

Bible and Science, Part 4

By John Mark Reynolds

Father, we thank you that you were God that beside you. There is no other. And we ask that tonight as we focus on the beginnings of the relationship between your written word in science that you illumined our minds, help us to be alert to what you have to say in Jesus. Holy name. Amen.

OK, what we're going to begin to look at today is the Bible. So a good thing to do in a class like this and begin to look at the relationship between the Bible and science and how the two things should go together. Well, the first thing that's true is that we can make a really big mistake about the way the world works. And we want to avoid this at almost all costs. There are no or very few. There are a few things that qualify for this rocks with labels on them that tell you their age. There are very few facts that just come and hit you on the head. You know. Whack. Boom. There's the fact you've got it. It just went into your head. Very few things in the world do that. I would suggest to you that numbers are like that, too, is pretty much too. No matter what language you're speaking. In fact, I don't think you can avoid thinking about to try to think about two in any other way.

If there were people who lived on Mars. If you put two sticks in front of them, eventually you would be able to establish that you were talking about Tunis. Look, two, two, two, two. You would be able to come to the right conclusion. So numbers are probably something that just whack you on the head and you can avoid believing them. They are necessary truths. I think now. So sure we have this. By the way, you remember when they set out the space probe to look for alien life?

We actually sent Aliens a film of Jimmy Carter, which tells you, I mean, we may be attacked. I think I always thought Independence Day was probably motivated by the aliens finding the film of Jimmy Carter and going insane and coming and attacking us. But the truth is that when we wanted to communicate to the aliens, the message on the outside consists of a lot of mathematical formula. Like the value of pi, wherever you are in the universe, the value of Pi is the same. The state of Texas notwithstanding. I think I told you in a previous class, the state of Texas mandated that pi be rounded to three. Well, whatever the legislature decides and whatever language people speak, pi is pi. And eventually, if you show a circle and do you know little things, you would be able to establish mathematical commonality. There's not a difference. Now, mathematics is the language of science, just like English is the language of our literature most of the people who are in this room. But mathematics isn't science.

Mathematics may come and whack you in the head with truth, but science doesn't. I'll take a really strange example. This is a chair, but you can't know very much about the chair, including

its Chernus without taking a lot of things on faith. In other words, science and your knowledge about the chair has a fair measure of belief in it. Now, I don't want to get weird on you. This really is a chair and it has four legs and it's truly here. It works. There's Chernus here, right? There's stuff happening there. And your beliefs about the chair are probably almost all true. But your beliefs about the chair, none of them are like two. Almost all your beliefs about the chair. I could be wrong. All right. I hope I can show you that your beliefs about this chair.

Some of them are so sure that they count in a normal sense as knowledge. Others are so unsure that at best they count as opinion. Now we'll see why this is important and a little bit. Just hang with me. All right. So we have a chair here. And unlike two, I've suggested nothing you believe about it is for sure. But listen, you got to hear this because a lot of postmodernists will play games with your brain. You don't have to know things for level. Sure. For it to count as knowledge.

In my opinion and in the opinion of many other philosophers, because you don't know very many things for sure. If you have to know things such that they couldn't possibly be wrong, you couldn't be wrong about it, then Mathcounts probably trues of mathematics and analytic statements, statements that have to be true because of the language they count, like all unmarried men are bachelors. How many of you know that you have to be right about that. If you stand up and say all unmarried men are bachelors, hallelujah. Everyone can stand up and say yes. Yeah,

absolutely. All those unmarried men are bachelors. And as long as they're a speaker of English using English correctly, you can't be wrong about that.

Are you ready? If you're wearing blue, then you're wearing blue. Great. That really has helped us a lot. You can't be wrong about it, but it's not very interesting. And the sad truth of the matter is this. The things we know for sure turn out to be super, super boring things all by themselves. There are other categories that have been suggested that this is good enough for government work. There are analytic truths. Those are things like all unmarried men are bachelors, things that are just linguistically true. And there are truths of math that I think count as things, you know for sure. But by golly, that's just about it. And math all by itself. Are you ready? Two plus two equals four. It's elegant. It's neat when applied to the real world.

