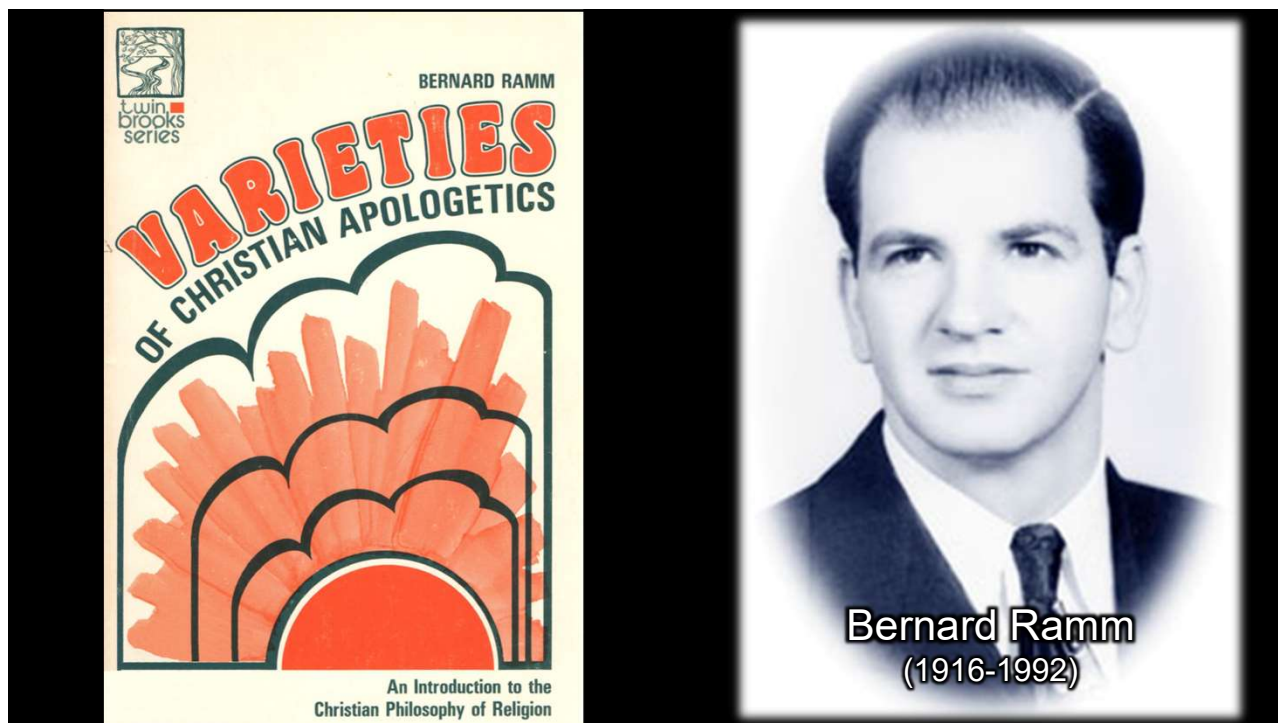


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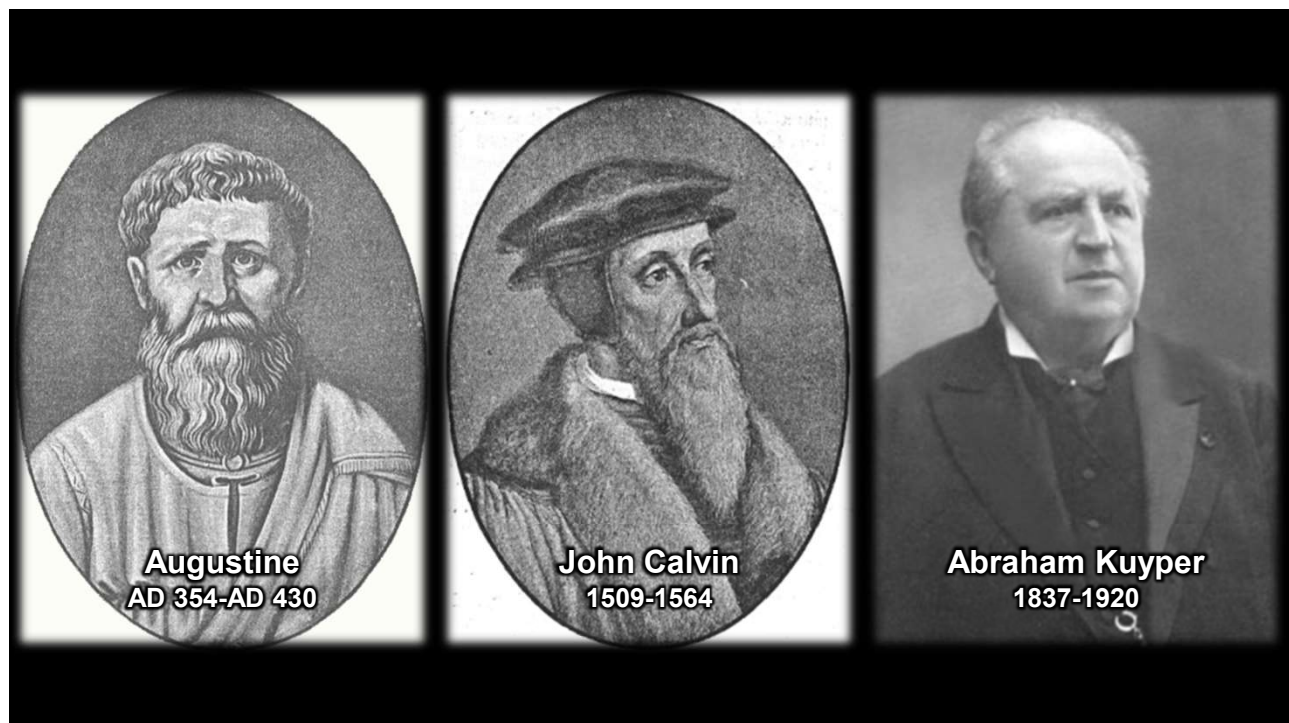


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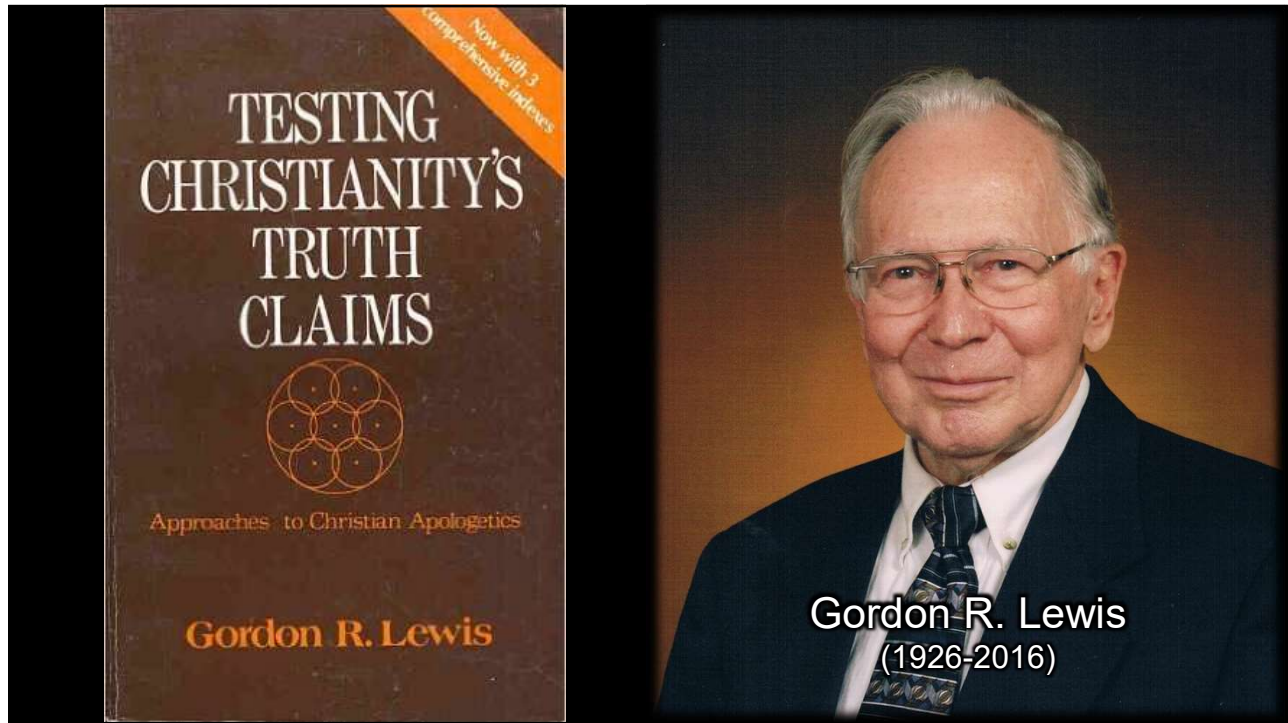
According to Bernard Ramm *Varieties of Christian Apologetics*

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

3



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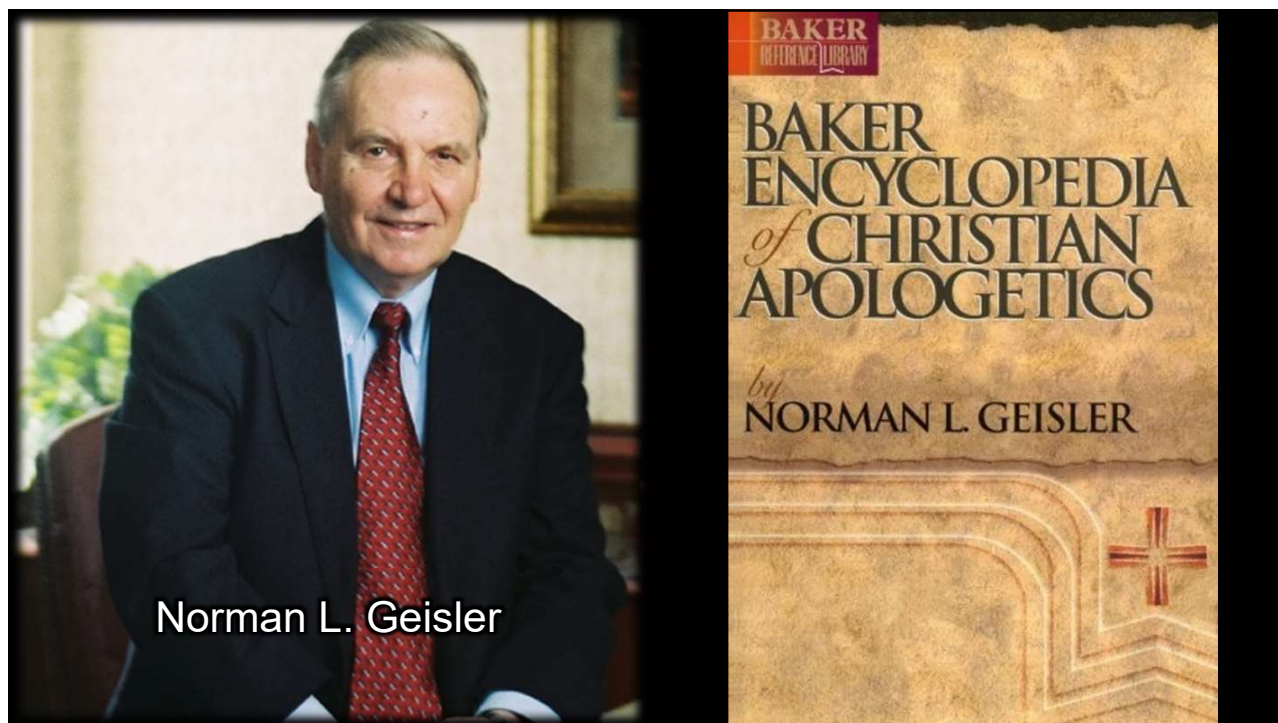


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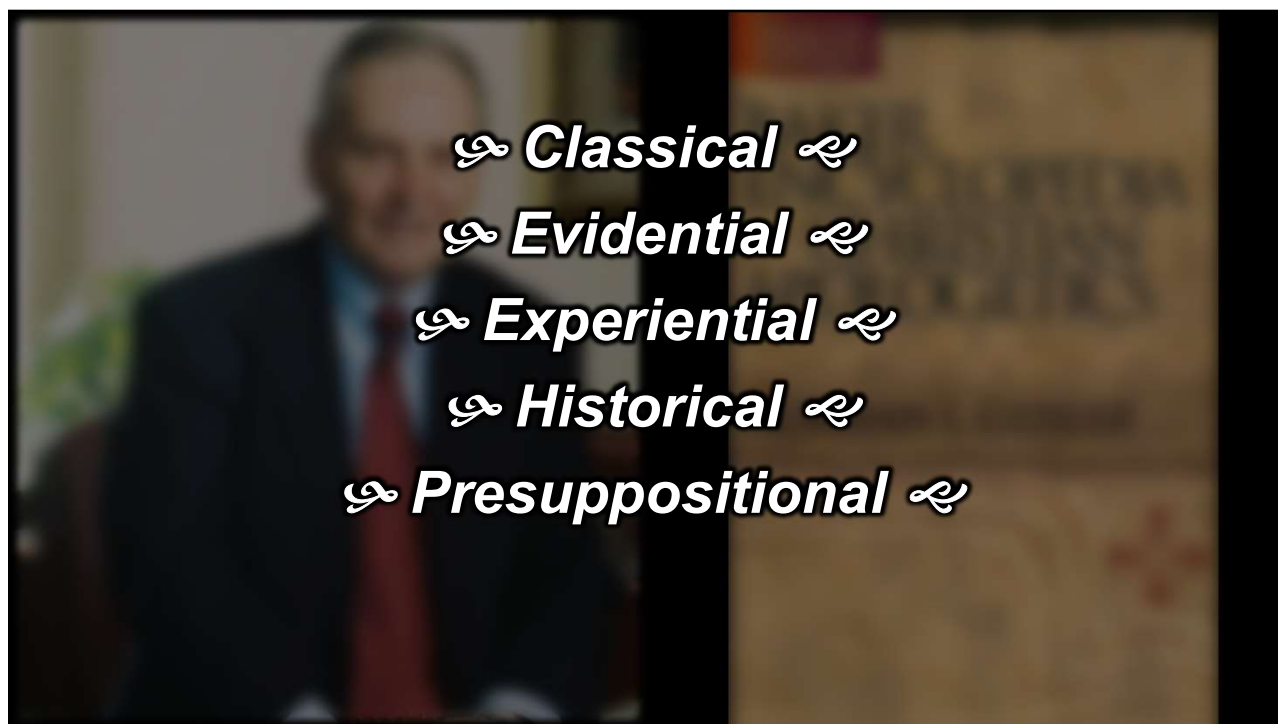
Cornelius Van Til
(1902-1985)

