

New Testament Epistles I

Romans and Galatians

(NT6321)



**“ I planned many times to
come to you ”**

Paul

Rom 1:13

Prof. David H. Warren

Amridge University

New Testament Epistles I

Romans and Galatians

(NT6321)



Romans 1:1 – 3:31

Prof. David H. Warren

Amridge University

Romans 1:1 – 3:31

Chs. 1–2 God's Righteousness Required

1:1–17, The Gospel Is Set Forth

**1:18–32, The Gentiles Are
Unrighteous Before God**

**2:1–29, The Jews Are
Unrighteous Before God**

¹Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God-- ²the gospel he promised beforehand through his prophets in the Holy Scriptures ³regarding his Son, who as to his human nature was a descendant of David, ⁴and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

6 And you also are among those who are called to belong to Jesus Christ.

7 To all in Rome who are loved by God and called to be saints:

Grace and peace to you from God our Father and from the Lord Jesus Christ.

Romans 1:5

Romans 1:5

εἰς ὑπακοὴν πίστεως

« for obedience to the faith » KJV

Romans 1:5

εἰς ὑπακοὴν πίστεως

« for obedience to the faith » KJV

What does this expression mean?

Romans 1:5

εἰς ὑπακοὴν πίστεως

« for obedience to the faith » KJV

What does this expression mean?

The same exact expression in Greek is used in Rom 16:26, but here the KJV translates it differently: « for the obedience of faith »

Four Similar Expressions **(King James Version & Greek)**

Four Similar Expressions (King James Version & Greek)

(1) « for obedience to the faith » (Rom 1:5)

ΕΙΣ ΥΠΑΚΟΗΝ ΠΙΣΤΕΩΣ

Four Similar Expressions (King James Version & Greek)

(1) « for obedience to the faith » (Rom 1:5)

ΕΙΣ ΥΠΑΚΟΗΝ ΠΙΣΤΕΩΣ

(2) « for the obedience of faith » (Rom 16:26)

ΕΙΣ ΥΠΑΚΟΗΝ ΠΙΣΤΕΩΣ

Four Similar Expressions (King James Version & Greek)

(1) « for obedience to the faith » (Rom 1:5)

εις υπακοην πιστεως

(2) « for the obedience of faith » (Rom 16:26)

εις υπακοην πιστεως

(3) « in obeying the truth » (1 Pet 1:22)

εν τη υπακοη της αληθειας

Four Similar Expressions (King James Version & Greek)

(1) « for obedience to the faith » (Rom 1:5)

εις υπακοην πιστεως

(2) « for the obedience of faith » (Rom 16:26)

εις υπακοην πιστεως

(3) « in obeying the truth » (1 Pet 1:22)

εν τη υπακοη της αληθειας

**(4) « “and a great company of the priests
were obedient to the faith » (Acts 6:7)**

πολυς τε οχλος των ιερεων υπηκουον τη
πιστει

Romans 1:5

Literally, the text says: « for obedience of faith »

The phrase « of faith » is a Genitive in Greek.

Five Common Types of Genitive

Five Common Types of Genitive

(1) Subjective Genitive

Five Common Types of Genitive

(1) Subjective Genitive

Example:

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ”

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s
love for us,

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love,

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

(2) Objective Genitive

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

(2) Objective Genitive

Example:

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

(2) Objective Genitive

Example: “The Love of Christ”

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

(2) Objective Genitive

Example: “The Love of Christ” = Our love for Christ,

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

(2) Objective Genitive

Example: “The Love of Christ” = Our love for Christ, Christ is now the object of love,

Five Common Types of Genitive

(1) Subjective Genitive

Example: “The Love of Christ” = Christ’s love for us, Christ is the subject of love, “*Christ Loves Us.*”

(2) Objective Genitive

Example: “The Love of Christ” = Our love for Christ, Christ is now the object of love, “*We Love Christ.*”

Five Common Types of **Genitive** (cont.)

(3) Possessive Genitive

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example:

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God”

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God” = the son that belongs to God.

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God” = the son that belongs to God.

(4) Partitive Genitive

Five Common Types of **Genitive** (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God” = the son that belongs to God.

(4) Partitive Genitive

Used to signify that of which something is a part.

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God” = the son that belongs to God.

(4) Partitive Genitive

Used to signify that of which something is a part.

Examples:

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God” = the son that belongs to God.

(4) Partitive Genitive

Used to signify that of which something is a part.

Examples: “one of them”;

Five Common Types of Genitive (cont.)

(3) Possessive Genitive

Indicates possession.

Example: “The Son of God” = the son that belongs to God.

