



ON BUILDING A WORLDVIEW

Richard G. Howe, Ph.D.

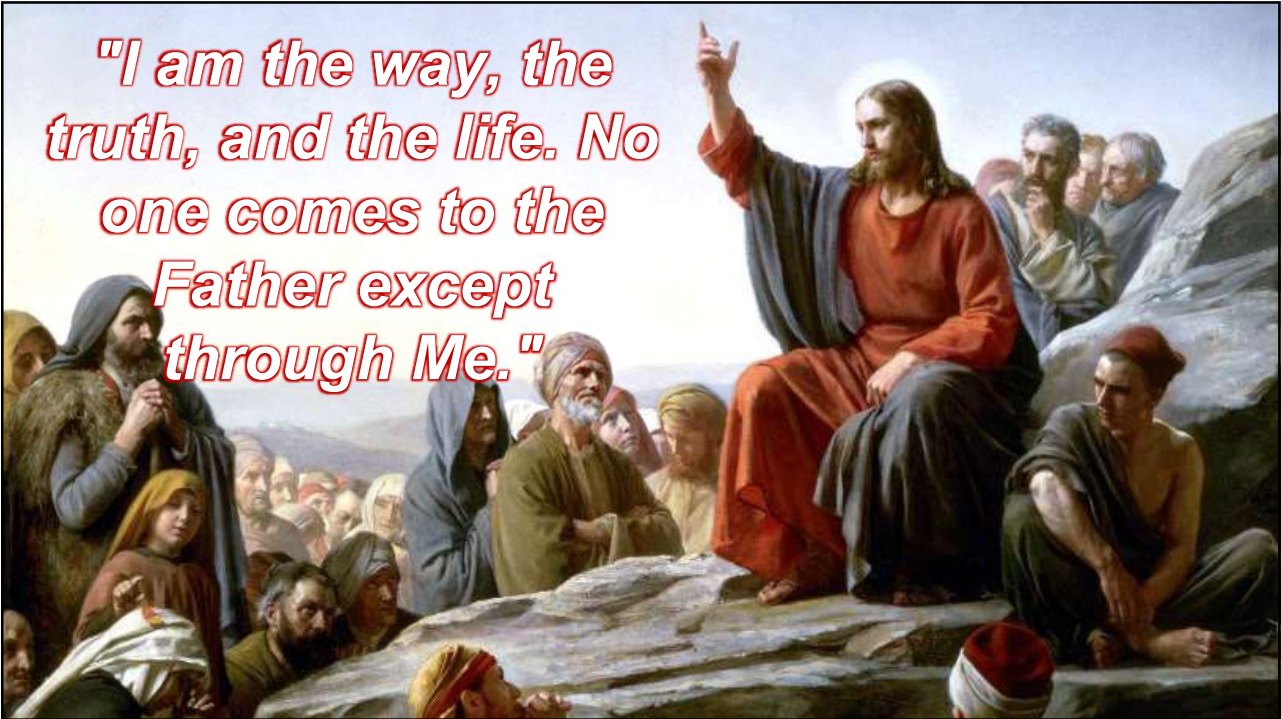
Provost

Norman L. Geisler Chair of Christian Apologetics

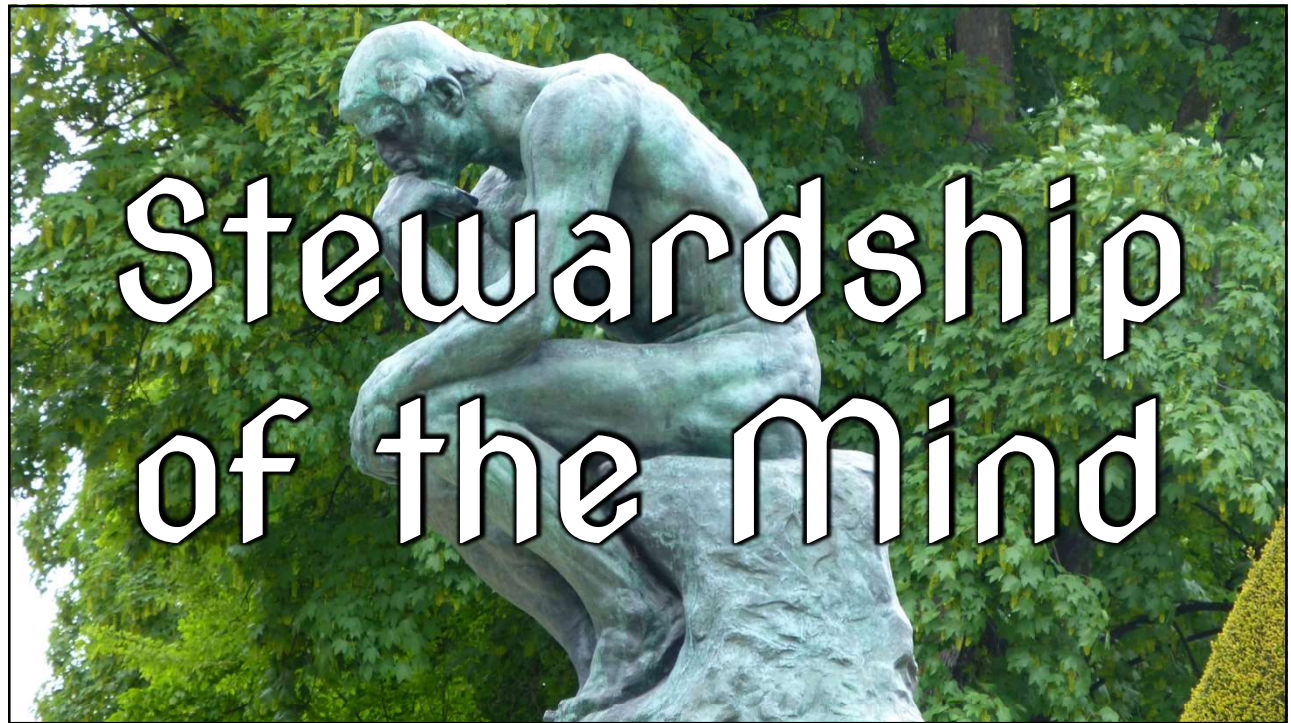
Professor of Philosophy and Apologetics

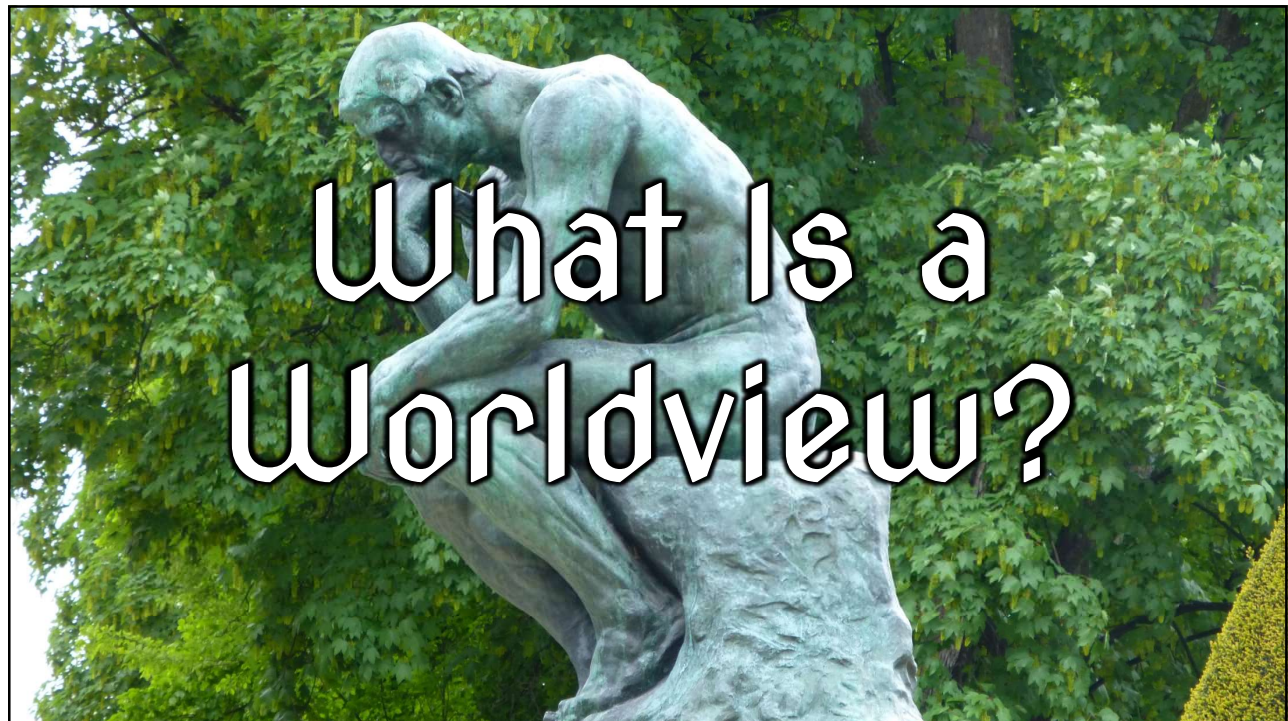
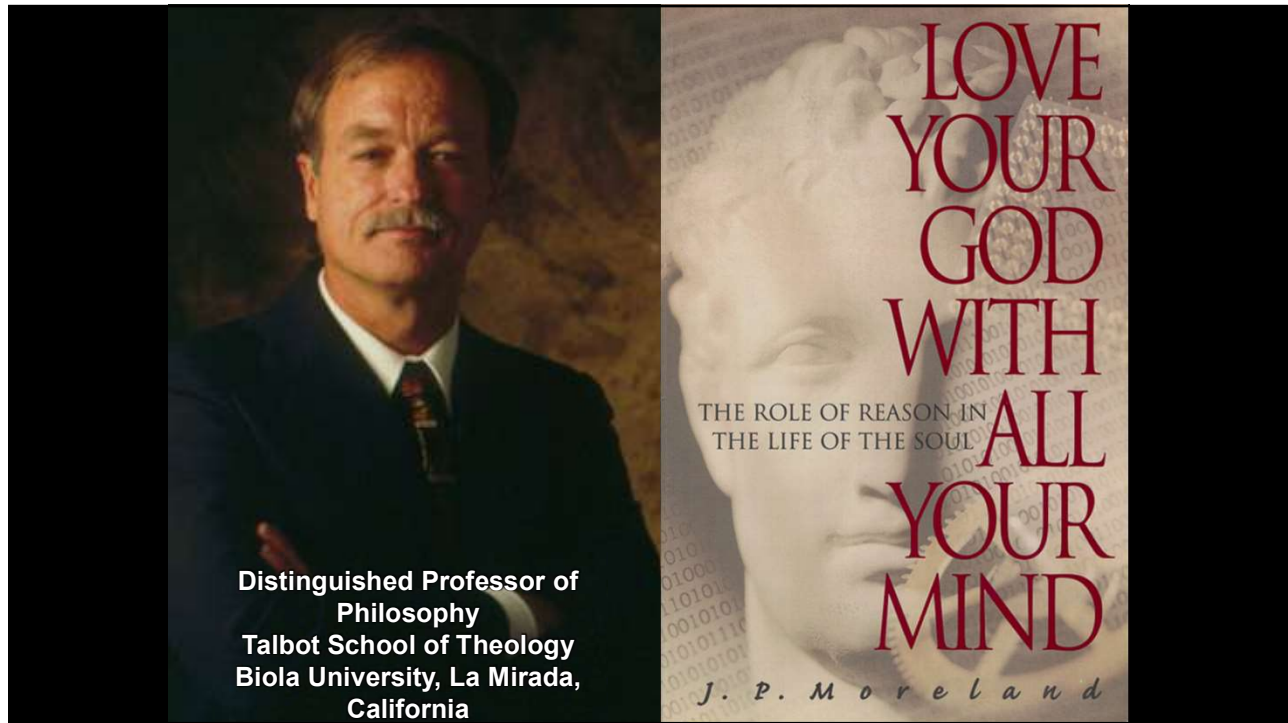
Southern Evangelical Seminary

Past President, International Society of Christian Apologetics



*"I am the way, the
truth, and the life. No
one comes to the
Father except
through Me."*

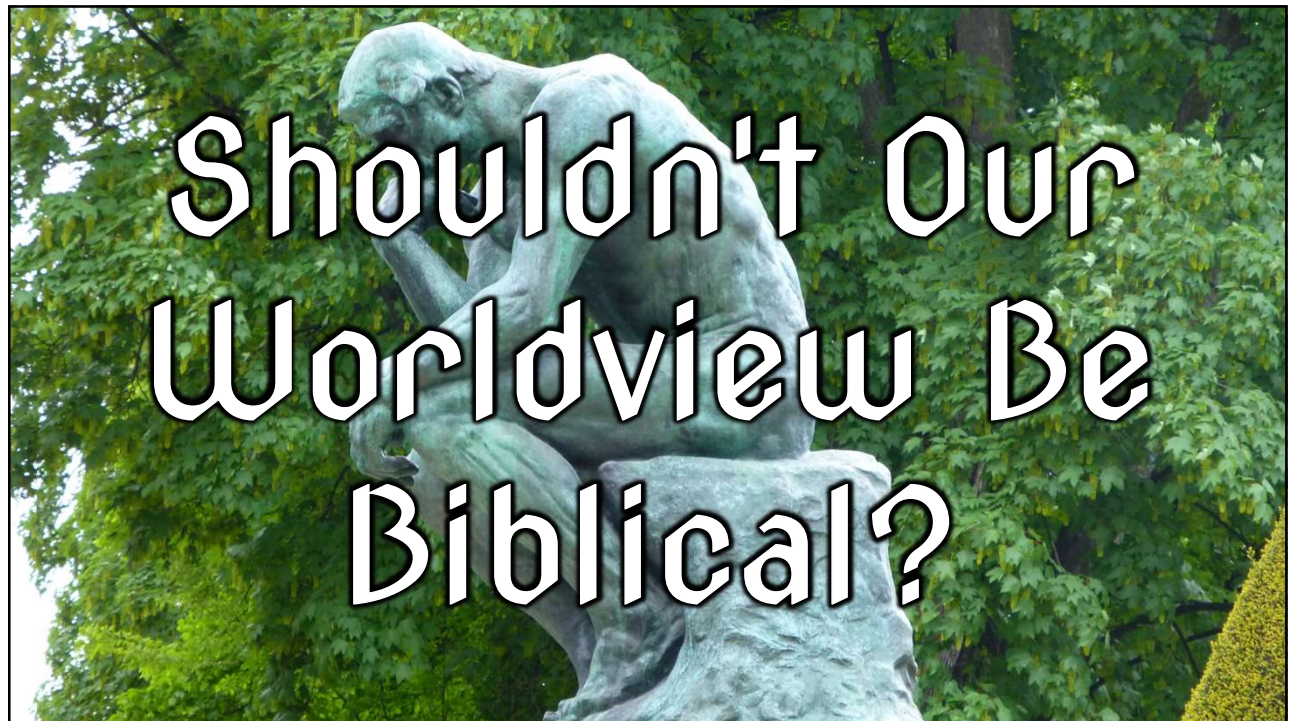




"A worldview is the framework from which we view reality and make sense of life and the world."

"A worldview is a set of beliefs and assumptions that a person uses when interpreting the world around him."

"A worldview is a way of looking at the world and one's place in the world. It is a perspective on reality."



What Would Make a Worldview Biblical?



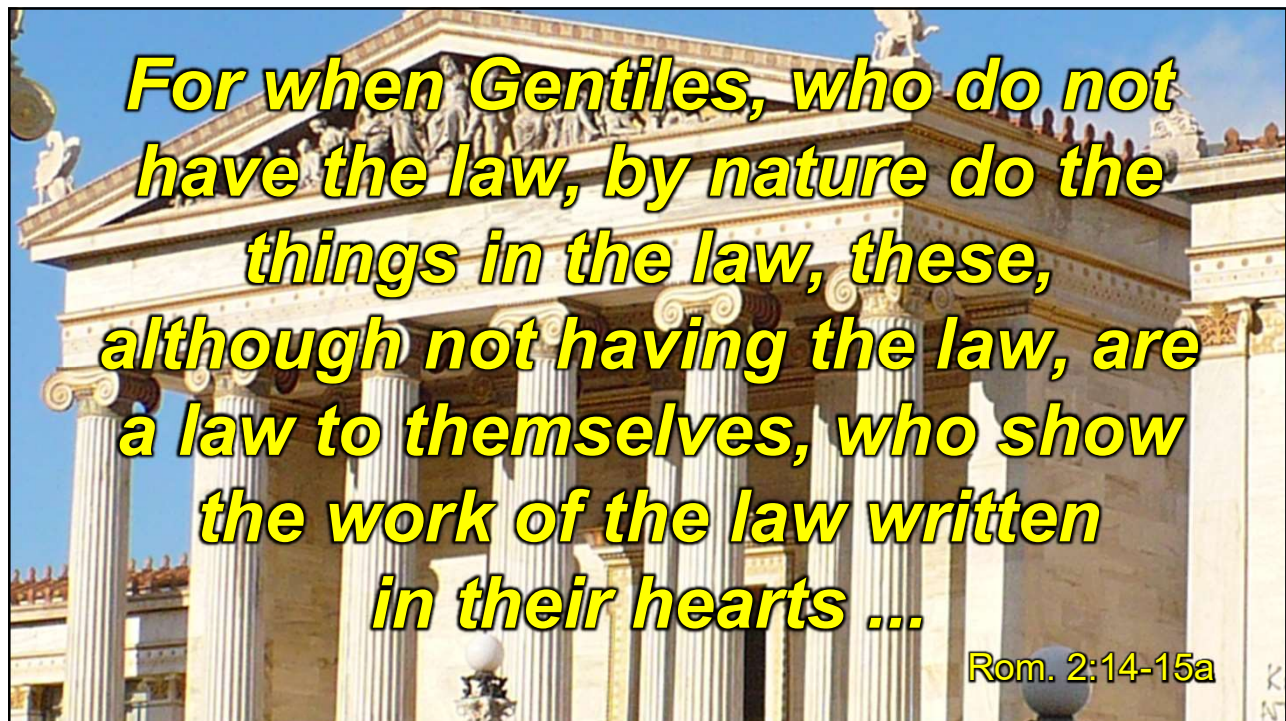
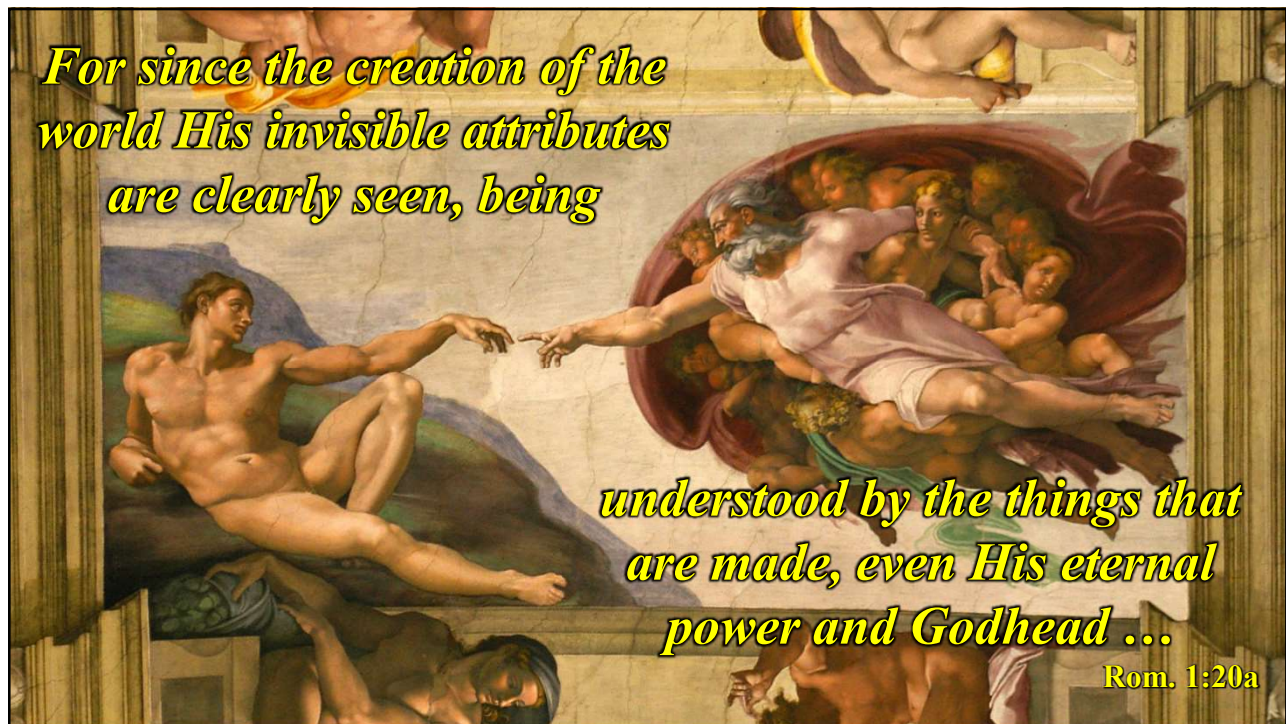


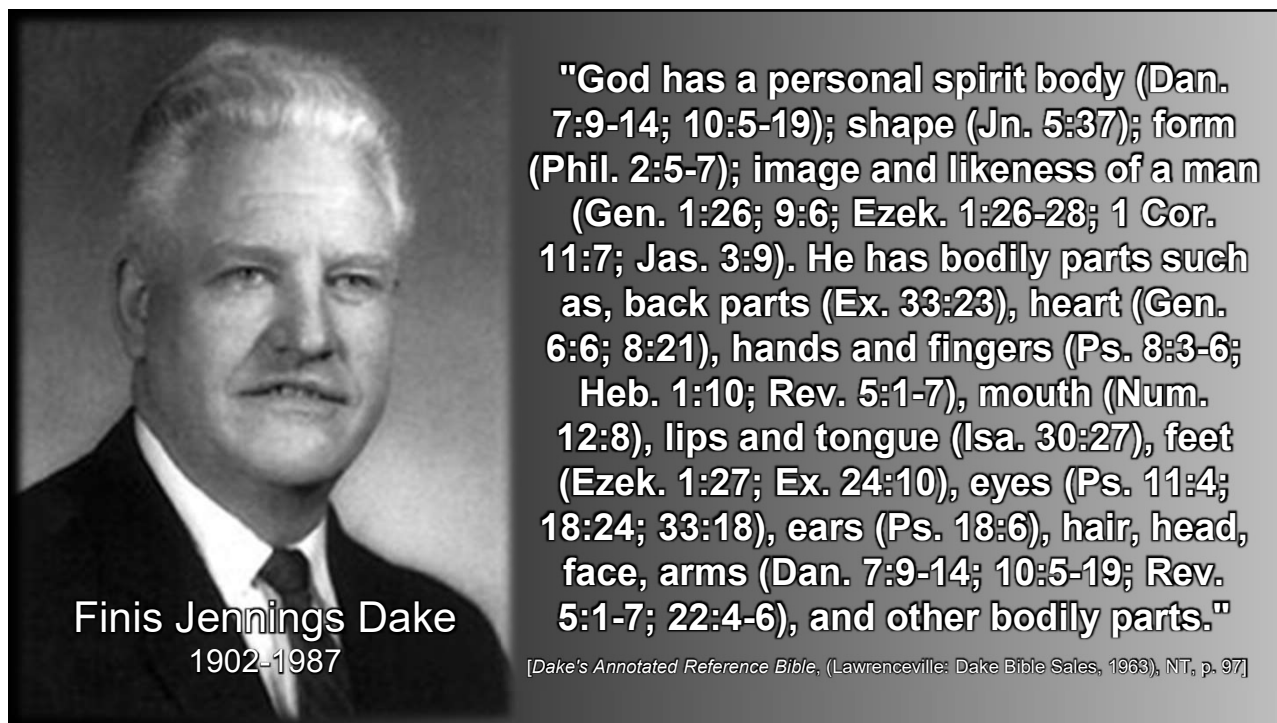
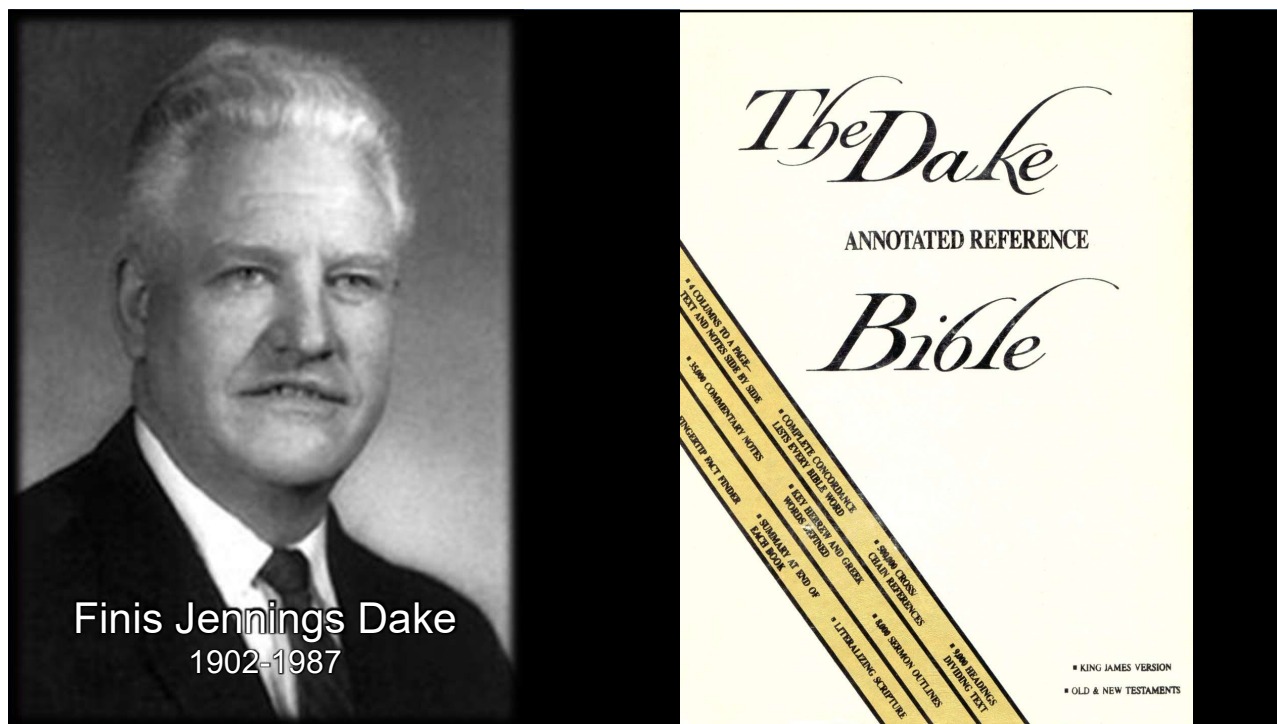
What Could Be Wrong about the Expression 'Biblical Worldview'?



***The heavens declare
the glory of God; and
the firmament shows
His handiwork.***

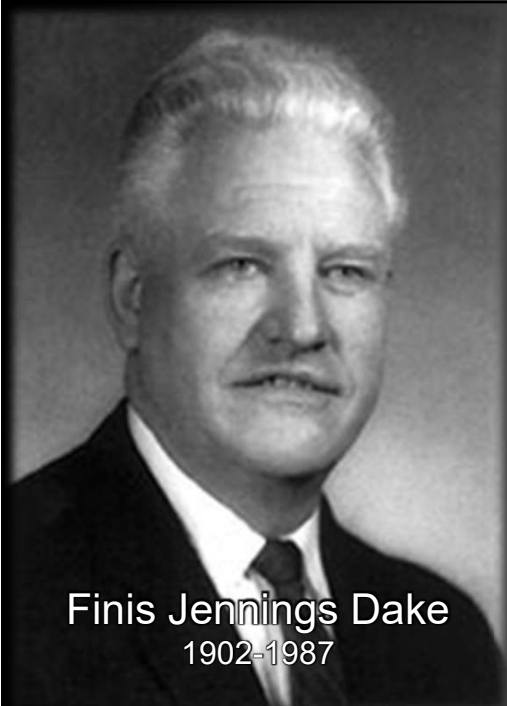
Psalm 19:1





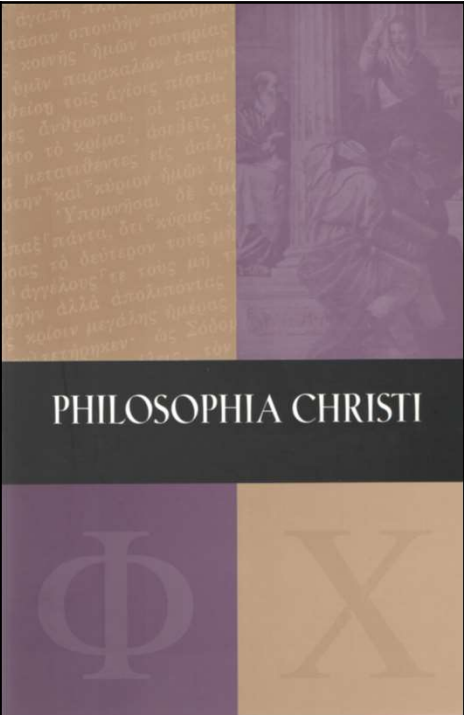
"God has a personal spirit body (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and tongue (Isa. 30:27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), and other bodily parts."

[Dake's Annotated Reference Bible, (Lawrenceville: Dake Bible Sales, 1963), NT, p. 97]




7:9-14; 10:5-19) (Jn. 5:37)
 (Phil. 2:5-7)
 (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor.
 11:7; Jas. 3:9)
 (Ex. 33:23) (Gen.
 6:6; 8:21) (Ps. 8:3-6;
 Heb. 1:10; Rev. 5:1-7) (Num.
 12:8) (Isa. 30:27)
 (Ezek. 1:27; Ex. 24:10) (Ps. 11:4;
 18:24; 33:18) (Ps. 18:6)
 (Dan. 7:9-14; 10:5-19; Rev.
 5:1-7; 22:4-6)

Finis Jennings Dake
 1902-1987



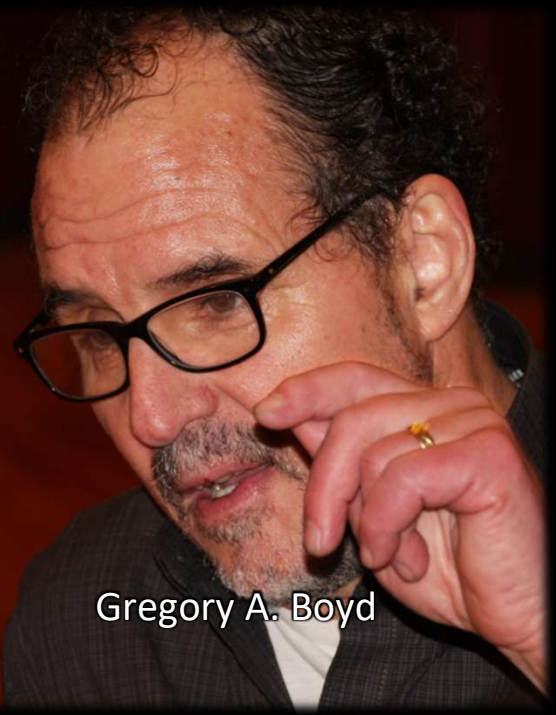
PHILOSOPHIA CHRISTI

Φ Χ



Gregory A. Boyd

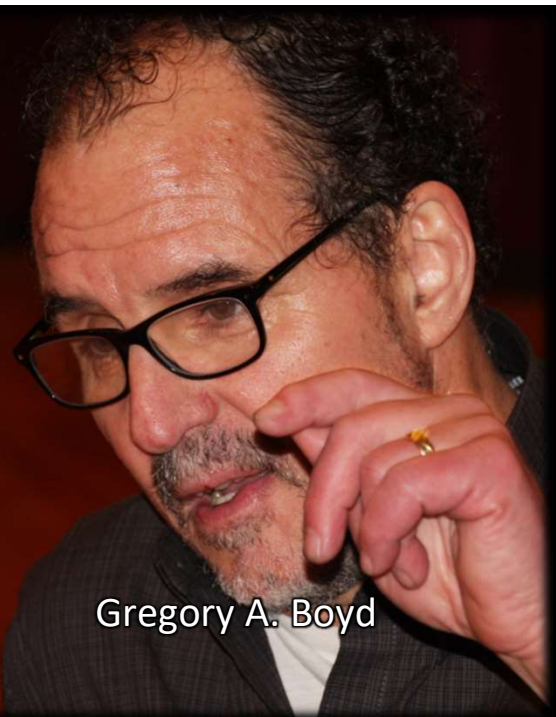
"Scripture also frequently depicts God as experiencing regret ... disappointment, frustration, and unexpected outcomes ... suggesting that the future is to this extent composed of possibilities rather than certainties."



Gregory A. Boyd

"It is, I submit, more difficult to conceive of God experiencing such things if the future is exhaustively settled in his mind than if it is in part composed of possibilities."

[Gregory A. Boyd, "Neo-Molinism and the Infinite Intelligence of God," *Philosophia Christi* 5, No.1, (2003):192]



Gregory A. Boyd

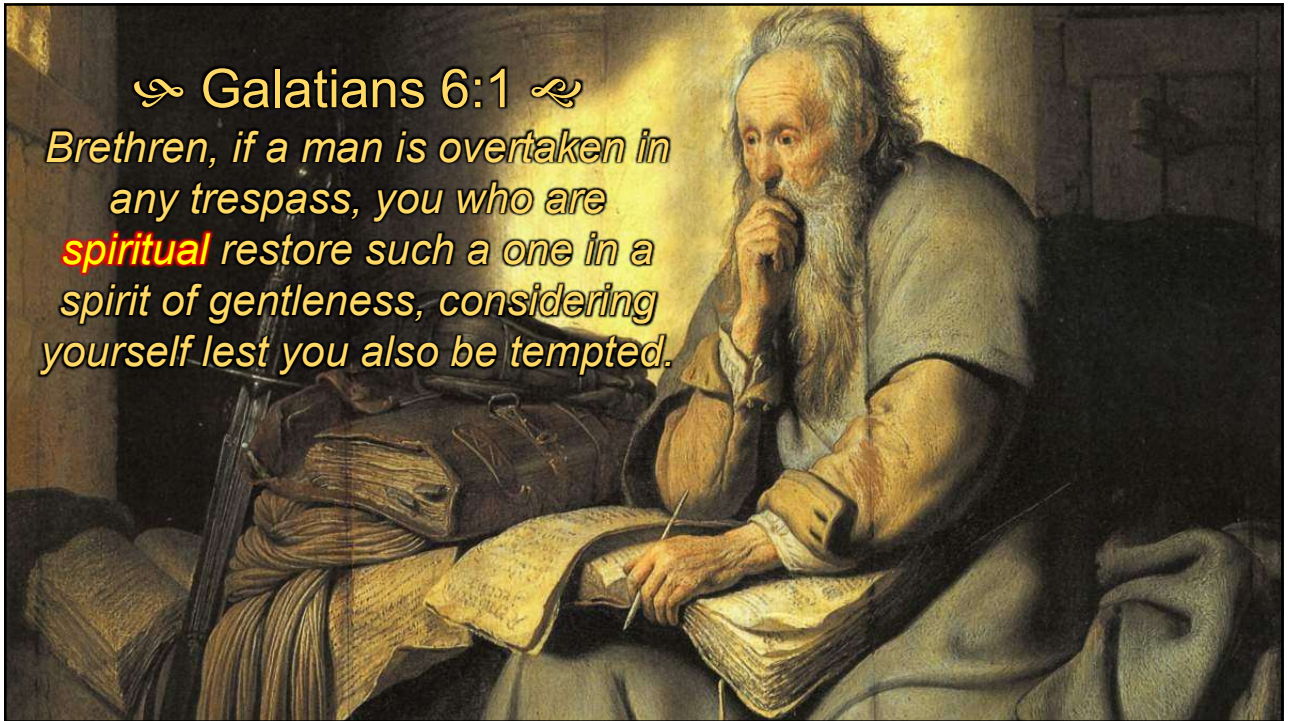
"And they heard the sound of the LORD God walking in the garden in the cool of the day,

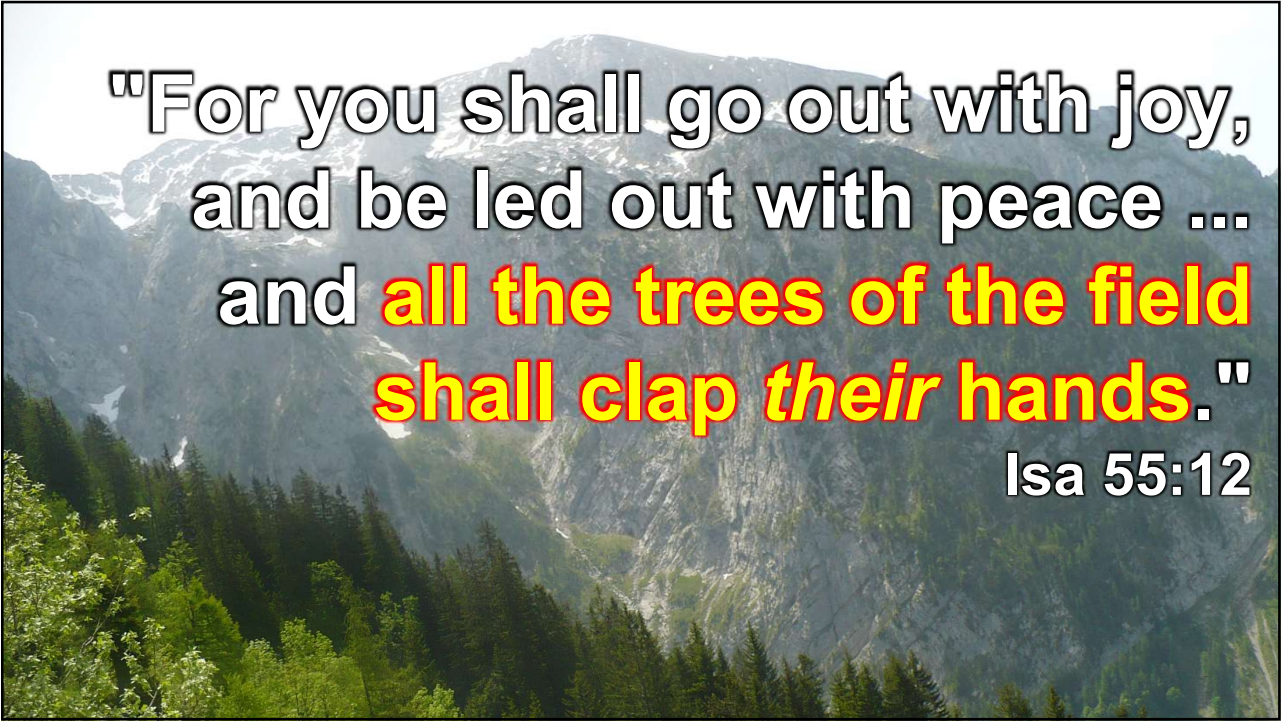
and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8

"God is Spirit, and those who worship Him must worship in spirit and truth."
John 4:24

