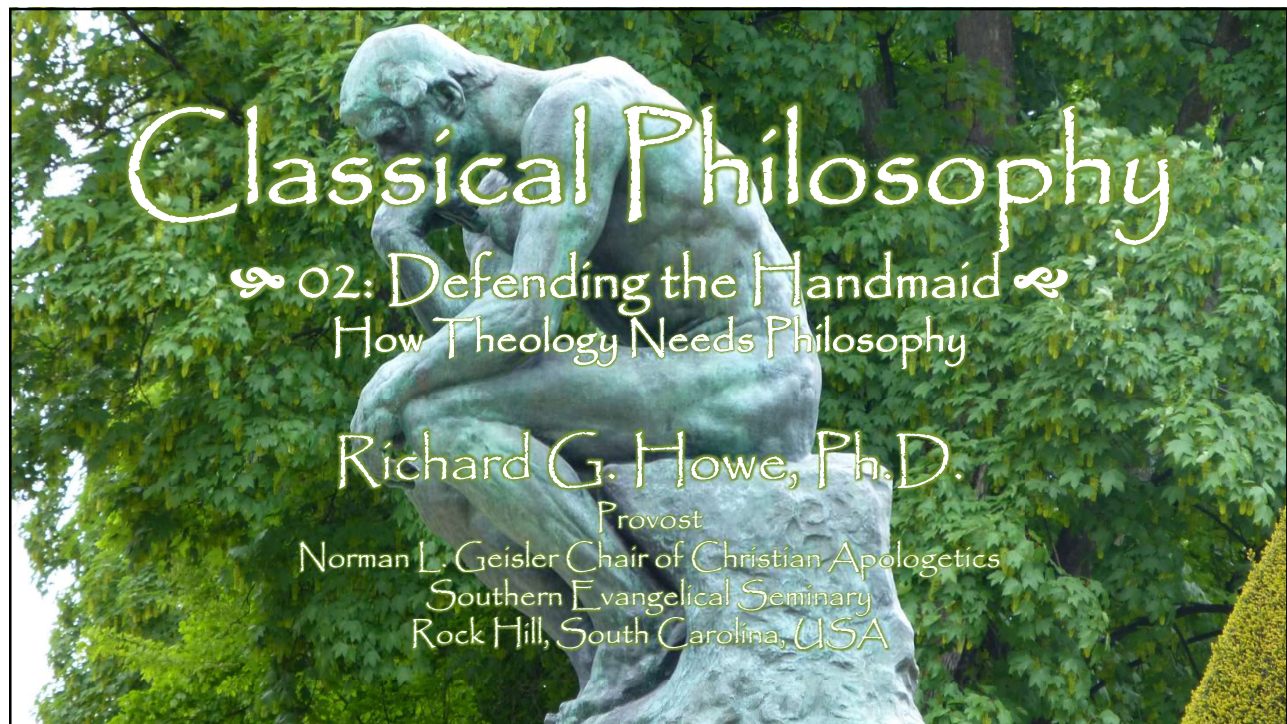
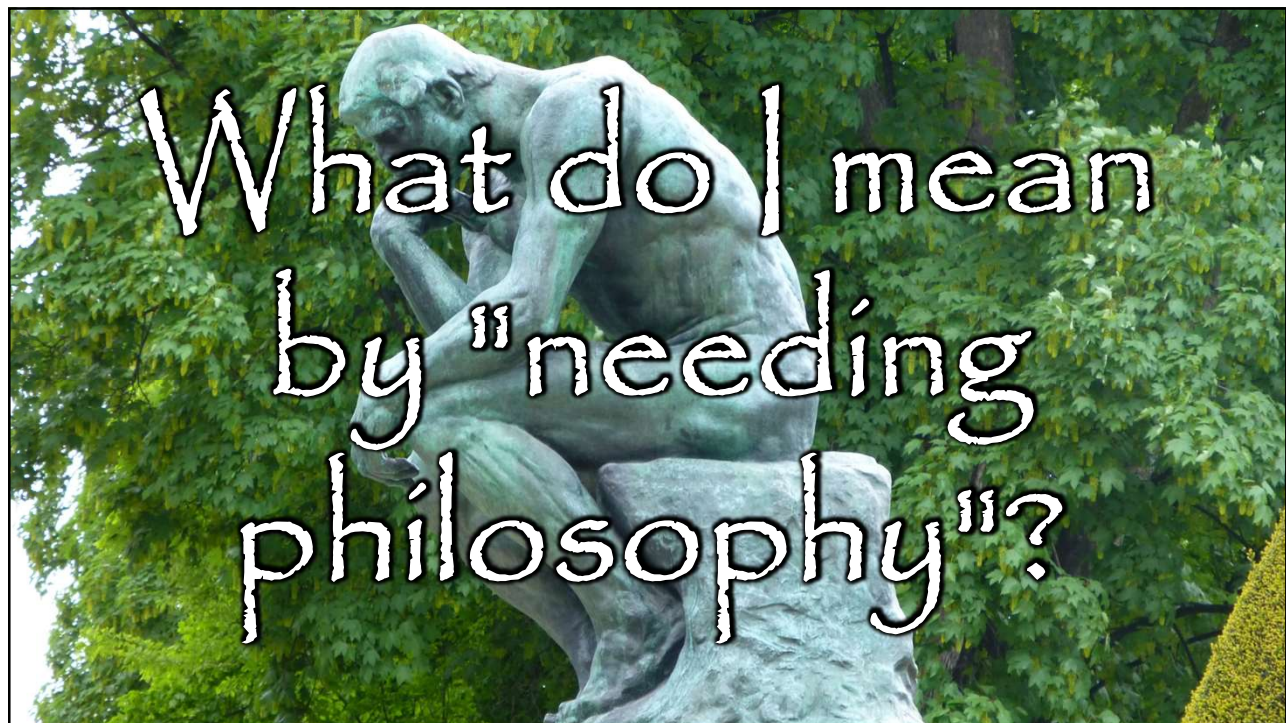
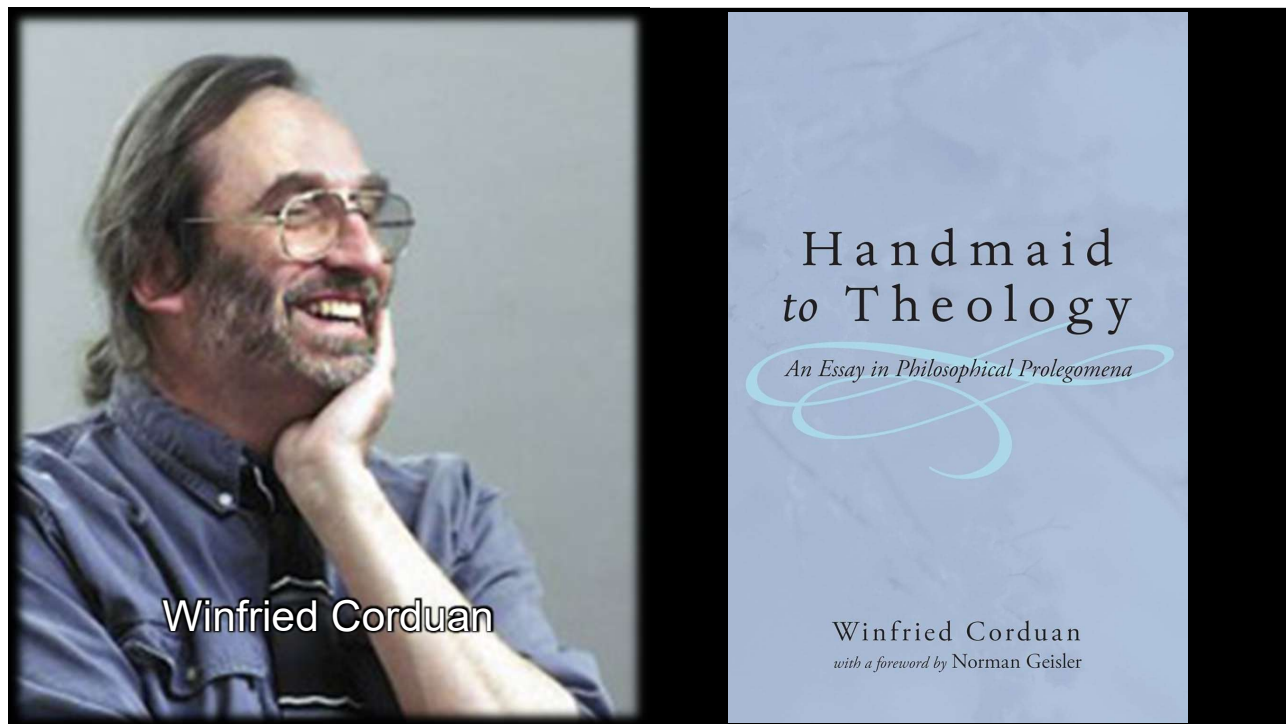
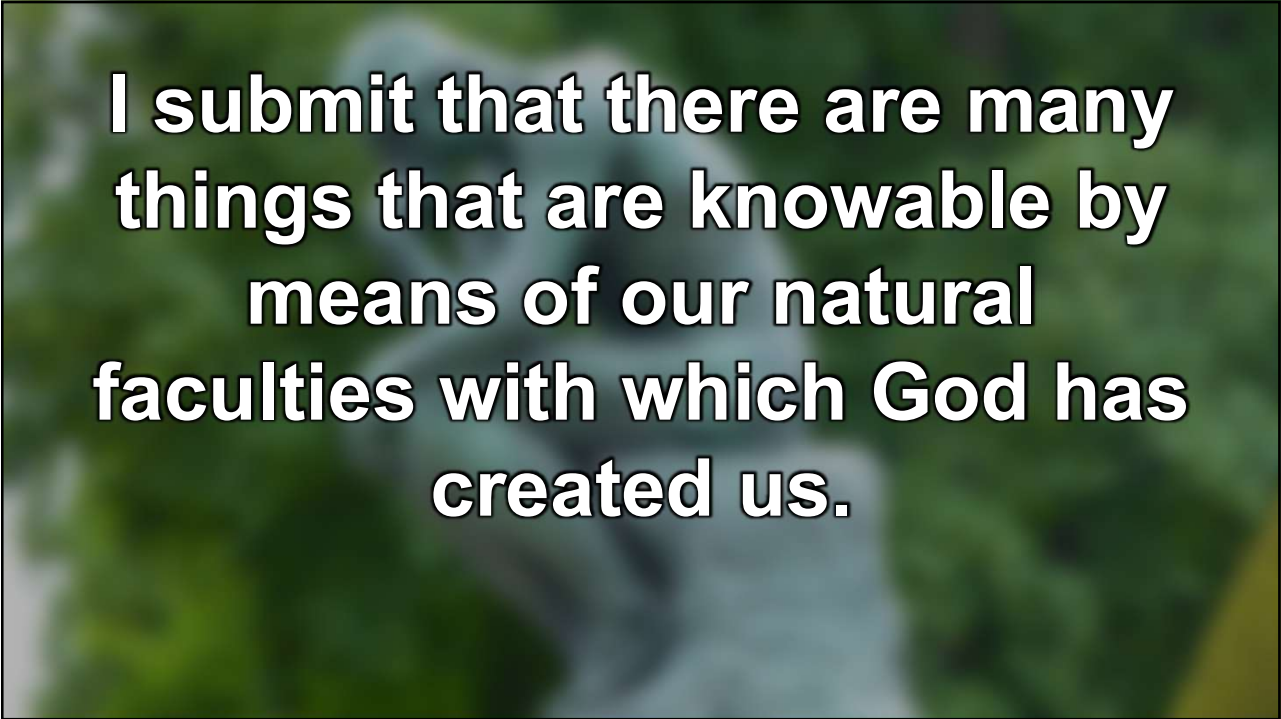




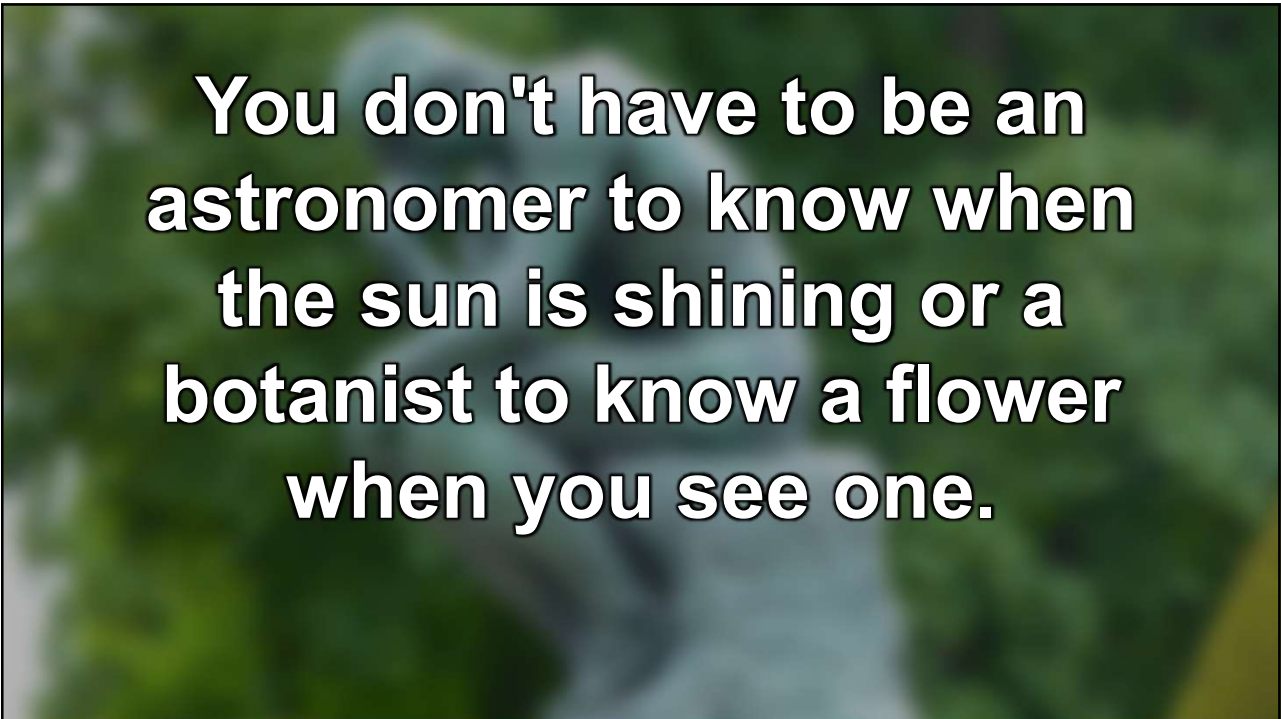


**Theology is the Queen
of the sciences and
philosophy is her
handmaid.**





I submit that there are many things that are knowable by means of our natural faculties with which God has created us.



You don't have to be an astronomer to know when the sun is shining or a botanist to know a flower when you see one.

But the in-depth analysis of certain aspects of reality require more deliberate attention to a given discipline aimed at the aspect.



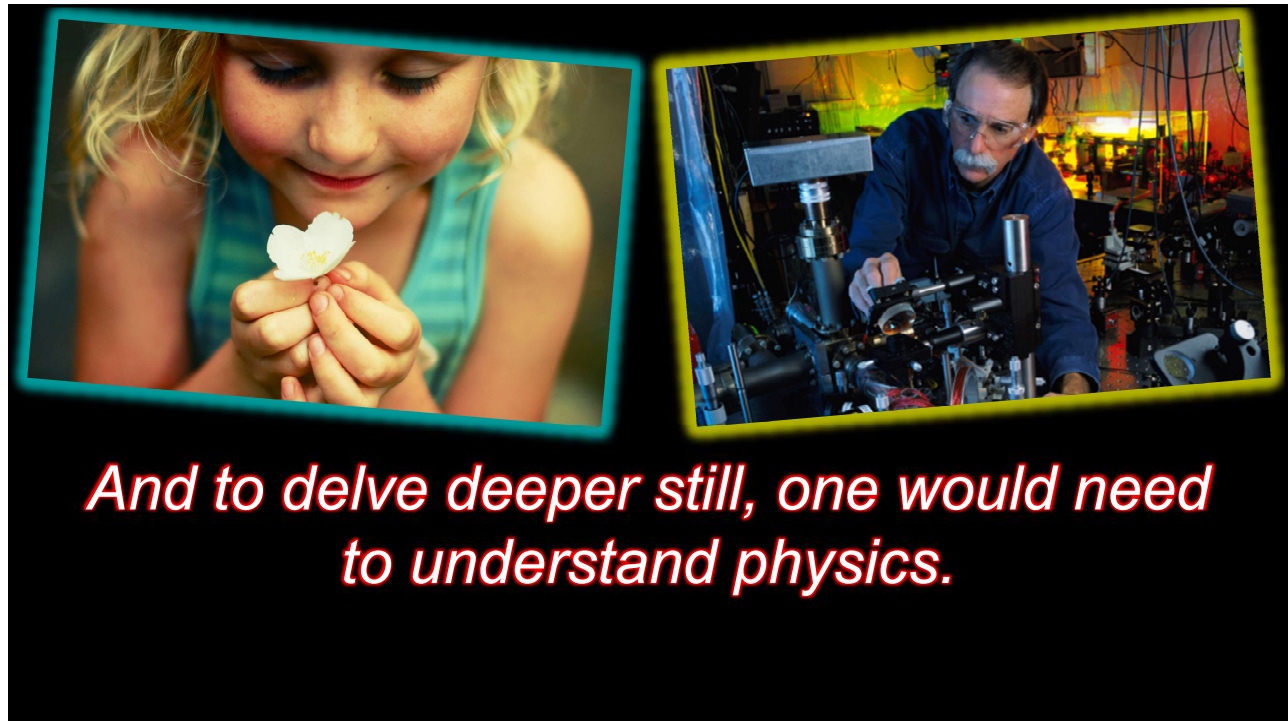
*A child can know what a flower is.
She knows that a flower is not a human.*



However, to delve deeper into the physical nature of a flower, one would need to understand botany.



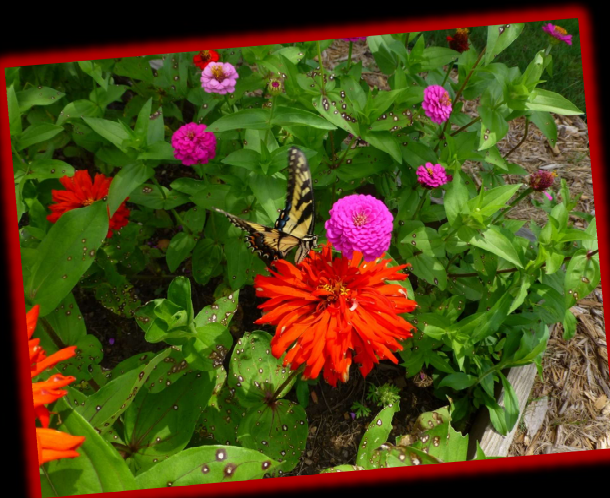
To delve deeper still, one would need to understand chemistry (to understand, e.g., photosynthesis).



By parallel, one need not be a philosopher in order to know certain things about God's existence, God's attributes, God's creation, and God's truths (i.e., theology).

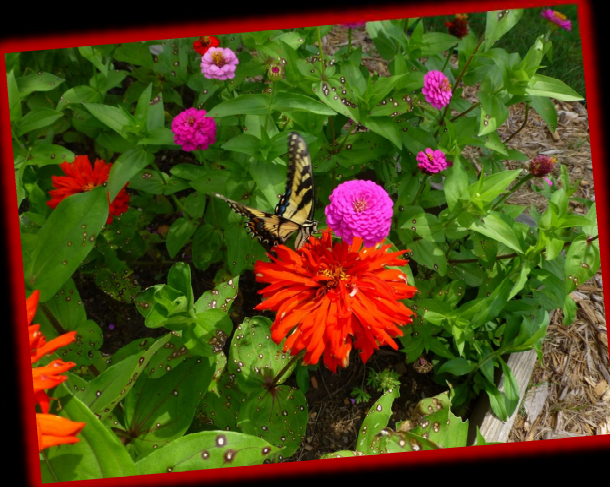
Nevertheless, at some point where certain things need a deeper analysis or need to be defended against critics, one will need to utilize **sound philosophy**.

Suppose we wanted to account for a number of other aspects of the flower and the human.



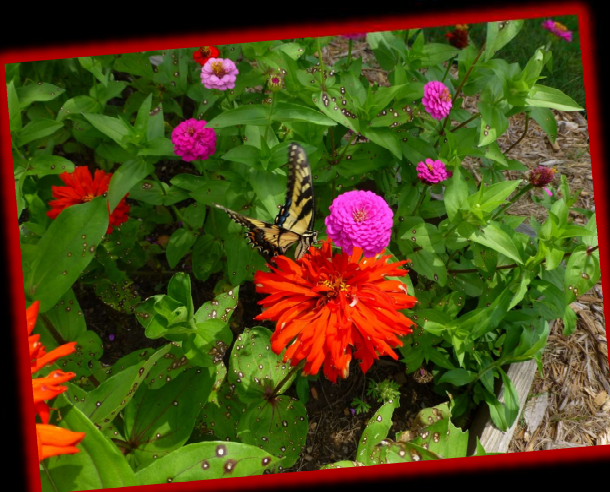
*What makes a flower a flower and what makes a human
a human are their respective natures.*

Metaphysics



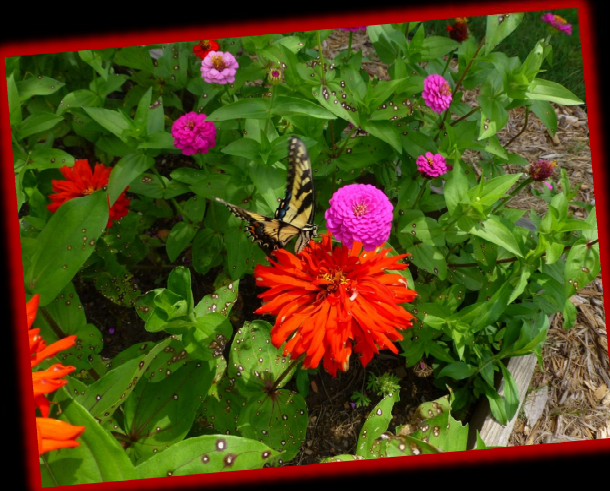
*We can know that one is a flower and the other is a
human by our senses.*

Epistemology



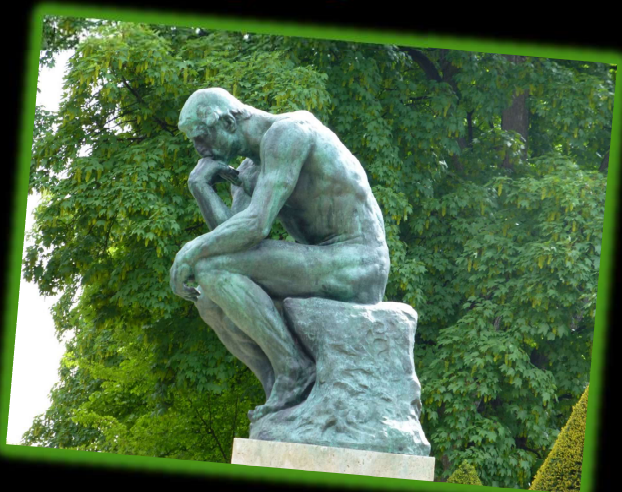
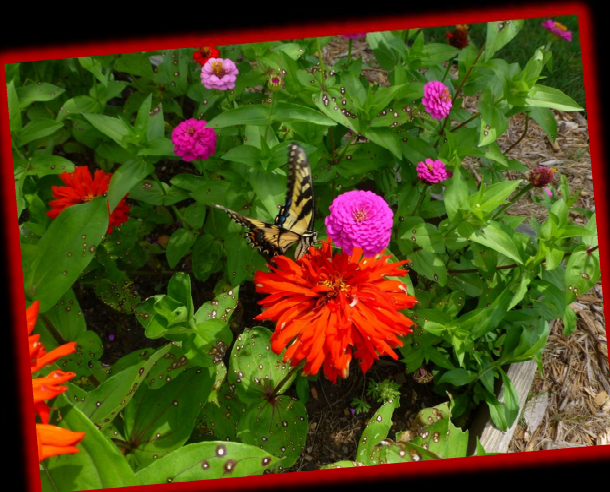
We value the human over the flower because of the different kinds of things they are.

Ethics



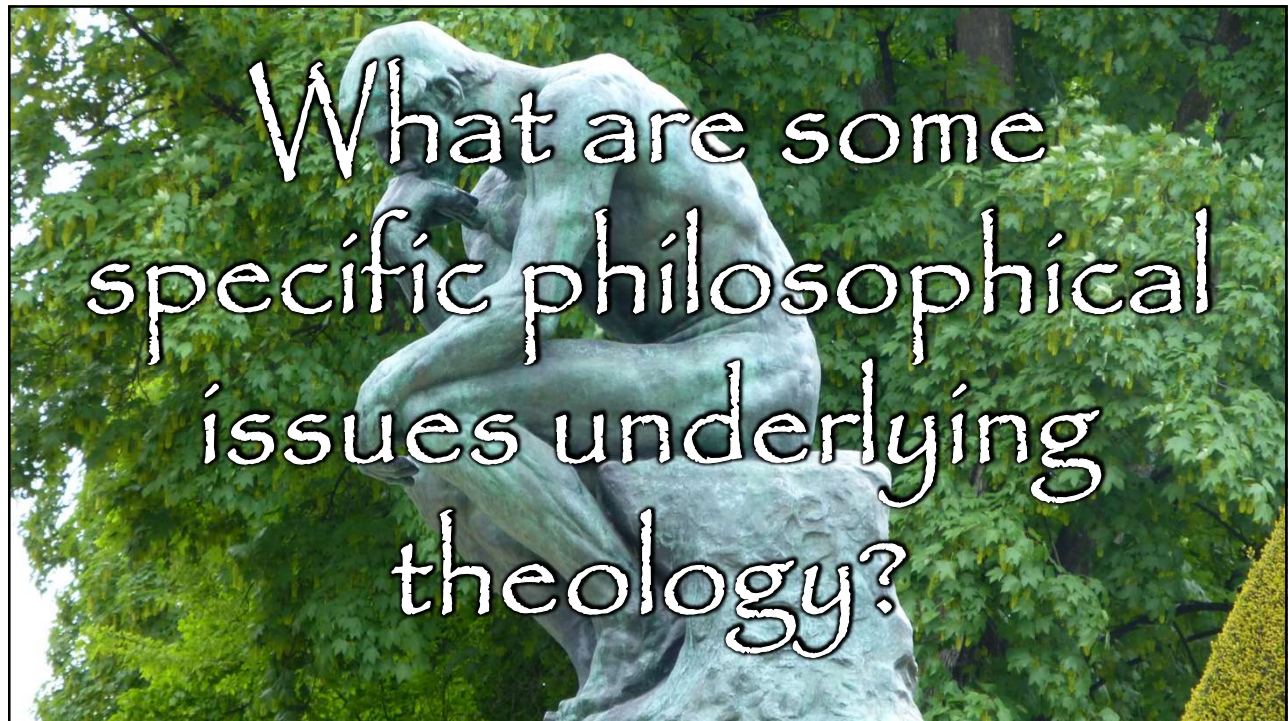
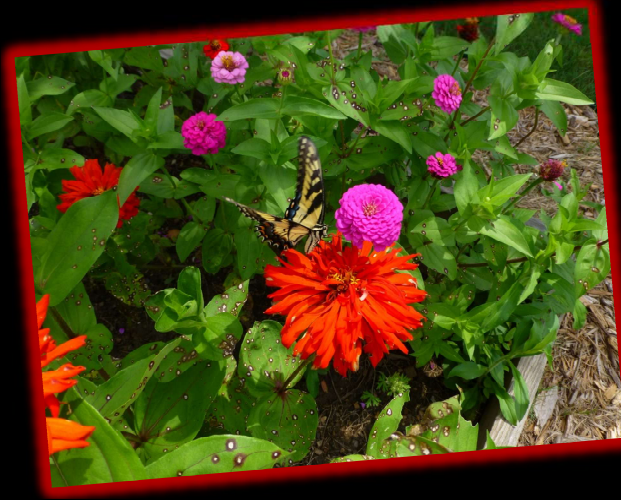
We insist that others value the human over the flower and hold them accountable when they do not.

