

"Mammals, which are warm blooded, almost always give birth to live young."

The phrase 'which are warm blooded' is another way of saying 'mammals'.

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The phrase 'which are warm blooded' stands in non-restrictive apposition to the term 'mammals'.

"People in America who live below the poverty line are richer than many people in the world."

The phrase 'who live below the poverty line' is not another way of saying 'people who live in America'.

Instead, the phrase 'who live below the poverty line' restricts the phrase 'people in America' and it, thus, stands in restrictive apposition to 'people who live in America'.

The debate as to whether the phrase stands in restrictive apposition or non-restrictive appositive cannot be settled merely by an appeal to the grammar or syntax of text.

One could not know whether 'which are warm blooded' does or does not restrict the term 'mammals' by a mere examination of the grammar or syntax.

Instead, one would need to look at what a mammal is with respect to the blood.

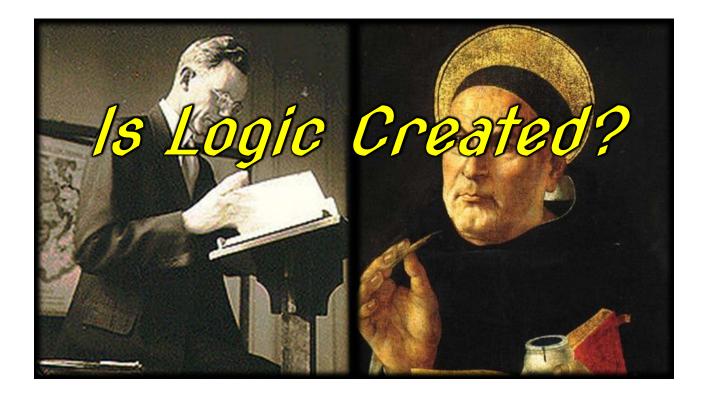
In like manner, one would need to make his argument as to whether 'who suppress the truth in unrighteousness' does or does not restrict the term 'men'.

Such an argument should be based on theological / philosophical matters by appeal to sound reason and to other biblical texts.

- knew God (v. 21)
- did not glorify Him as God (v. 21)
- were not thankful (v. 21)
- became futile in their thoughts (v. 21)
- foolish hearts were darkened (v. 21)
- became fools (v. 22)
- changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things (v. 23)
- were given up by God to uncleanness (v. 24)

- dishonored their bodies among themselves (v. 24)
- exchanged the truth of God for a lie (v. 25)
- worshiped and served the creature rather than the Creator (v. 25)
- were given over by God to vile passions
- women exchanged the natural use for what is against nature (v. 26)
- men left the natural use of the woman; burned in lust for one another (v. 27)
- did not like to retain God in their knowledge (v. 28)





### **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

### Section → Law of Non-Contradiction → Law of

- 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.

### Law of Excluded Middle <</p>

- 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.

### Law of Identity <</p>

- 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.

### **Usages of the Term 'Logic'**

### **Formal Logic**

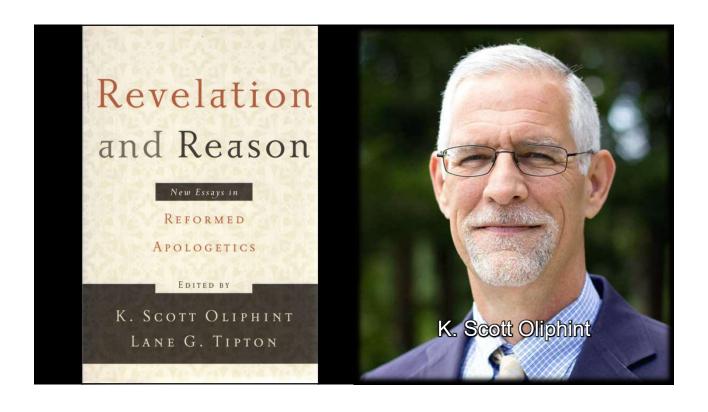
sometimes regarded as "deductive logic;" systems that focus on the "form" (as opposed to the content) of arguments and rules of inference according to which some philosophical thinking can be arranged like, for example, Categorical Logic, Truth-Functional Logic, Quantificational (Predicate) Logic, Modal 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.

### **Usages of the Term '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

Presuppositionalists are not unanimous in their opinions about the nature of logic itself and, by implication, whether logic is a fitting tool for our thinking about God.



"When it is said, for example, that God cannot resolve a bona fide contradiction, the natural question is, why not? If the answer given is that logic caries with it such force, such compelling consent in and of itself that God is subject to it, we must disagree with such a claim. Logic, like all else save God himself, is created."

[K. Scott Olinphint, "Cornelius Van Til and the Reformation of Christian Apologetics," in *Revelation* and Reason: New Essays in Reformed Apologetics, eds. K. Scott Oliphint and Lane G. Tipton (Phillipsburg: P&R, 2007): 284-285]



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This is a fallacy of false dilemma which then leads to Oliphint's non-sequitur that logic is created.

The choices are not confined to either

logic caries with it such force, such compelling consent in and of itself that God is subject to it or logic is created.

"When it is said, for example, that God cannot resolve a bona fide contradiction, the natural question is, why not? If the answer given is that logic carles with it such force, such compelling consent in and of itself that God is subject to it, we must disagree with such a claim. Logic, like all else save God himself, is created."

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No Christian theist with whom I am familiar has ever offered this and an accounting for logic.

Since obviously it would be

Since obviously it would be distasteful for the Christian theist to consider that God would have to be subject to anything else, Oliphint then seeks to force his reader to opt for the conclusion that logic is created.

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### What we recognize as the three fundamental "laws" of logic

- the law of noncontradiction
- the law of excluded middle
- **\* the law of identity**

are grounded in the nature of being (existence) itself.

"When it is said, for example, that God cannot resolve a bona fide contradiction, the natural question is, why not? If the answer given is that logic caries with it such force, such compelling consent in and of itself that God is subject to it, we must disagree with such a claim. Logic, like all else save God himself, is created."

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In classical theism, God is substantial existence itself (ipsum esse subsistens).

Thus, these fundamental "laws" of logic are the nature of God Himself and, thus, cannot be created.





"Because logic is a part of creation, it has limitations. ...
Christianity is at points reasonable and logical but logic meets the end of its ability when it comes to matters like the incarnation of Christ, and the doctrine of the Trinity."

[Richard L. Pratt, Jr. Every Thought Captive (Phillipsburg: Presbyterian and Reformed, 1979), 25]

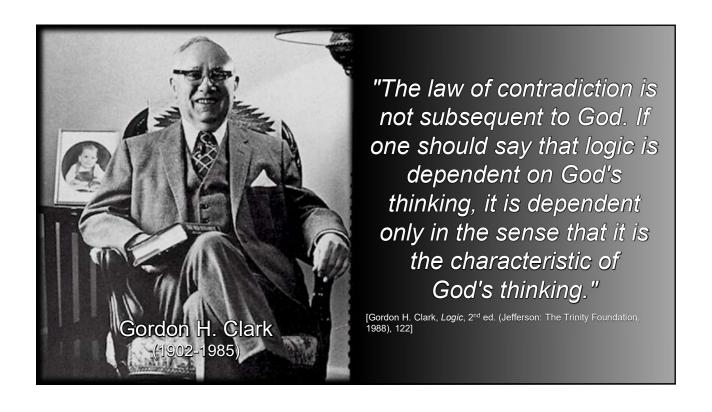


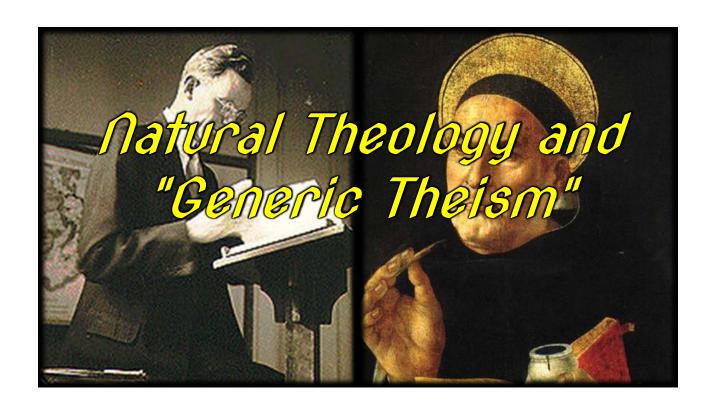
"We must remember that logic is at best merely a reflection of the wisdom and knowledge of God.

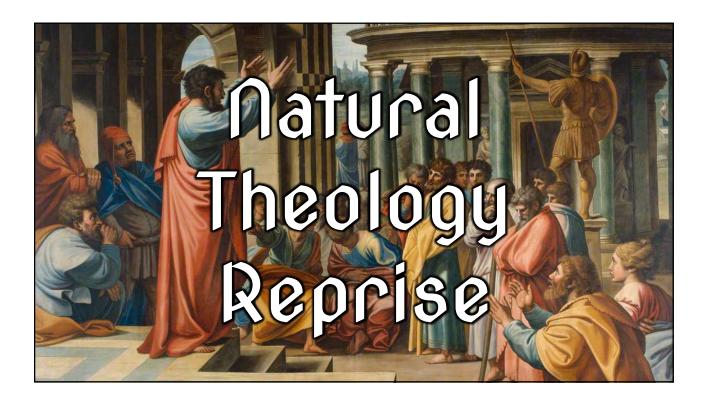
Although in Scripture God does stoop low and reveal Himself in terms of creaturely reason, logic, as we know it, is not above or equal to God, nor is it a part of God's being."

[Richard L. Pratt, Jr. Every Thought Captive (Phillipsburg: Presbyterian and Reformed, 1979), 24-25, emphasis in original]









### Background to Natural Theology:

General Revelation and Special Revelation

### **General Revelation**

God making known through His creation His existence, His nature, His attributes, and His goodness

#### **Special Revelation**

God making known through the Scriptures His nature and His will not necessarily knowable through General Revelation

### The Contents of General Revelation and Special Revelation

#### **General Revelation**

- 1. God's existence, deity, and power
- 2. God's goodness
- 3. God's providence
- 4. God's sustaining power
- 5. God's glory and handiwork
- 6. God's righteousness and glory

### Special Revelation

- 1. The Trinity
- 2. The Hypostatic Union
- 3. The Gospel
- 4. The Mystery of the Church
- 5. The Second Coming
- 6. The Resurrection
- 7. Heaven
- 8. Hell

#### **General Revelation**

- 1. God's existence, deity, and power
- 2. God's goodness
- 3. God's providence
- 4. God's sustaining power
- 5. God's glory and handiwork
- 6. God's righteousness and glory

The application of sound reason in understanding God's revelation of Himself through creation (General Revelation) gives rise to Natural Theology.

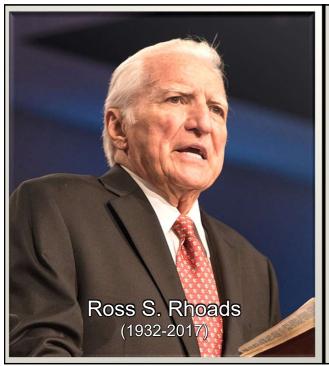
Since Natural theology is a human effort, it should not be surprising that Christians might disagree as to the exact nature and content of Natural Theology.

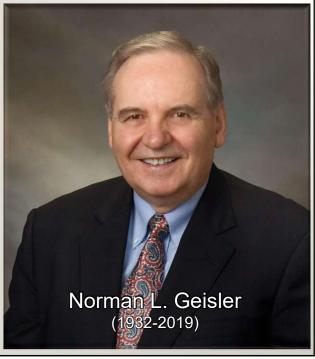
Natural Theology has been widely embraced and celebrated in Christianity since the Church Fathers through the Middle Ages.

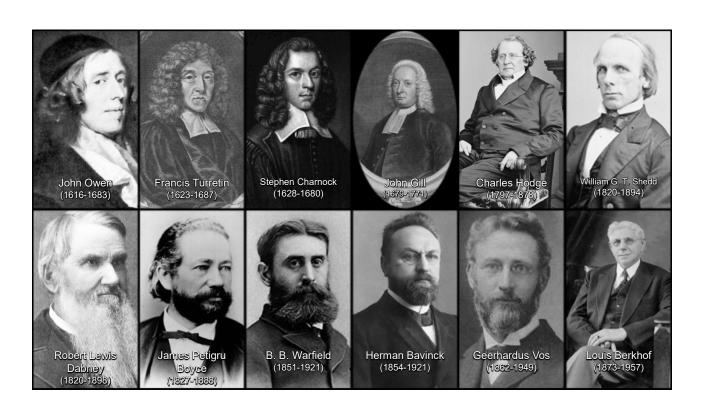


# This embrace and celebration has continued in both Catholicism and Protestantism until today.

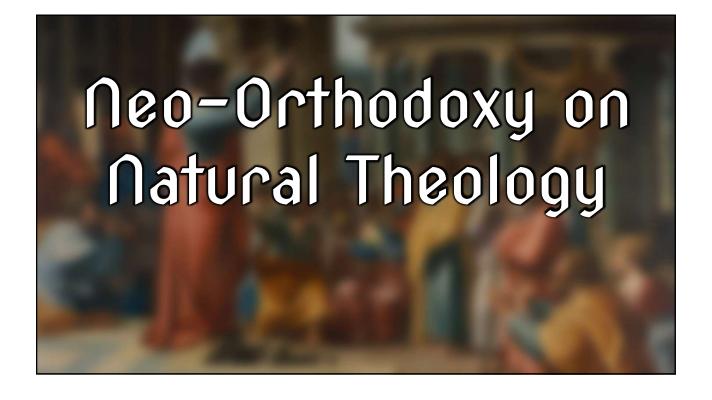




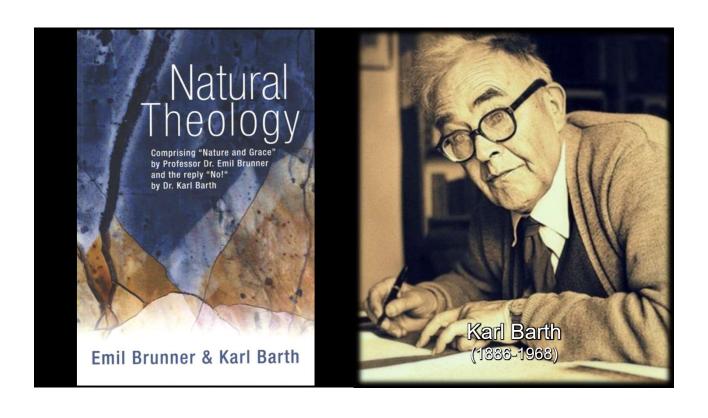


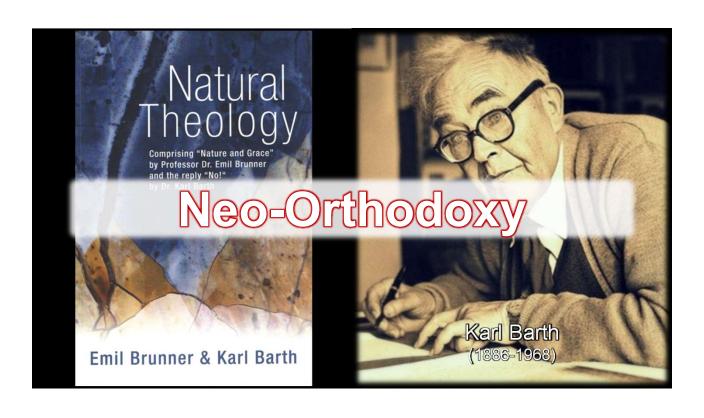


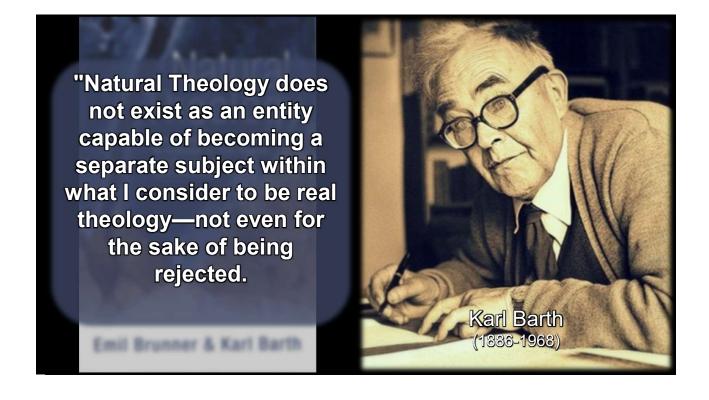
Though our focus for now is
Presuppositionalism, it is
interesting to note that
Presuppositionalists are not alone
in repudiating Natural Theology
(though Presuppositionalists do so
for different reasons than
these others).





