

FOREWORD

Most of us have been involved in discussions about some point of belief when things have not gone well. Upon reflection, it may have had little to do with the evidence or our confidence in it, but somehow there could have been better answers to questions and less going around in circles. Better reasoning skills and greater facility in getting at the real issues would have helped.

There is no substitute for a well-founded confidence in the strength of the evidence of one's own position, but in discussion and arguments these are incomplete without a well-reasoned case and the ability to rebut the arguments of the "opponents". Arguments about many things in life are of little consequence, but when the issues relate to the great doctrines of the gospel message, they can be matters of life and death.

There has been very little written in the Christadelphian literature to provide practical help in strengthening reasoning skills. Of course, if one never talks to "saved" Evangelicals, "born again" Christians, "Holy Spirit filled" Pentecostals or clever agnostics, then perhaps there is less urgency to sharpen up the reasoning skills. But for those who knock on doors, open-air speak in the parks, hold interested friends' classes, and field open question periods, then improved reasoning skills can be of very great help.

Religious literature - paperbacks, novels and conversion tracts have become a multi-million dollar business. Like advertising it is often riddled with untruths, half-truths, exaggeration and statements out of context. This is the age of big business evangelism - the world of the loose statement, the statement made for effect which under scrutiny fails to pass the test of examination. A Christadelphian witnessing in such a world should equip himself to be "mighty through God to the pulling down of / these / strongholds."

Some people seem to be born effective reasoners. They can make the most unlikely arguments seem convincing. For most of us, however, reasoning skills are only improved through deliberate effort. Like skating or playing ice hockey, a little instruction and lots of practice is all that is required.

It is the purpose of these notes to provide the little instruction in the hope that the lots of practice will follow so that we may "destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ. . ."

(2 Cor. 10:5, R.S.V.)

Ron Abel

2nd week Manitoulin Bible Camp,
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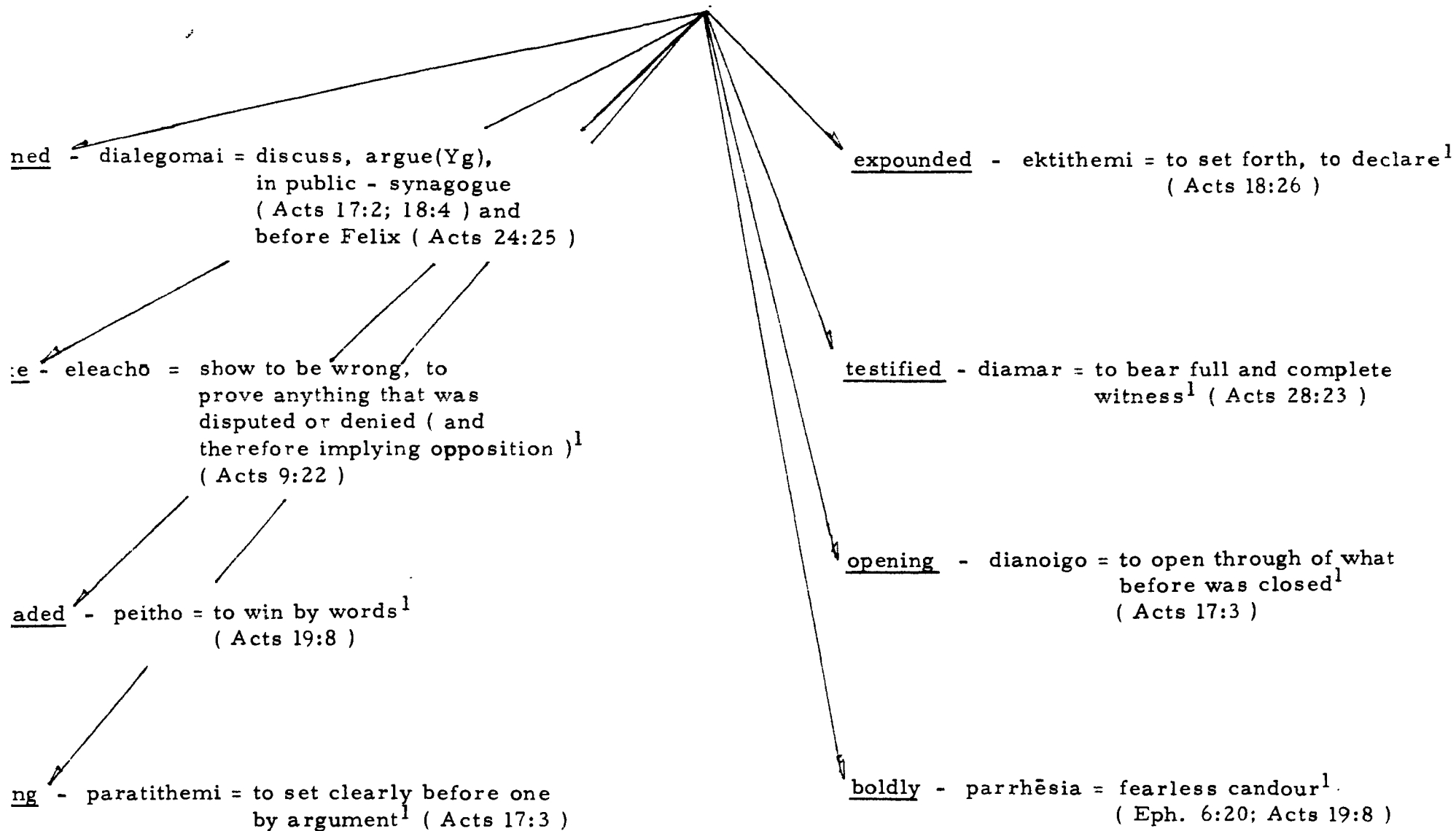
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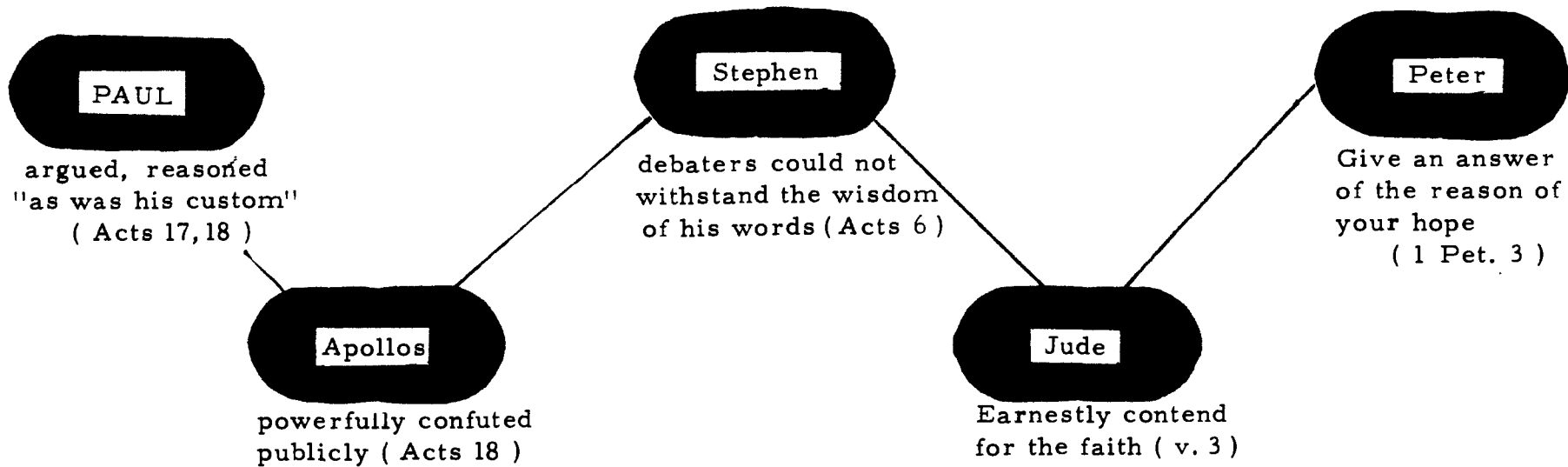
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The PREACHING of the APOSTLE PAUL

