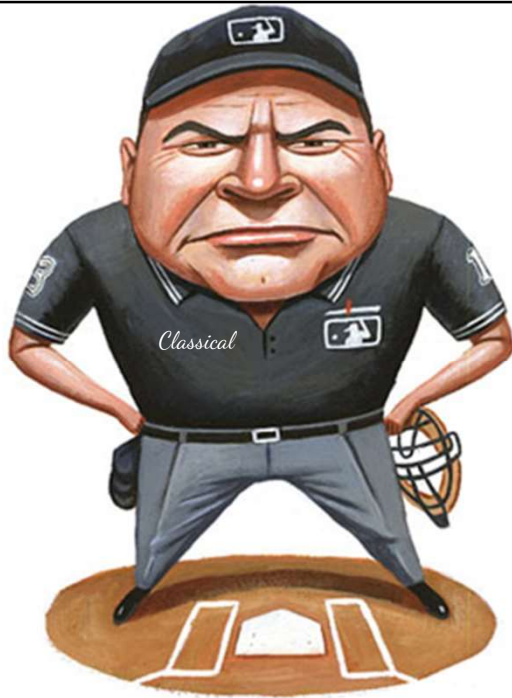


"Theories of knowledge divide naturally, theoretically, and historically into the two rival schools of rationalism and **empiricism**."

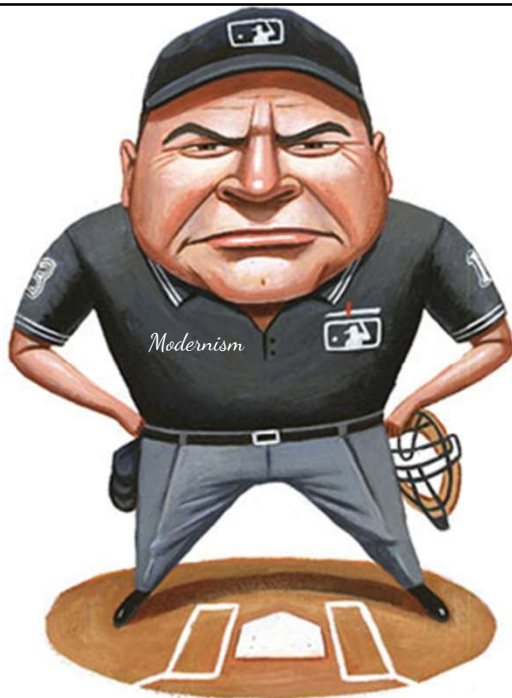
[Milton D. Hunnex, *Chronological Thematic Charts of Philosophies and Philosophers* (Grand Rapids: Zondervan, 1986, 3)]

Culturally and practically, the more commonly encountered "ways of knowing" could be cataloged as modernism and postmodernism.

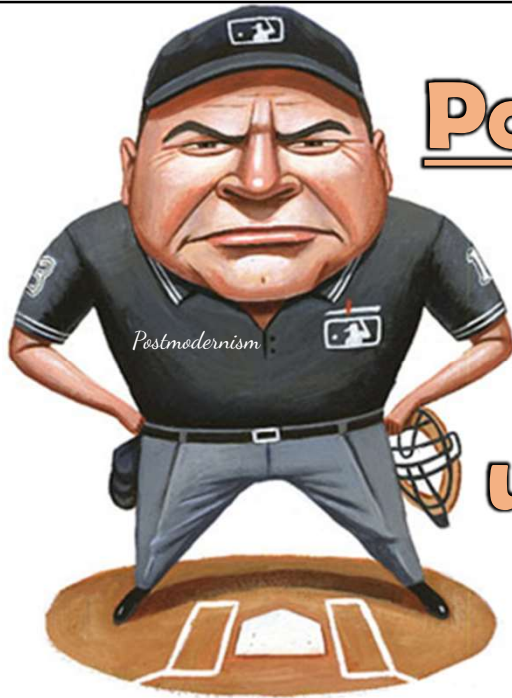
We will explore each of these and contrast them with a classical view of knowledge.



Classical
I call it
the way it is.

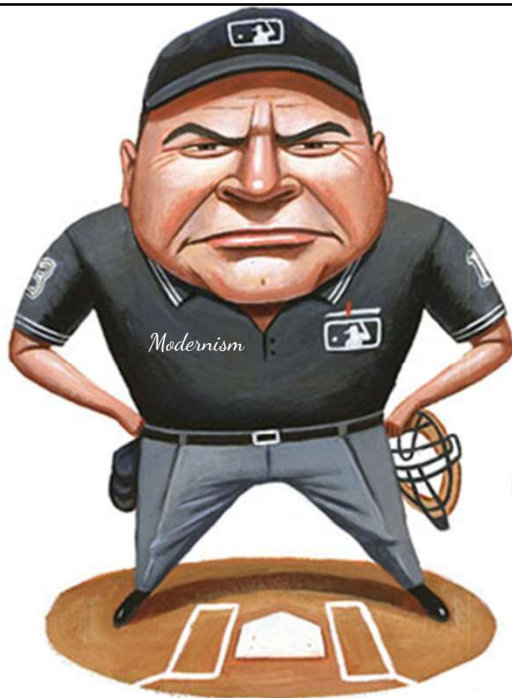


Modernism
I call it the
way I see it.



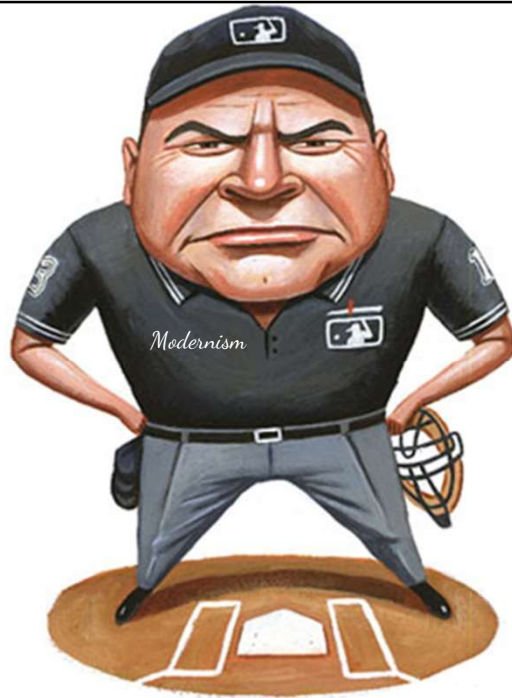
Postmodernism

It isn't
anything
until I call it.



Modernism

I call it the
way I see it.
"Positivism"
"Scientism"



Modernism

I call it the
way I see it.

"Logical Positivism"

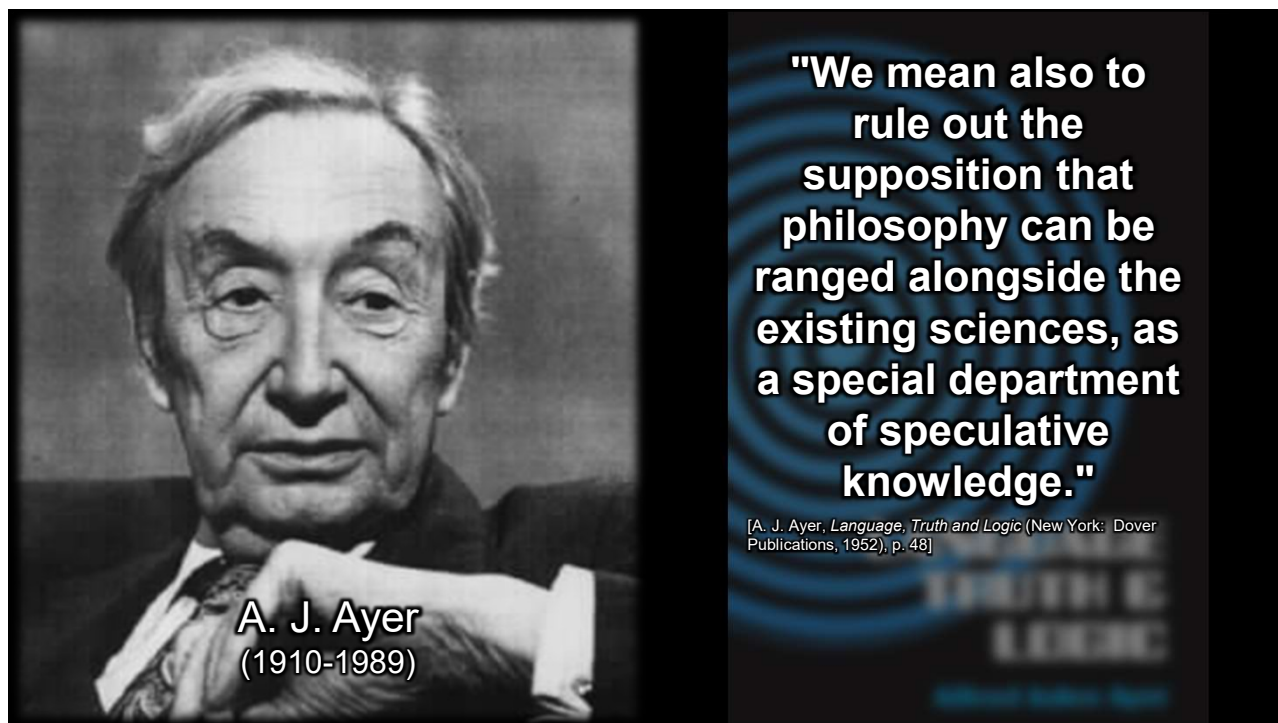
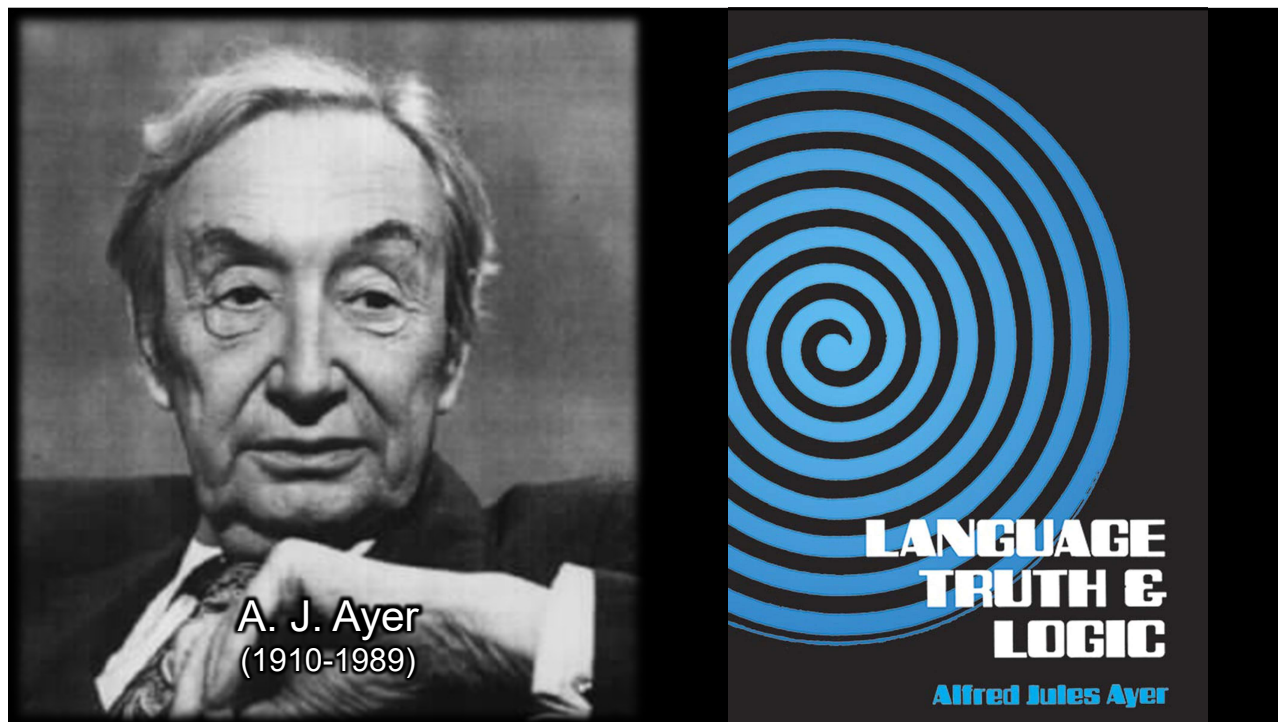
"Scientism"

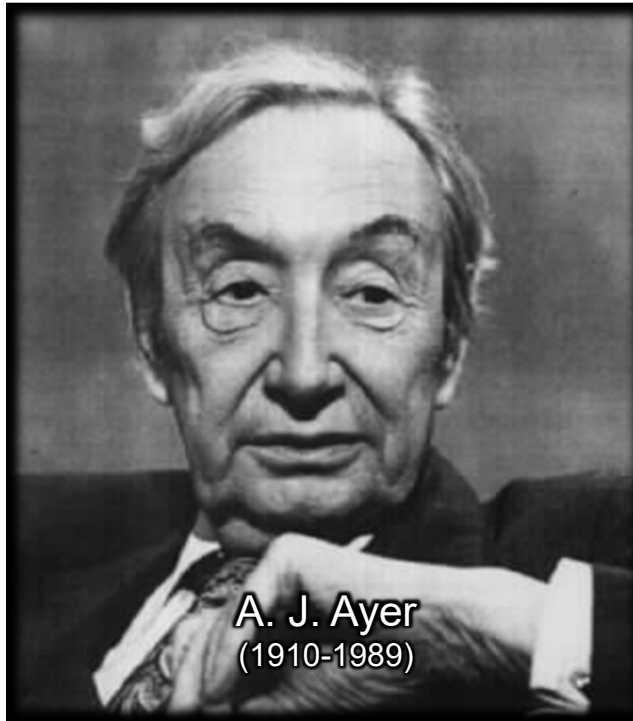
***To be sure, scientism is not a
form of relativism.***

***I bring it up here in
anticipation of what we want
to see later regarding the
classical view of knowledge.***

Seeing the bankruptcy of modernism might help explain (at least in part) why postmodernism arose in the first place.

Postmodernism arose as the wrong reaction to Modernism's failed view of human knowledge.

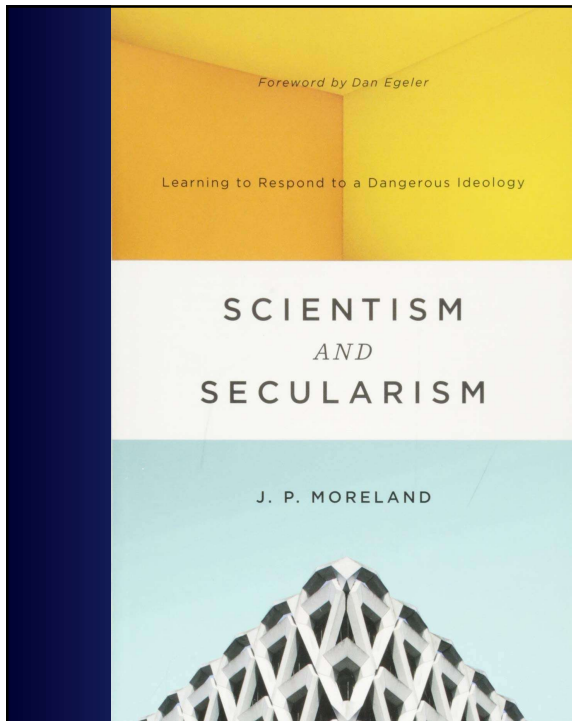




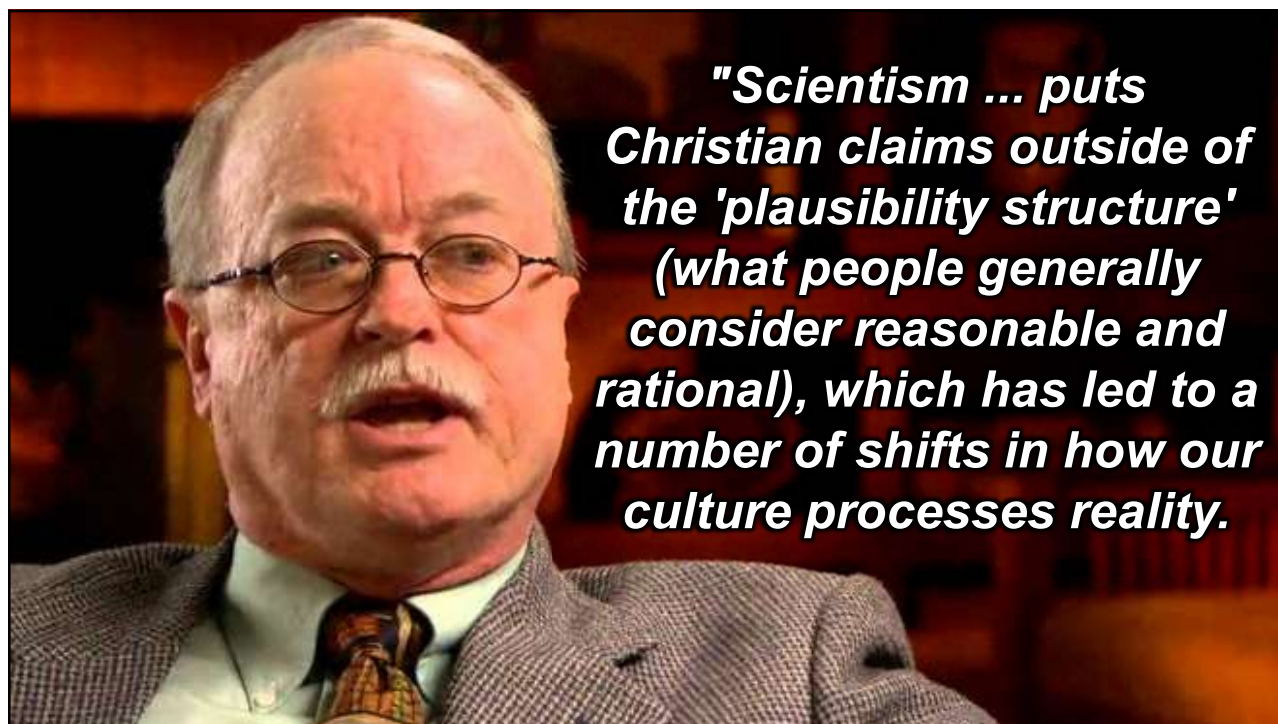
A. J. Ayer
(1910-1989)

"There is no field of experience which cannot, in principle, be brought under some form of scientific law, and no type of speculative knowledge about the world which it is, in principle, beyond the power of science to give."

