



TRUE TRUTH and Why It Matters— “What are Three Enemies of Truth?” Part 6b

THE THIRD ENEMY OF TRUTH: OUR MISUNDERSTANDING BETWEEN FAITH AND REASON

Truth has many enemies as we’ve been discovering. The misunderstanding between faith and reason is a particular one we covered in our last section. We discussed the three philosophical positions of; *strong rationalism*, *fideism*, and *critical rationalism*. Only *critical rationalism* avoided the extremes of disproportionately exalting reason (strong rationalism) or too low a view of reason (fideism) when considering religious truth claims. As a result, we concluded that strong rationalism offered a more attractive balanced approach to this enterprise, and is thus preferable.

In this section we’ll continue our quest for clarity regarding faith and reason by getting our definitions of faith and reason from scripture and by revealing that these two aspects of thought and life are not adversaries but rather allies.

DEFINING FAITH AND REASON: *Biblical Understanding*

A University professor once boasted, “One of my callings in life is to shatter the faith of naïve fundamentalists as they come to my class. Just give me a room of young, naïve evangelicals and let me at ‘em. You can just watch them drop like flies hit with Raid when I challenge their faith in a deliberate, consistent manner.”¹

The professors boast is not just being experienced in the classroom, but at work, at family functions, and also in our homes. Among the reasons opponents of Christianity feel so emboldened to speak up against our views is because

believers often don't know the faith (i.e., the body of received truth from the prophets and the apostles) for one reason or another.

Many grow up in church giving lip service and affirming nods to teachings of which they're ignorant. Moreover, the rich wisdom of the ancients have no place in these souls, so when the faith is challenged, the opposition wins by forfeit, not because the truth or the facts are against our faith. Unfortunately, believers too often don't care about the treasure entrusted to them because, among other things, they are ignorant of its value.

To remedy such maladies this section will explain what faith means; glance at a general conception of it; consider a specific example of faith; explain the nature of saving faith and show how faith and reason are allies in the discovery and reception of truth.

DEFINING FAITH

Among the different biblical words denoting faith: *pisteuo* and *pistis* are the key ones in the New Testament.² These words involve *trust* in God's nearness and power to help.³ It's *being convinced* that God exists and that his revelations or his self-disclosures are *true* (used of Christ; Jn.6:30; 8:31; Mt.27:42-43; Rom.10:14).⁴ Faith in Christ is radical dependence upon what he said and did in his life, death and resurrection as revealed in Scripture. Faith is thus radically Christ centered.

Both words express the complex thought of *unqualified acceptance* of, and *exclusive dependence* on, the mediation of the Son as alone securing the mercy of the Father.⁵ This God-centered trust is grounded in space-time-history where through real events faith/trust is experienced by individuals. We could say here that "faith" is a *verb*. However, faith/trust is not always a verb, but a noun.

A GENERAL CONCEPTION OF FAITH

Biblical faith and the term, "faith" involves not just *right belief* (i.e., orthodoxy, or right opinion) about God, but understanding that "right belief" rests on *divine testimony*, and that divine testimony can only be experienced by individuals through God's power alone. Naturalists will outright discard this notion because we supposedly live in a closed system where no supernatural

entities can intervene in human affairs, but this view is consistent and coheres with the Christian worldview that affirms the Creator God acts in-space-time-history (E.g., signs, wonders, miracles, etc.) and thus does reveal himself.

FIRST, FAITH IN GOD INVOLVES RIGHT BELIEF ABOUT GOD

³ *Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you **contend earnestly for the faith** which was **once for all** handed down to the saints. ⁴ *For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. (Jude 3-4)**

According to Jude, “the faith” for which we are to “contend earnestly”⁶, is the body of truth the church had already received through the apostolic tradition.⁷ This body of truth was in danger of being perverted by those who were not authoritative spokesmen and thus they are to be confronted with the truth.

