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B0730 – August 5, 2007 – Preconditions For Knowledge & Meaning

Last week we said the objective of this course I call Biblical Framework is to develop the rationale for walking by faith. And not only do we all have the carnal mind we have all been influenced by paganism and this is why Paul says, “be transformed by the renewing of the mind”. If the mind needs renewing then something’s wrong with it. And what’s wrong with it is we’ve soaked up a pagan framework of thinking and this makes it very difficult to walk by faith and that means we fail at step 2 in the faith rest drill. So, what we want to do is reverse that trend. We want to look at the Bible as an entire framework that addresses every area of life so that it encircles our every circumstance so we can walk by faith. What we’re really talking about here is reversing deception. One of the keys to the Christian life is not being deceived and we’re all deceived to one degree or another. The insidious characteristic of being deceived is our unawareness. So, we’re going to gradually expose deceptions and undermine them. As long as Satan has us deceived he’s got us, we’re trapped, we can’t advance, we can’t trust the word of God. So, to reach this objective the course has three parts. *First*, we’re going to stress The Historicity of the Biblical Events, that these things occurred in history just as the Bible says they did. *Second*, The Interrelatedness of the Bible, how the doctrines taught in the historic events relate to one another like a web-work. *Third*, The Apologetic Strategy of the Bible where we see how the message of the Bible is a coherent message that God has given man by which we see that He is an organized thinker; He speaks in an organized way. We are commanded to be ready to give an apologetics, to give a defense and last week we saw how Paul was doing a little evangelism work at Athens and got totally misinterpreted. So, to compensate for that failure he went into an apologetic which aimed directly at the heart of the pagan framework, and that *apologia* begins with creation. The creation event begins to strike at the

God consciousness of the pagan mind and eat away at the pagan framework which endlessly re-interprets and misinterprets pieces of the word of God. So, all this is a part of an agenda to suppress the truth in unrighteousness. So, we want to mirror how Paul dealt with this thing because we have got to penetrate and appeal to that God-consciousness that every human being possesses. And really we're learning how to address our own hearts, we can't get prideful, because we too have the carnal mind. So, what I want to pick up with is that apologetic approach, the *apologia* Peter calls all Christians to have prepared (1 Pet 3:15).

PRESUPPOSITIONAL APOLOGETICS

Now, the approach I'm taking, which is intrinsic to the course, is a method of apologetics called Presuppositional. Now, I want to describe what I mean by that because there is confusion about this term and there's also a discussion going on in evangelical circles over which apologetic strategy is best. On one hand you have Classical apologetics and on the other you have Presuppositional. There are others (empiricist, rationalist, reformed epistemological, et. al.) but this isn't a seminary course. But I do want you to know where I'm coming from if you do any outside reading. And I want to describe to you what I mean by presupposition because the word is often thought to be something it's not. Basically in the early 1900's the fundamentalists at Princeton lost to the liberals. These fundamentalists resigned and left Princeton. They had no seminary, they lost libraries and everything, so they went to Philadelphia and set up Westminster Theological Seminary. Those scholars began to reevaluate what went wrong at Princeton, why did we lose it, why did the non-Christians ace us, why did they win? And several of the men on that faculty came to the conclusion that we Christians were not Scriptural enough in the way we were defending the faith. The liberals had argued that there's a genuine area of neutral ground, that the Christian can be over here, the non-Christian over there, and this neutrality exists in between the battle lines.

CLASSICAL APOLOGETICS



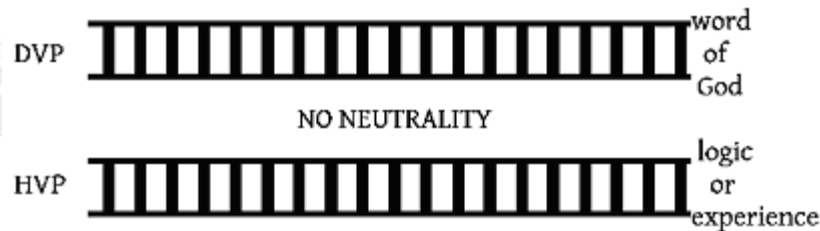
And it was thought that, if you have one railroad track over here and the non-Christian railroad track here, that by a series of arguments that you could divert the non-Christian from his railroad track to come over here and join the Christian, and there would be a continuous railroad track, there was no break in the rails, so the railroad cars could come across in a continuous fashion. In other words, there was no big gap between the two positions. And what they found out was that these arguments didn't work very well, and the reason is because they argue on the basis of non-Christian ideas and then try to defend Christian ideas from them rather than from the word of God.

