

# Expose on Empiricism, Rationalism and Moral Subjectivism in the Light of Christian Theism

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## **Abstract:**

The emergence of new philosophies like rationalism, empiricism, and mechanistic philosophies of Descartes, Locke, Berkly, and Hume have influenced the development of science and the questioning of divine involvement in human events. As a result, the foundational principles upon which conventional theism had been built are almost entirely destroyed by this incident. In this sense, this article seeks to critically analyze how rationalism, empiricism, and moral subjectivism oppose or support Christian theism, which offers uniformity and assistance in understanding the nature and purpose of existence. Using the analytic approach, the study reveals that, given the heterogeneous and diverse character of the contemporary world, postmodern science and philosophical perspectives have now evolved to combat the pervasive effects of Christian theism. It further shows that the concepts, practices, and traditions founded on a philosophical understanding of Christianity make up the conceptual foundation of Christian theism. It concludes that Christian theism is preferable because it offers the foundation for social development and advancement and may create a world of peace via the application of its ethical and constitutional principles to promote enduring tranquility, prosperity, and equality in human society.

**Keywords:** philosophy, rationalism, empiricism, moral subjectivism, Christian theism, theology, religion

## **Introduction**

One of the most prevalent religions on Earth is Christianity. Christianity is a product of theism – simply put, a product of monotheism. A comparable viewpoint to postmodernism, which emerged in modern times, is Christian theism, which has origins in Antiquity. In this sense, both of these worldviews are starkly at odds with one another. Christian theism has had a significant impact on Western culture in contemporary times. Ottuh and Idjakpo (2021b) note that in contemporary Western society, structures are evolving on a daily basis to meet current demands, and the general public is inclined to consider many points of view about God and the universe. This change has profoundly altered humanity's fundamental ideas and beliefs while also

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revolutionizing human thought processes on a global scale. From a religious standpoint, Christianity and the Bible are the most obscure aspects of modern life.

On the other hand, postmodernism is a philosophical development of the Modern Age (Adu-Gyamfi, 2015). Postmodernism literally means “after modernism”. It promises greater humanity, a better planet, and a place where people may live using reason and logic. It makes old ideas, including such things as religion and religious principles and beliefs, the target of criticism rather than modernization. The “absolute” notion is changed to “relative” by postmodernism, which also mandates that each civilization possess a unique set of traditions, laws, standards, and guiding ideals in order to address its issues. As a result, it becomes imperative to evaluate such postmodern philosophical viewpoints such as rationalism, empiricism, and moral subjectivism that have emerged to counter the widespread impact and worldview of Christian theism. The main goal is to analyze such philosophical worldviews in the context of distinct perspectives on reality, the facts of life, and its processes. In order to show how postmodern perspectives like rationalism, empiricism, and moral subjectivism support or contradict Christian theism, this article attempts to critically examine these postmodern or philosophical viewpoints.

### **Conceptualizing Theism**

Ralph Cudworth was the first to use the word “theism”. Cudworth maintains that a completely aware, intelligent being – or mind – existing by itself from all eternity was the origin of all other things (Negedu, 2014). Theism in this sense implies a single ultimate being that, apart from creation, is responsible for the universe’s existence and continuation. Because of this, theism asserts that there is a dualistic relationship between God and the universe and that God is an entity who governs events from a realm beyond that of humans (Oyemomi, 2015). In other words, theism is the conviction that at least one single deity exists. This description of theism also includes faiths that hold that a deity exists both outside and inside of everything. Thus, theistic faiths make up the vast bulk of religions in the world, including Hinduism, Sikhism, Baha’ism, Zoroastrianism, Judaism, Christianity, and Islam, among others. On the other hand, other scholars see theism as the belief in one or more immanent (being inside the cosmos) and transcendent (not of this world) divinities or gods (Arsalan, 2022; Moreland, Meister & Khaldoun, 2013). In contrast to Deism (the conviction that there is one or more non-intervening gods in the universe), these gods also engage in

some manner with the cosmos and are often seen as being omniscient, omnipotent, and omnipresent in their characteristics or attributes.

