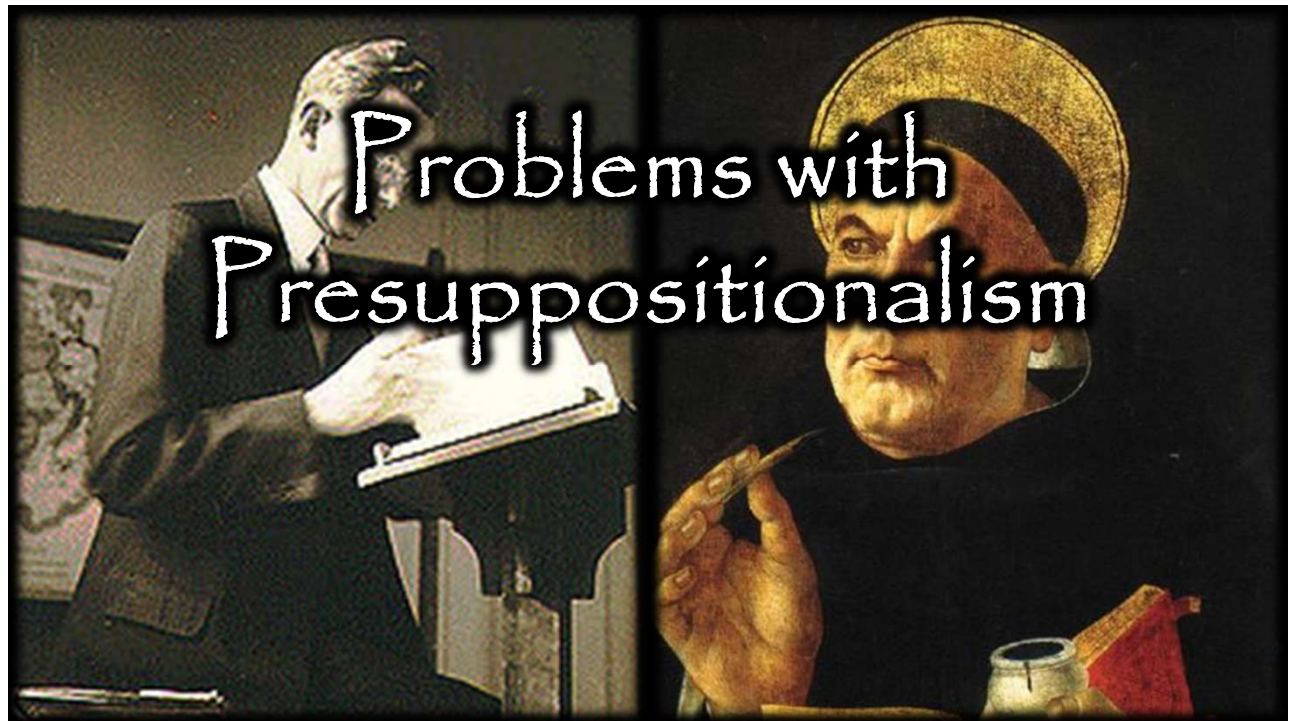
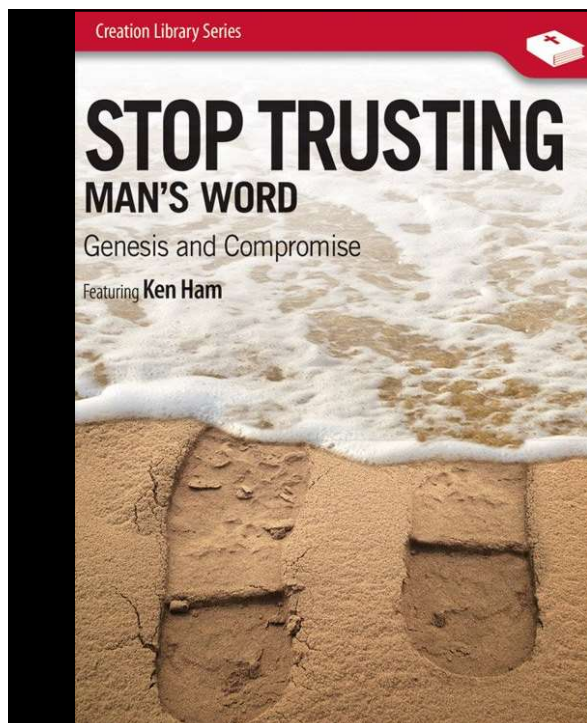
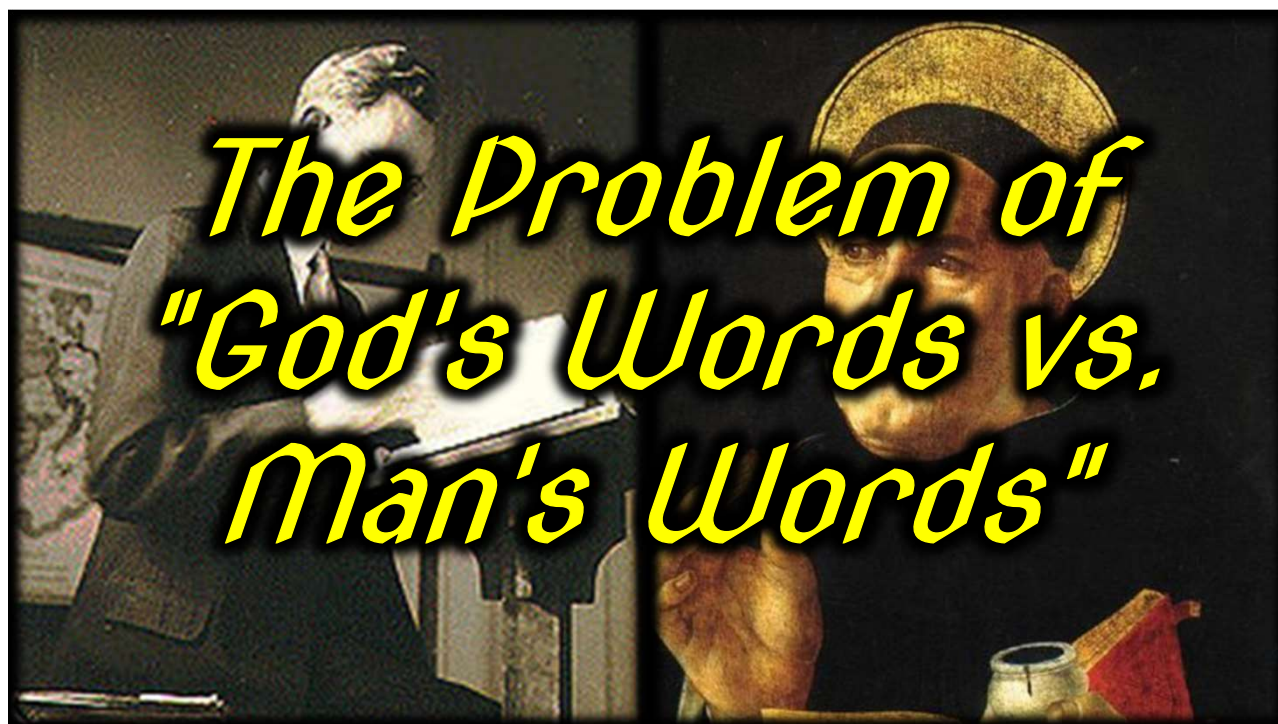


***A Strong Stance on  
the Authority of Scripture***

***A Strong View of  
the Inerrancy of Scripture***

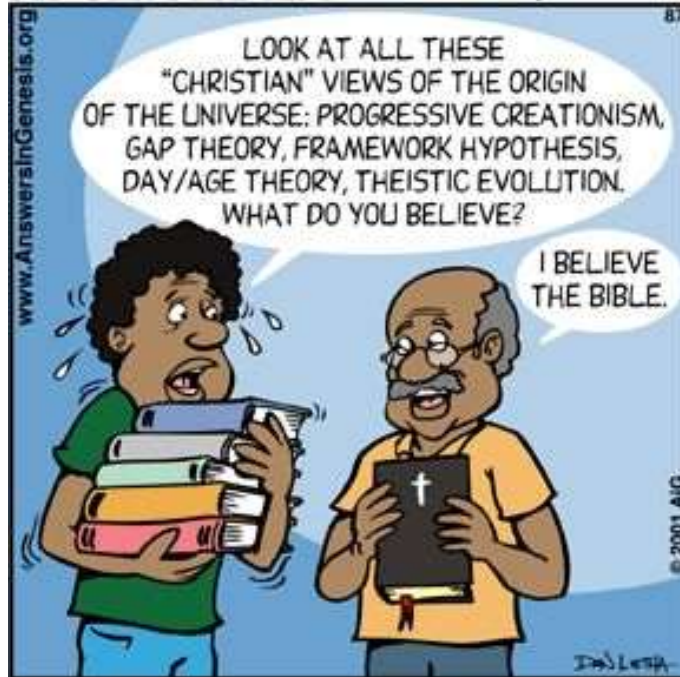
***A Strong Emphasis on  
the Integration of Theology and  
Apologetics***





# AFTER EDEN

by Dan Lietha



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

Home About

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## It's Worse Than I Thought

by quodlibetalblog

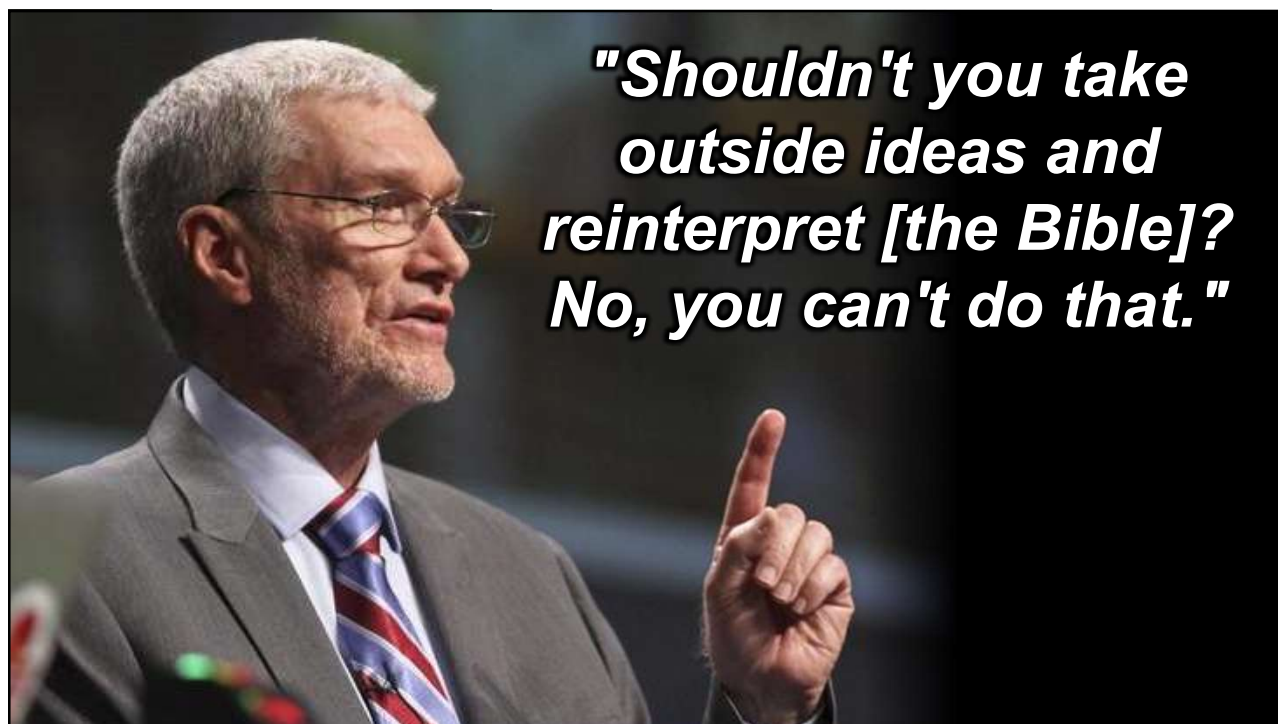
Over the past year or so, a colleague of mine has been telling me of his concerns about how Presuppositionalism (or some watered-down version thereof) infuses the thinking of certain popular Young-Earth Creationists if not Young-Earth Creationism in general. Though he himself is an Old-Earth creationist, he came to me with his concerns because, being a Classical Apologist, he knows that I am both a classical apologist and a Young-Earth Creationist. Apparently we are a small group.

