

WitnessKit 1 *Faith and Reason*

Class 11

Miracles As Possibilities

“This is the story of the greatest

Rescue of all time. On May 24, 1940, some 400,000 Allied troops lay pinned against the coast of Flanders near the French port of Dunkirk. Hitler’s advancing tanks were only TEN MILES AWAY. By June 4, more than 338,000 of these men had been evacuated safely to England. It was a crucial turning point in World War II, aptly called by Winston Churchill, ‘a miracle of deliverance.’” —from the jacket cover of THE MIRACLE OF DUNKIRK by Walter Lord, 1982

But was it really a miracle?

- (Winston Churchill was also embarrassed that his troops NEEDED to be rescued. The rescue was a RETREAT from battle. Did that mean it could not be a miracle?)
- Hitler's tanks had poured through France as though the French defenses were non-existent. Ten miles was nothing to those tanks.

But was it really a miracle?



- Those 11 days were a series of crises. Almost the entire British army had to be rescued, or the war would be lost.
- The soldiers in the line of fire, and the people of England solved each difficulty and persevered.
- Many civilians got into little boats and took fire from the Germans in order to bring a few troops home, and hundreds of thousands made it safely.

But was it really a miracle?

- The nation of England hosted a national day of prayer at the outset.
- Do their prayers make that rescue a miracle?
 - The Modernist says “NO!”
 - The Bible-believing Christian says “YES!”
God is worthy of praise for such a rare and coordinated success in answer to prayer, with military and civilians saving 338,000 lives that were surrounded by an evil aggressor—whose advantage was NOT to let them go.

Miracles?



- This is the issue that causes **modernists** to think Christians are **CRAZY**.
- (**Postmodernists** are more open to miracles—as someone’s subjective truth—mysticism.)

The 4 M's




- Materialism
- Miracle
- Magic
- Mysticism

The 4 M's: Look at all the possibilities

- Materialism—only the physical is real—no miracles occur or can occur.
- Miracles really can happen because God is real.
- Magic really can happen and we don't have to know why.
- Mysticism or human emotions explain the phenomena, and people may not be able to know if these things are real.

Hebrews 2:1-4

¹ Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*, ⁴ God also **bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?** (NKJV)



We need to use Schaeffer's Search Engine for Truth to Look at Miracles ...

In the light of the possibilities for
the ultimate beginning.

Anyone can see the reasonableness

Steps

Of the possibility of miracles – by evaluating them in the light of the ultimate beginning—using the three steps.

- 1. Identify all the options.
- 2. Evaluate the options.
- 3. Refine the search for truth using the best option.

We already know the options.

Options

1. Absolute nothingness
2. An impersonal beginning
3. A Personal Beginning

Option 1: Absolute Nothingness

- If the Ultimate Beginning were absolute nothingness, we would NOT expect miracles to occur.
- On the other hand, we would not expect **anything at all** to occur. Absolute nothingness produces nothing.
- So the universe itself is a big surprise if it came from absolute nothingness – **an absurd miracle.**

Option 2: An Impersonal Beginning

- If the Ultimate Beginning were impersonal, either a beginning of matter plus energy or some impersonal force, one would have no reason to expect miracles to occur. In fact the word *miracle* would be a word for **what we could not explain.**

Option 2: An Impersonal Beginning

- On the other hand, one would have no reason *to assume* that unexplainable events would never happen.
- The Big Bang itself is an unexplainable event, given an impersonal beginning. **Why** did the Big Bang occur? Who knows?

Option 2: An Impersonal Beginning

- Why not another unexplainable event?
- Or many such events?
- Why would we expect everything to be predictable?

Option 2: An Impersonal Beginning

- Given an impersonal beginning, the **predictability** of the physical laws of the universe appears to be some sort of **absurd** miracle.
- We have no reason to expect predictability.
- Chance events fit an impersonal beginning.
- Predictable laws do not.

Option 2: An Impersonal Beginning

- So the modernist has his own set of miracles
- which are ultimately absurd,
- and which he totally takes for granted.

