

~~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."



Faith

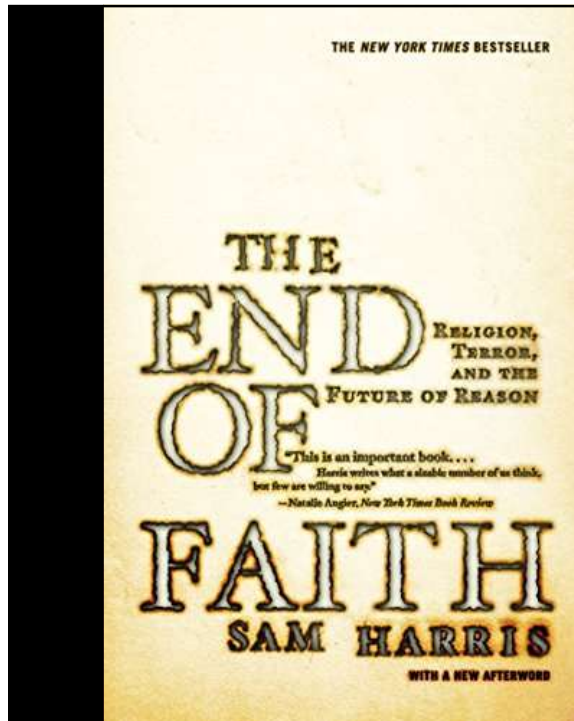
opinion
values
inner
private
emotional
feelings
subjective
religion
true for me

Reason

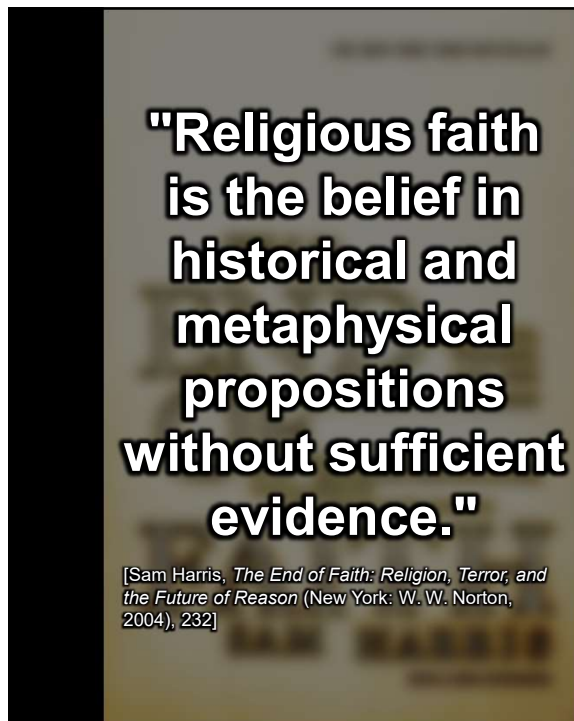
truth
facts
outer
public
rational
thoughts
objective
science
true for all



The New
Atheism's
Misconception of
Faith and Reason



Sam Harris



Sam Harris

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

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

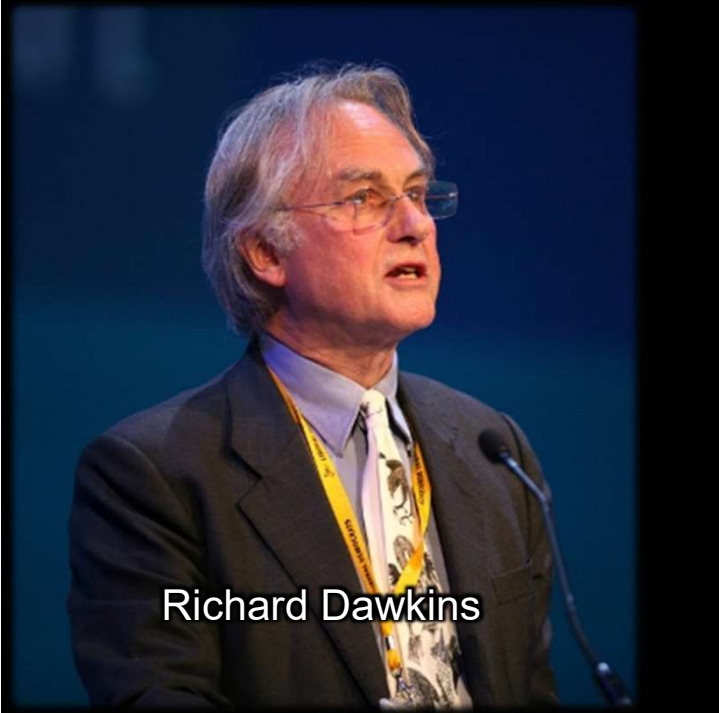


Sam Harris



The **GOD** Delusion

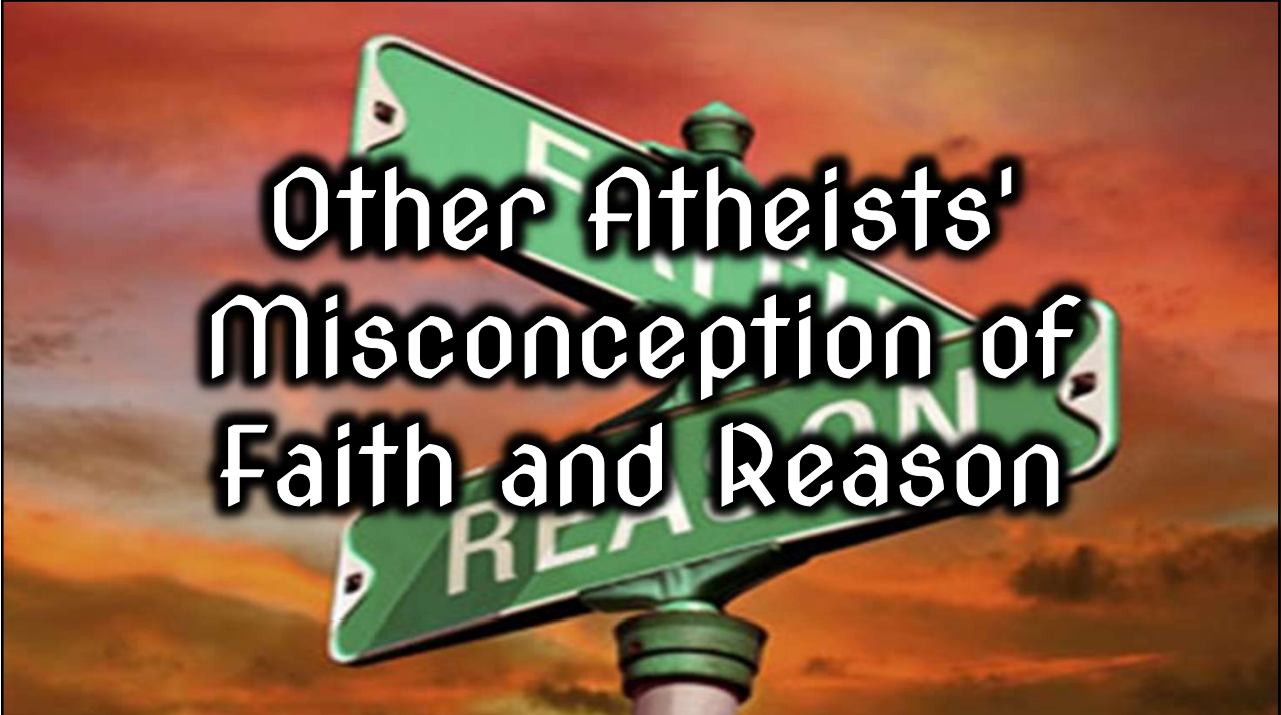
Richard
Dawkins



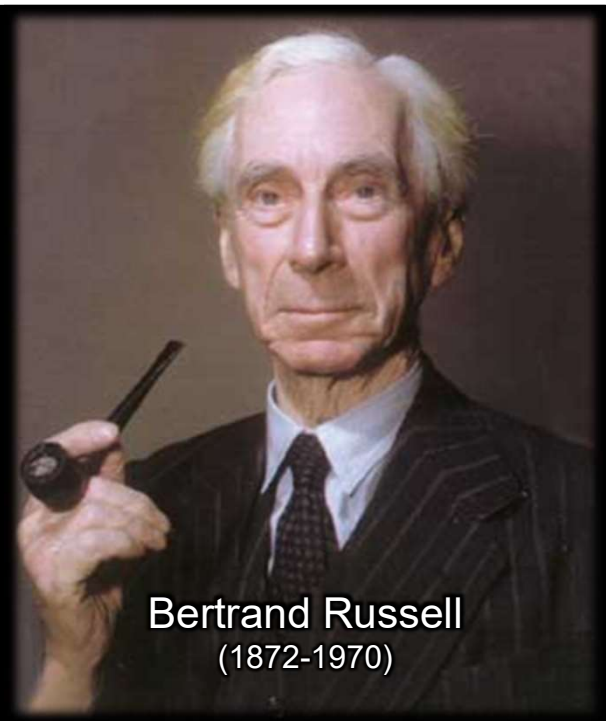
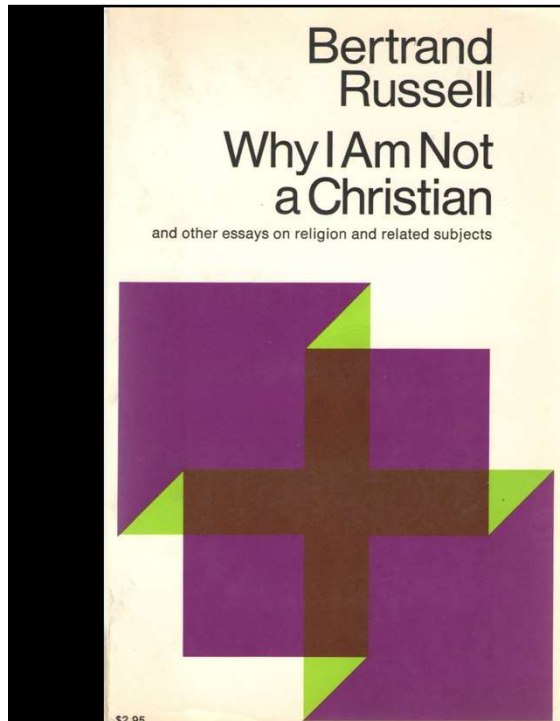
Richard Dawkins

