

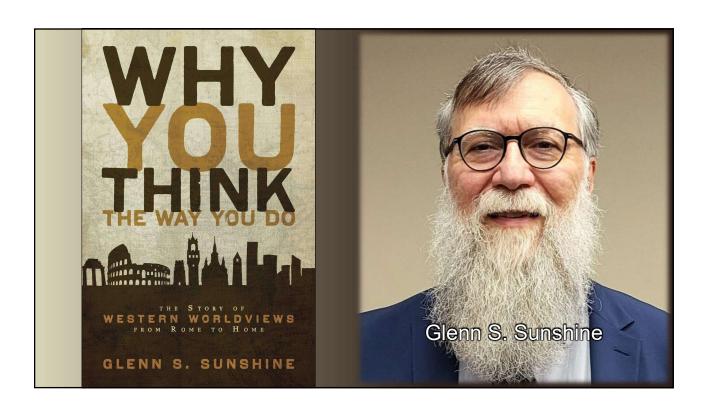
"Our worldviews function in many ways. They function like eyeglasses. You ever heard the term 'Looking at the world through rose colored glasses.' If you have a colored pair of lenses and put them on your eyes, everything looks that way. Your worldview functions like that. It is the lens through which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

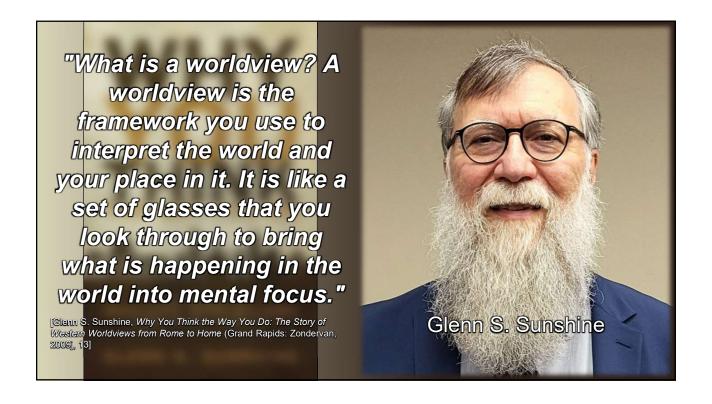
[Voddie Baucham, DVD "Family Driven Faith," Stand for Truth California Christian Apologetics Conference 2008]

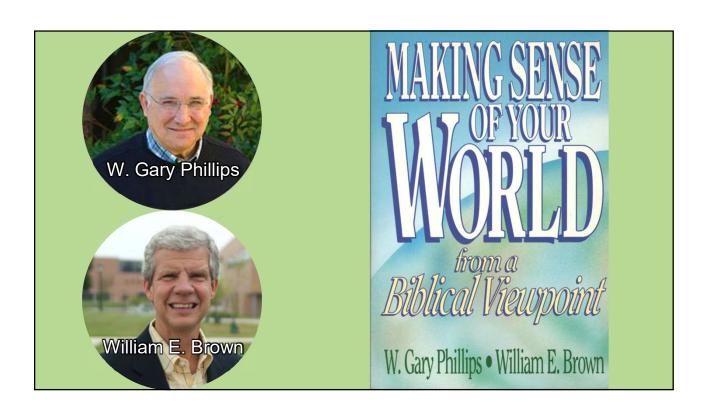


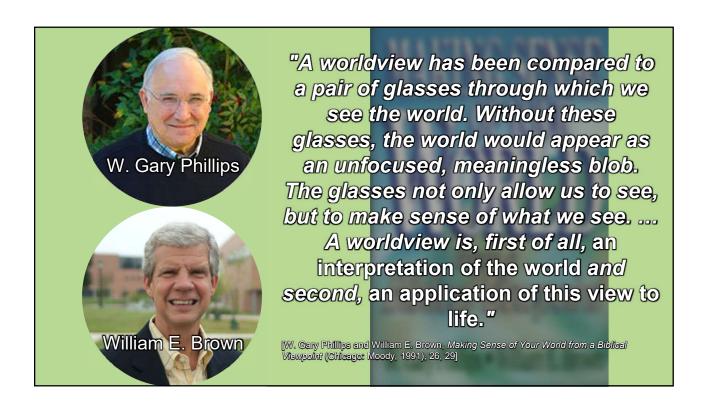
"In the simplest terms, a worldview may be defined as how one sees life and the world at large. In this manner it can be compared to a pair of glasses. How a person makes sense of the world depends upon that person's 'vision,' so to speak. The interpretive 'lens' helps people make sense of life and comprehend 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 02/04/25]

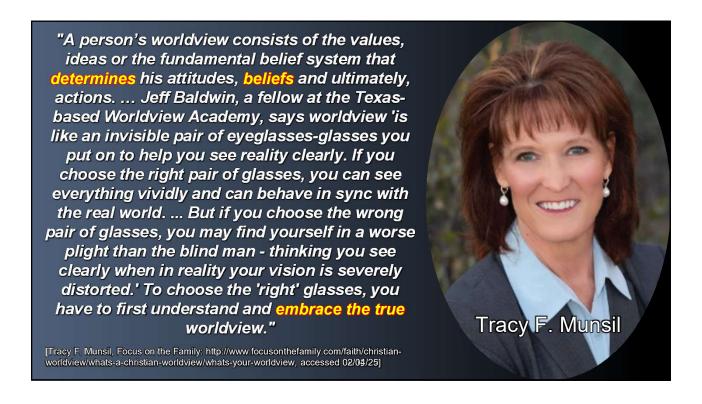




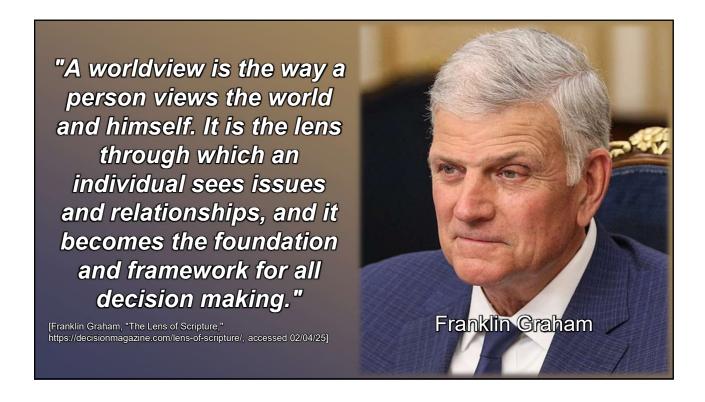












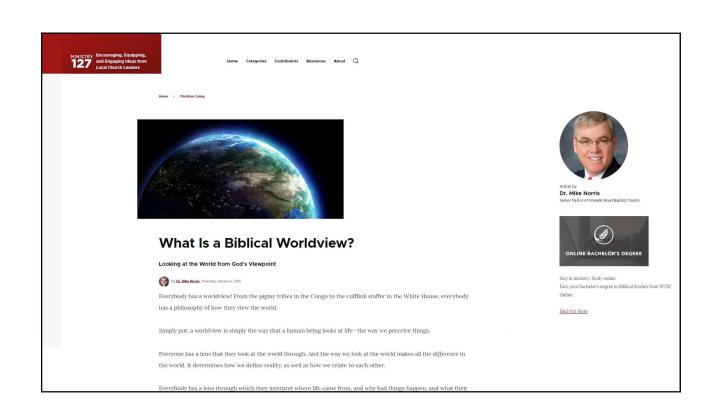
"A worldview is the way a person views the world and himself. It is the lens through which an individual sees issues and relationships, and it becomes the foundation and framework for all decision making."

https://decisionmagazine.com/lens-of-scripture/, accessed 02/04/25]

Is it the lens through which an individual sees worldviews themselves?

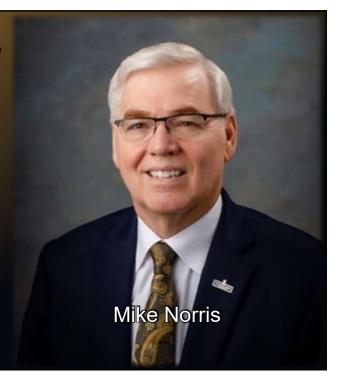
If so, then how can one have an objective knowledge of different worldviews?

If a worldview "becomes the foundation and framework for all decision making" then does it become the framework for one's decision about worldviews?



"Everyone has a lens that they look at the world through. And the way we look at the world makes all the difference in the world. It determines how we define reality, as well as how we relate to each other."

[Mike Norris, "What Is a Biblical Worldview?" [http://ministry127.com/christian-living/what-is-a-biblical-worldview, assessed 02/04/25]



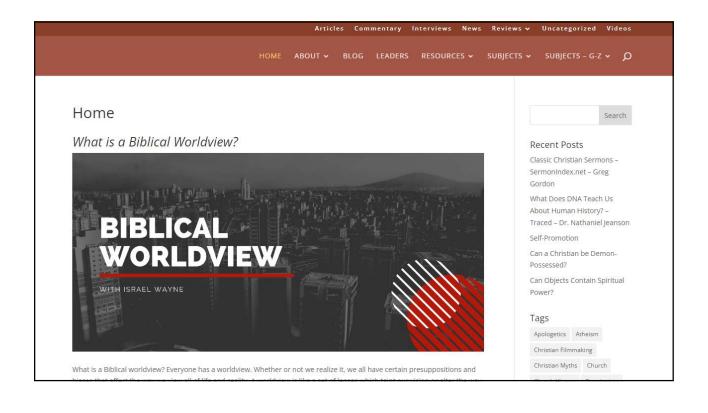
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[Mike Norris, "What Is a Biblical Worldview?" [http://ministry127.com/christian-living/what-is-a-biblical-worldview, assessed 03/09/24]

If the lens "determines how we define reality," then it will determine how we define the reality of the lenses themselves.

In other words, one's worldview will determine how one defines the reality of worldviews.

But if our worldview determines how we define the reality of worldviews, then we cannot know whether our definition of the reality of a given worldview is objectively true.



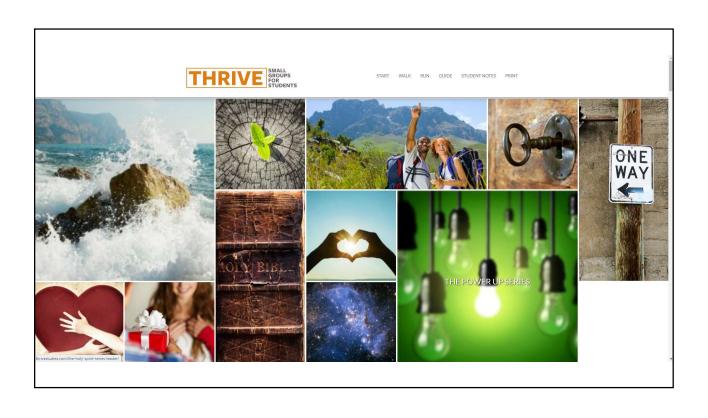
"What is a Christian Worldview? Everyone has a worldview. Whether or not we realize it, we all have certain presuppositions and biases that affect the way we view all of life and reality. A worldview is like a set of lenses which taint our vision or alter the way we perceive the world around us. Our worldview is formed by our education, our upbringing, the culture we live in, the books we read, the media and movies we absorb, etc. For many people their worldview is simply something they have absorbed by osmosis from their surrounding cultural influences. They have never thought strategically about what they believe and wouldn't be able to give a rational defense of their beliefs to others."

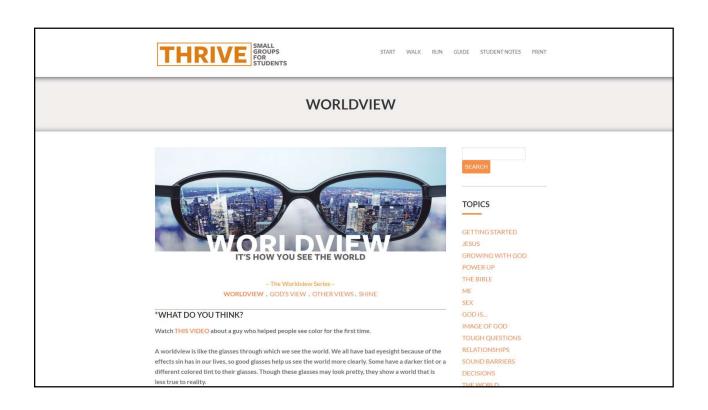
[Israel Wayne "What Is a Biblical Worldview?" http://www.christianworldview.net/, assessed 02/04/25]

If "certain presuppositions and biases ... affect the way we view all of life and reality," which "alter the way we perceive the world around us," then such presuppositions and bias will alter the way we see worldviews.

Thus, we would not be able to have objective knowledge about worldviews themselves.

But, if we cannot have objective knowledge about worldviews themselves, then we cannot whether a given worldview is true.





THRIVE ...

"A worldview is like the glasses through which we see the world. ... everything looks a little different depending on which one we're looking through.

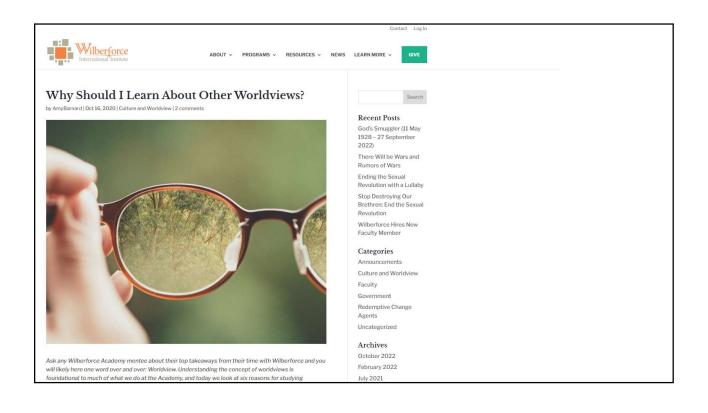
["Worldview: It's How You See the World" https://drive.google.com/file/d/1Xs--PCv3OJS_fM5QJkLgvbxRa8zfNnc3/vlew, CRU, assessed 02/04/25]

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If "everything looks a little different" depending upon which worldview one is looking through, then how can we know when we are objectively seeing what a given worldview is? "We define worldview as a big story, shaped by deep assumptions, that generates great allegiance and defines a way of living. It's the idea that people have a comprehensive view of the story of reality that influences the way they interpret the world. By understanding these worldviews we can avoid many of the pitfalls that derail communication in our relationships or attempts to share the Gospel, as well as impact our ability to effect redemptive change in a community."

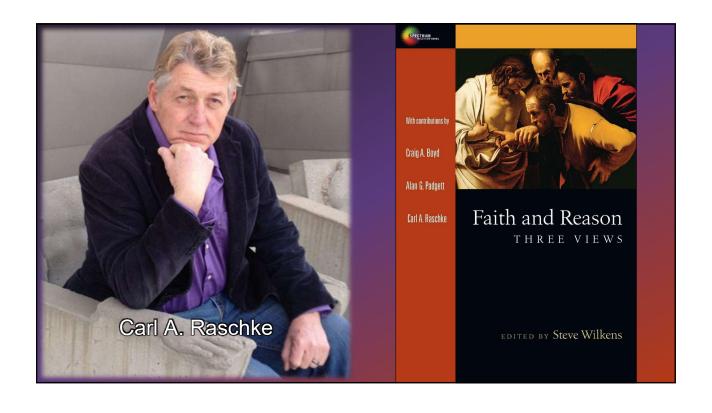
[Amy Barnard, "Why Should I Learn about Other Worldviews?" https://www.wilberforceii.org/2020/10/16/2020-10-16-why-should-i-learn-about-other-worldviews/, 02/04/25]

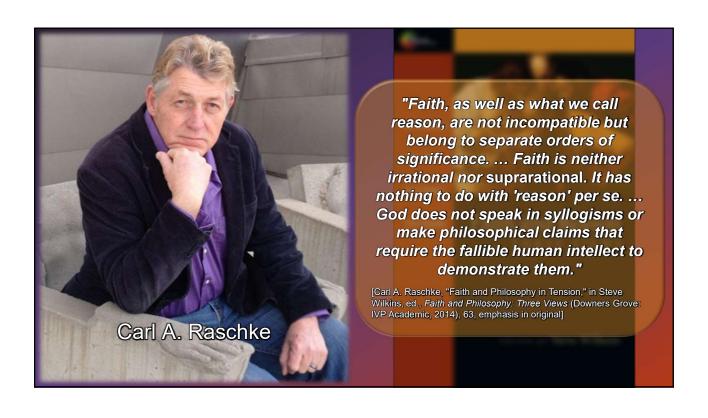


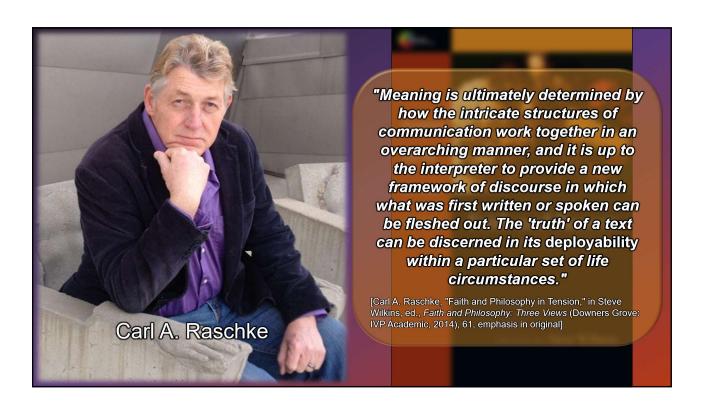
If "the way we view and interpret the world around us is our worldview" which is like seeing "the world through" a "set of glasses," then how could we know when our "prescription" is correct or incorrect?

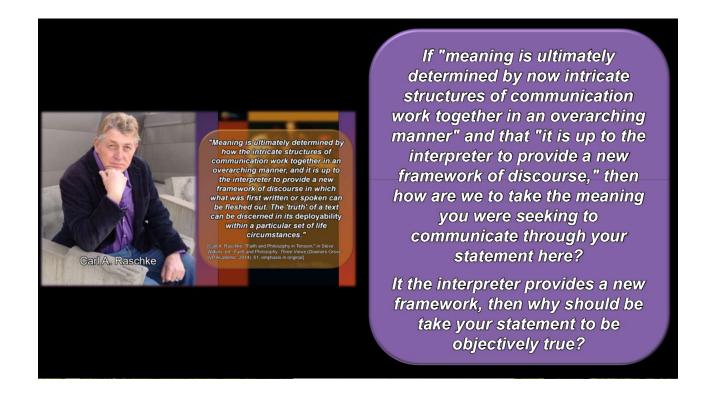
"We all see the world through an individual set of glasses, figuratively speaking. With the correct prescription, we can see the world as it really is. If our prescription is incorrect, however, the view is distorted, though we may or may not realize it. Simply put, the way we view and interpret the world around us is our worldview."

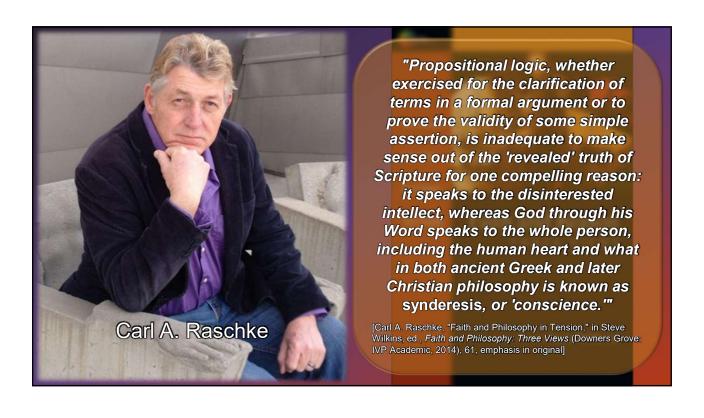
[Ruth MidDonald "What Is a WorldMaw?"
https://www.nafwb.org/onamag/what_worldMaw.htm, accessed 02/04/25]

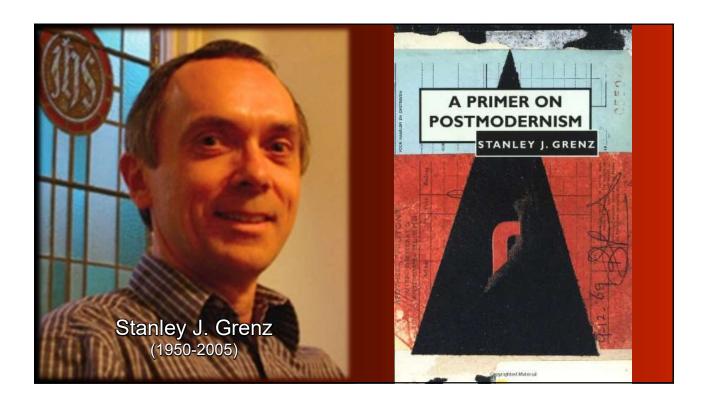




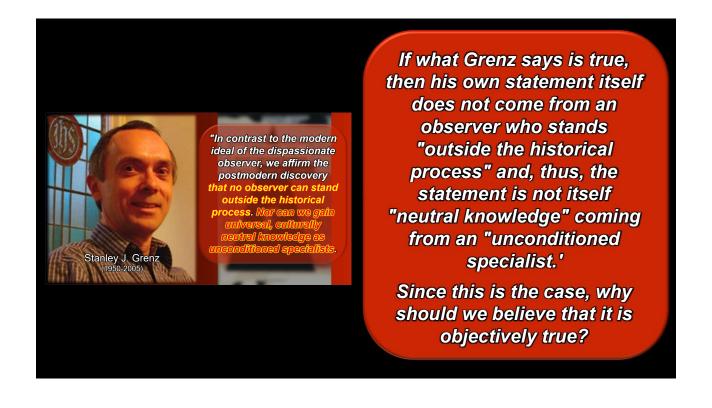








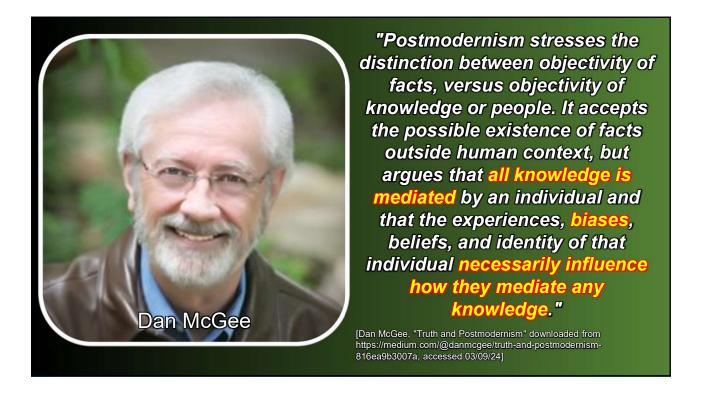














"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that all knowledge is mediated by an individual and that the experiences, biases, beliefs, and identity of that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

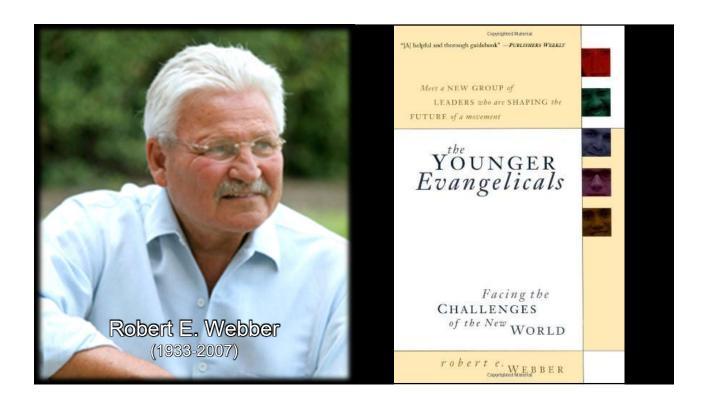
[Dan McGee, "Truth and Postmodernism" downloaded from https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a, 05/09/22]

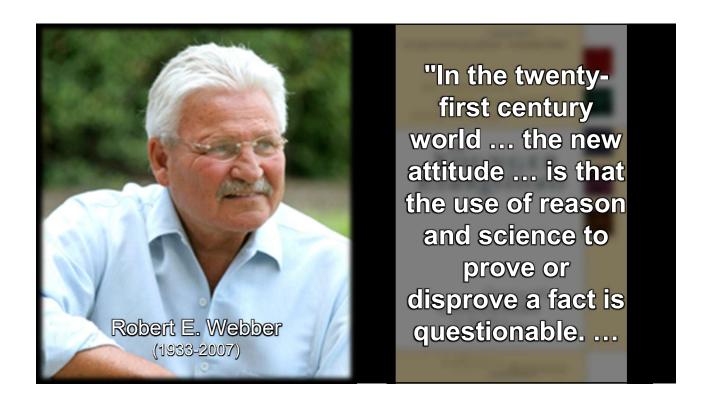


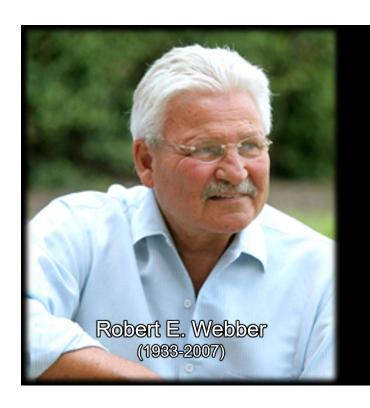
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Dan McGee, "Truth and Postmodernism" downloaded from ttps://medium.com/@danmcgee/fruth-and-postmodernism If "all knowledge is mediated" and the individual has "biases" that "necessarily influence how they mediate ANY knowledge" (emphasis added), then this would be true of Dan McGee and the knowledge claim he is making right here.

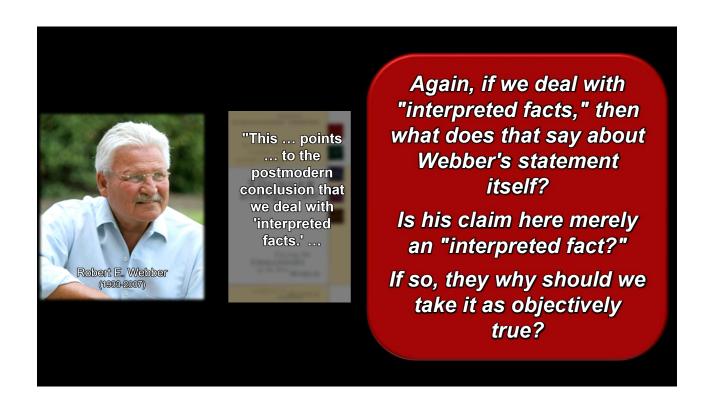
But if this is true of Dan McGee's claim here, why should we take his claim to be objectively true?





