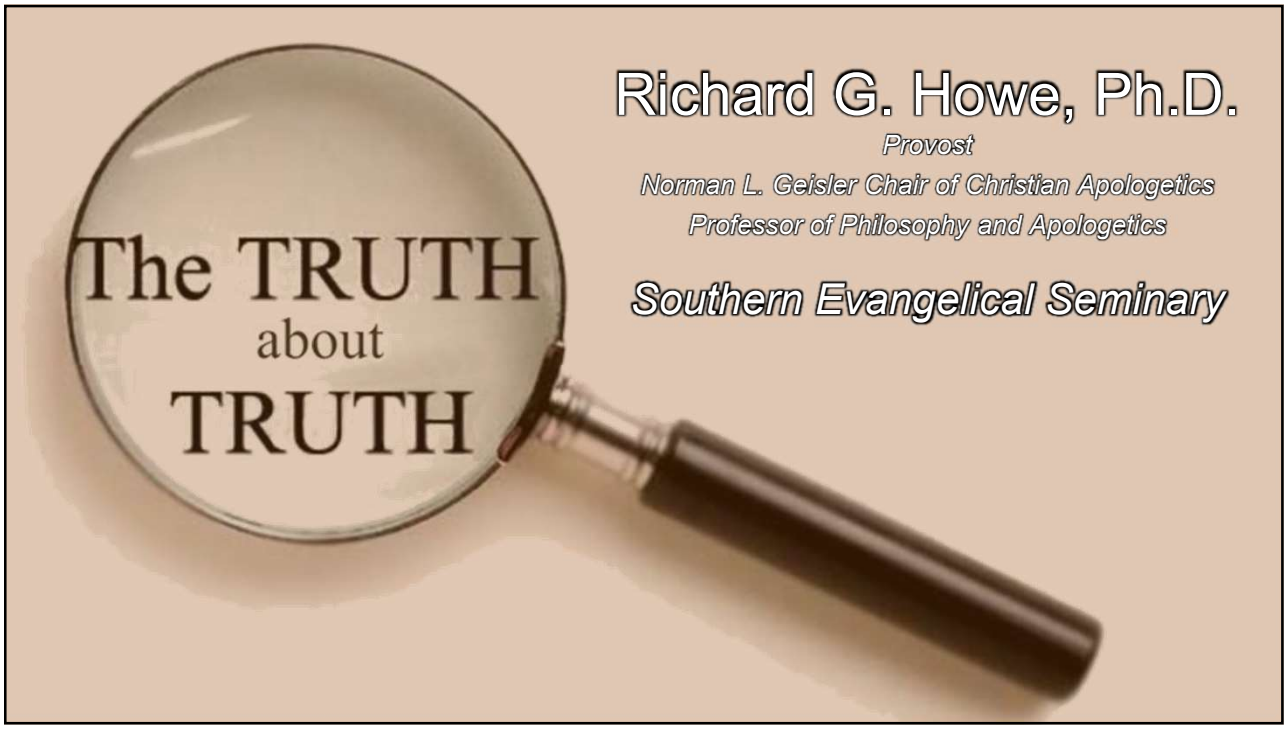


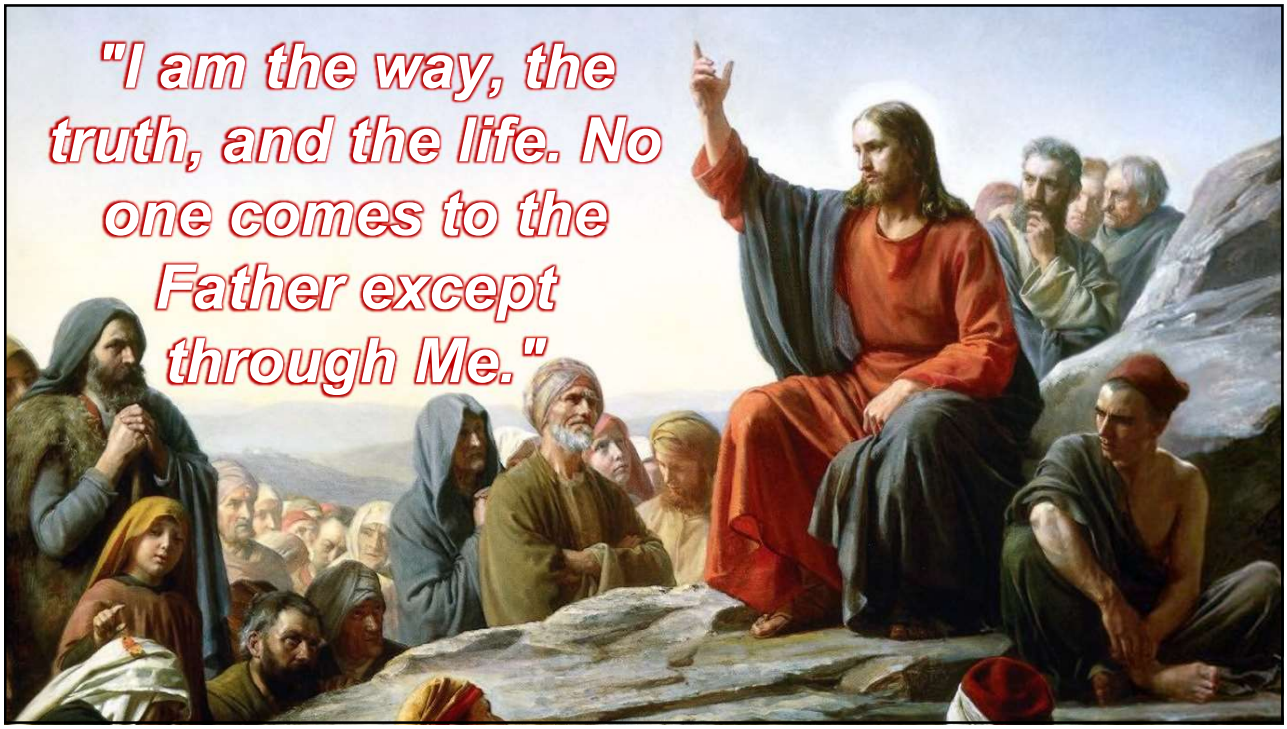
Richard G. Howe, Ph.D.

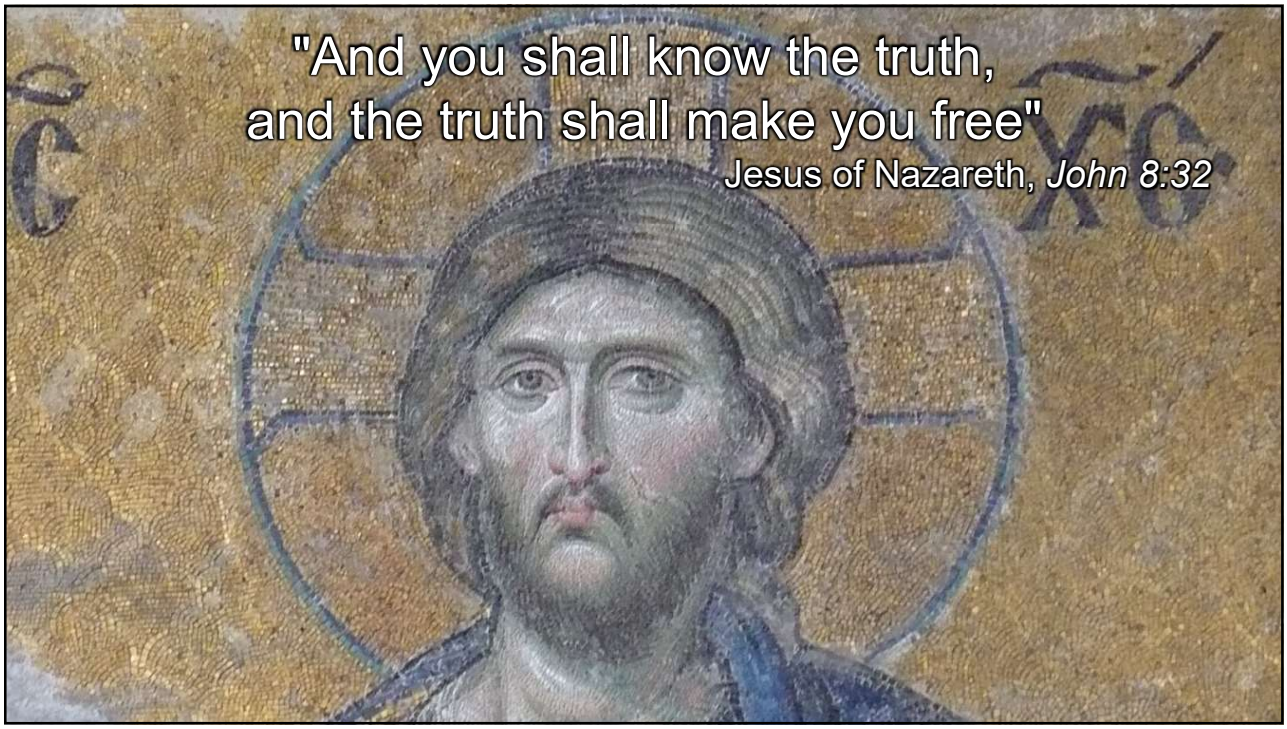
Provost

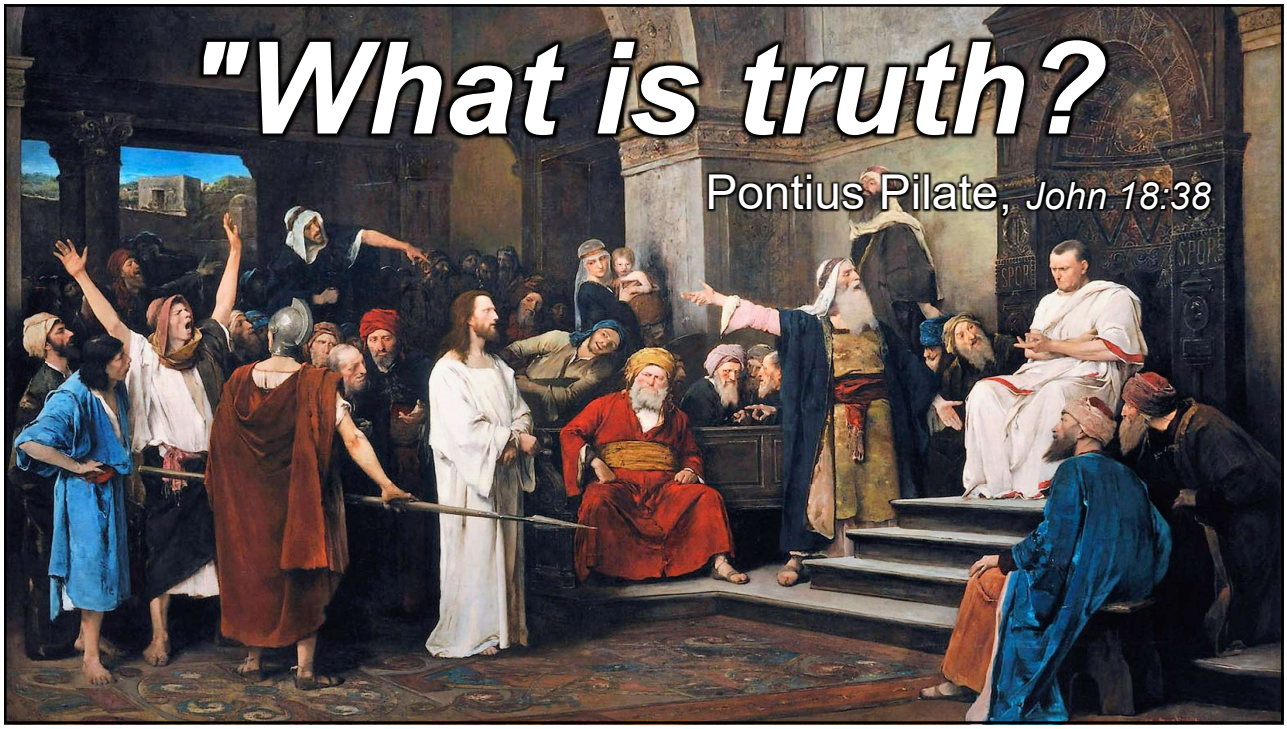
Norman L. Geisler Chair of Christian Apologetics

Professor of Philosophy and Apologetics

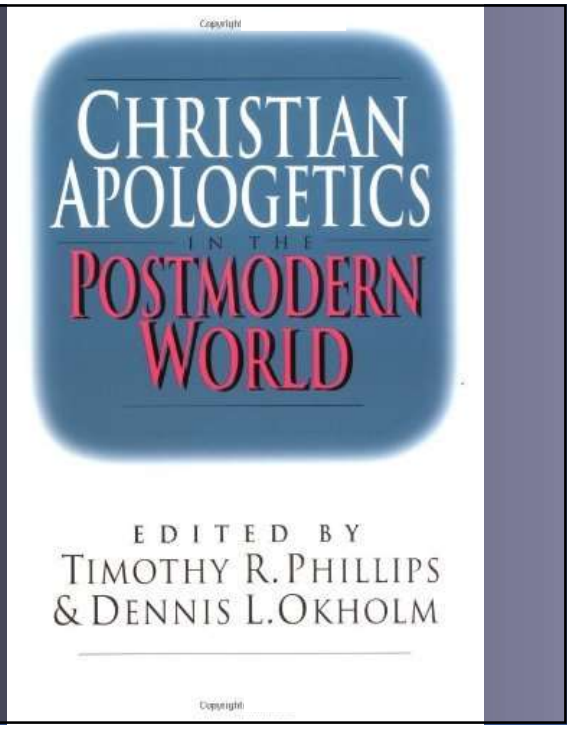
Southern Evangelical Seminary

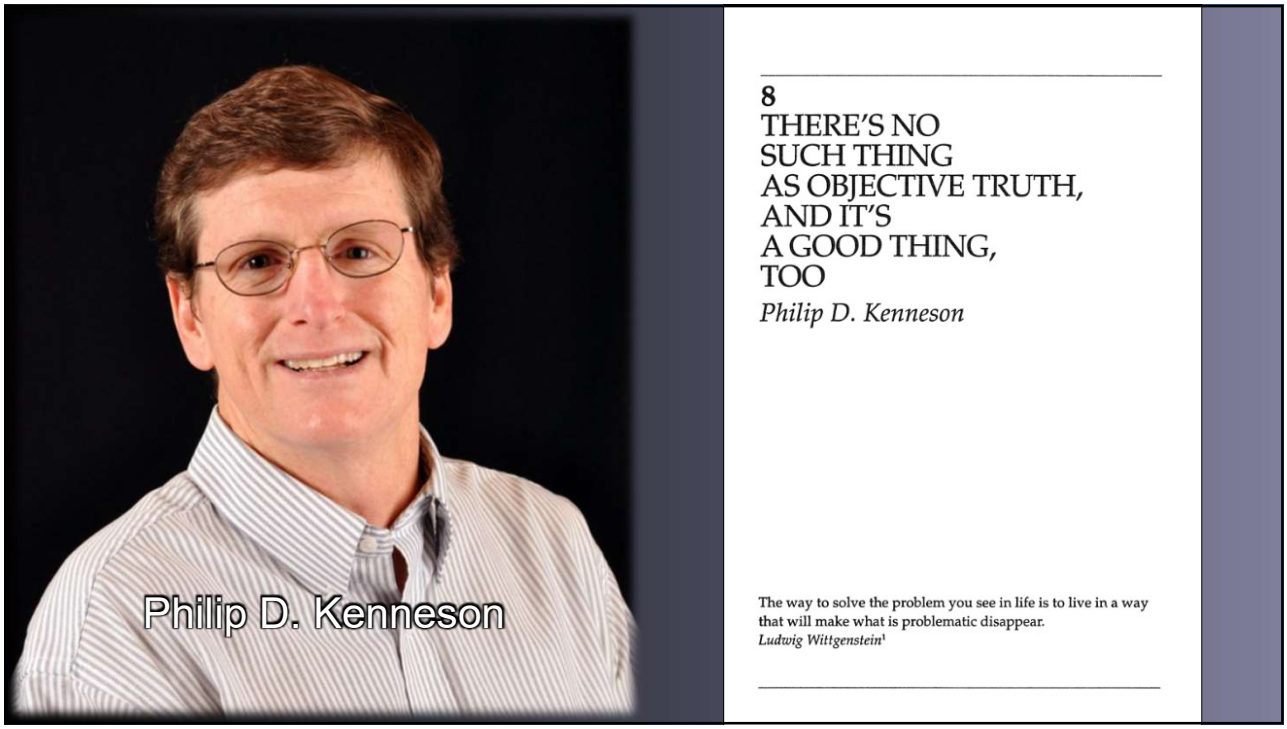


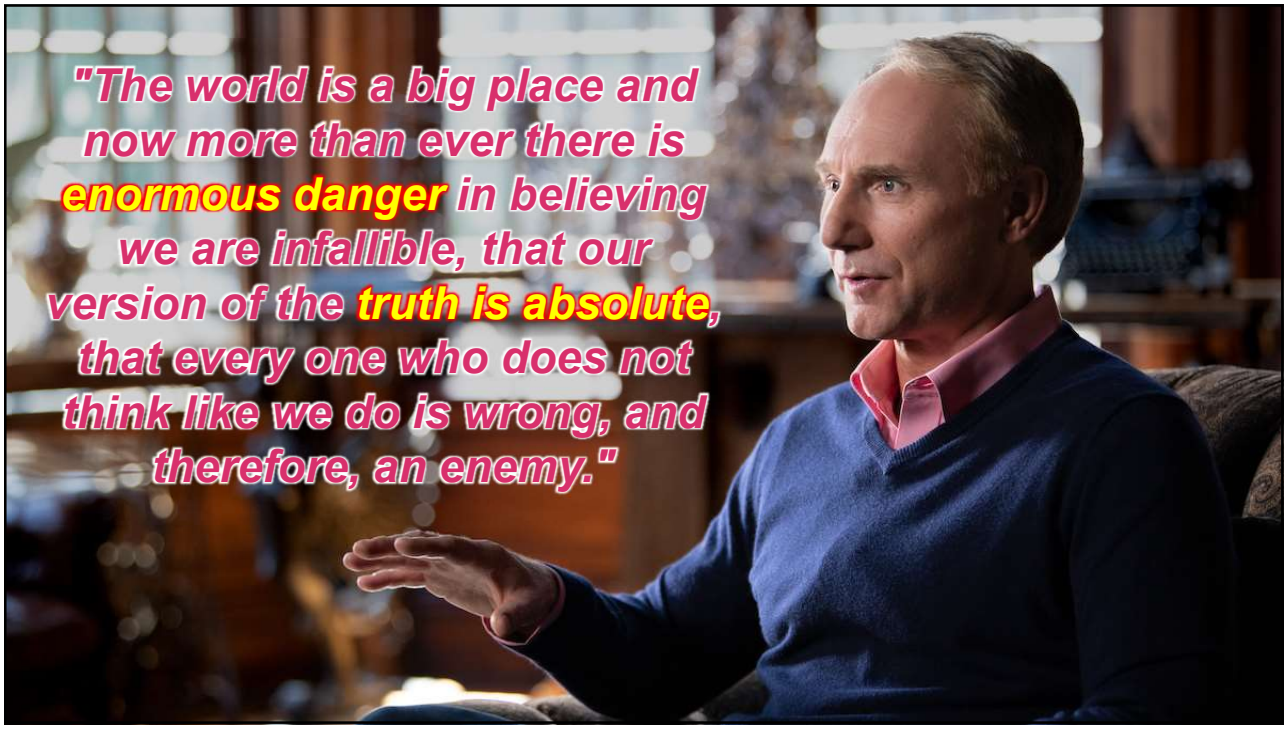

"And you shall know the truth,
and the truth shall make you free"
Jesus of Nazareth, *John 8:32*


"What is truth?
Pontius Pilate, *John 18:38*

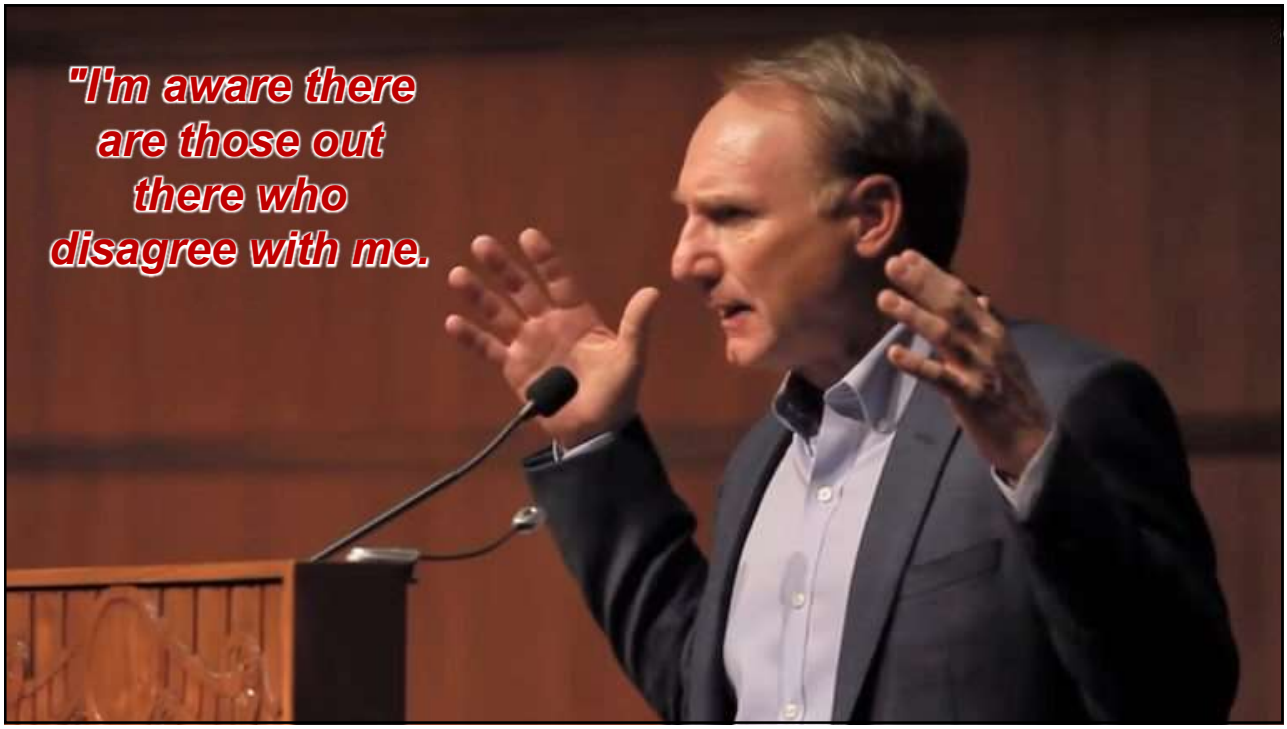
Distinguishing Absolute Truth and Objective Truth

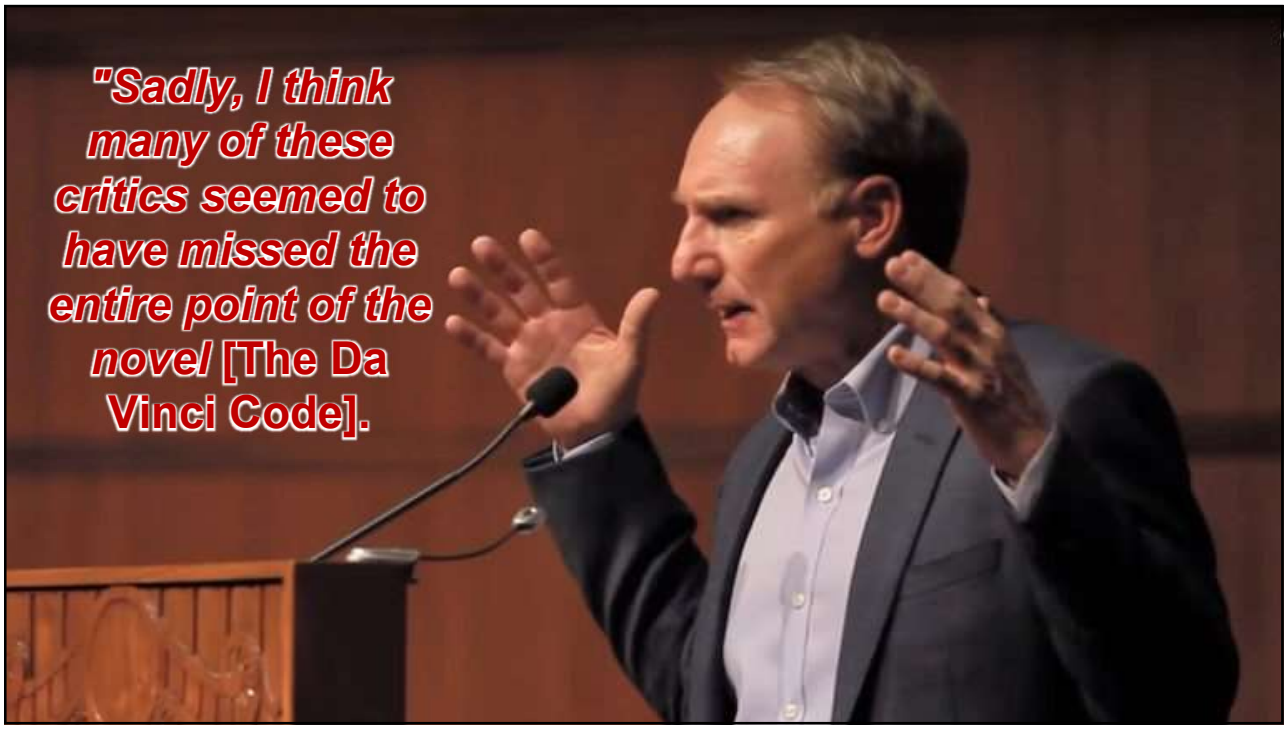


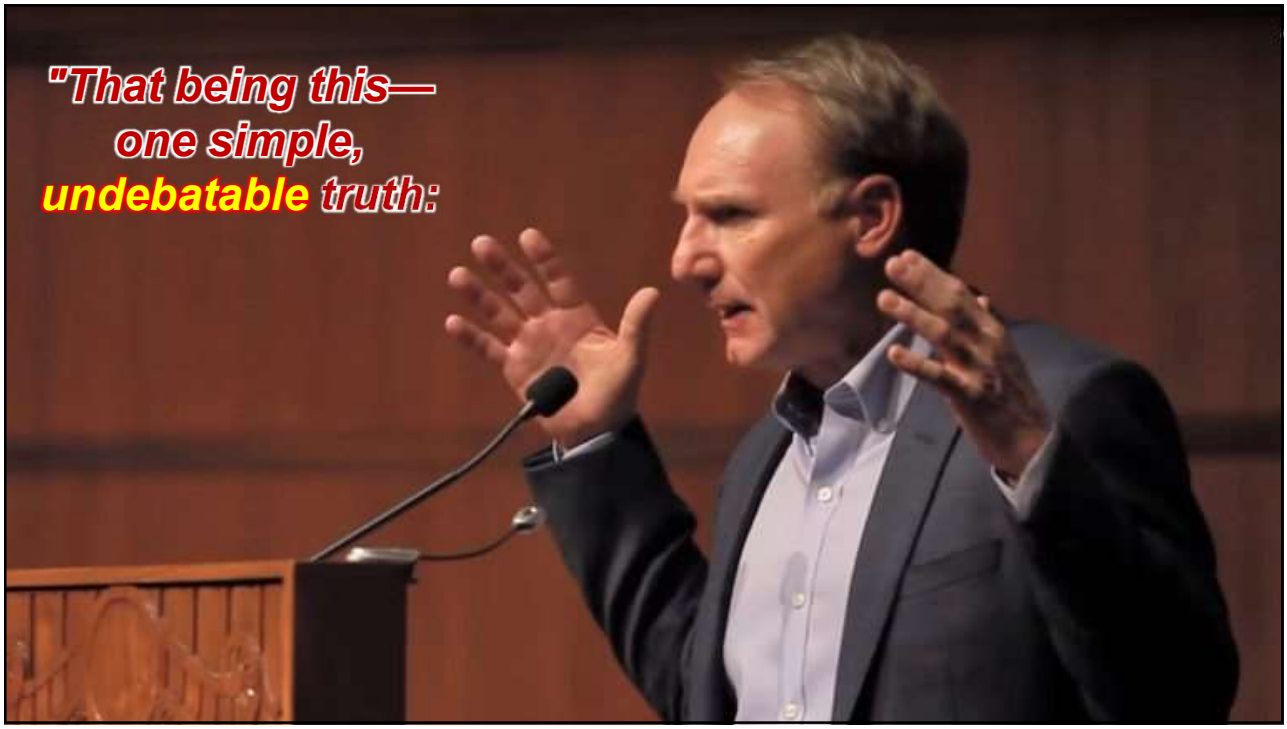

Philip D. Kenneson
8
THERE'S NO SUCH THING AS OBJECTIVE TRUTH, AND IT'S A GOOD THING, TOO
Philip D. Kenneson
The way to solve the problem you see in life is to live in a way that will make what is problematic disappear.
Ludwig Wittgenstein¹

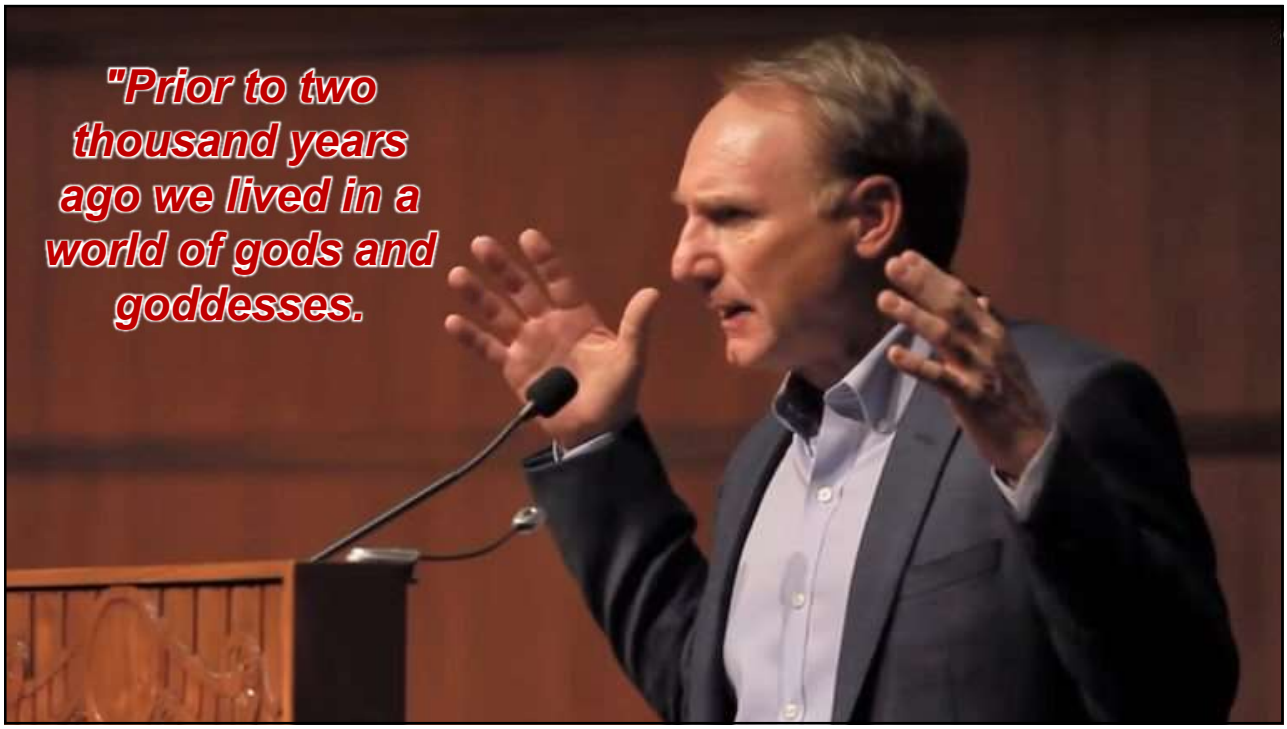

"The world is a big place and now more than ever there is enormous danger in believing we are infallible, that our version of the truth is absolute, that every one who does not think like we do is wrong, and therefore, an enemy."

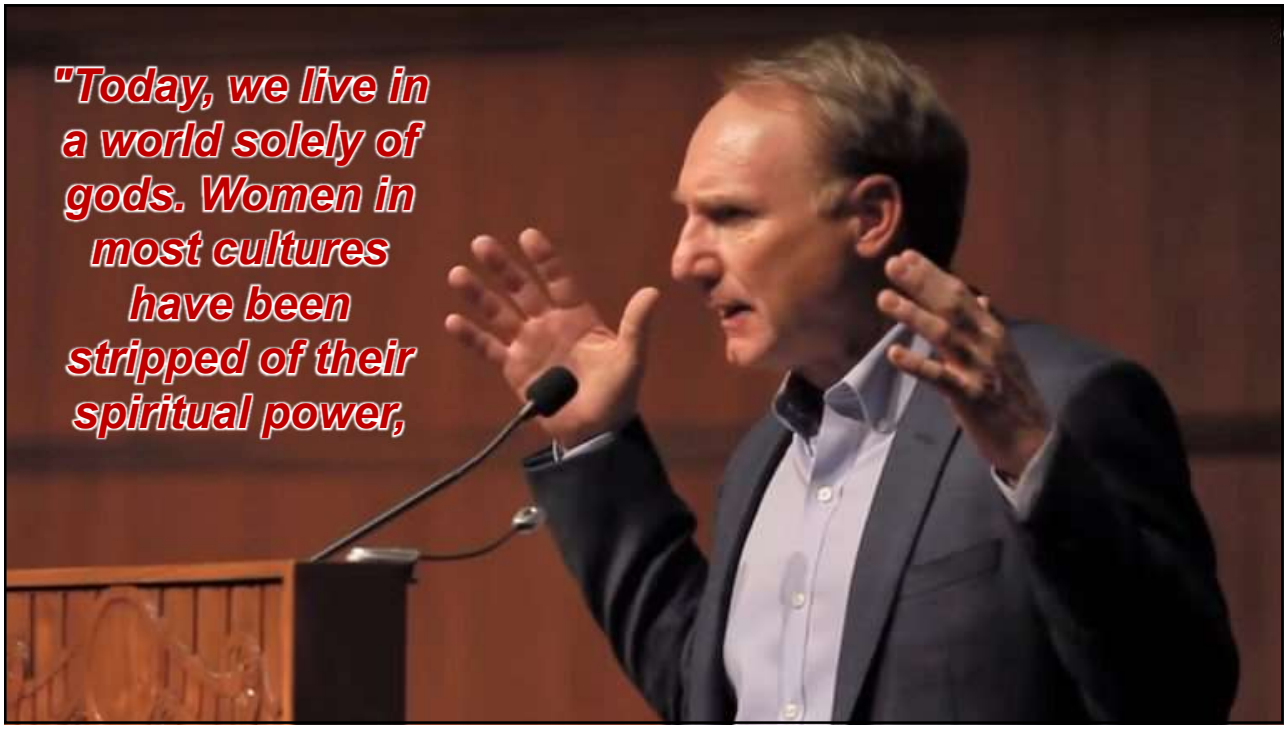
No absolute truth ...
until you need it!

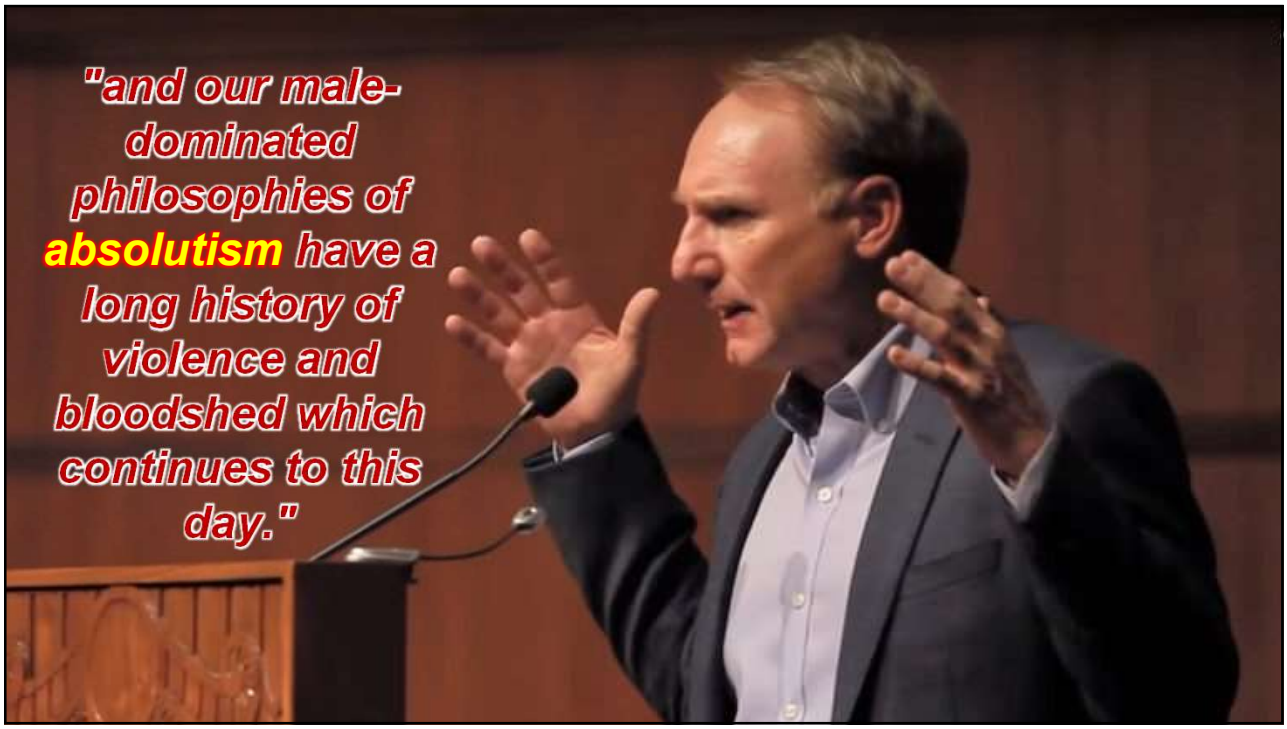

"I'm aware there are those out there who disagree with me.

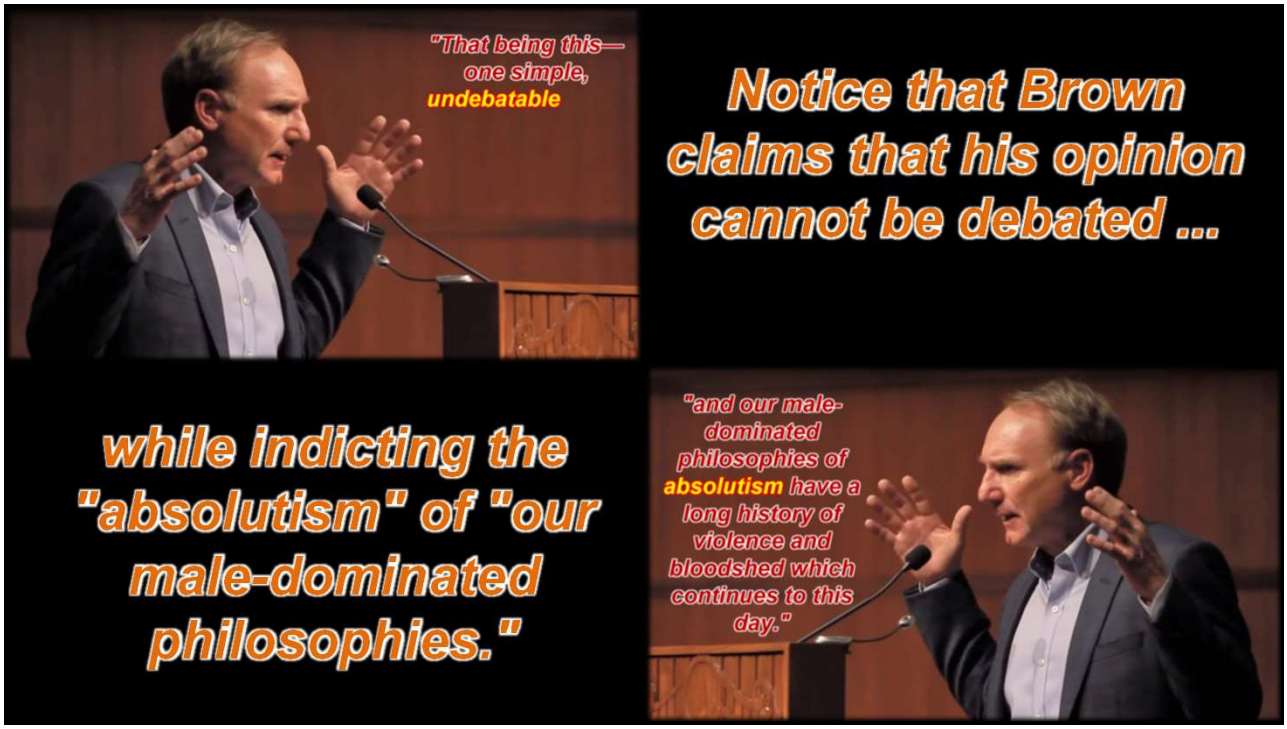

"Sadly, I think many of these critics seemed to have missed the entire point of the novel [The Da Vinci Code].

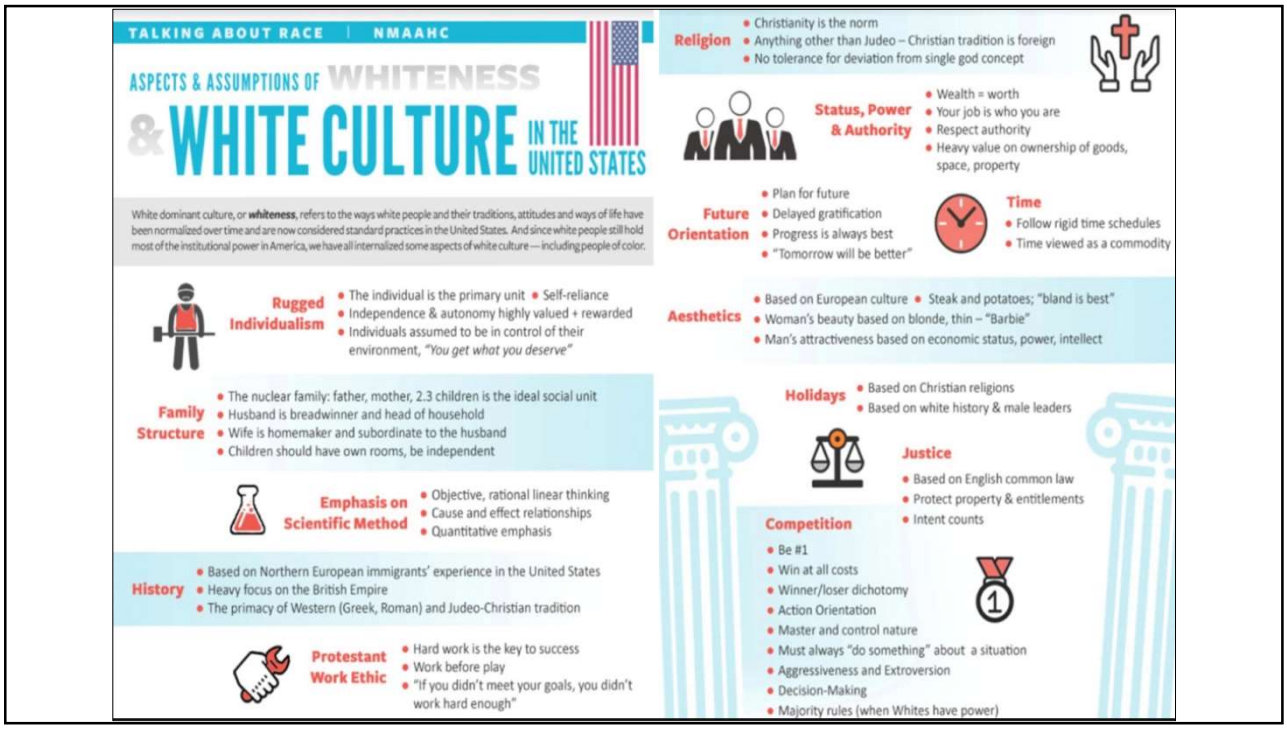

"That being this—one simple, undebatable truth:

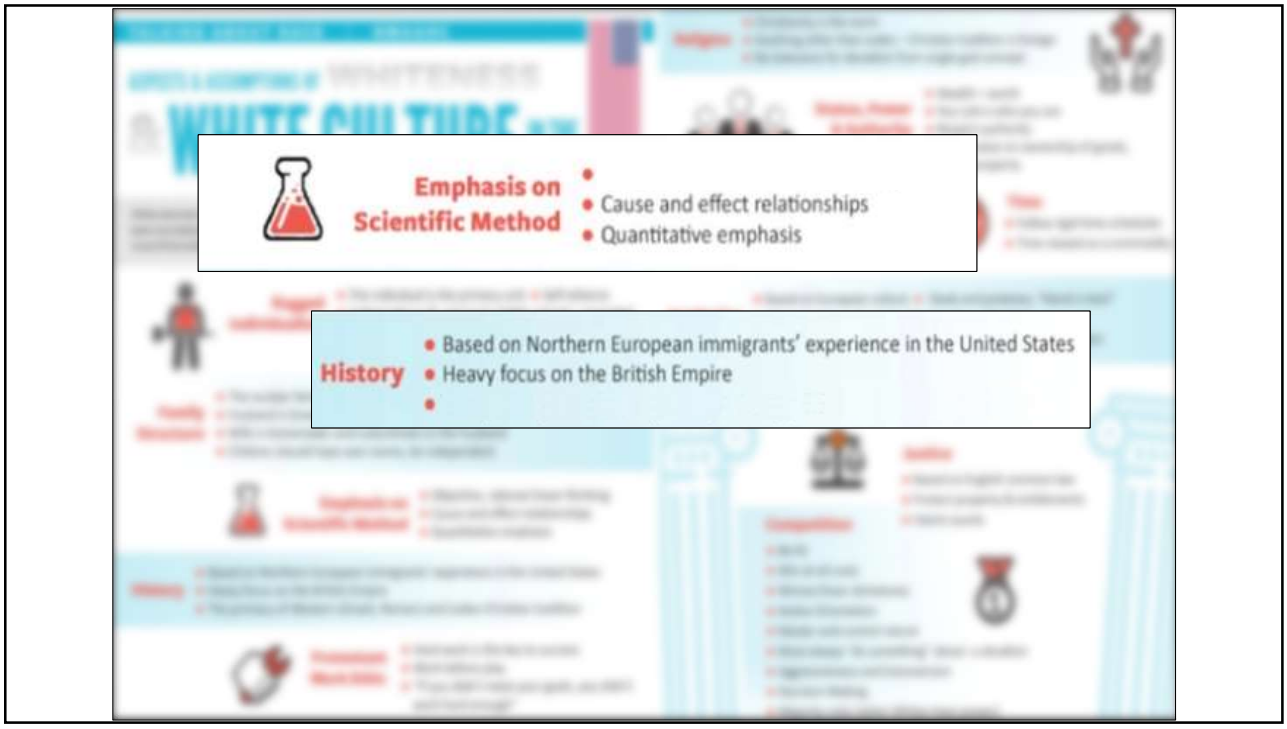

"Prior to two thousand years ago we lived in a world of gods and goddesses.


"Today, we live in a world solely of gods. Women in most cultures have been stripped of their spiritual power,


"and our male-dominated philosophies of absolutism have a long history of violence and bloodshed which continues to this day."


"That being this—one simple, undebatable
Notice that Brown claims that his opinion cannot be debated ...
while indicting the "absolutism" of "our male-dominated philosophies."
"and our male-dominated philosophies of absolutism have a long history of violence and bloodshed which continues to this day."

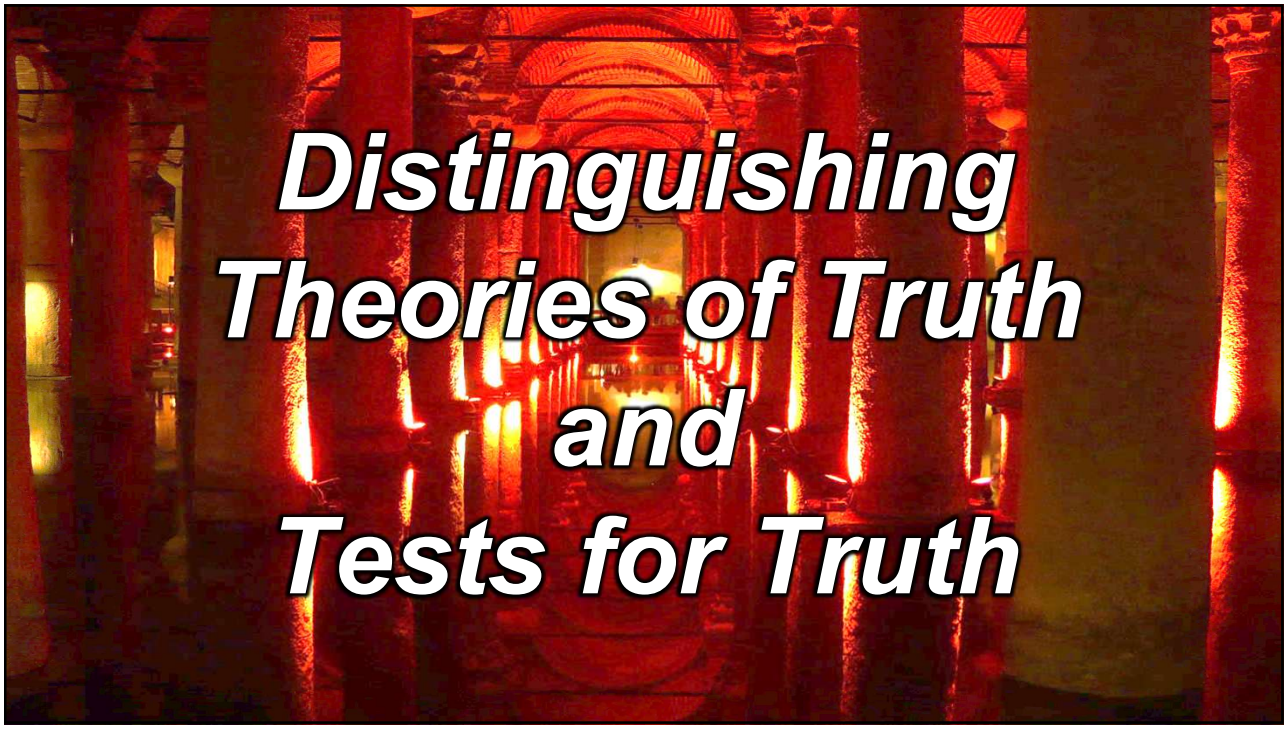

TALKING ABOUT RACE | NMAAHC
ASPECTS & ASSUMPTIONS OF WHITENESS
& WHITE CULTURE IN THE UNITED STATES
White dominant culture, or whiteness, refers to the ways white people and their traditions, attitudes and ways of life have been normalized over time and are now considered standard practices in the United States. And since white people still hold most of the institutional power in America, we have all internalized some aspects of white culture — including people of color.
Rugged Individualism
• The individual is the primary unit • Self-reliance
• Independence & autonomy highly valued + rewarded
• Individuals assumed to be in control of their environment, "You get what you deserve"
Family Structure
• The nuclear family: father, mother, 2.3 children is the ideal social unit
• Husband is breadwinner and head of household
• Wife is homemaker and subordinate to the husband
• Children should have own rooms, be independent
Emphasis on Scientific Method
• Objective, rational linear thinking
• Cause and effect relationships
• Quantitative emphasis
History
• Based on Northern European immigrants' experience in the United States
• Heavy focus on the British Empire
• The primacy of Western (Greek, Roman) and Judeo-Christian tradition
Protestant Work Ethic
• Hard work is the key to success
• Work before play
• "If you didn't meet your goals, you didn't work hard enough"
Religion
• Christianity is the norm
• Anything other than Judeo – Christian tradition is foreign
• No tolerance for deviation from single god concept
Status, Power & Authority
• Wealth = worth
• Your job is who you are
• Respect authority
• Heavy value on ownership of goods, space, property
Future Orientation
• Plan for future
• Delayed gratification
• Progress is always best
• "Tomorrow will be better"
Time
• Follow rigid time schedules
• Time viewed as a commodity
Aesthetics
• Based on European culture • Steak and potatoes; "bland is best"
• Woman's beauty based on blonde, thin – "Barbie"
• Man's attractiveness based on economic status, power, intellect
Holidays
• Based on Christian religions
• Based on white history & male leaders
Justice
• Based on English common law
• Protect property & entitlements
• Intent counts
Competition
• Be #1
• Win at all costs
• Winner/loser dichotomy
• Action Orientation
• Master and control nature
• Must always "do something" about a situation
• Aggressiveness and Extroversion
• Decision-Making
• Majority rules (when Whites have power)


Emphasis on Scientific Method
• Cause and effect relationships
• Quantitative emphasis
History
• Based on Northern European immigrants' experience in the United States
• Heavy focus on the British Empire

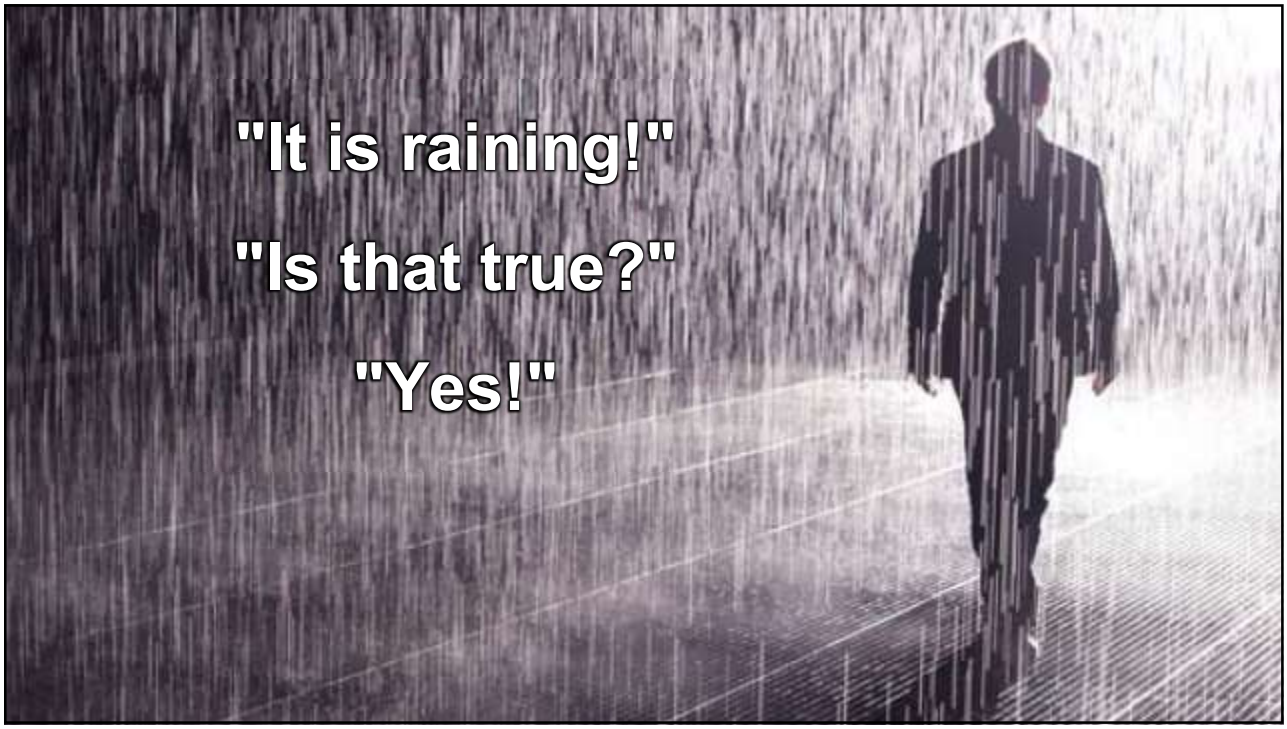
Objective vs. Subjective

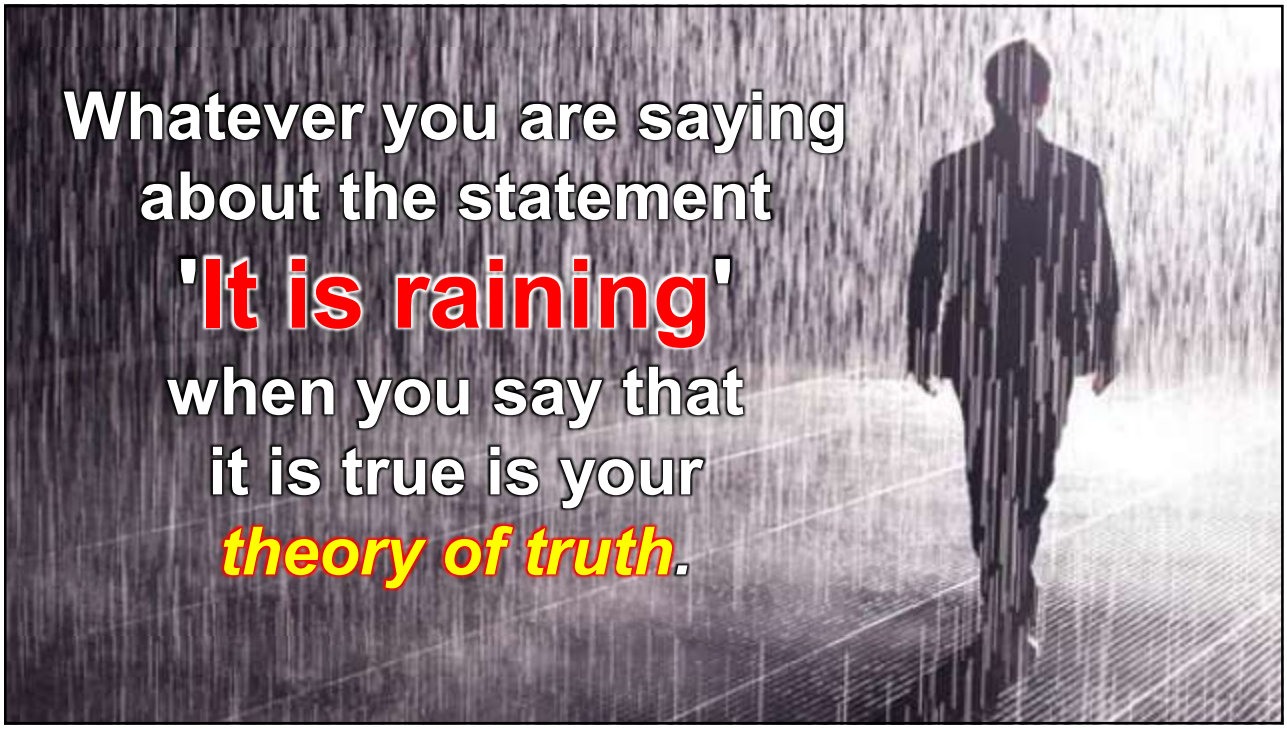
independent of vs. dependent upon one's individual opinion

- If the temperature in a location is 75°, then it is 75° for everyone in that location.
- The temperature would not be a matter of mere opinion.
- However, the temperature might feel comfortable for one person and uncomfortable for someone else.
- The temperature is objective whereas the feeling of the temperature is subjective.



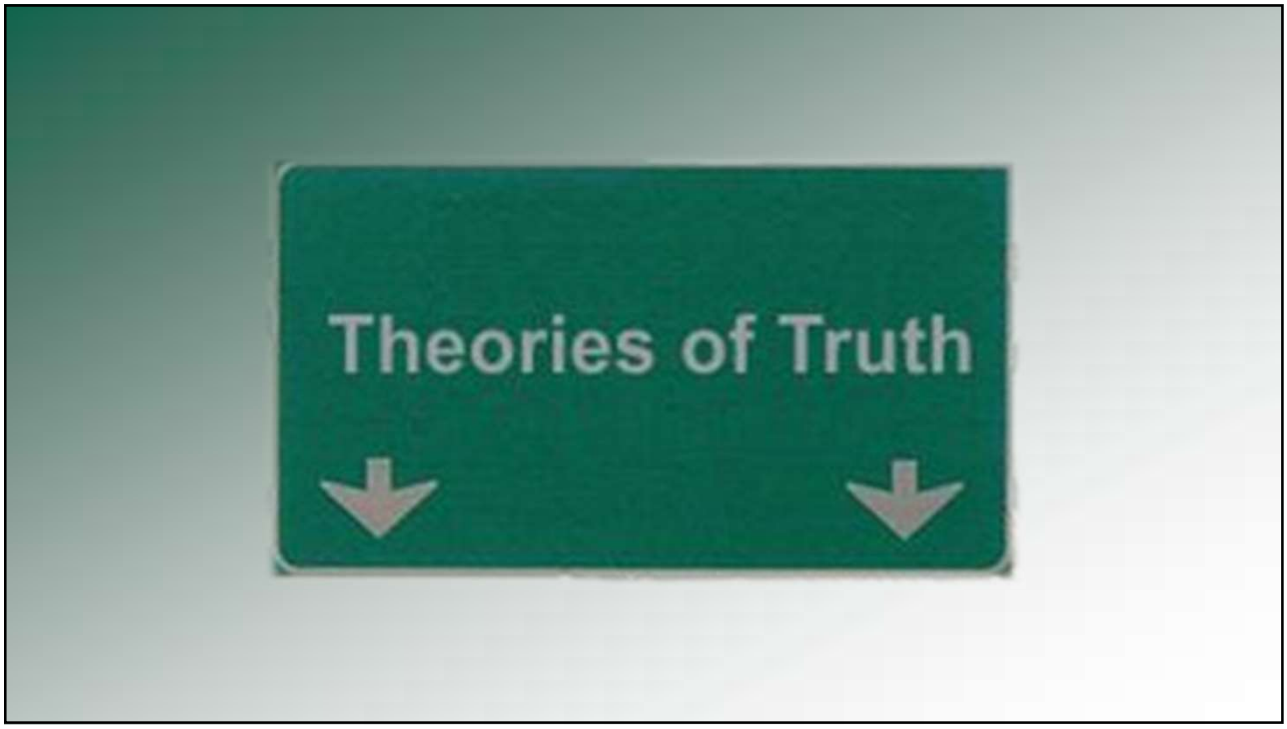
Tests for Truth
Theories of Truth
Philosophy
EXIT


"It is raining!"
"Is that true?"
"Yes!"


