

# APOLOGETICS

## IN ONE LESSON

↑  
almost

Ai1L.net

### **Lesson 10**

“Christians believe by ‘faith’, not facts”

A portrait of Aron Ra, a man with long dark hair, a goatee, and sunglasses. He is wearing a dark suit jacket, a dark shirt, and a light-colored patterned tie. The background is a blurred outdoor setting with trees.

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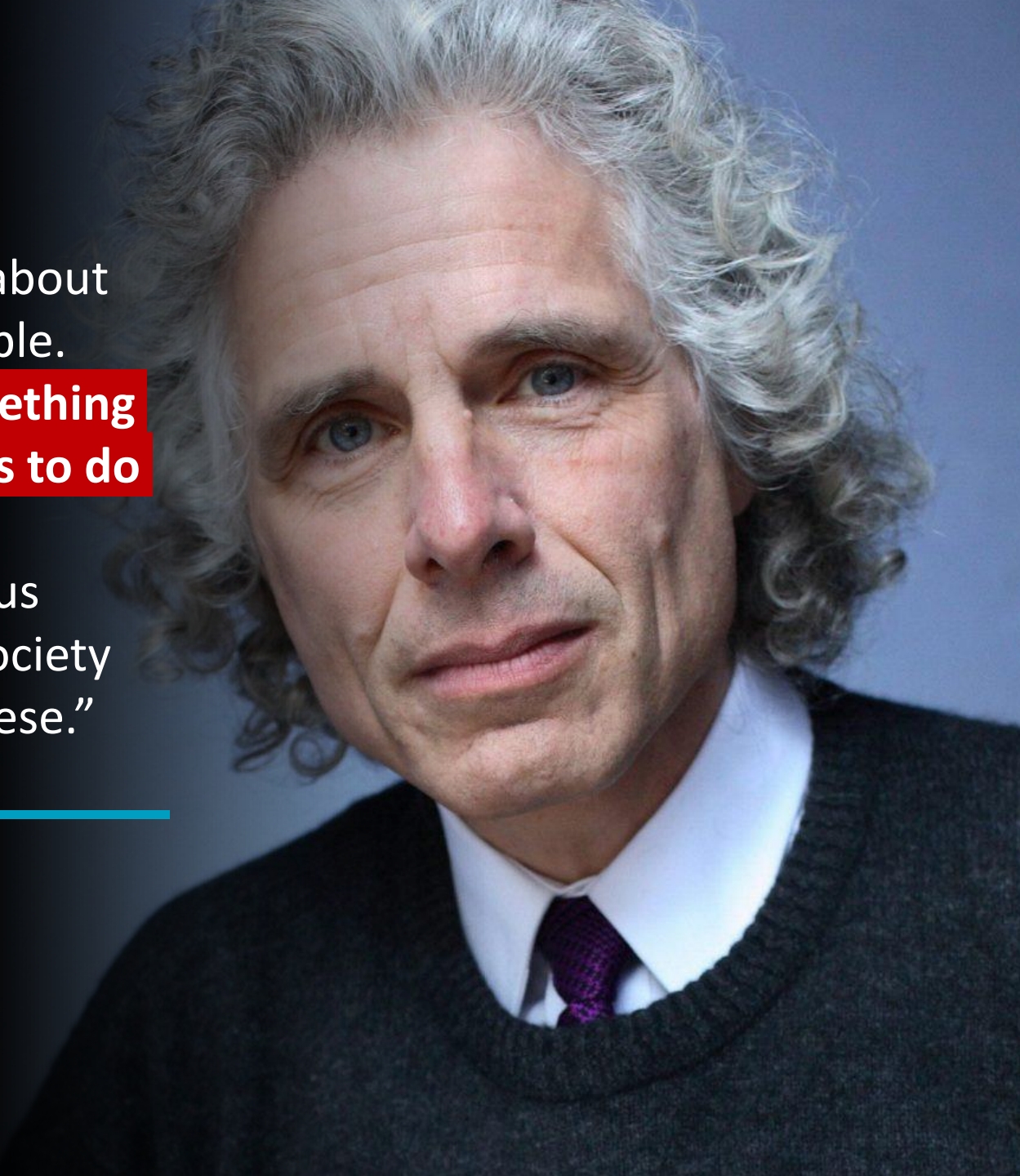
**ARON RA**