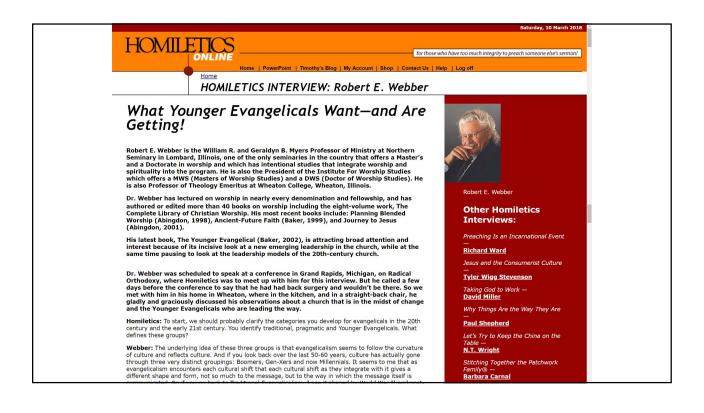


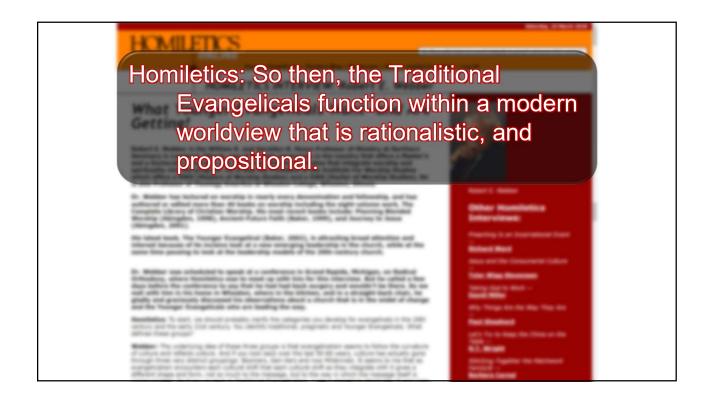
"This ... points
... to the
postmodern
conclusion that
we deal with
'interpreted
facts.' ...



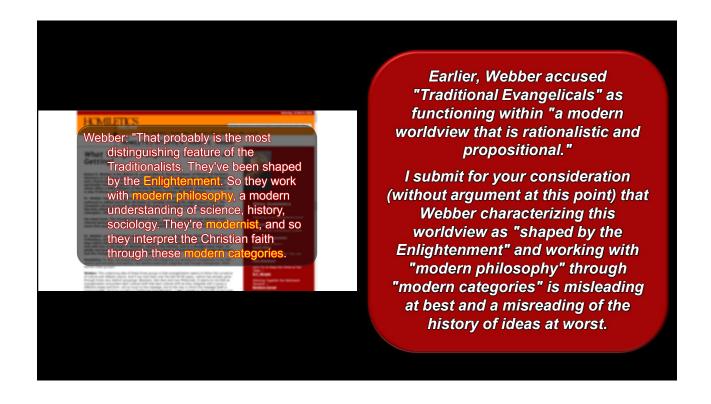






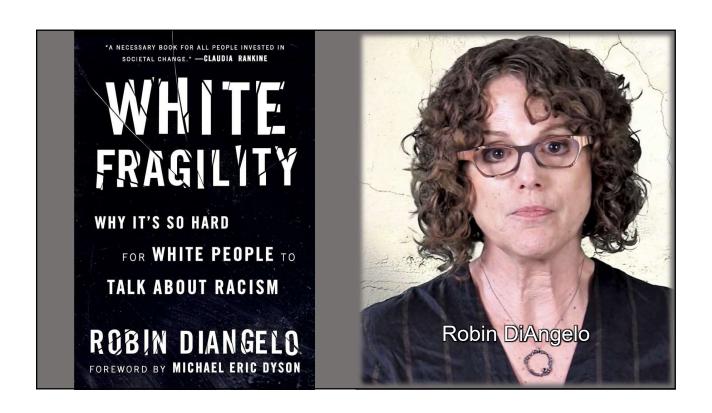


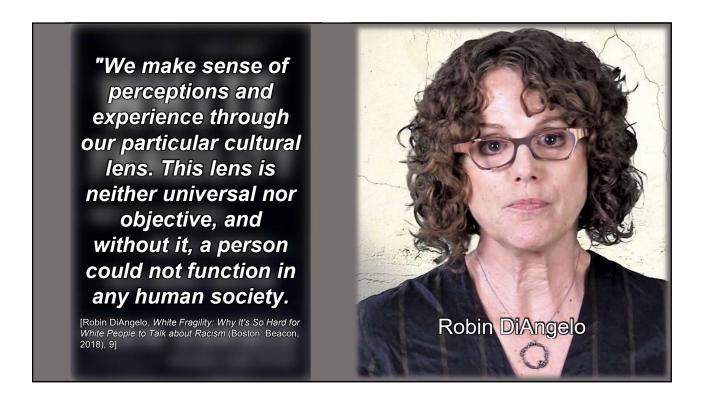
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

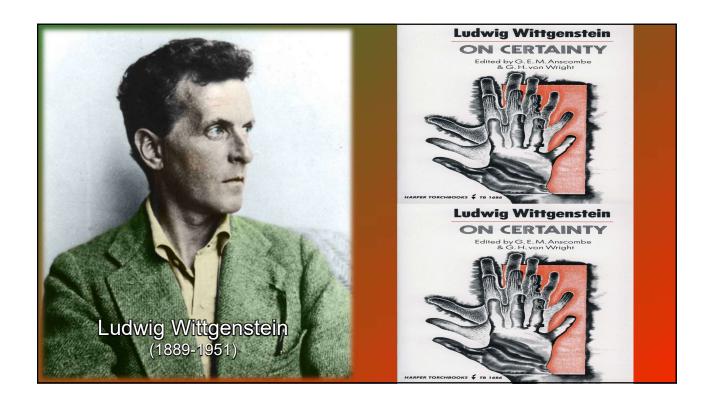


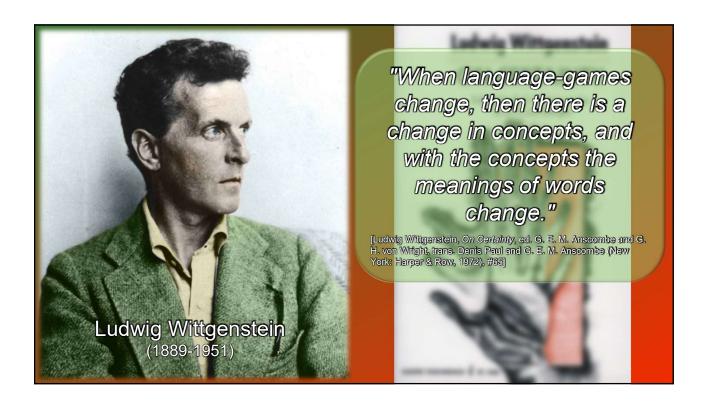
Webber: "And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics,' there's something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

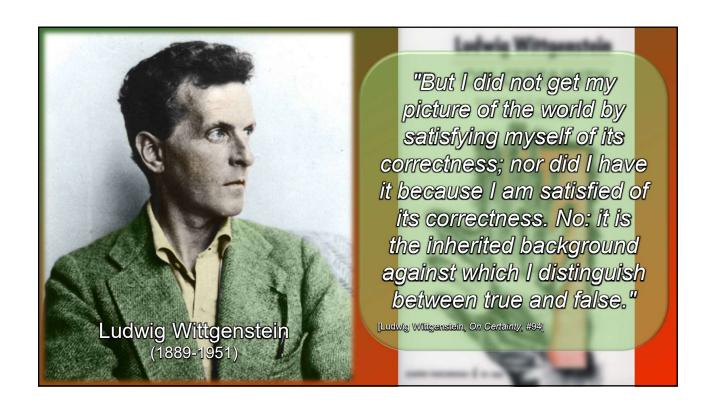
[http://www.homileticsonline.com/subscriber/interviews/webber.asp, accessed 09/05/20]

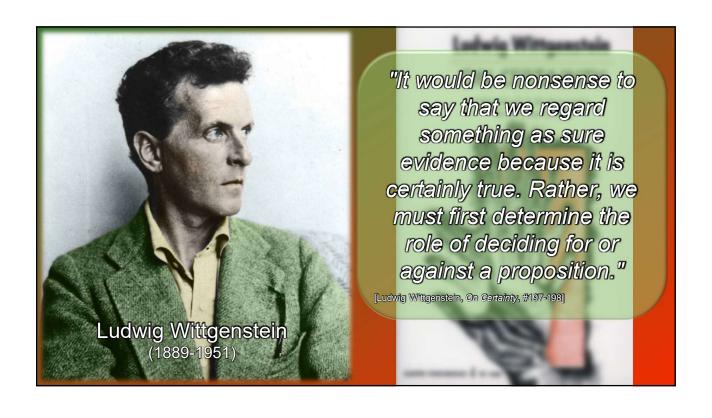


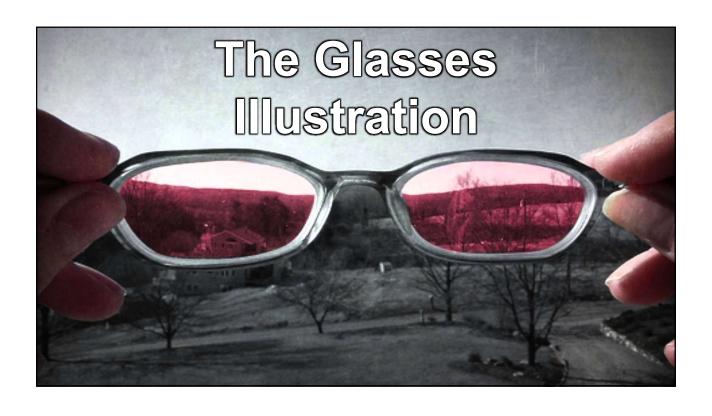












PERSPECTIVISM:

∞ Definition **≪**

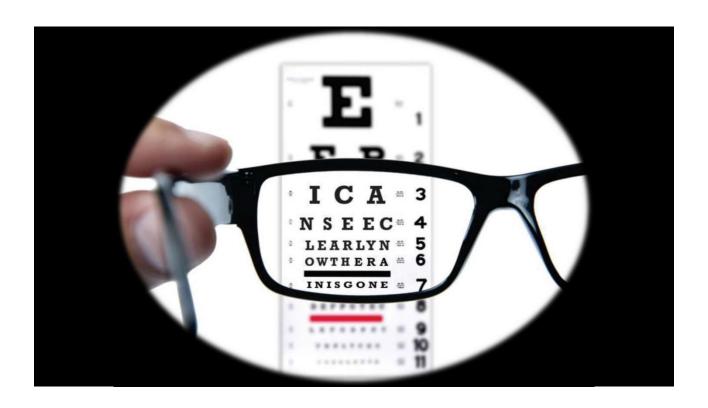
everyone has their own perspective about the world and that nobody's perspective is any more or less legitimate than anyone else's.

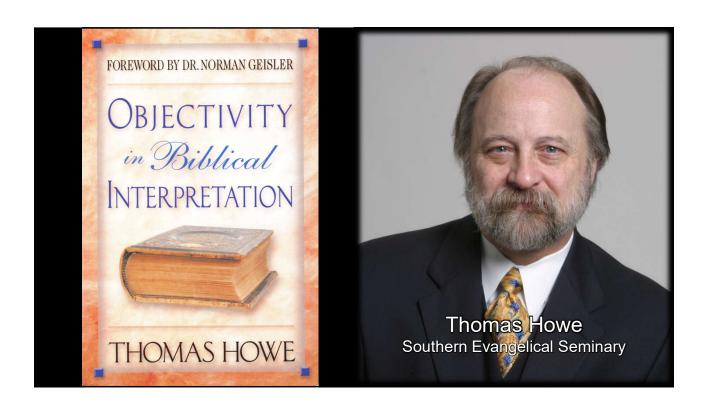
PERSPECTIVISM

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

PERSPECTIVISM

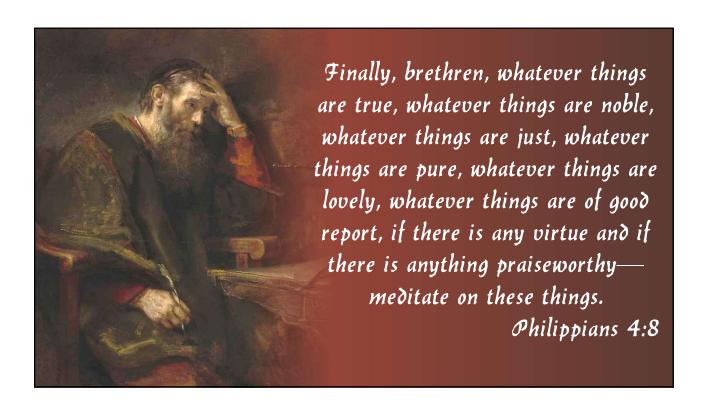
Don't we actually want something more from our world view than merely choosing our preferences?



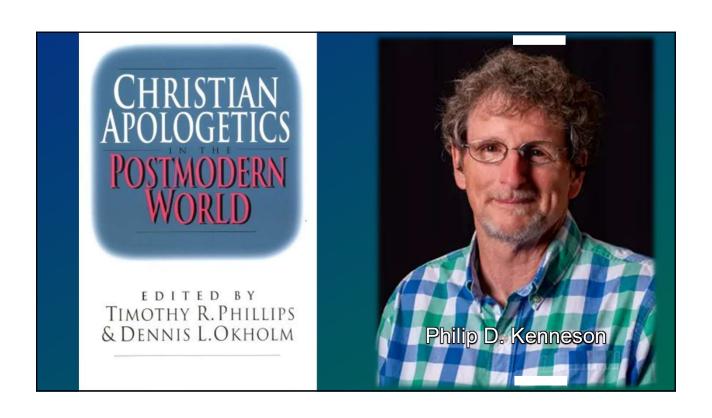








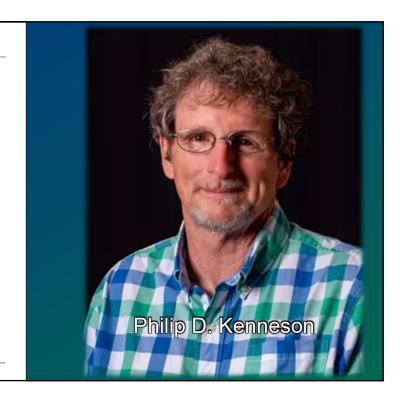
Distinguishing Absolute Truth and Objective Truth

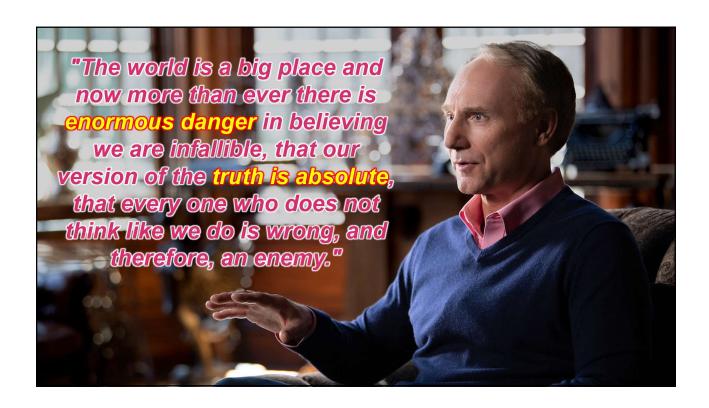


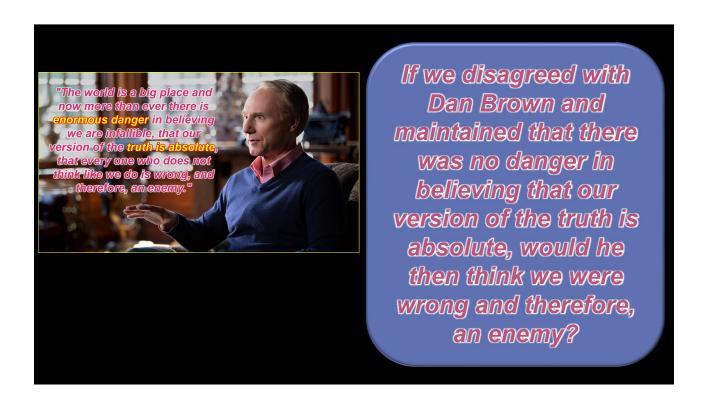
8
THERE'S NO
SUCH THING
AS OBJECTIVE TRUTH,
AND IT'S
A GOOD THING,
TOO
Philip D. Kenneson

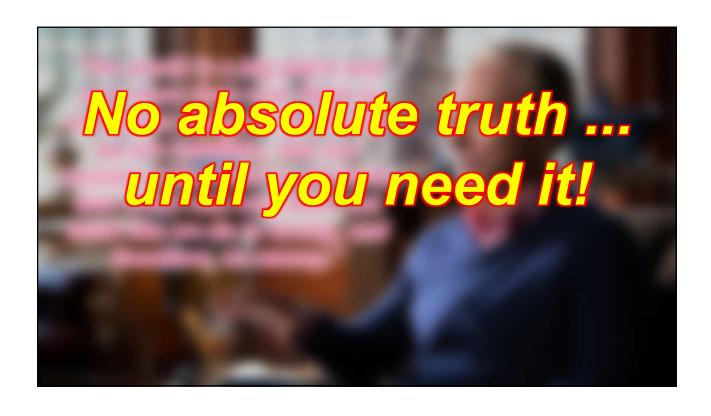
The way to solve the problem you see in life is to live in a way that will make what is problematic disappear.

Ludwig Wittgenstein¹





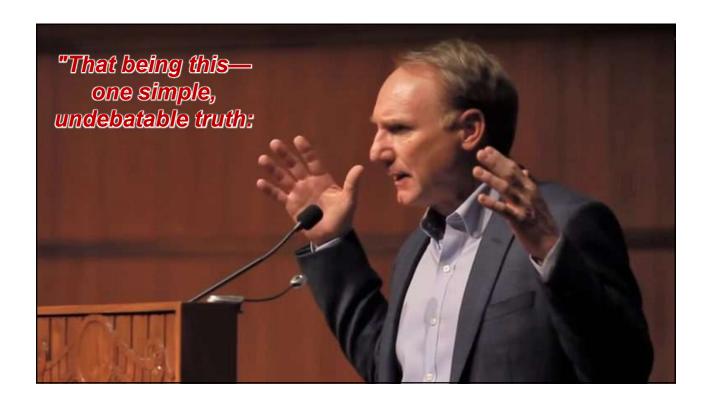


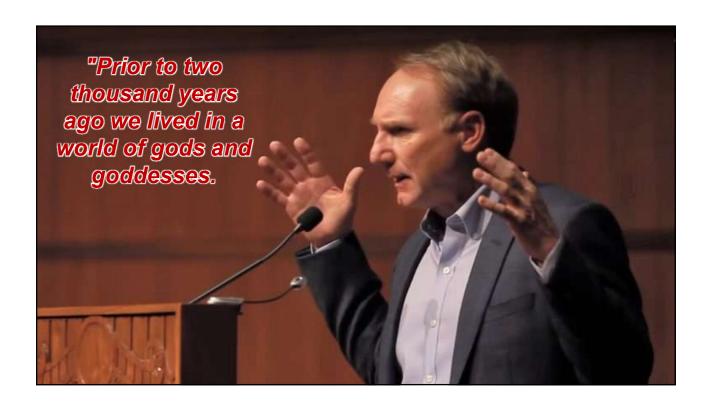






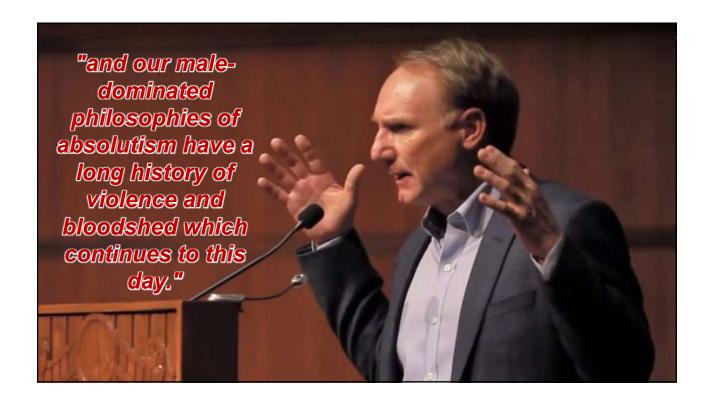


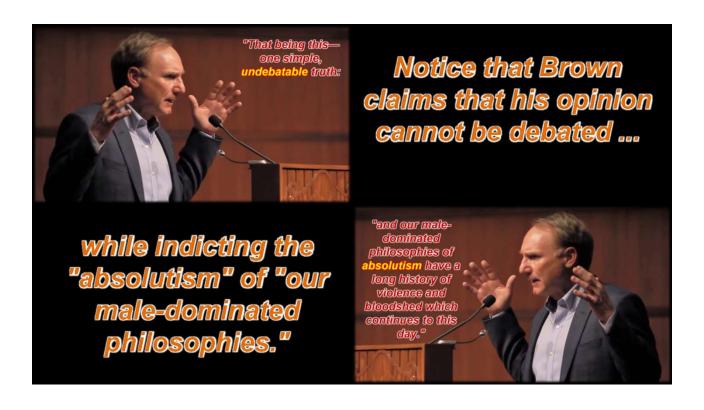


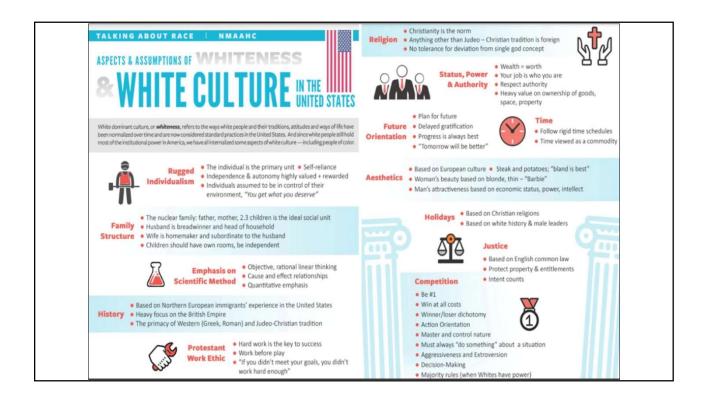


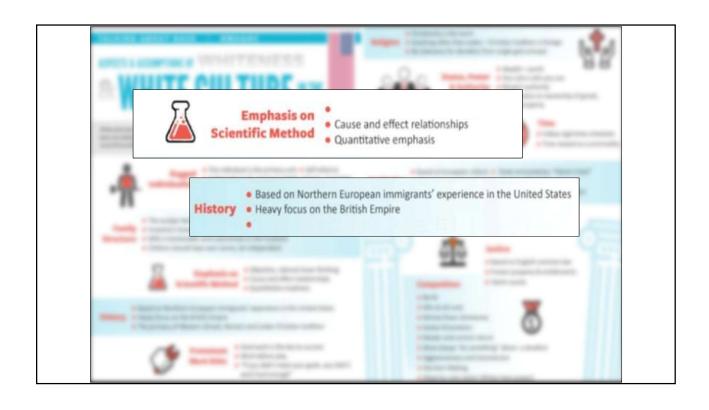


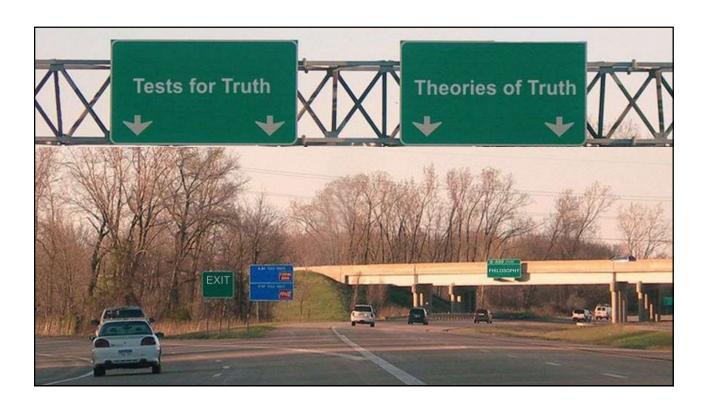








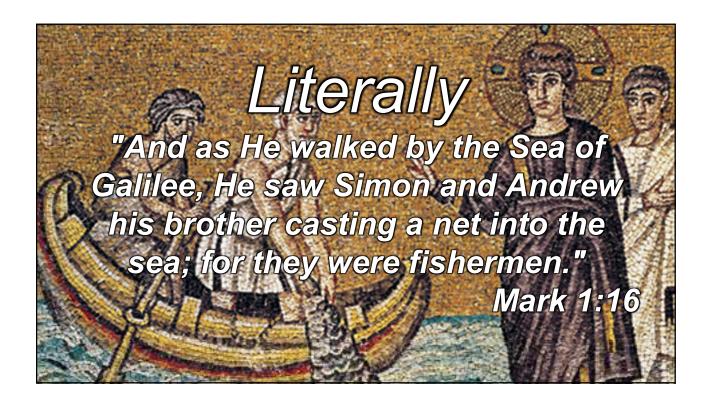


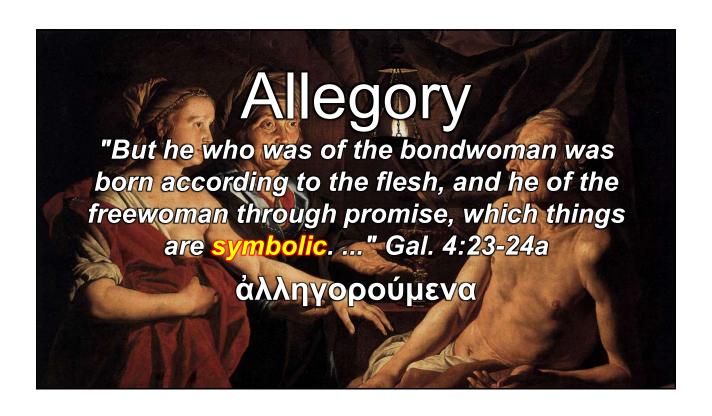






Correspondence Truth is correspondence to reality. ➤ This says that a statement is true in as much as it corresponds to reality. ➤ Thus, the statement 'It is raining.'





