

BIBLIOGRAPHY & ENDNOTES

KENNETH R. SAMPLES AND MARK PEREZ

CLEAR THINKING IN A MESSY WORLD

A CHRISTIAN GUIDE TO
LOGIC, REASON, AND COGNITIVE BIAS



Covina, CA

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3. Lewis, *Mere Christianity*, 75.

Chapter 1: Christianity and the Life of the Mind

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7. Groothuis, *On Jesus*, 32.
8. Dickinson, *Logic and the Way of Jesus*, 37.
9. R. C. Sproul, “Thinking Like Jesus,” Ligonier, October 1, 2012, ligonier.org/learn/articles/thinking-like-jesus.
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17. See Kenneth Richard Samples, *Classic Christian Thinkers: An Introduction* (Covina, CA: RTB Press, 2019) for an introduction to the lives and beliefs of Irenaeus, Athanasius, Augustine, Anselm, Aquinas, Luther, Calvin, Pascal, and C. S. Lewis.
18. Mark A. Noll, *Jesus Christ and the Life of the Mind* (Grand Rapids, MI: Eerdmans, 2011), x.
19. C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1952), 75.

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4. See the discussion of human exceptionalism and science in Kenneth Richard Samples, *Christianity Cross-Examined: Is It Rational, Relevant, and Good?* (Covina, CA: RTB Press, 2021), 32–34.
5. For a discussion of the human capacity for symbolism and its relationship to human exceptionalism, see James R. Hurford, “Human Uniqueness, Learned Symbols and Recursive Thought,” *European Review* 12, no. 4 (2004): 551–565, lel.ed.ac.uk/~jim/europeanreview.html.
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9. Ed L. Miller, *Questions That Matter: An Invitation to Philosophy*, 4th ed. (New York: McGraw-Hill, 1996), 31.
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17. Ulrich L. Lehner, *Think Better: Unlocking the Power of Reason* (Grand Rapids, MI: Baker Academic, 2021), 5.
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19. Vaughn, *Power of Critical Thinking*, 8.
20. Zach Lee, *Logic for Christians: Critical Thinking for the People of God* (Houston, TX: Lucid Books, 2021), 6.
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22. Angeles, s.v. “Laws of Thought, The Three.”
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24. Wikiquote, s.v. “Meditations” by Marcus Aurelius, Book IV, (3), last modified March 15, 2023, 08:57, [en.wikiquote.org/wiki/Marcus_Aurelius#Meditations_\(c._AD_121–180\)](https://en.wikiquote.org/wiki/Marcus_Aurelius#Meditations_(c._AD_121–180)).
25. Kreeft, *Socratic Logic*, 1.
26. Robert P. George (@McCormickProf), “Students: May I suggest a couple of New Year’s resolutions? 1) If you don’t have a smart friend who disagrees with you about important things that you deeply care about, make one. 2) Resist groupthink and self-censorship. Think for yourself; seek the truth; speak your mind,” Twitter, January 1, 2022, 3:54 p.m., twitter.com/McCormickProf/status/1477427962400157700. Robert P. George is McCormick Professor of Jurisprudence and Director of the James Madison Program in American Ideals and Institutions at Princeton University.
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30. Damer, *Attacking Faulty Reasoning*, 2.
31. Kreeft, *Socratic Logic*, 5.
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Chapter 3: The Basic Elements of Logical Arguments

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7. Miller, *Questions That Matter*, 31.
8. Miller, *Questions That Matter*, 46–51; Damer, *Attacking Faulty Reasoning*, 6.
9. The construction of our “TRACKS” acrostic was first influenced by Damer, *Attacking Faulty Reasoning*, 12–23. This topic is an expansion of what is found in Kenneth Richard Samples, *A World of Difference: Putting Christian Truth-Claims to the Worldview Test* (Grand Rapids, MI: Baker Books, 2007), 48.
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11. Kreeft, *Socratic Logic*, 29.
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13. Our term “adequate support” generally covers what T. Edward Damer refers to as the acceptability and sufficient grounds criteria. See Damer, *Attacking Faulty Reasoning*, 14–16.
14. Damer, *Attacking Faulty Reasoning*, 28.
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Chapter 4: The Laws of Logic

