

Absolutism vs. Relativism
Regarding God and His Truth

Under Absolutism, God is infinitely real and existent (per scriptural self-revelation, and personal experience of Christians).

Infinite, per Webster's New World Dict.: 1 lacking limits or bounds; extending beyond measure or comprehension; without beginning or end; endless. 2 very great; vast; immense.

Under Relativism, God is indeterminate, imaginary, conceptual; if indeed a God is thought to exist. Atheists, agnostics, pagans, secular humanists, and strict evolutionists do not believe there is a God, or contend that no one can know if one exists.

The latter clause can be looked at in two respects:

(1) To say that God cannot be known, or believed to be a reality is true in one sense or circumstance, but (2) not in another.

Dealing with the latter case, by honest observation and logical reasoning the fact that there is a supernatural cause of our being, and all else of nature and the universe should be seen as incontrovertibly self-evident.

The scriptures attest to the fact of God and creation—which all of mankind should recognize and acknowledge. Rom. 1:19-20, "Because that which may be known of God is manifest in them (people); for God has showed it unto them. For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

This is why the idea of evolution—especially that nature is the independent self-generating cause of life developments from the simplest crude substances into progressively advanced forms and species—is patently ridiculous.

In a word, you can't get intelligence from a non-intelligent source! Neither can you get intricate design and complex functions and processes of the human, animal, and plant species without the creative genius of an infinite, immanent God (or by whatever name) of such supernatural powers that the collective intelligence of all mankind is dwarfed in its finiteness, to a comparative nothing.

All the scientific discoveries, and corresponding learning and accomplishments—while relatively great, even amazing to us—only scratch the surface of all that there is involved in our vast, complicated universe.

In fact, the greatest minds in the world will never even come close to understanding the complexities of the human species alone—never mind all the other creatures, life forms, and inorganic components of God's creation.

One example alone in our history will suffice to make the point of the preceding statement:

George Washington Carver led his college class in an exhaustively detailed examination and analysis of a cabbage.

After the project was completed (I think in something like a school year's time), and with thorough and extensive information compiled (at least for that era of scientific resources and capabilities)—Mr. Carver commented to his students (in essence; not verbatim):

“There, ladies and gentlemen, we have succeeded in learning practically all there is to know about a cabbage, but only God can make a cabbage.”

The essence of such reality should be humbling to anyone in pursuit of the answers to many of the myriad of deeply complex things in life—but, alas, man is inveterately driven to be wise in his own conceits—even to foolishly and futilely spend most of his life in hopeless preoccupation with the false inventions of his mind (or someone else's).

And however much erroneous thinking is sophisticated in the cloak of “true” science, in the end it isn't worth any more than a child's harmless, but impossible fantasy!

As to item 1, page 1, when an unbeliever says that no one can know with certainty that there is a God, he is only partially right. Natural, unregenerated man cannot know God personally, because he lacks the spiritual cognitive faculty by which man can commune and relate with God.

This is a personally experienced, and scripturally attested spiritual condition of certain people, who are so only under specific circumstances. Because only they have the endowed capacity to know the true God; all others not having had the regenerative transformation, cannot.

There is a dividing wall between the two classes of people in the world—that is, (1) Christians (true believers in God), and (2) non-Christians (non-believers).

Because those in group 2 don't believe in, and actually know God, doesn't mean that no one can. It is an unproven assumption, based on their own negative experience.

The spiritually unconverted person cannot speak for everyone—especially not for Christians, Because he hasn't been where they are! The Christian, however, can speak for all because he has been where the natural, unspiritual man is, and is now in an actual living relationship with God.

Believing in God (in a personal, living sense) is different than only believing by observation and reasoning, that there is a God, or supernatural being, responsible for life and all other creation (and to maintain anything else is to fantasize rather than thinking logically).

Or, to allow your mind to assume a fabricated, invented theory or premise—contrary to the abundant evidence making design and creation obvious and incontrovertible. When a definite truth exists, which man does not or cannot know absolutely, he will almost invariably relativize it. In such a circumstance, it may be understandable, but it does not make it right.

Such is the fabric of evolution, in the secular world, and why there are so many different religious denominations, sects, cults, etc.

The original inspired scriptures, rightly translated, contain absolute true doctrine. Erroneous versions produce false results. That is, believers wrongly indoctrinated, and churches propagating corrupted theology—often advocating much scripturally sound teaching, but yet truth mingled with error. All of which has produced the degenerated Laodicean) contemporary church!

While it is usually true that individuals, and churches don't know they are in error—they are nonetheless responsible and inexcusable for perpetuating a false representation of biblical doctrine. Ignorance of the "law" (principles, precepts, etc.) is no excuse!

They will presumptuously quote the words of II Tim. 2:15, yet live in continuous violation of its principle. False doctrine, not renounced, stigmatizes Christians with a mark of shame—invisible to them, but detectable by those who are legitimate students of the truth (the whole truth).

A misinterpretation of doctrine—even on one subject—is never condoned by God. And if that error involves a fundamental principle, it may be more damaging by leading to misrepresentation of other related truths.

It may not seem to be as culpable as telling an outright lie—but just as in the admonition of "Oh what a tangled web we weave, when first we practice to deceive", other doctrine will usually be modified to support the main (erroneous) theological position (because the truth won't validate it).

Or, as is also the case many times, another doctrinal point may be correctly maintained, which contradicts the faulty concept of the other subject. But, since God's word must and does harmonize—a proponent of misinterpreted doctrine, confuses and harmfully influences other Christians, thus undermining the cause of truth, and the quality of the church.

The world is full of books written by true believers, in the name of God, well-intended, but theologically unsound—delivering false preaching and teaching. In other words, doing more harm than good, by helping to "sow tares among the wheat", and not being used by God in those circumstances to actually bring a soul into His kingdom.

How reckless and foolish it is for Christians to perpetuate doctrinal errors, even ignorance of the truth, all their lives. And to act like everything is all right in their relationship with the Lord. Assuming, presuming, gambling and never proving their theology, no matter how much the scriptures admonish and warn against unsound doctrine, even to tampering with the certifiable true interpretation of the "word". No editing of scripture is ever permitted by God!