

Relativism about "X" means that "X" or our knowledge of "X" is different for (i.e., relative to) different people.

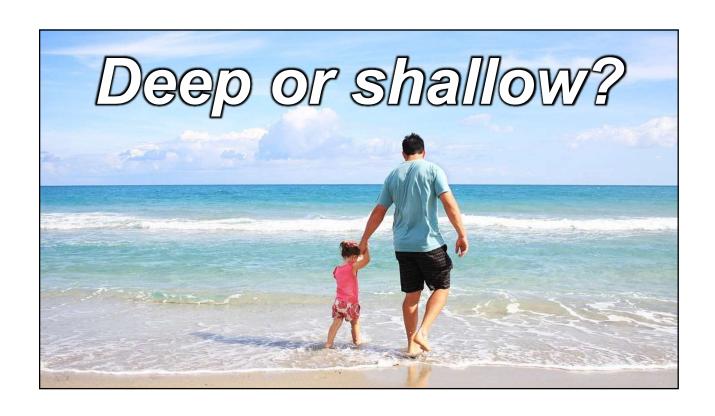
Another word for 'relative' or 'relativism' one might hear is 'subjective' or 'subjectivism'.

The opposite of subjective is objective.

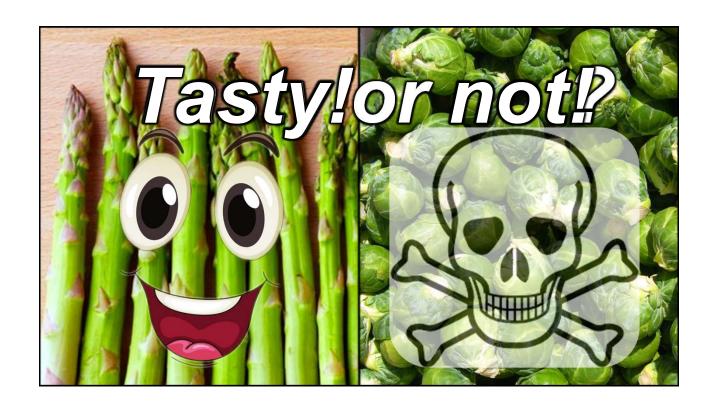
For something to be objective means that it is the same for everyone.

Not all subjectivism is bad.

Some subjectivism is completely normal.







Granted, no one would say
"That's your truth that
brussels sprouts taste good,
it's not my truth!"

Rather, one would likely say "Brussels sprouts taste bad to me."

Clearly then, some things can be one way to one person and another way to another way to

But what about those instances where "That's your truth, not my truth" is wrong?

Exactly what makes it wrong?

Subjective Truth vs. Objective Truth



Subjective = The truth or falsity of a claim is with reference to the subject. It is dependent upon the subject's circumstances or opinion.

Objective = The truth or falsity of a claim is with reference to the object. It is not dependent upon the subject's circumstances or opinion.

Truth

Truth

Asparagus is tasty!

Asparagus is a vegetable.

Cobjective colored a long to the colored

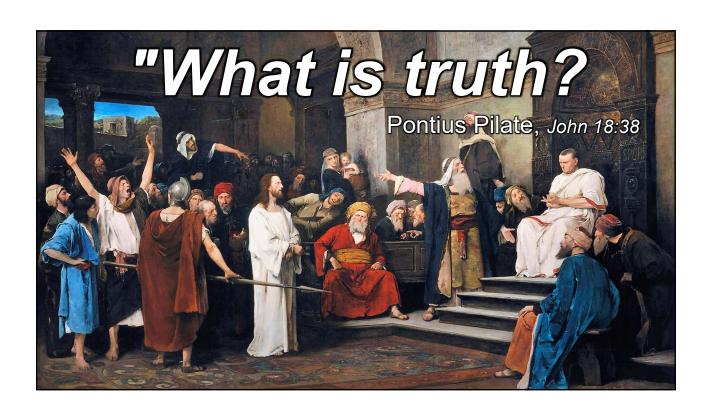
Subjective = The truth or falsity of a claim is with reference to the subject. It is dependent upon the subject's circumstances or opinion.

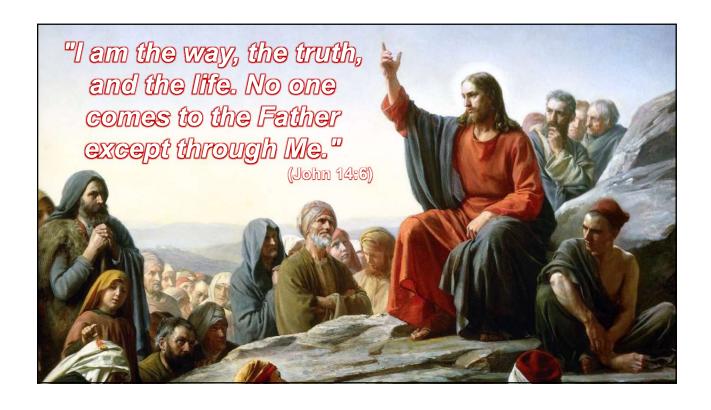
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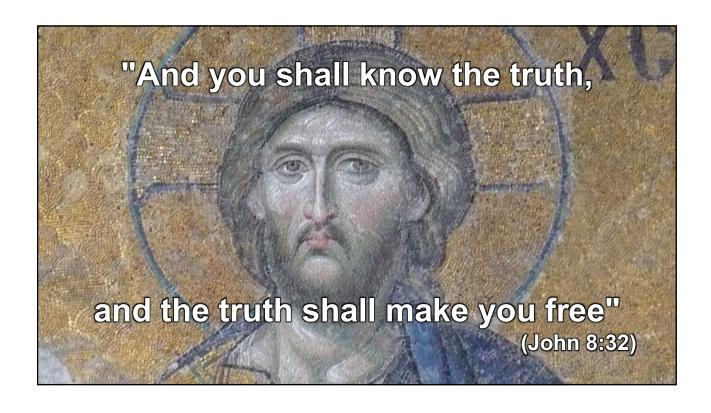
Truth