The Apostle Paul was selected by God to extend the work of Jesus to the Gentiles (Isa. 49:6; Acts 13:47). Jesus was sent "to the lost sheep of the house of Israel" (Matt. 15:24). A survey of the words used to describe the preaching of the Apostle Paul shows the essential component of reasoning and sets an example for us to follow:





"Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). "Contend", Gk: "epagonizomai", "epi" = "upon", "agon" = "a contest", "to contend as a combatant" (Bullinger).

The Wisdom and Spirit of the Words

Those who tried debating with Stephen found that they could not resist the wisdom and spirit of his words. This point should not be missed.

A preacher of the gospel is primarily a teacher: "The Lord's servant must not be quarrelsome, but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth." (2 Tim. 2:24, 25, R.S.V.)

Debate, strife, wrangling and senseless controversies as an end in themselves are to be assiduously avoided by the disciple as works of the flesh. However, when the occasion arises and opportunities are provided, contention for the faith (not with one another) is an honour and a duty. It should always be foremost in our demeanour that "we have great treasure in earthenware vessels, to show that the transcendent power is of God, and not of us." (2 Cor. 4:7, R.S.V.). "It is by the open statement of the truth we / should / commend ourselves to every man's conscience in the sight of God." (2 Cor. 4:2, R.S.V.).

DEFINITION OF TERMS

Reasoning skills depend, in part, on a clear definition of words. The following list is not complete, but provides a good beginning.

Reason - to draw conclusions or inferences from facts or premises.

Reasoning - the process of having drawn conclusions from facts.

Infer - find out by reasoning, conclude, imply.

Argument - the reason or reasons given for or against something.

- applies to a discussion in which each of the two persons uses facts and reasons to try to win the other over.

Argumentation - the process of arguing, reasoning, discussion, debate.

Prejudice - an opinion for or against something, but not based on reason.

Opinion - a belief or judgment based on grounds short of proof.

Conjecture - an opinion without sufficient grounds, e.g. guessing, "stab in the dark".

Substantiate - prove the truth of, give good grounds for.

Dogmatic - unsupported assertions usually based on personal opinion and held in the face of evidence to the contrary.

Premise - a previous statement from which another is inferred.

Socratic method - choosing questions so as to lead your opponent to the desired conclusion. This is a very effective approach requiring considerable skill.

Denotation - the exact or dictionary definition of a word.

Connotation - the associations which go with a word.

Relevant - on topic.

Allusion - a reference to a well-known person, place or event to make an idea vivid. E.g. the patience of Job; the wisdom of Solomon. (An allusion differs from a quotation since the latter exactly reproduces the words, the former does not).

