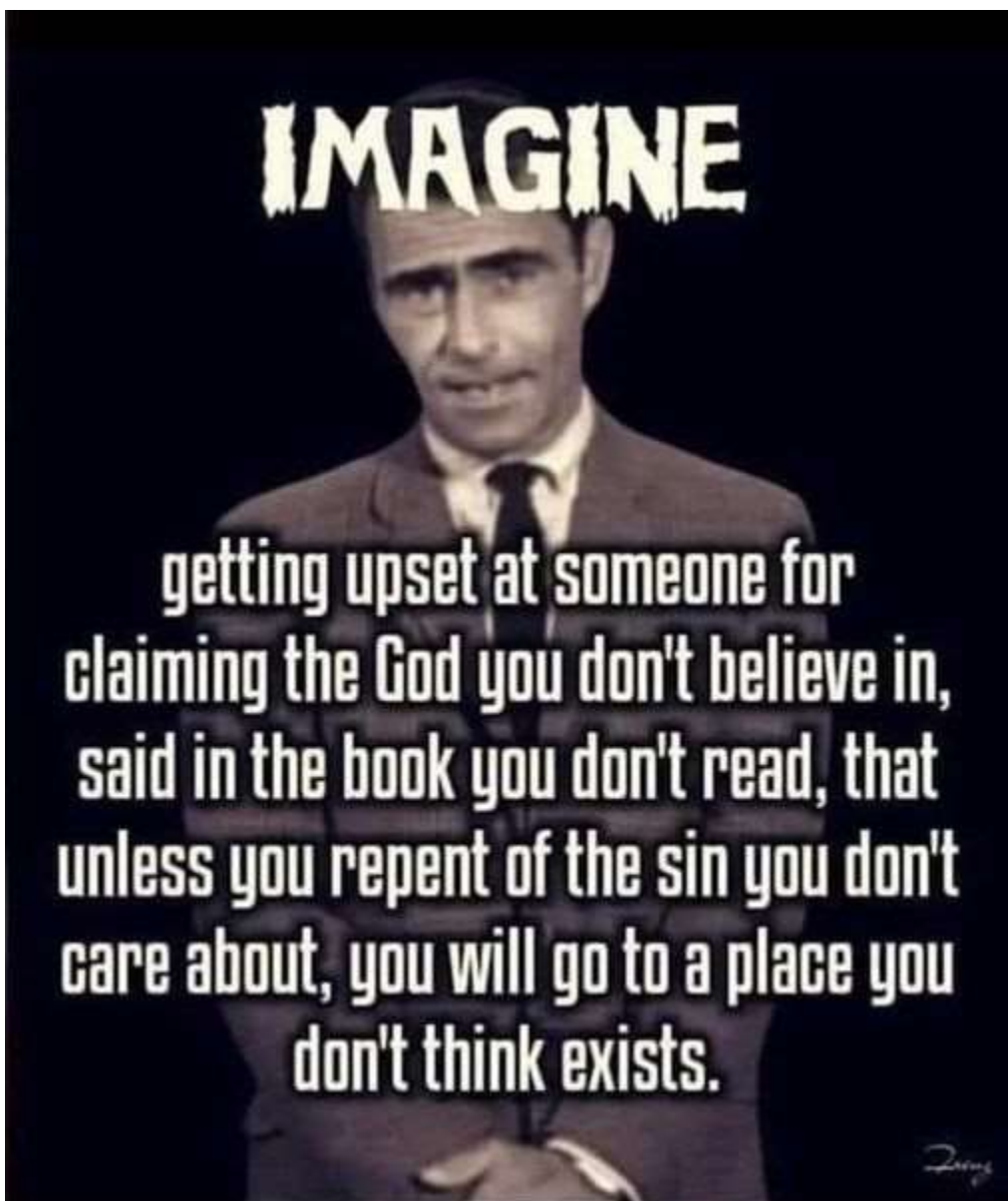


R.U.S.H. Bible Study  
Read Understand Spread Harvest



Win souls not arguments. DH

*This two volume publication is dedicated to the hard work and dedication of the following champions of Apologetics that have blessed and touched my heart:*

1. Norm Geisler: [normangeisler.com](http://normangeisler.com)
2. William Lane Craig: [Reasonable Faith.org](http://ReasonableFaith.org)
3. J. Warner Wallace: [ColdCaseChristianity.com](http://ColdCaseChristianity.com)
4. John Lennox: [John Lennox.org](http://JohnLennox.org)
5. Greg Koukl: [STR.org](http://STR.org)
6. Paul Copan: [PaulCopan.com](http://PaulCopan.com)
7. Ed Feser: <http://edwardfeser.blogspot.com/>
8. Lee Strobel: [Lee Strobel.com](http://LeeStrobel.com)
9. Josh McDowell: [Josh.org](http://Josh.org)
10. Discovery Institute (Dembski, Meyer, Richards, Luskin, Wells): [www.Discovery.org](http://www.Discovery.org)
11. C.S. Lewis: [CSLewis.org](http://CSLewis.org)
12. Gary Habermas: [GaryHabermas.com](http://GaryHabermas.com)
13. Timothy McGrew: <http://historicalapologetics.org/>
14. Dr. Michael Brown: [AskDrBRown.org](http://AskDrBRown.org)
15. Richard Howe: [Richardghowe.com](http://Richardghowe.com)
16. Tim Keller: [TimothyKeller.com](http://TimothyKeller.com)
17. J. Budziszewski: [Undergroundthomist.org](http://Undergroundthomist.org)
18. Hank Hanegraaff: [Equip.org](http://Equip.org)
19. Hugh Ross: [Reasons.org](http://Reasons.org)
20. R. C. Sproul: Ligonier
21. Dr. Walter Ralston Martin the Christian Research Institute
22. The brilliant Frank Turek: [crossexamined.org](http://crossexamined.org)
23. John Ankerberg: [jashow.org](http://jashow.org)