Whatever you are saying
about the statement
'It is raining'
when you say that
it is true is your
theory of truth.

How you know whether it
is raining is your
test for truth.

Theory of Truth	Test for Truth
*how one **defines** the terms 'true' and 'truth' when saying that a statement is true*	*how one **discovers** whether a statement is true, regardless of one's theory of truth*



Correspondence
Coherence
Functional
Pragmatic
Power
CAUTION
THEORIES OF
TRUTH
WARNING!

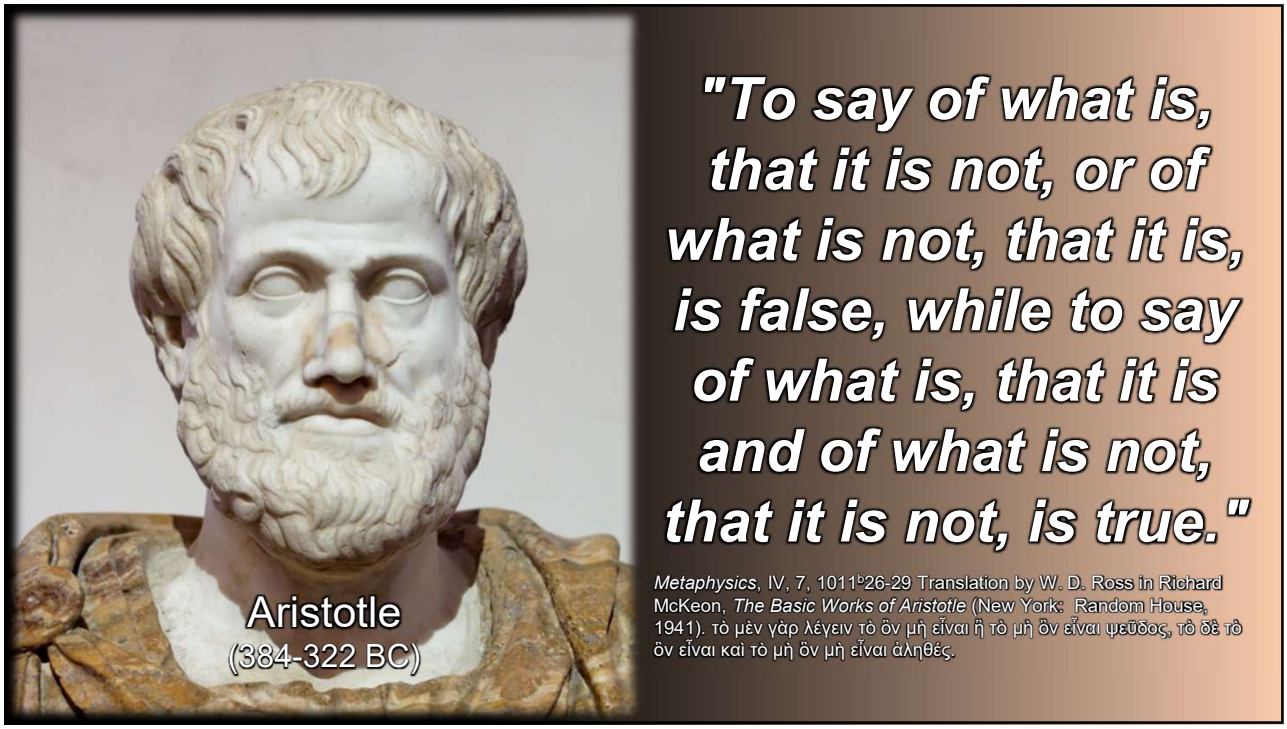
Correspondence
CAUTION
THEORIES OF
TRUTH
WARNING!

Correspondence

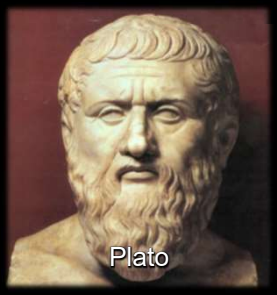
Truth is correspondence to reality.

- This says that a statement is true in as much as it corresponds to reality.
- Thus, the statement 'It is raining.'

'It is raining'
would be a false statement if it is in fact not raining in reality.


Aristotle
(384-322 BC)
"To say of what is, that it is not, or of what is not, that it is, is false, while to say of what is, that it is and of what is not, that it is not, is true."
Metaphysics, IV, 7, 1011b26-29 Translation by W. D. Ross in Richard McKeon, The Basic Works of Aristotle (New York: Random House, 1941). τὸ μὲν γὰρ λέγειν τὸ ὂν μὴ εἶναι ἢ τὸ μὴ ὂν εἶναι ψεῦδος, τὸ δὲ τὸ ὂν εἶναι καὶ τὸ μὴ ὂν μὴ εἶναι ἀληθές.

Other Philosophers Who Hold to the Correspondence Theory of Truth



Plato

SOCRATES: But how about truth, then? You would acknowledge that there is in words a true and a false?

HERMOGENES: Certainly.

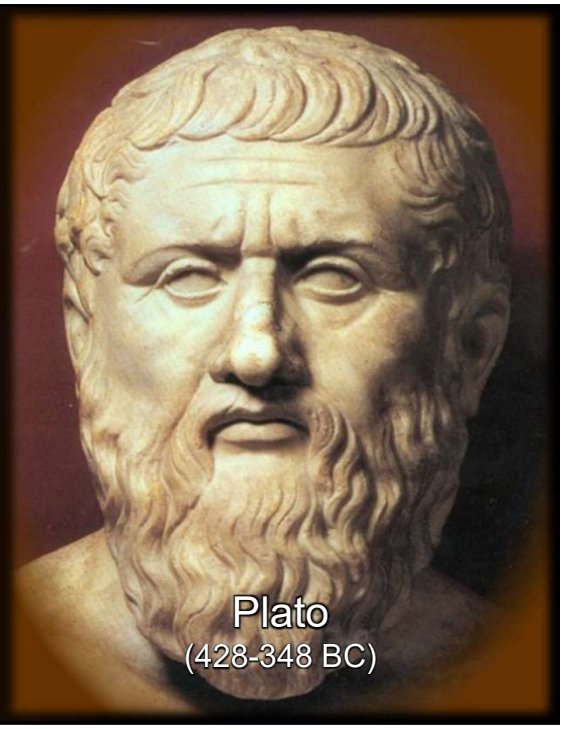
SOCRATES: And there are true and false propositions?

HERMOGENES: To be sure.

SOCRATES: And a true proposition says that which is, and a false proposition says that which is not?

HERMOGENES: To be sure.

[*Cratylus*, 385b, trans. Benjamin Jowett in Edith Hamilton and Huntington Cairns, eds. *Plato: The Collected Dialogues* Princeton: Princeton University Press, 1961, 423]



Plato
(428-348 BC)

STRANGER: Then what sort of character can we assign to each of these [statements]?

THEAETETUS: One is false, the other true.

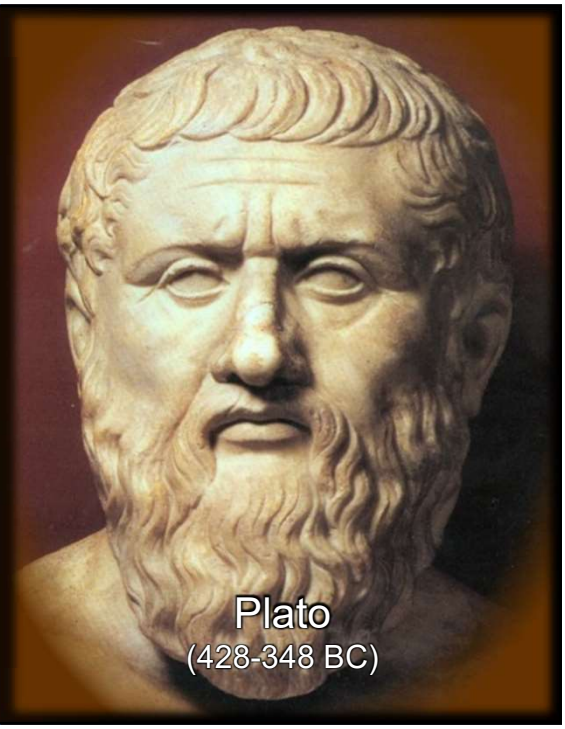
STRANGER: And the true one states about you the things that are as they are.

THEAETETUS: Certainly.

STRANGER: Whereas the false statement states about you things different from the things that are.

THEAETETUS: Yes.

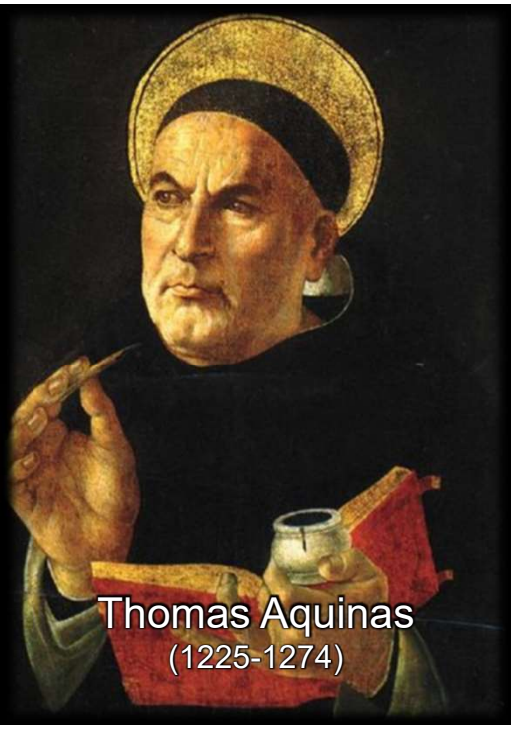
[*Sophist*, 263b, trans. F. M. Cornford in Edith Hamilton and Huntington Cairns, eds. *Plato: The Collected Dialogues* Princeton: Princeton University Press, 1961, 1010]



Other Philosophers Who Hold to the Correspondence Theory of Truth

"Truth is defined by the conformity of intellect and thing; and hence to know this conformity is to know truth."

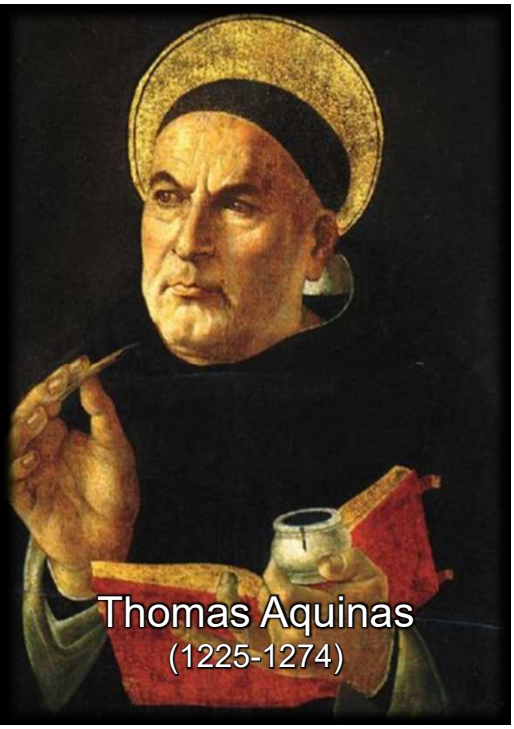
Summa Theologiae I, Q. 16, art. 2.



Thomas Aquinas
(1225-1274)

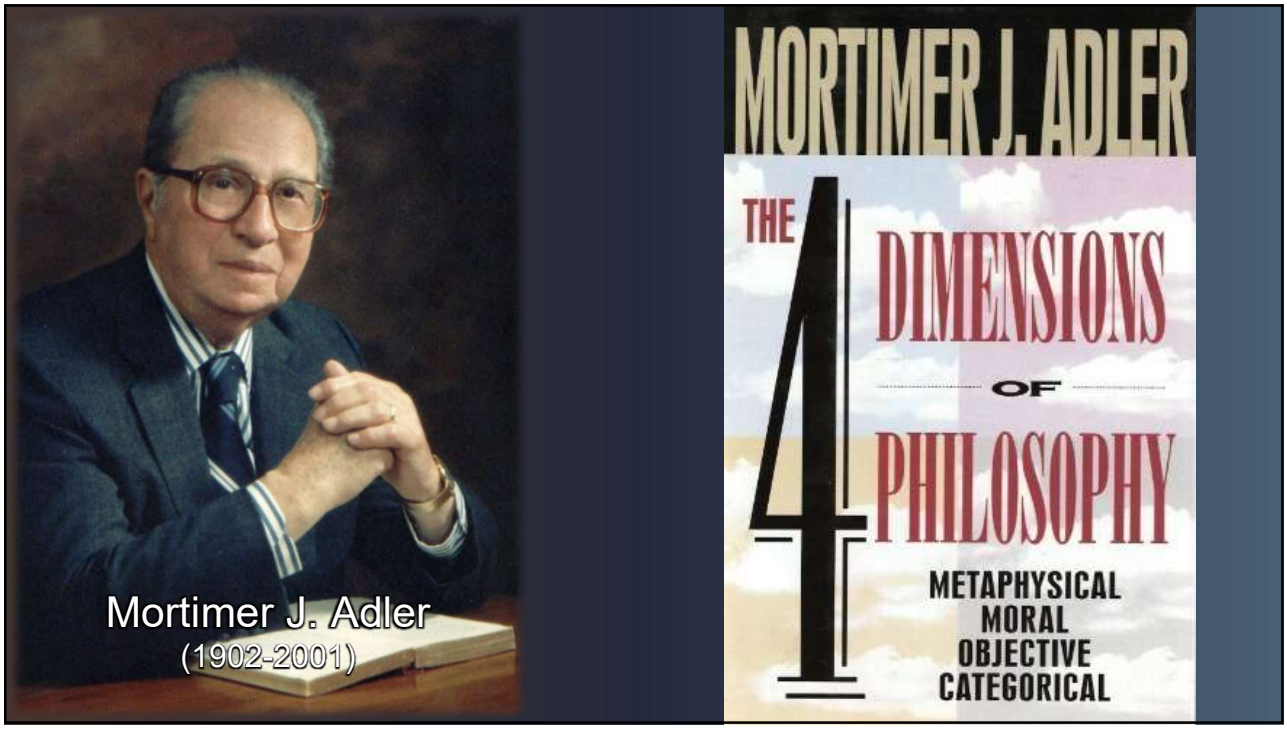
"The knowledge which we have by natural reason contains two things: images derived from the sensible object; and the natural intelligible light, enabling us to abstract from them intelligible conceptions."

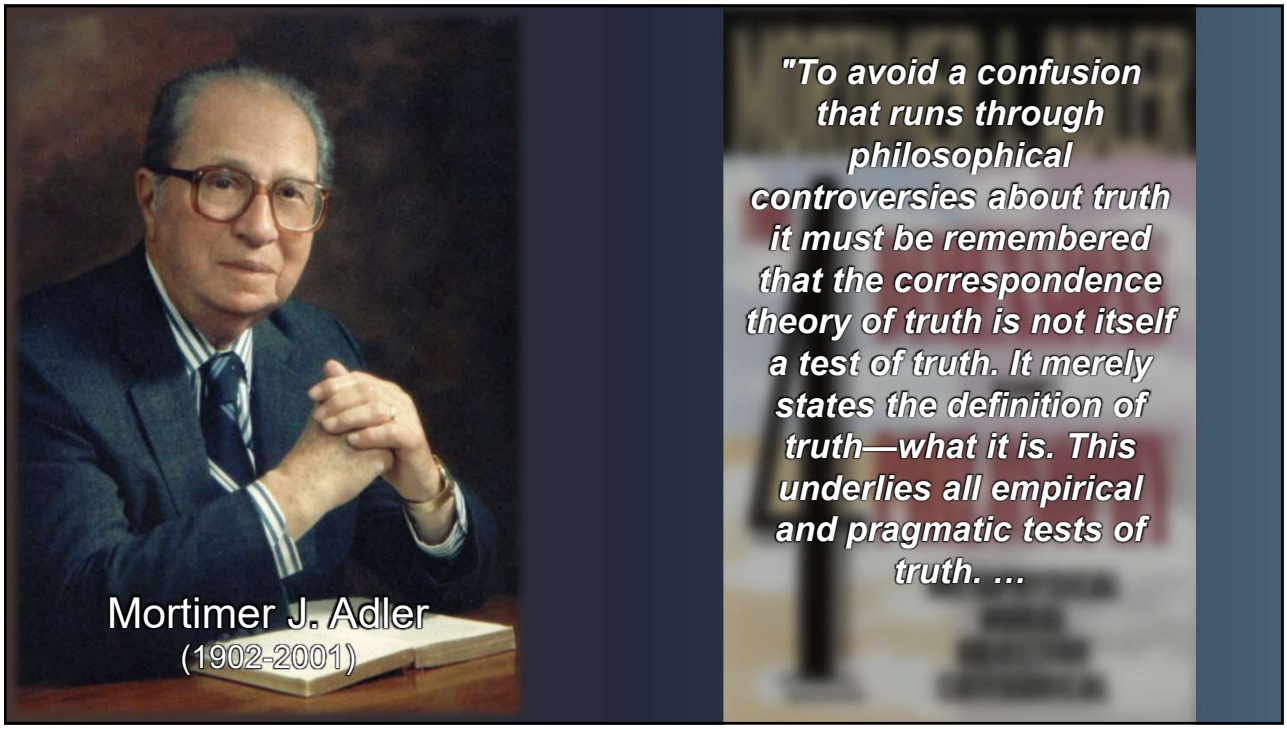
[Thomas Aquinas, *ST*, I, Q. 12, art. 13, p. 59]

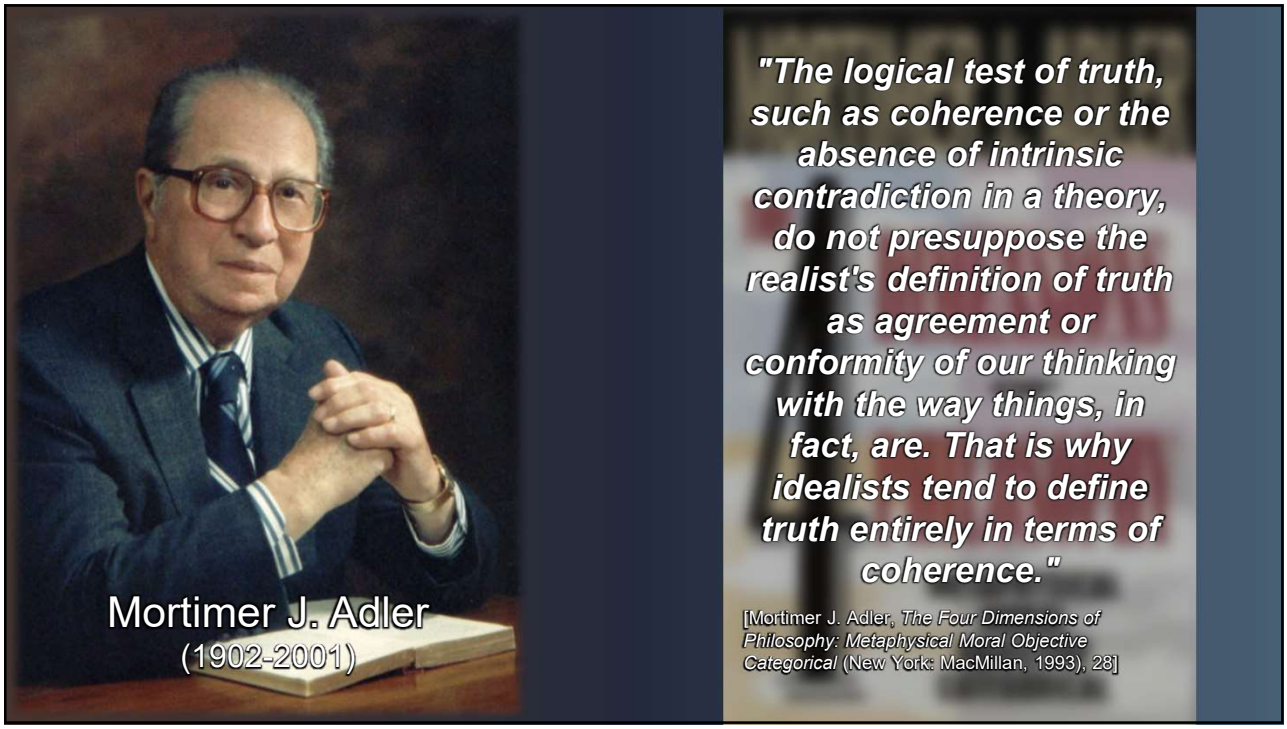


Thomas Aquinas
(1225-1274)

Other Philosophers Who Hold to the Correspondence Theory of Truth
Plato
(428-248 BC)
Augustine
(354-430 BC)
Anselm
(1033-1109)
Aquinas
(1225-1274)
Descartes
(1596-1660)
Hume
(1711-1776)
Locke
(1632-1704)
Kant
(1724-1804)
Russell
(1872-1970)
Wittgenstein
(1889-1951)


Mortimer J. Adler
(1902-2001)
MORTIMER J. ADLER
THE 4 DIMENSIONS OF PHILOSOPHY
METAPHYSICAL
MORAL
OBJECTIVE
CATEGORICAL


Mortimer J. Adler
(1902-2001)
"To avoid a confusion that runs through philosophical controversies about truth it must be remembered that the correspondence theory of truth is not itself a test of truth. It merely states the definition of truth—what it is. This underlies all empirical and pragmatic tests of truth. …


Mortimer J. Adler
(1902-2001)
"The logical test of truth, such as coherence or the absence of intrinsic contradiction in a theory, do not presuppose the realist's definition of truth as agreement or conformity of our thinking with the way things, in fact, are. That is why idealists tend to define truth entirely in terms of coherence."
[Mortimer J. Adler, The Four Dimensions of Philosophy: Metaphysical Moral Objective Categorical (New York: MacMillan, 1993), 28]

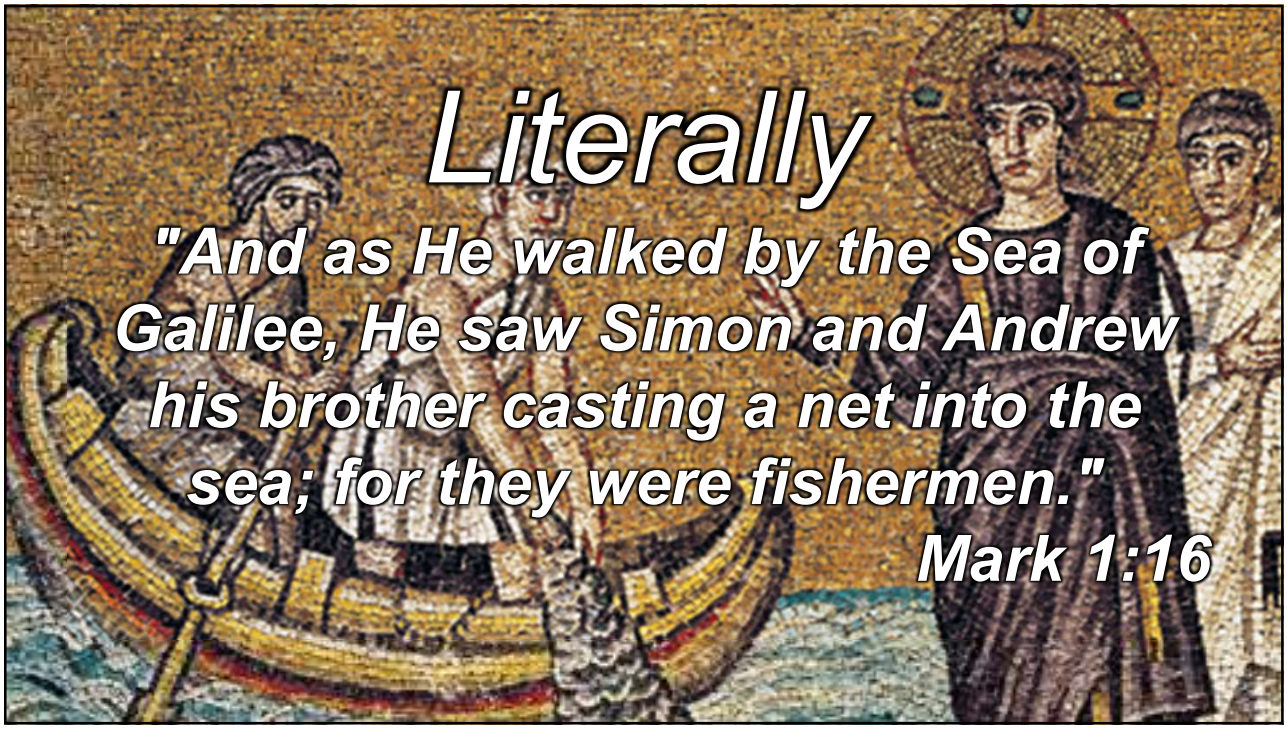
What does it mean to correspond to reality?

Truth is when a proposition corresponds to reality.

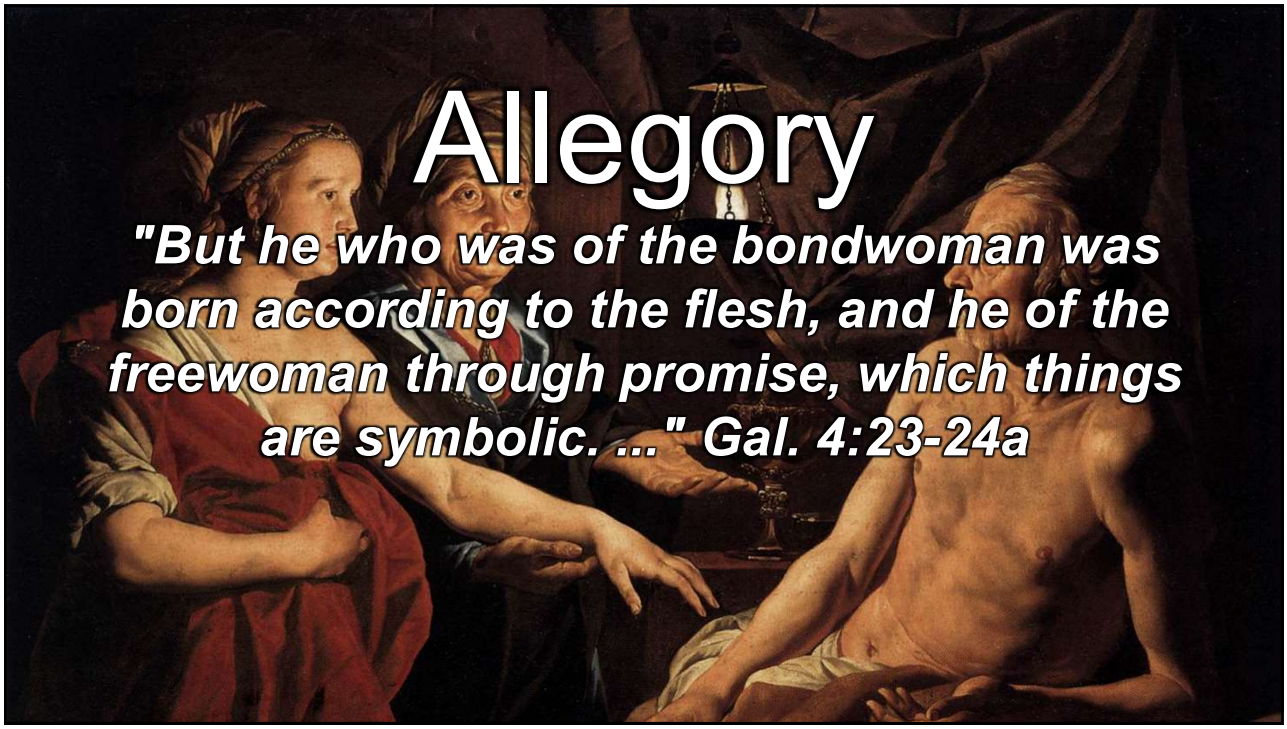
But there are a number of ways that a proposition can correspond to reality.

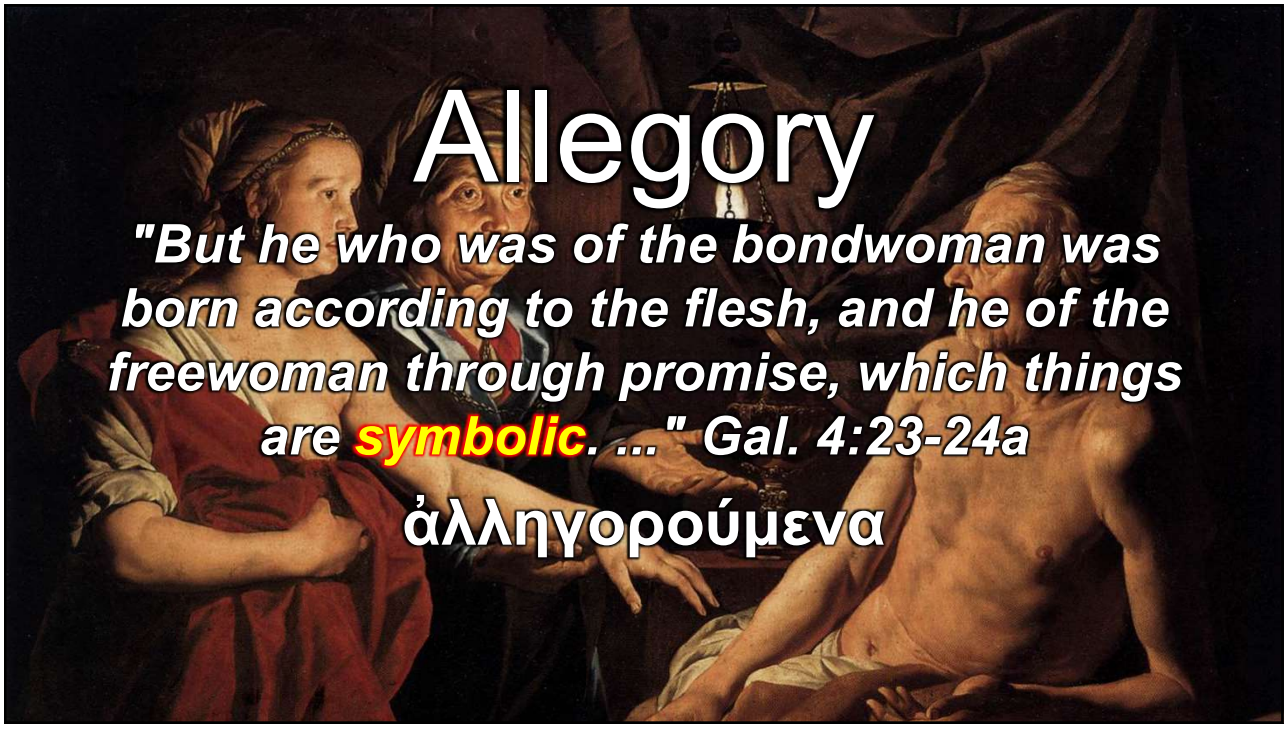
Literally
Allegorically
Metaphorically
Similarly
Analogically
Symbolically
Hyperbolically
Phenomenologically
Informally
Metonymically
Synecdochically

Literally

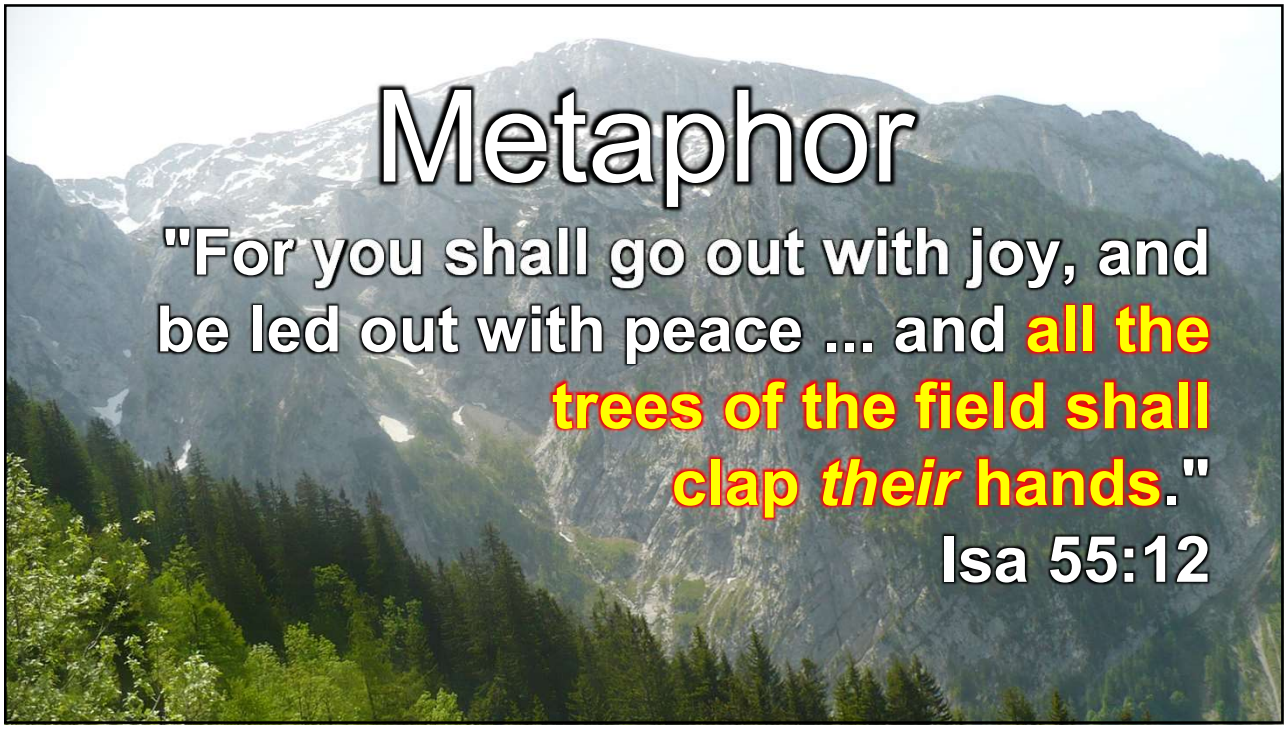

Literally
"And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen."
Mark 1:16

Allegorically

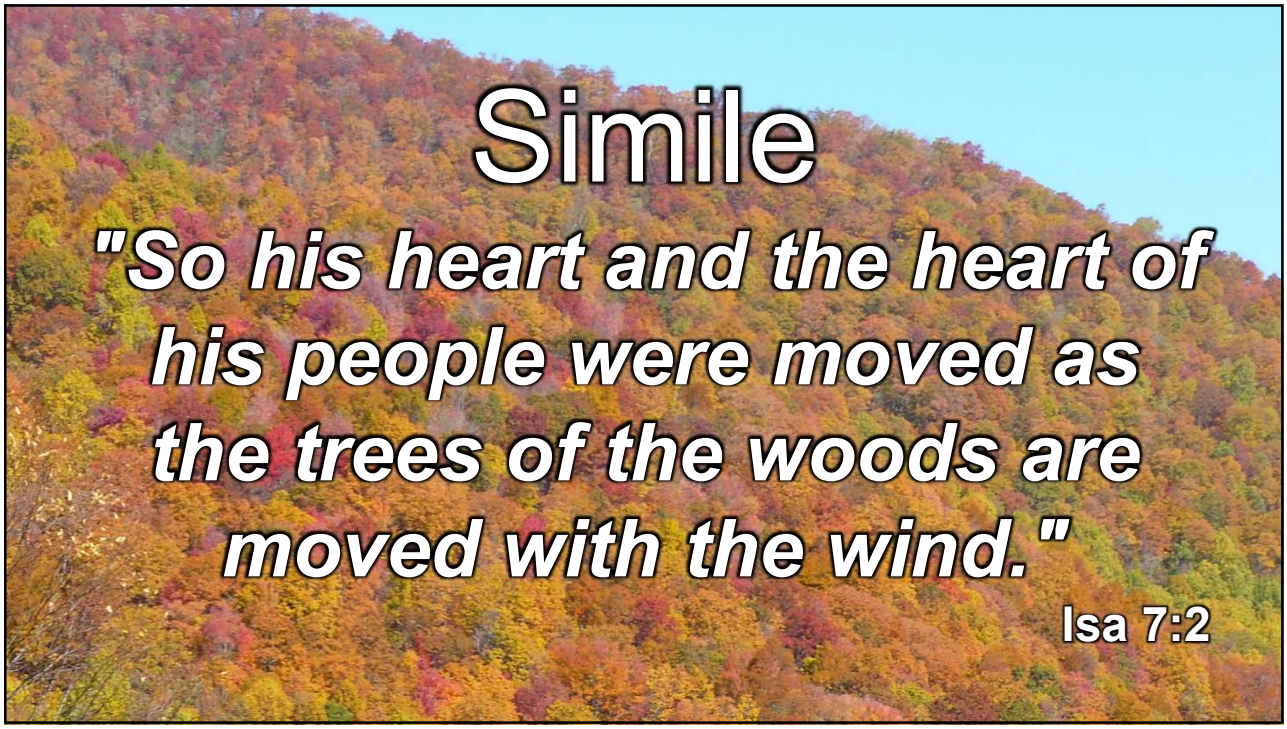

Allegory
"But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. ..." Gal. 4:23-24a


Allegory
"But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. ..." Gal. 4:23-24a
ἀλληγορούμενα

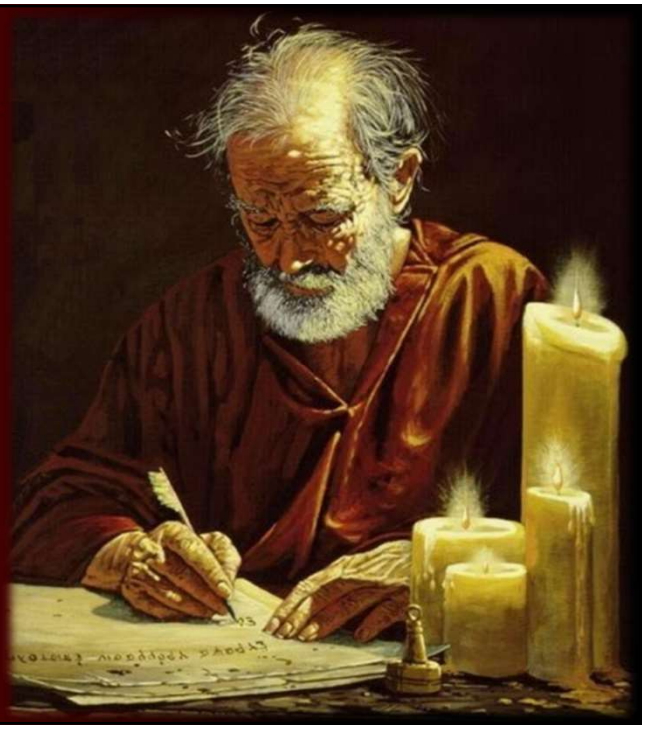
Metaphorically


Metaphor
"For you shall go out with joy, and be led out with peace ... and all the trees of the field shall clap *their* hands."
Isa 55:12

Similarly


Simile
"So his heart and the heart of his people were moved as the trees of the woods are moved with the wind."
Isa 7:2

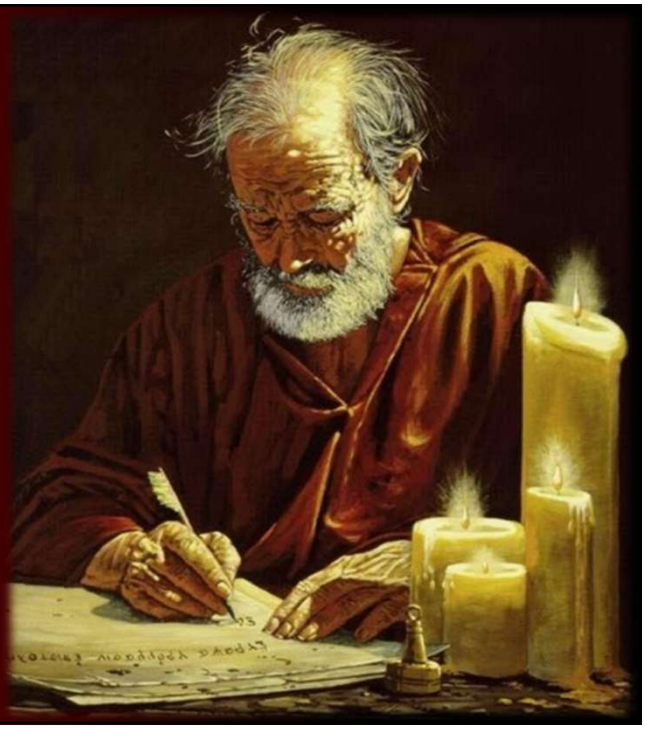
Analogically



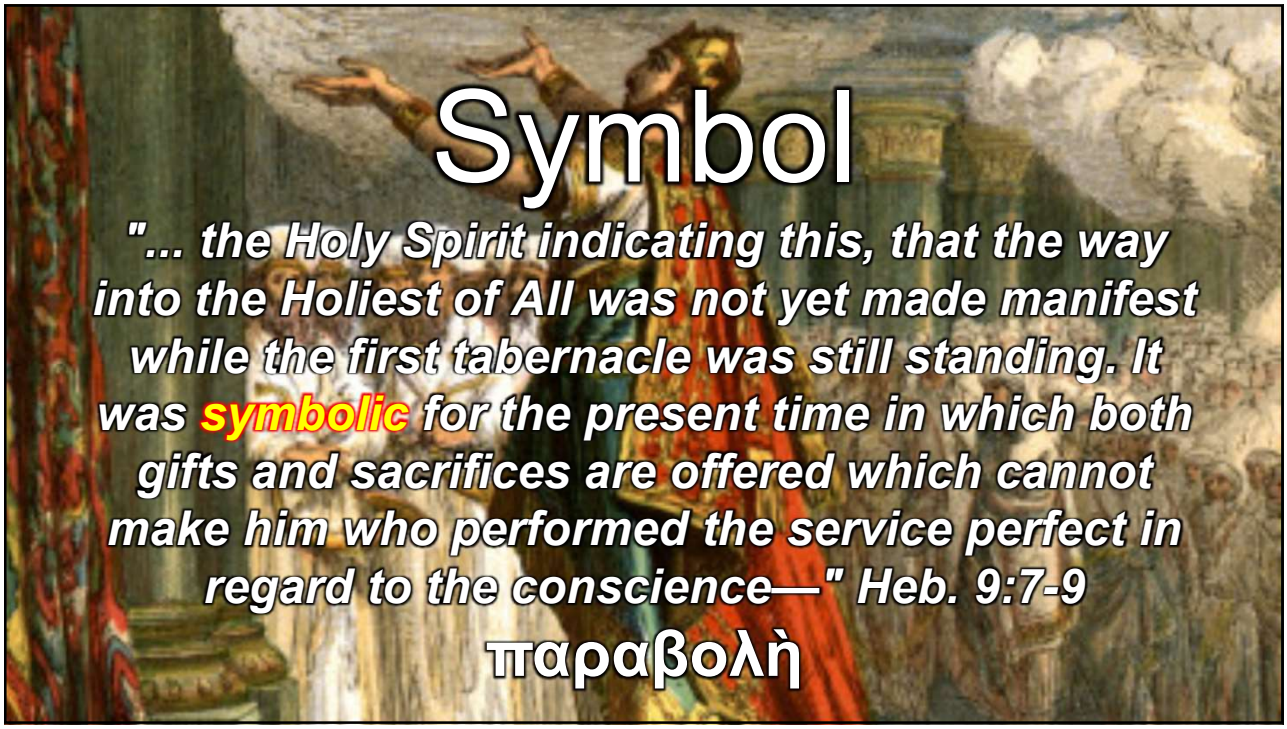
Analogy

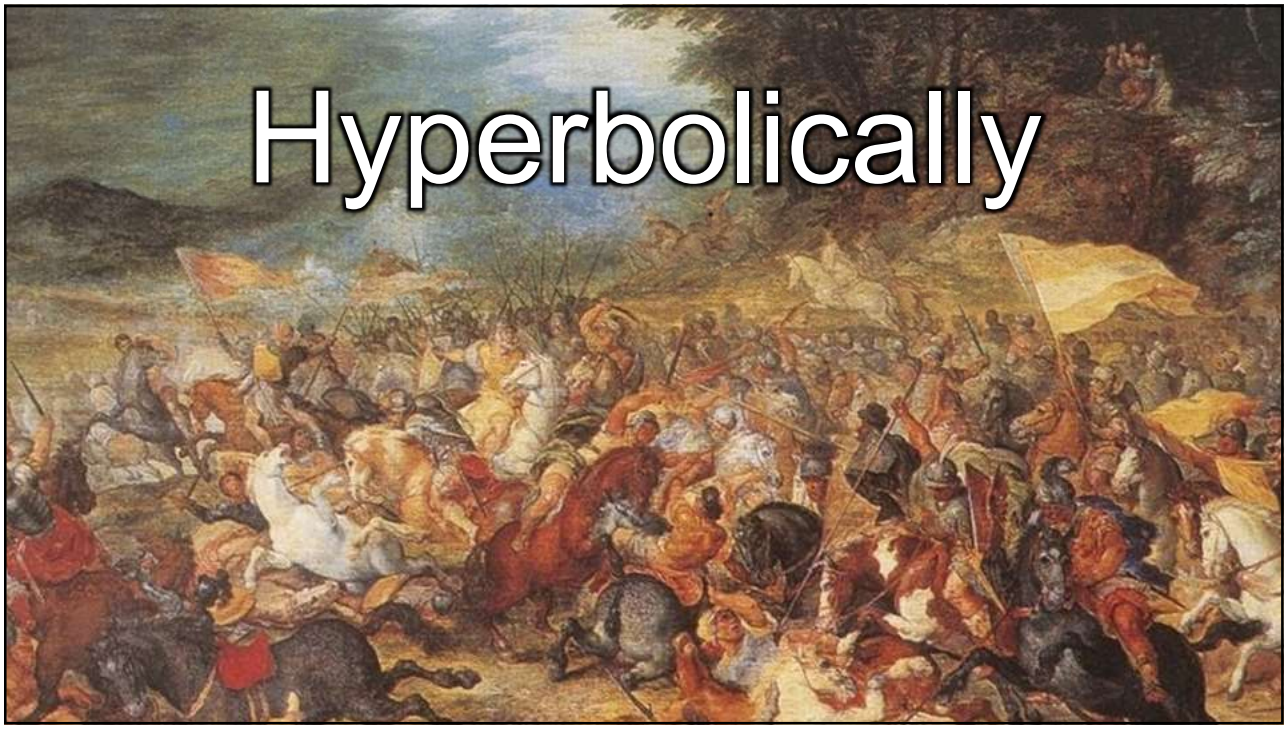
"For we walk by faith, not by sight."

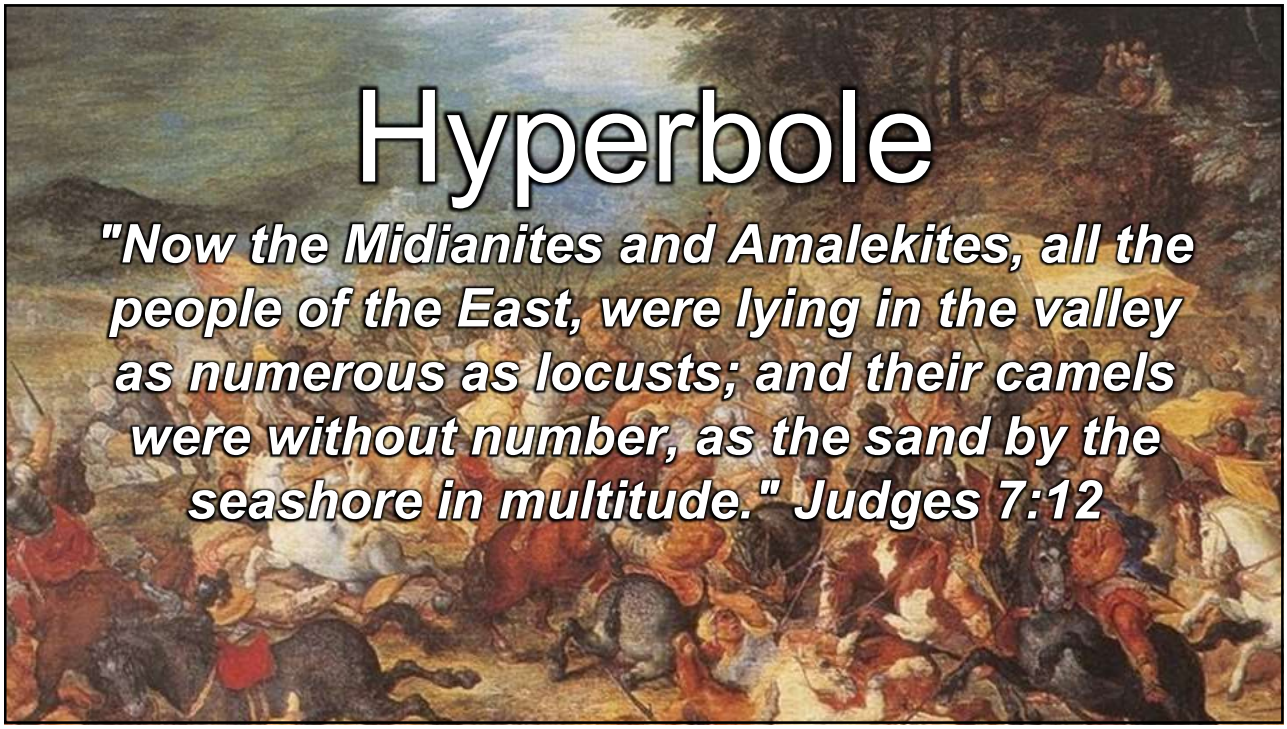
2 Cor. 5:7



Symbolically


Symbol
"... the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—" Heb. 9:7-9
παραβολὴ


Hyperbolically

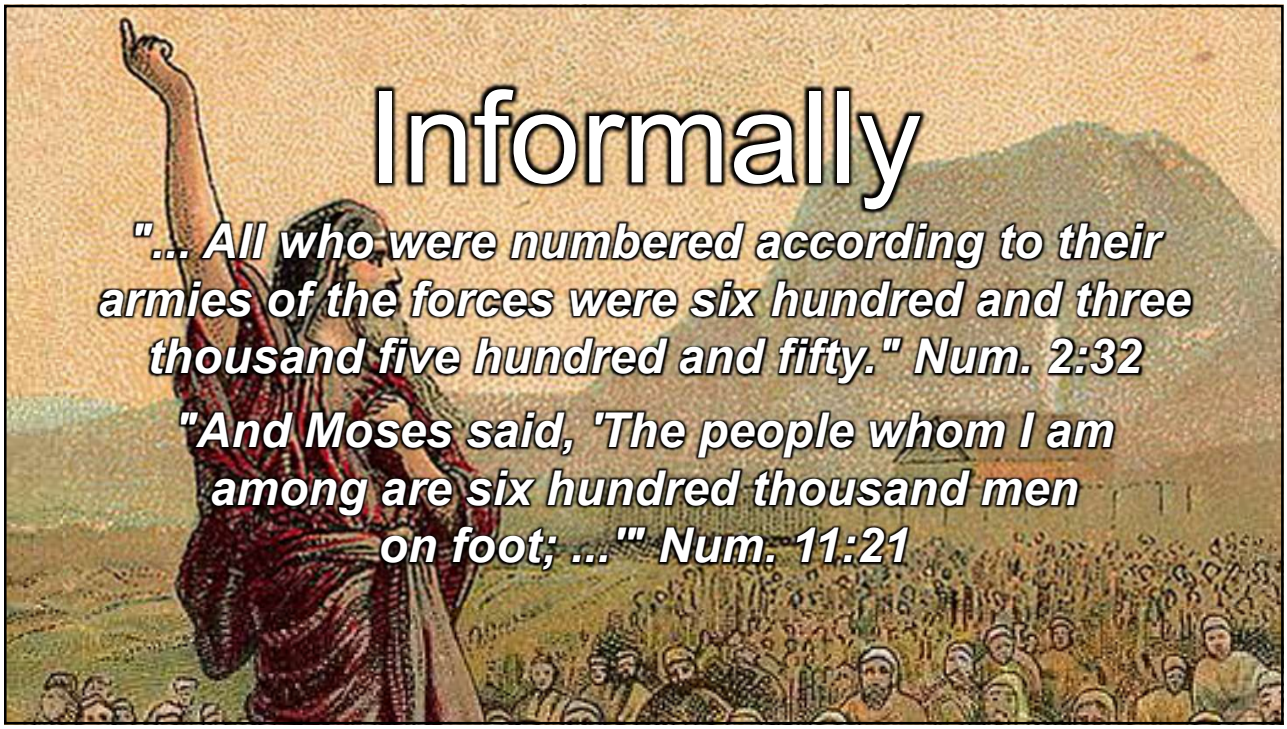

Hyperbole
"Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels were without number, as the sand by the seashore in multitude." Judges 7:12

Phenomenologically

" ... for He makes His sun rise on the evil and on the good, ..."Matt. 5:45

Phenomenologically

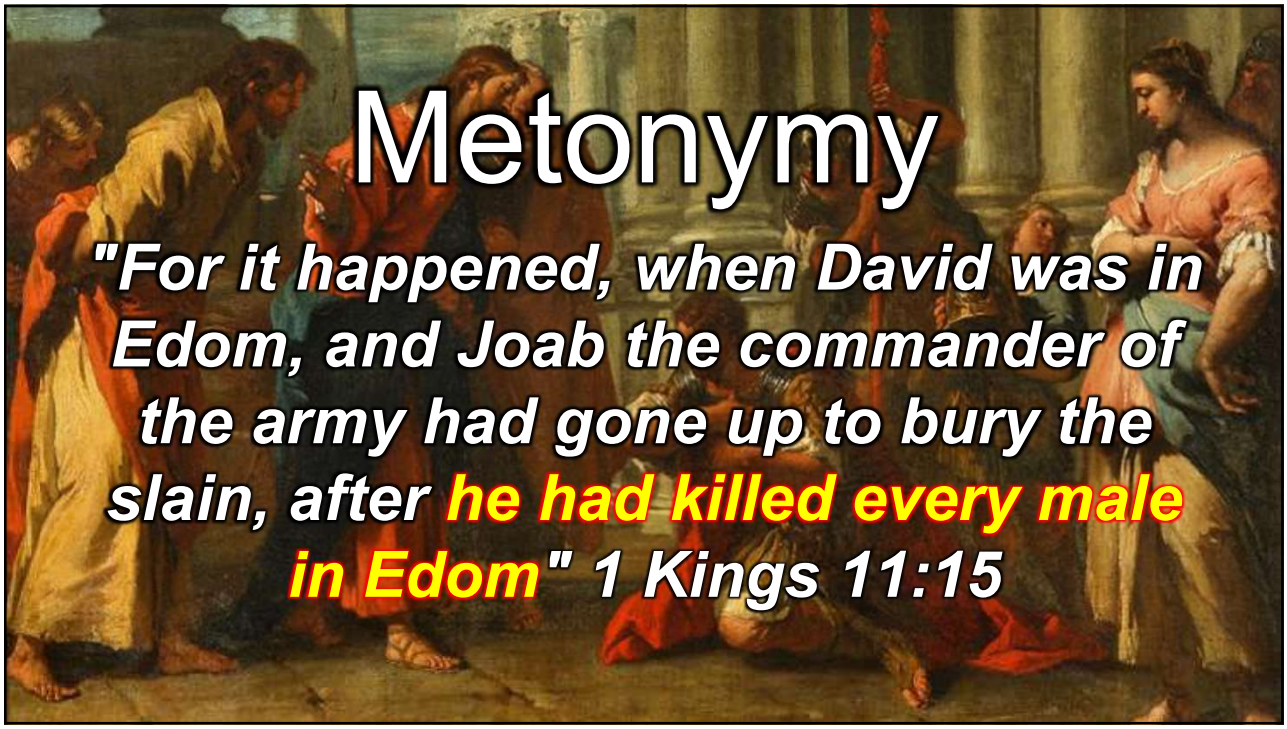
"The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD." Joel 2:31

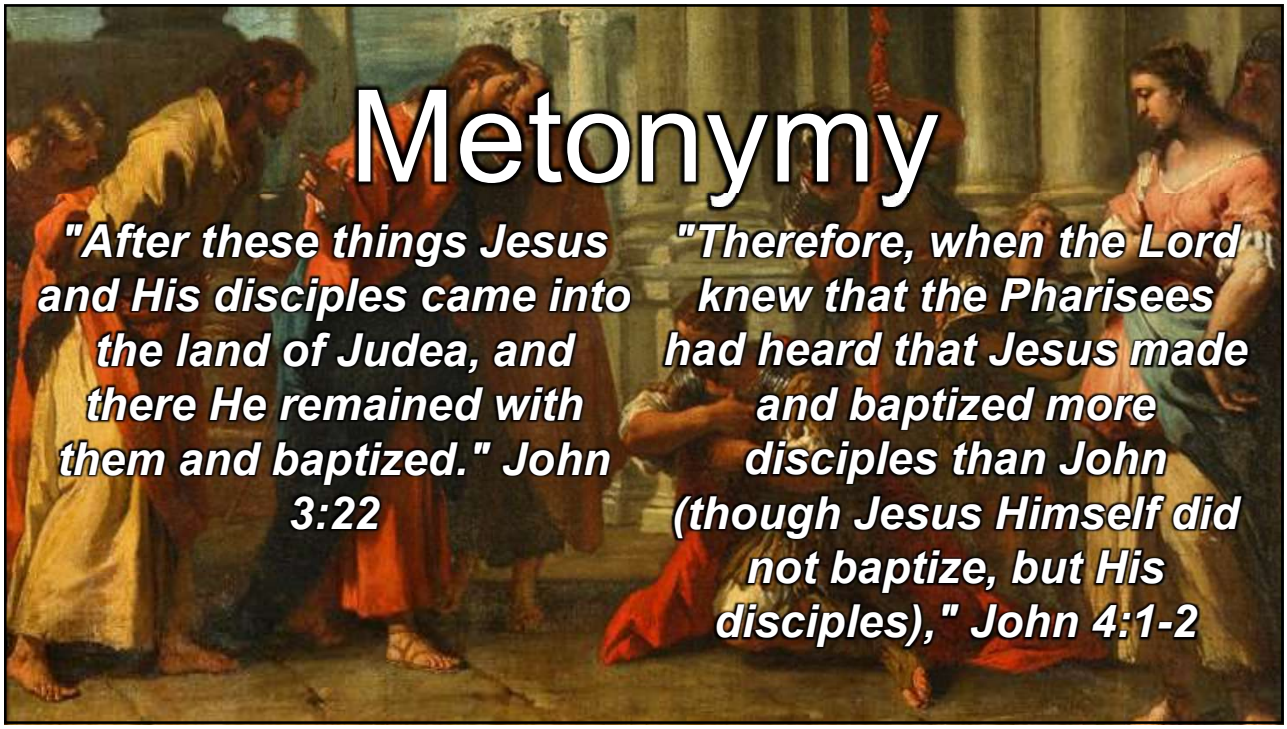

Informally
"... All who were numbered according to their armies of the forces were six hundred and three thousand five hundred and fifty." Num. 2:32
"And Moses said, 'The people whom I am among are six hundred thousand men on foot; ...'" Num. 11:21

Synecdochically

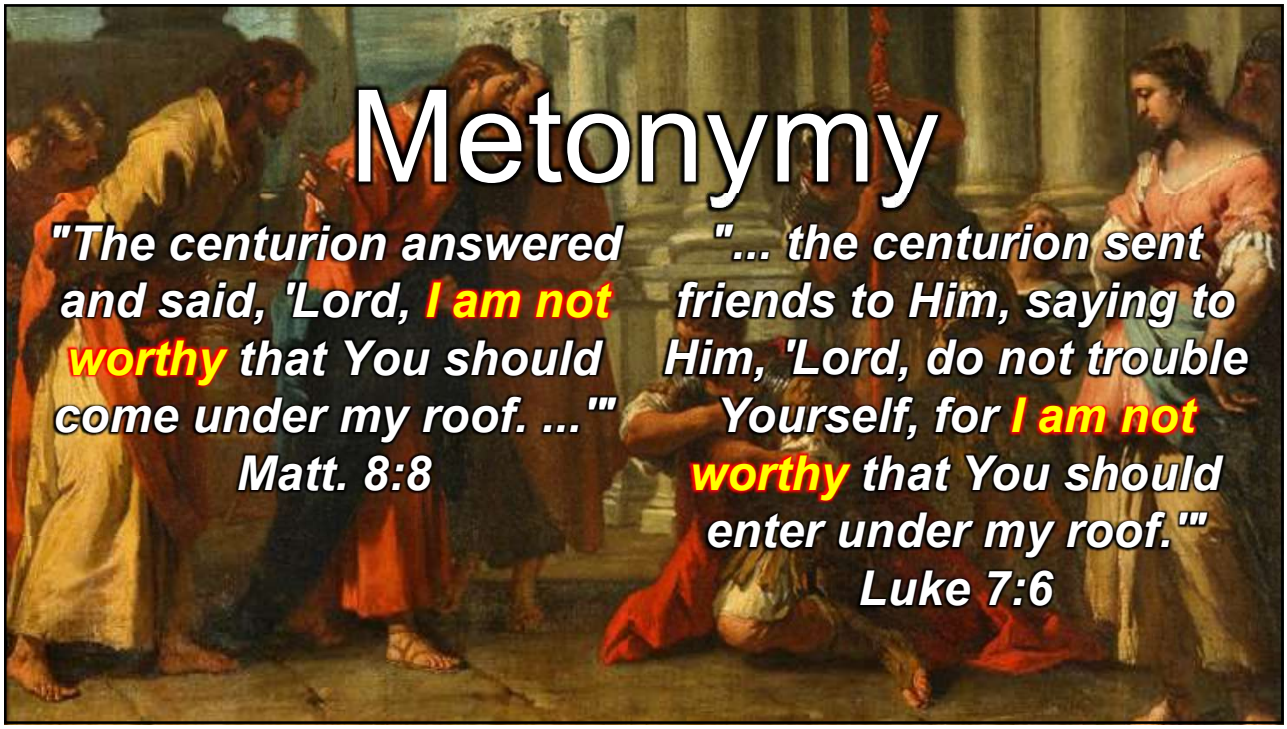
Synecdoche
"Give us this day our daily bread." Matt. 6:11

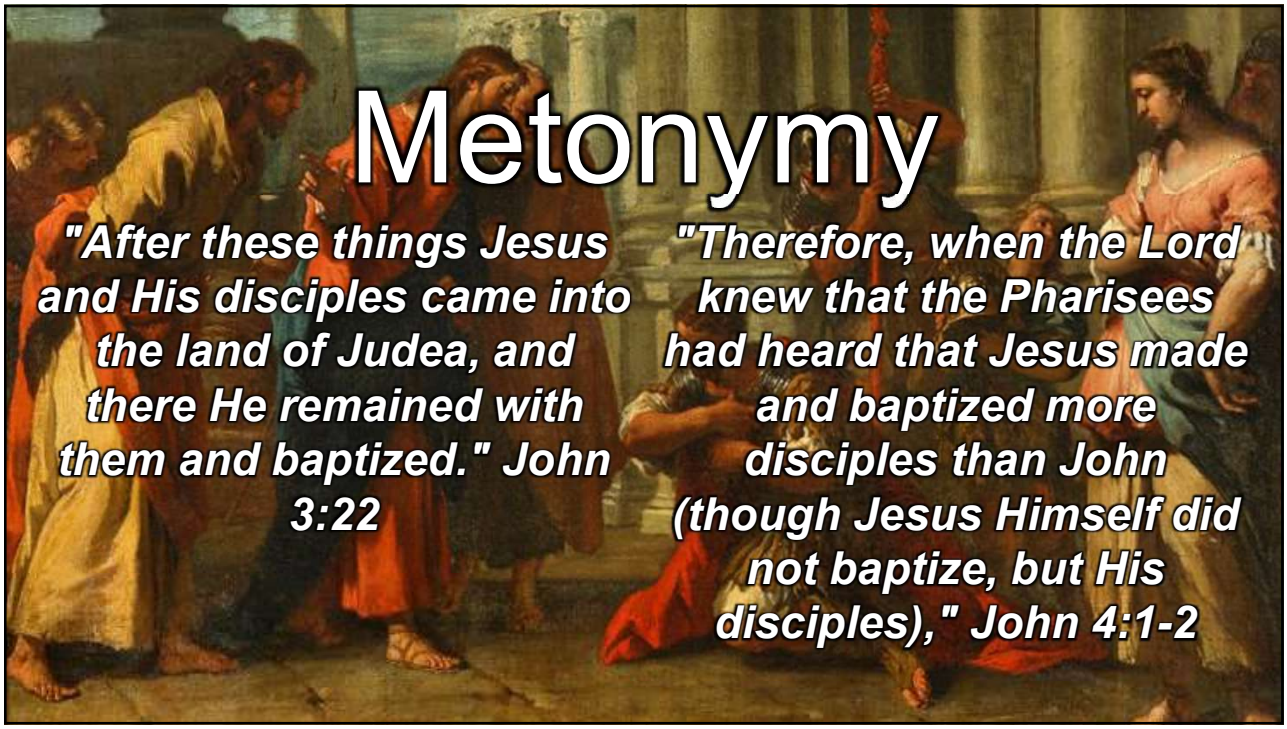
Metonymically


Metonymy
"For it happened, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, after he had killed every male in Edom" 1 Kings 11:15


Metonymy
"After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized." John 3:22
"Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples)," John 4:1-2

Metonymy
And when John had heard in prison about the works of Christ, he sent two of his disciples {3} and said to Him, "Are You the Coming One, do we look for another?" {4} Jesus answered and said to them, "Go and tell John the things which you hear and see:" Matthew 11:2-4
Notice that two went to speak to Jesus.
Yet the verb here is singular meaning that the two were speaking for Jesus as if it was Jesus Himself doing the talking.


