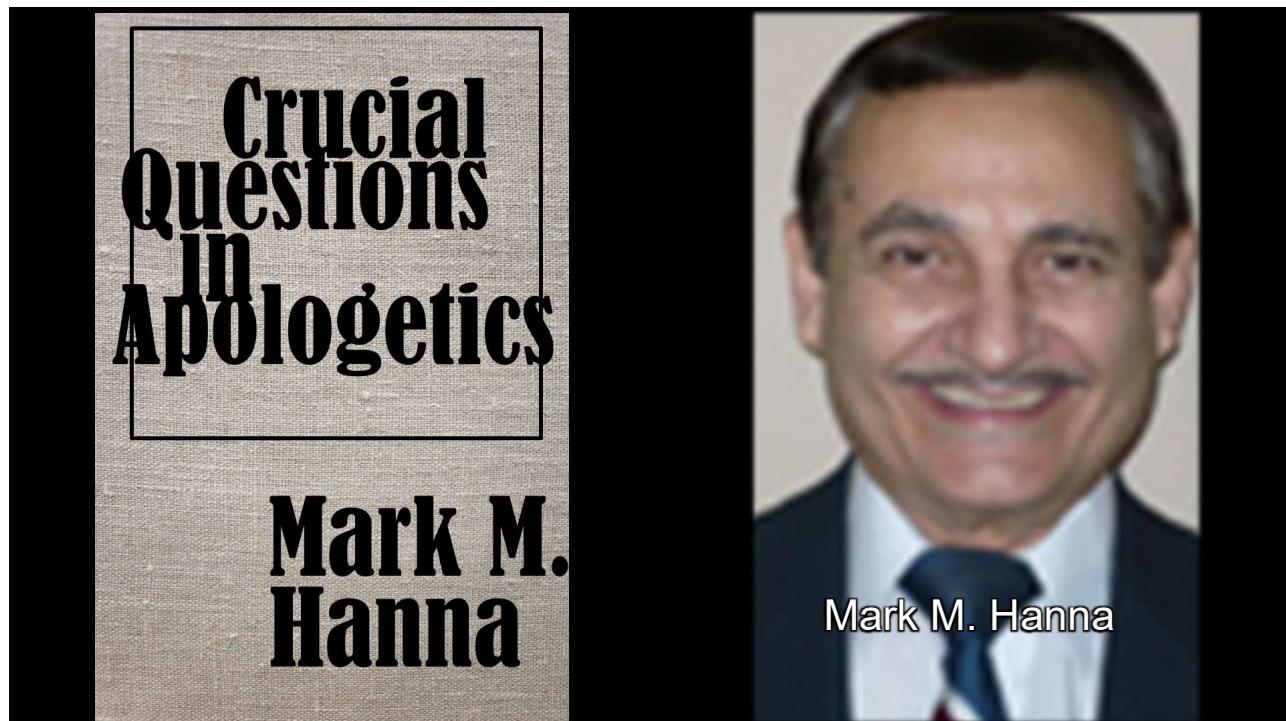
1. *Logic, though universally necessary, is universally insufficient as a criterion of truth.*
2. *There appear to be no universally accepted criteria of truth that can be applied without already assuming the truth of a particular worldview.*
3. *The emphasis on logical analysis has come under fire for presuming that human reasoning is capable of recognizing truth about God.*



Critics express concerns that Classical Apologetics depends on theistic arguments of debated validity and value.

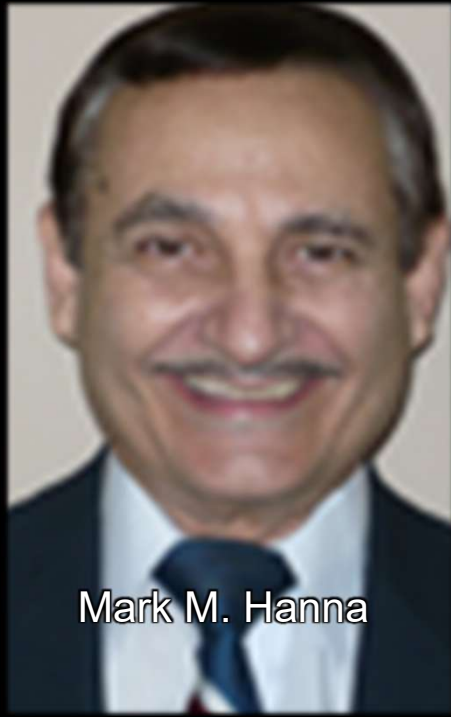
Critics express concerns that Classical Apologetics depends on theistic arguments of debated validity and value.