Pages

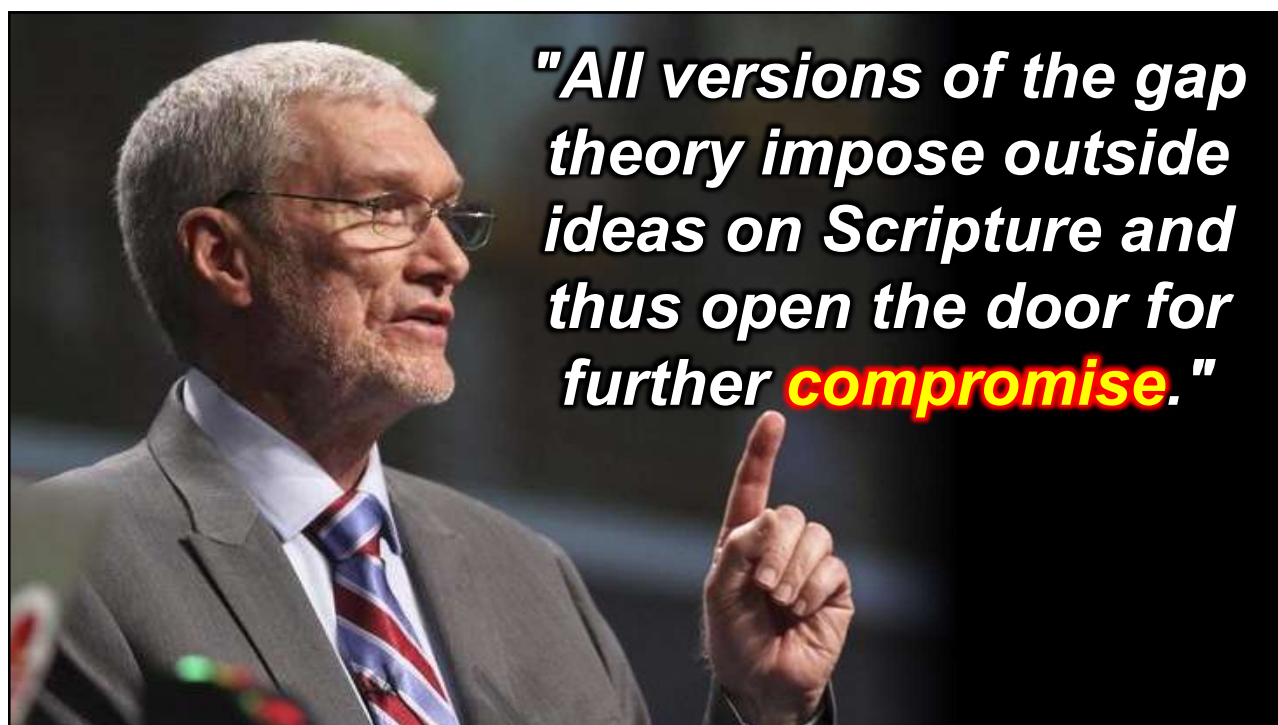
- About

Categories

- Archived
- Uncategorized



***"Shouldn't you take outside ideas and reinterpret [the Bible]? No, you can't do that."***



***"All versions of the gap theory impose outside ideas on Scripture and thus open the door for further **compromise.**"***



### Defended by a Bible Teacher

It is good to see Bible teachers who defend Answers in Genesis against those in the church who **compromise God's Holy Word** with man's fallible religion of millions of years. A Bible teacher from the Grace To You ministry in California recently wrote a blog stating the following:

“ During the course of my various exchanges with a classic apologist commenter, he directed me to an article written last July by **Dr. Richard Howe**, a professor at Southern Evangelical Seminary.

In that article Dr. Howe expresses his concern with the apologetic enterprise of Ken Ham in defending the Genesis narrative and ultimately the historic, Christian faith. He claims Ham's water-downed presuppositionalism utilized to make his presentations is bankrupt, fraught with problems, and is self-refuting....

His critique, however, provides for us some practical insight into how woefully inconsistent and compromised classic apologists can be. I'll work my way through his main arguments and offer a rebuttal.

**It is encouraging to see solid Bible teachers coming to the defense of those who stand on the authority of God's Word, while around us is a sea of compromise in the church today. I encourage you to read the rest of his well-written blog post.**

Thanks for stopping by and thanks for praying,

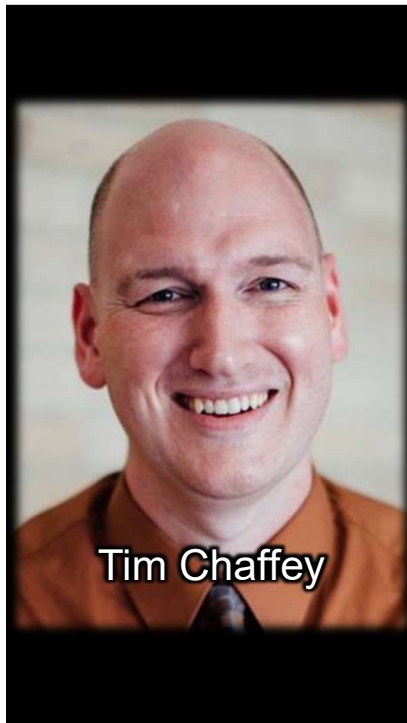
Ken



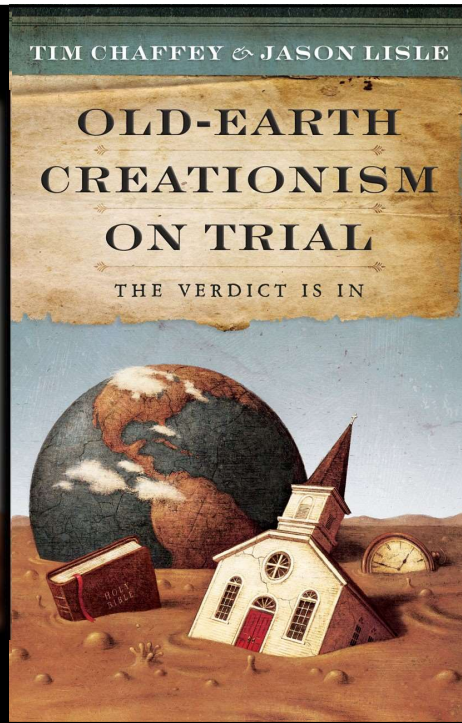
***"Presuppositional apologetics is the method of defending the Christian faith that relies on the Bible as the supreme authority in all matters. ... I will show below that it is logically inescapable that indeed the Bible must be the ultimate standard even when evaluating its own claims. ... For the presuppositionalist, the Bible is the ultimate standard for all things, even its own defense."***

[Jason Lisle, "Young Earth Presuppositionalism," in *Christian Research Journal* 11, No. 2, (Fall 2013): 65, emphasis in original]

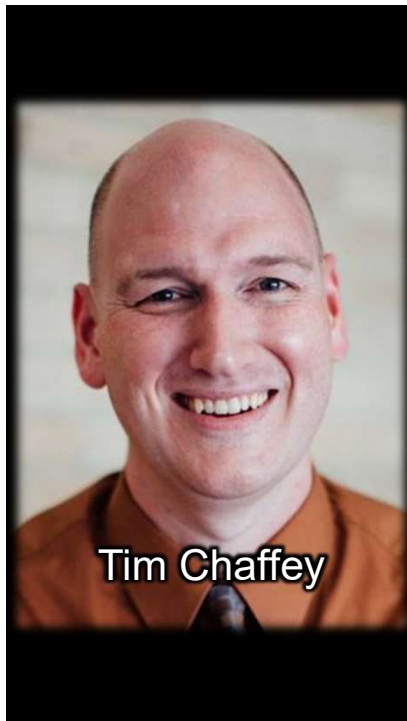




Tim Chaffey



Jason Lisle



Tim Chaffey

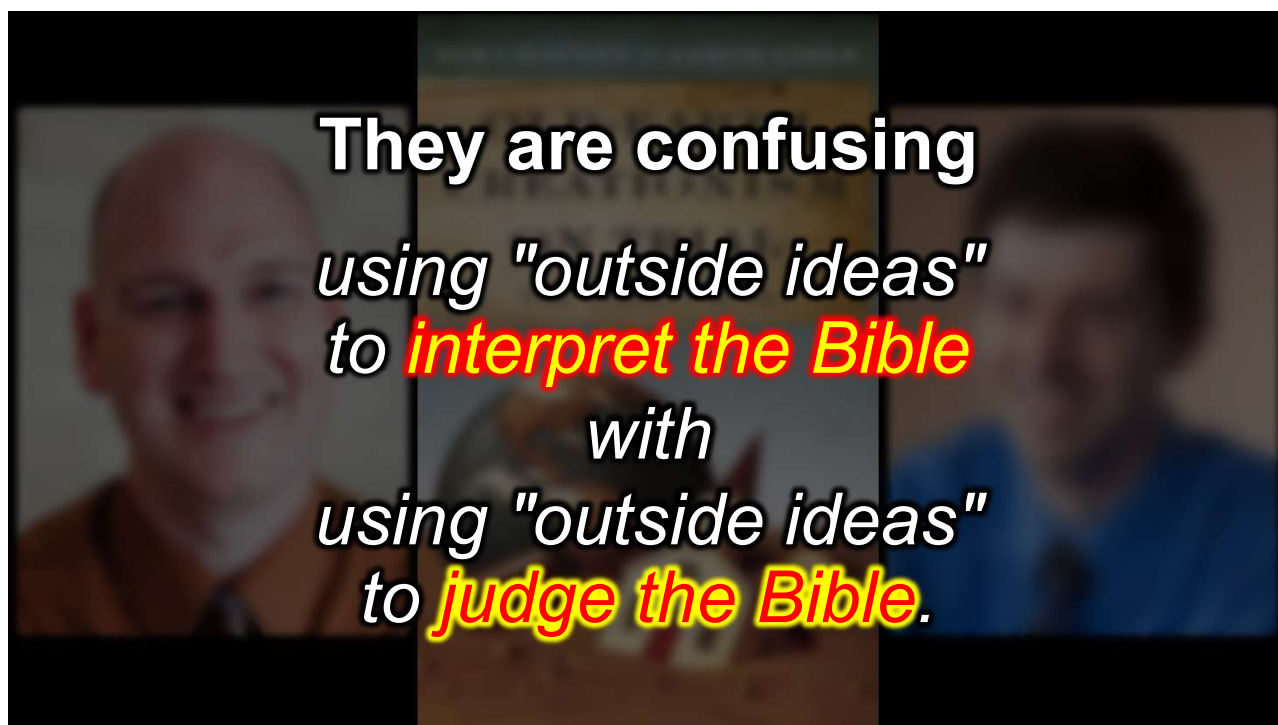
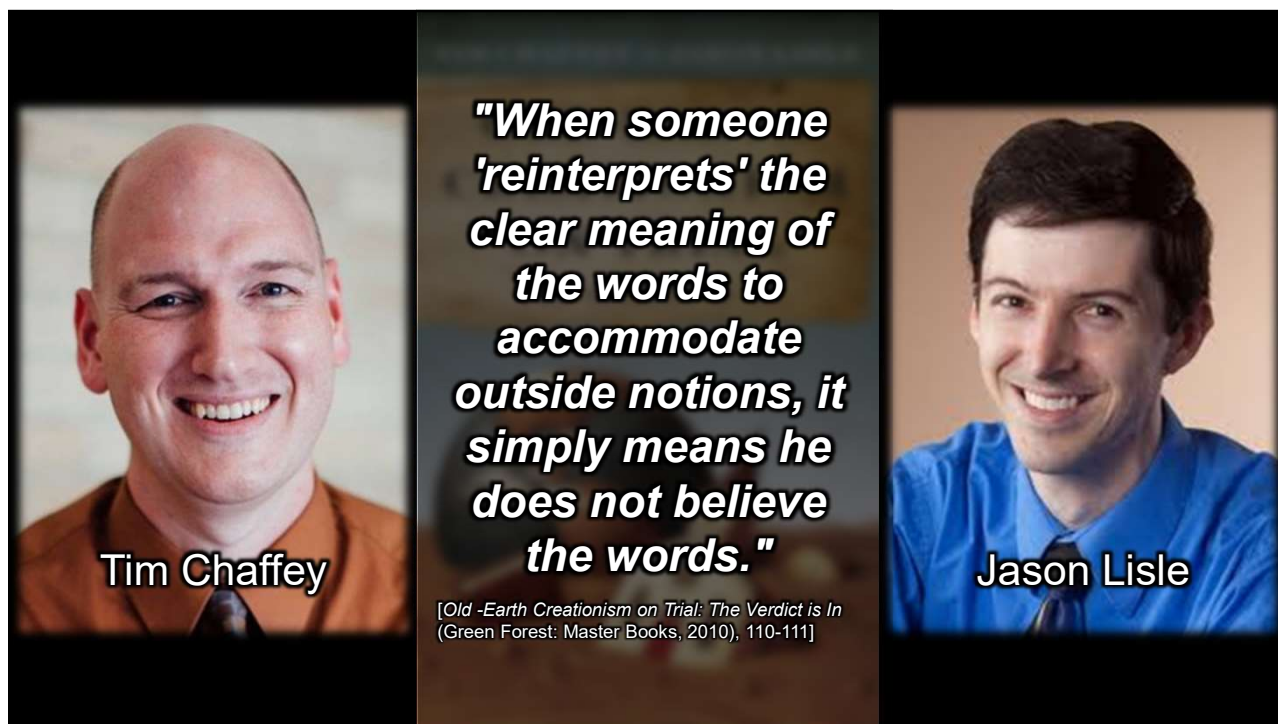
***"When someone 'reinterprets' the clear meaning of the words to accommodate outside notions, it simply means he does not believe the words."***