The “Faith” (i.e., the body of apostolic truth) contains a set of propositions (i.e., doctrines about God, Christ, Sin, Atonement, Judgment, Consummation, etc.) that we call beliefs⁸. An extra-biblical example in the early church is the *Apostles Creed* which affirmed Christian theology derived from New and Old Testament texts believed by the church.⁹

The faith in this instance is objectively attained through being taught correctly and through being self-taught. By “being taught correctly” I mean we are exposed to teaching (pastor/teachers) that deal with the text of scripture faithfully such that *authorial intent* is the goal (Eph.4:9-16). God’s gifts to the church are so precious here we dare not despise them through neglecting them, but there’s also a second step to consider—being self-taught.

Being self-taught is an outflow of being taught well where we emulate our teachers who have faithfully represented Christ from the Scriptures in their teaching. The individual here gives special attention to authorial intent through the use of study tools which aid proper biblical interpretation and results in persons like the Berean Christians who properly handle God’s word (Acts 17:10-cf.).

The New Testament writers often depict faith as knowing, believing, and obeying “the truth” (Tit. 1:11; 2 Thess. 2:13; 1 Pet.1:22, etc.), which demonstrates the authors regard for orthodoxy (to have the right opinion) as the fundamental ingredient of faith.¹⁰ Thus, *right belief about God* is one way of saying *The Faith*.

SECOND, WE MUST SEE THAT FAITH RESTS ON DIVINE TESTIMONY

¹³ *For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it **not as the word of men, but for what it really is, the word of God**, which also performs its work in you who believe. (1 Thess.2:13)*

The Bible also views the convictions of faith (i.e., the body of truth trusted or, believed in) as certainties and equates them with knowledge (1 Jn.3:2; 5:18-20), because they are based on God’s character, in that he cannot lie (Titus 1:2) which makes it trustworthy.

This testimony is specifically disclosed in the person and work of Jesus Christ (Jn.3: 11, 31-32), through Christ’s spokesmen (Acts 10:39-43; 1 Jn.5:9 ff.,) and even by Gods own witness (1 Cor.2:10-13; 1 Thess. 2:13). Hence to receive this testimony is to agree that God is true, but to reject it is to make God out to be a liar (Jn. 3:33; 1 Jn. 5:10).¹¹

This right belief about God is considered to be faithful and true knowledge about God because it’s based on eyewitness accounts but more importantly, it’s based on the God of truth who cannot lie.

THIRD, WE MUST UNDERSTAND THAT FAITH IS A SUPERNATURAL DIVINE GIFT

Not only does faith rest on divine testimony, but *God* is the author of all saving faith (Eph.2:8; Phil.1:29), because man is blinded by sin and Satan (Eph.4:18; 2 Cor. 4:4), therefore, he cannot come to see, accept the divine origin of the gospel, nor apply it to his own life by trusting Christ for salvation (Jn. 3:3; 1 Cor.2:14; Jn.6:44, 65). Saving faith is thus a miracle, a wonder, a sign wrought in God effecting man.

Thus, this general conception of faith is: *right belief about God, grounded on God’s truth revealed through His testimony, and can only be attained*

supernaturally by God. Let's narrow our investigation now to a specific example of faith.

A SPECIFIC EXAMPLE OF FAITH—HEBREWS 11

Faith is trust grounded on God's person, such that it effects a commitment that comes from a conviction (Heb.11:1; cf., 1 Pet.3:15.).¹² This Hebrews passage is quite revealing and perhaps one of the clearest definitions of biblical faith. The text reads:

"Now faith is the assurance of things hoped for, the conviction of things not seen" (RSV) The NIV translation says, "Now faith is being sure of what we hope for and certain of what we do not see."