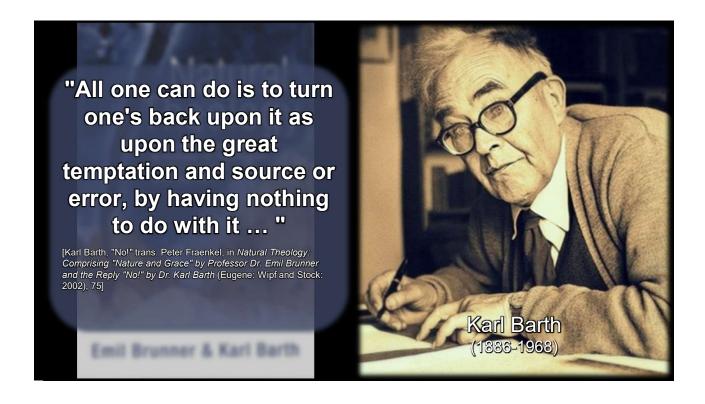




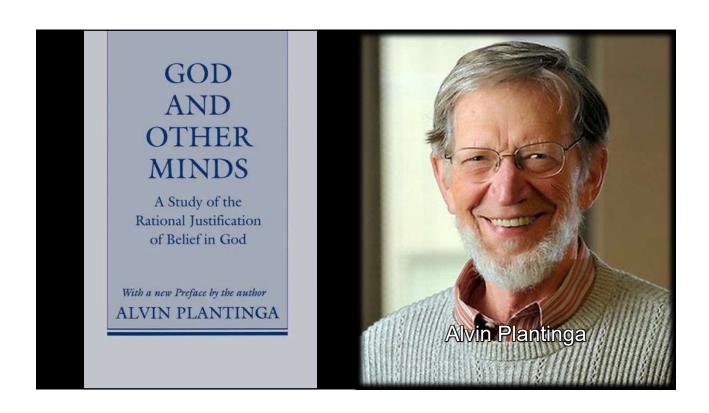


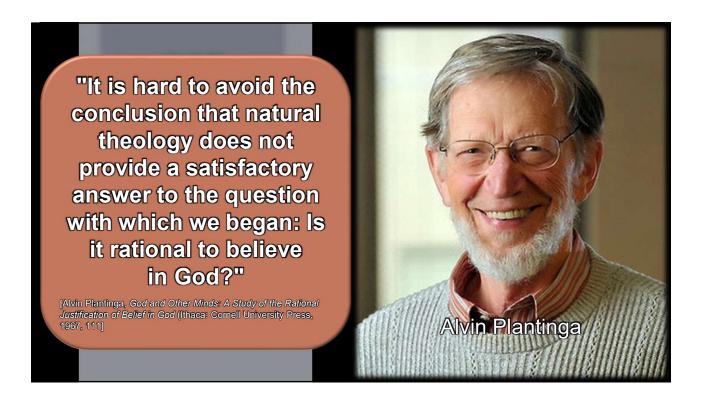
"If one occupies oneself with real theology one can pass by so-called natural theology only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall.

Karl Barth
(1836-1968)

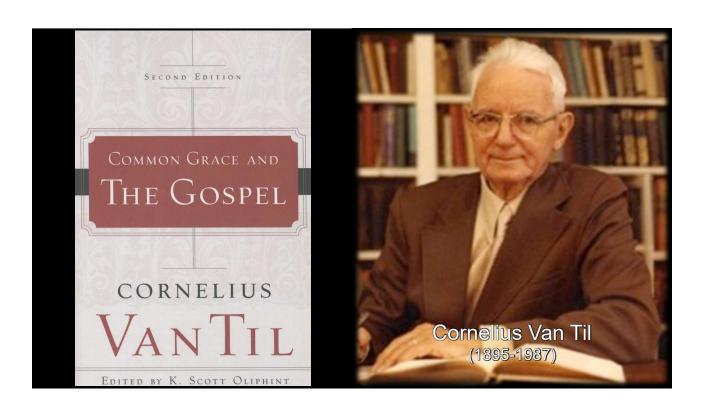


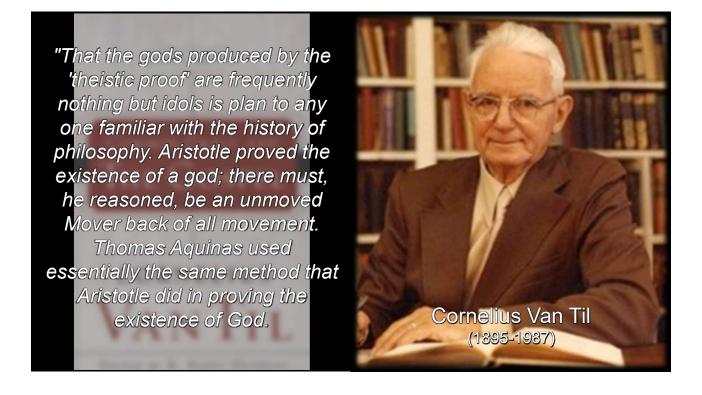
## Reformed Epistemology on Natural Theology





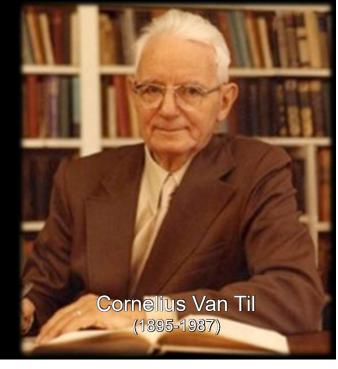
As we have said, though they do so for different reasons, Presuppositionalists likewise reject the possibility and viability of Natural Theology.

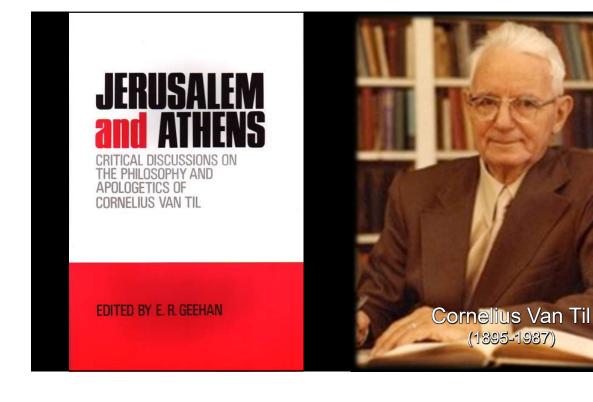




"Yet the god of Aristotle did not create the world, does not control it, is not even a person.
Aquinas wanted to prove to those whose standard of judgment is reason rather than revelation that it is proper to believe in God. But the only god he can rightfully hold to on this basis is such a god as no Christian should call God."

[Cornelius Van Til. Common Grace and the Gospel. 2nd ed. edited by K. Scott Oliphint (Phillipsburg: P&R, 2015), 219]





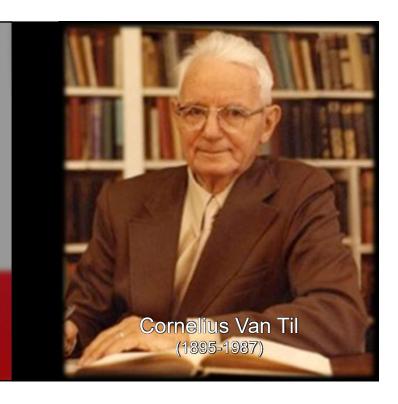
"I believe that Christian apologetics, and in particular Reformed apologetics, is not really transcendental in its method unless it says at the outset of its dialogue with non-believers that the Christian position must be accepted on the authority of the self-identifying Christ of Scripture as the presupposition of human predication in any field."

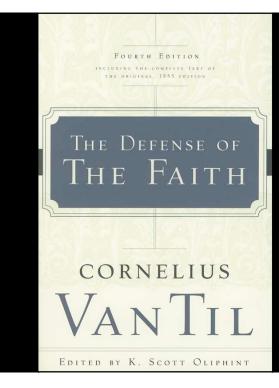
["Response by Cornelius Van Til to Herman Dooyeweerd, 'Cornelius Van Til and the

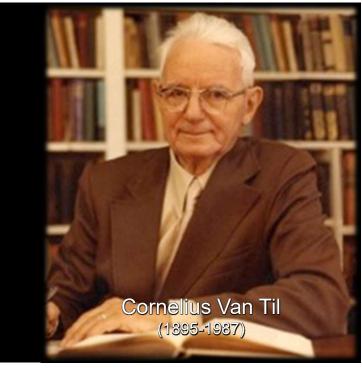
Transcendental Critique of Theoretical Thought" in Jerusalem and Athens: Critical Discussions on the

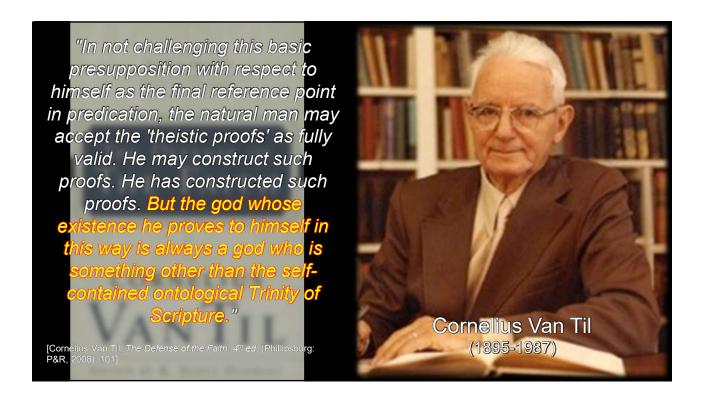
Philosophy and Apologetics of Cornelius Van Til (Phillipsburg: Presbyterian and Reformed, 1971),

98, emphasis in original]

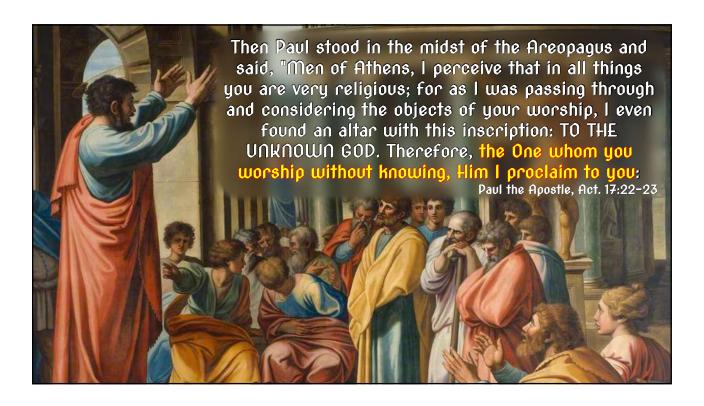


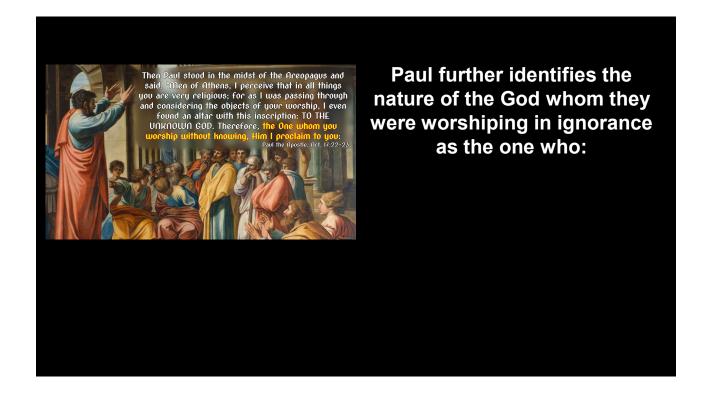




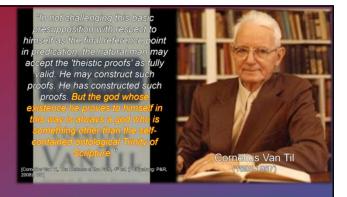




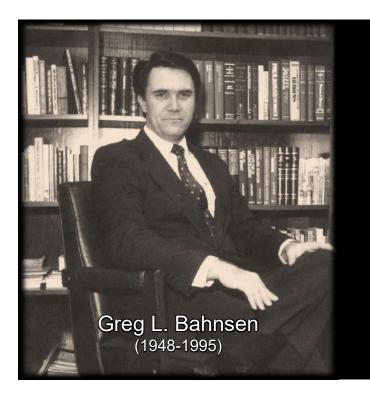


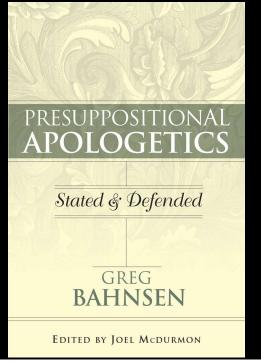


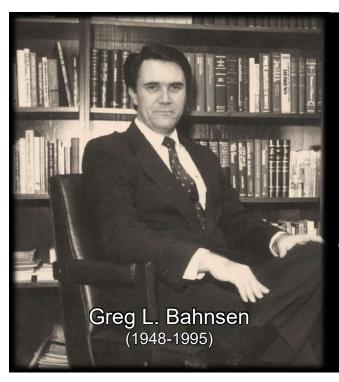
- ✓ who made the world and everything in it
- ✓ is Lord of heaven and earth
- √ does not dwell in temples made with hands
- √ is not worshiped with men's hands
- √ does not need anything
- ✓ gives to all life, breath, and all things
- ✓ has made from one blood every nation of men to dwell on all the face of the earth
- ✓ has determined their pre-appointed times and the boundaries of their dwellings
- ✓ should be sought by all, in the hope that they might grope for Him and find Him
- ✓ is not far from each one of us.
- ✓ in whom we live and move and have our being
- ✓ of whom we are His offspring of God
- ✓ ought not to be thought of like gold or silver or stone, something shaped by art and man's devising
- √ has overlooked these times of ignorance
- √ now commands all men everywhere to repent
- ✓ has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained
- ✓ has given assurance of this to all by raising Him from the dead



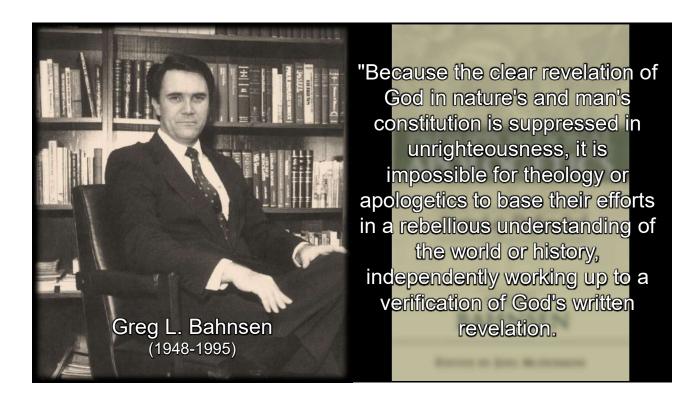
Since Paul here does not mention the "self-contained ontological Trinity of Scripture" do you think that VanTil would conclude that the God Paul was proclaiming to them was not the true God?