[Old -Earth Creationism on Trial: The Verdict is In (Green Forest: Master Books, 2010), 110-111]



Jason Lisle

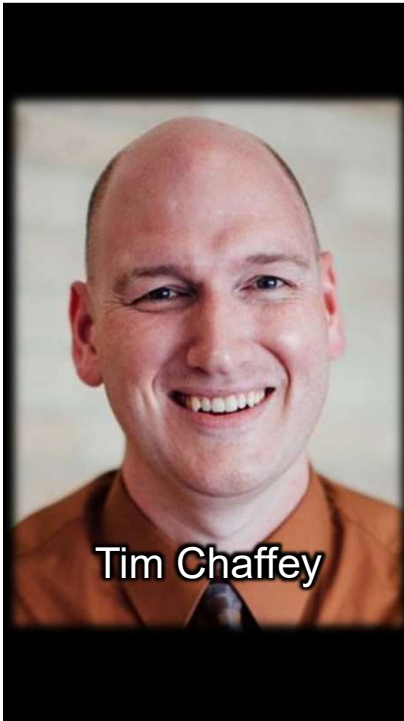






***"Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: 'Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon.' So the sun stood still, and the moon stopped, till the people had revenge upon their enemies."***

*Joshua 10:12-13 NKJV*



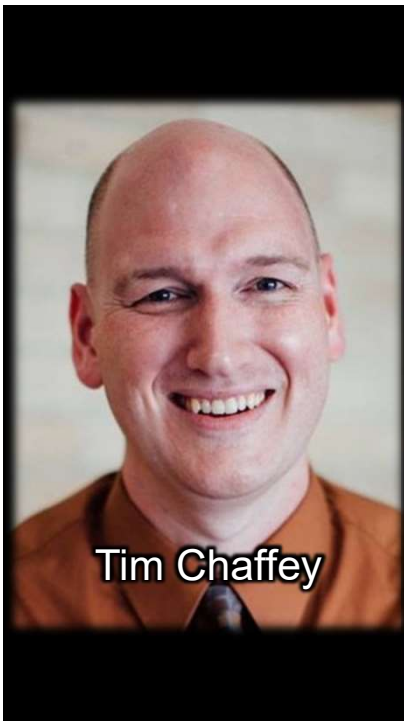
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Jason Lisle



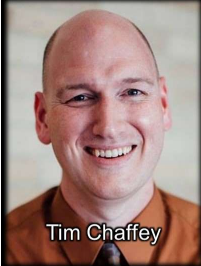

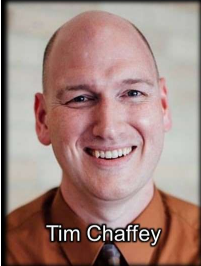

Tim Chaffey

***"Supporters often used a hyper-literal reading of Joshua 10:12-13 to buttress their position [of geocentricism]. However, it is quite obvious that Joshua was simply using observational language."***

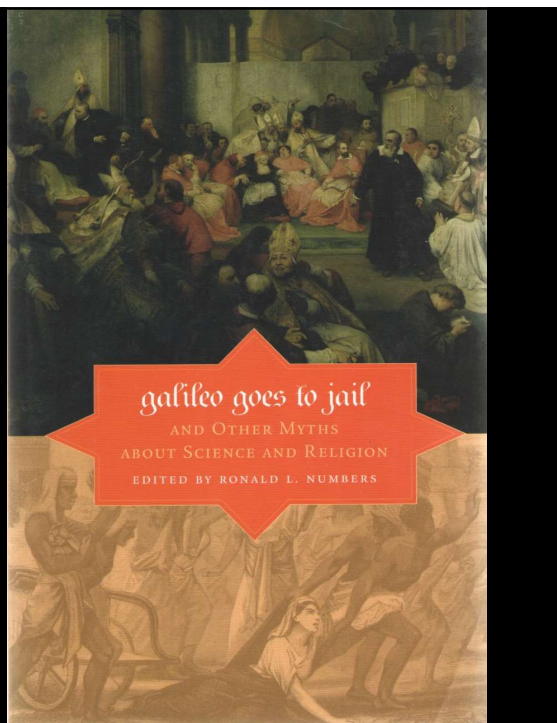
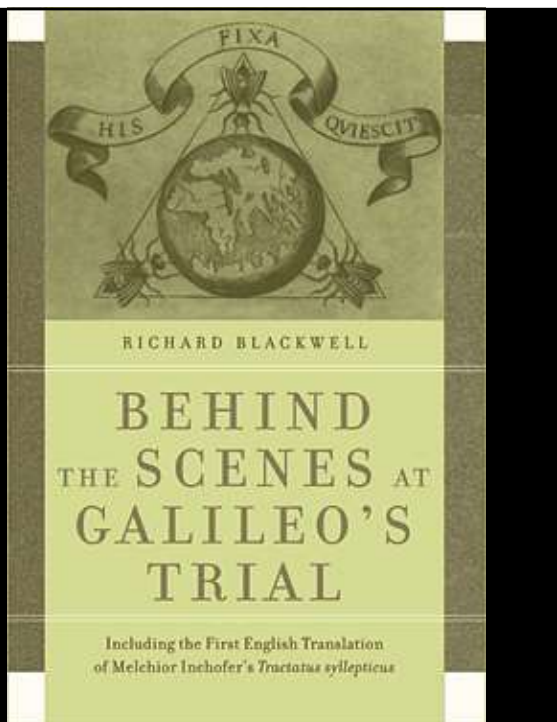
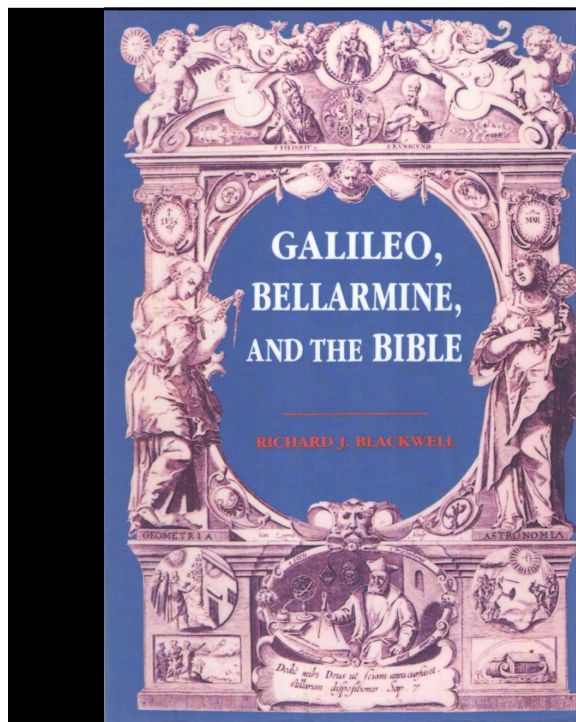
[Old -Earth Creationism on Trial: The Verdict is In (Green Forest: Master Books, 2010), 62]

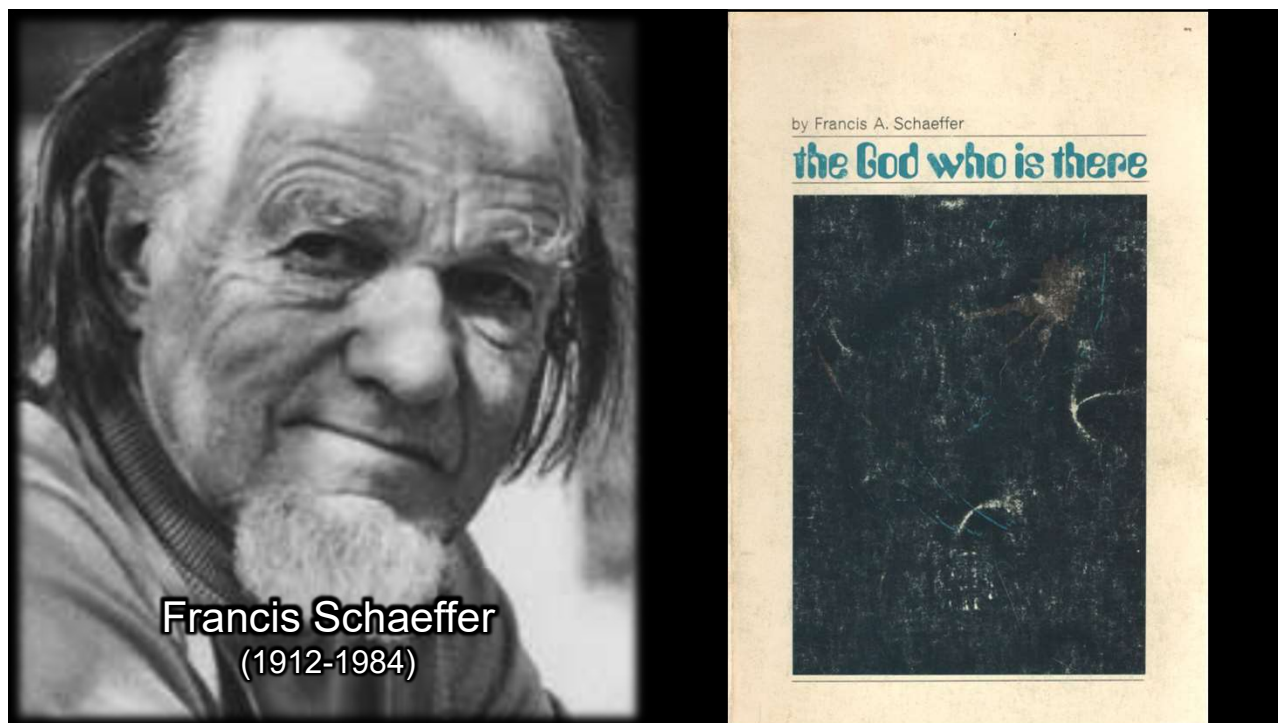
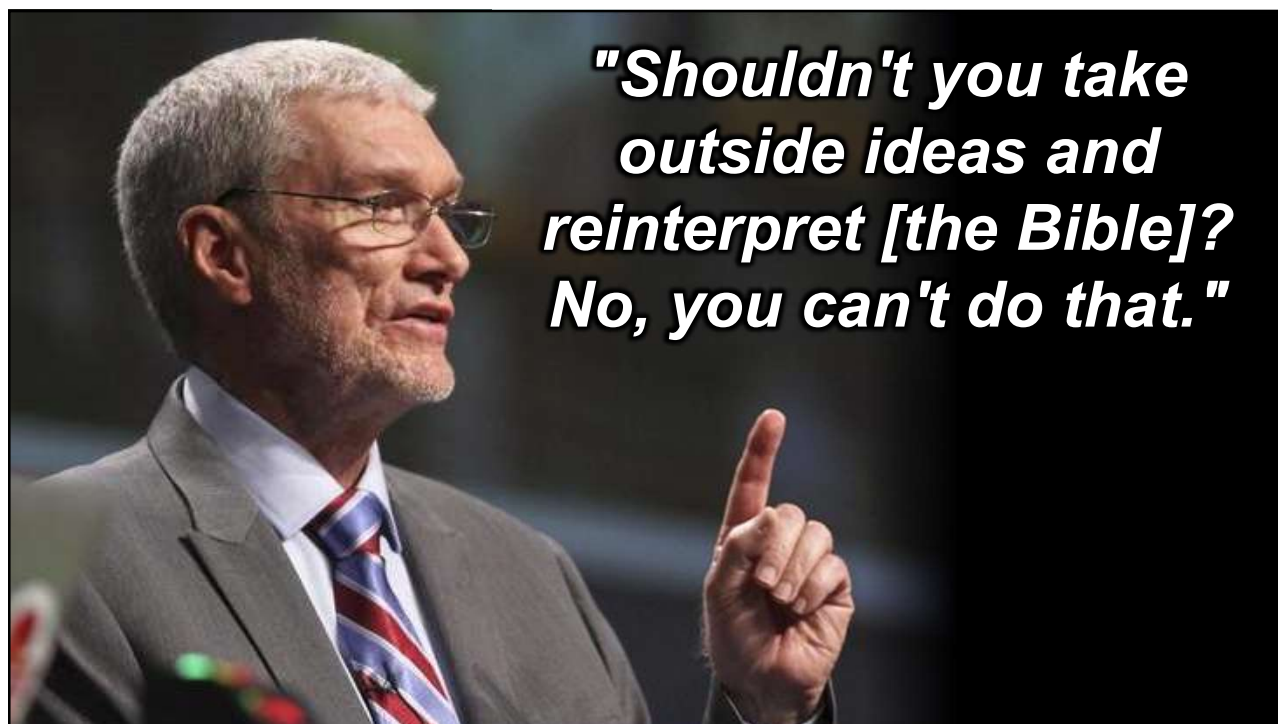


