

- a. This statement is self-defeating (contradictory) since it uses logic and reason to speak about God
 - b. This is equivalent to saying “I can’t speak a word in English.”
3. The Cosmological, teleological, and moral arguments make God subject to man’s logic
- a. No, it doesn’t, it’s not man’s logic. Man did not *determine* logic, he *discovered* it. If one determines truth he *creates* it, but if one discovers truth, he *finds* it.
 - b. It is not God Himself who is subjected to our logic, it is our *statements about* God that must be subjected to logic.
 - c. We can test statements about God with logic because it is not a standard outside of Himself. Logic flows from God’s very nature (Jn 1:1) (see II Tim 2:13; Heb 8:18; Mal 3:6)
4. Should we subject our reason to revelation or revelation to our reason?
- a. Reason is prior to revelation in the order of *knowing* (epistemologically), but revelation is prior to reason in the order of *being* (ontologically, it always was a revelation from God and didn’t *become* one when we discovered it). In other words, reason is used to *discover* revelation, once this question has been settled, the revelation becomes our standard and guides our reason. At this point, reason takes its place *under* revelation.
 - b. It is important to distinguish between the use of reason to *discover whether* something is a revelation and the use of rationalism to *determine what* in the Bible is revelation.

The Existence of God. Continued

II. Examining and Evaluating Worldviews¹⁷

A worldview is _____

Norman Geisler says,

Worldview. A *worldview* is how one views or interprets reality. The German word is *Weltanschauung*, meaning a “world and life view,” or “a paradigm.” It is the framework through which or by which one makes sense of the data of life. A worldview makes a world of difference in one’s view of God, origins, evil, human nature, values, and destiny.¹⁸

The Big Twelve

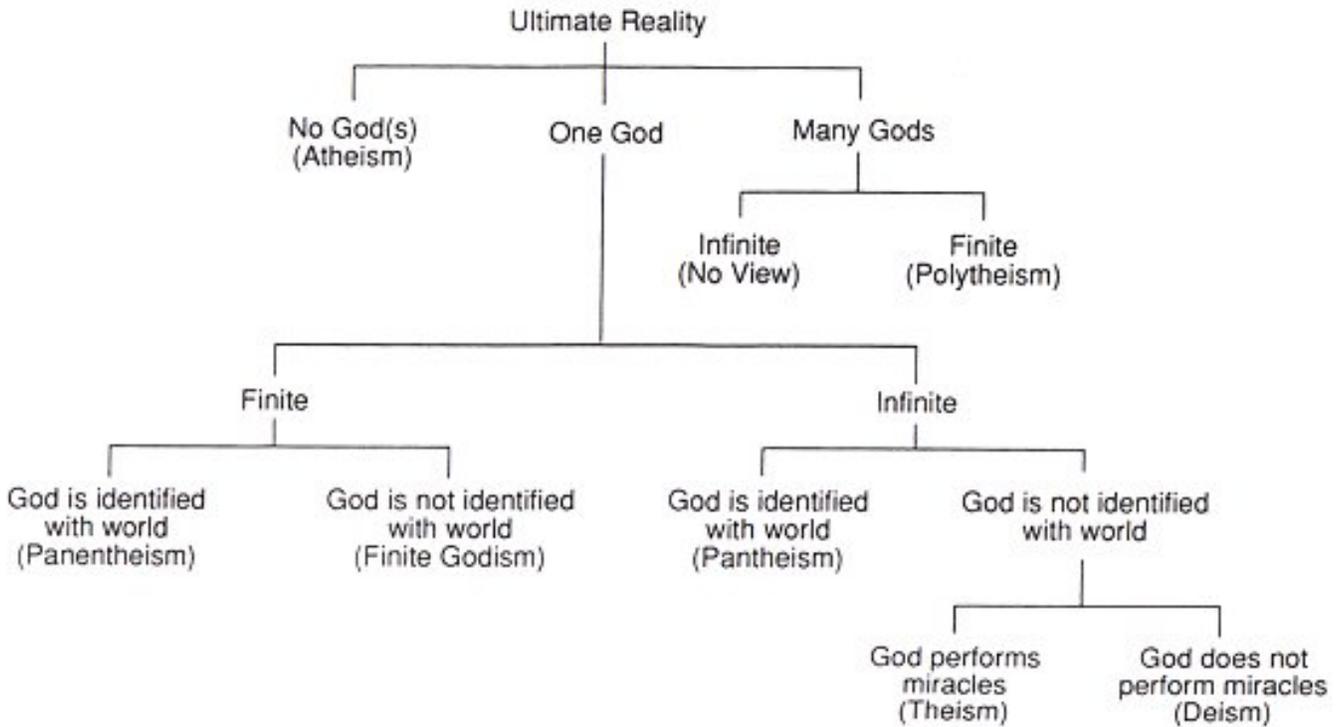
A viable worldview must offer adequate answers to these questions