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

Metaphor

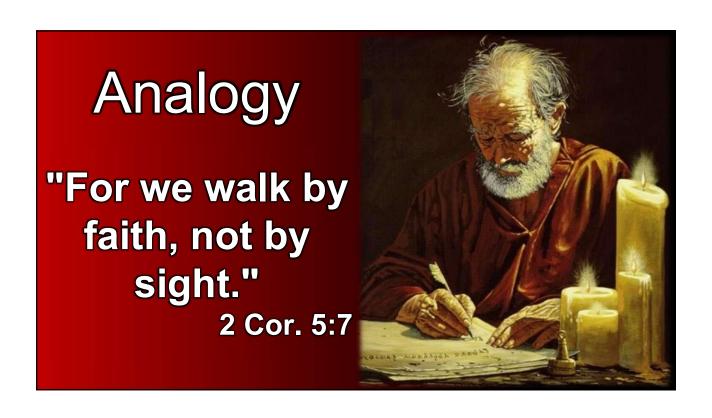
"For you shall go out with joy, and be led out with peace ... and all the trees of the field shall clap their hands."

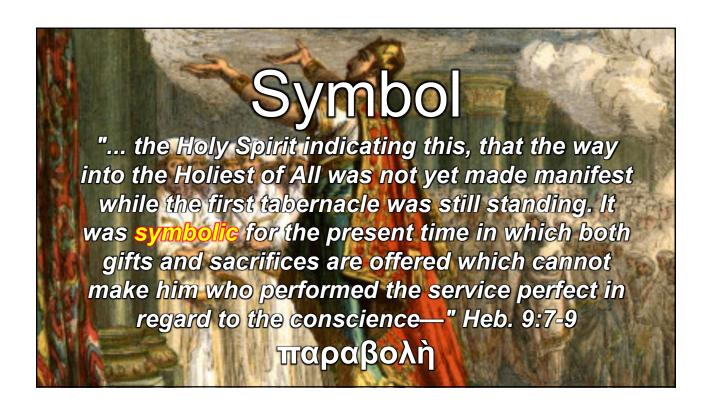
Isa 55:12

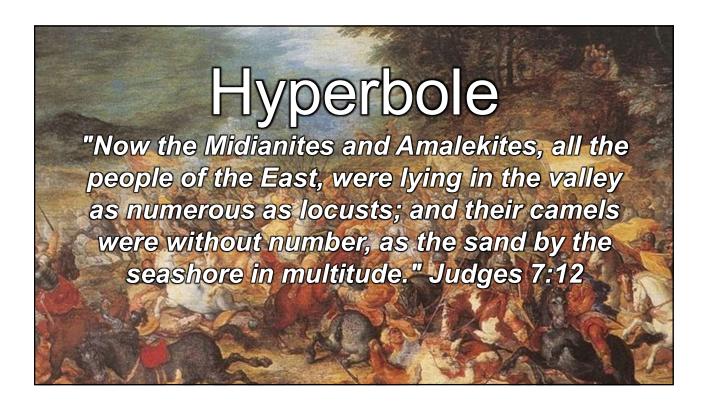
Simile

"So his heart and the heart of his people were moved as the trees of the woods are moved with the wind."

Isa 7:2







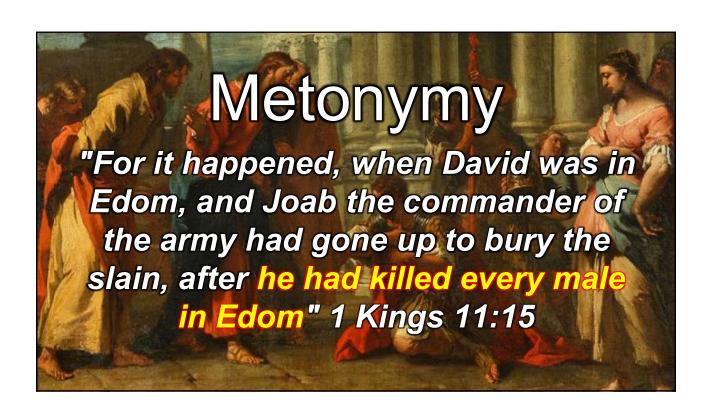
Phenomenologically " ... for He makes His sun rise on the evil and on the good, ..."Matt. 5:45

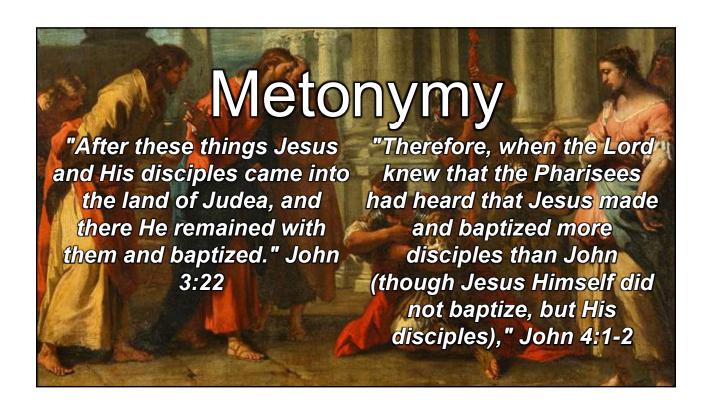
Phenomenologically

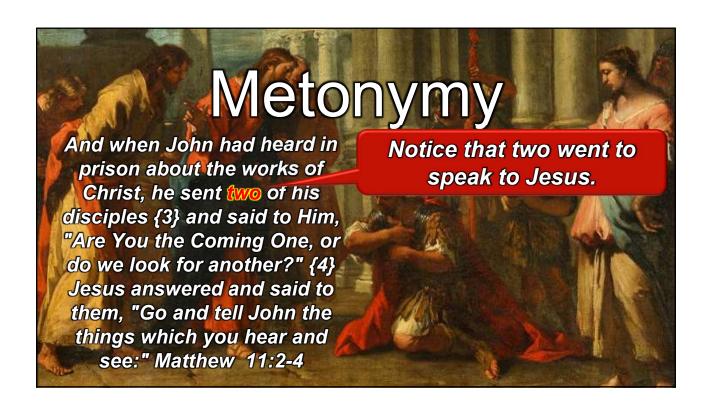
"The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD." Joel 2:31

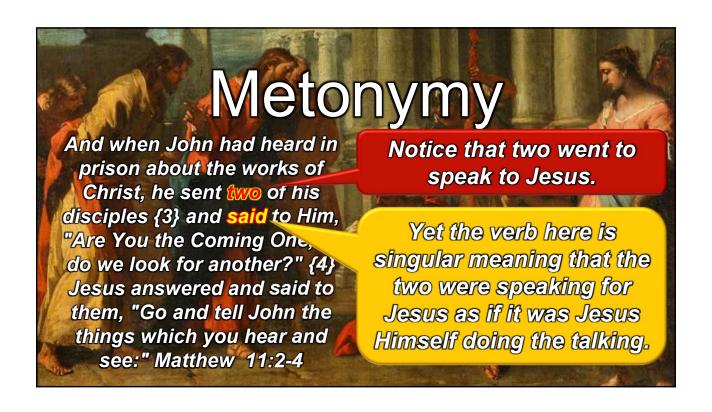
"... All who were numbered according to their armies of the forces were six hundred and three thousand five hundred and fifty." Num. 2:32 "And Moses said, 'The people whom I am among are six hundred thousand men on foot; ..." Num. 11:21

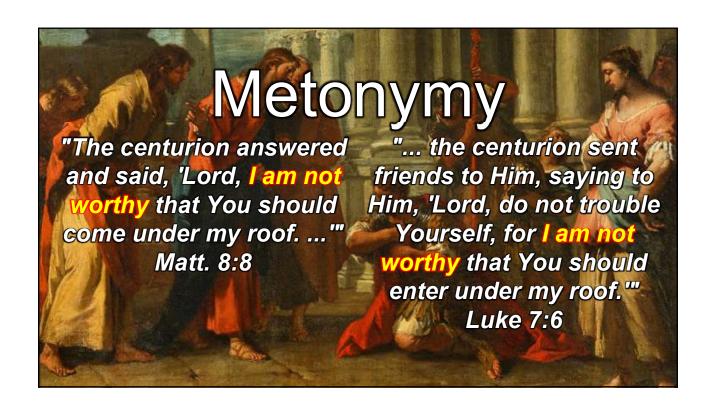










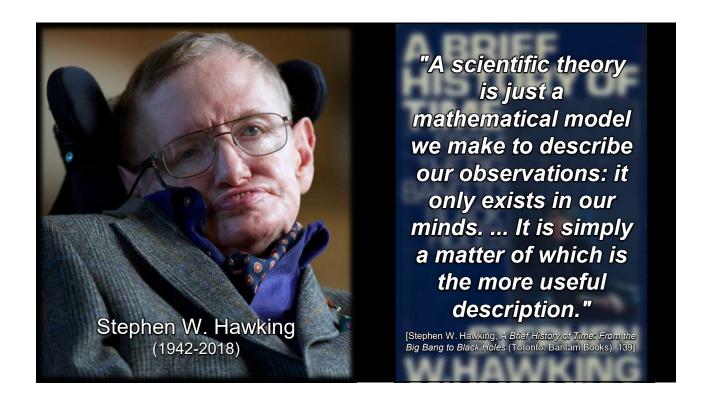


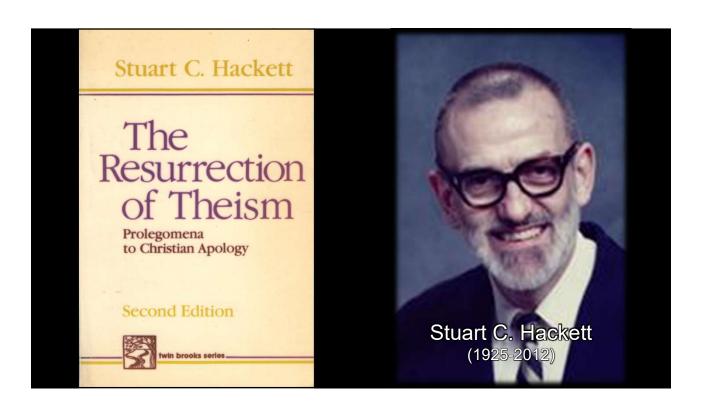
What about the other theories of truth?

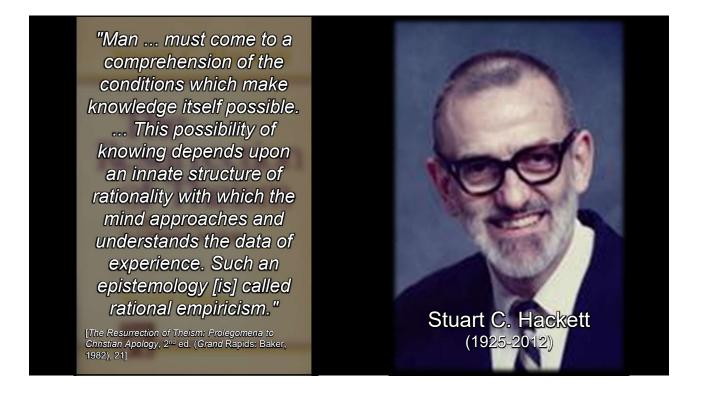
Coherence

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

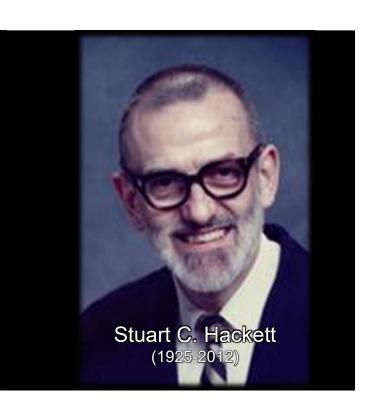








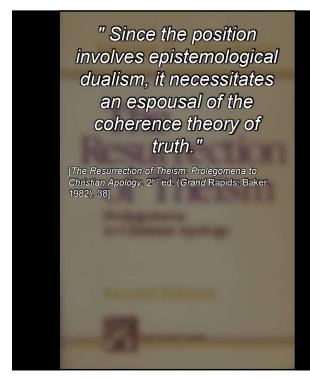
"Either we must be skeptics about the knowledge of things as they exist independently, or we must maintain that true knowledge of such entities is possible by the systematic correlation of our various experiences into a self-consistent whole.

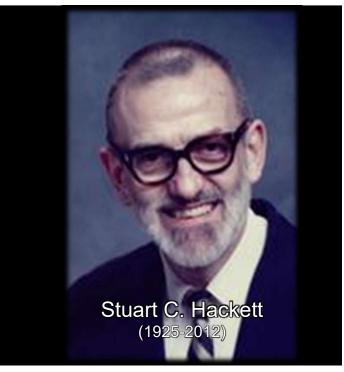


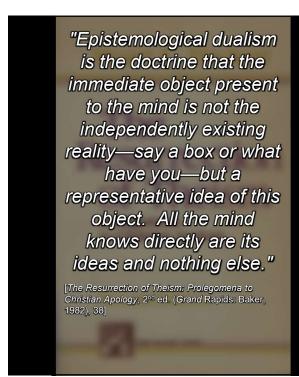
"Since ... skepticism is self-contradictory, the second alternative will necessarily be maintained. But the theory that the test of truth consists in such a systematic consistency of ideas is a logically coherent whole is precisely the coherence theory of truth."

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

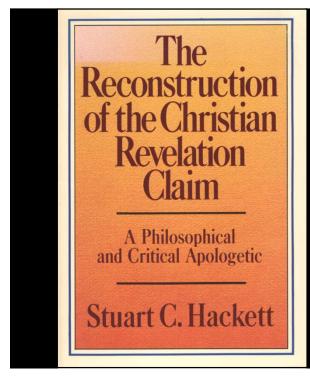








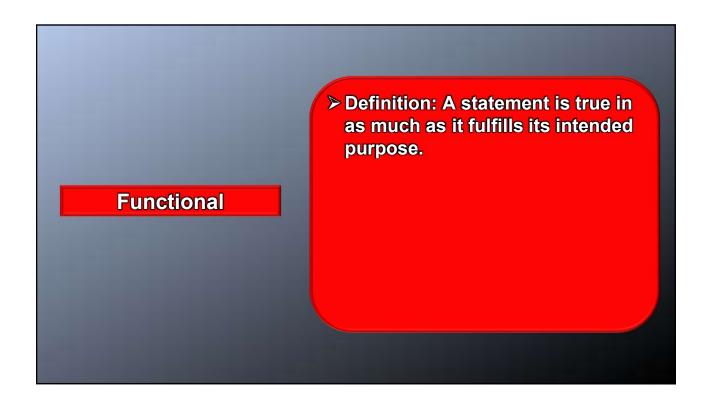


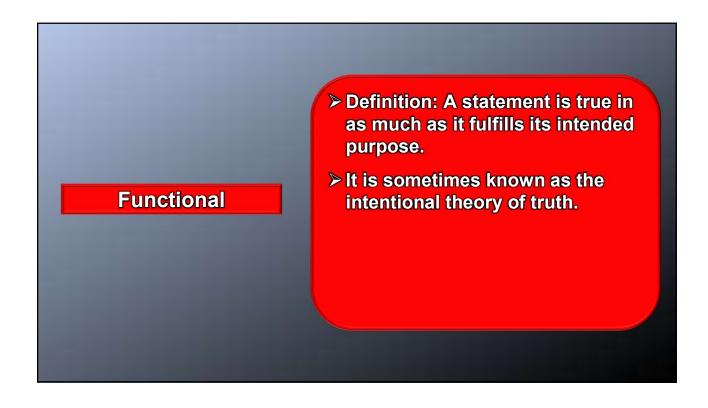




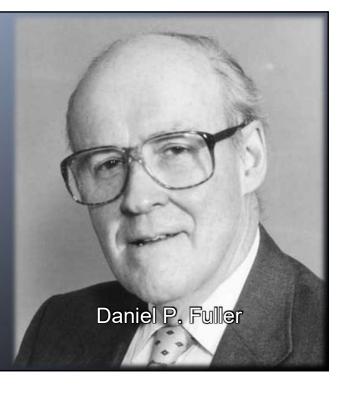
Coherence

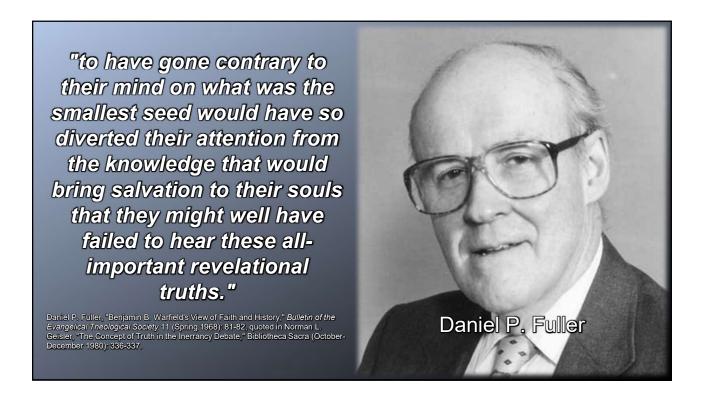
- Definition: A statement is true when it coheres with or is consistent with a body of other statements.
- ➤ Truth cannot merely be coherence because by this theory, even a fairy tale could be "true."
- ➤ Every theory of truth, including coherence, requires the correspondence theory of truth to define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





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





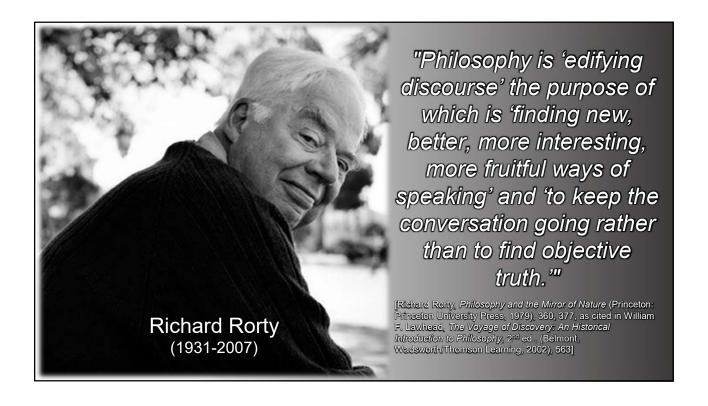
An additional comment about function ...

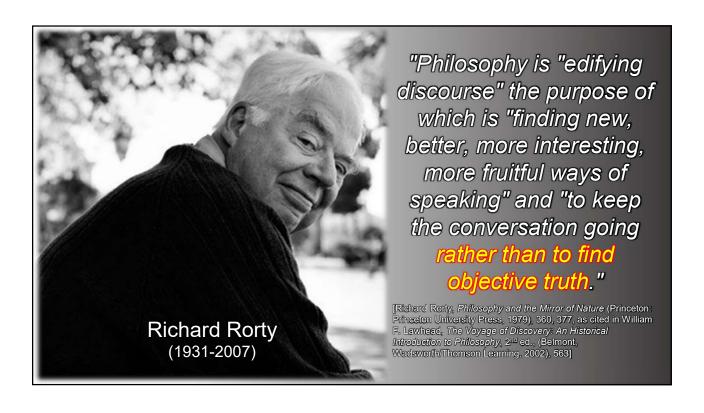


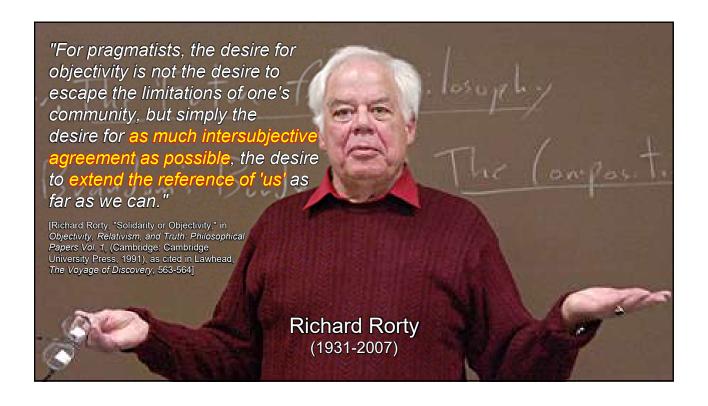


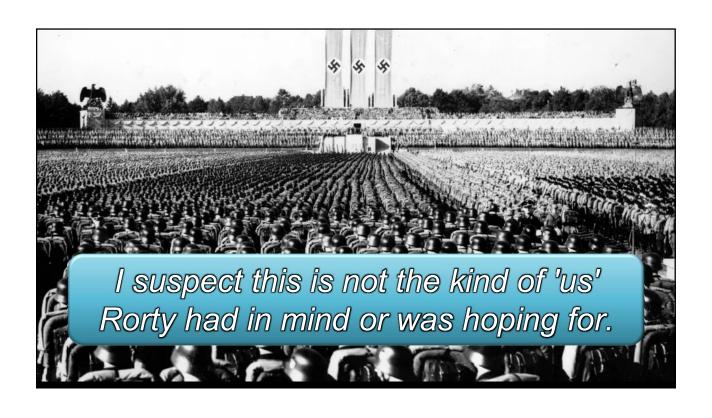
Definition: A statement is true in as much as it fulfills its intended purpose. It is sometimes known as the intentional theory of truth. Truth cannot be merely function because it needs the correspondence theory to define itself.

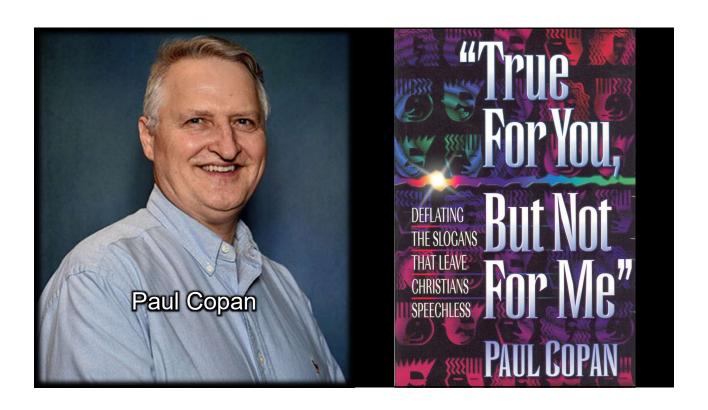
Definition: A statement is true in as much as it works or is practical.
 The pragmatic theory gives rise to the notion that something can be "true for you but not true for me."













Relativism *Must* Be True. /estern Logic." "Who Are You to Judge Others?" re Intolerant of Other Viewpoints!" "What Right D ave to Convert Others to Your Views?" "It's All Ju latter of Perspective." "Reality Is Perception." Religion hey're So Wildly Different?" "Your Values Are Rig ou, But Not for Me." "Who Are You Bl in Others?" "You Can't Legislate M o Say Your Values Are Better than Others' od "All Relig Overcoming Objections Up in Thailand, You'd to Christian Faith Gandhi Was a Saint If Ever You Can't Trust the Gospels—They're Unrel Jesus' Followers Fabricated His Stories and Sayir Jesus Is Just Like Any Other Great Religious Lead esus Never Said, 'I Am God.''' "People Claim JFK s Are Alive, Too! eople Disagree sing Western Logic." "Who Are You to Judge Oth Christians Are Intolerant of Other Viewpoints!

