

## Worldview Questions

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### **Atheism, Pantheism and other worldviews or philosophies (Naturalism, Nihilism, Existentialism and Post-Modernism)**

#### Questions for the Naturalist

1. If matter and energy is all there is, how do you escape the following conclusions: morality is meaningless; there is no purpose in life; humans have no intrinsic value?
2. By naturalism, the law of the jungle (survival of the fittest) is supreme. Yet if the government adopted a policy of doing away with the old, the weak and the infirm for the sake of a stronger species (as Hitler did), on what basis could you oppose this using naturalism as a basis for your reasons?

#### Questions for the Nihilist

1. Nihilism claims we can't know anything to be true. If you can't know anything for sure, how does the Nihilist know that his way of looking at the world is the correct one? Is Nihilism as a worldview truly livable?
2. If one lived out the implications, would there be any place for love, justice, or anything we call virtue?
3. How could we conclude that moral choices were anything other than random preferences like the preference for certain kinds of ice cream?
4. Do you really believe this and do your actions bear this out? Was Hitler wrong or just different?

#### Questions for the Existentialist

1. Who says you are of value? You may say so, but what if another decides otherwise and treats you that way?
2. What if they decide to value a certain race or sex less than their own?
3. If value is not absolute, but arbitrary, determined by each of us, then who are you to stop that person from carrying out their values?

4. If you say that society determines what is valuable, is that not another way of saying that might makes right?
5. Would you say then that it was right for Hitler to kill 6 million Jews since he had the might to do so?
6. If we all determine our own moral standard, then is not good everything and yet nothing? For my bad could be your good.
7. On what basis can it be ever stated that one *should* do the good? Does not the word "Should" imply an absolute standard?
8. Is it not true that to say that "people should be allowed to believe or do what they want as long as it doesn't hurt anybody," just another way of imposing an arbitrary value on others?
9. If I choose not to value some people what would be wrong in that?
10. If you *say* that values, truth and morals are relative, do you live that way? Or do you insist that some things are true, and that some morals are absolute (like torturing babies or taking another man's wife are wrong)?

#### Questions for the Postmodernist

1. The rejection of all metanarratives is itself a metanarrative. Again, this is self-refuting.
2. The idea that we have no access to reality (there are no facts, no truths of the matter) but that we can only tell stories about it is self-referentially incoherent. It claims to tell us something true about reality, i.e., that it is unknowable and inaccessible to us. This idea cannot account for itself, for it tells us something, that on its own account, we can't know. Likewise, when Nietzsche says, "truth is a mobile army of metaphors" or conventional "lies," he is making a charge which implicitly claims to be true but on its own account can't be.

#### Questions for the Atheist

1. He must assume that the personal arose from the impersonal, that matter plus time and chance give rise to mind.

2. Does it not seem more reasonable to believe in the existence of a Mind who created matter and minds?
3. Is it more reasonable to believe that the personal came from the personal, or that the personal came from the impersonal?
4. "It is easier to believe that infinite mind can make matter than it is that finite matter can produce mind that can contemplate the infinite."?[1]  
[1] Norman Geisler, *Knowing the Truth About Creationism*, Ann Arbor Michigan: Servant Books, 1989. p.7

#### Questions for the Pantheist

1. Absolute pantheism is self-defeating. God is the changeless absolute. Man, however, must go through a process of change, Enlightenment, before he reaches this awareness that he is God.

Some pantheists attempt to escape this dilemma by allowing that man has some reality, whether it be emanational, modal, manifestational, or otherwise. But if we are really only modes of God, then why are we not conscious of being so? How did this metaphysical amnesia arise and come to pervade and dominate our whole experience? If we are being deceived about our consciousness of our individual existence, how do we know the pantheist is not also being deceived when he claims to be conscious of reality as ultimately one?

2. If the world is really an illusion, then how can we distinguish between reality and fantasy?
3. Do you think that Pantheism really solves the problem of evil?
4. Don't you think that to pronounce evil as an illusion is not only frustrating and hollow to those experiencing it, but is also philosophically inadequate?
5. If evil is an illusion, what is the origin of this illusion and why has man perceived it for so long, and why does it seem so real?
6. Is it not true that if God is all and all is God, then evil is an illusion, and therefore there cannot be an absolute right or wrong?
7. If there is no ultimate distinction between good and evil deeds, then wouldn't any foundation for morality be totally destroyed by this view?
8. Doesn't a Pantheist's conception of God seem to be incoherent?

9. To say that God is infinite and yet somehow shares its Being with creation is to raise the question of how the finite can be infinite.
10. If reincarnation is true and there are more and more people who eventually are reaching nirvana, why is the population of the world increasing?
11. If everyone is striving to be better and better with each reincarnation, in order to reach nirvana, then why is the world not becoming a better or kinder place to live in?
12. If everyone's suffering is ultimately a result of a past life of sin, can you tell me how suffering begin in the first place?
13. Why do people accumulate bad karma if their "evil" actions were only illusory?