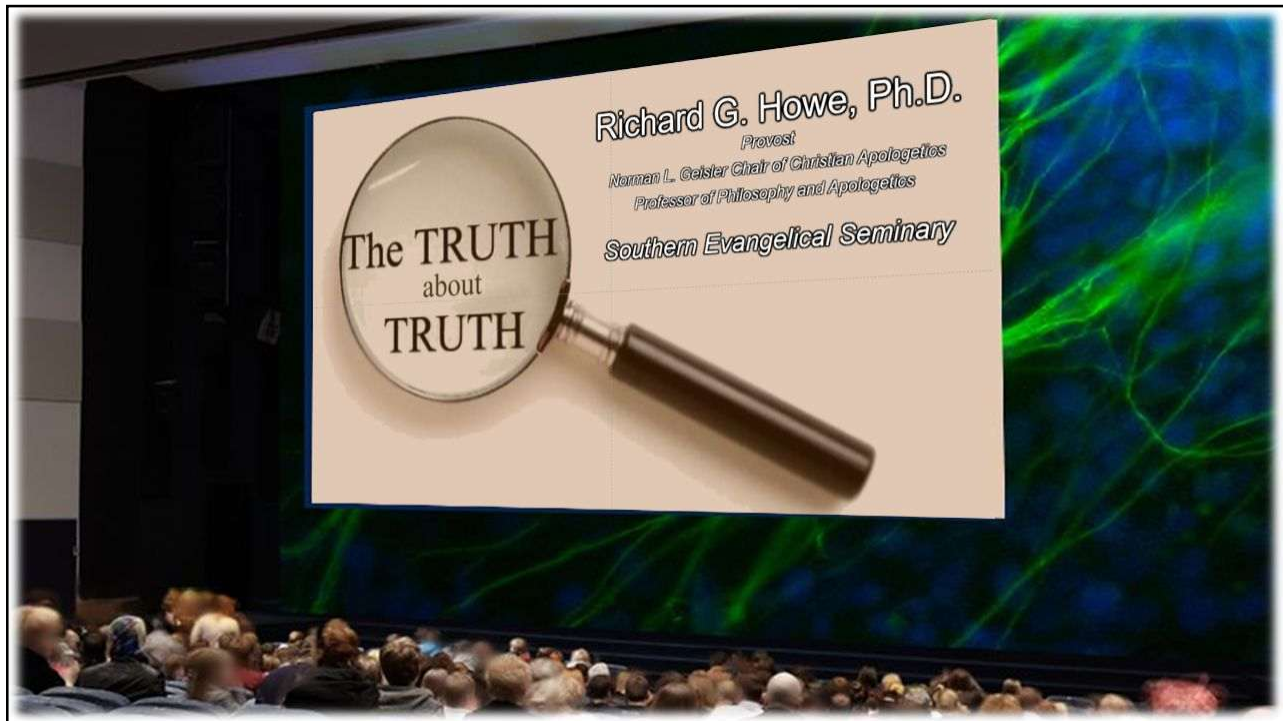
Political Philosophy

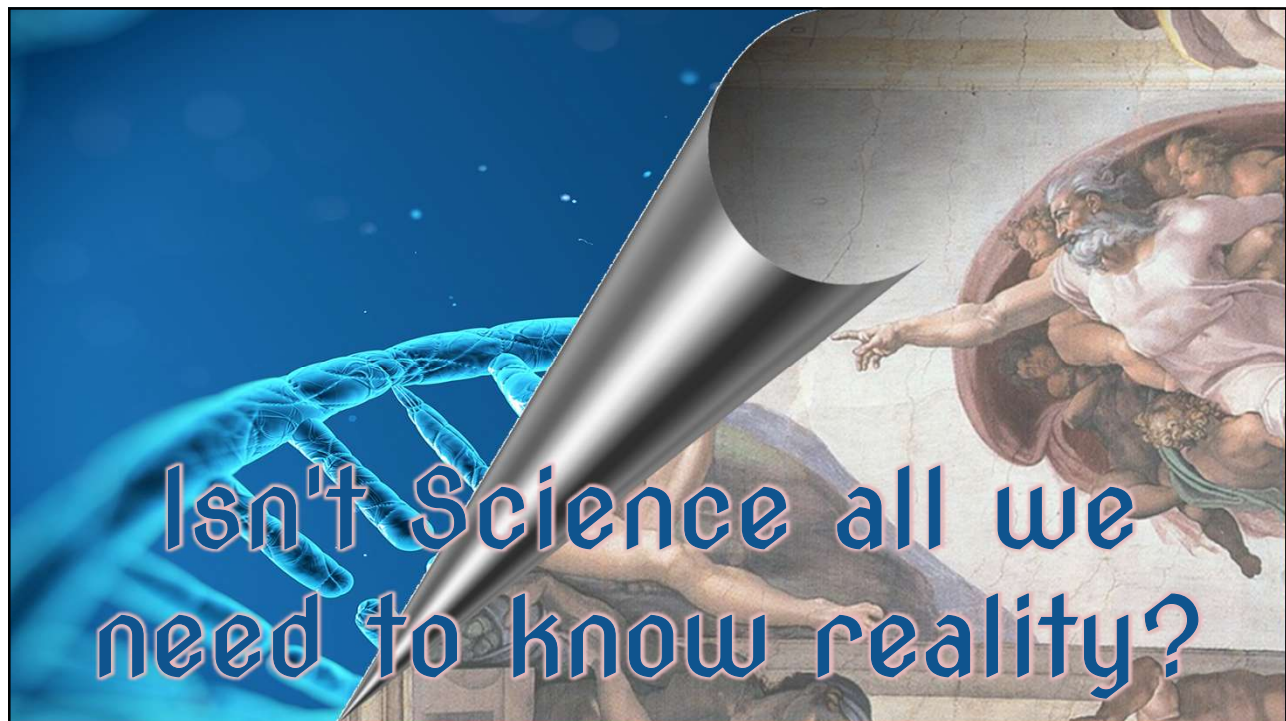
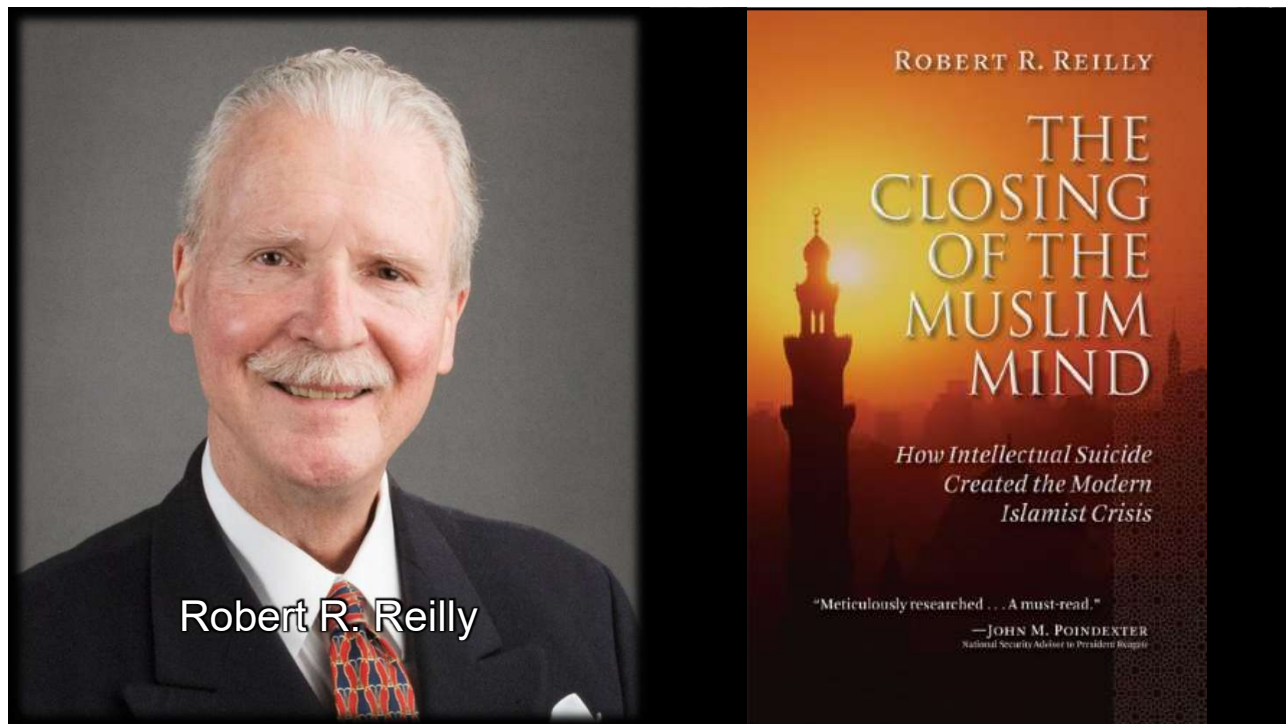


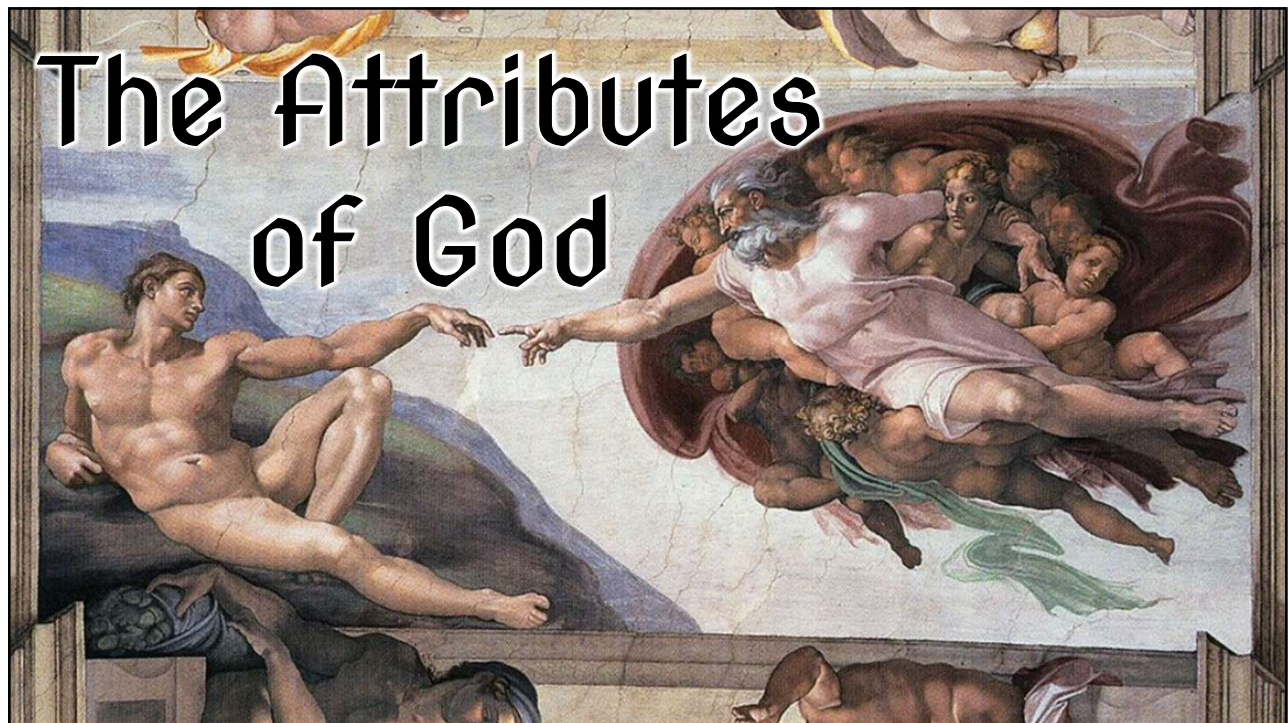
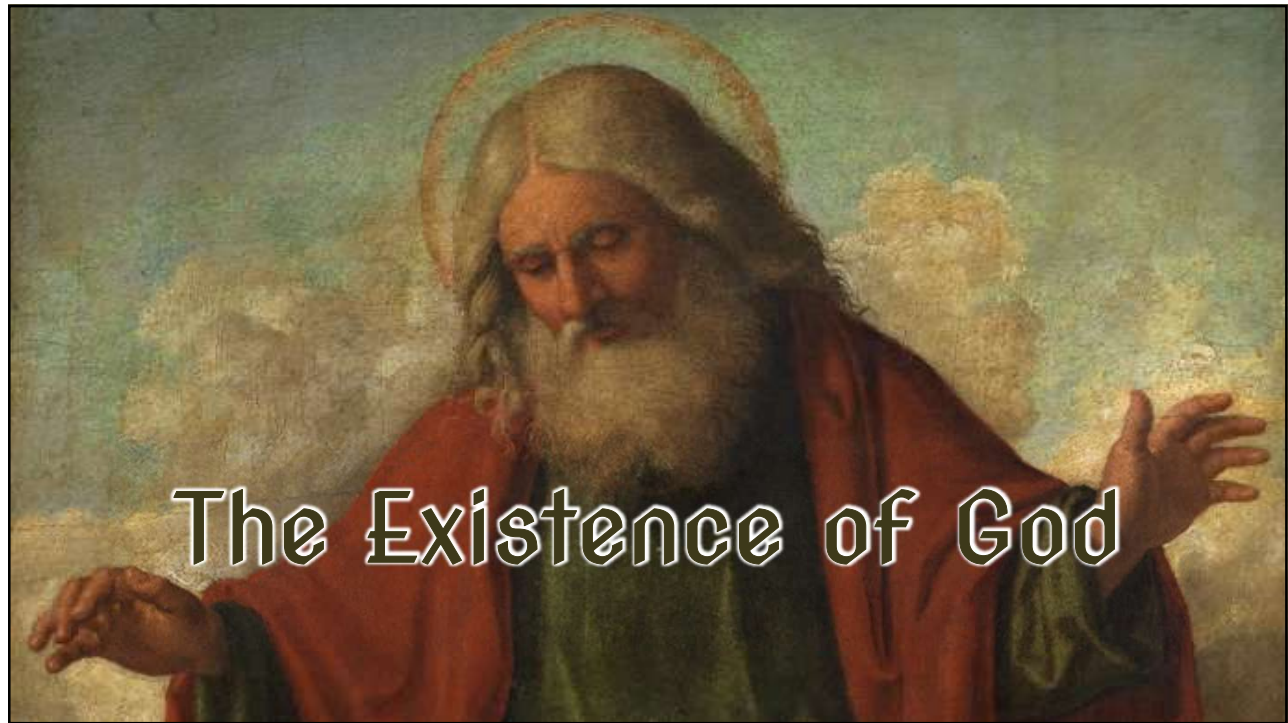
*We know that neither the flower nor the human can
account for their own existence but are created by God.*

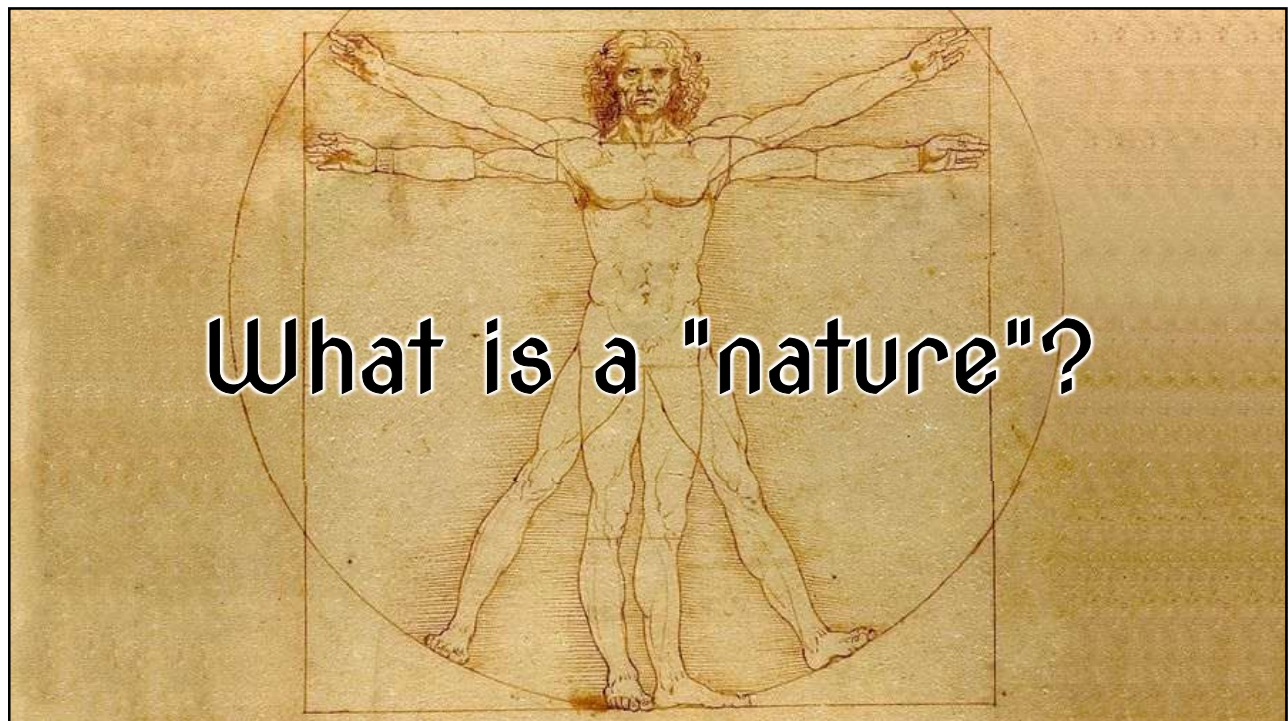
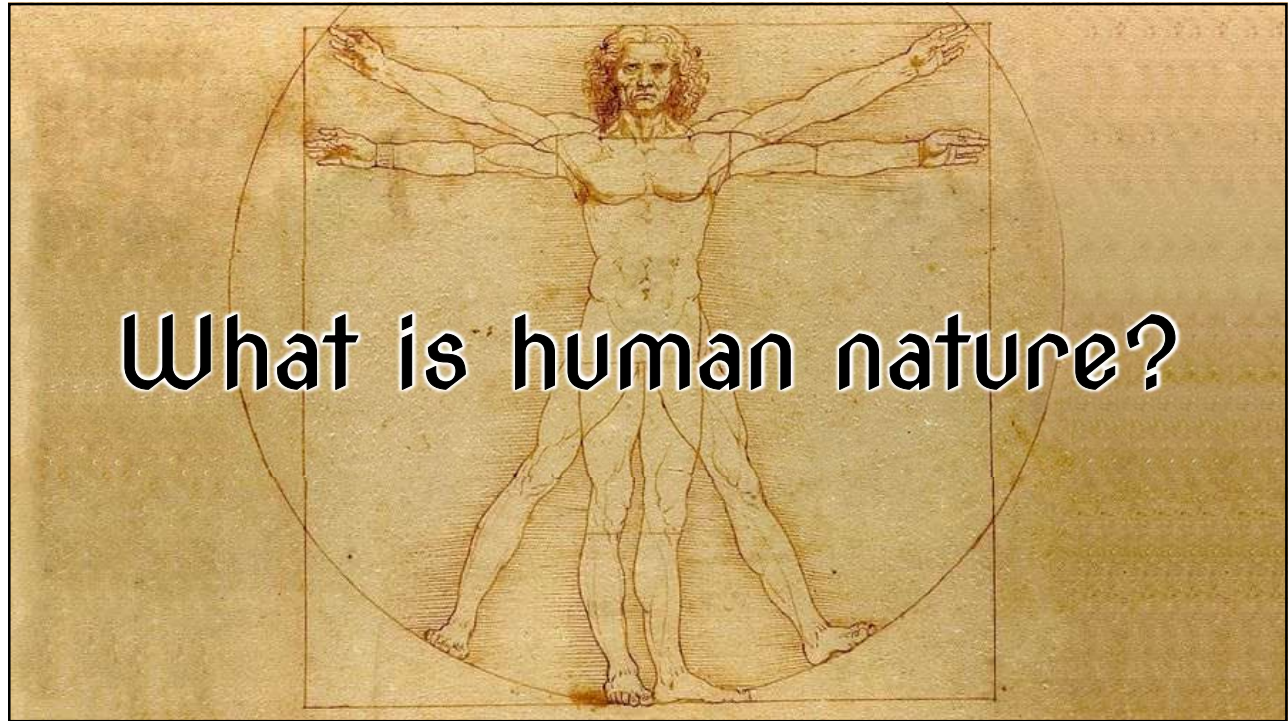
Philosophy of Religion

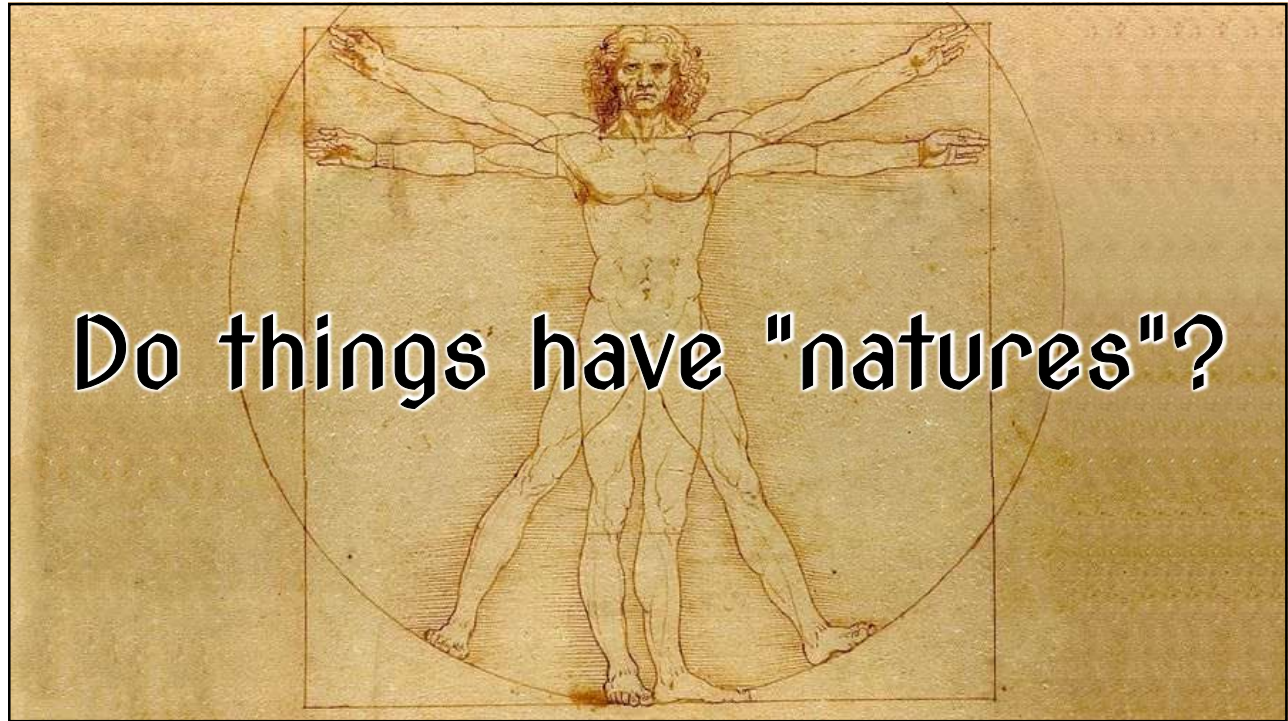


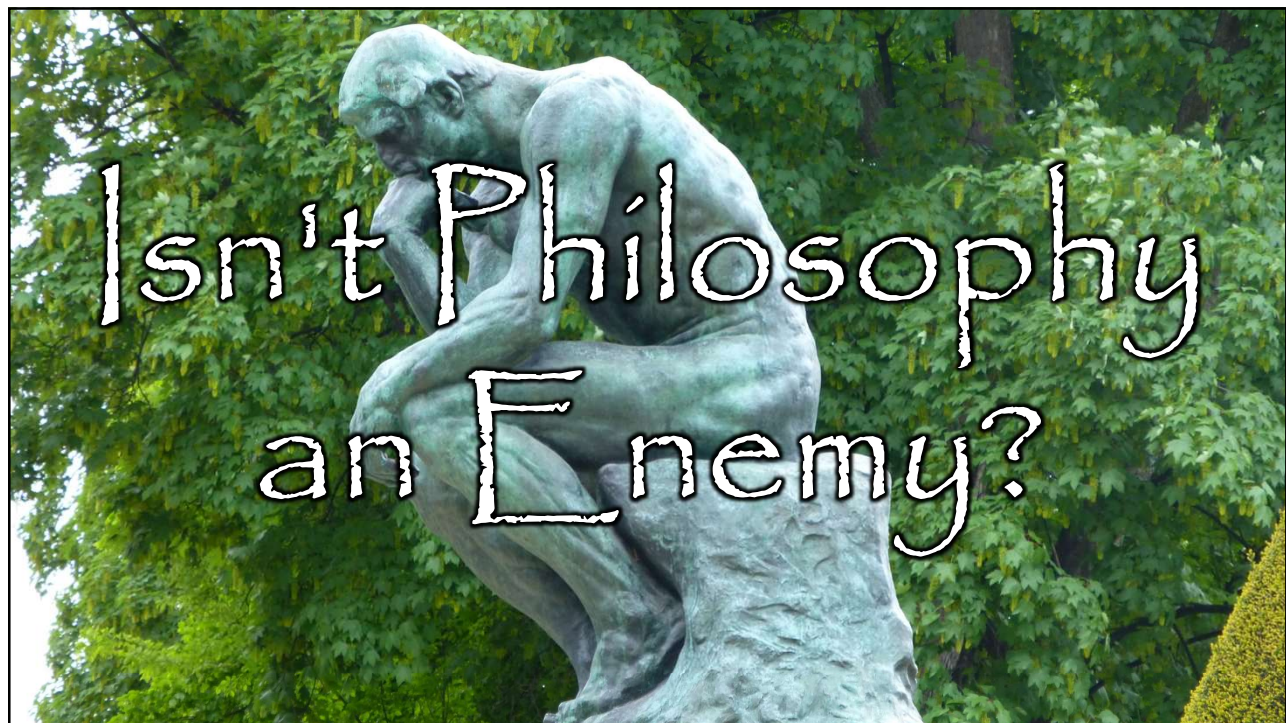
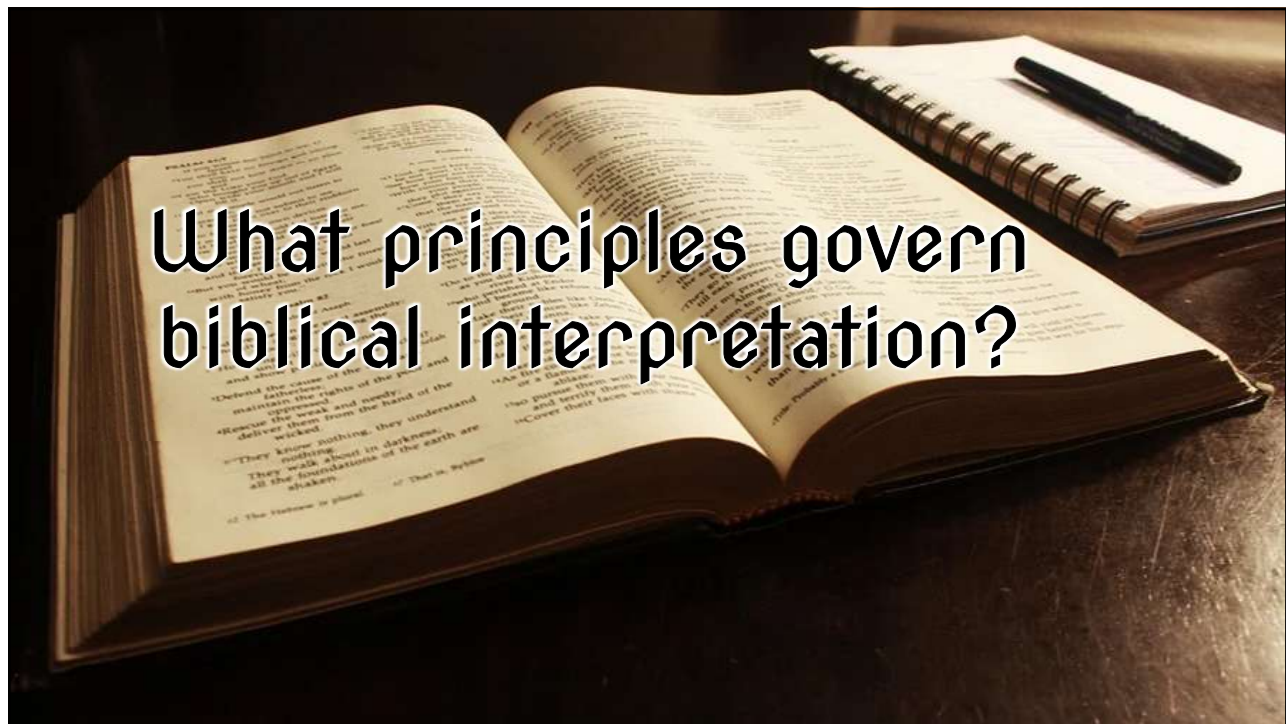












Colossians 2:8

"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."