## Types of Apologetics

### Apologetics noun

apol·o·get·ics ə-,pā-lə-'je-tiks (plural in form but singular or plural in construction)

1: systematic argumentative discourse (see DISCOURSE entry 1 sense 2a) in defense (as of a doctrine).

2: a branch of theology devoted to the defense of the divine origin and the authority of Christianity.

There are 5 main types of Apologetics practiced in Christianity today.

#### Classical:

Classical apologetics is a method of apologetics that begins by first employing various theistic arguments to establish the existence of God. Classical apologists will often utilize various forms of the cosmological, teleological (Design), ontological, and moral arguments to prove God's existence. Once God's existence has been established, the classical apologist will then move on to present evidence from fulfilled prophecy, the historical reliability of Scripture, and the bodily resurrection of Jesus to distinguish Christianity from all other competing forms of theism.

Classical apologetics (also known as traditional apologetics) has as its distinctive feature a two-step approach to establishing a Christian worldview. Classical apologists are often hesitant to make an argument directly from miracles to the biblical God. Rather, they prefer to appeal to miracles after having already established a theistic context. Modern proponents of classical apologetics include R.C. Sproul, William Lane Craig, Frank Turek and Norman Geisler.

#### Evidential:

Evidential apologetics is a method of Christian apologetics that emphasizes positive evidences in favor of the truth of Christianity. The distinctive feature of evidential apologetics is its one-step approach to establishing Christian theism. Evidentialists will utilize evidence and arguments from several areas including archeology, fulfilled messianic prophecy, and especially from miracles.

Evidential apologists characteristically place a heavy emphasis on evidence from miracles, especially the bodily resurrection of Jesus Christ. Evidentialists will appeal to numerous lines of evidence to establish the historicity of the post-mortem appearances of the risen Jesus, as well as the discovery of His empty tomb. Additional emphasis is often placed on refuting naturalistic theories that attempt to explain away the evidence for the resurrection of Christ. Once the resurrection has been established, Jesus' (and His apostles') own understanding of this event then becomes the proper interpretive framework through which we understand its significance. Prior to His crucifixion, Jesus said that His forthcoming resurrection would validate His claims (Matthew 12:38-40, 16:1-4). The Apostle Paul declared that the resurrection of Christ was God's vindication of Christ's deity (Romans 1:3-4). In the book of Acts, the Apostle Peter claimed that Jesus' bodily resurrection was God's endorsement of Jesus' public ministry (Acts 2:23-32). When taken in this context, the bodily resurrection becomes the primary validation of Jesus' own radical claims about Himself and the vindication of Jesus' message of salvation. Top Evidential Apologists are Gary Habermas, John Warwick Montgomery, Clark Pinnock, and Wolfhart Pannenberg.

#### Presuppositional:

Presuppositional apologetics is an approach to apologetics which aims to present a rational basis for the Christian faith and defend it against objections by exposing the logical flaws of other worldviews and hence demonstrating that biblical theism is the only worldview which can make consistent sense of reality.

Presuppositional apologetics does not discount the use of evidence, but such evidences are not used in the traditional manner—that is, an appeal to the authority of the unbeliever's autonomous reason. Presuppositional apologetics holds that without a Christian worldview there is no consistent basis upon which to assume the possibility of autonomous reason. When the materialist attempts to refute Christianity by appeal to deductive reason, he is, in fact, borrowing from the Christian worldview, hence being inconsistent in his stated presuppositions.

The presuppositional approach to apologetics calls for the Christian and non-Christian to engage in an internal examination of their respective worldview and thus determine whether or not they are internally consistent. The essence of presuppositional apologetics is an attempt to demonstrate that the non-Christian's worldview forces him to a state of subjectivity, irrationalism, and moral anarchy. The presuppositional apologist engages in an internal critique of a given worldview in order to demonstrate that it is arbitrary, inconsistent within itself, and lacks the preconditions for epistemology.

John Ankerberg, Kerby Anderson and Greg Welty are among the most scholarly and well-known.

### **Reformed Epistemology:**

Reformed epistemology is a thesis about the rationality of religious belief. A central claim made by the reformed epistemologist is that religious belief can be rational without any appeal to evidence or argument. There are, broadly speaking, two ways that reformed epistemologists support this claim. The first is to argue that there is no way to successfully formulate the charge that religious belief is in some way epistemically defective if it is lacking support by evidence or argument. The second way is to offer a description of what it means for a belief to be rational, and to suggest ways that religious beliefs might in fact be meeting these requirements. This has led reformed epistemologists to explore topics such as when a belief-forming mechanism confers warrant, the rationality of engaging in belief forming practices, and when we have an epistemic duty to revise our beliefs. As such, reformed epistemology offers an alternative to evidentialism (the view that religious belief must be supported by evidence in order to be rational) and fideism (the view that religious belief is not rational, but that we have non-epistemic reasons for believing).

