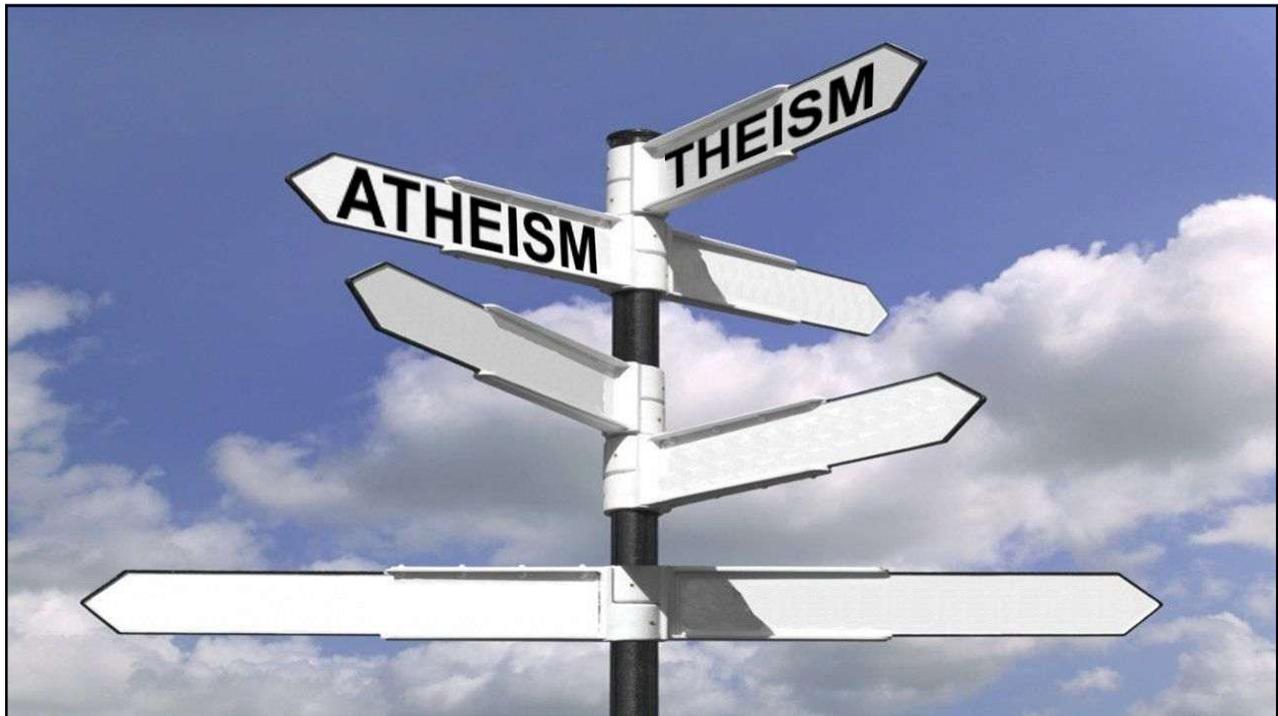
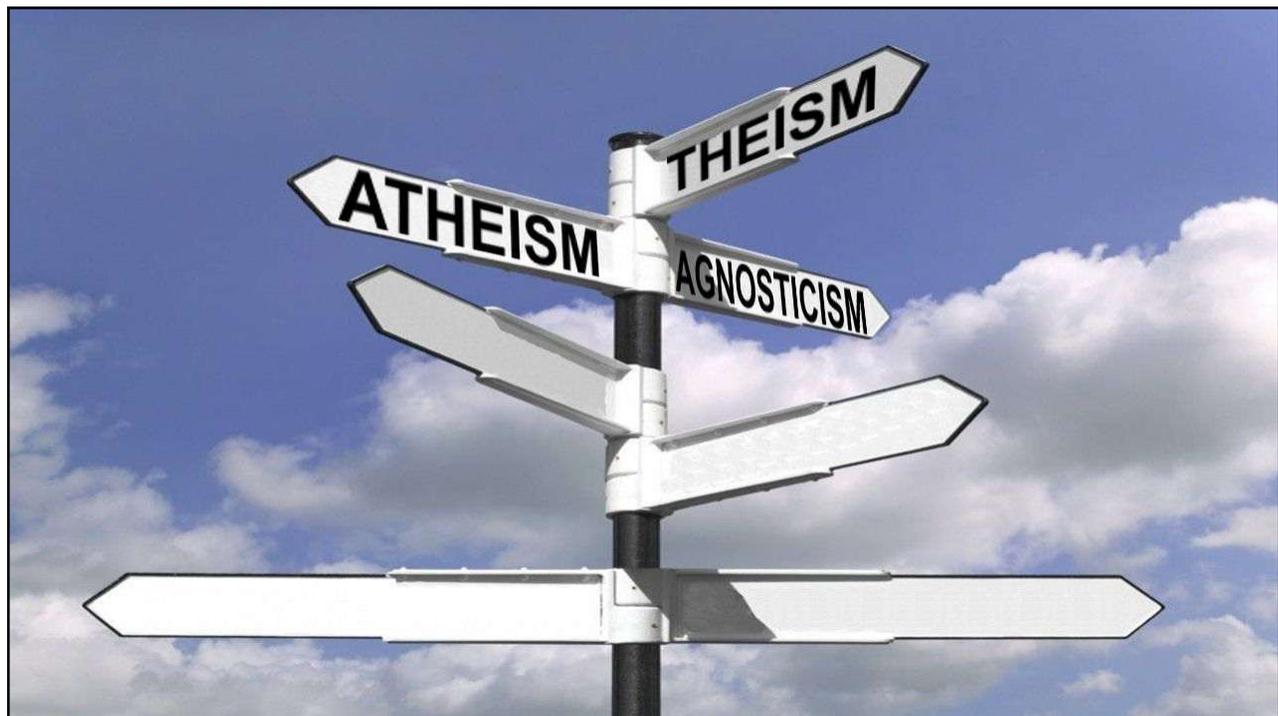
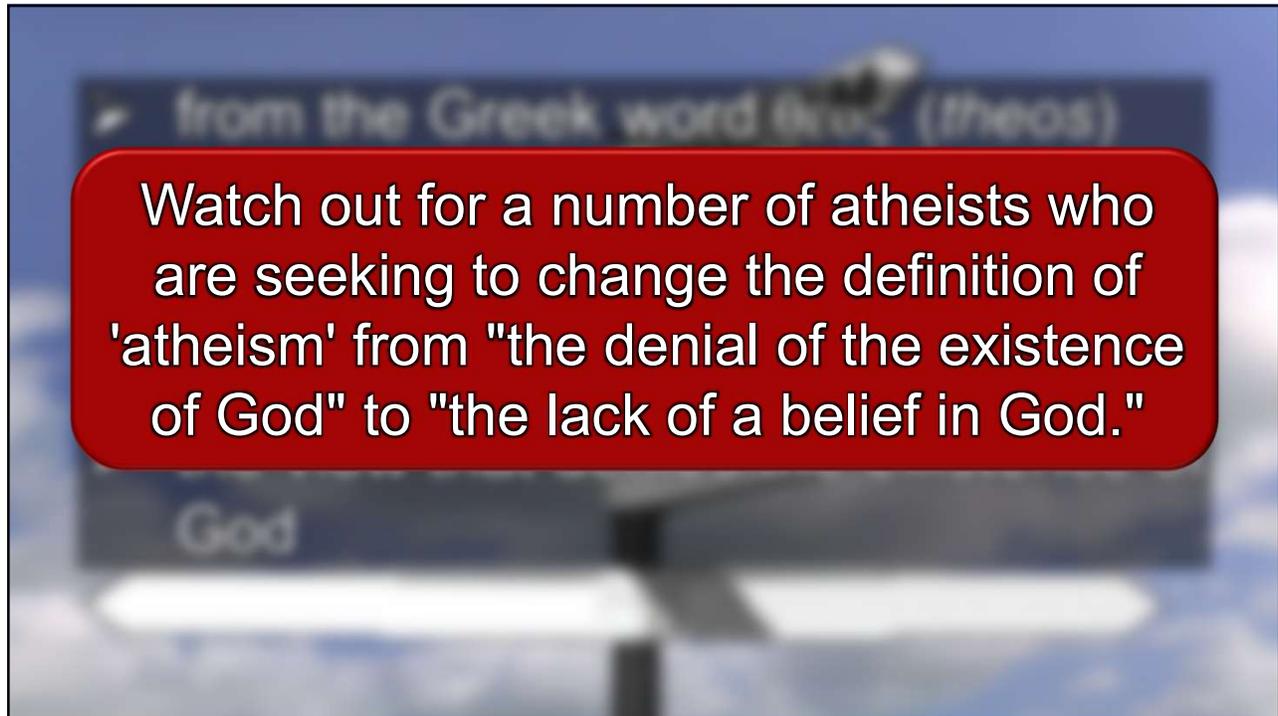




- ❖ *from the Greek word θεός (theos) meaning 'God'*
- ❖ *the view that maintains the existence of God*

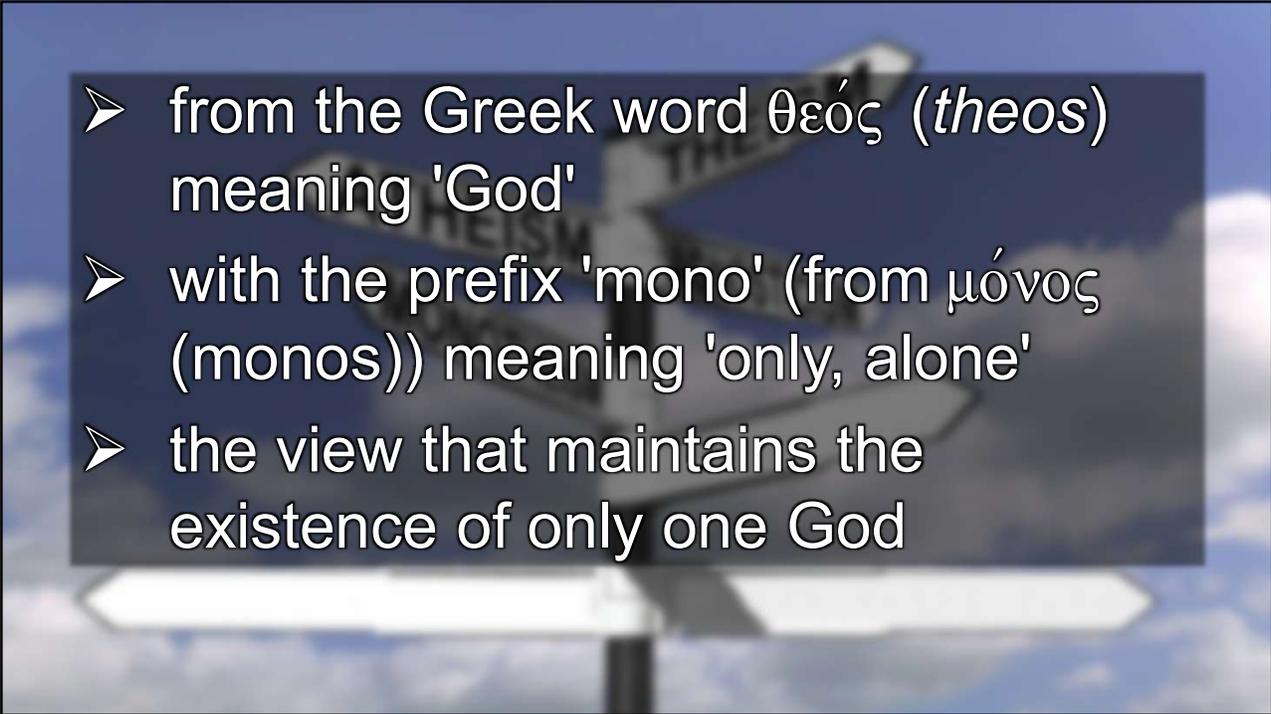


- from the Greek word θεός (*theos*) meaning 'God'
- with the negation 'a' (from α) meaning 'not' or 'no'
- the view that denies the existence of God



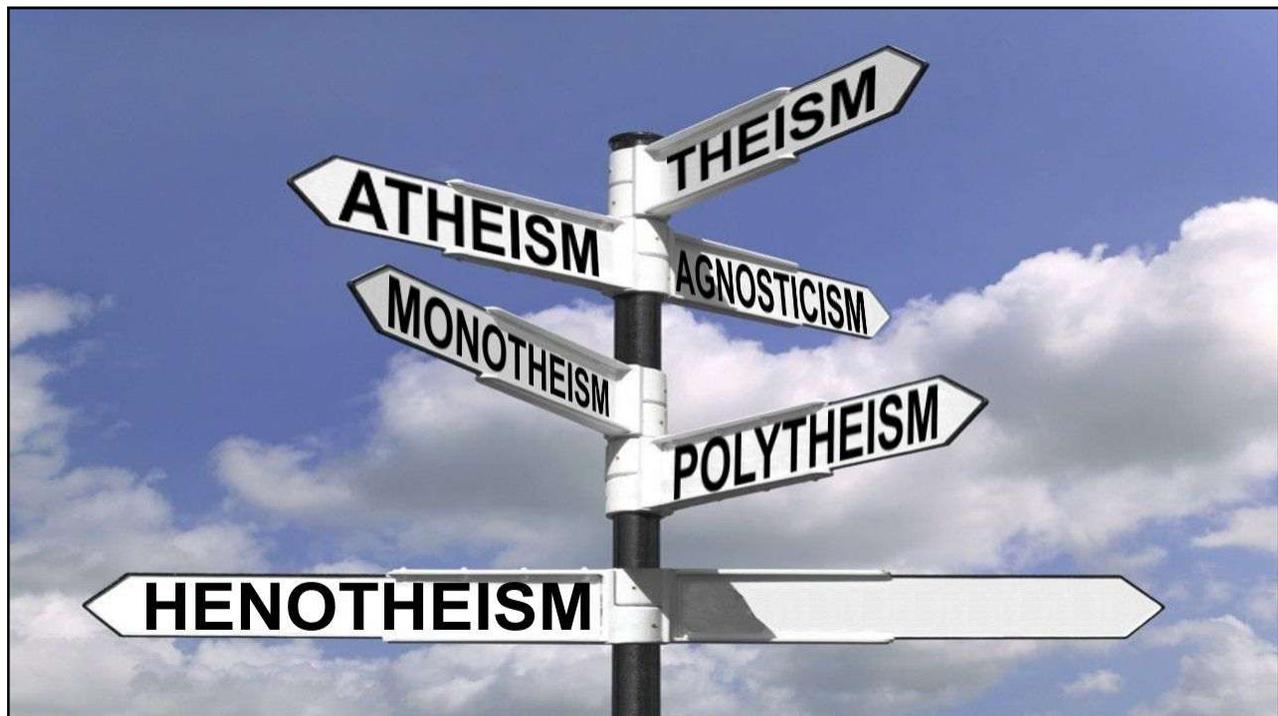
- from the Greek word γνῶσις (*gnosis*) meaning 'knowledge'
- with the negation 'a' (from α) meaning 'not' or 'no'
- the suspension of judgment on the question of God's existence



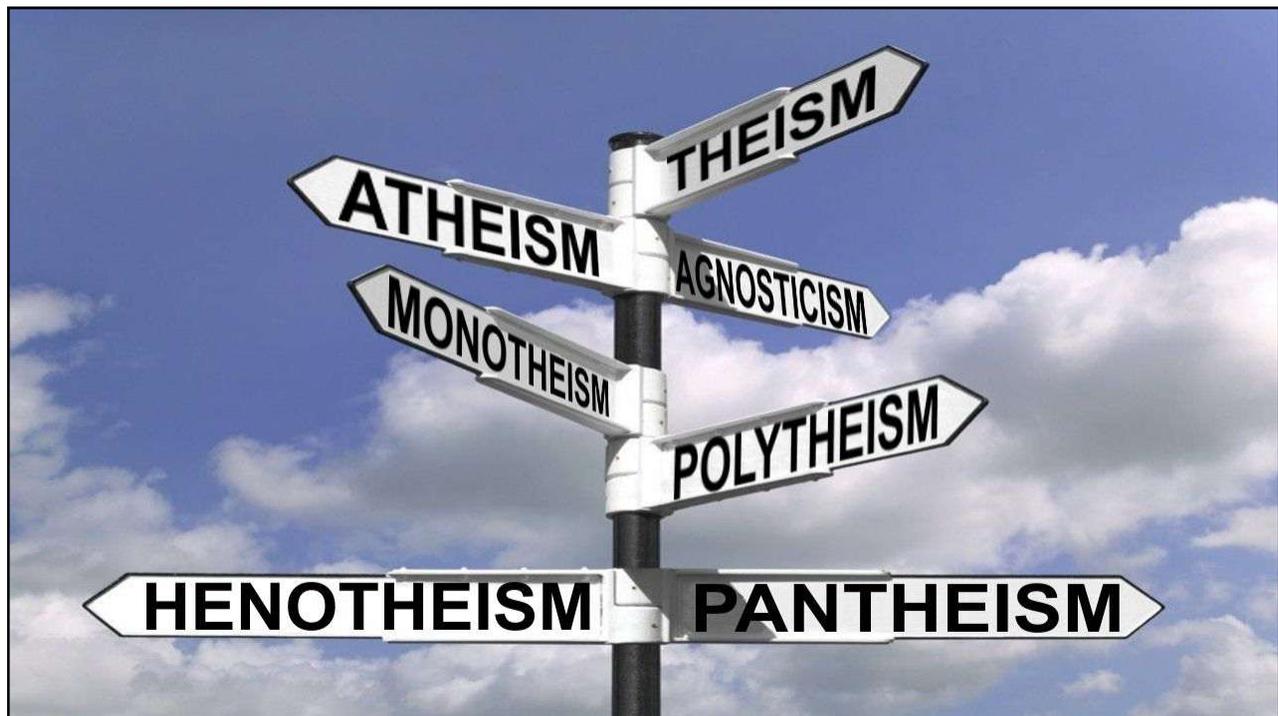
- 
- from the Greek word θεός (*theos*) meaning 'God'
 - with the prefix 'mono' (from μόνος (*monos*)) meaning 'only, alone'
 - the view that maintains the existence of only one God



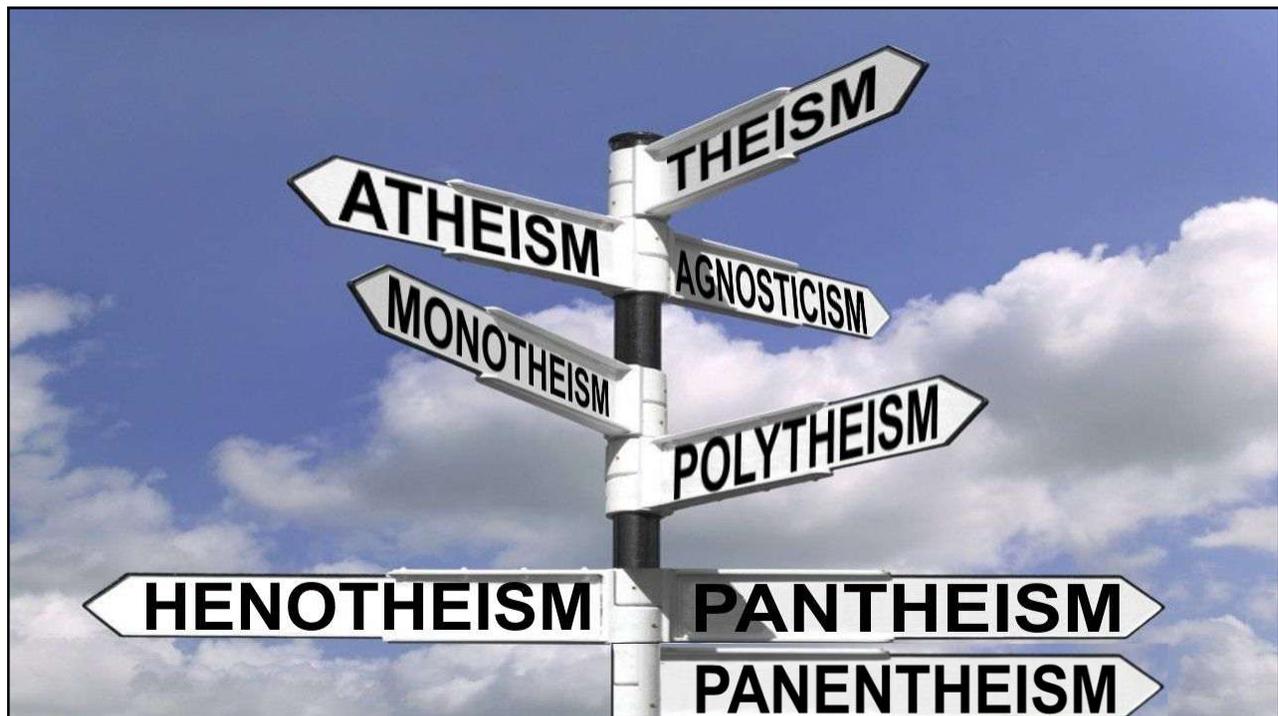
- from the Greek word θεός (*theos*) meaning 'God'
- with the prefix 'poly' (from πολῦς (*polus*) meaning 'many')
- the view that maintains the existence of many gods



- from the Greek word θεός (*theos*) meaning 'God'
- with the prefix 'hen' (from ἓν (*hen*) neuter singular of εἷς (*heis*)) meaning 'one'
- the view that maintains that there is one god elevated above other gods



- ❖ from the Greek word θεός (*theos*) meaning 'God'
- ❖ with the prefix 'pan' (from πᾶν, neuter singular of πᾶς (*pas*)) meaning 'all'
- ❖ the view that maintains that everything is God

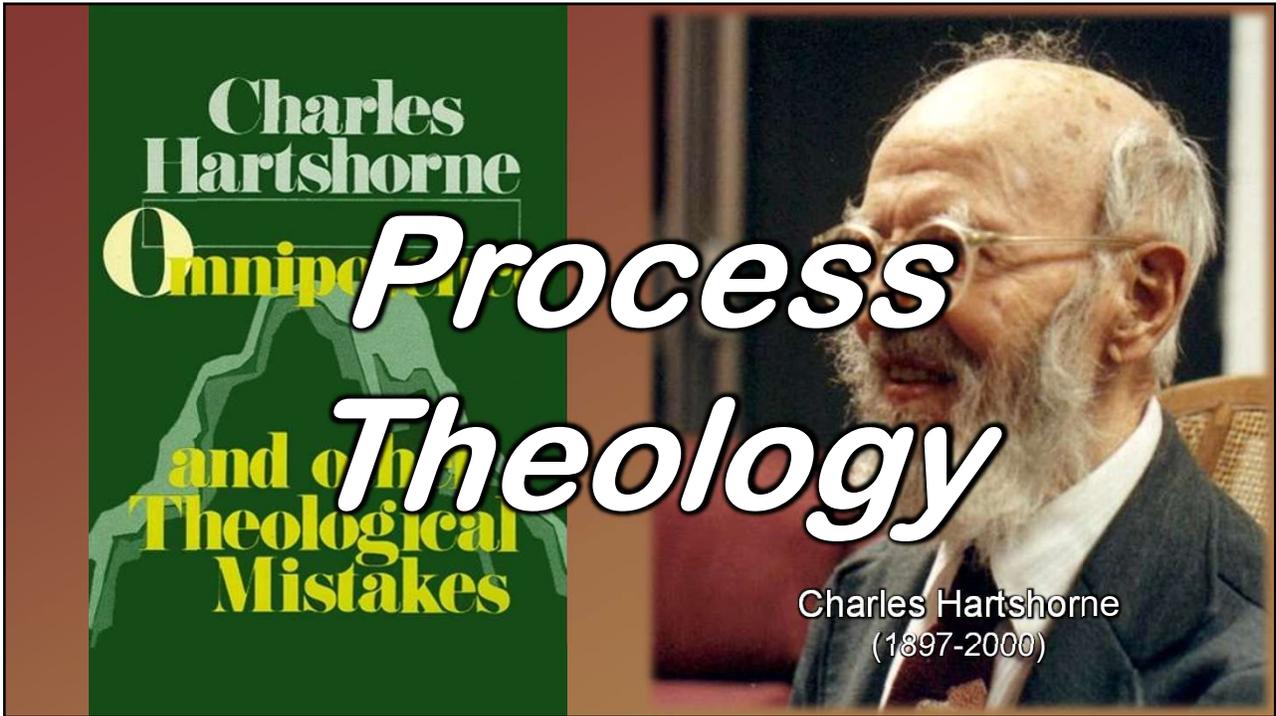
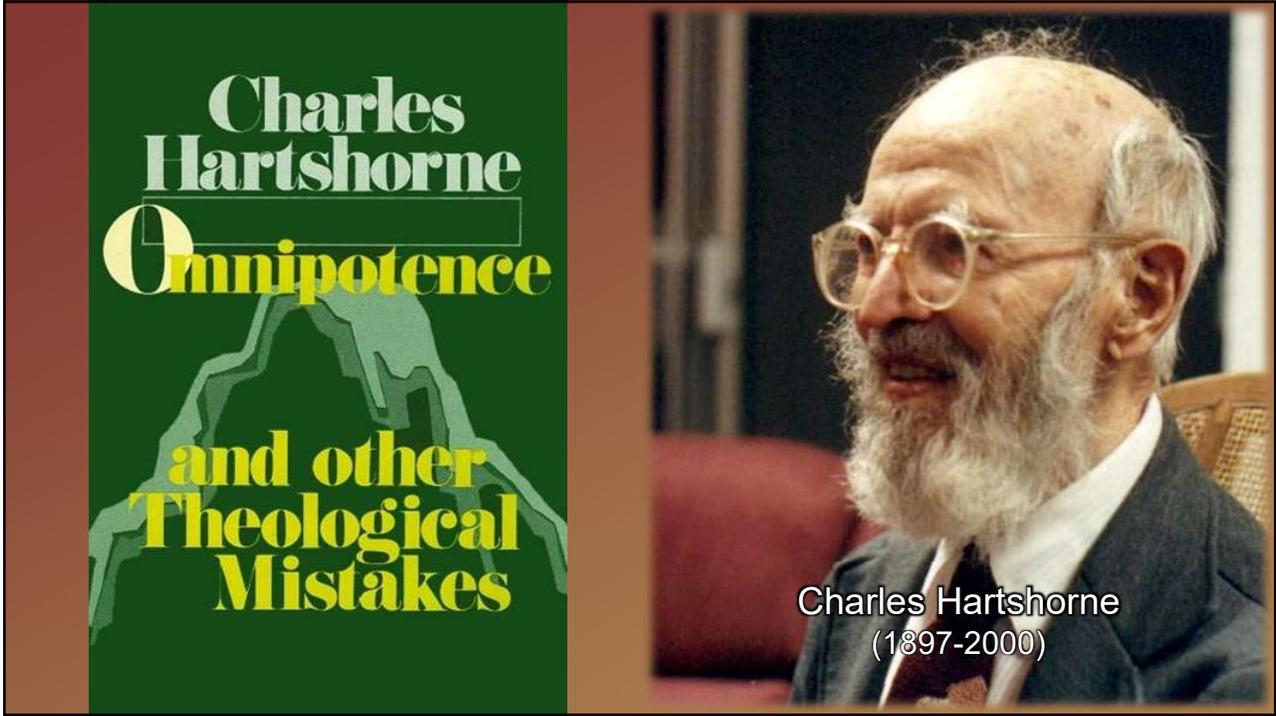


- ❖ from the Greek word θεός (*theos*) meaning 'God'
- ❖ with the prefix 'pan' (from πᾶν, neuter singular of πᾶς (*pas*)) meaning 'all'
- ❖ with the additional preposition 'en' (from ἐν) meaning 'in'
- ❖ the view that god is in all like a soul is in a body (in **substance dualism**)

Panentheism is another name for Process Theology.

Process Theology was championed by Charles Hartshorne.

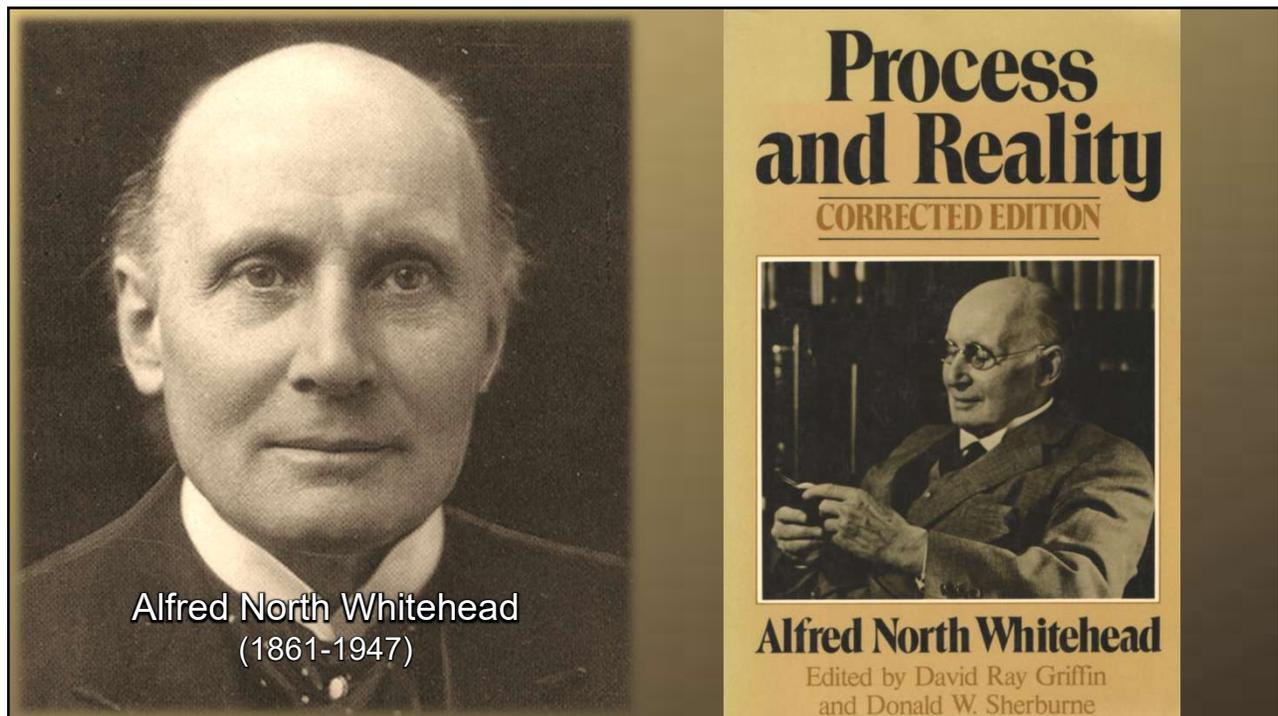
- ❖ with the additional preposition 'en' (from ἐν) meaning 'in'
- ❖ the view that god is in all like a soul is in a body (in **substance dualism**)

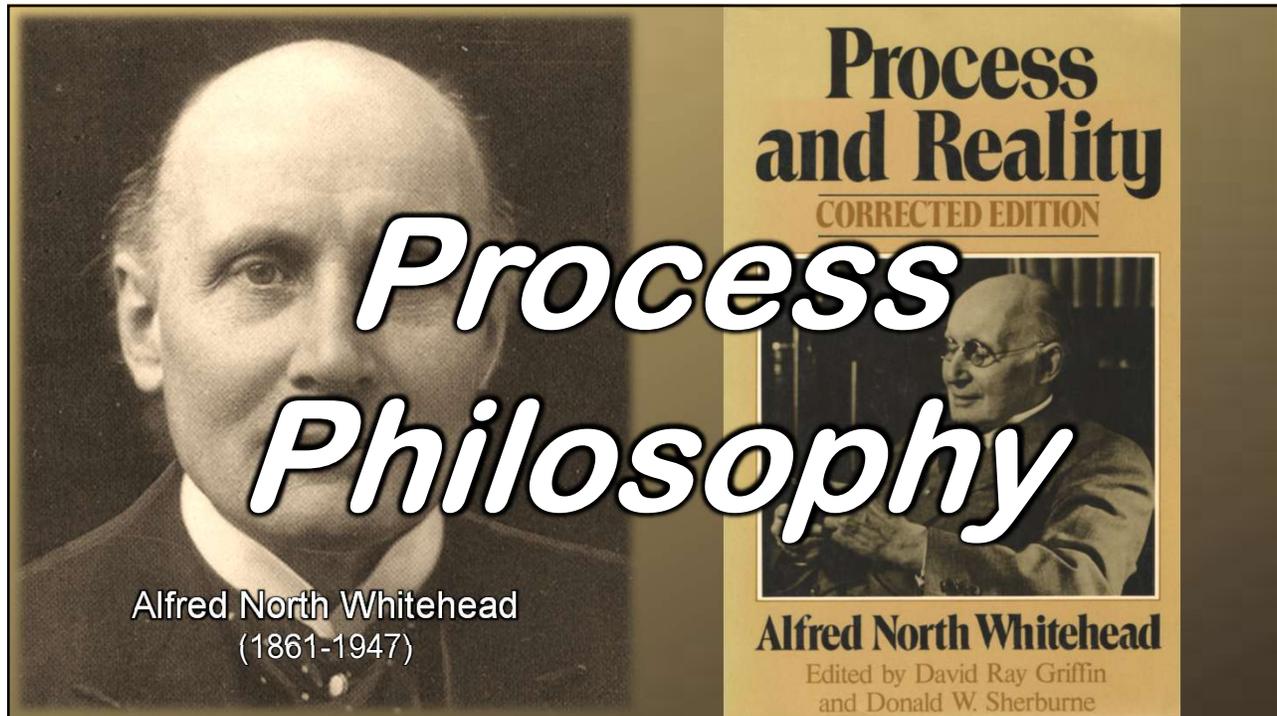


**Panentheism is another name for
Process Theology.**

**Process Theology was championed by
Charles Hartshorne.**

**Hartshorne's theology employed many
concepts similar to (but not necessarily
borrowed from) the Process Philosophy
of Alfred North Whitehead.**





Dualisms

Metaphysical Dualism

Creator

creation

Metaphysical Dualism

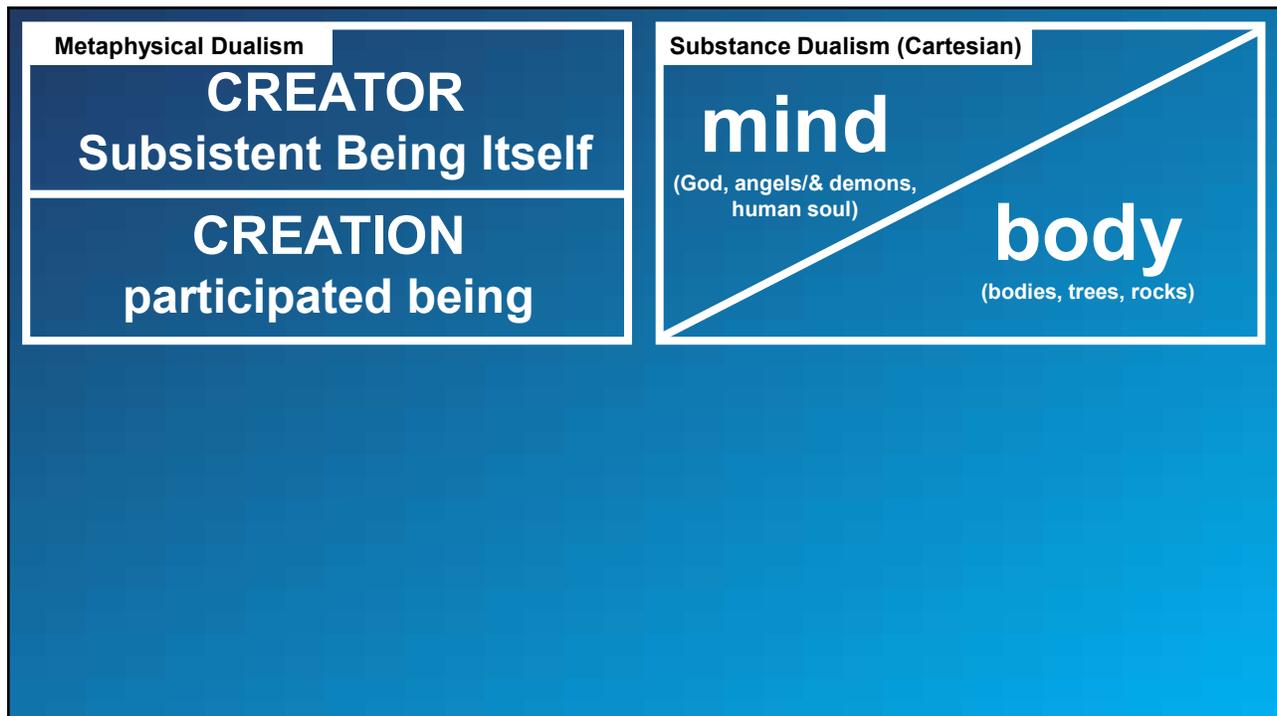
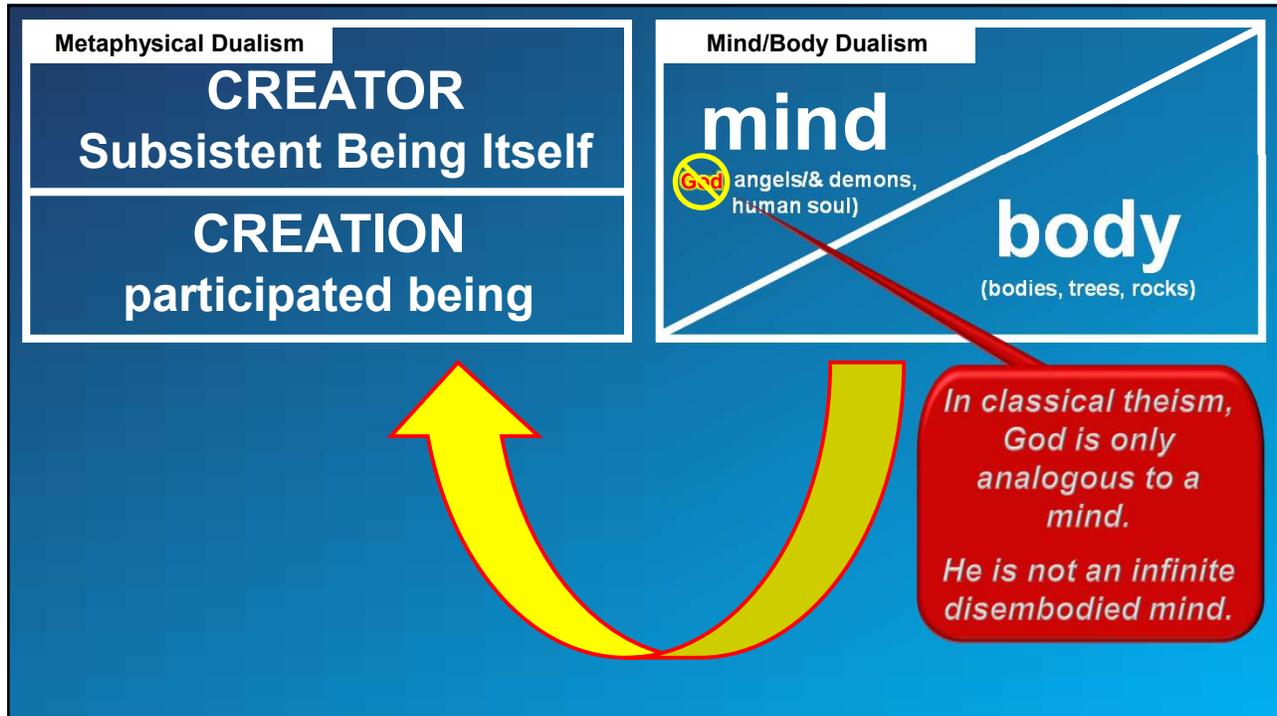
CREATOR
is Being

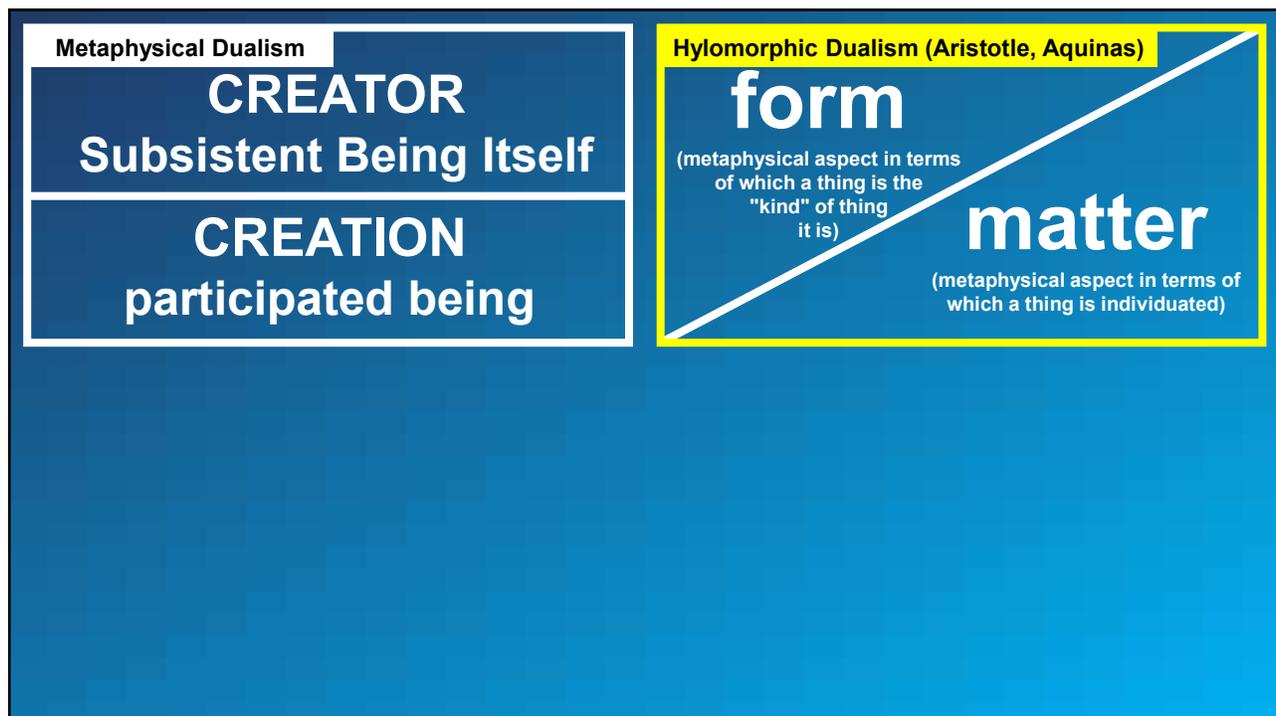
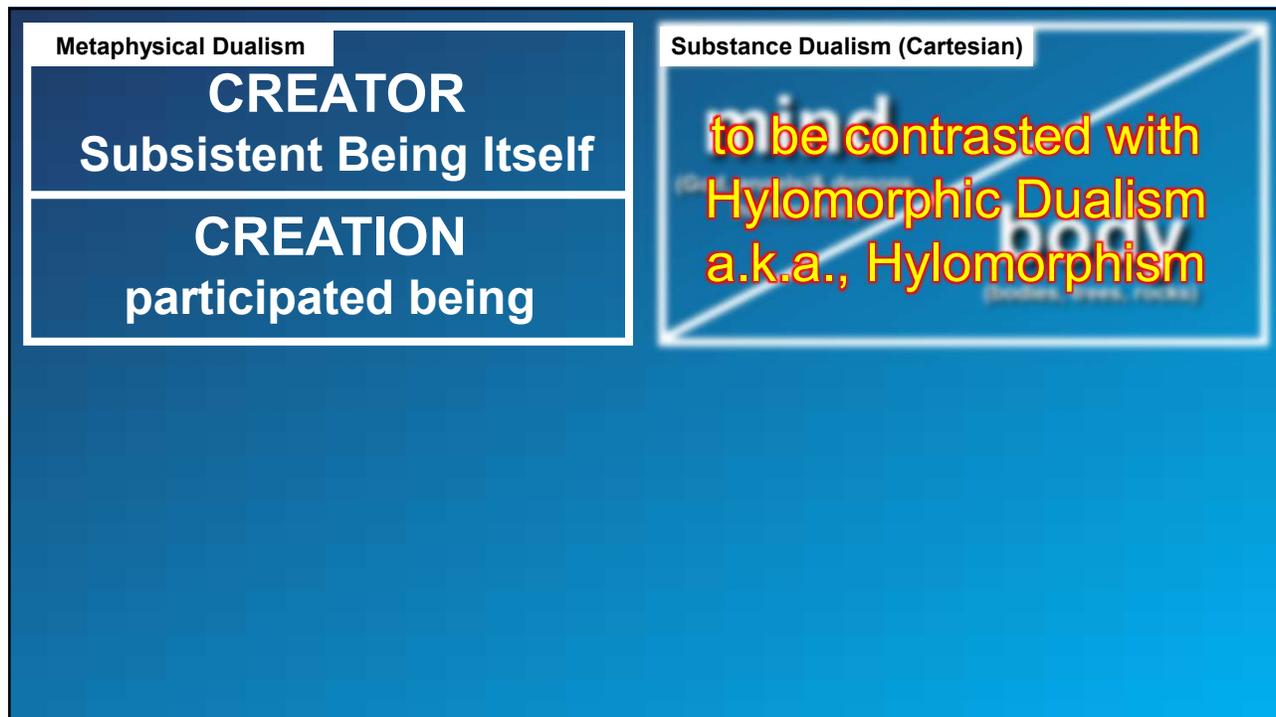
CREATION
has being