Ultimate Reality	
External Reality	
Knowledge	
Origin	
Identity	
Location	
Morals	
Values	
Predicament	
Resolution	
Past / Present	
Destiny	

¹⁷ Joseph Holden Apologetic Evangelism, CCBC fall 2004 class notes.

¹⁸ Geisler, Norman L.: *Baker Encyclopedia of Christian Apologetics*. Grand Rapids, Mich. : Baker Books, 1999 (Baker Reference Library), S. 785

Figure 3 Seven Major World Views



Top Seven Classic World views.

1. **Theism: A World Plus an Infinite God**
2. **Atheism: A World Without God**
3. **Pantheism: A World That Is God**
4. **Panentheism: A World in God**
5. **Deism: A World on Its Own Made by God**
6. **Finite Godism: A World with a Finite God**
7. **Polytheism: A World with More Than One God¹⁹**

A. Theism

1. One infinite personal God
2. He exists *beyond* (transcendent- above and over creation or “up” and “out” there) and *in* (imminent- presence within creation
3. He is *in* the world but not *of* the world (distinct from the world just as an artist is distinct from his painting)

¹⁹Geisler, Norman L. ; Geisler, Norman L. ; Watkins, William D.: *Worlds Apart : A Handbook on World Views*. 2nd ed. Grand Rapids, Mich. : Baker Book House, 1989

4. Possesses all the omni-predicates
5. Miracles occur
6. The world is analogous to God (being, language)
7. Represented in Judaism, Islam and Christianity

B. Atheism

1. No God exists in or beyond the universe
2. No miracles (secular humanism)
3. Injustice and evil are realities
4. Many movement: Death of God (Al Kaiser); Death of God-talk; Myth of God (Nietzsche); Classical atheism (Freud, Ayn Rand)

Problems:

1. No first cause
2. No absolute basis for morality
3. Evolution is untenable. Ask five crucial questions:
 - a. Order from non-order (simple to more complex)?
 - b. Life from non-life?
 - c. Intelligence from non-intelligence?
 - d. Something from nothing (causality)?
 - e. Personal from the impersonal?
4. Irreducible Complexity
5. "Chance" does not explain the origin of all things

C. Deism

1. One God that exists beyond (transcendent) the universe but *not* active in it
2. Mechanical universe and natural theology
3. Like theism but no miracles
4. Denies the incarnation, virgin birth, divine inspiration, etc..
5. Jefferson and Franklin

Problems:

1. Inconsistent view of miracles
2. Confuse the function of the Laws of Nature (descriptive vs. prescriptive)

3. Ignores the abundant evidence of the reliability of the Bible

D. Pantheism

1. God (impersonal) *is* the universe
2. All is *one* (monism) (Parmenides)
3. No distinction between creator and creation
4. No miracles
5. Opposite view of deism
6. Eastern philosophy and religion

Problems:

1. Self-defeating (change vs. non-change)
2. Fails the practical test
3. Where did the spiritual amnesia come from?
4. If the world is God, how do they explain the 2nd Law of Thermodynamics?
5. To deny logic is self-defense

E. Polytheism

1. Many personal finite God's beyond the universe and in it
2. They have a beginning but no end
3. Pantheism and polytheism are only two worldviews which are compatible with each other
4. World is eternal
5. Usually named after natural phenomena and human traits
6. Romans, Greeks, Witches, and Mormons

Problems:

1. The universe is not eternal (2nd Law; Expanding universe)
2. Some say the gods were birthed by the forces of nature. If so, nature is ultimate, not the gods
3. To render ultimate worship to what is less than ultimate is idolatry
4. Philosophically, there can be only *one* perfect God

F. Panentheism (dipolar theism, processism, organicism, neo-classical theism)

1. This worldview is a mixture of theism and pantheism
2. A personal God that has two poles: an *infinite pole* (Spirit beyond the physical universe and a *finite pole* (God's body) which is the universe
3. God is *in* the universe as soul is *in* the body
4. God and universe are interdependent
5. God grows, learns, and changes with history
6. Evil is seen as an incompatibility within the universe
7. Major figures are A.N. Whitehead, Charles Hartshorne, Shurbert Ogden, John Cobb and Lewis Ford

Problems:

1. God cannot be both *infinite* and *finite* at the same time and in the same sense (what about the incarnation of Christ?)
2. God cannot be dependent since He is a necessary being, or else we must find God is dependent upon (this is God)
3. God cannot guarantee final victory over evil
4. God cannot change or else he is finite (Mal 3:6)

G. Finite godism

1. A finite god that is active beyond and in the universe but is limited in power
2. Evil is real
3. The universe is eternal
4. Plato

Problems:

1. God cannot guarantee final victory over evil
2. If god is finite, how did they come to exist. No apparent cause is impossible, or if by the forces by nature, then nature is god
3. The cause of the finite world must be infinite, otherwise it too would be part of the finite world. The creator of time cannot be in time.

Religions and Their World Views

	Theism	Atheism	Deism	Finite godism	Panentheism	Pantheism	Polytheism
Alamo Christian Foundation	×						
Ananda Marga Yoga Society						×	
Association for Research and Enlightenment (Edgar Cayce)						×	
Bahaism						×	
Bhagwan Shree Rajneesh						×	
Branhamism	×						
Bubba Free John						×	
Buddhism*	×	×				×	×
Children of God (Family of Love)	×						
Christianity	×						
Christian Science						×	
Church of Armedgeddon	×						
Church of the Living Word	×						
Church Universal and Triumphant						×	
Confucianism							×
Divine Light Mission						×	
Eckankarest (The Forum)						×	
Foundation Faith of the Millennium							×

* These religions can fit into more than one world view because their chief proponents have differed on their interpretations of God and the world.

Silva Mind Control			×	
Spiritualism*			×	×
Sri Chimmoy			×	
Sufism			×	
Swami Kriyanda			×	
Swedenborgianism	×			
Taoism*		×	×	×
Theosophy			×	
Transcendental Meditation			×	
Unification Church				×
Unity School of Christianity			×	
Urantia				×
Vedanta Society (Swami Vivekananda)			×	
Way International	×			
Worldwide Church of God				×
Zoroastrianism				×

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Craig, William Lane, *Reasonable Faith: Christian Truth and Apologetics* (Crossway Books)

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* These religions can fit into more than one world view because their chief proponents have differed on their interpretations of God and the world.

²⁰Geisler, Norman L. ; Geisler, Norman L. ; Watkins, William D.: *Worlds Apart : A Handbook on World Views*. 2nd ed. Grand Rapids, Mich. : Baker Book House, 1989, S. 290

Geisler, Norman L., and William Watkins, *Worlds Apart: A Handbook on Worldviews* (Baker)

Hereen, Fred, *Show Me God* (Searchlight Publications)

Nash, Ronald, *Worldviews in Conflict*