FIGURES OF SPEECH

Reasoning skills require sensitivity to language which is not intended to be taken literally. Many doctrinal errors in Christendom have arisen from figurative language being interpreted literally, e.g. the Great Red Dragon = the Devil (Rev. 12), and literal language being interpreted figuratively, e.g. the Serpent = Satan (in disguise!) in Gen. 3.

The non-literal use of language is illustrated in two Biblical allusions which have found their way into everyday speech:

- "He's a good Samaritan" - the parable of Jesus has added to the English language the idiom - "a good Samaritan" - referring to anyone who goes out of his way to help another.
- "Job's Comforter" - Alludes to Job's three friends who instead of comforting Job brought him anguish of mind and difficulty.

Some of the most frequently occurring figures of speech are set out as follows:

Comparisons - A positioning of two dissimilar things in which the imagination provides the bridge. For example, "King Herod was like a fox".

(1) Simile - (from Latin "similis" = like)

A comparison using "like" or "as". It is a comparison of two unlike objects that have at least one point in common.

A comparison in which one thing is said to be like or as another:

"Man is like the grass
His glory is like the flower of grass
The grass withers and the flower falls".

(2) Metaphor - (Greek "meta" = over, "pherein" = carry)

A comparison without using "like" or "as". It is an expression in which words are not used with their literal meanings.

E.g. He is a snake in the grass
(a simile = he is like a snake in the grass).

Allegory - extensive use of a metaphor, e.g. Gulliver's Travels in secular writings. In the Bible, Galatians 4 contains an allegory exhorting Jewish believers (who desired to be under the law) of the liberty in Christ Jesus. Ishmael = natural Israel under the Mosaic Law, Isaac = adopted Israelites in Christ.

Analogy - a comparison between two things or conditions which have at least one point of similarity and at least one point of dissimilarity. All similes and metaphors are also comparisons, but the difference between the analogy, and the simile or metaphor is that the analogy usually has a number of points of comparison in which one reasons from points which are alike to others which are not alike.

The chief weakness in arguing by analogy is that no analogy is exact. There may be significant differences which are being ignored.

Parable - a short story used to teach a "truth" or moral lesson (from Greek "parabolē" - para=with; bolē=a throwing). E. g. "The Rich Man and Lazarus" (Luke 16).

Myth - a legend or story with the implication that the story has been invented to explain something. It is important to understand the way in which clergymen use this term. Many sections of the Bible especially the Genesis account of creation are regarded by them as myths.

Parallelism - repeating an idea in a slightly different way, For example, Prov. 17:28:

Even a fool when he holdeth his peace	He that shutteth his lips
is counted wise	is esteemed a man of understanding

Personification - giving human attributes to things, ideas or animals.

E. g. "Does not wisdom cry
and understanding lift up her voice? "

This is a very important figure of speech. The Holy Spirit is personified in John's Gospel as the Comforter (Jn. 14). Those who mistake the personification believe the Holy Spirit really is a Person in the Godhead.

Similarly "sin" is personified as a "slave owner" (Rom. 6:17), an indwelling tenant (Rom. 7:20), a reigning monarch (Rom. 5:21), a "god" (2 Cor. 4:4), and "the prince of this world" (Jn. 16:11).

Irony - saying one thing but meaning the opposite. E. g. the prophet Micaiah's words to the wicked King Ahab: "Go ye up / to war against the Syrians at Ramoth-gilead / and prosper, and they shall be delivered into your hand." (2 Chron. 18:14). Even King Ahab recognized the irony - note his reproof of the prophet in the next verse.

Metonymy - a characteristic is named instead of the thing itself. One name or noun is used instead of another to which it stands in a certain relation (from Greek: "matonymia" - meta=over; onyma=name). E.g. boil the kettle = boil the water in the kettle.

Metonymy is a difficult figure of speech to recognize and it is difficult to prove its occurrence. The following examples serve to illustrate its meaning:

"For he / God / made him / Jesus / to be sin for us, who knew no sin . . ."
(2 Cor. 5:21).

"Sin" is used here for the sin-prone nature of Jesus. It is the cause of the effect - sin. Metonymy in this passage uses the "effect" for the "cause".

See also Gen. 23:8; Luke 16:29 where the cause is put for the effect; Gen. 25:23; Acts 1:18 where the effect is put for the cause producing it.

Parenthesis - insertion of a word or words to explain the context. It is important to recognize this in such key passages as Rom. 2:12-16 (verses 13-15 are parenthetical). It is easily shown from this section (once verse 12 is connected with v. 16) that:

- a) knowledge brings responsibility
- b) that this teaching is a gospel truth (and therefore of first principle importance.

Ellipsis - a shortened expression with words left out. This is a difficult figure of speech to identify and justify. Note the following important example:

For he made him to be sin for us	who knew no sin
that we might be made the righteousness of God in him	the ellipsis - who knew no righteousness

It can be seen that the parallels in the verse require the ellipsis to be supplied by the reader.

Idioms - the non-literal use of words for effect usually peculiar to a particular language. E.g. "Dying thou shalt die" (Gen. 2:17) is an idiom for "You will surely die" - Adam's sin resulted in him becoming subject to death, although he lived 930 years (Gen. 5:5). The failure to recognize this idiom has resulted in theories about Adam dying "spiritually" or coming under "legal condemnation" etc.