> Jeremiah 44:17-18 ◆

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



≫ Jeremiah 44:17-18 **≫**

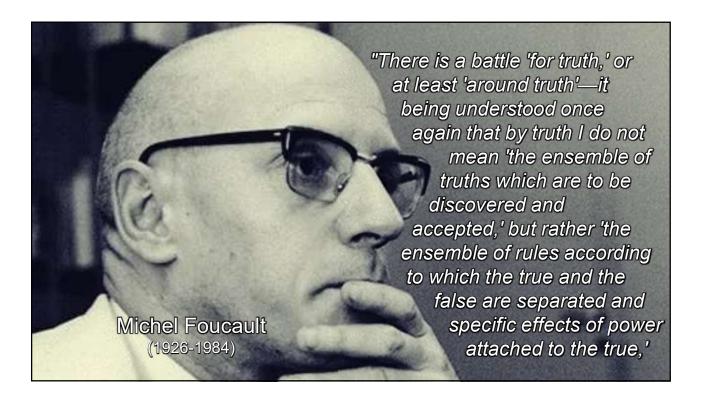
"For then we had plenty of food, were well-off, and saw no trouble. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

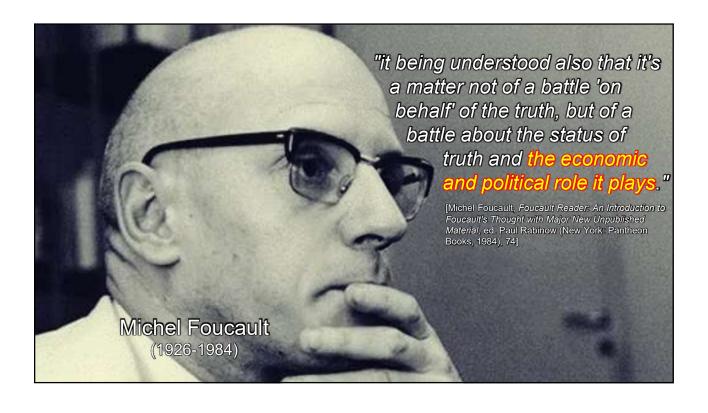


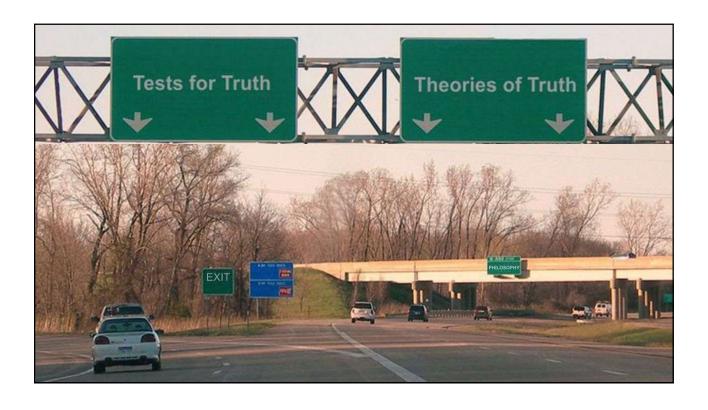
Pragmatic

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





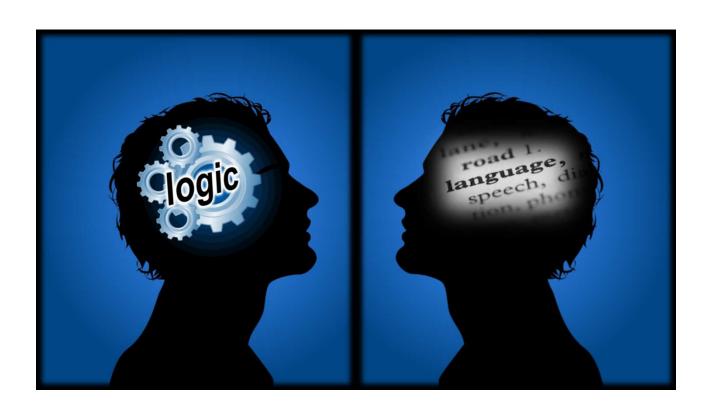


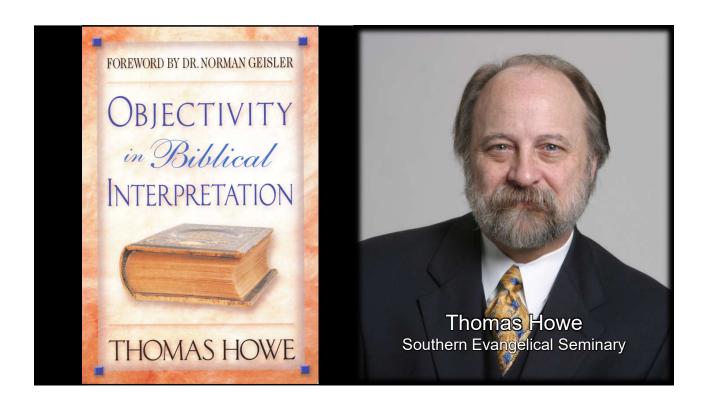


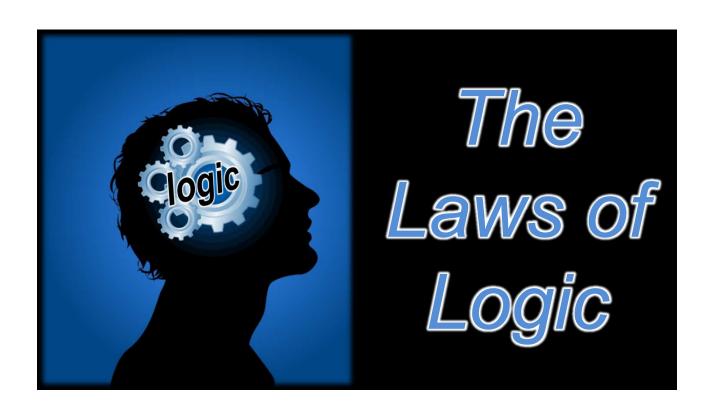




Two things (at least) are common to all tests for truth.





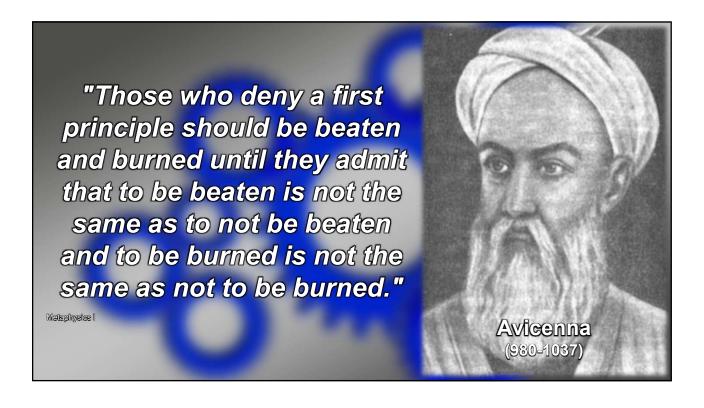


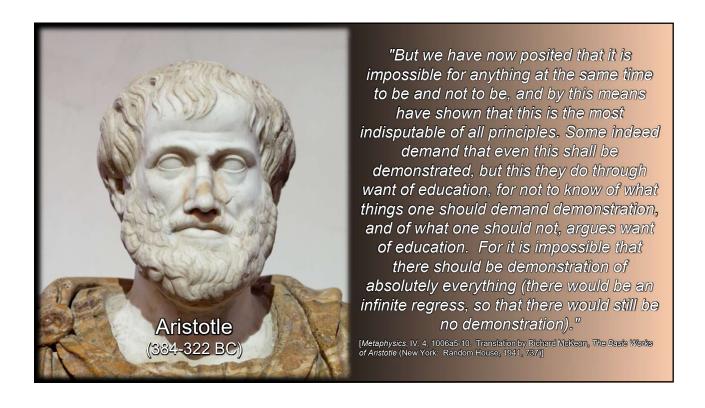
≫The Laws of Logic≪

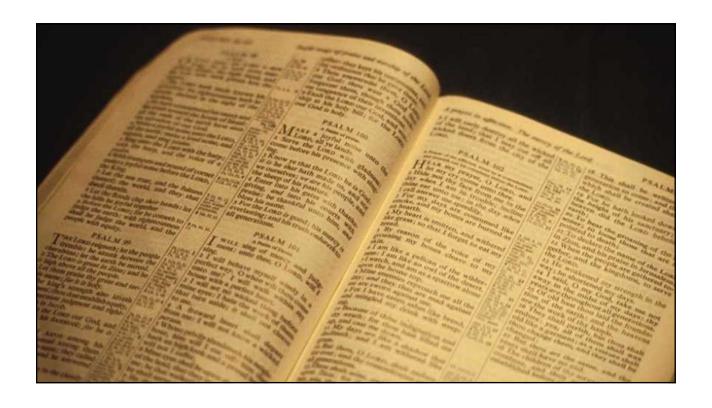
- √ The Law of Non-Contradiction
- ✓ The Law of Excluded Middle
- ✓ The Law of Identity

≈The Law of Non-Contradiction≪

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







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

Genesis 3:1-5

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

Genesis 3:1-5

The Law of Excluded Middle<</p>

essence > A thing is either 'A' or 'non-A.'

existence A thing either exists or does not exist.

truth value > A statement is either true or not true.

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

Matthew 12:33

≈The Law of Identity<

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

existence > If a thing exists, then it exists.

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

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

Exodus 3:13-14

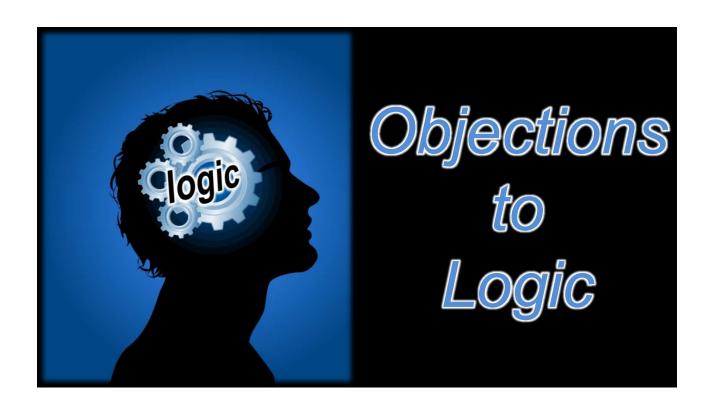
The relationship of logic and reality

The laws of logic are undeniably true.

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

Reality is knowable.

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

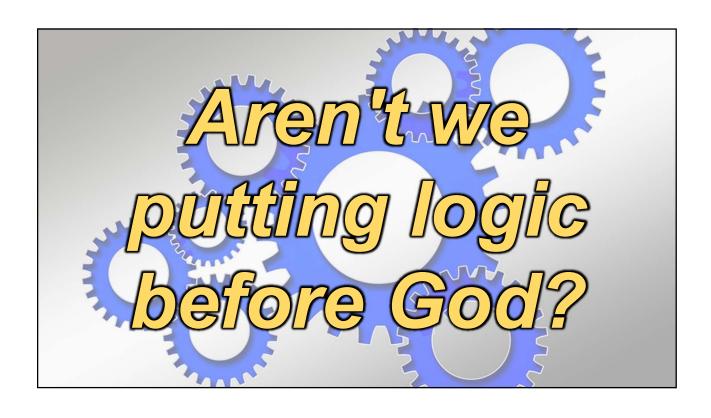


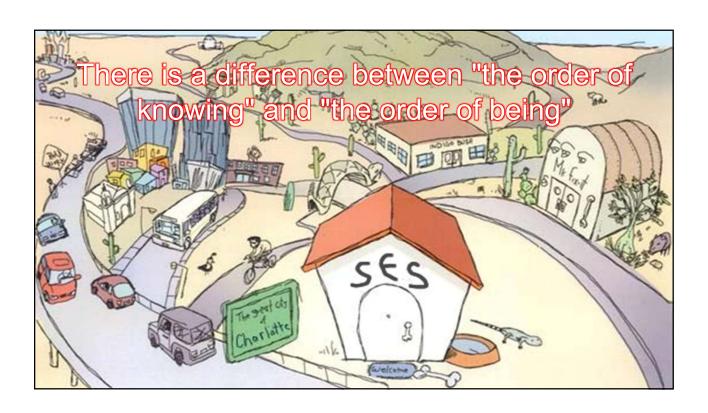


🏊 Isaiah 55:৪ 🤜

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

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

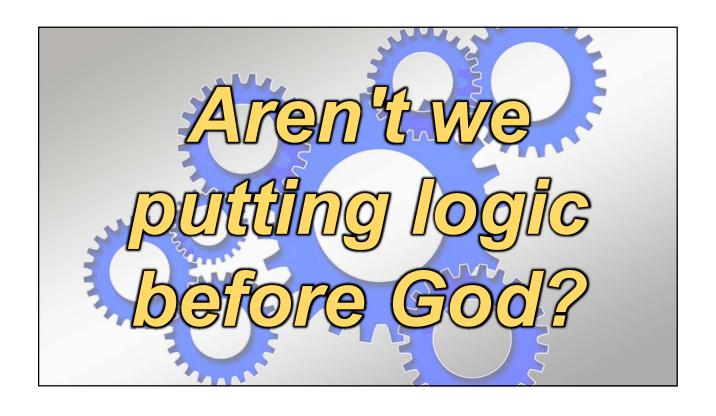




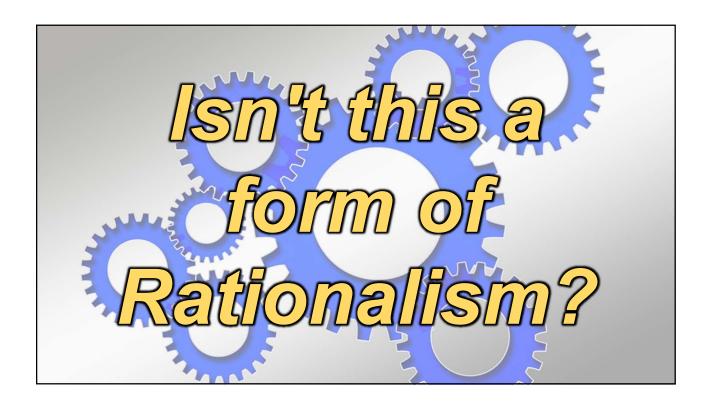
There is a difference between "the order of knowing" and "the order of being"

The map is first in the order of knowing.

SES is first in the order of being.



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



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

Isn't this limiting God?

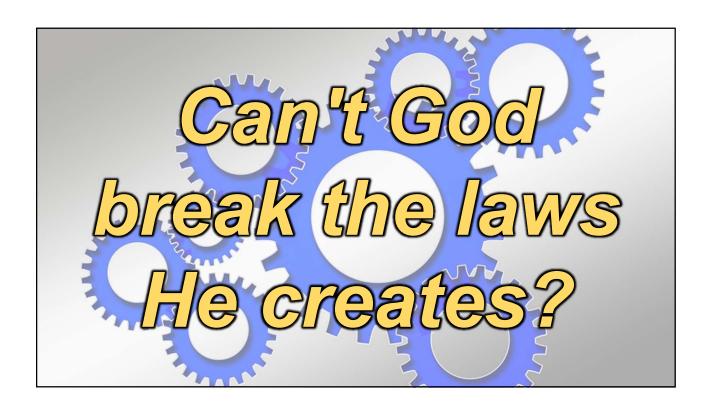
After all, can't God do

the impossible? Is

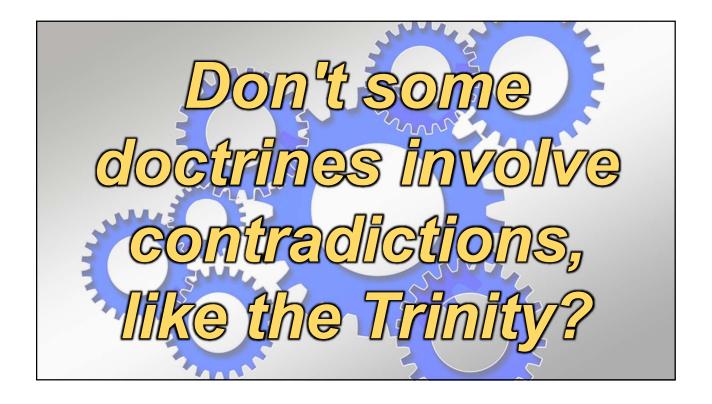
there anything God

cannot do?

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



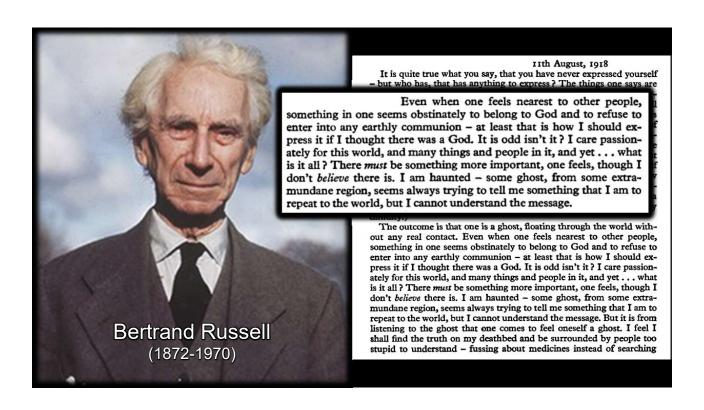
response: Logic was not created by God. It is an expression of God. (like goodness)

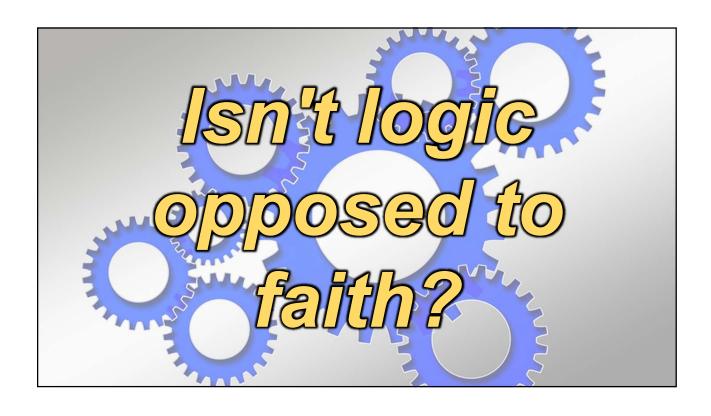


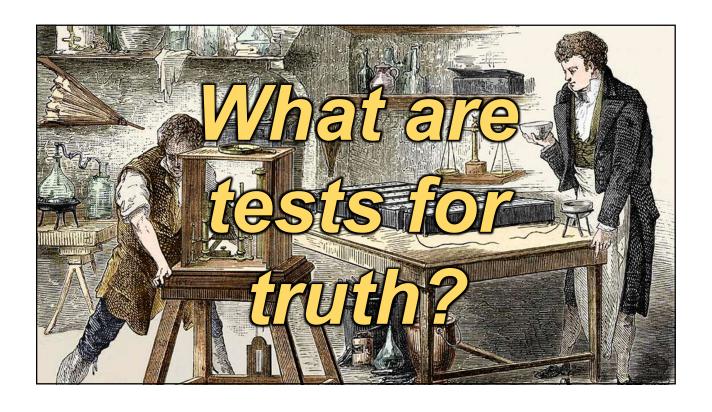
- response: There is nothing in the doctrine of the Trinity (or any other biblical doctrine) that is illogical.
- There is a difference between something being beyond reason and something being against reason.

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

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





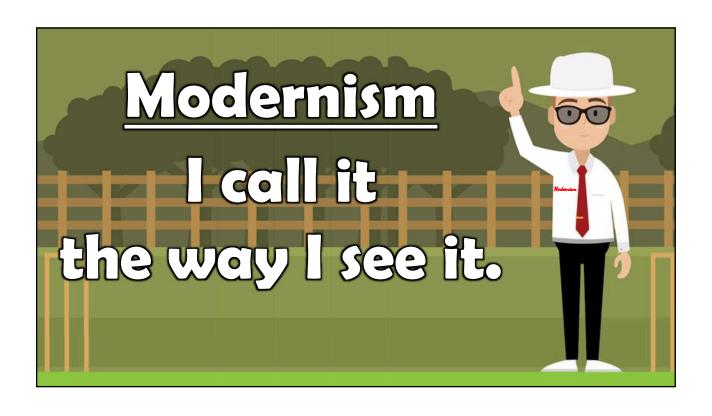


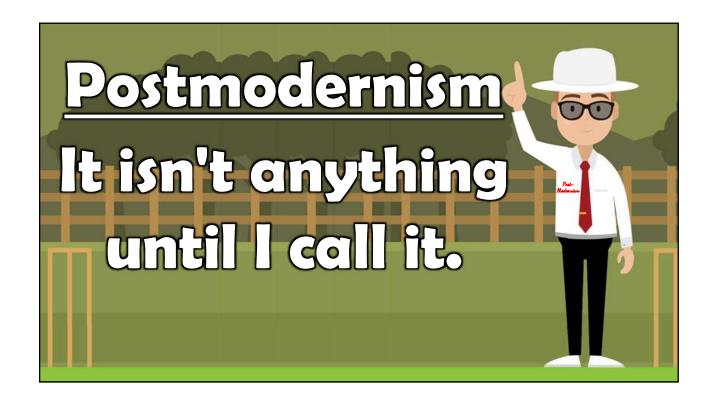
The question regarding tests for truth leads us into the issue of knowledge.



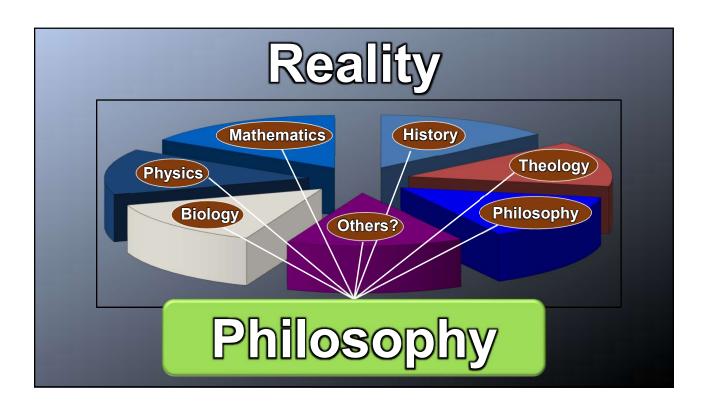
Not only is truth that which corresponds to reality, but we are able to know the truth about reality.







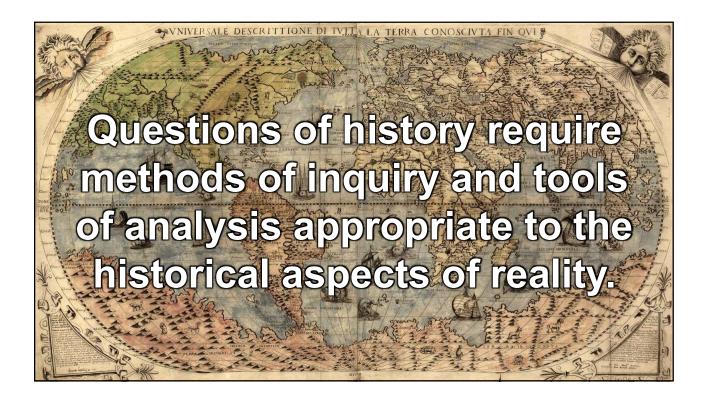
In many instances, the test for truth will differ according to the kind of thing about which the statement is made.

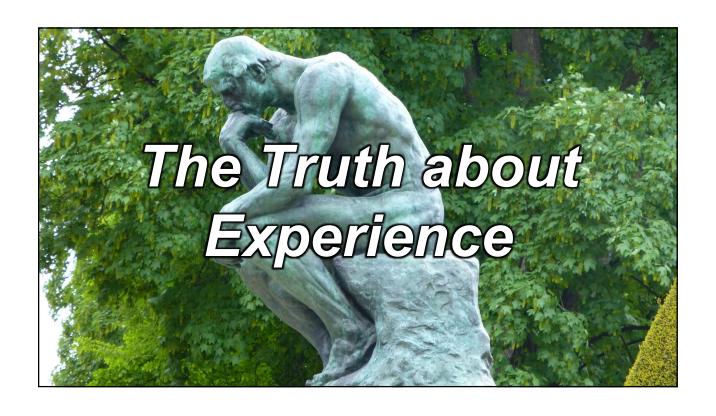


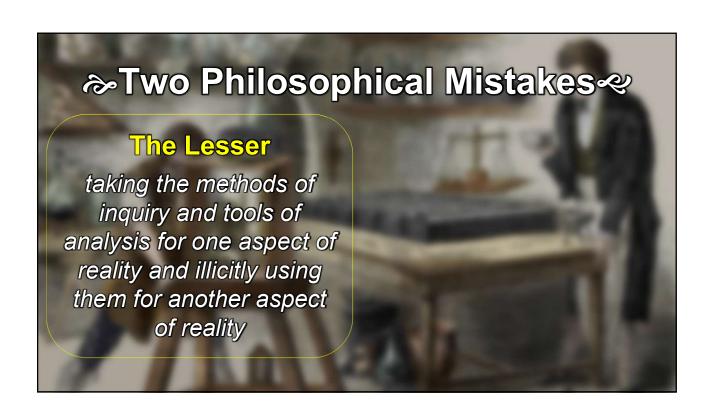
Different aspects of reality require different methods of inquiry and tools of analysis.

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

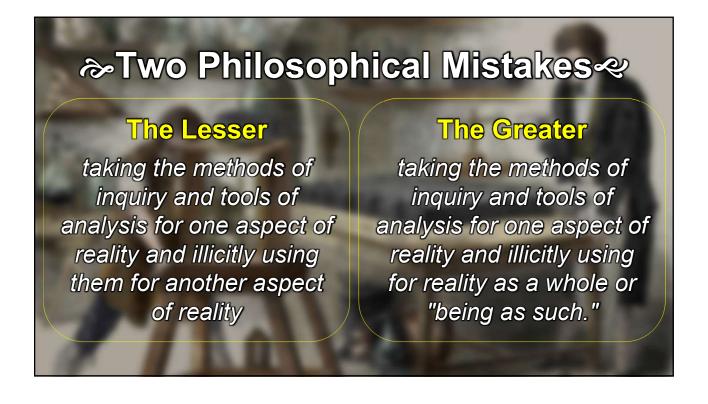
Questions of natural science require methods of inquiry and tools of analysis appropriate to the physical aspects of reality.