*Former president of the Atheist Alliance of  
America*

**1**

Summarize the critics' viewpoint

**2** List out the claims

A portrait of Steven Pinker, a man with curly grey hair, wearing a dark sweater over a white shirt and a purple tie. He is looking directly at the camera with a serious expression.

“But universities are about reason, pure and simple.

**Faith—believing something without good reasons to do so** —has no place in anything but a religious institution, and our society has no shortage of these.”

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**STEVEN PINKER**

*Less Faith, More Reason*



“I thought ‘faith’ was a meaningless word, that so-called believers were either hypocrites or self-deluded fools, and that **it was a waste of time even to consider any claim a Christian made about the truth.**”

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**HOLLY ORDWAY**  
*Not God's Type*



3

What questions would you ask this person?

# Definition of faith

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## STANFORD ENCYCLOPEDIA OF PHILOSOPHY

<https://plato.stanford.edu/entries/faith/>

### Faith

*First published Wed Jun 23, 2010; substantive revision Wed Mar 30, 2016*

What is faith? This entry focusses on *the nature* of faith, although issues about *the justifiability* of faith are also implicated.

‘Faith’ is a broad term, appearing in locutions that express a range of different concepts. At its most general ‘faith’ means much the same as ‘trust’. This entry is specifically concerned, however, with the notion of *religious* faith—or, rather (and this qualification is important), *the kind of faith exemplified in religious faith*. Philosophical accounts are almost exclusively about *theistic* religious faith—faith in God—and they generally, though not exclusively, deal with faith as understood within the Christian branch of the Abrahamic traditions. But, although the theistic religious context settles what kind of faith is of interest, the question arises whether faith of *that same general kind* also belongs to other, non-theistic, religious contexts, or to contexts not usually thought of as religious at all. Arguably, it may be apt to speak of the faith of a humanist, or even an atheist, using the same general sense of ‘faith’ as applies to the theist case.

The present discussion focuses on theistic religious faith as a paradigm of the kind of faith that is of interest, though the question of faith outside this context is taken up in the final Section (11). Philosophical reflection on theistic religious faith has produced different accounts or models of its nature. This entry suggests that there are several key components that may feature, with varying emphases, in models of faith—in particular, the *affective*, the *cognitive*, the *evaluative* and the *practical* (or, as some may say, the *volitional*). It suggests also that there is a variety of different principles according to which models of faith may be categorized, including

- how the model relates faith as a state to the active components associated with faith;
- whether the model takes the object of faith to be exclusively propositional or not;
- the type of epistemology with which the model is associated— whether it is broadly ‘evidentialist’ or ‘fideist’;
- whether the model is necessarily restricted to theistic religious faith, or may extend beyond it.



# 4 Hebrews 11:1

**Noah** Built an ark for a future flood

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**Abraham** Left his homeland to a yet unknown location

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**Sarah** Believed the promise of a future pregnancy

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**Joseph** Spoke of the coming exodus

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**Moses** Valued disgrace for Christ (and future reward)