The Apostle Paul



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Tonight, we're going to look at Colossians chapter 2, verses 8-10 in our study. Colossians chapter 2, verses 8-10. Really this is just the first part of a look at verses 8-15, which should be taken as a composite. You might title our discussion tonight, our study tonight, Philosophy or Christ, because really that's what Paul is dealing with in this passage. The word philosophy which appears in verse 8, "Beware lest any man spoil you through philosophy" the word philosophy is from two Greek words phileo and sophia. Phileo means to love and sophia

Unleashing God's Truth, One Verse at a Time

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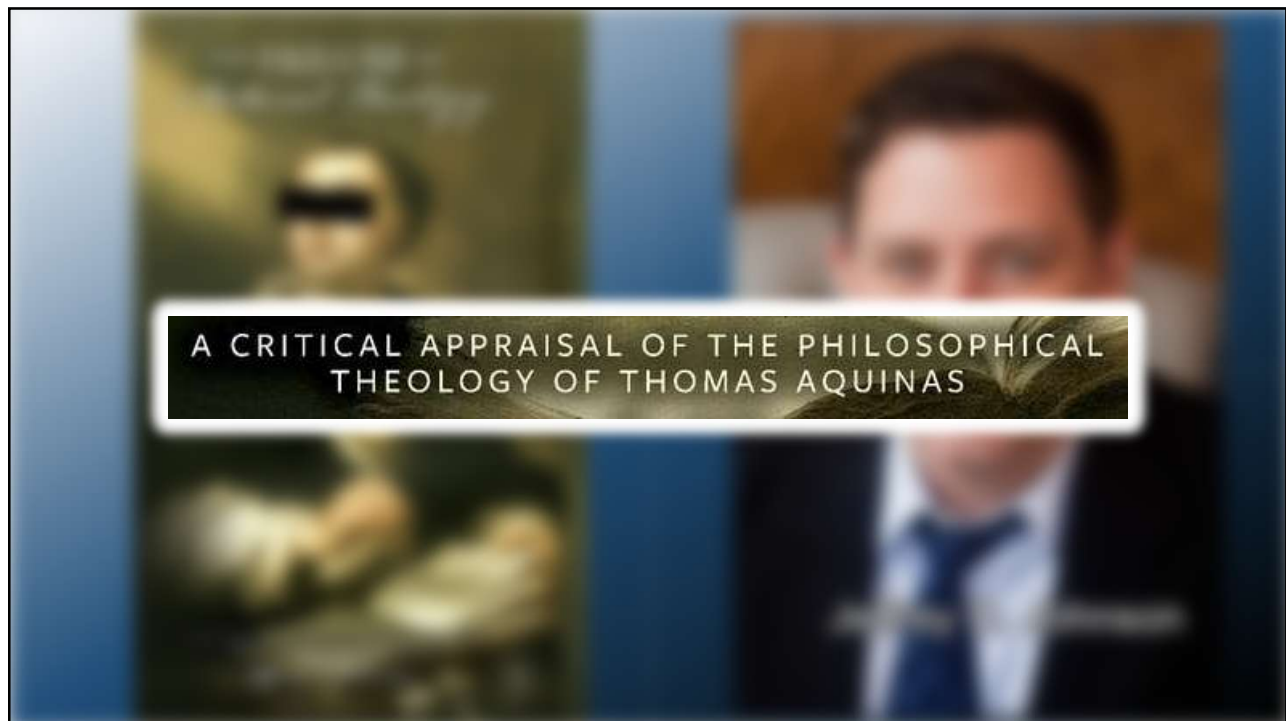
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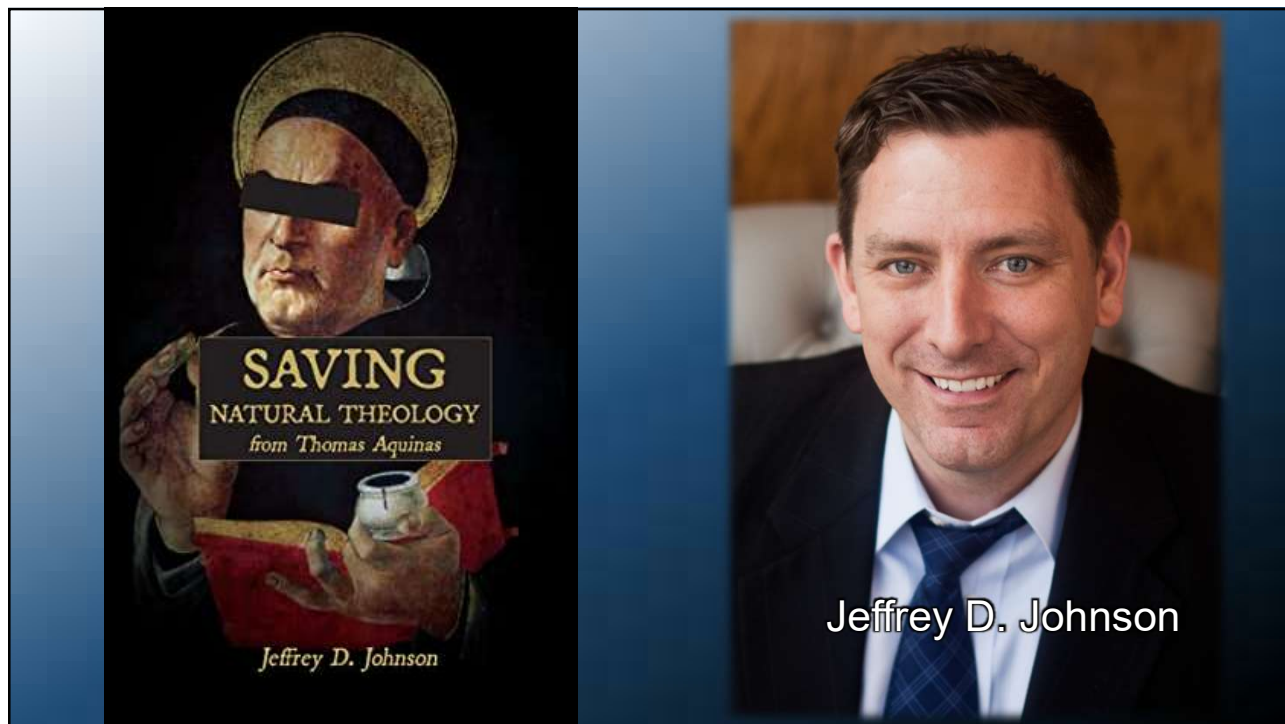
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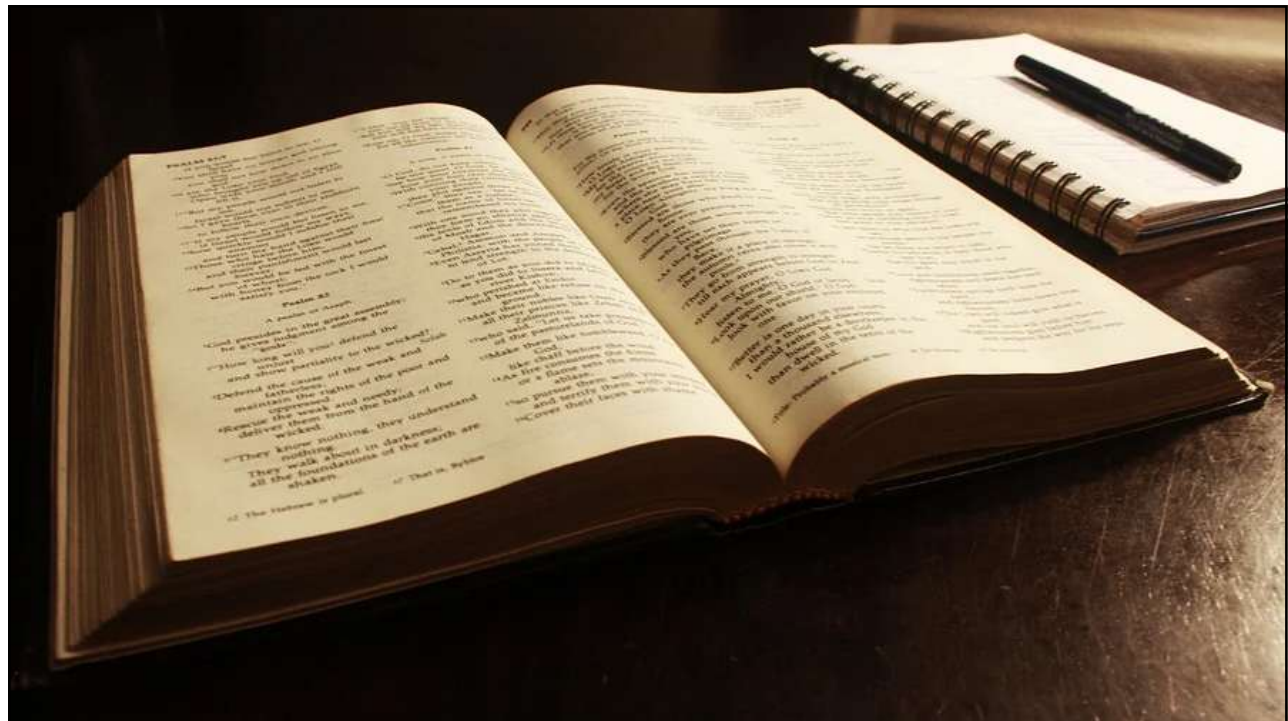
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✧ Isaiah 55:8 ✧

{8} "For **My** thoughts are not your thoughts, nor are your ways **My** ways," says the LORD. {9} "For as the heavens are higher than the earth, so are **My** ways higher than your ways, and **My** thoughts than your thoughts."

✧ Isaiah 55:8 ✧

{8} "For My thoughts are not **your** thoughts, nor are **your** ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than **your** ways, and My thoughts than **your** thoughts."

Isaiah 55:6-9

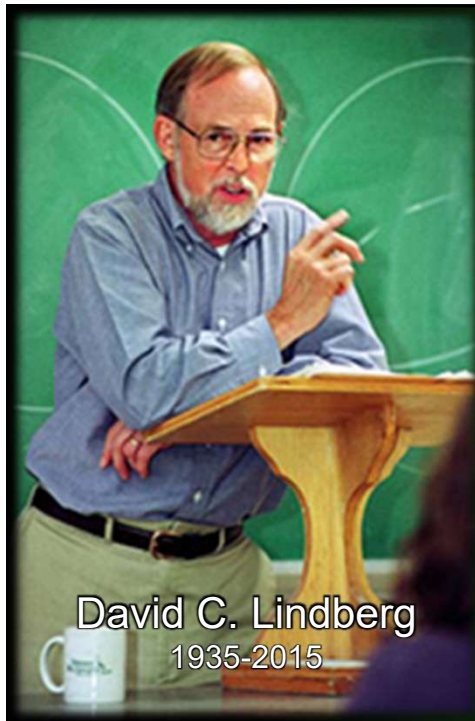
{6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. {8} "For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."



Tertullian
160-220

"What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? . . . We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel!

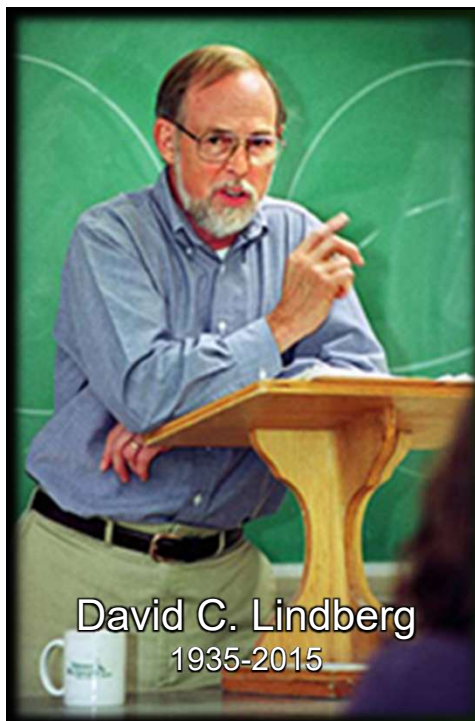
[Tertullian, *The Prescription against Heretics*, 7]



David C. Lindberg
1935-2015

“[Tertullian’s] often-quoted warning against curiosity ... is regularly interpreted as an expression of the opinion that the Christian requires no knowledge beyond that which biblical revelation furnishes. Not only is this a caricature of Tertullian’s true position, but it is also not representative of patristic attitudes (although this has proved no obstacle to its wide dissemination).”

[David C. Lindberg, "The Medieval Church Encounters the Classical Tradition: Saint Augustine, Roger Bacon, and the Handmaiden Metaphor" in *When Science and Christianity Meet* (Chicago: The University of Chicago Press, 2003), 11]



David C. Lindberg
1935-2015

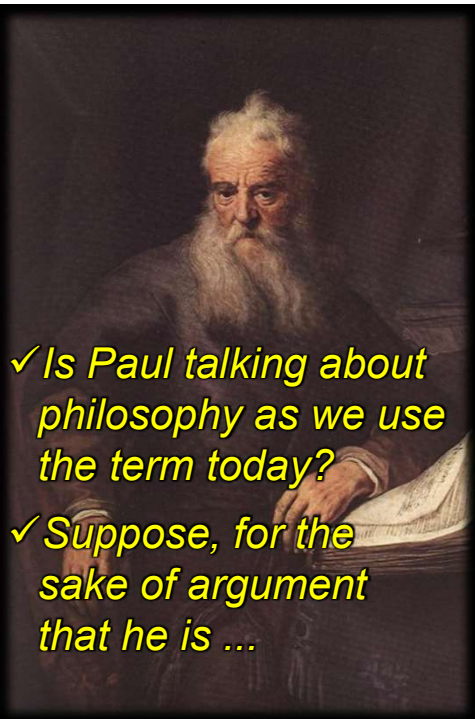
“This attitude imputed to Tertullian is at an extreme end of a broad spectrum of patristic opinion. If the pagan learning embodied in the classical tradition appeared dangerous, it also proved indispensable, and the level of hostility expressed by Tertullian in his moments of rhetorical overkill was the exception rather than the rule.”

[Lindberg, "The Medieval Church," 11]

✧ Colossians 2:8 ✧

"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."

The Apostle Paul



✓ *Is Paul talking about philosophy as we use the term today?*

✓ *Suppose, for the sake of argument that he is ...*

"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."

The Apostle Paul
Epistle to the Colossians



**"Beware lest anyone
cheat you through
philosophy and empty
deceit, according to the
tradition of men,
according to the basic
principles of the world,
and not according to
Christ."**

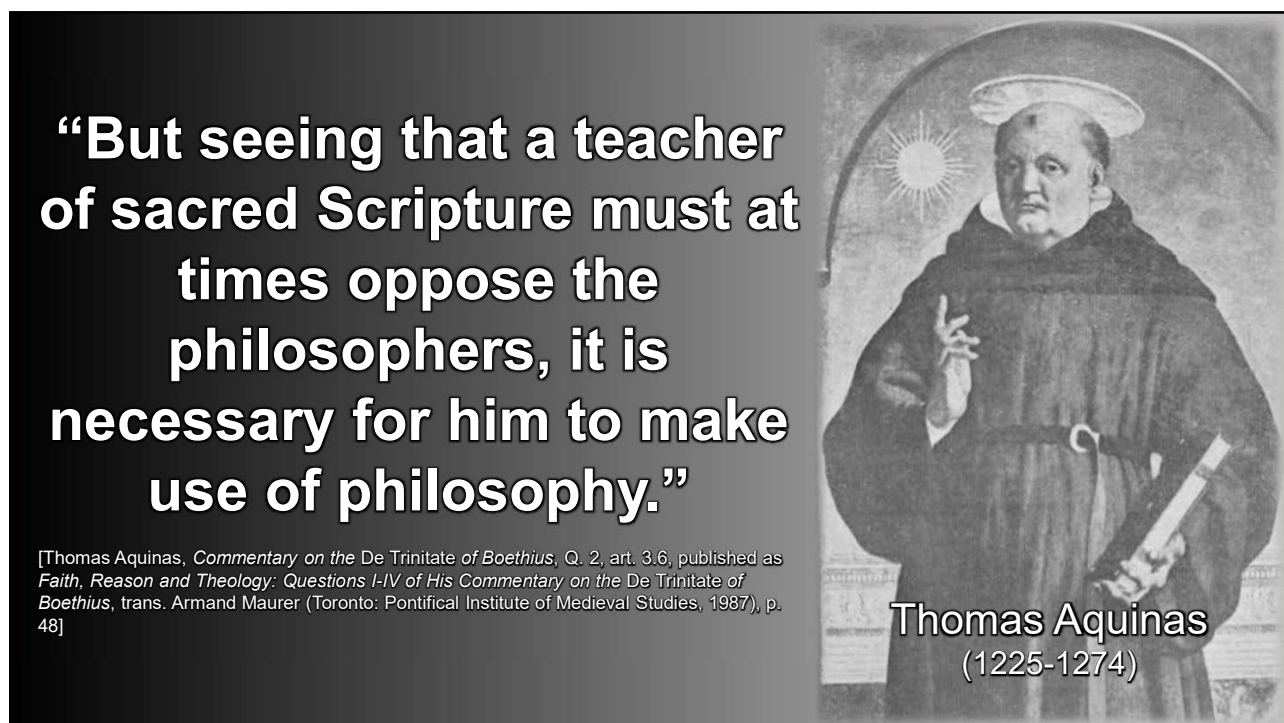
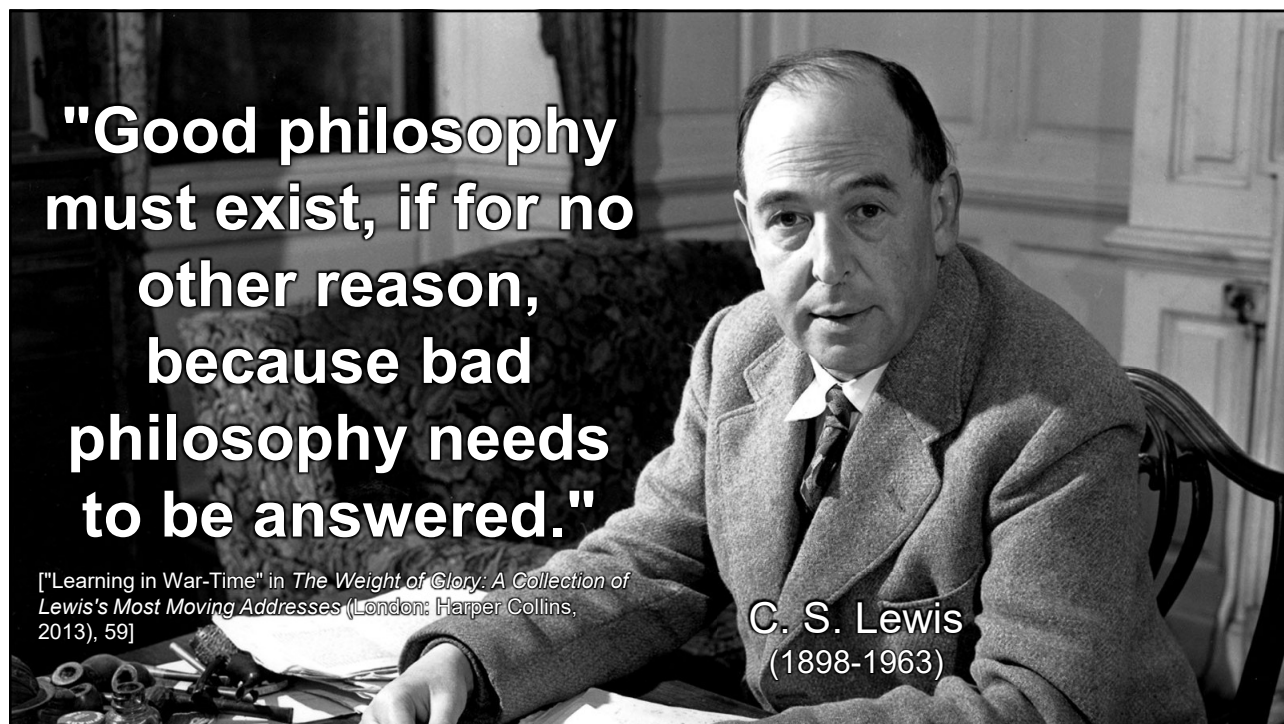
The Apostle Paul
Epistle to the Colossians

✓ *Though infectious diseases are not to be trifled with, we are grateful that physicians learn about them in order to help us avoid getting sick or to help us get cured.*

**"Beware lest anyone
cheat you through
philosophy and empty
deceit, according to the
tradition of men,
according to the basic
principles of the world,
and not according to
Christ."**

The Apostle Paul
Epistle to the Colossians

✓ *By analogy, even if Paul was warning us to avoid philosophy, we can be grateful that Christian philosophers learn about philosophy in order to help us avoid getting "sick" or to help us get "cured."*

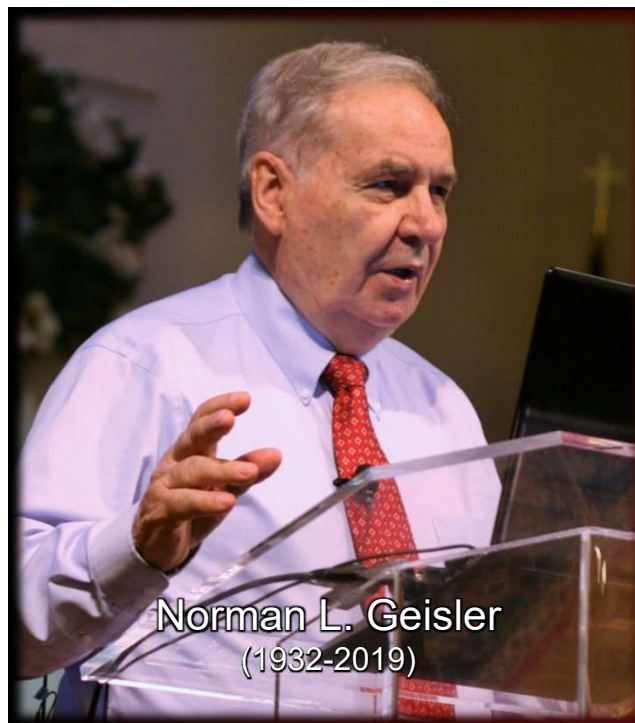


***"There is no one as
dogmatically
beholden to a
metaphysic as the
man who denies
that he has one."***

Edward Feser "The Metaphysics of Conservatism"



Edward Feser



Norman L. Geisler
(1932-2019)

***"We cannot
properly **beware**
of philosophy
unless we **be**
aware of
philosophy."***

[Norman L. Geisler, "Beware of Philosophy: A Warning to Biblical Scholars," *Journal of the Evangelical Theological Society* 42/1 (March 1999): 3-19 (18)]

**"Beware lest anyone
cheat you through
philosophy and empty
deceit, according to the
tradition of men,
according to the basic
principles of the world,
and not according to
Christ."**

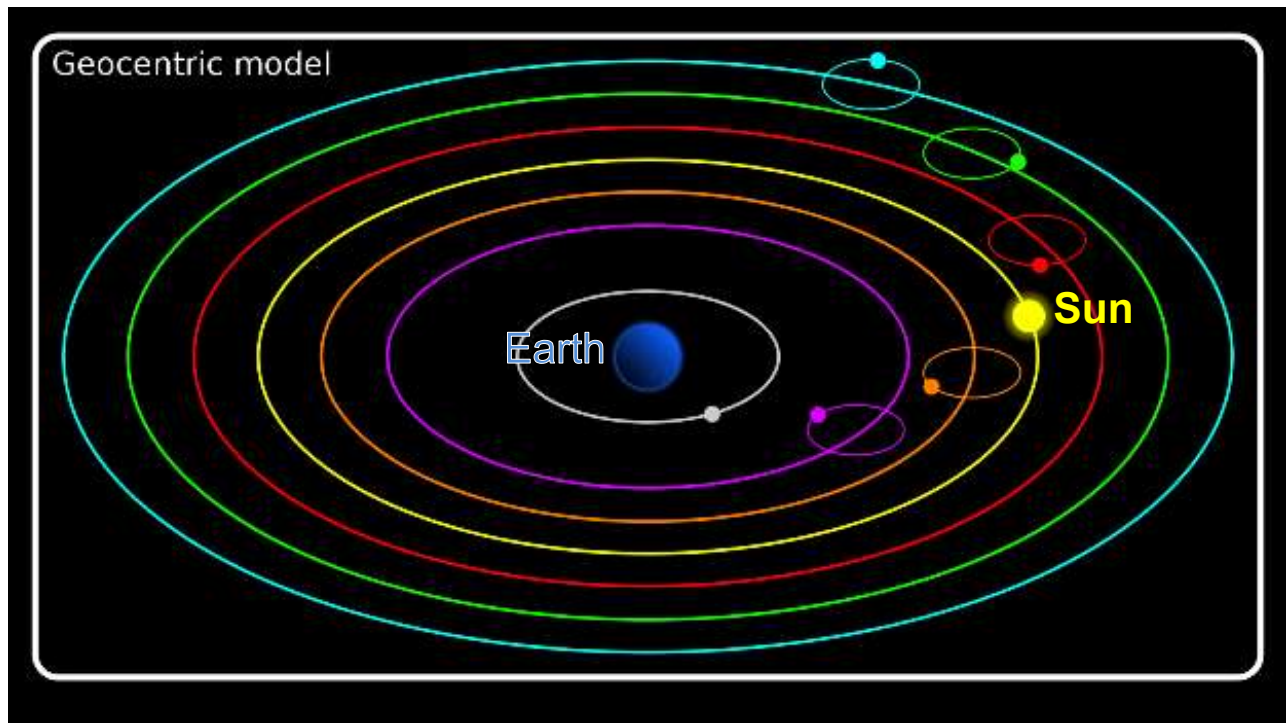
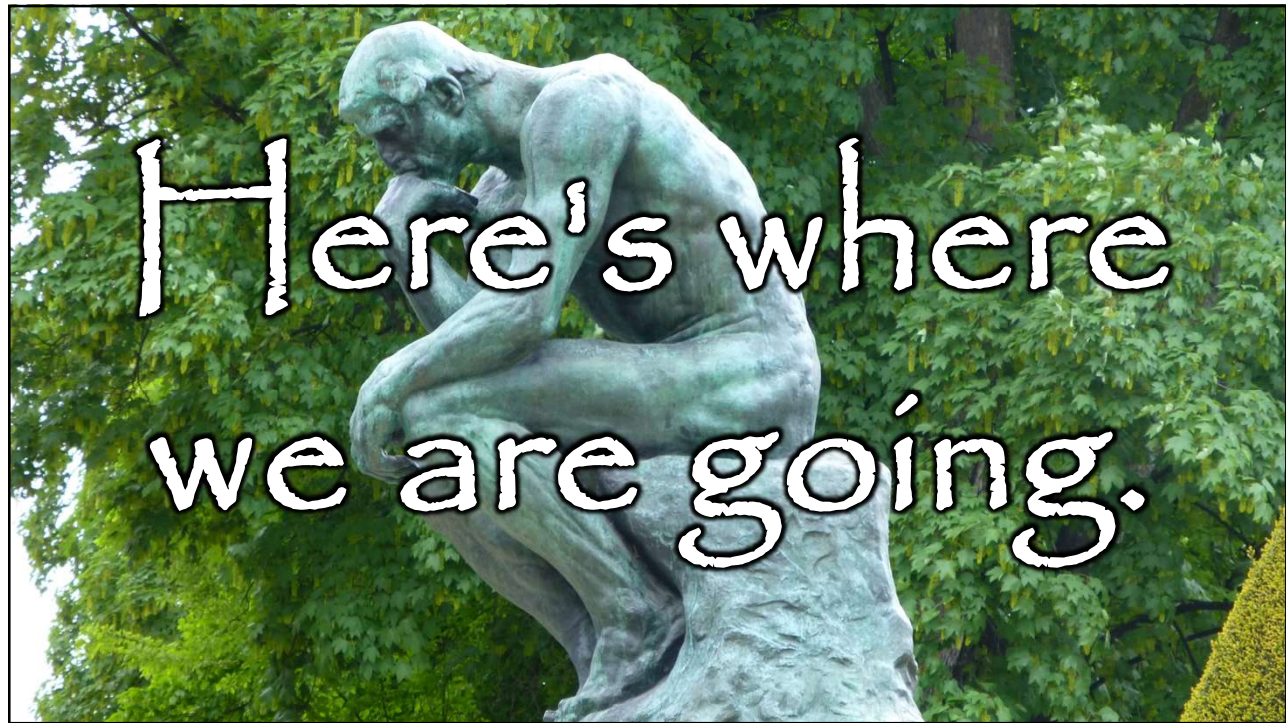
The Apostle Paul
Epistle to the Colossians

