

REASONABLE

FAITH



Another Gospel?

A Lifelong Christian

Seeks Truth in Response to

Progressive Christianity

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FOREWORD BY LEE STROBEL



“We discovered that we had missed a step early on, which had weakened the overall structure. . . . We had to go back to nearly the beginning and, with great care and attention to detail, rebuild the dragon” (Childers, p. 229).



“But if the set is true, it can stand up to questioning. Every line in the manual can be scrutinized without threat. And if you choose to build it according to the Designer’s intent, you will have a strong and robust structure that the fiercest wind . . . won’t be able to demolish” (Childers, p. 230).



“In a LEGO set, not all pieces have the same importance. Some blocks could break off without anyone noticing. Some you could remove or switch out without changing the overall structure. . . . But those foundational blocks— the ones upon which the rest of the set is built— those are crucial to get right” (Childers, p. 230).

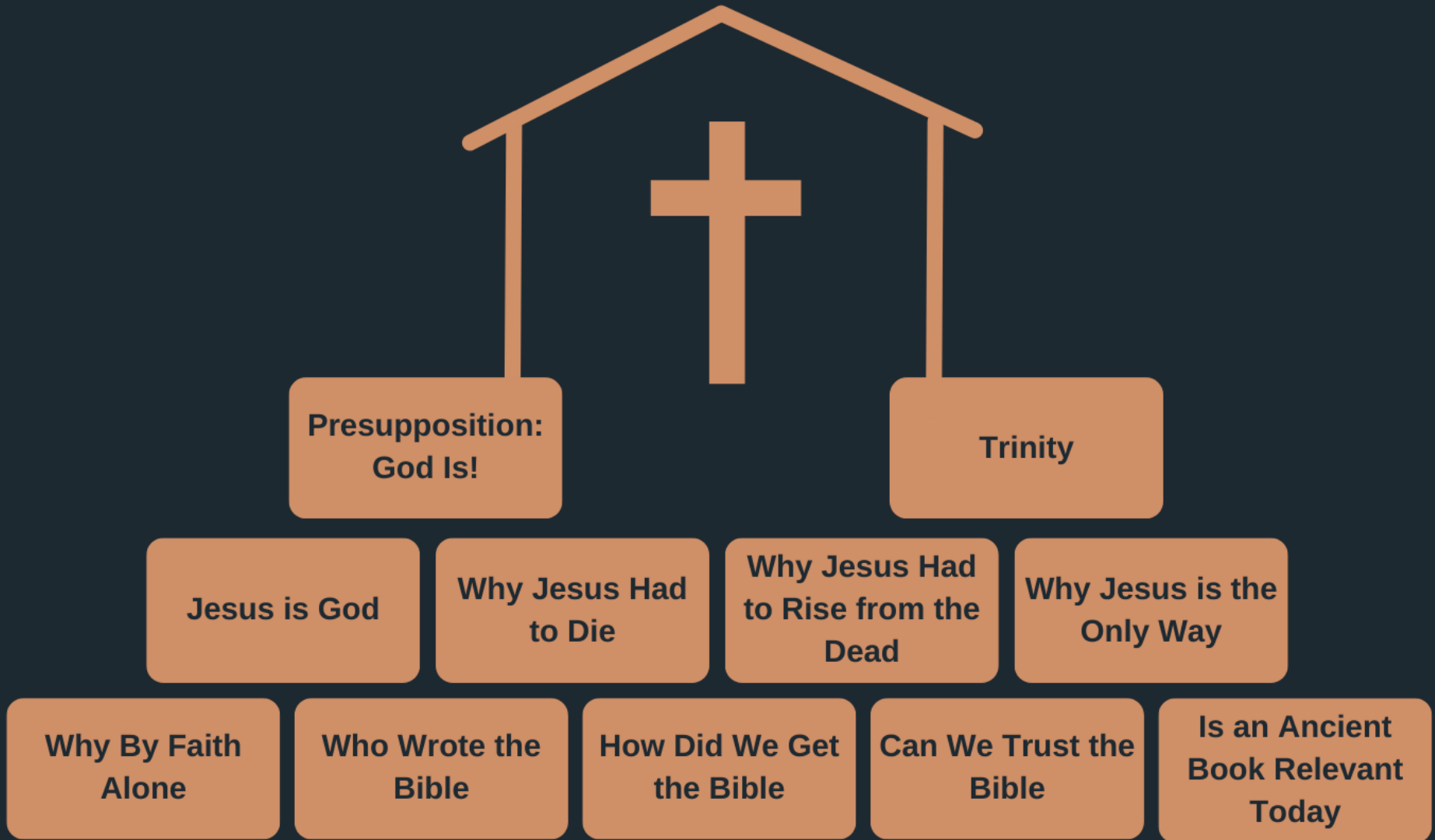


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FOUNDATIONAL BLOCKS



Presupposition: God Is!