Option 2: An Impersonal Beginning

- SO he is unaware of his own belief system's inadequacies when he accuses Christians of being **irrational** for believing in miracles.
- (When we look at the Personal beginning option, miracles are NOT absurd, and neither is the universe's existence or its laws.)

Option 2: An Impersonal Beginning

- Taking the predictability-absurdity to its conclusion brings postmodernism, where predictability is viewed as a fluke, and all facts are assumed to be subjective opinion.
- However, the modernist using physical laws creates amazing engineering products.
- Physical laws DO exist. Postmodernists are wrong to insist that all is opinion.

Option 2: An Impersonal Beginning

- It is certainly more comfortable to assume predictability, but the impersonal beginning gives no real basis for that assumption, other than finite human experience, which compared to the light year – mega size of the universe is just anecdotal evidence.
- Modernists don't readily accept anecdotal evidence.
- Predictability is a **faith** assumption.

Option 3: A Personal Beginning

- A Personal Beginning gives **a reason to expect predictability** – the Mind of the Creator with good laws governing the universe from His good mind.
- Minds create laws. Impersonal Laws do not create minds—at least no laws that we know about in real time. (The materialist has **either** to assume such unknown laws exist and operate effectively, **or** that minds are illusion.)

Option 3: A Personal Beginning

- A Personal Beginning leaves open the possibility of miracle, because the power to create the universe implies the power to override the laws created, or to interact with the creation from outside.

Option 3: A Personal Beginning

- A Personal Beginning allows both for law and chance, just as we observe, because law reflects the criteria set by His Mind, and chance reflects the possibilities He leaves open apart from determination by law.
- A Personal Beginning could have motives for miracles – for the purpose of communicating with or helping His creation.

A Personal Beginning

- A Personal Beginning allows miracles to be defined as something other than an absurdity or another word for what we do not understand.
- Because a Person can have reasons for acting a certain way, a miracle can have purpose.

Personal or Impersonal?

- Assumptions about the possibility of miracles usually connect to preliminary assumptions about whether God exists or not.
- Sometimes those assumptions are a habit of mind rather than a well-thought systematic belief. The open assumption that God may exist and can do miracles is more effective for considering miracles than a closed assumption.

Miracles are wound up in assumptions about the ultimate beginning.

- If God exists and is Personal, miracles are possible. A God powerful and intelligent enough to create the universe can also do lesser miracles.
- If God does not exist, miracles are either totally unpredictable or impossible. And people take things for granted that are absurd, unexplainable “miracles.”

Limits:

- If God exists and is Personal, to assume that He **cannot** act upon His creation is silly.
- To ask that He act on one's behalf might also be silly, unless He chose to communicate a wish to act or a protocol for such prayer.
- So a Personal Beginning implies a possibility, but not a necessity, for miracles in current time.

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Now we should refine the search

Using the best option.



Now we face a second problem.

How is it possible to recognize a miracle?

We can solve the problem of

Steps

- How to recognize a miracle by following these steps:
- 1. Define miracles.
- 2. Consider indicators of miracles under the various definitions.
- 3. Consider the power of God to act behind the scenes.

Strong Case and Weak Case Miracles

- Strong miracle claims involve direct intervention by God in the physical laws that govern the universe.
 - An example of a strong miracle claim is the resurrection of Jesus.
 - Another would be the feeding of the 5000 people with one boy's lunch.
 - Another would be healing a man born blind.

Strong Case and Weak Case Miracles

- Weak miracle claims involve coincidences and arrangements of events that produce a desired outcome, but which appear to have a natural cause-and-effect relationship to the natural world.
- Answers to prayer often fall into this category.

Strong Case and Weak Case Miracles

- If we read Walter Lord's MIRACLE AT DUNKIRK, we can see the size of the set of coincidences that allowed Britain to fight again another day. We can see the numbers of people who made unique decisions that resulted in the rescue. We can remember that the Day of Prayer was also coincidental to the events.