(4) Partitive Genitive

Used to signify that of which something is a part.

Examples: “one of them”; “a piece of cloth.”

Five Common Types of Genitive (cont.)

(5) Epexegetic Genitive

Five Common Types of Genitive (cont.)

(5) Epexegetic Genitive

Epexegetic = “explanatory.”

Five Common Types of Genitive (cont.)

(5) Epexegetic Genitive

Epexegetic = “explanatory.”

Replace “of” with “which is.”

Five Common Types of Genitive (cont.)

(5) Epexegetic Genitive

Epexegetic = “explanatory.”

Replace “of” with “which is.”

Example:

Five Common Types of Genitive (cont.)

(5) Epexegetic Genitive

Epexegetic = “explanatory.”

Replace “of” with “which is”

Example: “The Gift of the Holy Spirit”

Five Common Types of Genitive (cont.)

(5) Epexegetic Genitive

Epexegetic = “explanatory.”

Replace “of” with “which is”

Example: “The Gift of the Holy Spirit” =
the gift which is the Holy Spirit.

Five Common Types of Genitive

Five Common Types of Genitive

(1) Subjective Genitive

Five Common Types of Genitive

- (1) **Subjective Genitive**
- (2) **Objective Genitive**

Five Common Types of Genitive

- (1) **Subjective Genitive**
- (2) **Objective Genitive**
- (3) **Possessive Genitive**

Five Common Types of Genitive

- (1) **Subjective Genitive**
- (2) **Objective Genitive**
- (3) **Possessive Genitive**
- (4) **Partitive Genitive**

Five Common Types of Genitive

- (1) **Subjective Genitive**
- (2) **Objective Genitive**
- (3) **Possessive Genitive**
- (4) **Partitive Genitive**
- (5) **Epexegetic Genitive**

Five Common Types of Genitive

- (1) **Subjective Genitive**
- (2) **Objective Genitive**
- (3) **Possessive Genitive**
- (4) **Partitive Genitive**
- (5) **Epexegetic Genitive**

**Which Type Do We Have in
Romans 1:5?**

« **the obedience of the faith** »

Rom 1:5 & 16:26 KJV

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas:

« the obedience of the faith »
Rom 1:5 & 16:26 KJV (cont.)

Five Interpretations (Cottrell, pp. 79–82):

**(1) Two Coordinate Ideas: « obedience
and faith »**

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas: « obedience and faith » (LB, TEV, NIV only in 16:26)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas: « obedience and faith » (LB, TEV, NIV only in 16:26)
—**Subjective Genitive;**

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) **Two Coordinate Ideas: « obedience and faith »** (LB, TEV, NIV only in 16:26)
—**Subjective Genitive;**

(2)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas: « obedience and faith » (LB, TEV, NIV only in 16:26)
—**Subjective Genitive;**

(2) Obedience as a Part of Faith:

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas: « obedience *and* faith » (LB, TEV, NIV only in 16:26)
—**Subjective Genitive;**

(2) Obedience as a Part of Faith: « the obedience which is included in faith »

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas: « obedience and faith » (LB, TEV, NIV only in 16:26)
—**Subjective Genitive;**

(2) Obedience as a Part of Faith: « the obedience which is included in faith »
(Gareth Reese, John Corson in “Faith”)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(1) Two Coordinate Ideas: « obedience and faith » (LB, TEV, NIV only in 16:26)
—**Subjective Genitive;**

(2) Obedience as a Part of Faith: « the obedience which is included in faith »
(Gareth Reese, John Corson in “Faith”)
—**Partitive Genitive;**

« the obedience of the faith »
Rom 1:5 & 16:26 KJV (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience:

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

**(3) Faith = Obedience: « the obedience
that consists of faith »**

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience that consists of faith » (Cranfield, Murray, Godet)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience *that consists of faith* » (Cranfield, Murray, Godet) —**Epexegetic Genitive;**

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience that consists of faith » (Cranfield, Murray, Godet) —**Epexegetic Genitive;**

(4)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience *that consists of faith* » (Cranfield, Murray, Godet) — **Epexegetic Genitive;**

(4) Faith as an Object:

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience *that consists of* faith » (Cranfield, Murray, Godet) —**Epexegetic Genitive;**

(4) Faith as an Object: « obedience to the faith »

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience *that consists of* faith » (Cranfield, Murray, Godet) —**Epexegetic Genitive;**

(4) Faith as an Object: « obedience to the faith » (KJV, Weymouth, Moffatt, Phillips)