Classically, traditional monotheism is the belief that God is an absolute, everlasting, all-knowing, all-powerful, and perfect entity who is transcendent above the world. This is known as classical theism. Once Aristotle was rediscovered, St. Augustine improved, and St. Thomas Aquinas expanded traditional monotheism. The plurality of theism exists. According to Ottuh and Idjakpo (2020: 167), the plurality of gods and the manner in which God connects with the cosmos are two examples of similarities and variations across various forms of theism. Monotheism is the conviction that a single deity is the highest entity in charge of everything. An example of a monotheistic faith is Christianity. On the other hand, both Greek and Roman mythological beings serve as examples of polytheism, which is the belief in many gods. Panentheism and Pantheism are other forms of theism. The idea that God is identical to everything in the cosmos and that God resides inside all things is known as pantheism.

Panentheism holds that God exists both inside and outside of the cosmos, as a distinct being and as a force that connects all living and non-living entities. In sum, contrary to deism, panentheism, and pantheism, theism is the belief that everything in the universe is based on the presence of one ultimate god. According to Open Theism (OT), also called Free Will Theism (FWT), the ideas of omnipresence and immutability are not derived from the Bible but rather from Judeo-Christian philosophy and the Greek schools of Stoicism and Platonism. God is everlasting, causal, active, creative, timeless, effectual, passive, and impacted by the world in equal measure. He is also absolute and relative. Ottuh and Idjakpo (2011) assert that, in the context of religious language, God is proclaimed absolute while the universe is relative according to pantheism and traditional theism. Both statements may be ascribed to God according to panentheism without being contradictory, just as a person might have a fixed, unchanging purpose.

### **Christian Theism: Nature and Trends**

Christian theism is a complete way of looking at the world, the universe, people, understanding, salvation, ethics, and history. Up until the seventeenth century, Christian theism was dominant in the West. Theist disputes remained interpersonal. The majority of people agreed with what is sometimes referred to as “mere Christianity”: a triune personal God who created the heavens and the earth; knowledge of God through divine revelation; the idea that people are God’s only unique creation; salvation through Jesus Christ; the second coming; the existence of hell and heaven, among other things (Erickson, 2013). During the majority of Western history, the presuppositional foundation

of existence was Christianized (Moreland & Craig, 2017). The foundation of the Christian worldview is the transcendental God, whose incarnation and principles provide traits of a moral universe endowed with compassion and equity (Moreland, Meister & Khaldoun, 2013). The foundation of the cosmos is made up of God's words, knowledge, just ruling, and legal system.

Christians who hold theism affirm the ultimate truth – that God exists – and define it as a part of the ultimate truth, which is one. This difference between what Christians say is true and what God says is true shows how long-term social settings affect how Christians see and understand things (Ottuh & Jemegbe, 2021). This restriction pertains to the belief that God is beyond the realm of our concepts and that it is unattainable for the human intellect and intelligence to query or comprehend God within the framework of the whole cosmos. A single dominant idea believing God is sovereign and that his veracity, wisdom, and understanding are unquestionably unmatched causes modern research to be ignored. Because of its unlikable principles, beliefs, and customs, Christian theism is now under fierce assault.

Christianity is associated with ideas of ultimate truth and perfection; however, contemporary culture and thought processes do not support this perspective. Based on diverse perspectives on the world, such as the many fields studied in universities and educational institutions, postmodernism and Christian theism may be contrasted (Plantinga, 2000). Christian philosophy's main goal is to use revelation to bring together ancient religion and contemporary science. Philosophy in interaction with postmodernism, however, pertains to ideology's crucial and beneficial role in several movements to develop both political and economic welfare power (Arsalan, 2022). While both worldviews emphasize the necessity of welfare in the long run, they differ in how they go about achieving it. The claims that Christianity is a violent, corrupt, superstitious, polytheistic, homophobic, transphobic, bigoted, pontificating religion that violates reproductive suffrage and sectarian religion are a few of the charges used against it.

