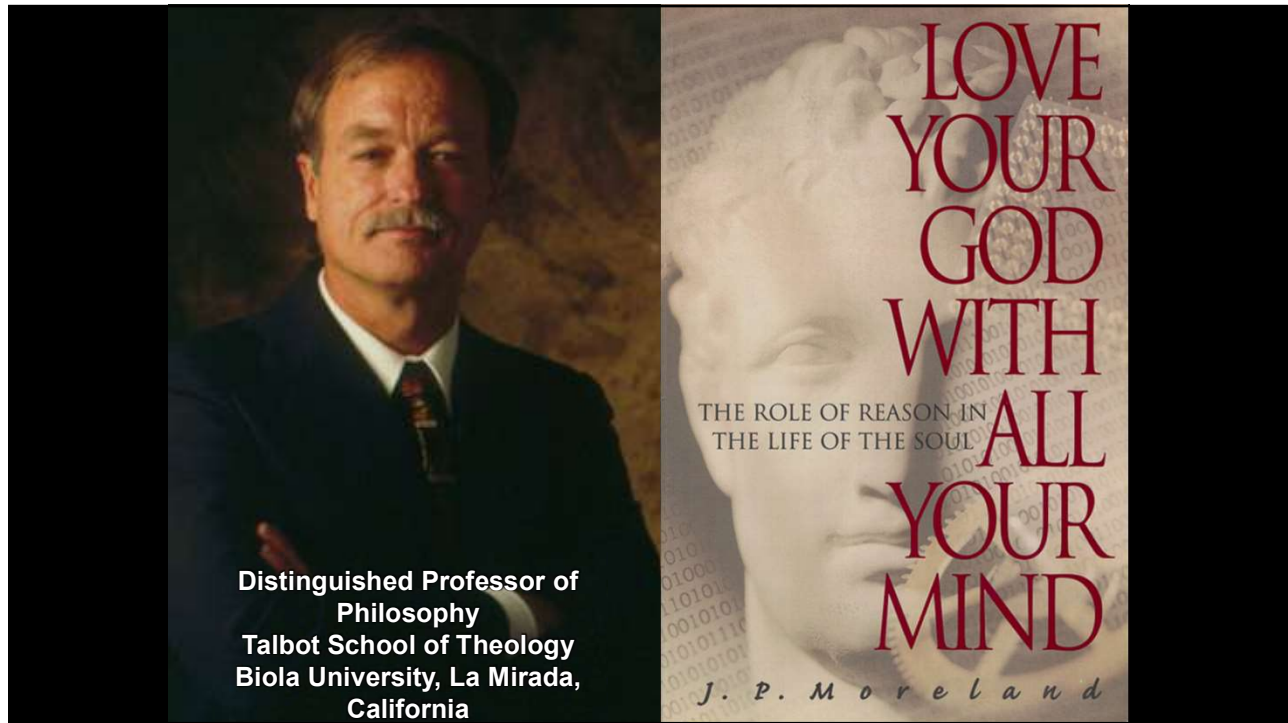


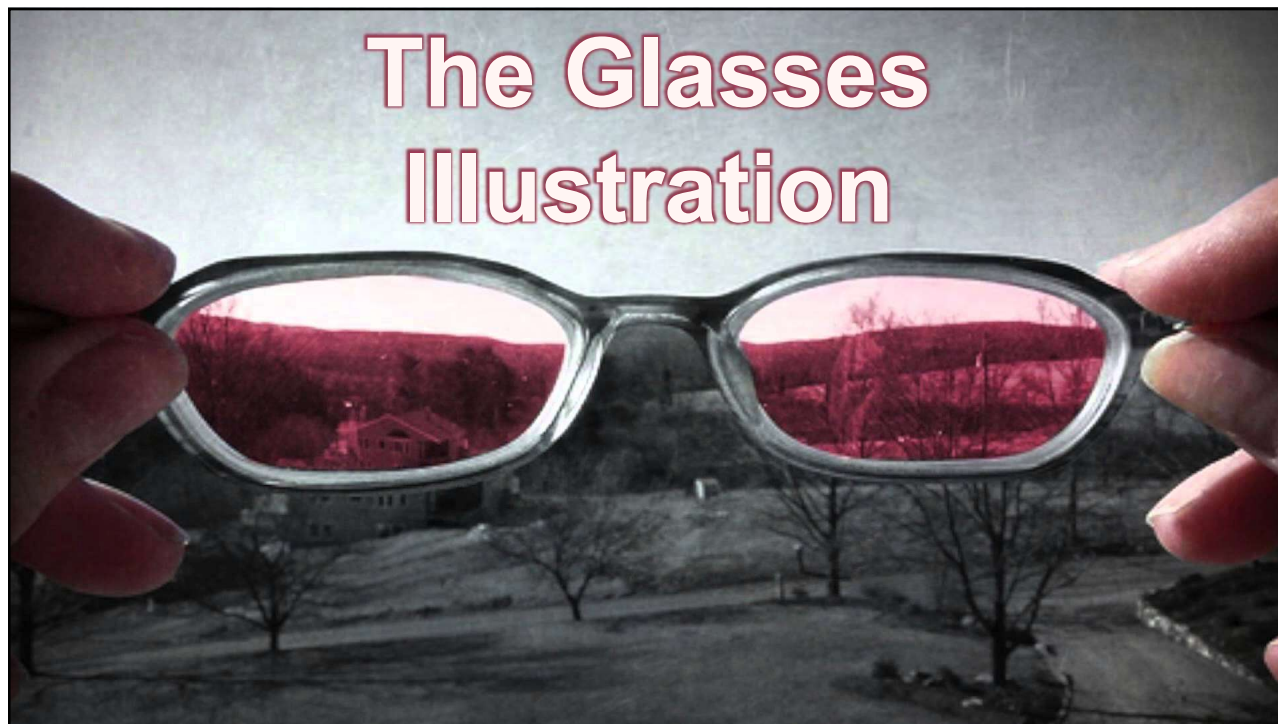
Stewardship of the Mind

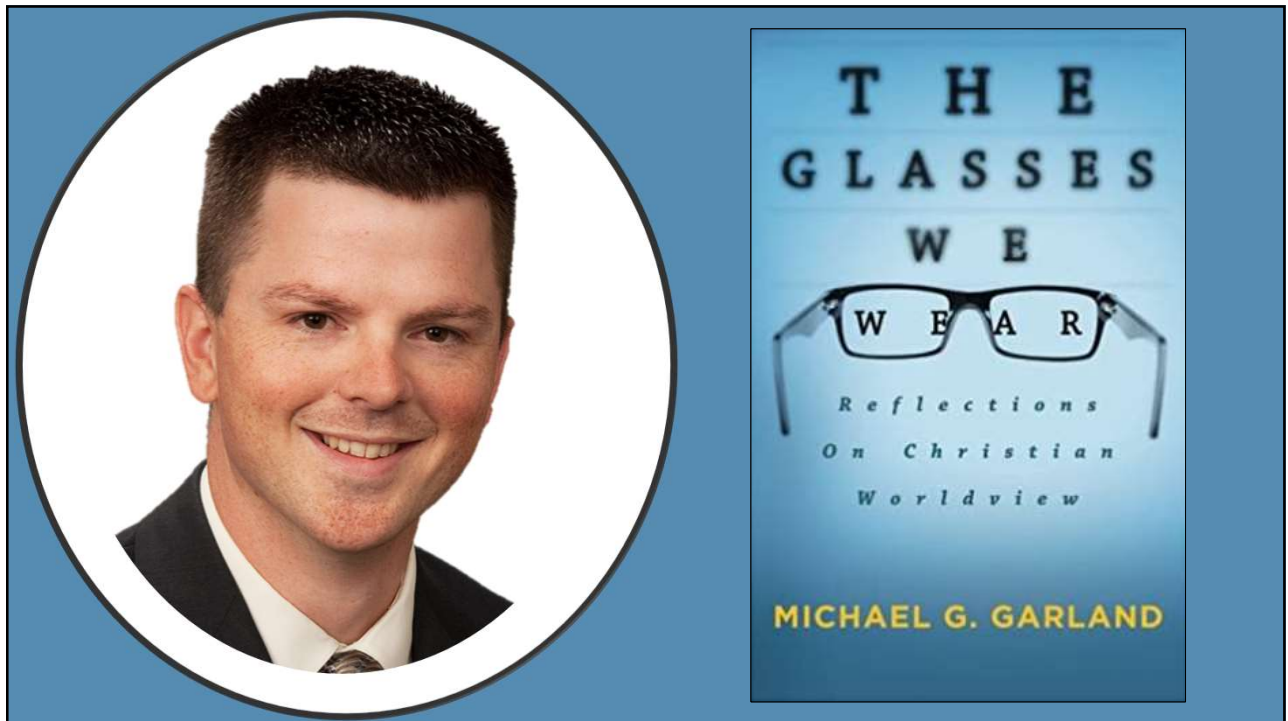
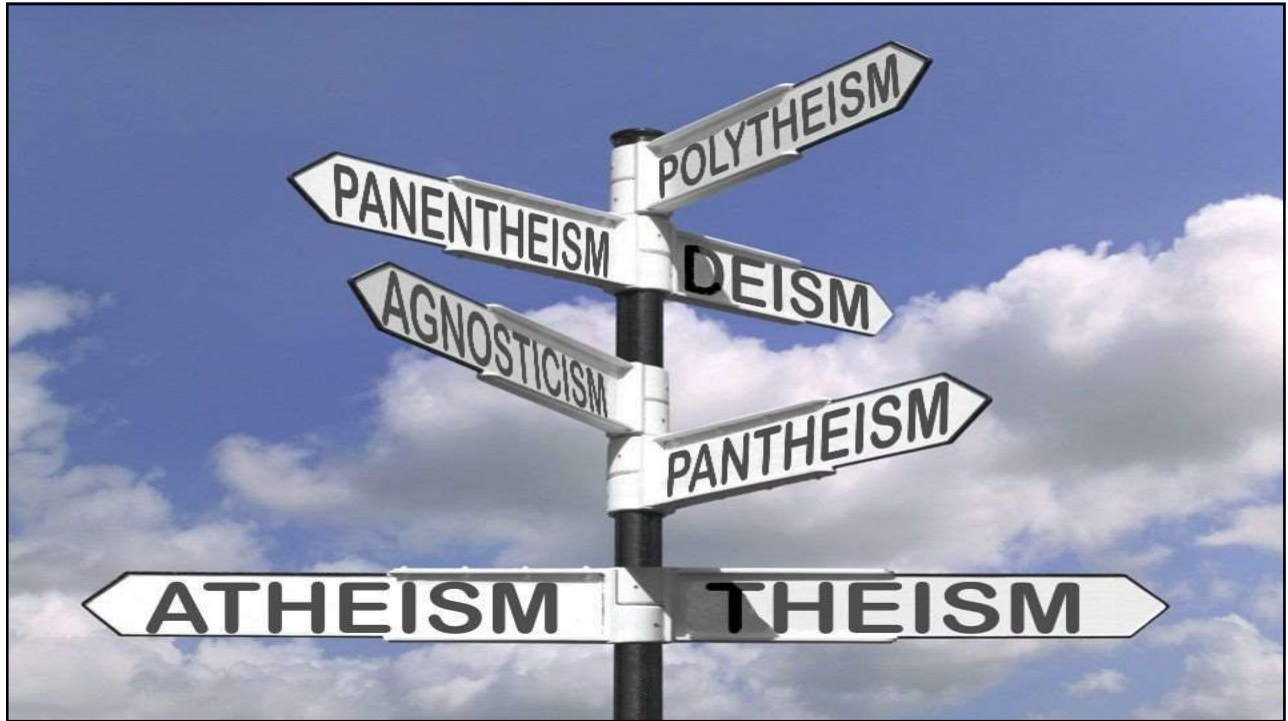




Don't Merely
Choose a
Worldview

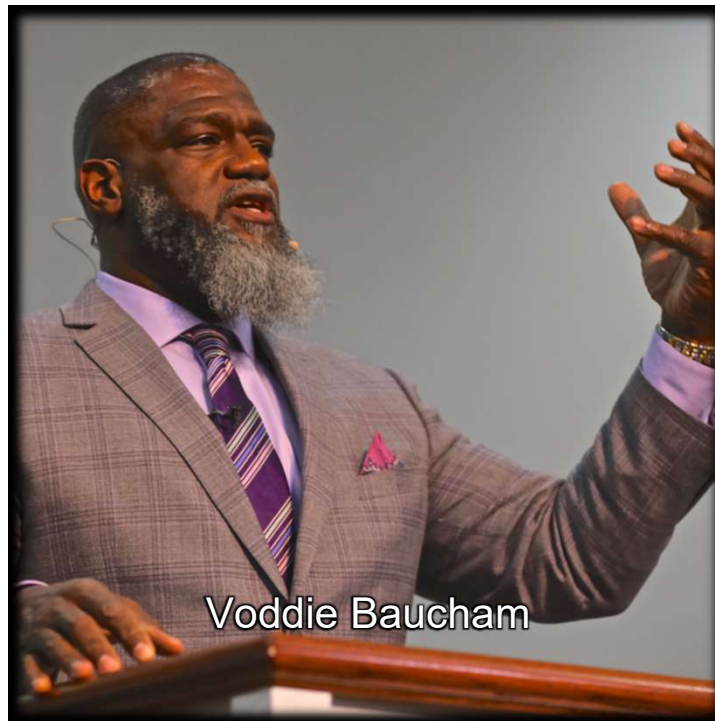
The Glasses Illustration







"Did you know that each one of us wears glasses? Even if you have 20/20 vision, you wear worldview glasses, a particular set of lenses through which you view the world and interpret life. ... The good news is, you can change your glasses ... While exploring the Christian perspective, The Glasses We wear will challenge you to examine closely the lens through which you see God, the world, and yourself."



Voddie Baucham

"Our worldviews function in many ways. They function like eyeglasses. You ever heard the term 'Looking at the world through rose colored glasses.' If you have a colored pair of lenses and put them on your eyes, everything looks that way. Your worldview functions like that. It is the lens through which you see the world—through which you view the world—and how you interpret reality."

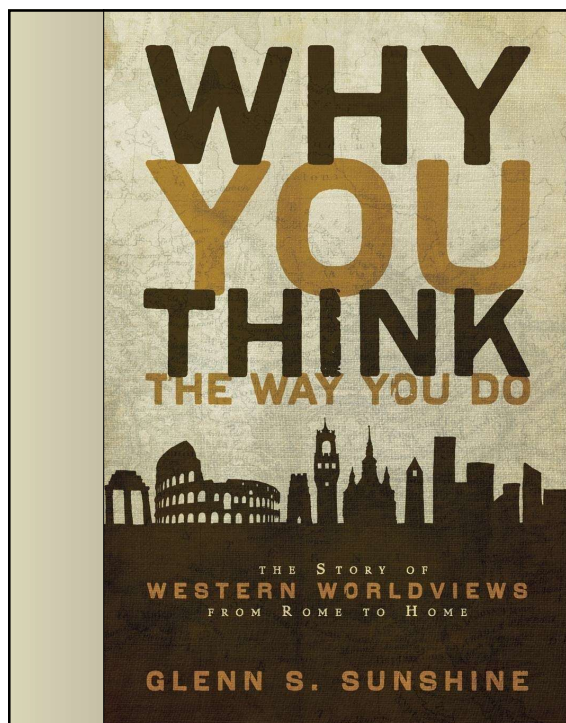
[Voddie Baucham, DVD "Family Driven Faith," Stand for Truth California Christian Apologetics Conference 2008]



Kenneth Samples

"In the simplest terms, a worldview may be defined as how one sees life and the world at large. In this manner it can be compared to a pair of glasses. How a person makes sense of the world depends upon that person's 'vision,' so to speak. The interpretive 'lens' helps people make sense of life and comprehend the world around them. Sometimes the lens brings clarity, and other times it can distort reality."

[Ken Samples, Reasons to Believe (RTB):
<http://www.reasons.org/articles/what-in-the-world-is-a-worldview>,
accessed 06/24/21]



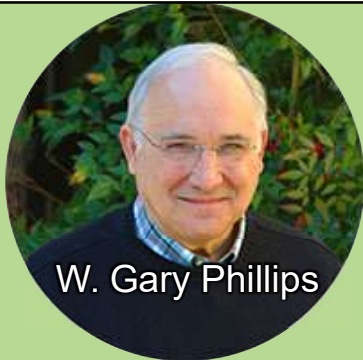
Glenn S. Sunshine

"What is a worldview? A worldview is the framework you use to interpret the world and your place in it. It is like a set of glasses that you look through to bring what is happening in the world into mental focus."

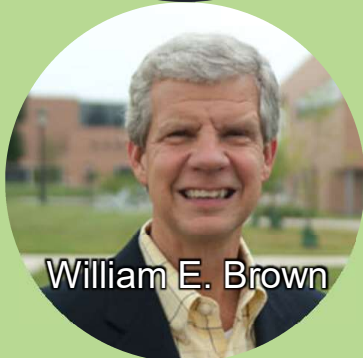
[Glenn S. Sunshine, *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home* (Grand Rapids: Zondervan, 2009), 13]



Glenn S. Sunshine

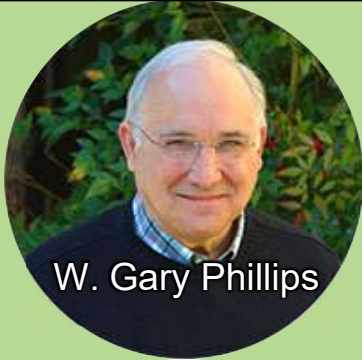


W. Gary Phillips

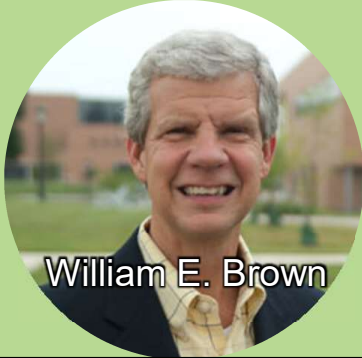


William E. Brown

**MAKING SENSE
OF YOUR
WORLD**
*from a
Biblical Viewpoint*
W. Gary Phillips • William E. Brown



W. Gary Phillips



William E. Brown

"A worldview has been compared to a pair of glasses through which we see the world. Without these glasses, the world would appear as an unfocused, meaningless blob. The glasses not only allow us to see, but to make sense of what we see. ... A worldview is, first of all, an interpretation of the world and second, an application of this view to life."

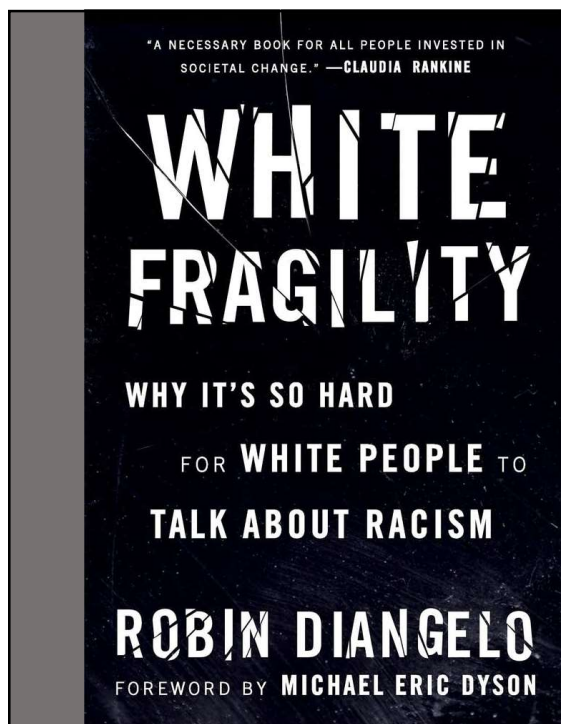
[W. Gary Phillips and William E. Brown, *Making Sense of Your World from a Biblical Viewpoint* (Chicago: Moody, 1991), 26, 29]

*"A person's worldview consists of the values, ideas or the fundamental belief system that **determines his attitudes, beliefs and ultimately, actions.** ... Jeff Baldwin, a fellow at the Texas-based Worldview Academy, says worldview 'is like an invisible pair of eyeglasses-glasses you put on to help you see reality clearly. If you choose the right pair of glasses, you can see everything vividly and can behave in sync with the real world. ... But if you choose the wrong pair of glasses, you may find yourself in a worse plight than the blind man - thinking you see clearly when in reality your vision is severely distorted.' To choose the 'right' glasses, you have to first **understand and embrace the true worldview.**"*

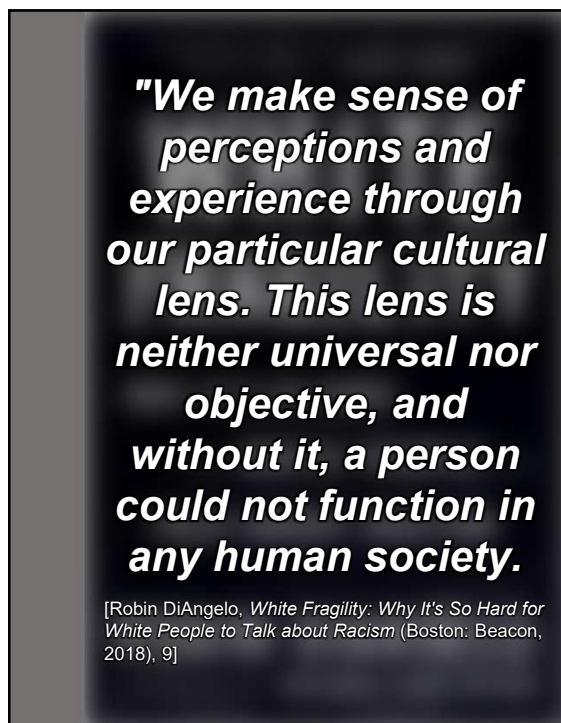


Tracy F. Munsil

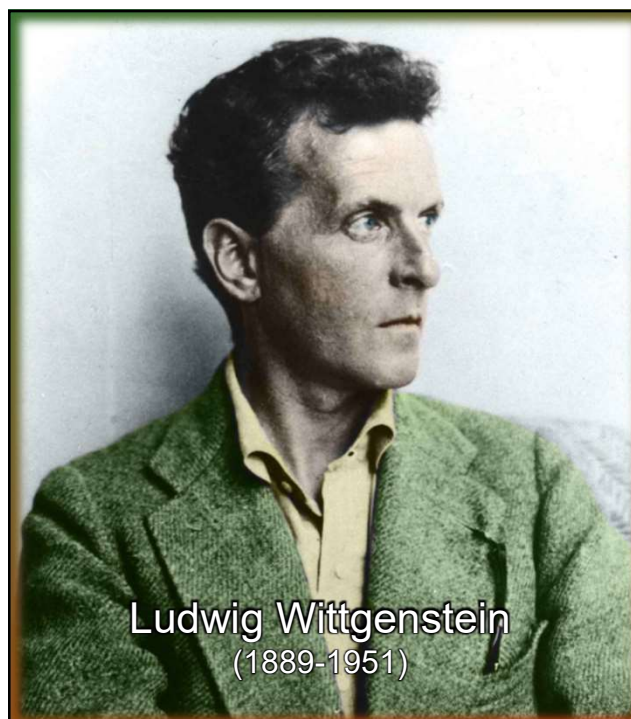
[Tracy F. Munsil, Focus on the Family: <http://www.focusonthefamily.com/faith/christian-worldview/whats-a-christian-worldview/whats-your-worldview>, accessed 06/27/23]



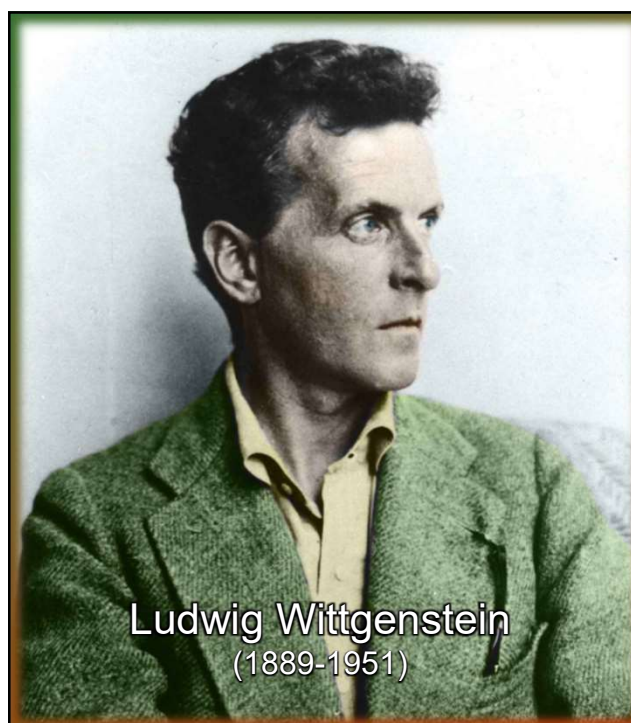
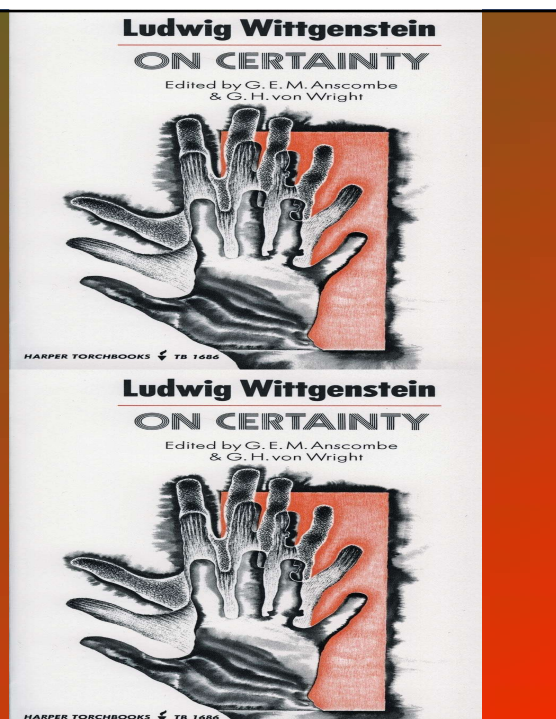
Robin DiAngelo



Robin DiAngelo



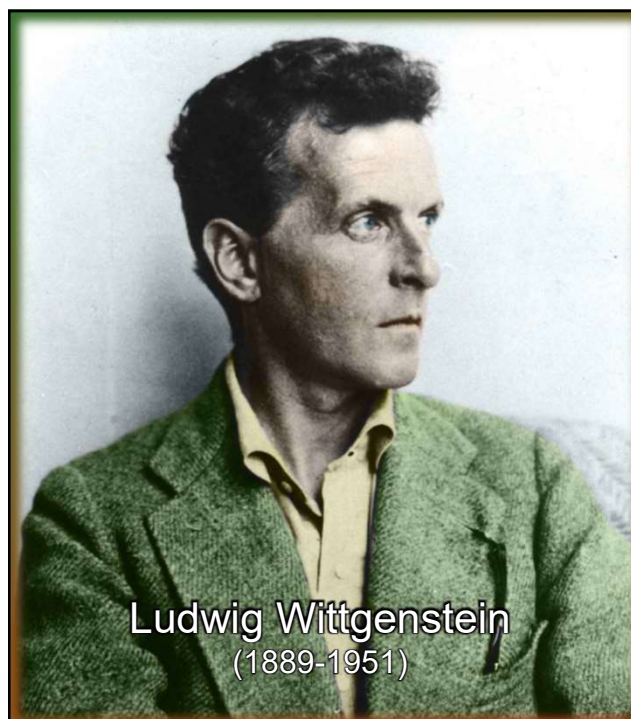
Ludwig Wittgenstein
(1889-1951)



Ludwig Wittgenstein
(1889-1951)

"When language-games change, then there is a change in concepts, and with the concepts the meanings of words change."

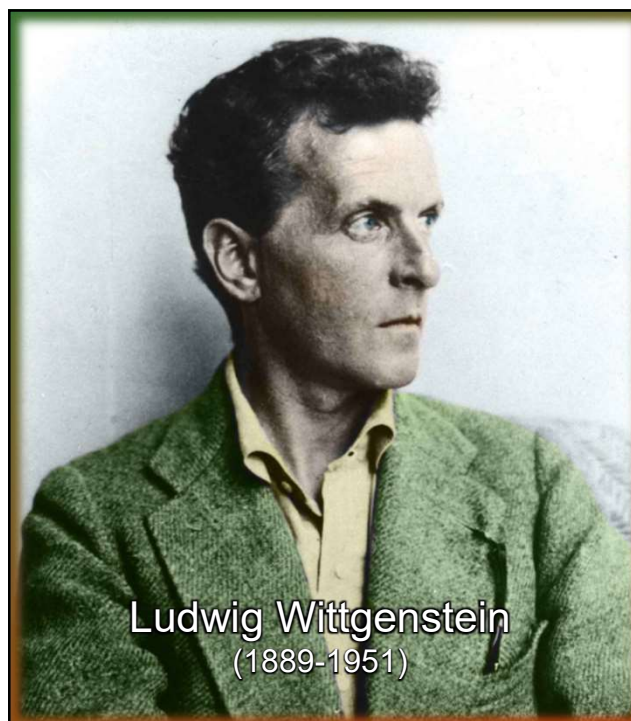
[Ludwig Wittgenstein. *On Certainty*, ed. G. E. M. Anscombe and G. H. von Wright, trans. Denis Paul and G. E. M. Anscombe (New York: Harper & Row, 1972), #65]



Ludwig Wittgenstein
(1889-1951)

"But I did not get my picture of the world by satisfying myself of its correctness; nor did I have it because I am satisfied of its correctness. No: it is the inherited background against which I distinguish between true and false."

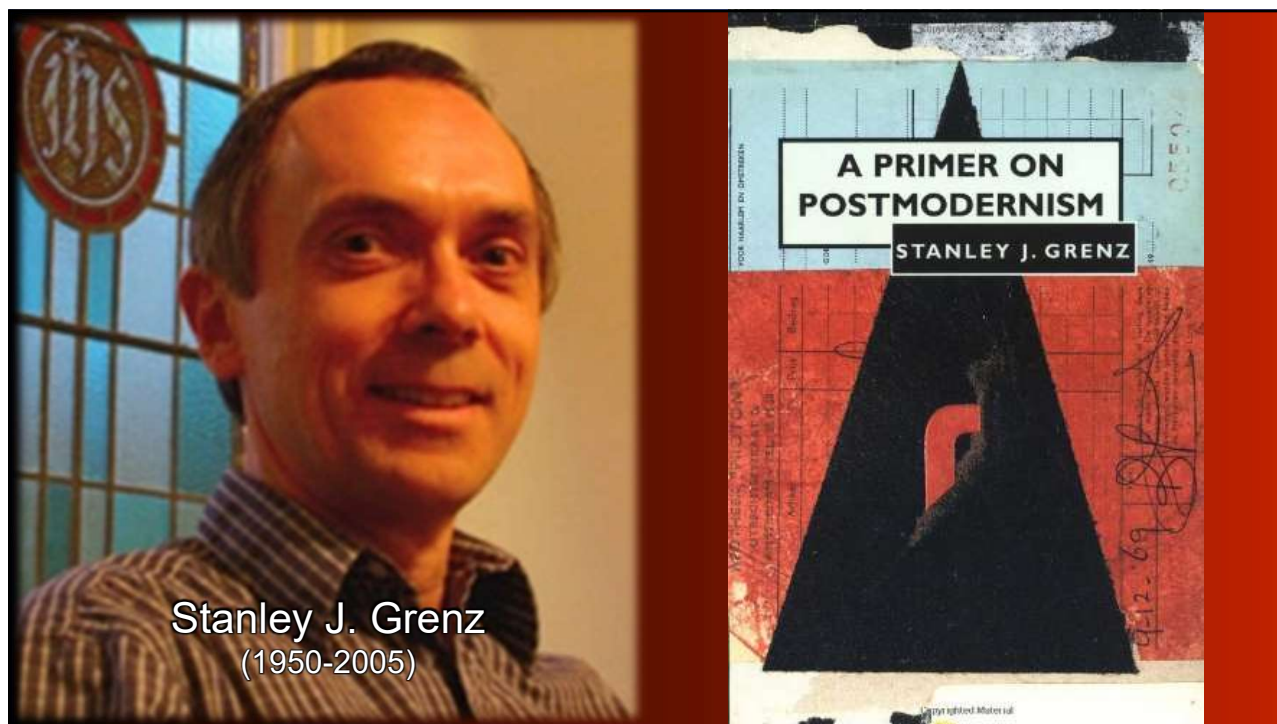
[Ludwig Wittgenstein, *On Certainty*, #94]



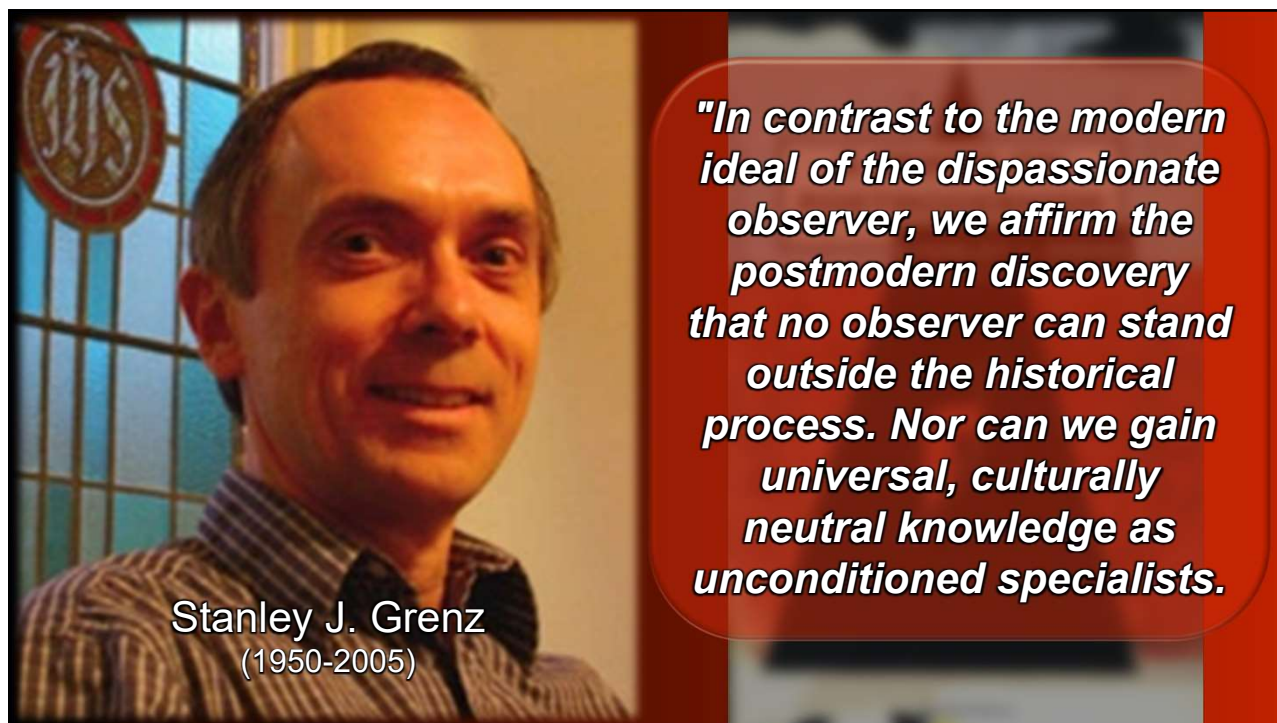
Ludwig Wittgenstein
(1889-1951)

"It would be nonsense to say that we regard something as sure evidence because it is certainly true. Rather, we must first determine the role of deciding for or against a proposition."

[Ludwig Wittgenstein, *On Certainty*, #197-198]



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."

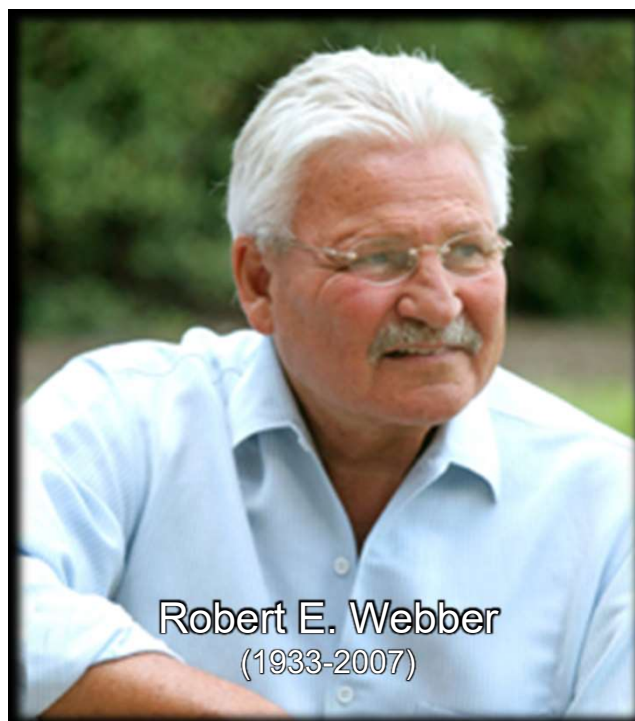
[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]



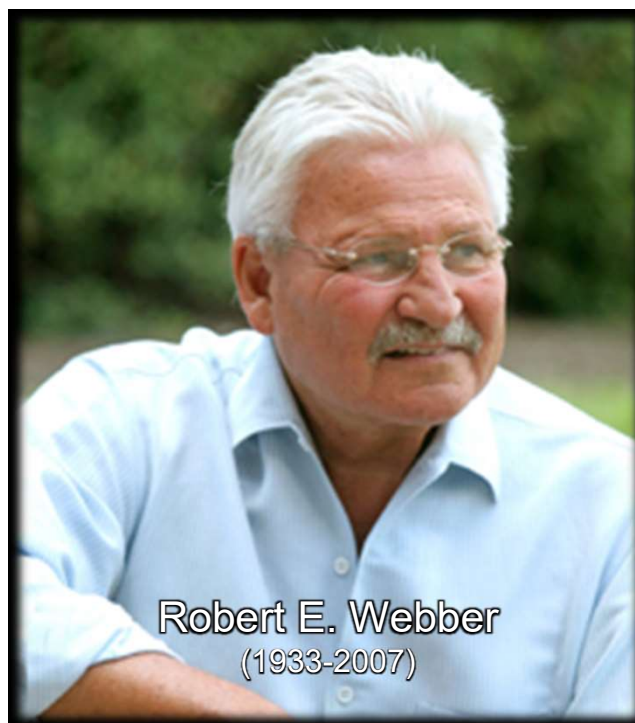
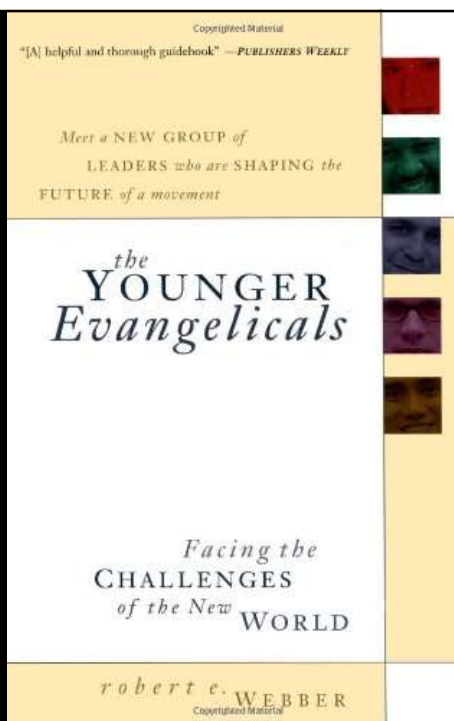
Dan McGee
Dan McGee

*"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]

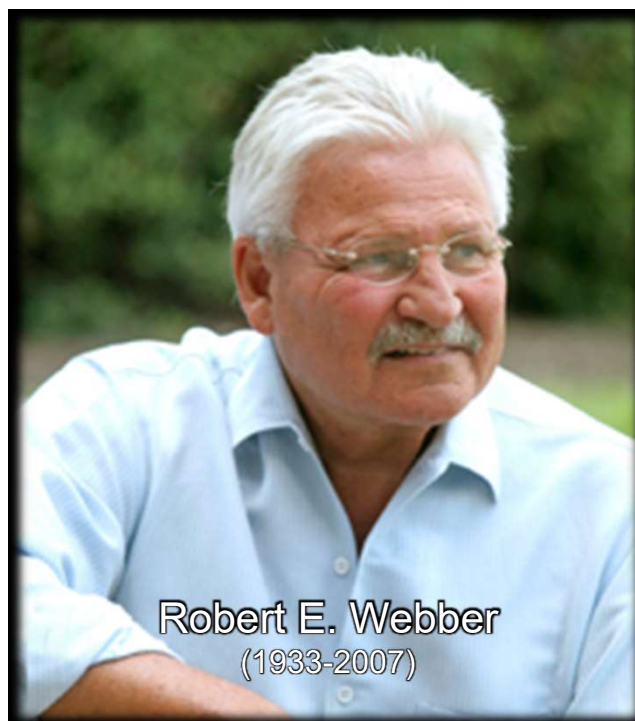


Robert E. Webber
(1933-2007)



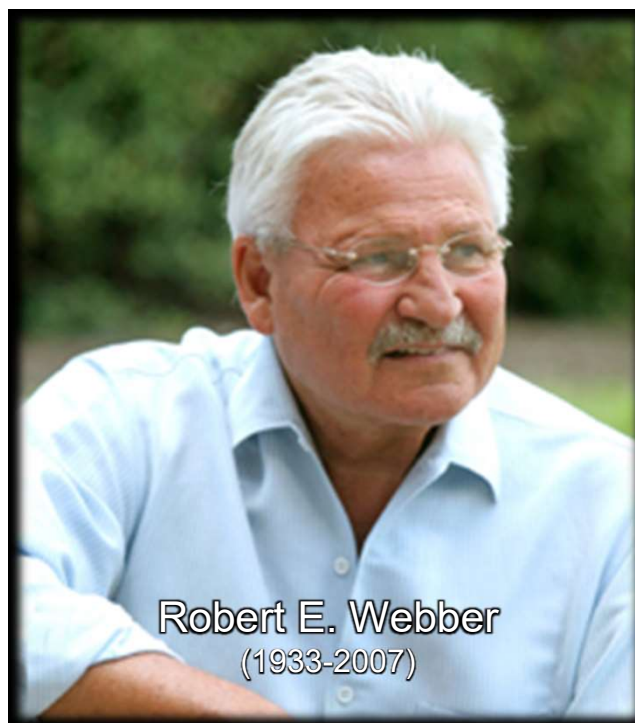
Robert E. Webber
(1933-2007)

"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.

What Getting!

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

What Getting

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**."

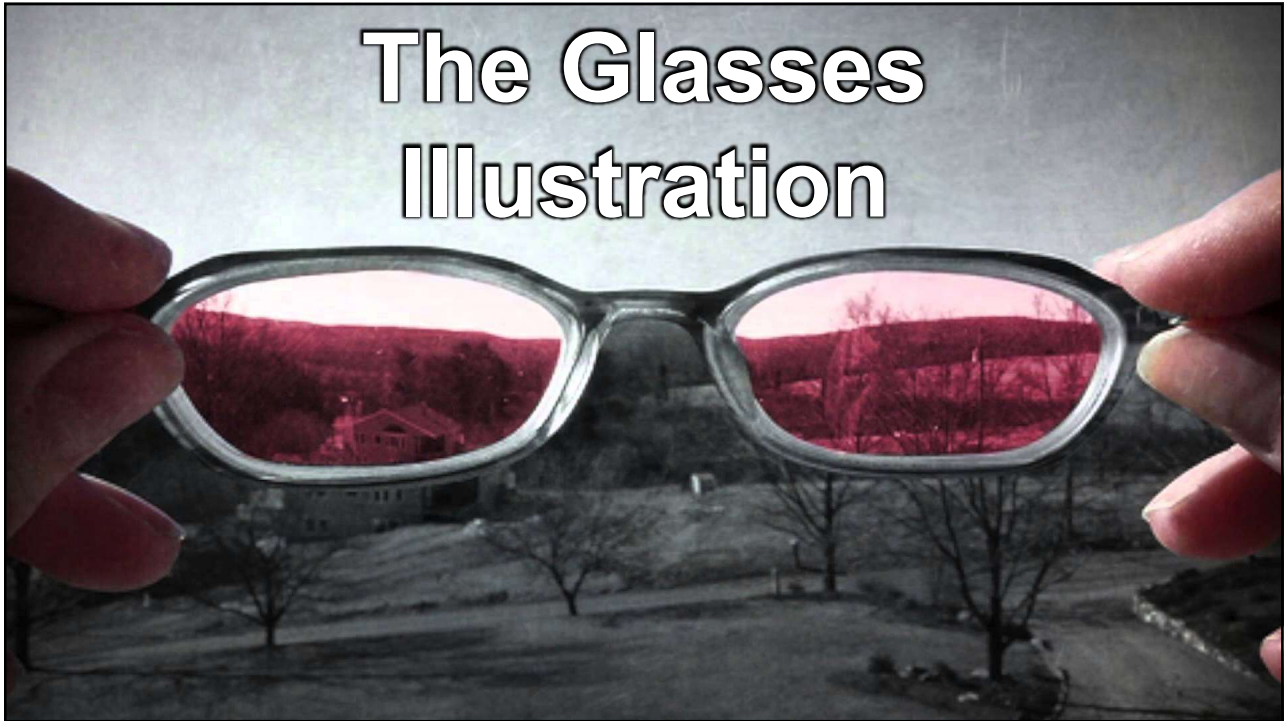
HOMILETICS

What Getting

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.homileticonline.com/subscriber/interviews/webber.asp>, accessed 09/05/20]

The Glasses Illustration



PERSPECTIVISM:

∞ **Definition** ∞

everyone has their own perspective about the world and that nobody's perspective is any more or less legitimate than anyone else's.