Jason Lisle

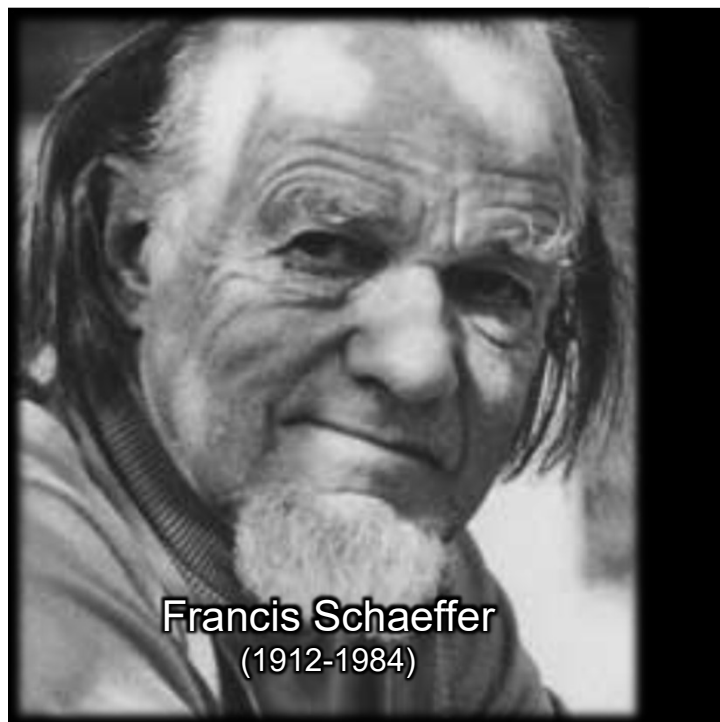
 <p>Tim Chaffey</p>	<p><i>"When someone 'reinterprets' the clear meaning of the words to accommodate outside notions, it simply means he does not believe the words."</i></p> <p><small>[Old-Earth Creationism on Trial: The Verdict is In (Green Forest Master Books 2010), 110-111]</small></p>	 <p>Jason Lisle</p>	<p><b><i>It is only "quite obvious" to us today precisely because of the development of the science since the 17<sup>th</sup> Century.</i></b></p>
 <p>Tim Chaffey</p>	<p><i>"Supporters often used a hyper-literal reading of Joshua 10:12-13 to buttress their position [of geocentrism]. However, it is quite obvious that Joshua was simply using observational language."</i></p> <p><small>[Old-Earth Creationism on Trial: The Verdict is In (Green Forest Master Books 2010), 62]</small></p>	 <p>Jason Lisle</p>	<p><b><i>Thus, it is because of the science since the 17<sup>th</sup> Century that we "reinterpret" the "clear meaning of the words" "accommodate" the "outside notions".</i></b></p>

 <p>Cardinal Robert Bellarmine (1542-1621)</p>	 <p>Galileo Galilei (1564-1642)</p>
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**Francis Schaeffer**  
(1912-1984)



Francis Schaeffer  
(1912-1984)

*"Finite man in the external universe, being finite, has no sufficient reference point if he begins absolutely and autonomously from himself and thus needs certain knowledge. God give us this in the Scriptures.*

[Francis Schaeffer, *The God Who Is There* (Downers Grove: InterVarsity, 1968), 93, republished in *The Complete Works of Francis Schaeffer: A Christian Worldview*, Vol. 1 (Westchester: Crossway, 1982), 100-101]

Schaeffer illicitly assumes that human finitude precludes certain knowledge.

*"Finite man in the external universe, being finite, has no sufficient reference point if he begins absolutely and autonomously from himself and thus **needs certain knowledge**. God give us this in the Scriptures.*

[Francis Schaeffer, *The God Who Is There* (Downers Grove: InterVarsity, 1968), 93, republished in *The Complete Works of Francis Schaeffer: A Christian Worldview*, Vol. 1 (Westchester: Crossway, 1982), 100-101]

Schaeffer commits  
the fallacy of false  
dilemma between:

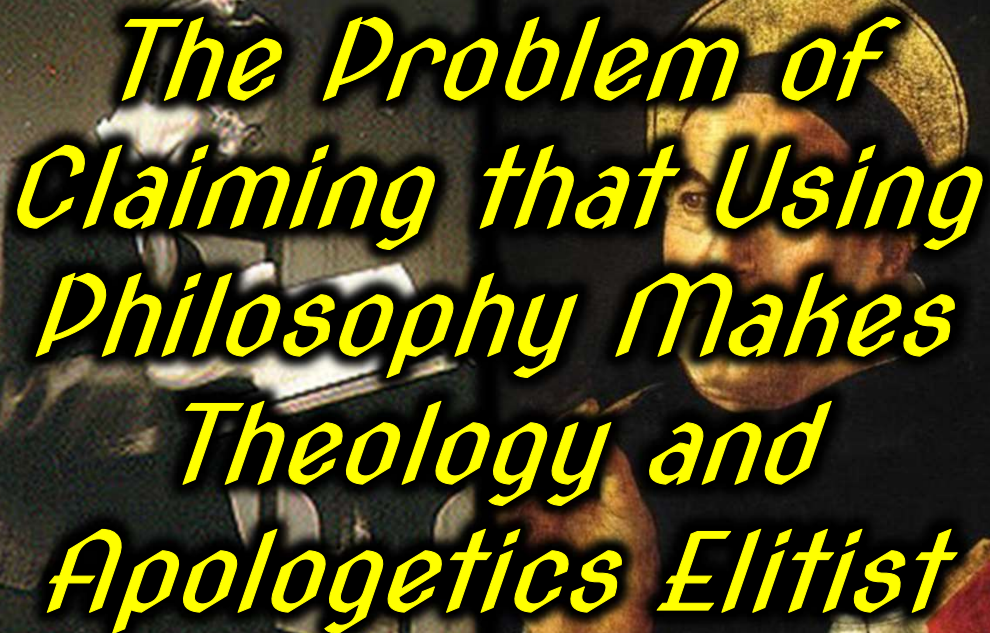
finite man beginning  
absolutely and  
autonomously from himself

or

the Scriptures.

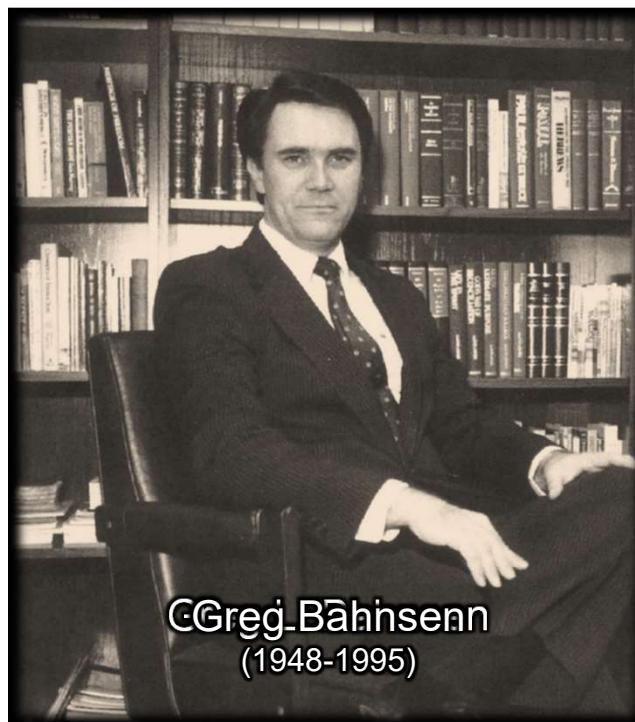
*"Finite man in the  
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[Francis Schaeffer, *The God Who Is There* (Downers  
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Complete Works of Francis Schaeffer: A Christian  
Worldview*, Vol. 1 (Westchester: Crossway, 1982),  
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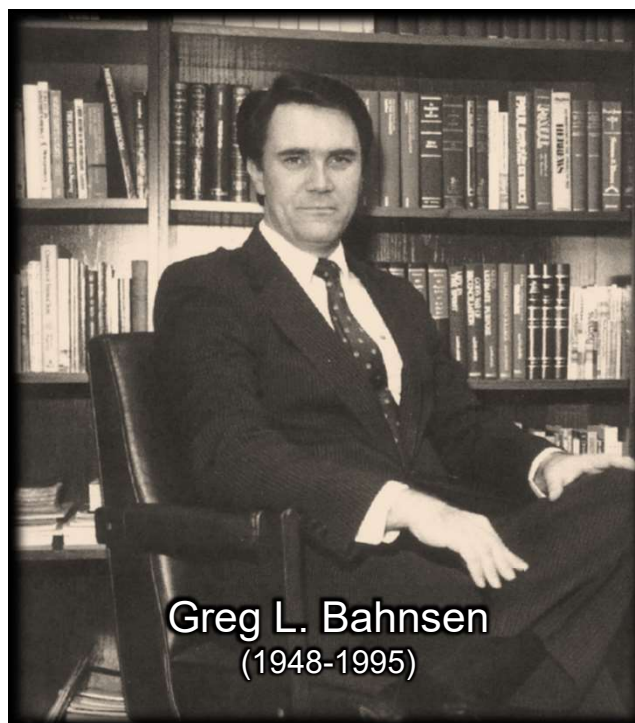
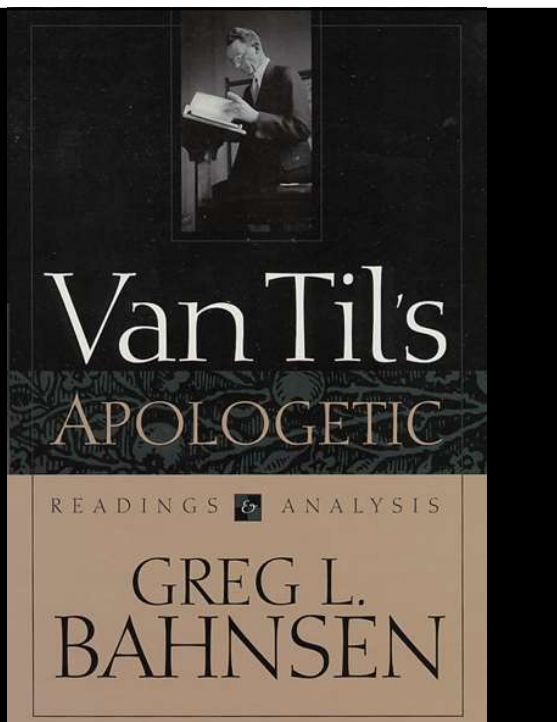


*The Problem of  
Claiming that Using  
Philosophy Makes  
Theology and  
Apologetics Elitist*





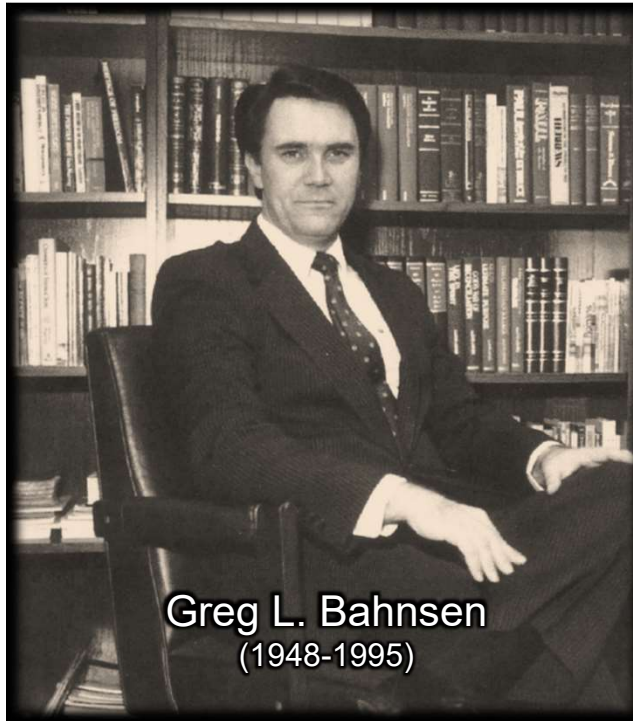
Greg Bahnsen  
(1948-1995)



Greg L. Bahnsen  
(1948-1995)

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

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

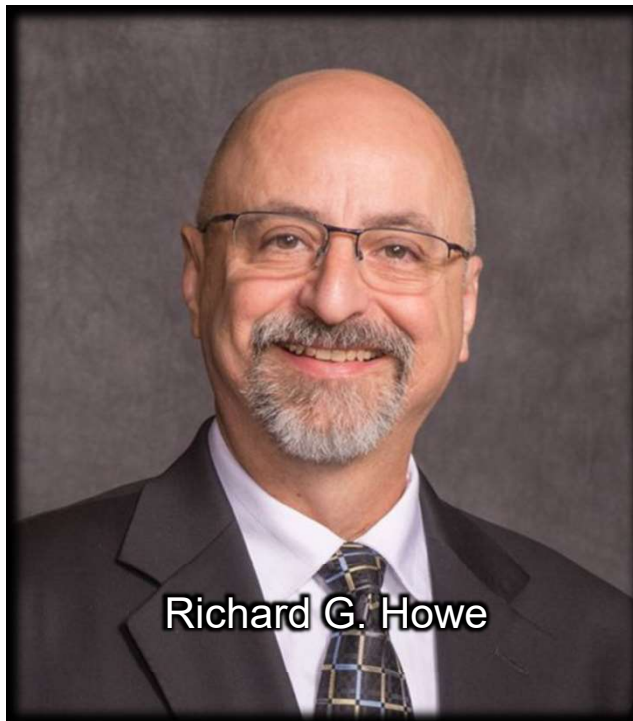


Greg L. Bahnsen  
(1948-1995)