### **A Synthetic View of the Theistic Problem in the Past**

As science moves forward and disproves the bases of most theistic beliefs, people have more and more reasons to question God's existence, including the problem of evil (Ottuh & Jemegbe, 2021). The *New Catholic Encyclopaedia* (cited in Onimhawo, Izibili, & Igboin, 2006) holds the opinion that men with a critical mindset could not accept the idea that God had really revealed himself in the Bible after being informed by the sciences. These, it seems, were just collections of

classical literary works that had the same kinds of cultural quirks, scientific mistakes, and philosophical insights as other classical texts. The apparent conclusion is that in order to come to knowledge of God, humans must rely only on themselves, their experiences, and reason. The empirical technique of research and the mathematical-logical approach to achieving scientific certainty are prioritized by the new sciences. The great progress made in these fields of Mathematics and Physics served as a catalyst for the development of contemporary empiricism, rationalism, and mechanical ideologies, as shown in the writings of Descartes and Hobbes (Onimhawo, Izibili, & Igboin, 2006). It became clear as a result of the emergence of these ideologies that God's role as a proactive actor in human events was genuinely and methodologically questioned and denigrated.

In his subjectivist philosophy, Descartes had previously advanced the concept that one possesses intrinsic thoughts that come straight from God. Yet, John Locke delivered this belief a fatal blow when he asserted that concepts are not imprinted on the psyche by God at conception, once again invalidating theism. The extreme empiricism of Berkly and Hume was on display. Hume went on and defended the idiots who denied the existence of God, defying the Bible's assertion that only fools believe in God (Ps. 14: 1). Skepticism is at its peak in Hume's work, particularly with his critique of the arguments from design that reflected his strong empiricism and skepticism (Ottuh, 2022b). In conclusion, it became clear that individuals were unlikely to embrace theistic explanations that are only based on the Bible as a result of the growth of these intellectuals and their philosophical ideas.

With the advent of the Renaissance, new lines of inquiry began to take shape in Europe. They evolved and resulted in the sudden development of science. With its educational and shocking discoveries, science has advanced, offering other explanations for the world's phenomena rather than blaming God for everything. The foundational principle upon which conventional theist ideas had been built was almost entirely destroyed by this incident. But the new rationalist and empiricist ideologies that evolved as a result of the radical shift in perception of humans and the cosmos brought about by their discoveries destroyed whatever was left. All of them ultimately resulted in the creation of theistic defenses of theism.

### **Christian Theism and Rationalism**

The rationalist philosophy says that you can only get knowledge through your mind and not through your senses. Philosophers including Rene Descartes, Nicolas Malebranche, Spinoza, and Leibniz helped promote it around the middle of the eighteenth century. According to Descartes, knowledge is a chaotic admixture of facts and lies, and it is

sometimes hard to tell the difference between the two. In British schools, empiricism predominated, whereas rationalism predominated in continental institutions (Schneewind, 2009). Descartes and Locke had similar perspectives on human concepts, making it difficult to distinguish between rationalists and empiricists (Audi, 1999). According to rationalism, one may deduce all knowledge by beginning with fundamental ideas, such as the axioms of geometry. All information, including scientific knowledge, may be acquired via reason alone, according to Spinoza and Leibniz (Douglas, 2015). Empiricism and rationalism do not conflict; rationalism holds that knowing is a priori and autonomous of sensory experience. Since Brandom and Sellars recognized many types of specialized rationalisms, rationalists have become rarer (cited in Strazzoni, 2018). Rationalism has come under fire for being unrealistic and for portraying the cosmos as being closed.

Even though White (quoted in Kemling, 2017) agrees with Reichenbach's (cited in Kemling, 2017) view that rationalism is nothing but a psychological crutch, she warns against speculative philosophies and putting the human intellect above where it belongs in society. The two tenets of empiricism are that actuality is consistent and that sense impressions are trustworthy indicators of reality. Truth is reached through a mix of sensory perception and reason, with reason playing a supporting role. In terms of theism, rationalism gives reason inordinate weight when it comes to religious issues. The three main manifestations of it are dogmatism, which acknowledges that certain facts of revelation are undetectable by reason and logic and must be accepted on authority, Deistical, which rejects supernatural revelation, and the Christian Scriptures (Swinburne, 2007). According to dogmatism, those revealed facts may be rationally justified, established, and elevated from the realm of belief into the realm of knowledge. Theism, the belief in an extraterrestrial personal God, is the foundation of rationalism in all of its manifestations. Rationalism vanished because monism, which upholds the interconnectedness of God and the world and rejects all dualism, came to dominate the German mentality. No group of individuals despises the rationalists more than the proponents of Germany's contemporary pantheistic ideology.