Metonymy
"The centurion answered and said, 'Lord, I am not worthy that You should come under my roof. ...'" Matt. 8:8
"... the centurion sent friends to Him, saying to Him, 'Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof.'" Luke 7:6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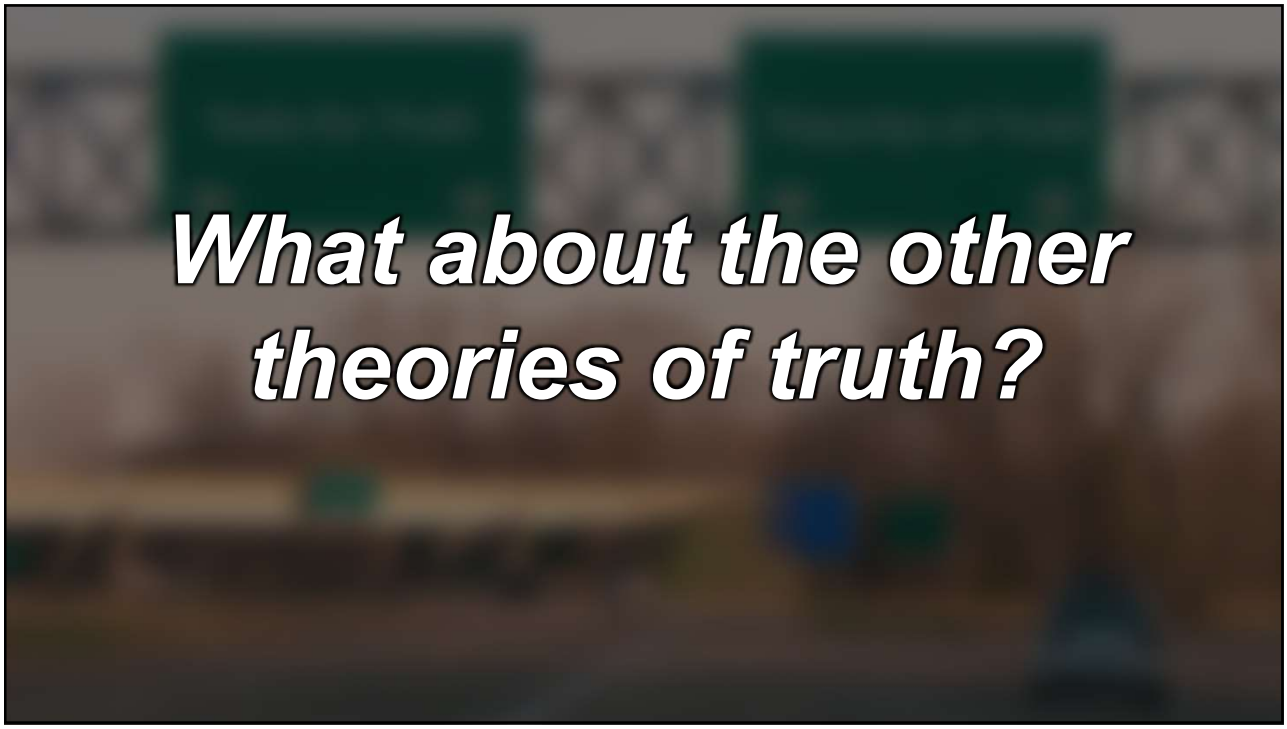
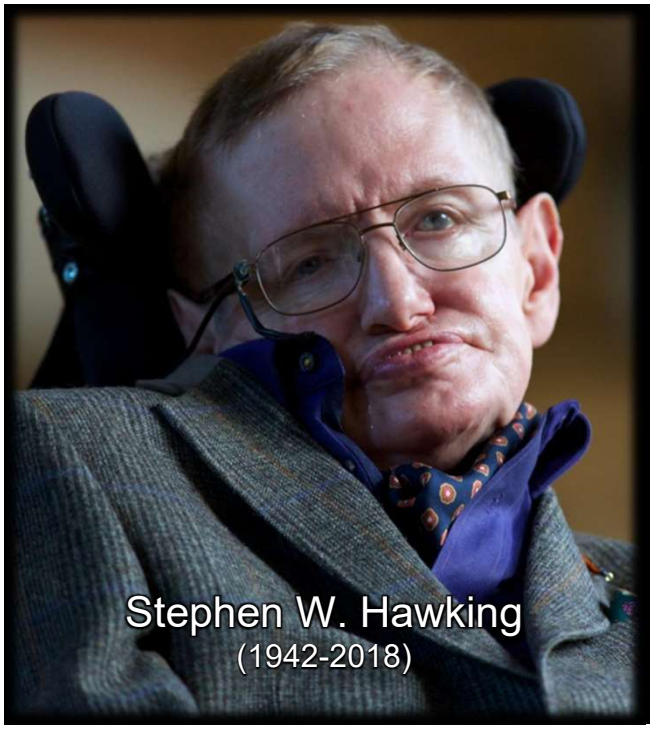
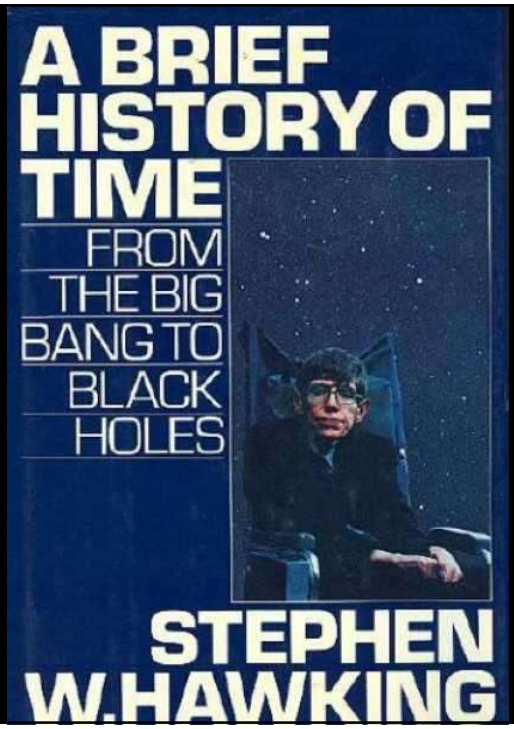
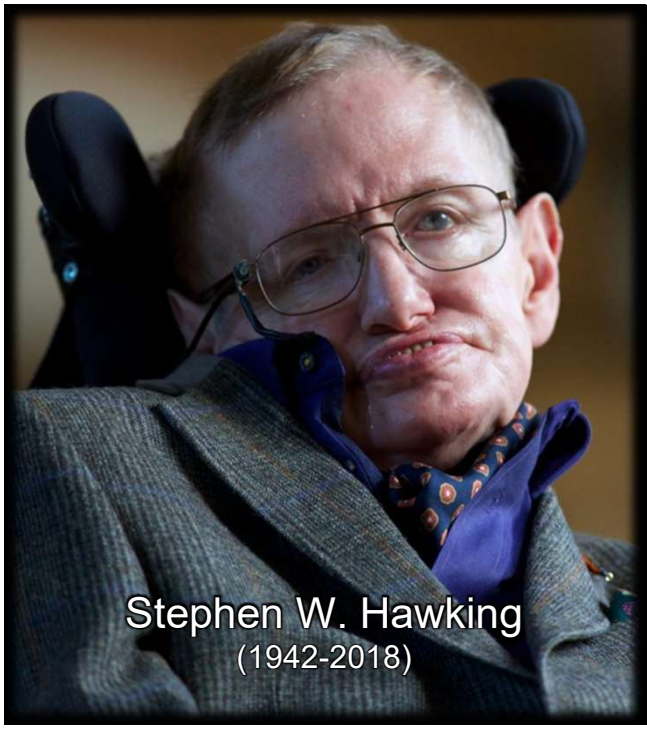

What about the other theories of truth?

Coherence

- **Definition: A statement is true when it coheres with or is consistent with a body of other statements.**

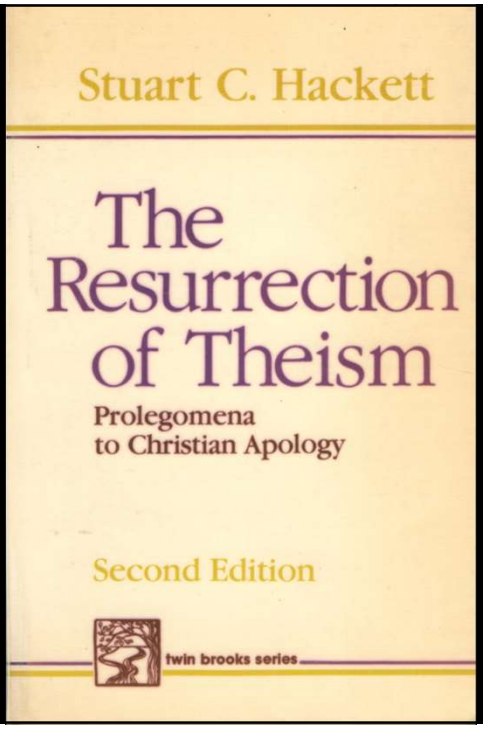


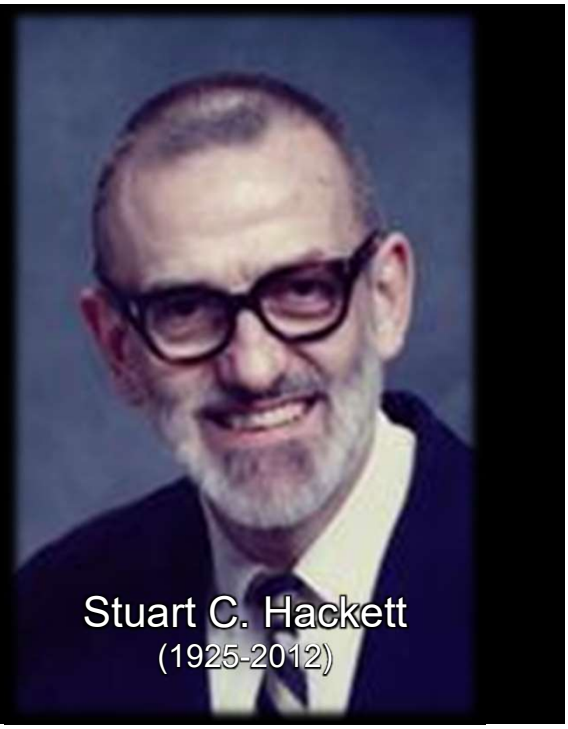




"A scientific theory is just a mathematical model we make to describe our observations: it only exists in our minds. ... It is simply a matter of which is the more useful description."

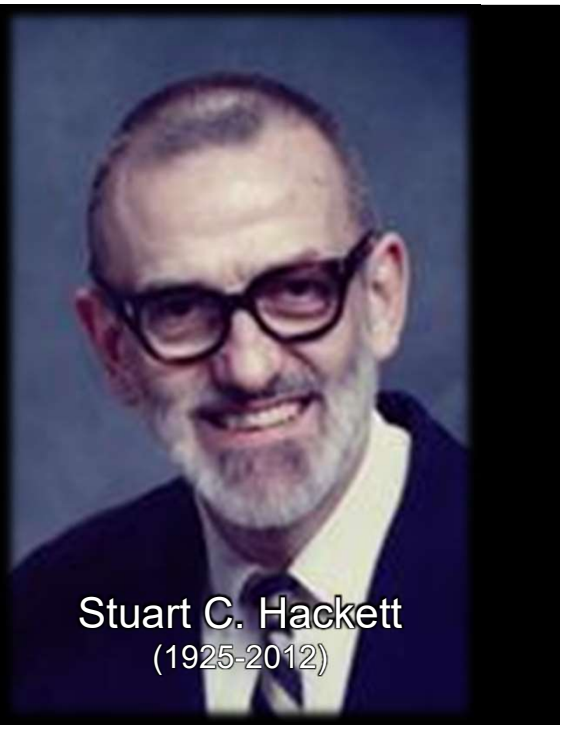
[Stephen W. Hawking, *A Brief History of Time: From the Big Bang to Black Holes* (Toronto: Bantam Books), 139]





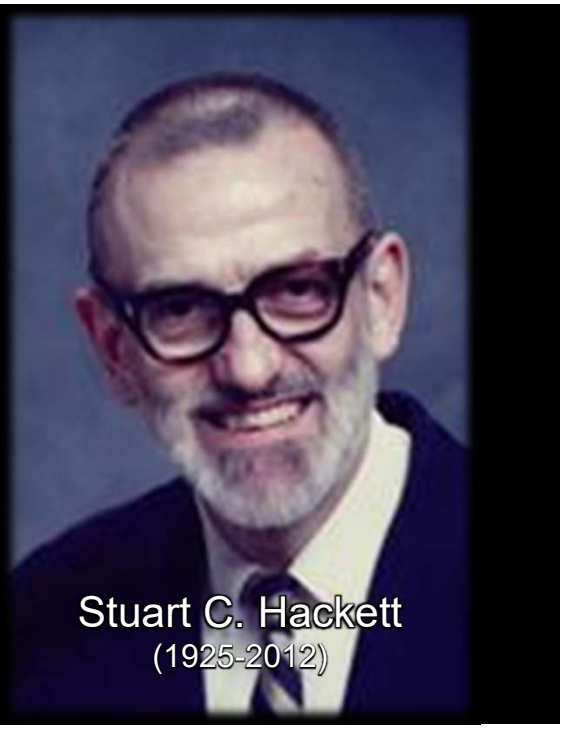
"Man ... must come to a comprehension of the conditions which make knowledge itself possible. ... This possibility of knowing depends upon an innate structure of rationality with which the mind approaches and understands the data of experience. Such an epistemology [is] called rational empiricism."

[*The Resurrection of Theism: Prolegomena to Christian Apology*, 2nd ed. (*Grand* Rapids: Baker, 1982), 21]



Stuart C. Hackett
(1925-2012)

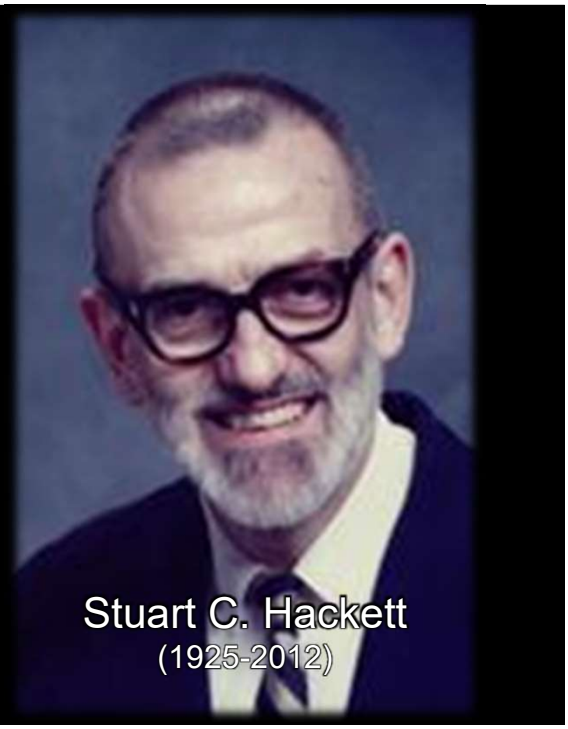
"Either we must be skeptics about the knowledge of things as they exist independently, or we must maintain that true knowledge of such entities is possible by the systematic correlation of our various experiences into a self-consistent whole.



Stuart C. Hackett
(1925-2012)

"Since ... skepticism is self-contradictory, the second alternative will necessarily be maintained. But the theory that the test of truth consists in such a systematic consistency of ideas is a logically coherent whole is precisely the coherence theory of truth."

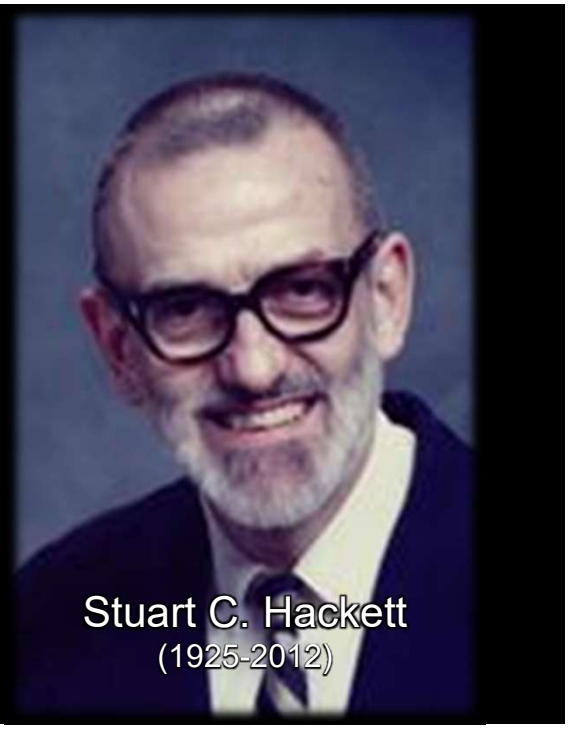
[*The Resurrection of Theism: Prolegomena to Christian Apology*, 2nd ed. (*Grand* Rapids: Baker, 1982), 38]



Stuart C. Hackett
(1925-2012)

" Since the position involves epistemological dualism, it necessitates an espousal of the coherence theory of truth."

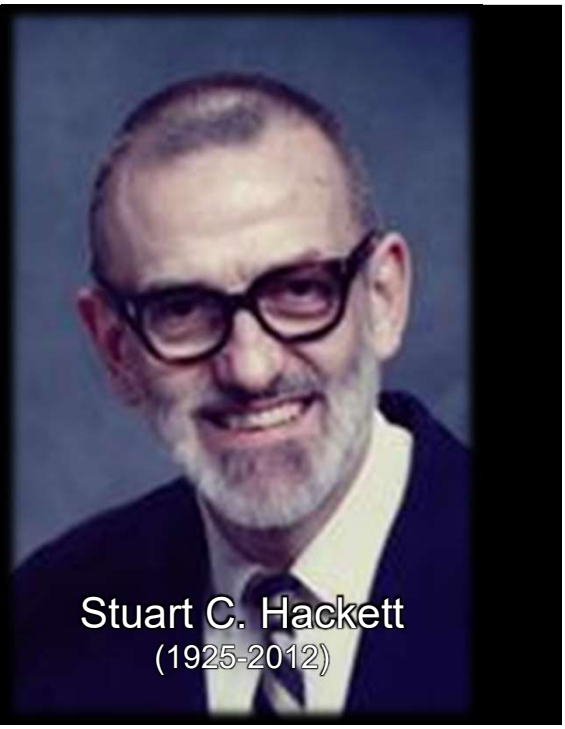
[*The Resurrection of Theism: Prolegomena to Christian Apology*, 2nd ed. (*Grand* Rapids: Baker, 1982), 38]



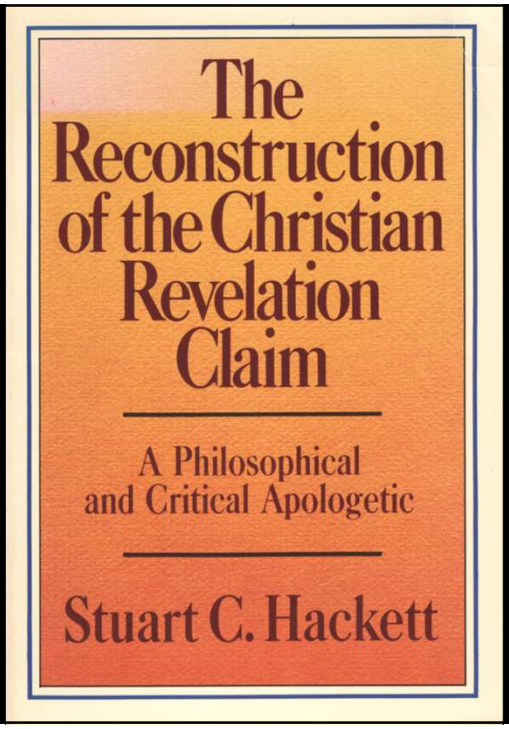
Stuart C. Hackett
(1925-2012)

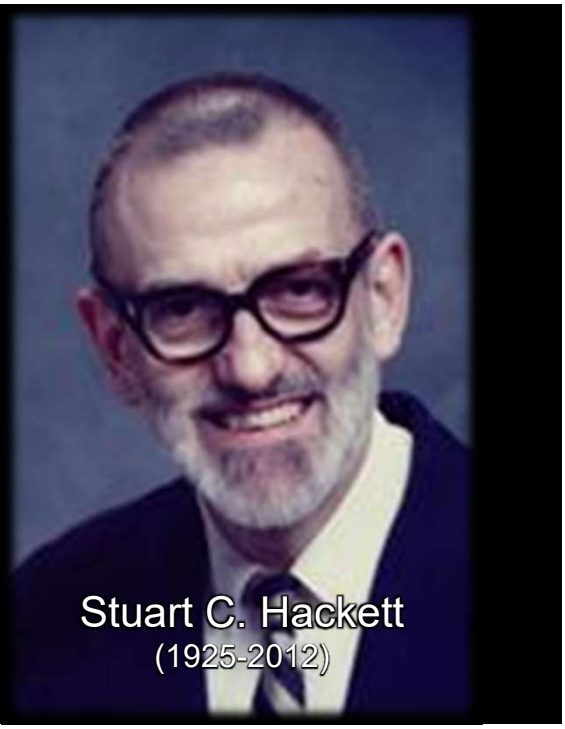
"Epistemological dualism is the doctrine that the immediate object present to the mind is not the independently existing reality—say a box or what have you—but a representative idea of this object. All the mind knows directly are its ideas and nothing else."

[*The Resurrection of Theism: Prolegomena to Christian Apology*, 2nd ed. (*Grand* Rapids: Baker, 1982), 38]



Stuart C. Hackett
(1925-2012)





Stuart C. Hackett
(1925-2012)

Coherence

- Definition: A statement is true when it coheres with or is consistent with a body of other statements.
- Truth cannot merely be coherence because by this theory, even a fairy tale could be "true."

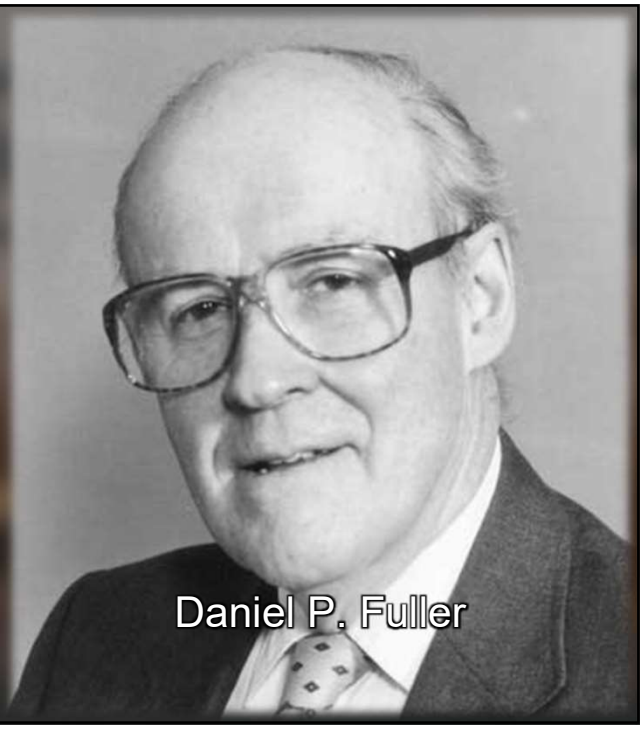
Coherence

- Definition: A statement is true when it coheres with or is consistent with a body of other statements.
- Truth cannot merely be coherence because by this theory, even a fairy tale could be "true."
- Every theory of truth, including coherence, requires the correspondence theory of truth to define itself.

Functional

- Definition: A statement is true in as much as it fulfills its intended purpose.
- It is sometimes known as the intentional theory of truth.

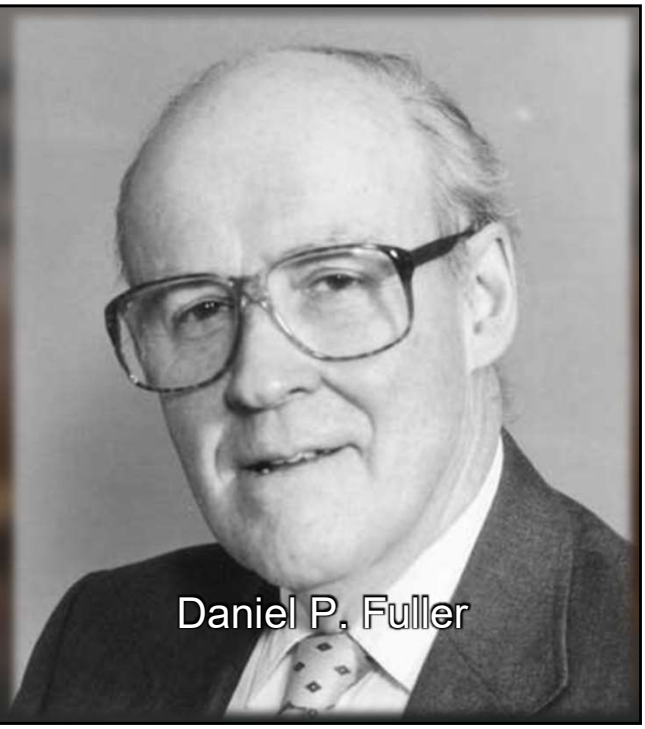
"Although the mustard seed (see Matt. 13:32) is not the smallest of all seeds, yet Jesus referred to it as such" because . . .



Daniel P. Fuller

"to have gone contrary to their mind on what was the smallest seed would have so diverted their attention from the knowledge that would bring salvation to their souls that they might well have failed to hear these all-important revelational truths."

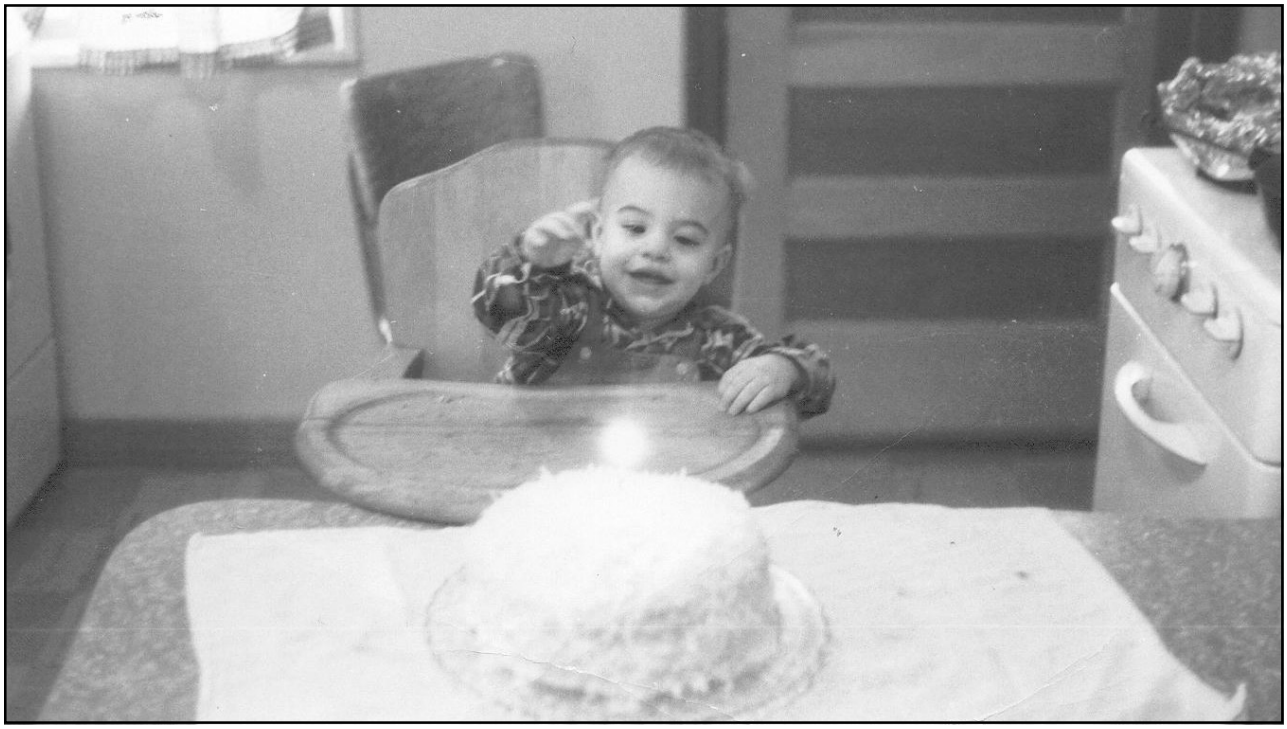
Daniel P. Fuller, "Benjamin B. Warfield's View of Faith and History," *Bulletin of the Evangelical Theological Society* 11 (Spring 1968): 81-82, quoted in Norman L. Geisler, "The Concept of Truth in the Inerrancy Debate," Bibliotheca Sacra (October-December 1980): 336-337.



Functional

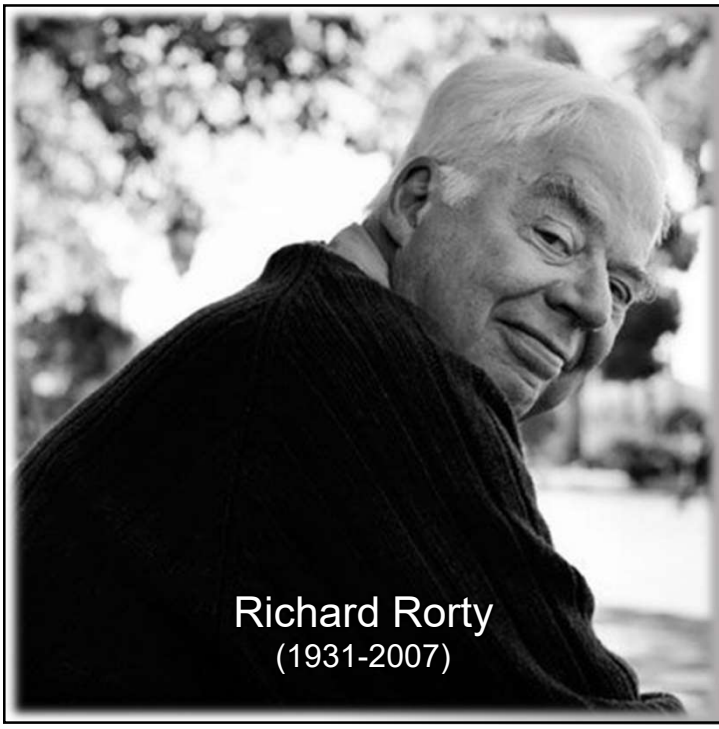
- **Definition: A statement is true in as much as it fulfills its intended purpose.**
- **It is sometimes known as the intentional theory of truth.**
- **Truth cannot be merely function because it needs the correspondence theory to define itself.**

An additional comment about function ...



Pragmatic

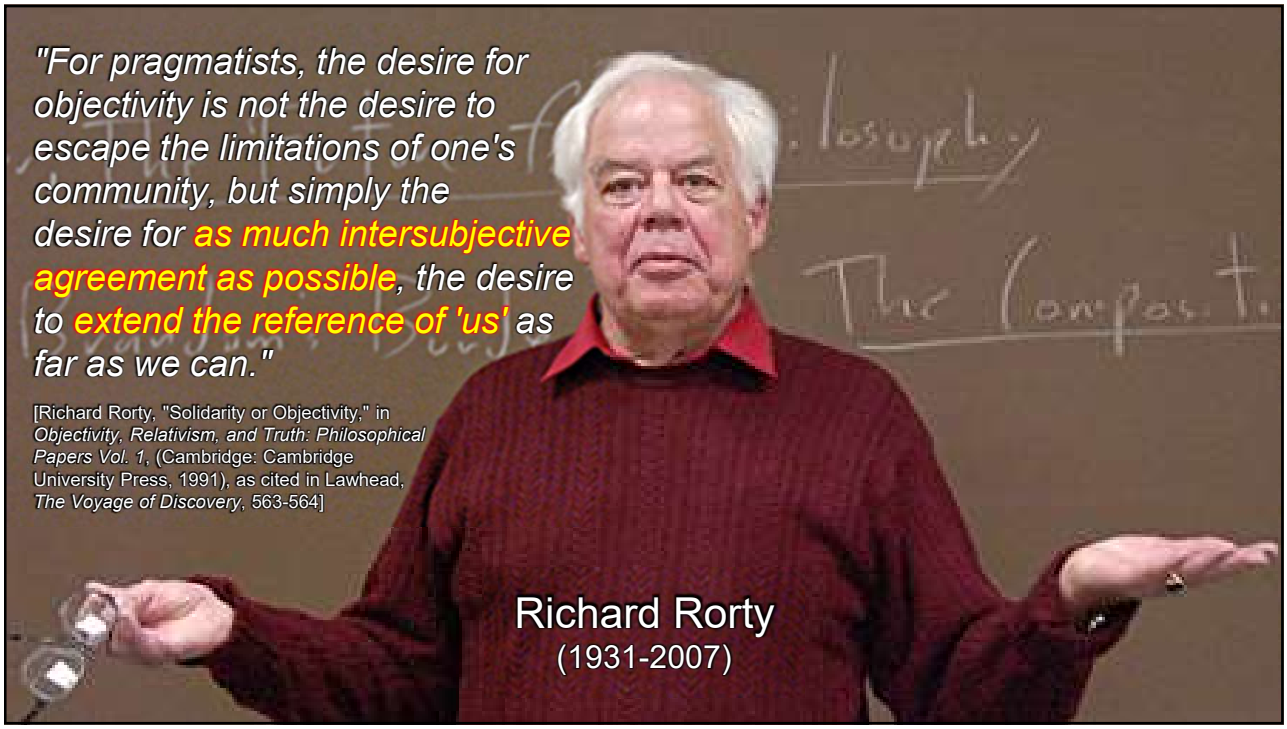
- **Definition: A statement is true in as much as it works or is practical.**
- **The pragmatic theory gives rise to the notion that something can be "true for you but not true for me."**



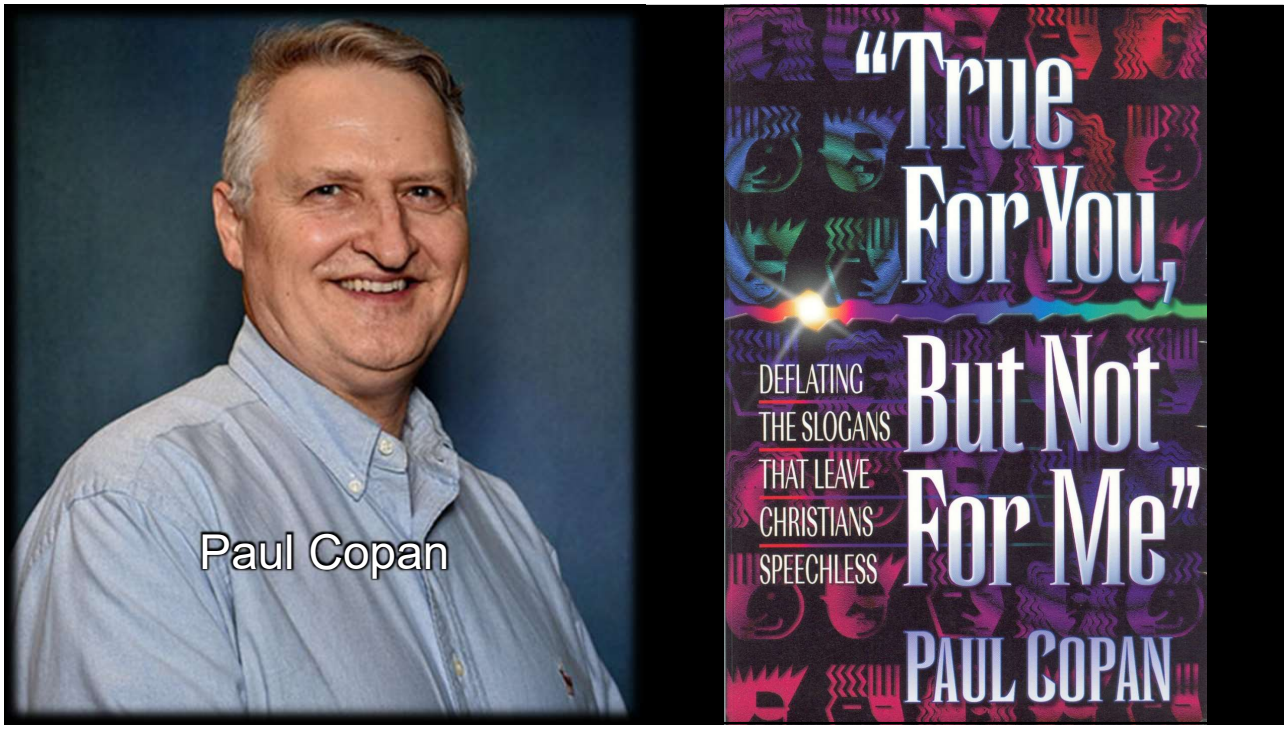
Richard Rorty
(1931-2007)

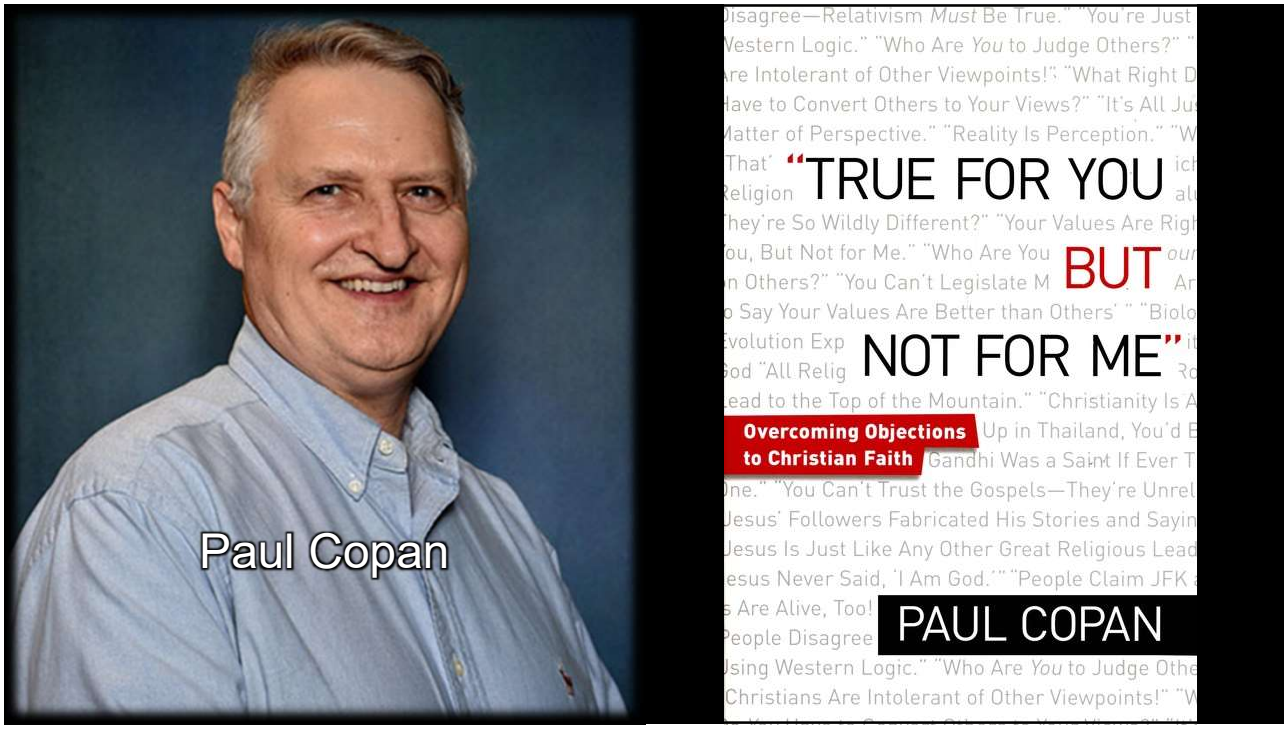
"Philosophy is "edifying discourse" the purpose of which is "finding new, better, more interesting, more fruitful ways of speaking" and "to keep the conversation going rather than to find objective truth."

[Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton: Princeton University Press, 1979), 360, 377, as cited in William F. Lawhead, *The Voyage of Discovery: An Historical Introduction to Philosophy*, 2nd ed., (Belmont, Wadsworth/Thomson Learning, 2002), 563]


"For pragmatists, the desire for objectivity is not the desire to escape the limitations of one's community, but simply the desire for as much intersubjective agreement as possible, the desire to extend the reference of 'us' as far as we can."
[Richard Rorty, "Solidarity or Objectivity," in Objectivity, Relativism, and Truth: Philosophical Papers Vol. 1, (Cambridge: Cambridge University Press, 1991), as cited in Lawhead, The Voyage of Discovery, 563-564]
Richard Rorty
(1931-2007)

I suspect this is not the kind of 'us' Rorty had in mind or was hoping for.


Paul Copan
"True For You, But Not For Me"
DEFLATING THE SLOGANS THAT LEAVE CHRISTIANS SPEECHLESS
PAUL COPAN


Paul Copan
"TRUE FOR YOU BUT NOT FOR ME"
Overcoming Objections to Christian Faith
PAUL COPAN

Jeremiah 44:17-18

"But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem.

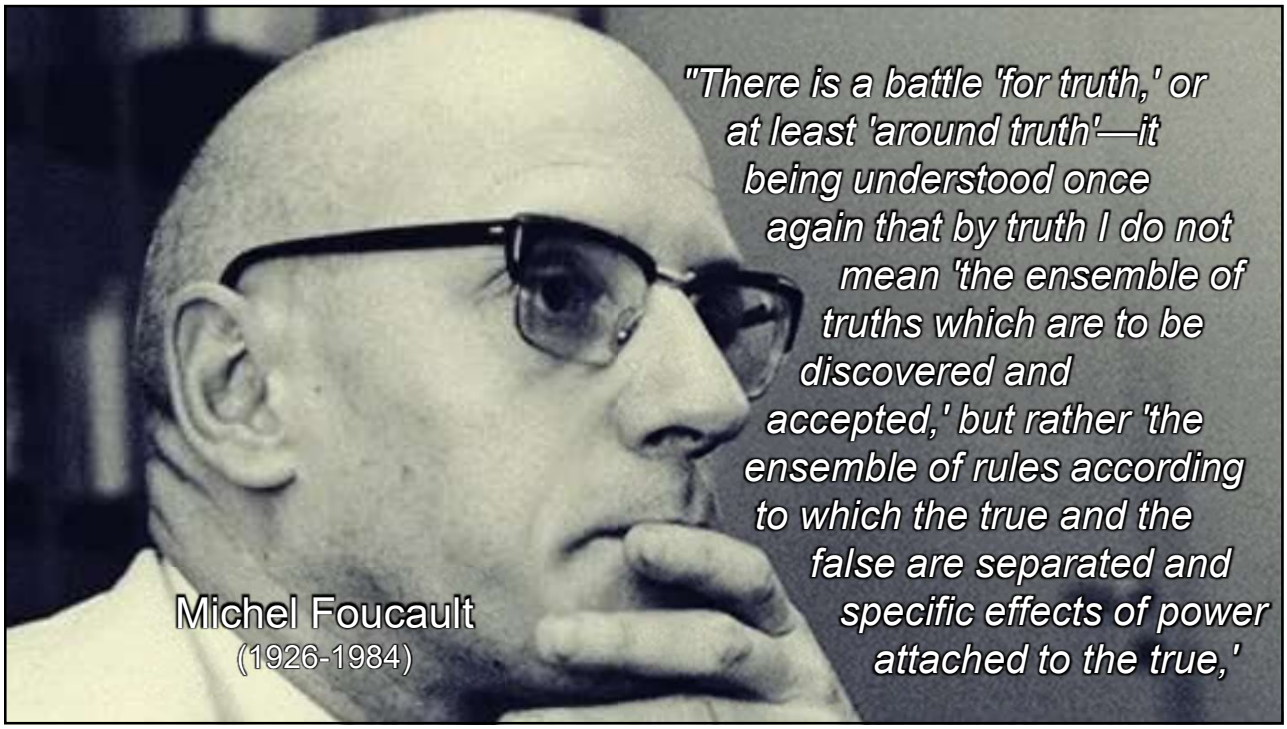
Jeremiah 44:17-18

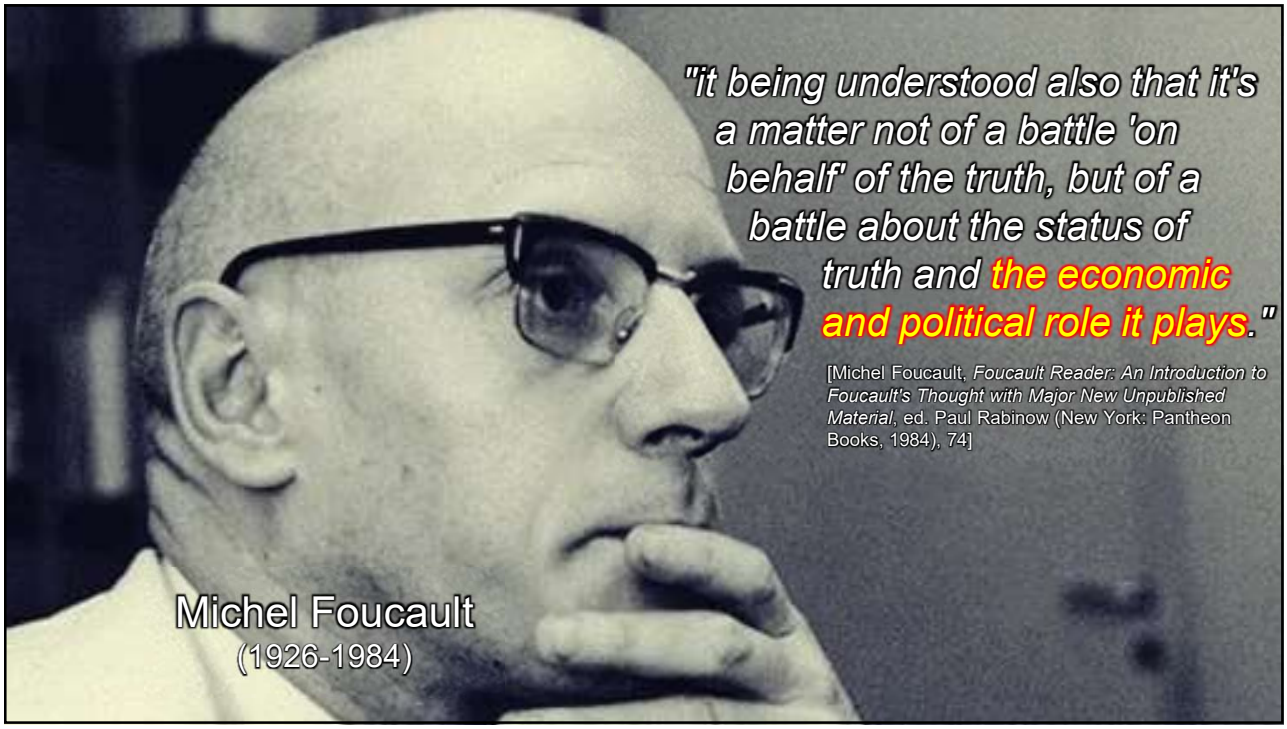
"For then we had plenty of food, were well-off, and saw no trouble. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

Pragmatic

- Definition: A statement is true in as much as it works or is practical.
- The pragmatic theory gives rise to the notion that something can be "true for you but not true for me."
- Every theory of truth, including pragmatic, requires the correspondence theory of truth to define itself.

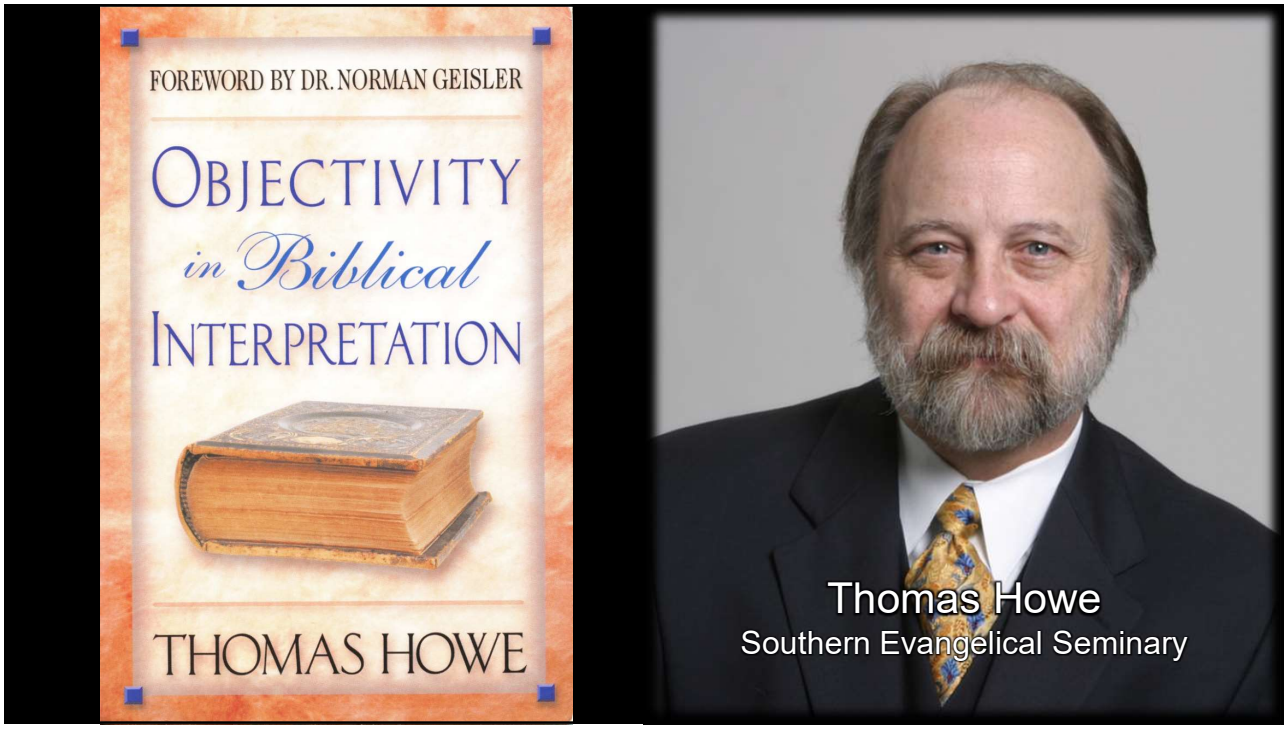
Power


"There is a battle 'for truth,' or at least 'around truth'—it being understood once again that by truth I do not mean 'the ensemble of truths which are to be discovered and accepted,' but rather 'the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true,'
Michel Foucault
(1926-1984)


"it being understood also that it's a matter not of a battle 'on behalf' of the truth, but of a battle about the status of truth and the economic and political role it plays."
[Michel Foucault, *Foucault Reader: An Introduction to Foucault's Thought with Major New Unpublished Material*, ed. Paul Rabinow (New York: Pantheon Books, 1984), 74]
Michel Foucault
(1926-1984)

Two things (at least) are common to all tests for truth.

logic
road 1.
language,
speech,


FOREWORD BY DR. NORMAN GEISLER
OBJECTIVITY
in Biblical
INTERPRETATION
THOMAS HOWE
Thomas Howe
Southern Evangelical Seminary

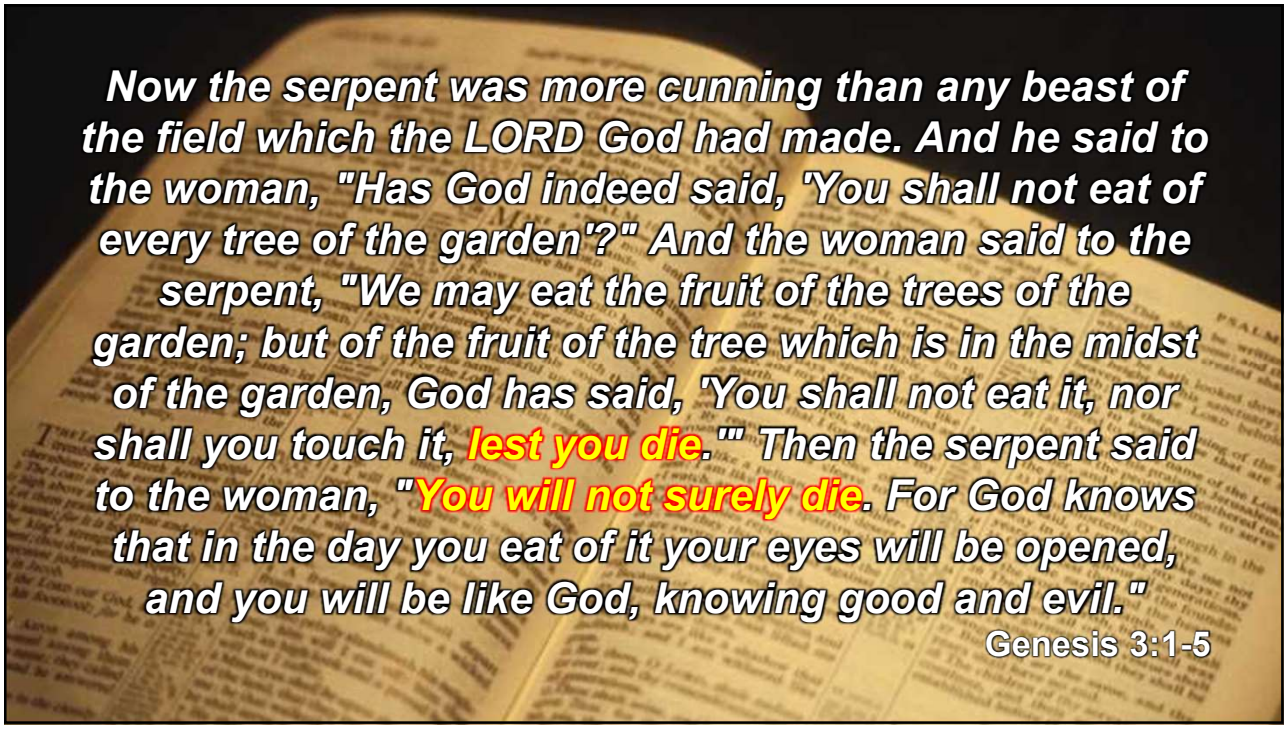
The Laws of Logic

The Laws of Logic

- ✓ *The Law of Non-Contradiction*
- ✓ *The Law of Excluded Middle*
- ✓ *The Law of Identity*

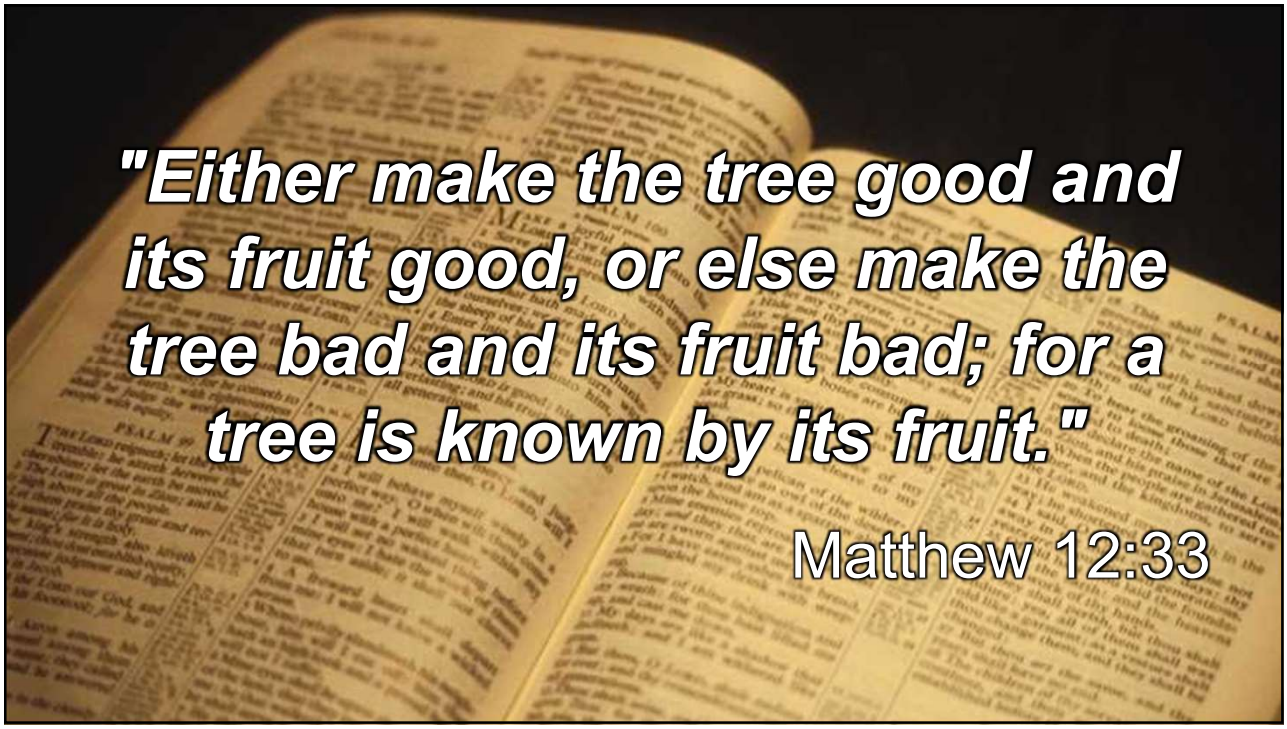
The Law of Non-Contradiction

- **essence** ➢ A thing cannot be both 'A' and 'non-A' at the same time and in the same sense.
- **existence** ➢ A thing cannot both exist and not exist at the same time and in the same sense.
- **truth value** ➢ A statement cannot be both true and not true at the same time and in the same sense.



