# Refuting Allah, Proving Jesus

## Christian Truth and Presuppositions Critique Islam



Mike Robinson

# Refuting Allah, Proving Jesus
## Christian Truth and Presuppositions Critique Islam

By Mike A. Robinson

WWW.GodDoesExistAllKnowit.blogspot.com/

## CONTENTS

**Acknowledgments**
**Glossary**
**Introduction**

Chapter 1 The Inadequacy of the Islamic Worldview
Chapter 2 The Power of Biblical Inerrancy and the Feeble Qur'an
Chapter 3 Witnessing to Muslims: An Effective Approach
Chapter 4 The Philosophical Impossibility of Islam
Chapter 5 The Trinity: The Solution Not the Problem
Chapter 6 The Qur'an's Imperfections & Did Muhammad Exist?
Chapter 7 Why I Know The Triune God Exists

Appendix I: Supplementary Material on Presupposition
Appendix II: Supplementary Material on the Laws of Logic
Appendix III: Presuppositional Reasoning and Skepticism

Auxiliary Article: Modal Argument for the Universality of the Laws of Logic
Auxiliary Article: Averroës on Truth and Philosophy

1. **Online Resources: Apologetics Books, Articles, Blogs, and Website**
2. **Dedication**
3. **Copyright Notice**

## ACKNOWLEDGMENTS

I acknowledge that various arguments I present were influenced by the work of outstanding disparate scholars: James Anderson, C.S. Lewis, Alvin Plantinga, Bernard Lewis, J.P. Moreland, Cornelius Van Til, Don Collect, Stephen T. Davis, Charles Taliaferro, Paul Helm, Timothy O'Connor, Stephen Palmquist, Greg Bahnsen, William Lane Craig, Esther Meek, Michael Polanyi, Michael Rea, Steve R. Scrivener, John Frame, Paul Moser, Eleanor Stump, Bernard Lonergan, Craig Evans, and countless additional scholars. Without their insights this volume would not have been viable. Nevertheless, any theological or philosophical inaccuracies and flawed exertions within this treatise should be attributed to me alone.

> *The Muslim concept of God is rationally objectionable. … Islam has a morally deficient concept of God (William Lane Craig).*

# Glossary
# Important Definitions and Islamic Terms

The following definitions are needed to provide clarity concerning some topics within this book. If you are not familiar with apologetics and its terminology, you will want to put a bookmark on this page and refer to it until you are fluent with the vocabulary. Definitions are important in communication; perhaps the fallen nature and finiteness of men makes understanding many significant issues difficult to fully grasp or defend. Regarding some doctrines (the Trinity;

Sovereignty; the Incarnation; etc.), conceivably one might have to utilize philosophical and theological distinctions that are so minutely exact and fine that a fallible, finite man could under no circumstance, in principle, comprehend them entirely. Thus, one must study essential classifications and delineations as one communicates eternal truths with humility.

- **Allahu Akbar**: God is great. Phrase, known as *takbir*, that implies God is greater than anything that can be named. Part of a call to prayer. Used as a slogan and as a chant in political rallies and for religious causes (*Oxford Dictionary of Islam*).

- **Allah:** God revealed in the Qur'an. Creator, sustainer, judge, and ruler of the material universe and the realm of human experience. Worshipped at the Kaaba in Mecca as the "high god" over all other gods prior to the rise of Islam. Comparison of Allah to humans is strictly forbidden due to the fear of associationism (*Oxford Dictionary of Islam*).

  The Qur'an is inseparable from Allah … it is an aspect of Allah's being (Abu Hanifa).

- **Alevi:** A Muslim sect in Turkey considered heretics by Sunni Muslim groups. They drink alcohol and do not maintain a rigid observance of the Five Pillars of Islam. They are often persecuted and killed by Sunni Muslims.

- **Apologetics**: The study and application of defending the faith (See 1 Peter 3:15; Jude 3; Acts 17-20). "Apologetics … is that branch of Christian theology which seeks to provide a rational justification for the truth claims of the Christian faith" (William Lane Craig).

> But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and respect (1Peter 3:15).

- ***A Priori***: Something held, believed, or known prior to or independent of observation and experience, which is assumed to be true without the necessity to prove it. It is fully and universally independent of experience, discernment, and discovery by the five senses.

- **Averroës**: a medieval Islamic philosopher and judge.

Latin Averrhoës, also called Ibn Rushd, Arabic in full Abū al-Walīd Mu ḥ ammad ibn A ḥ mad ibn Mu ḥ ammad ibn Rushd (born 1126, Córdoba [Spain]—died 1198, Marrakech, Almohad empire [now Morocco]), influential Islamic religious philosopher who integrated Islamic traditions with ancient Greek thought. At the request of the Almohad caliph Abu Ya ʿ qub Yusuf, he produced a series of summaries and commentaries on most of Aristotle's works (1169–95) and on Plato's *Republic*, which exerted considerable influence in both the Islamic world and Europe for centuries. (http://www.britannica.com/Averroes).

Averroës devoted much of his scholarly efforts to a series of commentaries on Aristotle, producing both brief epitomes and exhaustive, line-by-line studies. These commentaries would eventually take on a life of their own, but the most striking feature of Averroës's career is how little influence he had on the Islamic world of his time, despite his obvious brilliance. Many of his works no longer survive in Arabic at all, but only in Latin or Hebrew translation…. For in 1195, when the then-reigning caliph felt the need to make concessions to conservative religious figures, he banished Averroës to Lucena, and ordered that his philosophical works be burned. … One can see something of the attitude among Muslim conservatives of that time from a popular Andalusian insult that has survived: "This fate has struck all the falsifiers who mix philosophy with religion and promote heresies. They have studied logic (*mantiq*), but it is said with reason that misfortune is passed through speech (*mantiq*)." Here an Arab proverb is invoked to play upon the twin meanings of *mantiq* as logic and speech. (http://www.neh.gov/news/humanities/2011-11/IslamicScholar.html).

For Islam, the sweet reason of Averroës' patient voice would be silenced by the thunder of Ibn Taimiya's uncompromising denunciation (A.J. Arberry).

• **Certainty:** Known for sure; established beyond doubt; epistemically established as surely true.

Certainty is either the highest form of knowledge or is the only epistemic

> property superior to knowledge. One of the primary motivations for allowing kinds of knowledge less than certainty is the widespread sense that skeptical arguments are successful in showing that we rarely or never have beliefs that are certain, but do not succeed in showing that our beliefs are altogether without epistemic worth (*Stanford Encyclopedia of Philosophy*).
>
> The way Van Til uses the term (certainty) is expressed by Harry Frankfurt: "The claim that a basis for doubt is inconceivable is justified whenever a denial of the claim would violate the conditions or presuppositions of rational inquiry" (Greg Bahnsen: *Van Til's Apologetic*).
>
> There are different sorts of certainty. Psychological certainty is the characteristic of someone that believes a proposition with maximal commitment, that is, so strongly that he or she could not believe any proposition more strongly. A proposition is logically certain relative to background information if it follows with maximal probability from the background information, that is, if nothing could follow from the background information with greater probability. A proposition is logically certain in itself if it is logically necessarily true. Some philosophers claim that the notions of psychologically certainty and logical certainty should coincide, such that one may rationally be psychologically certain only of those propositions that are logically certain in themselves or logically certain relative to those propositions that are logically certain in themselves. Christian philosophers have ... resisted this claim, arguing that one may rationally be psychologically certain of propositions that are not logically certain (Daniel J. Hill & Randal Rauser: *Christian Philosophy A-Z*).

- ***Erfan*:** To know.

- **Epistemology**: The study of how we know what we know; the nature and basis of knowledge; the accounting and justifying of knowledge claims; and the sources and scope of knowledge.

"What do people ordinarily mean, when they say that they 'know' something?" (Greg L. Bahnsen: *Van Til's Apologetic*). A true belief (epistemic feature) reflects the way a thing really is or how reality really is (metaphysical feature), thus

ontology and metaphysics relate to the knowledge process and its justification (epistemology). Consequently the knower must begin with a worldview that is the foundation for one's epistemic position. Epistemic consistency abides only in a system of knowledge that provides universals and invariants. Additionally one ought to remember: "We always know more than we can tell" (Michael Polanyi).

- ***Falsafah***( فلسفة): Philosophy. Refers to the rational methods and content of Western philosophy (especially Aristotle) which are applied in Islamic thought—it often has a strong intuitive thrust.

> The history of Islamic philosophy contains significant examples of Islamic philosophers, who sought to appropriate what they could of various philosophical traditions: Al-Farabi (872–950); Avicenna (980–1037); Averroes (1126–1198); and Al-Ghazali (1058/1111). Islamic philosophers were greatly influenced by Greek philosophy and sought to use it to understand, defend, and further their faith. However, their theorizing often led them astray from orthodox Islamic teachings. For example, some of them believed, following Aristotle, that the material world was eternal, though they also affirmed that it existed only because God made it to exist. … Most philosophers advocated the idea that God was a Necessary Being (a being who could not not exist) and that the world was dependent upon God for its existence (allaboutworldview.org).

- ***Ghayb*:** The unseen, immaterial, or unknown in Arabic.

- ***Hadith***( حديث ): A recorded saying or tradition of Muhammad.

- ***Hikmat***: To judge.

- ***'Ilm***: All variations of knowledge or science within Islamic understanding.

- **Immutable**: Unchanging; invariant; that which cannot change; always remaining the same; not mutable; perpetually the same, unceasingly unchanging, changeless (The biblical God, the laws of logic, and moral law are immutable).

- ***Itmām al-hujjah***: The clarification of truth in its ultimate form in Muslim thought.

- ***Kalam*:** Speech or words. The Arabic term given to the discipline of

philosophy concerned with the nature of predestination, determinism, faith, freedom, as well as the nature of the divine attributes.

- ***Khuluq***: The study of moral law and ethics in Islamic thought.

- ***Kun***: Allah's command to the universe, “Be!” A divine pronouncement that is sufficient to create the cosmos.

- **The Laws of Logic**: Laws of thought and reason that are immaterial, aspatial, universal, obligatory, necessary, immutable, and absolute. Some academics identify them as the laws of thought, the laws of truth, or the laws of reason. A few scholars strongly prefer to name them the laws of logic because they are independent of human minds and are ubiquitous throughout all experience. All rational thinking (and communication) presupposes and uses the laws of logic.

The Law of Identity (LOI) is A=A. The most well-known law is the Law of Non-contradiction (LNC): A cannot be A and Non-A at the same time in the same way (A~~A). A man cannot be his own father.

The laws of logic “are basic principles of reasoning” (Frame: *CVT*).

The laws of logic reflect the nature and mind of the God of the Bible; thus, they have ontological grounding—that is, they are grounded in the very nature of truth itself and cannot be reduced to human convention, opinion or psychology. Without these laws, knowledge and rational thinking are impossible. To deny the laws of logic, one must use these laws in one’s attempt to deny them. Those who deny the laws of logic are participating in a self-defeating endeavor. The Law of Non-contradiction (LNC), the Principle of Contradiction (or the Law of Contradiction) is perpetually necessary and in the words of Aristotle: “One cannot say of something that it is and that it is not in the same respect and at the same time.”

Various scholars assert that the Law of Excluded Middle may have real exceptions.

Allan Bloom stated that “The earliest-known explicit statement of the principle of contradiction, the premise of philosophy, and the foundation of rational discourse” is given in Plato’s *Politeia*. Therein is where the character Socrates states, “It’s plain that the same thing won’t be willing at the same time to do or

suffer opposites with respect to the same part and in relation to the same thing."

Allah lacks the explanatory power to account for the laws of logic (see Chapter One). This is the case because Allah changes his mind (abrogation: Sura 2:106, 16:101) and his nature is not analogous to *anything* known, including changelessness (immutability) and universality ("**Nothing** is like Him," Sura 42:11).

• **Logic**: "The study of argument [not a quarrel]; a piece of reasoning in which one or more statements are offered as support for some other statement" (S. Morris Engel: *With Good Reason*).

> Logic is: (1) The Science of Argument. (2) A Hermeneutical Tool. (3) A Science of Commitment (John Frame: *DKG*, p. xi).
>
> Logic is the study of the methods and principles used to distinguish correct from incorrect reasoning (Irving Copi: *Introduction to Logic*).

• ***Manhaj***( منه ج): refers to the manner by which truth is reached.

• ***Mansukh***: That which is abrogated. The doctrine of the abrogation of parts of the Qur'an by other parts of the Qur'an (Sura 2:106).

• ***Masī ḥ*** : The Messiah, Jesus Christ.

• ***Mojtaheds***: Senior doctors of Shia religious law.

• **Necessity:** Absolutely essential; indispensable; needed to achieve a certain result or effect; requisite.

> There are distinctions between kinds of truth. Necessary truth is a feature of any statement that it would be contradictory to deny (Contradictions themselves are necessarily false). Contingent truths (or falsehoods) happen to be true (or false), but might have been otherwise.
>
> Thus, for example:
>
> "Squares have four sides." is necessary.

"Stop signs are hexagonal." is contingent.

"Pentagons are round." is contradictory (http://www.philosophypages.com/dy/n.htm).

If a being is necessary then it is impossible that it should not have existed. God is held by many Christian Philosophers (CPs) to be a necessary being. There are, however, different types of necessity, and there is some dispute over precisely which apply to God. The strongest type is that of logical or conceptual necessity, that is, that God has to exist as a matter of logic. It is often held that this is demonstrated by Anselm's OAG. Some CP's, however, disagree with this assessment, often holding the notion that something exists of logical necessity makes no sense. Many of those suggest that the existence of God is necessary in a weaker way: that God's existence is ontologically or metaphysically necessary. On this view, God's existence is not a truth of logic, but a truth of metaphysics... (Hill & Rauser: *A-Z*, p. 123).

• **Ontology**: The study of the nature of being; from the Greek word *ontos*. Ontology is the study and analysis of "existence," or reality in general, in fundamental categories as well as relations thereof.

The view of universals I utilize in this volume is connected to my position on ontic reality, of being (ontic: pertaining to ontology; relating to real or factual existence). My concept of being is comparatively univocal as I affirm that being is a broad category.

Ontic actuality is predicated of a thing; one thing that is always predicated and essential is that the thing exists forasmuch as all things that may be intelligible are in the class of things that exist as material, abstract, mental, or spiritual kinds. If p grounds q, then p entails q, however not contrariwise.

Horton posits: "The widest horizon for theology—indeed for all of our knowledge—is the question of ontology: what is reality? … Western atheism rejects any transcendent reality beyond the world of sense experience" (Michel Horton: *The Christian Faith: A Systematic Theology for Pilgrims on the Way*).

*Wujd* (being) is the unknowable and inaccessible ground of everything that

exists. Allah alone is true *wujd*, while all things dwell in nonexistence, so also *wujd* alone is non-delimited (*mutlaq*), while everything else is constrained, confined, and constricted. *Wujd* is the absolute, infinite, non-delimited reality of God, while all others remain relative, finite, and delimited (Ibn Arabi).

• **Perichoresis**: A theological term concerning the doctrine of the Trinity that specifies the intimate union, mutual indwelling, and mutual interpenetration of the three members of the Trinity (Father, Son, and Holy Spirit) in relation to one another within the one God.

It's interesting, as well as troubling, to note that the Qur'an never *commands* men to love God. Additionally, it never commands men to love their neighbor. In contrast, the Bible commands men to love God and neighbor in numerous passages.

• **Presupposition**: One's primary rational principle. A preeminent belief held to be true and taken as a precommitment. It is the belief that is held at the most foundational level of one's grid or web of beliefs. It is the lens through which one interprets reality; it is taken for granted and assumed in making a statement or a theory. It is one's rational starting point; primary and fundamental assumption; and metaphysical foundation. Everyone has presuppositions—primary belief patterns that influence one's thinking and outlook. Reason, logic, mathematics, knowledge, predication, and morality are consistent with Christian presuppositions (see below for additional explication).

What one knows, can know, and warrant depend on the biblical God's ontic status and not the other way around. Men must "recognize there is no such thing as a neutral epistemological method. We always presuppose a certain view of reality before we ask how to investigate it." And that is central to a Christian "worldview, over against its rivals, is the qualitative distinction between God and the world. This distinction holds with respect not only to ontology, but epistemology. In His existence and knowledge, God transcends us. ... Only the Triune God is eternal, infinite, and omniscient. And yet, God is not only transcendent in majesty, but immanent in loving in his covenantal condensation" (Horton: *The Christian Faith: A Systematic Theology for Pilgrims on the Way*). William Lane Craig states: "The overall case for recognizing and experiencing the Bible as God's living word will depend on your overall view of nature, history, and values" (William L. Craig, editor: *God is Good; God is Great*).

> Non-Christians “are presupposing the Lord whenever they claim to possess any knowledge, discern any truth, use logic, etc.” (Steve R. Scrivener: *Speaking the Truth in Love*).

*Auxiliary material on Presupposition is provided at the back of this volume.*

• **Reason**: (1) The ability to understand and explain cogently, based on evidence and according to logical principles; (2) the ability to treat others fairly and decently, unless one is harmed by them.

1. This is a fundamental human capacity, and based on the capacity to represent things symbolically. A cogent explanation is one that is based on true or probable premises and deductively entails what it explains. Science is based on reason, and the test that something is a real science is that it has produced a real technology that works independent of belief in or understanding of the science that produced it.

There are three basic kinds of reasoning, where reasoning involves argumentation of any kind using assumptions and inferences of conclusions:

> 1. Deductions: To find conclusions that follow from given assumptions
> 2. Abductions: To find assumptions from which given conclusions follows
> 3. Inductions: To confirm or infirm assumptions by showing their conclusions do (not) conform to the observable facts (PhilosophicalDicitonary.com).
>
> Reason is the power or capacity whereby we see or detect logical relationships among propositions (Alvin Plantinga: *Warranted Christian Belief*).
>
> I do not believe Van Til defines reason anywhere, but it is clear that he views it primarily as a human capacity or faulty. Specially, reason is the capacity of a person to think and act according to logical norms, including the capacity to form beliefs, draw inferences, and formulate arguments (Frame: *CVT*).

• ***Shirk***( شرك): The affirmation of polytheism; idolatry. The sin of believing in

any god except Allah and of associating other gods with Allah.

• ***Tanzih***: An Islamic term that means transcendence. The central meaning of *tanzih* is divine incomparability, which implies Allah's transcendent distance from all things including men. Allah cannot be likened to anything: "Nothing is like Him" (Sura 42:11). *Tanzih* indicates distance, transcendence, reverence, and fear.

> Doctrine of divine exemption according to which God is unique and in no way like anything created (*Oxford Dictionary of Islam*).
>
> Muslim scholars interpret the Qur'an as teaching the transcendence (*tanzih*) … of Allah in such an extreme fashion that no human language can possibly describe Allah (Greg Bahnsen).

• **Transcendental Argument (TA)**: Dr. Greg L. Bahnsen states "A transcendental argument begins with any item of experience or belief whatsoever and proceeds, by critical analysis, to ask what conditions (or what other beliefs) would need to be true in order for that original experience or belief to make sense, be meaningful, or intelligible to us." TAs begin with the form "p presupposes q" in contrast to arguments for Christian theism which begin with the premise "p implies q."

I affirm that TAs are lofty arguments inasmuch as all men must begin with some *a priori* assumptions within sound or even unsound argument forms. Additionally, TAs can be sound in an affirmation or even a denial of their premise (e.g. "anti-theism presupposes theism").

Transcendental arguments are "arguments from presupposition" (John Frame; John Hughes, Ed.: *Speaking the Truth in Love*).

Transcendental arguments "attempt to discover the preconditions of human experience." For x (some aspect of human experience) to be the case, y must also be the case since y is a precondition of x. Since x is the case, y is the case. It is "not a deductive consequence of the premises of the argument but rather the metaphysical and logical ground of the very possibility of the premises themselves" (*Internet Encyclopedia of Philosophy*: Transcendental Arguments).

> Transcendental arguments are partly non-empirical, often anti-skeptical

> arguments focusing on necessary enabling conditions either of coherent experience or the possession or employment of some kind of knowledge or cognitive ability, where the opponent is not in a position to question the fact of this experience, knowledge, or cognitive ability, and where the revealed preconditions include what the opponent questions. Such arguments take as a premise some obvious fact about our mental life—such as some aspect of our knowledge, our experience, our beliefs, or our cognitive abilities—and add a claim that some other state of affairs is a necessary condition of the first one. Transcendental arguments most commonly have been deployed against a position denying the knowability of some extra-mental proposition, such as the existence of other minds or a material world. Thus these arguments characteristically center on a claim that, for some extra-mental proposition P, the indisputable truth of some general proposition Q about our mental life requires that P (*IEP*).

Bahnsen adds: "In various forms, the fundamental argument advanced by the Christian apologist is that the Christian worldview is true because of the impossibility of the contrary. When the perspective of God's revelation is rejected, then the unbeliever is left in foolish ignorance because his philosophy does not provide the preconditions of knowledge and meaningful experience. To put it another way: the proof that Christianity is true is that if it were not, we would not be able to prove anything."

Van Til notes: "We must rather reason that unless God exists as ultimate, as self-subsistent, we could not know anything, we could not even reason that God does not exist, nor could we even ask a question about God" (IST).

- **Truth**: Truth is that which is consistent with actuality; it objectively matches reality and is not merely reliant on subjective convictions. "While God wants to reach the heart with truth, he does not bypass the mind" (Jonathan Edwards). Jesus declared, "I am the truth" (John 14:6) and in Scripture, the Lord Jesus said to the Father, "Your word is truth" (John 14:17). Lawson comments: "What is truth? It is defined as that which conforms with fact or reality. It is genuineness, veracity, or actuality. In a word, truth is reality. It is how things really are. Theologically, truth is that which is consistent with the mind, character, glory, and being of God. Truth is the self-disclosure of God Himself. … All truth must be defined in terms of God, whose very nature is truth" (Steven J. Lawson: *Tabletalk Magazine*).

> God's existence is essential for the discovery of truth because He is the springhead for truth. All truth is given by revelation, either general or special, and it must be received by reason. Reason is the God-given means for discovering the truth that God discloses, whether in his world or his Word (Jonathan Edwards).

• **Universals**: A universal is something that is true or applies everywhere and at all times. Immutable laws in mathematics and logic are universals; this sort of universal is a significant feature of the argumentation presented in this volume. Universals are applicable to or affecting all things, individuals, conditions, or cases; in general. Existing or prevailing everywhere, applicable or occurring throughout or relating to everything everywhere in the cosmos and outside the material cosmos. An assertion, statement or proposition that affirms or denies something about every member of a class, as in all men are mortal; a general term or concept or the type such a term signifies all of one thing, concept, or truth; a metaphysical entity taken to be the reference of a general term, as distinct from the class of individuals it describes.

In broad manner, I employ this term in reference to laws or norms that are not limited ontologically to the spatio-temporal realm; the Law of Non-contradiction and the Law of Identity are examples of this classification of universals.

There are diverse meanings and applications of the term "universal," but herein the classification above is developed.

• **World:** *Alam*. World. Worlds spoken of in the Qur'an refer to the realms of the three species of rational creature: humans, jinn, and angels.

• **Worldview (WV)**: An overall perspective of life. One sees and defines the world through a basic grid of presuppositions, a worldview. It is the rational network used to evaluate reality. A worldview is formed by a collection of contextual and background principles regarding the material, mental, and metaphysical structure and the nature of reality as well as within human experience.

• **Yahweh (YHWH)**: The Lord God of the Bible sometimes imprecisely called Jehovah and the English translation in the Old Testament is LORD (all caps). Christians profess that He is the Father, the Son, and the Holy Spirit as one God. He alone is the true and living God. He also calls Himself "I AM that I AM"

(Exodus 3:14; Isaiah 43:10-11; John 8:24, 58). He is the only true and living God. Yahweh, in contrast to Allah, has real attributes and is tri-personal in His divine simplicity.

# INTRODUCTION

## *THERE IS NO GOD BUT YAHWEH*

### The Triune God Exists

"You are My witnesses," says the LORD, "and My servant whom I have chosen, That you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. I, even I, am the LORD, and besides Me there is no savior. I have declared and saved, I have proclaimed, and there was no foreign god among you; Therefore you are My witnesses," says the LORD, "that I am God" (Isaiah 43:10-11).

On essential precommitments O'Connor notes: "Once you give up the assumption . . . that the existence of anything requires an explanation, as a matter of metaphysical necessity, there is no principled basis for maintaining that in those possible worlds . . . in which God exists there must always be an explanation for every existing thing, in terms of God's power; . . . To borrow a phrase from Leibniz, it is a mythology somewhat ill conceived" (Timothy O'Connor: *Theism and Ultimate Explanation*).

> If the real is … intelligible, God exists. But the real is … intelligible. Therefore, God exists (Lonergan: *Insight*).

Van Til observes: “Christianity offers the Triune God, the absolute personality, containing all the attributes enumerated... Any other sort of God is no God at all and to prove that some other sort of God exists is, in effect, to prove that no God exists.” The truth therein has direct relevance to Islam, considering Allah lacks any attributes and has no real personality.

A simple argument based on the Christian worldview is that the Triune God is sufficient to account for everything. The God revealed in the Bible, as the One who provides the *a priori* truth conditions for all things, has the ontic (ontic: relating to ontology; relating to existence, being) capacity to account for laws of logic, objective moral values, and knowledge. Christian theism delivers potent and indispensable explanatory power. Allah is devoid of true knowable attributes and he misleads, so he is ontologically undersupplied to account for the laws of thought since these laws are immutable universals.

> Allah was deceptive, for Allah is the best of deceivers (Sura 3:54).
>
> None deems himself safe from Allah's deception except men that perish (Sura 7:99).
>
> Islam was not a torch, as has been claimed, but an extinguisher. Conceived in a barbarous brain for the use of a barbarous people, it was—and it remains—incapable of adapting itself to civilization. Wherever it has dominated, it has broken the impulse towards progress and checked the evolution of society (John Quincy Adams).

## The God of Christian Theism

The God I profess is revealed in the Old and New Testaments and His being and divine nature are summarized in the Westminster Confession of Faith: Chapter Two, Of God, and of the Holy Trinity:

> I. There is but one only living and true God, who is infinite

in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin; and who will by no means clear the guilty.

II. God has all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he has made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone foundation of all being, of whom, through whom, and to whom, are all things; and has most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleases. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

4. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

---

The final goal of all his ways is that his name will shine out in all his works and be written on everyone's forehead (Rev. 22:4). For that reason we have no choice but to name him with the many names his revelation furnishes us (Herman Bavinck).

God is "the eternal, independent, and self-existent Being; the Being whose purposes and actions spring from Himself,

> without foreign motive or influence; he who is absolute in dominion; the most pure, the most simple, the most spiritual of all essences; infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity… In a word, a Being who, from his infinite wisdom, cannot err or be deceived, and from his infinite goodness, can do nothing but what is eternally just, and right, and kind" (Adam Clarke: *Cyclopaedia*, vol. 3; quoted by Dallas Willard: *Knowing Christ Today*, chapter 4, n. 1).

---

> Any sin is more or less heinous depending upon the honor and majesty of the one whom we had offended. Since God is of infinite honor, infinite majesty, and infinite holiness, the slightest sin is of infinite consequence. The slightest sin is nothing less than cosmic treason when we realize against whom we have sinned (Jonathan Edwards).
>
> Nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued, investigation of the great subject of the Deity. The most excellent study for expanding the soul is the science of Christ and Him crucified and the knowledge of the Godhead in the glorious Trinity. The proper study of the Christian is the Godhead (Charles Spurgeon).
>
> Hear, O Israel: The LORD our God, the LORD is one!
> שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (Deuteronomy 6:4).

Studying the true God and His character is essential. Even so, I know that I have to safeguard myself from overemphasizing one attribute of God over another forasmuch as when I ponder God's immutability, I find that all His essential attributes are immutable. One can discover similar truths regarding God's infinity, aseity, etc. God's simplicity is of foundational importance as is His Triune nature. What a great God; a God whom man could not envision without revelation, or counterfeit as do the numerous false religions together with Islam.

> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.
> ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. (1 Corinthians

13:14).

---

For we must always remember that we study this fact, we are not dealing with a doctrine about God, with an abstract concept, or with a scientific proposition about the nature of Divinity. We are not dealing with a human construction which we ourselves or which others have put upon the facts, and which we now try to analyze and logically to dismember. Rather in treating of the Trinity, we are dealing with God Himself, with the one and true God, who has revealed Himself as such in His Word. It is as He said to Moses: "I am the God of Abraham, Issac, and Jacob" (Exodus 3:6) So He reveals Himself to us also in His Word and manifests Himself to us as Father, Son, and Holy Spirit (Herman Bavinck: *Our Reasonable Faith*).

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Timothy 3:16).

Behold, he comes with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, says the Lord, who is, and who was, and who is to come, the Almighty (Revelation 1:7-8).

## The Trinity: A Mystery Revealed

The Trinity is very mysterious (John Frame).