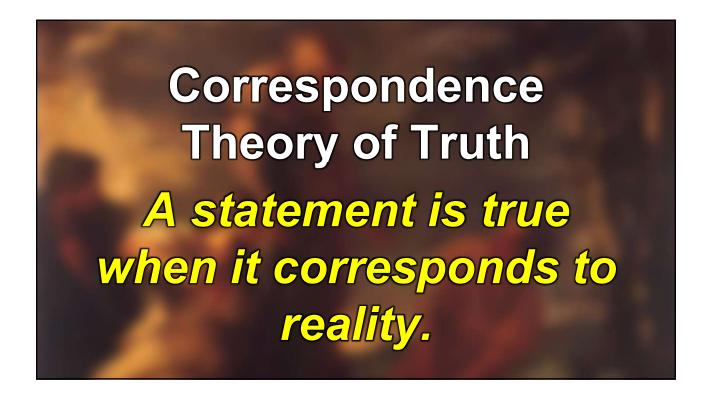
Truth

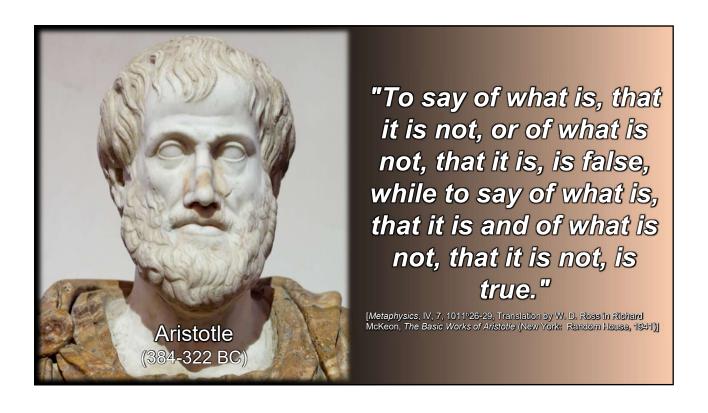








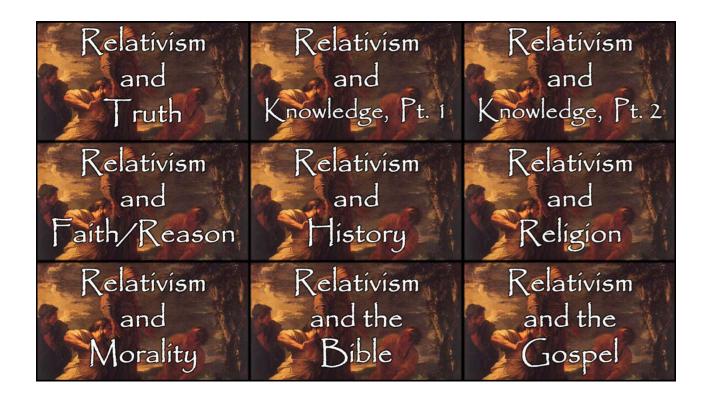


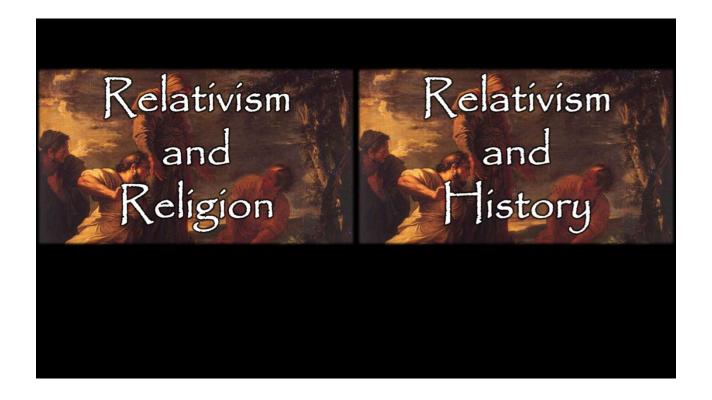




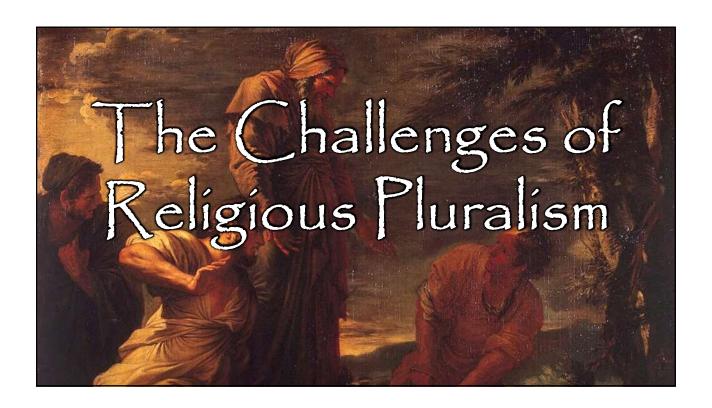




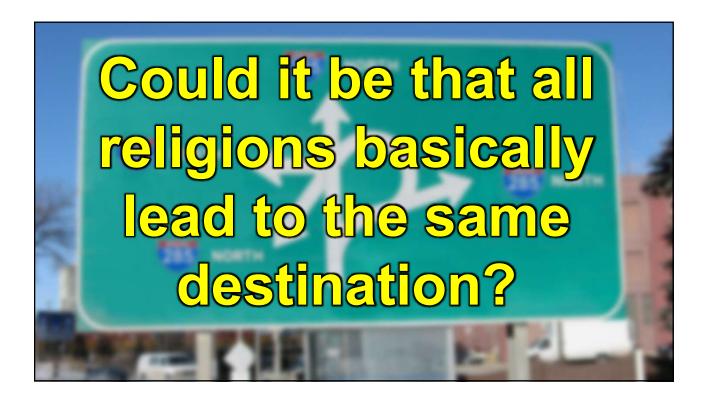




Relativism regarding religion is more often referred to as religious pluralism.







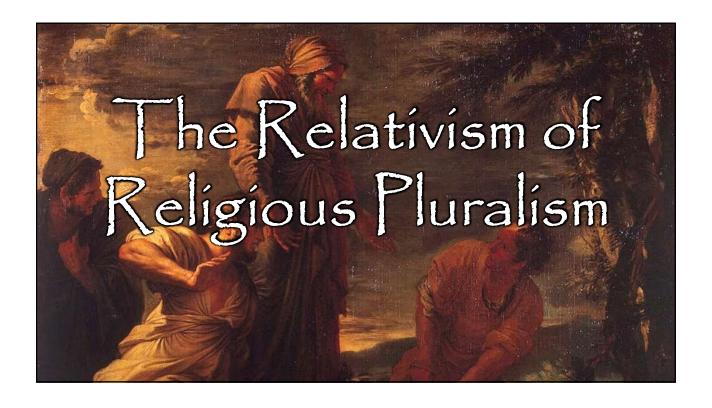
Are Not All Religions the Same at the Core?

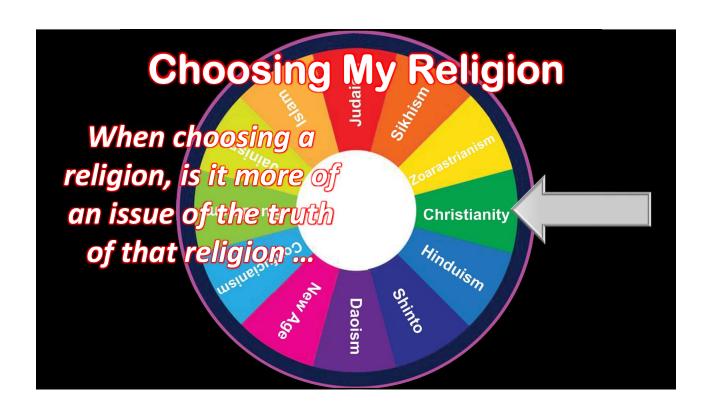
Or is it the case that other religions are making claims that are incompatible with the claims of Christianity?