PERSPECTIVISM

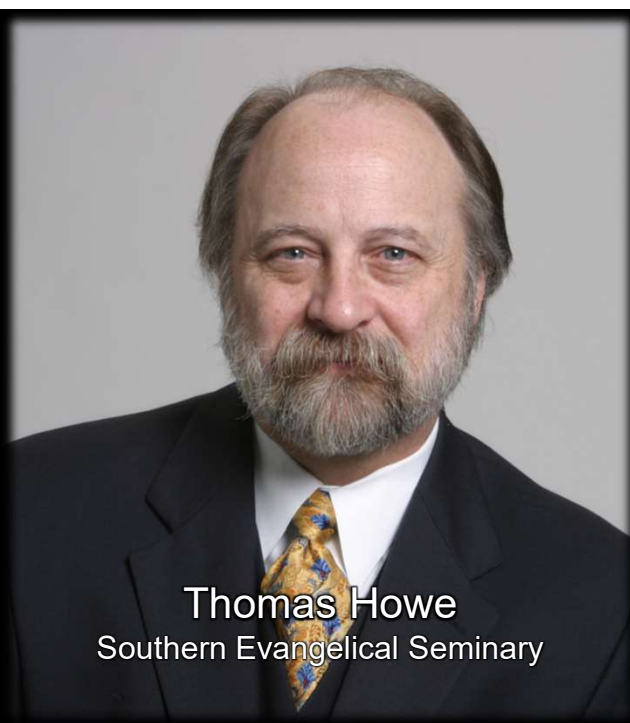
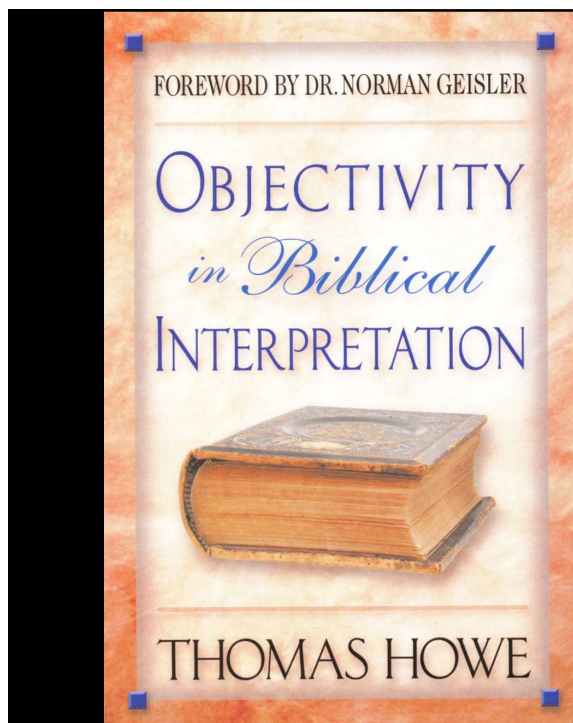
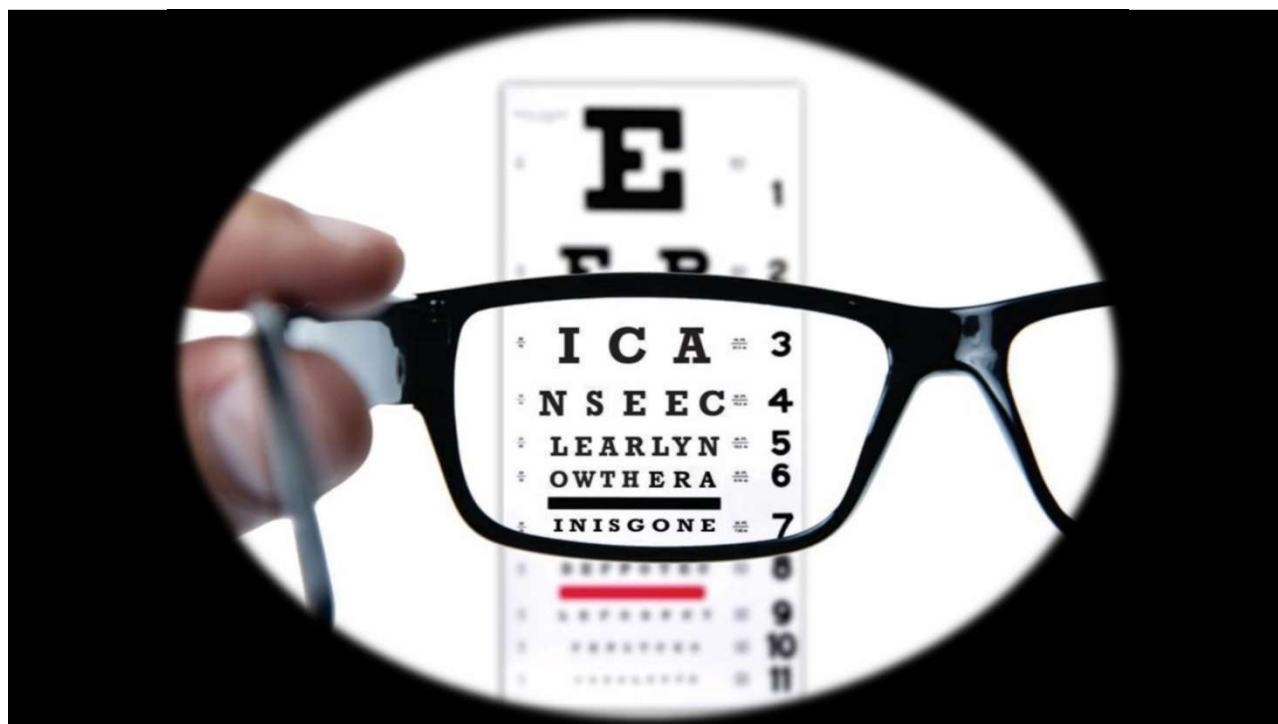
∞ Problems ∞

How can one choose a world view without being affected by his own world view while making the choice?

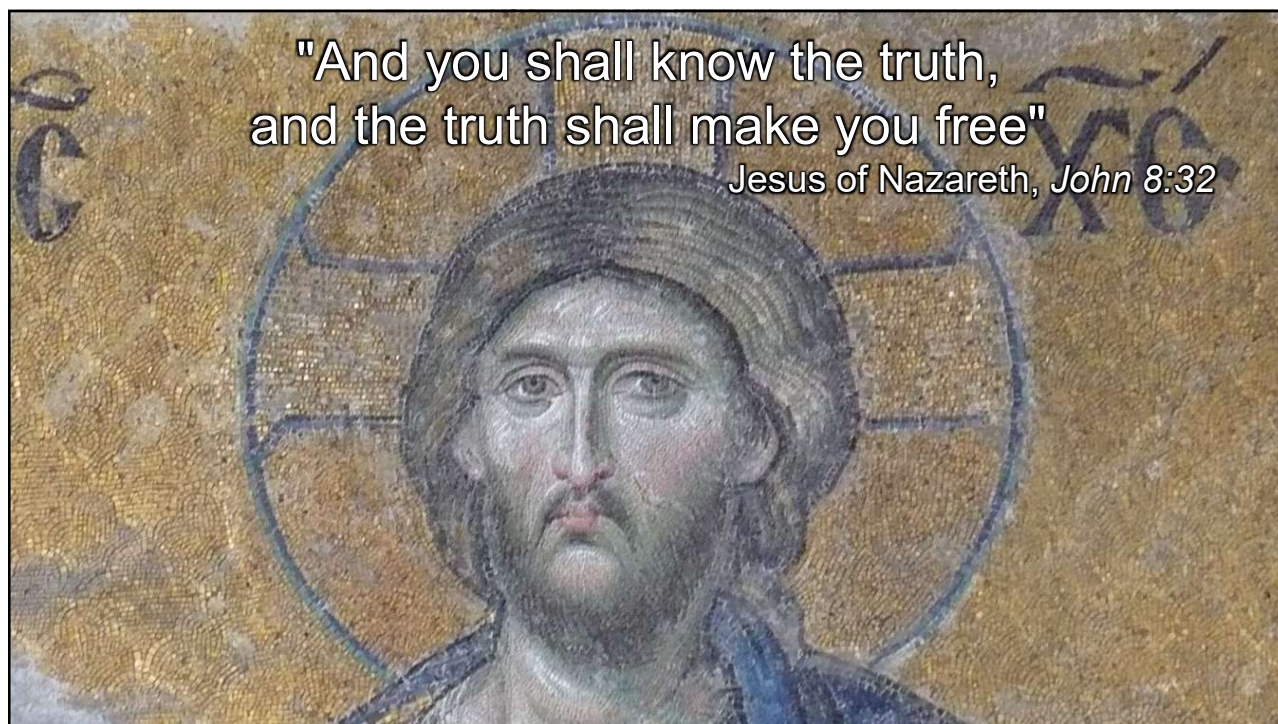
PERSPECTIVISM

∞ Problems ∞

Don't we actually want something more from our world view than merely choosing our preferences?

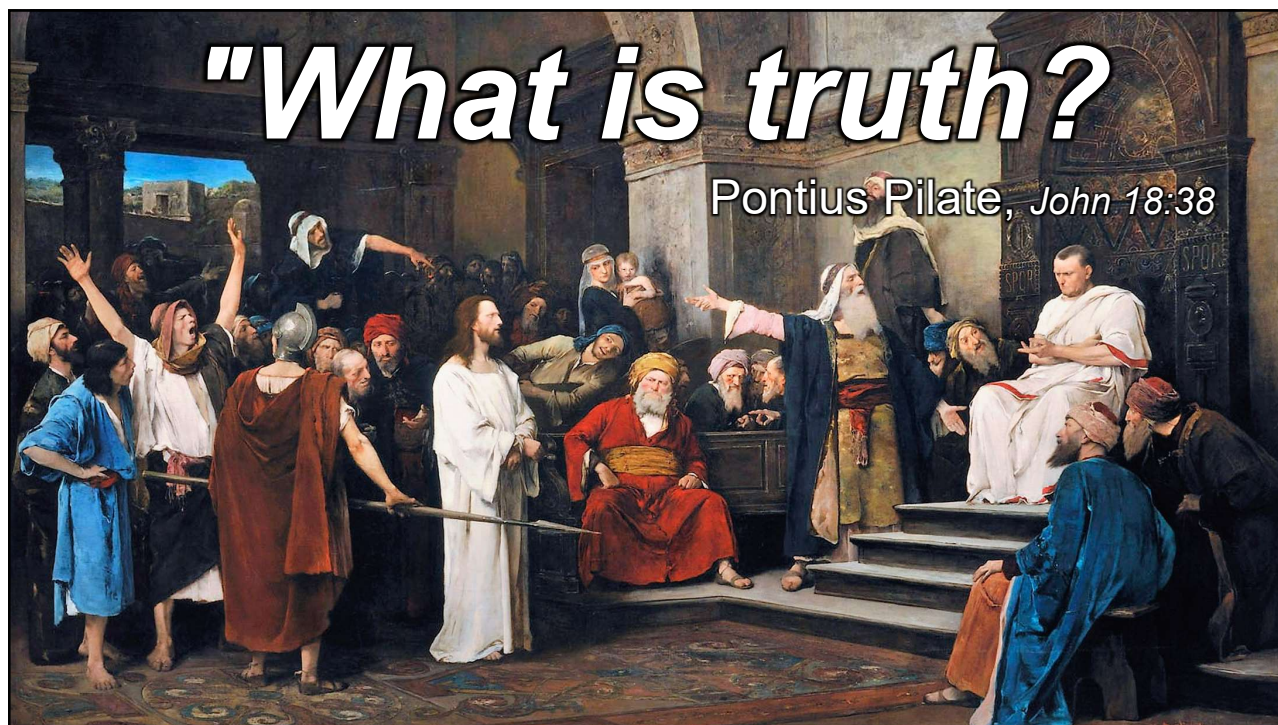






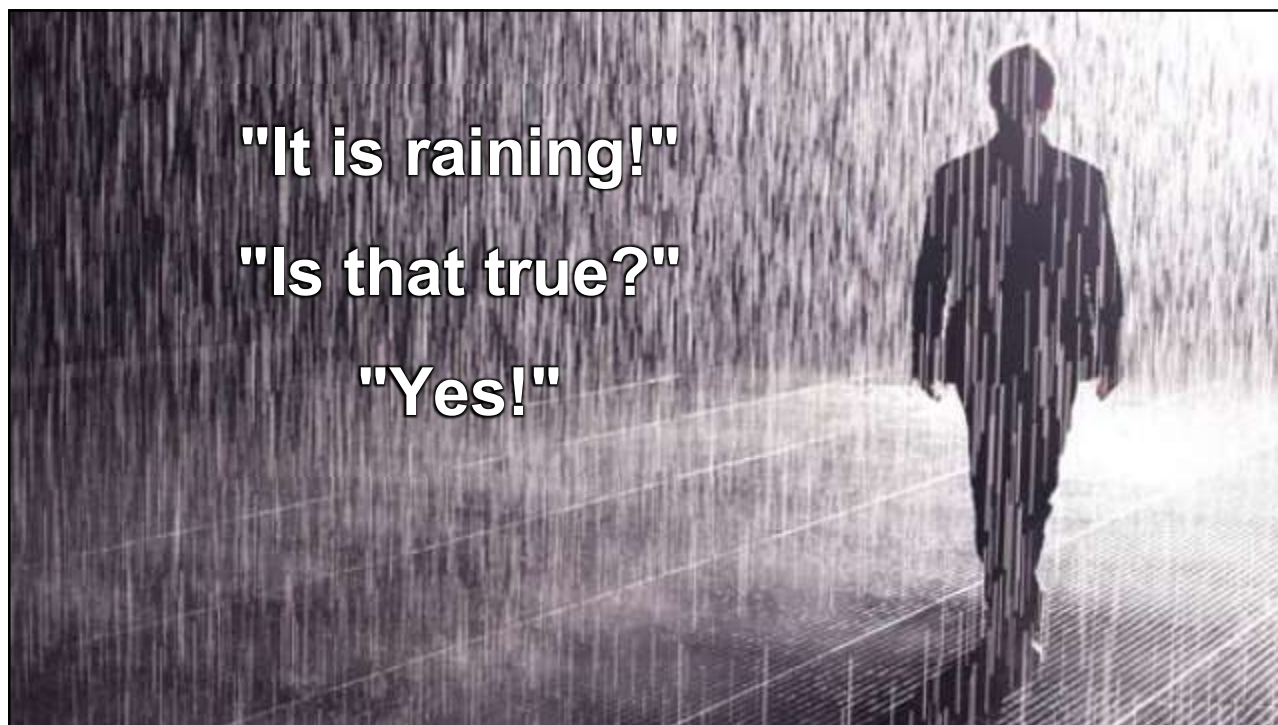
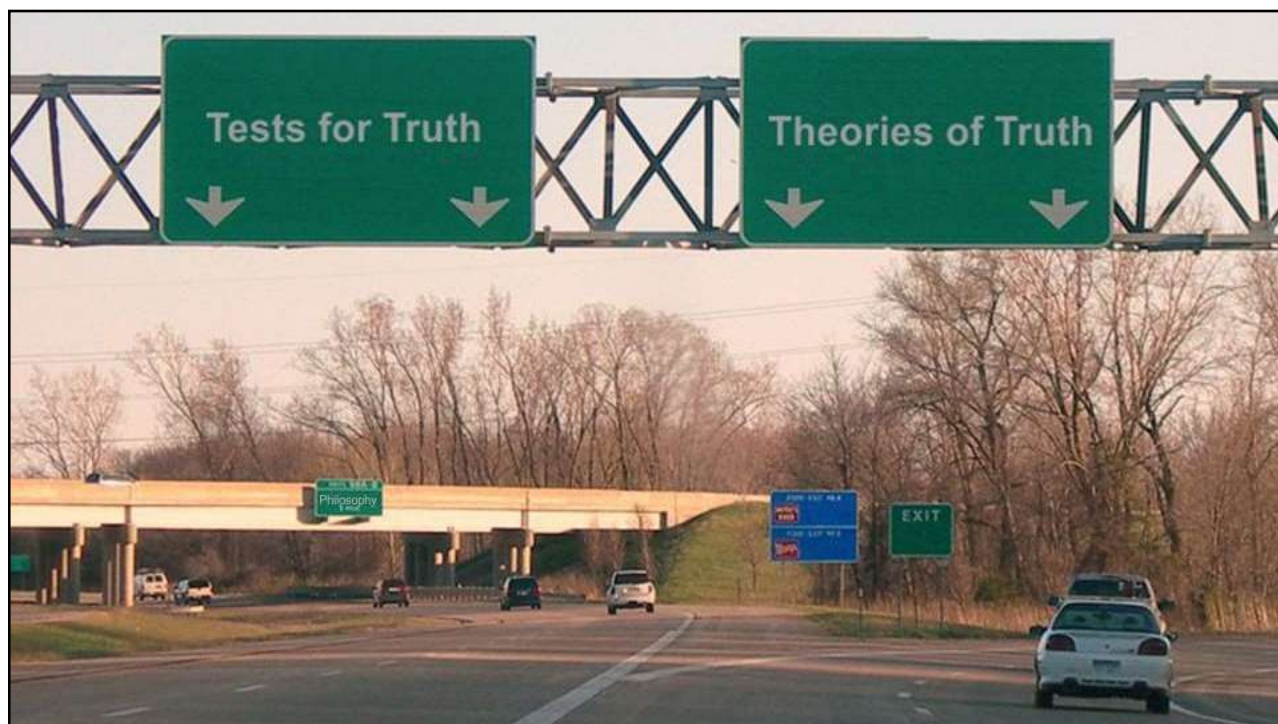
"And you shall know the truth,
and the truth shall make you free"

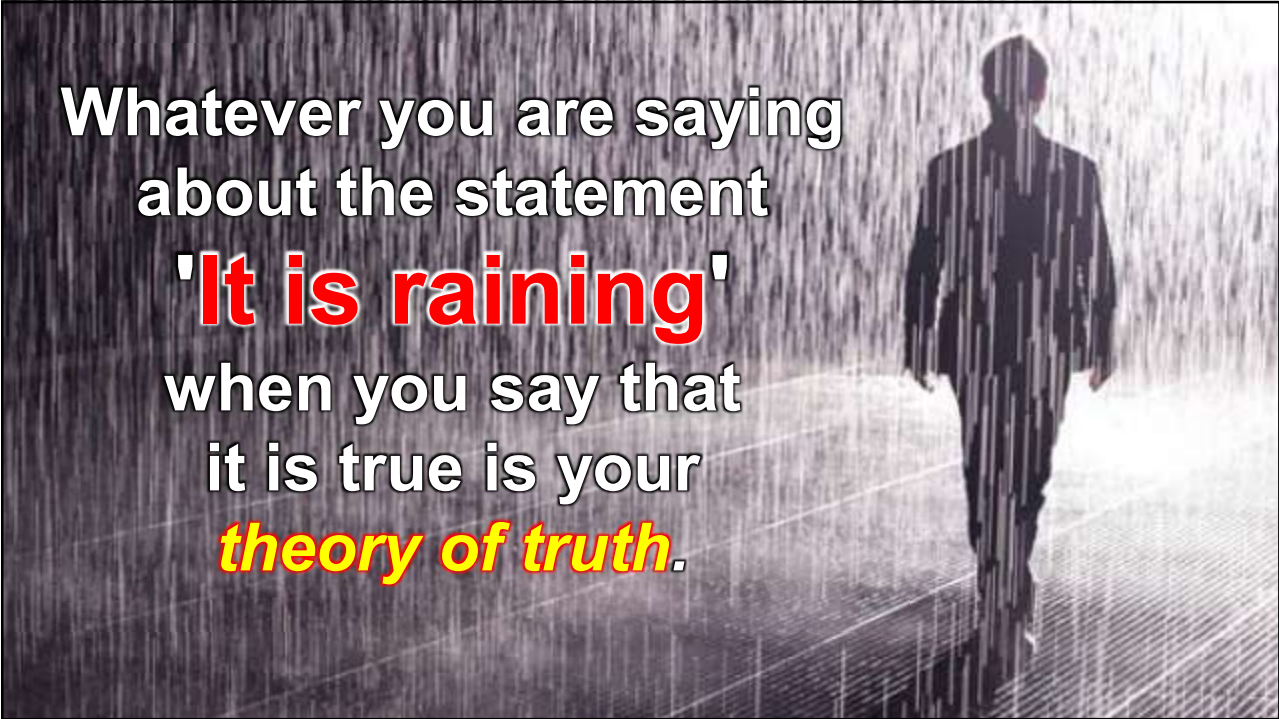
Jesus of Nazareth, *John 8:32*



What is truth?

Pontius Pilate, *John 18:38*





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 ∞

*how one **defines** the terms 'true' and 'truth' when saying that a statement is true*

∞ Test for Truth ∞

*how one **discovers** whether a statement is true, regardless of one's theory of truth*

Theories of Truth

Correspondence

Coherence

Functional

Pragmatic

Power



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'

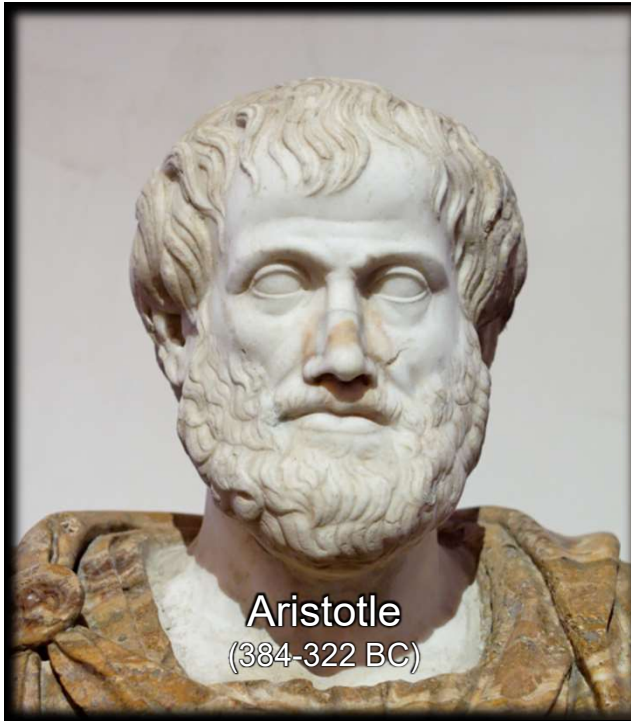
would be a true statement if it is in fact raining in reality.



'It is raining'

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



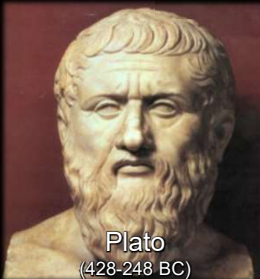


Aristotle
(384-322 BC)

***"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, 1011^b26-29 Translation by W. D. Ross in Richard
McKeon, *The Basic Works of Aristotle* (New York: Random House,
1941). τὸ μὲν γὰρ λέγειν τὸ ὄν μὴ εἶναι ἢ τὸ μὴ ὄν εἶναι ψεῦδος, τὸ δὲ τὸ
ὄν εἶναι καὶ τὸ μὴ ὄν μὴ εἶναι ἀληθές.*

Other Philosophers Who Hold to the Correspondence Theory of Truth



Plato
(428-248 BC)

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

HERMOGENES: *Certainly.*

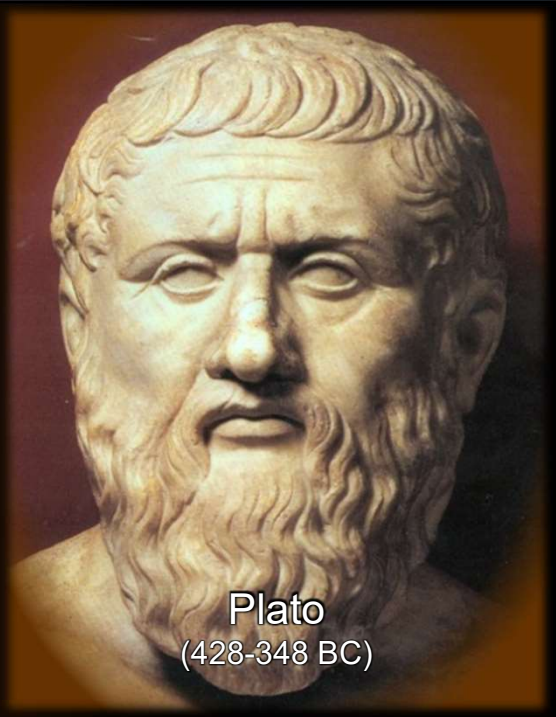
SOCRATES: *And there are true and false propositions?*

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.*

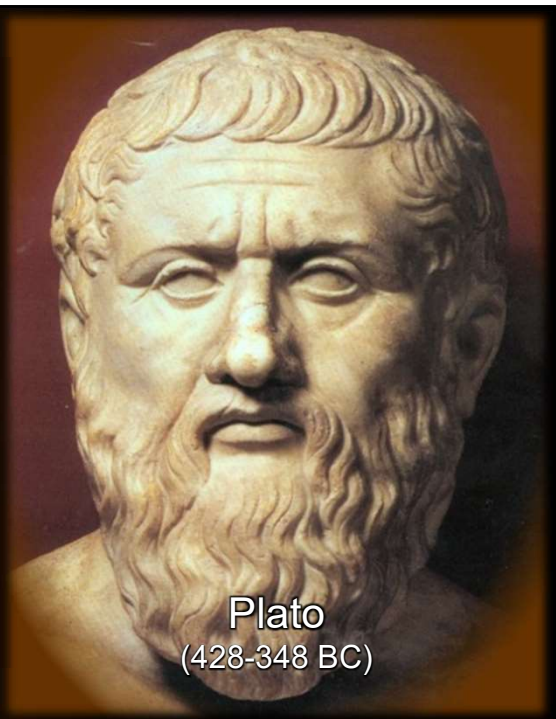
STRANGER: *And the true one states about you the things that are as they are.*

THEAETETUS: *Certainly.*

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

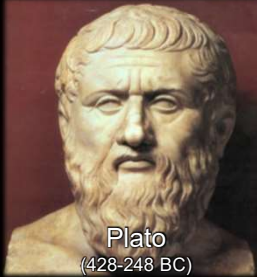
THEAETETUS: *Yes.*

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



Plato
(428-348 BC)

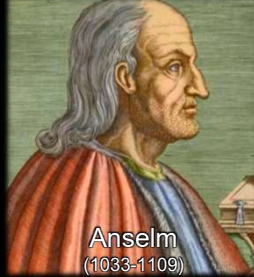
Other Philosophers Who Hold to the Correspondence Theory of Truth



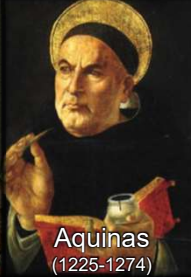
Plato
(428-248 BC)



Augustine
(354-430 BC)



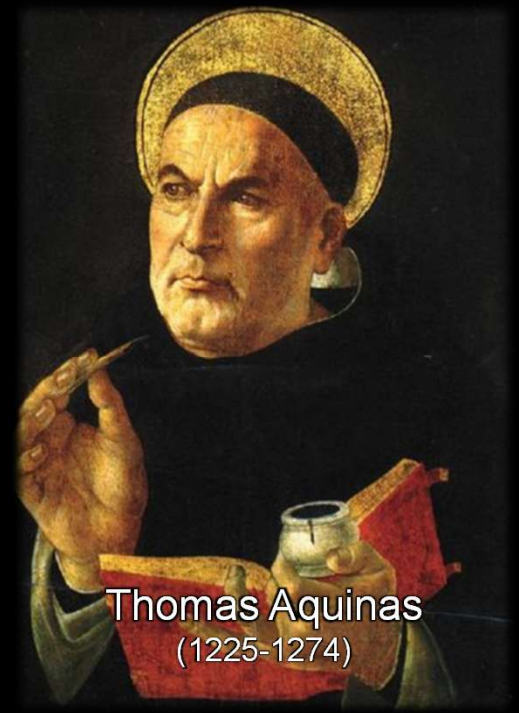
Anselm
(1033-1109)



Aquinas
(1225-1274)

"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)

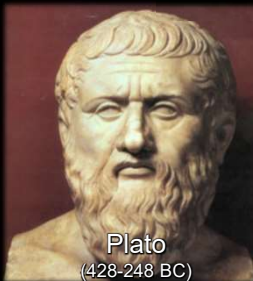
"The knowledge which we have by natural reason contains two things: images derived from the sensible object; and the natural intelligible light, enabling us to abstract from them intelligible conceptions."

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



Thomas Aquinas
(1225-1274)

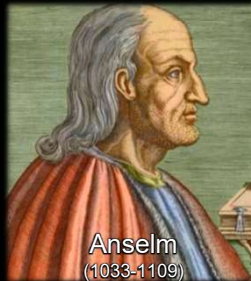
Other Philosophers Who Hold to the Correspondence Theory of Truth



Plato
(428-248 BC)



Augustine
(354-430 BC)



Anselm
(1033-1109)



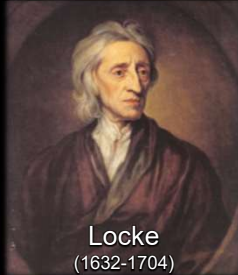
Aquinas
(1225-1274)



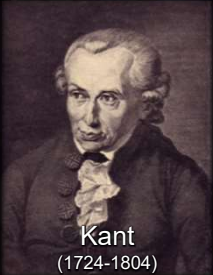
Descartes
(1596-1660)



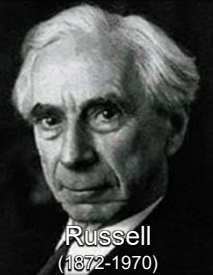
Hume
(1711-1776)



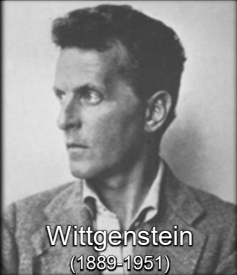
Locke
(1632-1704)



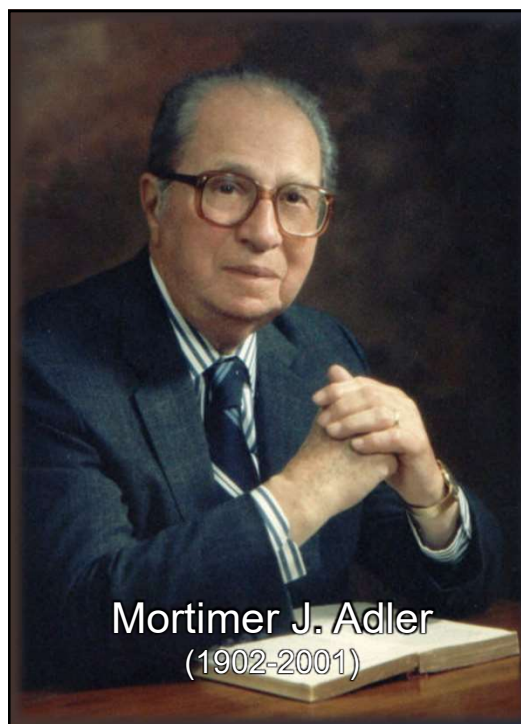
Kant
(1724-1804)



Russell
(1872-1970)



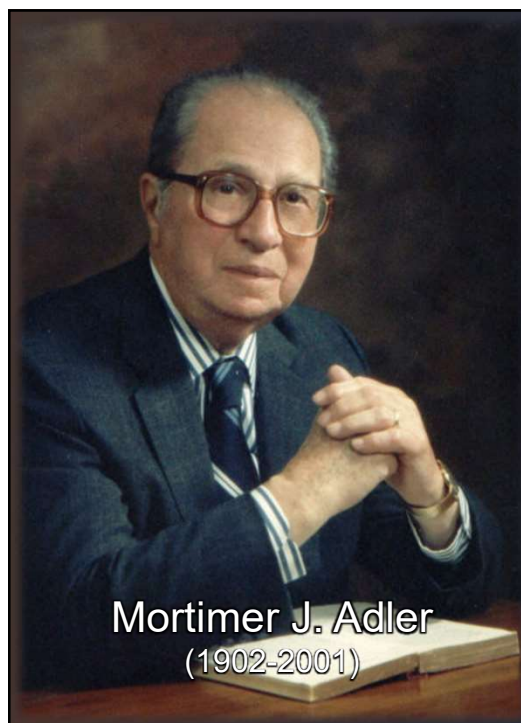
Wittgenstein
(1889-1951)



Mortimer J. Adler
(1902-2001)

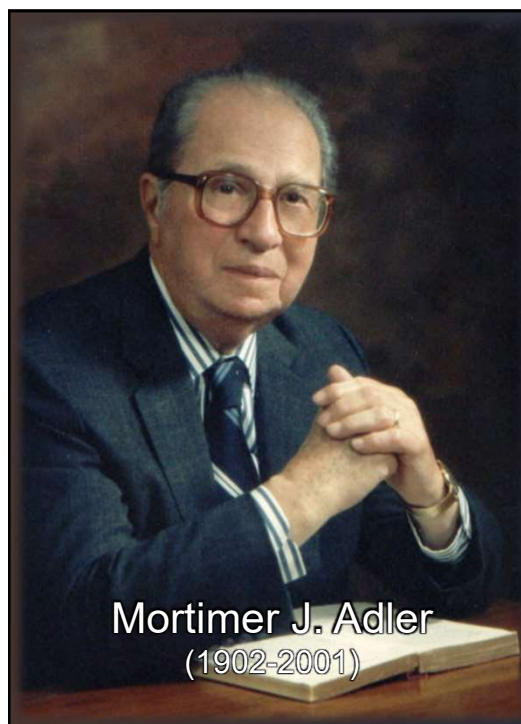
MORTIMER J. ADLER

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. ..."

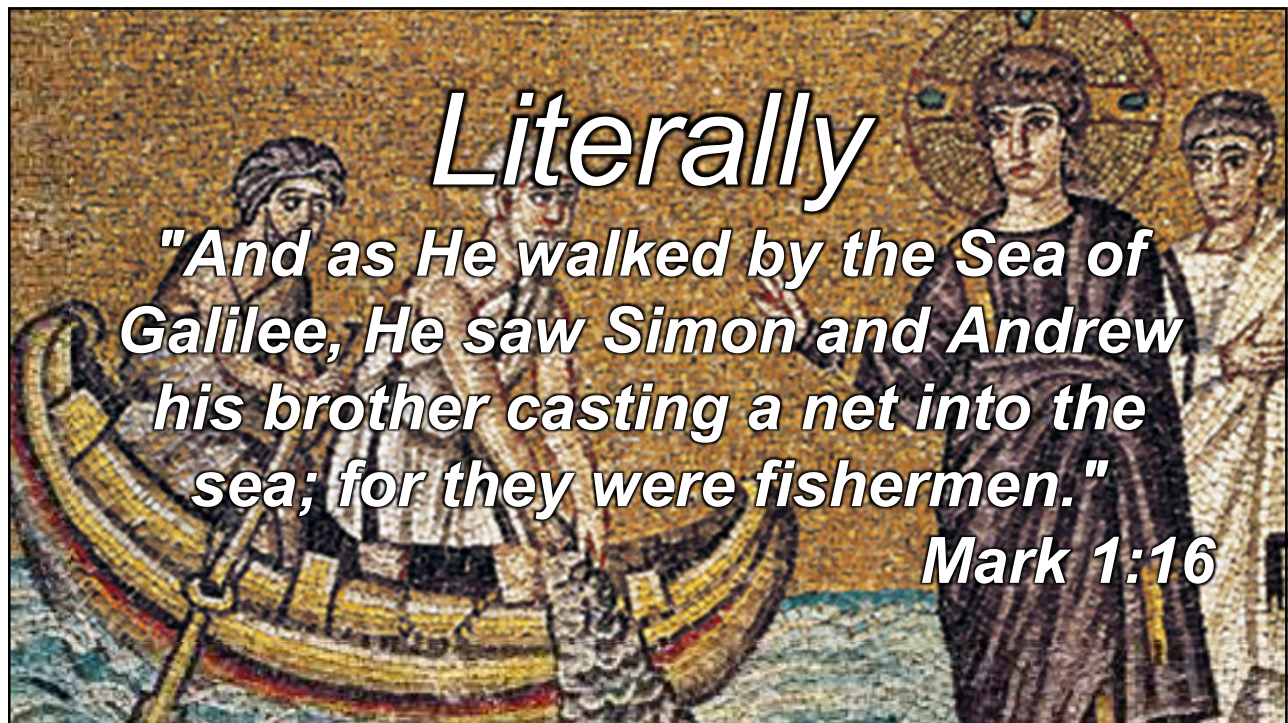


Mortimer J. Adler
(1902-2001)

"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."

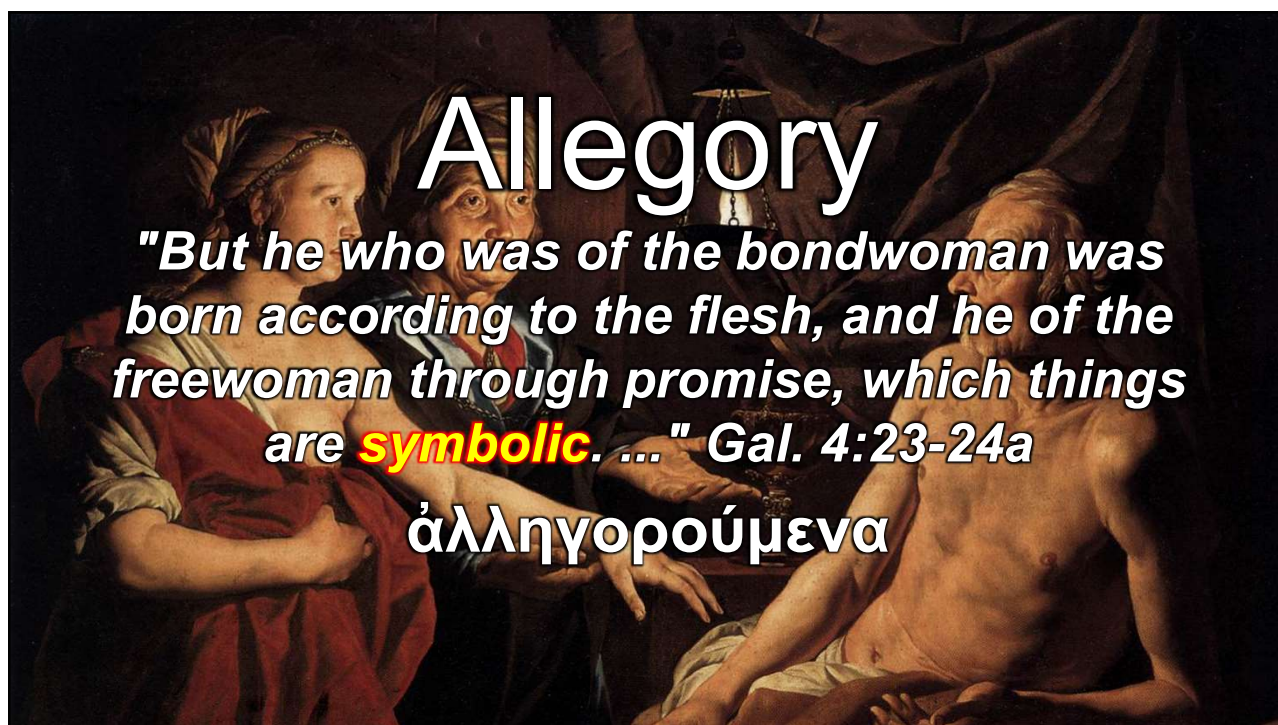
[Mortimer J. Adler, *The Four Dimensions of Philosophy: Metaphysical Moral Objective Categorical* (New York: MacMillan, 1993), 28]

Truth is when a proposition corresponds to reality.
But there are a number of ways that a proposition can correspond to reality.





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

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

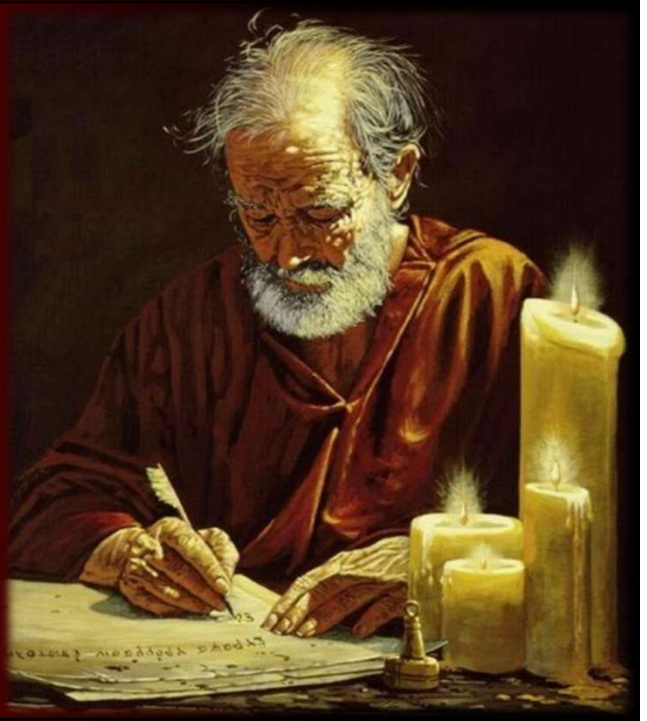


Simile

*"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

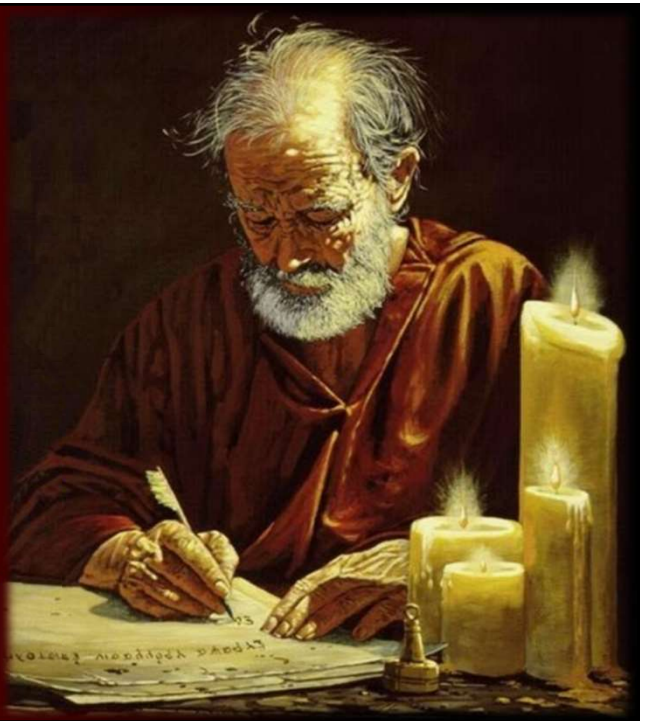
Analogically



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*

παραβολή



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

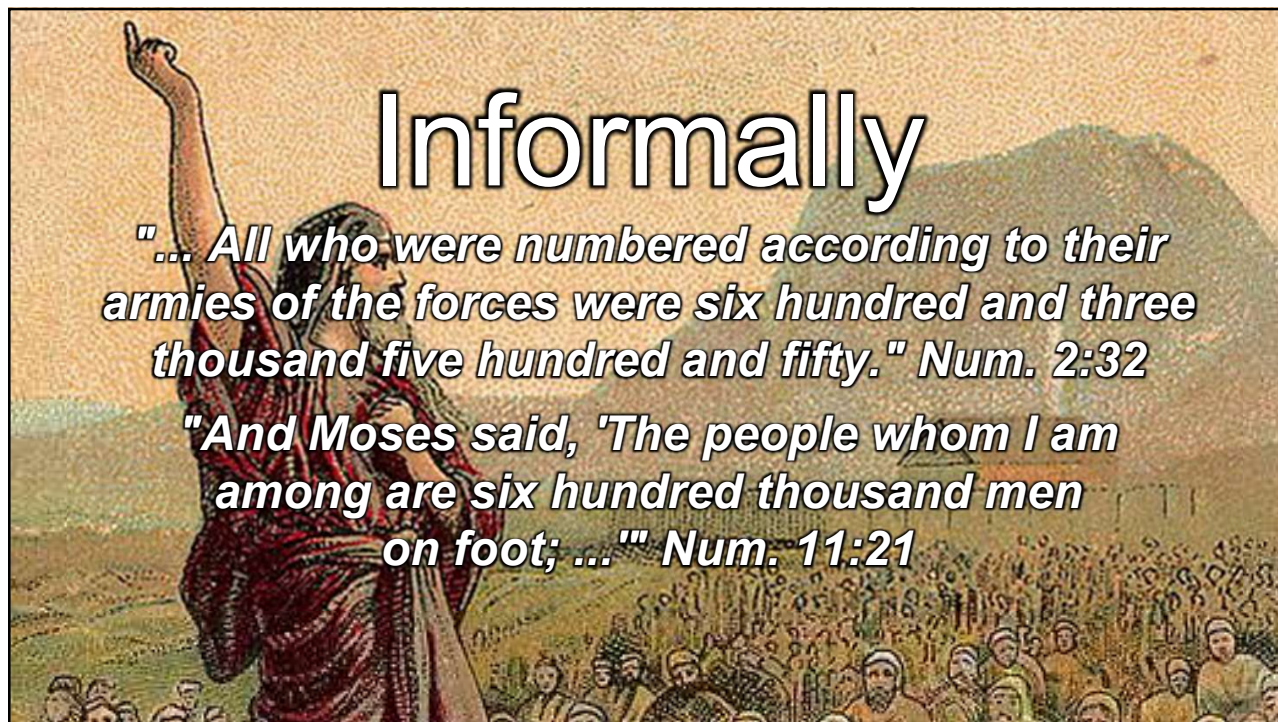
A photograph of a bright sun rising over a calm body of water, with a dark silhouette of trees in the foreground. The sky is a gradient of orange and red.