The Trinity is a mystery, the *doctrine* has some paradoxical elements. God is three persons in one being. God in His almightiness is a mystery. We do not know how the doctrine of the tri-unity of God works; even so, discard the Trinity and one will find it difficult to account for personhood, love, equality, mathematics, justice, morality, and logic. Many Christians recoil at defending the Trinity because they think it is a contradiction and a problem; rather, it is the solution. The Father is God, the Son is God, and the Holy Spirit is God. And there is only one God, three persons in one being.

> We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father: another of the Son: and another of the Holy Spirit. But, the Godhead of the Father, and the Son, and the Holy Spirit, is all one: the Glory equal, the Majesty co-eternal (Athanasian Creed).

Herein my apologetic foundation is the biblical worldview revealed by the Lord God Almighty of the Bible and not any other professed god or gods.

# SECTION ONE

## CHAPTER ONE

### THE INADEQUACY OF THE ISLAMIC WORLDVIEW

Islam freaked me out a bit (actor Brad Pitt on Islam).

How dreadful are the curses which Mohammedanism lays on its votaries! (Winston Churchill on Islam).

Establishing an equilibrium between the Islam of truth and Islam as an identity is one of the most difficult tasks of religious intellectuals (Abdolkarim Soroush).

The word “Islam” is commonly defined as submission, submission to Allah. Islam was birthed through the personality, the word, and the sword of Muhammad, who lived in Arabia from 570 to 633 A.D. Muhammad proclaimed that the angel Gabriel appeared to him in a cave near Mecca in 610 A.D. This alleged revelation from Allah through Gabriel to Muhammad is maintained to be the words of Allah. These words were recorded on bones, leafs, paper, skins, and

other material and organized into the 114 Suras (chapters) of the Qur'an. A larger amount of additional material was recorded in the Hadith (accounts of the life and sayings of Muhammad).

Islam professes a rigid monotheism and outright rejects Trinitarian theology. Muslims believe that Muhammad was the last and greatest prophet. In Islam, Jesus is the Messiah, the Son of Mary, but it declares that Jesus is not the Son of God who died for the sins of His people.

**The Nature of Allah's Non-nature**

> Allah was deceptive, for Allah is the best of deceivers (Sura 3:54).
>
> None deems himself safe from Allah's deception except men that perish (Sura 7:99).
>
> Allah leads astray whomsoever He wills (Sura 14:4).
>
> That by two immutable things, in which it is impossible for God to lie. … This hope we have as an anchor of the soul, both sure and steadfast… (Hebrews 6:18-19).
>
> For I am the LORD (Yahweh), I do not change (Malachi 3:6).

An important aspect of the apologetic method I employ advocates an assured argument for the existence of the Triune God in contrast to Allah. Additionally, Yahweh furnishes all rational essentials for the necessary epistemic equipment utilized in all thoughts and achievements. Yahweh has the *actual* ontic attributes of omniscience, immutability, and omnipotence (He has universal reach), thus He has the ontic capacity to be the ground for the universal and immutable laws of logic as well as ethical necessities (moral law). A god who is deceptive, abrogates his word, and is bereft of actual attributes, like Allah, fails to account for immutable universals, such as the laws of thought. Allah does not have a nature that can be known; his nature is seemingly a non-nature devoid of any true attributes. This is antithetical to Christian theism for the reason that the Triune God reveals real aspects of His divine nature to men through His word and Spirit. Thus, the Triune God has the capacity to account for all the universal operating features* of human experience.

In Christian theism God can be known (John 17:1-3). Moreover, a position that rejects Yahweh as the epistemic (knowledge) base cannot be true, thus whatever evidence one discovers, must be discerned and processed with the rational tools that arise from Christian theism and the worldview that streams from the Triune God.

The true God is the elemental requirement for knowledge, proof, evidence, and logic. He is the *a priori* verity condition for the intelligibility of reality. The immaterial, transcendent, and immutable Triune God supplies the necessary pre-environment for the use of immaterial, transcendent, universal, and immutable logic. In principle, the Islamic deity cannot supply the necessary *a priori* truth conditions for the immutable universal laws of logic; hence the Islamic worldview results in futility because of its internal weakness. The contrary of Christian theism is impossible. The Islamic worldview falls into absurdity inasmuch as it is self-stultifying and leads to conclusions that controvert its own primary assumptions. The true and living God is the pre-essential for knowledge and for the understanding of all human experience. Universal and certain claims are unavoidable, and Christianity provides the *a priori* truth conditions for universal and certain claims.

---

* Universals, inductive truths, laws of logic, mathematical truths, attributes, rational necessities, etc. Yahweh furnishes all the *a priori* essentials; the necessary epistemic equipment utilized in all rational and religious pursuits. Yahweh has the actual ontic attributes of omniscience, immutability, and omnipotence (Allah has no real attributes). This enables Yahweh to be the ground for the universal and immutable laws of logic—laws that are utilized in all thought and analysis. Any position that rejects the true God, as the epistemic (knowledge) base, not only leaves an unnerving fissure, but hopelessly fails too. Consequently, whatever evidence one discovers must be discerned and processed with the rational implements that arise from Christian theism and the worldview that emanates from the Triune God. The immaterial, transcendent, and immutable God supplies the indispensable pre-environment for the use of immaterial, transcendent, universal, and immutable laws of logic. Islamic thought, because it rests upon unknowable and deceptive ground, cannot furnish the necessary preconditions for the operating features of human experience; therefore it results in futility because of its own internal weakness.

## The Pre-essentials for Intelligibility

Christian theism is the pre-essential for the grounding and understanding of knowledge. Christianity is true not only because it seems more probable than its antithesis, but also because it supplies the foundation for the necessary universal operating aspects of reality (universals, inductive truths, laws of logic, mathematical truths, attributes, rational necessities, moral absolutes, etc.).

The Triune God is necessary for predication, intelligibility, logic, moral law, and truth. Jesus said, “I am the way, the *truth*, and the life. No one comes to the Father except through Me” (John 14:6; italics mine). The transcendent, immaterial, immutable, and multi-personal-unified God of the Bible, with universal knowledge and reach, provides the necessary ethical and rational state of affairs for the transcendent, immaterial, immutable, and multi-unified laws of thought.

> Allah is absent of actual attributes with reference to his nature, he is deceptive, he is not a diversity within a unity, and he changes his word; therefore Allah cannot account for the laws of thought.

Muslims presuppose the rational necessities that the Christian Worldview supplies while they verbally reject it. What are the obligatory conditions that make thought possible? The Triune God furnishes those preconditions to establish the rational flooring for intelligibility. Van Til called this “method of implication into the truth of God a transcendental method. That is, we must seek to determine what presuppositions are necessary to any object of knowledge in order that it may be intelligible to us.”

## Islam Borrows from the Christian Worldview

The anvil is not afraid of the hammer (Spurgeon).

> Belief in God is ultimately, of course, the presupposition that controls even one’s concept of reason itself (John Frame, DKG).

In principle, Islam is not consistently rational because it borrows rational essentials from the Christian worldview. The Islamic worldview fails to account for the laws of logic that the Christian worldview underwrites all the while borrowing these laws out of necessity.

Some Muslims will not believe or perhaps admit that they believe that Allah lacks attributes and that Allah can deceive. If your interlocutor denies these Islamic misconceptions, read them the Quranic passages, emphasize them a bit, and then focus on refuting the rigid unitarian concept of Allah. Lastly, you press the law and the gospel on their hearts. Remember that you are not a miracle

worker, but the Holy Spirit is and only He can change the unbelieving heart.

## Tea Requires Water: An Analogy

- A cup of tea is wet, quenches the thirst, spills, and freezes.
- Water is wet, quenches the thirst, spills, and freezes.
- However, water doesn't need tea to be water. The tea needs water to be tea.
- Drinkable tea presupposes and requires water.

And the laws of logic presuppose and require the Triune God:

- The laws of logic are immutable, universal, and true.
- Allah is not immutable, universal, and true (he deceives and he lacks real attributes including immutability and truthfulness).
- Allah is not sufficient to account for the laws of logic.
- The Triune God is immutable, universal, and true.
- The Triune God is sufficient to account for the laws of logic.
- Human experience presupposes and requires the laws of logic.
- Human experience presupposes and requires the Triune God.

Transcendental analysis of Islam demonstrates that it is self-defeating inasmuch as it fails to give what it does not possess: immutable universals including the laws of logic and objective moral values.

## The Rational Pre-essentials for Knowledge

I will employ a transcendental analysis by determining what the rational pre-essentials are for knowledge and understanding human experience; what must be true to be able to account for intelligibility. The Triune God is the transcendental necessity who provides the preconditions for knowledge of reality. Allah, devoid of immutability and fixed honesty, cannot supply the transcendental prerequisites that are needed for the law of non-contradiction, objective moral values, and knowledge.

To rightly understand reality one must have universals to generalize the particulars (the one and the many). This implies that the strict unity of Allah cannot, essentially, supply the general and universal realities that must be present for the necessary and unavoidable transcendental conditions listed beforehand.

## Christianity is the Foundation for Reason

> My first principle is this: Christ laid down one definite system of truth which the world must believe without qualification (Tertullian).
>
> All truth is given by revelation, either general or special, and it must be received by reason. Reason is the God-given means for discovering the truth that God discloses, whether in his world or his Word. While God wants to reach the heart with truth, he does not bypass the mind (Jonathan Edwards).
>
> Heart commitments aren't neutral (William Edgar).

All men, from every religious or non-religious position, bring a personal view of reality to the investigation, examination, and affirmation of human experience; their worldview (bundle of presuppositions) interprets reality and forms their theory of knowledge. Thus one's ethical and rational precommitments determine how they view history, science, law, and human relationships.

A person's worldview can be detected by asking the following questions:

- What can human beings know and what in fact do they know (epistemology)?

- What makes up reality (its nature, composition, power, and motion) and how did it come to exist and what sustains it (ontology)?

- Do moral absolutes subsist (ethics)?

- Does certain and immutable truth exist (epistemology)?

The God revealed in the Bible is the foundation and source of all meaning, purpose, and rationality. He is the absolute ontic source to ground what men know. Yahweh is the one who makes rationality and argument possible. Without the Triune God, men cannot account for anything in the universe including the rational tools used in all argumentation. The Muslim, in reality, has no argument.

Yahweh must live or we could not argue at all.

There must be many things we presuppose in order to communicate with others; all men come to the communication enterprise with some tacit understanding. All those basic assumptions make dialogue possible. And without presupposing the existence of God, one could not account for communication (positing Allah will not help as the reader will discover). Language and communication would be impossible without the biblical God since communication utilizes immutable universals which God grounds; besides we do communicate, and we would have to communicate even in an attempt to negate Yahweh's existence. Allah fails to account for these immutable universals, Allah lacks real ontic attributes and he deceives, thus he lacks explanatory power to account for communication.

The remarkable thing about this truth is that it grows in power when the non-Christian attacks it. The argument grows in force because the unbeliever must use the laws of logic to make an intellectual challenge. Yet these laws of truth require the Triune God for an ultimate explanation and epistemic accounting. Christianity supplies the necessary pre-environment for the laws of logic. So every time a non-Christian rationally attacks Christian theism, in one sense, he is demonstrating that Yahweh lives. Without Christian theism, no rational assertion could be made. Every time a person says anything, he is increasing the force of the argument that the God revealed in the Bible lives.

The old science-fiction film that features an energy monster illustrates this point. The monster grows larger and stronger every time someone uses a weapon in attempting to kill it. The energy monster is ready to take over America so the President orders the army to hit it with an atomic bomb. The troops launch the bomb, and as the mushroom cloud slowly starts to dissipate and the smoke clears, they are stunned by the horror of horrors—the colossal monster has survived. Not only has it survived, it now is ten times larger. The energy monster absorbed the massive energy from the bomb and did not get weaker but grew in size and strength. Similarly, non-Christians will attempt to fire intellectual weapons at the argument (i.e., universal operational features require Yahweh. There are universal operational features. Ergo, Yahweh). Nevertheless, all their attacks will only be consumed by the truth, while the defense of the truth grows stronger and larger since the attacks utilize universal operational features which Christian theism supplies.

There is nothing a Muslim can assert without ultimately relying on Christian

theism, since the Triune God provides the necessary truth conditions for the laws of reason (universal immutables). Thus the non-Christian's argument will presuppose Yahweh.

> Christianity offers the Triune God, the absolute personality, containing all the attributes enumerated, as the God in whom we believe ... Any other sort of God is no God at all and to prove that some other sort of God exists is, in effect, to prove that no God exists (Cornelius Van Til ).

The Triune God is the preexisting foundation for all consideration and discussion. Even Kant, like a man awakened at night from a deep slumber, stumbled upon something when he wrote, "I think to myself merely the relation of a being, in itself completely unknown to me, to the greatest possible systematic unity of the universe." He has a relation to a being—God—that is "completely unknown" to himself; of course he does know at least that about this being. Thus he refutes his notion that he does not know anything about God. Kant merely staggers in his tired state and falls to the floor in his semi-agnosticism. Conversely, Kant was correct when he stated that God brings about the "greatest possible unity in the universe." The truth of the biblical God supplies the foundation for employing logic and our empirical senses. The Triune God unifies all the diversity in the universe and all its particulars.

## Know Assuredly

> God has raised up [Christ], having loosed the pains of death, because it was not possible that He should be held by it. … Therefore let all the house of Israel *know assuredly* that God has made this same Jesus, whom you crucified, both Lord and Christ (Acts 2:24 & 36; italics mine).
>
> But our God is in heaven; He does whatever He pleases (Psalm 115:3).
>
> If the real is … intelligible, God exists. But the real is … intelligible. Therefore, God exists (Lonergan: *Insight*).

A simple argument based on the Christian worldview is that the Triune God is sufficient to account for everything. Yahweh, as the precondition for all things,

has the ontic capacity to account for the laws of logic, communication, and knowledge. The material mutable cosmos is outright ontologically undersupplied to account for the laws of thought for these laws are immaterial immutable universals. This is an assured truth that rests on the ontic sufficiency of the Triune God.

- Islam = a knowledge claim.
- Knowledge presupposes and requires the LNC.
- The LNC presupposes and requires Christian theism.
- Islam, as a knowledge claim, presupposes and requires Christian theism.

Bahnsen contends that any "logical argument against the existence of God affirms the existence of [the Triune] God. All atheists and agnostics assume the laws of logic, but cannot account for them. A physical world cannot produce nonphysical laws of logic. If there is such a thing as proof then there is logic, thus there is a God" (Greg Bahnsen: *Bahnsen and Stein Debate*).

When one deploys the "argument from the impossibility of the contrary" it increases in power when the non-Christian assaults it. The argument rises in force because the non-Christian must use the laws of thought to make his intellectual challenge. These laws require Christian theism. Christianity supplies the necessary pre-essentials for the laws of thought. Consequently, every time a non-Christian rationally attacks the Triune God he is, unintentionally, signifying that the Triune God lives. He is trying to dig a hole by shoveling more dirt into the opening. Without Yahweh, he cannot make a formal accounting for any rational assertion.

> Therefore let all the house of Israel *know assuredly* that God has made this Jesus whom you crucified, both Lord and Christ (Acts 2:36; italics mine).

**An Unchanging Foundation**

> Consider what you owe to his (God's) immutability. Though you have changed a thousand times, He has not changed once; though you have shifted your intentions, and your will, yet He has not once swerved from His eternal purpose, but still has held thee fast (Charles Spurgeon).

> God is unchanging in his character, will, and covenant promises (Louis Berkhof).

A changing foundation (Allah, humanity or the cosmos) for epistemology (knowledge) makes unchanging knowledge impossible. If the ground for knowledge is not fixed, it can change in the future. The Christian has a worldview that delivers immense explanatory clout and a changeless basis for knowledge. Islam deficient of such because Allah has no real knowable attributes, including the attribute of immutability.

> Allah was deceptive, for Allah is the best of deceivers (Sura 3:54).
>
> None deems himself safe from Allah's deception except men that perish (Sura 7:99).
>
> God is not human, that he should lie (Numbers 23:19).
>
> *Al Takeyya* (also spelled *al-Taqiyya*) is an Islamic concept allowing Muslims to deny or hide their faith when forced to do so to avoid harm. The Arabic word, *Takeyya*, means "to prevent," or guard against. This principle gives Muslims the liberty to lie under certain circumstances (Islamic Review).

Islam posits the notion that Allah can deceive and lie. That he is not bound to truth telling. It would appear under Islam, in principle, there cannot be a ground for a universal prohibition against immoral deception and lying. Denying a universal while using particulars is more than difficult; and, the denial of a moral law prohibiting lying yields rational and communication infeasibilities:

- q = The prohibition of lying is universal, immaterial, and necessary for communication.
- To deny q, it requires one to affirm q in that denial; the denial is self-defeating, and thus false.
- p = The Triune God: supplies the universal, immaterial, and necessary foundation for the perpetual prohibition of lying (Allah is not bound to a truth-telling moral nature & he deceives).

- q therefore p. Yahweh's existence is mandatory.

> If the Muslim denies this, another man only has to claim that the Muslim said the opposite. Thus, one could press every thesis as the antithesis.
> Or, he could assert unremittingly that the Muslim is in fact a Mormon against the Muslim's heated protestations.

Islam offers a view of morality. However the argument above claims that while Islam offers a moral law, in principle, it cannot account for immutable objective moral values since Allah deceives and is devoid an immutable nature. There is a distinction between morality and moral law. Everyone and every religion has some type of morality, but moral law can only come from and be accounted for by one with flawless honesty and exhaustive immutability. These necessary attributes all humans and all human generated religion are deficient. Moral law is required for communication, yet religious anti-theism cannot supply the mandatory pre-necessities for it. This clearly undermines the notion of moral law in those systems, such as in Islam.

Moral law is required for communication because the Lord God mandates that one should not lie. If this is not so, I could misstate what you state and assert that you said the opposite and antithesis of what you in fact did assert.

## Thomas Aquinas on Islam

> “On the other hand, those who founded sects committed to erroneous doctrines proceeded in a way that is opposite to this. The point is clear in the case of Muhammad. He seduced the people by promises of carnal pleasure to which the concupiscence of the flesh goads us. His teachings also contain precepts that were in conformity with his promises, and he gave free rein to carnal pleasure. In all this, as is not unexpected, he was obeyed by carnal men. As for proofs of the truth of his doctrine, he brought forward only such as could be grasped by the natural ability of anyone with a very modest wisdom. Indeed, the truths that he taught he mingled with many fables and with doctrines of the greatest falsity. He did not bring forth any signs produced in a supernatural way, which alone fittingly gives witness to divine inspiration; for a visible action that can be only divine reveals an

> invisibly inspired teacher of truth. On the contrary, Muhammad said that he was sent in the power of his arms—which are signs not lacking even to robbers and tyrants. What is more, no wise man, men trained in things divine and human, believed in him from the beginning. Those who believed in him were brutal men and desert wanderers, utterly ignorant of all divine teaching, through whose numbers Muhammad forced others to become his followers by the violence of his arms. . . . he perverts almost all the testimonies of the Old and New Testaments by making them into fabrications of his own, as can be seen by anyone who examines his law. It was, therefore, a shrewd decision on his part to forbid his followers to read the Old and New Testaments, lest these books convict him of falsity. It is thus clear that those who place any faith in his words believe foolishly" (Thomas Aquinas, *Summa Contra Gentiles*, Book 1, Chapter 6).

**John Calvin on Muhammad**

"When the Turks [Muslims] set their Mahomet [Muhammad] in the place of God's Son–knowing not that God has manifested Himself in the flesh (one of the primary articles of our Faith) What a dealing is it? ... How many things so ever men term by the Name of "God"–they be but devils of their own devising and setting up, if they keep not themselves fast enclosed within the bounds of the Holy Scripture!" (Sermons on Deuteronomy).

"Look upon the Moslems! They have some reverence to their religion.... [They] are cut off from the Church of God—through their own fault" (Sermons on Deuteronomy).

"When we see 'false-prophets' step up...we must not fail...nor make a stumbling-block of it to step aside or startle away – but overcome it, through the power of faith.... They could find it in their hearts to mingle Mahomet's Koran and all the dotages of the Heathen and all the superstitions … with the pureness of the Gospel—and to make a medley of them.... That was the 'Gospel' of Mahomet–to turn all things upside down, and to bring all things to confusion… (Sermons on Deuteronomy).

"The Christian Faith be impugned by the wicked, which pretend not to come unto [the Triune] God—as by the Moslems ...blaspheme with open mouth.... They be utterly cut off from the Church--like rotten members. Their resisting of

the Gospel and their striving to abolish the Christians' Religion is no great wonder to us... (Sermons on Deuteronomy).

"Mahomet has reported himself to be the party that should bring the full revelation--over and besides the Gospel. And by means thereof, they [the Islamic Turks] have utterly become brute beasts.... At this day, we see that those poor beasts busy their heads about as doltish and unsensible things as any can be. But it is the just vengeance of God, Who has given them over to a wilful stubborn mind!" (Sermons on Deuteronomy).

The Muslims (Turks) in the present day...proclaim...with full throat that the Creator of Heaven and Earth is their God. Yet they—by their rejection [of the Godhead and Saviourhood] of Christ—substitute an idol in His place" (Institutes).

"The Muslims (Turks) at this day, can allege and say for themselves: 'We serve God from our ancestors!' ... It is a good while ago since Mahomet gave them the cup of his devilish dreams to drink, and they got drunk with them. It is about a thousand years since those cursed hellhounds were made drunk with their follies.... Let us be wise and discreet! ... For otherwise, we shall be like the Muslims and Heathen!" (Sermon 2 Timothy).

# Chapter Two

## *The Power Biblical Inerrancy And The Feeble Qur'an*

> And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is

> of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns, and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke, as they were moved by the Holy Spirit (2 Pet 1:19-21).

> The sufficiency...of the extant biblical manuscripts is not divorced from...the original manuscripts (Greg Bahnsen).

The Christian has an infallible word in the Bible and it reveals a saving Redeemer. Many Muslims attack the Bible, despite the fact that the Qur'an affirms the Torah (*Tawrat*), Psalms (*Zabur*), and the Gospels (*Injil*). The Qur'an is alleged to be a collection of revelations from Allah. Muslims propagate that the Qur'an was perfect in heaven. However, the Hadith (authoritative inspired commentary and information regarding Muhammad) asserts that the Qur'an had many divergent and conflicting readings. The manner in which the Qur'an evolved into a standardized manuscript was not by divine intervention, but by the choice of men. Uthman proposed the Hafsah Manuscript should be the standard text of the Qur'an. He had it dispensed throughout the Middle East and had the variant copies destroyed. So, unlike the Bible, there is not a reasonable system to find the original text.

## The Qur'an Cites the Bible as God's Word

> The inability to think critically and logically or to draw a distinction becomes a casualty of our time. We will never come to the truth on serious matters of faith and belief, if we do not know how to think our way through those beliefs. [1]

The Qur'an testifies in numerous places that the previous revelation (the Torah, Psalms, and Gospels) is the word of God; but, nowhere does the Bible testify of the truth and inerrancy of the Qur'an (obviously because it came first). The Qur'an affirms the Bible in the following verses:

Suras: 66:6, 12; 48:29; 34:31; 35:31; 19:12; 12:111; 10:37; 9:111; 7:156-157; 6:154-157; 5:49, 113-114; 3:3, 48-53; 2:91.

The above mentioned verses formally end the debate between the authenticity of the Bible in contrast to the Qur'an. The Qur'an avouches the biblical text and the Bible disaffirms Islamic teaching. This is devastating to the particular notions of Islamic thought and doctrine. Based on its own book, Islamic theology cannot be true for it contradicts the book it cites as the word of God. Islamic apologists have imaginative ways to attempt to circumvent this difficulty, hence the need to press ultimate criteria and transcendental necessities as the means to affirming the true worldview.

## The Old Testament Copies Are the Word of God

The grass withers, the flower fades: but the word of our God shall stand forever (Isaiah 40:8).

Much of the material, in this section on inerrancy, is gleaned from Dr. Greg Bahnsen's work that he contributed in the book *Inerrancy*, Norman Geisler, editor. The valid expansion and implications of his labor I posit are to be credited to his work, and not my own. And any miscomputations and imprecisions that are contained below are mine and should not be attributed to Bahnsen.

The Bible reveals that copies of the Book of Proverbs were kept pure and are the word of God since King Solomon was given a copy (Proverbs 25:1). Ezra apprises us that they had the Law of Moses hundreds of years after the original was first written by Moses (Kings 2:3). The proclamation that the word of God in the Torah was in their hand contained the present tense words: "are/is" (Nehemiah 8:8). The prophets Nehemiah and Ezra possessed copies that Scripture reckons as the word of God.

Jesus preached from copies of the Old Testament and He never doubted their genuineness and reliability (Matthew 12:3-5, 21:16). Likewise, Peter, Paul, and the other Apostles knew that the Tenakh (Old Testament) is the word of God. Thus, in the first century, the Old Testament was the word of God. God's

providential preservation of the copies insured that they were identical to the originals when utilized together.

## The New Testament Copies Present the Autographa

> The New Testament is the most widely attested ancient text that humanity possesses.[2]

There resides such a voluminous amount of copies of the New Testament ancient texts that we know what was written in the autographa. Josh McDowell ascertains and expounds this in his two volumes of *Evidence Demands a Verdict I and II;* numerous additional scholars have written books to defend the infallibility of the Bible. But the critics assert that some manuscripts have inaccuracies and mistakes. Nevertheless, the errors in thousands of copies are easy to find. Scholars have pointed out that scribal mistakes in the copies would be similar to writing out a sentence 4000 times and having errors scattered throughout that work. By comparing all the sentences, it is easy to find the correct and accurate reading. My clear dependence on Bahnsen's relevant thought is revealed with the following illustration:

G-O-D C-E-R-T-A-I-N-L-Y E-X-I-S-T-S T-H-E C-O-N-T-R-A-R-Y I-S I-M-P-O-S-S-I-B-L-E

If this sentence were written three or four thousand times, some errors would be dispersed in the sentences. The inaccuracies in them would be easy to discover through contrasting, comparing, and scrutinizing the sentences, as you overlap all of them. One could assemble a perfect sentence from the collection of the material.

Further expansion of Bahnsen's thought reveals that if one exchanges a "G" with a "D" in 15 of the sentences, the remaining 3985 establishes the correct letter. Then, exchange an "E" with one "I" in 125 copies; and through comparisons with the remaining 3875, we could discover the mistake. And one could do this with every sentence by matching, paralleling, contrasting, overlying, and scrutinizing every one of them. Consequently, the New Testament has numerous copies. So, one can easily place them together, and overlap the manuscripts to find the autographa, the original manuscript.

Jesus announced: “These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all things that I said to you” (John 14:25-26). This verse supplies the foundation for one to know that inerrancy was not restricted to the original manuscripts. We presuppose that God is sovereign and that His Holy Spirit inspired and secured the revelation of God. The contrary is not possible.

> Over and over again, we are confronted with the obvious fact that biblical writers made use of existing copies, with the significant assumption that their authority was tied to the original text of which the copies are a reliable reflection (Greg Bahnsen).
>
> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Timothy 3:16).

God has spoken and His revelation is in the Bible. No other book can furnish the ground for the rational pre-necessities required to examine any document. In order to probe, examine, question, and to ponder the authenticity of any alleged holy book, one is required to utilize the laws of logic, induction, and other universal operational features of rationality. Only the Bible has the conceptual scheme and *a priori* rational web to account for these essential operational features.

> The authority and usefulness of extant copies and translations of the Scriptures is apparent throughout the Bible: They reproduce the original, autographical text (Bahnsen).
>
> The Bible itself indicates that the copies ... function authoritatively —and can be esteemed as God’s own word to man. Remember that the autographical text (the words, the truth) is not the same as the autographical codex (the physical document). The codex contains the text in its ink and paper. Loss of the original codex does not mean the loss of the text (Bahnsen).

The primary presuppositions for biblical textual purity are:

- God has providential control over His revelation.

- God’s word supplies the necessary preconditions for the laws of logic and fixed ethics that are required to test any text.

## The New Testament Records Names and Places

The New Testament designates streets, sites, fields, courts, pools, places (that is, the pool of Siloam, the Field of Blood, Solomon's Porch, etc.) and towns which were destroyed in 70 A.D. by the Romans. Rome conquered and crushed Judea and its holy site, the Temple, at this time. The writers of the Gospels speak of these locations as still standing, and describe details that only an eyewitness would know. This is very strong evidence that the New Testament books predate 70 A.D., when the Temple and countless sites were destroyed. It takes more than great faith to believe that most of the New Testament books were written many years *after* the events it records (30-65 A.D.). It takes strong-willed faith fueled by faulty presuppositions to believe such unsubstantiated claims.

> But the word of the Lord endures forever. And this is the word which by the gospel is preached unto you (1 Peter 1:25).