Weak case miracles can truly
BE miracles.

We should still be giving thanks for the miracle at Dunkirk! Our freedom is one outcome of that miracle.


Strong Case and Weak Case Miracles

- Philosophers generally discuss strong case miracles—for ease of discussion.
- Weak case miracles are easier for skeptics to explain away.
- Strong case miracles are ones the skeptics cannot explain away.

Which is easier to recognize as a miracle?
A strong case event, or a weak case event?

- What if the event seems to have natural causes, but happened after specific prayer for it?
- What if the event seems to have natural causes, but is extremely rare and occurred after prayer?

Which is easier to recognize as a miracle?
A strong case event, or a weak case event?



What if the event is extremely improbable, seems to have a natural cause, and yet matches prophecy from hundreds of years earlier?

- Such as the birth of Jesus in Bethlehem?
- You can see that the issue is a bit more complicated than JUST overriding natural law.

So we see that

An event can BE a miracle
without being **easily recognized**
as a miracle.

God knows all the miracles.

The human participant (in prayer) knows more than other human observers.

Strong and Weak Claim Miracles

- Philosophers, when discussing miracles, usually restrict the discussion to strong claim events.
- The Bible is more free and easy-going about miracles, even though it considers them as rare events.
- We will discuss some reasons for that.

Purpose in Miracles

- ❑ Strong Claim Miracles are not in the Bible because of an ignorant idea or belief that God does them all the time.
- ❑ The extreme rarity of strong claim miracles makes them valuable for identifying communication from God.

Purpose in Miracles

- Strong Claim Miracles are in the Bible as a set of extremely rare signs that the events recorded are from God and important for us to know. Jesus said it this way...

Purpose in Miracles

- “You have sent to John, and he has borne witness to the truth....But I say these things that you might be saved....But the witness which I have is greater than that of John; for the works which the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me.” John 5:32-36

Purpose in Miracles

- In the Bible, such as in Romans chapter 1, God clearly makes known that He expects us to believe in Him, and that He is pleased if we do, and displeased if we don't.
- His expectation is fair if and only if He lets us know when communication is from Him. (God is totally fair. The Bible also states repeatedly that there is NO partiality with God.)

Purpose in Miracles

- The miracles in the Bible are one portion of the varied means of knowing His communication and of revealing His goodness and power.
- So: to reject the Bible's words because it has miracles is to entirely miss the point.

Step 2: Indicators for Strong

And Weak Case Miracles

What are some indicators of Strong Case Miracles?

1. Over-riding natural law, such as creating massive amounts of food from a boy's lunch, or healing a man born blind, with the attendant changes in eyes and nerves and brain to enable instant vision.
2. Fulfilled prophecy, **in ways that** the person could not humanly control.
3. Evidence for intelligent design in nature. Just as denying the possibility of intelligent design in nature has implications for religious thought, identifying intelligent design in nature has implications for religious thought.

What are some indicators of Strong Case Miracles?

4. Events in answer to prayer, without natural cause.
5. Extremely improbable occurrences—
"one in a trillion" probability that match a desired outcome or external pattern.

These miracles are strong enough in appearance to create difficulty for the atheist to explain.

What are some indicators of weak case miracles?

1. Answers to prayer that appear to have a natural cause that occurs simultaneously.
Or answers to prayer that have no obvious cause, but could be chance events.
2. Events that occur all the time in nature, but have profound implications in the spiritual realm, such as the creation of new human beings with eternal souls.

What are some indicators of weak case miracles?

Events that spark awareness of God, such as

- ▣ scenes in nature that grab our sense of awe and God's grandeur,
- ▣ or events in our lives that witness to His greatness,
- ▣ or memory of a helpful Bible verse at a time of crisis.

What are some indicators of weak case miracles?