Let me give an example that's easy to see. Take Adam and Eve. After Satan talked to Eve, what had he talked the woman into doing? Here's Eve, over here she has one claim, that if she eats of the tree, she's going to die. Over here Eve has another claim, that if she eats of the tree she won't die. Satan has very cleverly gotten her to buy the question, because what has the woman done? She's immediately gotten herself in a position of neutrality, at least she thinks, so now Eve is going to have to do an experiment; I've got these two competing claims and how do I tell which one is true? How did Eve try to tell which one was true? She ate of the tree. Did she find which one was true? Yes. Did she disobey when she did it? Yes. What was wrong with Eve's approach? What was wrong with her methodology? What was wrong was that she presumed that she was the final authority, she had elevated her decider, and SHE would decide whether or not God was correct. Once a person moves into that position, this neutral ground, they become the ultimate presupposition, in other words, the ultimate presupposition is that "I will decide."

So, some of these scholars said, "Okay, we made a mistake and we should never make this mistake again. So there came out of this a Presuppositional apologetic which says if there are two railroad tracks, here's the non-

Christian going down his railroad track and here's the Christian on his railroad track, there's no connecting track between the two.

PRESUPPOSITIONAL APOLOGETICS



In other words, to get a train that is on that track over to this track, we have to derail the train and move it over car by car. That's a diagram of what repentance is all about. There's no smooth track, there's just a sudden catastrophe where the train is derailed, then it's bodily picked up and moved to the other set of rails. That's presuppositionalism. There has to be a ground shift of presuppositions from one thing to the other, a deep decision in the heart that, unlike Eve, I am not going to relegate to myself the authority to decide whether or not God is true. I must submit to His authority and He decides what is true and what is false. So the ultimate presupposition as a Christian is the fact that God's word is the standard. The ultimate presupposition in the neutral zone is that man is the ultimate standard. Friends, there isn't any continuity between the two positions. Try as you might you can't get these two together and that's what's been wrong, many believe with the way we defend our faith, that it doesn't see clearly enough that you can't borrow pagan ideas and then abandon them at the last minute, they will eat you up from the inside. So, we begin up front with the authority of Scripture. We're not pretending to come from some neutral ground and then trying to reason our way from that neutral ground to God. We're confessing up front where our authority lies.

ORIGINS AND THE DOCTRINE OF GOD

The first thing we're going to deal with is the event of creation, the doctrines associated with creation, and the apologetic struggles that we face in Genesis. This event is fundamental because it tells us who and what God is. There's a quotation I want to share with you from a guy named A. W. Tozer. Tozer was

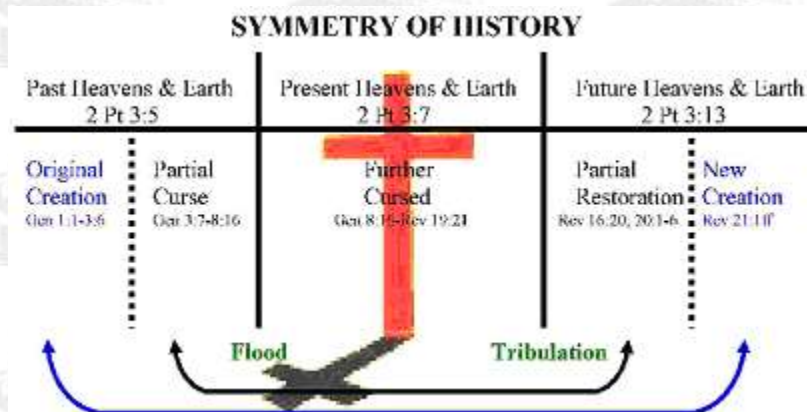
a great theologian and pastor in Chicago for many years. What's interesting about Tozer, he was so brilliant that when he went to High School he attended one day went home and decided he could learn more by following an independent path of reading and study. Well, he became a great teacher and pastor for many years and he's got a little book called *The Knowledge of the Holy* which is an excellent text on the attributes of God. In this book he says something vital about God. He says, "I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God."ⁱ What Tozer is saying is that, for the last 2,000 years, whenever the Church has gotten screwed up it always goes back to a wrong answer to who God is, what God is like. If we get the wrong answer to that question we're in deep spiritual trouble because it will catapult down through area after area after area. So we're going to go back to origins because this is where we learn who God is. And we will pursue all kinds of details but be assured these details are things that will come up over and over and over in the experience of Christians; particularly young people who are in the educational part of their lives, you are going to run into the things I'm talking about, so we're going to face them.