✧ Galatians 6:1 ✧

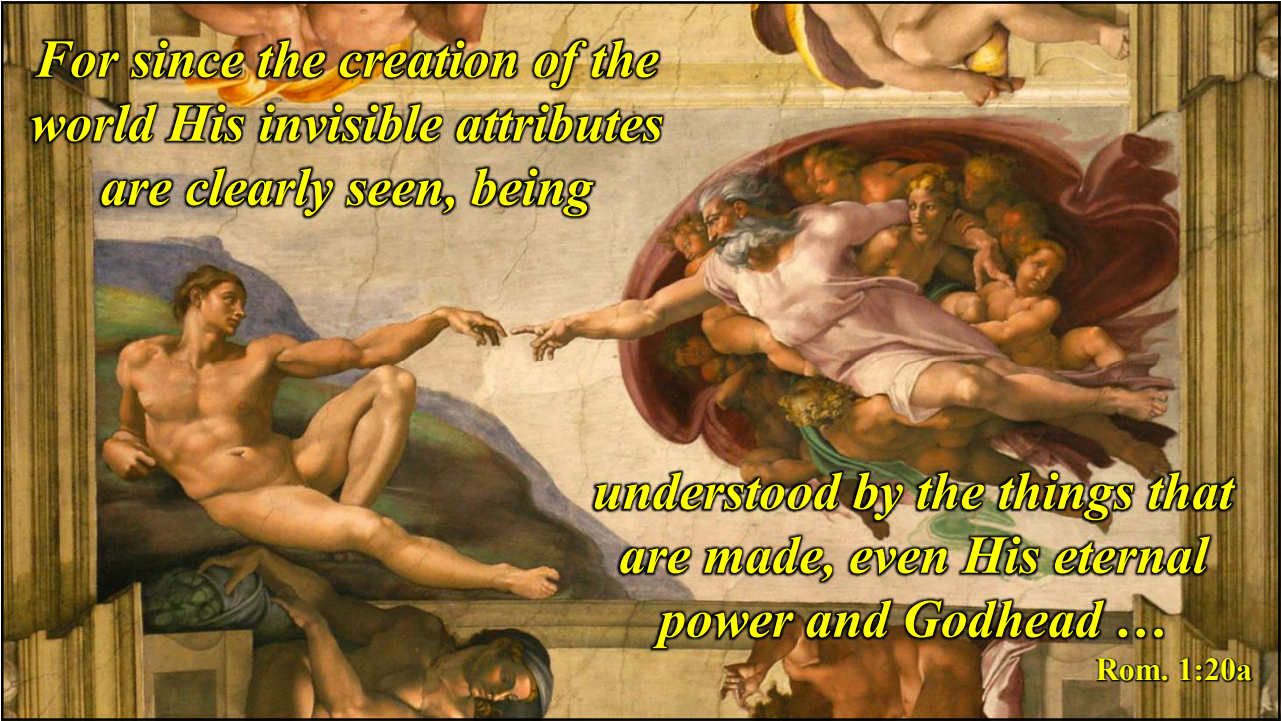
*Brethren, if a man is overtaken in any trespass, you who are **spiritual** restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*





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

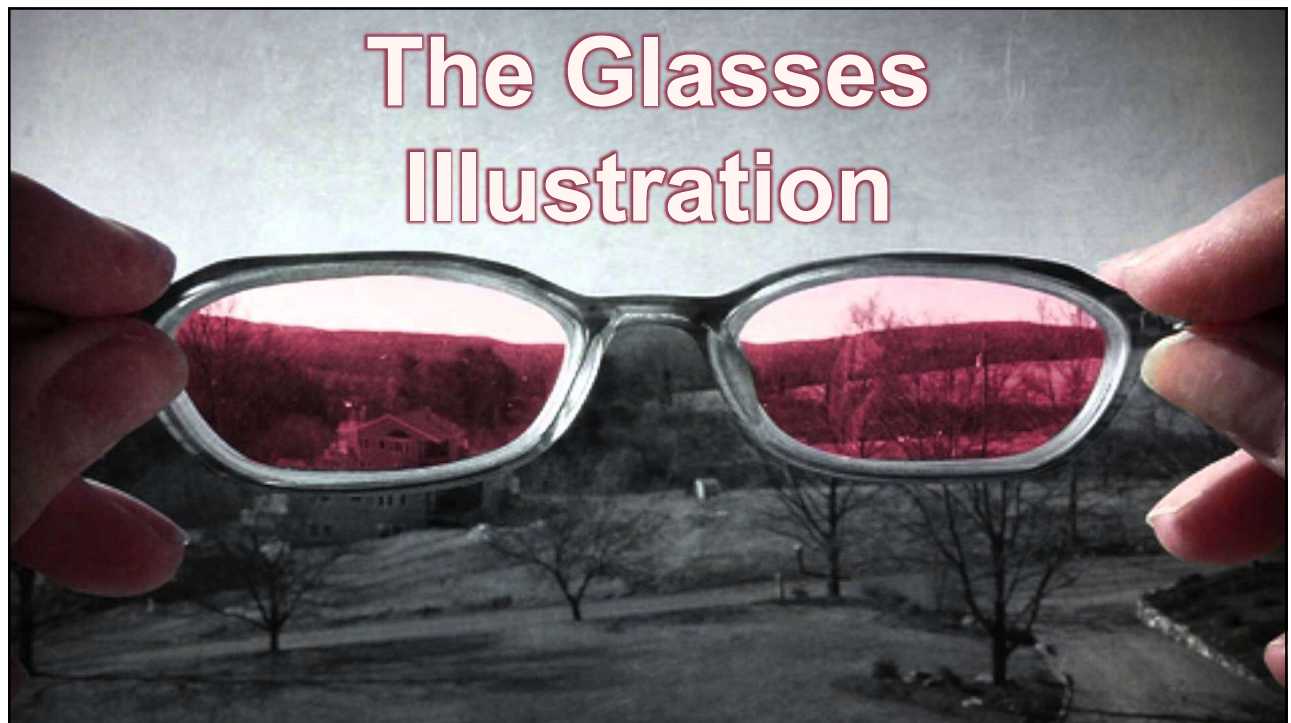
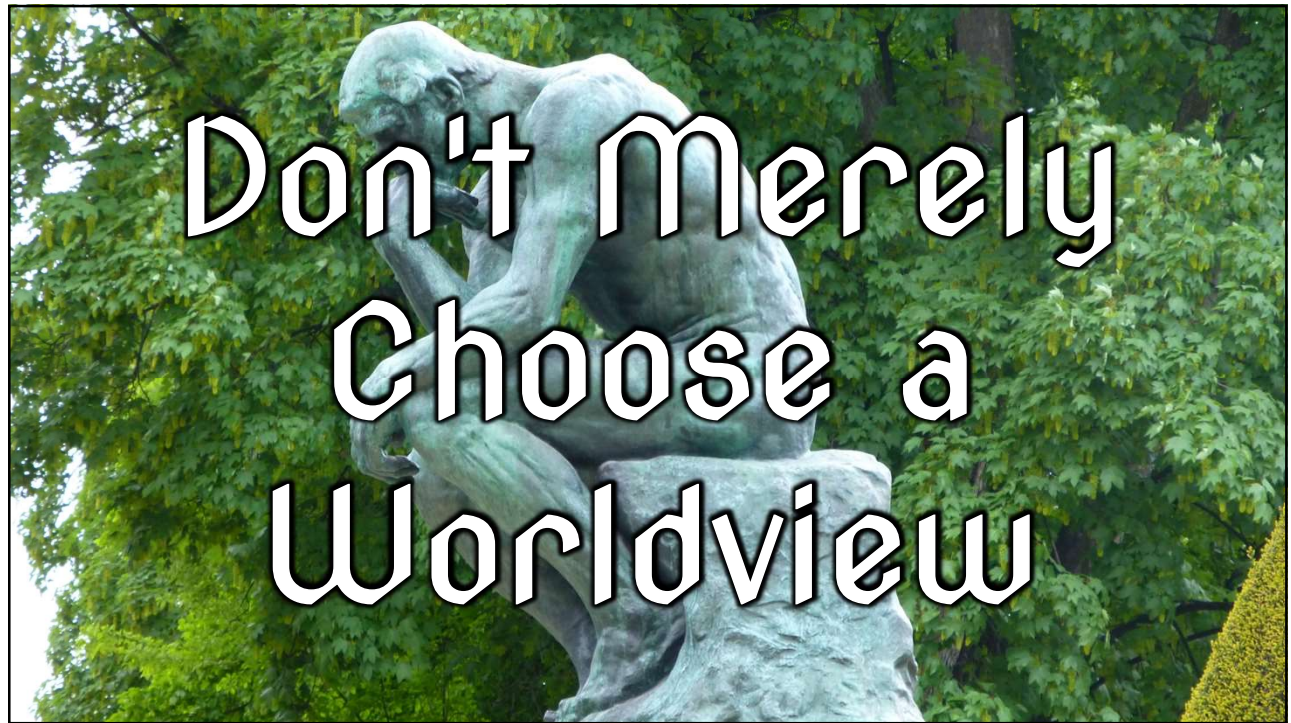
Isa 55:12



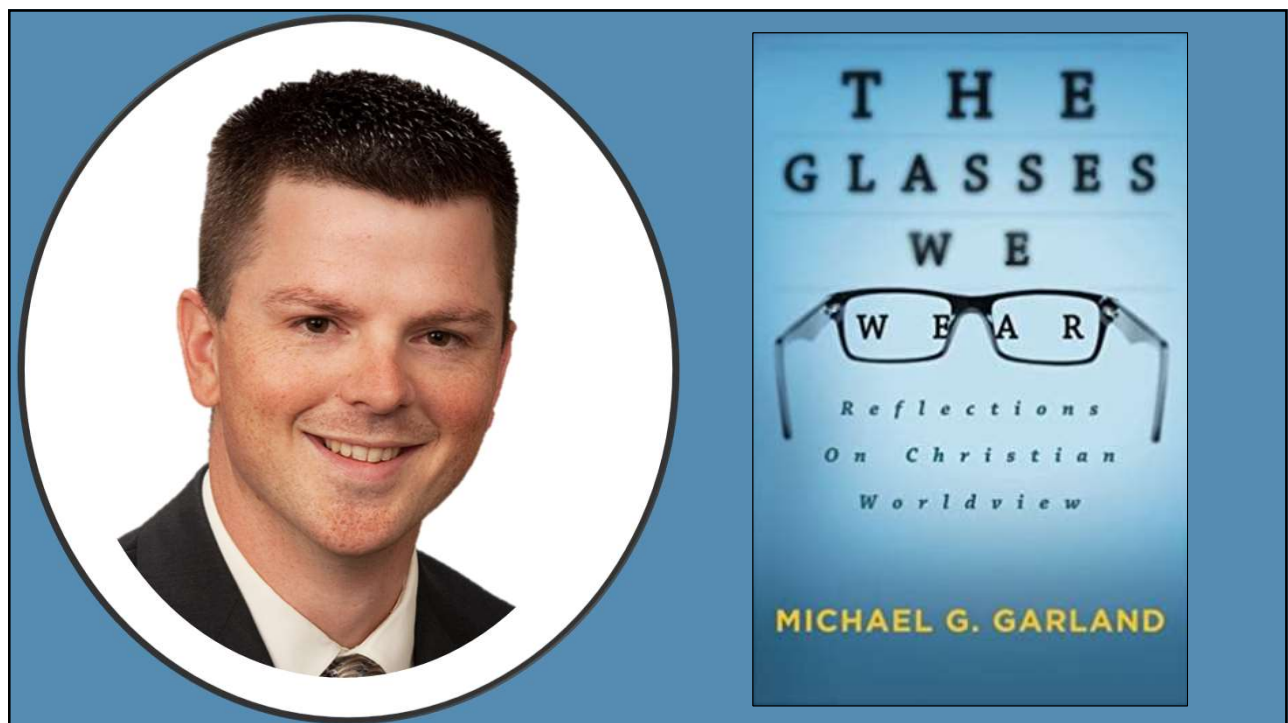
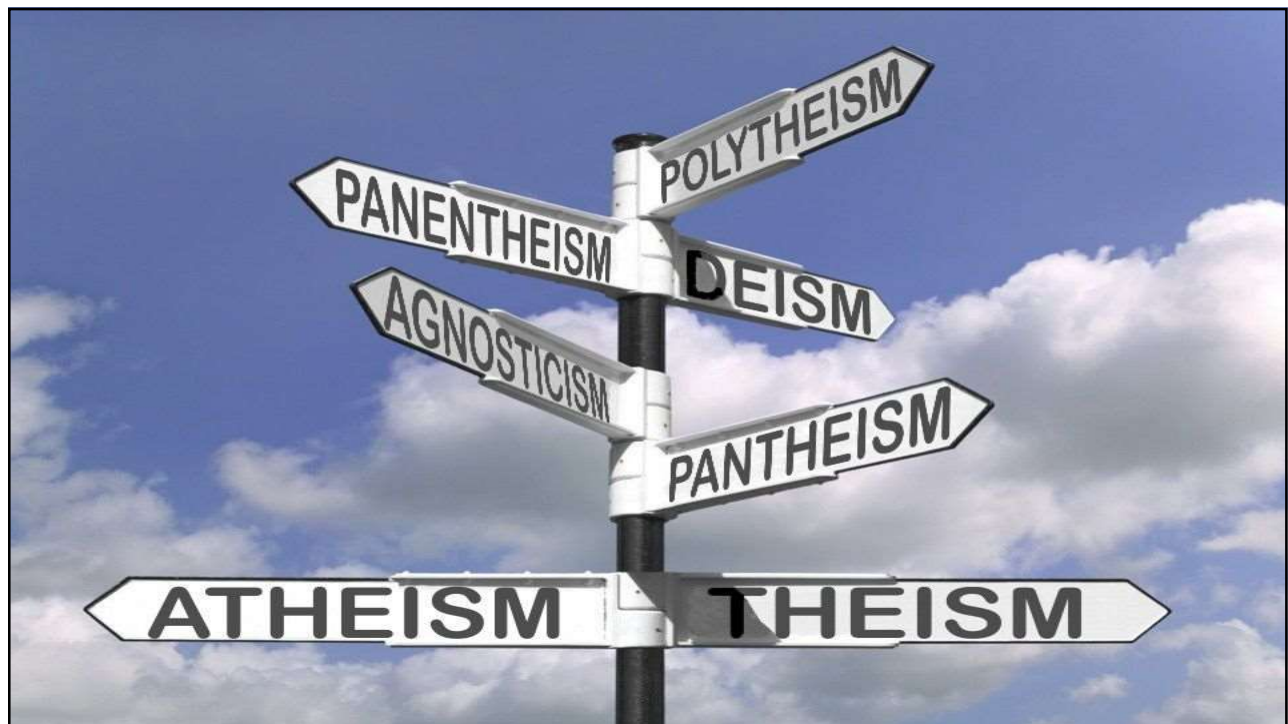
*For since the creation of the
world His invisible attributes
are clearly seen, being*


*understood by the things that
are made, even His eternal
power and Godhead ...*

Rom. 1:20a










The glasses we wear change everything about us...


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. For example, how do you see God? Is He loving, relational, cruel, distant, or maybe just imaginary? And how do you see yourself? As a good person who is in control, happy, and living with purpose? Or instead as insignificant, lost, or broken? The answers to these questions have life-changing implications and deserve careful consideration.

The good news is, you can change your glasses...

Using concise chapters, reflective poetry, and thoughtful study questions, Michael G. Garland invites you to see the world through a different set of 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.

MICHAEL G. GARLAND is employed as an orthopedic physician assistant. He and his wife Joelle have four children and are awaiting the arrival of two adopted children from Haiti. They live near Portland, Oregon. Visit his blog at www.reflect-god.com.







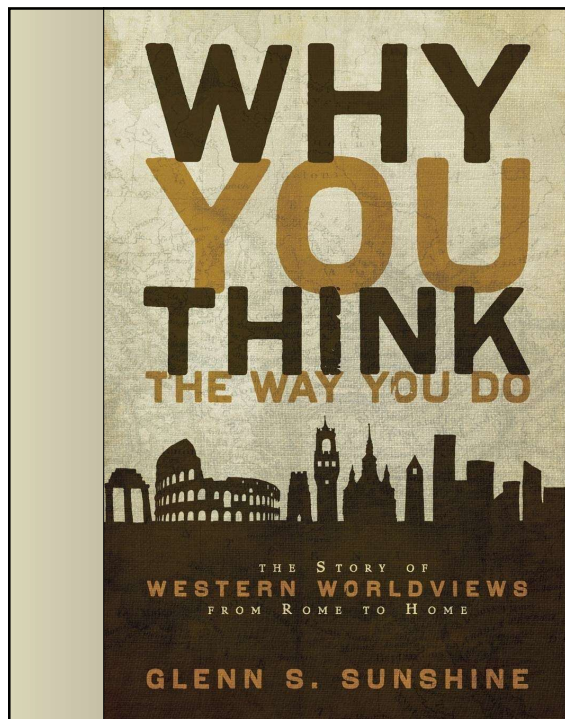
"Did you know that each one of us wears glasses? Even if you have 20/20 vision, you wear worldview glasses, a particular set of lenses through which you view the world and interpret life. ... The good news is, you can change your glasses ... While exploring the Christian perspective, The Glasses We wear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



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]



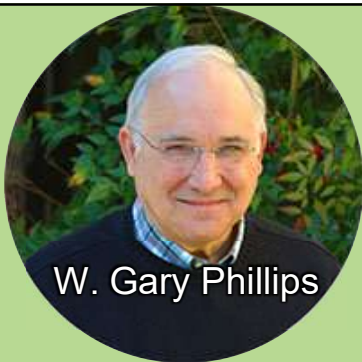
Glenn S. Sunshine

"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."

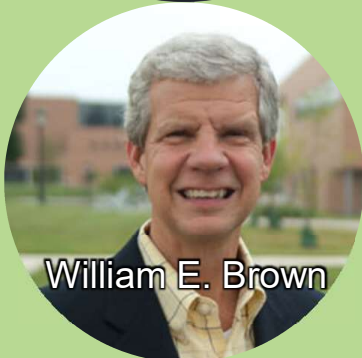
[Glenn S. Sunshine, *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home* (Grand Rapids: Zondervan, 2009), 13]



Glenn S. Sunshine

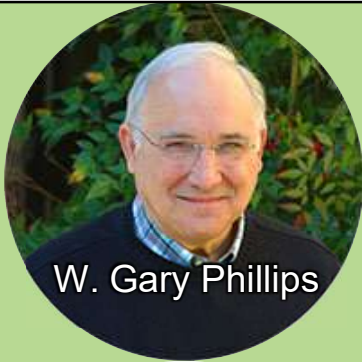


W. Gary Phillips

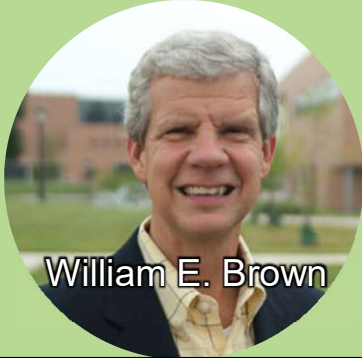


William E. Brown

**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."

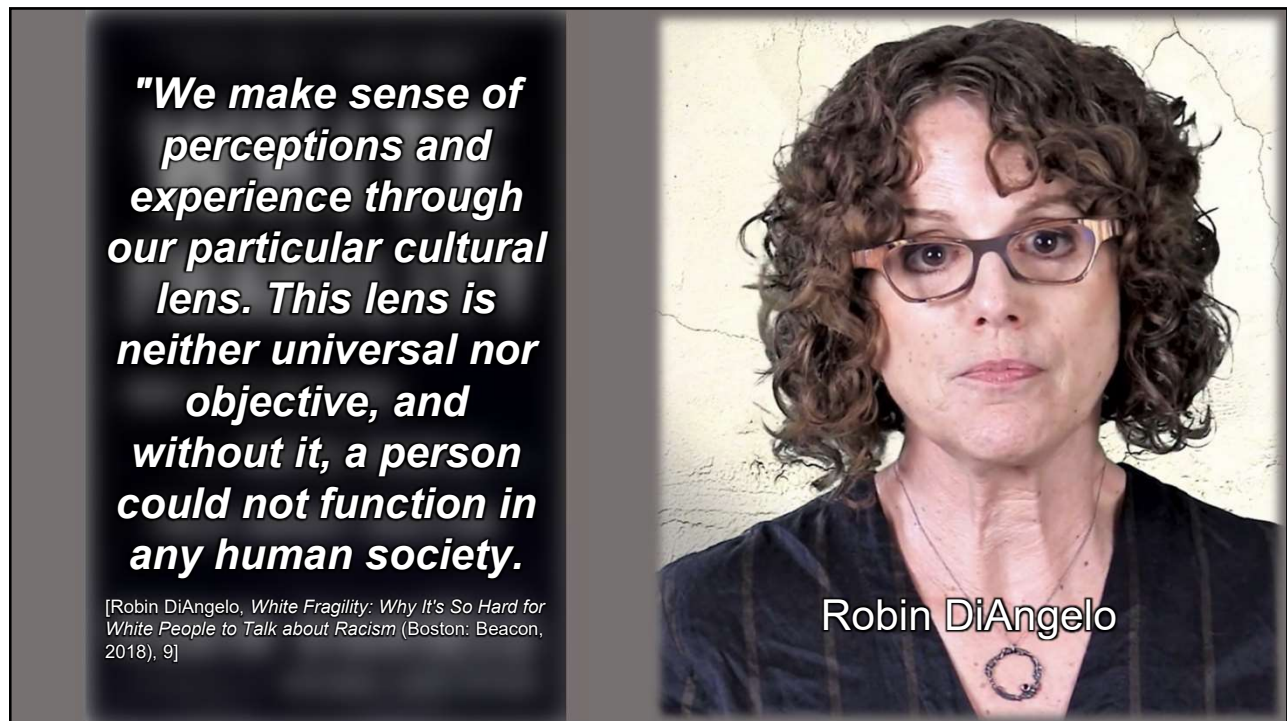
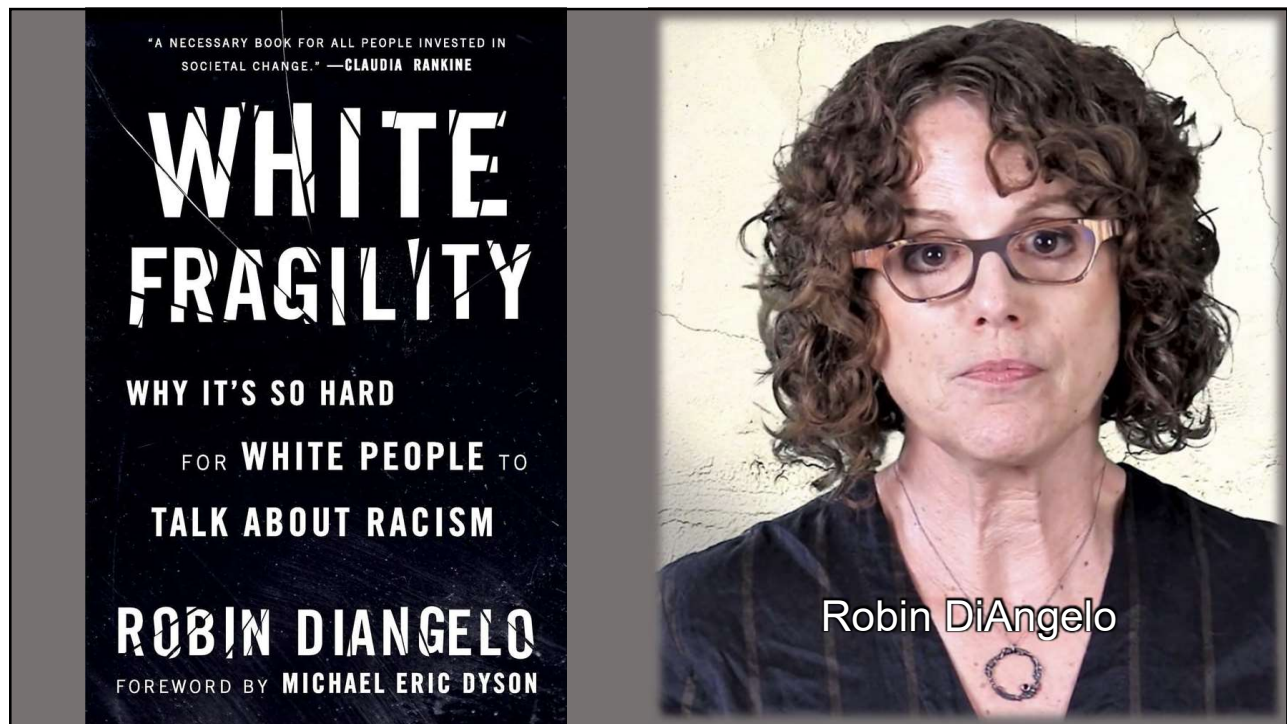
[W. Gary Phillips and William E. Brown, *Making Sense of Your World from a Biblical Viewpoint* (Chicago: Moody, 1991), 26, 29]

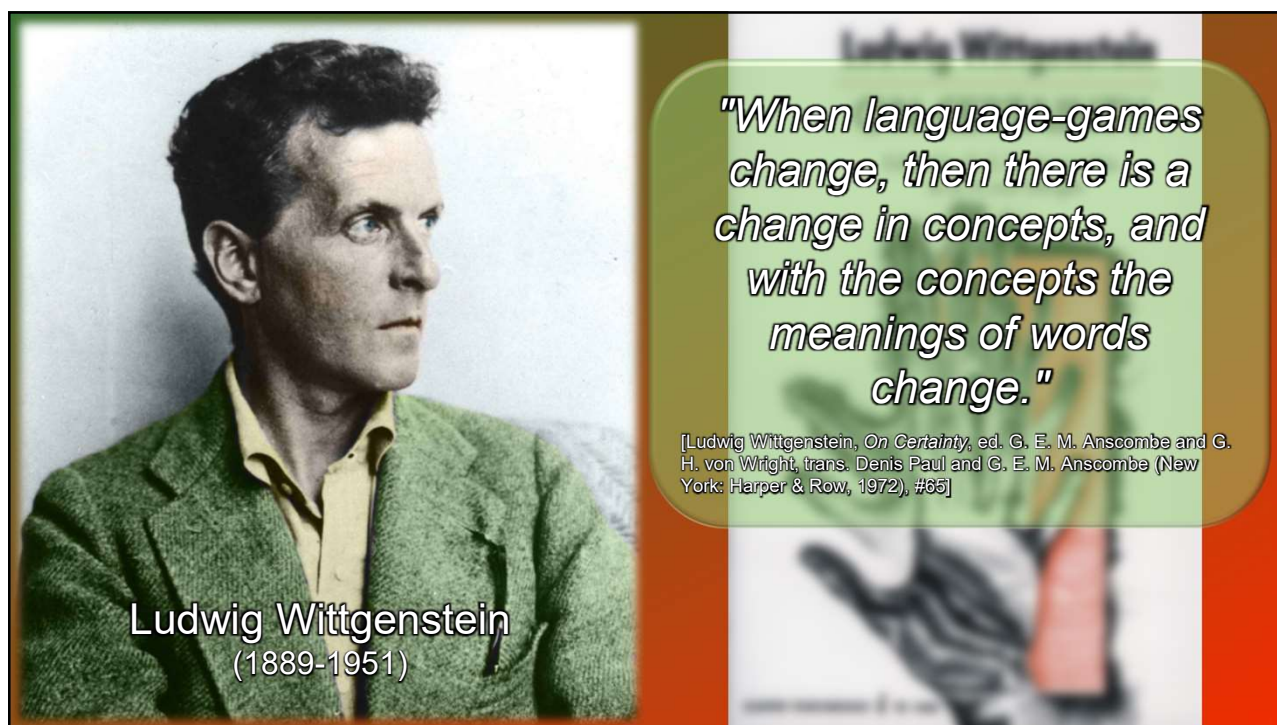
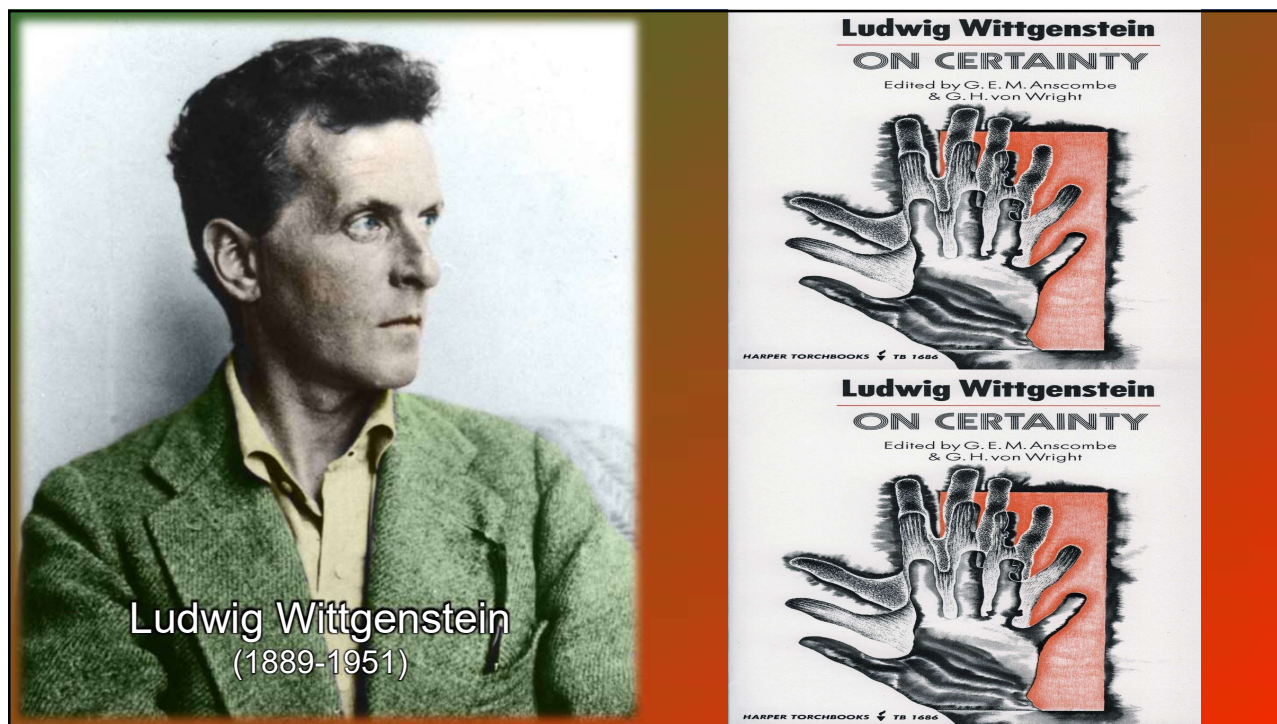
*"A person's worldview consists of the values, ideas or the fundamental belief system that **determines his attitudes, beliefs and ultimately, actions.** ... Jeff Baldwin, a fellow at the Texas-based Worldview Academy, says worldview 'is like an invisible pair of eyeglasses-glasses you put on to help 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.**"*

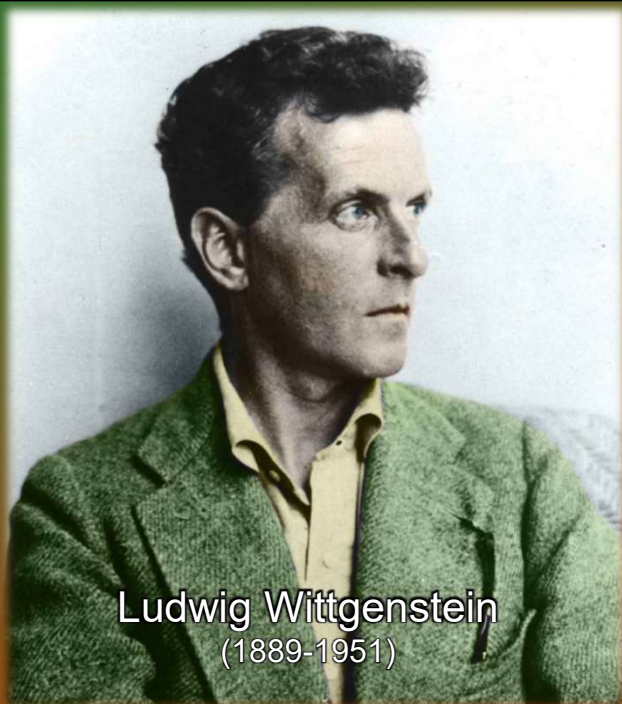
[Tracy F. Munsil, Focus on the Family: <http://www.focusonthefamily.com/faith/christian-worldview/whats-a-christian-worldview/whats-your-worldview>, accessed 06/27/23]



Tracy F. Munsil



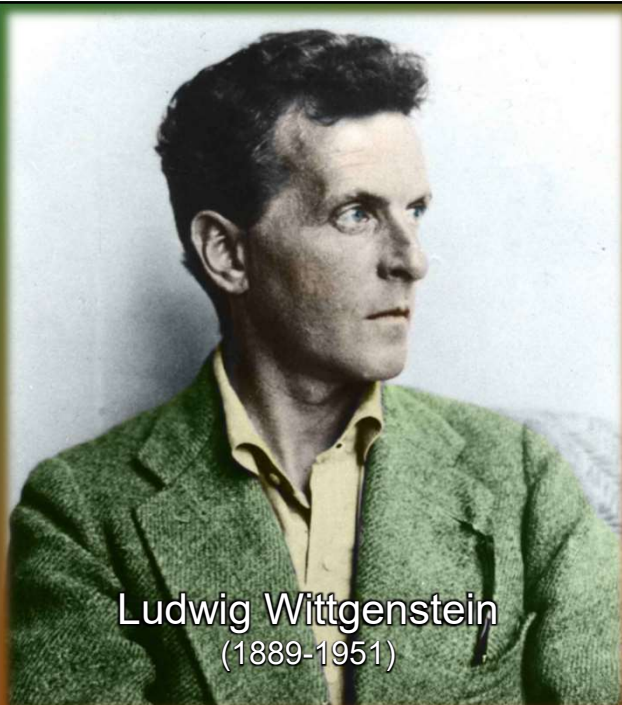




Ludwig Wittgenstein
(1889-1951)

"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."

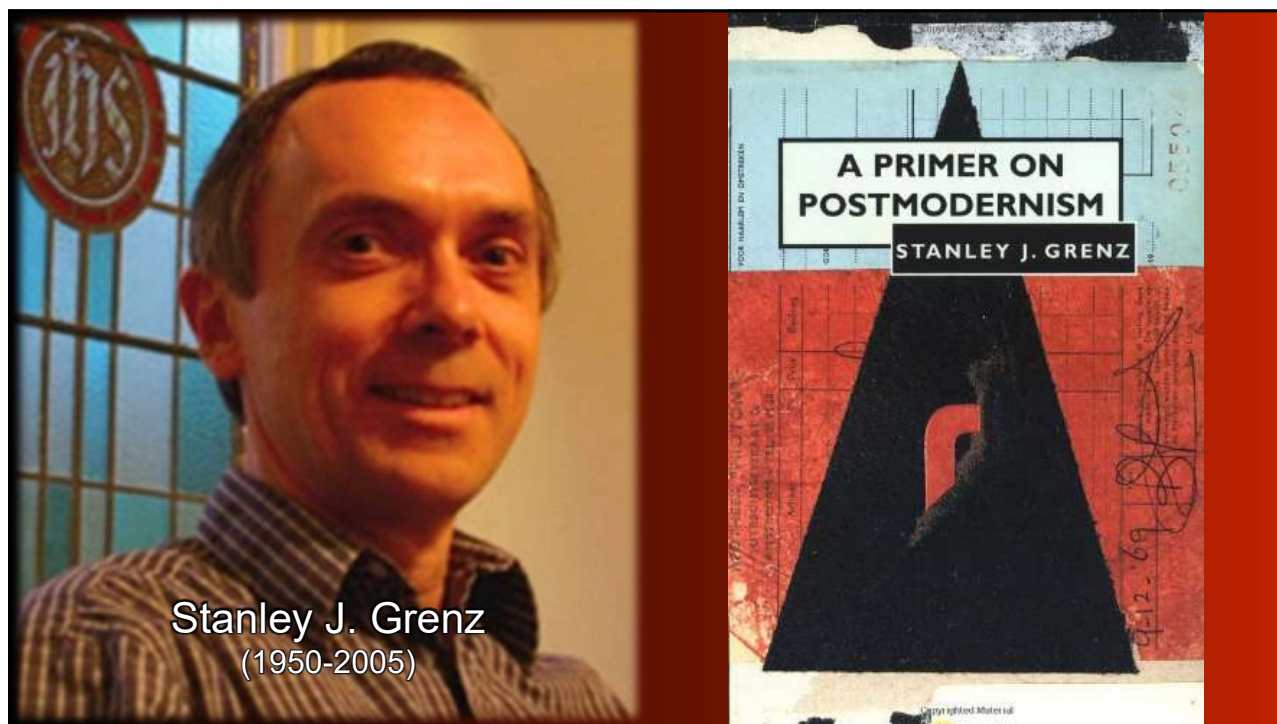
[Ludwig Wittgenstein, *On Certainty*, #94]



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."

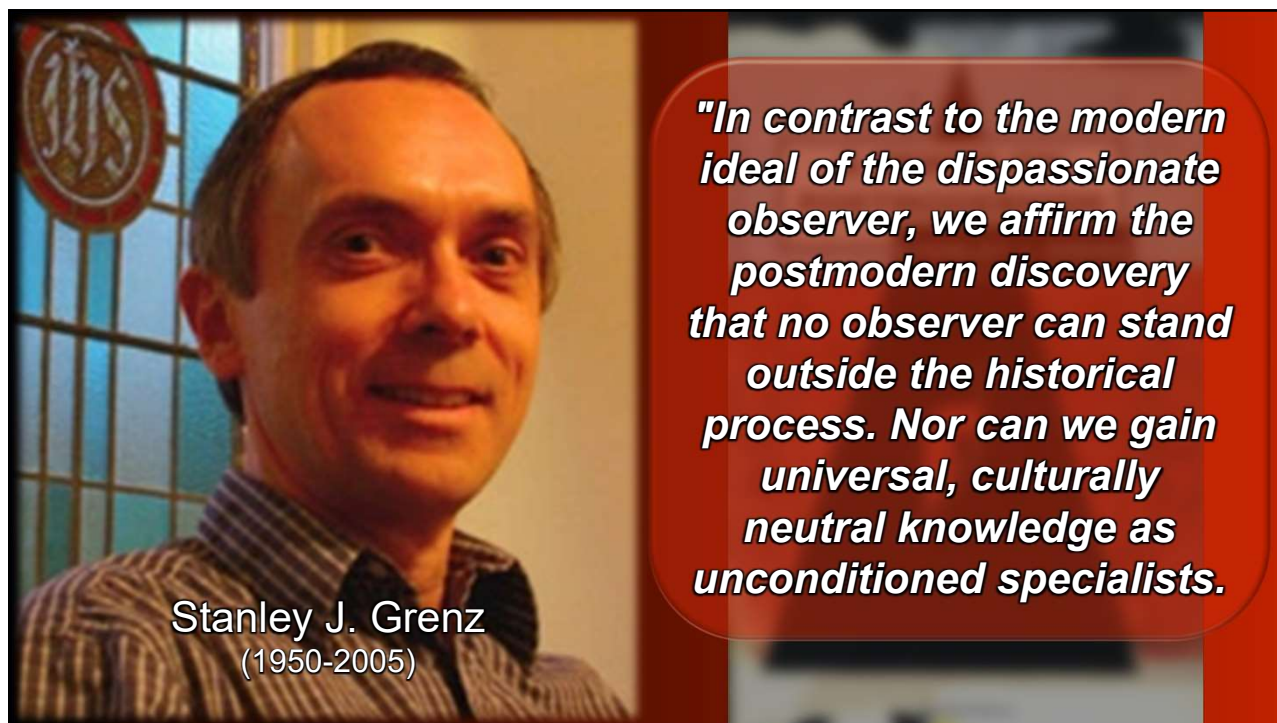
[Ludwig Wittgenstein, *On Certainty*, #197-198]



Stanley J. Grenz
(1950-2005)

**A PRIMER ON
POSTMODERNISM**

STANLEY J. GRENZ



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."