Reformed epistemology was first clearly articulated in a collection of papers called *Faith and Rationality* edited by Alvin Plantinga and Nicholas Wolterstorff in 1983. However, the view owes a debt to many other thinkers.

### **Cumulative Case:**

Cumulative case apologetics is a method that argues for the existence of God (or another complex truth claim) by demonstrating that it is the more reasonable view in correspondence with all obtainable evidence than some alternate hypothesis. As an argumentative methodology, the cumulative case would employ various arguments but none would be regarded resolutely. Each argument, however, results in clear and definite conclusions evidentially, which assert the probability of the existence of God. Various theistic arguments are intended as proofs that assert the probability of belief in the existence of God. For instance, arguments for the existence of God are not entirely formulated definitively; rather the argumentation is developed progressively, according to conditions of probability, until theism explains natural theology better than any alternative hypothesis and becomes more probable as truth than it not being true. The cumulative case is not as evidential (nor anti-evidential) as other apologetic methods. For example, Richard Swinburne argued for the reasonableness of belief in the existence of God (i.e. "significantly more probable than not") from the evidence of religious experience and miracles (in addition to traditional arguments).

### Definitions

*(The following definitions have been heavily edited by the author from capturingchristianity.com)*

- a priori** – knowledge independent of experience, like  $2 + 4 = 6$ , all bachelors are unmarried, and the laws of logic.
- a posteriori** – knowledge dependent on experience, like science (atomic theory, the Big Bang, and so on).
- Ad Hoc** – The addition of an extraneous hypothesis to save a theory. Here's an example of an ad hoc hypothesis: Jesus secretly had an identical twin brother that appeared to the disciples after Jesus' death. To be fair, all hypotheses are ad hoc to some degree—that's why philosophers usually talk about the *degree* of ad hocness.
- Antecedent (Logic)** – The first half of a conditional "if, then" statement. Take the conditional statement: "If my name is William Lane Craig, I should have a beard." The first half, "If my name is William Lane Craig" is called the antecedent.
- Apologetics** – A rational defense of religious truth claims—Christian apologists give a rational defense of Christianity. It comes from the Ancient Greek word *apologia* which means to give a defense (such as in a court case).
- Agnostic** – A person that neither believes nor disbelieves that some claim is true. In the context of theism (*the belief in God*), an agnostic is someone that withholds judgement about God's existence. Many debate over whether true agnosticism is even possible.
- Atheism** – Traditionally, atheism is the view that no deities exist. See also: Lack-theism.
- Basic Belief** – A basic belief is a belief that is not held on the basis of any argument. My belief about what I had for breakfast this morning, for example, is *basic*. I simply think about it, remember that I had Starbucks, and then form the belief "I drank an overpriced latte for breakfast." In fact, most, if not all, of our memory beliefs are basic; they aren't held on the basis of any argument.
- Bayesian Probability** – An interpretation of probability that involves evaluating the prior probability of a hypothesis *before looking at the evidence*, which is then updated to a posterior probability *after taking the evidence into account*. Bayesian probability seeks to determine the frequency of which the phenomenon in question would occur if true.
- Boltzmann Brain** – A single brain that fluctuates into existence out of the quantum vacuum. On many multiverse theories, it is more likely that you are an unembodied brain with illusory memories and experiences—a Boltzmann Brain—than that you are an embodied person in a complex universe. This is another one of those concepts that takes a little to wrap your mind around.



- Brute Fact –** A fact that has no explanation. Some atheists say that the existence of the universe is a brute fact. By that they mean that the universe just happens to exist; there's no reason for its existence.
- Burden of Proof –** Anyone that makes a claim is *burdened* to justify it, especially when challenged. For example, if I claim that all atheists are overweight, I am uniquely burdened to substantiate that claim—no one is burdened to refute it. Debates about who has the burden of proof about a particular claim can turn into “burden tennis” where neither party wants to defend their position. See also: Shifting of the Burden of Proof.
- Causation –** The kind of thing that happens when a cue ball knocks the nine ball into the corner pocket. The standard view is that causation involves at least two events: *cause* and *effect*. If something happens, something caused it to happen. Nothing cannot do something, so if something happened, something caused it to happen, and that something is the cause. In the context of apologetics terminology note Aristotle's “Four Causes.” These are Formal Cause (the objects essence), Efficient Cause (the source of the objects principle of change), Material Cause (what the object consists of) and Final Cause (the objects final goal or purpose).
- Classical Theism –** The view that God exists and is all-powerful, all-knowing, all good, immanent, transcendent, simple, immutable, impassible, and timeless. See also: Theistic Personalism.
- Cognitive Dissonance –** Mental discomfort from having two or more inconsistent values, ideas, or beliefs at the same time. The discomfort is usually triggered by being presented new contradictory evidence or evidence they hadn't considered in the past that contradicts a previously held belief.
- Cognitive Faculties –** The mind is comprised of a set of faculties that perform various functions—sense, imagination, introspection, memory, thinking, and understanding. Reformed Epistemologists contend that if God exists, we probably have a *sensus divinitatis*, a kind of cognitive faculty that, when functioning properly, accurately produces beliefs about God.
- Confirmation Bias –** The process of ignoring evidence and data that might disconfirm one's existing beliefs or hypotheses. A type of selection bias, it can be displayed as one collects, interprets, or remembers data. Confirmation bias is sometimes caused by the desire to avoid cognitive dissonance.
- Consequent (Logic) –** The second half of a conditional “if, then” statement. Take the conditional statement: “If I want to be taken seriously, then I shouldn't be a presuppositionalist.” The second half, “then I shouldn't be a presuppositionalist,” is called the consequent.