TRUTH POSTURES

There are four main ways in which a question, "How do you know for sure?" can be answered:

- (1) AUTHORITY - by quoting a book, an expert, what the church says.
Disadvantage: If the "authority" is not recognized by both parties. When this happens it can always be asked, "How do you know for sure that your authority is the right one?"
An example: When discussing the return of Jesus and the setting up of the Kingdom with an atheist it may not be sufficient merely to quote the Bible, since it can always be asked, "How do you know for sure that the Bible is the word of God?" It must first be established from prophecy or design in the world etc. that God exists and the Bible is His revelation to man. Then a case can be made for the Bible's teaching regarding the return of Christ and the setting up of the Kingdom of God.
- (2) INTUITION - a personal response based on subjective experiences and belief.
Disadvantage: Experiences and personal belief are not usually open to investigation or duplication by others.
An example: "I have experienced Jesus as my personal saviour, therefore I am saved." The issue is rather whether or not the Bible affords belief in this security, i. e., of being 'saved' and whether or not (if it does), the way to achieve it is through personal experience. The 'saved' person may have had an experience, but this is his personal experience and cannot be precisely duplicated by another person.
- (3) COMMON SENSE - an appeal to what most people think is right, appropriate or true.
Disadvantage: The evidence that all or nearly everyone believes something does not in itself prove the truth of the statement. At one time, nearly everyone believed that the earth, not the sun, was the centre of the solar system.
An example: Everyone knows that death does not end all. The soul survives the death of the body.
- (4) EMPIRICAL - scientific method. What can be observed by the senses, e. g. sound, touch, sight, etc.
Disadvantage: It is restricted to what can be duplicated, but it has the advantage of its information being public, i. e., open to investigation, examination etc.
An example: Ancient Tyre was scraped bare as a rock and is now a place for the spreading of fishing nets exactly as foretold by Ezekiel (ch. 26). A person who doubts this can of course always go to the ancient site of Tyre and look at the evidence.

There are many examples of each of the Truth Postures used in Scripture. For example:

(1) Authority - Paul alleged that Jesus was the Messiah (Acts 17:3). "Alleging", Gk: "paratithēmi" means "to set clearly before one by argument, and especially to prove by citations from writers" (Bullinger). The writers were the Old Testament prophets.

Apollos "mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ" (Acts 18:28).

(2) Intuition - Paul recounted his experience with Christ on the Damascus road - "I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?" (Acts 22:6).

(3) Common Sense - The townclerk's appeal to the crowd at Ephesus: "Ye men of Ephesus, what man is there that knoweth not how the city of the Ephesians is a worshipper of the great goddess Diana . . ." (Acts 19:35).

(4) Empirical - God's appeal to men on the basis of prophecy. "Produce your cause saith the LORD . . . Let them bring them forth, and shew us what shall happen: . . . declare us things for to come . . . that we may know that ye are gods." (Isa. 41:21-23).

SUMMARY

Ways of Reasoning or truth postures usually fall into 4 areas: Authority, Intuition, Common Sense and Empirical. It could of course ultimately be argued that all ways of reasoning are really "authority" based since "common sense" is an "authority" as is "intuition" and the "sense impression" of the empirical method.

It is very helpful to recognize when these "postures" are being used, so that you can be on the same "wave length" as your opponent/interested friend etc.

ASSIGNMENT: Using your Bible find 1 additional example for each of the truth postures

(All four examples can be found in I Cor.

(1) Authority - _____

(2) Intuition - _____

(3) Common Sense - _____

(4) Empirical - _____

EXAMPLES of TRUTH POSTURES

Identify as many as you can from the following:

1

The original Greek words translated "east" (Revelation 16:12) are literally *anatoes heliou*, which mean, "the rising of the sun." This was the ancient designation of the Oriental races and nations. John describes this vast horde of soldiers assembled at the Euphrates River as "the kings of the sun rising" and thus definitely predicts the movement of a vast Oriental army into a war in the Middle East.

2

It is conjecture on this writer's part, but it appears that the Oriental powers, headed by Red China, will be permitted to mobilize its vast army by the Roman Dictator, thinking that they would be loyal to him against Russia. However, the Orientals will eventually double-cross him, and move a 200 million man army against the Antichrist, as we have seen in Chapter 7.

3

When I met him a few months later he looked completely different. He said, "I'm really religious now—I feel sorry for you—I've been taking trips and I've really seen God. Only this God is the King of Darkness—this is the one we worship."

This man had completely blown his mind. He is at this point, apart from a miracle, completely beyond reach. Satan uses these hallucinatory drugs to take man to a deeper level of approach with him. You talk to some people who have been on drugs for a long time and they will tell you, "I know the devil is real—I've seen him."

We believe these drugs reduce a man's thinking and mentality to a point where he is easily demon-possessed. Demons are under the control of Satan and the Bible speaks about them in abundant terms, so we're not talking about spooky things.

4

Jesus further promised, "I will never desert you, nor will I ever forsake you" (Hebrews 13:5 NASB).

He has come into your heart to stay and to bring new purpose, peace of mind, stability, in spite of circumstances, and true fulfillment to your personality as well as eternal life.

Secondly, if you have received Jesus Christ as Savior, then He wants to change your desires about life to God's desires, and empower you to live for God. God doesn't want us to try to clean up our own lives, but rather to be available to His Spirit who now lives personally within us.

5
 "There are many who admire Jesus of Nazareth as a great man, an outstanding teacher, but scoff at His deity. This is another form of apostasy. This is a denial of God, since the doctrine of the trinity is a basic tenet of Christianity. John says: 'Whoever denies the Son does not have the Father . . .' (1 John 2:23 NASB)."