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

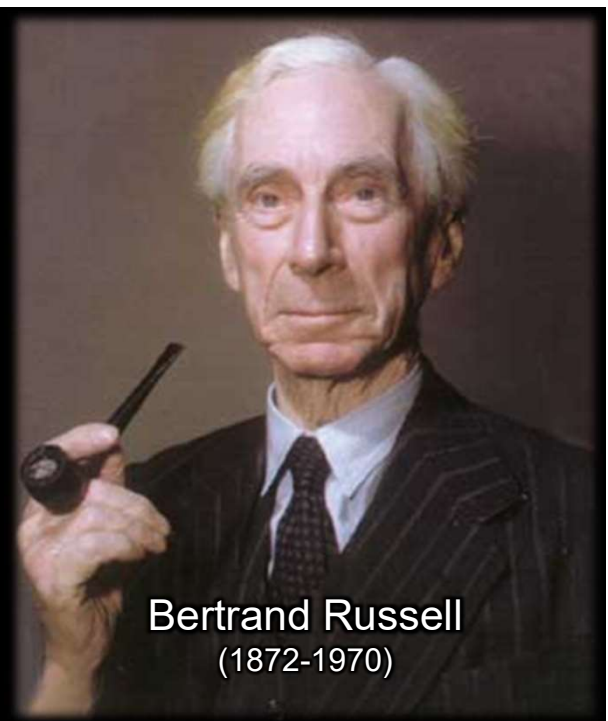
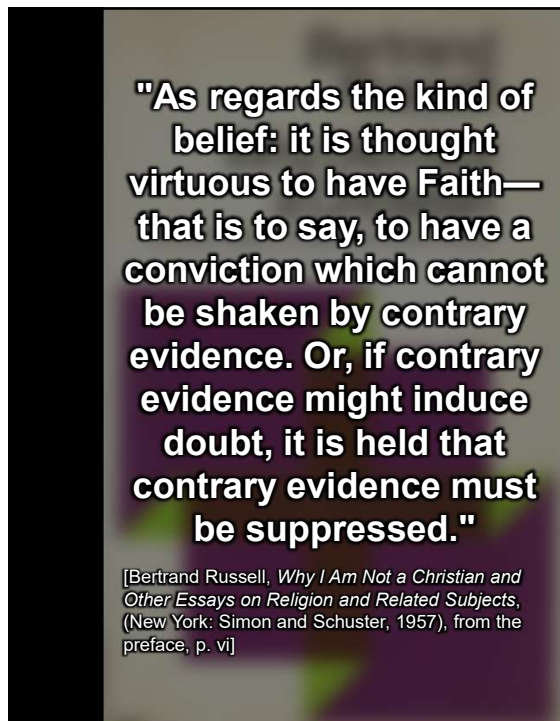
[Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 308]



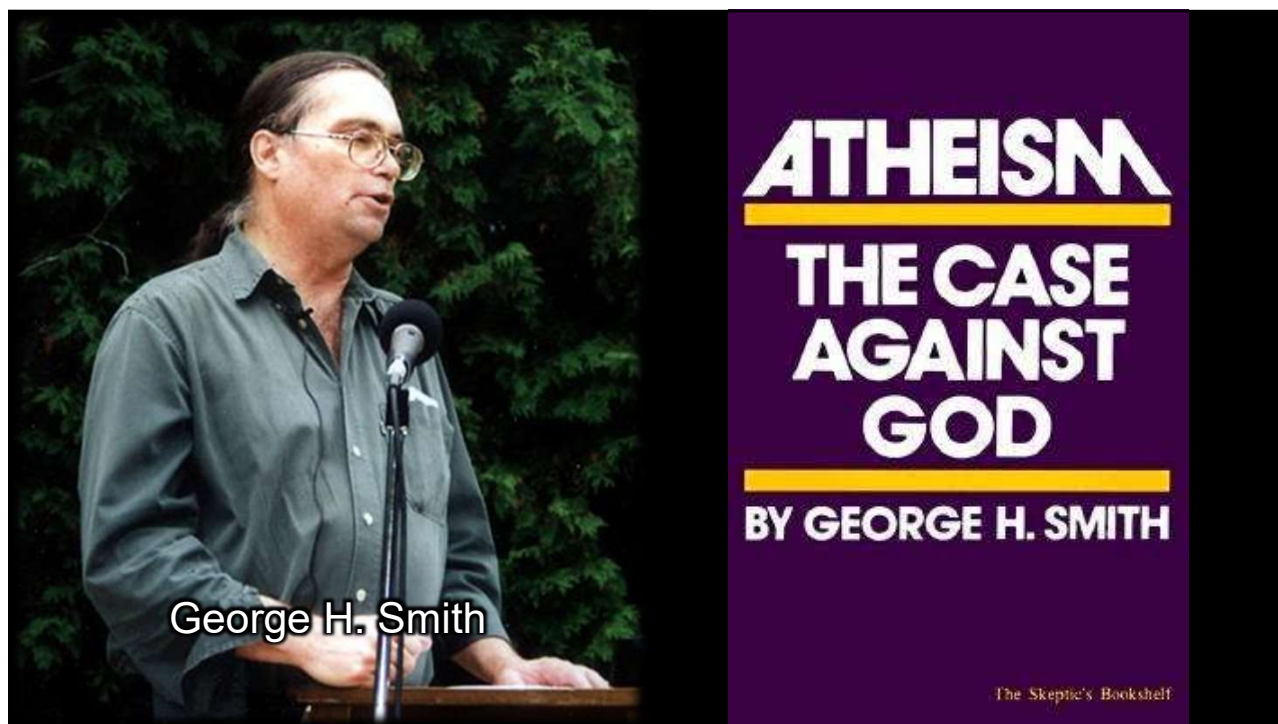
**Other Atheists'
Misconception of
Faith and Reason**



Bertrand Russell
(1872-1970)

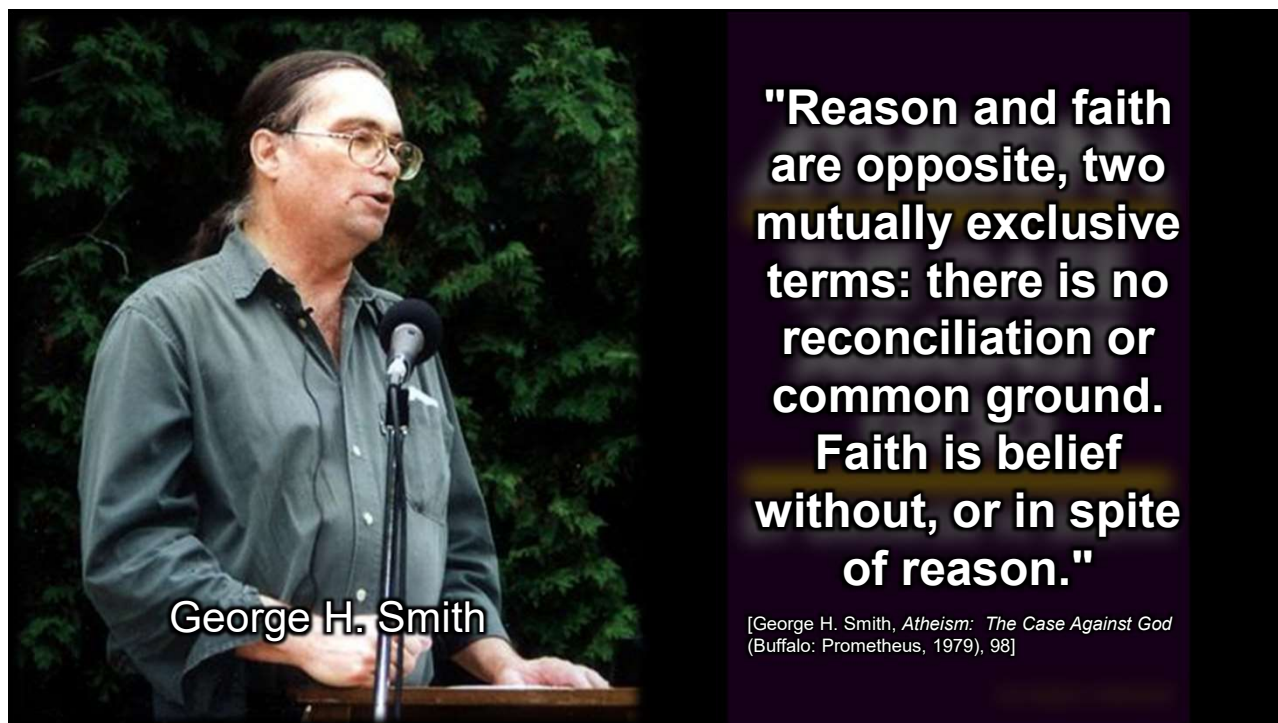


Bertrand Russell
(1872-1970)