FIRST, FAITH IS THE ASSURANCE OF THINGS HOPED FOR

First, Faith *is*...it is active, energized, it's in motion. Faith is never passive. Secondly, faith is the *assurance (hupastasis)* which speaks of that which really exists, in contrast to what seems to be.¹³ It's not a fantasy, it's not an illusion, but faith is a reality. New Testament scholar Leon Morris explains this word's usage:

*"there are realities for which we have no material evidence though they are not the less real for that. Faith enables us to know that they exist and, while we have no certainty apart from faith, faith does give us genuine certainty."*¹⁴

So, faith is the reality (assurance) of things hoped (*elpizomenon*) for, these are things we look toward with confidence to behold—good and beneficial things—(see Acts 23:6 where Paul is on trial because of his hope in the resurrection).¹⁵ Specifically in this context it speaks of a sure expectation of divine saving actions. Hope looks at the coming city of God (see Heb.6:18).¹⁶ Again this is not wishful thinking, but certainties that await those who trust God's faithful promise.

SECOND, FAITH IS THE CONVICTION OF THINGS NOT SEEN

The Greek for conviction is (*elegkos*) and speaks of *proof or evidence*. This word was used in the papyri for legal proofs of an accusation.¹⁷ It is an inner conviction.¹⁸ The writer of Hebrews appears to be defining faith as the reality on

which hope is based and that hope is ultimately the realization of our salvation in the scheme of God's redemptive plan. Faith is thus the *proof* of that which cannot be *seen* on the one hand, but on the other hand its action seen in the lives of God's people who trust Him.

Moreover, biblical faith cares about the facts even though they cannot be fully comprehended, it "...extends beyond what we learn from our senses and the author is saying that [faith] has its reasons. Its tests are not those of the senses, which yield uncertainty."¹⁹

WHAT IS SAVING FAITH?

Today people are given assurance of salvation, regardless of any kingdom fruit in their lives because they either "raised their hand at a crusade" or "said the sinners prayer" in response to an alter call at church. True biblical faith requires self-denial to follow Christ (Lk.9:23), it produces new life (Rom.6) and it calls us to holiness (1 Pet.1:10-25). In other words, biblical faith is both word and deed.

According to the Reformation—Biblical Understanding of True Saving Faith, three components must be present: they are *notitia*, *assensus* and *fiducia*.²⁰ Let's briefly consider each one.

NOTITIA

Notitia is the data, evidence, or knowledge. Here, one knows a claim an event, or alleged fact. In our case, it is the knowledge of the life, teachings, death, and resurrection of Jesus Christ (Rom.10:14-17). But as important as *notitia* is, it is not saving faith (Heb.4:2-4).

ASSENSUS

Assensus is to intellectually acknowledge as true the claim(s), statement(s), or proposition(s) put before one. This involves assenting to the reality (truthfulness) of the knowledge in question as worthy to being received as a fact. *Assensus* is the act of the intellect acknowledging the truth of *notitia* without appropriating personal trust of said knowledge. Put together, these comprise what is termed *fides historica* (mere) historical faith, but not saving faith (*fides salvifica*).

While both *assensus and notitia* are necessary for saving faith, they are not sufficient (e.g., the demons believe and tremble). The other component of salvation is *fiducia*.

FIDUCIA

Fiducia is the appropriation of what saves a person, it appropriates notitia and assensus. This is a self-surrender to what one knows to be true—the Gospel message. Fiducia primarily involves our volition or will. It's also a work of the Holy Spirit. It's not a work but a fruit of faith (i.e., works of faith).

In other words, the appropriation of notitia and assensus enabled by the Holy Spirit produces fiducia and thus saves a person. Notitia, assensus, and fiducia are essential for saving faith to be realized. Remove one component, and saving faith does not obtain.

SAVING FAITH ILLUSTRATED

We may liken saving faith to medicine that can cure cancer. If someone knows of medicine that is out on the market (notitia: data, information), and they understand and believe that this medicine can cure and has cured cancer patients (assensus: intellectually acknowledge the data to be true), it will not benefit the cancer patient (i.e., cure them) without fiducia.