"We have often had people say to us, 'Sure, I believe in God, but you certainly don't think Jesus was God, do you?' Of course we do. The Bible also says Jesus was born of a virgin; to deny this is a denial of the miracles of God, what traditional Christianity has said throughout the centuries."¹

6
 "To the martyrs who died it was death and immediate glory. And so it is with other Christian believers. Among the millions of Protestant Christians who have had the privilege to make the Bible their study during the last sixteen hundred years, how very few have understood it to teach any other doctrine. Not one in ten thousand! They read the blessed Bible to learn the way to Heaven, and they understood it to teach that death was merely the separation of the soul from the body, and that the souls of the righteous entered immediately into the conscious joys of paradise. In faith they lived, and in this hope they died."

"Now then, were all the early saints and martyrs in error? Have nine hundred and ninety-nine out of every thousand Christians who have the opportunity to study the Bible lived in error upon this vital point, and died with a false hope? Who can believe it?"¹

7
 "Not so long ago the Associated Press contained an article about Dr. William Mayo, world famous surgeon, senior of the two equally distinguished Mayo brothers and chief of staff at the Mayo Clinic at Rochester, Minnesota. Dr. Mayo said: 'The keen blade of my scalpel may never uncover the soul as a tangible part of the mystery called man, but I know it is there. I am as confident of its presence as I am of the most elemental truth to which my own medical science adheres.'²

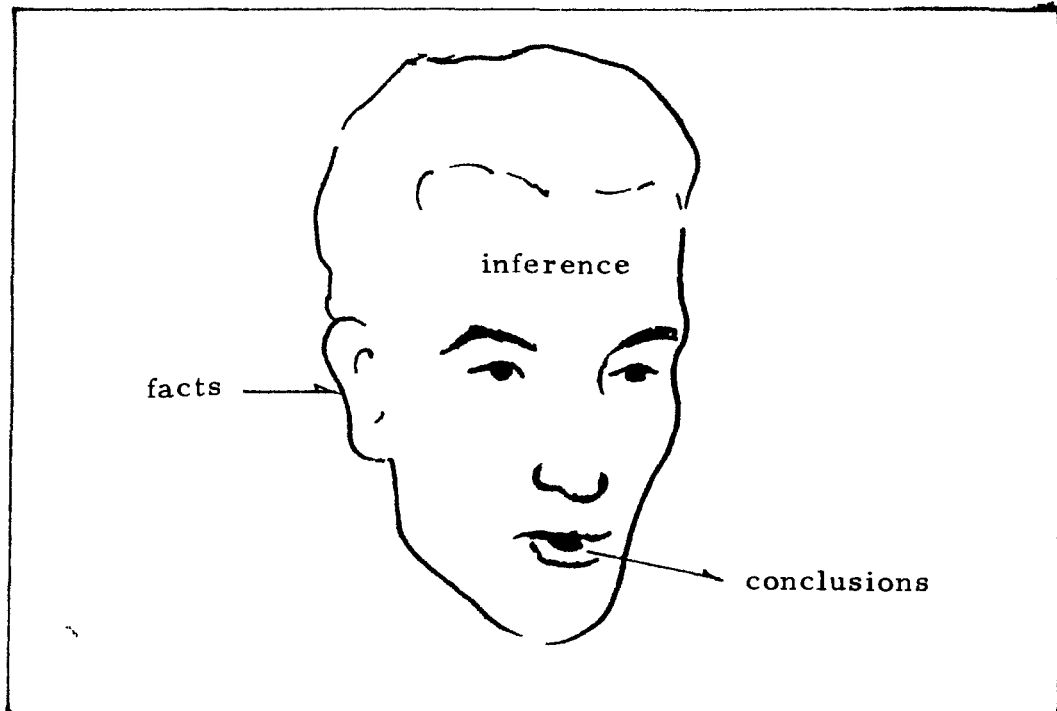
¹Hal Lindsey, The Late Great Planet Earth, (Grand Rapids, Michigan: Zondervan Publishing House, 1970).

²Sabiers, Where are the Dead?

THE REASONING PROCESS

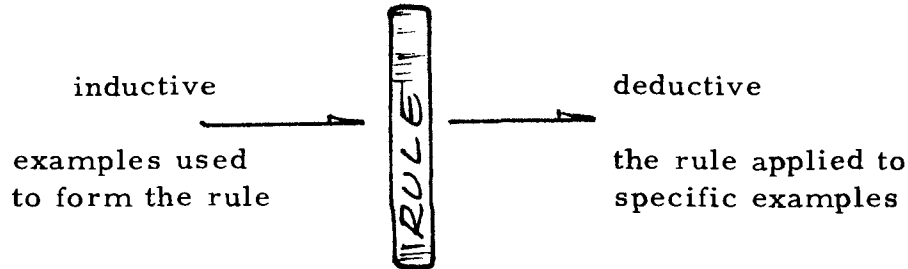
In general there are three parts to the reasoning process:

- (1) Facts - these are the "raw products" for the argument. Errors as to fact will almost always affect the truth of the conclusion.
- (2) Inference - the reasoning process - what goes on in the mind to produce a conclusion from facts. Logical reasoning occurs when the correct inferences are drawn from the facts.
- (3) Conclusion - This is the finished product when inference is applied to the facts. Conclusions must follow from the facts in a logical manner.



Deductive and Inductive Reasoning

Deductive and Inductive reasoning are two sides of the same coin.



Deductive:

Reasoning from a general rule to a particular example. It is not very often that deductive arguments are encountered in religious discussions.

