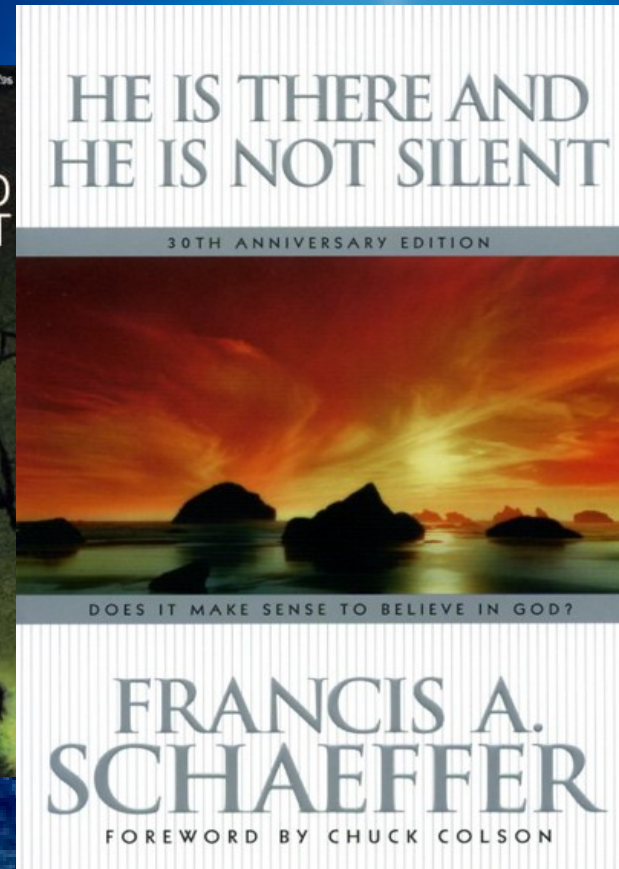
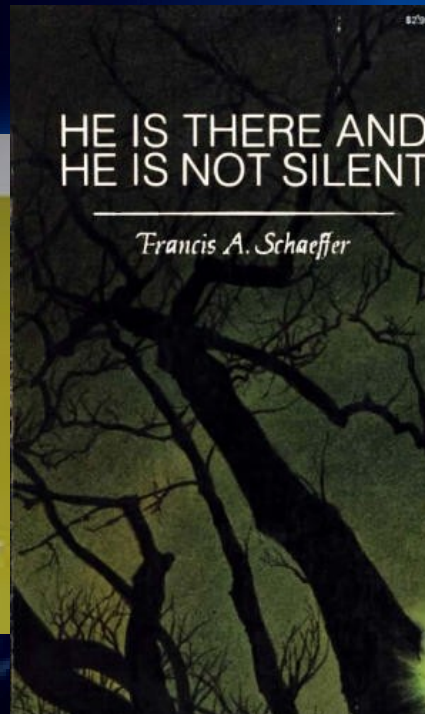