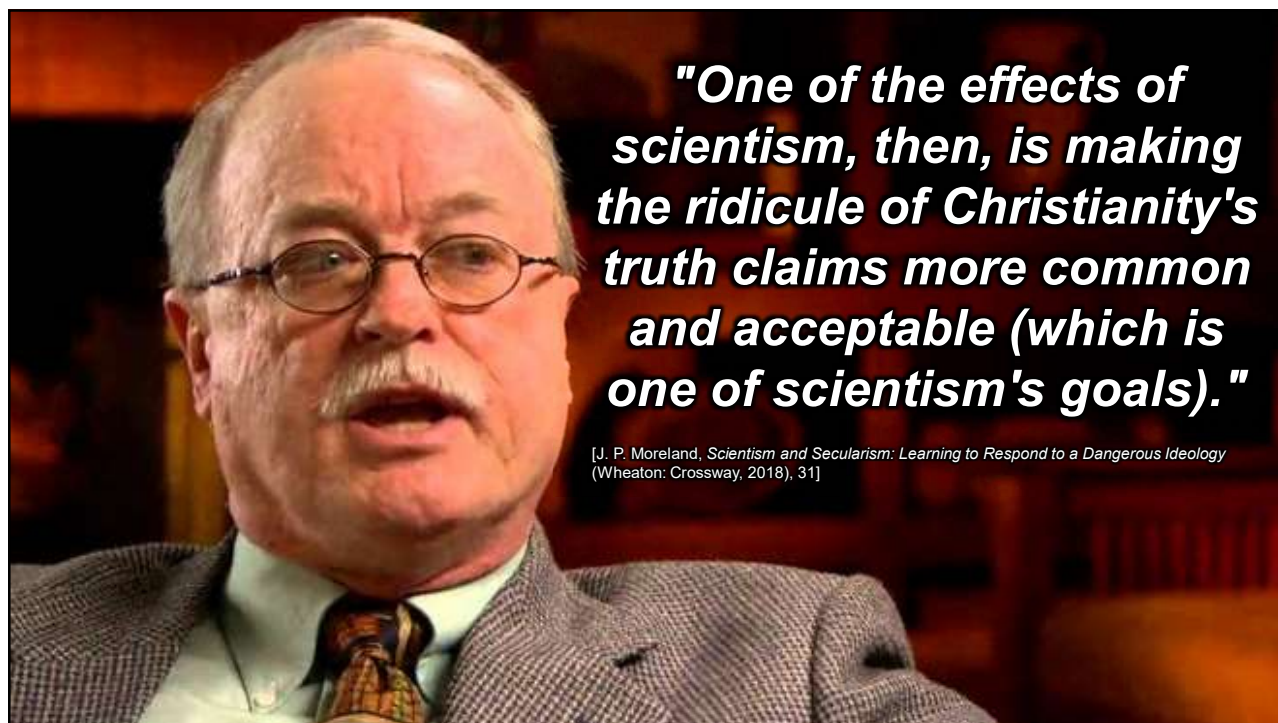
[Ayer, *Language*, p. 48]



J. P. Moreland



"Scientism ... puts Christian claims outside of the 'plausibility structure' (what people generally consider reasonable and rational), which has led to a number of shifts in how our culture processes reality."



"One of the effects of scientism, then, is making the ridicule of Christianity's truth claims more common and acceptable (which is one of scientism's goals)."

[J. P. Moreland, *Scientism and Secularism: Learning to Respond to a Dangerous Ideology* (Wheaton: Crossway, 2018), 31]



John Shook

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

[John Shook, "The Need for Naturalism in a Scientific Age," https://centerforinquiry.org/blog/the_need_for_naturalism_in_a_scientific_age/, accessed 09/05/20, emphasis added]



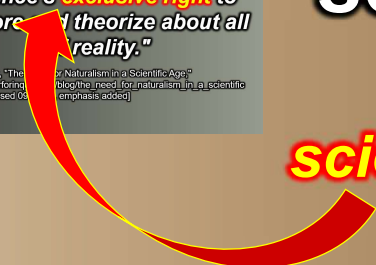
John Shook

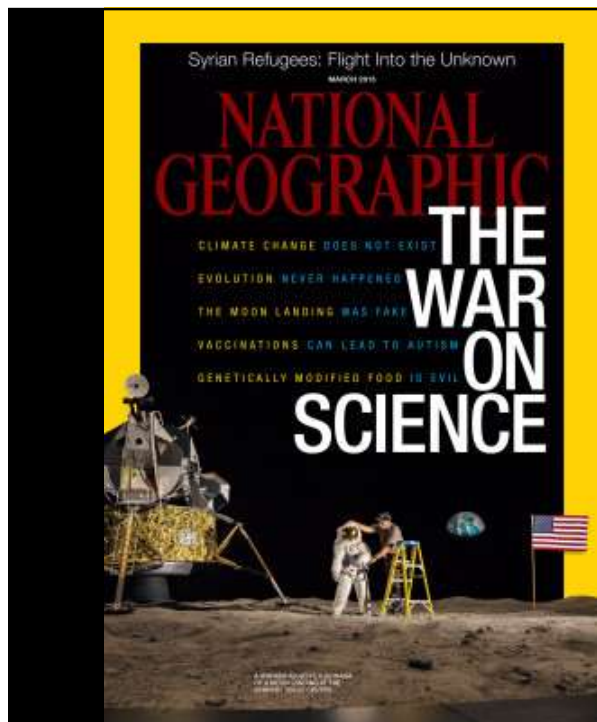
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[John Shook, "The Need for Naturalism in a Scientific Age," https://centerforinquiry.org/blog/the_need_for_naturalism_in_a_scientific_age/, accessed 09/05/20, emphasis added]

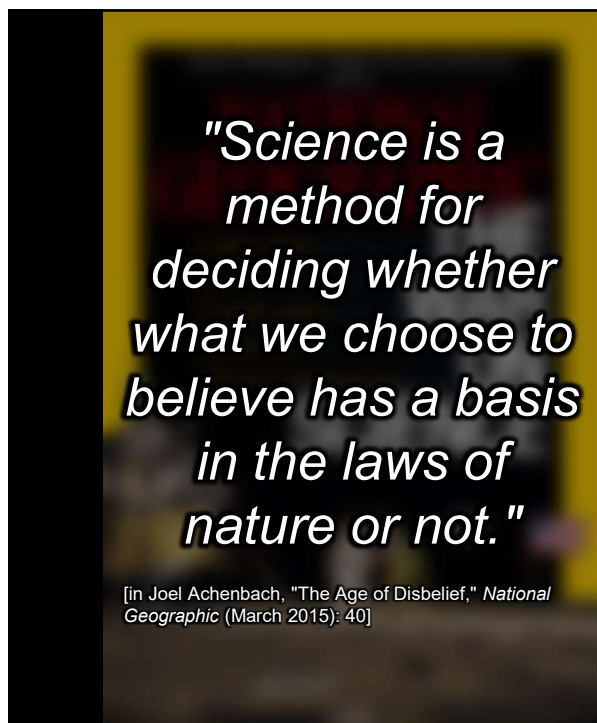
Can you see how Shook's statement is self-refuting?

This is not a scientific statement!





Marcia McNutt



Marcia McNutt

- Presumably, Marcia McNutt believes her own statement.
- If so, what **scientific method** did she use to decide whether this belief "has a basis in the laws of nature or not"?
- Further, exactly what "**laws of nature**" could possibly be the basis for this belief?

"Science is a method for deciding whether what we choose to believe has a basis in the laws of nature or not."

[in Joel Achenbach, "The Age of Disbelief," *National Geographic* (March 2015): 40]

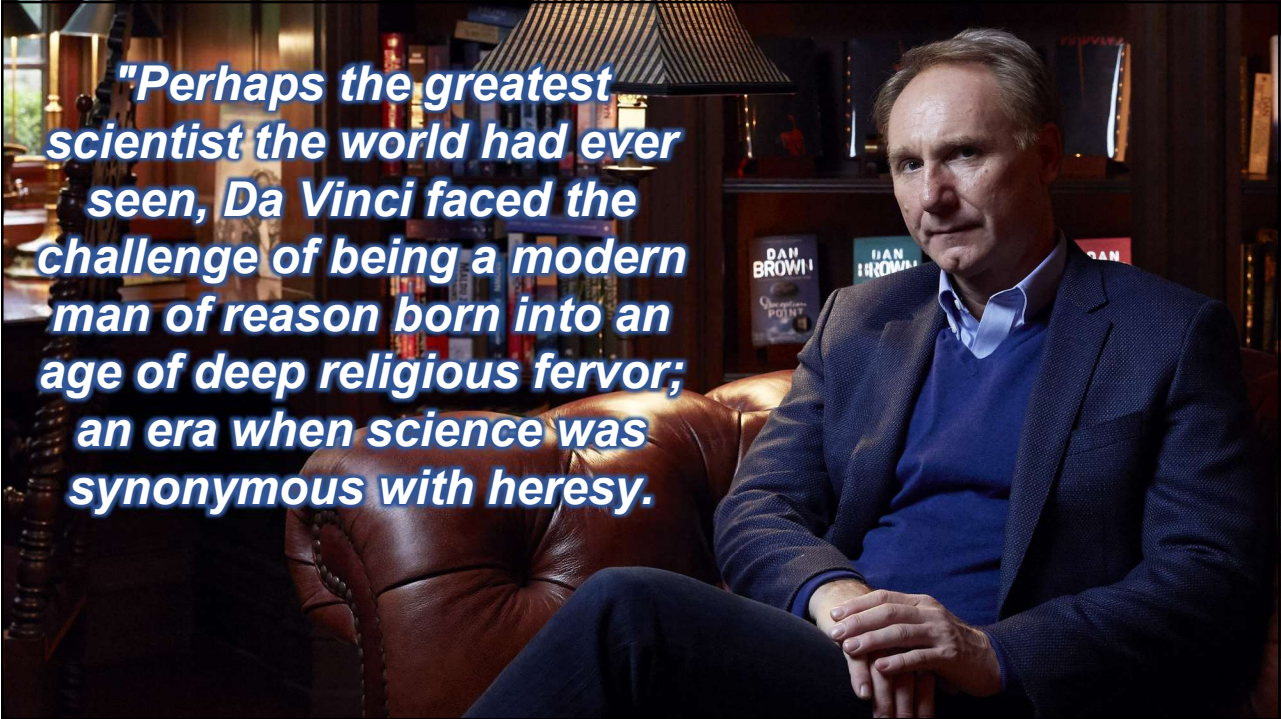


Marcia McNutt

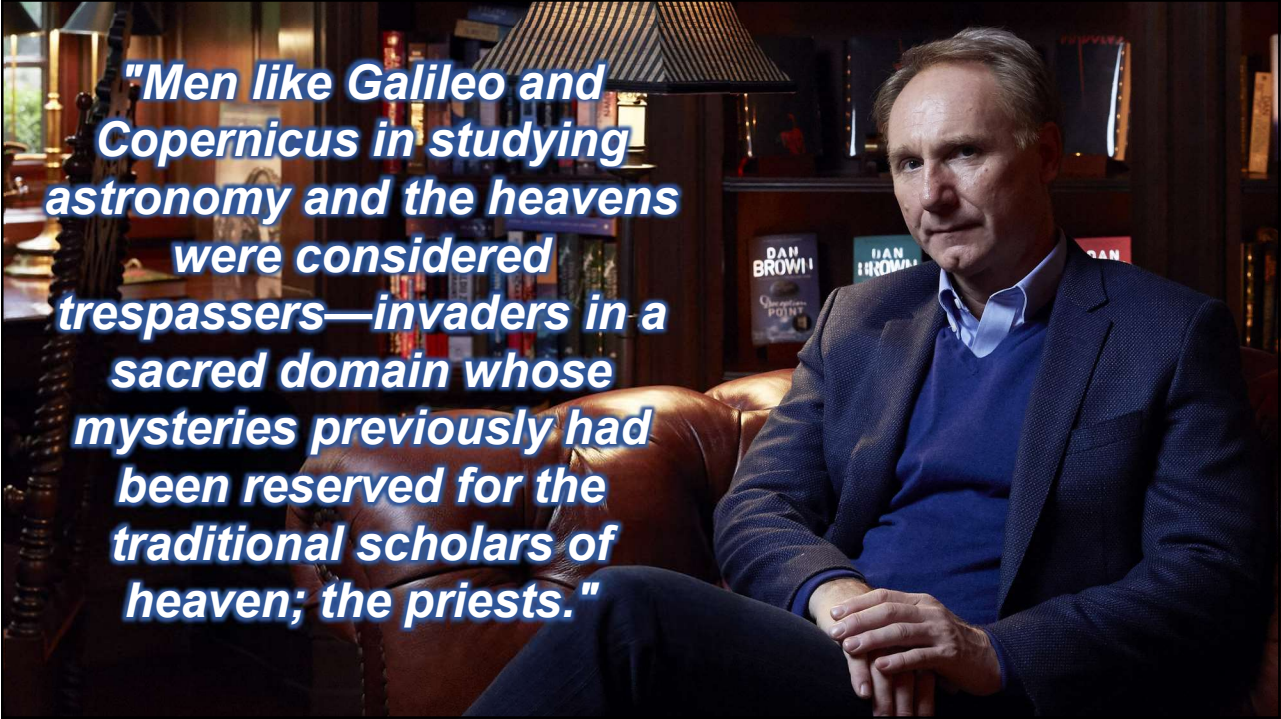
"Science is a method for deciding whether what we choose to believe has a basis in the laws of nature or not."

[in Joel Achenbach, "The Age of Disbelief," *National Geographic* (March 2015): 40]

self-refuting statement



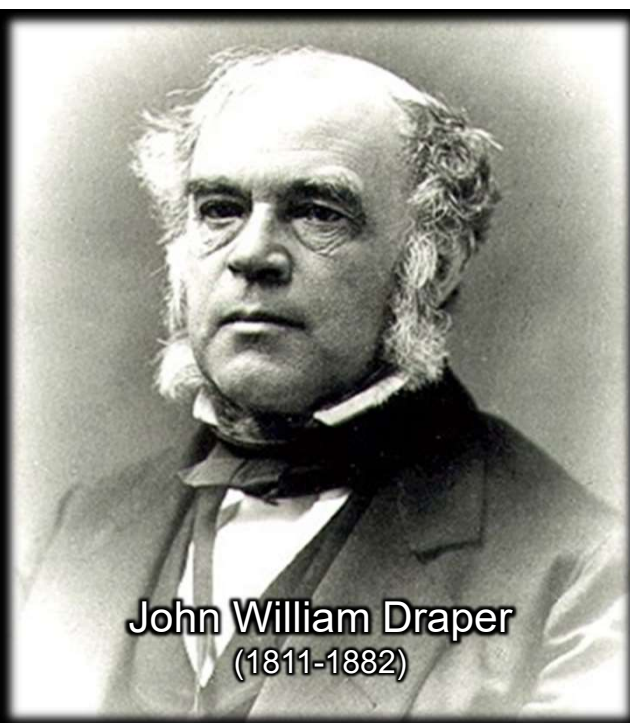
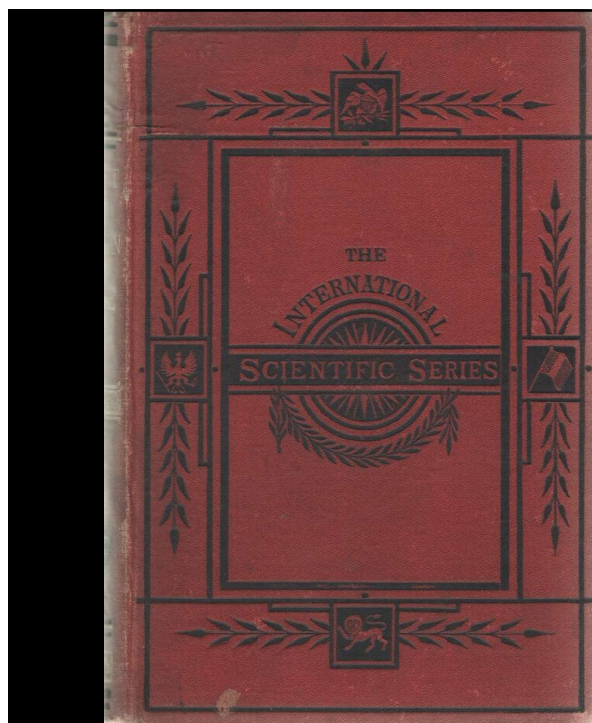
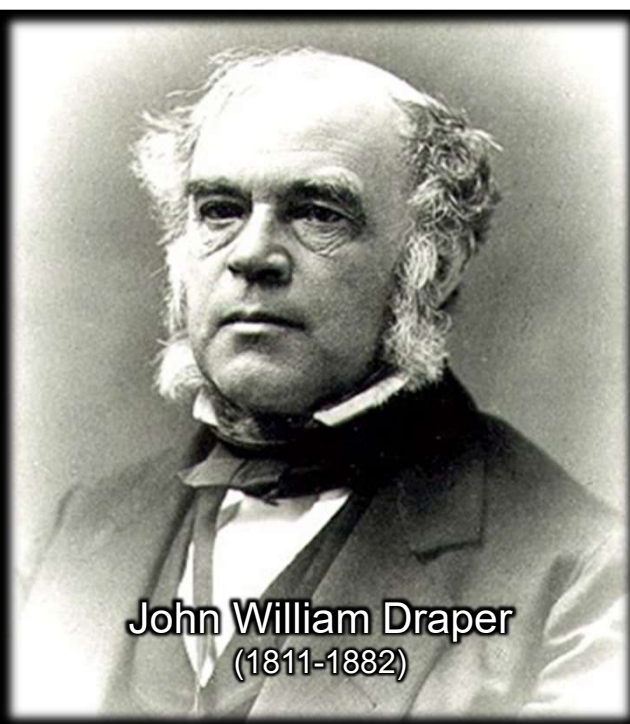
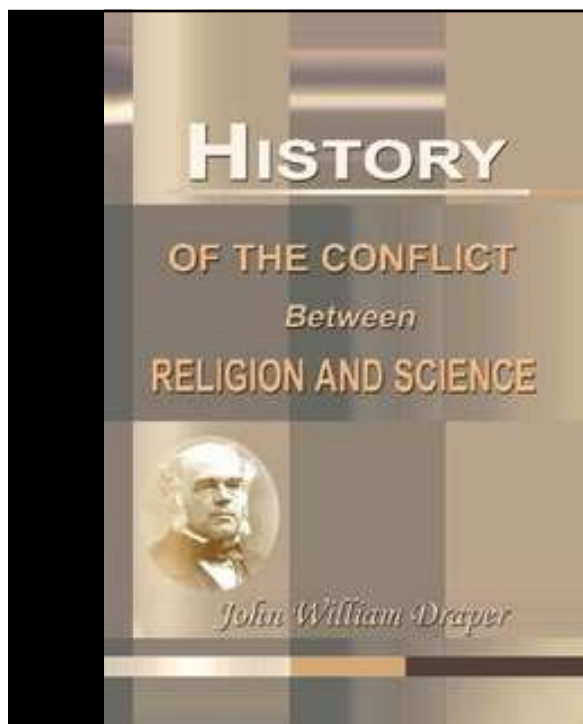
"Perhaps the greatest scientist the world had ever seen, Da Vinci faced the challenge of being a modern man of reason born into an age of deep religious fervor; an era when science was synonymous with heresy."



"Men like Galileo and Copernicus in studying astronomy and the heavens were considered trespassers—invaders in a sacred domain whose mysteries previously had been reserved for the traditional scholars of heaven; the priests."