If the world's religions are making different claims, how can the Christian maintain that only Christianity is true?

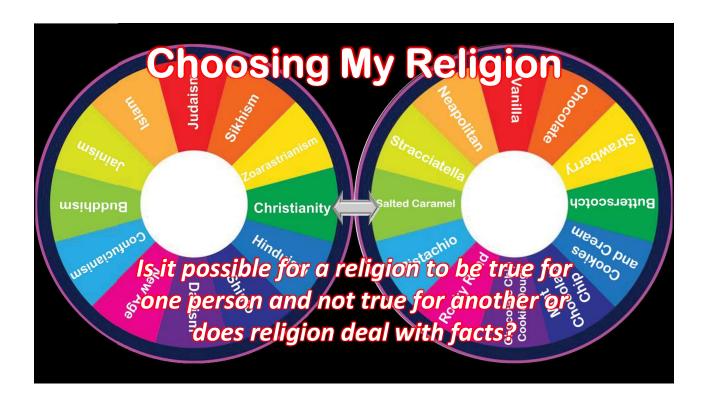
If it is the case that only Christianity is true, are the followers of those other religions eternally lost?

What about those who sincerely follow a false religion and never had a chance to hear the Gospel?

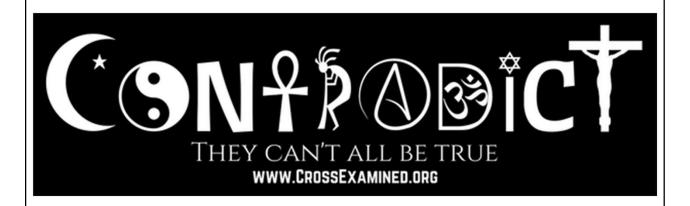






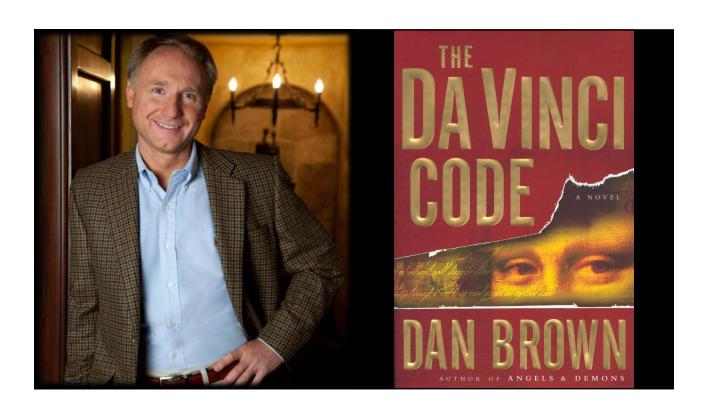


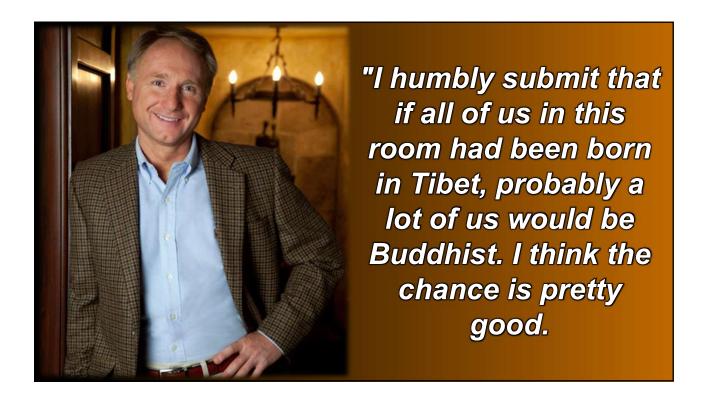


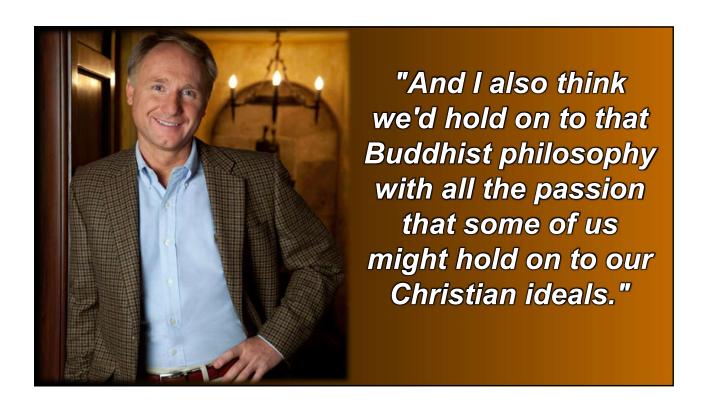


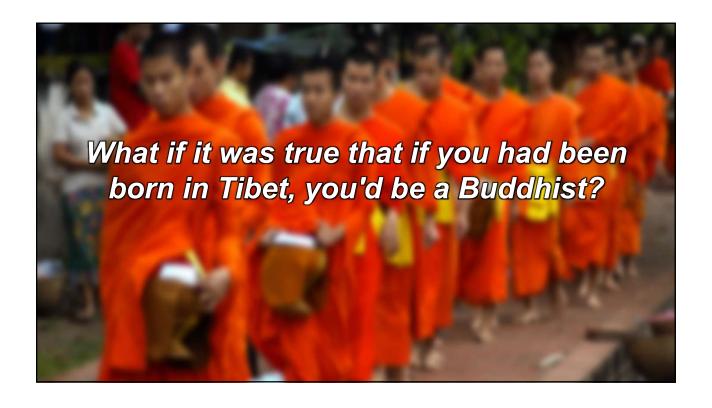
What about Christianity?

- It proclaims specific truths, and, thus, obligates certain beliefs.
- It proscribes a way of life, and, thus, obligates certain behaviors.









What if it was true that if you had been born in Tibet, you'd be a Buddhist?

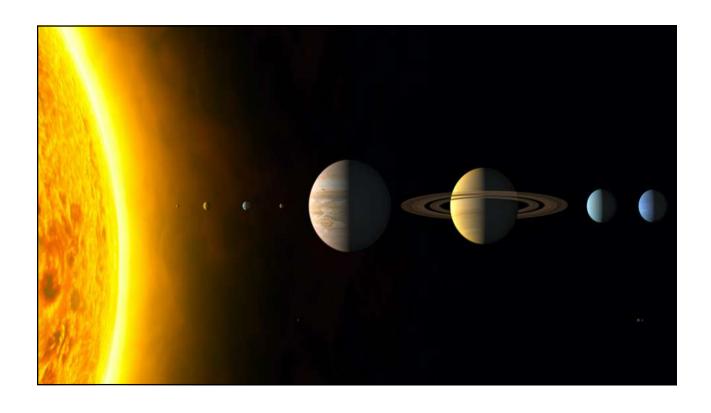
This has nothing to do with whether Buddhism is true.

