



### Evidence for Faith Class

North Lanier Baptist Church  
Six Sunday mornings at 9:30 am  
August 13 through October 1, 2017

Travis Echols, Teacher

### Evidence for Faith Class

Eight-week course outline

- Faith and Reason
- Truth and Knowledge
- God's existence and the problem of evil
- The Reliability of the New Testament and Jesus of Nazareth
- The Bible as God's Word
- Bible Interpretation

### WHAT IS TRUTH ?

You can't handle the Truth!

**TRUTH IS...**  
*Telling it like it is!*



### All Truth is Absolute

Something that is true is true for **All Persons** at **All Times** in **All Places!**

### Objections to Absolute Truth

1. *There is no truth!*
2. *You can't know truth!*
3. *All truth is relative!*
4. *It's true for you... but not for me!*
5. *No one has the truth!*
6. *You ought not judge!*

### Your Greatest Tool in Answering These Objections:

*Apply the claim to itself!*

Example . . .

**If someone were to say...**

**"I can't speak a word in English."**



**"Didn't he say that in English?"**

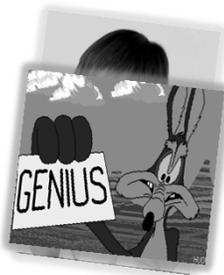
**We call this...  
"The Road Runner Tactic"**



Because the person making the claim has no ground to stand on.

**The Road Runner Tactic**

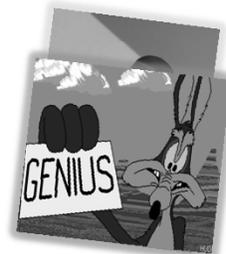
**"There is no truth."**



**"Is that true?"**

**The Road Runner Tactic**

**"There is no such thing as absolute truth!"**



**"Are you absolutely sure?"**

**The Road Runner Tactic**

**"It's true for you but not for me!"**



**"Is that true for everybody?"**

**The Road Runner Tactic**

**"There is no truth in anything but science."**



**"Is that a scientific truth?"**

**The Road Runner Tactic**  
*"You 'Kant' know the real world."*





"Then how do you know that about the real world?"

**The Road Runner Tactic**  
*"You should doubt everything."*





"Should I doubt that?"

**The Road Runner Tactic**  
*"You ought not judge."*





"Isn't that a judgment?"

**The Road Runner Tactic**  
*"All religious beliefs are true."*





"My religious belief is that all religious beliefs are not true. Is my belief true?"

**Ludwig Wittgenstein**  
*"All God-talk is meaningless!"*





"Is that 'God-talk' meaningless?"

**David Hume**  
 Enlightenment thinker (modernist)  
*"Only self-evident or empirically-verifiable claims are meaningful!"*

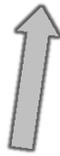




"Is *that* claim self-evident or empirically verifiable?"

### Postmodern Claim

**"That's just your interpretation!"**



**"Is that just your interpretation?"**

### The Road Runner Tactic

**"You shouldn't impose your moral views on others."**



**"Is that your moral view?"**

### Immanuel Kant

Enlightenment thinker (modernist)

**"You 'Kant' know the real world!"**



**"Then how do you know the real world is there?"**

Kant's "nothing but" claim requires "more-than" knowledge

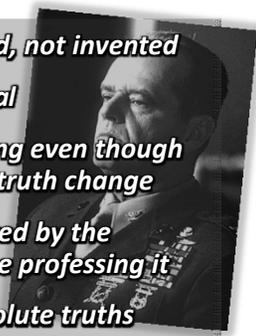
There is *nothing but* phenomena from the real world in my brain. It's not the real world in itself.



But in order for Kant to distinguish between the phenomena in his mind and the real world, he must be able to see (know) both. But he claims knowing the real world is impossible!