1. There are reasons to question whether the arguments are sound.



'Beginning with a mere concept of God, one cannot validly infer the extraconceptual or actual existence of God. Beginning with a finite world, one cannot deductively arrive at an infinite God.

[Mark M. Hanna, *Crucial Questions in Apologetics* (Grand Rapids: Baker, 1981), 99, as cited in Boa, Bowman, *Faith Has Its Reasons*, 133/229]



Mark M. Hanna

"Beginning with a mere concept of God, one cannot validly infer the extraconceptual or actual existence of God. Beginning with a finite world, one cannot deductively arrive at an infinite God."

[Mark M. Hanna, *Crucial Questions in Apologetics* (Grand Rapids: Baker, 1981), 99, as cited in Boa, Bowman, *Faith Has Its Reasons*, 133/229]

This argument is known as the ontological argument which begins with the concept of God as the greatest conceivable being.

It was championed by Anselm who was the Archbishop of Canterbury in the 11th century.

Philosophers are divided over the soundness of the ontological argument.

It was rejected by Thomas Aquinas in his *Summa Theologiae* I, 2, 1, ad. 2.

"Beginning with a mere concept of God, one cannot validly infer the extraconceptual or actual existence of God. **Beginning with a finite world, one cannot deductively arrive at an infinite God.**"

[Mark M. Hanna, *Crucial Questions in Apologetics* (Grand Rapids: Baker, 1981), 99, as cited in Boa, Bowman, *Faith Has Its Reasons*, 133/229]

I would contend that one can start with the finite world and demonstrate the existence of "an infinite God."

Whether a given argument is deductive or not is relatively trivial inasmuch as any argument can be cast into several different logical forms.

In the Classical tradition, theistic arguments are metaphysical and not merely logical.

Critics express concerns that Classical Apologetics depends on theistic arguments of debated validity and value.

1. There are reasons to question whether the arguments are sound.
2. The theistic arguments are beyond the grasp of most people.

*One does not
have to be a
botanist to enjoy
the beauty of a
flower.*



*One does not
have to be an
astronomer
to enjoy the
resplendence of
a sunset.*

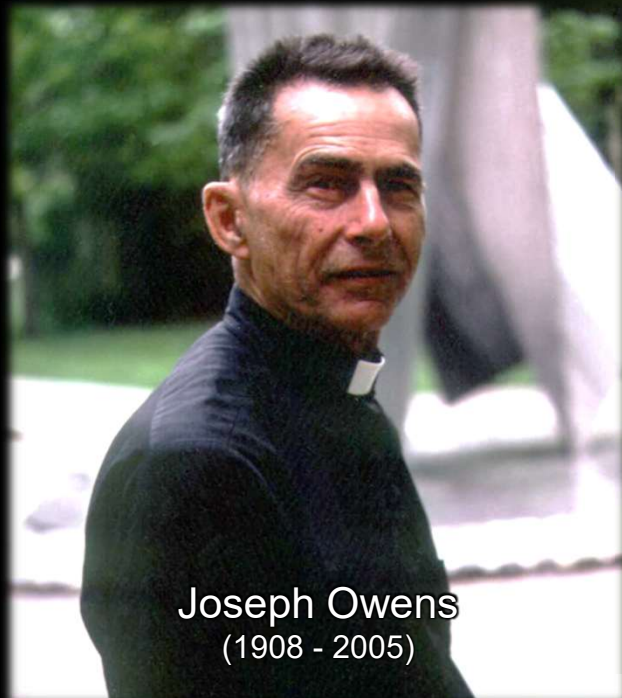




However, a degree of in-depth analysis of the flower or sunset will require the disciplines of botany and astronomy.