Not until they take the medicine for themselves (fiducia: appropriating notitia and assensus) will they benefit from the medicine (i.e., get healed). Similarly, knowing the data of Jesus' life and mission, and assenting to its' truth claims is not sufficient for salvation, one must appropriate the data and the truth claim for saving faith to be actualized. One must surrender to the Master.

We've considered both a general conception of faith, a specific example of it, and explained the nature of saving faith. Biblical faith is rational, it's a means of knowing realities the mere senses can't apprehend, and is thus a means of coming to know the truth about God. What about reason, is it a hindrance to saving faith or does it aid in the discovery of the truth of God?

DEFINING REASON

In the Old Testament God invites his people to come and reason with him. As Isaiah 1:18 says, "Come now, and let us reason together". In this context,

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WHAT ARE THREE ENEMIES OF TRUTH? #3—OUR MISUNDERSTANDING OF FAITH AND REASON

Israel's worship is externally acceptable, but their motives are internally corrupt. Hence, it's unacceptable to God. Their lip service did not match their life style. The word in this passage for reason—*dialegkomai* in the LXX—²¹ deals with arguing a case, or discussing a matter.²²

Here God appeals to Israel's powers of reason to consider their worship and lifestyle as the people of God. Biblically, the existence of an efficacious (having the power to produce an effect) human reason is assumed, not belittled, as noted in Isaiah's passage. Reason is a "tool" to which God appeals for Israel to properly respond to Him.

While the nature of reason is not explicitly described,²³ it's essentially the human intellect's ability to carry out organized mental activity, such as the association of ideas, induction and deduction²⁴ of inferences, or value judgments.²⁵

WHAT DOES REASON OFFER?

Reason offers us the ability to set forth statements as explanations or justifications for our point of view. The great and first commandment includes loving God with the soul, which is the essence of life in terms of thinking, willing and feeling.²⁶ The thinking processes are part of what makes us human. It is part of what constitutes our being made in God's image and distinguishes us from any other creature.

HOW HAS REASON IN THE CHURCH BEEN VIEWED?

Throughout the church's history, few theologians espoused pure rationalism—the idea that naked reason can without benefit of faith deduce all Christian truth.²⁷ As a result, those holding the aforementioned opinion often fall into technical heresies. To guard against the possible abuse of reason, many influential Christian thinkers have strongly down played reason.²⁸ As a result, there have been negative and positive views of reason's relationship to faith throughout church history. Let's briefly look at them.

HOW HAS REASON BEEN VIEWED NEGATIVELY?

The Reformer *Martin Luther* called reason a "harlot" insisting that the gospel was contrary to reason. Not because in and of itself it isn't a good gift from God, but because in the temporal earth "the rational man is self-sufficient".²⁹ And thus, in Luther's mind the use of reason from the Scholastics who tried to reconcile the gospel with Aristotle, ended up distorting it.³⁰ And while Luther understood that non-Christians can know God through Natural reason, nonetheless;

"This knowledge does them no good, since reason 'does not know who or which is the true God' and cannot know 'what God thinks of us, what He wants to give and to do to deliver us from sin and save us'".³¹

Luther knew God had revealed himself to everyone through creation, but only through Scripture and the work of the Holy Spirit can sinful, blind human beings know him redemptively—experience salvation from wrath to a loving relationship with God through Christ.

The Christian French Mathematician and Philosopher *Blaise Pascal*³² had the conviction that faith cannot be based solely on pure rational criteria. After making breakthrough discoveries in mathematics and physics, Pascal became convinced that the certainties of faith are unattainable, except to the heart that loves.

In his *Pensées*³³ he covers among other things, the psychological fabric of man—the paradox of our pride and feebleness. He makes no effort to ground the faith metaphysically, and even if one can prove God's existence, Pascal held that all these arguments at best leads one to deism³⁴, not to the God of the Lord Jesus Christ.

Instead of trying to prove God's existence, Pascal appealed to man's unhappiness, as an apologetic, until he finds happiness in God (akin to Augustin's "our hearts are restless, until they find their rest in you—God")³⁵. He also makes an inventory of the various philosophies and religions and profoundly analyzes the relationships between faith and reason.