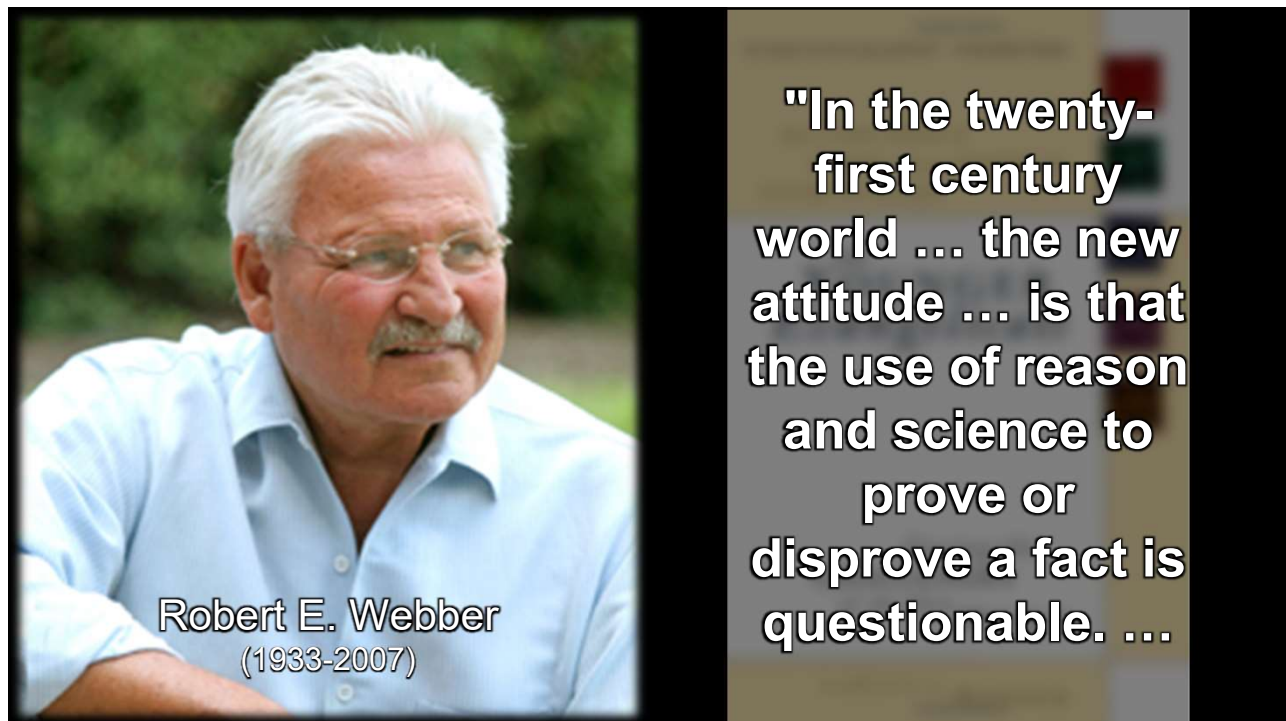
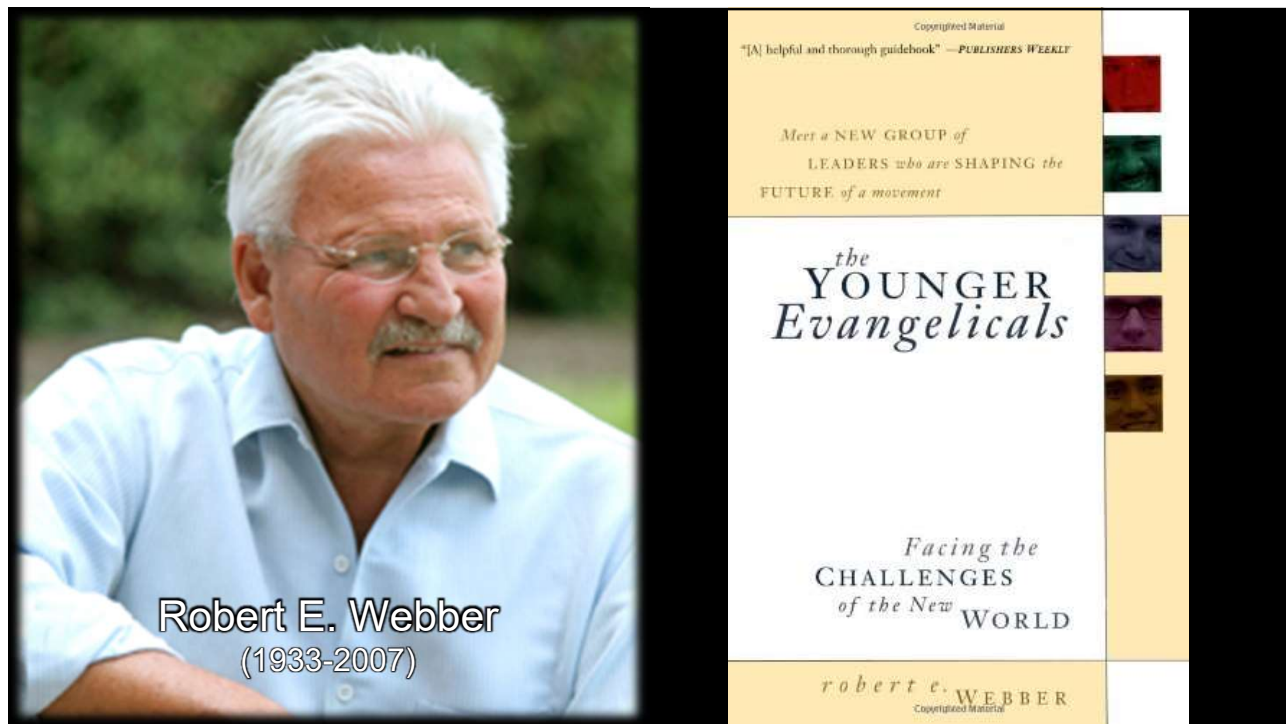
[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]

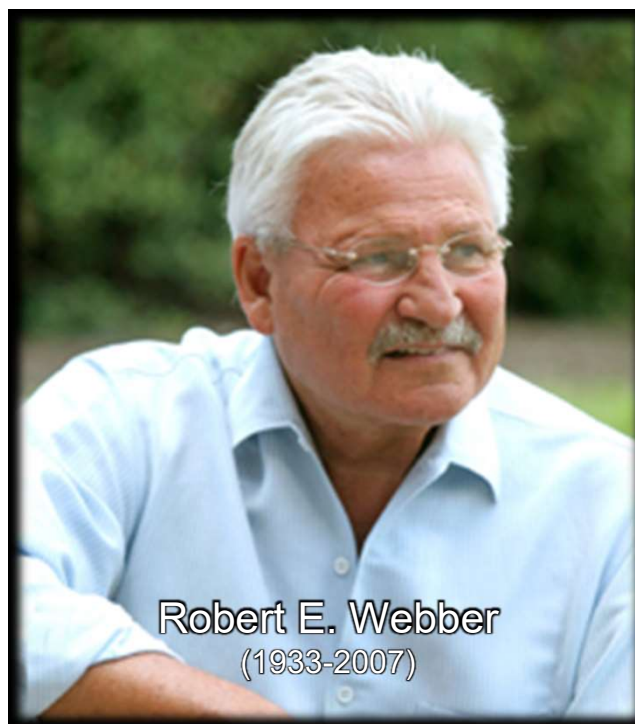


Dan McGee
Dan McGee

*"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.**"*

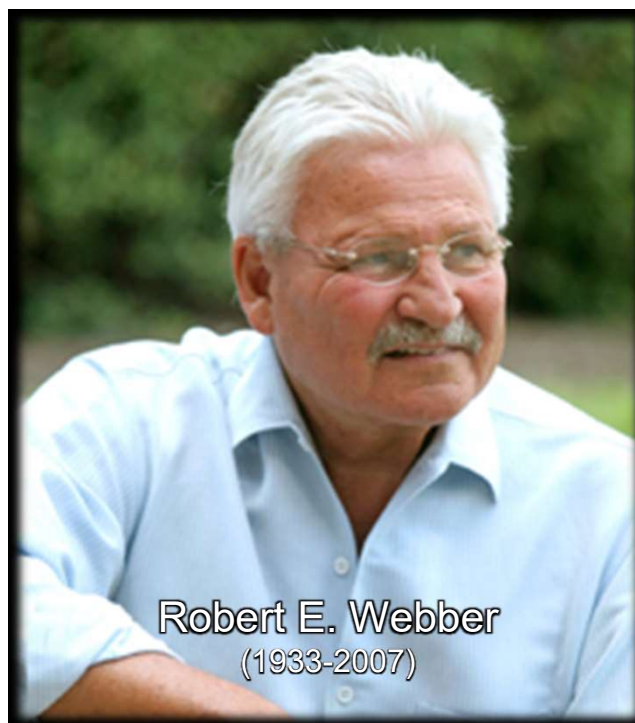
[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]





Robert E. Webber
(1933-2007)

**"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]

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

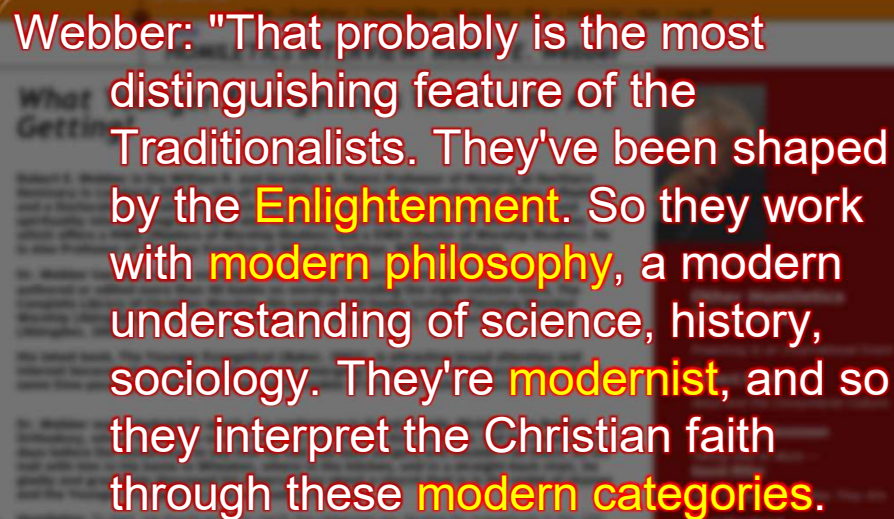
Let's Try to Keep the China on the Table —

N.T. Wright

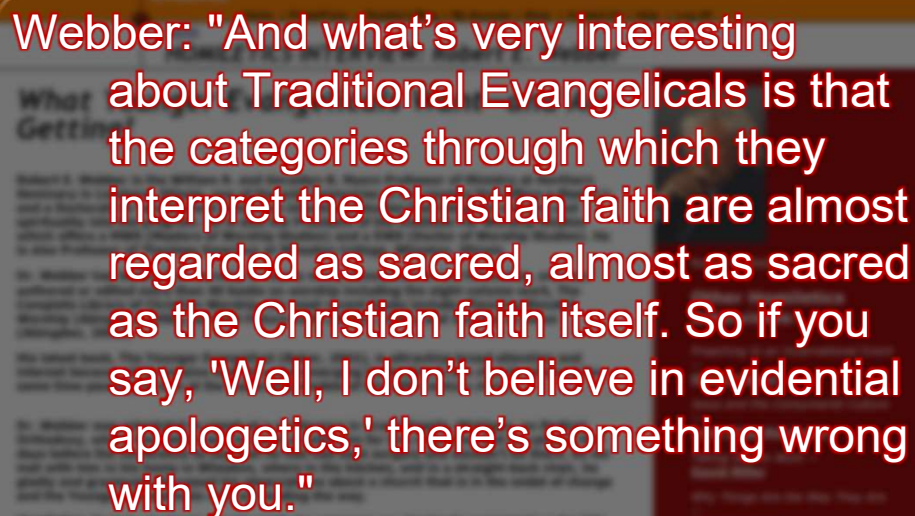
Stitching Together the Patchwork Family

Barbara Carnal

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



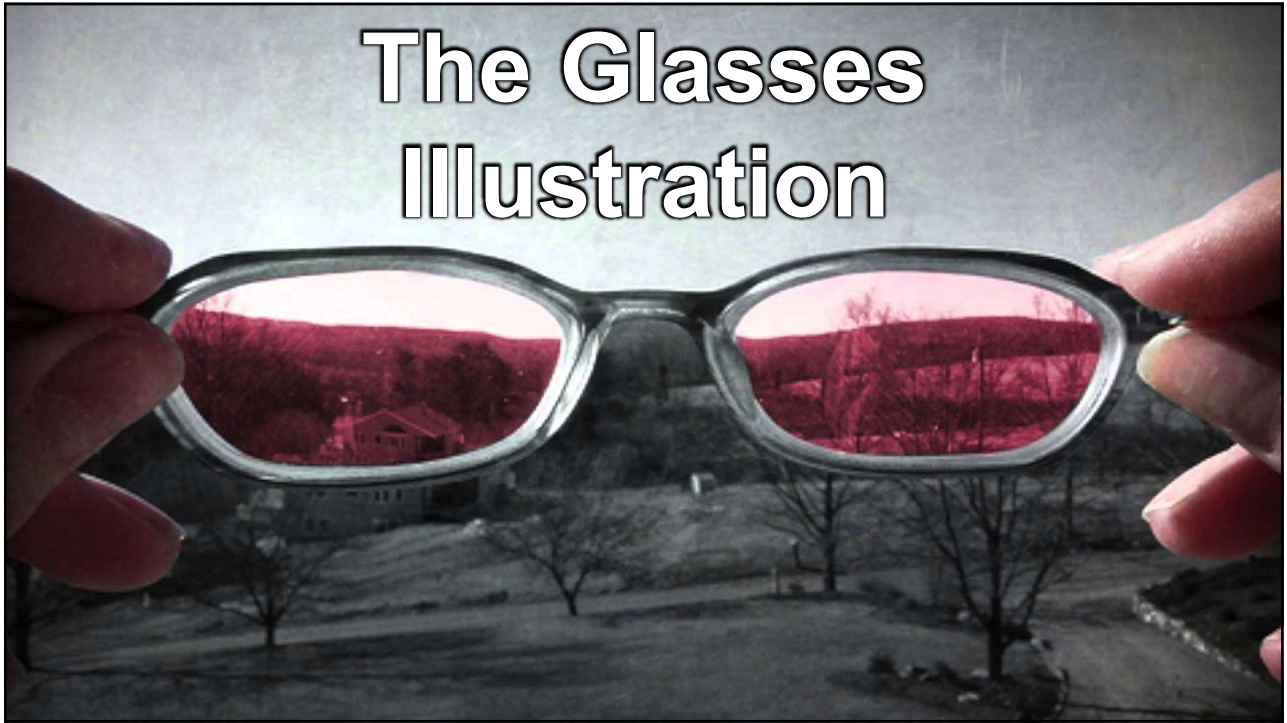
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the **Enlightenment**. So they work with **modern philosophy**, a modern understanding of science, history, sociology. They're **modernist**, and so they interpret the Christian faith through these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



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

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

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

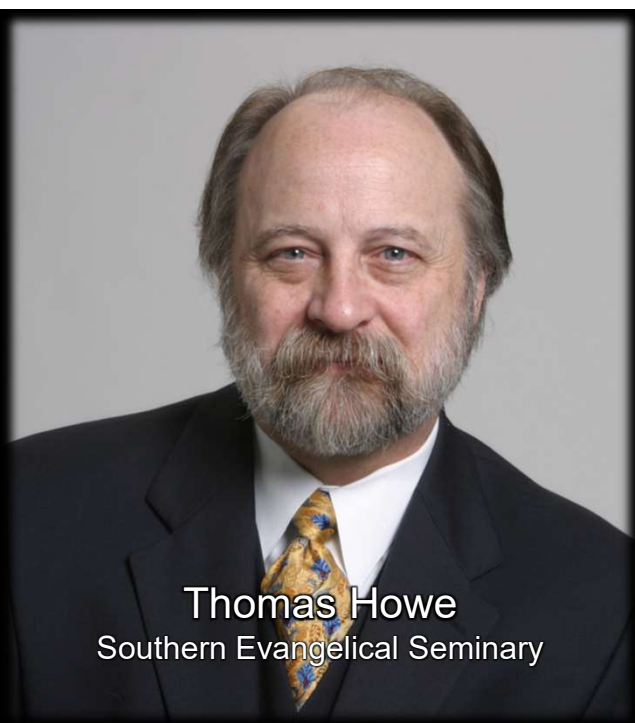
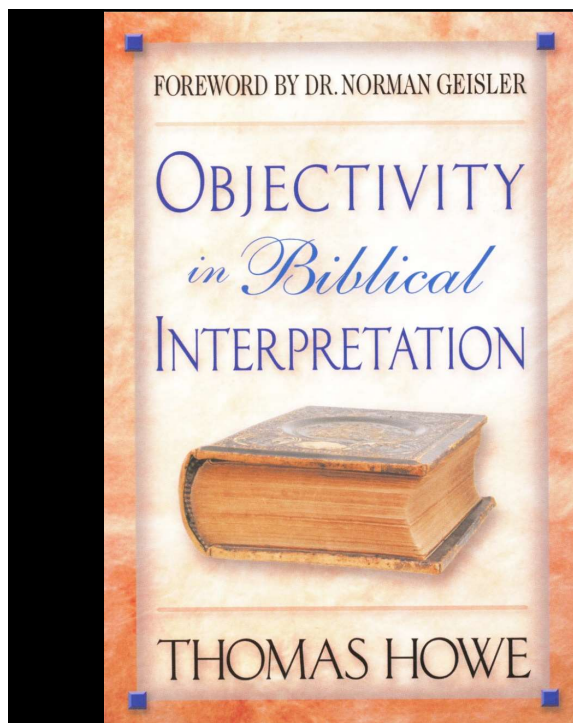
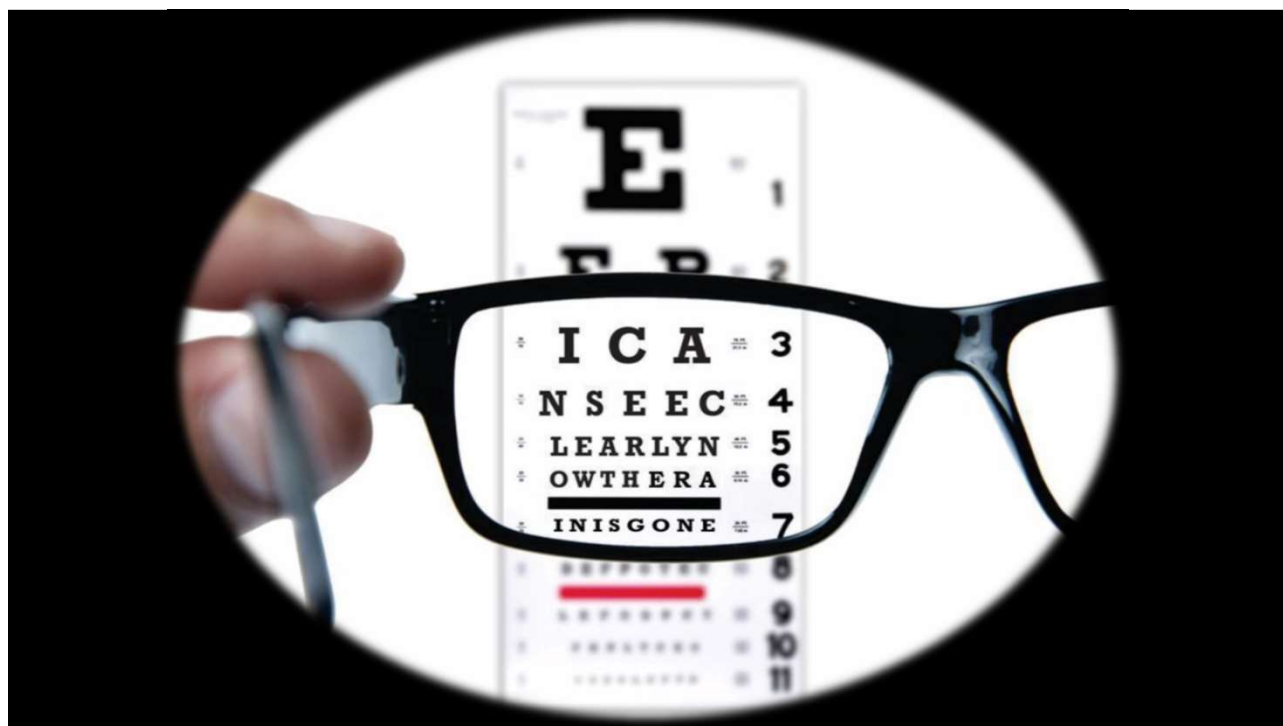
∞ Problems ∞

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

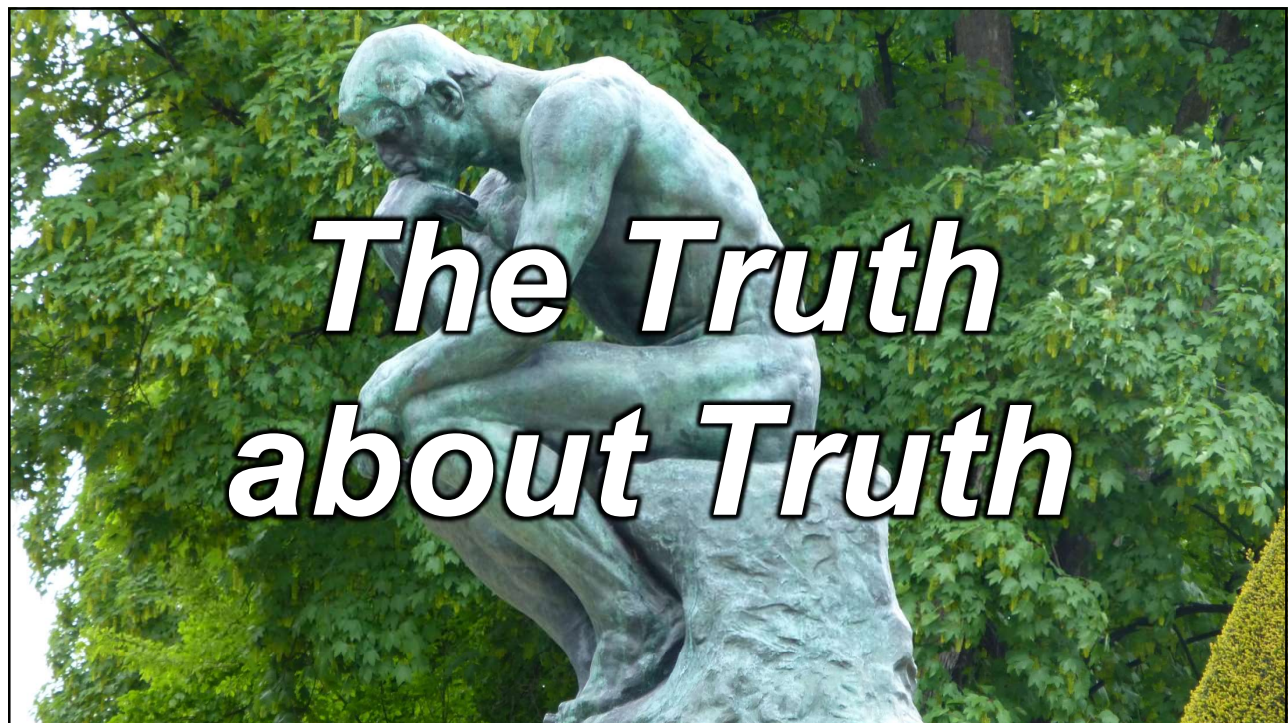
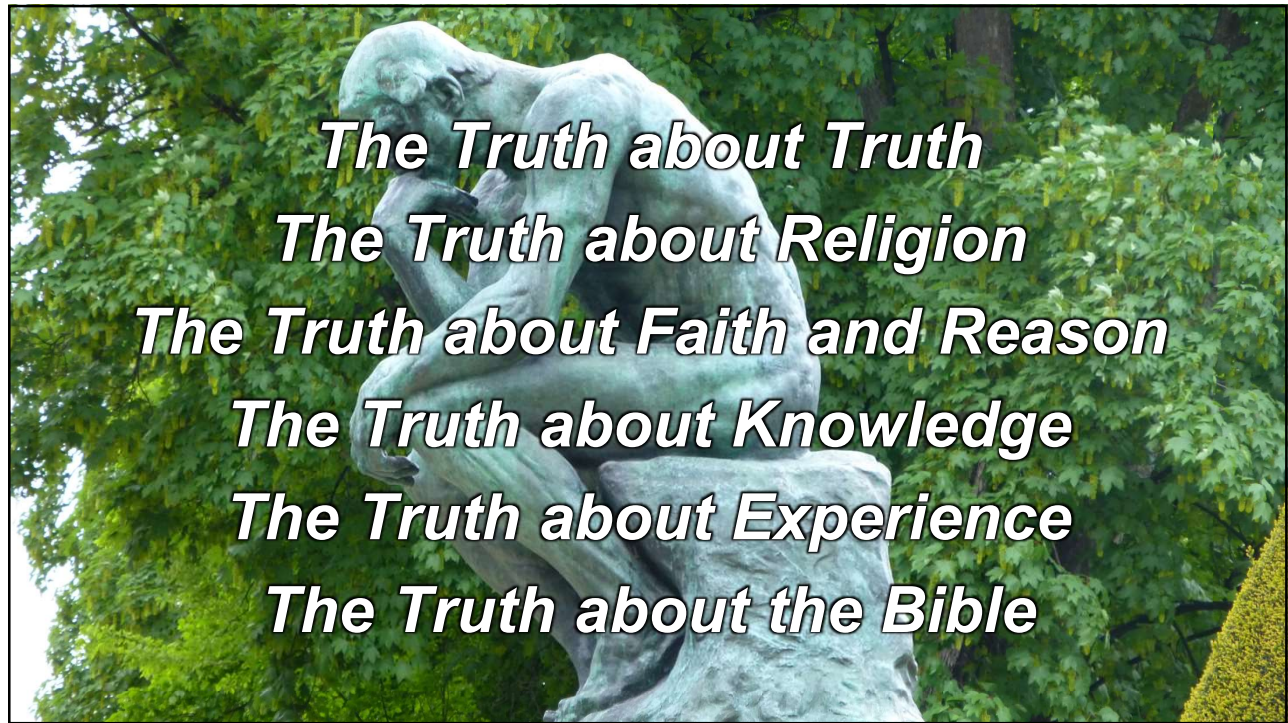
PERSPECTIVISM

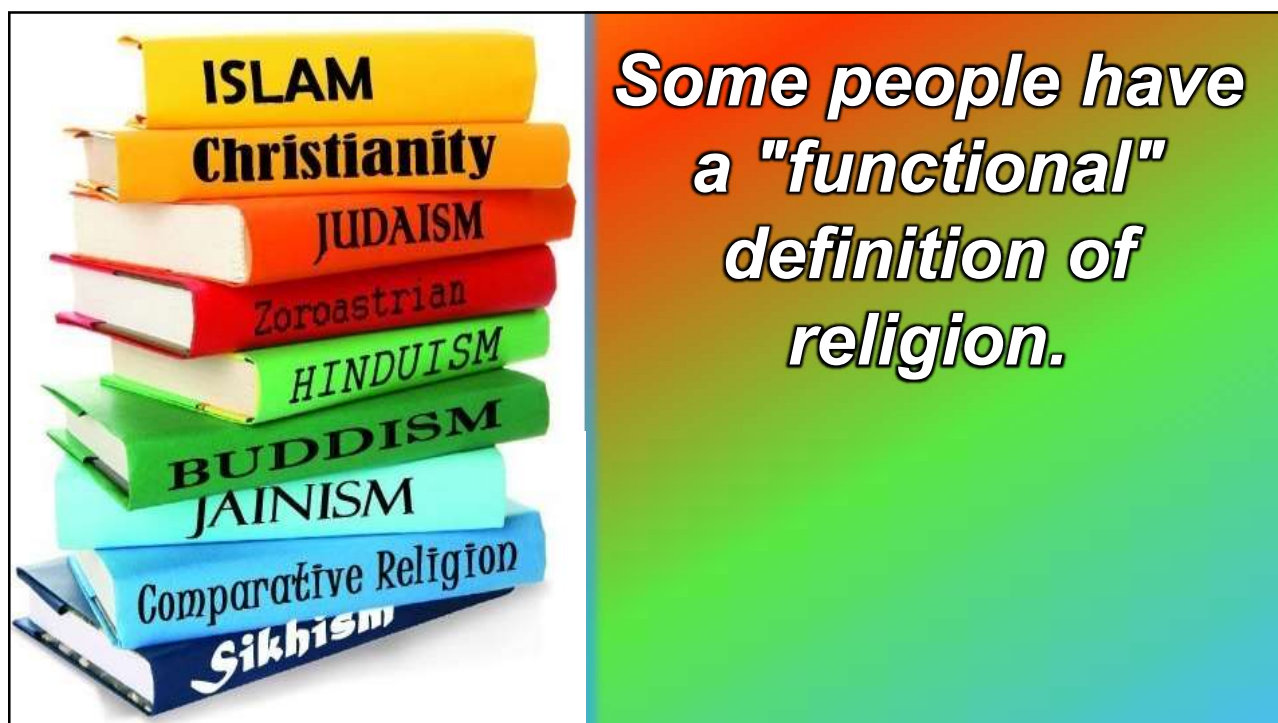
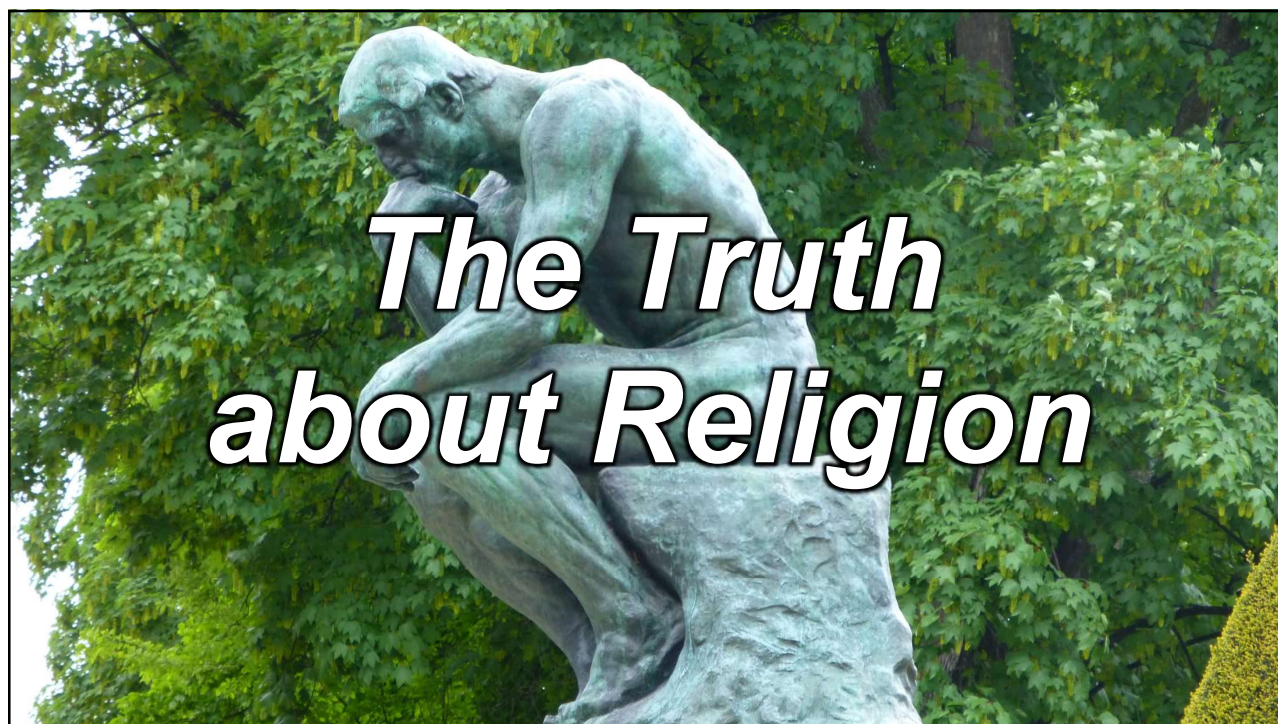
∞ Problems ∞

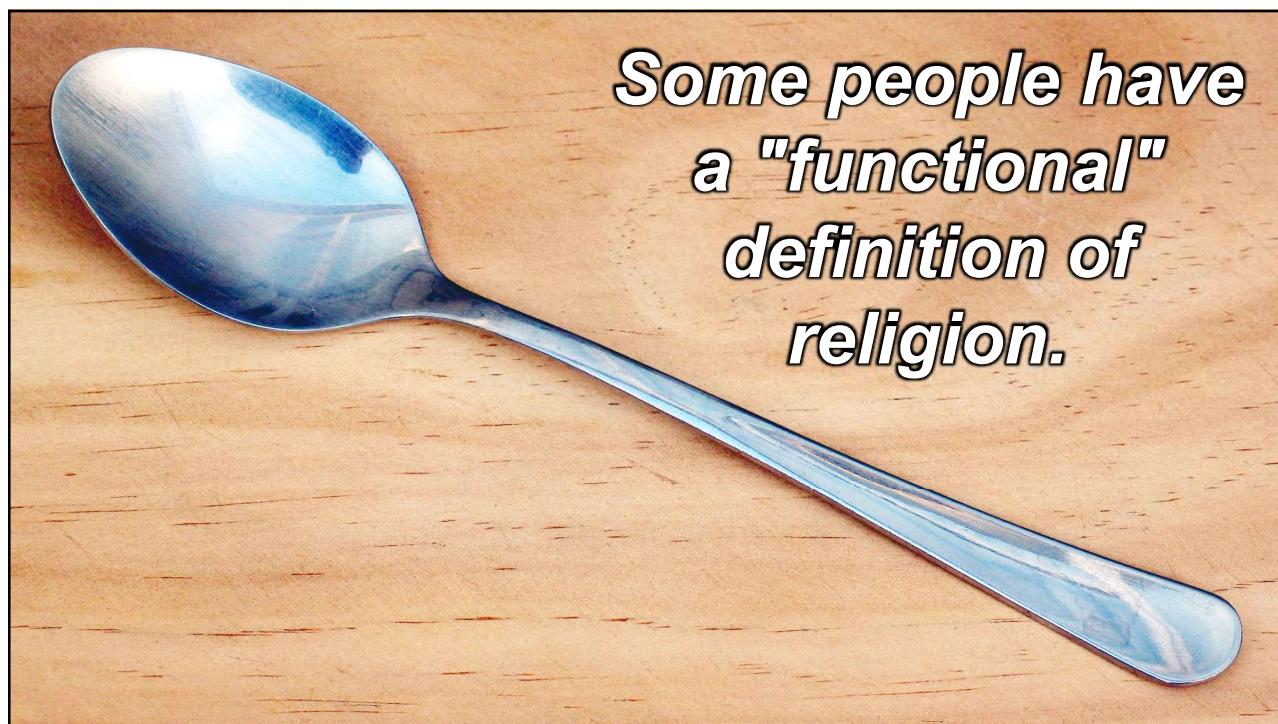
Don't we actually want something more from our world view than merely choosing our preferences?



