



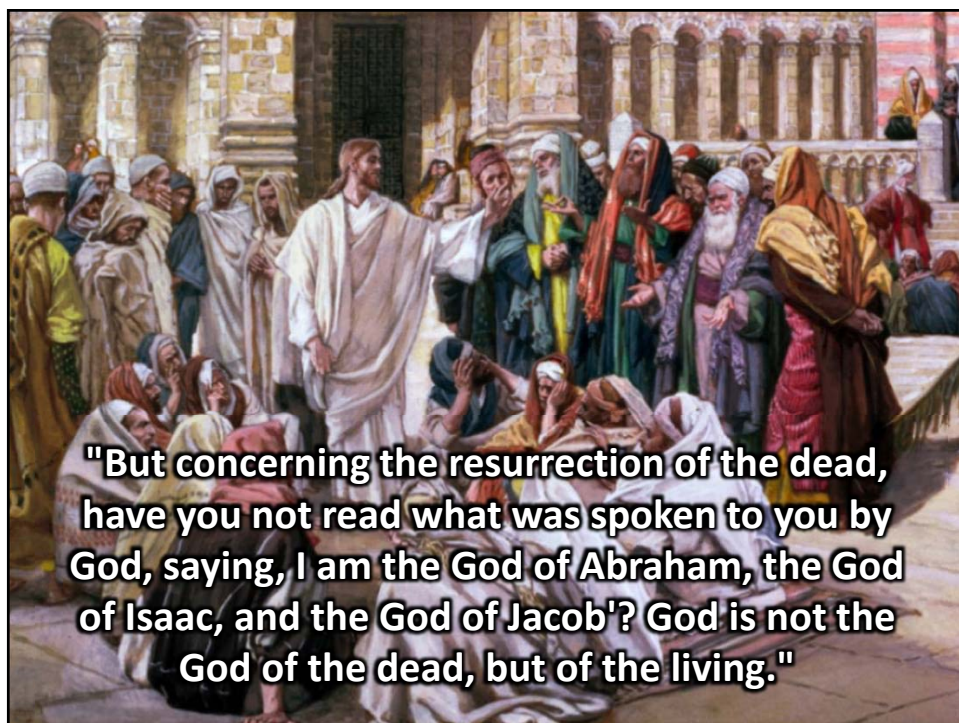
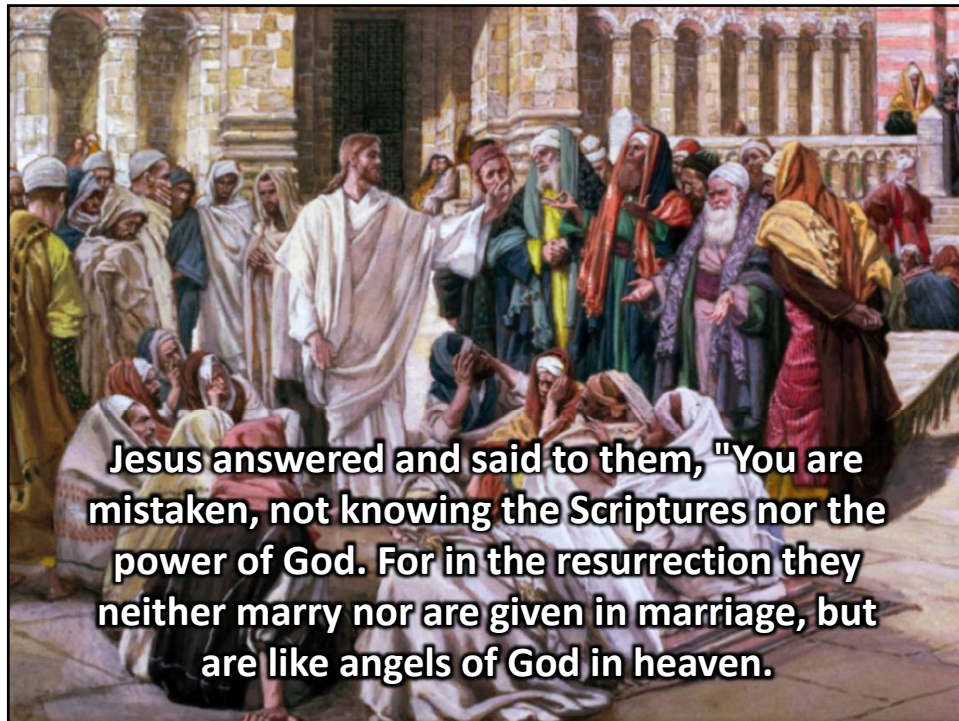
*"But sanctify the Lord
God in your hearts,
always be ready to
give a defense to
everyone who asks
you a reason for the
hope that is in you,
with meekness and
fear;"*

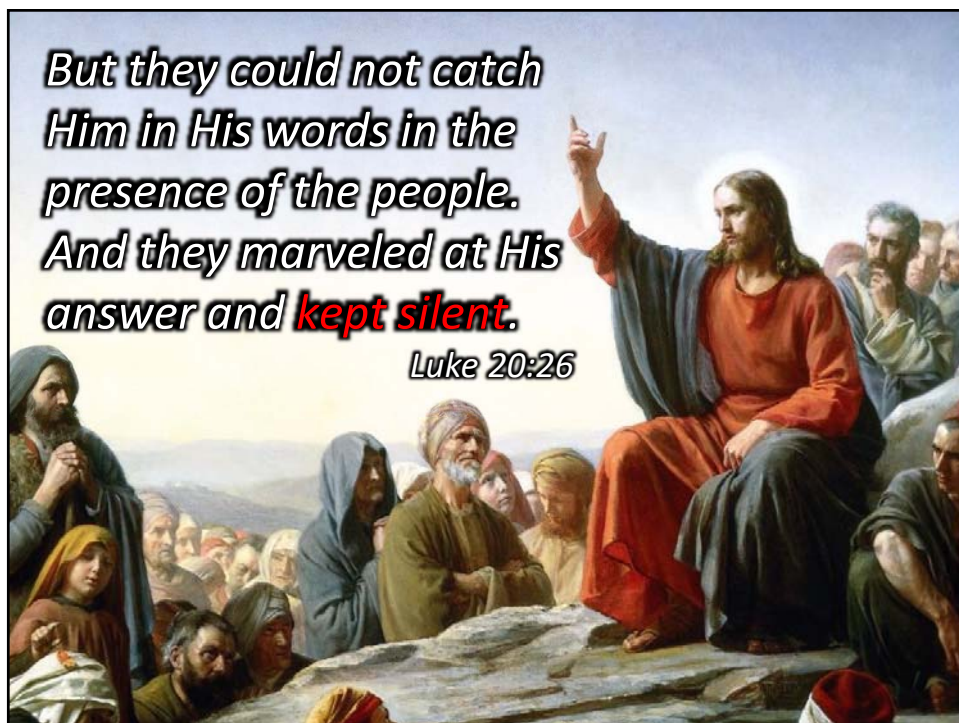
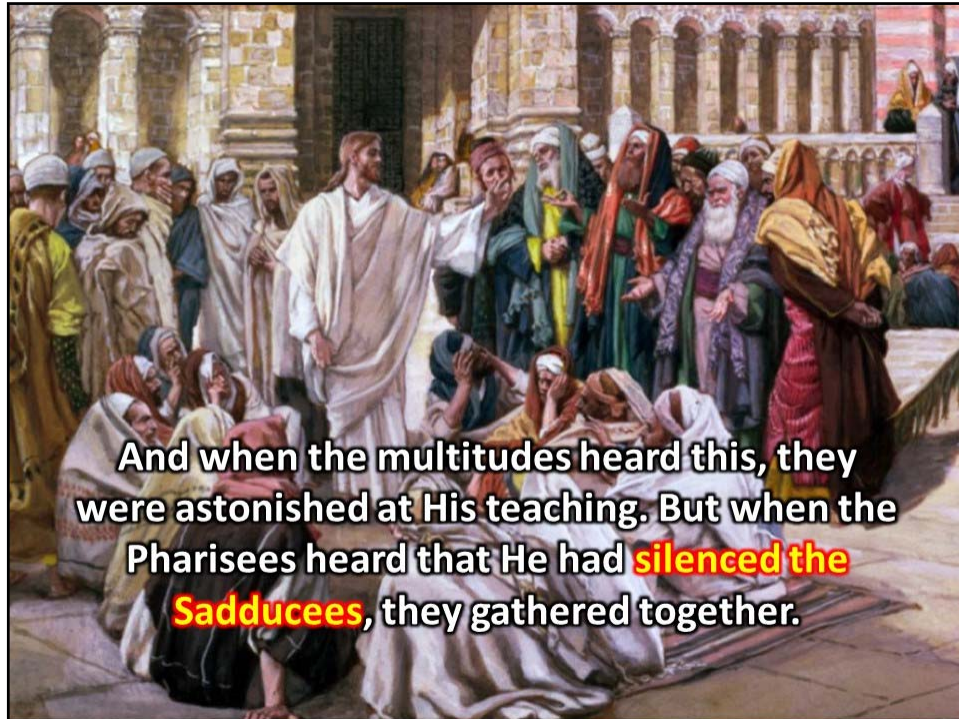
1 Peter 3:15

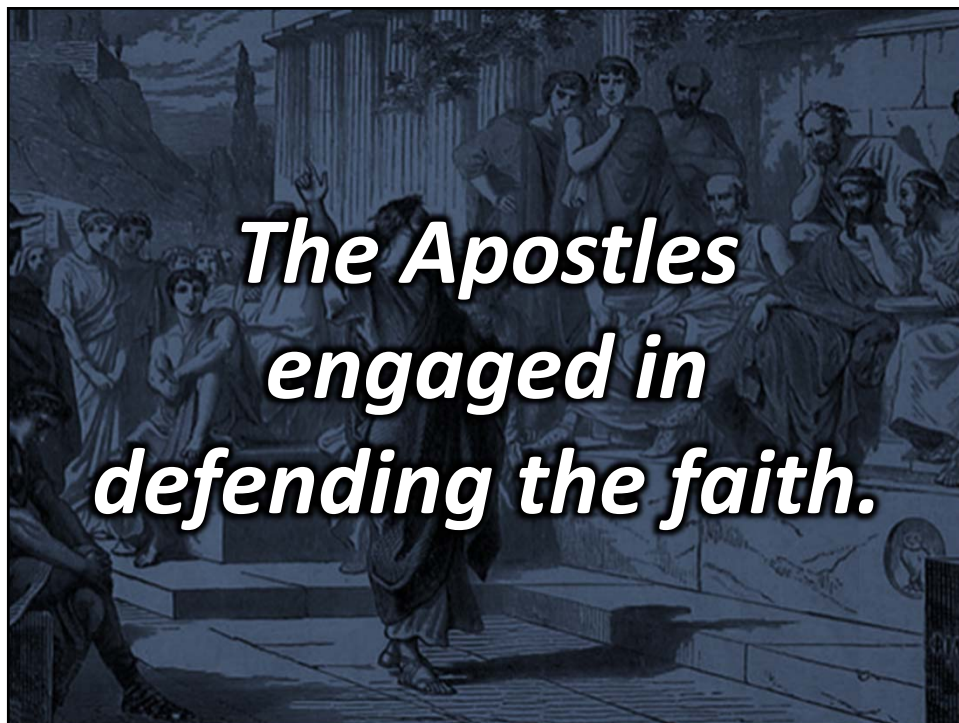
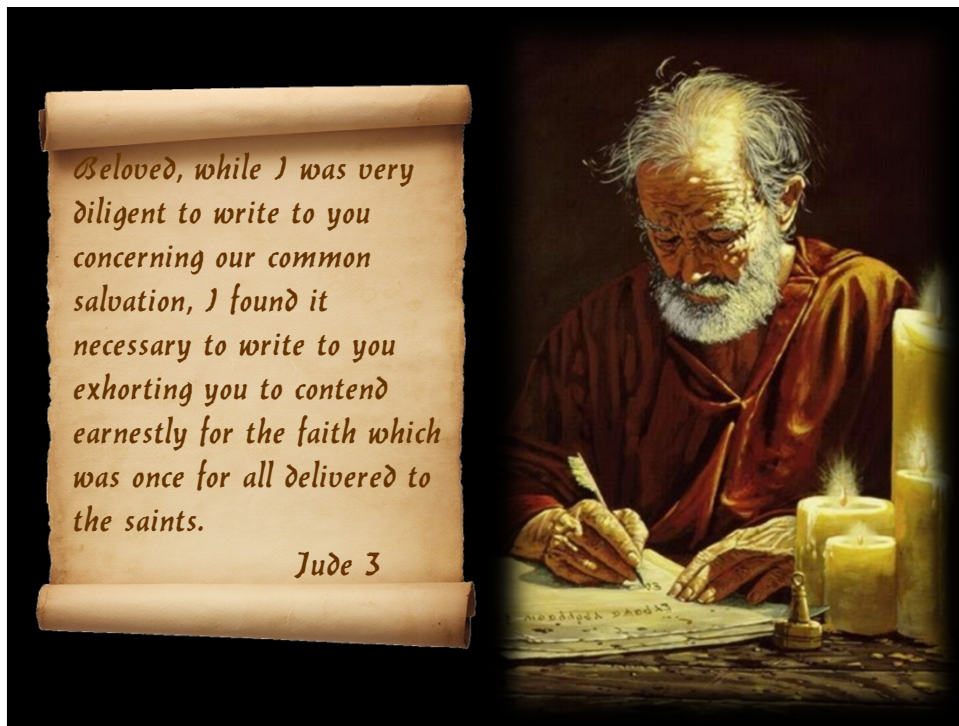


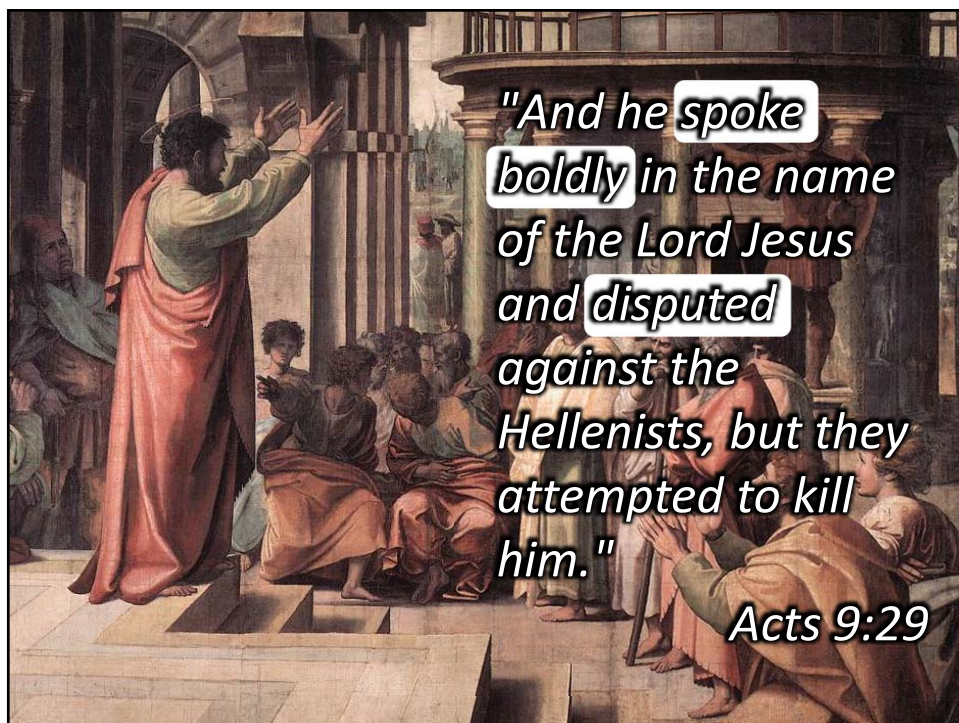
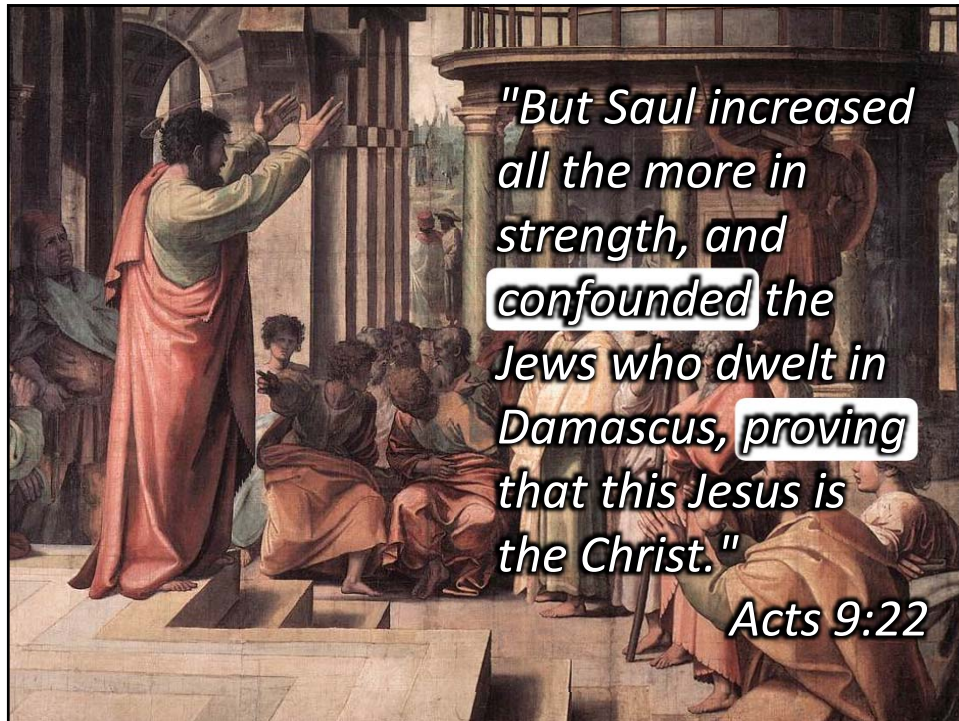
"For there are many
insubordinate, both
idle talkers and
deceivers, especially
those of the
circumcision, **whose
mouths must be
stopped,**"