Let's start by going to the last book of the Bible, Revelation. I want to emphasize by several passages how crucial the event of creation is for defining who and what God is. If we're wrong here, everything else falls out of kilter. In Revelation 4 John gets a vision of the future, what will happen in the throne of God just before the Tribulation, in the presence of God He is praised. Look at the content of that praise in Rev. 4:11, "'Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.'" See the emphasis? This is at the end of history, and it's remarkable that the content of the praise of God reverberates with the beginning of history, and that sets God apart. That's why He is praised and not the archangels; that is why He is praised and not people, because God and God alone is the One who created, and that is remembered forever and ever and ever, through the halls of eternity, that God created. It was a sacred act and it must always be remembered. It sets God apart.

Now turn to Rev. 21:1. When we get into Genesis you'll see why Revelation is structured this way. At the very end of the Scripture it's like the Holy Spirit has closure, i.e. He began the Scriptures by telling us the story of God's

creation, now at the end of the Scriptures He ends the Bible by telling us of a new creation. He says, “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.” And he goes on in verse 4, “and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain: the first things have passed away.” Finally the cursed creation is removed. But notice, creation is important, and it’s immediately succeeded by another universe. The Bible speaks of a new universe, an entire re-creation, and that takes place at the end of history as we know it.

Rev. 22:1-3, “And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb.” Later, when we get into Genesis you’ll see there’s a river that comes out of Eden and flows east, and apparently it came out of the then-throne of God in Genesis. So the new universe is structured very similarly to the first universe. Notice a careful reference in verse 3, “And there shall no longer be any curse,” so it is an uncursed and really uncursable universe. There is a remarkable symmetry of the Bible.



That’s something we want to come back to again and again as Christians, God is a coherent thinker, and one of the proofs (if you want to call it that), one of the evidences of the inspiration of the Bible is its coherence. As you study it more you begin to see the levels of coherence throughout the text and that is an evidence that the Bible is God’s word, not man’s, man was involved but God was governing the process.

When you talk or hear about the subject of origins you will notice it is a very sensitive subject. Several years ago when I was a student at Texas Tech I was pursuing admittance to medical school and I had this biology teacher, Dr Michael Dini. And this guy was a real piece of work. He was an excellent teacher. I really enjoyed his classes but he was very intent on pushing his agenda of evolution on students by denigrating the Bible or certain mis-interpretations of the Bible. And when I went into his office to get a recommendation from him for med school this guy says “well, you’ve qualified academically, you’ve got all A’s in my classes, I know you because you’ve worked as an UTA and as SI for my Biology classes so I can say all good things about your character and then he says, but I have one more criteria you must meet. “How did the human species originate?” Well, needless to say, the temperature shot up about 30 degrees at that point. Why is that? Why do we get all hot and bothered when the discussion turns to origins? The reason people get hot and bothered is because you’re touching on something that goes to the very root of their being. Origins underscores everything. This is a sore point with everyone because everyone is emotionally and deeply committed to a view of origins and this it gets everyone agitated. Before we’re through with Genesis 3 we’re going to have a whole lot of people agitated. We’re going to have the biologists agitated, the geologists, astronomers, physicists, feminists. The creation narrative literally goes against the grain of every area of pagan thought, and because it does I’m warning you up front that people will react to this thing. So, the key in Genesis 1 is that whenever you discuss origins you’re really discussing a person’s ultimate belief, and that ultimate belief is part and parcel with their view of God. Show me a person’s view of origins and I will show you the person’s view of God, they are that closely related. This is why as we go through this we want to remember that Genesis starts with origins, the Holy Spirit organized it this way because He’s addressing the heart of men, and origins is the starting point of all.

THE IMPORTANCE OF LANGUAGE

As I go into the importance of origins some of you are going to wonder why I go through all this stuff about language. Because it controls everything else, that’s why. Let me illustrate. You cannot talk about any subject, I don’t care what the subject is, pick any subject you want to, you cannot discuss that subject, talk about it, think about it or act on the basis of your thoughts about

it unless you have already established basically a view of the universe, a view of yourself, a view of truth, and a view of language. You can't start without presupposing things. This goes for the Christian and the non-Christian. So, I want to explore that some more and that's why we want to go into this issue of language. Let's talk about the human obsession of classifying things. Think of a little child learning and one of the first things babies learn when they begin to talk, besides all kinds of cute sounds they make they learn nouns. One of the most fascinating things about a child is watching them learn language. Dr. Mortimer Adler, who for years was one of the editors of *Encyclopedia Britannica*, made this statement: "Do you realize that every one of us have performed the greatest intellectual act we will ever perform for the rest of our life by the time we are six years old." What did he mean? He meant that in some way still unknown a child learns language without having known a previous language. From that point on we learn language but it's always because we've known another language and we're moving from one language to another, but that's not true for a little child. A little child sits there and somehow is able to learn language. I don't know if you've thought about how miraculous that is, that is an amazing thing that is going on there.