Rationalism is the conviction that logic, moral judgement, and religious intuition are all forms of direct consent from human awareness to what is true. There are systems that are fundamentally distinct from one another. Deistical rationalists reject the idea of a divine revelation because it is incompatible with God's character and relationship to the universe (Förster & Melamed, 2012). Their religion holds that the real explanation of the cosmos is that the Supreme Being has accomplished

all that is in line with who he is and has not intervened directly in the creation of consequences. Even if such intervention were metaphysically conceivable, it would still be immoral since it would suggest that God was flawed. As it goes against the evidence provided by our moral nature, rationalism is a false understanding of how God interacts with the world. Ottuh and Jemegbe (2020) argue that the thought of God ruling the universe, possessing his creations, being able to command them as he pleases, and having communication with them is one that is higher and more in line with the ideal of infinite perfection, according to reason itself. The fact that all countries have been compelled to think of God as an entity capable of taking cognizance of human events and showing himself to his creations is proof that the general awareness of mankind is hostile to this belief. The argumentation from Scripture is decisive for Christians because it shows a God who is always and everywhere active with His works and who responds to them instantly, rather than only immediately, as He sees fit wherever, and whenever.

If you want to know if you need a divine revelation, the answer must be yes. This is due to the fact that every man believes that he requires it to provide answers to concerns about the origins, nature, and purpose of man, as well as questions about sin and how to forgive and defeat it. No one can help another person with these problems because they are too big for human reason to solve. Last but not least, death is the gateway to the unknown, and humankind must approach it aware of its possession of an indestructible existence united with all the characteristics of hell. Idjakpo and Ottuh (2021) agree with the two most crucial points in this passage: that the world cannot know God by human intelligence and those eternal sinners require a supernatural revelation to know what they must do to be saved. Ancient and contemporary heathen countries have failed to find solutions to any of the major issues facing humankind, and those who reject their teachings are persuaded to choose ideologies that are harmful to domestic morality, social order, and personal value and pleasure. Deistical Rationalism is not a legitimate name for a theory that presumes the presence of a personal God; rather, it is a variant of Naturalism that rejects the existence of any force other than nature. It asserts that the Bible includes a divine revelation, but the purpose of that awakening is to spread and validate for the general public the principles of natural religion or truths of reason. According to the guiding concept of this type of rationalist, nothing can be logically believed that is not understood. He acknowledges that the Bible includes a revealed truth; however, this revelation was given to a flawed human without the assistance of any supernatural force. For Ottuh (2022a), the Scriptures are rife with misunderstandings, weak arguments, and concessions to Jewish misconceptions, superstitions, and prevailing views. It is the role of reason to sort through these contradictory elements

and identify the wheat from the straw. Christians reject rationality in all of its manifestations, but they never reject the use of reason to answer questions of faith. They recognize the importance of its prerogatives as well as the responsibility that comes with exercising them.

Truth is communicated to the mind through revelation, but acceptance is required. Knowing anything requires intellectual comprehension, and faith cannot exist without knowledge. The consciousness, or intelligent understanding, of the facts put forward for our reception is the first and the most important function of reason in religious affairs. This is referred to by the theological phrases *usus organicus, seu, instrumentalis* and *rationis* (Arsalan, 2022). On the basis of reason, rationalists believed they could show the principles of natural religion, while Kant countered that reason cannot establish any religious truth. Fichte and Schelling, his successors, used his ideas to demonstrate that the outside world is an unknowable entity, that there is no genuine difference between both the personality and non-ego, and that they are all manifestations of the absolute. A delicate type of materialism has emerged as a result of this idealistic pantheism's displacement of rationalism (Sartre, 2007). The two major sources of information, the Bible and science, should be brought closer together, according to rationalist philosophers and theologians. Although it is foolish for theologians to insist on a reading of Scripture that puts it at odds with scientific realities, it is illogical and nonreligious for philosophers to accept ideas that are at odds with the Bible.