« the obedience of the faith »
Rom 1:5 & 16:26 KJV (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(3) Faith = Obedience: « the obedience *that consists of* faith » (Cranfield, Murray, Godet) —**Epexegetic Genitive**;

(4) Faith as an Object: « obedience to the faith » (KJV, Weymouth, Moffatt, Phillips) —**Objective Genitive**;

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(5)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(5) The Obedience That Comes from Faith:

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(5) The Obedience That Comes from Faith: « the obedience *which results from* faith »

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(5) The Obedience That Comes from Faith: « the obedience *which results from faith* » (NIV only in 1:5)

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(5) The Obedience That Comes from Faith: « the obedience *which results from* faith » (NIV only in 1:5) — **Possessive Genitive.***

« the obedience of the faith »
Rom 1:5 & 16:26 **KJV** (cont.)

Five Interpretations (Cottrell, pp. 79–82):

(5) The Obedience That Comes from Faith: « the obedience *which results from faith* » (NIV only in 1:5) — **Possessive Genitive.***

*This is the opinion of Cottrell
(p. 81 bottom)

5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

6 And you also are among those who are called to belong to Jesus Christ.

7 To all in Rome who are loved by God and called to be saints:

Grace and peace to you from God our Father and from the Lord Jesus Christ.

Paul's Longing to Visit Rome

⁸First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. ⁹God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you ¹⁰in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

Paul's Longing to Visit Rome

11 I long to see you so that I may impart to you some spiritual gift to make you strong-- **12** that is, that you and I may be mutually encouraged by each other's faith. **13** I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so . . .

Paul's Longing to Visit Rome

. . . until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.¹⁴ I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. ¹⁵ That is why I am so eager to preach the gospel also to you who are at Rome.

Paul's Longing to Visit Rome

16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. **17** For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

Romans 1:1 – 3:31

Chs. 1–2 God's Righteousness Required

1:1–17, The Gospel Is Set Forth

**1:18–32, The Gentiles Are
Unrighteous Before God**

**2:1–29, The Jews Are
Unrighteous Before God**

God's Wrath Against Mankind

18The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, **19**since what may be known about God is plain to them, because God has made it plain to them.

God's Wrath Against Mankind

18The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, **19**since what may be known about God is plain to them, because God has made it plain to them.

God's Wrath Against Mankind

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, **19** since what may be known about God is plain to them, because God has made it plain to them.

How has God made it plain to them?

