

# Lesson 14:

# Rationalism and Pragmatism/Experientialism

Now we look at a few more "isms" that have had profound impact on how our culture thinks and on Christianity itself. Before we begin, let me remind you of a couple of truths from God's Word:

#### Isaiah 55:8-9

8 "For My thoughts are not your thoughts, Nor are your ways My ways," declares the Lord. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.

#### Jeremiah 9:23-24

23 Thus says the Lord, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; 24 but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the Lord.

### Jeremiah 17:9

The heart is more deceitful than all else And is desperately sick; Who can understand it?

## Rationalism

Rationalism is a very old idea, being found in Plato, philosophers of the Middle Ages, and in the Age of Enlightenment. We'll briefly examine the Enlightenment because it still has an immense influence on Western thinking.

# The Age of Enlightenment

The Enlightenment extended from the mid 1600's to the late 1700's. It was a time during which leading writers and scientists in Europe and America foresaw a new age enlightened by reason, science, and respect for humanity. It was a time of new discoveries in science, exploration of the world, and great leaps forward in technology.

Leading figures of the Enlightenment: René Descartes, Baruch Spinoza, Thomas Hobbes, John Locke

| Of the basic assumptions and beliefs common to philosophers and intellectuals of this period perhaps the most important was an abiding faith in the power of |
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| If humanity could unlock the laws of the universe, God's own laws, why   |
| could it not also discover the laws underlying all of nature and society? People came to   |
| assume that through a prudent use of, an unending  |
| would be possible—progress in knowledge, in technical achievement, and even in mora values.  |

#### Rationalism Defined

Rationalism was a key component of Enlightenment thinking. It stresses the ability of the human mind to \_\_\_\_\_\_ things. Rationalists hold that whatever is knowable by the human mind is true. The human mind has an innate ability to understand things. Reasonable thought and logic become the tests of truth. Whatever is logically inescapable is necessarily

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| tru       | ue. If something is unreasonable, it must not be true. So the emphasis in ra,, and human  | tionalism is the                   |
| Wi<br>dis | ontributions of Rationalism ithout logic and reason, there is no way to make meaningful statemer stinguish right from wrong. Also, rationalism's emphasis on the good. The universe is not just an illusion. Man's mind has the capacity sperience reality.   | of reality                         |
| W         | eaknesses of Rationalism  |                                    |
| 1.        | The rational may not be That is, something may make being true. For example, scientists continually change their explanation phenomena. Arguments often seem rational until they are proven to be Logic does not lead necessarily to reality. If one starts with wrong assurinevitably come to wrong conclusions, even if he proceeds rationally. | ons for various                    |
| 2.        | Rationalists tend to arrive at their basic presuppositions without Their presuppositions are not subject to tests of logic. R they are being rational because they are rational. It's impossible to provide for rationalism without presupposing the truth of rationalism. Rationalism is   | ationalists think a starting point |
|           | in its reasoning as any other system.   |                                    |
| 3.        | Logic is best used as a test for truth. It can rule out what unreasonable, but it has a hard time proving what is true. It can eliminate cannot (by itself) establish what must be true. Logic can demonstrate what not what is actually real. Again, something may seem logical and yet be untreasonable.  | the false but it may be real but   |
| 4.        | While some rationalists have proposed arguments to existence of God, such arguments are quite weak and unconvincing to me Further, we know that unbelievers do not ultimately come to Christ because of God's work within their lives.  | ost unbelievers.                   |
| 5.        | For most modern rationalists, the Bible is a mythical storybook that has lit Rationalism rejects Christianity as  | tle or no value.                   |
| Α         | Biblical Response to Rationalism  |                                    |
| 1.        | Logic and reasonable thought are basic aspects of creasonable faith and benefits from the application of the laws of logic.   | Christianity is a                  |
| 2.        | The ways of God do not need to to man's sense of reas are unsearchable and past finding out (Romans 11:34) <sup>1</sup> , and God's thouthan the heavens (Isaiah 55:8-9) <sup>2</sup> . We should not be surprised if God's whuman intellect's ability to understand them.  | ghts are higher                    |
| 3.        | If God exists, it is reasonable for Him to interrupt the natural order of desires are not irrational.   | things if He so                    |

 $<sup>^{1}</sup>$  Romans 11:34 - For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR?

<sup>&</sup>lt;sup>2</sup> Isaiah 55:8-9 - 8 "For My thoughts are not your thoughts, Nor are your ways My ways," declares the Lord. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.