The Law of Excluded Middle

- essence ➢ A thing is either 'A' or 'non-A.'
- existence ➢ A thing either exists or does not exist.
- truth value ➢ A statement is either true or not true.

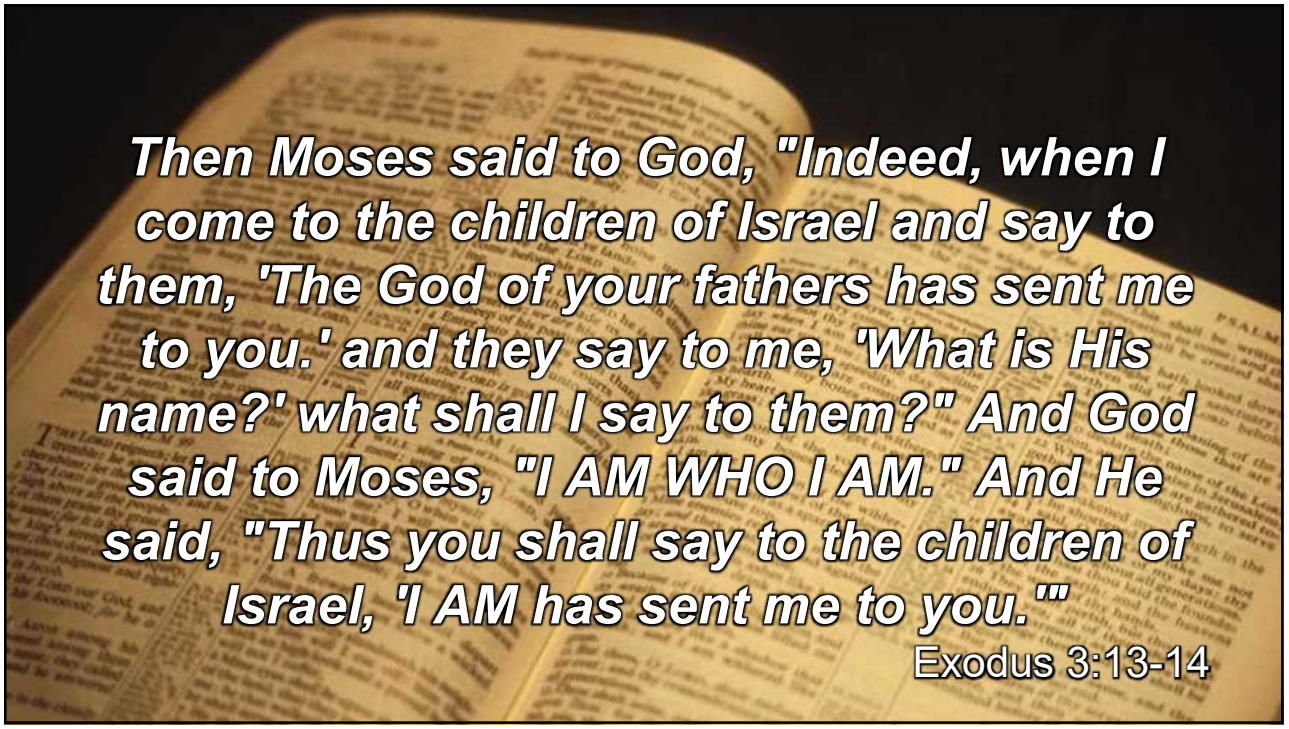


The Law of Identity

essence ➢ If a thing is 'A' then it is 'A.'

existence ➢ If a thing exists, then it exists.

truth value ➢ If a statement is true then it is true.



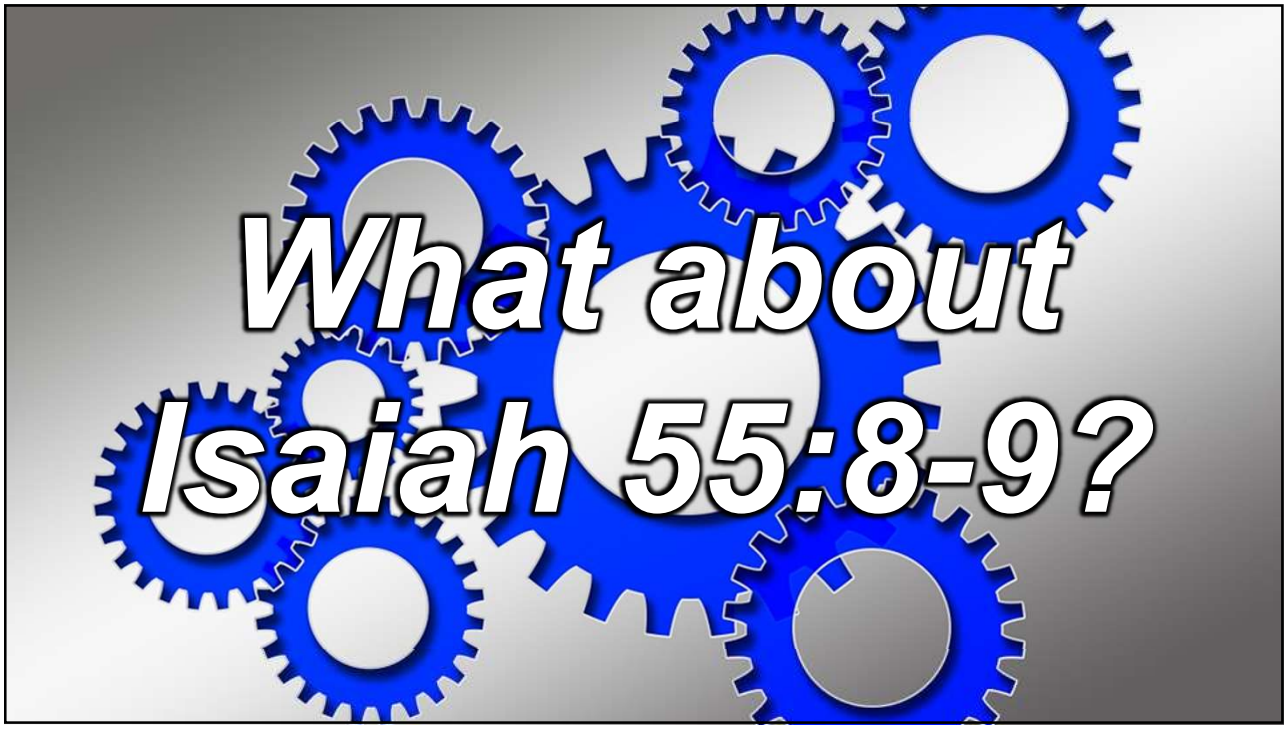
The relationship of logic and reality

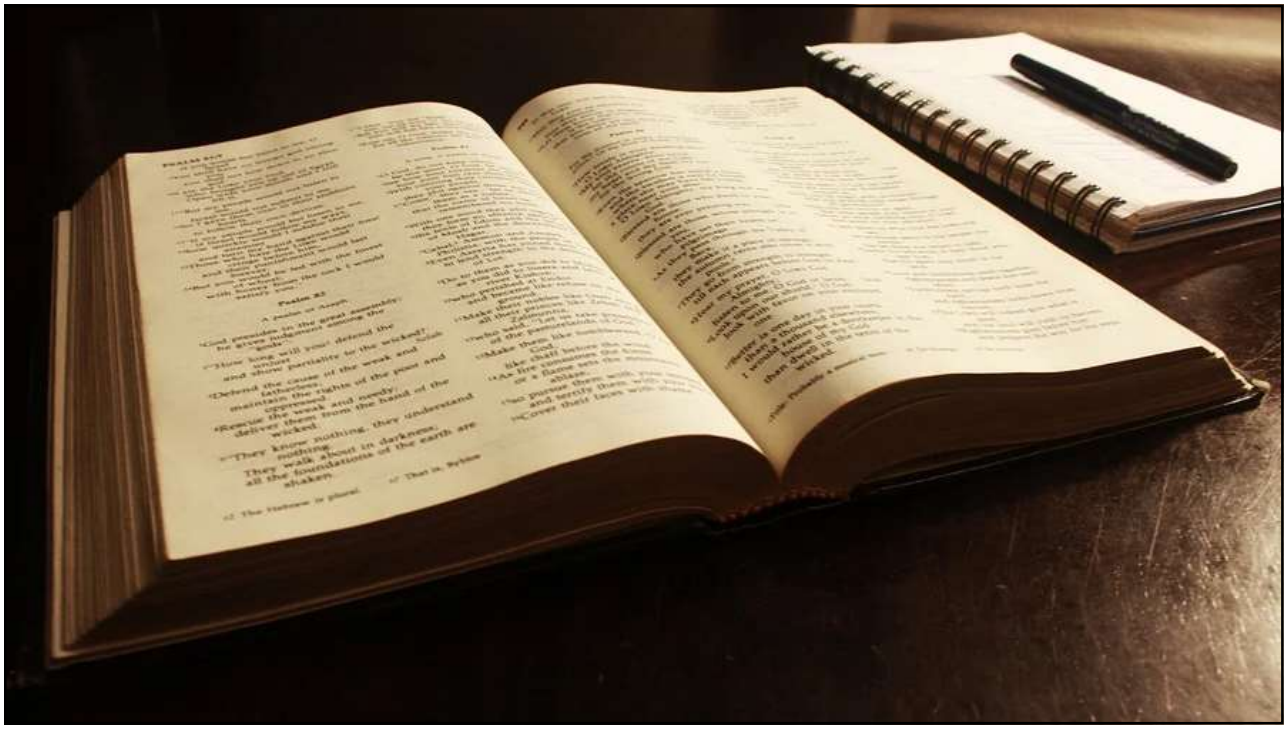
The laws of logic are undeniably true.

- ✓ *One has to use logic in order to deny logic.*

Reality is knowable.

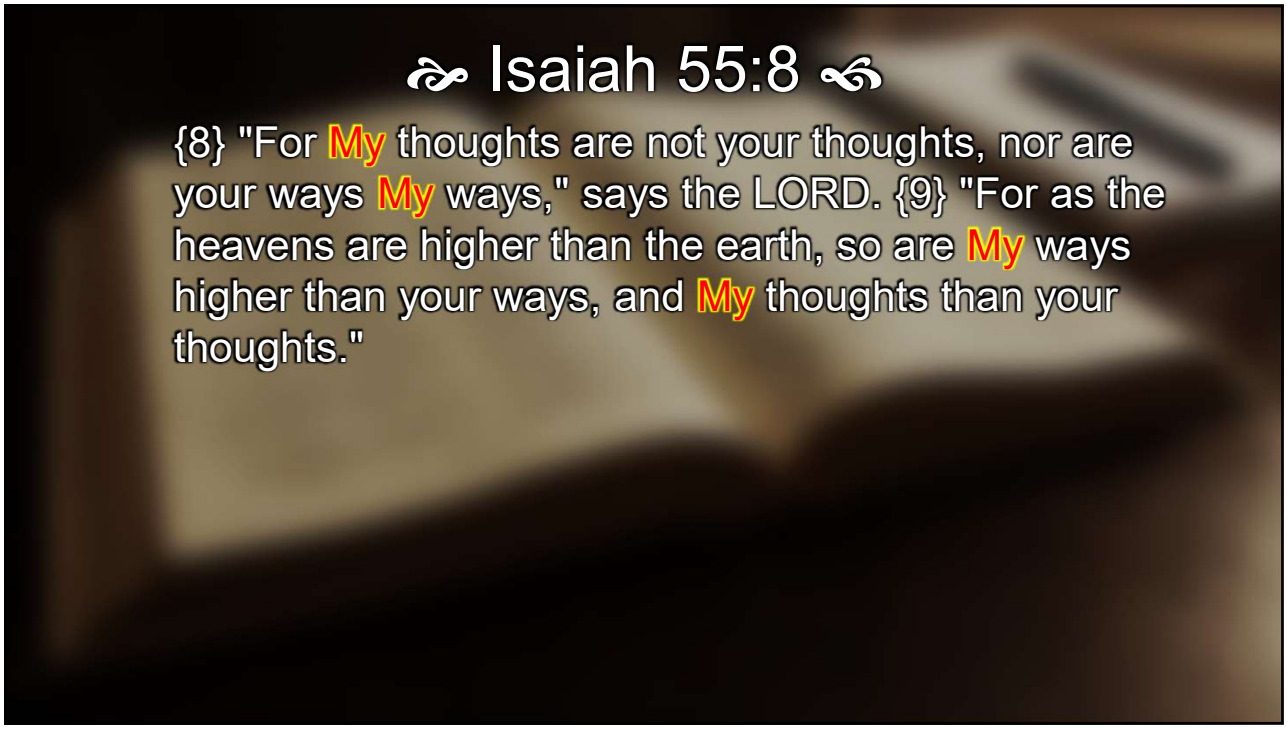
- ✓ *To claim that '**reality is unknowable**' is to claim to know something about reality.*





Isaiah 55:8

{8} "For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."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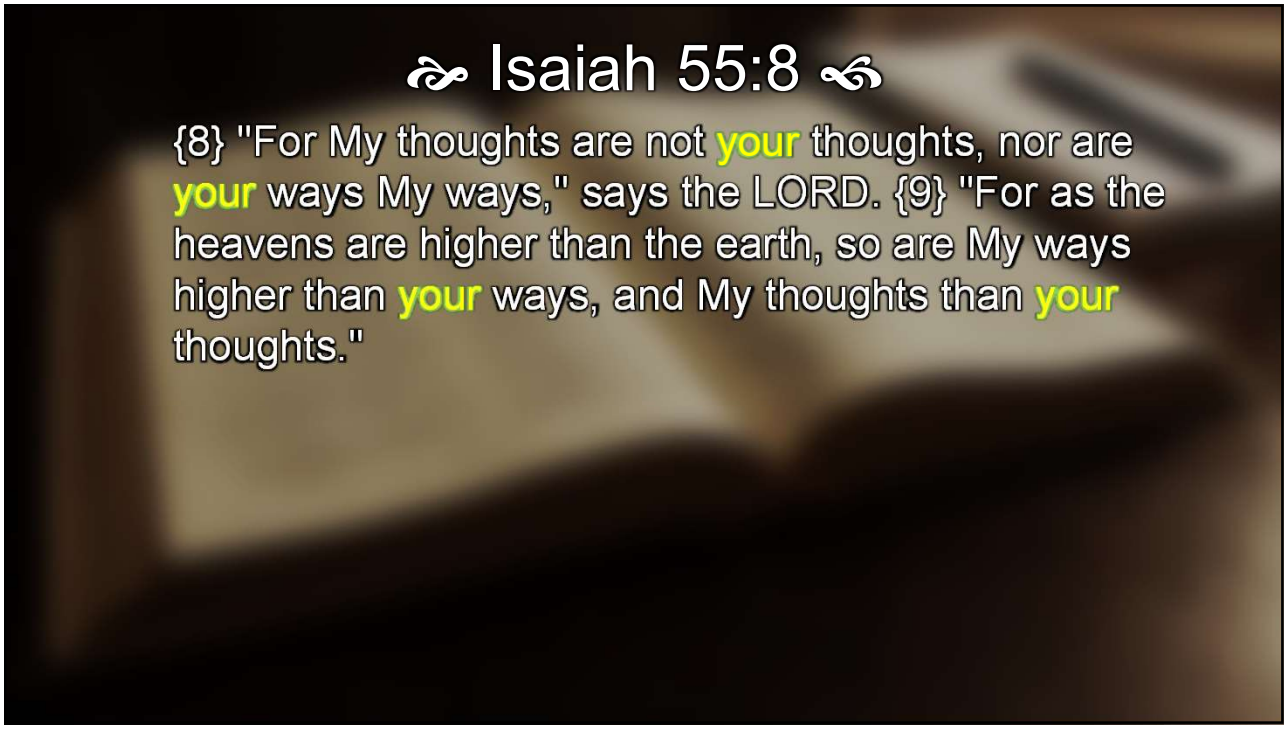
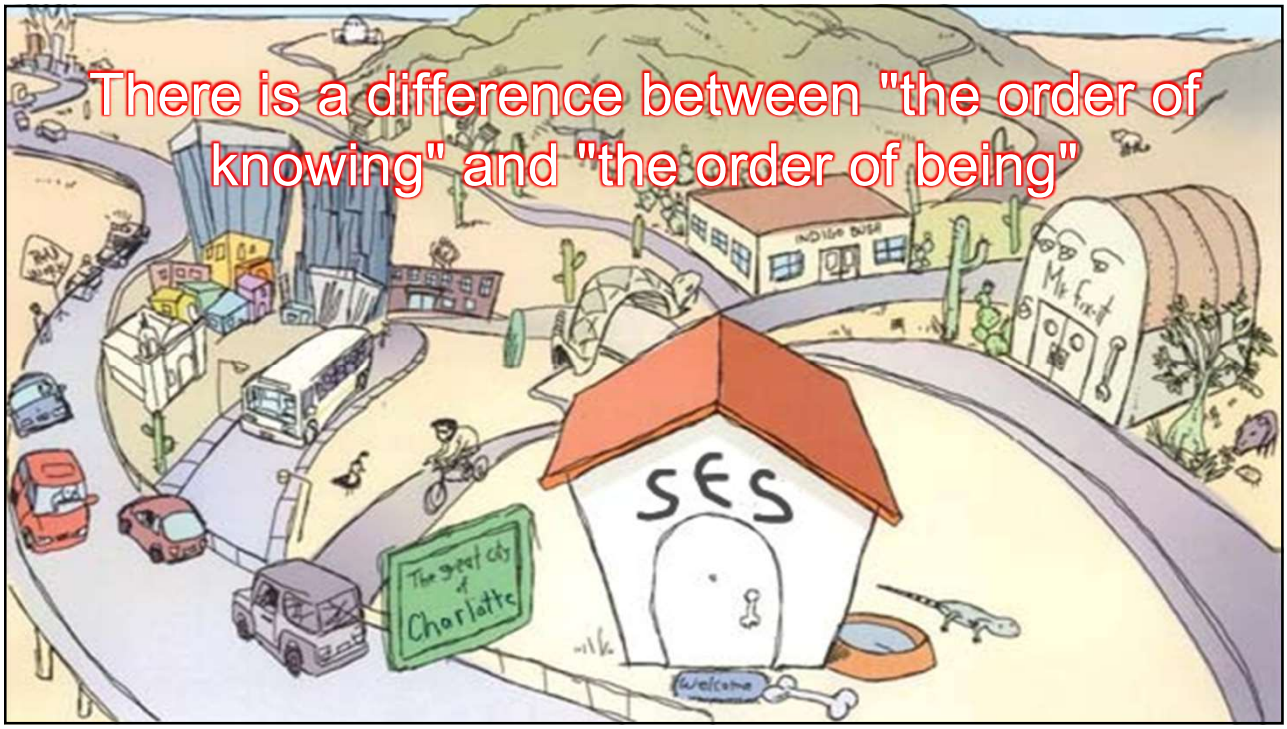

Isaiah 55:8
{8} "For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Isaiah 55:6-9

{6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. {8} "For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."



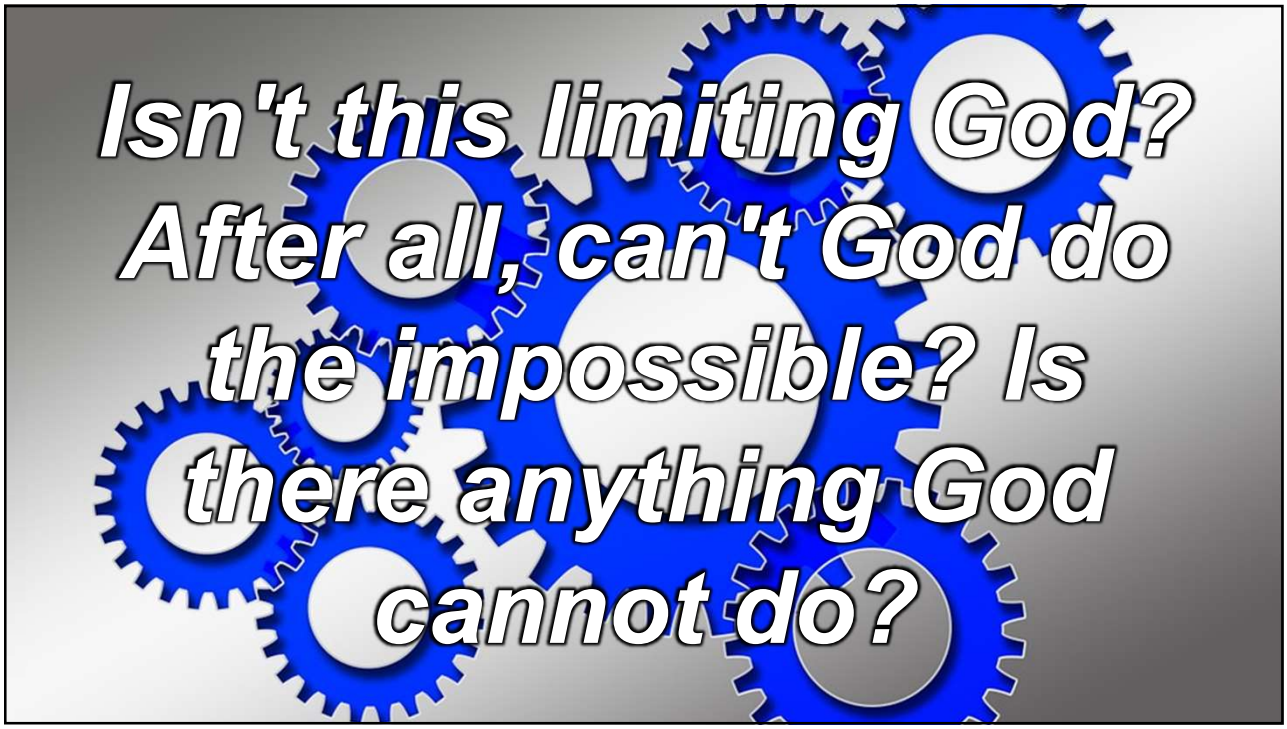
There is a difference between "the order of knowing" and "the order of being"

The map is first in the order of knowing.

SES is first in the order of being.

- response: It is not "our" logic.
- Logic is an expression of the nature of God Himself.

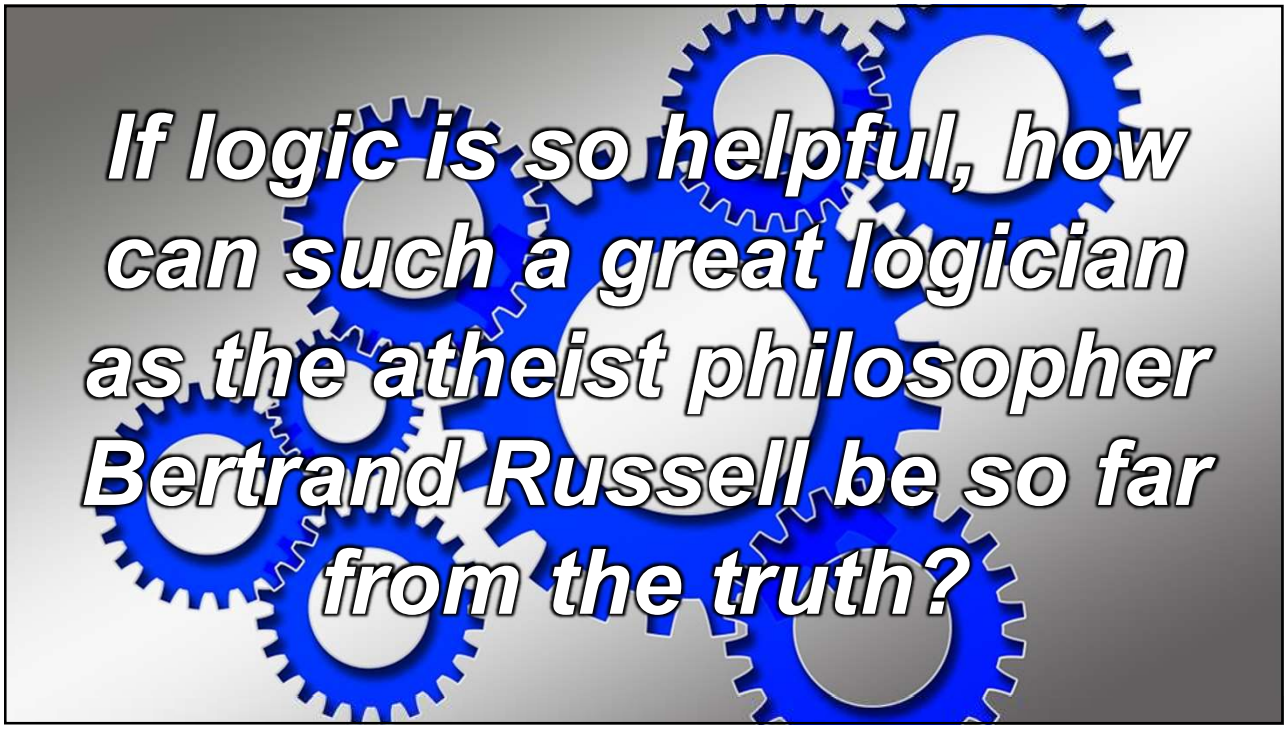
- response: There is a difference between being rational and Rationalism.
- Rationalism is the view maintains that knowledge is primarily attainable by reason apart from the physical senses.
- However, the notions of self-evident truths or rationally inescapable truths do not constitute Rationalism. (e.g., Declaration of Independence)



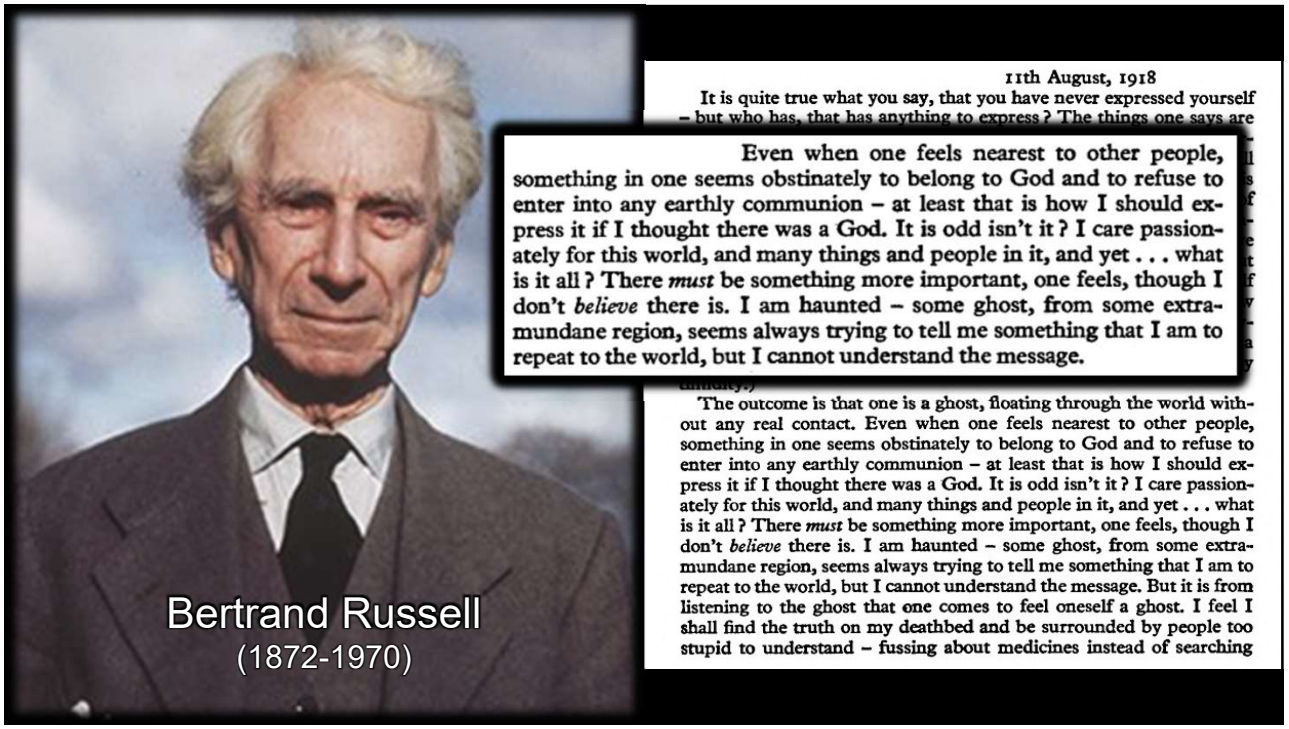
- response: God cannot violate His own nature.
- Logic is an expression of the nature of being itself.
- God is infinite being.

- response: Logic was not created by God. It is an expression of God. (like goodness)

- response: There is nothing in the doctrine of the Trinity (or any other biblical doctrine) that is illogical.
- There is a difference between something being beyond reason and something being against reason.



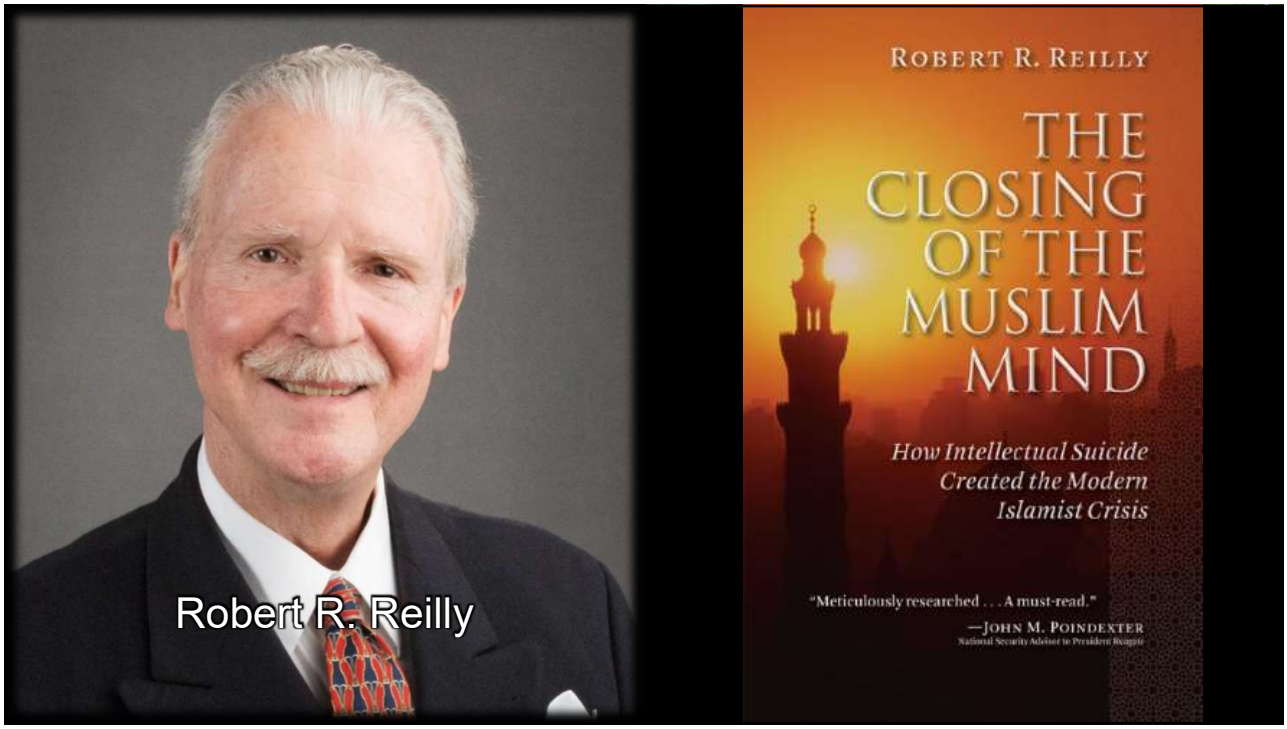
- response: If you start a race facing the wrong direction, then the faster you can run, the quicker you will be in getting farther from the finish line.

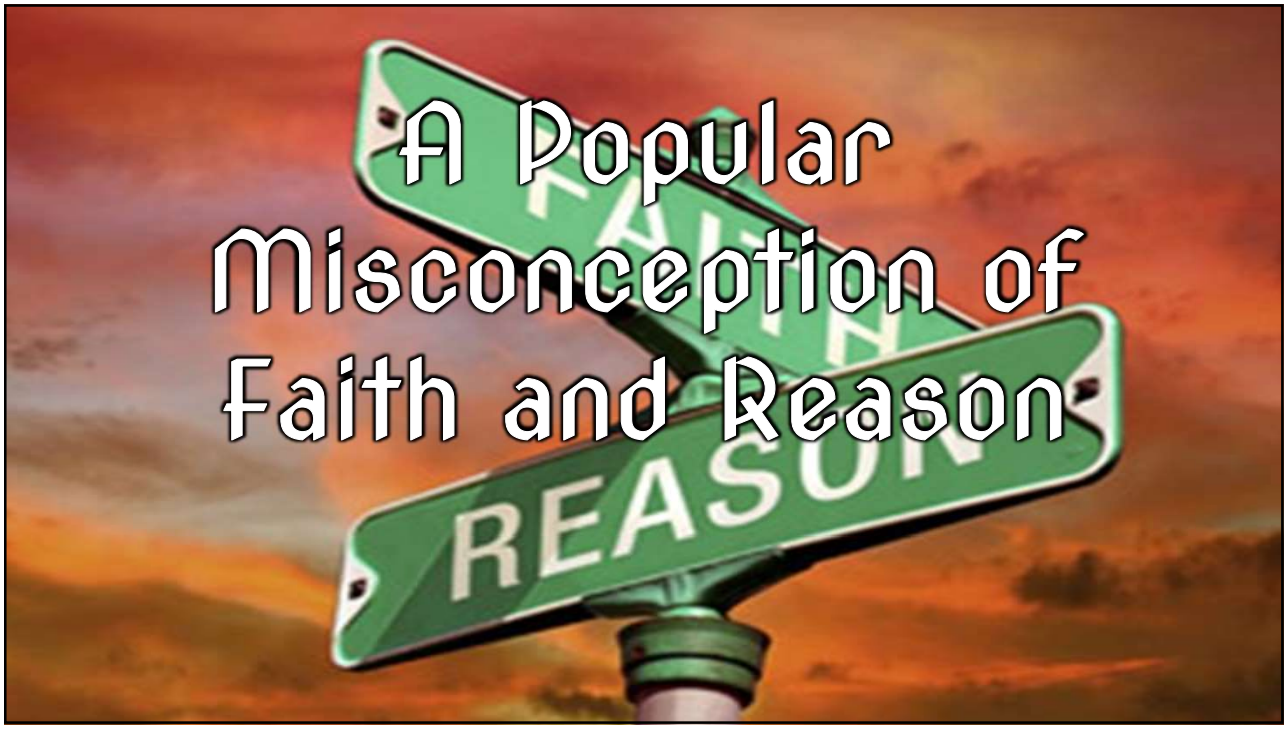

Bertrand Russell
(1872-1970)
11th August, 1918
It is quite true what you say, that you have never expressed yourself
– but who has, that has anything to express? The things one says are
Even when one feels nearest to other people, something in one seems obstinately to belong to God and to refuse to enter into any earthly communion – at least that is how I should express it if I thought there was a God. It is odd isn't it? I care passionately for this world, and many things and people in it, and yet . . . what is it all? There *must* be something more important, one feels, though I don't *believe* there is. I am haunted – some ghost, from some extramundane region, seems always trying to tell me something that I am to repeat to the world, but I cannot understand the message.
The outcome is that one is a ghost, floating through the world without any real contact. Even when one feels nearest to other people, something in one seems obstinately to belong to God and to refuse to enter into any earthly communion – at least that is how I should express it if I thought there was a God. It is odd isn't it? I care passionately for this world, and many things and people in it, and yet . . . what is it all? There *must* be something more important, one feels, though I don't *believe* there is. I am haunted – some ghost, from some extramundane region, seems always trying to tell me something that I am to repeat to the world, but I cannot understand the message. But it is from listening to the ghost that one comes to feel oneself a ghost. I feel I shall find the truth on my deathbed and be surrounded by people too stupid to understand – fussing about medicines instead of searching

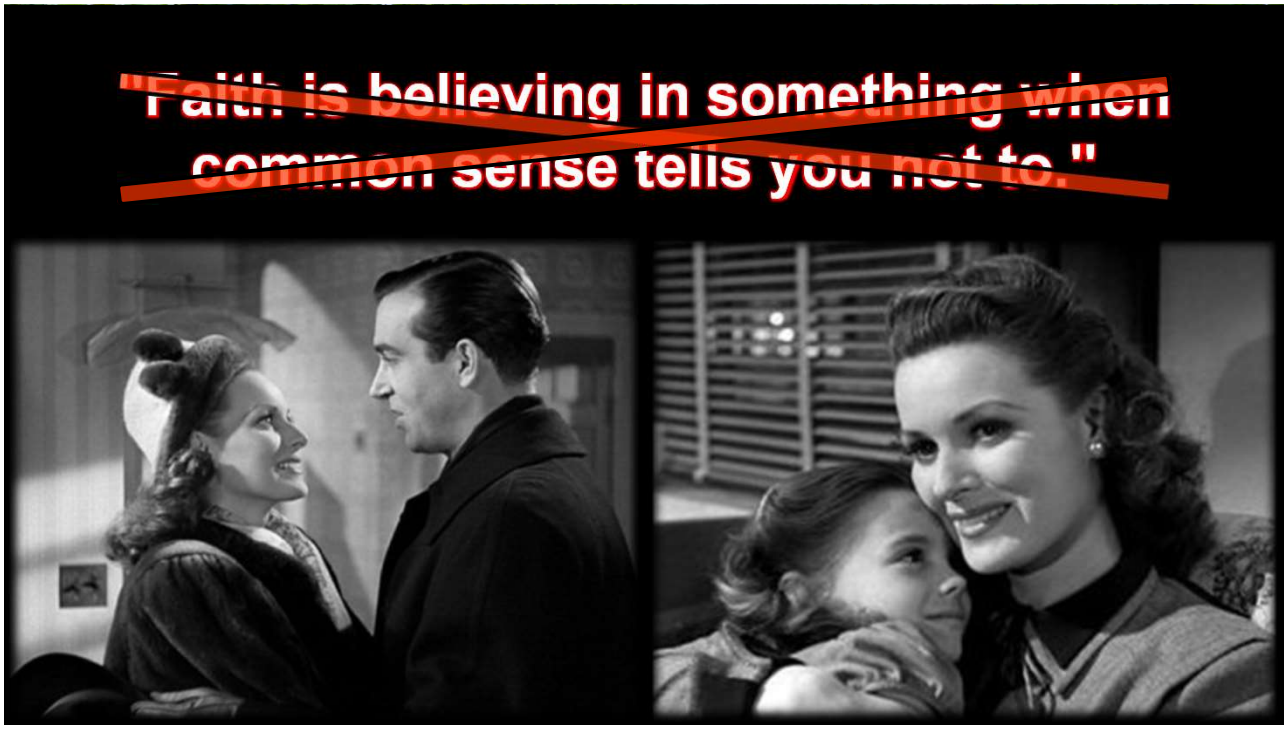
Isn't logic opposed to faith?

Uses of the Term 'Faith'

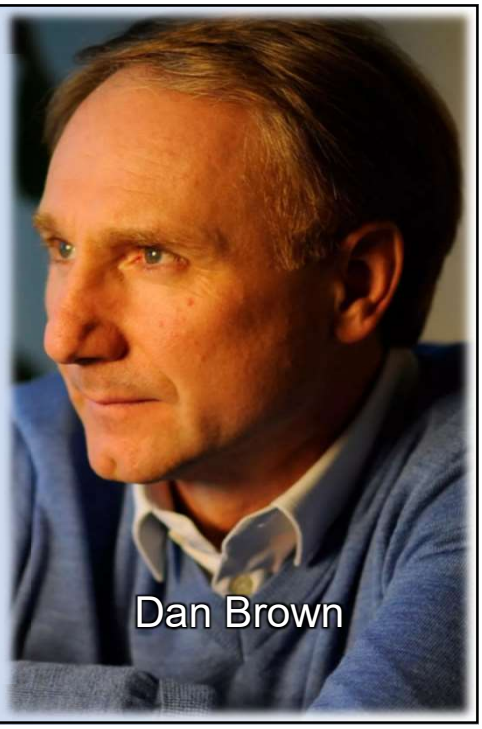
- COMMON: synonymous with the term 'religion', e.g., the Christian faith
- THEOLOGICAL: theological virtue, "… for by grace are you saved through faith …" (Eph. 2:8)
- EPISTEMOLOGICAL: relevant to how we come to know reality and hold certain beliefs


Robert R. Reilly
ROBERT R. REILLY
THE CLOSING OF THE MUSLIM MIND
How Intellectual Suicide Created the Modern Islamist Crisis
"Meticulously researched . . . A must-read."
—JOHN M. POINDEXTER


A Popular Misconception of Faith and Reason
FAITH
REASON

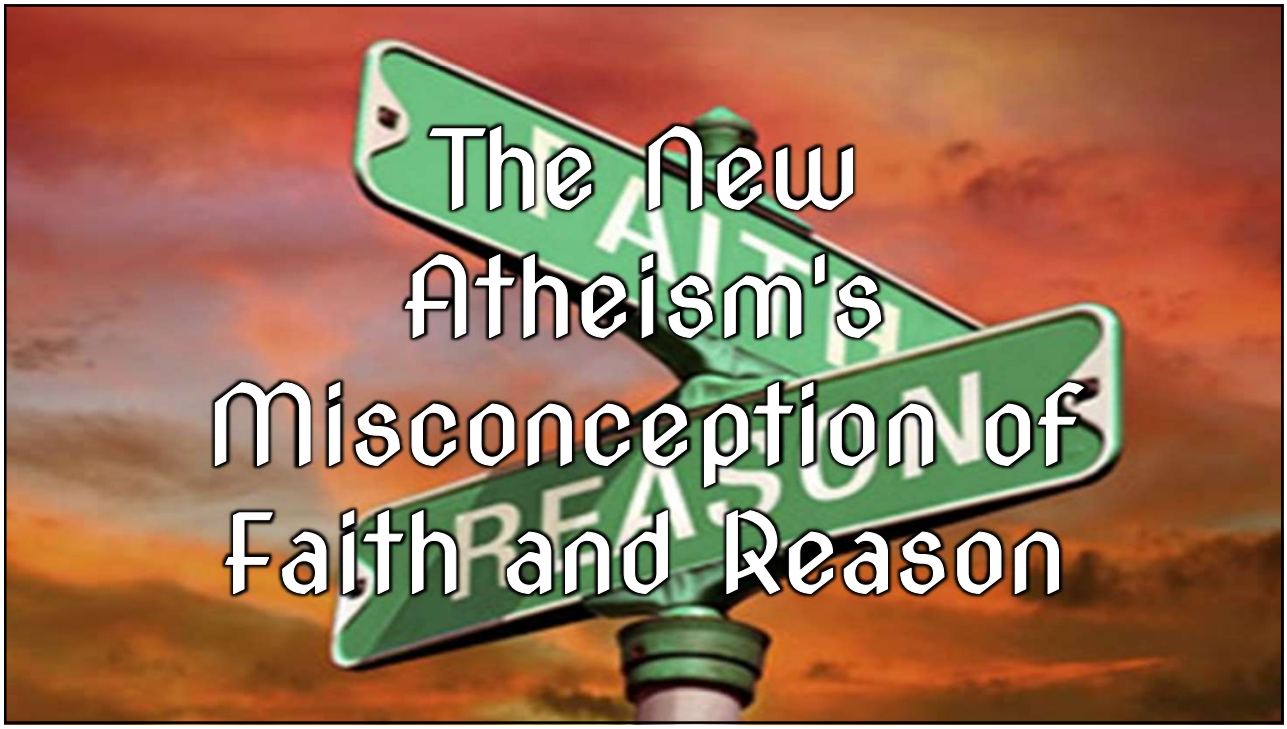


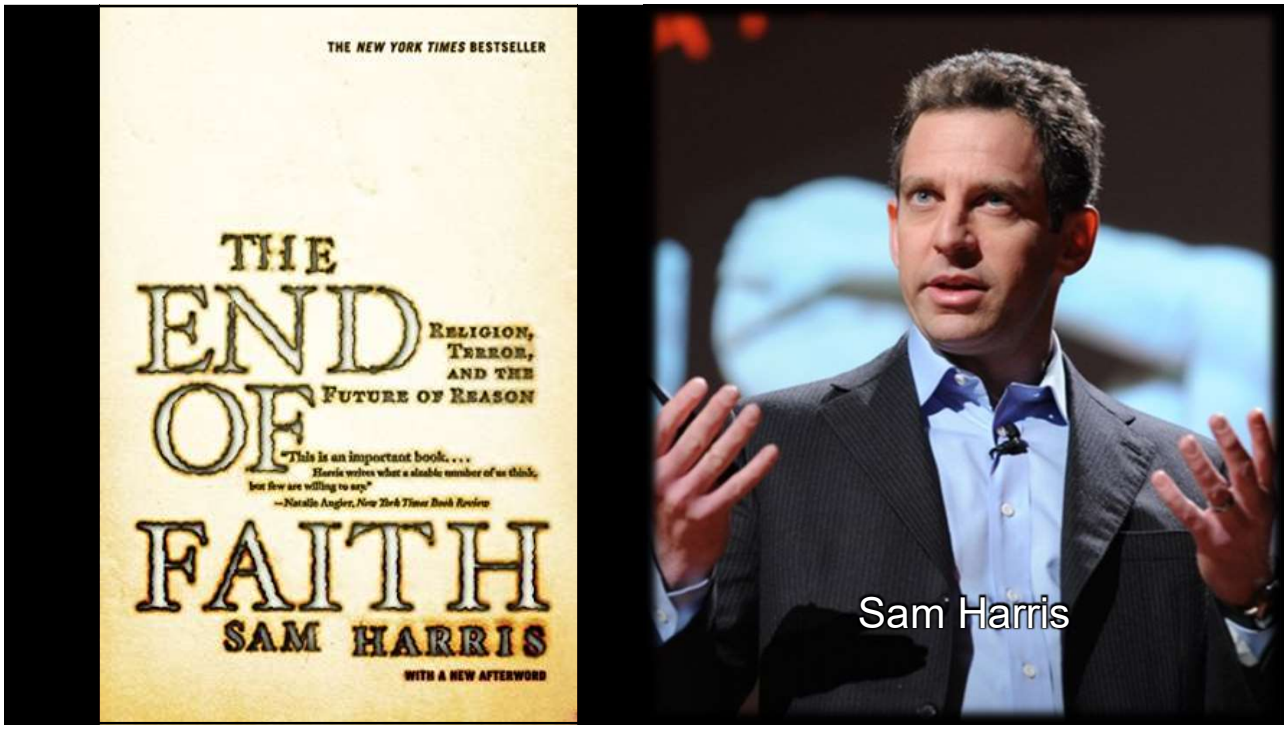
"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, **religion** was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."

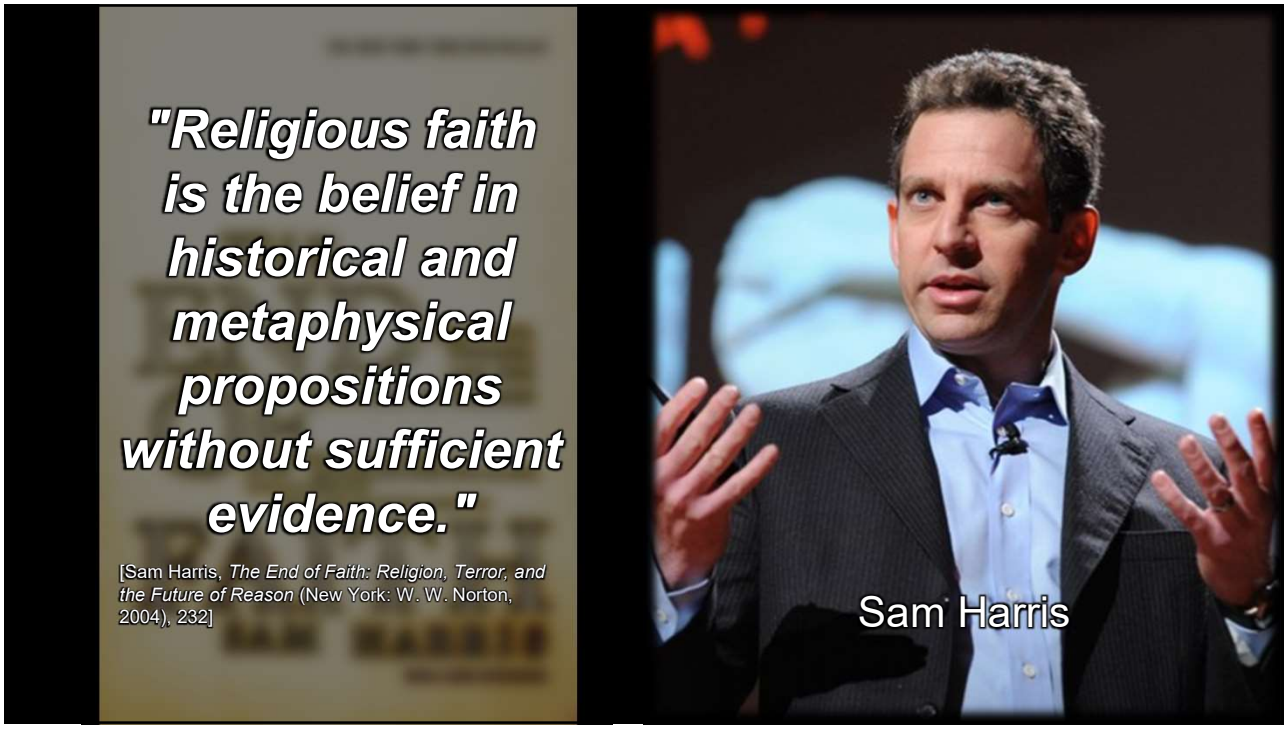


Popular Misconception

Faith	Reason
opinion	truth
values	facts
inner	outer
private	public
emotional	rational
feelings	thoughts
subjective	objective
religion	science
true for me	true for all

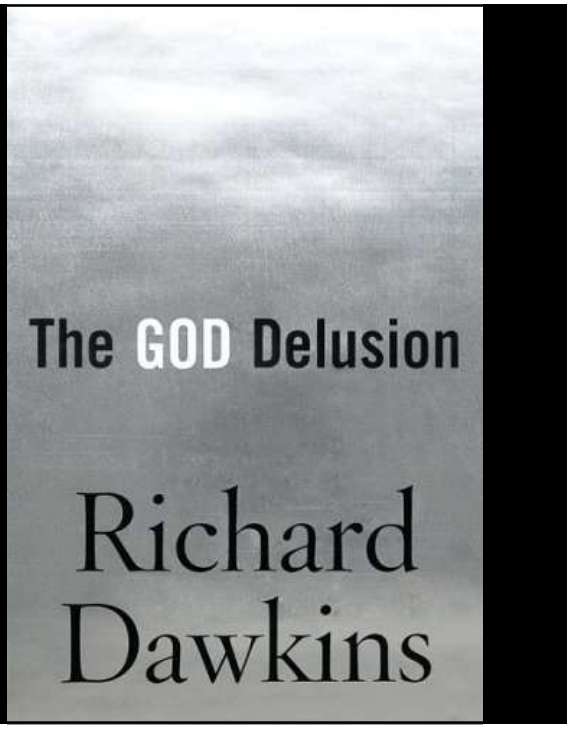


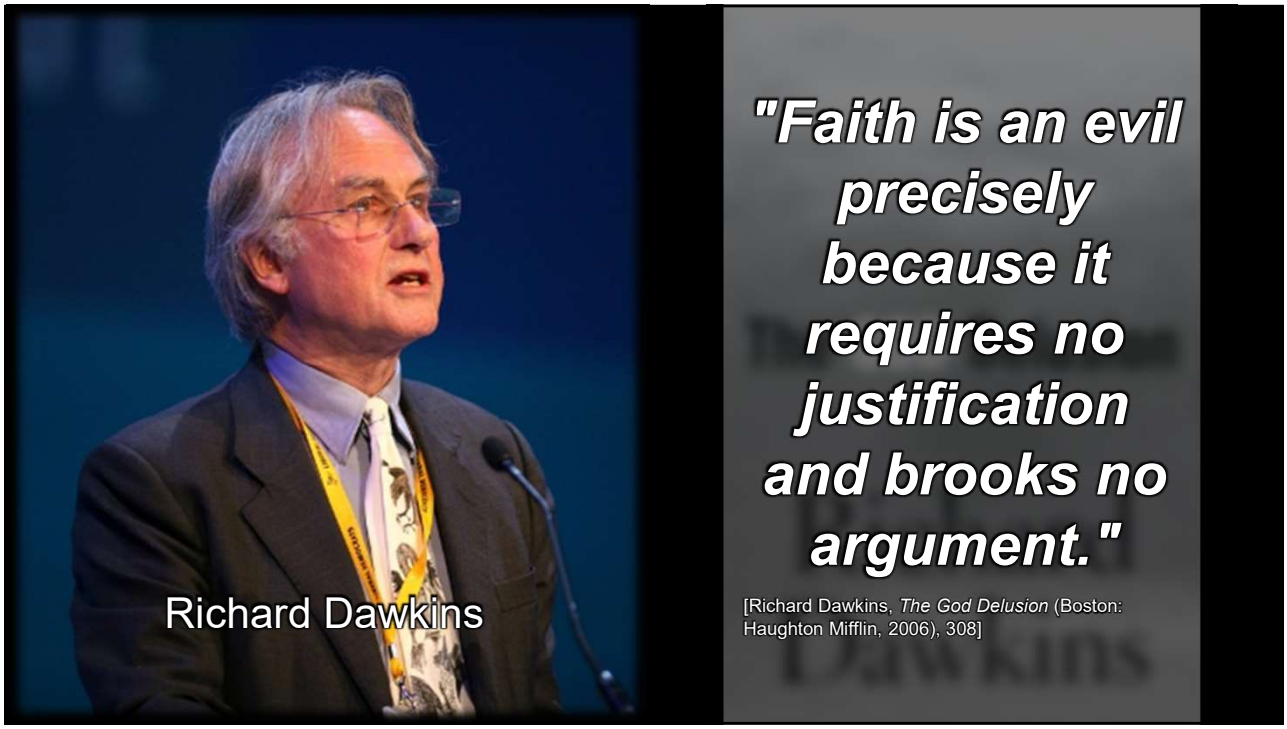

THE NEW YORK TIMES BESTSELLER
THE END OF FAITH
RELIGION, TERROR, AND THE FUTURE OF REASON
This is an important book. . . . Harris writes what a sizable number of us think, but few are willing to say."
—Natalie Angier, New York Times Book Review
SAM HARRIS
WITH A NEW AFTERWORD
Sam Harris

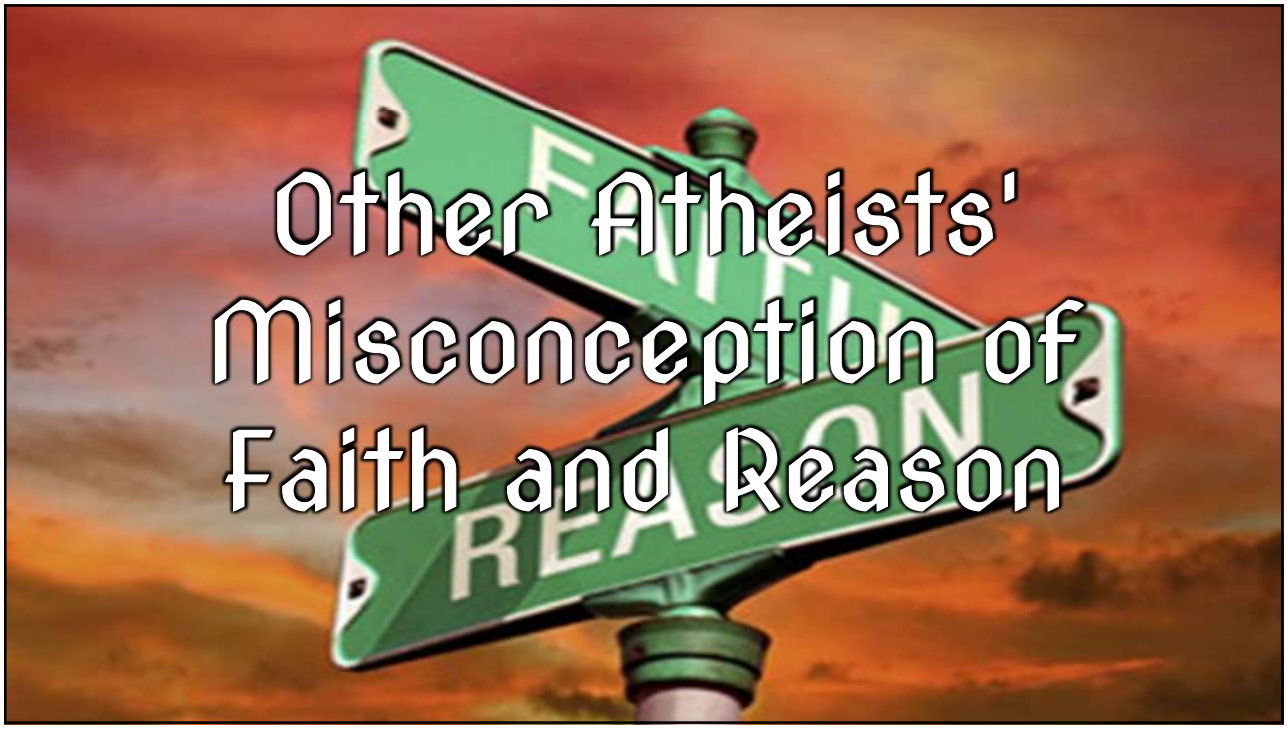

"Religious faith is the belief in historical and metaphysical propositions without sufficient evidence."
[Sam Harris, The End of Faith: Religion, Terror, and the Future of Reason (New York: W. W. Norton, 2004), 232]
Sam Harris

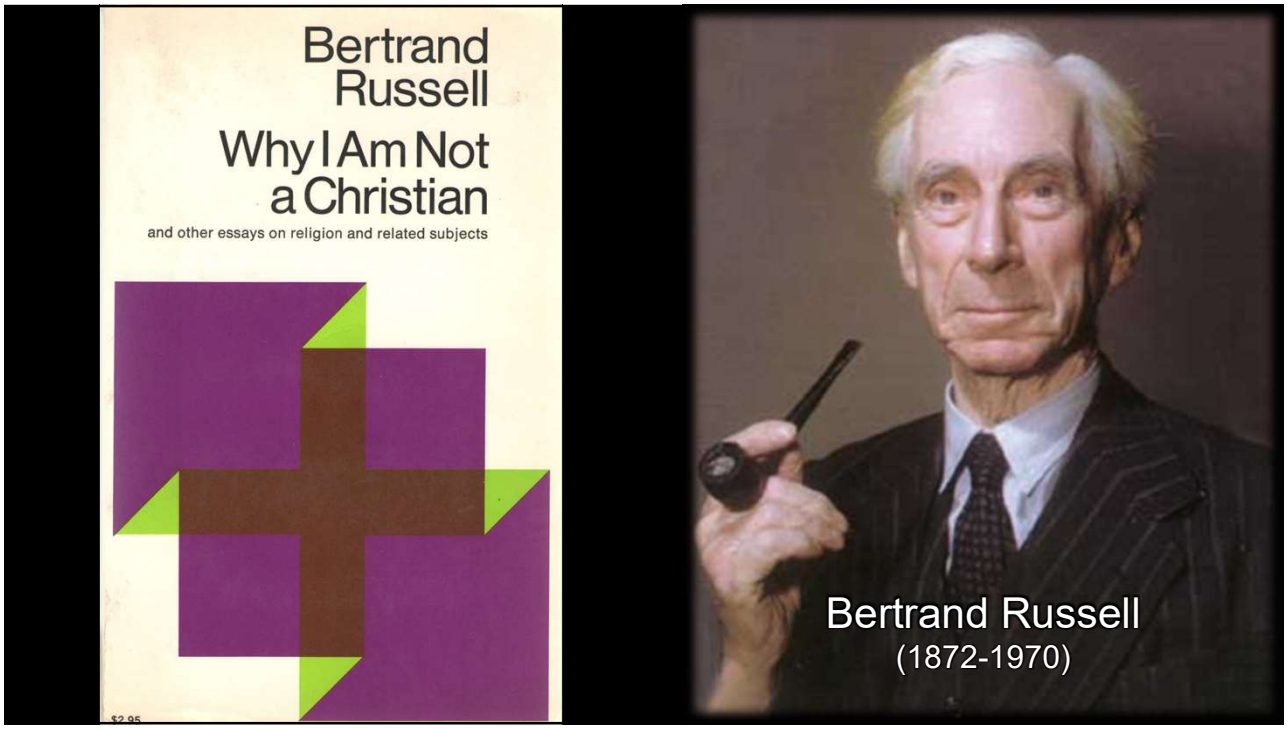
"Faith is the mortar that fills the cracks in the evidence and the gaps in the logic, and thus it is faith that keeps the whole terrible edifice of religious certainty still looming dangerously over our world."

