

Chapter 1 : William Lane Craig lectures on the evidence for the resurrection of Jesus | WINTER Y KNIGHT

*Apologetics: An introduction [William Lane Craig] on calendrierdelascience.com *FREE* shipping on qualifying offers. In a society in which the prevalent philosophies are fundamentally and essentially anti-Christian, believers are confronted with doctrines and views that oppose their faith.*

Kalam cosmological argument Craig has worked extensively on a version of the cosmological argument called the Kalam cosmological argument. Everything that begins to exist has a cause of its existence. The universe began to exist. Therefore, the universe has a cause of its existence. If the universe began to exist, then the universe has a cause of its beginning. Craig points out that it is absurd to add an additional guest to a fully occupied hotel and the absurd result that the hotel has the same number of guests, infinity, both before after adding the additional guest. Craig claims that if the universe were eternal, an infinite number of events would have occurred before the present moment, which he says is impossible. Craig says that the Borde- Guth - Vilenkin theorem of requires that any universe which has on average been in a state of cosmic expansion cannot be eternal. Craig claims that, due to its nature, the cause must be an uncaused, beginningless, changeless, timeless, spaceless, immaterial being of enormous power, which he refers to as God. If God foreknows the occurrence of some event E, does E happen necessarily? He attempts to reduce this problem to the problem of logical fatalism, which holds that if it is true that E will happen, then E will happen necessarily. Formulated by the Jesuit theologian Luis de Molina , the doctrine of middle knowledge holds that logically prior to his decree to create a world God knew what every possible creature he might create would freely do in any possible set of circumstances in which God might place him. On the basis of his knowledge of such counterfactuals of free will [54] and his knowledge of his own decree to create certain creatures in certain circumstances, along with his own decision how he himself shall act, God automatically knows everything that will actually and contingently happen, without any perception of the world. First, he says that if a temporal world exists, then in virtue of his real relations to that world, God cannot remain untouched by its temporality. Second, Craig says that if a temporal world exists, then in virtue of his omniscience, God must know tensed facts about the world, such as what is happening now, which Craig argues is sufficient for his being temporally located. Craig argues that, since a temporal world does exist, it follows that God exists in time. The latter volume is an exegetical study of the New Testament material pertinent to the resurrection. Craig summarizes the relevant evidence under three major heads: The earliest disciples came to believe that God had raised Jesus from the dead despite strong predispositions to the contrary. I notice that, by contrast, you are happy to discuss theological matters with television and radio presenters and other intellectual heavyweights like Pastor Ted Haggard of the National Association of Evangelicals and Pastor Keenan Roberts of the Colorado Hell House. Historical evidence for the resurrection of Jesus, Chicago: The Coherence of Theism:

Chapter 2 : WILLIAM LANE CRAIG: EVANGELIST, PHILOSOPHER, APOLOGIST | Seth Dunn

William Lane Craig is Research Professor of Philosophy at Talbot School of Theology in La Mirada, California. He and his wife Jan have two grown children. At the age of sixteen as a junior in high school, he first heard the message of the Christian gospel and yielded his life to Christ. Dr. Craig.