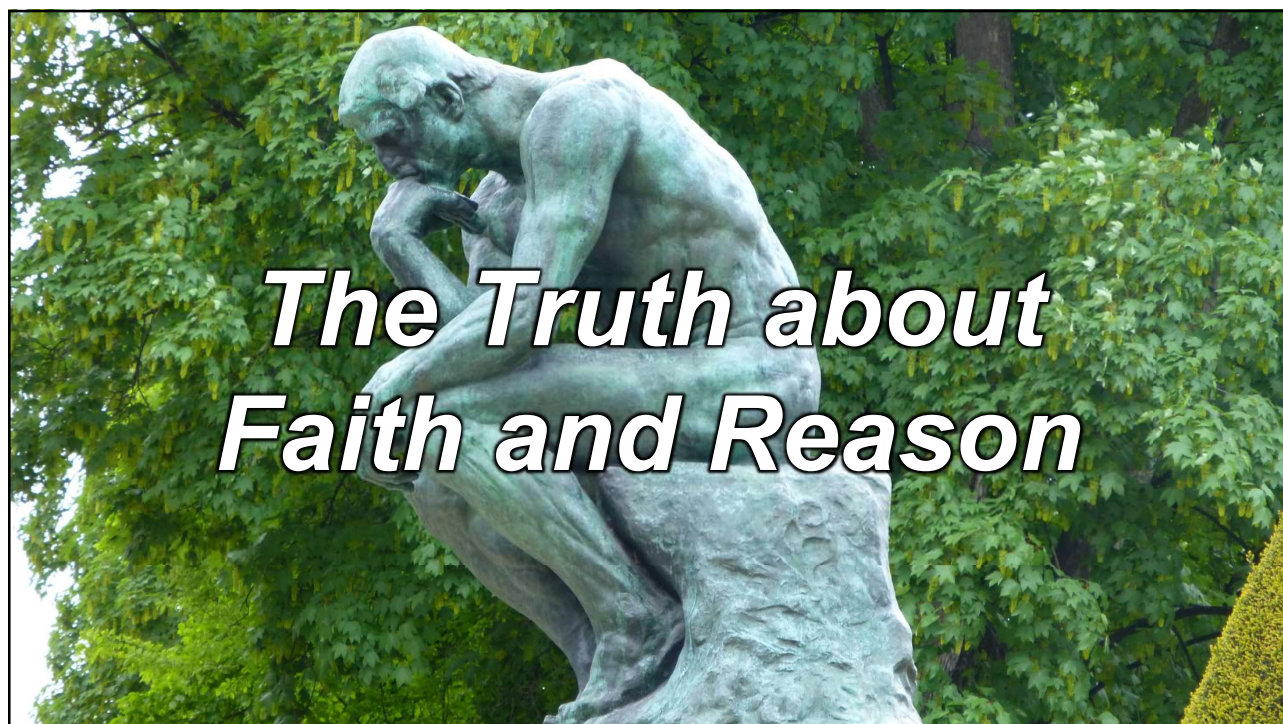
Thomas Howe
Southern Evangelical Seminary











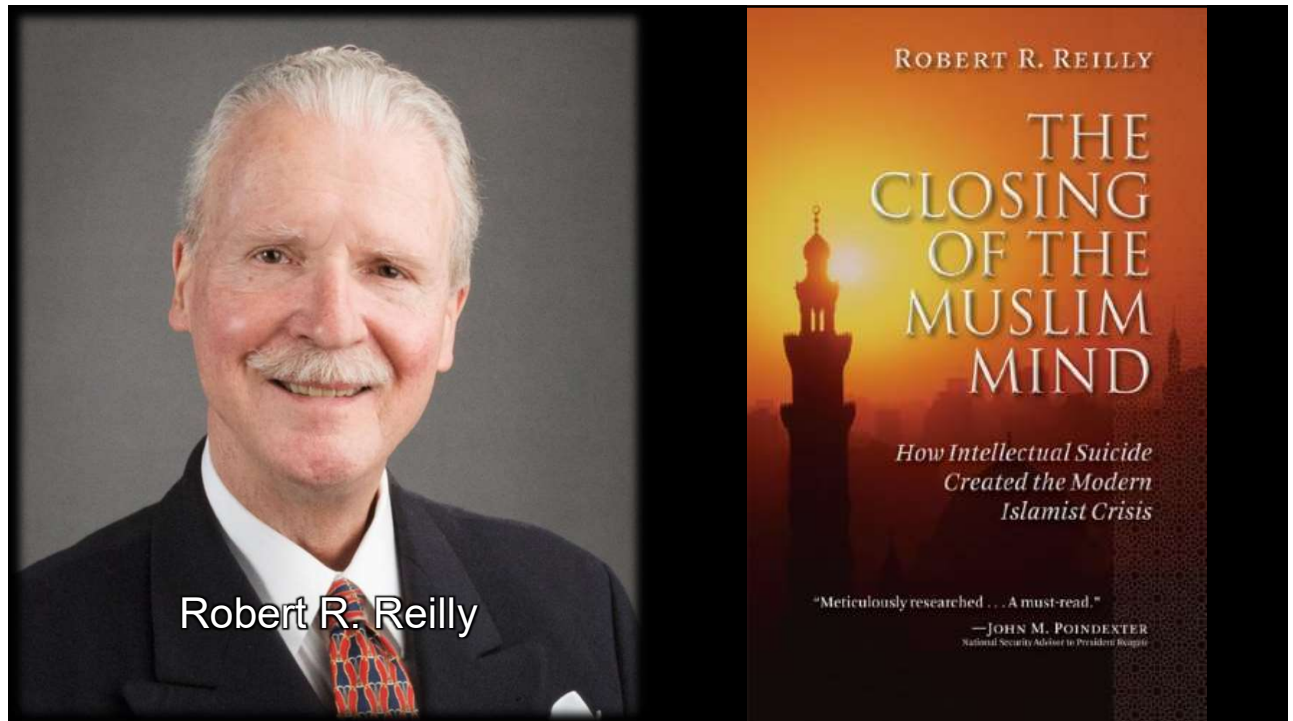
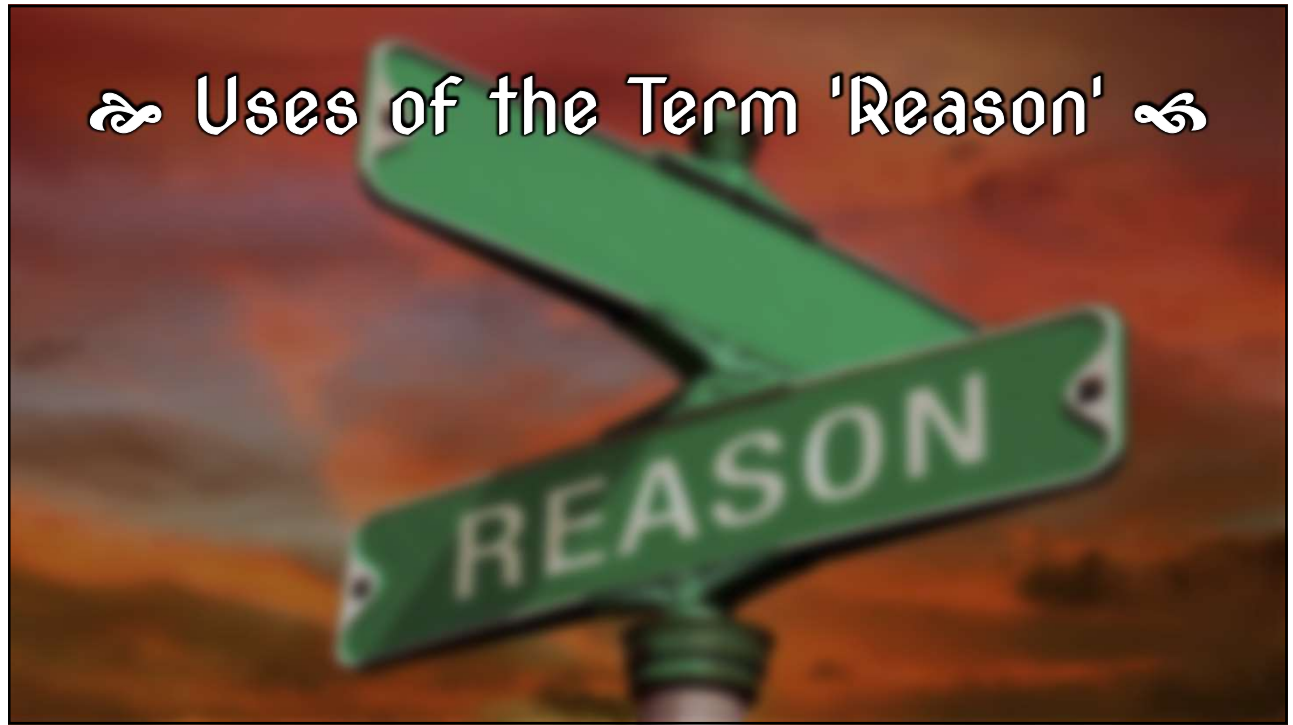
∞ Uses of the Term 'Faith' ∞

- 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

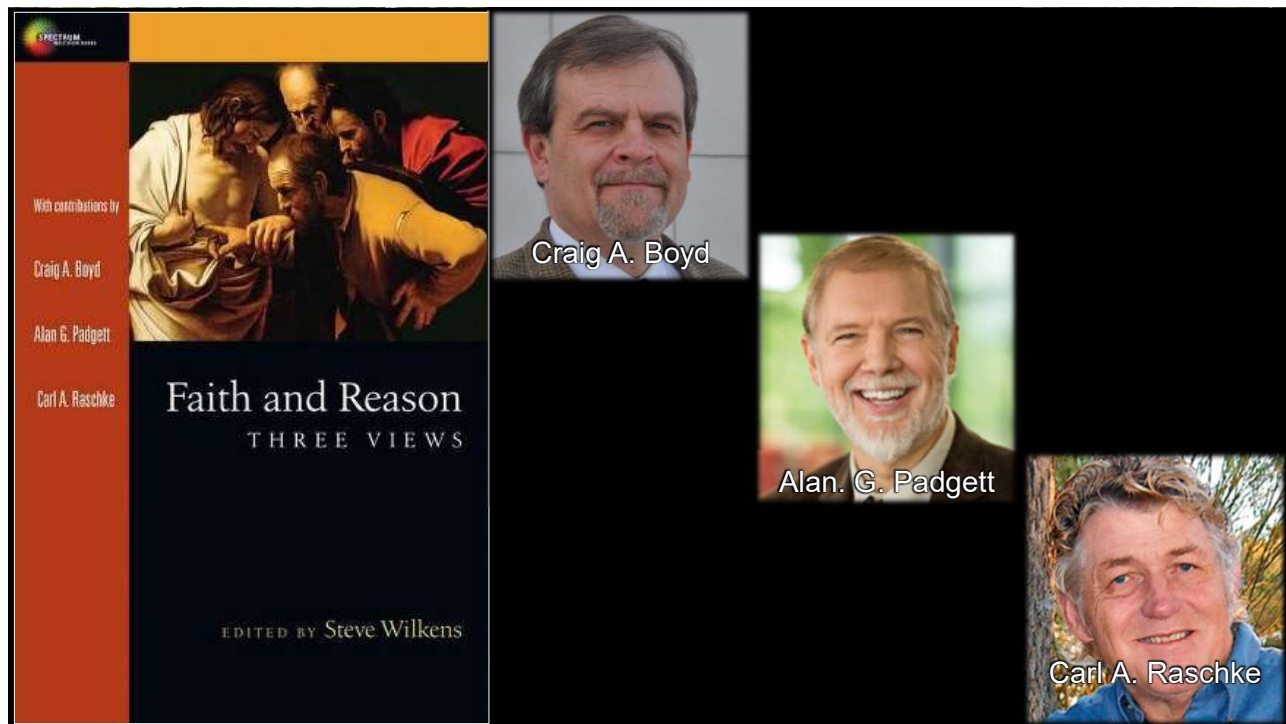
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- **EPISTEMOLOGICAL: relevant to how we come to know reality and hold certain beliefs**

∞ Uses of the Term 'Reason' ∞



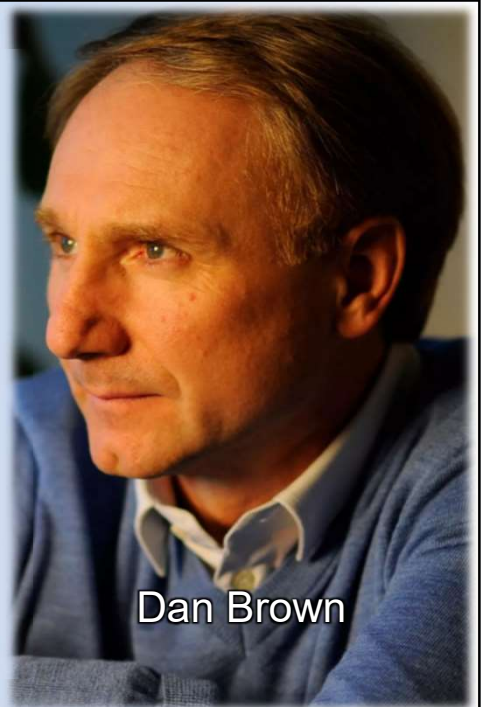
Robert R. Reilly



~~"Faith is believing in something when
common sense tells you not to."~~



"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 proof of its claims, whether it was photos, equations or 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

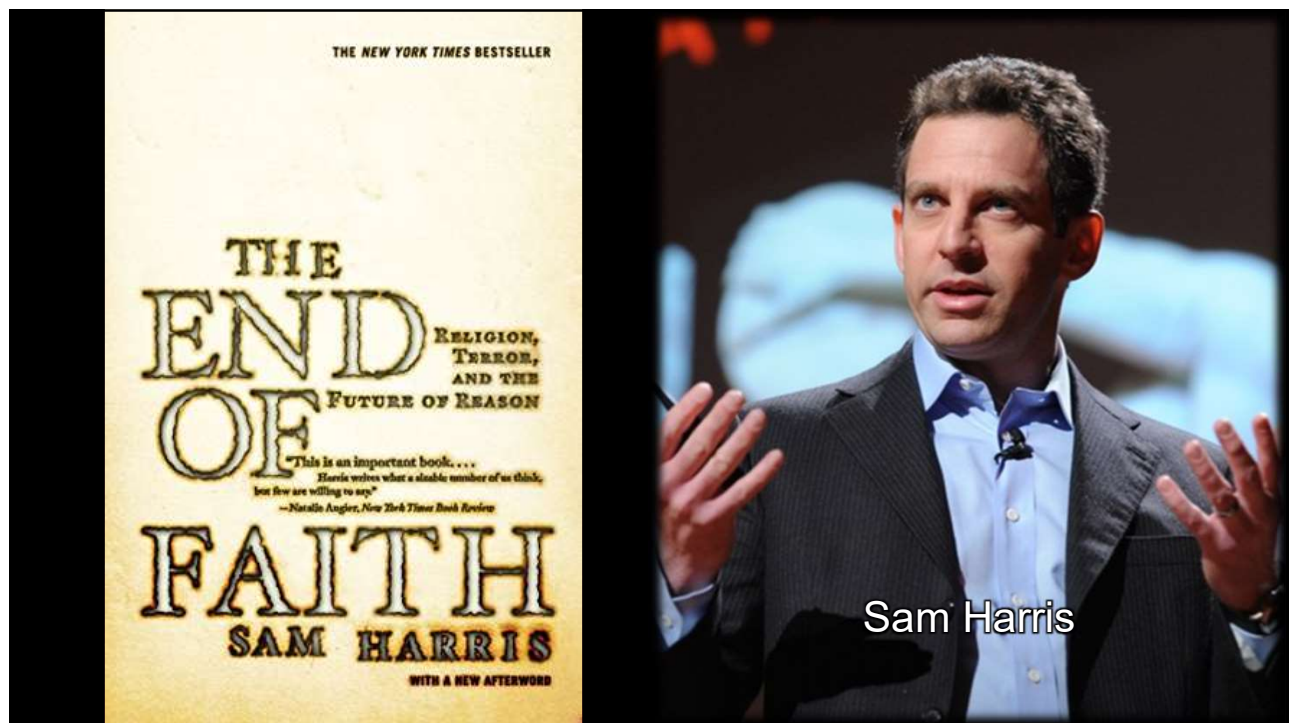
Reason

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

***"Religious faith
is the belief in
historical and
metaphysical
propositions
without sufficient
evidence."***

[Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: W. W. Norton, 2004), 232]



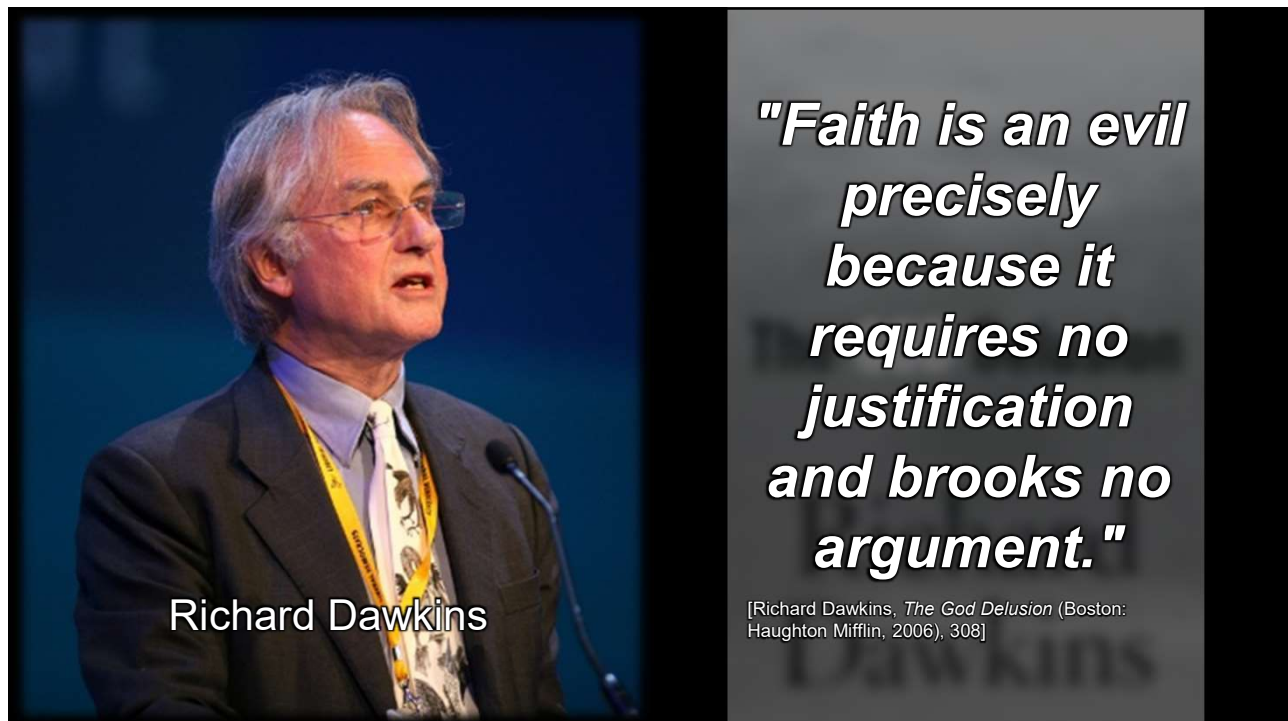
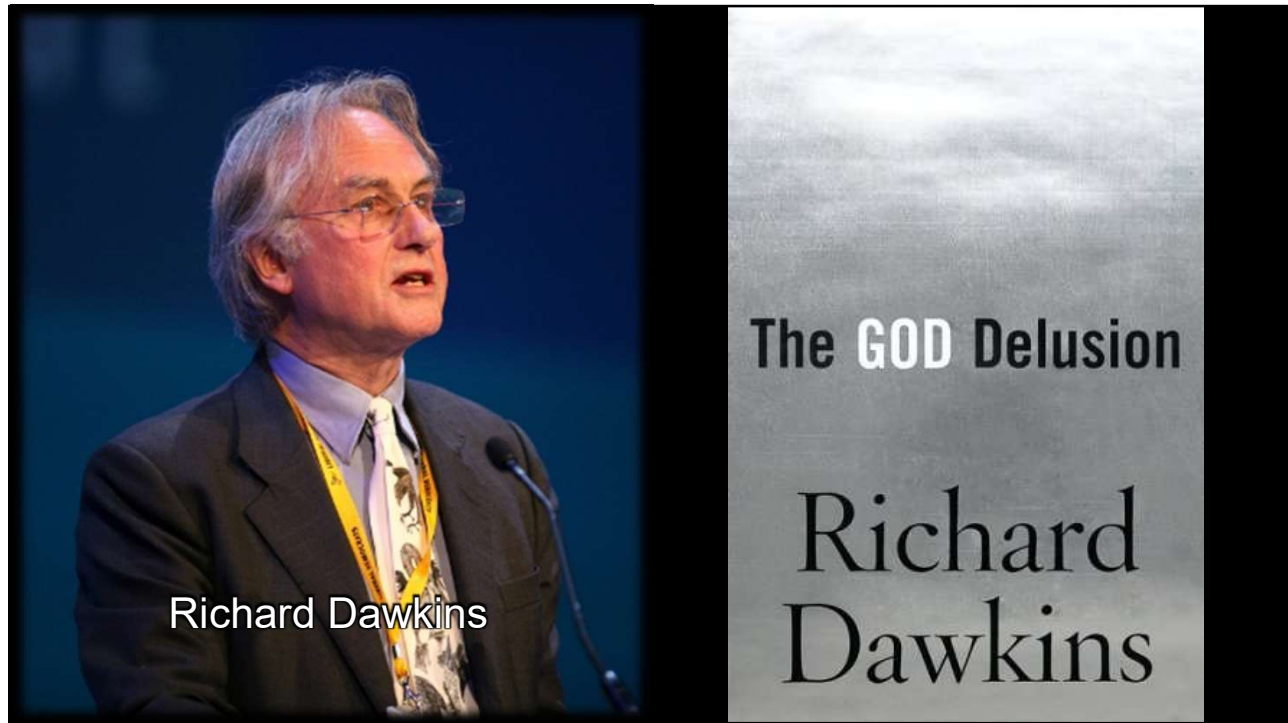
Sam Harris

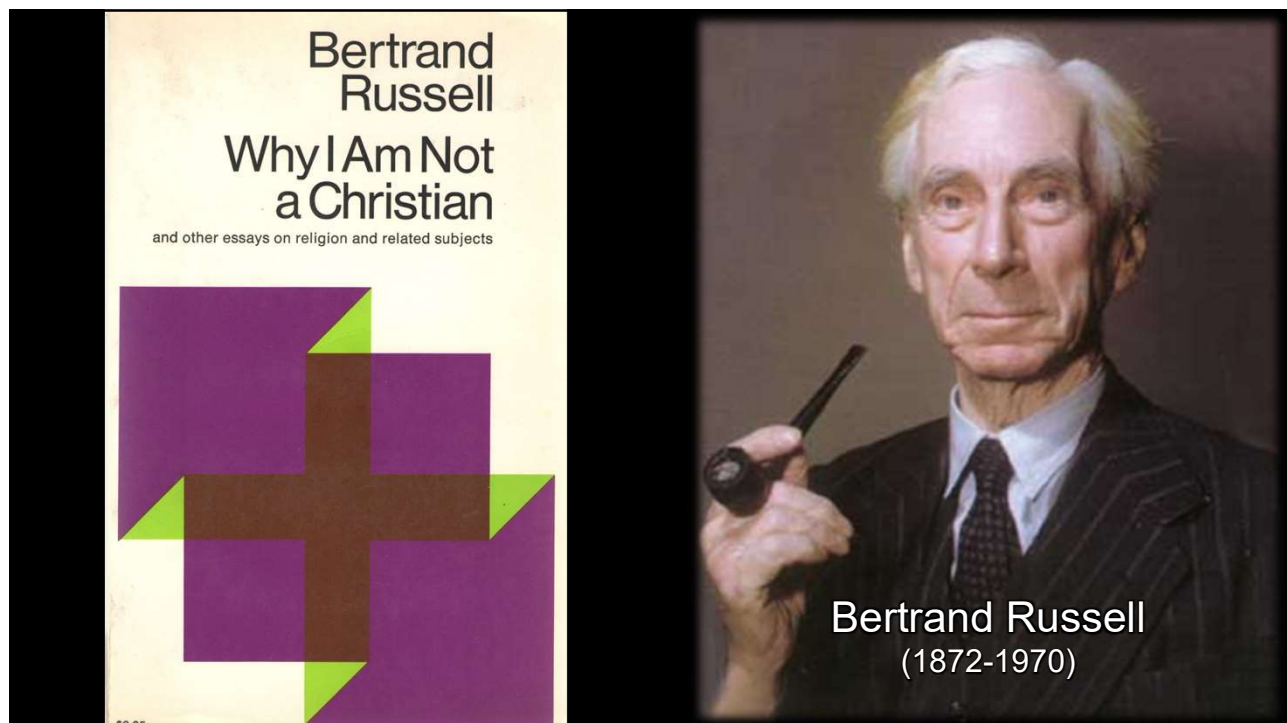
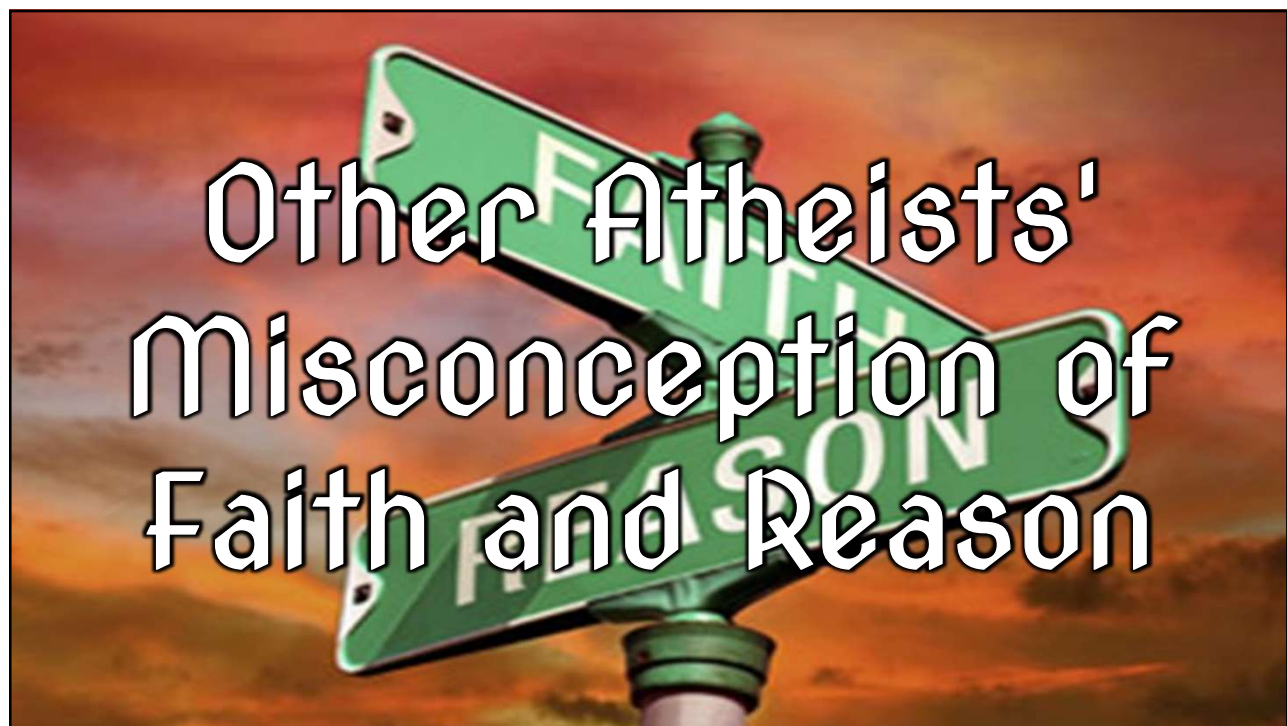
***"Faith is the mortar
that fills the cracks in
the evidence and the
gaps in the logic, and
thus it is faith that
keeps the whole
terrible edifice of
religious certainty
still looming
dangerously over our
world."***

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



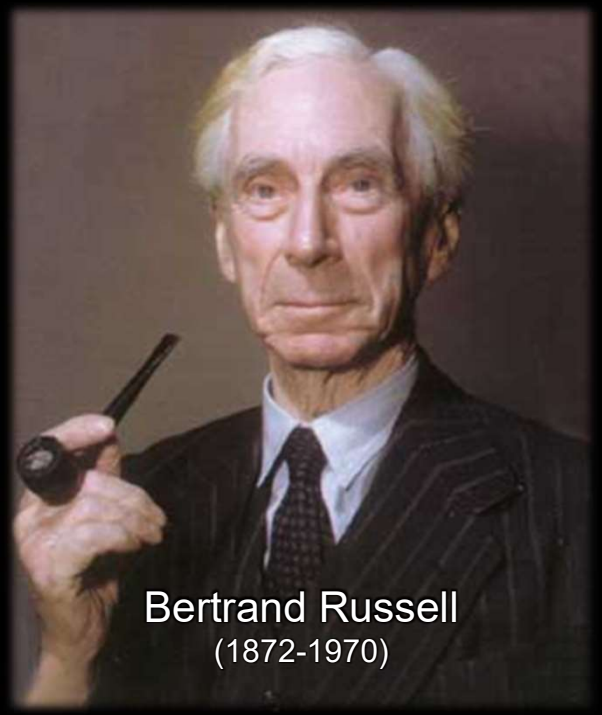
Sam Harris





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

[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]



Bertrand Russell
(1872-1970)



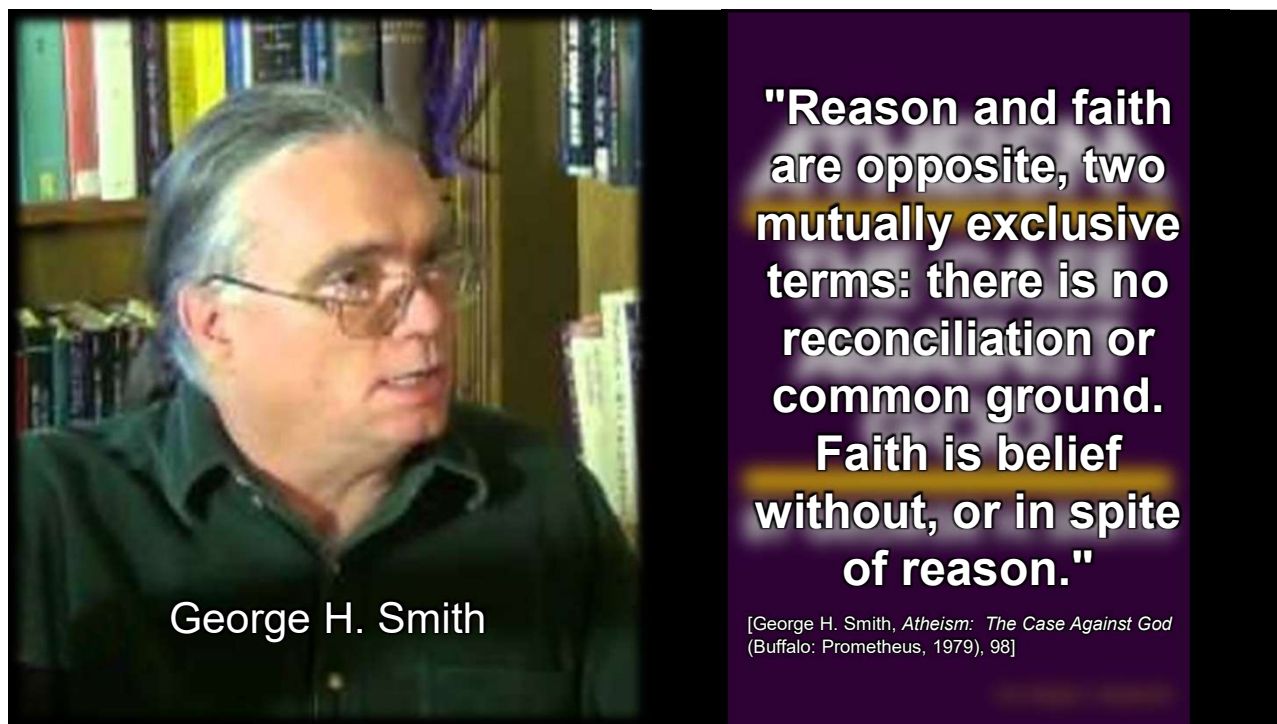
George H. Smith

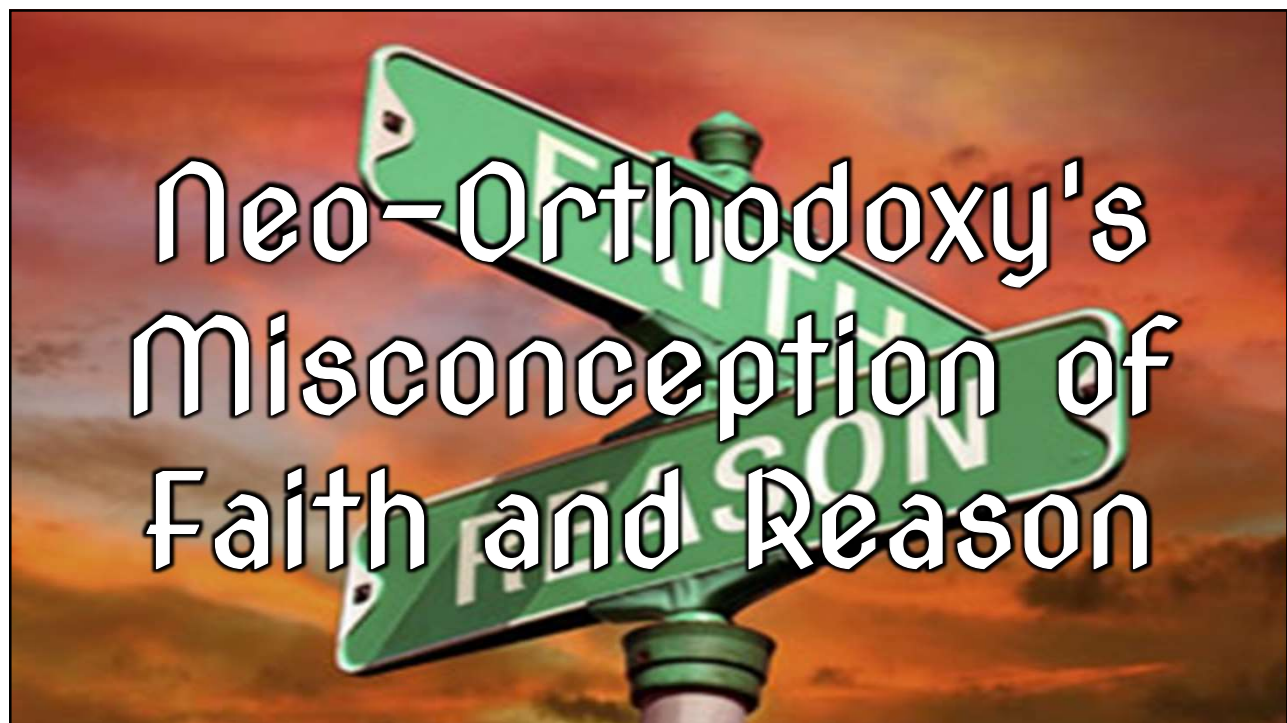
ATHEISM

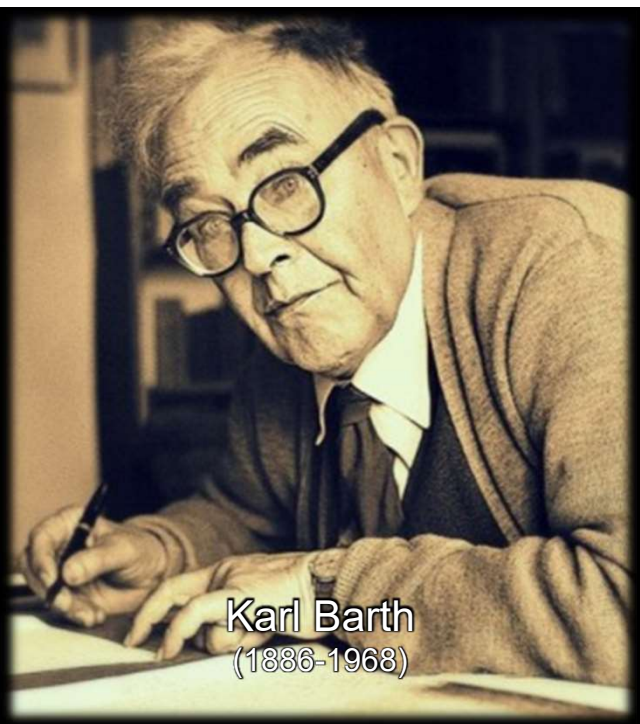
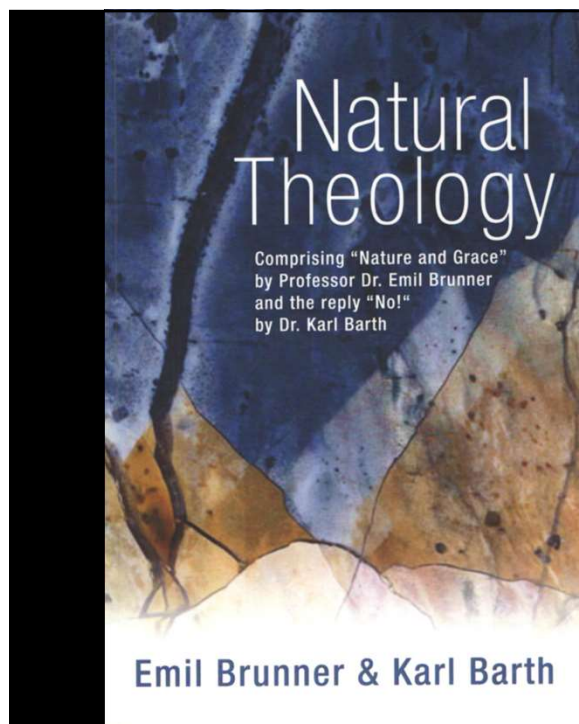
THE CASE AGAINST GOD

BY GEORGE H. SMITH

The Skeptic's Bookshelf







Karl Barth
(1886-1968)

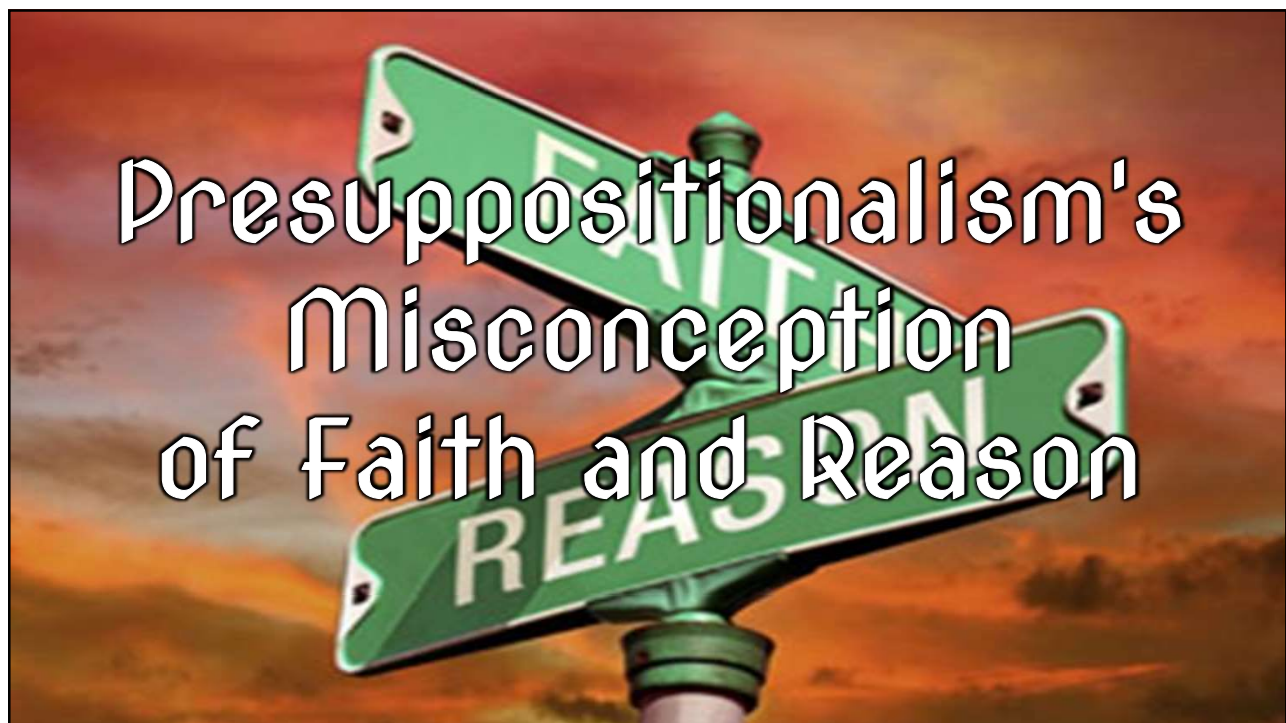
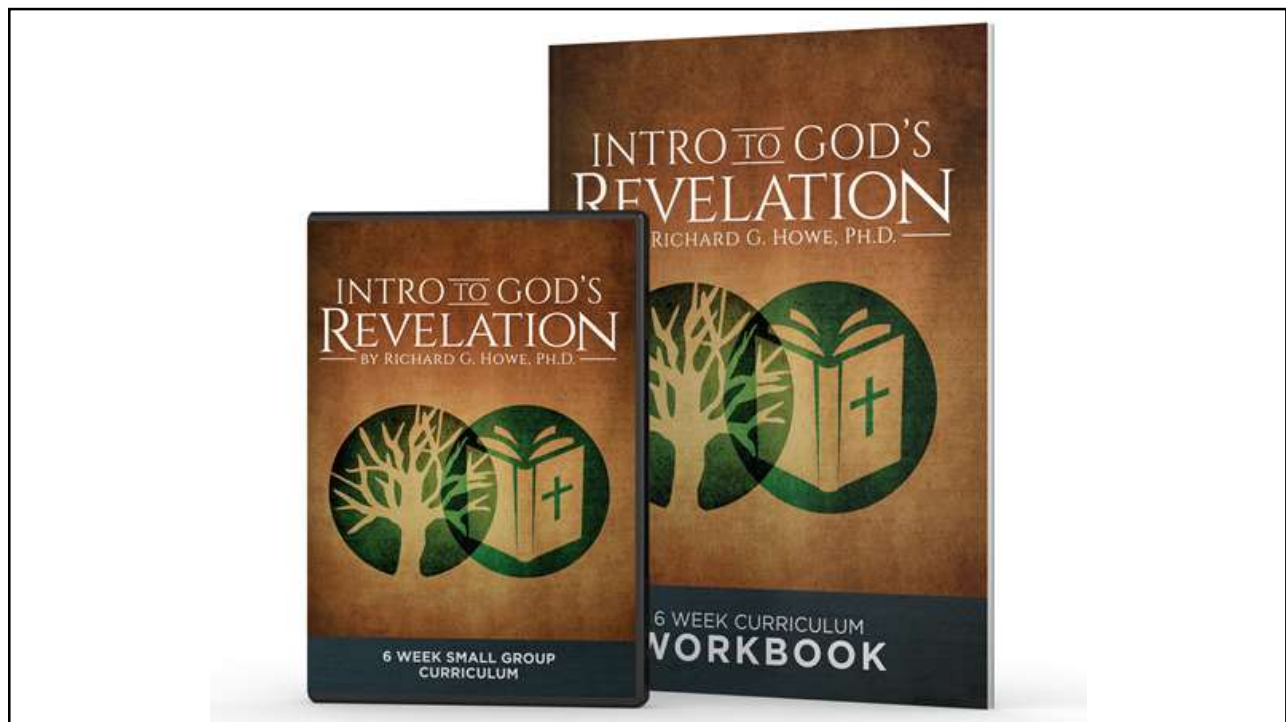
If one occupies oneself with real theology one can pass by so-called **natural theology** only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall. All one can do is to turn one's back upon it as upon the great temptation and source of error, by having nothing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

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

Natural Theology arises from God's General Revelation.