The inspired writers of Scripture proclaim the authenticity of copies of the originals. King Josiah found a copy of the Torah and God declared that it was the pure word of God (2 Kings 22). “The book by the hand of Moses” was discovered and all the Old Testaments texts were true and pure. Bahnsen pressed Van Til’s view, “If we presuppose a sovereign God, observes Van Til, we need no longer worry whether or not the transmission of Scripture is not altogether accurate.”

## The Qur’an Affirms Its Textual Weakness

Muslims may not be aware of the fact that their very own scripture admits that even during the time of Muhammad there were people tampering with the text of the Qur’an:

> The Qur’an has been revealed to be recited in seven different ways, so recite it **whichever** is easy for you (Muhammad: Hadith).

Historical evidence and textual indications reveal that the Qur’an was corrupted

with numerous versions circulating while Muhammad was living and after he died. The Qur'an is not a revelation from God since it has been corrupted and not preserved; moreover no one can know what Muhammad truly proclaimed.

*** Please Note:**
There was a lot of work that went into putting this document together. I can't tell you how many countless hours are spent putting together books on apologetics that aim to be faithful to Scripture and engaging. This means that this information has value, and you may want to share it with your friends, neighbors, and co-workers. But you cannot because that would be stealing and illegal. You cannot share the book purchasing code to receive this book with anyone. The information in this document is not to be stolen or borrowed. I would implore you not to share this information with others—You purchased this book, and you have a right to use it on your system alone. Another person who has not purchased this book does not have that right. It is the sales of this information that makes the continued publishing of my books possible. If enough people disregard that simple economic fact, my apologetics' work will no longer be viable or available. I have a family to care for and unlawful sharing hurts their modest standard of living.
**Exodus 20:15 "You shall not steal."**

# CHAPTER THREE

## WITNESSING TO MUSLIMS: AN EFFECTIVE APPROACH

> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints (Jude 3).
>
> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

The main thrust of witnessing to a Muslim is for the Christian to demonstrate that all men, including the Muslim, are under God's judgment for breaking the moral law. All are sinners and all need a Savior.

> Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. … For there is no difference; for all have sinned and fall short of the glory of God (Romans 3:20-23).

According to the standards of men, various Muslims are fair and decent people. They love their families and try to improve society through hard work. Muslim terrorists are pure evil and most Muslims are not terrorists (yet, almost all terrorists are Muslims). The interesting aspect of this phenomenon is that the terrorists profess that they are trying to follow true Islam and its founder, Muhammad. The modern day Muslim terrorist aims to be faithful to Muhammad's life and instruction. Thus, Muhammad during his lifetime ordered the killing of many people and the Muslim terrorist engages in what some would argue is similar activity.

> Platoons of women worked in the fields … their heads covered, in accordance with Islamic custom, as they bent over the earth. The men, I later learned, were busy in the coffee houses, smoking and chatting (Adam Lebor).

The Islamic moral code is an ethical system that sanctions death for verbal crimes and endorses the repression of women. It is worth noting that if Allah is a lone monad deity, love could not be part of his eternal nature. Moreover, love is the heart and motivation of true morality. The Islamic god cannot account for love since it is not an eternal attribute of his nature (Allah has no real attributes and his nature is unknowable).

The biblical God is love. He has loved, through all eternity, as the Father loved the Son and the Holy Spirit. Love flows to man from God's nature because love is an eternal attribute of the true God. Islam recoils at the thought of God as Father, who offers free grace and eternal love to sinners. Many ancient and modern Muslims profess that Allah is a god, who has commanded his followers to pursue jihad against Jews, Christians, and all other "infidels" (see Sura 2:193; 8:12, 17, 41, 60; 9:5, 14, 29, 123; and Hadith 1:25; 4:196, etc.). Remember that it was Muhammad himself, who led or ordered twenty-seven warring attacks

against the “infidels.” He, as their supreme lawgiver, gave the order to decapitate 900 Jewish men for opposing him and not receiving him as a prophet.

## Muslim Duty

Millions of Muslims avouch and support violent jihad. Jihad against Israel, America, and all non-Muslims is an important element in the worldview of some populations Muslims. The Qur’an commands: “Slay the idolaters, wherever you find them ... ambush them” (Sura 9). The Arabic dictionary defines jihad: “To fight and kill in the path of Allah, the enemies of Allah, for the cause of Allah. It can also be used to mean to strive in the path of Allah.”

Muhammad launched and advanced Islam with the sword. Muhammad himself led numerous invasions on neighboring villages during his lifetime, while his followers engaged in fifty more. Many times the conquered people were given the choice of conversion to Islam or death. Christians, pagans, and Jews were killed by the armies of Muhammad in seventh century Islam. Islam's inception is associated with war. At Islam’s birth, there were eighty-three military campaigns involving Muslims.

Muhammad spearheaded or ordered almost eighty attacks. Jesus Christ and all His apostles ordered zero military attacks. Islam is a warring religion, and has been so in every century it has existed. Even George Washington had to deal with Islam’s warring and plundering. Muslims were kidnapping Americans and receiving large ransoms for the captured. President Washington wrote a letter in 1786 to Marquis de Lafayette, complaining of Muslim terrorism, and wished that America “had a navy able to reform those enemies of mankind, or crush them into nonexistence.”

> Islam isn’t defined by how some Muslims happen to act, but by the texts, traditions, and Muhammad’s example. … Jihad is Islamic. … Its roots run deep in the Qur’an and Hadith. Historically there’s a rich tradition of Islam spreading the faith coercively in threats and warfare. … Violence is the native history of Islam (John Ferrer).

Muhammad engaged in many dozens of armed battles. The Apostle Paul commanded zero military campaigns. Muhammad organized over five dozen raids. Peter, Paul, John, James, Mark, and all the Christians for the first three

hundred years of Christianity, directed zero military wars. Muhammad stirred up hatred and conducted numerous conquests in the name of Allah.

## Islamic Warfare

> Would you rather have an Allah, who demands that you kill me so you can go to heaven, or a Jesus, who says to love Him and others because you are going to heaven? (Rick Mathes).

> When Islamists regard all non-Muslims as apostates from their natural birth who must be converted or eradicated, make no distinction between mosque and state, and insist that every aspect of cultural, legal, dietary, economic, political, and social life conform to sharia law, they are faithful interpreters of their religious texts. They do not need any allegorizing hermeneutic. No scripture-twisting or self-justifying misinterpretations are required for this fusion of cult and culture. What we call "radical Islamism" is simply a consistent and straightforward application of Muhammad's teachings and example, interpreted in the ordinary and natural sense of the texts (Michael Horton).

The conquest of Constantinople, in 1453, saw Christians massacred and cut down like grass by Muslim invaders. Christian diplomats, citizens, ministers, women, and children were butchered. Bodies were stacked up as high as the wall around the city. The churches were converted to Mosques, as several thousand of massacred heads bobbed in the bay. The Muslims were motivated by jihad and dreams of a world-wide Islamic conquest.

> Hear, O Muslims, the meaning of life. The peak of the matter is Islam itself. The pillar is *Rakatin* prayer. And the topmost part is jihad - holy war (Muhammad: The Hadith).

## Christianity the Basis of Human Rights

> They have lived long and prospered. But now, we shall invade their land and curtail their borders (Sura 21:41-46).

> Muhammad asked, “Isn’t the witness of a woman equal to half of that of a man?” The women replied, “Yes.” He said, “This is because of the deficiency of the woman’s mind” (Haddith, Volume 3:826).

Early Christianity grew and spread by the spoken word, peace, love, and sacrifice; it overtook the whole Roman Empire by persuasion and works of compassion. Much of Islamic morality is the antithesis of Christian morality. Islam spread by ambush, atrocities, and forced conversions. Last century, this warring religion murdered a million and a half Armenian Christians in Turkey. It is against the law to publicly preach a non-Islamic religion in every Muslim nation. The death penalty is imposed on all those who are found guilty of this “offense.”

Islam lacked a common usage word for “heresy until the nineteenth century.”[3] Lewis adds that the “main difference between the Sunnis and the Shi`a, whose theological differences are minimal, often diverge considerably on point of law.”[4] Thus, they kill each other and have for over ten centuries over Quranic disputes. All violent religionists should affirm and embrace the Christian worldview of love, lawfulness, and peace.

> Allah’s messenger has commanded: fight against the unbelievers and kill them. Pursue them until even a stone would say; come here Muslim, there is an infidel hiding. Kill him. Kill him quickly (Qur’an, Sura 16:13).

The former section is just a brief recounting of Islam’s history. It is stunning and a little daunting. However those are just evidential and historical considerations. The main problem for Islam is it has a fallacious epistemology (the basis for all knowledge). That is, my dominant argument can function to undermine Islamic claims. The Muslim cannot account for the laws of reason, moral absolutes, and knowledge.

## Islam Nullifies Itself

> Islam is perfect, there is nothing to be added or changed (Abu Bakar Bashir).

> Nothing is like Him (Sura 42:11).
>
> The true God is one in nature but has many attributes and exists in three persons (the Father, the Word, and the Holy Spirit); whereas the god of Islam is one only, the many different names or attributes that are assigned to him are merely nominal, that is, they are descriptions of his will, and not at all characteristics that are essential to his ontology or being. Allah "is utterly incomparable."[5]
>
> Allah Ta`ala is not a body with a form, or a limited, quantitative substance, not resembling bodies in quantifiability or divisibility, or in being a substance or qualified by substance, or in being an accident or qualified by accidents. He does not resemble **anything** that exists, nor does anything that exists resemble Him. There is **nothing whatsoever like** unto Him, nor is He like unto anything. He is not delimited by magnitude, contained by places, encompassed by directions, or bounded by heavens or earth (Al-Ghazali: *Qawa'id*, 1.3).

The deity proposed by Islam is a not a self-consistent concept. According to Islam, Allah is above and beyond all distinction. He is absolutely and completely one in every aspect of his being. There is nothing that can compare to Allah or is analogous to him. Consequently, he cannot be a person or a known entity. For, if he has personality or is a person, then he shares something in common with men. If you say that he is a non-personal entity or a thing, then he has many items in common with things. In short, Allah is not a person or a thing, as taught in Islam. Allah is ascribed as wholly and completely incomparable, transcending and beyond all things, as there is nothing that is analogous about him. Correspondently, he cannot be anything, and he is nothing. Something which cannot be a thing is nothing, and cannot exist by definition.

Muslim dogma adds to its theoretical problems in asserting that the Qur'an is the revelation of an eternal book located in Paradise. If Allah is the only eternal being, and nothing exists that is analogous to him, nothing can share anything in common with him in his being and attributes; hence, an eternal book in Paradise cannot exist inasmuch as this would make both Allah and the Qur'an eternal: The Qur'an then would be a distinct feature within Allah. Thus the Qur'an is not a revelation from God; it fails to be what it reveals it is. In essence, it is a self-

invalidating and deceptive book. It drills a hole in its own boat of reason.

## Evangelizing Muslims: Simple but Powerful

> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6).
>
> For all have sinned and fall short of the glory of God (Romans 3:20-23).

The first truth that must be presented to a Muslim (or a person of any religion) is the law of God. Before one proclaims grace one must inform the nonbeliever of his sin problem. Jesus commanded: “Therefore you shall be perfect, just as your Father in heaven is perfect” (Matthew 5:48). Perfection is required to be accepted by God and to make it into heaven. The non-Christian must know that this is the standard and not human goodness. He must be told of his sin and that he, as have all humans, has transgressed God’s law and broken the Lord’s commandments. This by the power of the Holy Spirit provokes a desire for the grace and love the Savior alone provides.

Muslims contend that Allah is merciful, but he gives mercy without justice. Since Allah offers forgiveness, but disregards justice, he is not just. The true God is both merciful and just. He demands justice based on His righteousness, but He offers a saving Savior in Christ, who supplies forgiveness based on His death on the cross. Both justice and grace are provided in the atonement of Jesus.

## The Trinity or Allah: A Real Conversation

The dialogues presented are from real conversations where I attempt to boldly, yet judiciously, refute the inconsistent and sometimes erratic notions of the Muslims I am engaging. Men and women in our culture, and Christians specifically, must aim to behave graciously when discussing religion as we learn to listen more carefully and effectively to our interlocutors. The Christian thinker should aim to be pleasant, but tough-minded; analytic, yet charitable. These conversations are not perfect and are not necessarily templates to use since every conversation is unique and will often proceed on its own course. The basics should be employed as often as possible: patience, challenging ultimate commitments, and pressing the law and gospel on their conscience. And always

recognize that you cannot change anyone's heart, but the Holy Spirit can and does transform the non-Christian heart into a believing heart.

Abdul (Muslim): You believe in three Gods.
Mike: No. We believe in the Trinity. Can you define the Trinity?
Abdul: It is three Gods that are one God. It doesn't make sense.
Mike: No. That is not the proper definition of the God of the Bible. He is three persons in one God. He is not three gods in one God or three persons in one person. The Trinity is the doctrine that declares three persons in one God. This does not break the logical Law of Non-contradiction.
Abdul: Tell me what is one plus one plus one?
Mike: Well, the better question that I have for you: What is one times one times one?
Abdul: One.
Mike: Exactly. Let me ask you a question: If God is just a monad, a rigid monotheistic deity, where did love come from? Who did Allah love before he created the angels or men? Love needs an object. Allah and all monad deities cannot have love as a basic part of their nature.
Abdul: Well, I can't answer your question right now.
Mike: Can I ask you another question, where did the notion of equality come from? We believe all men are created equal. We know there are perfectly equal triangles and perfectly equal lines in geometric theory. Moreover, we never see in our physical universe two lines or two triangles that are perfectly equal. Where did the notion of equality come from if we cannot see it in our material world? Within the tri-unity of God: The Father, the Son, and the Holy Spirit were and are coequal. That is the unchanging basis that man has for equality among humankind. Humanity is created in the image and likeness of the Triune God; thus, we have an objective standard for equality. With Allah, can you justify unchanging equality?
Abdul: I have never thought of that.
Mike: One last thing, all men have sinned. You and I have broken God's law. God is perfect, and heaven is perfect. How can a sinner get into a perfect Paradise? Only Jesus Christ has the solution in His atoning work on the cross. He died to rinse away the sins of His people, and true Christians have justification before heaven's court.

That means my sins are taken away and Christ's perfect law keeping righteousness is imputed to me; it is credited to my spiritual account. If you died tonight would you go to heaven?

*This relationship continued and later Abdul converted to Christ.*

## Jesus: The Truth

Prediction is hard, especially when it's about the future (Yogi Berra).

Jesus is the Truth. The Qur'an instructs "Seek knowledge, in China, if necessary" (Sura 39:12). One should go where the evidence leads. There were 333 Prophecies about the coming Messiah written in the Old Testament before the birth of Christ. All these came true in the birth, life, death, and resurrection of Jesus of Nazareth. No other religious leader or prophet ever had massive predictive material written about their life before their birth. Jesus had countless fulfilled predictions about His life to attest to His claims as the Son of God. His virgin birth was predicted several hundred years before He was born. Islam attempts to use about a half-dozen Scriptures in an attempt to verify Muhammad's claims. The Mormons attempt to misinterpret five or six Scriptures for the same reason in regard to Joseph Smith. Jesus did not have five or six; He had hundreds of clear and unambiguous prophecies that predicted events in His life before they occurred, even hundreds of years before His birth. Jesus also predicted numerous prophecies regarding the first century (Matthew 24, Revelation, etc.). They all came true.

If a claimant comes and announces that He's a god or the way to God, he should provide some evidence. Jesus Christ came and provided *a posteriori* proof by fulfilling numerous predictions. Powerful evidence would be for a man to claim that he is from God, and before he arrived, there were preexisting documents written before he was born, which contained hundreds of details that were forecast about his future life. Later, these specific facts were fulfilled in his life; numerous foresights into the specifics of Jesus's life He could not arrange to self-fulfill (place of birth, soldiers gambling for his clothes, betrayed by a friend, etc.). That is powerful *a posteriori* and mathematical evidence. Christ fulfilled numerous prognostications and they were not vague and general. If that was so easy to produce, why hasn't anyone else started a religion, which provided

hundreds of fulfilled predictions to demonstrate divine prescience? The reason is obvious; no one has the ability but the Triune God.

The prophet Micah foretold that the Messiah would be born in Bethlehem; Isaiah foretold the type of birth that He was to have (Isaiah 7:14); Psalms 22 predicted His death on the cross, as did Isaiah 53. The prophet Daniel, in chapter nine, predicted the day that Christ arrived in Jerusalem. Many more events, people, places, and times were prearranged by Yahweh and made known to men and documented before the events occurred.

Christ's coming: the place, date, type of events were predicted on copies of the Old Testament dated centuries before Christ arrived with extra-biblical sources verifying much of the details of His life and death. Noteworthy is the fact that Jesus could not prearrange the self-fulfilling of many of these prophecies unless He was the sovereign God.

> The Father loves the Son, and has given all things into His hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him (John 3:35-36).

## Only Christ has Risen

Frank Morrison, a lawyer, disdained Christianity so much that he set out to write a book disproving the resurrection of Christ. After months of research, digging, studying, reading, examining the evidence, he fell on his knees and trusted Jesus Christ as Lord. For the evidence, contrary to his stated goals, was overwhelming. He discovered that the proof for Christ was unassailable. He did write a book, titled *Who Moved the Stone?* and subtitled, *The Book that Refused to be Written*. Harvard law professor, Simon Greenleaf, wrote the text book on legal evidence, which was used for over a hundred years in American law schools. His tome taught the proper manner in which one ought to measure and discern evidence in court. Greenleaf was a skeptic and unremittingly blasted Christianity in his law classroom. One day, a student challenged him to investigate the evidence for the resurrection of Jesus. He searched the evidence, examined it, investigated it, and became a Christian. The evidence for the Messiah was overwhelming to the expert on evidence. The founders of the multitudes of religions, once deceased, remain deceased, including Muhammad. Unlike any other, Jesus Christ rose from the grave.

Islam's main motif for denying the doctrine of the resurrection of Christ is to claim that Jesus never died. Since he did not die, He never rose from the grave. That notion goes against all the eyewitness testimony and it is a very weak volley. Even Christ's contemporary enemies did not dispute His death.

## Crucifixion and a Resurrection

> For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures (1 Corinthians 15:3-4).

A woman wrote to a radio minister and said, "Our teacher said that on Good Friday, Jesus just swooned on the cross and that His Disciples nursed Him back to health. What do you think?" The minister replied, "Dear sister, beat your teacher with a leather whip for 39 heavy strokes. Nail him to a cross. Hang him in the sun for six hours. Run a spear through his heart. Embalm him. Put him in an airless tomb for three days, and then see what happens." Jesus was crucified and now He is alive.

> But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness … "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man to whom the LORD shall not impute sin."

God will not unjustly wave off your sins. It would be immoral if a civil judge just waves people's crimes away and decrees that a dozen murderers and rapists are forgiven because he wants to set them free. We would say that the judge is not good, and his unjust decree is reprehensible. Muslims claim Allah can arbitrarily forgive their sins without justice being carried out. This is unjust and false. The true and living God is just and righteous. Only through Christ's death on the cross can mercy as well as justice be satisfied. An eternal Messiah paying the price for our sins against an eternal God is the only solution for sin and depravity.

> A six-pointed star, a crescent moon, a lotus—symbol or other religious symbols suggest beauty and light. The symbol of Christianity is an instrument of death. It suggests hope.[6]

> Few have lived to equal John the Baptist. His blows fell with a thud and a sharp edge that shook the oaks of Bashan. ... The modern counterpart is seen as an improvement on the rough and heavy one that John used. It is lighter and more highly polished...and much easier to swing...but what sort of trees can it fell? When John wielded his axe...he made chips fly. That rough-looking man...who ate no dainties...produced trembling in the hearts of the people and a confessing of their sins. This is the need of the times: men of God, skilled in the use of the ax of the Word (Franklin Ferguson).

The Muslim must first understand the judgment that awaits him without the Savior Jesus. Paul understood this: “Knowing, therefore, the terror of the Lord, we persuade men” (2 Corinthians 5:11). Christians are called to raise the law above the heads of non-Christians in order to create desperation and the knowledge that they must have grace through the gospel. The Psalmist announced: “The law of the LORD is perfect, converting the soul” (Psalms 19:7). The Apostle Paul reminded us that “by the law is the knowledge of sin” (Romans 3:20). After the terror of the law is made known to the non-Christian, the believer is then to offer the comfort of the gospel: “For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes” (Romans 1:16). And the gospel is: “Moreover, brethren, I declare to you the gospel...by which also you are saved...that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day” (1 Corinthians 15:1-4). Thereupon share with the Muslim the bad news and then offer him the good news.

Below is a possible outline of a conversation one can utilize when a Christian witnesses to a Muslim:

> Mike: Hey, how’s it going? Can I talk to you about God?
> Manny: Fine and sure.
> Mike: Do you believe in God?
> Manny: Well, I’m a Muslim.
> Mike: That’s an interesting religion. I’m a Christian and as a Christian, I know I have sinned and transgressed God’s commandments and messed up. Do you ever sin?
> Manny: Of course, every day. Everyone does.
> Mike: How do you find forgiveness?

Manny: Allah forgives me.
Mike: How, and on what basis, does he forgive you?
Manny: His mercy.
Mike: If it's mercy without justice, then that's not an answer. For you and I have lied. We have cheated, lusted, and we have committed all kinds of crimes against a holy God. And you and I will go to hell for ever, if we do not have our sins removed through an atonement. The Bible says that there is no remission of sins without the shedding of blood. You and I have not always respected our elders, those in authority; you and I have been untruthful and have fallen into lust at times. So, we are doomed without atonement. Only Jesus Christ died on the cross for our sins. You need to turn from your ways and trust in Christ and have your sins removed.
Manny: I'm a good person. I do my best.
Mike: Well, according to God's law, I'm not a good person and I have never met one. And you have admitted that you have sinned. Have you ever stolen anything? Have you ever taken extra napkins or catsup from a fast-food restaurant? Have you ever lusted?
Manny: Of course, everyone has.
Mike: Then you, like me, are a lying, lusting man who has stolen things; one who desperately needs a Savior. Jesus is the only one who died on the cross for our sins. Repent and come to Christ today so you do not end up in eternal judgment.
Manny: I'll have to think about it. Here's my e-mail address. Let me know about going to church with you sometime this month.

## Our Witness for Christ

When witnessing to a Muslim, the Christian is to be faithful to Scripture. This demands that one set the law of God on the sinner, before the offer of the grace of God through the gospel. Reisinger amplifies this use of God's law:

> The biblical answer is that God requires personal, perfect, perpetual obedience to His revealed will...that...is summarized in the Ten Commandments. ... The Commandments demand both external and internal obedience. [7]

The veracity of man's rebellion against God's holy law is to be brought before the eyes of the unbeliever to both convince and convict him of his sins. Using

clear, specific, and particular commandments, in asserting the sinner's pollution before a holy God, is the first stage of faithful witnessing. This is the instrument one should use to humble him, and provoke a sense of misery and wretchedness that will drive him to Jesus for cleansing, forgiveness, and redemption.

A simple framework to share with non-Christians is: **Guilt, Grace, and Gratitude**.

- Guilt: All men sin and are guilty before God.
- Grace: God extends His grace to men by sending His Son to die a vicarious death on the cross.
- Gratitude: The one who trusts in Christ is forgiven of all of his guilt and sin and now serves God out of gratitude for saving him.

Faithful witnessing to Muslims involves of the believer heralding the judgment of the law on the lost, and then offering the grace of the gospel to those without Christ. Christians are not to preach a controllable god, a god who is only there to meet the unbeliever's needs. Much of the Christian world seems to be embarrassed by the true God, and they try to change Him into a more user-friendly deity. An almighty sovereign God, full of awe and righteousness, is not what the world wants. But He is the God all people need. The Bible reveals that "the fear of the Lord is the beginning of wisdom" (Proverbs 9:10). Christians should press God's law on the Muslim with compassion and patience. We are not to dazzle them with rhetoric or blast them with an uncaring scolding. One must warn them. We should sincerely care for the state of their souls through the graceful preaching of the law and the gospel.

## The Only Authentic Holy Book

A crucial reason one should esteem Christianity over Islam is that the Bible predates the Qur'an by many hundreds of years and there is not one passage in the Qur'an that explicitly and plainly claims that the Bible is unreliable, changed or corrupted. There are numerous verses in the Qur'an that reckon the Bible as true and that it is the word of God. Islam's holy book esteems the Bible as God's word and the Bible was written before the Qur'an. The two books disagree on God's nature and the path of salvation. Clearly one should take the Bible over the Qur'an.

1. The Bible ascribes a different nature for God, and a completely dissimilar way and means to salvation than Islam.
2. The Qur'an affirms the Bible (Muhammad directed Christians to follow the Bible they had in the seventh century in Qur'an verses: 2:40-42, 89,126; 3:3,71, 93; 4:47; 5:47-51, 69-72; 6:91; 7:157; 29:45,46; 35:31).
3. The Bible is correct on the nature of God and salvation, not the Qur'an.

Many Muslims will deny premise two and will refer you to some Quranic or Haddith passages that suggest the corruption and undependability of the Bible. If the Muslim does this, press him on the contradictions which make the Qur'an incongruous, inconsistent, and unreliable.

## Precious Promises

> As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Peter 1:3-4).

Islam, along with every false religion, has one basic miscalculation in touching salvation: Its followers are trying to reach God, find God, and please God through their good works, sacraments, rituals, and jumping through the right religious hoops.

Christianity is God reaching down to man. Christianity claims that Christians have not found God, but that God found them. God decreed the directive for the Son of God to descend from Heaven to live and then die on the cross to pardon the sins of His people. Man-centered religion cringes at this thought. It insists that we try to be good enough to *earn* divine acceptance. It tries to put its followers on religious treadmills. Laboring to do those proper religious works and to clean up one's soul is no real solution. Why would one want to accept Muhammad's word that the angel Gabriel spoke to him from Allah and reject Christianity? It does not make any sense to reject the foundation and source of intelligibility that also supplies complete absolution and acceptance by God.

> There are some who trouble you, and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed (Galatians 1:7-9).

Every false religion, pronounced by false prophets, lacks the capacity to expiate one's spiritual record of sin. Only Jesus can, that is why Jesus came to earth, to love and to die. Self-centered religion tries to conform and reform to earn salvation. Jesus Christ transforms through real forgiveness and empowerment by the Holy Spirit. False deities cannot provide complete forgiveness and eternal hope. Morey sums up the problems of Islam: "What we have said is that while the Qur'an claims that Allah is God and Muslims think they are worshipping the one true God, in reality they are worshipping a false god preached by a false prophet according to a false book."

## Questions for Muslims

Considering that Islam claims that Muhammad is the last and greatest prophet, it is illogical that the Qur'an asserts the following concerning Jesus Christ in contrast to Muhammad:

- Jesus was born of a virgin (Sura 19:16-35): not Muhammad.
- Jesus is a Spirit from God (Sura 4:171): not Muhammad.
- Jesus is the Word of God (Sura 4:171): not Muhammad.
- Jesus was sinless (Sura 19:19): not Muhammad.
- Jesus gave life to the dead (Sura 3:49 and 22:73): not Muhammad.
- Jesus is coming back again as a sign of the hour of judgment (Sura 43:61): not Muhammad.
- Jesus performed many miracles (Sura 3:49 and 100:110): not Muhammad (Sura 29:47-51).
- Jesus is the Messiah (Sura 4:171): not Muhammad.

There is something very special about Jesus Christ; even the Qur'an avows such. No other prophet or false prophet has His divine nature and accomplished what

He did and taught what He taught (John 1:1, 10:30, 5:18, 8:24, 8:58, 20:28; 1 Timothy 3:16; Col. 1:16-17, 2:9; Matt. 22:42-45; Mark 14:64). Buddha, Joseph Smith, Krishna, Sun Yung Moon, and Muhammad never did what Jesus Christ did. Jesus died for our sins and rose again on the third day. He performed many miracles. He claimed to be God and demonstrated His deity.

## Growth through Love and Truth

Jesus promised that His Church would grow from a small mustard seed to a worldwide movement and it has: from eleven followers to billions of Christians in every country in the world. The movement of Jesus, Christianity, grew large and fast by the power of love, truth, peace, and self-sacrifice. Islam generally grew by the sword. Muhammad and his followers killed many Jews, Christians, and Pagans as they plundered their towns. Islam advanced by the use of force: Christianity through love and hope. Christians believe in a God of love; of the 99 names of Allah in the Qur'an, he is never called the Father.

Jesus is the Messiah: the Christ. We can examine a pre-Christian and pre-Islamic source (not the New Testament or the Qur'an) to find the definition of the Messiah: the Old Testament. It, including the Torah, proclaims, asserts, and implies that the Messiah would be God (Psalms 110; Isaiah 7:14, 9:6, 43:10-11; Genesis 1:26, 3:22; Zechariah 10:12,12:10; Dan. 7:13-14; etc.). Jesus is the Messiah (John 4), so Jesus of Nazareth is the Messiah as well as God (also see Revelation 1:7-8; 22:7 and 13; Hebrews 1).