He parades himself as a philosopher, but none of the professors of philosophy whom I consulted had heard his name either. Perhaps he is a "theologian". For some years now, Craig has been increasingly importunate in his efforts to cajole, harass or defame me into a debate with him. I have consistently refused, in the spirit, if not the letter, of a famous retort by the then president of the Royal Society: I took pleasure in refusing again, which threw him and his followers into a frenzy of blogging, tweeting and YouTubed accusations of cowardice. In an epitome of bullying presumption, Craig now proposes to place an empty chair on a stage in Oxford next week to symbolise my absence. But what are we to make of this attempt to turn my non-appearance into a self-promotion stunt? But Craig is not just a figure of fun. He has a dark side, and that is putting it kindly. Most churchmen these days wisely disown the horrific genocides ordered by the God of the Old Testament. Anyone who criticises the divine bloodlust is loudly accused of unfairly ignoring the historical context, and of naive literalism towards what was never more than metaphor or myth. And verses 16 and 17 are even worse: "But thou shalt utterly destroy them" You might say that such a call to genocide could never have come from a good and loving God. Any decent bishop, priest, vicar or rabbi would agree. But listen to Craig. He begins by arguing that the Canaanites were debauched and sinful and therefore deserved to be slaughtered. He then notices the plight of the Canaanite children. Therefore, God does these children no wrong in taking their lives. What context could possibly justify them? Not the Canaanite adults, for they were corrupt and deserving of judgment. Not the children, for they inherit eternal life. So who is wronged? Ironically, I think the most difficult part of this whole debate is the apparent wrong done to the Israeli [sic] soldiers themselves. Can you imagine what it would be like to have to break into some house and kill a terrified woman and her children? The brutalising effect on these Israeli [sic] soldiers is disturbing. A later post by Craig is "if possible" even more shocking. Referring to his earlier article above he says: "If the Canaanite tribes, seeing the armies of Israel, had simply chosen to flee, no one would have been killed at all. There was no command to pursue and hunt down the Canaanite peoples. Rather it was first and foremost a command to drive the tribes out of the land and to occupy it. Only those who remained behind were to be utterly exterminated. No one had to die in this whole affair. Would you shake hands with a man who could write stuff like that? Would you share a platform with him? Even if I were not engaged to be in London on the day in question, I would be proud to leave that chair in Oxford eloquently empty."

Chapter 3 : Apologetics: An Introduction by William Lane Craig

William Lane Craig (born August 23,) is an American analytic philosopher and Christian theologian. He holds faculty positions at Talbot School of Theology (Biola University) and Houston Baptist University.

There is no sort of recipe for doing this, but I think it is entirely appropriate to come to God in prayer and to talk to him about it and to ask him to come into your life, to give you the Holy Spirit, and to regenerate you. Lord Jesus, I really need you. I confess my sins and I turn away from them to you. I believe that you died on the cross to forgive my sins and restore me to a right relationship with God and that you rose from the dead to prove who you were. Right now, in the best way I know how, I want to open the door to my life and to welcome you in. Come into my life. Cleanse me from all wrongdoing and quicken my spirit, Lord, that I might be born again to new life and to the relationship with God that I was intended to have. Right now, as an expression of my faith, I thank you for hearing and answering this prayer. If anyone has prayed that prayer, then I can give you assurance that, based on Scripture, God has heard that prayer and he answers that prayer to come into your life. So you should begin to pray, to read the Bible on a regular basis, and to be nourished by that. After all, Craig is a professional philosopher and New Testament historian who is known best for his publications on the Kalam Cosmological Argument and his formal debates. Craig philosophizes much—very much. He is a Research Professor of Philosophy at the Talbot School of Theology as well as the author of numerous philosophically-minded books, including *Philosophical Foundations of a Christian Worldview* [4]. Given his proclivity to philosophize, it can appear, at times, that Craig bases his faith in the philosophical cogency of Christian theology rather than its revealed scriptural truth. When I looked out at the universe and the stars at night as a young boy, I sensed that there had to be some sort of a creator that brought all of this into existence, but God was a distant blur to me. On a clear summer night, Craig prayed to receive Christ as his savior. Though the journey to Christ would end well for Craig, it began inauspiciously. After Craig began to experience the meaningless of life without God, he began attending a local church in search of answers. Answers he did not find. The other high school students who were involved in the youth group and claimed to be Christians on Sunday lived for their real god the rest of the week, which was popularity. It was the gospel. Sandy was happy because she was saved. She was happy because Jesus lived in her Heart. She was happy because God loved her. Sandy told the young Craig that God loved him, too. Sandy introduced him to other Christian students who, instead of seeking after the god of popularity, exhibited a genuine and joyous faith. Before he arrived at Wheaton in , Craig had never been a part of the Christian subculture. He was quite happy to study in an atmosphere where professors prayed before class and chapel took place every day. Even more delighting to Craig was the integration of faith and learning. Instead, Hackett taught the class as a survey of western philosophy. Craig wrote his doctoral dissertation at the University of Birmingham on the kalam cosmological argument and has published three books on it. I thank God for the impact of Stuart Hackett upon my life. However, a chapel speaker came during his senior year and challenged the students to spend their first couple of years after graduation sharing their faith with university students full-time. Craig answered the challenge. Craig ended up earning M. When Craig neared graduation from Trinity, Jan asked him what he would like to do next if money were no object. Money certainly was an object; the Craigs had meager means. Craig responded that he would like to study philosophy in England under John Hick so that he could further develop the Kalam Cosmological Argument. Until that moment, Jan did not even know who John Hick was but she took the time to find out. Jan encouraged Craig to write a letter to Hick asking if he could come to England and study under him. Craig did so and Hick responded positively. Full funding was obtained by the Craigs via a gift from a businessman, a family friend of Jan who had supported her during her time in Campus Crusade. Crag responded that he would like to study New Testament history under Wolfhart Pannenberg in Germany. As the case was with Hick, Jan did not know who Pannenberg was. As was the case with the University of Birmingham, the Craigs could not afford the expenses of study in a foreign country. One of the grant programs Jan identified eventually paid for Craig to study under Pannenberg, and he earned a Doctorate of Theology from the University of Munich in . Since , Craig has been involved in teaching or research at