The Danish theologian, poet, and social critic, Søren Kierkegaard maintained the necessity for an individual not to make salvation decisions based on logical deductions.³⁶ His context must be considered to understand his method. Known as the “melancholy Dane” he noticed the ubiquitous cold orthodoxy of his day. Much like in portions of America’s “Bible belt”, people in Denmark thought they were all Christians, but the fruit of Christ was nowhere to be found. Of his many writings, in *Concluding Unscientific Postscript*, the purpose of his apologetic:

“...is directed at converting not people of other religions to Christianity but people of the Christian religion to authentic Christian faith.”³⁷

Think about this, the focus is the conversion of church goers, professing believers, not those who are clearly unbelievers. Perhaps we’d do well to emulate Kierkegaard. What’s interesting about Luther, Pascal and Kierkegaard is that they were rational intellectuals. Their writings demonstrate coherent analysis about the use and limits of reason concerning the faith.

What should be appreciated and emulated is the sensitivity they demonstrate in the context of their cultural history. Their methods for evangelism and disciple-making were dictated by their times, by their audience and ours should as well.

Still some today view them as men who had a strict segregation of reason from religious convictions.³⁸ There, are those however who don’t make such a strict segregation between faith and reason.

HOW HAS REASON BEEN VIEWED POSITIVELY?

The great theologian and philosopher Saint Augustine stated: "I believe that I may understand" meaning that reason is operative in direct proportion to its submission to prior Christian faith.³⁹ In his view of truth and reason, Augustine held that truth is absolute and above mans’ mind. If anything exists that is more excellent than wisdom, it is clearly God.

Thus, to approach God with the mind demands a suitable moral disposition: detachment from the senses, restraint of the passions and earnest longing for enlightenment. For the mind to see God it must be illuminated by Him. “God is

better known by what He is not” and God draws the soul, not only through reason but also through authority (I.e., Scripture and the Church).

Pertaining to the knowledge of God, one must believe before he seeks understanding. He quotes (Is.7:9) asserting; “if you do not believe you shall not understand”.⁴⁰ Another word for believe is to “trust”. Augustin knew we all trust ultimately someone’s “word”, thus in order to understand God’s revelation, we must first “trust” in his existence, person and revelation through the Bible and the Church.

The Christian philosopher and theologian, *Thomas Aquinas*, perhaps the greatest theologian of the Middle Ages, held reason to be a viable avenue of Christian knowledge. Through it one could understand God's existence and goodness, even though it's not omni-competent.⁴¹ According to one source;

“Aquinas tried to reconcile the seemingly separate streams of philosophy and theology. He distinguished between the two, which he labeled reason and revelation, yet emphasized that they did not necessarily contradict each other.”⁴²

For Aquinas, some truths of the faith can be understood via the rational, but others cannot. For example, God’s existence can be known through reason (i.e., cosmological arguments), but doctrines like the Trinity, the Incarnation of Christ, and the need for the atonement for our sins,⁴³ can only be known on the authority of faith (I.e., the Bible or revelation).

There’s a wealth of family wisdom that’s come down to us the last two thousand years. Differences among believers regarding this issue remain as we’ve considered. Reason has its strengths and weaknesses. The wise disciple will keep this in mind when considering the issues of faith and reason and see that they are not enemies when properly understood and properly applied.

CONCLUSION: FAITH AND REASON ARE ALLIES NOT ENEMIES

The contemplation between faith and reason is a worthy endeavor and one that requires much more attention than it has received in these few paragraphs. Nonetheless, a few concluding remarks are in order:

FAITH AND REASON

Faith and reason are wed together and especially if one is referring to the Christian faith. Our faith in the God of the Bible saves us, but our reason aids us in understanding his workings. Christian Philosopher William Lane Craig is noted for saying, “that we know Christianity to be true through the work of the Holy Spirit (Rom.8:15-16; Col. 2:2; 4:12; Rom.4:21; 14:5; I Jn.3:24; 5:6-10), and we show Christianity to be true through reason”.⁴⁴ There are some things that must be *done for us*, and there are other things that *we must do*.