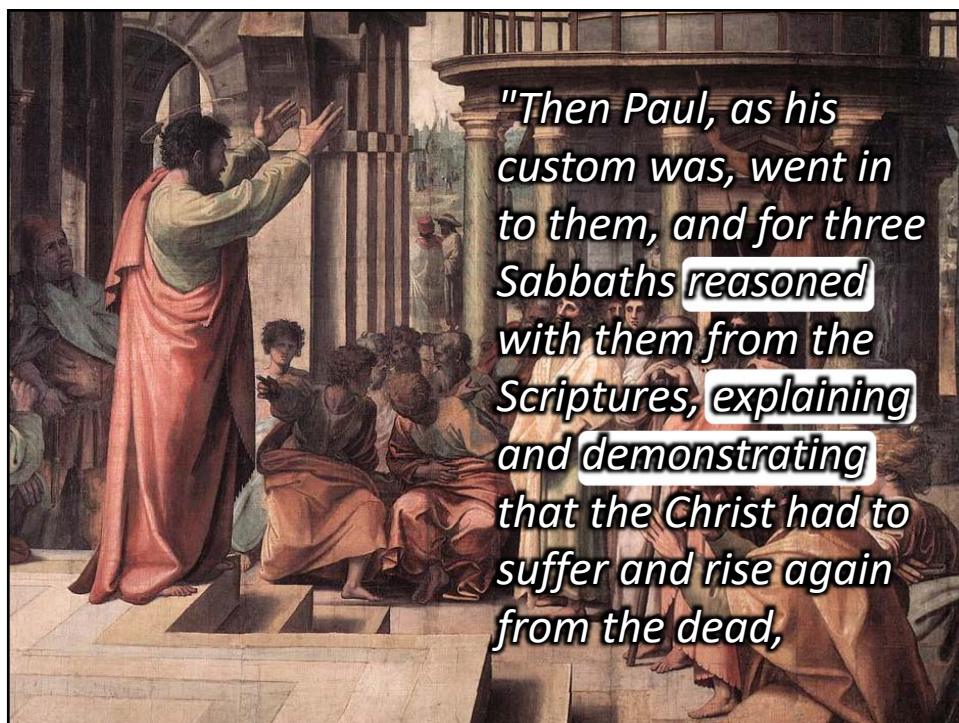
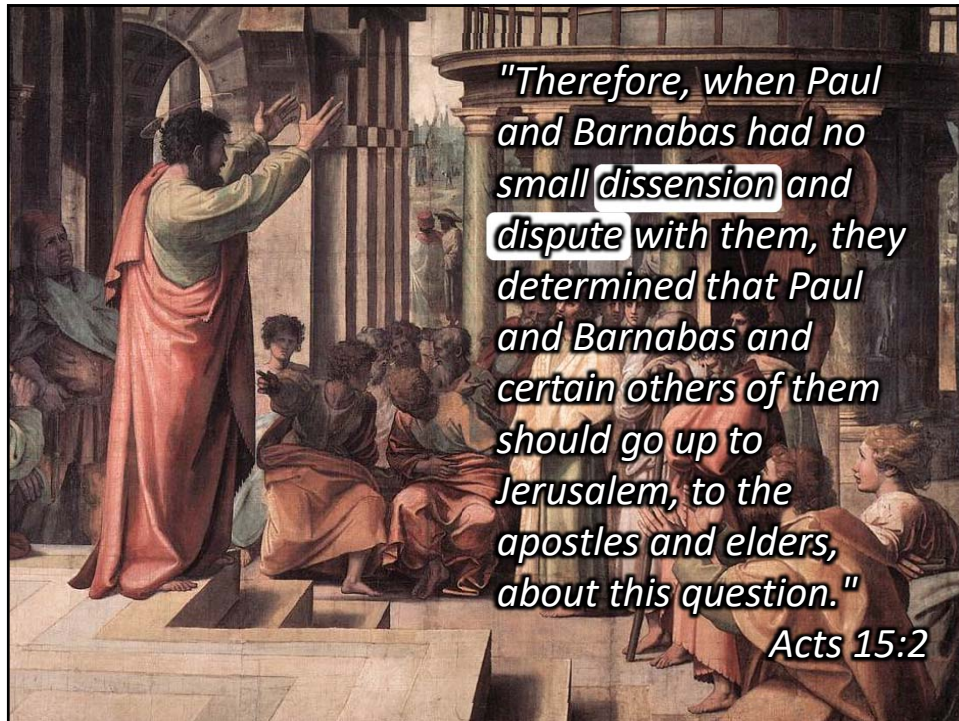
Titus 1:10-11a
(cf. Matthew 22:29-34)

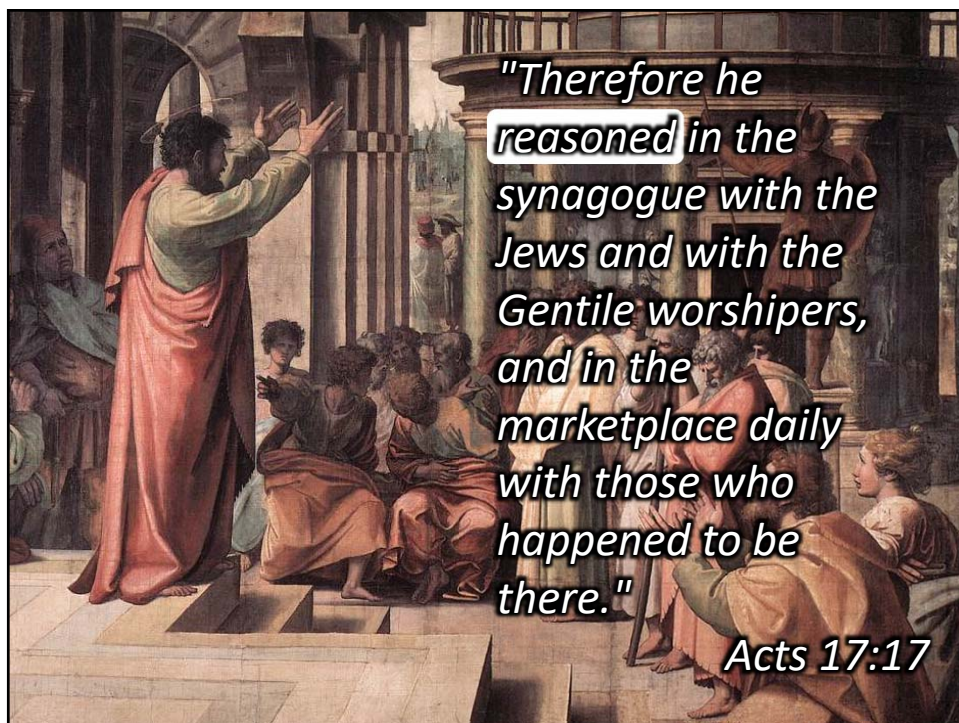
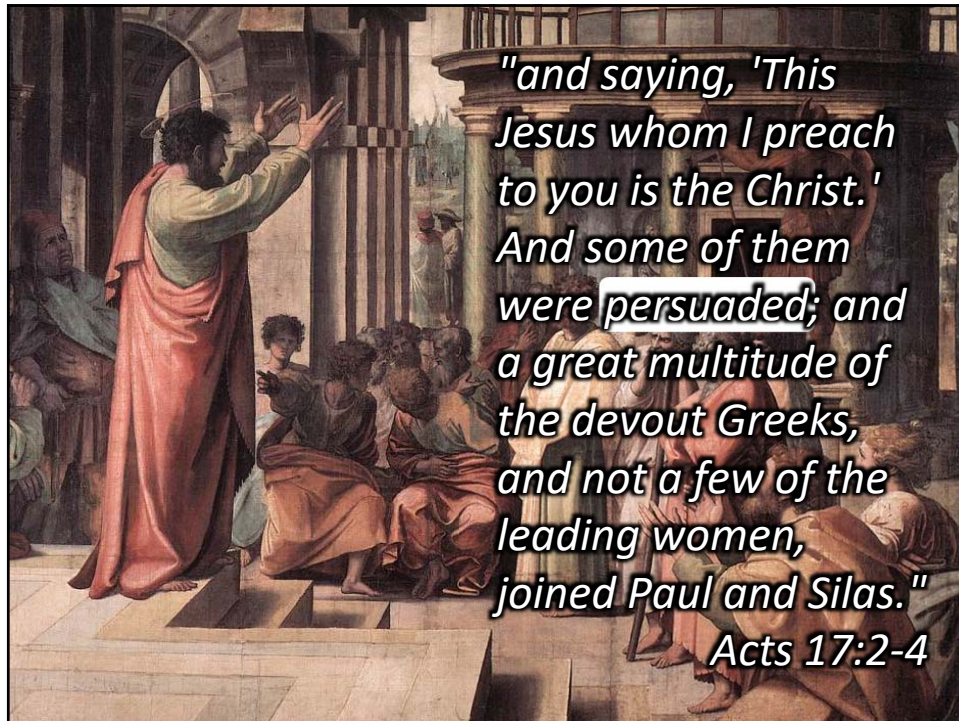


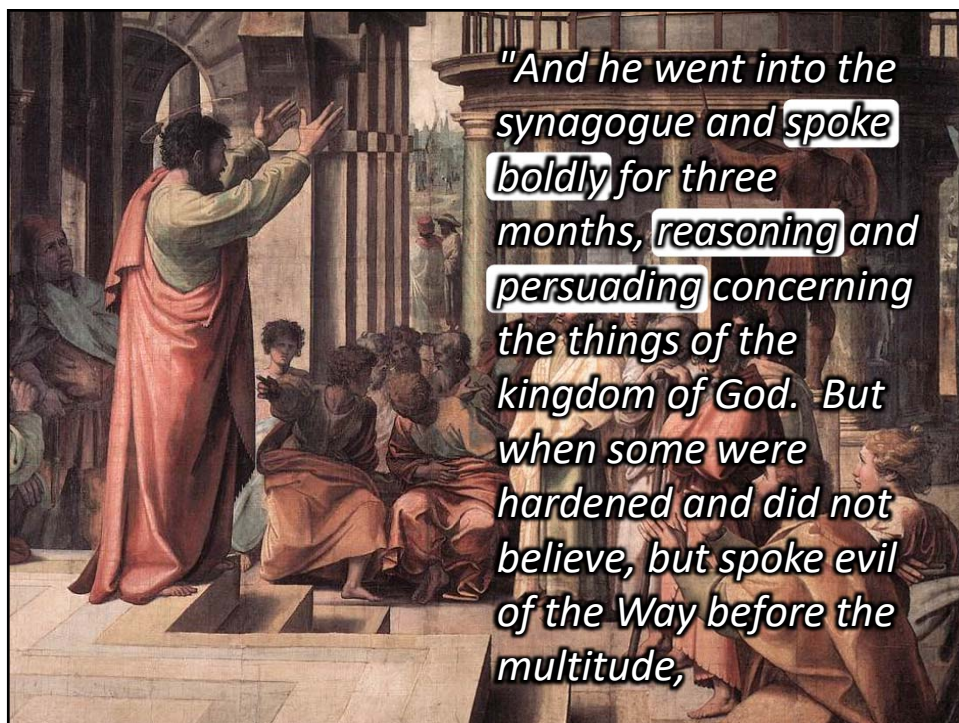
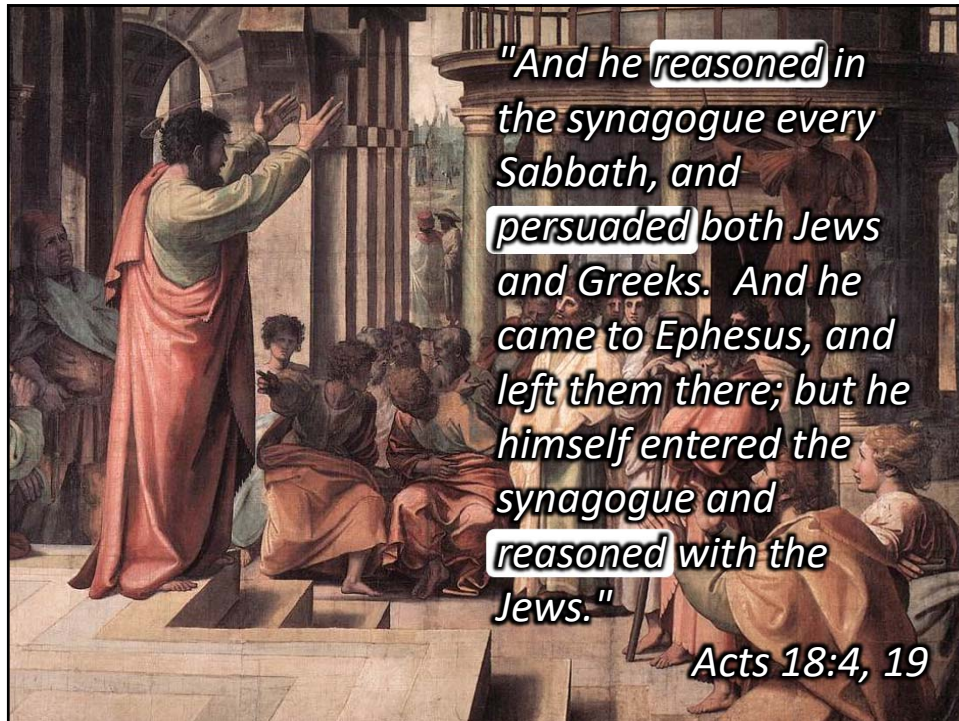


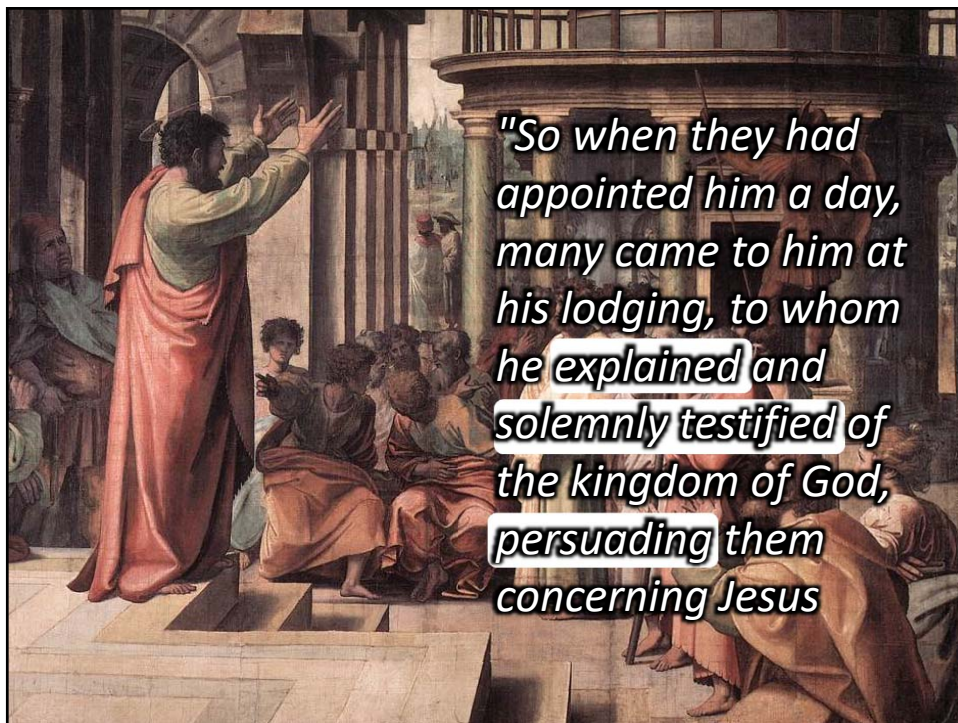
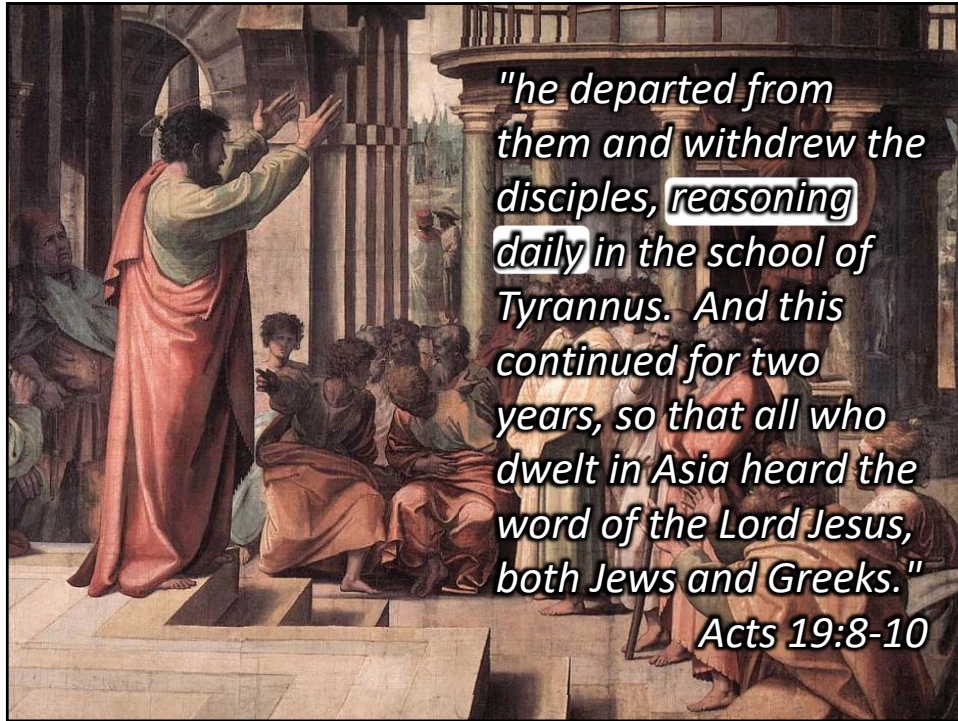


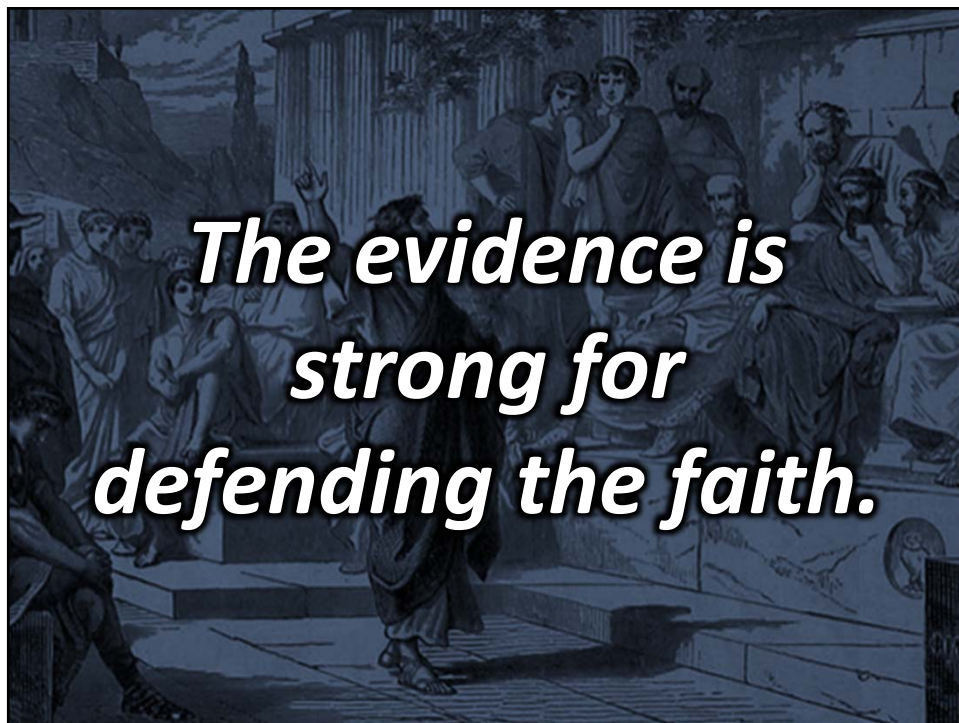
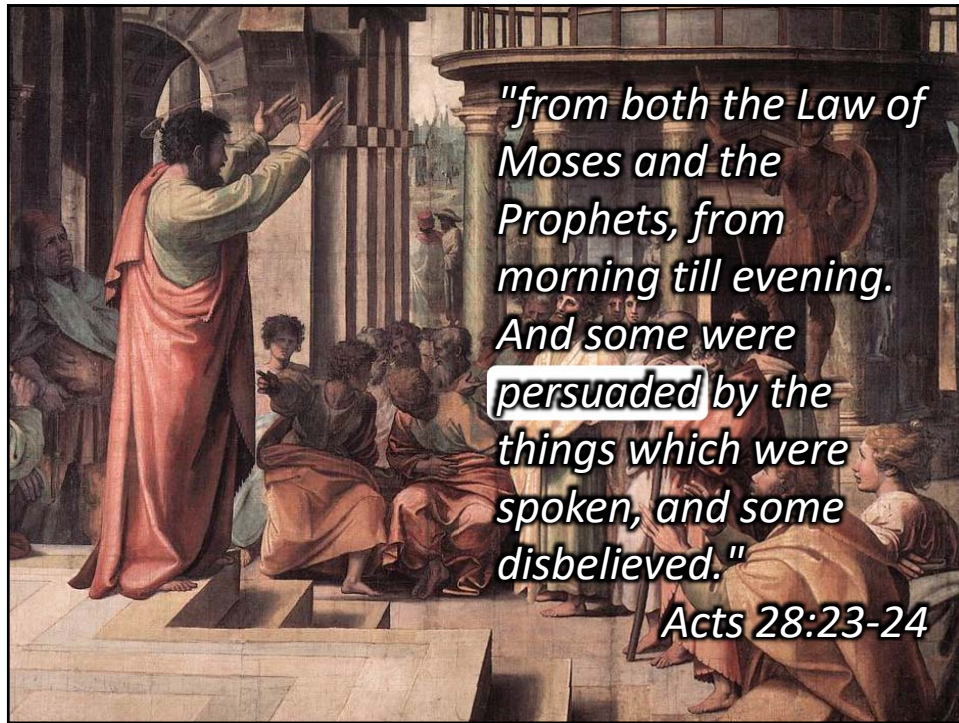