George H. Smith

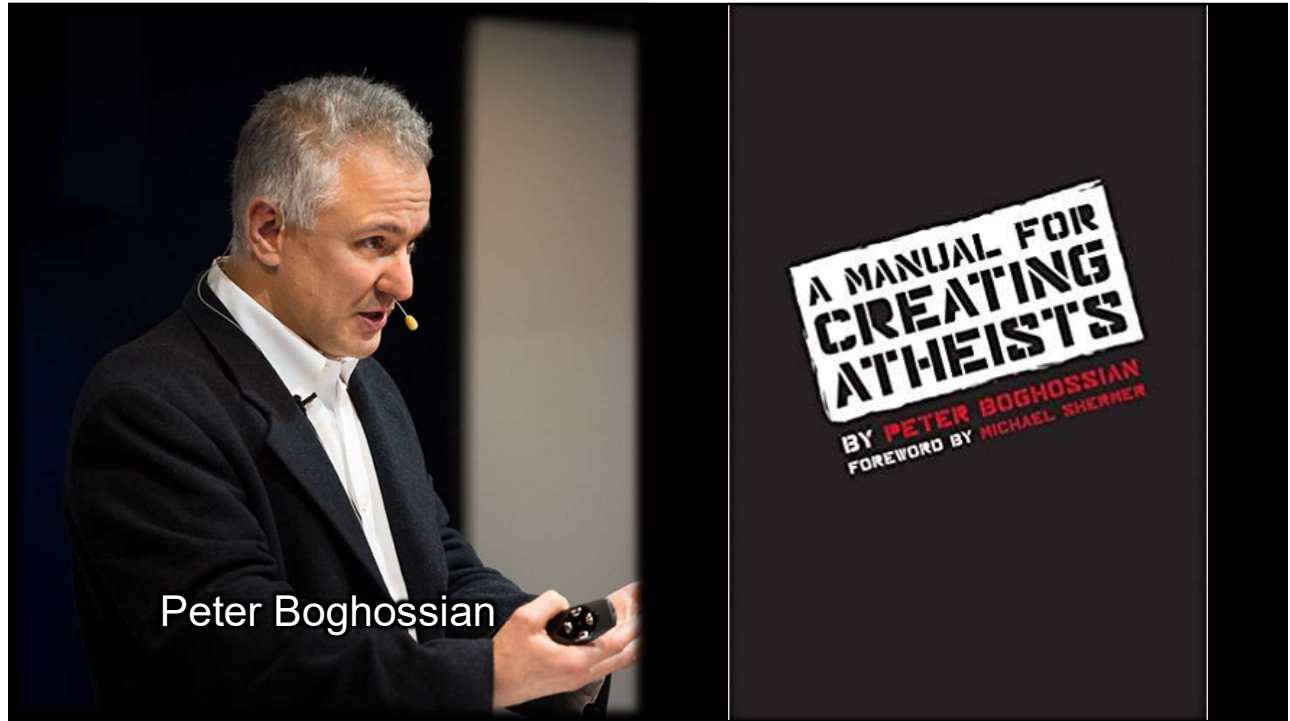
The Skeptic's Bookshelf



George H. Smith

"Reason and faith are opposite, two mutually exclusive terms: there is no reconciliation or common ground. Faith is belief without, or in spite of reason."

[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1979), 98]



Peter Boghossian

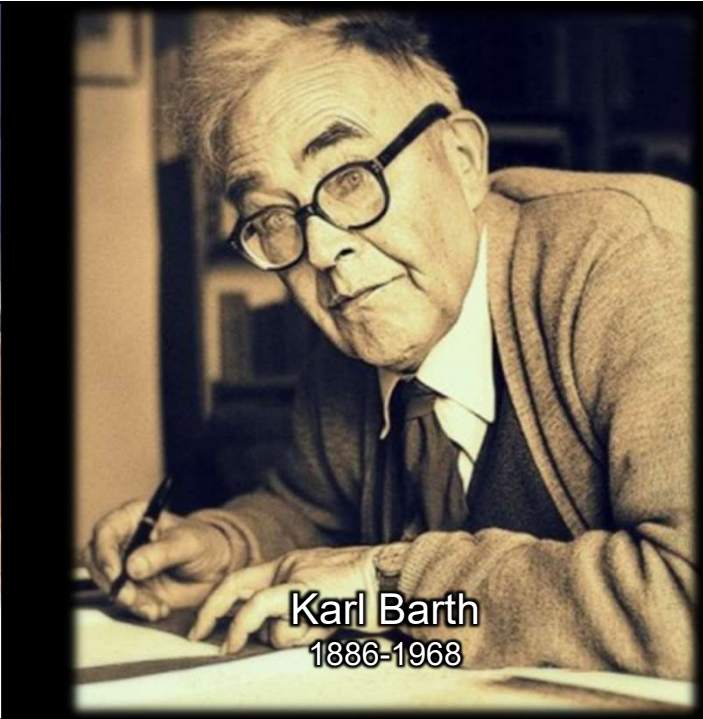
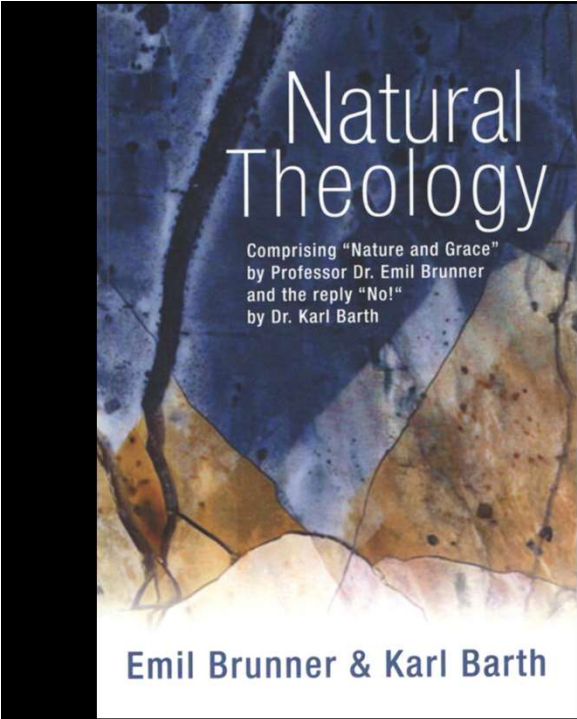
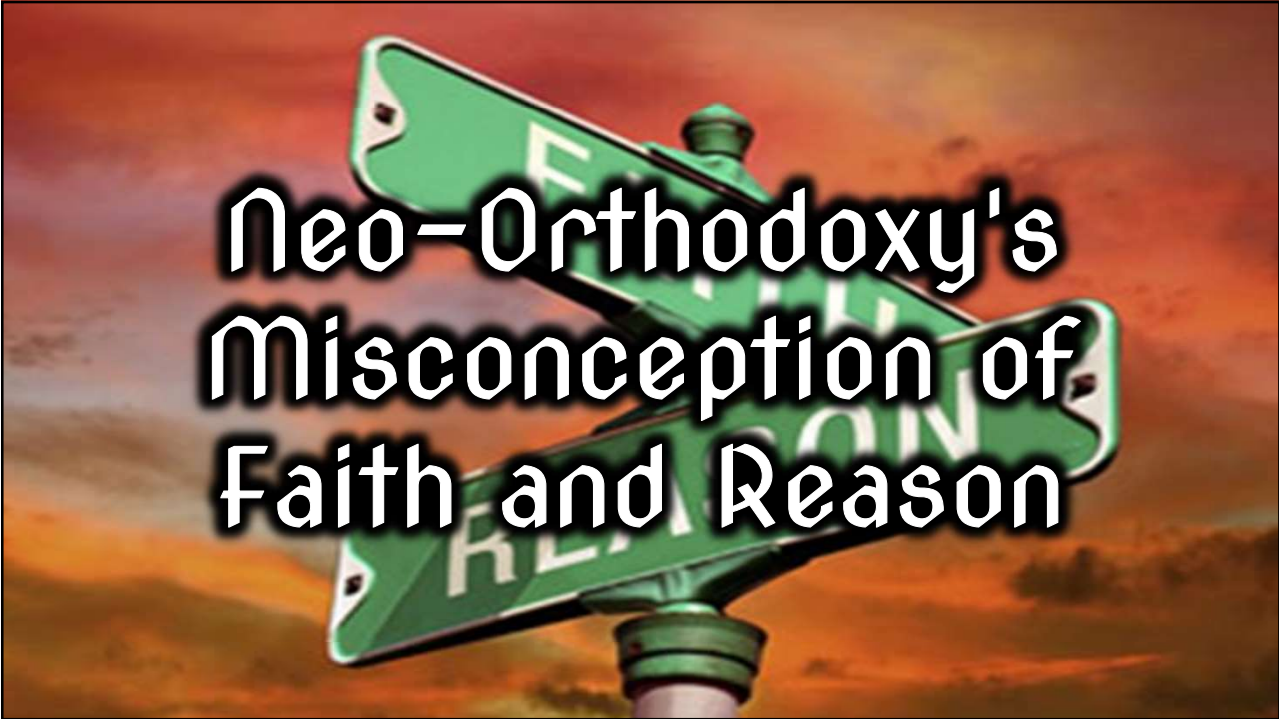
**A MANUAL FOR
CREATING
ATHEISTS**
BY **PETER BOGHOSSIAN**
FOREWORD BY **MICHAEL SHERMER**



Peter Boghossian

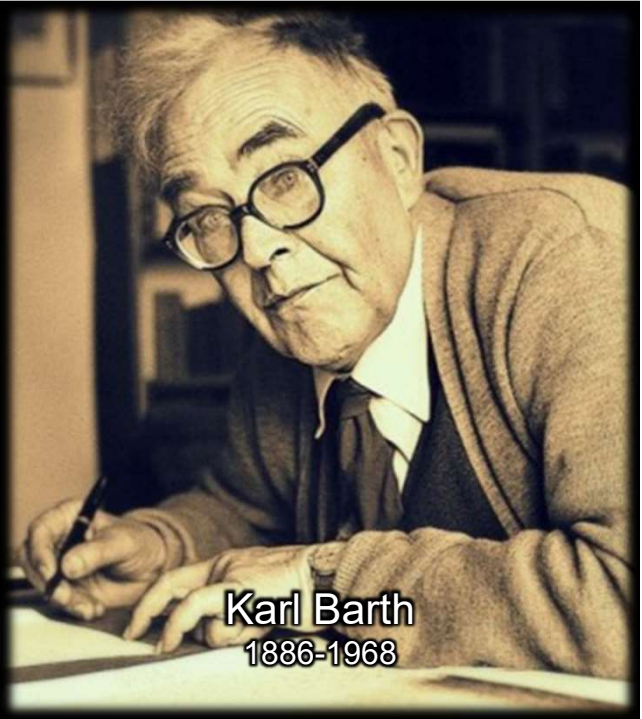
**"Cases of faith
are instances
of pretending
to know
something you
don't know."**

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



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 ... "