- Contingent** – As it relates to objects, contingent objects can fail to exist—they do not exist in all possible worlds. As it relates to propositions, contingent propositions are neither necessarily true nor necessarily false.
- Contingent Property** – Sometimes called “accidental property,” a contingent property of an object is an attribute that it happens to have but that it could lack. For example, I am a photographer. That is a contingent property of Cameron Bertuzzi. I didn’t *have* to be a photographer—I could have been a mechanic, dentist, barista, or any number of things. There is a possible world where I lack the property “being a photographer.” See also: Essential Property.
- Contradiction** – The incompatibility of two or more propositions. This is not always easy to see. Sometimes two propositions look contradictory but are not actually incompatible. See also: Implicit vs Explicit Contradiction.
- Cosmology** – The study of the origin, development, and fate of the universe. Cosmology is the study of the universe at large and throughout its existence. Modern cosmology is dominated by the Big Bang theory.
- Cosmogony** – Any physical model concerning the *origin* of the universe. The scientific arguments in support of the Kalam Cosmological Argument are technically an appeal to cosmogonic data.
- Defeater** – A defeater is a proposition that prevents one from having knowledge and/or justification about a belief. For example, the Problem of Evil is a potential *defeater* of Christian belief. If the Problem of Evil is successful, then Christians either don’t know that Christianity is true, or they aren’t justified in believing that Christianity is true.
- Determinism** – The view that all events, including our choices and actions, were causally determined to happen from the beginning of time.
- Dualism** – In the philosophy of mind, dualism is the idea that humans are composed of two radically different kinds of substances: mental and physical. In addition to having a physical body, we humans also possess immaterial minds.
- Efficient Cause** – That which brings a thing into being. The efficient cause of a rubber ball would be the actions of the factory and/or workers in which it was made. Importantly, efficient causes can be either personal or natural. The efficient cause of the heart, for example, “would be the biological processes that determined that certain embryonic cells would form into a heart rather than, say, a kidney or brain, (Feser, Edward. The Last Superstition: A Refutation of the New Atheism (Kindle Locations 1300-1301)).”
- Empirical Evidence** – Information received from the five traditional senses (sight, taste, hearing, smell, and touch). Also referred to as “sensory experience.”
- Epistemology** – The study of knowledge and justified belief, and further attempts to distinguish justified belief from opinion.

- Eschatology** – The study of “last things.” Christian eschatology looks to study and discuss matters such as death and the afterlife, Heaven and Hell, the Second Coming of Jesus, the resurrection of the dead, the Rapture, the Tribulation, Millennialism, the end of the world, the Last Judgment, and the New Heaven and New Earth in the world to come.
- Essential Property** – An essential property of an object is an attribute that it has of necessity. For example, many would say that I have the essential property “being a human.” There is no possible world where I do not have that attribute (worries about whether that property is actually essential are irrelevant for the illustration). See also: Contingent Property.
- Evidentialism (Epistemology)** – The view that a subject is justified in her belief only if the evidence adequately supports her belief. In the context of belief in God, evidentialism says that one is justified in believing in God only if her evidence supports her belief. In short, evidentialism is the view that justified belief requires evidence. See also: Hyperevidentialism; Reformed Epistemology.
- Evidentialism (Apologetic Methodology)** – The process of giving arguments and evidence to show that Christianity is true. See also: Presuppositionalism.
- Evolution** – The scientific theory that attempts to explain biological complexity through some specified mechanism (like natural selection) over long periods of time.
- Eisegesis** – The process of interpreting a text or portion of text in such a way that the process introduces one’s own presuppositions, agendas, or biases into and onto the text. This is commonly referred to as reading *into* the text. See also: Exegesis.
- Euthyphro Dilemma** – The Euthyphro Dilemma says that either God has reasons for his commands or He doesn’t. Take the second option. God has no reasons for His commands. Well then God’s commands are arbitrary—however, morality can’t be arbitrary. Now take the first option. God has reasons for His commands. Well then these reasons themselves are sufficient to give us moral obligations. No need for God. The Euthyphro Dilemma is meant to show that grounding morality in God is misguided. We believe this to be incorrect.
- Exegesis** – The process of drawing the meaning *out* of a text without bias. It’s a way of letting the text speak for itself. See also: Eisegesis.
- Explanatory Power** – The ability of a hypothesis to effectively explain the data such as  $E=MC^2$ .
- Explanatory Scope** – A hypothesis has good explanatory scope if it explains all or most of the data. Hypotheses can have poor explanatory scope by explaining only some or none of the data.
- Faith** – People use faith in all sorts of ways, but the usage that concerns us is the biblical one, which is simply *trust*.