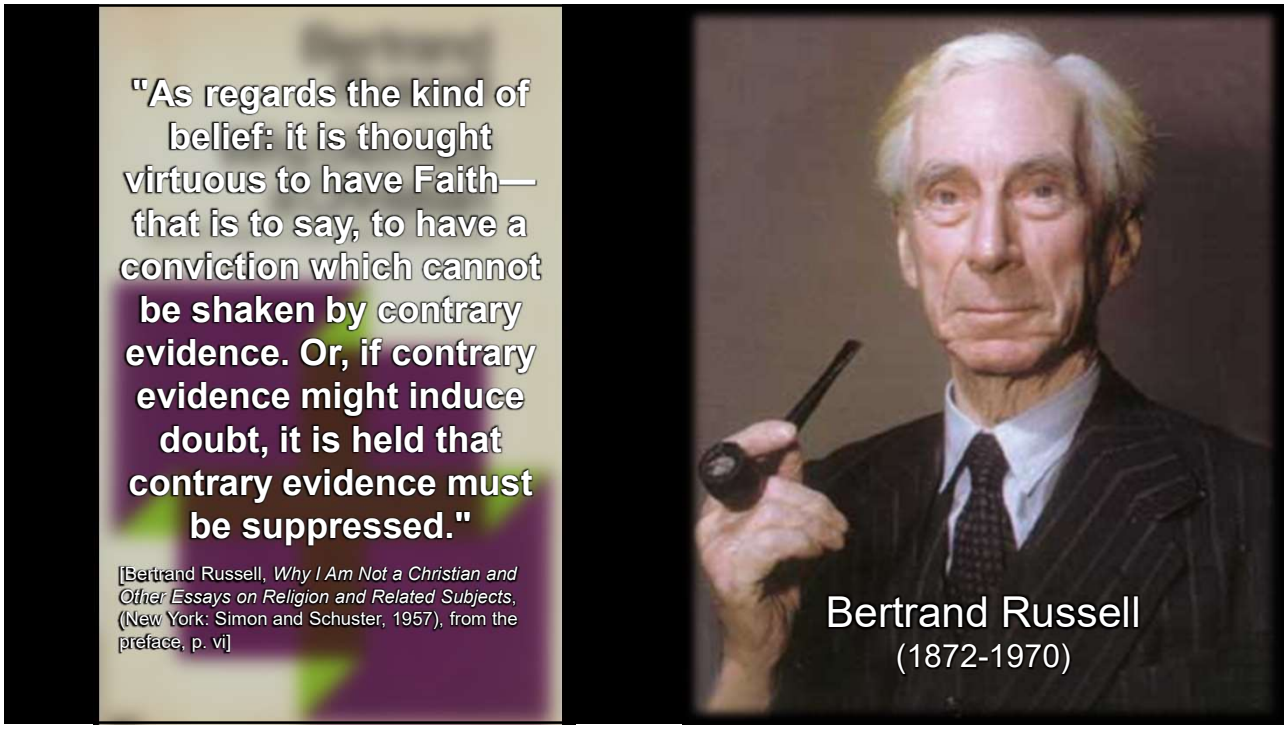
[Harris, *The End of Faith*, 233]

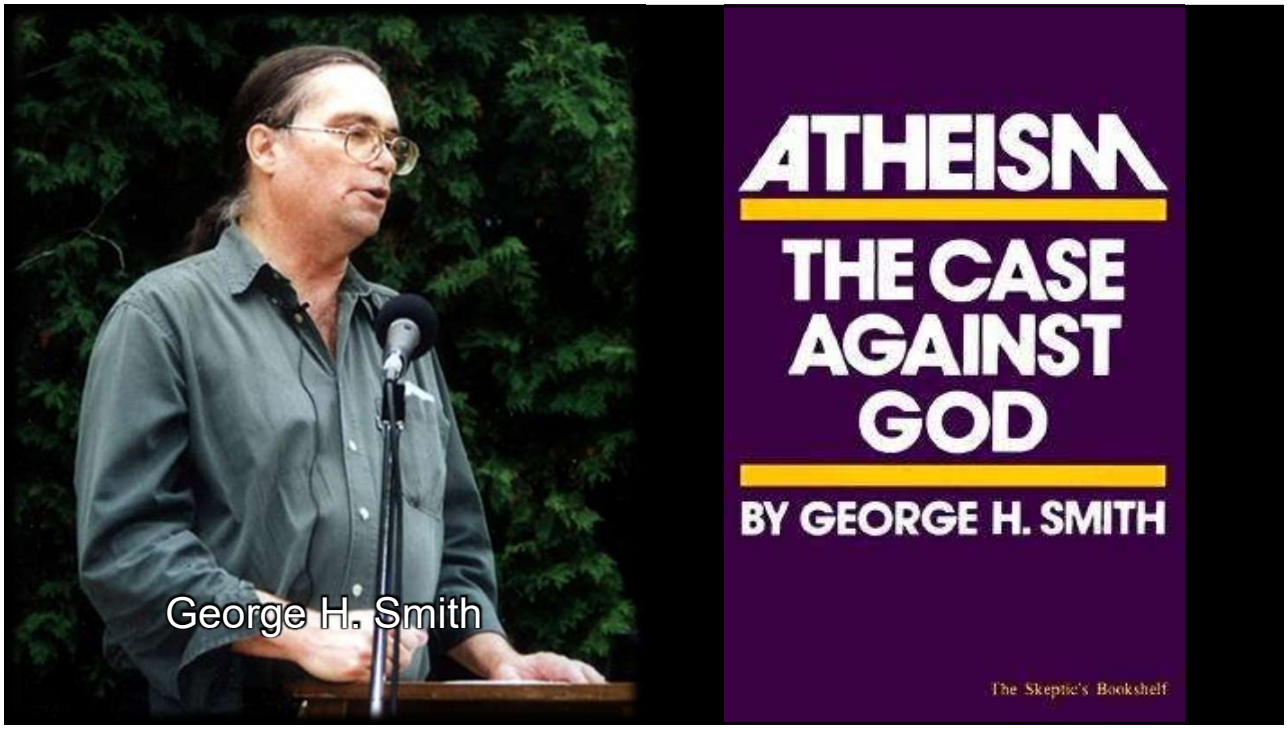


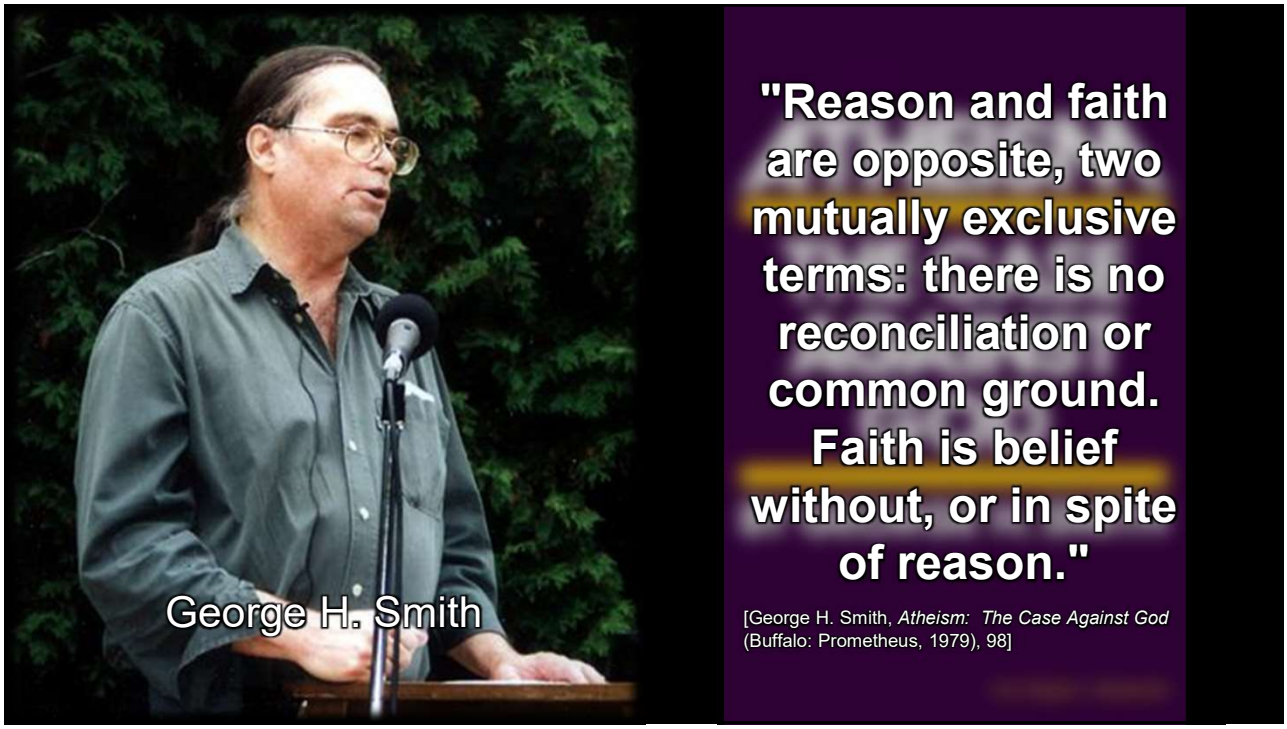

Richard Dawkins
"Faith is an evil precisely because it requires no justification and brooks no argument."
[Richard Dawkins, *The God Delusion* (Boston: Haughton Mifflin, 2006), 308]

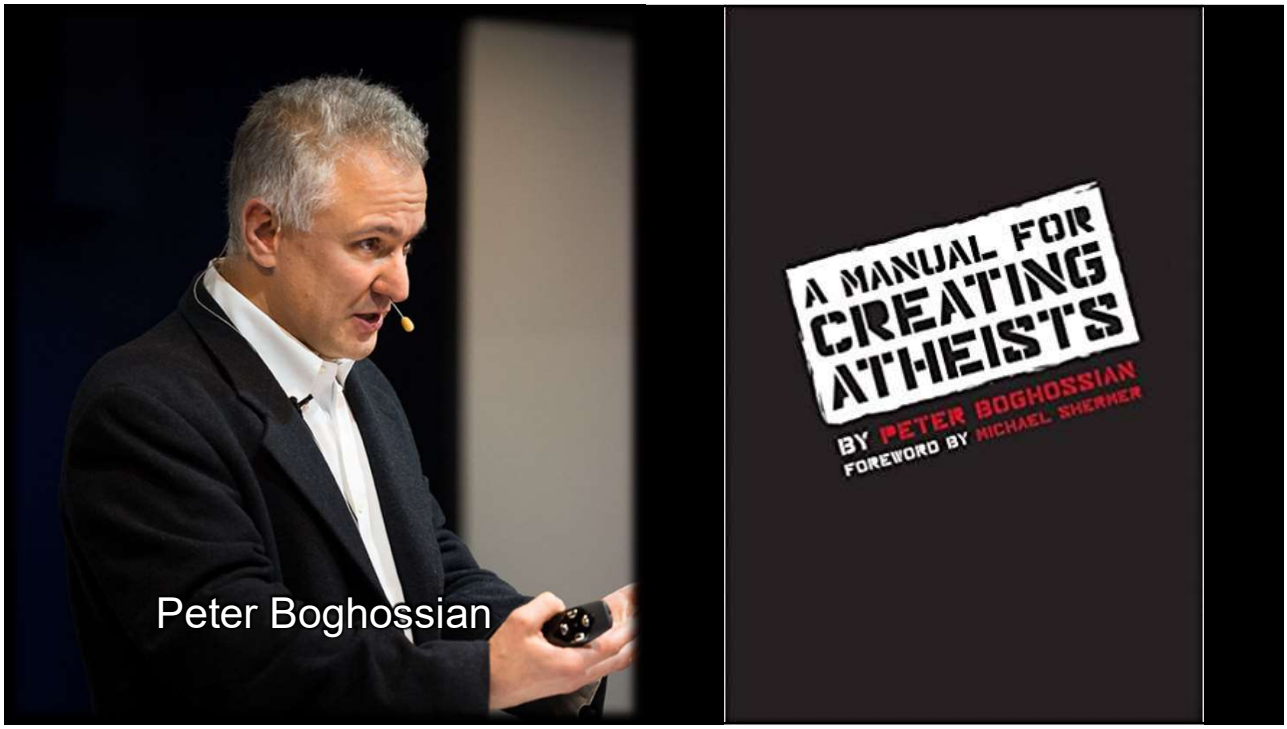

Other Atheists' Misconception of Faith and Reason
FAITH
REASON


Bertrand
Russell
Why I Am Not
a Christian
and other essays on religion and related subjects
$2.95
Bertrand Russell
(1872-1970)

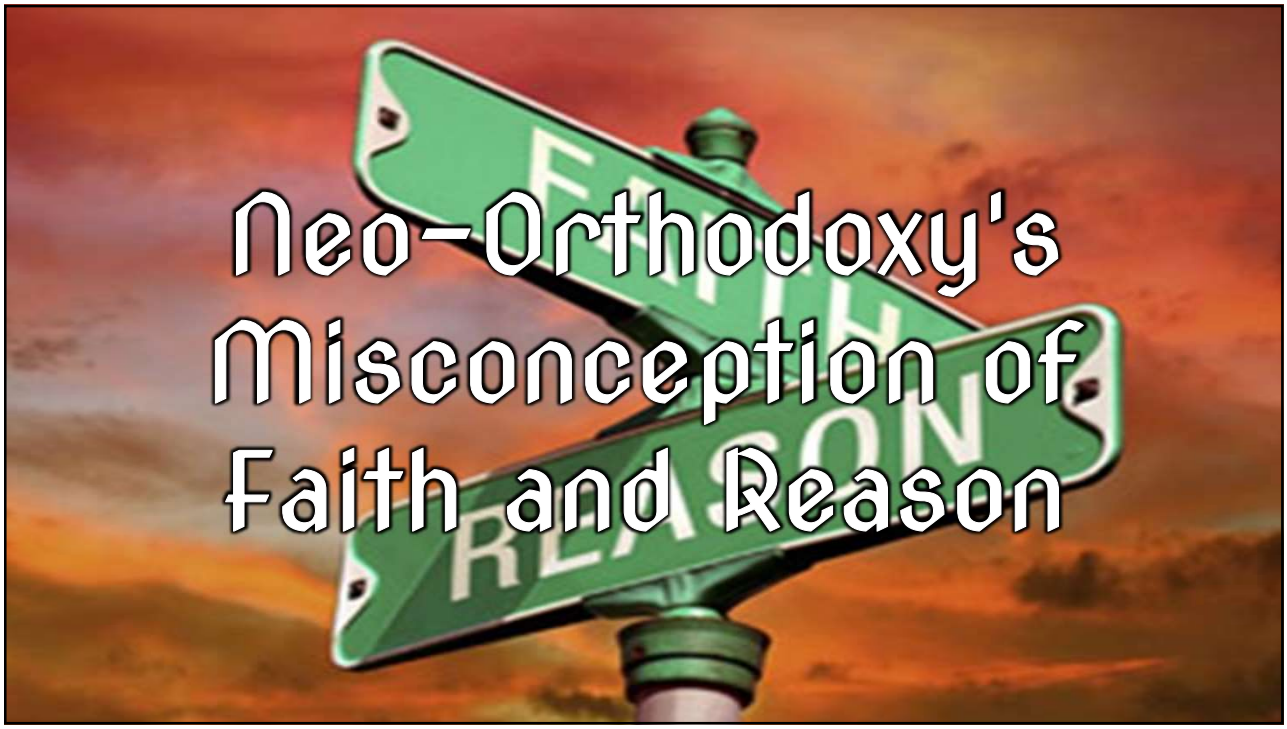

"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."
[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]
Bertrand Russell
(1872-1970)


George H. Smith
ATHEISM
THE CASE AGAINST GOD
BY GEORGE H. SMITH
The Skeptic's Bookshelf

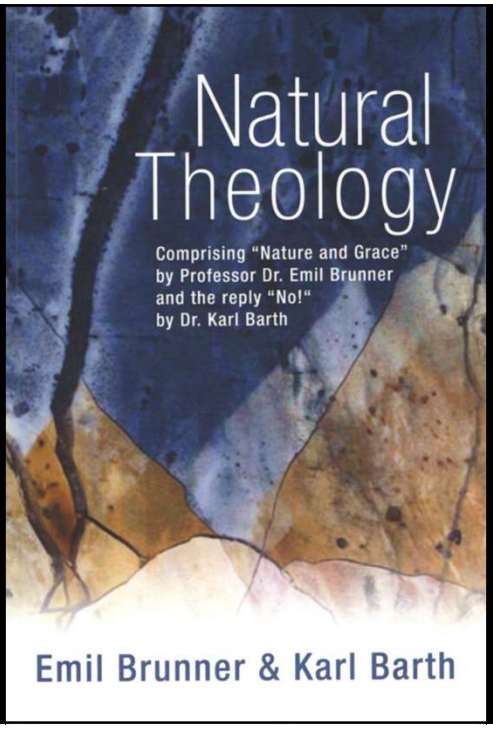

George H. Smith
"Reason and faith are opposite, two mutually exclusive terms: there is no reconciliation or common ground. Faith is belief without, or in spite of reason."
[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1979), 98]

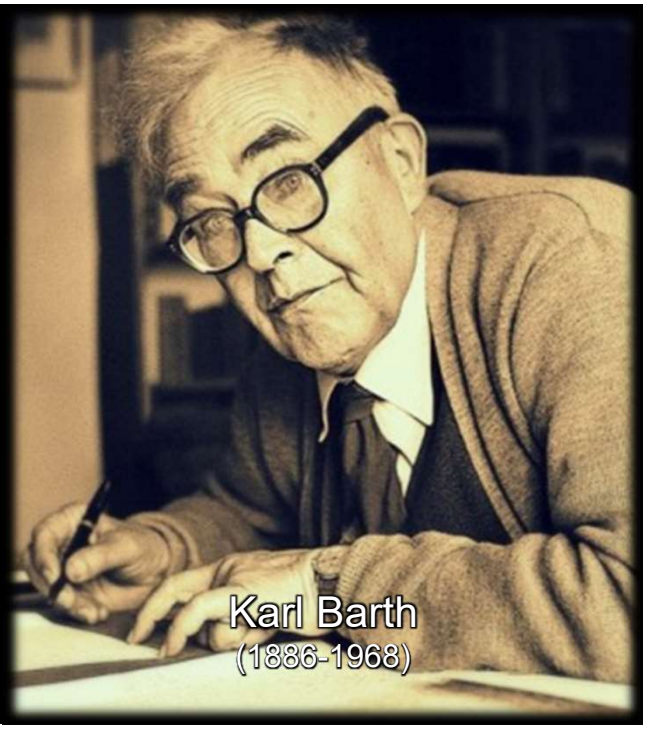

Peter Boghossian
A MANUAL FOR CREATING ATHEISTS
BY PETER BOGHOSSIAN
FOREWORD BY MICHAEL SHERMER

Peter Boghossian
"Cases of faith are instances of pretending to know something you don't know."
[Peter Boghossian, *A Manual for Creating Atheists* (Durham: Pitchstone, 2013), 24]



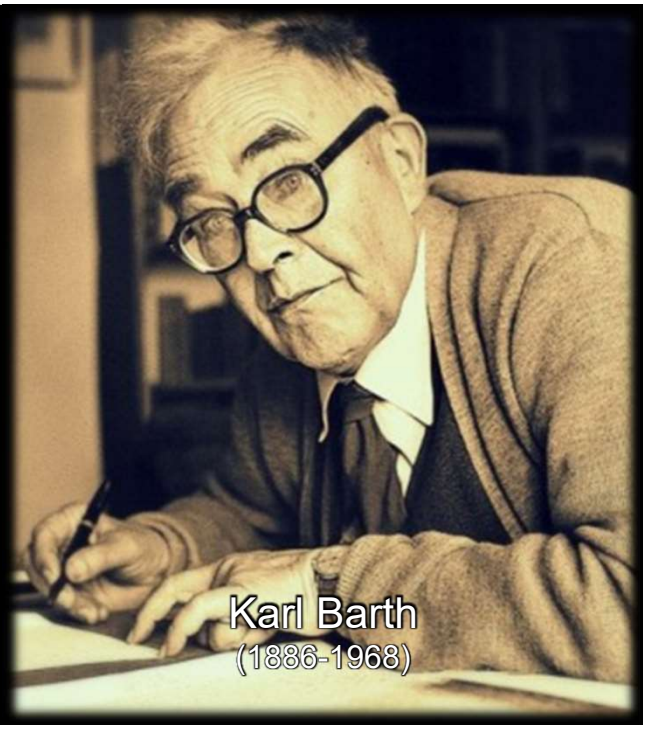
Neo-Orthodoxy's Misconception of Faith and Reason





If one occupies oneself with real theology one can pass by so-called natural theology only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall. All one can do is to turn one's back upon it as upon the great temptation and source or error, by having nothing to do with it … "

[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 75]



Karl Barth
(1886-1968)

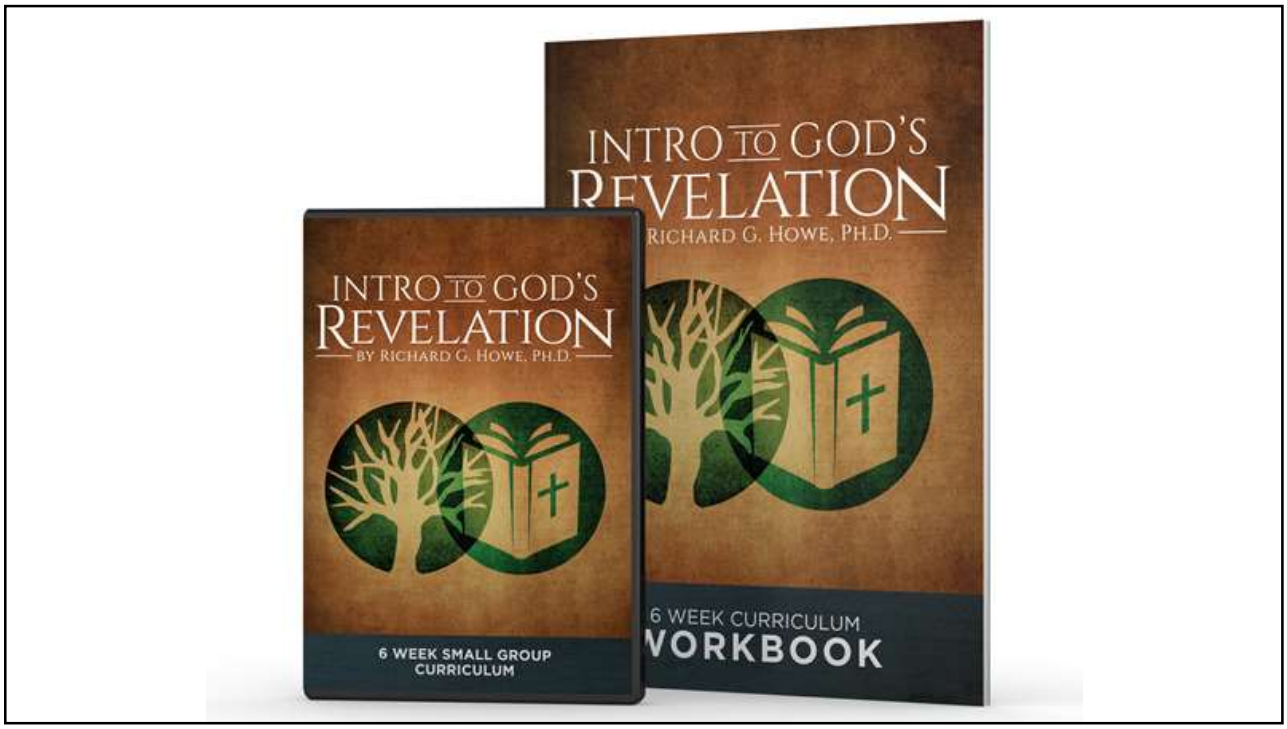
If one occupies oneself with real theology one can pass by so-called **natural theology** only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall. All one can do is to turn one's back upon it as upon the great temptation and source or error, by having nothing to do with it … "

[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 75]

Natural Theology arises from God's General Revelation.

General Revelation: God's revelation of His existence and certain attributes to mankind through His creation.

Special Revelation: God's revelation of Himself through His prophets and apostles and ultimate through His taking on human nature in the Incarnation in Jesus Christ.


INTRO TO GOD'S REVELATION
BY RICHARD G. HOWE, PH.D.
6 WEEK SMALL GROUP CURRICULUM
INTRO TO GOD'S REVELATION
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6 WEEK CURRICULUM
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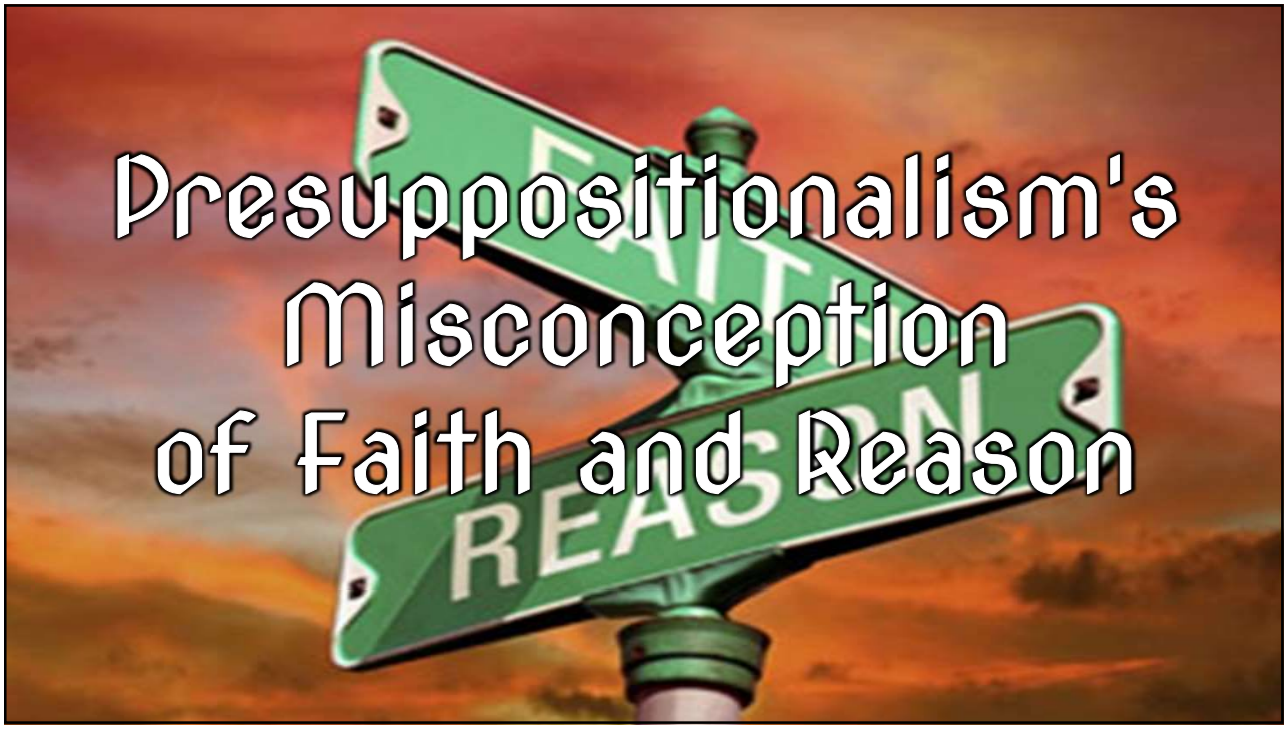
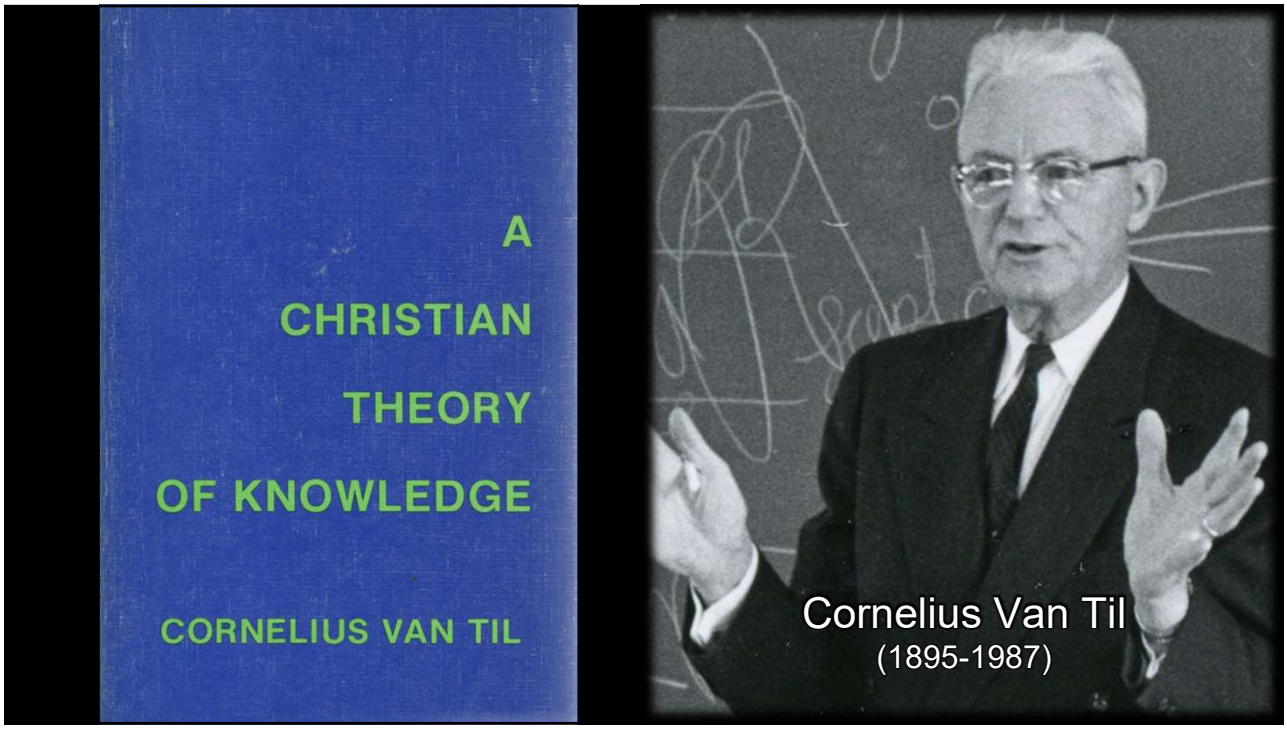
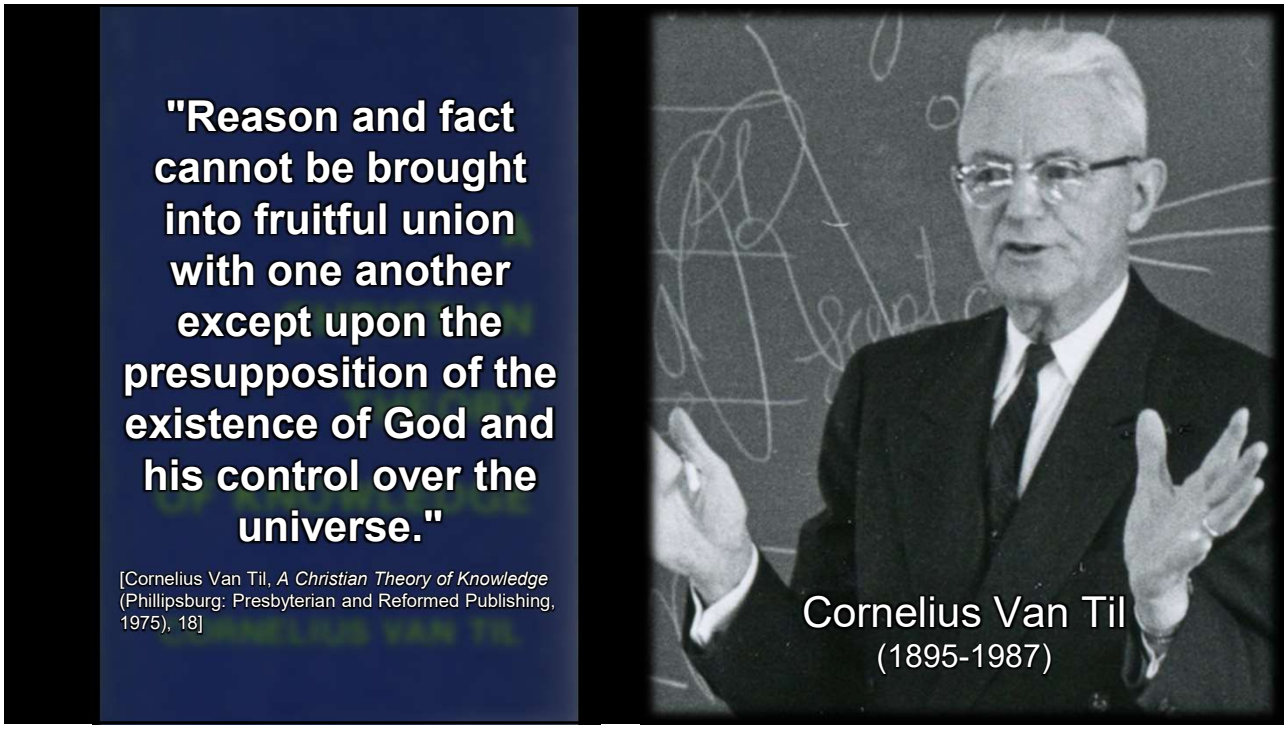
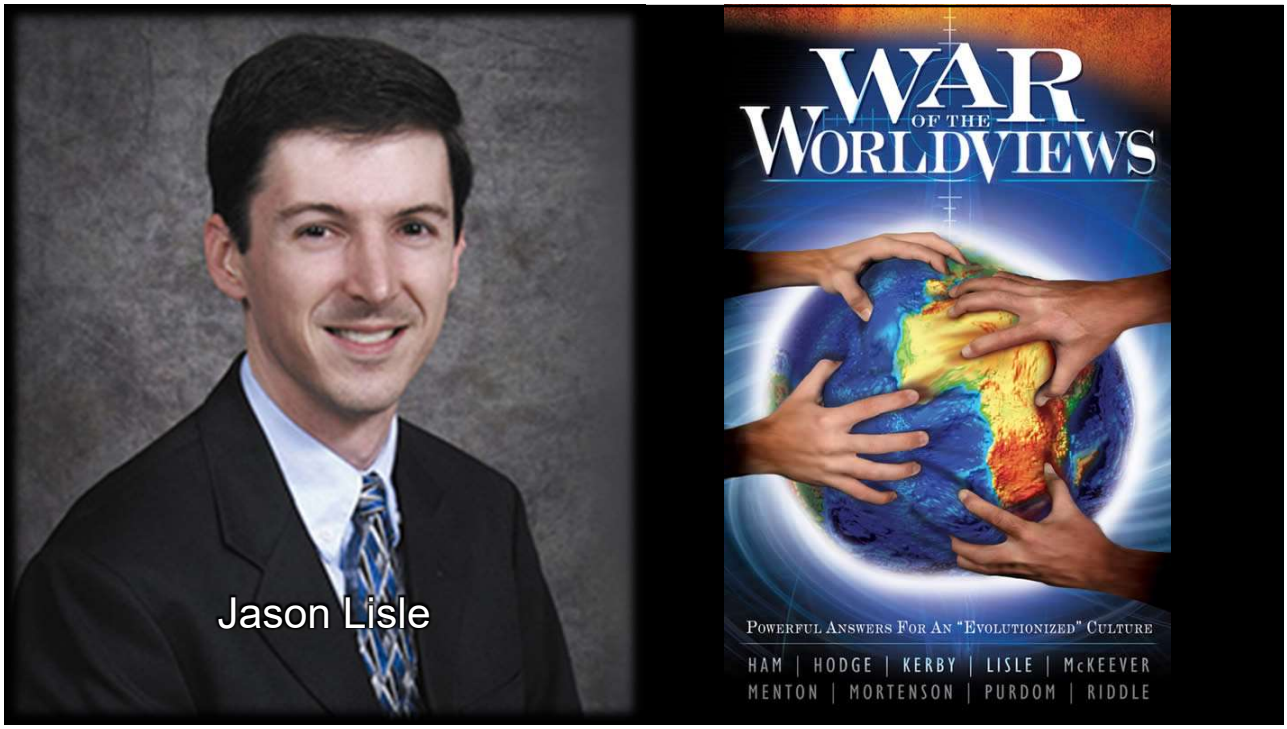
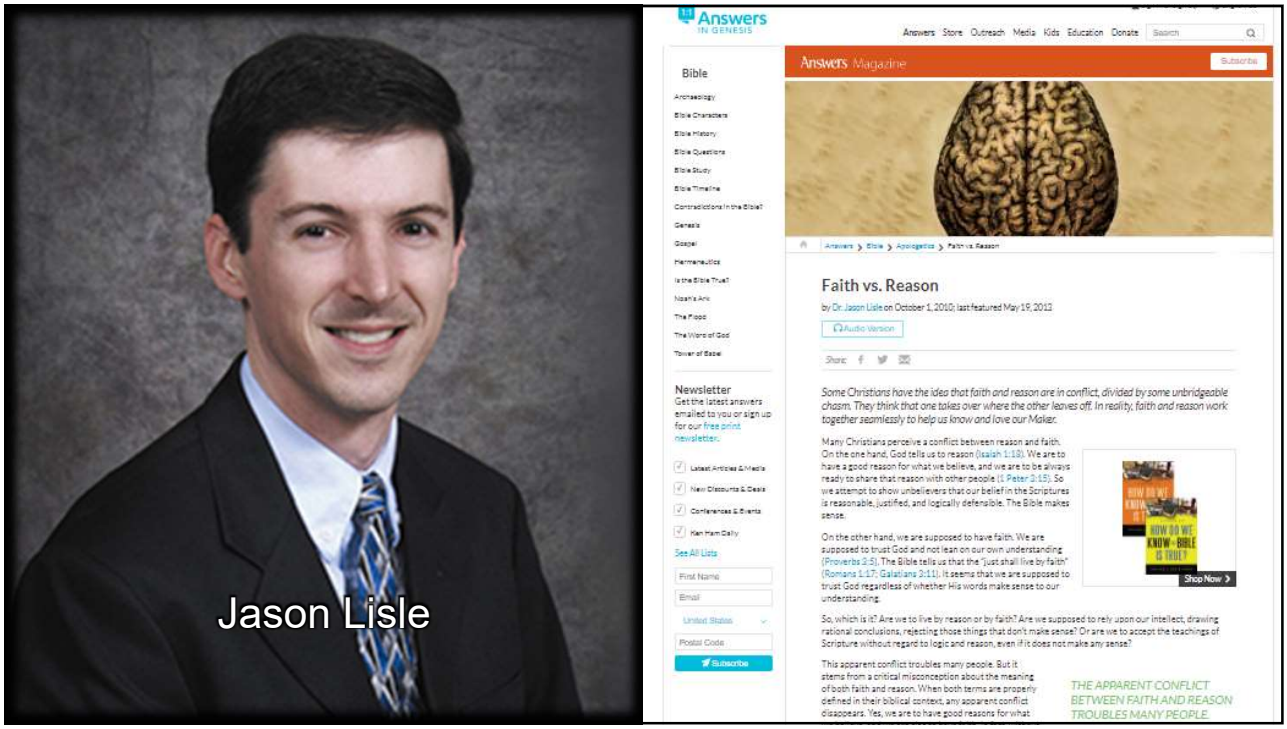

Presuppositionalism's Misconception of Faith and Reason
FAITH
REASON


A
CHRISTIAN
THEORY
OF KNOWLEDGE
CORNELIUS VAN TIL
Cornelius Van Til
(1895-1987)


"Reason and fact cannot be brought into fruitful union with one another except upon the presupposition of the existence of God and his control over the universe."
[Cornelius Van Til, *A Christian Theory of Knowledge* (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 18]
Cornelius Van Til
(1895-1987)


Jason Lisle
WAR OF THE WORLDVIEWS
POWERFUL ANSWERS FOR AN "EVOLUTIONIZED" CULTURE
HAM | HODGE | KERBY | LISLE | McKEEVER
MENTON | MORTENSON | PURDOM | RIDDLE

Jason Lisle
"We all have the same evidence; but in order to draw conclusions about what the evidence means we use our worldview—our most basic beliefs about the nature of reality. … Ultimately, biblical creationists accept the recorded history of the Bible as their starting point."
[Jason Lisle, "Can Creationists Be 'Real' Scientists?" in Gary Vaterlaus, ed., *War of the Worldviews: Powerful Answers for an "Evolutionized" Culture* (Hebron: Answers in Genesis, 2005) , 124, 125]


Jason Lisle
Answers IN GENESIS
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Answers Magazine
Faith vs. Reason
by Dr. Jason Lisle on October 1, 2010; last featured May 19, 2012
Audio Version
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Some Christians have the idea that faith and reason are in conflict, divided by some unbridgeable chasm. They think that one takes over where the other leaves off. In reality, faith and reason work together seamlessly to help us know and love our Maker.
Many Christians perceive a conflict between reason and faith. On the one hand, God tells us to reason (Isaiah 1:18). We are to have a good reason for what we believe, and we are to be always ready to share that reason with other people (1 Peter 3:15). So we attempt to show unbelievers that our belief in the Scriptures is reasonable, justified, and logically defensible. The Bible makes sense.
On the other hand, we are supposed to have faith. We are supposed to trust God and not lean on our own understanding (Proverbs 3:5). The Bible tells us that the "just shall live by faith" (Romans 1:17; Galatians 3:11). It seems that we are supposed to trust God regardless of whether His words make sense to our understanding.
So, which is it? Are we to live by reason or by faith? Are we supposed to rely upon our intellect, drawing rational conclusions, rejecting those things that don't make sense? Or are we to accept the teachings of Scripture without regard to logic and reason, even if it does not make any sense?
This apparent conflict troubles many people. But it stems from a critical misconception about the meaning of both faith and reason. When both terms are properly defined in their biblical context, any apparent conflict disappears. Yes, we are to have good reasons for what
THE APPARENT CONFLICT BETWEEN FAITH AND REASON TROUBLES MANY PEOPLE.
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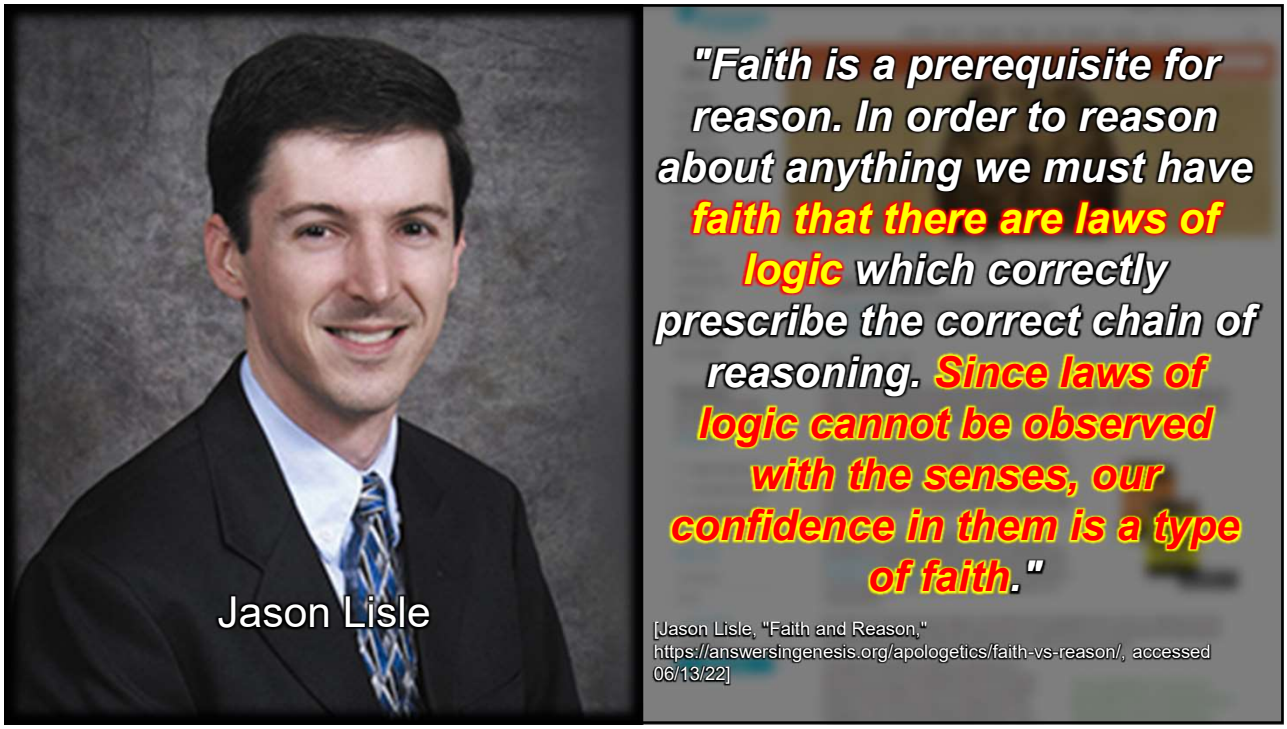
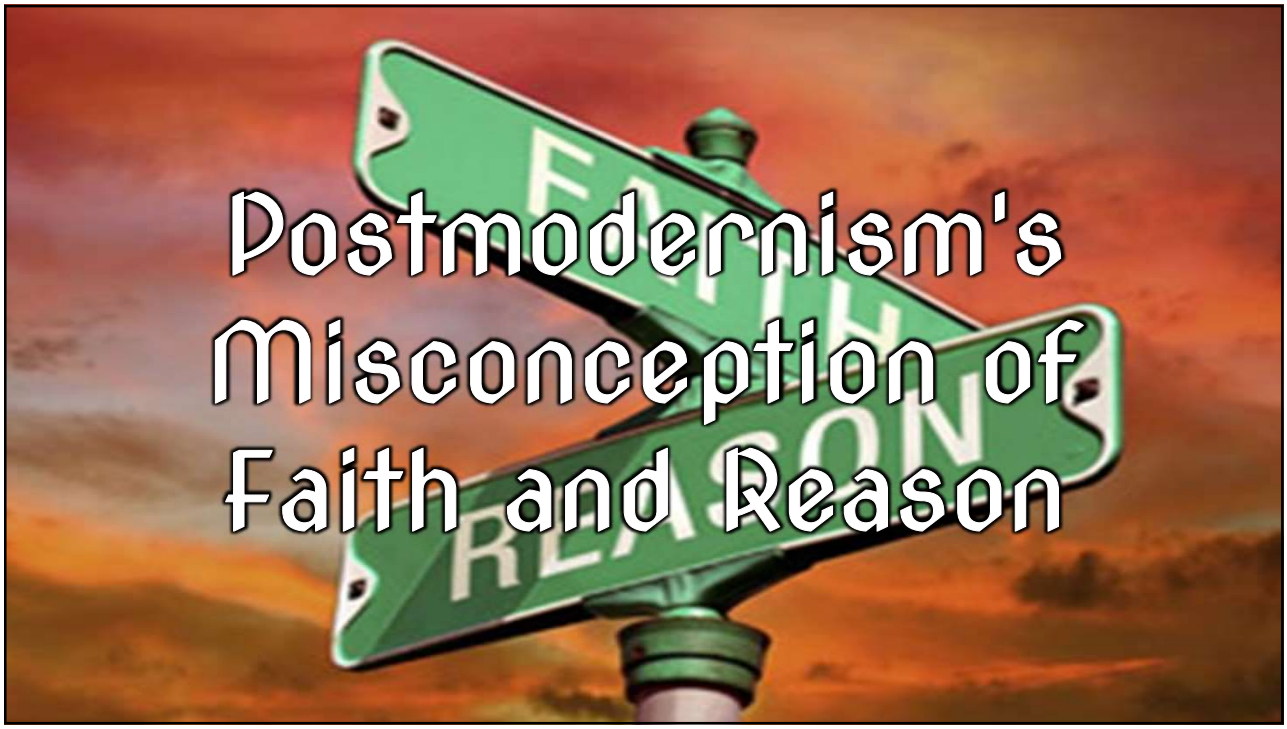
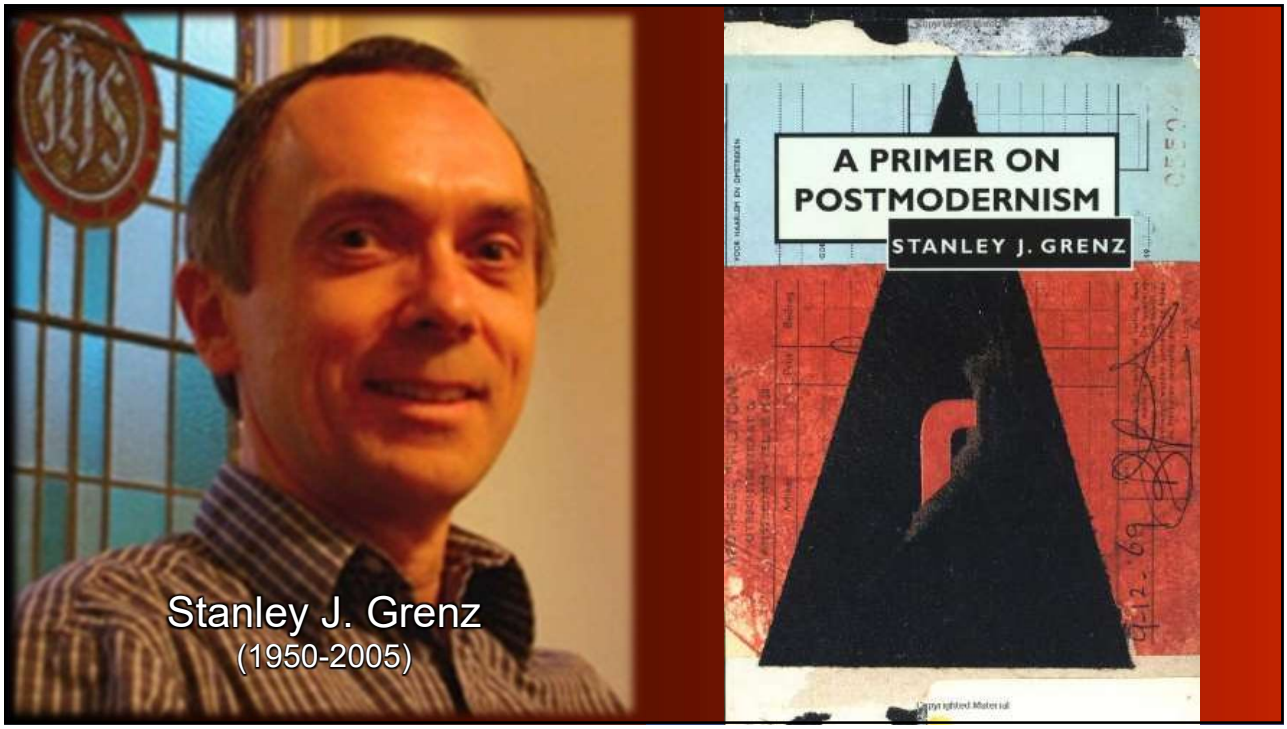
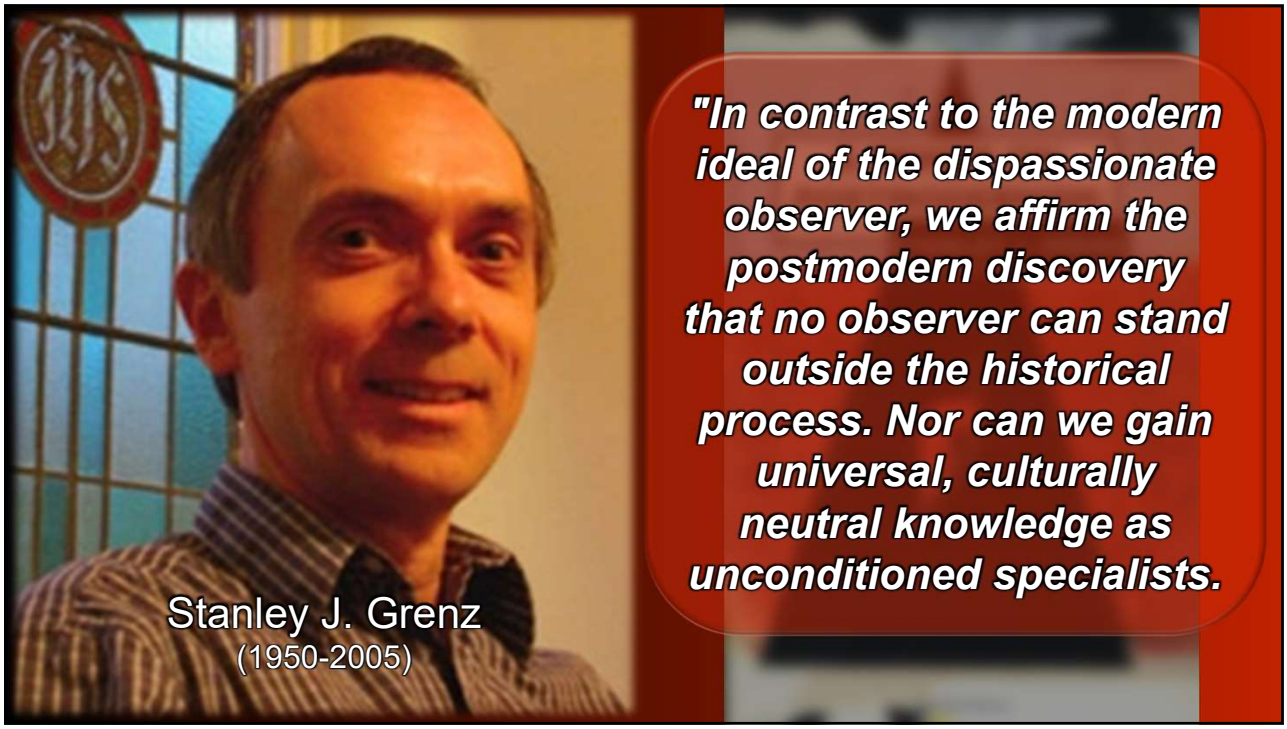

Jason Lisle
"Faith is a prerequisite for reason. In order to reason about anything we must have faith that there are laws of logic which correctly prescribe the correct chain of reasoning. Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith."
[Jason Lisle, "Faith and Reason," https://answersingenesis.org/apologetics/faith-vs-reason/, accessed 06/13/22]



Postmodernism's Misconception of Faith and Reason



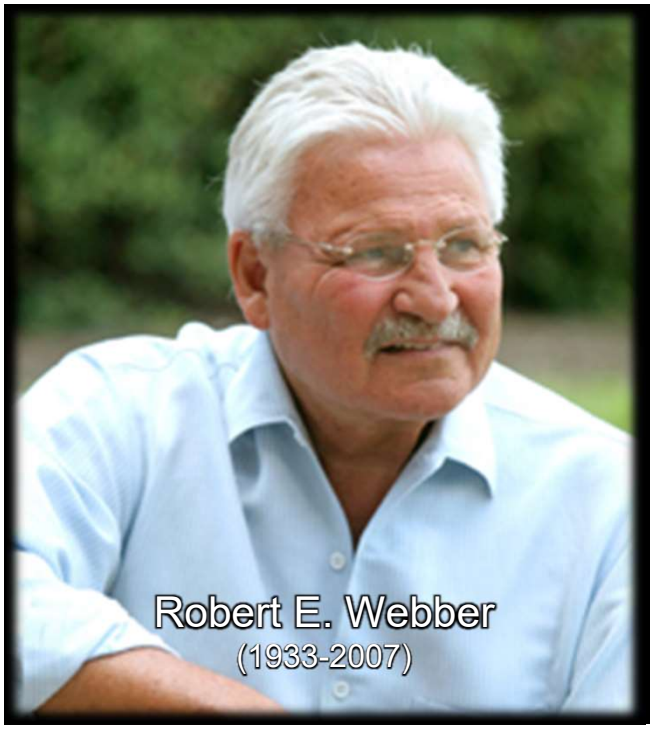
Stanley J. Grenz
(1950-2005)

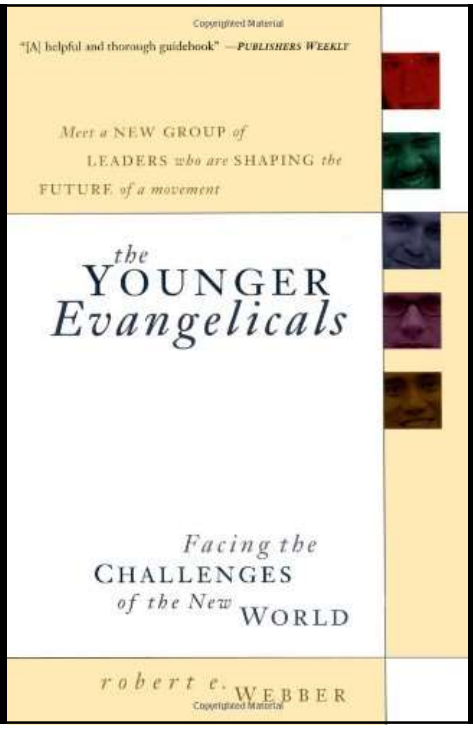

Stanley J. Grenz
(1950-2005)
"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists.

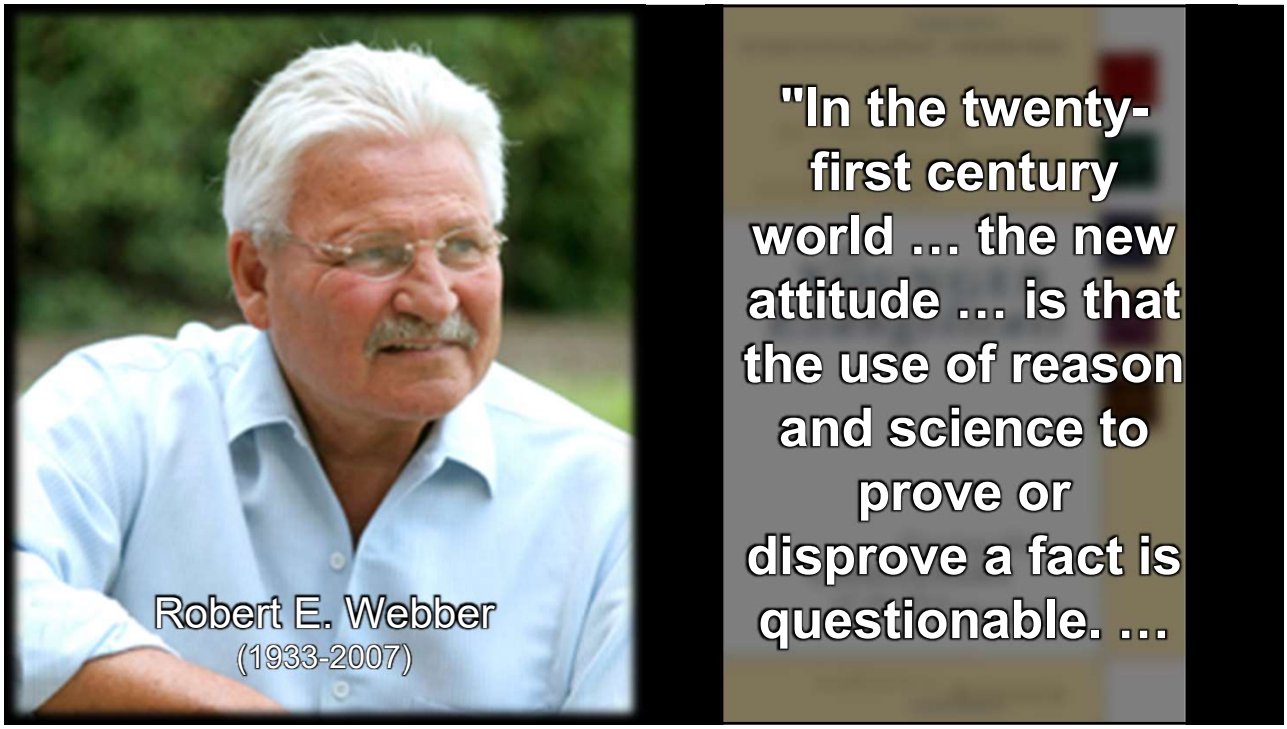
Stanley J. Grenz
(1950-2005)
"On the contrary, we are participants in our historical and cultural context, and all our intellectual endeavors are unavoidably conditioned by that participation."
[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]

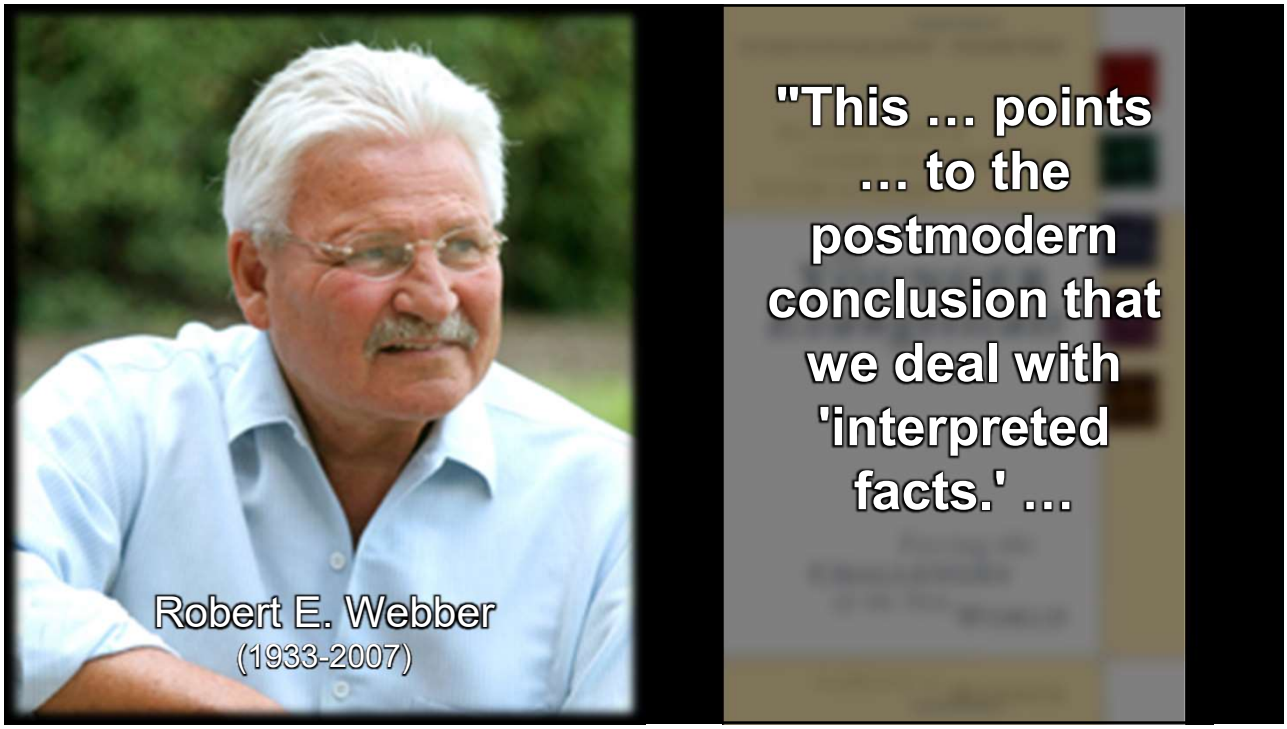
"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that all knowledge is mediated by an individual and that the experiences, biases, beliefs, and identity of that individual necessarily influence how they mediate any knowledge."