The syllogism is the best known deductive argument. The following is an example:

All men are mortal	- major premise
John is a man	- minor premise
<hr style="width: 50%; margin-left: 0;"/>	
therefore, John is mortal	- conclusion

A syllogism is a three statement argument consisting of a major premise, a minor premise and a conclusion.

Notice these features of the syllogism:

- (1) The major premise always begins with the universal "all" or "no".
- (2) The minor premise is always a particular example of the universal category or class in the major premise.
- (3) The conclusion necessarily follows from the premises. In other words, if your opponent agrees with your major and minor premises, he cannot logically escape the conclusion.
- (4) The conclusion can be identified by remembering that the last word in the conclusion is the same as the last word in the major premise.

Job's three comforters argued in the form of a syllogism. They began from the universal premise, "All suffering is the result of sin". This premise is untrue as Job pointed out. Their argument can be set out as follows:

A	B
All suffering is the result of sin .	
Job is a sufferer	
C	A
<hr style="width: 50%; margin-left: 0;"/>	
C	B
therefore, Job is a sinner	

It is important to note that even if the right form of the syllogism is set out (the argument is therefore valid, i. e., the conclusion logically follows from the premises), the argument can be untrue if the premises are untrue.

The following are examples of syllogisms which are valid and true:

All men inherit a sin-prone nature

Jesus was a man

therefore, Jesus inherited a sin-prone nature

All men inherit mortality

Jesus was a man

therefore, Jesus inherited mortality

No man hath ascended to heaven

David is a man

therefore, David has not ascended to heaven.

¹It can be seen that some terms are repeated in a syllogism. These are easily identified by the symbols. It is helpful to remember the following test for the validity of the syllogism:

All A is B

C is A

Therefore C is B

Complete the following syllogisms (use the formula test for the correct form).

(1) No immortal beings can sin
Angels are immortal beings

(2) No Christadelphian participates in this world's politics
John is a Christadelphian
therefore, John does not participate in this world's politics

(3) Mary is a believer
therefore, Mary is baptised

Make up three syllogisms which relate to Scripture which are either true or untrue but valid.

(1) _____

therefore, _____

(2) _____

therefore, _____

(3) _____

therefore, _____

TEST YOURSELF ON THE SYLLOGISM

(1) _____ Which of a) b) c) is a major premise?
 a) All men die b) Some men die c) No men die

(2) _____ Complete the summary
 All A is B
 C is A
 ∴ C is _____

(3) _____ The word which means that the three statement argument is in the correct order

(4) _____ The word which means that there are no errors in the argument

(5) _____ The minor premise is always a example of

INDUCTIVE REASONING

- reasoning from a particular example to a general rule or law.

E.g. the form of BAPTISM is immersion because:

- a) Jesus went "up" "out of" the water (Matt. 3:16)
- b) the Ethiopian eunuch went down "into the water" and he came "up" out of the water (Acts 8:38)
- c) John baptised at Aenon near Jordan because there was much water there (John 3:23)
- d) Baptism is compared to a burial (Rom. 6)

Therefore, the form of baptism is immersion.

This conclusion is an example of inductive reasoning, since particular examples are used to form a general rule.

Put another way:

All A's observed are B's
therefore, it is probable (very probable)
That all A's (even though not observed) are B's

Choose another doctrine and show how inductive reasoning is used to formulate a general law.

How reliable is inductive reasoning?

The strength of the argument depends on the number of examples which can be selected (in relation to all the examples) and the number of examples to the contrary which can be produced.

Inductive reasoning is more likely to be reliable if the following conditions exist:

- a) a large number of examples is selected
- b) these are typical examples
- c) no exceptions have been observed which are contrary to what is indicated by the examples.

In other words, inductive arguments are probability arguments. The certainty with which the conclusions can be held depends on the three conditions outlined.

MISTAKES in REASONING
(FALLACIES in ARGUMENTATION)

- (1) False Cause (Non Sequitur = it does not follow)
 - assuming that 2 events which are related have a cause and effect relationship
- (2) Begging the Question (Petitio principii = arguing in a circle)
 - assuming what was set out to be proven
- (3) False Analogy
 - assuming that 2 events or things, which are alike in one or more respects, are alike in all respects
- (4) Arguing from Silence
 - arguing for "A", because there is no evidence for "Not A"
- (5) Equivocation
 - improper or ambiguous use of words
- (6) Many Questions
 - several questions are improperly grouped in the form of one question, and a direct yes-no or categorical answer is demanded
- (7) Over Simplification (Dicto Simpliciter = black and white fallacy)
 - erroneously reducing the number of possible events with respect to a question
 - hasty conclusion - arguing with some evidence, but insufficient to warrant acceptance of the conclusion
- (8) Irrelevant Arguments
 - Red Herring - introducing something off-topic or irrelevant in order to lead an opponent away from a weakness in one's own argument
 - A Strawman Argument - to attack or defend a position similar to, but different from, the one held by an opponent. Usually the opponent's argument is first distorted, then this version is attacked.
 - Ad hominem - attacking the person rather than his argument - "mud .. ."

- appeals to: pity, fear, conventional propriety, and popular sentiment

QUESTIONABLE TECHNIQUES

TESTIMONIAL

- to argue for a position by using a famous person who is unlikely to be an expert in the issue under consideration. The famous person endorses the argument thereby effecting a transfer of his prestige, respect, influence, etc. to the idea, argument or product.
This technique is used frequently by advertisers.

REPETITION

- to repeat a phrase in a sentence or slogan in the hope that "if you hear something often enough, you'll believe it's true."