## Jesus Never Sinned

> For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ (2 Corinthians 5:21).

Jesus never sinned and was faultless. Roman rule noted Christ's faultlessness: Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all" (John 18:38-39). Additionally, Herod held that Jesus was innocent (Luke 23:15). A criminal affirmed that Jesus was innocent (Luke 23:41) and a soldier claimed Christ was without fault (Luke 23:47) as did Pilate in an additional pronouncement (Luke 23:14). Additionally, in the sight of Jesus' contemporaries, Paul affirmed Christ's sinlessness (2 Corinthians 5:21).

The Qur'an informs us that Muhammad had to repent of his sins (Sura 40:55, 47:19, 48:1-2, 33:36-38). Jesus did not sin. Jesus was affirmed sinless by the combative religious leaders of His day; the Romans said he was sinless; the traitor Judas asserted that Jesus was sinless; and those who lived with Jesus for three years professed that He had never sinned. Adam, Moses, Abraham, David, and Jonah all sinned (Sura 2:36, 7:22-23, 26:82, 28:15-16, 37:142, 38:24-25). Only Jesus was and is sinless. He died on the cross for the atonement of believers; no other religion has provided an eternal effectual atonement. Heaven is perfect and men are not; men must have their sins expiated. All mortals require a perfect all-effectual atonement to enter heaven. Every man needs his sins atoned for, only Christianity has an infinite atonement. Christ's sacrifice and resurrection justifies those who repent and trust Him. One can have legal, forensic righteousness to enter into the perfect purity of heaven, or reject Christ and attempt to live a religious life that cannot remove your past sins.

## The Harshness of the Law Leads One to a Savior

> The Book of good deeds and bad deeds will be set before you; and you will set the sinful in great terror because of what is therein; they will say, "Woe to us! What a book is this! It leaves out nothing small or great, but takes account thereof" (Sura 18:49).
>
> Following upon their failure to affirm the promised Messiah, Judaism and Islam cannot proclaim an assured word of salvation to those who know that they stand guilty before a holy and just God. Christianity is uniquely the religion of salvation by grace through faith in the finished work of the Christ.
>
> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. ... For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet, perhaps for a good man, someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:1-8).

The doctrine of justification by grace alone is absent from Islam. Islam stresses that the balance of one's righteous deeds must outweigh their unrighteous deeds

in order to “attain salvation” in Paradise. Those whose unrighteous works outweigh their righteous works are doomed to hell (Sura 23:102-3). In Christianity, justification is by grace alone through faith alone. Justification is a forensic term laid out in various books in the Bible. Since Christianity alone supplies true forgiveness and justification, one only has to remind the person who follows another religion that they are a sinner before you extend the relief of the gospel. The zealous preacher, Robert M’Cheyne, offered this inspiring quote: “If the mercies and if the judgments do not convert you, God has no other arrows in His quiver.” The terror and thunder of Sinai will invoke fear in the sinner. Then, if God changes the sinner’s heart through the gospel, the convert will flee God’s judgments and hurl himself upon Christ and His eternal mercy.

> I say to you that likewise, there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance (Luke 15:7).

When one shares the love of God without preaching God’s exactness in law, it often weakens the sinners’ sense of sin. Then the lost sinner is not interested in the grand truth of the cross and justification. The law and the gospel, these are the means God uses to save lost sinners through grace by His Spirit. Soteriological truth’s summation is “to know nothing but Christ and Him crucified.” God is the righteous King, whom all men have offended in every point of His holy law, and Christ the Savior died for our transgressions, of that very same law.

# CHAPTER FOUR

## THE PHILOSOPHICAL IMPOSSIBILITY OF ISLAM

> I think it hard to see how Islam, or for that matter, any religion based on belief in a unitary god, can possibly account for human personality or explain the diversity in unity of the world.[8]

A rigid unitarian god does not possess the eternal diversity in his nature to account for the diverse and necessary laws (the Law of Non-contradiction distinct from the Law of Identity, and the particulars in moral law) and the particulars in the cosmos (people and things). Islamic theology cannot account for nor explain the problem of unity in diversity (the one and many). Letham opines that Islam is a "militant and monolithic unifying principle, with no provision for diversity."[9] A strict unitarian being is bereft of the capacity to account for eternal and temporal particulars.

## Attributes and Ontology

> Allah is utterly incomparable.[10]

> He (Yahweh) is all-determining and irresistible power, but also a caring parent. He is not contingent (that is, dependent) on the world, but neither is he 'removed from the contingencies of the world,' for He is very much involved in the world he has made. He...abounds in love and responsiveness, generosity, and sensitivity. He is a person, not merely a metaphysical principle. [11]

Allah is not inalterably and ontologically just, merciful or moral, he only inscribes attributes to himself for communication purposes (Sura 6:12). Allah is not faithful, merciful, and loving because these attributes are not an aspect of his being; furthermore, Allah is not bound to goodness, righteousness, faithfulness, and love. He can decide to speak falsehoods and do evil and choose to deceive. He has no true being or personality. One can know his decrees and his acts, but not his non-being, his non-person. Additionally one cannot provide that which one does not possess, ergo Allah is not a god of love, truth, and relationship.

> Nothing is like Him (Sura 42:11).

> Muslim scholars interpret the Qur'an as teaching the transcendence (*tanzih*) … of Allah in such an extreme fashion that no human language can possibly describe Allah (Greg Bahnsen).

Allah is alleged to be utterly transcendent (*tanzih*) and unknowable by humans. But if Allah is unknowable, how can the Qur'an reveal anything about him? Can one call Allah a him? An unknowable and unidentifiable strict unitarian god cannot be the indispensable foundation for the unity of experience and knowledge. Van Til warns that "the only alternative to thinking of God as the ultimate source of unity in human experience, as it is furnished by laws or universals, is to think that the unity rests in a void. Every object of knowledge must, therefore, be thought of as being surrounded by ultimate irrationality."[12] If one denies the Triune God, in principle the world must be encircled by irrationality, but that is not possible. Islam's doctrine of god leaves room "neither for diversity, diversity in unity, nor a person grounding creation, for Allah is a solitary monad with unity only."[13] Islam clearly and completely denies the Trinity and so it undermines itself.

## The Deceiver Allah

> But they were deceptive, and Allah was deceptive, for Allah is the best of deceivers (Sura 3:54).
>
> Are they then safe from Allah's deception? None deems himself safe from Allah's deception except men that perish (Sura 7:99).
>
> God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill? (Numbers 23:19).
>
> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. (Hebrews 6:17-18).
>
> For I am the LORD, I do not change (Malachi 3:6).

Allah cannot supply the necessary *a priori* truth conditions for knowledge. Allah cannot supply universals, thus he cannot make sense of the particulars in human experience required for knowledge. That is the reason Van Til promulgated that one must presuppose the Triune God, "not merely another fact of the universe."[14]

This includes a singular god who lacks essential diversity within his simplicity.

> • Allah cannot be the foundation for transcendental necessities (immutable universals) given that Allah is deceptive, lacks true attributes, and nothing is analogous to Allah
> • Islam fails to supply transcendental necessities.
> • Without transcendental necessities Islam cannot account for knowledge.
> • There is knowledge.
> • Islam is false.

## Transcendental Analysis Refutes Islam

"Come now, and let us reason together," says the LORD (Isaiah 1:18).

An argument for Christian theism: Without Christian theism, one cannot account for anything, including the claims of various religionists. God, the Father, Son, and Holy Spirit, is the precondition for logic, morality, mathematics, and everything else in the cosmos. This is an undeniable and assured argument. There is nothing that a non-Christian can avouch without ultimately relying on Christian theism, since the immutable God alone provides the *a priori* truth conditions for the laws of logic. Thus, the Islamic argument against Christian theism will, tacitly, always presuppose the Triune God, the very one whom Islam rejects, because Islam cannot supply the ethical and rational pre-essentials for the unified diverse laws of logic, morality, and universals. The Triune God is the preexisting foundation for intelligibility.

## No god, but The God

> A dog barks when his master is attacked. I would be a coward if I saw that God's truth is attacked and yet would remain silent (Calvin).
>
> Islam makes God unknowable and remote… If the Islamic God were truly *a se* [Allah lacks aseity], he would not lose his transcendent glory by entering history (K. Scott Oliphint).
>
> In some people's minds it is the Muslim faith, however, which

> presents a threat to presuppositional apologetics because, it is imagined, Islam can counter(feit) each move in the Christian's argument. This, too, is an inaccurate preconception. The two worldviews are dissimilar in pivotal ways when one reflects on Islam's unitarianism, fatalism, moral concepts, lack of redemption, etc. Islam can be internally critiqued on its own presuppositions (Greg Bahnsen).

The allotheists must presuppose the biblical God as they argue against Him. "The existence of the God of Christian theism is presupposed by all rational thought and behavior."[15] Men are mortal and dependent. The true God is transcendent and necessary. "If God is the covenant head, then He is exalted above His people; He is transcendent."[16] One must have a fixed, timeless, and transcendent ground for knowledge. The human mind is too limited, temporal, and mutable to be the basis for knowledge. Human thought presupposes Christian theism inasmuch as the Triune God alone provides the transcendental conditions, (universal power, immutability, aseity) necessary for rationality and knowledge.

> Which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed (Galatians 1:7-8).

Christian theism is compelling and assured. To attempt to argue against it would be like attempting to clear a velvet table covered with diamonds by adding more diamonds to the table. The new stones do not reduce the size or the weight of the collage of brilliance, they only add to it. Likewise, the arguments from anti-Triune theists only build more into the biblical argument because they have to utilize rational laws and ethics in their attempt to make their case. Since only the Trinity can confer the needed preconditions for distinct laws of logic, yet the non-Christian is stuck using them, all their arguments presuppose Christianity and just add more weight and strength to it. Stern confessed that the attraction of transcendental arguments is that they "undercut the ground which the skeptical worries are built."[17] Islam cannot intellectually dole out the foundation for the laws of logic that they are required to employ every time they assert anything about religion or human experience.

The laws of logic presuppose transcendental thinking inasmuch as one cannot

justify the laws of logic without a transcendental ground. One must rely on the laws of logic while discussing or defending them. Thus the laws of logic presuppose the Christian worldview since it accounts for the transcendental necessity of the laws of logic. The Christian worldview accounts for universal, immutable, immaterial laws and the reason that they rightly relate to the realm of mutable contingent experience. The infinite, eternal, immutable, and personal God, who created and rules everything in accord with His rational character and providence, and is the one who has shown Himself in the Bible, has the ontic stature to furnish the *a priori* truth conditions for the necessary logical manner all men must view human experience.

The truth of the biblical God's existence is not probable; it is sure. God's existence is the absolute precondition for all our questions and even all our doubts. We utilize logic in our questions as well as in our doubts, thereby affirming that God lives. Christianity is the worldview that provides human reason a foundation for its proper function. Islamic thought cannot furnish a foundation for the Law of Non-contradiction; thus, Islamic thought, foundationally, can only offer a self-conflicting worldview.

Knowledge is obtained by more than observation, experiments, and measurements. One has to apply the *a priori* rational tools to understand and interpret the data observed by sense perceptions. Some of these tools are the laws of logic. These laws are necessary and without them all other assumptions about anything become impossible. Deny the laws (plural), the Law of Identity (the one) and the Law of Non-contradiction (unity in diversity), and knowledge is not possible whereas knowledge presupposes a unified diversity.

## Christian Theism is Inescapable

> As far as the east is from the west, so far has He removed our transgressions from us (Psalms 103:12).

Christianity can supply epistemic rights and salvatory certainty. The truth of the Bible must be presupposed as fixed and assured. It is impossible for Christian theism to be false. The truth that Christ provides salvation freely and keeps those He saves is guaranteed. Through the cross, God removes the believer's sins as far as the east is from the west. If one lived in San Diego and wanted to travel as far west as possible, where would he go? When he started out west he could land in Hawaii, but the Philippines are still west of that, from the Philippines he could

go west to China, and from there France, and then further west to New York and back to San Diego. How far west must he travel to reach the east? It is immeasurable and infinite. And so are his transgressions removed as he trusts in Christ. His transgressions are infinitely eliminated by the infinite atonement through the cross. That is good news that the Muslim faith and all other religions cannot deliver.

> Behold the Lamb of God who takes away the sin of the world (John 1:29).
>
> But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness (Romans 4:5).
>
> Allah loves not transgressors (Sura 2:190).

All people require a spiritual cleansing. Only Jesus Christ and His death on the cross can wash away all their sins. Jesus died and rose again. No one else has done that for sinners. Van Til presses: “If God was to continue communication with His creature, it was either to be by condemnation or by atonement.” God through His mercy provided a perfect and effectual atonement through the death of Jesus Christ on the cross. Believe on Him and you will be saved.

> Allah loves not those who do wrong (Sura 3:57).
>
> He loves not creatures ungrateful or wicked (Sura 2:276).
>
> But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness, which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs, according to the hope of eternal life (Titus 3:4-7).

**How to witness to the Muslim**

1. Share with him the dread of God’s law.
2. Disclose to the Muslim how you have personally broken God’s

law and inform him how he has too. Use specific commandments.
3. Inform him that he needs an infinite atonement and a Savior to remove his sins.
4. After he admits his need, offer him the gospel: Jesus died for our sins, was buried, and rose again on the third day (1 Corinthians 15:1-4).
5. Call him to repent and trust in Christ.

### Access to God

> The curtain in the temple was torn from top to bottom. We have the access to our Father that no one else can have. We come to God's throne spotless, redeemed. ... In Him, we have become the righteousness of God.[18]

The Qur'an says, "To those who believe *and* do deeds of righteousness has Allah promised forgiveness and a great reward" (Sura 5:9). Ask the Muslim if he is doing enough good deeds to receive salvation on Judgment Day. Remind him that his repentance must be perfectly sincere for the Qur'an says, "O ye who believe! Turn unto Allah in *sincere* repentance!" (66:8). Only if the man, who is sincere, may receive forgiveness. Without faith in Christ, how can one know that one is sincere enough to be forgiven of God? The real solution is Jesus who paid for our sins on the cross, once for all. Thus, Christians are safe and filled with hope in Him and do not have to fret about doing enough good works to be accepted (Romans 4:5). Christians do good works for the sake of love and gratitude.

> Greater love has no man than this, that a man lay down his life for his friends (John 15:13).

### A Dialogue with a Lebanese Muslim

Tom the Muslim: I'm from Lebanon.
Mike: Do you know anything about Christianity?
Tom: Ah, just that you think God is a... a… a....
Mike: Trinity?
Tom: Yes.
Mike: That's a big difference. Do you go to a Middle Eastern Mosque?

Tom: No. There aren't any here. I go to one that is run by Muslims from Pakistan.
Mike: Are you allowed to go to a Christian Church.
Tom: Oh no. That's against our religion.
Mike: Do you ever make mistakes against God, do you ever sin?
Tom: Everyone makes sins. But we believe God has mercy. We intend not to make mistakes, but one can't do that. Being a human being you have to make mistakes. Every day you make mistakes. We pray to Allah that he will forgive us.
Mike: On what basis does he forgive you?
Tom: Because Allah is like this, he is merciful.
Mike: Do you believe in justice?
Tom: Yes.
Mike: God is perfect, if I sin against Him how do I get forgiveness? You see, in Christianity, we believe that God is just and merciful.
Tom: So do we.
Mike: If God is just and merciful, He cannot just forgive arbitrarily, to just say you are forgiven without a just reason, you are forgiven just because you are forgiven, that's not true justice. Real justice and justification come from the only true infinite atonement in all the world's religions: Christ dying on the cross for our sins, taking God's justice on His back for us, so that He removes our sins. In Islam, Hinduism, Taoism and the religions of the world, they do not have a definitive answer for our mistakes and our sins: my mistakes, your mistakes, and everybody's mistakes. Their god is merciful, but he gives up justice, and his grace isn't based on anything, so it takes away his justice. I hope I didn't talk too fast because I'm sure English is your second language.
Tom: Yeah, we think when Allah forgives us; it's his right to do it. We do not have the authority to interfere with his right. Allah says that he has the right to forgive. You can say this is beyond our understanding, so I can't answer you.
Mike: But that would be against the true God's nature. Our God is not unjust. Our God is just. So, Islamic people have to say, Allah just does it, he forgives without justice being met. What we would term as arbitrary; there is no justice behind it, it's whimsical.
Tom: We have the Qur'an.
Mike: You have no proof that the Qur'an is divine revelation.
Tom: You have no proof for the Bible.

Mike: Oh, yes, we have over 300 prophecies on Christ. We have the argument from the impossibility of the contrary. We have the resurrection of Jesus.
Tom: We have prophecy on Muhammad: “A Comforter shall come.”
Mike: Well, the Bible says that is the Holy Spirit and not Muhammad. You don’t think that Muhammad brought much comfort to the Christians do you. Forced conversions and harsh taxes exacted upon them if they didn’t convert? The sword and high taxes do not bring much comfort do they? Remember that Christ had a few hundred prophecies predicting Christ’s life, much greater than the four or five that Muslims try to fit Muhammad.
Mike: Now, remember that Allah is capricious. He is unjust.
Tom: This is Islam. That’s the difference between the Bible and the Qur’an.
Mike: You have a different god.
Tom: No. I pray to Allah to forgive me of my sins.
Mike: On what grounds does he forgive you? This is the crux of the matter.
Tom: This is beyond our understanding. God didn’t tell us about this.
Mike: Notice what you had to say. Out of all the world’s religions, only Christianity doesn’t say what you just said. Christianity is the only religion in the world that doesn't teach that God just forgives without justice.
Tom: Should I believe in Christianity?
Mike: Yes.
Tom: I can’t believe God would send his Son to die on the cross.
Mike: You see, that’s how justice is met. That is the only way to assert God’s mercy and justice.
Tom: I can’t believe it!
Mike: You base your eternal destiny on a god who changes his mind. A god who says I forgive you on no basis. Christianity alone says that God’s justice and mercy is met on the cross. I strongly suggest that you repent.
Tom: We will meet at doomsday.
Mike: The day Christ will come back as the Bible and the Qur’an assert. Jesus comes back not Muhammad. Interesting, isn’t it?

## Islam Comes Up Short: Logic is Universally Required

> But they were deceptive, and Allah was deceptive, for Allah is the best of deceivers (Sura 3:54).
>
> Are they then safe from Allah's deception? None deems himself safe from Allah's deception except men that perish (Sura 7:99).

Since Islam teaches that Allah can deceive and speak lies, Islam, at the nethermost essence, cannot be the foundation for fixed moral law, including the commandment for truth telling. Additionally, since Allah can change his mind, he fails to account for the invariable laws of logic.

The laws of reason are not reducible to matter since if they were, they would not be laws—laws are not something that can be physically examined. Moreover, since the principles of logic are universal in nature they are not reducible to any particular physical object or objects. But if they are not reducible matter what are they? A little girl cannot place them in a basket. A farmer cannot pick them from his field. A man cannot swing a bat and hit them. The laws of thought are immaterial and transcendent.

The Christian rational paradigm accounts for the principles of logic; this truth is readily demonstrable. Christianity allows for abstract and universal laws. Moreover, the universality of logic is possible because it is grounded on the character of the Triune God, who has universal power and reach.

## God is a Self-contained Being: Aseity

> Some non-Christian systems (as the polytheistic religions and modern philosophical “personalisms”) posit personal gods of one kind or another, but those gods are not absolute in the sense of being self-contained. Other non-Christian systems accept absolute realties of various kinds, but those absolutes are not personal. Only in the biblical teaching are absoluteness and personality combined in the Supreme being.”[19]
>
> First and foremost among the attributes, we, therefore, mention the independence or self-existence of God. ... He is self-contained rationality.[20]

> All formations are impermanent and impersonal.[21]
>
> Allah leads astray whomsoever He wills (Sura 14:4).
>
> Allah is the best of deceivers (Sura 3:54).

Yahweh is a "self-individuated Spirit."[22] The Triune God is "self-contained fullness"[23] and "absolute personality."[24] Christian theism assents to a deity who is self-contained and personal. Islam teaches that their deity changes his mind, deceives, and he can lie. Additionally, he lacks immutability, and thus is deficient of aseity. The biblical God has aseity. This means that God has self-existence, self-sufficiency, and He's not dependent or contingent upon anyone or anything. The power of His being is within Himself. "God is self-sufficient or self-contained in his being."[25] Nonexistence is impossible for God, yet the Muslim god is not absolutely needed or necessary forasmuch as he fails to account for immutables (Allah changes his mind) and universal moral law (Allah can lie).

Allah is not a personal being or a thing since he is "not like anything." Thus he cannot be personal. Furthermore, he is inscrutably arbitrary in his decrees. In some ways the Islamic god seems fickle and capricious. This notion yields inconsistency and change; for Allah can do anything, including lie. He can deceive and mislead. He cannot ground changeless things for he is not bound to a nature. Changeless things, such as mathematics, logic, and moral law, exist and these require that which cannot change and cannot lie: the biblical God.

Considering that Allah can change his mind, he cannot be the ground for induction. Nobody has observed or experienced the future, and no man knows what the relationship of the past is with the future. So every time someone expects something to happen in the future based on the past experiences he is assuming the Christian view of the universe, that the Triune God controls all things, and keeps them regular and predictable.

## The Sufficiency of the Triune God

> The sovereign God is not someone who is beyond reach or beyond knowing.[26]

Van Til stressed the interlinking of God's attributes in that the "immutability of

God is involved in his aseity." Since God is self-sufficient, He does not need to change like the Muslim deity. There must be a foundation, somewhere, that is unchanging and has aseity. Van Til illuminates this: "We must rather reason that unless God exists as ultimate, as self-subsistent, we could not know anything, we could not even reason that God does not exist, nor could we even ask a question about God."[27] There must be a certain, absolute, self-sufficient, and unchanging basis for the intelligibility of our world: Yahweh. He must exist to account for the unchanging and transcendent laws of logic. Allah cannot supply the required pre-necessities for absolute and unchanging realities. Only the Lord God can. Even if Allah could account for the laws of logic, there is no basis for using such laws (since Allah is arbitrary and deceptive) to understand and interpret the world. Such laws simply would not apply. The true God alone has the ability and character to provide that which is necessary to make sense out of reality.

Van Til remarked that "God is absolute. He is autonomous."[28] Man cannot be autonomous (not subject to the rule or authority of another) and the Muslim doctrine of Allah implies that Allah cannot be autonomous. For strict autonomy one must have true personality (Allah is not a person and lacks personality), aseity, self-rule, and supreme sovereignty which only the true God has.

## The Christian God has no Shadow of Turning: Immutability

> Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning (James 1:17).
>
> For I am the LORD, I do not change (Malachi 3:6).
>
> There is no change in His being, His attributes, His purpose, His motives of action.[29]
>
> Immutability is one of the Divine perfections. ... It is one of the excellencies of the creature which distinguishes Him from all creatures. God is perceptually the same: subject to no changing His being, attributes, or determinations.[30]
>
> God is pure actuality–I am that I am–He has not potentiality. That which changes must possess the potential to change (Thomas

Aquinas, *Summa Theologica* 1a. 9.1).

Thomas Aquinas noted, “That which is perfect cannot change.” Allah can deceive and change his decisions (abrogation), thus he changes, he is not perfect, therefore he cannot be God; besides Yahweh declares that false gods do not exist. Berkof further comments that “God never changes”[31] and adds that “God’s unchanging character sets Him apart from everything.”[32] Yahweh is not mutable. Immutability is required for intelligibility, considering that the laws of reason do not change, and require an unchanging foundation, and web of necessities (moral law, mathematics, universals, etc.).

Van Til knew from Scripture that “the best and only possible proof for the existence of...God is that his existence is required for the uniformity of nature and the coherence of all things in the world.”[33] The Muslim deity and other declared gods cannot provide the necessary preconditions for the unity and coherence of all things including the laws of thought and the intelligibility of our experience. The laws of reason, communication, and rational arguments all rely on the laws of logic, as well as their application to the world of contingent experience. Christian theism is essential to account for the universal, transcendent, and immutable laws of logic. For the “existence of God is the presupposition of all possible predication.”[34] A sovereign, unchangeable, and transcendent God must live to supply all the *a priori* conditions that are needed to communicate and understand our world. This is one of the reasons Bahnsen pressed that “only the Christian worldview can account for the objective validity and demands of logical consistency.”[35] Yahweh administers the prior rational essentials for logic and the reasonable comprehension of the creation and our encounters within our world.

Fundamentally, one cannot truly know anything unless there is an unchanging foundation for knowledge. Bahnsen correctly asserted that “any knowledge that can really be called knowledge must be changeless, comprehensive knowledge.”[36] Islam cannot offer that source, considering Allah changes his decrees. Our changing universe cannot be the basis for knowledge, for it changes too. The Rock, the immutable Yahweh, enthroned as supreme, must be the foundation for knowledge. Without that changeless God, one has no unchanging reference point and ground for knowing what we know.

The laws of logic are invariant. If the laws of logic are not fixed, as some allotheists claim, and they change in regions, then just ask the asserter to write

one paragraph without using the Law of Non-contradiction. Encourage him to try this in any region at any time. If the Law of Non-contradiction does not change tonight for them, ask them to try again tomorrow, or even next year. They will soon discover that they cannot write one paragraph without the laws of logic.

## An Arbitrary god cannot be the True God

Allah is the best of deceivers (Sura 3:54).

> None deems himself safe from Allah's deception except men that perish (Sura 7:99).
>
> But Islam seems to teach that Allah is arbitrary and capricious, that Allah's will is unfathomable to mankind, and that Allah simply compels obedience, even to the point of coercing conversion upon the unwilling (Russell Kirk).

Allah is described as “inscrutably arbitrary” in his decrees (Sura 5:18, 40; 4:171). Allah can do anything, including lying and changing his promises. Some significant aspects of Islamic theology postulate a capricious, unpredictable, untrustworthy being that is inconsistent, irregular, and has a mutable will. He can tell falsehoods and hoodwink men. This theology declares that this god can change for he is not bound to a nature, so he can lie and deceive. Hence, if Allah says he has forgiven the Muslim upon a non-forensic whim (justice has not been met), Allah can change his mind regarding one’s forgiveness so a Muslim could still be hell-bound, or perhaps he merely deceived the Muslim in thinking that his sins were forgiven and he still ends up in hell. Forgiveness in Islam is arbitrary and it is declared by the greatest deceiver.

Yahweh is bound to his good moral nature. He cannot lie and He always keeps his promises and the Christian is forgiven based upon divine justice being satisfied at the cross by Christ (Romans 4:5, 5:1).

## Yahweh is Love

> God is love (1 John 4:9).
>
> For God so loved the world that He gave His only begotten Son, that

> whoever believes in Him should not perish but have everlasting life (John 3:16).
>
> See what love the Father has given us that we should be called children of God; and so we are (1 John 3:1).
>
> It is not simply that God “loves,” but that He is love itself. Love is...His very nature.[37]
>
> The Islamic doctrine of God is centered on power and will. There is virtually no room for love.[38]
>
> The love of God to His people was as eternal as the eternity of His being, as everlasting as His uncreated nature. “I have loved you with an everlasting love” (Octavius Winslow).

God’s love is established on His nature. His nature does not change. Considering that God’s love is bound to His character and being, His love is tied to His changelessness, sovereignty, and goodness. God declares His love for His covenant children, a love which will never change because God never changes. Likewise He, unlike Allah, cannot lie, deceive, or deny His promises. Since the god of the Qur’an can deceive one concerning his promised love; Allah cannot be the God of timeless love. He is not the ultimate source of eternal love. But the true God is the God of love and because He does not change and He is faithful. He will love those who are His forever and ever.

> The immeasurable, unchangeable, and unconditional love of God is something that is wonderful and precious beyond our abilities to assess. We who are the objects of that divine love are infinitely more treasured by our heavenly Father than we can know (William Harrell).

In contrast to the Islamic deity, Pink expounds an important aspect of God’s nature for “God Himself is eternal, and God is love, therefore, as God Himself had no beginning, His love had none.” Yahweh’s love is never altered. Human love at times fails. We may not hold, hug, and care for a family member during a spell of annoyance or selfishness; one may even walk out on one’s family. Some folks may have a little toddler come up and surprise them, and plant a big kiss on their cheek, but sometimes they might nudge the little one away because people

can change and experience moodiness. Letham adds that "God is the undivided Trinity, in which the three indwell each other in love."[39] The Lord of Scripture loves His children from everlasting to everlasting. He does not change.

*Love that rises upward is worship.*

*Love that reaches outward is compassion.*

*Love that condescends is grace.*

## The Only Solution for Sin: The Cross

> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent" (1 Corinthians 1:18-19).

Islam, like all other non-Christian religions, lacks an eternal atonement. God furnished this atonement through the cross of Jesus Christ. It is the power of the Lord of the universe unto salvation unto all who believe. Early church history tells us how the sign of the cross brought Cyprian to salvation. He was a warlock and he was going to rape a Christian girl. But when she made the sign of the cross he was hit, blasted, and knocked out cold. And he confessed that he had a revelation of Jesus. He became a Christian, and later a famous Christian bishop. Yet, we must always affirm that symbols, icons, and rituals do not save and cannot deliver effectual application of redemption, only the true cross does.