It seems Craig is showing forth the utilization of fideism and critical rationalism. Reason has weaknesses for it cannot fully comprehend doctrines like (E.g., the Trinity, the Resurrection, the Incarnation of Christ, etc.). And while reason has weaknesses it also possesses strengths.

Reason, for example, can apprehend philosophical arguments for God’s existence (E.g., cosmological arguments, the argument from design specifically). Reason *does have its limits*. Regarding the weakness of reason in connection with saving faith, Peter Kreeft succinctly writes:

“The sword of reason is in itself undefeatable and can cut through all the objections to the faith. But any given human reasoner, like any given swordsman, can use it badly, that is, irrationally. The Fall weakened our arms that wield the sword, but the sword itself remains sharp.”⁴⁵

The misunderstanding between faith and reason I’m convinced is a major barrier to coming to the knowledge of God as revealed both in creation and in the Scriptures. So are relativism and our technologies. We would thus do well to shore up where we are weak in these areas so that our own faith and those we are called to disciple will be built on the rock of Christ rather than on the sand of unbiblical thinking.

¹ Chuck Swindoll, *The Tale of the Tardy Oxcart*, p.195 © 1998 by Word Publishing

² J.I. Packer, *Evangelical Dictionary of Theology*, Editor: Walter A. Elwell, p.399.

³ Walter Bauer, William F. Arndt & F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p.661, © 1957, 1979 by the University of Chicago

⁴ *Ibid.*, p.661

⁵ J.I. Packer, *Evangelical Dictionary of Theology*, Editor: Walter A. Elwell, p.400.

⁶ Reinecker & Rogers, *Linguistic Key to the Greek New Testament*, p.803, © 1980 by The Zondervan Corporation

This Greek term for contend “*epagonizesthai*” means to exercise great exertion over something like an athlete struggles in the games for the prize. Here, it’s struggling against false doctrine, a perversion of “The faith”, the body of apostolic truth that was already given to the church.

⁷ Ibid., Pg.805

⁸ A belief may be defined as: *a conviction that something is real or true, to give intellectual assent to an idea.*

Further stating the matter: *A belief may stem from an immediate non-reasoned acceptance of an idea (i.e., a hunch, a feeling) or from a deliberately thought-out argument.* Angeles, Peter A., *The Harper Collins Dictionary of Philosophy*, 2nd edition, p.31, © 1992 by Peter A. Angeles

⁹ (Accessed 01/09/2015) https://en.wikipedia.org/wiki/Apostles%27_Creed

¹⁰ Ibid., p.400.

¹¹ Ibid., p.400

¹² Ibid., p.400.

¹³ Walter Bauer, William F. Arndt & F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p.847, © 1957, 1979 by the University of Chicago

¹⁴ Leon Morris, *The Expositors Bible Commentary: Hebrews, Vol.12*, p. 113, © 1981 by The Zondervan Corporation.

¹⁵ Louw & Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, Vol. 1, p296, § 25.59

¹⁶ E. Hoffman, *The New International Dictionary of New Testament Theology*, Editor: Colin Brown, Vol. 2, p. 243, © 1976 by The Zondervan Corporation

¹⁷ Reinecker & Rogers, *Linguistic Key To The Greek New Testament*, p.706, © 1980 by The Zondervan Corporation

¹⁸ Walter Bauer, William F. Arndt & F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p.249, © 1957, 1979 by the University of Chicago

¹⁹ Leon Morris, *The Expositors Bible Commentary: Hebrews, Vol.12*, Pg. 113

²⁰ Taken from class notes * Logic: CSAP621 * Biola University: Christian Apologetics

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²¹ The Septuagint—the Hebrew scriptures translated into Greek

²² J. Lust, E. Eynikel, K. Hauspie, *A Greek-English Lexicon Of The Septuagint, Part 1 A-I*, p.114, © 1992 by Deutsche Bibelgesellschaft, Stuttgart.