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

Phenomenologically

A photograph of a large, reddish-orange moon against a black background, representing a blood moon.

*"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*



"... 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

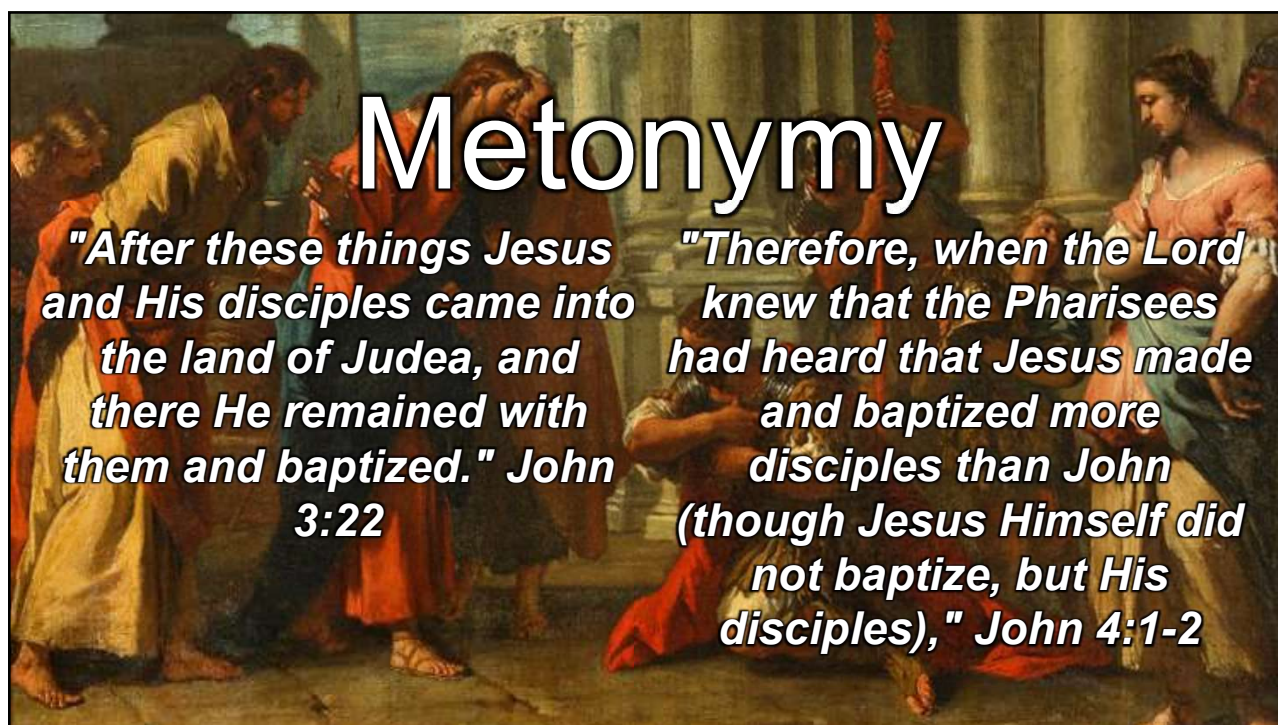






Metonymy

*"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

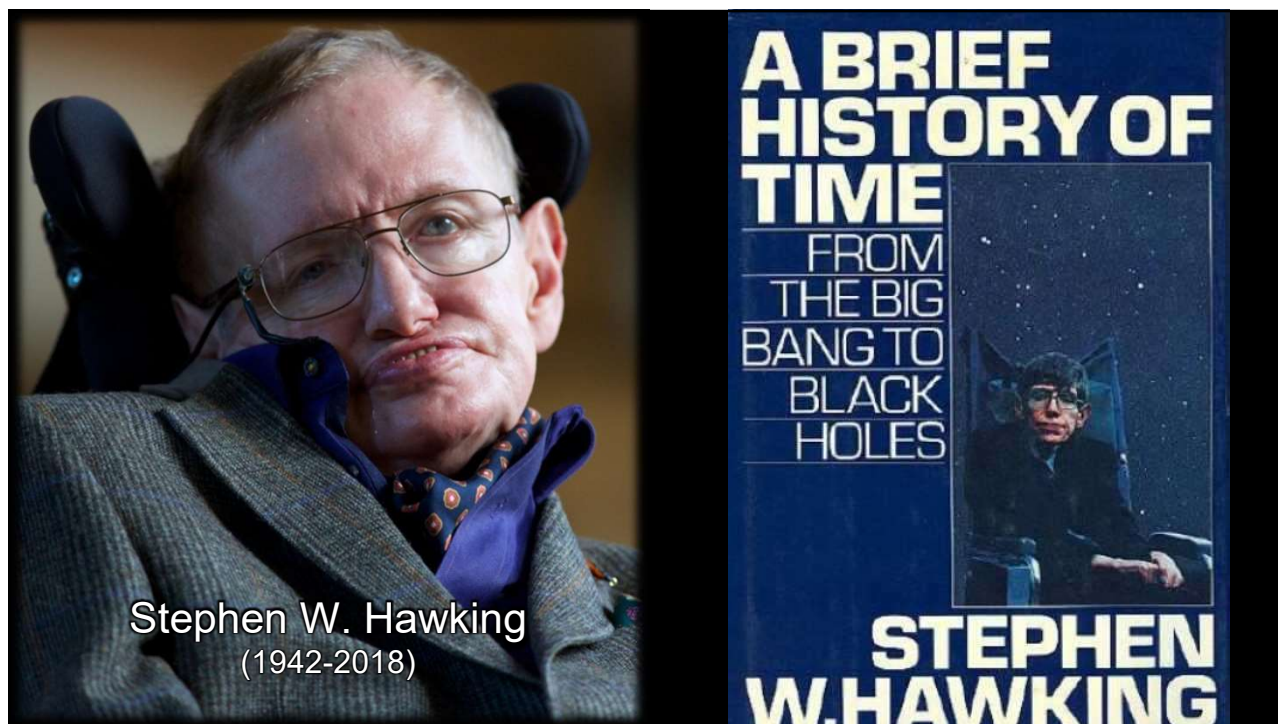
"The centurion answered and said, 'Lord, **I am not worthy** that You should come under my roof. ...'"
Matt. 8:8

"... 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

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.



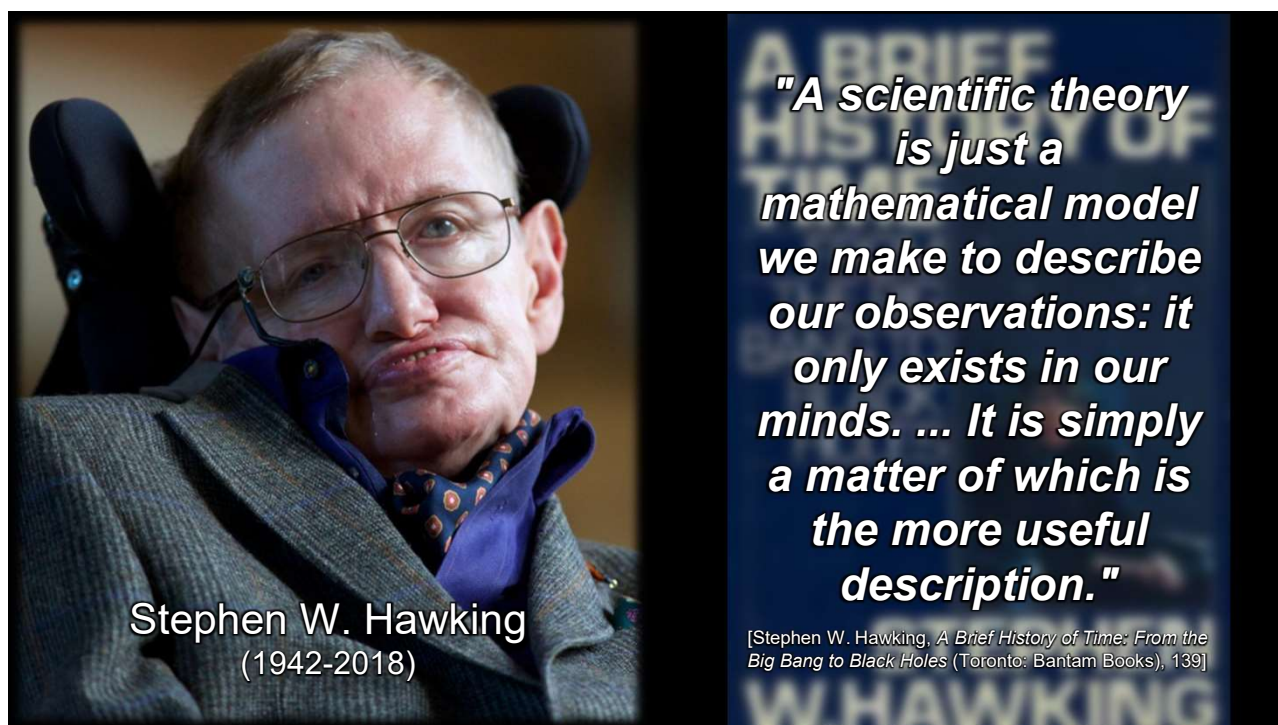
Stephen W. Hawking
(1942-2018)

A BRIEF HISTORY OF TIME

FROM THE BIG BANG TO BLACK HOLES



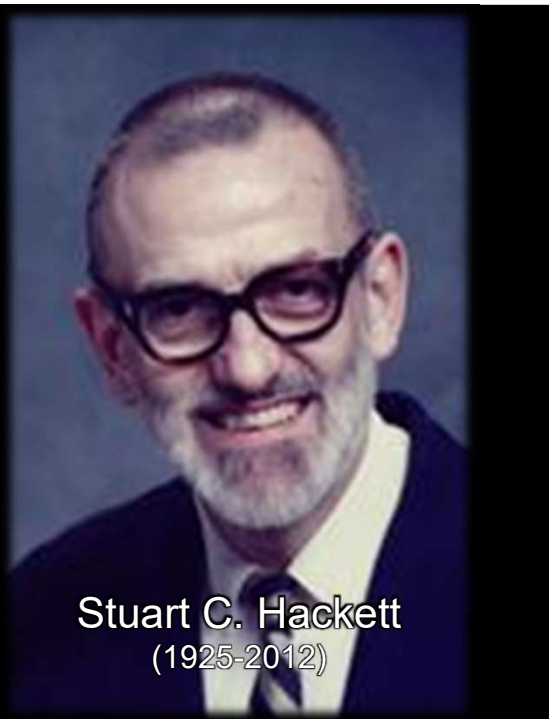
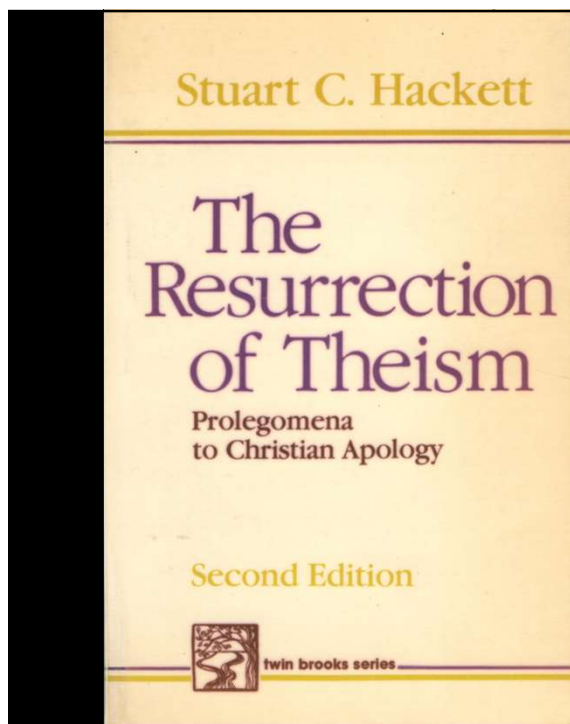
STEPHEN W. HAWKING



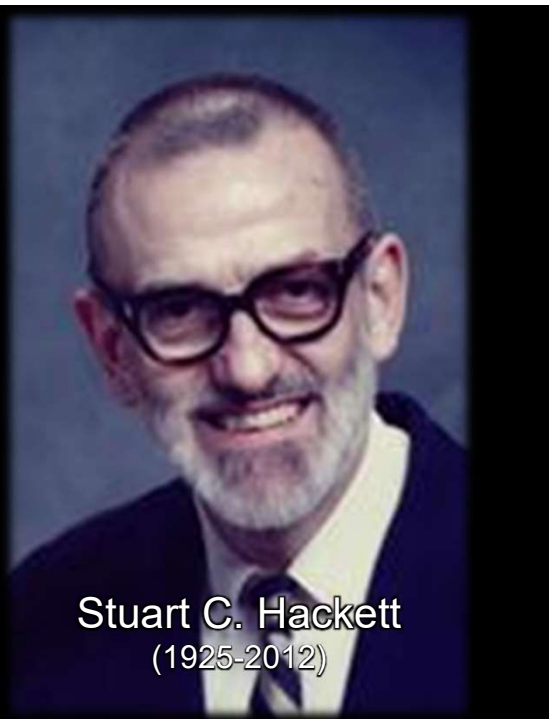
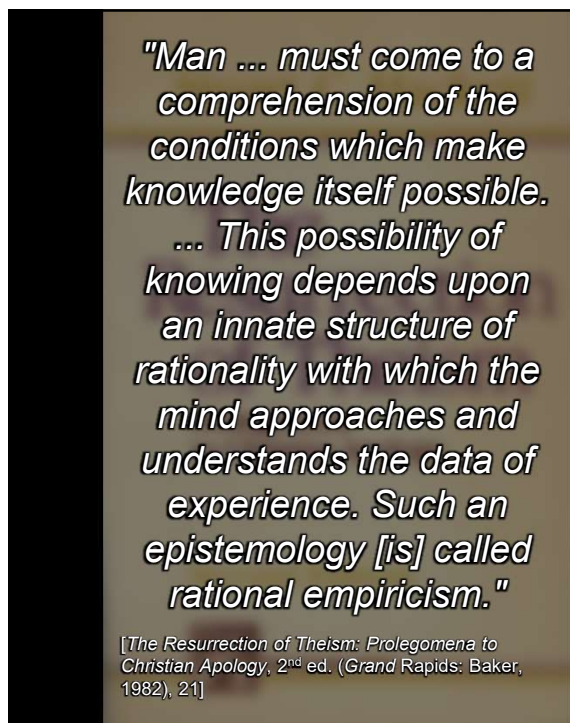
Stephen W. Hawking
(1942-2018)

"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]



Stuart C. Hackett
(1925-2012)



Stuart C. Hackett
(1925-2012)

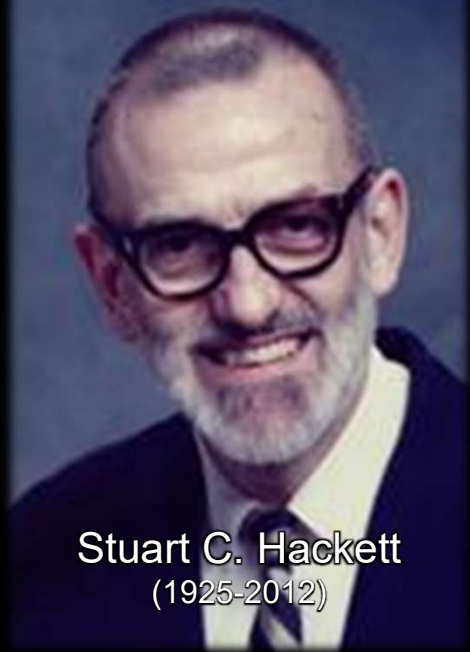
"Either we must be skeptics about the knowledge of things as they exist independently, or we must maintain that true knowledge of such entities is possible by the systematic correlation of our various experiences into a self-consistent whole."



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."

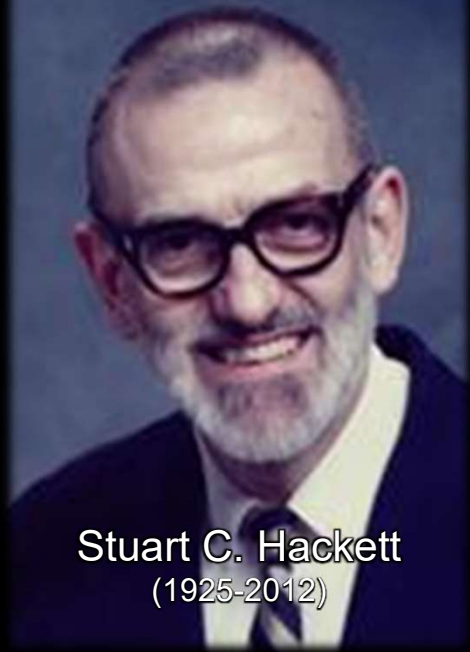
[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker, 1982), 38]



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]

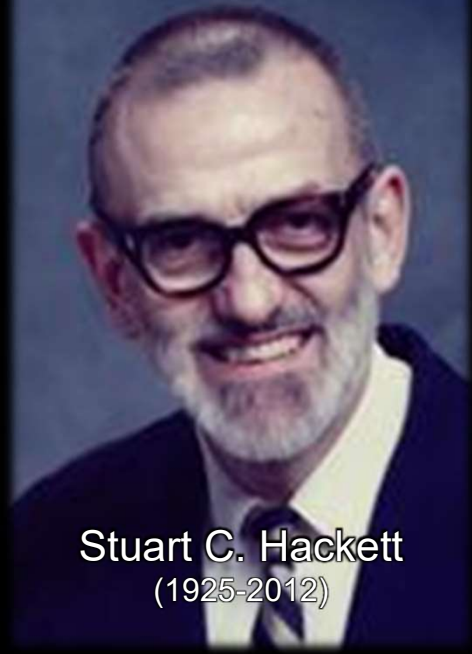


Stuart C. Hackett
(1925-2012)

The Reconstruction of the Christian Revelation Claim

A Philosophical and Critical Apologetic

Stuart C. Hackett



Stuart C. Hackett
(1925-2012)

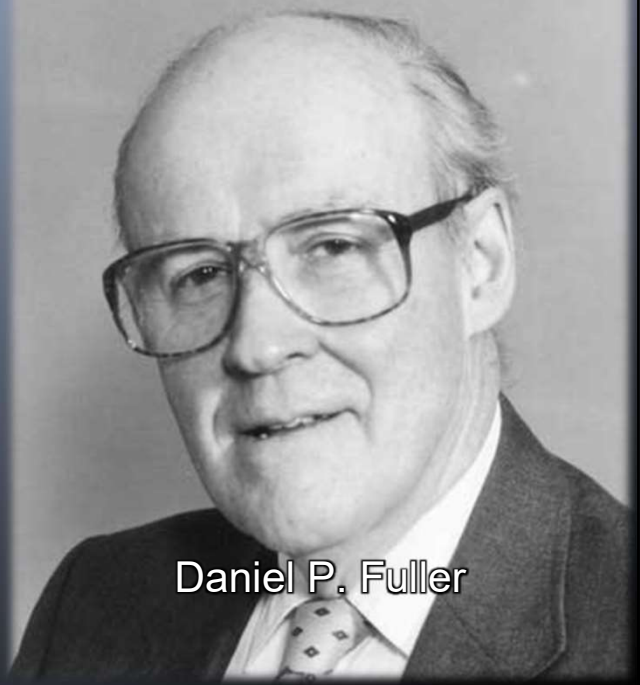
Coherence

- **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."
- 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.**

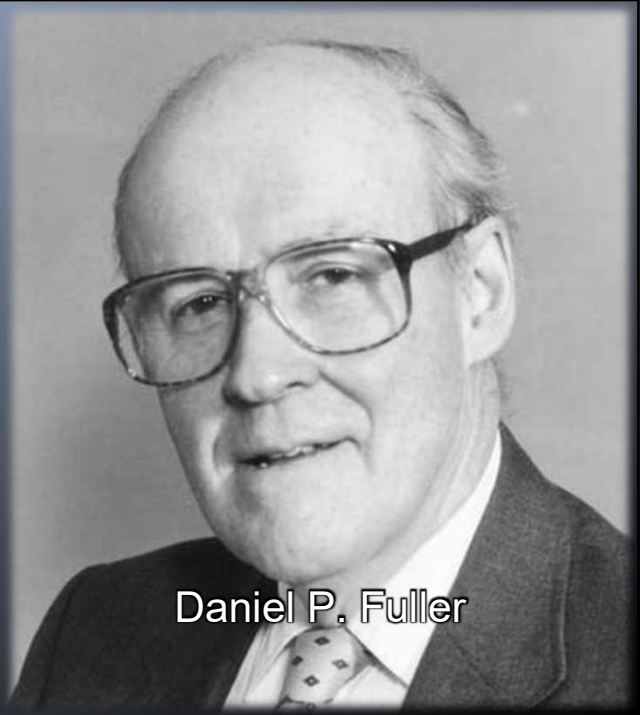
"Although the mustard seed (see Matt. 13:32) is not the smallest of all seeds, yet Jesus referred to it as such" because . . .



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.



Daniel P. Fuller

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.**

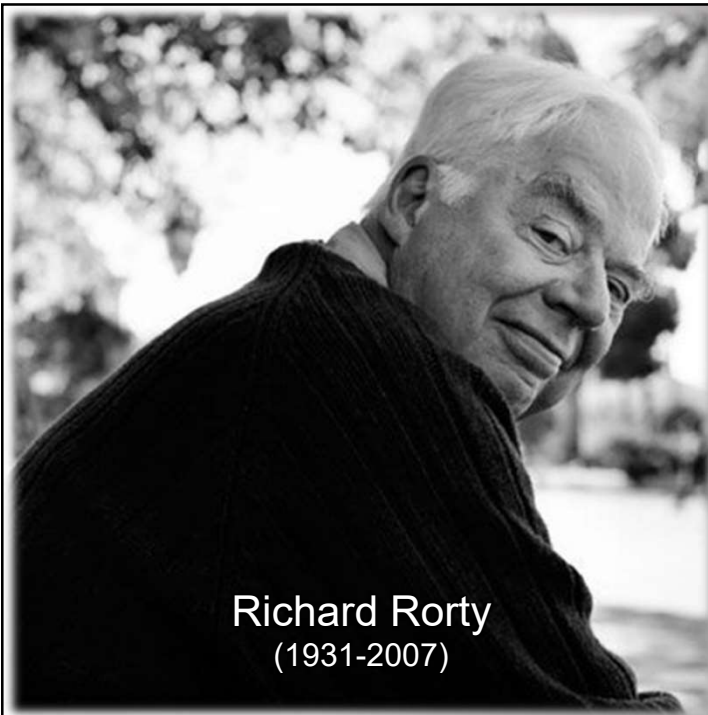


➤ **Definition: A statement is true in as much as it works or is practical.**

Pragmatic

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]

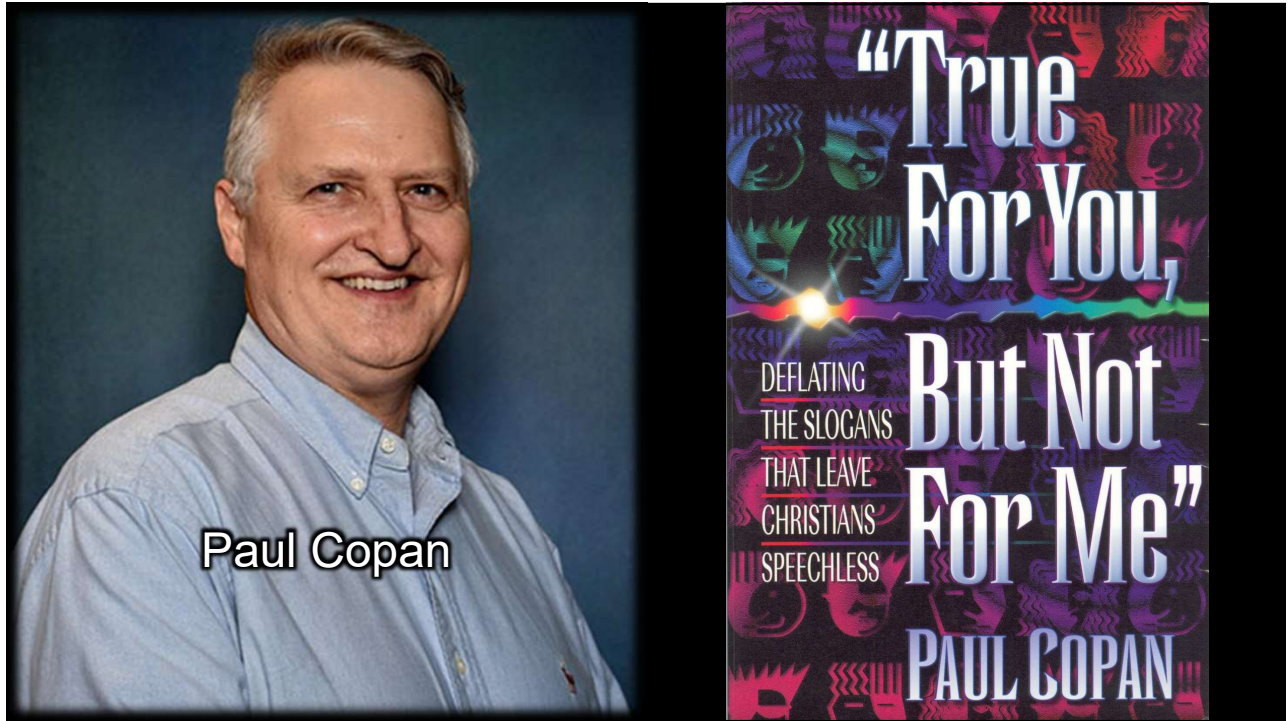
"For pragmatists, the desire for objectivity is not the desire to escape the limitations of one's community, but simply the desire for **as much intersubjective agreement as possible**, the desire to **extend the reference of 'us'** as far as we can."

[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]

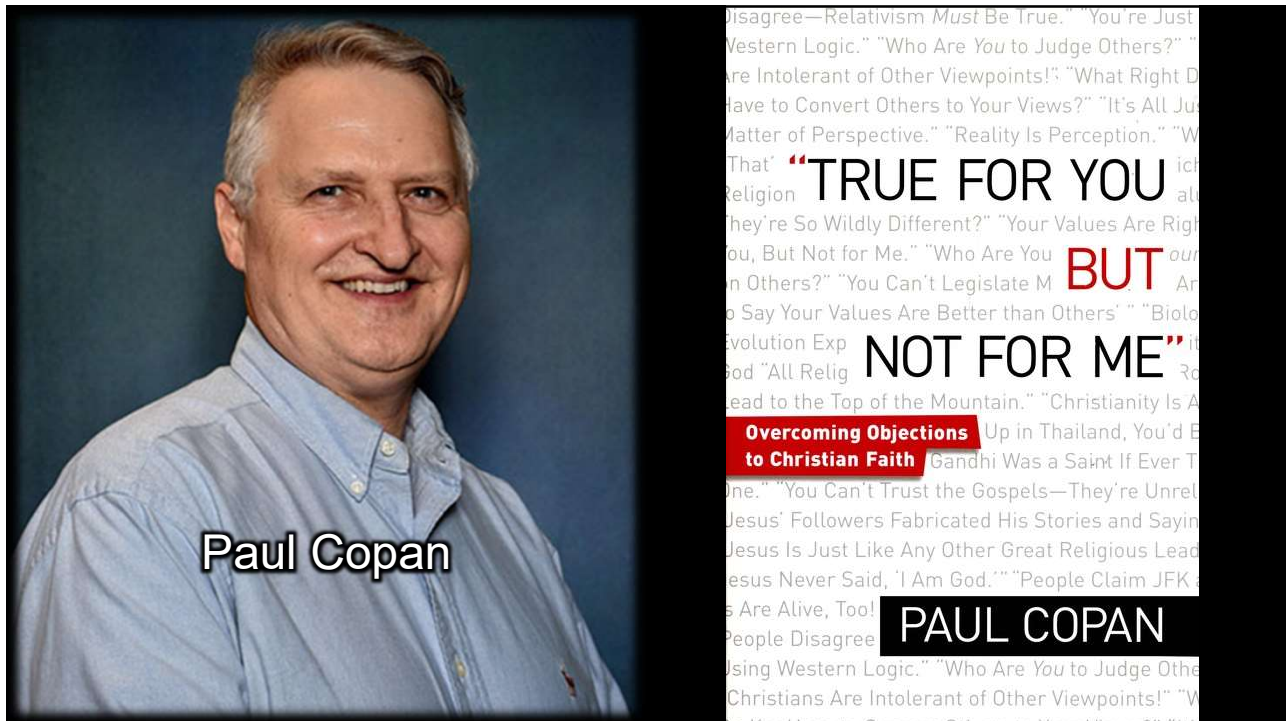
Richard Rorty
(1931-2007)



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



Paul Copan



Paul Copan

Disagree—Relativism *Must* Be True.” “You’re Just Using Western Logic.” “Who Are You to Judge Others?” “We’re Intolerant of Other Viewpoints!” “What Right Do We Have to Convert Others to Your Views?” “It’s All Just a Matter of Perspective.” “Reality Is Perception.” “We’re That Different?” “Who Are You to Judge Others?” “Who Are You to Judge Others?” “Who Are You to Judge Others?” “Who Are You to Judge Others?”

“TRUE FOR YOU
 Religion
 They’re So Wildly Different?” “Your Values Are Right for You, But Not for Me.” “Who Are You to Judge Others?” “You Can’t Legislate Morality.” “You Can’t Say Your Values Are Better than Others’.” “Biology and Evolution Explain It.” “All Religions Lead to the Top of the Mountain.” “Christianity Is a Religion of Power.”

BUT
 Overcoming Objections
 to Christian Faith
 Gandhi Was a Saint If Ever There Was One.” “You Can’t Trust the Gospels—They’re Unreliable.” “Jesus’ Followers Fabricated His Stories and Saying He Was God.” “Jesus Is Just Like Any Other Great Religious Leader.” “Jesus Never Said, ‘I Am God.’” “People Claim JFK and the Beatles Are Alive, Too.” “People Disagree.”

NOT FOR ME”
 Up in Thailand, You’d Be a Heretic.”

PAUL COPAN

Using Western Logic.” “Who Are You to Judge Others?” “We’re Intolerant of Other Viewpoints!” “We’re

☞ **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** ☛

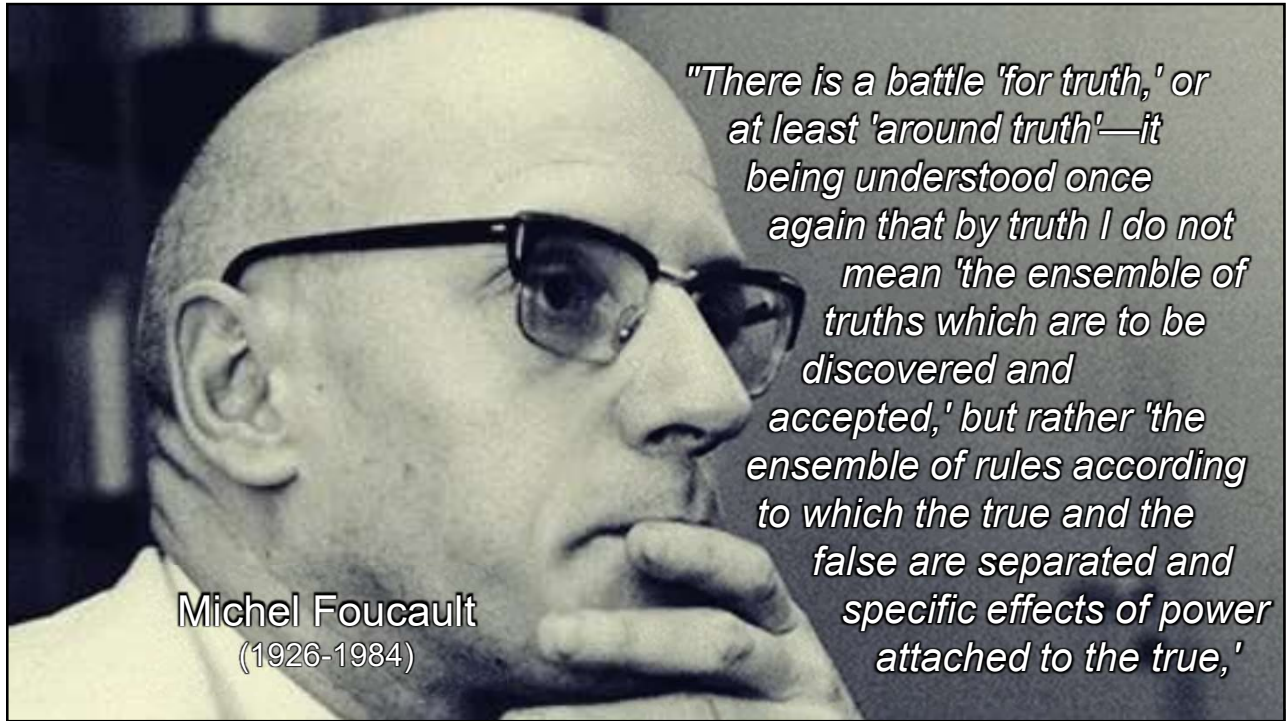
"For then we had plenty of food, were well-off, and saw no trouble. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."



Pragmatic

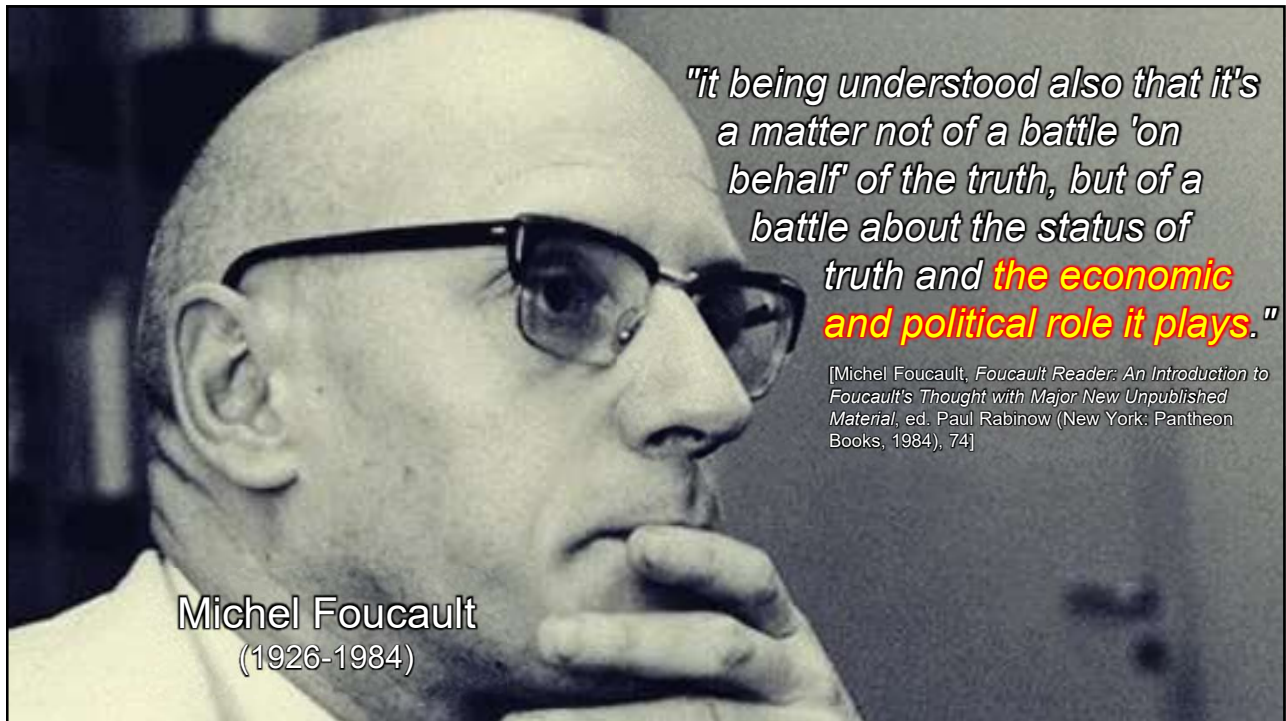
- **Definition: A statement is true in as much as it works or is practical.**
- **The pragmatic theory gives rise to the notion that something can be "true for you but not true for me."**
- **Every theory of truth, including pragmatic, requires the correspondence theory of truth to define itself.**

Power



Michel Foucault
(1926-1984)

"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)

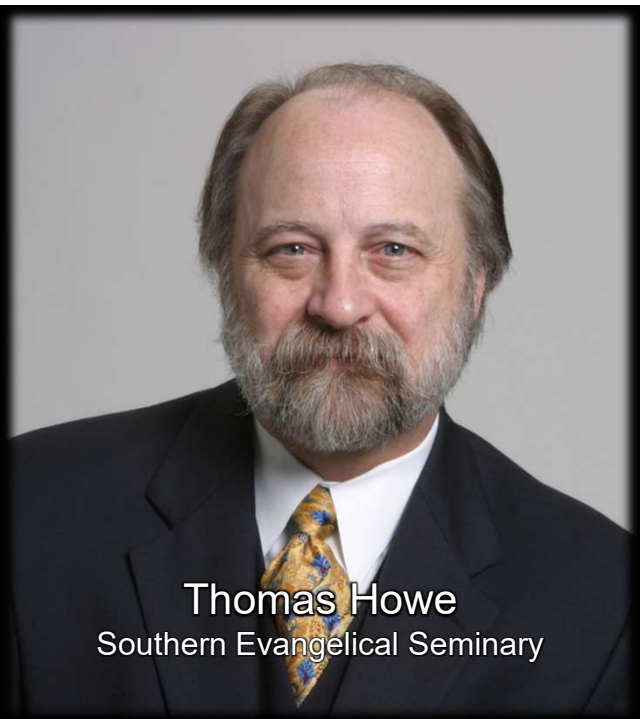
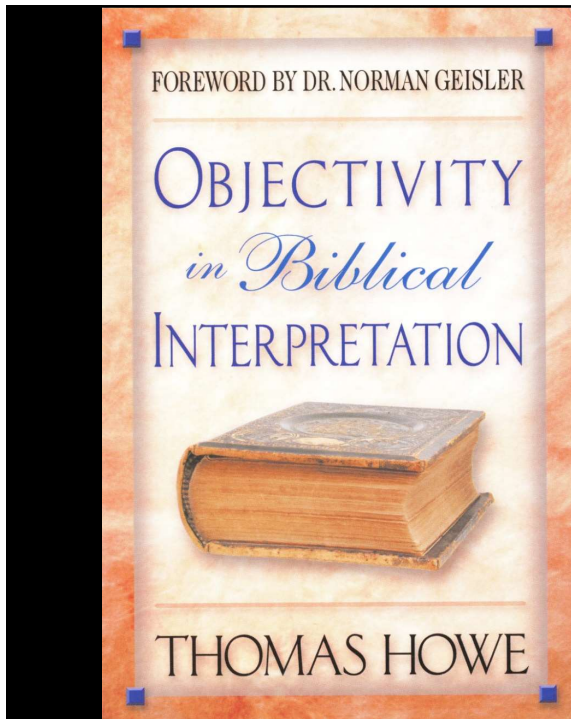
*"it being understood also that it's a matter not of a battle 'on behalf' of the truth, but of a battle about the status of truth and **the economic and political role it plays.**"*

[Michel Foucault, *Foucault Reader: An Introduction to Foucault's Thought with Major New Unpublished Material*, ed. Paul Rabinow (New York: Pantheon Books, 1984), 74]



Tests for Truth

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





↻ The Laws of Logic ↻

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

↻ The Law of Non-Contradiction ↻

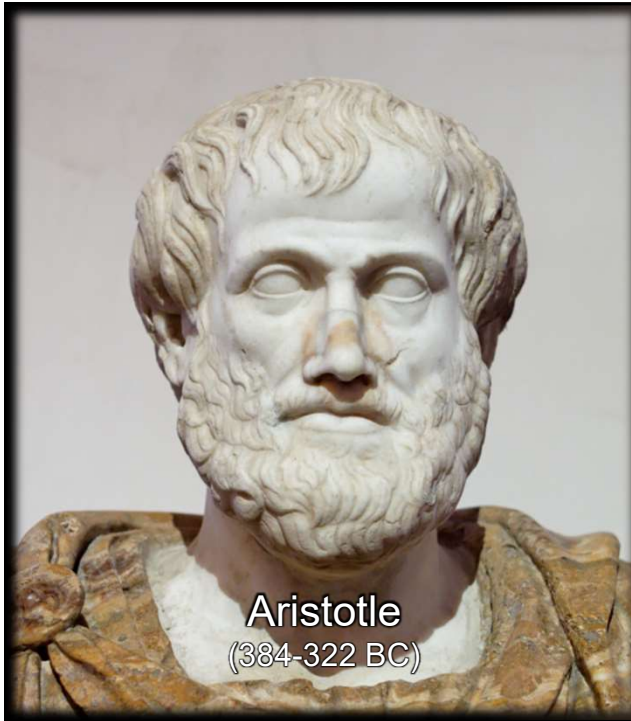
- essence ➤ A thing cannot be both 'A' and 'non-A' at the same time and in the same sense.
- existence ➤ A thing cannot both exist and not exist at the same time and in the same sense.
- truth value ➤ A statement cannot be both true and not true at the same time and in the same sense.

"Those who deny a first principle should be beaten and burned until they admit that to be beaten is not the same as to not be beaten and to be burned is not the same as not to be burned."