GLITTERING
GENERALITY

- to focus attention on phrases or words which are "nice sounding" but lack specific detail.

INNUENDO

- to argue by veiled hints, insinuations or direct references so that a person's character is called in question.

CARD STACKING

- to present only one side of an argument.

AVOIDING THE
QUESTION

- to deliberately avoid answering a question when its intent is understood.

SPECIAL
PLEADING

- to argue inconsistently for the application of a line of reasoning, e. g. making unjustified exceptions.

DEFENSE
MECHANISMS

- a) RATIONALIZATION - to project the blame to someone or something else in order to avoid an unpleasant consequence.
- b) WISHFUL THINKING - an implausible idea which is held in face of the facts of "reality".

EXAMPLES OF MISTAKES IN REASONING

- (1) False Cause - At Lystra the Apostle Paul healed a cripple. They reasoned that only the power of a god could do this.

Therefore, they concluded that the gods had come down in the likeness of men.

- (2) Begging the Question -

A: Man evolved from ape-like creatures.

B: How do you know this for sure?

A: That's what the experts say.

B: Who are the experts?

A: Those who think that man evolved from ape-like creatures.

A: Is it true that one can be saved for eternity by a momentary confession that Jesus is Lord?

B: Yes.

A: How do you explain examples of unrepentant sin which "saved" people commit, and the examples of believers in the first century which fell away (Heb. 6:4-6; 10:26-31)?

B: A saved person cannot fall away, therefore these persons never were really saved.

- (3) False Analogy: -

In the last days it will be like the days of Noah (Luke 17:21). Since no-one responded to Noah's preaching, There is no point in preaching since no-one will respond.

- (4) Arguing from Silence -

"Gambling at the racetrack is a rightful pastime since it is not forbidden in the Bible."

"It's okay to smoke since there is no command which says, 'Thou shalt not smoke'."

- (5) Equivocation - In the use of words like "saved" - its ultimate and limited uses and confusing the words "soul" and "spirit" by using them to mean the same thing and then differentiating their meanings.

- (6) Many Questions -

"Are you saved? You are either saved or not saved? Are you born again? You are either born again or not born again? Which is it? Have you accepted Jesus as your personal saviour? Either you have or you haven't."

(Clarification is required of the meaning of "saved" and "born again" and "accepting Jesus as your personal saviour")

(7) Over Simplification -

All people are either righteous or wicked,
either rewarded or punished.

(8) Irrelevant Arguments -i) Red Herring - Discussions with Jehovah's Witnesses will usually produce lots of these:

A: Are you really sure that Christ returned invisibly in the parousia in 1914?

B: Because all those with eyes "to see" saw it spiritually.

A: If he came back invisibly in 1914 then why do Jehovah's Witnesses still break bread and drink wine on 14 Nisan? The memorial of his death was to be remembered by breaking bread and drinking wine "until he comes" (1 Cor. 11:26).

B: You people cannot possibly be the true witnesses of Jehovah because you do not go door to door as Jesus commanded.

ii) Strawman Argument -

Christadelphians deny the Trinity,

Therefore they are Unitarians.

Unitarians are more interested in helping the poor and afflicted than preaching the Gospel.

Therefore Christadelphians should get back to preaching the Gospel of the blood of Christ.

iii) Ad hominem -

The Epicurean and Stoic philosophers said of Paul: "What would this babbler say?" (Acts 17:18, R.S.V.)

"Babbler", Gk: "spermologos", "an ignorant plagiarist", Nestle; literally "a seed-picker"; "charlatan", N.E.B.; "Pretender to knowledge, but only retails second-hand ideas", Cambridge Bible Commentary for Schools.

iv) Appeal to fear -

"Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they will come to slay thee; yea, in the night will they come to slay thee. And I said, 'Should such as man as I flee? . . . I will not go in.'" (Neh. 6:10, 11).

EXAMPLES

of

QUESTIONABLE TECHNIQUES

Testimonial - Chuck Ealey, a well-known quarterback for the Toronto Argonauts came to Shelburne High School and gave "testimonies" of the great blessings in getting saved.

Repetition - "Just as I am, I come, I come. Hallelujah, praise the Lord, Amen."
- all part of the repetitious appeal of Evangelical altar calls deliberately intended to be repetitive as part of the emotional atmosphere to enhance the likelihood of more "getting saved" and coming forward to witness.

Glittering Generality - "God will work a miracle in your life today" - Oral Roberts.

Innuendo - "'For his letters', say they, 'are weighty and powerful; but his bodily presence is weak, and his speech contemptible / 'no account', R.S.V. /'"

"Let such people understand that what we say by letter when absent, we do when present."
(2 Cor. 10:10,11, R.S.V.)

Card Stacking - Jesus said, "Lo, I am with you to the end of the world". Since the Catholic Church has stood the test of time - the bastion against divisive and schismatic Protestants, it must be the Church which Jesus founded.

Avoiding the Question - "Then the LORD said to Cain, Where is Abel your brother? He said, I do not know, am I my brother's keeper?" (Gen. 4:9, R.S.V.).

"Is there not a woman among the daughters of your kinsmen, or among all your people, that you must go to take a wife from the uncircumcised Philistines?"
But Samson said to his father, Get her for me; for she pleases me well."
(Judges 14:3, R.S.V.)

Special Pleading - "Yes, baptism is a commandment, but I can't bring myself to be immersed in water.

I think God will appreciate my difficulty and accept my sincerity."