- Even though weak case miracles are subjective, they involve some degree of communication beyond the ordinary.
- Because God exists, they are legitimate to consider as miracles.
- The assumption about whether or not God exists will control the individual's beliefs about the events.

weak case miracles

- These are easy for skeptics to explain away, and to view the one claiming “miracle” as foolish. Sometimes we are “fools for Christ,” when we exercise proper gratitude after these events.
- However, we can be grateful for the privilege of being grateful. The atheist faces only emptiness when he feels gratitude.
- Gratitude is a healing attitude.

Step 3: Refining the Search for Spiritual Truth

Step 3

- One definition of miracle is that it is something only God can do.
- This is a broader definition than the strong and weak case approach, because God works behind the scenes.
- The Biblical boundaries on what God *actually does* relate to how we pray.

God and Chance

- One of the most intriguing verses in the Bible is Proverbs 16:33 “The lot is cast into the lap, but its every decision is from the LORD.”
- This verse claims that God is “further back” than chance.
- It particularly relates to the use of chance events as signs from God, and implies prayer beforehand.

God and Chance

- Many scientists reject the idea of God's action behind chance as self-contradictory, but it is not, actually.
- God can intervene in chance without our being able to perceive the difference, just because improbable events are part of chance and therefore un-discernable when directed by Him.

God and Chance



- The issue is one of knowing rather than of actuality.
- We will develop a more mathematical approach to this issue when we look at the mathematical indicators for intelligent design in another course.

God and Chance, the “Flip Side”

- Ecclesiastes 9:11 – “Again I saw under the sun that the race is not to the swift, and the battle is not to the warriors, and neither is bread to the wise, nor wealth to the discerning, nor favor to men of ability, but time and chance overtake them all.”
- This is the more common usage of the word chance. It implies undirected outcomes. Chance, or undirected outcomes, are possible as causes of events, according to the Bible.

God and Chance

- According to the perspective of the Ecclesiastes verse, chance is a word to describe the lack of a humanly discernable pattern in isolated events. (In large numbers of events, a pattern of frequency of occurrence is observable, even for chance.)

The fact that chance is a possible cause of events

- Implies that God's will is not determinism—that He is not a cosmic Puppeteer with humans as puppets on His strings.
- This agrees with the fact that human decisions are real and make real differences in the world.
- It also agrees with the fact that prayers make real differences in real events!
- What complicates this picture is the Biblical fact that God knows every detail about the future, and He has His own purposes in all events.

God and Chance

- If we attempt to integrate the thoughts in both the original verse and the flip side verse, it appears that God allows events to occur by chance, not determined by physical law but in the realm of probabilities,
- And that He intervenes in some of those chance outcomes for the good of His people, in particular in answer to prayer.
- This implies VALUE in praying about real things.

God and Chance

We are not able to tell the difference in these situations between God's direct intervention and His allowing events to take their course.

- Of course, if we have prayed about the matter beforehand, we may have “an inside track” on which thing is taking place.

Gratitude and Prayer

- Many other verses regarding prayer contribute to the idea that God is aware of every aspect of our lives – even the number of hairs on our heads – and that He wants us to pray about everything, in constant communion with Him.
- I Thessalonians 5:17-18 “Pray without ceasing. In everything give thanks, for this is God’s will for you in Christ Jesus...”

Gratitude and Prayer

- Another verse in this series encourages us to “Examine everything carefully, hold fast to that which is good.”
- God wants to spend time with us—He loves us. Our lives matter to Him and are not trivial. He is infinite. He can spend time with all of us. We have His attention.
- It is His desire that we live our lives in awareness of His goodness—praying constantly.

Gratitude and Prayer

- “Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses comprehension, shall guard your hearts and minds in Christ Jesus. (Philippians 4:6-7)

God and Miracles

- If we wait for a Strong Claim miracle to be grateful, we will miss the opportunity for one of the joys of living, walking in love toward God, in recognition of His goodness expressed in the world around us.

God and Miracles



- It is a loving thing to notice the good things someone does for you, and it is fun to trace the things we see and enjoy back to God's goodness.

Gratitude and Prayer

- He loves us enough to want to spend all our time with us – praying without ceasing. (I Thessalonians 5:17)
- So we can be grateful for all the minute by minute good things we enjoy, knowing that God is the source of all that is good.
- It is a way of taking a mini-vacation right where we are.