7

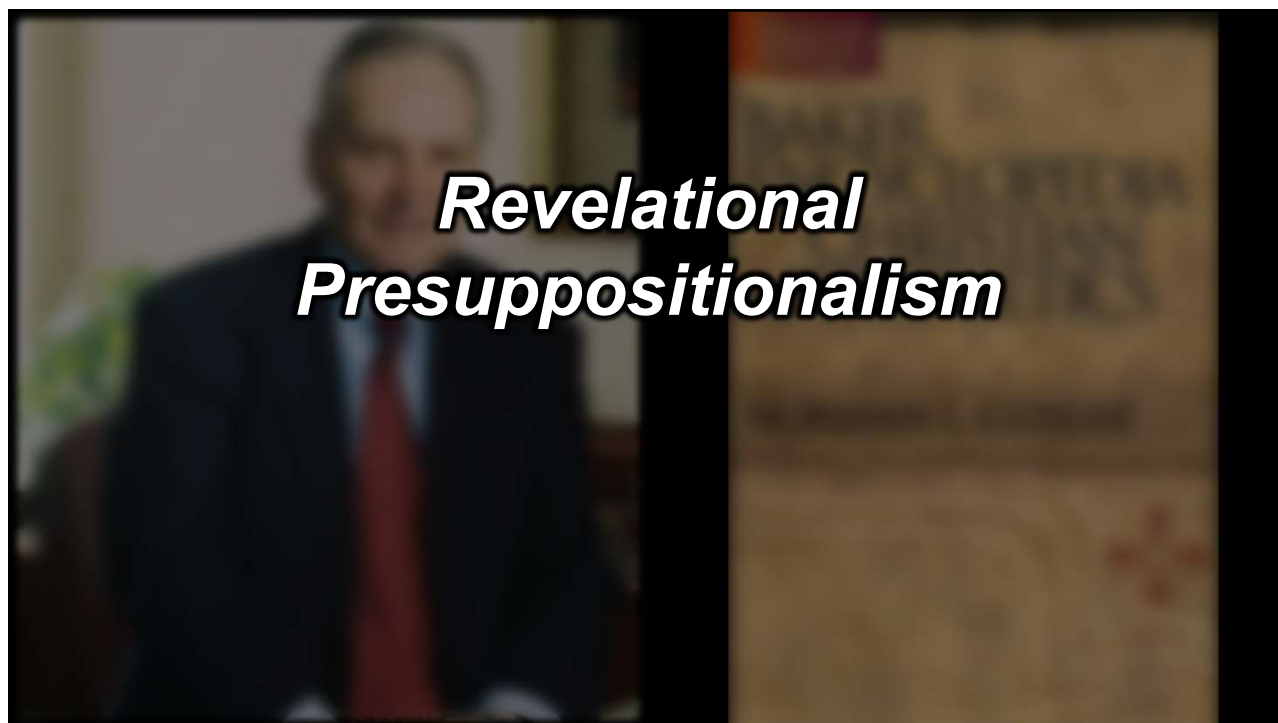


Norman L. Geisler

8



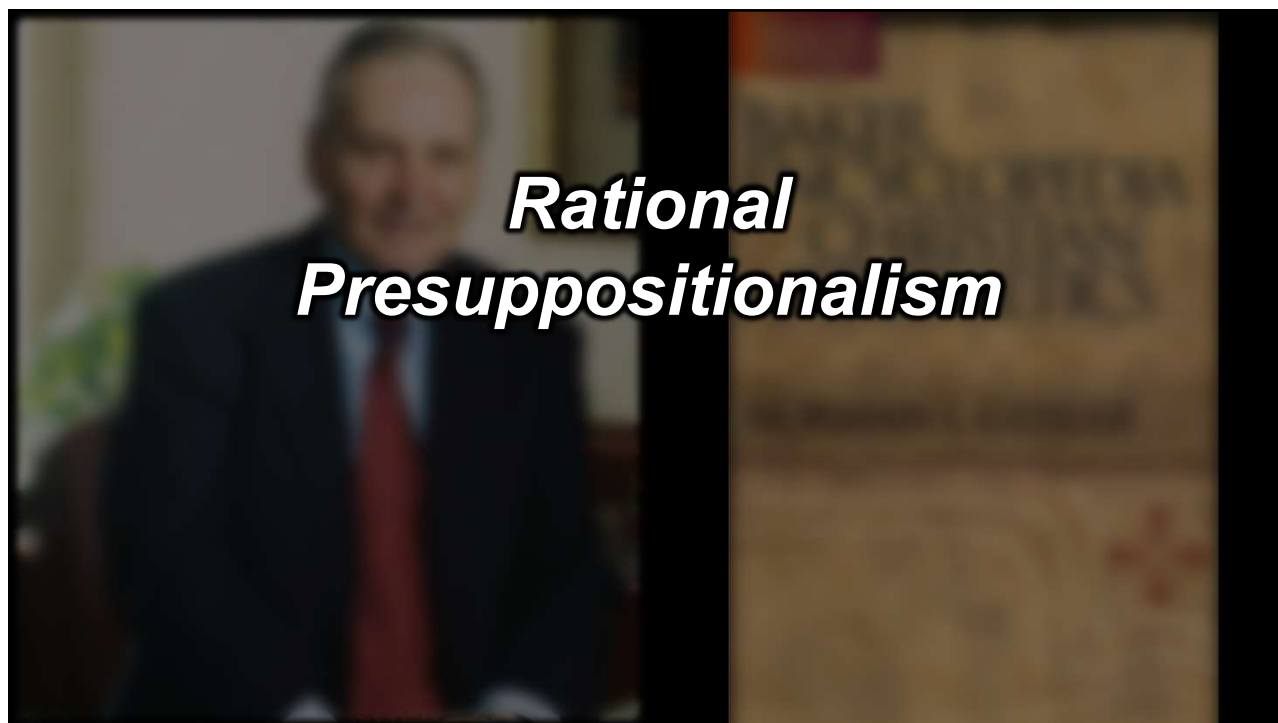
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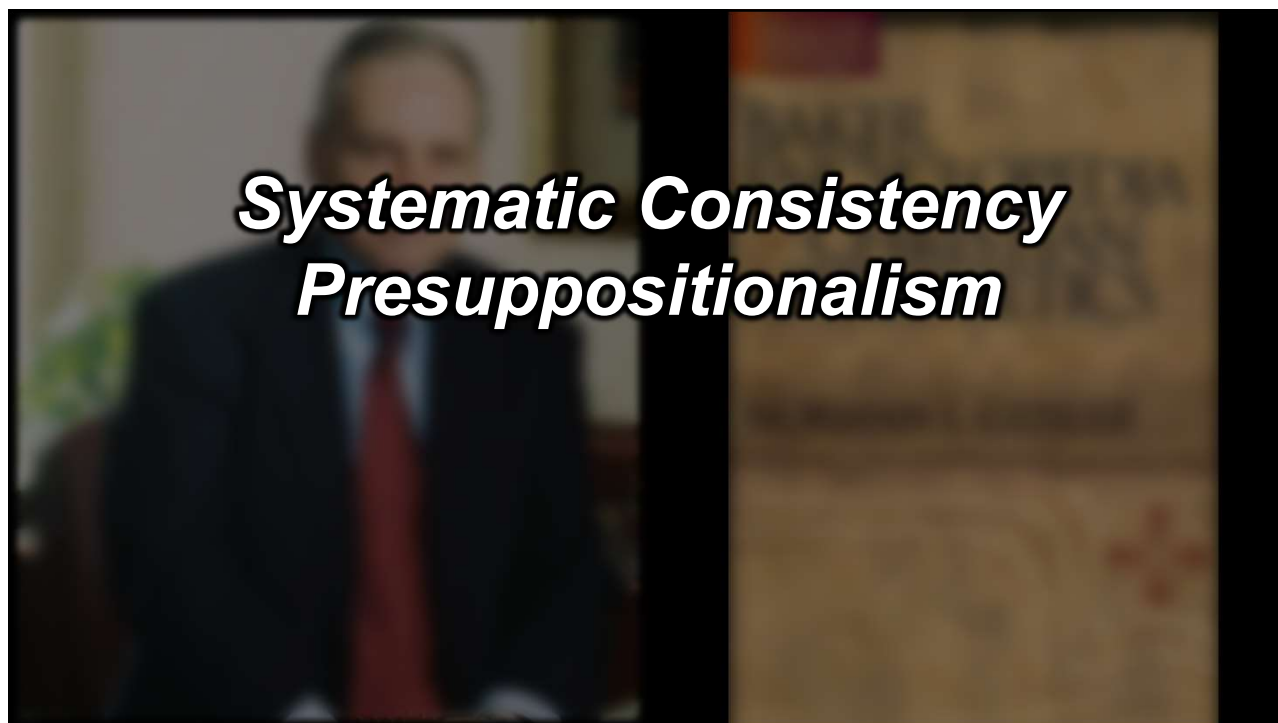
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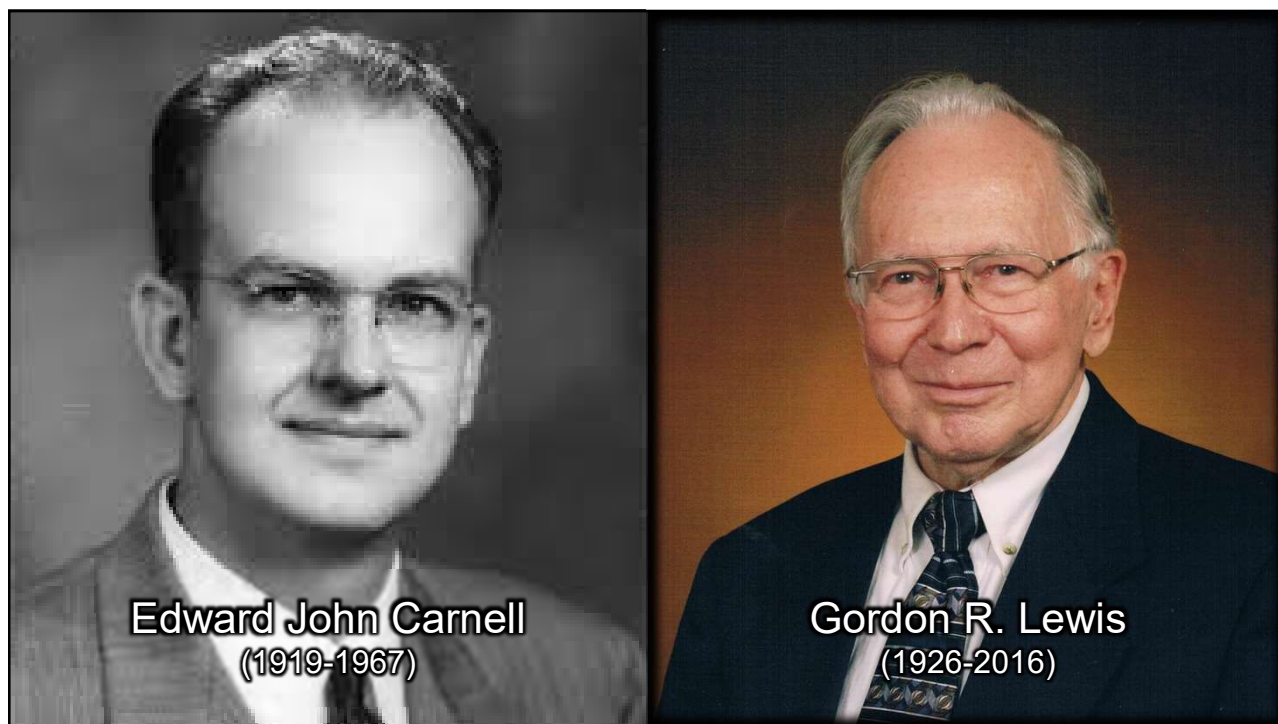
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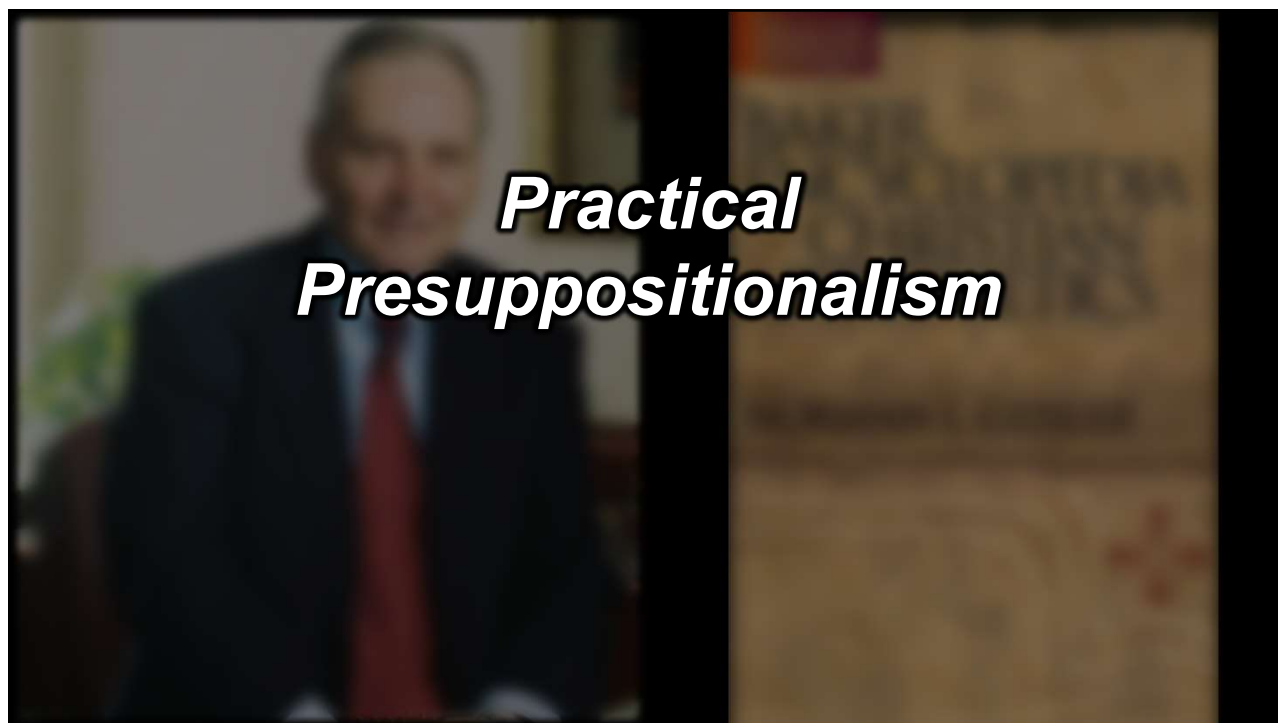
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Edward John Carnell
(1919-1967)