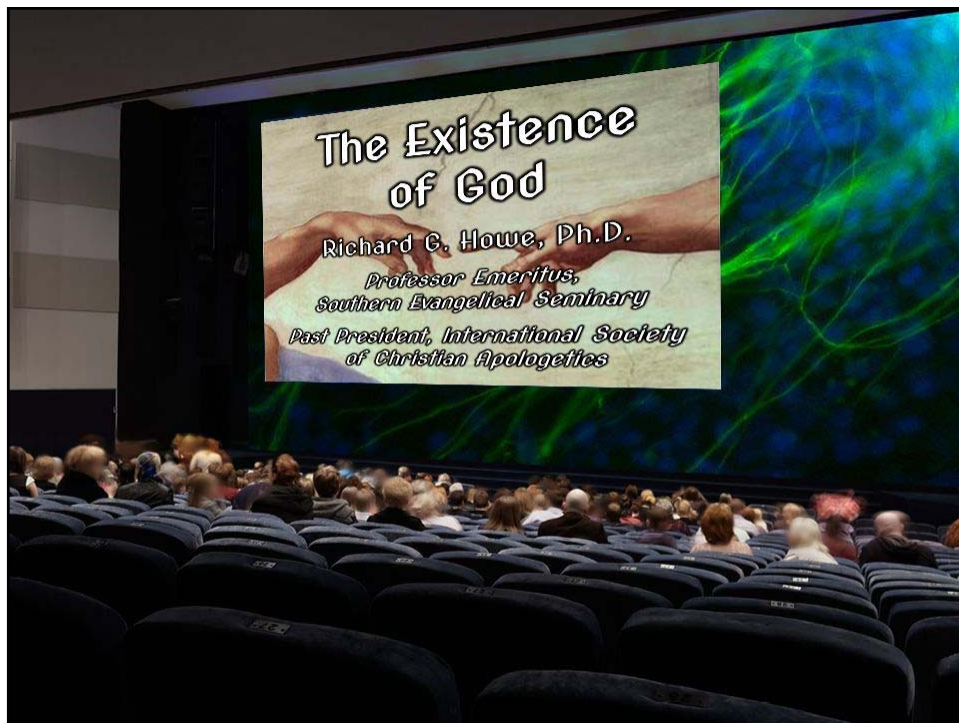
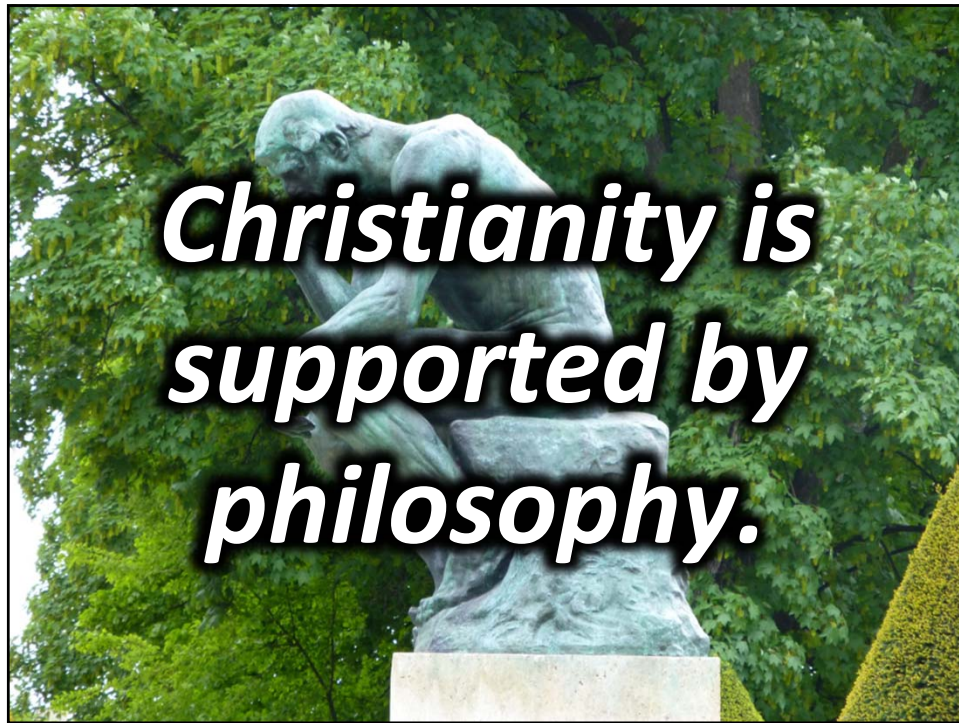


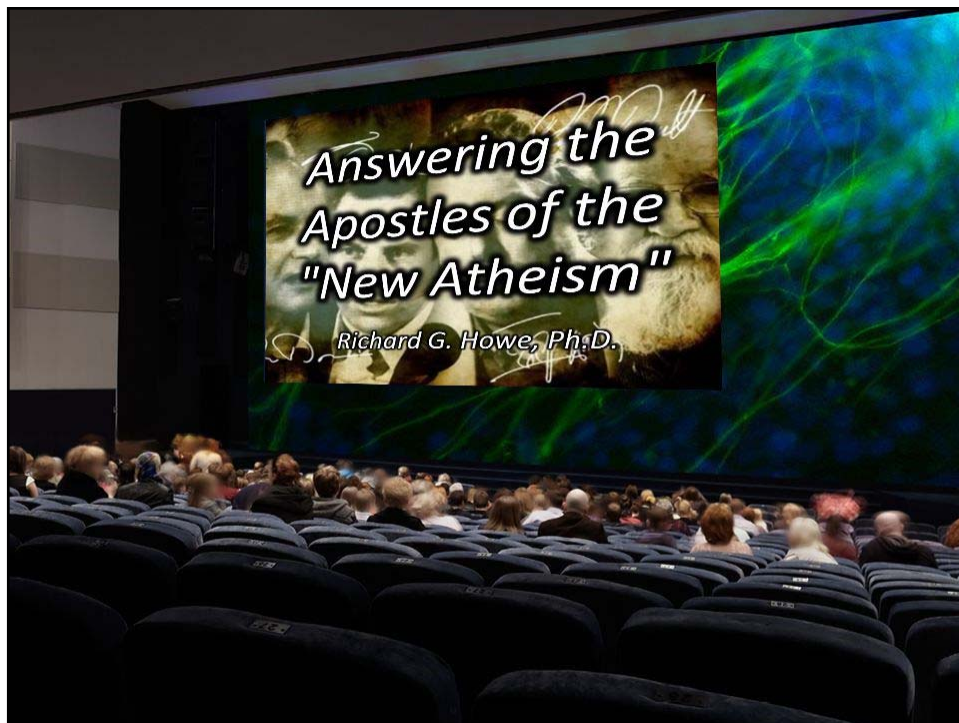
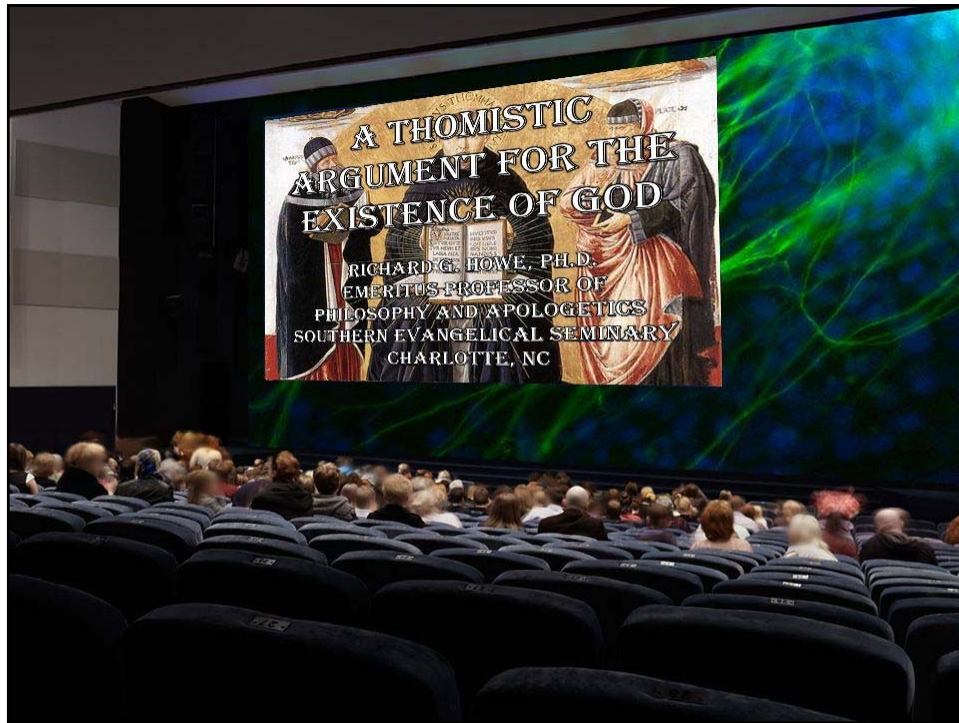


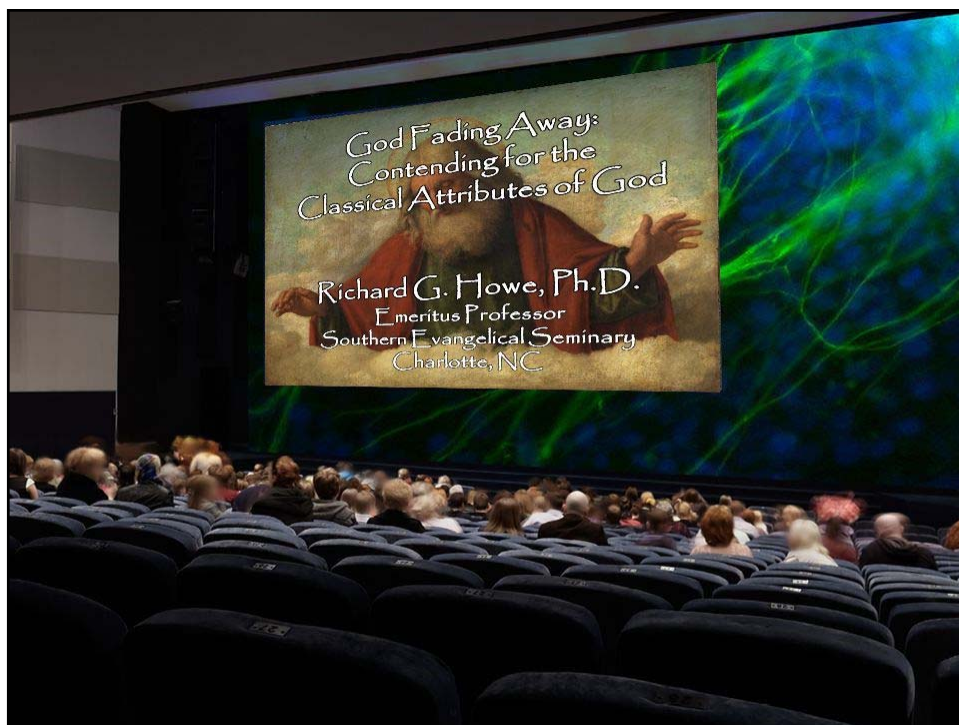
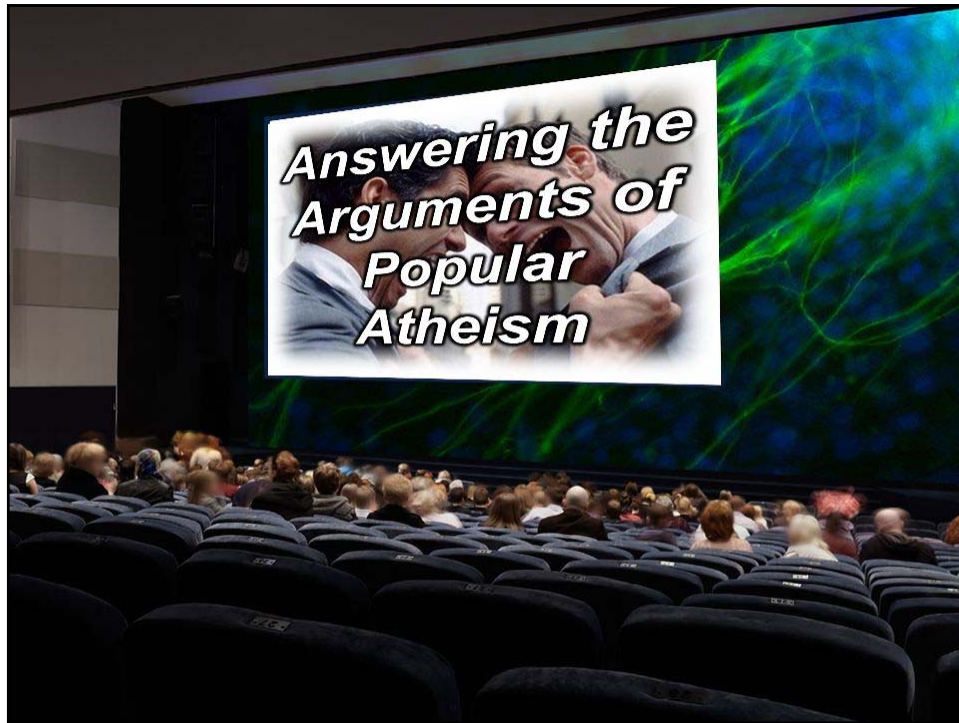


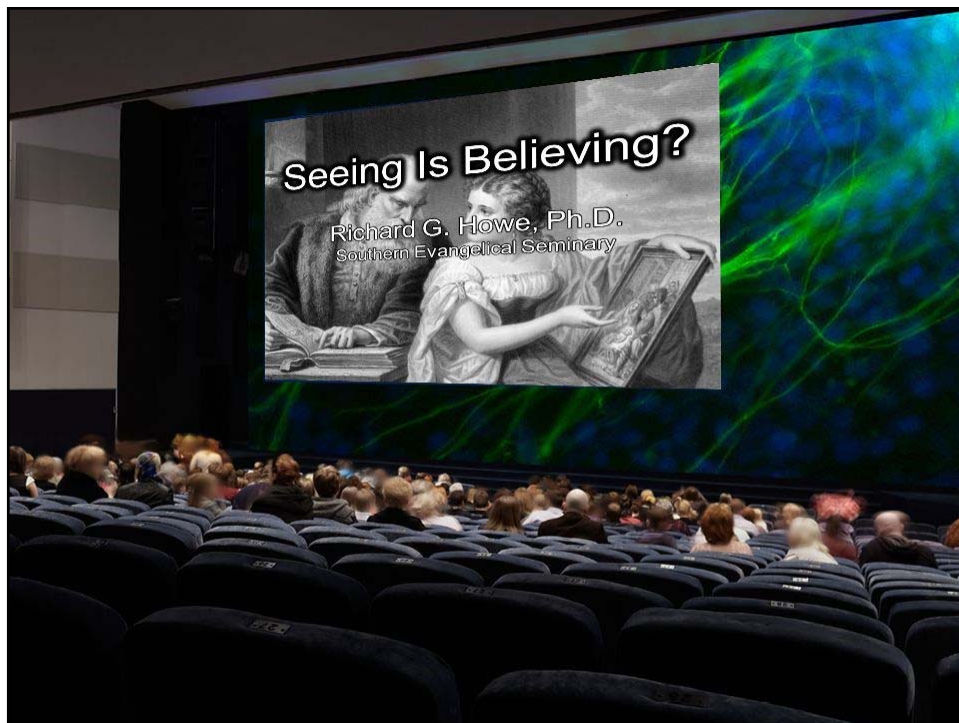
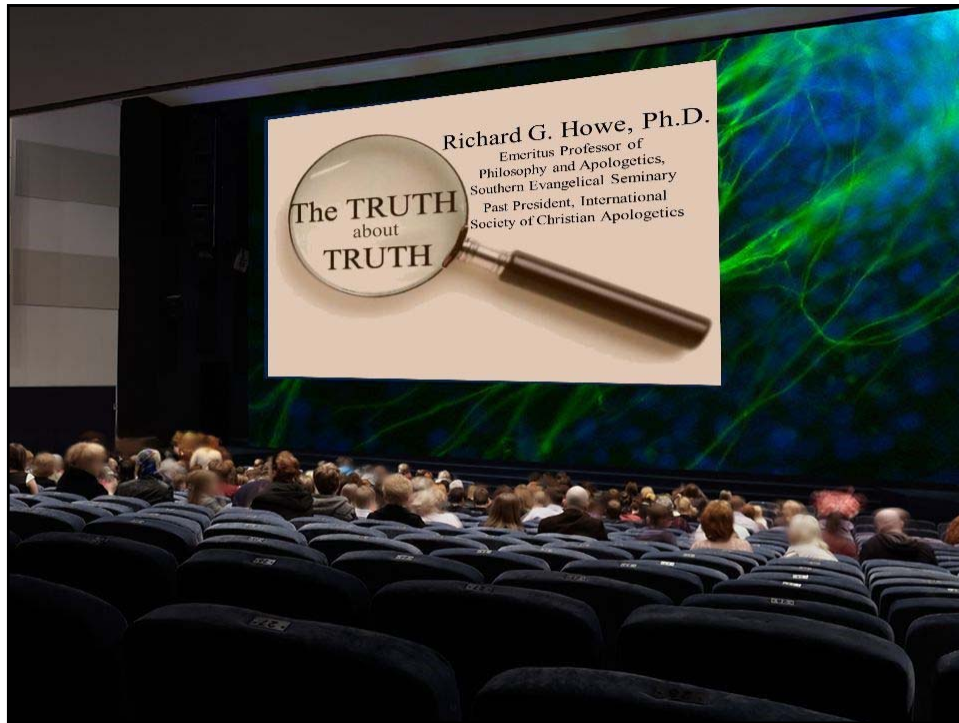