**Before we begin to look at our
first foundational block,
(i.e., the presupposition that
God Is!), we must talk about the
concept of Worldview.**



Naming the Elephant

WORLDVIEW AS A CONCEPT



JAMES W. SIRE

Author of *The Universe Next Door*



“One of the clearest expositions of the worldview concept is that of Ronald Nash. He says, ‘In its simplest terms, a worldview is a set of beliefs about the most important issues in life. . . . [It] is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality’” (Sire, pp. 37-38).



“What, then, is a worldview?”

Essentially this: A worldview is a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic makeup of the world” (Sire, p. 19).



“ . . . our experience in dialogue with others shows us that we cannot prove our worldview beyond the shadow of a doubt. . . . So our commitment remains at least in part a matter of faith. In short, our worldview at its heart is presuppositional” (Sire, p. 77).



“The utterly presuppositional is that which, though we may be able to give reasons for, we cannot, strictly speaking, prove” (Sire, p. 77).



“How can we believe in Christianity if we don’t even know whether God exists? Though there cannot be irrefutable proof for the existence of God, many people have found strong clues for his reality—divine fingerprints—in many places”

(Timothy Keller, [The Reason for God](#), p. 127).

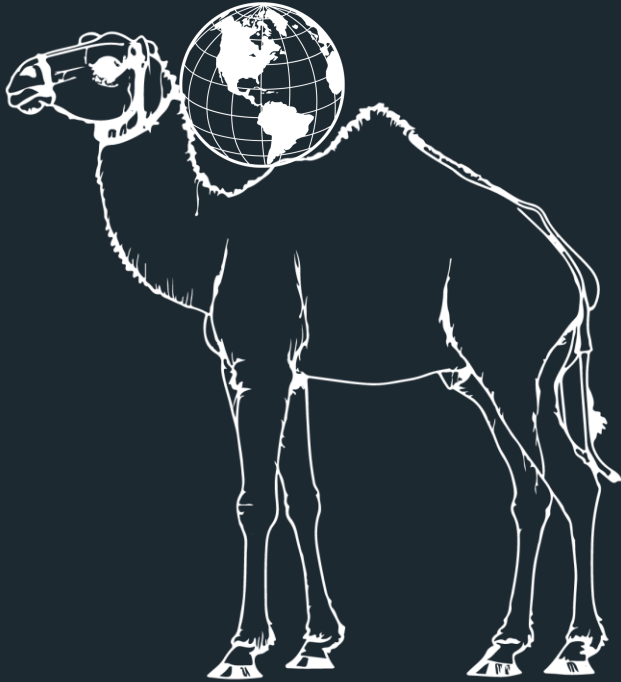


“ . . . Sire begins Naming
the Elephant with this
story: . . . ” (James Sire, pp. 15-16).





“One day a little boy came to his father. ‘Today the teacher showed us a big round globe she said was a model of the world. She said the world was just surrounded by space. How can that be? Dad, what holds up the world? Why doesn’t it just fall down?’”



“His father, knowing that this was just a child’s question, gave him a child’s answer: ‘It’s a camel holds up the world, son.’”

“The boy went away satisfied, for he trusted his father and for the moment it made sense. He’d seen pictures of camels holding up all sorts of things. So why not the world? But then he got to thinking about it and by the next day decided something was missing in his father’s answer.”