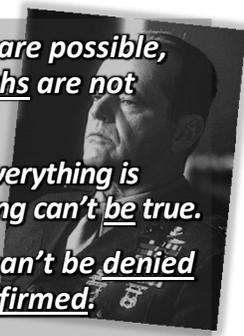
### THE TRUTH ABOUT TRUTH

1. Truth is discovered, not invented
2. Truth is transcultural
3. Truth is unchanging even though our beliefs about truth change
4. Truth is not affected by the attitude of the one professing it
5. All truths are absolute truths



### THE TRUTH ABOUT TRUTH

1. Contrary beliefs are possible, but contrary truths are not possible.
2. You can believe everything is true, but everything can't be true.
3. Objective truth can't be denied without being affirmed.



## THREE FALSE VIEWS OF TRUTH

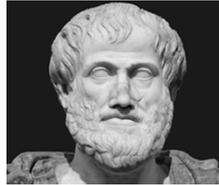
1. *Pragmatic - Truth is what works*
2. *Coherence - Truth is what doesn't contradict itself*
3. *Intentional - Truth is based on the intention in the mind*

Note: all of these views presuppose the Correspondence view of truth:  
Truth corresponds with what is real!  
 (this view is undeniable and foundational)

Mausser, Reading to Grow, p 86

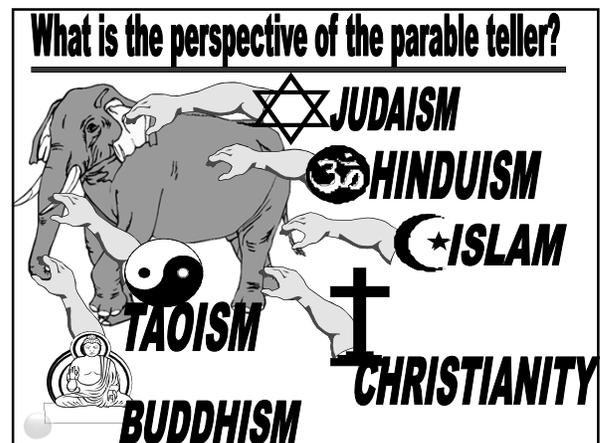
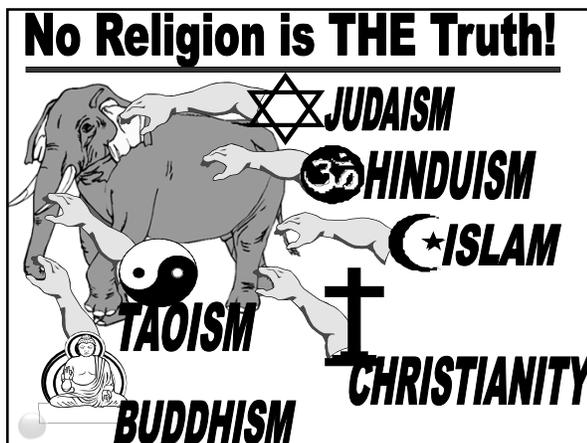
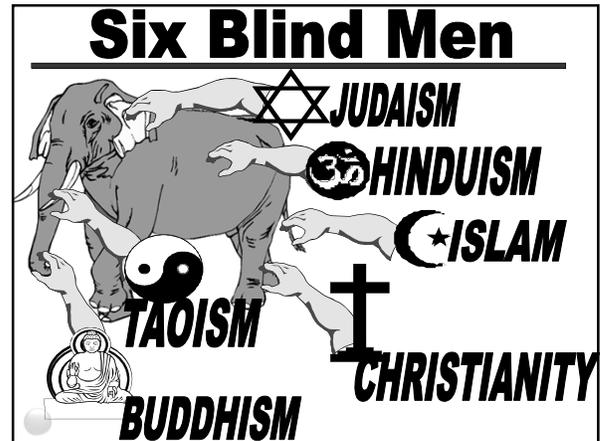
## THREE FALSE VIEWS OF TRUTH