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6. Aristotle, *Metaphysics*, Book IV, Part 4.
7. Aristotle, *Metaphysics*, Book IV, Part 7.
8. In reviewing this work in manuscript form Winfried Corduan offered this comment: “I’m not sure this explanation works as it stands. Using two different sentences to express the law of identity seems to get confusing. It might be more helpful to say that for the Christian ‘Jesus’ and ‘Son of God’ are identical, viz. J=S because they share all of the same predicates and do not differ. For the Muslim you could say that Jesus is identical to the last prophet to the Jews, thereby claiming that J=L. For the other two laws, 2 ‘opposite’ sentences are, of course, necessary.”
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10. Ronald H. Nash, *Life’s Ultimate Questions: An Introduction to Philosophy* (Grand Rapids, MI: Zondervan, 1999), 194.
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25. In reviewing this work in manuscript form Winfried Corduan offered this explanation: “I know that you know that things are more complex than that. ‘Eastern’ formal logics usually take into account different perspectives in order not to get into contradictions. However, Madhyamaka Buddhism would be a good case in your point.” Corduan then recommended the following article, Sonam Thakchoe, “The Theory of Two Truths in India,” *The Standard Encyclopedia of Philosophy*, ed. Edward N. Zalta (Summer 2022), accessed October 13, 2023, plato.stanford.edu/entries/twotruths-india/.
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40. Samples, *World of Difference*, 44–46.
41. In reviewing this work in manuscript form Winfried Corduan offered this comment: “You’re probably aware that ever since George Boole, the square of opposition is no longer recognized in the majority of textbooks. The reason is that the relationship between the universals (A & E) and the particulars (I & O) are considered hypothetical. Thus, A does not necessarily imply I unless the subject of A exists, and the same for E & O. We Aristotelians, who believe in ‘formal causes’ take exception to that restriction. Philosopher Gordon Clark led a crusade for all 25 versions of the syllogism being valid.”
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3. Peter A. Angeles, s.v. “Deduction,” in *The HarperCollins Dictionary of Philosophy*, 2nd ed. (New York: HarperCollins, 1992).
4. This discussion is influenced by Patrick J. Hurley, *Logic: The Essentials* (Independence, KY: Cengage Learning, 2016), 32–34. We have used Hurley’s text in teaching logic and critical thinking over many years.
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7. For three critical New Testament passages concerning the relationship between a saving faith in Christ and a subsequent Christian life of expressing that faith through works of love, see Ephesians 2:8–10, Titus 3:4–7, and Galatians 5:1–6. For a detailed discussion of the biblical and historic Christian view of salvation by grace through faith in Christ, see Kenneth Richard Samples, *7 Truths That Changed the World: Discovering Christianity's Most Dangerous Ideas* (Grand Rapids, MI: Baker Books, 2012), chaps. 9–10.

8. Classical Christianity affirms that Jesus Christ did what he did soteriologically (in terms of salvation) because he was who he was ontologically (in terms of being). For a discussion of classical Christology and soteriology, see Samples, *Without a Doubt*, chaps. 9 and 11.
9. For a discussion of the contingent versus necessary nature of the cosmos, see Kenneth Richard Samples, *Christianity Cross-Examined: Is It Rational, Relevant, and Good?* (Covina, CA: RTB Press, 2021), chap. 4.
10. *Internet Encyclopedia of Philosophy*, s.v., “Reductio ad Absurdum,” accessed October 13, 2023, iep.utm.edu/reductio/.
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12. Vaughn, *Power of Critical Thinking*, 73.
13. Pojman, *Philosophy*, 27.
14. This discussion is influenced by Hurley, *Logic: The Essentials*, 34–35.
15. Pojman, *Philosophy*, 27.
16. Angeles, *The HarperCollins Dictionary of Philosophy*, s.v. “Induction, Problem of.”
17. This brief discussion of inductive generalizations comes from our colleague Winfried Corduan.
18. Vaughn, *Power of Critical Thinking*, 302.
19. In reviewing this work in manuscript form Jacob Rodriguez offers an additional factor: “I think another useful evaluative frame for analogical reasoning is the similarity or applicability of the properties contained in the premises to the property reasoned to in the conclusion. Refuting an analogical argument often involves reasoning why it is that the analogical reasoning does not follow, given the particular nature of the properties contained in the premises and its relation to the property argued for in the conclusion.”
20. Patrick J. Hurley, *A Concise Introduction to Logic*, 8th ed. (Belmont, CA: Wadsworth, 2003), 467.
21. Vaughn, *Power of Critical Thinking*, 303.
22. Distinguished philosophers of science Karl Popper and Thomas Kuhn have of course challenged this outline.
23. The five characteristics of judging scientific theories comes from Vaughn, *Power of Critical Thinking*, 400.
24. Vaughn, *Power of Critical Thinking*, 441.
25. My comparison of deductive and inductive arguments was influenced by Hurley, *Concise Introduction to Logic*, 48.
26. In reviewing this work in manuscript form Winfried Corduan offered this comment: “Some books use a negative definition that may possibly make validity easier to understand. ‘An argument is valid if it is impossible for the premises to be true and the conclusion to be false.’ That definition is really behind RAA’s (*reductio ad absurdum*) reasoning and is the backbone of testing expressions by way of truth tables.”
27. My comparison of deductive and inductive arguments was partly influenced by Norman L. Geisler and Ronald M. Brooks, *Come, Let Us Reason: An Introduction to Logical Thinking* (Grand Rapids, MI: Baker Books, 1990), 23.
28. Pojman, *Philosophy*, 34.
29. John R. Josephson and Susan G. Josephson, eds., *Abductive Inference: Computation, Philosophy, Technology* (New York: Cambridge University Press, 1996), i.
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31. An abductive case for accepting Jesus of Nazareth as the divine Messiah is in Samples, *Without A Doubt*, 109–118.

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6. T. Edward Damer, *Attacking Faulty Reasoning: A Practical Guide to Fallacy-Free Arguments*, 3rd ed. (Belmont, CA: Wadsworth, 1995), 22.
7. Damer, *Attacking Faulty Reasoning*, 2.
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9. Lehner, *Think Better*, 63.
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13. See Kenneth Samples, “Five Greek Words and Apologetics Persuasion,” *Reflections* (blog), Reasons to Believe, August 6, 2019, reasons.org/explore/blogs/reflections/five-greek-words-and-apologetics-persuasion.
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3. See Charley Rosen, *The Pivotal Season: How the 1971–72 Los Angeles Lakers Changed the NBA* (New York: Thomas Dunn, 2005), 274–279.

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Chapter 9: Twelve Precarious Informal Fallacies

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