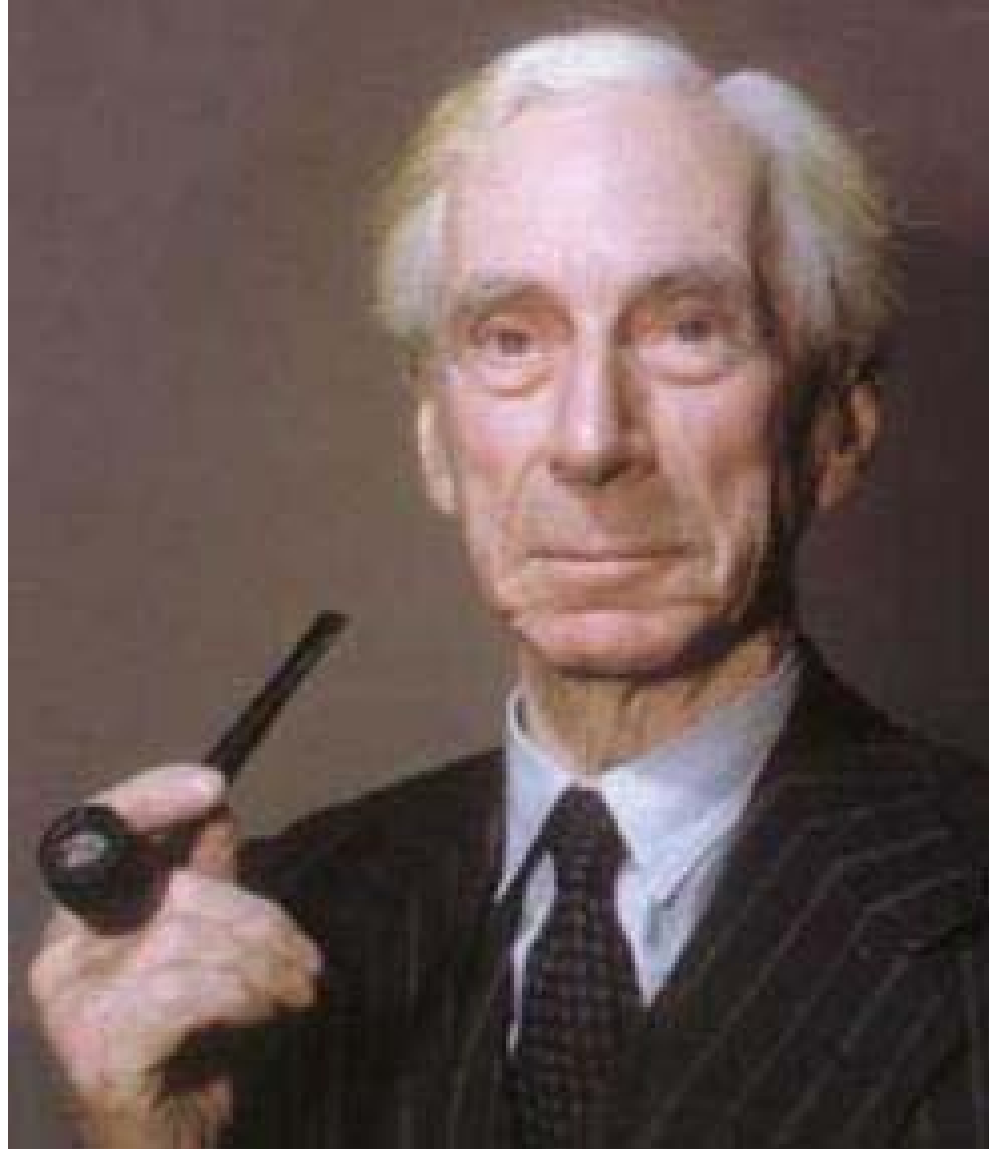
God's Wrath Against Mankind

20 For since the creation of the world **God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.** **21** For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Can We Know that God Exists?

Can We Know that God Exists?

Some say, “No!”



Bertrand Russell
(1872–1970)



Bertrand Russell
(1872–1970)



- a famous British mathematician, philosopher, and atheist

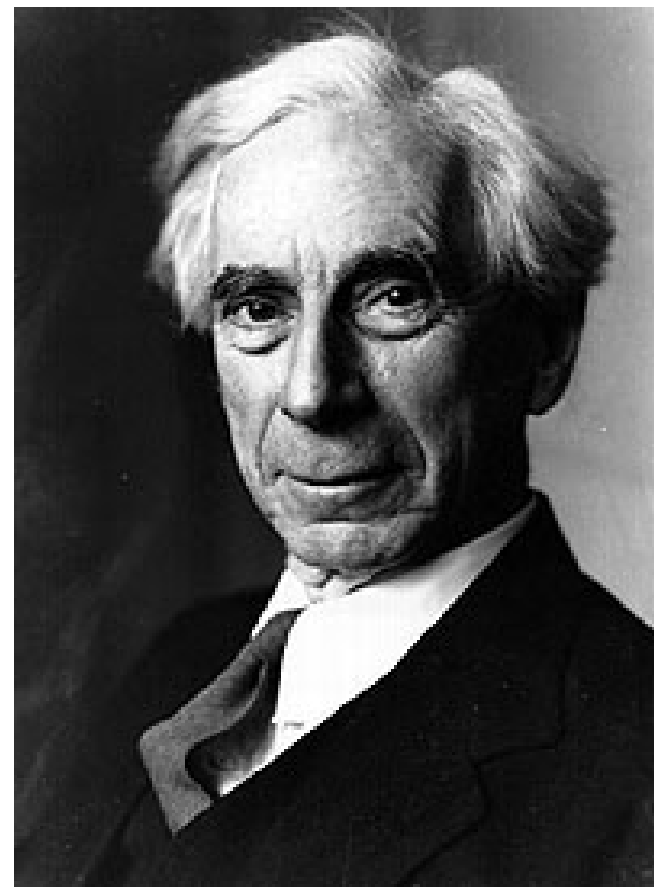
Bertrand Russell
(1872–1970)



Bertrand Russell
(1872–1970)

- a famous British mathematician, philosopher, and atheist
- taught at the University of Cambridge

He once wrote: « I never know whether I should say “Agnostic” or whether I should say “Atheist”. It is a very difficult question and I daresay that some of you have been troubled by it. As a philosopher, if I were speaking to a purely philosophic audience I should say that I ought to describe myself as an Agnostic, . . .