Does God want us to recognize true miracles?

The story of Nebuchadnezzar's spiritual journey gives us a clue.

Daniel chapter 4 reports Nebuchadnezzar's bout with psychosis. God's purpose for the psychosis, according to verse 17—was to require the people to recognize that the Most High God—the True and Living God—is the One who is in charge of the realm of mankind. Nebuchadnezzar was healed when he recognized and blessed the Most High God...

realizing that...

- “His dominion is an everlasting dominion, and His kingdom endures from generation to generation.”
- In this case, craziness involved placing self at the center of the world, and sanity involved realizing WHO GOD IS.
- The Modernists sometimes have the same attitude problem as Nebuchadnezzar.
- God wants them **and all of us** to realize WHO HE IS. His Person is the Source of Miracle.

Professor Philip Johnson in *REASON IN THE BALANCE* contrasts the matter this way:

	If God is Creator	If God is imaginary
A rational life...	Seeks to understand God and His purposes.	Is realizing God is imaginary and relying on physical reality.
Irrationality is...	Ignoring God, who is the most important reality.	Relying on God.
Wisdom is...	Fearing God, which is the beginning of wisdom (being afraid of offending God.)	Understanding how physical reality works even in the social realm.

The Miracle of Jesus' Return from Death

- The resurrection of Jesus Christ, as we studied in Class 4 of this witnesskit, has ample evidence to demand our belief.
- This strong case miracle defies death itself.
- All of human history shifted at the moment Jesus Christ arose from the dead.
- This miracle tells us which column of Dr. Johnson's table we should choose to accept.

JOHN 6:67-68

Jesus said therefore to the twelve, “You do not want to go away also, do you?”

Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God.”

The 4 M's

We have begun looking at miracle, and in the last class we contrasted miracle with mysticism. Now we should contrast miracle with magic, because in the spiritual vacuum of the present world, people have begun to fill their hearts with *magic* as a source of emotional comfort and potential power.

The 4 M's:

- Materialism—only the physical is real—no miracles occur or can occur.
- Miracles really can happen because God is real.
- Magic really can happen and we don't have to know why.
- Mysticism or human emotions explain the phenomena, and people may not be able to know if these things are real.

Everyone can understand what

Contrasts

Is at stake in beliefs about miracles versus magic by seeing the contrasts in the two forms of understanding.

Contrast 1. Source of power

Contrast 2. Moral direction

Contrast 3. God's opinion

Miracle Versus Magic

Miracle
assumes
God is
GOOD.

- The underlying assumptions are very important in distinguishing the idea of miracle from the idea of magic.
- The idea of miracle hinges upon the existence of a Personal Beginning able to cause the universe to exist, which implies both orderliness of mind and great power.
- Miracle assumes God is GOOD.

Miracle Versus Magic

- The idea of magic hinges upon the existence of unknown and likely quixotic or even malevolent forces which might impinge upon the orderliness of the universe.
- It assumes those forces may be impersonal or personal.

Miracle Versus Magic

- People who reject God's moral law are sometimes attracted to Magic as a replacement for Miracle. The Bible has severe warnings against rejecting God and choosing the occult as a replacement.
- For people who have no Bible background, magic and miracle may seem synonymous. They are really poles apart.

Miracle Versus Magic

Because God truly exists

- and good angels really exist

- and evil angels really exist,

seeking power through magic may open a person's life to evil.

- An experiment with what a person thinks *might be evil* can *cause* real evil.

Miracle Versus Magic

- It is serious in God's sight to choose a path away from God in the spiritual realm.
- It is a serious thing to treat the spiritual realm as "all pretend" when it is real. Because it is real, we have a responsibility to choose what is GOOD. The BIBLE is our very best source for finding out what is truly GOOD.