He is There and He is Not Silent

The Epistemological Necessity

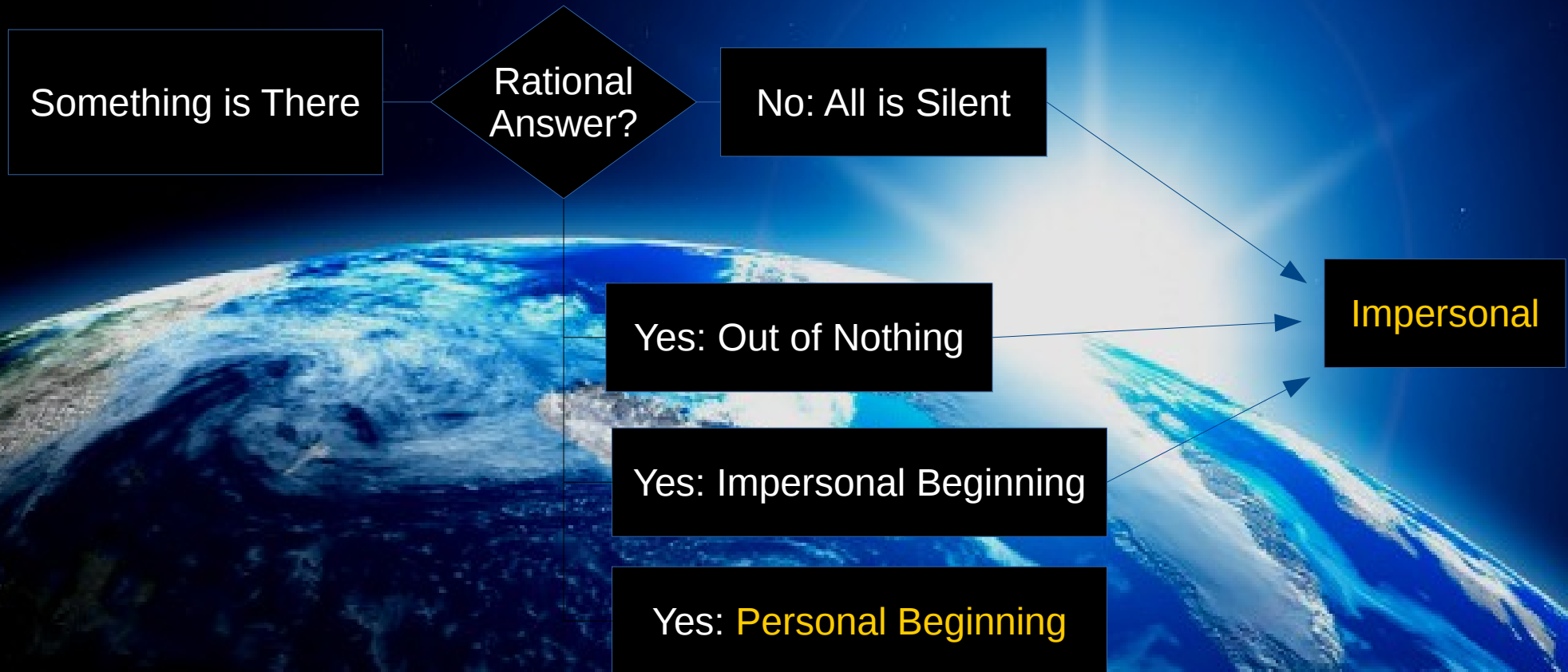


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Review - Four Possible Answers

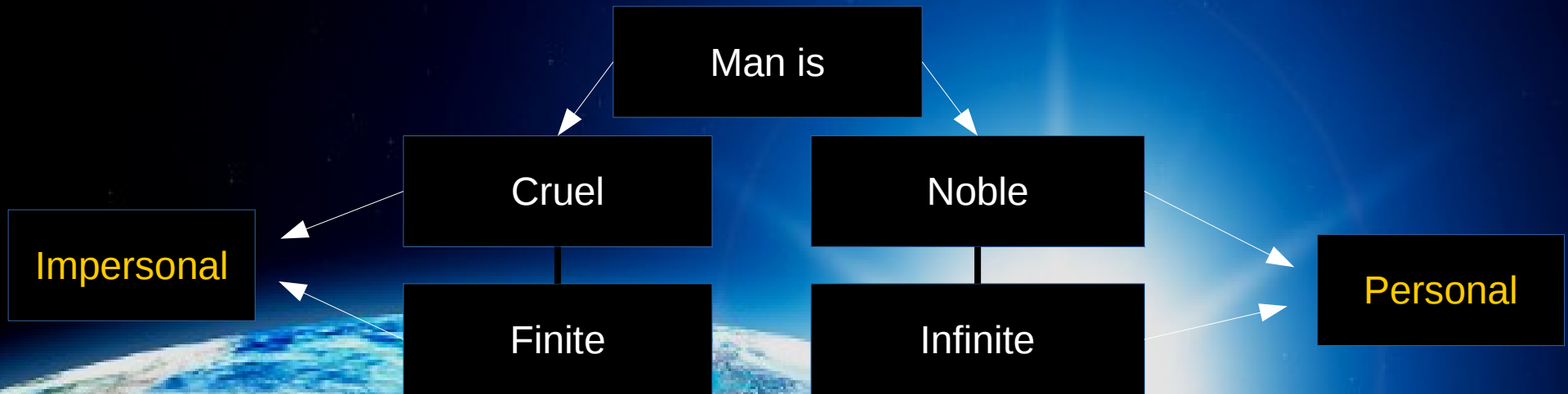


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Review - The Moral Necessity