Metaphysical Dualism

CREATOR
Subsistent Being Itself

CREATION
participated being



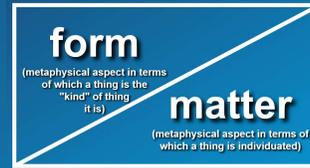


Metaphysical Dualism

CREATOR
Subsistent Being Itself

CREATION
participated being

Hylomorphic Dualism (Aristotle, Aquinas)



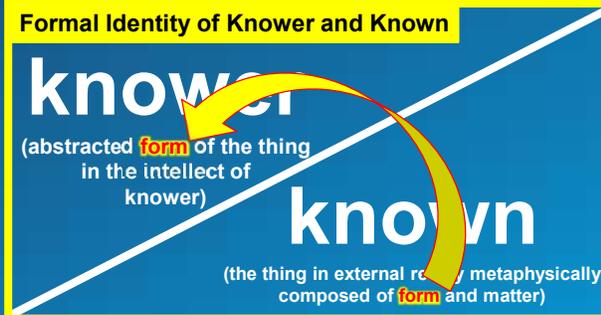
sensible (i.e., evident to the senses) object
e.g., a human, a dog, a tree
each one is a single substance

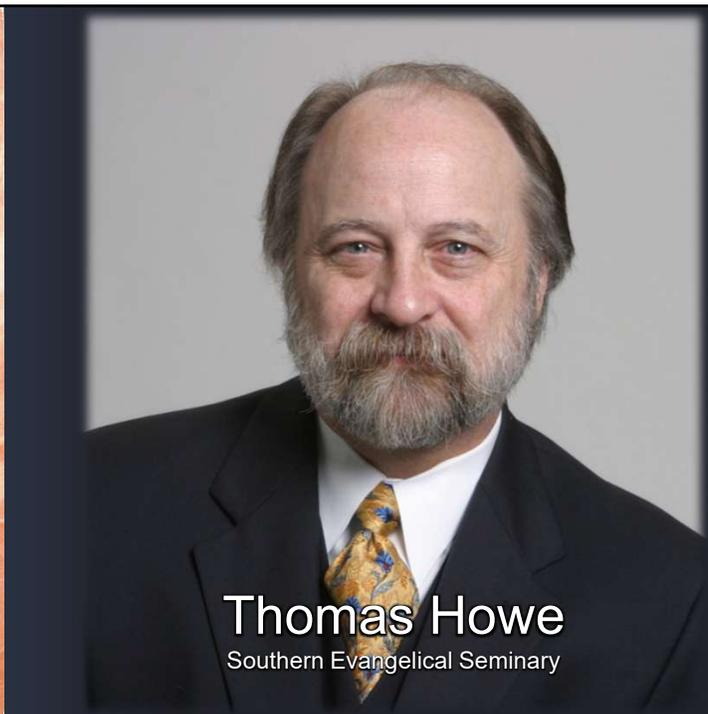
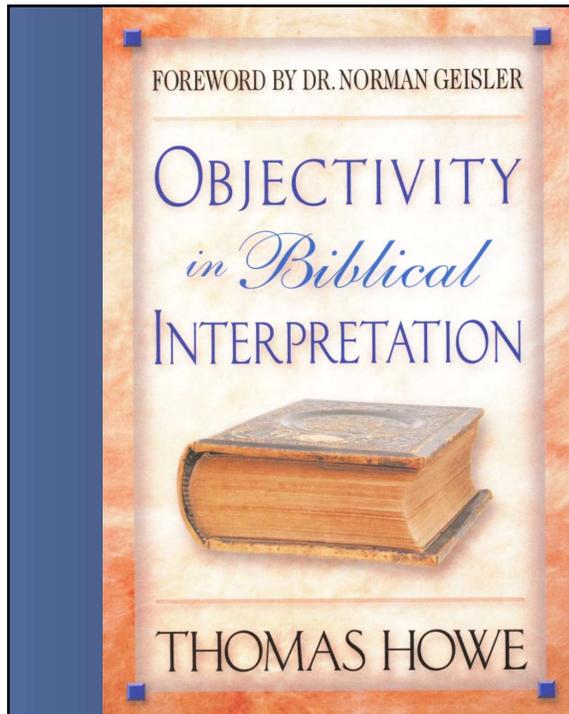
☞ **Genesis 2:7** ☞

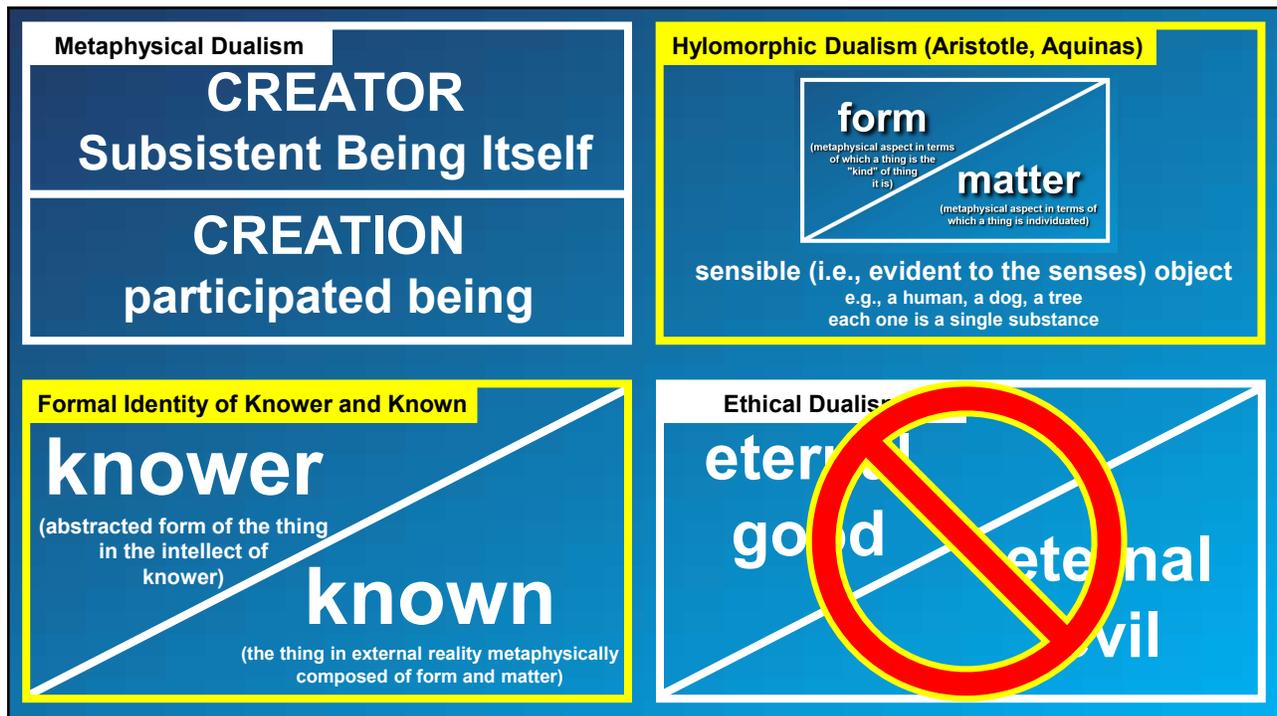
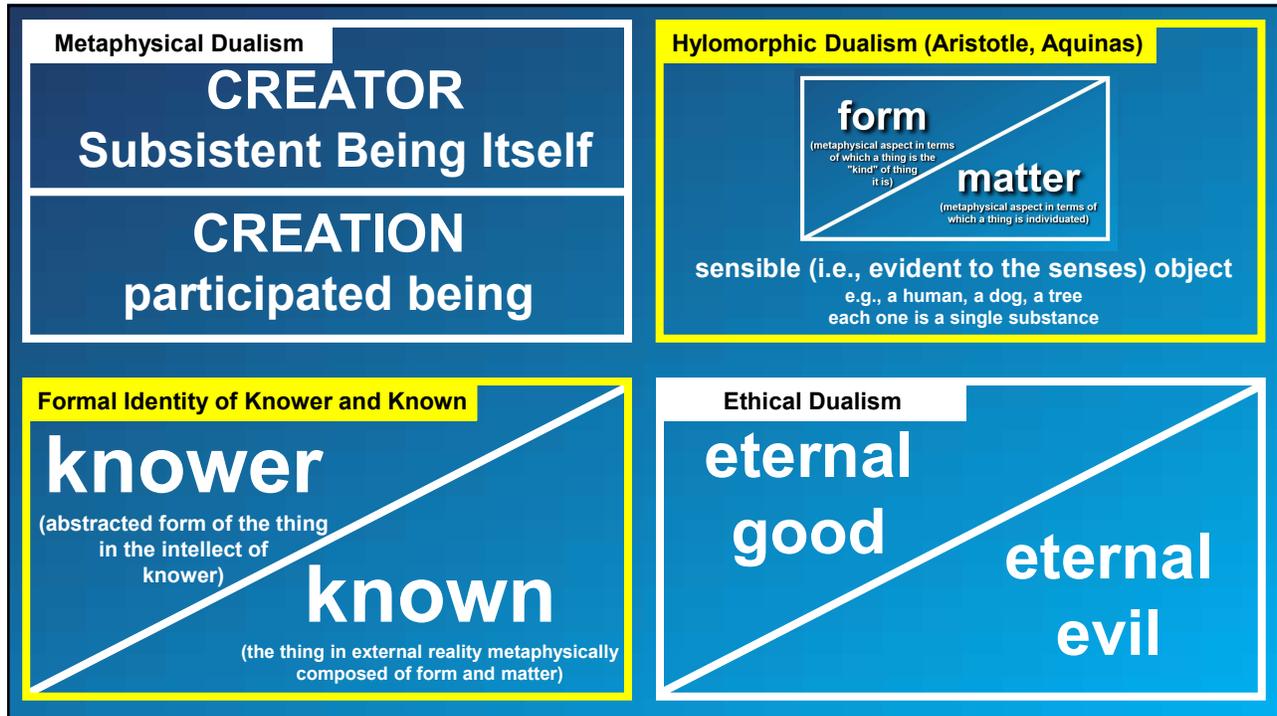
And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

<p>Metaphysical Dualism</p> <p>CREATOR Subsistent Being Itself</p> <hr/> <p>CREATION participated being</p>	<p>Hylomorphic Dualism (Aristotle, Aquinas)</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>form <small>(metaphysical aspect in terms of which a thing is the "kind" of thing it is)</small></p> <p>matter <small>(metaphysical aspect in terms of which a thing is individuated)</small></p> </div> <p>sensible (i.e., evident to the senses) object e.g., a human, a dog, a tree each one is a single substance</p>
<p>Epistemological Dualism</p> <div style="border: 1px solid black; padding: 10px; position: relative;"> <p>knower <small>(concept or image in the mind)</small></p>  <p>known <small>(thing in external reality)</small></p> </div>	

<p>Metaphysical Dualism</p> <p>CREATOR Subsistent Being Itself</p> <hr/> <p>CREATION participated being</p>	<p>Hylomorphic Dualism (Aristotle, Aquinas)</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>form <small>(metaphysical aspect in terms of which a thing is the "kind" of thing it is)</small></p> <p>matter <small>(metaphysical aspect in terms of which a thing is individuated)</small></p> </div> <p>sensible (i.e., evident to the senses) object e.g., a human, a dog, a tree each one is a single substance</p>
<p>Formal Identity of Knower and Known</p> <div style="border: 1px solid black; padding: 10px; position: relative;"> <p>knower <small>(abstracted form of the thing in the intellect of knower)</small></p> <p>known <small>(the thing in external reality metaphysically composed of form and matter)</small></p> </div>	

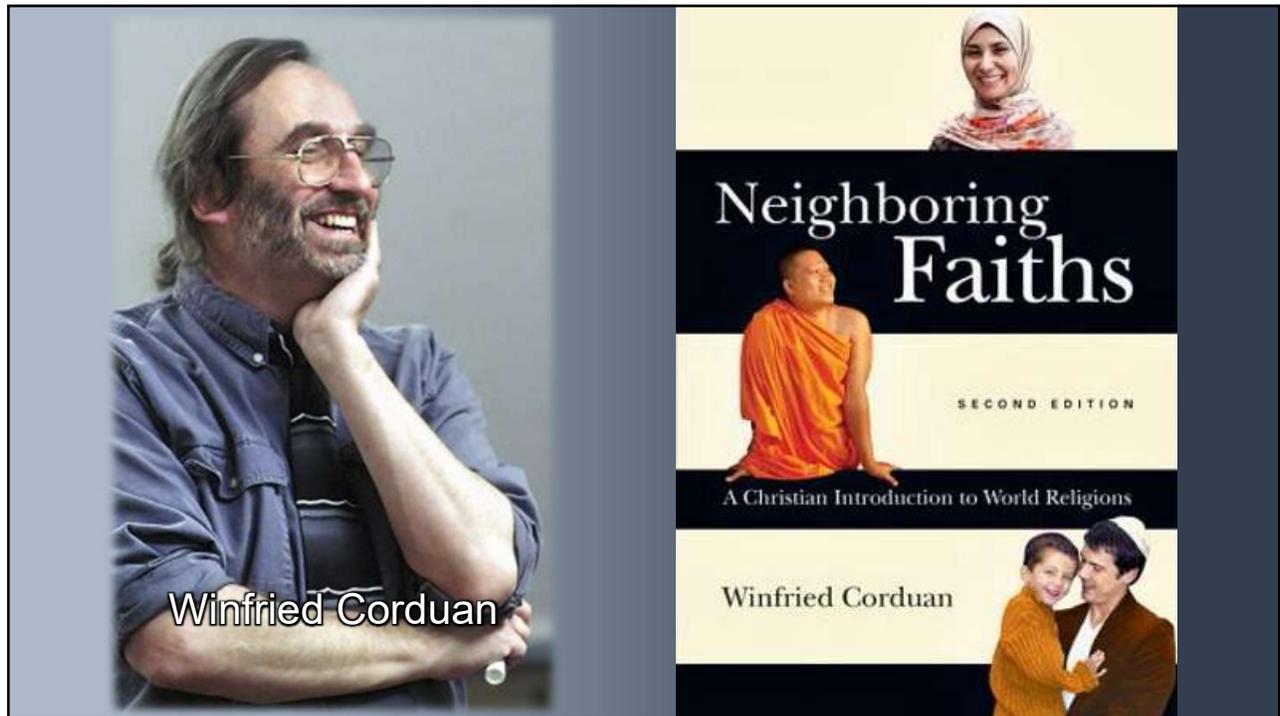
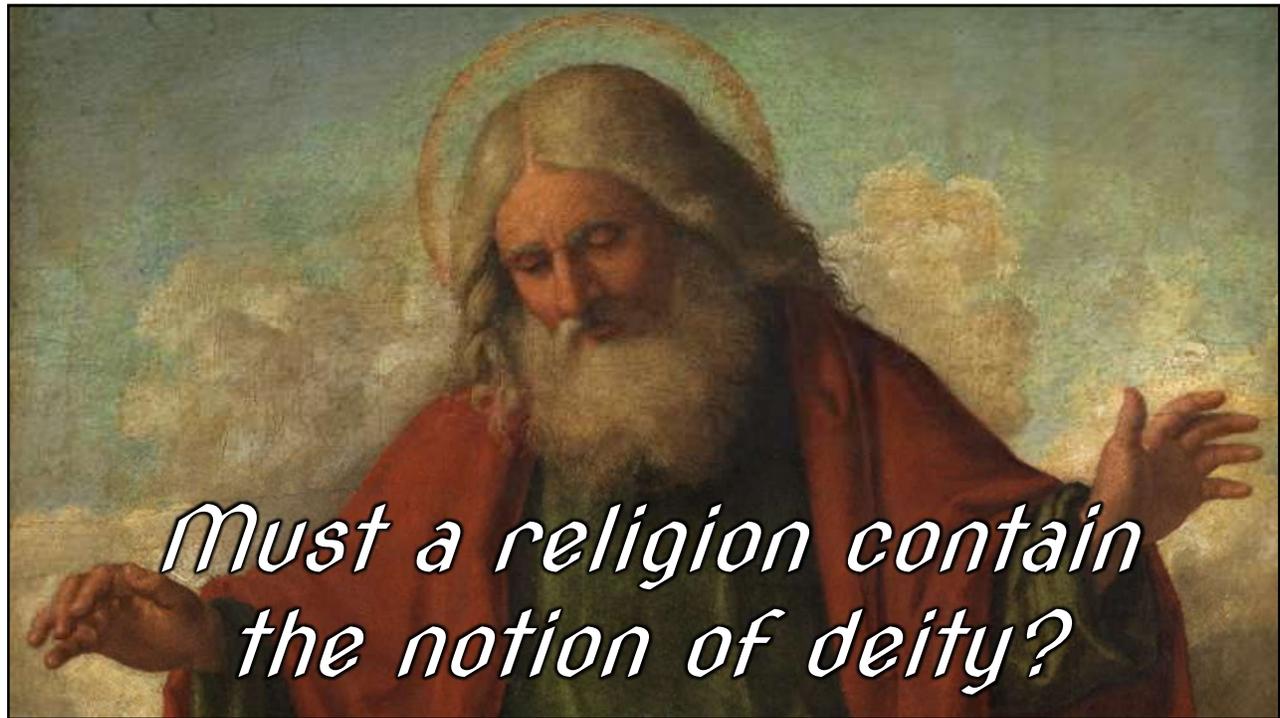
<p>Metaphysical Dualism</p> <p>CREATOR Subsistent Being Itself</p> <hr/> <p>CREATION participated being</p>	<p>Hylomorphic Dualism (Aristotle, Aquinas)</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>form <small>(metaphysical aspect in terms of which a thing is the "kind" of thing it is)</small></p> <p>matter <small>(metaphysical aspect in terms of which a thing is individuated)</small></p> </div> <p>sensible (i.e., evident to the senses) object e.g., a human, a dog, a tree each one is a single substance</p>
<p>Formal Identity of Knower and Known</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p>knower <small>(abstracted form of the thing in the intellect of knower)</small></p> </div> <div style="text-align: center;"> <p>known <small>(the thing in external reality metaphysically composed of form and matter)</small></p> </div> </div> 	

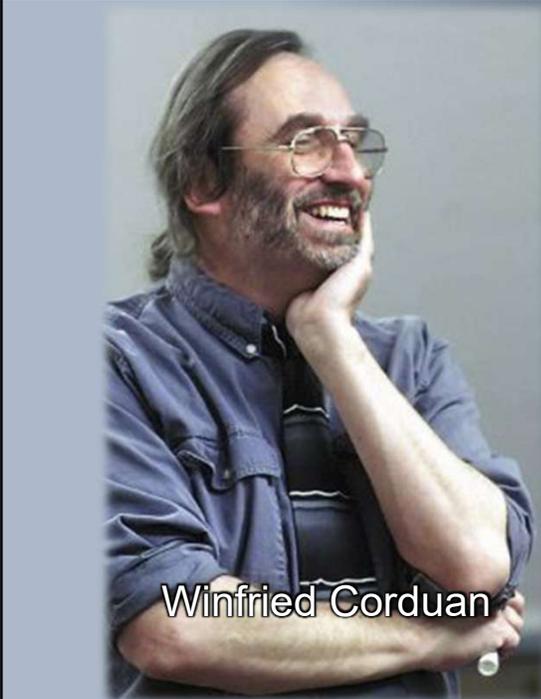




Religion

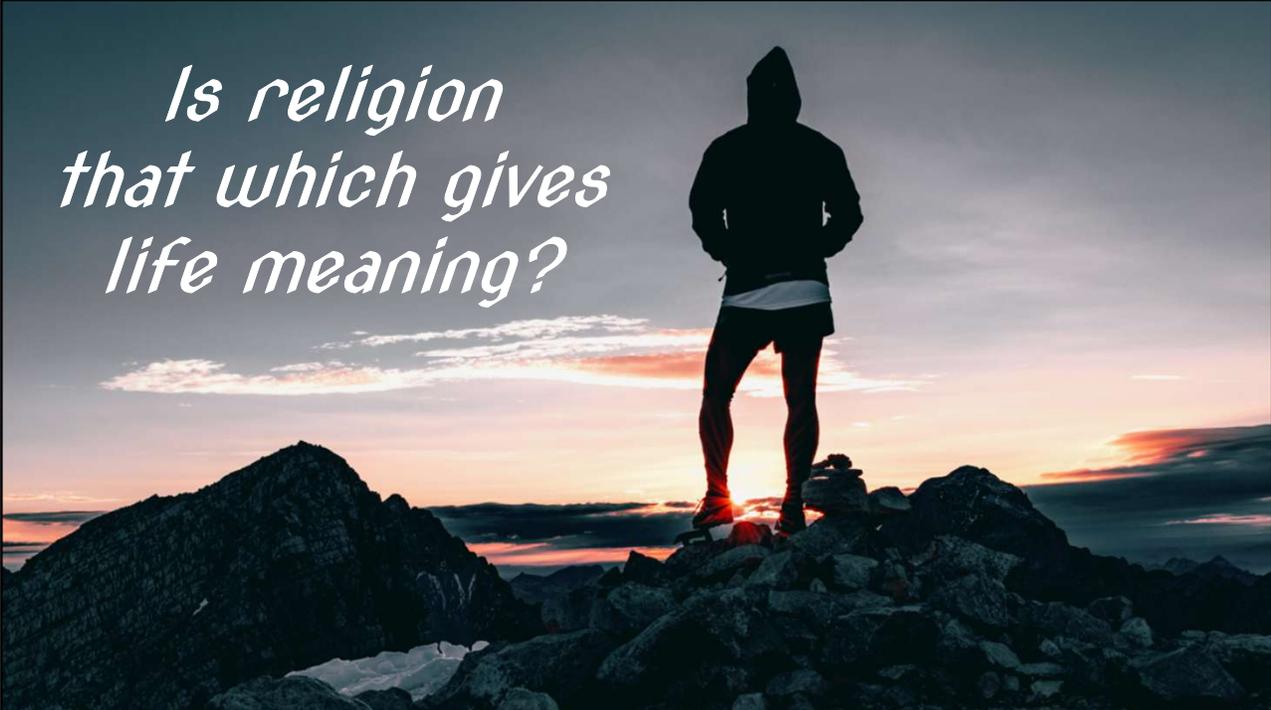
*What is a
Religion?*



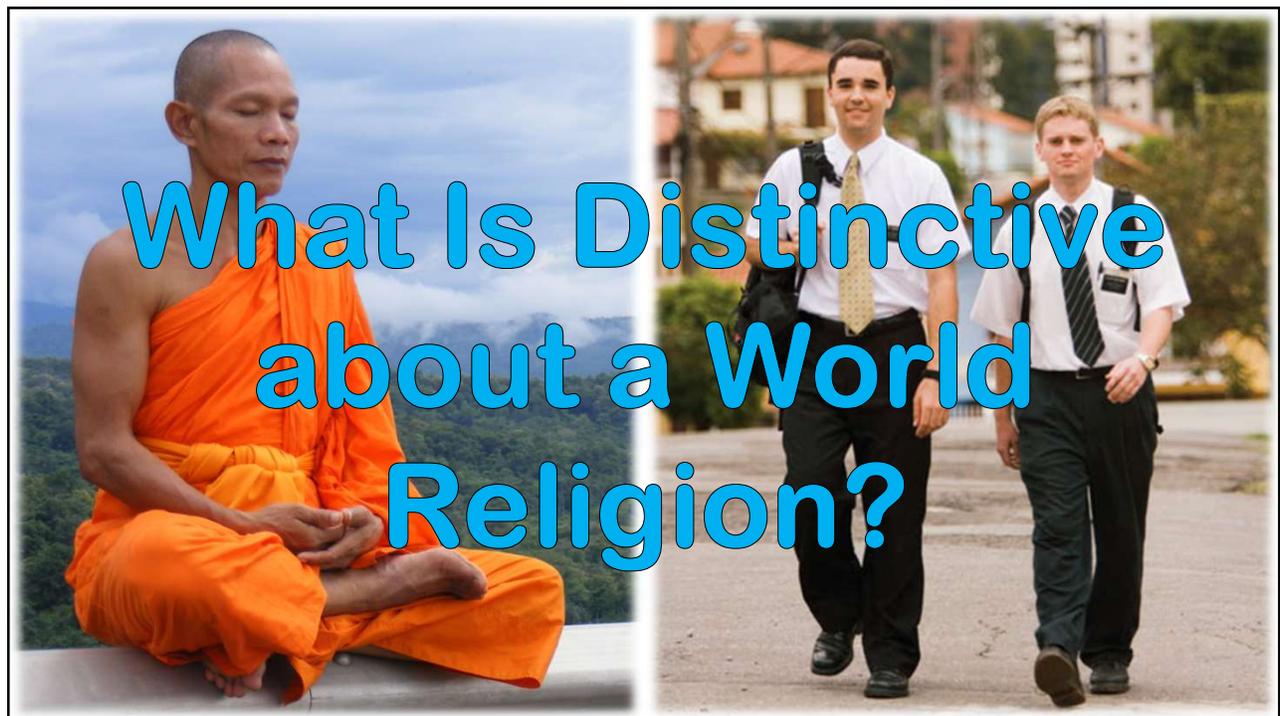
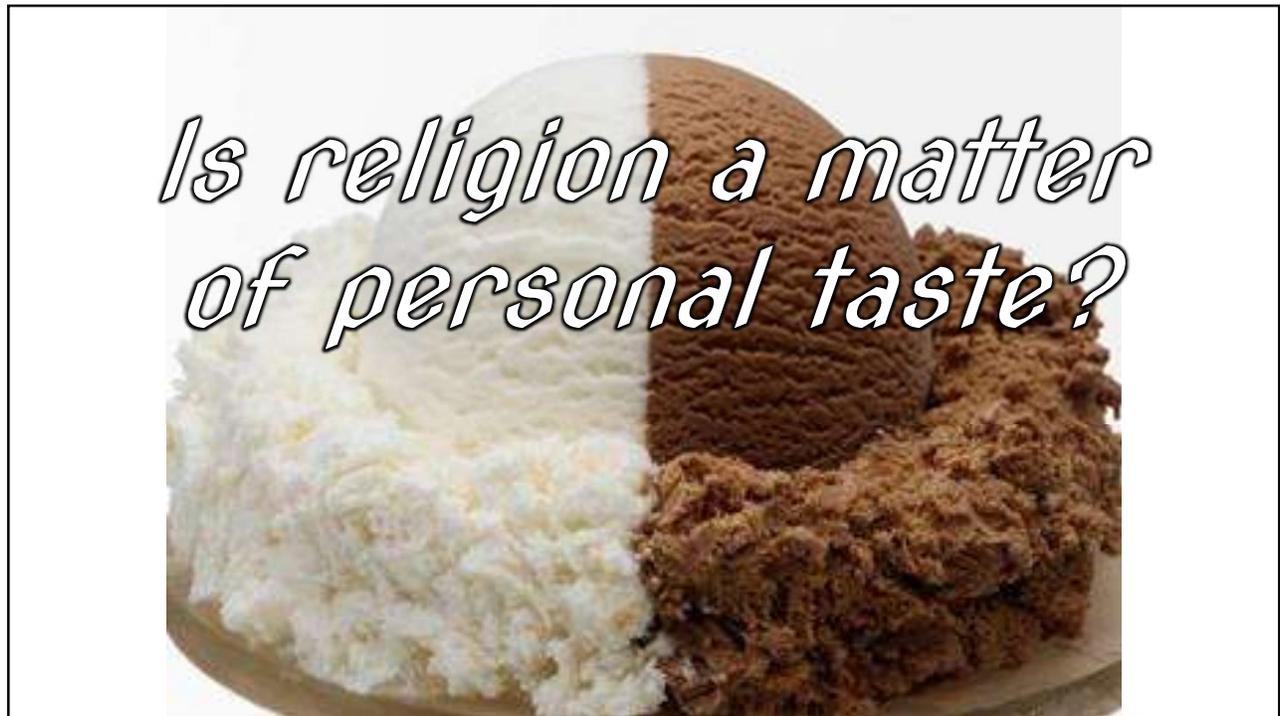
A portrait of Winfried Corduan, a man with a beard and glasses, wearing a blue button-down shirt, resting his chin on his hand and smiling.

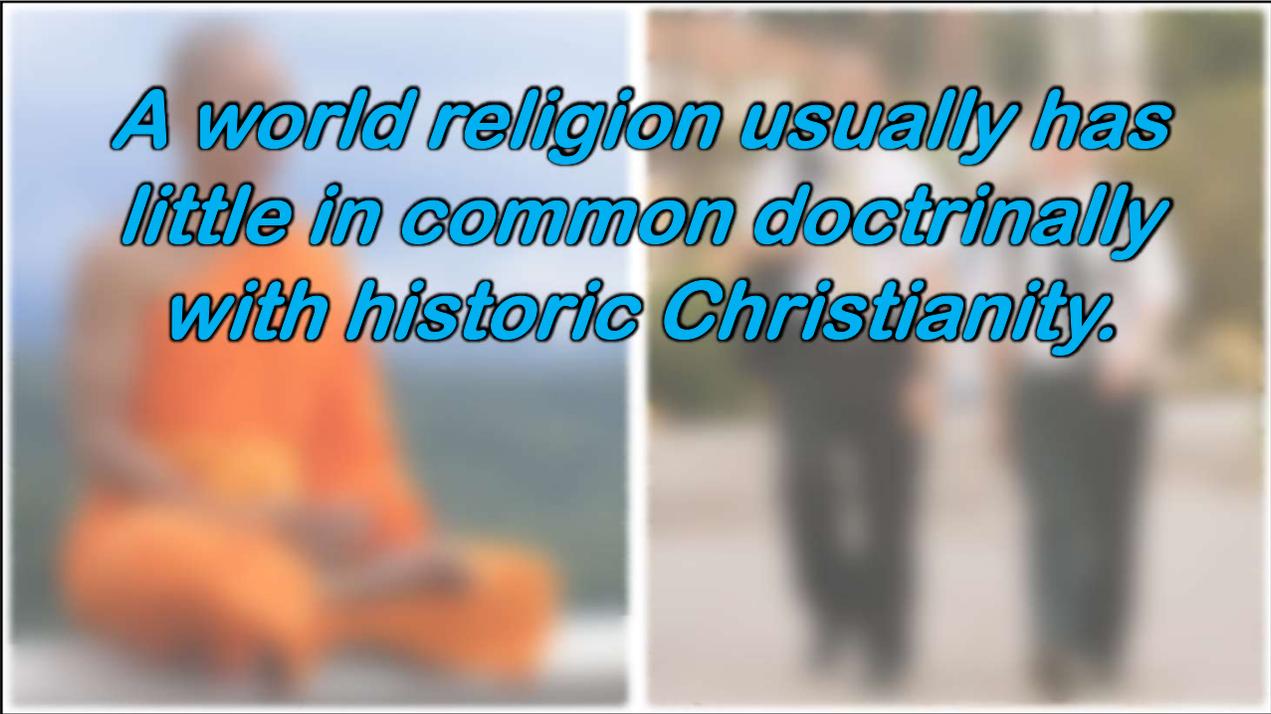
Winfried Corduan

*"A religion is a system of beliefs and practices that directs a person toward **transcendence** and thus provides meaning and coherence to a person's life." (p. 27)*

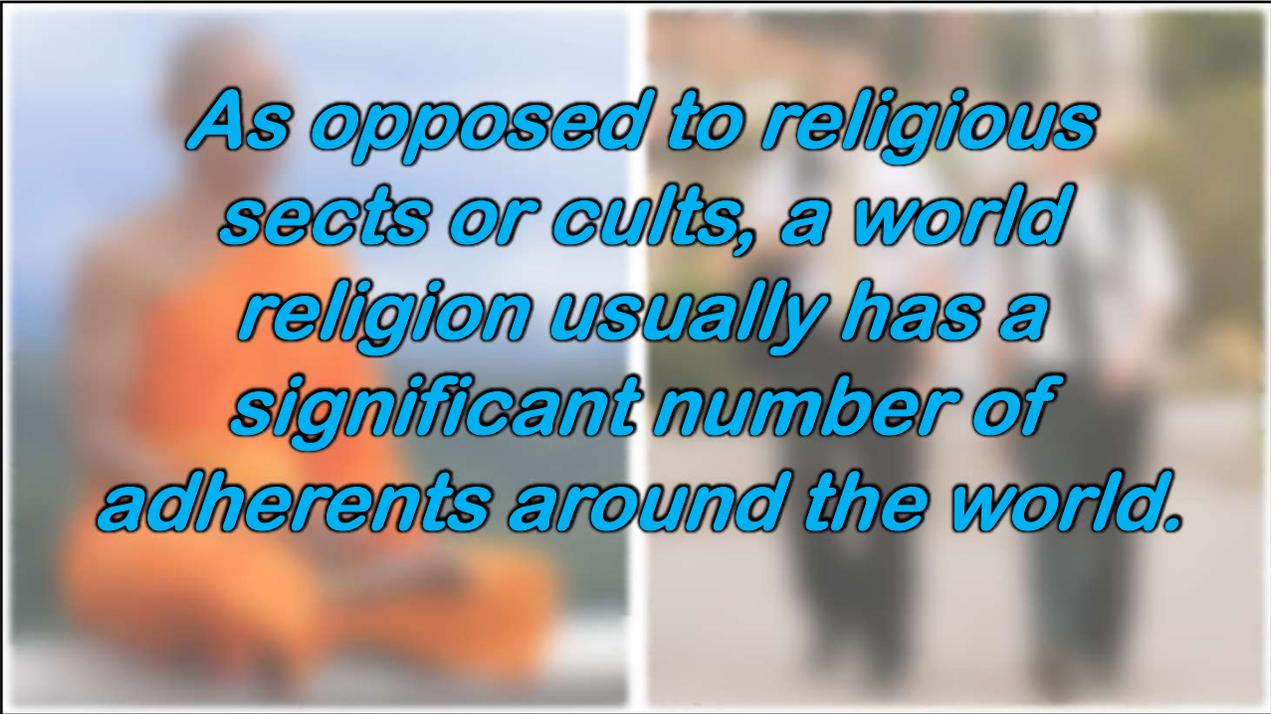
A silhouette of a person standing on a rocky peak, looking out over a sunset over the ocean. The sky is filled with soft, colorful clouds in shades of orange, pink, and blue.

Is religion that which gives life meaning?

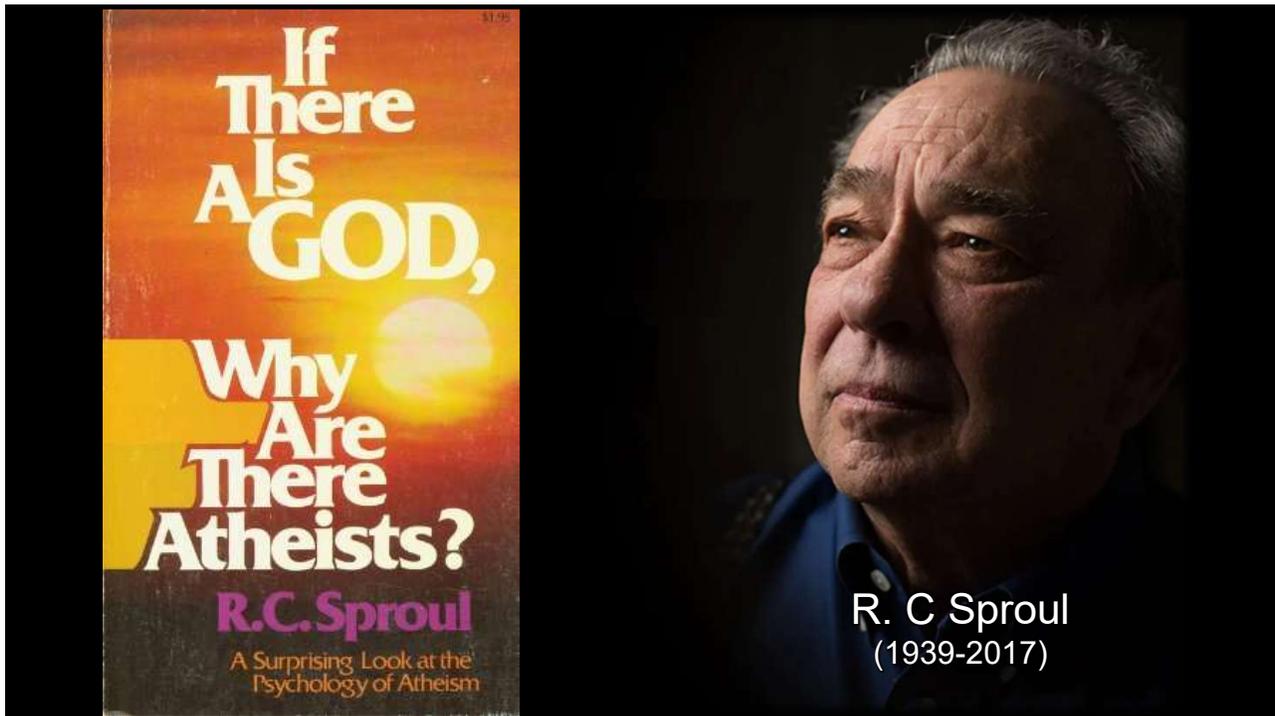
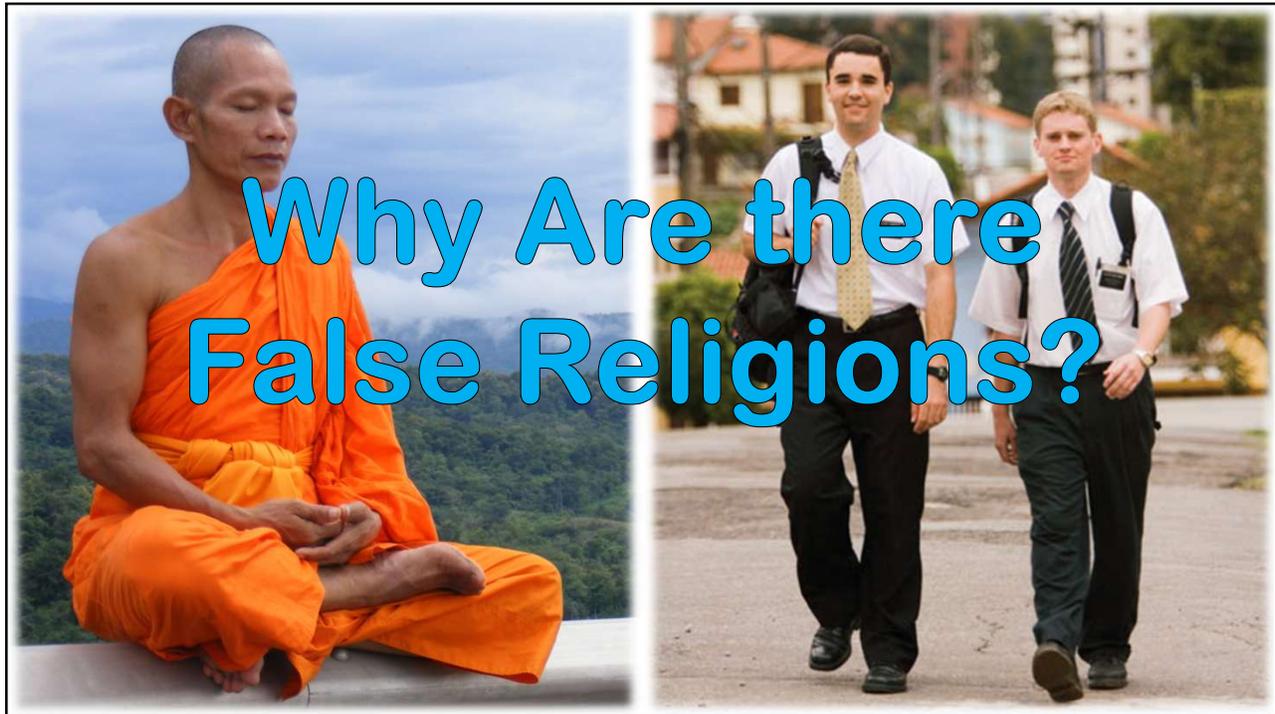


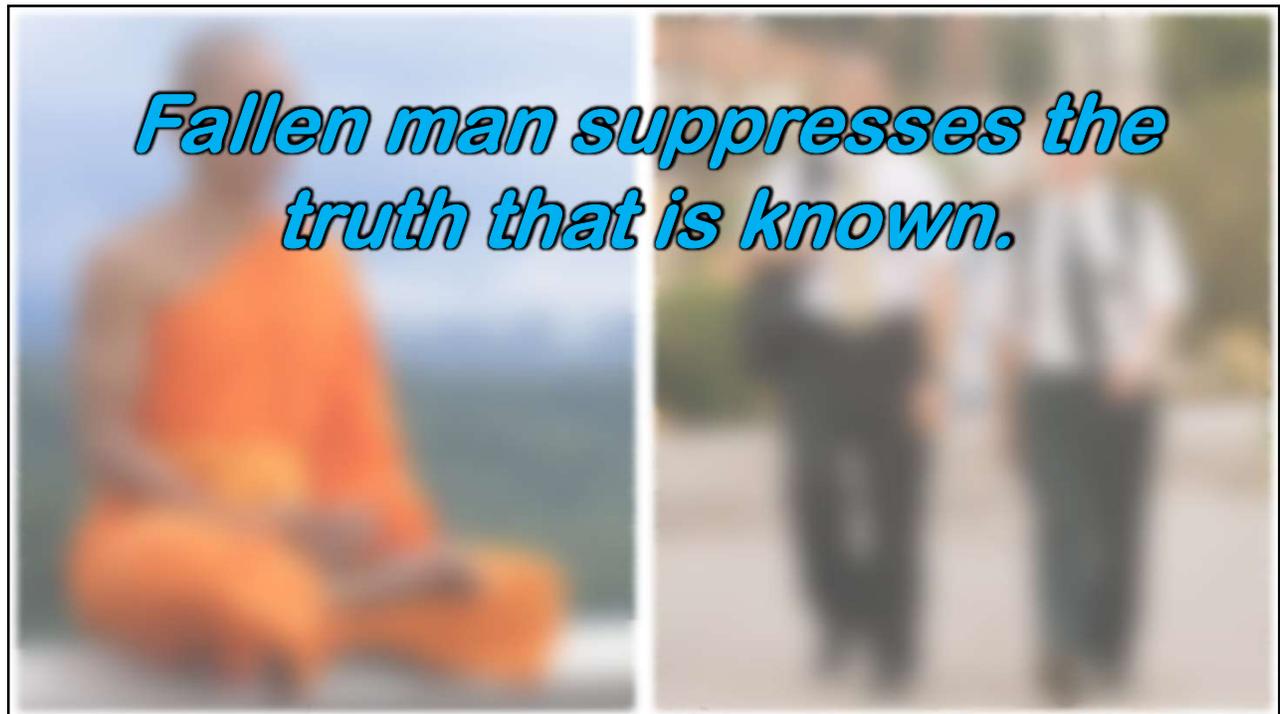
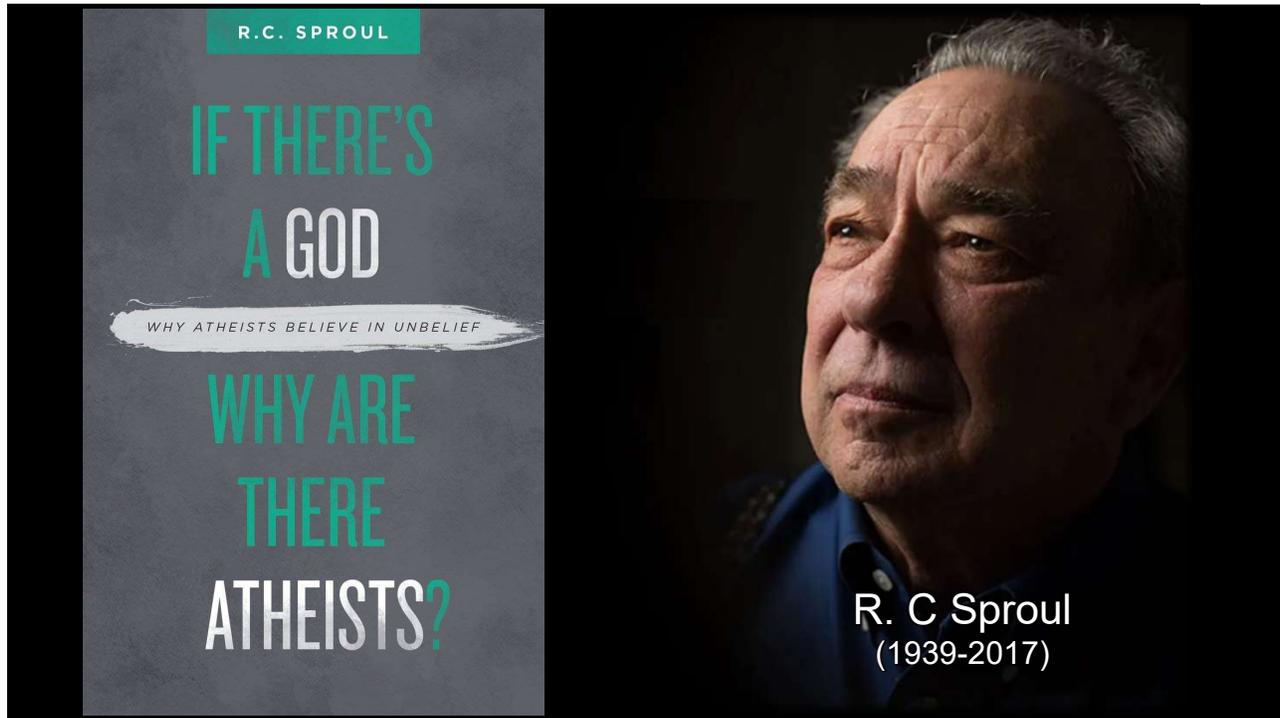


A world religion usually has little in common doctrinally with historic Christianity.