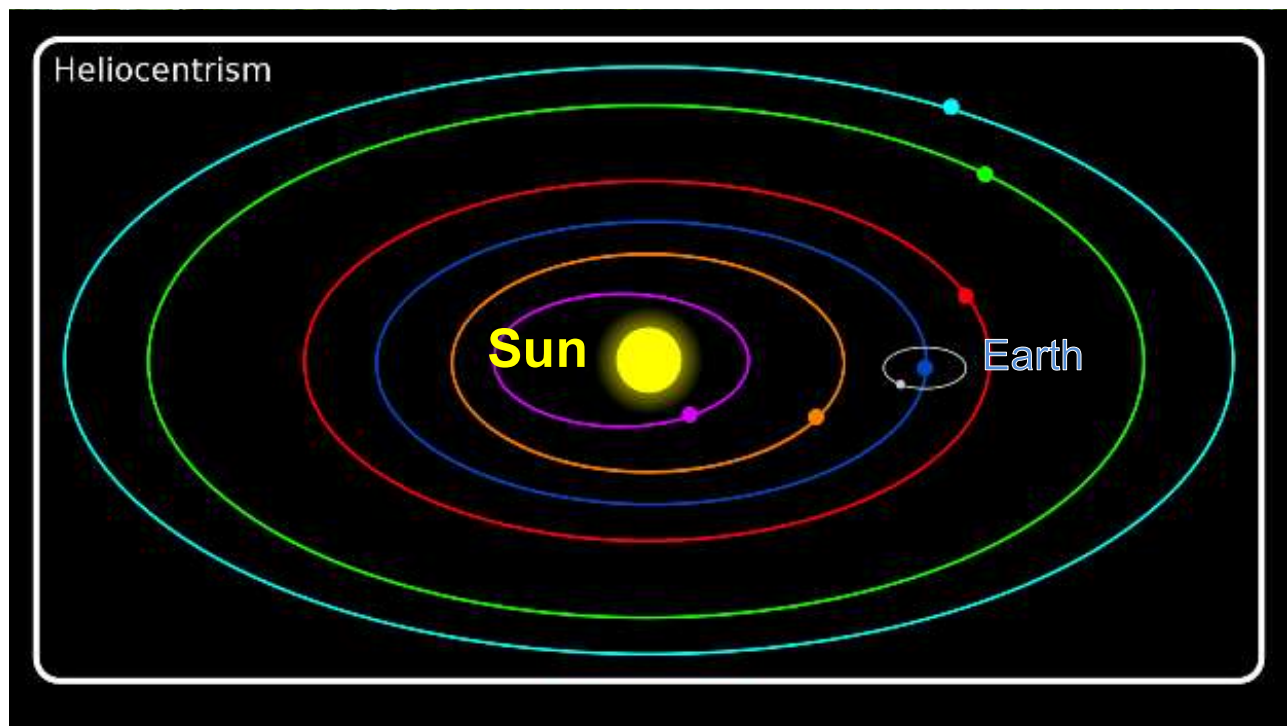
✓ *I do not believe that Paul had philosophy in mind as we use the term today.*

**"Beware lest anyone
cheat you through
philosophy and empty
deceit, according to the
tradition of men,
according to the basic
principles of the world,
and not according to
Christ."**

The Apostle Paul
Epistle to the Colossians

- ❑ *Another way to translate the Greek could be "the philosophy which is empty deceit."*
- ❑ *Josephus used the term 'philosophy' to refer to the doctrines of the Jewish sects.*
- ❑ *The context is a warning about an insidious legalism that threatened the Colossians' liberty in Christ.*
- ❑ *This legalism had an outward form of piety but was useless in developing an inward character of righteousness.*







"Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: 'Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon.' So the sun stood still, and the moon stopped, till the people had revenge upon their enemies."

Joshua 10:12-13 NKJV

***Phenomenological
Language
a.k.a.,
Language of
Appearance***



"The sun shall be turned into darkness, and **the moon into blood**, before the coming of the great and awesome day of the LORD." Joel 2:31

**What discipline of study
is relevant to the
question of geocentrism
vs. heliocentrism?**

ASTRONOMY

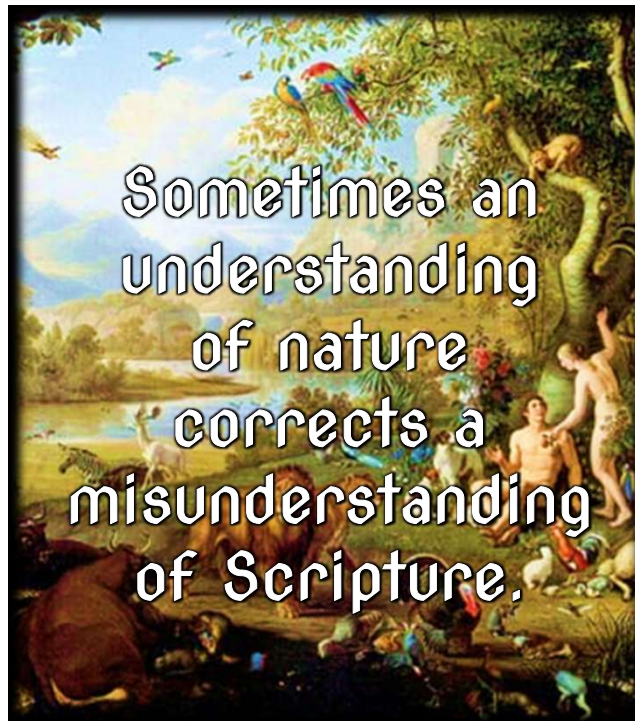
**Can you see how
astronomy corrected our
misunderstanding of
Joshua 10:12-13?**

Might there be questions
and issues the debate of
which involves the
discipline of
PHILOSOPHY?

Might it be that
philosophy can guard our
interpretations of certain
verses of Scripture?

*Sometimes our understanding
of creation corrects our
misunderstanding of Scripture.*

*Sometimes our understanding
of Scripture corrects our
misunderstanding of creation.*



Phylogenetic tree illustrating the relationships between primates and hominids:

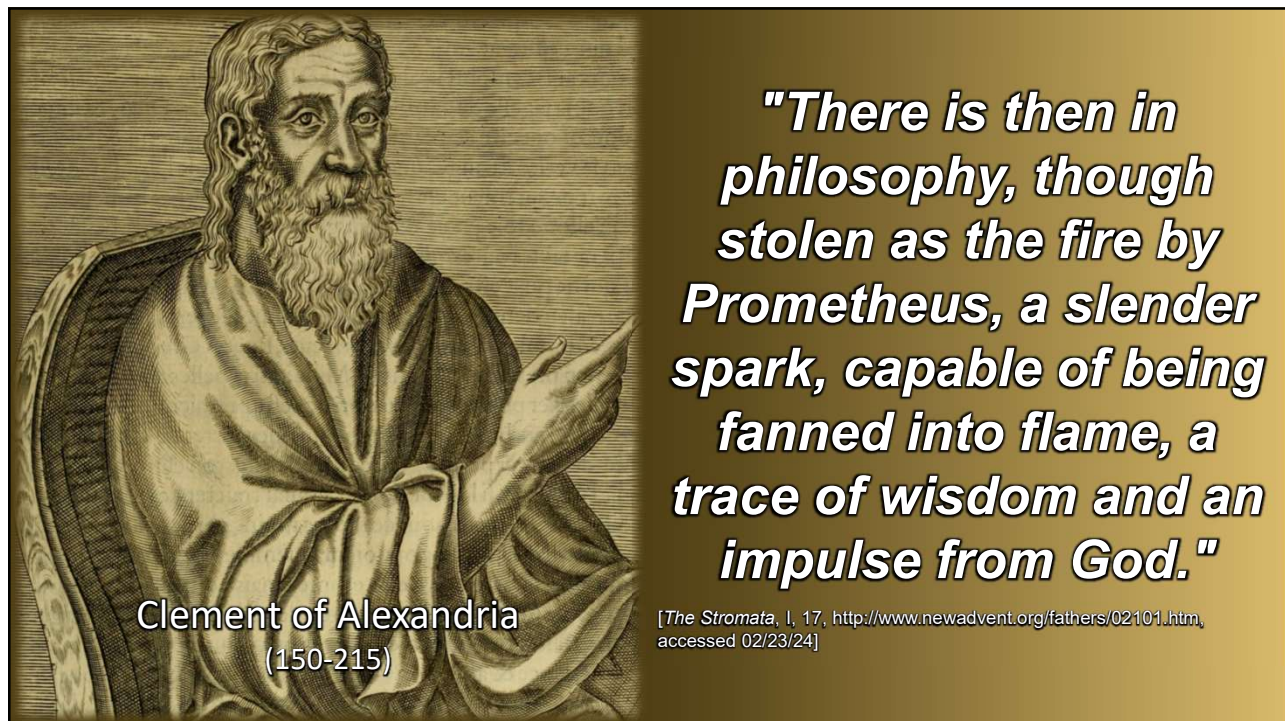
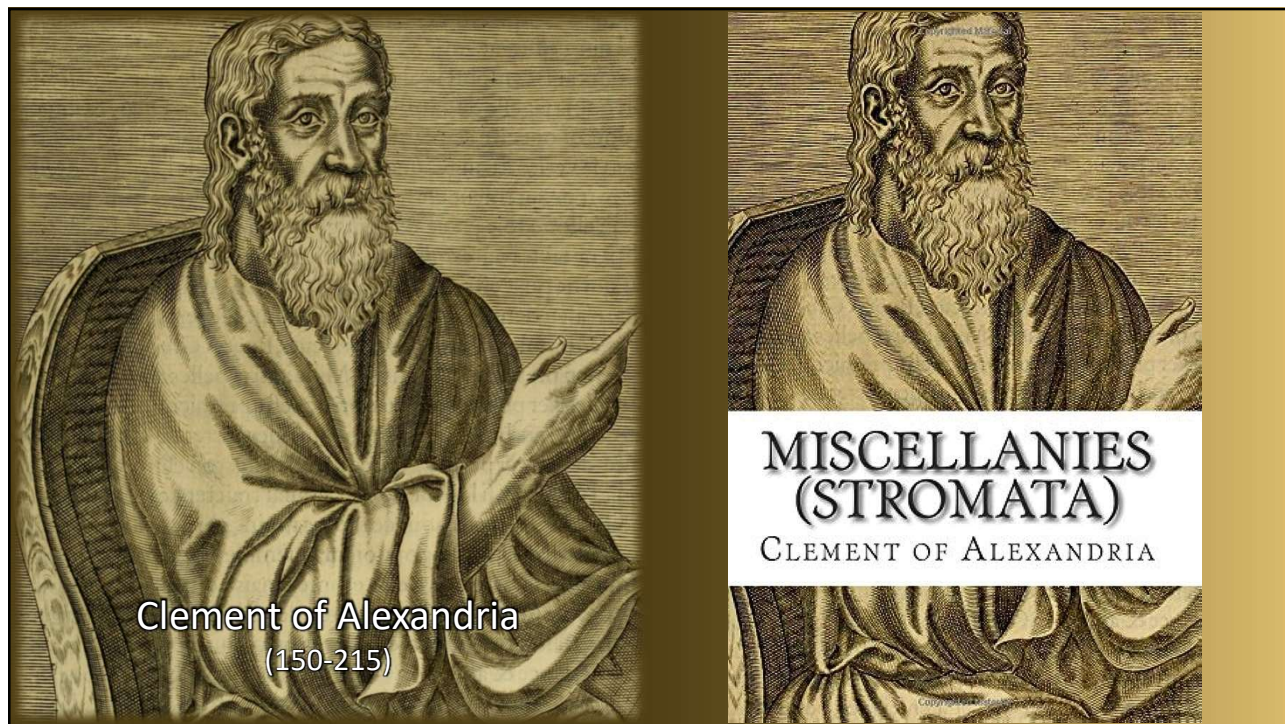
- Primate ancestors**
 - Family Cercopithecoidea**: 20+ genera of **Old World Monkeys**
 - Family Hylobatoidea**: 11 genera of **Gibbons**
 - Family Hominidae** (The Great Apes)
 - Subfamily Hominoidea**
 - Tribe Pongini**: Extinct **Genus Pongo** (Orangutan ancestors) → 2 species of **Orangutan**
 - Tribe Gorillini**: Extinct **Genus Gorilla** (Gorilla ancestors) → 2 species of **Gorilla**
 - Tribe Panini**: Extinct **Genus Pan** (Chimp ancestors) → 2 species of **Chimpanzee**
 - Tribe Hominini**: Extinct **Genus Homo** (Human ancestors) → 1 species of **Human**

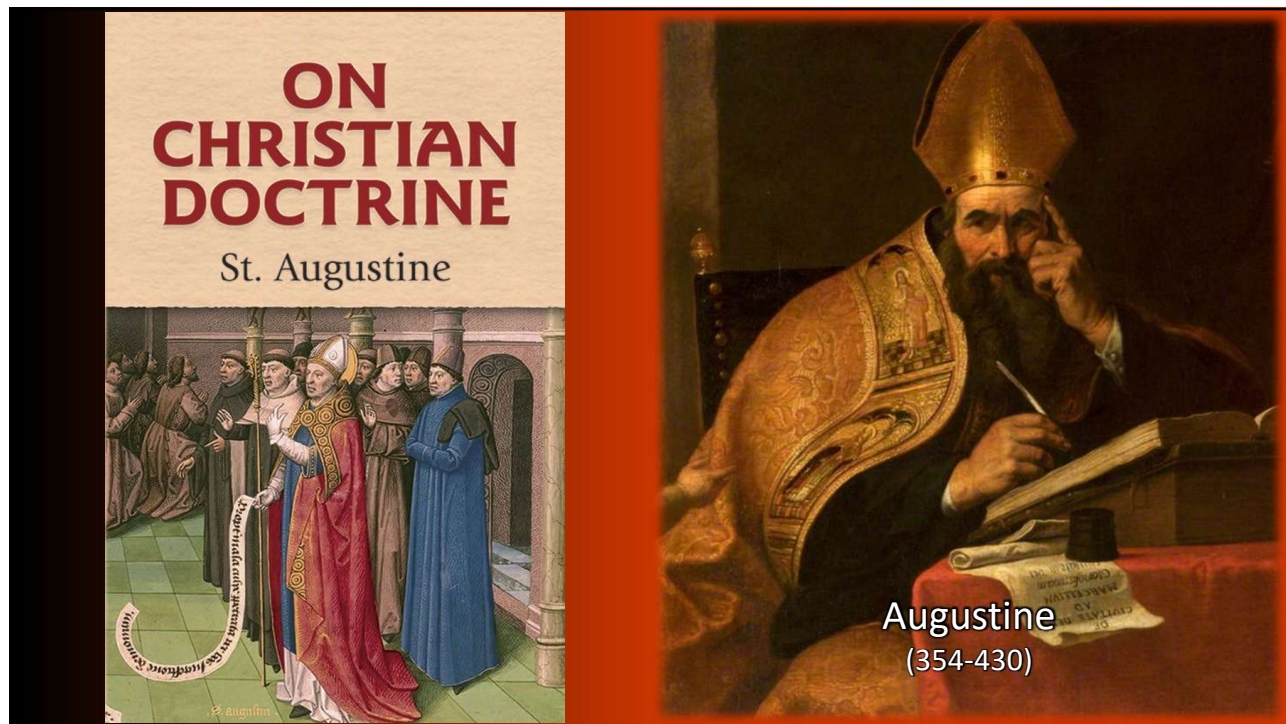
Divergence times (Mya):

- Split: 15-20 Mya (between Cercopithecoidea and Hylobatoidea)
- Split: 12-14 Mya (between Hylobatoidea and Hominidae)
- Split: 7-8 Mya (between Hominoidea and Hominidae)
- Split: 4-6 Mya (within Hominidae)

Text overlay: Sometimes an understanding of Scripture corrects a misunderstanding of nature.

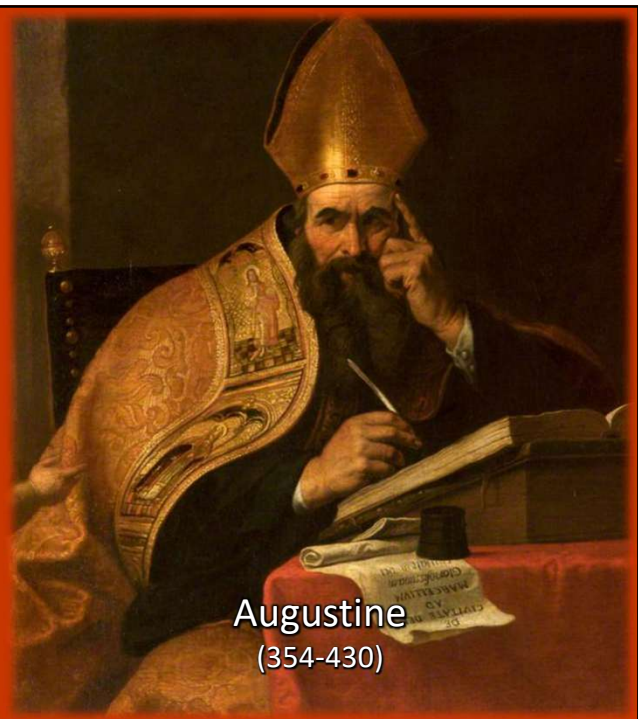
Some Voices from Christian History on Philosophy

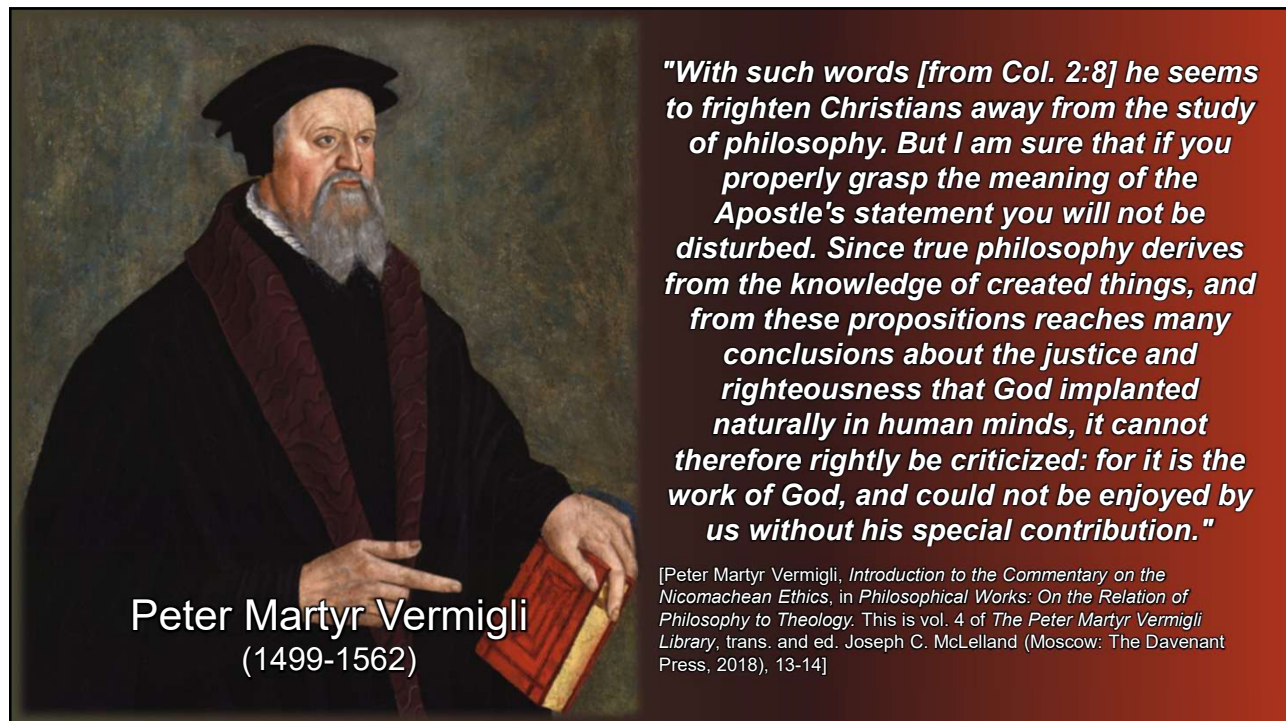
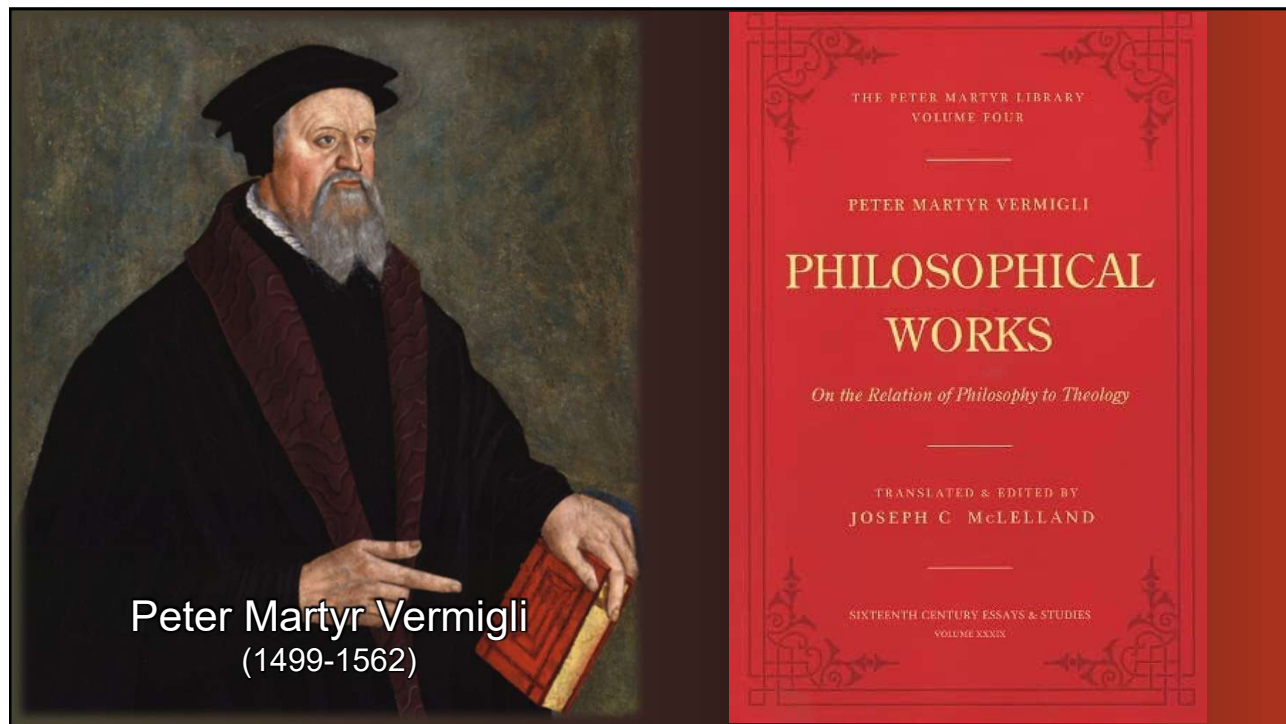


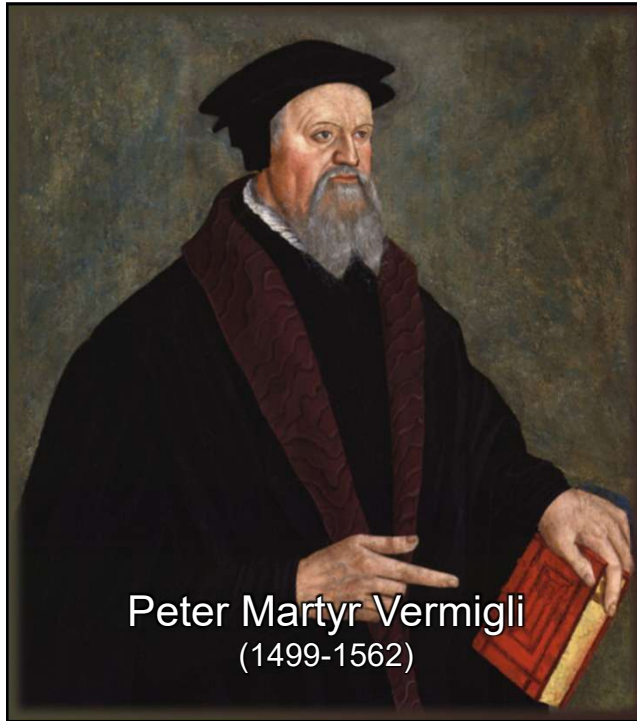


"Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it."