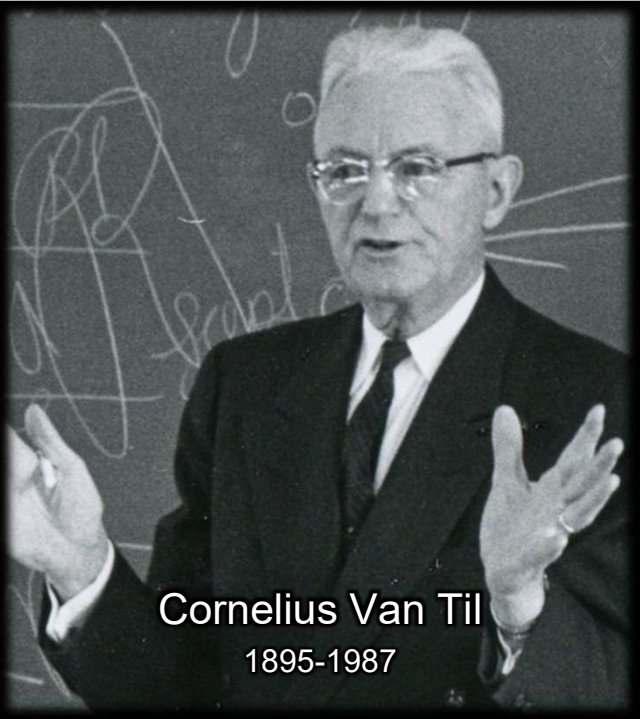
[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 75]



Karl Barth
1886-1968

Presuppositionalism's Misconception of Faith and Reason

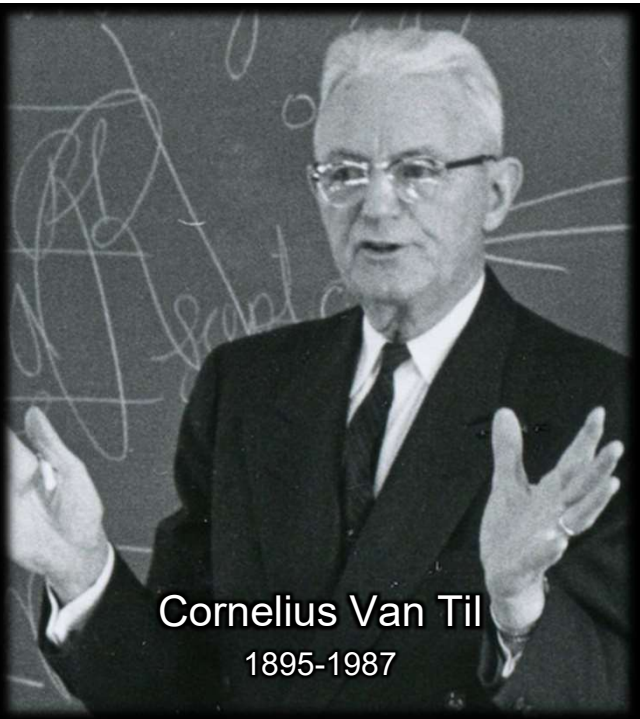
A
CHRISTIAN
THEORY
OF KNOWLEDGE
CORNELIUS VAN TIL



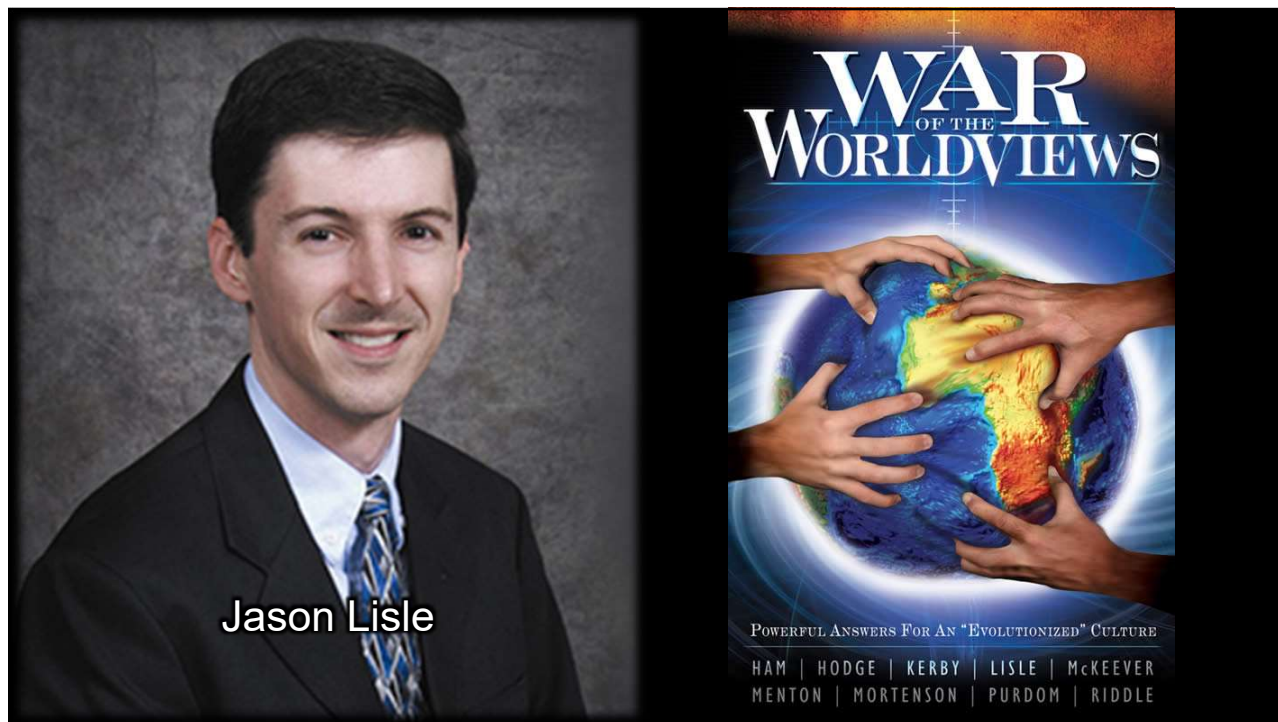
Cornelius Van Til
1895-1987

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

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



Cornelius Van Til
1895-1987



Jason Lisle

WAR OF THE WORLDVIEWS

POWERFUL ANSWERS FOR AN "EVOLUTIONIZED" CULTURE

HAM | HODGE | KERBY | LISLE | McKEEVER
MENTON | MORTENSON | PURDOM | RIDDLE



Jason Lisle

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

[Jason Lisle, "Can Creationists Be 'Real' Scientists?" in Gary Vaterlaus, ed., *War of the Worldviews: Powerful Answers for an "Evolutionized" Culture* (Hebron: Answers in Genesis, 2005) , 124, 125]



Jason Lisle

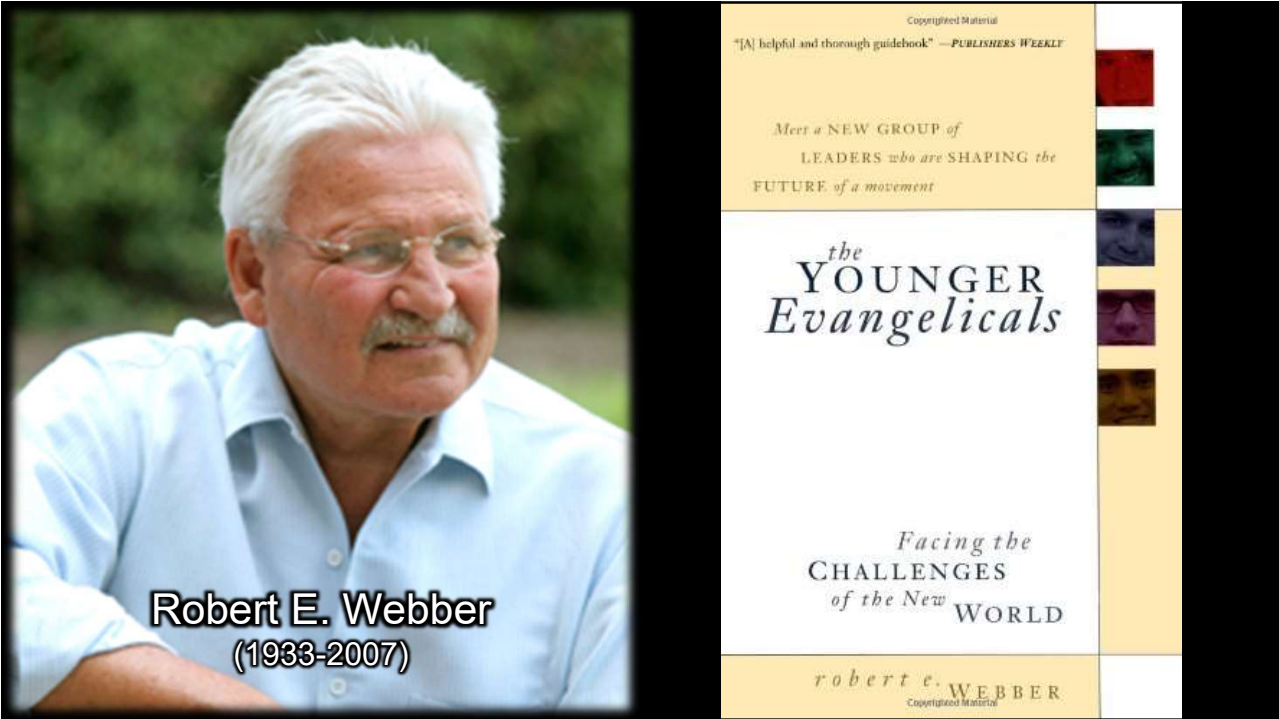
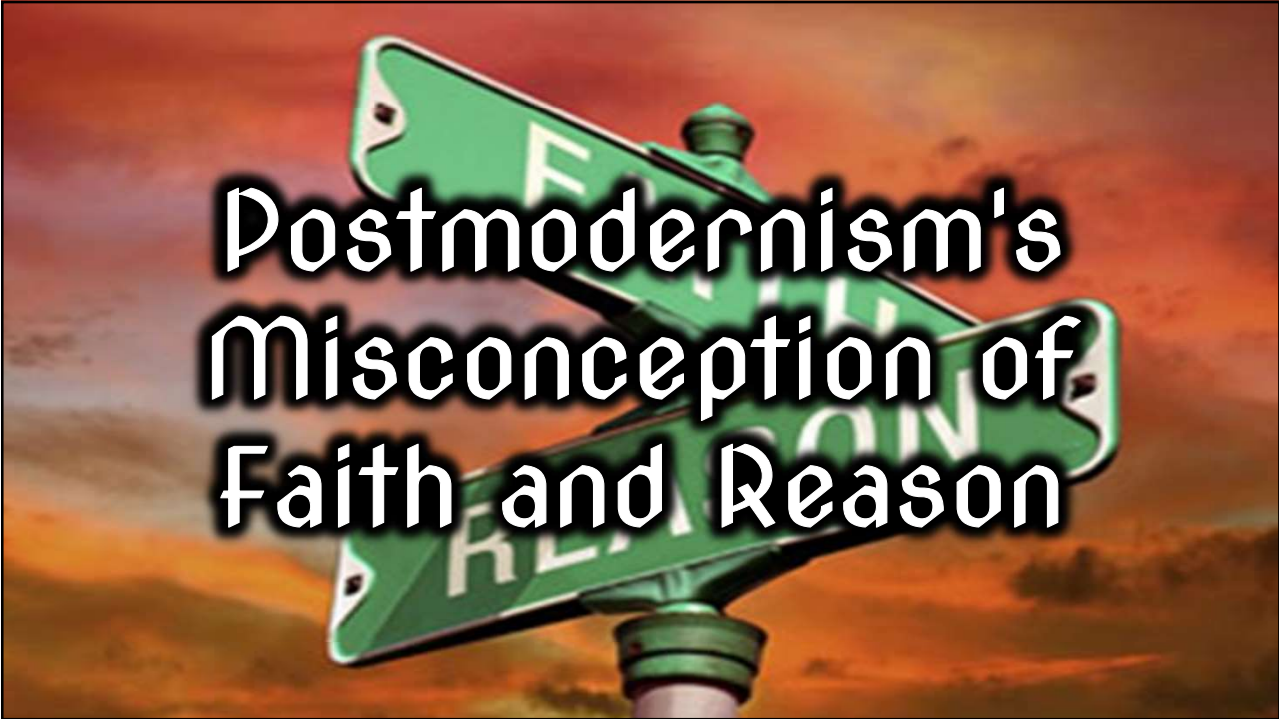
The screenshot shows the 'Answers in Genesis' website. The article is titled 'Faith vs. Reason' and is by Dr. Jason Lisle, dated October 1, 2010. The article discusses the relationship between faith and reason, noting that some Christians see them as conflicting, while others see them as complementary. It references biblical passages like Proverbs 2:5 and Romans 1:17. A sidebar on the left contains navigation links for Bible, Apologetics, and other topics. A newsletter sign-up form is also visible.