As we get into Genesis and creation I hope this wonder of a little child learning will become a very motivational thing for you if you're a parent or grandparent. As made in the image of God, a child has been preprogrammed for his environment, and he starts to learn, say a noun, which classifies some subject. How does a child learn a noun? Well, he sees something, let's say a dog and he asks "what's that?" and mommy says, and this is interesting, 99/100 mommies, even if they are looking at a Collie, will just say "it's a dog". What has the mother done? She's classified the animal, "it's a dog". I see a Terrier and that's a dog too and after a while the child sees a dog, never seen this kind before and guess what he says "Look mommy, a dog" and he sees a sheep and he says "what's that? that's not a dog?" So, he's learned to do something amazing. He's learned the category "dog" and you can put an animal in there, the same size, a sheep, a badger, and the child is going to, without too much difficulty, learn that there are dogs, and sheep aren't one of them, cats aren't one of them. They've seen a category there.

PRECONDITIONS FOR KNOWLEDGE AND MEANING

THE UNIVERSE CLASSIFIABLE

There is built into all of us a need to classify. We classify again and again; we can't talk without classifying. And that means that the universe around us is classifiable and that is SO IMPORTANT because that it is one of the preconditions for knowledge, that the universe around us is classifiable. Imagine if that were not true. Imagine for example if a little child is sitting here learning and he's just learned that there is a terrier, a cocker spaniel, a collie, and the cat is not a dog, the sheep is not a dog, he knows what d-o-g means. Then during the night the animals transmute forms. What happens to the learning process? Obviously it stops. If dogs are no longer dogs then you don't have a category dogs and that means you can't have knowledge, you can't even speak unless you can classify, and you can't classify something unless the universe is stable. Language and knowledge presuppose the universe is stable.

THE UNIVERSE STABLE

How do we connect this with Scripture? It implies that to know anything I have to know that there is stability in the real world outside of me that I can genuinely learn about. Turn to Gen 1:3. For those of you studying English literature please notice that the Bible has a philosophy of language, it does not permit any view of language. The Bible has a very restrictive idea of what language is all about, and that's what we're looking at right now. As God creates the universe He begins to name. In verse 3 "God said, 'Let there be light'; and there was light. Verse 4, "God saw that the light was good;" etc., and then in verse 5 is the first naming in history. What was the first thing ever named? Light. Who named it? God did. In other words, the universe from the very start was structured to be describable by language. Verse 8, "And God called the expanse heaven." Verse 10, "And God called the dry land earth." God is naming. If you were to study this chapter carefully and observe, you would see this is the last thing God names. He names a few things and then, after he's created man what does He say to Adam, Gen. 2:19, notice the assignment He gave man and notice the way He gave man the assignment. "And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to see what he [the man] would call them;" so now whose doing the naming? Whose doing the classifying?

Here's the Biblical view of language. First you have God beginning the language. He starts language by beginning to name. Then He comes to Adam and He says Adam, this is this and that is that and this is this. Now, the rest is up to you, go on, finish what I started. I want you to classify things and by classifying them what was Adam doing? He was learning about God. You learn about a craftsman from the craft the craftsman crafts and we learn about God through His creation, through His word yes, but also through His creation. So Adam is given an assignment to begin to classify things. Now that's the lofty view of language in Scripture.