[Augustine, *On Christian Doctrine*, trans. from *Select Library of Nicene and Post-Nicene Fathers*, Book 2, Chap. 40, §60.
From <http://www9.georgetown.edu/faculty/jod/augustine/ddc2.html>, accessed 02/21/22]



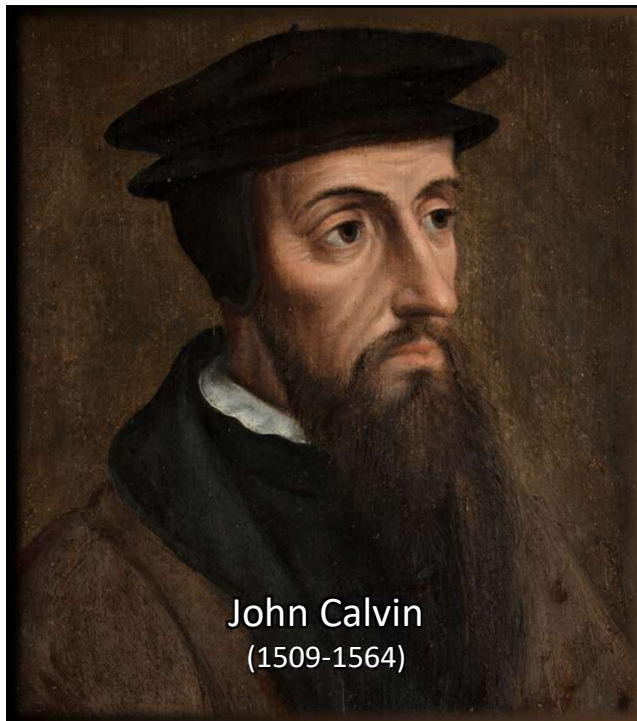




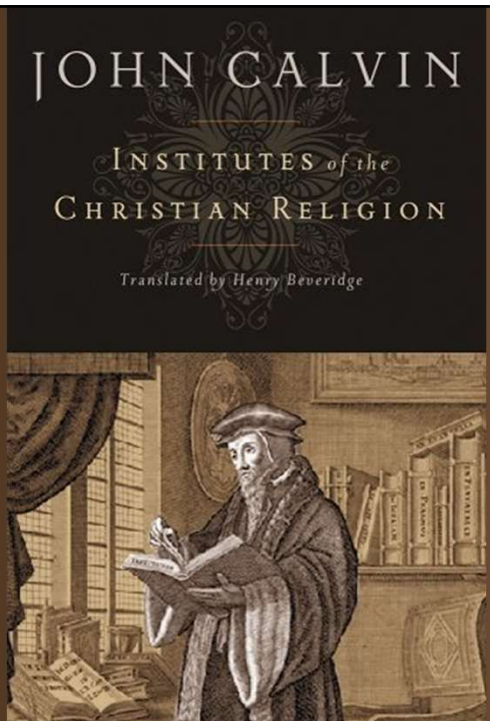
Peter Martyr Vermigli
(1499-1562)

"The goal of philosophy is that we reach that beatitude or happiness which can be acquired in this life by human powers, while the goal of Christian devotion is that the image in which we are created in righteousness and holiness of truth be renewed in us, so that we grow daily in the knowledge of God until we are led to see him as he is, with face uncovered."

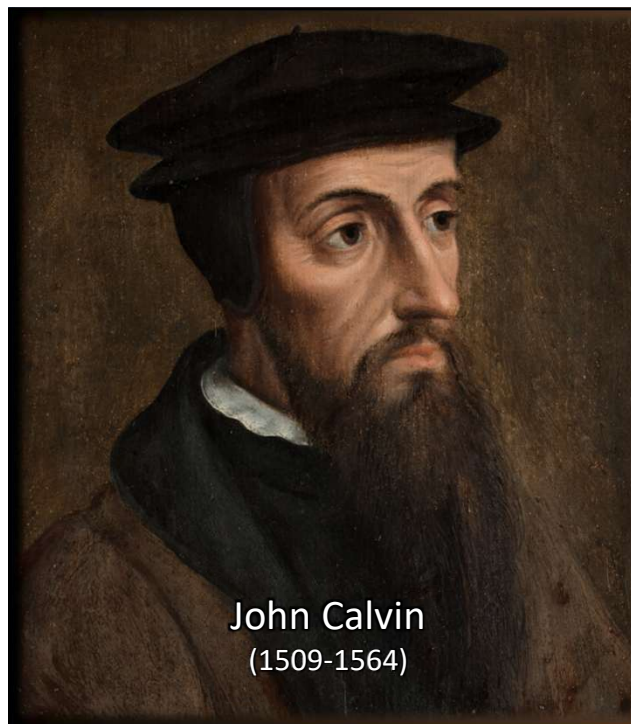
[Peter Martyr Vermigli, *Introduction to the Commentary on the Nicomachean Ethics*, 15]



John Calvin
(1509-1564)



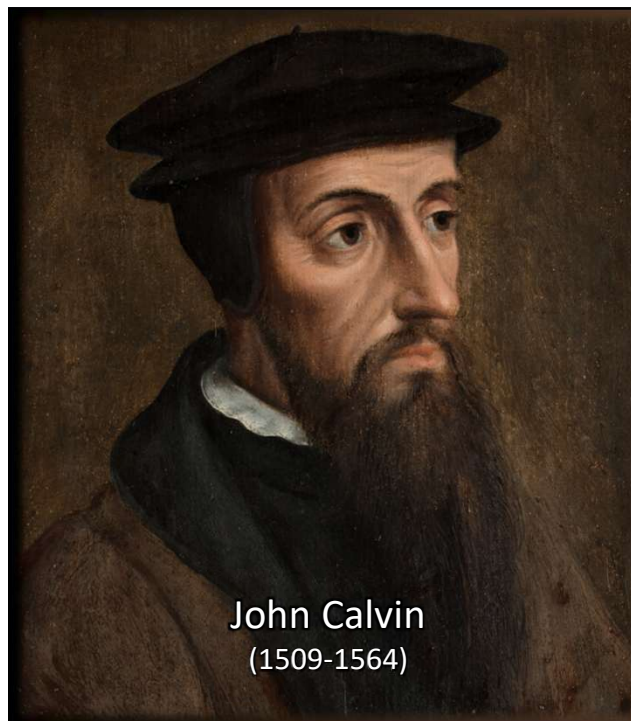
JOHN CALVIN
INSTITUTES of the
CHRISTIAN RELIGION
Translated by Henry Beveridge



John Calvin
(1509-1564)

"But if the Lord has been pleased to assist us by the works and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences, let us avail ourselves of it, lest, by neglecting the gifts of God spontaneously offered to us, we be justly punished for our sloth."

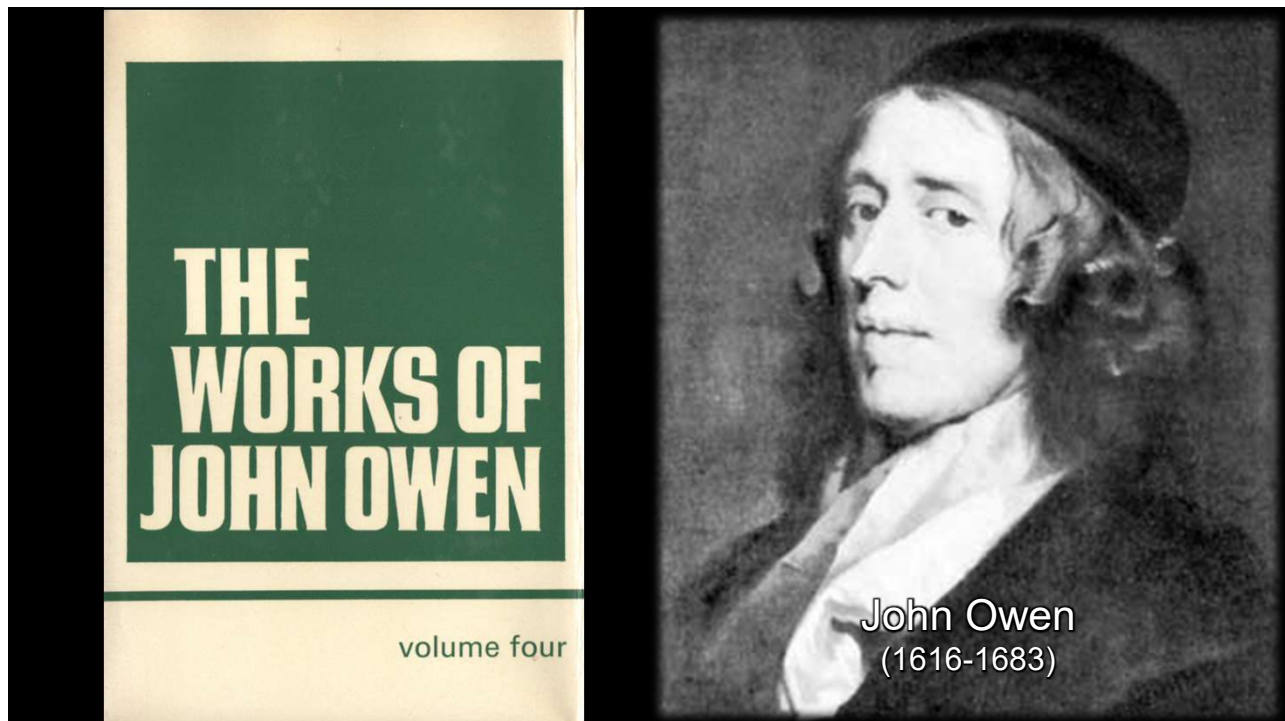
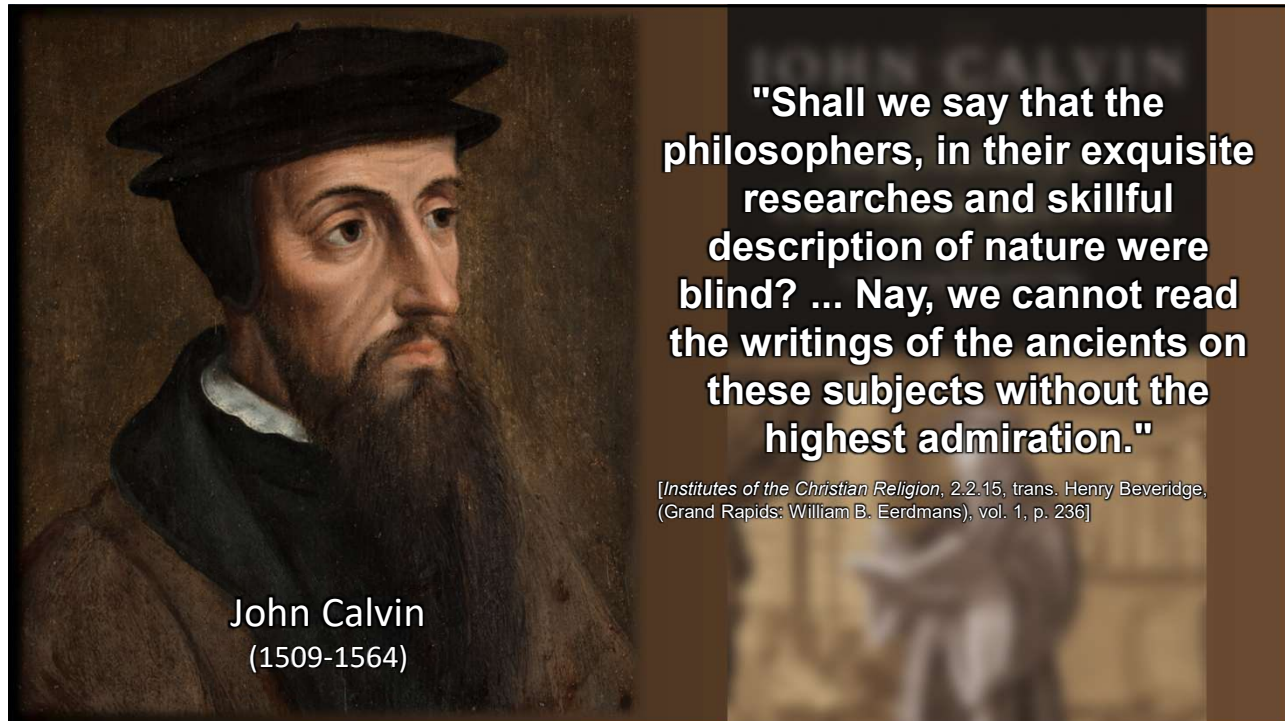
[John Calvin, *Institutes of the Christian Religion*, 2.2.16, 2 vols., trans. Henry Beveridge (Grand Rapids: Wm. B. Eerdmans, 1975), vol. 1, pp. 236-237]



John Calvin
(1509-1564)

"Therefore in reading the profane authors, the admirable light of truth displayed in them should remind us, that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator."

[*Institutes of the Christian Religion*, 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Eerdmans), vol. 1, p. 236]



"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."

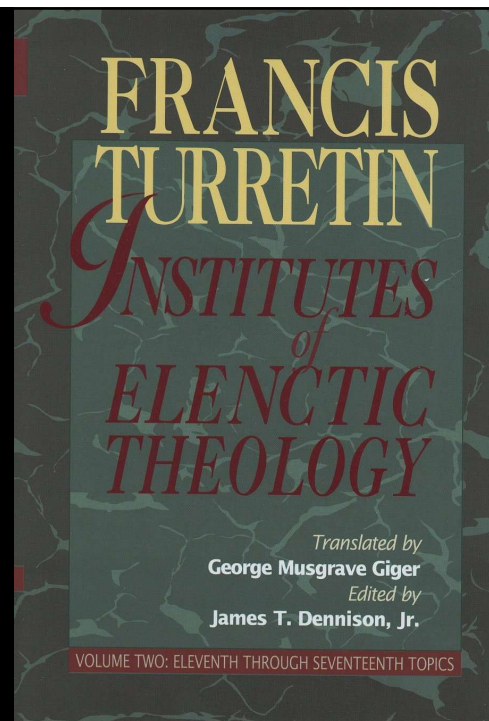
[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]

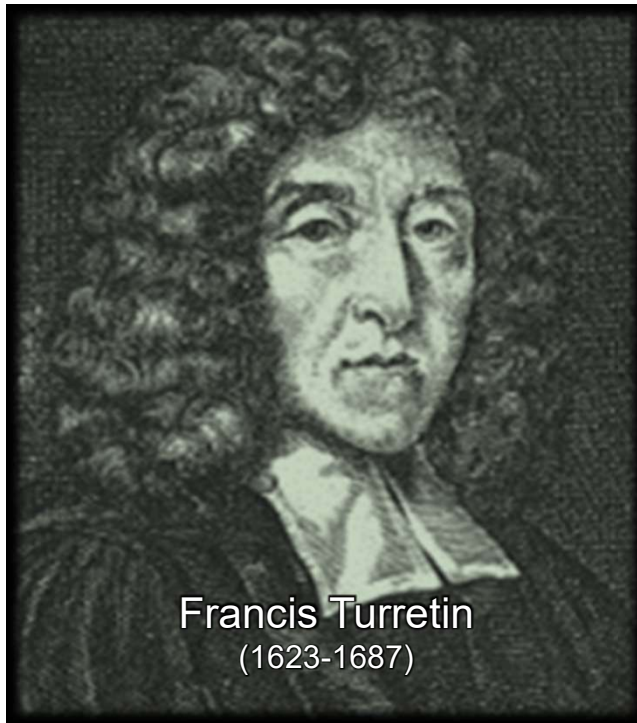


John Owen
(1616-1683)



Francis Turretin
(1623-1687)

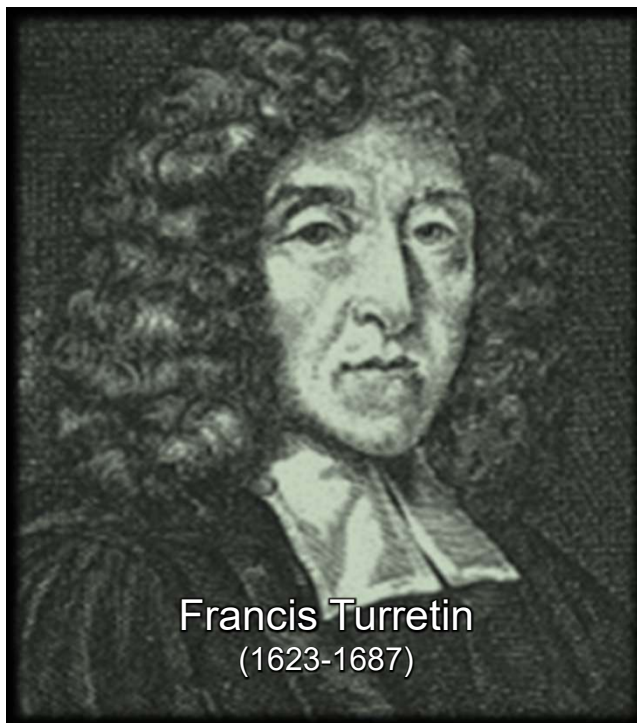




Francis Turretin
(1623-1687)

"They sin in defect who hold that philosophy is opposed to theology and should therefore be altogether separated from it, not only as useless, but also as positively hurtful."

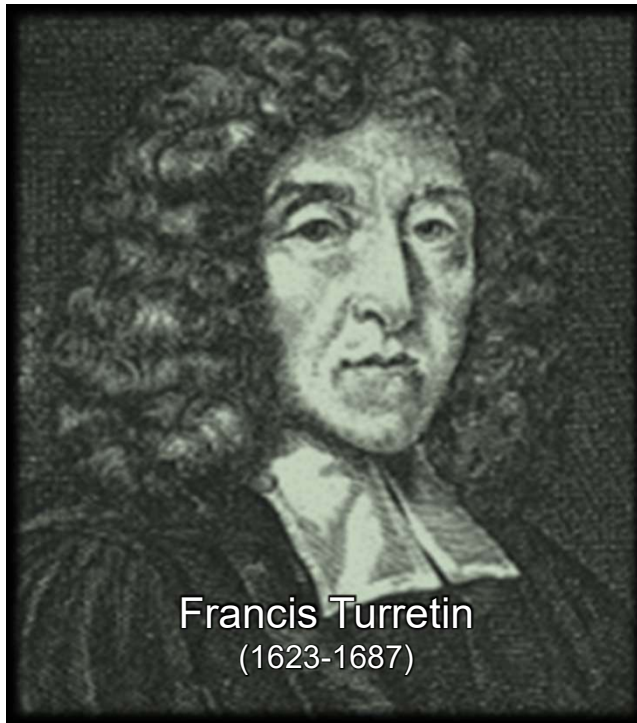
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin
(1623-1687)

"Philosophy ... has many and various uses in theology which must be accurately distinguished from its many abuses."

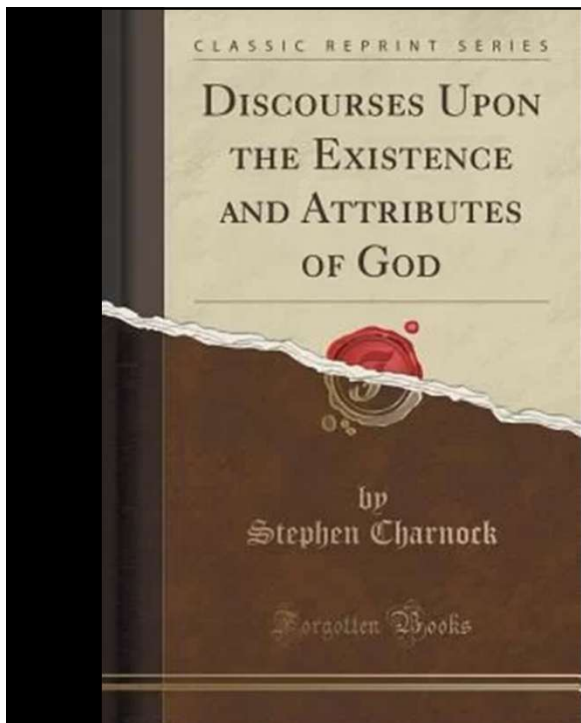
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin
(1623-1687)

"Philosophy is used ... properly and in the abstract for the knowledge of things human and divine (as far as they can be known by the light of nature) ... Its uses are many."

[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44-45)]



CLASSIC REPRINT SERIES

**DISCOURSES UPON
THE EXISTENCE
AND ATTRIBUTES
OF GOD**

by
Stephen Charnock

Forgotten Books



Stephen Charnock
(1628-1680)

"Men that will not listen to Scripture ... cannot easily deny natural reason There is a natural as well as a revealed knowledge, and the book of the creatures is legible in declaring the being of a God"

[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27]



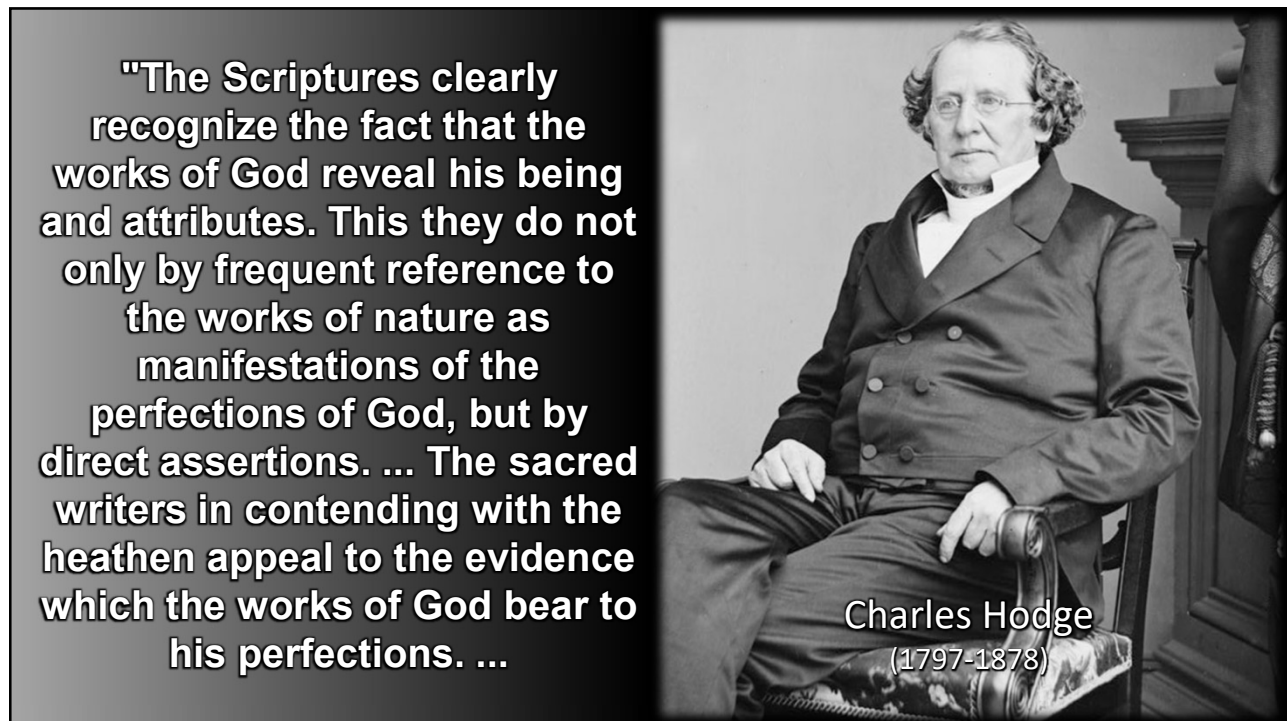
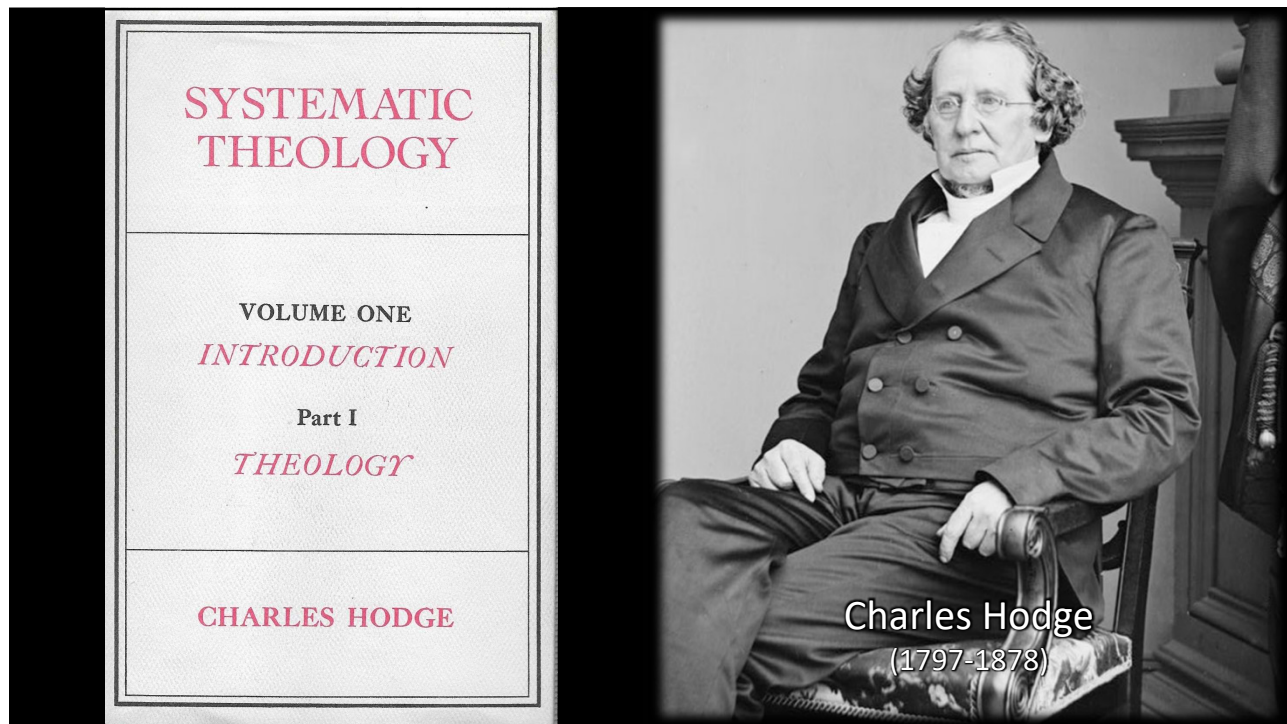
Stephen Charnock
(1628-1680)

"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our faith and an article of our reason."

[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27]

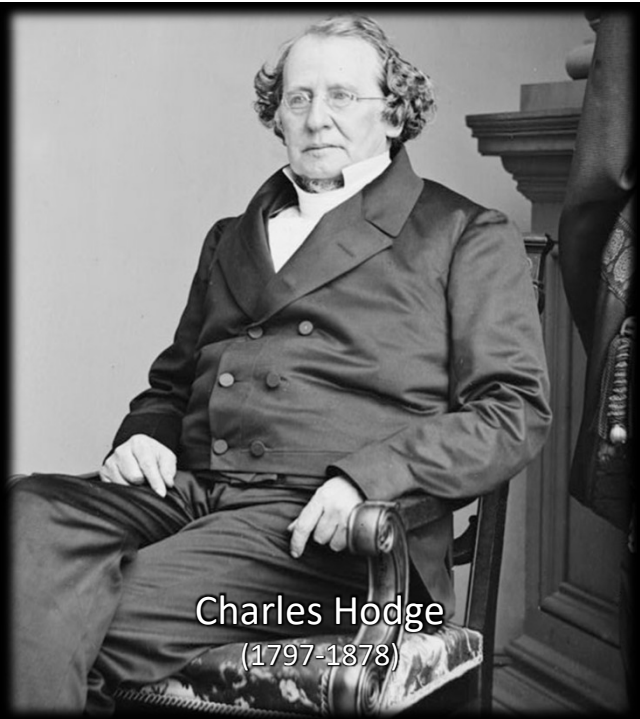


Stephen Charnock
(1628-1680)

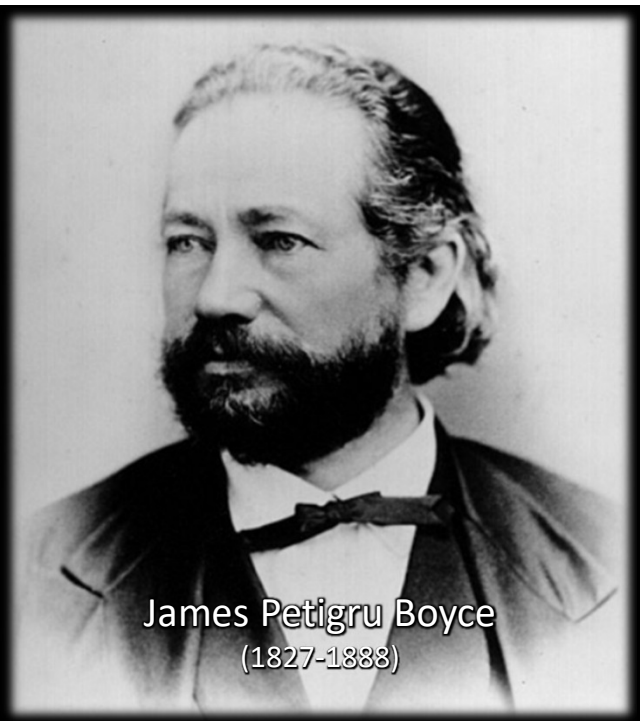
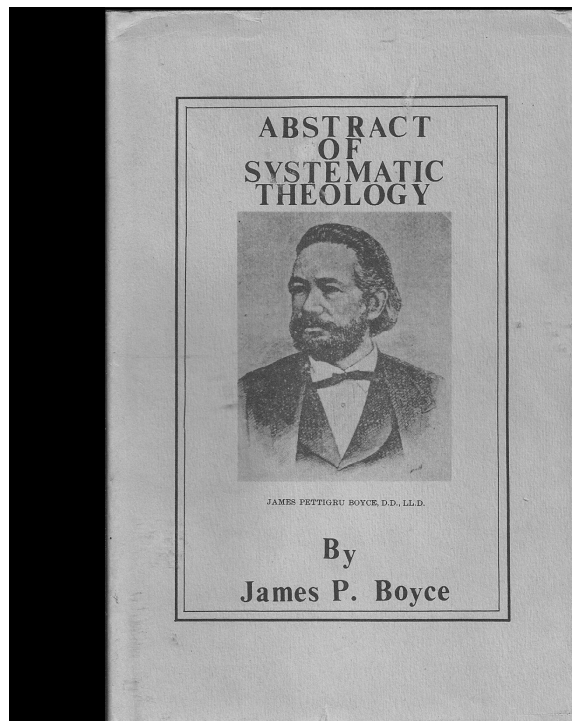


"It cannot, therefore, be reasonably doubted that not only the being of God, but also his eternal power and Godhead are so revealed in his works, as to lay a stable foundation for natural theology."