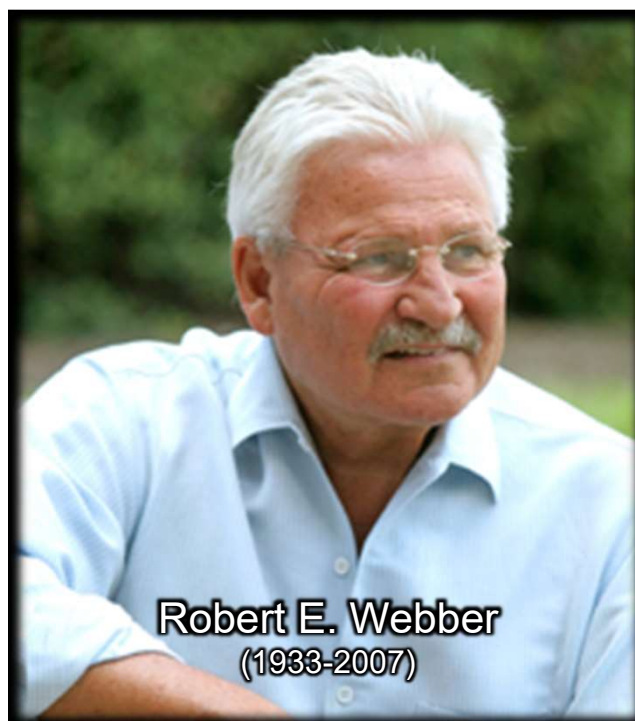


Jason Lisle

"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."

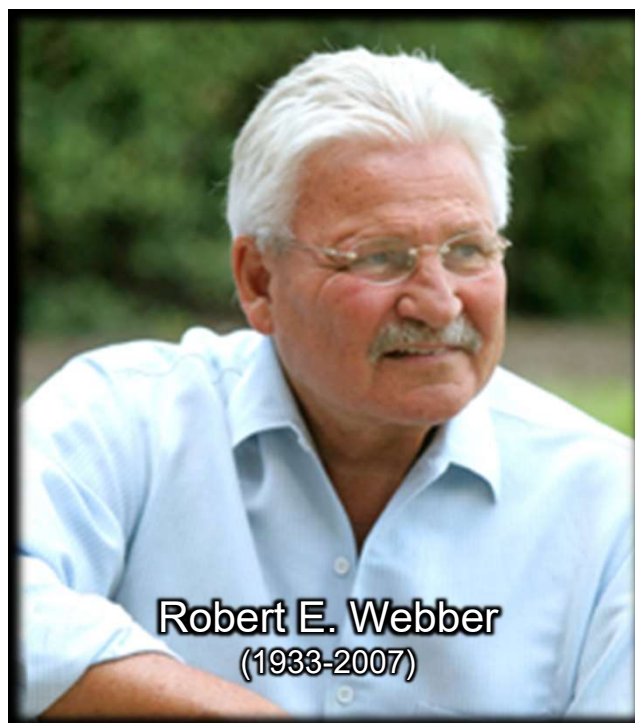
[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 01/29/20]





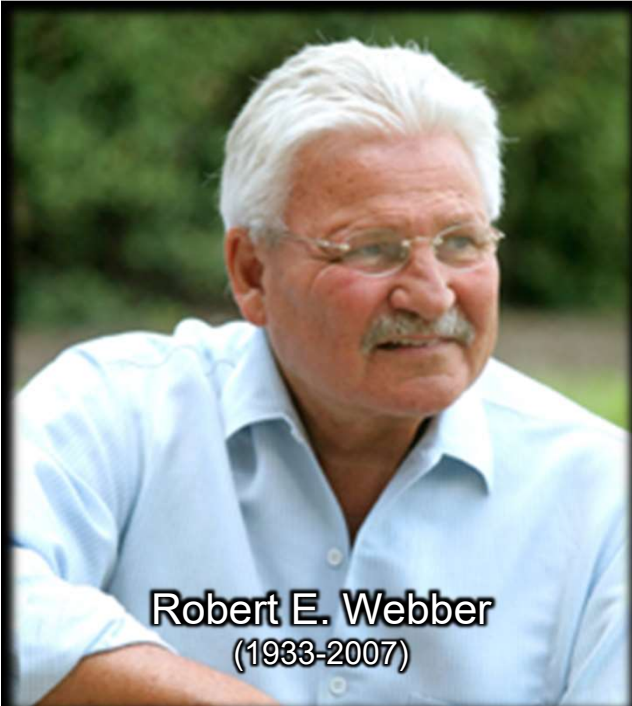
Robert E. Webber
(1933-2007)

"In the twenty-first century world ... the new attitude ... is that the use of reason and science to prove or disprove a fact is questionable. ..."



Robert E. Webber
(1933-2007)

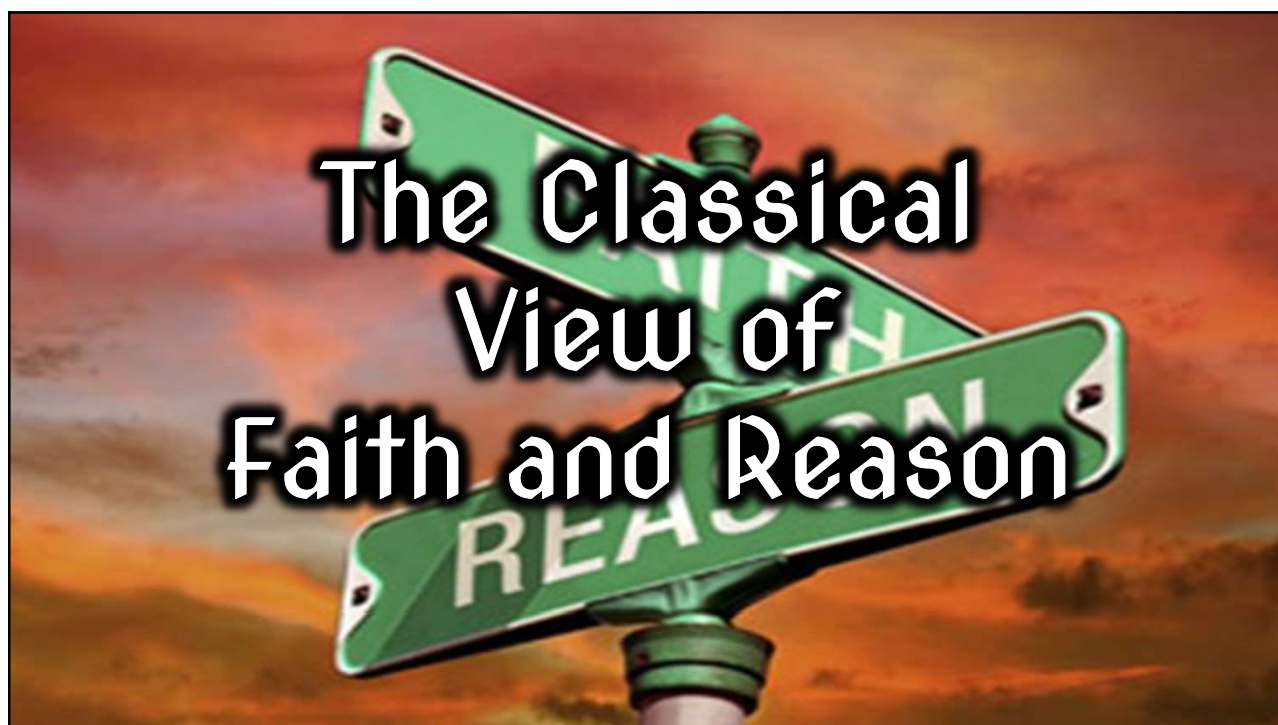
"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.' ..."



Robert E. Webber
(1933-2007)

"In the postmodern world, both believers and nonbelievers are people of faith."