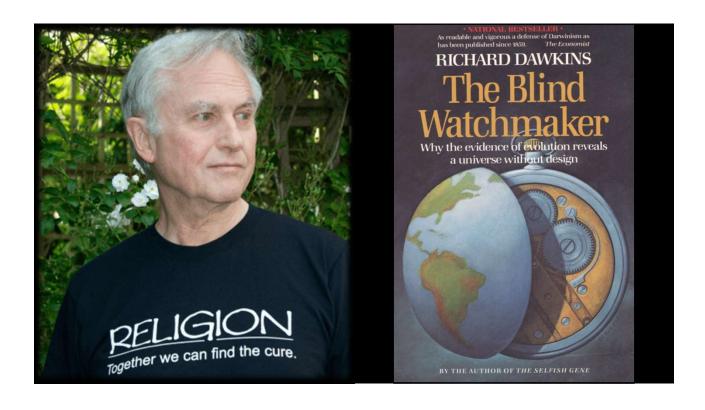


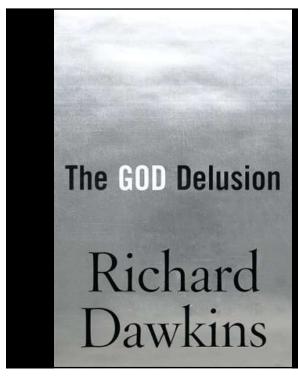


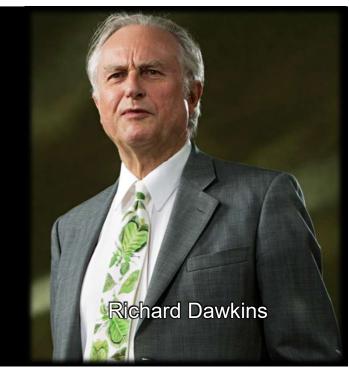


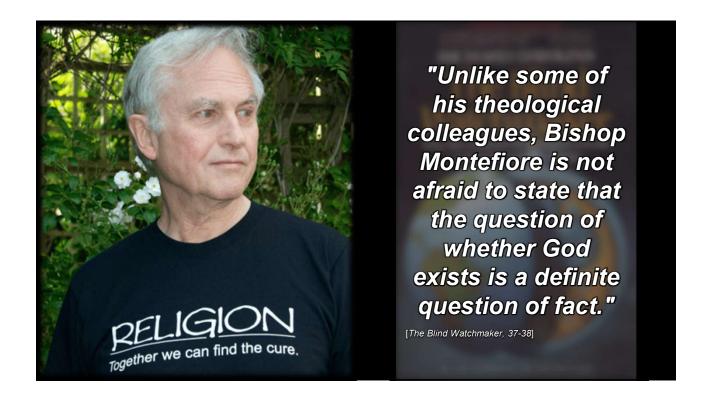


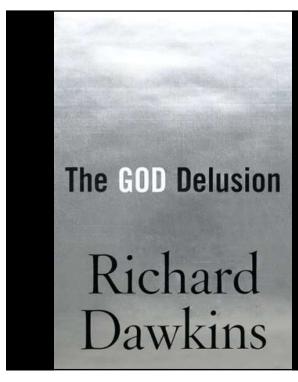


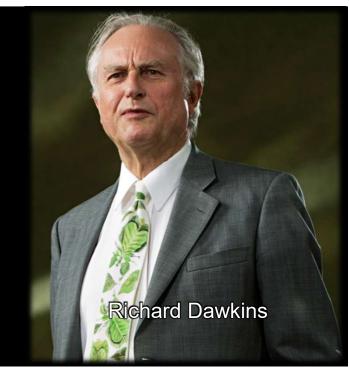




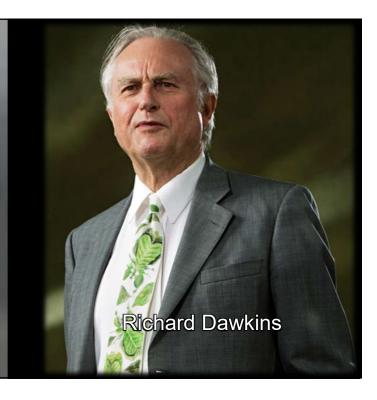








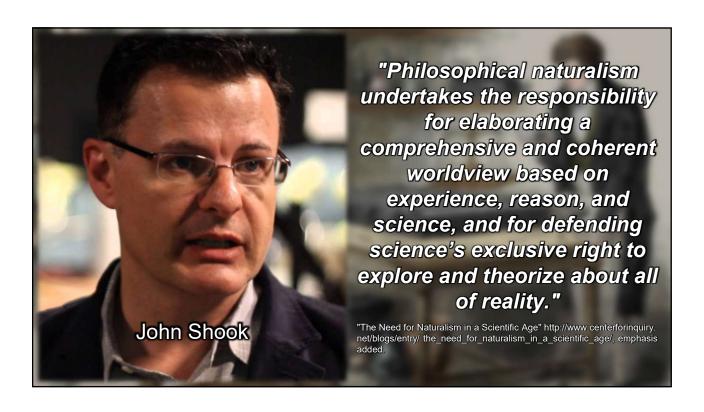
"The presence or absence of a creative super-intelligence is unequivocally a scientific question, even if it is not in practice—or not yet—a decided one."

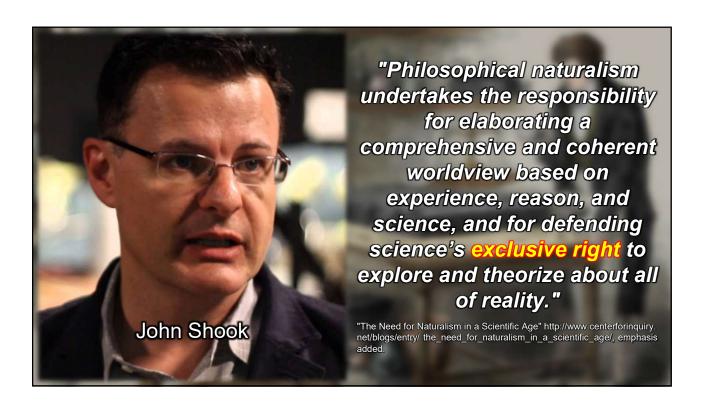


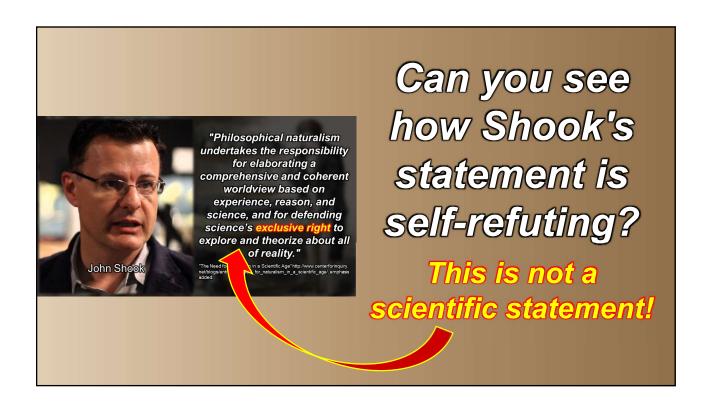
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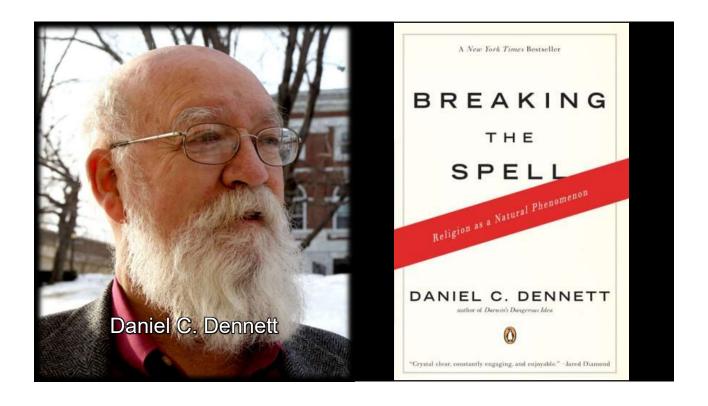
"Unlike some of his theological colleagues, Bishop intentefiore is not afraid to state that the question of whether God exists is a definite question of fact."

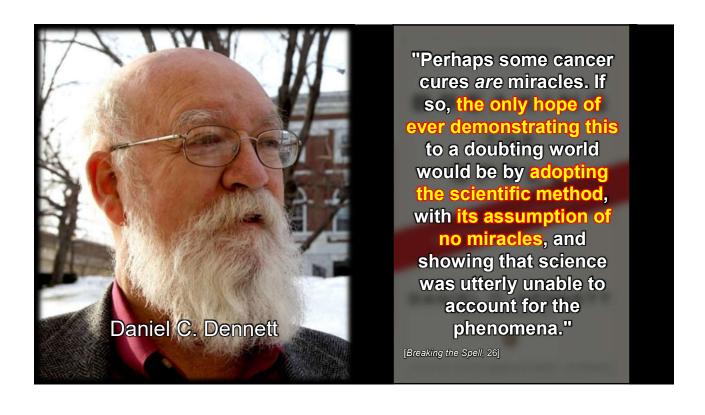
"The presence or "Unlike some of absence of a his the logical creative supercollear les Bishop intelligence is Me cefior is not unequivocally a aid in si te that scientific question, the que lion of even if it is not in wb 16 God practice—or not exists is lefinite yet—a decided question of fact." one." [The Blind Watchmaker, 37-38] [The God Delusion, 58-59]





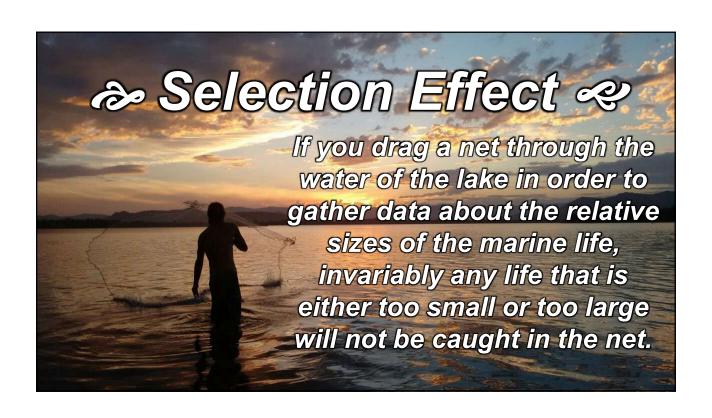


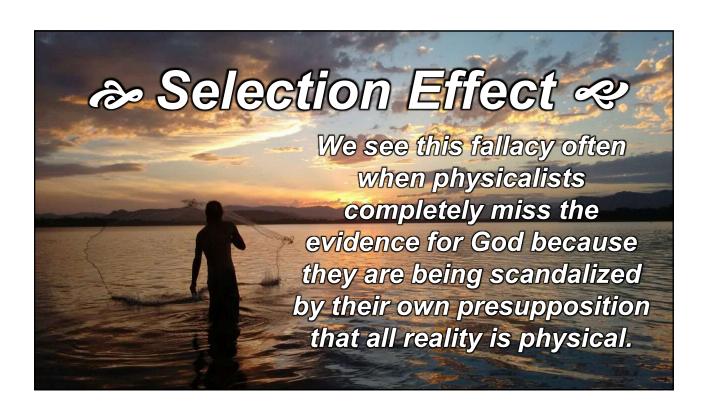


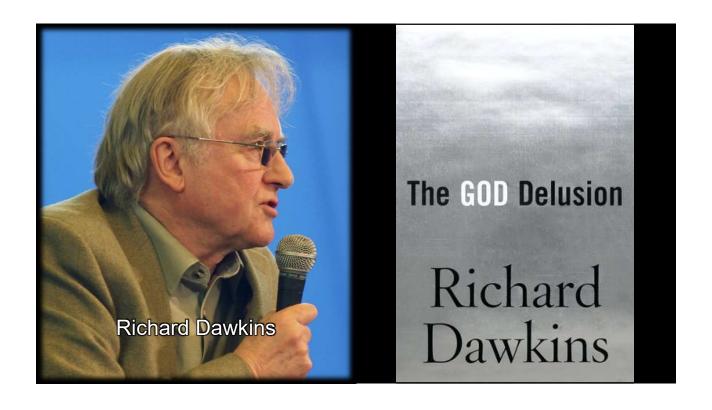


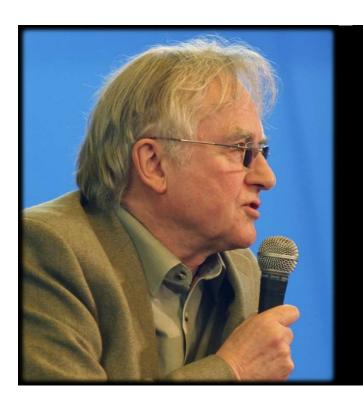






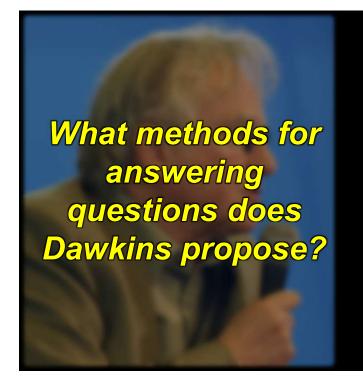






"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific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

[Richard Dawkins, The God Delusion, 59.]



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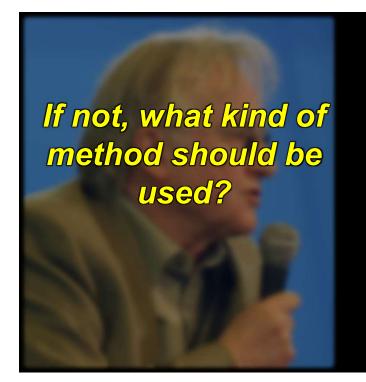
[Richard Dawkins, The God Delusion, 59.]

According to Dawkins, should scientific methods be used only for certain kinds of questions or for every kind of question?

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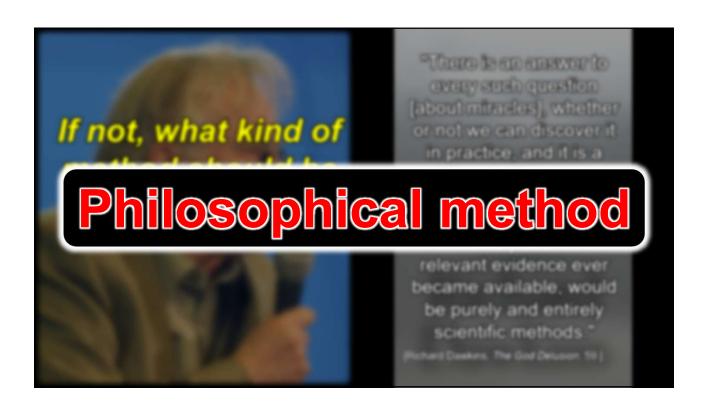
[Richard Dawkins, The God Delusion, 59.]

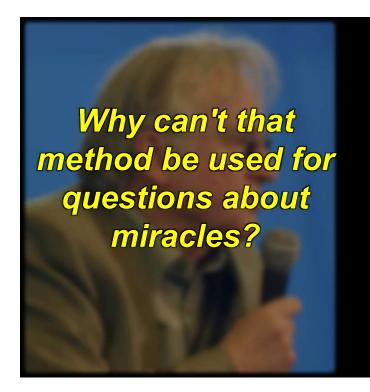




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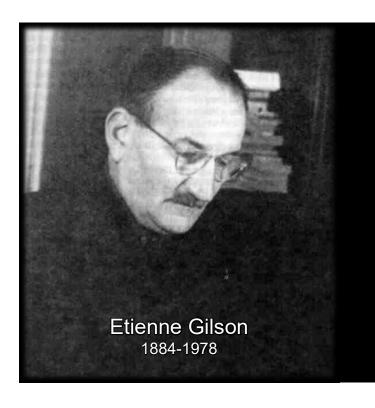
[Richard Dawkins, The God Delusion, 59.]



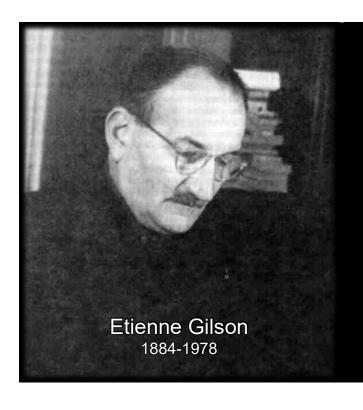


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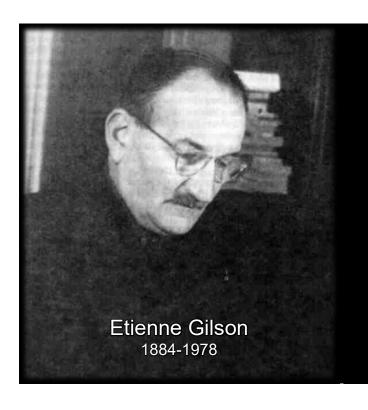
[Richard Dawkins, The God Delusion, 59.]



Etienne Gilson THE UNITY OF PHILOSOPHICAL EXPERIENCE The Medicual Experiment The Cartesian Experiment The Modern Experiment



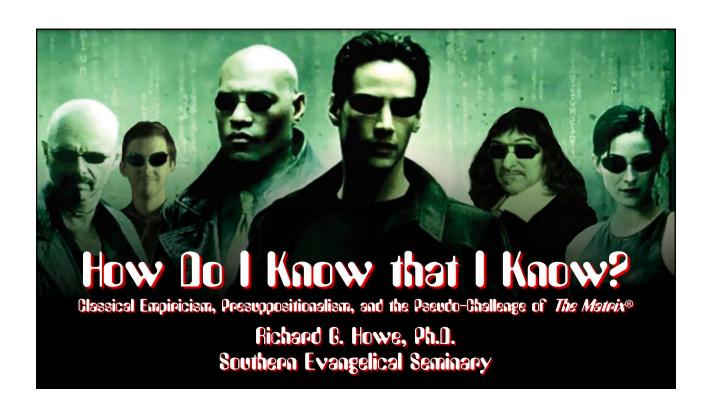
"Metaphysical adventures are doomed to fail when their authors substitute the fundamental concepts of any particular science for those of metaphysics. Theology, logic, physics, biology, psychology, sociology, economics are fully competent to solve their own problems by their own methods;

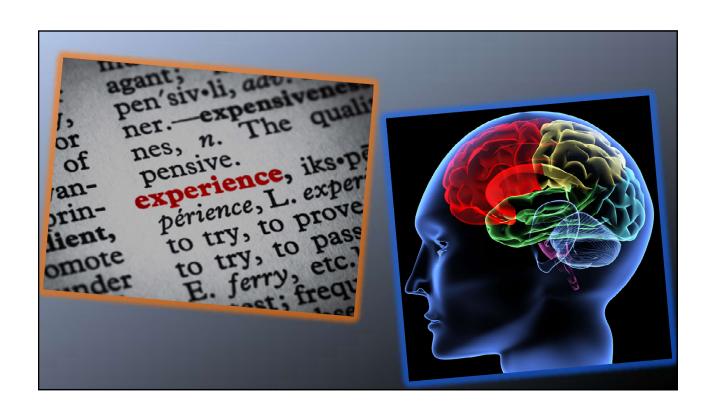


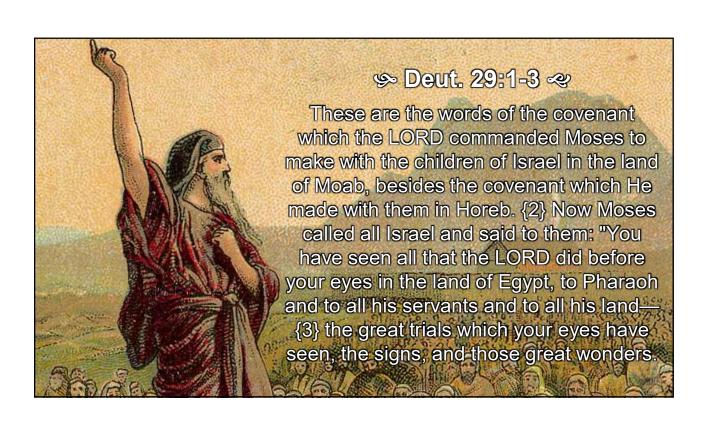
"on the other hand ... as metaphysics aims at transcending all particular knowledge, no particular science is competent either to solve metaphysical problems, or to judge their metaphysical solutions."

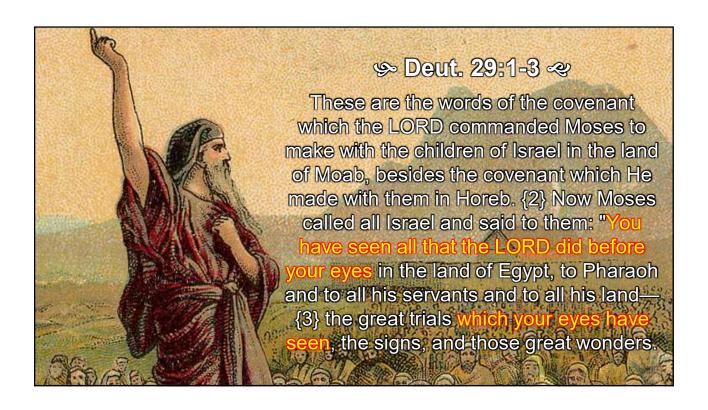
(Ettenne Gilson, The Unity of Philosophical Experience, pp. 309-310).

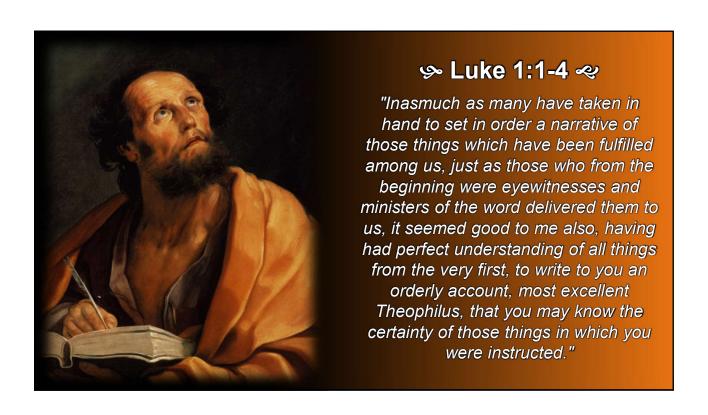




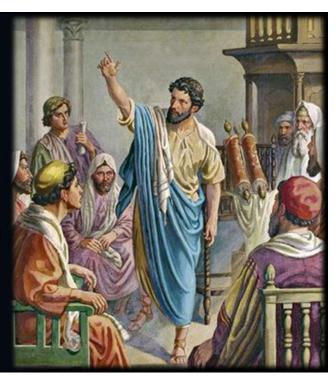






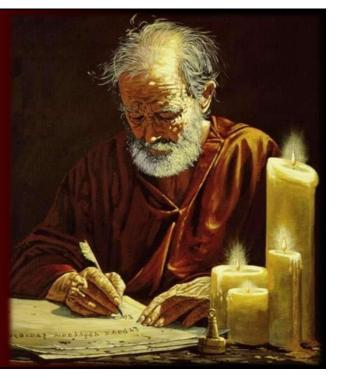


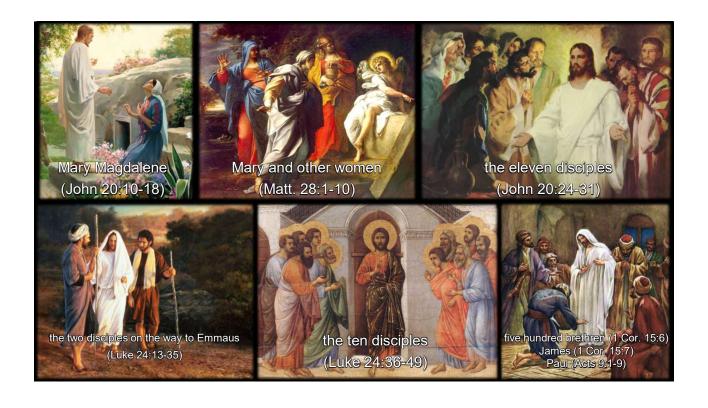
"And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him God raised up on the third day, and showed Him openly, not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He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



ഴം 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."







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.
- mpiricism can't justify induction.
- shows that deduction is nothing more than a
- mpiricism is just another way of saying that science is the

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.

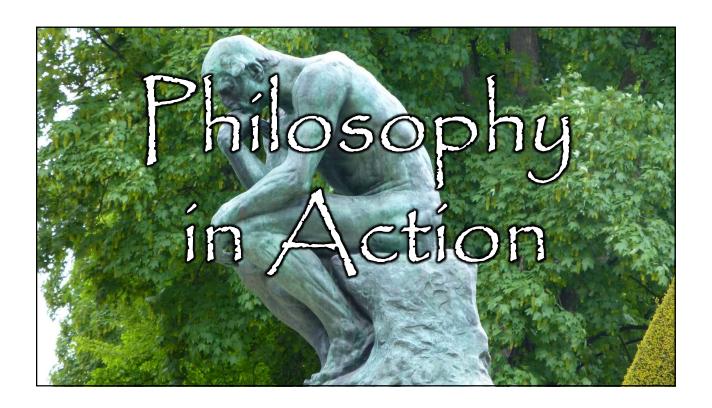
Some Mistaken responses ...

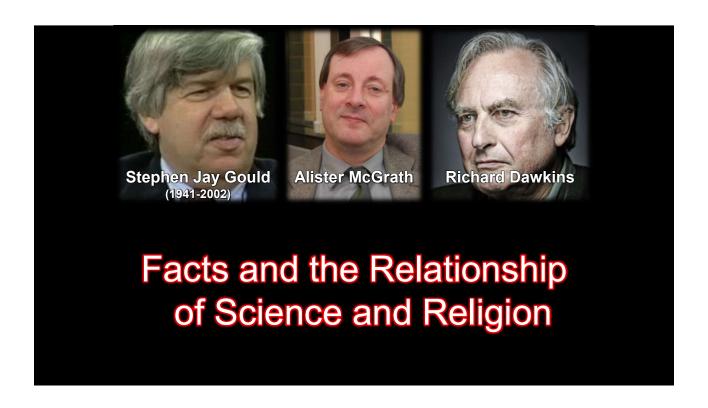
Some Christians mistakenly think that what is needed is some sort of "balanced" apologetic in terms of which the methods of empiricism are supplemented by other means of "knowing," often drawing elements of Rationalism or Intuitionism.

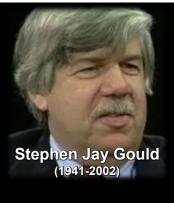












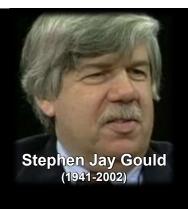
- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion



"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.



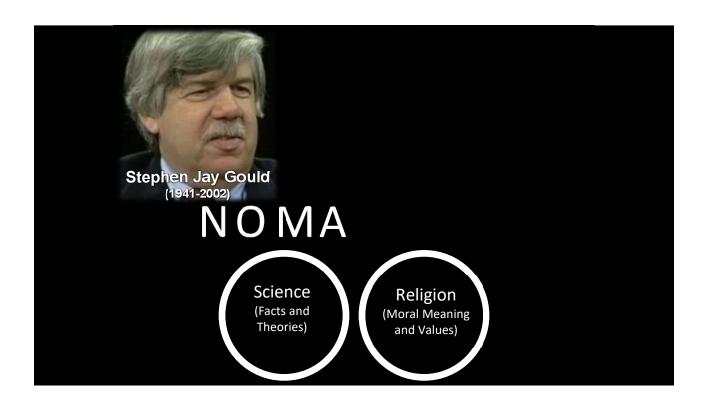
"These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art andthe meaning of beauty).

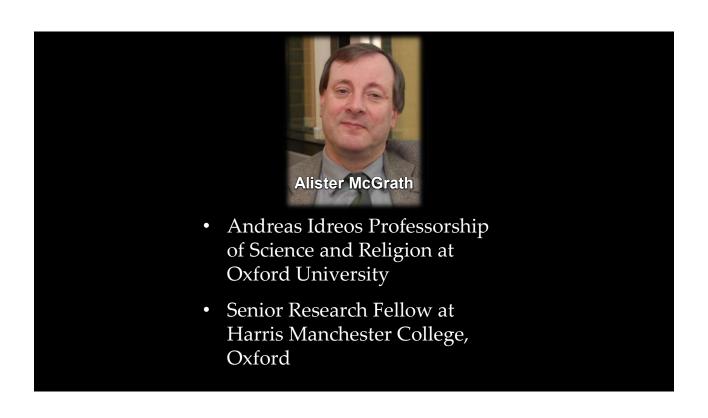


"To cite the arch cliches, we get the age of rocks, and religion retains the rock of ages; we study how the heavens go, and they determine how to go to heaven."