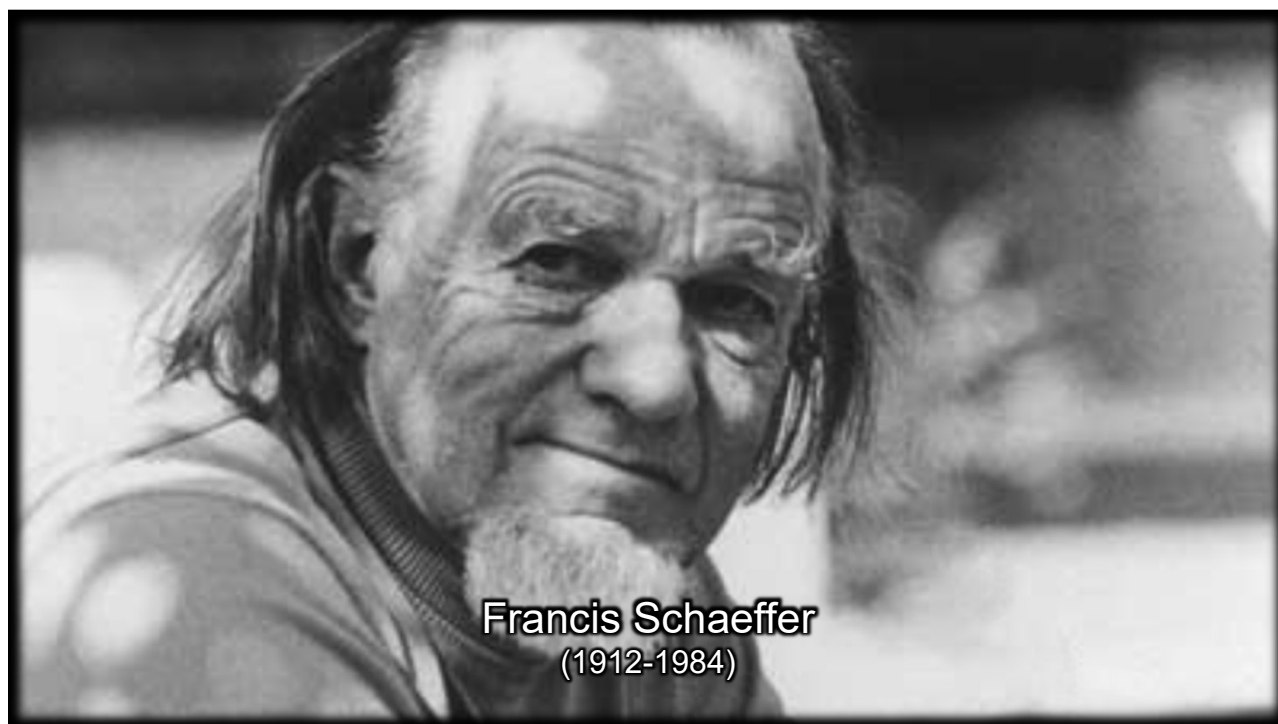
Gordon R. Lewis
(1926-2016)

15



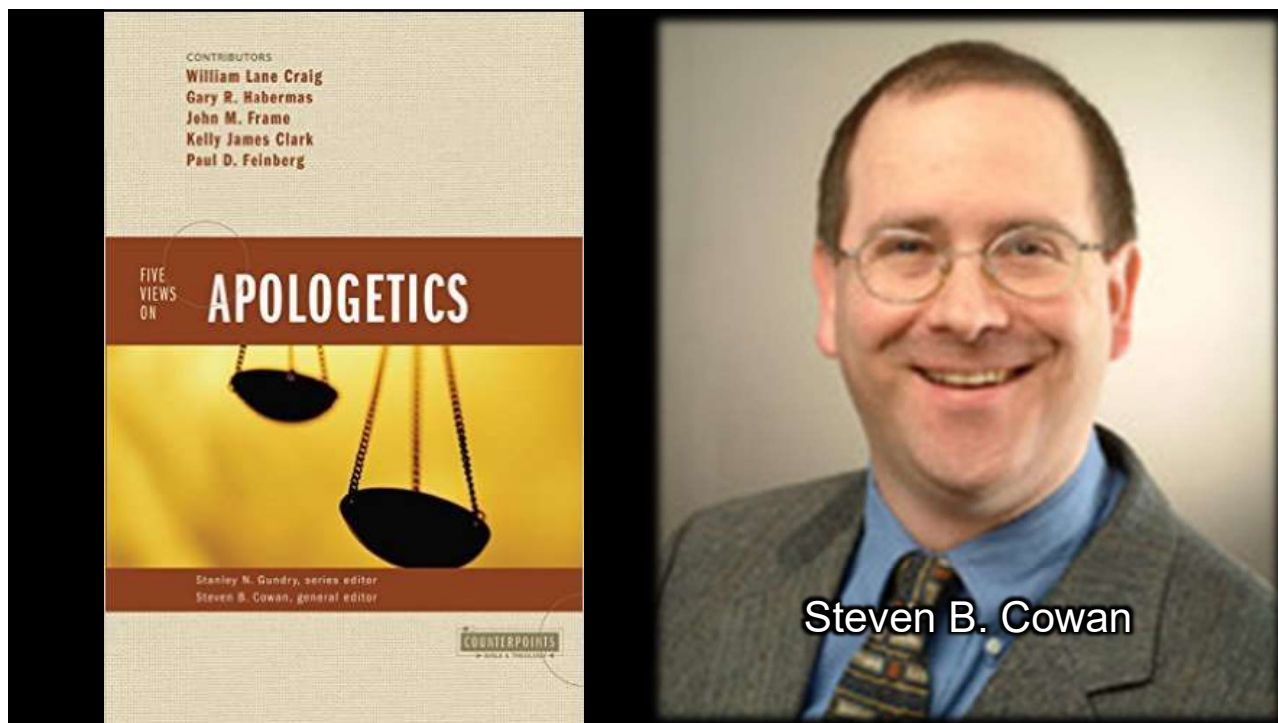
***Practical
Presuppositionalism***

16



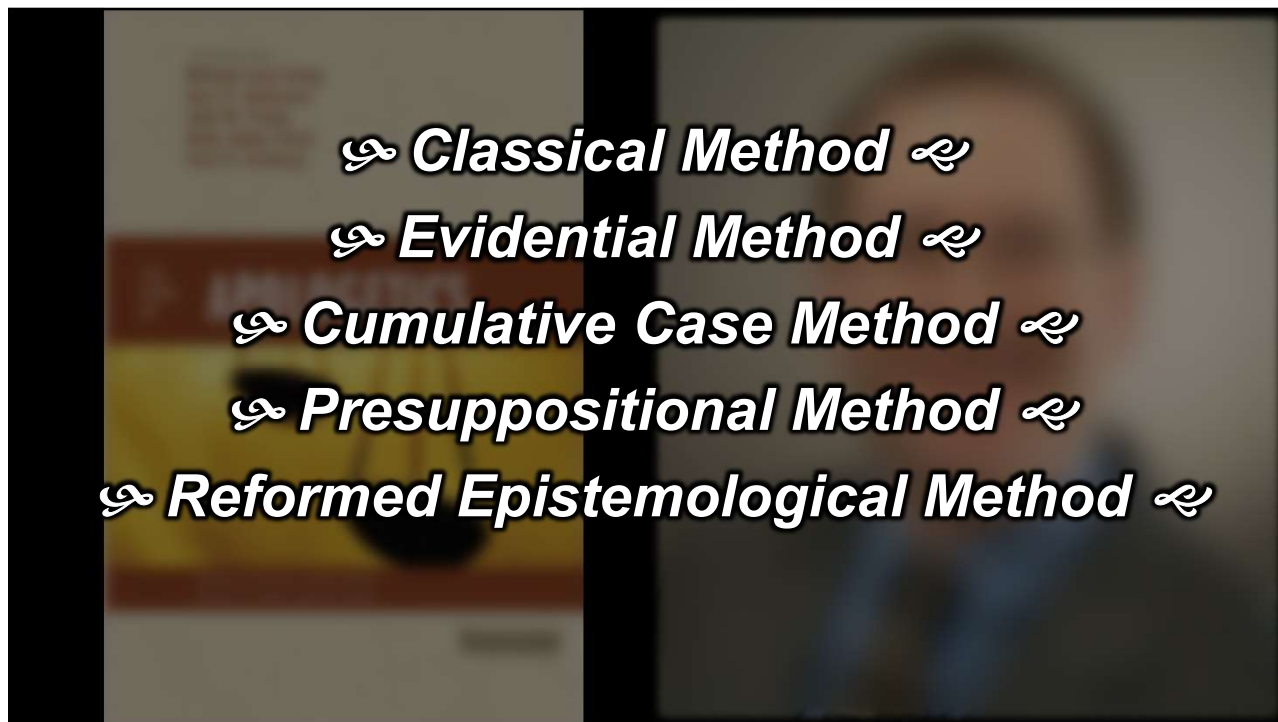
Francis Schaeffer
(1912-1984)