It can be quite useful. But so what? How should we then live? Three plus three is six. Should I leave my wife? Four times four is sixteen. Do you see mathematics by itself without being applied to the world where we don't know things for sure? Doesn't much go anywhere. Logical systems are like that. Everyone thinks logic can solve lots of problems. And it's true if you have a good logical system that if you put truth, then what will come out the other side?

Truth. But what's the problem? Finding the truth to put in in the first place. You see, a lot of people think, oh, if we could just all think logically, our problems would be solved. We could all become Spock. That's illogical, Captain. And come to truth. See, Star Trek conflates all the time logic with knowing the truth, finding the truth, doing the right thing. But logic can't tell you the right thing to do. It can only tell you the right thing to do. If what you thought before was right. That's why people really weigh the options.

I did this with buying a house. Anybody other than me ever buy a house that didn't work out well. I went and analyzed the neighborhood. I analyzed the market. I found out where we wanted to live. We went to live in a certain kind of neighborhood. And I said, where can we go? What kind of house can we buy? I got input from my lawyer. I had a house inspection. I carefully inspected other houses like that in the neighborhood. I did everything they tell you to do. The system was flawless. I put in the information I had. I came out with the conclusion that I should buy the house and given the information I had, that was a good decision. What was the problem? The information I had contains some mistakes. Now, they're not mistakes I could have avoided, at least reasonably avoided. But they contain mistakes. Should I have bought the house? No. As it turned out I got stuck for thousands of dollars in the deal. But given what I knew at the time, I should have bought the house so that the process was flawless in a sense. My information was bad.

And no matter how hard you try. Some of your systems managers or human resource people. No matter how hard you try. The universe is just perverse enough that your system can be perfect and try to weed out bad information. The system can never produce truth. So it turns out the things we know for sure are really boring unless they're applied to things like chairs or people or the real world. But the second they were applied to the real world. What you discover is you could be wrong. And I mean really, really wrong. This means that skepticism of the biggest sort can never be utterly eliminated as a possibility. What do I mean by skepticism? How do you know you're not a brain capped in a vat by some evil scientists for the purpose of doing perverse experiments?

And so he has decided, I know what I'll do. I'll run your life. And so he's torturing you right now by making you sit in this class, which seems to go on and on, and, you know, he's gauging your brain's reaction to this. And he says, oh, I know what I'll do tomorrow. I'll have him have a flat tire on the freeway. That's kind of amusing. Let's see what the subject will do when that happens.

And because he's a very clever scientist and he feeds you all the right inputs, how can you know that this isn't happening to you? Put a more traditional way. How do you know that theory is an evil demon who sits on your shoulder controlling everything you see so that what you see is totally false. You live your whole life with the demon perversely causing you to believe one thing when it's totally wrong. Demons like to do things like that. Right now, I'm not suggesting

that this is true. And I think a good response to someone who says, how do you know you're not a brain in a vat is the kind of thing.

Fifth graders like to think about, I used to teach seventh graders and they'd raise their hand and say, oh, teacher, how do I know that I'm not an atom in God's toe or how do I know? You know, I'm not a brain in a VAT. And of course, the answer is why in the world would you believe something that stupid? I mean, what evidence do you have to believe it? So skepticism, however, may be true, but it's one of those things that's so far over here, radical skepticism that you're not justified in believing it.

There's no good reason to believe that some evil scientist is operating you in on a big vat and making your whole life look like an illusion. Now, the truth is there never could be a reason. Because if the evil scientist is clever, there never would be one. But why should you believe something without a good reason? There could be an invisible unicorn flying around in the room, too. Lots of things could be most things aren't right.

So you don't have to be sure to believe something. Now, of course, this has a big implication when you're dealing with atheists, because one of the first things an atheist will say to you, or very often we'll say to you is how do you know there's a God? To which my response is always, I

don't know there's a God, but I'm not even sure you exist. You give me an argument that absolutely proves that you exist. And I'll give you an argument that absolutely proves God exists.