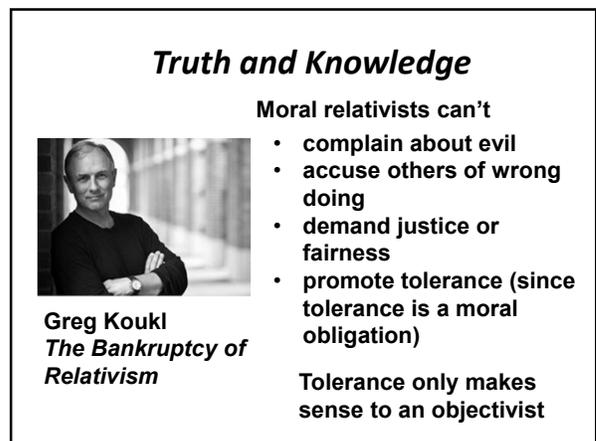
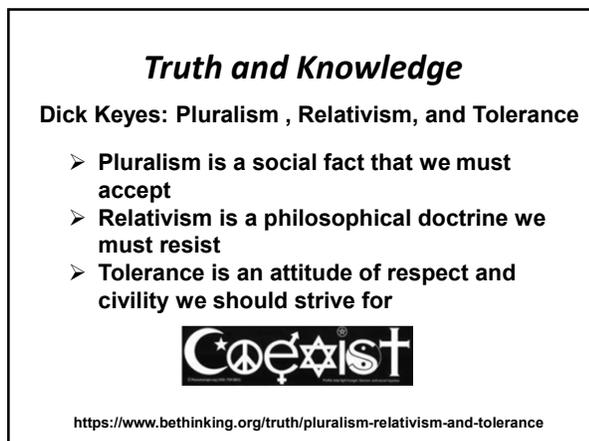
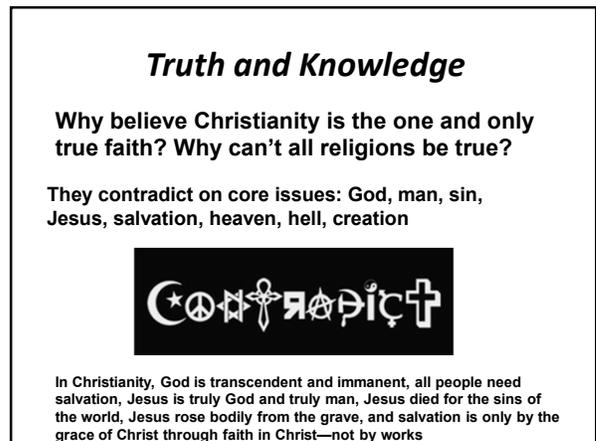
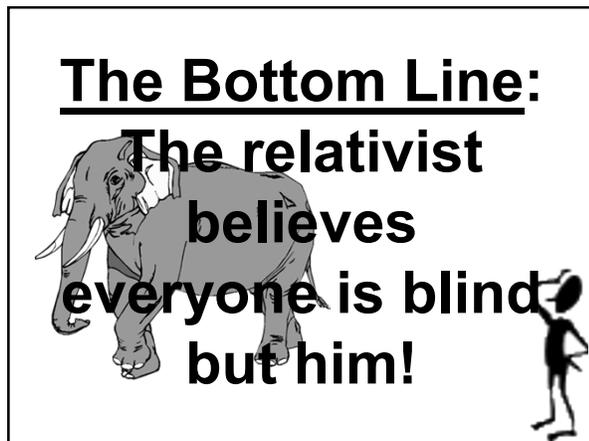
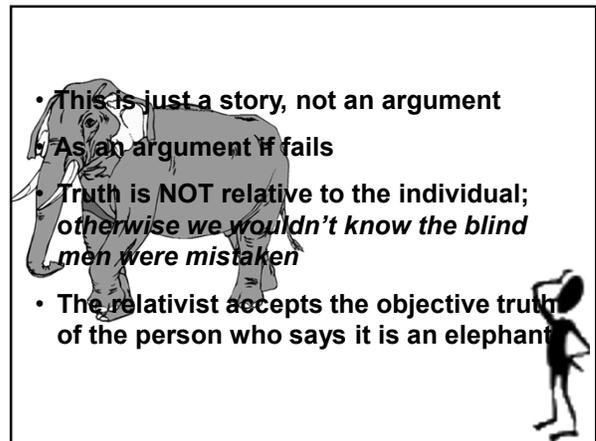
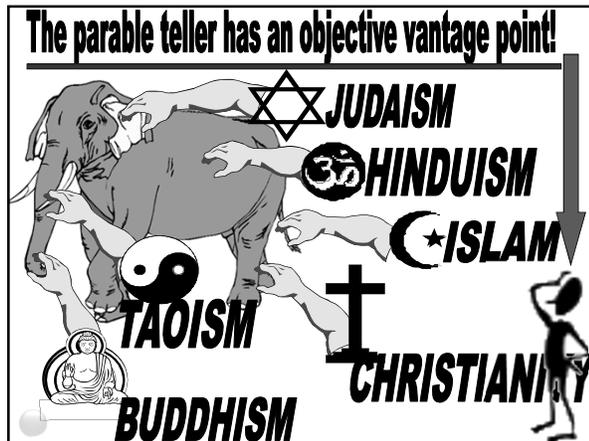
The Correspondence view of truth:  
Truth corresponds with what is real