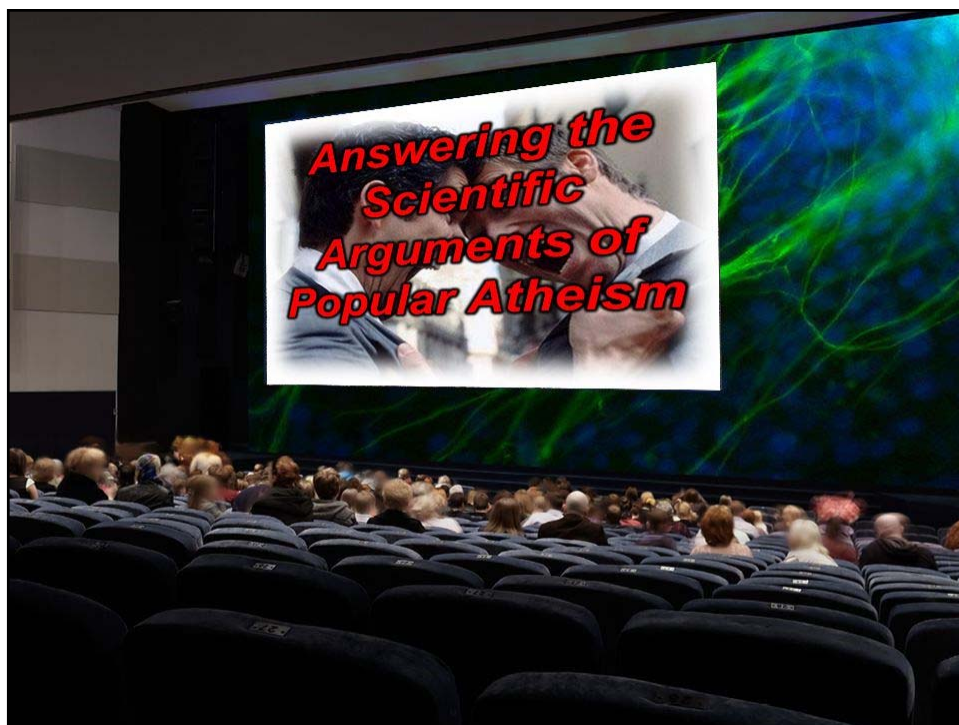
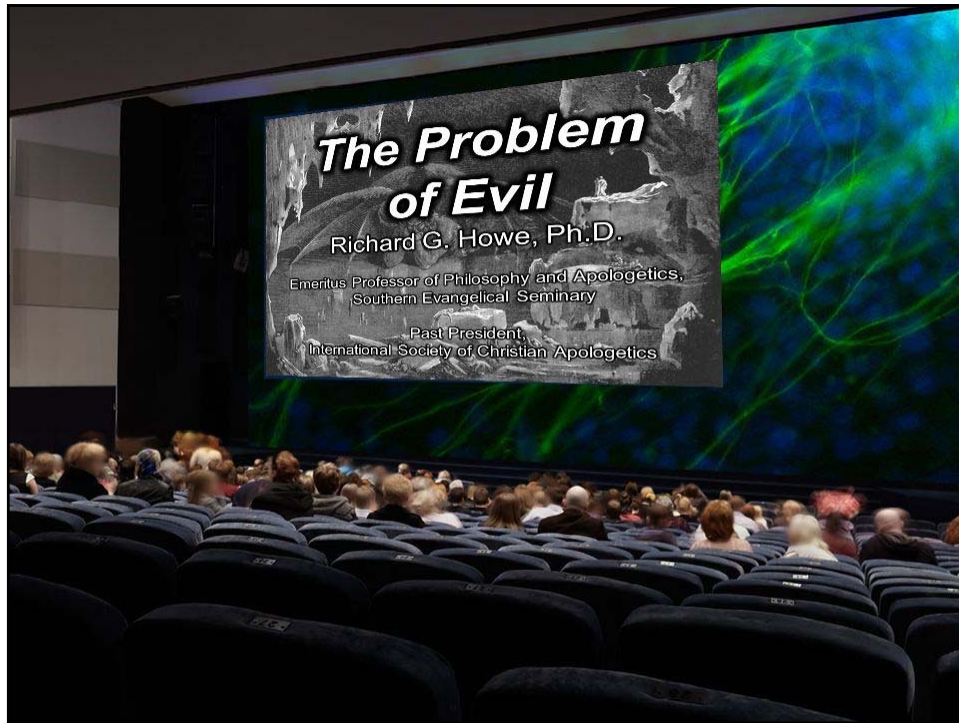


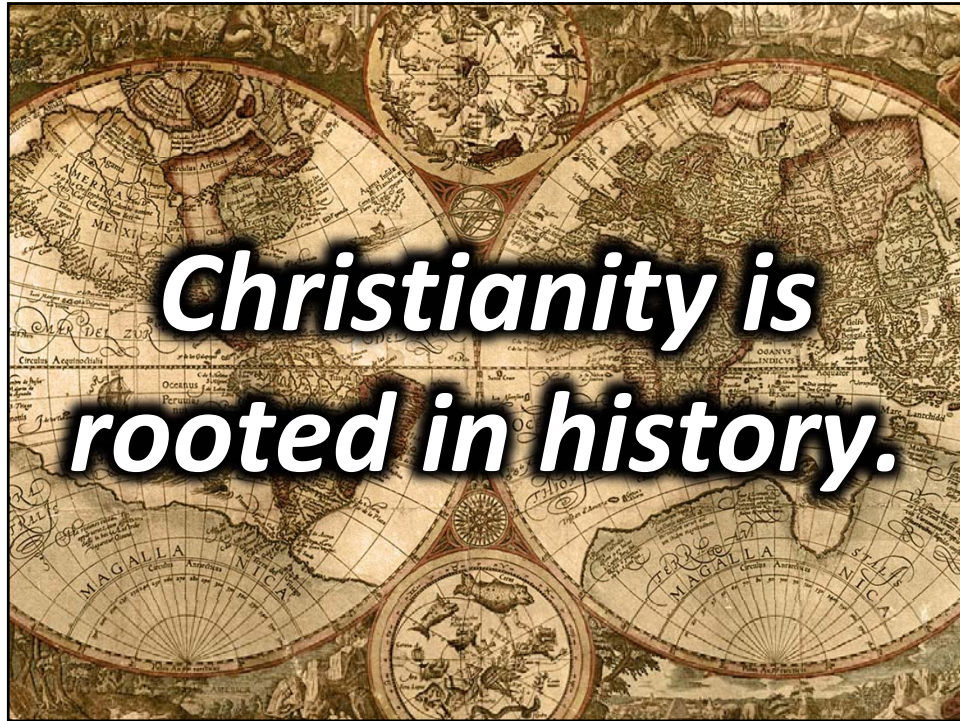


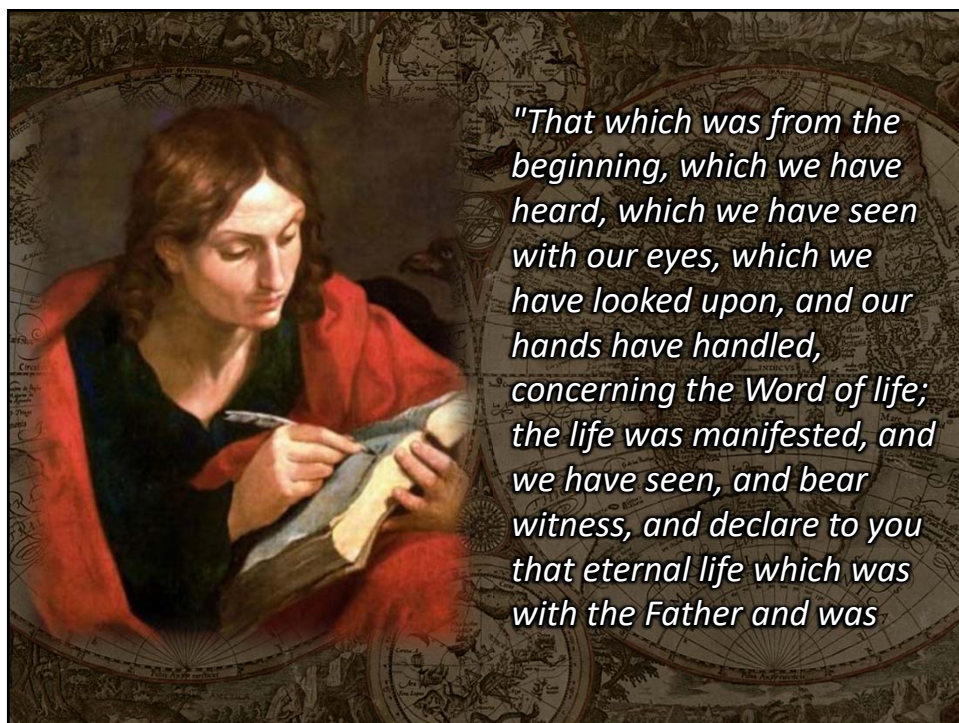
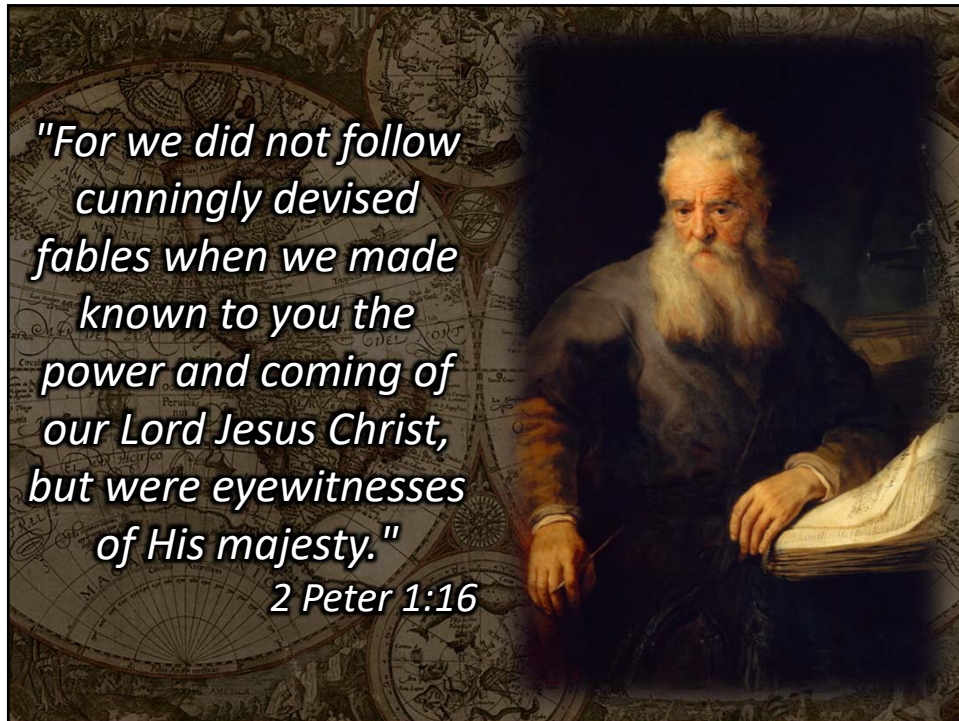


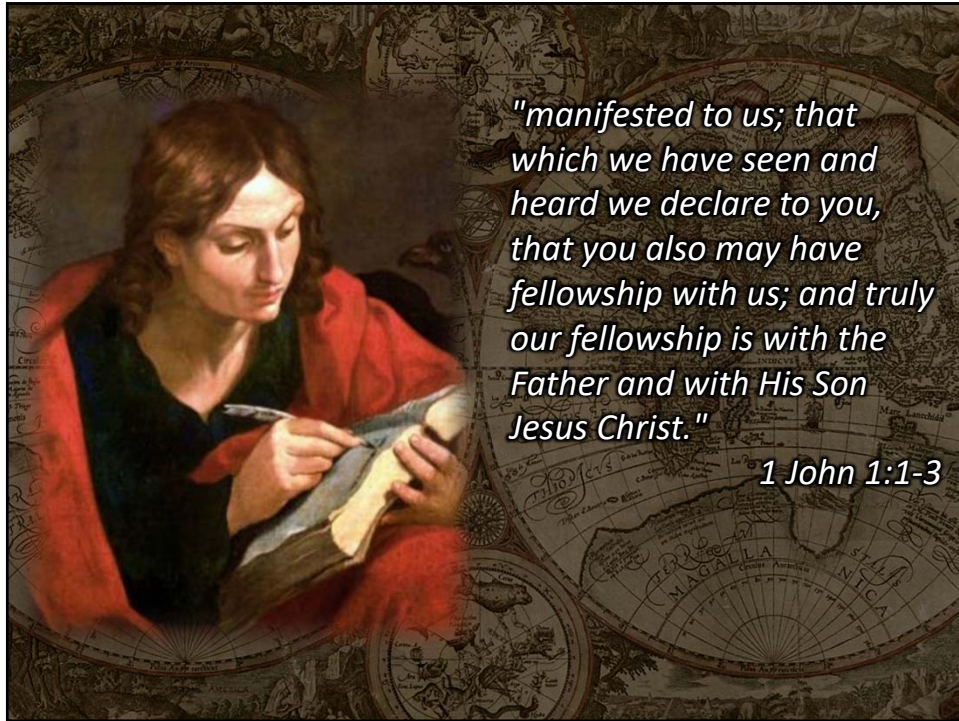






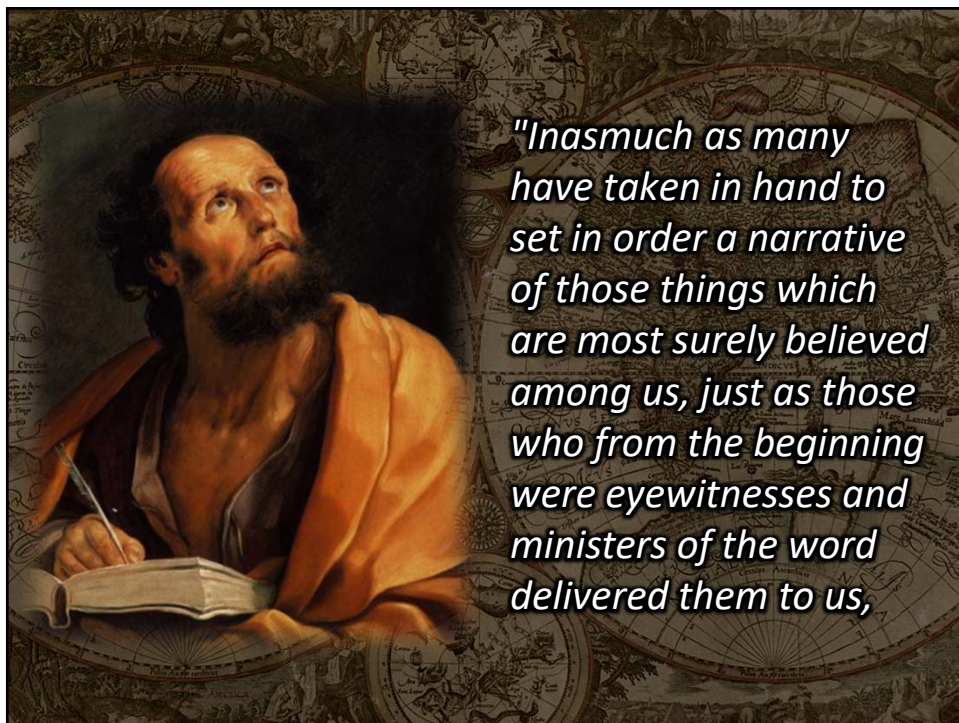




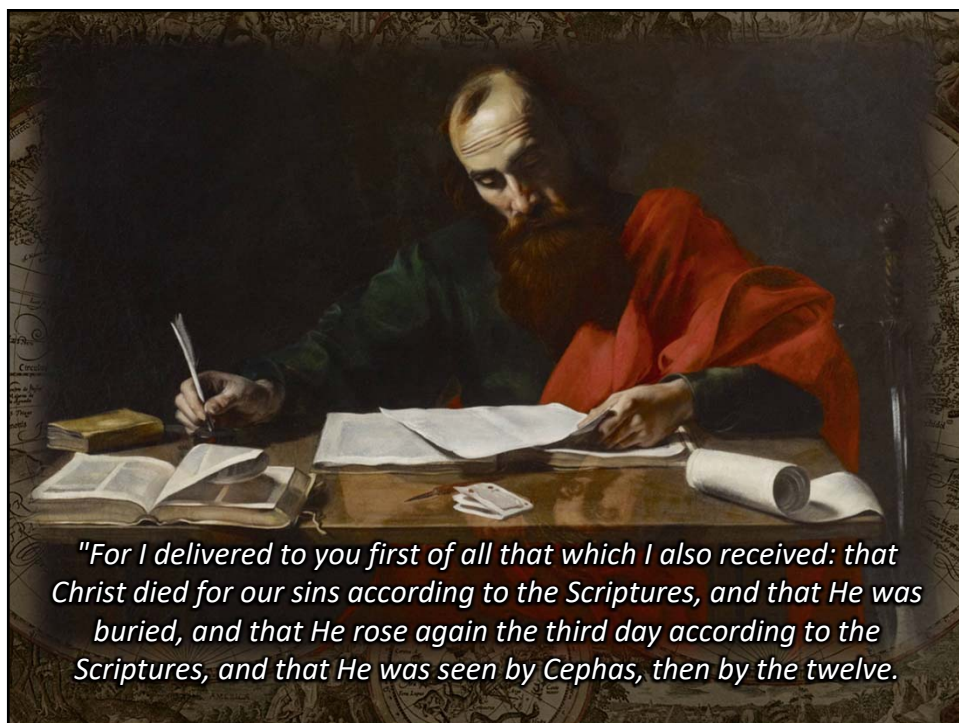
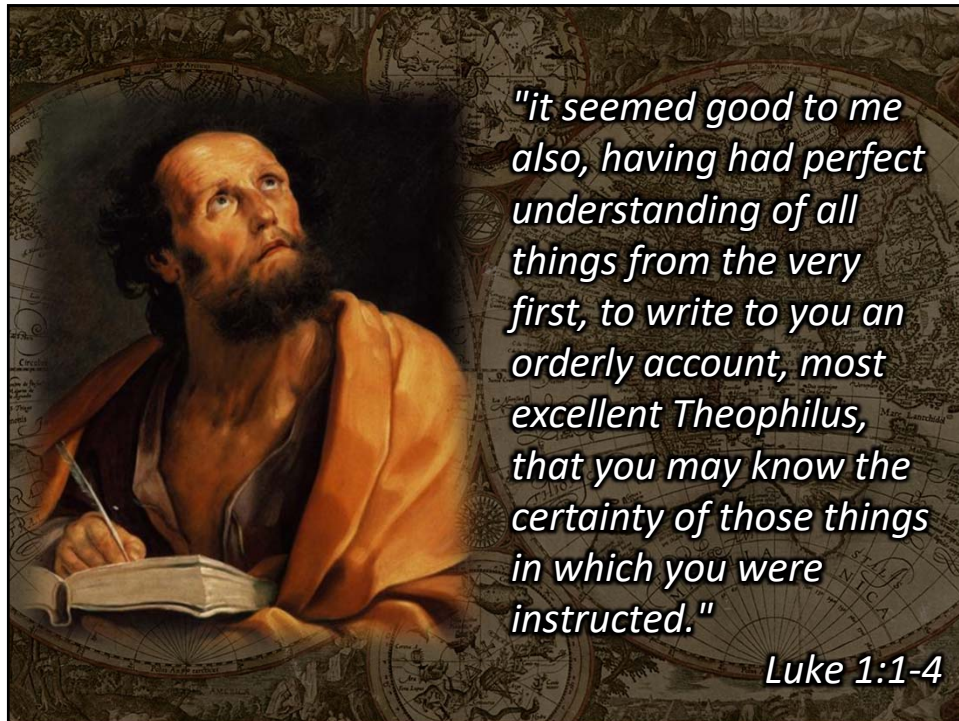


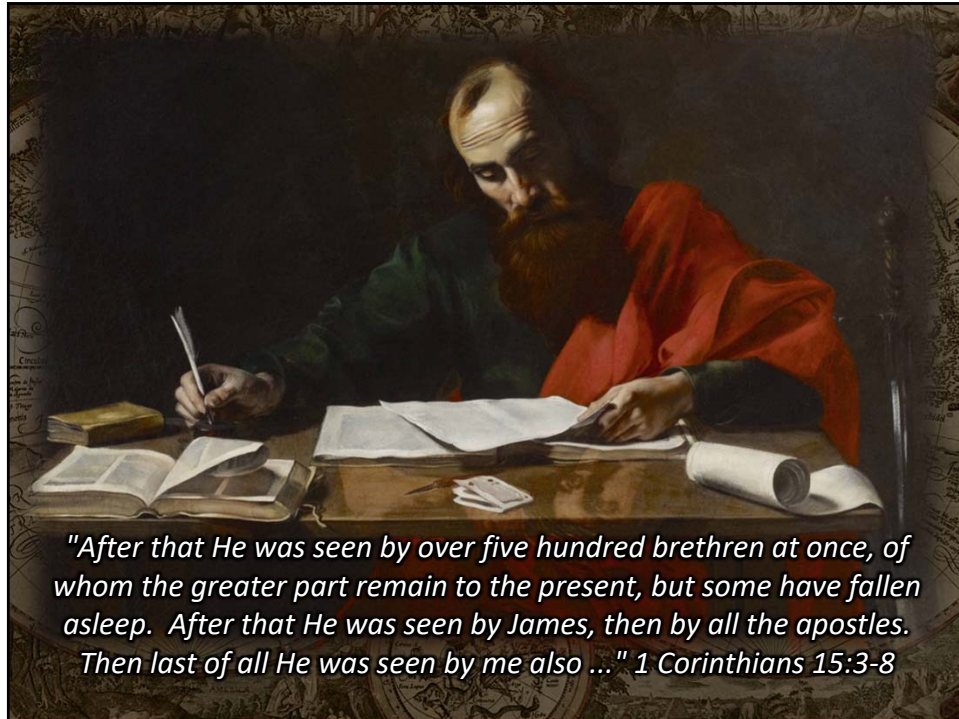
"manifested to us; that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