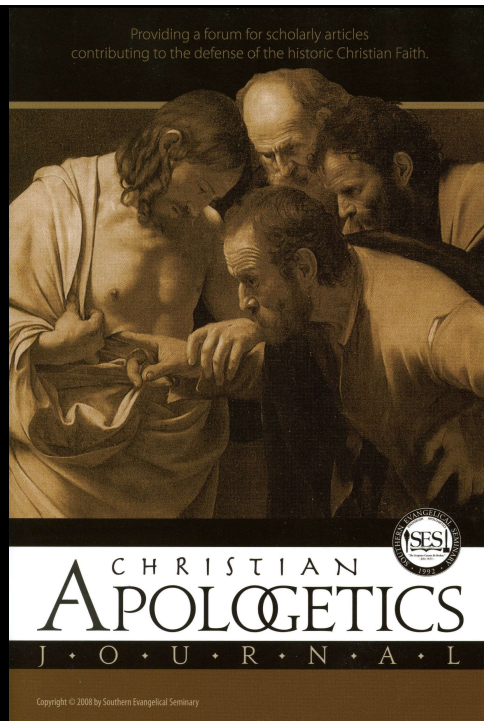
*The deadly assumption here is that some philosophical reasoning is possible or intelligible for the unbeliever without presupposing the Christian worldview. That makes philosophical reasoning autonomous after all, and the apologetical case is lost from the very start."*

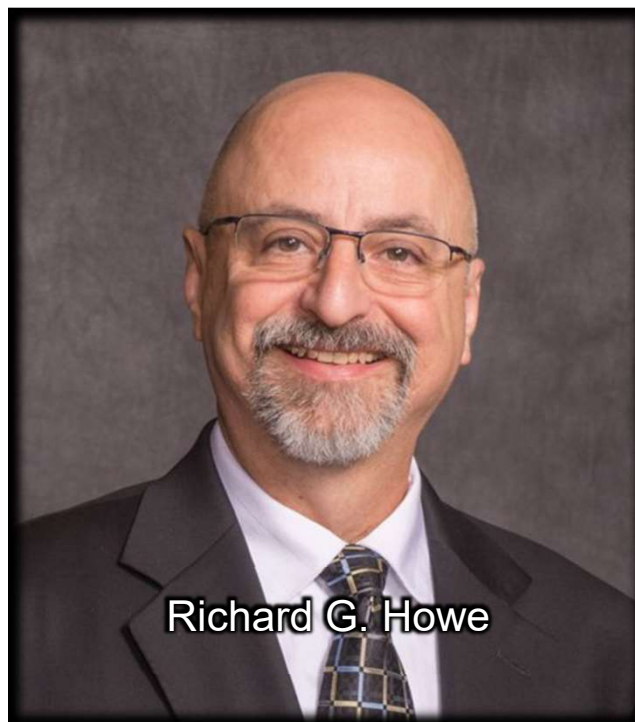
[Van Til's Apologetic, 50]

BAHNSEN



Richard G. Howe

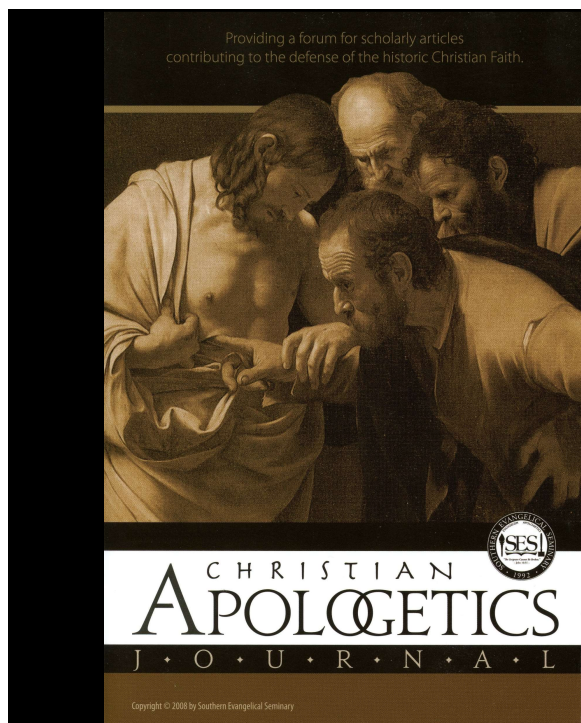




Richard G. Howe

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

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



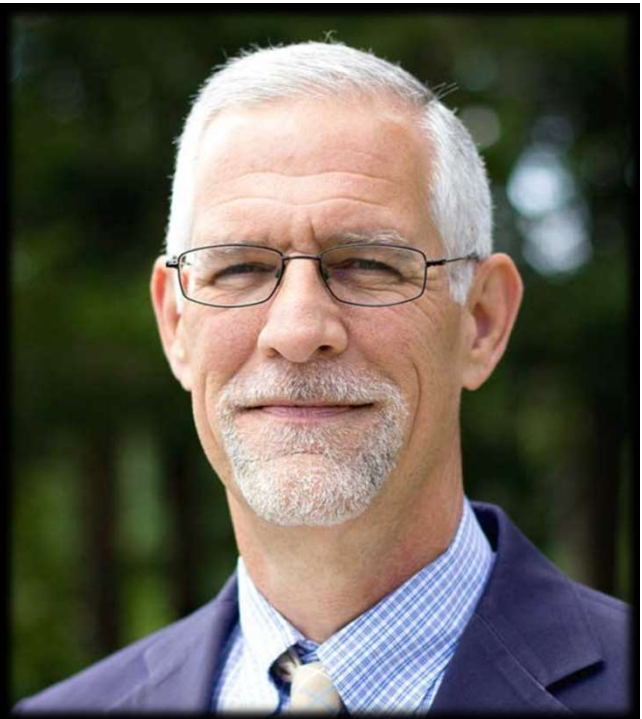
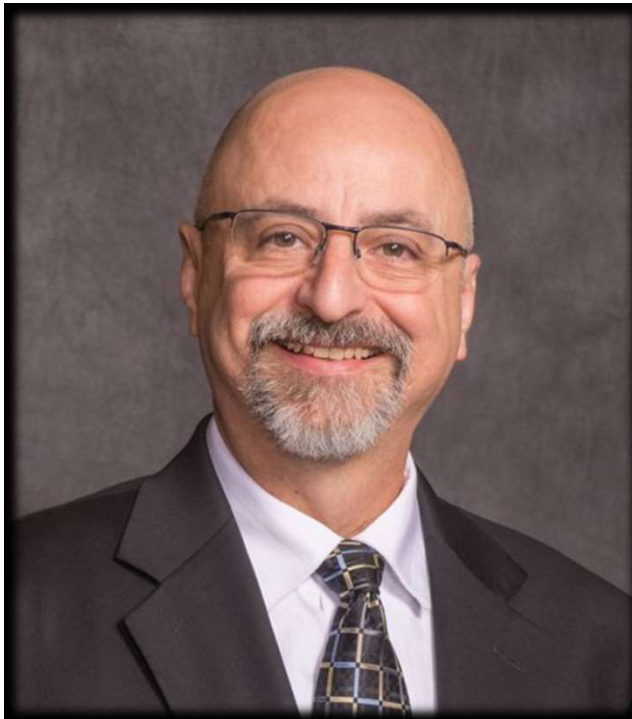
K. Scott Oliphint

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

[Christian Apologetics Journal 11:2 (Fall 2013): 50]



K. Scott Oliphint



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

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

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

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

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

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



K. Scott Oliphint



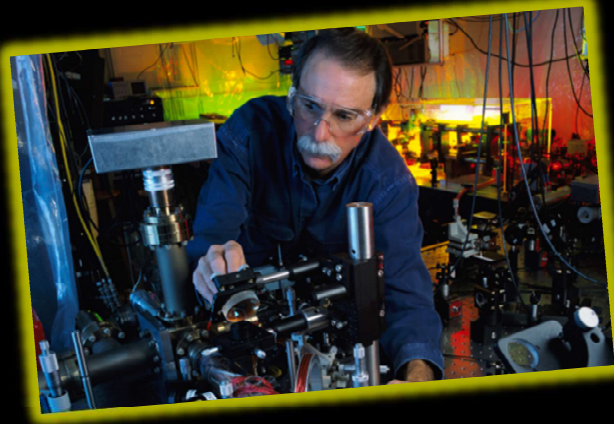
***A child can know what a flower is.  
She knows that a flower is not a person.***



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

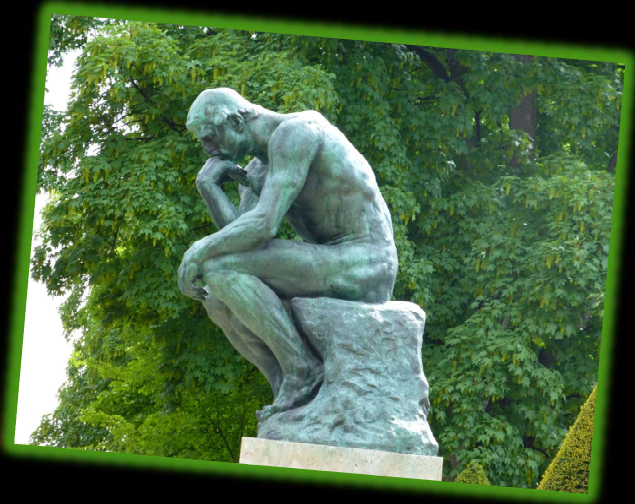


*To delve deeper still, one would need to understand chemistry (to understand, e.g., photosynthesis).*



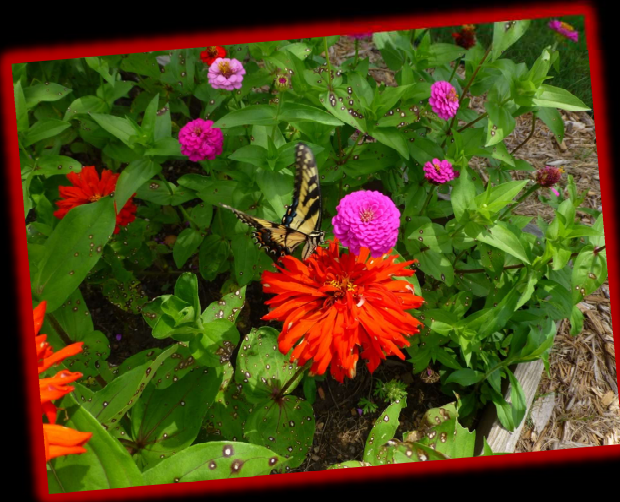
*And to delve deeper still, one would need to understand physics.*

***Suppose we wanted to account for a number of other aspects of the flower and the human.***



***What makes a flower a flower and what makes a human a human are their respective natures.***

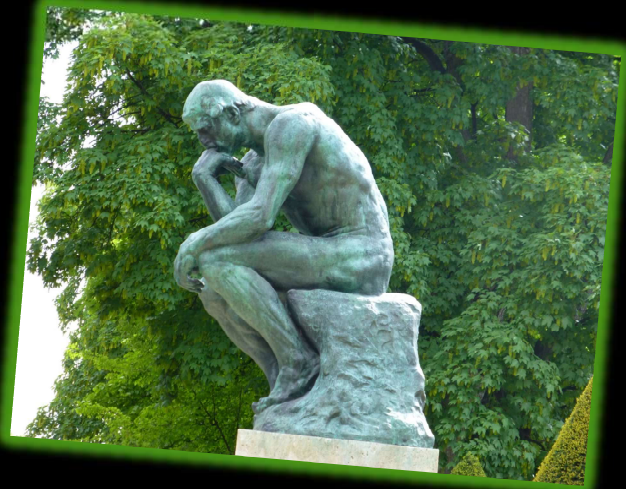
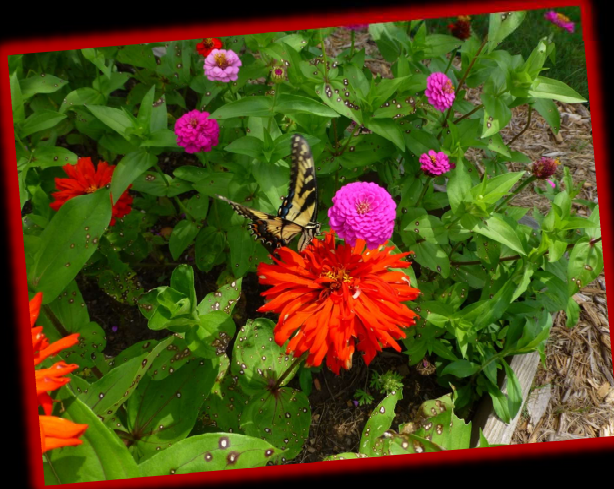
## ***Metaphysics***





