

Quotations from *Define Universe and Give Two Examples*

In human intellectual endeavor there exist three principal challenges. The first is perceiving reality, the second is discovering some system of reasoning by which reality is recognized, rationalized, made consistent, reasonable, and meaningful, and the third is selecting personal goals and purpose in life. ... We address these three challenges in this book.

Although ultimate questions are posed and answered herein with a claim that the answers are correct, *a principal objective of this book is discovery of a method capable of identifying truth.* The questions addressed and their answers are of highest interest and importance. But the essentially-related, general, philosophical problem of establishing truth is at least equally fascinating, important, and far-reaching in its impact.

More than an accounting of mere knowledge of each of the two views [science and Christianity] is attempted. To understand either, one must understand an interpretation, a significance, an essence, a valuation of import, or a *meaning* of the knowledge. Until one obtains a valid interpretation or an understanding of significance, import, essence, consequence, or meaning, one does not yet fully understand. ... comprehension of consequence, significance, or meaning represents a level of understanding deeper than a mere knowledge of facts. Any *complete* examination, comparison, and evaluation of science and Christianity must therefore be addressed at the level of meaning...

The single element missing in the scientific method, the element whose absence is fatal to obtaining absolute understanding, is an absolute *yes* answer, i.e., an adequate truth criterion. Therefore, any progress in science must occur by an incremental series of *no* answers, with each *no* answer requiring a ... new guess. And a *no* answer may appear at any time in the form of a single, established fact contradictory to a guessed theory or law so that the absence of a *no* answer may not be regarded as a *yes* answer. ... It was realization of this fact – that empiricism and reason are forever inconclusive – that caused the Greek philosophers to lament their inability to establish certain truth.

The “purifying rite” of renouncing religion in order to properly practice science indicates a lack of understanding of the independent natures of the two philosophies. In particular, it indicates a lack of knowledge of the inherent limitations of science and the complementary capability of Christianity in transcending these limitations in the discovery of truth and meaning. An exclusive focus on the meticulous, rigorous, scientific examination of only the objective, external, lowest-common-denominator, material facts leads to a denial of meaning and an ignorance or absence of awareness of real reality because important facts, the most meaningful ones, fall outside the domain-of-data of science. Science can’t take us to meaning because the scientific paradigm is unaware of its realm.

To establish that a paradigm is valid, that its followers have not deluded themselves by their reasoning internal in their paradigm into falsely believing it provides truth, one must invoke an external proof, an *ostensible step*. This step externally and independently validates the system and breaks a circular chain of reasoning. In Christianity an ostensible step is available for the receiving but it seems to be unknown to most Christians and others.

While the scientific method may be viewed as a tedious, tentative, fact-by-fact unraveling of the truth of the universe, the doctrine of Christ may be regarded as jumping immediately to the bottom line, the axiomatic base, the philosophical foundation, the power of God, or “fire and the Holy Ghost.” Only from this base and the access it provides to Omniscience and Omnipotence may absolutely correct understanding of facts and their meaning be established.

The need to identify the correct vision of reality has been indicated throughout this book, especially in Book II ... for the scientific view and in Book III ... for the Christian one. However, *we can relax any distinction with respect to scientific or Christian or other view of reality because reality, by its definition as the totality of all real things and events, is comprehensive, universal, and unique. Any means for discovering and establishing the nature of reality and its description – the truth – is universally useful to Christian, scientist, and all others alike.*