Why do I keep going back to language? Because when you are getting into a conflict with a non-Christian, the non-Christian likes to think that he can sit over there and use language to fire at you. What have you granted if you let him do that? What I'm going to show you is a little tool to handle things when it gets that way. What we're going to show you is that Bill Maher can't sit over there in his house of language and attack Christians and the Scriptures because he's got to justify the language that he's using. We say the Scripture gives a justification for why language works, and if you reject the Scripture you can't use Scriptural view of language and that makes you in trouble. We have the preconditions for language and knowledge and the precondition for language and knowledge is stability of categories. How, in a universe run by chance and natural law do you get stability? How do we know the categories won't change tomorrow? How do we know that tomorrow dogs won't turn into cats? In a universe that has chance back of everything you can't know that. And if the categories change tomorrow the learning process is over. Language and knowledge do not exist if the universe is not stable and we can account for that. But Mr. Non-Christian, how do you account for stability of categories? Until he has answered that question he has no right to use the Christian view of language to attack you and your Bible. You should never let these people just march around and use your tools. So, you have to push him to justify how language can work in a non-Christian universe. Most will avoid the question because they haven't thought that far or if they did they didn't want to go there. You'll hear, "Well, it just works." It's taken for granted. Well, they can avoid the deep questions all they want but that's not an answer and I don't foresee an answer coming. In a non-Christian universe how do you justify your ability to speak and learn anything?

What we said last week from Rom 1:20 was that everyone knows God, everyone has seen God clearly through what has been made and because of this the non-Christian has no apologia at the final judgment. And what is the significance of this with respect to language? We're saying that every man, woman and child is in contact with God from the very beginning of their existence. And one of the places a person comes into contact with God is every time they speak a word, every time they think, because language presupposes a stable environment.

MEANING COMES FROM CONTEXT

The second thing we want to cover in the section on the importance of origins for meaning is how you learn words after you start to classify them. Suppose you have the word, "dog," we all know that we don't learn that abstractly, that there is a connotation to it, there's some event that triggers the learning process, a dog bit me, a dog licked me, something happened. In other words, you have an experience that begins to shape the meaning of that word, there's a context to it. "Dog" means something in a context. Words have meaning in context. Now, if you use a word and a child comes up and says, "Daddy, what does lizard mean? He's heard you say the word, so he says what does that mean? You get in a position where you can't really tell him what it means because he has no experience of it, and so you spend 5-10 minutes in a big discussion about what this word means, and after that he still doesn't know what it means because he doesn't have any context, he has no place to put it in his head, there's no way to organize it. So the second thing that we have to have to make things work in language is context. How do you define a word? You look it up in the dictionary and you find 25 meanings and which one is being used? You have to go back to the context. Meaning comes from context. That's why when we read Scripture we have to be careful to always interpret the meaning of a word in context, and I've really worked with the word "save" in James for example. How is James using the word "save"? But that's not just true of Scripture, it's true all over.

So, there are two preconditions for knowledge and meaning and those are stability of categories and context. So, as we're developing from infancy to adulthood and we're learning language what are we doing? We're coming into direct contact with God through His universe.

ETERNITY IN OUR HEARTS (ECCL 3:11)

Now, I want to turn to Ecclesiastes 3. This is a central passage and the reason it's so important is that it was written as part of a of literature called wisdom literature in the Bible (*Kethuvim*). You think we could gain a little wisdom from the wisest guy to ever live, Solomon. Ecclesiastes is a good book to read if you're trying to find meaning and fulfillment in life because here's a guy who tried everything you can think about. He had a lot of wealth so he could have all the bling bling he wanted, he had power so he could have as much sex as he wanted, he had time and money to do experiments, and basically he came up with a conclusion that the world doesn't satisfy, only a relationship with God satisfies. Part of his explanation of this is in Eccl. 3:11. In this verse Solomon presents a puzzle, a very powerful puzzle. If you really grasp this you'll save a lot of time and energy. Note what he says, God "has made everything appropriate in its time. He has also set eternity in their heart," whose heart? Men's hearts. What has God set there? Not eternal life, we get that when we believe in Christ. He has "set eternity in their heart." There is a sense of eternity in every human heart, whether the person is an atheist or a Christian there is a sense of eternity. Where does it come from? God puts it there. He made us in His image and a part of that image is a sense of eternity. What this means is God put a drive in our hearts to figure this thing out. Who am I? What is my life all about? Why am I here? What is going on? And we have a drive within us to answer these questions because we've got to get meaning in our life. And where do we get meaning? From context. So, there's me, my family, the society I live in the place of society in world history and the beginning of world history. So, where are we going with this? We're going back, we're going back to origins because we've got to push the walls of context out into greater and greater circles of context to get meaning. And this is why we have billions of dollars spent on space exploration every year, because people have a sense of eternity in their hearts and they are trying to answer the ultimate question, where did I come from?