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]



Reason

Believing something on the basis of demonstration.

Faith

Believing something on the basis of authority.

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

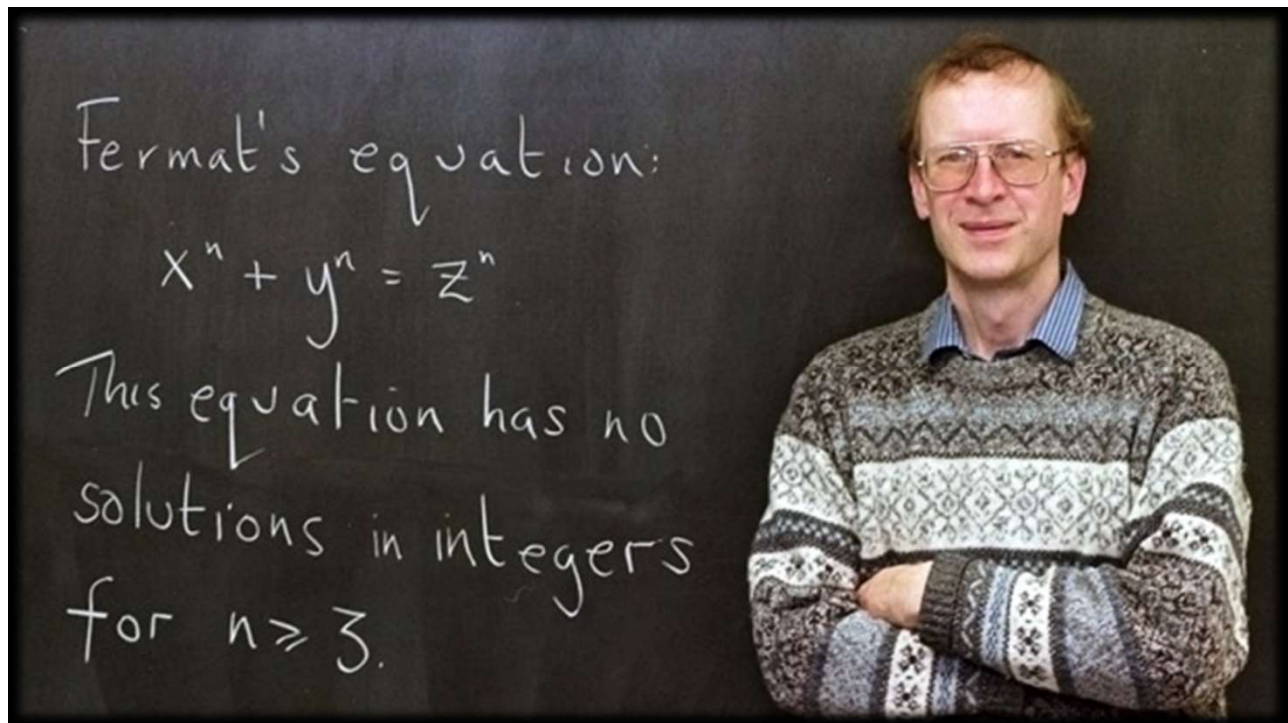


Pierre de Fermat
1601 - 1665



Pythagorean Theorem

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



Modular elliptic curves and Fermat's Last Theorem

By ANDREW WILES*

For Nada, Clare, Kate and Olivia

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

Pierre de Fermat

Introduction

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

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

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



Reason

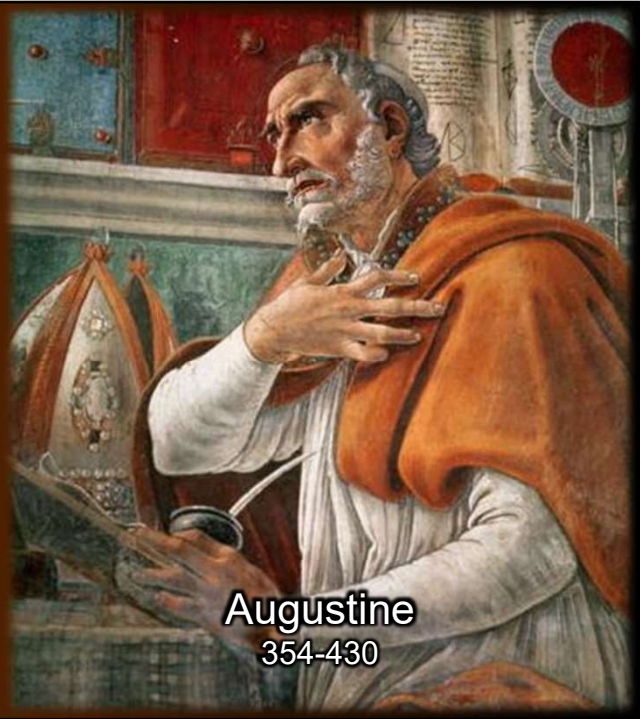
Believing something on the basis of demonstration.

Faith

Believing something on the basis of divine authority.

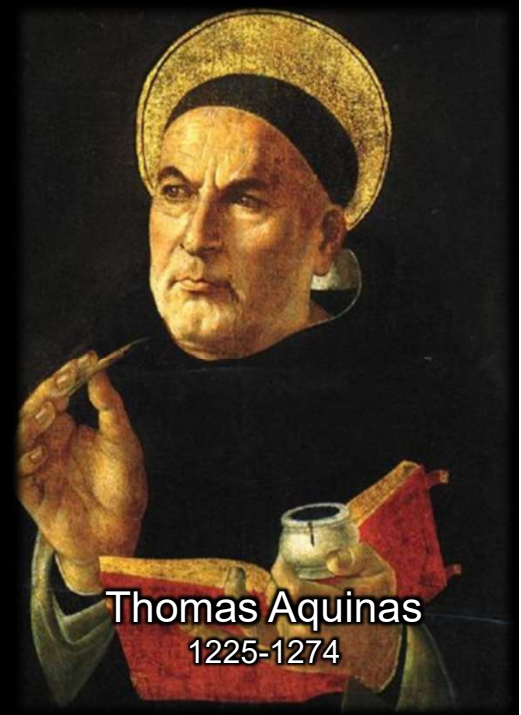
"For who cannot see that thinking [reason] is prior to believing [faith]? For no one believes anything unless he has first thought that it is to be believed.

[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed. What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



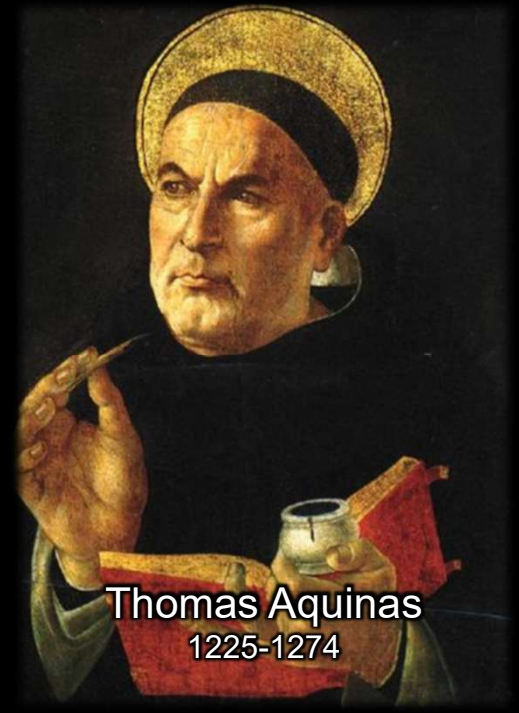
Augustine
354-430

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



Thomas Aquinas
1225-1274

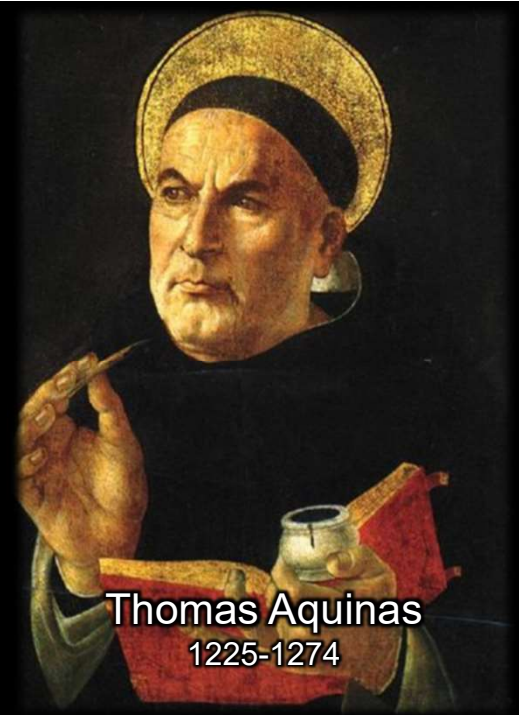
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



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."