- Fallacy** – An argument is fallacious when it makes “*wrong moves*” either in logic or reasoning. Fallacies can be *formal* or *informal*. A formal fallacy is a flaw in logical structure, such as when a conclusion doesn’t logically follow from the previous steps or premises. An informal fallacy is a flaw in reasoning, such as when one generalizes from too small a sample size.
- Free Will** – Roughly the idea that we are in control of our choices and actions. I was free to create this glossary of apologetics terms if my choice to do so was *up to me*.
- Generic Theism** – A kind of bare-bones monotheism, this is the view that there exists a being with the following properties: omnipotence, omniscience, omni benevolence, and necessary existence. Generic Theism is compatible with the three Great Monotheistic Faiths: Islam, Judaism, and Christianity. See also: Perfect Being Theism.
- God** – God is a being that has at least the following properties: omnipotence, omniscience, omni benevolence, and necessary existence. In the context of Christianity, God is a being that is all-powerful, all-knowing, perfectly good, all-loving, eternal, omnipresent, incorporeal (having no physical body), trinitarian, and metaphysically necessary. See also: Generic Theism.
- Hiddenness** – The idea that God is not as apparent as one would expect Him to be. He either ought to give us more evidence of His existence or be there to comfort us.
- Hermeneutics** – Principles of interpretation. Biblical hermeneutics is the study of the principles (or *tools*) of interpretation of the Bible.
- Hyperevidentialism** – Hyperevidentialism is an extreme form of evidentialism. It says that justified beliefs (about God) require a particular kind of evidence, namely, evidence that is publicly available. More technically, this view has three components. First, epistemic justification requires evidence. Second, evidence consists entirely of a certain kind of foundational propositions. Third, theistic beliefs (e.g. that God exists) are not among those foundations. See also: Evidentialism; Reformed Epistemology.
- Interlocutor** – A person involved in a conversation, dialogue, or debate. Two or more people interacting with each other in dialogue are *interlocutors*. The term is synonymous with “conversation partner.”
- Intuition** – Mental states or events in which a proposition *seems true*. Most of us share the *intuition* that the past is real—the world wasn’t created five minutes ago with the appearance of age.
- Is/Ought Gap** – David Hume famously argued that you can’t derive an *ought*, facts about what you ought to do, from an *is*, facts about the world. In his view, we can’t move from ‘observations about the world’ to ‘judgements about values’—otherwise there’s a gap in our reasoning.

- Lack-theism** – The view that one lacks belief in any gods. Note that *anything* can be a lack-theist, including babies, refrigerators, and rocks.
- Logic** – From the Greek word “logos,” logic is the study of reasoning. More narrowly, logic is the study of the principles and criteria of valid inferences or demonstration. A logical person reasons well; an illogical person reasons poorly. See also: Rules of Inference.
- Material Cause** – The underlying “stuff” that a thing is made out of. The material cause of a rubber ball is rubber. The material cause of your heart is muscle tissue.
- Materialism** – In the church, this term can mean “an unhealthy love of material things.” However, in philosophy and apologetics, materialism is the view that only material things exist. Humans have no soul, they are physical objects. Immaterial gods don’t exist, etc.
- Meta-ethics** – The branch of ethics concerned with the *nature* of moral statements. Meta-ethical theories do not seek to establish *which* moral statements are correct, rather they are concerned with the *nature* of ethical statements—they seek to answer questions like: Is morality more a matter of taste than truth? Are moral standards culturally relative? Are there moral facts? If there are moral facts, what is their origin? See also: Moral Realism and Moral Anti-realism.
- Metaphysics** – Notoriously hard to define (within the philosophical tradition), it roughly means the study of existence, being, and the world. Aristotle called metaphysics the subject that deals with “first causes and the principles of things.” The following are metaphysical questions: Do we have free will? Does God exist? What is the nature of causation? What is consciousness? Do abstract objects (like numbers and mathematical objects) exist? See also: Ontology.
- Modal Collapse** – The claim that there is only one possible world. Modal collapse is, for most, an unwelcome conclusion. If every true statement is necessarily true, and *visa-versa*, then there can be no contingent truths.
- Modal Logic** – The study of modal reasoning. A “modal” is an expression like “possibly” or “necessarily” that is used to qualify the truth of a statement. For example, I might qualify the statement “Abraham Lincoln is the GOAT” by saying that “Abraham Lincoln is *possibly* the GOAT.” Modal logic is therefore the study of reasoning about modal claims. Modal logic is also featured in Ontological Arguments.
- Moral Anti-realism** – The denial of the thesis that moral properties—or facts, objects, relations, events, etc. exist mind-independently. Another way of saying it is that it’s a denial of Moral Realism.
- Moral Realism** – The view that moral claims do purport to report facts, and (ii) some moral facts exist. A moral claim is something like, “It is always wrong to torture infants for fun.” Moral realism says that these kinds of claims are truth-apt (they can be true or false), and that some of these claims are actually true.