[Charles Hodge, *Systematic Theology*, 3 vols. (Grand Rapids: Wm. B. Eerdmans, 1975), I, II, §3, p. 24]

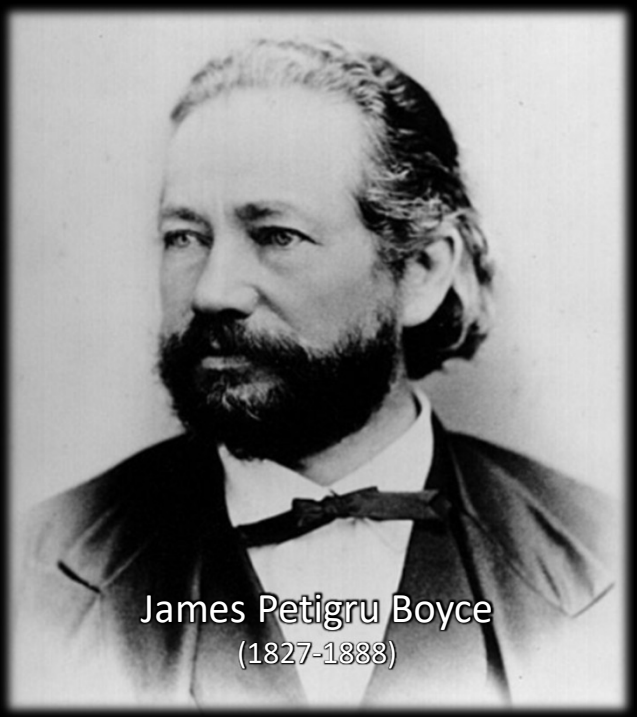


Charles Hodge
(1797-1878)

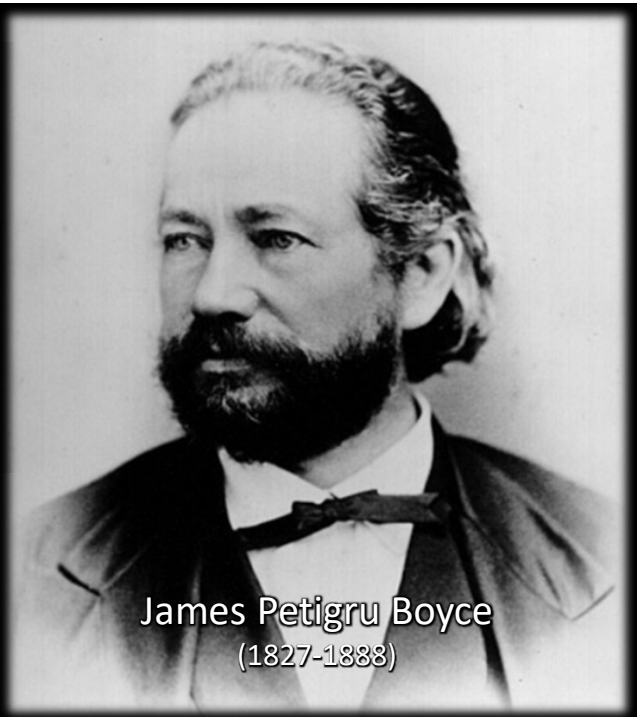


James Petigru Boyce
(1827-1888)

"Reason involves all the cognitive powers of man, which are the faculties through which the mind attains knowledge. These faculties are not separate, and independent, but are merely the instruments of the mind. The mind is not itself an original source of knowledge, like the Scriptures, but is merely an instrument by which the man attains knowledge through the exercise of its appropriate faculties. There is no such thing as innate ideas. ...

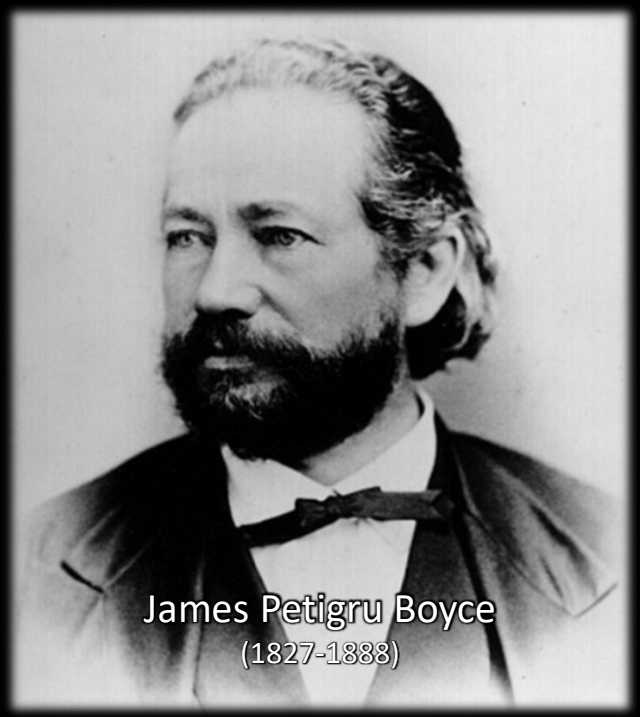


"The means by which the mind attains knowledge in the exercise of its faculties, are five. 1. Consciousness ... 2. Observation ... 3. intuitive conceptions, 4. The dispositions, instincts and tendencies of our natures ... 5. The course of events in nature, as tending to good or evil

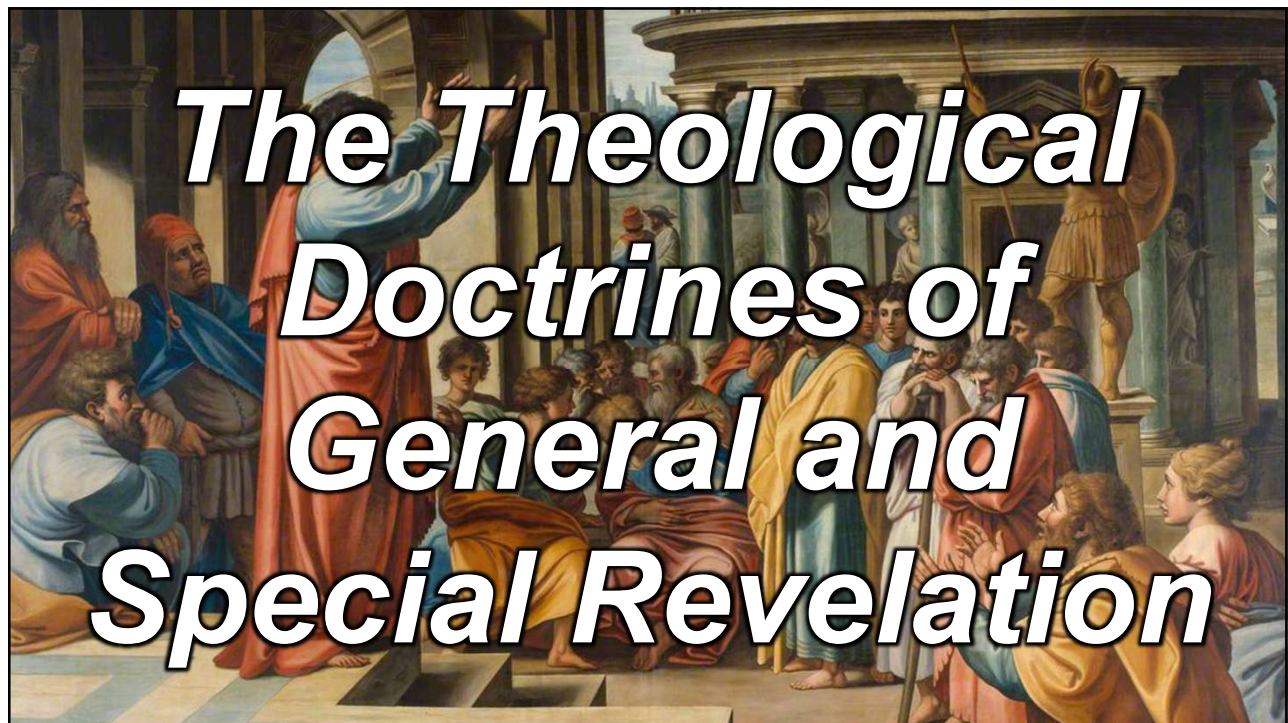


"It is manifest that the knowledge obtained from these various sources must be abundant to teach man the simple facts upon which rests his duty to God; namely, that there is a God to whom he owes existence, and consequent reverence, service and love, and whose greatness and goodness enforce this obligation; also to show him that that duty has not been discharged ..."

[James Petigru Boyce, *Abstract of Systematic Theology* (Philadelphia: American Baptist Publication Society, 1887), 47]



James Petigru Boyce
(1827-1888)



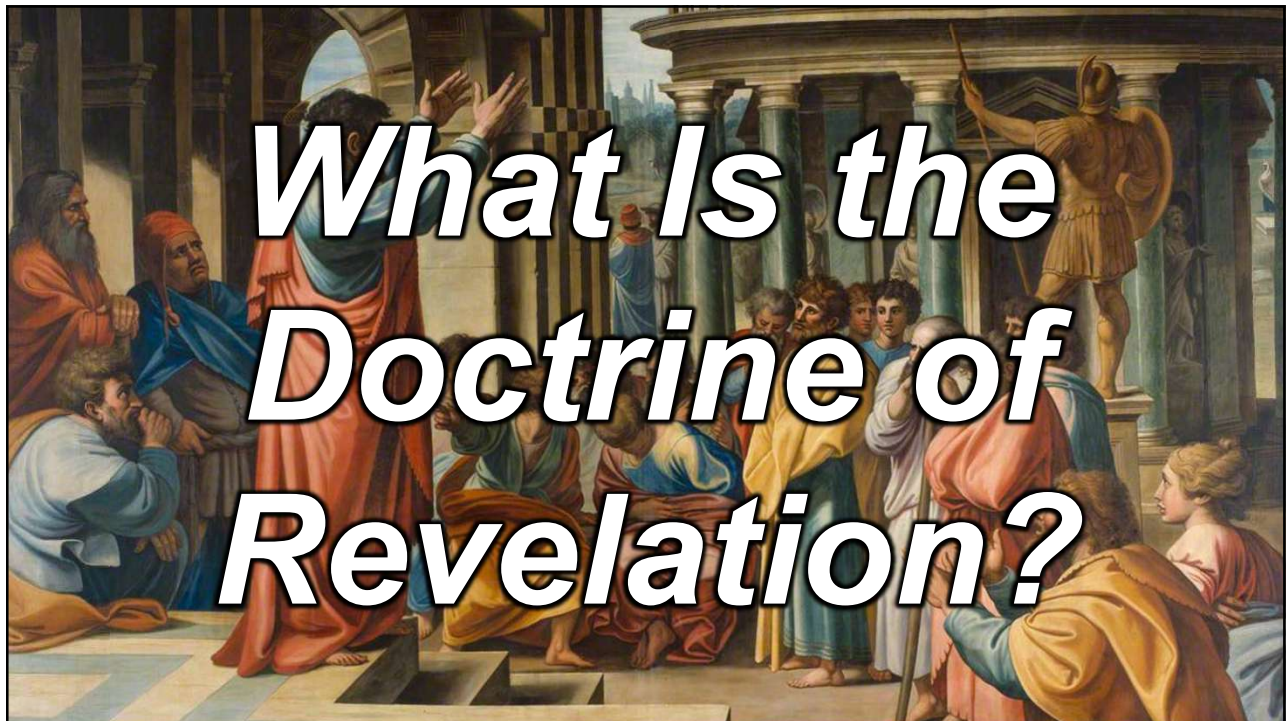


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What does it mean for God to speak to mankind? In this six-week video study, respected philosopher and apologist Richard G. Howe teaches Christians the fundamentals of how to approach and understand their Bible in an age of skepticism. Each session contains a lecture from Dr. Howe and a short wrap-up with interview contributions from other Christian thinkers.

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- Session 1: General Revelation
- Session 2: Special Revelation
- Session 3: Inspiration
- Session 4: Inerrancy & Canonicity
- Session 5: Transmission & Translation
- Session 6: Interpretation & Application



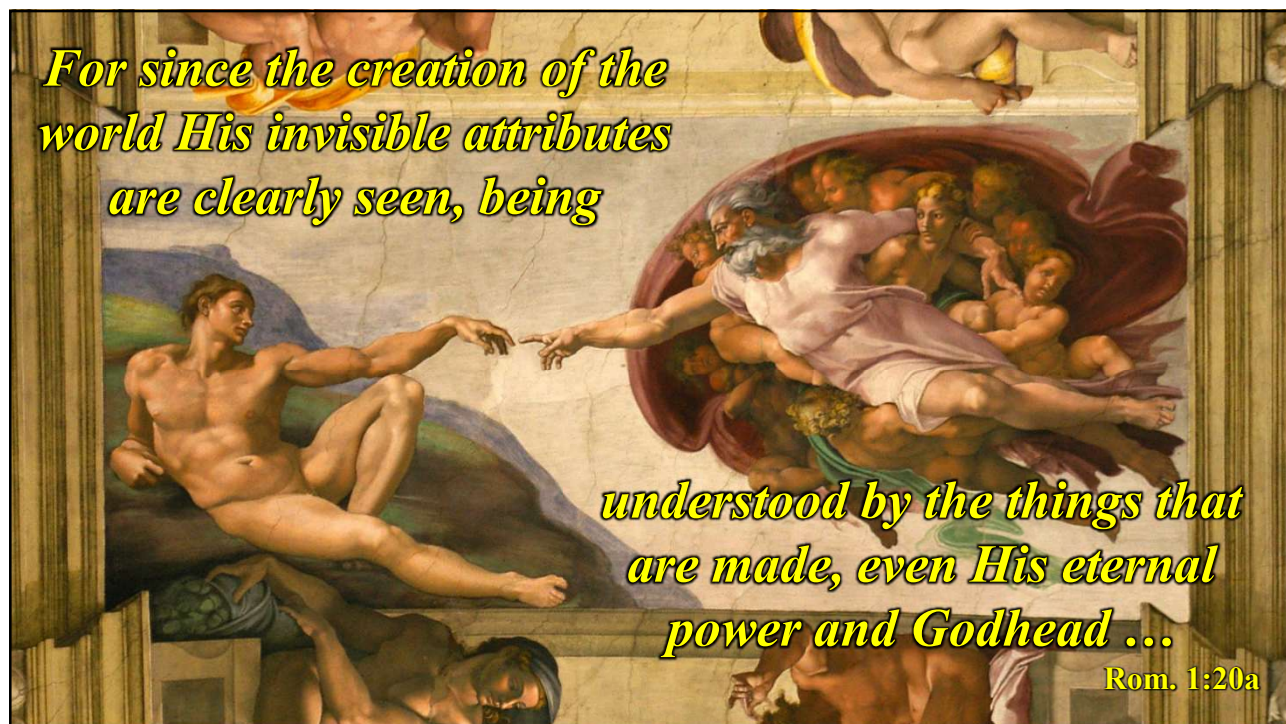
∞ Revelation ∞

***God making known to mankind
His divine person and divine
truths that would otherwise be
unknown; to unveil***

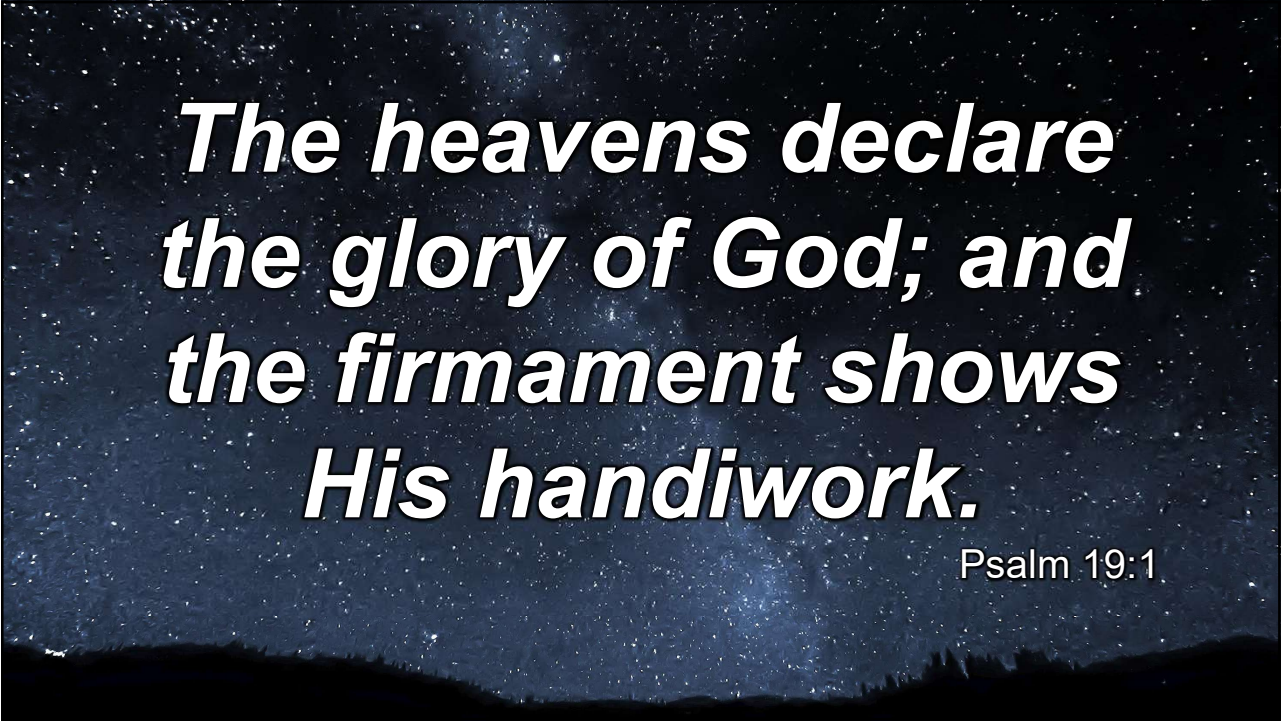
***Revelation is God making
known to mankind His divine
person and divine truths that
would otherwise be unknown. It
means "to unveil."***



**General Revelation is God
making known to mankind
through His creation His
existence, attributes,
and goodness.**

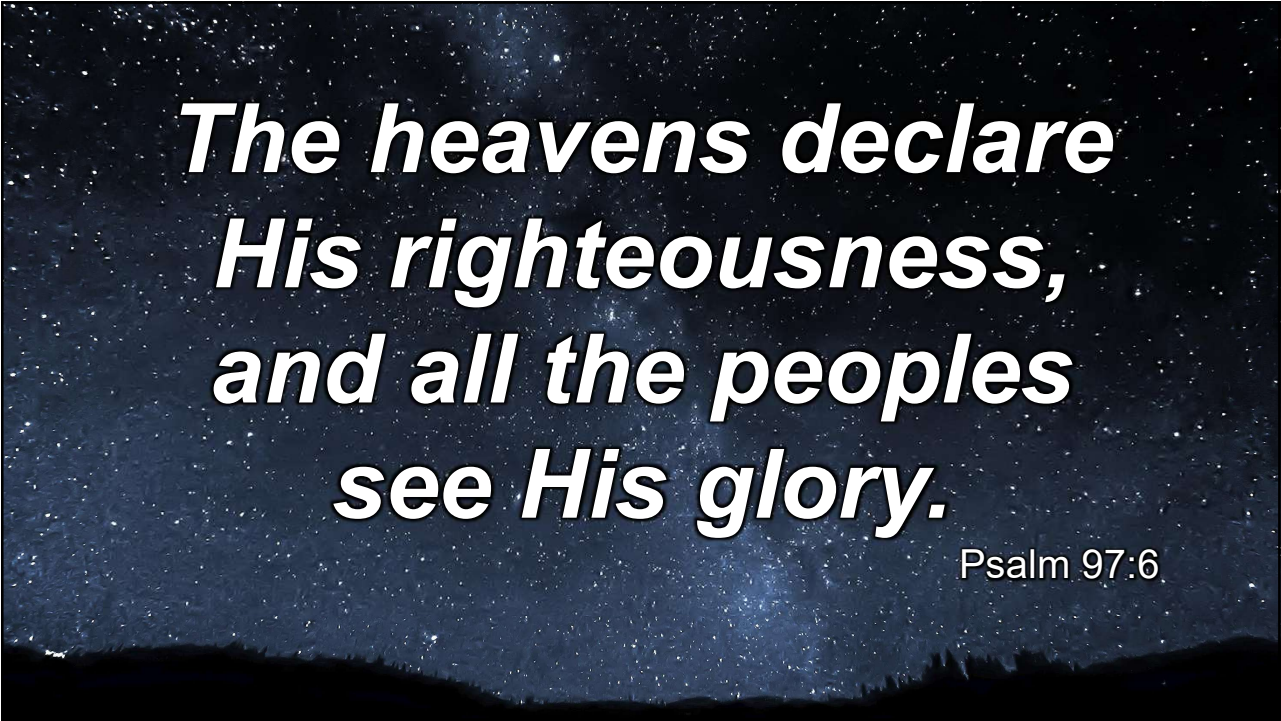


Many people have been able to have sound understand of God's existence and attributes merely by observing the wonders of God's creation.



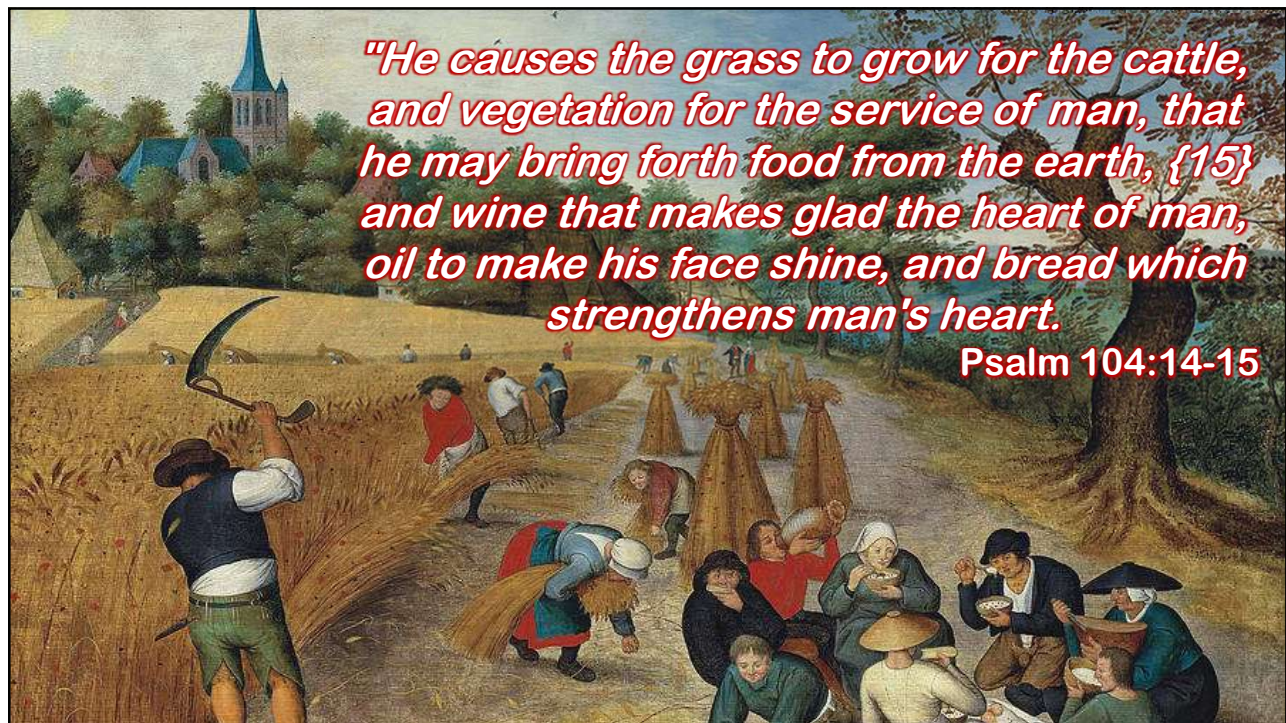
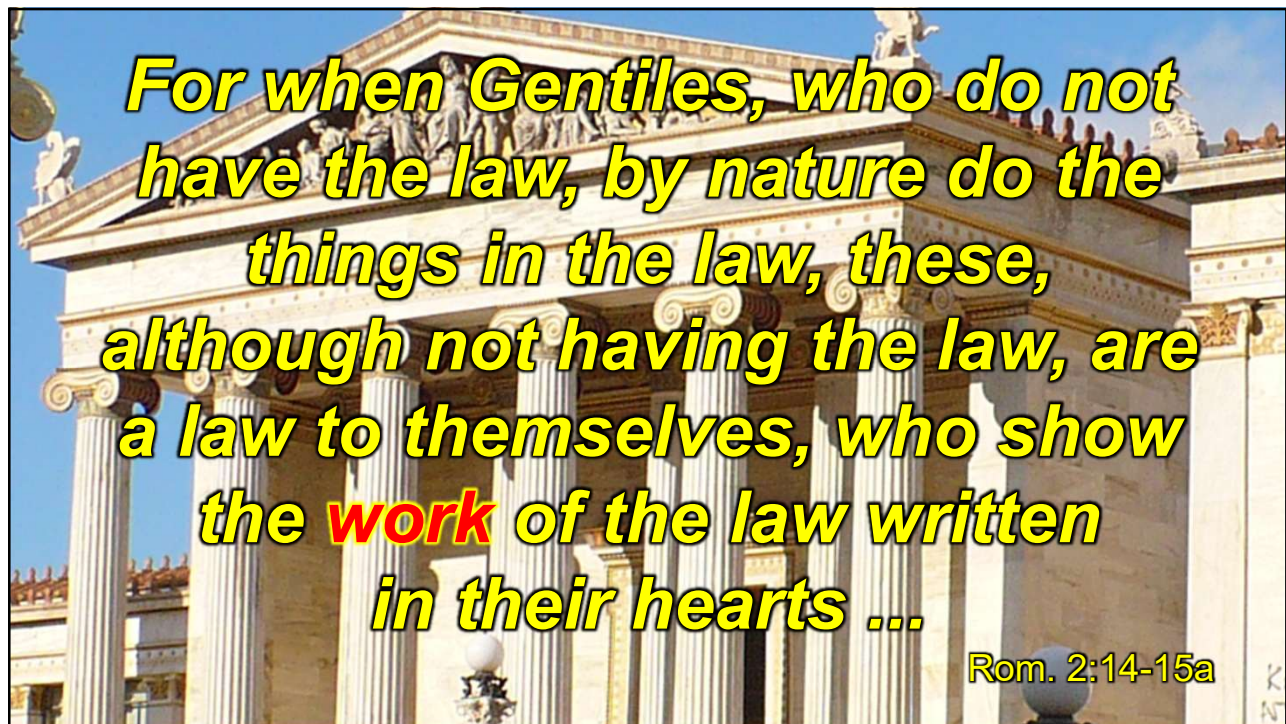
***The heavens declare
the glory of God; and
the firmament shows
His handiwork.***