17



Steven B. Cowan

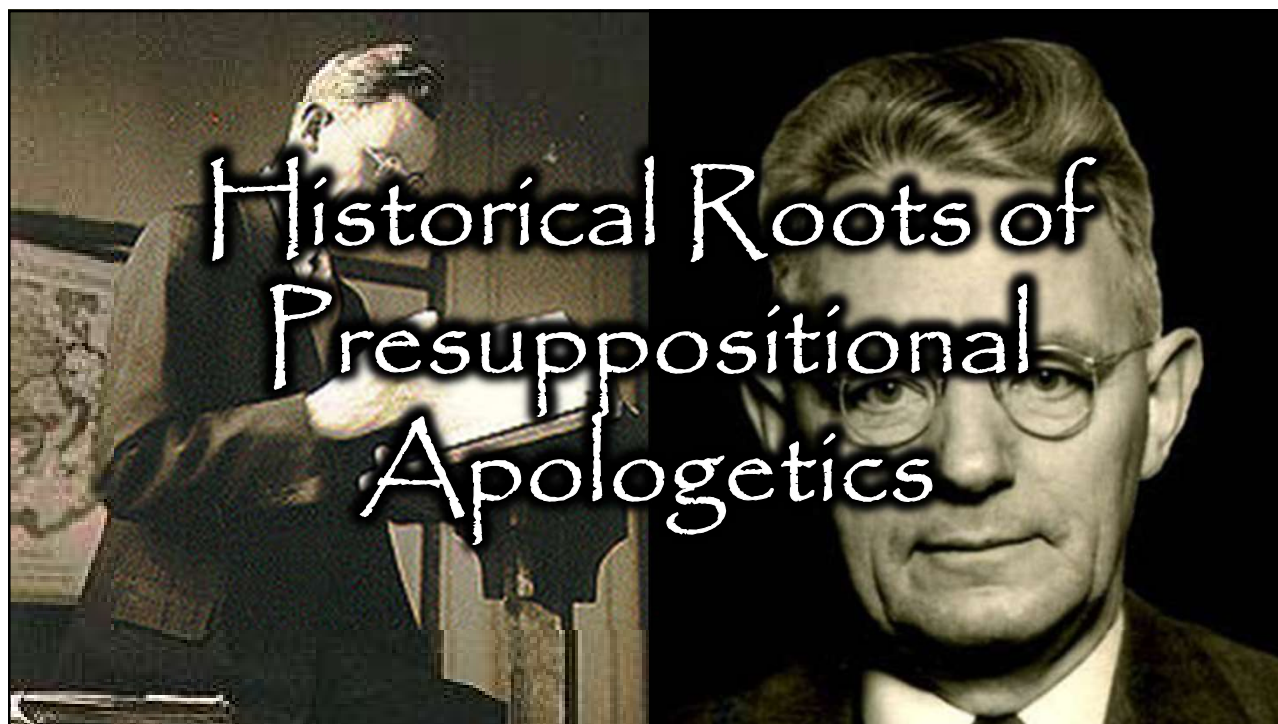
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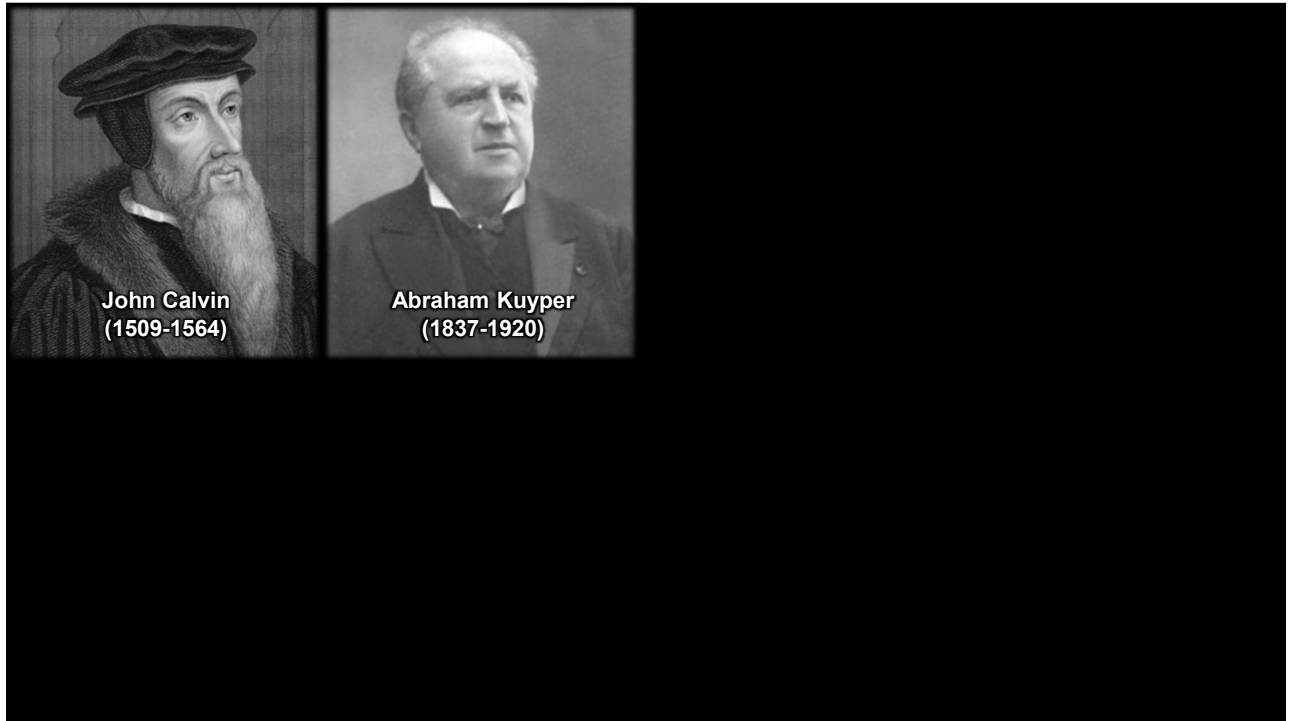
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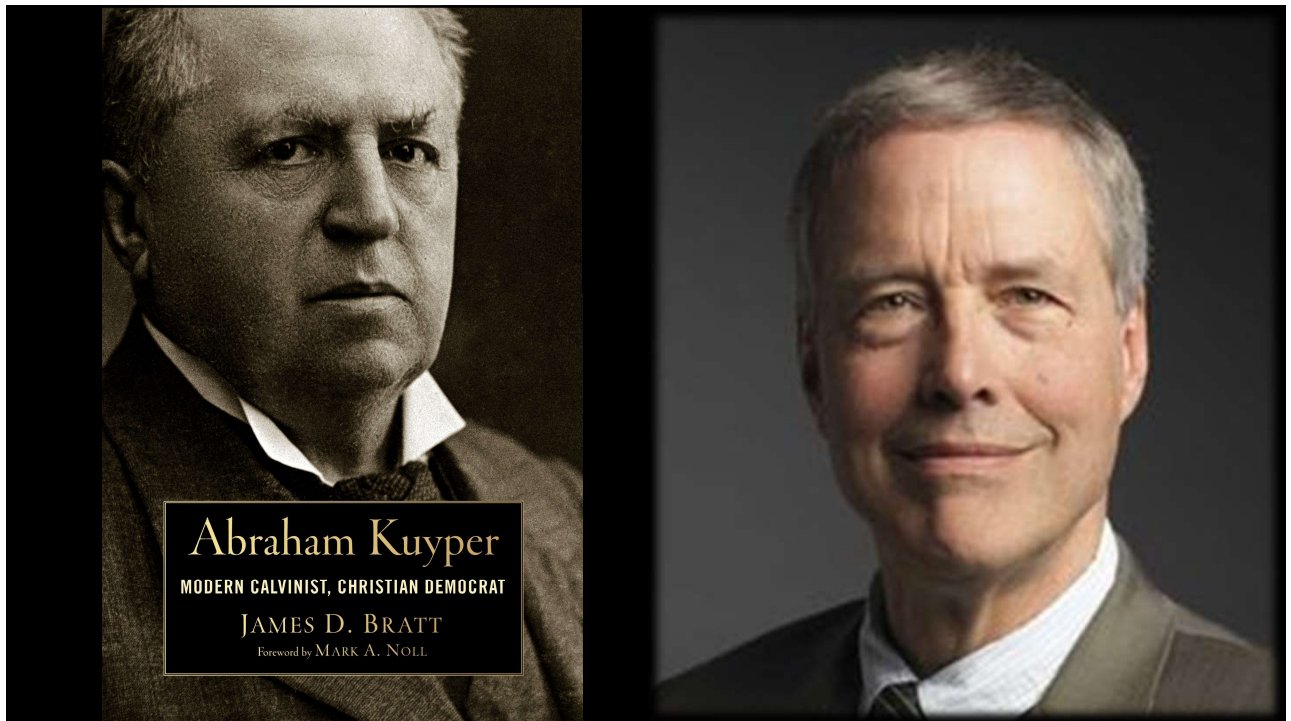
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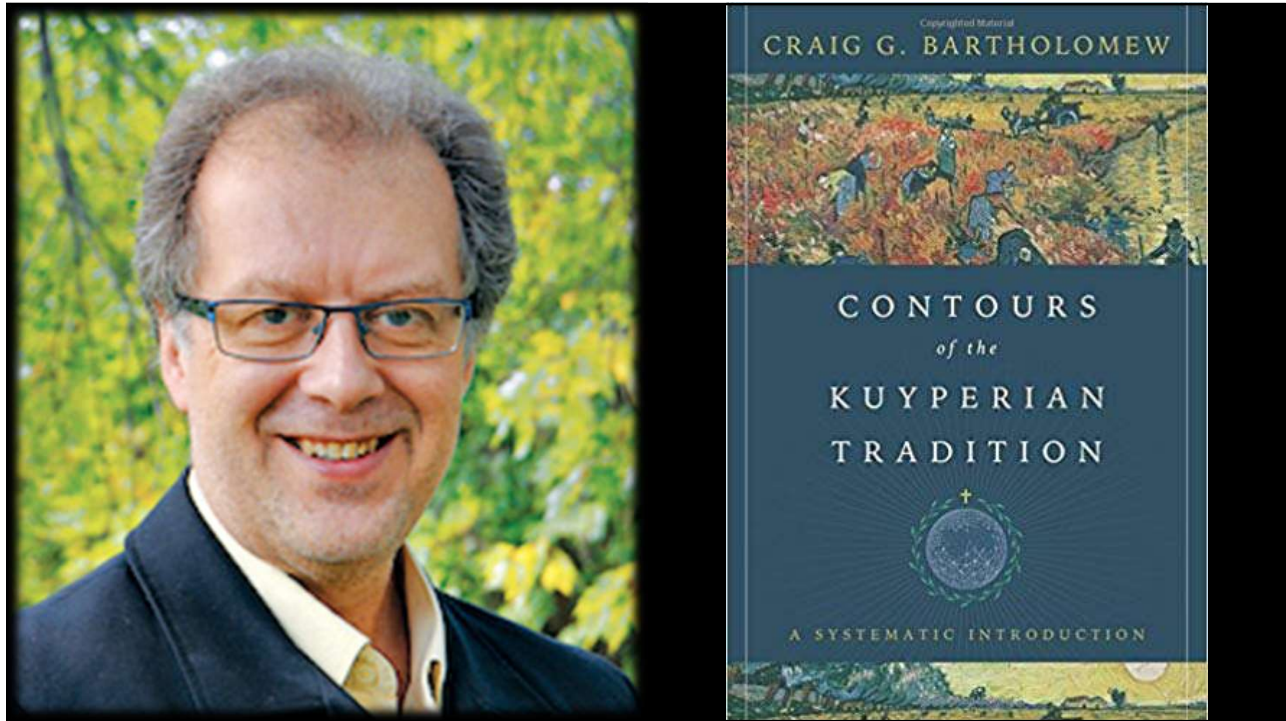
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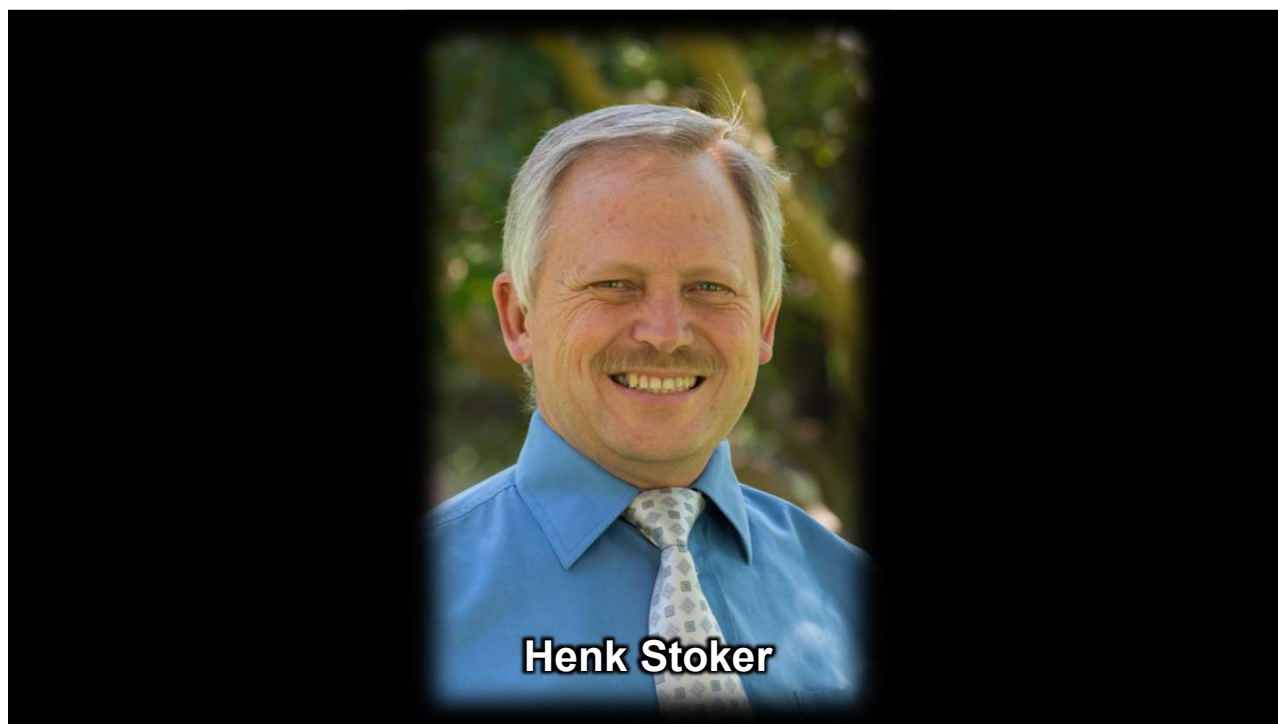
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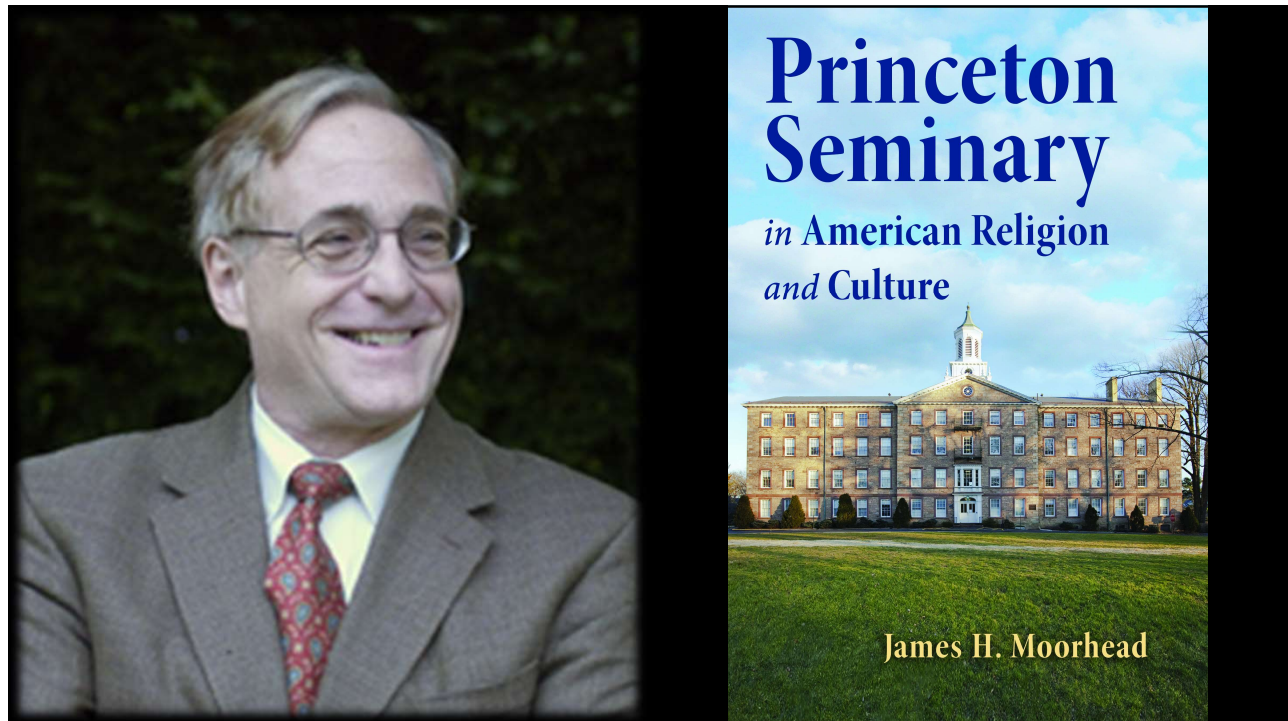
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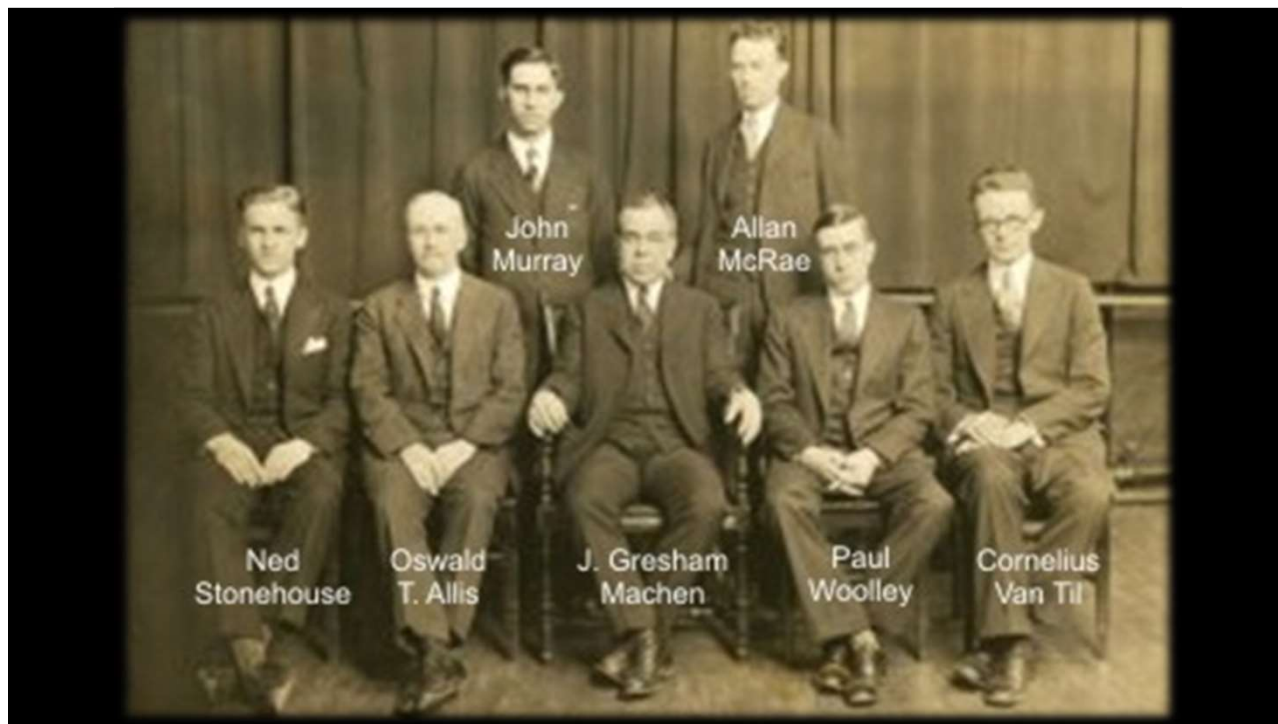
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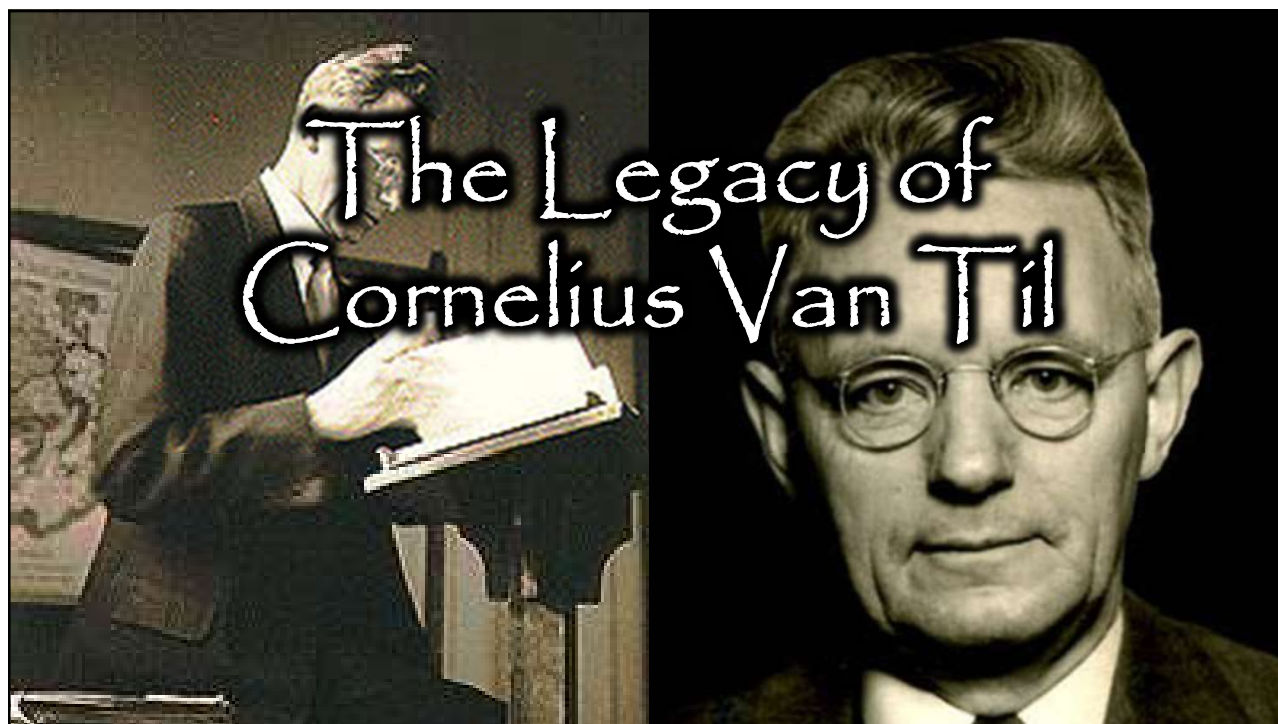
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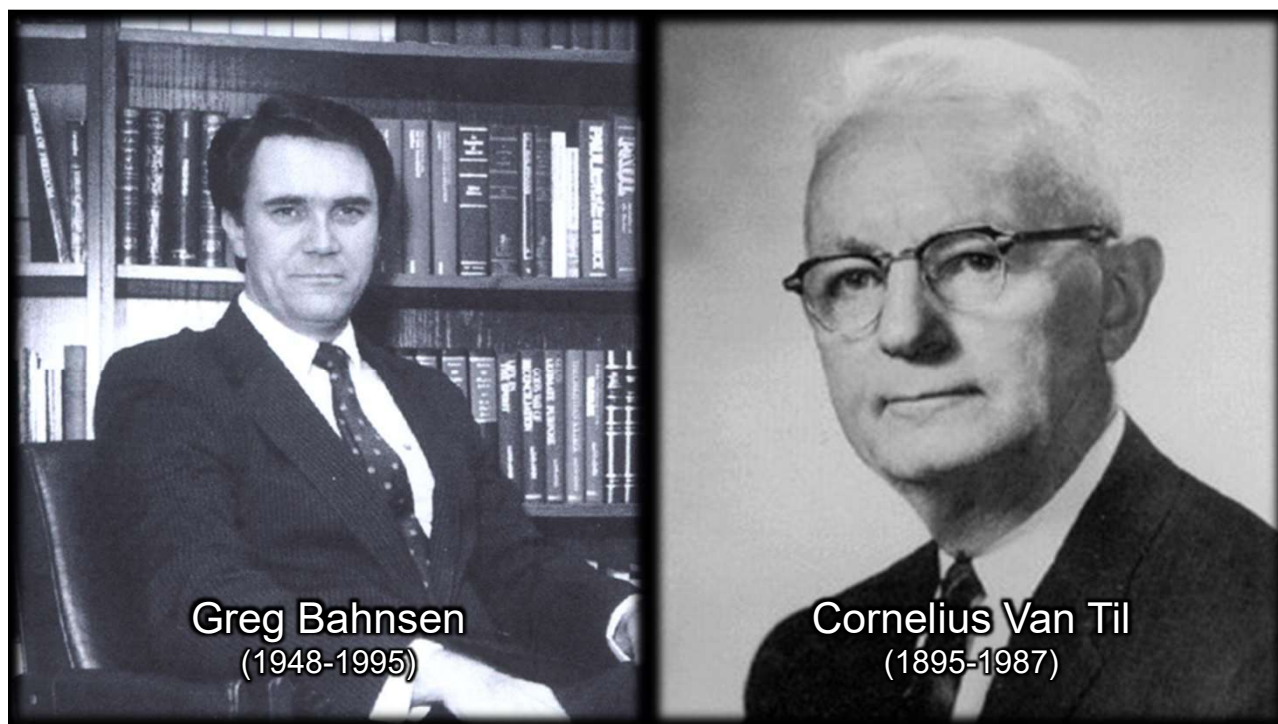
32