- Naturalism –** The view that God does not exist and nothing *like* God exists. Naturalists themselves disagree over what “nothing like” includes, but here’s a start: the supernatural, ghosts, demons, fairies, abstract entities like numbers, mathematical objects, lesser deities (like Thor), and so on. This is another one of those terms that is difficult to define. Pro tip: if you see someone use it, ask how they define it.
- Objective Morality –** The view that some moral claims are objectively true in the same sense that it is objectively true that Dallas is North of Houston. Here’s a moral claim: Shoplifting is wrong. On moral objectivism, the claim that shoplifting is wrong is a fact about reality.
- Ontology –** The study of what there is and what features those things have. Some examples of ontological questions: Does God exist? Do abstract objects, like numbers, exist? What properties does God have? Can abstract objects stand in causal relations? Ontology is a subdiscipline of Metaphysics.
- Original Sin –** The Christian doctrine that says our sinful nature is related in some significant way to Adam’s sin in the Garden.
- Perfect Being Theism –** The view that we should understand God as the *greatest conceivable being*—a Maximally Great Being. And there can be no greater being than one that is perfect. A question one might ask is, what kinds of properties would a perfect being have? What are the great-making properties? Traditionally, perfect being theologians have said that God is at least maximally powerful, maximally knowledgeable, maximally good, and metaphysically necessary.
- Polemics --** A speech or piece of writing expressing a strongly critical attack on or controversial opinion about someone or something. The art or practice of disputation. The best example of polemics are The Federalist Papers. Apologetics is a defense of a position or thought, polemics is an attack of a position or thought.
- Possible World –** A possible world is a complete description of how the world might or could have been. There is a possible world, for example, where Hillary Clinton beat Donald Trump in the 2016 election. Importantly, possible worlds aren’t possible *planets* or *galaxies* or *universes*, possible worlds are descriptions of a *complete reality*. The actual world, the world we live in, is a way the world could have been, and so even the actual world is a possible world.
- Premise –** A statement in an argument that is meant to justify or lead to a conclusion. Premises are not conclusions.
- Presuppositionalism (Apologetic Methodology) –** The process of assuming (or presupposing) that Biblical Christianity is true in order to show that Christianity is true. See also: Evidentialism.

- Principle of Sufficient Reason (PSR)** – This principle says that contingent facts and/or objects have or can have explanations. Anything that is *contingent* can fail to exist. There are many different versions of the PSR (it's always best to ask which version is under discussion if it hasn't already been made clear). The PSR is featured primarily in Cosmological Arguments.
- Proper Function** – The idea that something is *meant* to function a certain way. For example, the heart is functioning properly when it is pumping blood throughout the body. A schizophrenic is experiencing cognitive malfunction—his brain is failing to function properly. This concept is featured heavily in Plantinga's work.
- Properly Basic Belief** – A properly basic belief is a *basic belief* that is held rationally. Not all basic beliefs, beliefs that are held not on the basis of argument, are rational. I might go to a casino and find myself believing without argument that my next roll will make me a billionaire. But that belief is hardly rational even though possible. Alternatively, my belief that I ate cereal for breakfast, a belief that requires no argument, is entirely rational for me to hold.
- Property** – A characteristic or attribute of an object. For example, I have the property "having great hair." Squares have the property "having four sides."
- Proposition** – A statement that can be true or false. Not all statements can be true or false. Take the statement, "buy this car." That command is not true or false, it's simply a command. Now take the statement "that is a good car to buy." This statement can be true or false, and is therefore a proposition open for discussion.
- Reductio Ad Absurdum** – Latin for "reduction to absurdity." It's an attempt to show that a claim is false by arguing that it leads to an absurd conclusion. For example, some people argue that their vote doesn't count because they are just one person. Here's a reductio of that claim: If everyone had that mindset, then no one would vote.
- Reformed Epistemology** – The thesis that belief in God can be rational and warranted without arguments. See also: Evidentialism (Epistemology).
- Religious Disagreement** – The fact that people of different faiths have opposing beliefs about the nature of God, whether such a being exists, what our purpose in life is, whether there is an afterlife, and so on. Some philosophers have argued that religious disagreement ought to make us skeptical of religious claims full stop. That's false, however.
- Religious Pluralism** – The view that all religions are equally true and/or valid. I believe this to be clearly a logical fallacy.
- Rules of Inference** – Logical rules that can be used to validly arrive at a conclusion in an argument. These rules include modus ponens, modus tollens, hypothetical syllogism, and others. See also: Validity.