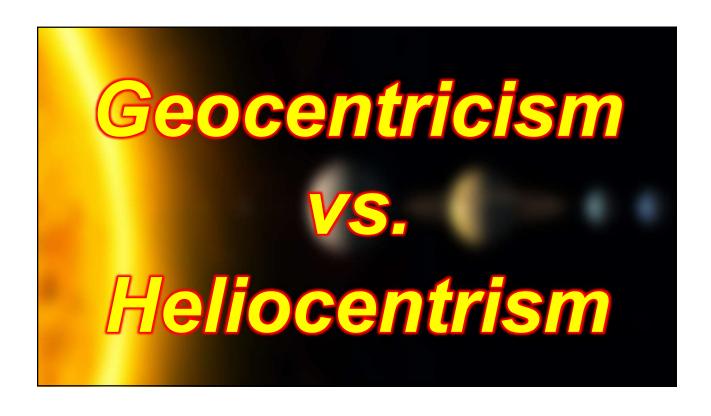
What if it was true that if you had been born in Tibet, you'd be a Buddhist?

This claim is potentially self-refuting.

I could counter by saying that the only reason Dan Brown believes what he just said is because of where Dan Brown was born.

conclusion of Suggesting that the sorigin of a belief is relevant to the issue of whether the belief is true or false

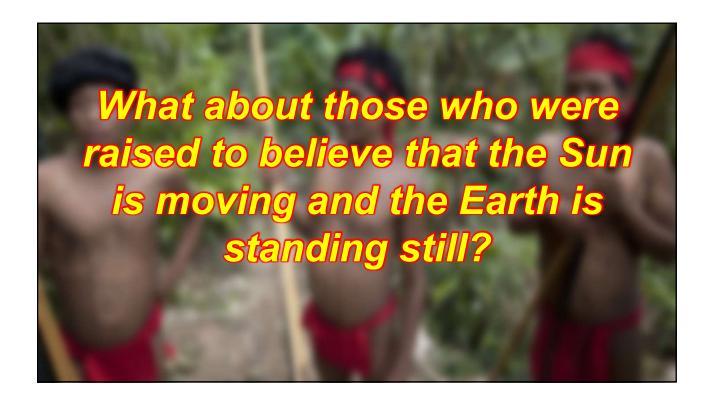




You were probably raised to believe that the Sun is standing still relative to the Earth.

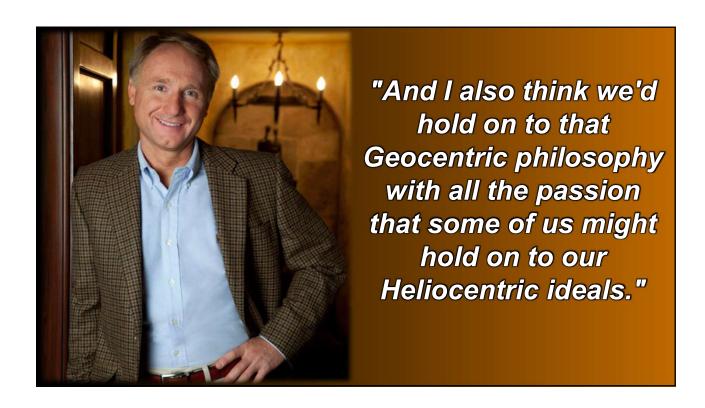
In other words, you were probably raised to believe heliocentrism even if you never heard that word.

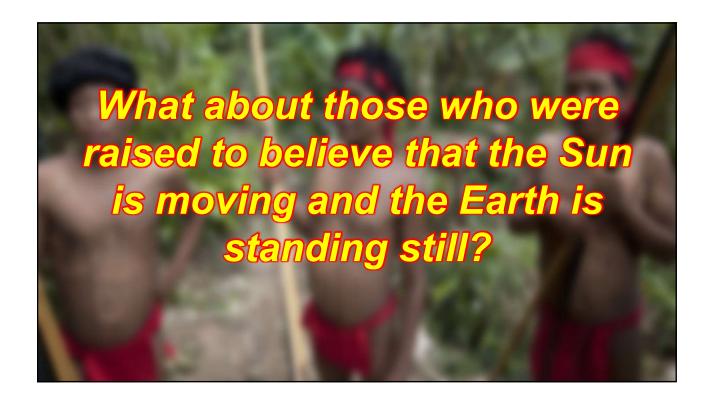


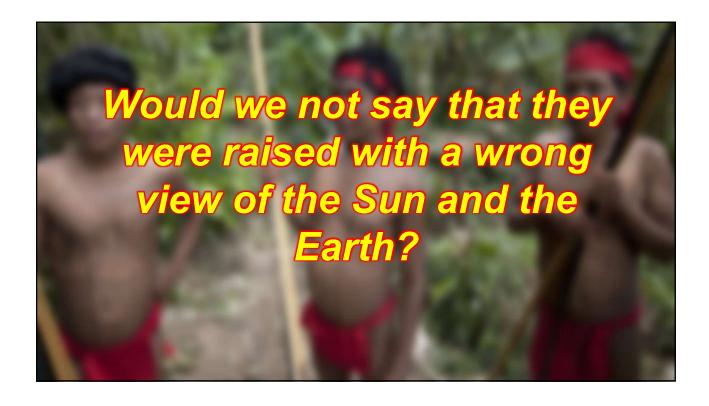


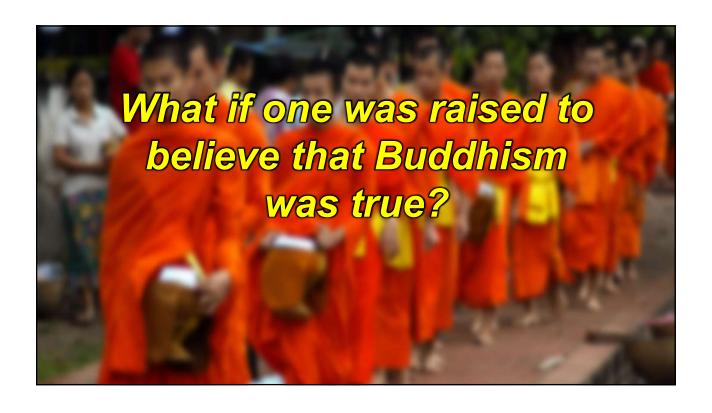


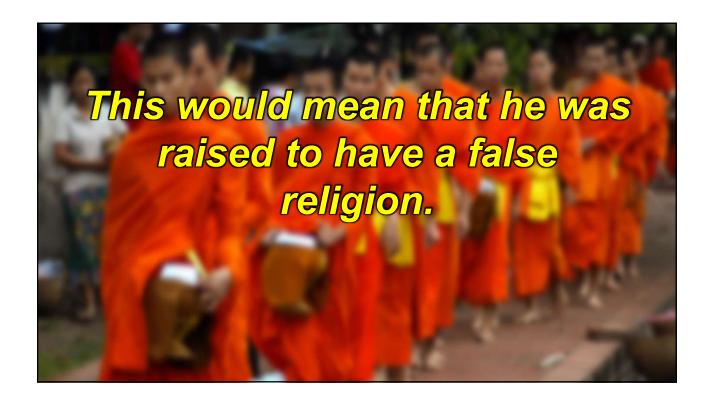
"I humbly submit that if all of us in this room had been born in the Amazon jungle, probably a lot of us would be Geocentrists. I think the chance is pretty good.