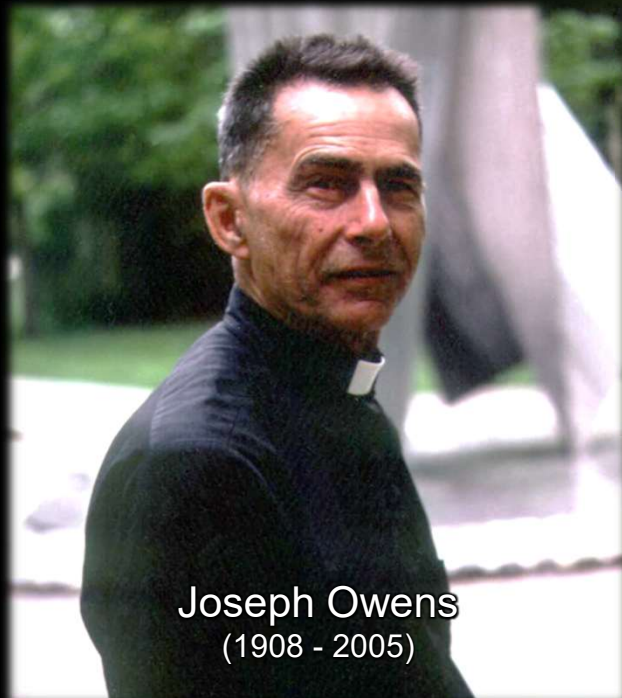


But it is not a weakness of these sciences that such an in-depth analysis might be "beyond the grasp" of some people.

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 with a thoughtful expression. The background is blurred, 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 with a thoughtful expression. The background is blurred, 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."

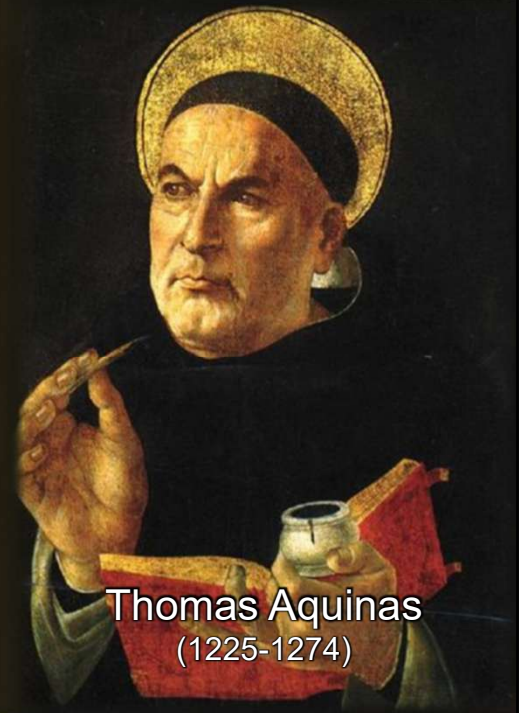
[Joseph Owens, "Aquinas and the Five Ways," *Monist* 58 (Jan. 1974): 16-35. (p. 33)]

Critics express concerns that Classical Apologetics depends on theistic arguments of debated validity and value.

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

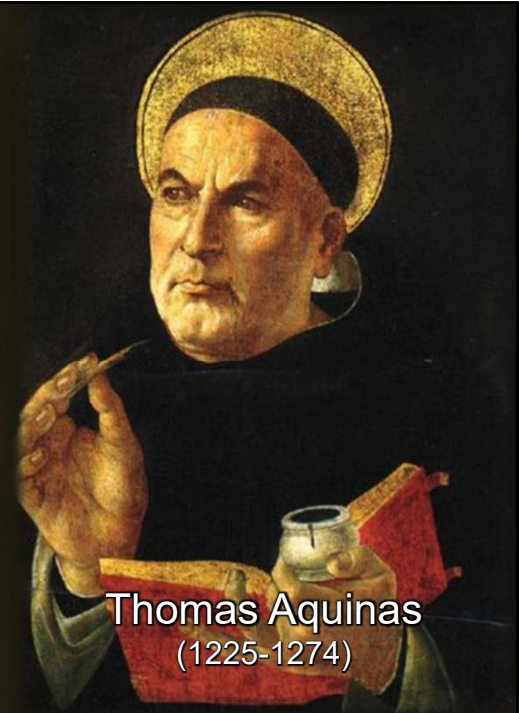
To repeat a point I made earlier, given the context of Aquinas's own metaphysics, his arguments prove that God possess all the superlative attributes and show that God is the only God who could exist.