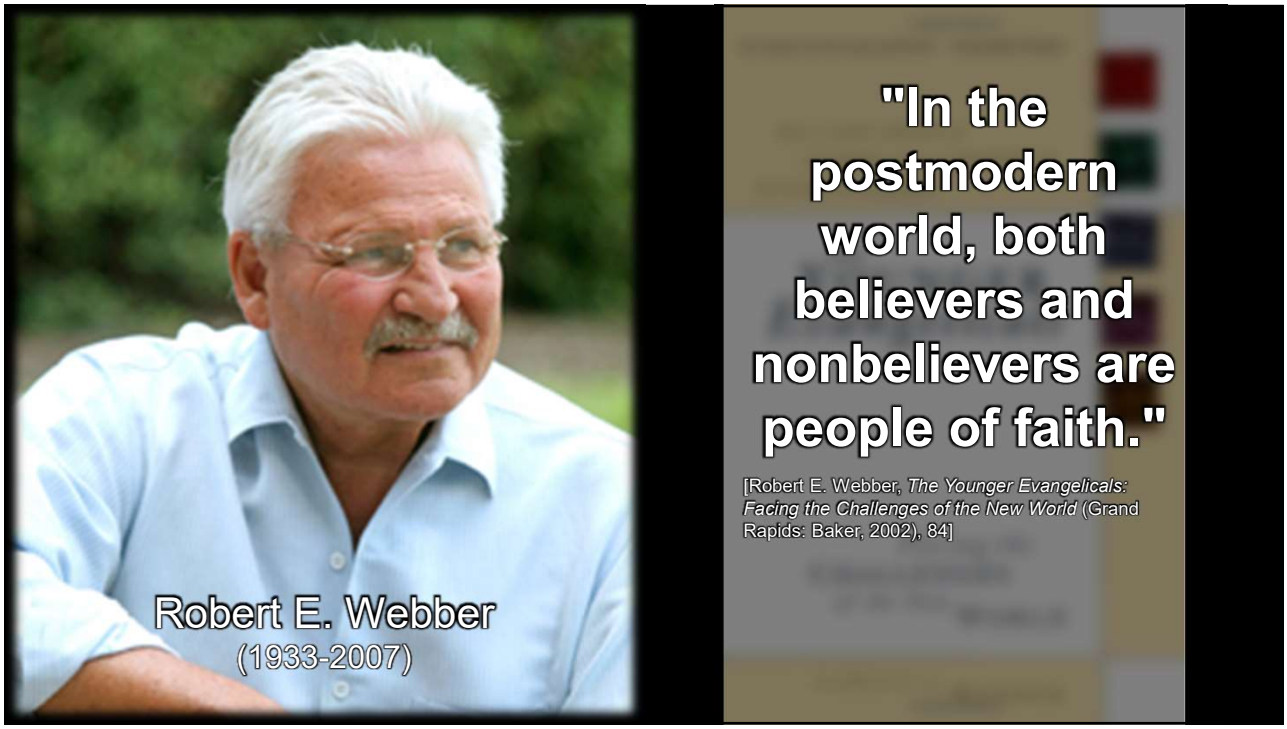
[Dan McGee, "Truth and Postmodernism" downloaded from https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a, 05/09/22]



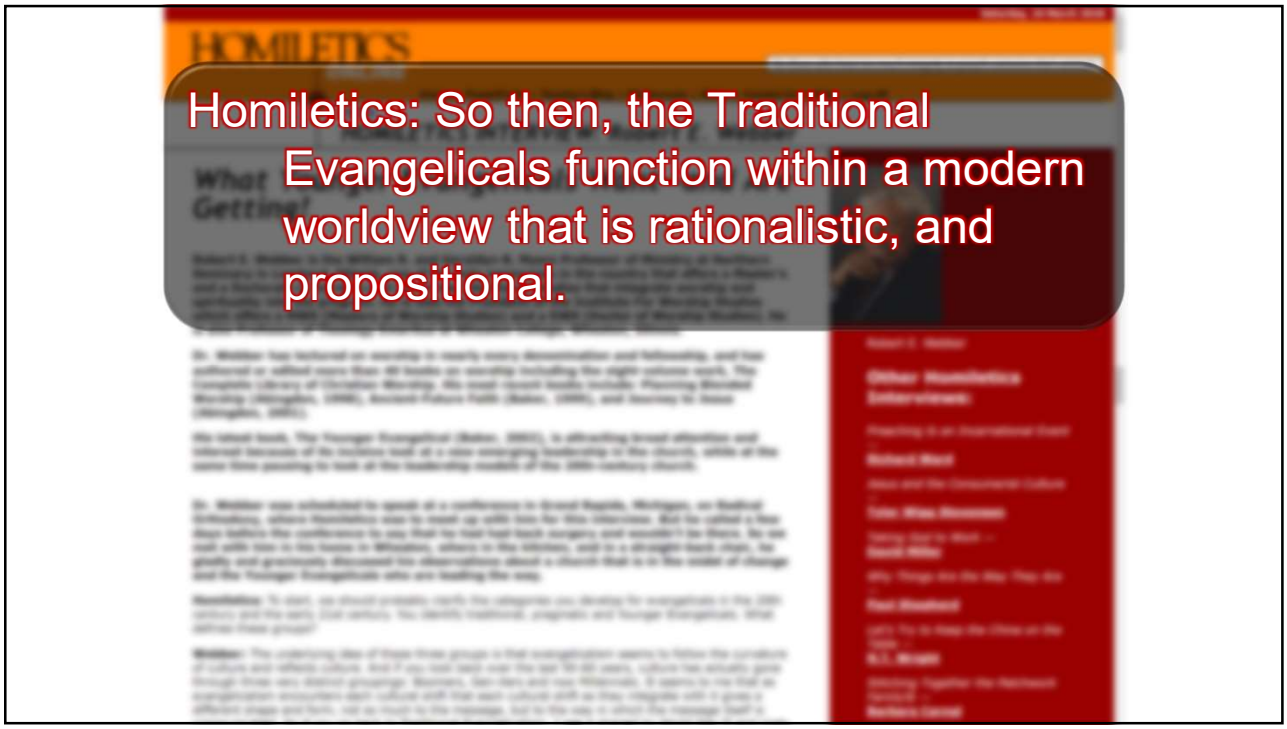


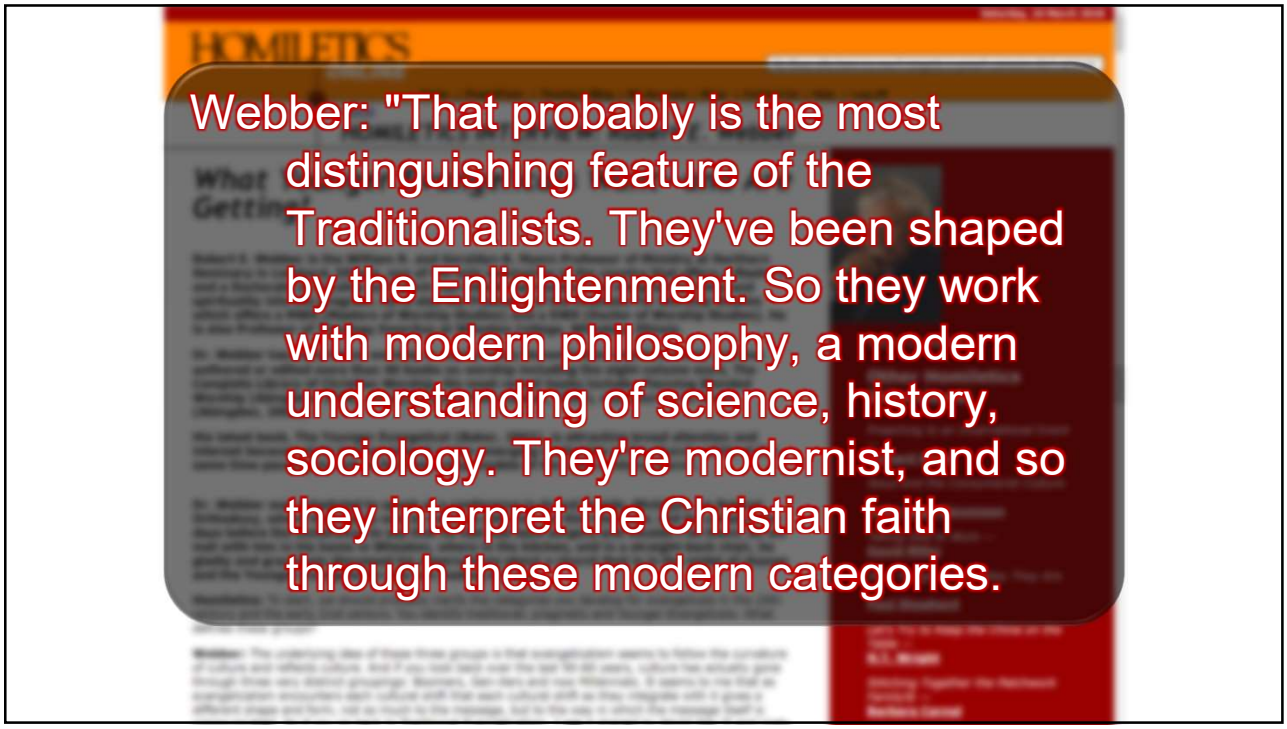

Robert E. Webber
(1933-2007)
"In the twenty-first century world … the new attitude … is that the use of reason and science to prove or disprove a fact is questionable. …


Robert E. Webber
(1933-2007)
"This … points … to the postmodern conclusion that we deal with 'interpreted facts.' …


Robert E. Webber
(1933-2007)
"In the postmodern world, both believers and nonbelievers are people of faith."
[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]

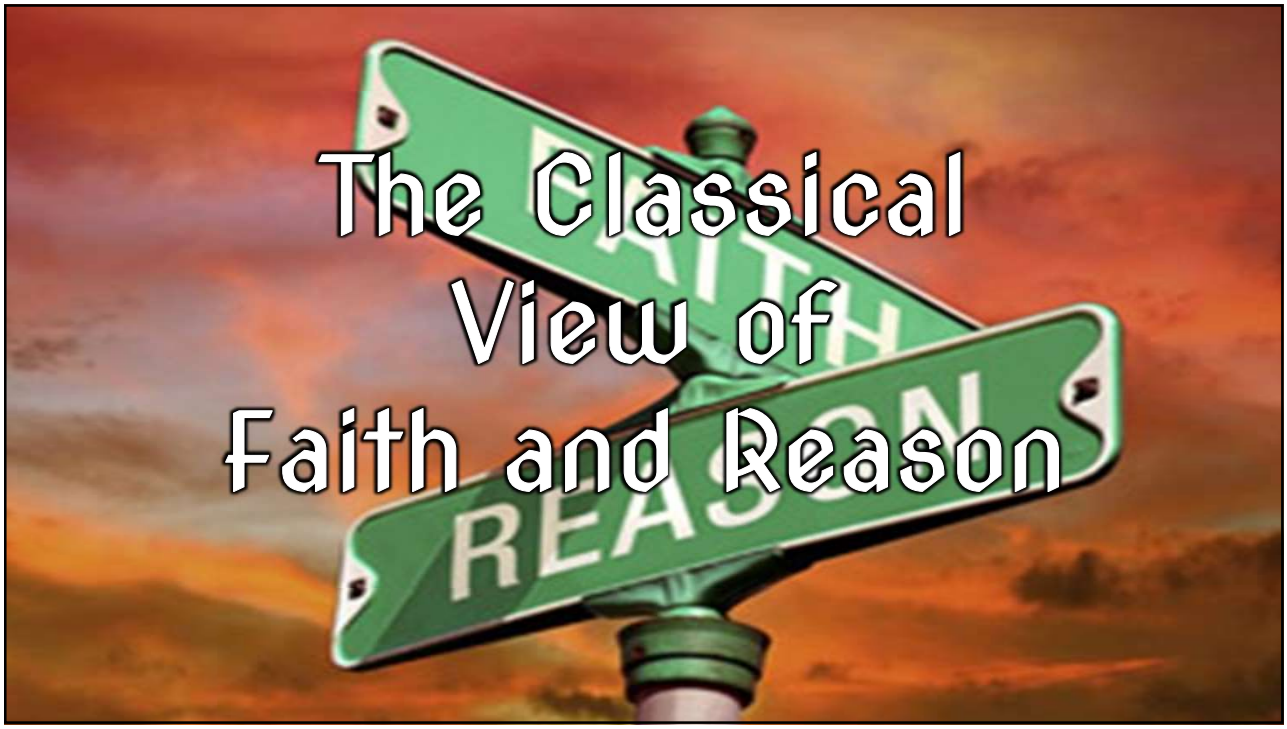
Saturday, 10 March 2018
HOMILETICS ONLINE
for those who have too much integrity to preach someone else's sermon!
Home | PowerPoint | Timothy's Blog | My Account | Shop | Contact Us | Help | Log off
Home
HOMILETICS INTERVIEW: Robert E. Webber
What Younger Evangelicals Want—and Are Getting!
Robert E. Webber is the William R. and Geraldyn B. Myers Professor of Ministry at Northern Seminary in Lombard, Illinois, one of the only seminaries in the country that offers a Master's and a Doctorate in worship and which has intentional studies that integrate worship and spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a DWS (Doctor of Worship Studies). He is also Professor of Theology Emeritus at Wheaton College, Wheaton, Illinois.
Dr. Webber has lectured on worship in nearly every denomination and fellowship, and has authored or edited more than 40 books on worship including the eight-volume work, The Complete Library of Christian Worship. His most recent books include: Planning Blended Worship (Abingdon, 1998), Ancient-Future Faith (Baker, 1999), and Journey to Jesus (Abingdon, 2001).
His latest book, The Younger Evangelical (Baker, 2002), is attracting broad attention and interest because of its incisive look at a new emerging leadership in the church, while at the same time pausing to look at the leadership models of the 20th-century church.
Dr. Webber was scheduled to speak at a conference in Grand Rapids, Michigan, on Radical Orthodoxy, where Homiletics was to meet up with him for this interview. But he called a few days before the conference to say that he had had back surgery and wouldn't be there. So we met with him in his home in Wheaton, where in the kitchen, and in a straight-back chair, he gladly and graciously discussed his observations about a church that is in the midst of change and the Younger Evangelicals who are leading the way.
Homiletics: To start, we should probably clarify the categories you develop for evangelicals in the 20th century and the early 21st century. You identify traditional, pragmatic and Younger Evangelicals. What defines these groups?
Webber: The underlying idea of these three groups is that evangelicalism seems to follow the curvature of culture and reflects culture. And if you look back over the last 50-60 years, culture has actually gone through three very distinct groupings: Boomers, Gen-Xers and now Millennials. It seems to me that as evangelicalism encounters each cultural shift that each cultural shift as they integrate with it gives a different shape and form, not so much to the message, but to the way in which the message itself is
Robert E. Webber
Other Homiletics Interviews:
Preaching Is an Incarnational Event — Richard Ward
Jesus and the Consumerist Culture — Tyler Wigg Stevenson
Taking God to Work — David Miller
Why Things Are the Way They Are — Paul Shepherd
Let's Try to Keep the China on the Table — N.T. Wright
Stitching Together the Patchwork Family® — Barbara Carnal


HOMILETICS
Homiletics: So then, the Traditional Evangelicals function within a modern worldview that is rationalistic, and propositional.


HOMILETICS
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

Webber: "And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics,' there's something wrong with you."

[http://www.homileticsonline.com/subscriber/interviews/webber.asp, accessed 09/05/20]

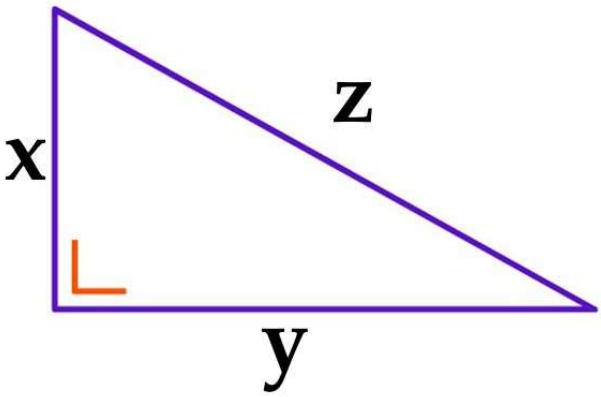


Classical View of Faith and Reason

Reason	Faith
Believing something on the basis of demonstration.	*Believing something on the basis of authority.*

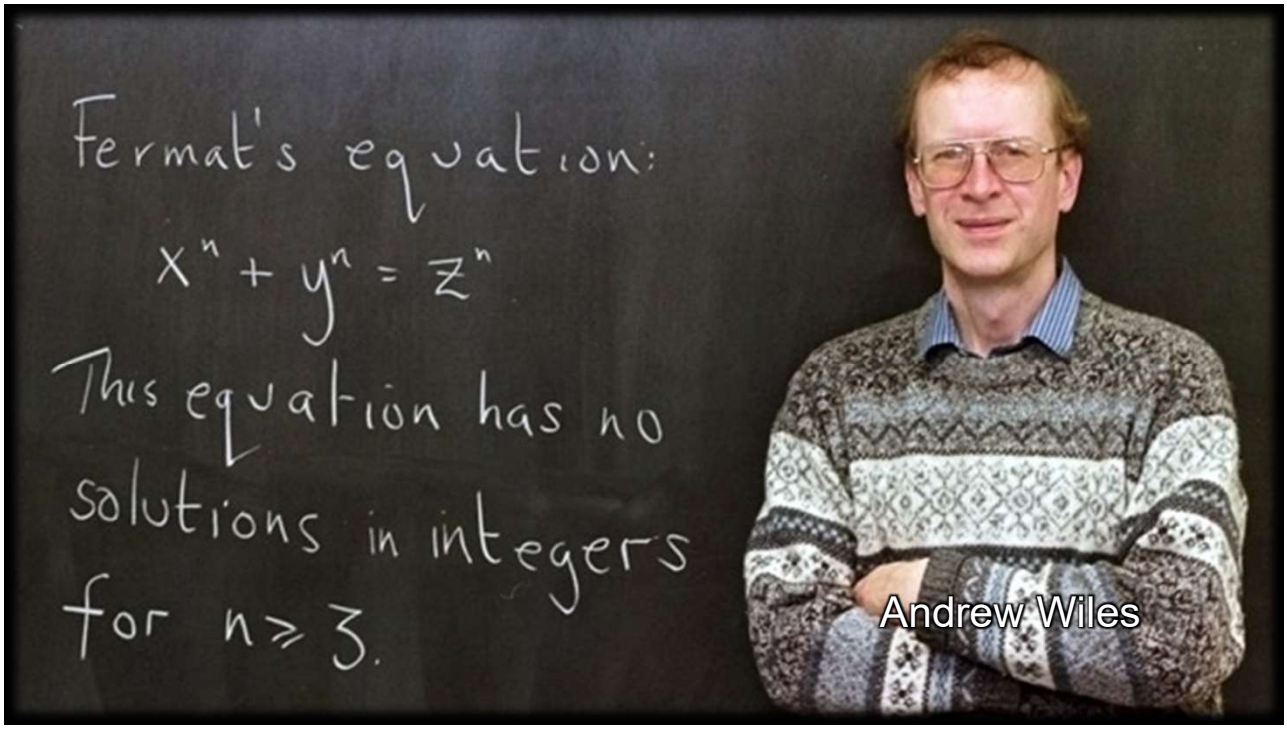
Consider Fermat's Last Theorem.

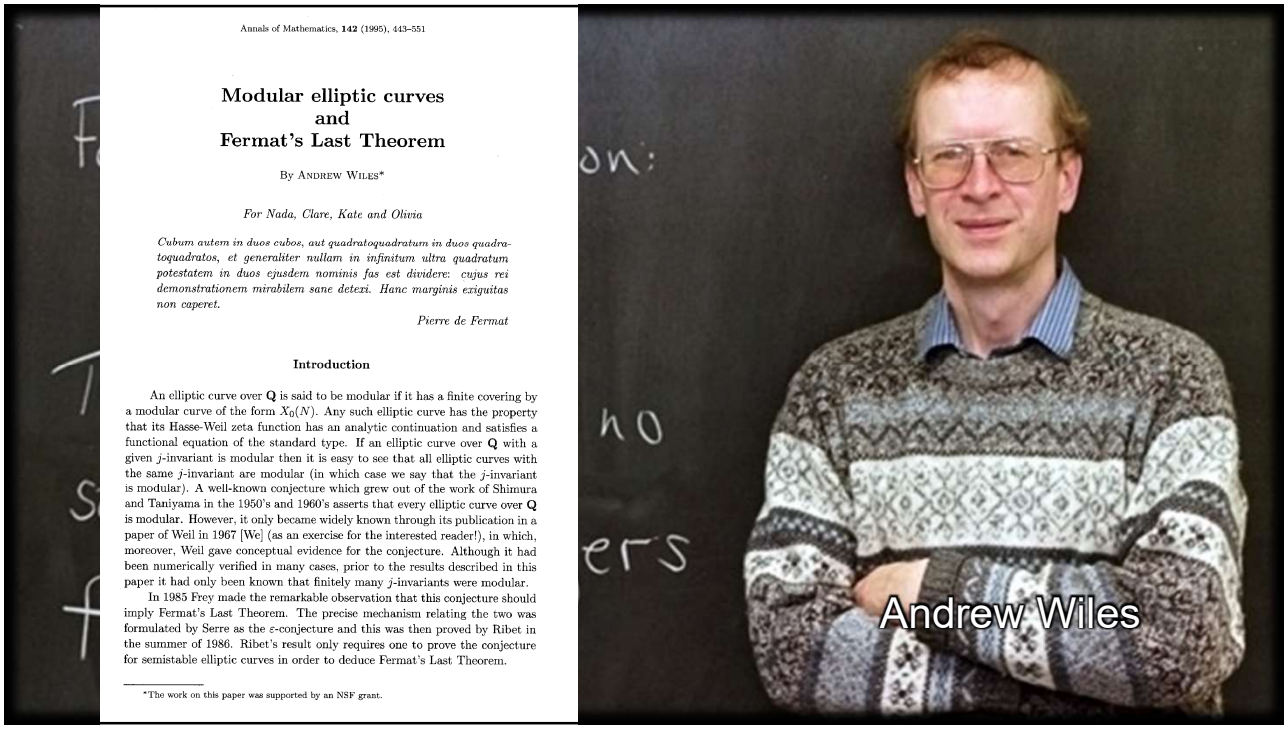
Pierre de Fermat
(1601-1665)



Pythagorean Theorem

$$x^2 + y^2 = z^2$$

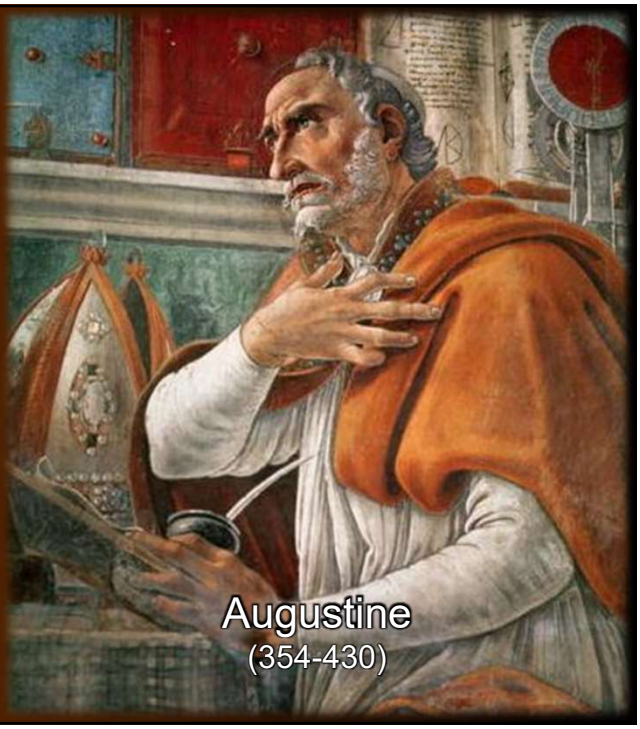



Annals of Mathematics, 142 (1995), 443–551
Modular elliptic curves
and
Fermat's Last Theorem
By Andrew Wiles*
For Nada, Clare, Kate and Olivia
Cubum autem in duos cubos, aut quadratoquadratum in duos quadratoquadratos, et generaliter nullam in infinitum ultra quadratum potestatem in duos ejusdem nominis fas est dividere: cujus rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet.
Pierre de Fermat
Introduction
An elliptic curve over Q is said to be modular if it has a finite covering by a modular curve of the form $X_0(N)$. Any such elliptic curve has the property that its Hasse-Weil zeta function has an analytic continuation and satisfies a functional equation of the standard type. If an elliptic curve over Q with a given j-invariant is modular then it is easy to see that all elliptic curves with the same j-invariant are modular (in which case we say that the j-invariant is modular). A well-known conjecture which grew out of the work of Shimura and Taniyama in the 1950's and 1960's asserts that every elliptic curve over Q is modular. However, it only became widely known through its publication in a paper of Weil in 1967 [We] (as an exercise for the interested reader!), in which, moreover, Weil gave conceptual evidence for the conjecture. Although it had been numerically verified in many cases, prior to the results described in this paper it had only been known that finitely many j-invariants were modular.
In 1985 Frey made the remarkable observation that this conjecture should imply Fermat's Last Theorem. The precise mechanism relating the two was formulated by Serre as the ε-conjecture and this was then proved by Ribet in the summer of 1986. Ribet's result only requires one to prove the conjecture for semistable elliptic curves in order to deduce Fermat's Last Theorem.
*The work on this paper was supported by an NSF grant.
Andrew Wiles

Classical View of Faith and Reason
Faith
Believing something on the basis of demonstration.
Reason
Believing something on the basis of Divine authority.

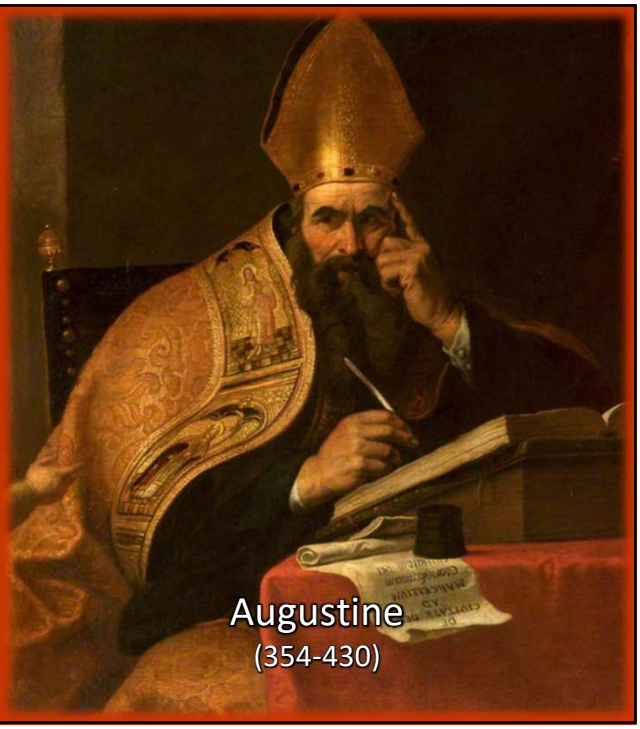
"For who cannot see that thinking* [reason] *is prior to believing* [faith]*? For no one believes anything unless he has first thought that it is to be believed.

[*On the Predestination of the Saints*, 5, as cited in Norman L. Geisler, ed. *What Augustine Says* (Grand Rapids: Baker Book House, 1982), 13]



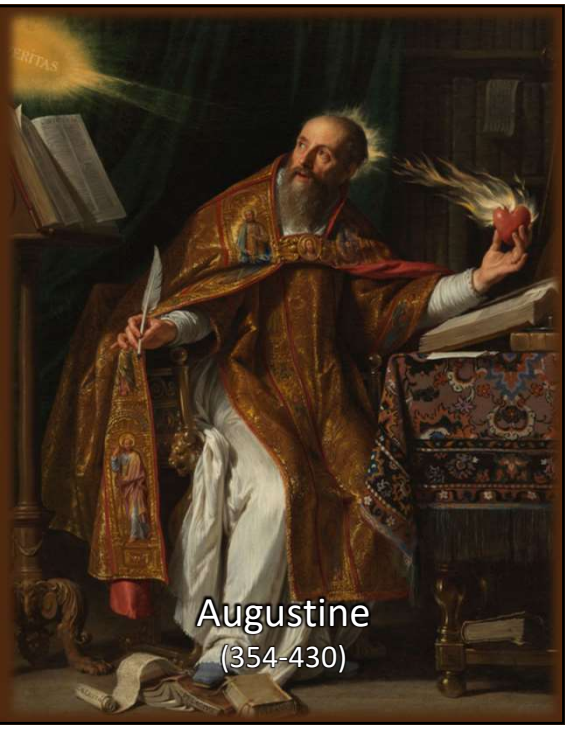
"Heaven forbid, after all, that God should hate in us that by which he made us more excellent that the other animals. Heaven forbid, I say, that we should believe in such a way that we do not accept or seek a rational account, since we could not even believe if we did not have rational souls."

[Letter 120, in *Letters 100-155* (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]

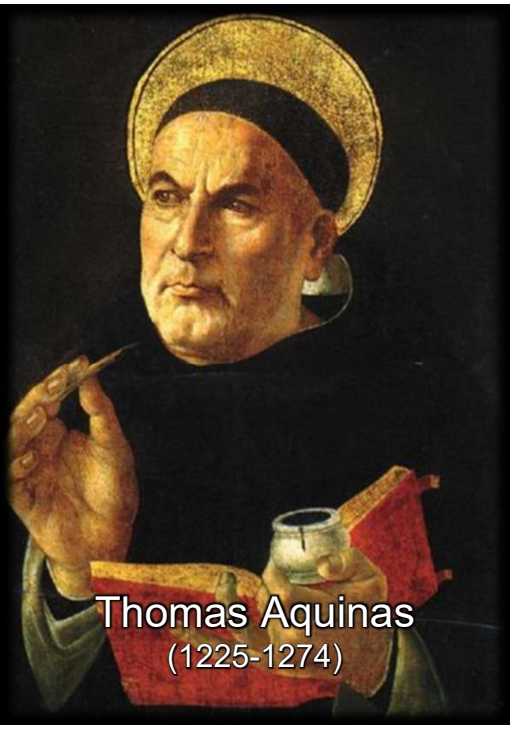


"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a demand of reason!"

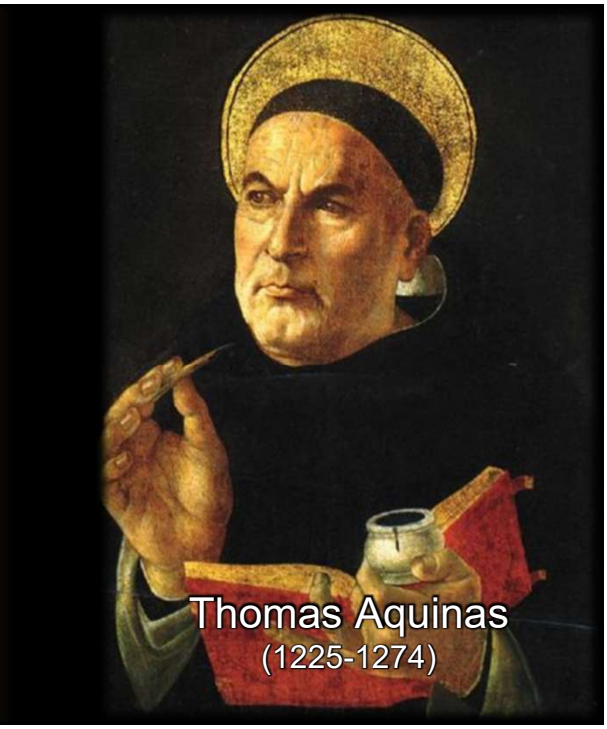
[Letter 120, Teske, p. 131]



"Those things are said to be present to the understanding which do not exceed its capacity so that the gaze of understanding may be fixed on them. For a person gives assent to such things because of the witness of his own understanding and not because of someone else's testimony.

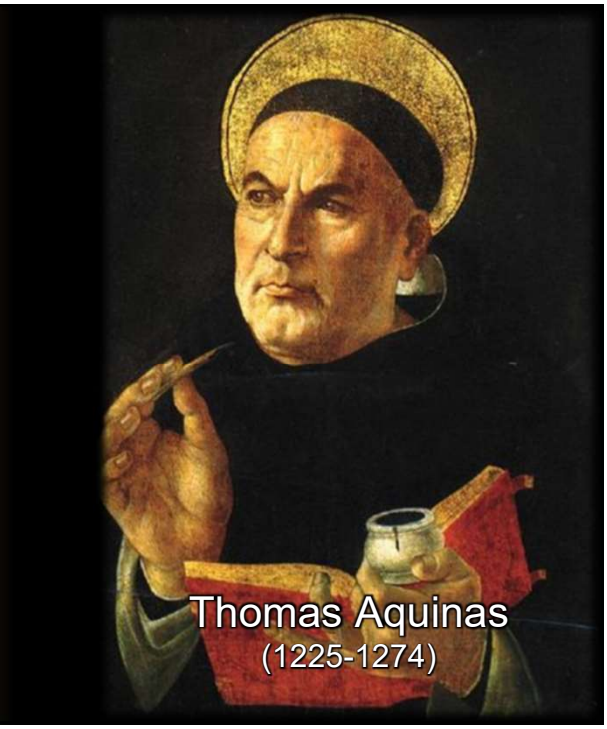


"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them.



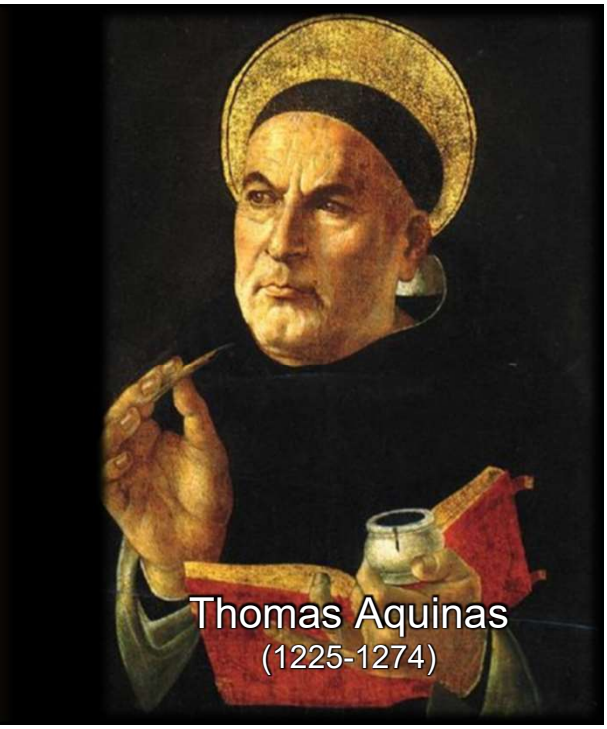
"As a result, we cannot assent to them on our own witness, but on that of someone else. These things are properly called the objects of faith."

[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



"One who believes [i.e., has faith] gives assent to things that are proposed to him by another person, and which he himself does not see."

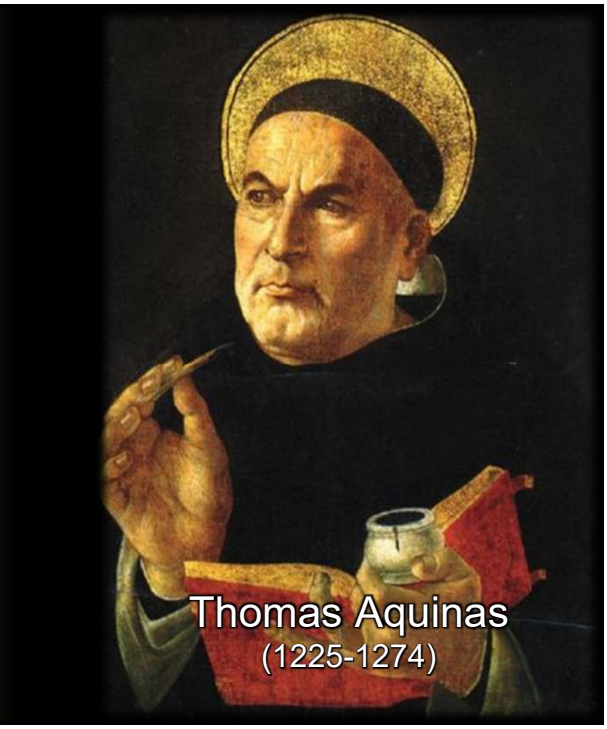
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

"Since man can only know the things that he does not see himself by taking them from another who does see them, and since faith is among the things we do not see, the knowledge of the objects of faith must be handed on by one who sees them himself. Now, this one is God, Who perfectly comprehends Himself, and naturally sees His essence."

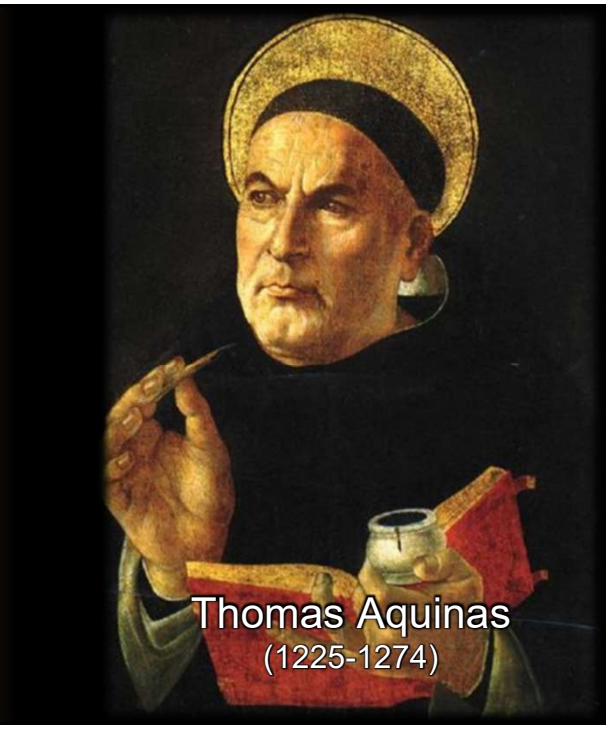
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



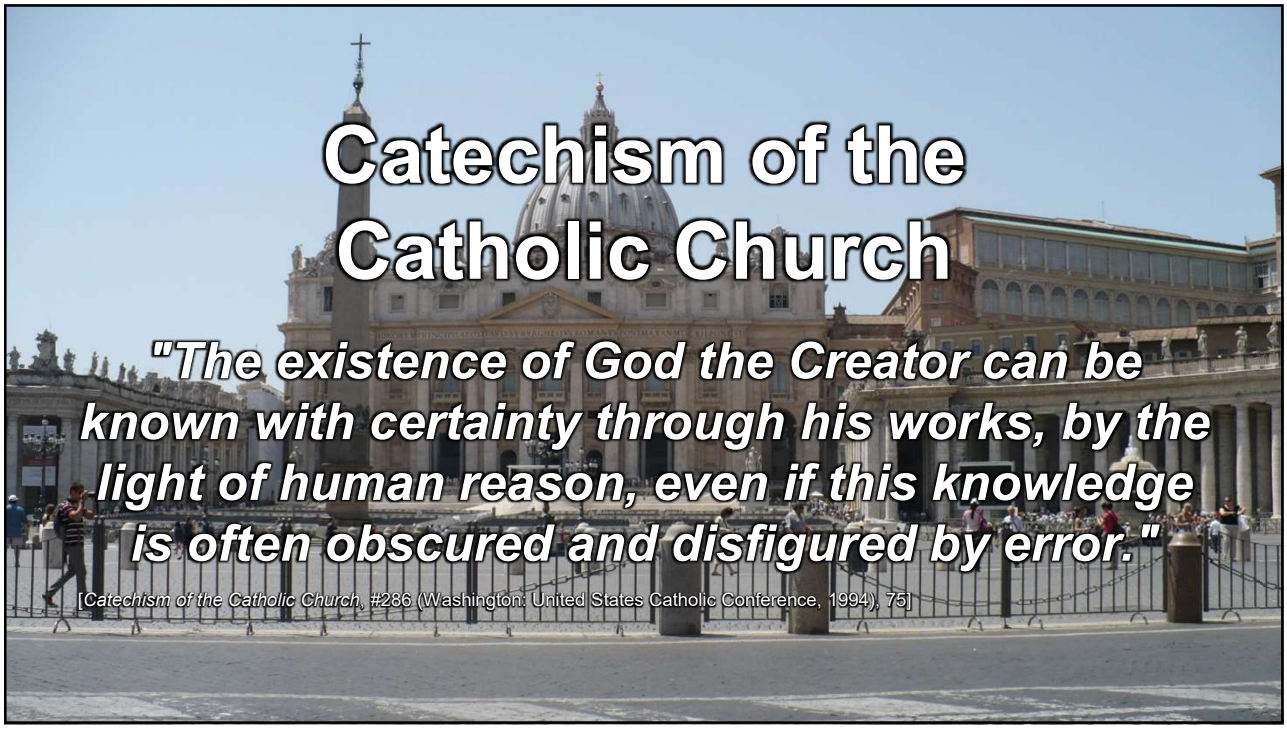
Thomas Aquinas
(1225-1274)

"There are some intelligible truths to which the efficacy of the agent intellect extends, like the principles we naturally know and the conclusions we deduce from them. In order to know them we do not need a new intellectual light; the light endowed by nature suffices. There are some truths, however, which do not come within the range of these principles, like the truths of faith, which transcend the faculty of reason, also future contingents and other matters of this sort. The human mind cannot know these without being divinely illumined by a new light supplementing the natural light."

[*Faith, Reason and Theology: Questions I-IV of His Commentary on the* De Trinitate *of Boethius*, trans. Armand Maurer (Toronto: Pontifical Institute of Medieaval Studies, 1987), 17]



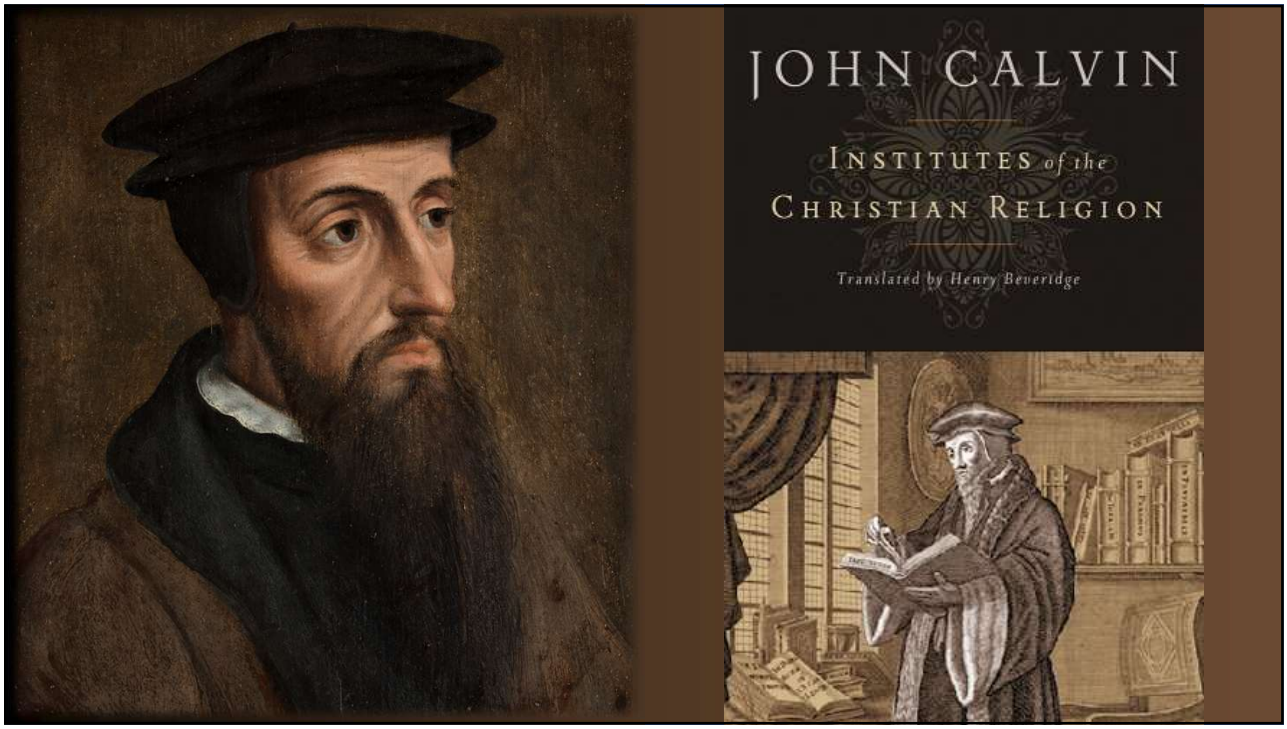
Thomas Aquinas
(1225-1274)

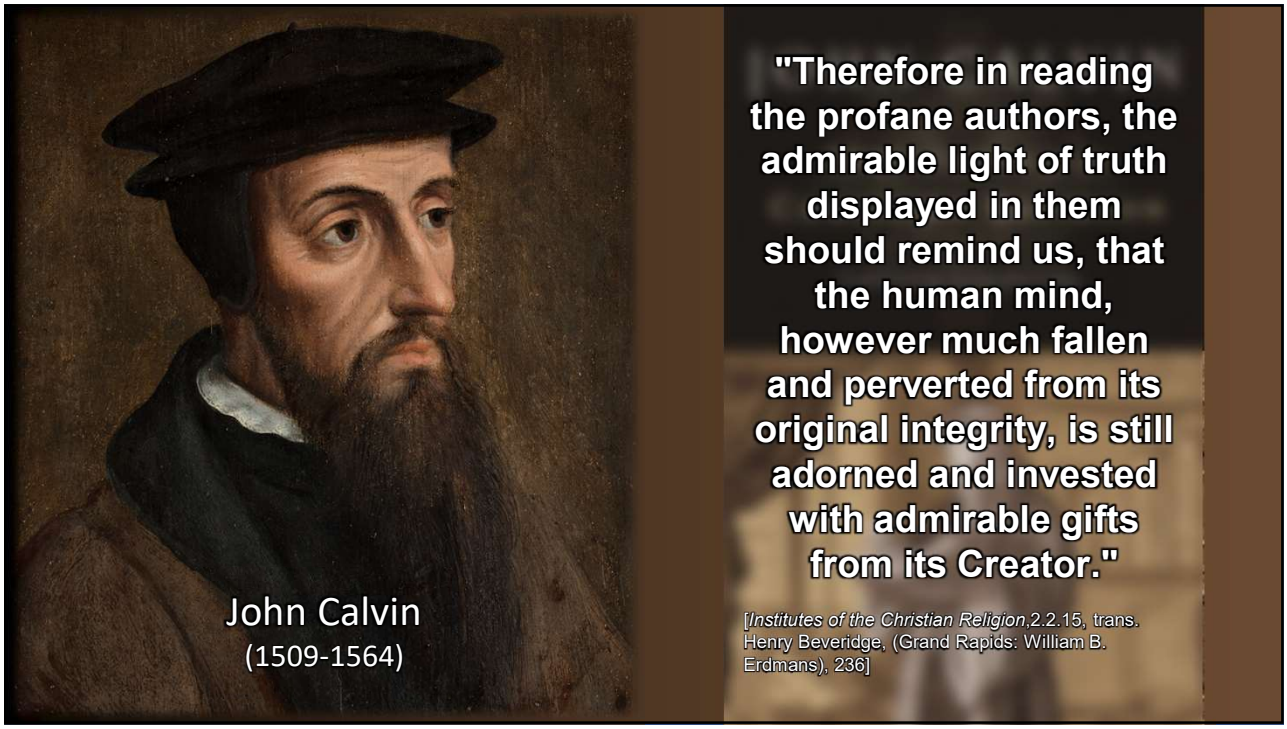


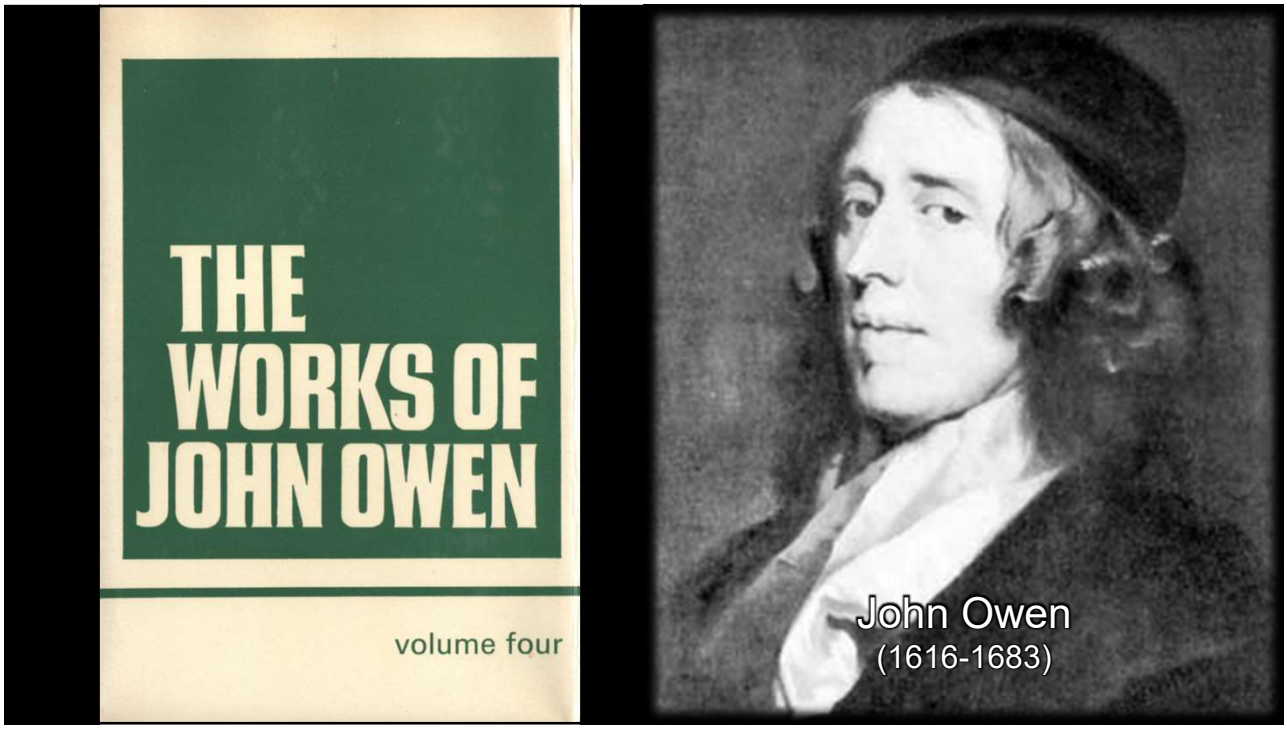
Catechism of the Catholic Church

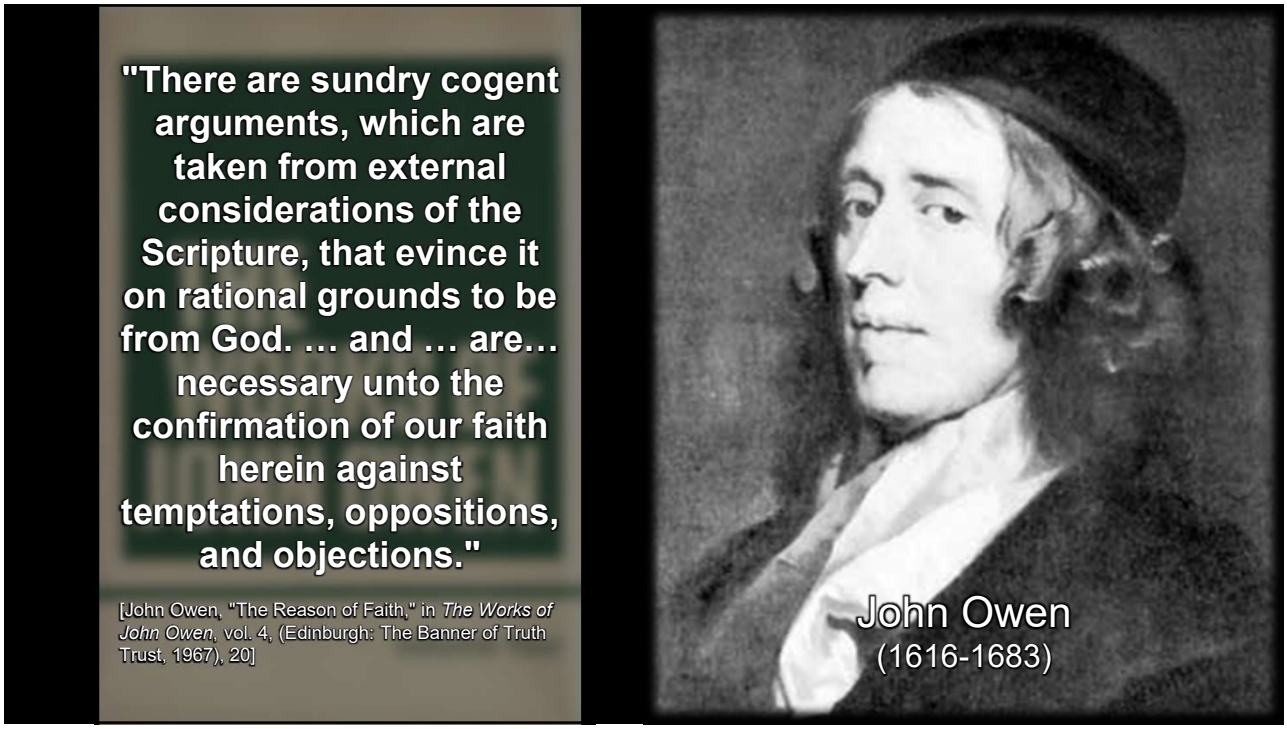
"The existence of God the Creator can be known with certainty through his works, by the light of human reason, even if this knowledge is often obscured and disfigured by error."

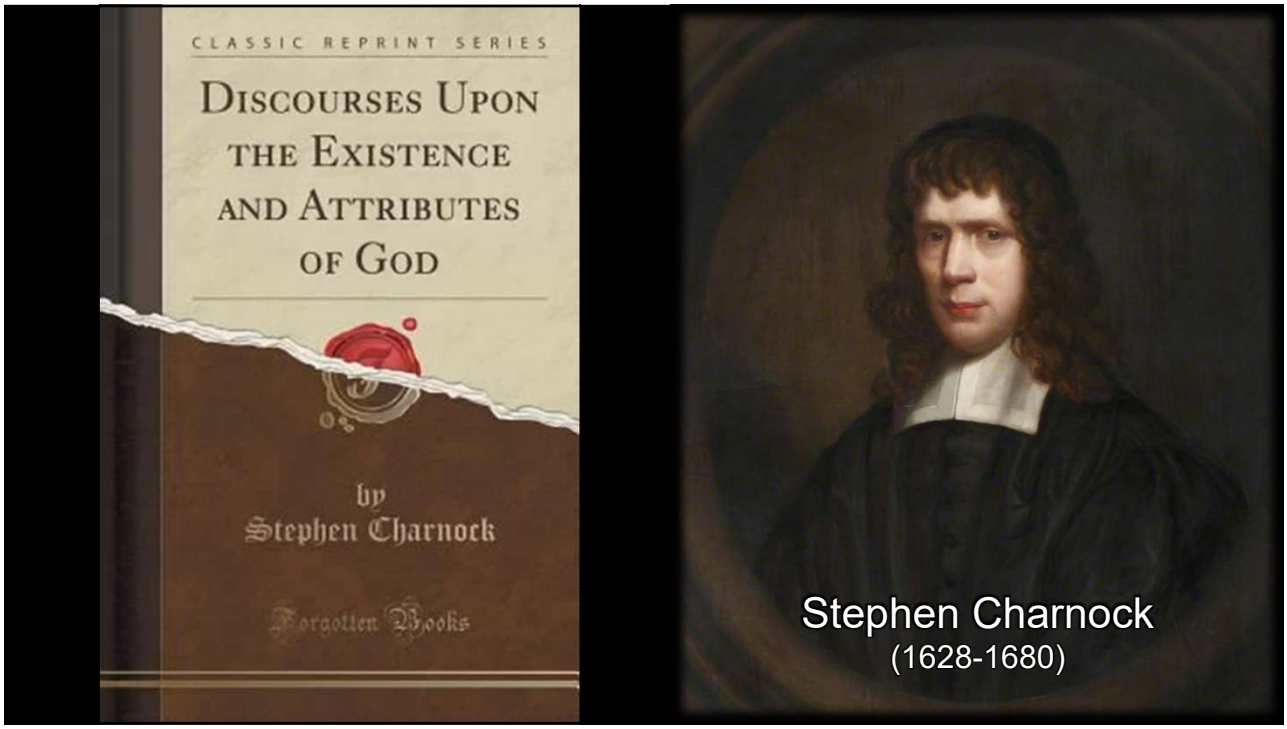
[*Catechism of the Catholic Church*, #286 (Washington: United States Catholic Conference, 1994), 75]

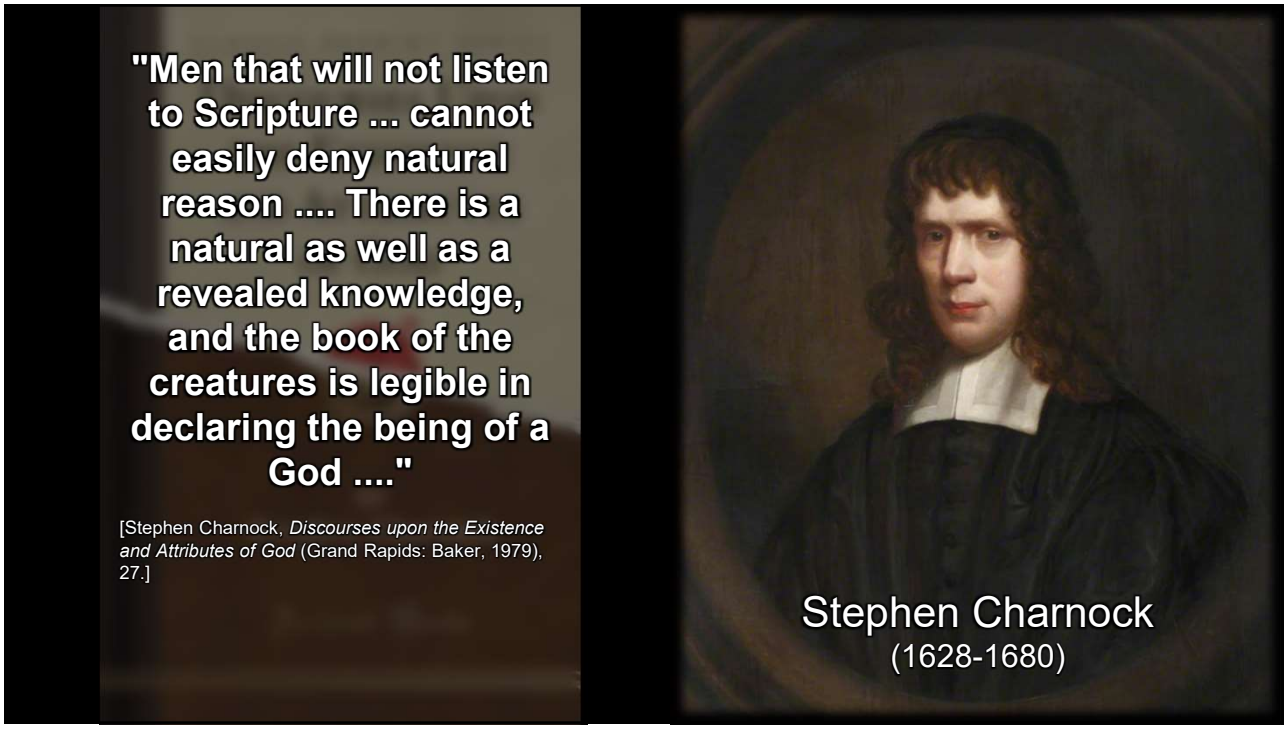

JOHN CALVIN
INSTITUTES of the CHRISTIAN RELIGION
Translated by Henry Beveridge


John Calvin
(1509-1564)
"Therefore in reading the profane authors, the admirable light of truth displayed in them should remind us, that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator."
[*Institutes of the Christian Religion*.2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Erdmans), 236]


THE
WORKS OF
JOHN OWEN
volume four
John Owen
(1616-1683)

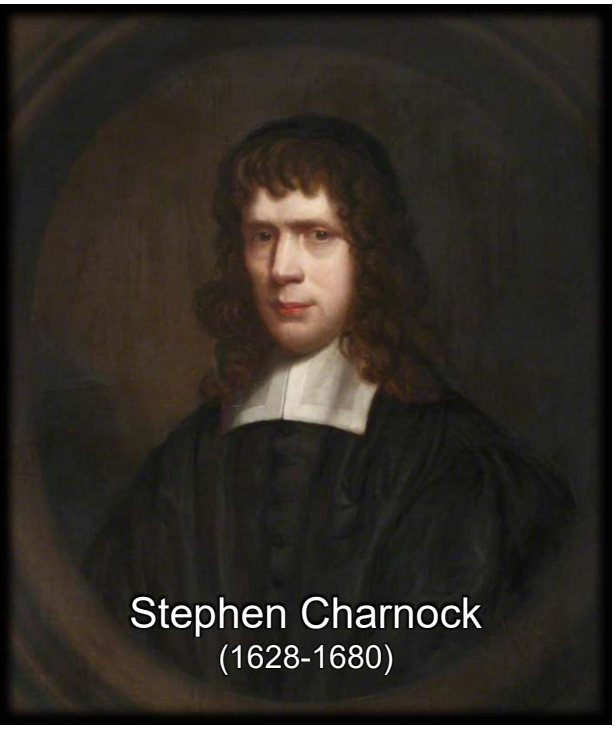

"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. … and … are… necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."
[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]
John Owen
(1616-1683)


CLASSIC REPRINT SERIES
DISCOURSES UPON THE EXISTENCE AND ATTRIBUTES OF GOD
by
Stephen Charnock
Forgotten Books
Stephen Charnock
(1628-1680)

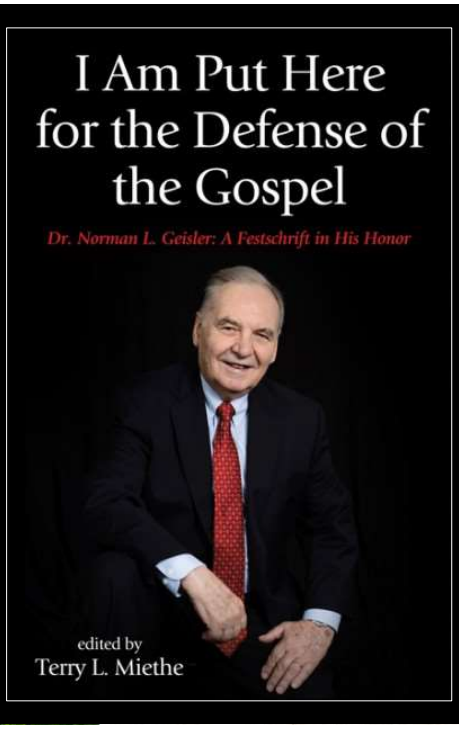

"Men that will not listen to Scripture ... cannot easily deny natural reason .... There is a natural as well as a revealed knowledge, and the book of the creatures is legible in declaring the being of a God ...."
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]
Stephen Charnock
(1628-1680)

"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our faith and an article of our reason."