33

The legacy of Van Til endures primarily in the reformed camp of American Christian evangelicalism.

34



Greg Bahnsen
(1948-1995)

Cornelius Van Til
(1895-1987)

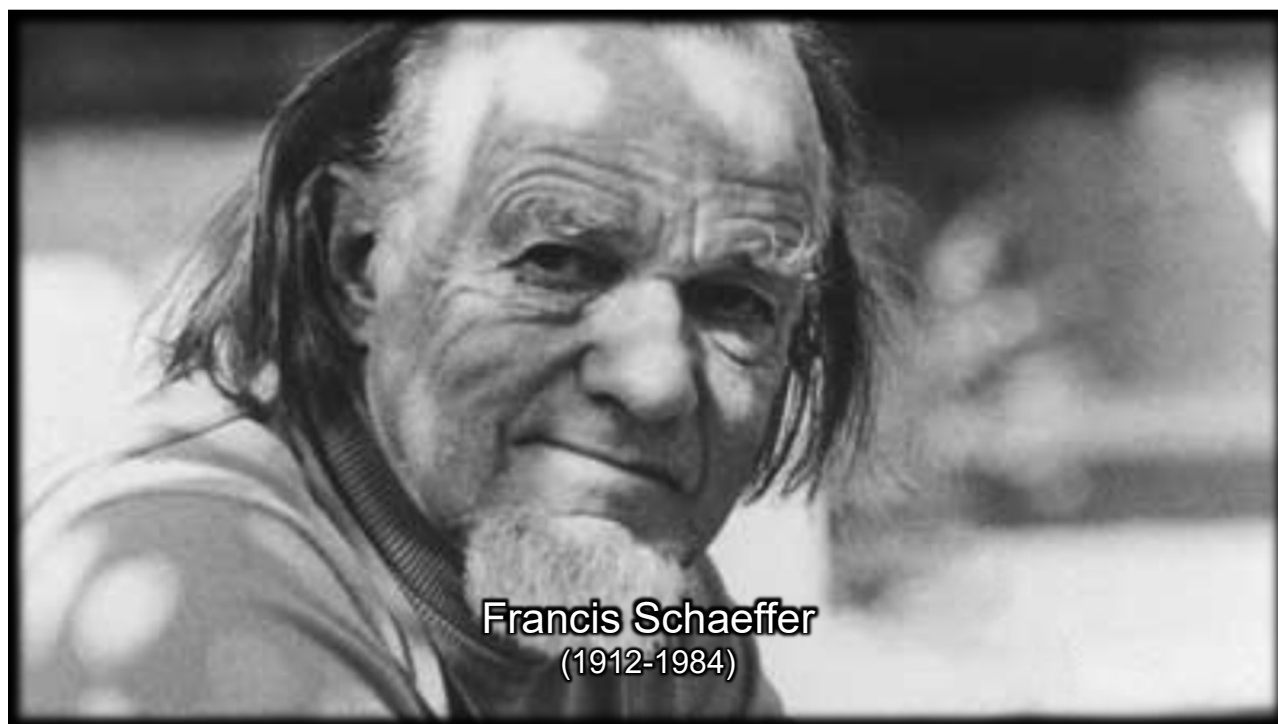
35



John Frame

K. Scott Oliphint

36



Francis Schaeffer
(1912-1984)

37



Nancy Pearcey


38



39

The conventional view is that Van Til's approach in apologetics marked a shift from the standard methodology of apologetics that had dominated conservative reformed thought in America in late nineteenth and on into the twentieth centuries by the old Princeton Theological Seminary.

40



Scottish Common Sense Realism

*"If there are certain principles, as I think there are, which the constitution of our nature leads us to believe, and which we are under a necessity to take for granted in the common concerns of life, without being able to give a reason for them — these are what we call **the principles of common sense**; and what is manifestly contrary to them, is what we call absurd."*

[Thomas Reid, *Inquiry into the Human Mind on the Principles of Common Sense* I, § 6]

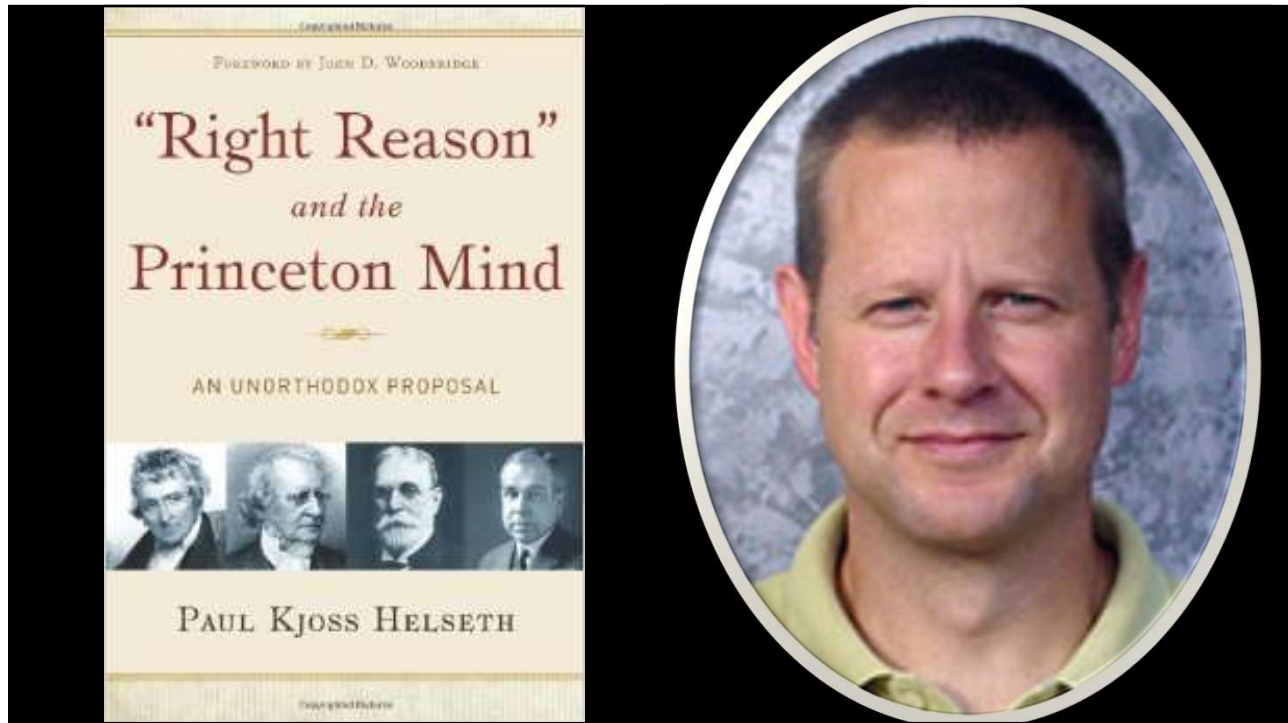
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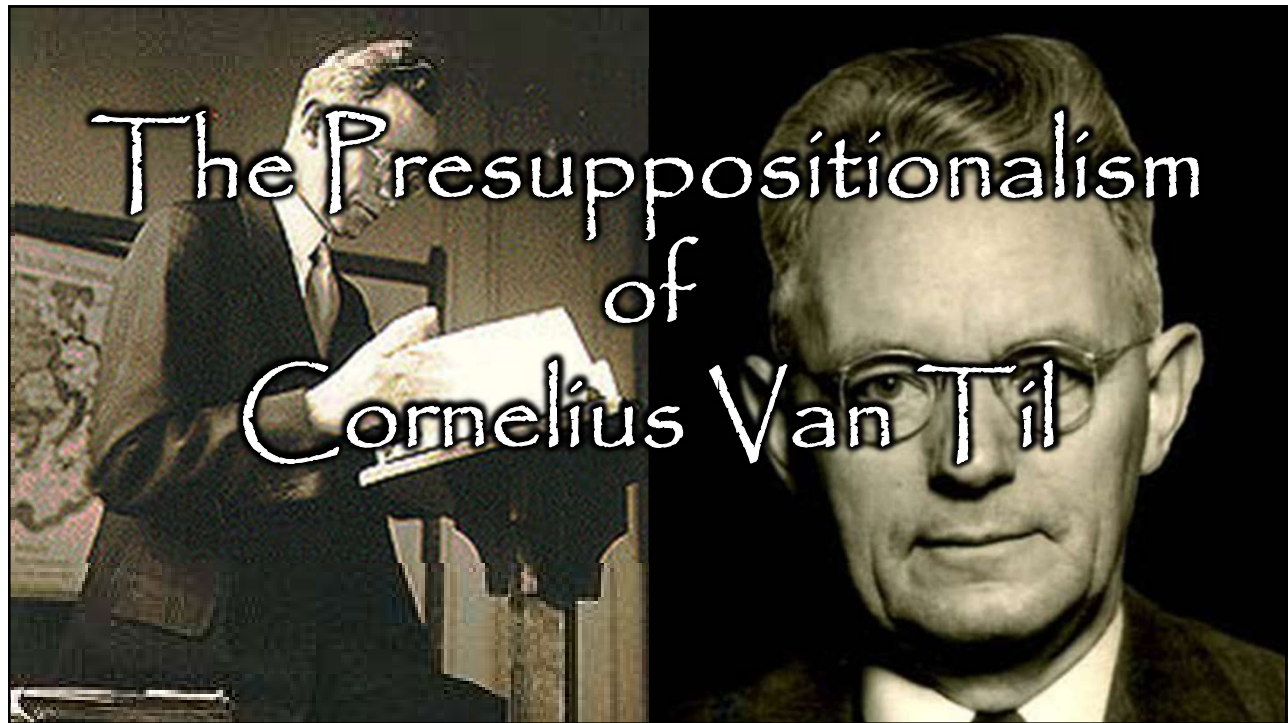
Thomas Reid
(1710-1796)

David Hume
(1711-1776)

42



43



44

***The 'presupposition' in the name
Presuppositionalism does not mean
that the method merely identifies
and analyzes presuppositions.***

45

***This would make
Presuppositionalism no different
than Classical Apologetics.***

46

In Van Til's estimation, the methodology of Presuppositionalism was necessitated by Reformed theology, particularly the doctrines of the sovereignty of God and the total depravity of the human race.