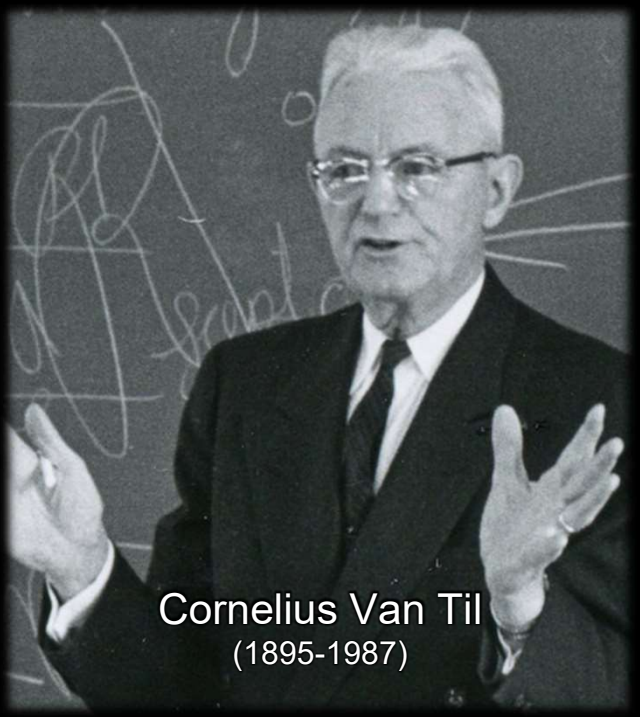
General Revelation: God's revelation of His existence and certain attributes to mankind through His creation.

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**

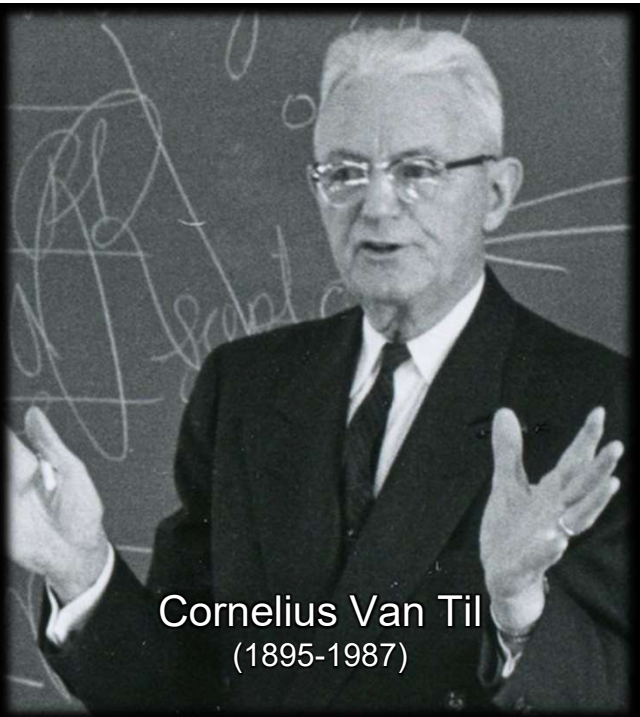
CORNELIUS VAN TIL



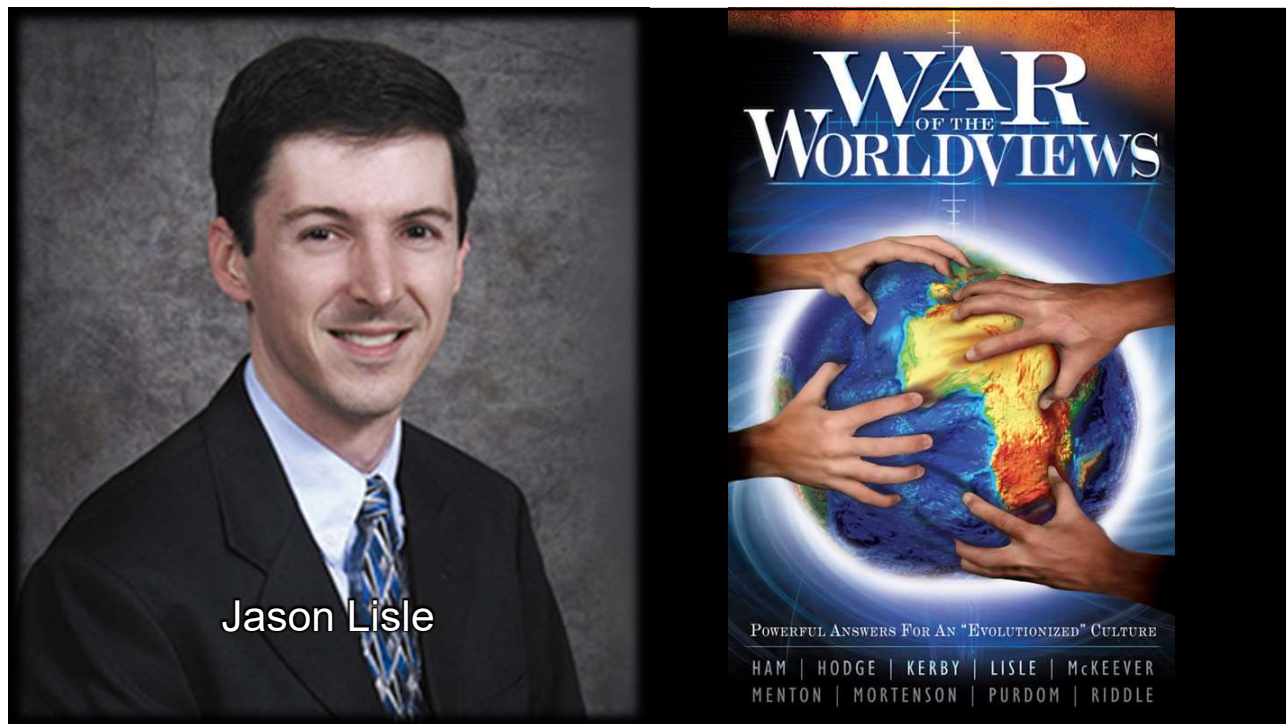
Cornelius Van Til
(1895-1987)

**"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

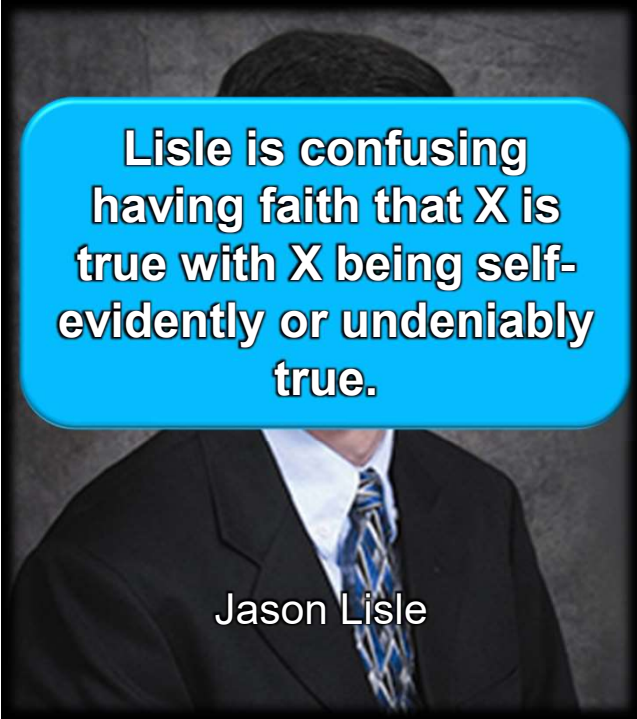
The screenshot shows the 'Answers in Genesis' website. The article 'Faith vs. Reason' is by Dr. Jason Lisle, dated October 1, 2010, and last featured May 19, 2013. It is featured in 'Answers Magazine'. There is an 'AUDIO VERSION' button and social media share links. The article text begins: 'Some Christians 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.' It continues: 'Many Christians perceive a conflict between reason and faith. On the one hand, God tells us to reason (Isaiah 1:18). We are to have a good reason for what we believe, and we are to be always ready to share that reason with other people (1 Peter 3:15). So we attempt to show unbelievers that our belief in the Scriptures is reasonable, justified, and logically defensible. The Bible makes sense.' At the bottom, there is a 'Latest Answers' section with a 'SIGN UP NOW' button.



Jason Lisle

"Faith is a prerequisite for reason. In order to reason about anything we must have faith that there are laws of logic which correctly prescribe the correct chain of reasoning. Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith."

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



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

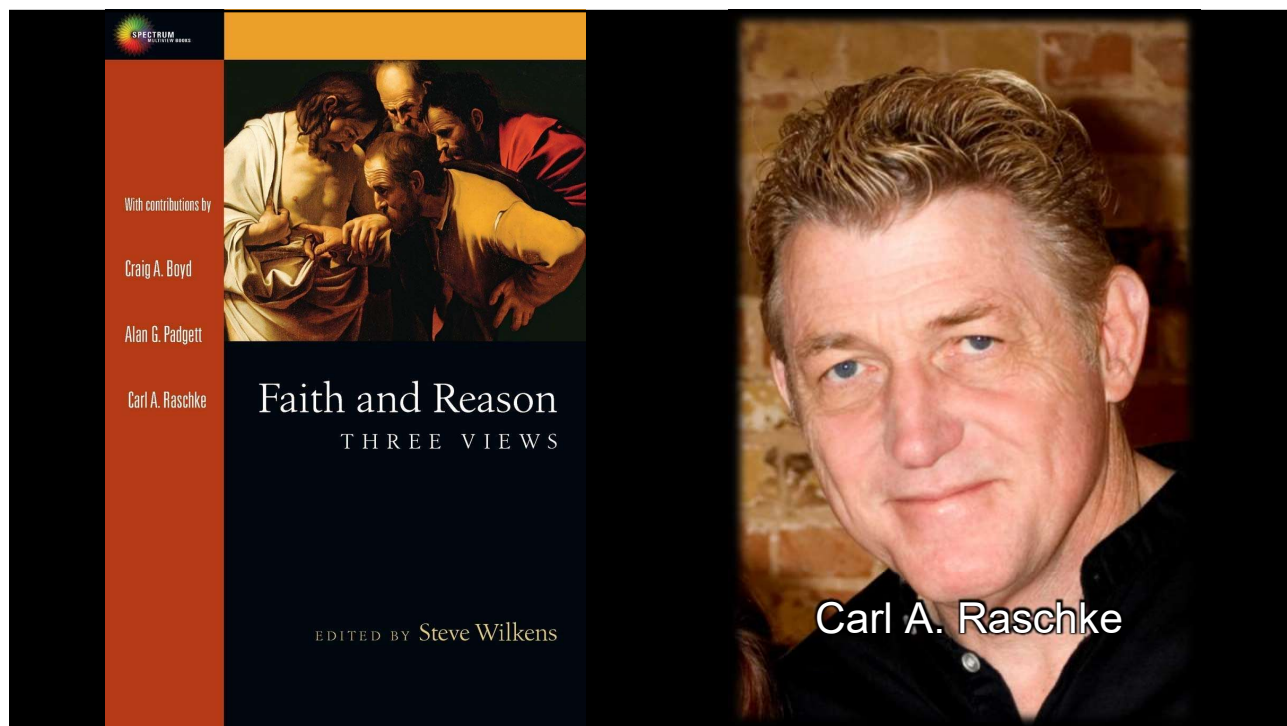
Jason Lisle

*"Faith is a prerequisite for reason. In order to reason about anything we must have **faith that there are laws of logic** which correctly prescribe the correct chain of reasoning. **Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith.**"*

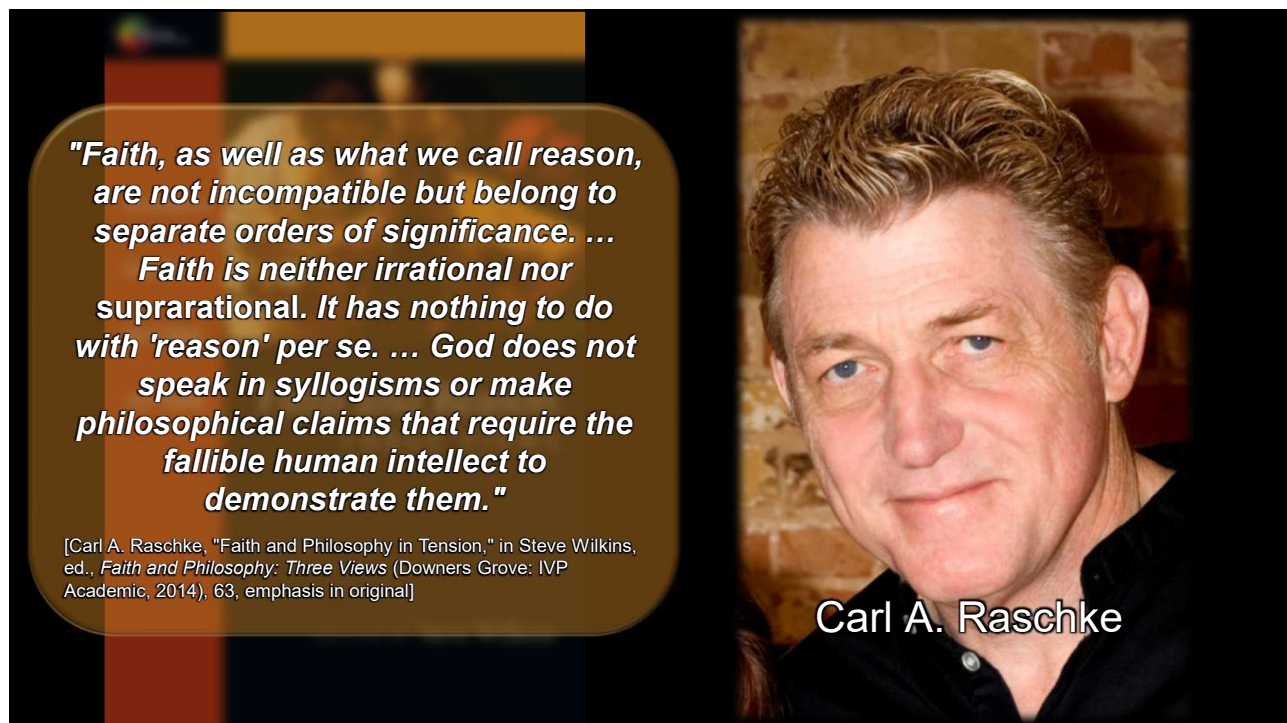
[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 08/13/22]



Postmodernism's
Misconception of
Faith and Reason



Carl A. Raschke



[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 63, emphasis in original]

Carl A. Raschke

"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]



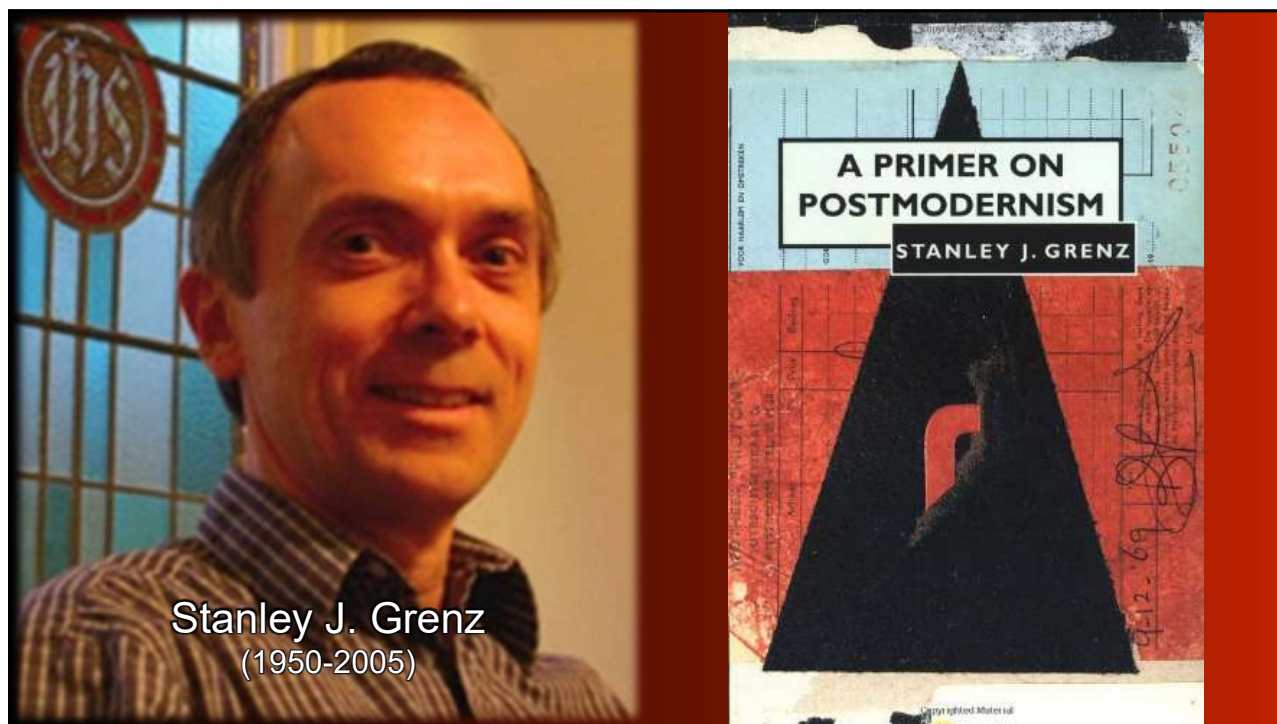
Carl A. Raschke

"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]



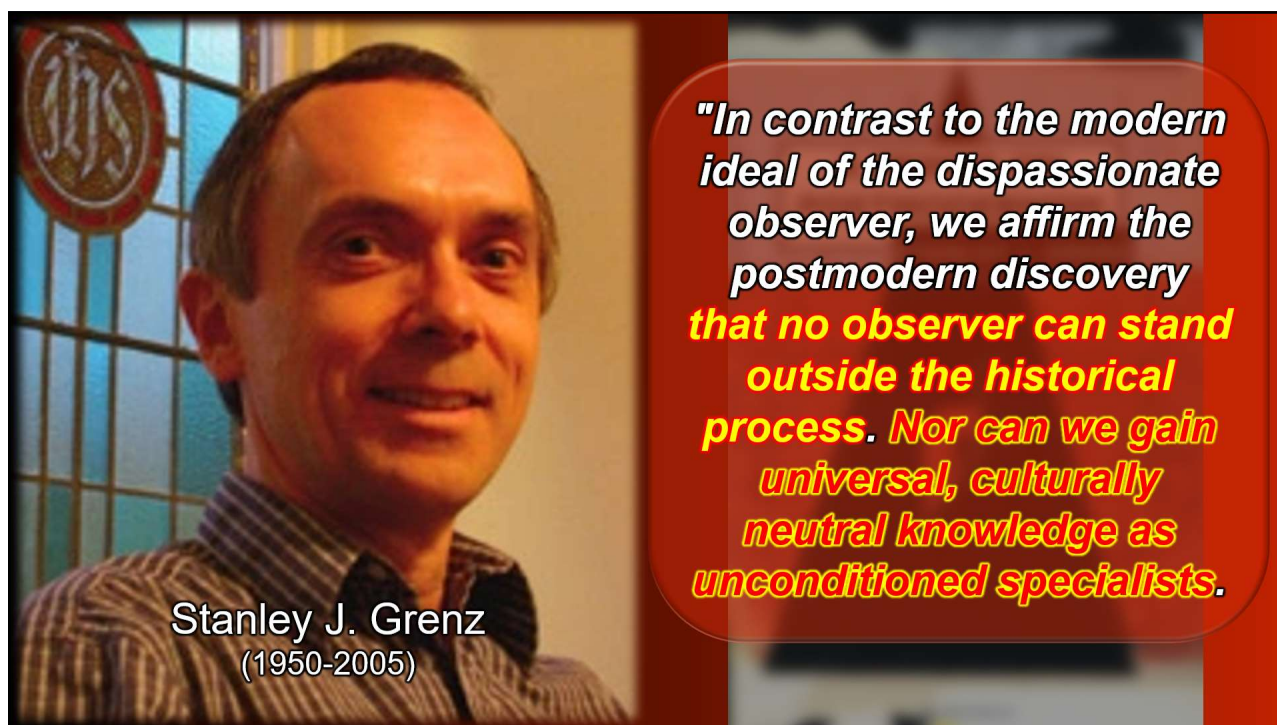
Carl A. Raschke



Stanley J. Grenz
(1950-2005)

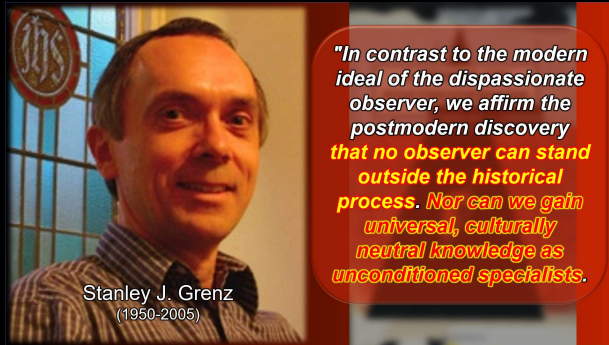
**A PRIMER ON
POSTMODERNISM**

STANLEY J. GRENZ



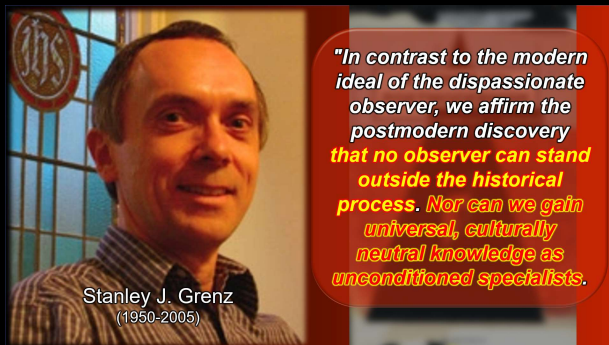
Stanley J. Grenz
(1950-2005)

"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."



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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."



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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]



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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?



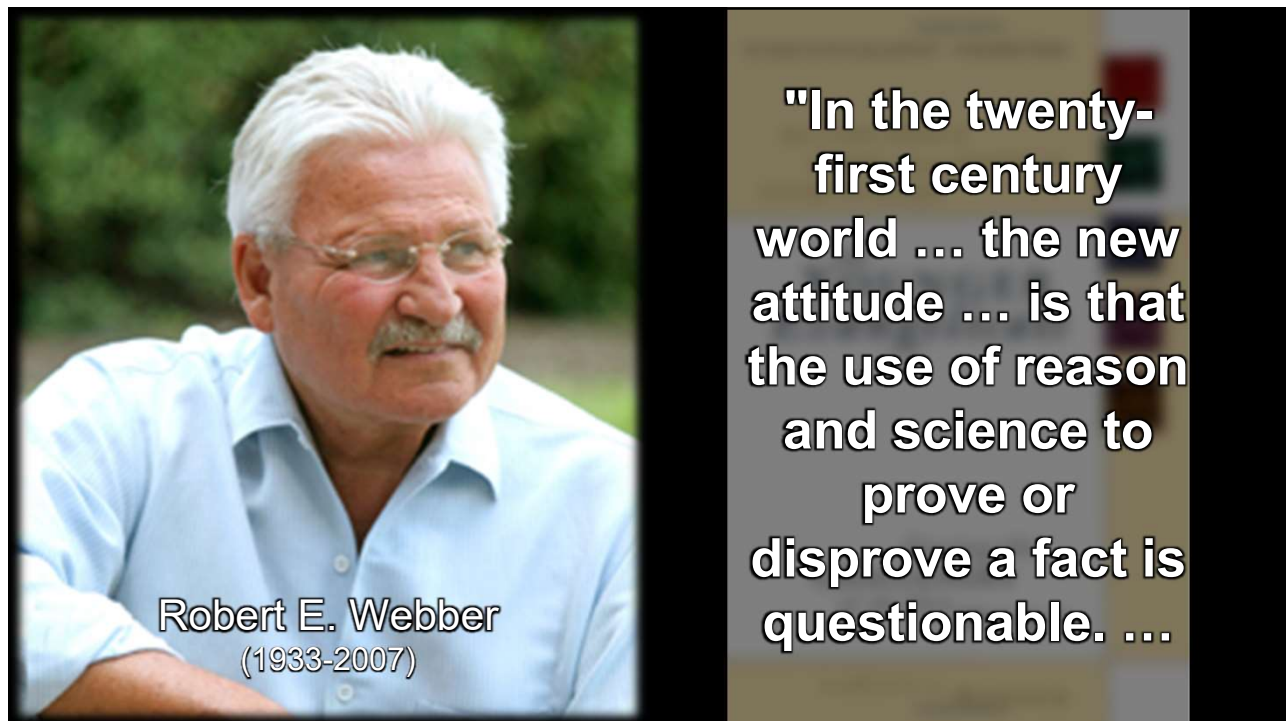
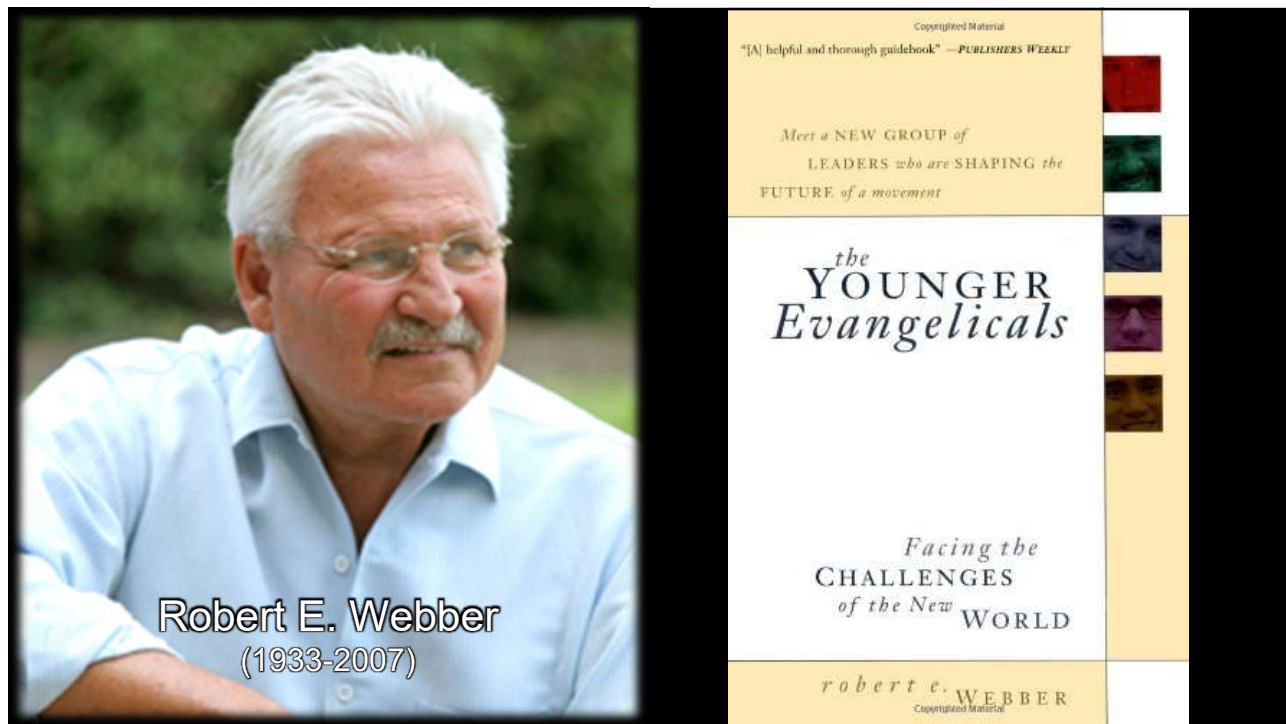
*"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that **all knowledge is mediated** by an individual and that the experiences, **biases**, beliefs, and identity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

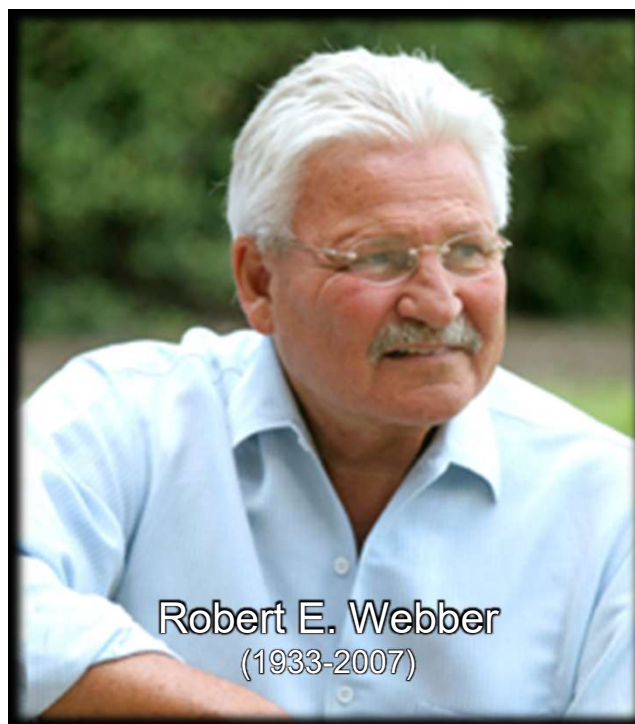
[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]



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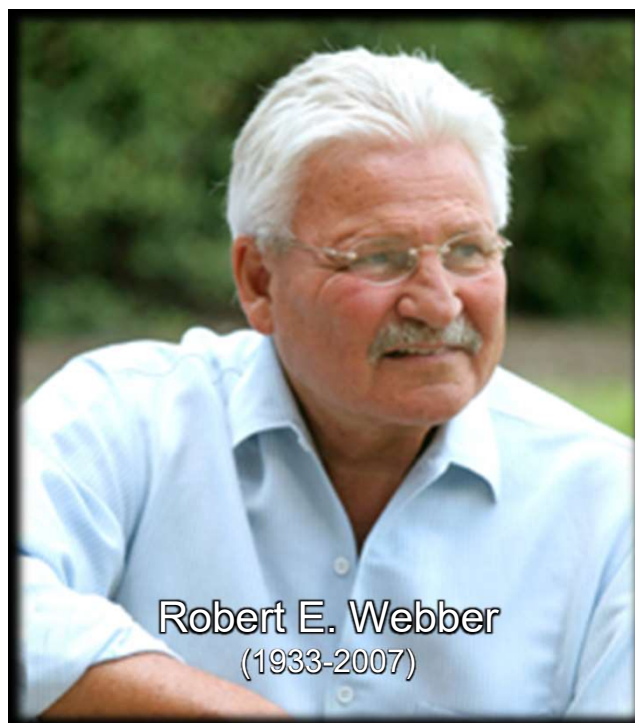
[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]





Robert E. Webber
(1933-2007)

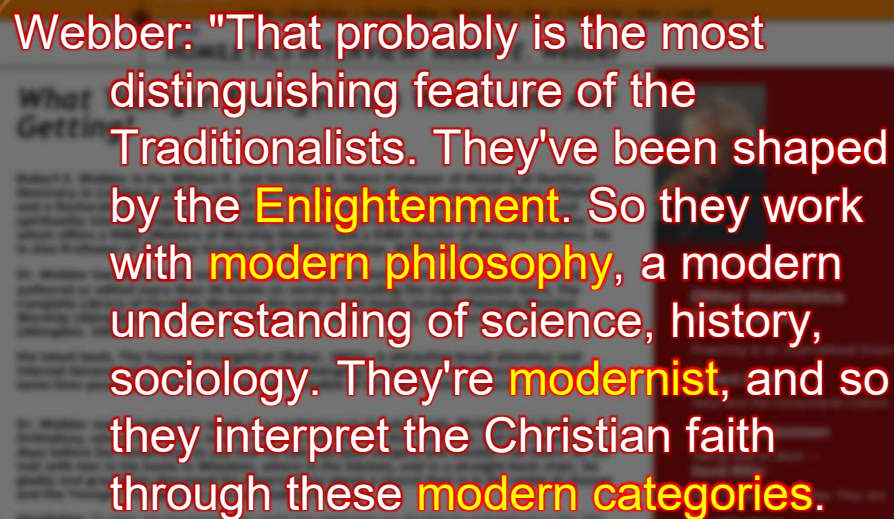
**"This ... points
... to the
postmodern
conclusion that
we deal with
'interpreted
facts.' ...**



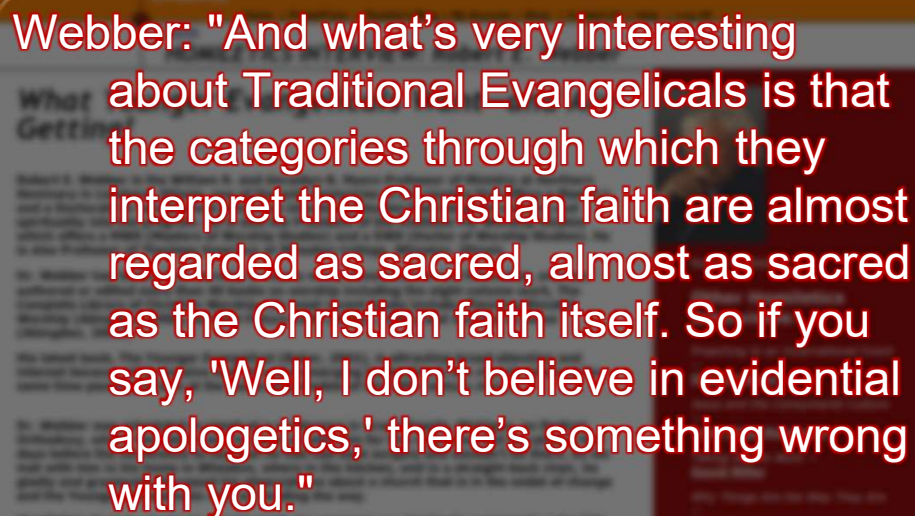
Robert E. Webber
(1933-2007)

**"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]



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



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

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



The Classical View of Faith and Reason

Classical View of Faith and Reason

Reason

*Believing
something on
the basis of
demonstration.*

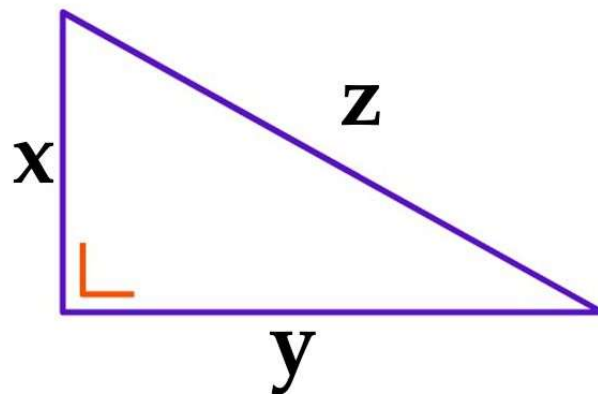
Faith

*Believing
something on
the basis of
authority.*

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

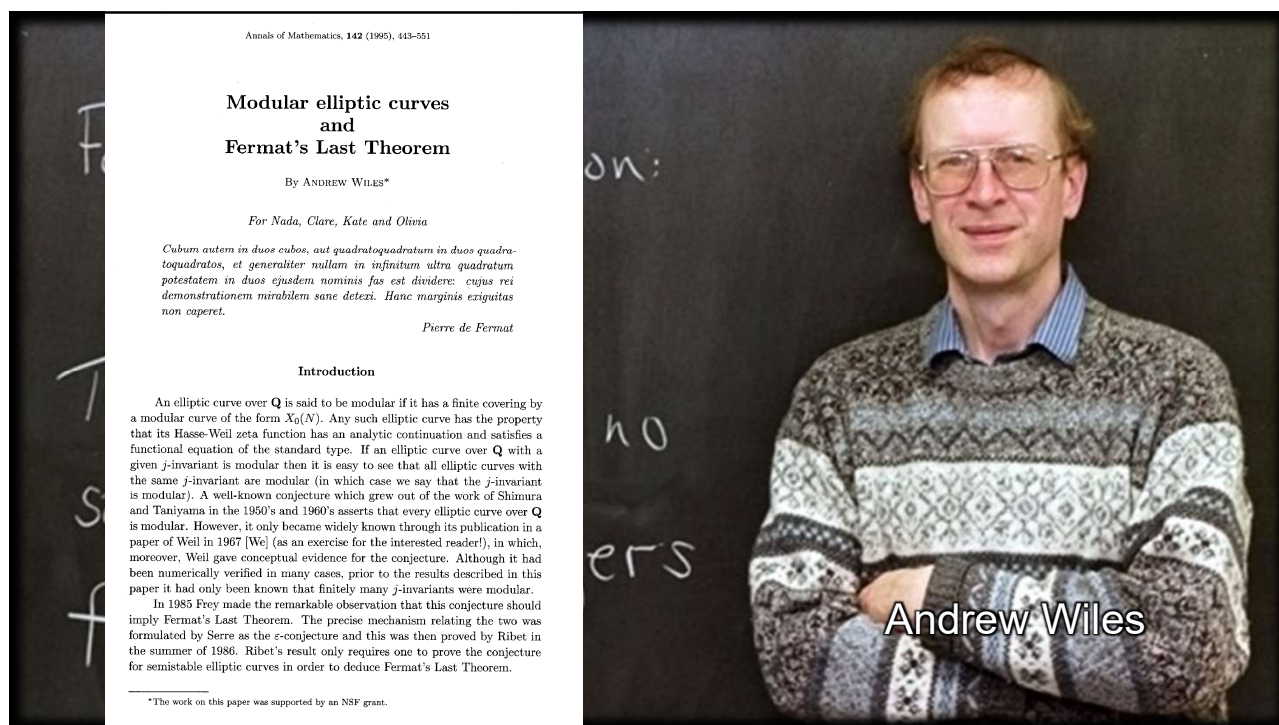
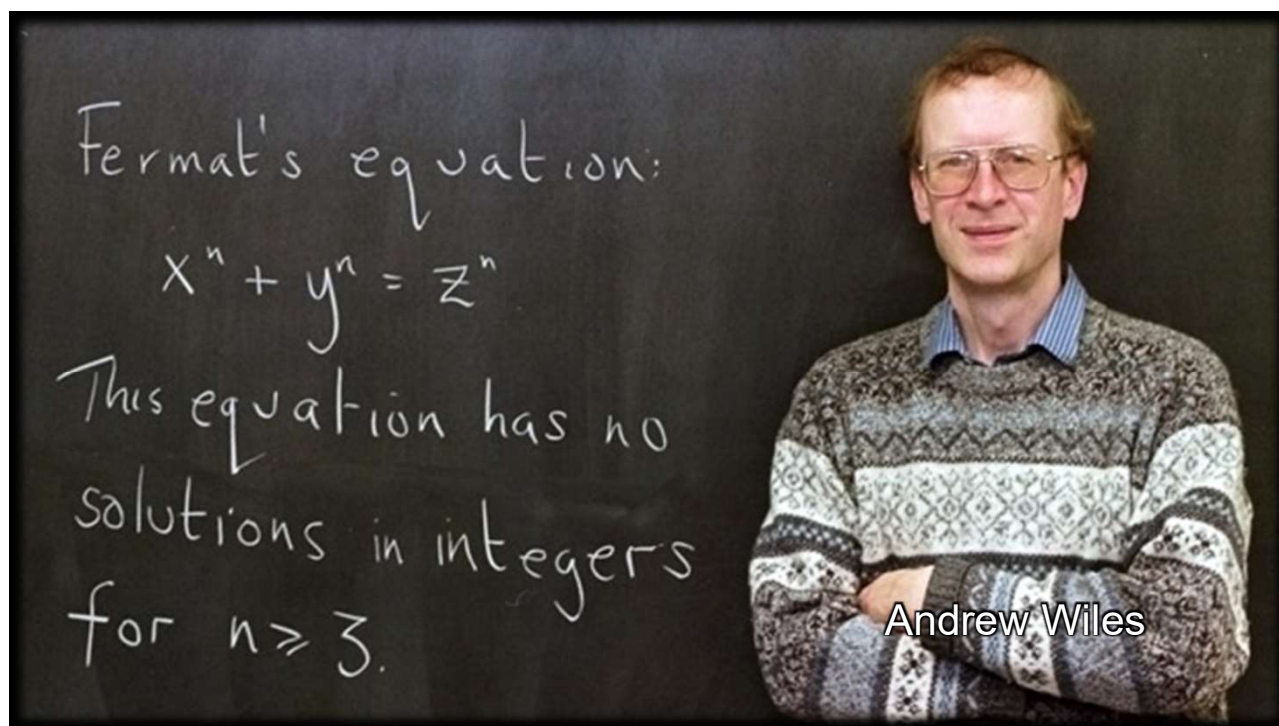