As opposed to religious sects or cults, a world religion usually has a significant number of adherents around the world.





☞ Romans 1:18-23 ☞

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, {19} because what may be known of God is manifest in them, for God has shown it to them. {20} For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,



☞ Romans 1:18-23 ☞

{21} because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. {22} Professing to be wise, they became fools, {23} and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.



Quodlibetal Blog
Musings from Anywhere by Dr. Richard G. Howe

Home About Older posts

Sep 14

Some Thoughts on Natural Theology and Romans 1

```

graph TD
    God[God] --> GR[General Revelation]
    God --> SR[Special Revelation]
    GR --> NT[Natural Theology]
    SR --> BT[Biblical Theology]
    NT --> Ap[Apologetics]
    BT --> ST[Systematic Theology]
    Ap --> ST
  
```

Recently I was brainstorming about how to explain the basics of the ways in which God has revealed Himself to mankind. My thinking arose in the context of trying to clarify for

Pages

- About

Categories

- Archived
- Uncategorized

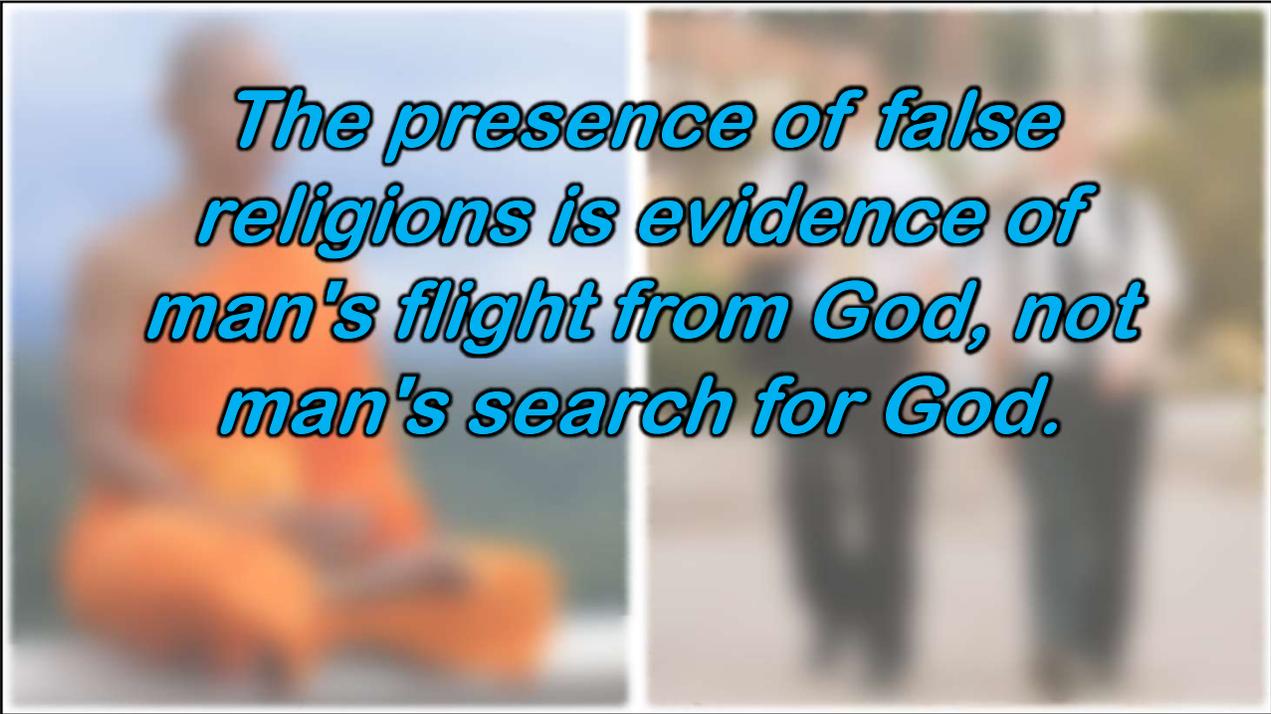
Blogroll

- Antwoord (in Afrikaans)
- Areopagus Christian Study Center
- Cold Case Christianity
- Cross Examined
- Defending Inerrancy
- Evangelical Philosophical Society
- Evangelical Theological Society
- Free Grace Alliance
- Grace Evangelical Society
- International Society of Christian Apologetics

✧ Romans 3:10-12 ✧

As it is written: "There is none righteous, no, not one; {11} there is none who understands; there is none who seeks after God. {12} They have all turned aside; they have together become unprofitable; there is none who does good, no, not one."

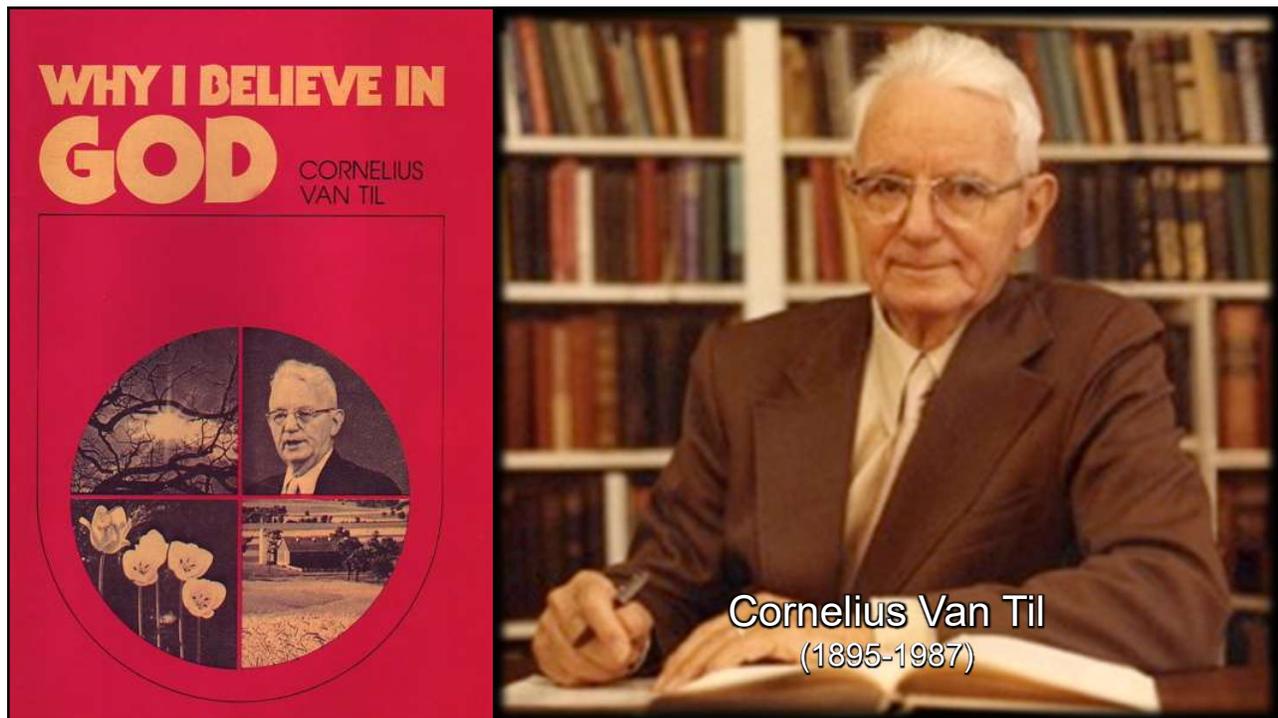




The presence of false religions is evidence of man's flight from God, not man's search for God.

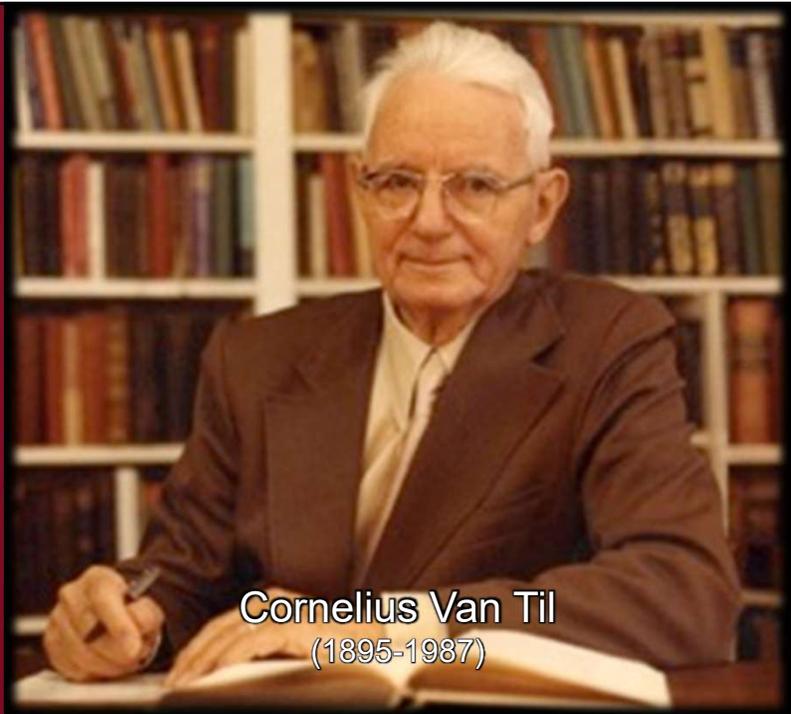
Discovering
Truth

*Does one have to be a
Christian in order to
know truth?*



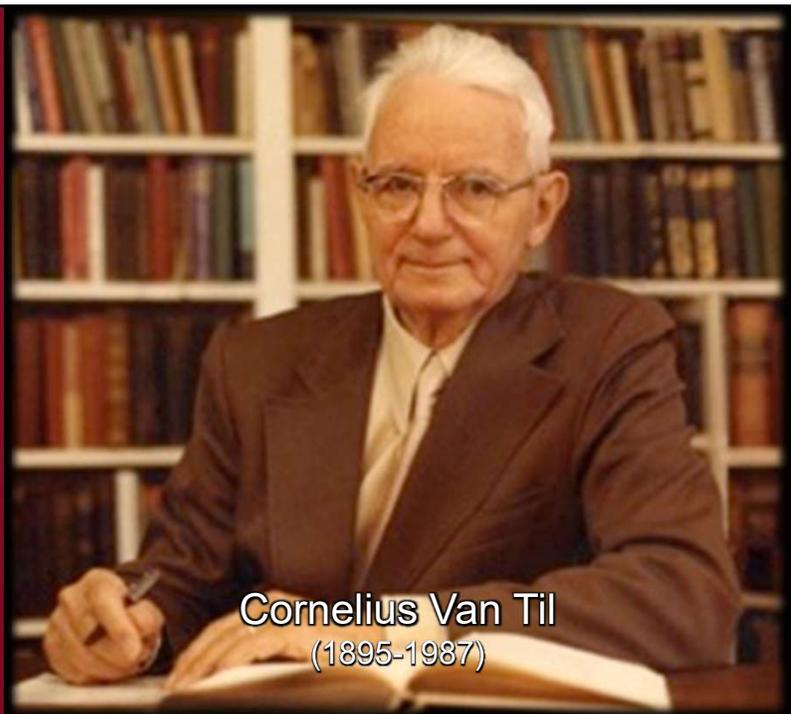
Cornelius Van Til
(1895-1987)

"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."



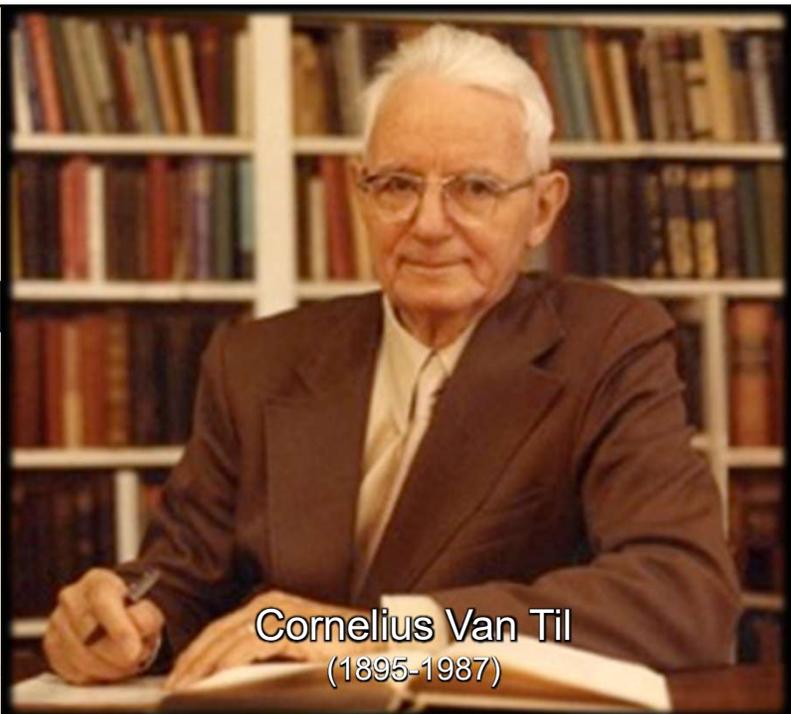
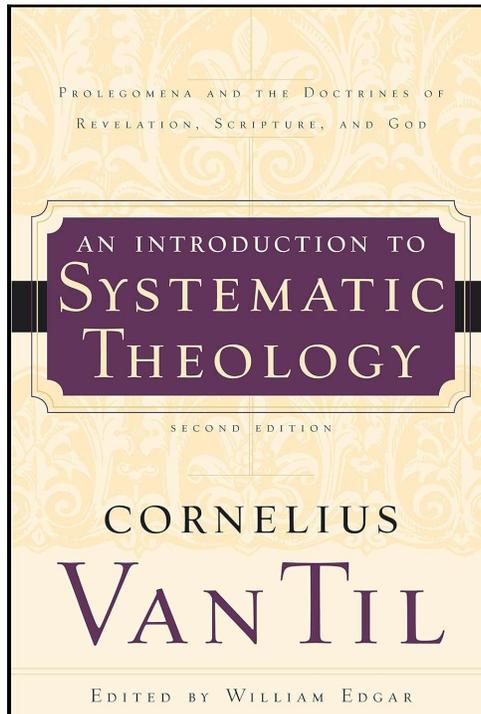
Cornelius Van Til
(1895-1987)

*"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]



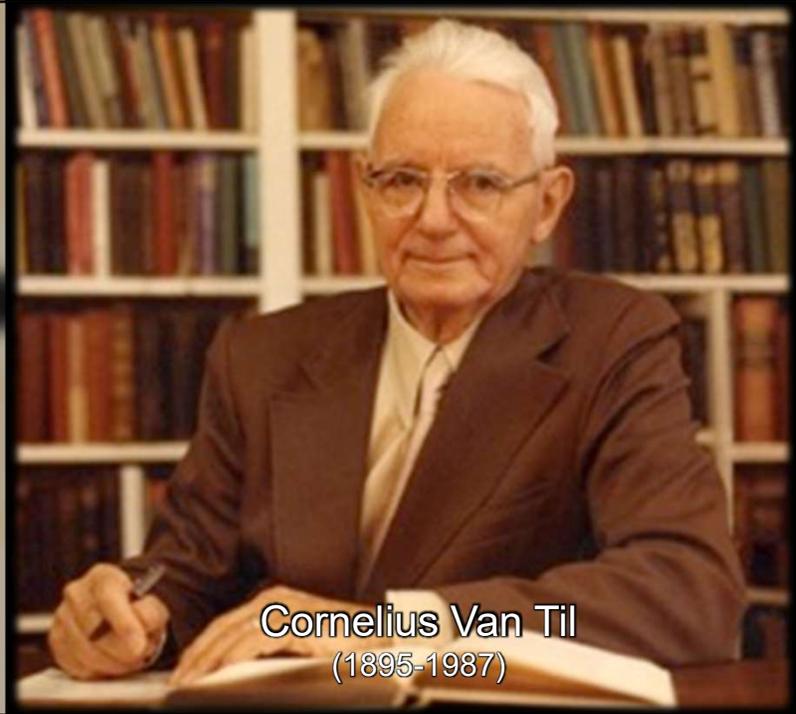
Cornelius Van Til
(1895-1987)



Cornelius Van Til
(1895-1987)

"For the human mind to know any fact truly, it must presuppose the existence of God and his plan for the universe."

[An Introduction to Systematic Theology: Prolegomena and the Doctrines of Revelation, Scripture, and God, 2nd ed. (Phillipsburg: P&R, 2007), 58]

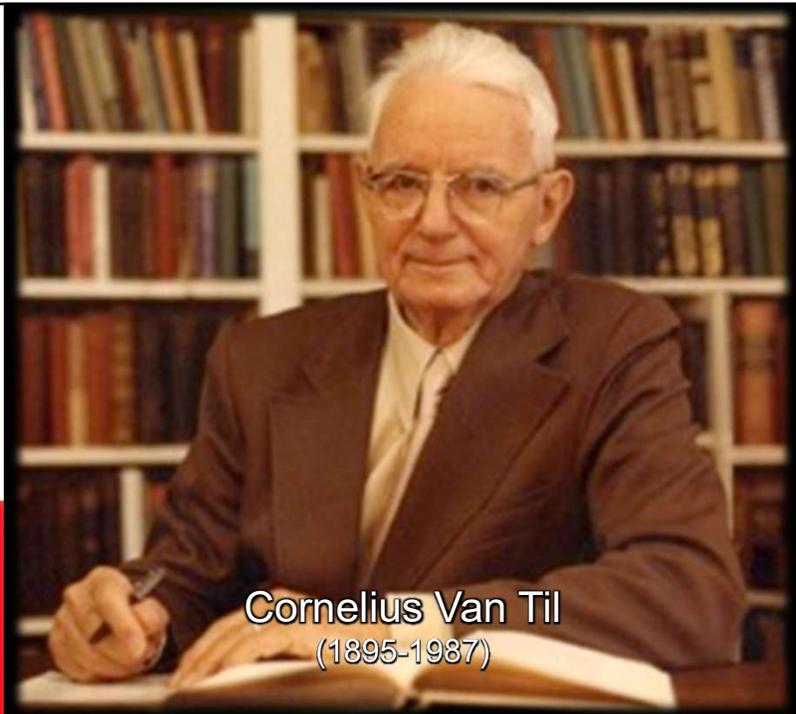


Cornelius Van Til
(1895-1987)

JERUSALEM and ATHENS

CRITICAL DISCUSSIONS ON
THE PHILOSOPHY AND
APOLOGETICS OF
CORNELIUS VAN TIL

EDITED BY E. R. GEEHAN

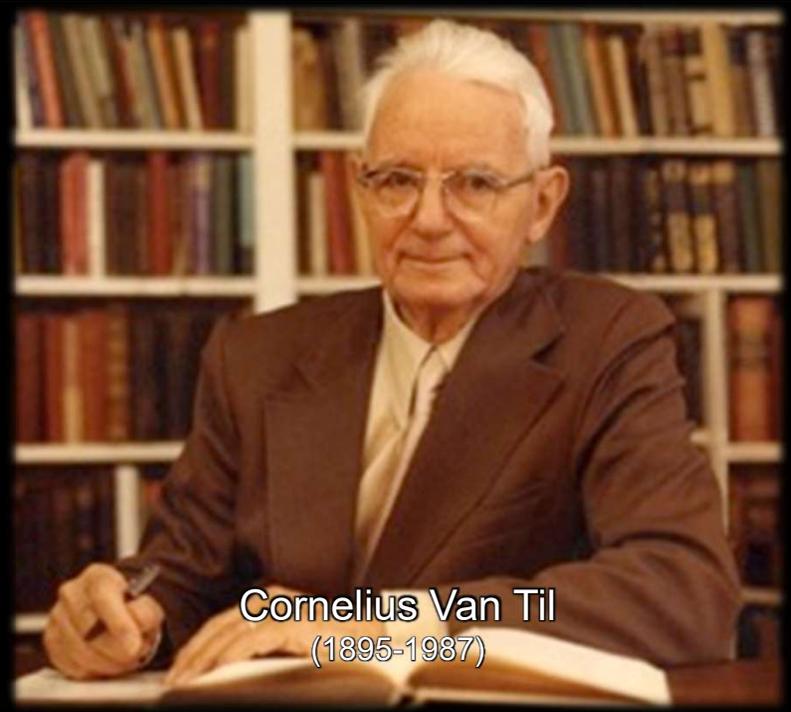


Cornelius Van Til
(1895-1987)

"The only 'proof' of the Christian position is that unless its truth is presupposed there is no possibility of 'proving' anything at all.

The actual state of affairs as preached by Christianity is the necessary foundation of 'proof' itself."

["My Credo" in *Jerusalem and Athens: Critical Discussions on the Philosophy and Apologetics of Cornelius Van Til* (Phillipsburg: Presbyterian and Reformed, 1971), 21]



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epistemology



ontology

There is a difference between the actual state of affairs and presupposing the truth of the actual state of affairs.

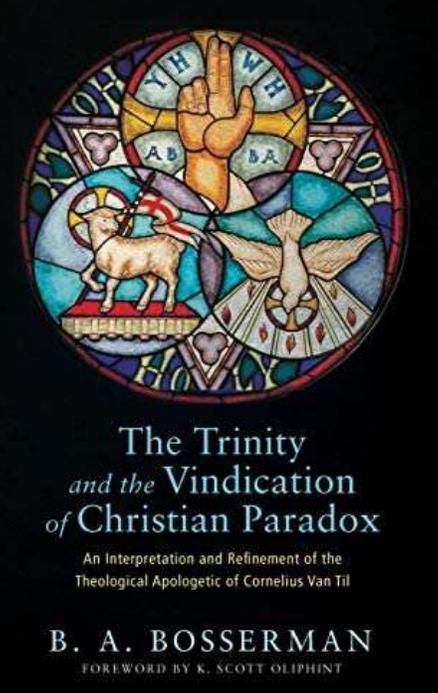


There has to be a certain amount of oxygen in the air in order for one to be able to breathe properly.

But one does not have to **assume** or **presuppose** or **know** there is oxygen in the air in order to be able to breathe properly.

The reality of the air is an **ontological** matter.

One's assumptions or presuppositions or knowledge *about* the oxygen in the air are **epistemological** matters.



The Trinity
and the Vindication
of Christian Paradox

An Interpretation and Refinement of the
Theological Apologetic of Cornelius Van Til

B. A. BOSSERMAN
FOREWORD BY K. SCOTT OLIPHINT



Brant Bosserman

"Van Til held that nothing about reality can be known truly, *except as it is understood as an expression of God's eternal plan for the cosmos, and unless it is appreciated as accessible to the human mind through the mediation of the Triune God, the very archetype of harmony in difference.*"

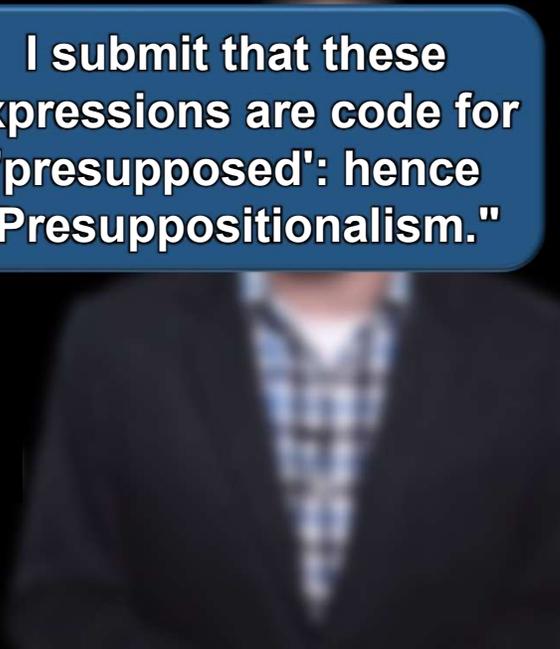
[The Trinity and the Vindication of Christian Paradox: An Interpretation and Refinement of the Theological Apologetic of Cornelius Van Til (Eugene: Pickwick, 2014), xviii]



Brant Bosserman

"Van Til held that nothing about reality can be known truly, *except as it is understood as an expression of God's eternal plan for the cosmos, and unless it is appreciated as accessible to the human mind through the mediation of the Triune God, the very archetype of harmony in difference.*"

[The Trinity and the Vindication of Christian Paradox: An Interpretation and Refinement of the Theological Apologetic of Cornelius Van Til (Eugene: Pickwick, 2014), xviii]



I submit that these expressions are code for 'presupposed': hence "Presuppositionalism."

"Van Til held that *nothing about reality can be known truly*, except as it is understood as an expression of God's eternal plan for the cosmos, and unless it is appreciated as accessible to the human mind through the mediation of the Triune God, the very archetype of harmony in difference."

[The Trinity and the Vindication of Christian Paradox: An Interpretation and Refinement of the Theological Apologetic of Cornelius Van Til (Eugene: Pickwick, 2014), xviii]

Note that they are necessary to know reality truly.

"Van Til held that nothing about reality can be known truly, except as it is understood as an expression of God's eternal plan for the cosmos, and unless it is appreciated as accessible to the human mind through the mediation of the Triune God, *the very archetype of harmony in difference*."

[The Trinity and the Vindication of Christian Paradox: An Interpretation and Refinement of the Theological Apologetic of Cornelius Van Til (Eugene: Pickwick, 2014), xviii]

This is a reference to the "the problem of the one and the many."

Presuppositionalists maintain that only their Presuppositionalism can "solve" the problem.

I have yet to find any Presuppositionalist who can tell me what they find lacking in Aristotle's solution.

Truths about God

*Does one have to be a
Christian in order to
know any truths
specifically about God?*

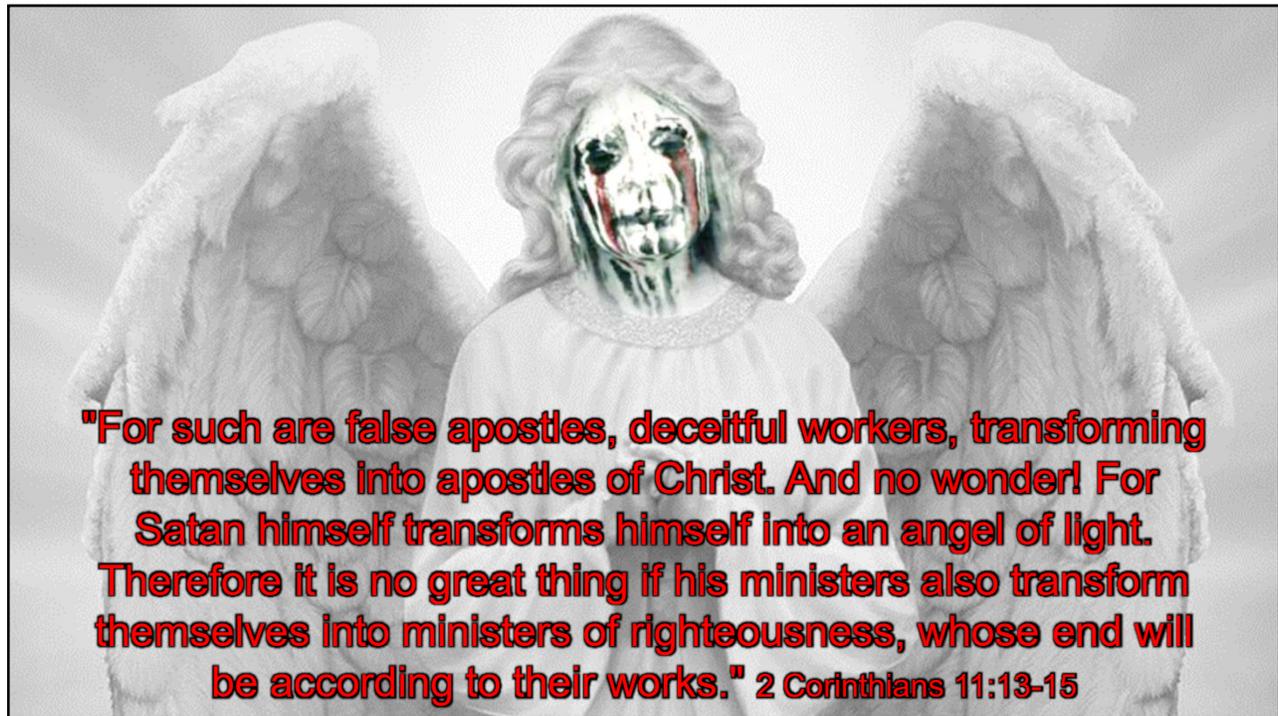
We Do Not Discover Doctrinal Truth by Lifestyle

Just because the followers of a religion are nice people, does not mean the teachings of their religion are true.

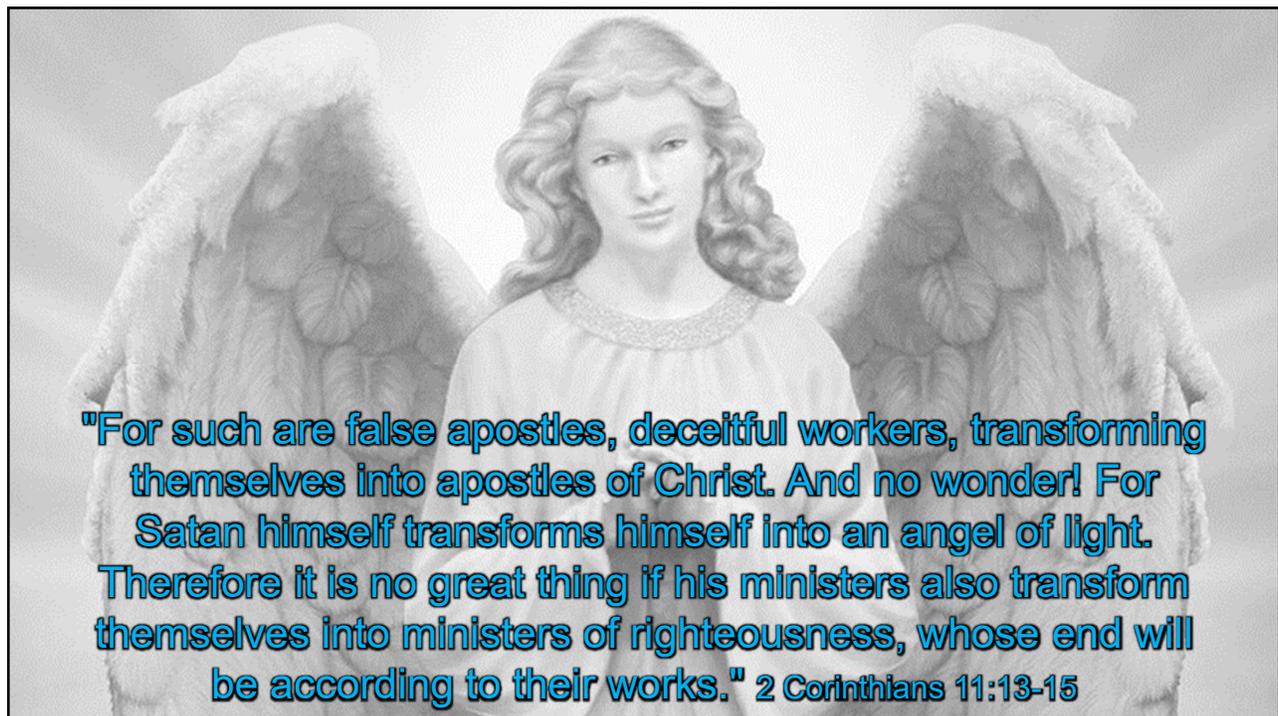
✠ 2 Cor. 11:13 - 15 ✠

For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.





"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works." 2 Corinthians 11:13-15



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We Do Not Discover Doctrinal Truth by Pragmatism

Just because a doctrine or practice "works" in one's life, does not mean the doctrine or practice is godly or true.

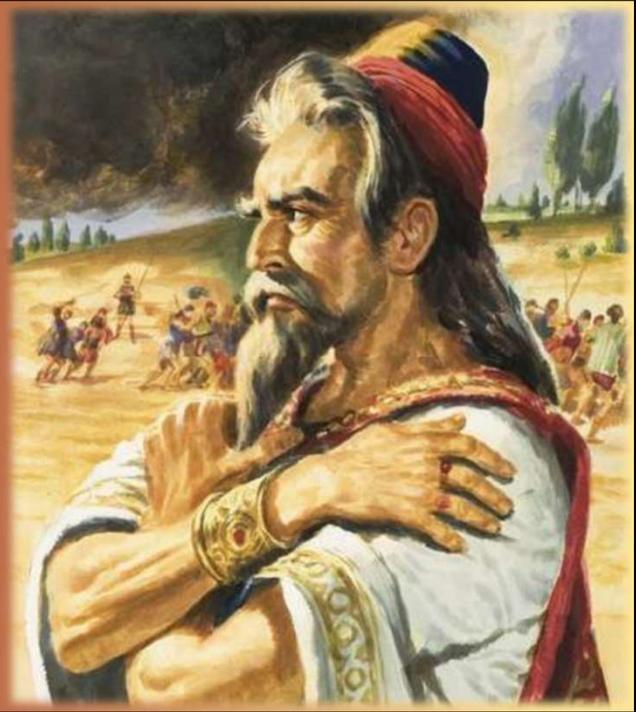
☞ **Jeremiah 44:17-18** ☞

"But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem.



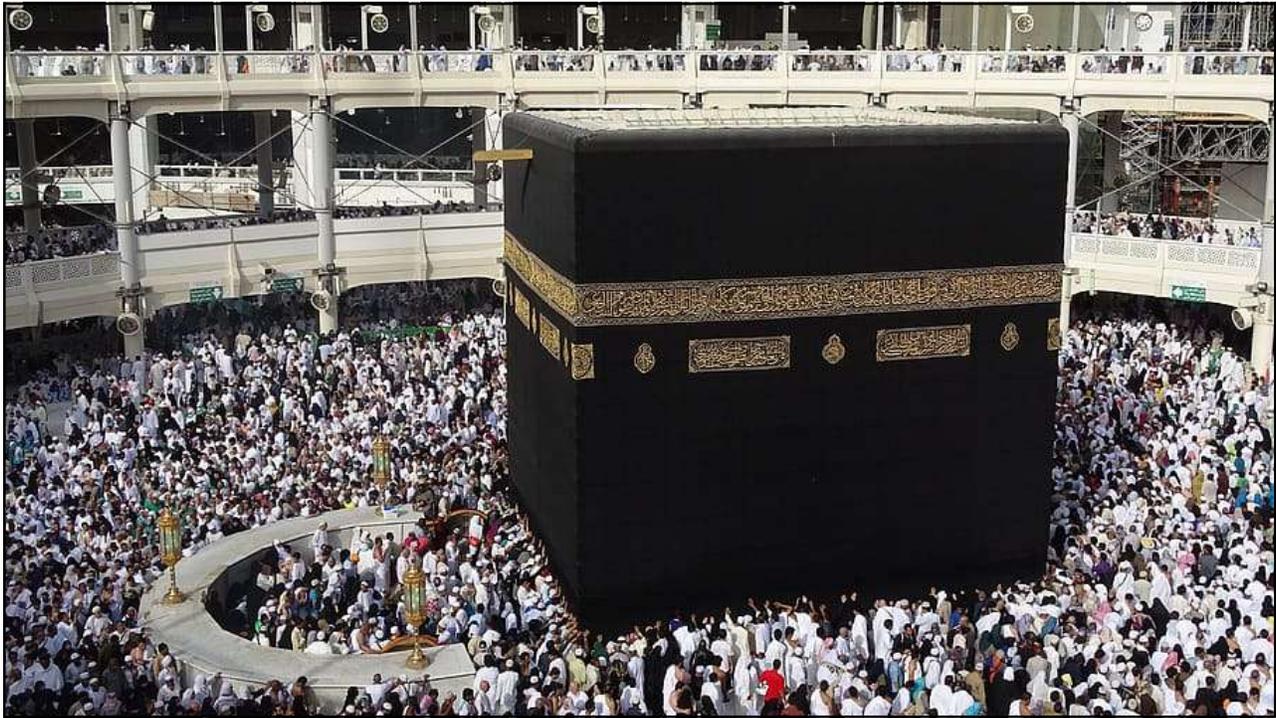
☞ **Jeremiah 44:17-18** ☞

"For then we had plenty of food, were well-off, and saw no trouble. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."



We Do Not Discover Doctrinal Truth by "Success"

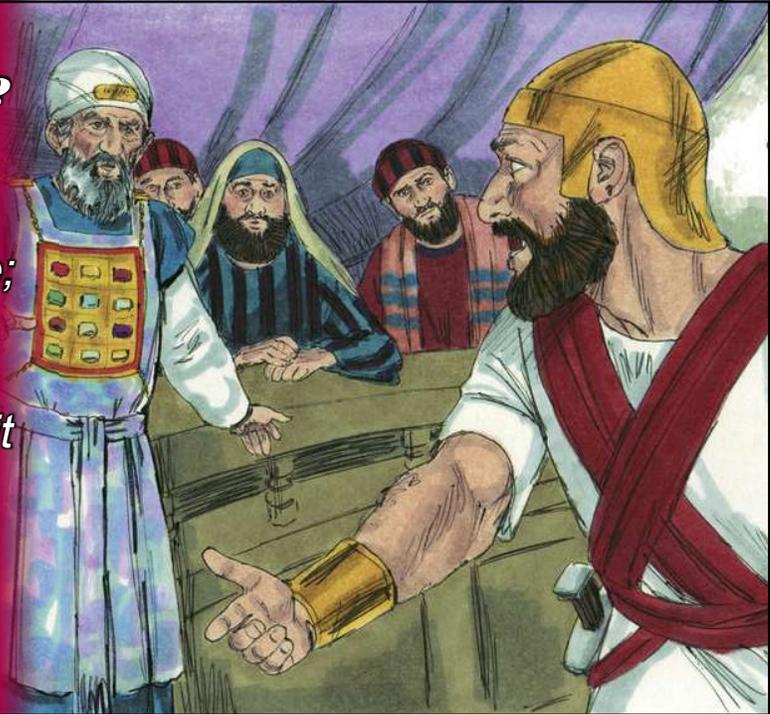
Just because a religion has acquired numerous followers, does not mean the religion is teaching the truth.



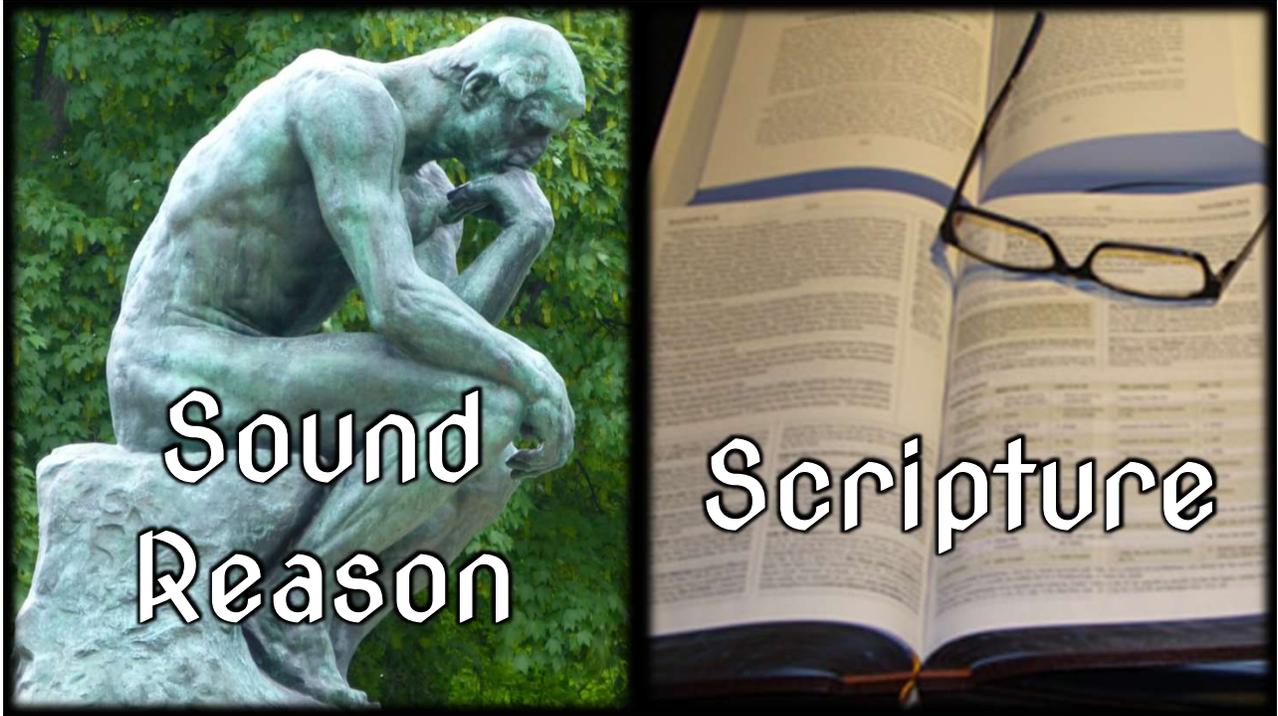
***Does the existence of
1.9 billion Muslims in
the world prove that
Islam is true?***

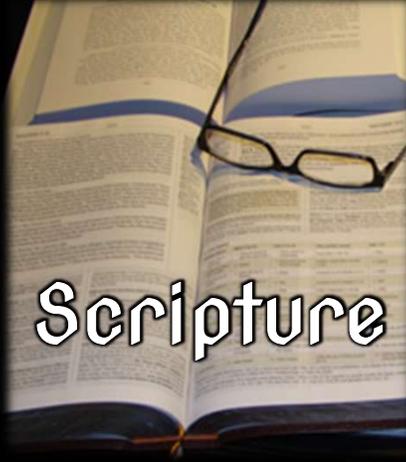
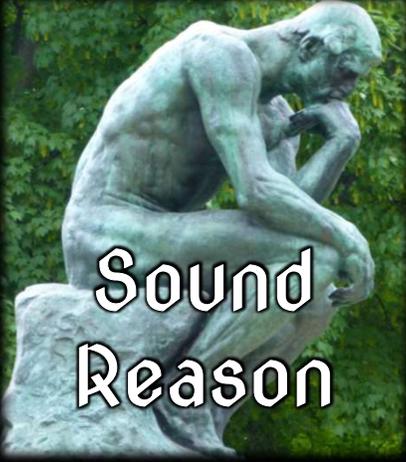
☞ Acts 5:38 - 39 ☞

"And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it—lest you even be found to fight against God."