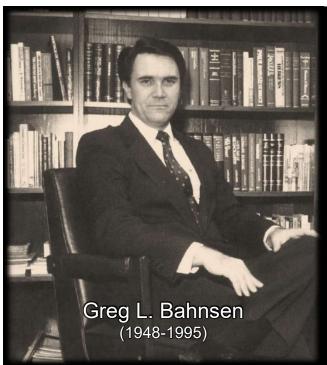






"Thinking to maintain neutrality with respect to Scripture, any natural theology that reasons autonomously from logical and/or empirical grounds to God results in an exclusion of revelational necessity and authority endorsing some other imperious philosophy. ...





"Faith must necessarily start with the clear, authoritative, self-attesting, special revelation of God in Scripture coordinated with the Holy Spirit's inner testimony to the regenerated heart."

[Greg L. Bahnsen, Presuppositional Apologeties: Stated and Defended, ed. Joel McDurmon (Power Springs: American Vision and Nacogdoches: Covenant Mcdia, 2008), 4-5, emphasis in original]

"Thinking to maintain neutrality with respect to Scripture, any natural theology that reasons autonomously from logical and/or empirical grounds to God results in an exclusion of revelational necessity and authority endorsing some other imperious philosophy. ...

"Because the clear revelation of God in nature's and man's constitution is suppressed in unrighteousness, it is impossible for theology or apologetics to base their efforts in a rebellious understanding of the world or history, independently working up to a verification of God's written revelation.

"Faith must necessarily start with the clear, authoritative, self-attesting, special revelation of

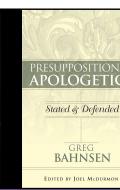
God in Scripture coordinated with the Holy Spirit's

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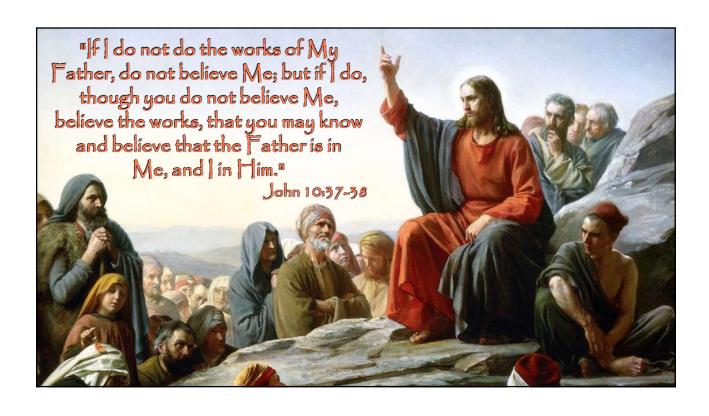
[Greg L. Bahnsen, *Presuppositional Apologetics: Stated and Defended*, ed. Joel McDurmon (Power Springs: American Vision and Nacogdoches: Covenant Media, 2008), 4-5, emphasis

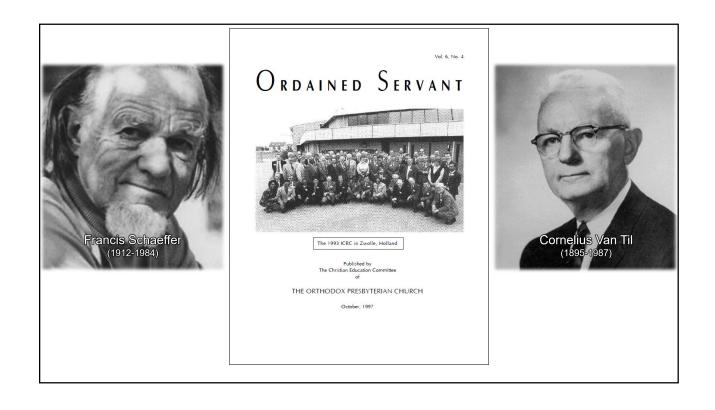
Since Paul here clearly did not "start with the clear, authoritative, self-attesting, special revelation of God in Scripture," do you think Bahnsen would conclude that

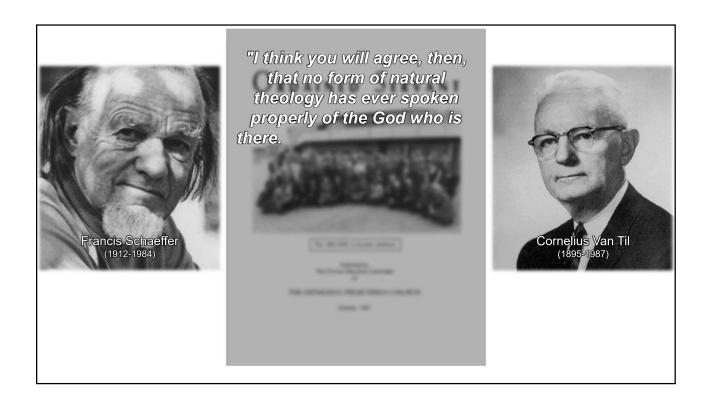
Greg L. Bahnsen

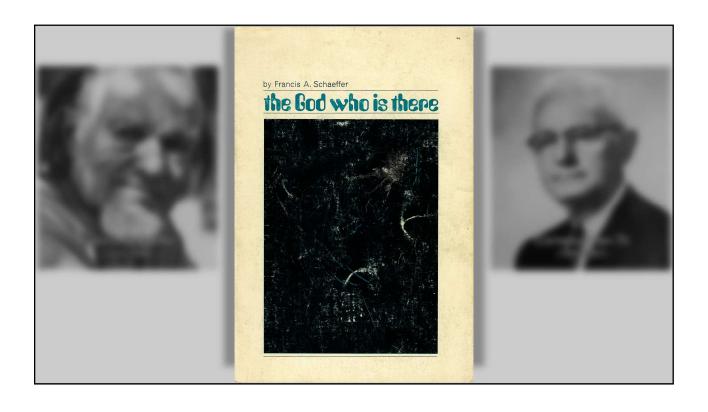


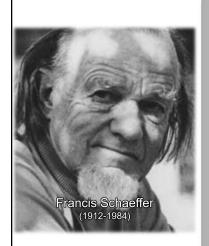
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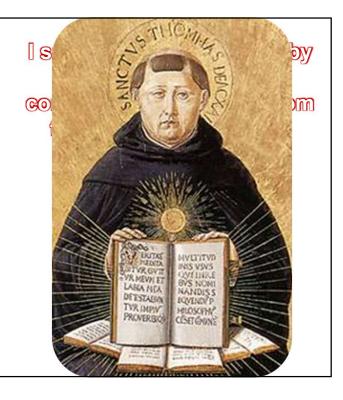




"I think you will agree, then, that no form of natural theology has ever spoken properly of the God who is there. None of the great Greek philosophers, like Plato and Aristotle, and none the great modern philosophers, like Descartes, Kant, Hegel or Kierkegaard and others, have ever spoken of the God who is there. The systems of thought of these men represent a repression of the revelation of the God who is there."

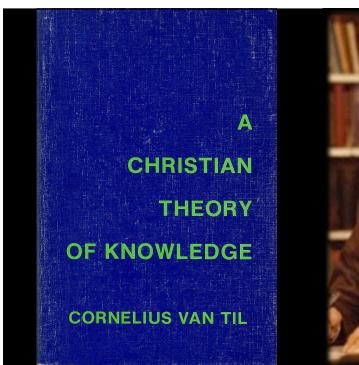


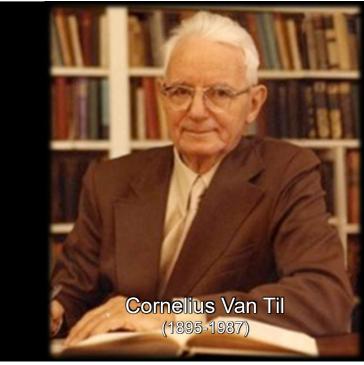
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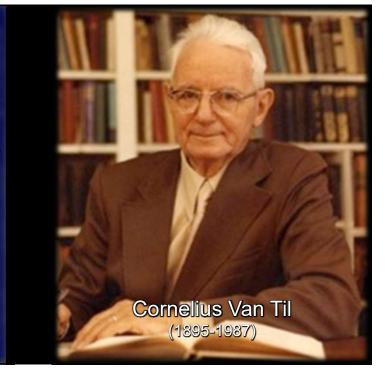
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What is more, notice that Van Til conveniently skips from ancient philosophy to modern philosophy without any regard as to what contributions to the subject of Natural Theology was made in the Middle Ages.





(Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original]



[Cornelius Van Til, *A Christian Theory of Knowledge*, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original]

It is amazing to me that Van Til could think that Aquinas held that reason was unable to "say much about the nature of God" since, having demonstrated God's existence in Question 2 of Part 1 of his Summa Theologiae, he spends the next 24 questions comprised of 146 articles covering nearly 140 pages in English translation unpacking the characteristics of God's nature.

"The first thing to note about the approach of Thomas is that he begins his identification of God ... by means of the natural reason. ... He argues that it cannot say much about the nature of God but he insists that it can prove the existence of God. At first he seems, in the Contra Gentiles, to assert that reason can only know the fact that God exists, but cannot know anything about what God is."

[Cornelius Van Til, A Christian Theory of Knowledge, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original] Even if one disagrees with any or all of Aquinas's thinking here, it is manifestly false that Aquinas "argues that [reason] cannot say much about the nature of God."

[Cornelius Van Til, A Christian Theory of Knowledge, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original] The challenge here is that undoubtedly Van Til is unaware of exactly what Aquinas means by the word 'know.'

For Aquinas, as Aristotle before him, knowledge is primarily of sensible objects such that to know is to be formally one with the known in the actuality of cognition.

"The first thing to note about the approach of Thomas is that he begins his identification of God ... by means of the natural reason. ... He argues that it cannot say much about the nature of God but he insists that it can prove the existence of God. At first he seems, in the Contra Gentiles, to assert that reason can only know the fact that God exists, but cannot know anything about what God is."

[Cornelius Van Til, A Christian Theory of Knowledge, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original] This happens when the human intellect by means of the senses, abstracts the Form (the "whatness") of the sensible object—the sensible object being composed of Matter and Form.

Since God is not an "object" that has a Form to be abstracted given that God is subsisting existence itself (ipsum esse subsistens), Aquinas would argue that we cannot know "what" God is.

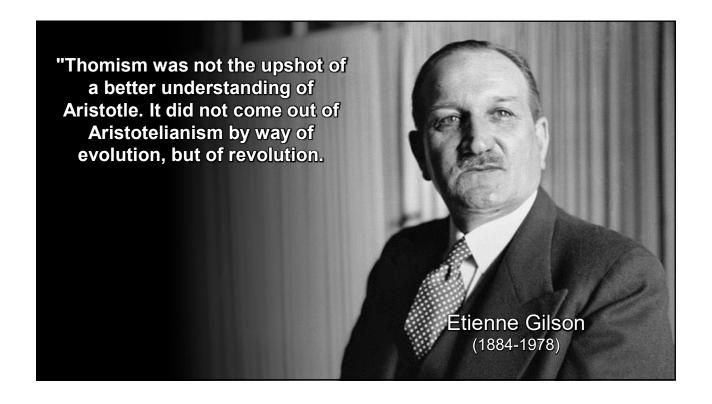
[Cornelius Van Til, A Christian Theory of Knowledge, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original] But as we just saw, this does not mean that we cannot know quite a bit about what God is like by means of causality, negation (removal), and transcendence (supereminence).

"The first thing to note about the approach of Thomas is that he begins his identification of God ... by means of the natural reason. ... He argues that it cannot say much about the nature of God but he insists that it can prove the existence of God. At first he seems, in the Contra Gentiles, to assert that reason can only know the fact that God exists, but cannot know anything about what God is."

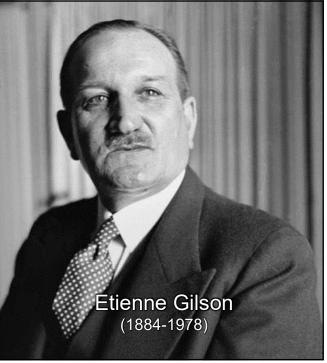
[Cornelius Van Til, A Christian Theory of Knowledge, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original] Regarding the things we know in creation, we can know that God is their Creator and Sustainer (causality), that the limitations that created things have cannot be true of God as the Creator (negation), and that perfections of creation finitely reflect the perfections of God as their supereminent cause (transcendence).

[Cornelius Van Til, A Christian Theory of Knowledge, (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 169, emphasis in original] To be sure, Aquinas's thinking is thick with classical metaphysics which can be disputed.

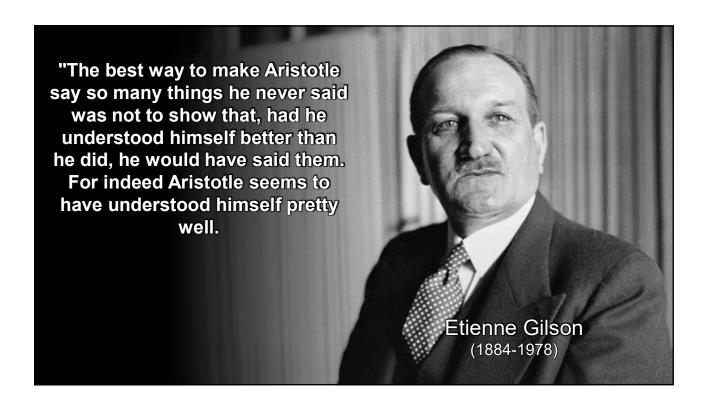
It is regrettable, however, that in their critique of Aquinas, neither Van Til nor any other Presuppositionalist with whom I am familiar seem aware of the metaphysics and, thus, do not come close to engaging Aquinas's thinking.