Metaphysics I



Avicenna
(980-1037)



Aristotle
(384-322 BC)

"But we have now posited that it is impossible for anything at the same time to be and not to be, and by this means have shown that this is the most indisputable of all principles. Some indeed demand that even this shall be demonstrated, but this they do through want of education, for not to know of what things one should demand demonstration, and of what one should not, argues want of education. For it is impossible that there should be demonstration of absolutely everything (there would be an infinite regress, so that there would still be no demonstration)."

[Metaphysics, IV, 4, 1006a5-10. Translation by Richard McKeon, *The Basic Works of Aristotle* (New York: Random House, 1941, 737)]

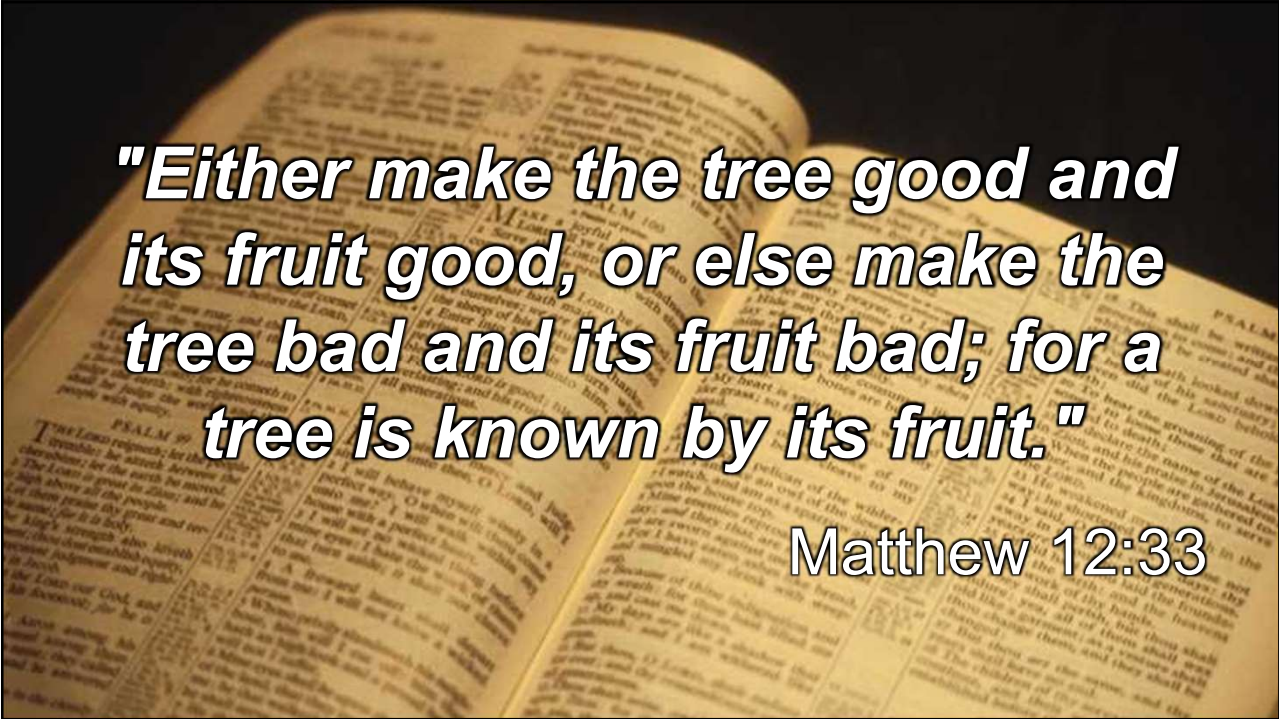


Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Genesis 3:1-5

∞ 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.

An open book with text overlaid. The text is a quote from Matthew 12:33.

"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit."

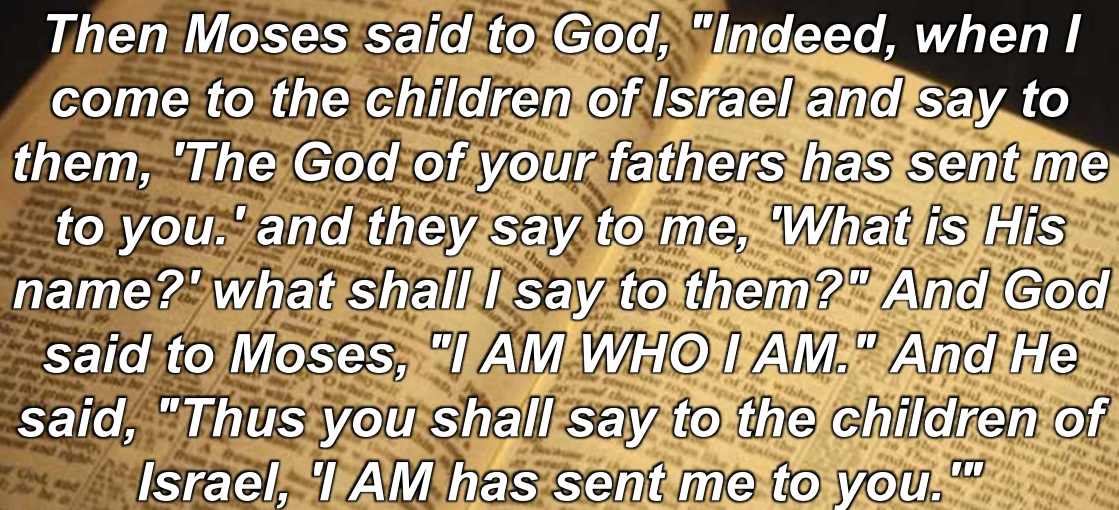
Matthew 12:33

∞ 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.

An open book with text overlaid. The text is a quote from Exodus 3:13-14.

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you.' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

Exodus 3:13-14

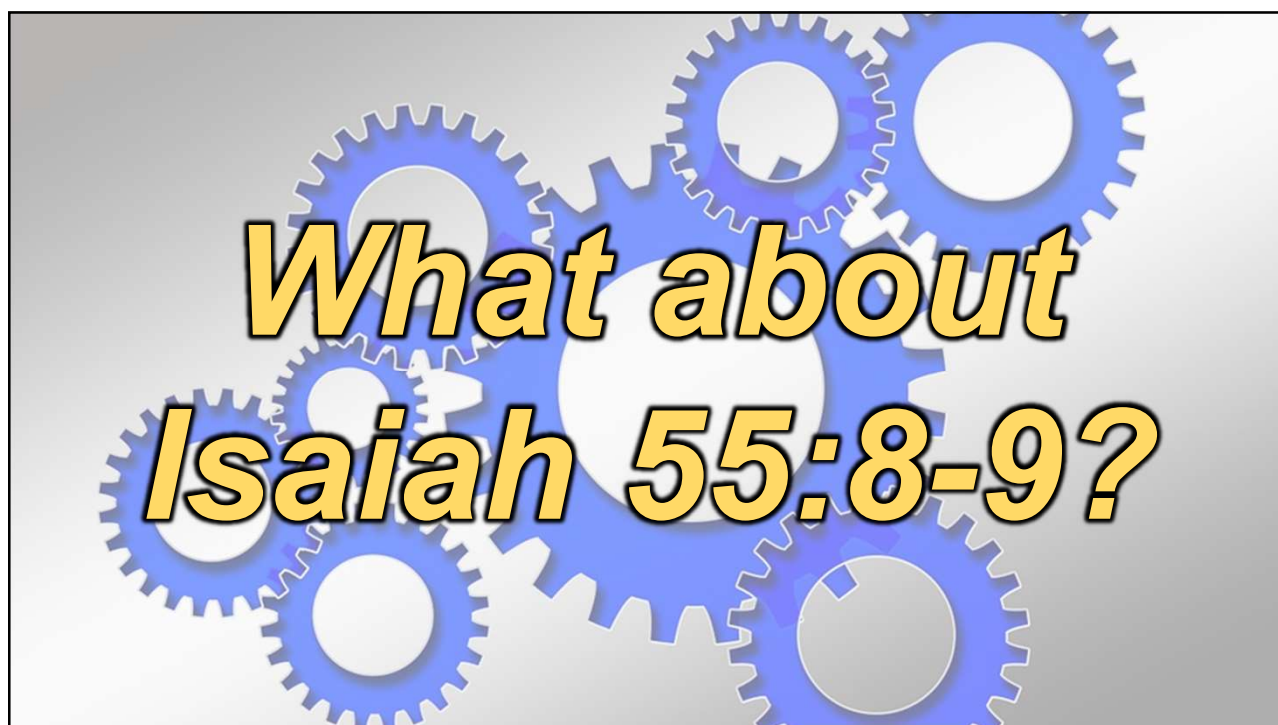
∞ The relationship of logic and reality ∞

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."

✎ Isaiah 55:8 ✎

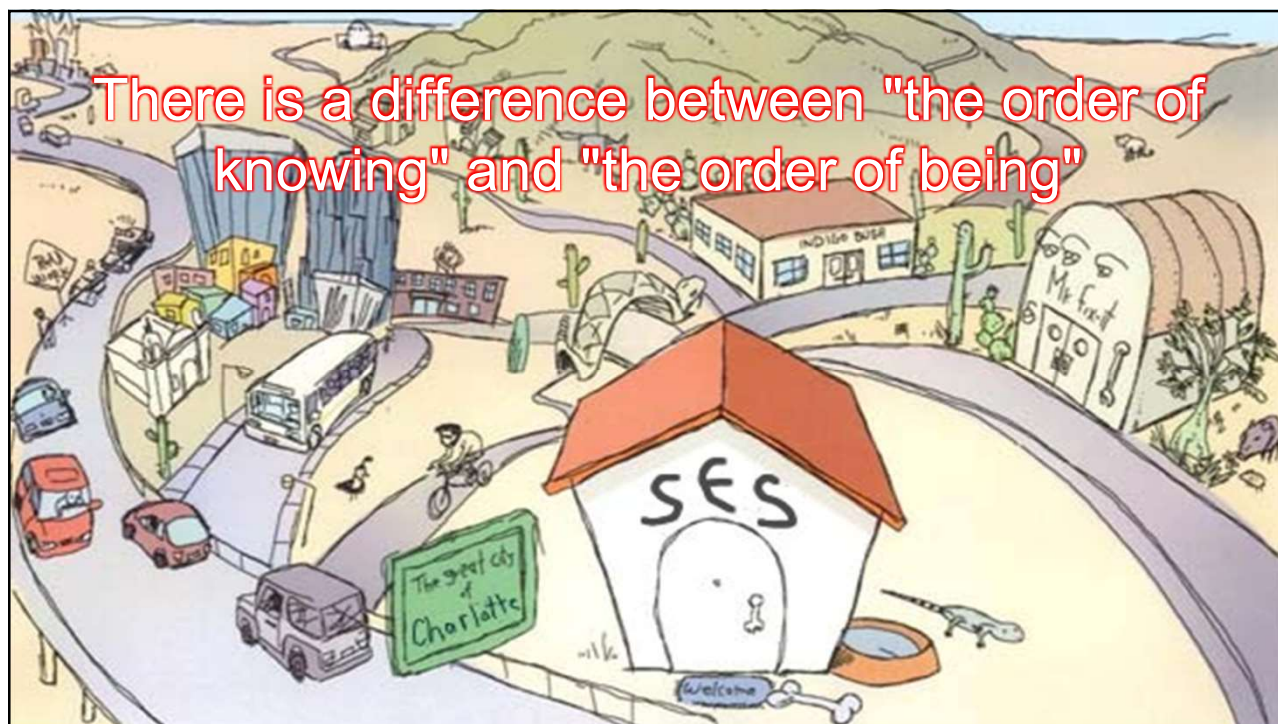
{8} "For My thoughts are not **your** thoughts, nor are **your** ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than **your** ways, and My thoughts than **your** thoughts."

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."



*Aren't we
putting logic
before God?*



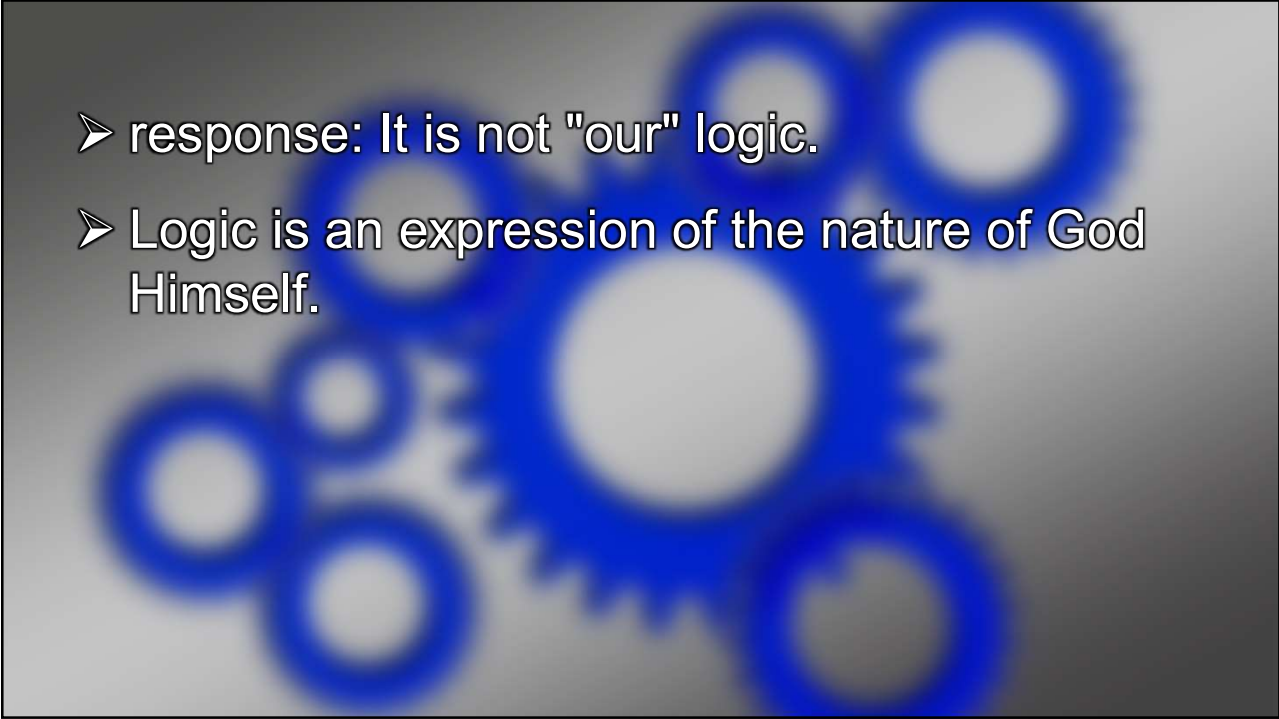
There is a difference between "the order of knowing" and "the order of being"

The map is first in the order of knowing.

SES is first in the order of being.



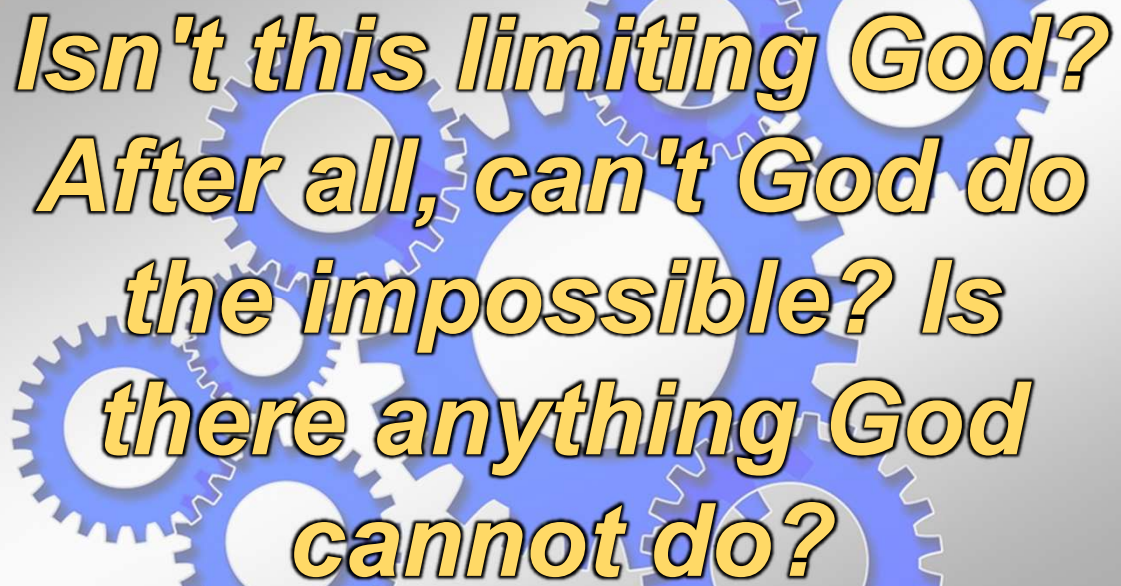
Aren't we putting logic before God?

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

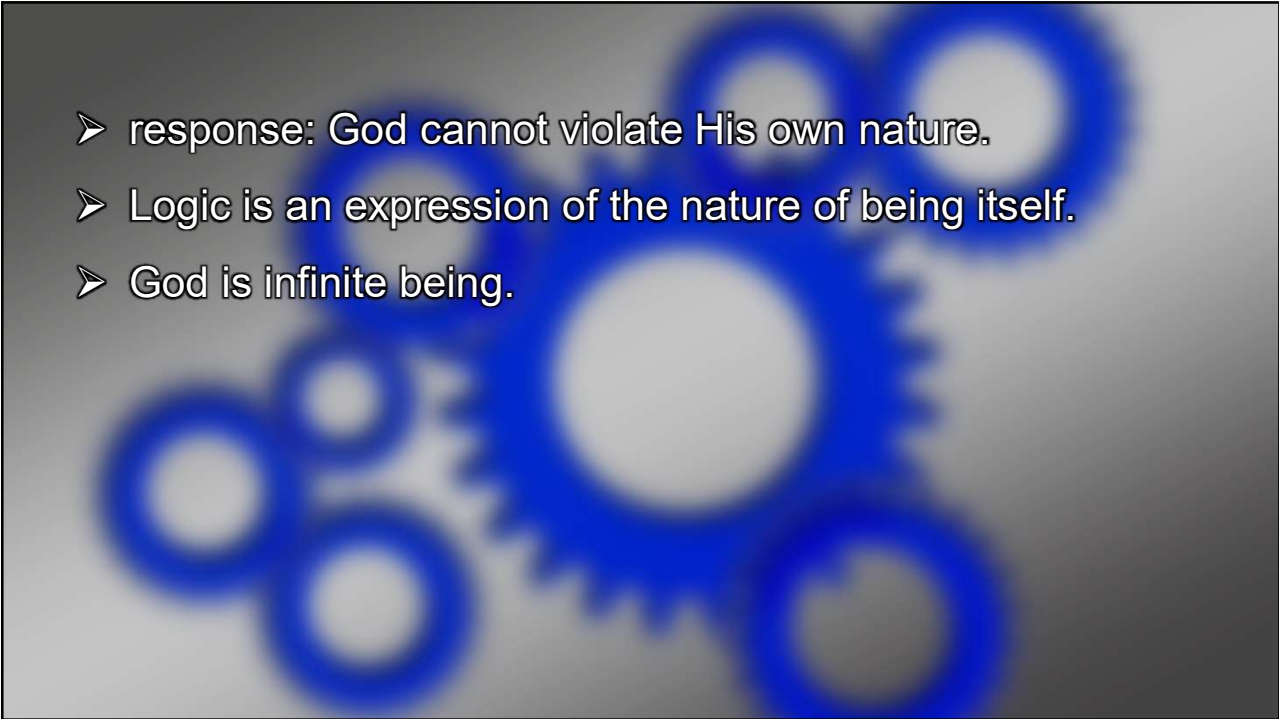


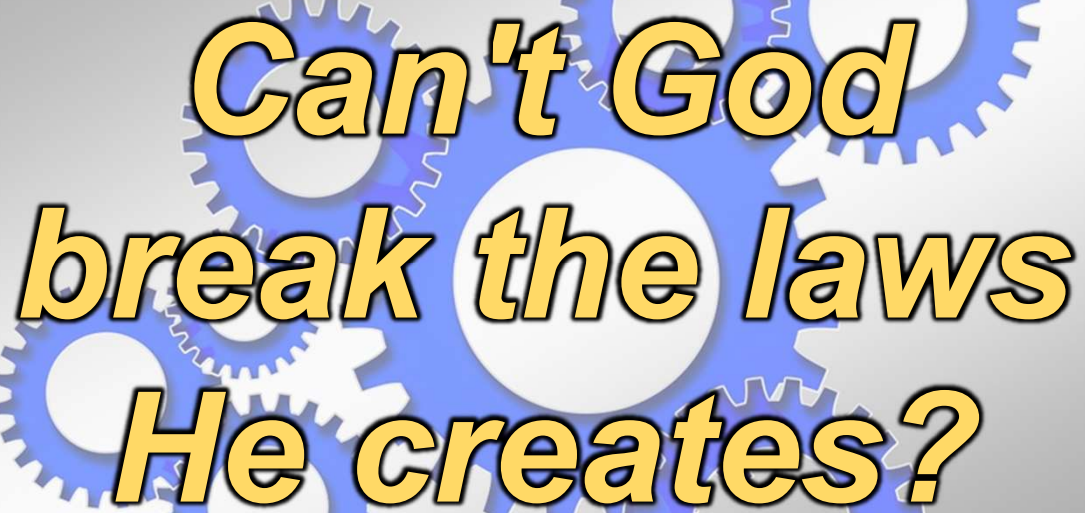
Isn't this a form of Rationalism?

- 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)

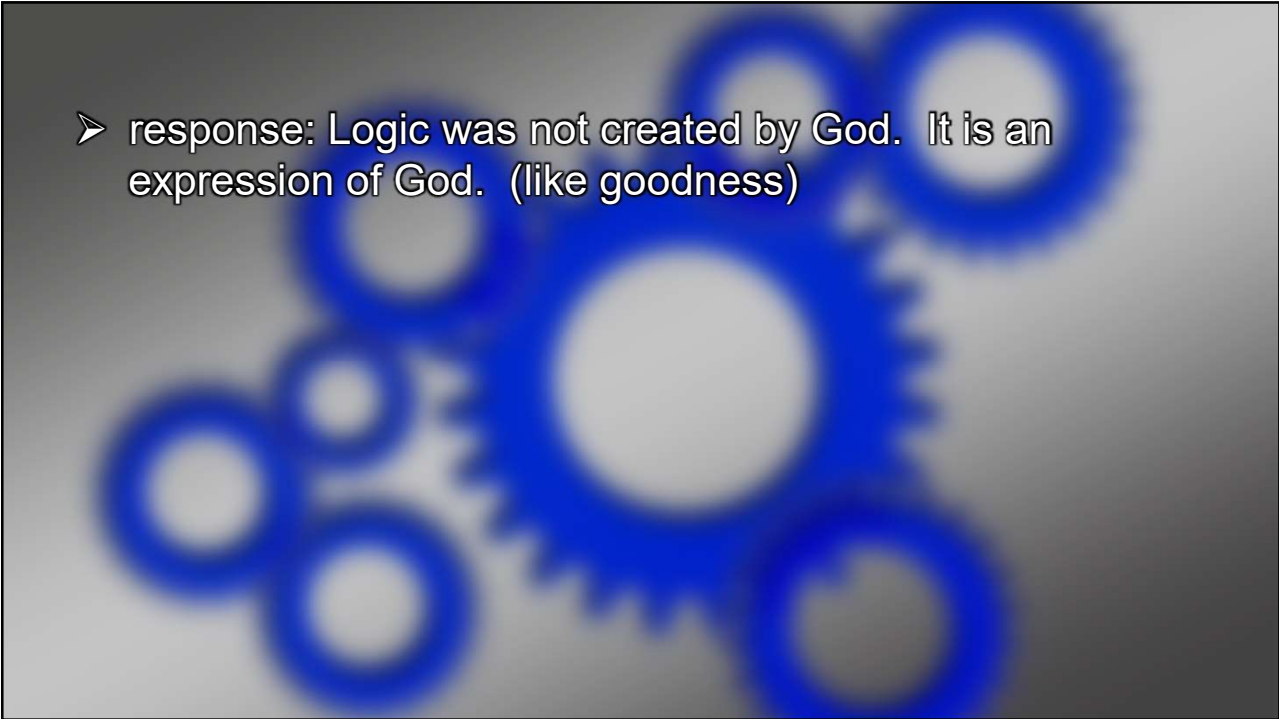


***Isn't this limiting God?
After all, can't God do
the impossible? Is
there anything God
cannot do?***

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

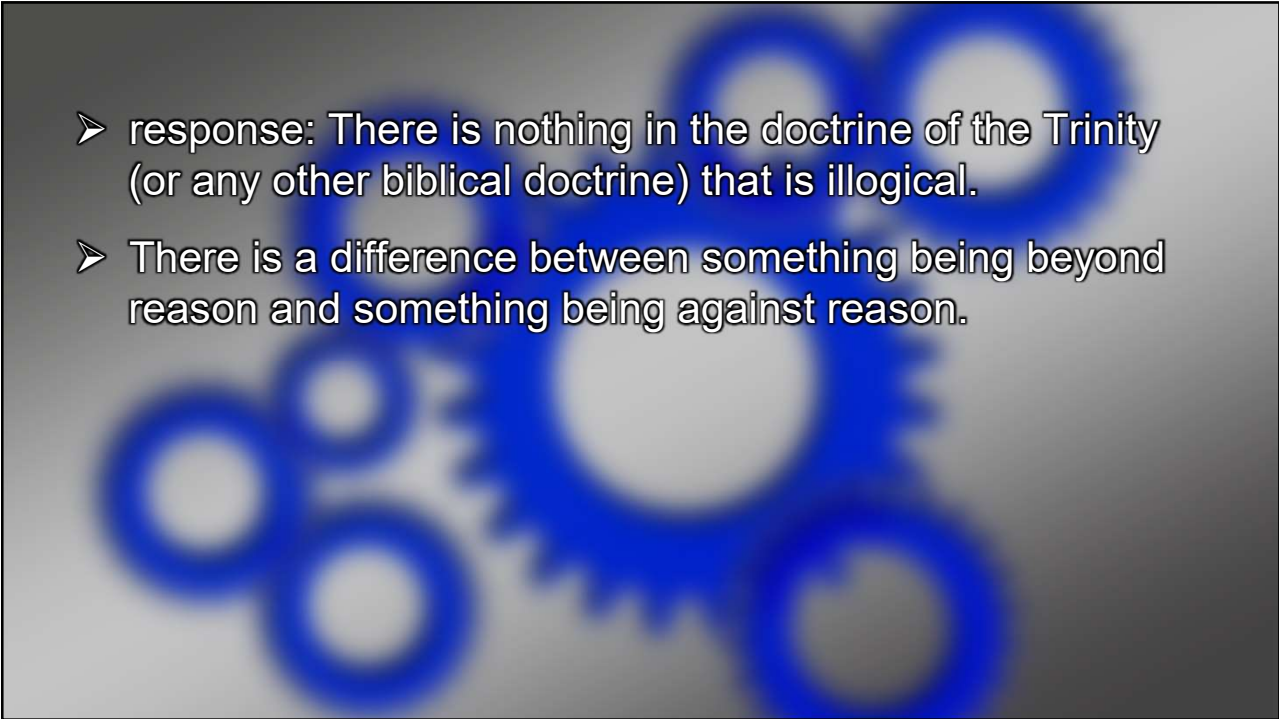


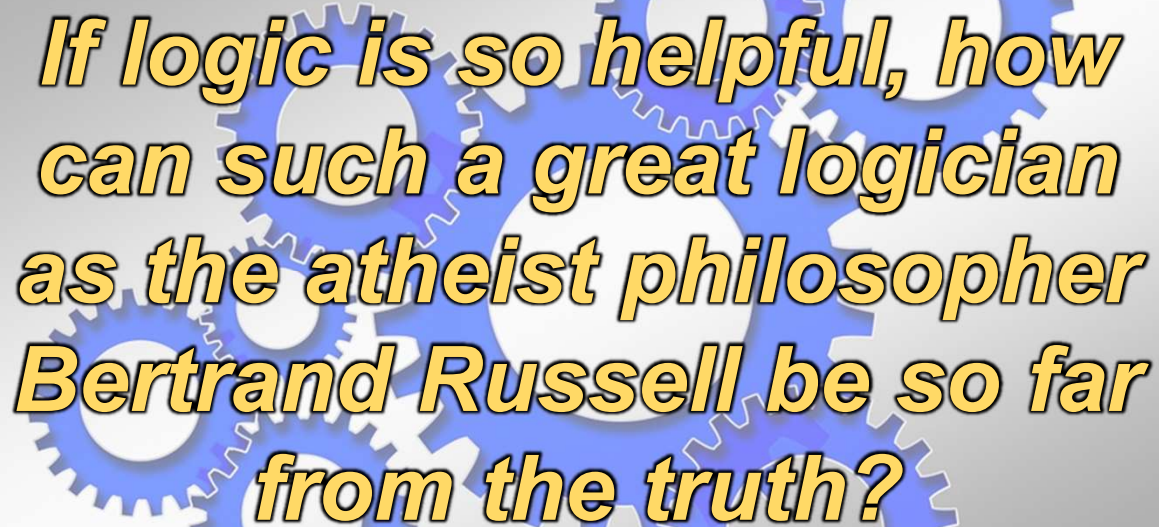
***Can't God
break the laws
He creates?***

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

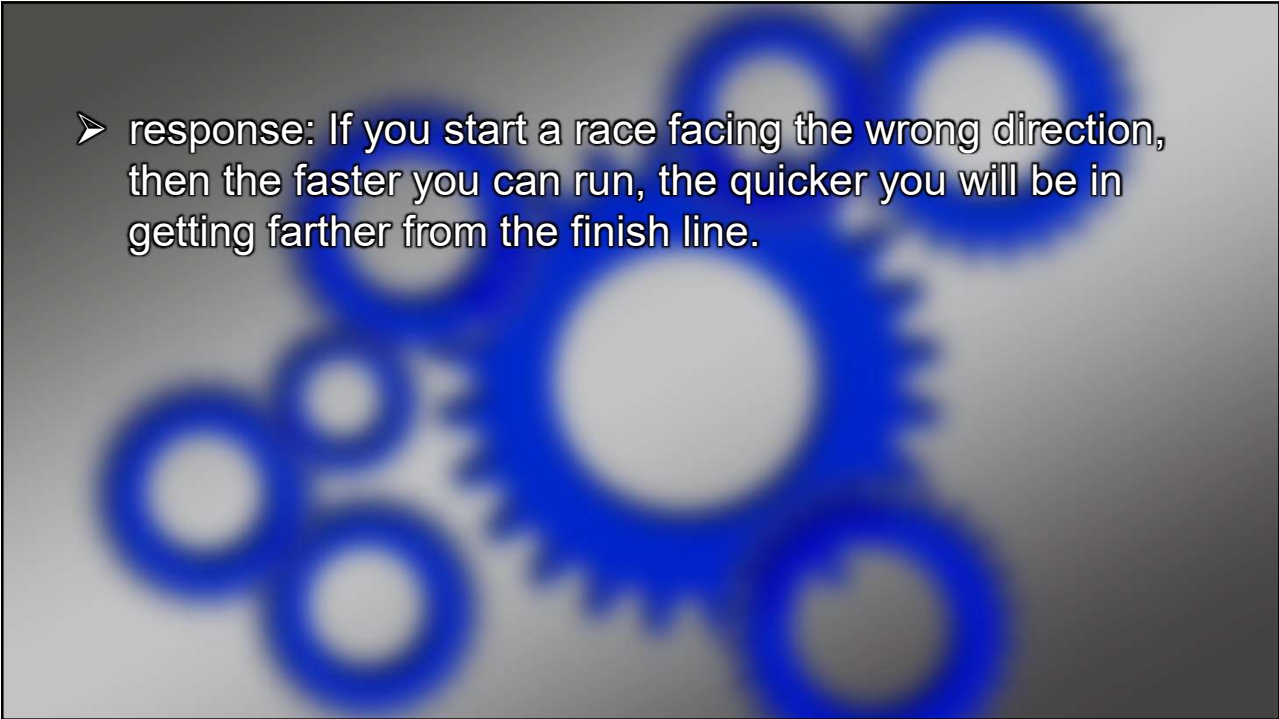


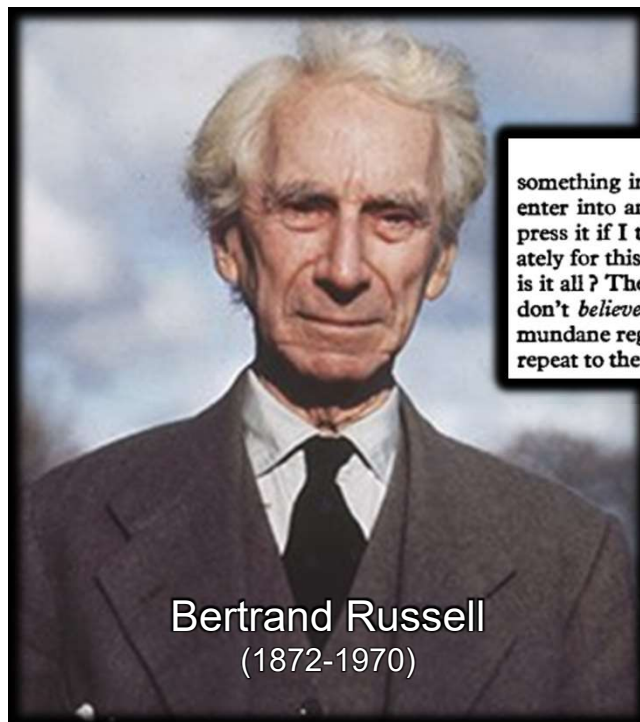
Don't some doctrines involve contradictions, like the Trinity?

- 
- 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.



If logic is so helpful, how can such a great logician as the atheist philosopher Bertrand Russell be so far from the truth?

- 
- 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.



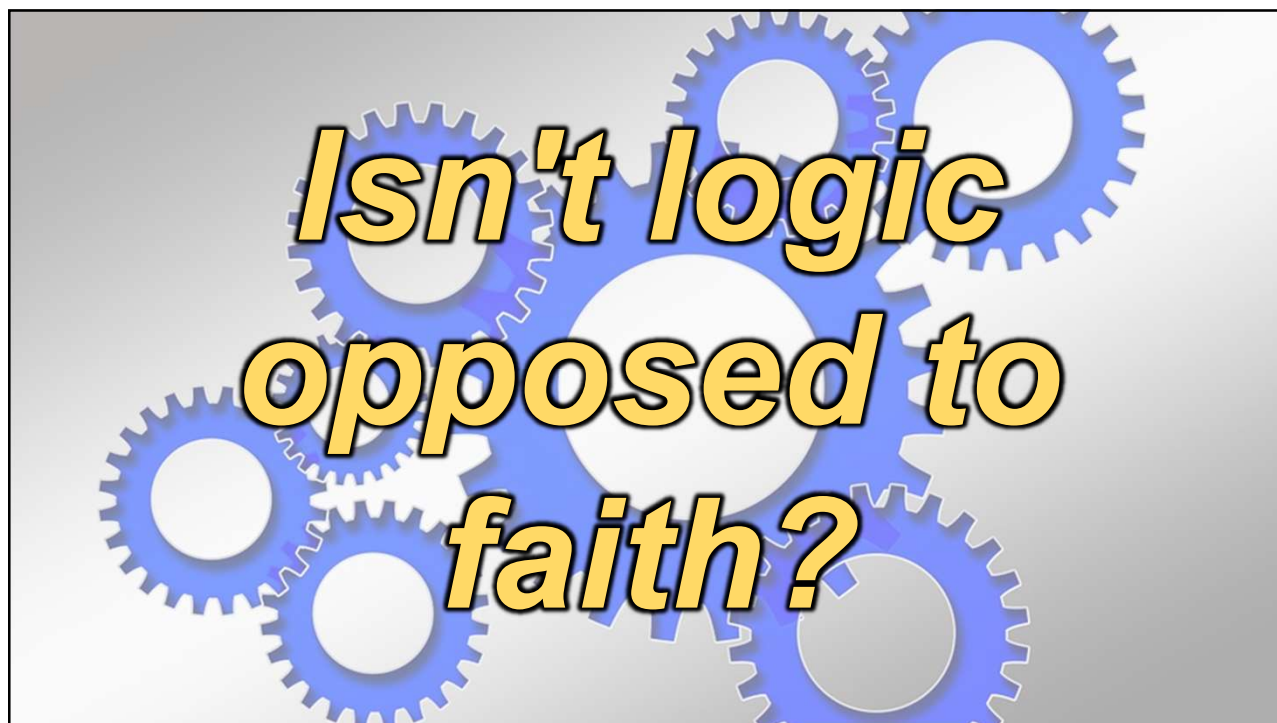
Bertrand Russell
(1872-1970)

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?**

*We will deal with the issues of
faith and reason in due course.*



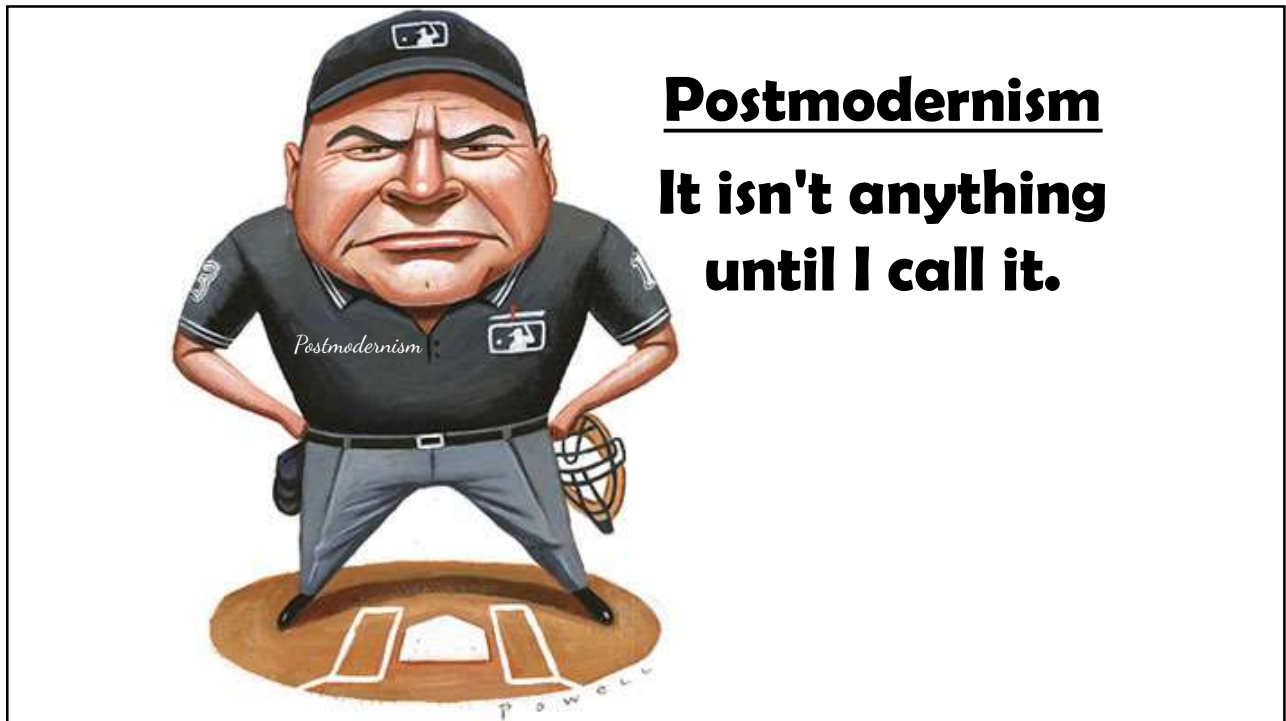
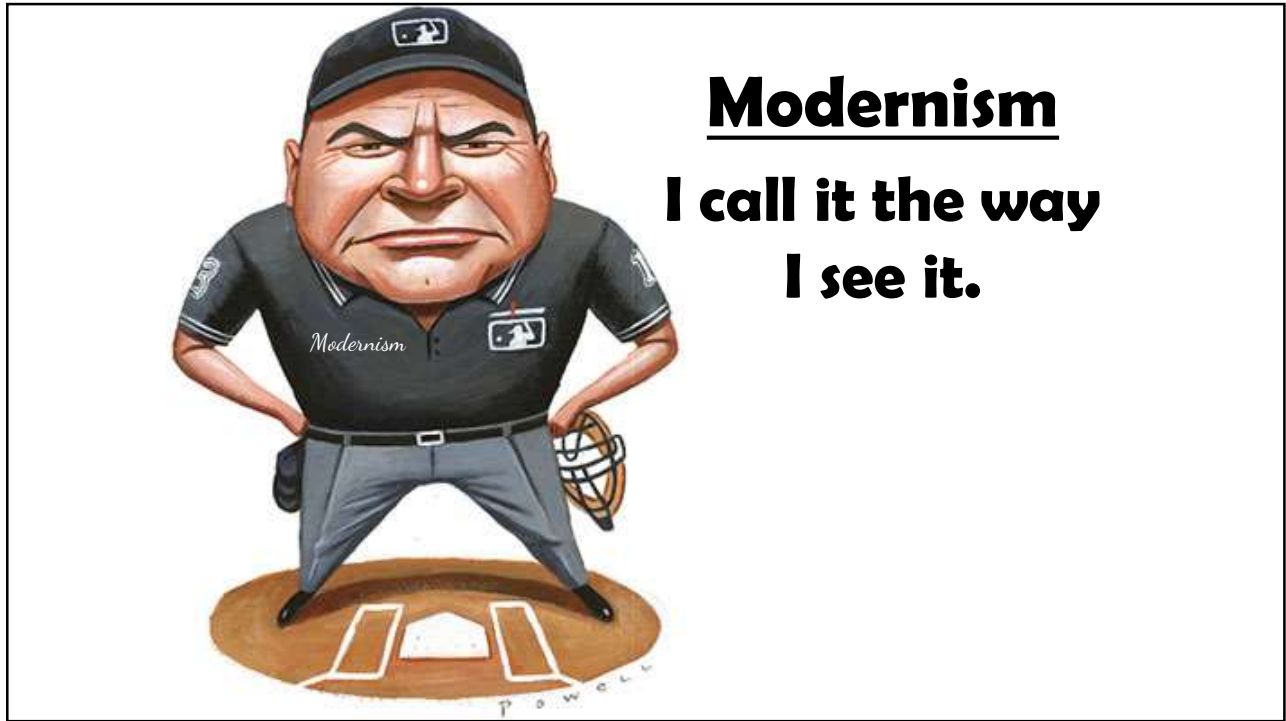
The question regarding tests for truth leads us into the issue of knowledge.

Knowledge

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

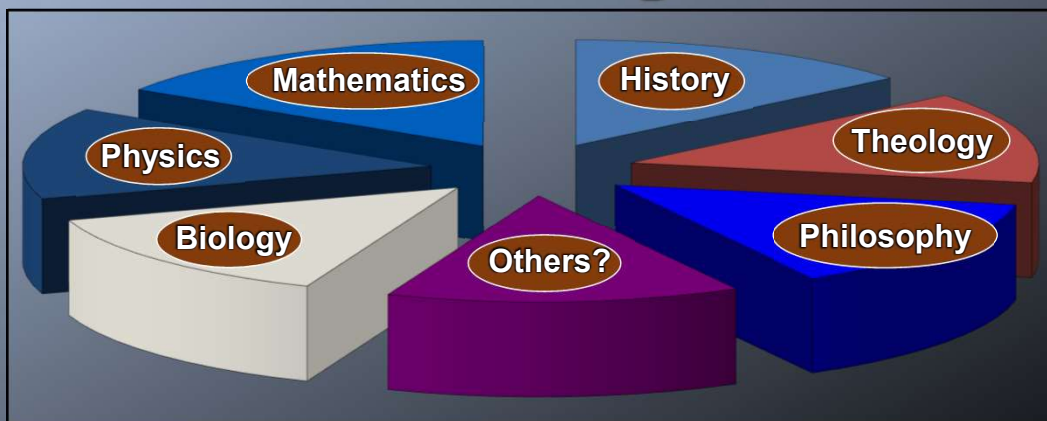


Classical
I call it
the way it is

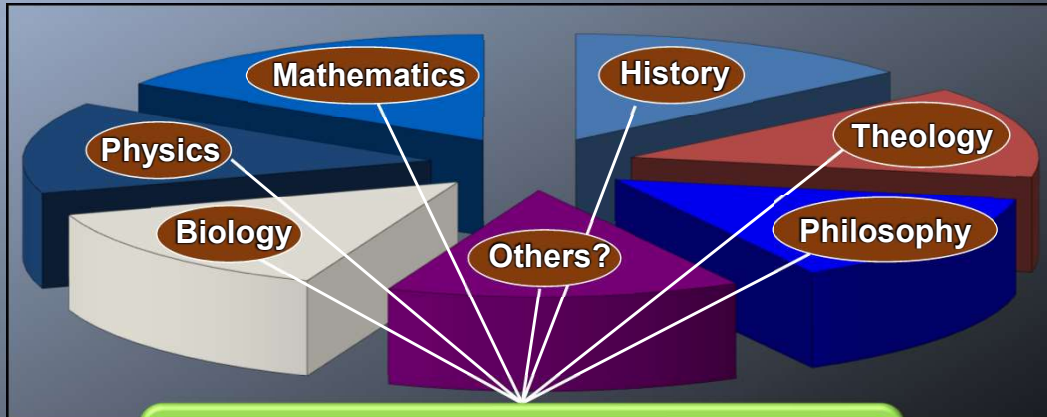


In many instances, the test for truth will differ according to the kind of thing about which the statement is made.