Modernism on the Christianity's Supposed "Resistance" to Science

***Supposedly, Christianity has
been so opposed to science
because, among other things,
science displaced mankind
from the center of
the universe.***



Born in England, but settled in Virginia

1st President of the American Chemical Society

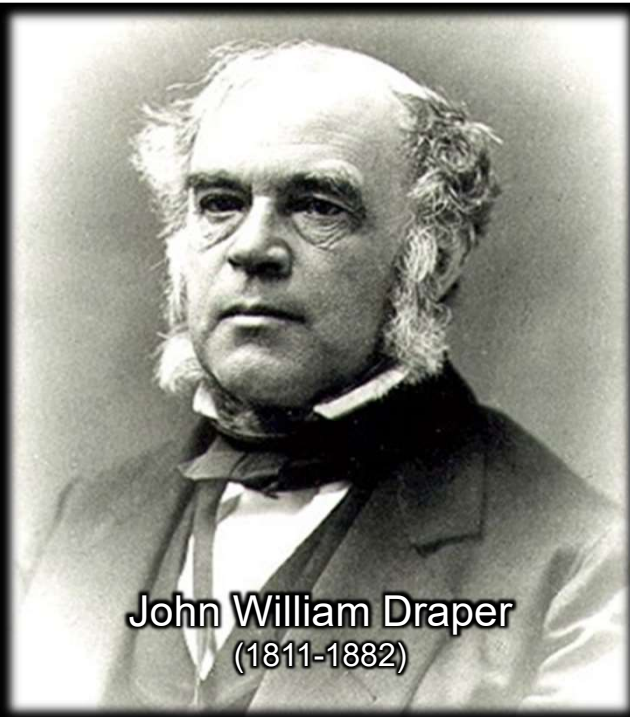
A founder of the New York University School of Medicine

Taught chemistry at New York University from 1840-1850

Made significant advances in photochemistry

1st person to photograph an astronomical object (Moon)

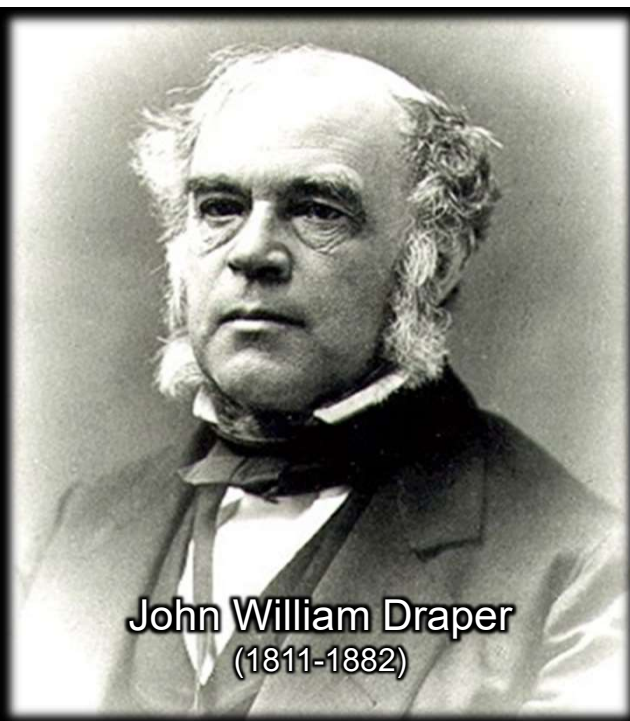
Also authored "The History of the Intellectual Development of Europe"



John William Draper
(1811-1882)

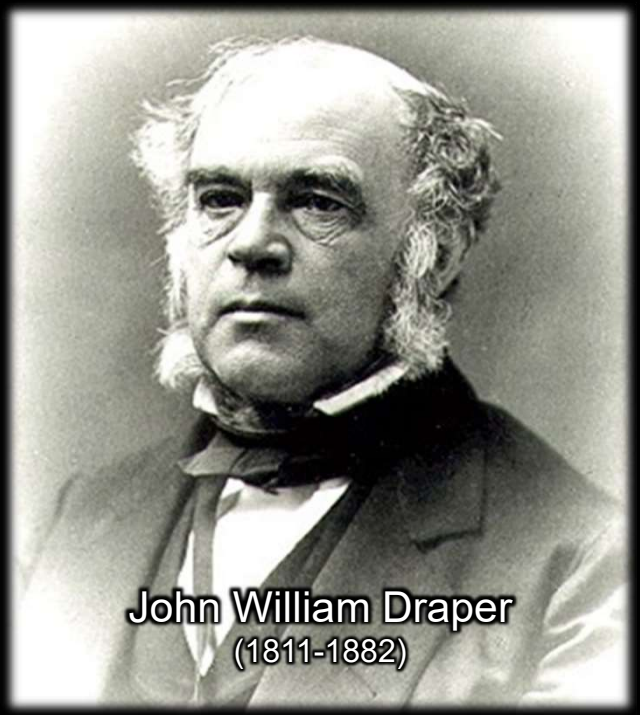
"In thus denouncing the Copernican system as being in contradiction to revelation, the ecclesiastical authorities were doubtless deeply moved by inferential considerations. To dethrone the earth from her central dominating position, to give her many equals and not a few superious, seem to diminish her claims upon the Divine regard."

[Draper, *History*, 168-169]



John William Draper
(1811-1882)

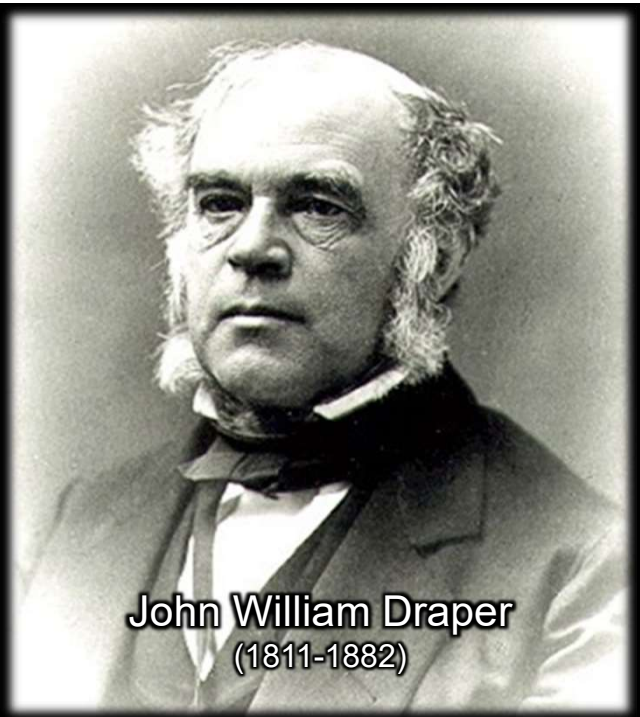
"The point here contested was one which is for mankind of the highest interest, because of the rank it assigns to the globe that we inhabit. If the earth be immovable in the midst of the universe, man has a right to regard himself as the principle object of the card of Nature."



John William Draper
(1811-1882)

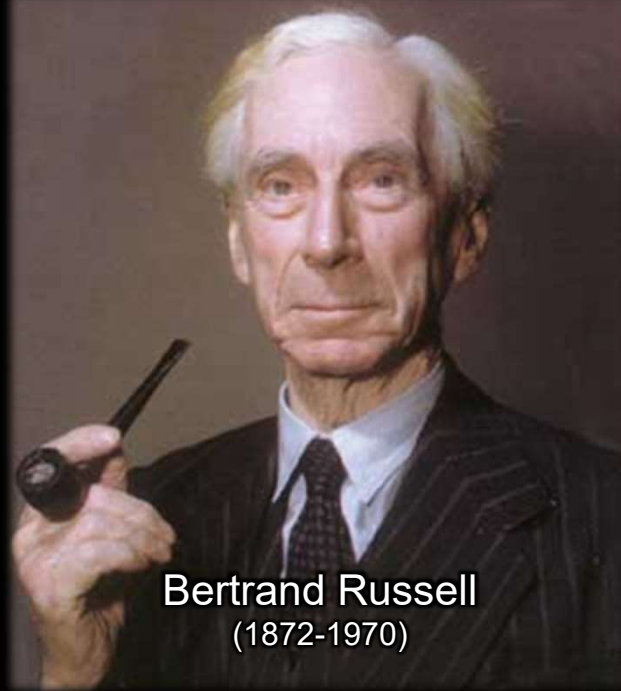
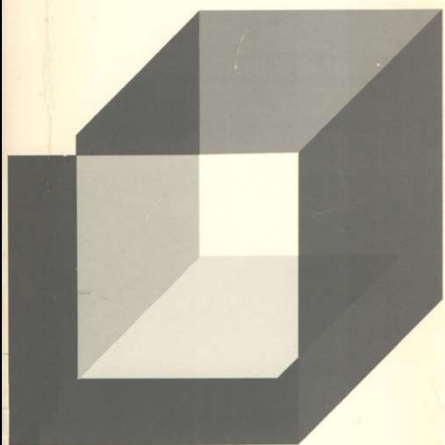
"But if the earth be only one of the planets revolving round the sun, an insignificant body in the solar system, she will disappear entirely in the immensity of the heavens, in which this system, vast as it may appear to us, is nothing but an insensible point."

[Draper, *History*, 172]



John William Draper
(1811-1882)

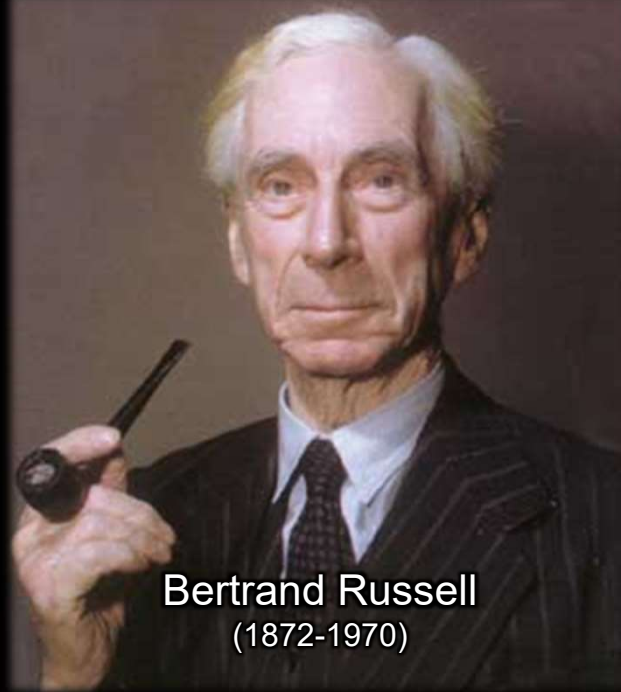
Bertrand
Russell
A History of
Western
Philosophy



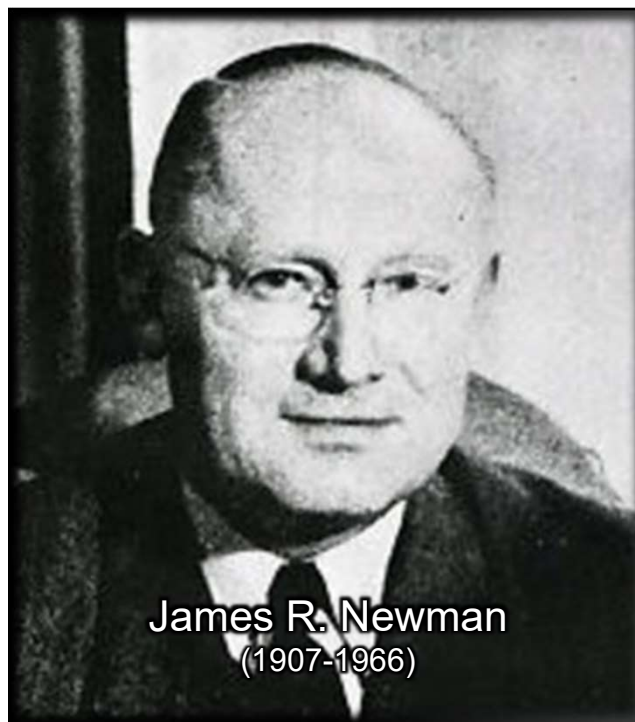
Bertrand Russell
(1872-1970)

"Another thing that resulted from science was a profound change in the conception of man's place in the universe. In the medieval world, the earth was the centre of the heavens, and everything had a purpose concerned with man. In the Newtonian world, the earth was a minor planet of a not specially distinguished star."

[Bertrand Russell, *A History of Western Philosophy*, 537]



Bertrand Russell
(1872-1970)

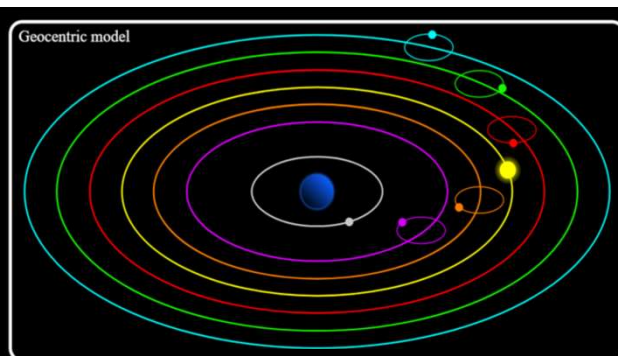


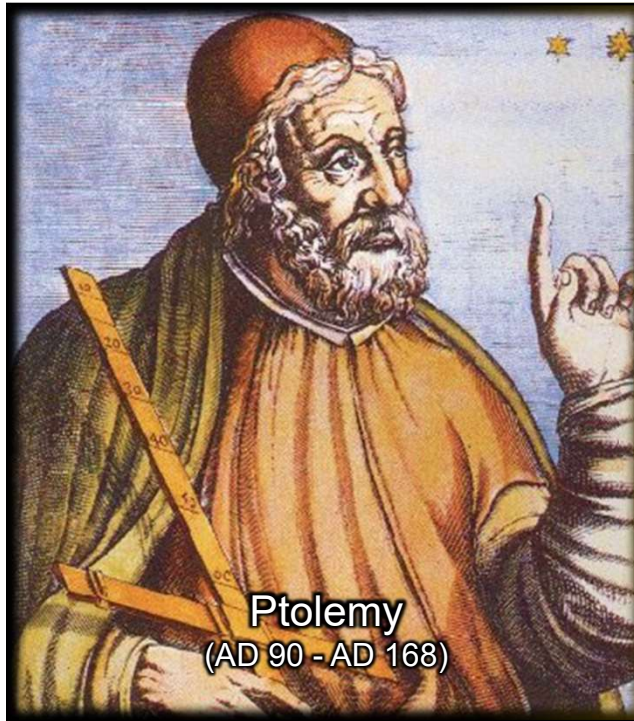
James R. Newman
(1907-1966)

"Looking backward in history, it is easy for us to see that a moving earth and sun-centred universe gravely subverted Christian theology. If man's abode was not at the centre of things, how could he be king?."

[James R. Newman, *Science and Sensibility* (New York: Simon and Schuster, 1961), 1:54, 56, as cited in Philip J. Sampson, *Six Modern Myths about Christianity and Western Civilization* (Downers Grove: InterVarsity, 2001), 33]

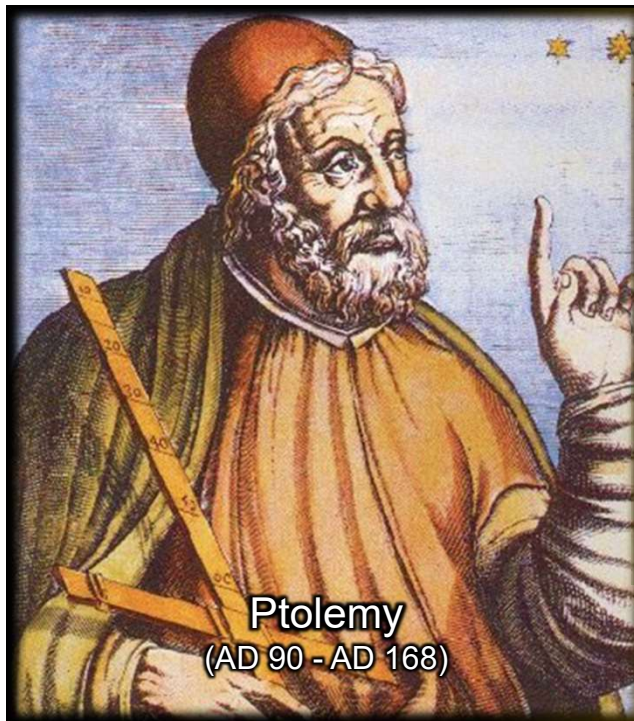
The old system, known as geocentrism (from the Greek γῆ (gē), Earth), taught that the Earth was immobile and the Sun was moving.





Ptolemy
(AD 90 - AD 168)

**It was pioneered
by the Greek
astronomer
Ptolemy.**

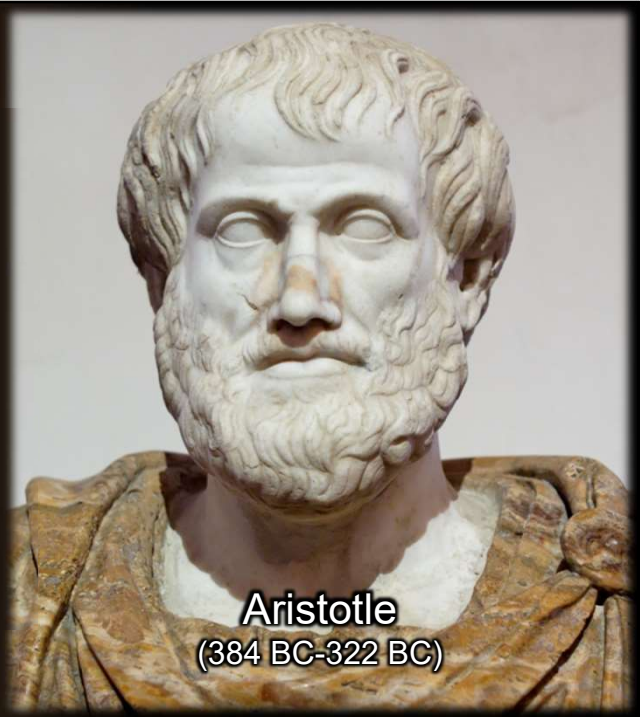


Ptolemy
(AD 90 - AD 168)

"Now with this done, if one should next take up the question of the earth's position, the observed appearances with respect to it could only be understood if we put it in the middle of the heavens as the center of the sphere [of the heavens]."