> Allah loves not transgressors (Sura 2:190).
>
> Allah loves not those who do wrong (Sura 3:57).
>
> And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work (Romans 11:6).
>
> But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out

> on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be *careful to maintain good works*. These things are good and profitable to men (Titus 3:4-8, italics mine).

The Apostles' Creed professes, "I believe Jesus Christ suffered under Pontius Pilate, was crucified, dead, and buried." To receive the remission of sins, one must believe in the cross. Paul said, "God forbid that I glory in anything except the cross of Jesus Christ my Lord." Good works flow from our gift of salvation when someone comes to the cross and receives Jesus Christ as Lord and Savior, then the good works flow from that. True salvation results in good works and a more godly life. But salvation is by the grace through faith alone because of Christ alone. This stupendous grace is only found in Christian theism. Islam cannot offer free grace and that is one of the reasons suicide bombers rush to blow themselves up and kill innocents: the escape of Allah's judgment and the hope of eternal joy in Paradise with seventy virgins. This is nonsense. Thus we must preach Christ and Him crucified to the Muslim and the non-Muslim.

> For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the LORD shall not impute sin" (Romans 4:3-8).

### Without True Attributes: No Necessities for Intelligibility

> You cannot supply what you do not have (Thomas Aquinas).

Allah is declared good not because He is intrinsically morally good, but inasmuch as He causes good things to occur. Yahweh in contrast, is good and causes good. In Islam Allah is utterly unknowable, He does not reveal himself, but reveals only his will. Yahweh reveals both His will and Himself. Since Allah is neither good nor logical, for Allah lacks all attributes, he fails to provide the

eternal and immutable ground for the laws of logic and moral law.

- Immutable moral law and the laws of logic are necessary for intelligibility.
- To deny intelligibility requires intelligibility.
- There is intelligibility.
- Allah cannot account for the truth conditions necessary for intelligibility.
- God must have the ontic stature to account for intelligibility.
- Since there is intelligibility, Allah is not God.

## SECTION ONE NOTES

1. Ravi Zacharias, *Light in the Shadow of Jihad*, (Multnomah, Sisters: OR, 2002), p. 100.
2. Darrell L. Bock, *Can I Trust the Bible*? (RZIM, Norcross: GA, 2001), p. 51.
3. Bernard Lewis, *Islam in History*, (Open Court, Peru: IL, 1993), p. 283.
4. Ibid., p. 364.
5. Hugh Goddard, *A History of Christian-Muslim Relations*, (New Amsterdam Publications, Chicago: IL, 2000), p. 62.
6. Frederick Buechner, *Wishful Thinking*, (Harper, San Francisco: CA, 1993), p. 21.
7. Ernest C. Reisinger, *The Law and the Gospel*, (P & R, Phillipsburg: NJ, 1970), pp. 70-71.
8. Robert Letham, *The Holy Trinity*, p. 10.
9. Ibid.
10. Goddard, p. 62.
11. John Frame, *No Other God: A Response to Open Theism*, (P & R, Phillipsburg: NJ, 2001), p. 16.
12. Van Til, *Survey of Christian Epistemology*, p. 216.
13. Letham, p. 442.
14. Van Til, *Survey*, p. 201
15. Colin Brown, *Philosophy and the Christian Faith*, (IVP, London: UK, 1968), p. 248.
16. John Frame, *The Doctrine of Knowledge of God*, p. 175.
17. Robert Stern, *Transcendental Arguments and Skepticism*, (Oxford Press, New York: NY, 2000), p. 220.
18. Keith Green, *Make My Life a Prayer*, (Harvest House, Eugene: OR, 2001), p. 141
19. Frame, *Cornelius Van Til*, p. 58.

20. Van Til, *An Introduction to Systematic Theology*, (P & R, Phillipsburg: NJ, 1974), p. 206.
21. Eric Cheetham, *Mainstream Buddhism*, (Tuttle, Rutland: VT, 1994), p. 141.
22. Ibid.,Van Til, *An Introduction to Systematic Theology*, p. 233.
23. Van Til, *Defense of the Faith*, p. 42.
24. Ibid., p. 42.
25. Van Til, *Christian Apologetics*, (P & R, Phillipsburg: NJ, 1976), p. 7.
26. K. Scott Oliphint, *The Battle Belongs to the Lord*, (P & R, Phillipsburg: NJ, 2003), p. 161
27. Van Til, *An Introduction to Systematic Theology*, p. 102.
28. Van Til, *Christian Apologetics*, p. 7.
29. Louis Berkof, *Systematic Theology*, (Eerdmans, Grand Rapids: MI, [1939], 1993), p. 59.
30. Arthur W. Pink,*The Attributes of God*, (Baker, Grand Rapids, MI, 1975), p. 37.
31. Berkof, p. 35.
32. Ibid.
33. Van Til, *Christian Apologetics*, p. 64.
34. Ibid., p. 13.
35. Bahnsen, *Van Til's Apologetic*, p. 236.
36. Ibid., p. 319.
37. Pink, p. 77.
38. Letham, p. 442.
39. Ibid., p. 421.

# SECTION TWO

# CHAPTER FIVE

## THE TRINITY: THE SOLUTION OF EVERYTHING

Science has gone a very long way towards proving the essential unity of all phenomena.[1]

The Absolute may explain everything; it cannot explain anything in particular.[2]

> We really believe that the deity is tri-personal—not mono-personal, but tri-personal. The doctrine teaches that there are three persons in the one Godhead, and not one.[3]
>
> If it is necessary in our thinking about God to move to a position beyond naturalism and supra-naturalism, this is no less important in our thinking about Christ. Otherwise, we shall be shut up... to a sterile choice between the two.[4]
>
> For, in the name of God, the Father and the Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they receive the washing with water (Justin Martyr's *First Apology, LXI*).

## The Scriptural Support

> They do blaspheme who say: "God is Christ the son of Mary." They do blaspheme who say: "God is one of three in a trinity: for there is no God except one God Allah" (Sura 5:72-73).
>
> Believe in God and his apostles and say not three (Sura 4:169).
>
> May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all (2 Corinthians 13:14).

There are numerous Bible verses that reveal to man that God is a plurality persons in one God. This is important since there are many cults and false religions that appeal to the Bible in their attempt to deny the Trinity. The following Bible verses are some of the key passages regarding the doctrine of the Trinity. I will offer a very incomplete list. I recommend that you read some apologetic books on the Trinity and some books on the cults. Ron Rhodes has written a couple of fine books on the cults that discuss the Trinity at length (*Reasoning with Jehovah's Witnesses* and *Reasoning with Mormons*). Dr. Robert Morey's *The Trinity* is one of the best I have read on that doctrine. Robert Lethem's *Holy Trinity* is also a fine accessible volume.

> The Trinity also means that God's creation can be both one and many. Secular philosophy veers between the two extremes of monism (the world is really one & plurality is an illusion) and

pluralism (the world is radically disunited and unity is an illusion). Secular philosophy moves from one extreme to the other because it does not have the resources to define a position between the two extremes, and because it seeks an absolute extreme or another-as if there must be an absolute oneness (with no plurality) or else a universe of unique, unconnected elements, creating an absolute pluralism and destroying universal oneness... But the Christian knows there is no absolute unity (devoid of plurality) or absolute plurality (devoid of unity)... The Christian knows that God is the only absolute, and that the absolute is both one and many. Thus we are freed from the task of trying to find utter unity or utter disunity... When we search for ultimate criteria or standards, we look... to the living God.[5]

**Some of the tri-unity Scripture verses:**

Genesis 1:26, 3:22, 11:6; Psalms 45:6-7;
Isaiah 6:8, 48:11-17; Hosea 1:7;
Zechariah 10:12, 12:10;
Matthew 28:19; 2 Corinthians. 13:14.

**Bible verses that reveal that God is one:**

Deuteronomy 6:4; Isaiah 43:10, 44:6, 45:5-6, 48:3-16.

**The Scriptures that reveal that the Father is God:**

Matt. 6:8; John 4:23, 17:3; 1 John 2:23.

**The verses of Holy Writ that teach that Jesus is God:**

John 1:1, 8:58, 10:30; Hebrews 1; Isaiah 9:6, 7:14; Colossians 1:15;

Acts 20:28.

> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Timothy 3:16).

> And Thomas answered and said unto him, “My Lord and my God” (John 20:28).

> Behold, he comes with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, says the Lord, who is, and who was, and who is to come, the Almighty (Revelation 1:7-8).

**The Bible verses that instruct us that the Holy Spirit is God:**

Acts 10:19-20, 13:2, 21:11; 1 Corinthians 12:11; Galatians 4:6; John 15:26, 16:7; Micah 2:7; Isaiah 61:1, 63:10-11; Psalms 55:11, 139:7.

> Then the Spirit said unto Philip, "Go near, and join thyself to this chariot" (Acts 8:29).

Jesus is not *heter-ousia* with the Father: a different substance or essence from the Father. But the Bible declares that Jesus is one with the Father (John 10:30). The Trinity is rational. However, I do not fully understand God’s nature due to the fact that there will always remain some mystery about the being of God. Mysteries are not contradictions.

## The Attacks on the Mystery of God

For it is not we who call God by these names. We do not invent

> them. On the contrary, if it depended on us, we would be silent about him, try to forget him, and disown all his names. We take no delight in the knowledge of his ways. We tend continually to oppose his names: his independence, sovereignty, righteousness, and love, and resist him in all his perfections. But it is God himself who reveals all his perfections and puts his names on our lips. It is he who gives himself these names and who, despite our opposition, maintains them. It is of little use to us to deny his righteousness: every day he demonstrates this quality in history. And so it is with all his attributes. He brings them out despite us. The final goal of all his ways is that his name will shine out in all his works and be written on everyone's forehead (Rev. 22:4). For that reason we have no choice but to name him with the many names his revelation furnishes us (Herman Bavinck).

Many non-Christian religions and philosophies attack the Trinity as a contradiction. Kant declared that the Trinity "provides nothing ... even if one claims to understand it." Jefferson scoffed, "When we have done away with the incomprehensible jargon of the Trinitarian arithmetic ... we shall then be ... worthy disciples." The reason for the sardonic irritation is the unbeliever's mind is darkened and they apply the wrong arithmetic. One plus one plus one, equals three. Not one. But what does one multiplied by one and multiplied by one, equals? One. The Trinity is a mystery. God is three persons in one being. God in His Almightiness is a mystery. We do not know how the doctrine of the tri-unity of God works. We just know that the Trinity is true. Reject the Trinity and essentially you cannot account for personhood, love, equality, mathematics, justice, morality, and logic. The Trinitarian nature of God is the *a priori* verity condition for understanding reality and truth. Many Christians recoil at defending the Trinity because they think it is a contradiction and a problem. It is not. It is the solution. The Father is God, the Son is God, and the Holy Spirit is God. And there is only one God, three persons in one being. This concept does not break any of the laws of logic. If the doctrine taught that there are three persons in one person, or three beings in one being that would be a contradiction. The Bible teaches that there are three persons in one being. This doctrine is a mystery, not a contradiction.

> We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance. For there is

> one Person of the Father: another of the Son: and another of the Holy Spirit. But the godhead of the Father, and the Son, and the Holy Spirit, is all one: the Glory equal, the Majesty co-eternal (Athanasian Creed).

The contemporary Jewish religion, Islam, and the Jehovah Witnesses proclaim that God is an absolute one, a monad, a unitarian deity. The famous Rabbi Rashi, in his commentary on the third day of creation, taught that before God created the universe: "He was *yachid ba' olam*: all alone." Only the Christian God, the true God, did not create out of necessity, but out of liberty. He is self-existent, He has aseity and needs nothing. God does not need the creation to have someone to care about and love. Within God Himself, He is love and love ensues. He is a Triune being who is actively involved within Himself and His creation. He is stupendous, magnificent, and resplendent in His infinite Triune glory. A god who has "needs" is not perfect and infinite. That god cannot possibly exist. It is not just reasonable to believe in the deity of Christ and the Triune nature of God, the contrary is impossible.

> Thus the connection of the Father in the Son, and the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are one essence, not one Person, as it is said, "I and my Father are One," in respect to unity of substance, not singularity of number (Tertullian on the Trinity).

> We believe in one God, the Father Almighty, maker of all things... And in one Lord Jesus Christ, the Son of God, begotten of the Father; that is, of the essence of the Father, God of God, Light of Light, very God of very God... being of one substance with the Father... And in the Holy Spirit (The Nicene Creed).

God is Trinity. He dwells within all Christians by faith, and this mystery is the key to understanding our world. The sundry religious theories about God demonstrate the ineptness of man's unaided reason. Without God's revelation in His word, all man-made religions create a god who is a divine monad, or the plural pantheon of gods in polytheism. Mankind needs revelation to discover the only true and living God.

> God is self-existent, God has always been... Our Maker exists in an eternal, self-sustaining, necessary way—necessary, that is, in the

> sense that God does not have it in Him to go out of existence, just as we do not have it in us to live forever. We necessarily age and die, because it is our present nature to do that; God necessarily continues forever unchanged, because it is His eternal nature to do that. This is one of many contrasts between creature and Creator... God's self-existence is basic truth (J.I. Packer).

## The One and the Many and the Trinity

Yahweh is a self-complete and self-contained unity. There is but one God. God is an absolute personality. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit. Within the being of God, diversity is no more fundamental than unity. God is a tri-unity. The persons of the one God are mutually eternal and exhaustive of one another.

The Holy Spirit and the Son are ontologically equal with God the Father. This is the solution to the problem of the "one and the many." We baptize in the name (singular) of the Father, the Son, and the Holy Spirit (plurality). The unity of the particulars is grounded in the being of God. There is a unity and a diversity in God and there is a unity and diversity in the cosmos. The cosmos is called the uni-verse. It is a unity and a diversity. A unity and a diversity make up the physical reality. The cosmos has unity that is on par with the diversity because in the nature of the Triune God there are no particulars not in equal relationship with the universals. There is nothing universal that is not equally ultimate in the particulars. God said, "Let us (plural) make man in our (plural) image (singular) and our (plural) likeness (singular)." No feature of the uni-verse is more ultimate than the other. The unity in the universe is equal with the diversity in the universe. They are equal because the Triune God created and sustains them. Non-Christian worldviews sacrifice the unity for the diversity or the diversity for the unity. God in three persons provides the solution to the problem of "the one and the many."

> The omnipresence of God guarantees that God himself extends the presence of language beyond my personal world. All the world conforms to God's language [He created it and has authority and rights over it], because God created it (Vern Poythress: *In the Beginning Was the Word: Language: A God-Centered Approach*).

*The Stanford Encyclopedia of Philosophy* notes: "As anyone who has flown out

of a cloud knows, the boundaries of a cloud (the one) are a lot less sharp up close than they can appear on the ground. Even when it seems clearly true that there is one, sharply bounded, cloud up there; really there are thousands of water droplets (the many) that are neither determinately part of the cloud, nor determinately outside it. Consider any object that consists of the core of the cloud (unity), plus an arbitrary selection of these droplets (diversity). It will look like a cloud, and circumstances permitting rain like a cloud, and generally has as good a claim to be a cloud as any other object in that part of the sky. But we cannot say every such object is a cloud, else there would be millions of clouds where it seemed like there was one. And what holds for clouds holds for anything whose boundaries look less clear the closer you look at it. And that includes just about every kind of object we normally think about, including humans. Although this seems to be a merely technical puzzle, even a triviality, a surprising range of proposed solutions has emerged, many of them mutually inconsistent. It is not even settled whether a solution should come from metaphysics, or from philosophy of language, or from logic" (*Stanford Encyclopedia of Philosophy*).

> The early Greek philosophers were primarily concerned with the problem of the "One and the Many." Simply stated, the problem involves explaining the infinity of things in the universe (the many). We can see that many separate things can be related to one thing, for instance, there are millions of horses but there is only one concept of a horse. So the myriad and manifold phenomena of the universe must be reducible to a single, unifying substance or concept. The early Greeks believed that this single, unifying thing (the One) was some material substance, like water, or air (www.informationphilosopher.com/problems/one_or_many/).

The relationship between the one and the many has been a philosophical puzzle that has loomed over all of the history of philosophy. Is our world ultimately a unity (oneness), or is it a diversity (a many)? There is diversity in our world and there is unity. What is more dominant the unity or the diversity? The problem also prompts questions like: Why does language have a unified diversity? Why does *one* paragraph contain *many* sentences? Why does *one* sentence contain *many* words? And why is a man—the one—made up of a diversity of organs—the many? And why are those organs made up of many cells? Why is the earth one planet, yet composed of many pieces and parts? This unity and diversity is found in everything within creation. One of the difficulties for the anti-theist is

that the collection of sense impressions cannot take particulars and make universals; proceeding from mere sense impressions one cannot account for unchanging universals. In the doctrine of the Trinity, God is equally one being and a plurality of Persons. Accordingly, the Triune God has the capacity to account for the one and many that is found throughout in the universe.

## God in Trinity as the only Starting Point

> There are three persons in the Godhead: the Father, the Son, and the Holy Spirit and these three are one God; the same in substance, equal in power and glory (Westminster Shorter Catechism).
>
> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:3).

The God of the Bible in Trinity is the starting point for epistemology, apologetics, and philosophy. The Triune God is reflected and revealed everywhere in the material and immaterial worlds. The Trinity "confronts" humanity and all creation everywhere at all times. You cannot look into a microscope or a telescope or a mathematical table and fail to be confronted by the Trinity for the reason that you are gazing at an expression of the one and many. The Triune God is the foundation and the solution to the problem of the one and the many. God is the solution and not the problem. Within the being of the Triune God: unity and diversity, the one and the many are equally ultimate and infinite.

We see God in His Triune nature revealed from Genesis to the book of Revelation. We must declare the truth of the Father, Son, and Holy Spirit, one God in three persons, the blessed Trinity. God is the Alpha and Omega, the First and the Last. We must affirm, trust, and love the true and living God. The Triune God is the solution that makes sense out of everything in the world. This is one reason the believer is to study theology. Theology is the study of God. Many Christians confess that they dislike theology and try to avoid it. John Muether wrote in the journal *Modern Reformation*, "For many people theology is like underwear—you need it, so you are glad you have it on, but you sure hope it doesn't show."[6] But the foundation for all reality, and understanding that reality, is the Triune nature of God. The explanation of all entities, phenomenon, things, laws, and concrete objects begins with God.

All thought presupposes the true God. This does not mean that we cannot do anything without employing theological rhetoric as Gregory of Nyssa lamented in his time, “If you ask for change, someone philosophizes you on the begotten and the unbegotten. If you ask is the bath ready, someone answers the Son was created from nothing.” Presupposing the Trinity, as the solution to all questions and the standard for truth, doesn’t mean that we must construct a theological postulation just to perform simple mundane tasks. Yet every simple task, and every piece of routine communication presupposes the Triune God because we see a united diversity everywhere.

## God’s Nature Reflected in Nature

> He is before all things, and in him all things hold together (Colossians 1:17).

We have a tri-unity in the universe composed of time, space, and matter. Each aspect is comprised of its own tri-unity. In the universe these are three distinct dynamics. All three of these are also divided by three. Space is comprised of height, width, and depth—a tri-unity. All is space, yet a distinct aspect of space. Matter is comprised of solid, liquid, and gas which make up a tri-unity of matter. Time is past, present, and future. Each “time” is fully time. We can see God’s Triune nature reflected in His creation.

Not only is the tri-unity of God not a contradiction and not a problem, but it is the solution to the intelligibility of our world. Without the Father, the Son, and the Holy Spirit as one God, we cannot account for love, motion, communication, relationships, mathematics, and every atom in the universe. God’s Triune glory is reflected in His creation. A monad god cannot be the solution for the problem of the one and the many, and this false god is not reflected in the creation. Gregory Nazianzus mused in sweet transport, “I cannot think of the One without immediately being surrounded by the radiance of the Three; nor can I discern the Three without once being carried back to the One.”

## The Precondition for Mathematics: One God in Three Persons

> Your throne is established from of old; You are from everlasting (Psalms 93:2).

The true God is Triune. A god who is a solitary person would be in unitary aloneness before he created the angles or mankind. This would mean that love, justice, communication, and relationship cannot be a necessary attribute of this god. The one tri-personal God of Scripture has these traits as part of His being and nature.

> Great is our Lord, and mighty in power; His understanding is infinite (Psalms 147:5).
>
> How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand; When I awake, I am still with You (Psalms 139:17,18).

Christ sustains and holds all things together (Hebrews 1). This is the basic reason that mathematical truth applies to the physical sciences and physics. Christ lays the foundation so that rational mankind can trust and utilize mathematics and physics. The diverse parts (diversity of particular things—the many) and specific applications of mathematics agree (unity—the one) with one another because of the tri-unity of God. Without God, one could not study mathematics, in principle, because it is a study of the unity and the diversity in our world. The eternal and infinite God is the absolute verity condition that makes mathematics possible.

Allah is the best of deceivers (Sura 3:54).

Allah leads astray whomsoever He wills (Sura 14:4).

The use of mathematics and of logic requires morality. Disclaim Yahweh and His moral law and there is no obligation to affirm that two plus two equals four, and that “A” cannot be “A” and “non-A” at the same time, in the same way; (remember the Qur’an states that Allah deceives). “Must” I affirm mathematical or logical truth? If so, I must provide objective unchanging moral grounds for the obligation. And that requires an unchanging God who does not deceive. For two plus three not to be four, anywhere at any time, requires a universal truth; which presupposes an all-knowing God (who supplies the moral law). Yahweh’s law commands all men to tell the truth and forbids lying based on His truthful/non-deceptive nature; not so with Allah. This is the reason we “ought” to affirm two plus three equals five.

Various Muslims will not believe or perhaps acknowledge that they believe that Allah lacks real attributes and that Allah can lie and deceive. If your converser denies these Islamic fallacies, read them the verses from the Qur'an, accentuate them a little, and then concentrate on disproving the rigid unitarian concept of Allah as you press the law and the gospel on their minds. And always know that men cannot change the hard hearts of the lost, but the Holy Spirit is an expert at doing such, and He does so every day.

> The proper study of the Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can engage the attention of a child of God, is the name, the nature, the person, the doings, and the existence of the great God which he calls his Father. There is something exceedingly improving to the mind in a contemplation of the Divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. Other subjects we can comprehend and grapple with; in them we feel a kind of self-content, and go on our way with the thought, "Behold I am wise." But when we come to this master science, finding that our plumbline cannot sound its depth, and that our eagle eye cannot see its height, we turn away with the thought "I am but of yesterday and know nothing" (Charles Spurgeon).

## God Is Love

> Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails... For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love (1 Corinthians 13:4-13).
>
> In this the love of God was made manifest among us, that God sent his only Son into the world that we might live through him (1 John 4:9).

> God is love (1 John 4:18).

The Bible defines love much differently than the secular world. Love does not seek its own, it rejoices in the truth, and it never fails. God is love. Love springs from the Triune Lord. God's inter-personal, reciprocal, and communal love for one another is the key facet of genuine love. We are created in the image of God, thus we have love, give love, and seek love.

## The True God Must Exist

> According to these fanatics, imposition of Islamic government is the morally and religiously right solution. Religious tolerance and political pluralism make no sense… A biblical worldview promotes religious and political tolerance (Vern Poythress).

A solitary god would depend on men and angels to fulfill some inner-lacking. This unitarian god would lack love, communication, civil pluralism, and equality in his essential nature and being. Without the attributes of love and fellowship, he cannot even be a personal being. If this solitary god needed to create angels, jinn, or men to give and receive love that would imply that this god depends on his creation. This is not God at all. Love, fellowship, equality, and personhood are essential to God's being. The biblical God has these attributes as essential to His being. God is God, and He does not depend on His creation for anything. Without people and cherubim, God would still love and have fellowship, and not lack anything. Francis Schaeffer rightly summed up the solution that the Trinity provides:

> The Nicene Creed--three persons, one God... Whether you realize it or not that catapulted the Nicene Creed right into our century and its discussion: three Persons in existence, loving each other, and in communication with each other, before all else was. If this was not so, we would have had a God who needed the universe as much as the universe needed God. But God did not need to create; God does not need the universe as the universe needs Him. Why? God is a full and true Trinity. The Persons of the Trinity communicated with each other before the creation of the world. This is not only an answer to the acute philosophic need of unity in diversity, but of personal unity and diversity. The unity and diversity cannot exist before God or behind God because whatever is farthest back is God... The unity

> and diversity are in God Himself - three persons, yet one God... this is not the best answer; it is the only answer. Nobody else, no philosophy, has ever given an answer for unity and diversity... Every philosophy has this problem, and no philosophy has an answer. Christianity does have an answer in the Trinity. The only answer to what exists is that He, the starting-place, is there.[7]

The true and living God is the personal necessity for knowledge, and the understanding of all human experiences, including the problem of the one and the many. Universal and certain claims are inescapable. The Christian God provides the preconditions for universal and certain claims.

> For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (Isaiah 9:6).

## The Glory of Christ

> Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. “I am the Alpha and the Omega, the Beginning and the End,” says the Lord “who is and who was and who is to come, the Almighty” (Revelation 1:7-8).
>
> > Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mahomet, and Napoleon; without science and learning, He shed more light on things human and divine than all philosophers and schools combined; without the eloquence of schools, He spoke words of life such as never were spoken before or since, and produced effects which lie beyond the reach of any orator or poet; without writing a single line, He has set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art and sweet songs of praise, than the whole army of great men of ancient and modern times. Born in a manger, and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe. There never was in this world a life so unpretending, modest, and

> lowly in its outward form and condition, and yet producing such extraordinary effects upon all ages, nations, and classes of men. The annals of history produce no other example of such complete and astonishing success in spite of the absence of those material, social, literary, and artistic powers and influences which are indispensable to success for a mere man (Philip Schaff).

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name (John 1:12).

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen (2 Corinthians 13:14).

## SECTION TWO NOTES

1. Julian Huxley, *Religion without Revelation* (NY, NY: Mentor Books, 1957), p. 45.

2. Walter Kaufmann, *Critique of Religion and Philosophy* (Garden City, NY: Anchor Books, 1961), p. 127.

3. John Gerstner, *Theology in Dialogue* (Morgan, PA: Soli Deo Gloria, 1996), p. 42.

4. John A.T. Robinson, *Honest to God* (Philadelphia, PA: Westminster Press, 1963), p. 64.

5. John M. Frame, *Apologetics to the Glory of God* (Phillipsburg, NJ: P & R, 1994), p. 40-50.

6. John Muether, *So Great a Salvation* (Phil., PA: Modern Reformation, Vol. 10, Nu. 3. May/June 2001), p. 8.

7. Francis Schaeffer, *Trilogy: He is There And He Is Not Silent* (Westchester, IL: Crossway, 1990), p. 288-289.

# SECTION THREE

# CHAPTER SIX

# THE QUR'AN'S IMPERFECTIONS, MUHAMMAD DID NOT EXIST, AND OTHER BASIC ISSUES

## Textual Criticism, Presuppositions, and God

> It is not befitting for Allah to take a son… (Sura 19:35).
>
> They say: "God has begotten a son!" … No warrant have you for this! (Sura 10:68-69).
>
> God so loved the world that He gave His only begotten Son… (John 3:16).
>
> With respect to Jesus, we have numerous, independent accounts of his life in the sources lying behind the Gospels (and the writings of Paul)—sources that originated in Jesus' native tongue Aramaic and that can be dated to within just a year or two of his life (before the religion moved to convert pagans in droves). Historical sources like that are pretty astounding for an ancient figure of any kind. The claim that Jesus was simply made up falters on every ground (atheist Bart Ehrman).

Reason is limited by the finitude and sinfulness of mankind. Muslims (and all people) lack the ontological capacity to understand and experience all of the potentialities within the cosmos—there are knowledge and ontological realms

earthlings simply cannot experience. People cannot understand everything that they encounter and know. All the combined minds of humanity throughout all history could not understand complete reality, yet Muslim scholarship stresses that we should understand God's word by Islamic presuppositions. The consequence is an incoherent and unbiblical view of Jesus Christ as well as a jaded understanding regarding the ministry of Jesus. Muslim presuppositions, about the reliability of Islamic concepts, make illogicality and not biblical revelation their ultimate locus. The application of these assumptions ends up excluding Christ from a discussion about His own nature and person.

The Qur'an states that Christ is the Messiah, the Word and the Spirit from God. However, it denies the divinity of Jesus. In an analysis of the deity of Christ, Islamic assumptions must give way to the foundation of intelligibly: the God of the Bible. Islamic thought is, in principle, void of any genuine notion of truth or knowledge because Allah lies and he is absent any genuine attributes. The alternative is a thoroughly Bible-based worldview, which alone provides the universal necessities required for religious inquiry, historical exploration, and further analysis.