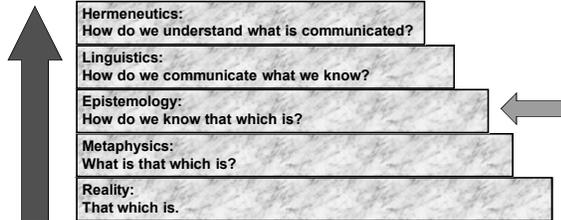
Aristotle, Greek Philosopher  
 (384-322 B.C.)

*"To say of what is that it is not, or of what is not that it is, is false, while to say of what is that it is, and of what is not that it is not, is true."*

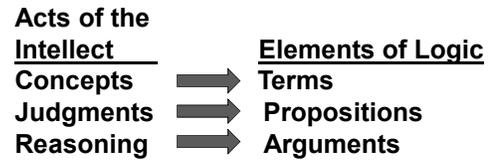




## Order of the Disciplines



## *Truth and Knowledge*



## *Truth and Knowledge*



Dr. Richard Howe  
Professor Emeritus of  
Philosophy and Apologetics,  
President of the International  
Society of Christian  
Apologetic (ISCA)

Concepts correspond to terms  
*"The first act of the intellect is simple apprehension in our sensory encounter with the sensible world. At this level, the term 'true' doesn't make sense. We don't say that "blue" is true or that "sweet" is true. This first act of the intellect gives rise to concepts."*

## *Truth and Knowledge*



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Judgments correspond to propositions  
*"The second act of the intellect is judgment. As knowers we make judgments about things by means of the relationships of the concepts (which come about in the intellect by means of the first act). These relationships are cast in the form of propositions. "The sky is blue" now becomes something that is either true or false. Though neither the concept "sky" nor the concept "blue" are true in and of themselves, the judgment of the proposition does have a truth value."*

## *Truth and Knowledge*



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Reasoning corresponds to arguments  
*"The third act of the intellect (in some text books) is reasoning by means of arguments. Here the knower moves from propositions to conclusions. "The sky is blue. All blue things are beautiful. Therefore, the sky is beautiful." Here, too, the terms 'know' or 'knowledge' are used. We certainly "know" the conclusion of this argument. But, again, it is not referring to the first act of the intellect."*

## *Truth and Knowledge*



J. P. Moreland,  
American philosopher, theologian,  
and Christian apologist

Today, Christians are often viewed as having only preferences and opinions. But Christianity is about truth and the knowledge of God

## ***Truth and Knowledge***

### **We Can Know**

1. We can know some things to be true.

Note: Truth corresponds with reality. This correspondence view of truth is undeniable since any denial would imply that it (the denial) corresponds to reality.