*How Do We Discover
Doctrinal Truth?*



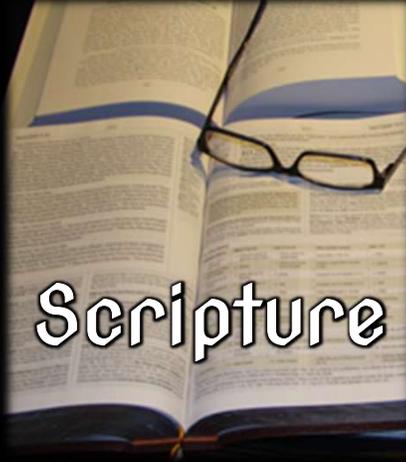
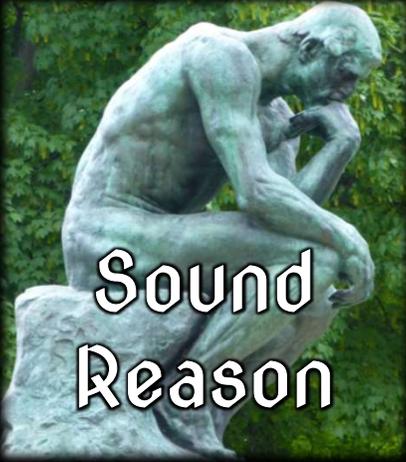


Sound Reason

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

Scripture

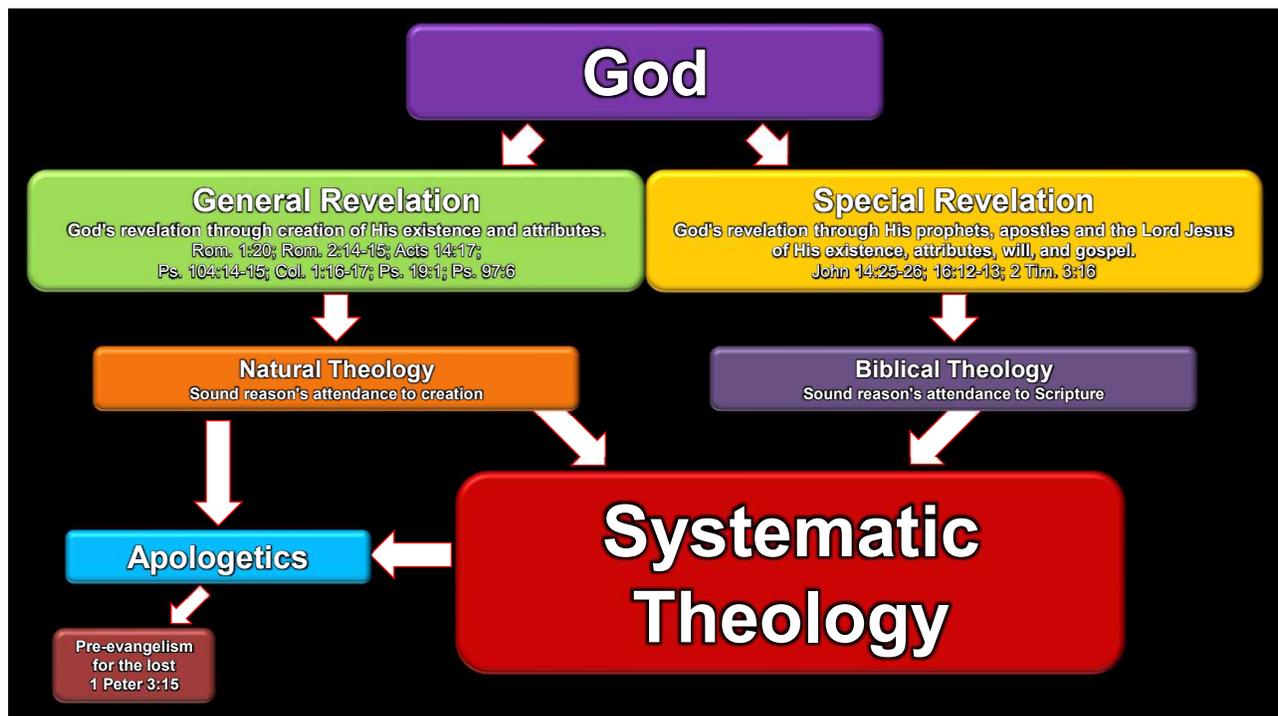
God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation

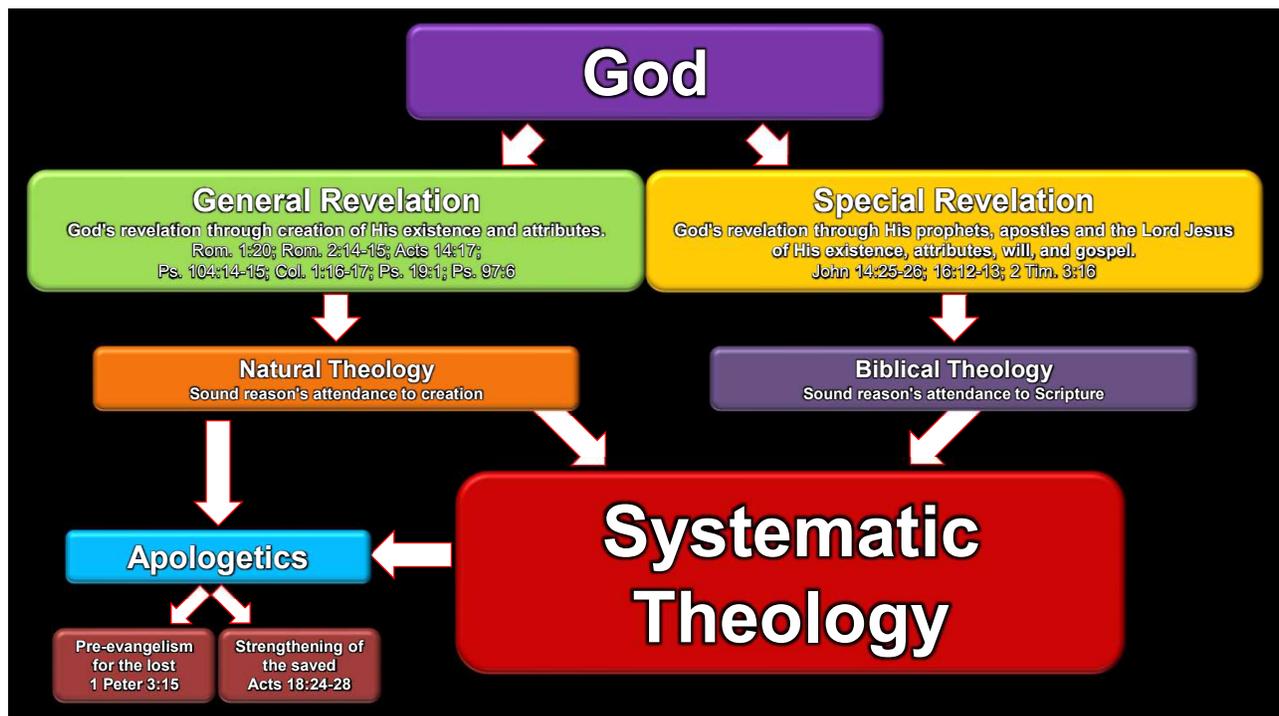
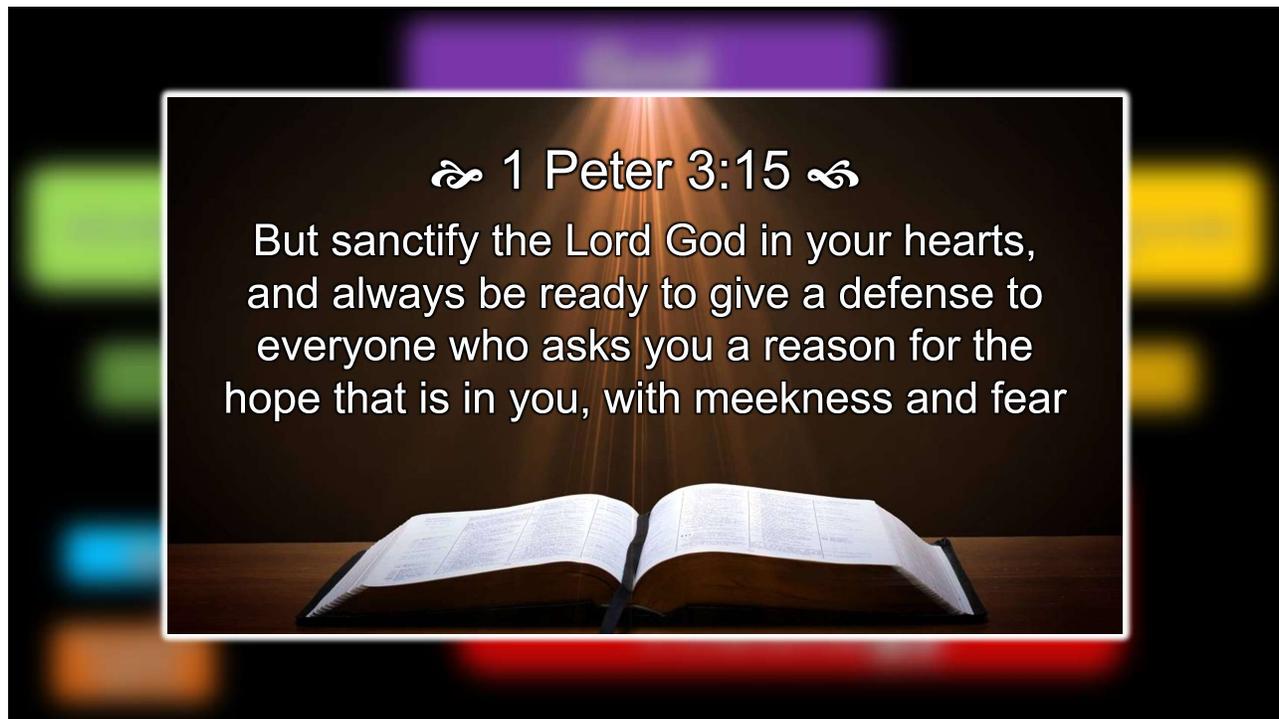


Sound Reason

Natural Theology

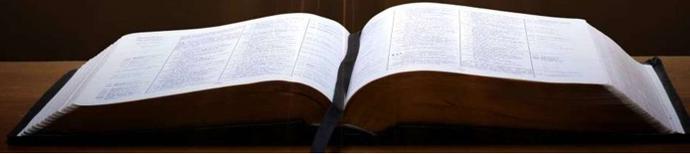
God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation



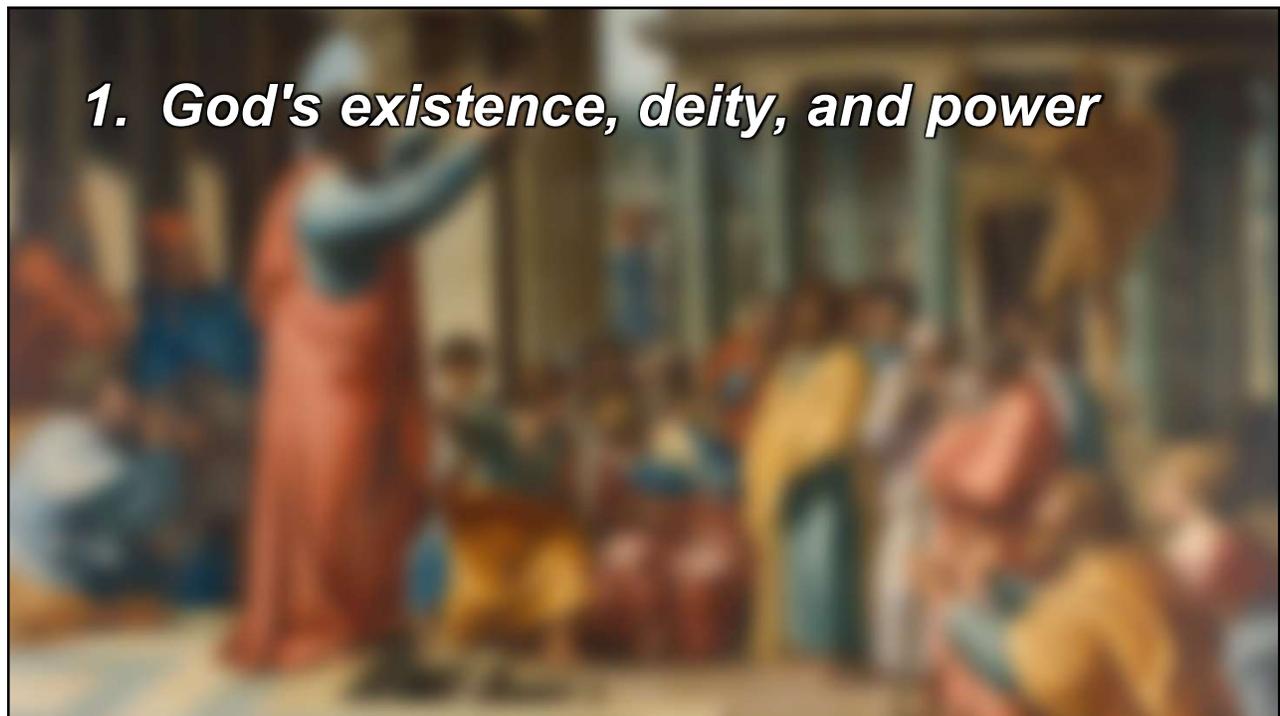


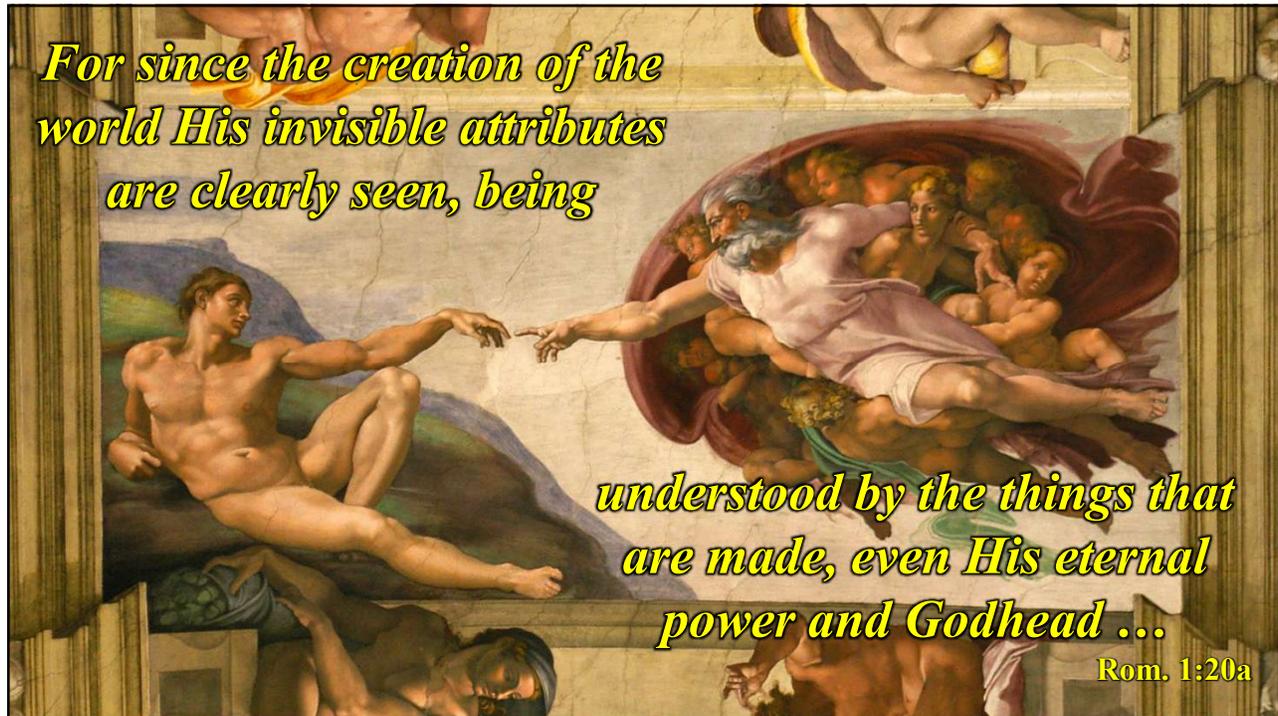
Acts 18:24, 27-28

Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. ... {27} And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; {28} for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

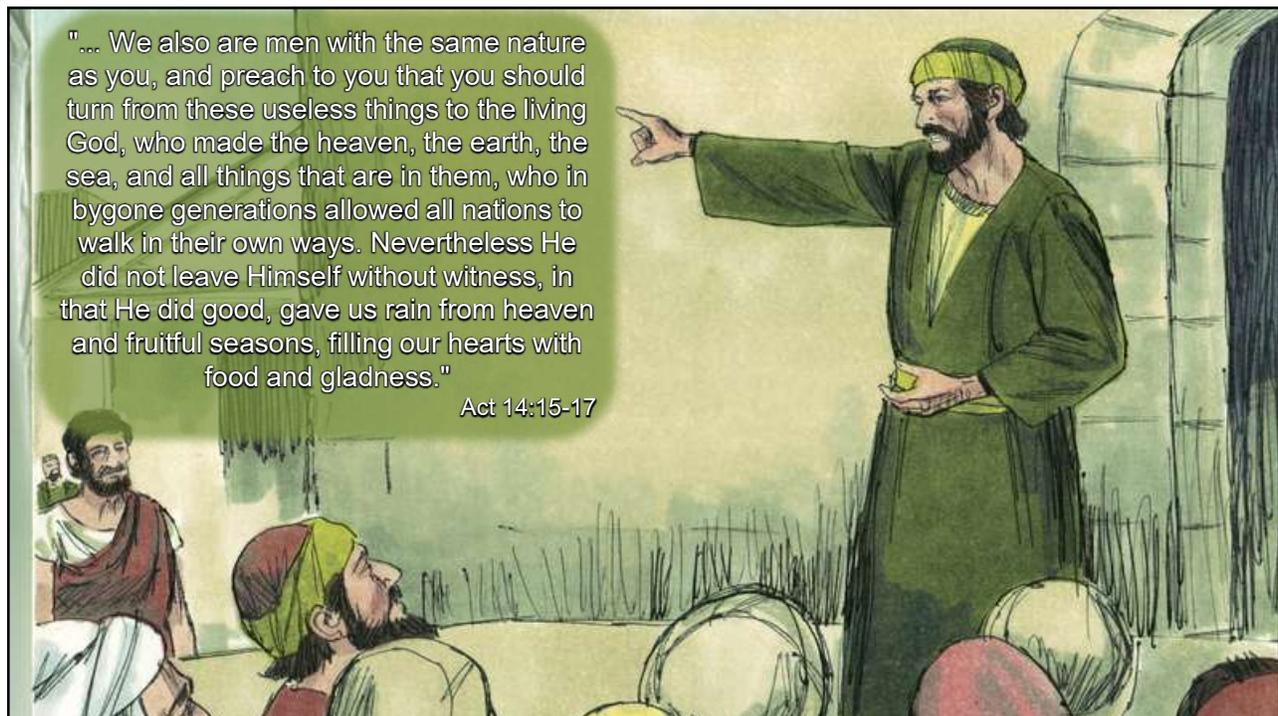
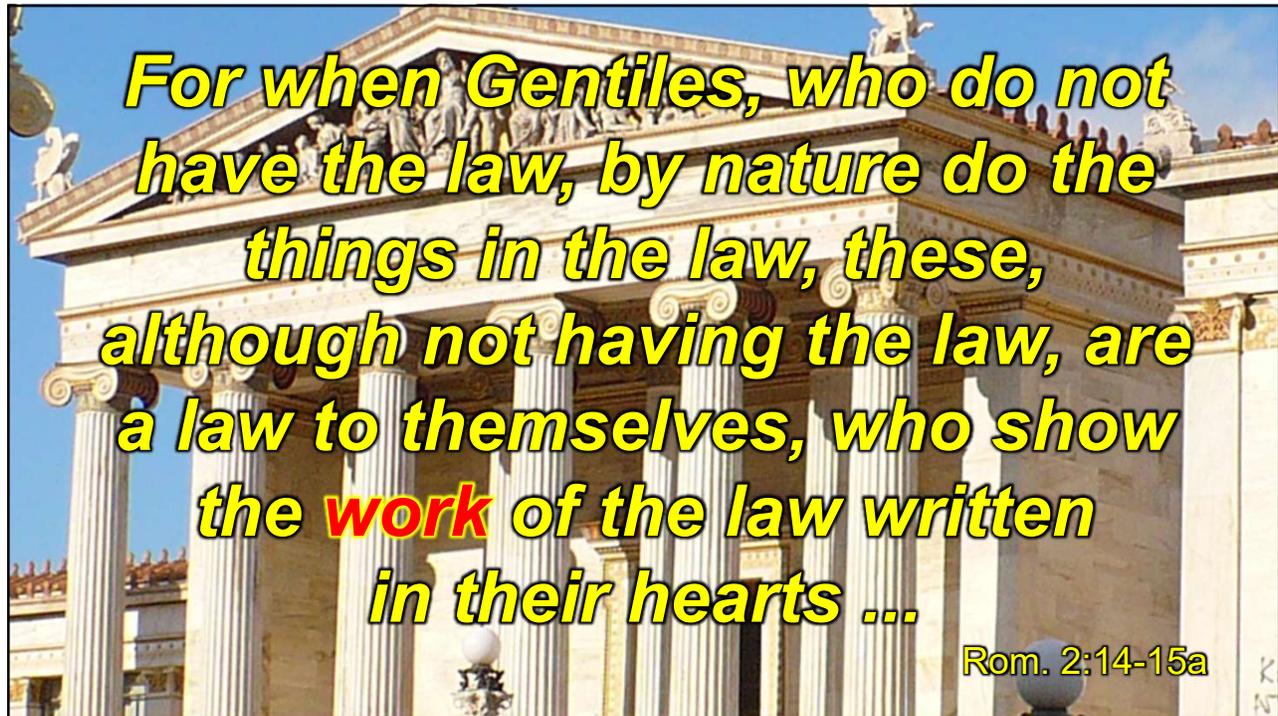


Natural Theology

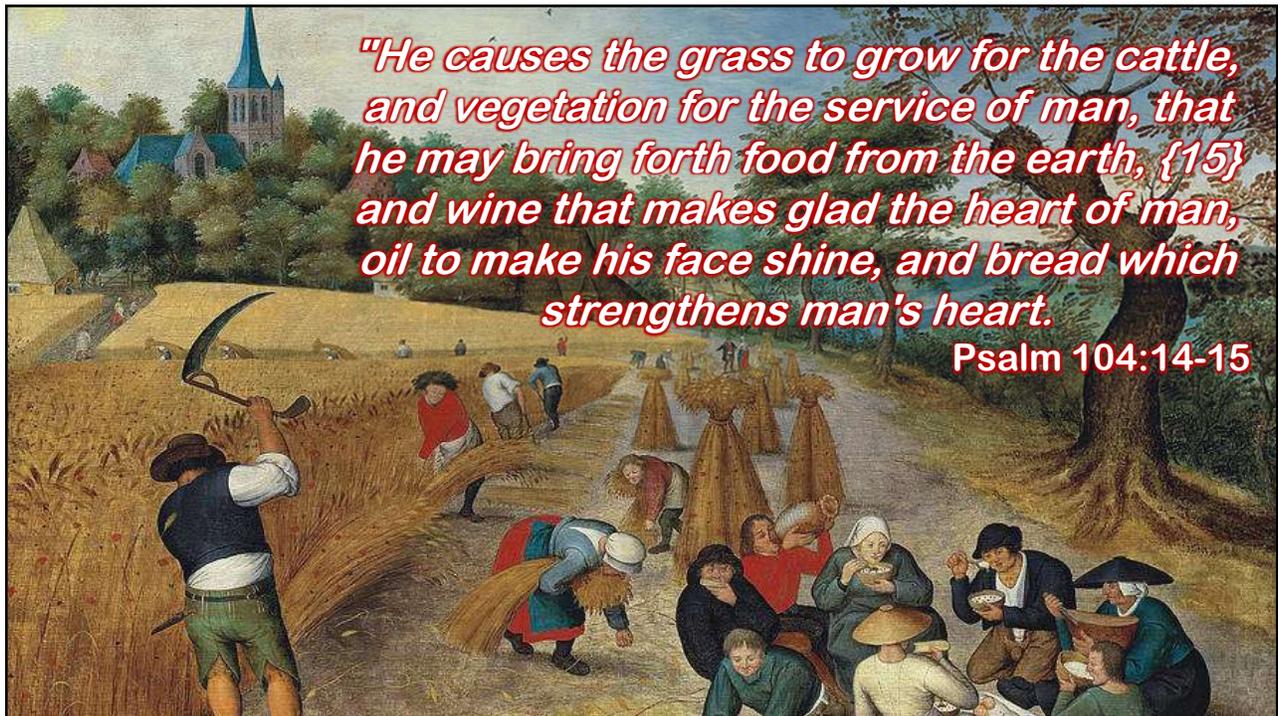


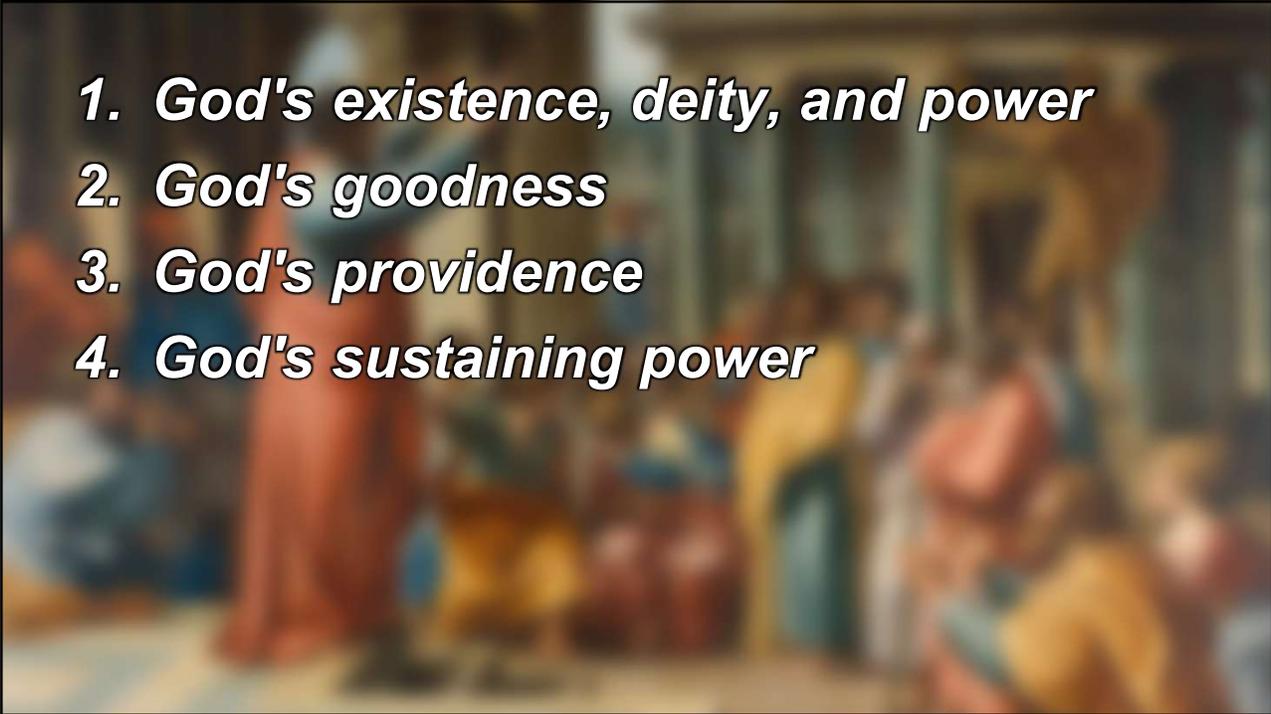


- 1. God's existence, deity, and power**
 - 2. God's goodness**
-
- The background of this slide is a blurred image of a church interior, showing people in various colored robes (red, blue, yellow) standing in a large, open space. The focus is on the text in the foreground.



- 1. God's existence, deity, and power**
- 2. God's goodness**
- 3. God's providence**

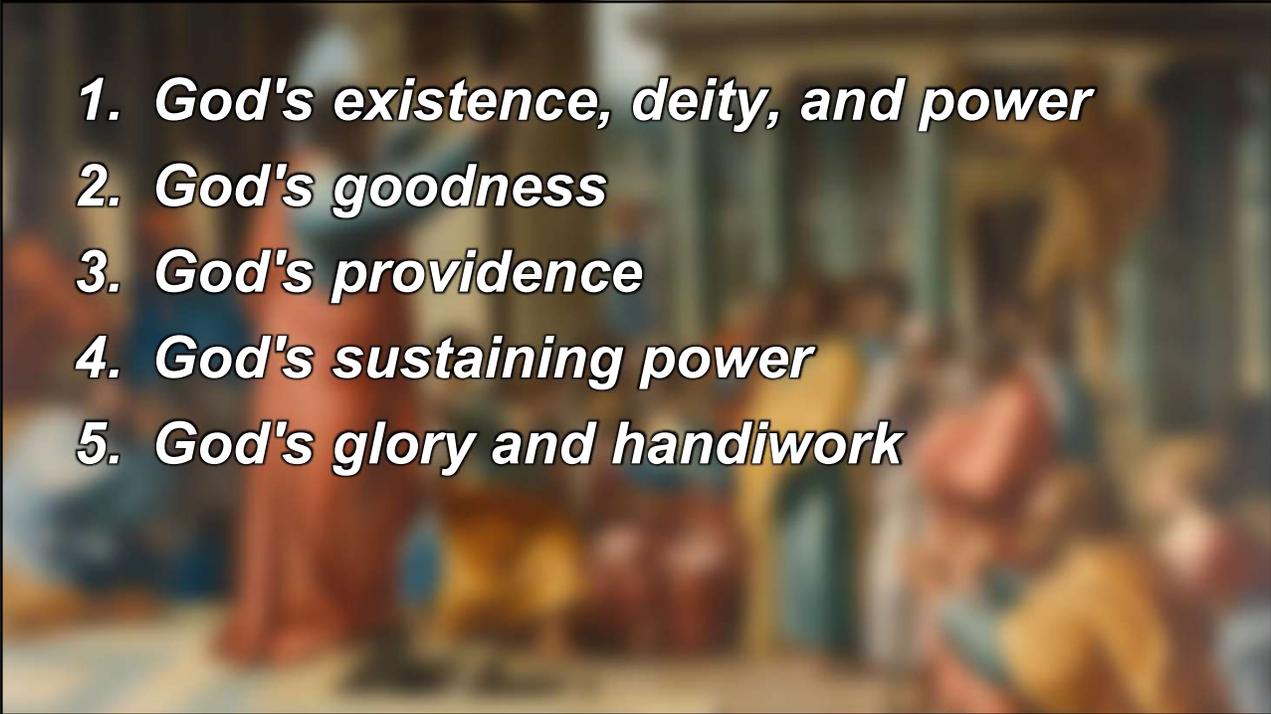


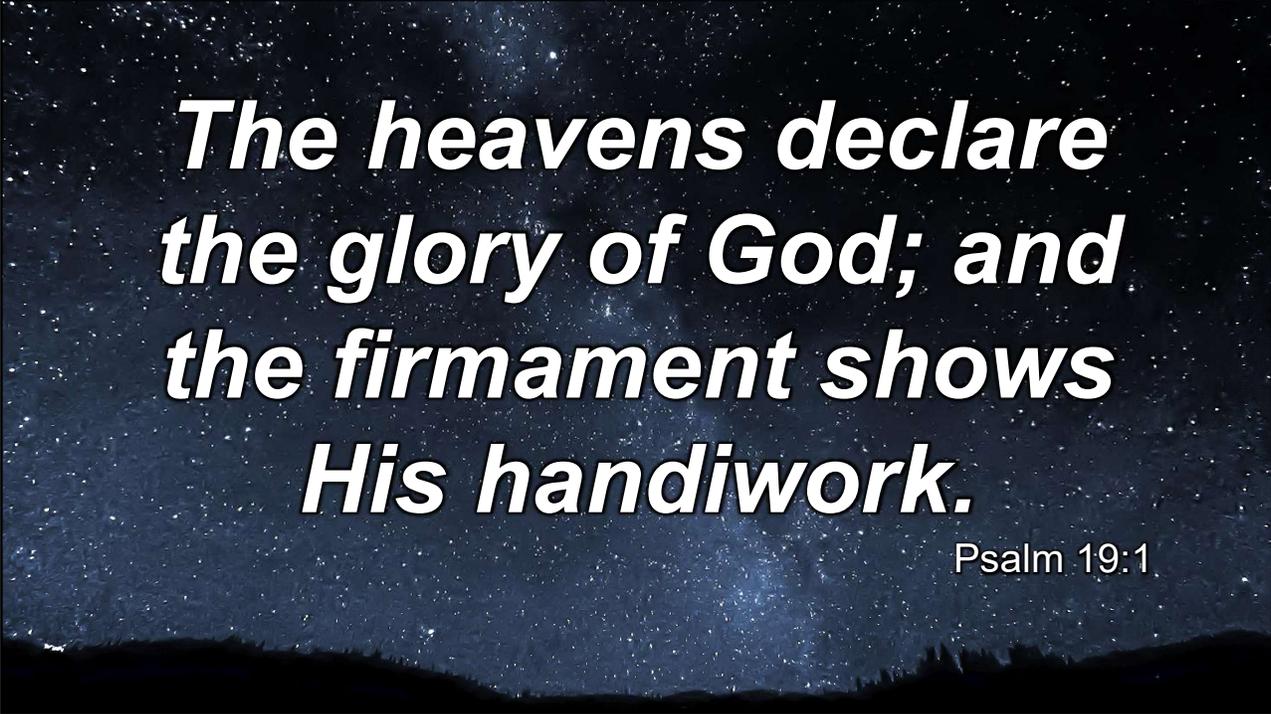
- 
- 1. God's existence, deity, and power**
 - 2. God's goodness**
 - 3. God's providence**
 - 4. God's sustaining power**



☞ Colossians 1:16-17 ☞

"For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist."

- 
- 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***



***The heavens declare
the glory of God; and
the firmament shows
His handiwork.***

Psalm 19:1

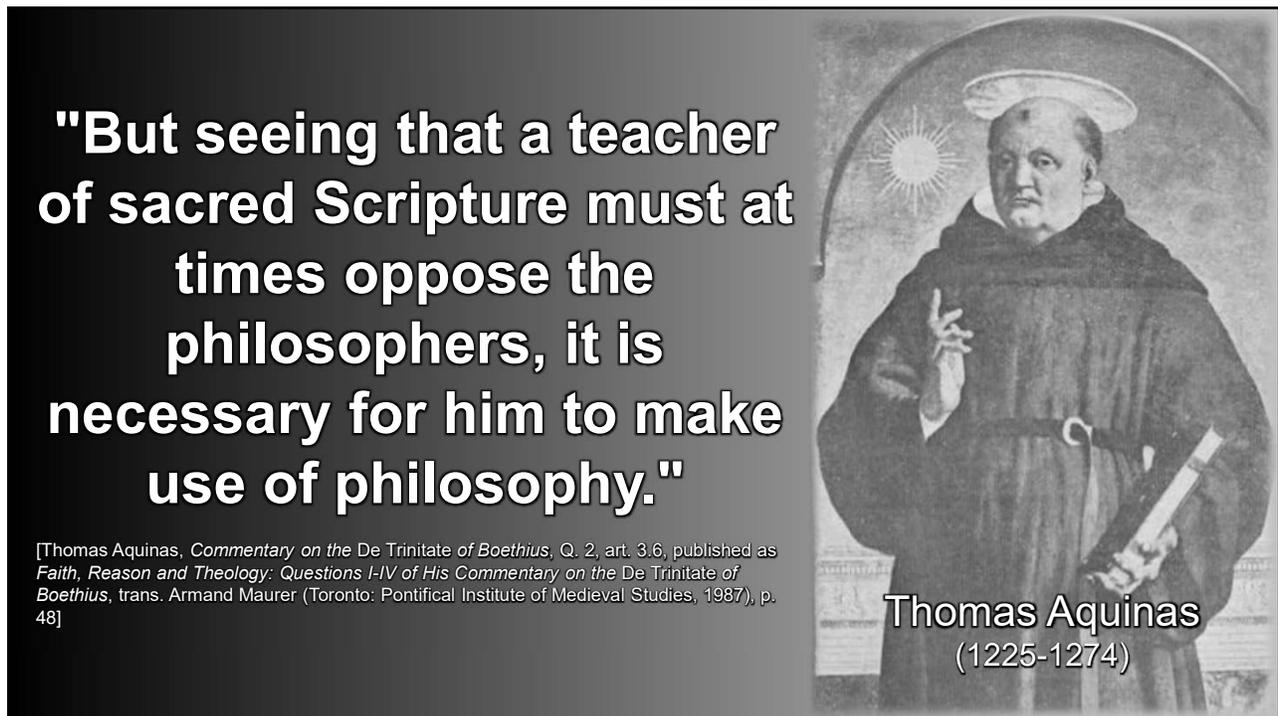
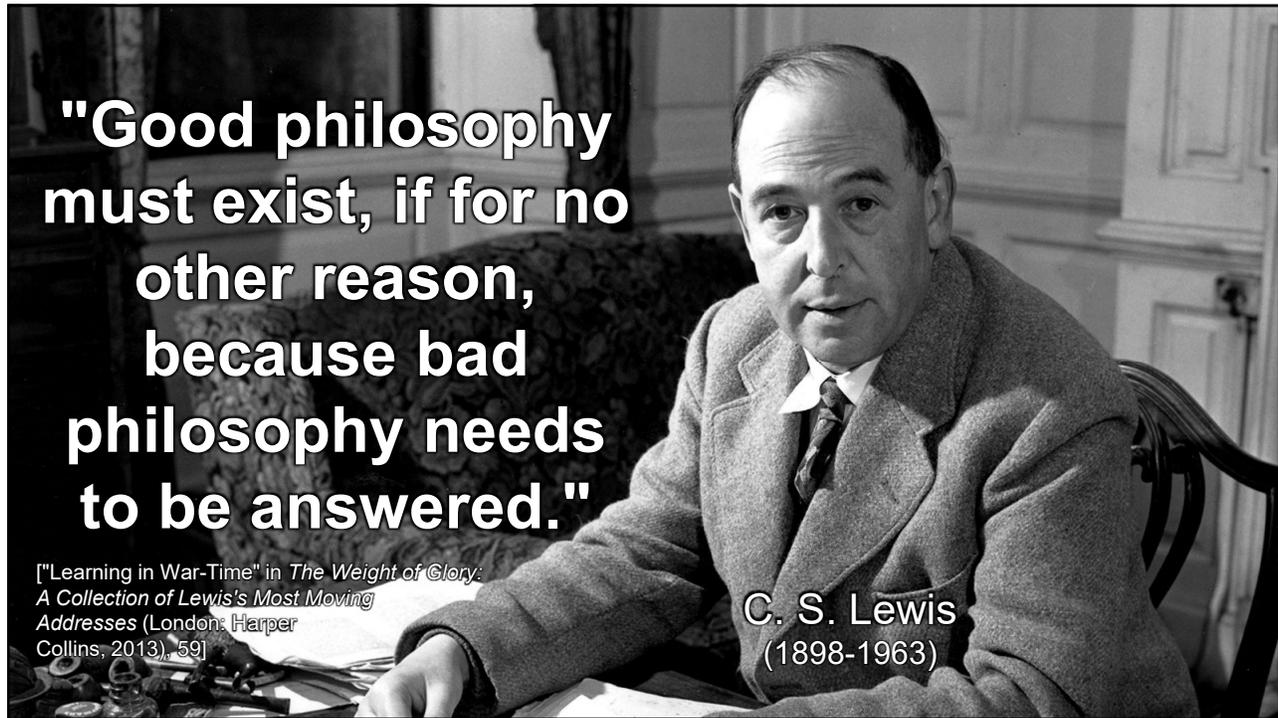
- 1. God's existence, deity, and power***
- 2. God's goodness***
- 3. God's providence***
- 4. God's sustaining power***
- 5. God's glory and handiwork***
- 6. God's righteousness and glory***

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

Psalm 97:6

By observing the wonders of God's creation, people have been able to come to a basic and relatively sound understanding of God's existence and attributes.

But as toxic religious and philosophical voices have fogged the conversation throughout history, the need arises at times to reason from deeper issues in philosophy to demonstrate God's existence and attributes since they are understood "by the things that are made" (Rom. 1:20).



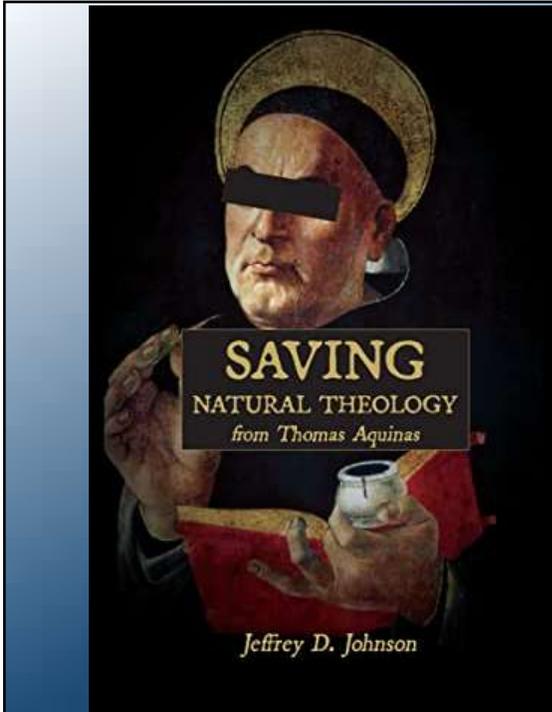
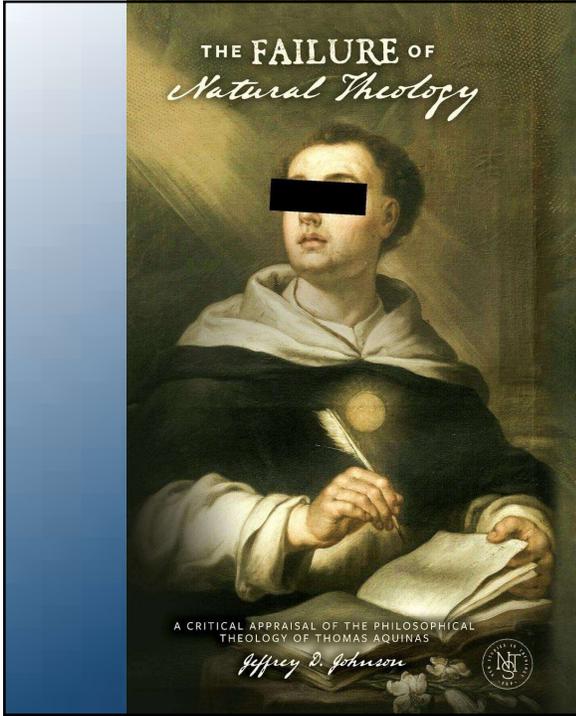


Natural Theology and Classical Theism have been widely embraced and celebrated in Christianity since the Church Fathers.

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







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**

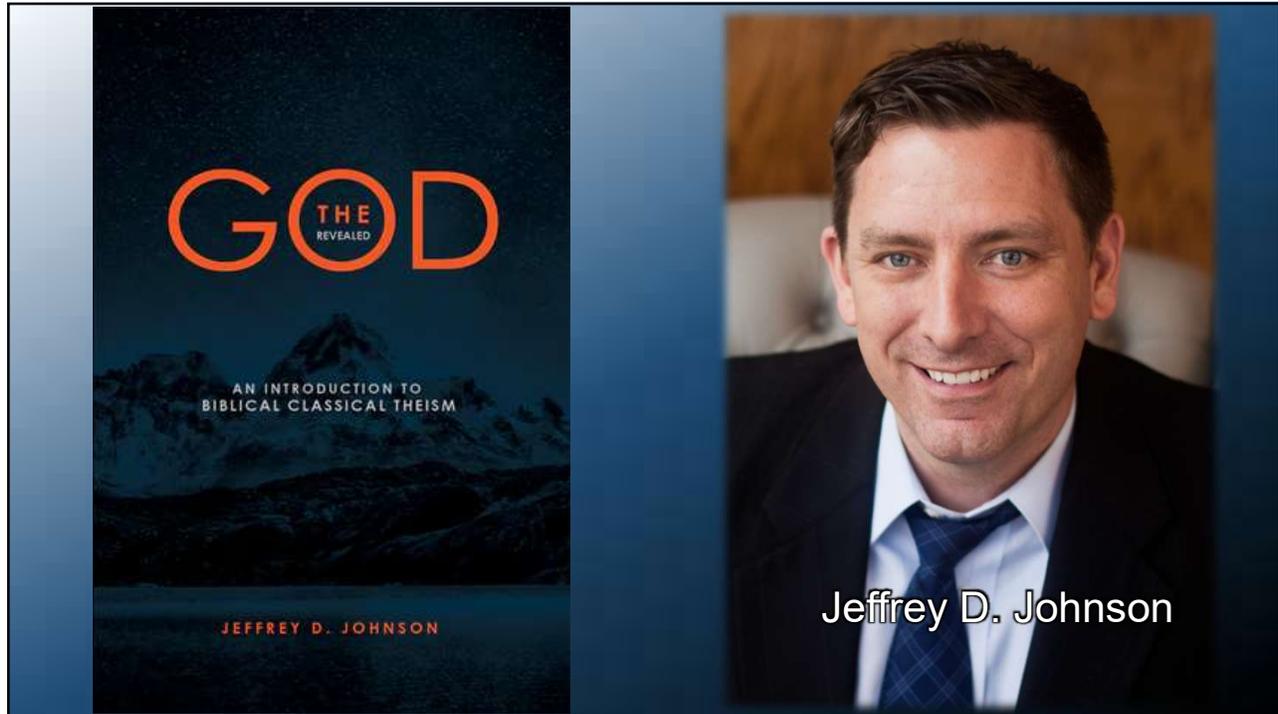
Published in the

Christian Apologetics Journal

**"Saving Natural Theology
from Jeffrey Johnson"**

Richard G. Howe, Ph.D.