Although naturalists believe that there are several races of humans, the Bible specifically teaches that they are all one. This is accomplished not only based on flimsy evidence but also in defiance of the strongest evidence to the contrary. This evidence is philological and historical in nature and does not belong in the realm of scientific science. Comparative philologists throw up their hands in disgust at the obtuseness of scientists who insist that various races have distinct ancestries. It is inappropriate for theologians to align themselves against the scientific viewpoints in light of the huge body of evidence supporting the divine mandate of the Bible. The Copernican idea of the solar system was rejected by Romanists and Protestants, who staked their interpretation of the Bible's authority on its accuracy. The conventional understanding had to be abandoned since the hypothesis turned out to be correct. The Bible has not been harmed, but theologians have learned a valuable lesson in letting science lead the way, certain that the Bible will eventually make room for all well-established scientific truths.

The Bible is God's statement, whereas philosophy is the determination of human understanding as to what is real. It is obvious

that philosophy and revelation must give way to one another when they clash and that man must submit to God. The majority of what is presented as philosophy or science, however, is essentially human guesswork. The Bible clearly states certain doctrines about the character of God and his connection with humanity, the origin, essence, and destiny of human beings, the nature of virtue, the foundation of the moral imperative, human liberty, and human responsibility. It also teaches certain doctrines regarding the rule of duty and what is right and wrong in all of our relationships with God and other living things. Every believer is free and required to act on this foundation. According to Ottuh (2022b), science and philosophy are topics on which philosophy engages in dogmatic speculation. He argues that Christianity demands that one accept as true all that God has revealed in his Word, which is incompatible with what is being said here. Every right-minded individual must agree with the relationship between philosophy and revelation as established by the Scriptures themselves. The highest degree of respect should be shown to philosophers since they do extensive and significant research. The interpretation of the Scriptures may be changed or abandoned, however, in the interest of bringing revelation into agreement with what God is teaching through his creations. Religious scholars are not infallible in this regard. The legitimacy of the Scriptures is unaffected by this shift in perspective since they continue to be infallible.

Hegel and his theoretical school were against the historical approach. This created a divide between the normative and critical views of Christianity that has lasted for hundreds of years (Strazzoni, 2018). Using historical comparisons, the critical and logical point of view brought out the uniqueness, incomparability, and absoluteness of Christianity. The concepts of necessity and universal obedience to legislation, as well as the divine, by emphasizing the novelty and uniqueness of life's substance, have taken the place of reason as the immanent norm. Faith fulfils divine revelation, and in Christian faith, the normative and the crucial, intellectual components are inseparably intertwined. Without objective evidence of its contents, faith could only evolve through positive encouragement of its legitimacy and truth, which are established by a creative, governing force (Markie, 2005). Although supernaturalism has maintained the use of its sources, rationalism has thrust the essential connection of revelations with both the moral and practical aspects of individual soul-life into a sharper light. The historical history of progress has shown that dogmatic rationalism lost its capacity for theological regeneration when it assumed a monopoly on truth without reference to revelation. The ability of historically based Christian revelation to rejuvenate and liberate has been attested to by supernaturalism. As logic is simply a deleterious assessment for truthfulness, there are not any rationally inescapable proofs supporting

God's existence, as well as no means to establish the fundamental principles of thinking, so rationalistic theism's claim that God can be shown to exist logically is false. As rationalism lacks a required intellectual foundation of its own, a different standard of validity must be developed in order to validate Christian theism.

### **Christian Theism and Empiricism**

Empiricism is a philosophical school that rejects idealism and rationalism in favour of experience as the basis of all knowledge. One may better comprehend how subsequent empiricists developed their own conceptions of God by understanding the historical context of empiricism (Barrow, Davies, & Harper, Jr., 2004). Being aware of the significance of things in our perception and their significance in describing the world in which he lived, Aristotle was the first and most well-known advocate of the empiricist method. The natural progression, according to him, is from what is better and more identifiable to us to what is better and more knowable by nature. He considered the two primary perspectives on reality the materialistic and the platonic – but was content with neither. Aristotle put forth a philosophy of existence that would acknowledge the existence of both values and sensory objects. He thought that something transcendent had to be causing things to change. His god is distinct from the divinity of Christianity, which is a callous deity without a providential scheme for the world. St. Thomas Aquinas revitalized Aristotle's work in the Middle Ages and incorporated some of it into Christian philosophy.