Reality

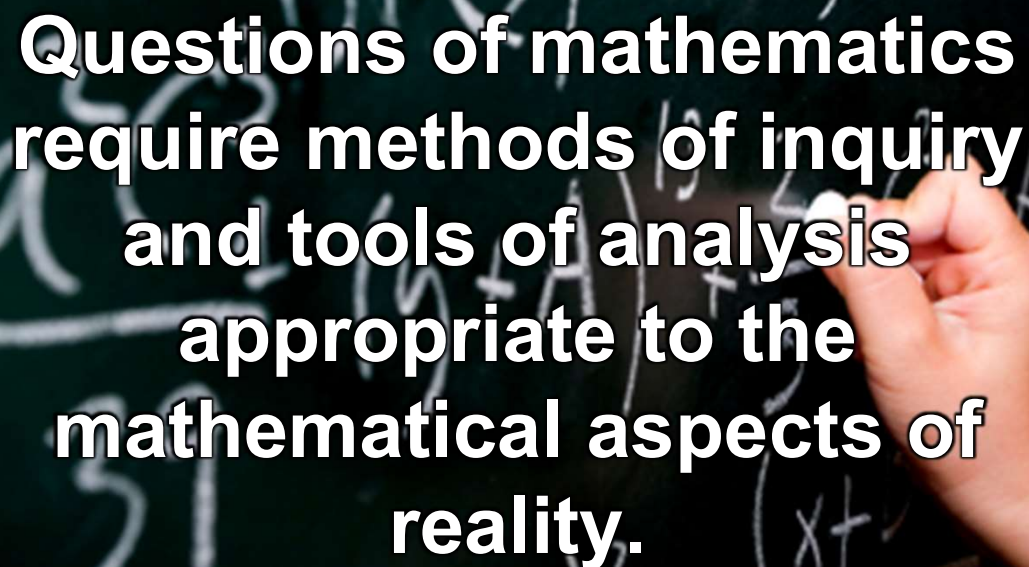


Reality



Philosophy

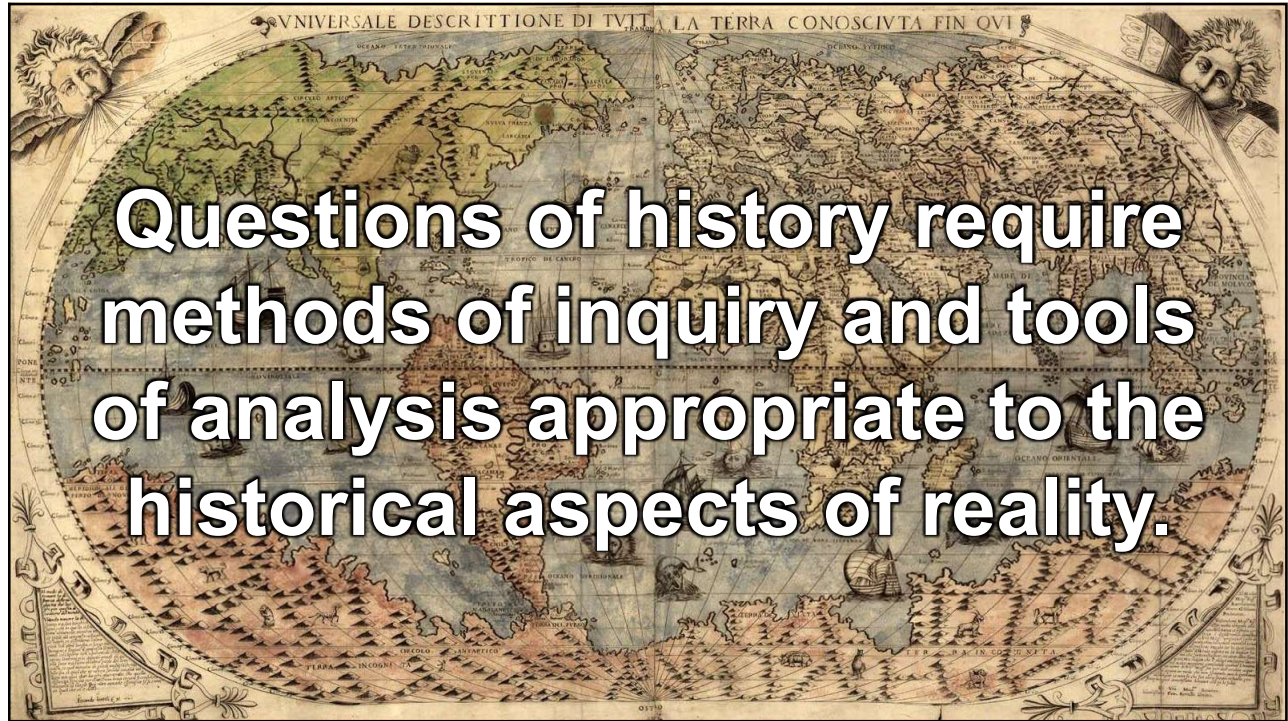
Different aspects of reality require different methods of inquiry and tools of analysis.

A hand is shown writing on a chalkboard. The board is covered with various mathematical equations and symbols, including x^2 , x^3 , x^4 , and x^5 . The text is overlaid on the board.

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

A close-up of a microscope, showing the eyepiece, objective lenses, and the stage. The background is a solid blue color. The text is overlaid on the image.

**Questions of natural science
require methods of inquiry and
tools of analysis appropriate to
the physical 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

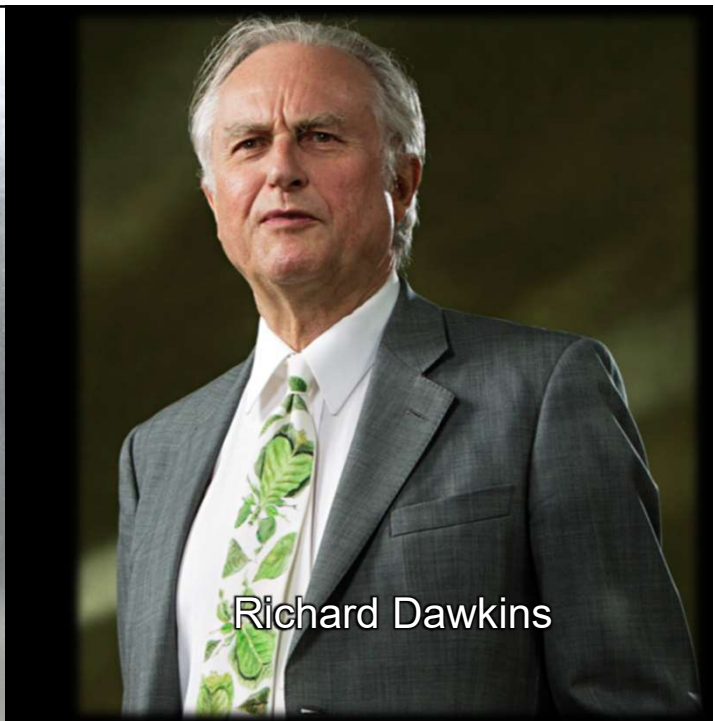
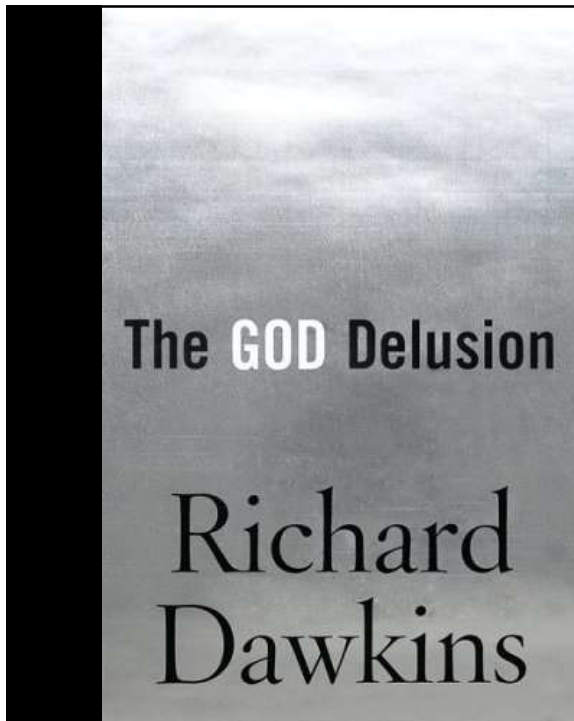
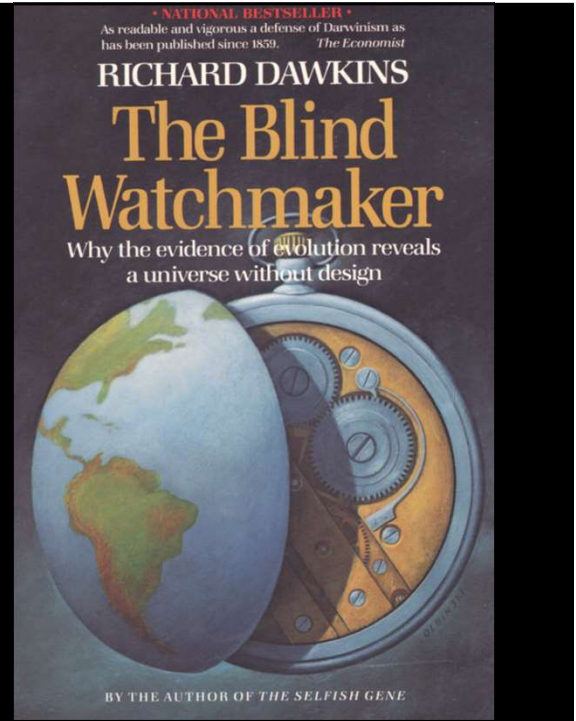
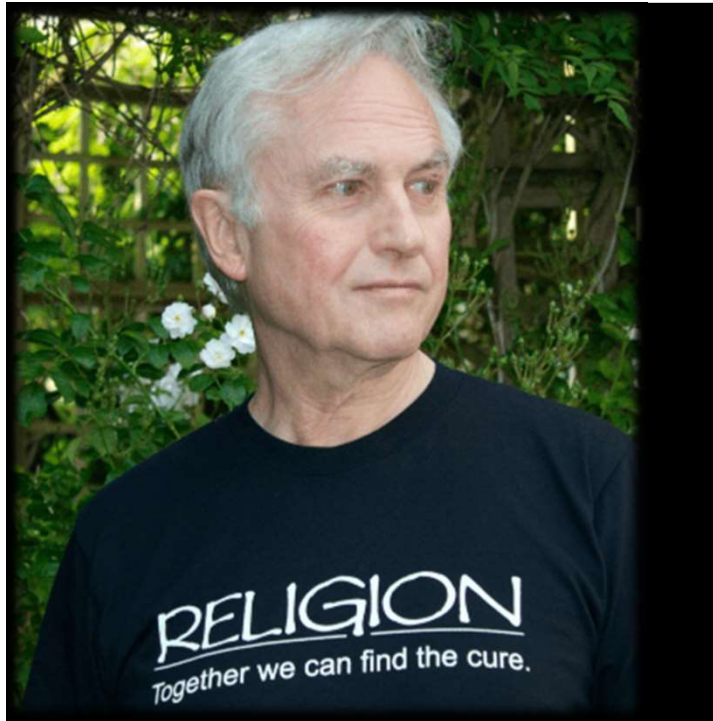
The Lesser

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 or "being as such."





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.**"*

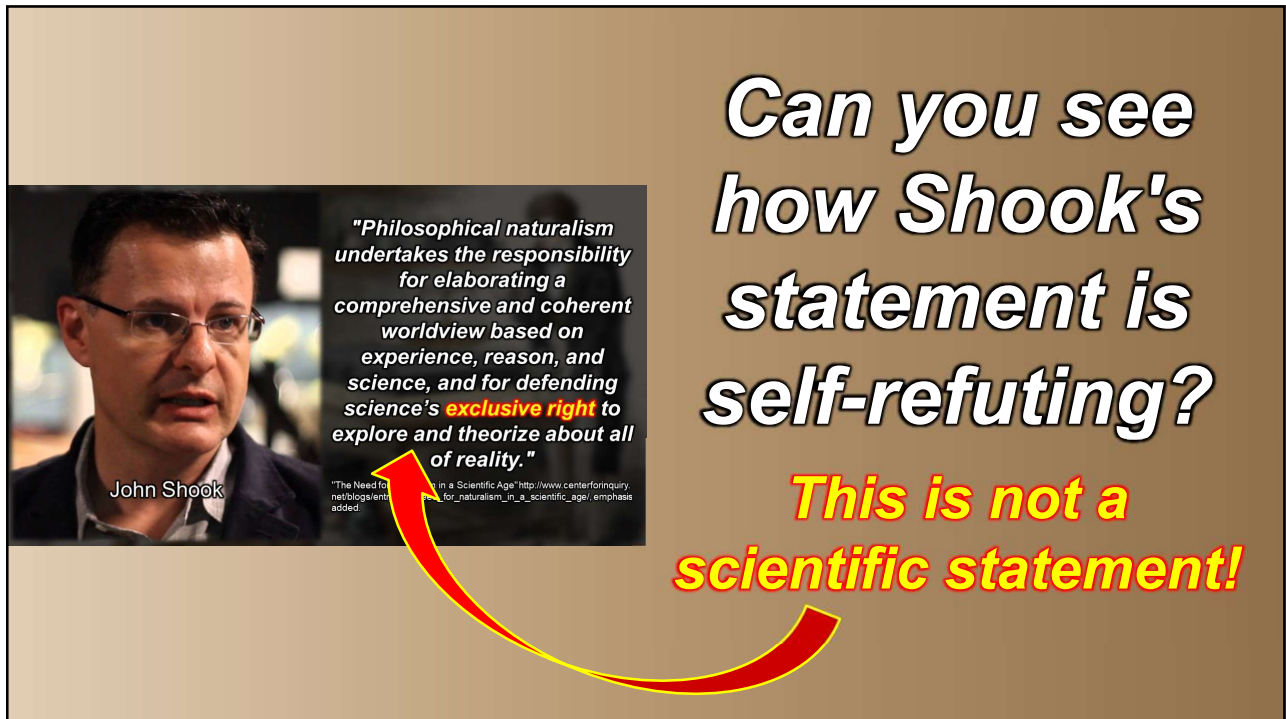
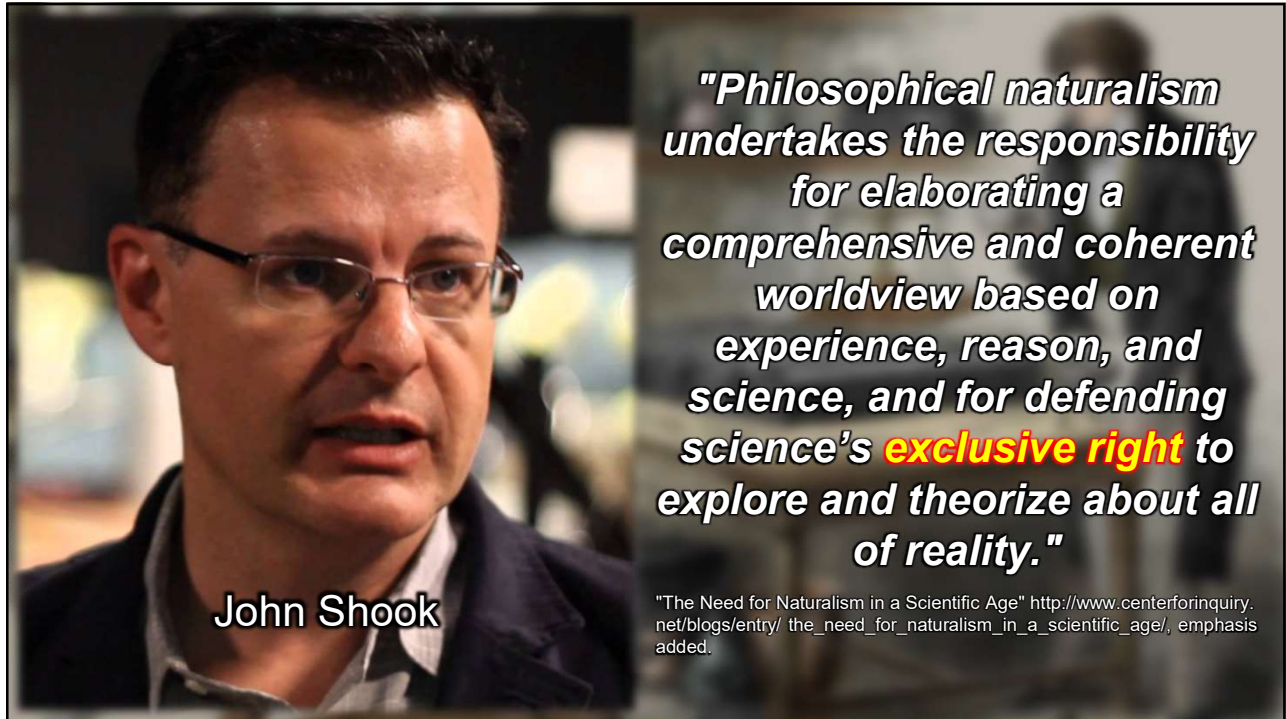
[The Blind Watchmaker, 37-38]

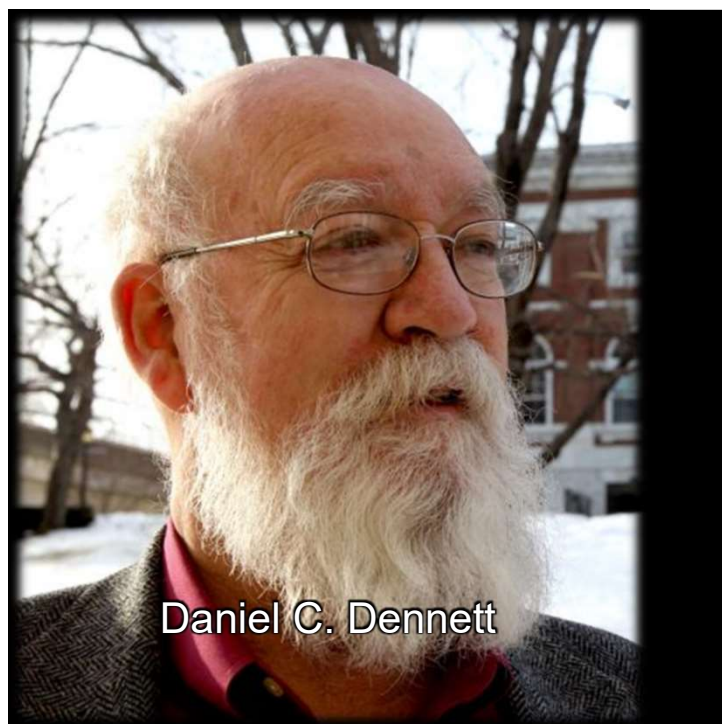
"The presence or absence of a creative super-intelligence is unequivocally a **scientific question**, even if it is not in practice—or not yet—a decided one."

[The God Delusion, 58-59]

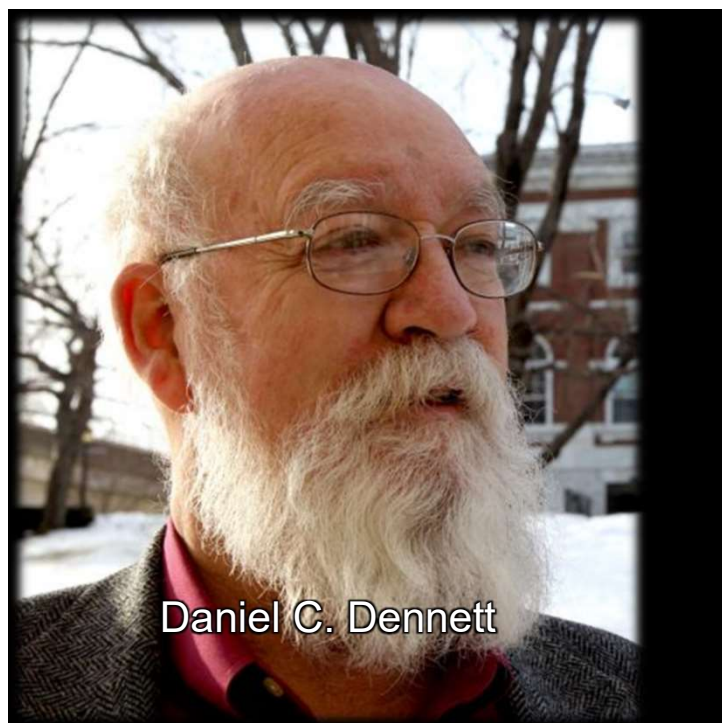
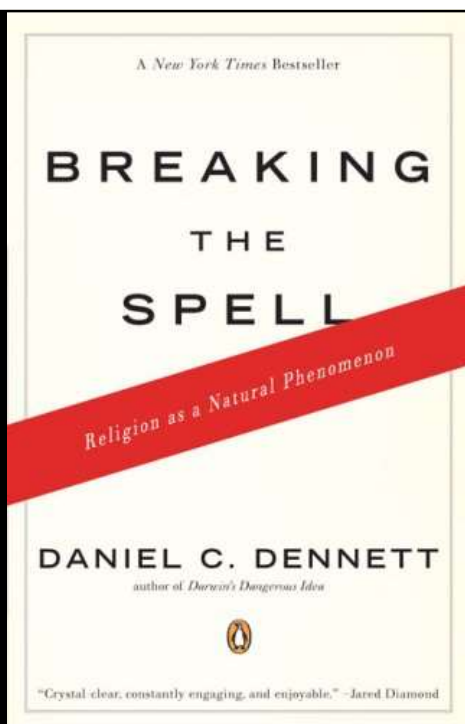
~~*"Unlike some of his theological colleagues, Bishop Montefiore is not afraid to state that the question of whether God exists is a definite **question of fact.**"*~~

[The Blind Watchmaker, 37-38]





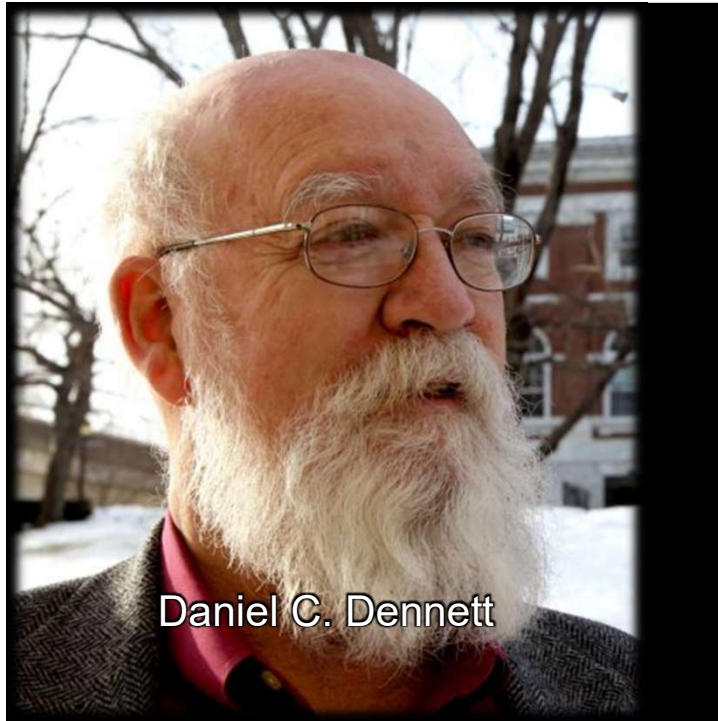
Daniel C. Dennett



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]



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]

A silhouette of a person fishing in a lake at sunset, with mountains in the background. The sky is filled with colorful clouds, and the water reflects the light. The person is standing in the water, holding a fishing net.

∞ Selection Effect ∞

You commit this fallacy when you argue for your own position (or against your opponent's position) based upon an illicit selection (often unknowingly) of the evidence.

A person is silhouetted against a sunset sky, standing in a lake and pulling a fishing net. The sky is filled with orange and yellow clouds, and the water reflects the light. The person is in the center-left of the frame, and the net is being pulled towards the right.

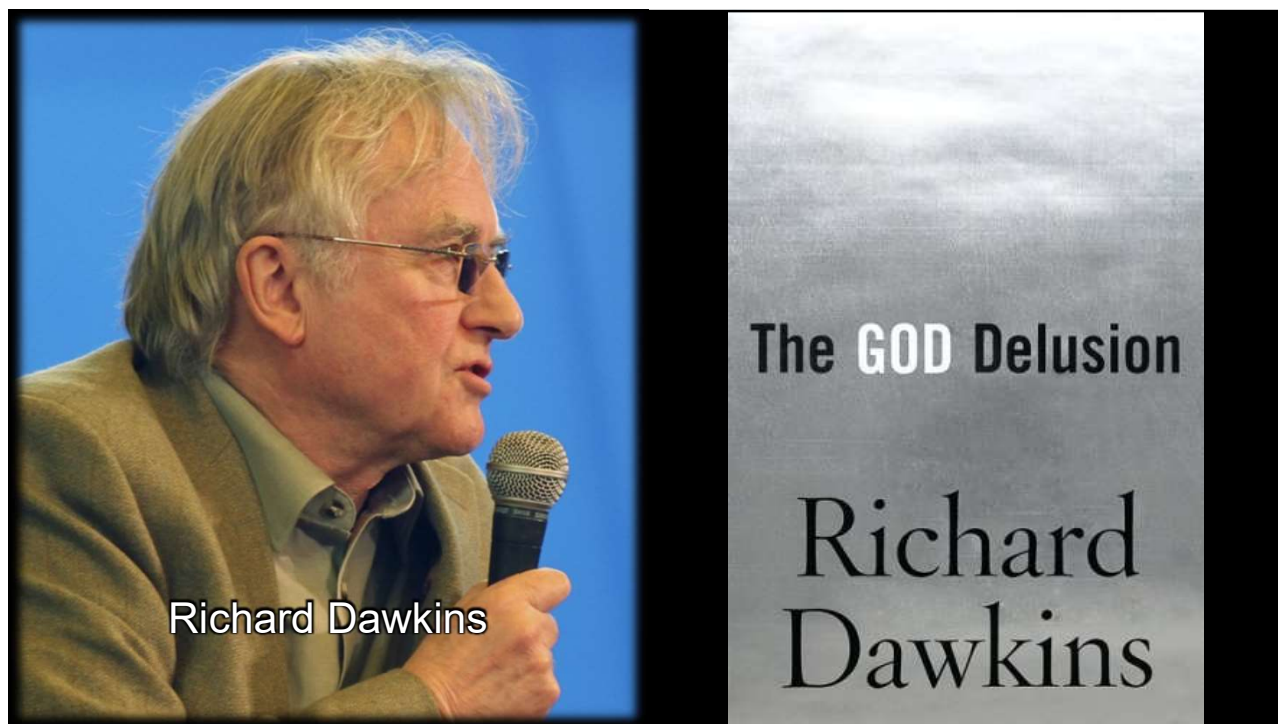
∞ Selection Effect ∞

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.

A person is silhouetted against a sunset sky, standing in a lake and pulling a fishing net. The sky is filled with orange and yellow clouds, and the water reflects the light. The person is in the center-left of the frame, and the net is being pulled towards the right.

∞ Selection Effect ∞

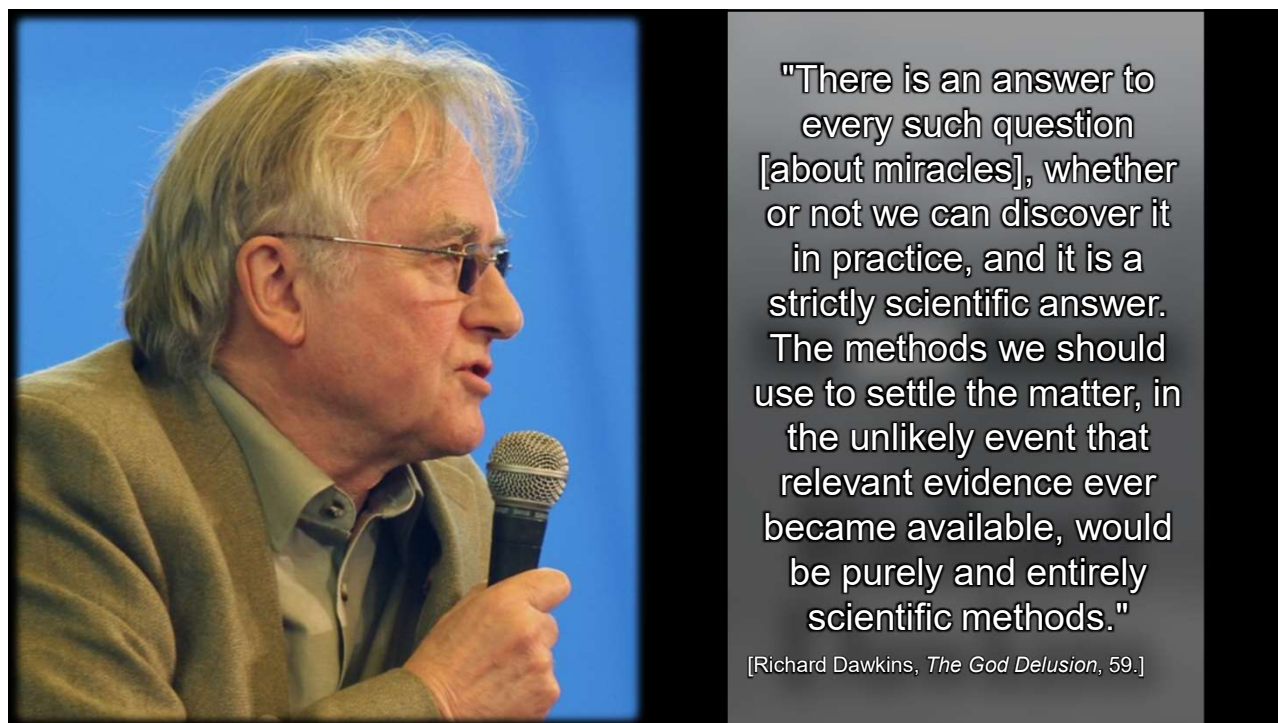
We see this fallacy often when physicalists completely miss the evidence for God because they are being scandalized by their own presupposition that all reality is physical.



Richard Dawkins

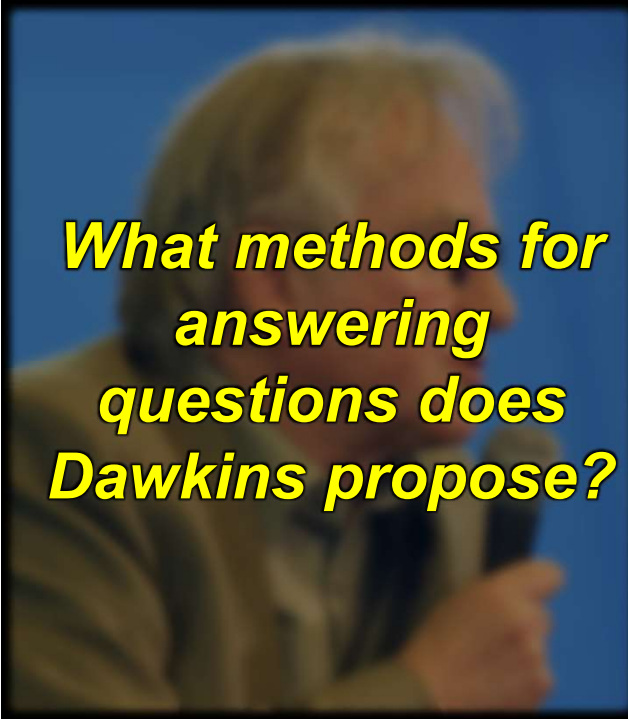
The **GOD** Delusion

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."

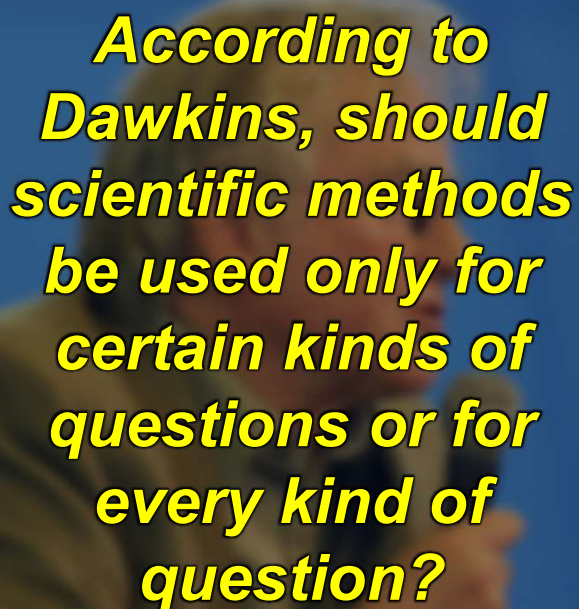
[Richard Dawkins, *The God Delusion*, 59.]



What methods for answering questions does Dawkins propose?

"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.**"

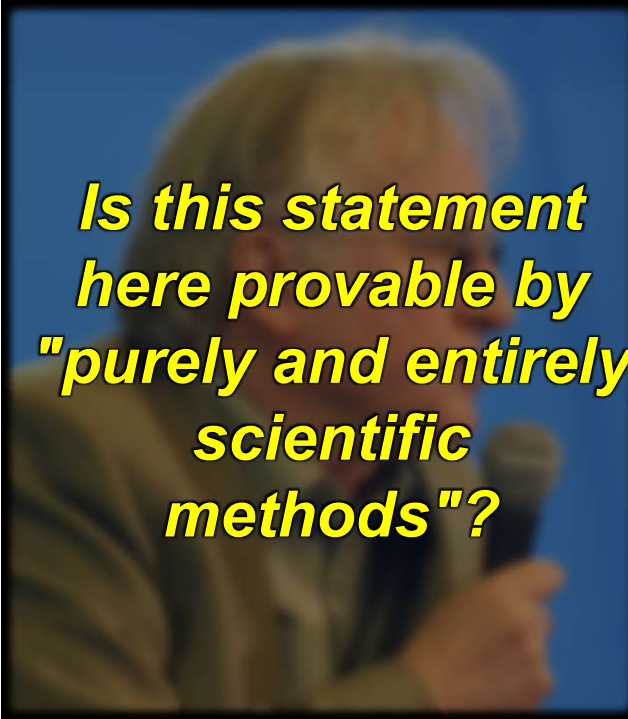
[Richard Dawkins, *The God Delusion*, 59.]



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"?**

"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."

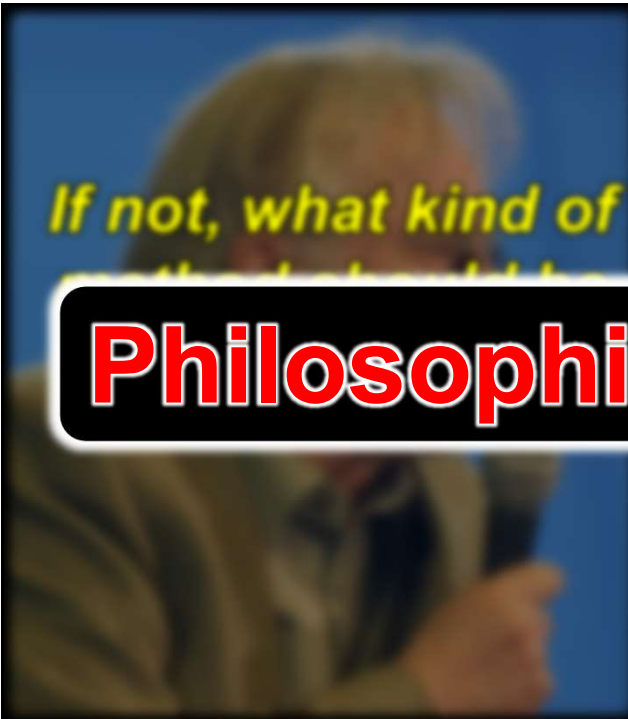
[Richard Dawkins, *The God Delusion*, 59.]



If not, what kind of method should be used?

"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.]



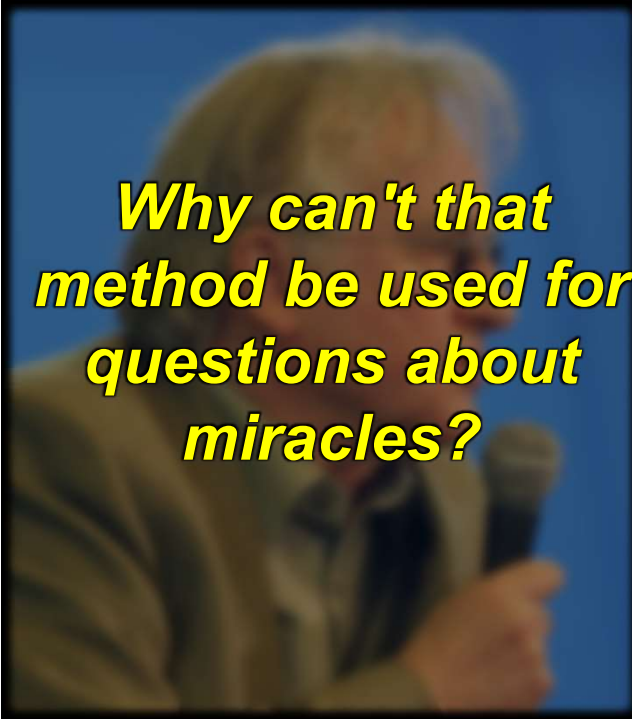
If not, what kind of method should be used?

"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a

Philosophical method

relevant evidence ever became available, would be purely and entirely scientific methods."

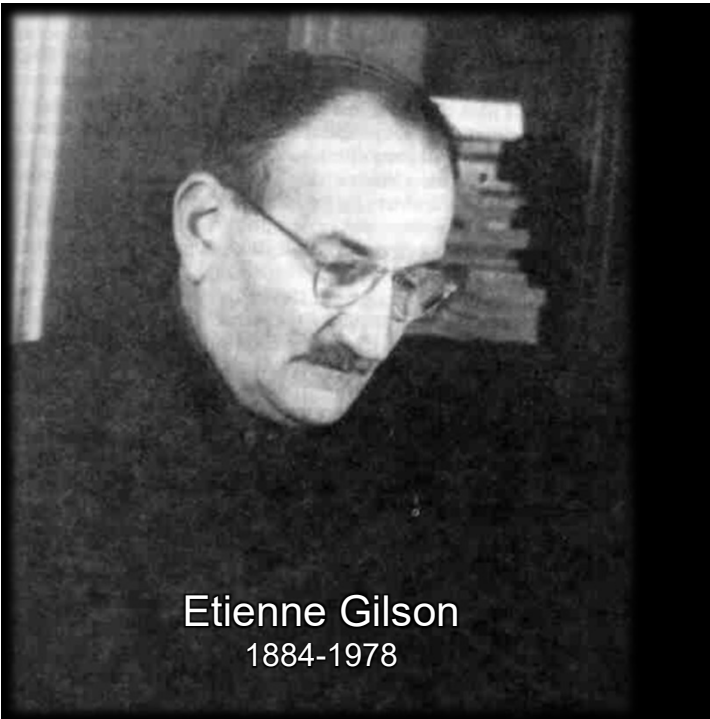
[Richard Dawkins, *The God Delusion*, 59.]



***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.]

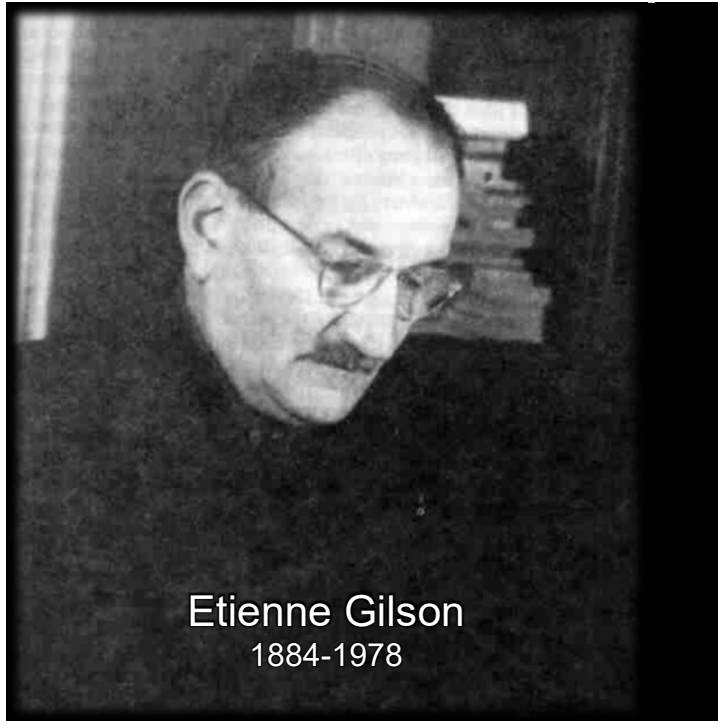


Etienne Gilson

**THE
UNITY OF
PHILOSOPHICAL
EXPERIENCE**

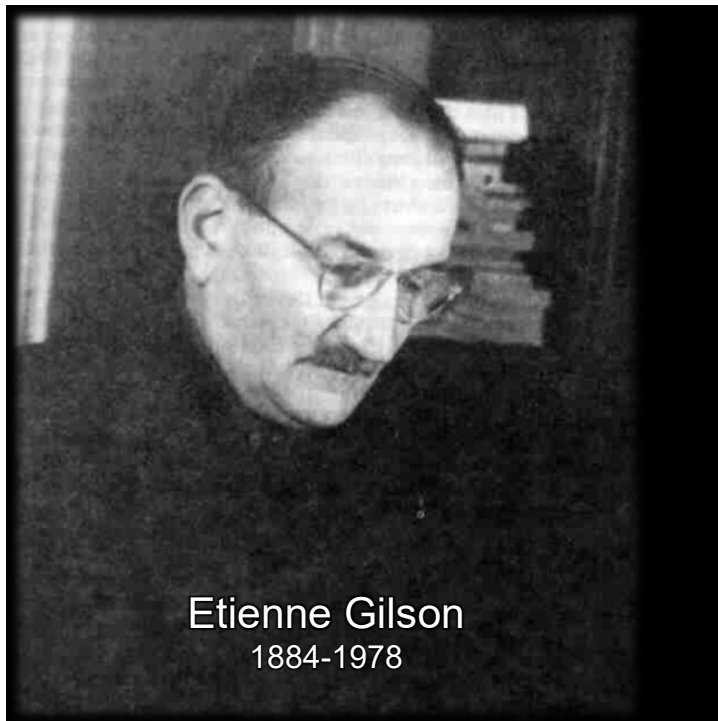
*The Medieval Experiment
The Cartesian Experiment
The Modern Experiment*

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;

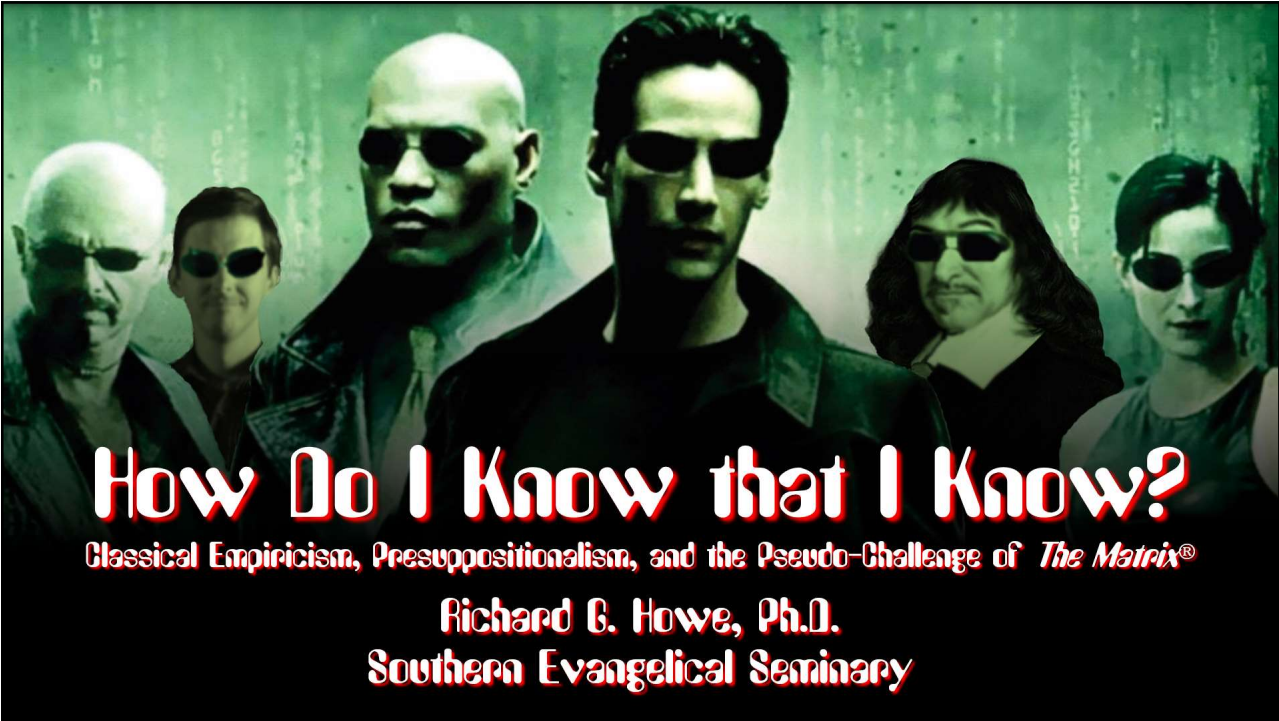


Etienne Gilson
1884-1978

"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."