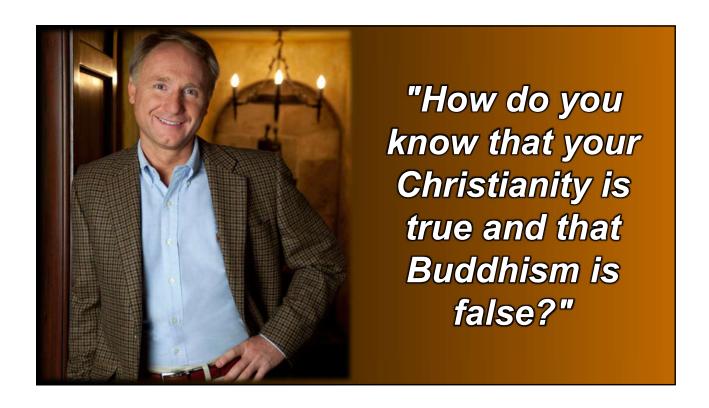






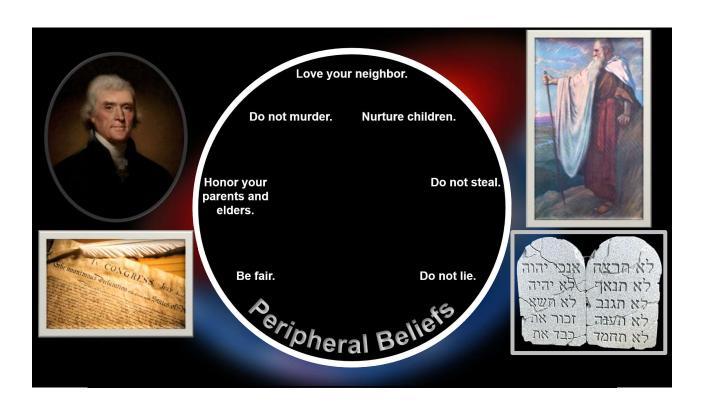






Are Not All Religions the Same at the Core?

Core Beliefs VS. Peripheral Beliefs

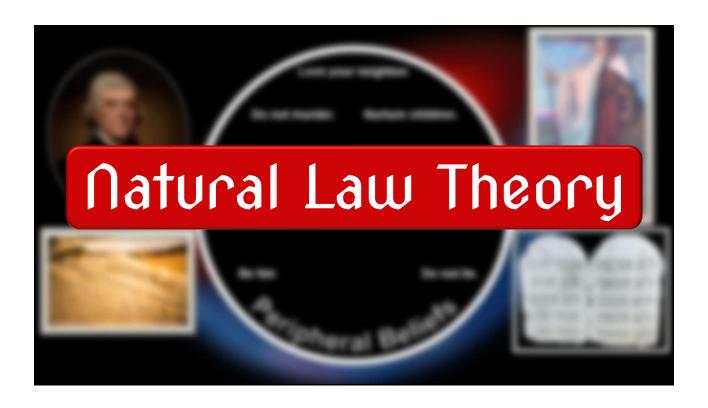


In CONGRESS, JULY 4, 1776.

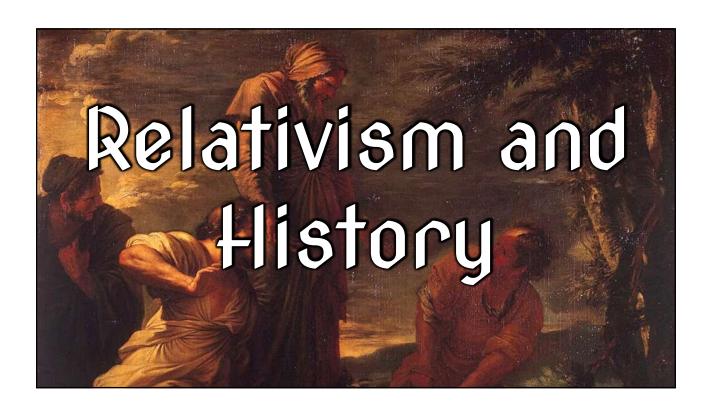
The unantimous Declaration of the third is stated of Humerica,

July and the soul, the finance of the most the bound of the third of the plates of the place of the place of the media of the place of the soul, the finance of most the law of the soul, the finance of the soul that have been added to the soul that the soul that they are the soul that the sou