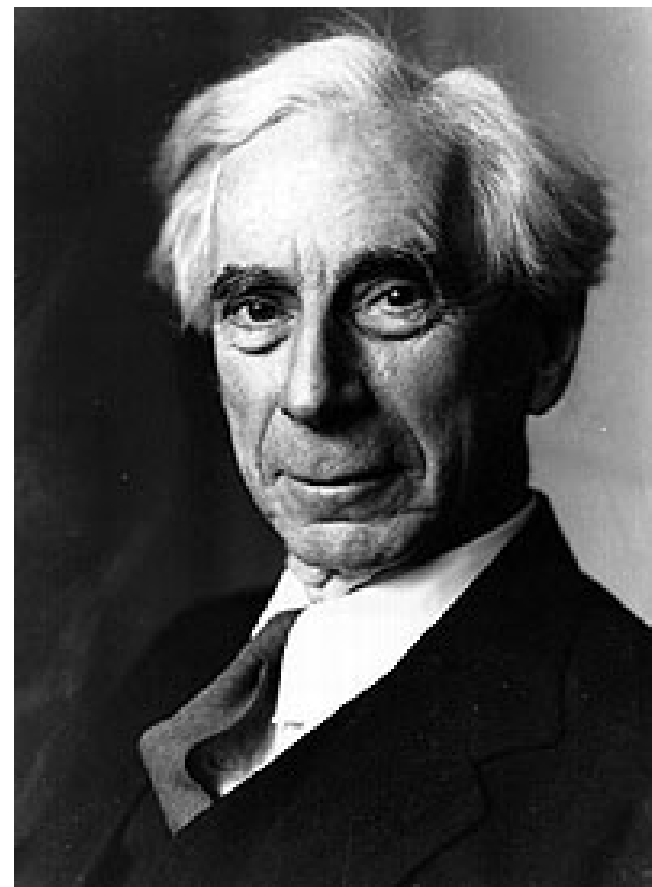


**Bertrand Russell
(1872–1970)**

« . . . because I do not think that there is a conclusive argument by which one [can] prove that there is not a God. »

Bertrand Russell,

“Am I an Atheist or an Agnostic? A Plea for Tolerance in the Face of New Dogmas” (publ. in 1947).



**Bertrand Russell
(1872–1970)**



**Bertrand Russell
(1872–1970)**

In his book *A History of Western Philosophy* (1945), he wrote: « I do not pretend to be able to prove that there is no God. I equally cannot prove that Satan is a fiction. The Christian God may exist; so may the gods of Olympus, or of ancient Egypt, or of Babylon. . . .



**Bertrand Russell
(1872–1970)**

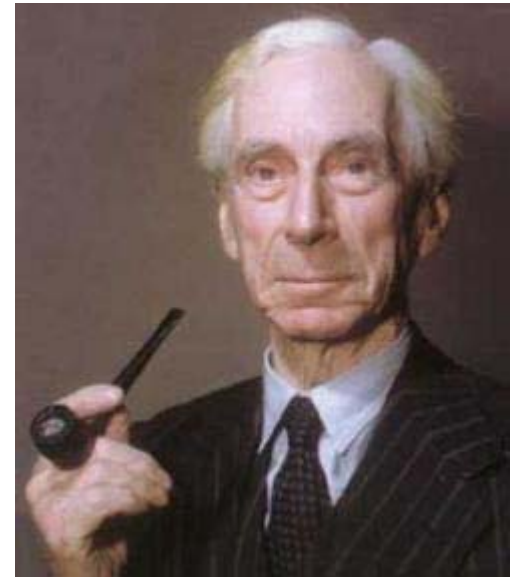
« . . . But no one of these hypotheses is more probable than any other: they lie outside the region of even probable knowledge, and therefore there is no reason to consider any of them. The fact that an opinion has been widely held is no evidence that it is not . . .



Bertrand Russell
(1872–1970)

« . . . utterly absurd; indeed in view of the silliness of the majority of mankind, a widespread belief is more often likely to be foolish than sensible. »

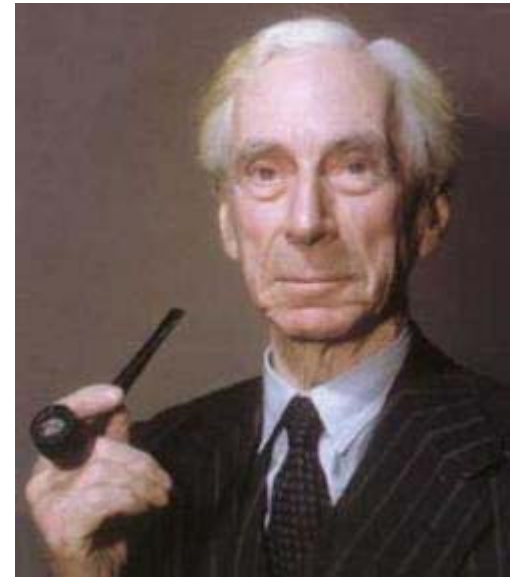
At a dinner party in celebration of his ninetieth birthday, Russell was asked by one of his friends, a woman living in London, “What will you do, Bertie, if it turns out you’ve been wrong? I mean, what if—uh—when the time comes, you should meet Him? What will you say?”