[The Almagest, I, 5, transl. R. Catesby Taliaferro in *Great Books of the Western World*, ed. in chief Robert Maynard Hutchins (Chicago: Encyclopedia Britannica, 1952), vol. 16, 9]

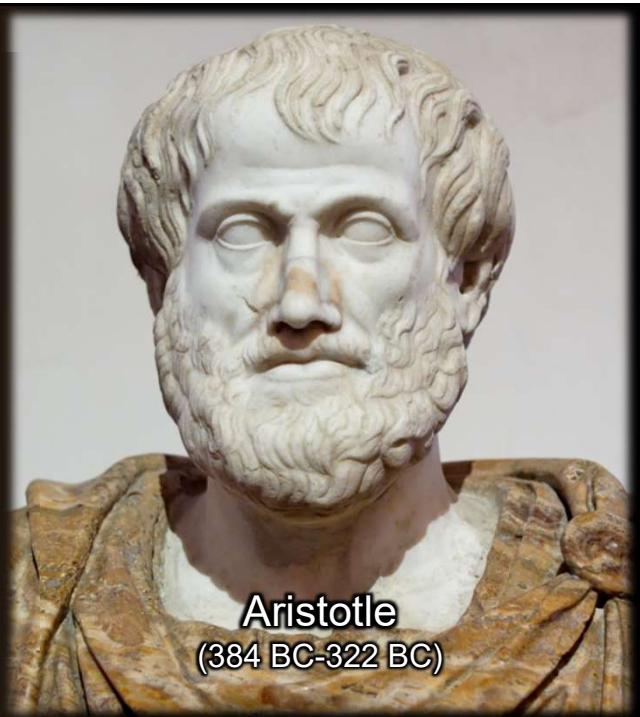
**This old system
was based
primarily on the
thinking of
Aristotle.**



Aristotle
(384 BC-322 BC)

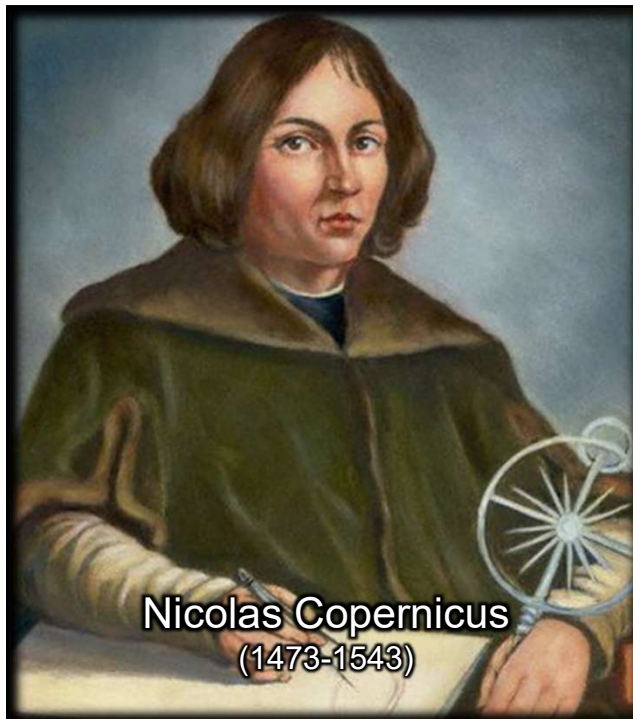
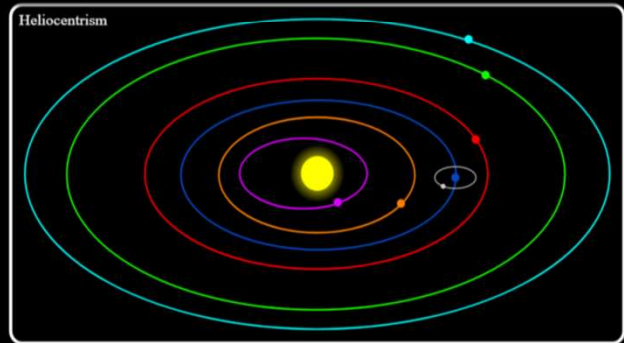
***"From these
considerations then
it is clear that the
earth does not move
and does not lie
elsewhere than at
the center."***

[The Basic Works of Aristotle, ed. Richard McKeon, On the Heavens, II, 14, 296^b26, transl. J. L. Stocks]



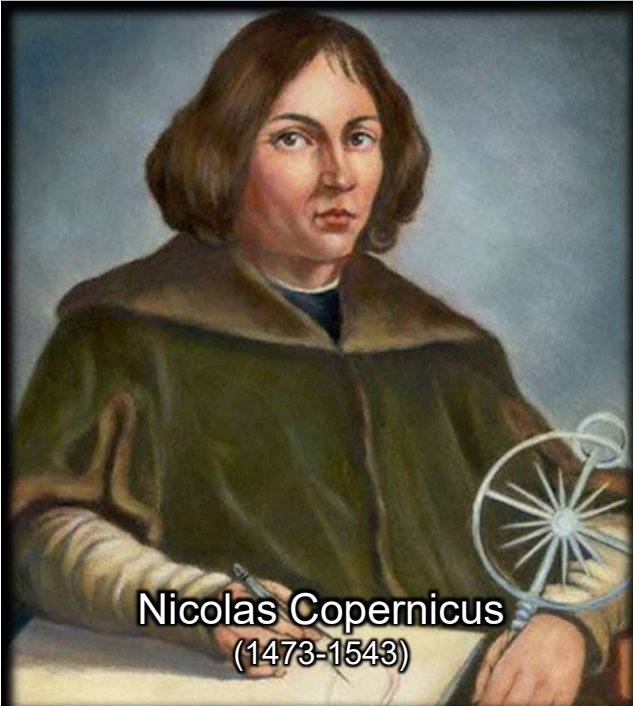
Aristotle
(384 BC-322 BC)

**The new system,
known as
heliocentrism (from
ἥλιός (helios), Sun)
taught that the Sun
was immobile and
that Earth was
moving.**



**Nicolas Copernicus
(1473-1543)**

**It was pioneered
by the Polish
astronomer
Nicolas
Copernicus.**

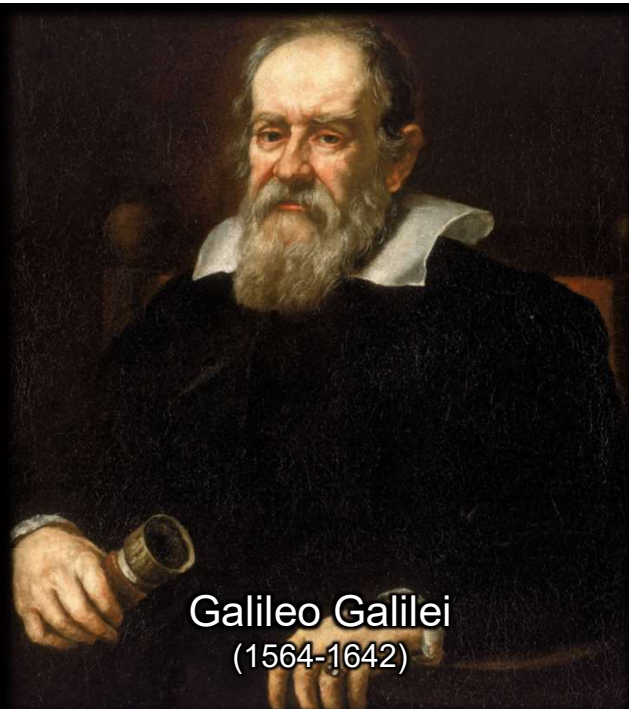
A portrait of Nicolas Copernicus, a Polish astronomer, depicted from the chest up. He has short brown hair and is wearing a dark green robe with a brown fur collar. He is holding a large, white, spoked wheel or model of a celestial sphere in his left hand. The background is a plain, light blue-grey color.

Nicolas Copernicus
(1473-1543)

"The hypothesis of this work ... sets the earth in motion and puts an immovable sun at the center of the universe."

[On the Revolutions of the Heavenly Spheres, I, transl. Charles Glenn Wallis in *Great Books of the Western World*, ed. in chief Robert Maynard Hutchins (Chicago: Encyclopedia Britannica, 1952), vol. 16, p. 505]

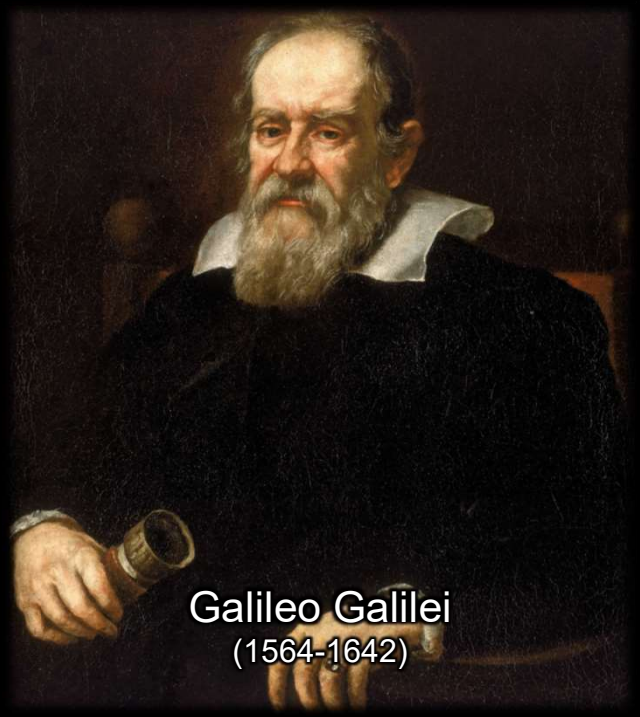
This new system was championed by the scientist Galileo Galilei.

A portrait of Galileo Galilei, an Italian astronomer, depicted from the chest up. He has a long, full white beard and is wearing a dark, heavy robe with a white ruffled collar. He is holding a telescope in his right hand. The background is dark and indistinct.

Galileo Galilei
(1564-1642)

"Now if it is true that the center of the universe is that point around which all the orbs and world bodies (that is, the planets) move, it is quite certain that not the earth, but the sun, is to be found at the center of the universe."

["Dialogue Concerning the Two Chief World Systems," in *The World of Physics: A Small Library of the Literature of Physics from Antiquity to the Present*, 3. vols. (New York: Simon and Schuster, 1987), vol. 1, p. 457]



Galileo Galilei
(1564-1642)

But the idea that the center of the universe is a most privileged and noble place to be is a modern notion. Medieval thinkers held the exact opposite idea.

"In the case of the universe ... the nearer the parts are to the center, the greater is their turbidness, their solidity, their inertness, their dimness and darkness, because they are further away from the loftiest element, from the source of light and brightness."

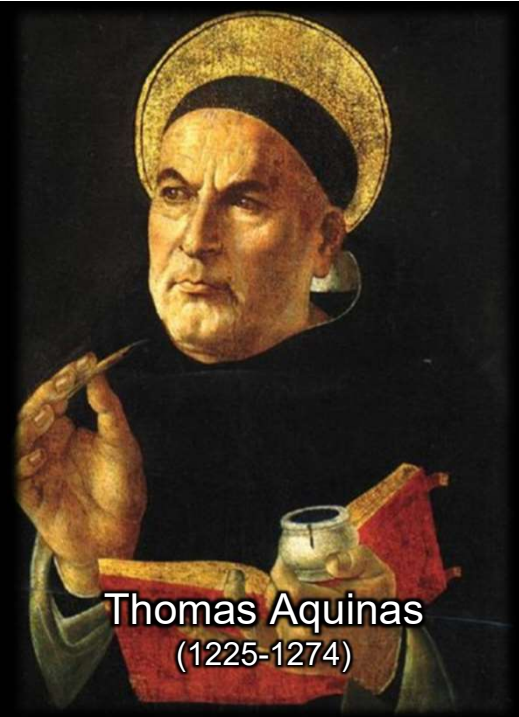
The Guide for the Perplexed, trans. M. Friedländer, 2nd ed. (New York: Dutton, 1919), 118-119 cited in "That Copernicanism Demoted Humans from the Center of the Cosmos" in Ronald L. Numbers, ed. *Galileo Goes to Jail and Other Myths about Science and Religion* (Cambridge: Harvard University Press, 2009), 53.



Moses Maimonides
(1138-1204)

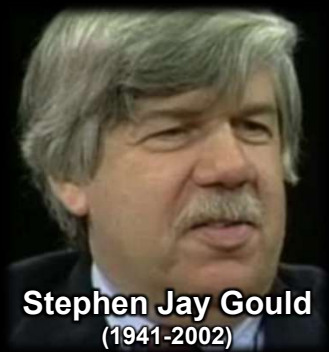
"In the universe, earth—that all the spheres encircle and that, as for place, lies in the center—is the most material and coarsest (ignobilissima) of all bodies."

Commentary on Aristotle's De Caelo, II, xiii, 1 & xx, n. 7, in vol. 3, 202b of the Leonia ed.; trans. and quoted by René Brague, "Geocentrism as a Humiliation for Man," *Medieval Encounters* 3 (1997): 187-210 (202) cited in "That Copernicanism Demoted Humans from the Center of the Cosmos" in Ronald L. Numbers, ed. *Galileo Goes to Jail and Other Myths about Science and Religion* (Cambridge: Harvard University Press, 2009), 53.



Thomas Aquinas
(1225-1274)

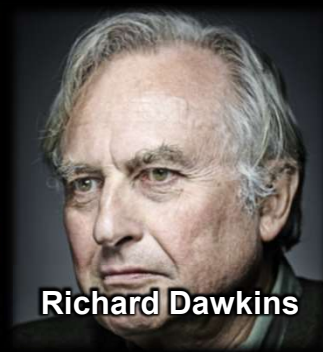
Modernism on Resolving the Conflict between Science and Religion



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—



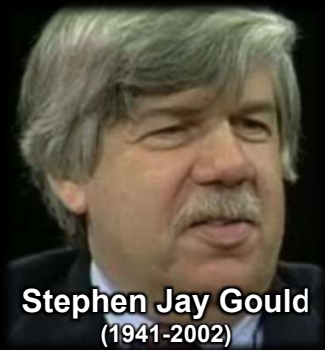
"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."

[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).



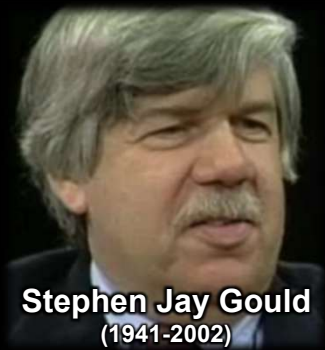
Stephen Jay Gould
(1941-2002)

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



Stephen Jay Gould
(1941-2002)

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



Stephen Jay Gould
(1941-2002)

"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



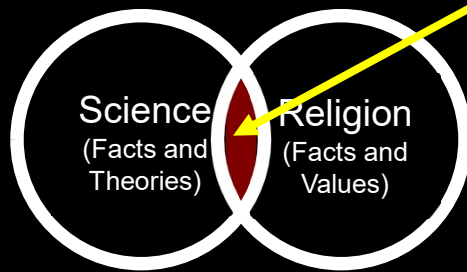
Alister McGrath

Partially
Overlapping
Magisteria



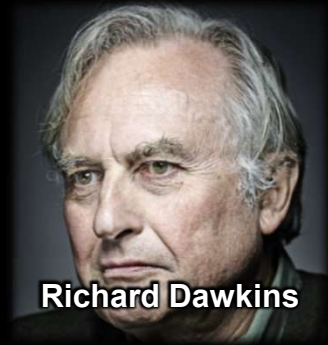
Alister McGrath

P O M A



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

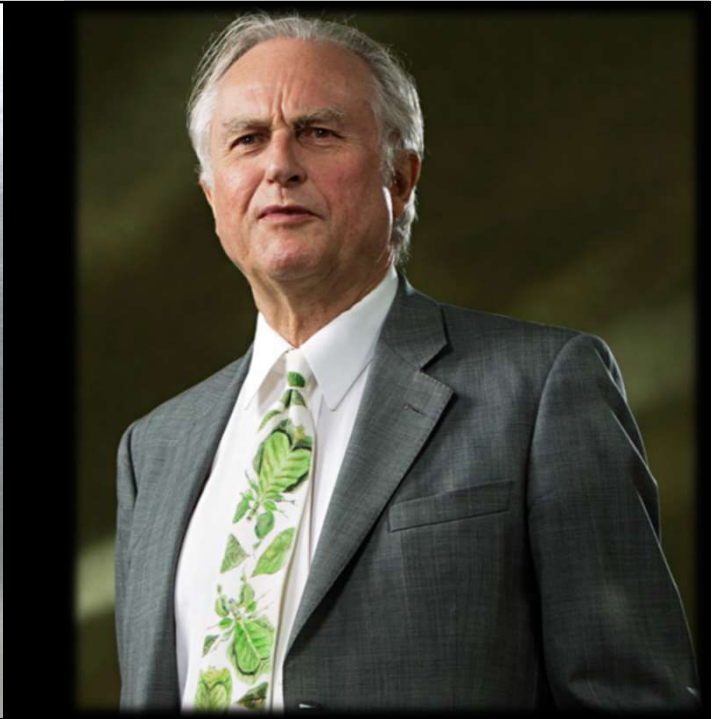
- Former Charles Simonyi Professor of Public Understanding of Science, Oxford University
- Author of *The Selfish Gene*; *The Blind Watchmaker*; *The God Delusion*, and more
- famous for his theory of memes
- outspoken atheist



Richard Dawkins

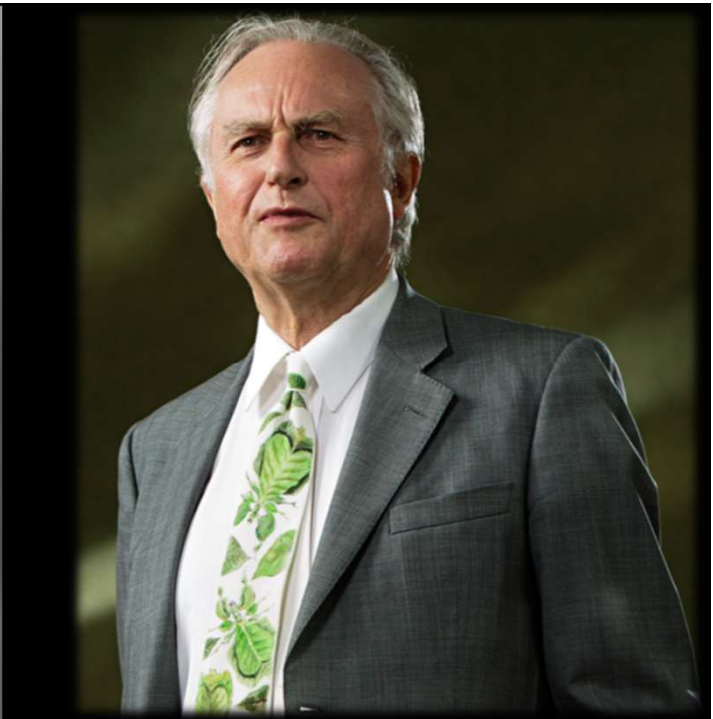
The **GOD** Delusion

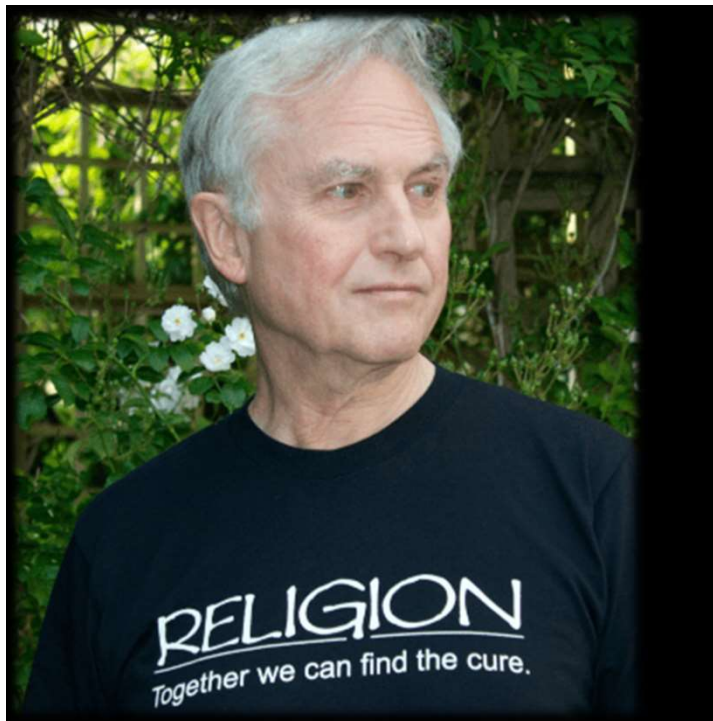
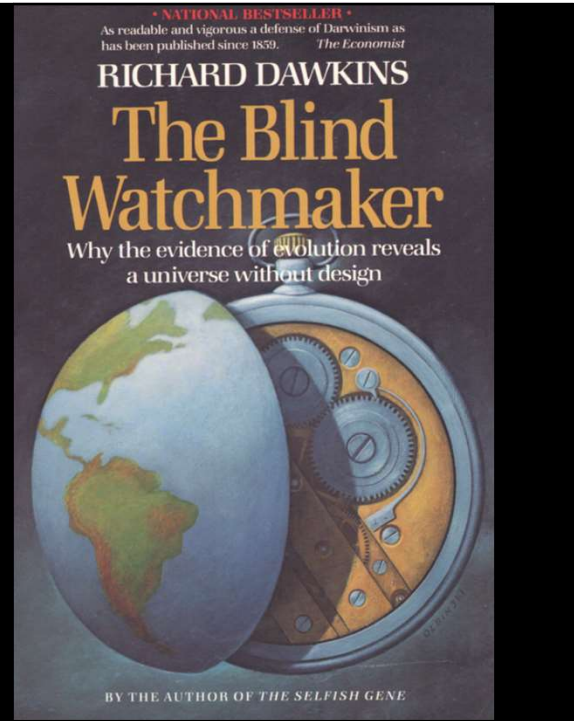
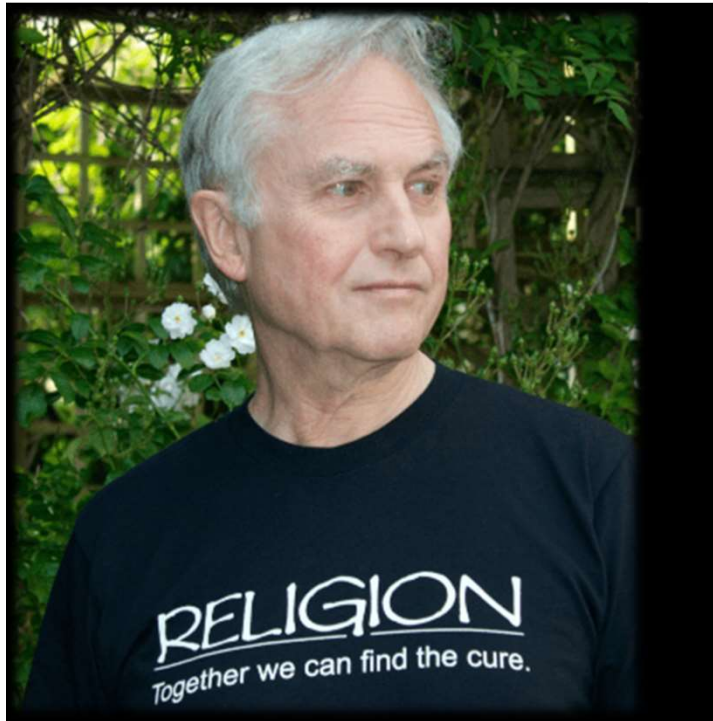
Richard
Dawkins