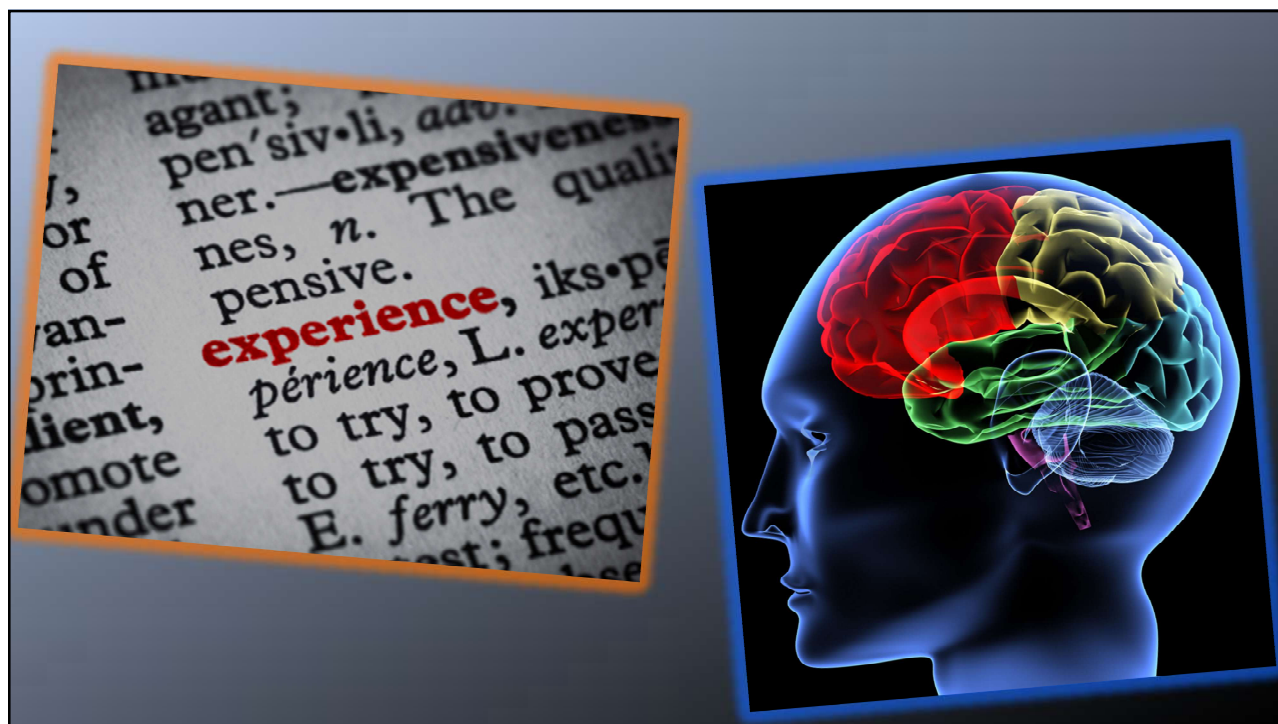
(Etienne Gilson, *The Unity of Philosophical Experience*, pp. 309-310).

Experience



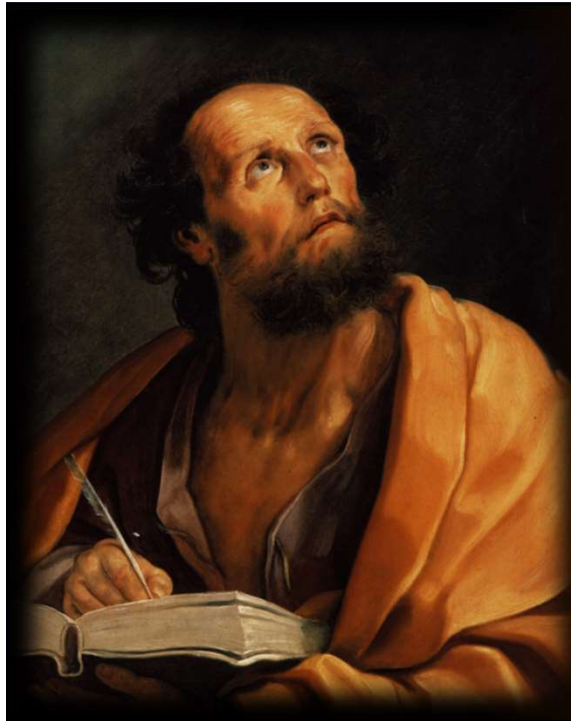
How Do I Know that I Know?
Classical Empiricism, Presuppositionalism, and the Pseudo-Challenge of *The Matrix*®

Richard B. Howe, Ph.D.
Southern Evangelical Seminary



☞ 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."

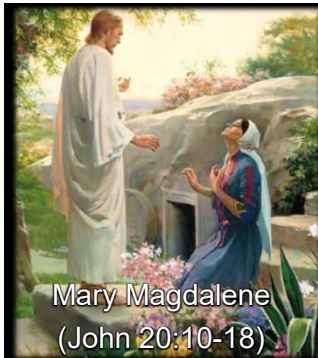
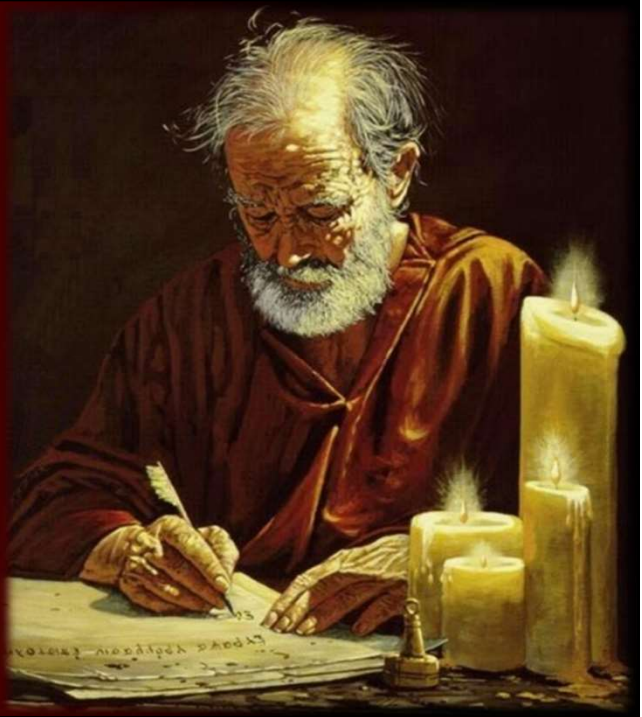
☞ Acts 10:37-41 ☞

*"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 ☞

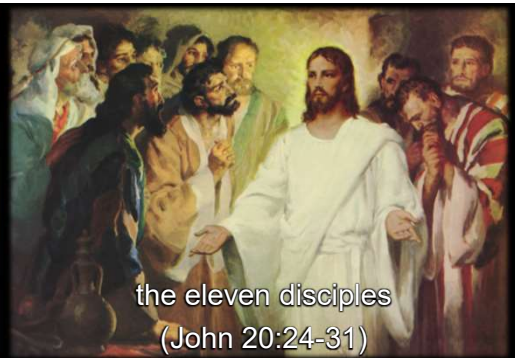
*"That which was from the beginning, which we have **heard**, which we have **seen with our eyes**, which we have **looked upon**, and **our hands have handled**, concerning the Word of life—the life was manifested, and we have **seen**, and bear witness, and declare to you that eternal life which was 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)



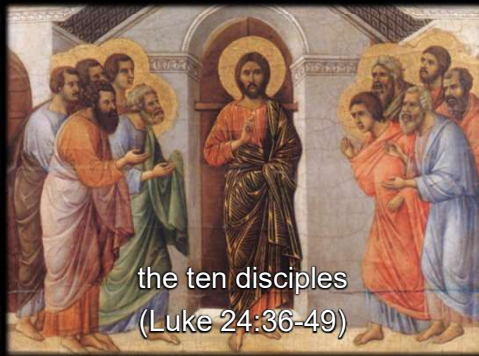
Mary and other women
(Matt. 28:1-10)



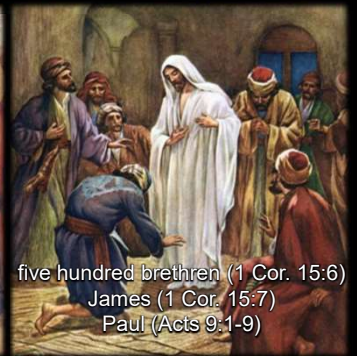
the eleven disciples
(John 20:24-31)



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.



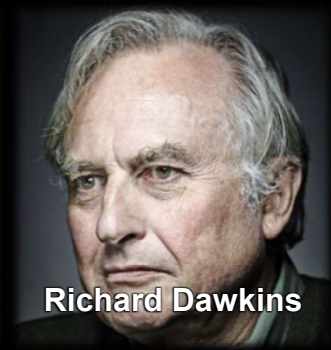
Philosophy in Action



Stephen Jay Gould
(1941-2002)



Alister McGrath

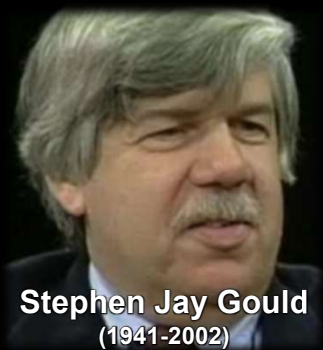


Richard Dawkins

**Facts and the Relationship
of Science and Religion**



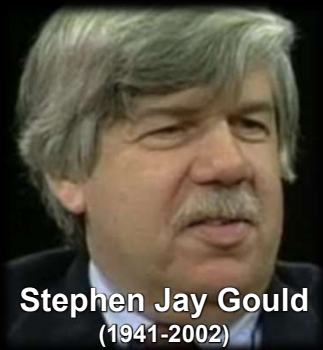
- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion



"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.



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



"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]



Stephen Jay Gould
(1941-2002)

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

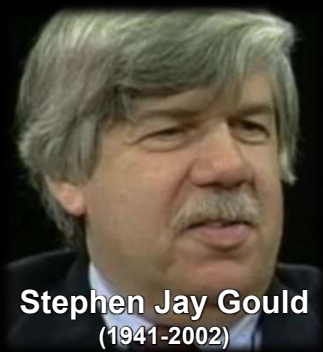


Stephen Jay Gould
(1941-2002)

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

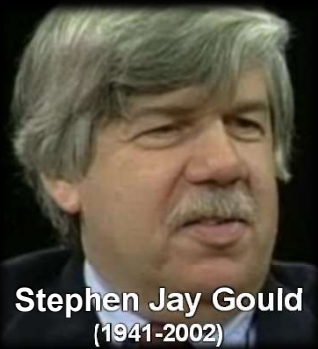


"These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art and the meaning of beauty).



"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"]



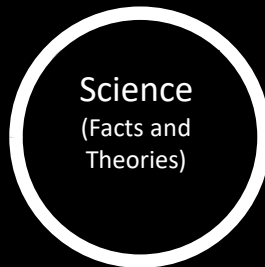
Stephen Jay Gould
(1941-2002)

Non Overlapping Magisteria



Stephen Jay Gould
(1941-2002)

NOMA





Alister McGrath

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



Alister McGrath

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



Alister McGrath

"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



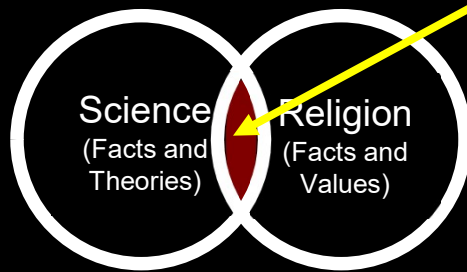
Alister McGrath

Partially
Overlapping
Magisteria



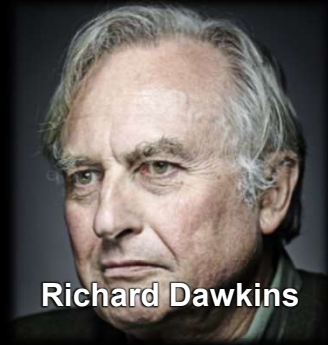
Alister McGrath

P O M A

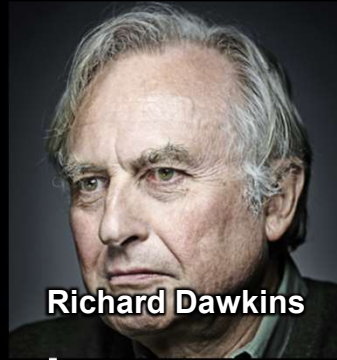


Common factual claims
of science and religion
e.g., information
content in biological
systems

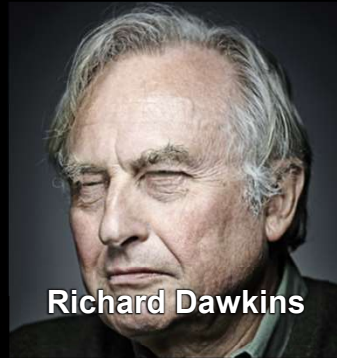
- Former Charles Simonyi Professor of Public Understanding of Science, Oxford University
- Author of *The Selfish Gene*; *The Blind Watchmaker*; *The God Delusion*, and more
- famous for his theory of memes
- outspoken atheist



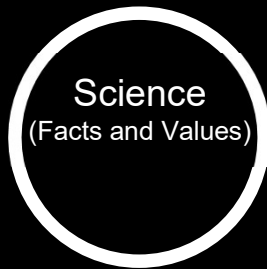
Richard Dawkins



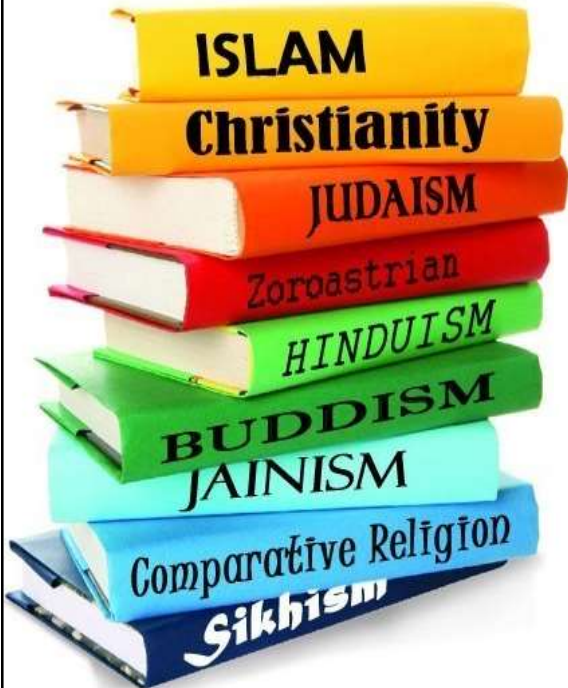
Completely Overlapping Magisteria



C O M A

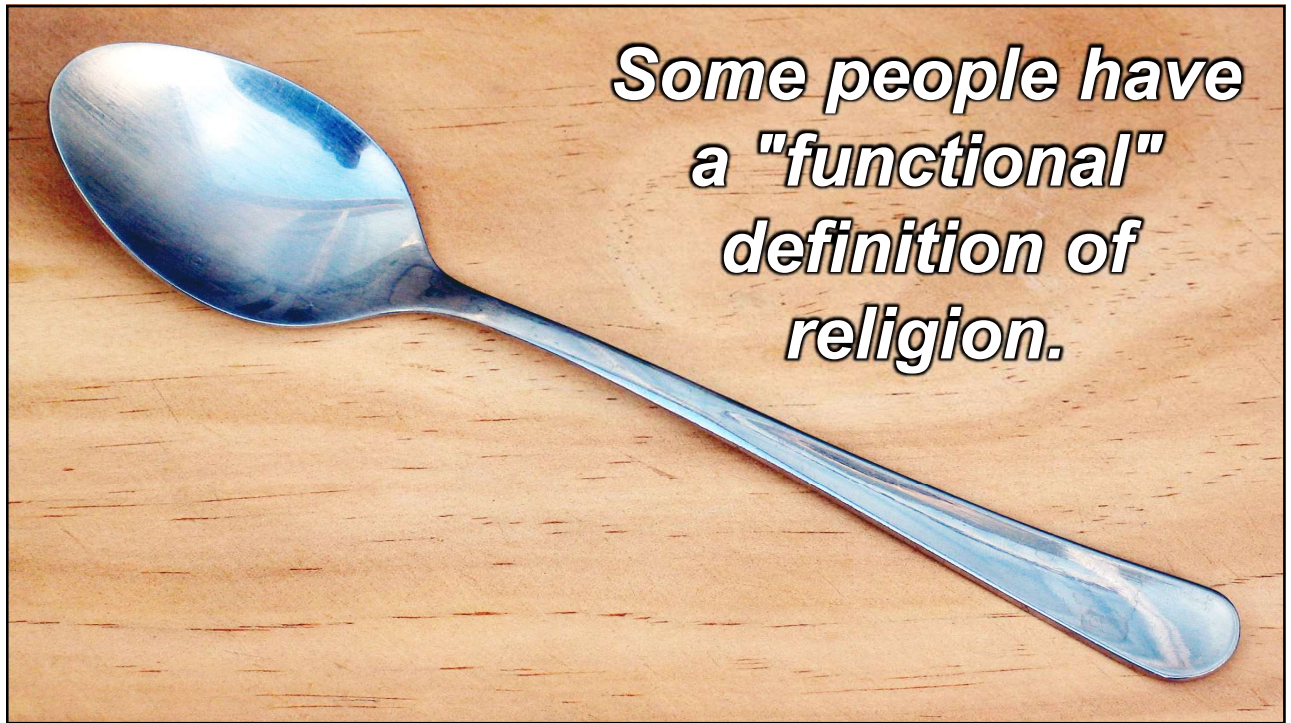


Religion



A stack of ten books with the following titles on their spines, from top to bottom: ISLAM, Christianity, JUDAISM, Zoroastrian, HINDUISM, BUDDISM, JAINISM, Comparative Religion, and Sikhism.

Some people have a "functional" definition of religion.





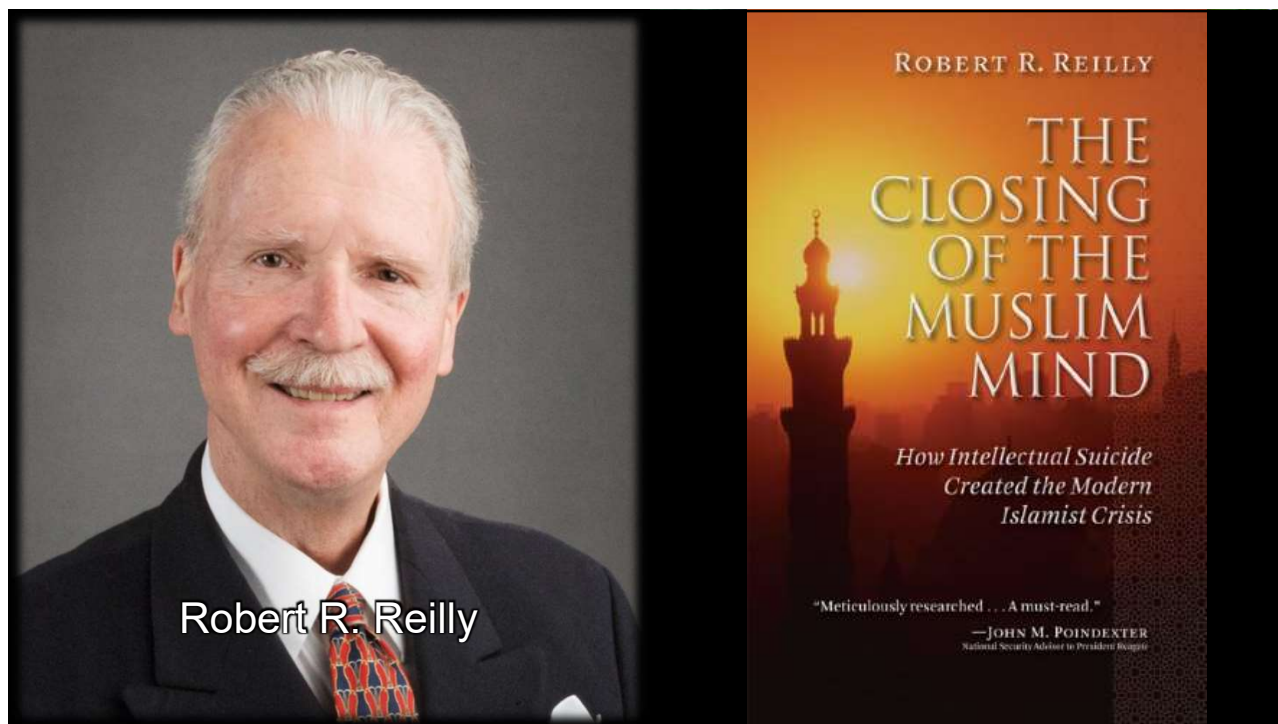


Faith and Reason



∞ 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

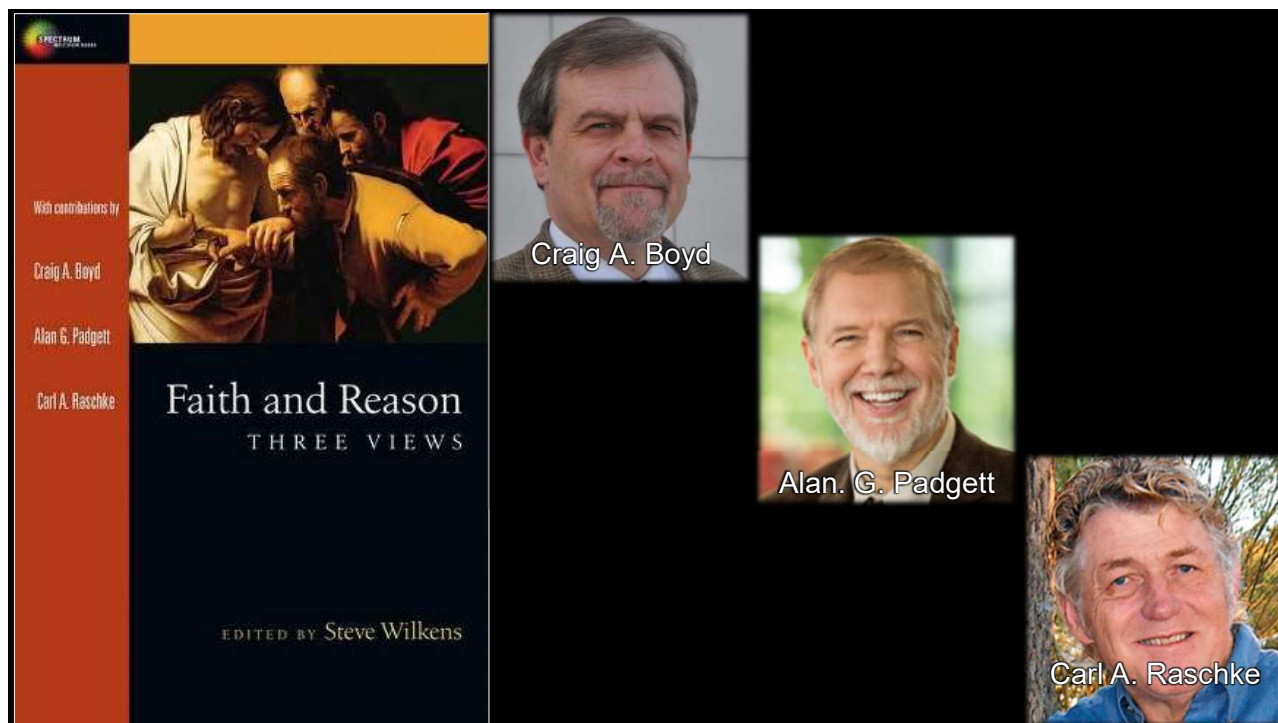
ROBERT R. REILLY

THE CLOSING OF THE MUSLIM MIND

How Intellectual Suicide Created the Modern Islamist Crisis

"Meticulously researched ... A must-read."

—JOHN M. POINDEXTER
National Security Advisor to President Reagan



With contributors by
Craig A. Boyd
Alan G. Padgett
Carl A. Raschke

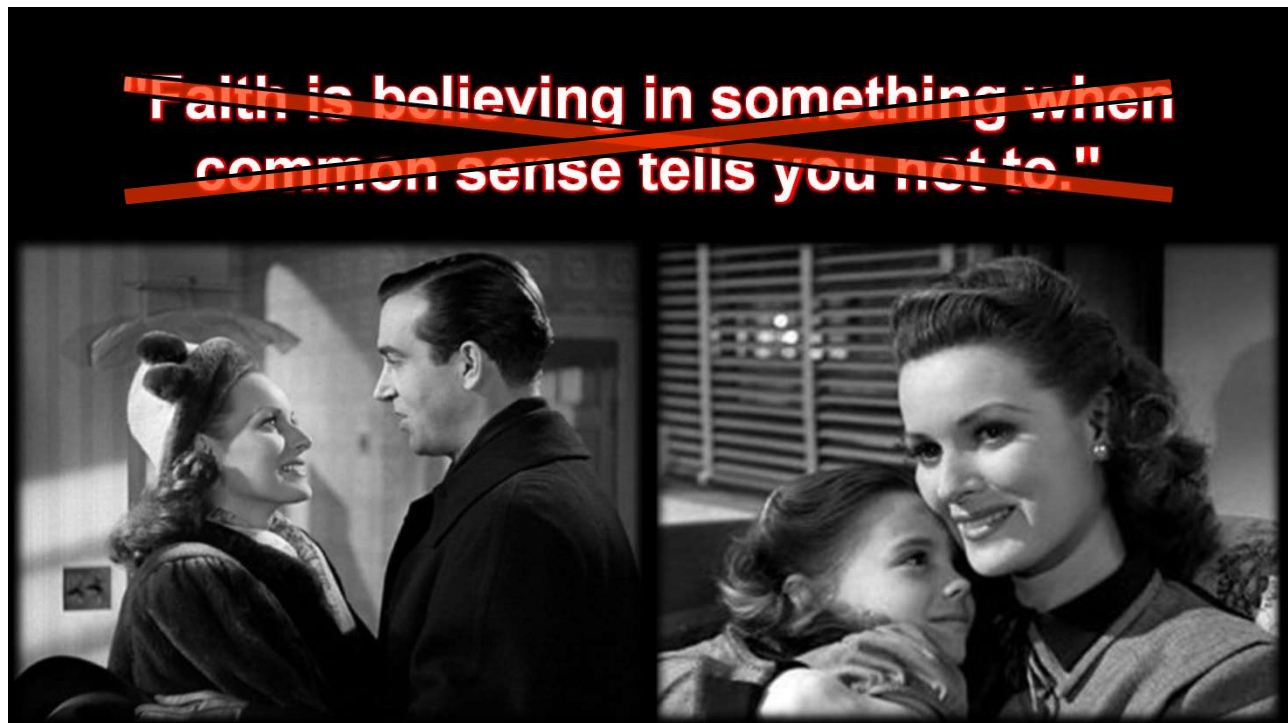
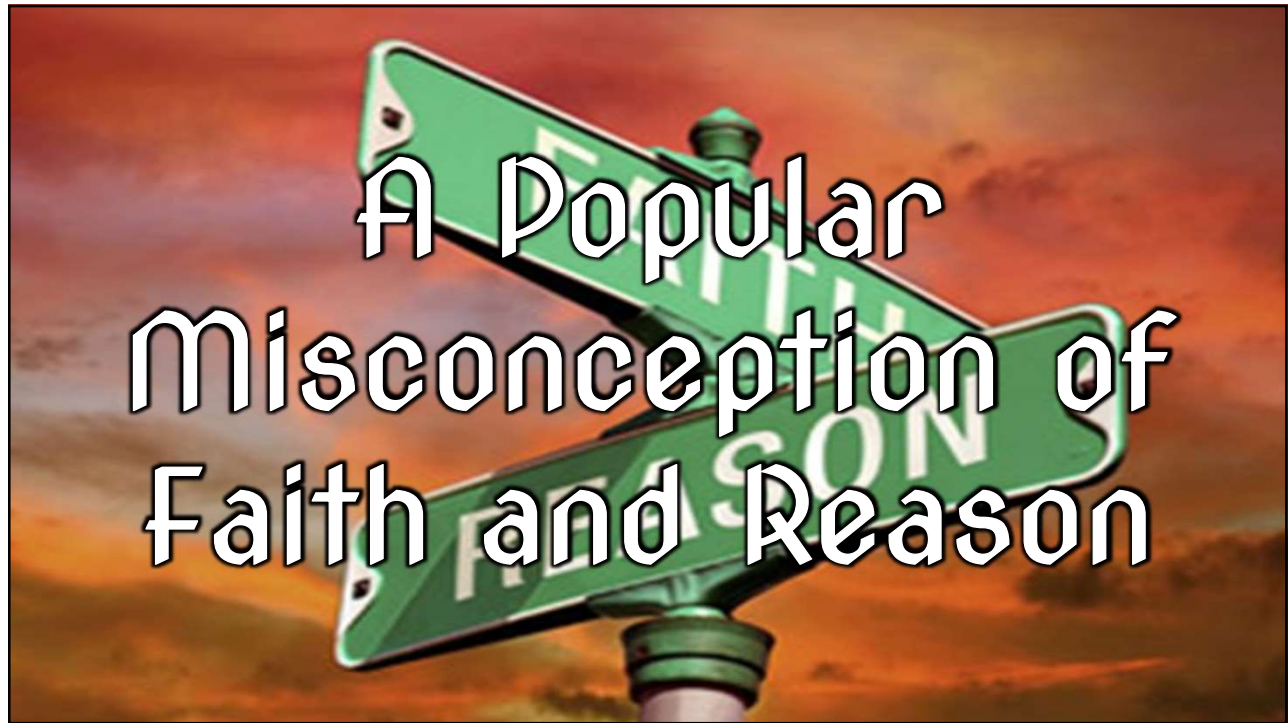
Faith and Reason THREE VIEWS

EDITED BY Steve Wilkens

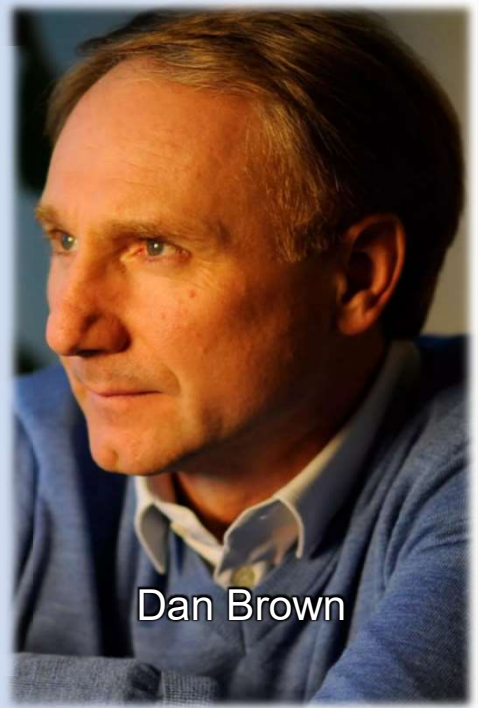
Craig A. Boyd

Alan G. Padgett

Carl A. Raschke

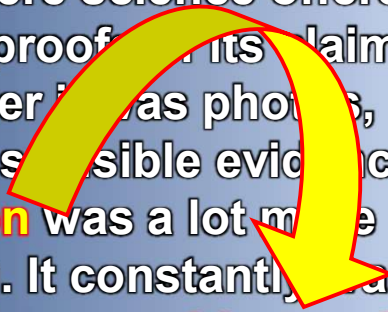


"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, **religion** was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."



Dan Brown

"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."



Do we as Christians maintain that Christianity (as a religion) wants one to "accept everything on faith"?

Dan Brown

Popular Misconception

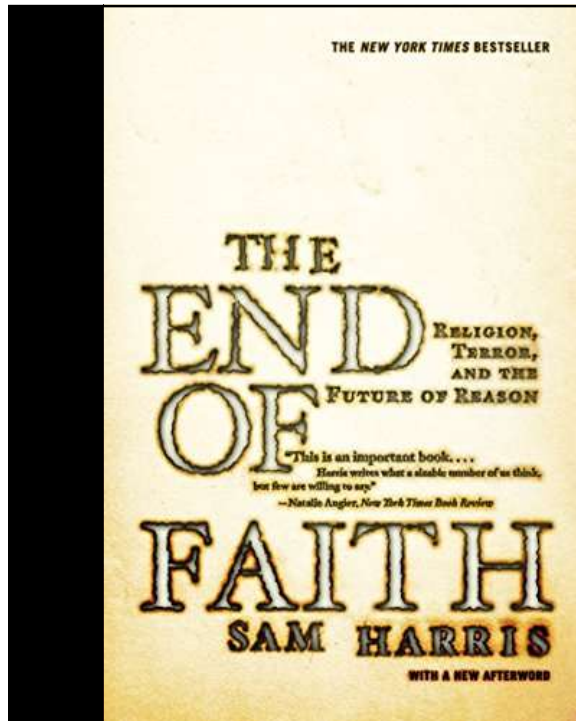
Reason

truth
facts
outer
public
rational
thoughts
objective
science
true for all

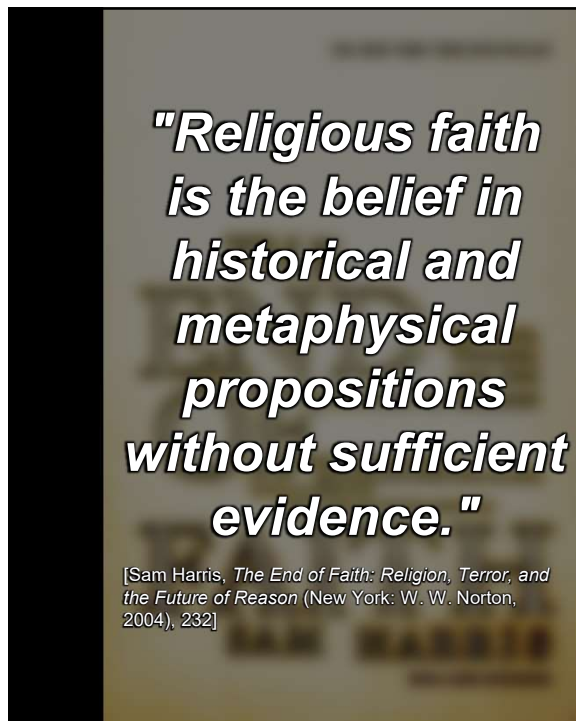
Faith

opinion
values
inner
private
emotional
feelings
subjective
religion
true for me

The New
Atheism's
Misconception of
Faith and Reason



Sam Harris



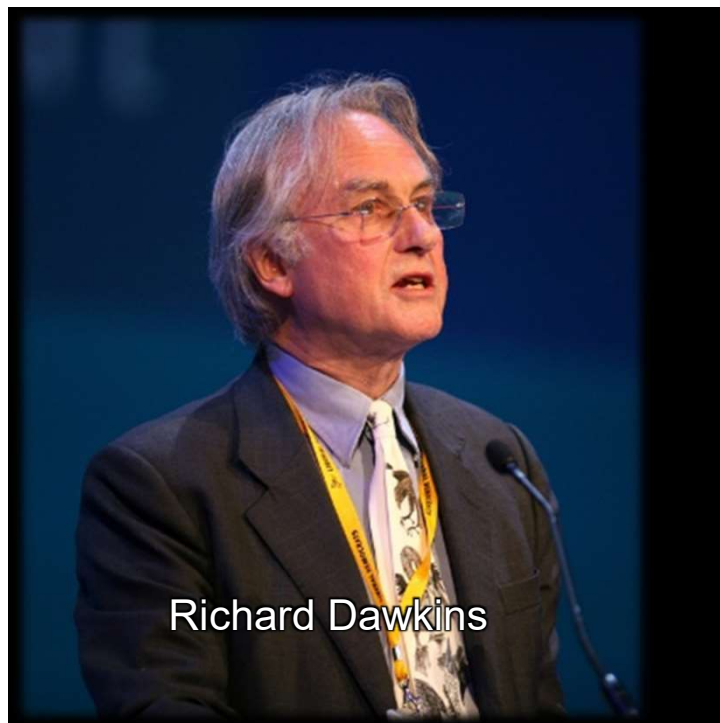
Sam Harris

"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]



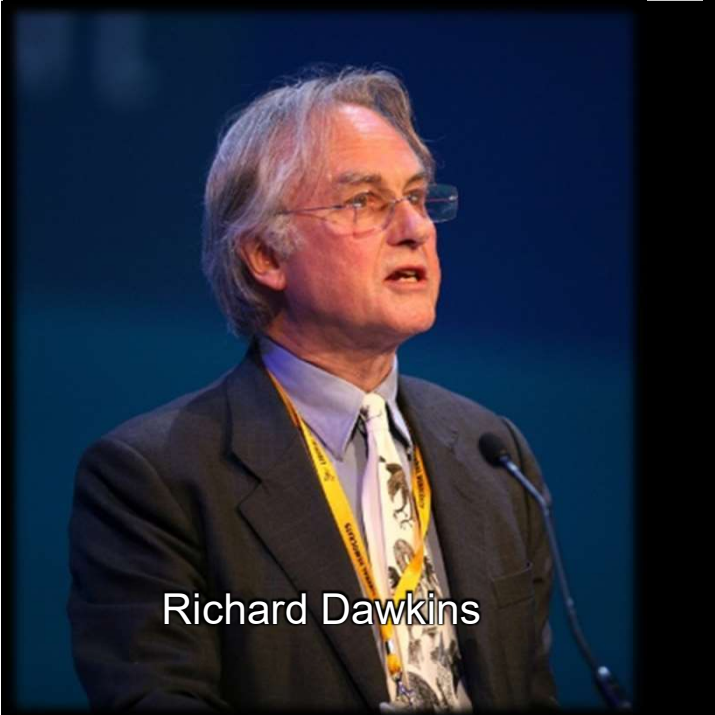
Sam Harris



Richard Dawkins

The **GOD** Delusion

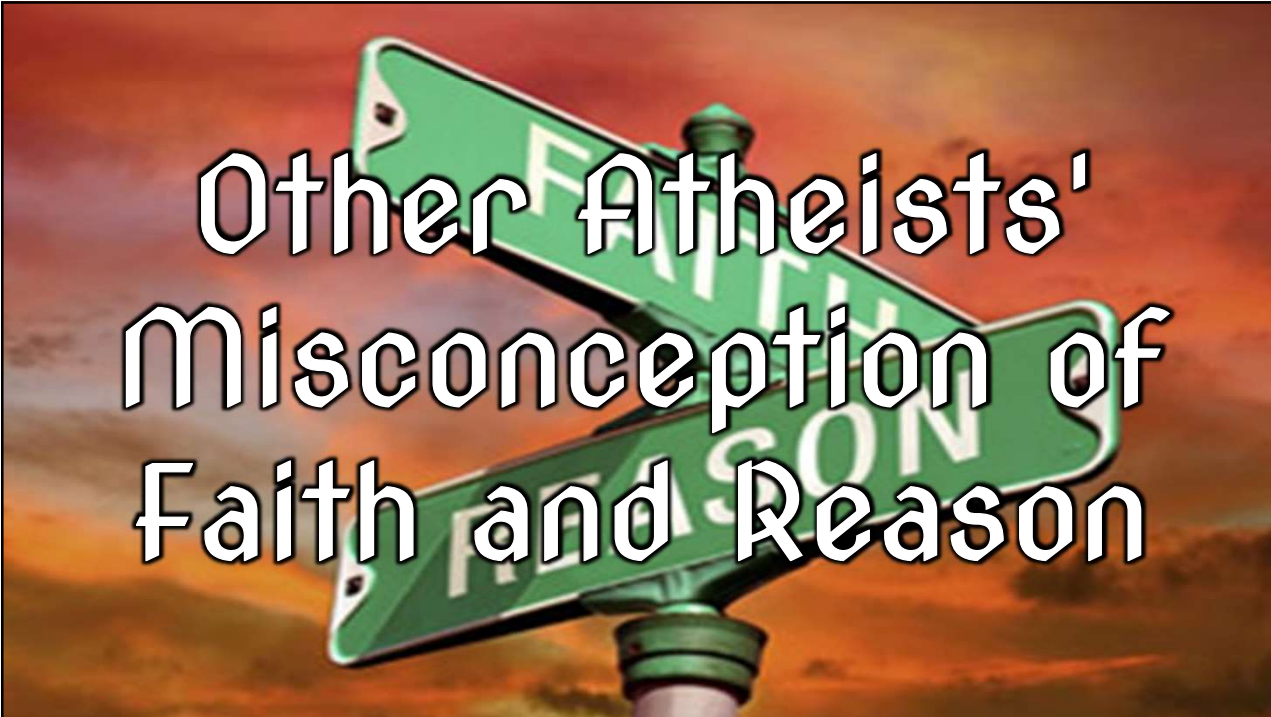
Richard
Dawkins



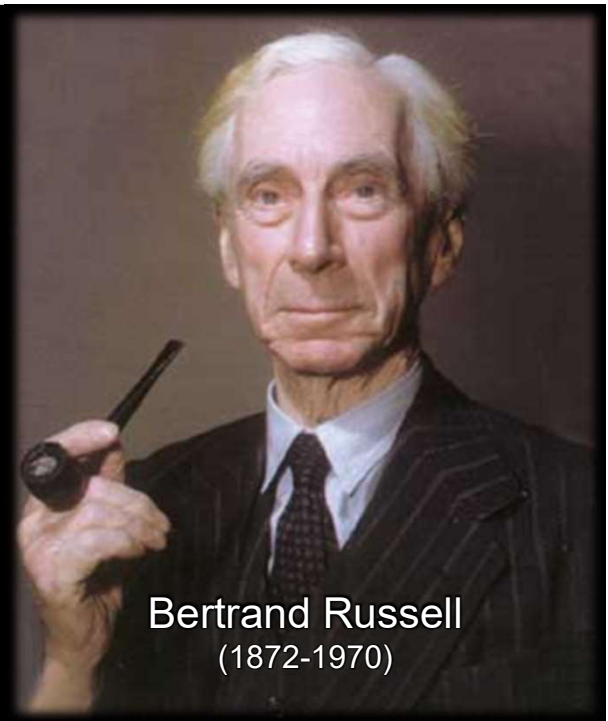
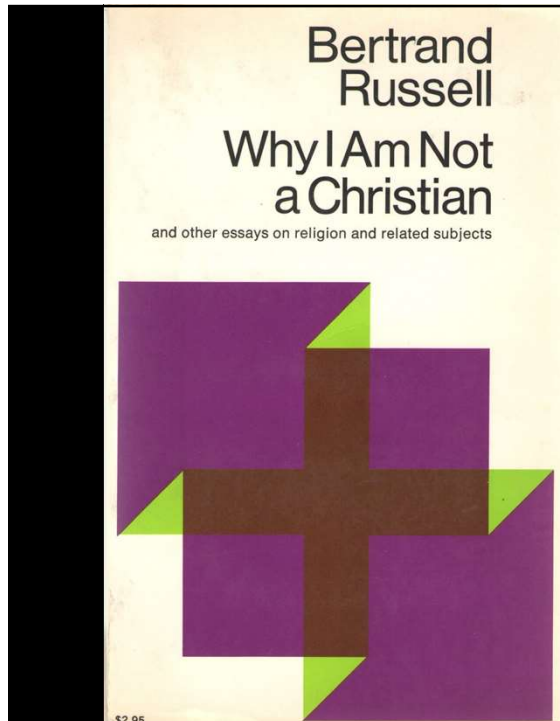
Richard Dawkins

"Faith is an evil precisely because it requires no justification and brooks no argument."