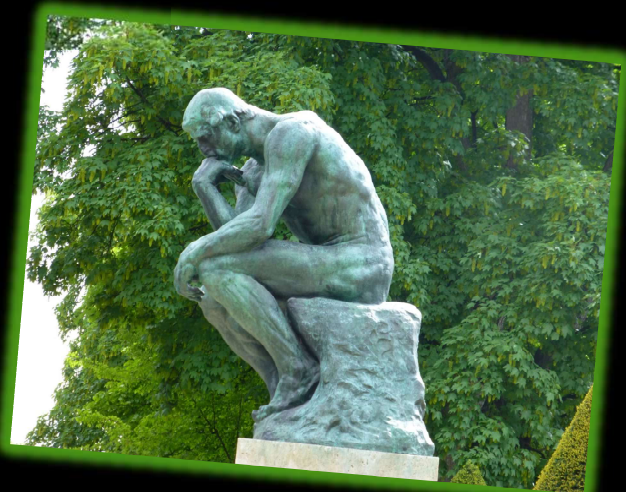
***We can know that one is a flower and the other is a human by our senses.***

## ***Epistemology***



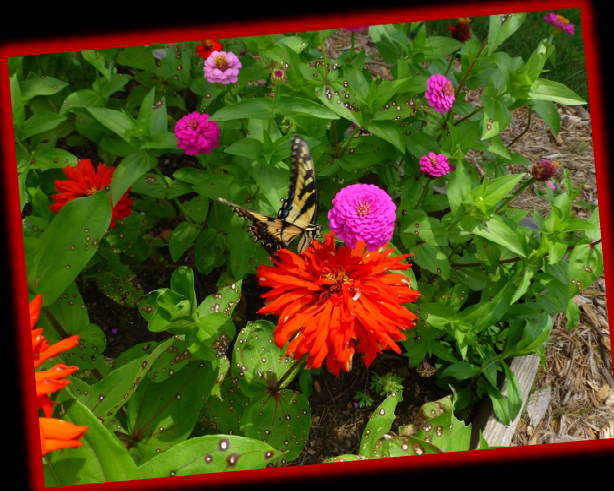
***We value the human over the flower because of the different kinds of things they are.***

## ***Ethics***



*We insist that others value the human over the flower  
and hold them accountable when they do not.*

## **Political Philosophy**

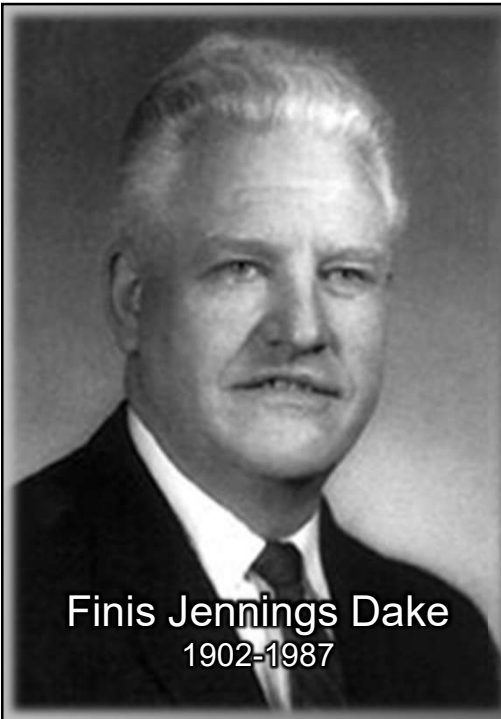


*We know that neither the flower nor the human can  
account for their own existence but are created by God.*

## **Philosophy of Religion**

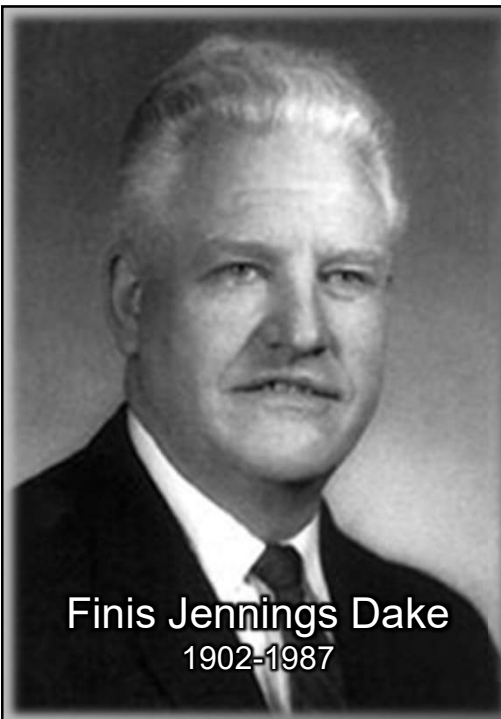




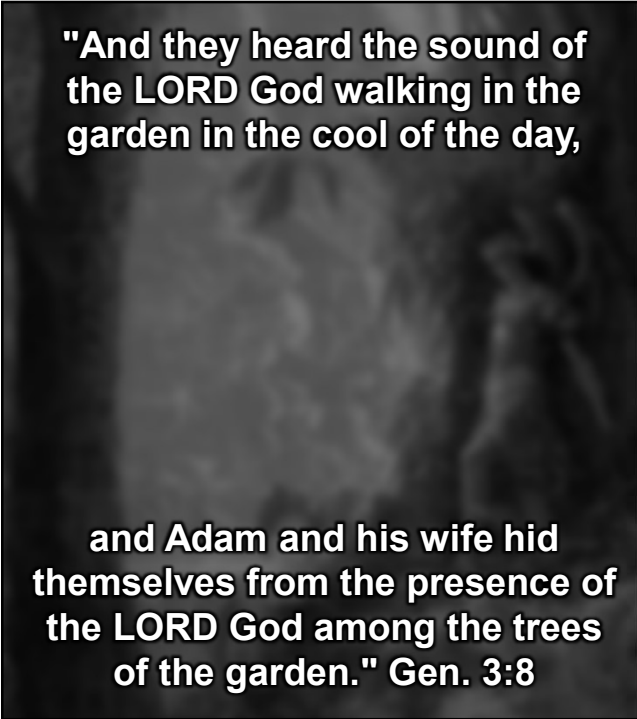


"God has a personal **spirit body** (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and tongue (Isa. 30:27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), and other bodily parts."

Dake, NT, p. 97.

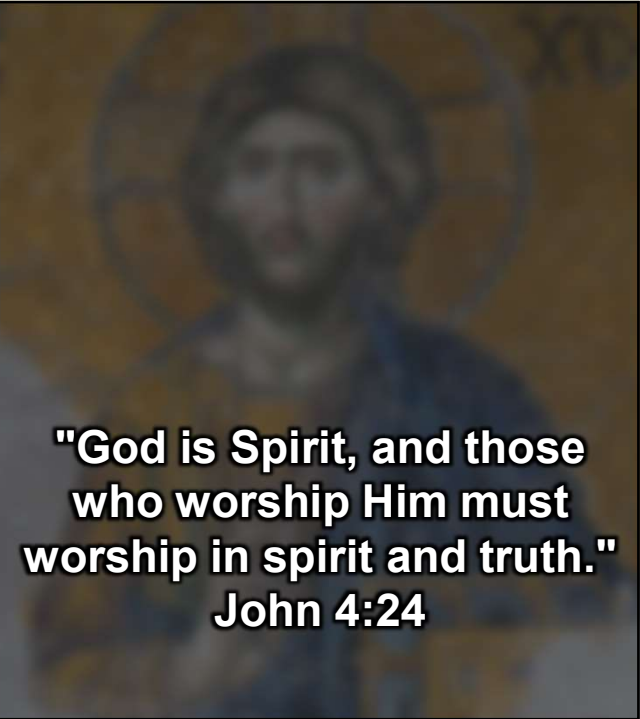


(Dan. 7:9-14; 10:5-19) (Jn. 5:37)  
(Phil. 2:5-7)  
(Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9)  
(Ex. 33:23) (Gen. 6:6; 8:21) (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7) (Num. 12:8) (Isa. 30:27)  
(Ezek. 1:27; Ex. 24:10) (Ps. 11:4; 18:24; 33:18) (Ps. 18:6)  
(Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6)

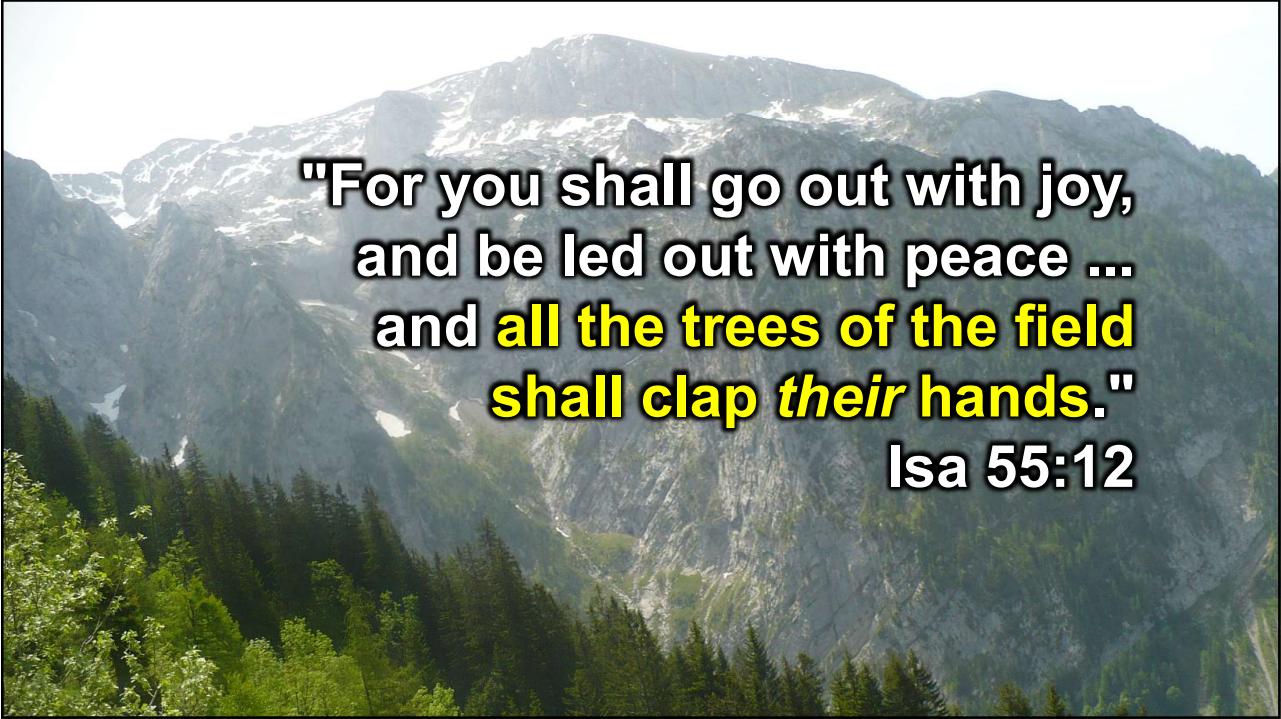


"And they heard the sound of  
the LORD God walking in the  
garden in the cool of the day,

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



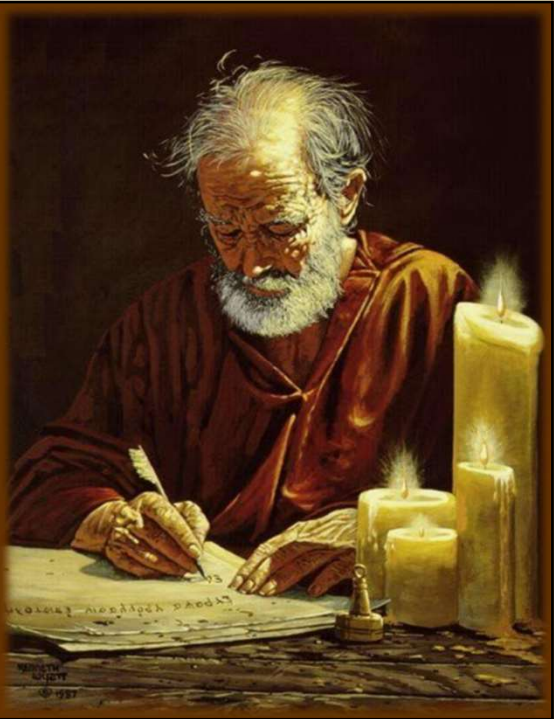
"God is Spirit, and those  
who worship Him must  
worship in spirit and truth."  
John 4:24