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

[The God Delusion, 58-59]





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

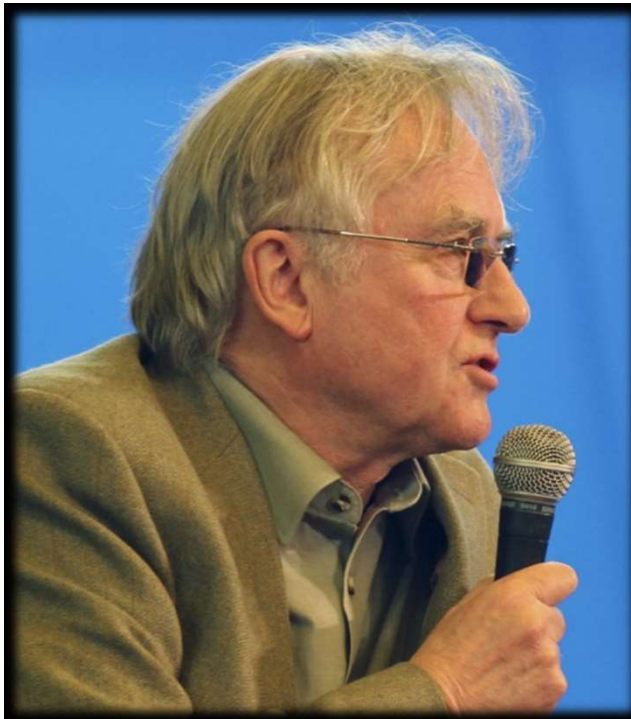
[The Blind Watchmaker, 37-38]

"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]

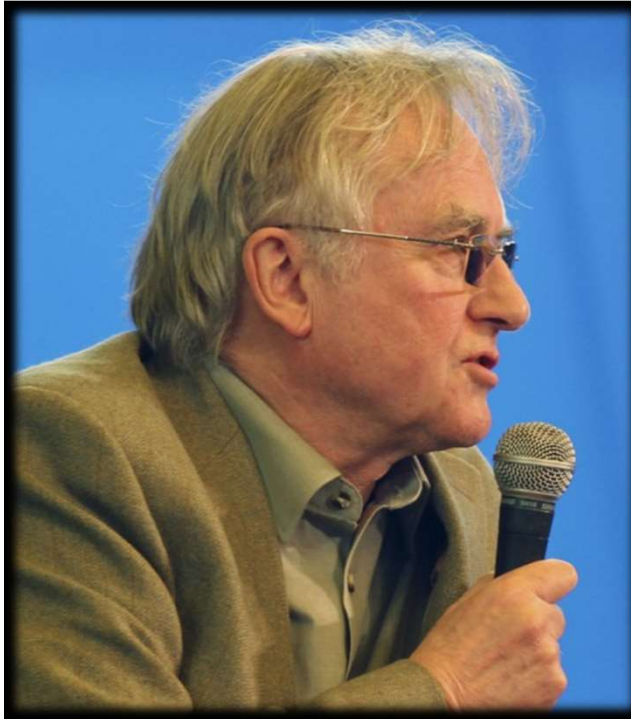
"Unlike some of his theological colleagues, Bishop Montefiore is not afraid to state that the question of whether God exists is a definite **question of fact**."

[*The Blind Watchmaker*, 37-38]



The **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."

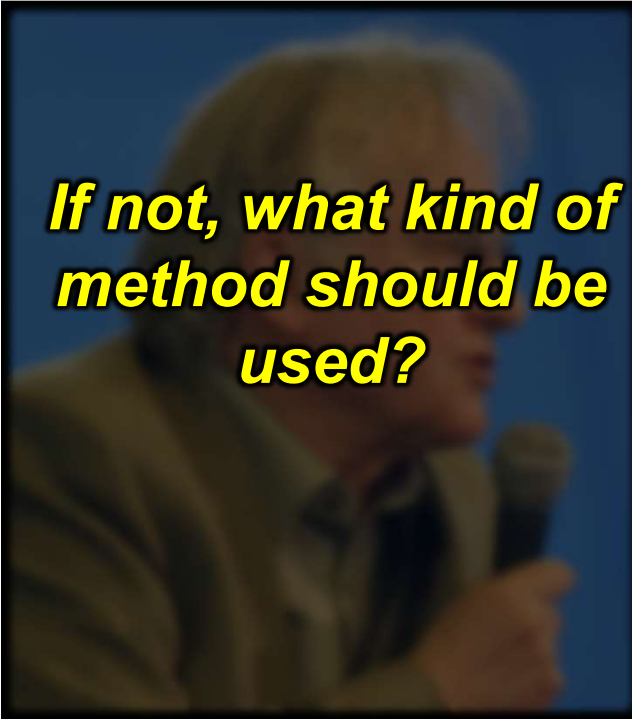
[Richard Dawkins, *The God Delusion*, 59.]

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.]

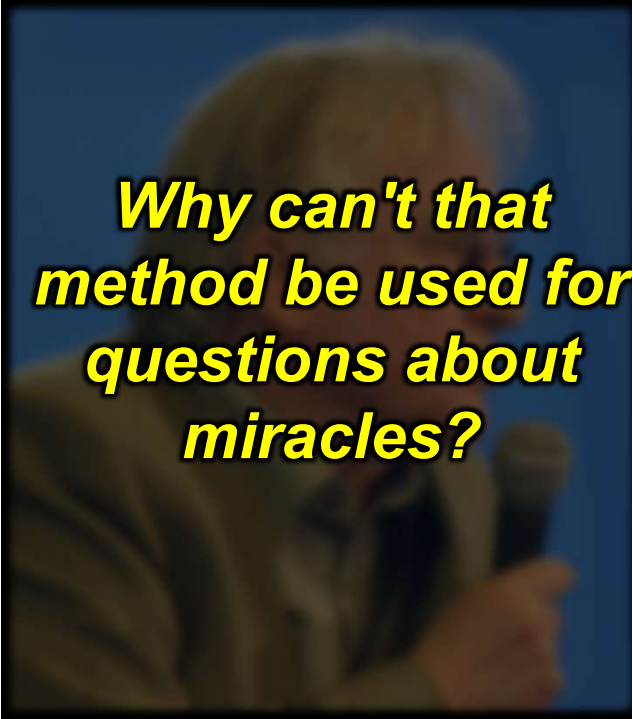
Absolutely Not!



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."

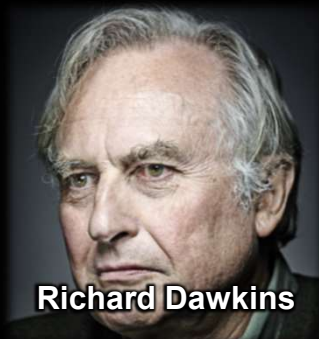
[Richard Dawkins, *The God Delusion*, 59.]



Why can't that method be used for questions about miracles?

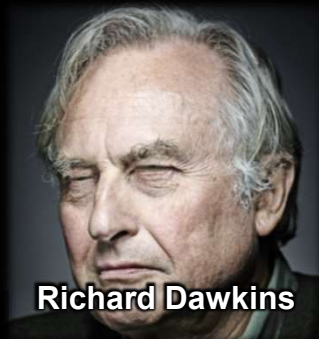
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[Richard Dawkins, *The God Delusion*, 59.]



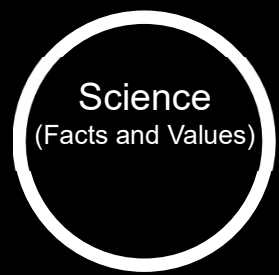
Richard Dawkins

Completely Overlapping Magisteria



Richard Dawkins

C O M A



A person in a small boat on a lake at sunset, pulling a net. The scene is silhouetted against a bright orange and yellow sky. The person is on the right side of the boat, and the net is being pulled towards the left. The water is calm, reflecting the sky and the boat.

❧ Selection Effect ❧

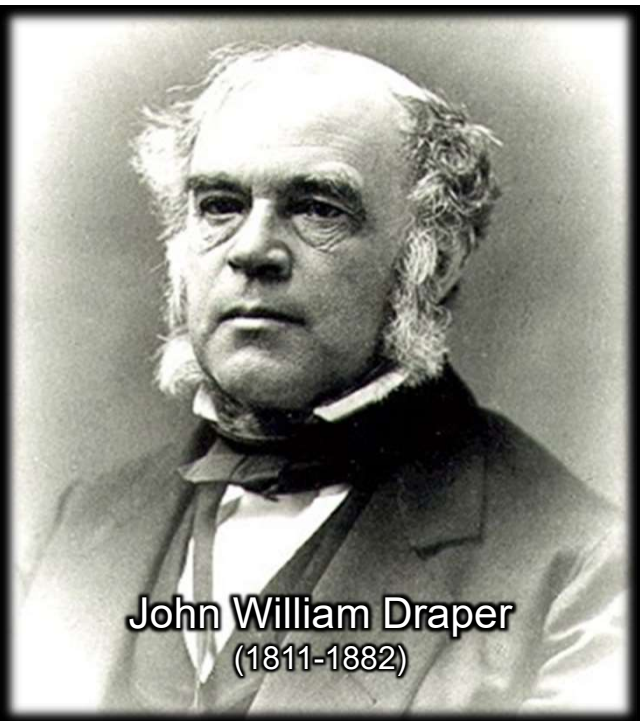
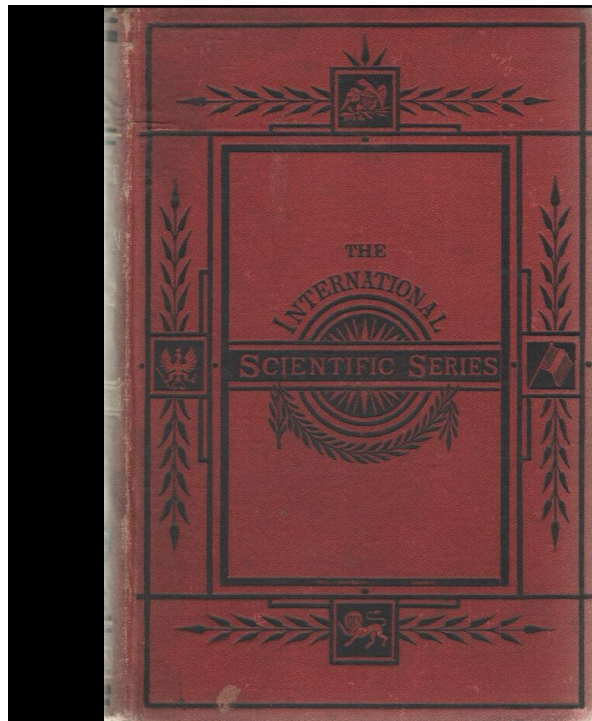
If you drag a net through the water of the lake in order to gather data about the relative sizes of the marine life, invariably any life that is either too small or too large will not be caught in the net.

A person in a small boat on a lake at sunset, pulling a net. The scene is silhouetted against a bright orange and yellow sky. The person is on the right side of the boat, and the net is being pulled towards the left. The water is calm, reflecting the sky and the boat.

❧ Selection Effect ❧

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

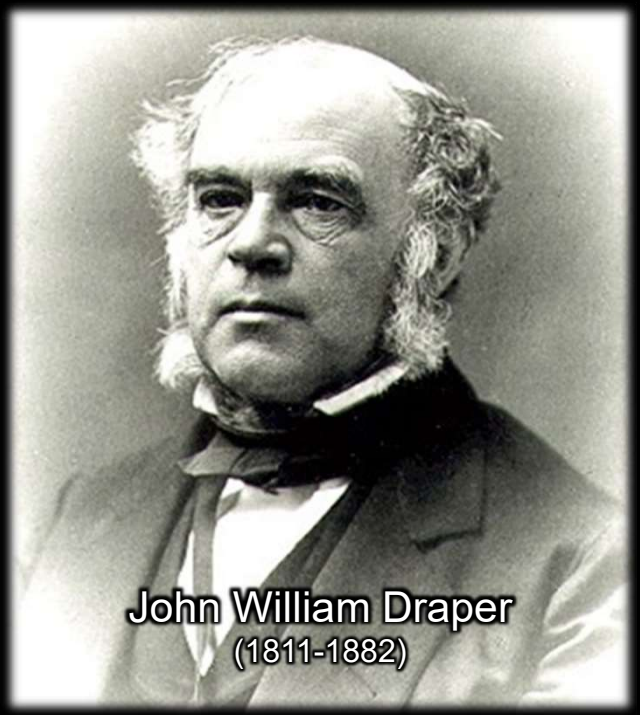
The idea that Christianity and science have been at "war" for centuries is a complete myth fabricated in the late 19th century that continues to be promulgated today.



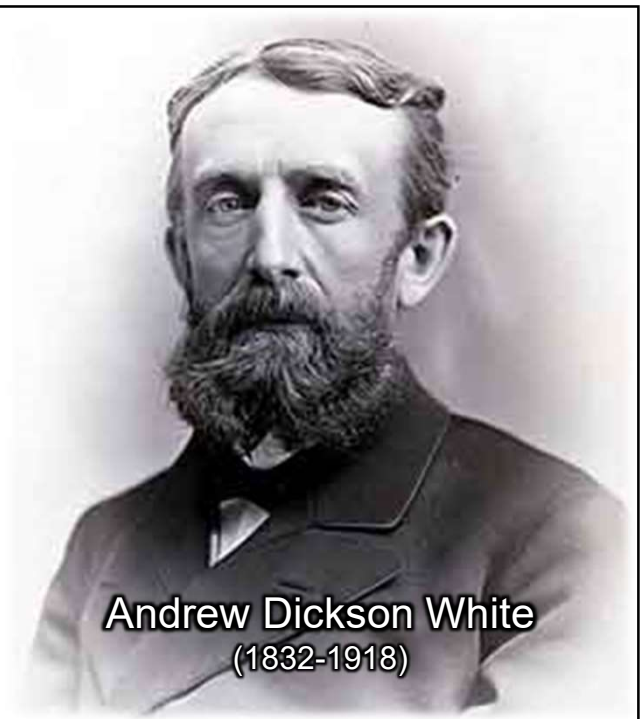
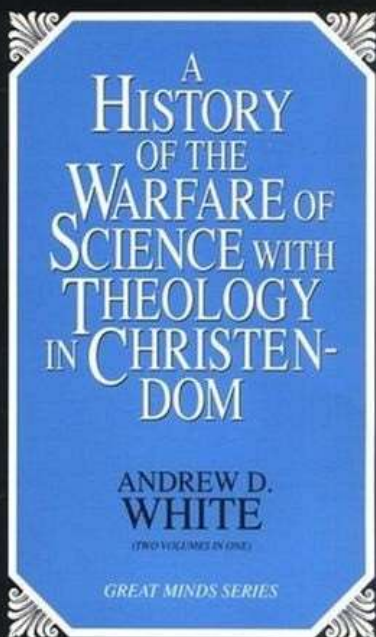
John William Draper
(1811-1882)

"The history of Science is not a mere record of isolated discoveries; it is a narrative of the conflict of two contending powers, the expansive force of the human intellect on the one side, and the compression arising from traditionary faith and human interest on the other."

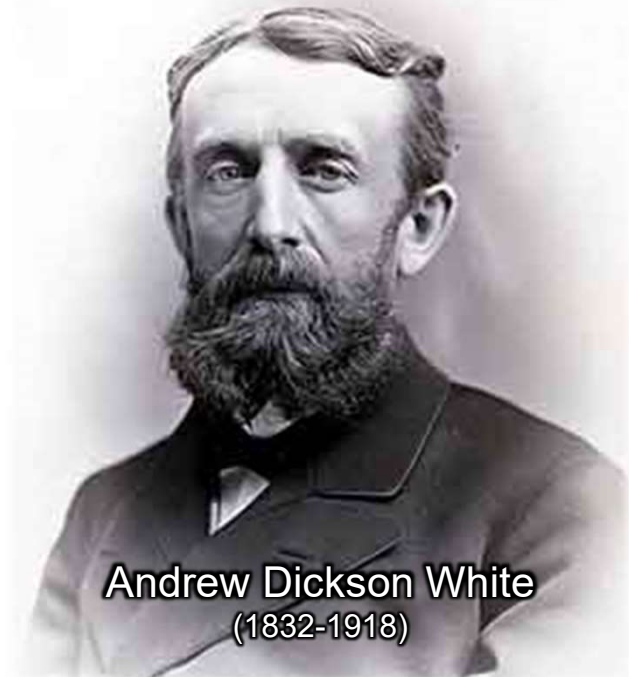
[John William Draper, *The International Scientific Series, Vol. 12: History of the Conflict between Religion and Science* (New York: D. Appleton and Co. 1879), vi]

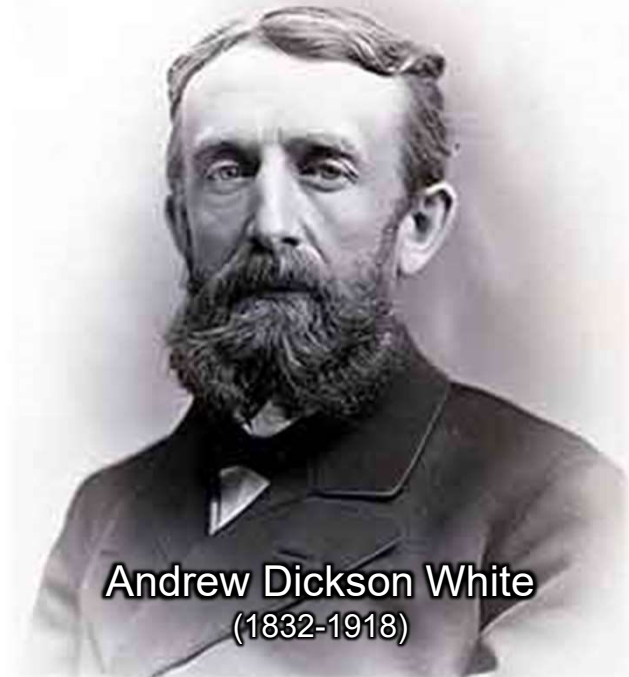


John William Draper
(1811-1882)