1 John 1:1-3



"Inasmuch as many have taken in hand to set in order a narrative of those things which are most surely believed among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,

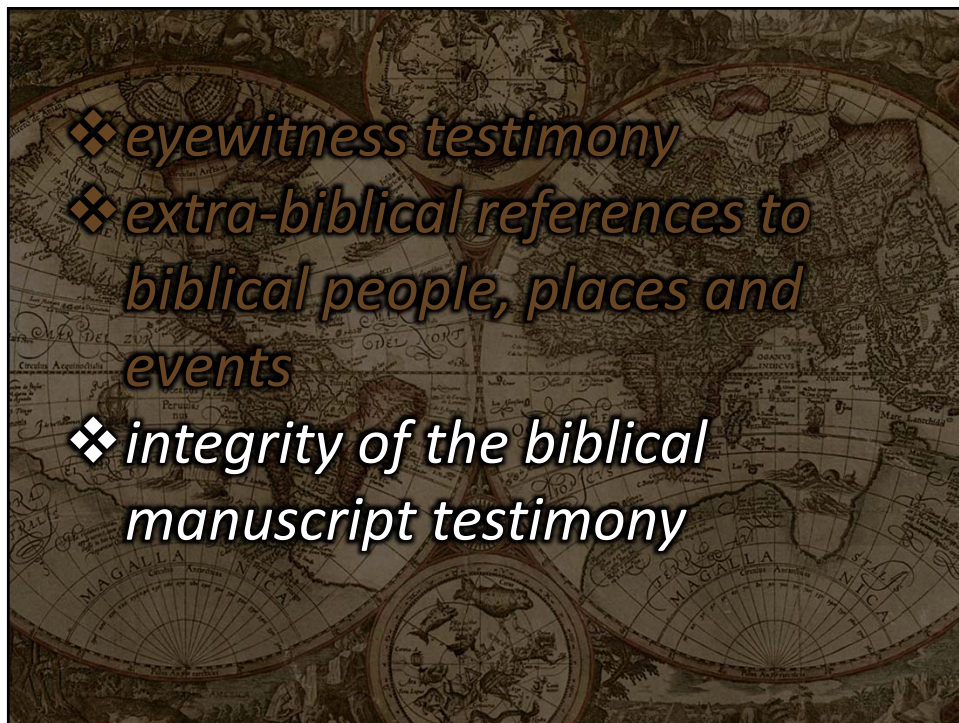
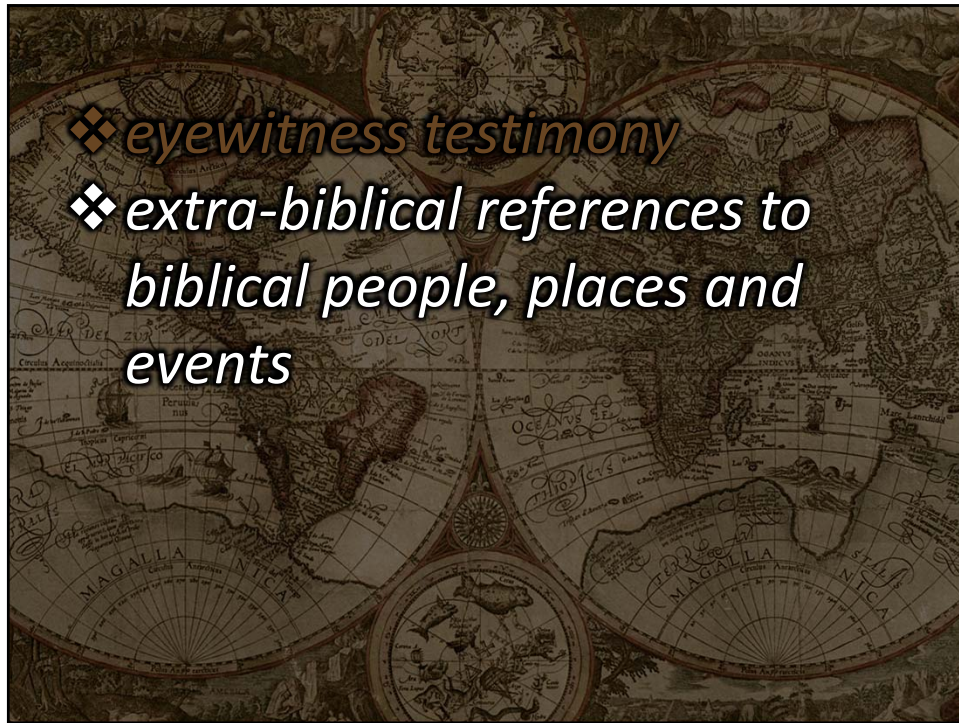


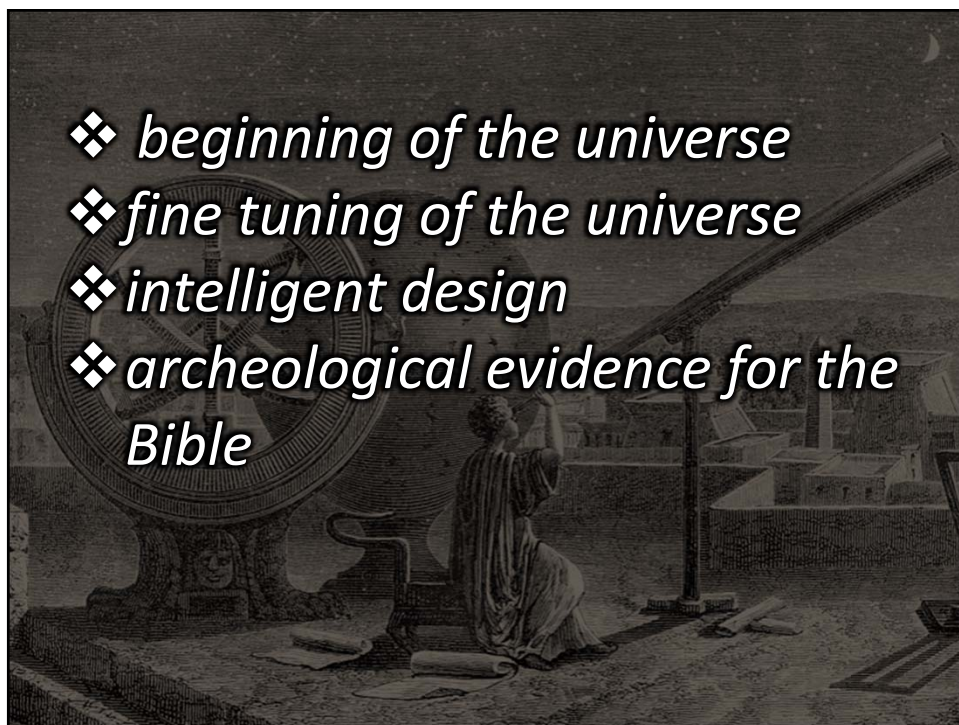
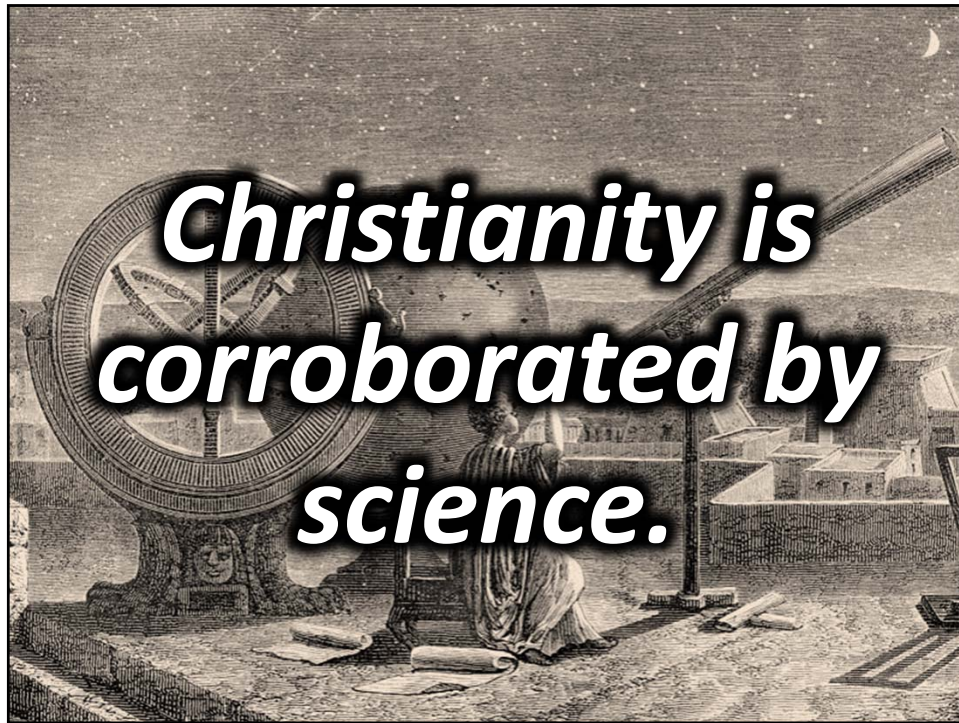


Notice the Argument of 1 Cor. 15

"... **Christ died** for our sins **according to the Scriptures**, and that He **was buried**, and that **He rose** again the third day **according to the Scriptures**, and that He **was seen** ..."

- Christ Died
 - according to the Scriptures
 - and was buried
- Christ Rose
 - according to the Scriptures
 - and was seen









John 20:24-31 Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.{25} The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." {26} And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" {27} Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing."



{28} And Thomas answered and said to Him, "My Lord and my God!" {29} Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed." {30} And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; {31} but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Apologetics can
expose dishonest
questions.



John 10:24-26 Then the
Jews surrounded Him and
said to Him, "How long do
You keep us in doubt? If You
are the Christ, tell us
plainly." {25} Jesus answered
them, "I told you, and you
do not believe. The works
that I do in My Father's
name, they bear witness of
Me. {26} But you do not
believe, because you are not
of My sheep, as I said to
you.





Apologetics can
build up the faith
of the believer.

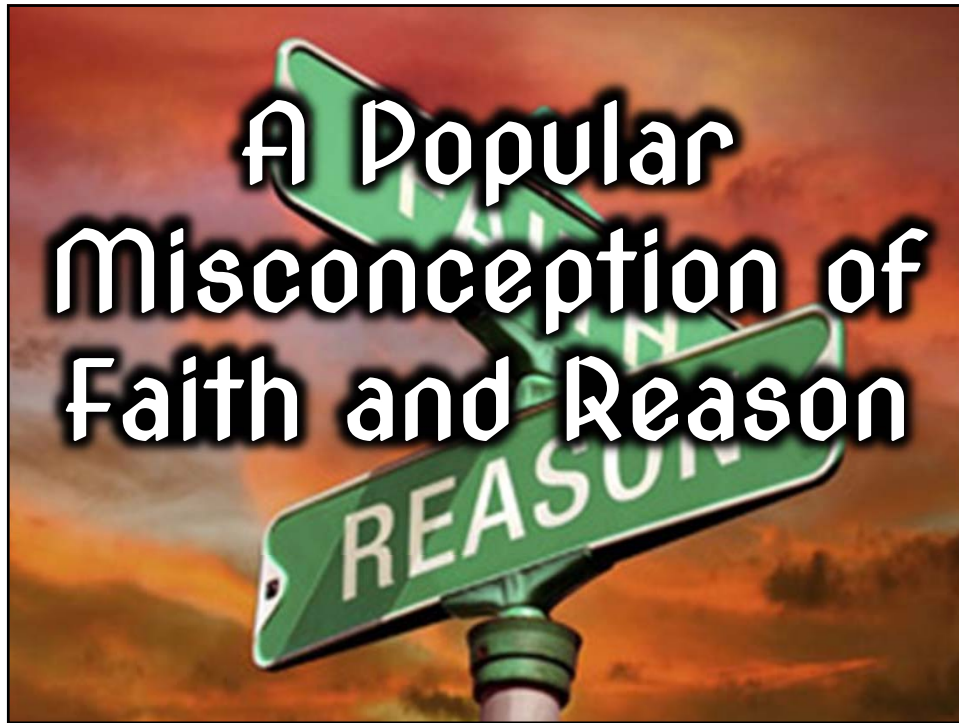
"Now a certain Jew named
Apollus, born at Alexandria,
an eloquent man *and*
mighty in the Scriptures,
came to Ephesus. ... So he
began to speak boldly in the
synagogue. When Aquila
and Priscilla heard him, they
took him aside and
explained to him the way of
God more accurately.

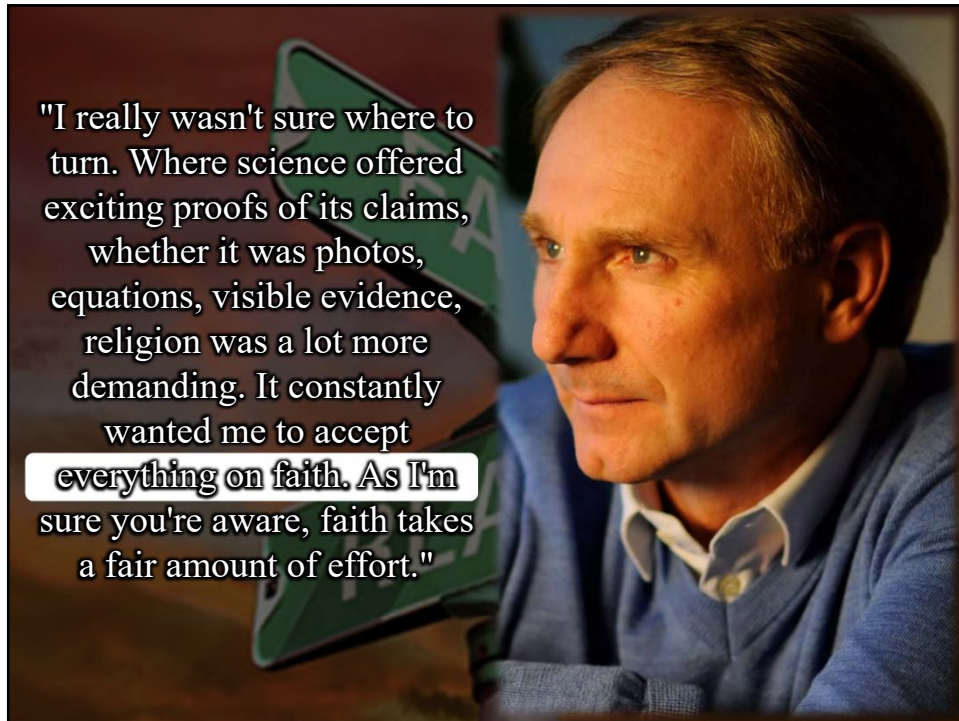


"And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

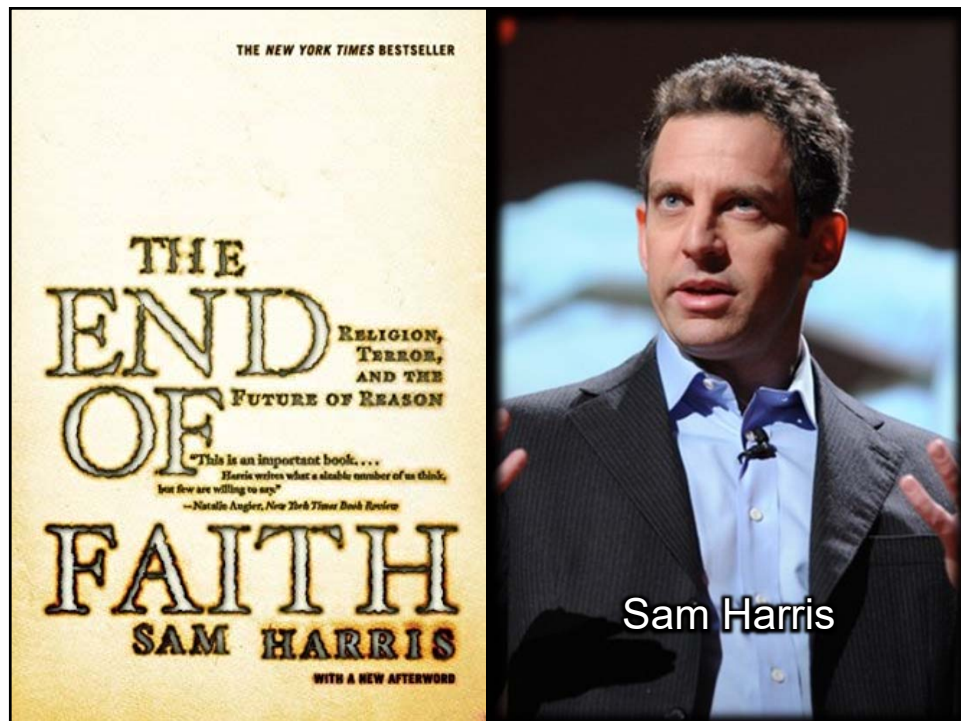
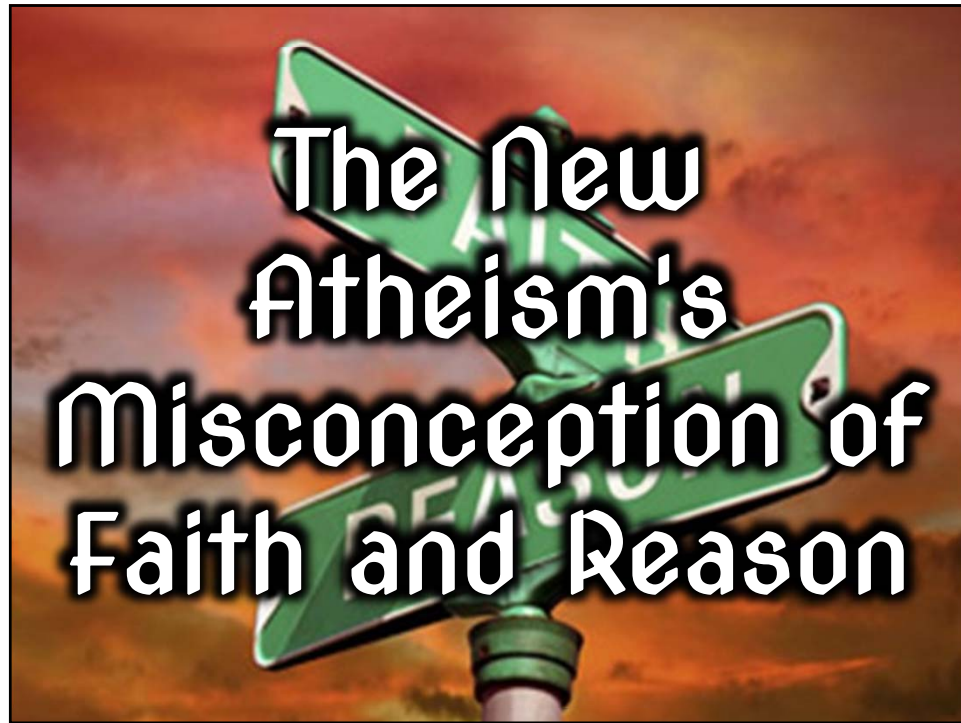
Acts 18:24, 26-28