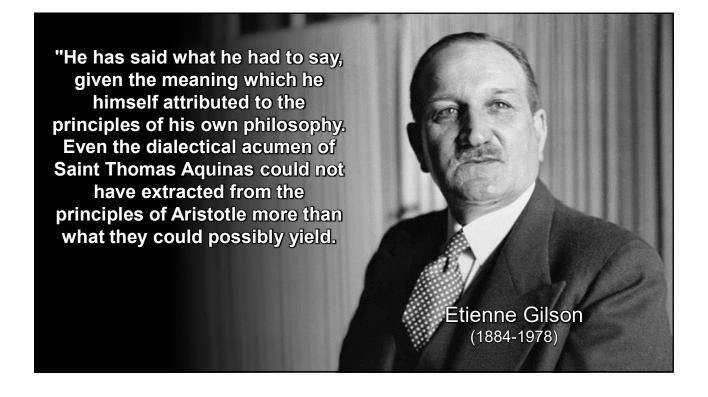


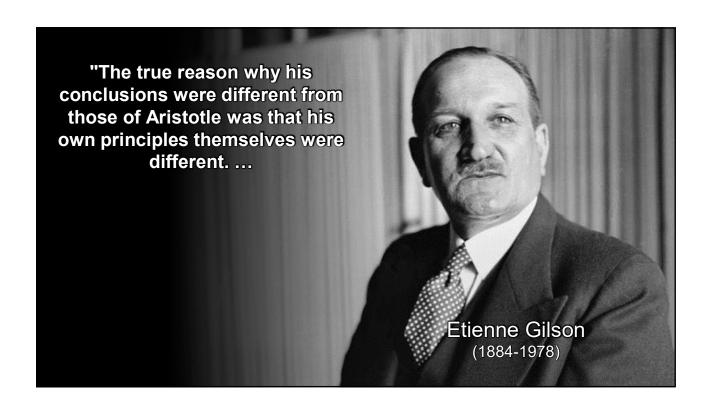
"Thomas uses the language of Aristotle everywhere to make the Philosopher say that there is only one God, the pure Act of Being, Creator of the world, infinite and omnipotent, a providence for all that which is, intimately present to every one of his creatures, especially to men, every one of whom is endowed with a personally immortal soul naturally able to survive the death of its body.

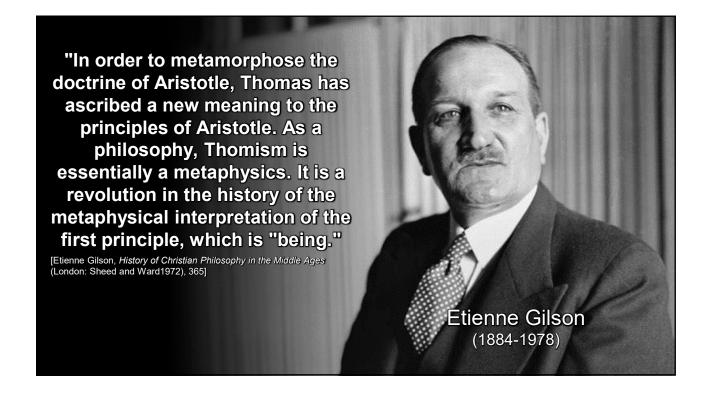


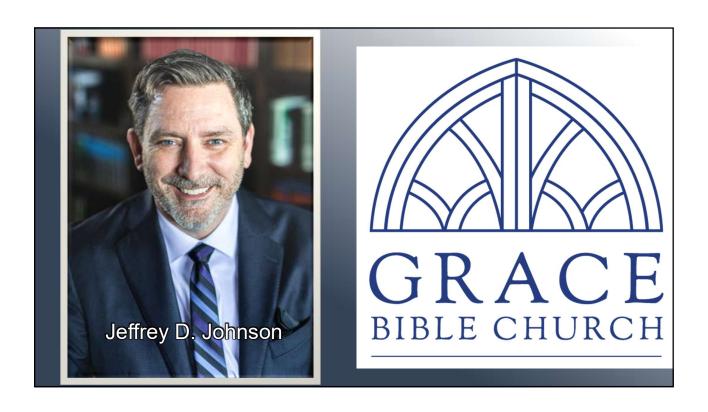
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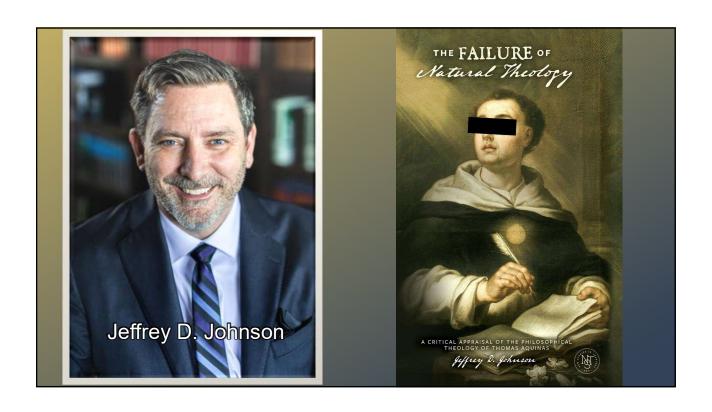






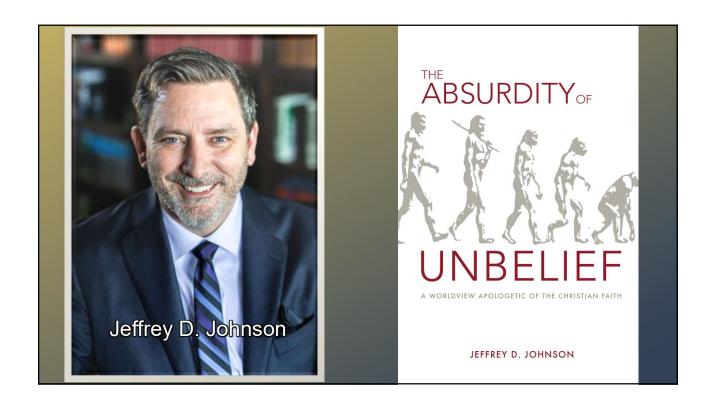












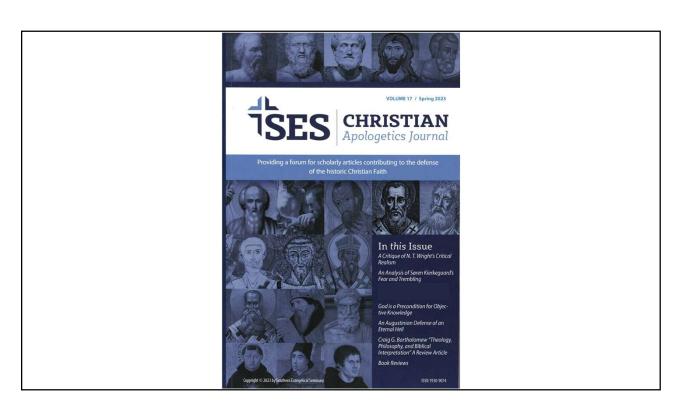
## Evangelical Philosophical Society

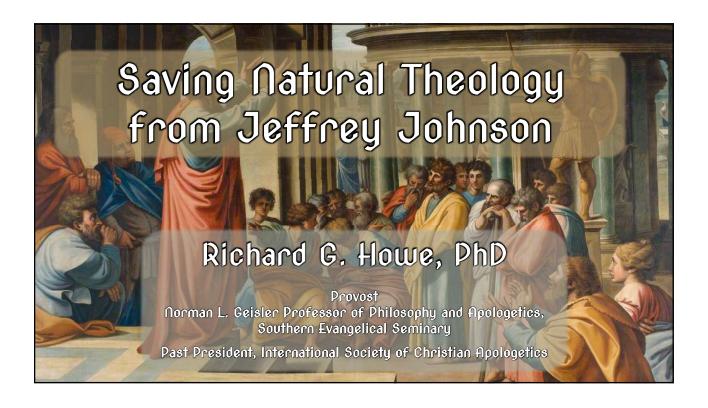
Sheraton Denver Downtown Hotel Nov. 15-17, 2022

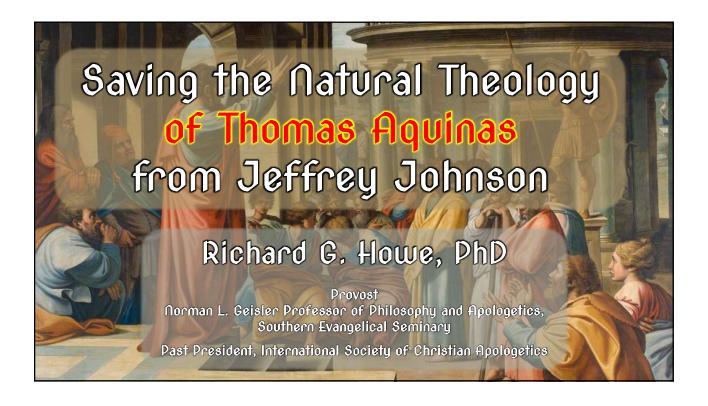
## "Saving Natural Theology from Jeffrey Johnson"

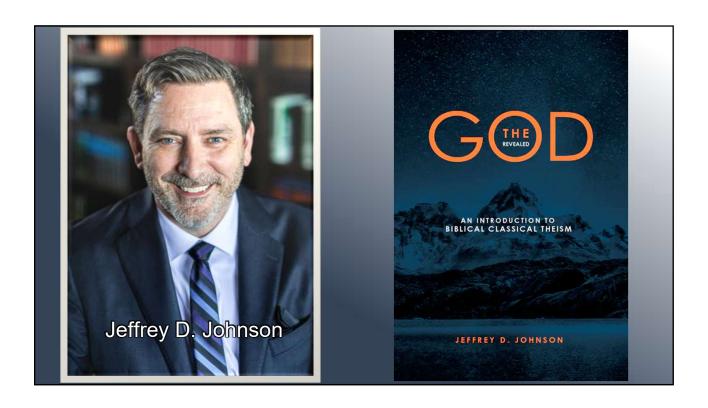
Richard G. Howe, Ph.D.

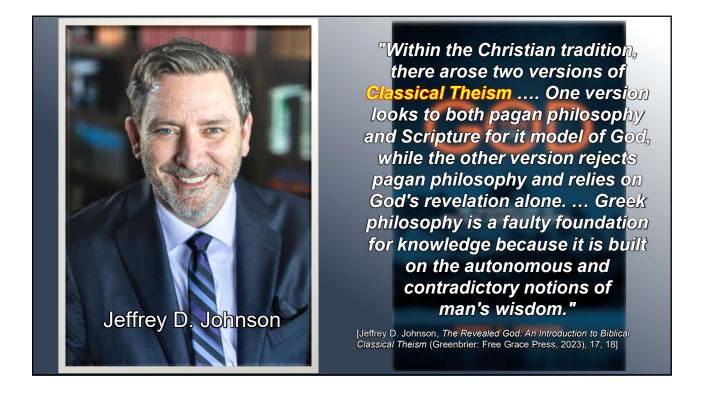
Tues. Nov. 15, 2022 @ 4:30 PM Evangelical Philosophical Society B2 Tower Building - Mezzanine Level Gold









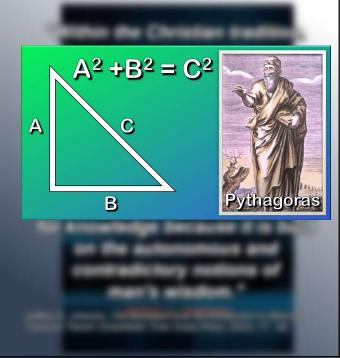


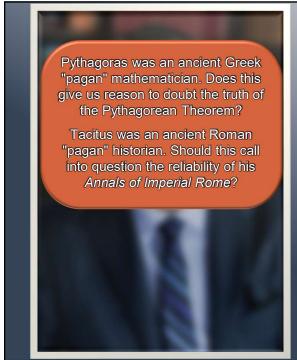


there arose two versions of Classical Theism .... One version looks to both pagan philosophy and Scripture for it model of God, while the other version rejects pagan philosophy and relies on God's revelation alone. ... Greek philosophy is a faulty foundation for knowledge because it is built on the autonomous and contradictory notions of man's wisdom."

[Jeffrey D. Johnson, *The Revealed God: An Introduction to Biblical Classical Theism* (Greenbrier: Free Grace Press, 2023), 17, 18]









Pythagoras was an ancient Greek
"pagan" mathematician. Does this
give us reason to doubt the truth of
the Pythagorean Theorem?

Tacitus was an ancient Roman
"pagan" historian. Should this call
into question the reliability of his
Annals of Imperial Rome?

The truth is, Johnson's use of the
term 'pagan', while technically
accurate, is nevertheless
tendentious and constitutes an ad
hominem fallacy.

"Within the Christian tradition, there arose two versions of Classical Theism .... One version looks to both pagan philosophy and Scripture for it model of God, while the other version rejects pagan philosophy and relies on God's revelation alone. ... Greek philosophy is a faulty foundation for knowledge because it is built on the autonomous and contradictory notions of man's wisdom."

[Jeffrey D. Johnson, *The Revealed God: An Introduction to Biblical Classical Theism* (Greenbrier: Free Grace Press, 2023), 17, 18]

The buzzword 'autonomous' is another tendentious term.

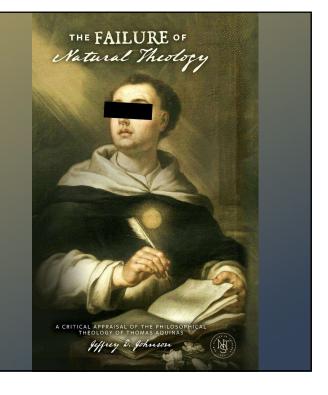
It tries to appear as a careful conclusion regarding the epistemological issues at hand.

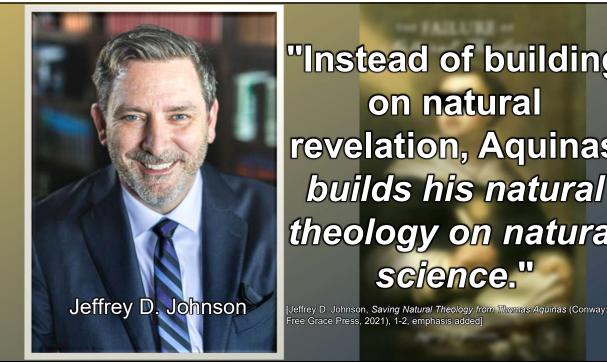
Instead, it is a
Presuppositionalist talking
point that has little to nothing
to do with a conscientious
philosophical examination of
the dispute over the
Classical theory of
knowledge.

Within the Christian tradition, there arose two versions of Classical Theism .... One version looks to both pagan philosophy and Scripture for it model of God, while the other version rejects pagan philosophy and relies on God's revelation alone. ... Greek philosophy is a faulty foundation for knowledge because it is built on the autonomous and contradictory notions of man's wisdom."

[Jeffrey D. Johnson, *The Revealed God: An Introduction to Biblical Classical Theism* (Greenbrier: Free Grace Press, 2023), 17, 18]







"Instead of building on natural revelation, Aquinas builds his natural theology on natural science."



"According to Aquinas, the 'philosophical science built up by human reason' is rooted in natural science—the study of how motion works in 'sensible' things."

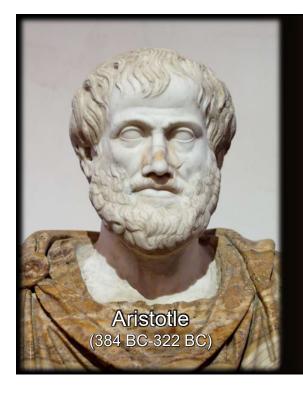
[Saving, 13-14. Johnson's quote of Aquinas is from the Summa Theologiae I, Q1, art. 1]

Johnson does not seem to be aware of the differences between natural science and a philosophy of nature.