Defense Mechanisms -

a) Rationalization - "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3:12)

"And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal."
(1 Sam. 15:20, 21).

b) Wishful Thinking - "And Agag came unto him / Samuel / delicately. And Agag said, 'Surely the bitterness of death is past' . . . And Samuel

IDENTIFY ALL THE MISTAKES IN REASONING IN EACH OF THE
FOLLOWING TWO ARGUMENTS

IMMORTAL SOUL?

"It is a known fact that the matter in our body is gradually and constantly changing. We are not the identical persons we were seven years ago. The body, as to actual cells which compose it, has been changed, thus we have a new body in a very short time. This means we have a new brain - an entirely different brain approximately every seven years.

It is a remarkable fact that while we have a new brain in a very short time, yet memories remain . . . We can also acquire new experiences, but they like those of the past, cannot be erased from our memories - they are indestructible. What is the explanation of this phenomenon? There is but one, namely: that there is an indestructible spirit or spiritual nature in man.

Certainly there can be no doubt about the existence of the human spirit. It is the spirit, the real individuality, distinct from the body, that remembers and remains long after the body has been changed many times - it carries the memories and survives all the great bodily changes."

"SHEOL" - PLACE OF DEPARTED SOULS?

"In answering this question "Was Jonah dead or alive in the whale's belly?" we must remember that Jonah's experience typifies God's great plan of redemption accomplished for us by the Lord Jesus Christ . . . as Jonah was three days and three nights in the whale's belly, so was Christ three days and three nights in the tomb. . . there are two very good reasons which prove that Jonah did not remain alive in the fish's belly.

First, we have already said that Jonah is a type of Christ, and to be a more perfect type it would be necessary for Jonah to die and be restored to life. He would then become a perfect type of Christ whose ministry was wholly to the Jews until after His death and resurrection.

Now the Scripture says that Jonah "was in the belly of the fish three days and three nights". That is, his body was in the fish, but where was his soul? Read the following reference, "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell (Sheol - abode of departed spirits) cried I, and thou heardest my voice." (Jon. 2:1, 2).

From this account we find that Jonah began his prayer in the fish's belly, but we also find that he finished it in Sheol, the abode of departed spirits. The very fact that Jonah cried from Sheol is proof that he died. This makes Jonah a more perfect type of Christ. We know that Christ's soul went to Hades (abode of departed spirits) while His body lay in the tomb (Acts 2:27), and thus we see that Jonah's soul went to Sheol (same place as Hades) while his body lay in the fish's belly.

DEBATING

(1) Few debating challenges are offered to the Christadelphians. However, there are plenty of opportunities to do so, if you assume the initiative. Usually the smaller non-conformist groups are more aggressive in advancing their beliefs.

(2) Debating unlike a public lecture requires substantial skill in rebutting arguments and the ability to answer "on the spot" when questioned. A debater would be very unprepared who did not anticipate the arguments of his opposition. Answers to these anticipated questions must be prepared in advance. A good lawyer always prepares two cases - his own and that of his opponent.

(3) Care should be taken to see that the proposition is properly worded so that the information you have to offer is the content being examined. For example, if the proposition to be debated is the nature of man, there is a very big difference between the following two resolutions:¹

Resolve: "That man by nature is immortal" -
The advantage rests with the church side since the content to be examined is negative. The Christadelphian would spend most of his time arguing defensively on "wrested scriptures" without being able to set forth his positive evidence.

Resolve: "That man is by nature mortal" -
The advantage rests with the Christadelphian side since the content being examined are the positive passages.

A two night debate provides the opportunity for equal weighting of the evidence.

(4) CARE MUST BE TAKEN IN CHOICE OF SUBJECT

a) Breadth of Subject - For example, a debate on the nature of the Godhead is too wide. The area to be debated should be restricted e. g. "Is Jesus a person within the Godhead?" or "Did Jesus have a pre-human existence?" or "Is the Holy Spirit a person within the Godhead?"

b) Some topics presuppose other issues - Whether or not Jesus is a Personage in the Godhead presupposes that the soul is immortal. What happened to Jesus when he died is a powerful argument against the view that Jesus was God-man. However, the strength of the evidence depends on first proving the absolute mortality of man. Debate the nature of man first before tackling the Godhead.

¹Resolution in a debate is the formal statement of what is to be debated.

c) Simple topics are to be preferred to complex ones - For example, a debate on the Godhead requires the Christadelphian to explain God-manifestation - the key to passages like Gen. 1:26; Isa. 9:6 etc. But a debate is not an ideal format for such an involved exposition. The time element is too restrictive and the complexity usually too great for the audience to appreciate.

(5) QUESTIONING - This is the most telling part of a debate. The Socratic technique is particularly effective since step by step, if your opponent accepts the premises of the argument he cannot escape the conclusion. Bro. Robert Roberts effectively used the Socratic approach in his many debates.

(6) POLITENESS! "Show perfect courtesy to all men!" (Titus 3:2, R.S.V.)

DEBATING FORMAT

TWO MAN DEBATE

<u>Order of Speakers</u>	<u>Time</u>
AFFIRMATIVE ¹	30 min.
NEGATIVE ²	30 min.
<u>Rebuttals:</u> (During this time you may question your opponent)	
Affirmative	10 min.
Negative	10 min.
<u>Summary:</u>	
Affirmative	5 min.
Negative	5 min.

¹The side which argues for the proposition, the "yes" side.

²The side which argues against the proposition, the "no" side.