The shift in the social status of the philosophers – who were increasingly preoccupied with the social problems of their day and the state of humanity – marked the transition from mediaeval philosophy to modern period philosophy. The main focus has shifted away from God. Over the development of empiricist philosophy, the idea of God as well as his existence has evolved from being the primary ally and subject of thinking to becoming a nebulous entity apart from philosophy. Empiricism was fundamentally influenced by two British empiricists, John Locke and David Hume, who continue to have an impact on the movement away from the study of God and metaphysics. The contrasting views of God between Aquinas and Aristotle's accepted "primary mover" and Hume's skepticism about God are a result of shifting cultural and intellectual perspectives (Campany, 2003). Locke's notion of "idea", which heavily emphasized subjectivity, altered the direction of contemporary empiricist philosophy.

The seeming inability of empiricism to address moral and ethical issues, the probabilistic character of information gained via the empirical

method and the dependence on rationality when addressing past and future occurrences are some of its limitations. Despite this, scientists often use the empirical method and the information it produces as guidelines for defining broad moral and ethical standards (Ottuh, 2016). Empiricism's success has been murky since it has not done much to enhance humans' non-material and non-physical metaphysical states (Rossano, 2010). The inability to adopt the guiding ideas of the scientific world as moral precepts in daily life is regarded as a failure of the government, politicians, and the non-scientific population in general. The homogeneity of reality as well as the fragility of sense experience are the two underlying presuppositions of empiricism.

Empiricism has the benefit of allowing for reinterpretation and sensory verification, but it also adds ambiguity to empirical knowledge because things or events that are directly experienced can be misunderstood (Markie, 2005). Empiricism depends on reason and the procedures of rationalism in both the interpretation of sense perceptions and the extrapolation of current sense observations to history or future occurrences, leaving it susceptible to the same sources of mistake that arise in rationalism. It is important to interpret it carefully and be mindful of its limits. Postmodernism and Christian theism both believe that the world was created, but they disagree over how it was created. Postmodernism holds that genetically modified foods that adhere to the values of biologic creation are crucial, but Christian theism holds that God is responsible for the creational foundations of both humanity and the cosmos (Gilson, 2002). This biological creation process is defended by scientists and decision-makers, although it is founded on evolution.

Krech (2018) says that Popper and Weizsacker give a clear definition of the religious nature and structure of empiricism and rationalism and show how the scientism religion is a result of the secularization of Christianity. Empiricism's ideas about freedom and power are similar to those of Christianity, but they are also different. The process of scientific advancement is comparable to the process of religious discovery, or the finding of God. Empiricism is a doctrine that has been appropriated from Christendom, but its legitimacy depends on whether it has added to or usurped Christian teachings (Aquinas, 2003). The spiritual state of man may be improved by Christianity, which also offers a framework for conceptualizing past, present, and future instances of material and physical occurrences. The scientific process is the examination of natural events through the lens of the universal Christian philosophy. It has benefits over empiricism, including the availability of knowledge that empiricism cannot claim and the oneness of truth. Revelation is a source of law that offers prescriptions for the most beneficial course of action.

### **Christian Theism and Moral Subjectivism**

Moral subjectivism is the idea that morality is different for each person and depends on how they see things. The individual decides whether or not to accept or disapprove of a specific behaviour, and this decision determines whether the behaviour is good or bad. According to Ottuh (2021), morality is a set of ethical principles and norms that cultures use to govern their conduct. As established by ethical standards, they establish whether human behaviour or conduct is right or wrong. Moral subjectivism is the idea that morality is subjective and depends on the viewpoint of the individual (Morton, 2019; Ottuh, 2021). It is founded on their particular viewpoints, views, or opinions, and only they are able to judge what is right or wrong for them. According to subjectivism, moral norms are subjective to each person, and there are no rules that apply to everybody. Every debate about morality is rendered useless by moral subjectivism since it relies on the values of each individual (Evans, 2014). Thus, the proverb “Live and let live” is likely to be accepted by those who agree with the idea of moral subjectivism. According to moral subjectivism, individuals might be more tolerant of other ideas, opinions, and cultures by realizing that morality is dependent on personal feelings.