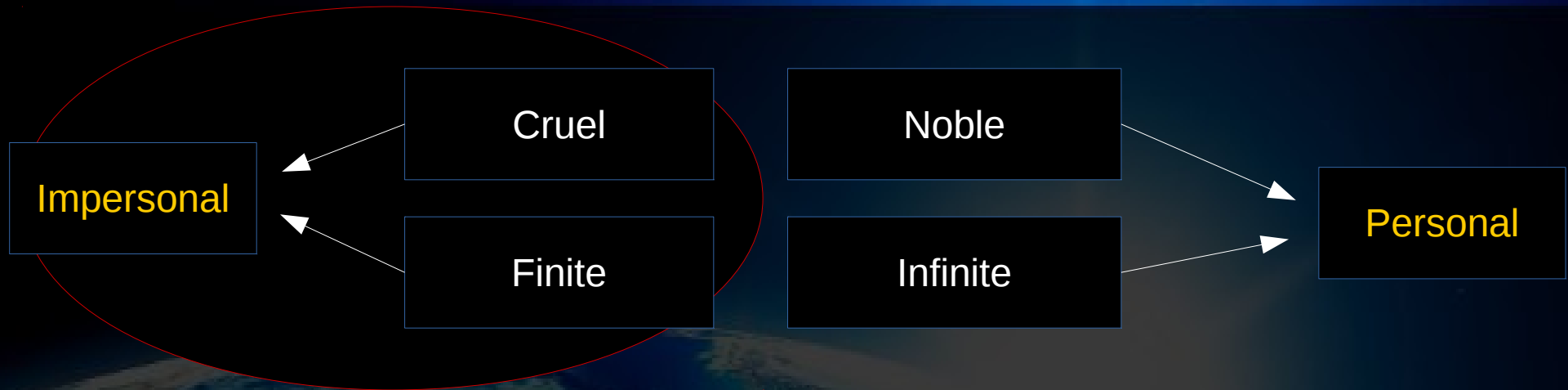


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Review - Mankind in Tension



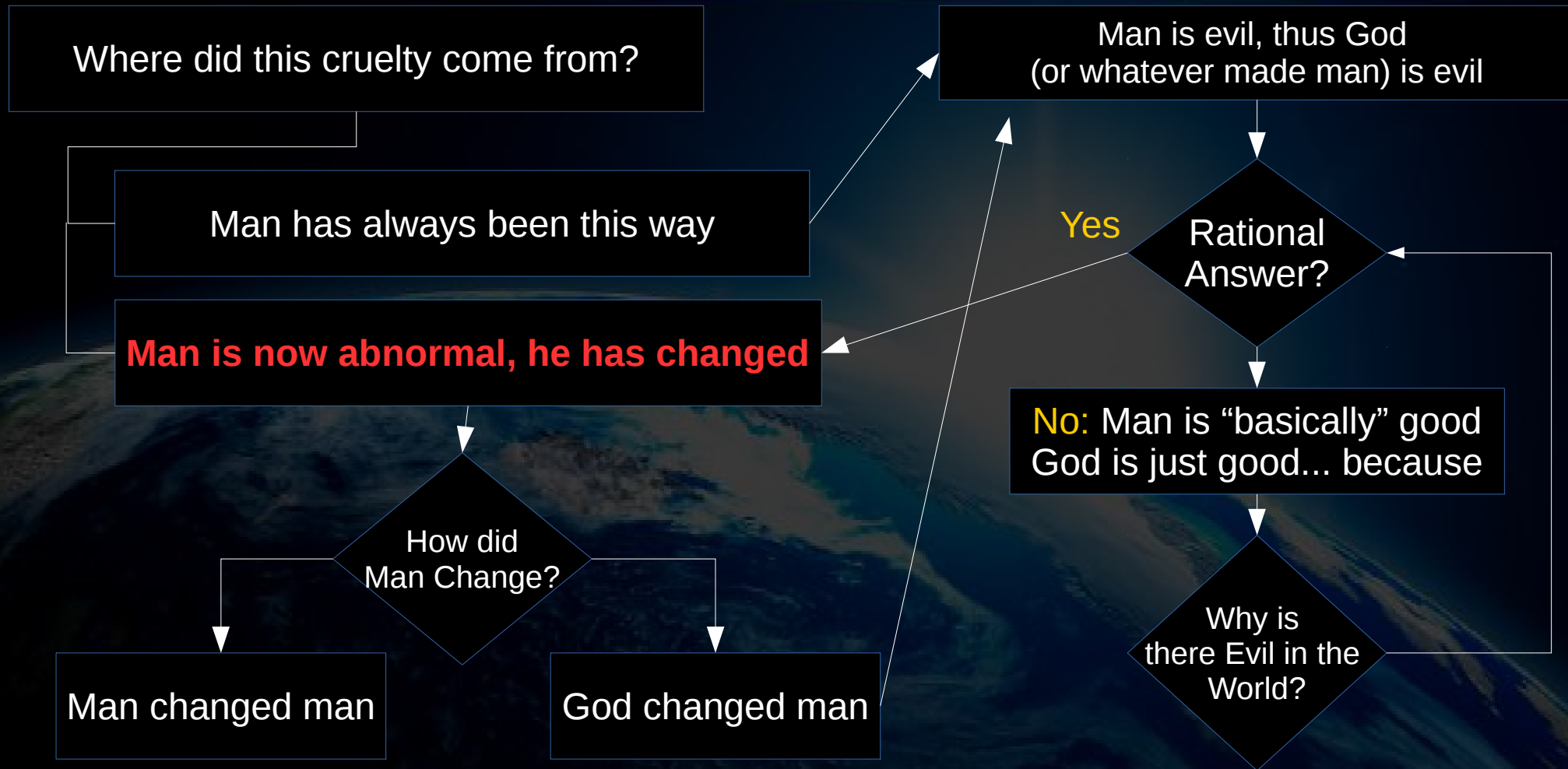
“...we must notice something. If we accept the impersonal beginning, finally we will come to the place where man’s finiteness and his cruelty become the same thing. This is an absolute rule.” ~ Francis Schaeffer, *He is There and He is Not Silent*

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Review - The Origin of Man's Cruelty



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The Epistemological Question

- “The problem of knowing”
- “How do we know, that we know?”
- Recall this student observation from earlier in class:
 - “Silence is not nothing, silence is related to the concept of person, and only a person speaks or is silent” ~ Dianne Keech*

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Who Speaks?



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Discomfort in Silence

- We are uncomfortable with silence
- Silence is impersonal
- Silence says nothing
- Silence provides nothing to the listener
- The listener can learn nothing from silence
- The listener cannot communicate with the silence
- The listener who is personal, can only assume inference, if anything at all

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Who Speaks?

“Heidegger and Wittgenstein realized that there must be something spoken if we are going to know anything, but they had no one there to speak. It is as simple and as profound as that. Is there anyone there to speak?”

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The Verbalizer

- “The secular anthropologists agree that if we are to determine what is man in contrast to what is non-man this lies not in the area of tool making, but in the area of verbalization. If it is a verbalizer, it is man. If it is a nonverbalizer, it is not man.”
- “whether we are talking about outward communication or inward thought, man is a verbalizer.”

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Propositional Communication

- “We communicate propositional communication to each other in spoken or written form in language. Indeed, it is deeper than this because the way we think inside of our own heads is in language. We can have other things in our heads besides language, but it always must be linked to language...”

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The Reasonable Proposition

- “Now let us ask ourselves this question: In the Christian structure, would it be unlikely that this personal God who is there and made man in His own image as a verbalizer, in such a way that he can communicate horizontally to other men on the basis of propositions and language—is it unthinkable or even surprising that this personal God could or would communicate to man on the basis of propositions? The answer is, no. I have never met an atheist who thought that this would be regarded as surprising within the Christian structure.”