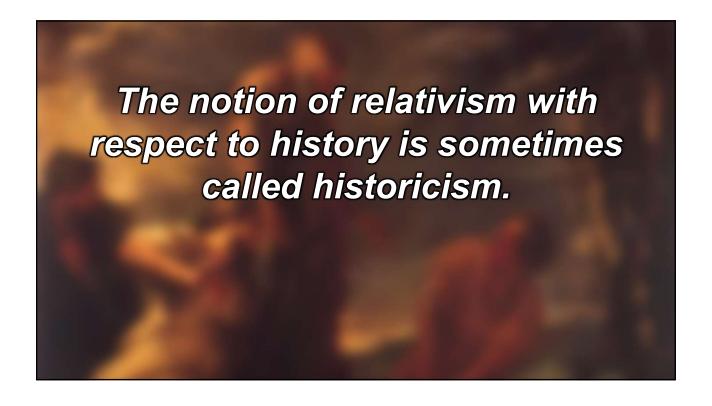


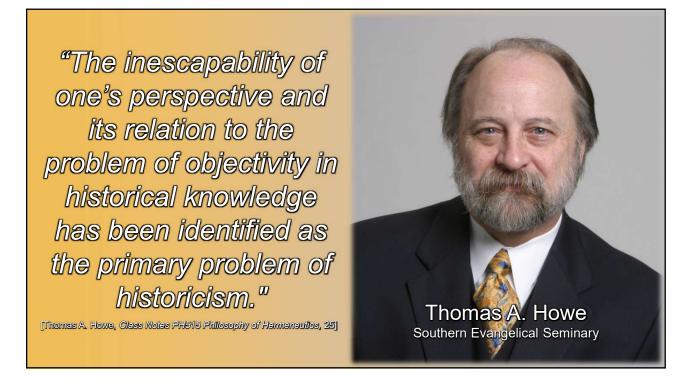








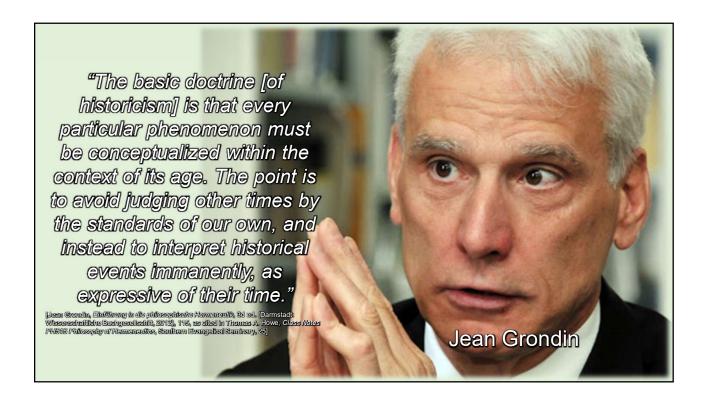


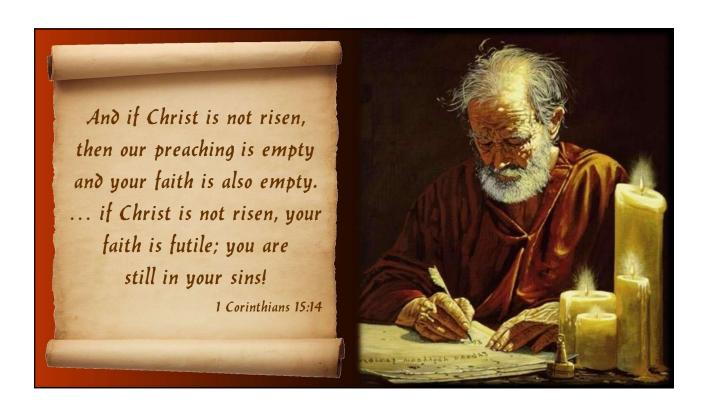


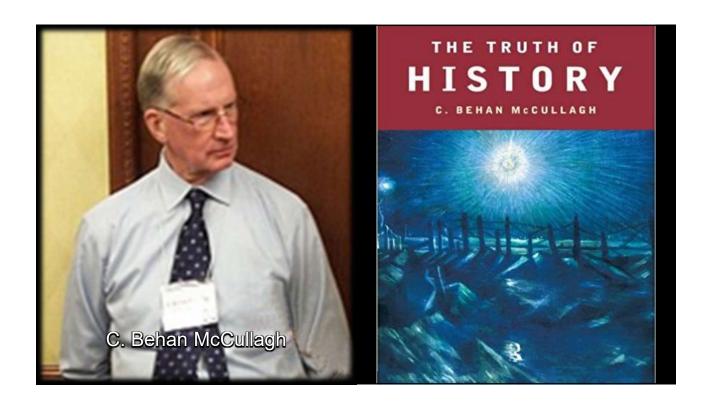
Historicism maintains that one's place in history (situatedness) unavoidably and inescapably prevents one from objective knowledge about reality.

One can see the impact of historicism regarding whether it is possible to make objective moral judgments about other cultures and whether it is possible to make objective judgments about biblical interpretation, especially regarding historical events.

- Though Christianity contains a philosophy, it more than philosophy.
- Though Christianity proscribes a lifestyle, it is more than a lifestyle.
- Christianity is grounded in a real event where God "invaded" history in the Incarnation.
- Jesus Christ, God in human form lived, died, and rose again.
- This is an objective truth of history.









"First, scientists tell us that our perceptions are caused by things in the world stimulating our sense receptors ...

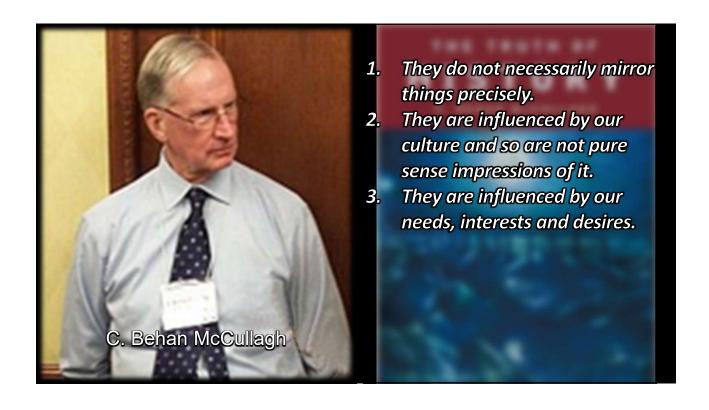
This being so, our perceptions are best described as providing us with information about reality, but not necessarily mirroring it precisely. ...



"Second, our perceptions are influenced by our culture. ... So our perceptions of the world are not pure sense impressions of it. ...

Finally, our perceptions are influenced by our needs, interests and desires. ...







- They do not necessarily mirror things precisely.
- 2. They are influenced by our culture and so are not pure sense impressions of it.
- 3. They are influenced by our needs, interests and desires.

Therefore, "it is wrong to say that our perceptions simply correspond to the world."

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- 2. They are influenced by our culture and so are not pure sense impressions of it.
- They are influenced by our needs, interests and desires.

Therefore, "it is wrong to say that our perceptions simply correspond to the world."

Does McCullagh's observations about perceptions mirror the perceptions precisely?

If so, then he has contradicted himself.

If not, then why should we think his observations are objectively true?

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Are McCullagh's observations about perceptions influenced by his culture?

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Are McCullagh's observations about perceptions influenced by his needs, interests, and desires?

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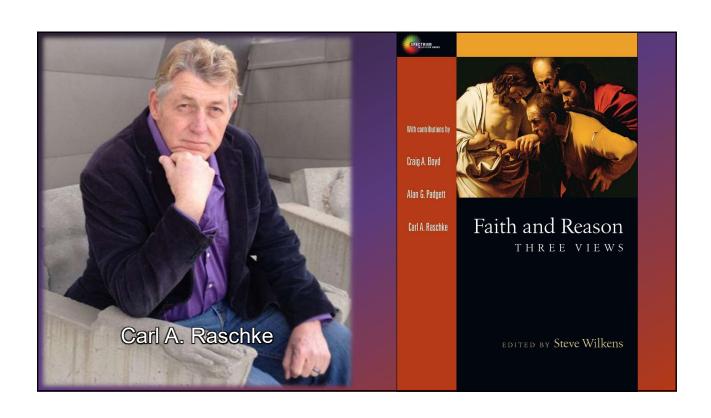
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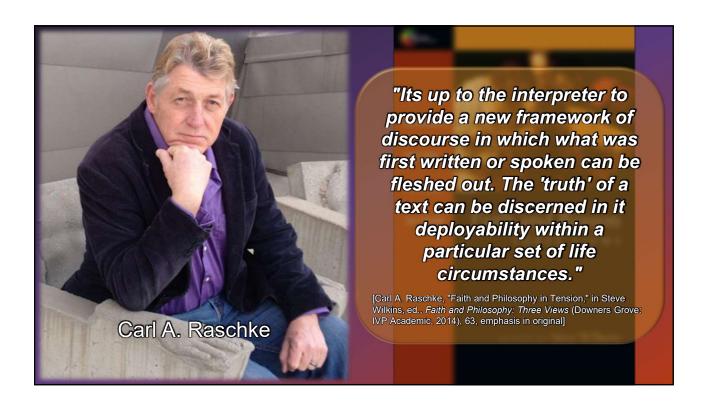
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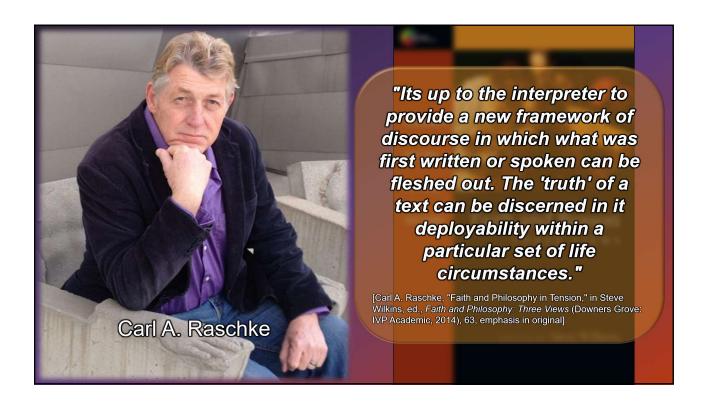
Do you see how self-refuting McCullagh's argument is?