47

Van Til denied that there was a common ground between the believer and unbeliever on which a neutral argument for the truth of Christianity could be built.

48

He argued that to assume an intellectual common ground between the believer and unbeliever from which the believer could launch into a rational argument for God's existence, is de facto to deny the God of Christianity.

49

Van Til insisted that one must presuppose the Triune God and the Christian Scriptures before any sense can be made of anything else.

50

Another way to say this is that the presupposition of Triune God and the Christian Scriptures are the necessary pre-conditions of knowledge.

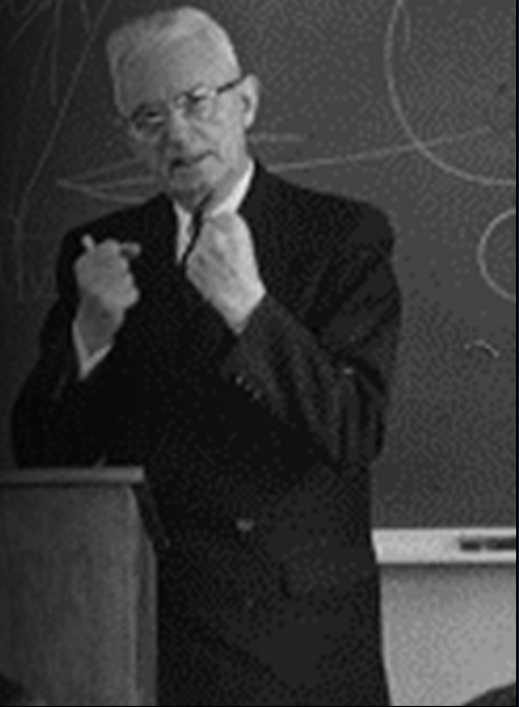
51

"This is, in the last analysis, the question as to what are one's ultimate presuppositions. When man became a sinner he made of himself instead of God the ultimate or final reference point.



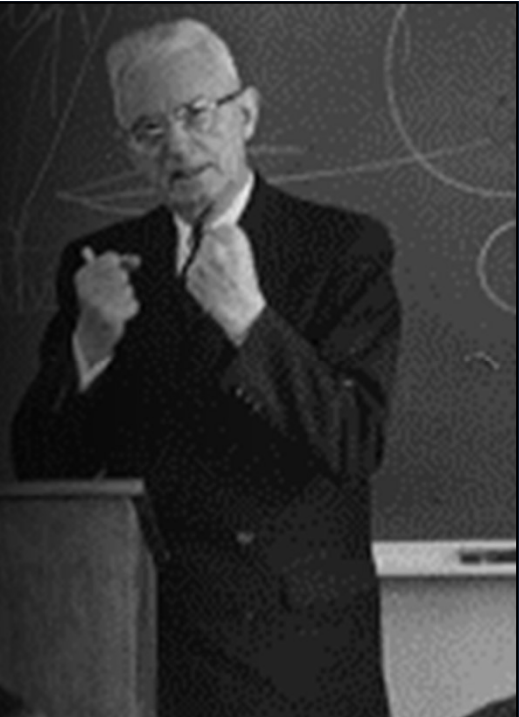
52

"And it is precisely this presupposition, as it controls without exception all forms of non-Christian philosophy, that must be brought into question. ..."



53

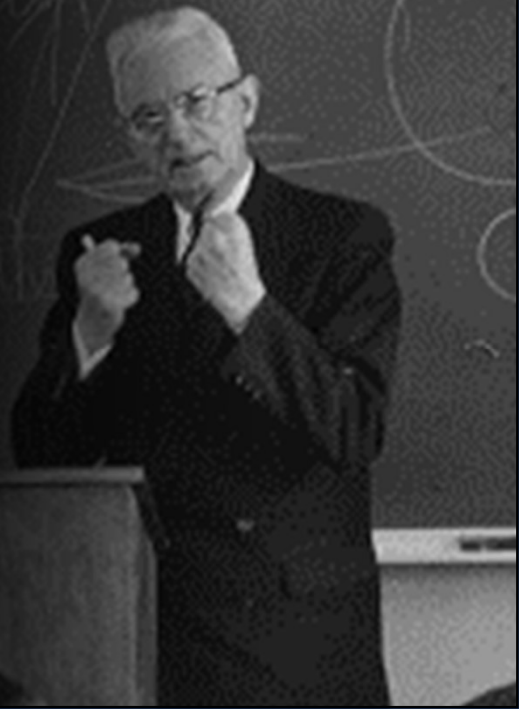
"In not challenging this basic presupposition with respect to himself as the final reference point in predication the natural man may accept the 'theistic proofs' as fully valid."



54

" He may construct such proofs. He has constructed such proofs. *But the god whose existence he proves to himself in this way is always a god who is something other than the self-contained ontological trinity of Scripture.*"

[*The Defense of the Faith* (Phillipsburg: Presbyterian and Reformed Publishing, 1979), 77]



55

IN DEFENSE OF
THE FAITH

VOLUME V

AN INTRODUCTION
TO
SYSTEMATIC THEOLOGY

Cornelius VanTil
Professor of Apologetics
Westminster Theological Seminary
Philadelphia, Pa.



Cornelius Van Til
(1895-1987)

56

"Human knowledge ultimately rests upon the internal coherence with the Godhead; our knowledge rests upon the ontological Trinity as its presupposition."

[In *Defense of the Faith, Vol. V: An Introduction to Systematic Theology*, n.c., 1974), 23]



Cornelius Van Til
(1895-1987)

57

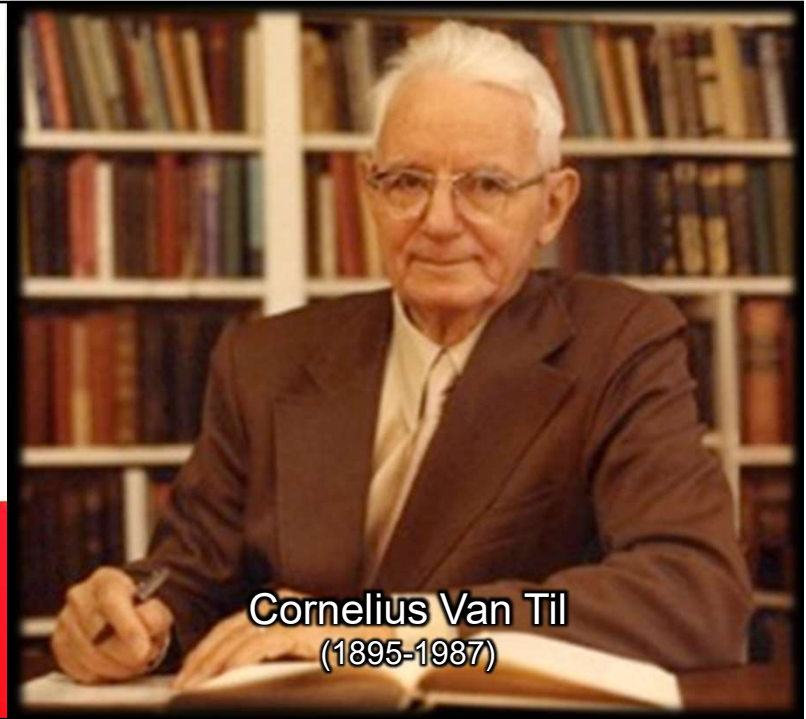
Sometimes the Presuppositionalist will refer to his method as a transcendental argument because the presupposition of the Triune God and the Christian Scriptures are "transcendentally necessary" for knowledge.

58

JERUSALEM and ATHENS

CRITICAL DISCUSSIONS ON
THE PHILOSOPHY AND
APOLOGETICS OF
CORNELIUS VAN TIL

EDITED BY E. R. GEEHAN

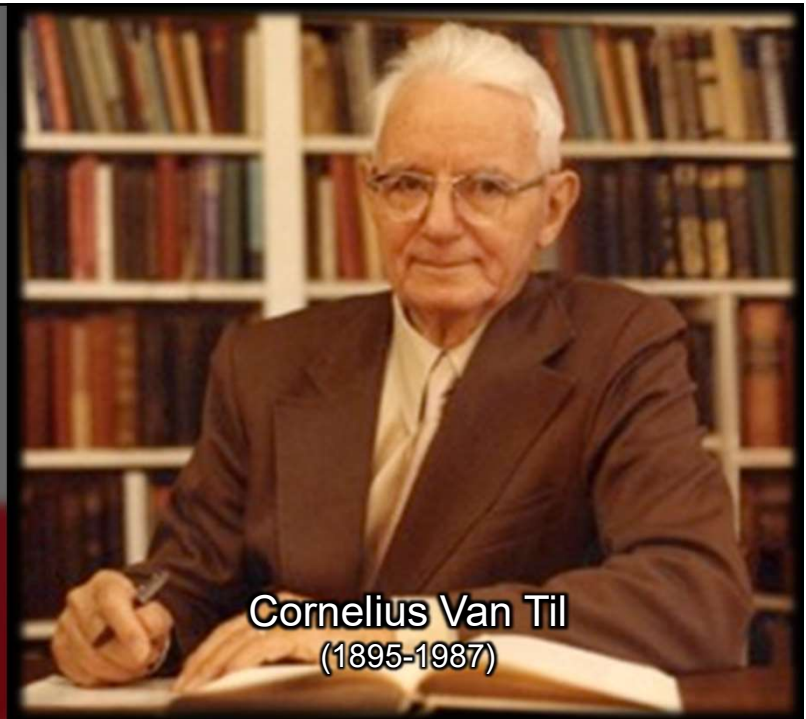


Cornelius Van Til
(1895-1987)

59

***"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]



Cornelius Van Til
(1895-1987)

60

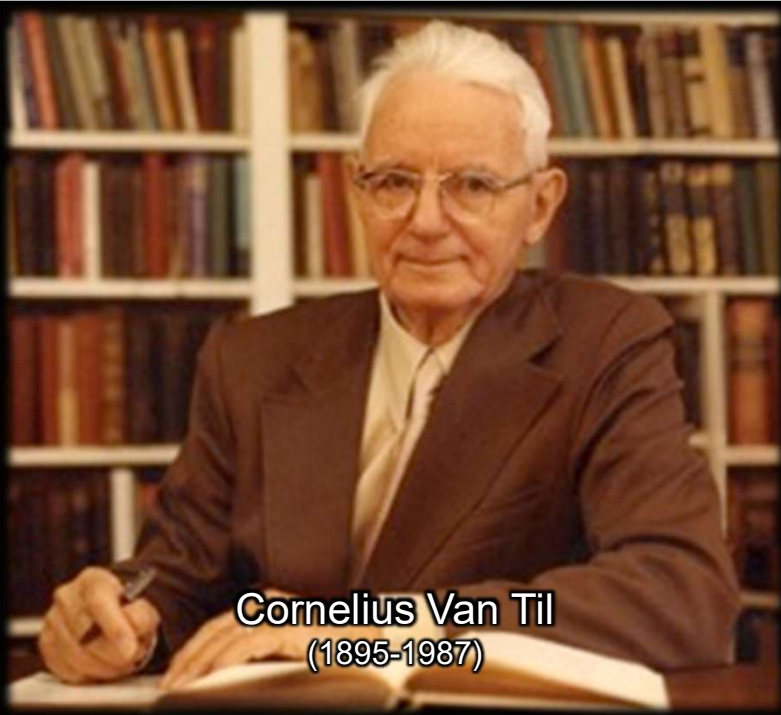
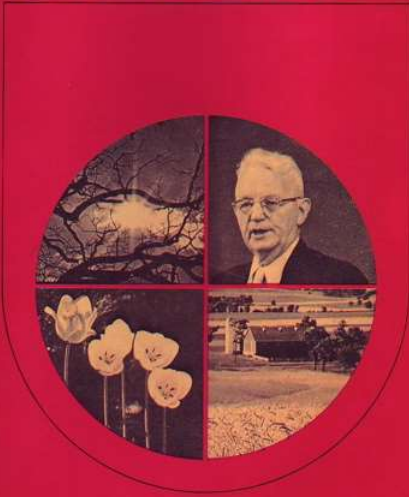
For Y to be transcendentally necessary for X means (in this context) that in order to know X, you have to posit, or assume, or presuppose Y.

61

An example (though not an altogether uncontroversial example in this debate) would be that logic is transcendentally necessary for there to be any knowledge at all.

62

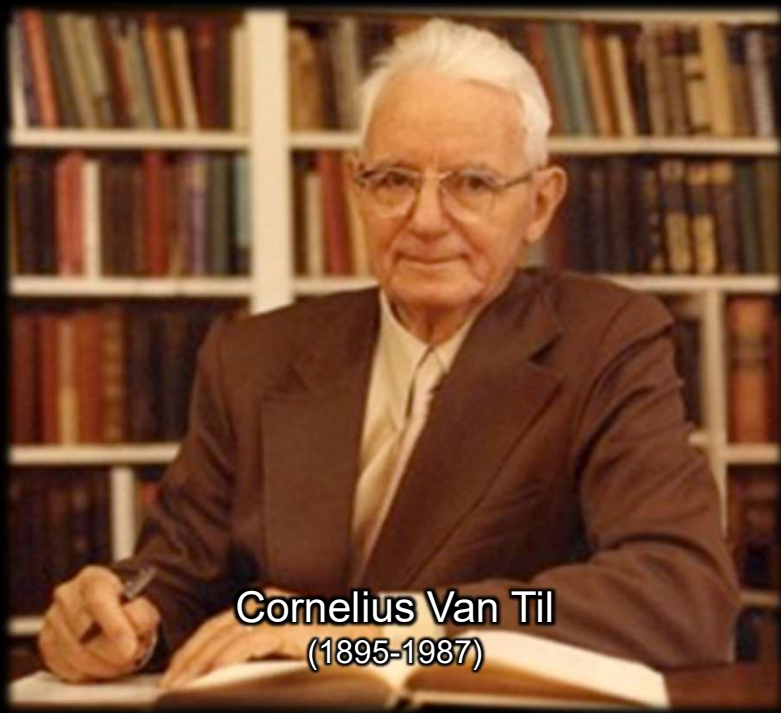

**WHY I BELIEVE IN
GOD** CORNELIUS
VAN TIL



Cornelius Van Til
(1895-1987)

63

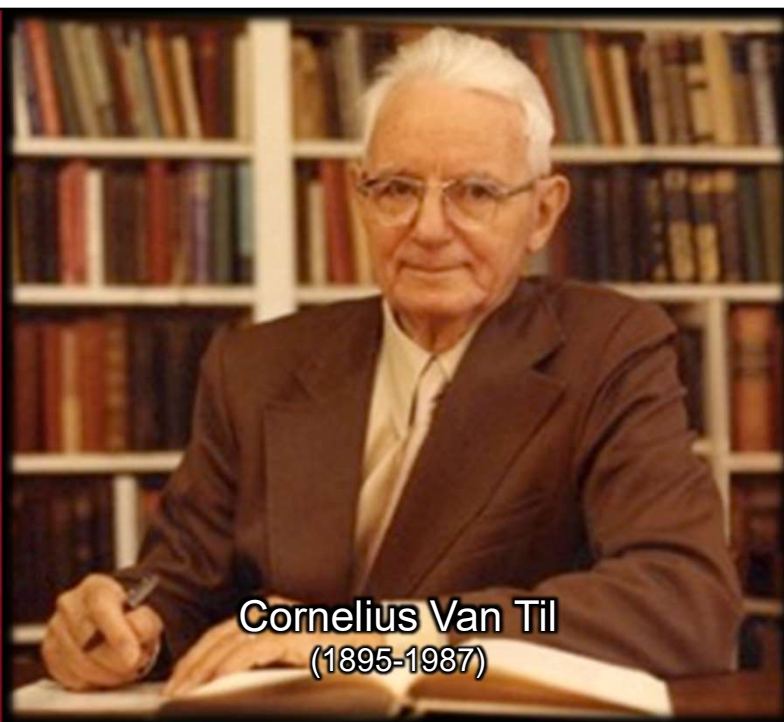
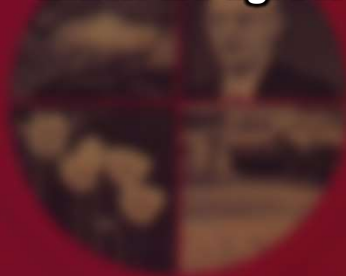
"Often enough we [who believe in God] have talked with you [who do not believe in God] about facts and sound reasons as though we agreed with you on what these really are."