Bertrand Russell
(1872–1970)

With a delightful smile
Russell replied, “Why, I should
say, ‘God, you gave us
insufficient evidence!’ ”

(As reported in *The New Yorker* magazine
in the week following Russell’s death in
1970, the anecdote appears in an
anonymous editorial (written by William
Shawn?, editor for *The New Yorker* 1951–
1987) entitled “The Talk of the Town:
Notes and Comment,” *The New Yorker*
(February 21, 1970), p. 29)



Bertrand Russell
(1872–1970)

Can someone really know that God exists?

**Can someone really know that God
exists?**

Can someone be certain?

Can someone really know that God exists?

Can someone be certain?

What are the implications, if someone cannot really be certain whether God exists?

Can someone really know that God exists?

Can someone be certain?

What are the implications, if someone cannot really be certain whether God exists?

What did the Apostle Paul mean by what he wrote in **Rom 1:20?**

John 7:17

John 7:17

***The Will to Believe* (1896),
by William James (1842–1910)**



William James
(1842–1910)

*The Will to
Believe*
(publ. in 1896)

An Important Question:

**An Important Question to
Consider:**

***What if a person does not
want to believe?***

Four Classic Proofs

Four Classic Proofs

(1) Ontological Argument (Anselm & René Descartes)—the greatest being that one can conceive of must actually exist

The Ontological Argument

- first formulated by St. Anselm (1033–1109), the Archbishop of Canterbury, and then later refined by René Descartes (1596–1650), a French philosopher and mathematician



Anselm
(1033–1109)



René Descartes
(1596–1650)

The Ontological Argument

- first formulated by St. Anselm (1033–1109), the Archbishop of Canterbury, and then later refined by René Descartes (1596–1650), a French philosopher and mathematician
- Anselm declared, God « is That than which nothing greater can be conceived » (Latin, « aliquid quo nihil maius cogitari possit »)

The Ontological Argument

- Since a being that actually exists in reality would be greater than a being that merely exists in one's mind, God the greatest possible being must exist.

The Ontological Argument

- Since a being that actually exists in reality would be greater than a being that merely exists in one's mind, God the greatest possible being must exist.
- In the place of Anselm's formula « That than which nothing greater can be conceived » , Descartes substituted the words « the most perfect Being » (*Meditations 5*, in his work *Discourse on Method and Meditations*).

The Ontological Argument

- Anselm has in mind the greatest *possible* being.

The Ontological Argument

- Anselm has in mind the greatest *possible* being.
- Since a being that actually exists in reality would be greater than a being that merely exists in one's mind, God the greatest possible being must exist.

The Ontological Argument

- Anselm has in mind the greatest *possible* being.
- Since a being that actually exists in reality would be greater than a being that merely exists in one's mind, God the greatest possible being must exist.
- In the place of Anselm's formula « That than which nothing greater can be conceived » , Descartes substituted the words « the most perfect Being » (*Meditations 5*, in his work *Discourse on Method and Meditations*).

The Ontological Argument

- Among the later critics of Anselm and Descartes was the German philosopher Immanuel Kant (1724–1804), who argued the concept of a *unicorn* is not in the least bit augmented or otherwise changed by the addition of existence, nor is it in any way diminished by the subtraction of existence.



Immanuel Kant
(1724–1804)

The Ontological Argument

- Among the later critics of Anselm and Descartes was the German philosopher Immanuel Kant (1724–1804), who argued the concept of a *unicorn* is not in the least bit augmented or otherwise changed by the addition of existence, nor is it in any way diminished by the subtraction of existence.
- the Ontological Argument is *not* a sound argument for the existence of God.

Four Classic Proofs

- (1) Ontological Argument** (Anselm & René Descartes)—the greatest being that one can conceive of must actually exist
- (2) Cosmological Argument** (Thomas Aquinas)—the First Cause of all things

The Cosmological Argument

- Commonly referred to as the First-Cause Argument.

The Cosmological Argument

- Commonly referred to as the First-Cause Argument.
- taking the concept of the Unmoved Mover from Aristotle (384–322 bc), St. Thomas Aquinas (1225–1274) argued that God must exist in his famous “Five Ways” discourse (Latin “*Quinque Viae*”) found near the beginning of his work *Summa Theologica*.