If it is wrong to say that "our perceptions simply correspond to the world" then it would be wrong for McCullagh to say that his conclusion corresponds to the world since his conclusion is his perception about our observations.

But if McCullagh's conclusion does not correspond to the world, then his conclusion is false.





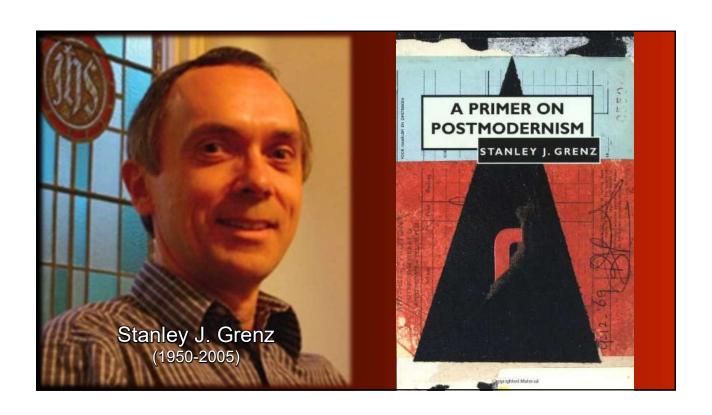


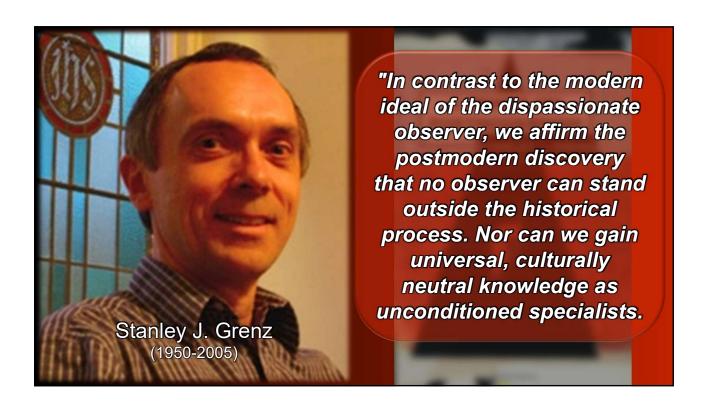
"Its up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in it deployability within a particular set of life circumstances."

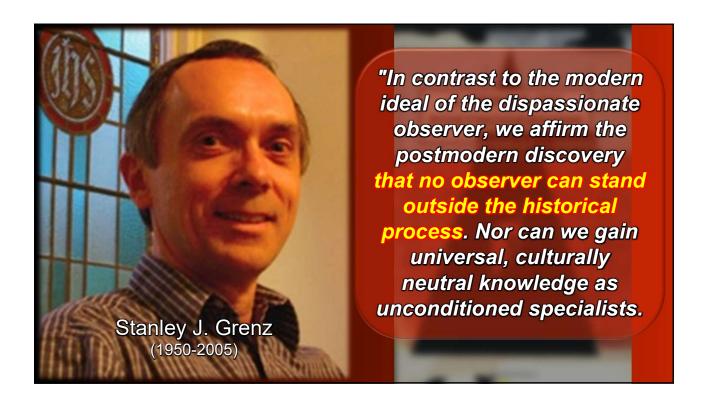
[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., Faith and Philosophy: Three Views (Downers Grove: IVP Academic, 2014), 63, emphasis in original]

If "it is up to the interpreter to provide a new framework of discourse," then how are we to take the meaning Raschke was seeking to communicate through his statement here?

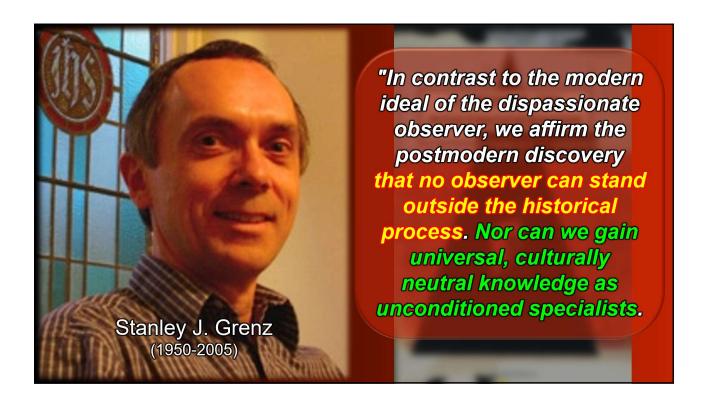
If the interpreter provides a new framework, then why should we take Raschke's statement to be objectively true?