Postmodernism focuses on the sanctity of the individual, while Christian theism has a set of ideas and rules for building social groups on a high moral ground. For Ottuh and Jemegbe (2021), religion offers just one path to heaven – through Jesus Christ – and advocates making a decent society on moral principles and ethical standards. For society to be fair and just, people must follow a strict set of moral rules. Theism affirms the notion that God is capable of doing so and has a deliberate purpose to do so to his creation. According to Christianity, God has given mankind the precise proof they need to believe in him. Morality’s evidence suggests that God is the most probable and best argument for its distinctive character (Camp, 2022). Naturalism asserts that moral awareness is the product of adaptive and evolutionary evolution within the human species, but it is unable to provide a solid foundation for morality, discriminate between conflicting morals, or provide a workable explanation for why people should live moral lives. According to Mackie (1982), people do not find the rules; rather, they make them. Wielenberg (2005) questions the consistency of individuals who support the highest good, contending that they have to either behave irrationally or in an improper manner in order to do so. This challenge is welcomed by theism as a possible and logical conclusion. According to the form of theism put forth here, people occupy a different level above God, who is unbound by responsibilities since virtue emanates from him. In order for

finite beings to behave completely in accordance with God's purpose for morality, they must act under responsibility, which acts as a set of training wheels. According to Hare (2001), God lacks responsibilities since they serve to restrain desire, and divine will is absolutely pure, unlike ours, which can never be. He also lists four characteristics of morality, including "double motive", that result from a Kantian ethic.

Those moral responsibilities exist and are intricately linked to God, and his character is one of this text's most crucial points. Even within Christianity, skepticism is a harmful mentality since it implies a resistance to following without a sufficient quantity of subjective proof (Hare, 2001). In order to raise the threshold for treating morality seriously, the argument that theism could explain moral manifestations has been put out, according to Ottuh (2016). This is because theism suggests that a God is the most plausible source for the foundation of moral absolutes and the foundation of moral knowledge. The assumption that God seems to have a purpose for creating moral human beings is rational. The standard has been raised to demonstrate that, if there are any objective moralities, people should logically adhere to them (Camp, 2022). Humans have a pull towards doing well, which has given rise to an argument for moral responsibilities. Ottuh and Idjakpo (2021a) opine that in numerous ways, including by giving people an essential worth and escape from evil, Christian theism satisfies humanity's longing for moral perfection. It also implies that man is aware of the absolute values, which keeps him from abhorring himself as a human, turning against life, or becoming hopelessly depressed as a result of knowing.

### **Conclusion**

Although postmodernism is a philosophical development of the contemporary era that promises more humanity, a better world, and a society in which individuals may live using logic and reason, Christian theism is indeed a monotheistic byproduct. In response to the pervasive influence of Christian theism, postmodern perspectives such as rationality, empiricism, and moral subjectivism have evolved. This article makes an effort to critically analyze these postmodern philosophical stances within the framework of various ideas on reality, facts, and life's processes. The article demonstrates that theism is the conviction that the cosmos is an ongoing creation of a single supreme entity. It encompasses religions that believe in the existence of a god who is both outside of and inside everything. It further shows that God is an absolute, eternal, all-knowing, all-powerful, and flawless being who is transcendent above the earth. Christian theism connects to the message of God via the revelation process, while postmodernism is a reaction to modernism's failure to address human difficulties. Yet, when it comes to tactics, methods, or processes, these worldviews diverge significantly

and share just a few characteristics. Of the two, Christian theism is preferable because it offers the foundation for social development and advancement and may create a world of peace via the application of its ethical and constitutional principles promoting enduring tranquility, prosperity, and equality in human society.

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