Now, the world is pushing these walls out but the problem is there's nothing there. When I get there ultimately its mystery. There's no meaning there. So, people just crumple into, what is called in philosophical circles, existentialism or worse nihilism. We try to ignore the big questions and fill our lives full of experiences thinking that somehow this will satisfy us. It won't, because God has set eternity in hearts, and until we push the context out to eternity we

won't be satisfied. No amount of money to fund all our escapades is ever going to satisfy. It's just like throwing marbles in the ocean. You can never fill the ocean. The only thing that is going to fill the human heart is the eternal God. That's how God made us. He made us to have fellowship with Him, the infinite God and no human being is going to be satisfied until he has that.

Notice the other side of the mystery in v 11. The first part of the mystery is that God has put eternity in our heart, but then look at why He has done, "yet so that man will not find out the work which God has done." In other words, starting with yourself, starting with human reason, logic and experience you will never get to the bottom of this thing. God is incomprehensible. I didn't say we couldn't know Him in a personal way, but to totally comprehend His being is an impossibility. That's a great comfort because every idol that man makes, by definition is comprehensible, because man made them, so the mark of the true God is that He is incomprehensible, He lies beyond the power of reason to encapture. All we know about God is what He chooses to show us, and if He does not choose to show us something, we know nothing about Him. That's why this book is so important.

So, what God has done is structured the universe to tease us into a relationship with Him. On the one hand He shows us His magnificence, and you can study tremendous things in science and physics, you can study unfathomable things, and we should because God told Adam to go out and name these (Ps 111:2). But a funny thing happens on the way. As we begin to get involved we begin to see these things, and we begin to probe beyond them and beyond them and beyond them, and we finally realize that this goes on endlessly. It's like the cell, just over a hundred years ago this thing, the cell was considered a 'black box'. A 'black box' was something, you knew it was there but you didn't know what was inside it and as we got the tools to look in this thing we found out, "Hey, this isn't just a blob of protoplasm, there's a whole lot going on here." These little things have power generators called mitochondria, they've got little roads that are built and disassembled to transport things, it just goes on and on. And when we stop and realize, "Hey, I can never get to the end of this thing. It just keeps going. I get a new tool and I can go further. What's next?"

And yet somewhere along the way we have to come to know God. You can't postpone knowing God now by saying, "Well gee, in five more years if I take enough courses, if I read enough books, if I increase the volume of my knowledge, I'm going to figure this thing out." No, you're not going to figure it all out. And somewhere along the way you have to say, "Alright, I give up. I know all this is pointing to you. I know you're there. I know I've been hiding from you all these years. And I give up? This stuff doesn't give me meaning. It doesn't fulfill. I need you. You will fulfill." So, what God is saying in verse 11 is, "I have given you people a sense of My presence and My eternity, but I've also structured the universe in such a way that you will never, on your own, get it unless you come to Me, and then you can only come to Me as I have chosen to reveal Myself." Now, people do not like that.

This is an extremely offensive idea that I just dropped, extremely offensive! A real modern person, a modern pagan, just flies off the handle at this—I will not accept a universe in which I can't dictate the terms of knowing. We'll see why this insidiously creeps into every subject we learn, every part of our education has subtly inbred in us this pagan idea that we dictate the terms of knowing. We do nothing of the sort. God says, I have made this, so you will not find it, you are not lords of knowledge, I am the Lord of knowledge and you learn as I show you, period. The idea that there's an authority external to the heart of man is the essence of what we're talking about in the gospel. The essence of sin is that I will not accept an authority outside of ME, I want to be the authority. And so we come, whether it's in math, science, literature, anything else, we come back to sin. This may be new to think of sin in these other contexts.

So, I want to close by remind us that there are pre-conditions for knowledge and meaning. If language is ever going to get off the ground these pre-conditions have to be met and they are stability of categories and context. So, when we see Paul giving an *apologia* in Acts 14, 17 and elsewhere why does he go back to creation? Because he's got to get at the guts of ultimate presuppositions, he's got to what is it that defines your highest belief? Otherwise you're not appealing to their God consciousness. They're just deflecting you. And what we're saying is that one of the tools we can use with unbelievers is this challenge of justification. We can't let them just sit over in their house of language and fire at us. We have to challenge how a non-Christian universe run by chance and natural law can provide the

preconditions for knowledge and meaning and I can't speak, I can't think, I can't do anything without the universe being structured in a stable way that allows me to think about it, and I've got to learn from context all the way out to eternity to get meaning for my life. Everybody is structured to want that.

Next week we're going to discuss the difference in presuppositions. What are the biblical presuppositions versus the presuppositions of knowledge on the pagan view, and we're going to get into the structures of these things and why you can never be neutral as we go deeper into the Genesis text.

ⁱ A.W. Tozer, *The Knowledge of the Holy*, 8.

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