A 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



"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]



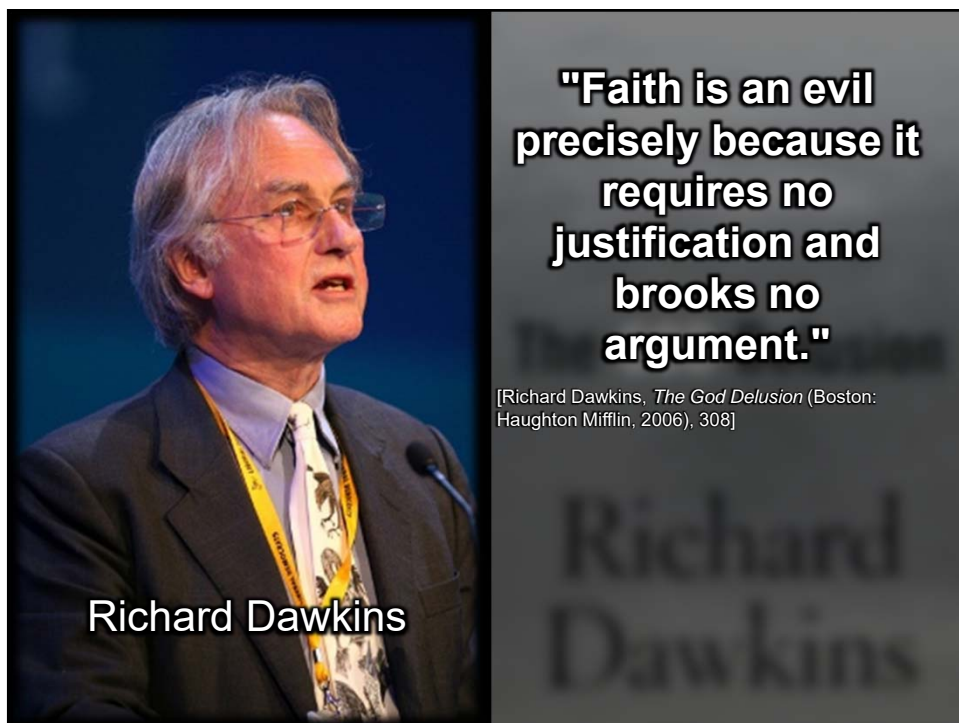
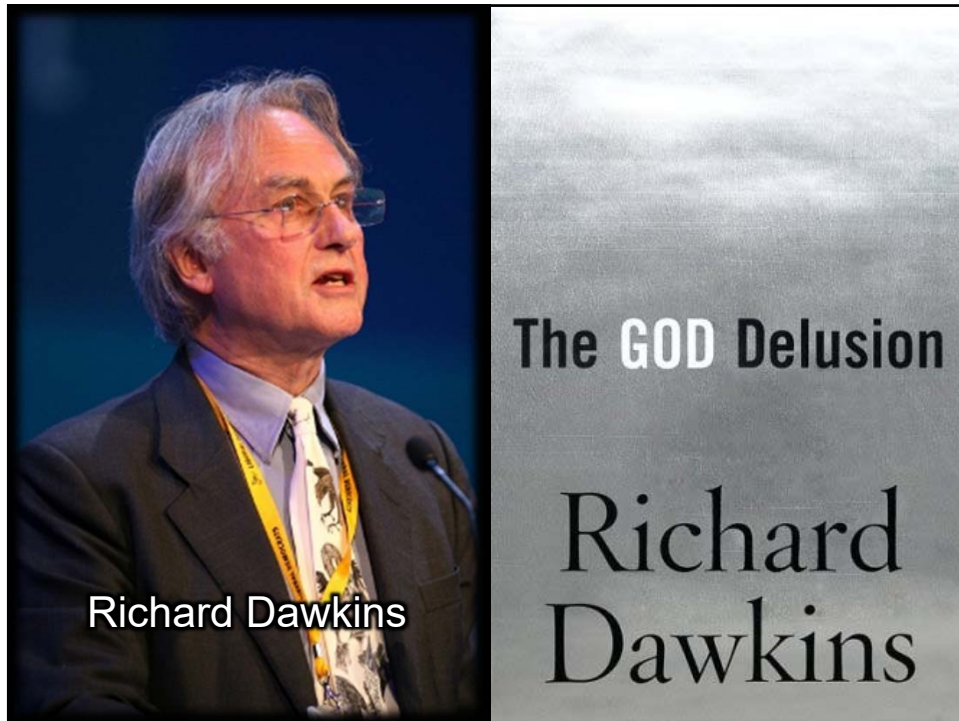
Sam Harris

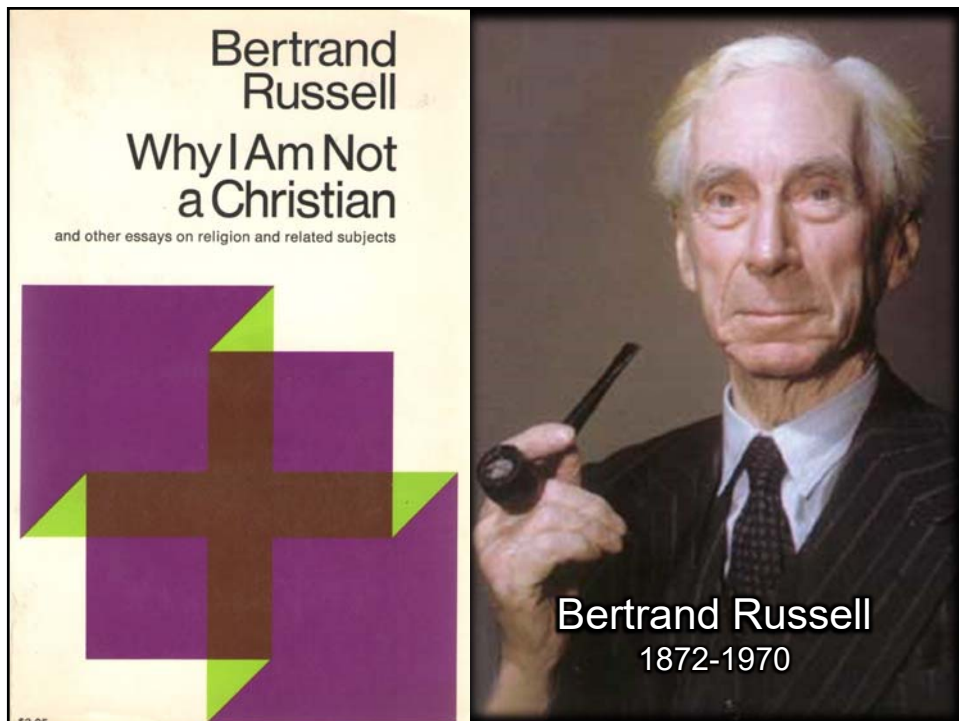
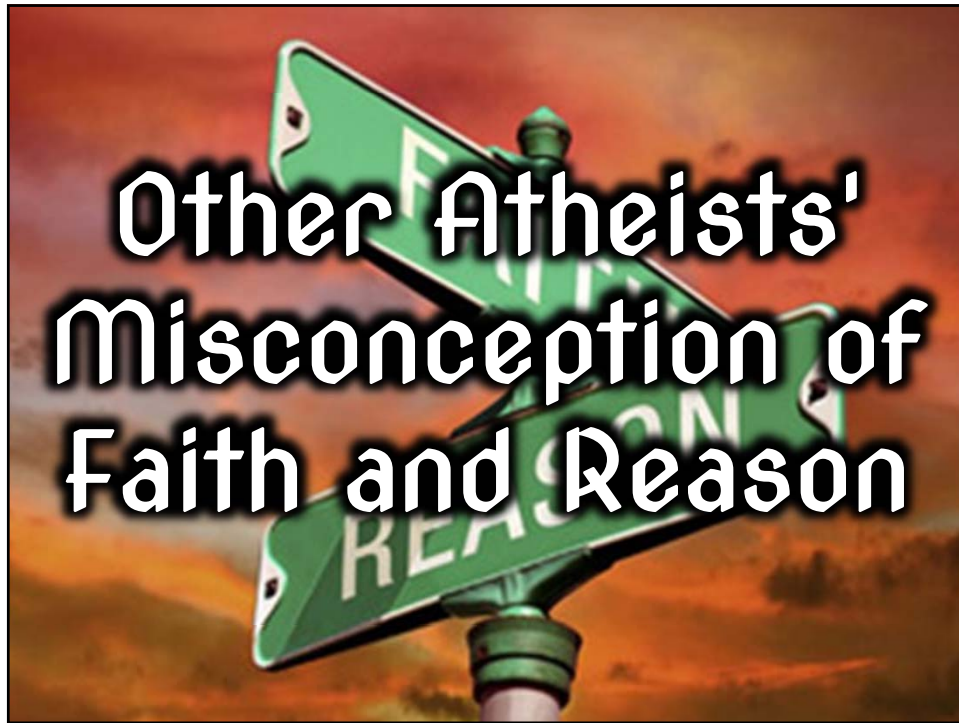
"Faith is the mortar that fills the cracks in the evidence and the gaps in the logic, and thus it is faith that keeps the whole terrible edifice of religious certainty still looming dangerously over our world."

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



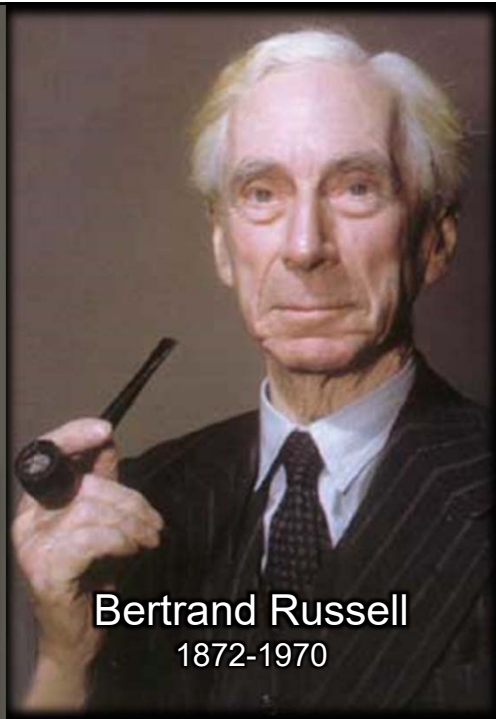
Sam Harris



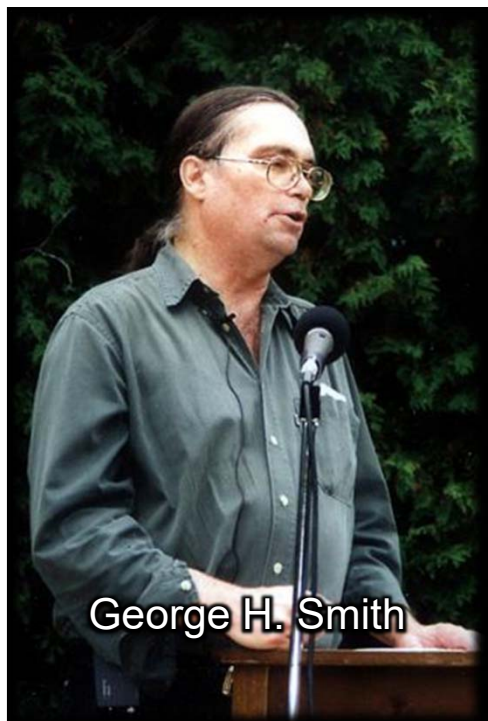


"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Of, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."

[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



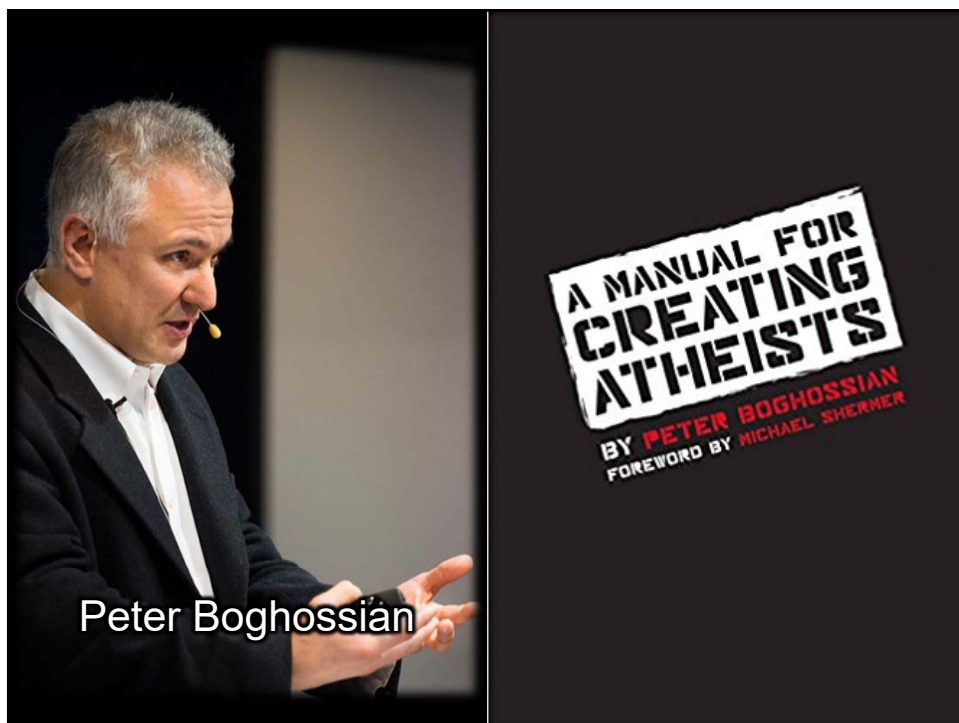
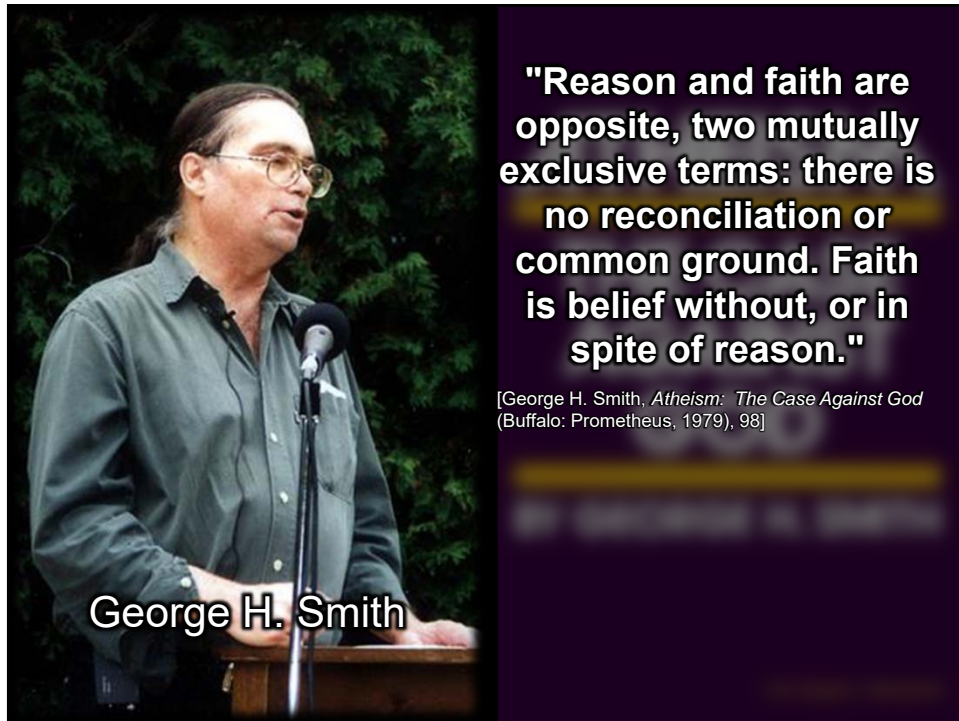
George H. Smith

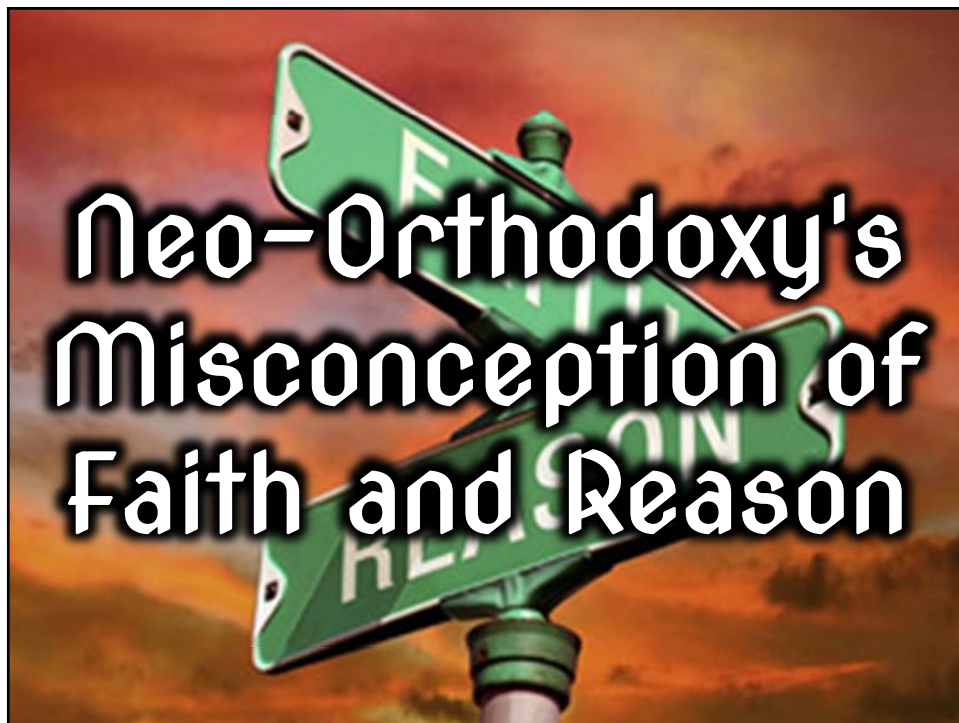
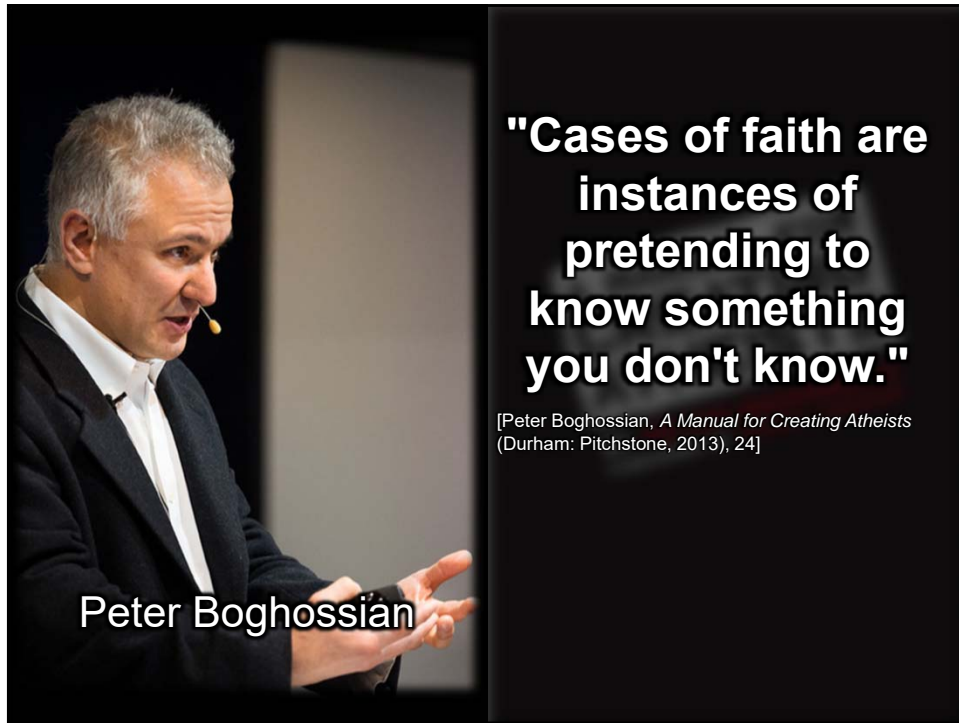
ATHEISM

