

### CHAPTER FIVE THE PROBLEM OF HISTORICAL KNOWLEDGE

Having laid our theistic foundations, we now begin to construct the groundwork for a later presentation of Christian evidences. A case for God's decisive revelation in Jesus requires that objective knowledge of the past is attainable and that God's supernatural action in the world is possible and identifiable. In the next two chapters these crucial questions are addressed.

#### I. HISTORICAL BACKGROUND

1. Wherein lies the uniqueness and the scandal of the Christian religion? (157)
2. How did the medieval use of signs of credibility serve as a precursor to historical apologetics? (159-60)
3. How did the rise of historical apologetics parallel the development of modern historiography?
4. Why was this parallel development aborted? (166-9)

#### II. ASSESSMENT

1. What are the two major objections to the objectivity of history? (169-172)
2. What is the difference between historical constructionism as a philosophy and as a methodology? (173)
3. What's wrong with constructionism as a philosophy? (173-175)
4. Why is constructionism as a methodology not a problem? (175-176)
5. Assess the supposed difference between a scientist and a historian with regard to their access to their objects of study. (176-177)
6. Why does the "theory-ladenness" of observation not undermine the objectivity of science or history? (177-180)
7. What is a historical fact? (181)

8. What's wrong with saying that historical facts exist only in your mind? (181)
9. Criticize the notion of a "meaningless fact." (181-182)
10. What criteria can be used in testing historical hypotheses? (182-184)
11. Why does the lack of neutrality on the part of a historian not support historical relativism? (184-185)
12. List three considerations which reveal that historians do believe in the objectivity of history. (185-187)
13. What is the importance of naturalism as a presupposition of historical inquiry? Is it justified? (187-190)