know "facts" only at the personal, the scientific, and the historical levels; he cannot know "facts" at the metaphysical level, or in relationship to the metaphysical level. And of course, to this we must add that he has the ability to know "facts" only by virtue of the fact that he was created in the image of God, with a faculty of rationality which corresponds to the structure of the universe. A rational God has created a rational man and a correspondingly rational universe. Thus even the unregenerate man, in spite of sin, can know some "facts" truly.

This brings us to the third of the three pressing questions:

III. THE QUESTION OF THE RELATION BETWEEN HUMAN REASON AND FAITH

A. The Precise Relationship Between Faith and Revealed Truth

At this point we must turn our attention from General Revelation to Special Revelation. A problem arises the moment we begin to speak of Faith. Let us illustrate this point.

An unsaved person asks, "How can I be saved?" and is told to "Believe!" He asks, "Believe what?"; and is told "Believe in these great salvation truths (especially those concerning the Deity, Incarnation, Atonement, and Resurrection of Christ), and trust in Jesus Christ alone as your Saviour and Lord!" He then asks the crucial question, "But how can I believe in these doctrines unless I know them to be true?"

The question must here be raised: "Can he believe in these doctrines unless he believes that they are TRUTH?" (This is, of course, a redundancy; what we are really asking is: How can he know that these doctrines are true?) If it be answered, "Let him first believe in them, and then he will know that they are true," then it must further be asked: How can he believe in something which he does not know is true? Many will say, "If he believes, then he will know."

But what does "believe" mean in this sense? Is "believing" simply an act of the will? Is it simply "committing oneself," "taking a risk," "throwing oneself into the dark unknown," "blindly leaping in the dark"? Is belief simply a determination to accept a statement as true?

Or is believing an act of the whole being (not simply of the will), in which one who, convinced by both the objective evidence and the subjective witness of the Holy Spirit, places his confidence, his trust, in the doctrines of salvation and in the Person of whom those doctrines speak?

We believe that there must be a rational content to faith; that one must believe in Christ before he can savingly trust in Him; that conviction must precede confidence. But this assertion brings us full turn: How does one come to believe in the rational content of faith? And (what is important for apologetics) how can we help someone else to believe in the doctrines of salvation?