²³ W. Corduan, *Evangelical Dictionary Of Theology*, Editor: Walter A. Elwell, p.915.

²⁴ Induce in logic deals with an *inductive argument* where the conclusion follows with some degree of probability from the premises; it moves from the particular to the general. Deduce deals with a *deductive argument* where if valid, the conclusion follows necessarily from the premises; it argues from a general concept to a specific one. Geisler and Brooks, *Come Let Us Reason: An Introduction to Logical Thinking*, pgs.189, 191. © 1990 by Baker Books. For an explanation with examples of inductive and deductive arguments see also W.L. Craig, *Reasonable Faith: Christian Truth and Apologetics*, pgs. 38-39, ©1994 by William Lane Craig, Published by Crossway Books.

²⁵ Ibid., p.916.

²⁶ Louw & Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, Vol. 1, p.321-322, § 26.4. Sometimes soul appears to be distinct from heart, as a result, some insist that there are three different parts to the human personality. Others have viewed this difference as only three different perspectives which describe the human personality. Still others are of the opinion that the three words *heart, soul and mind* serve to emphasize the totality of human personality. As a result, no clear distinctions can be made.

²⁷ W. Corduan, *Evangelical Dictionary Of Theology*, Editor: Walter A. Elwell, p.915.

²⁸ Ibid., p.915.

²⁹ Boa, Kenneth and Bowman, Robert Jr., *FAITH HAS ITS REASONS: An Integrative Approach to Defending the Faith*, Pg.366, © 2001 by Kenneth Boa, (NavPress)

³⁰ Ibid., Pg.366

³¹ Ibid., Pg.366

³² Avery Dulles, *A History of Apologetics*, Pgs.123-133, Wipf and Stock Publishers, 1999.

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TRUE TRUTH AND WHY IT MATTERS: PART 6b

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³³ Literally "thoughts", is an apologetic of Christianity, it's a collection of fragments on theology and philosophy, Accessed (9/8/2015)

³⁴ Deism holds that God created the world, but is absent from it and allows it to run on its own, Ronald H. Nash, *Worldviews in Conflict: Choosing Christianity in a World of Ideas*, Zondervan Publishing House, Pgs.35-37, © 1992 by Ronald H. Nash

³⁵ (Accessed 9/10/2015) <https://www.christianhistoryinstitute.org/incontext/article/augustine>. Augustine in his *Confessions* reveals his search for fulfillment; be it licentiousness, false religions, or philosophy and concluded that only in Christ his soul came to the rest/fulfillment/happiness for which he so longed. Pascal seems to be using this truth as a means to awaken dull hearts and minds to the realities and joys found only in Christ.

³⁶ W. Cordan, *Evangelical Dictionary Of Theology*, Editor: Walter A. Elwell, p.915

³⁷ Boa, Kenneth and Bowman, Robert Jr., *FAITH HAS ITS REASONS: An Integrative Approach to Defending the Faith*, Pg.372

³⁸ W. Cordan, *Evangelical Dictionary Of Theology*, Editor: Walter A. Elwell, p.915

³⁹ *Ibid.*, Pg.915

⁴⁰ Avery Dulles, *A History of Apologetics*, Pgs.59-71

⁴¹ *Ibid.*, Pg.915

⁴² Curtis, Lang, & Peterson, *Dates with Destiny: The 100 Most Important Dates in Church History*, p. 82. © 1991 by Christian History Institute

⁴³ *Ibid.*, Pg.915

⁴⁴ Craig, William Lane, *Reasonable Faith: Christian Truth and Apologetics*, Pgs.31-48, Crossway Books, revised edition, © 1994 William Lane Craig

⁴⁵ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, pgs. 40, © 1994 by Peter Kreeft & Ronald K. Tacelli, InterVarsity Press