Contrast 1: Source of Power

- Miracle: A GOOD God who is powerful and whose mind is well-ordered.
- Magic: Forces which may be personal or impersonal, good or evil, and are likely to be capricious.
- Magic's alternate source: human deception for the sake of power.

Miracle Versus Magic

- A Personal Beginning for the universe would not be likely to be “controllable” by humans. The sheer size of the universe sends a message of human smallness.
- Prayer for miracles carries with it a recognition of our humble estate and God’s majesty.

Miracle versus Magic

- Quixotic or even malevolent forces hold the possibility of human controlling access,
- so the motivation toward believing in magic over miracle is **not neutral, intellectually or morally.**
- A willingness to access what **might** be a source of evil for the purpose of personal power IS evil.
- This implies a need for “soul searching” regarding one’s most basic assumptions.

Contrast 2: Moral direction

- Miracle: Directed toward God in prayer or praise, knowing that God is GOOD.
- Magic: Indifferent to the morals of the source of power, directed away from God's goodness.

Materialism, Miracle, or Magic

- We need to realize that God's opinion about these things is very important. He is worthy of our love and respect because He is both the source of all that is good and our Creator. He is also right to be deeply distressed/ outraged if we choose to love what might be evil instead—
- Or if we choose to ignore the possibility of His existence.

Materialism, Miracle, or Magic

- Along the way of our search for spiritual truth, at some point we will realize that God is real. At that point, we will begin to apprehend that His opinion is tremendously important. Suddenly we are not just casually considering possibilities, but needing to search for God's opinion.

This brings us back to the law behind the law.

- When we know God is real and God is Good, we have a responsibility to love Him with all our hearts, with all our souls, with all our minds, and with all our strength.
- And we are responsible to love our neighbor as ourselves.

Contrast 3: God's Opinion

- Romans 12 :9 Abhor what is evil.
Cling to what is good.
- Deuteronomy 18:9-13 Occult practices are totally forbidden, and they are contrasted with being blameless before the LORD.

A list of forbidden practices

- Deuteronomy 18:9-13 lists several forbidden practices expressly: Infanticide, divination, witchcraft, omens, sorcery, spell casting, mediums, spiritism, calling up the dead.
- Avoiding participation in such things is part of loving God.

Contrast 3: God's Opinion

- Deuteronomy 7:9-10 Know therefore that the LORD your God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments; but repays those who hate Him to their faces, to destroy them. He will not delay with one who hates Him. He will repay him to his face.

Deuteronomy 7:9-10

- The motivation toward magic involves rejecting God and rejecting goodness; the person who chooses that direction is in trouble.
- This sin can be forgiven. It requires repentance, accepting Christ's payment for the sin, and the resolve to do the right thing in the future with God's help.
- It is important to respond promptly to God's call for repentance—verse 10—He will not delay.

For those who do not yet love
God...

The fear of God is the beginning of
wisdom.

As we grow in faith

We should seek God's opinion and trust His goodness regarding all issues that confront us.

- Our beliefs should become more consistent with His good principles as we walk with Him in our lives.
- This will make us different from the culture around us.
- The difference will be good.

Homework Class 11 Set 1

- Read John chapter 10 and Ezekiel 34:11-31.
- When Jesus called Himself the Good Shepherd, was He claiming to be Messiah?
- Who are the other sheep not of this fold, in John 10:16?
- In John 10:33, did the Jewish leaders of that time understand the implications of Jesus' calling Himself the Good Shepherd and saying that He and the Father are One?

Homework Class 11 Set 1

- ❑ What was Jesus' answer to their criticism of His words as blasphemy?
- ❑ Note that Jesus' miracles publicly validated His claims. He was not asking them to believe Him in a vacuum of evidence.
- ❑ If Jesus had done no miracles, and if Jesus had not risen from the dead, it would be reasonable to reject His claim about Himself. So the issue of miracles is a turning-point issue.
- ❑ Because God loves us, He gives us evidence of who He is. He wants us to believe truth.