"For you shall go out with joy,  
and be led out with peace ...  
and **all the trees of the field**  
**shall clap *their* hands."**  
Isa 55:12

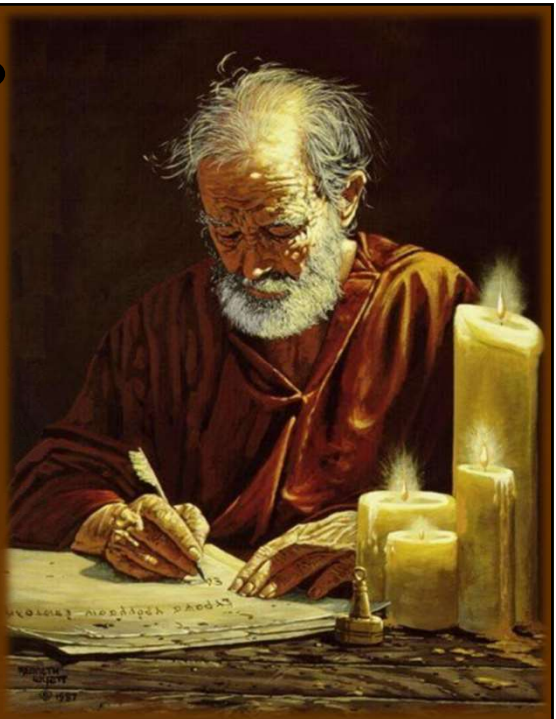
**"For since the creation  
of the world His  
invisible attributes are  
clearly seen, **being  
understood by the  
things that are made,**  
even His eternal power  
and Godhead ..."**

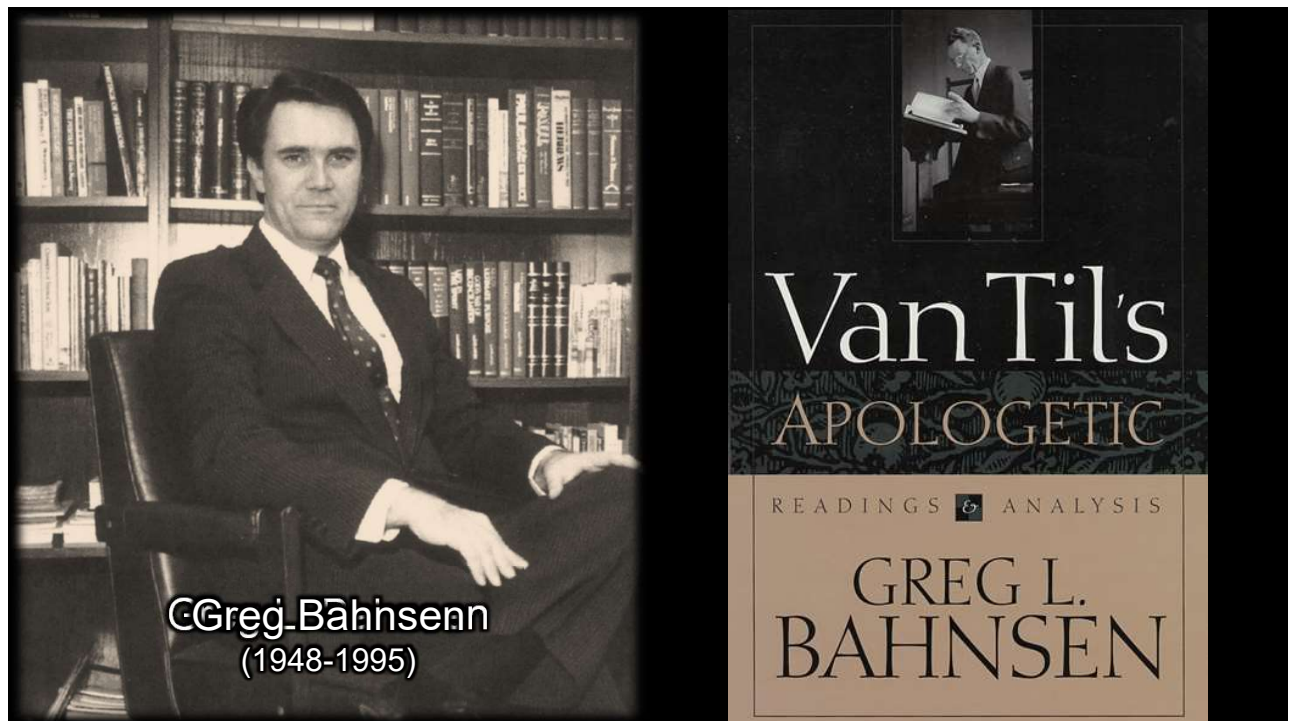
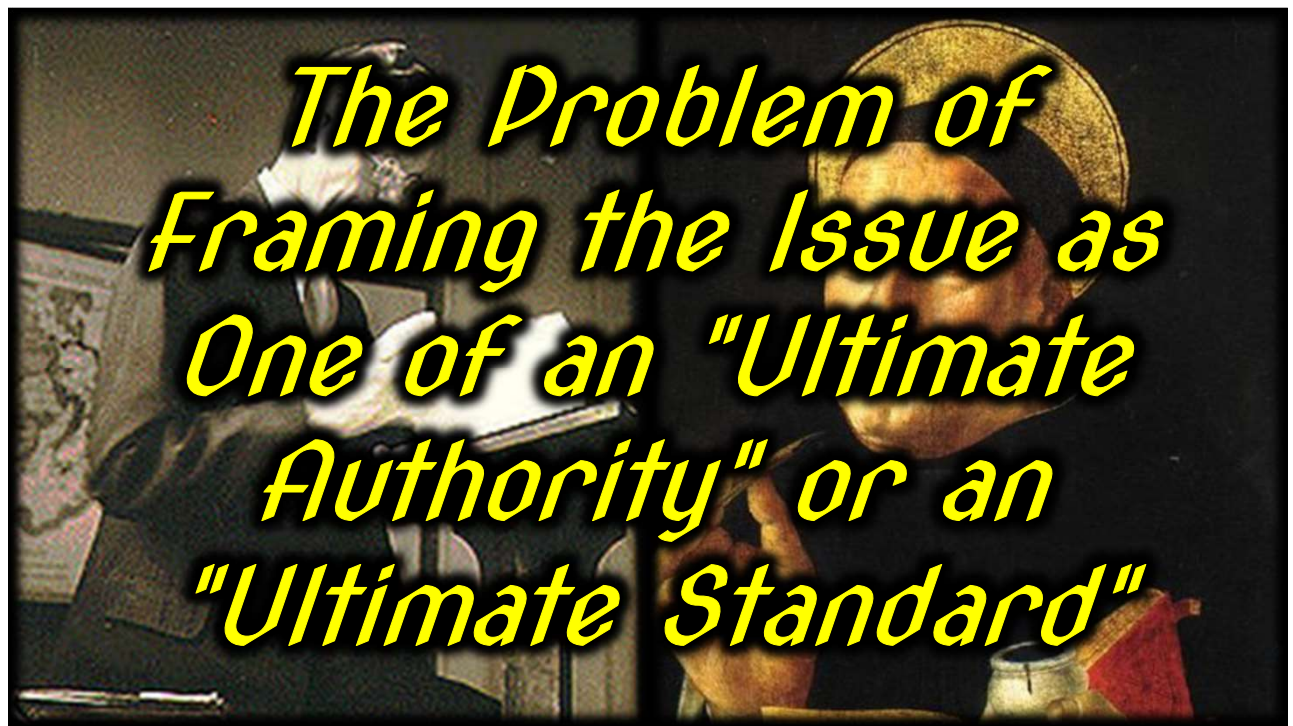
Rom. 1:20a

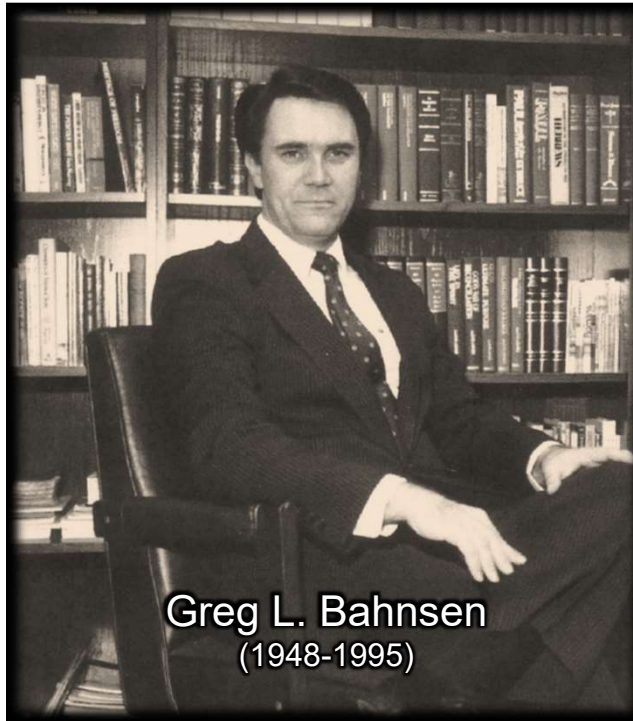


~~**"For since the creation  
of the world His  
invisible attributes are  
clearly seen, **being  
understood by the  
exegesis of Scripture,**  
even His eternal power  
and Godhead ..."**~~

Rom. 1:20a



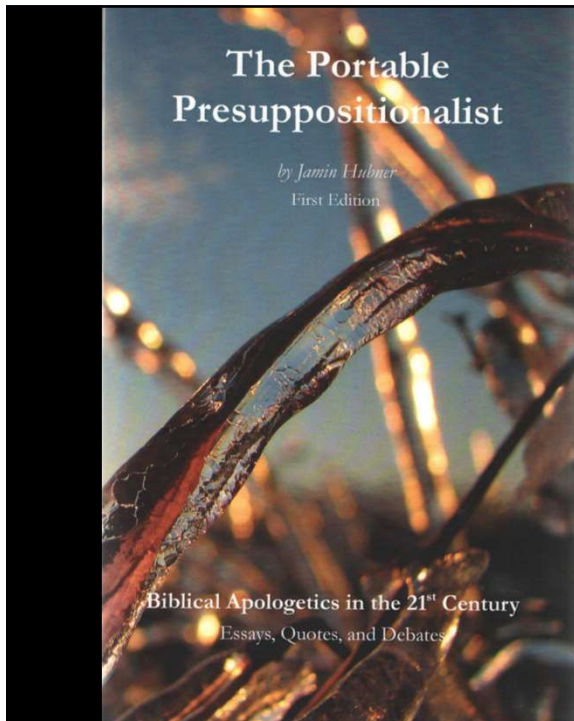




Greg L. Bahnsen  
(1948-1995)

*"The two opponents in an apologetical encounter are thus intellectually living by two different ethical standards, but they are also arguing according to conflicting final standards for knowledge itself. They disagree on the ultimate authority that should be used to warrant or justify what a person believes as true."*

[Van Til's Apologetic: Readings and Analysis  
(Phillipsburg: P&R, 1998), 91]





*"The Christian's justification for induction lies entirely within the Christian's presuppositions. Specifically, the Christian presupposes the infallibility and authority of the entire Bible, wherein lies the answer to this problem. If the One who wrote it can make no mistakes, then it is the nature of God that we presuppose which provides the needed justification."*

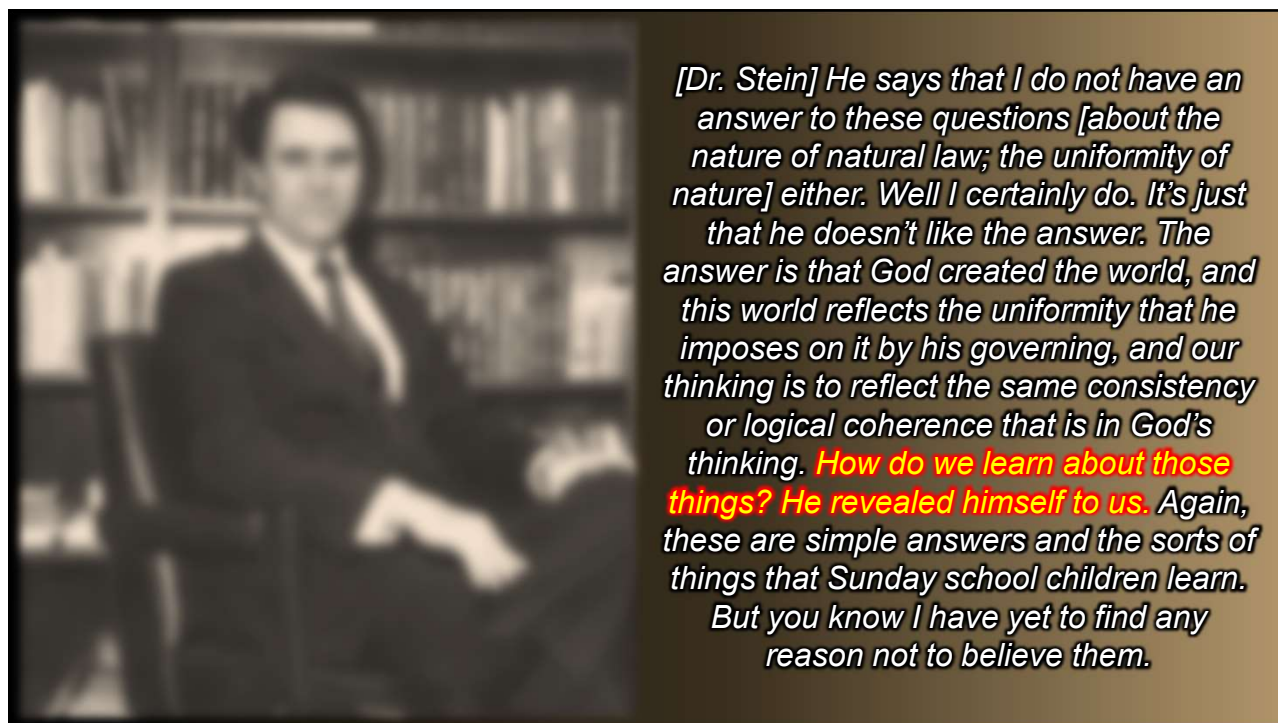
[Jamin Hubner, *The Portable Presuppositionalist: Biblical Apologetics in the 21<sup>st</sup> Century* (n.c., RealApologetics.Org Scholarship), 132]