["Nonoverlapping"]









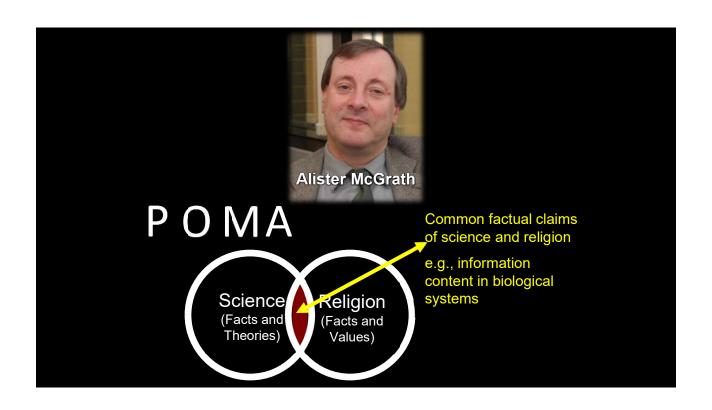
"There is, of course, a third option—that of 'partially overlapping magisteria' (a POMA, so to speak),



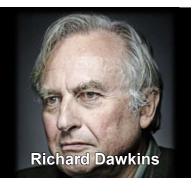
"reflecting a realization that science and religion offer possibilities of crossfertilization on account of the interpenetration of their subjects and methods."

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





- 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

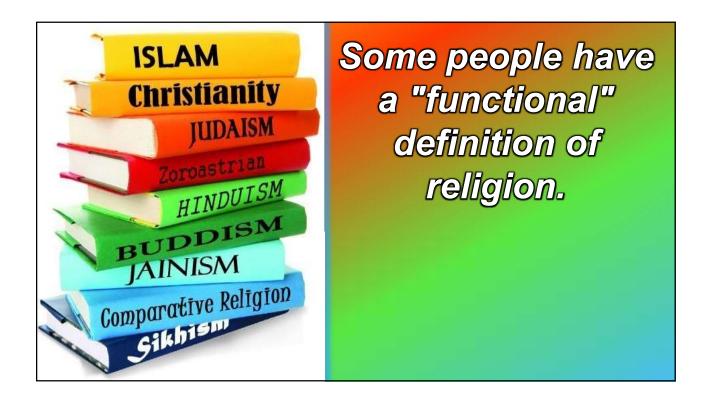


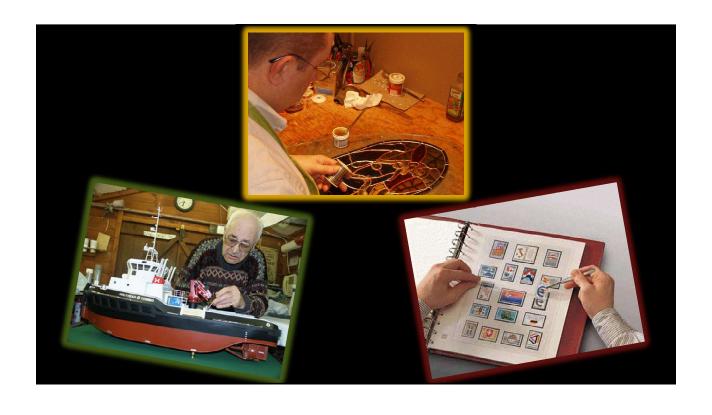


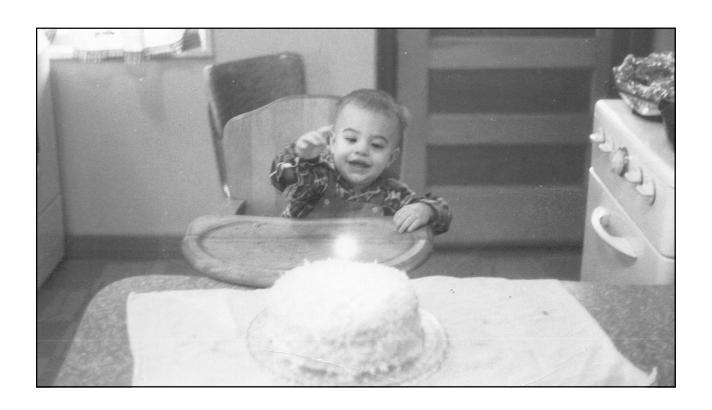


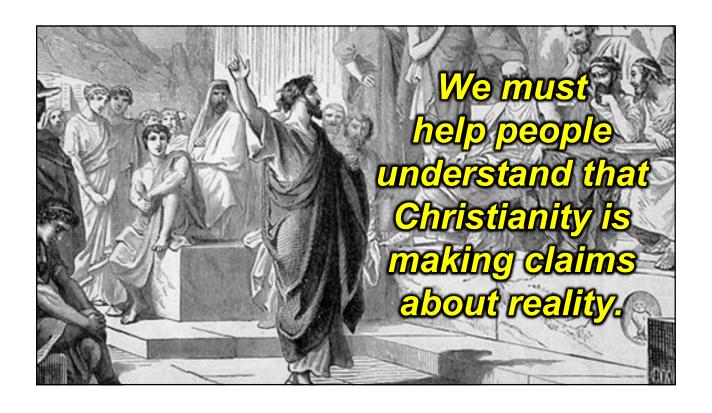








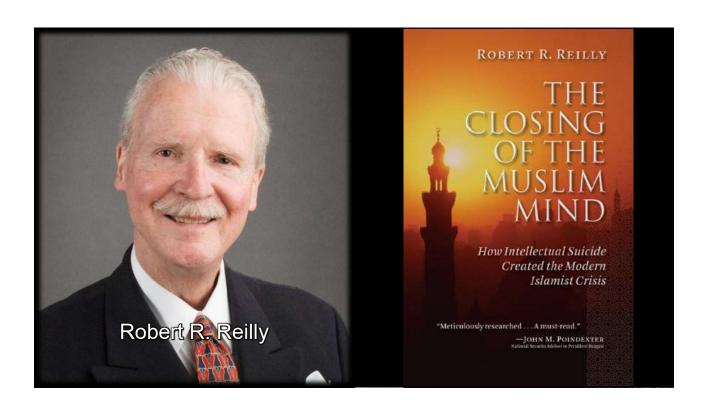


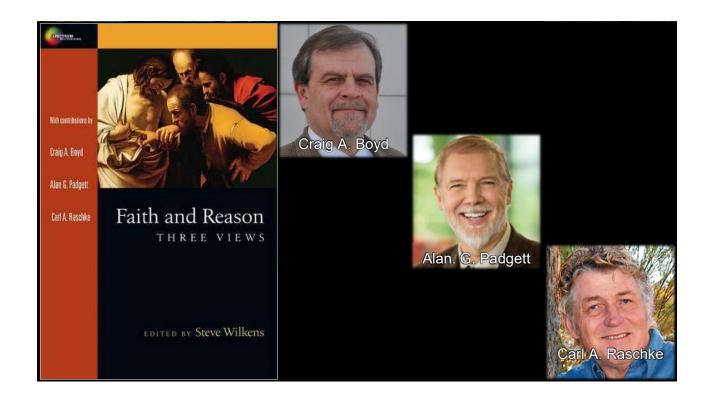


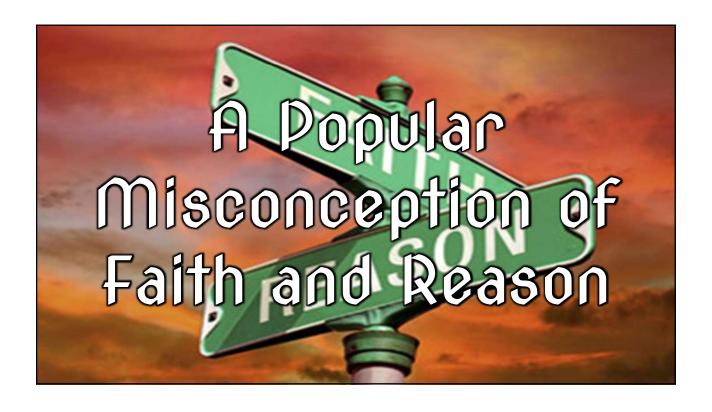


> Uses of the Term 'Faith' ←

- 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





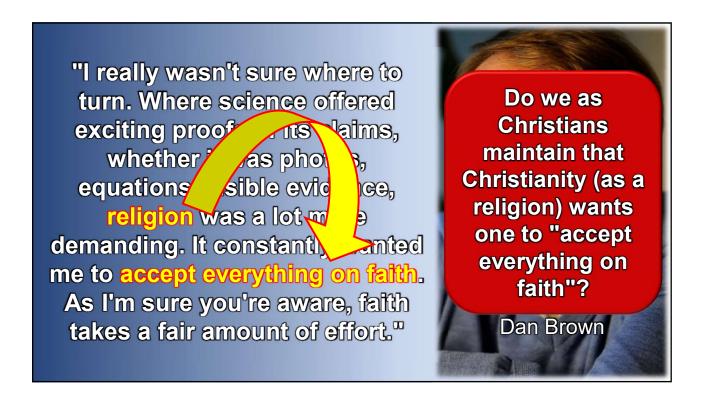


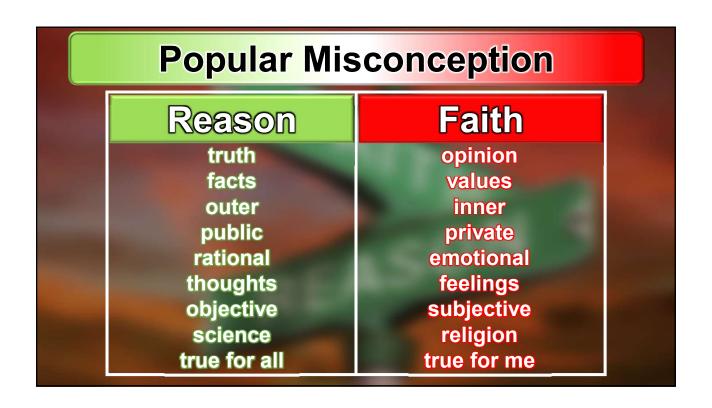


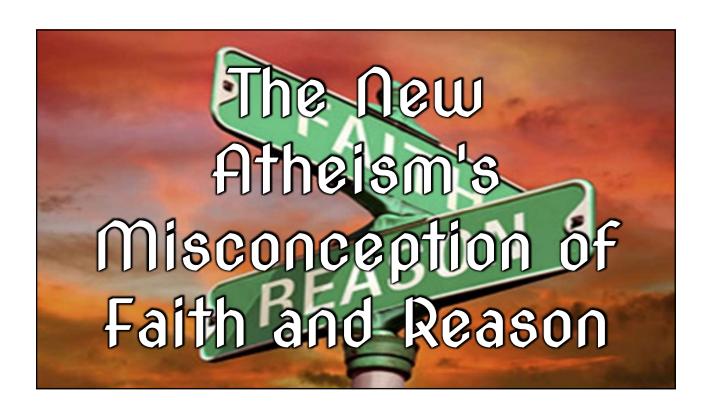
"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, religion was a lot more demanding. It constantly wanted me to accept everything on faith.

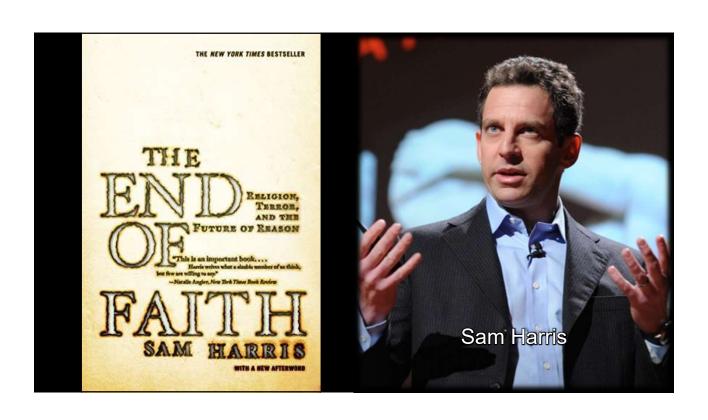
As I'm sure you're aware, faith takes a fair amount of effort."

Dan Brown









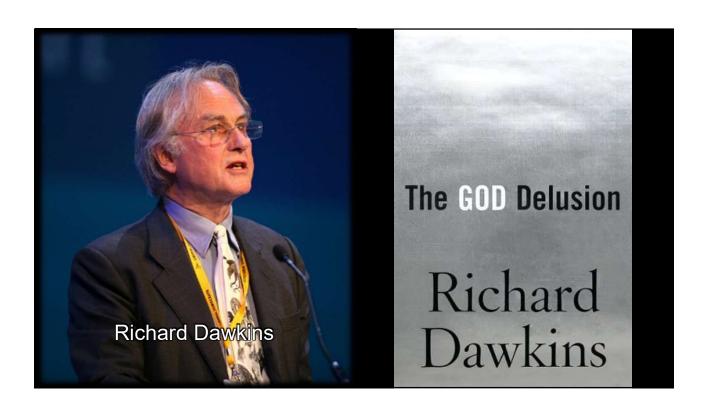
"Religious faith is the belief in historical and metaphysical propositions without sufficient evidence."

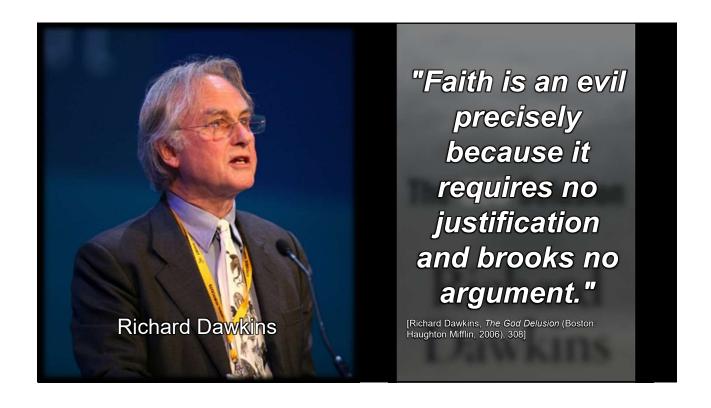
[Sam Harris, The End of Faith: Religion, Terror, and the Future of Reason (New York: W. W. Norton, 2004), 232]

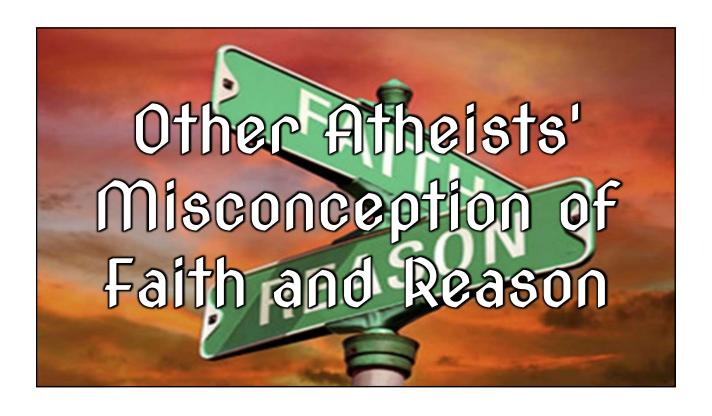


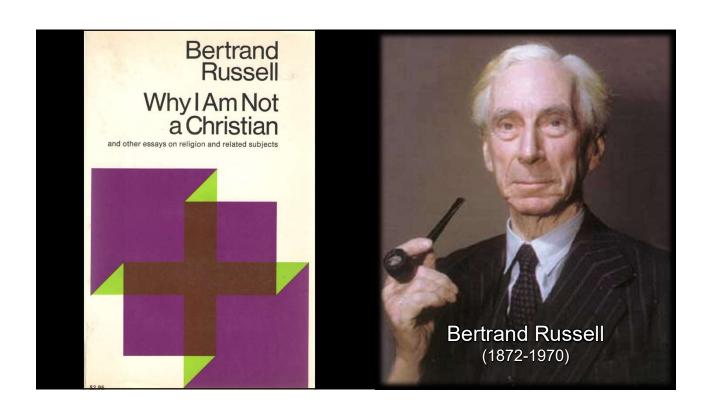
"Faith is the mortar that fills the cracks in the evidence and the gaps in the logic, and thus it is faith that keeps the whole terrible edifice of religious certainty still looming dangerously over our world."







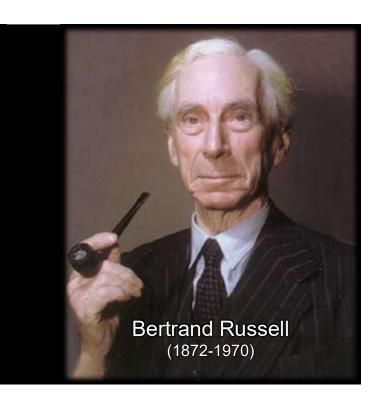


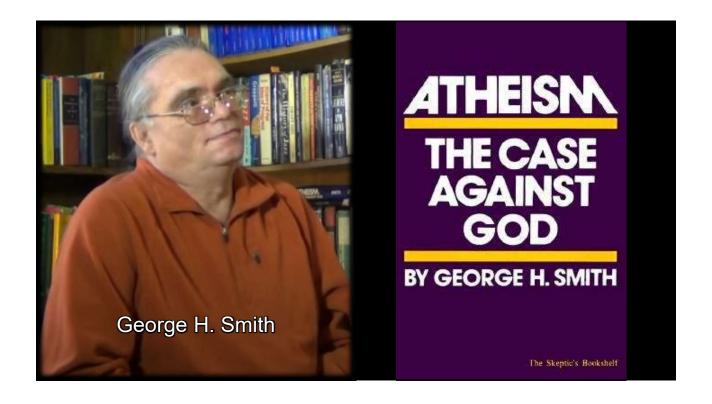


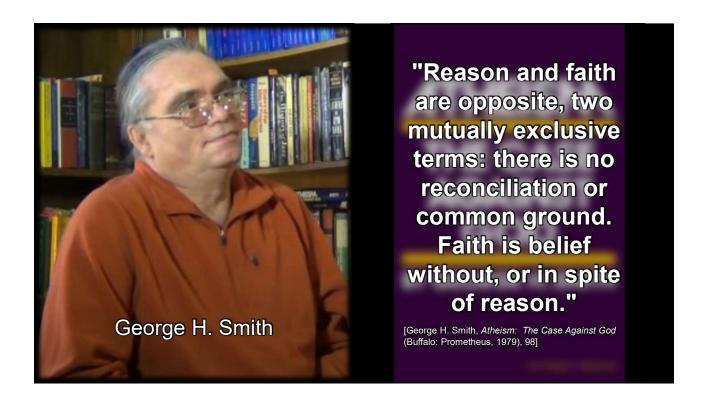
"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."

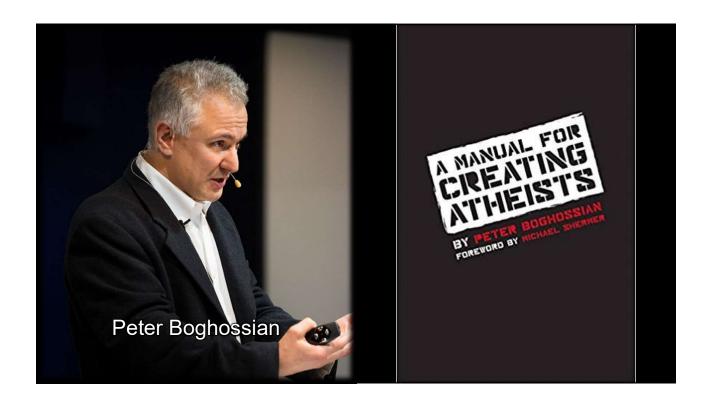
[Bettrand Russell, Why I Am Not a Christian and Office Essays on Religion and Related Subjects, (New York: Simon and Schuster, 1957), from the

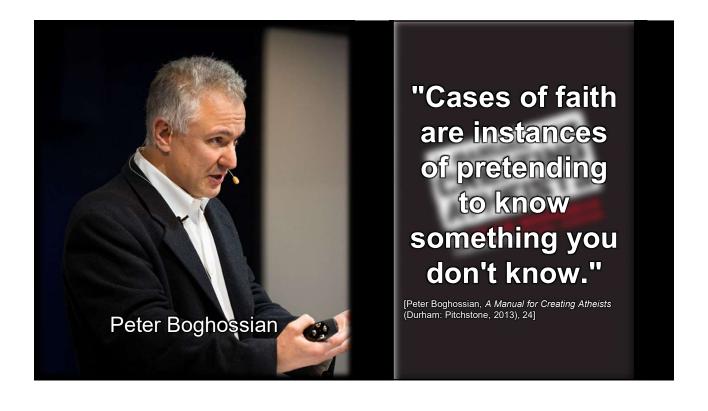
preface, p. vi]



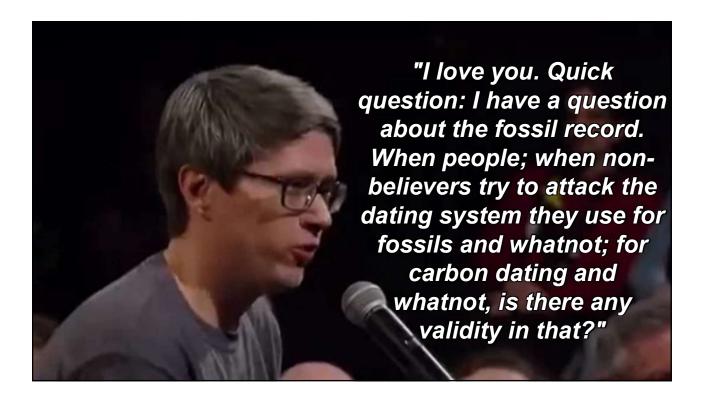


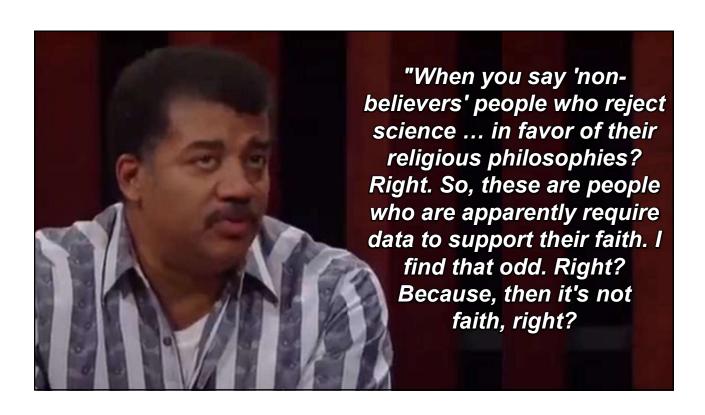


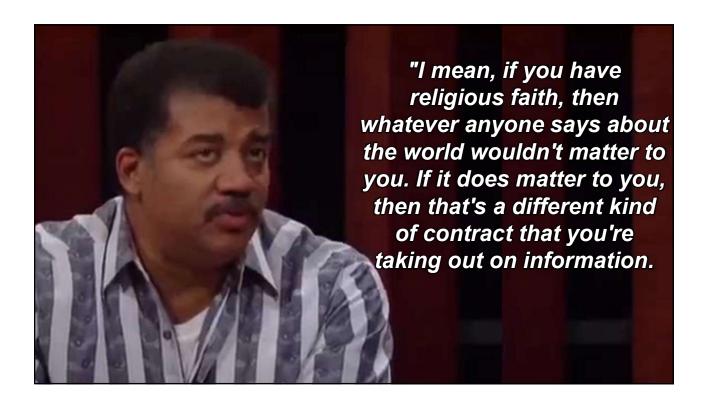


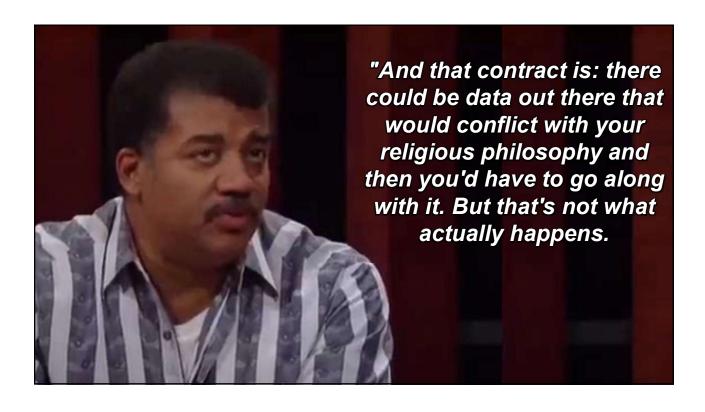


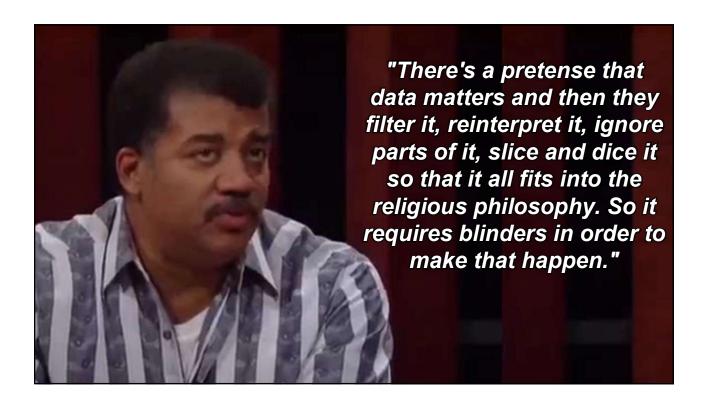
Neil deGrasse Tyson on Religion and Faith