Christian universities. In addition to teaching at Talbot, Craig has served as a visiting Professor of Theology at Wheaton College since and will serve as a visiting Professor of Philosophy at Houston Baptist University beginning in the fall of . Despite his thirty-four years of academic experience, Craig is best known for his apologetic writings and frequent, formal debates though his academic credentials help to substantiate his legitimacy as a writer and debater. Writing and debating are tools which Craig uses defend and spread the gospel. This argument is most simply stated as follows: Whatever begins to exist has a cause. The universe began to exist. Therefore, the universe has a cause. In his treatment of this argument specifically in defense of premise 2 , Craig has turned the tables on those skeptics who wield science as a cudgel to pound theism into the intellectual dust. The Baptist Press published an article about the very recent discovery of gravitational waves and its theological ramifications; this discovery serves as confirmatory evidence of the Big Bang Theory. Among other notions, theistic philosophers of time must consider the reality that, with the creation of the universe, a timeless and immaterial being has created a material world that exists in time. Craig has spent a great deal of time exploring this question and related ones. Craig wrote a number of philosophical books *Time and Eternity*: Craig has been a member of the Philosophy of Time Society since , serving as its president from . Craig has even dedicated sessions of his Defenders Sunday school class to discussing theories of time. As time has passed, Craig has moved on to the current area of focus in his academic research, *Divine Aseity*. Craig has presented his thoughts on *Divine Aseity* in lectures and devoted an entire subsection of his website to the concept of *Divine Aseity*. Debates One factor that has kept Craig from finishing his book on *Divine Aseity* is the demand placed on his time by his debate schedule. Craig has gained widespread notoriety from Christians and non-Christians alike for his performance in debates against atheists, skeptics, and other detractors of Christianity. Over the course of the rebuttals he makes sure to respond to every point that the opponent has brought up, which usually sends the opponent off on a series of tangents. He declares himself and his message the winner. As far as debating goes: If his debates were being judged by a panel of experts as in an intercollegiate debate tournament, he would have a very good record indeed. Notable Atheist Philosopher Daniel Dennett warned me that, as soon as word got out that I would be debating WLC, I would be deluged with opinions and unsolicited advice. Atheists are so concerned about losing face in debates with Craig that they have started to coach each other about how to best debate him. Craig was asked how many debates he had participated in on January 14, . He actually began participating in debates long before . From birth he has suffered from Charcot-Marie-Tooth syndrome, a neuromuscular disease that causes atrophy in the extremities. High-school competitions took him all over Illinois. The subject matter was never religionâ€”rather, the usual debate-team fodder of public-policy questions. Craig has debated in South Africa, Australia, and throughout Europe where he even debated while speaking in a German. This is the viewpoint from which he teaches and the viewpoint from which he wrote his signature book, *Reasonable Faith*. It is also the view point from which he operates his web-based ministry of the same name [www](http://www.reasonablefaith.org). Craig clearly believes that if someone is rational and follows the evidence where it leads, he will find himself assenting to the truth of the gospel. So, too, has Craig. This popularity has brought with it high praise as well as harsh criticism. Craig has endured both with humility. In February of , Craig used an illustration from C. Lewis to express his apologetic approach. Mere Christianity for Lewis was the central cardinal doctrines of the Christian faith which are affirmed by all of the great confessions of Christendom both Calvinist and Arminian and represent the common ground on which we stand. It is those truths that I want to defend in public debateâ€”Now, one thing that C. This is not where you rest. He said mere Christianity is like the hallway, or the entrance way, to the building. It is off of the hallway that you find various rooms. It is in those rooms that you find the fireplace, the reclining chair, the sofa. These are the rooms where you ultimately end up in, and these represent the different specific doctrinal confessions and denominations of Christendom. I certainly do have views on those subjects that would put me in one such room. I want to be in the public arena out in the hallway debating these central truths of the Christian faith. It would be a distraction, I think, to be debating other people in the various rooms. The criticism of Craig comes from all sides. Craig is reviled by many atheists and grudgingly endured by many of his fellow Christians. There is, of course, a certain amount of persecution to be expected from the non-believing side that comes along with fulfilling the great commission. He once compared the hypostatic union to the mind-body

