

**Chapter 3 - The Relativistic Faith Path: "Truth Is Whatever Works for You"**

19. "These men (Dawkins and O'Reilly) were talking to each other in plain English, and they were using the very same word—\_\_\_\_\_—but they clearly weren't using the same \_\_\_\_\_ to \_\_\_\_\_ what they meant by the term."
20. O'Reilly claimed that Jesus is true for him but not for Dawkins. Dawkins exclaimed, "Something's either got to be true or not!" Which position is more logical? Why?
- a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
21. Extra credit: How would you respond if someone says, "There is no absolute truth. Truth depends on your point of view, beliefs, perception and experience."
- a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
22. "... supporting the legal rights of a wide gamut of religions and "-isms" is not the same as thinking they're all *true*." ... "*Religious* \_\_\_\_\_ is a very good thing; but saying that *everybody's* \_\_\_\_\_ *are true* is, in my mind, completely \_\_\_\_\_."
23. "*So if this Hindu enters the room with Dawkins and O'Reilly, then god/God has to pull off an even more amazing feat: not existing at all (the \_\_\_\_\_ perspective); existing as the personal, creator God (in \_\_\_\_\_ terms); and existing as the \_\_\_\_\_ All (the \_\_\_\_\_ concept).*"
24. "Call me old fashioned, but truth is just what's \_\_\_\_\_. Not my own \_\_\_\_\_ reality—or yours—but the way things \_\_\_\_\_ are. Truth is \_\_\_\_\_ —what \_\_\_\_\_ really \_\_\_\_\_, and what doesn't exist \_\_\_\_\_ doesn't exist—whether we like it or not, whether we can \_\_\_\_\_ it or not, whether we have different \_\_\_\_\_ about it, or whether we \_\_\_\_\_ about it or \_\_\_\_\_ in it at all."
25. "Our job in all of the examples above, and in any others I can imagine, is to avoid \_\_\_\_\_ a fantasy version of \_\_\_\_\_ within our own \_\_\_\_\_—one we then hope will \_\_\_\_\_ and somehow magically become \_\_\_\_\_."

26. What one word is a pretty good fit for the quote in question 25?

a. \_\_\_\_\_

27. Mittelberg suggests that this idea of \_\_\_\_\_ religious 'truth' is widely \_\_\_\_\_ because religious faith deals in the realm of the \_\_\_\_\_..."

28. If you are a Christian because Jesus is "real for you but not for others ... because it works for you", might it be easy for you to lose your faith? Why?

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

29. "Whatever is real in the \_\_\_\_\_ realm was already real before we \_\_\_\_\_. And it will \_\_\_\_\_ that way, whether or not we \_\_\_\_\_ about it, \_\_\_\_\_ or \_\_\_\_\_ it, or \_\_\_\_\_ it altogether."

30. Why isn't sincerity in your faith a legitimate basis for your beliefs?

a. \_\_\_\_\_  
\_\_\_\_\_

31. "Here's one more reason we can't accept the idea that everybody's "truth" is \_\_\_\_\_: deep down, we all think we're \_\_\_\_\_ and anyone who \_\_\_\_\_ with us is \_\_\_\_\_. And if you disagree with that statement, you've only \_\_\_\_\_ my point!"

32. "If the Relativistic path led you to faith in Jesus, that's wonderful! But if you want to be really \_\_\_\_\_ that you've \_\_\_\_\_ a faith that is \_\_\_\_\_ and will \_\_\_\_\_, it's time to \_\_\_\_\_ off the Relativistic faith path."

33. "Let's stop placing our faith in what \_\_\_\_\_ and instead tenaciously track down what's really \_\_\_\_\_."

**Chapter 4 – The Traditional Faith Path: “Truth Is What You’ve Always Been Taught”**

34. What’s the point of his story of being homesick for North Dakota?

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

35. What’s his point in telling us about the short story, “The Lottery”

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

36. Traditions can be positive, neutral or negative. Mittelberg says, “We should respect our elders but also step back and make an honest \_\_\_\_\_ of their habits and lifestyles before we lock into their patterns of thinking. We need to \_\_\_\_\_ ask ourselves, “How did their beliefs and actions work out for them? Do I want to see \_\_\_\_\_ results in my own life?”  
(Extra credit: Does Mittelberg contradict himself in what he just said? If so, how?)

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

37. “If we’ve \_\_\_\_\_ accepted what we’ve been taught as sort of a hand-me-down religion, then we have, knowing or unknowingly, signed up for the \_\_\_\_\_ faith path.”

38. [If you’ve signed up for the Traditional faith path], “Today you might wear the label of whatever group those \_\_\_\_\_ represent, but it pressed, you couldn’t give a compelling \_\_\_\_\_ for why you think you’re in the right faith.”

39. How could you respond to someone who says, “If you’d been born in Saudi Arabia, you’d be a Muslim.”?

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

40. Jesus saw that \_\_\_\_\_ following traditions was devastating to the Jewish culture. “For Him, it was much more important to get it \_\_\_\_\_ than to keep the \_\_\_\_\_, \_\_\_\_\_ over problems, or fit into \_\_\_\_\_ or \_\_\_\_\_ expectations.”

41. Extra credit: Where (chapter and verse) had Isaiah prophesied the very behavior of the Pharisees?

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

42. Mittelberg says, “Your parents could have been wrong!” That sounds threatening and provocative, but why must it be true for many people?

a. \_\_\_\_\_  
b. \_\_\_\_\_

43. Hinduism and Christianity could both be wrong, applying the laws of \_\_\_\_\_, but they can’t both be \_\_\_\_\_.

44. What’s the difference between tolerance and truth.

a. \_\_\_\_\_  
\_\_\_\_\_  
b. \_\_\_\_\_  
\_\_\_\_\_

45. What is the danger of failing to address challenges and doubts when they come up?

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

46. What are two “defense maneuvers” that we’re inclined to use when our beliefs are challenged?

a. \_\_\_\_\_  
b. \_\_\_\_\_

47. Mittelberg says that neither defense maneuver resolves the doubt. What does he recommend instead?”

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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48. What are the possible risks and rewards of taking that approach?

a. 

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49. What does Paul admonish us to do in 1 Thessalonians 5:21?

a. 

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50. As Mittelberg went through this process of evaluation of what he had been taught as a child, he “thoroughly tested [his] traditions with \_\_\_\_\_, \_\_\_\_\_, and frequent \_\_\_\_\_ for \_\_\_\_\_, trusting that the truth would make itself clear.”

51. Lee Strobel “didn’t relish the thought of acknowledging a God who, once \_\_\_\_\_ through the \_\_\_\_\_, would have a say in how he \_\_\_\_\_ his life.” What insight does this provide into the motives of those who claim to be atheists?

a. 

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52. “But somehow Lee found the \_\_\_\_\_—and the \_\_\_\_\_—to \_\_\_\_\_ with his \_\_\_\_\_ questions, to \_\_\_\_\_ the purported answers, and to carefully \_\_\_\_\_ the \_\_\_\_\_, both pro and con.”