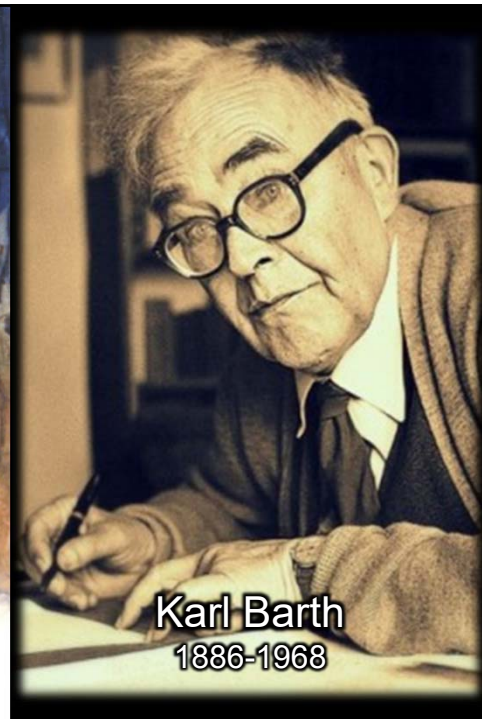
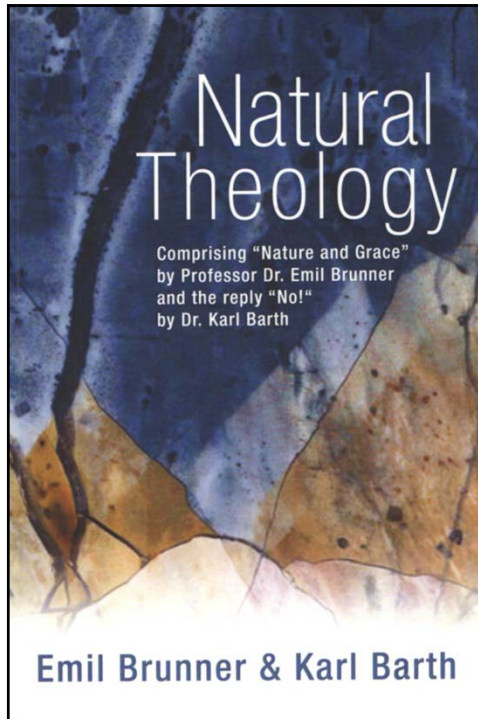
THE CASE AGAINST GOD

BY GEORGE H. SMITH

The Skeptic's Bookshelf



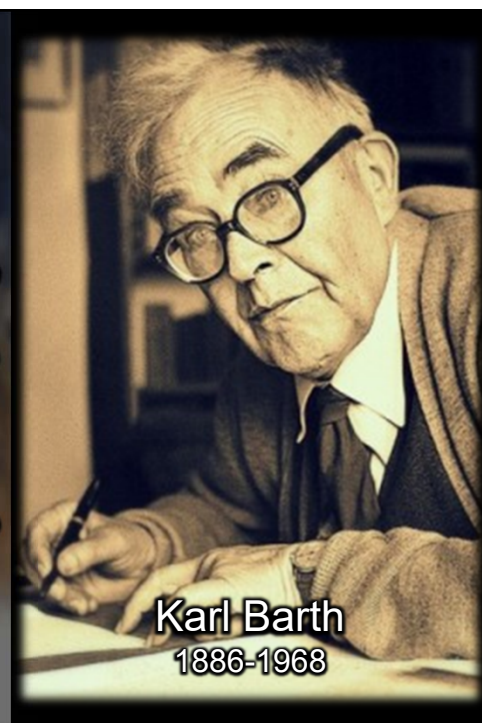




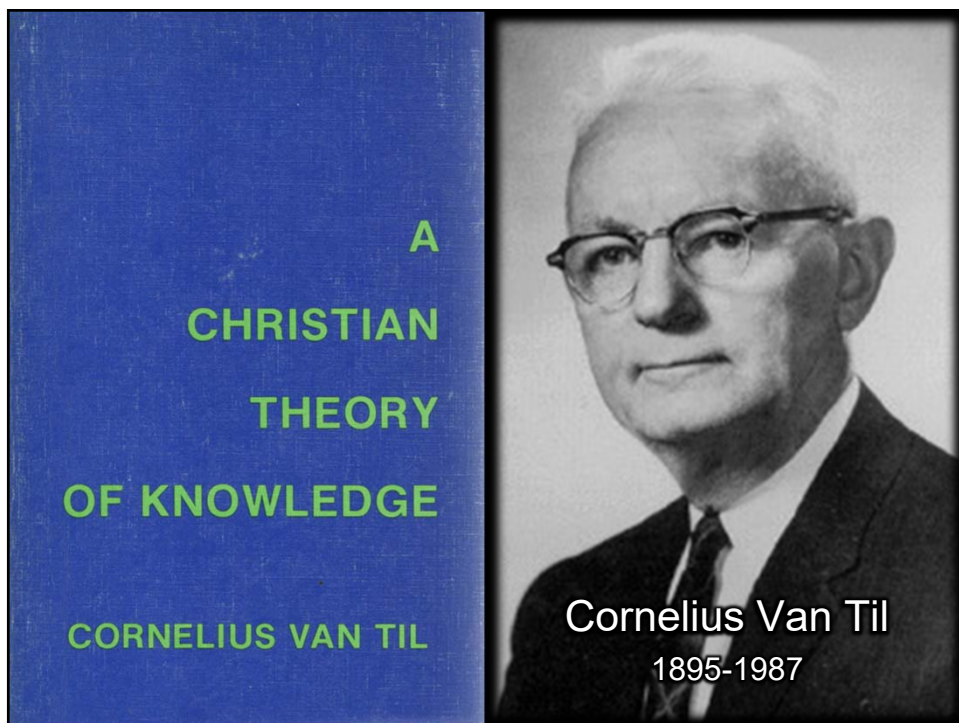
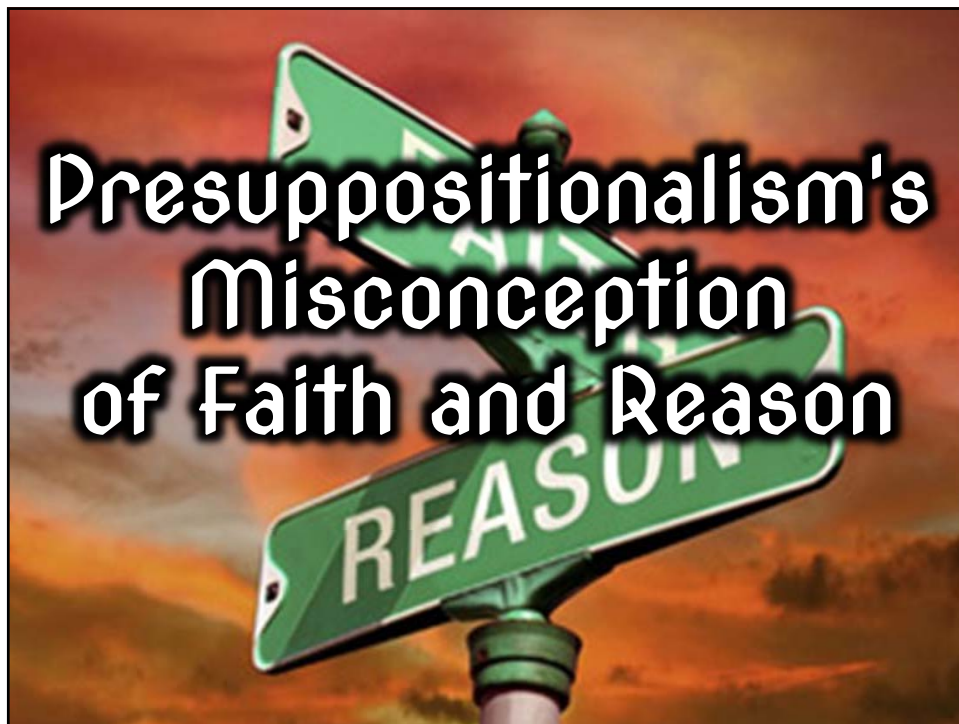
Karl Barth
1886-1968

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 of 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]

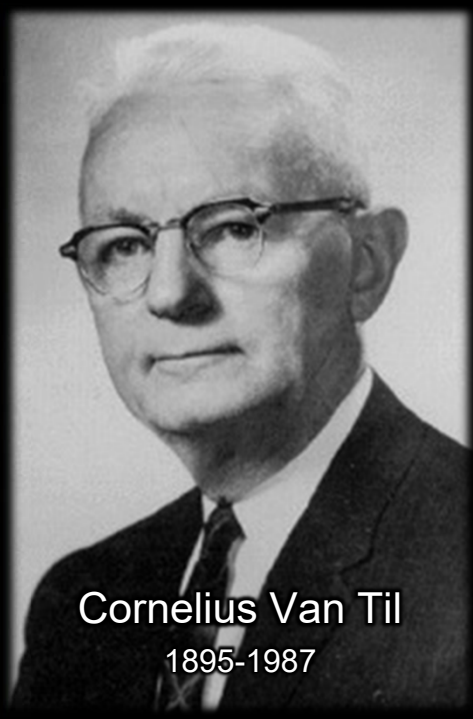


Karl Barth
1886-1968



**"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."**

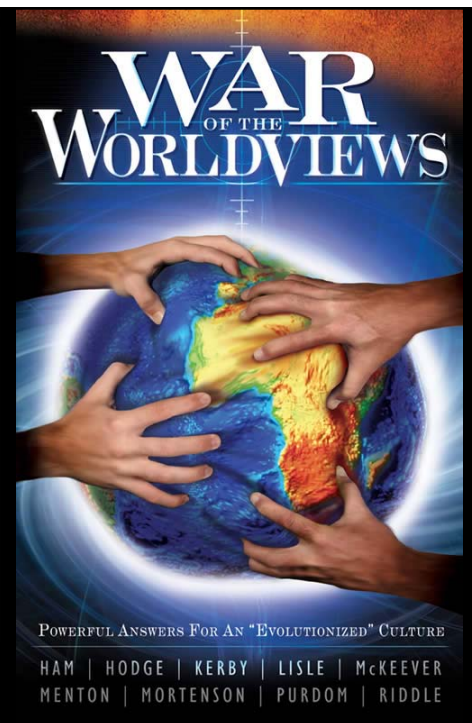
[Cornelius Van Til, *A Christian Theory of Knowledge*
(Phillipsburg: Presbyterian and Reformed Publishing,
1975), 18]



Cornelius Van Til
1895-1987



Jason Lisle






Jason Lisle

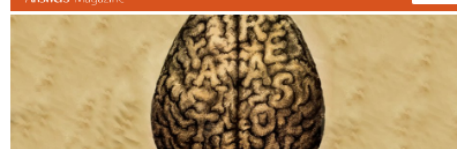
"We all have the same evidence; but in order to draw conclusions about what the evidence means we use our worldview—our most basic beliefs about the nature of reality. ... Ultimately, biblical creationists accept the recorded history of the Bible as their starting point."

[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

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Faith vs. Reason

by [Dr. Jason Lisle](#) on October 1, 2010; last featured May 19, 2013

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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 2:11). It seems that we are supposed to trust God regardless of whether His words make sense to our understanding.

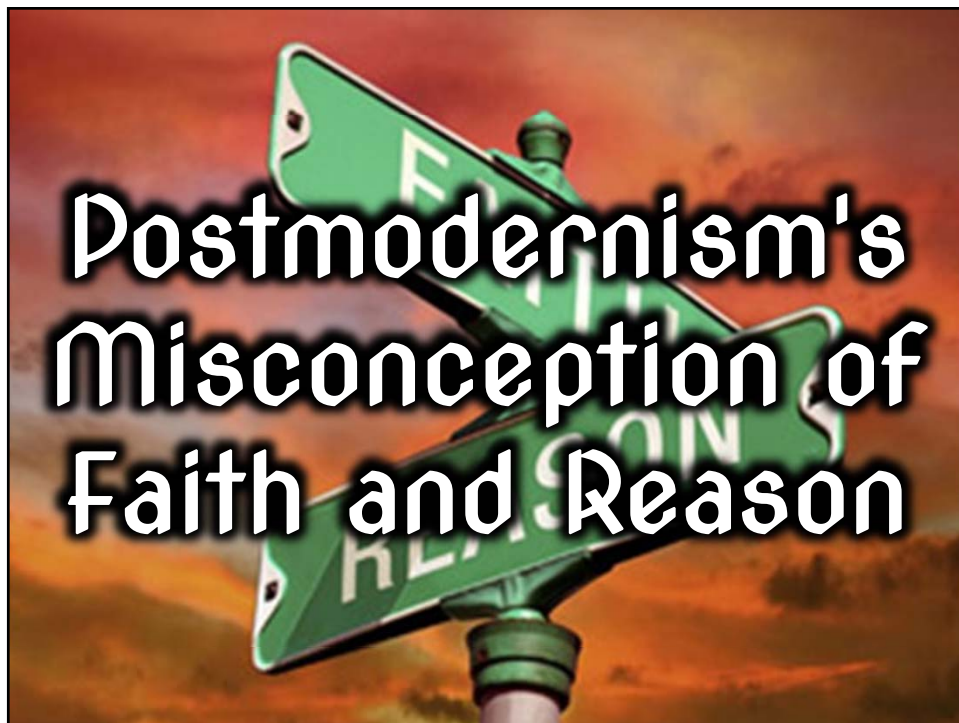
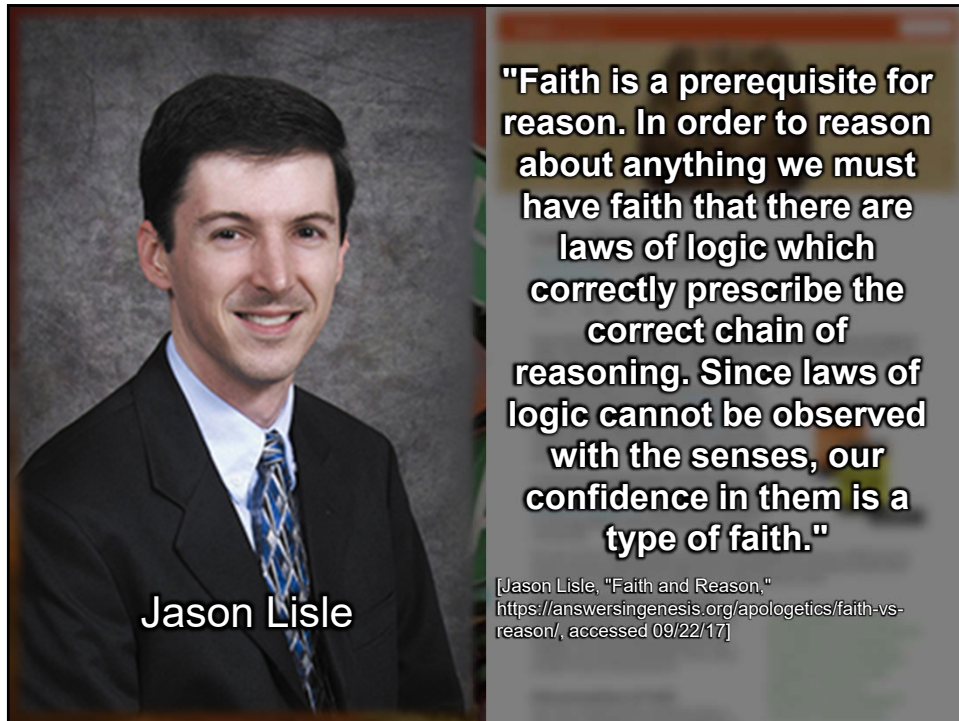
So, which is it? Are we to live by reason or by faith? Are we supposed to rely upon our intellect, drawing rational conclusions, rejecting those things that don't make sense? Or are we to accept the teachings of Scripture without regard to logic and reason, even if it does not make any sense?

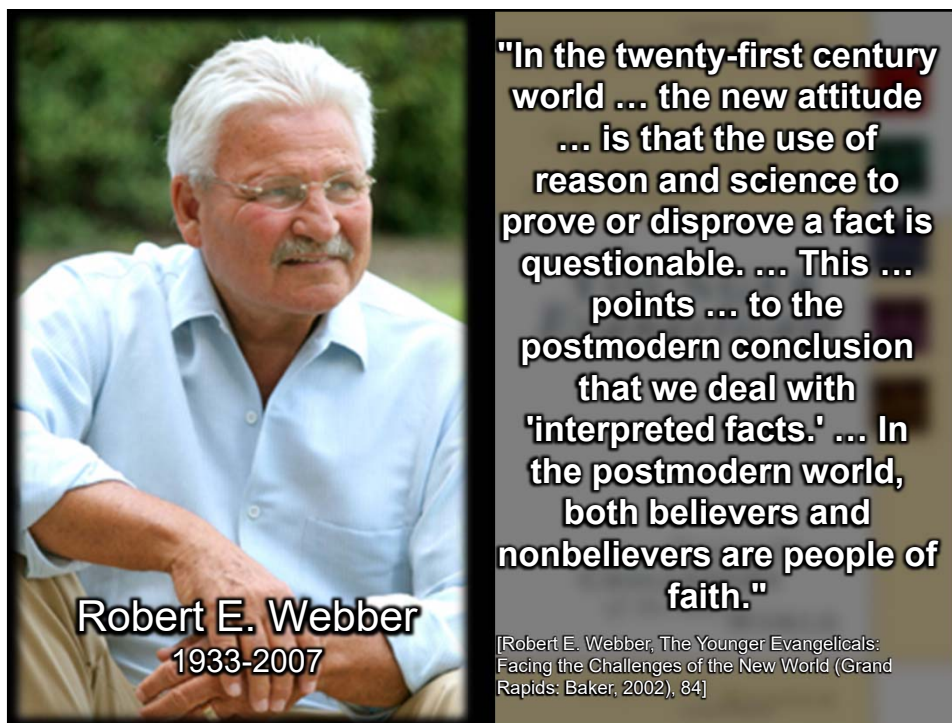
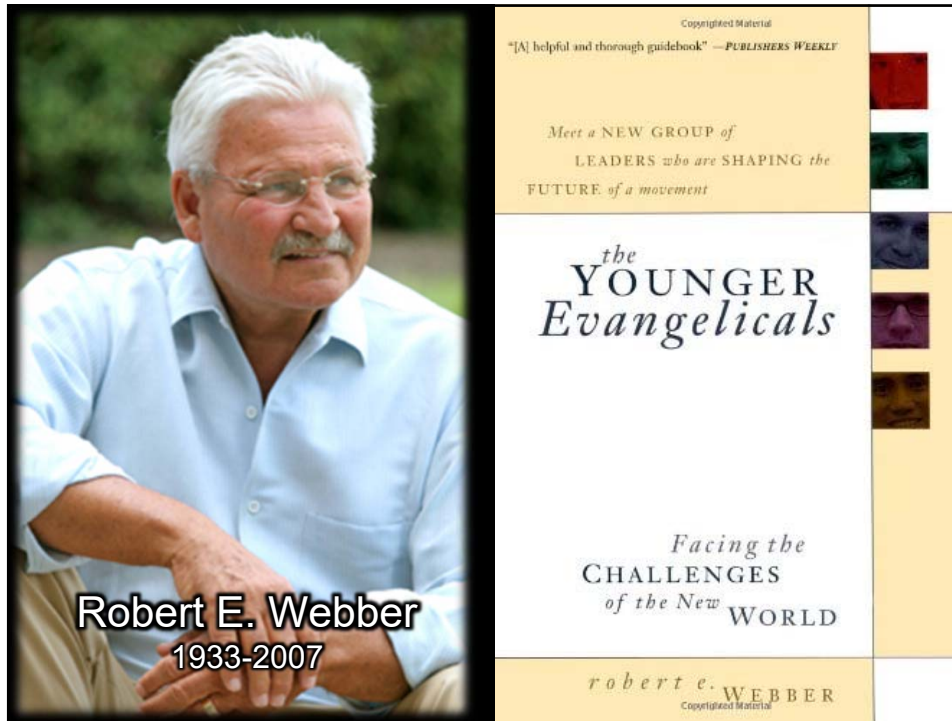
This apparent conflict troubles many people. But it stems from a critical misconception about the meaning of both faith and reason. When both terms are properly defined in their biblical context, any apparent conflict disappears. Yes, we are to have good reasons for what we believe, and we are also to have faith. In fact, without the latter, we could not have the former.