**Provost | Professor of Philosophy and Apologetics
Southern Evangelical Seminary**



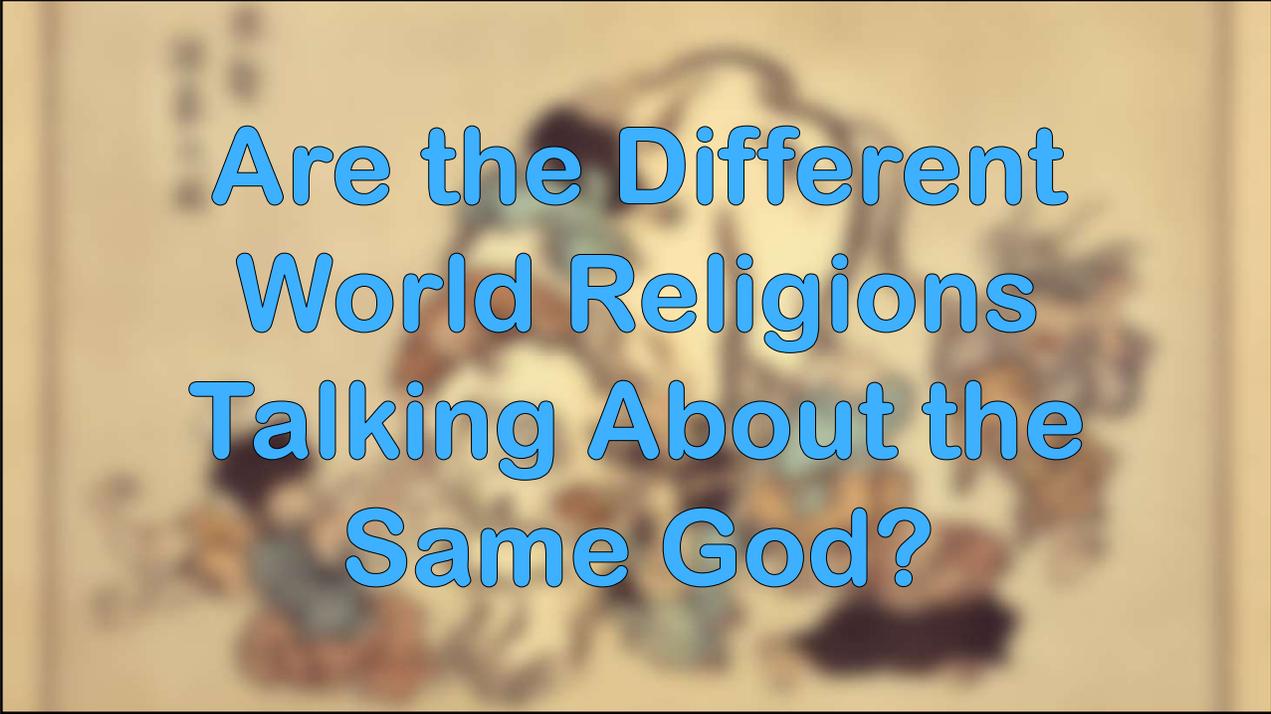
General Revelation
vs.
Special Revelation:
Their Contents

General Revelation

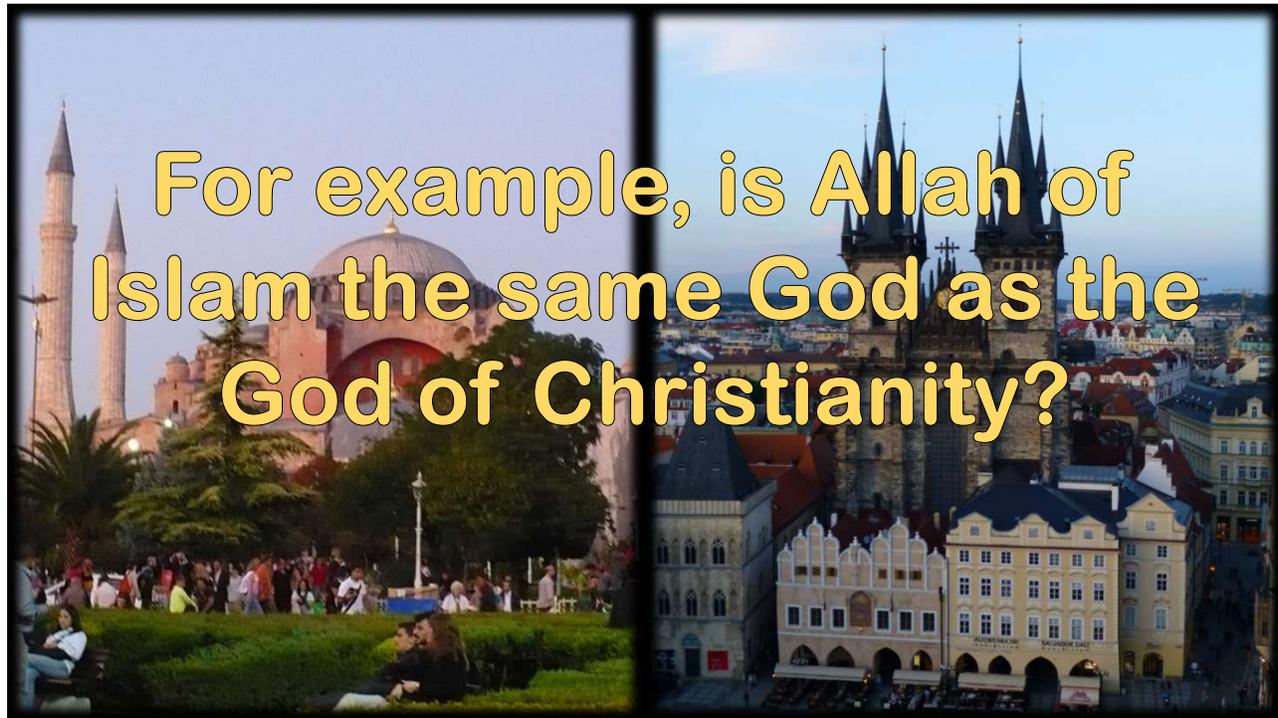
1. *God's existence, deity, and power*
2. *God's goodness*
3. *God's providence*
4. *God's sustaining power*
5. *God's glory and handiwork*
6. *God's righteousness and glory*

Special Revelation

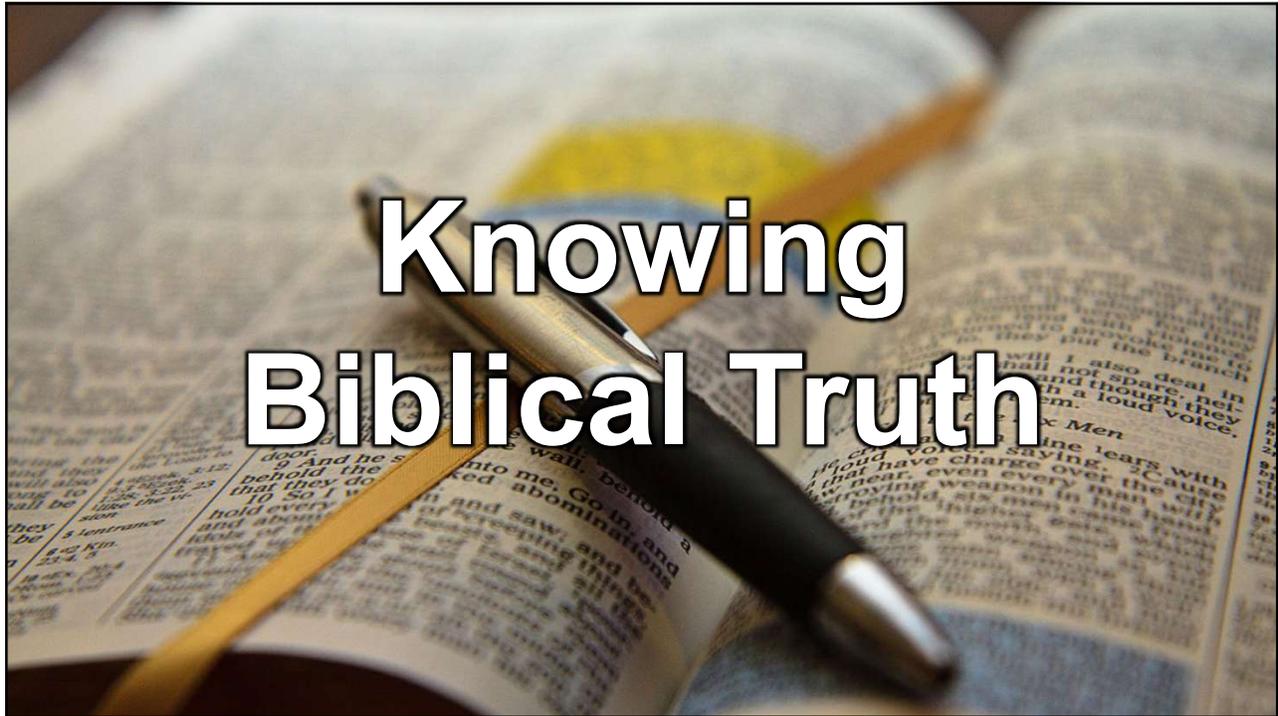
1. *The Trinity*
2. *The Hypostatic Union*
3. *The Gospel*
4. *The Mystery of the Church*
5. *The Second Coming*
6. *The Resurrection*
7. *Heaven*
8. *Hell*



**Are the Different
World Religions
Talking About the
Same God?**



Biblical Theology



✎ 1 Timothy 4:16 ✎

*Take heed to yourself and to the doctrine.
Continue in them, for in doing this you will
save both yourself and those
who hear you.*

✿ 1 John 4:5 - 6 ✿

They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

Romans 14:1

Receive

one who is weak in the faith
but not to disputes

doubtful things

Romans 16:17

Avoid

those who cause divisions
and offenses

the doctrine which you
learned



☞ Matthew 7:1 ☞

*"Judge not, that you
be not judged."*



☞ 1 Cor. 14:29 ☞

*"Let two or three prophets speak,
and let the others judge."*

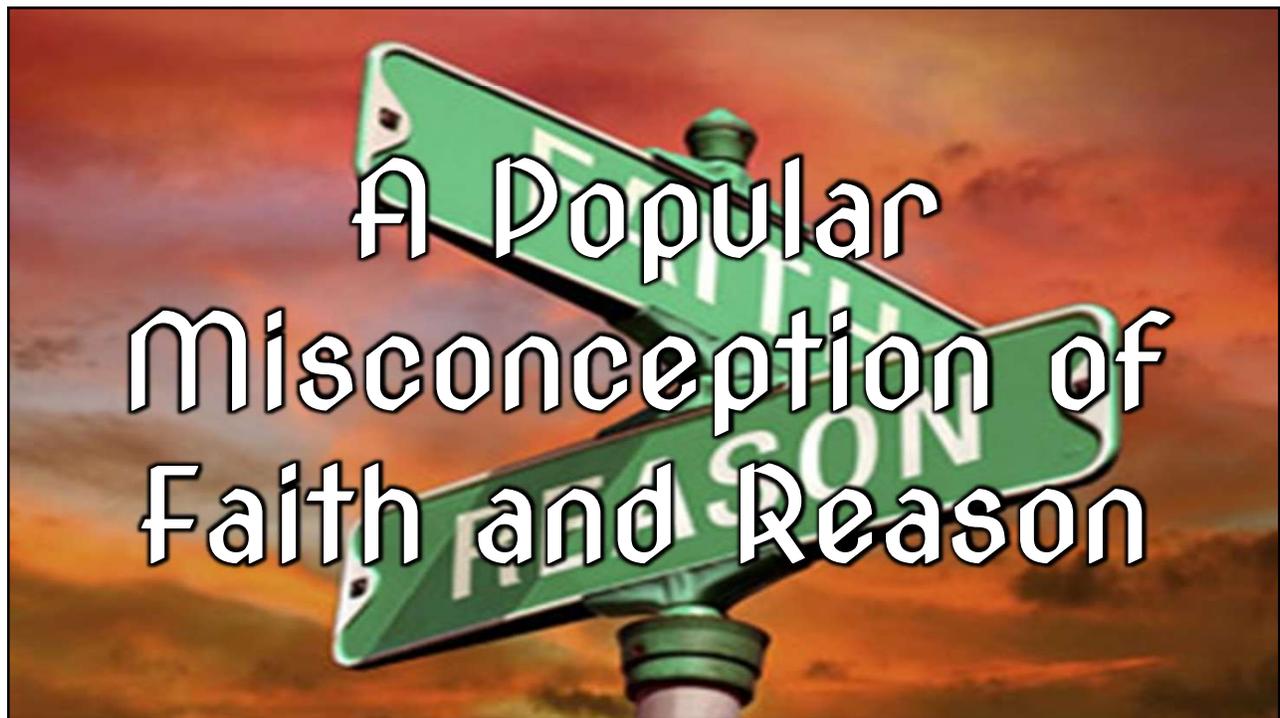
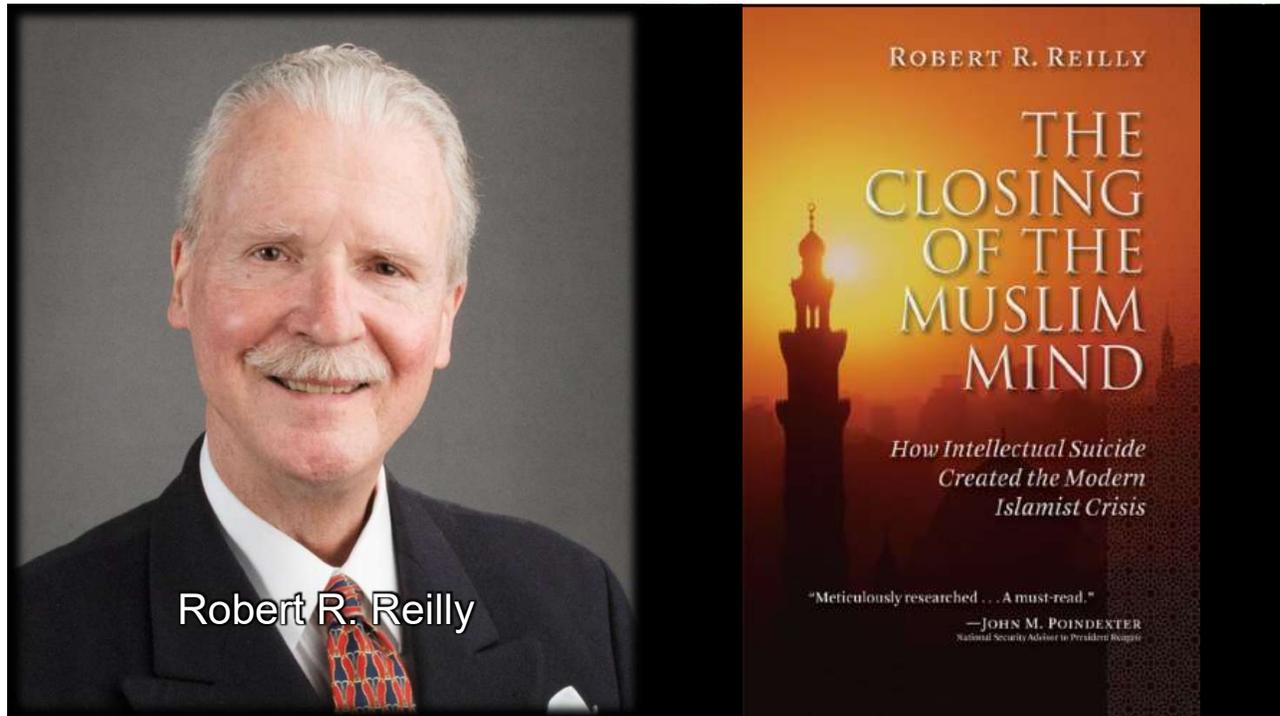


Faith and Reason



∞ Uses of the Term 'Faith' ∞

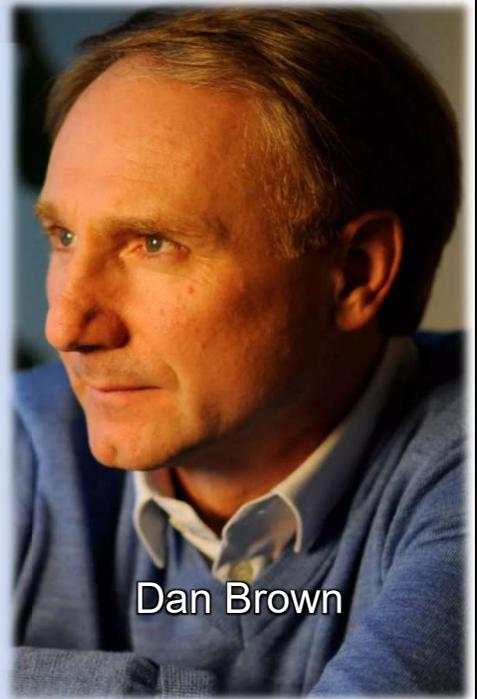
- COMMON: synonymous with the term 'religion', e.g., the Christian faith
- THEOLOGICAL: theological virtue, "... for by grace are you saved through faith ..." (Eph. 2:8)
- EPISTEMOLOGICAL: relevant to how we come to know reality and hold certain beliefs



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



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



Dan Brown

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

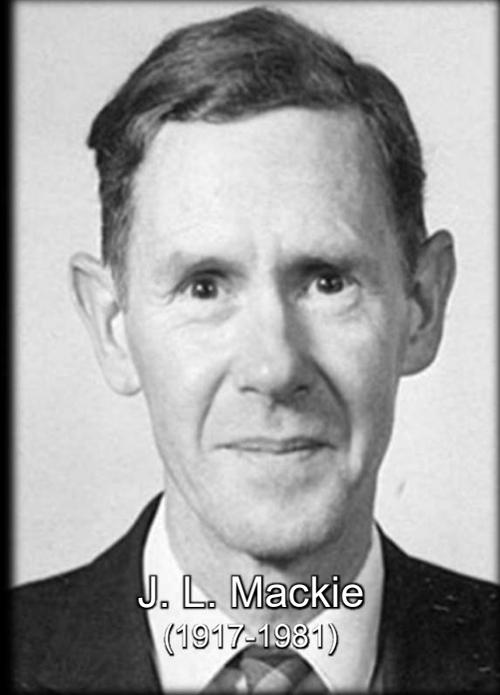
Do we as Christians maintain that Christianity (as a religion) wants one to "accept everything on faith"?

Dan Brown

J.L. Mackie

THE MIRACLE OF THEISM

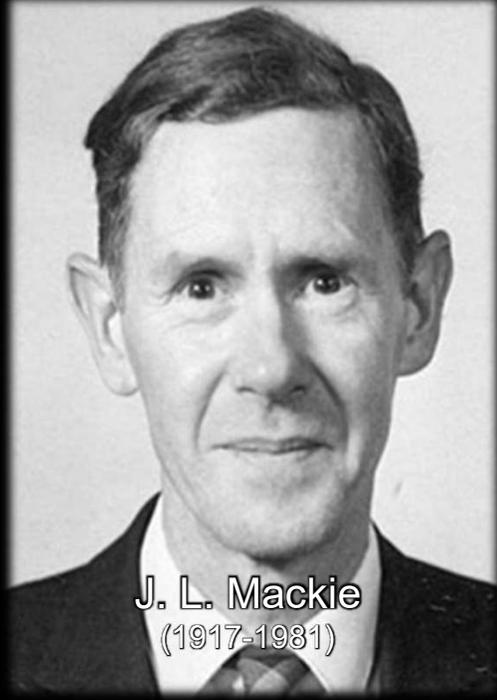
Arguments for
and against the
Existence of
God



J. L. Mackie
(1917-1981)

"Can theism, then, dispense with rational support, and rely on faith alone? Obviously it can, since for many believers it does so rely. There are any number of adherents not only of Christianity but also of many other religions who just accept their various faiths, never thinking seriously of the possibility that they might be mistaken, and therefore never feeling any need for rational support for the central doctrines of those religions."

[J. L. Mackie, *The Miracle of Theism: Arguments For and Against the Existence of God* (Oxford: Clarendon Press, 1982), 199]



J. L. Mackie
(1917-1981)

Popular Misconception

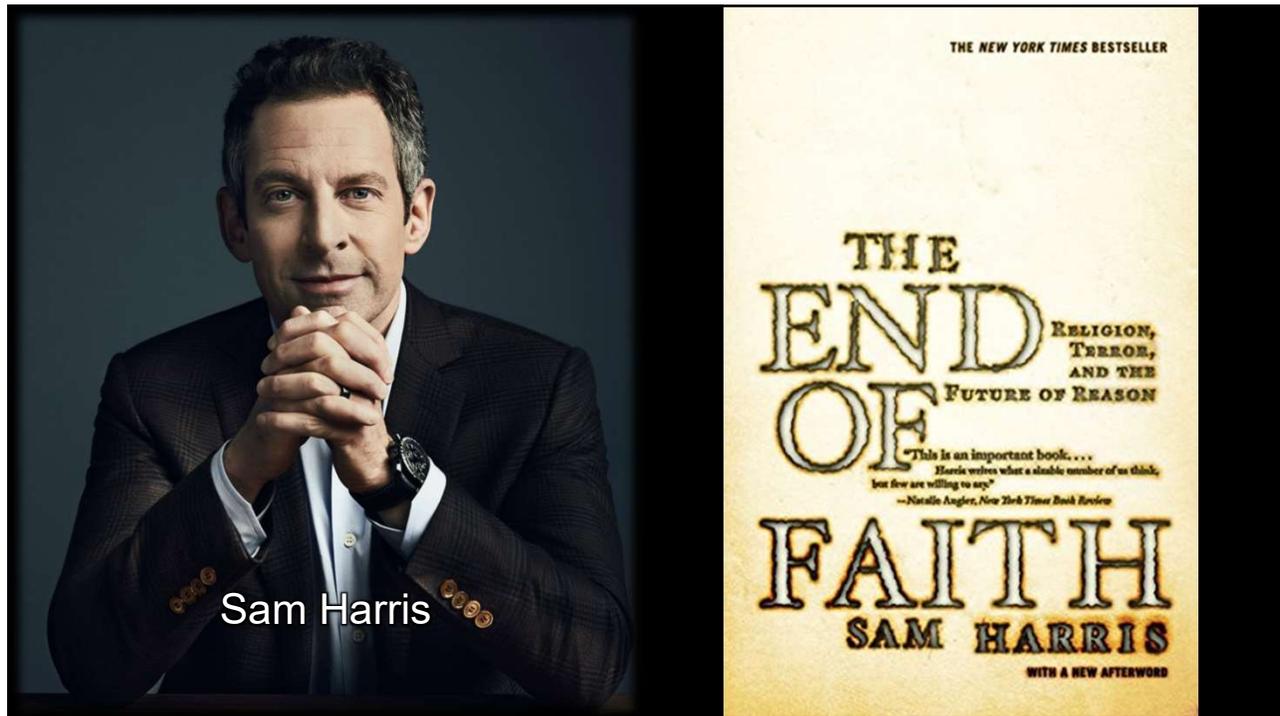
Reason

truth
facts
outer
public
rational
thoughts
objective
science
true for all

Faith

opinion
values
inner
private
emotional
feelings
subjective
religion
true for me

The New Atheism's Misconception of Faith and Reason



Sam Harris



Sam Harris

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

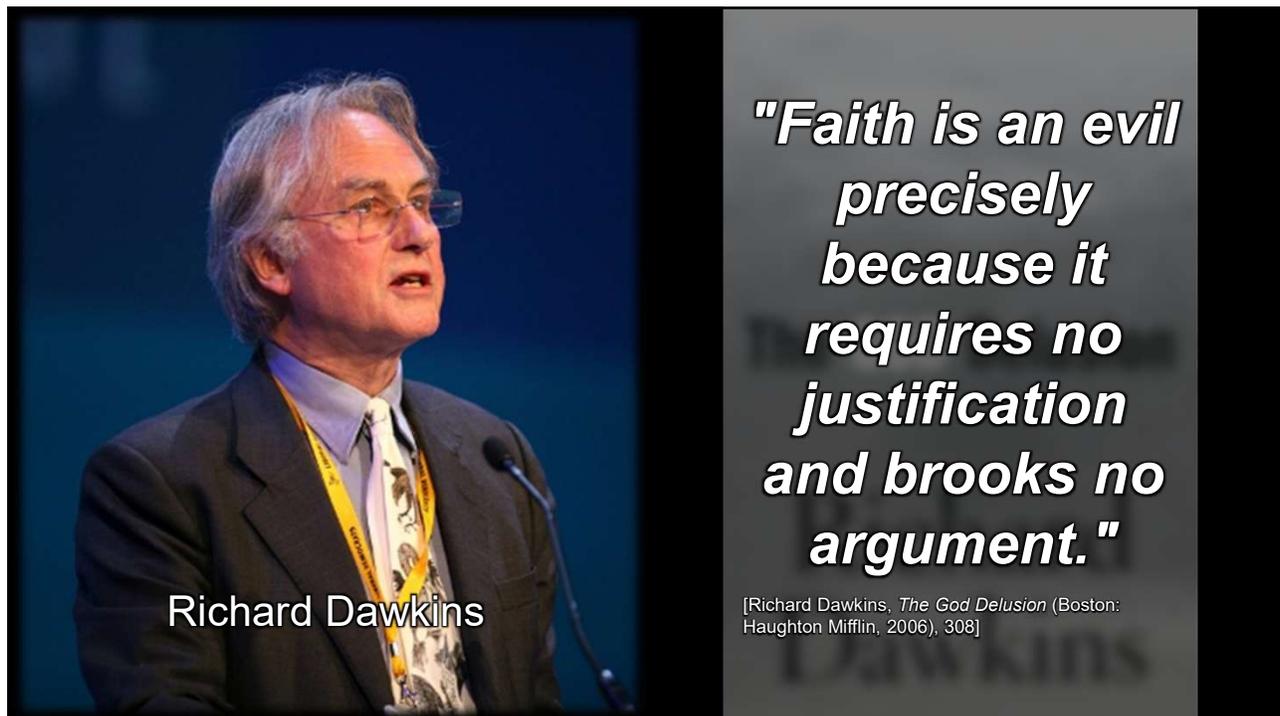
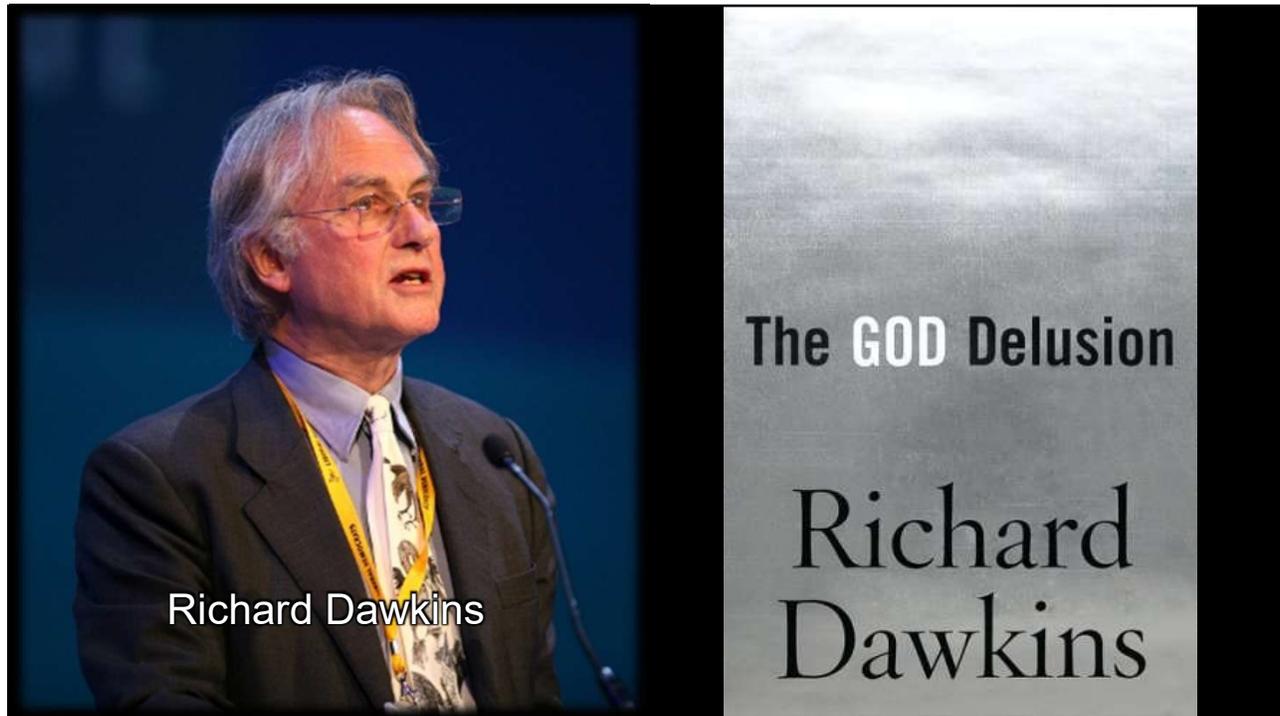
[Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: W. W. Norton, 2004), 232]

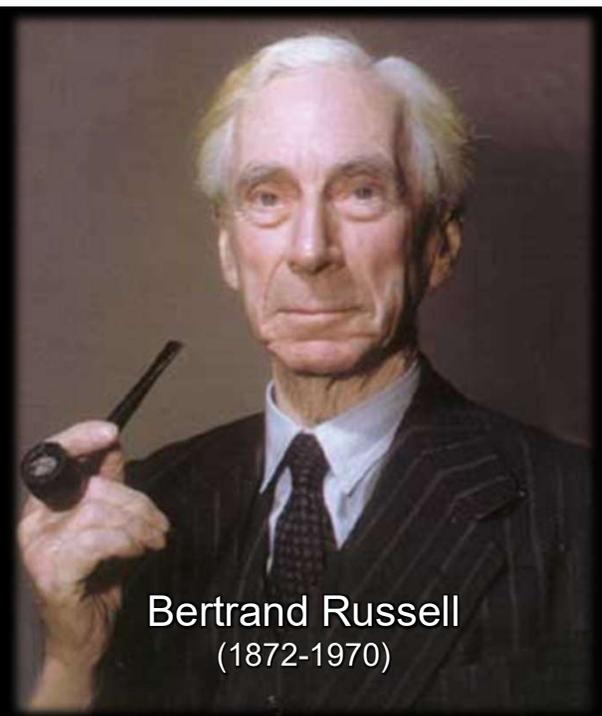
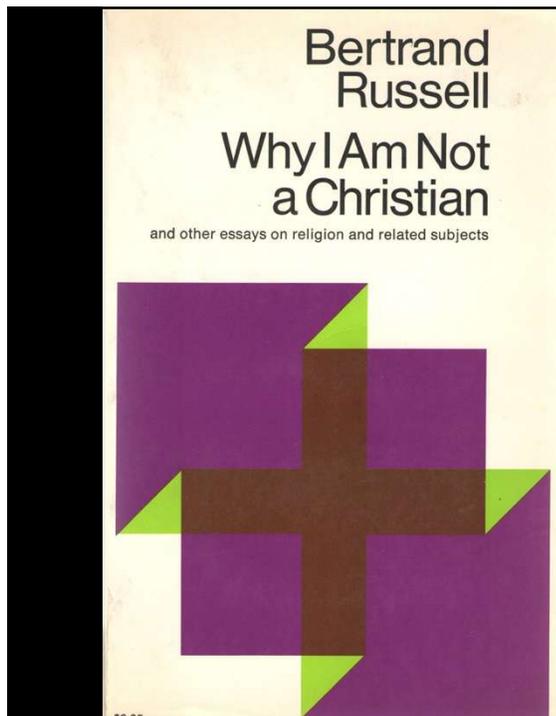
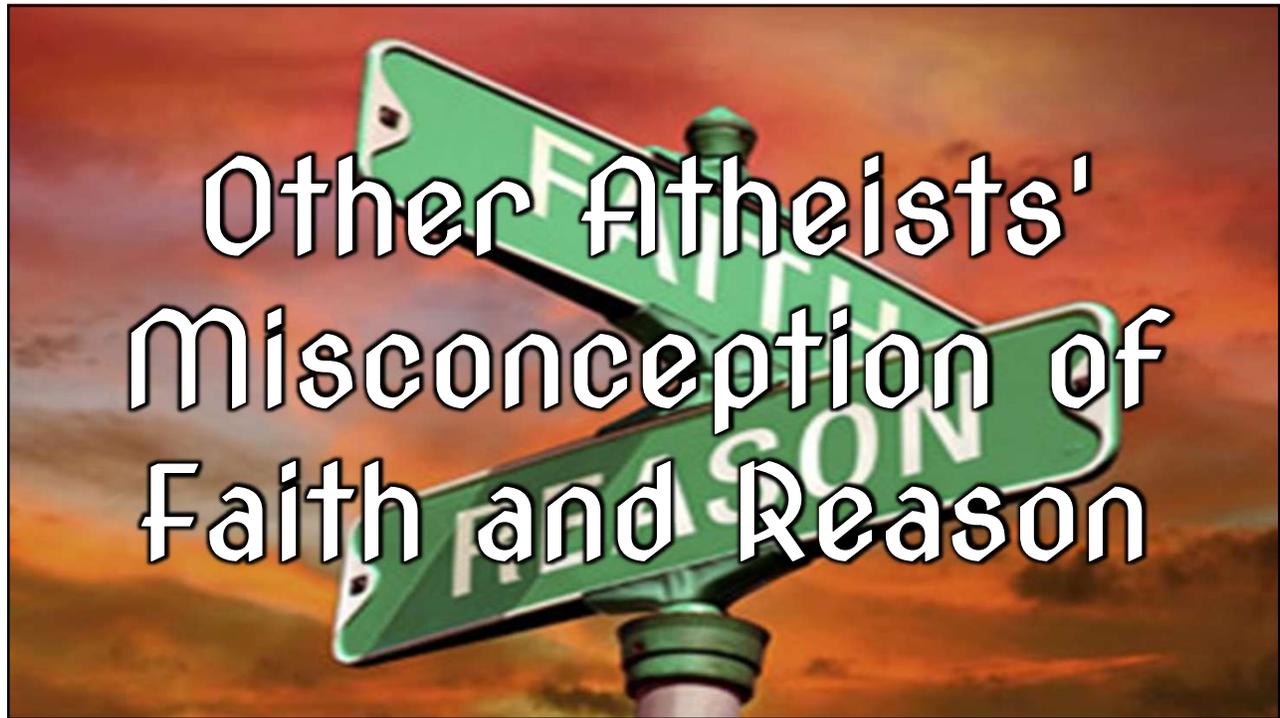


Sam Harris

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

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

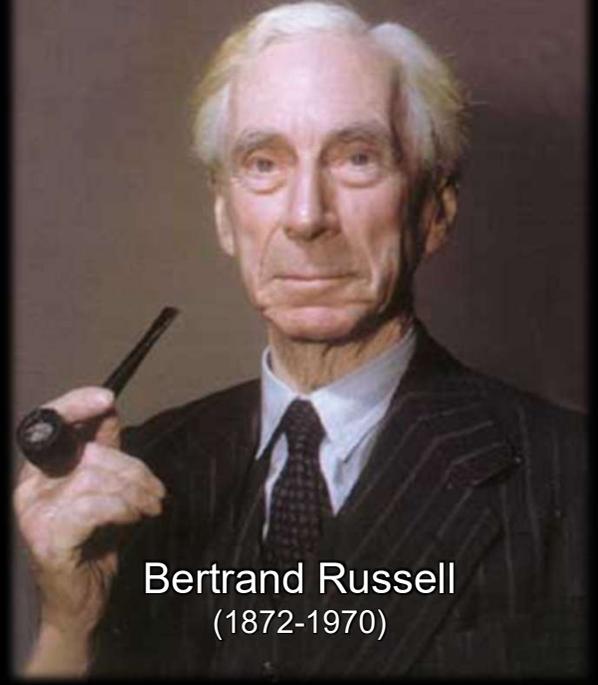




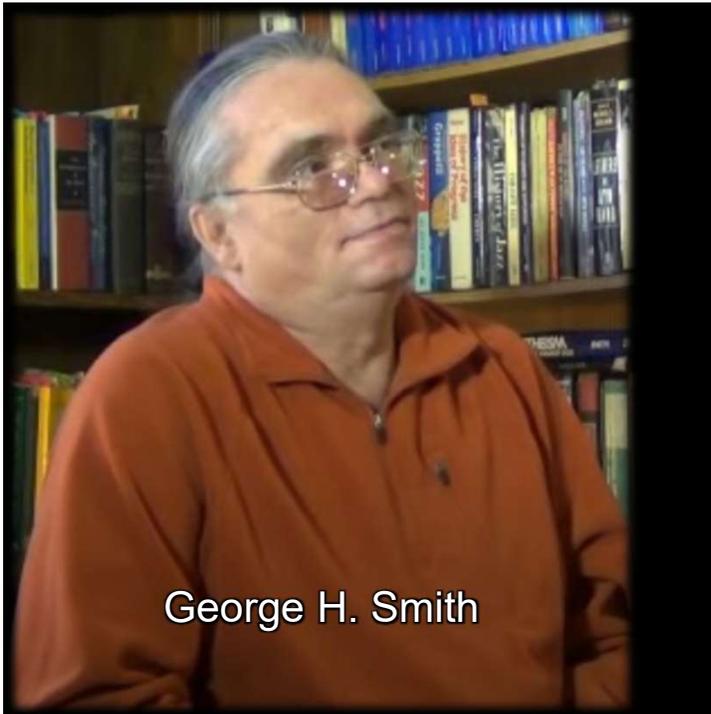
Bertrand Russell
(1872-1970)

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

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



Bertrand Russell
(1872-1970)



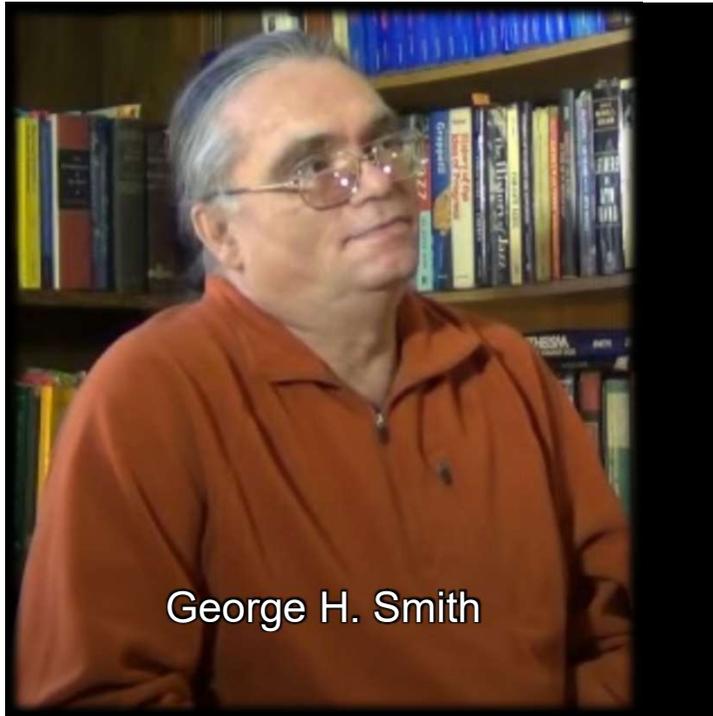
George H. Smith

ATHEISM

**THE CASE
AGAINST
GOD**

BY GEORGE H. SMITH

The Skeptic's Bookshelf



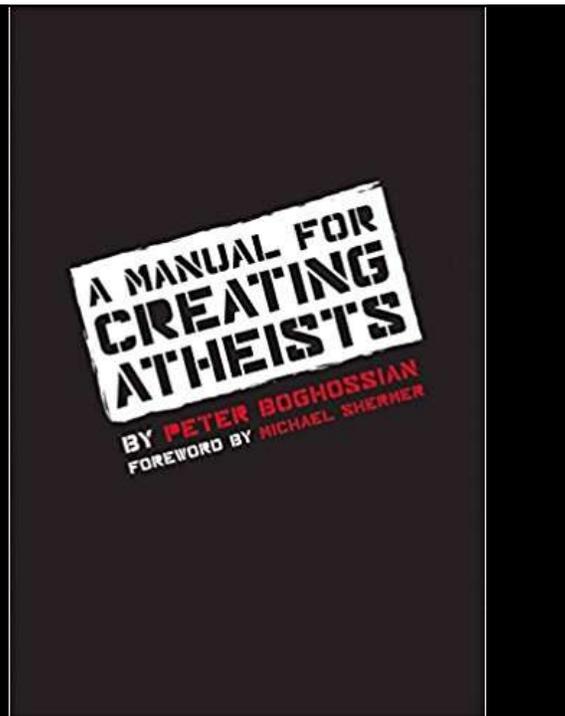
George H. Smith

"Reason and faith are opposite, two mutually exclusive terms: there is no reconciliation or common ground. Faith is belief without, or in spite of reason."