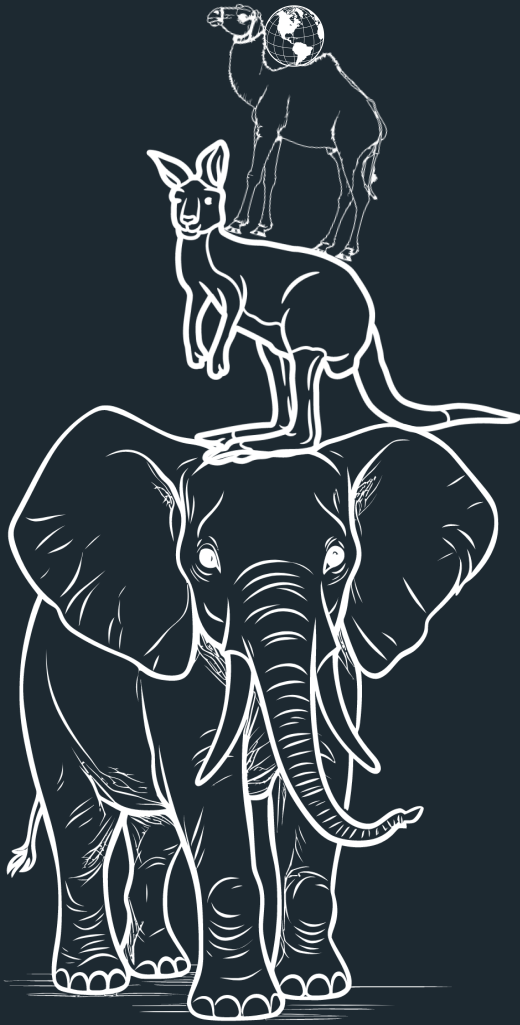




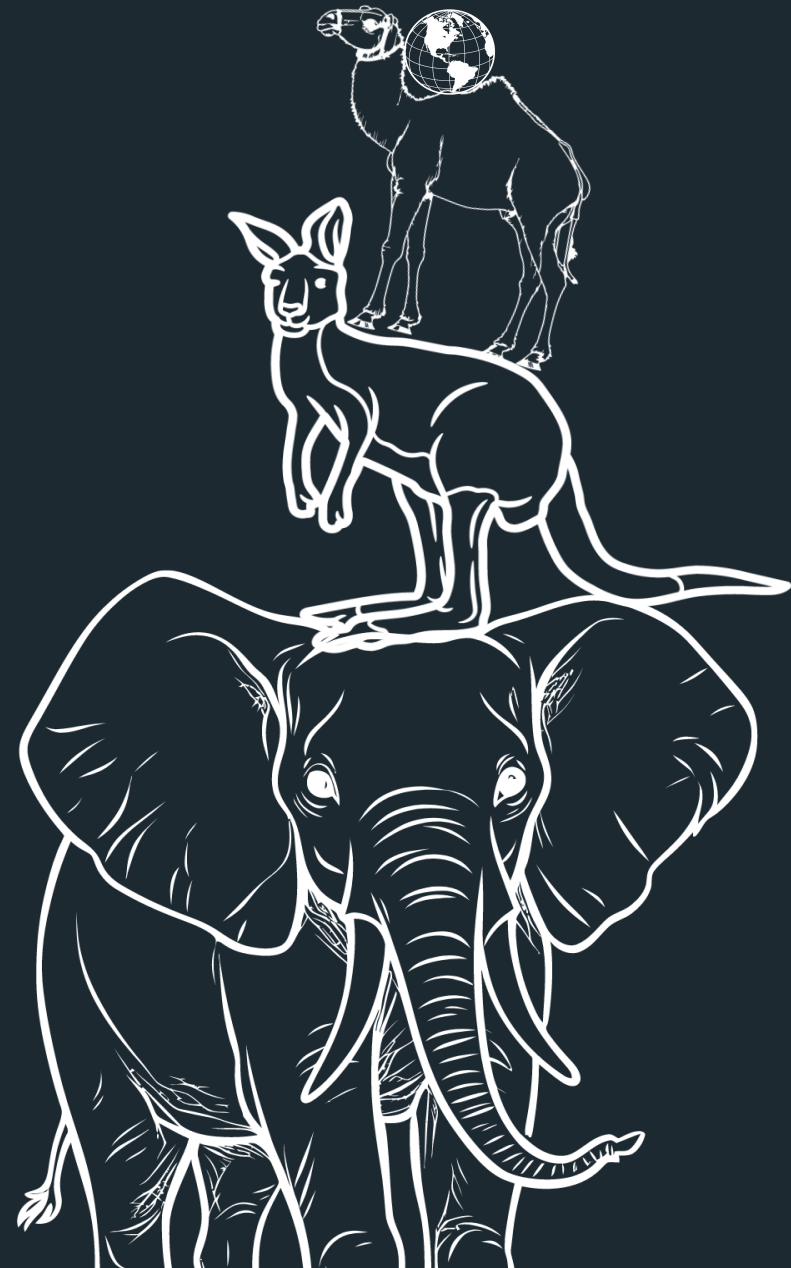
“He asked, ‘Dad, I was just wondering: if a camel holds up the world, what holds up the camel?’ His father now thought that he might be in trouble. So, knowing that a quick answer might turneth away further questions, he said, ‘It’s a kangaroo that holds up the camel.’”