We have a long way. It's fairly easy to be sure that you exist at least. It's pretty much impossible to doubt your own existence. But proving that everybody else exists. That's hard work. If this is the standard, being totally sure. Ever think about that? It could all be a dream. After all, you sang it when you were a kid around the campfire, right? Row, row, row your boat. Gently down the stream. Merrily, merrily, merrily, merrily. Life is but a dream could be true. And you're the dreamer. There is a whole philosophic school called the Solipsist Solo who thought each individual that they were the only person in the universe and the strength that they are now. See, that's nutty. But the strength of their position was that a lot of people think that if you don't know it for sure, you don't really know it and they'll push you one that they'll say, well, God couldn't exist.

How do you explain this? How do you spin that? Well, what about this? What about that? Will you start down that road on almost any fact? No, our chair. How many of you think this chair is real good? Good number. OK. The rest of you are dismissed. You need deep psychological counseling. But look, if I were really a good teacher, I would have set this up so that it turned out to be a sort of magic trick, an illusion. I would turn it into a rabbit or something, or it's really a potted plant that I've made look like a chair. Unfortunately, I'm not that good. I mean, the camera crew would come back and it would be amazing.

But stuff like that happens. You've seen good magicians on television or otherwise, right? Where there's something you believe to be true and then through sleight of hand, it turns out to be an illusion. I saw on television once a great magician make the Statue of Liberty disappear. Now, did it really disappear? No, guys. It was still there, but it seemed like it disappeared. So you could be wrong about something, even something that seems perfectly obvious. But lest you think I'm just a nut, a philosopher, I think you have so many reasons to believe this chair is here and so few reasons to doubt it, especially now that if anybody in here seriously considers for a minute that this chair is in here, you need psychological therapy, given what you know. After all, you're sitting on one right now and there's nothing wrong with that. Everybody say hallelujah. I hope that that sets you free because there's a certain kind of person that just always wants to know and they don't mean that in a productive sense.

Oh, can you give me reasons for why you believe in God? I can do that. Why do I believe in God? I sat in a library room at the University of Rochester and I desperately didn't want to believe in God with all my heart and soul. Every part and fiber of my being. When a biblical Christianity is to be false. And I went through that library and they have several million copies of books in that library. And I stacked books up literally as high as my head.

And as a philosopher, I knew where the bodies are buried. I went to the best atheist, the best anti-Christian writers, the best liberal Christian writers I could find. And I sat and read them and read them with one goal in mind. I was going to convince myself that biblical Christianity wasn't true. So I could go do what I wanted to do. So I had powerful psychological motivation. I had powerful social motivation. And I had strong intellectual doubts, which I was feeding. The problem was I lacked the faith to be an atheist.

You see, when I weighed the evidence in the balance, it wasn't that I was sure that God existed or that I was sure that the Bible was the inerrant word of God. But I was about as sure, though not quite as I am, that that chair is a chair and I could invent reasons to doubt it. Just like you could invent reasons to think that our friend here is an illusion. If you wanted to. But in the end, you have to ask yourself, why am I doing. Why am I doing that? Maybe there isn't a wall here. Maybe I can walk straight through it, but it sure doesn't seem like it. And it didn't seem like it when I was across the room. And what makes me think that? In short, the weight of evidence can be good enough, can be good enough to know something.

Now, what is not making a special case for God here? You got to do this with other people. How do I know you're real? OK. Your reality, not so hard. It's hard to doubt that ever fall in love. How do you know she loves you? How do you know he loves you? We had two thousand years of romantic poetry, all about people trying to know for sure that she loves me. It's the old thing with the flowers. Am I the only one to ever actually do that? I ever I actually sat out on a lawn with a

dandelion or a daisy or something. I forget what it is. You're supposed to use a daisy, but I think I ever try to pick the thing off a dandelion. That's hard. I mean, we had weeds in our yard, not daisies. And so I sat there. You know, she loves me. It makes it go longer, too.