He confuses the ancient and medieval notion of "science" with the contemporary notion of "science."

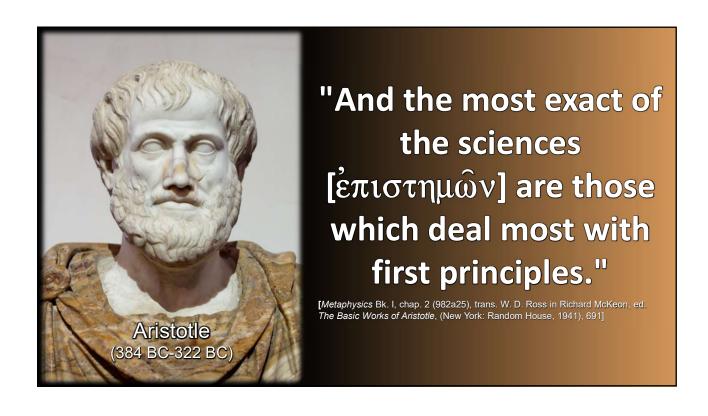
In English translations of Aristotle and Aquinas, a body of knowledge or an area of study with regard to it causes or first principles is regarded as a science.

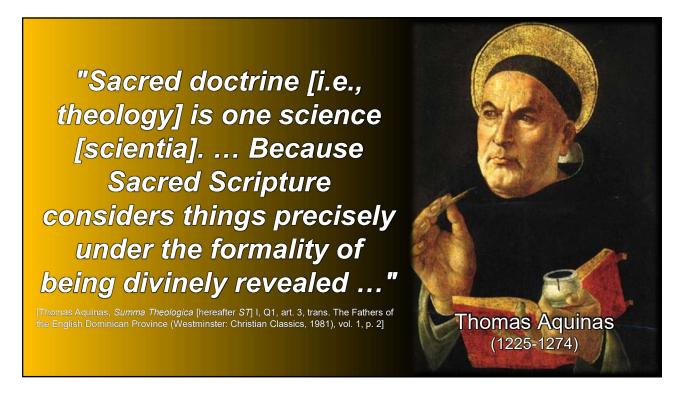
These would include those bodies of knowledge and areas of study which we would today consider quite removed from the natural sciences like physics, chemistry, biology, astronomy, and the like.



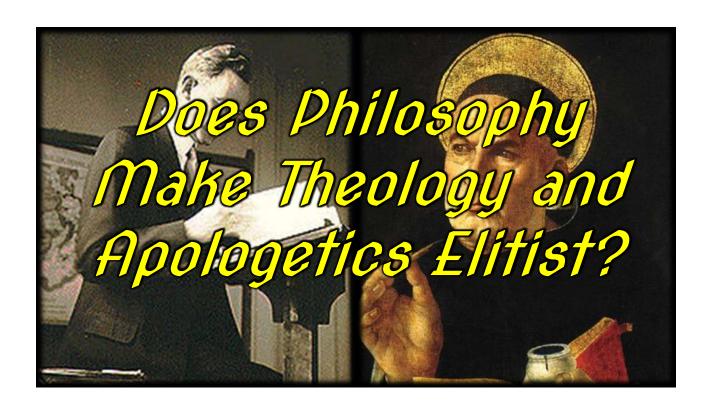
In Aristotle's *Metaphysics*, the English word 'science' translates the Greek ἐπιστημῆ (epistemē).

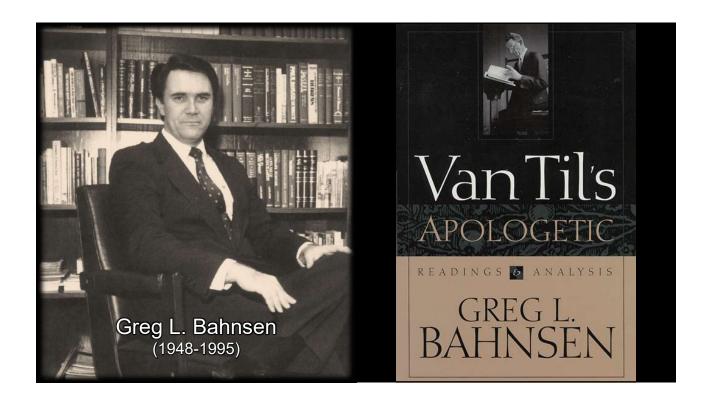
One should note that
Aristotle's subject matter
could not be about
"science" as the word is
commonly used in
contemporary English.

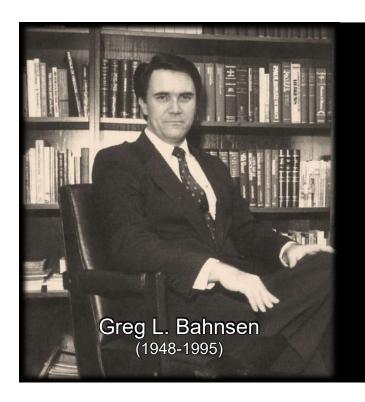




"It was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. ... In order that the salvation of men might be brought about more fitly and more surely, it was necessary that they should be taught divine truths by divine revelation. It was therefore necessary that, besides philosophical science built up by reason there should be a sacred science learned Thomas Aguinas through revelation." (1225-1274)[Thomas Aquinas, Summa Theologica [hereafter ST] I, Q1, art. 1, vol. 1, p. 2]

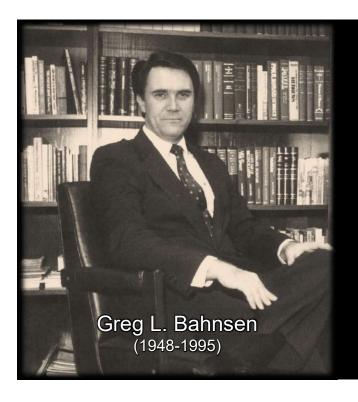






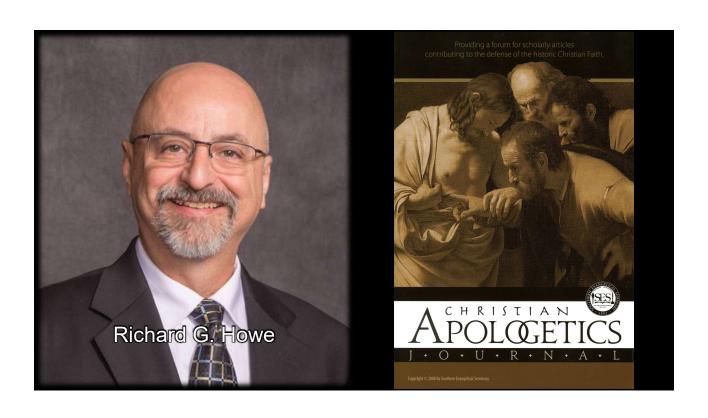
This is a troublesome conception of Christian philosophy. ... The philosopher is placed in the privileged position of laying down for the exegete how the Bible may and may not be used, how its teaching must be broadly conceived, and what the Bible can and cannot say. ... Philosophy is thereby rendered rationally autonomous ...."

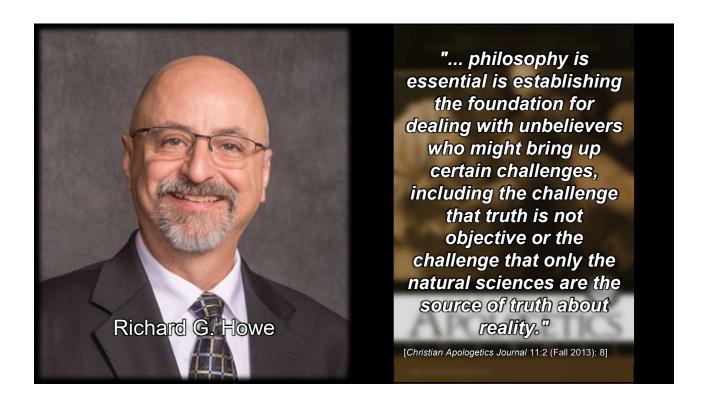
[Van Til's Apologetic: Readings and Analysis (Phillipsburg: P&R, 1998), 50]

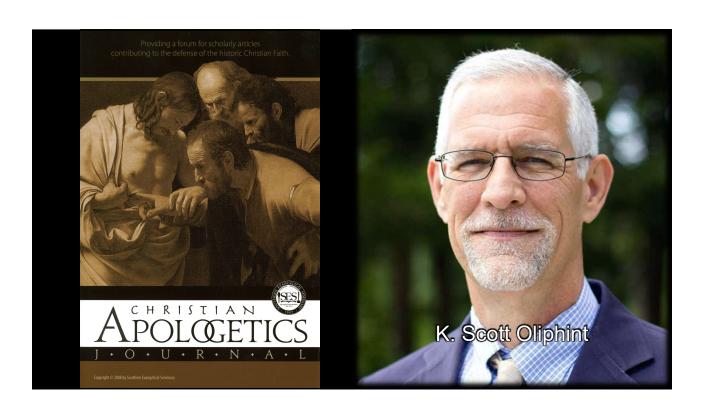


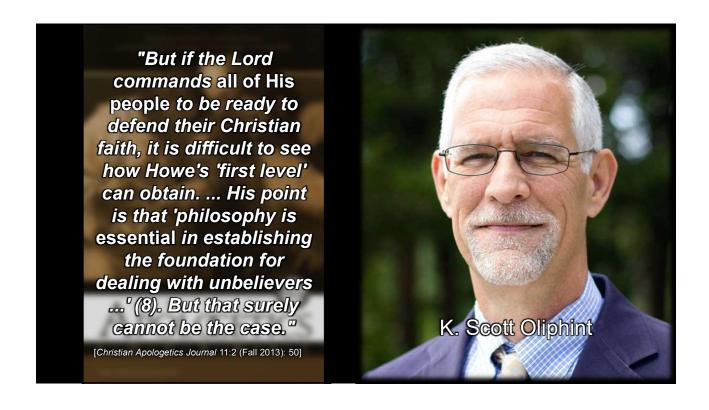
The deadly assumption here is that some philosophical reasoning is possible or intelligible for the unbeliever without presupposing the Christian worldview. That makes philosophical reasoning autonomous after all, and the apologetical case is lost from the very start."

[Van Til's Apologetic, 50]









"... philosophy is essential is establishing the foundation for dealing with unbelievers who might bring up certain challenges, including the challenge that truth is not objective or the challenge that only the natural sciences are the source of truth about reality."

[Christian Apologetics Journal 11:2 (Fall 2013): 8]

"But if the Lord commands all of His people to be ready to defend their Christian faith, it is difficult to see how Howe's 'first level' can obtain. ... His point is that 'philosophy is essential in establishing the foundation for dealing with unbelievers ...' (8). But that surely cannot be the case."

[Christian Apologetics Journal 11:2 (Fall 2013): 8]

"What Howe's 'first level' of apologetic methodology does, therefore, is establish an elite group of academics and intellectuals who alone can protect the rest of us from the challenges and objections that are brought against our faith."

[Christian Apologetics Journal 1112 (Fall 2013); 3]

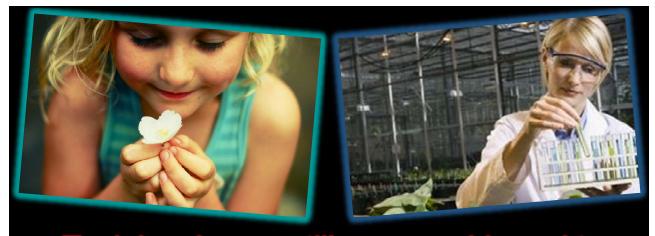




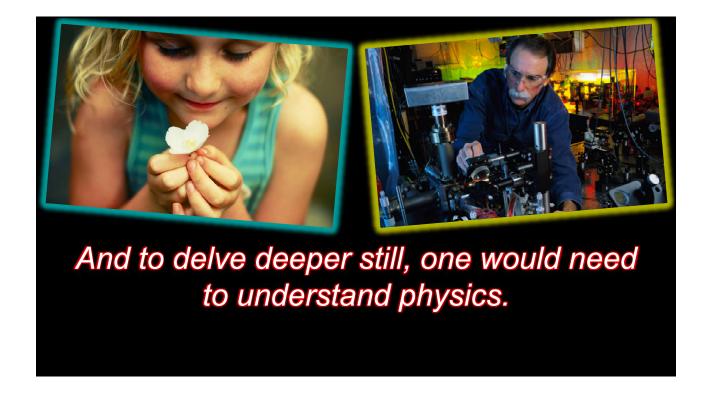
A child can know what a flower is. She knows that a flower is not a human.

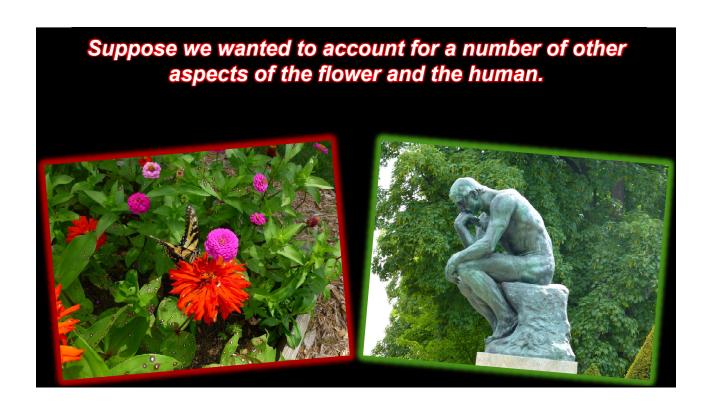


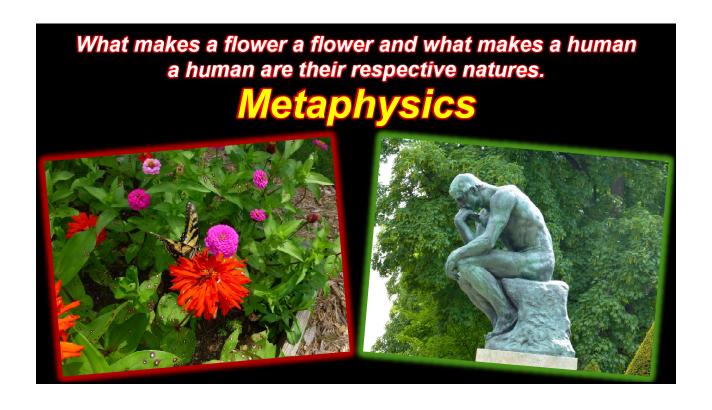
However, to delve deeper into the physical nature of a flower, one would need to understand botany.

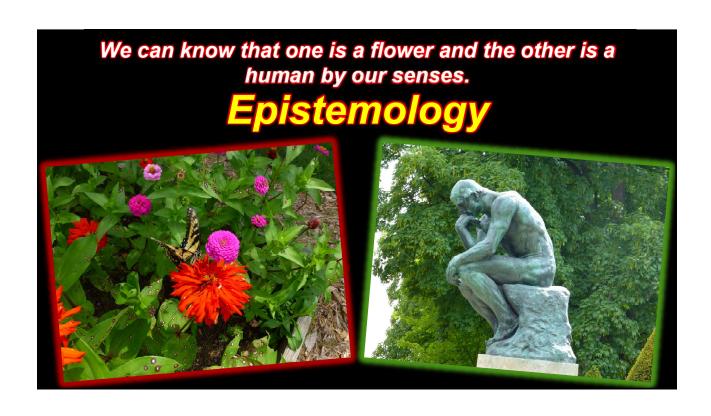


To delve deeper still, one would need to understand chemistry (to understand, e.g., photosynthesis).