[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)



CHAPTER 12

Defending the Handmaid

How Theology Needs Philosophy

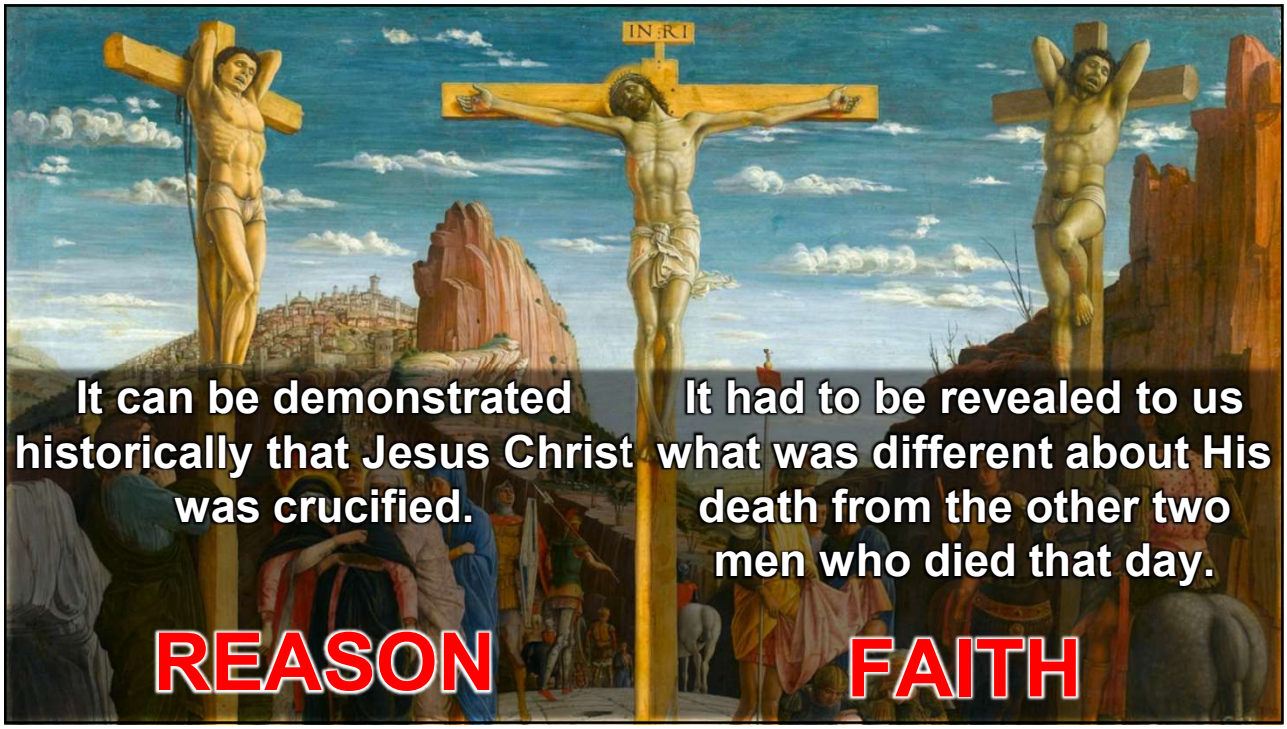
by Richard G. Howe

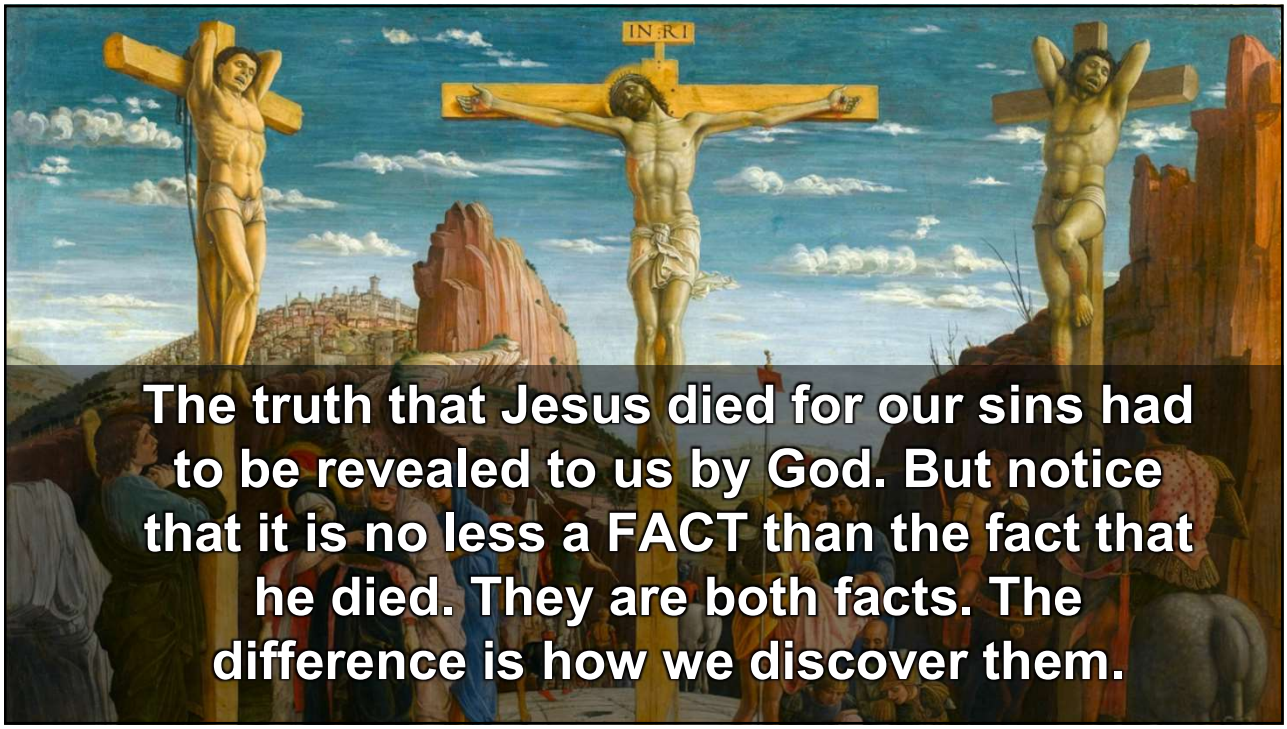
Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

I WAS LED TO Christ in high school by Christian friends of mine. I grew spiritually about as much as one might expect a teenager to grow, becoming involved with my youth group at church and pursuing my interesting in drumming. After graduation, I headed to the community college to study music. I tell people that I learned enough music to annoy everyone around me. When it came time to consider senior college, Christian friends of mine told me that one could go to college and study the Bible. This sounded like a tremendous prospect to me, so off I went. I attended my denomination's flagship Christian college in my state. It was my first encounter with theological liberalism. My church had not prepared me to wrestle with issues like Higher Criticism. As a result, I intellectually lost my faith in college. Looking back on that experience, I saw a range of responses among my friends who were confronted with the same intellectual challenges. Some of my friends with whom I had prayed in high school mockingly "asked Jesus to come out of their hearts" and repudiated their Christianity altogether. Others embraced the skepticism of the critical methods and settled for a more mainstream liberal Christianity. Neither of these options seemed possible for me. I was not capable of completely abandoning my faith, as shipwrecked as it was. But neither was I comfortable with any sort of liberal theology. Others of my friends tried to amputate their intellect from their faith and reject any attempt to come to terms with the challenges and questions posed by critical thinking. That, too, was not appealing to me. I knew that I could not embrace a faith that would not stand up to reason. With this, I lived in dissonance for over a year.

The short version of the story has me being intellectually rescued by a handful of apologists. Through their books and lectures, God brought into my life people like Josh McDowell, R. C. Sproul, and Norman Geisler. To this mix were added the insights and maturity of older brothers who had since come to the Lord. Being back on track, I began to consider the continued direction of my education. A short stint at a local




INRI
The truth that Jesus died for our sins had to be revealed to us by God. But notice that it is no less a FACT than the fact that he died. They are both facts. The difference is how we discover them.

What are tests for truth?

Not only is truth that which corresponds to reality, but we are able to know the truth about reality.

Classical

I call it
the way it is

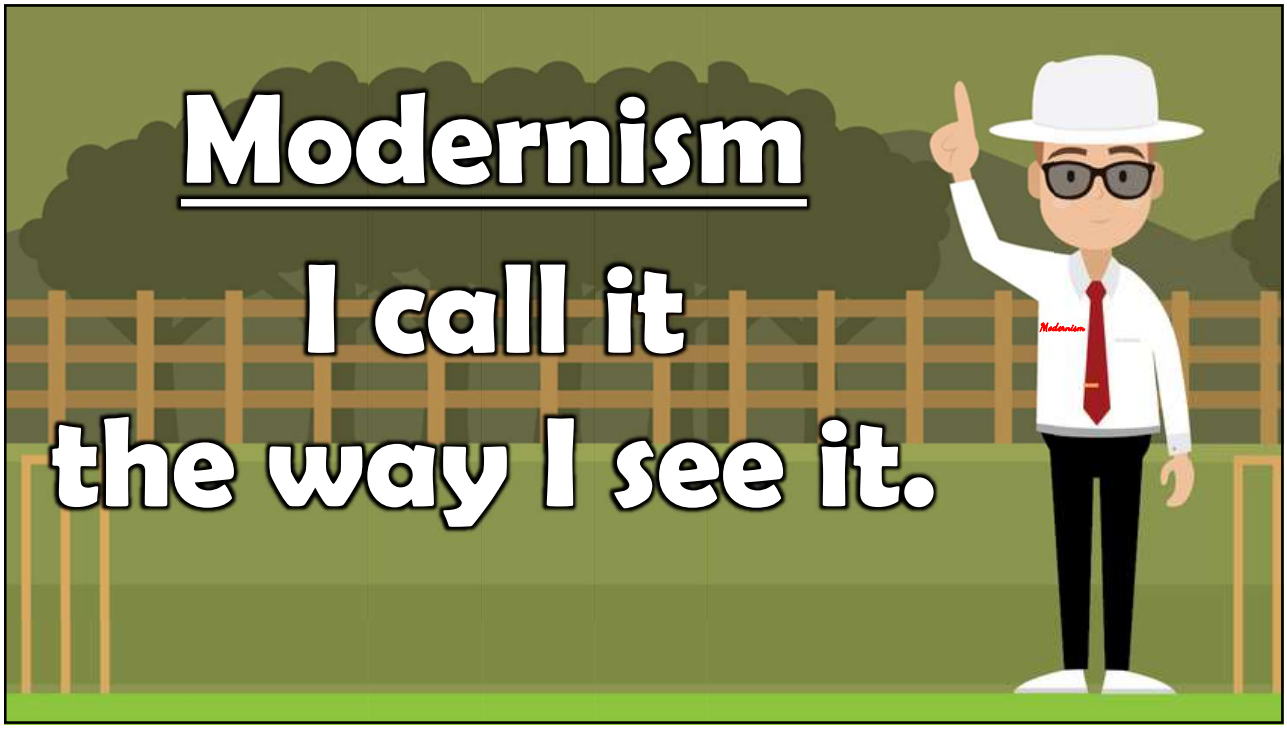
Modernism

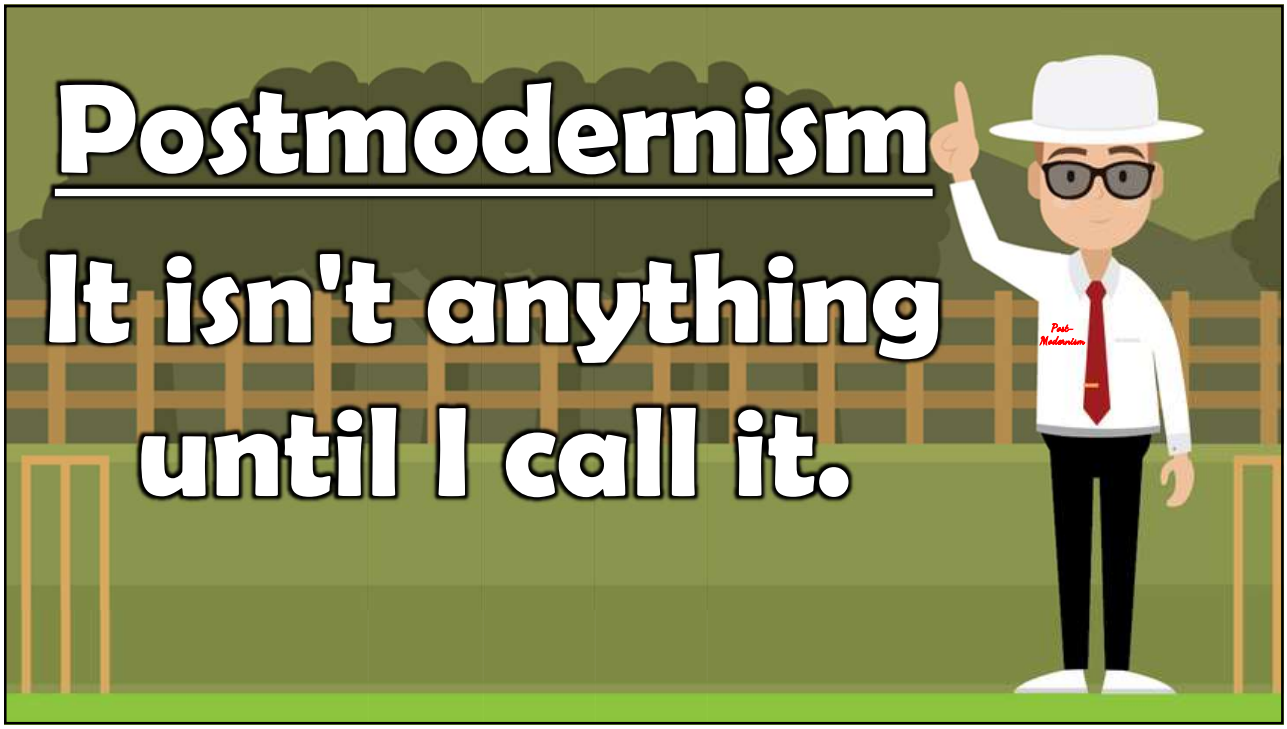
I call it the way I see it.

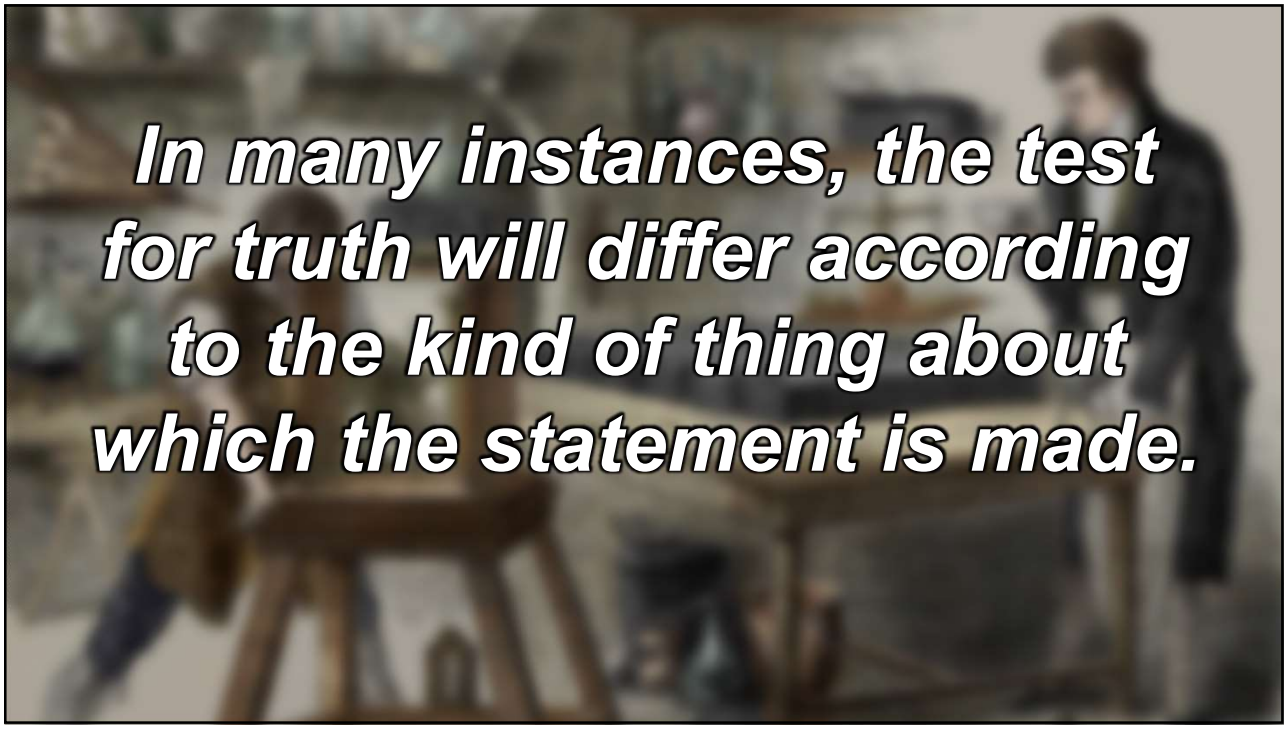
Postmodernism

It isn't anything until I call it.

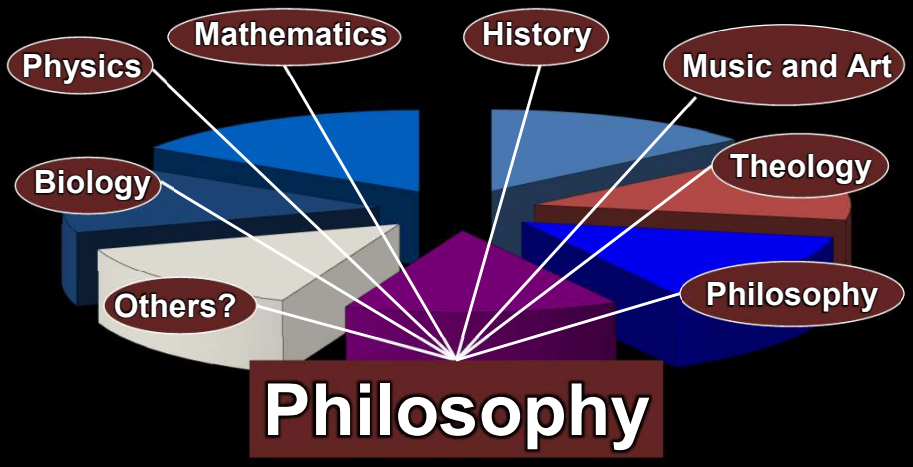
Classical
I call it
the way it is.
Classical


Modernism
I call it
the way I see it.
Modernism

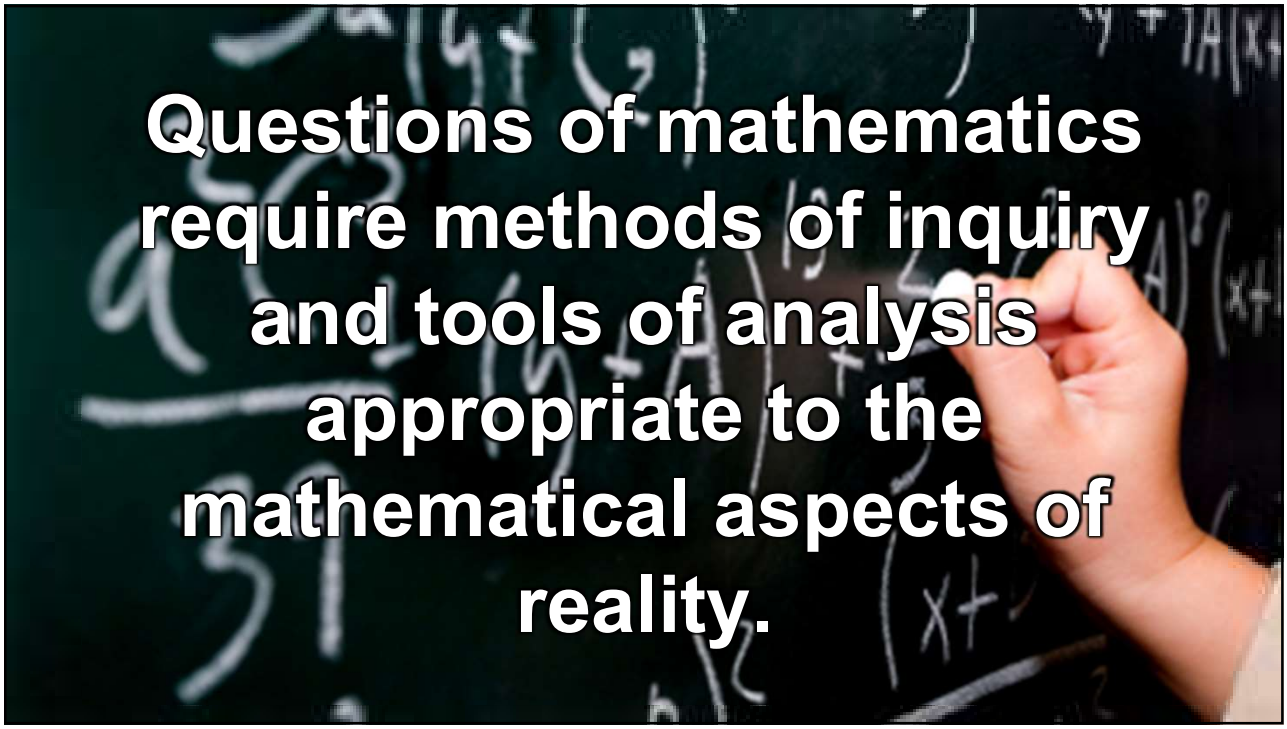

Postmodernism
It isn't anything
until I call it.
Post-
Modernism

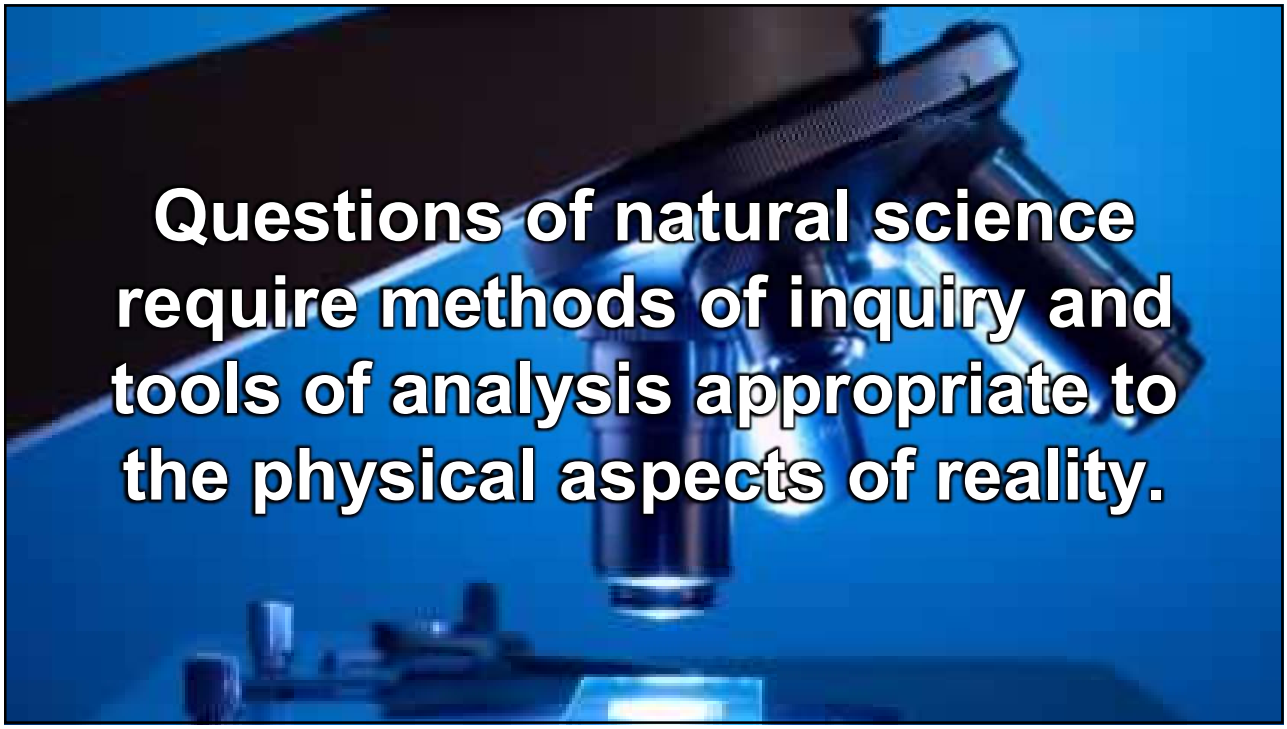

In many instances, the test
for truth will differ according
to the kind of thing about
which the statement is made.

Reality



Different aspects of reality require different methods of inquiry and tools of analysis.


Questions of mathematics require methods of inquiry and tools of analysis appropriate to the mathematical aspects of reality.


Questions of natural science require methods of inquiry and tools of analysis appropriate to the physical aspects of reality.

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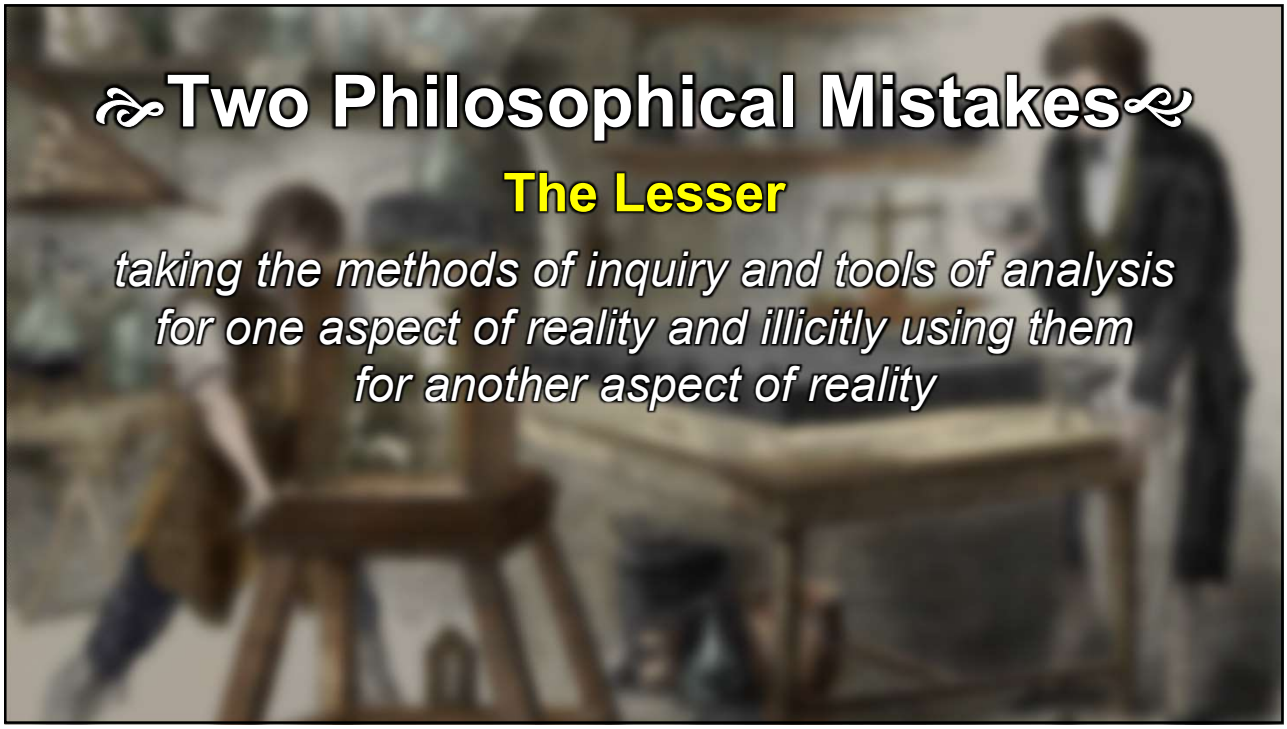
Questions of history require methods of inquiry and tools of analysis appropriate to the historical aspects of reality.


Two Philosophical Mistakes
The Lesser
taking the methods of inquiry and tools of analysis for one aspect of reality and illicitly using them for another aspect of reality

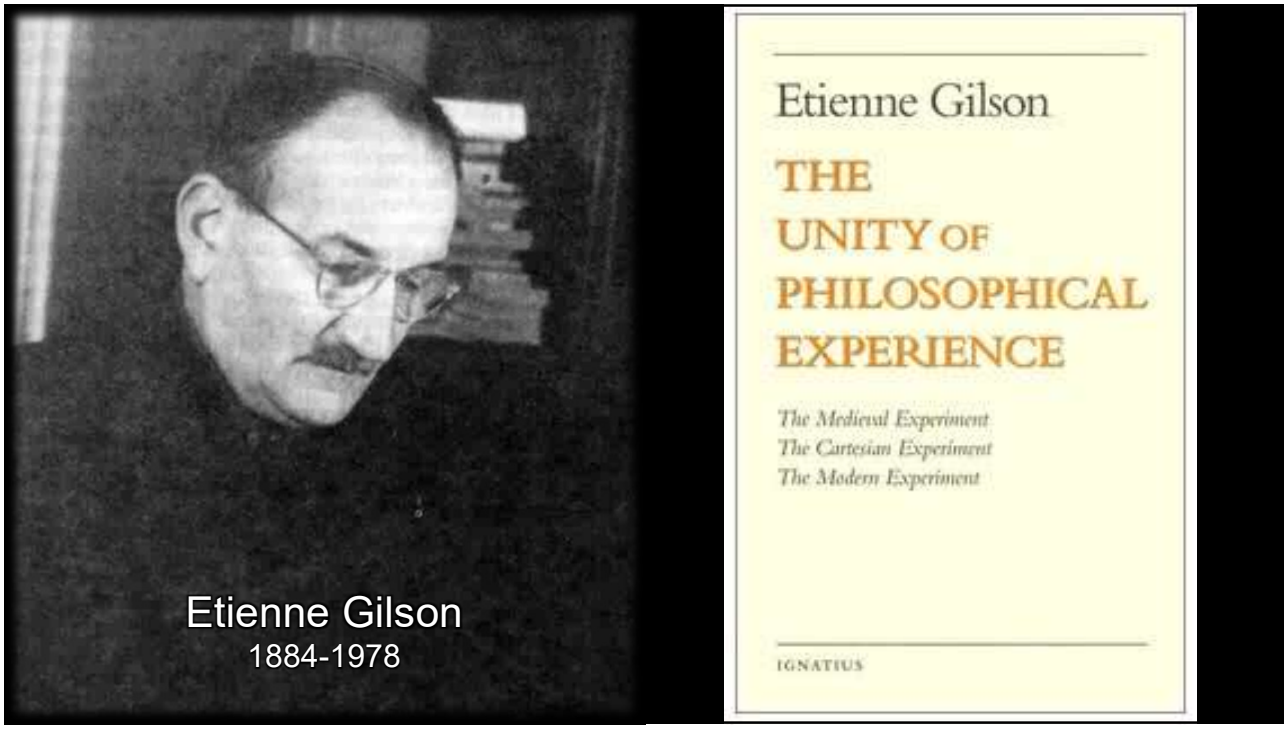
Two Philosophical Mistakes

The Lesser

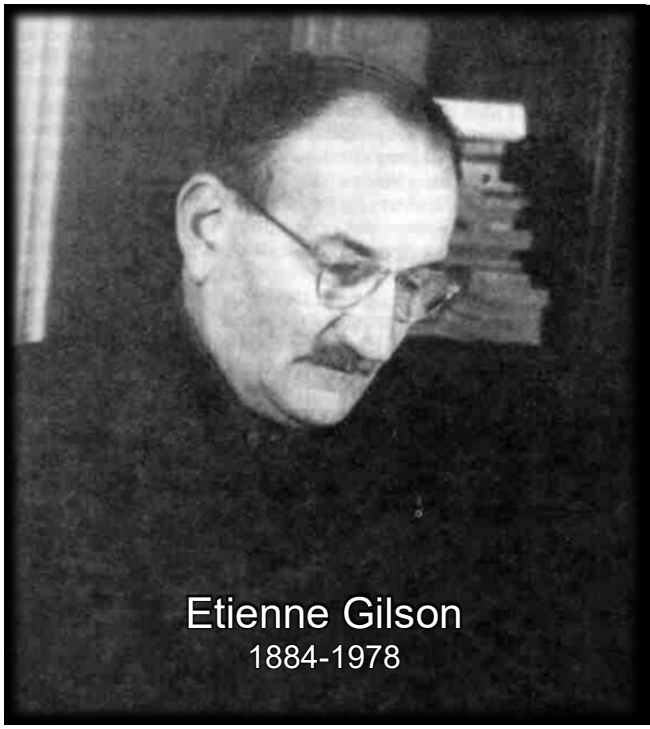
taking the methods of inquiry and tools of analysis for one aspect of reality and illicitly using them for another aspect of reality

The Greater

taking the methods of inquiry and tools of analysis for one aspect of reality and illicitly using for reality as a whole

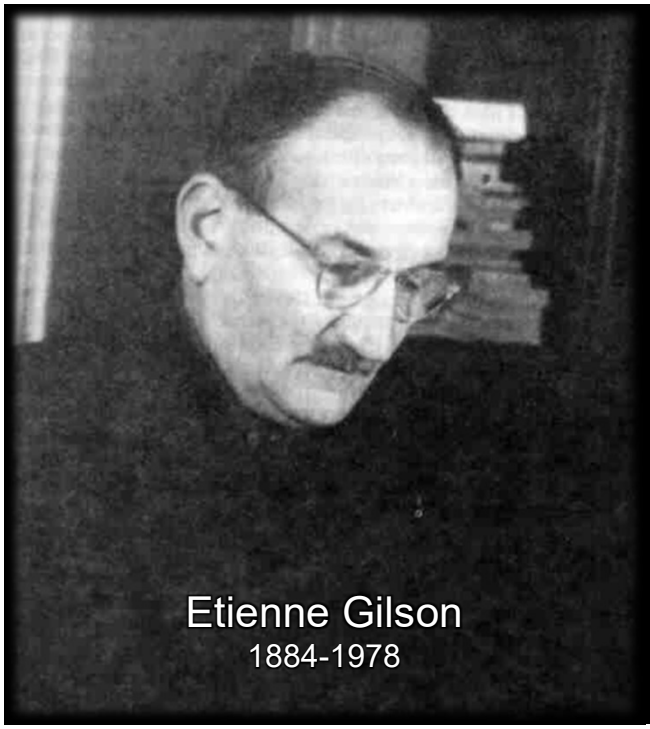

Etienne Gilson
1884-1978

Etienne Gilson
THE
UNITY OF
PHILOSOPHICAL
EXPERIENCE
The Medieval Experiment
The Cartesian Experiment
The Modern Experiment
IGNATIUS



Etienne Gilson
1884-1978

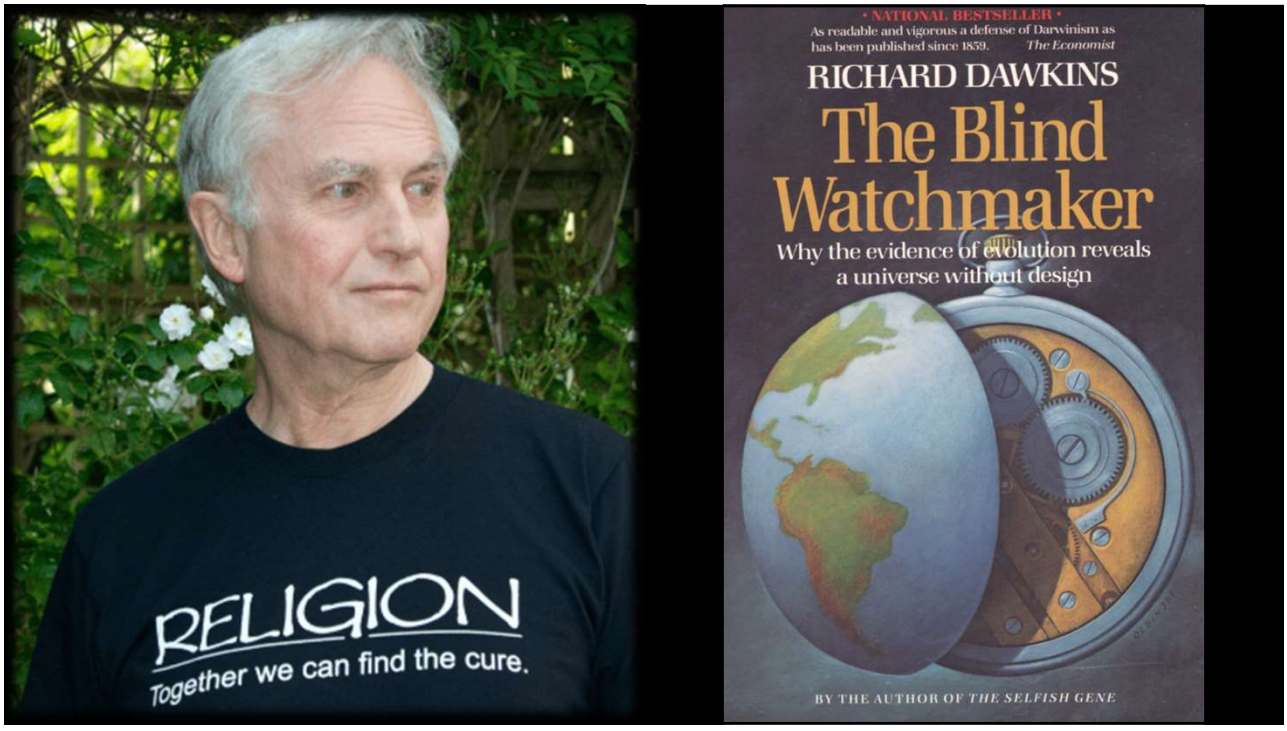
"Metaphysical adventures are doomed to fail when their authors substitute the fundamental concepts of any particular science for those of metaphysics. Theology, logic, physics, biology, psychology, sociology, economics are fully competent to solve their own problems by their own methods;

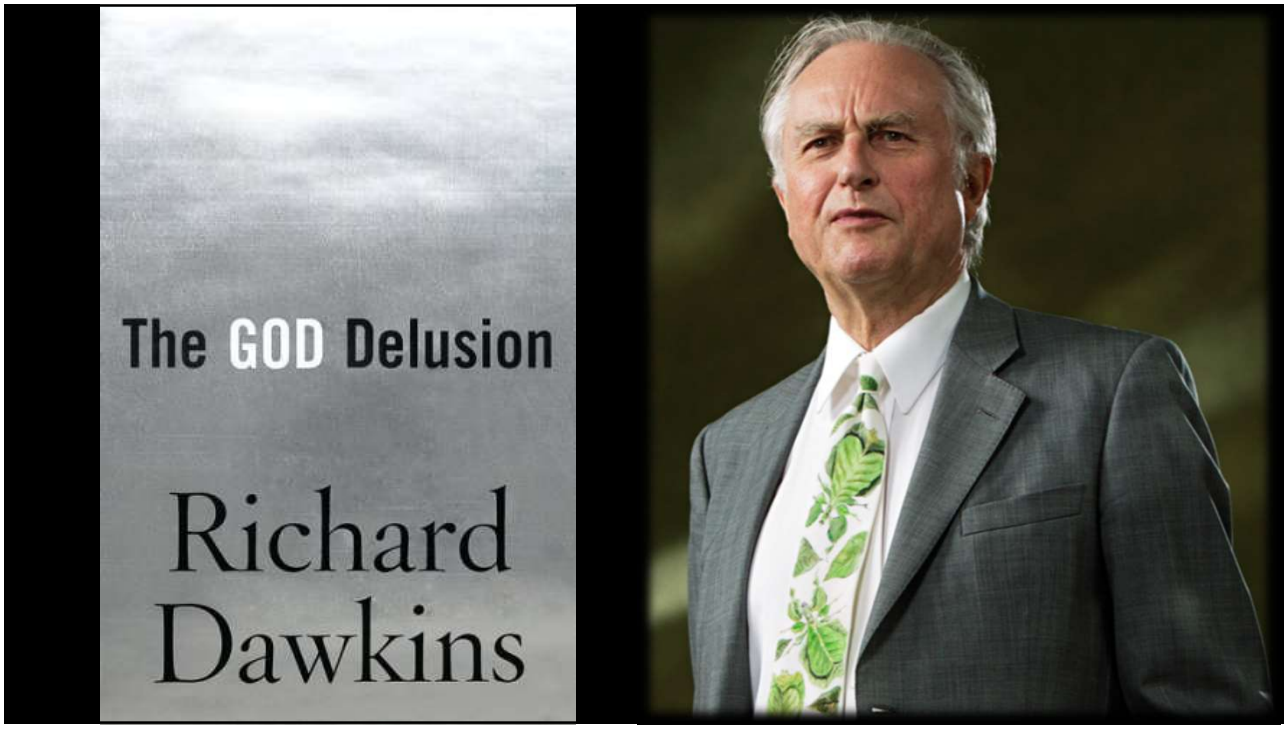


Etienne Gilson
1884-1978

"on the other hand … as metaphysics aims at transcending all particular knowledge, no particular science is competent either to solve metaphysical problems, or to judge their metaphysical solutions."

(Etienne Gilson, *The Unity of Philosophical Experience*, pp. 309-310).


RELIGION
Together we can find the cure.
• NATIONAL BESTSELLER •
As readable and vigorous a defense of Darwinism as has been published since 1859. The Economist
RICHARD DAWKINS
The Blind Watchmaker
Why the evidence of evolution reveals a universe without design
BY THE AUTHOR OF THE SELFISH GENE

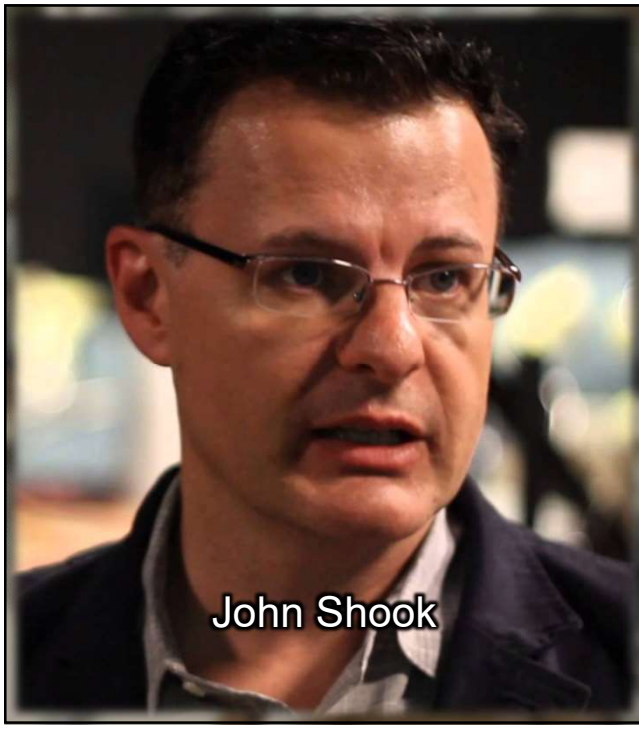

The GOD Delusion
Richard Dawkins

"The presence or absence of a creative super-intelligence is unequivocally a **scientific question**, even if it is not in practice—or not yet—a decided one."

[*The God Delusion*, 58-59]

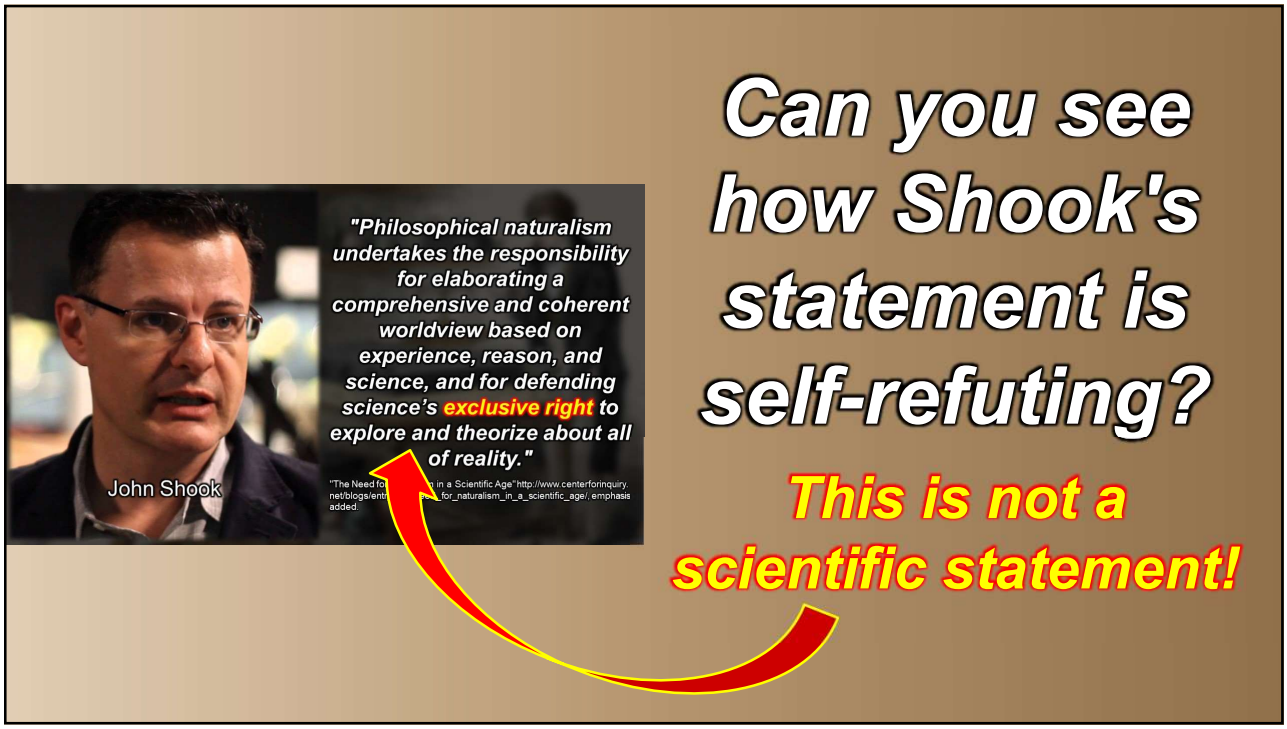
"Unlike some of his theological colleagues, Bishop Montefiore is not afraid to state that the question of whether God exists is a definite question of fact."

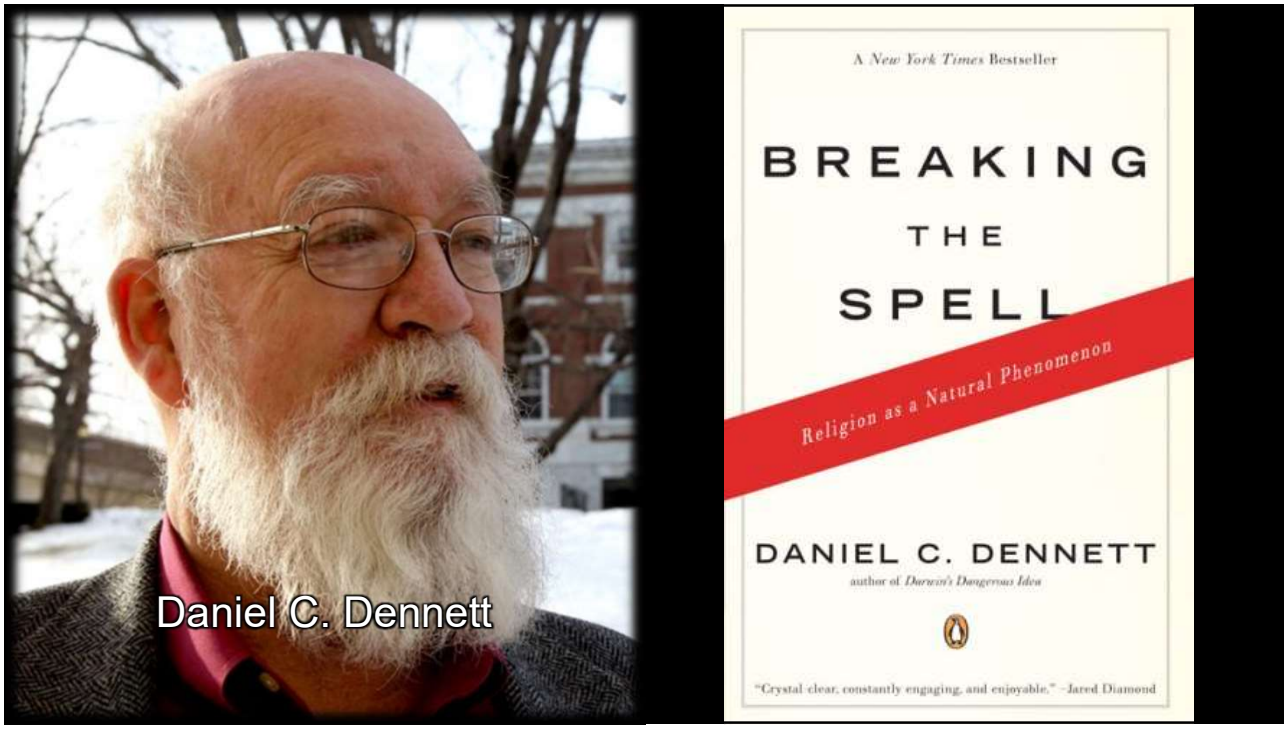
[*The Blind Watchmaker, 37-38*]

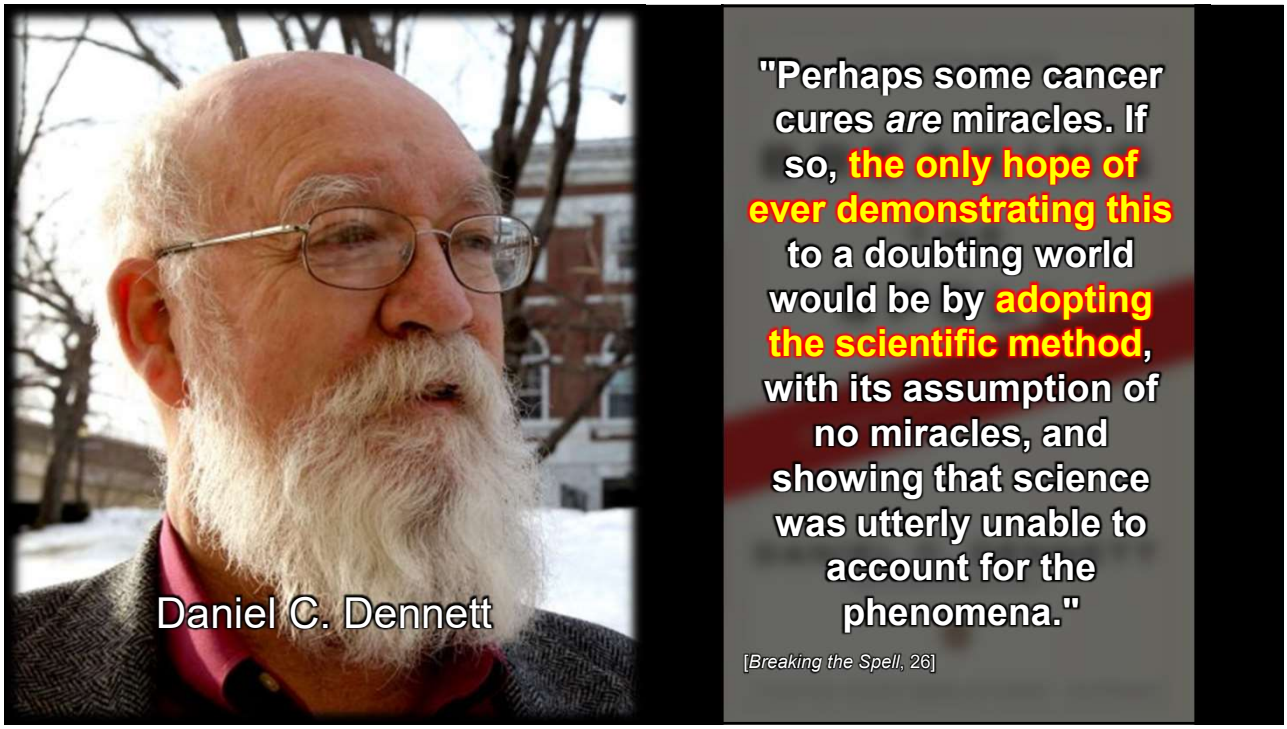


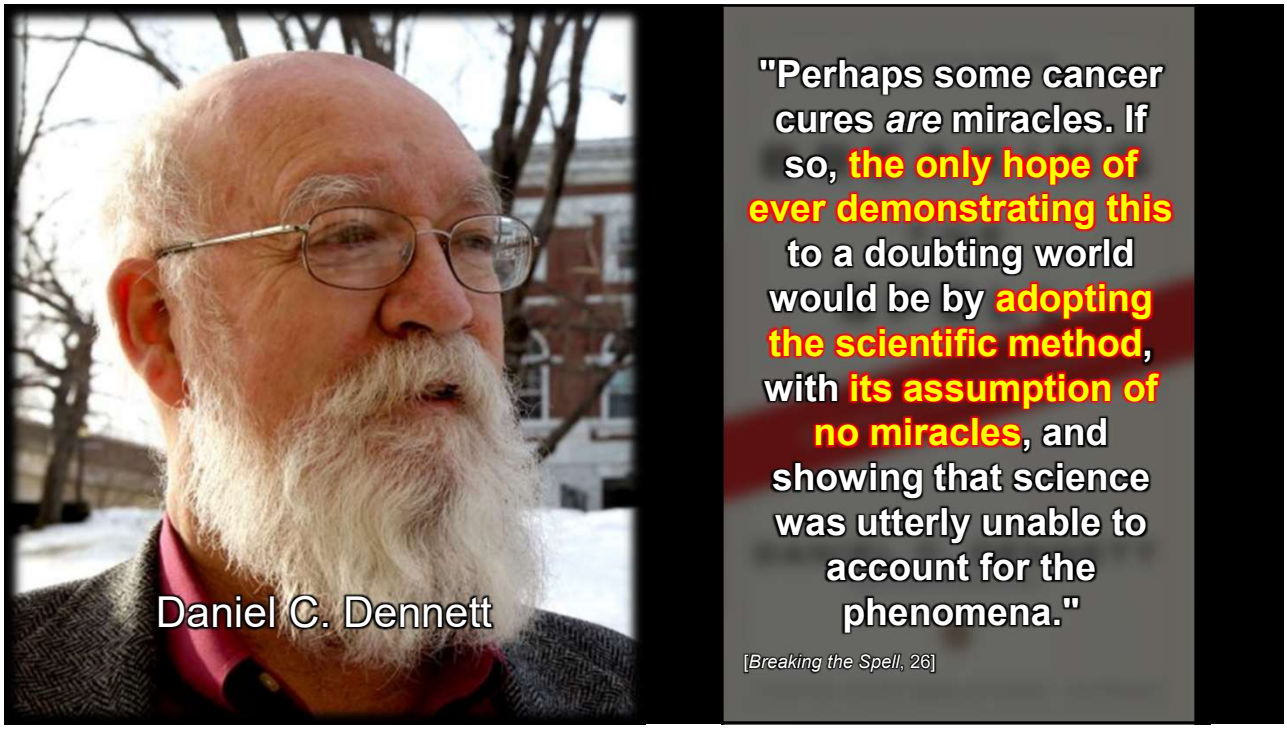
"Philosophical naturalism undertakes the responsibility for elaborating a comprehensive and coherent worldview based on experience, reason, and science, and for defending science's exclusive right to explore and theorize about all of reality."

"The Need for Naturalism in a Scientific Age" http://www.centerforinquiry.net/blogs/entry/ the_need_for_naturalism_in_a_scientific_age/, emphasis added.


John Shook
"Philosophical naturalism undertakes the responsibility for elaborating a comprehensive and coherent worldview based on experience, reason, and science, and for defending science's exclusive right to explore and theorize about all of reality."
Can you see how Shook's statement is self-refuting?
This is not a scientific statement!