transformation of the protagonist in the science-fiction film Avatar.

Chapter 4 : "Philosophy of religion : a reader and guide" by William Lane Craig

William Lane Craig's Accessibilism In addition to his neo-Apollinarianism and his Molinism, William Lane Craig has no shortage of controversial theology. Call me a newbie, but I didn't know about his Accessibilism until rather recently.

I have been investigating Dr. Because of what I have identified as serious errors in Dr. However, we are not talking about auxiliary doctrines or matters of indifference. Instead, we are talking about core and foundational doctrines which impact every other area of doctrine. It is not the case that our Trinitarian theology is separate from our apologetic. It is not the case that our doctrine of Scripture does not affect our soteriology. Critiquing William Lane Craig Dr. Craig is a high level, technical, and academic philosopher. It would be presumptuous of me, despite some philosophical training, to assume I understand all the nuances of his writing. However, it is reasonable to think that we should be able to read what a man has written and assess his theology on that basis. As such, I am starting on a project to describe and critique Dr. My goal is to publish weekly, but because of the gravity of what I believe the conclusions are I want to ensure that I am taking the appropriate time to properly understand what is being said, and properly critique and respond to it. However, this is a series of blog posts, and my concern is not so much with those who are interacting with Dr. Rather, I am concerned with those who are interacting with Dr. As such I am restricting most of my inquiry to popular resources. While there are a variety of resources that fit into this category, I will be focusing on the ones which are most commonly used, and through which Craig most prolifically spreads his theology. Defenders â€” This is a podcast which is the audio recordings of a Sunday school theology class that Dr. Craig teaches at his home church. I do not know if this is an ongoing class, or if they republish the lectures on an ongoing basis or a mixture of the two. Reasonable Faith Podcast â€” Dr. Craig has a brief podcast where he discusses various topics with his co-host Kevin Harris. This usually involves discussions of apologetic topics, but he does occasionally speak about his Trinitarian and Incarnation theology. Reasonable Faith Website â€” Dr. Craig responds to questions and writes articles.

Chapter 5 : Christopher Hitchens debates William Lane Craig at Biola U: Does God Exist? | WINTER Y KN

William Lane Craig is Research Professor of Philosophy at Talbot School of Theology and Professor of Philosophy at Houston Baptist University. He and his wife Jan have two grown children. At the age of sixteen as a junior in high school, he first heard the message of the Christian gospel and yielded his life to Christ.

Chapter 6 : Why I refuse to debate with William Lane Craig | Richard Dawkins | Opinion | The Guardian

William Lane Craig is Research Professor of Philosophy at Talbot School of Theology in La Mirada, California and is arguably the foremost Christian apologist in the world today. As well as being author or editor of over thirty books, and author of nearly peer-reviewed academic articles in.

Chapter 7 : William Lane Craig - Introduction (1) - Reformed Arsenal

William Lane Craig's Writing and Teaching If this were an academic paper, it would be ideal to assess and critique based on academic resources. However, this is a series of blog posts, and my concern is not so much with those who are interacting with Dr. Craig academically.

Chapter 8 : William Lane Craig - Wikipedia

For more resources visit: calendrierdelascience.com Defenders is Dr William Lane Craig's weekly Sunday school class on Christian doctrine and apologetics. This.

Chapter 9 : william lane craig - Logos Bible Software

D on't feel embarrassed if you've never heard of William Lane calendrierdelascience.com parades himself as a philosopher, but none of the professors of philosophy whom I consulted had heard his name either.