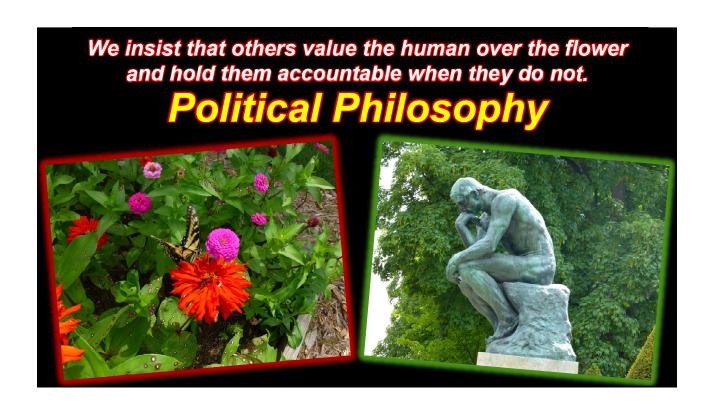


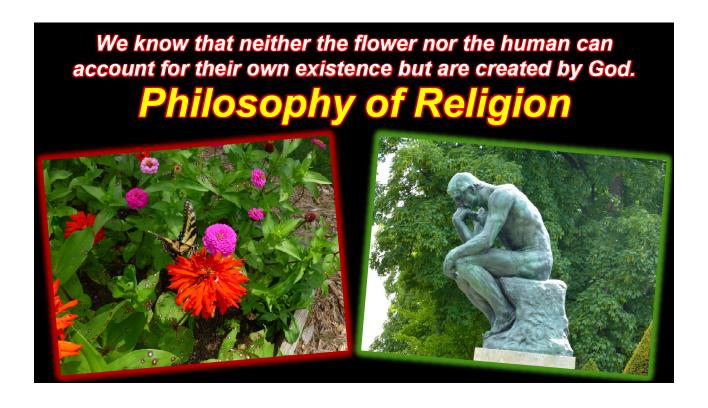


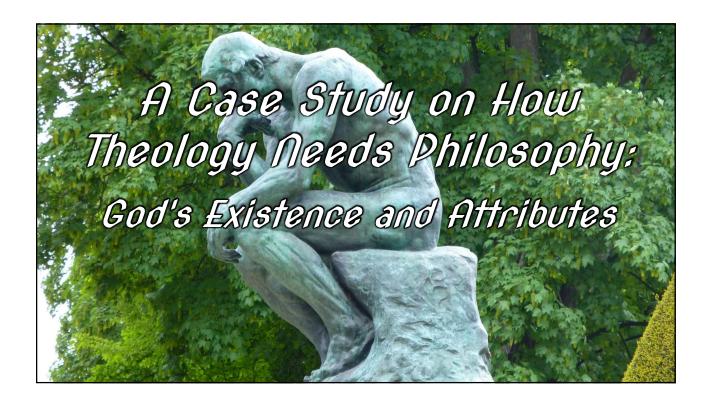


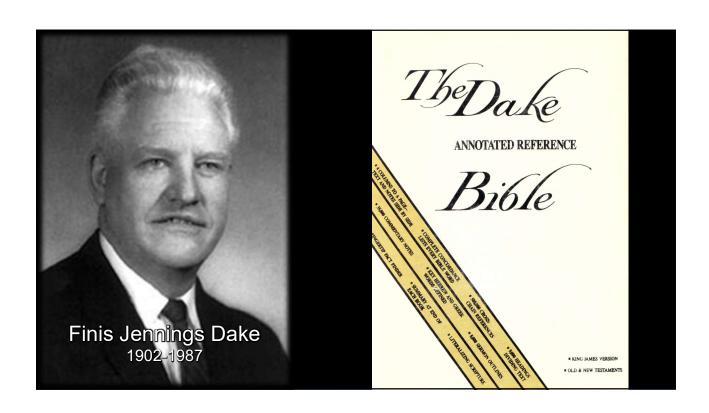


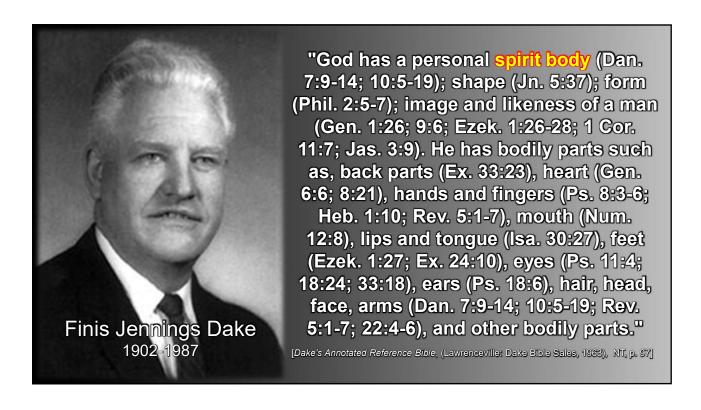


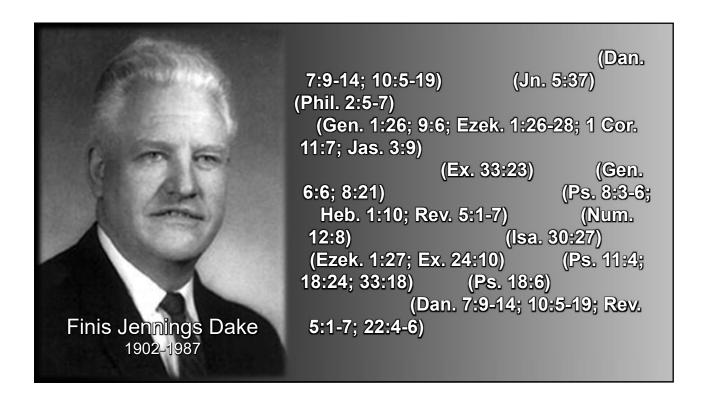


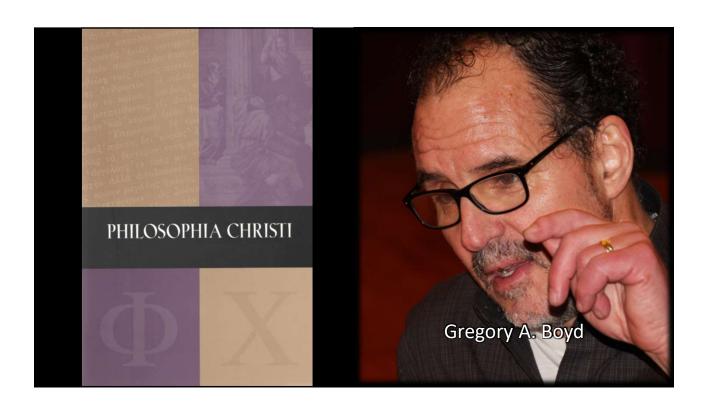


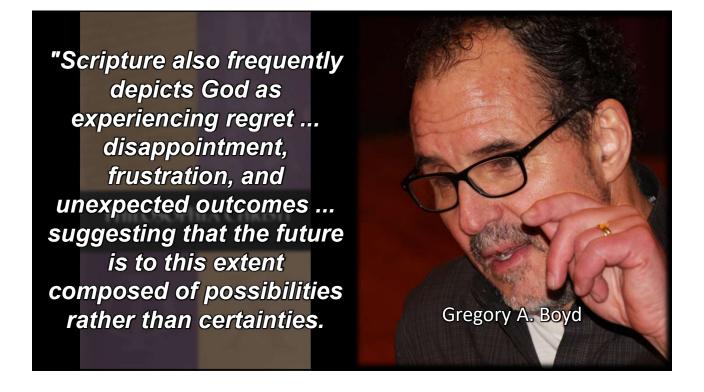


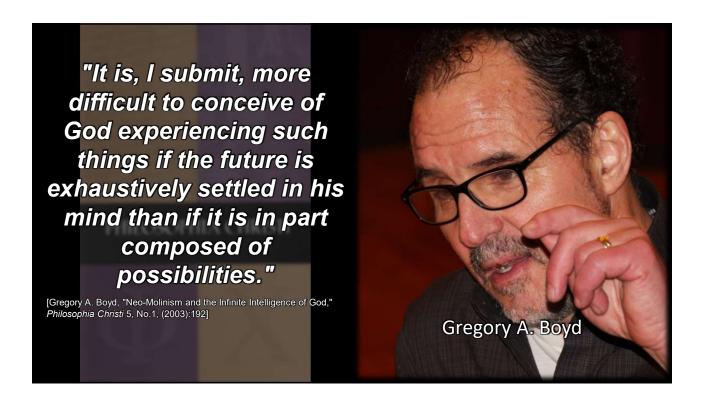








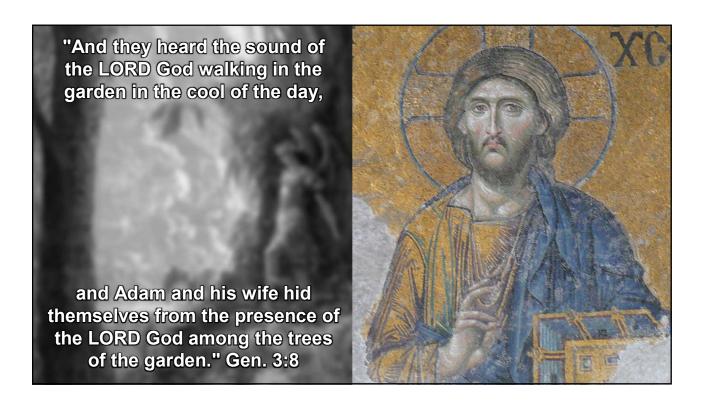


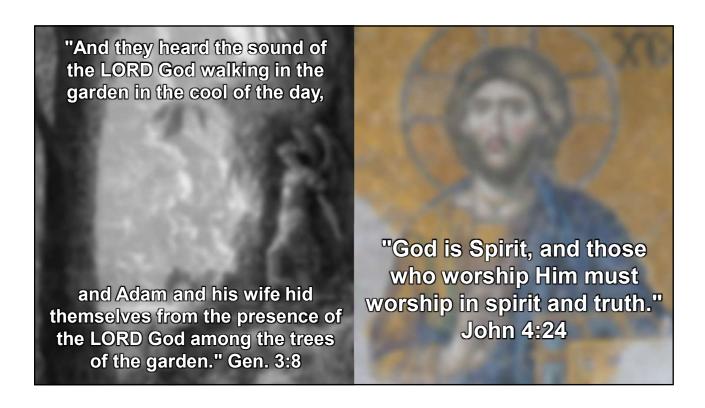




"And they heard the sound of the LORD God walking in the garden in the cool of the day,

and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8







## 

But it happened that night that the word of the LORD came to Nathan, saying, {5} "Go and tell My servant David, 'Thus says the LORD: "Would you build a house for Me to dwell in? {6} For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. {7} Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' "'

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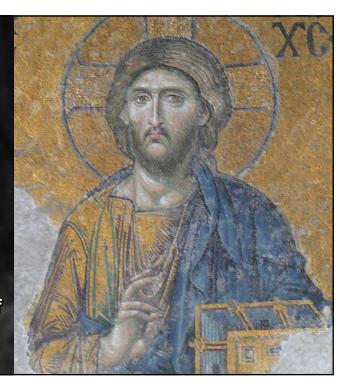
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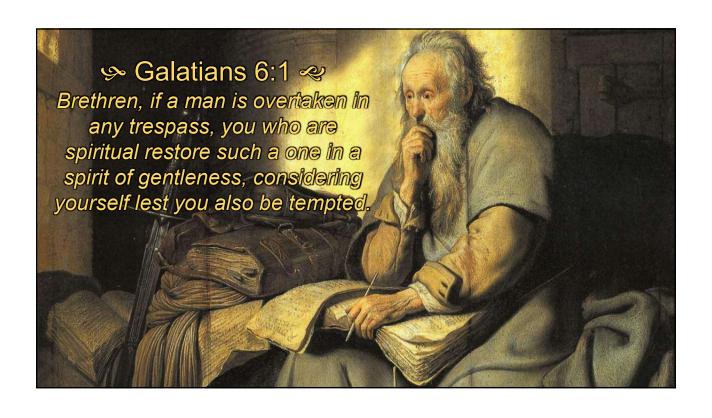
and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8 "And they heard the sound of the LORD God walking in the garden in the cool of the day,

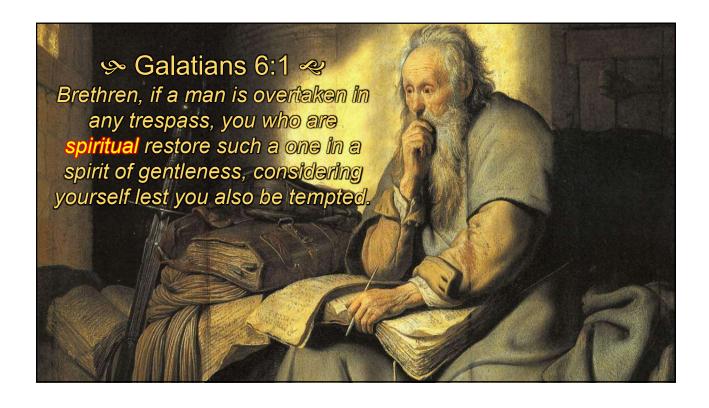
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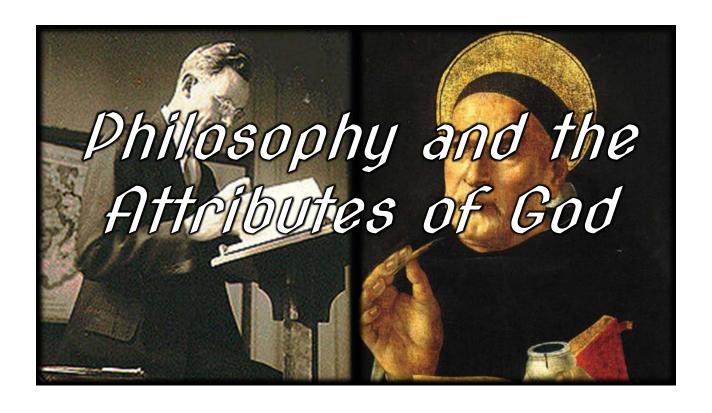


"And they heard the sound of the LORD God walking in the garden in the cool of the day,

and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8 "God is Spirit, and those who worship Him must worship in spirit and truth." John 4:24







and be led out with joy, and all the trees of the field shall clap their hands."

Isa 55:12

"For you shall go out with joy, and be led out with peace ... and all the trees of the field shall clap their hands."