That's the nice thing about it. And if it doesn't work out quite right, you can yank two at a time and start to count it down and woops. Oh, look at that. Why do people do that? Because and this is kind of scary. You don't know what's really going on in their heads. For all I know and I want you to hear what I just said for all I know means despite all I know, hope could be my wife secretly thinking, what a schmuck, I got to stay with them because God wants me to. But, boy, this is the hardest thing I've ever done. Anybody want to be your partners, Cross? But I could be it could be that in the morning, Hope looks at me and says, I will now take up my cross daily and follow him. It could be true. It wouldn't be the first time. And I bet it won't be the last. But if you start thinking that way, it's hard to live. So what do you do?

You weigh the evidence. She sure seems to like to kiss me goodbye. She didn't have to do that. She sure is nice to me consistently. Sure is wonderful. Top to bottom. If she doesn't love me, it sure seems like she does. So why not believe it? On the other hand, you see there are people who deceive themselves and confuse opinion with knowledge. Some people try to argue for God this way. Hey, you atheist. Could there be a God? And unless you're talking to a really stupid atheist, they'll say, well, there could be. There could be almost anything except for round squares and stuff like that. There are very few things that anybody ever thinks of that have to not be. Most

things could be. Santa Claus could be. But if you believe in him as a grownup, you're a dope because there's not good enough reason to believe in Santa Claus.

So you see there are some people that live over here. They're heart people. Gosh, I know she loves me. I knew a guy when I was in college who fell for a girl that we will call Julie. Not her real name. If someone is listening on this tape from my home school, he loved Julie. Julie, this Julie that we sat and played cards all night. Every night I learned to play poker at Bible school. I send your children to Bible college. They will learn to gamble. Now we just played for fun. Morning, noon and night. We played hearts and we would just talk. And all he would talk about is Julie this and Julie that. And finally somebody said to him his name. Have you talked to her? Well, actually, no. Why not? Well, she doesn't like me. We said get a clue. It's really hard to truly love someone that you never talk to what you love.

As I said, last week is a fig Newton of your imagination. You don't love the person you love. Some fantasy of the person tricked out in their body. But my friend persisted in his illusion, despite all evidence, he believed that someday Julie would love him and he went on and on and on. No, that was irrational behavior. How did it work out? It worked out just like you would think he was just annoying. And eventually he had a broken heart. But this was entirely his fault because there was no reality to his belief in the relationship, quote, and there never was a relationship in the same way there are some couples where the husband or the wife just behaves worse and worse.

All I know, he really loves me as he slaps you around. See, no, you can believe anything you want to, folks, but you shouldn't believe some things. And if he hits you, he doesn't love you enough to hear them. You see, there are some beliefs that get so far over here that their only opinion and when their only opinion. No good. Ever have a teenager tell you? Well, that's my opinion. Opinion is cheap.

I have an opinion. How many opinions could you develop? Ready? Everybody have an opinion. Yeah. Countless now. Have another one. Have another one. We can have opinions all night. You see now the world of science works in moving opinions over by means of the scientific method, from merely being opinion to being knowledge. What counts for knowledge? Now, it is absolutely true that anything that you believe in science could be wrong. Some evidence could occur to make you stop believing that this chair is a chair.

You have to be open to that. Say a hard thing. You better be open to the fact that biblical Christianity could be false. But, you know, I wouldn't worry about it any more than you worry about on a daily basis, whether this chair exists. Anything could be overturned. But there are some things that we have good enough reason to believe that they're not going to be overturned.

In fact, God itself and we won't get into the philosophic issue may turn out to be one of these things.

We know for sure. God's existence depends on what you think of certain philosophical arguments for God's existence. But that's another class. What I want to show you, and I hope I have shown you, is that religion and religious belief is in a sense no different than any other kind of belief. Now your friends will say, oh, wait, I only believe in what my senses show me. And I know this chair is here because. Right. Don't sit on this chair. I have no communicable diseases, but it would be gross. Do you get the point? And that's where they were.