The Cosmological Argument

- Thomas states the Cosmological Argument in his Second Way; his argument may be summarized as follows:

The Cosmological Argument

- Thomas states the Cosmological Argument in his Second Way; his argument may be summarized as follows:
 - the universe could not be the cause of itself

The Cosmological Argument

- Thomas states the Cosmological Argument in his Second Way; his argument may be summarized as follows:[\[1\]](#)
 - the universe could not be the cause of itself
 - the universe did not come from nothing, for “nothing comes from nothing” (or “from nothing, nothing comes”; Latin, « ex nihilo nihil fit »)

The Cosmological Argument

-the chain of causes and effects cannot be extended to infinity.

The Cosmological Argument

- the chain of causes and effects cannot be extended to infinity.
- therefore, there must be a first, uncaused cause of all things.

The Cosmological Argument

- the Second Law of Thermodynamics

The Cosmological Argument

- the Second Law of Thermodynamics
 - Thermodynamics is a division of Physics, which is the science dealing with the interaction of matter and energy proves that there must have been a beginning to our Universe and to all matter.

The Cosmological Argument

- the Second Law of Thermodynamics
 - Thermodynamics is a division of Physics, which is the science dealing with the interaction of matter and energy proves that there must have been a beginning to our Universe and to all matter.
 - the Second Law of Thermodynamics, first formulated by Rudolf Julius Emanuel Clausius (1822–1888) in 1850.

The Cosmological Argument

- the Second Law of Thermodynamics:
 - states that « heat cannot be transferred from a colder to a hotter body without some other effect »).

The Cosmological Argument

- the Second Law of Thermodynamics:
 - states that « heat cannot be transferred from a colder to a hotter body without some other effect »).
 - in other words, that which is hot tends to get cooler, unless something else affects it; that which is moving tends to get slower, unless something else affects it.

The Cosmological Argument

-this is the Law of Entropy: Our Universe is slowly “winding down”; in other words, the Universe could not have always existed; it must have had a beginning.

The Cosmological Argument

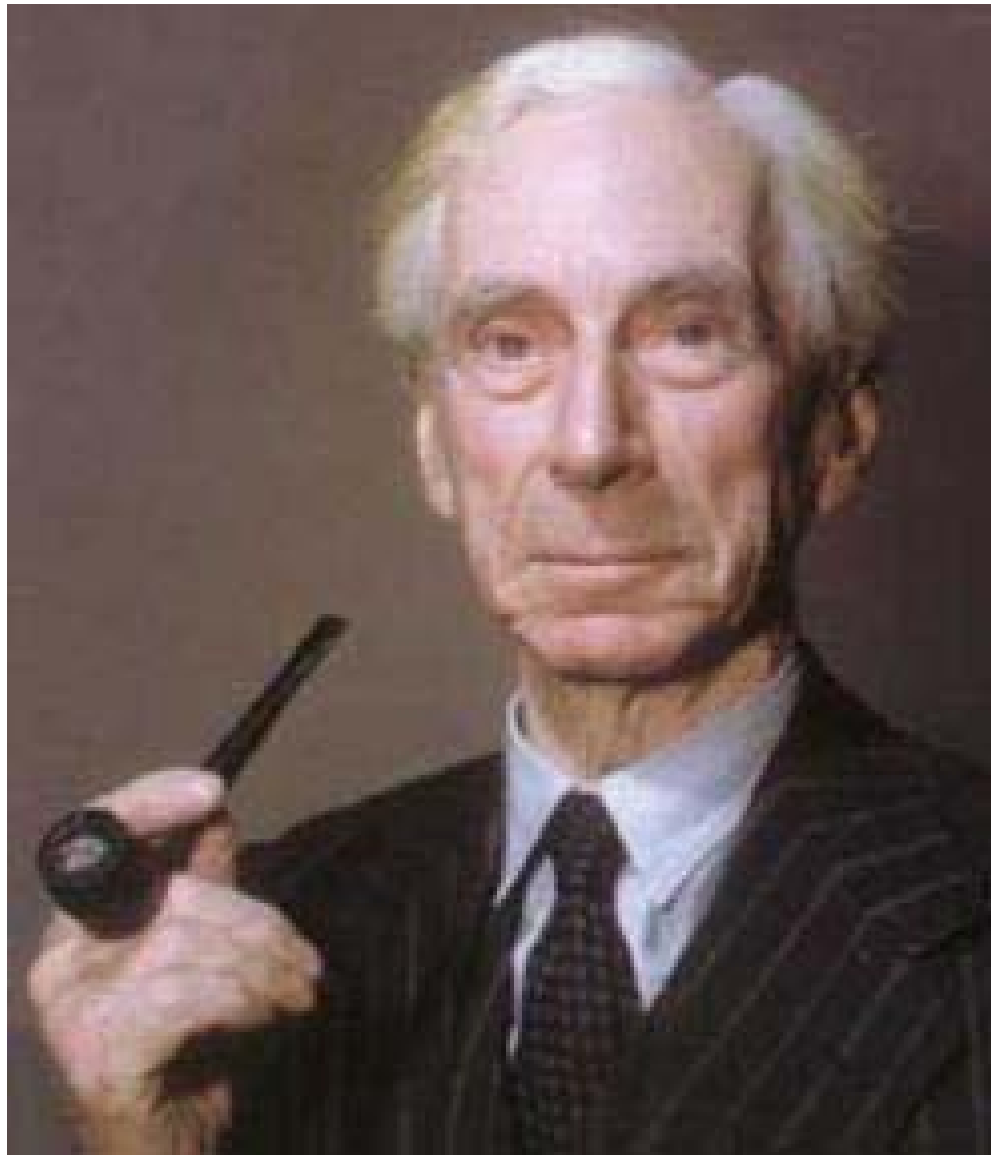
- The Cosmological Argument *is* a sound argument for the existence of God.