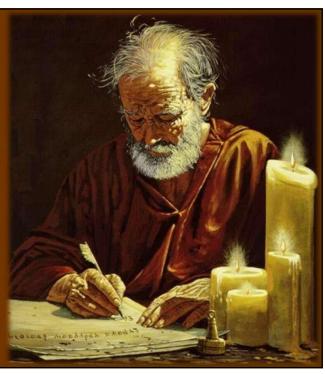
Isa 55:12

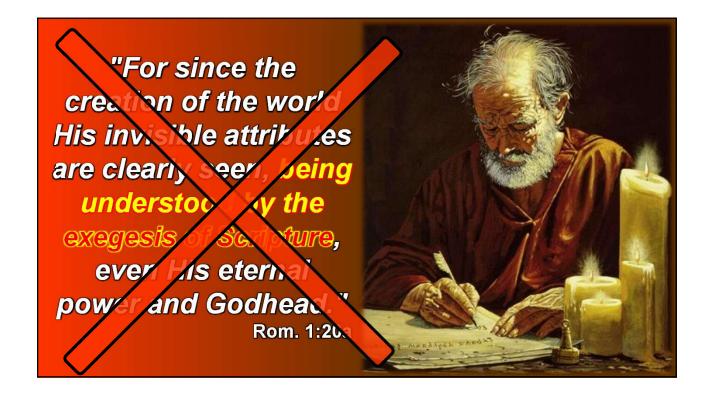
"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

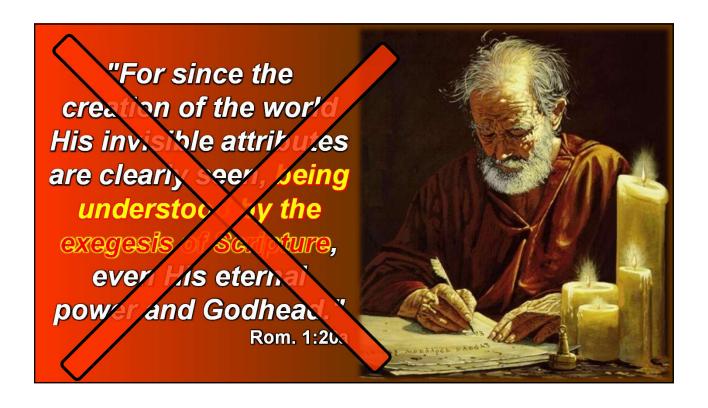
Rom. 1:20a

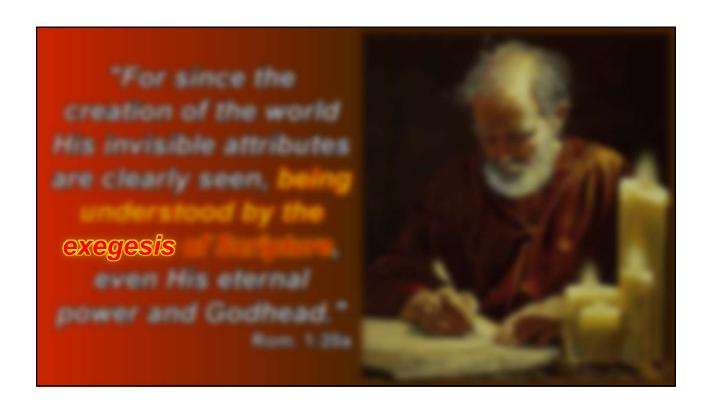
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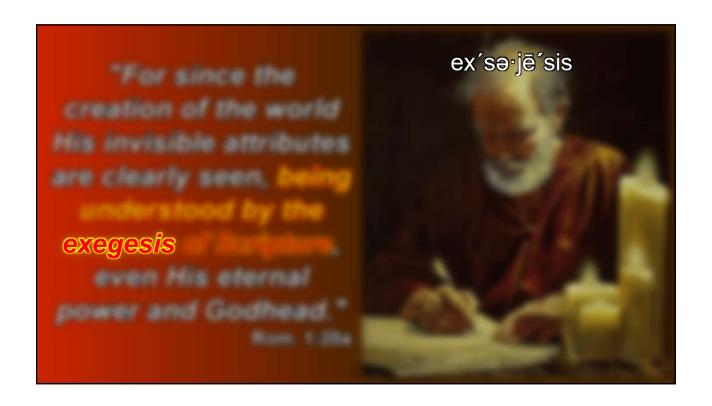
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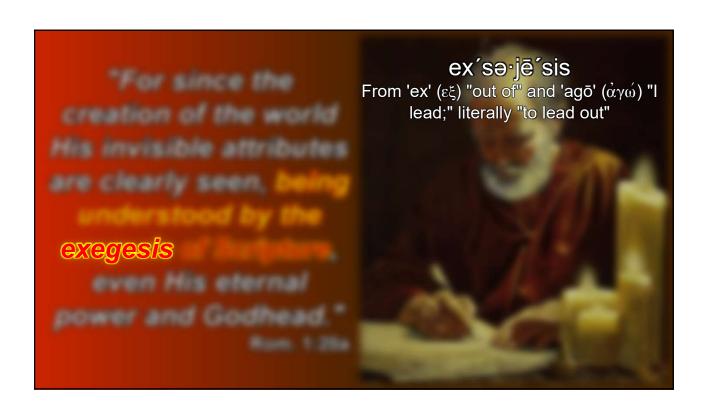