Where's God? Right. This is a very silly argument. And if that were true, science wouldn't last five seconds. How much direct observation do most scientists do? Well, sometimes they can quite a bit, actually. No. The minute you use a microscope, are you directly observing the phenomena? Well, you just think about it. No, you are observing certain white behaviors through the microscope. If it's a white microscope, if it's an electron microscope, you're putting your faith in a whole huge theory about how that electron microscope works. If you're wearing contact lenses right now or wearing glasses, you're seeing things through the glasses. Now, the science behind the glasses is very simple. So you're only basing your beliefs on a very simple theory that is very likely to be true. So you can trust it.

But the more complicated the device through which you observe, the more theories have to be true for your observations to be true. There's very little direct observation that goes on in higher level science. It is almost all indirect. Now, I didn't say that to be an anti science. Should you doubt indirect observations? No, not unless you have a reason to. Just like you don't doubt that. Oh, well, maybe I put on my contact lenses and it's causing me to see the world in a perverse way. Nope, it isn't. Sometimes mine do, but usually not. The point is, there's very little direct observation of anything.

The second point to the atheist, which may be more understandable, is that ideas like two may exist and you can't touch those either. I'm really sure that two exists. And you can't do science if you're unsure about two. Existing mathematics is, after all, the language of a science. But somebody show me to show me it, to show you two chairs. I can show you two of us, but I can't show you two. I can put a symbol on the board that we call to.

I can put two marks down and say, look, that's what two is like. I can show you groups. I can show you everything, but I can't show you two. Two is an idea. And if they think ideas exist. Then their whole scientific view is based on the language of what they're doing, things they can't see, touch and taste by their very nature, even if they wanted to, let alone belief, and I see is easy compared to that, because God does do things in the natural world.

Including being incarnate in the person of Jesus Christ that we can observe. But even if God did none of those things, lots of people believe in things that are like it in some ways. The third thing you can say to them. So if they may say, well, I don't believe in numbers, I don't think numbers are real. I think they're human constructs. Personally, I think that's a silly thing to believe. But you don't want to do high level philosophy out on the street. So you say, OK, great numbers are just in your head. They're human constructs.

Show me the electron. Show me an electron. By their very nature. You don't know where electrons are. Electrons are things of the sort that they could be anywhere in the shell orbiting the nucleus. Use the word orbit just for the sake of it. At any given time, if you take a point on the shell, the electron is there. If you take another point, the electron is there. It could be anywhere. So it's everywhere. You can't see an electron. You can see traces of an electron. You can see things electrons do. You can see things that are the result of electrons existing. But you can't see an electron at least yet. Just like we couldn't see certain things in the nucleus of the atom until very, very recently. But we believe they were there, even though indirectly, even our senses could have nothing to do with them. Why did we believe in them? Because there was secondary evidence for their existence.

Ready? You come into the room and you find the chairs all kicked around. They're not set up like this. Do you have to have seen anyone come in and mess up the chairs to think somebody came in and messed up the chairs? No, no. You you have enough secondary sorts of evidence to believe that somebody messed up the chairs when they came and found Nicole and Ron Brown's body on the sidewalk. They didn't say, well, I bet they fell over and died. Why did they see the murder? Did anyone see the murder? Maybe a dog, but nobody who could talk. Why could they put O.J. on trial? Because there was significant secondary evidence that O.J. was there and involved.

Unfortunately, not enough to convict the jury. Convince the jury. That he was there. Now, let some of you wonder, well, what does O.J. have to do this with this and why does this matter? Understanding all of this is necessary to be a good juror. Why? In a court case, the prosecutor has to prove his case beyond a reasonable doubt. I've been a foreman on a jury twice. In both cases, the guy almost walked. They were both guys. Why? People thought to convict. They had to know this. I'm serious. The judge goes through the whole thing. You don't have to know for sure. Blah, blah, blah. And we still went in the back of the jury room. It was a carjacking case. The police saw the guy do it, followed him in his car. A helicopter hovered over the car. They lost sight of him. I swear to you for three seconds, that was the defense's argument.