“Again the boy went away, but this time only for a couple of hours. Back again with his father, he asked, ‘Dad, if a camel holds up the world and a kangaroo holds up the camel, what holds up the kangaroo?’”





“This time the father realized that he was in deep trouble. So he chose the largest animal he could think of and he put a capital on it. That is, he shouted. *People believe you if you shout*, he thought. ‘It’s an Elephant holds up the kangaroo.’”



“Come on, Dad! His son retorted. ‘What holds up the Elephant?’ His father, in a fit of genius deriving from necessity, replied, ‘It’s . . . It’s . . . It’s Elephant all the way down.’”

“What the boy said next is not recorded. But notice two things. The father has been pushed to the logic of his first answer. If it takes something to hold up the world, then there has to be a first holder, something that doesn’t require being held up—a prime foundation.”



“If the father is to answer his son’s question in the way it was asked, he is committed to naming the final foundation of reality—that is, what holds everything in existence.”



“Second, the father has to recognize that he has no logical way to stop the regress. He must take another track. He must simply commit himself to the most likely one—the biggest animal he can think of, the elephant.”





Sire: “... our
worldview at its heart
is presuppositional”

(p. 77).

Seven “Right Questions” a worldview should answer (Sire, p. 94):

1. What is prime reality—the really real?
2. What is the nature of external reality, that is, the world around us?
3. What is a human being?
4. What happens to persons at death?
5. Why is it possible to know anything at all?
6. How do we know what is right and wrong?
7. What is the meaning of human history?



“The question is, which is the origin of which—God the origin of human beings or human beings the origin of the concept of God?” (Sire, p. 82).



TWO OPPOSING WORLDVIEWS

Theistic Worldview

**God is the
origin of
human beings**

Naturalistic Worldview

**Human
beings are
the origin of
God**



**Both a theistic
worldview and a
naturalistic worldview
are at the heart
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Presupposition: God Is!



***The Bible
Presupposes that
God Is!!!!!!!!!!!!***



Genesis 1:1,

“In the beginning God
created the heavens and
the earth” (NASB).



Genesis: name that describes the genesis or beginning of the universe

More than history.

Theological purpose.

Forms the basis for our understanding of the Bible.



- **Genesis 1:1 assumes God (it is a presupposition)!**
- **God is the Creator of the Universe.**



Allen Ross, “What is so striking about this great theological truth is that God (‘elohim) is introduced simply as the one who existed before anything in our universe” (Creation and Blessing, p. 105).



John 1:1,

“In the beginning was the Word, and the Word was with God, and the Word was God” (NASB).



- Any reader familiar with the Old Testament would immediately go back to Genesis 1:1 when reading this.
- “Word” here is a title for God. The verse concludes, “and the Word was God.”



**Both the Old Testament
and New Testament
presuppose that God is!**





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**My Clues for the
Reality of God
Divine Fingerprints
that I See**



The Testimony of *Nature*



Romans 1:19-20,

“because that which is know about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse” (NASB).



Two Examples of the Testimony of Nature

- Bird banding at Wickiup Hill
- Honeybees



The Testimony of the *Holy Spirit*



Romans 8:15-16,

“For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’ The Spirit Himself testifies with our spirit that we are children of God” (NASB).



The Testimony of the Holy Spirit

My coming to faith in Jesus



The Testimony of the Bible



Isaiah 53:9,

“They intended to bury him with criminals, but he ended up in a rich man’s tomb because he had committed no violent deeds, nor had he spoken deceitfully”^(NET).





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