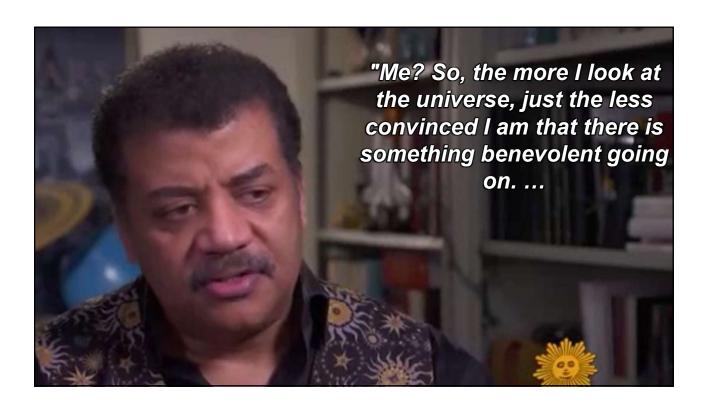


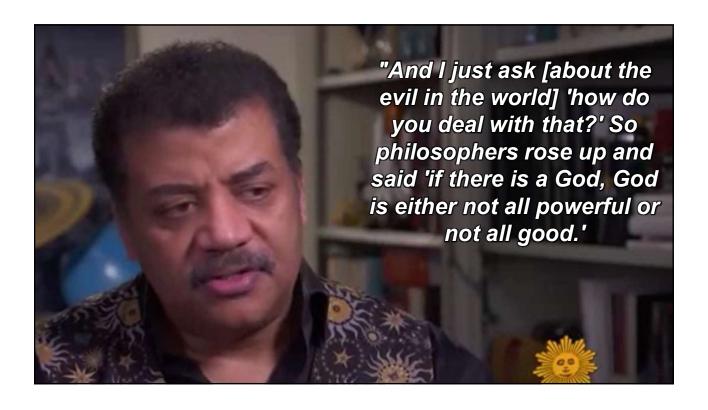


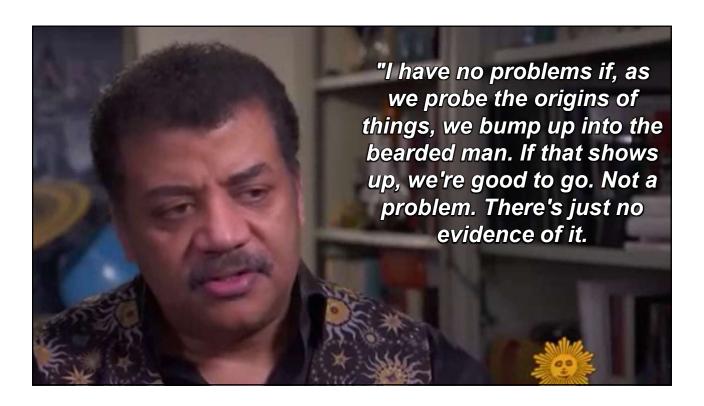


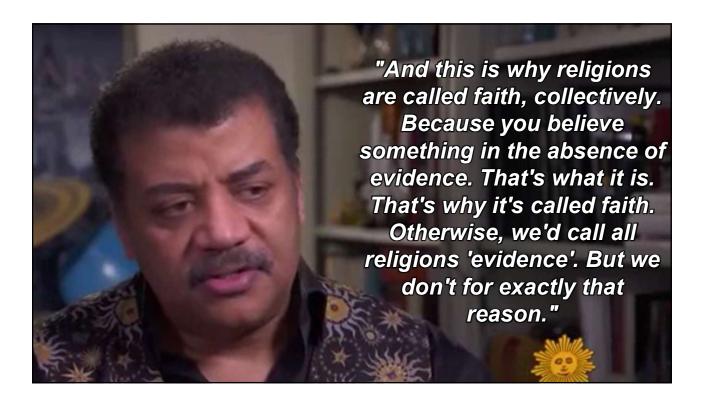
Neil deGrasse Tyson on God

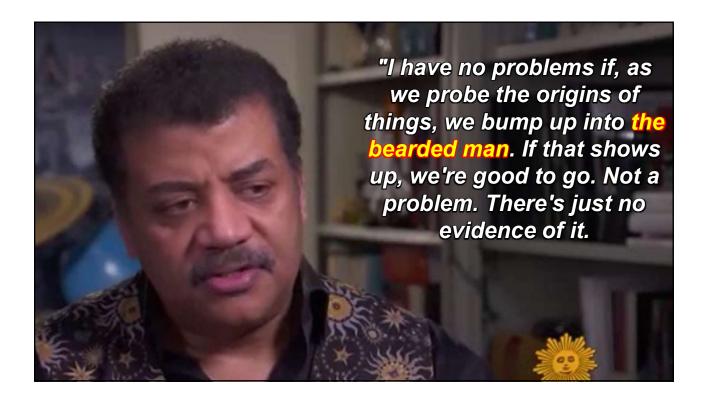












Notice the ad hominem / straw man fallacy. The argument Christian apologists are making has nothing to do with the existence of any "bearded man."

Imagine how offended Tyson would be if a Christian tried to refute evolution with the silly argument "if humans evolved from monkeys, why are there still monkeys!?"

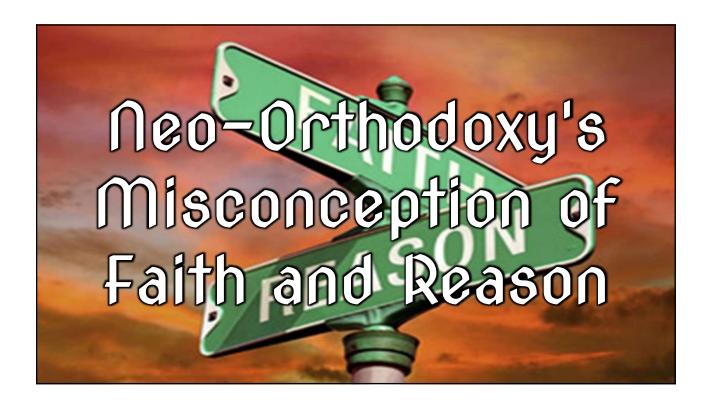
Christians no more contend for the existence of a "bearded man" than evolutionists contend that humans evolved from monkeys. "I have no problems if, as we probe the origins of things, we bump up into the bearded man. If that shows up, we're good to go. Not a problem. There's just no evidence of it.

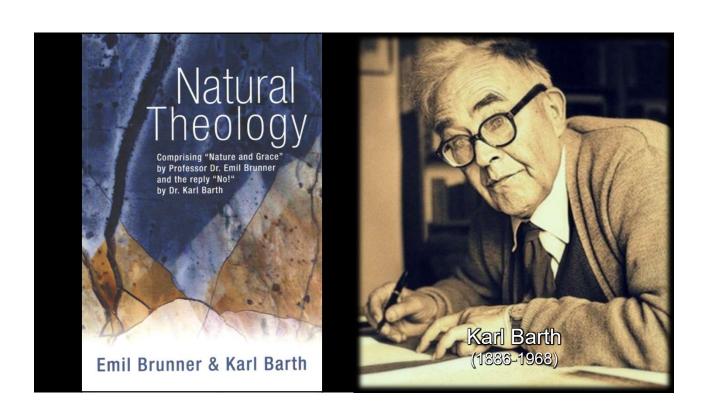
Granted Tyson may very well have engaged Christians who have the view that the Christian notion of 'faith' means believing in something in the absence of evidence.

I hope to show that the classical / traditional view of faith says no such thing.

As a scholar, Tyson should have taken the time to try to understand the best and strongest version of the Christian notion of faith before he tried to give any critique.

"And this is why religions are called faith, collectively.
Because you believe something in the absence of evidence. That's what it is.
That's why it's called faith.
Otherwise, we'd call all religions 'evidence'. But we don't for exactly that reason."





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

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

Natural Theology arises from God's General Revelation.

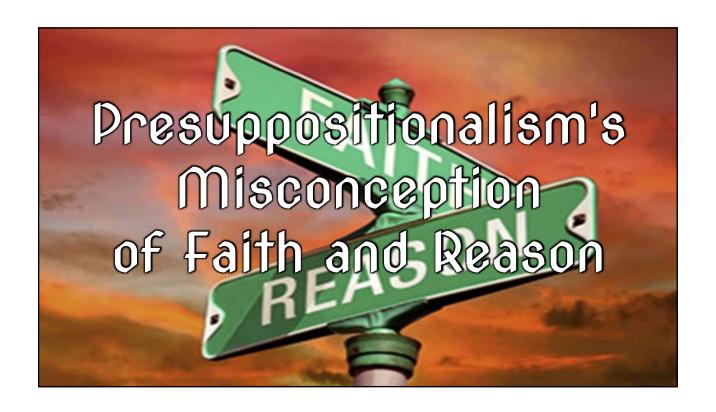
General Revelation: God's revelation of His existence and certain attributes to mankind through His creation.

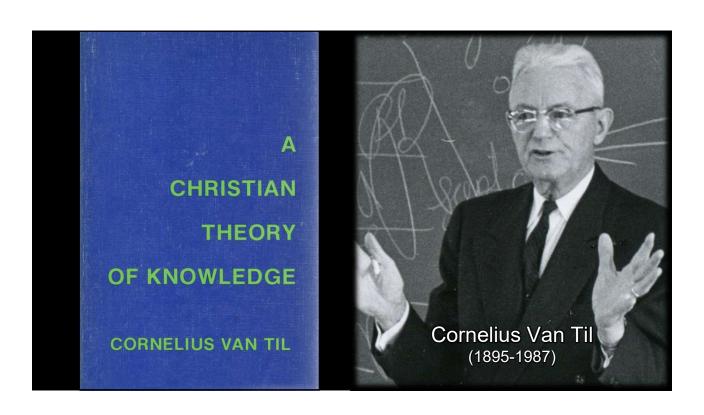
Special Revelation: God's revelation of Himself through His prophets and apostles and ultimate through His taking on human nature in the Incarnation in Jesus Christ.



"For of what use would be the purest theology based on grace and revelation to me if I dealt with the subjects of grace and revelation in the way in which natural theology usually deals with it soi-disant data derived from reason, nature and history ...?"

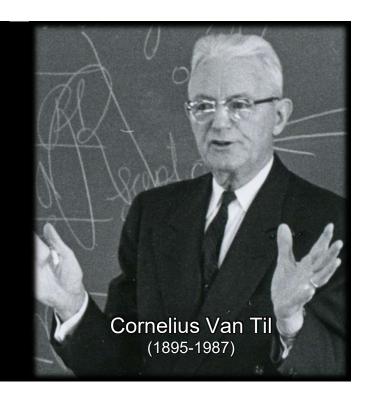
[Karl Barth, "Not" trans. Peter Fraenkel, in Natural Theology: Computating "Nature and Grace" by Professor Dr. Emil Brunner and the Raphy "Not" by Dr. Karl Barth (Eugene: Wipf and Stock: 2002), 31]

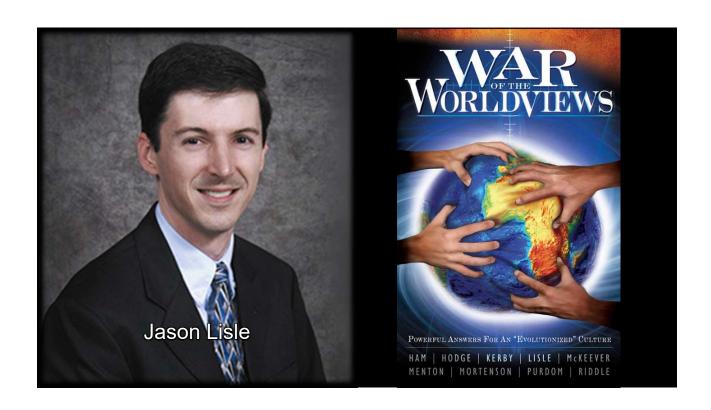


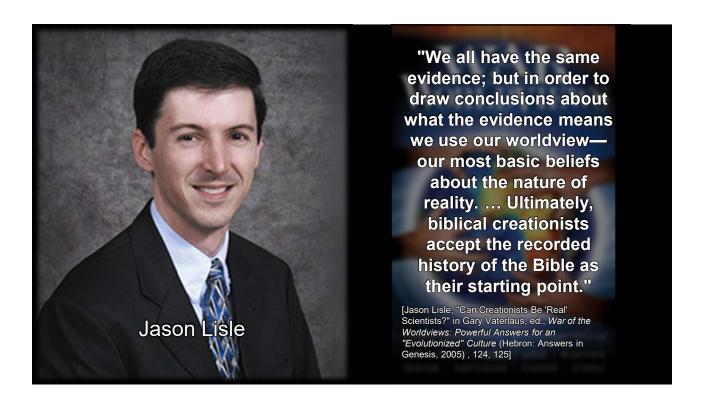


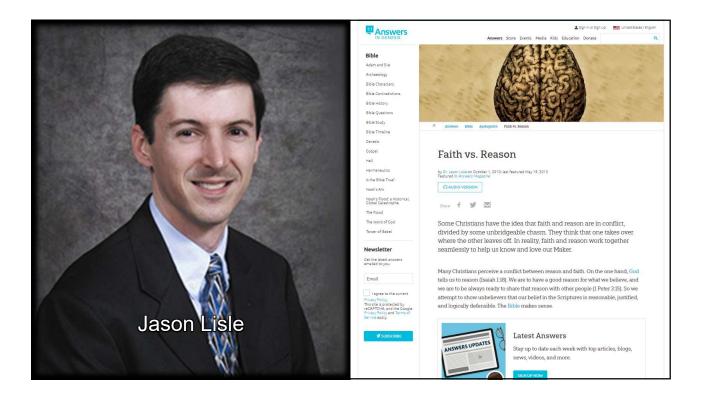
"Reason and fact cannot be brought into fruitful union with one another except upon the presupposition of the existence of God and his control over the universe."

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











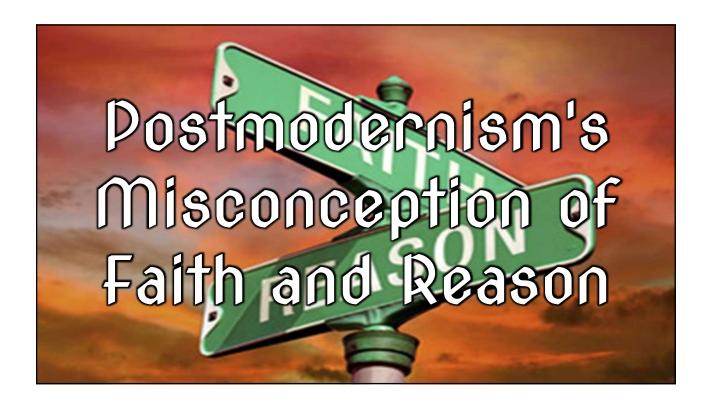
"Faith is a prerequisite for reason. In order to reason about anything we must have faith that there are laws of logic which correctly prescribe the correct chain of reasoning. Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith."

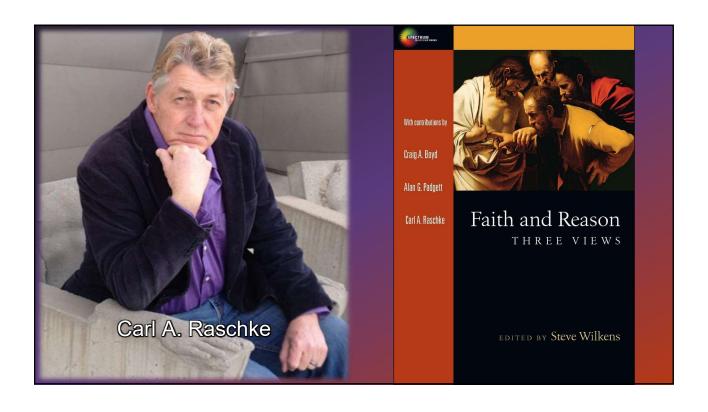
[Jason Lisle, "Faith and Reason."
https://answersingenesis.org/apologettes/faith-vs-reason/, accessed

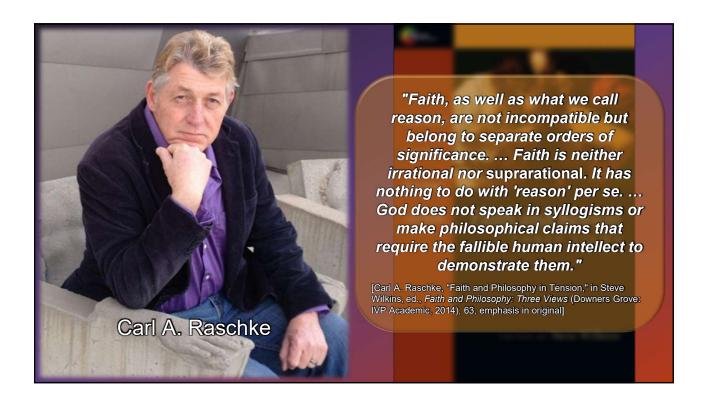
Lisle is confusing having faith that X is true with X being self-evidently or undeniably true.

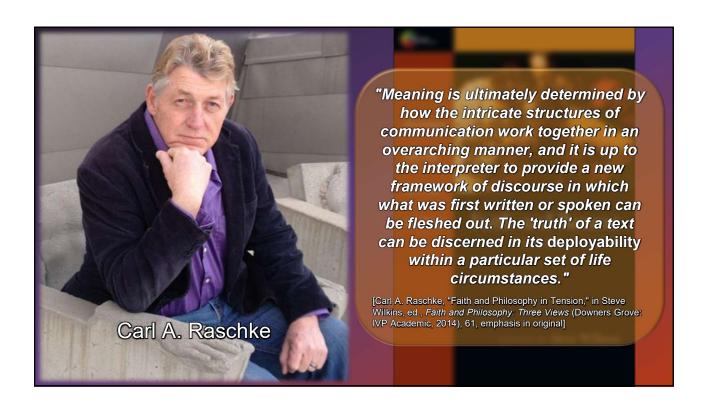
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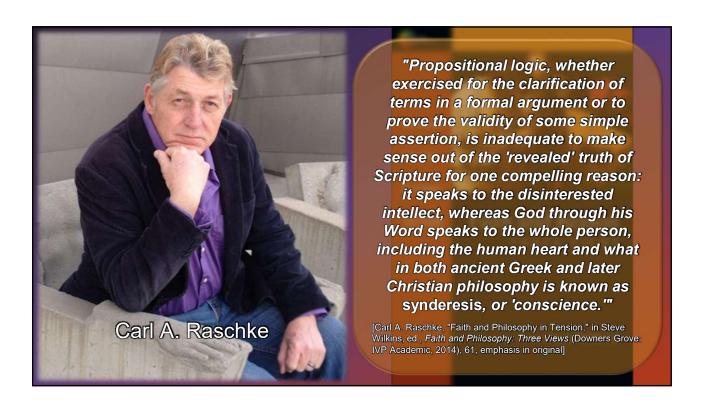
[Jason Lisle, "Falth and Reason," https://answersingenesis.org/apologetics/faith-vs-reason/, accessed 08/13/22]