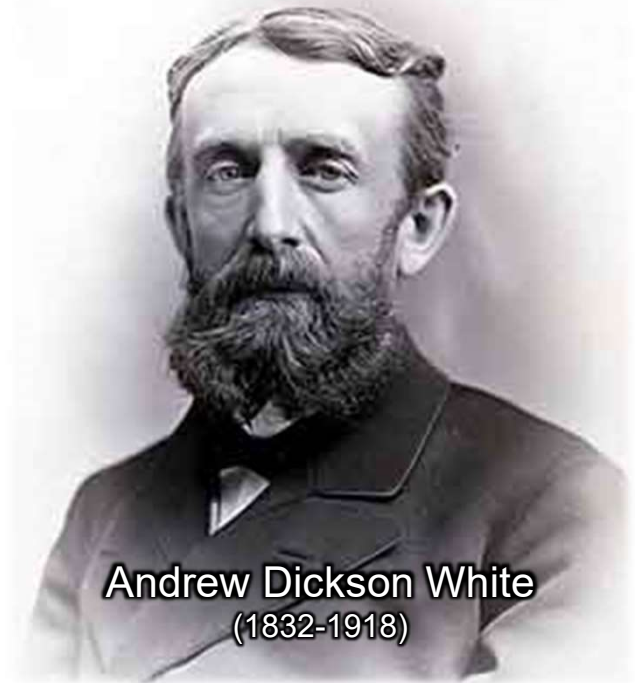
Andrew Dickson White
(1832-1918)

<p>A HISTORY OF THE WARFARE OF SCI- ENCE WITH THEOLOGY IN CHRISTENDOM</p> <p>ANDREW D. WHITE</p>	 <p>Andrew Dickson White (1832-1918)</p>
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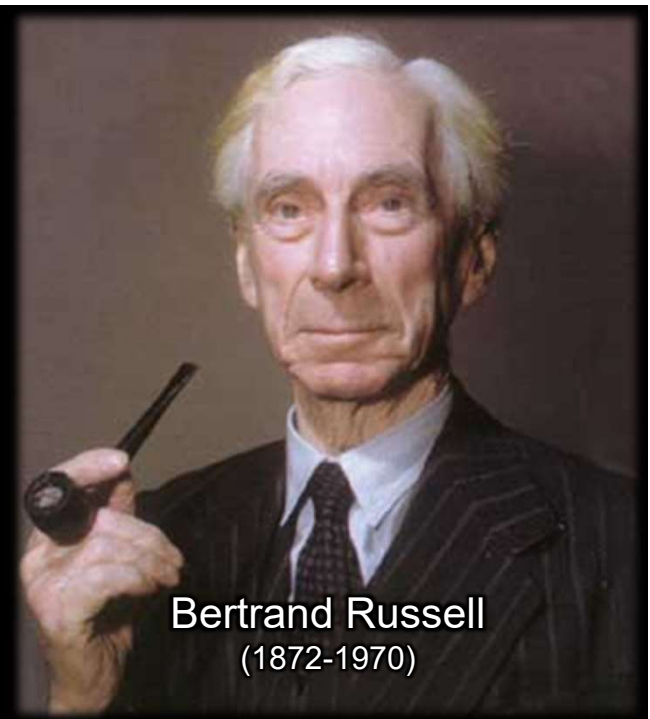
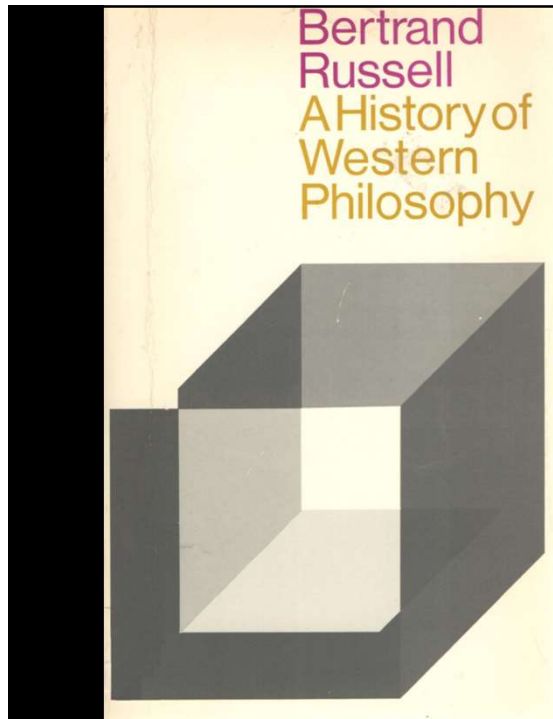
<p>1st President of Cornell University 1st President of the American Historical Association US Ambassador to Germany and Russia His second wife (White was a widower), Helen Magill, was the first woman to earn a Ph.D. in the United States</p>	 <p>Andrew Dickson White (1832-1918)</p>
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"Much as I admired Draper's treatment of the questions involved, his point of view and mode of looking at history were different from mine. He regarded the struggle as one between Science and Religion. I believed then, and am convinced now, that it was a struggle between Science and Dogmatic Theology"

[Andrew D. White, *A History of the Warfare of Science with Theology in Christendom* (New York: D. Appleton and Co., 1896), ix]



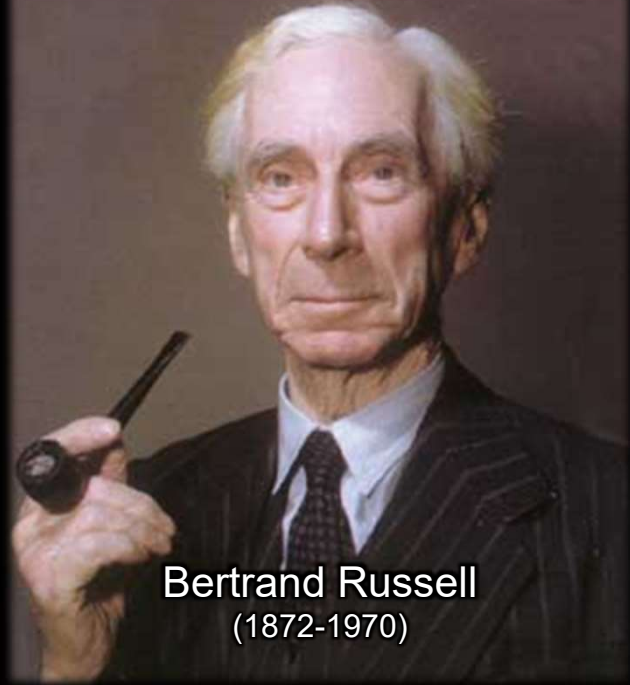
Andrew Dickson White
(1832-1918)



Bertrand Russell
(1872-1970)

"Galileo, as everyone knows, was condemned by the Inquisition ... The Inquisition was successful in putting an end to science in Italy, which did not revive there for centuries."

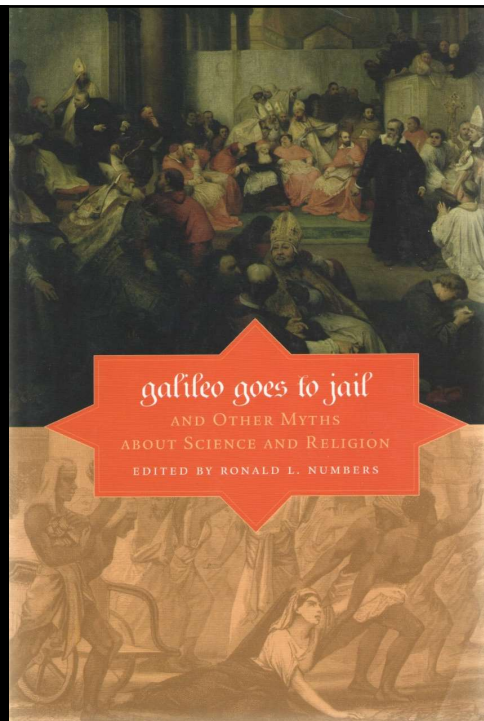
[Bertrand Russell, *A History of Western Philosophy* (New York: Simon and Schuster, 1972), 534]

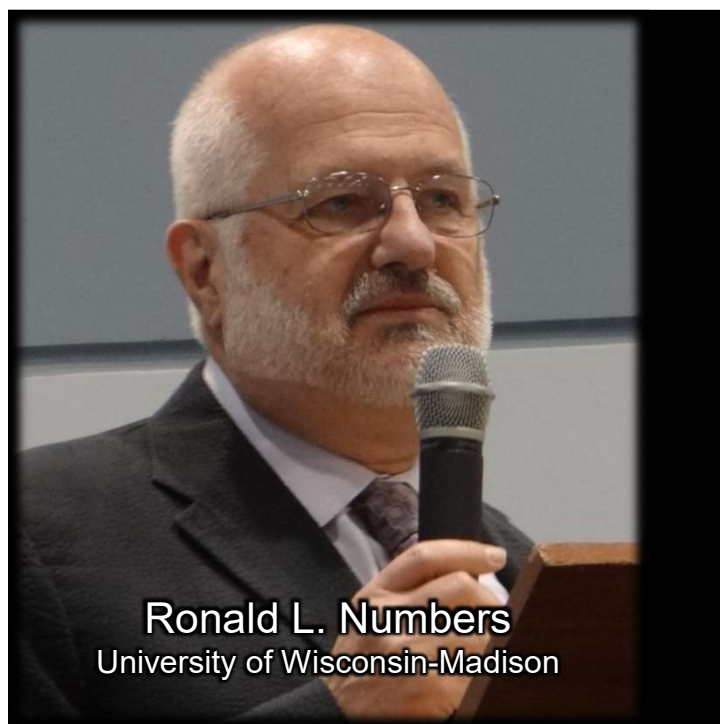


Bertrand Russell
(1872-1970)



Ronald L. Numbers
University of Wisconsin-Madison



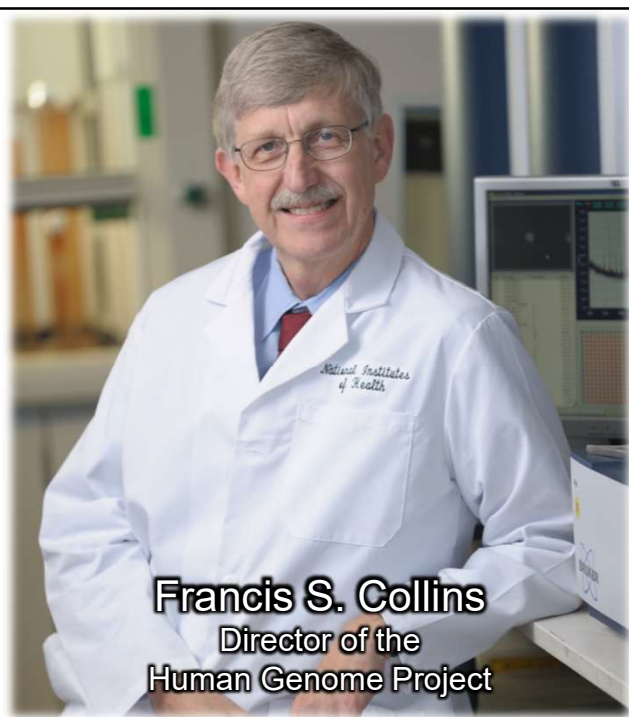


Ronald L. Numbers
University of Wisconsin-Madison

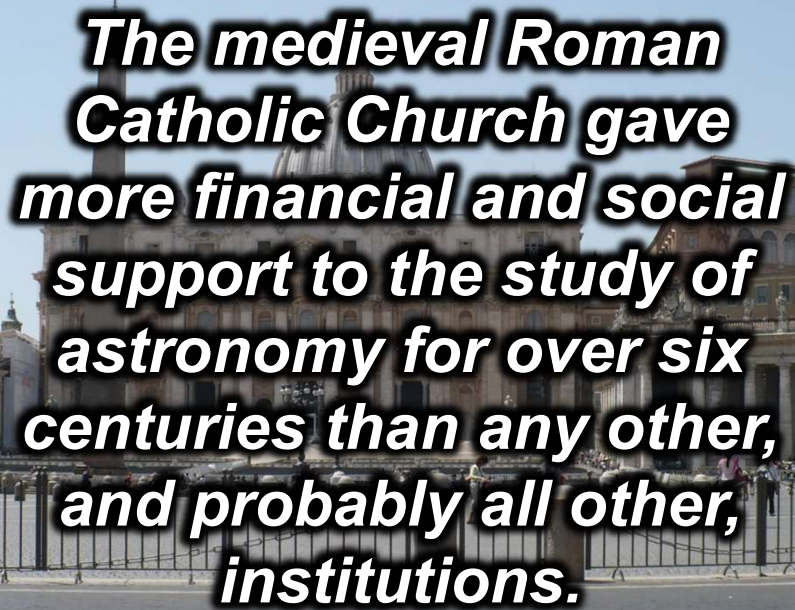
"The greatest myth in the history of science and religion holds that they have been in a state of constant conflict. No one bears more responsibility for promoting this notion than two nineteenth-century American polemicists: Andrew Dickson White (1832-1918) and John William Draper (1811-1882)."

[Galileo Goes to Jail and Other Myths about Science and Religion (Cambridge: Harvard University Press, 2009), 1-2]


"One of the greatest tragedies of our time is this impression that has been created that science and religion have to be at war."



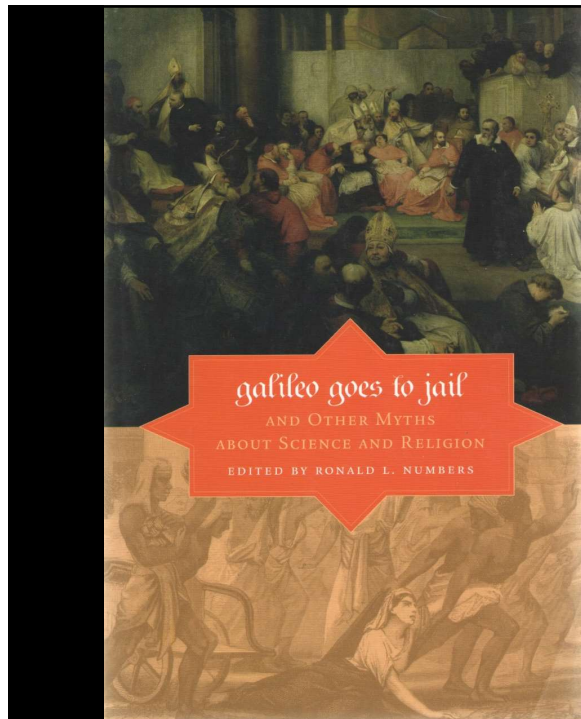
Francis S. Collins
Director of the
Human Genome Project

A photograph of St. Peter's Basilica in Rome, Italy, showing the large dome and the colonnade. The text is overlaid in the center of the image.

The medieval Roman Catholic Church gave more financial and social support to the study of astronomy for over six centuries than any other, and probably all other, institutions.

A medieval manuscript illumination depicting a teacher and a student. The teacher is on the left, wearing a brown robe and a cap, holding a book. The student is on the right, wearing a white robe and a cap, also holding a book. The background is a blue and gold patterned border.

The medieval period gave birth to the university which developed with the support of the papacy.



"Between 1150 and 1500, more literate Europeans had had access to scientific materials than any of their predecessors in earlier cultures, thanks largely to the emergence, rapid growth, and naturalistic arts curricula of medieval universities."

[Michael H. Shank, "Myth 2: That the Medieval Christian Church Suppressed the Growth of Science," in Ronald L. Numbers, ed. *Galileo Goes to Jail and Other Myths about Science and Religion* (Cambridge: Harvard University Press, 2009), 26-27.



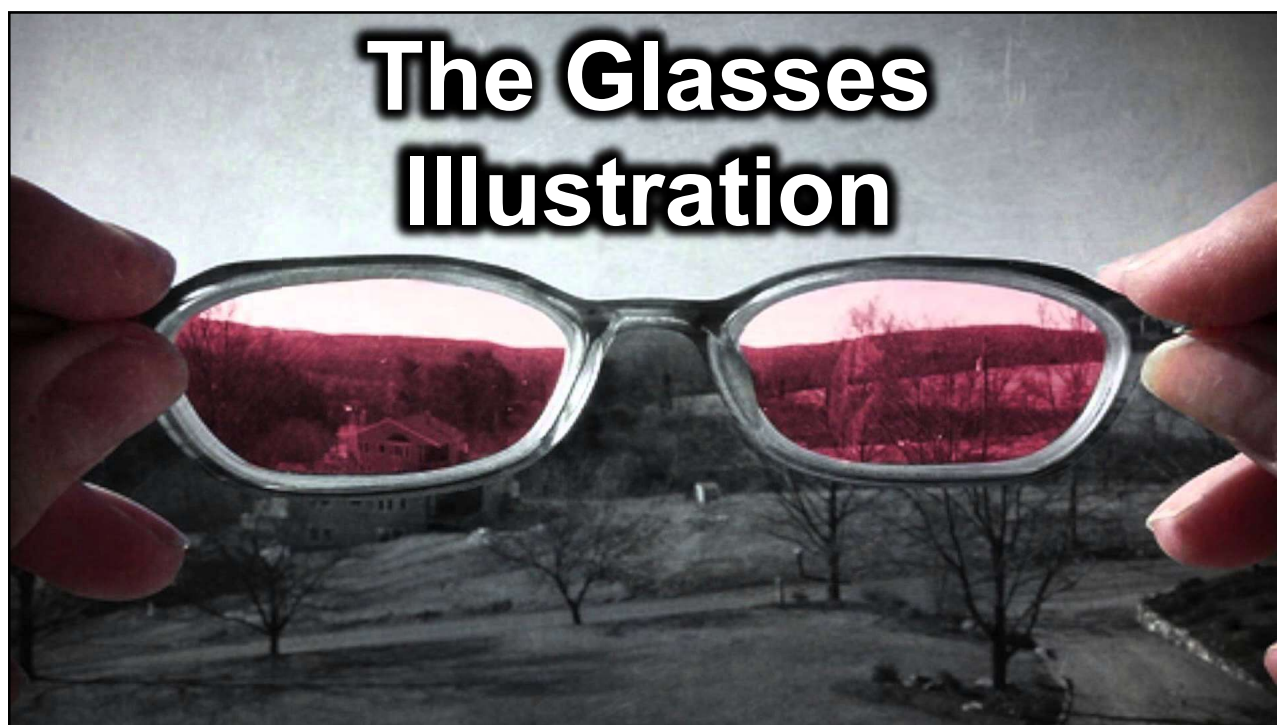
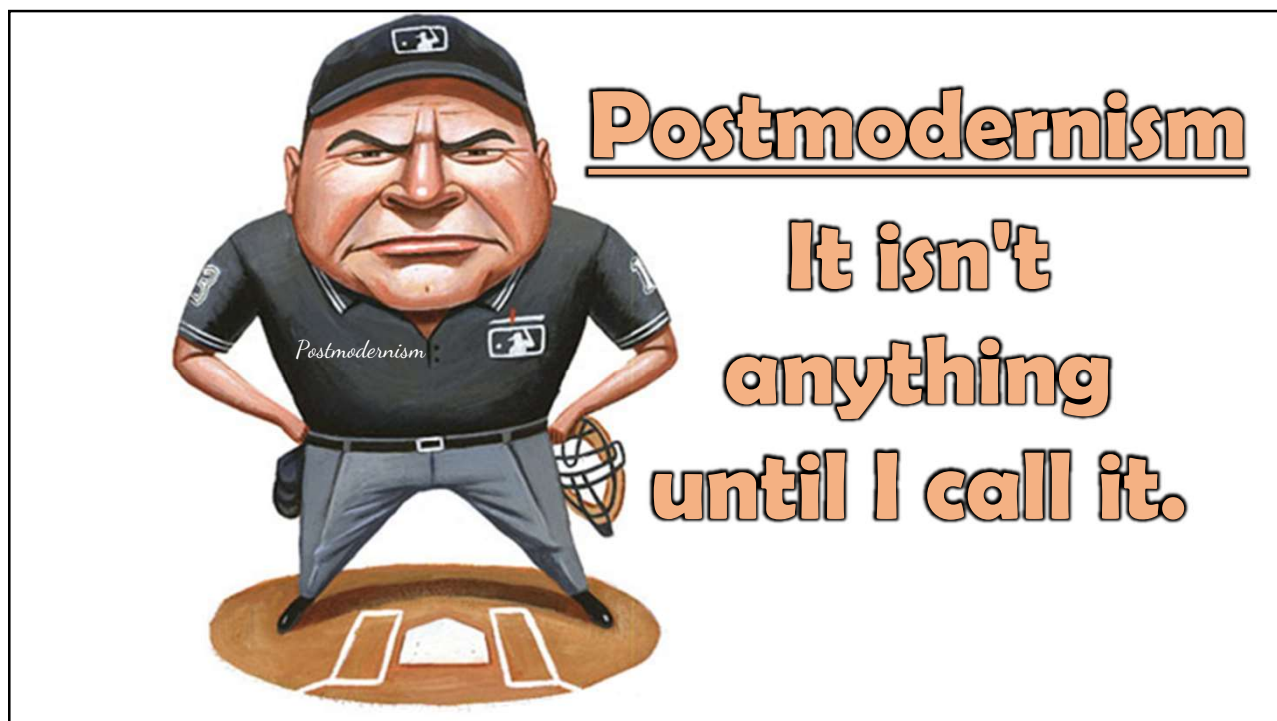
Michael H. Shank
Professor of Early Science
University of Wisconsin

"If the medieval church had intended to suppress the inquiry into nature, it must have been completely powerless, for it utterly failed to reach its goal."