> The God of Bible (y) is a necessary condition for the possibility of the enquiry regarding the incarnation (x)—since x is the case, it logically follows that y must be the case.

In this way Islamic abjurations regarding the deity of Christ are overturned using arguments from ultimate criteria (the Christian worldview vs. the Islamic worldview). Islam has a deceitful and unknowable foundation so it fails as a coherent worldview.

The Muslim accepts the reality of enquiry and analysis, the necessary condition of which is God of the Bible.[1] This problem seems to be disabling for the anti-Christian program of Islam and other similar biblical fallibilists. This is the case not merely because of Islam's dubious coherence, but because of its ontological limitation—it lacks a source that is knowable, lofty, and majestic enough to provide universal immutables utilized in all analysis. In rational pursuits, including the analysis of the incarnation, there are no ontological tricks: you either have the foundation or you do not. If one's worldview lacks the resources to account for the universal operating features of reason, it is incapable of underwriting such an enterprise altogether.

Often the Bible uses evidential arguments. For example, when Scripture declares in Psalm 19 that the heavens declare the glory of God, it is denoting how God's glory is manifested in the natural world. It is proven by nature itself. Evidence and proof are everywhere around us. If you offer an evidential assertion, you should have real evidence to posit such. Equally, there is no amount of evidence that is adequate in and of itself to persuade a pious Muslim of the truth of Jesus Christ. Prayer must be undertaken and the law and gospel must be presented, but God's grace is the ultimate vehicle for salvation of a soul.

## The Search for the Historical Jesus

In the Eighteenth century the search for the historical Jesus began in Europe. Some of the critical scholars tried to remove all supernatural references of miracles, revelation, and the deity of Christ. This naturalistic method led many liberal churchmen to reject the core of Christian doctrine. Numerous books alleging exotic identities of Jesus Christ followed including contemporary works of the Jesus Seminar, Bart Ehrman, and Reza Aslan. Nevertheless, despite scholars' self-assured verdicts that Jesus is not God, those who read the New Testament accounts of Jesus are often swept off their feet in adoration and worship—Christ and His words change everything.

Much of hyper-critical biblical scholarship begins with the presupposition (an assumption taken for granted) that the Bible's portrayal of the divinity of Jesus cannot be true since it is outside the bounds of naturalistic thought. Many Muslims affirm the same presupposition within an Islamic worldview. The rejection of the anything beyond the realm of atheistic naturalism[2] is an intellectual pre-commitment; it is not a view based upon proof or evidence—similarly the Islamic view has the equivalent limitations. Even so, if one attempts to remove the incarnational elements from the New Testament, one is left without a Savior who speaks with celestial authority. Moreover, deny Christian truth and one has a worldview that lacks the ontological capacity to account for intelligibility. This is so because a worldview that denies Christianity cannot supply the universal operational features[3] required for intelligibility.

## Worldview Concerns

Worldview principles deliver a devastating blow to Islamic scholars who seek to undermine the authority and reliability of the New Testament picture of Jesus. After applying scrutiny to their rational foundations, it becomes very apparent

that Muslims and hypercritical authors are far from scholarly in their treatment of Jesus of Nazareth. They rest upon shattered ground that cannot account for rationality. They are purely ideological writers forming their own deeply biased portrait of Jesus—then they read their revisions back into the New Testament. This hypercritical agenda is often sounded in fervent ways that twist and isolate facts from the entire truth. Besides, they are without a rational foundation that has the ability to supply the a priori conditions required for all critical endeavors. Thus, they are devoid of any ground to launch their critical attacks against Scripture.

A vigorous quest for the Jesus of history cannot be engineered by Islamic or skeptical thought, since these views fail to provide the truth conditions necessary to make historical research possible. In contrast, the Gospels provide a clear depiction of Christ and His unique claims of deity.

## God Comes to Mankind

> Infinite, and an infant. Eternal, and yet born of a woman. Almighty, and yet hanging on a woman's breast. Supporting a universe, and yet needing to be carried in a mother's arms. King of angels, and yet the reputed son of Joseph. Heir of all things, and yet the carpenter's despised son (Charles Spurgeon).

Jesus as the Son of Man and the Son of God has two natures found in one person —Christ is God the Great I AM in human flesh (Exodus 3:14; John 8:58). The Bible reveals the dual nature of Christ and humanity’s salvation demands that be the case. It’s a mystery, but a mystery that in selected ways not only makes sense, but is necessary for redemption. Jesus, by the incarnation, did not lose His divinity. He did not lose His authority or His deity. He voluntarily came to the earth as a human baby to live perfectly as He fulfilled the Law—He took on our humanity in order to die in our place (Isaiah 53:4-6; 2 Cor. 5:21; and 1 Pet. 2:24). The Islamic and all other aberrant and neoteric views of Christ fail to overturn such truths.

Jesus Christ is too intriguing and commanding to be falsely captured by the Qur’an and unbelievers. Yet, Jesus is not elusive. It’s not hard to know who He is. What is Jesus like? He’s God.

Unlike Muhammad, Jesus always flourished, always in command, never trivial

or incapable. He did not appear worried, hollow-eyed, apprehensive, shrunken—never an object of distrust to His friends and never capricious to others—Christ never lost a gem of His charm. He would withdraw to pray and return with power and insight. He understood the weaknesses of His humanity and always controlled His appetites. He achieved maturity as a youth discussing the law with Rabbis in the Temple. Jesus was born without sin—He had no flaws, was not infected with dark passions, and was always victorious over fleshly temptations. As the Master, He overmastered all sin and perfectly obeyed and fulfilled the Law of Moses. He was ferociously gracious and blessed with inherent divine love—the sort of person one either hated or absolutely adored.

Over the course of His short ministry, Christ built structures for the church upon His divine nature and work. He preached to the crowds and mentored His close intimate disciples. He called His church His children and lived a life aimed at His crucifixion.

## The Only True and Living God: Father, Son, and Holy Spirit

For I am the Lord, I change not (Malachi 3:6).

> In Christ Jesus our Lord, by whom and with whom be glory and power to the Father with the Holy Spirit forever (Ignatius of Antioch: disciple of the Apostle John).

Christianity is the only worldview that provides human reason a foundation for its appropriate function. Non-Christian systems of thought cannot furnish a foundation for the Law of Non-contradiction (and all other ever-enduring universals). Thus, those systems of thought can only offer self-contradictory worldviews. Unless one believes in the Triune God, one cannot account for human knowledge, predication, and practice. God is the precondition for all assertion, analysis, evidence, and reason.

Knowledge is obtained by more than observation, experiments, and measurements. One has to operate within the a priori rational apparatus to understand and interpret the data observed by sense perceptions. Some of these tools are the laws of logic. These laws are necessary and without them all other assumptions become impossible. Deny the laws of logic[4] and knowledge is not possible—out with knowledge go analysis and textual criticism.

Islam cannot furnish the universal and necessary features required for knowledge. The Islamic worldview cannot supply unchanging universals (laws of logic, mathematical truths, attributes, etc.). Above and beyond that weakness, Islam cannot even make sense of the particulars in human experience. That is one of the reasons Van Til propagated the notion that one must presuppose the Triune God and "not merely another fact of the universe."[5] Consequently, Islam fails to account for any single fact within the diversity of human experience including specifics within textual criticism of the Bible or the Qur'an.

Yahweh is the precondition for the laws of reason, moral law, mathematics, and inductive truths. All rational tools necessarily make use of transcendental necessities (law of non-contradiction, absolutes, invariant truths, etc.). There is nothing that a textual critic can avouch without ultimately relying on Christian theism, since the biblical God alone provides the preconditions for the transcendental necessities and their expression in real world particulars. Accordingly, Islamic textual criticism will always presuppose the Triune God, the very one they reject. Yahweh is the preexisting foundation for all textual criticism in view of the fact that criticism must, by necessity, mount its position presupposing transcendental necessities. Deny the Triune God and one cannot account for transcendental necessities utilized in criticism concerning anything, including the incarnation.

## The Reliability of the Bible

> The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it does abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts (Westminster Confession of Faith).

*Every view of the Bible fashioned from analysis needs a foundation to support it.*

There are some undisputed realities about the reliability of the Bible; the New Testament bears the imprint of divinity—divine traits and characteristics that set it apart. Scripture is self-testifying truth—seen by all believers. The Gospels have internal self-authenticating features within their pages. Billions of people profess that it is God's word.

Yes, it is good to know that the Hebraic language structure of the biblical text point to the early production of the Gospels. Similarly, internal and external data reveal the historicity of the New Testament claims about Jesus of Nazareth. It's great to know that the extra-biblical documentation of characters in the Gospels, including James, Caiaphas, Pilate, Mark, Herod, John the Baptist, and other important people in the story of Jesus Christ, is impressive.

Scripture reveals authentic historical events inspired by God—events of redemptive and ethical significance for all humanity. A little pondering of intellectual foundations[6] and exploration of the historical evidence regarding Christ will give the believer deep satisfaction and great enjoyment—displaying such is the primary objective of my apologetic.

## Jesus of Nazareth is God

> And Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (John 20:28-29).

It is certain that Jesus Christ is God. He revealed what God is like and He provided what all people need. Islamic scholars and a host of other secularists never tire of bombarding the truth about Jesus with odd reductive depictions. Somehow, these individuals feel that a prophet devoid of failings, filled with love and truth, should be attacked by unbelievers. Jesus is attacked because, He not only calls people to a moral law higher than themselves, but He also calls them to trust Him with all their heart. Jesus is never detached from His flawed followers: He is always compassionate and understanding toward the weakest and neediest of His people.

Yes, Jesus knows the greatness of His being and the power of His word in the sweep of history, but He never forgets the least of His children. People who embrace Christ find that life itself becomes more joyful and satisfying—and they grow wiser and more courageous. So let us take a thorough look at the One most gripped by His own capacity to forgive, serve, and love—Jesus the Messiah.

## The Imperfections in the Qur'an

> No other book in the world can match the Qur'an ... The astonishing fact about this book of Allah is that it has remained unchanged, even to a dot. ... No variation of text can be found in it.[7]

Many Muslims and selected scholars believe that there is only one Qur'an in Arabic and it is flawless, untouched, and perfect—devoid of any revisions or changes. They think that their holy book is exactly like Allah gave it to Muhammad. In contrast, various Muslims claim the Bible has been corrupted over time, even though the Qur'an endorses the Bible in many sections. But during the process of creating the Qur'an from bone, bark, and paper, gathered by various men, the world was left with numerous Arabic Qur'ans—all having differing content. Most of the divergent versions were tossed in the fire and today we have a half dozen to perhaps two dozen different Arabic Qur'ans. Sources include Qur'ans by Hahs, Duuri, Warsh, Suusi, Qaaluun, and more.[8]

Different Arabic Qur'ans are read throughout the world, but these versions are corrupted and are not the actual Qur'an that Muhammad recited. They are the confused words of men who attempt to create scripture that reveals a god made in their own image. There are several versions of the Arabic Qur'an that are in print around the world. They have numerous variations and reflect the work and will of men.

The Qur'an has many disparities and numerous flaws, but the nature of its god is the problem it cannot overcome. Allah cannot underwrite the universal operational features required for textual analysis. Since Allah lacks any true attributes, he cannot account for the universal operating features utilized in the textual analysis of the Qur'an or any document. Because Allah can lie, he cannot underwrite the truth conditions for the law of identity and the law of non-contradiction utilized in all rational inquiry. He cannot account for the reliability of induction and the exactness of mathematical truths employed in analytical endeavors, including textual examination.

# Did Muhammad Exist?

When my children were young, we liked to play "Hide-and-Seek." I never seemed to find them. At one point, I would call out, "Where, are you? Come out wherever you are." They would spring out from their hiding places full of joy because their daddy could not find them.

Pondering this recently, I wondered where Muhammad was hiding in history. After reading various books that questioned the existence of Muhammad, I wanted to say, "Muhammad, where, are you? Come out wherever you are." The Qur'an contains a tiny fraction of biographical information regarding a person called Muhammad. His name is mentioned only four times in the entire Qur'an (many people are mentioned roughly 100 times; Moses over 120 times). Moreover, there isn't any historical documentation of Muhammad existing within a hundred years of his alleged lifetime.

The standard line of thought seems to be that we have no evidence at all for his existence except in the later traditions which were written hundreds of years after the supposed time of Muhammad. Additionally, due to the use of modern critical tools of historiography and textual criticism, Muhammad's reality has become widely questioned. Today, there are many questions about the true achievements of the author of the Qur'an, and many about his existence.

> The prophet of Islam who was purported to receive revelations from Allah that were put into the Koran. … that guy certainly did not exist.

Robert Spencer's book, *Did Muhammad Exist?* contends that Muhammad did not actually exist. He scrutinizes ancient records, history, and archaeology regarding the birth and rise Islam. The evidence he offers challenges the idea that Muhammad existed.

Spencer notes:

- The early records written by the people the Arabs conquered do not mention Muhammad or the Qur'an.

- Ibn Ishaq (125 years after Muhammad's supposed death) wrote the

first biography of the warrior. No biographical sketches of Muhammad exist before this (dissimilarity, the biographies and biographical information about Jesus Christ were written 20-50 years after His resurrection: Galatians 47 AD; Gospel of Luke 64 AD; etc.).

- No record of Muhammad's reported death in 632 appears until more than a century after that date.

- Arab, Christian, and Jewish sources do not mention the Qur'an until the eighth century.

None of the early accounts by peoples conquered by the Arab warriors name Muhammad.

- The first mention of the term "Muslim" doesn't come until 690 by a Christian bishop, John of Nikiou.

- The historical records that emerged place Muhammad in a section of Arabia that was not the center for trade and pilgrimage that the origin of Islam requires for authenticity.

- The Qur'an and Hadith allude to heretical Christian origins of Islam —Jesus is honored as the Messiah who is the Word of Allah and will return at his second coming. Additionally, two caliphs minted coins with crosses on them. One building built by Muawiya (670) had an engraving that contained a cross.

The more one looks at the origins of Islam, the less one sees (Robert Spencer).

# CHAPTER SEVEN

## Why I Know The Triune God Exists

I know God exists because He saved me through Jesus and He changed my heart by grace through the Spirit. I believe in God because of beauty, truth, reason, moral absolutes, and most of all because of Jesus. Jesus stands as the majestic *Logos* who is full of grace and truth; so awesome that all men combined do not compare to Him. He is everything to me and He alone is enough for me to know God must exist. Knowing Him is so stupendous, so marvelous, that there is not a trace of doubt in my heart when I contemplate His person and His work.

All worldviews are open to charge on particular claims as well as individual assessments of specific evidence (disagreement over interpretation of particular evidence is often the case among interlocutors—while both are susceptible to confirmation bias). Apologists for specific worldviews have answers pre-formulated for particular issues, so trading brute evidence (or swapping uninterpreted facts) is not the chief means of finding truth apropos worldview analysis.

I maintain one must go deeper and broader than mere evidence. One should ask: What are the required *a priori* conditions necessary to ground immutable universals (including geometrical truths, laws of logic, moral absolutes, attributes, mathematical invariants, etc.)? Answer: God. He provides the universal operational aspects of rationality. Christian Theism furnishes these universal functioning features; atheism, in principle, fails. Non-Christian worldviews are deficient an accounting of immutable universals required to even begin an inquiry concerning the truth of worldviews. To examine, analyze, and discern proper particulars, one needs a worldview that has the necessary rational architecture that supplies immutable universals.

Materialistic atheism believes that only the cosmos exists; the matter and motion within the universe are everything. Does the cosmos have the capacity to ground immutable universals? No. The material cosmos comes up infinitely short since it is a particular mutable (changing) thing; it lacks universal reach (it is not omnipresent) and it is always in a shifting and variable flux. Thus, the material cosmos as well as the matter and motion within fail to ground the immutable operational features of human experience. Since immutable universals exist, strict materialistic atheism cannot be true.

Christian Theism posits things, Forms, entities, norms, concepts, laws that are

immutable, universal, and non-physical, but the atheistic materialist denies this at his own peril and self-stultification. Christian Theism brings with it the ability for coherence, moral law, inductive truths, and all the *a prior* rational requirements for intelligibility.

## The Laws of Truth and Logic

The laws of truth are not psychologistic, but are necessities of logic; they are objectively true and in force. These laws are not bound to the fleeting subjective opinions or thoughts of men. They are necessarily utilized by all men, but a particular man or set of men (and their particular brains) lack the ontic capacity to ground these laws. I draw from this that only an immutable and universal power-source can ground the laws of truth—this is God.

The always-in-flux cosmos lacks an unchanging nature to ground the laws of logic. Nonetheless, many modern atheists assert that these laws are not laws; they are not fixed and universal. Yet, these laws are surely fixed and universal. The laws of logic are not material laws that may change forasmuch as truth must utilize these principles. Posit them as mere brain accessories or cerebral tools and that will place them in the subjective psychologistic realm. That cannot be true because these laws are objective and necessary. Thus the principles of logic are not mere human conventions or limited to subjective governance. One must be antecedently committed to their independence from the human brain (and the cosmos) and their absolute normative governance—they are transcendent. John Frame observes: “People may very well interpret the expression ‘law of thought’ by analogy with the ‘law of nature’ and then have in their mind features of thinking as mental occurrence. A law of thought in this sense would be a psychological law. … That would be a misunderstanding regarding the task of logic, for truth has not been given its proper place.” That is one reason it is proper to refer to these laws as the “laws of truth.”

## The True God Exists

> There is present in us the light of eternal reason, in which light the immutable truths are seen (Augustine).

Charles Spurgeon observed that “change is the condition of life. … But the unchangeableness of God is the negation of all imperfection, it is the negation of

all dependence on circumstances, it is the negation of all possibility of decay or exhaustion." Yahweh has the ontological immensity to account for everything. God, as the One who provides the *a priori* truth conditions for all things, has the ontic capacity to account for universal operational features. Mutable and non-universal entities are devoid of the sufficient attributes that are required, so they are ontologically undersupplied to account for the universal operational features of rationality.

Come let us reason together (God: Isaiah 1:17).

The Triune God furnishes all the *a priori* essentials; the necessary epistemic equipment utilized in all thoughts and achievements. God has the ontic attributes of omniscience, immutability, and omnipotence (He has universal range and influence) enabling Him to be the ground for the universal and immutable laws of truth that are utilized in all thought and action. Any position that rejects the true God as the epistemic (knowledge) base not only leaves an unnerving fissure, but hopelessly fails. Consequently, whatever evidence one discovers must be discerned and processed with the rational implements that arise from Christian theism and the worldview that emanates from God.

The Triune God is the primordial requirement for all knowledge, proof, evidence, and logic. He is the *a priori* verity condition for the intelligibility of reality. The immaterial, transcendent, and immutable God supplies the indispensable pre-environment for the use of immaterial, transcendent, universal, and immutable laws of logic (law of identity: A = A; law of non-contradiction: A~~A). Atheistic thought cannot furnish the necessary preconditions for the immutable universal laws of logic; therefore it results in futility because of its internal weakness.

## Synopsis

Van Til warns that "the only alternative to thinking of God as the ultimate source of unity in human experience as it is furnished by laws or universals is to think that the unity rests in a void. Every object of knowledge must, therefore, be thought of as being surrounded by ultimate irrationality."

*Deny the Triune God as the highest mind, the source for human reason, and one overthrows the reason men can trust human reason.*

The laws of logic are potent apologetic tools. However, the Great *Logos,* Jesus Christ, came to speak and provide the greatest good news: Christ's death and resurrection atones for the sins of His people. May the reader cast himself upon Christ in faith and find truth, forgiveness, acceptance, and mercy (1Corithinas 15:1-4; Romans 4:1-5).

---

# SECTION NOTES

1. God furnishes all the a priori essentials; the necessary epistemic equipment utilized in all analytical pursuits. God has the ontic attributes of omniscience, immutability, and omnipotence (He has universal reign). That shows He is suitable to be the ground for the universal and immutable laws of logic that are utilized in all thought and analysis. Any position that rejects the true God, as the epistemic (knowledge) base, not only leaves an unsettling breach, but hopelessly fails too. Consequently, whatever evidence one discovers must be discerned and processed with the rational implements that arise from Christian theism and the worldview that emanates from the Triune God. The immaterial, transcendent, and immutable God of the Bible supplies the indispensable pre-environment for the use of immaterial, transcendent, universal, and immutable laws of logic. Islamic thought, because it rests upon deceitful and unknowable ground, cannot furnish the necessary preconditions for the immutable universal laws of logic; therefore it results in futility because of its own internal weakness.
2. Universal operational features required for knowledge, intelligibility, and critical analysis: laws of logic, specific properties, fixed mathematical truths, selected attributes, induction, etc.
3. The truth of Christianity is understood and proved by way of truth and presupposition. The Christian must uphold Scripture as the ultimate source of light and knowledge—all light and knowledge stem from the Triune God. The assured proof of Christian theism: except a man build upon its ontic ground as he presupposes the truth that flows from Yahweh, in principle, there is no proof of anything. Christian theism is proved as the ontological ground for the very notion of evidence and proof. What is needed is a first principle that has the ontological endowment to not only ground knowledge, but to account for it and its preconditions. The loss of the immovable point of reference, in principle, leaves Muslims bereft of a resource necessary to construct the critical and analytical enterprise. Without Yahweh, one cannot hoist the necessary a priori operation features of knowledge. The Christian worldview supplies the fixed ontic platform as the sufficient truth condition that can justify induction, immutable universals, and the uniformity of the physical world. But Islamic theology lacks such a fixed non-deceitful ontic platform that can be known. Consequently, it fails to provide the sufficient ground required to justify textual

criticism and the investigation of literature and history. When anyone attempts to escape the truth that Yahweh exists, he falls in a trap he cannot escape. This point is well made in Van Til's illustration of a man made of water, who is trying to climb out of the watery ocean by means of a ladder made of water. He cannot get out of the water for he has nothing to stand on. Without the Triune God, one cannot make sense of anything. The Muslim has nothing to stand on (an ontic Archimedean locus of reference) and he lacks a rational apparatus to scale an epistemic ladder that would allow him to view reality with clarity. Yahweh and His revealed word supply men their only possible ground with the explanatory clout needed to account for critical and analytical pursuits. The ontological barrenness of Islam is just one reason the Christian should never grant the nonbelievers the right to determine the criteria for testing truth claims—Islam lacks an ontology with a shard of explanatory power. Christianity rests upon the Triune God and His Revelation as the ontic Archimedean locus of reference for textual criticism and proof.

4. The Laws of Logic: Abstract, non-concrete laws of thought and reason that are immaterial, aspatial, atemporal, universal, obligatory, necessary, immutable, and absolute. Some academics identify them as the laws of thought or the laws of reason. A few scholars strongly prefer to name them the laws of logic because they are independent of human minds. All rational thinking (and communication) presupposes and uses the laws of logic. The most well-known law is the Law of Non-contradiction: A cannot be A and Non-A at the same time in the same way. Consequently a man cannot be his own father. The laws of logic reflect the nature and mind of God; thus, they have ontological grounding—that is, they are grounded in the very nature of truth itself and cannot be reduced to human convention, opinion or psychology. Without these laws, knowledge and rational thinking are impossible. To deny the laws of logic, one must use these laws in one's attempt to deny them. Those who deny the laws of logic are participating in a self-defeating endeavor. The law of logic known as the Law of Non-contradiction (LNC), the Principle of Contradiction or the Law of Contradiction is perpetually necessary and in the words of Aristotle: "One cannot say of something that it is and that it is not in the same respect and at the same time." This is the case because Allah deceives, has no real attributes, and is unknowable.
5. Cornelius Van Til, *Defense of the Faith*.
6. This includes ultimate rational commitments and unexamined presuppositions. What is needed is a first principle that has the ontological endowment not only to ground analysis, but to account for it and its preconditions. Because of a futile mindset, men attempt to build their analytical enterprise without an ontological ground that has the capacity to carry the required epistemic load. The loss of the immovable point of reference, in principle, leaves the ungodly wanting of a resource necessary to construct the critical and analytical enterprise. Without the Triune God, one cannot hoist the necessary a priori operation features of analysis.
7. *Basic Principles of Islam*.
8. http://mb-soft.com/believe/txo/koran.htm

## *I could use your help*

If you liked this book and you desire to see books that defend Christian truth make an impact, please write a short (or long and detailed) review of this book. It helps a lot and I would be very grateful. http://www.amazon.com/Killing-Christ-Contesting-Resurrection-ebook/dp/B00EPQ5COE/ref=sr_1_1?s=books&ie=UTF8&qid=1377280541&sr=1-1&keywords=killing+christ+robinson
If you want to be on my Mailing List email me at MRobLV@gmail.com

# Additional Material on Presuppositions and Christian Theism

> Non-Christians "are presupposing the Lord whenever they claim to possess any knowledge, discern any truth, use logic, etc." (Steve R. Scrivener: *Speaking the Truth in Love*).
>
> What I do know of myself, I know by Thee enlightening me (Augustine: *Confessions* 1:1).

I engage in non-lexical or non-linguistic presuppositional focus in my arguments for the existence of the Triune God as I amble through epistemological and ontological fields to contend for the truth of the Christian worldview. I contrast Islamic presuppositions with Christian presuppositions using ultimate rational standards such as the laws of logic, predication, and moral absolutes.

The prefix “pre” in presupposition does not concern a temporal epistemic position, but I use it as a position of epistemic preeminence, superiority, and importance. It concerns a belief that takes preeminence, the more ultimate criterion or standard providing the conditions for intelligibility; the ultimate presupposition is the God revealed in the Bible as He supplies the *a priori* essentials to make sense of human experience.

> People rely on unconscious biases and rules of thumb to navigate the world, for good and ill. Most of our own thinking is below awareness. Our biases frequently cause us to want the wrong things (Daniel Kahneman).

> For as the aged, or those whose sight is defective, when any book, however fair, is set before them, though they perceive that there is something written, are scarcely able to make out two consecutive words, but, when aided by glasses, begin to read distinctly, so Scripture, gathering together the impressions of Deity, which, till then, lay confused in our minds, dissipates the darkness, and shows us the true God clearly (Calvin).

**Varied Use of the Term Presupposition**

> Stupidity and unconscious bias often work more damage than venality (Bertrand Russell: *Sceptical Essays*).

> God is … the explanatory of the nature of the universe (Keith Ward: *God, Chance, and Necessity*).

K. Scott Oliphint echoes previous scholars as he notes: “Given any fact or experience, it (TA) asks the question as to the presuppositions behind that fact, and which make it possible.” Michael Butler adds that “only the Christian worldview provides the necessary preconditions for the intelligibility of human experience. That is, only the Christian view of God, creation, providence, revelation, and human nature can make sense of the world in which we live.”

> He [Christ] is the image of the invisible God, the firstborn over all creation. 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 (Colossians 1:15-17).

If one says that your car looks like a Ford, yet your car is a Chevy, his mistaken assertion presupposes that you own a car. Regardless of whether he was correct concerning the trade name of your car, he still presupposes that you own a car. In addition to linguistic presuppositions, there are epistemic presuppositions: things one must assume within the knowledge enterprise (the laws of logic, moral law, and predication).

> What makes presuppositions special? That is, to the extent that presuppositions are just a part of the conventional meaning of some expressions, what makes them sufficiently distinctive that they merit their own entries in handbooks and encyclopedias, as well as many hundreds of other articles and book chapters elsewhere? First, presuppositions are ubiquitous. And second, there are various respects in which the behavior of presuppositions differs sharply from other aspects of meaning (*SEP*).

**Greg L. Bahnsen's Definition of Presupposition**

> Presuppositions form a wide-ranging foundational perspective or starting point in terms of which everything else we believe is interpreted, in terms of which everything else we believe is evaluated and interrelated. And that's why presuppositions are said to have the greatest "authority" in one's thinking. Presuppositions will turn out to be the least negotiable beliefs a person has. People will grant to their presuppositions the highest degree of immunity to revision (Greg L. Bahnsen).

> It's only to be expected that in matters of ultimate commitment the intended conclusion of one's line of argumentation will also be the presuppositional standard which governs his manner of argumentation for that conclusion (Bahnsen).

The Christian worldview is true because it supplies the rational necessities obligatory for knowledge. Resistance to the Christian worldview implies the

asserter's epistemic downfall inasmuch as the denial of the Christian worldview leaves one without the ontic (ontic: relating to ontology; relating to existence, being) foundation to ground immutable universals such as the laws of thought and moral laws, which are required for knowledge. The denial of knowledge (or its ground) is a self-defeating endeavor.

McDurmon summarizes the ontic necessity of God to account for the laws of logic: "From the biblical point of view we learn that God makes orderly experience possible because of His own self-consistent, self-authoritative, and faithful nature… Man must think God's thoughts after Him" (Joel McDurmon: *Biblical Logic: In Theory and Practice*).