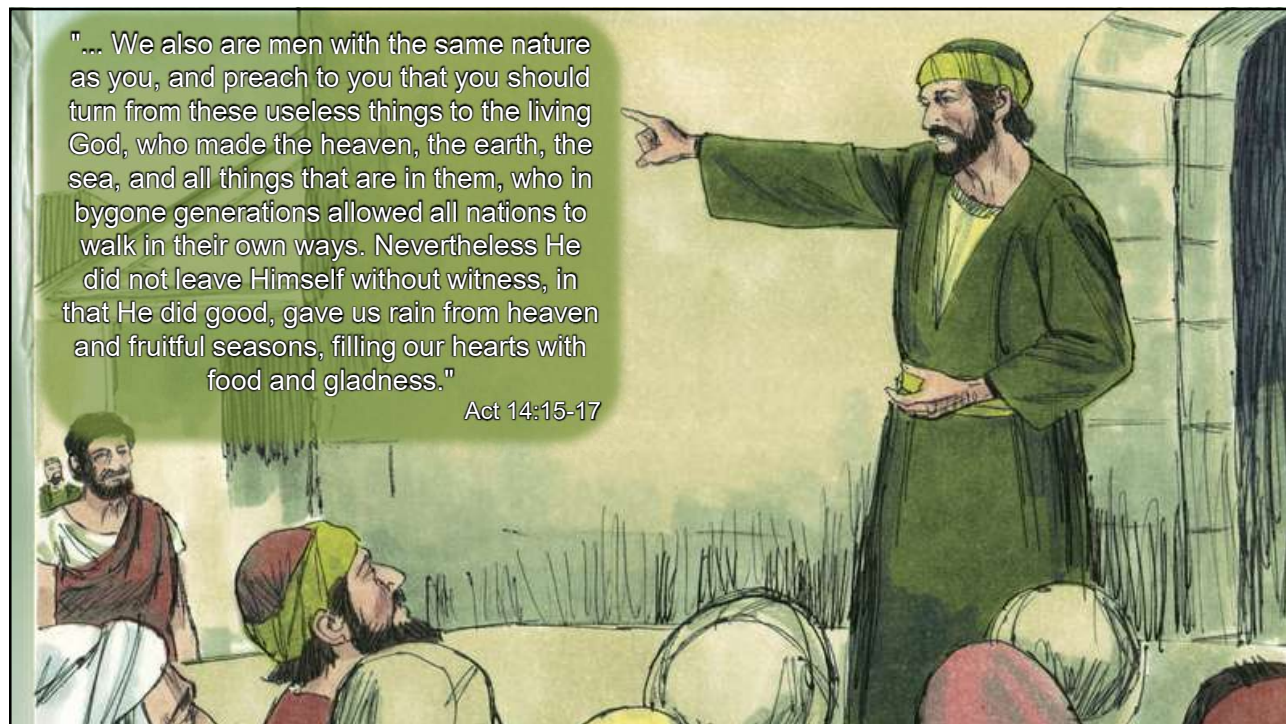
Psalm 19:1



***The heavens declare
His righteousness,
and all the peoples
see His glory.***

Psalm 97:6

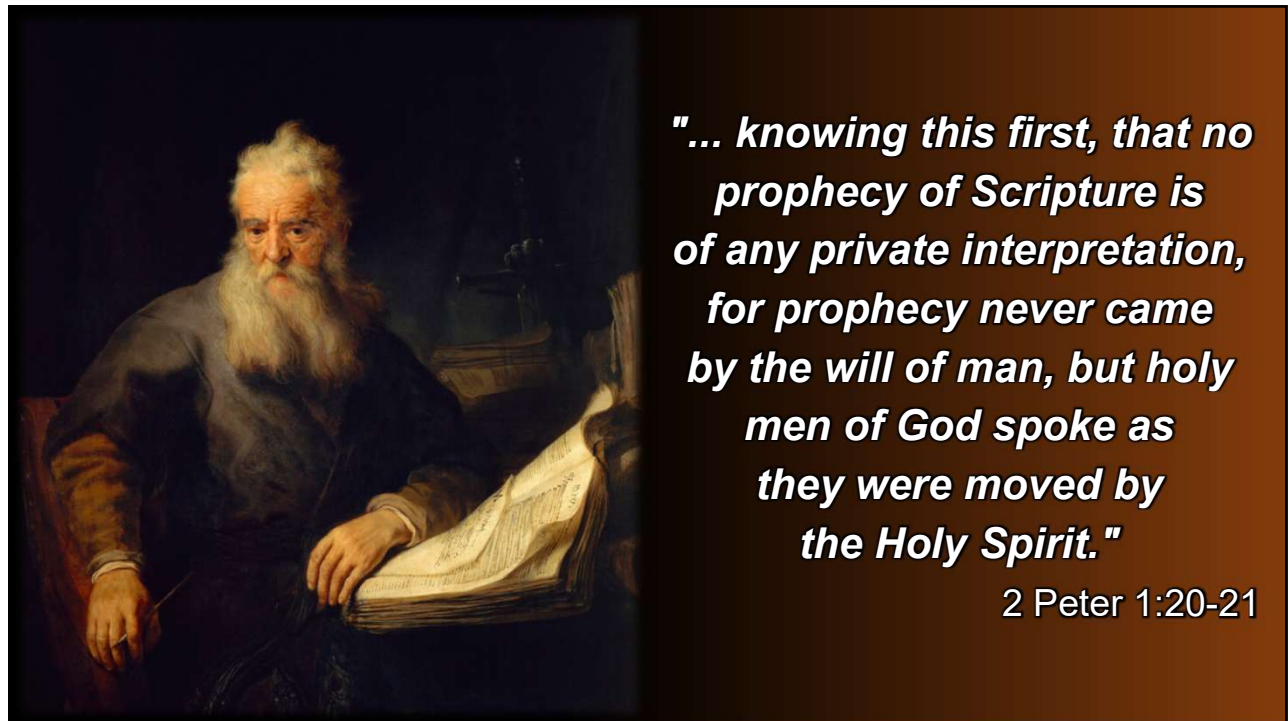




But as more toxic philosophical voices have fogged the conversation throughout history, the need has arisen to appeal to deeper issues in philosophy to demonstrate God's existence and attributes "through the things that are made" (Rom. 1:20).



Special Revelation is God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation.



"... knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

2 Peter 1:20-21

***All Scripture is given by inspiration of God,
and is profitable for doctrine, for reproof, for
correction, for instruction in righteousness,
that the man of God may be complete,
thoroughly equipped for every good work.***

2 Timothy 3:16-17

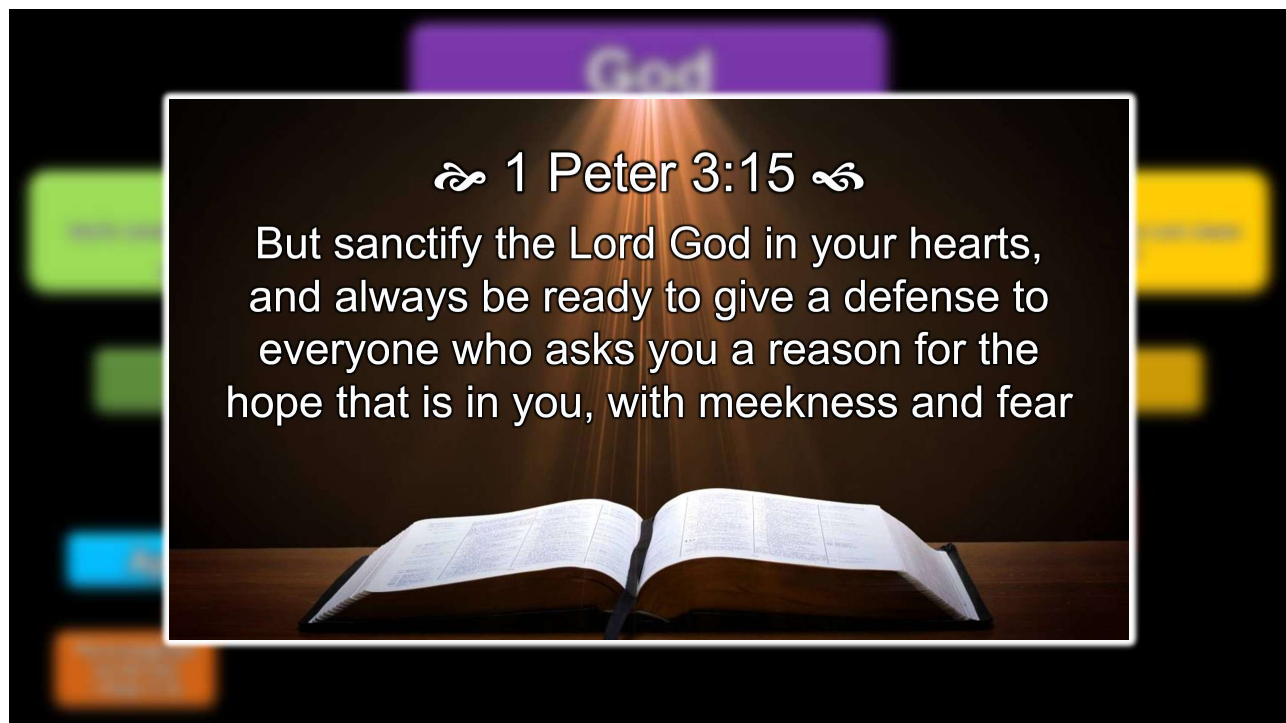
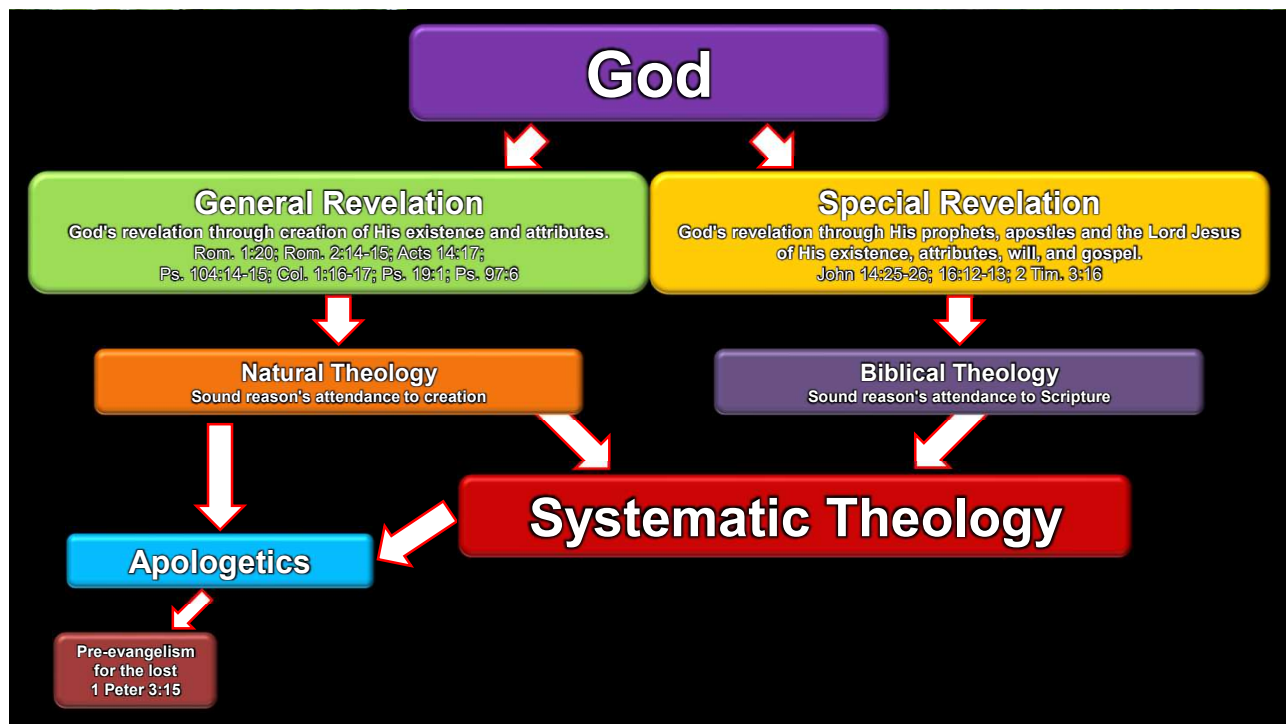
***All Scripture is **given by inspiration of God**,
and is profitable for doctrine, for reproof, for
correction, for instruction in righteousness,
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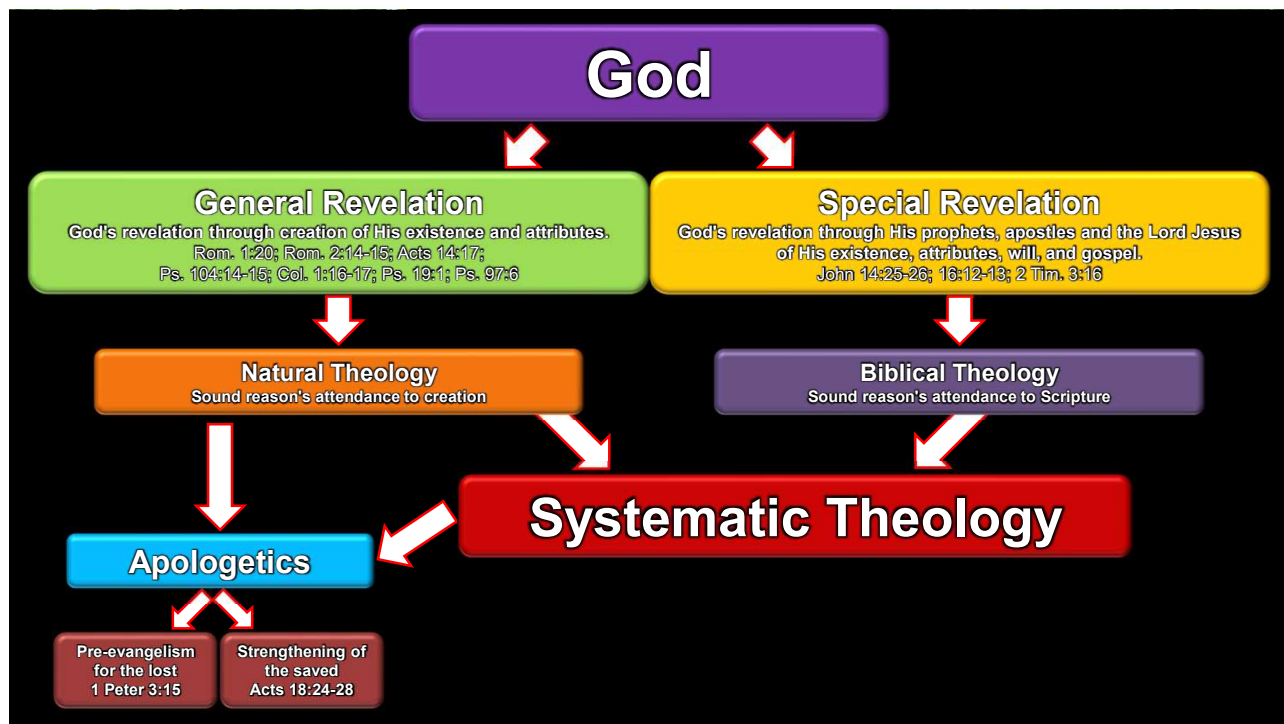
2 Timothy 3:16-17

θεόπνευστος (theopneustos) = God breathed

θεός (theos) - God

πνέω, πνεῦμα (pneo, pneuma) - I breathe, breath, spirit



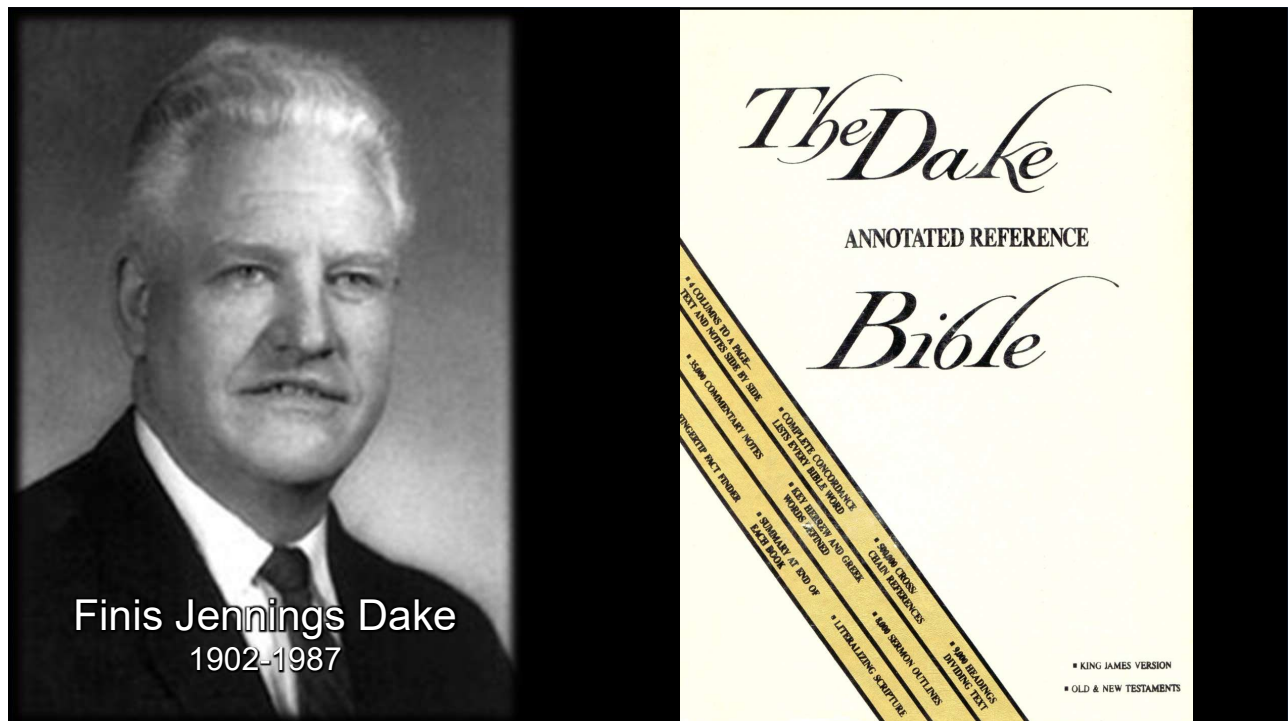
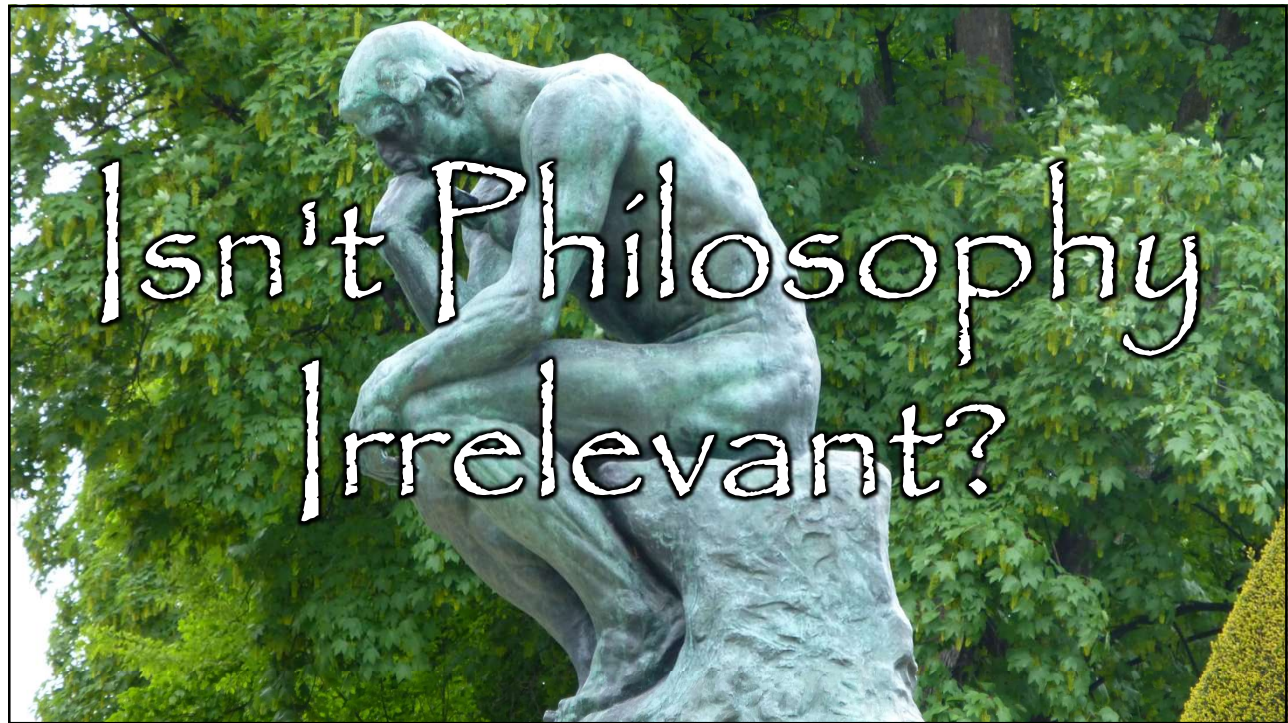


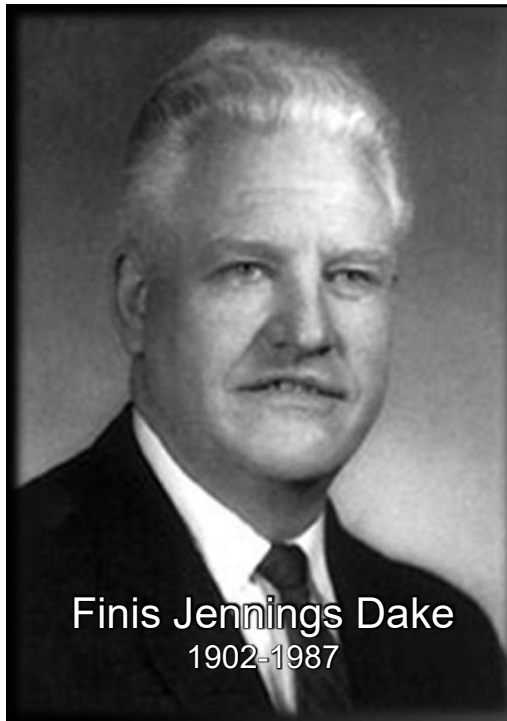
Acts 18:24, 27-28

Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. ... {27} And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; {28} for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

General Revelation	Special Revelation
God making known to mankind through His creation His existence, attributes, and goodness which enable us to distinguish in Scripture proper vs. figurative language of God	God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation
☞ Romans 1:20a ☞ For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.	☞ 2 Timothy 3:16-17 ☞ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.
"Book" of Nature: non-propositional	Book of Scripture: propositional
Natural Theology	Biblical Theology
Systematic Theology	

General Revelation	Special Revelation
Given through creation (known through simple apprehension of the sensible world)	Given through Prophets and Apostles (read by their writings, a.k.a., the Scriptures)
Reveals God's existence and attributes	Reveals God's gospel and will
Given TO all people	Given FOR all people
All people have it	Not all people have it
Some accept, some reject	Some accept, some reject
Sufficient to condemn if rejected	Sufficient to save if accepted
Acceptance is necessary but not sufficient for eternal life	Acceptance is necessary and sufficient for eternal life

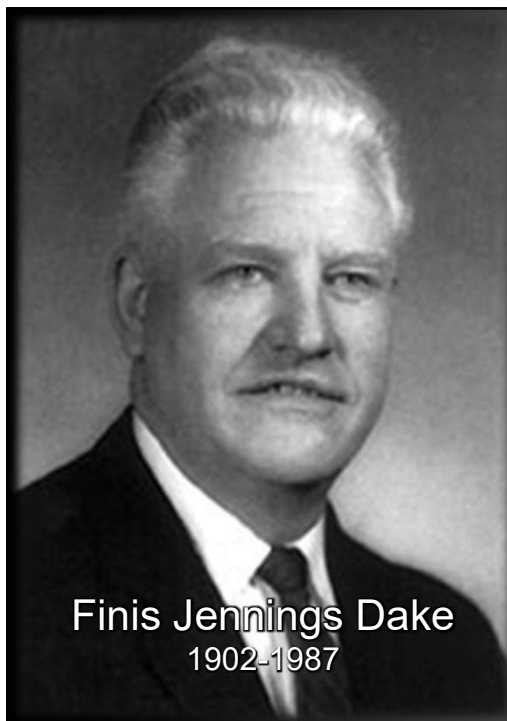




Finis Jennings Dake
1902-1987

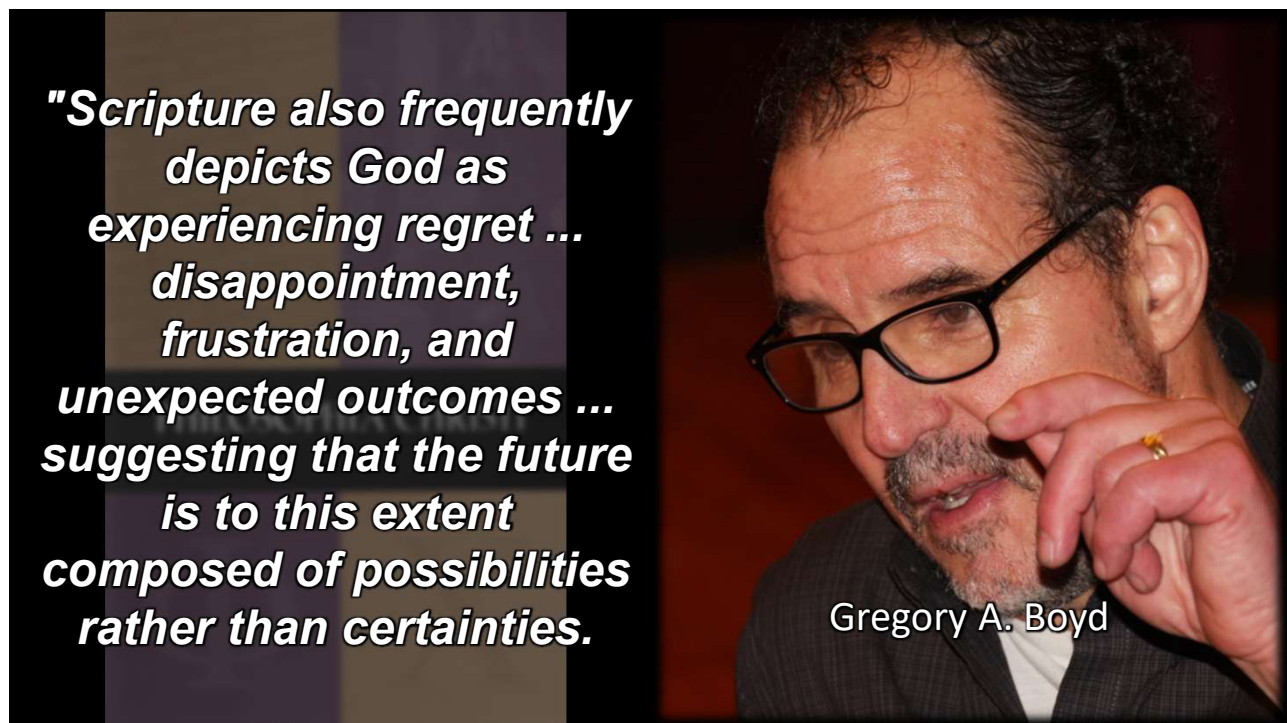
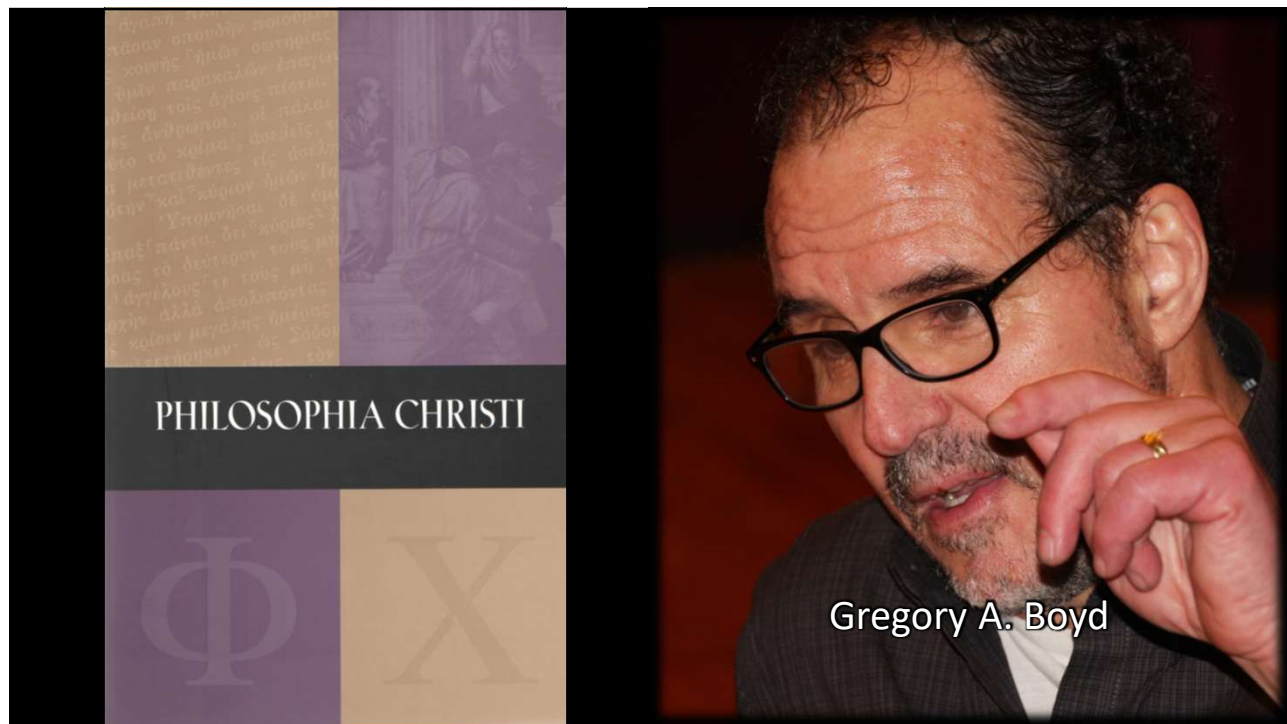
"God has a personal **spirit body** (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and tongue (Isa. 30:27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), and other bodily parts."