Three seconds. They found the man who exactly fit the description of the man that they had been following visually the whole time. In a bush in a fetal position, hiding with bullets in his pocket

that matched the gun. He immediately claimed that the person had asked him to take the car for fun. This is pretty much an open and shut case, folks. And I sat there, I said, oh, man, I can't believe we're taking. We took a 16 hours to hear the whole case. So we sat there for eight hours, two days in a row. But I thought to myself all, thank God at least I'm not going to get into a big jury situation because I'm the foreman and you have to lead the discussion. So we get back and we pull the jurors to find out how people feel.

First vote, it was six to six. Now, I looked up to heaven and said, why me, God? Because I knew what the problem was. I didn't say anything. And the first person to talk was the lady who said, you know, during that three seconds, the man could have run in to a neighboring building. He could be really fast and disappeared. And it could be a guy who looked exactly like him and was Aidid by two police officers.

And the victim happened to be hiding in the bushes at the time. After all, people do hide in bushes on the direct line of vision from where the guy was before, curled up in a fetal position. And it could be that he claimed to be in the car jacking just because he was scared, because the cops grabbed them. And it could be that the cops planted all the bullets in his pocket. So they got done telling the story.

And the sad truth is that three of the people who voted to convict said all while we didn't think of that. So they. You know, and so there is a whiteboard there. And I pulled out a marker and said, here, let me try something on you. There are very few things we're absolutely sure of. And the key is beyond a reasonable doubt. Now, I don't want to step on any toes here. But O.J. did it. You know, you cannot have a reasonable doubt. I'm sorry he did it. You can be just about as sure of that as you can be sure that your income taxes will not be lower next year.

You could believe that your income taxes will be lower next year. But it is pretty irrational to believe it because it has only happened like once in my entire life. It's a good bet. A reasonable doubt means that a reasonable person looking at the evidence could say, I just don't know. I don't know. Not well, maybe O.J. didn't do it. Of course, maybe O.J. didn't do it. A guy put on shoes just like his tramp through the mud. The police planted evidence, hundreds of police, because they had use eye droppers to get the blood all the way down the sidewalk. That happened to matches. And it's just a huge conspiracy and no one has cracked.

Despite the fact that if you copped a plea, you can make hundreds of thousands of dollars and be on the National Enquirer and then evening news and be famous beyond and rich beyond the dreams of avarice. But still, because the LAPD some for some reason wanted to get O.J., you know, getting former football stars is a big goal down at LAPD headquarters. They went for him. And this is throwing out everything that Mark Furman touch. You see, that could be true. But is it reasonable to believe it? No, because there's no evidence that any of that happened. Where's

the other guy? How many parents of brutal Mollee shoes are there? Whereas the rich thug with the Bruno Mali shoes, who did it? Is there any evidence that such a person ever existed? No. So you can't consider it, folks. It's irrational to consider it. That's not a reasonable doubt. And the problem is because there's been confusion about this.

Our jury system is gradually grinding to a halt because it's getting harder and harder to convict people if they have an effective lawyer who can simply just start saying things with no evidence: Could it be that someone did this? Well, look, remember what we said? How do you defend against. Could it be's, you know, could people who look just like me commit crimes? Yes. Could they have my name? Yes. But you shouldn't believe it. Now, let me stop, because that's weird. I mean, that's a lot of weird stuff, but I hope you see why it matters. They should have taught you this in school or something very much like it.

Why? Because most of you will be on a jury someday and somebodies life will be on your hands. Look, I served on a jury once where somebody wanted to convict someone just because they thought they were guilty. And I said, why do you think they're guilty? They they look guilty. All of that's good. That's an effective test. In fact, in fact, we should get rid of the entire police force. We should just have you sit in a chair and look at people as they are guilty.