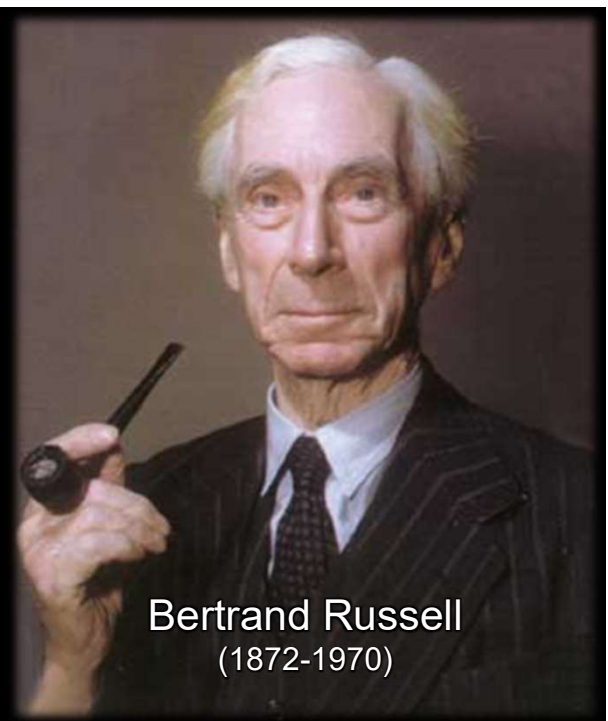
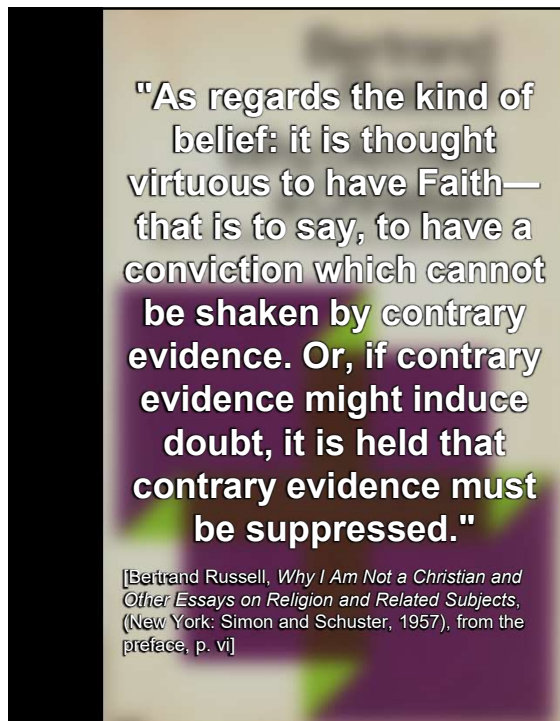
[Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 308]



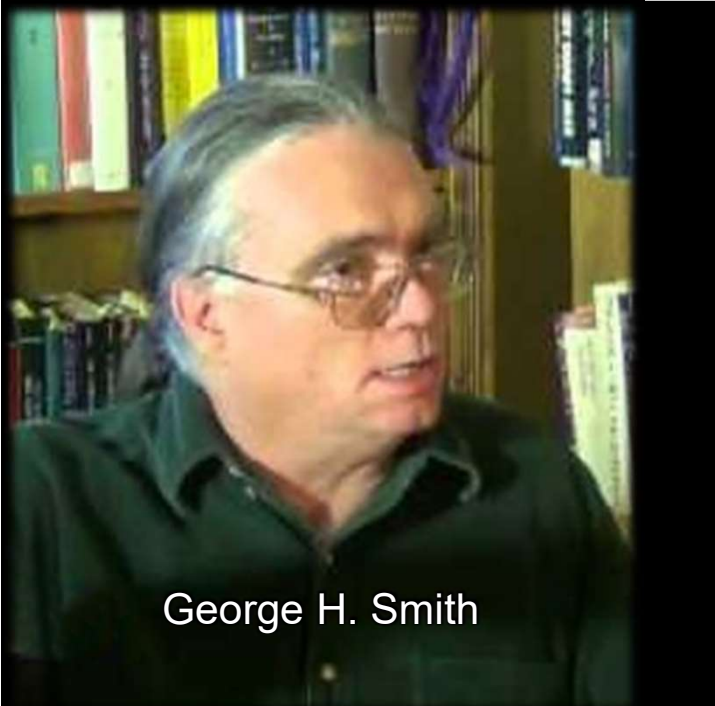
**Other Atheists'
Misconception of
Faith and Reason**



Bertrand Russell
(1872-1970)



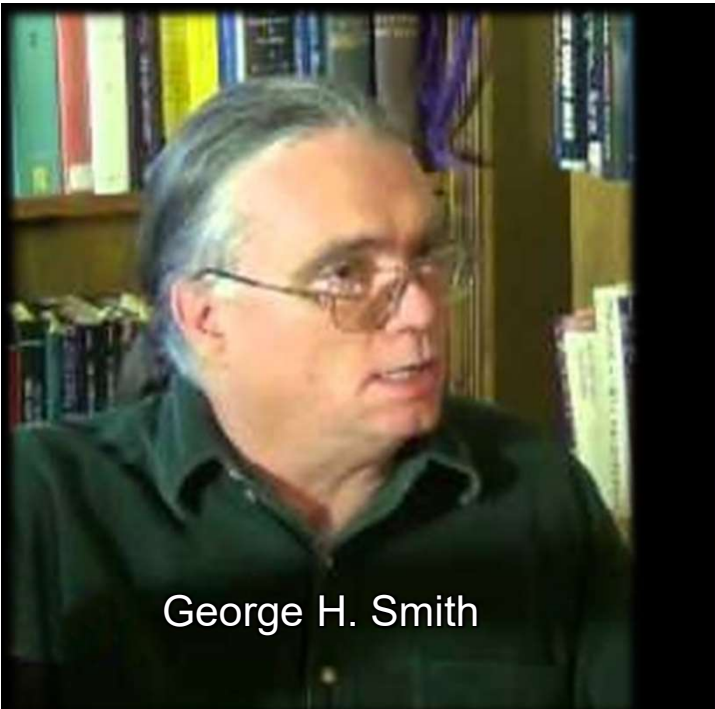
Bertrand Russell
(1872-1970)



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

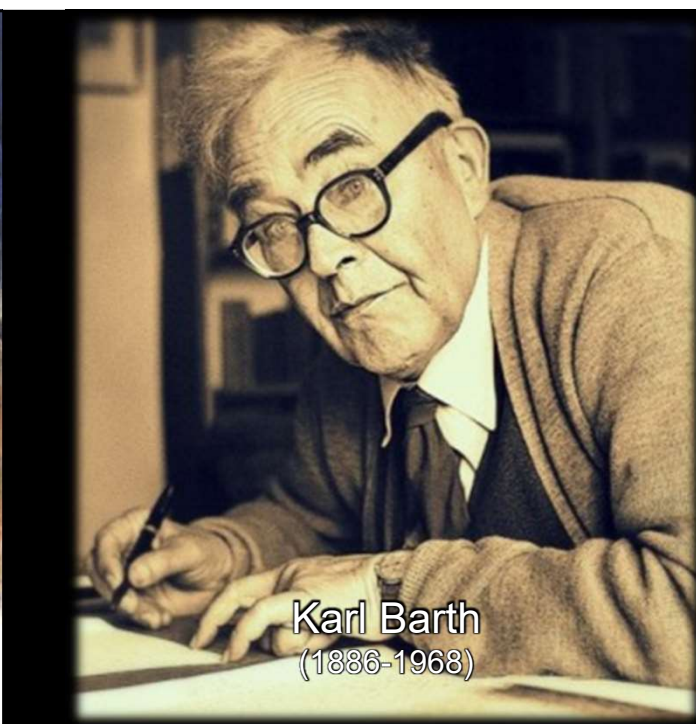
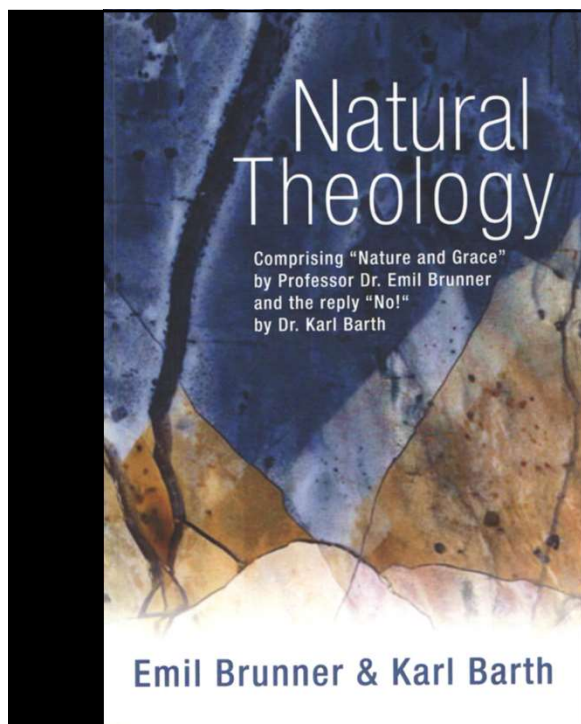
**"Cases of faith
are instances
of pretending
to know
something you
don't know."**

[Peter Boghossian, *A Manual for Creating Atheists*
(Durham: Pitchstone, 2013), 24]

Neil deGrasse Tyson on God, Religion and Faith



Neo-Orthodoxy's
Misconception of
Faith and Reason



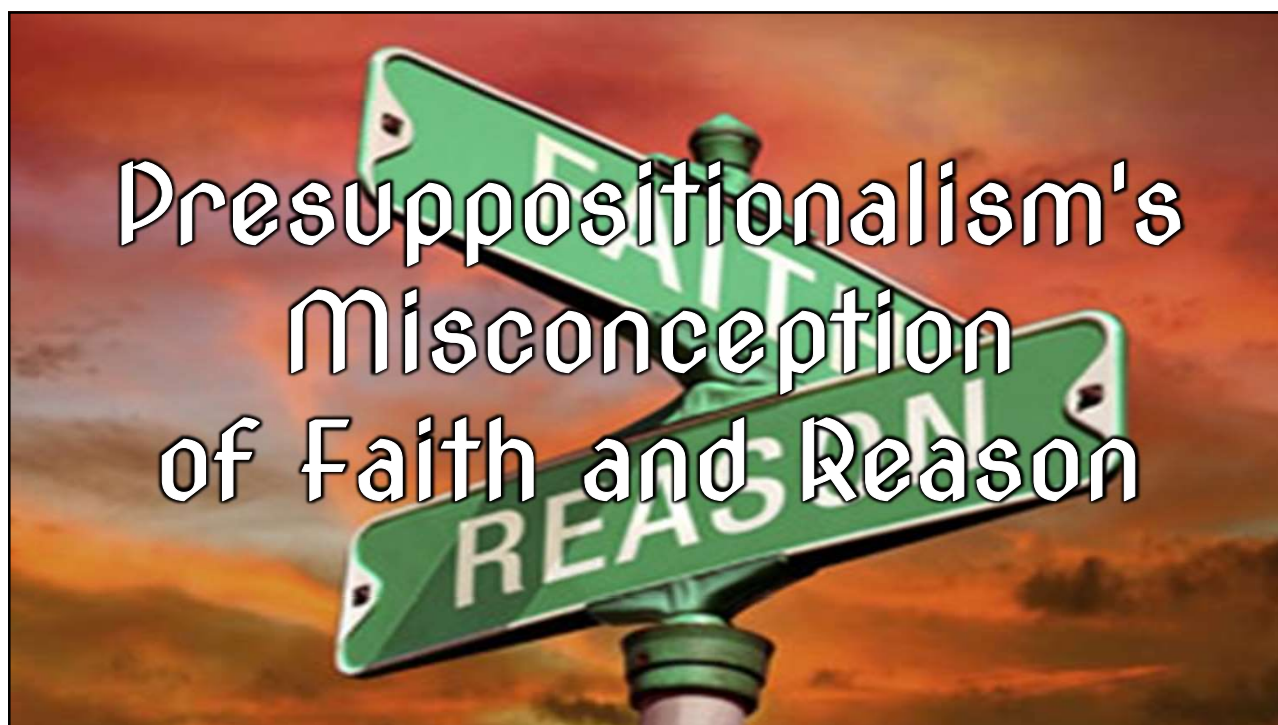
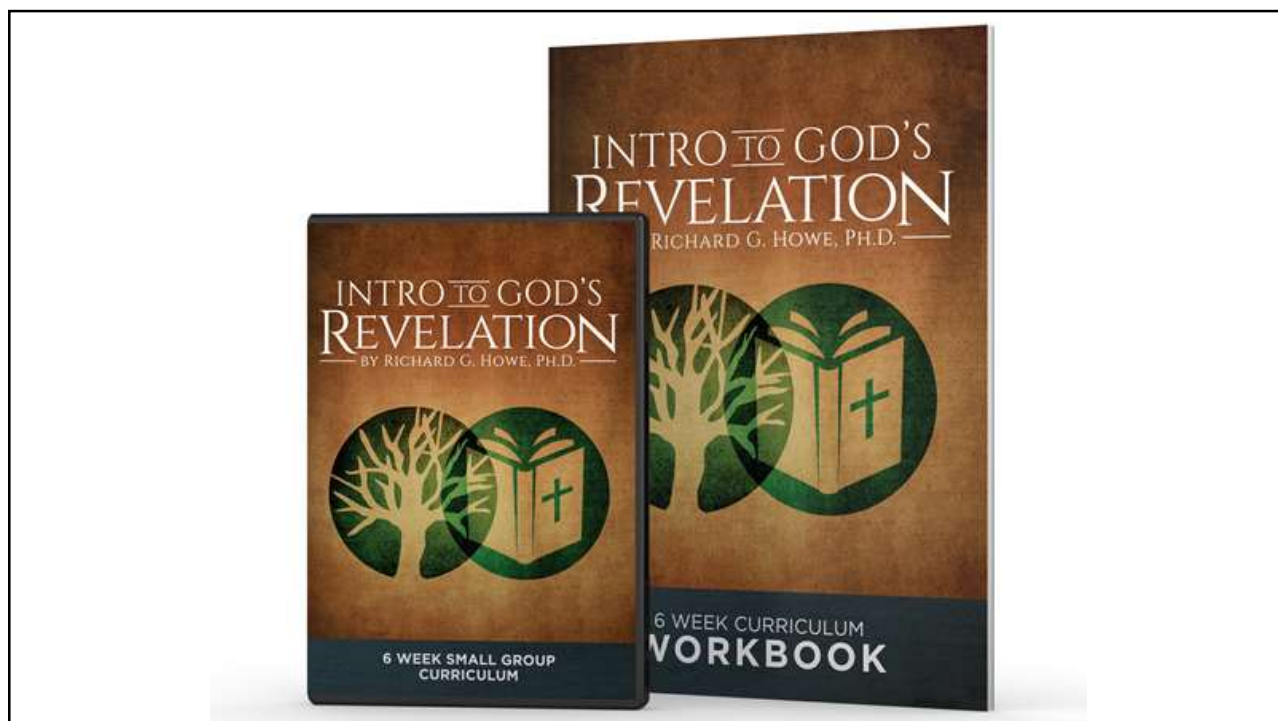
If one occupies oneself with real theology one can pass by so-called **natural theology** only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall. All one can do is to turn one's back upon it as upon the great temptation and source of error, by having nothing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

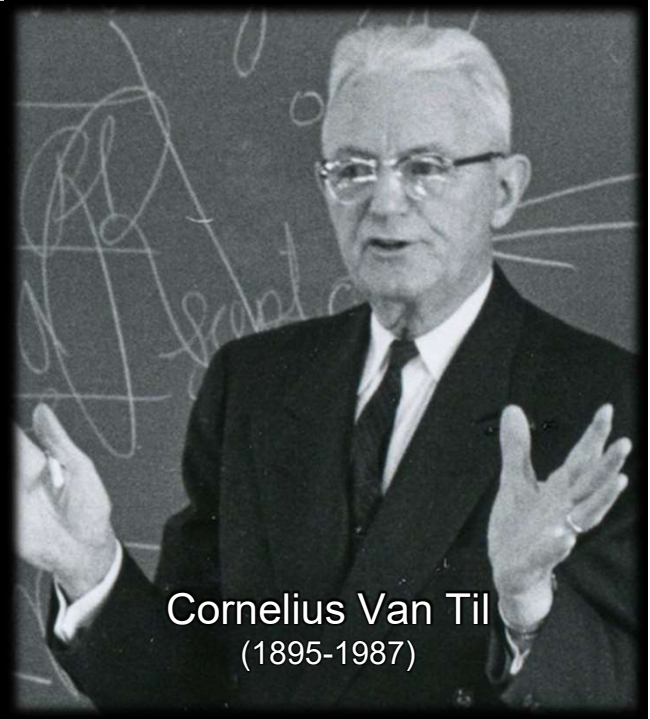
Natural Theology arises from God's General Revelation.

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.



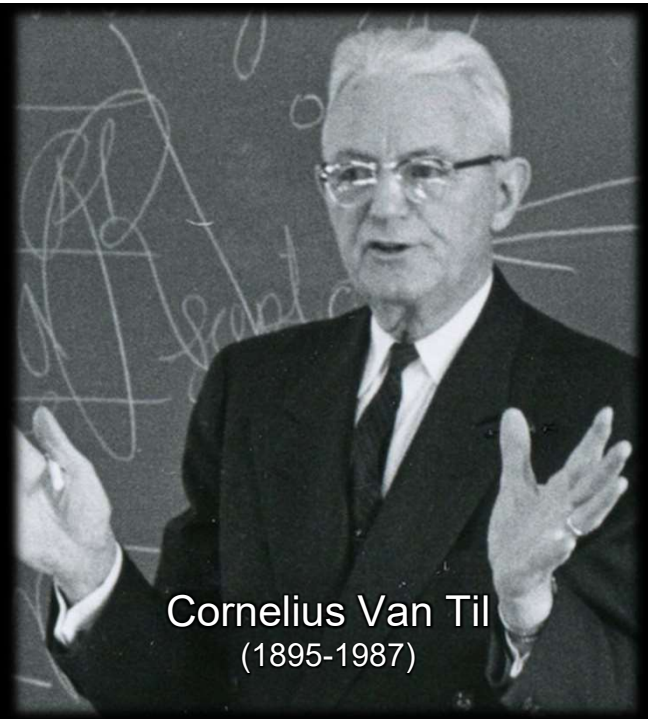
A
CHRISTIAN
THEORY
OF KNOWLEDGE
CORNELIUS VAN TIL



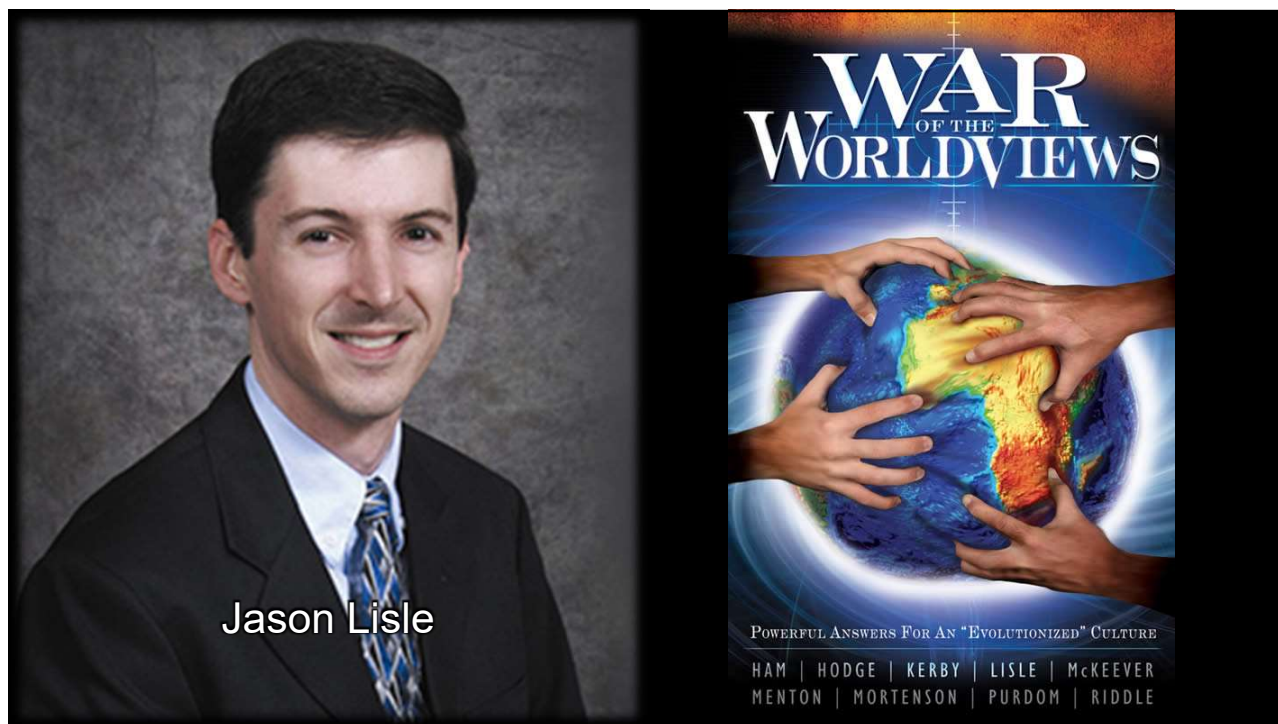
Cornelius Van Til
(1895-1987)

**"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)

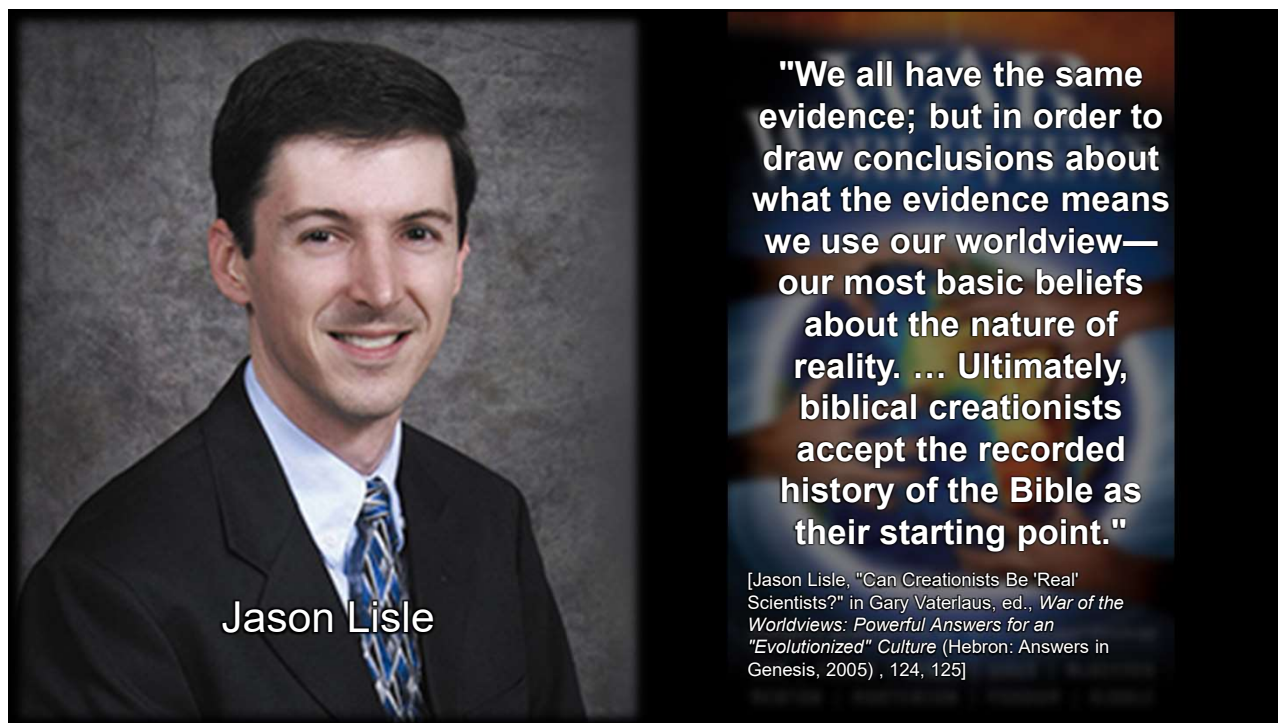


Jason Lisle

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 Venter, ed., *War of the Worldviews: Powerful Answers for an "Evolutionized" Culture* (Hebron: Answers in Genesis, 2005) , 124, 125]



The screenshot shows the 'Answers in Genesis' website. The article title is 'Faith vs. Reason' by Dr. Jason Lisle, dated October 1, 2010. The article text states: '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.' Below the text, there is a 'Newsletter' sign-up form and a 'Latest Answers' section with a 'SIGN UP NOW' button.



"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."

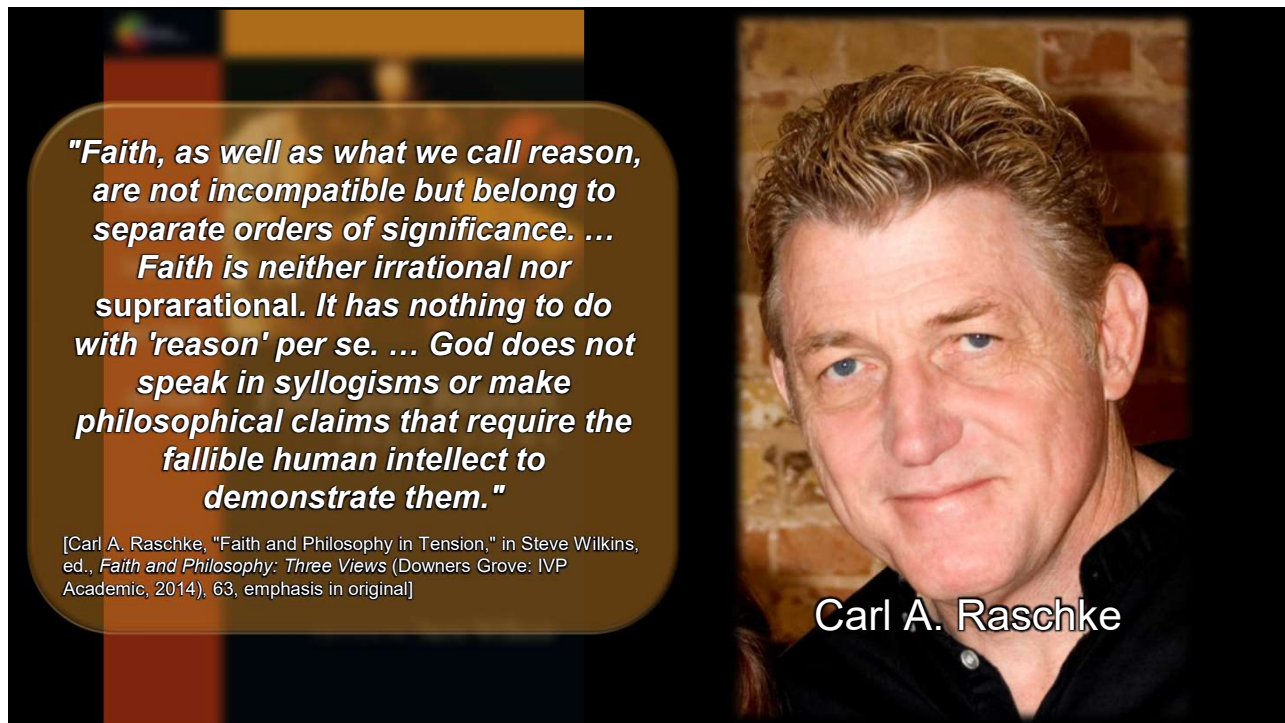
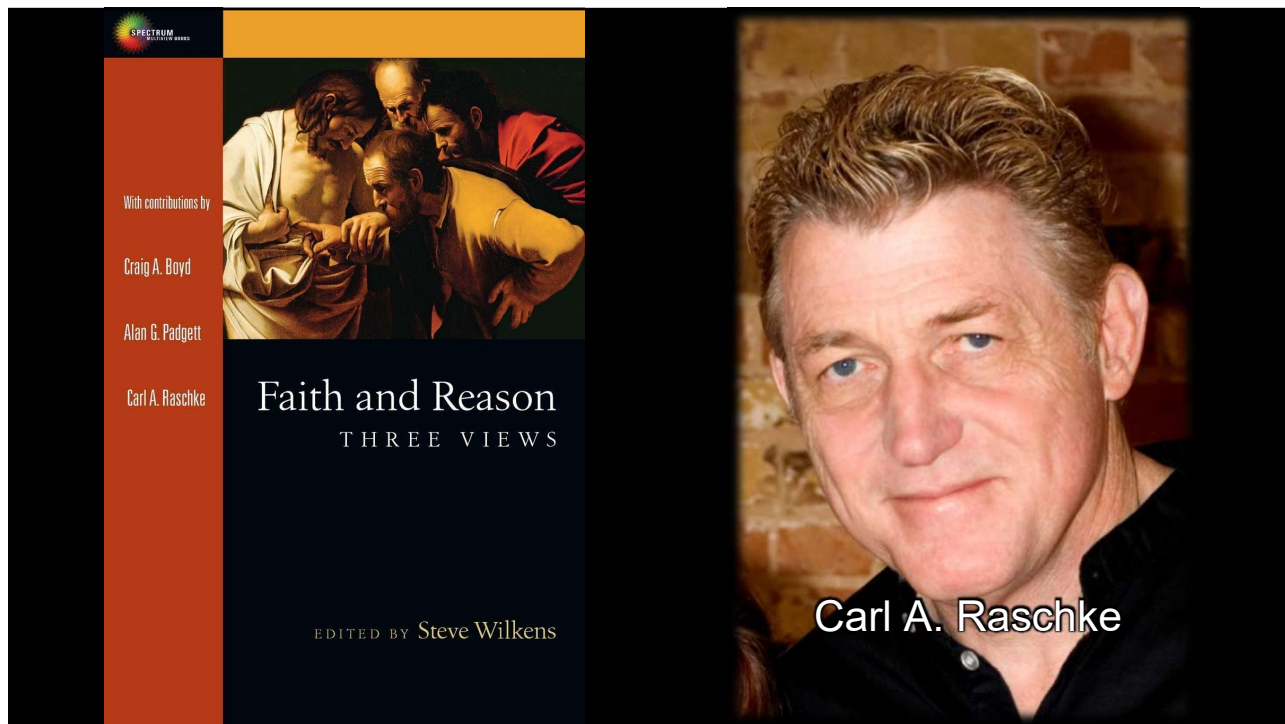
[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 06/13/22]

Lisle is confusing having faith that X is true with X being self-evidently or undeniably true.

*"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 08/13/22]

Postmodernism's Misconception of Faith and Reason



"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



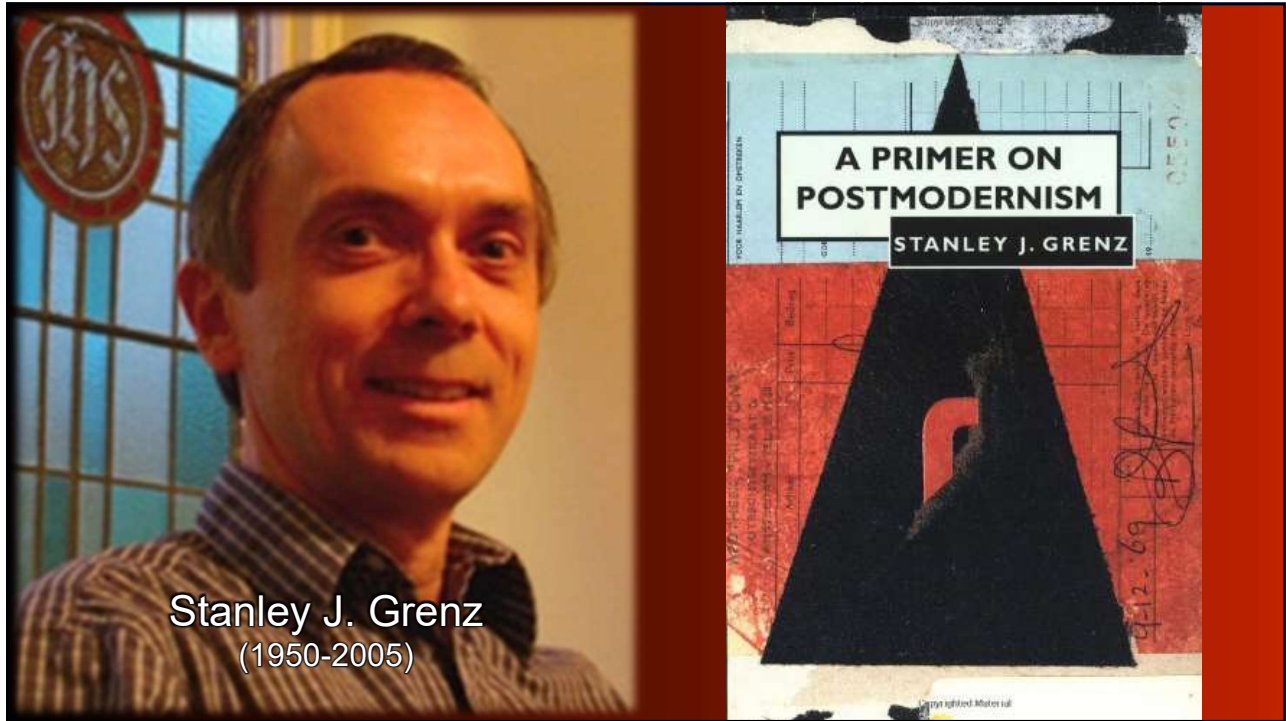
Carl A. Raschke

"Propositional logic, whether exercised for the clarification of terms in a formal argument or to prove the validity of some simple assertion, is inadequate to make sense out of the 'revealed' truth of Scripture for one compelling reason: it speaks to the disinterested intellect, whereas God through his Word speaks to the whole person, including the human heart and what in both ancient Greek and later Christian philosophy is known as synderesis, or 'conscience.'"

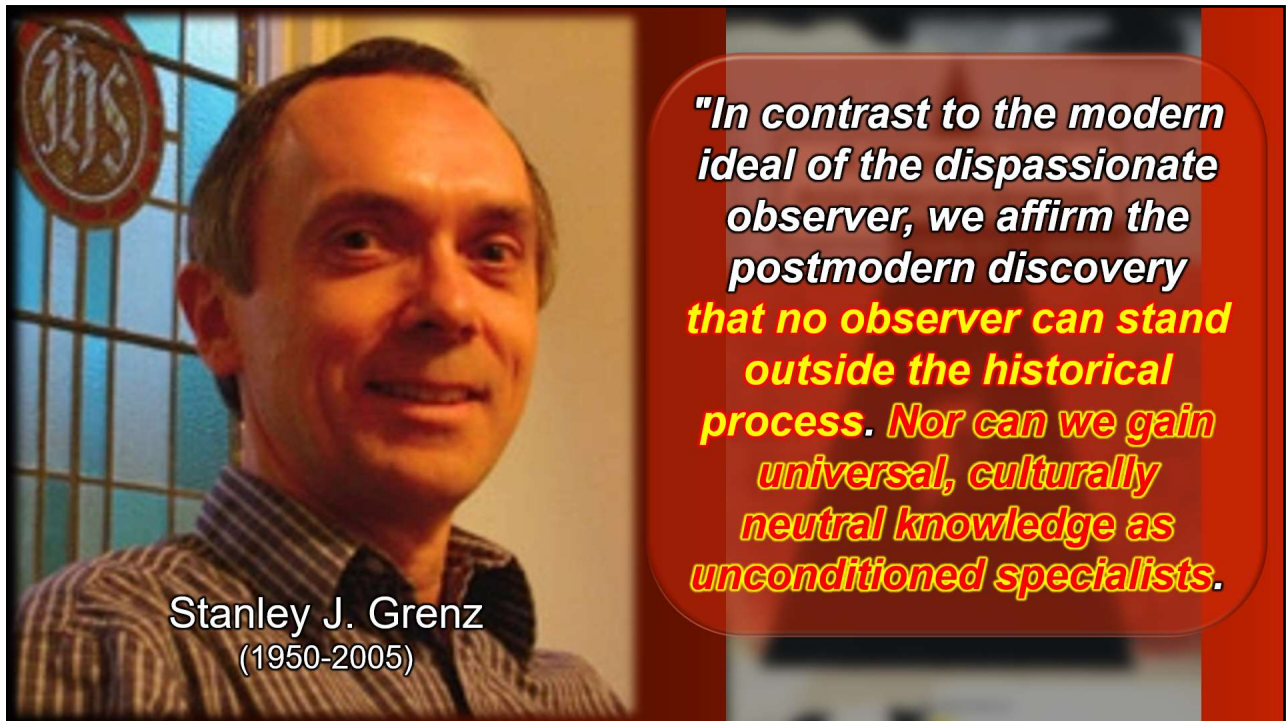
[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



Carl A. Raschke

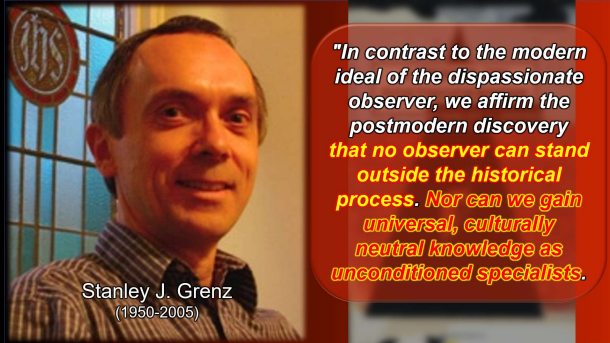


Stanley J. Grenz
(1950-2005)



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."

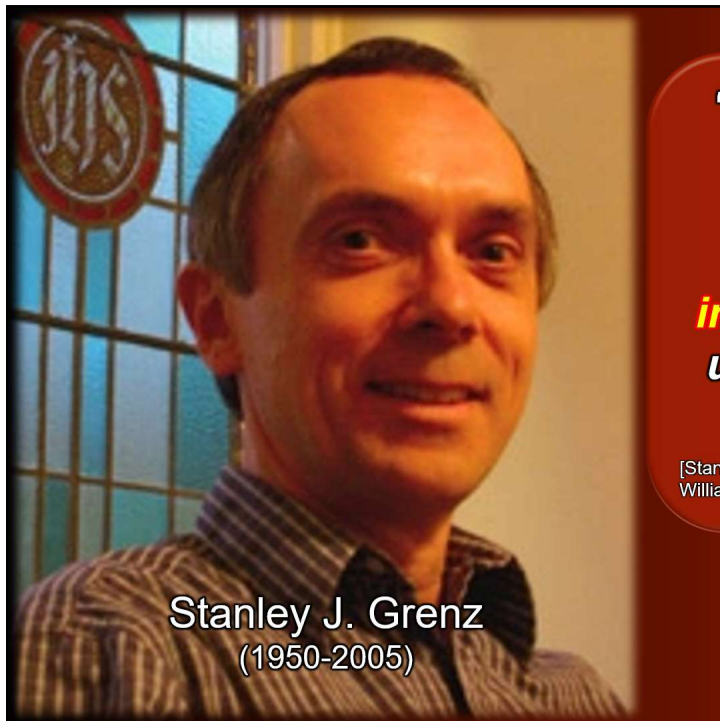


Stanley J. Grenz
(1950-2005)

"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."

If what Grenz says is true, then his own statement itself does not come from an observer who stands "outside the historical process" and, thus, the statement is not itself "neutral knowledge" coming from an "unconditioned specialist."

Since this is the case, why should we believe that it is objectively true?



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]



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]

If "all our intellectual endeavors" are "unavoidably conditioned" then Grenz's own statement is itself "unavoidably conditioned."

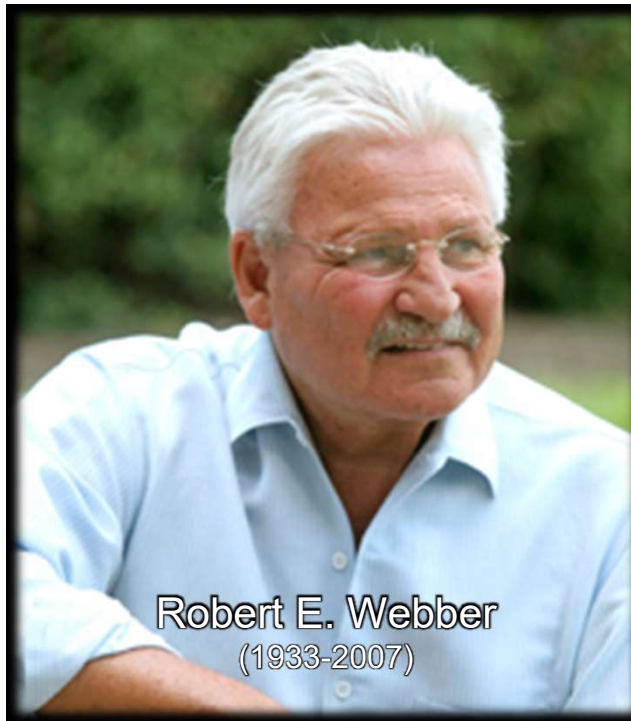
But if his statement is "unavoidably conditioned," then why should we take it as objectively true?