[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1979), 98]

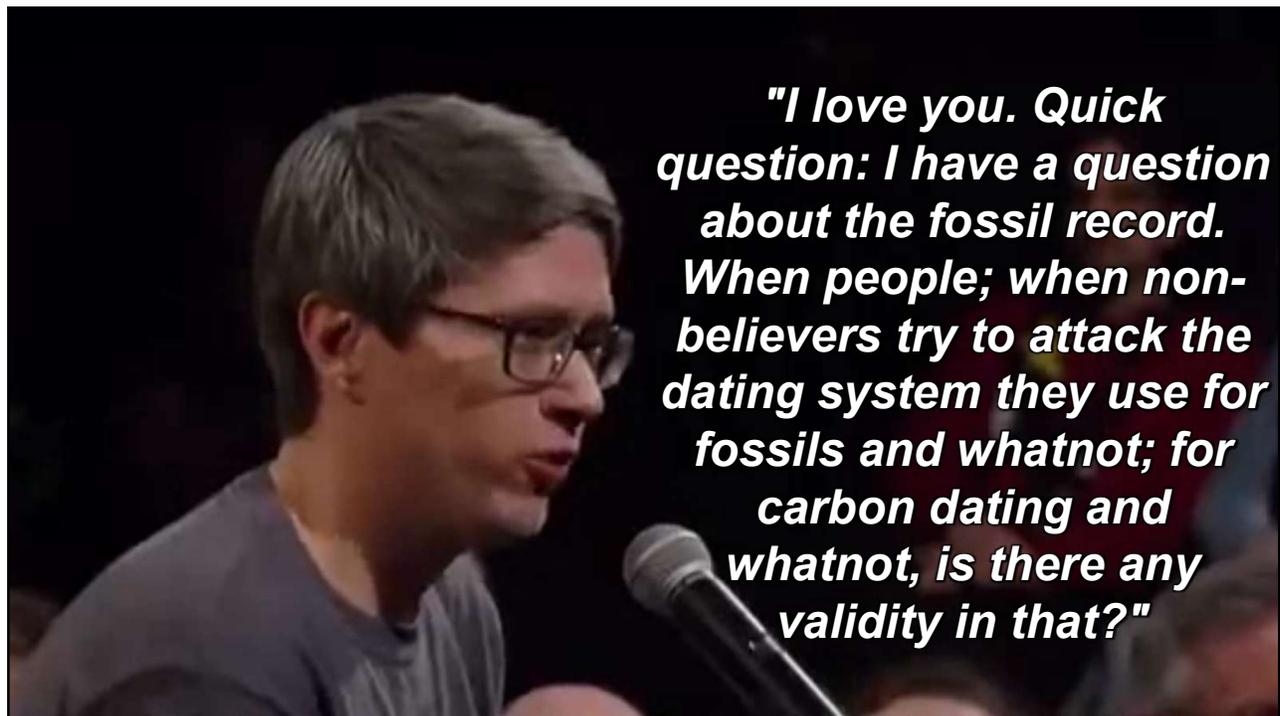


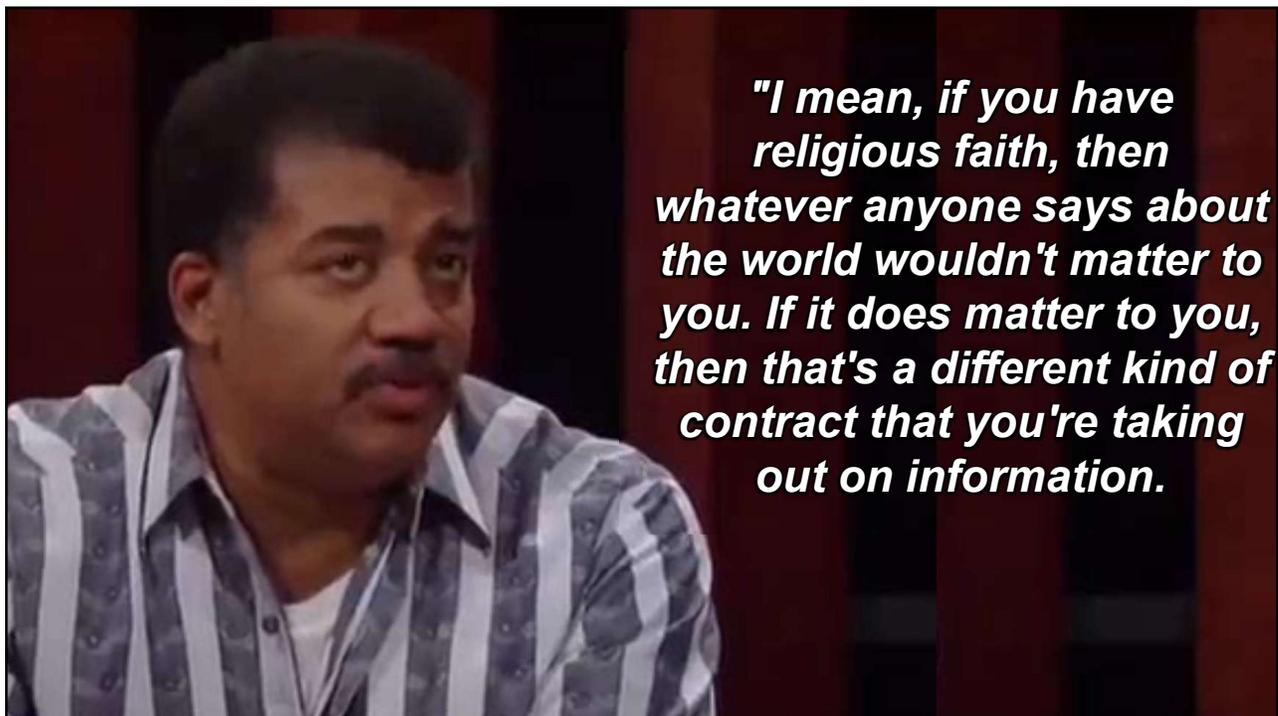
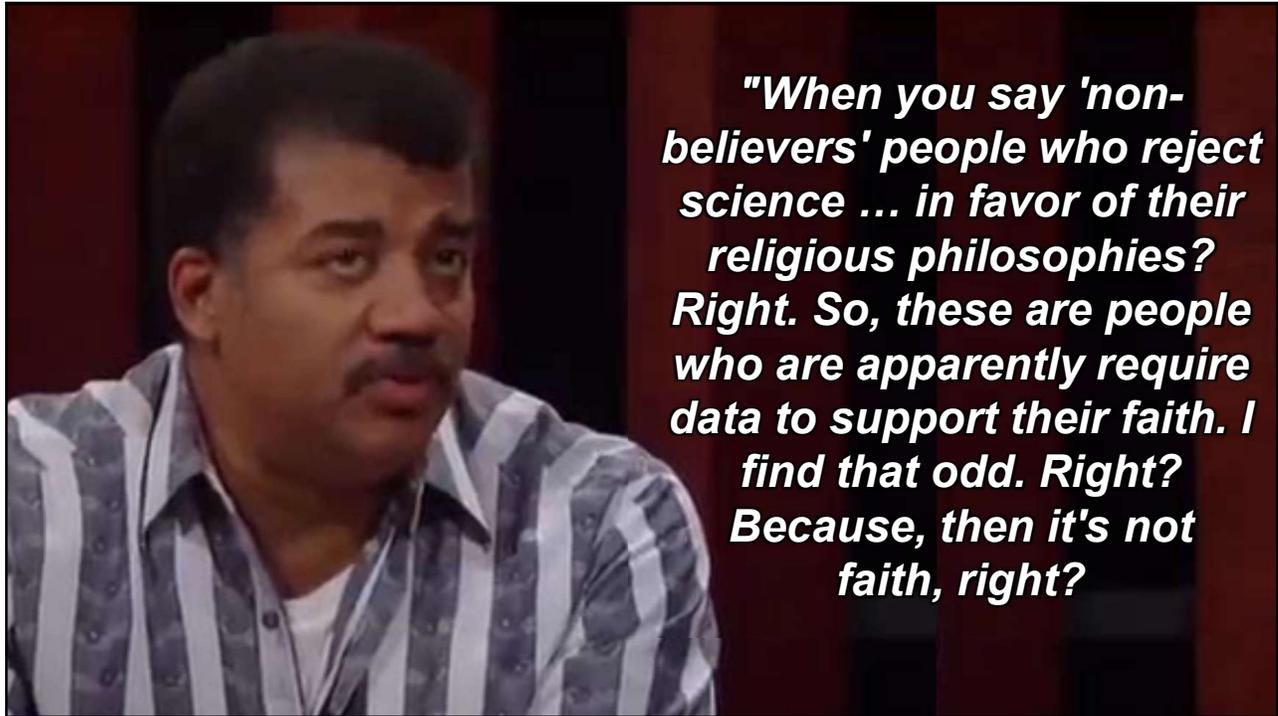
Peter Boghossian

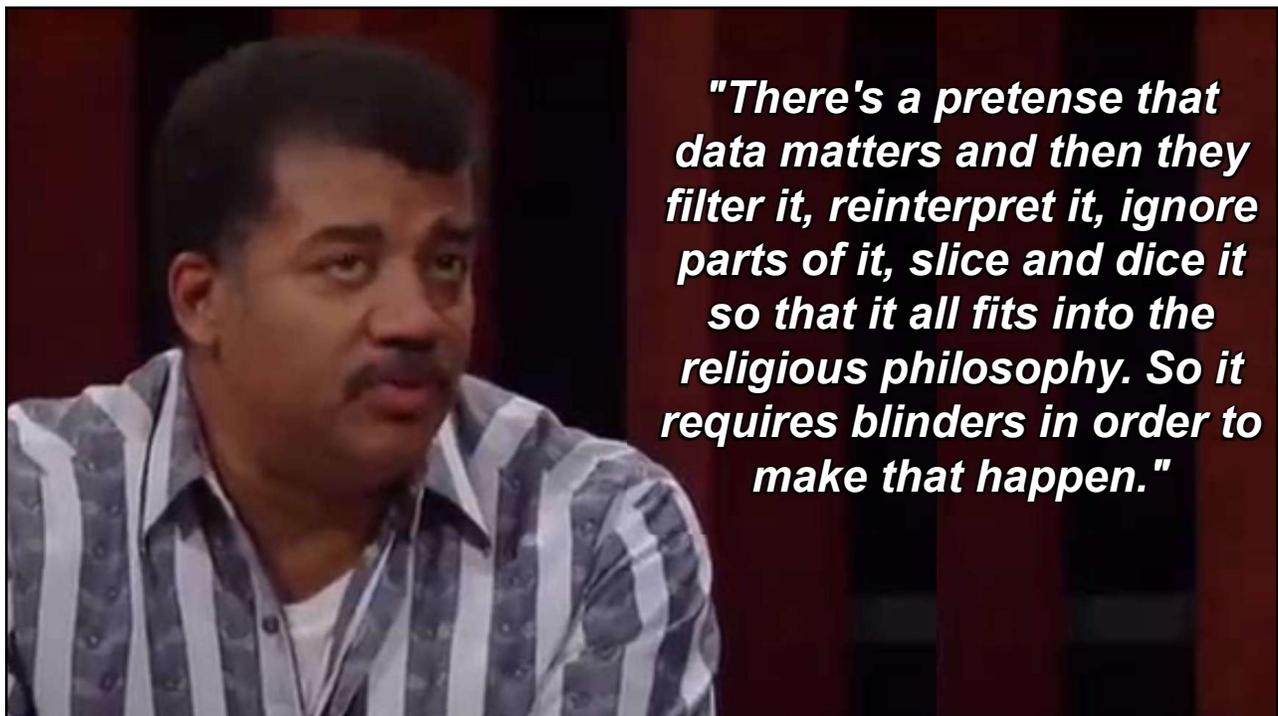
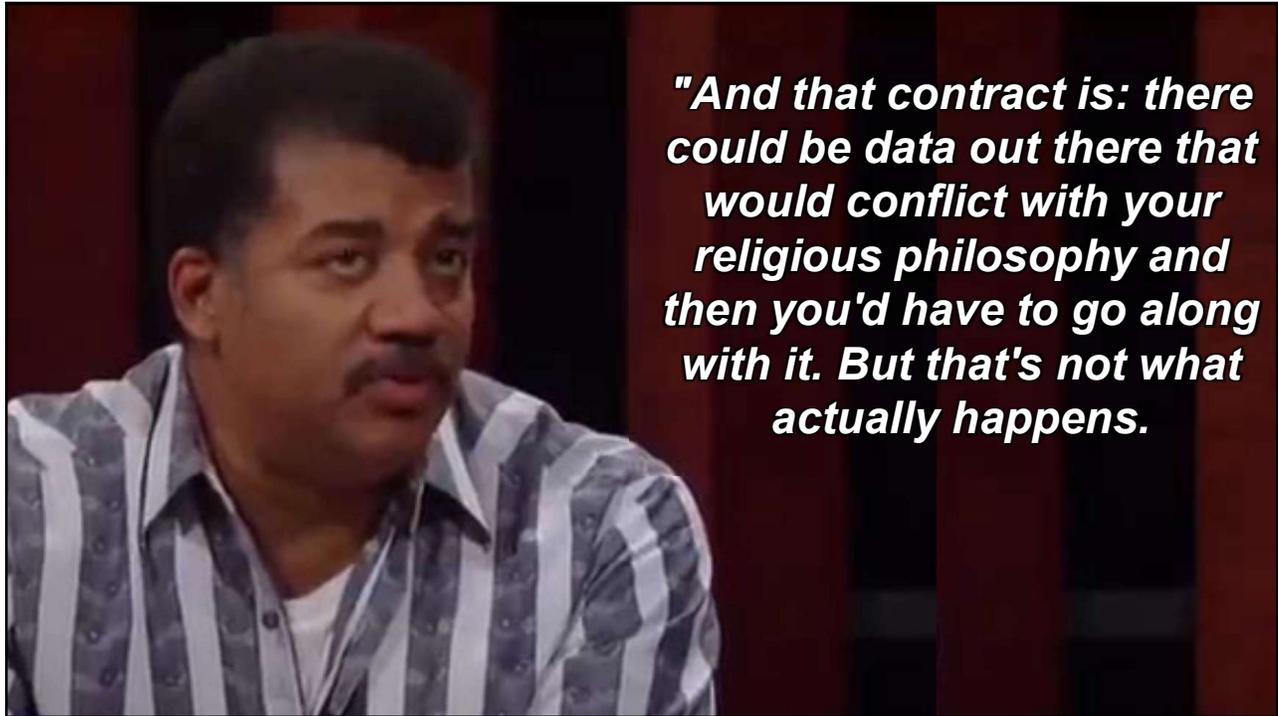




Neil deGrasse Tyson on Religion and Faith

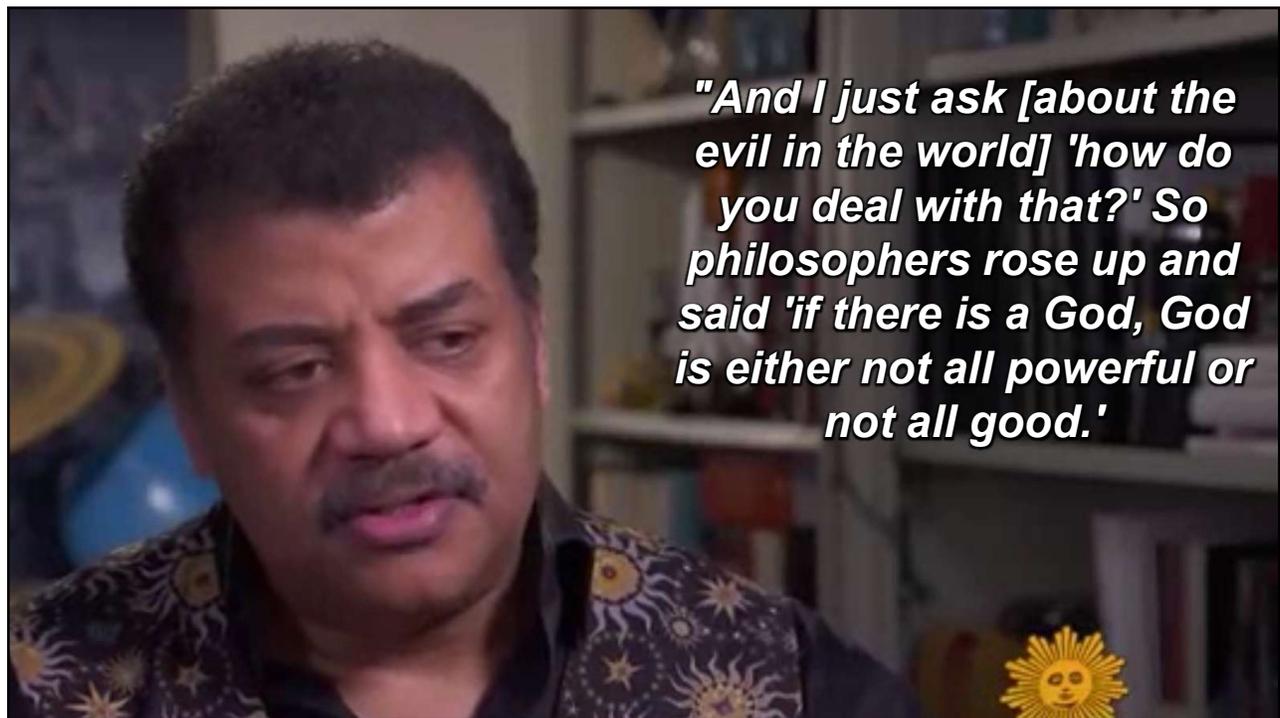
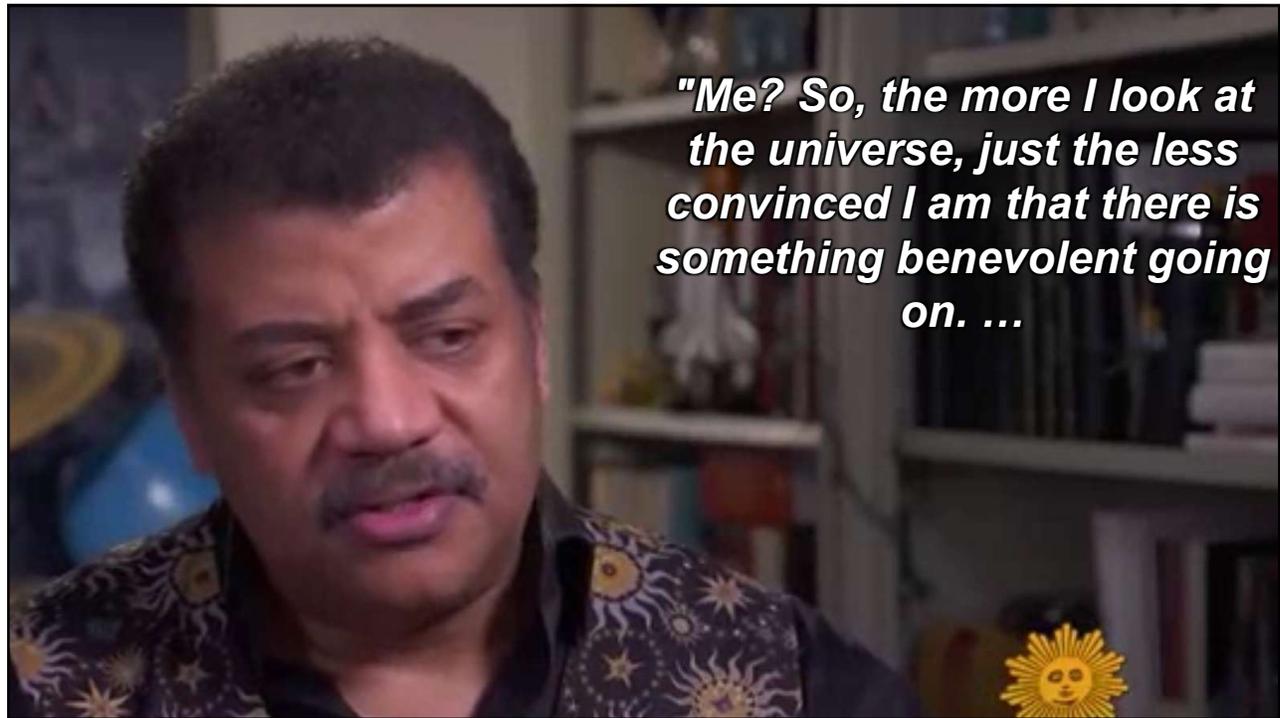


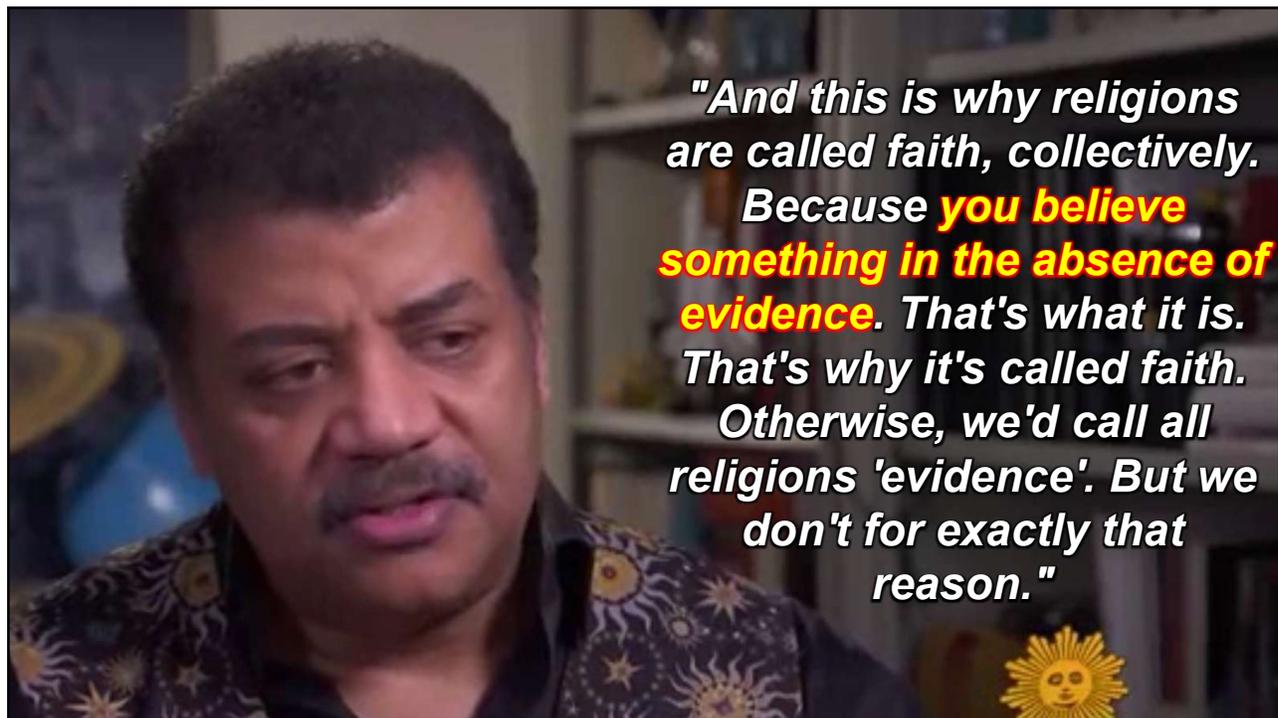
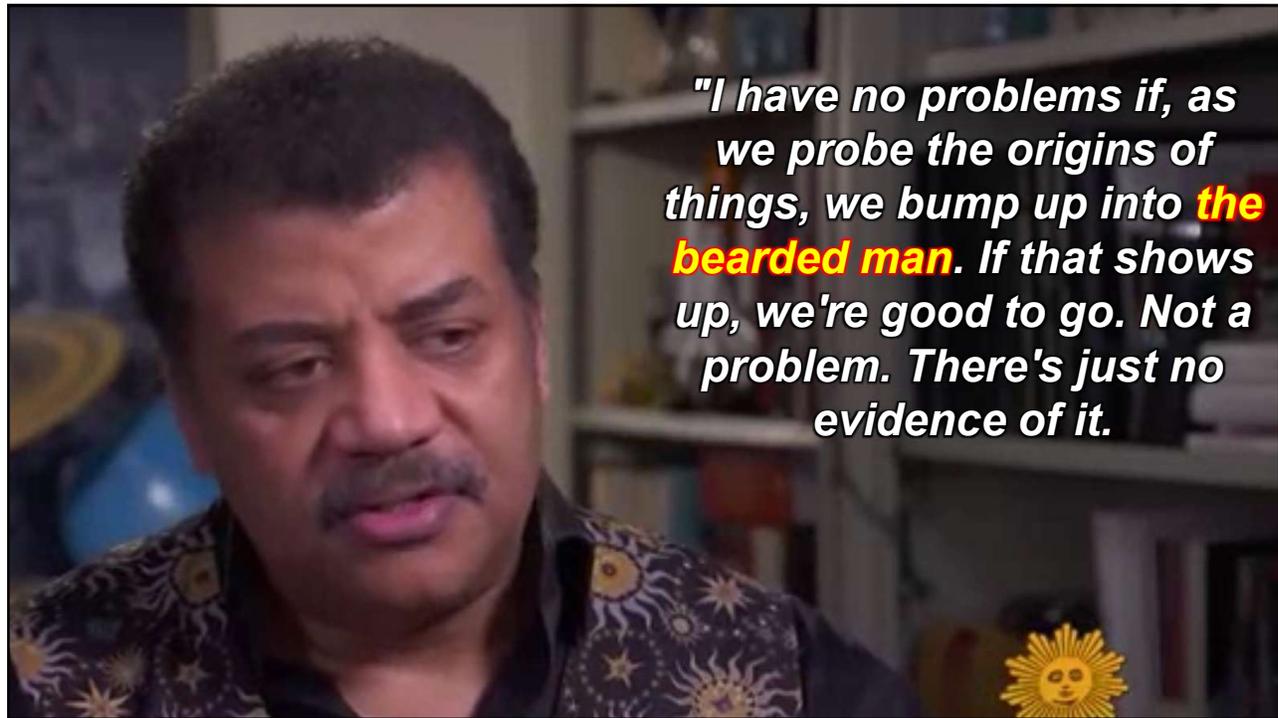




Neil deGrasse Tyson on God







Notice the ad hominem / straw man fallacy. The argument Christian apologists are making has nothing to do with the existence of any "bearded man."

Imagine how offended Tyson would be if a Christian tried to refute evolution with the silly argument "if humans evolved from monkeys, why are there still monkeys!?"

Christians no more contend for the existence of a "bearded man" than evolutionists contend that humans evolved from monkeys.

*"I have no problems if, as we probe the origins of things, we bump up into **the bearded man**. If that shows up, we're good to go. Not a problem. There's just no evidence of it."*

Unfortunately Tyson may very well have engaged Christians who have the view that the Christian notion of 'faith' means believing in something in the absence of evidence.

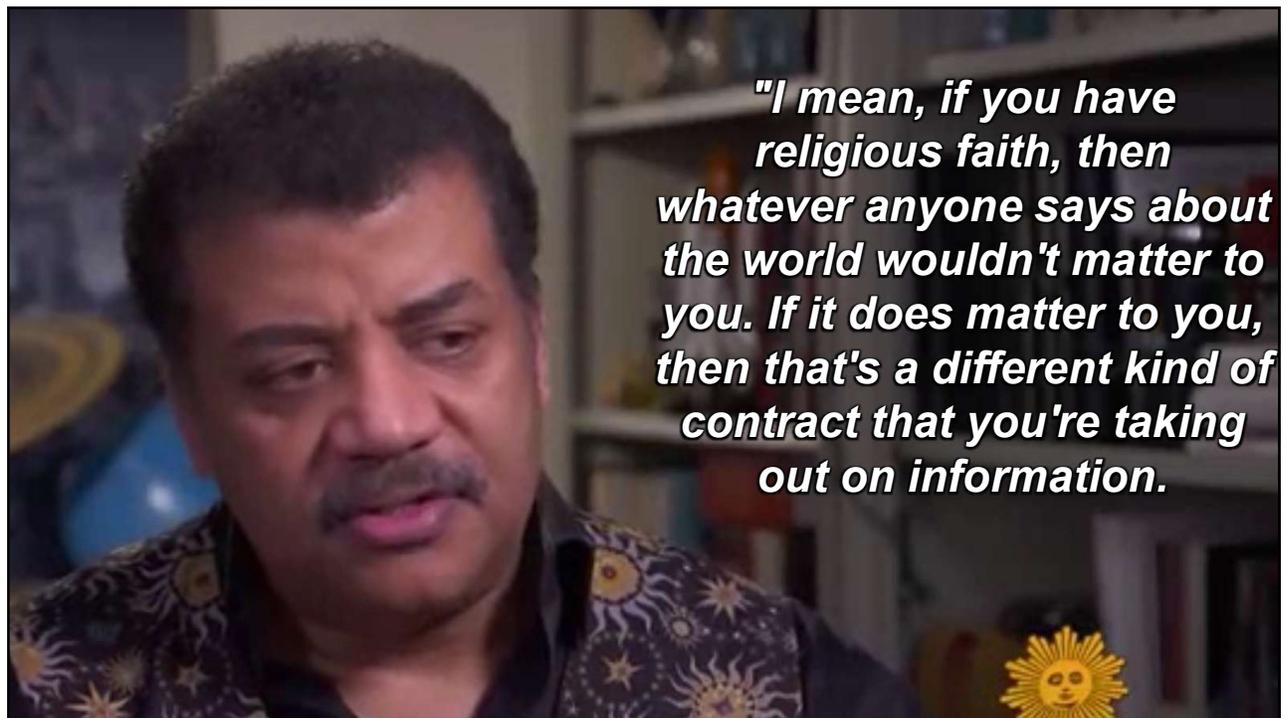
*"And this is why religions are called faith, collectively. Because **you believe something in the absence of evidence**. That's what it is. That's why it's called faith. Otherwise, we'd call all religions 'evidence'. But we don't for exactly that reason."*

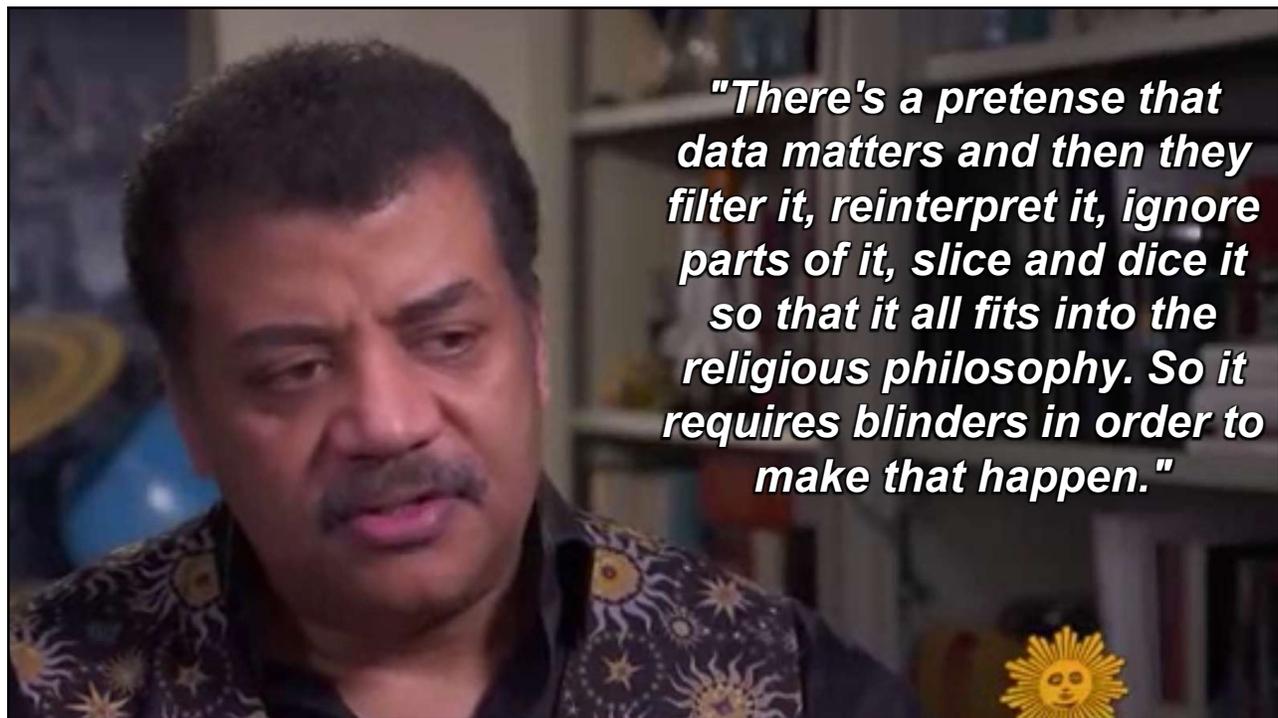
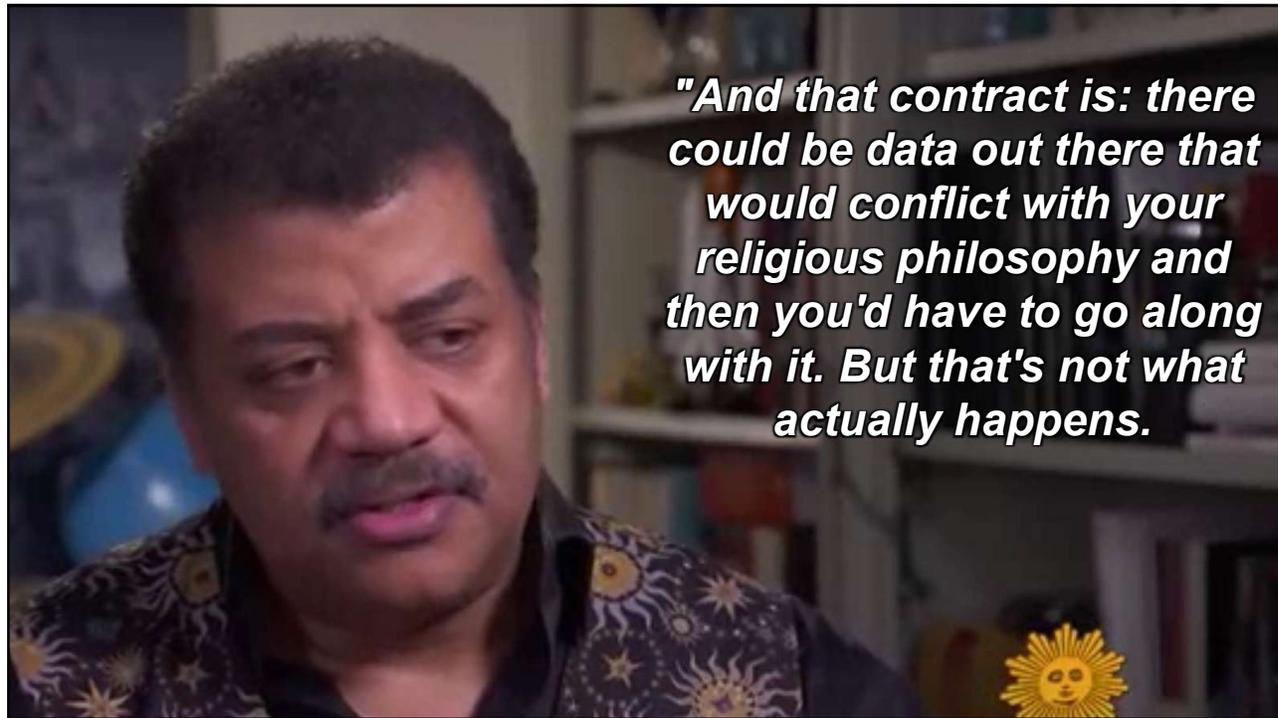
Granted Tyson may very well have engaged Christians who have the view that the Christian notion of 'faith' means believing in something in the absence of evidence.

I hope to show that the classical / traditional view of faith says no such thing.

As a scholar, Tyson should have taken the time to try to understand the best and strongest version of the Christian notion of faith before he tried to give any critique.

*"And this is why religions are called faith, collectively. Because **you believe something in the absence of evidence**. That's what it is. That's why it's called faith. Otherwise, we'd call all religions 'evidence'. But we don't for exactly that reason."*



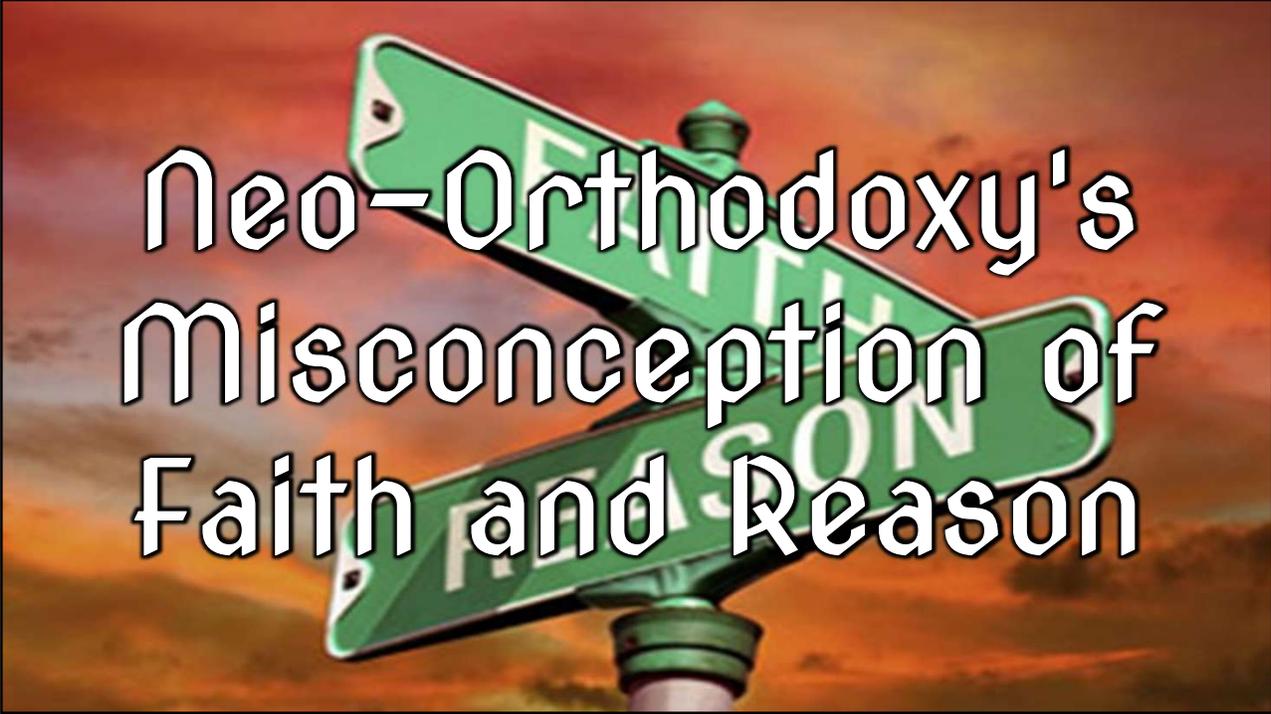


Again, it may very well have been the case that Tyson has encountered religious people who have this kind of disregard for what anyone might say about the world.

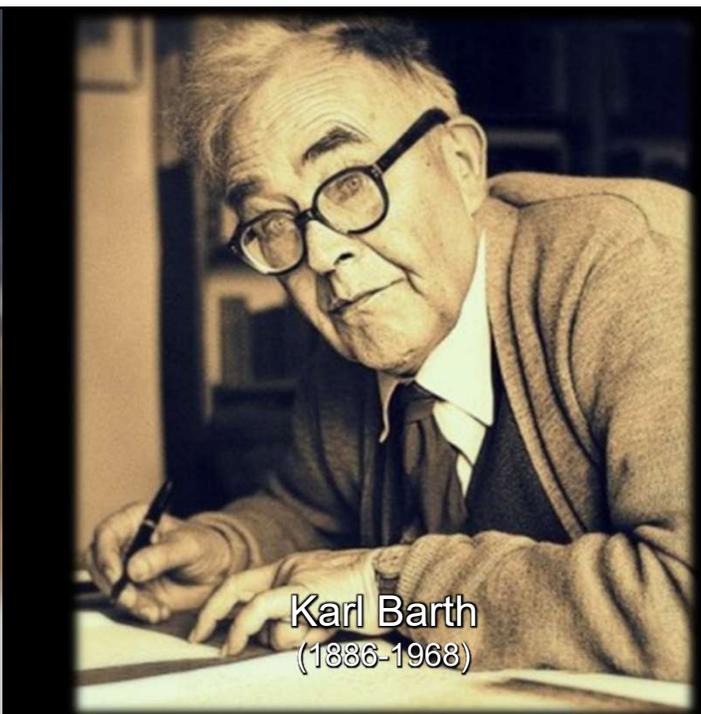
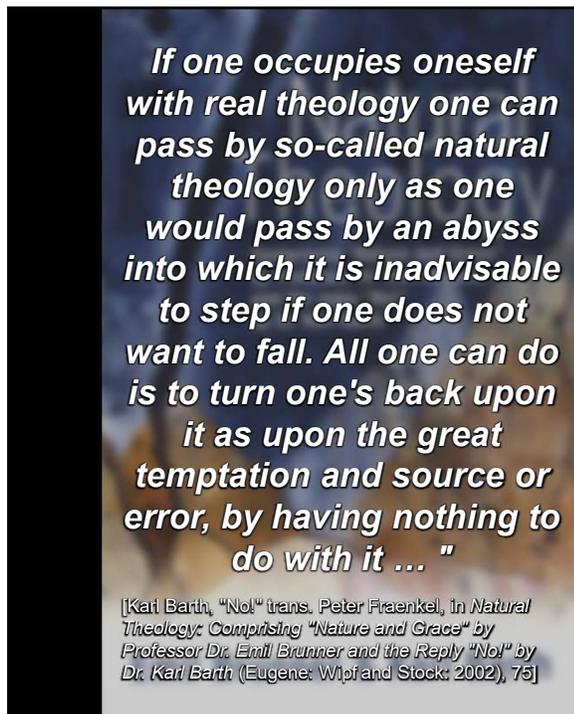
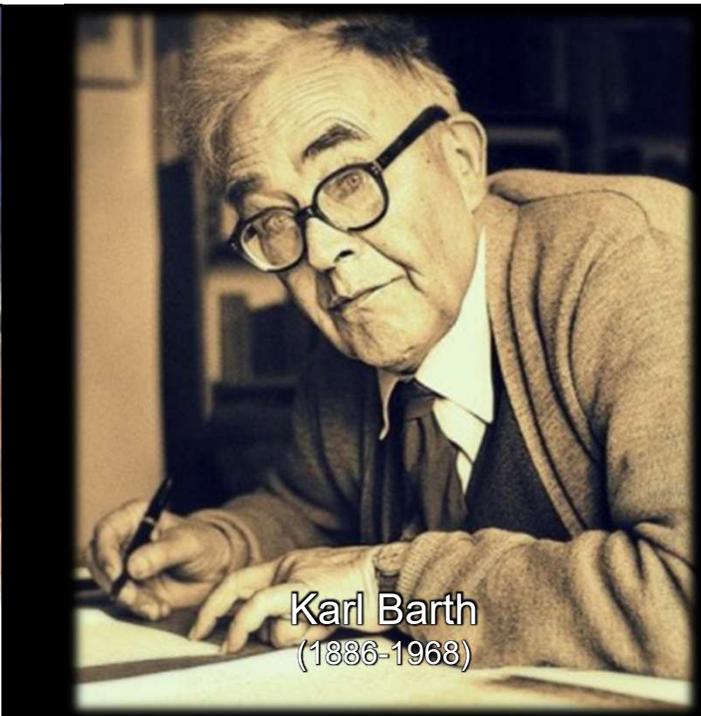
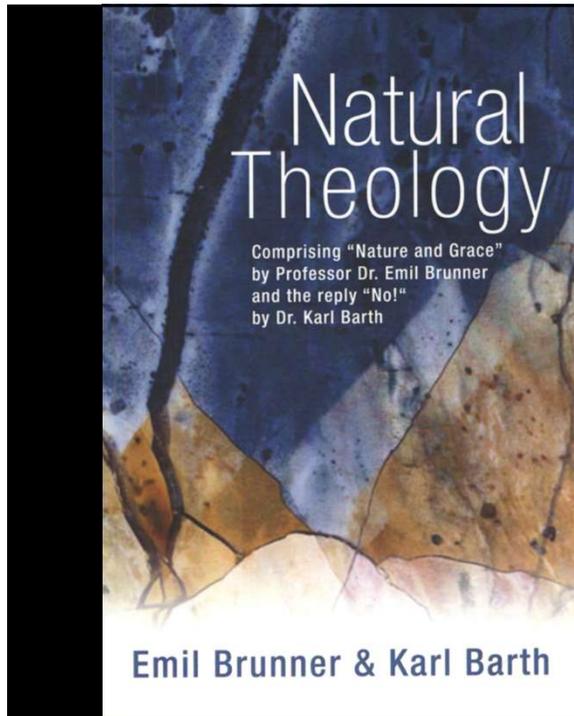
What is more, it may very well have been that these religious people characterize their disregard as "faith."

But I hope it is clear that this attitude of disregard does not comport with what the best Christian thinkers have maintained about faith and its relationship to reason.

"I mean, if you have religious faith, then whatever anyone says about the world wouldn't matter to you. If it does matter to you, then that's a different kind of contract that you're taking out on information."



Neo-Orthodoxy's Misconception of Faith and Reason



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. All one can do is to turn one's back upon it as upon the great temptation and source or error, by having nothing to do with it ... "

[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 75]

Natural Theology arises from God's General Revelation.

General Revelation: God's revelation of His existence and certain attributes to mankind through His creation.

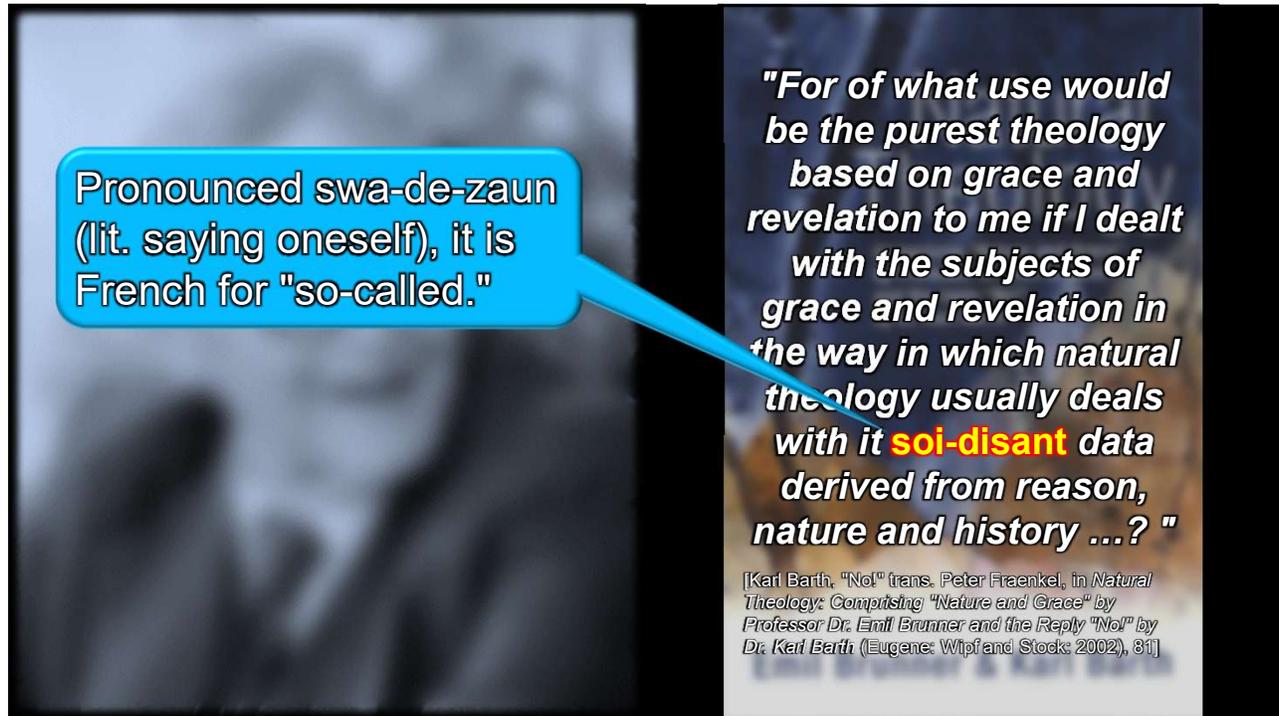
Special Revelation: God's revelation of Himself through His prophets and apostles and ultimate through His taking on human nature in the Incarnation in Jesus Christ.