Good. All right. You know who killed Nicole? You did it. Great. Oh, wow. We could save a lot of money this way. You see, people ever listen to talk radio confuse their opinions with something important? Your opinion is not important. You know. Who cares what you think? When was the last time you heard someone say that there's nothing more politically incorrect than that, that your opinion isn't worth the brain, that it's floating around, then you have reasons for your opinion. And if you have good enough reasons. Boy, oh, boy. We should take your opinion very, very seriously. And if your opinion has lots and lots of reasons for it, like this chair is here, really here, then your opinion counts as knowledge. And you can say. I know. Are you ready? I know O.J. killed Nicole and I wouldn't back down on a talk radio show for love or money. I know he did it.

I'm sure that he did that, as I am, of anything that I know indirectly from having read it and not having experienced it myself. I'm sure he did it as I am, that China exists. I've never been to China. I've never seen China. I have never personally touched the soil or investigated whether the encyclopedia has massively conspired against me, but I am just as sure of the one as the other. And that's the truth. And yet we're all supposed to say, oh, I don't know. Well, I don't know for sure, but I know. So do you. I wish it weren't so. I'm from upstate New York where O.J. was a hero. And when the news first broke in upstate New York, it just made everybody sick because he was there all the time. He did promos, you know, in our area all the time because it was where he was a football star. But about two months into it. Anybody who is thinking about it knew that O.J. did it.

And that was the sad truth. So we weren't happy about it. But the truth is, no, he's happy. And you know what? If the evidence is against there being a God, it may be wonderful if there were God, but it's better to believe the truth than a comfortable lie. And just like upstate New York had to swallow real hard and say that a person that they had idolized was no good. We discovered only later. So we might have to swallow hard and say God doesn't exist or you're atheist friend may have to swallow hard and say that he does.

The truth is what counts. Can you know the truth? Not for sure. But so close to for sure it counts. And that matters. You're post-modernist friends will press this, impress this. But postmodernism is one of the most evil things to come down the pike. Christians think it's a good thing because they think, oh, it's given us space because people are so unsure now they'll all will. You're a Christian. You may be right. You may be right.

You may be right. We're all may be right. But it undercuts science and undercuts any kind of truth and undercuts any kind of beauty and undercuts any kind of morality. You don't have to know something for sure. You can't have a post-modernist judicial system. Oh, we don't know for sure. So what's your opinion? Who cares what your opinion is? Let's find the truth. OK. Questions. What is truth? Well, there are two kinds of truth. There's truth. You couldn't be wrong about these are propositions or statements about the world that you couldn't be wrong about two

plus two equals four. You're right about that. You can't even think about it as if it weren't the case. And you can change the words, right. The word three could stand for two. But the idea, too, plus the idea, too, will always give you the idea, for no matter what language it's in, what code you play with.

We'd be able to crack it if you came up to the room in the front of the room and it said two plus two equals four. In any weird language you wanted to get even with different words for two and different words for the next two. We'd figure it out because the concept is unavoidable. You can't play games, on the other hand. We can't do the same thing with chairs. There's a second kind of truth, which is a truth where you're so sure that it's almost impossible to imagine being wrong. And that counts as truth to most. Religious statements are the second kind of thing, if not all of them. But so are almost all religious statements. Or I'm sorry, all statements of any interest. All interesting statements. It's not at all interesting that all unmarried men are bachelors once you know the language. It's a good way to learn the language. Oh, bachelor. Now we know what that is. At least in one use.

But you're not going to stand in the front of the room and say those kinds of truths all night. It's not going to get you anywhere. OK. Questions about this. Now, I know that's kind of dry heavy lifting, but we'll see why this matters for biblical inerrancy and religion and science in a minute after the break. Yes.