<b>Scientism –</b>	The view that the only real knowledge is scientific knowledge. Scientism is self-defeating in that most science begins with theory. The safe-guard built into the scientific system is skepticism, not faith. Scientism almost always ends with faith in the scientist and or his conclusions rather than the data.
<b>Seeming –</b>	A subject has a seeming when a propositions <i>appears</i> to them to be true. Intuitions are a kind of seeming.
<b>Simpliciter –</b>	The Latin word <i>simpliciter</i> means ‘simply’ or ‘plainly.’ In philosophical contexts, it basically means ‘plainly, without qualification.’ For example, the statement: “I know God exists because I know it is true simpliciter,” is to say that, “I know, simply and unconditionally, that God exists.”
<b>Sound –</b>	A deductive argument is sound if it is valid (ie: the conclusion follows logically from the premises) and the premises are <i>true</i> . See also: Valid.
<b>States of Affairs –</b>	A state of affairs is a situation that either obtains or doesn’t. “Yoa Ming being more than seven feet tall” and “Hillary Clinton being the President of the United States” are both states of affairs. The difference is that the former obtains and the latter doesn’t. Note that states of affairs aren’t true or false—they either obtain or they don’t.
<b>Street Epistemology –</b>	In short, Street Epistemology is atheistic evangelism.
<b>Teleology –</b>	Derived from the Greek word <i>telos</i> meaning goal, purpose, or end. The so-called “Teleological Arguments” for God, like the Fine-tuning Argument, are arguments from <i>design</i> . Describe the purpose for something, and you may be able to derive who created it.
<b>Theism –</b>	In the context of Christian Apologetics, this term is used as synonymous with Generic Theism (see above). It’s the view that God exists and is all-powerful, all-knowing, all-good, and metaphysically necessary. The term can also be used more generally to mean that at least one deity exists.
<b>Theistic Personalism –</b>	At the very least, Theistic Personalists reject the doctrine of divine simplicity, an essential component of Classical Theism. It forms the opinion that God has “parts”. Different things that when constructed make Him God. Divine simplicity holds that all He is, is God.
<b>Theology –</b>	The critical study of the nature of the divine. Christian theology is the study of Christian belief and practice—it has a heavy focus on the Old and New Testaments, as well as Christian traditions and experience.
<b>Truth –</b>	The traditional, or common, understanding of truth is that it is that which corresponds to reality (also known as correspondence theory). This is a central subject in philosophy and there are many different views.



- Valid –** A deductive argument is valid if it takes a form that makes it impossible that the premises be true and the conclusion false. In effect, an argument is valid if the truth of the premises logically guarantees the truth of the conclusion. Important to note: an argument can be valid even when the premises are false. You could be correct in your conclusion, even if you used a falsehood to reach that conclusion.
- Warrant –** Alvin Plantinga defines warrant as the ingredient that turns mere true belief into knowledge. Not every true belief counts as knowledge. Suppose John suddenly found himself believing that there is a man named Goliath standing in Times Square. And suppose this belief happened to be true—at that moment there was a man named Goliath standing in Times Square. Does it make sense to say John had knowledge? Not at all. So in addition to truth, knowledge requires warrant.

### Types or Kinds of Reasoning

**Deductive** – A deductive argument provides a *guarantee* of the truth of the conclusion provided the premises are true. Here's an example of a deductive argument: "All cameras take pictures. Nikons are cameras. So, Nikons take pictures." If the first two statements are true, then the conclusion (what follows after "so") is absolutely guaranteed to be true.

**Inductive** – An inductive argument provides a *likelihood* of the truth of the conclusion provided the premises are true. Here's an example of an inductive argument: "Every day I wake up, the sun comes up. So, the next time I wake up, the sun will come up." In this style of argument, there's no absolute guarantee of the conclusion. Even though the sun has risen every day in my experience, that doesn't mean it absolutely *must* come up tomorrow. Still, that conclusion is highly likely to be true.

**Abductive** -Also known as "Inference to the Best Explanation." This kind of reasoning involves comparing two or more alternatives and deciding which is best. The "best" explanation will be the one that exemplifies the greatest number of explanatory virtues (like simplicity, explanatory power, explanatory scope, degree of ad hocness, and so on). Suppose the data to be explained is a bowl of cereal on the kitchen table. Here are two possible explanations: your wife left it there momentarily, or an army of pink and purple aliens came down to Earth and placed that bowl of cereal in that exact spot in order to deceive you. Think about why one explanation is the better explanation and you're using abductive reasoning!

### Distinctions

**A-Theory vs B-Theory of Time** – The A-theory of time says that there is a real difference between past, present, and future. The present moment exists, but the future is just a potentiality. A-theorists are also committed to *temporal becoming*—things actually come into being and they go out of being. A-theory is the common sense view. B-theory, on the other hand, says that there is no real difference between past, present, and future—the past, present, and future are all equally real. The moment of your birth is just as real as the moment of your death. Everybody that's ever lived still exists; they haven't vanished into nonbeing. On B-theory, the common sense passage of time that we all experience is just an illusion of human consciousness. It is B-theory that fuels science fictions appetite for time-travel.

**Axiological vs Deontic Moral Properties** – Axiological moral properties are more commonly known as moral values. Moral values have to do with goodness and badness. It is good to be a doctor, it is bad to be a murderer. Deontic moral properties are more commonly known as moral obligations. Moral obligations have to do with rightness and wrongness. It is right to help the poor, it is wrong to torture infants for fun.

**Basic Beliefs vs Properly Basic Beliefs** – A belief is basic when it is not held on the basis of any argument. My belief that I ate a sandwich for breakfast, for example, is basic. I simply think about it, remember that I had a breakfast sandwich, and then form the belief “I ate a sandwich for breakfast.” However, not every basic belief is *properly* basic. Properly basic beliefs are basic beliefs that are rational for a person to hold. Most would agree that no one is rational in holding the basic belief “my next gamble at the casino will make me a millionaire.” But, suppose I’ve just jammed my finger in the car door and find myself believing I am in excruciating pain. Hardly anyone would say my belief in this case is irrational. The latter is an example of rational basic belief, or a *properly basic belief*.