Homework Class 11 Set 1

- ❑ What promises in John 10:27-30, does Jesus give to those who believe and follow Him? What does He promise in verse 10?
- ❑ What time of year did this take place?
- ❑ What miracle did the people in verse 21 view as defining Jesus' credentials?
- ❑ Read Chapter 32 and “Personal Note From the Author” in **THE NEW EVIDENCE THAT DEMANDS A VERDICT.**

Homework Class 11 Set 1

- Part Four of the textbook discusses current problems related to the ability to discern truth. We have dealt with that topic early in the course, and it is helpful to visit it again now.
- What do MacDowell, Aristotle, Aquinas, Moore, Ramsey, and Adler have in common when they define truth?
- What major consequence follows the denial of this view?

Homework Class 11 Set 1

- What is “relativistic truth?”
- How does Adler deal with this idea?
- How did Geisler explain the self-defeating nature of relativism?
- If relativistic truth were the accurate view, what would that mean about the world around us?
- Moral absolutes are based on God’s opinion as being the correct one about morals. Therefore, what is a necessary pre-condition for moral relativism to be the true state of morals?

Homework Class 11 Set 1

- If God does exist, what must the individual do to discern the correct moral absolutes?
- If God exists and will ultimately judge the moral actions of each individual, and that judgment will be related to where the individual spends eternity, do individuals have a responsibility to learn God's opinions about morals? Is it in their best interest to do so?

Homework Class 11 Set 2

- ❑ Read Revelation 21:8.
- ❑ What are some of the moral failures listed that can keep someone out of heaven?
- ❑ Assuming that the Bible presents God's opinion about moral absolutes, would you concur that these things listed are a violation of moral absolutes?
- ❑ Have you ever heard a sermon on the sin of cowardice? Why do you think that one is on the list?

Homework Class 11 Set 2

- Read Chapter 33 in THE NEW EVIDENCE THAT DEMANDS A VERDICT.
- Define a “first principle.”
- What did Aquinas list as the first principle we learn?
- What did Mortimer Adler add to that discussion?
- Does Eastern thinking rule out the principle of non-contradiction?

Homework Class 11 Set 2

- Does the Heisenberg uncertainty principle, which states that the location and velocity of electrons cannot be measured simultaneously, mean that reality itself cannot be known with certainty?
- When the reality of particle physics is less concrete than the solidity of objects would lead us to think, does that have implications for the possibility of the human soul's existence?

Homework Class 11 Set 3

- Read John chapter 18 verses 28 through chapter 19 verse 16.
- What question did Pilate ask in chapter 18 verse 38?
- Do you think uncertainty about truth was a factor in Pilate's willingness to crucify a man whom he admitted was innocent?
- Does the sin of cowardice enter this picture?

Homework Class 11 Set 3

- Read Chapter 34 in THE NEW EVIDENCE THAT DEMANDS A VERDICT.
- Another more detailed book about Postmodernism is called POSTMODERN TIMES by Gene Edward Veith. We will study it in course. What is a meta-narrative?
- What is postmodernism's attitude toward meta-narratives?

Homework Class 11 Set 3

- ❑ Do postmodern theorists believe it is possible for people to know truth?
- ❑ Do you think they actually live that way? Do they really not expect the light to turn on when they flip the switch? Further, if someone says “Turn on the light,” do they really think that request does not correspond to external reality?
- ❑ What do postmodernists conclude about objectivity?

Homework Class 11 Set 3

- Does this approach sound open-minded? Is it open to new facts in bringing about a change of opinion on an issue?
- Postmodernism has become extremely popular in the humanities courses at colleges around the country. If a student has a professor who appears to hold this perspective, what skills would be helpful to avoid being misled by him?

Homework Class 11 Set 3

- Both Biblical Christianity and Postmodernism claim the moral high ground. But they claim it very differently—one based on God's goodness and objective right and wrong, the other based on relativism and group identity. Censoring God from the curriculum allows Postmodernism's claims to stand unchallenged for the most part, in academia.
- One of the grievous problems with the church in the twenty-first century is the lack of preparation students receive to deal with such a challenge.