2. We cannot know all truth (We are not omniscient).
3. Our knowledge is fallible (We have fallible minds and therefore can be mistaken).

## ***Truth and Knowledge***

4. We can know some truths with personal certainty and some truths beyond a reasonable doubt. (Insisting on logical philosophical certainty for all knowledge demands too much and is not livable). Confidence in knowledge is in degrees. Some things we know more confidently than others. Typically, the more confident we are in a particular belief, the less open we are to consider counter-claims. But being confident (and thus not neutral) does not mean we cannot be objective. Being inquisitive, thorough, honest, rational, humble, and teachable are intellectual virtues that tend to cultivate true knowledge and minimize the possibility of self-deception.

5. We can know things to be true without necessarily knowing how we know them to be true.

## ***Truth and Knowledge***

### **The foundation of knowledge**

The self-evident reality of the physical world (including myself and other people), and the resultant first principles of thought (i.e., the basic laws of logic: law of identity, law of non-contradiction, law of excluded middle, law of cause and effect) which are actually undeniable and/or existentially necessary to live.

This knowledge foundation avoids 1) circular reasoning which is a fallacy and 2) an infinite regress in which no knowledge could be obtained

Self-evident truths are a necessary but insufficient test for a worldview

## ***Truth and Knowledge***

Knowledge can come through sound reason (using logic)

- Faith and reason can work together (there are good reasons to believe some things).
- Deductive reasoning guarantees the conclusion from the premises, often arguing from the general to the particulars.
- Inductive reasoning makes the conclusion more probable than its competitors, often arguing from the particulars to the general.

Reasoning alone is a necessary but insufficient test for a worldview. Logic can only demonstrate what is possibly real, not what is actually real. (i.e., Logic alone can refute a self-contradictory truth claim, but it cannot validate an internally consistent truth claim). Also, the first principles of reasoning cannot be explained by reasoning. Insisting on a "why" for first principles denies that they are first principles and instead leads to an infinite regress in which no knowledge is possible.

## ***Truth and Knowledge***

Knowledge can come through direct sense experience (the five senses).

- Our sense perception is generally reliable.
- Natural sciences obtain knowledge from sensory information.
- The scientific method uses the inductive method of reasoning to draw conclusions from particulars observed by the senses.

Knowledge by sensory experience is a necessary test for a worldview. Regardless of how universal concepts get into the intellect, natural evidence does not interpret itself; an accurate interpretation of the data demands honesty and right rules of reasoning. Sense data can also provide knowledge of that which is beyond the empirical realm (e.g., scientific data indicating a beginning for the universe demands a transcendent, supernatural cause. Some immaterial things that cannot be grounded or explained by the reductionist view of naturalism are mind, consciousness, life meaning and purpose, free will, laws of logic, the existence and applicability of mathematics, music, love, beauty, humor, moral values, principles of justice, human dignity and worth, personal identity and responsibility.

## ***Truth and Knowledge***

Knowledge can come through personal religious experience.

- Awareness of transcendence from ordinary experience (e.g., beauty, goodness, complexity/design)
- Supernatural experience (e.g., transformed life, answered prayer)
- Personal manifestation of divine presence (e.g., a sense of communion, indwelling, gifting, empowering)

Knowledge by personal religious experience is a legitimate but insufficient test for a worldview. Personal experience is not self-interpreting. An independent, objective truth source is needed to understand the meaning of subjective experience. Without an objective truth source by which to judge experience, no experientially-based truth claim could ever be considered wrong.

## Truth and Knowledge

Knowledge can come through reliable sources.

- We cannot reason and experience everything.
- Much of what we know is based on trust in the word/testimony of others (e.g., scientific data, historical events, facts from foreign locations).
- Trust is generally established/strengthened by the prestige of the authority's credentials, number of authorities who hold belief, and persistence of belief.
- We can have objective and adequate knowledge about the past through the testimony of reliable sources.