Pierre de Fermat
(1601-1665)



Pythagorean Theorem

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



Classical View of Faith and Reason

Reason

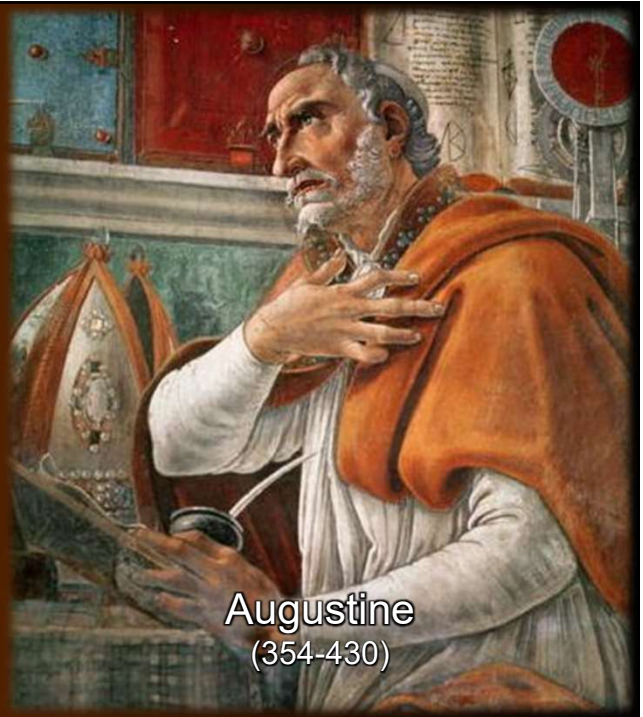
*Believing
something on
the basis of
demonstration.*

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."***

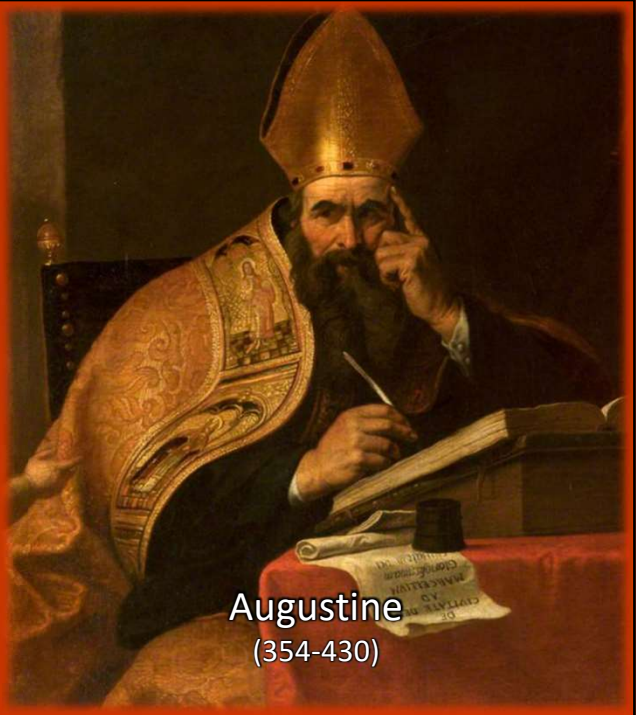
[A *Treatise on the Predestination of the Saints*, 5: "To Believe is to Think with Assent" <https://www.ccel.org/ccel/schaff/npnf105.xxi.ii.v.html>, accessed 09/30/22]



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]

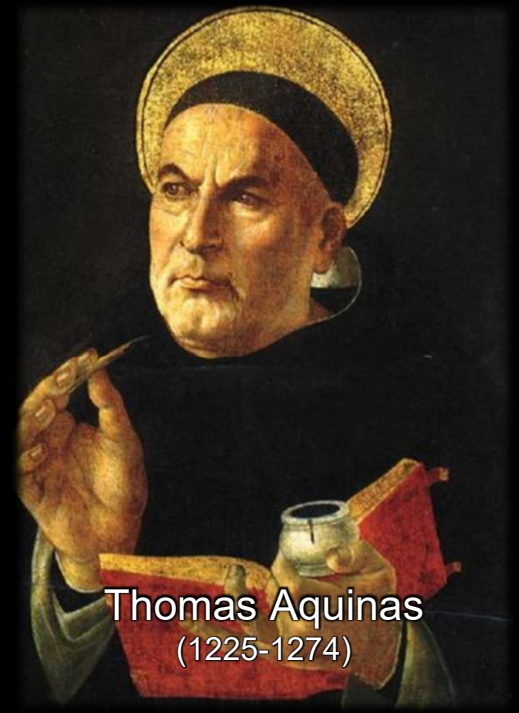


"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

[Letter 120, Teske, p. 131]

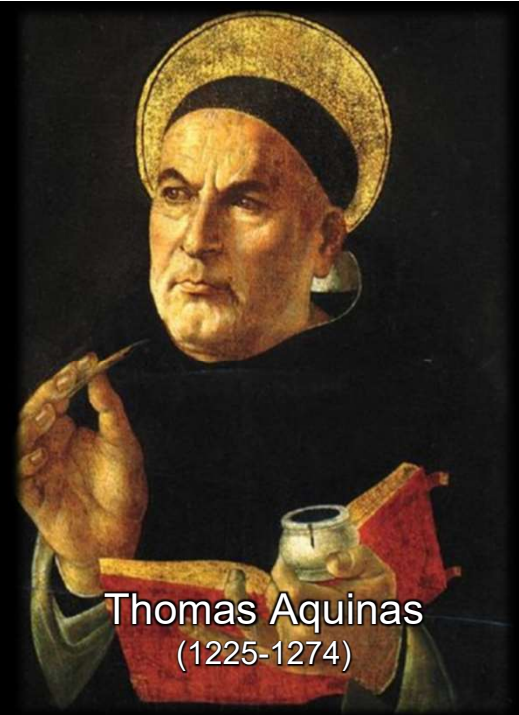


"Those things are said to be present to the understanding which do not exceed its capacity so that the gaze of understanding may be fixed on them. For a person gives assent to such things because of the witness of his own understanding and not because of someone else's testimony."



Thomas Aquinas
(1225-1274)

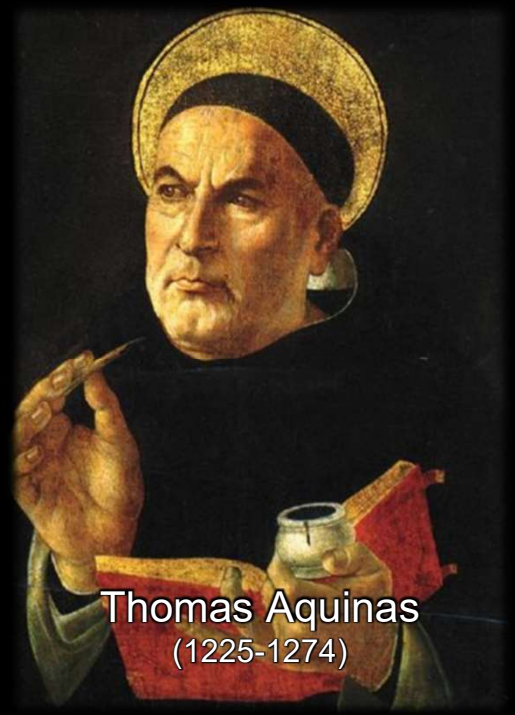
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



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."

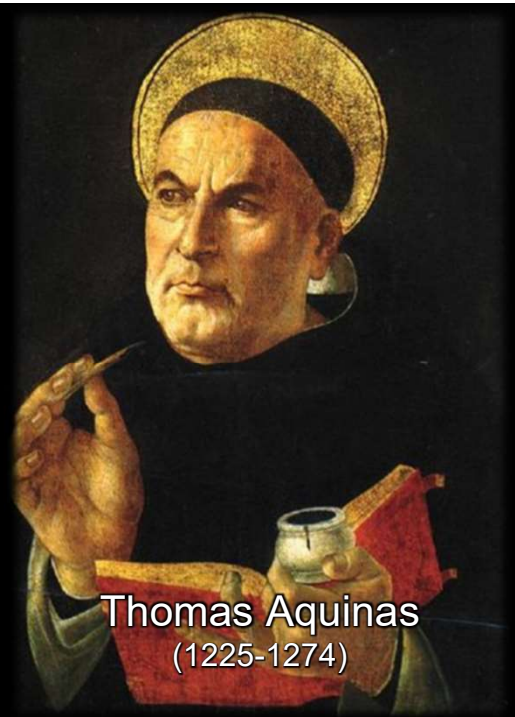
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

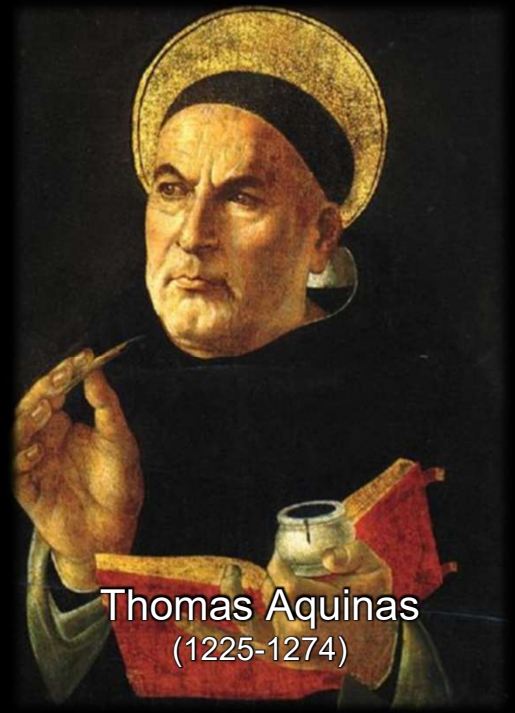
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

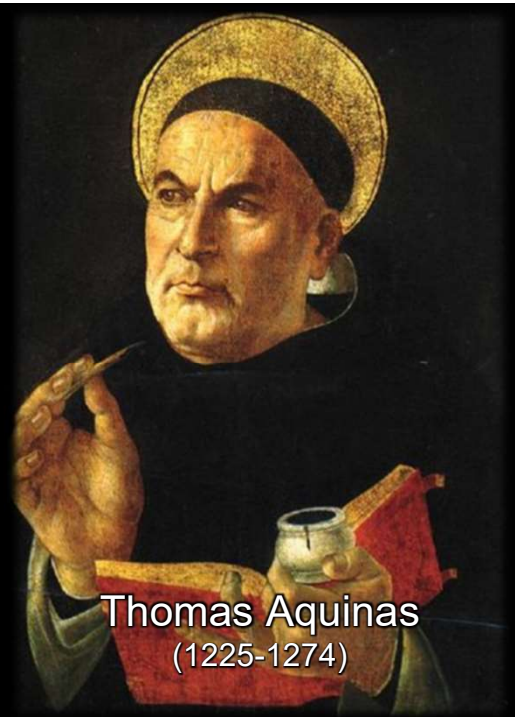
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



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]

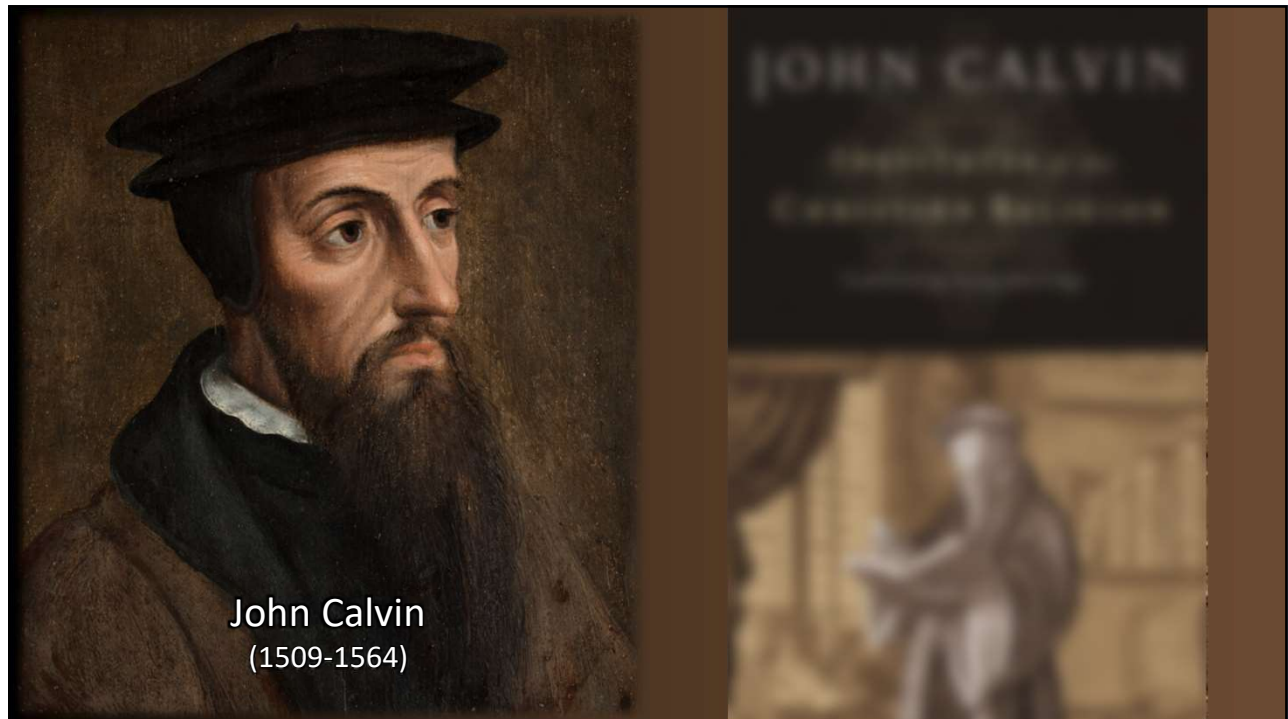


Thomas Aquinas
(1225-1274)

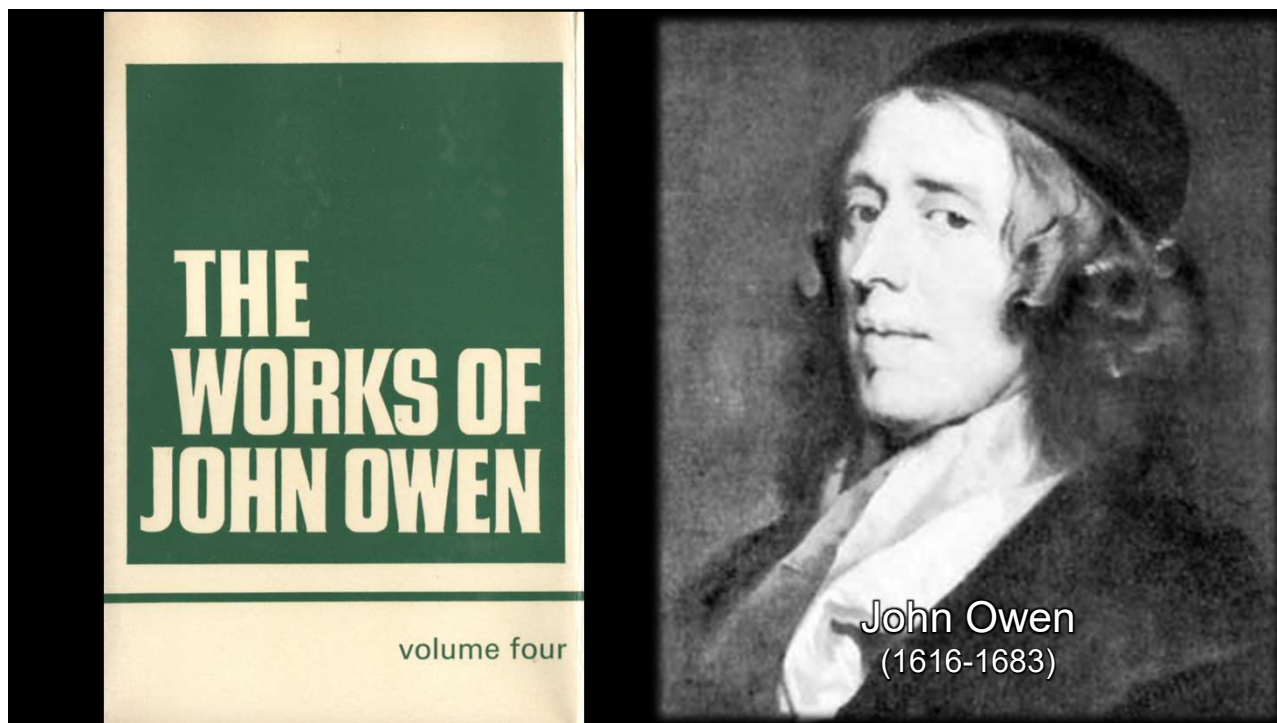
Catechism of the Catholic Church

"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)



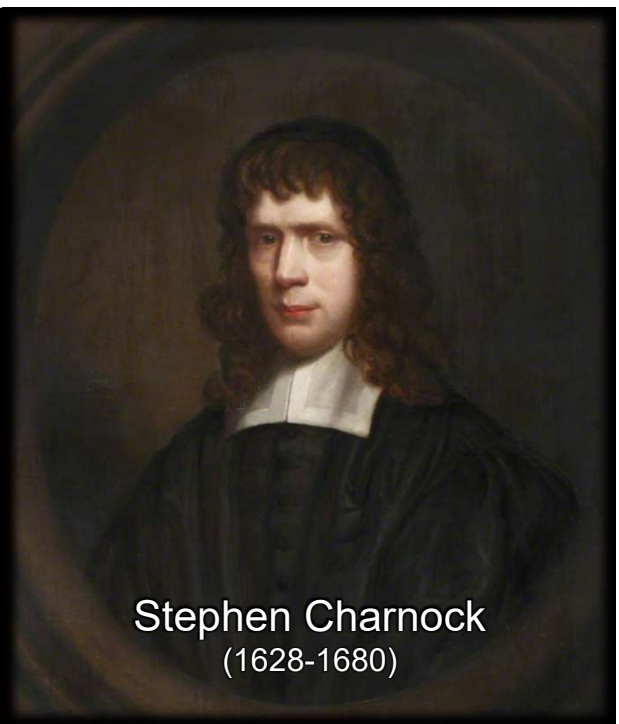
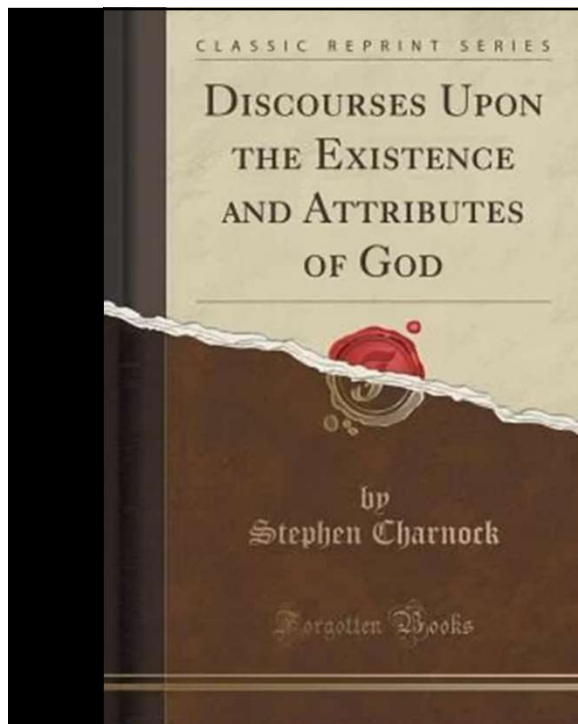
"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."

[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]

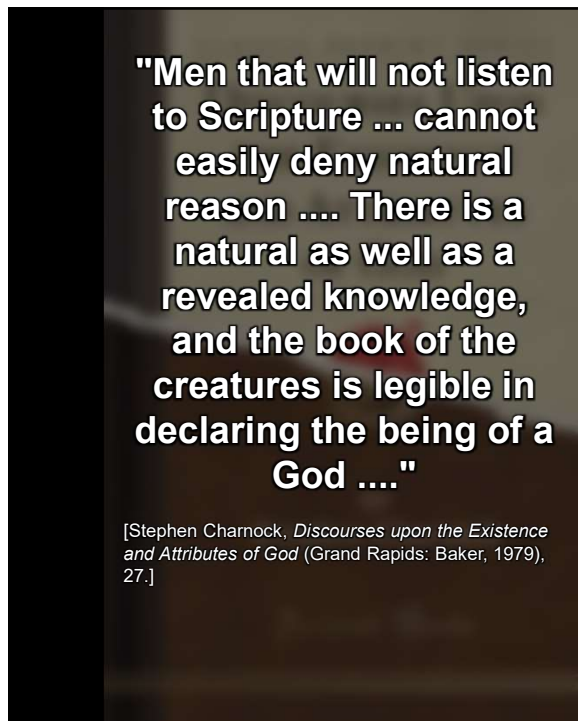


John Owen
(1616-1683)



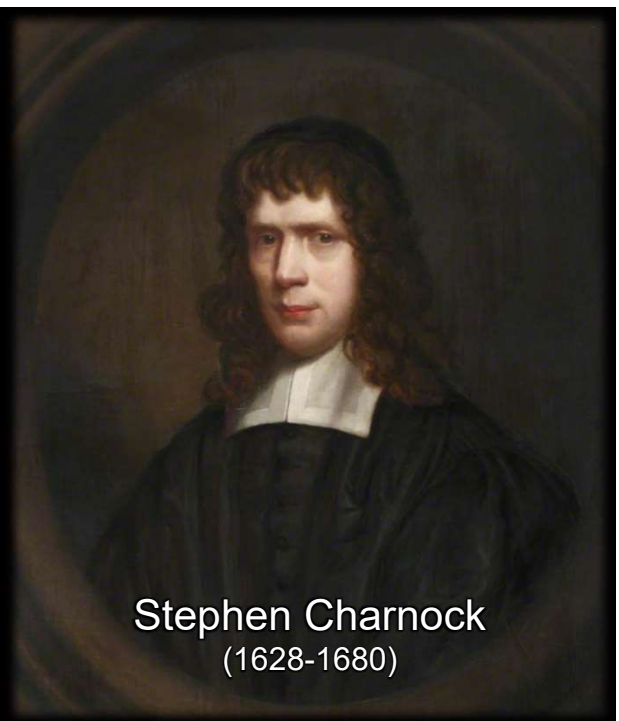


Stephen Charnock
(1628-1680)



"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."

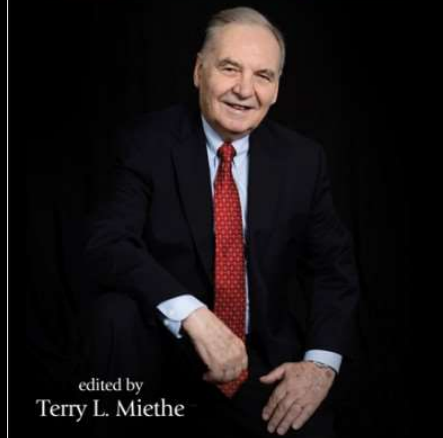
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



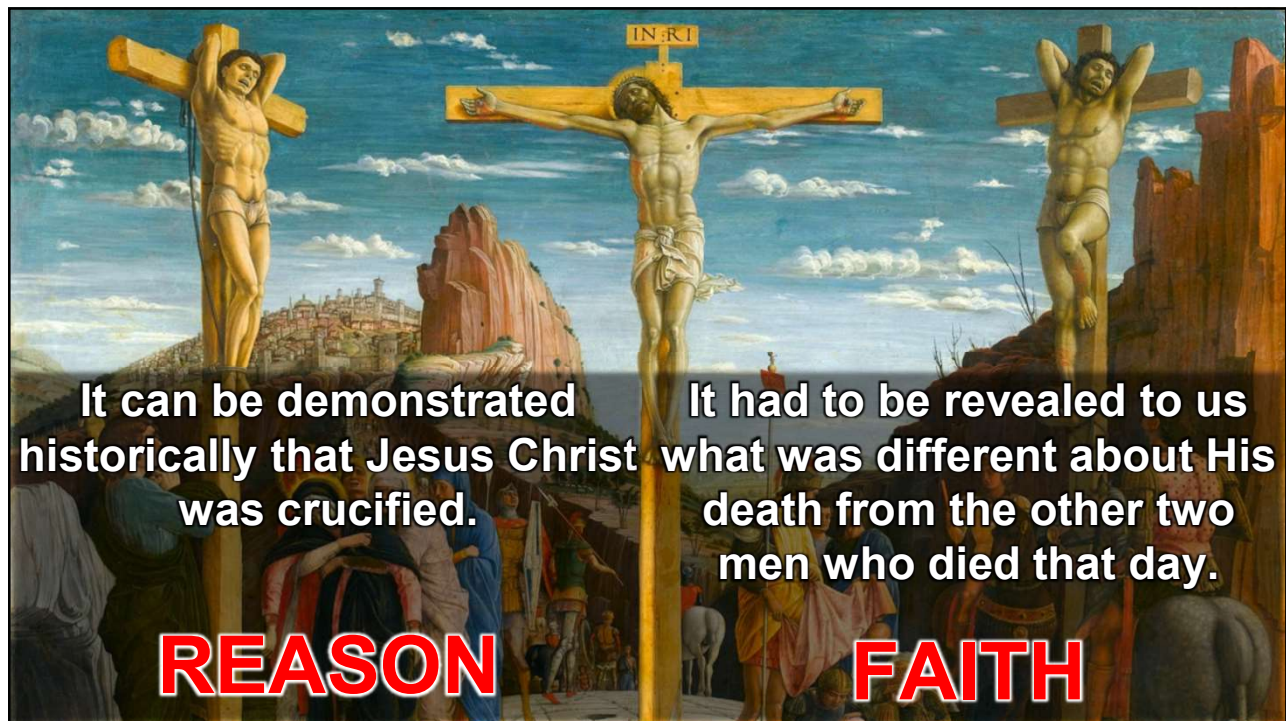
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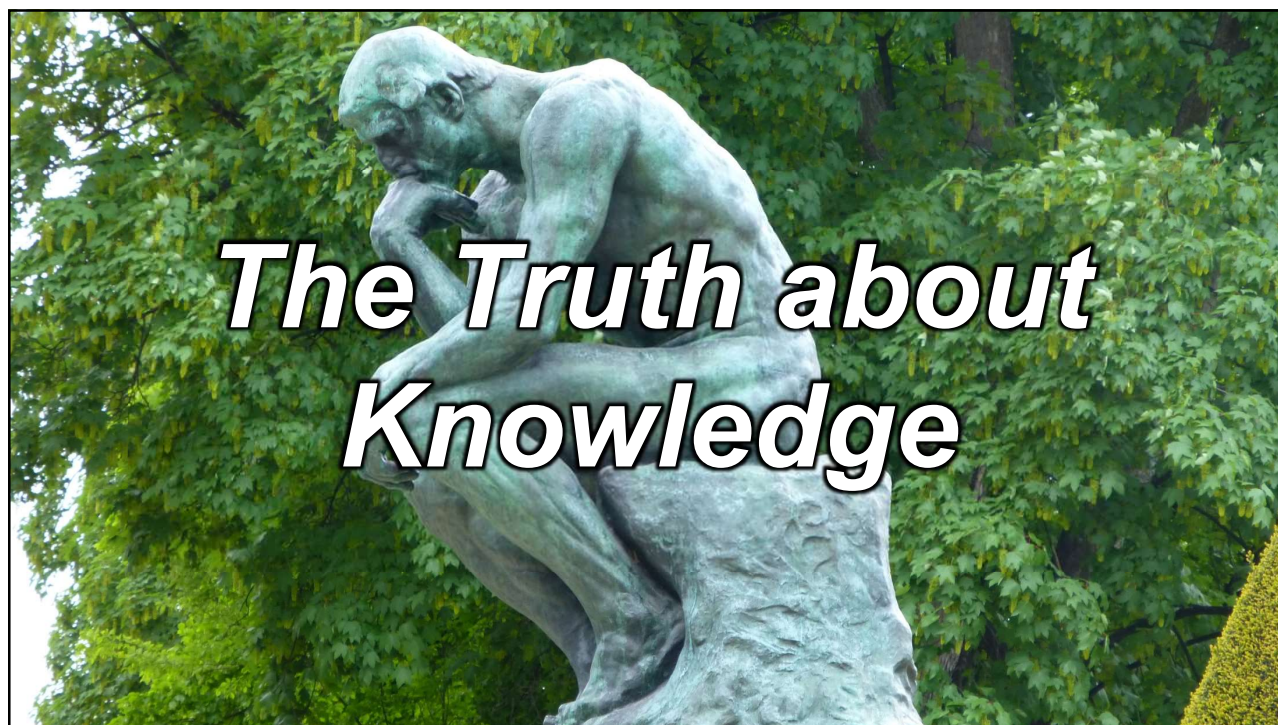
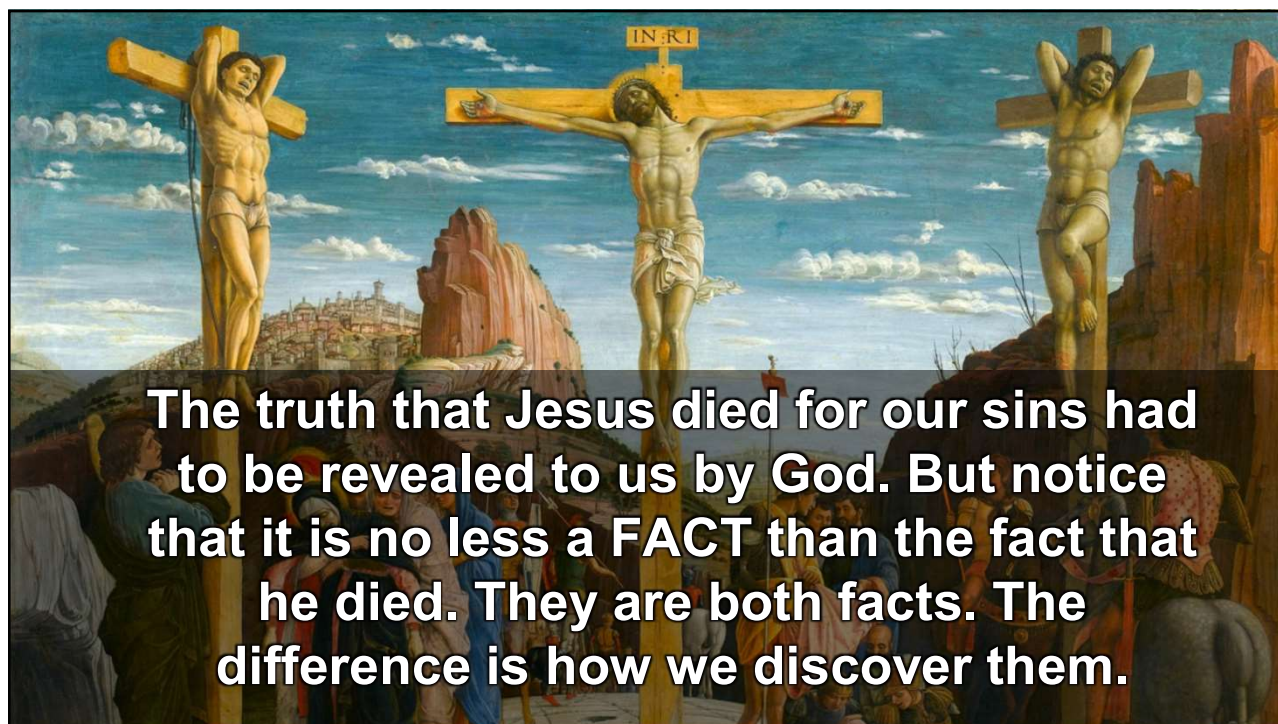
I Am Put Here for the Defense of the Gospel

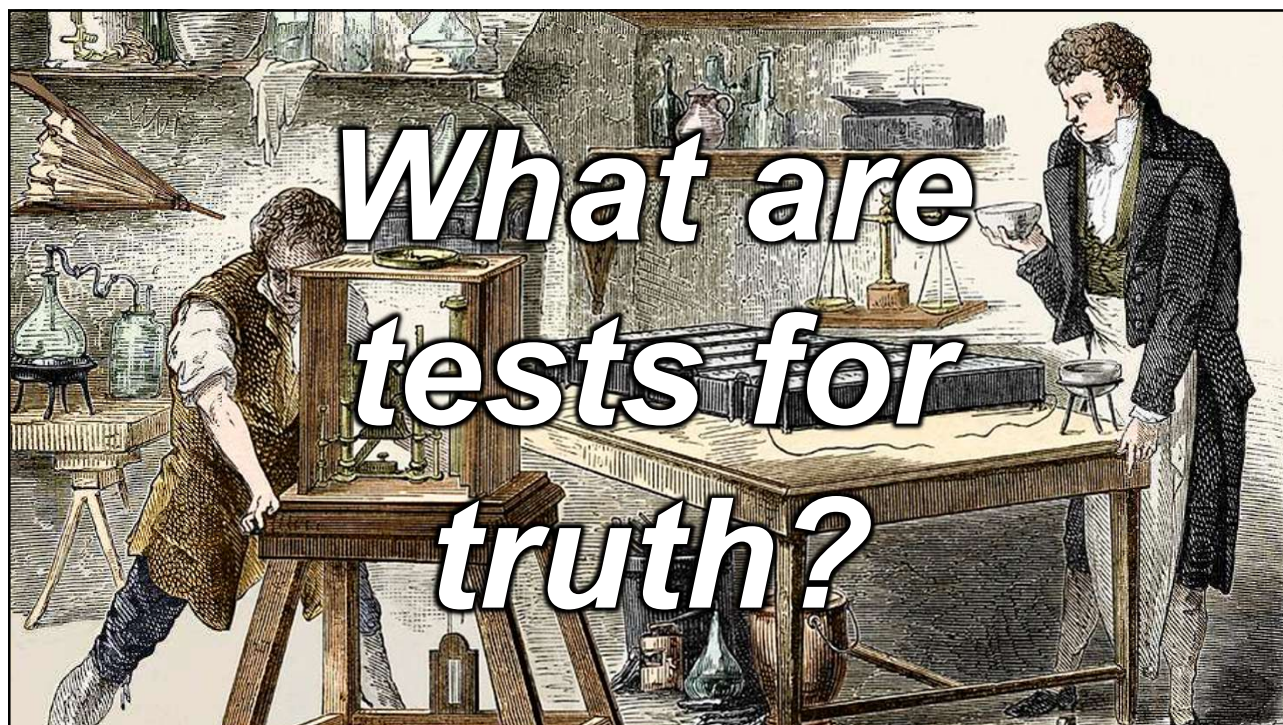
Dr. Norman L. Geisler: A Festschrift in His Honor

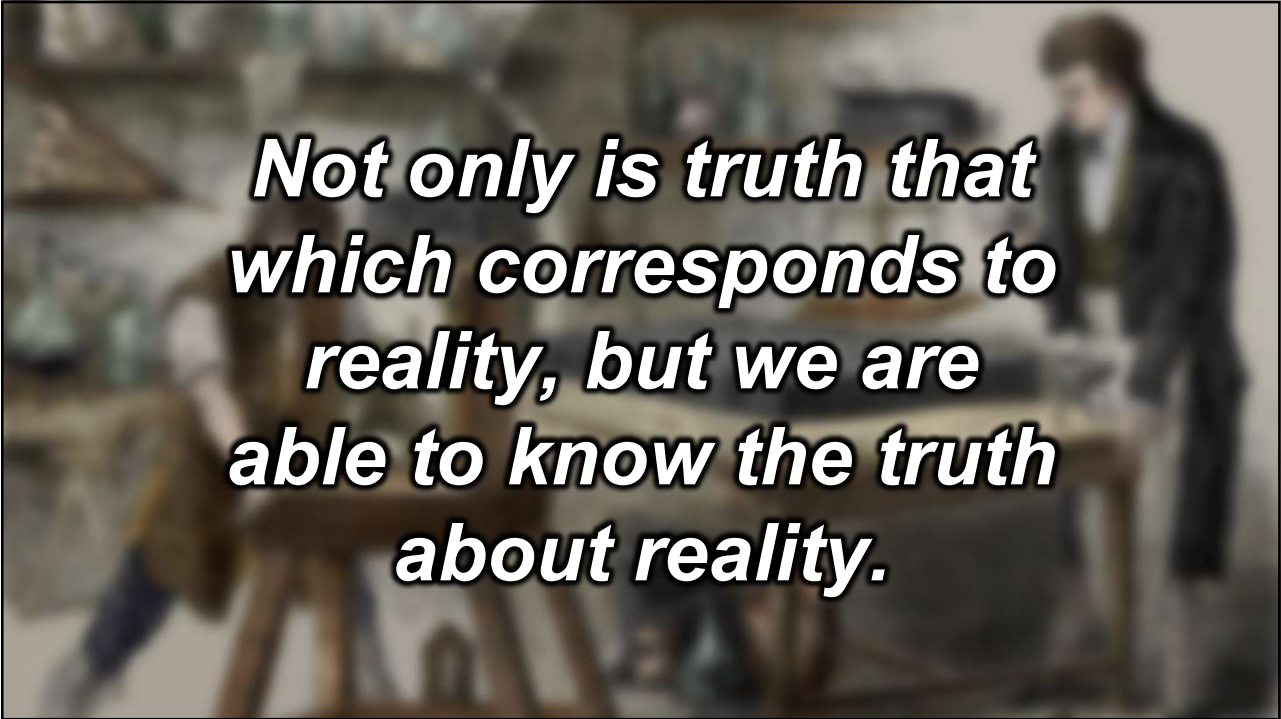


edited by
Terry L. Miethe









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



**Classical
I call it
the way it is.**

Modernism

I call it
the way I see it.