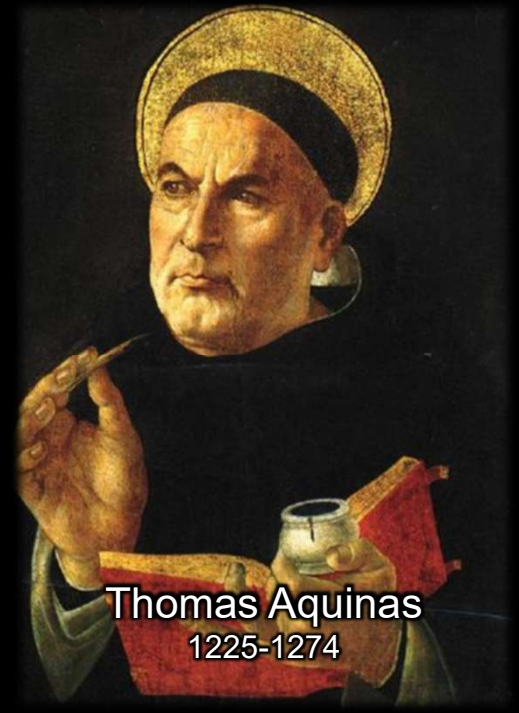
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."***

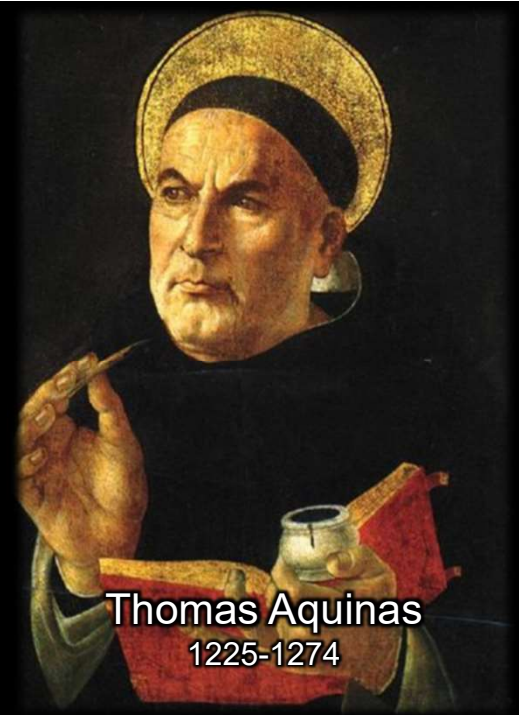
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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]

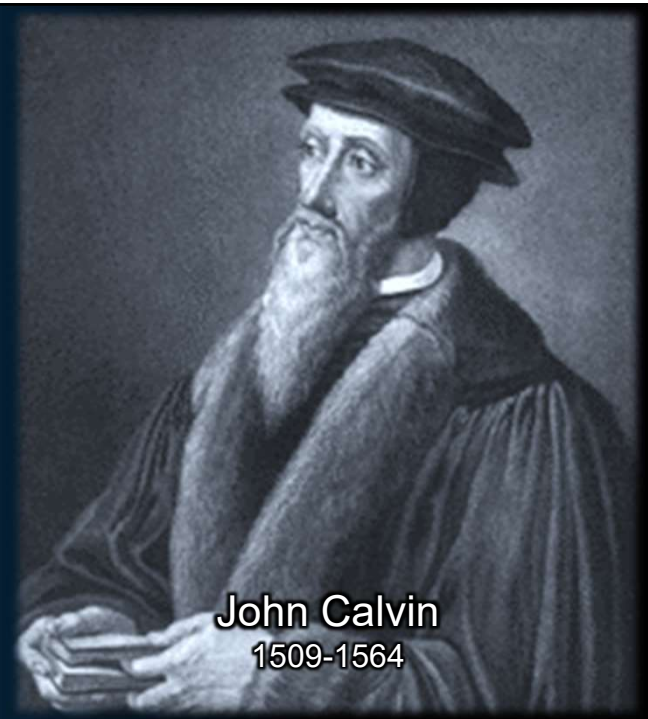
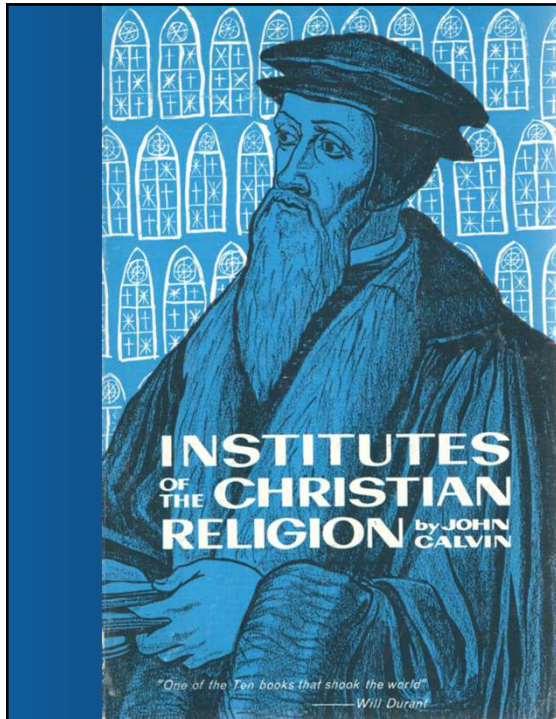


Thomas Aquinas
1225-1274

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."

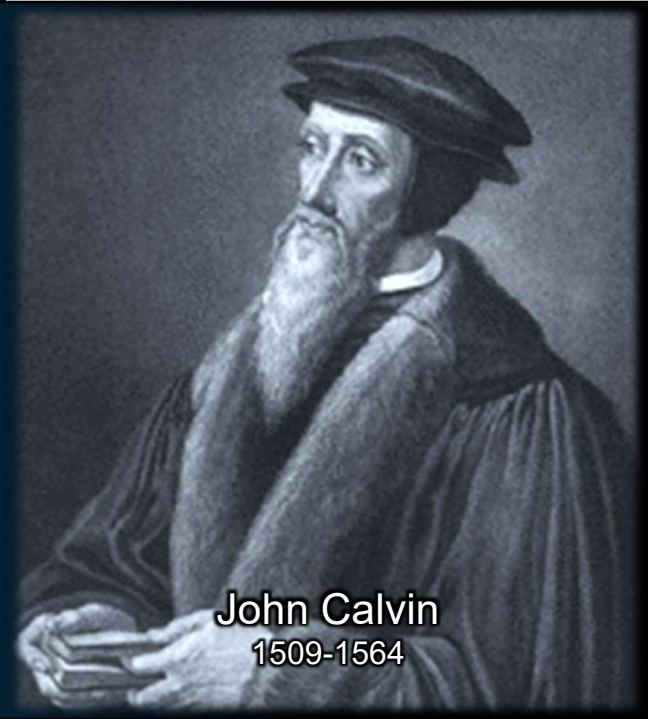
[Catechism of the Catholic Church, #286 (Washington: United States Catholic Conference, 1994), 75]



John Calvin
1509-1564

**"Therefore in reading
the profane authors,
the admirable light of
truth displayed in them
should remind us, that
the human mind,
however much fallen
and perverted from its
original integrity, is still
adorned and invested
with admirable gifts
from its Creator."**

[*Institutes of the Christian Religion*, 2.2.15, trans.
Henry Beveridge, (Grand Rapids: William B.
Eerdmans), 236]



John Calvin
1509-1564

**THE
WORKS OF
JOHN OWEN**

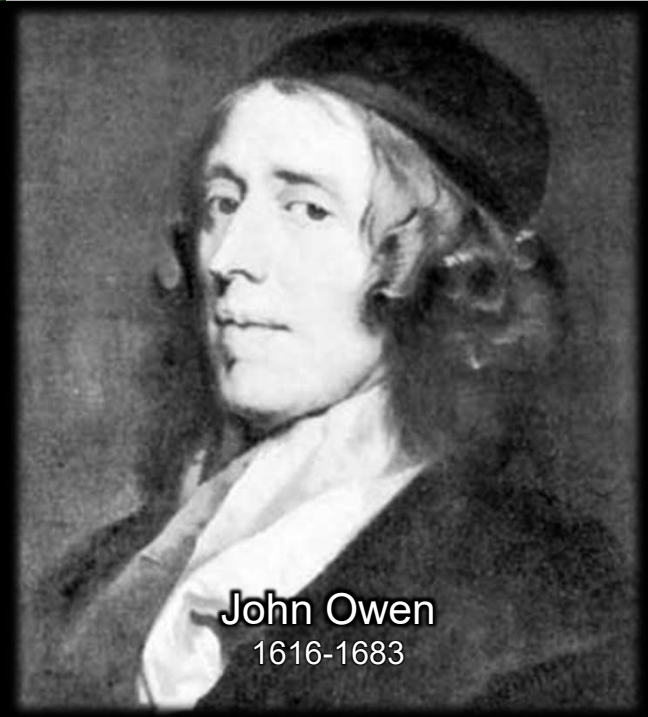
volume four



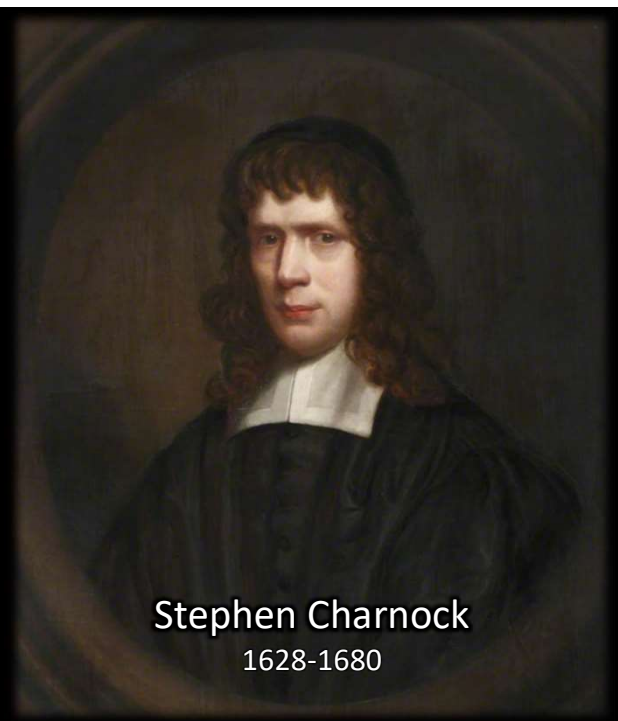
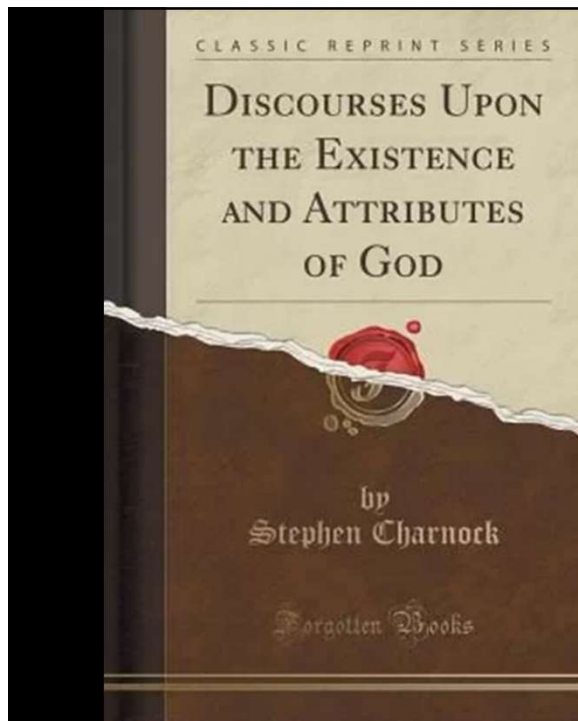
John Owen
1616-1683