**Contingent vs Necessary** – A contingent being could have failed to exist. My camera is a contingent being. It didn’t have to be here. There’s a possible world, for example, where no one invents cameras. In that world my camera is non-existent. By contrast, a necessary being cannot fail to exist. Some philosophers believe that abstract objects, like numbers and mathematical objects exist necessarily—they exist in all possible worlds. The terms ‘contingent’ and ‘necessary’ are used as opposites. Anything that is contingent is not necessary—anything that is necessary is not contingent.

**Lexical vs Real Definitions** – Lexical definitions are determined by use. Real definitions involve a philosophical analysis of a term’s necessary and sufficient conditions. For example, the *lexical* definition of knowledge is something like justified true belief. However, a *real* definition of knowledge might involve concepts like externalism, proper functionalism, reliabilism, and so on.

**Exegesis vs Eisegesis** – Exegesis draws meaning *out* of a text, eisegesis reads meaning *into* the text. The former is good, the latter bad. There is a difference between reading between the lines and writing between the lines.

**Exegesis vs Hermeneutics** – Hermeneutics is the study of the principles of interpretation—exegesis *applies* those principles. Hermeneutics supplies the tools to discover a text’s meaning, and exegesis uses those tools.

**Implicit vs Explicit Contradiction** – Here’s an example of an implicit contradiction:

I am married and I am unmarried. The sentence is true, but an implicit contradiction because it relies on the unsaid. It can be true because I am married to Stacey, and I am unmarried to Josephine.

Explicit contradictions however are rarely articulated in real life. Most contradictions we are familiar with are the implicit sort. Implicit contradictions are explicit contradictions in disguise. For example, consider the following explicit contradiction:

I am a married bachelor. This statement is clearly contradictory because a bachelor is not married to anyone, yet I am very happily married to Stacey.

When debating you can turn the implicit contradictions into explicit contradictions by asking the right questions in the attempt to get the whole truth, not the partial truth.

**Moral Ontology vs Moral Epistemology** – If you’ve heard William Lane Craig defend the moral argument, you’ve likely heard this distinction. Moral Epistemology concerns knowing which moral claims are true. Here’s a false moral claim: It is always wrong to love your children. But how do we know it’s false? That’s a question of Moral Epistemology. This is also called Applied Ethics. The Moral Argument is compatible with a number of applied ethical theories. Moral Ontology concerns the grounding or foundation of morality. We know that it’s wrong to torture infants for fun, but what *makes* that claim true? What is the source of morality? Where do moral claims come from? These are all questions concerning Moral Ontology. This is also called Metaethics.

**Moral Values vs Moral Duties** – Moral values have to do with moral goodness and badness. It is good to be a paramedic, it is bad to be an assassin. Moral duties or obligations have to do with moral rightness and wrongness. It is wrong to murder infants (including fetuses), it is not wrong to love others.

**Necessary Condition vs Sufficient Condition** – A *necessary condition* is a condition that must be satisfied in order for some state of affairs to obtain. For example, a necessary condition of eating a bowl of cereal on Sunday morning is: having a bowl. Without a bowl, you can’t eat a bowl of cereal. A *sufficient condition* is a condition that, if satisfied, *guarantees* that some state of affairs obtains. So, a sufficient condition of eating a bowl of cereal this Sunday morning is eating a bowl of cereal *every* Sunday morning. If you eat cereal in a bowl *every* Sunday morning, then you are *guaranteed* to eat a bowl of cereal this Sunday morning. Note that eating cereal in a bowl is not a sufficient condition of eating a bowl of cereal this Sunday morning since you could eat cereal any day of the week.

**Objective vs Subjective** – A fact is objective if it’s true independent of anyone’s personal preferences. It is objectively true that Chimborazo is the tallest mountain on Earth. A fact is subjective if its truth is dependent on someone’s personal preferences. It is subjectively true (for me) that vanilla ice cream tastes better than chocolate for example.

**Possible vs Feasible World** – A possible world is a complete description of a way the world could have been. A feasible world is a possible world that could have been actual. According to Alvin Plantinga, not all possible worlds are feasible worlds. Suppose that God is a contingent being (he happens to exist in some worlds but not all). Then, there are possible worlds in which God does not exist; but those worlds aren’t feasible for God to create; God can’t create a world in which He doesn’t exist. A feasible world is a world that could have been actual.

**Rebutting vs Undercutting Defeater** – A rebutting defeater is a reason to think that some conclusion is *false*, whereas an undercutting defeater is a reason to think that some conclusion is *unsupported*. For example, suppose person A has told person B that her name is Judy. But then B learns that A is a habitual liar. This information *undercuts* A’s testimony. Even though A’s name could really be Judy, her testimony has been undercut by the fact that she is a habitual liar.

That’s an example of an undercutting defeater—the conclusion could still be true but it is no longer supported by the evidence. Now suppose that person C, person A’s brother, steps in and says that A’s name is actually Mary. This is a rebutting defeater—C’s testimony is a reason to think that A’s claim is *false*, not merely unsupported. Note: C could add that he knows A is a habitual liar in which case we’d have both an undercutting and rebutting defeater.