[Michael H. Shank, "Myth 2: That the Medieval Christian Church Suppressed the Growth of Science," in Ronald L. Numbers, ed. *Galileo Goes to Jail and Other Myths about Science and Religion* (Cambridge: Harvard University Press, 2009), 26-27.



Michael H. Shank
Professor of Early Science
University of Wisconsin





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 ∞

Arguing for perspectivism is self-refuting since any evidence or defense would only be from one's own perspective.

PERSPECTIVISM

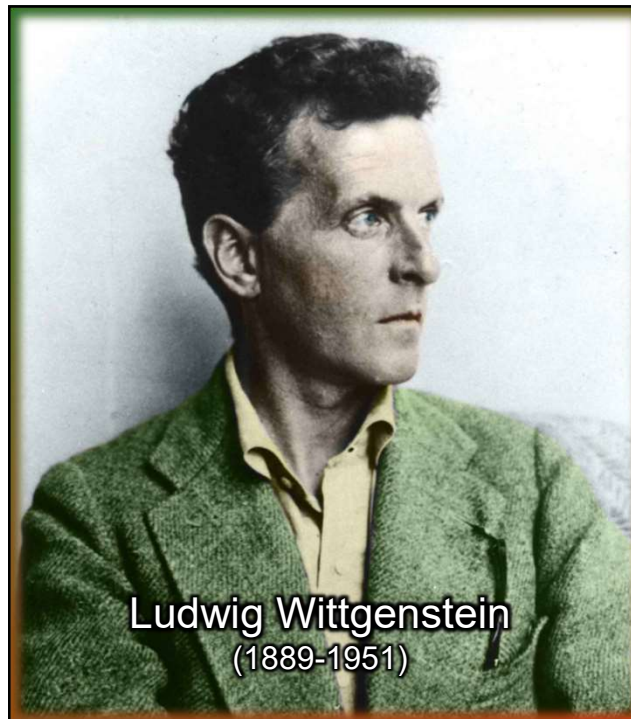
∞ Problems ∞

If one claims that perspectivism is true, then his claim would merely be his own perspective.

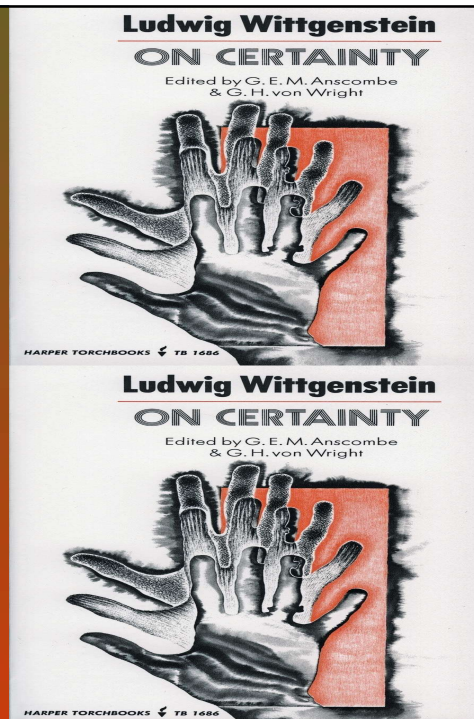
PERSPECTIVISM

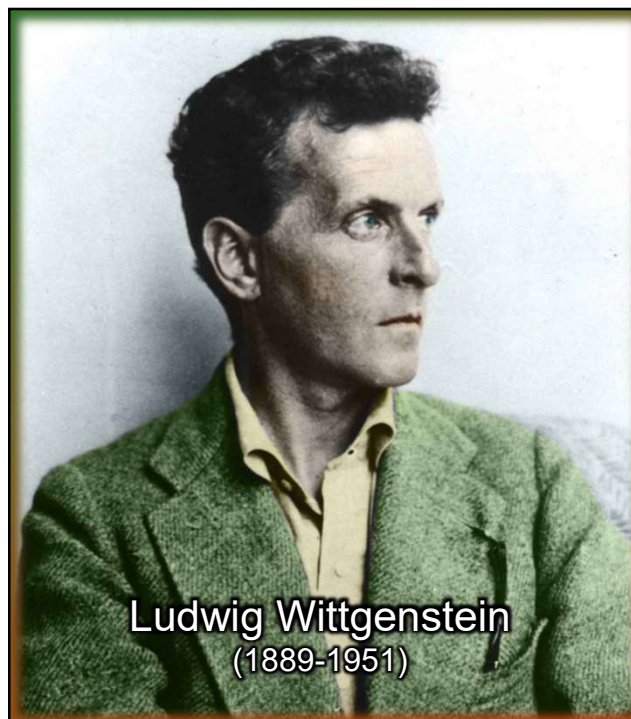
❧ Problems ❧

Such a claim would, in effect, be saying that he has a objective perspective that no ones perspective is objective.



Ludwig Wittgenstein
(1889-1951)

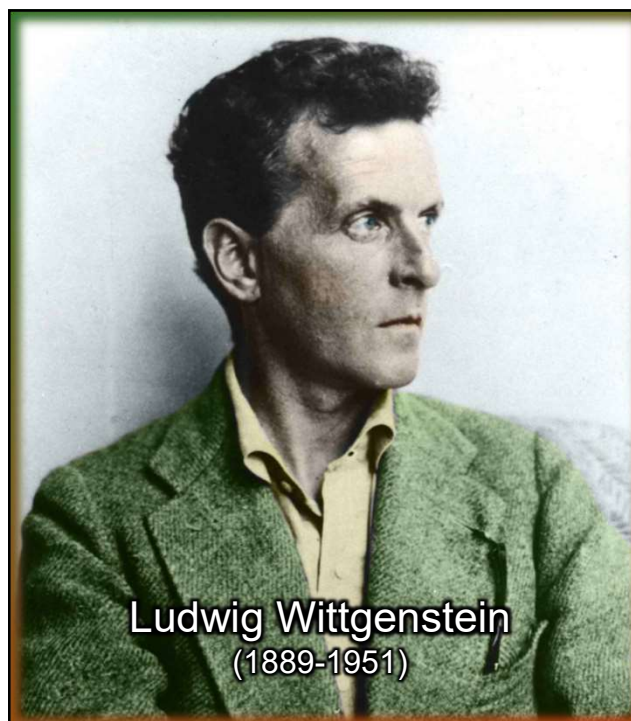




Ludwig Wittgenstein
(1889-1951)

"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]

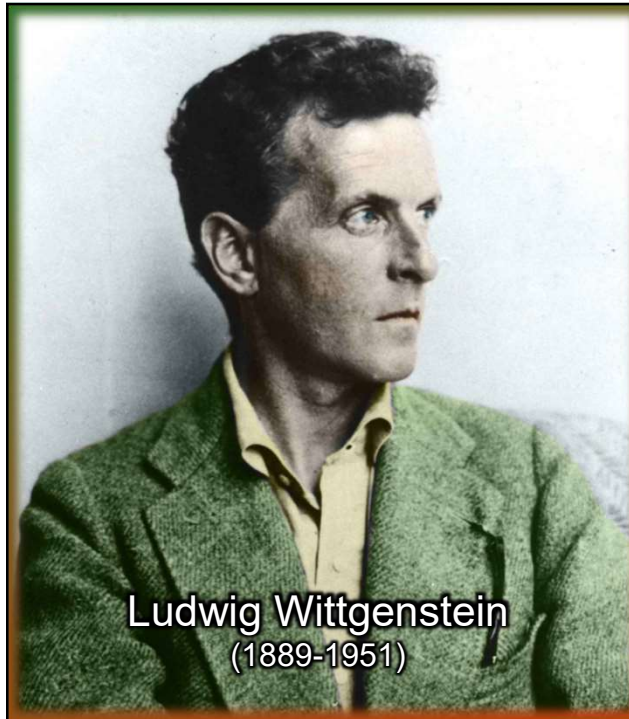


Ludwig Wittgenstein
(1889-1951)

"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]





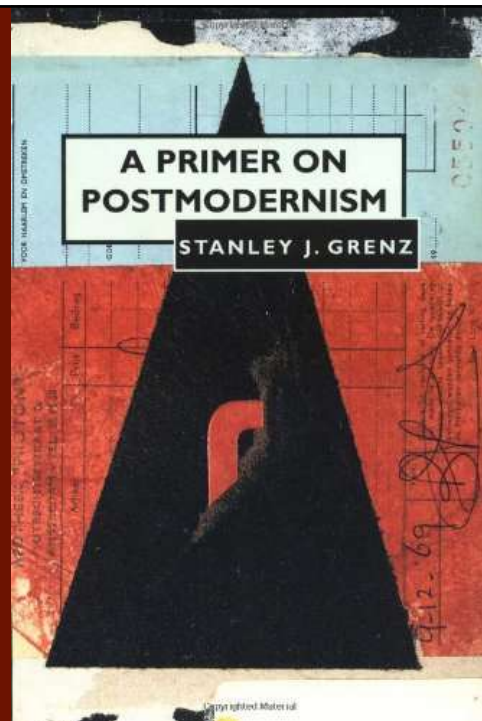
Ludwig Wittgenstein
(1889-1951)


"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)



A portrait of Stanley J. Grenz, a man with short dark hair, wearing a striped shirt and a dark bow tie. He is smiling slightly and looking towards the camera. The background features a window with a circular logo containing the letters 'MS' and a grid pattern.

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."

A portrait of Stanley J. Grenz, a man with short dark hair, wearing a striped shirt and a dark bow tie. He is smiling slightly and looking towards the camera. The background features a window with a circular logo containing the letters 'MS' and a grid pattern.

Stanley J. Grenz
(1950-2005)

"On the contrary, we are participants in our historical and cultural context, and all our intellectual endeavors are unavoidably conditioned by that participation."

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



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

[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 09/05/20]



"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."

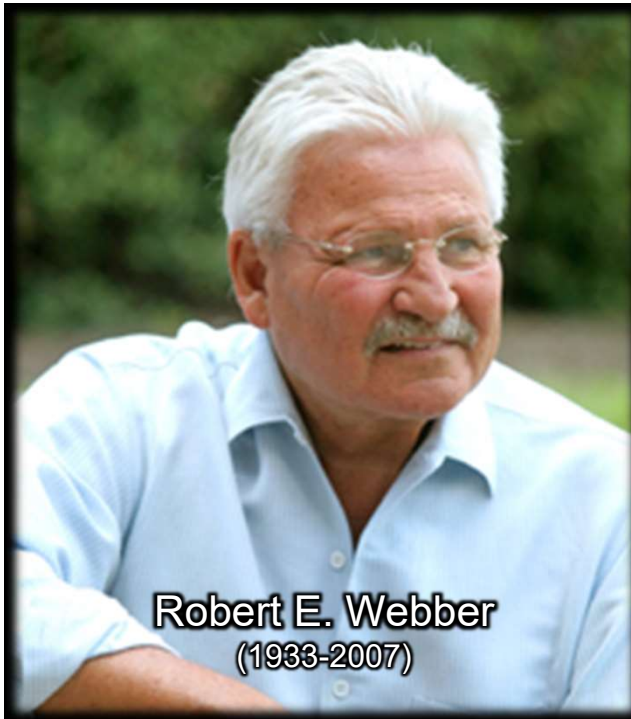
[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 09/05/20]



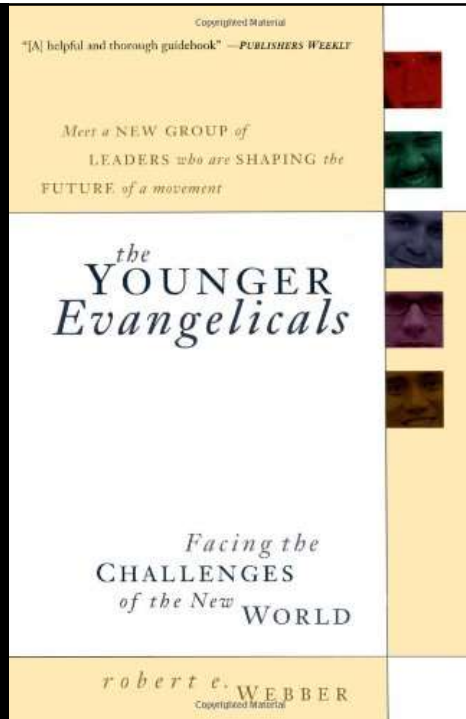
Dan McGee

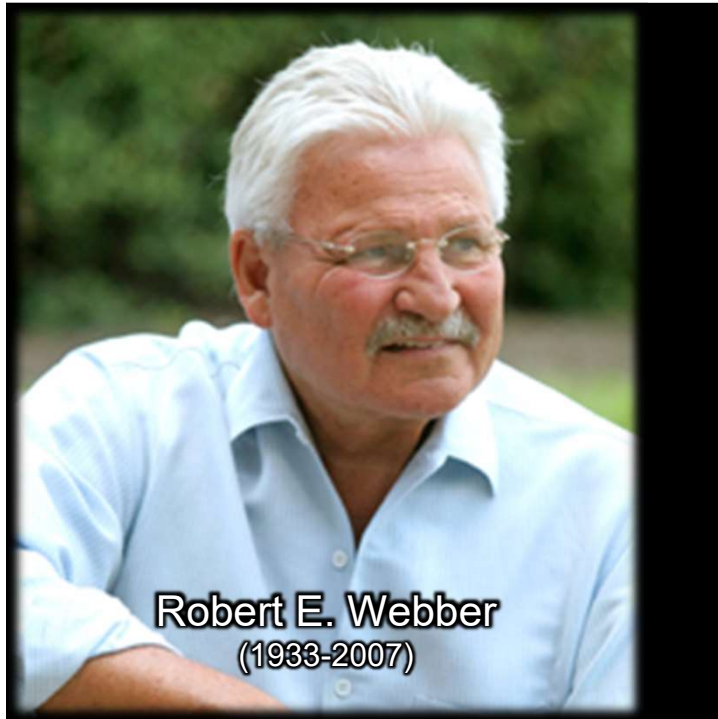
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[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 09/05/20]



Robert E. Webber
(1933-2007)





Robert E. Webber
(1933-2007)

"Classical Christianity knew nothing of the concept of propositionalism as held by Christians after the Enlightenment."

(p. 84)

Saturday, 10 March 2018

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for those who have too much integrity to preach someone else's sermon!

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**

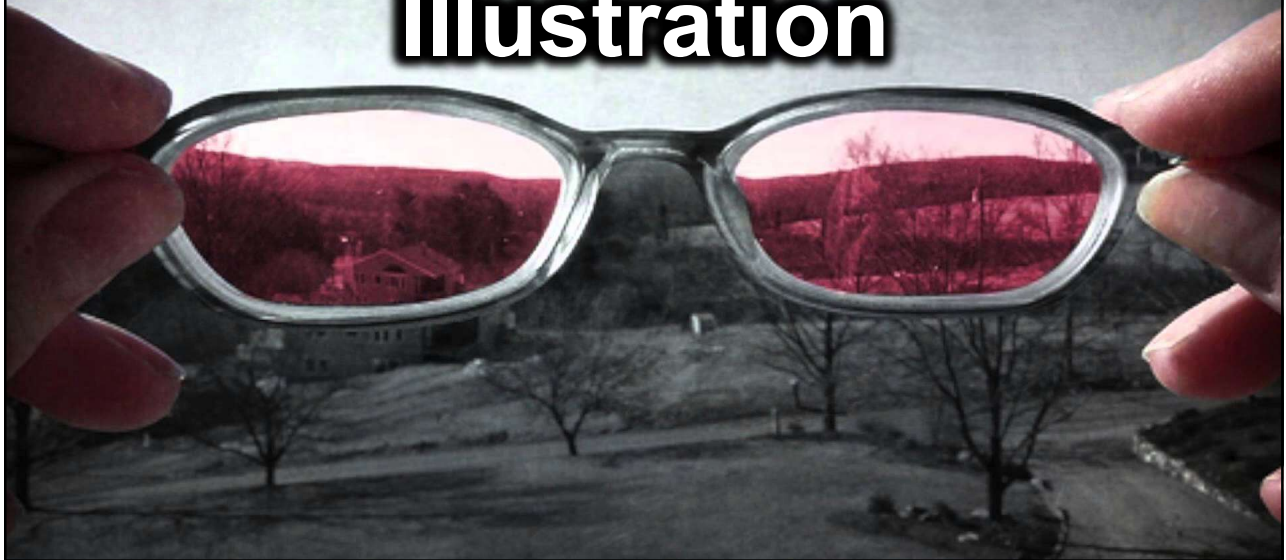
Homiletics: So then, the Traditional Evangelicals function within a modern worldview that is rationalistic, and propositional.