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

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



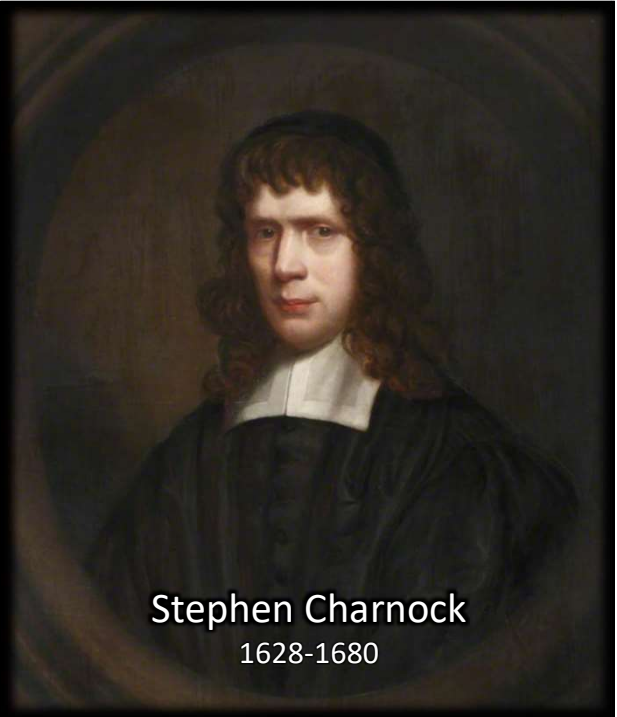
John Owen
1616-1683



Stephen Charnock
1628-1680

"Men that will not listen to Scripture ... cannot easily deny natural reason There is a natural as well as a revealed knowledge, and the book of the creatures is legible in declaring the being of a God"

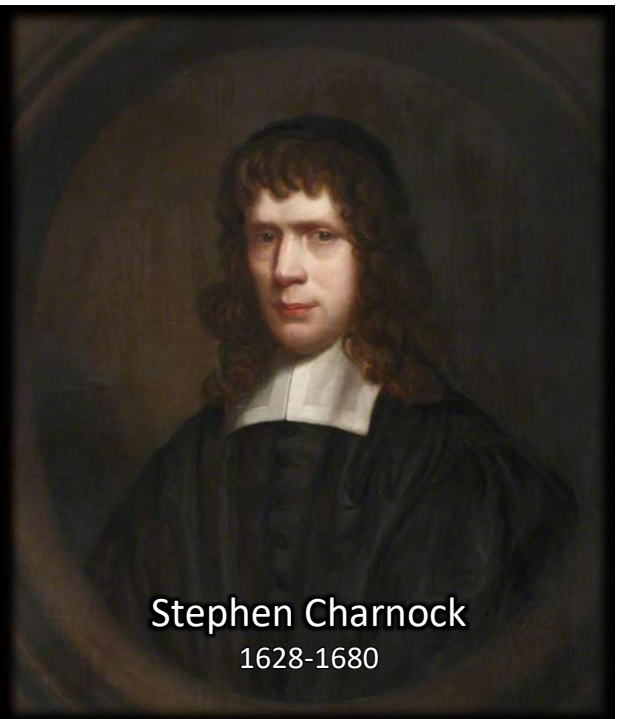
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
1628-1680

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

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



Stephen Charnock
1628-1680

I Am Put Here for the Defense of the Gospel

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



edited by
Terry L. Miethe

CHAPTER 12

Defending the Handmaid

How Theology Needs Philosophy

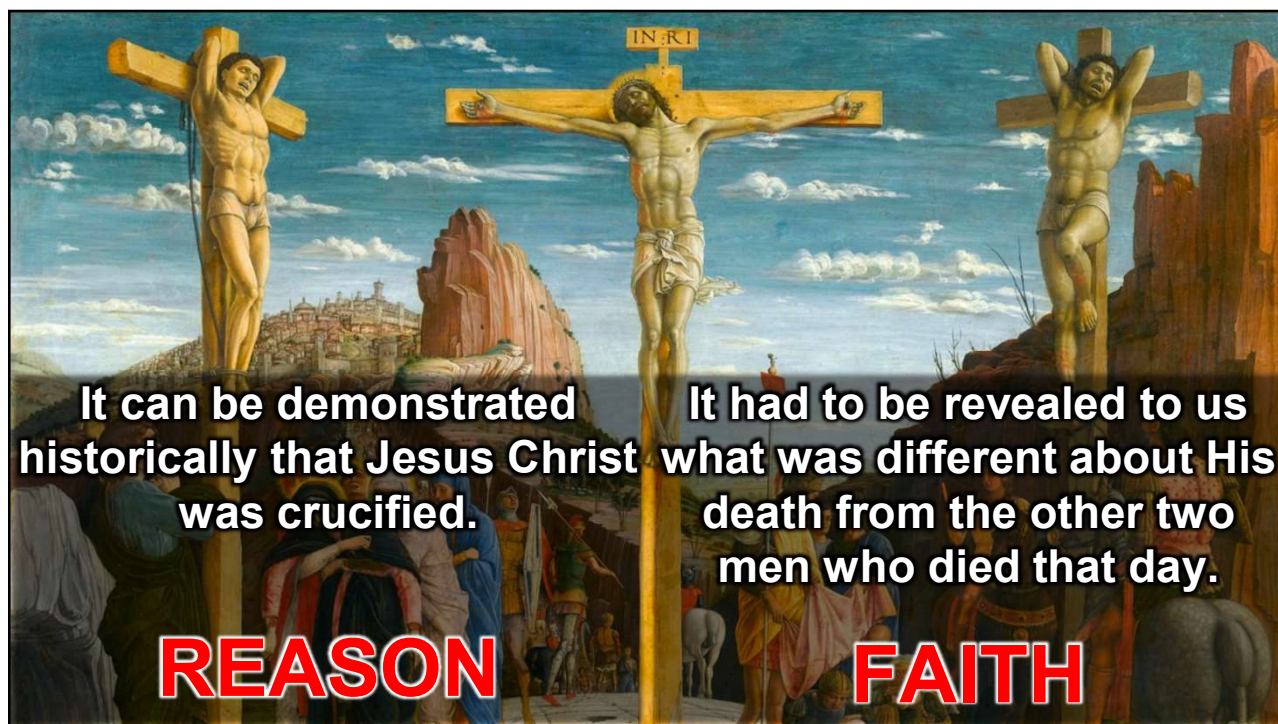
by Richard G. Howe

Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

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

The short version of the story has me being intellectually rescued by a handful of apologists. Through their books and lectures, God brought into my life people like Josh McDowell, R. C. Sproul, and Norman Geisler. To this mix were added the insights and maturity of older brothers who had since come to the Lord. Being back on track, I began to consider the continued direction of my education. A short stint at a local

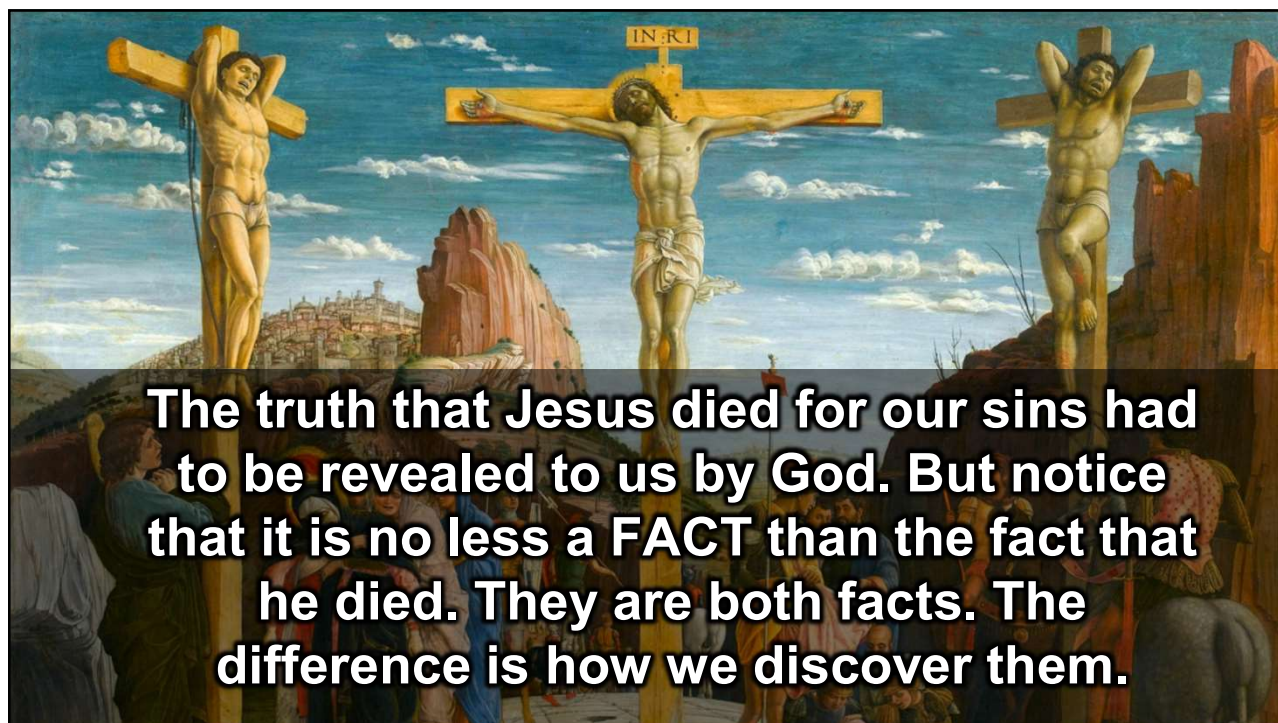


It can be demonstrated historically that Jesus Christ was crucified.

REASON

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

FAITH



The truth that Jesus died for our sins had to be revealed to us by God. But notice that it is no less a **FACT** than the fact that he died. They are both facts. The difference is how we discover them.