## Presuppositions and Reality

> Arguments follow from assumptions, and assumptions follow from beliefs, and very rarely—perhaps never—do beliefs reflect an agenda determined entirely by the facts. … Doctrines … are … what they seem: biased, partial … and largely in the service of passionate but unexamined conviction. There is no surprise in any of this, and if there is, there should not be" (David Berlinski: *The Devil's Delusion*).
>
> People have presuppositions, and they will live more consistently on the basis of these presuppositions than even they themselves may realize. By presuppositions we mean the basic way an individual looks at life, his basic world-view, the grid through which he sees the world. Presuppositions rest upon that which a person considers to be the truth of what exists. People's presuppositions lay a grid for all they bring forth into the external world. Their presuppositions also provide the basis for their values and therefore the basis for their decisions (Francis A. Schaeffer, *How Should We Then Live?).*
>
> When formulating a philosophy of life, I contend that the least accessible fact, and thus the most baffling to isolate and classify, is the complex moral and spiritual environment of the philosopher himself (Edward Carnell: *The Case for Biblical Christianity*).
>
> We all have presuppositions, the non-Christian as well as the Christian, the Islamist, the Mormon, the secularist, and Uncle Tom

> Cobbly and All. Another word for “presupposition” in this sense would be “premise” or “assumption.” So we start our arguments, all of them, from premises, or from assumptions, things we take for granted. An assumption may simply be that, an assumption, taken to be true for the sake of the argument. But it may also be something that the arguer holds to be true. We all have such assumptions, from the least of us unto the greatest, matters which we take to be true and which form the basis of other claims that we make. Besides, we all have agendas too (Paul Helm: *HelmsDeep.blogSpot.com*).
>
> It’s hard to see the rainbow through dark glasses (Johnny Cash).

Ric Machuga concerning background ideas and beliefs required and presupposed for connected notions observes: “No philosophical idea, no matter how small, can live by itself. Ideas always gain their force, power, and life from surrounding ideas. Nothing living in an ecosystem lives by itself” (Machuga: *Life, The Universe, and Everything*).

> Literature adds to reality, it does not simply describe it. It enriches the necessary competencies that daily life requires and provides; and in this respect, it irrigates the deserts that our lives have already become (C.S. Lewis).
>
> Education without values, as useful as it is, seems rather to make man a more clever devil (C.S. Lewis).

John Frame contends: “Among all the sources of divine revelation (including nature, history, human beings in God’s image), Scripture plays a central role. Indeed, though the point cannot be argued in detail here, my view is that Scripture is the supremely authoritative, inerrant word of God, the divinely authored, written constitution of the church of Jesus Christ. Scripture is therefore the foundational authority for all of human life including apologetics. As the ultimate authority, the very word of God, it provides the foundational justifications for all our reasoning, without itself being subject to prior justification.” Thus the complete Christian worldview, in principle, must be presupposed for the intelligibility of human experience.

> What’s the condition of the possibility of the world being intelligible? God (Bernard Lonergan: *Intellectuals Speak Out About*

*God*).

Stephen Prothero rightly notes (concerning judges) that when it comes to scholars and their biases, there are "only two types: those who acknowledge their biases and therefore try not to succumb to them, and those who are ignorant of their biases and therefore succumb to them unwittingly" (*USA Today*, 5/17/10). All men have their own controlling presuppositions; no one is truly detached but is empowered by *a priori* biases and engrained assumptions.

I hold to the Christian worldview and the inspiration of Scripture because at least two potent truths that make the Christian worldview a sure starting point:

1. The God revealed in the Bible supplies the *a priori* truth conditions necessary for reason. Reason is a necessary but not sufficient condition for considering and examining any text including Scripture; Islam lacks such a foundation thus it is disqualified before it can even deploy its assertions.
2. Messianic prophecy fulfilled by Christ is staggering and mightily compelling. For a challenger such as Islam to be successful it should supply at least as strong evidence to provide a reason one should avow it.

## Presupposition and Assumptions

Most of my errors are errors of assumption (Hall of Fame Quarterback Fran Tarkenton).

The term "presupposition" has developed in various categories of philosophy (including in the branch of pragmatic linguistics) as an assumption concerning reality. It can also be thought of as the back-setting belief involving an assertion, for this belief is assumed and understood in a communication act. This use is similar in some ways to my use, but with important differences. Nonetheless, an exposition on linguistic use will help the reader better understand its employment within a TA.

> All scientific observation is to some extent interpreted through a paradigm. However neutral he or she might pretend to be, the scientist always filters data through a set of unspoken (or unconscious) presuppositions (James Spiegel: *The Making of an*

*Atheist: How Immorality Leads to Unbelief*).

## Linguistic Presuppositions

Notice how these linguistic presuppositions function:

- I stopped attending the opera.

This statement presupposes I have been to the opera before.

A necessary precondition for my discontinuing the act of going to the opera is that I must have attended an opera previously.

One of the most remarkable aspects about arguing from presupposition is that the negation of an assertion does not affect its truth. In linguistics one can assert:

- I need to eat again.
- I do not need to eat again.

Notice that both of the aforementioned assertions, the affirmation and the negation, presuppose that I had eaten previously. Thus one can see that a presupposition is differentiated from what is implicated or what can entail from the assertion.

- My lawn is green.
- My lawn is not green.

Both statements presuppose I have grass; if true, either statement requires that I have a lawn.

> What makes presuppositions special? That is, to the extent that presuppositions are just a part of the conventional meaning of some expressions, what makes them sufficiently distinctive that they merit their own entries in handbooks and encyclopedias, as well as many hundreds of other articles and book chapters elsewhere? First, presuppositions are ubiquitous. And second, there are various respects in which the behavior of presuppositions differs sharply from other aspects of meaning (*SEP*).

## Recognizing One's Rational and Ethical Predispositions

Presupposition = narrative = worldview (Helm: *HelmsDeep*).

> Dr. Lennox presses the need to recognize one's biases and presuppositions when looking at the world as well as science: "What about bias? No one can escape it–neither author nor reader. We are all biased in the sense that we all have a worldview that consists of our answers and partial answers to the questions that the universe and life throw at us. Our worldviews may or may not be even consciously formulated, but they are there nonetheless. Our worldviews are … shaped by our experience and reflection" (John Lennox: *God's Undertaker*).

On pre-theoretical commitments concerning science Michael Polanyi notes: "These maxims and the art of interpreting them may be said to constitute the premises of science but I prefer to call them our scientific beliefs. These premises or beliefs are embodied in a tradition, the tradition of science." Foundational beliefs are important, essential, and cannot be avoided; one's ethical duty to is admit such and take this into account when one is in dialogue with an antithetical worldview.

Admitting our biases is the best way towards rational discussion (John Lennox).

All men approach the pursuit of truth with rational precommitments and personal biases. The wise man recognizes this and the honest man admits it. I have a rational precommitment to the Christian worldview forasmuch as it is true and it provides the necessary pre-essentials to account for knowledge and objective moral values.

## Presuppositions, Confirmation Bias and Scholarship

> We are so accustomed to disguise ourselves from other people that in the end we disguise ourselves from ourselves (La Rochefoucauld).

> The "pre" in presupposition—not meant to be temporal. Nor is it meant to indicate a hypothesis. Rather it indicates preeminence

(William Edgar: *Speaking the Truth in Love*).

> Bas Van Fraassen's restatement of Strawson's concept of presupposition: "A presupposes B if and only if A is neither true nor false unless B is true" (Van Fraassen).

Men and women have the proclivity to think critically regarding the beliefs of others, but put away their critical thinking caps when it comes to their own particular beliefs; they pile up the evidence or quasi evidence against contrary positions but do not treat their own beliefs with similar scrutiny.

> The current task, therefore, is, as I contend, to make vital concepts and models not only consequential in people's lives--to instill comprehension and passion-but to revive the strength of the full biblical inspiration. Many critics are rationally misguided due to confirmation bias: one-sided case-building development. This is a concept related to self-deception whereas researchers have discovered that people tend to perceive and embrace evidence that confirms their beliefs and ignore the contrary evidence (Randal Rauser: *You're Not as Crazy as I Think*, p. 41).

One must face this confirmation bias head on and desire truth above personal epistemic safety as a way to become a truthful person; whether one is a liberal critical scholar or an Evangelical. Sure, there's an important and necessary role for basic beliefs, but nothing should be immune from the light of truth. The answer: honesty, humility, truth, and affirmation of Scripture. Many of the biblical critics display typical symptoms of brainwashing and indoctrination by the enticement of binary oppositional thinking: all things skeptical = good; all things absolute = bad. Thus recognizing the confirmation biases, as well as the controlling presuppositions, in one's own mind will assist one in finding truth.

Critical biblical scholars have a confirmation bias (CB) against the possibility of a supernatural source for Scripture. Most Evangelicals affirm the supernatural authorship and preservation of Scripture. Muslims have a CB against the doctrine of the Trinity while Christians have a CB against violence done in the name of Islam. Therefore different people come to many issues, including the text of Scripture, with different assumptions and biases that help direct their conclusions.

I affirm the inspiration and infallibility of the Bible because the truth revealed therein is the foundation for the laws of logic. The laws of logic (A=A; A~~A) are immutable universals. The God of the Bible is immutable with universal reach and thus has the ontic stature to account for the laws of logic. Allah, the material cosmos, and the minds of men are wholly deficient of the ontic ability to account for the laws of reason. If one opposes the existence of Yahweh, one lacks the foundation to examine anything forasmuch as he is deficient of immutable universals; the non-Christian cannot account for the laws of logic, therefore he should offer a foundation that accounts for the laws of logic or change his controlling presupposition. He must believe in the God revealed in the Bible as his controlling presupposition or he lacks the ground to analyze and critique anything, including the infallibility of the Bible.

> The Christian is obligated to presuppose the word of Christ in every area of knowledge; the alternative is delusion (Greg Bahnsen).

The Muslim may rationally analyze the Bible but he lacks the ground to account for the rational tools (laws of reason) he unavoidably uses in his evaluation. His evaluation requires that which only Christian theism can supply: a foundation that can account for the laws of reason. Additionally, many academic critical scholars generally work with a methodological naturalistic edifice–not much space for anything non-natural, supernatural or eerie—nothing outside the spatio-temporal realm. Yet the laws of reason are themselves not gripped within spatio-temporal realm as material particulars forasmuch as they are immaterial universals that do not change. This reveals a gap that naturalism or skepticism cannot ever, in principle, bridge. One needs the Christian worldview to account for the rational tools required in considering anything, including Scripture.

> Because the unbeliever has such an implicit system of thought directing his attack on the faith the Christian can never be satisfied to defend the hope that is in him by merely stringing together isolated evidences which offer a slight probability of the Bible's veracity. Each particular item of evidence will be evaluated by the unbeliever's tacit assumptions; his general worldview will provide the context in which the evidential claim is understood and weighed. What one presupposes as to possibility will even determine how he rates "probability." An unbeliever is not simply an unbeliever at separate points; his antagonism is rooted in an overall philosophy which is according to the world's tradition; thus is an enemy of God in his mind and uses his

> mind to nullify or obviate God's word. The Christian can then teach the unbeliever that all wisdom and knowledge must take Jesus Christ as its reference point. The believer's thinking, just as the unbeliever's is grounded in a self-validating starting-point. This ultimate truth must be an expression of God's mind; He alone speaks with unquestionable authority and self-attesting veracity. Thus Jesus categorically claimed to be the truth (Bahnsen: *Always Ready*).

> The feathers in your cap are borrowed (Charles Spurgeon).

Basic presuppositions color everything one reads, examines, and asserts. One must epistemically begin any rational pursuit of truth by presupposing the Triune God or one lacks a foundation for rational tools necessary to contemplate any text. Islam presupposes God revealed in the Bible inasmuch as the Islamic criticism of Christianity utilizes immutable universals in its criticisms that Christian theism underwrites. So unwittingly Islam presupposes the Christian worldview.

> We must point out that [non-theistic] reasoning itself leads to self-contradiction, not only from a theistic point of view, but from a non-theistic point of view as well... It is this that we ought to mean when we say that we reason from the impossibility of the contrary. The contrary is impossible only if it is self-contradictory when operating on the basis of its own assumptions (Van Til: *IST*).

> Many questions are answered wrongly, not because the evidence is contradictory or inadequate, but because the mind through its fundamental dispositions and presuppositions is out of focus with the only kind of evidence which is really available (H.H. Farmer quoted by Paul Moser: *The Evidence for God: Religious Knowledge Reexamined*).

> Scrivener argues that "the Lord is the presupposition of anything and everything" (Steve R. Scrivener; John Hughes, Editor: *Speaking the Truth in Love: The Theology of John M. Frame*).

> You see the flower but not the root (Dana Valery).

One spring morning in Los Angeles I walked to an empty field, where I sat down

and laid on the grass to rest. I looked to my side and focused on some blades of grass next to where I was positioned on the ground. The grass appeared blurry and unclear because it was so close to my eyes. This short-ranged focus not only strained my peepers, but it also made everything beyond the tip of my nose blurry and indistinct. As I adjusted my sights, I needed to rise up to a higher position in order to see with clarity. Accordingly, to have lucidity, one must arise and find a loftier epistemic position than that of the unaided and finite human mind. The transcendent God, Yahweh, has that lofty and superior status to provide clarity and comprehension needed to understand. The Triune God and His revelation provide perspicuity for believers.

> Thus says the Yahweh, the King of Israel,
> And his Redeemer, the LORD of hosts:
> "I am the First and I am the Last;
> Besides Me there is no God.
> And who can proclaim as I do?
> Then let him declare it and set it in order for Me,
> Since I appointed the ancient people.
> And the things that are coming and shall come,
> Let them show these to them.
> Do not fear, nor be afraid;
> Have I not told you from that time, and declared it?
> You are My witnesses.
> Is there a God besides Me?
> Indeed there is no other Rock;
> I know not one" (Isaiah 44:6-8).

---

## The Gospel

Moreover, brethren, I declare to you **the Gospel** which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you… that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures, and that He was seen by Cephas, then by

the twelve. After that He was seen by over five hundred brethren at once... (1Corithtians 15:1-6).

But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin" (Romans 4:5-8).

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God (John 3:16-18).

> When all the suns and nebulae have passed away, each one of you will still be alive (C.S. Lewis).

> The evil deeds of a wicked man ensnare him; the cords of his sin hold him tight (Proverbs 5:22)

Cast your whole soul upon Christ. Flee to His mercy, love, and truth. He will not only forgive you, but He will secure you since He will never leave you nor forsake you. Jesus died on the cross for sinners and rose from the grave: Come to Christ and find pardon, hope, joy, and love.

> So when Peter saw it, he responded … "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up … But you denied the Holy One and the Just … and killed the Prince of life, whom God raised from the dead, of which we are witnesses. … But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord" (Acts 3:12-19).
>
> The Lord is a sun: He is the Source of all light and life. to live apart from Him is death, but His fellowship is life for us. And the Lord is a shield: He protects and preserves His people from all the powers of evil that seek their destruction. He does not in this life, remove all evil and affliction from them, but He gives them grace which is sufficient unto every need. He makes us taste His goodness even in

> the way of adversity and makes that way subservient to our glory. Never does He withhold any good thing from those that walk in His way (Herman Hoeksema).

Jesus loves His people and He will never leave them (Matthew 28:19-20). His love endures all things (1 Corinthians 13:1-4) and His love never fails since it flows from His unchanging being. He is love and He loves His sheep unconditionally. Focus on His person, delight in His love, and love Him because He first loved you.

> Nothing binds me to my Lord like a strong belief in His changeless love (Charles Spurgeon).

**God is the Ultimate Reference Point**

> Christianity is not a theory but a description of what actually takes place … salvation by grace (Ludwig Wittgenstein).

God is the foundation for all meaning, purpose, objective moral values, and rationality. God alone is the one who makes any rational argument possible and reasonable. There is assured proof that God lives. Bahnsen put it well when he specified: "The Christian offers the self-attesting Christ to the world as the only foundation upon which a man must stand to give any 'reasons' for anything at all. The whole notion of 'giving reasons' is completely destroyed by any ontology other than the Christian one. The Christian claims that only after accepting the biblical scheme of things will any man be able to understand and account for his own rationality" (*Always Ready*). All anti-theists intellectually fail to ground the atheistic ground are standing on.

For the purpose of illustration, Bahnsen likens the argument that God does not exist to the argument that air does not exist. One needs to be breathing air while arguing that it does not exist. If air did not exist, one could not live in order to debate the subject. Atheists take enormous swigs of God's logic as they endeavor to disprove theism. Anti-theists depend on God to make their arguments against His existence (illustration originated by Van Til). God is the compulsory preexistent condition for making any argument possible, including an argument against theism. As the unbeliever debates God's existence he presupposes that God does in fact live.

> There is only one door, one bridge, one ladder, between earth and heaven: the crucified Son of God (J.C. Ryle).

# Auxiliary Material on The Laws of Logic

## And a Modal Argument for the Laws of Logic

Laws of logic are also known as the laws of truth, thought, and reason (many prefer to designate them the laws of logic since they are ubiquitous throughout human experience). These laws are immaterial, aspatial, atemporal, universal, obligatory, necessary, immutable, and absolute. Some academics identify them as the laws of thought, the laws of truth, or the laws of reason. A few scholars strongly prefer to name them the laws of logic because they are independent of human minds. All rational thinking (and communication) presupposes and uses the laws of logic.

The Law of Identity (LOI) is A=A. The most well-known law is the Law of Non-contradiction (LNC): A cannot be A and Non-A at the same time in the same way (A~~A). A man cannot be his own father.

The laws of logic reflect the nature and mind of the Triune God; thus, they have ontological grounding—that is, they are grounded in the very nature of truth itself and cannot be reduced to human convention, opinion or psychology. Without these laws, knowledge and rational thinking are impossible. To deny the laws of logic, one must use these laws in one's attempt to deny them. Those who deny the laws of logic are participating in a self-defeating endeavor. The Law of Non-contradiction (LNC), the Principle of Contradiction (or the Law of Contradiction) is perpetually necessary and in the words of Aristotle: "One cannot say of something that it is and that it is not in the same respect and at the same time."

Allan Bloom stated that "The earliest-known explicit statement of the principle of contradiction, the premise of philosophy, and the foundation of rational discourse" is given in Plato's *Politeia*. Therein is where the character Socrates states, "It's plain that the same thing won't be willing at the same time to do or suffer opposites with respect to the same part and in relation to the same thing."

Some contend that the laws of logic are not universals that they have material limitations. Nonetheless, the main notion one should remember is that to affirm anything, including the demise or limitation of a law of logic, one must utilize the law in that assertion.

Here is a modal argument that maintains the universality of the laws of logic:

- A law of logic is universal in a given possible world W if, and only if, it has complete ubiquity in W; and
- A law of logic is universal if it has complete ubiquity in every possible world.
- Universality is possibly exemplified. That is, it is possible that there be a law of logic that has complete ubiquity.
- Therefore, possibly it is necessarily true that a universal law of logic exists.
- Thus, it is necessarily true that a universal law of logic exists.
- Therefore, a universal law of logic exists.

When one perceives how the argument works, you might think that asserting or affirming the premise is tantamount to asserting or affirming the conclusion; the astute physicalist advocate (or anti-universalist) may assert that he does not believe it is possible that there be a universal law. But could not a parallel criticism hold of every valid argument? Take any valid argument: after you perceive how it works, you may think that asserting or affirming the premise is tantamount to asserting or affirming the conclusion.

> The ultimate norms for human knowledge are found not in any human mind or minds, or anywhere else in creation, but in the mind of God (James Anderson: *Speaking the Truth in Love*).

There are things that transcend the material realm, including the laws of logic. A = A (Law of Identity) and A~~A (Law of Non-contradiction) universally; an immutable universal (something that is always true) cannot be grounded by a mutable particular (non-universal) cosmos, which non-theism rests upon. Therefore non-theism lacks the necessary endowment to underwrite the laws of logic.

I employ the expression “a particular” as an individual thing, a specific entity that may be material, abstract, or spiritual. It lacks universal reach forasmuch as

it is one finite thing. A material particular cosmos that is mutable lacks universality and immutability required to account for the universal immutable laws of logic; Yahweh possesses these attributes, thus He sufficiently accounts for the laws of logic. The laws of logic must be utilized in everything one does: in all one's actions and in all knowledge claims. They are inescapable; hence Yahweh is inescapable.

This argument contends that one would have to believe the contrary of the possible, a universal law of logic exists, yet logically it's not possible to demonstrate that a law of logic's existence is impossible, thus the law of logic's existence is logically necessary inasmuch as a law of logic, by definition, is a ubiquitous universal (For more see my Book: *Aristotle, Frege, the Laws of Logic, and God* at: *(*https://www.smashwords.com/books/view/35432).

Nothing is like [Allah] (Sura 42:11).

> Allah … does not resemble anything that exists, nor does anything that exists resemble Him. There is nothing whatsoever like unto Him, nor is He like unto anything (Al-Ghazali: *Qawa'id*, 1.3).

This contention is not a gap dependent argument since it does not ascribe to divine work something which may possibly, in principle, be explained through mutable natural causes. The whole of the natural world is in a state of flux, all natural things change. Thus one cannot argue for a mutable ground to account for the immutable laws of logic. On cannot appeal to individual mutable natural causes to account for immutable universals such as the laws of logic. Allah too lacks the explanatory power to account for universal immutables since he changes his mind (abrogation: Sura 2:106, 16:101) and his nature is not analogous to anything known, including universality and immutability.

> [The laws of logic] reflect something of God's Triune character. Our understanding of "God" is not abstracted from His character as One, and as Three: Father, Son and Holy Spirit. … Logic is thought to be summed up in the law of identity (A = A) and/or the law of non-contradiction, which is, roughly, (A ≠ -A). So it is with logic. Logic is a created reflection, an image, of God's own character. It is, like language, a medium of communication, even communication of truth. But it is not the final arbiter or determiner of truth; only God is that. He uses language, and He uses logic, to communicate truth

> to us. They are, we could say, built in to His creation. But, in terms of His essential Triune character, he is bound by neither; they are both expressions of His creative hand. God is only bound by His essential nature, nothing else (K. Scott Oliphint).

In the beginning was the Word (Logos) and the Word was with God and the Word was God (John 1:1).

---

# Averroës on Philosophy

Averroës thought that [philosophy] was at least consistent with religious teachings, if not positively supported by those teachings, and he thought that each could be decisively established on philosophical grounds, drawing on the teachings of Aristotle. Here, then, we can see the importance of philosophy, even in the context of religious questions, since, if not for philosophy, it is likely that the believer would come to the wrong conclusion about each of these problems. In one of his best-known works, the *Decisive Treatise*, Averroës argues at length for the value of philosophy: not just that it should be permitted, but that its study is, in fact, required for those who would truly understand religion. To ban philosophy would be "a wrong to the best sort of people and to the best sort of existing things."

Here, as in much of his work, Averroës is countering the great figure from a century earlier, Abū Hamid al-Ghazālī, who had urged Muslims to set aside secular learning in favor of a Sufi-influenced program of spiritual purification. Ghazālī's famous *Revivification of the Religious Sciences* argues that believers should set aside not just philosophy and logic, but also the contentious debates of the theologians. Indeed, even mathematics was suspect: "One should restrain anyone who would immerse himself in these mathematical sciences. For even though they do not pertain to the domain of religion, yet, since they are among the foundations of the philosophers' sciences, the student will be infected with the evil and corruption of the philosophers." Ghazālī himself was writing in opposition to the great earlier figures of Islamic learning such as al-Fārābī and Avicenna, who had been at the forefront of incorporating Aristotle's

philosophy into the Islamic worldview. Ghazālī's ambition was to tear down that whole edifice of learning founded on Greek philosophical thought, and to put in its place the sort of spiritual practices promoted by Sufism. He himself famously acted on these principles when, at the height of his own academic career, he abandoned his distinguished position as professor of theology in Baghdad, and devoted the next decade to a life of ascetic meditation.

In responding to Ghazālī's attack on philosophy, Averroës first insists that there can be no conflict between philosophy and faith: "Truth does not contradict truth." Although this is so in principle, Averroës goes on to make an interesting and subtle concession—he accepts that not everyone is suited to pursue religious questions in the way that philosophy demands. Following Ghazālī, he distinguishes between "the people of demonstration" and "the people of rhetoric"—that is, between the few who are able to pursue philosophical reasoning, and the vast majority, who can only follow simple and superficial teachings. The masses, the people of rhetoric, ought simply to accept at face value the words of the Qur'an and the Prophet—such material was, indeed, meant for them. But this does not mean that everyone should follow such crude methods. Those who have the aptitude and the training have the obligation to go much deeper. To prohibit such people from studying philosophy would be quite wrong: "those who prevent someone from reflecting on the books of philosophy when he is adept at so doing, on the grounds that some very disreputable people are supposed to have erred due to reflecting upon them, are like those who prevent thirsty people from drinking cool, fresh water until they die of thirst, because some people choked on this water and died" (www.humanitiesmagazinemanwhogaveusphilosophy.com).

## Greg Bahnsen on the Claims of Islam and Judaism



"Neither Judaism nor Islam have an anointed one or Messiah who fulfills the anticipation of the Old Testament scriptures, even though they acknowledge them to be God's inspired self-revelation. For this reason the theologies of Judaism and Islam lack material adequacy: they do not do justice to the message of God's revealed word. That is why we look upon them as heretical versions of the Biblical faith, versions which do not deliver good news to mankind.
Following upon their failure to affirm the promised Messiah, Judaism and Islam cannot proclaim an assured word of salvation to those who know that they stand guilty before a holy and just God. Christianity is uniquely the religion of salvation by grace through faith in the finished work of the Christ.

Paul puts it in these words: "For by grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast" (Ephesians 2:8-9). Christianity teaches that Christ paid the price of sin, and that through faith in Him and His saving work, men may be forgiven by God. They cannot earn this forgiveness by good works, nor can they take any credit before God. Salvation comes as a gift, appropriated by faith, rather than meritorious good deeds.

Judaism and Islam cannot and do not teach such good news about grace and salvation. By not trusting in the work of God's Messianic Son for redemption, both Judaism and Islam are in their own distinctive ways committed to some form of works-righteousness or legalism. They are left to seek a right standing before God through imperfectly good works performed in human wisdom and strength.

The Apostle Paul knew the burden and bondage of such a futile approach unto God. Those who attempt such do not properly comprehend the high demands of God's personal holiness, as set forth in His perfect law. Paul says that before the law of God "every mouth may be stopped" (Romans 3:19), for all are condemned by it. God does not judge on a curve or by moral averages. He judges according to His own flawless character, and as the prophet Habakkuk declared, His eyes are too pure than to look upon iniquity (1:13) - whether it be

the iniquity of idolatry and murder, or the iniquity of selfishness, lust or gossip. Thus, as Paul wrote in Romans, "by the works of the law shall no flesh be justified in His sight" (3:20). As the Psalmist said, "If you Yahweh should mark iniquities, who could stand?" (130:3).
We flatter ourselves if we believe that our moral goodness somehow outweighs the many ways in which we sin and fall short of God's glory. But even worse, we insult the unchanging and holy character of God if we believe that anything good done by ourselves could take away the offense and offensiveness of our unrighteous attitudes and actions which we have admittedly done before God. God cannot deny Himself and simply pretend that we have not sinned, even if we wish to add to the balances a few kind deeds or decent attitudes (as humans might judge them).

Good works simply do not eliminate the fact of our past sins or atone for them. And as long as those sins stand in our record before God, we have no hope of forgiveness and communion with Him. This is clearly the message of the Torah, as well as the rest of God's inspired word. The penalty of sin must be paid by another, if we would personally hope to escape that penalty ourselves.

Christianity uniquely proclaims the coming of the Messiah, in accordance with God's inscripturated promises, to pay the price of sin and make atonement. Through faith in Him, God's people may be justified before the Lord without sacrificing His unchanging justice. This is at the heart of the Christian message. Without this heart of the gospel, neither Judaism nor Islam present an alternative which is both formally and materially adequate to the nature of God, the human condition, or the truths of God's word in Scripture."

## Martin Luther on Islam

Luther asserts: "On the other hand, Muhammad praises and exalts himself highly and boasts that he has talked with God and the angels, and that since Christ’s office of prophet is now complete, it has been commanded to him to bring the world to his faith and if the world is not willing, to compel it or punish it with the sword; and there is much glorification of the sword in it. Therefore, the Turks think their Muhammad much higher and greater than Christ, for the office of Christ has ended and Muhammad’s office is still in force."

Luther further observes: "From this anyone can easily observe that Muhammad

is a destroyer of our Lord Christ and His kingdom, and if anyone denies concerning Christ, that He is God's Son and has died for us, and still lives and reigns at the right hand of God, what has he left of Christ? Father, Son, Holy Ghost, Baptism, the Sacrament, Gospel, Faith and all Christian doctrine and life are gone, and there is left, instead of Christ, nothing more than Muhammad with his doctrine of works and especially of the sword. That is the chief doctrine of the Turkish faith in which all abominations, all errors, all devils are piled up in one heap."

Luther adds: "God's wrath is greatest when He removes His Word or permits people to despise it. When the Greeks despised His Word, He took it away and gave them the Turk (Muslims) and Muhammad."