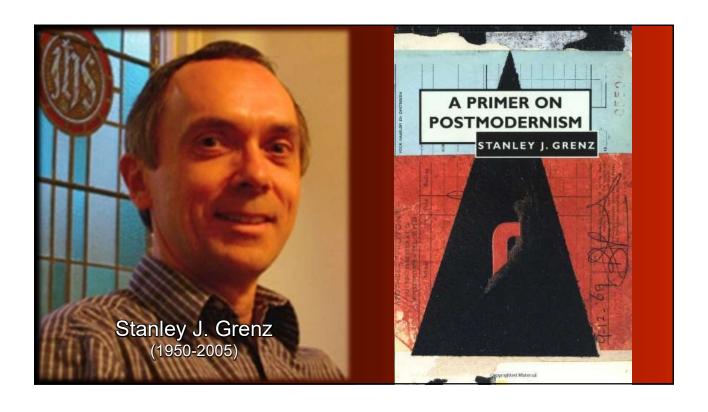


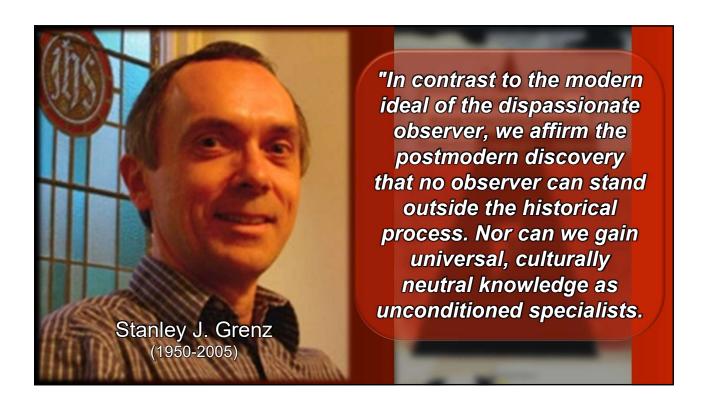


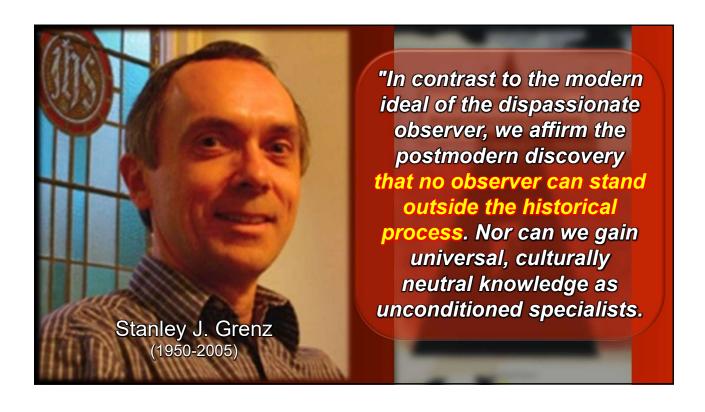


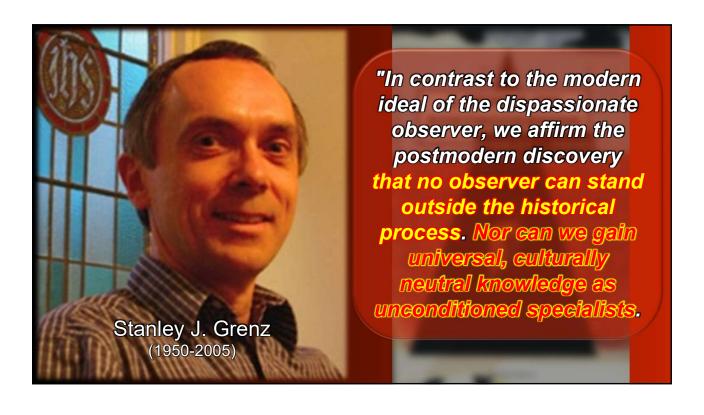


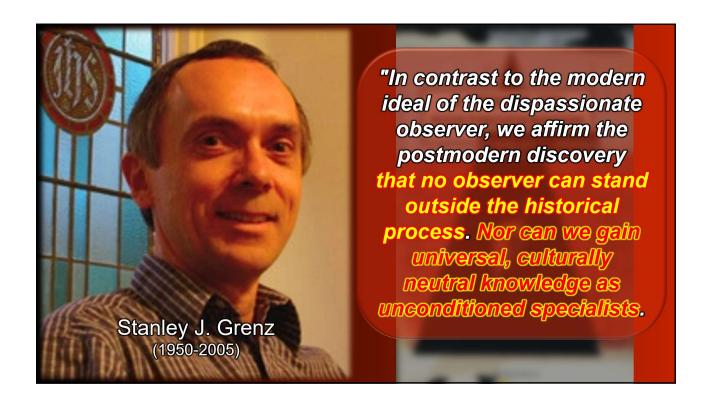


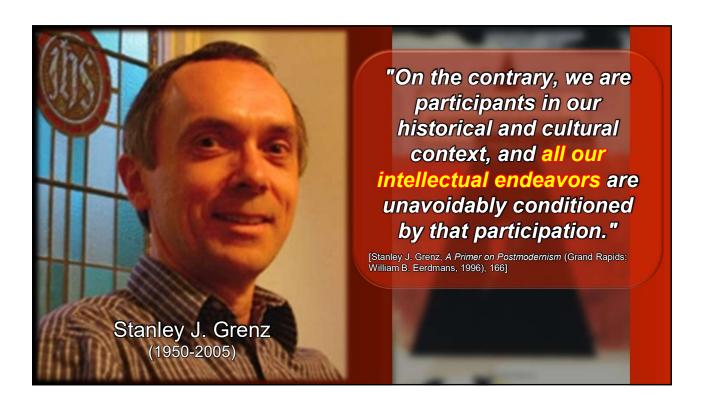


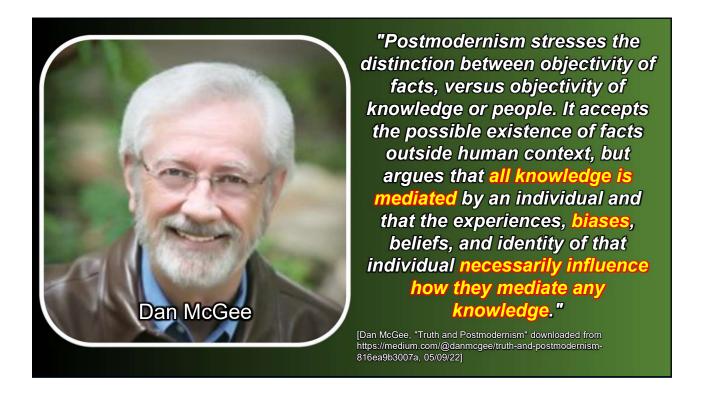


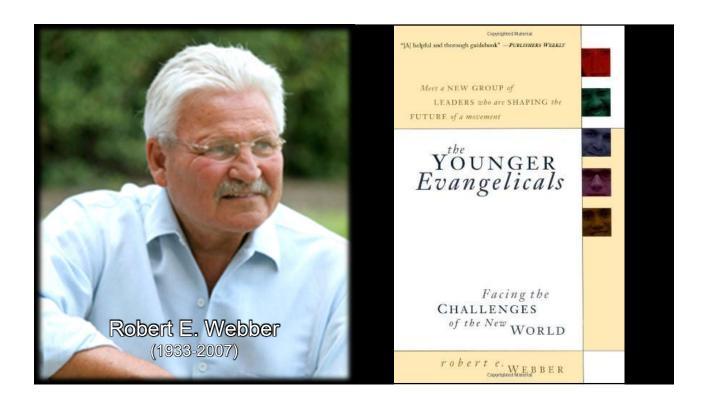


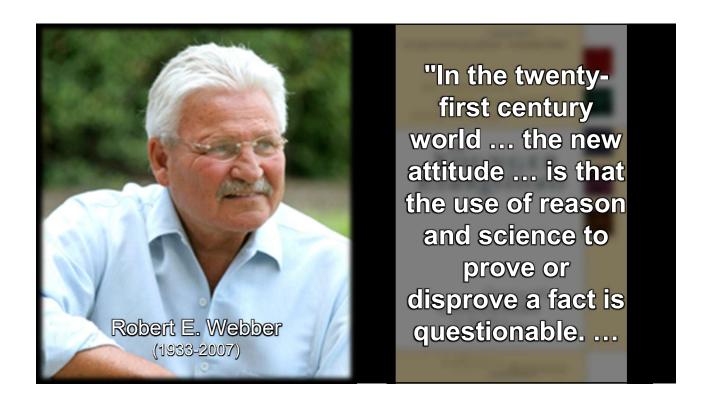


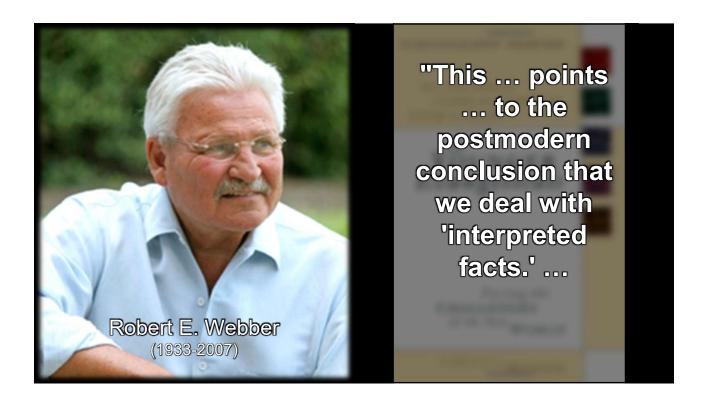


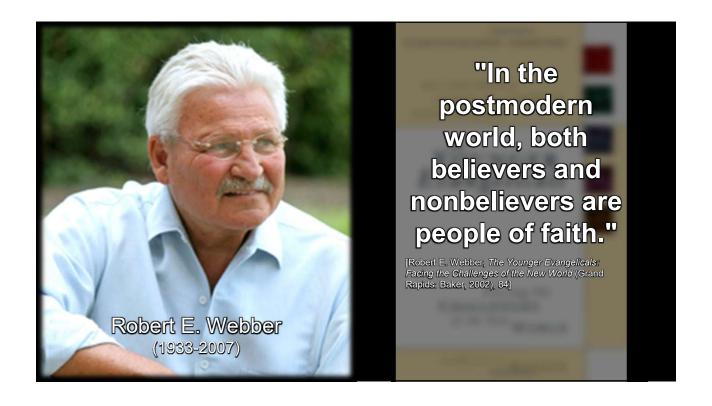


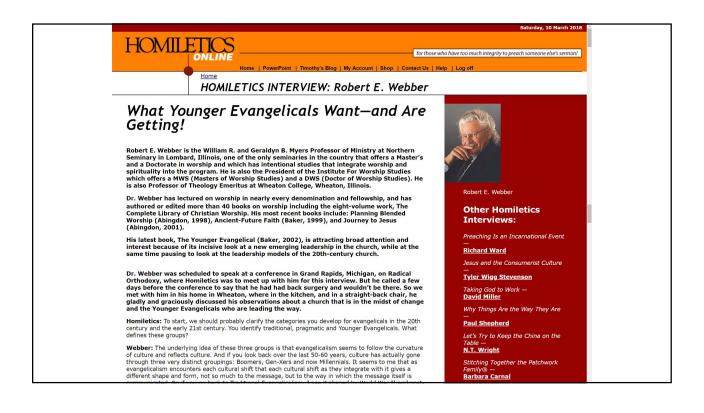


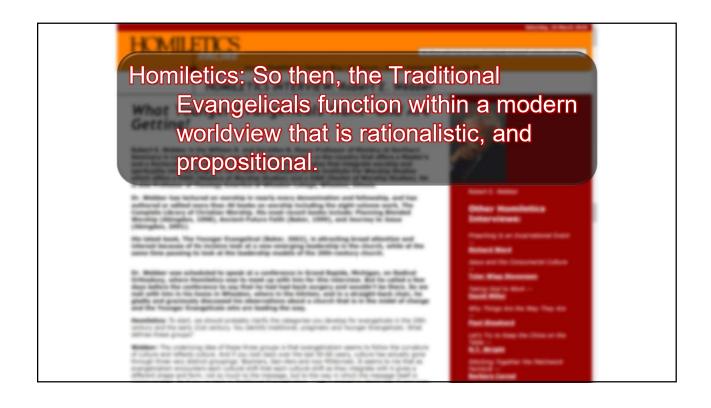










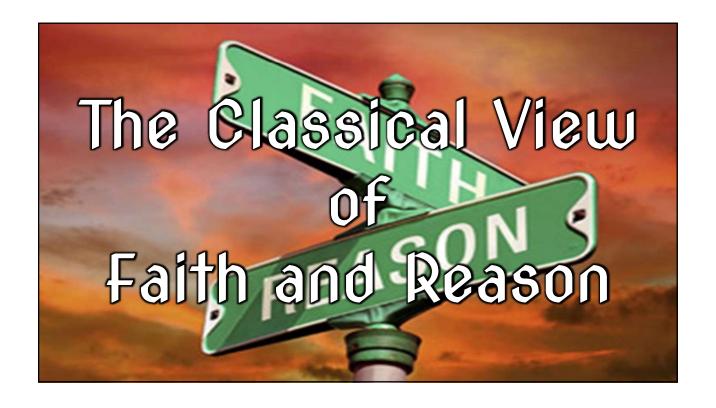


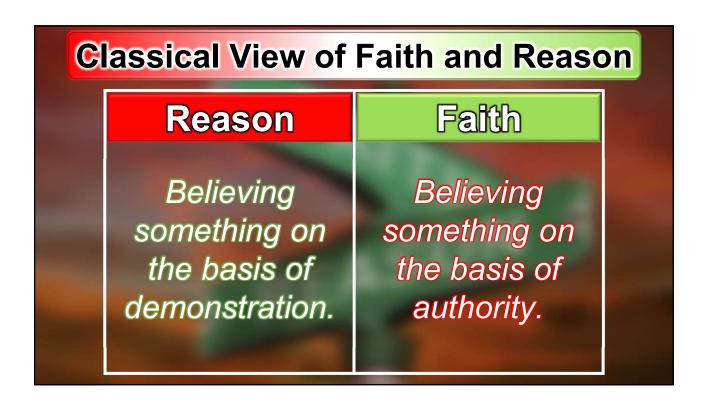
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

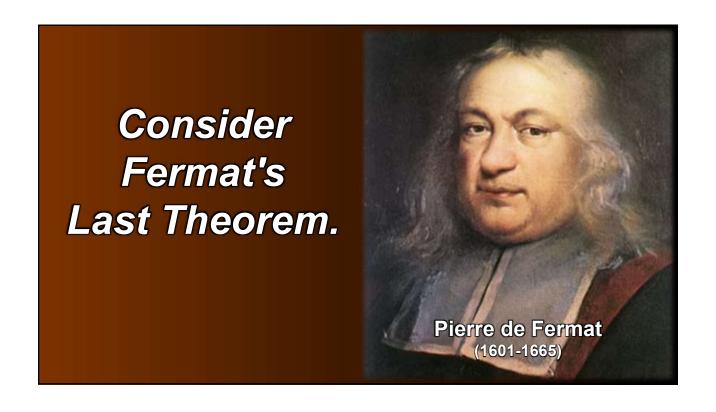
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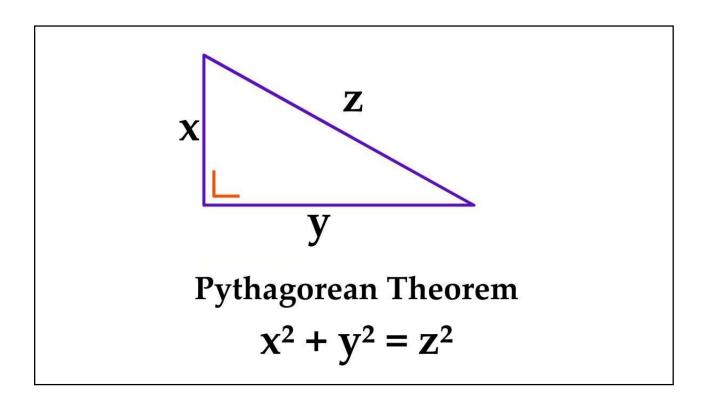
Webber: "And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics,' there's something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

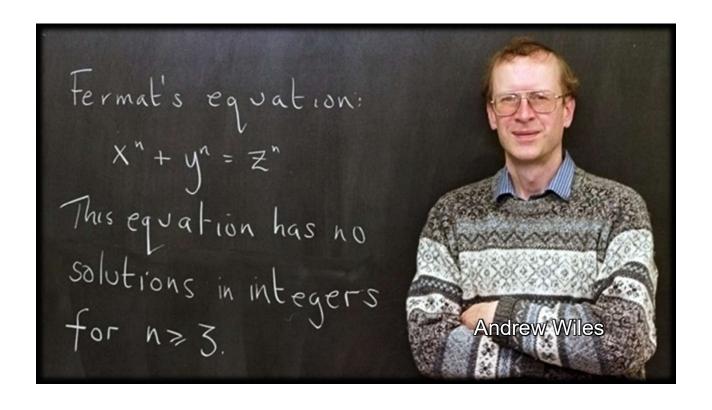
[http://www.homileticsonline.com/subscriber/interviews/webber.asp, accessed 09/05/20]











Annals of Mathematics, 142 (1995), 443–551

Modular elliptic curves and Fermat's Last Theorem

By Andrew Wiles*

For Nada, Clare, Kate and Olivia

Cubum autem in duos cubos, aut quadratequadratum in duos quadratoquadratos, et generaliter nullam in infinitum ultra quadratum potestatem in duos cjusdem nominis fas est dividere: cujus rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet.

Pierre de Fermat

Introduction

An elliptic curve over \mathbf{Q} is said to be modular if it has a finite covering by a modular curve of the form $X_0(N)$. Any such elliptic curve has the property that its Hasse-Weil zeta function has an analytic continuation and satisfies a functional equation of the standard type. If an elliptic curve over \mathbf{Q} with a given j-invariant is modular then it is easy to see that all elliptic curves with the same j-invariant are modular (in which case we say that the j-invariant is modular). A well-known conjecture which grew out of the work of Shimura and Taniyama in the 1950's and 1960's asserts that every elliptic curve over \mathbf{Q} is modular. However, it only became widely known through its publication in a paper of Weil in 1967 [We] (as an exercise for the interested readerly) in which, moreover, Weil gave conceptual evidence for the conjecture. Although it had been numerically verified in many cases, prior to the results described in this paper it had only been known that finitely many j-invariants were modular.

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In 1985 Frey made the remarkable observation that this conjecture should imply Fermat's Last Theorem. The precise mechanism relating the two was formulated by Serre as the \(\epsilon\)-conjecture and this was then proved by Ribet in the summer of 1986. Ribet's result only requires one to prove the conjecture for semistable elliptic curves in order to deduce Fermat's Last Theorem.

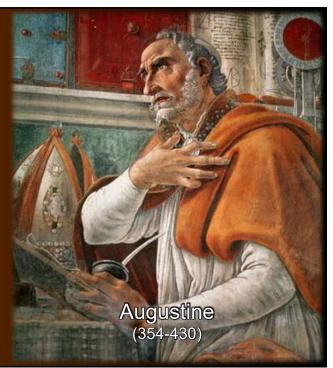
*The work on this paper was supported by an NSF grant.



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

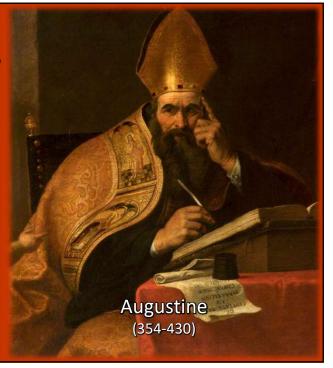
"For who cannot see that thinking [reason] is prior to believing [faith]? For no one believes anything unless he has first thought that it is to be believed.

[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]

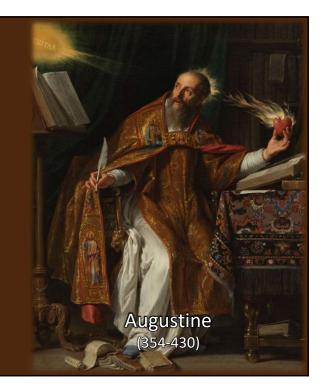


"Heaven forbid, after all, that God should hate in us that by which he made us more excellent that the other animals. Heaven forbid, I say, that we should believe in such a way that we do not accept or seek a rational account, since we could not even believe if we did not have rational souls."

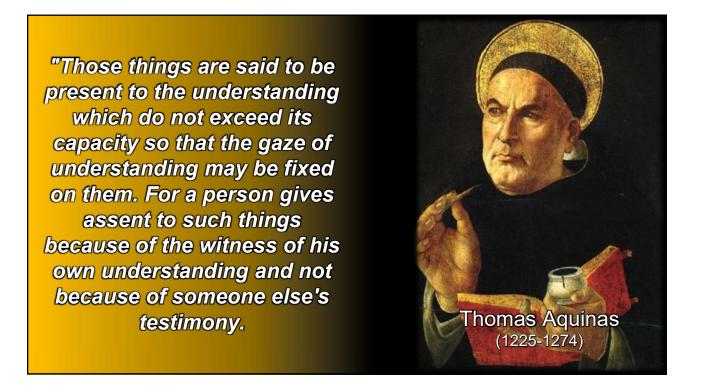
[Letter 120, in *Letters 100-155* (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]

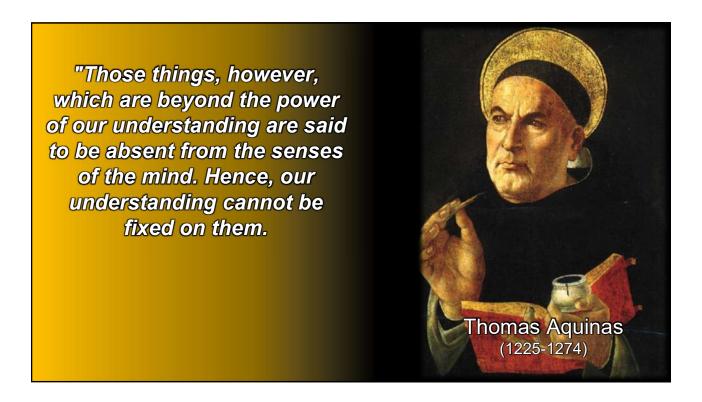


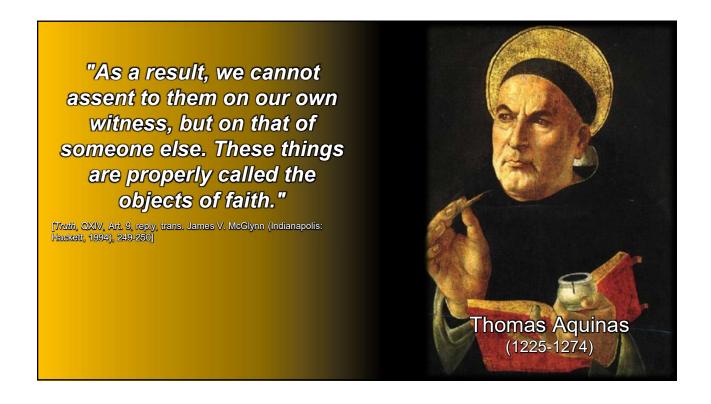
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

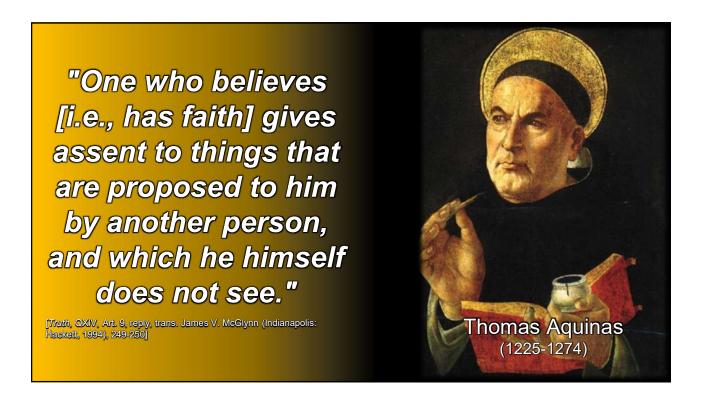


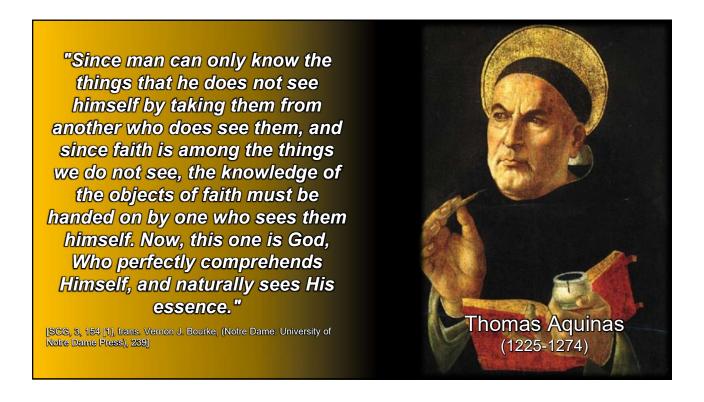
[Letter 120, Teske, p. 131]

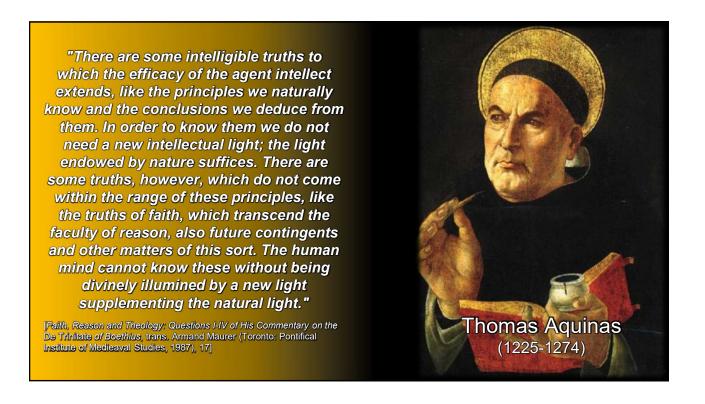


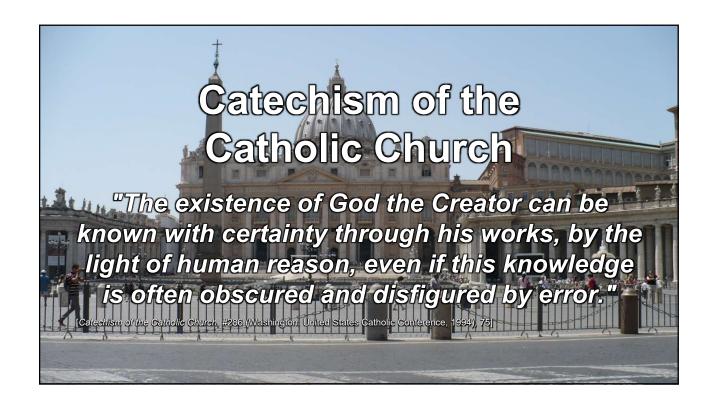


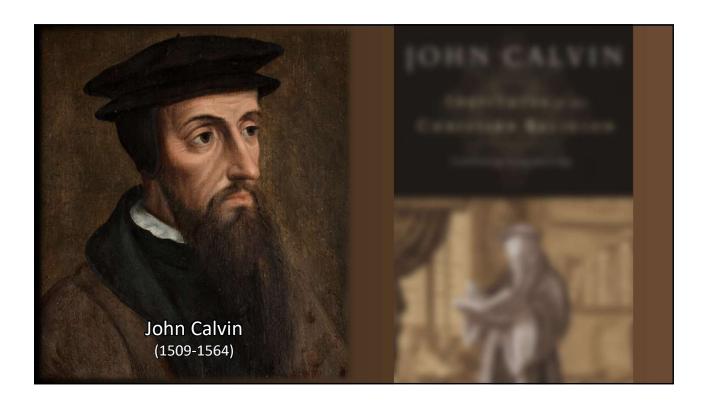


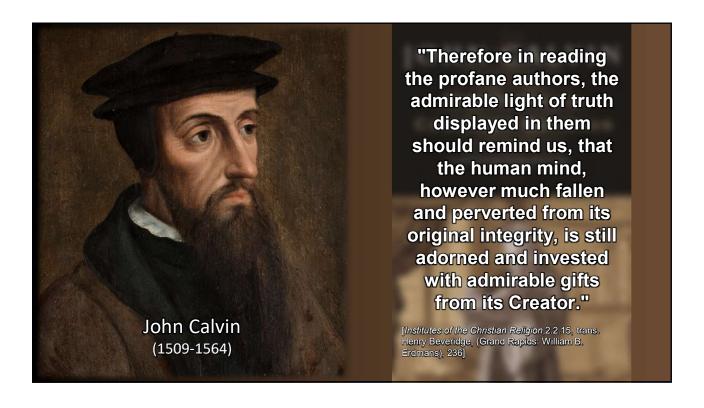


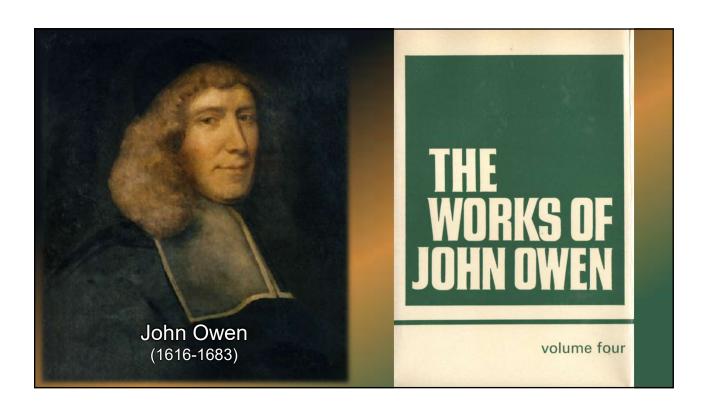


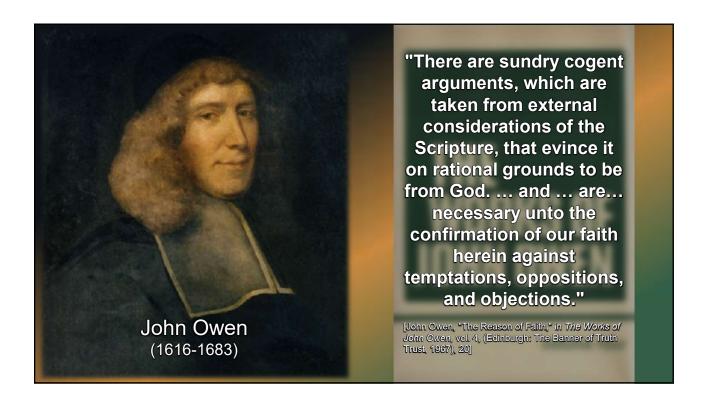


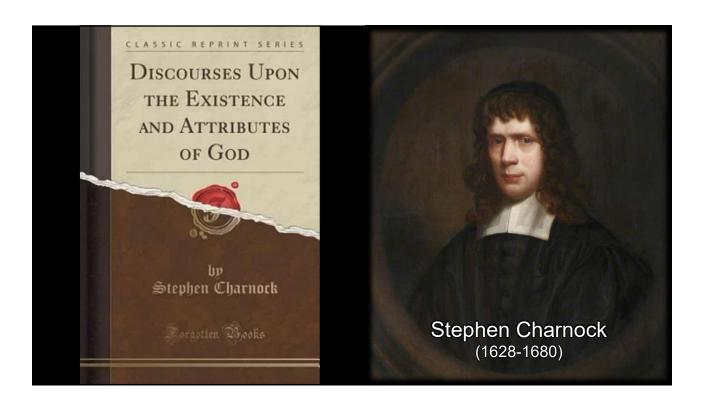


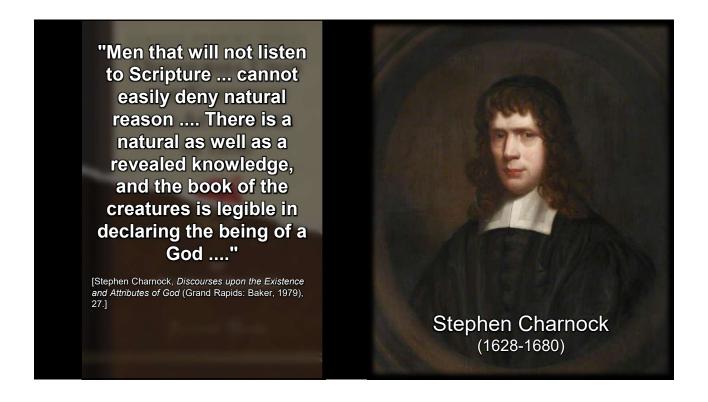








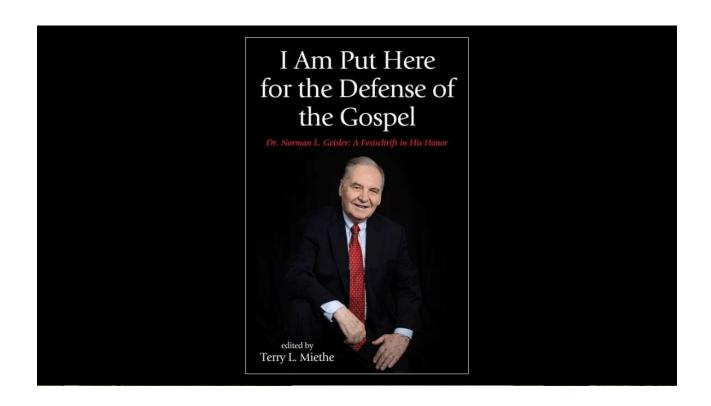




"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our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

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







Defending the Handmaid How Theology Needs Philosophy

by Richard G. Howe

Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

How Norman Geisler Helped Me in the Direction of My Life

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

The short version of the story has me being intellectually rescued by a handful of apologists. Through their books and lectures, God brought into my life people like lost McDowell. R. C. Sproul, and Norman Geisler. To this mix were added the insights and m