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Propositional Revelation

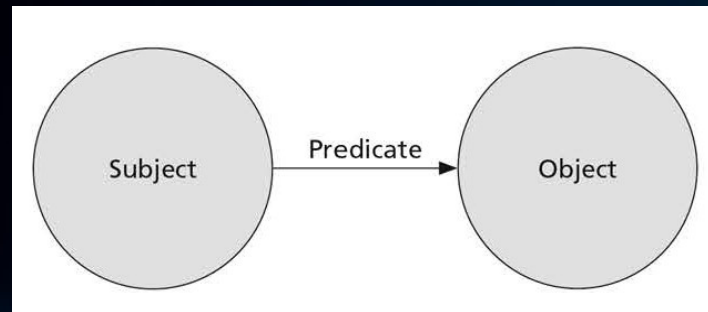
- “So God made the universe, He made man to live in that universe, and He gives us the Bible, the verbalized, propositional, factual revelation, to tell us what we need to know. In the Bible He not only tells us about morals, which makes possible real morals instead of merely sociological averages, but He gives us comprehension to correlate our knowledge.”

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Subject & Object



- “The Christian position starts from another set of presuppositions altogether, that there is a reason for a correlation between the subject and the object. Now, interestingly, this is not against human experience. This is the experience of all men. If it were some mystical, religious thing that somebody offers as a leap completely out of reality and with no way to test it objectively, it would indeed be just one more piece of pie in the sky. But it does not matter how thoroughly a man in his philosophy holds a concept of unrelatedness; in reality he lives as though there is correlation between the subject and the object.”

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Correlation - “correspondence”

- “The fact is that if we are going to live in this world at all, we must live in it acting on a correlation of ourselves and the thing that is there, even if we have a philosophy that says there is no correlation. There is no other way to live in this world. Even the person who holds theoretically the most consistent concept of unrelatedness (for example, Hume) lives in this world on the basis of his experience that there is a correlation between the subject and the object and cause and effect. **He not only lives that way, he has to live that way.** There is no other way to live in this world. That is the way the world is made. So just as all men love even if they say love does not exist, and all men have moral motions, even though they say moral motions do not exist, so all men act as though there is a correlation between the external and the internal world, even if they have no basis for that correlation.”

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"Tea"



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The illustration I like to use here concerns the word tea. Tea is a symbol in our English linguistic symbol system representing a real, identifiable object. But my wife was born in China and her first experience of the thing which t-e-a represents (in our linguistic symbol system) was in Chinese homes. There the Chinese taught her something that she remembers to this day, that the way to drink tea is to drink it from a bowl with a mouthful of rice which you pack into one cheek. In fact, you learn to drink the tea around the rice without touching or disturbing it. To her, that is all bound up in her word tea.

But for me tea begins with my mother and me in Germantown, Philadelphia, making tea in a way I would not make it today, with an aluminum tea caddy that you put into the water. These things mark the word tea to both of us, but do you think for a moment that because we have these different connotations, these different shadows of the word tea, that I cannot say to my wife, "Dear, will you please bring me a pot of tea?" and I do not get a pot of tea? Do you understand what I have said? If you are wrestling with semantics and linguistic analysis, you need to understand this. Keep away from the two extremes; recognize that there are overlaps in our external world and in our common, human experience

This is true with language, and we must also realize it is true with knowing. We do not have to choose between the two extremes, either in language or epistemology. We can know truly without knowing exhaustively. As long as the thing is there, and I am there in correlation with that other thing, I do not have to know it exhaustively. After all, this does not surprise us because we come down to the fact that nobody knows anything exhaustively except God; nobody.

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Real World Truth



“...there is a subject-object correlation. Everybody does act on it, everybody must act on it, but no other system tells you why there is a correlation between the subject and object. In other words, all men constantly and consistently act as though Christianity is true.”

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Discussion

- In Dr. Schaeffer's view, how does a Christian world view solve the problem of communication that arises in other contexts?
- What is the impact of one's world view on one's understanding of revelation?

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Questions/Discussion



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