Knowledge from a reliable source is a legitimate but insufficient test for a worldview. Other knowledge sources must be used to justify the source to be reliable and adjudicate between authorities when they disagree. Historical facts and their meaning are not self-interpreting, but are understood within the context of the interpreter's overall worldview.

## Truth and Knowledge

A Christian can have a body of knowledge that is logically, experientially, and spiritually robust, supported by four elements of knowledge, working together, not isolated, and grounded upon the self evident reality of the physical world and the first principles of thought (basic logic) apart from which there could be no knowledge

A body of truth that is logically, experientially, and spiritually robust is supported by four elements of knowledge, working together (not isolated), and grounded by foundational principles which must be accepted for any knowledge to be possible.

### The Four Pillars of Knowledge

Sense Experience	Sound Reason	Religious Experience	Reliable Sources
<ul style="list-style-type: none"> <li>➤ Our sense perception is generally reliable.</li> <li>➤ Natural sciences obtain knowledge from sensory information.</li> <li>➤ The scientific method uses the inductive method of reasoning to draw conclusions from particulars observed by the senses.</li> </ul> <p>Sense data can provide knowledge of that which is beyond the empirical realm. Some immaterial things that cannot be grounded or explained by the reductionist view of naturalism are consciousness, life meaningful purpose, free will, laws of logic, the existence and applicability of mathematics, music, love, beauty, humor, moral values, principles of justice, human dignity and worth, personal identity and responsibility.</p>	<ul style="list-style-type: none"> <li>➤ Faith and reason can work together (there are good reasons to believe some things).</li> <li>➤ Deductive reasoning guarantees the conclusion from the premise, arguing from the general to the particular.</li> <li>➤ Inductive reasoning makes the conclusion more probable than its competitors, arguing from the particulars to the general.</li> </ul> <p>Logic alone can only demonstrate what is possibly real, not what is actually real. (i.e. Logic alone can refute a self-contradictory truth claim, but it cannot validate an internally consistent truth claim). Also, the first principles of reasoning cannot be explained by reasoning. Insisting on a "why" for first principles denies that they are first principles and instead leads to an infinite regress in which no knowledge is possible.</p>	<ul style="list-style-type: none"> <li>➤ Awareness of transcendence from ordinary experience (e.g., beauty, goodness, complexity/design)</li> <li>➤ Supernatural experience (e.g., transformation, answered prayer)</li> <li>➤ Personal manifestation of divine presence (e.g., a sense of communion, indwelling, gifting, empowering)</li> </ul> <p>Personal experience is not self-interpreting. An independent, objective truth source is needed to understand the meaning of subjective experience. Without an objective truth source by which to judge experience, no experientially-based truth claim could ever be considered wrong.</p>	<ul style="list-style-type: none"> <li>➤ We cannot reason and experience everything</li> <li>➤ Much of what we know is based on trust in the word/testimony of others (e.g., scientific data, historical events, facts from foreign locations).</li> <li>➤ Trust is generally established/strengthened by the prestige of the authority's credentials, number of authorities who hold belief, and persistence of belief.</li> <li>➤ We can have objective and adequate knowledge about the past through the testimony of reliable sources.</li> </ul> <p>Other knowledge sources must be used to justify the source to be reliable and adjudicate between authorities when they disagree. Historical facts and their meaning are not self-interpreting, but are understood within the context of the interpreter's overall worldview.</p>

The self-evident reality of the physical world (including myself and other people), and the resultant first principles of thought (i.e., the basic laws of logic: law of identity, law of non-contradiction, law of excluded middle, law of cause and effect) which are actually undeniable and/or existentially necessary to live. (See <http://studies.travisbooks.com/WeCanKnow.pdf>)

### My Sources

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## Truth and Knowledge

Introduction  
to  
Philosophy  
A Christian Perspective  
Norman L. Geisler  
and  
Paul D. Feinberg