Cornelius Van Til
(1895-1987)

64

"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."

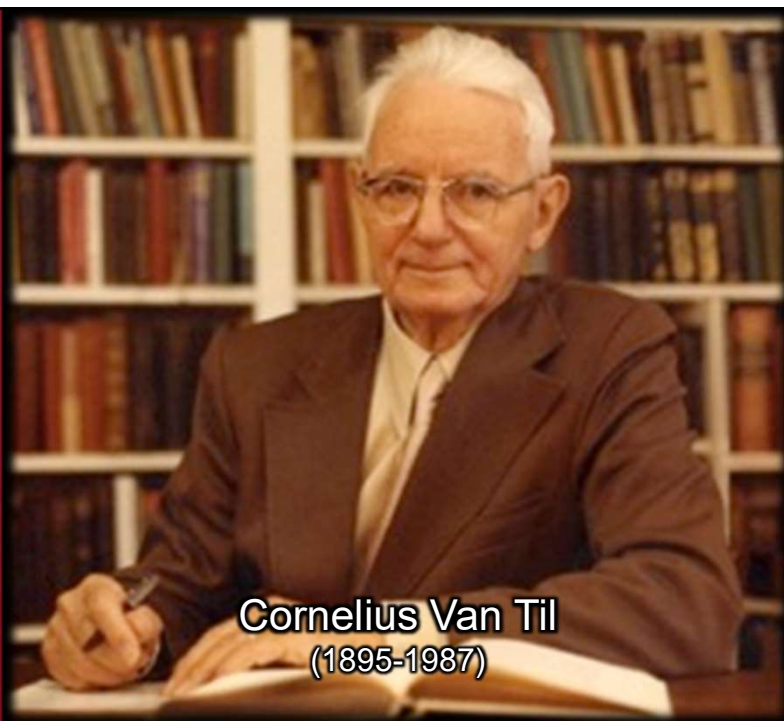


Cornelius Van Til
(1895-1987)

65

"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]

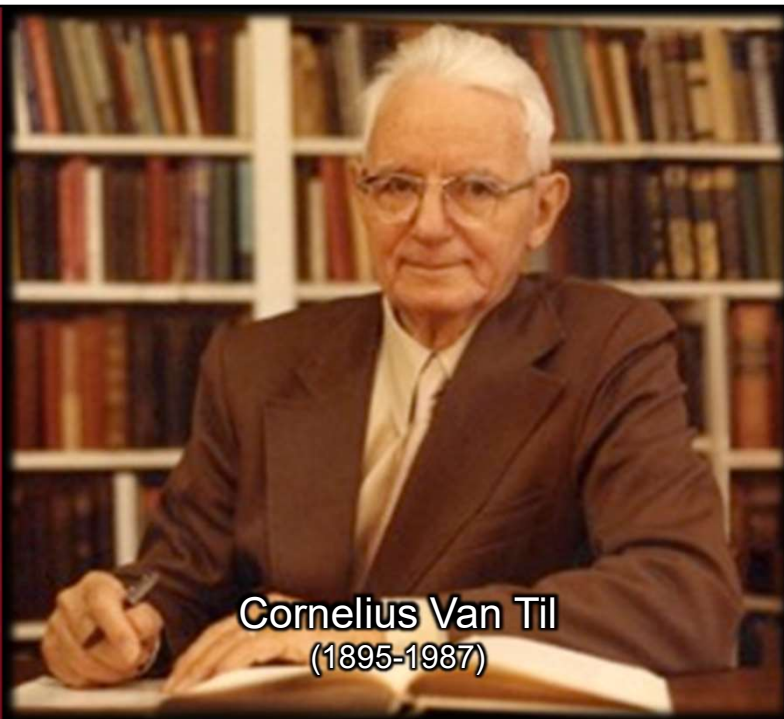


Cornelius Van Til
(1895-1987)

66

"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)

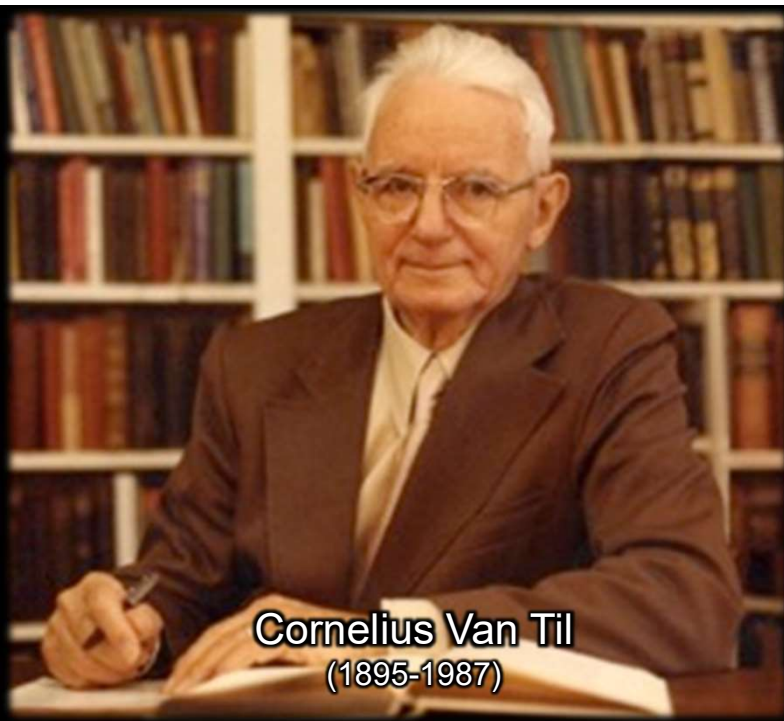
67

IN DEFENSE OF
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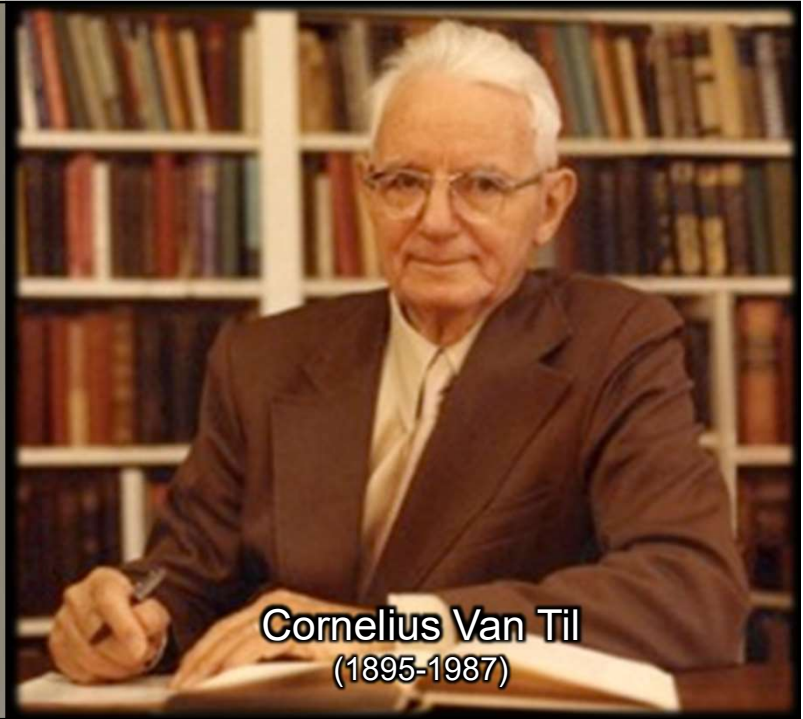


Cornelius Van Til
(1895-1987)

68

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

[In *Defense of the Faith, Vol. V: An Introduction to Systematic Theology*, n.c., 1974), 22]

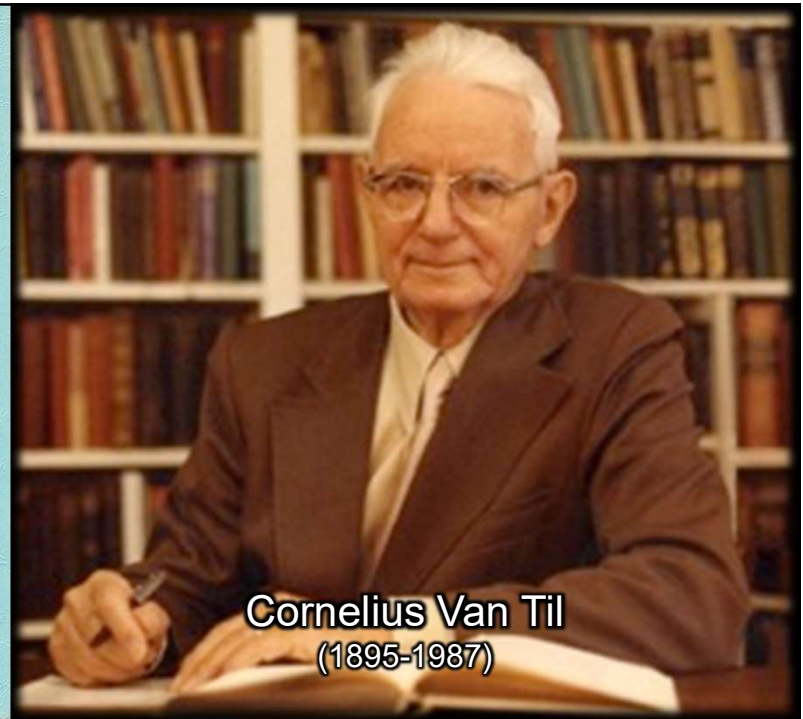


Cornelius Van Til
(1895-1987)

69

**THE DEFENSE OF
THE FAITH**

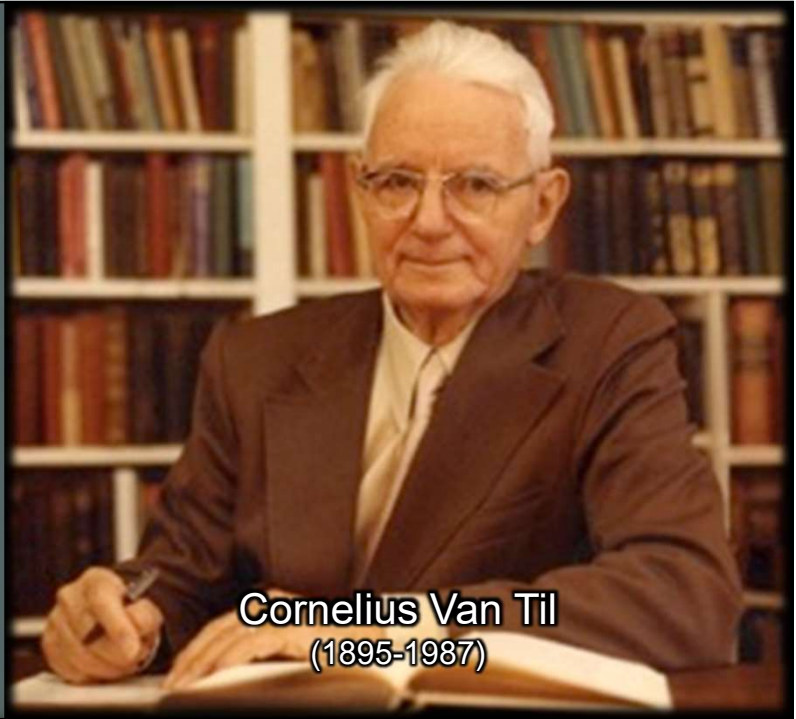
CORNELIUS VAN TIL



Cornelius Van Til
(1895-1987)

70

"Christian theism must be presented as that light in terms of which any proposition about any fact receives meaning."

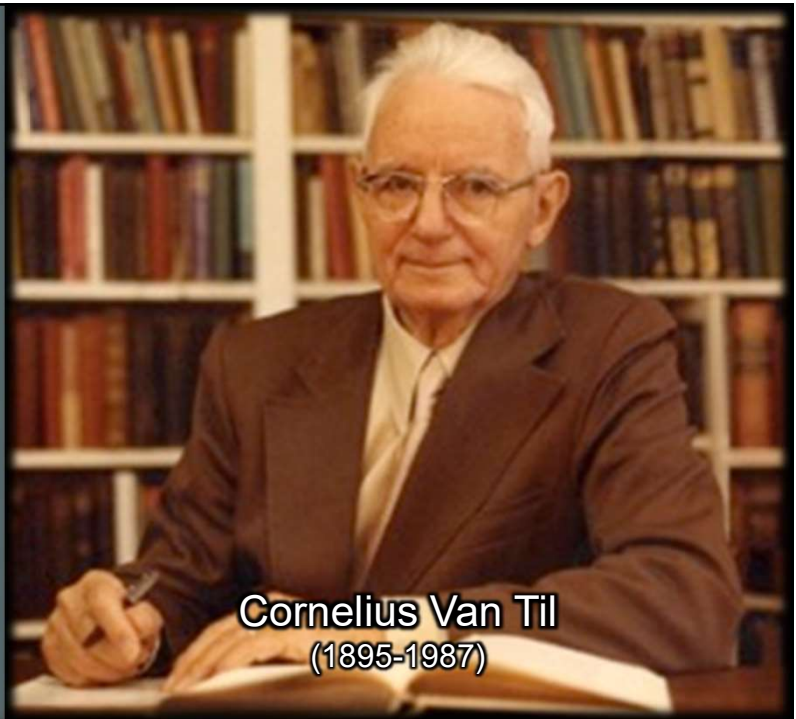


**Cornelius Van Til
(1895-1987)**

71

"Without the presupposition of the truth of Christian theism no fact can be distinguished from any other fact."