Well, here's the deal. I mean, I don't want you to be in confusion about this. This is the way science works. And there are people who are critical of science. Even Christians, because they say, oh, that's just a theory like the theory of evolution. But scientific theories are super buttressed. Things that you shouldn't doubt them unless you've got a positive reason to doubt them. To say, oh, that's just a theory is to miss the entire point. Of course, it's just a theory, it's about the real world. That's all we have about the real world are theories. Do you see that? So that's the way science works, but here's the truth. That's the way religion works to science and religion are not two different kinds of things. There are a lot of Christians who try this trick. All science asks about this. And religion asks about that. And there are two separate compartments. And we can keep them separate.

But science is about finding the truth. And religion is about finding the truth. And they often intersect. Unless you have a God who's unemployed in the universe, not doing anything. Religion and science are often going to intersect. They're not two different compartments and they don't even behave so different way. Now, there are some religious people that behave differently every ever net. Meet a Mormon. Why should you believe the Book of Mormon men are old Mormon grandmother went down to the Hill Komura pageant, walked end to the Palmira Center, the guest center, beautiful gray haired woman, blue eyes just as clear as crystal clean living had made her.

I mean, she was beautiful, 70 year old, 80 year old woman. And I walked up to her and said, Hi, I'm Jumaa Crowds. It's nice to meet you. I'm interested in talking to you about Mormonism. I'd like to know more about it. Of course, it's a good way to get a conversation going in a Mormon visitors center. And I was sincere. I want to know what they had to say. And I sat and listened to her and argue with her, sit and listen to her. And she gave me a copy of the Book of Mormon. I can still see this, close my eyes and see it with tears streaming down her eyes. She said, you take this, you open it, and you ask God to reveal its truth to you and you'll feel a warmth in your heart and you'll know it's true. And I can say anything, it took the Book of Mormon, took it home and read it. So I told her I do.

You've got to be open minded, right? You get a look at a certain point. I wouldn't do this with little kids. Right. But that was my job. It's my job to think about these things and see why they're wrong. And you know what? I could have said that, lady. I wouldn't believe anything just because I had a burning in my bosom, because I've had a burning in my bosom about a lot of things that turned out to be false.

Ever be a teenager in love? That's not good enough. You see religious truth, just like scientific truth. I might want to win the Nobel Prize because my idea, you know, is so novel. But what do I have to do? I have to go butted up against the real world and present reasons in the paper for believing my idea. And if my ideas eventually accepted, it might reach the status of becoming a theory. And then it's real unlikely to change and it will count as knowledge people will base.

Other theories on my theory and the whole edifice of science is one theory built on another theory built on another theory, which means it's uncertain. You can't be sure it's true, but that's the way all knowledge is, and religious knowledge works exactly the same way. There are some things as evangelicals for which we would die. We are so sure they're true because we thought and we thought. And it isn't just that we have a burning in our bosom, though.

We better have that, too. It is that best evidence and best experience counts for it. But there are other doctrines for which I would not cross the street to defend the. I believe them. But the evidence is equivocal. We have to have an opinion. Here's an idea and I haven't even thought about it enough to know. So religion and science are more alike than they are not alike. And when people try to pull them apart, either your secular friends, because they want to destroy religion and make it look stupid, all it's all about faith.

Well, what isn't? It's about a rational faith in what I have reason to believe. But that science. Now, the difference, if they thought about it at all and then we'll take a break, is methodology. The claim is that there's some method that scientists have that leads them inexorably to the truth, but that religious method doesn't work, that we, you know, chug along with religious method, thinking, thinking, thinking, and we just end up with opinions.

We never get to solid things like theories in science. Now, this turns out to be false on two counts. One, there's no scientific method. I'm not trying to bend your mind, but even secular top level thinkers agree with that. There is no scientific method. There are books published called *The Myth of the Scientific Method*. And secondly, the method such as it is, is not at all this similar to the way religious people think about religion.

So they turn out not to be different. Now, if you catch a hold of this, you'll be utterly immune to the religion and science problem the rest of your life is. You'll say, oh, come on, guys. You know, a lot of what people worry about won't worry you anymore. OK, one more question.

Go change the world. Let's be back in 10 minutes.