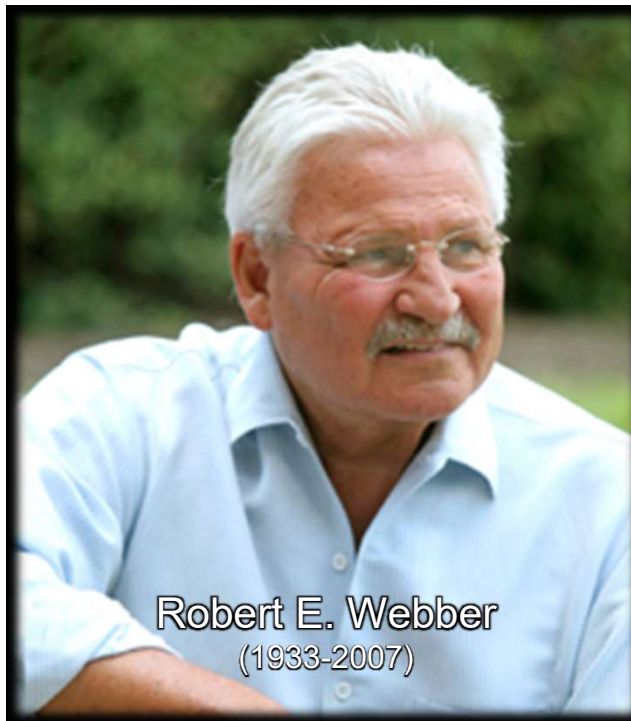
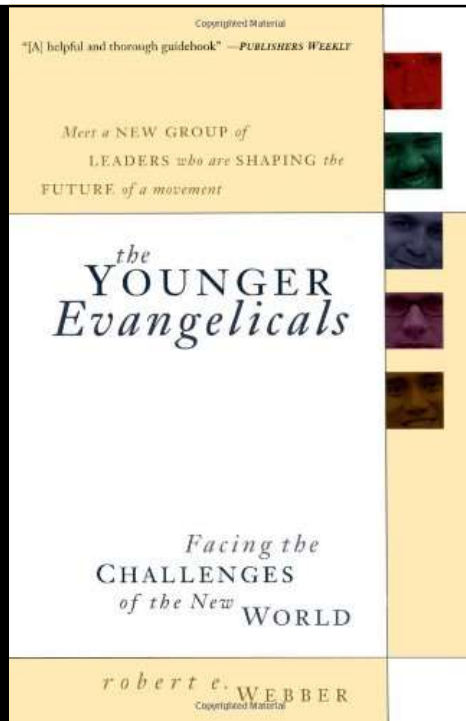
Dan McGee

*"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]

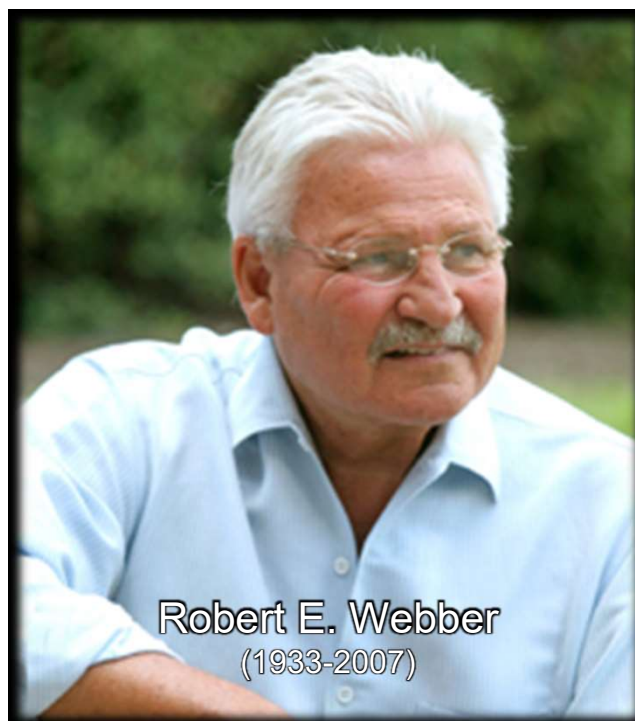


Robert E. Webber
(1933-2007)



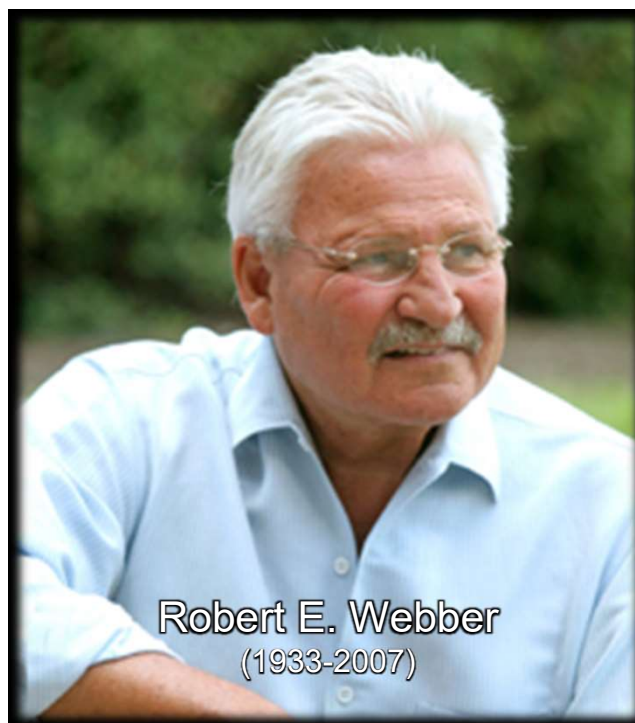
Robert E. Webber
(1933-2007)

"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

What Younger Evangelicals Want—and Are Getting!

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


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

What Getting

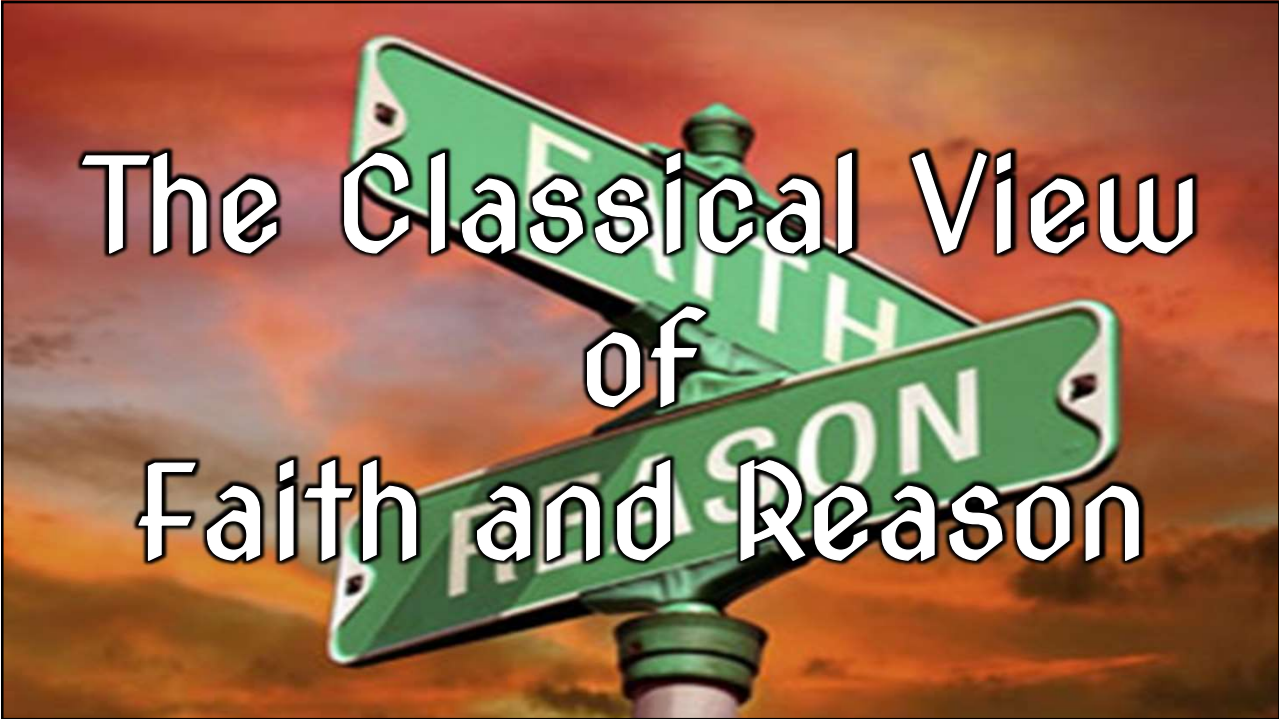
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the **Enlightenment**. So they work with **modern philosophy**, a modern understanding of science, history, sociology. They're **modernist**, and so they interpret the Christian faith through these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

HOMILETICS

What Getting

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.homileticonline.com/subscriber/interviews/webber.asp>, accessed 09/05/20]



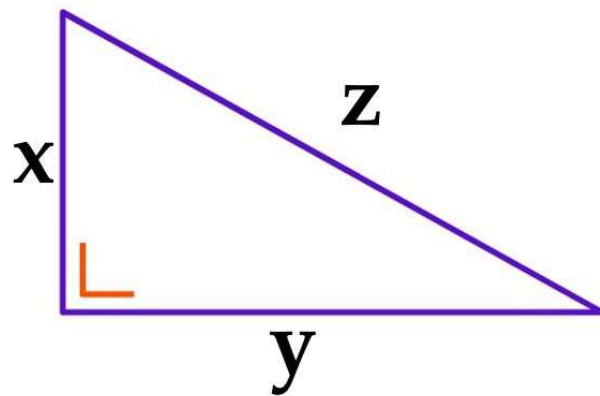
Classical View of Faith and Reason

Reason	Faith
<i>Believing something on the basis of demonstration.</i>	<i>Believing something on the basis of authority.</i>

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

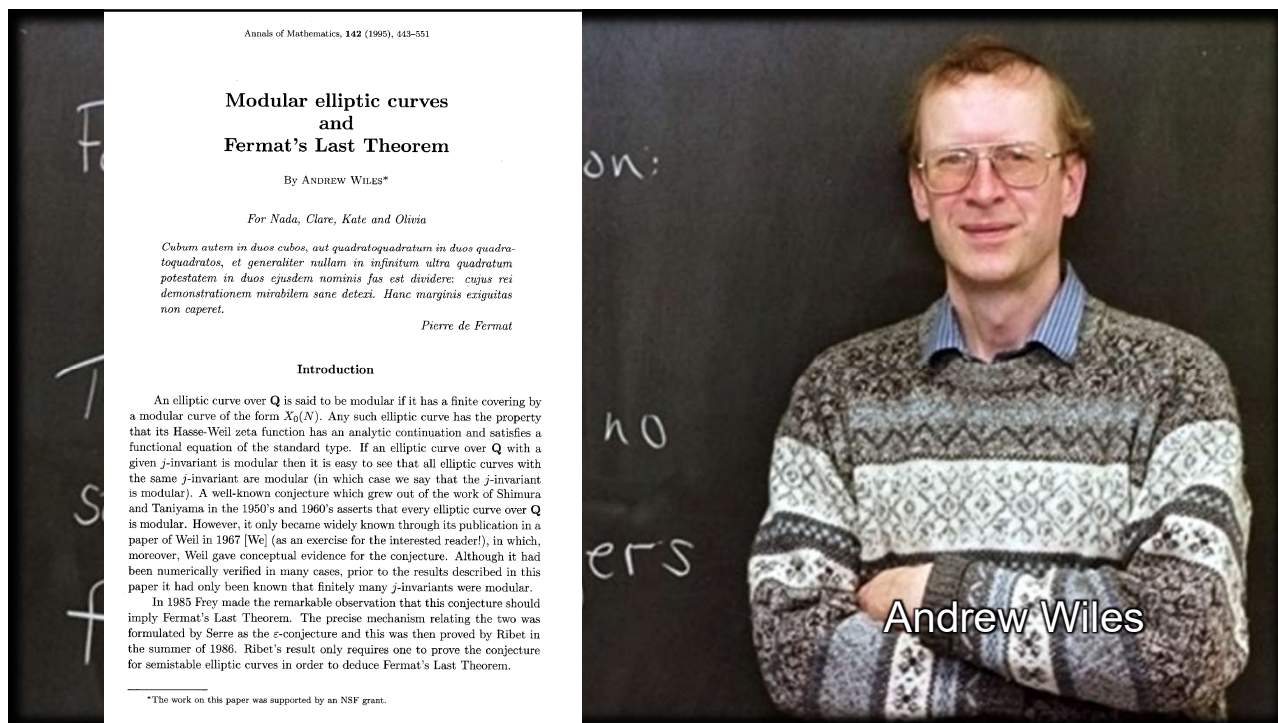
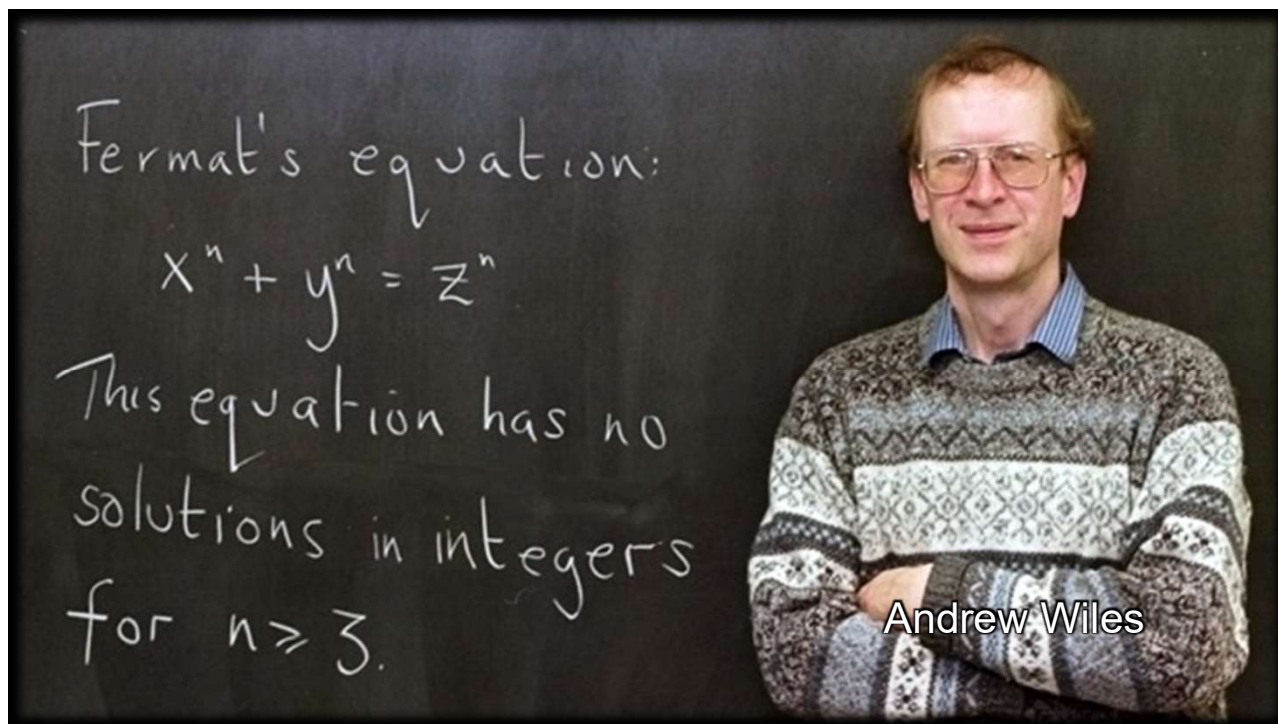


**Pierre de Fermat
(1601-1665)**



Pythagorean Theorem

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



Classical View of Faith and Reason

Reason

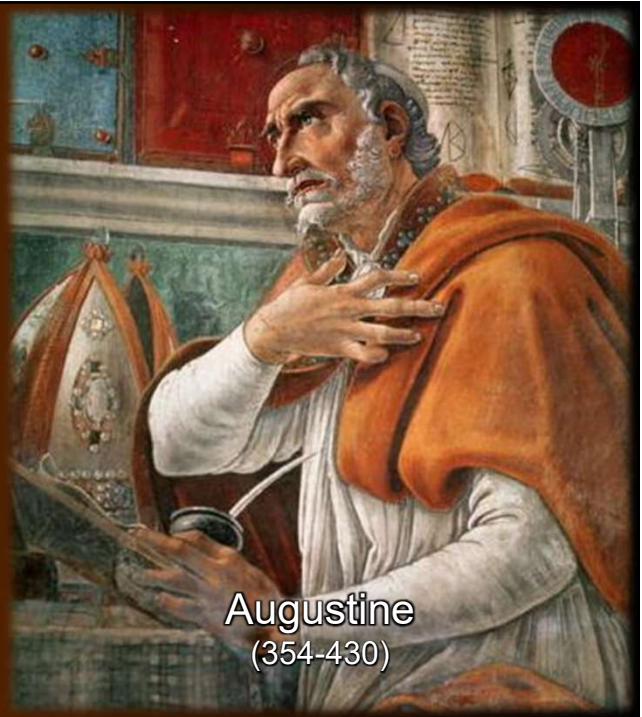
Believing something on the basis of demonstration.

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.

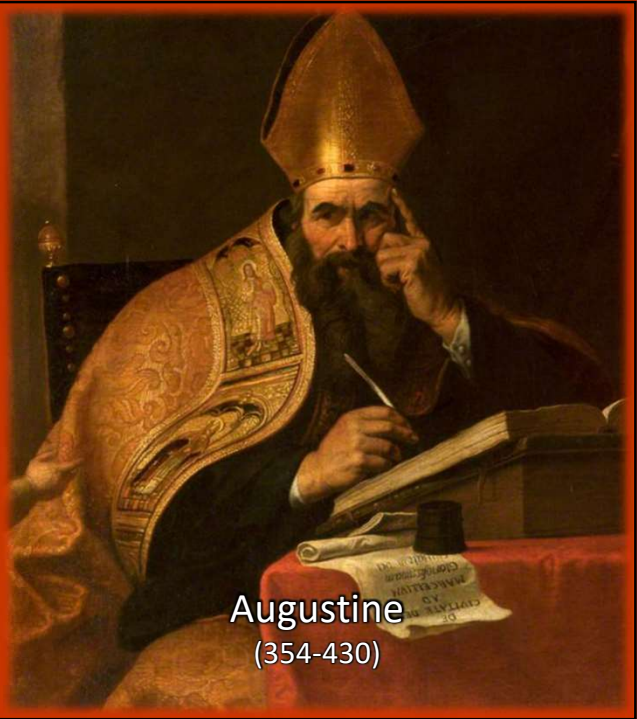
[A Treatise on the Predestination of the Saints, 5: "To Believe is to Think with Assent" <https://www.ccel.org/ccel/schaff/npnf105.xxi.ii.v.html>, accessed 09/30/22]



Augustine
(354-430)

"Heaven forbid, after all, that God should hate in us that by which he made us more excellent than 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]



Augustine
(354-430)

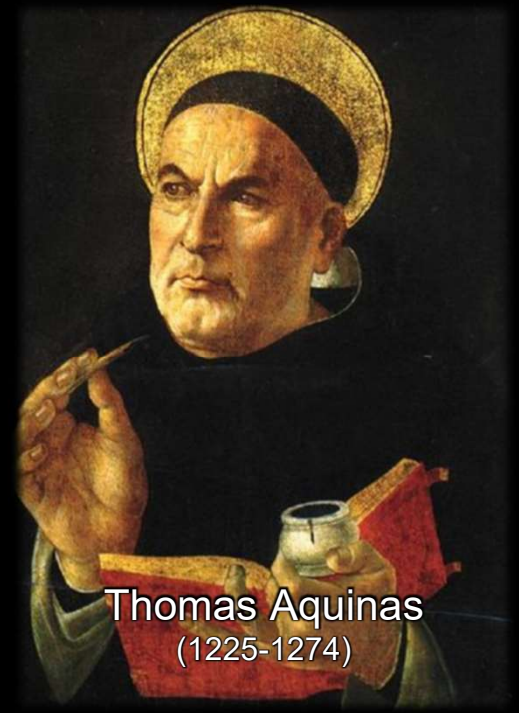
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

[Letter 120, Teske, p. 131]



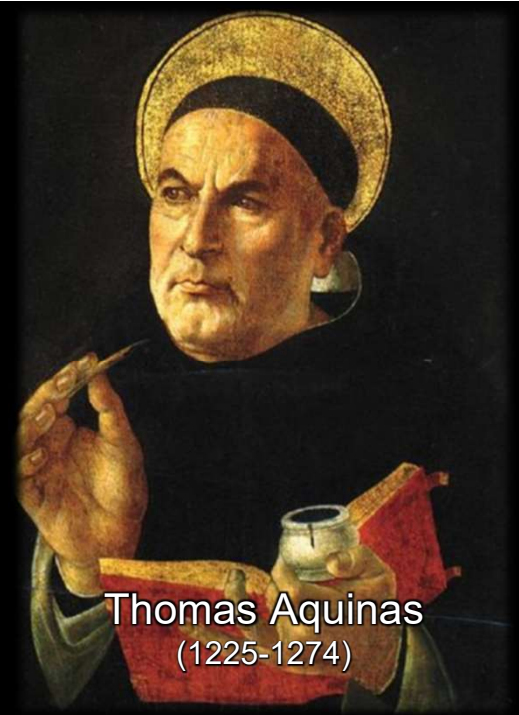
Augustine
(354-430)

"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)

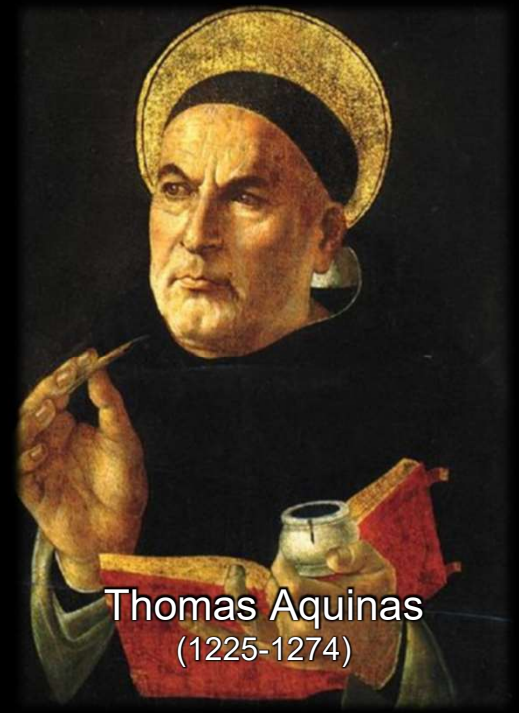
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



Thomas Aquinas
(1225-1274)

"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."

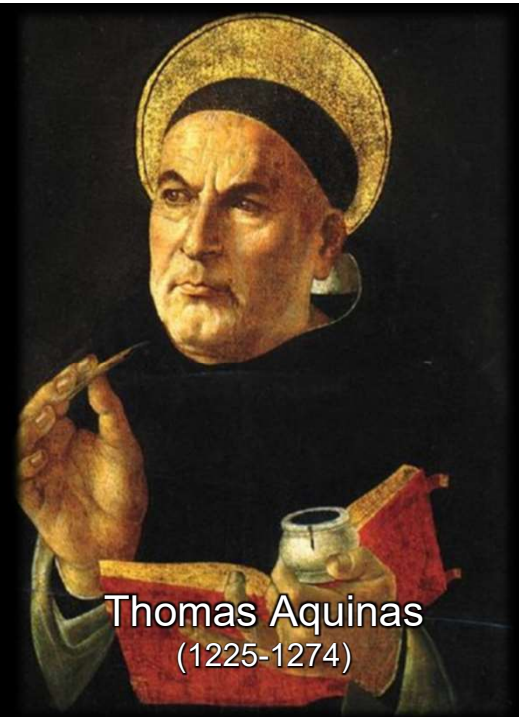
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

"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."

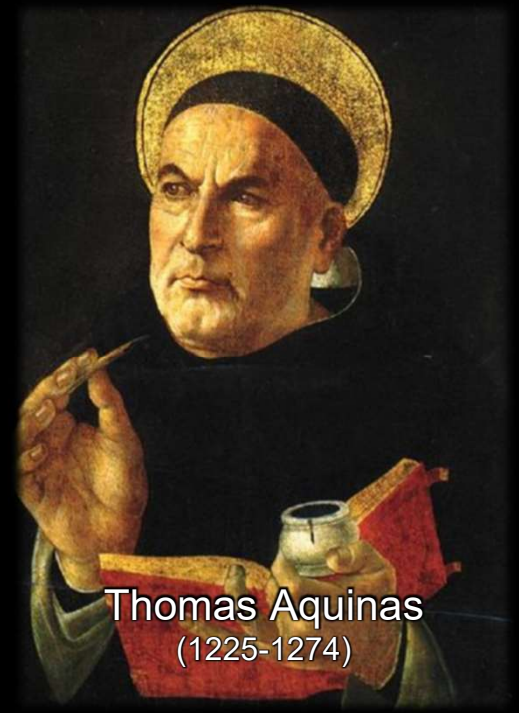
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

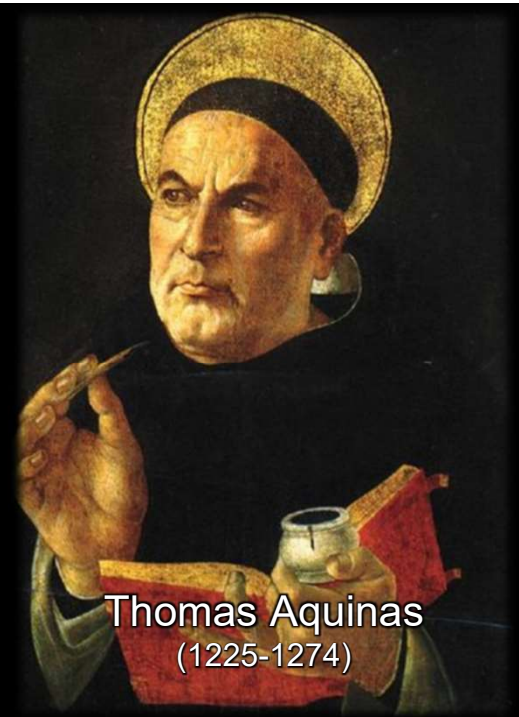
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



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 Medieval Studies, 1987), 17]

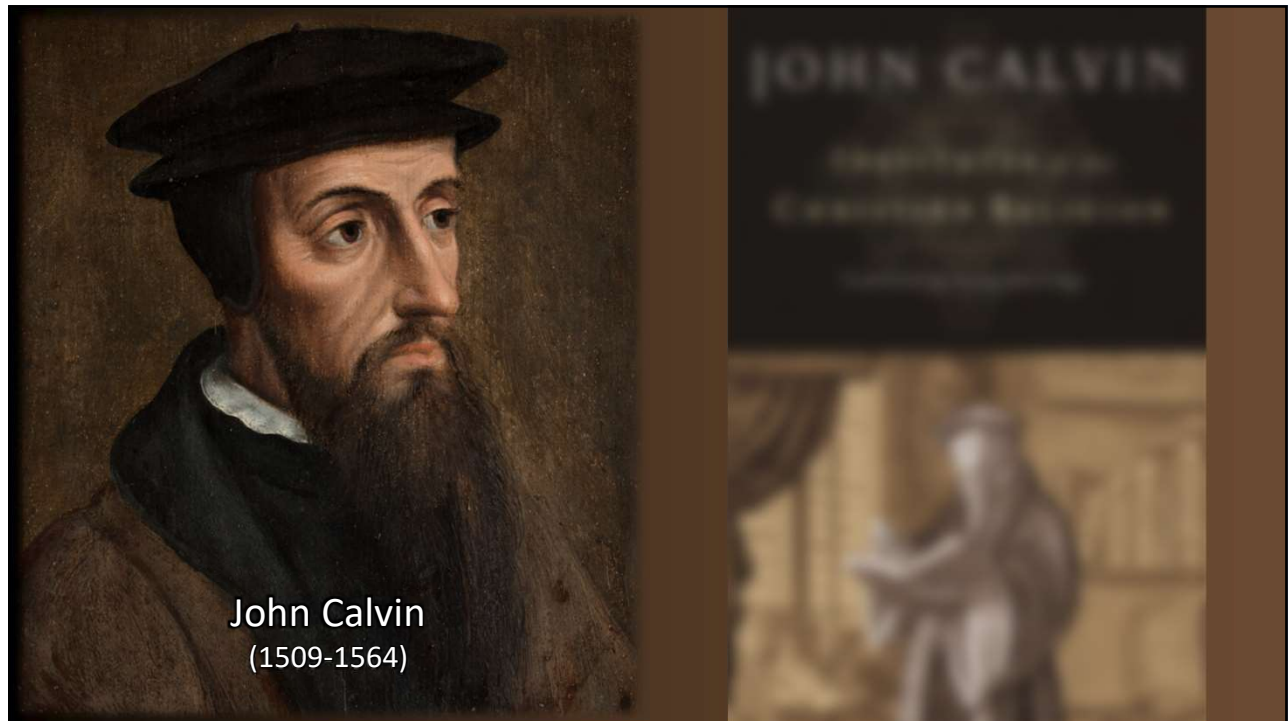


Thomas Aquinas
(1225-1274)

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]



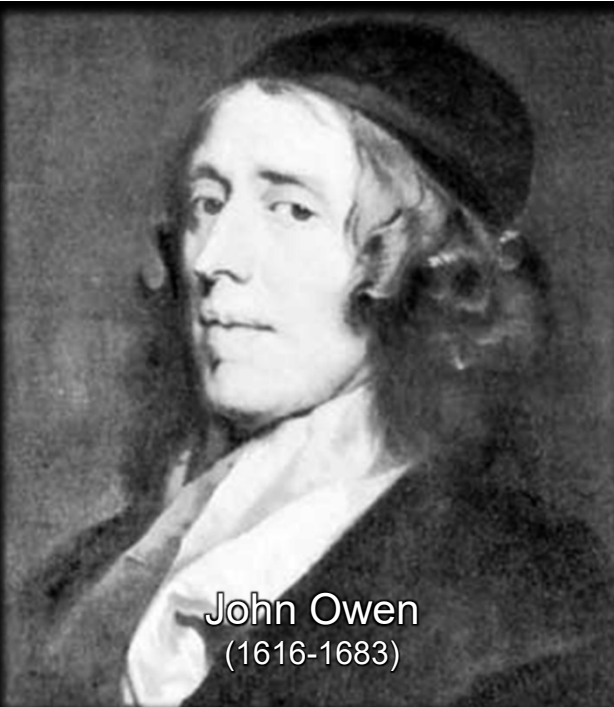
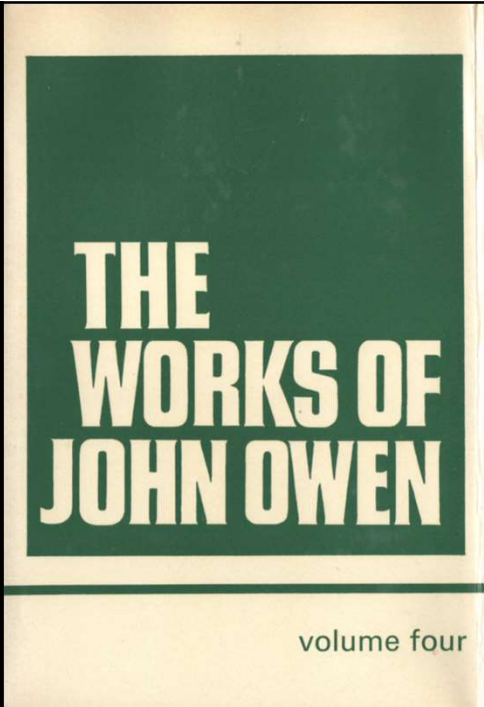
John Calvin
(1509-1564)



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]



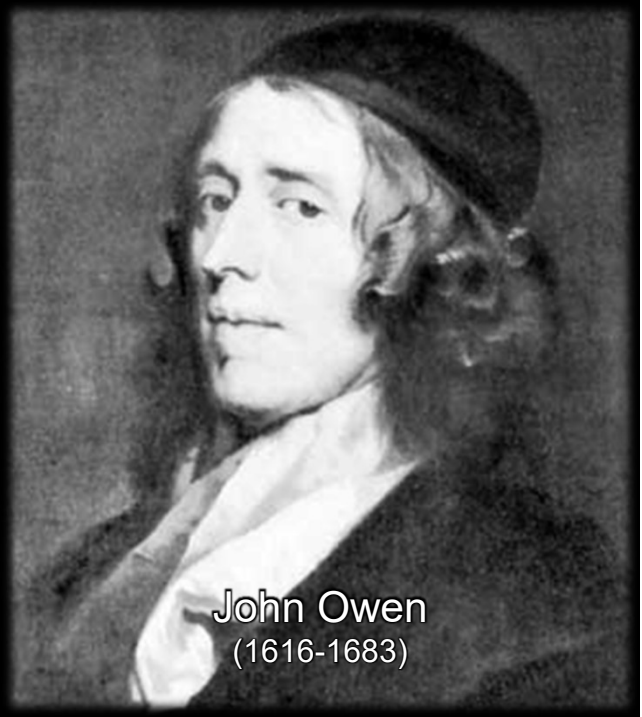
THE WORKS OF JOHN OWEN

volume four

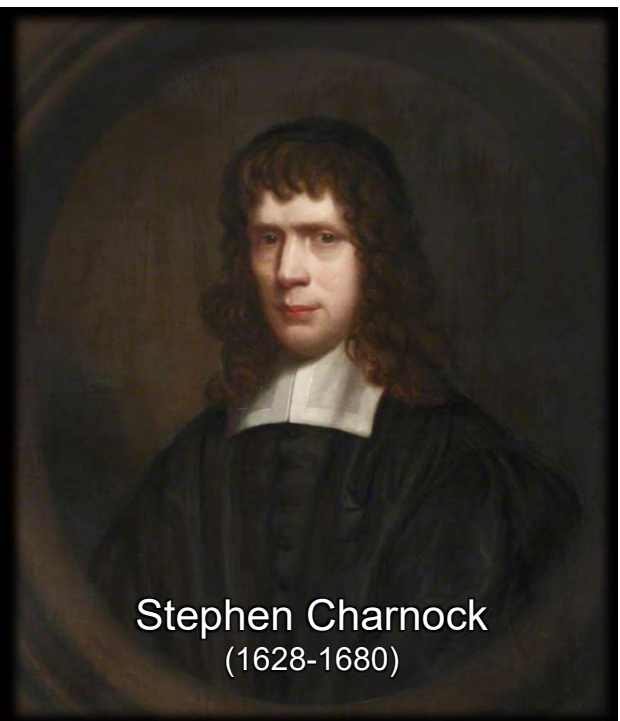
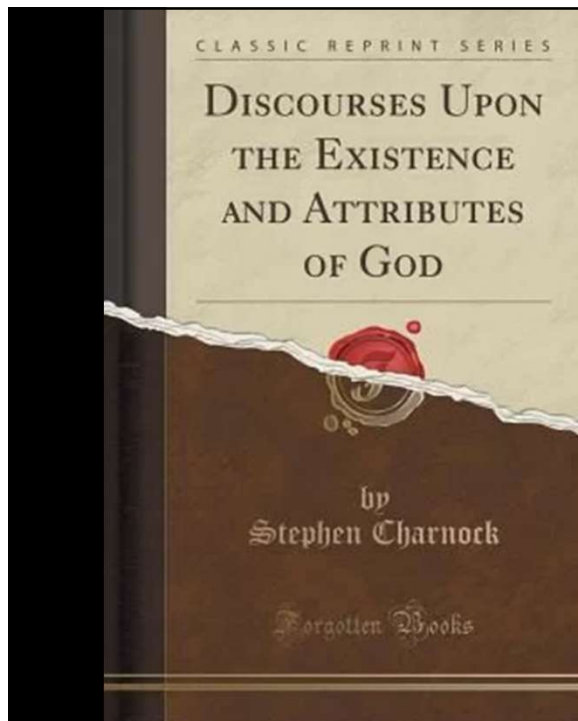
John Owen
(1616-1683)

"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]



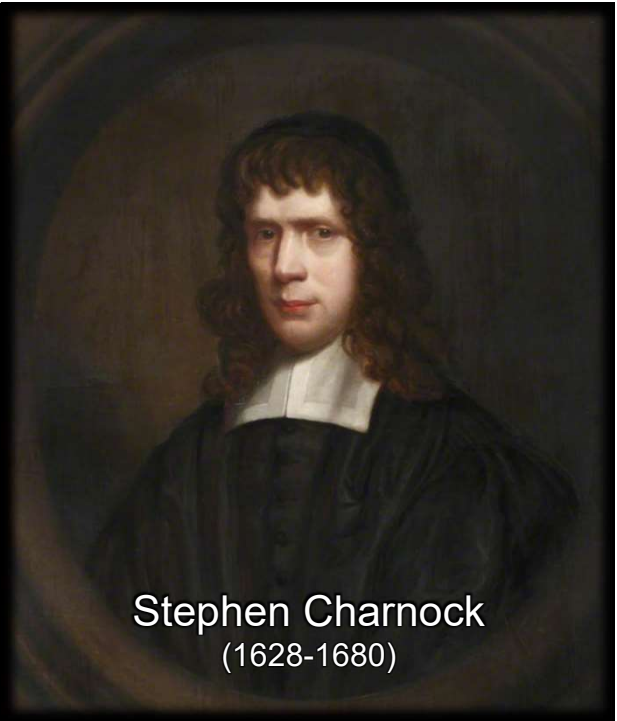
John Owen
(1616-1683)



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"

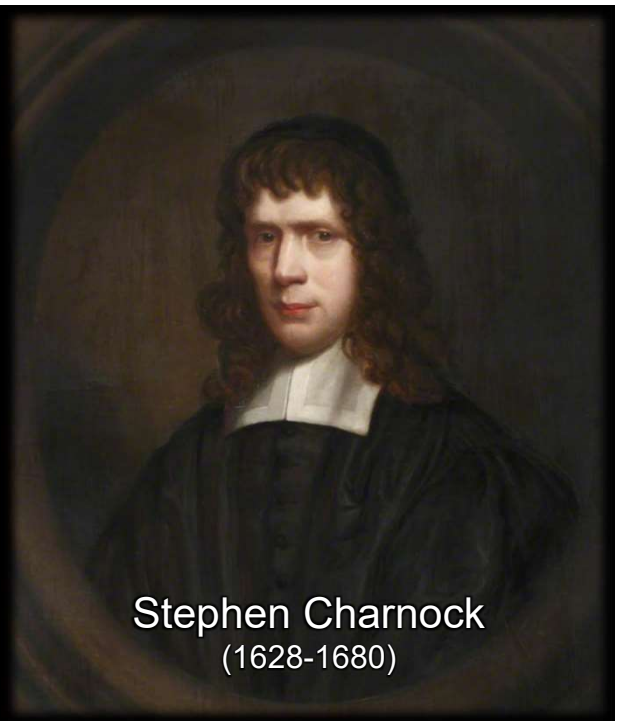
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



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."

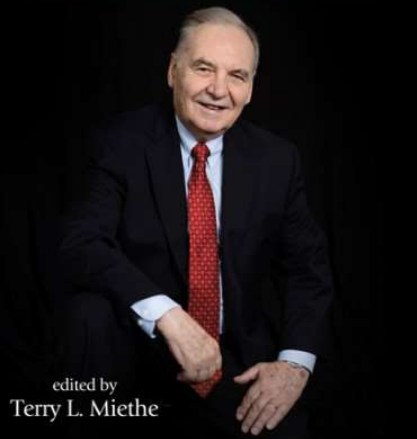
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)

I Am Put Here for the Defense of the Gospel

Dr. Norman L. Geisler: A Festschrift in His Honor



edited by
Terry L. Miethe

CHAPTER 12

Defending the Handmaid

How Theology Needs Philosophy

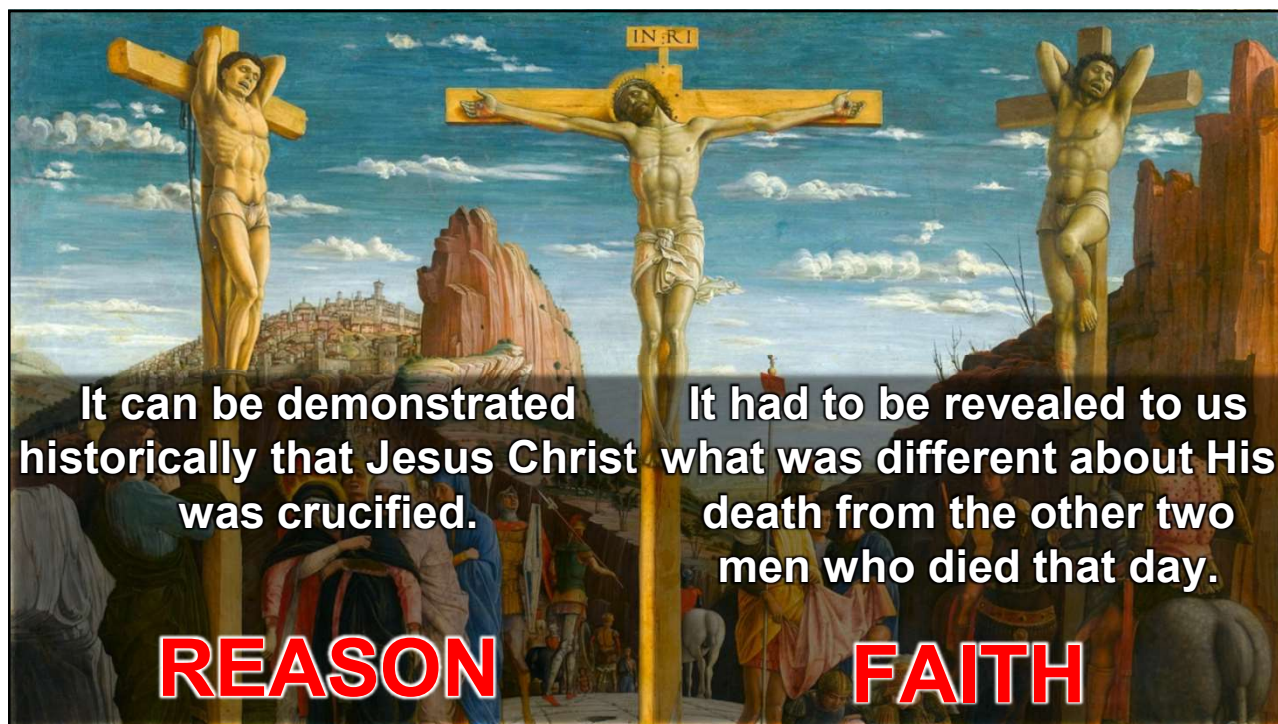
by Richard G. Howe

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

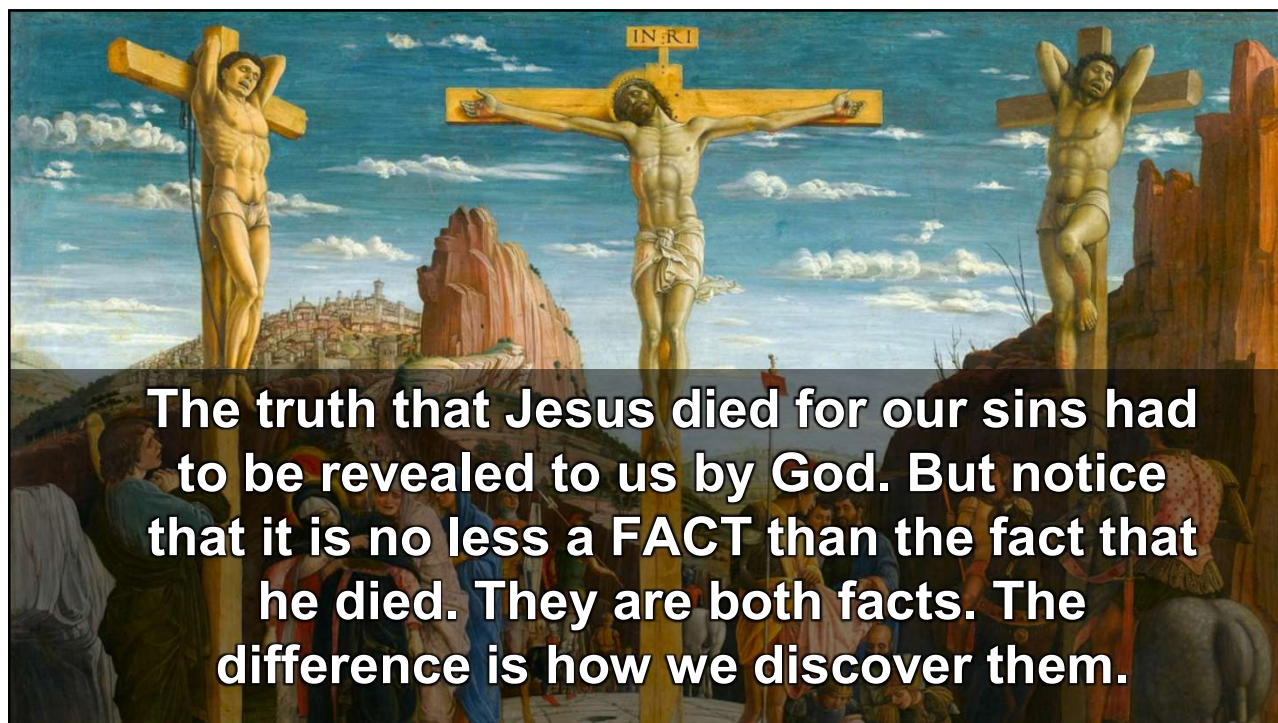


It can be demonstrated historically that Jesus Christ was crucified.

REASON

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

FAITH



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.