[The Defense of the Faith, (Phillipsburgh: Presbyterian and Reformed, 1979), 115]



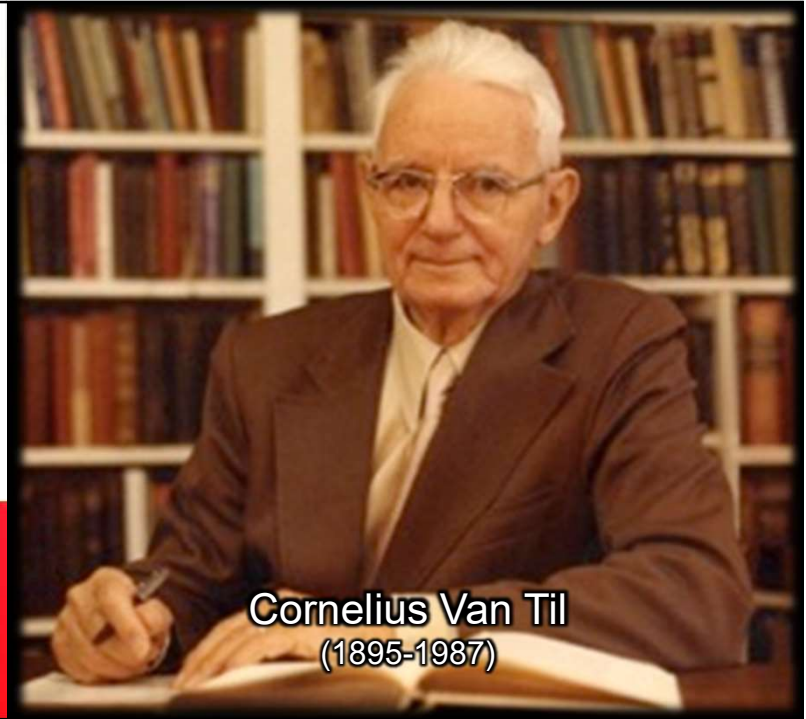
**Cornelius Van Til
(1895-1987)**

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JERUSALEM and ATHENS

CRITICAL DISCUSSIONS ON
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CORNELIUS VAN TIL

EDITED BY E. R. GEEHAN



Cornelius Van Til
(1895-1987)

73

"If we allow that one intelligent word can be spoken about being or knowing or acting as such, without first introducing the Creator-creature distinction, we are sunk."



Cornelius Van Til
(1895-1987)

74

"As Christians we must not allow that even such a thing as enumeration or counting can be accounted for except upon the presupposition of truth of what we are told in Scripture about the triune God as the Creator and Redeemer of the world."

["Response by Cornelius Van Til to Herman Dooyeweerd, 'Cornelius Van Til and the Transcendental Critique of Theoretical Thought'" in *Jerusalem and Athens: Critical Discussions on the Philosophy and Apologetics of Cornelius Van Til* (Phillipsburg: Presbyterian and Reformed, 1971), 91, emphasis in original]



Cornelius Van Til
(1895-1987)

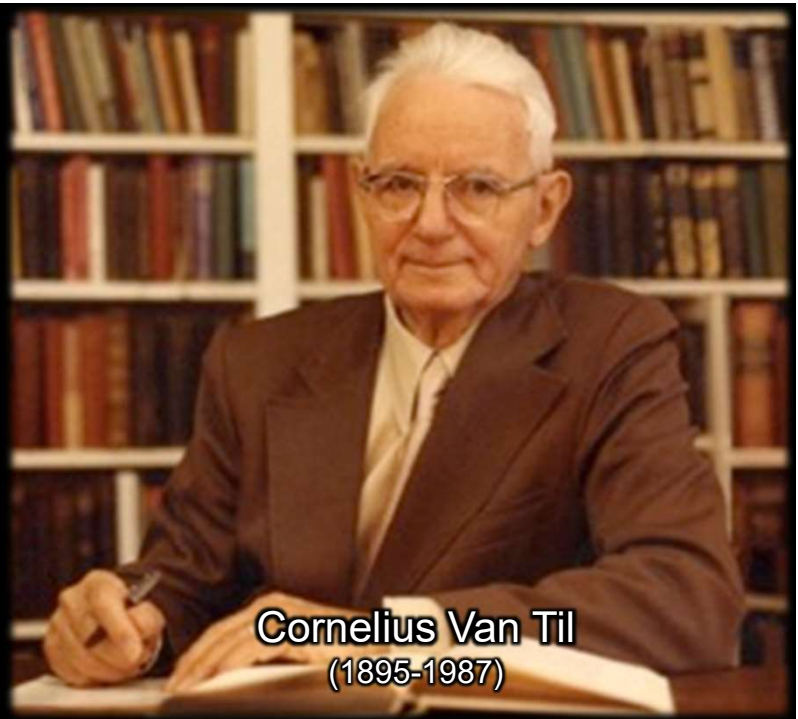
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IN DEFENSE OF
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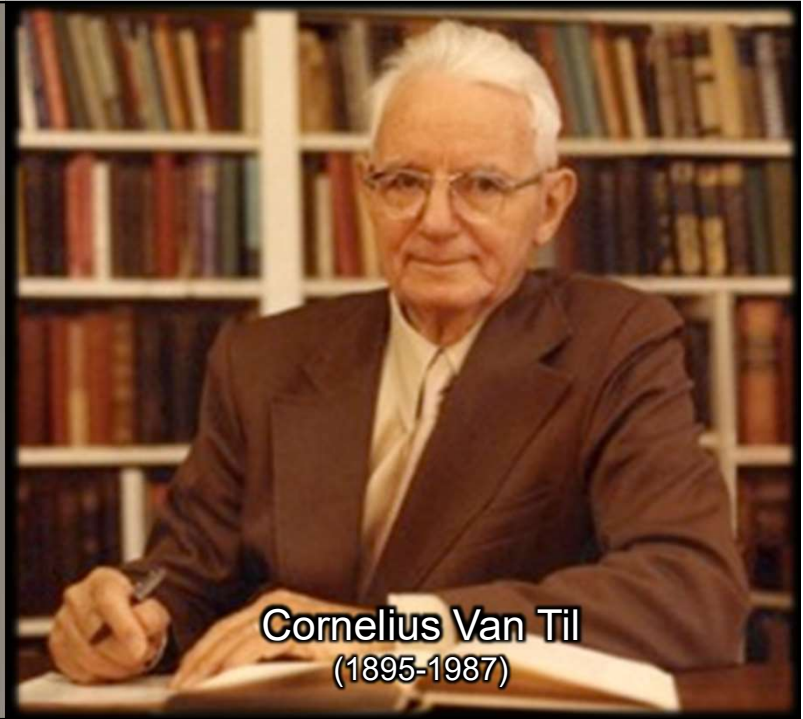
Cornelius VanTil
Professor of Apologetics
Westminster Theological Seminary
Philadelphia, Pa.



Cornelius Van Til
(1895-1987)

76

"Christian apologists often speak of scientism as being objectionable but of science as being innocent with respect to the claims of Christianity. But surely this cannot be the case."

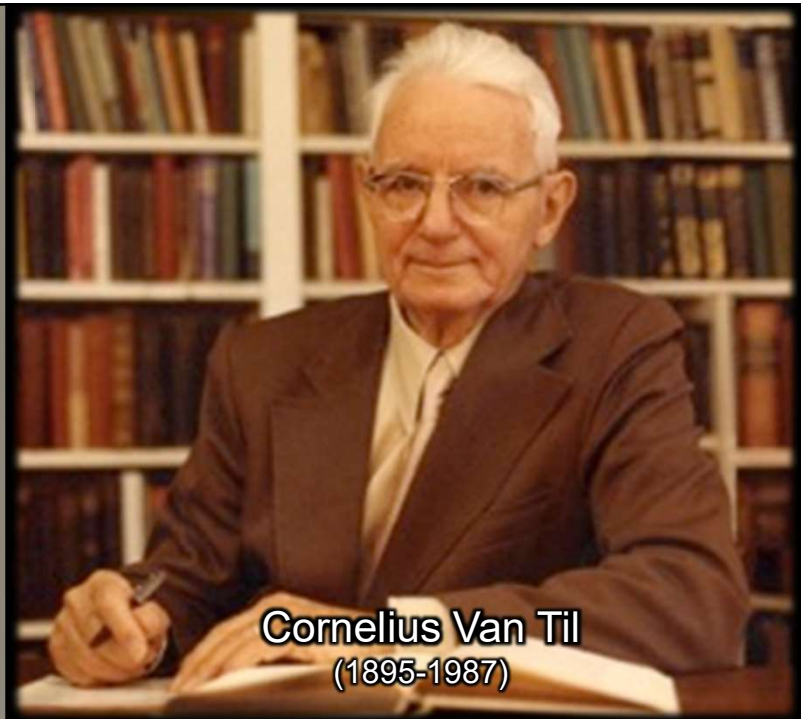


Cornelius Van Til
(1895-1987)

77

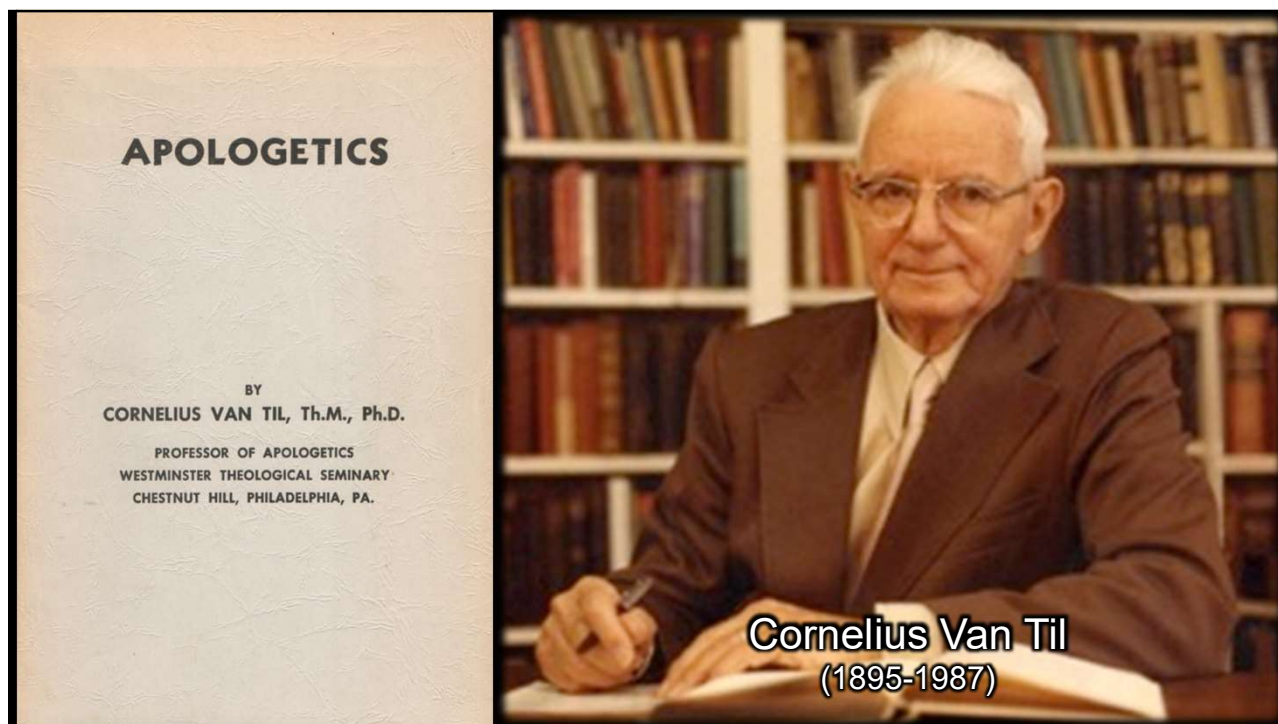
"Anyone who has a philosophy of nature that is not based upon the presupposition of what the Bible says about nature at the same time has a view of God that is hostile to that which Christianity proclaims."

[In *Defense of the Faith, Vol. V: An Introduction to Systematic Theology*, n.c., 1974), 51]

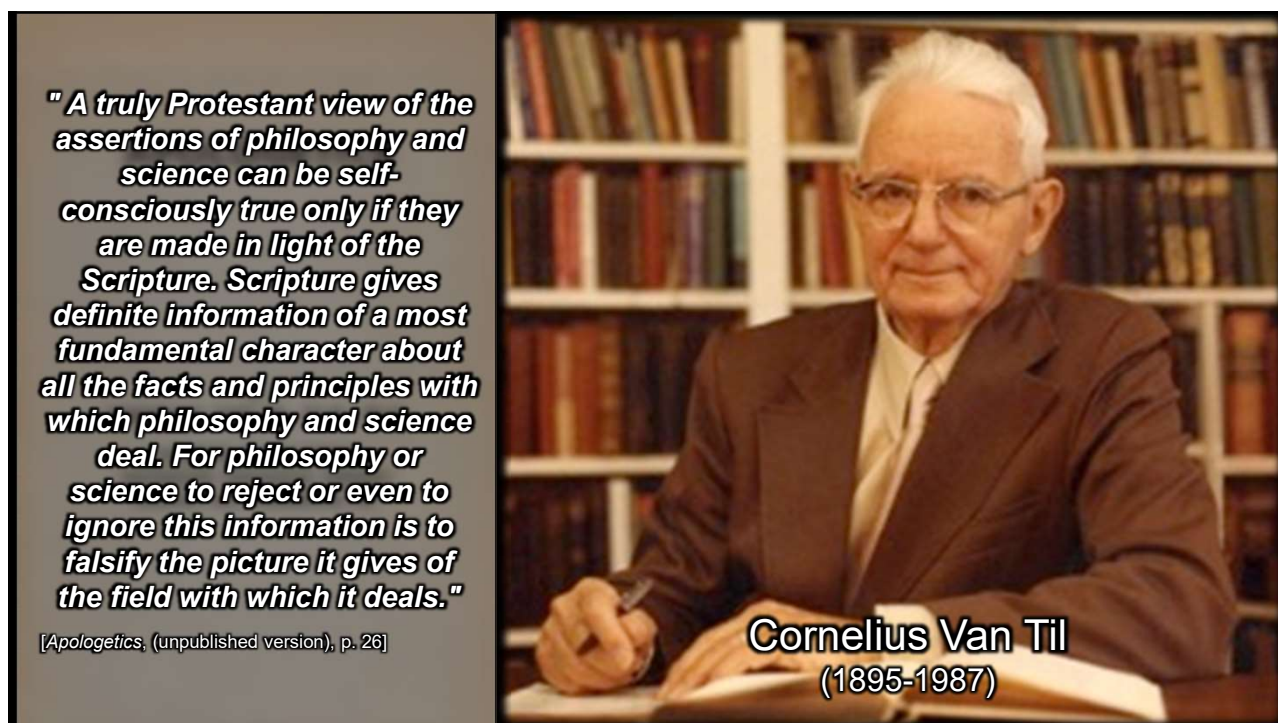


Cornelius Van Til
(1895-1987)

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