- ✓ Simple
- ✓ Perfect
- ✓ Good
- ✓ Infinite
- ✓ Omnipresent
- ✓ Immutable
- ✓ Eternal
- ✓ One
- ✓ Omniscient
- ✓ True
- ✓ Living
- ✓ Personal
- ✓ Loving
- ✓ Just
- ✓ Merciful
- ✓ Providential
- ✓ Omnipotent



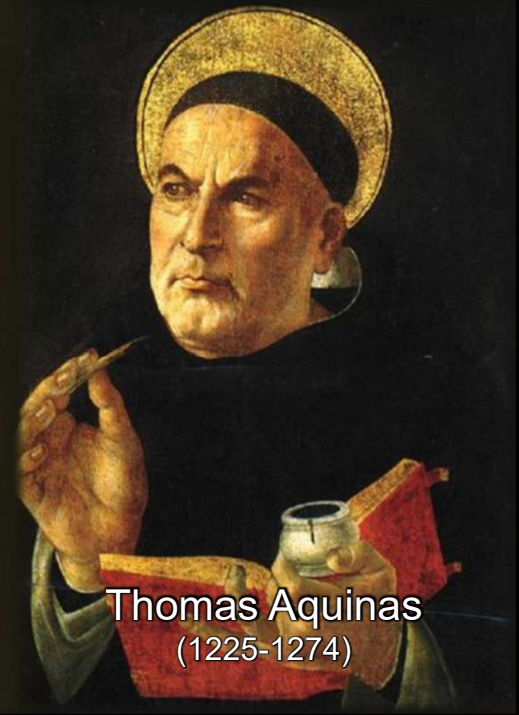
***"Nothing of the
perfection of being can
be wanting to Him who is
subsisting being itself."***

[*Summa Theologiae*, I, 4, 2, ad. 3]



***"... the perfections
following from God to
creatures ... pre-exist in
God unitedly and simply,
whereas in creatures
they are received,
divided and multiplied."***

[Summa Theologiae, I, 13, 4]



Thomas Aquinas
(1225-1274)

***Critics express concerns
that Classical Apologetics
overlooks the personal
dimensions of belief
and knowledge.***

Weakness vs. Limitation

- *This third criticism is not a weakness of Classical Apologetics in as much as apologetics was never designed to effect faith.*
- *Rather, apologetics is designed to remove intellectual roadblocks to someone considering the gospel.*
- *Thus, it is unfair for the critic to characterize this as overlooking the personal dimensions of belief and knowledge.*

Weakness vs. Limitation

- *This criticism would be like saying that the "weakness" of the automobile is that it cannot fly.*
- *But the inability of the automobile to fly is a limitation, not a weakness since the automobile was never designed to fly.*
- *This inability of Classical Apologetics is a limitation of apologetics as such, not a limitation because it is Classical verses some other apologetic system.*

To be continued ...

*I will save the remainder of we might
what to say in defense of the
Classical Apologetics system for our
responses to the other apologetic
systems we will examine.*

To summarize ...

- ❖ *different uses of the term 'classical'*
- ❖ *from two-step to three-step method*
- ❖ *priority of theism in proving Christianity*
- ❖ *General Revelation and Special Revelation*
- ❖ *Natural Theology*
- ❖ *Faith and Reason*
- ❖ *Strengths of Classical Apologetics*
- ❖ *Weaknesses of Classical Apologetics*