

present Xy as the only true worldview, and then to present evidences, reasons, and arguments in support of this view. May our Lord grant us success in this great endeavor!

b. General Orientation in Xn Views of Epistemology

It would appear that most 19th and 20th cen writers on apologetics have evaded the question of an explicit theory and structure of epistemology. Yet all of them have implicitly assumed an epistemological point of view, which has at times become visible in their works. Where it is possible to discern what epistemological view an apologist has held, one of three basic positions has emerged:

(1) Rationalism

A few apologists have followed Plato, via Augustine, in holding that knowledge is innate, intuitive, immediate to the mind. Experience serves as the occasion of knowledge, as a kind of midwife assisting the mind in giving birth to ideas.

Example: Gordon H. Clark

(2) Empiricism

A few apologists have followed Aristotle, via Aquinas or Berkeley, in holding that knowledge is derivative, phenomenal, and mediately perceived by the mind through sense impressions and their relationships. Experience is the source of knowledge, and serves as the crucible out of which ideas are poured.

Examples: J. Oliver Buswell, Jr.; John H. Gerstner; John Warwick Montgomery; R. C. Sproul; Norman L. Geisler

(3) Rational Empiricism

A few apologists have followed Immanuel Kant (with certain changes) in holding that knowledge is always a combination of two elements; a mind that comes to experience with a preformed structure of thought; and experiential data upon which this structure operates to gain specific knowledge of particulars. Experience contributes substantial content, the mind contributes coherent form, and the result is knowledge.

Examples: Stuart C. Hackett, Floyd E. Hamilton, Robert J. Dunzweiler

c. A Specific Proposal for a Christian Epistemology

The model here proposed is a form of rational empiricism,