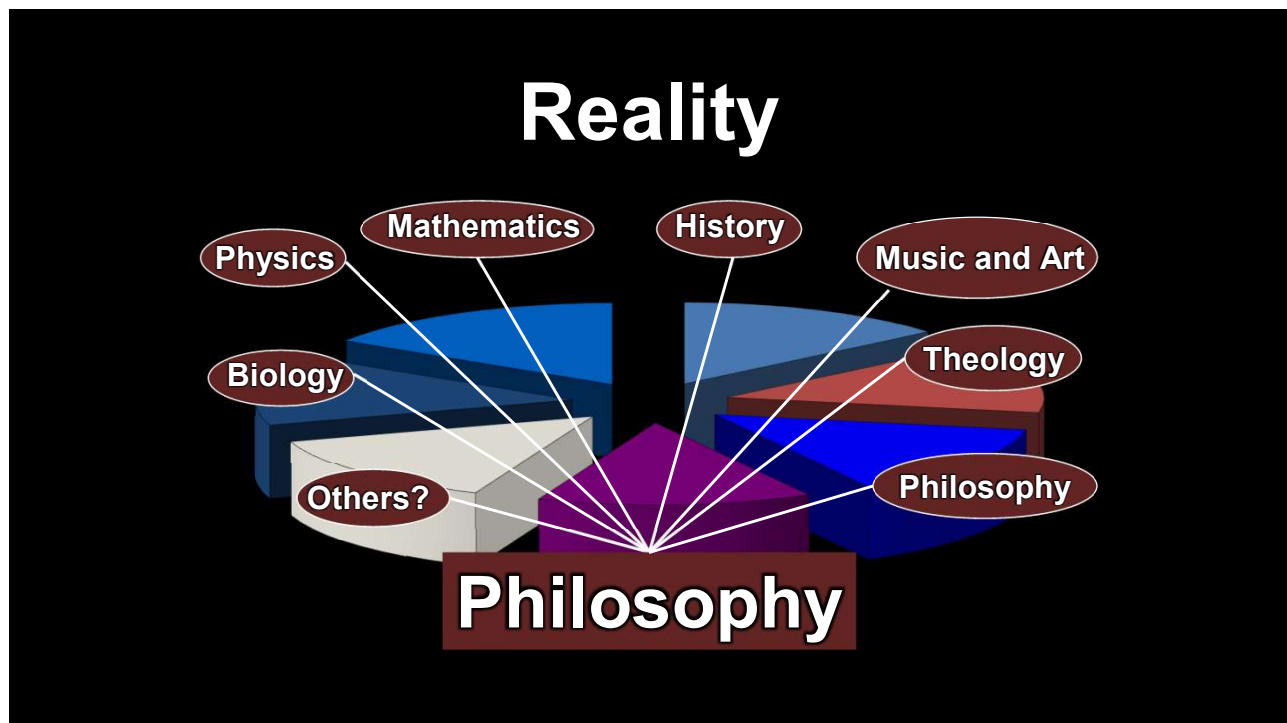


Postmodernism

It isn't anything
until I call it.

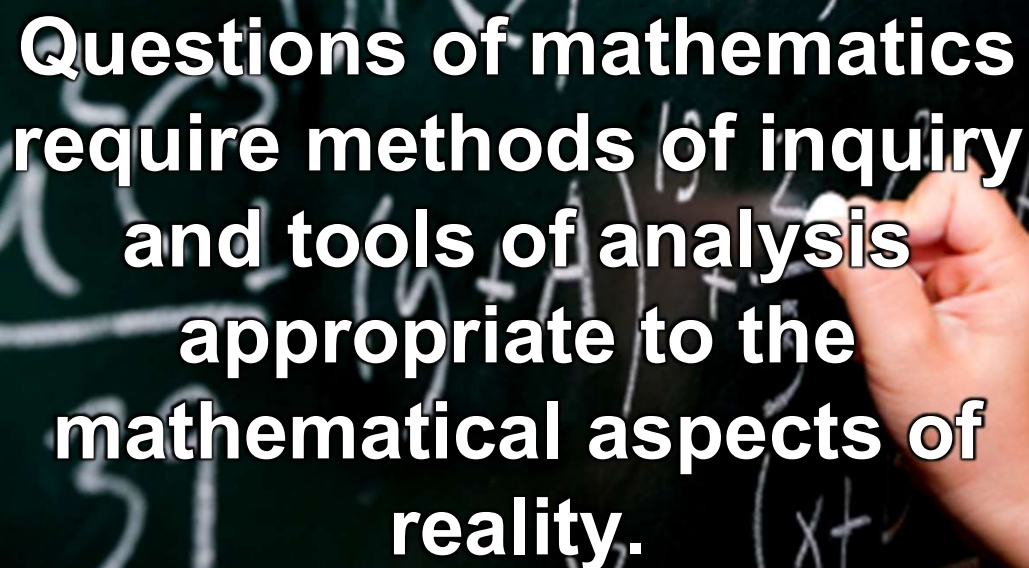


In many instances, the test for truth will differ according to the kind of thing about which the statement is made.

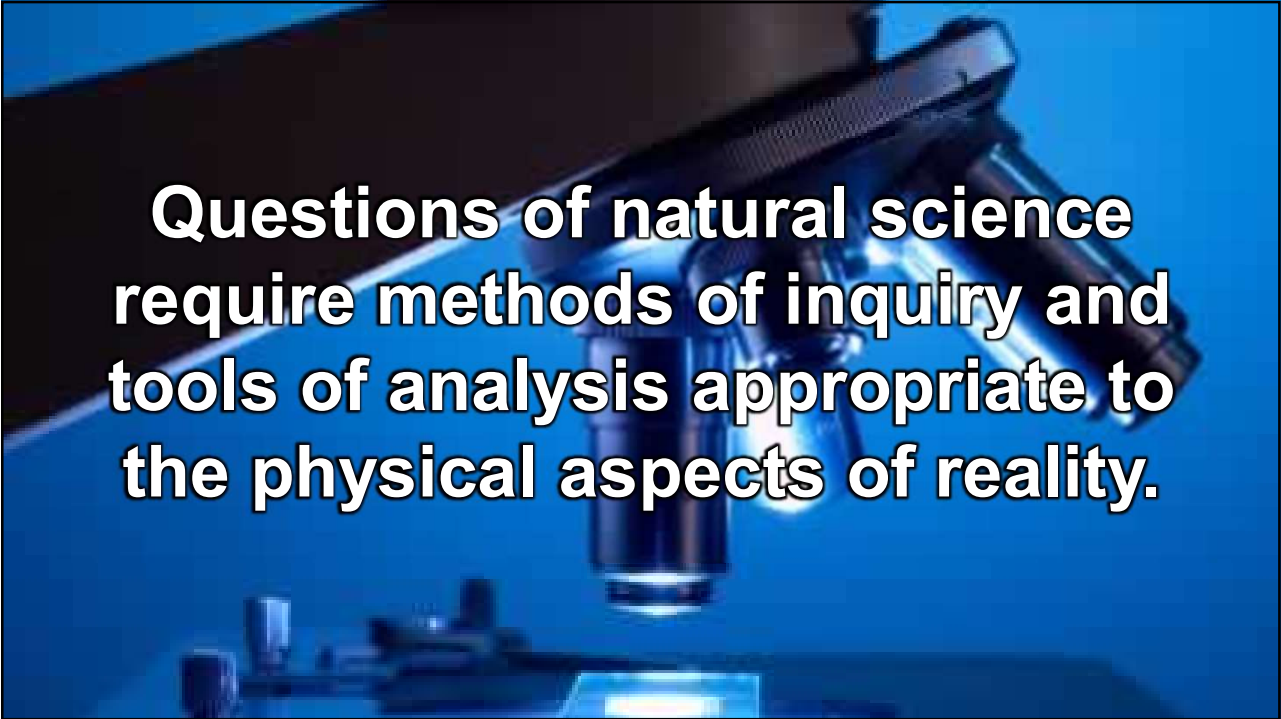




**Different aspects
of reality require
different methods
of inquiry and
tools of analysis.**



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



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



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

≈ Two Philosophical Mistakes ≈

The Lesser

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



≈ Two Philosophical Mistakes ≈

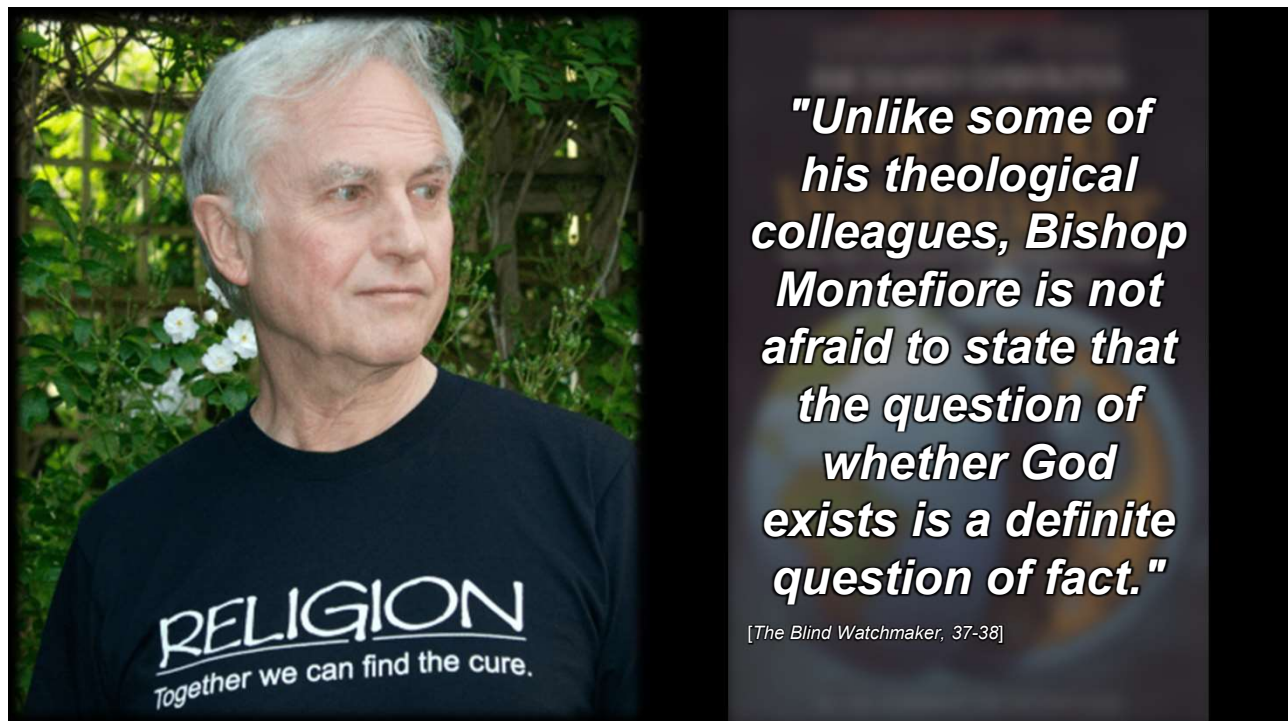
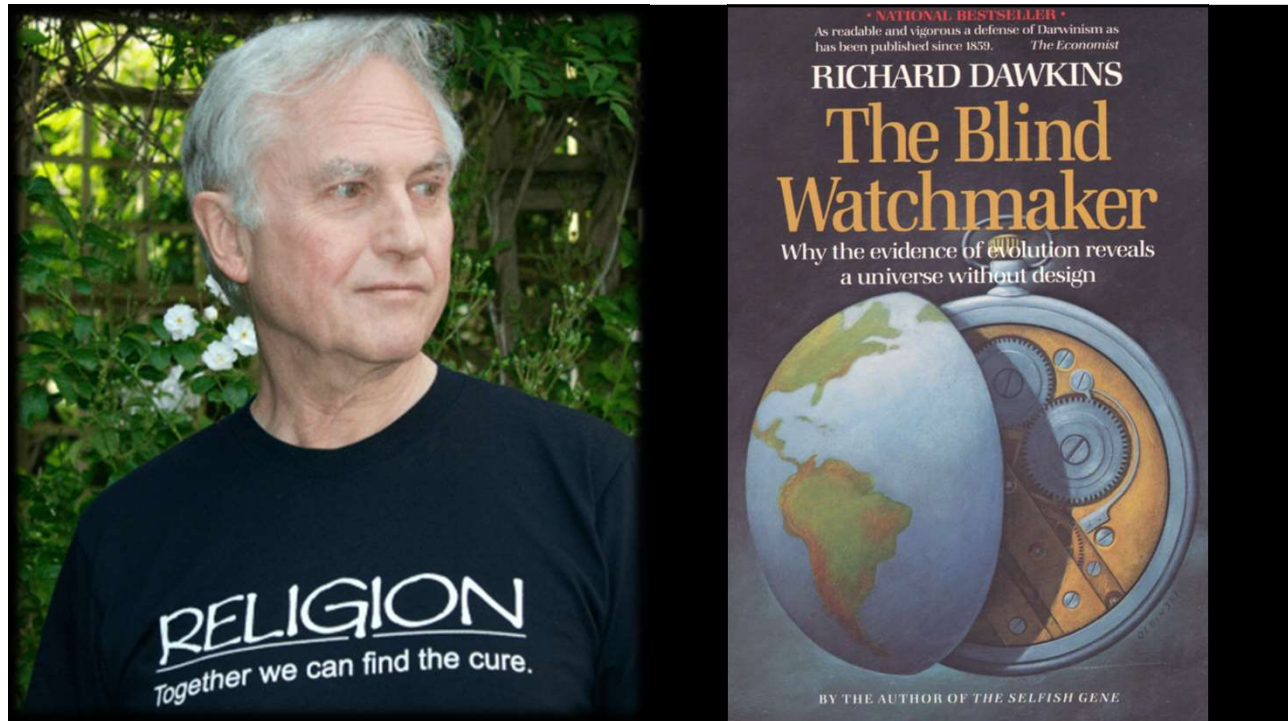
The Lesser

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

The Greater

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





The GOD Delusion

Richard
Dawkins

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]


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]

A portrait of John Shook, a man with glasses and a dark jacket, looking slightly to the right.

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."*

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



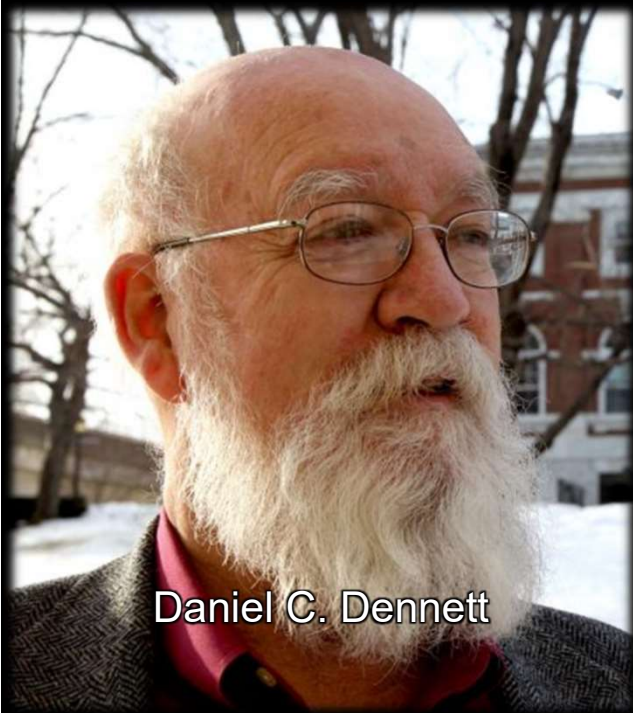
John Shook

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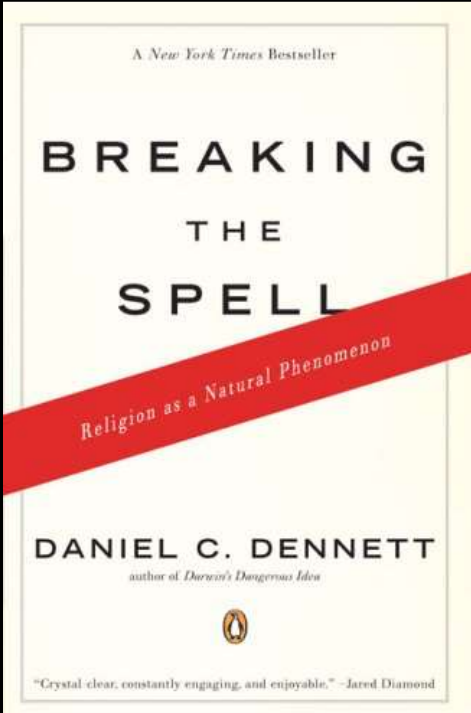
"The Need for Naturalism in a Scientific Age" http://www.centerforinquiry.net/blogs/entry/for_naturalism_in_a_scientific_age/ emphasis added

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

This is not a scientific statement!



Daniel C. Dennett



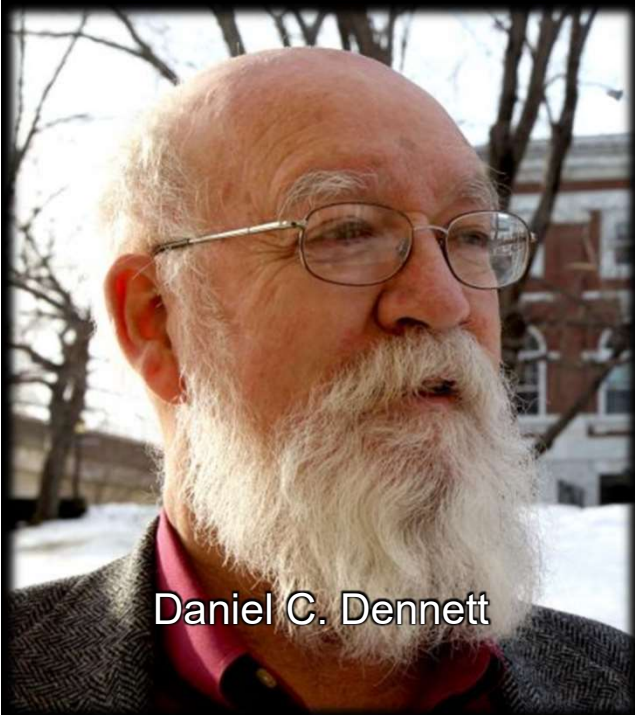
A New York Times Bestseller

BREAKING THE SPELL

Religion as a Natural Phenomenon

DANIEL C. DENNETT
author of *Darwin's Dangerous Idea*

"Crystal clear, constantly engaging, and enjoyable." -Jared Diamond

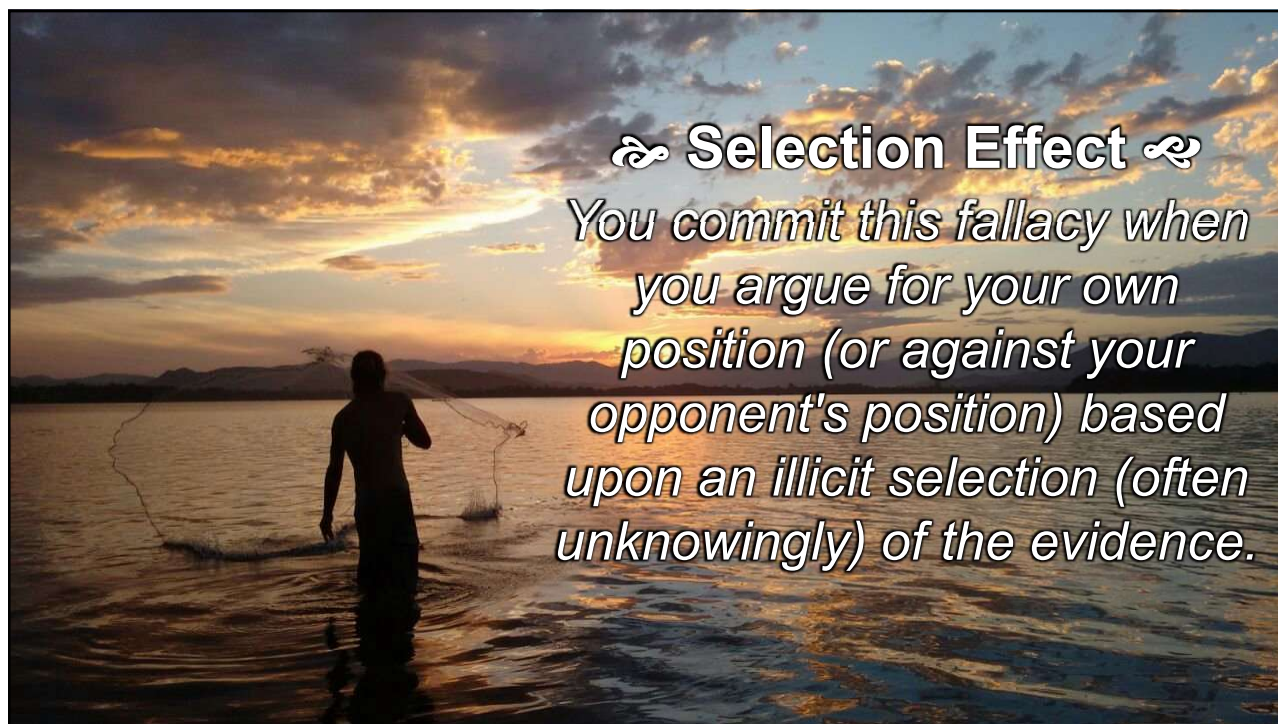


Daniel C. Dennett

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

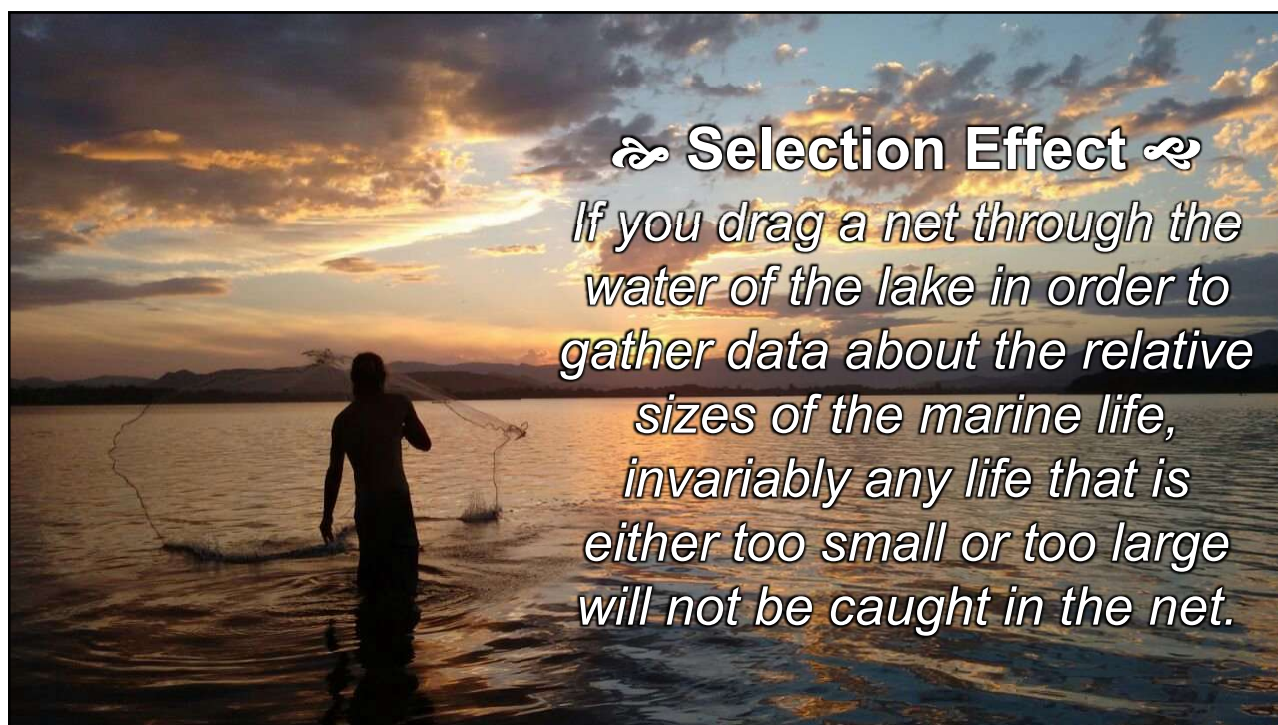
[Breaking the Spell, 26]



A person is silhouetted against a sunset sky, standing in a lake and holding a fishing net. The sky is filled with clouds, and the water reflects the golden light of the setting sun. The person is facing away from the camera, looking out over the water.

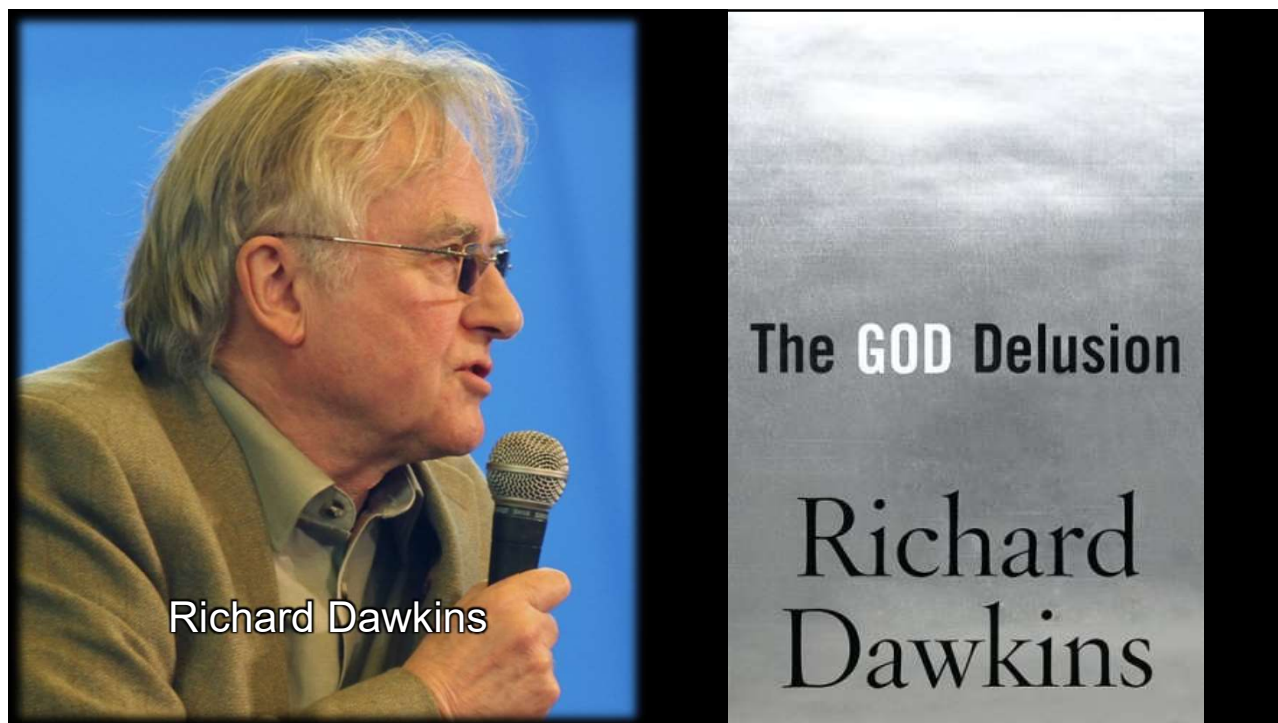
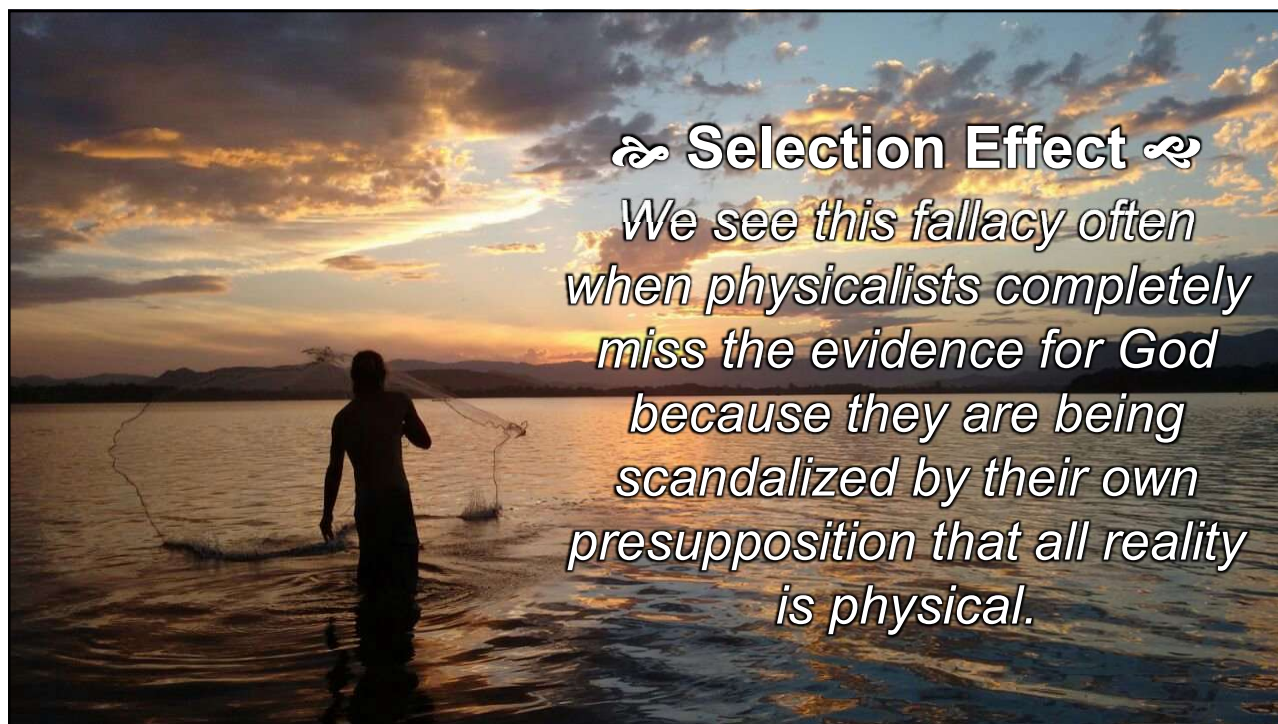
Selection Effect

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 holding a fishing net. The sky is filled with clouds, and the water reflects the golden light of the setting sun. The person is facing away from the camera, looking out over the water.

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.





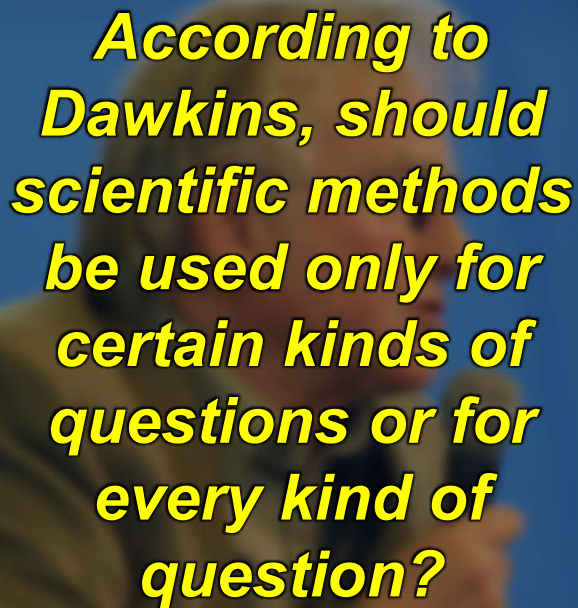
"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific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

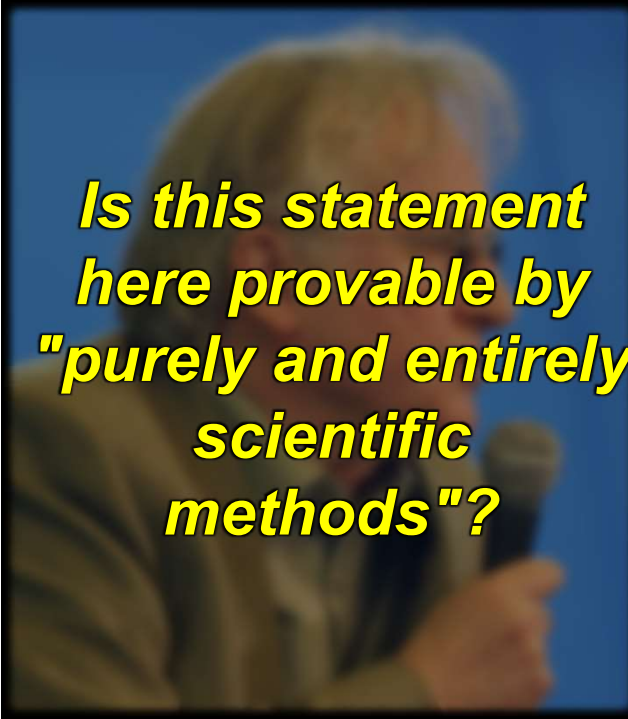
[Richard Dawkins, *The God Delusion*, 59.]



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"?

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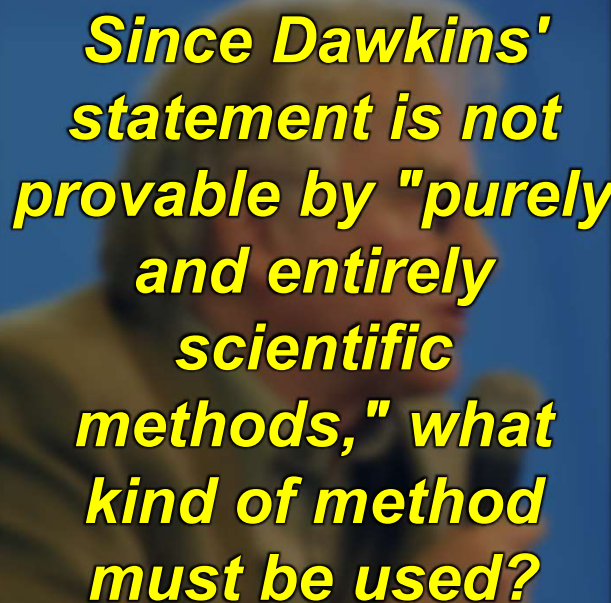


***Is this statement
here provable by
"purely and entirely
scientific
methods"?***

Absolutely Not!

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

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



Since Dawkins' statement is not provable by "purely and entirely scientific methods," what kind of method must be used?

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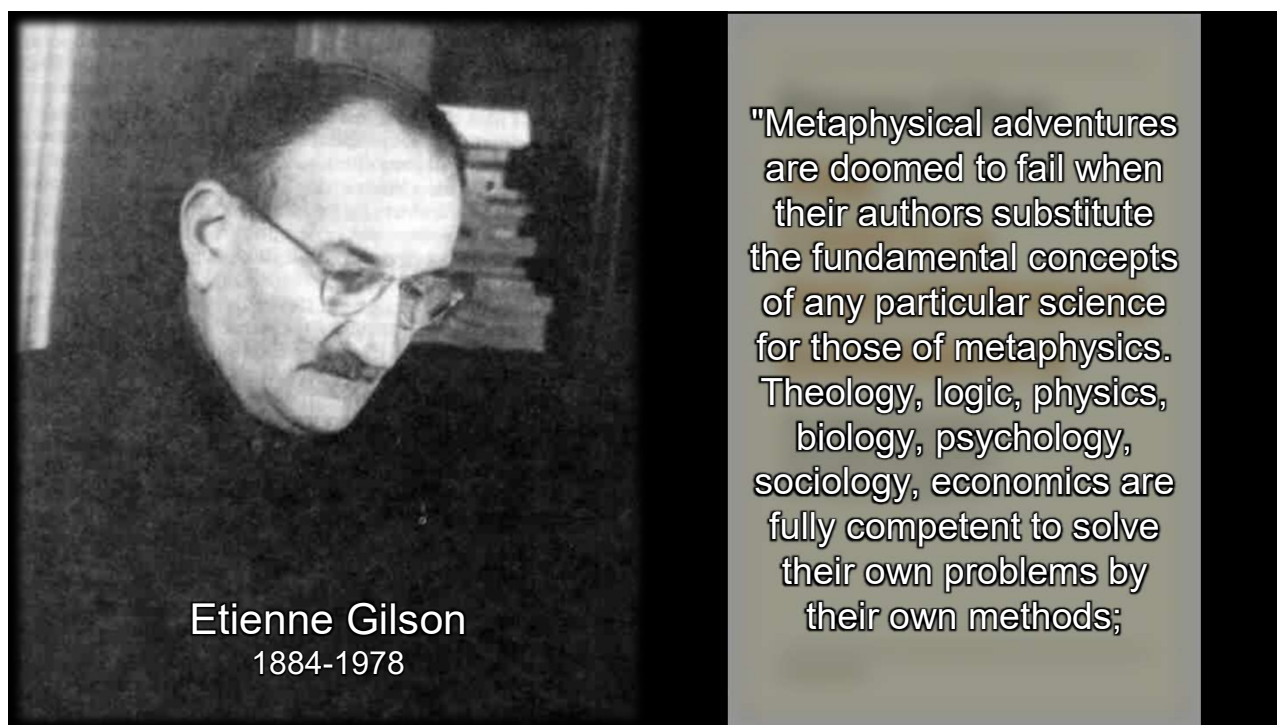
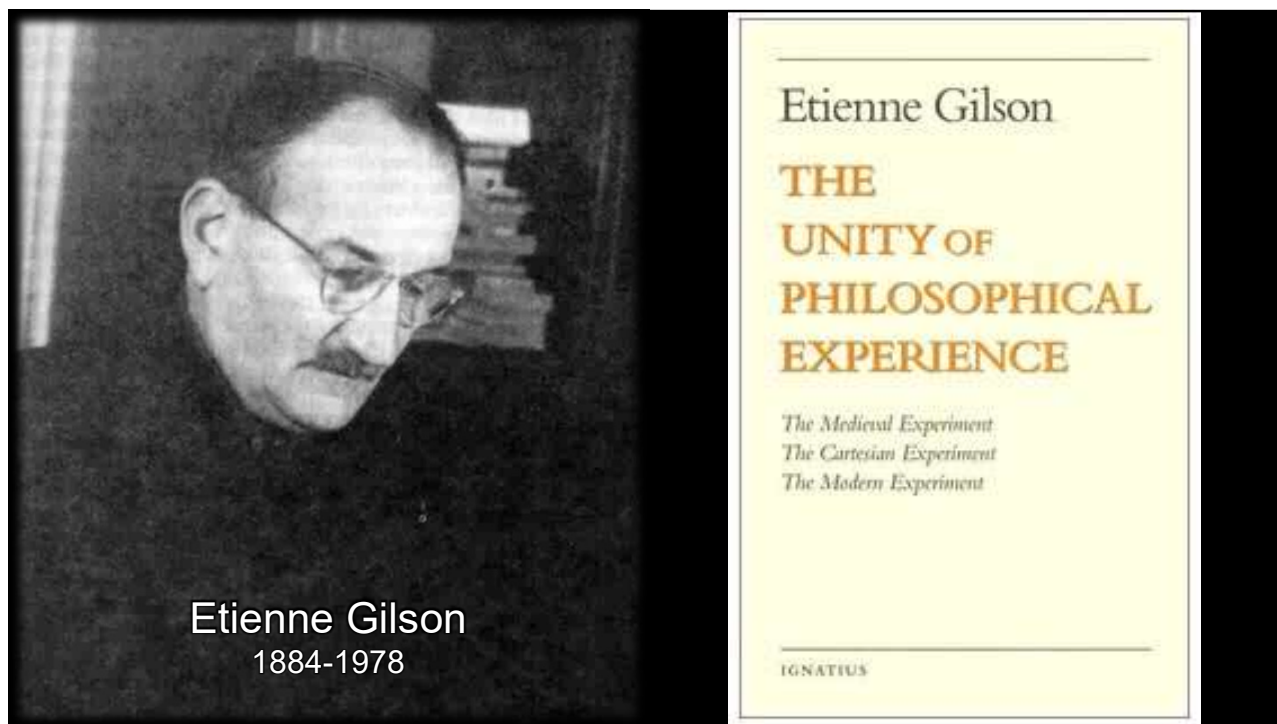
Philosophical Method!