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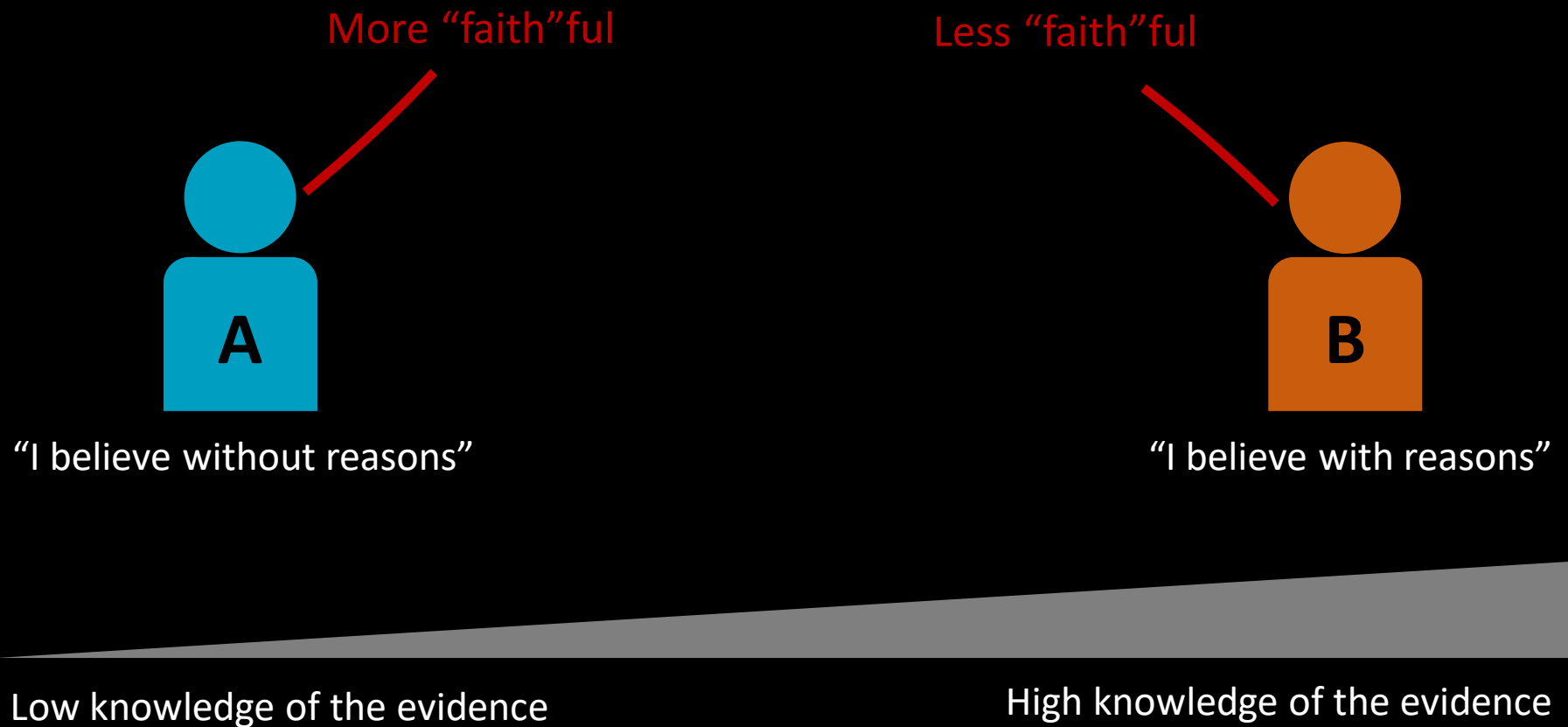
**Rahab** Saved the spies so she could be later saved

“pertaining to being **worthy of belief or trust**, trustworthy, faithful, dependable, inspiring trust/faith”

**πιστός (faith)**

*A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition*

5 John 20:29



**Faith:** believing without reason or evidence  
(as a thought experiment)

6

2 Corinthians 4:18 and  
2 Corinthians 5:7



**“Convictions are about what matters to us .**  
Most importantly, they signify to others  
what kind of person – parent, friend, citizen  
– we take ourselves to be  
**They reflect our self-identity .”**

**MICHAEL PATRICK LYNCH**

*‘Always Sticking to Your Convictions’ Sounds Like a  
Good Thing – But It Isn’t*

**7** List other verses that indicate that faith is not an irrational act

8

List examples of Christians in the New Testament that had been skeptical but came to believe that Jesus resurrected