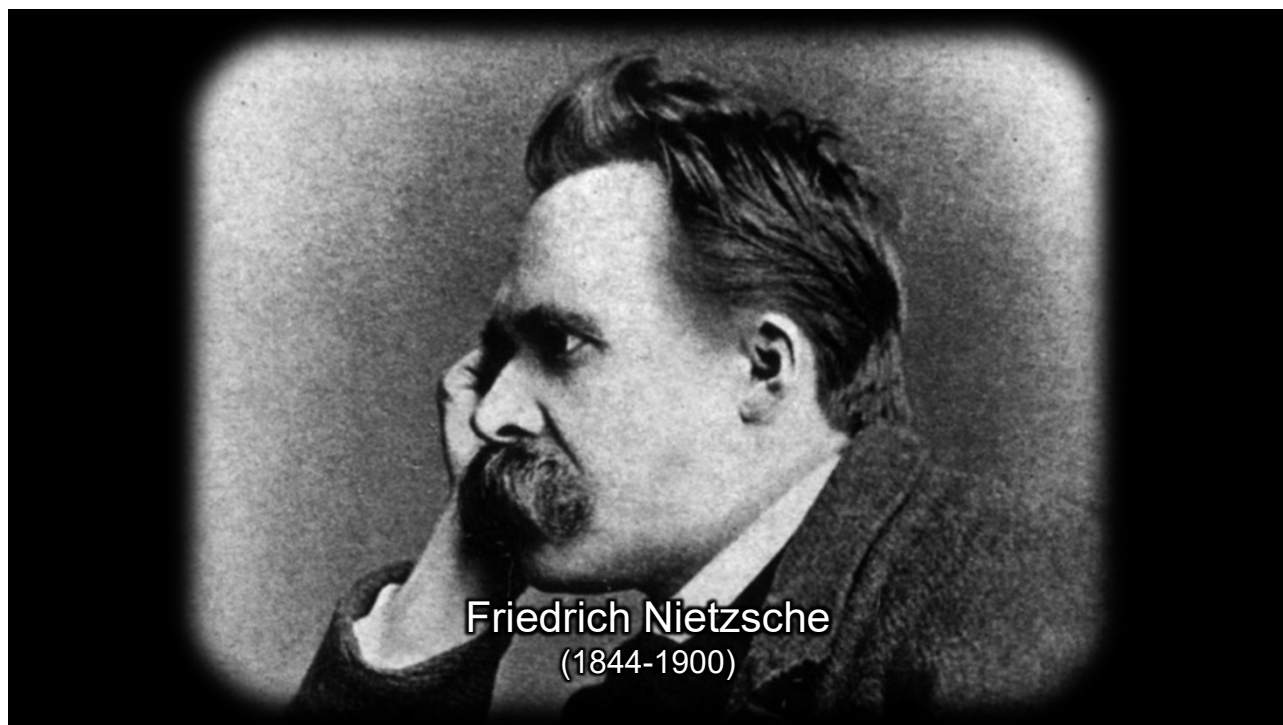
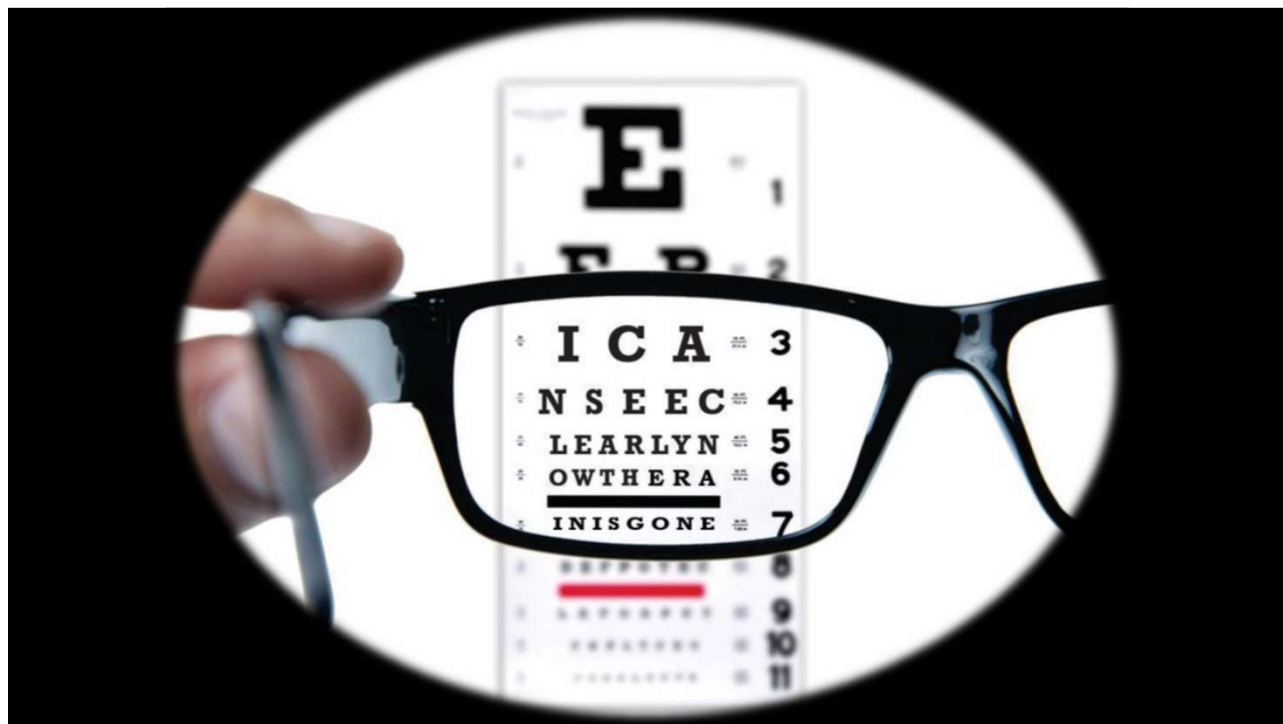
"That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

"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

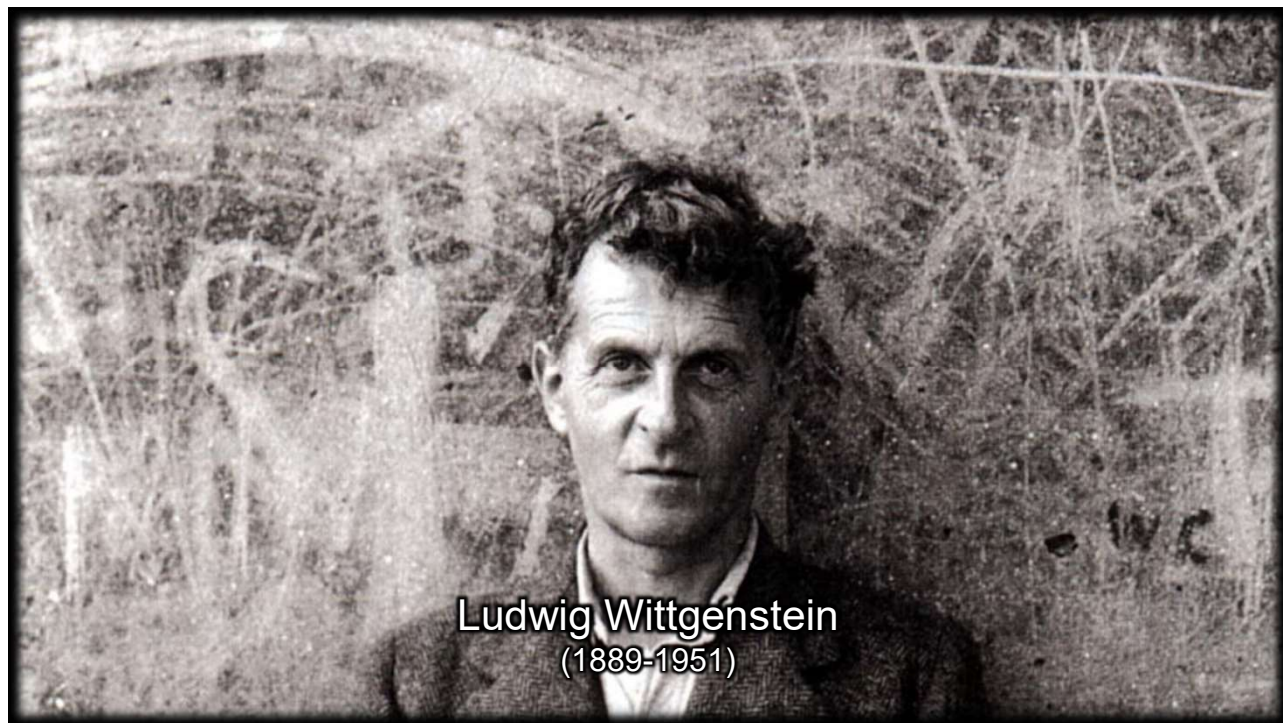




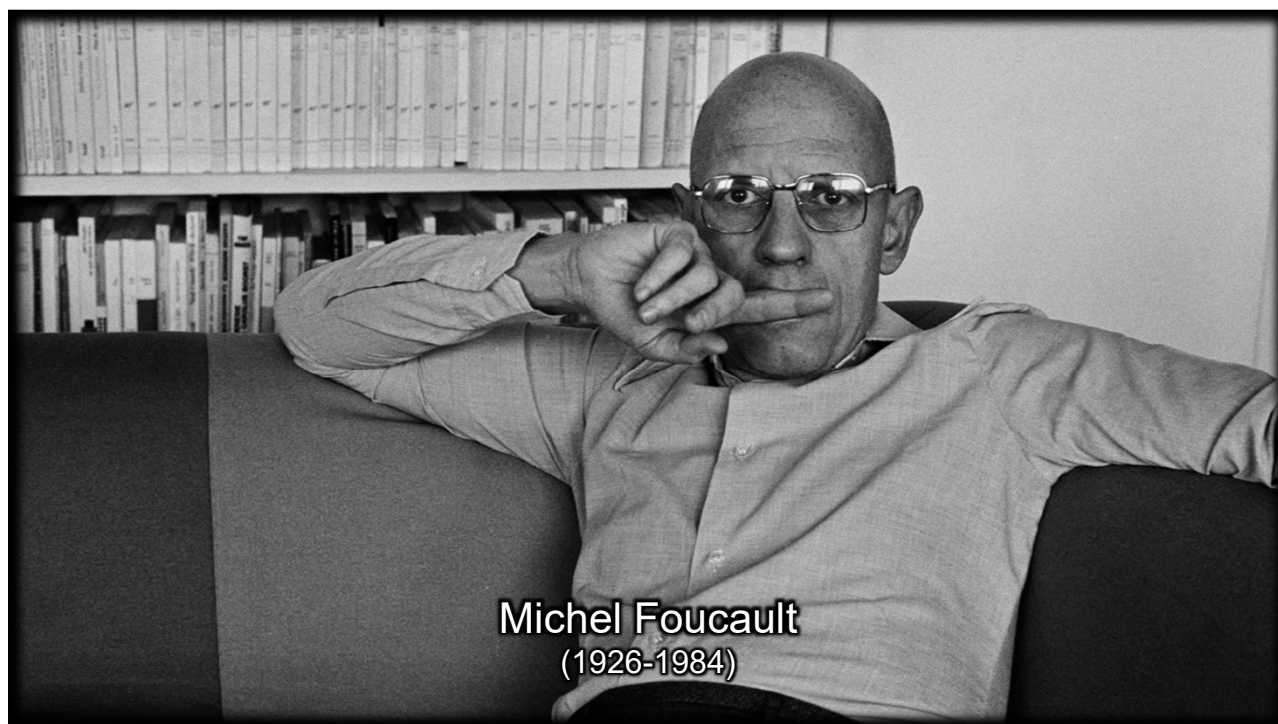
Friedrich Nietzsche
(1844-1900)



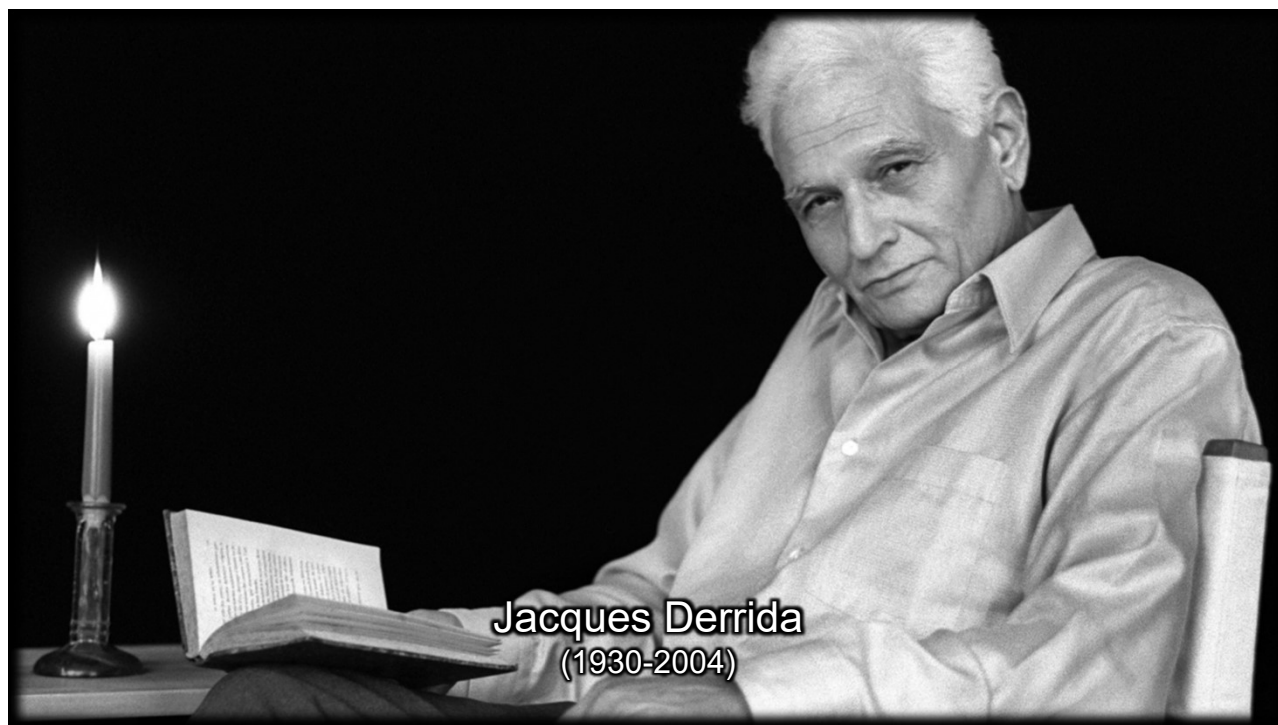
Martin Heidegger
(1889-1976)



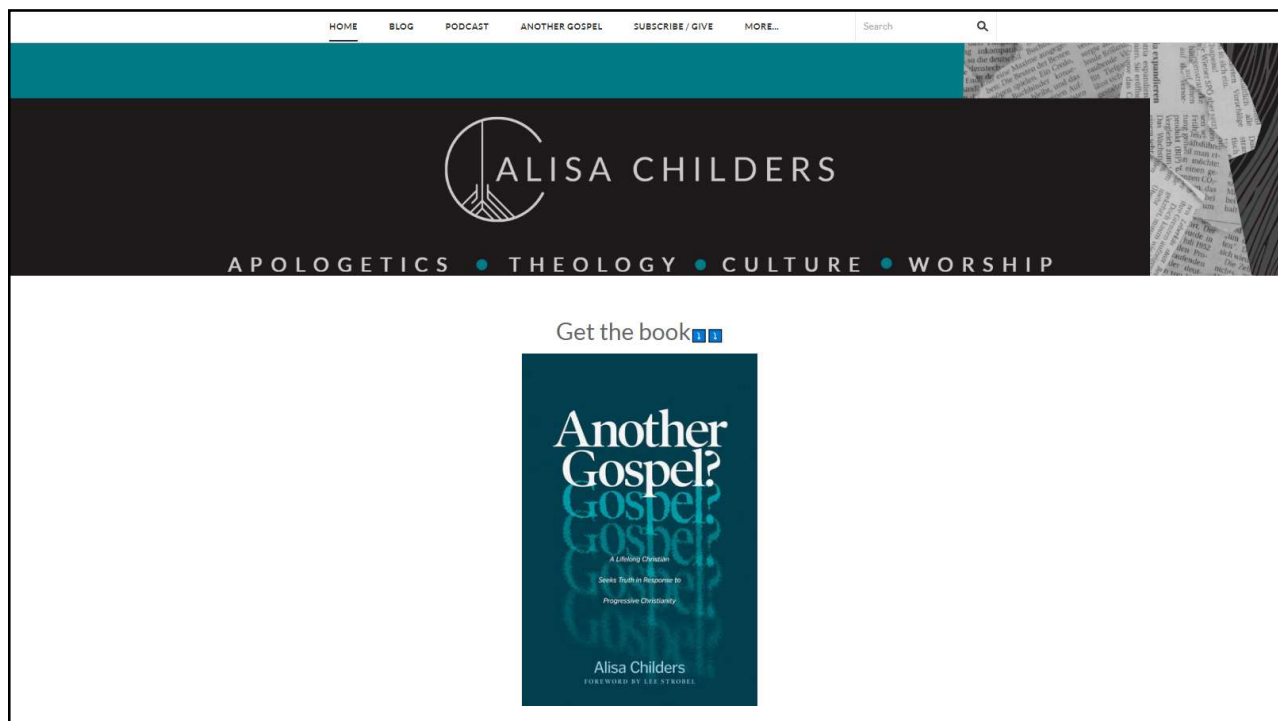
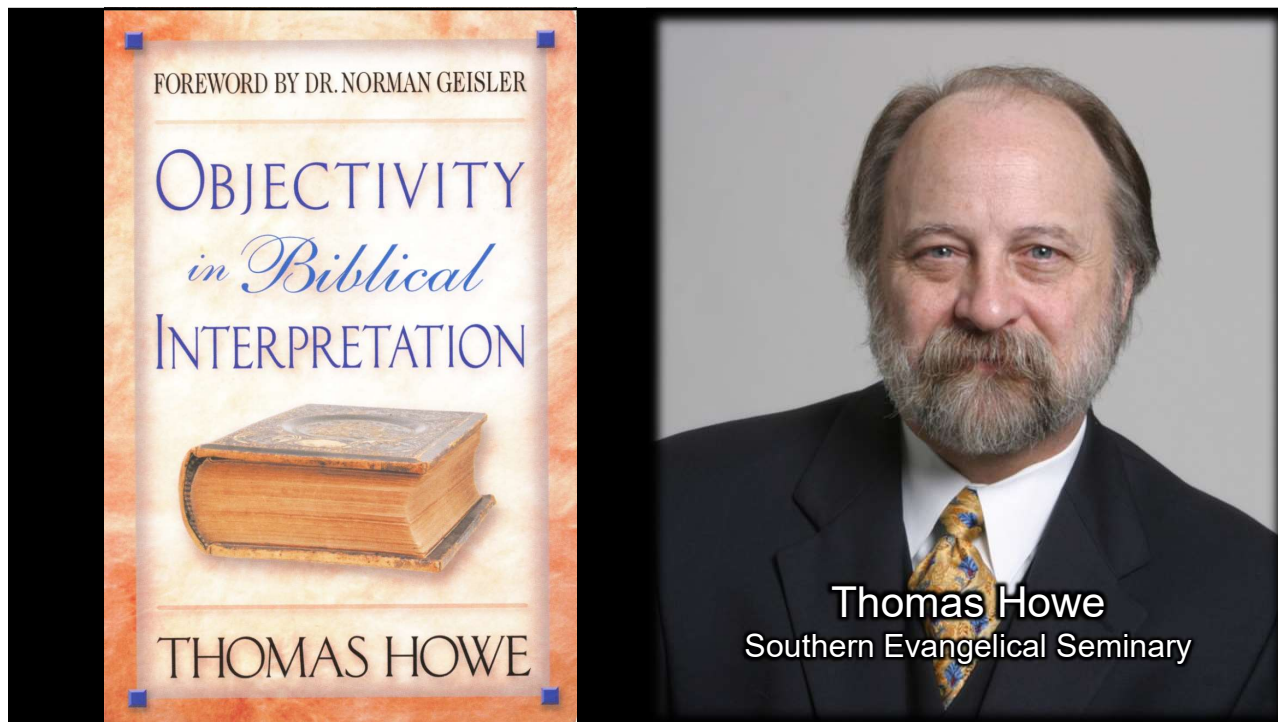
Ludwig Wittgenstein
(1889-1951)



Michel Foucault
(1926-1984)



Jacques Derrida
(1930-2004)

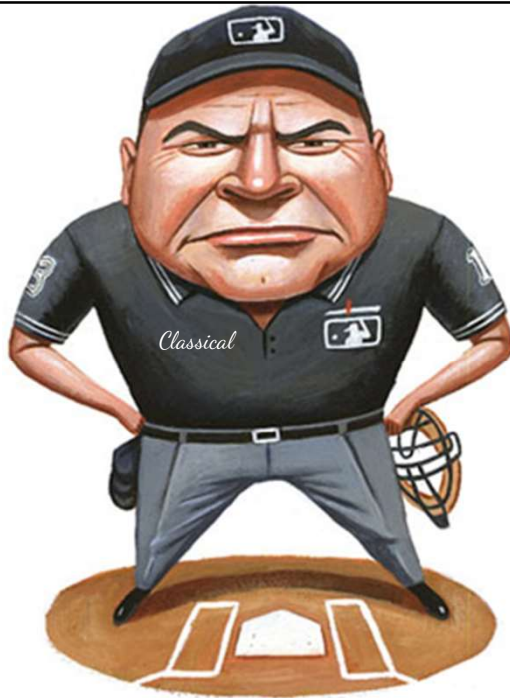


CHANTAL MONIQUE DUSON
FOUNDER & RACIAL UNITY ADVOCATE



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ONE RACE | ONE PEOPLE | ONE SAVIOR



Classical
I call it
the way it is.