May the Christian Church always delight in God's Word!

# A Christmas Prophecy: Proof for God

By Mike Robinson

For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace
לם רבה (לְמַרְבֵּ ה) הַמִּשְׂרָה וּלְשָׁלוֹם אֵי ן -קֵ ץ, עַ ל -כִּסֵּא דָוִד וְעַ ל -מַמְלַכְתּוֹ,
לְהָכִין אֹתָהּ וּלְסַעֲדָה בְּמִשְׁפָּט וּבְצְדָקָ ה; מֵעַתָּ ה,
קִנְאַת יְהוָה צְבָאוֹ ת, תַּעֲשֶׂ ה -זֹּאת (Isaiah 9:6: 700 וְעַ ד -עוֹלָ ם,
B.C.).

Emmanuel …the Child is born … justly is he called Wonderful, for he is both God and man. His love is the wonder of angels and glorified saints. He is the Counsellor, for he knew the counsels of God from eternity; and he gives counsel to men, in which he

> consults our welfare. He is the Wonderful Counsellor; none teaches like him. He is God, the mighty One. Such is the work of the Mediator, that no less power than that of the mighty God could bring it to pass. He is God, one with the Father. As the Prince of Peace, he reconciles us to God; he is the Giver of peace in the heart and conscience; and when his kingdom is fully established, men shall learn war no more. The government shall be upon him; he shall bear the burden of it. Glorious things are spoken of Christ's government. There is no end to the increase of its peace, for the happiness of its subjects shall last forever (Matthew Henry on Isaiah 9:6).

## Predictions Fulfilled in the Birth of Jesus Christ: Declaring the Things to Come

> Let them bring forth and show us what will happen; let them show the former things, what they were… Or declare to us things to come. Show the things that are to come hereafter… Thus says the LORD … I am the First and I am the Last; besides Me, there is no God. And who can proclaim as I do? … I have declared the former things from the beginning; … Suddenly I did them, and they came to pass... Even from the beginning I have declared it to you; before it came to pass I proclaimed it to you... (Isaiah 41:22-23, 44:6-8, 48:3-20).

An important segment of “proof” for Christianity is the messianic prophecies that were fulfilled by Jesus Christ. The Old Testament foretold the coming of the Messiah in precise detail. The Old Testiment (*Tanakh*) was written centuries before the coming of Jesus and predicted more than three hundred prophecies about Him including His birth. No other founder of any religion can provide a similar prophetic record of their life written down centuries before their birth. Joseph Smith, Ellen G. White, David Berg, Muhammad, and Buddha did not supply a widely transmitted, pre-existing written record that accurately predicted the specific details of their lives. Isaiah 9:6 is one of my favorite prophecies and serves as a wonderful text for celebrating the birth of Jesus. In the text the prophet Isaiah reveals that the future Messiah will be a “Son given” (see John 3:16) and “Mighty God” (see Revelation 1:7-8). The baby boy will be born as God manifested in the flesh—what a glorious truth to rejoice in.

> But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, *proving* that this Jesus is the Christ (Acts 9:22; italics mine).

The three hundred clear prophecies of the coming Messiah were predicted and predestined by God (Acts 2:23). The Bible foretold events and historical details about the coming of Jesus prior to His birth. All these predictions came true in the birth, life, death, and resurrection of Jesus of Nazareth. No other spiritual leader or prophet had predictive material written about their lives recorded before they were born. Jesus Christ had more than three hundred predictions about His life that were fulfilled in exact detail. An agent on The *X-Files* once said: "The best way to predict the future is to invent it." And only one with extreme power (God's omnipotence qualifies) to perfectly arrange history could create a future where one man could fulfill hundreds of predictions—most of which were out of a normal man's control to arrange.

## Christ's Virgin Birth Foretold

> Then He (Jesus) said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me" (Luke 24:44).

Christ's virgin birth was predicted about seven hundred years before He was born in Isaiah chapter seven verse fourteen: "So the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Emmanuel." His place of birth was recorded in Micah 5:2, hundreds of years prior to the event: "And you, Bethlehem ... out of you He shall come forth to Me, to become Ruler in Israel, He whose goings forth have been ... from eternity." The exact date of His entry in Jerusalem was predicted by Daniel in chapter nine. God prophesied the Palm Sunday event recorded in Zechariah 9:9, "Rejoice greatly … O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey."

Christ's death on the cross was foretold long before that method of execution was even invented. Psalm 22:1-16 announced the crucifixion hundreds of years before it happened: "I am a worm, and no man; a reproach of men, and despised by the people. All who see me laugh me to scorn; they shoot out the lip; they

shake the head, saying, He trusted on the LORD; let Him deliver him; let Him rescue him, since He delights in him! … I am poured out like water, and all my bones are spread apart; my heart is like wax; it is melted in the midst of my bowels and you have brought me into the dust of death. For dogs have circled around me; the band of spoilers have hemmed me in, they pierced my hands and my feet."

An unknown author tells the story of a secular psychologist, Jewish by race, who, on hearing the prophecy of Christ's passion and death (Isaiah 52:13-53:12), answered: "What's so impressive about that? Anyone standing at the foot of the cross could have written that." He was amazed to learn that the passage had been written many centuries before Jesus' crucifixion. That was the beginning of the end of his introverted secularism. Today that doctor is a Christian.

## Powerful Mathematical Proof for God in Christ

Utilizing a mere eight of these prophecies concerning the Messiah, Peter Stoner applied the science of probability to demonstrate the chance that eight predictions would be fulfilled in one person. It was found to be 1 in 100,000,000,000,000,000. When Stoner's findings were submitted to the American Scientific Affiliation for confirmation, the Executive Council found them "dependable and accurate in regards to the scientific material presented."

It is more than implausible that 1 in 100,000,000,000,000,000 could be fulfilled as a consequence of mere happenstance. In the book *Evidence That Demands A Verdict*, Josh McDowell writes that one could take 100,000,000,000,000,000 silver dollars and cover the state of Texas with them and mark one of the silver dollars in order to bury it and conceal it. You then let another person with a blindfold roam around Texas as long he desired with the goal to stop and pick up the one marked coin. He is to stop at a place of his own choosing and then pick up one silver dollar. He would have the same chance of selecting the correct coin as one person would have of fulfilling just eight of the 333 prophecies about the Messiah—Jesus fulfilled them all!

## Tacit Assumptions and the Acceptance of Truth

The biblical witness concerning the resurrection of Christ is convincing to me and other believers as well. But non-Christians have a different set of background assumptions which complicates the communication of the evidence.

The scriptures do not instruct us to press only the brute evidence, but to contend for the universal requisite of the truth of Christian theism. God does not probably exist. It is impossible for God not to exist inasmuch as He is the precondition for all intelligent exchanges. The immaterial, universally powerful, and unchanging God provides the necessary preconditions for the use of immaterial, universal, unchanging laws of logic (A = A; A ~~A). Christianity is the worldview that provides human reasoning a foundation for its proper function. All human thought requires the employment and assumption of the universal and invariant laws of logic. The transcendent, immaterial, and unchanging God, who came to men in Bethlehem, provides the necessary truth conditions for the actuality of immaterial, universal, and unchanging laws of logic.

In addition, it is God's grace alone, revealing the truth from scripture, which will dislodge unbelievers from the self-defeating nature of their own intellectual tacit assumptions and precommitments. Thus, let us lay aside any excessive worries regarding unbelievers. Let us lift up the glory of Christ now and throughout the year—the Mighty God came as Emmanuel to save men from their sins.

> These great things for the church, shall be done by the Messiah, Emmanuel. The Child is born; it was certain; and the church, before Christ came in the flesh, benefitted by his undertaking. It is a prophecy of him and of his kingdom, which those that waited for the Consolation of Israel read with pleasure. This Child was born for the benefit of us men, of us sinners, of all believers, from the beginning to the end of the world (Matthew Henry).

See my book that defends the historical truth of the life, death, and resurrection of *Jesus Killing Christ: Contesting Trendy Critics* **on Amazon at** http://amzn.to/18mzR08

## Seminars and Speaking Engagements

Mike Robinson is available for speaking and preaching engagements. His dynamic style will motive and help train believers as they learn how to apply the

latest apologetics advances. Contact him at:
MRobLV@gmail.com

## Purchase Apologetic E-books: For Kindle, Nook & All E-readers

By AAP

Price: $3.00 & up



---

Apologetic E-books for Kindle, Nook, All E-readers, & Laptops.

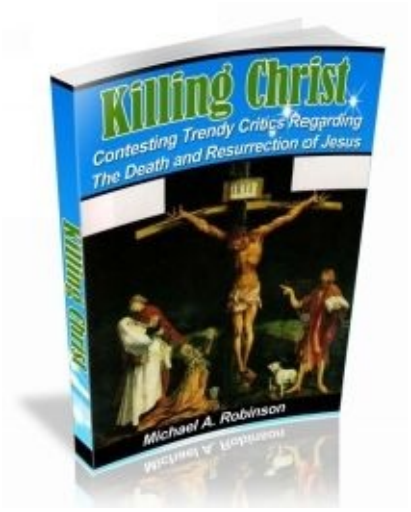
- Logic
- Atheism
- Cults
- Ethics
- Ontology
- False Religions

https://www.smashwords.com/profile/view/MichaelRobinson

And Paperbacks available on Amazon.

## *Killing Christ:*
## *Contesting Trendy Critics Regarding the*

# *Death & Resurrection of Jesus*




The death of Jesus stands at the very center of Christianity. Still, many are confused about the reasons for the killing of Jesus, for many deviant views are saturating the media.

Now Mike Robinson, pastor and author of numerous books on apologetics, unlocks fresh insights into the trial and killing of Jesus Christ as he explores how and why Christ died. Resting upon scripture, Robinson's *Killing Christ* is an insightful look at the death of Christ using ancient Jewish and Roman sources. In it, Robinson shows how the story of the arrest, trial, and killing of Jesus is at once transcendent, historical, and religious, calling each of us to know the truth regarding the crucifixion of the Son of God.

In this fully loaded apologetics resource, Robinson gives a complete biblical account of the events leading up to the illegal trials, killing, and resurrection of Jesus Christ. Drawn from numerous ancient documents and archives, the lofty as well as the minutia of facts are examined within the Jewish and Roman proceedings that led to the atoning death of Jesus of Nazareth.

This is a remarkable look at the killing of Jesus Christ, and one that will leave an unforgettable imprint on every reader.

*Killing Christ* reveals the truth about:

- The Arrest of Jesus Christ
- The Various Trials of Christ: An Apologetic Approach
- The Errors of the Trendy Critics (Bill O'Reilly, Reza Aslan, Bart

Ehrman, etc.)
- The First Good Friday and Its Redemptive Provision
- The Ancient Rabbinic, Roman, and Non-biblical Historical Accounts
- The Proof of the Resurrection of Christ: The Facts within an Assured Rational Framework
- Who Really Killed Jesus?
- The Evidence of The Historicity of Christ's Life, Death, and Resurrection

With all the skeptical assaults on the meaning of the death, life, and resurrection of Christ, this innovative volume is a must for every Christian, minister, and apologist—it will be a book that you will give away many times to friends. This is so because it is serious (it contains informed analysis of relevant biblical truths), rational (it is well-argued), potent (it holds the reader's attention through gripping illustrations), and spiritual (it will set you ablaze for God).

**On Amazon Kindle and in Paperback**

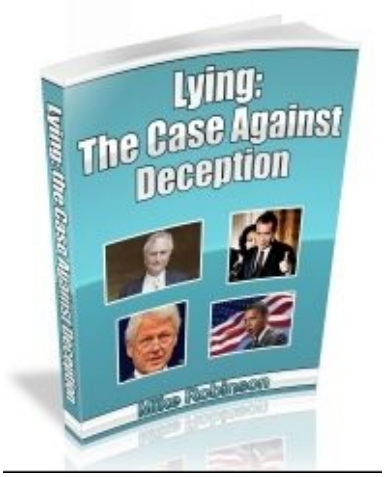
http://www.amazon.com/Killing-Christ-Resurrection-Apologetics-ebook/dp/B00EPQ5COE/ref=sr_1_2?s=books&ie=UTF8&qid=1381426342&sr=1-2&keywords=killing+christ

---

Apologetic E-books for Kindle, Nook, All E-readers, & Laptops.

- Logic
- Atheism
- Cults
- Ethics
- Ontology
- False Religions

https://www.smashwords.com/profile/view/MichaelRobinson



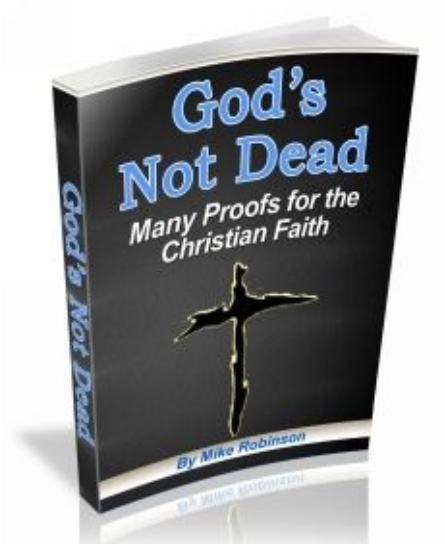

*Lying: The Case Against Deception* Purchase at Amazon
http://www.amazon.com/Lying-The-Case-Against-Deception-ebook/dp/B00G4IRJ3I/ref=cm_rdp_product

If honesty is the best policy, why do we lie? Why do so many leaders who make public policy seem to be habitual liars? We all know the world would be better if people lied less often. In *Lying: The Case Against Dishonesty,* Mike Robinson defines and categorizes the many varieties of lies we tell—from mistaken individuals to perjury-filled politicians to lies that save the lives of innocent people, herein is a fascinating volume that will engage your mind and heart.

Robinson contends that lying is wrong and we should aim to be more honest with ourselves and others.

This unique book on lying and dishonesty cannot be ignored by religious people or skeptics. It demonstrates, with an easy-flowing style, that all people lie and we deceive others too often—so lying must be faced head on.
---

Also see *God's Not Dead: Many Proofs for the Christian Faith* on Amazon
http://www.amazon.com/Gods-Not-Dead-Proofs-Christian-ebook/dp/B00GMRDSPY




---




**ALSO BY Mike A. Robinson** - See my Innovative E-books including:

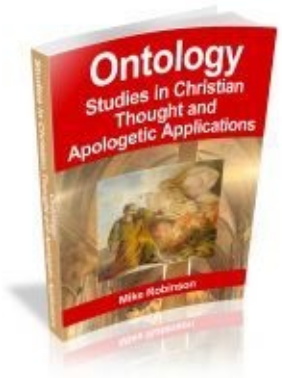
1. *Ontology: Studies in Christian Thought and Apologetic Applications*
   https://www.smashwords.com/books/view/126297

2. **God and Logic: Proof, Rationality and Theism**
https://www.smashwords.com/books/view/121406

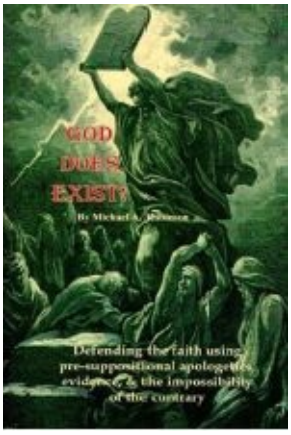
3. *The Existence of God: Many Infallible Truths*
https://www.smashwords.com/books/view/59522

4. ***The Sure Existence of Moral Absolutes: Proof That God Exists***
https://www.smashwords.com/books/view/160636

And numerous other E-Book titles.




***God Does Exist!*** by Michael A Robinson



**Remarks by Readers:**

"I have been doing this sort of work for over 30 years and seldom have I read such an all-inclusive work as is yours."

- Literary Professional, Joyce Standish

"Best book I've read on Apologetics."

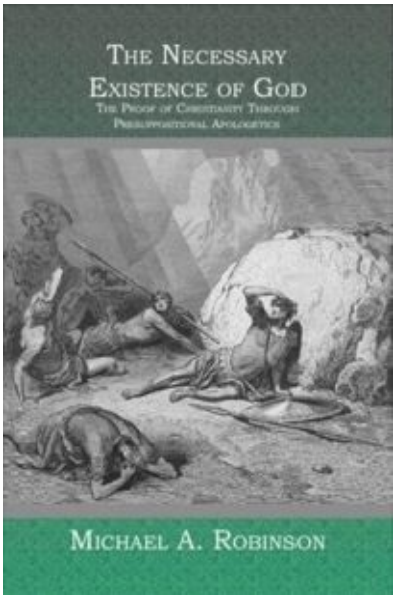
- Jim

"I couldn't put it down; an outstanding work."- Cynthia

***God Does Exist!*** On Amazon
http://www.amazon.com/God-Does-Exist-presuppositional-impossibility/dp/1420827626

Join the author on a unique and fascinating study of science, philosophy, logic, mathematics, and ethics as he demonstrates that God Does Exist! This volume provides fresh insights in apologetics: it will equip you and motivate to share your faith with the open seeker or hardened nonbeliever. Learn how to apply the absolute certainty of Christian truth as you refute evolutionists and atheists. This work exposes the fallacies and unsound interpretations of those who deny theism. A compelling street-level educational resource that is great for apologetics, Bible studies, Sermon outlines, illustrations, and simple spiritual growth.
ISBN 1-4208-2762-6

# ***The Necessary Existence of God*** by Michael A Robinson




---

This book is a powerful and effective defense for the certain and necessary existence of God. It lays out a simple method to prove that God exists in a clear and rigorous way.

An indispensable book for anyone searching for God and those engaged in apologetics.

***Available on Amazon***
http://www.amazon.com/The-Necessary-Existence-God-Presuppositional/dp/1419620355

## *Presuppositional Apologetics Examines Mormonism*

---

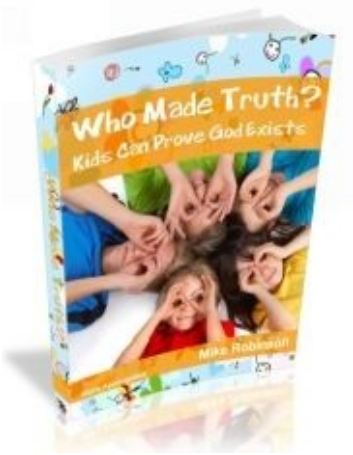
*Presuppositional Apologetics Examines Mormonism* is a fresh, groundbreaking, and profound philosophical look at the faith of Joseph Smith and the LDS religion. The author has witnessed to Mormons for twenty-five years and he exposes their inconsistencies and proves that rationally, philosophically, and biblically Mormonism cannot be true. This new book equips you to refute

Mormon claims and counter the efforts of the Mormon missionaries. *Presuppositional Apologetics Examines Mormonism* is an exclusive work that includes analysis of the theological and philosophical content of LDS doctrine using biblical and theoretical truth: a must resource for those reaching out to Mormons. And now in eBook https://www.smashwords.com/books/view/119109

ISBN-13: 978-1-4327-0289-2

## *Who Made Truth? Proving God's Existence for Kids*

by: Mike A Robinson

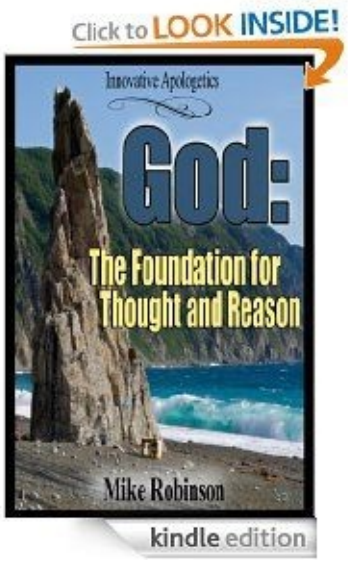



---

Do you want to reach America's largest mission field? Look in your home or Sunday School classroom! Studies demonstrate that our children's moral development is largely set before the age of thirteen. Find out the simple ways to nurture the intellectual and theological aspects of your child through biblical and philosophical truth. Help raise the next generation of apologists. Excellent for all kids 7-14 years old, or even adults. Your kids can know that God exists.

Purchase at Amazon http://www.amazon.com/Truth-Teens-Exists-Using-Presuppositions-ebook/dp/B00AVMPPJS/ref=sr_1_18?s=digital-text&ie=UTF8&qid=1383853022&sr=1-18

# *God: The Foundation for Thought and Reason*




All men have their ultimate rational criteria, yet only a worldview based on Christian theism can provide absolute reasons to justify truth and knowledge.

Within this innovative book are answers to questions like:

* Does the Christian God exist?

* What are the reasons to affirm the Resurrection of Christ?

* Can one prove Christian theism?

* How can the believer answer the problem of evil?

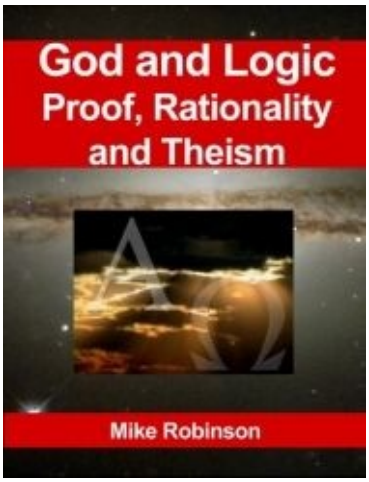
* How is Jesus Christ unique?

* How can one utilize justification in one's apologetic approach?

Yes, this new work is geared for apologetic apprentices; however, this book is not just for beginners. The author refines very difficult and complex intellectual issues and makes them accessible to all, even though it may challenge many seasoned apologists and philosophers.

"God: The Foundation for Thought and Reason" makes the powerful reality clear: God exists and all men know this truth.
Purchase on Amazon at:
http://www.amazon.com/God-Foundation-Requirement-Christian-ebook/dp/B00ASEGM5A

## *God And Logic: Proof, Rationality, and Theism*

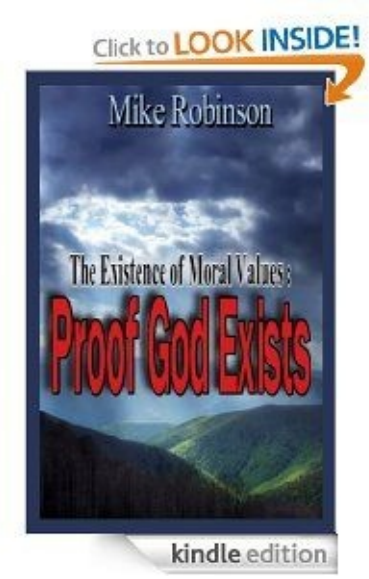



In “God and Logic: Proof, Rationality and Theism,” Mike Robinson approaches the topic of logic using confident apologetics as he gives careful attention to crucial questions and concerns; including the relationship between God and logic, the existence of the true God, the power of the truth of the Trinity, and the problems inherent in atheism. Unique, informative, and very useful.

Purchase at: https://www.smashwords.com/books/view/121406

Buy on Amazon at
http://www.amazon.com/God-Foundation-Requirement-Christian-ebook/dp/B00ASEGM5A

# *The Existence of Objective Moral Values: Proof God Exists*




"The Existence of Objective Moral Values: Proof God Exists" provides deep scriptural, apologetic, and philosophical truths. If as a Christian, you know that there are moral absolutes, but you don't know how to demonstrate this fact, then this book will clear it all up. This volume gives you simple step-by-step ways to understand and apply the truth of objective moral values.

This fresh volume helps you refute:

1. Atheists

2. Agnostics

3. People in false religions

4. Secularists

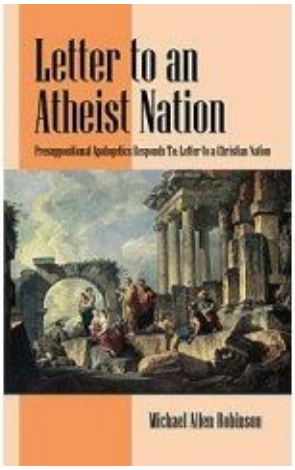
5. Cult members

You learn this while reading proof after proof for the existence of God. And

much of the material is leading-edge application of the truth of moral absolutes. This is employed as a proof for God's existence.

The author affirms and works from an innovative approach that will equip you with the latest apologetic research; pathbreaking in its readability of difficult concepts.
Buy on Amazon at:
http://www.amazon.com/Existence-Objective-Moral-Values-ebook/dp/B00AM4IB1Y/ref=sr_1_1?s=books&ie=UTF8&qid=1382061771&sr=1-1&keywords=moral+absolutes+proof+god+robinson

## *A Letter to an Atheist Nation*




ATHEISM PROVES THEISM!

You will apprehend How to:

- Disprove Atheism and Agnosticism
- Demonstrate that God must exist
- Rationally defeat Sam Harris' Anti-theistic Philosophy
- Discover how reason and morality presuppose God
- Press Applied Apologetics to confound the New Atheists

To purchase more books and resources that refute atheism, false religions, illogical philosophy, and cults go to MikeARobinson.com.

ISBN-10: 1419620355
ISBN-13: 978-1419620355

Any three for only $60!

Buy them all for only $175!

Now purchase through mail!
Send check or money orders to PO Box 1052, Granbury, TX 76048.

Mike A. Robinson, longtime pastor and teacher at Christ Covenant Bible School, Granbury, Texas has equipped numerous Christians in utilizing Applied Apologetics. He is available for speaking and teaching seminars:
MRobLV@gmail.com
http://GodDoesExistallknowit.blogspot.com/

Applied Apologetics Press, Las Vegas, Nevada.

## Online Resources

The Christian Blog below reviews numerous Apologetic Books:

Also take a look at my website for my articles and books:
http://GodDoesExistAllKnowIt.blogspot.com/

(See my Books: *Letter to An Atheist Nation; God's Necessary Existence; God*

*Does Exist!* On Amazon).
http://GodDoesExistAllKnowIt.blogspot.com/
http://www.amazon.com/Killing-Christ-Contesting-Resurrection-ebook/dp/B00EPQ5COE/ref=sr_1_1?s=books&ie=UTF8&qid=1377280541&sr=1-1&keywords=killing+christ+robinson
or check out my Numerous e-Books at SmashWords:
https://www.smashwords.com/profile/view/MichaelRobinson

**----------**

*** Please Note:**

There was a lot of work that went into putting this document together. I can't tell you how many countless hours are spent putting together books on apologetics that aim to be faithful to scripture and engaging. That means this information has value, and you may want to share it with your friends, neighbors, and co-workers. But you cannot because it is stealing and illegal. You cannot share the book purchasing code to receive this book to anyone.

The information in this document is not to be stolen or borrowed. I would implore you not share this information with others--You purchased this book, and you have a right to use it on your system alone. Another person who has not purchased this book does not have that right. It is the sales of this information that makes the continued publishing of my books possible. If enough people disregard that simple economic fact, my apologetics' work will no longer be viable or available. I have a family to care for and unlawful sharing hurts their modest standard of living.

If your friends think this information is valuable enough to ask you for it, they should think it is valuable enough to purchase on their own. After all, the price is low enough that just about anyone should be able to afford it. They can purchase it at: Smashwords.

**Exodus 20:15 "You shall not steal."**

It should go without saying that you cannot post this document or the information it contains on any electronic bulletin board, Web site, newsgroup, or ... well, you get the idea. The only place from which this document should be available from Smashwords.

No part of this document or the related files may be reproduced or transmitted in any form, by any means (electronic, photocopying, recording, or otherwise) without the prior written permission of the publisher.

---

This publication is protected and you are not allowed to give or sell this book to ANYONE else. If you received this publication from anyone other than from you've received a pirated copy. Please contact us via e-mail at support at Smashwords and notify us of the situation.

If you are reading a stolen or pirated copy, please help me out by going to Smashwords and report it and purchase a legal copy. It will really help me and my family.

Let the reader borrow any and all ideas herein since the great majority of arguments and concepts in this

work are derivative of other scholars. Judge Richard Posner asserted that the great “Shakespeare was a shameless” borrower. Shakespeare has a “huge overlap with Plutarch. He used plots and plot details from already existing work.” He adds that all great “literature borrows greatly from past literary sources.” Please uphold the copyright notice, but liberally use any ideas presented in this volume.

# Dedication

For my late Dad, who taught me how to live, love, and play, in devotion to our Savior Jesus Christ.

---

**Copyright Notice**
The opinions expressed in this manuscript are solely the opinions of the author and do not represent the opinions or thoughts of the publisher.
REFUTING ALLAH, PROVING JESUS
All Rights Reserved
Copyright © 2014 Mike Robinson
This book may not be reproduced, transmitted, or stored in whole or in part by any means, including graphic, electronic, or mechanical without the express written consent of the publisher except in the case of brief quotations embodied in critical articles and reviews.
Applied Apologetics Press
http://GodDoesExistuKnowit.blogspot.com
Applied Apologetics Press
and the “AAP” logo are trademarks belonging to
Applied Apologetics Press, Inc.
Distributed from the United States of America.

---