Karl Barth
(1886-1968)

"For of what use would be the purest theology based on grace and revelation to me if I dealt with the subjects of grace and revelation in the way in which natural theology usually deals with it soi-disant data derived from reason, nature and history ...? "

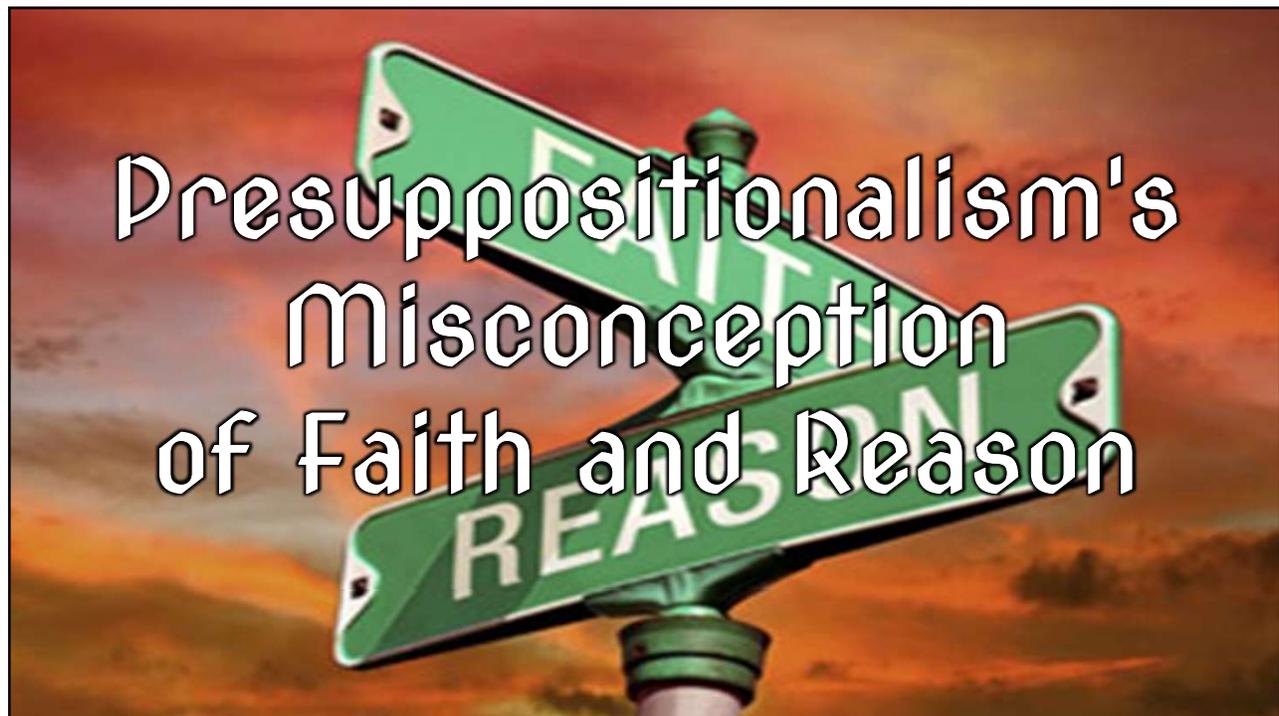
[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 77]



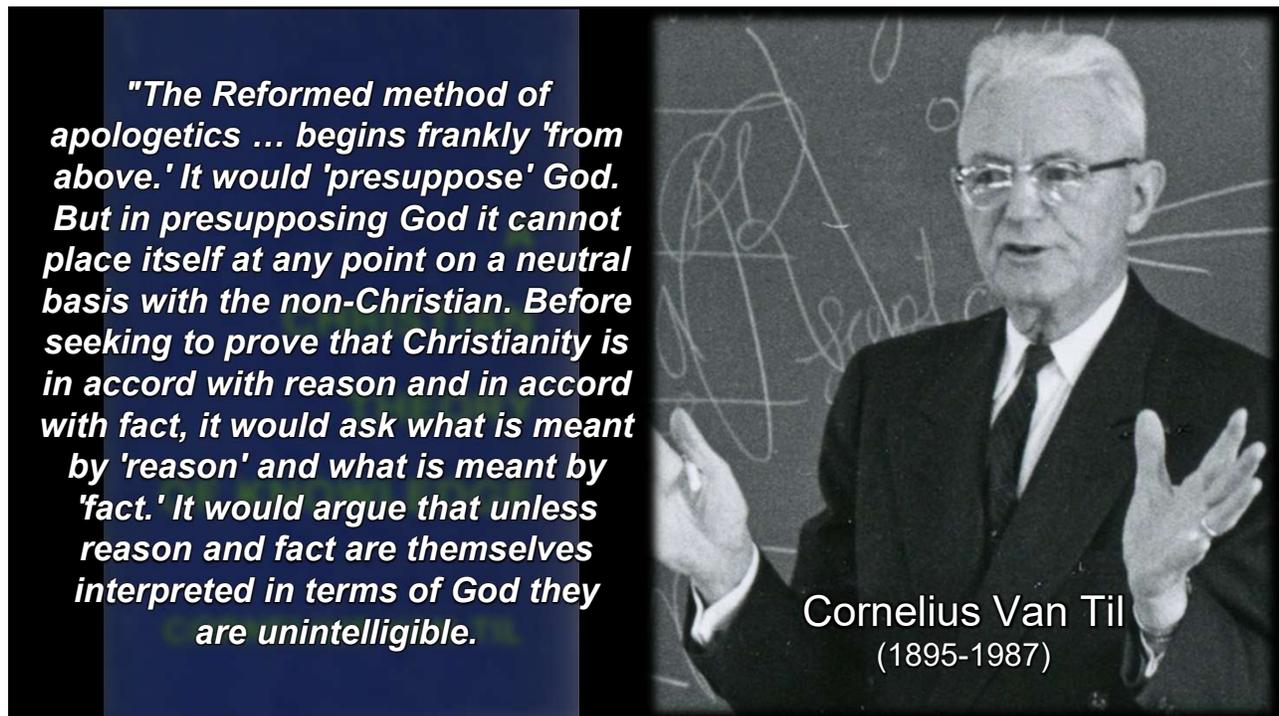
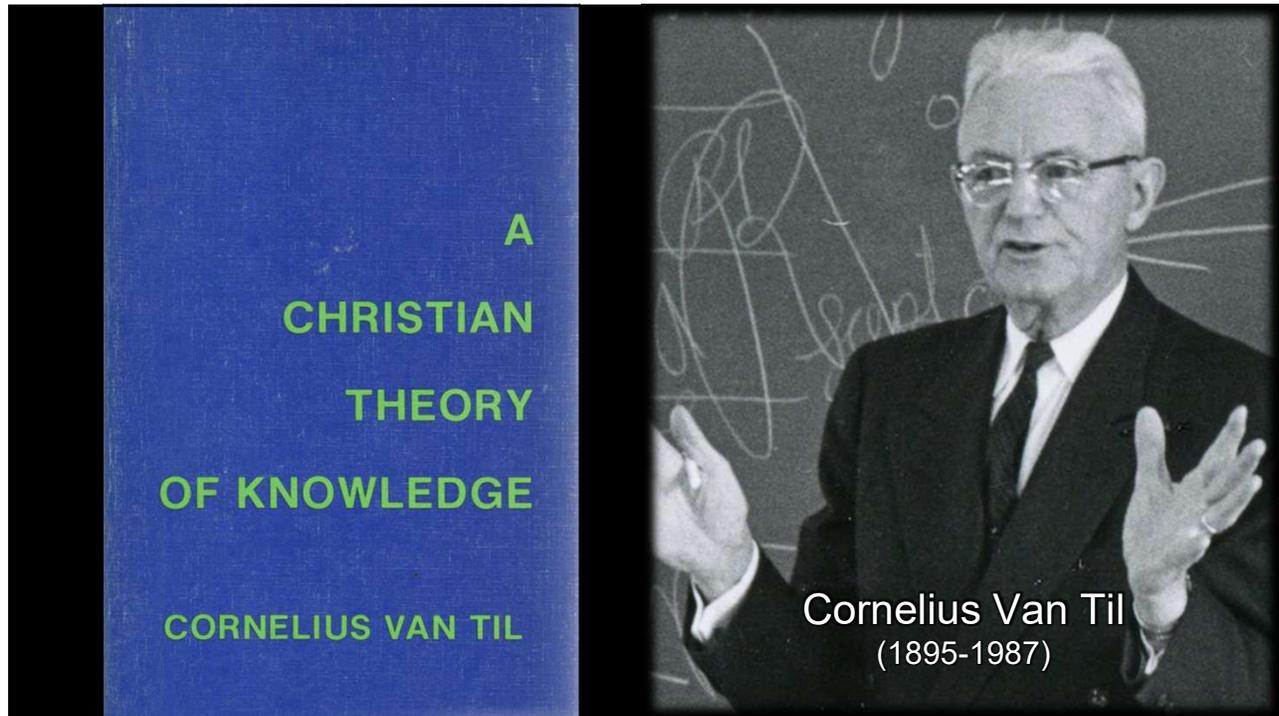
Pronounced swa-de-zaun (lit. saying oneself), it is French for "so-called."

*"For of what use would be the purest theology based on grace and revelation to me if I dealt with the subjects of grace and revelation in the way in which natural theology usually deals with it **soi-disant** data derived from reason, nature and history ...? "*

[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 31]

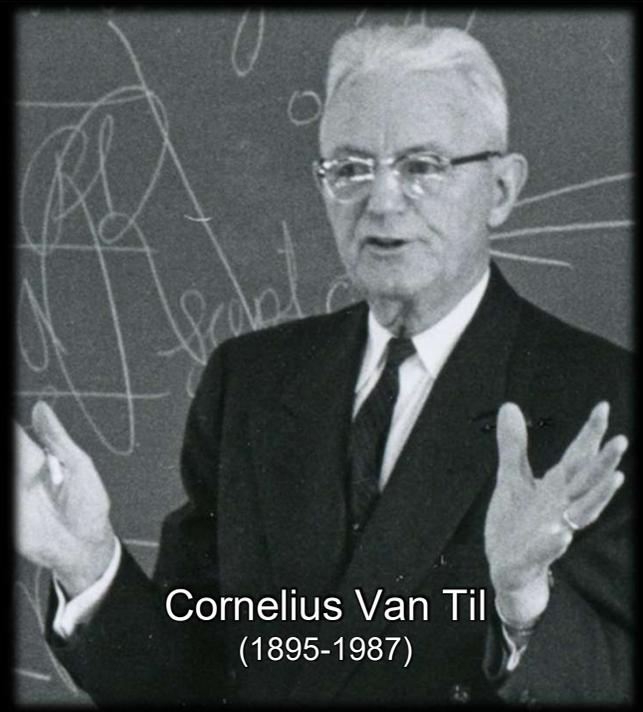


Presuppositionalism's
Misconception
of Faith and Reason



"If God is not presupposed, reason is a pure abstraction that has no contact with fact, and fact is a pure abstraction that has no contact with reason. Reason and fact cannot be brought into fruitful union with one another except upon the presupposition of the existence of God and his control over the universe."

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



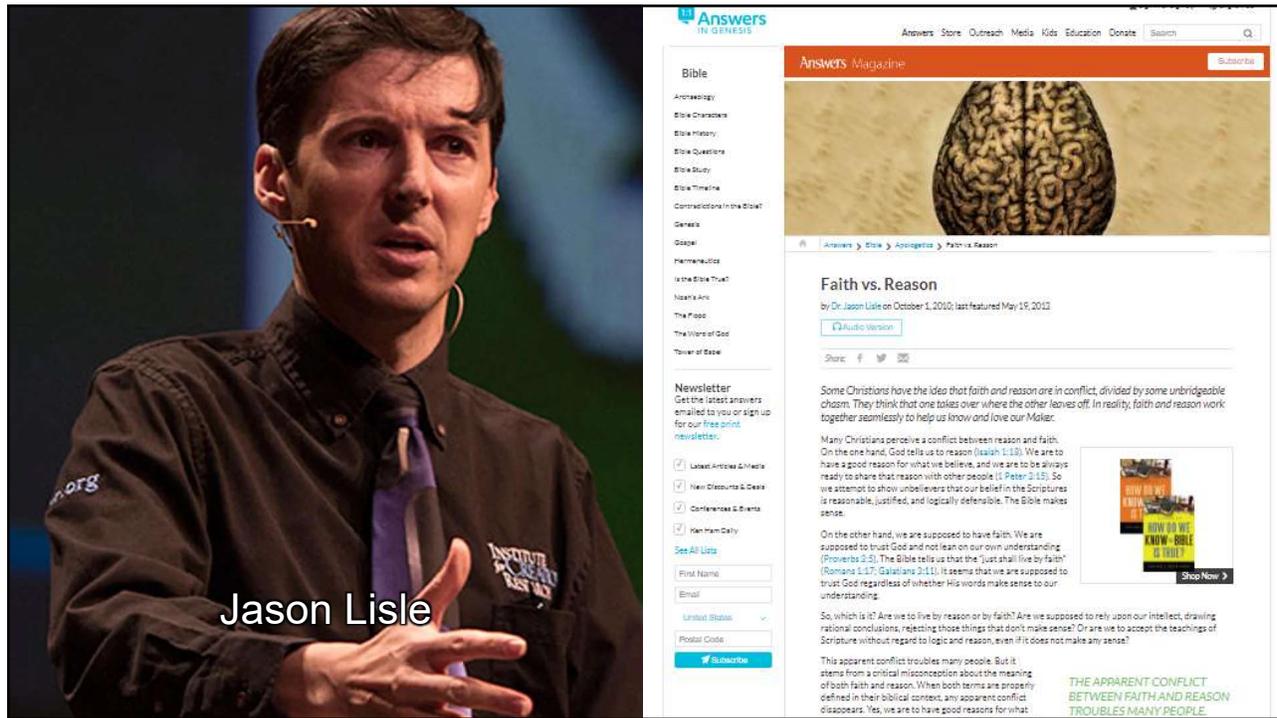
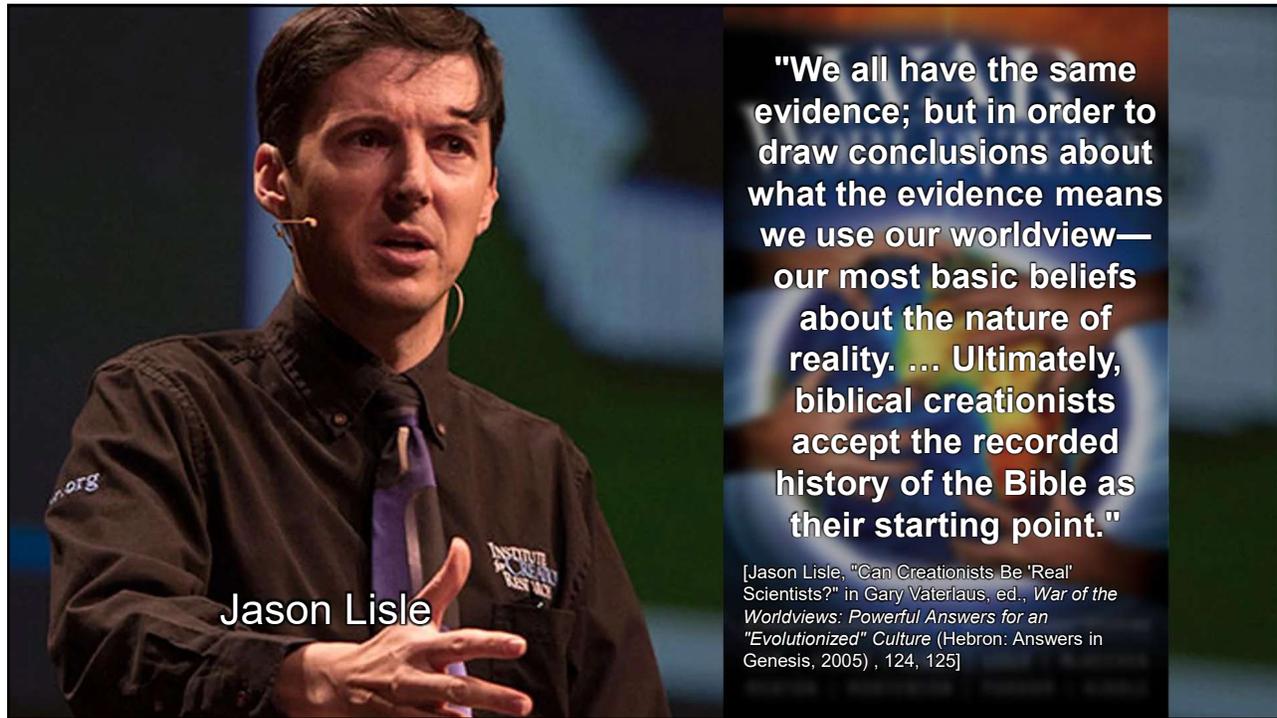
Cornelius Van Til
(1895-1987)

Jason Lisle

WAR OF THE WORLDVIEWS

POWERFUL ANSWERS FOR AN "EVOLUTIONIZED" CULTURE

HAM | HODGE | KERBY | LISLE | McKEEVER
MENTON | MORTENSON | PURDOM | RIDDLE

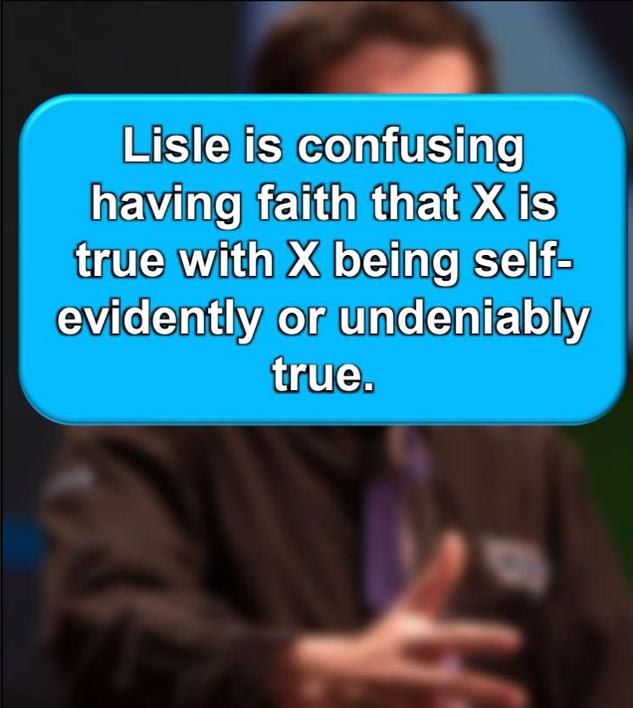




Jason Lisle

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

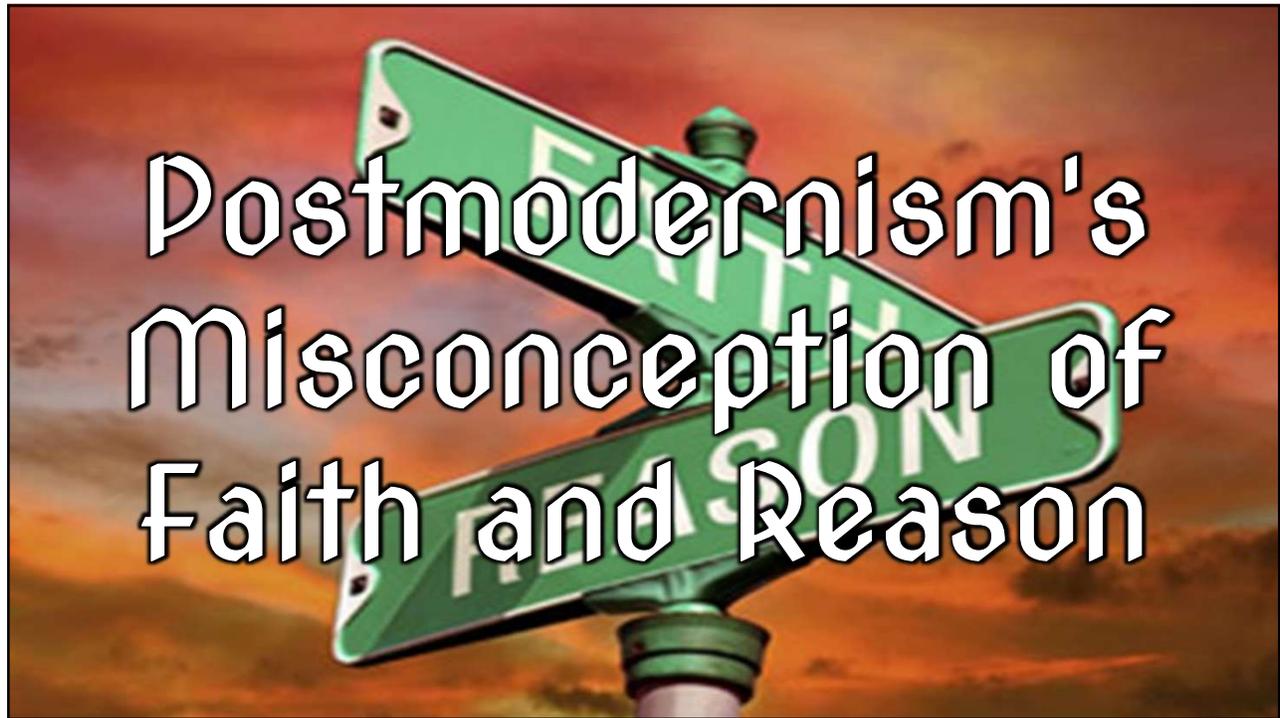
[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 06/13/22]



Lisle is confusing having faith that X is true with X being self-evidently or undeniably true.

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

[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 08/13/22]



SPECTRUM
MULTIMEDIA BOOKS

With contributions by
Craig A. Boyd
Alan G. Padgett
Carl A. Raschke

Faith and Reason
THREE VIEWS

EDITED BY Steve Wilkens

Carl A. Raschke



Carl A. Raschke

"Faith, as well as what we call reason, are not incompatible but belong to separate orders of significance. ... Faith is neither irrational nor suprarational. It has nothing to do with 'reason' per se. ... God does not speak in syllogisms or make philosophical claims that require the fallible human intellect to demonstrate them."

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 63, emphasis in original]



Carl A. Raschke

"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."

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If "meaning is ultimately determined by how intricate structures of communication work together in an overarching manner" and that "it is up to the interpreter to provide a new framework of discourse," then how are one to take the meaning Raschke is seeking to communicate through his statement here?

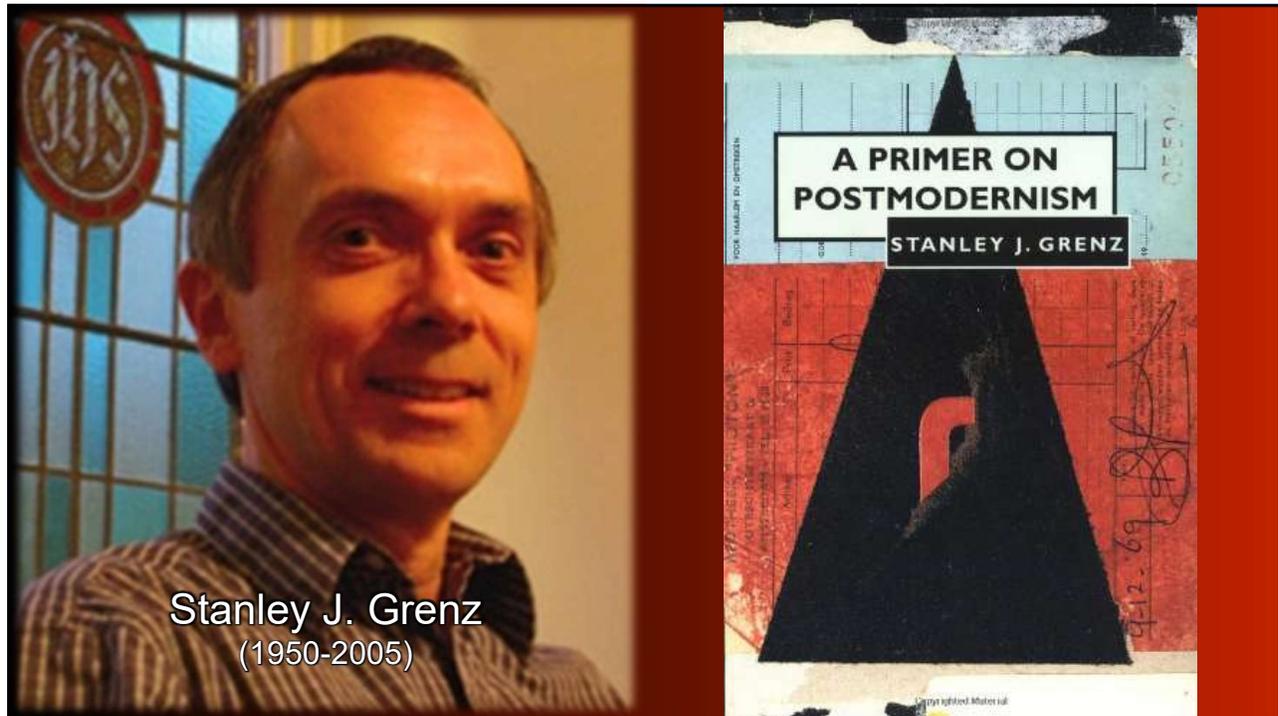
If the interpreter provides a new framework, then why should one take his statement to be objectively true?



Carl A. Raschke

"Propositional logic, whether exercised for the clarification of terms in a formal argument or to prove the validity of some simple assertion, is inadequate to make sense out of the 'revealed' truth of Scripture for one compelling reason: it speaks to the disinterested intellect, whereas God through his Word speaks to the whole person, including the human heart and what in both ancient Greek and later Christian philosophy is known as synderesis, or 'conscience.'"

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



Stanley J. Grenz
(1950-2005)



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"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists."



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"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists."

If what Grenz says is true, then his own statement itself does not come from an observer who stands "outside the historical process" and, thus, the statement is not itself "neutral knowledge" coming from an "unconditioned specialist."

Since this is the case, why should we believe that it is objectively true?



Stanley J. Grenz
(1950-2005)

"On the contrary, we are participants in our historical and cultural context, and all our intellectual endeavors are unavoidably conditioned by that participation."

[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]



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(Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166)

If "all our intellectual endeavors" are "unavoidably conditioned" then Grenz's own statement is itself "unavoidably conditioned."

But if his statement is "unavoidably conditioned," then why should we take it as objectively true?



Dan McGee

Medium

Truth and Postmodernism

Dan M. · Follow
4 min read · Mar 29, 2017

St 2

I initially thought this was a parody of conservative thinking, but on second reading, I realized that it was a genuine (albeit likely willful) lack of understanding of postmodernist thinking. Thus, there are some critiques the discussants should consider.

First, postmodernism (and epistemology generally) distinguishes between subjective truths and objective truths. The former are statements about one's individual experience of the world, while the latter comprise propositions supported either inductively or deductively.

For example, the colour red contains both objective and subjective truths. Objectively, 'red' is the term given to light in the visible spectrum with wavelengths around 650 nm. However, seeing the colour is a subjective experience that happens within the brain of each observer. Thus, my experience of seeing red need not be identical to yours.

The discussants might still object to the existence of subjective truths, saying



*"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that **all knowledge is mediated** by an individual and that the experiences, **biases**, beliefs, and identity of that individual **necessarily influence how they mediate any knowledge.**"*

[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]

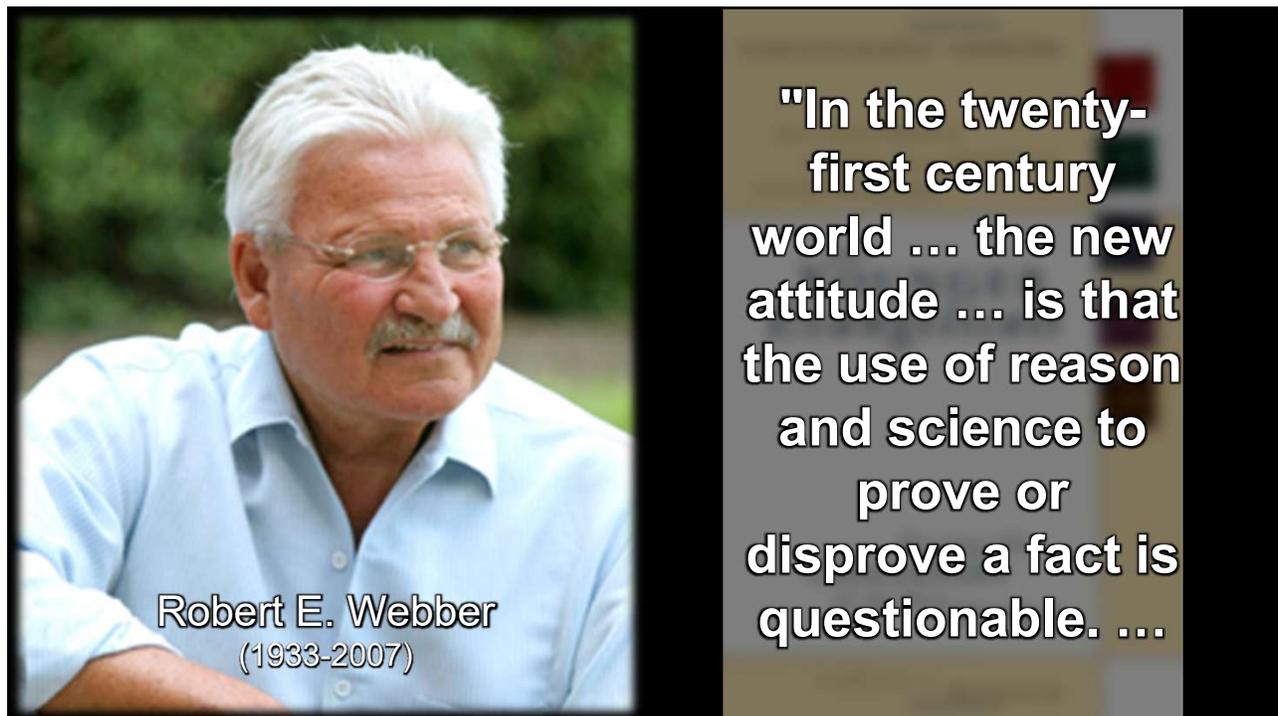
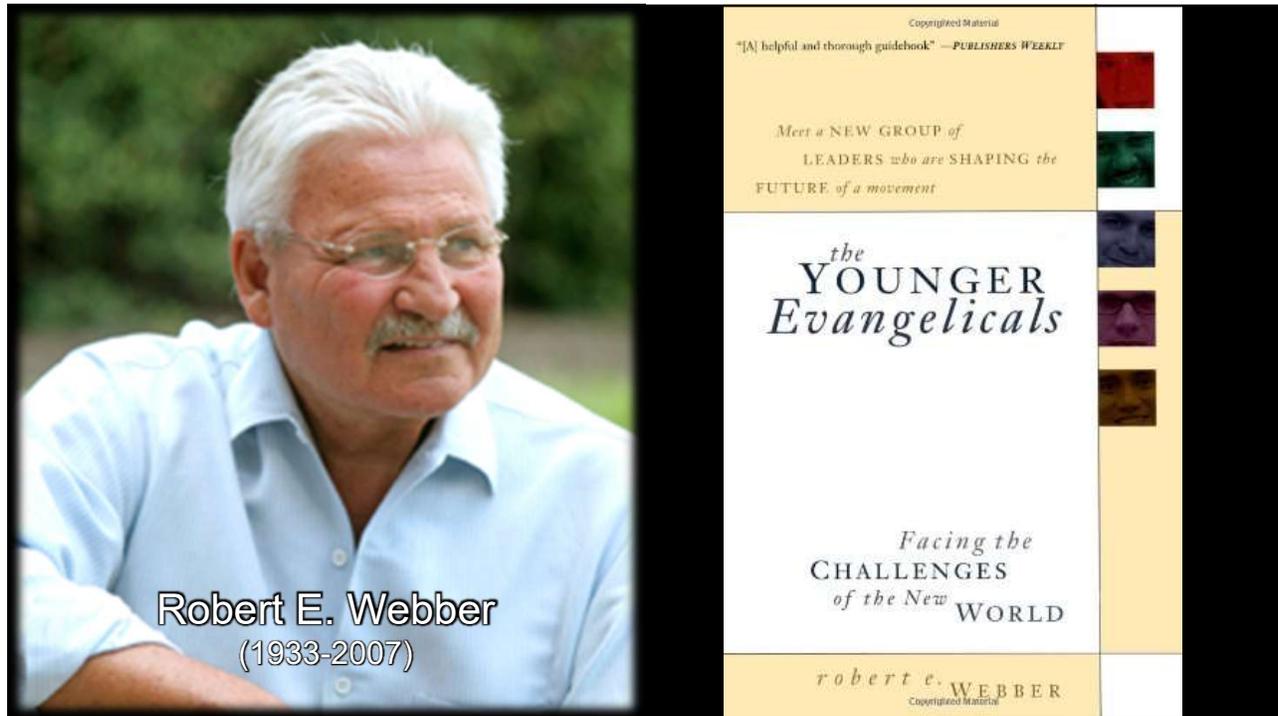


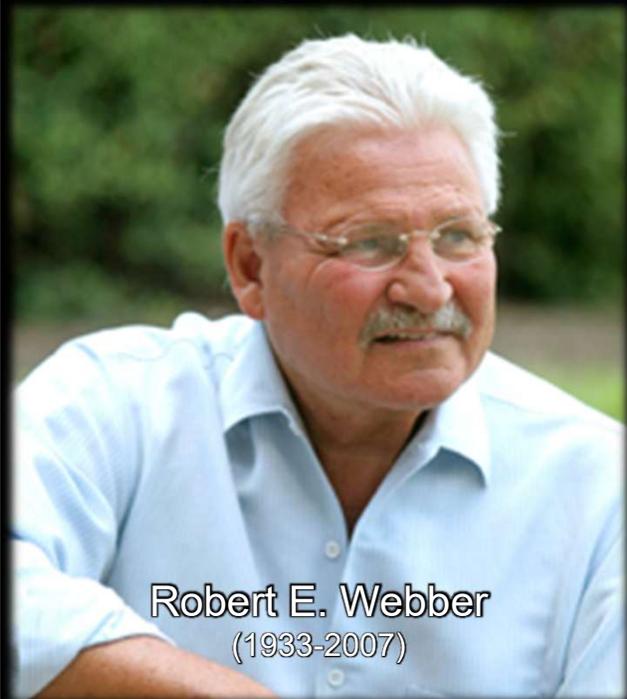
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[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]

If "all knowledge is mediated" and the individual has "biases" that "necessarily influence how they mediate ANY knowledge" (emphasis added), then this would be true of Dan McGee and the knowledge claim he is making right here.

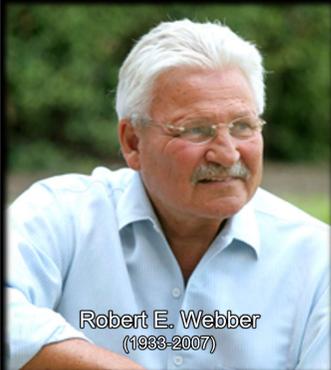
But if this is true of Dan McGee's claim here, why should we take his claim to be objectively true?





Robert E. Webber
(1933-2007)

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



Robert E. Webber
(1933-2007)

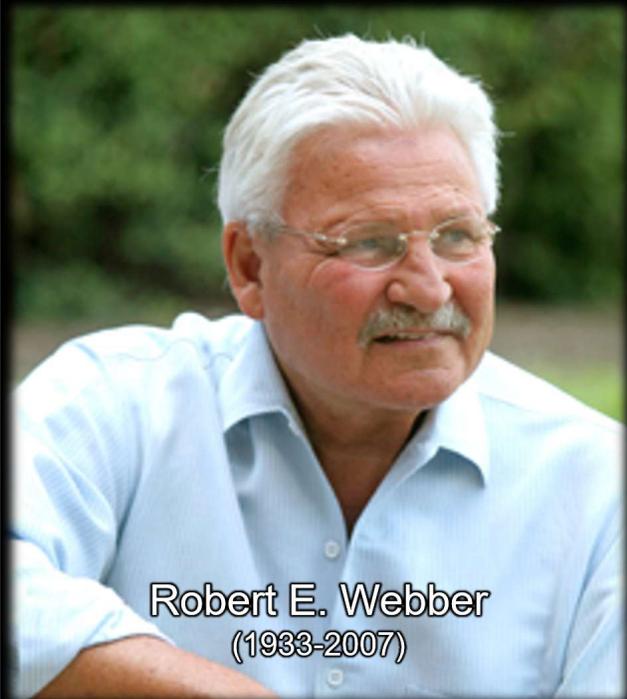
"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.'"

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]

Again, if we deal with "interpreted facts," then what does that say about Webber's statement itself?

Is his claim here merely an "interpreted fact?"

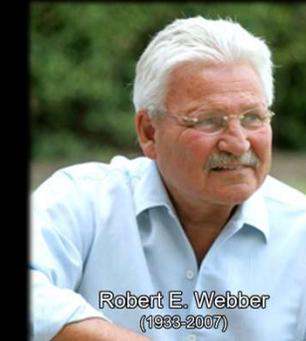
If so, then why should we take it as objectively true?



Robert E. Webber
(1933-2007)

"In the postmodern world, both believers and nonbelievers are people of faith."

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]

 <p>Carl A. Raschke</p>	<p>"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."</p> <p><small>[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Watson, ed., <i>Faith and Philosophy: Three Views</i> (Downers Grove, IL: Academic, 2014), 61, emphasis in original]</small></p>	 <p>Dan McGee</p> <p>"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that all knowledge is mediated by an individual and that the experiences, biases, beliefs, and identity of that individual necessarily influence how they mediate any knowledge."</p> <p><small>[Dan McGee, "Truth and Postmodernism" downloaded from https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a, 05/09/22]</small></p>
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Saturday, 10 March 2018

HOMILETICS

ONLINE

for those who have too much integrity to preach someone else's sermon!

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Home
HOMILETICS INTERVIEW: Robert E. Webber

What Younger Evangelicals Want—and Are Getting!

Robert E. Webber is the William R. and Geraldyn B. Myers Professor of Ministry at Northern Seminary in Lombard, Illinois, one of the only seminaries in the country that offers a Master's and a Doctorate in worship and which has intentional studies that integrate worship and spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a DWS (Doctor of Worship Studies). He is also Professor of Theology Emeritus at Wheaton College, Wheaton, Illinois.

Dr. Webber has lectured on worship in nearly every denomination and fellowship, and has authored or edited more than 40 books on worship including the eight-volume work, *The Complete Library of Christian Worship*. His most recent books include: *Planning Blended Worship* (Abingdon, 1998), *Ancient-Future Faith* (Baker, 1999), and *Journey to Jesus* (Abingdon, 2001).

His latest book, *The Younger Evangelical* (Baker, 2002), is attracting broad attention and interest because of its incisive look at a new emerging leadership in the church, while at the same time pausing to look at the leadership models of the 20th-century church.

Dr. Webber was scheduled to speak at a conference in Grand Rapids, Michigan, on Radical Orthodoxy, where Homiletics was to meet up with him for this interview. But he called a few days before the conference to say that he had had back surgery and wouldn't be there. So we met with him in his home in Wheaton, where in the kitchen, and in a straight-back chair, he gladly and graciously discussed his observations about a church that is in the midst of change and the Younger Evangelicals who are leading the way.

Homiletics: To start, we should probably clarify the categories you develop for evangelicals in the 20th century and the early 21st century. You identify traditional, pragmatic and Younger Evangelicals. What defines these groups?

Webber: The underlying idea of these three groups is that evangelicalism seems to follow the curvature of culture and reflects culture. And if you look back over the last 50-60 years, culture has actually gone through three very distinct groupings: Boomers, Gen-Xers and now Millennials. It seems to me that as evangelicalism encounters each cultural shift that each cultural shift as they integrate with it gives a different shape and form, not so much to the message, but to the way in which the message itself is

Robert E. Webber

Other Homiletics Interviews:

Preaching Is an Incarnational Event — **Richard Ward**

Jesus and the Consumerist Culture — **Tyler Wigg Stevenson**

Taking God to Work — **David Miller**

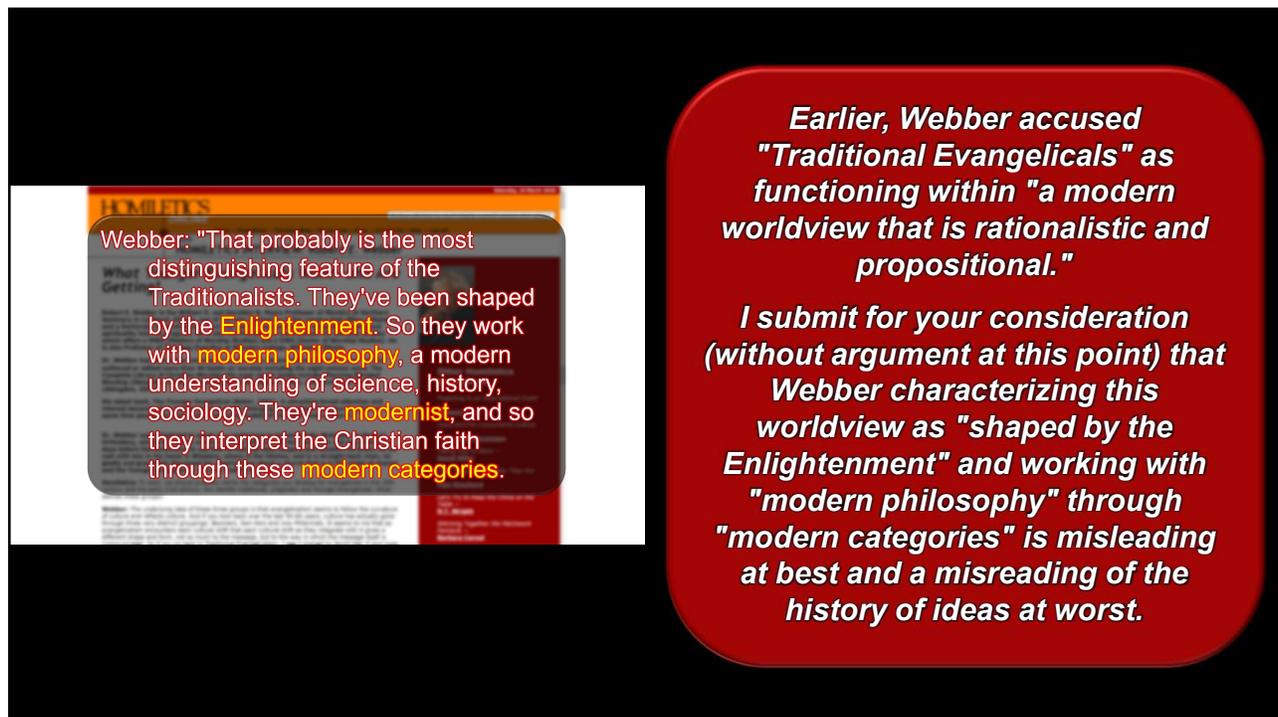
Why Things Are the Way They Are — **Paul Shepherd**

Let's Try to Keep the China on the Table — **N.T. Wright**

Stitching Together the Patchwork Family — **Barbara Carnal**

Homiletics: So then, the Traditional Evangelicals function within a modern worldview that is rationalistic, and propositional.

