

## B. Consideration of Objections

### 1. Alleged non-existence of supernatural world

Realization of the existence of supernatural forces is almost universal among human beings, though materialistic propaganda has led many to deny the existence of such forces. While the number of those whose views have been affected by such propaganda is rather large, since all who have adopted Marxist atheism must be included, it is very small when compared to the total number of people who live or have lived in the world.

### 2. The wide variety of religions

Those questioning the possibility of a valid systematic theology sometimes point to the great variety of religious groups, each firmly convinced of the truth of its position. Millions are convinced that Allah is the only god and Mohammed is his prophet. Other millions accept Hindu or Buddhist ideas of reincarnation and ultimate Nirvana. The question is determination of the basis for deciding what is true. The evangelical Christian believes he has the answer to this question.

### 3. The variety of views strongly held by various Christian groups

Many Christian denominations hold firmly and rigidly to extremely detailed systems of theology, and often spend the greater part of their energy advancing those parts of their system that differ from the views of other Christians. This does not deny the possibility of evangelical systematic theology, but points to the necessity of determining the basis on which it is to be established.

### 4. The alleged difficulty of knowing which books are authoritative

Among certain nominally Christian groups a problem for systematic theology may be raised by the question of the canon. While this is worthy of very careful