Daniel C. Dennett
A New York Times Bestseller
BREAKING THE SPELL
Religion as a Natural Phenomenon
DANIEL C. DENNETT
author of Darwin's Dangerous Idea
"Crystal clear, constantly engaging, and enjoyable." –Jared Diamond


Daniel C. Dennett
"Perhaps some cancer cures *are* miracles. If so, the only hope of ever demonstrating this to a doubting world would be by adopting the scientific method, with its assumption of no miracles, and showing that science was utterly unable to account for the phenomena."
[*Breaking the Spell*, 26]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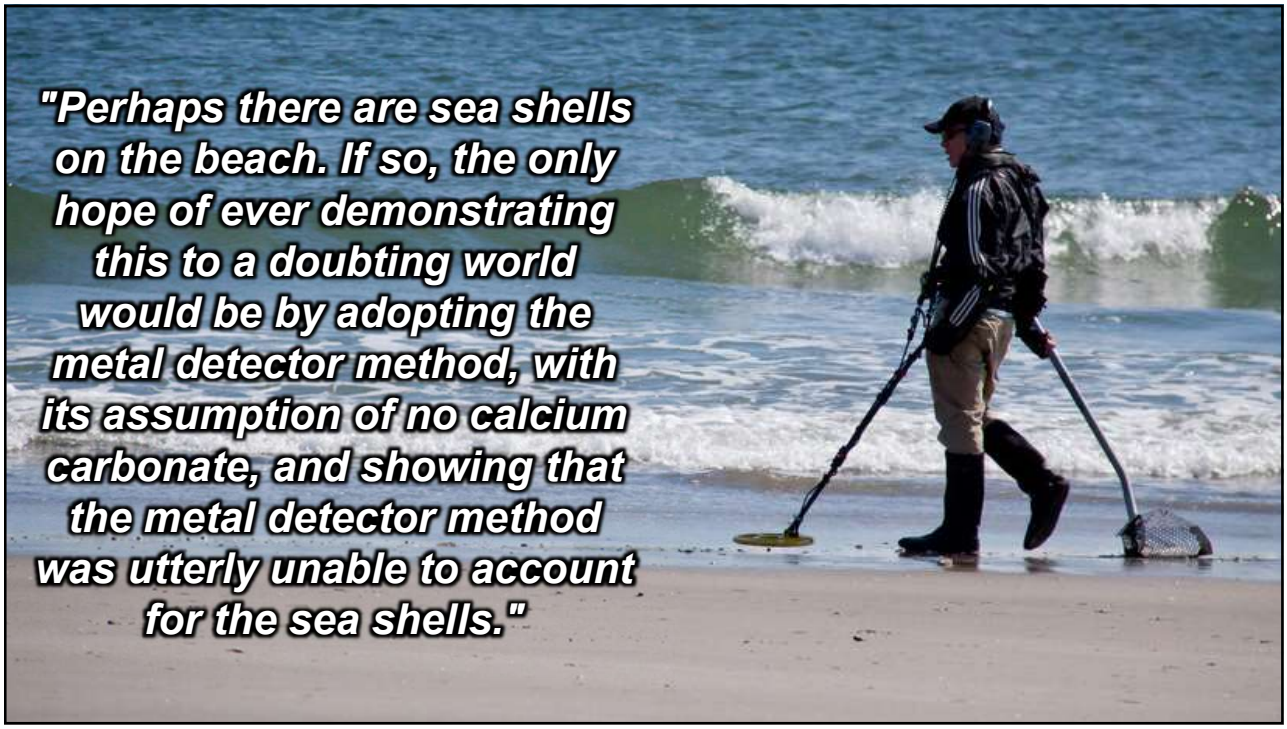
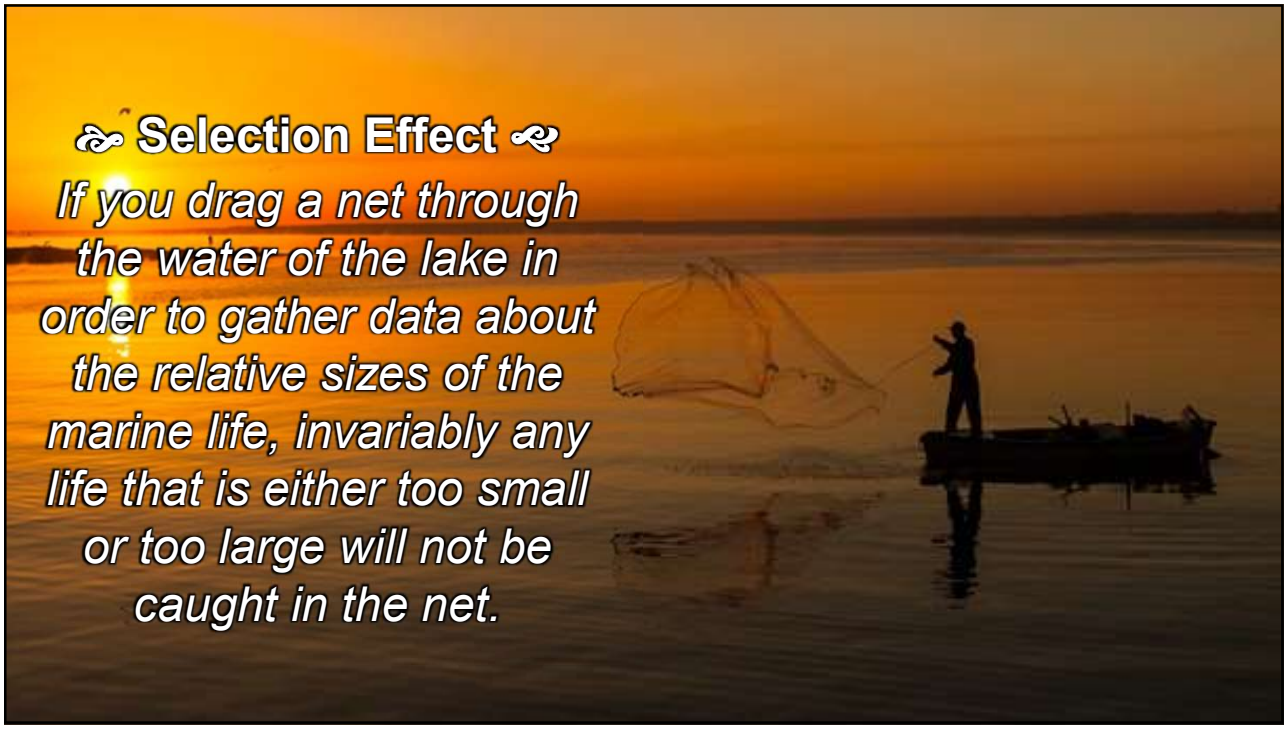
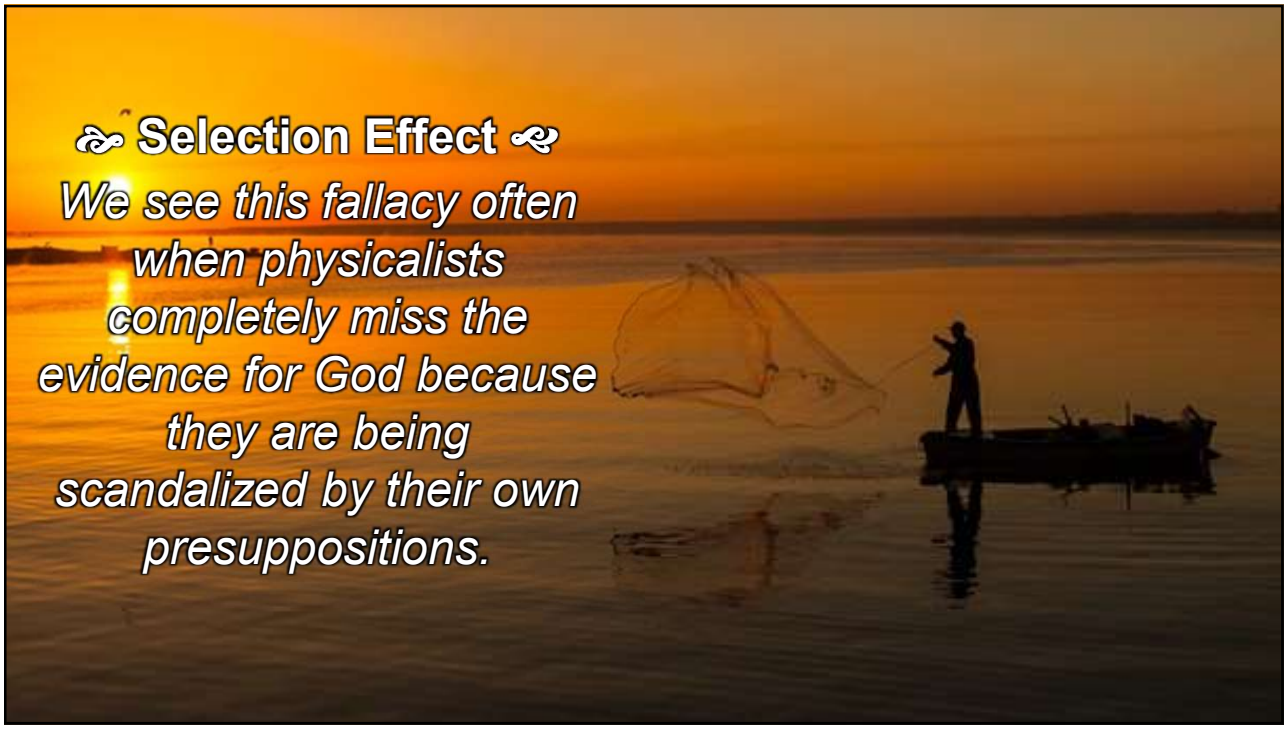
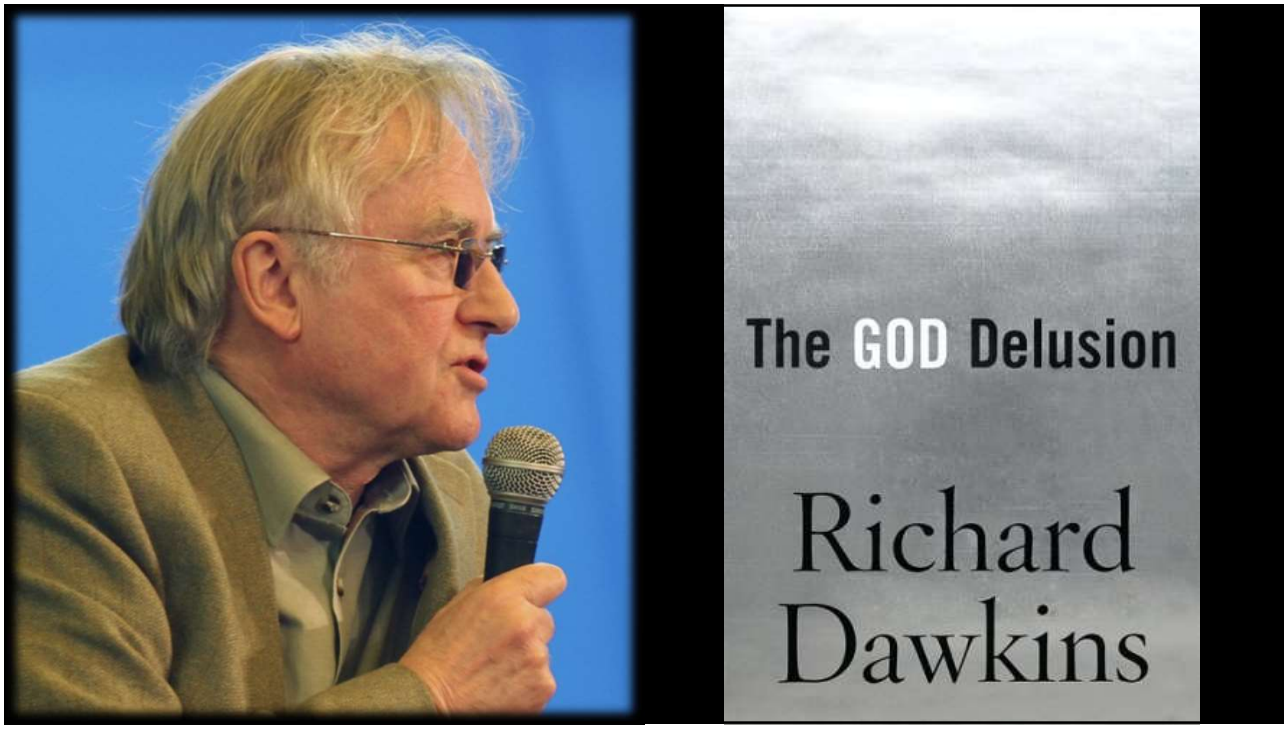
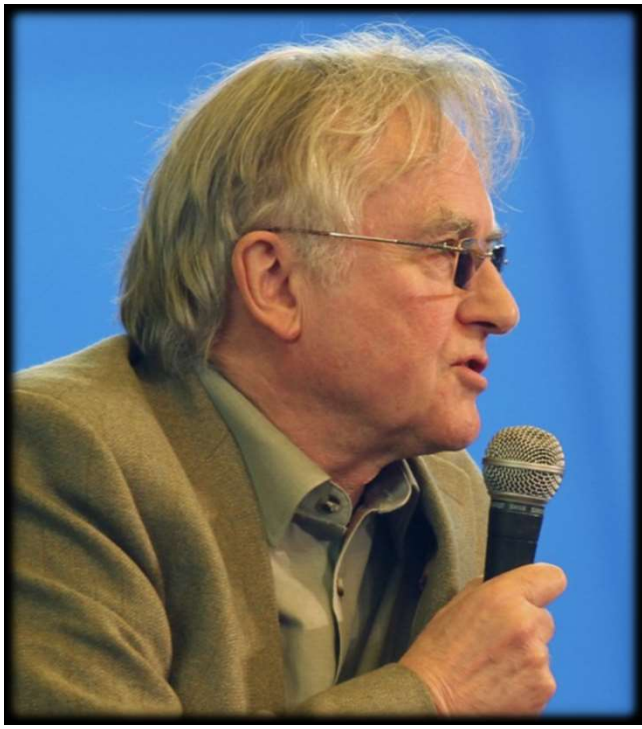

"Perhaps there are sea shells on the beach. If so, the only hope of ever demonstrating this to a doubting world would be by adopting the metal detector method, with its assumption of no calcium carbonate, and showing that the metal detector method was utterly unable to account for the sea shells."


Selection Effect
If you drag a net through the water of the lake in order to gather data about the relative sizes of the marine life, invariably any life that is either too small or too large will not be caught in the net.

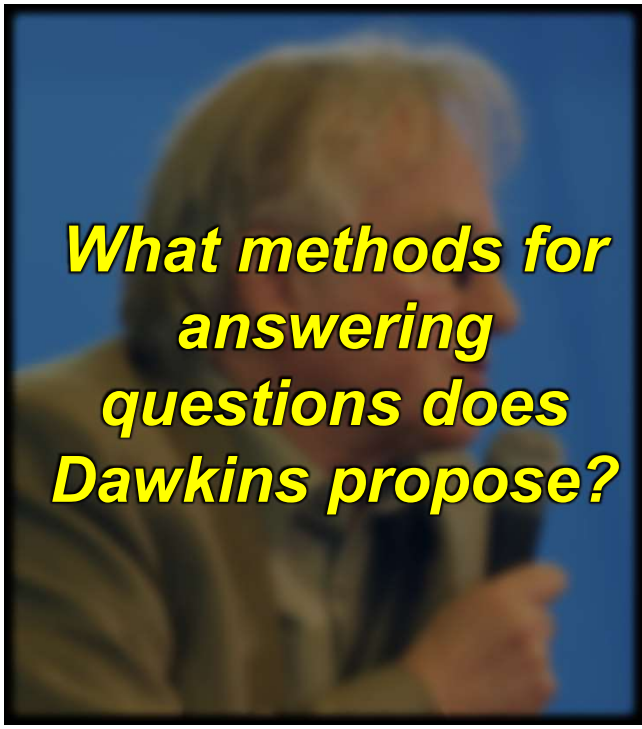

Selection Effect
We see this fallacy often when physicalists completely miss the evidence for God because they are being scandalized by their own presuppositions.


The GOD Delusion
Richard Dawkins



"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

[Richard Dawkins, *The God Delusion*, 59.]



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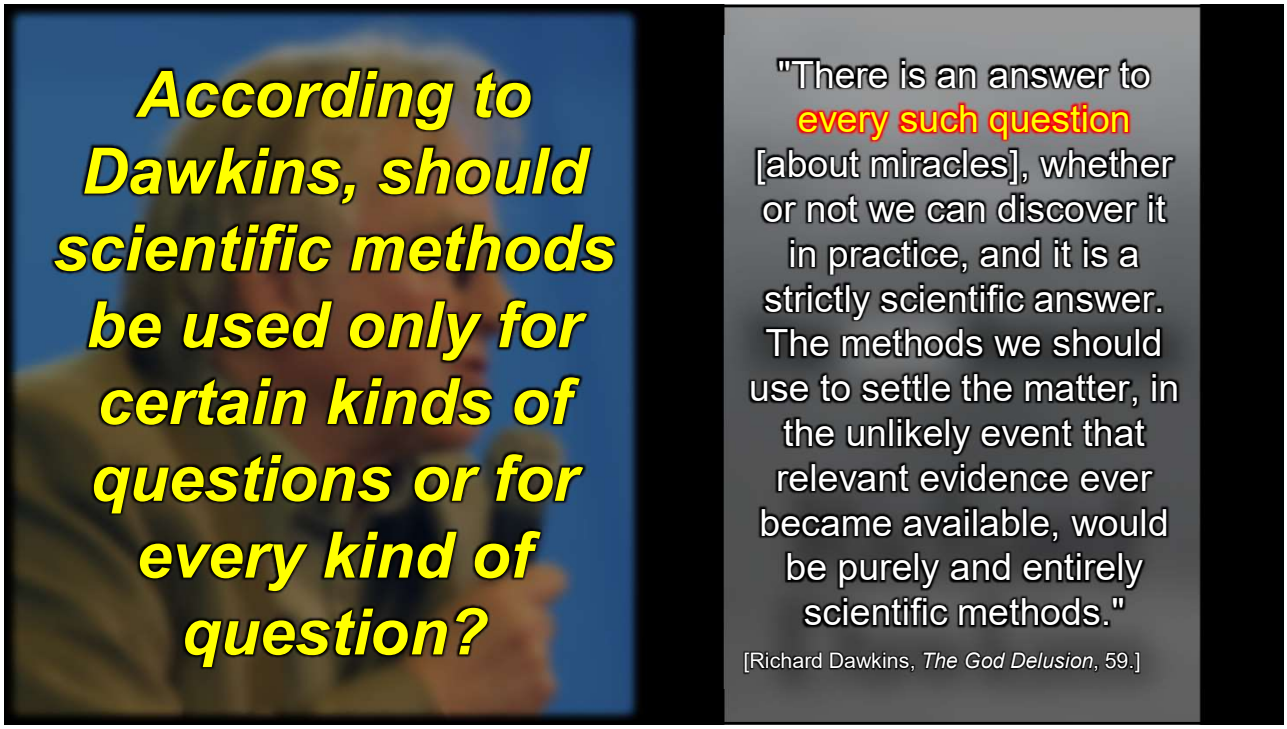
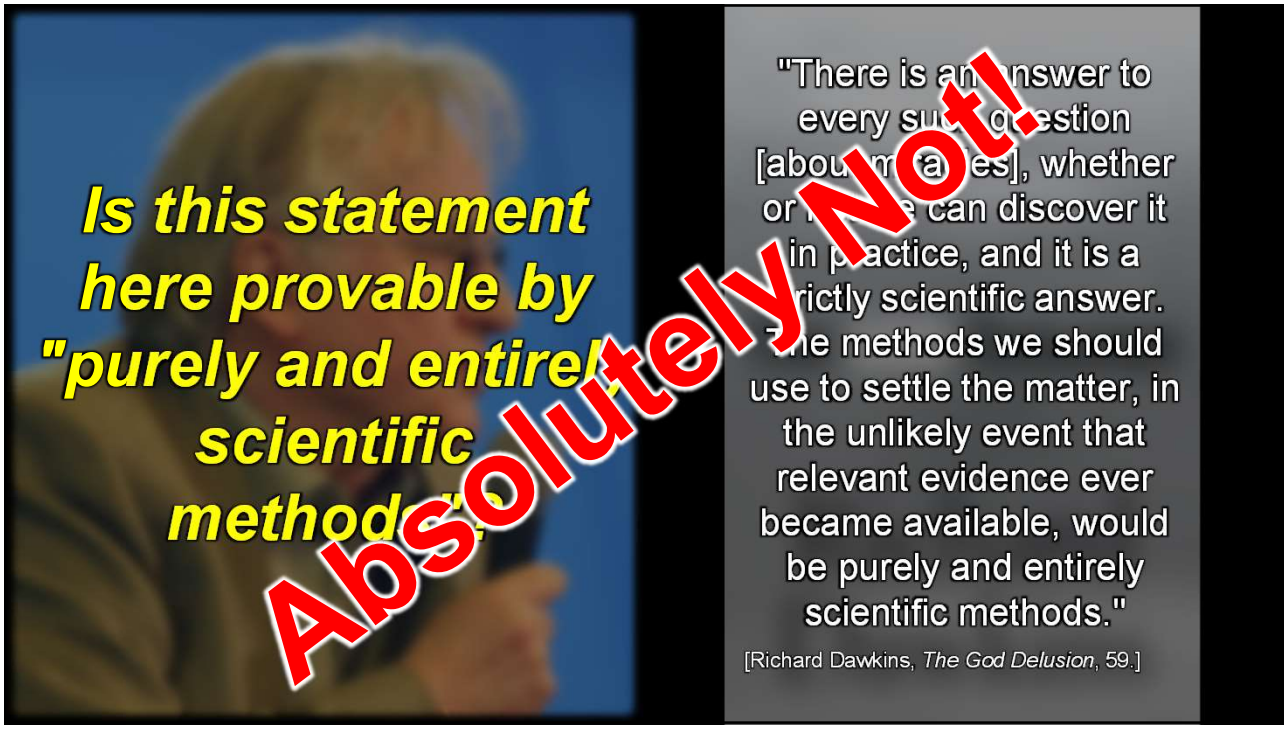
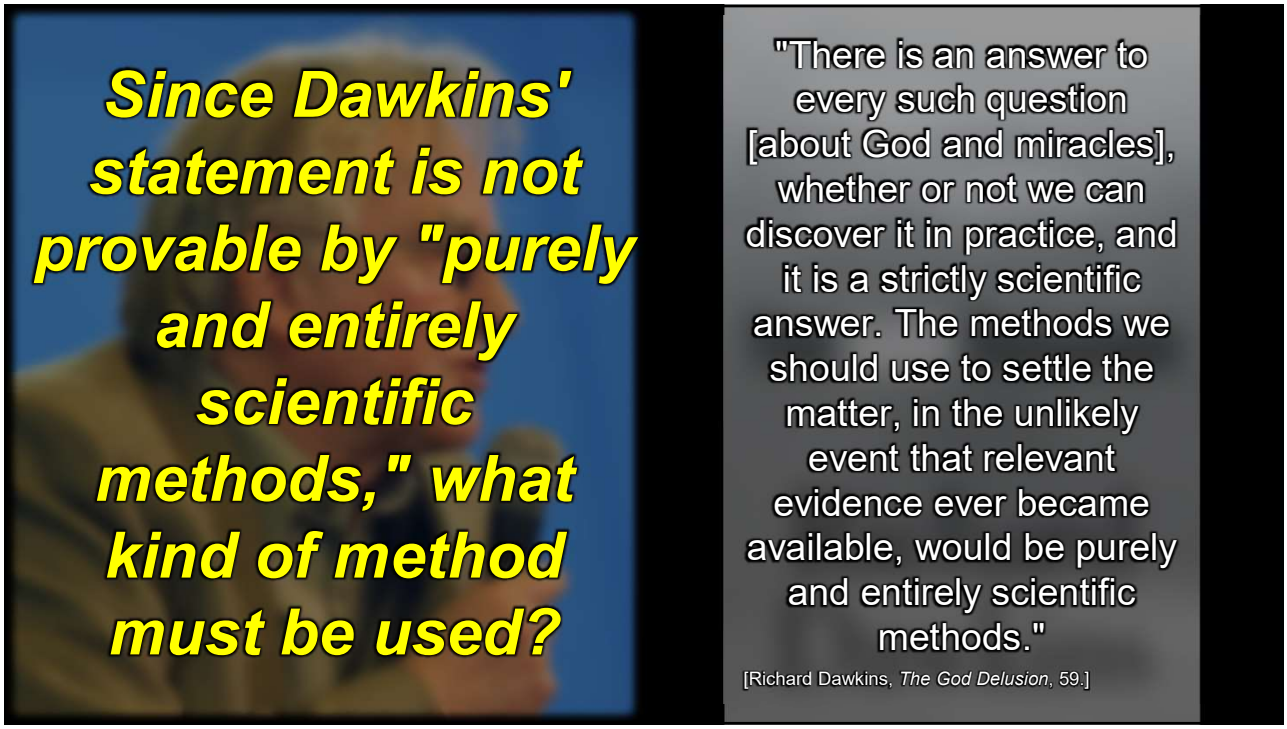
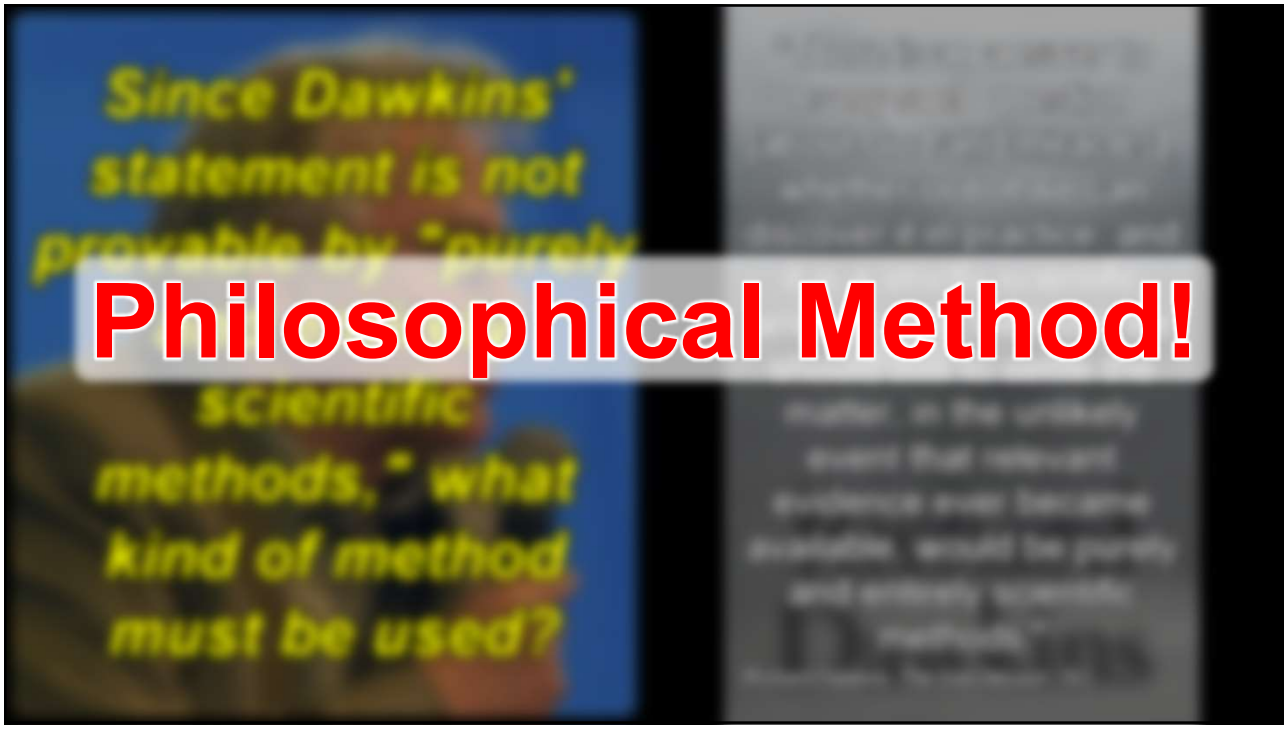
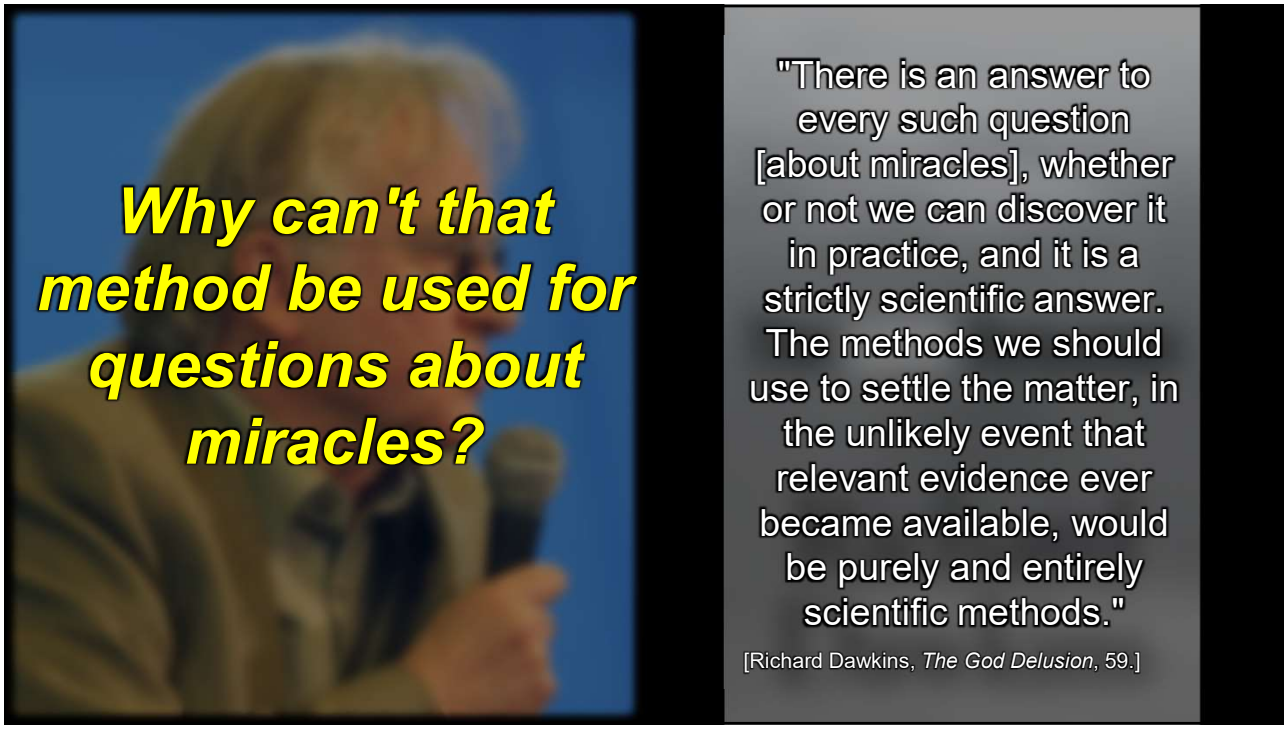
[Richard Dawkins, *The God Delusion*, 59.]


According to Dawkins, should scientific methods be used only for certain kinds of questions or for every kind of question?
"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."
[Richard Dawkins, The God Delusion, 59.]


Is this statement here provable by "purely and entirely scientific methods"?
Absolutely Not!
"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."
[Richard Dawkins, The God Delusion, 59.]


Since Dawkins' statement is not provable by "purely and entirely scientific methods," what kind of method must be used?
"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."
[Richard Dawkins, *The God Delusion*, 59.]


Philosophical Method!


Why can't that method be used for questions about miracles?
"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."
[Richard Dawkins, *The God Delusion*, 59.]

Stephen Jay Gould
(1941-2002)
Alister McGrath
Richard Dawkins
Facts and the Relationship of Science and Religion

Stephen Jay Gould
(1941-2002)

- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion

Stephen Jay Gould
(1941-2002)

"We may, I think, adopt this word and concept to express the central point of this essay and the principled resolution of supposed 'conflict' or 'warfare' between science and religion.

Stephen Jay Gould
(1941-2002)

"No such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority—

Stephen Jay Gould
(1941-2002)

"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."

[Stephen Jay Gould, "Nonoverlapping Magisteria," downloaded from http://www.stephenjaygould.org/library/gould_noma.html, assessed Jan. 8, 2018]

"The net of science covers the empirical universe: what is it made of (fact) and why does it work this way (theory).

"The net of religion extends over questions of moral meaning and value.

"These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art andthe meaning of beauty).

"To cite the arch cliches, we get the age of rocks, and religion retains the rock of ages; we study how the heavens go, and they determine how to go to heaven."

["Nonoverlapping"]

N on
O verlapping
Magisteria

N O M A

Science
(Facts and Theories)

Religion
(Moral Meaning and Values)

- Andreas Idreos Professorship of Science and Religion at Oxford University
- Senior Research Fellow at Harris Manchester College, Oxford

"There is, of course, a third option—that of 'partially overlapping magisteria' (a POMA, so to speak),

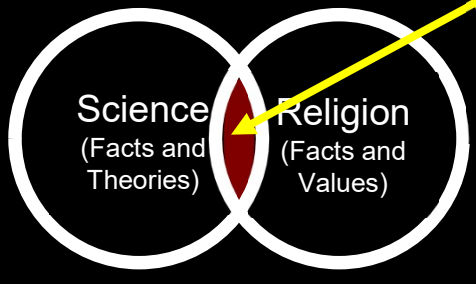
"reflecting a realization that science and religion offer possibilities of cross-fertilization on account of the interpenetration of their subjects and methods."

[Alister McGrath and Joanna Collicutt McGrath, *The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine* (Downers Grove, IL: 2007), 41

Partially Overlapping Magisteria

Alister McGrath

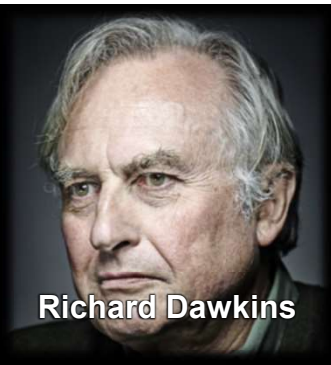
POMA



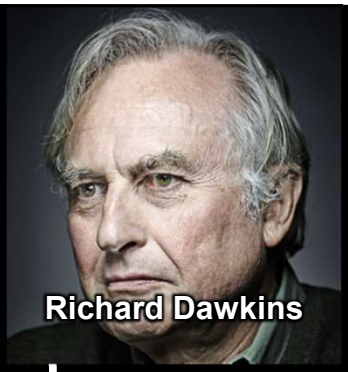
Common factual claims of science and religion

e.g., information content in biological systems

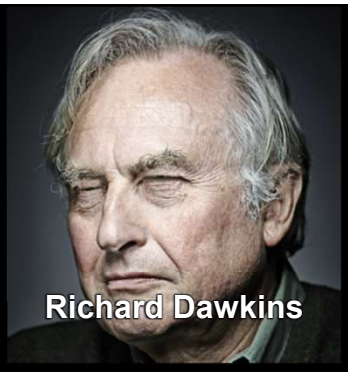
- Former Charles Simonyi Professor of Public Understanding of Science, Oxford University
- Author of *The Selfish Gene*; *The Blind Watchmaker*; *The God Delusion*, and more
- famous for his theory of memes
- outspoken atheist



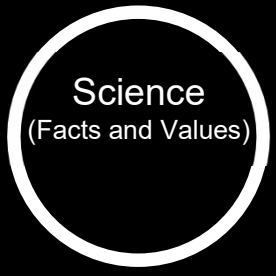
Richard Dawkins

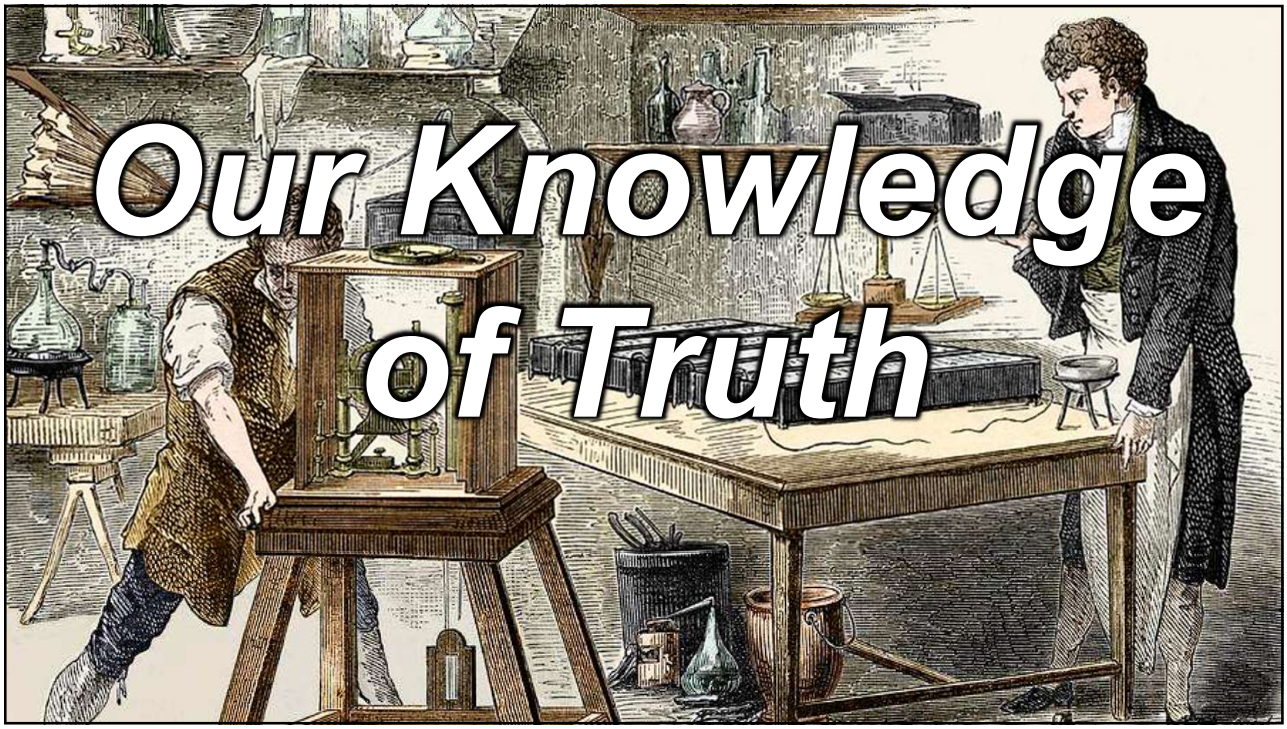


Completely Overlapping Magisteria

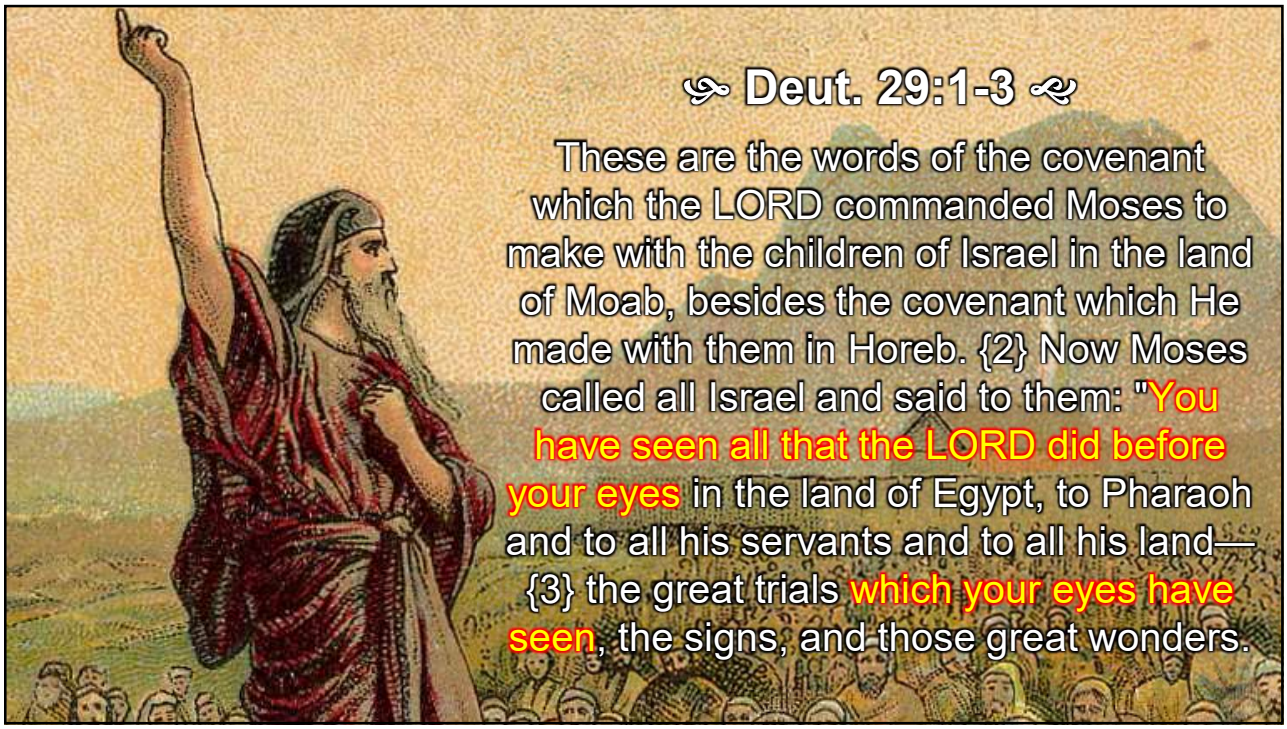


COMA



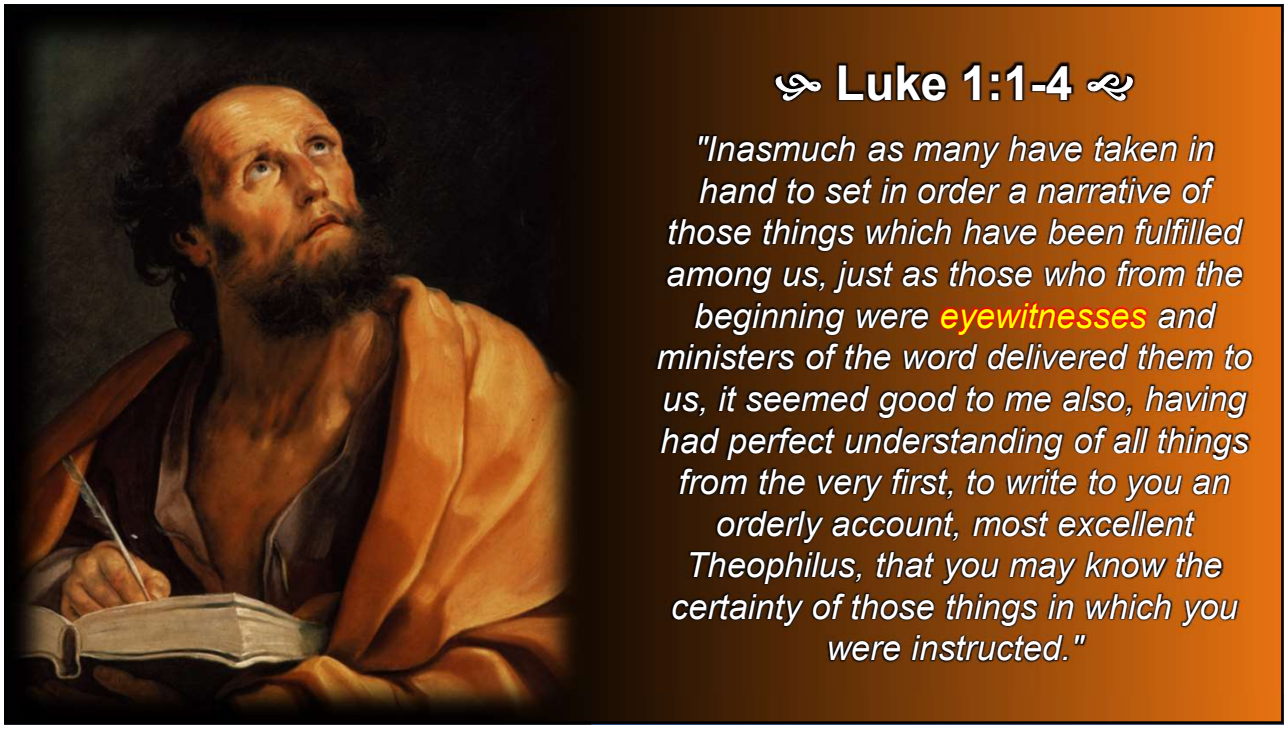

Our Knowledge
of Truth

experience,



Deut. 29:1-3

These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb. {2} Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land— {3} the great trials which your eyes have seen, the signs, and those great wonders.



Luke 1:1-4

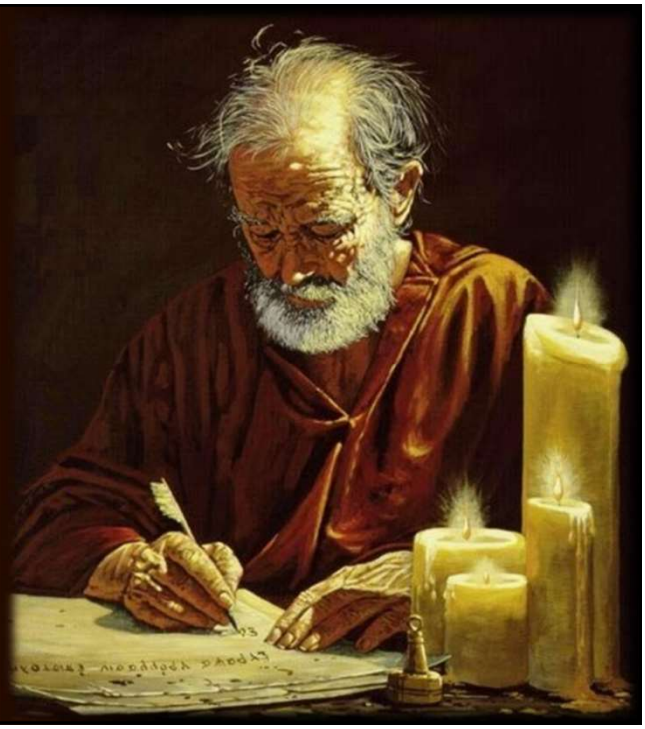
"Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed."

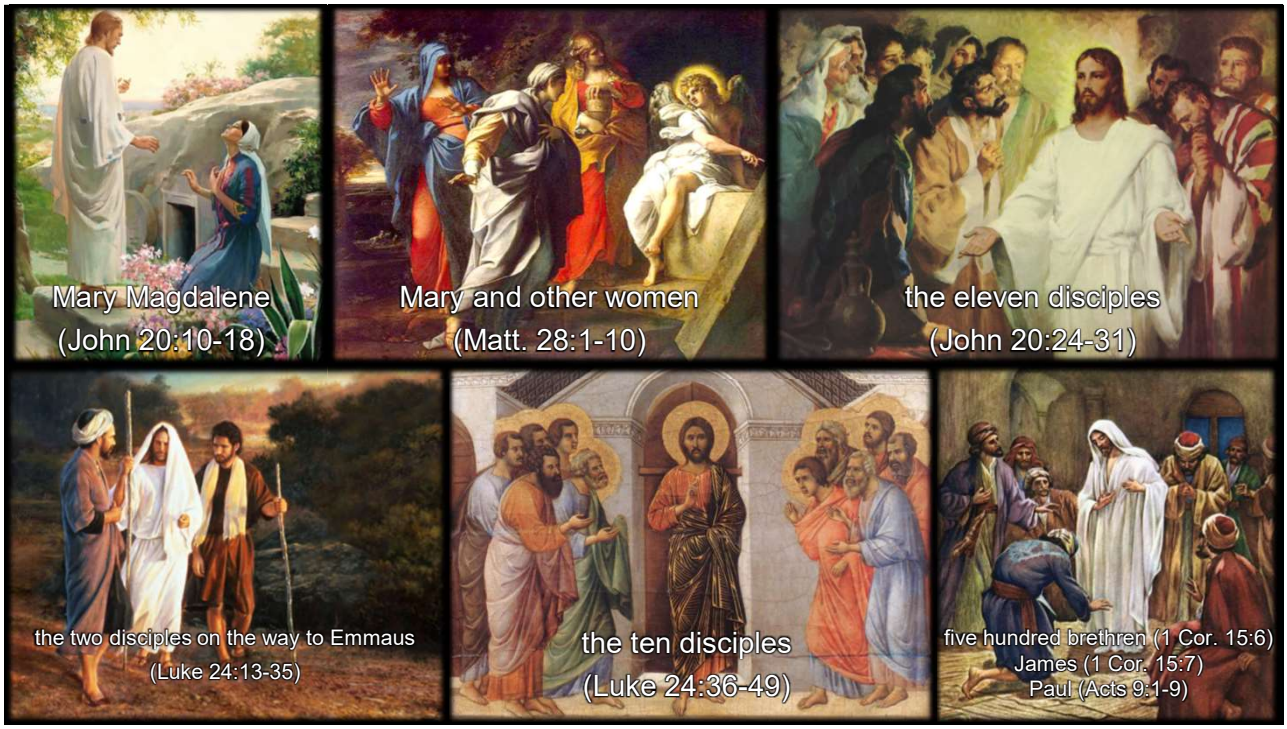
Acts 10:37-41

*"And we are **witnesses** of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him God raised up on the third day, and **showed Him openly**, not to all the people, but to **witnesses** chosen before by God, even to us who **ate and drank with Him** after He arose from the dead."*

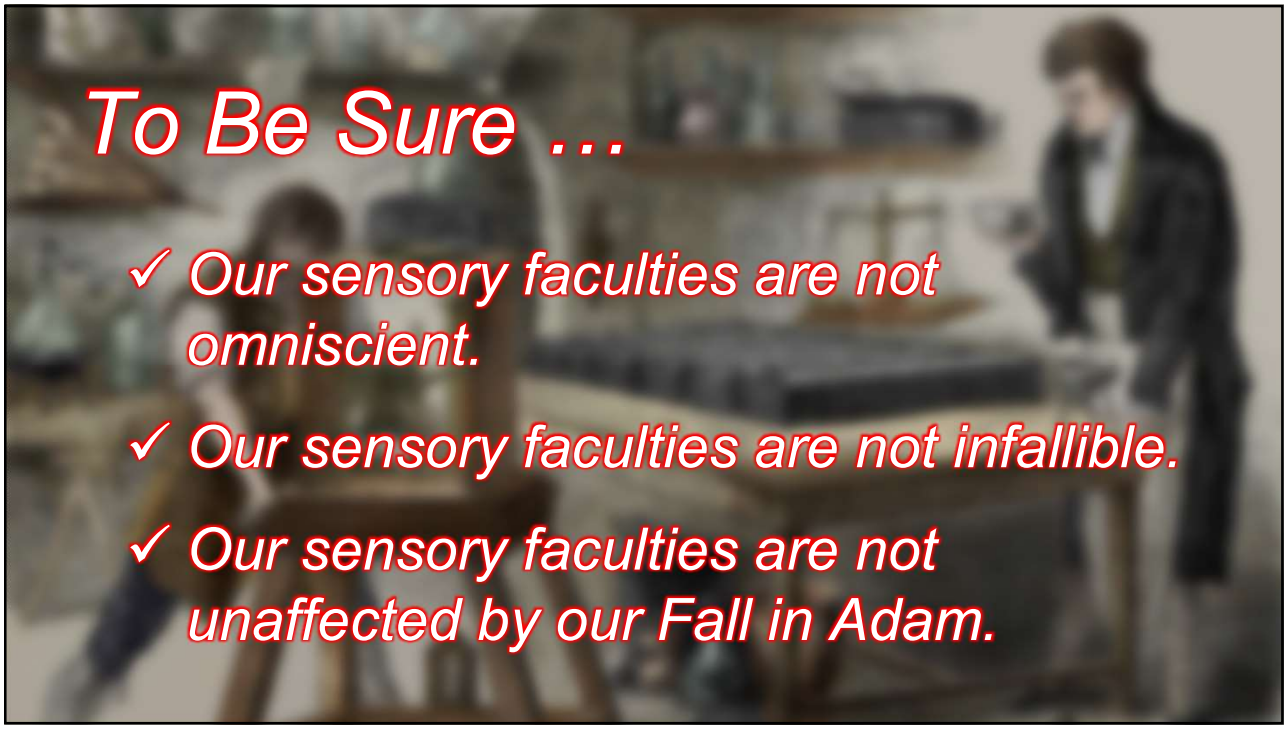
1 John 1:1-3

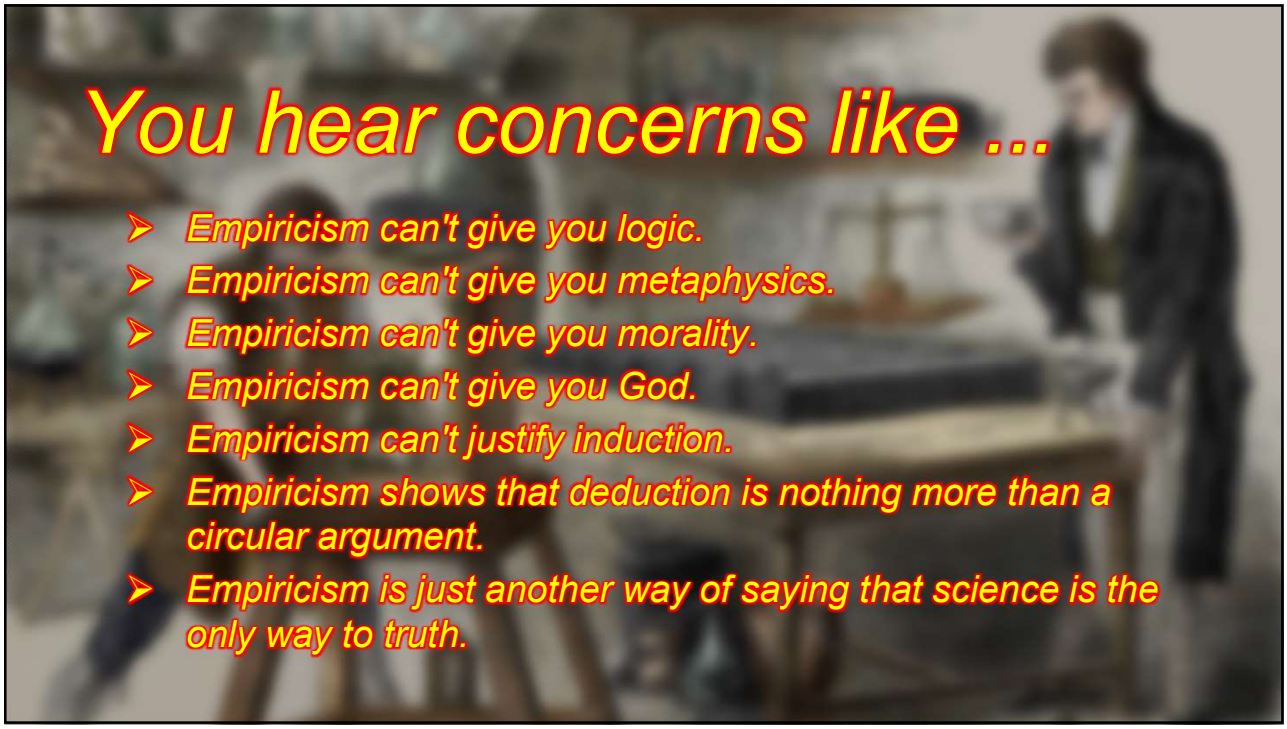
"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

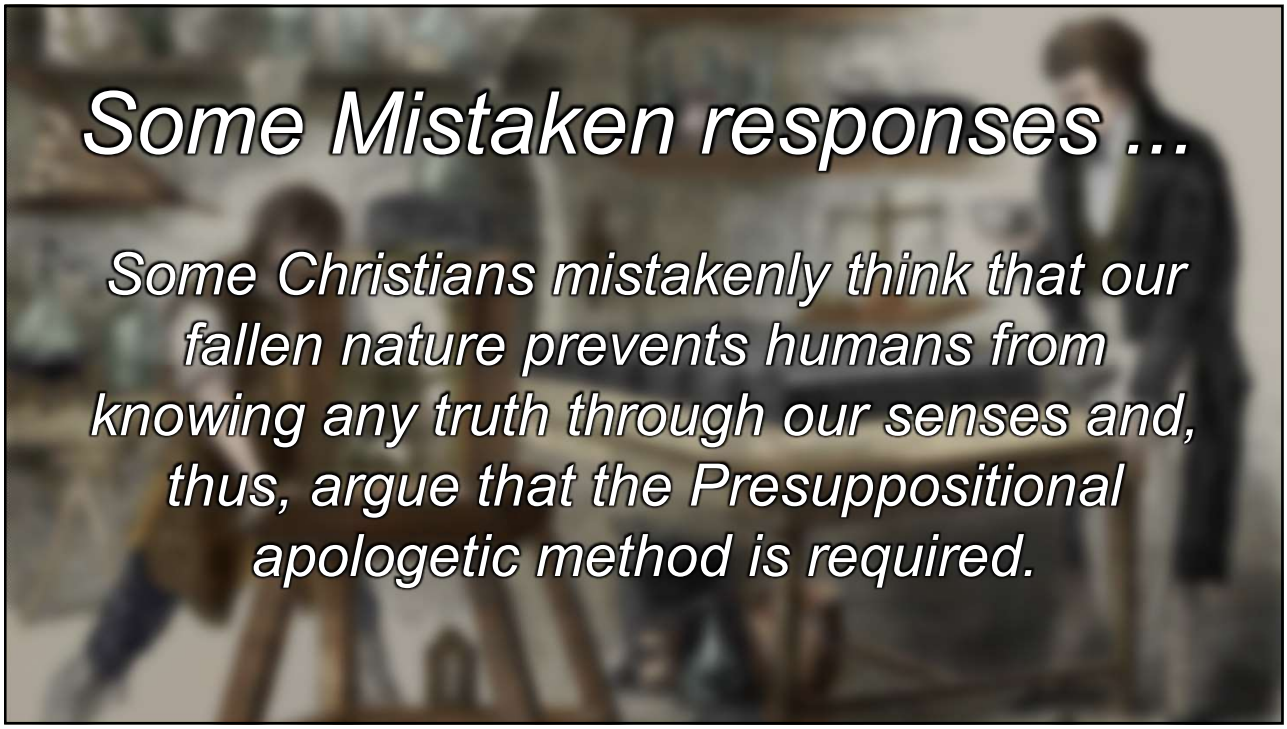



Mary Magdalene
(John 20:10-18)
Mary and other women
(Matt. 28:1-10)
the eleven disciples
(John 20:24-31)
the two disciples on the way to Emmaus
(Luke 24:13-35)
the ten disciples
(Luke 24:36-49)
five hundred brethren (1 Cor. 15:6)
James (1 Cor. 15:7)
Paul (Acts 9:1-9)

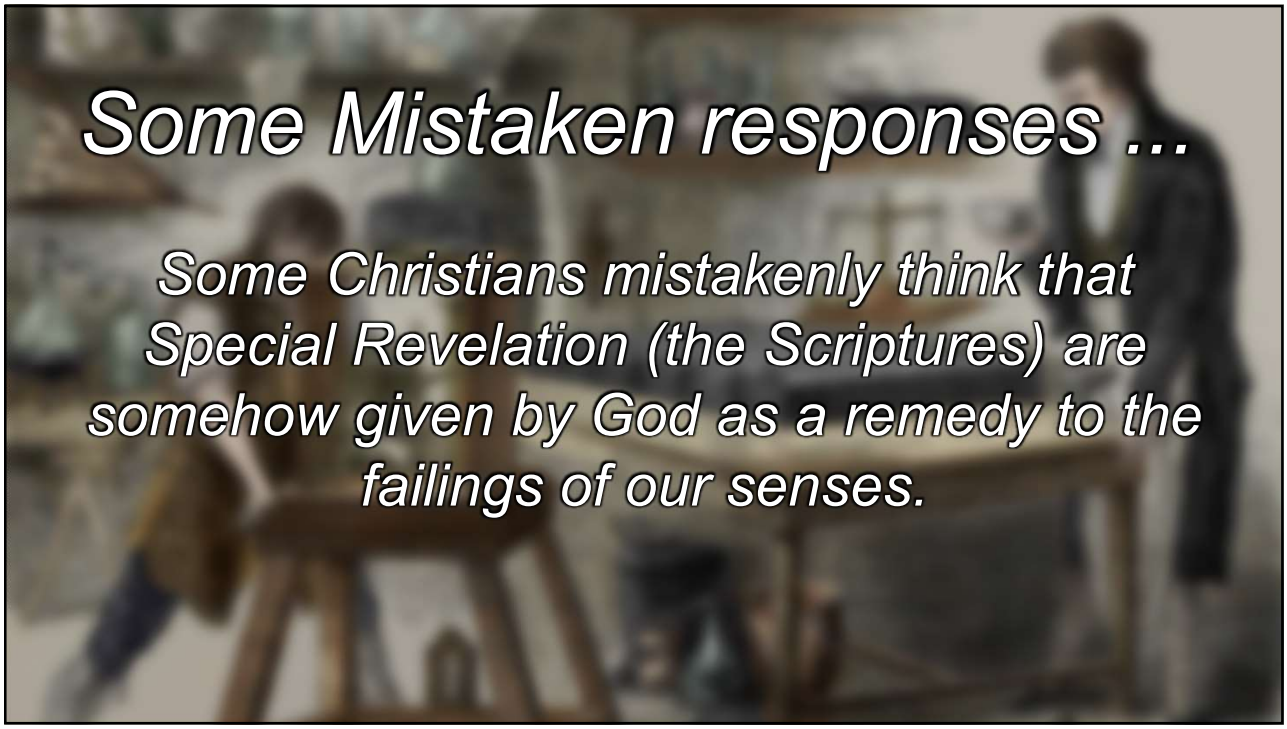
Concerns
about
Empiricism?


To Be Sure …
✓ Our sensory faculties are not omniscient.
✓ Our sensory faculties are not infallible.
✓ Our sensory faculties are not unaffected by our Fall in Adam.


You hear concerns like …
➢ Empiricism can't give you logic.
➢ Empiricism can't give you metaphysics.
➢ Empiricism can't give you morality.
➢ Empiricism can't give you God.
➢ Empiricism can't justify induction.
➢ Empiricism shows that deduction is nothing more than a circular argument.
➢ Empiricism is just another way of saying that science is the only way to truth.


Some Mistaken responses ...
Some Christians mistakenly think that our fallen nature prevents humans from knowing any truth through our senses and, thus, argue that the Presuppositional apologetic method is required.

Some Mistaken responses ...
Some Christians mistakenly think that what is needed is some sort of "balanced" apologetic in terms of which the methods of empiricism are supplemented by other means of "knowing," often drawing elements of Rationalism or Intuitionism.


Some Mistaken responses ...
Some Christians mistakenly think that Special Revelation (the Scriptures) are somehow given by God as a remedy to the failings of our senses.

Response