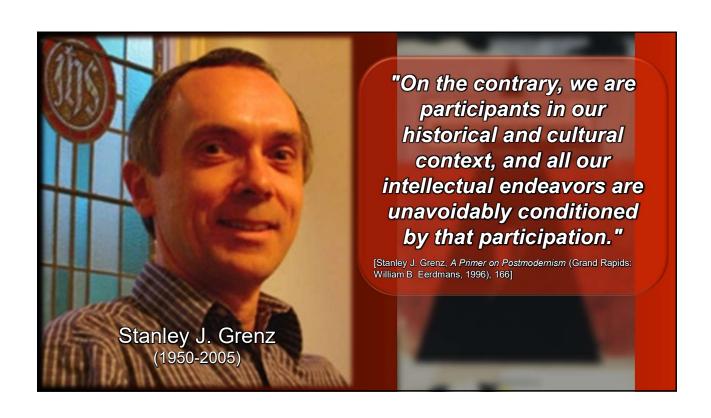


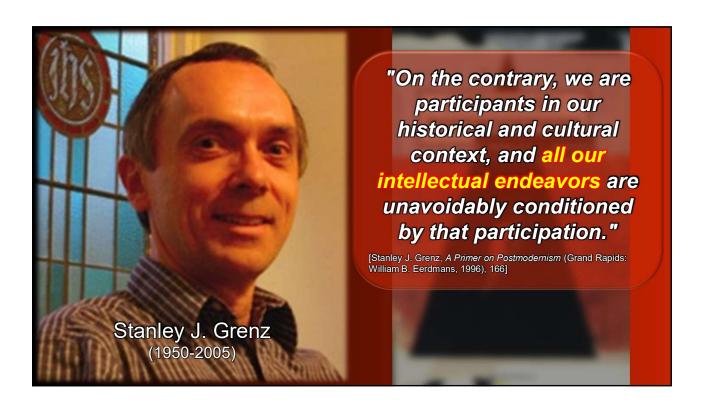


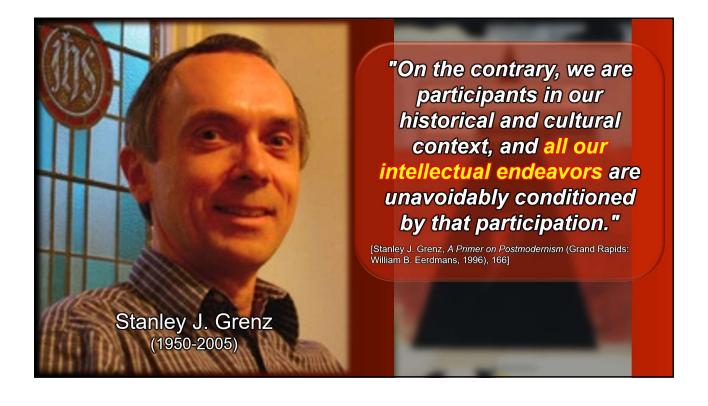
"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists.

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

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





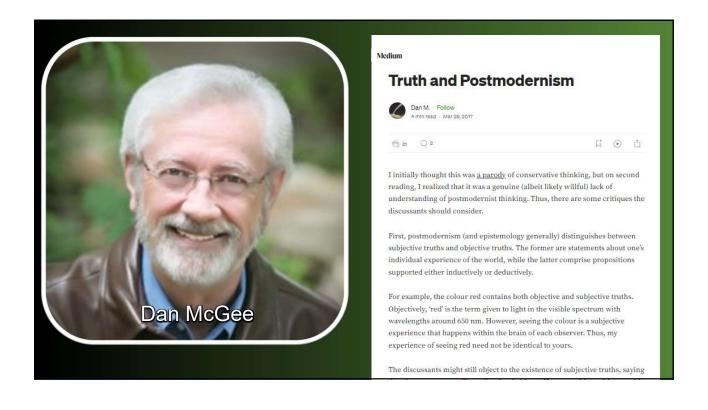


"On the contrary, we are participants in our historical and cultural context, and all our intellectual endeavors are unavoidably conditioned by that participation."

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

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

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





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

[Dan McGee, "Truth and Postmodernism,"downloaded from https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a, 02/14/25]



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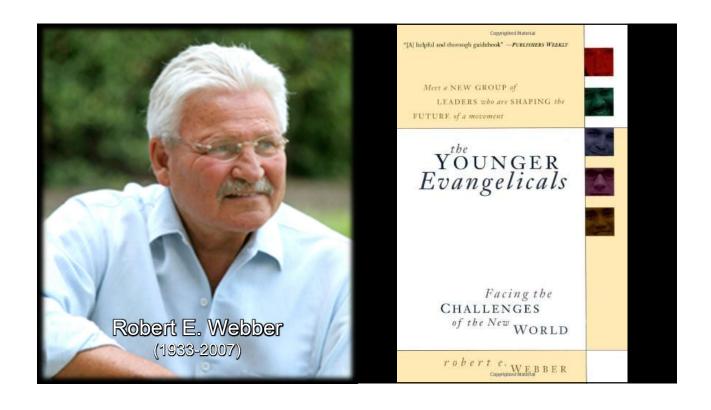
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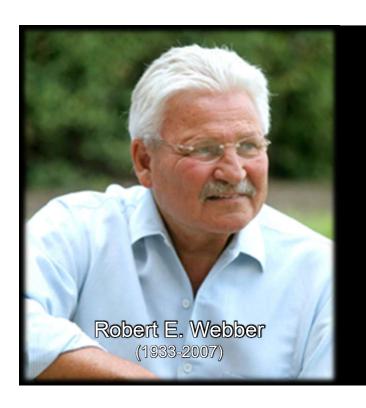
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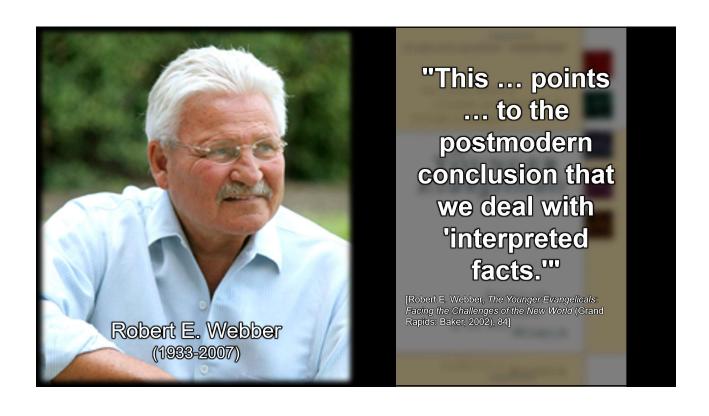
If "all knowledge is mediated" and the individual has "biases" that "necessarily influence how they mediate ANY knowledge" (emphasis added), then this would be true of Dan McGee and the knowledge claim he is making right here.

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





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



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

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

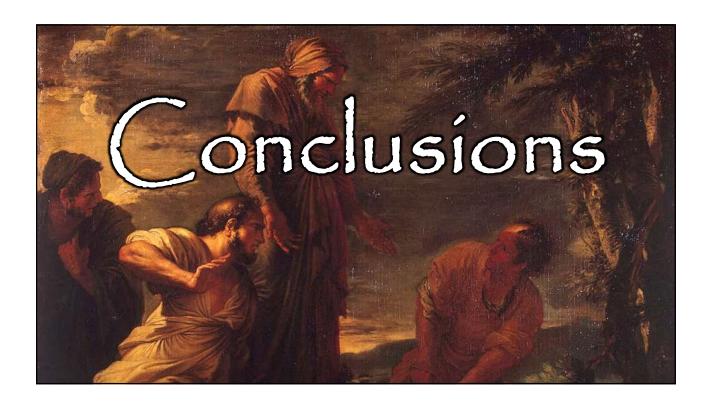
Again, if we deal with "interpreted facts," then what does that say about Webber's statement itself?

Is his claim here merely an "interpreted fact?" If so, they why should we take it as objectively true?

The fallacy of all these examples is ...







- Some things are subjective and "relative" to the individual.
- But other things are objective and are the same for everyone.
- The claims of Christianity purport to be objective claims about reality.
- While Christianity shares some truths with other religions, the core, defining truths of Christianity make it unique.
- It is self-refuting to say that we cannot speak or write objective truths.
- Thus, the skeptic cannot claim that it is impossible to get objective truths from its text.