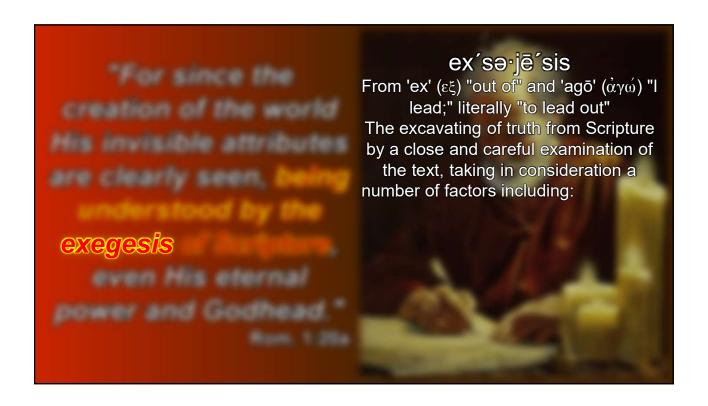


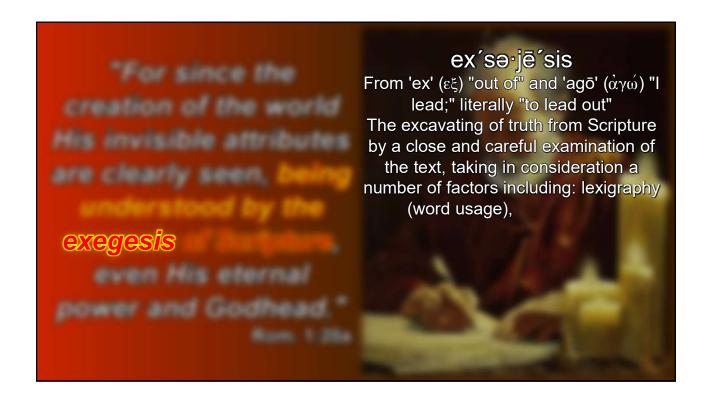


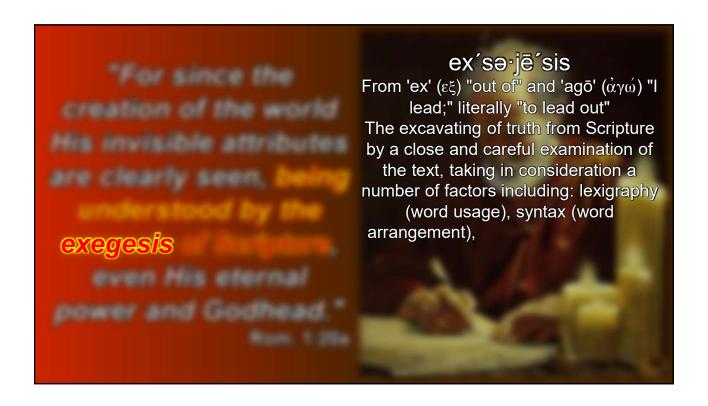


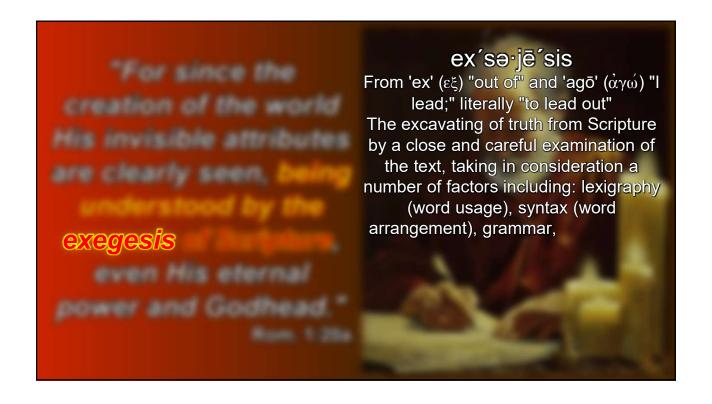


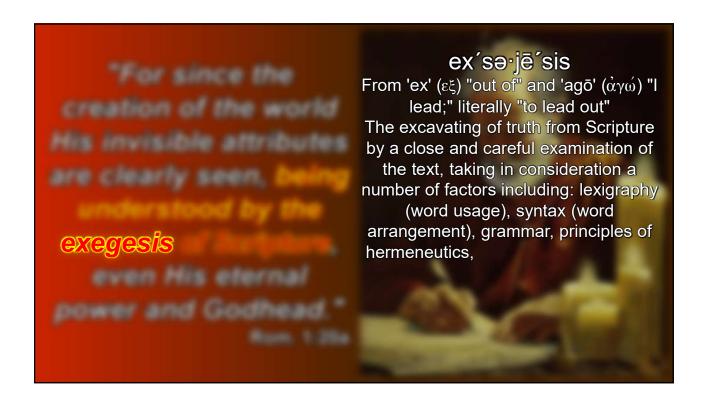


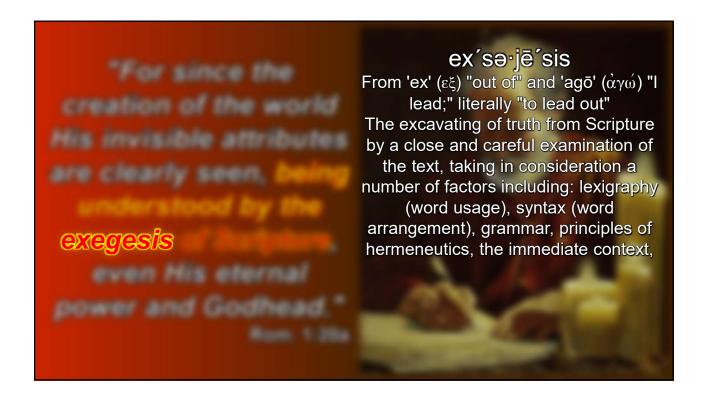


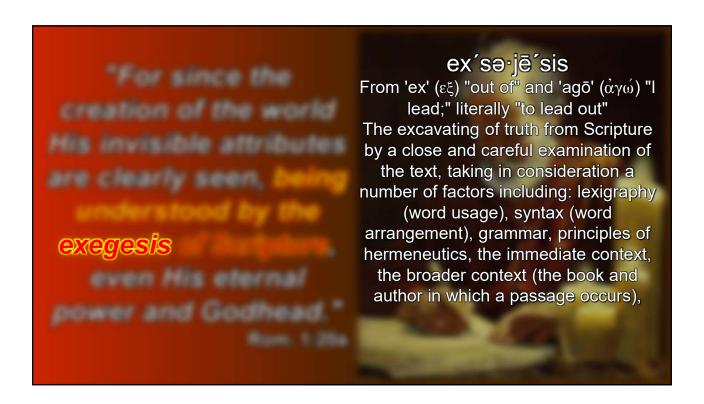


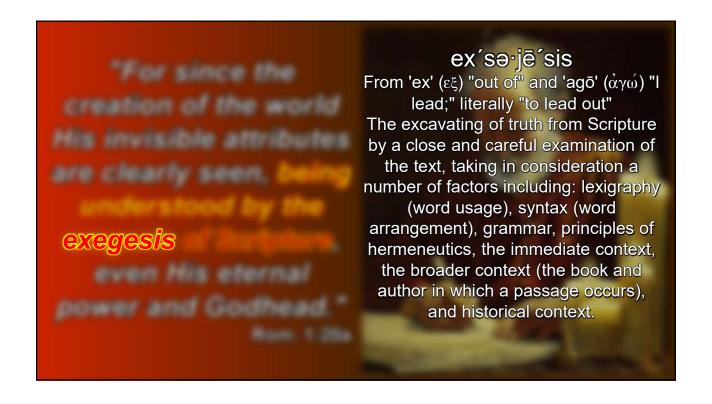






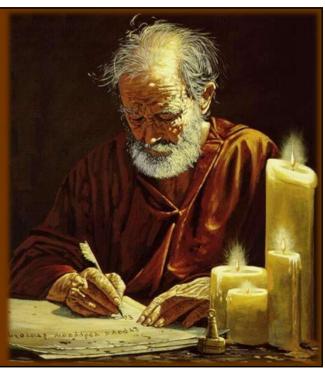


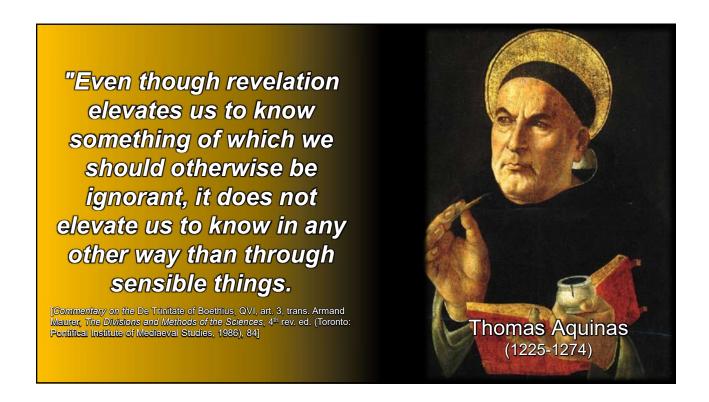


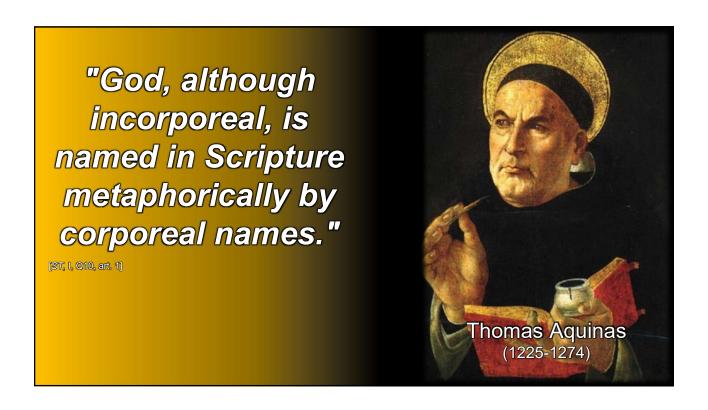


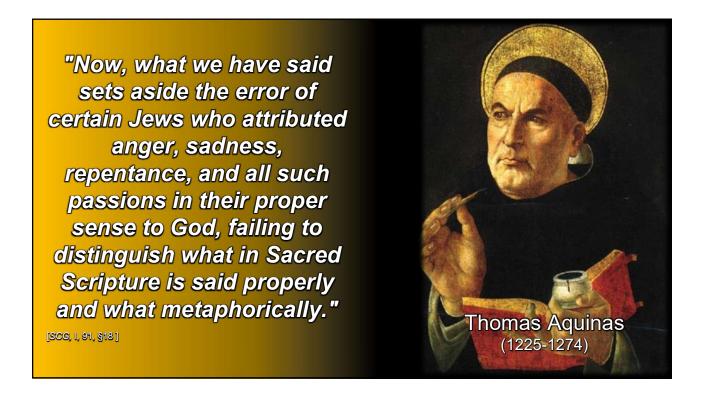
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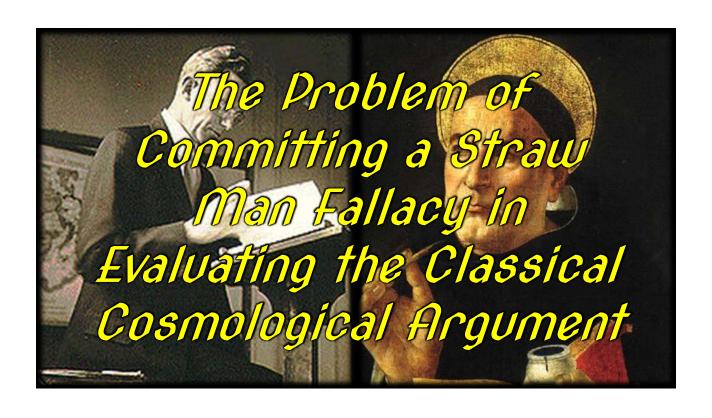
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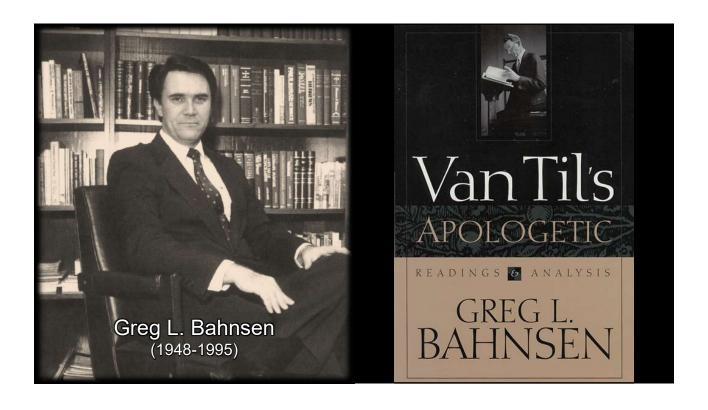


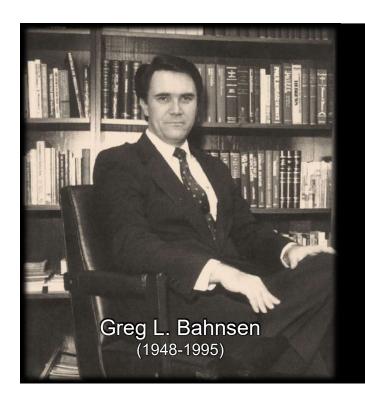






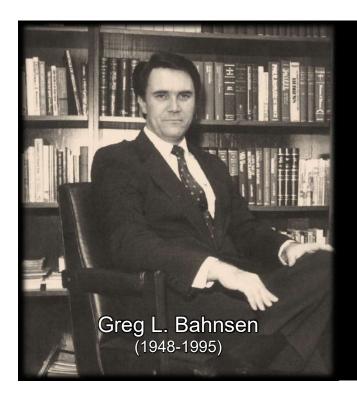




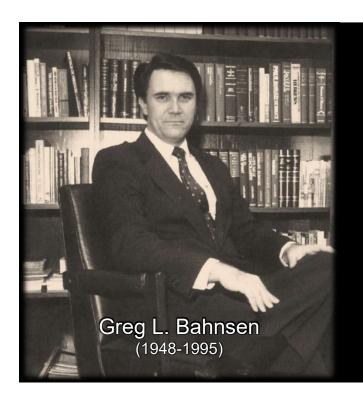


The traditional approach
does not challenge the
autonomy of the natural
man's thinking, but
naively assumes that his
experience and
understanding of causal
relations is intelligible. If
everything has a cause, it
is argued, then he should
admit that this world also
has a cause—which can
only be God."

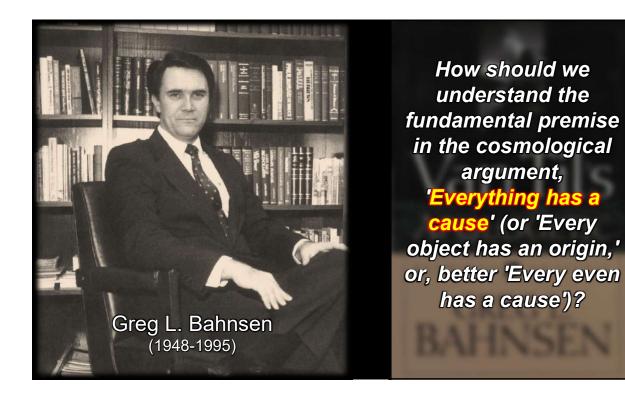
[Van Til's Apologetic: Readings and Analysis (Phillipsburg: P&R, 1998), 617, 618]

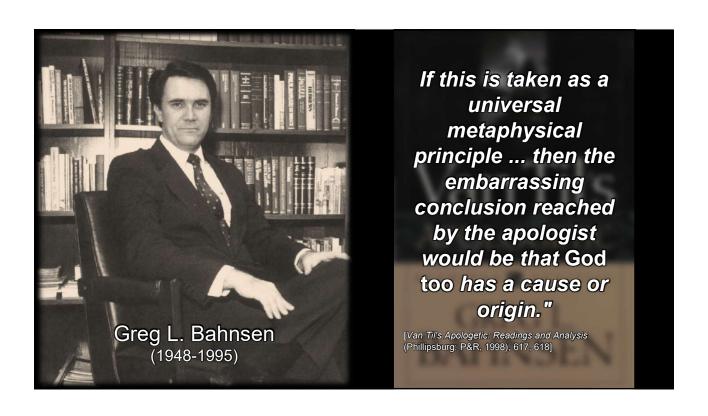


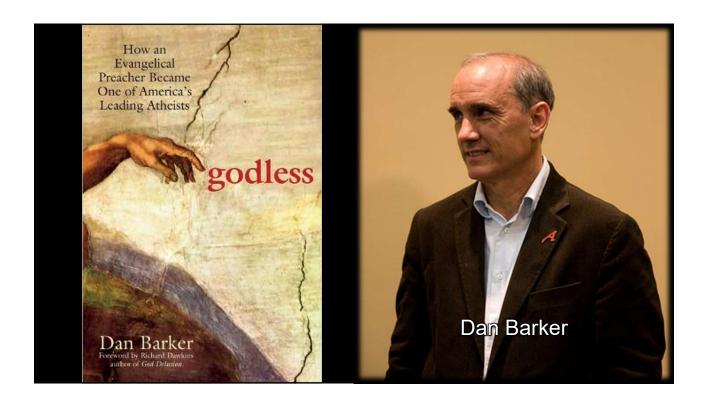
Traditional formulations of the cosmological proof for God's existence have always been, as autonomously conceived and interpreted, philosophically embarrassing.



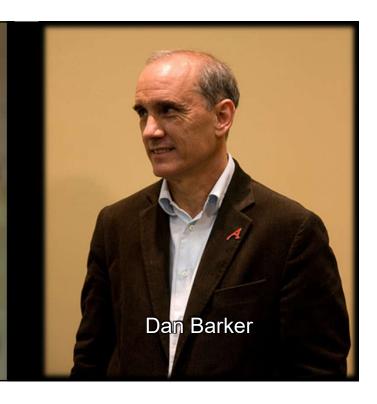
How should we understand the fundamental premise in the cosmological argument, 'Everything has a cause' (or 'Every object has an origin,' or, better 'Every even has a cause')?





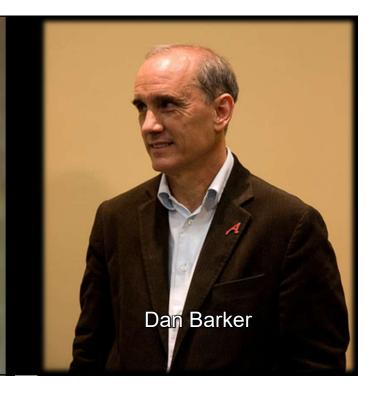


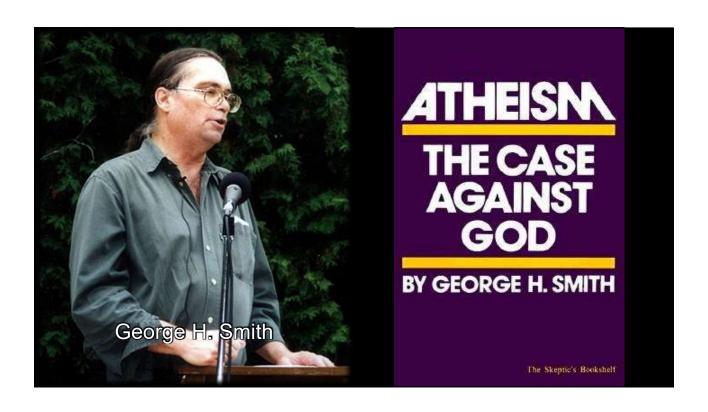
"Everything had a cause, and every cause is the effect of a previous cause.
Something must have started it all. God ... is the eternal first cause ... the creator and sustainer of the universe.

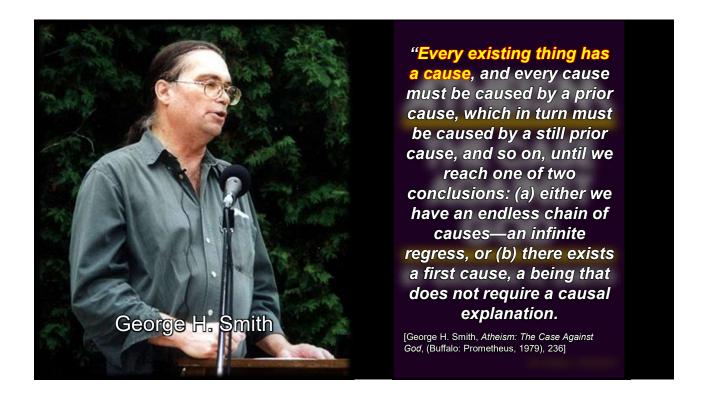


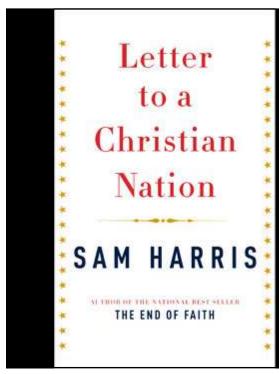
"The major premise of this argument 'everything had a cause,' is contradicted by the conclusion that 'God did not have a cause.' You can't have it both ways. If everything had to have a cause, then there could not be a first cause."

[Dan Barker, Godless: How an Evangelical Preacher Became One of America's Leading Atheists (Berkeley: Ulysses Press, 2008), 113-114]

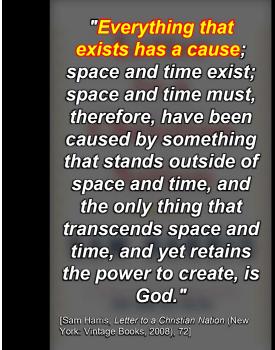




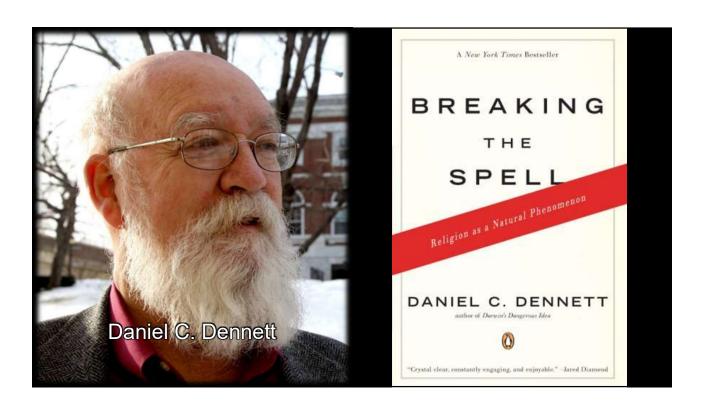


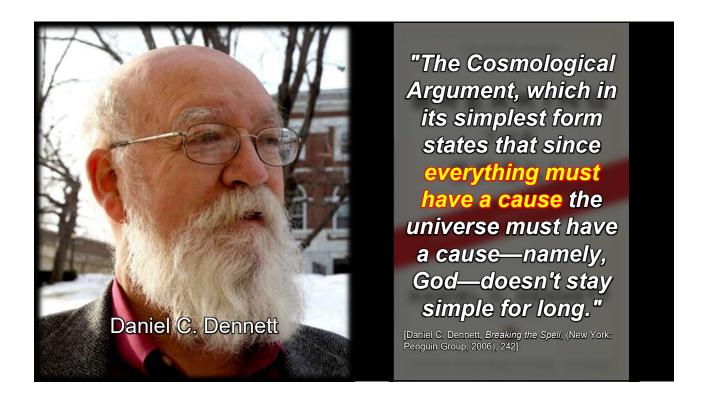


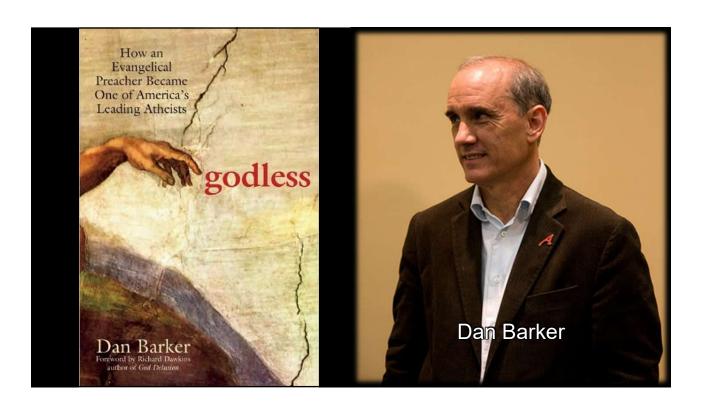








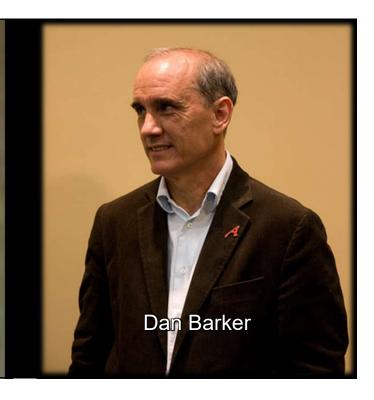




"The old cosmological argument claimed that since everything has a cause, there must be a first cause, an 'unmoved first mover.'

Today no theistic philosophers defend that primitive line because if everything needs a cause, so does God."

[Dan Barker, Godless, 130]



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