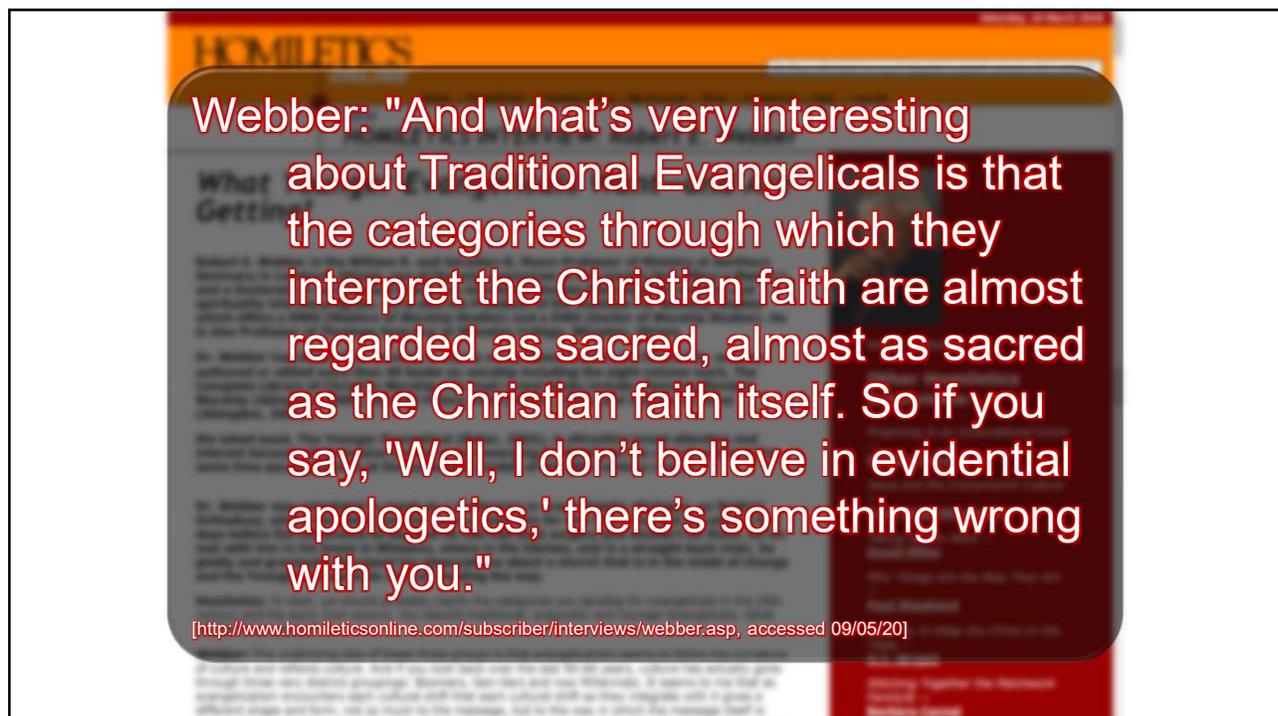
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the **Enlightenment**. So they work with **modern philosophy**, a modern understanding of science, history, sociology. They're **modernist**, and so they interpret the Christian faith through these **modern categories**."



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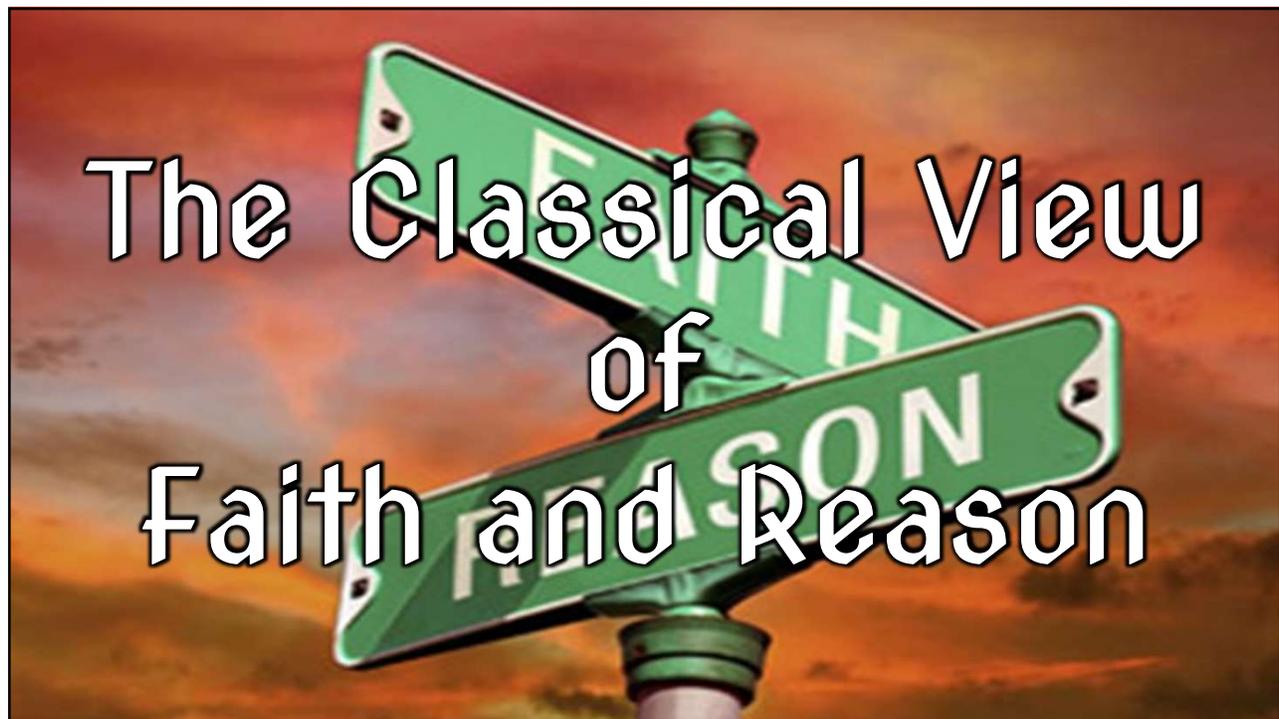
Earlier, Webber accused "Traditional Evangelicals" as functioning within "a modern worldview that is rationalistic and propositional."

I submit for your consideration (without argument at this point) that Webber characterizing this worldview as "shaped by the Enlightenment" and working with "modern philosophy" through "modern categories" is misleading at best and a misreading of the history of ideas at worst.



Webber: "And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics,' there's something wrong with you."

[<http://www.homileticonline.com/subscriber/interviews/webber.asp>, accessed 09/05/20]



Classical View of Faith and Reason

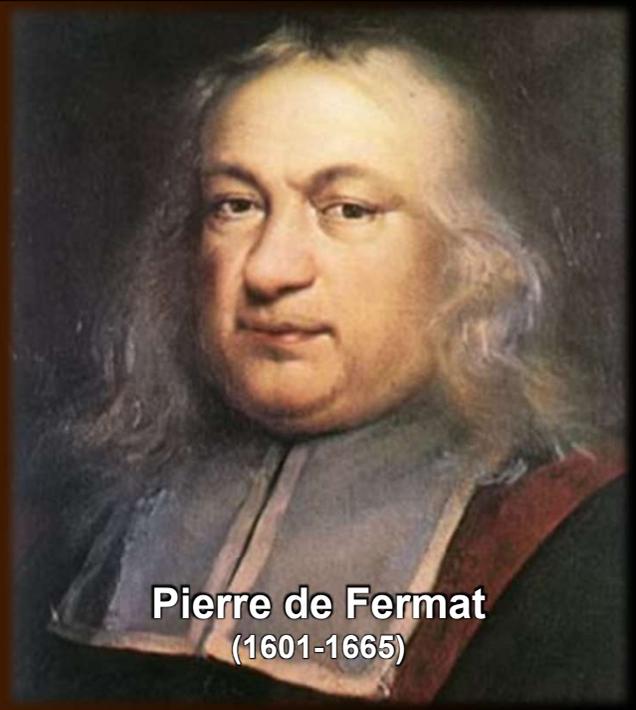
Reason

Believing something on the basis of demonstration.

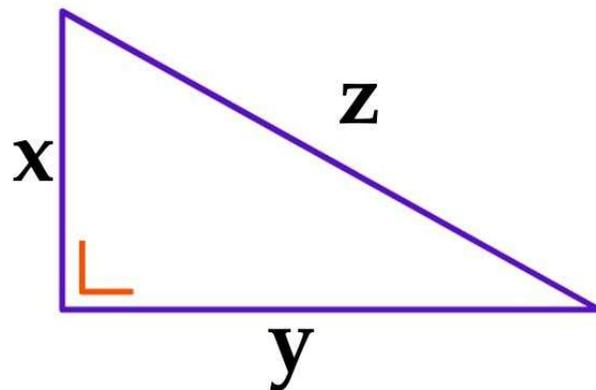
Faith

Believing something on the basis of authority.

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

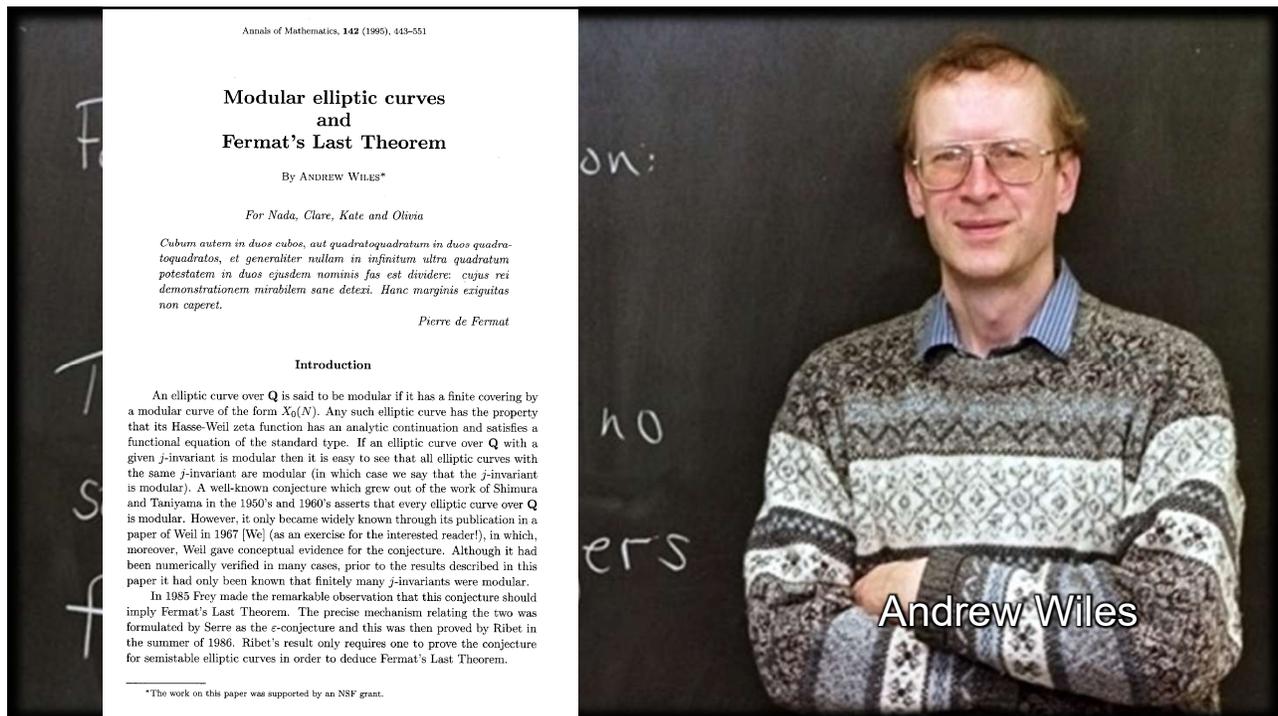
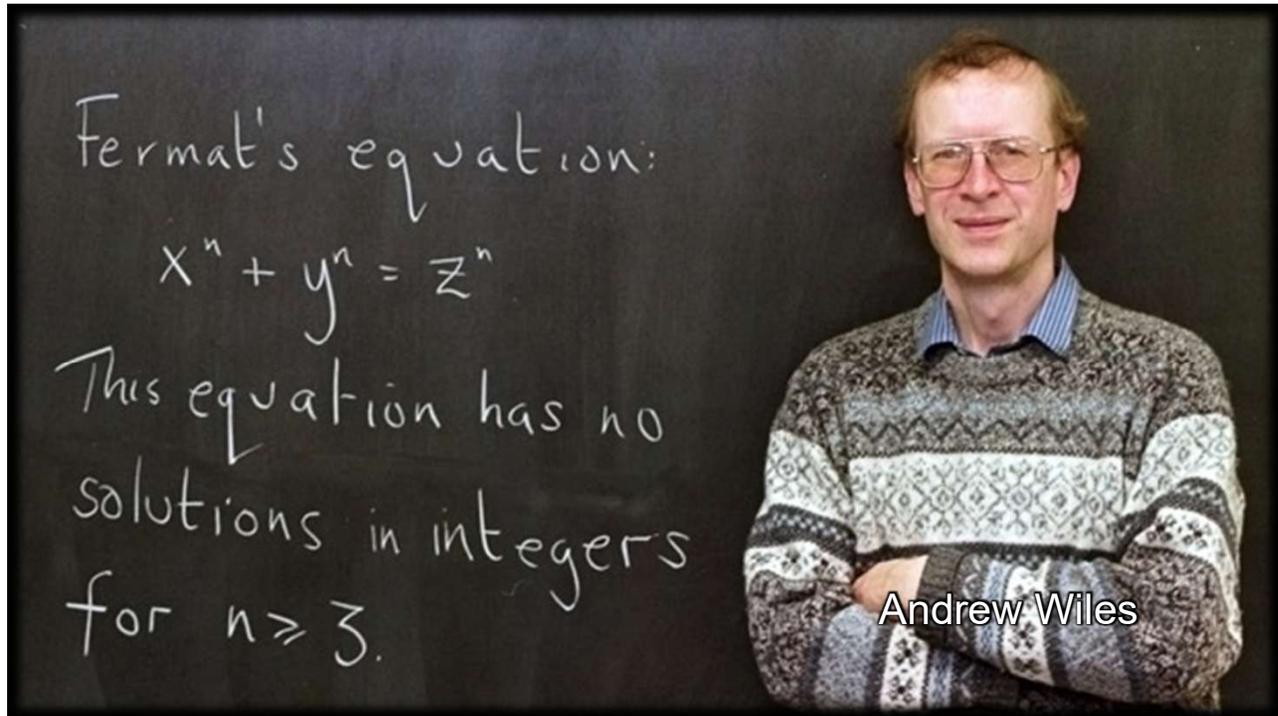


**Pierre de Fermat
(1601-1665)**



Pythagorean Theorem

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



Classical View of Faith and Reason

Reason

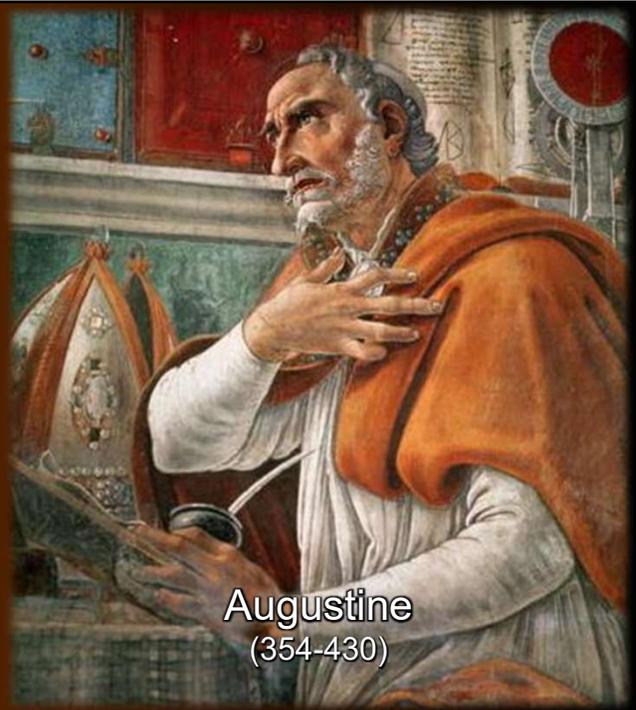
Believing something on the basis of demonstration.

Faith

Believing something on the basis of Divine authority.

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

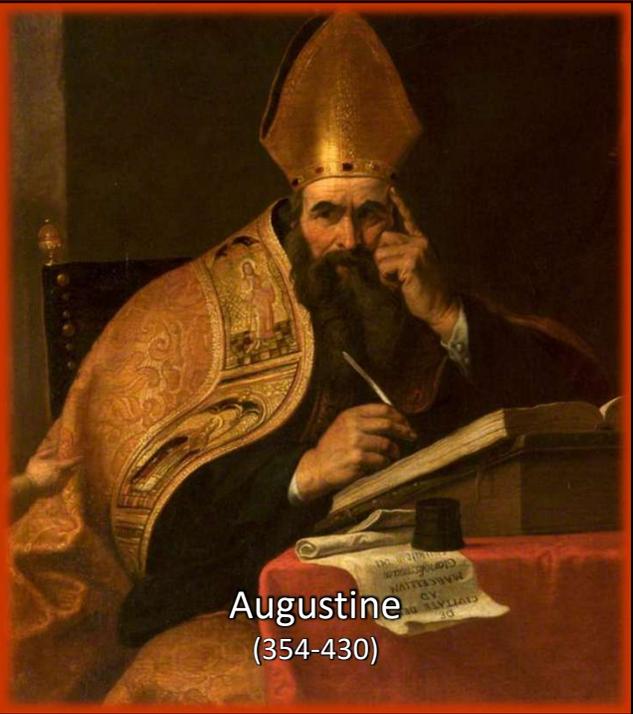
[A Treatise on the Predestination of the Saints, 5: "To Believe is to Think with Assent" <https://www.ccel.org/ccel/schaff/npnf105.xxi.ii.v.html>, accessed 09/30/22]



Augustine
(354-430)

"Heaven forbid, after all, that God should hate in us that by which he made us more excellent than the other animals. Heaven forbid, I say, that we should believe in such a way that we do not accept or seek a rational account, since we could not even believe if we did not have rational souls."

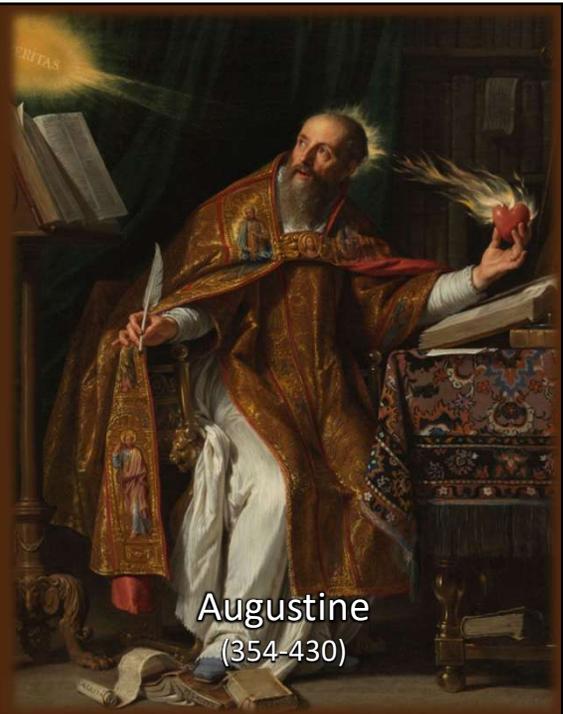
[Letter 120, in *Letters 100-155* (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]



Augustine
(354-430)

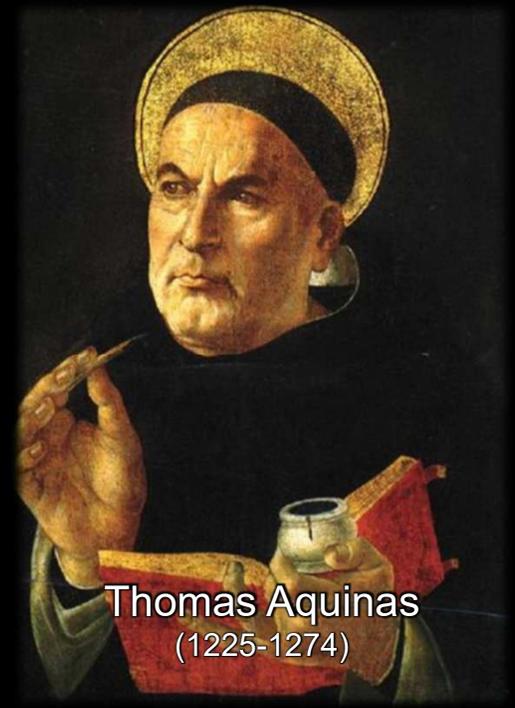
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a demand of reason!"

[Letter 120, Teske, p. 131]



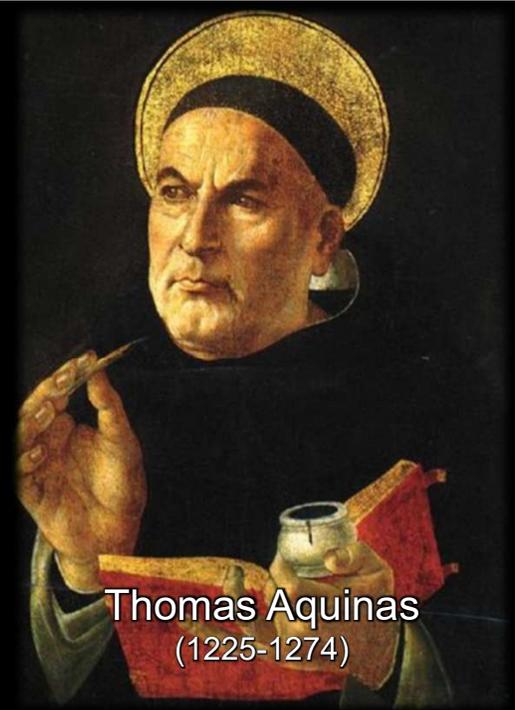
Augustine
(354-430)

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



Thomas Aquinas
(1225-1274)

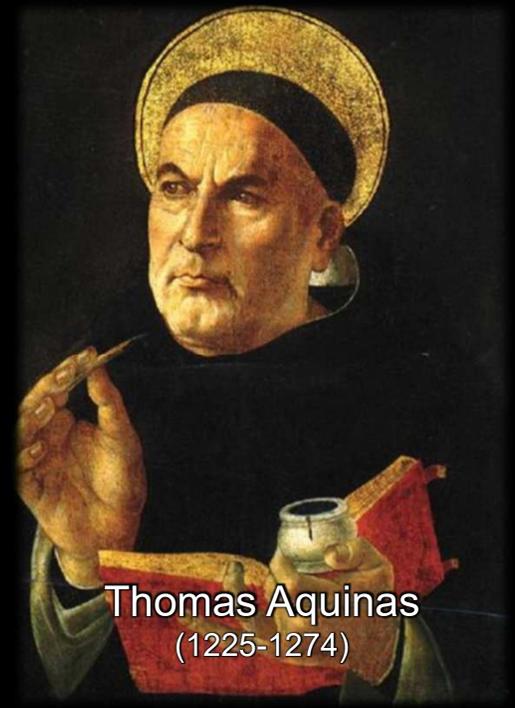
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



Thomas Aquinas
(1225-1274)

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

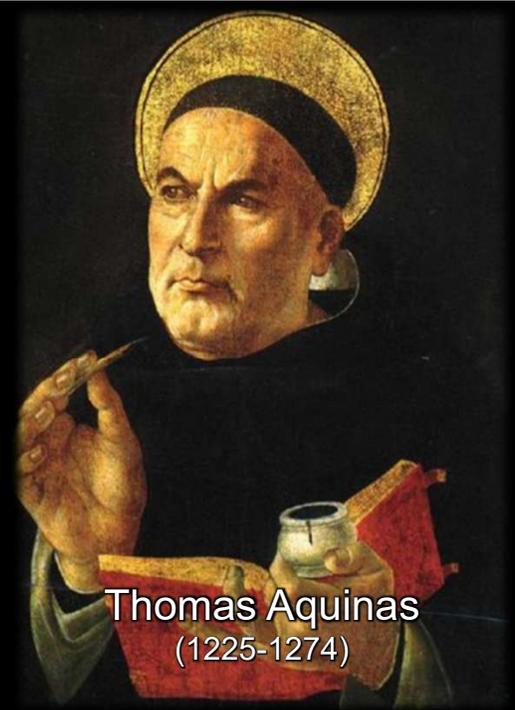
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

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

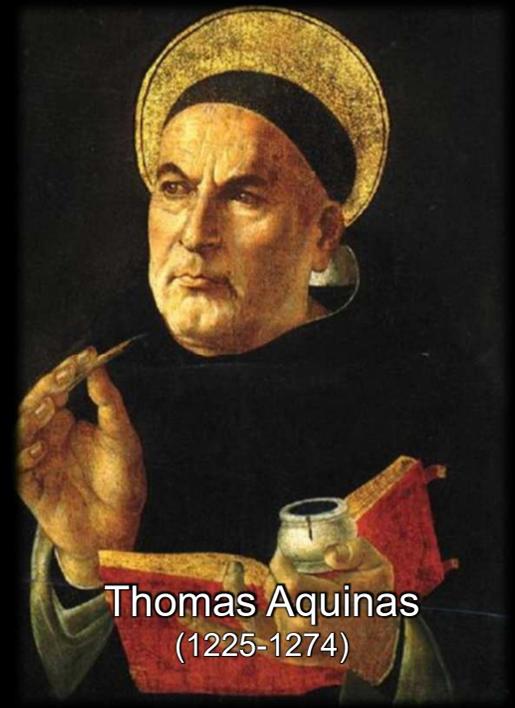
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

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

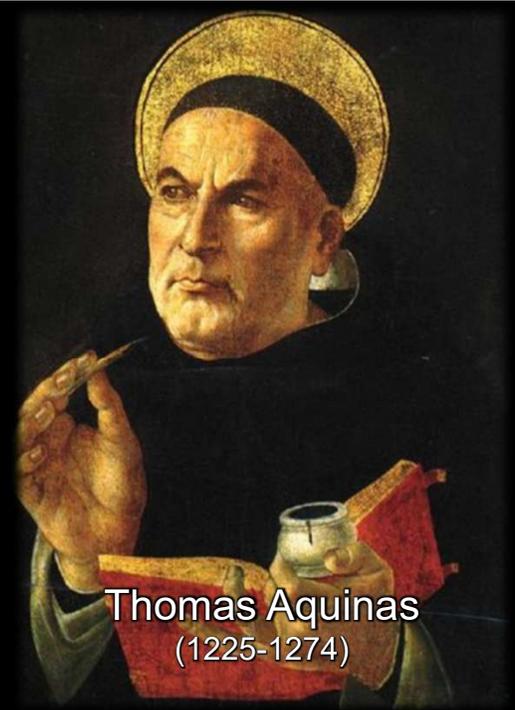
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



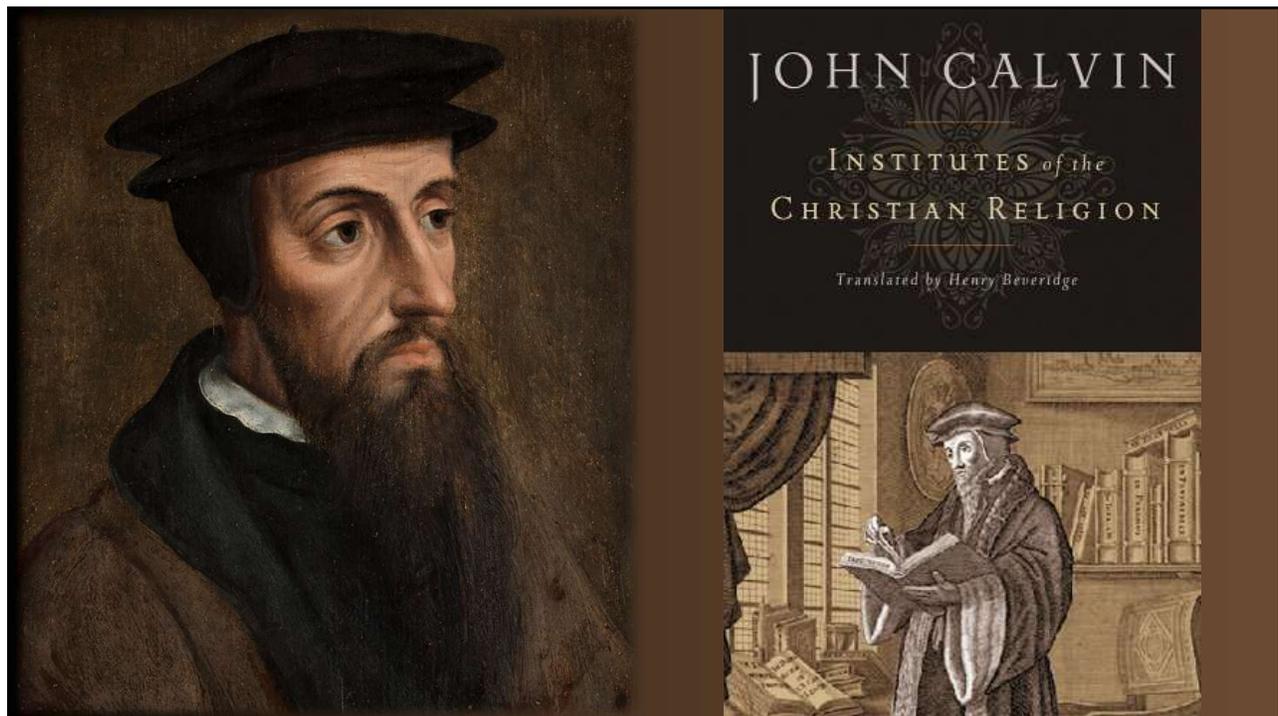
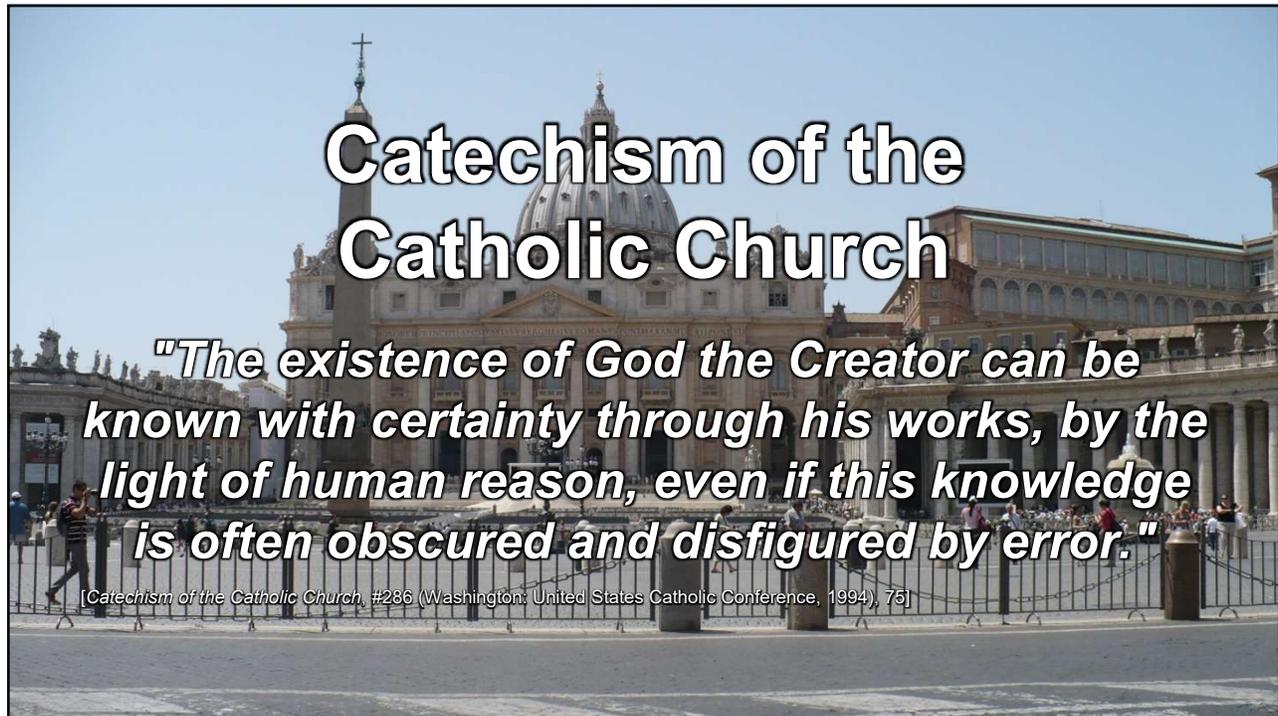
Thomas Aquinas
(1225-1274)

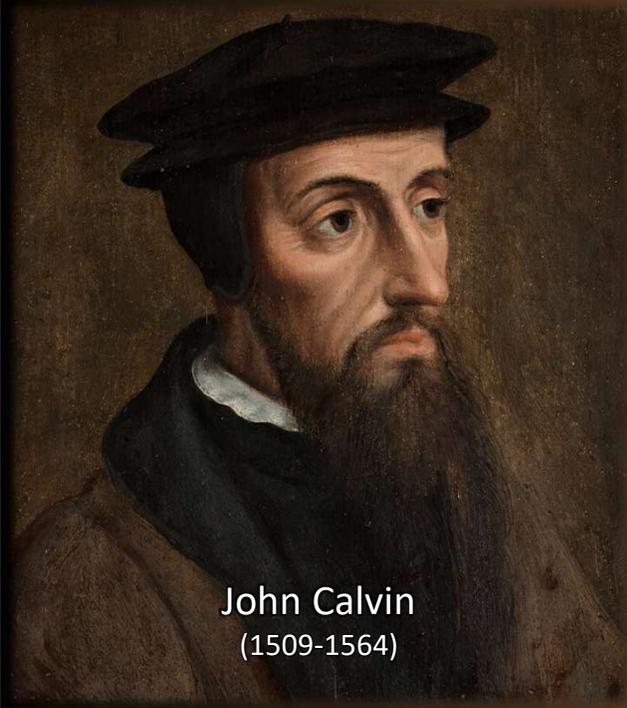
"There are some intelligible truths to which the efficacy of the agent intellect extends, like the principles we naturally know and the conclusions we deduce from them. In order to know them we do not need a new intellectual light; the light endowed by nature suffices. There are some truths, however, which do not come within the range of these principles, like the truths of faith, which transcend the faculty of reason, also future contingents and other matters of this sort. The human mind cannot know these without being divinely illumined by a new light supplementing the natural light."

[Faith, Reason and Theology: Questions I-IV of His Commentary on the De Trinitate of Boethius, trans. Armand Maurer (Toronto: Pontifical Institute of Medieval Studies, 1987), 17]



Thomas Aquinas
(1225-1274)

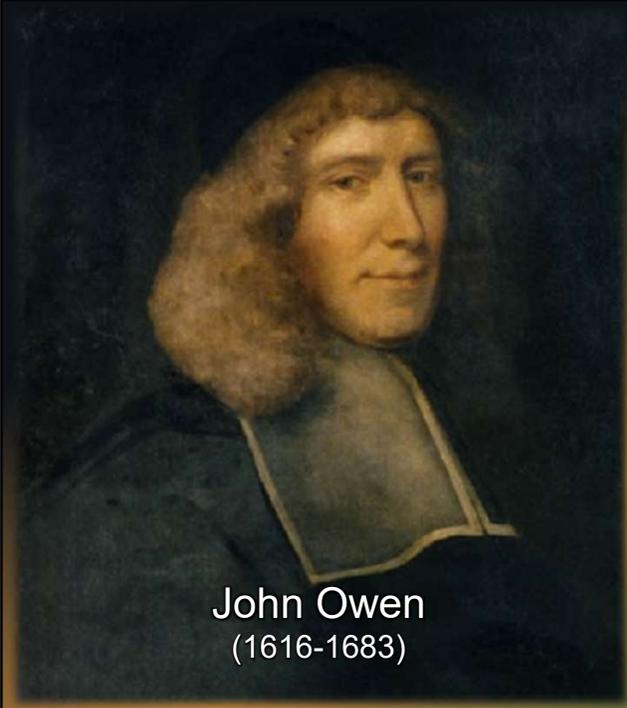




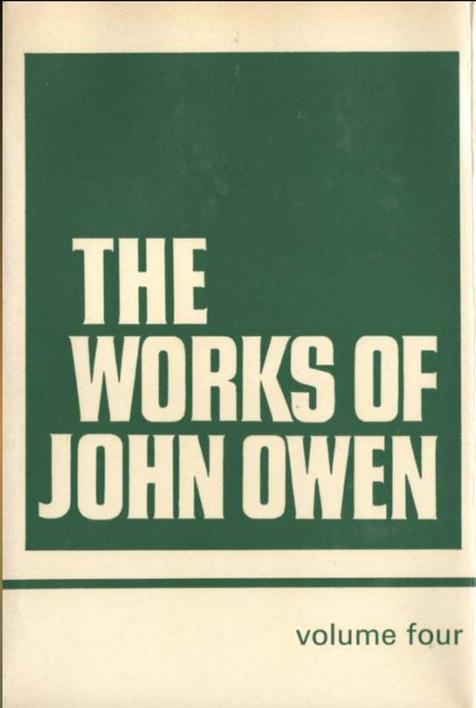
John Calvin
(1509-1564)

"Therefore in reading the profane authors, the admirable light of truth displayed in them should remind us, that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator."

[*Institutes of the Christian Religion*, 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Erdmans), 236]

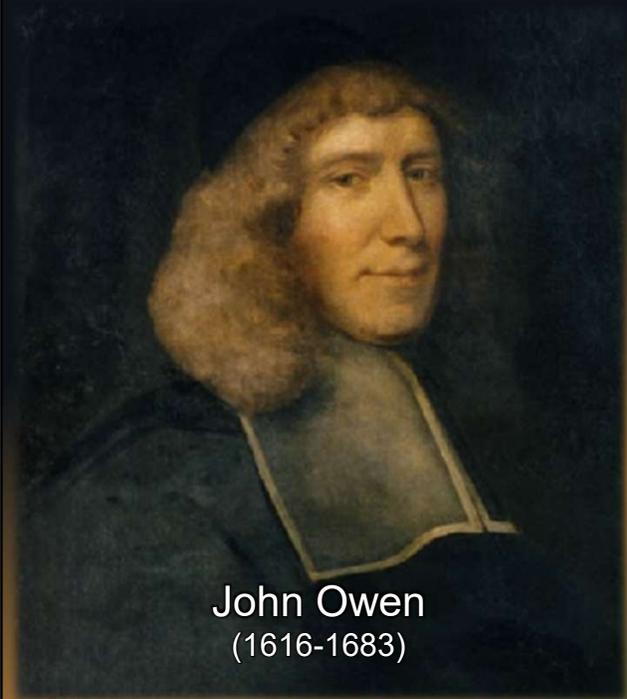


John Owen
(1616-1683)



THE WORKS OF JOHN OWEN

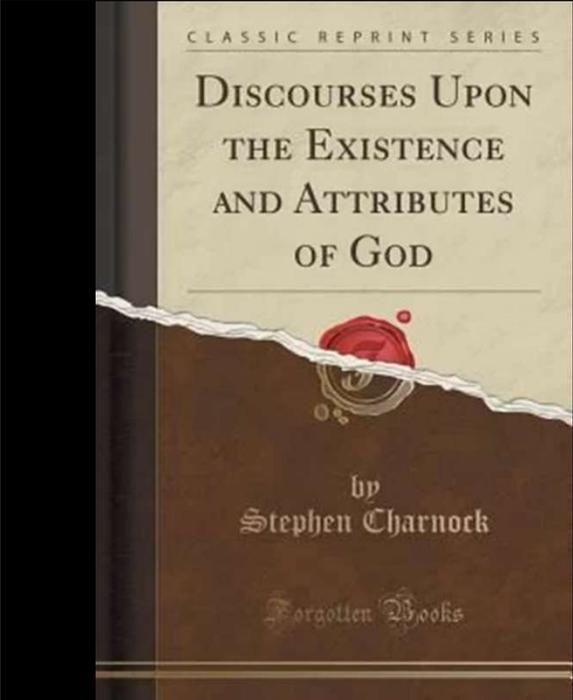
volume four



John Owen
(1616-1683)

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

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



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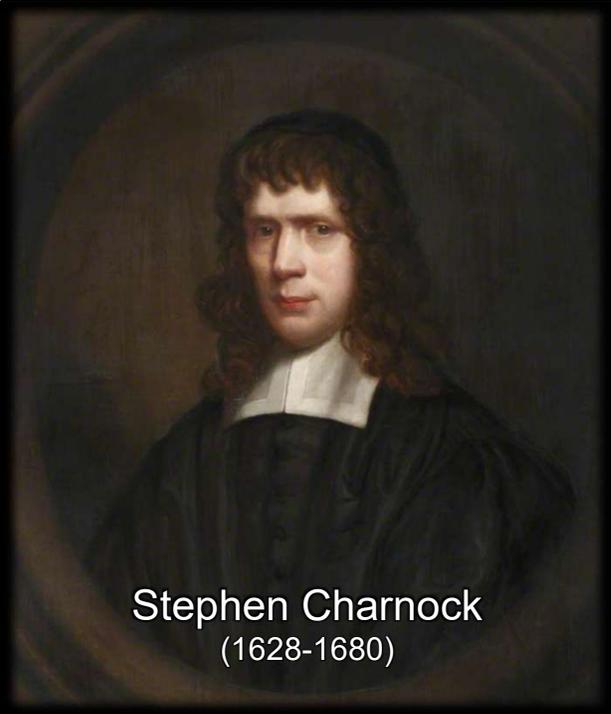
Forgotten Books



Stephen Charnock
(1628-1680)

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

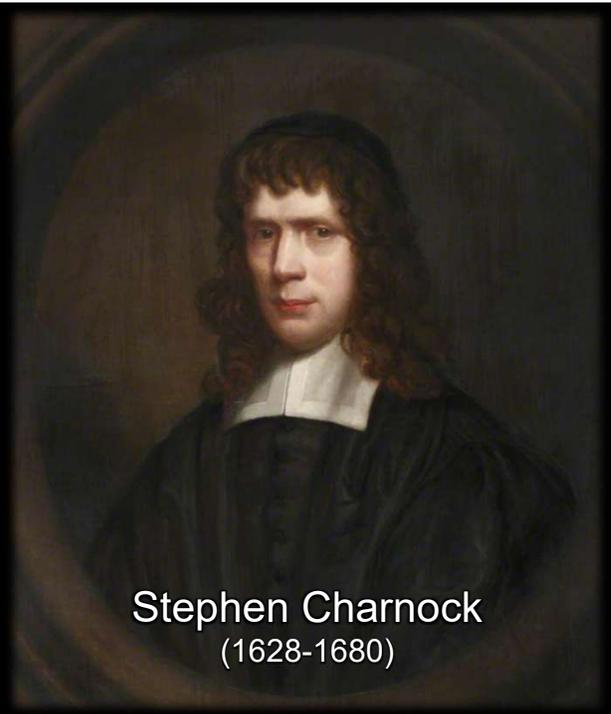
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)

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

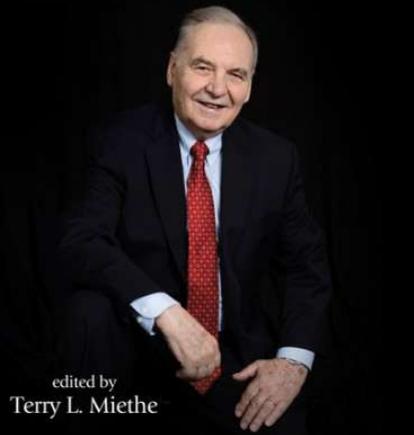
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)

I Am Put Here for the Defense of the Gospel

Dr. Norman L. Geisler: A Festschrift in His Honor



edited by
Terry L. Miethe

CHAPTER 12

Defending the Handmaid

How Theology Needs Philosophy

by Richard G. Howe

Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

I WAS LED TO Christ in high school by Christian friends of mine. I grew spiritually about as much as one might expect a teenager to grow, becoming involved with my youth group at church and pursuing my interesting in drumming. After graduation, I headed to the community college to study music. I tell people that I learned enough music to annoy everyone around me. When it came time to consider senior college, Christian friends of mine told me that one could go to college and study the Bible. This sounded like a tremendous prospect to me, so off I went. I attended my denomination's flagship Christian college in my state. It was my first encounter with theological liberalism. My church had not prepared me to wrestle with issues like Higher Criticism. As a result, I intellectually lost my faith in college. Looking back on that experience, I saw a range of responses among my friends who were confronted with the same intellectual challenges. Some of my friends with whom I had prayed in high school mockingly "asked Jesus to come out of their hearts" and repudiated their Christianity altogether. Others embraced the skepticism of the critical methods and settled for a more mainstream liberal Christianity. Neither of these options seemed possible for me. I was not capable of completely abandoning my faith, as shipwrecked as it was. But neither was I comfortable with any sort of liberal theology. Others of my friends tried to amputate their intellect from their faith and reject any attempt to come to terms with the challenges and questions posed by critical thinking. That, too, was not appealing to me. I knew that I could not embrace a faith that would not stand up to reason. With this, I lived in dissonance for over a year.

The short version of the story has me being intellectually rescued by a handful of apologists. Through their books and lectures, God brought into my life people like Josh McDowell, R. C. Sproul, and Norman Geisler. To this mix were added the insights and maturity of older brothers who had since come to the Lord. Being back on track, I began to consider the continued direction of my education. A short stint at a local