The Cosmological Argument

- The Cosmological Argument *is* a sound argument for the existence of God.
- in his 1948 debate with the Catholic Father Frederick Copleston, Bertrand Russell criticized the Cosmological Argument as being uncertain because one must argue inductively from particulars to a general principle.

The Cosmological Argument

- The Cosmological Argument *is* a sound argument for the existence of God.
- in his 1948 debate with the Catholic Father Frederick Copleston, Bertrand Russell criticized the Cosmological Argument as being uncertain because one must argue inductively from particulars to a general principle.



Bertrand Russell



Frederick Charles Copleston



The Cosmological Argument

- But Bruce R. Reichenbach (a professor of Philosophy at Augsburg College^[1] in Minneapolis, Minn.) has reframed the Cosmological Argument^[2]
 - instead of reasoning about specifics inductively, Reichenbach has formulated a strong disjunctive argument: The universe owes its existence either to an endless series of contingent beings or ultimately to a noncontingent being
 - an endless series of contingent is impossible, and it violates the Law of Entropy in the Second Law of Thermodynamics
 - therefore, there must be a noncontingent being, whom we call God!

*The Cosmological
Argument: A
Reassessment*
(Springfield, Ill.:
Charles C Thomas,
Publisher, 1972).



Bruce R. Reichenbach

Four Classic Proofs

- (1) Ontological Argument** (Anselm & René Descartes)—the greatest being that one can conceive of must actually exist
- (2) Cosmological Argument** (Thomas Aquinas)—the First Cause of all things
- (3) Teleological Argument** (William Paley & Michael Behe)—design implies a Designer

Four Classic Proofs

- (1) Ontological Argument** (Anselm & René Descartes)—the greatest being that one can conceive of must actually exist
- (2) Cosmological Argument** (Thomas Aquinas)—the First Cause of all things
- (3) Teleological Argument** (William Paley & Michael Behe)—design implies a Designer
- (4) Moral Argument** (Immanuel Kant & the Nuremburg Trials)—there is a law above all human law

*Can We Know That God Really
Exists?*

*Can We Know That God Really
Exists?*

Rom 1:18–25

*Can We Know That God Really
Exists?*

Rom 1:18–25

**What is the truth that men
have exchanged for a lie?
(Rom 1:25)**

God's Wrath Against Mankind

20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

God's Wrath Against Mankind

21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. **22** Although they claimed to be wise, they became fools **23** and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

God's Wrath Against Mankind

24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. **25** They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator--who is forever praised. Amen.

God's Wrath Against Mankind

²⁶Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. ²⁷In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, . . .

God's Wrath Against Mankind

... and received in themselves the due penalty for their perversion. ²⁸ Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. ²⁹ They have become filled with every kind of wickedness, evil, greed and depravity. . . .

God's Wrath Against Mankind

.... They are full of envy, murder, strife, deceit and malice. They are gossips, ³⁰slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; ³¹they are senseless, faithless, heartless, ruthless. ³²Although they know God's righteous decree that those who do such things deserve death, . . .

God's Wrath Against Mankind

... they not only continue to do these very things but also approve of those who practice them.

Romans 1:1 – 3:31

Chs. 1–2 God's Righteousness Required

1:1–17, The Gospel Is Set Forth

**1:18–32, The Gentiles Are
Unrighteous Before God**

**2:1–29, The Jews Are
Unrighteous Before God**