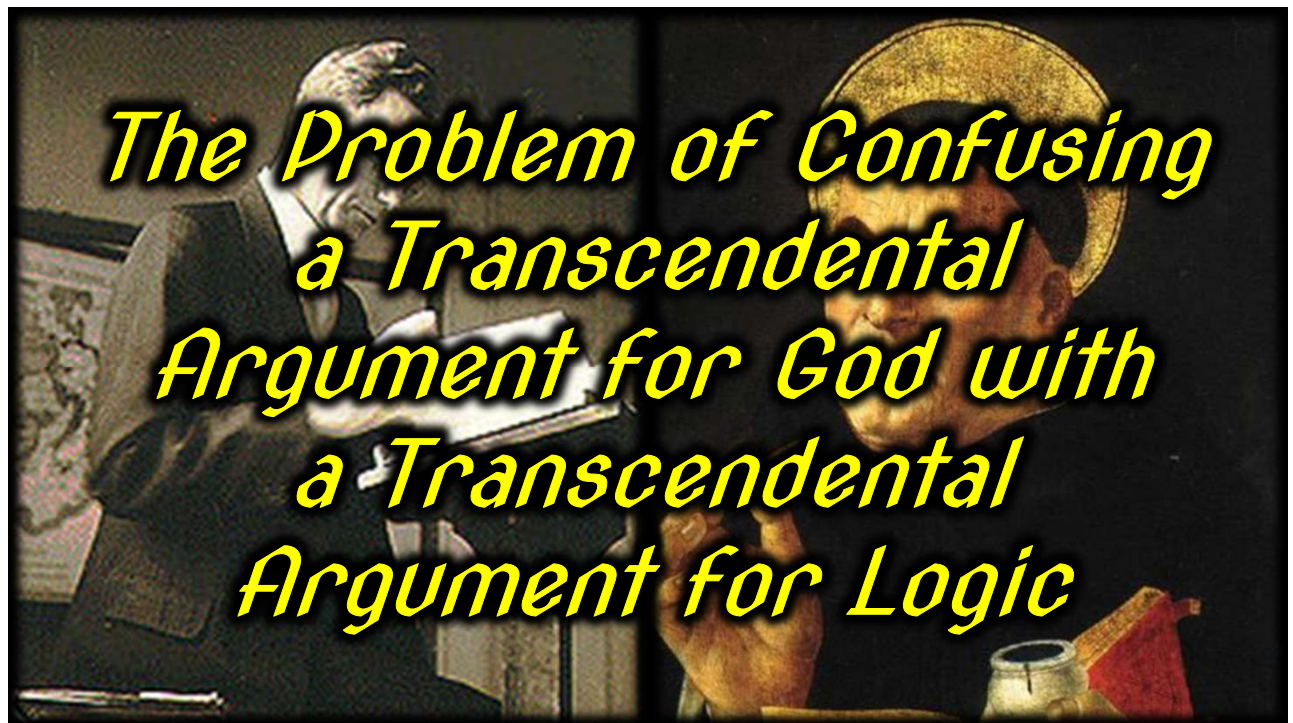
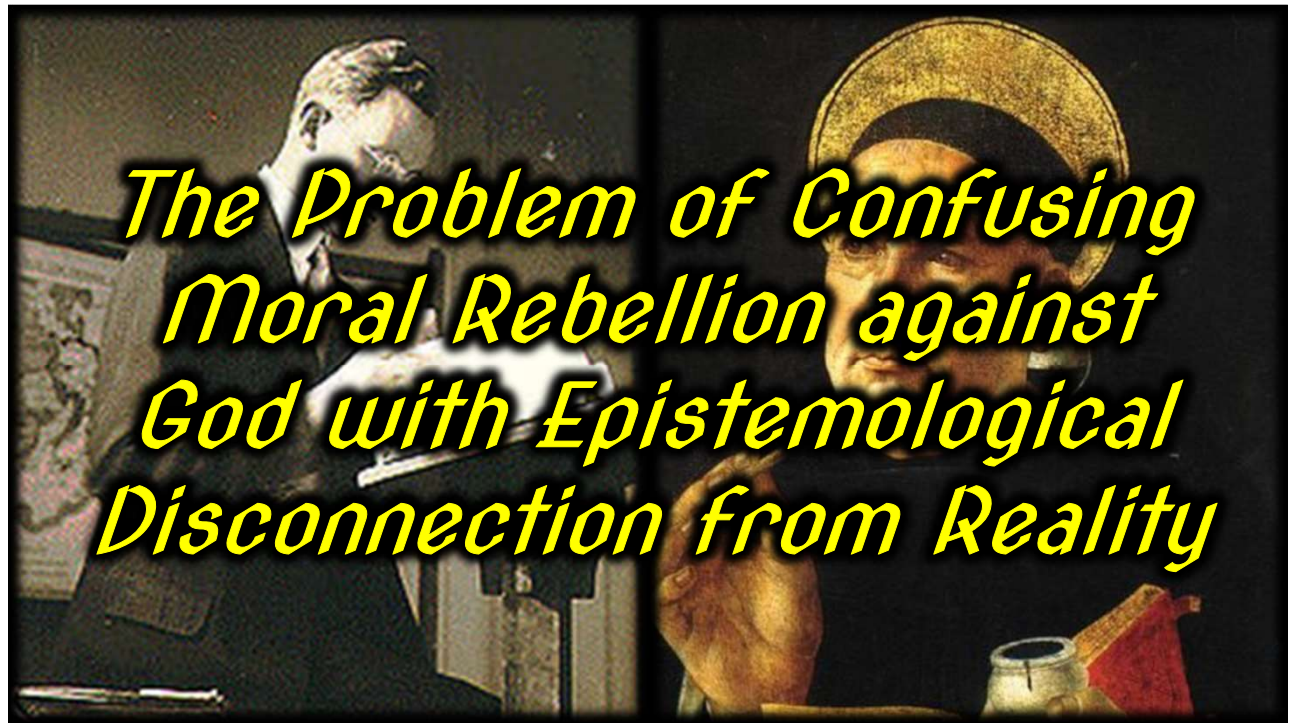


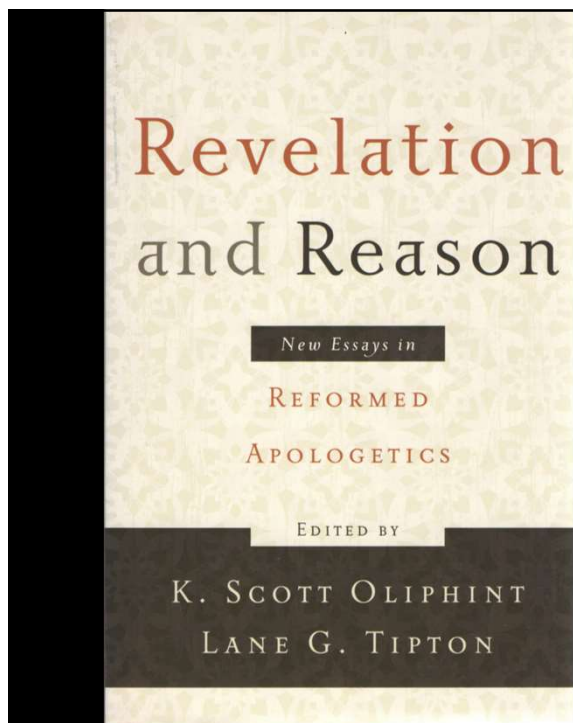
*"The Christian's justification for induction lies entirely within the Christian's presuppositions. Specifically, the Christian presupposes the infallibility and authority of the entire Bible, wherein lies the answer to this problem. If the One who wrote it can make no mistakes, then it is the nature of God that we presuppose which provides the needed justification."*

[Jamin Hubner, *The Portable Presuppositionalist: Biblical Apologetics in the 21<sup>st</sup> Century* (n.c., RealApologetics.Org Scholarship), 132]

*Almost universal among Presuppositionalists (in my experience) is that they concede philosophical "problems" that arise out of modern philosophy (e.g., Hume's skepticism about induction) and then seek to show how only Presuppositionalism's appeal to God as the ultimate authority can "solve" the "problem."*







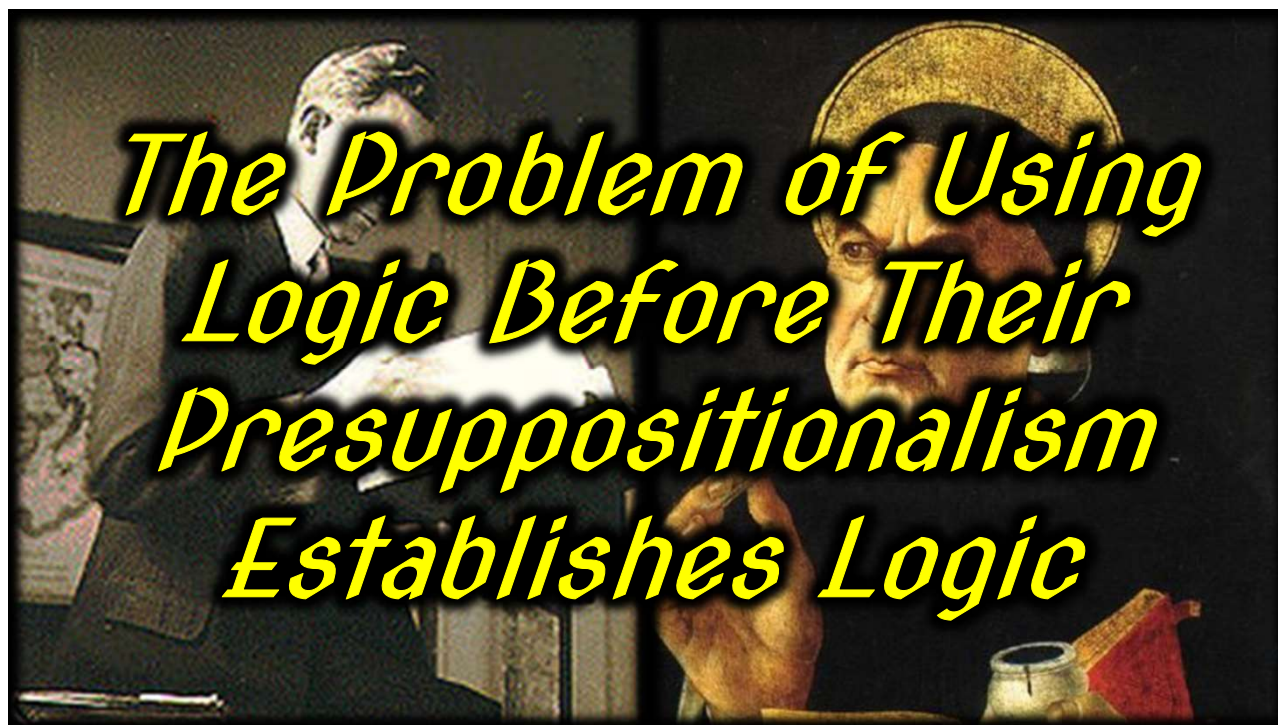
K. Scott Oliphint

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

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



K. Scott Oliphint



If logic is not "grounded" in the nature of being (reality) itself, then how could the Presuppositionalist initially logically distinguish Presuppositionalism from non-Presuppositionalism since this is just an expression of the law of non-contradiction?

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

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

**The choices are not confined to either**

**logic carries with it such force, such compelling consent in and of itself that God is subject to it**

**or**

**logic is created.**

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

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

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

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

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

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

- ❖ the law of non-contradiction
- ❖ the law of excluded middle
- ❖ the law of identity

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

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

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

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