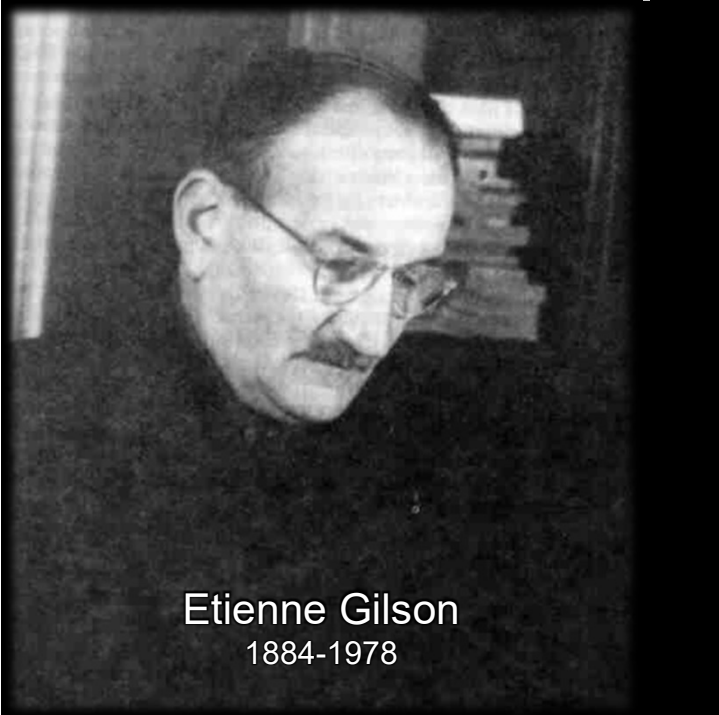
"...matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific."

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.]

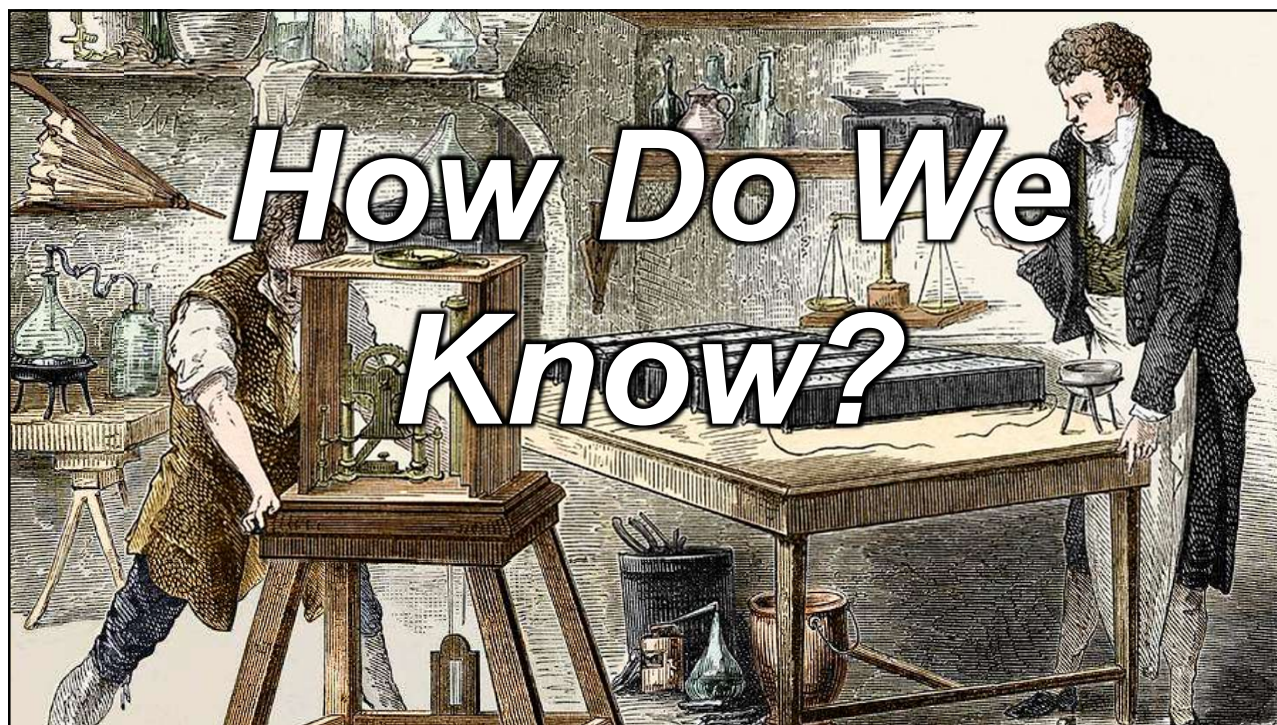


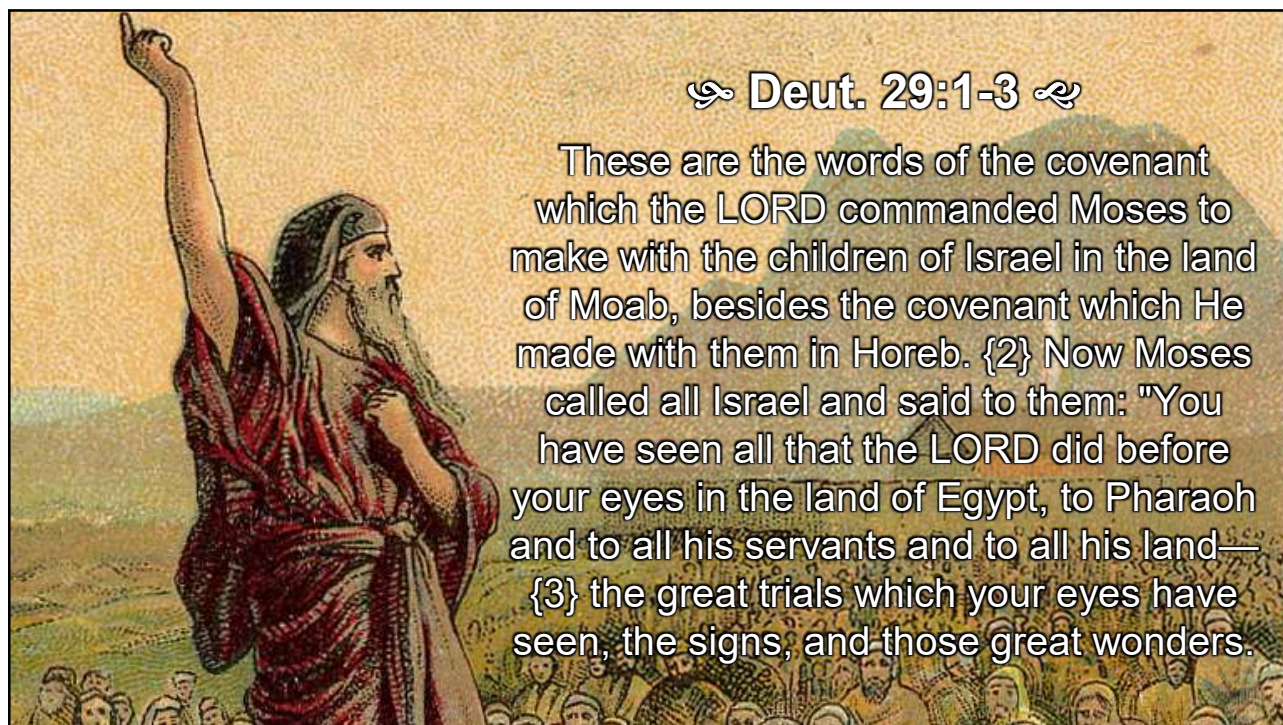
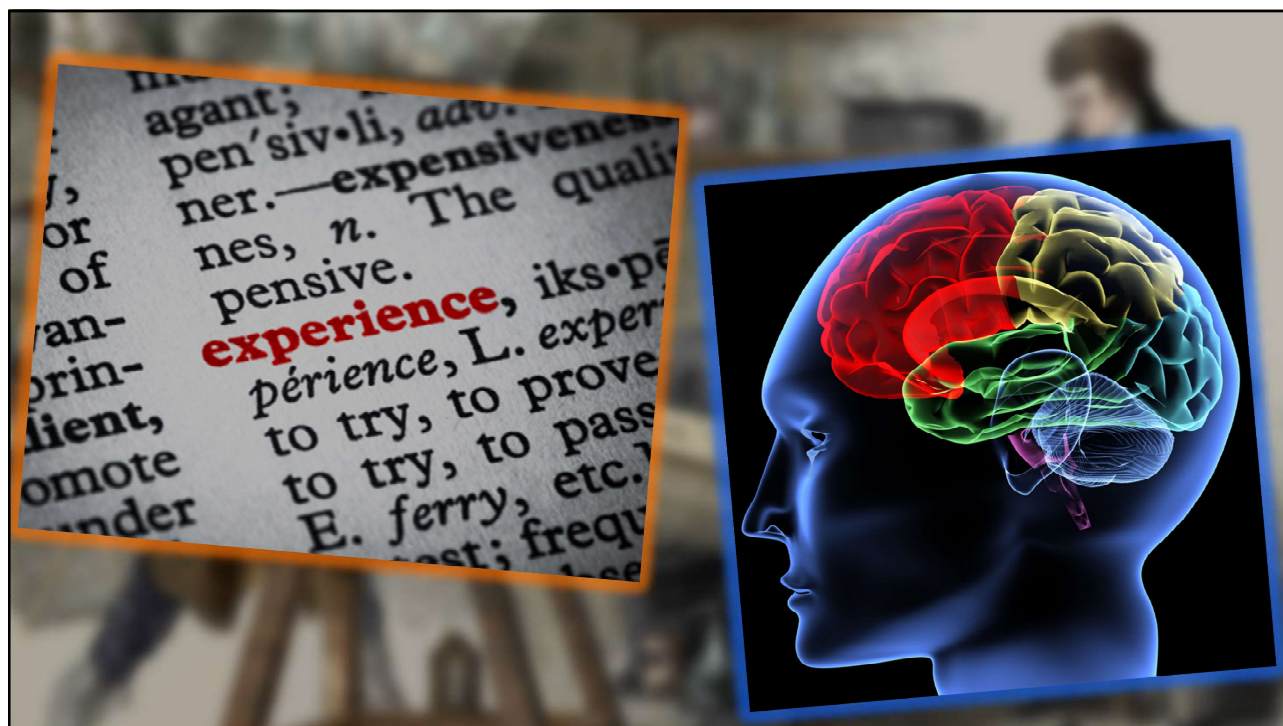


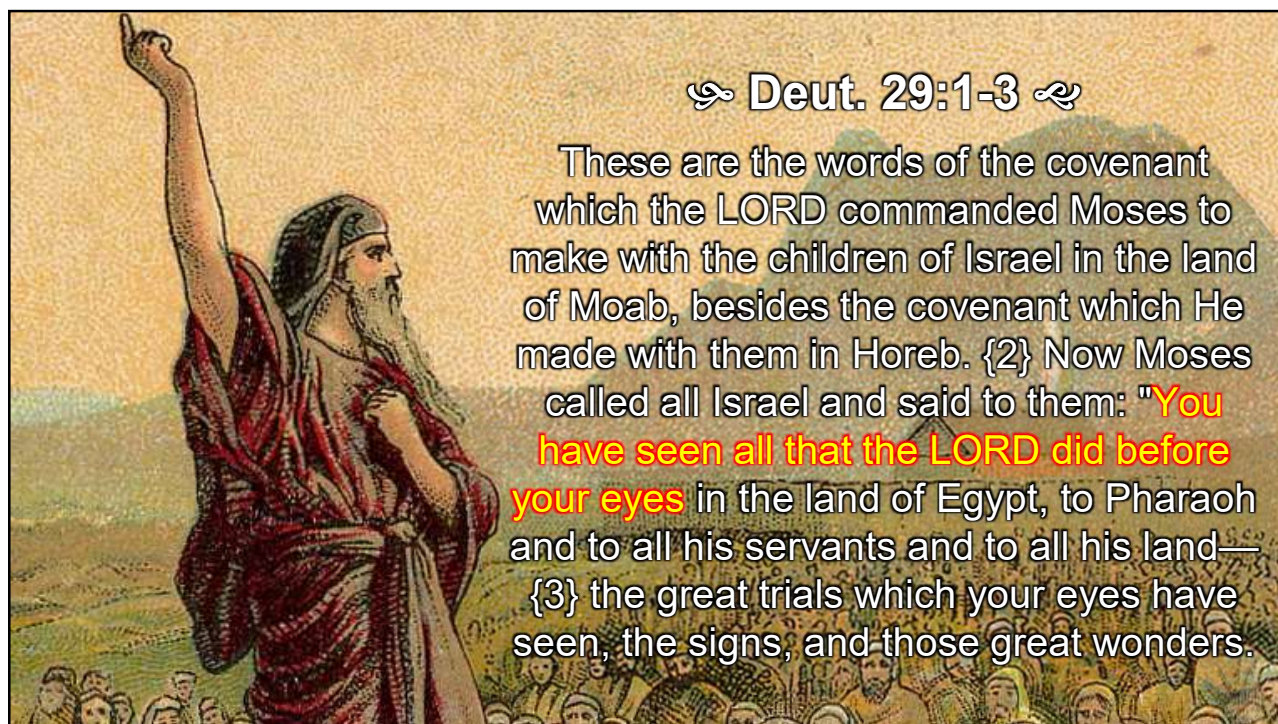
Etienne Gilson
1884-1978

"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).

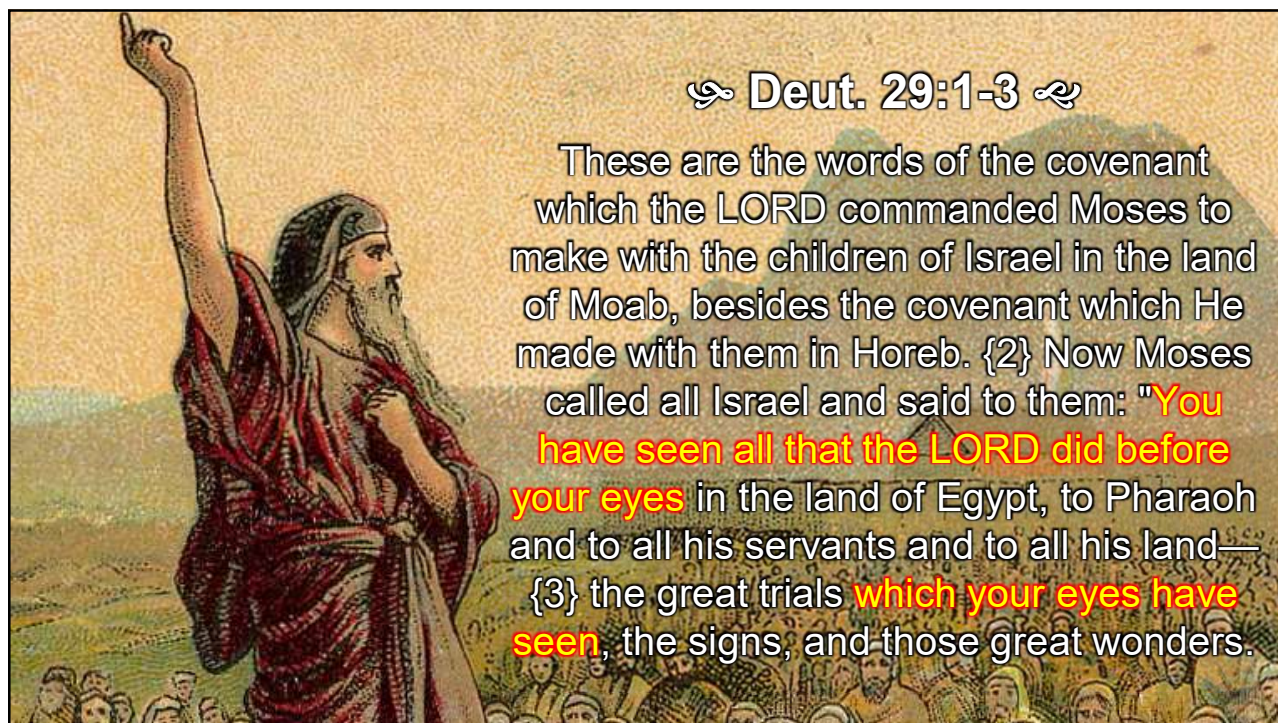






Deut. 29:1-3

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.



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☞ 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 ☞

"... that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him."



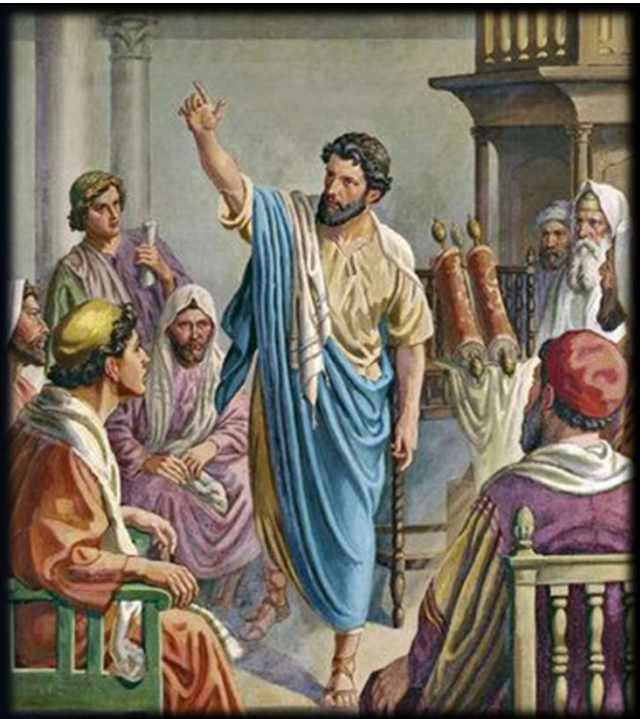
🌀 Acts 10:37-41 🌀

*"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."*



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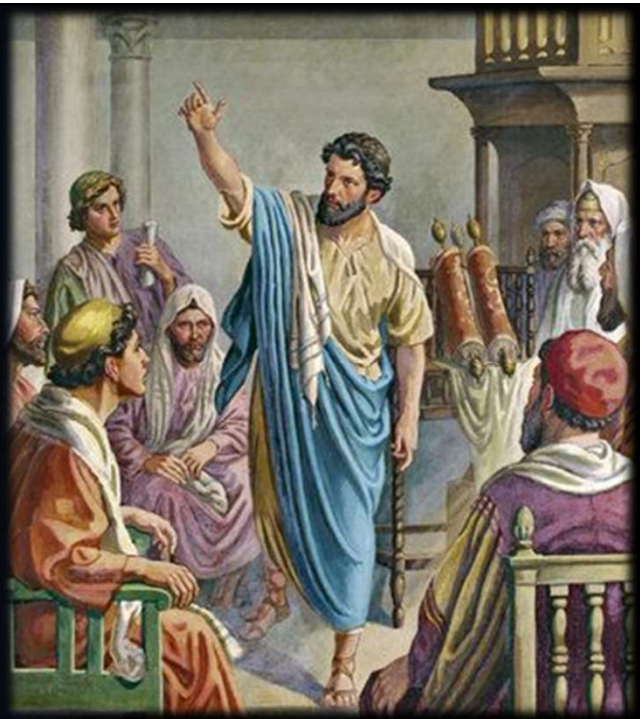
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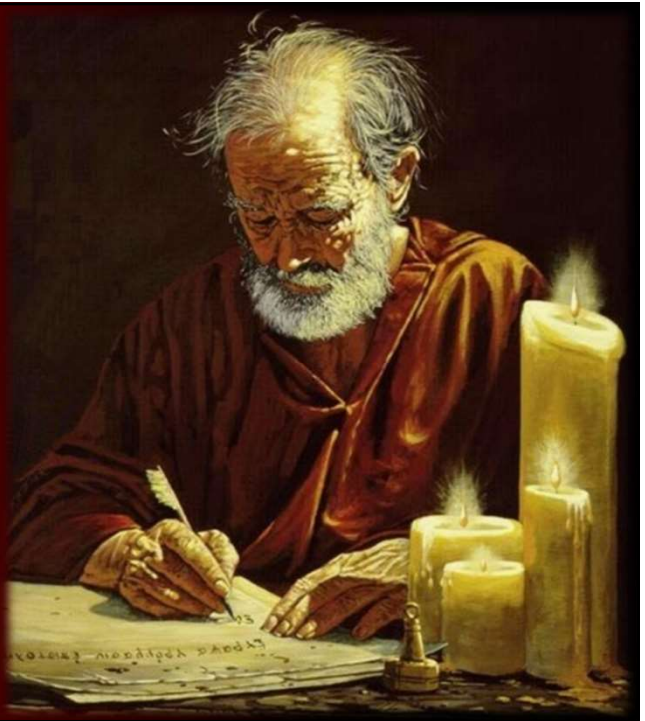
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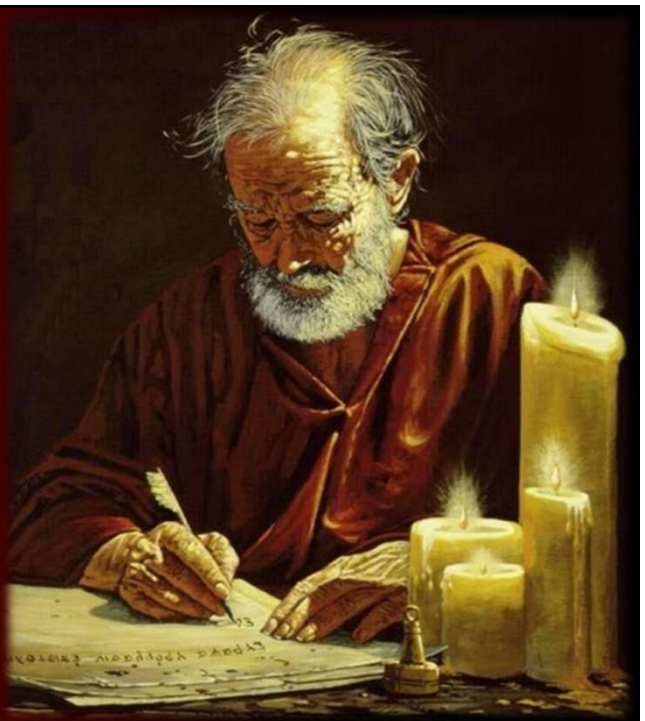
🌀 1 John 1:1-3 🌀

"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."



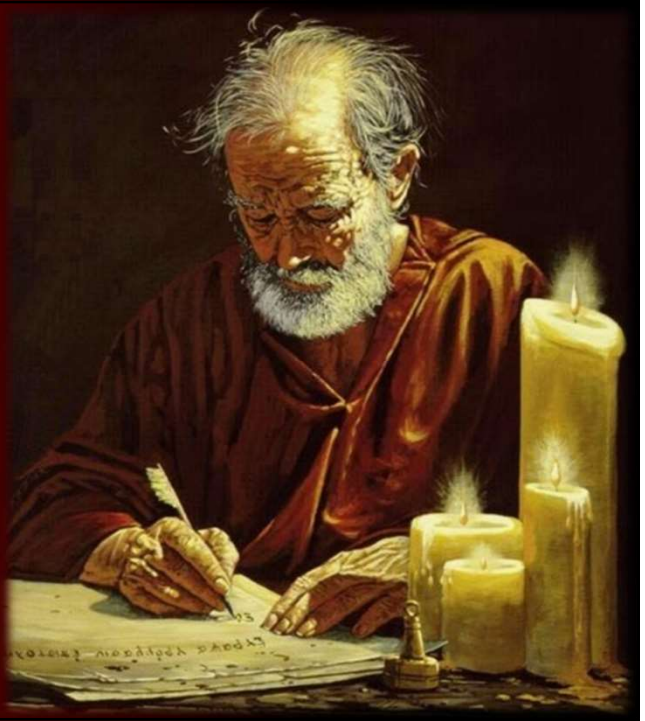
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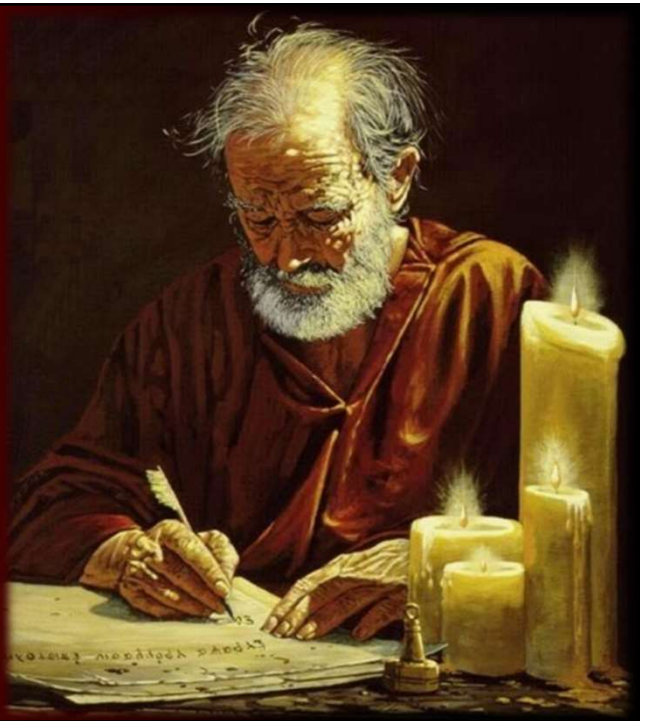
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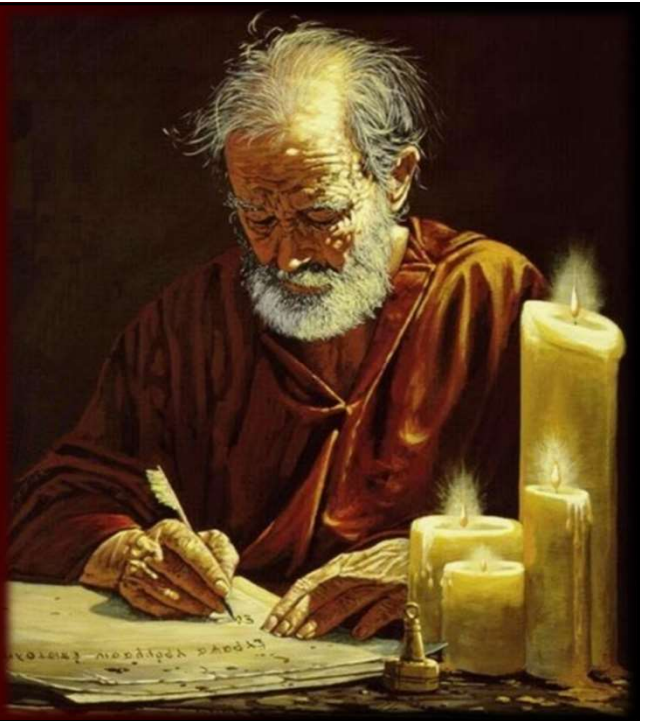
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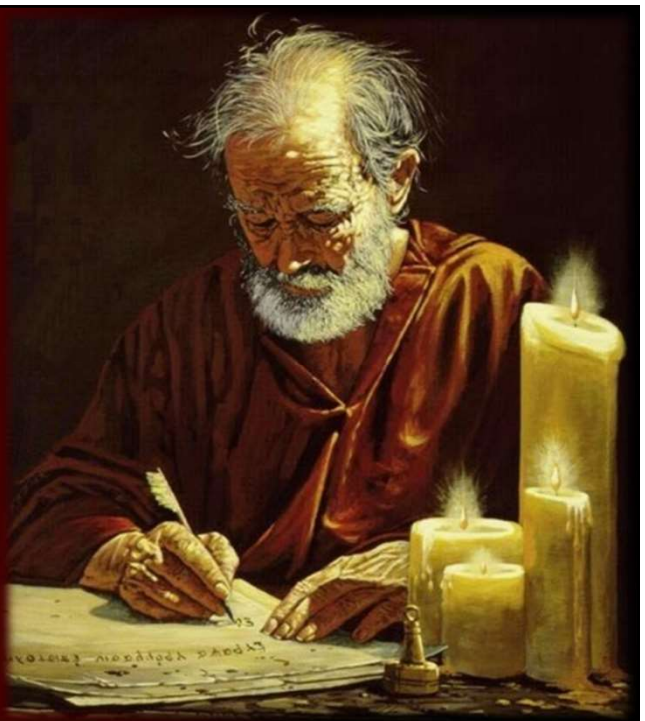
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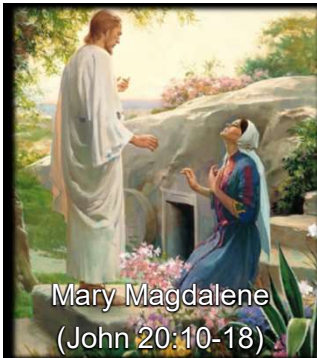
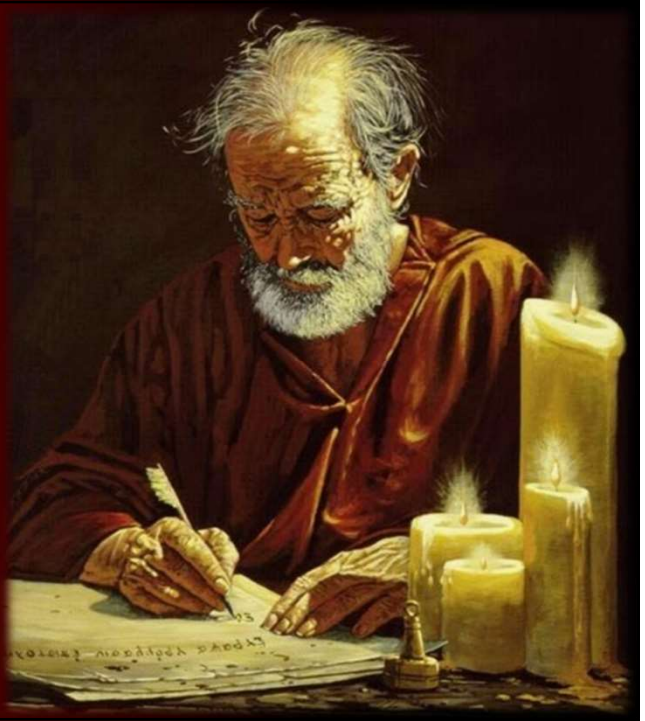
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Mary Magdalene
(John 20:10-18)



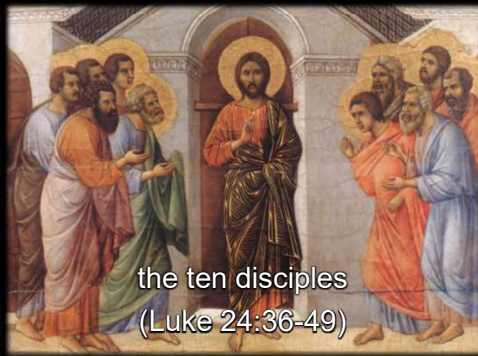
Mary and other women
(Matt. 28:1-10)



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 ...

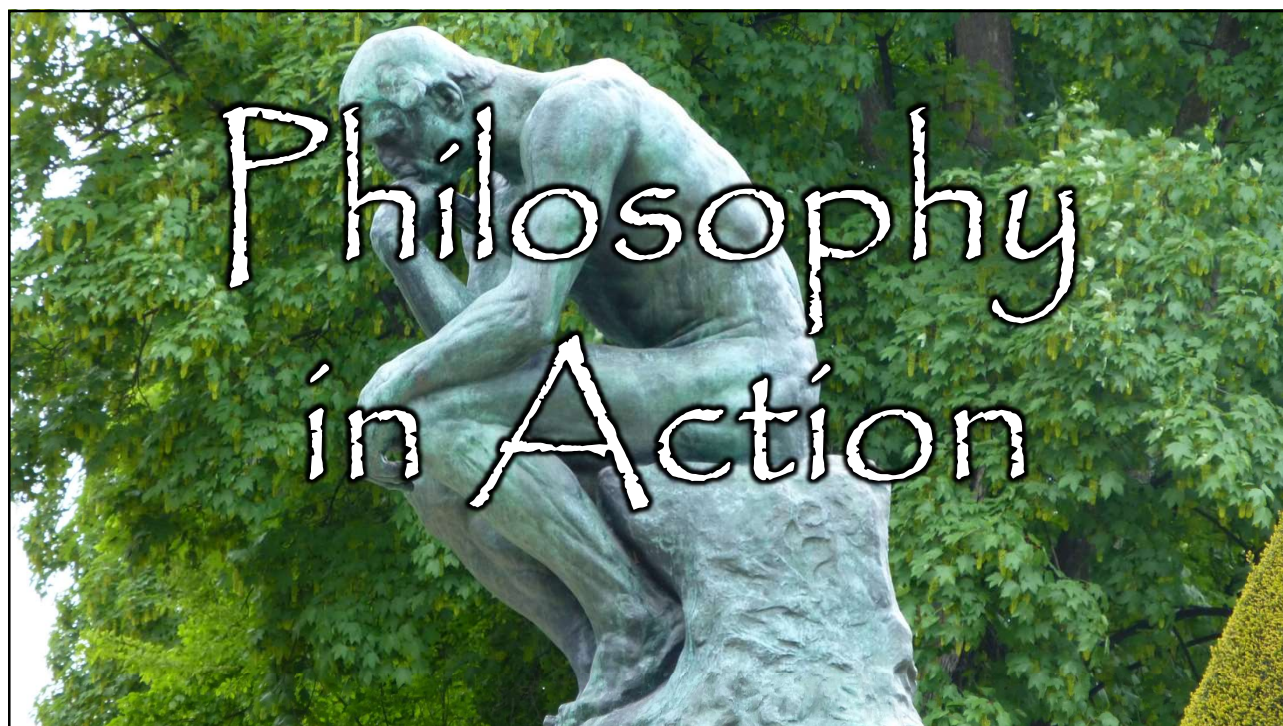
Some Christians mistakenly think that what is needed is some sort of "balanced" apologetic in terms of which the methods of empiricism are supplemented by other means of "knowing," often drawing elements of Rationalism or Intuitionism.



Some Mistaken responses ...

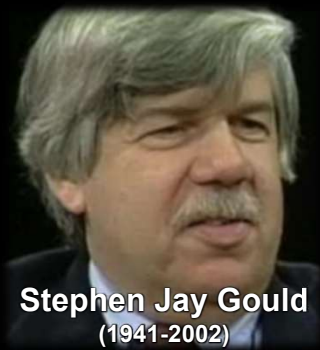
Some Christians mistakenly think that Special Revelation (the Scriptures) are somehow given by God as a remedy to the failings of our senses.







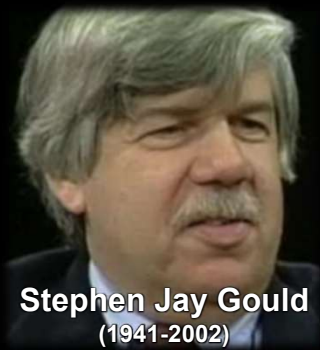
- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion



"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.

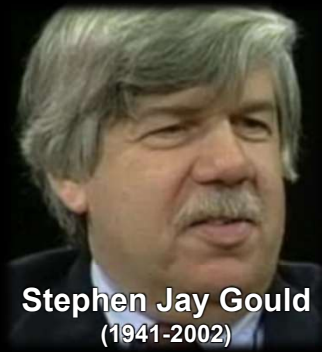


"No such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority—

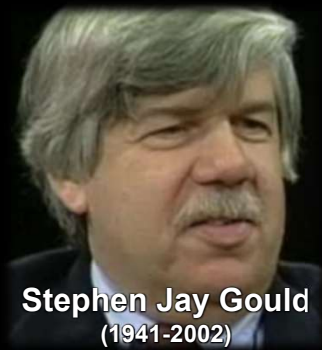


"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."

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



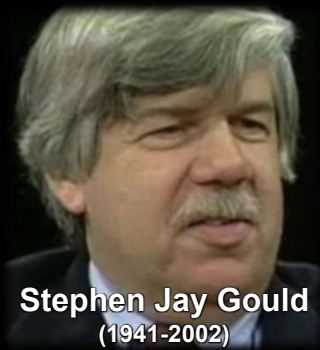
"The net of science
covers the empirical
universe: what is it made
of (fact) and why does it
work this way (theory).



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

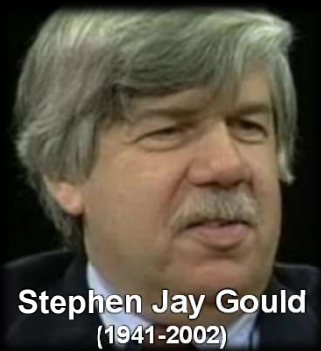


"These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art and the meaning of beauty).

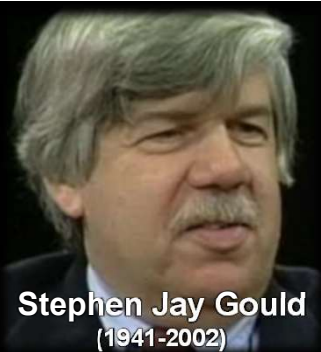
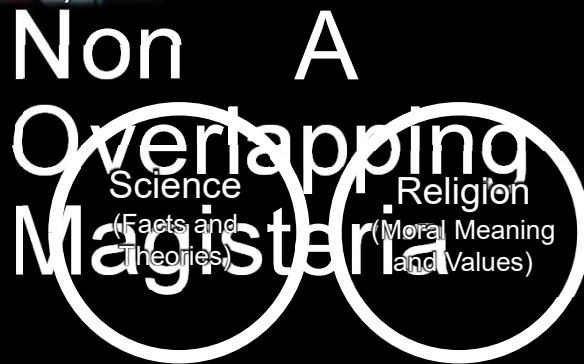


"To cite the arch clichés, we get the age of rocks, and religion retains the rock of ages; we study how the heavens go, and they determine how to go to heaven."

["Nonoverlapping"]



Stephen Jay Gould
(1941-2002)



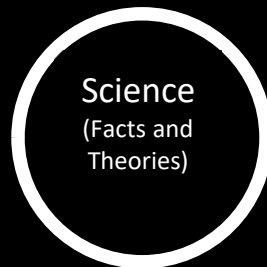
Stephen Jay Gould
(1941-2002)

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



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



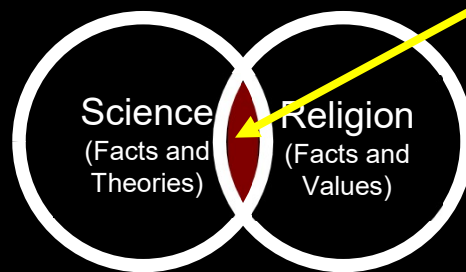
Alister McGrath

Partially
Overlapping
Magisteria



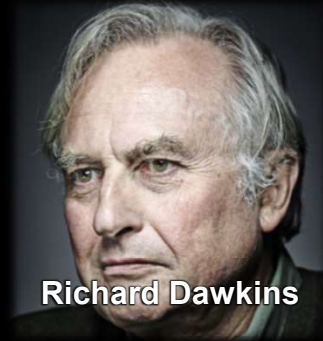
Alister McGrath

P O M A

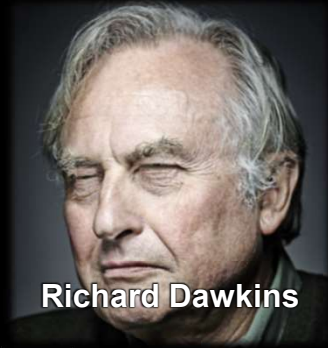


Common factual claims
of science and religion
e.g., information
content in biological
systems

- 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

Science
(Facts and Values)



Completely Overlapping Magisteria