Misconceptions of Faith
Mark Twain once defined faith as "believing what you

THE APPARENT CONFLICT BETWEEN FAITH AND REASON TROUBLES MANY PEOPLE WHEN THEY ARE PROPERLY UNDERSTOOD IN THEIR BIBLICAL CONTEXT, HOWEVER, ANY APPARENT CONFLICT DISAPPEARS.

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The Classical View of Faith and Reason

Reason

*Believing
something on
the basis of
demonstration.*

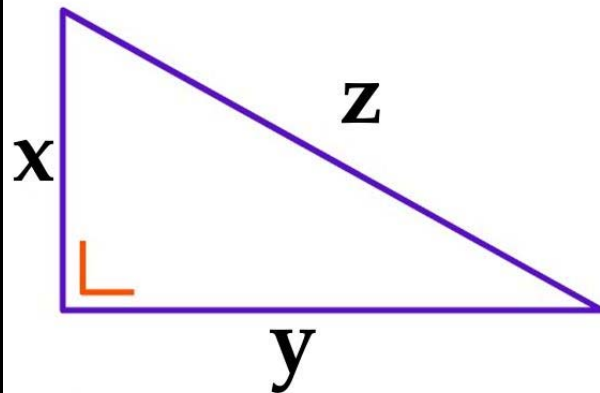
Faith

*Believing
something on
the basis of
authority.*

***Consider
Fermat's
Last Theorem.***

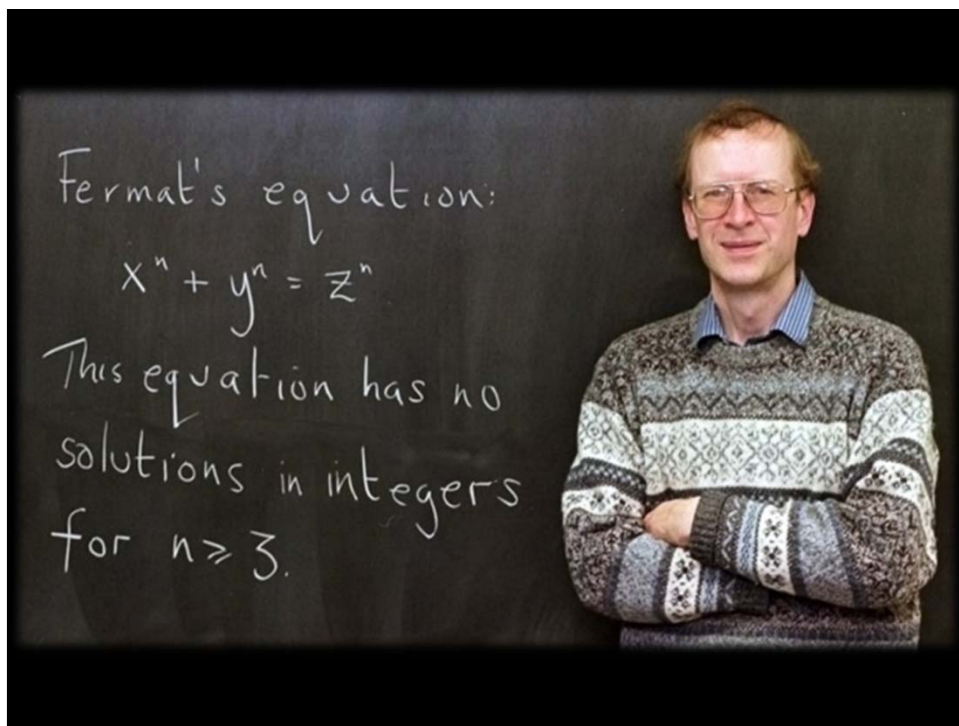


Pierre de Fermat
1601 - 1665



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: cuius rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet.

Pierre de Fermat

Introduction

An elliptic curve over \mathbf{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 \mathbf{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 \mathbf{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.

Reason

*Believing
something on
the basis of
demonstration.*

Faith

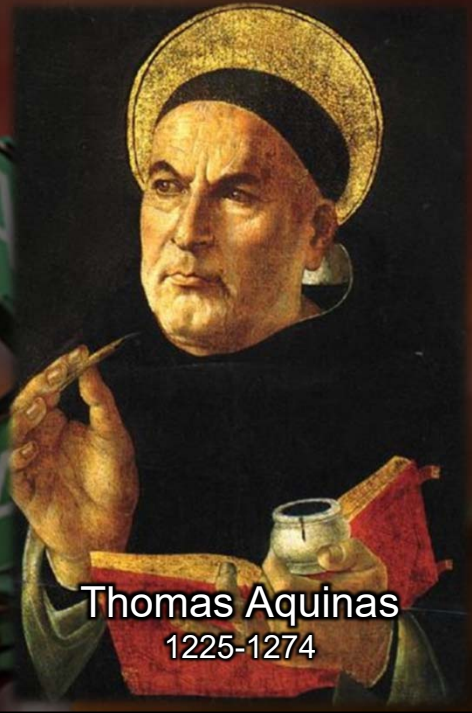
*Believing
something on
the basis of
Divine
authority.*

*"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]

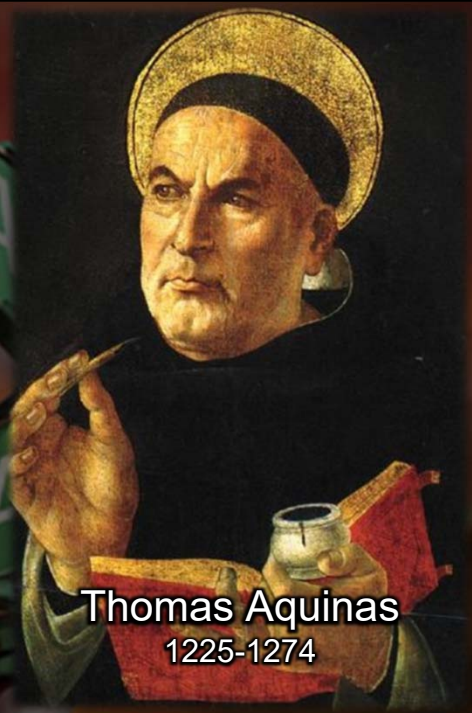
Augustine
354-430

"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."



Thomas Aquinas
1225-1274

"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."

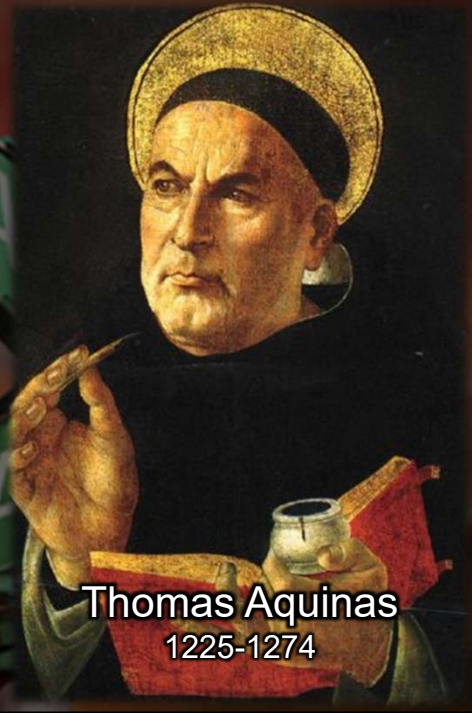


Thomas Aquinas
1225-1274

[*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."

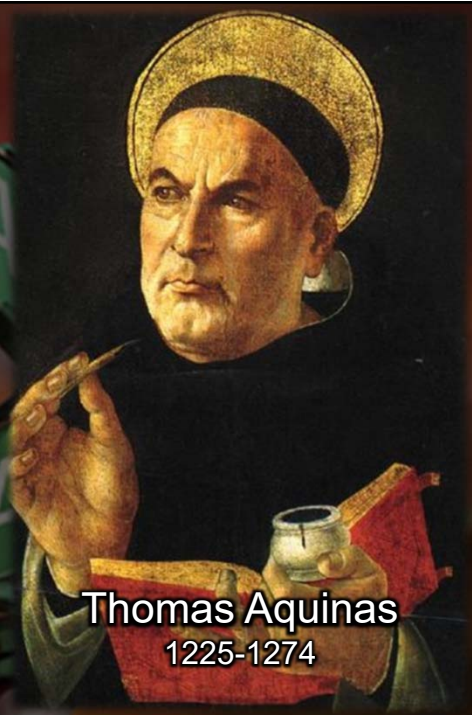
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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

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]

"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]

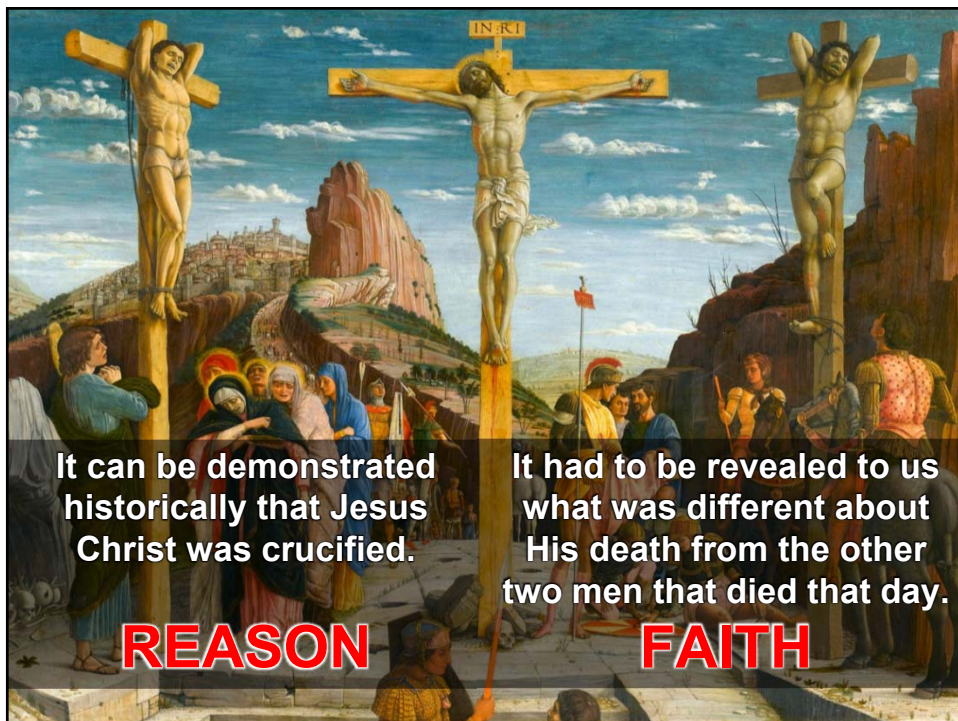
John Calvin
1509-1564

"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

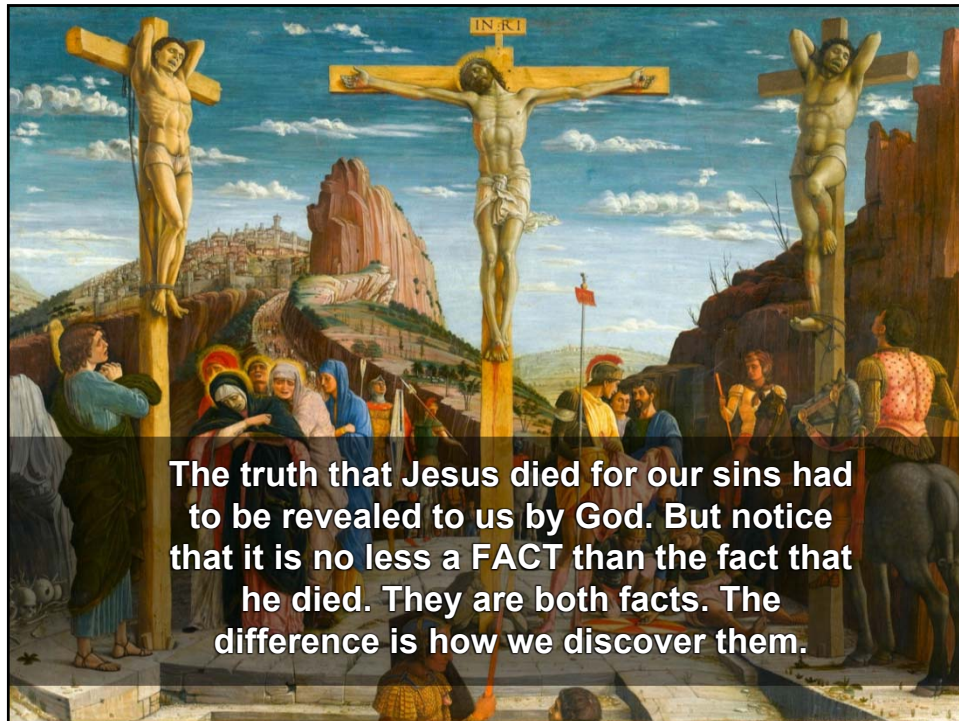


It can be demonstrated historically that Jesus Christ was crucified.

REASON

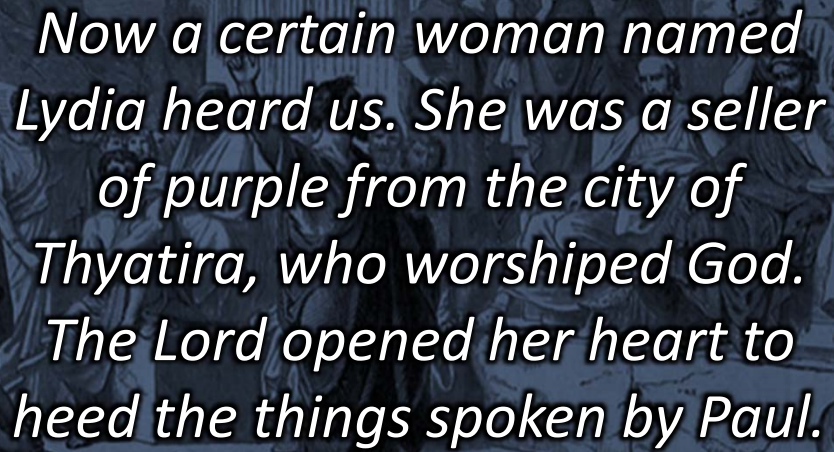
It had to be revealed to us what was different about His death from the other two men that died that day.

FAITH




***But why should we
accept the Bible as
authoritative?***

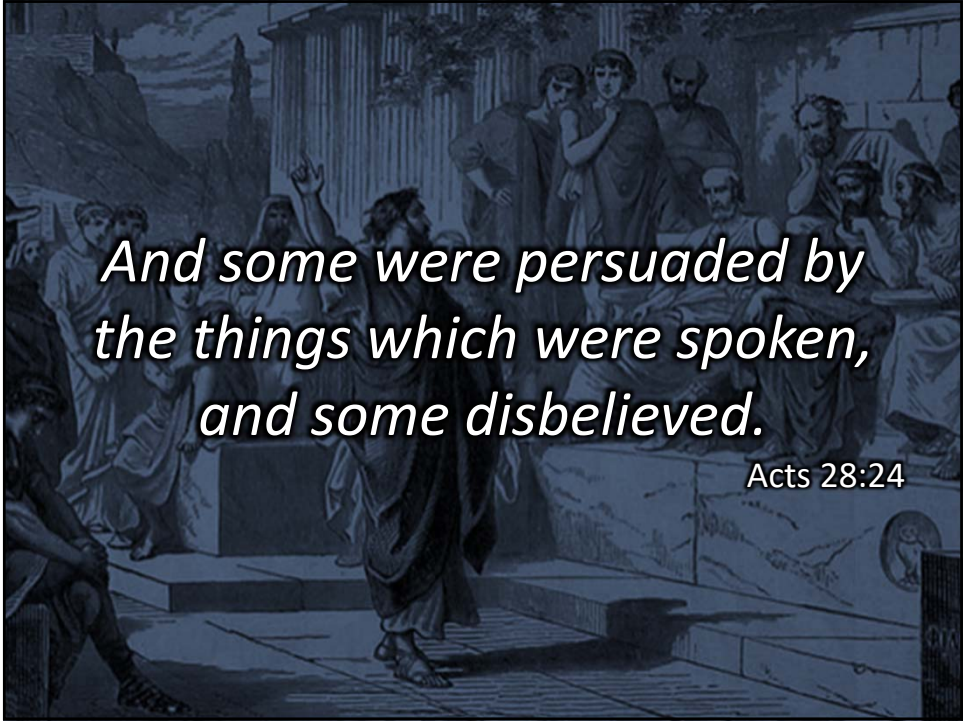




Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.

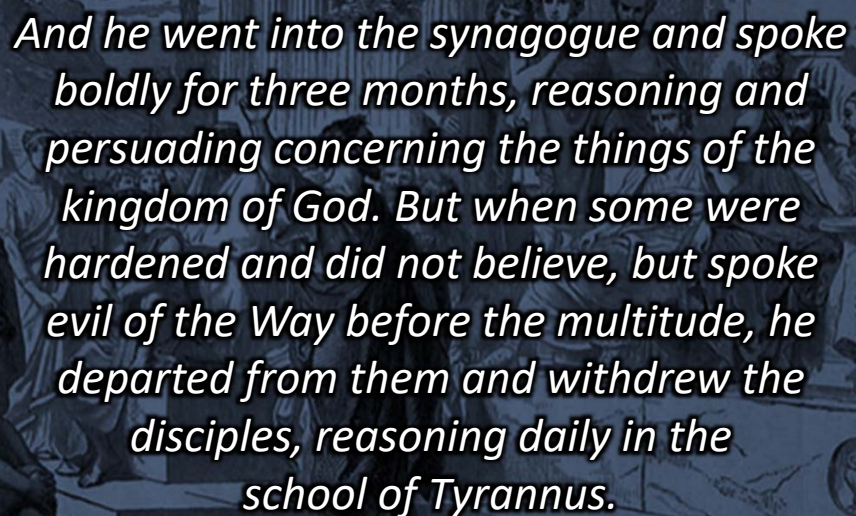
Acts 16:14

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- ✓ Apologetics can't change the heart.
 - ✓ Apologetics can't make everyone believe.



*And some were persuaded by
the things which were spoken,
and some disbelieved.*

Acts 28:24



*And he went into the synagogue and spoke
boldly for three months, reasoning and
persuading concerning the things of the
kingdom of God. But when some were
hardened and did not believe, but spoke
evil of the Way before the multitude, he
departed from them and withdrew the
disciples, reasoning daily in the
school of Tyrannus.*

Acts 19:8-9