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| 4.                           | to which He must conform to human   | conform. God sets s  | logic or reality higher than<br>uch standards. While God<br>and His ways are not irrati<br>sp them.  | d is logical, He need not  |  |  |  |
| 5.                           | God is is true, but our know  | wledge of God is not   | . We can know God, and vocamplete.   | what we know about Him   |  |  |  |
| an<br>int<br>to              | Although some rationalists argue on behalf of Christianity, most modern rationalists deny God and the Bible. Rationalism, as a philosophy of life, because it depends so much on human the intellect, does not conform well to Christianity. God is under no obligation to explain His ways to man. Rationality, on the other hand, is the handmaid of good theology. All believers should strive to be rational and logical. |  |  |  |  |  |  |
| Pr                           | agmatism/Experier   | ntialism   |  |  |  |  |  |
| pra<br>He<br>my<br>us<br>the | agmatist is one who<br>is not concerned a<br>esteries of philosoph<br>eful results as soor  | focuses on getting the about theories or hy ay or religion. He is an as possible. If the                             | " is the mantra of pragmang whatever methods or ne job done in the most supothetical solutions. He do practical man, a realist, results are acceptable, the best. The ends (i.e., the  | ccessful and simple way. loesn't have time for the not a dreamer. He wants ne method that achieved |  |  |  |
| to<br>so                     | do things better, fa  | ster, cheaper, cleane  | g American life. Americans<br>er, and easier. Pragmatisn<br>le rubber-meets-the-road s   | n is the spirit of problem   |  |  |  |
|                              | agmatism may sou<br>sociated with it.   | und pretty harmless  | , but there are several  | dangerous implications   |  |  |  |
| 1.                           | skeptical of any th ultimate questions. I? Why am I here?   | eological or metaphy<br>Is there a God? Wha<br>The pragmatist cares<br>oney in the bank. He                          | or | s and theology deal with ature of reality? Who am le's too busy putting food                       |  |  |  |
|                              | Christianity asserts<br>God's judgment, w<br>work here on earth   | <ul> <li>According to the p<br/>that there is a high<br/>hatever will bring the<br/>or not. Pragmatism re</li> </ul> | and-now, the   | the judgment of God. In best, whether it seems to analysis.  |  |  |  |
| 3.                           | pragmatist would s  | say that if belief in G  | ' are not necessarily syr<br>larantee that it is true or<br>sod helps someone cope<br>on't believe in God. Pragm   | with life, then let people   |  |  |  |

a God or not.

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| 4.             | the individual, the  | n the test for truth ultim                            | If truth is determin<br>nately becomes the individua<br>becomes   | al himself. "Works for                        |  |  |  |
| 5.             | What works often<br>Nazis to exterminato kill millions of t  | causes great pain and s<br>ate millions of Jews durir | tends to be sa<br>suffering for masses of peop<br>ng WWII. It "worked" for Stal<br>achieve their communist go<br>or compassion. | ole. It "worked" for the lin and Mao Tse Tung |  |  |  |
| in do          | Unfortunately, a spirit of pragmatism has crept into Christianity. This attitude suggests that any method that succeeds in spreading the gospel and/or making converts is acceptable. However, in Christian ministry, we know that the do not necessarily justify the That is, the goal of spreading the gospel does not validate all means of doing so. Certain methods are simply inappropriate for use within Christianity because they violate the character of God. For example, transforming the worship service into an entertaining variety show may increase attendance, but it does not glorify God. Christians must do God's work in God's way, even if it doesn't seem to work that way. |   |   |   |  |  |  |
| Be<br>on<br>to | Conclusion: Both rationalism and pragmatism are to Christianity. Because rationalism subjects all truth to human, it has no room for an omnipotent God. What is rational is not necessarily real. God's ways go beyond man's ability to find them out. Because pragmatism tests all things by "what works," it has no place for or Pragmatism can tell you what works now, but not whether your work has value.  |   |   |   |  |  |  |
| Discussion:    |  |   |   |   |  |  |  |
| 1.             | Define rationalism   | ı.  |   |   |  |  |  |
| 2.             | Why is rationalism   | n ultimately circular in its                          | reasoning?  |   |  |  |  |
| 3.             | Define God's inco  | mprehensibility.                                      |   |   |  |  |  |
| 4.             | What is pragmatis  | sm?   |   |   |  |  |  |
| 5.             | Why can't pragma   | atism distinguish good fro                            | om evil?  |   |  |  |  |
| 6.             | How has pragmat  | ism affected Christianity                             | ?   |   |  |  |  |