[Dake's Annotated Reference Bible, (Lawrenceville: Dake Bible Sales, 1963), NT, p. 97]



Finis Jennings Dake
1902-1987

(Dan. 7:9-14; 10:5-19) (Jn. 5:37)
(Phil. 2:5-7)
(Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9)
(Ex. 33:23) (Gen. 6:6; 8:21) (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7) (Num. 12:8) (Isa. 30:27)
(Ezek. 1:27; Ex. 24:10) (Ps. 11:4; 18:24; 33:18) (Ps. 18:6)
(Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6)



"It is, I submit, more difficult to conceive of God experiencing such things if the future is exhaustively settled in his mind than if it is in part composed of possibilities."

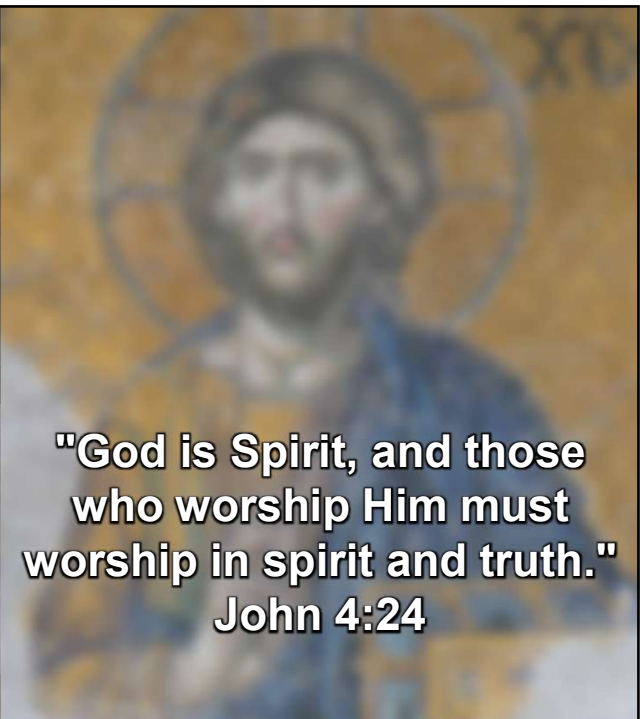
[Gregory A. Boyd, "Neo-Molinism and the Infinite Intelligence of God," *Philosophia Christi* 5, No. 1, (2003):192]



Gregory A. Boyd

"And they heard the sound of the LORD God walking in the garden in the cool of the day,

and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8

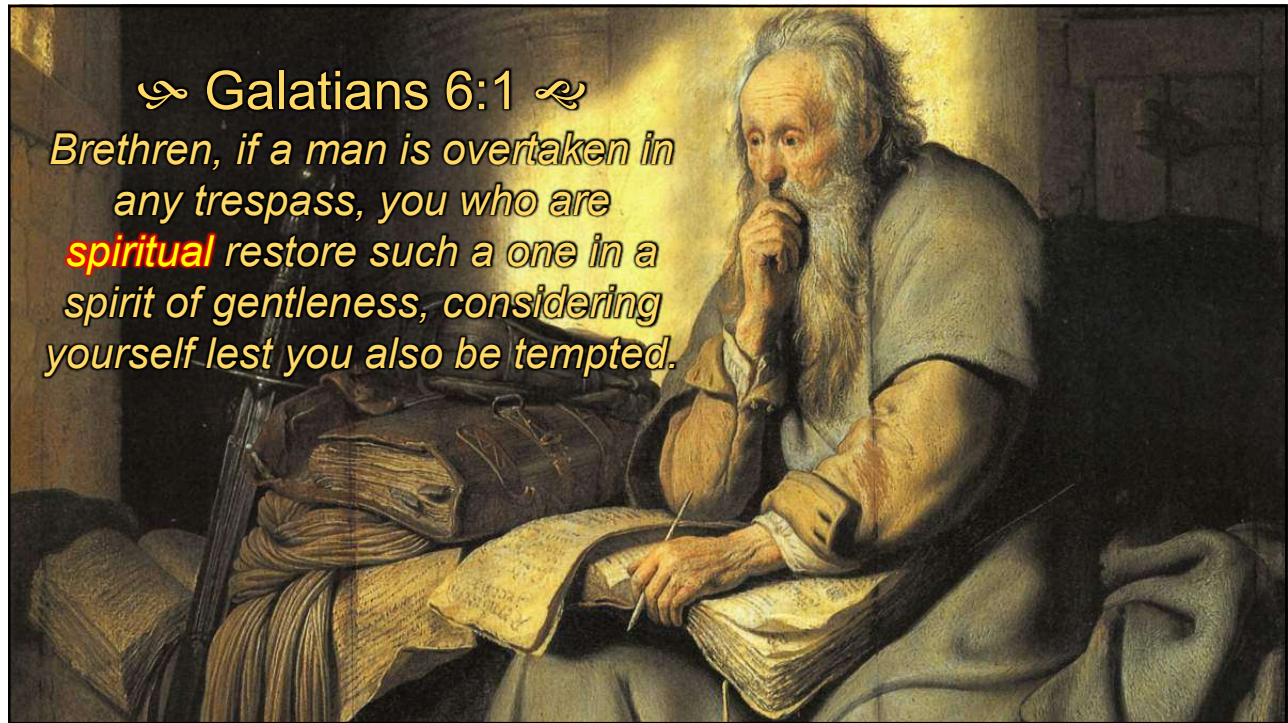


**"God is Spirit, and those who worship Him must worship in spirit and truth."
John 4:24**

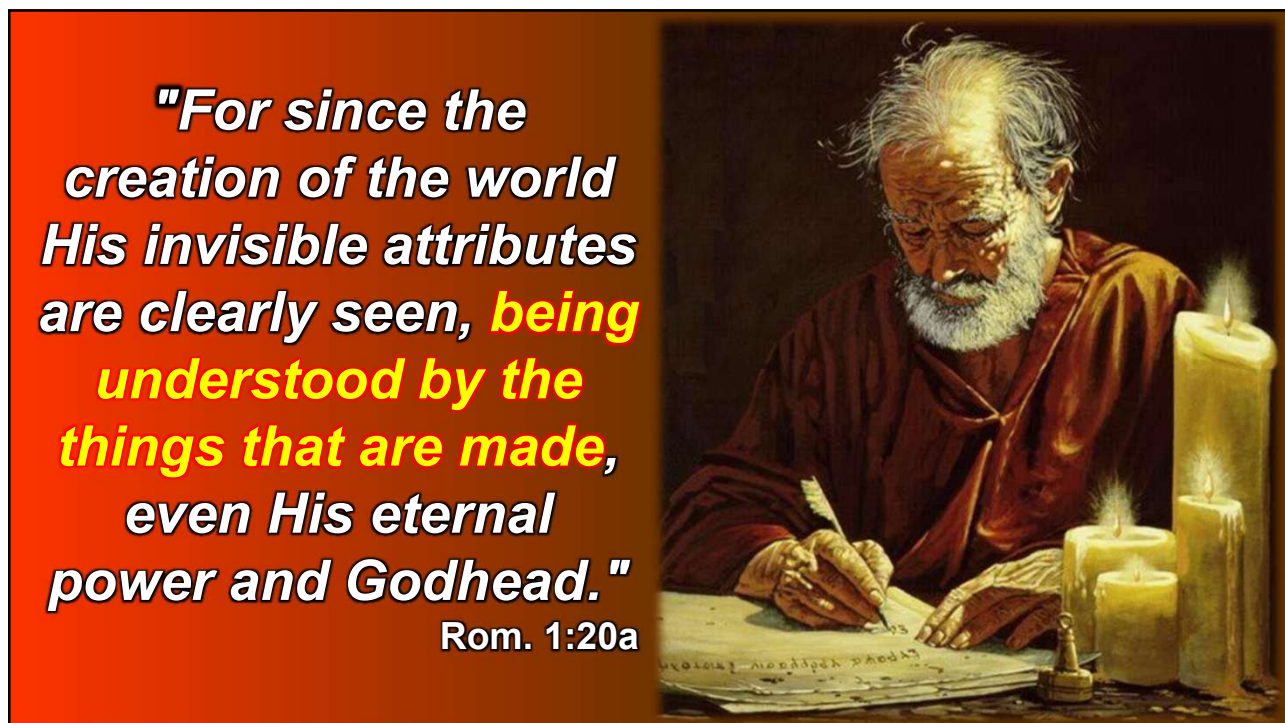
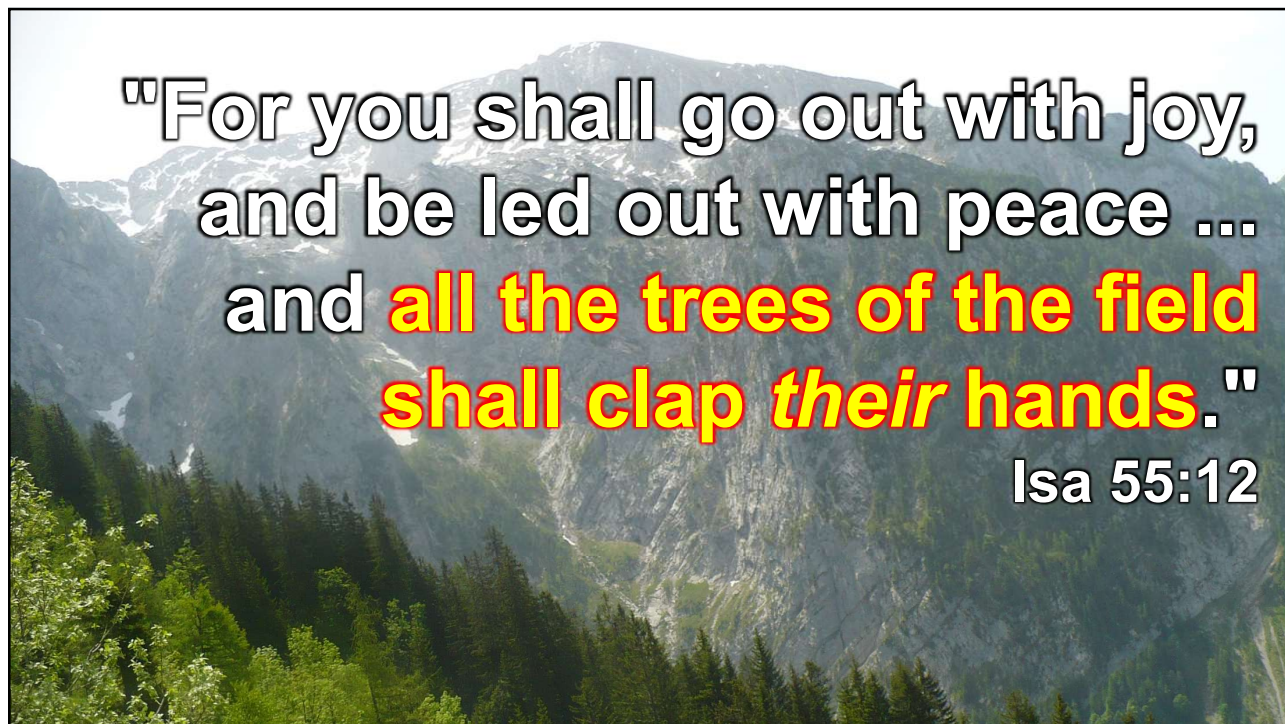


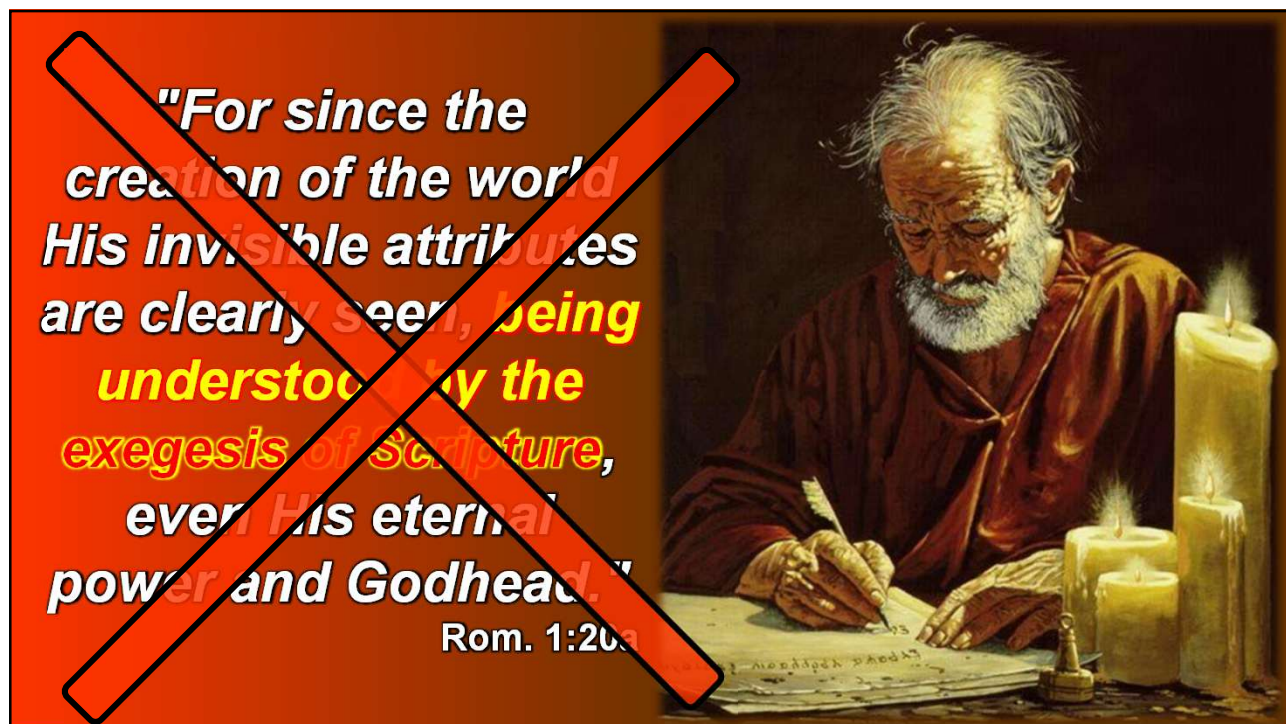
✧ 2 Samuel 7:4-7 ✧

*But it happened that night that the word of the LORD came to Nathan, saying, {5} "Go and tell My servant David, 'Thus says the LORD: "Would you build a house for Me to dwell in? {6} For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have **moved about in a tent and in a tabernacle**. {7} Wherever I have **moved about** with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " "*



Philosophy and the Attributes of God

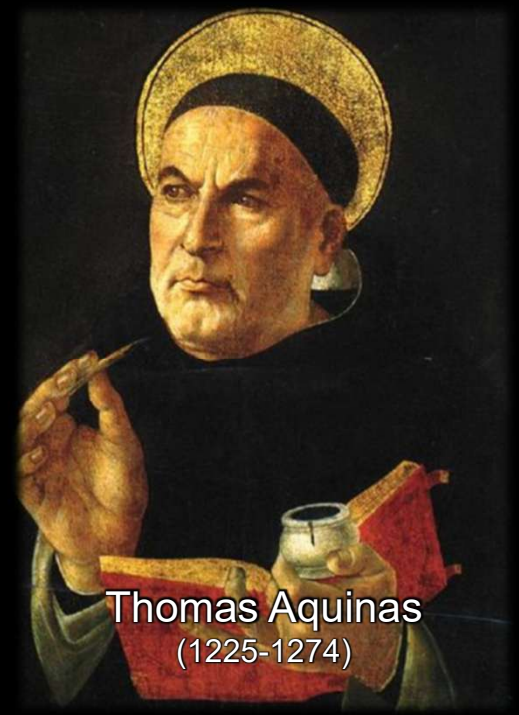




<i>"For since the creation of the world His invisible attributes are clearly seen, being understood by the exegesis of Scripture, even His eternal power and Godhead."</i> Rom. 1:20a	ex'sə·jē'sis From 'ex' (ἐξ) "out of" and 'agō' (ἀγώ) "I lead;" literally "to lead out" The excavating of truth from Scripture by a close and careful examination of the text, taking in consideration a number of factors including: lexicography (word usage), syntax (word arrangement), grammar, principles of hermeneutics, the immediate context, the broader context (the book and author in which a passage occurs), and historical context.
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"Even though revelation elevates us to know something of which we should otherwise be ignorant, it does not elevate us to know in any other way than through sensible things."

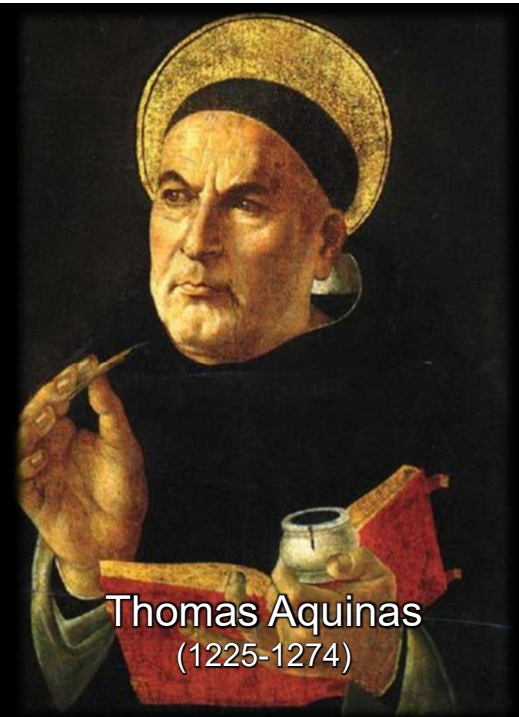
[Commentary on the De Trinitate of Boethius, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4th rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



Thomas Aquinas
(1225-1274)

"God, although incorporeal, is named in Scripture metaphorically by corporeal names."

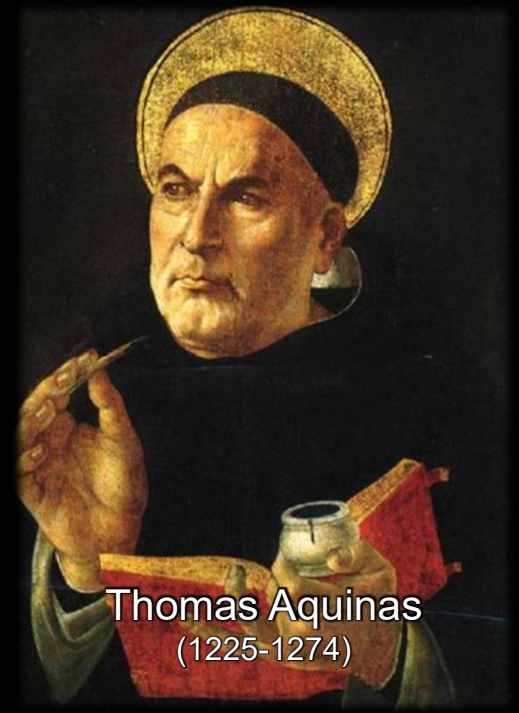
[ST, I, Q10, art. 1]



Thomas Aquinas
(1225-1274)

***"Now, what we have said
sets aside the error of
certain Jews who attributed
anger, sadness,
repentance, and all such
passions in their proper
sense to God, failing to
distinguish what in Sacred
Scripture is said properly
and what metaphorically."***

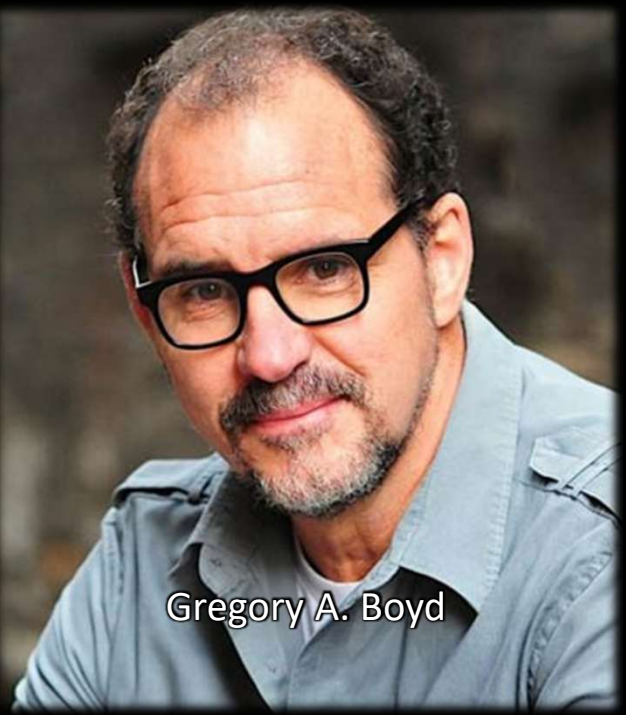
[SCG, I, 91, §18]



Thomas Aquinas
(1225-1274)

***So Where Does
the Philosophy
Come In?***

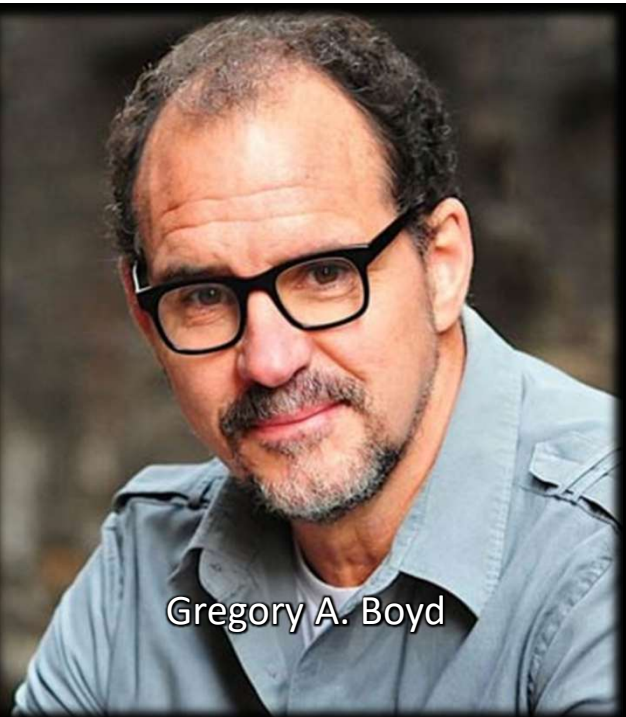
"There are certainly passages in the Bible that are figurative and portray God in human terms."



Gregory A. Boyd

"You can recognize them because what is said about God is either **ridiculous if taken literally** ... or because the genre of the passage is poetic."

[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118]



Gregory A. Boyd

What if the Classical Theist said that it is ridiculous to think that God changes His mind or regrets certain decisions?

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DOES GENRE DETERMINE MEANING?

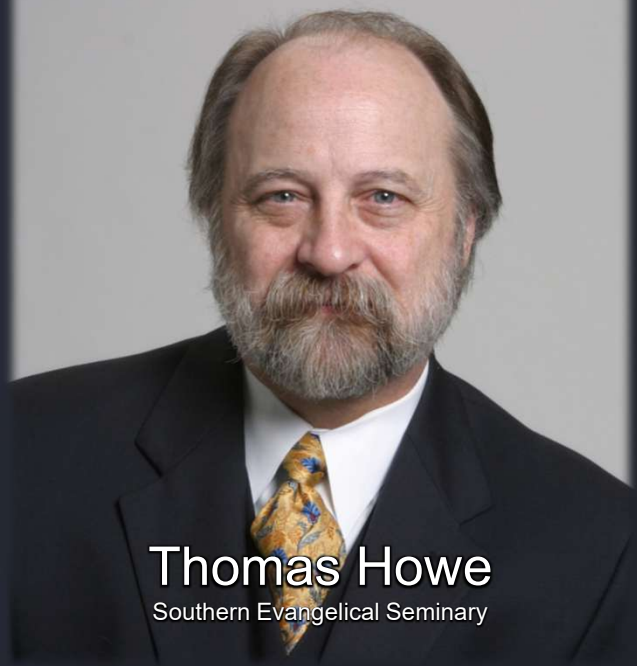
©2007 Thomas A. Howe, Ph.D.

FROM THE BEGINNINGS of the development of the critical methodology, as it was being applied to the study of the Bible, understanding the Bible as literature has become more important and more central to hermeneutics. As Jeffrey Weima remarks, "The past few decades have witnessed a paradigm shift taking place in biblical studies. The old perspective that viewed Scripture as primarily a historical or theological document has been replaced by a new conviction that the Bible is literature and as such ought to be interpreted from a literary perspective."¹ It is notoriously difficult to identify what constitutes literature. After a lengthy consideration of several attempts at developing a definition of "literature," one theorist concluded,

A piece of writing may start off life as history or philosophy and then come to be ranked as literature, or it may start off as literature and then come to be valued for its archaeological significance. Some texts are born literary, some achieve

Thomas A. Howe is Professor of Bible and Biblical Languages at Southern Evangelical Seminary in Charlotte, NC.

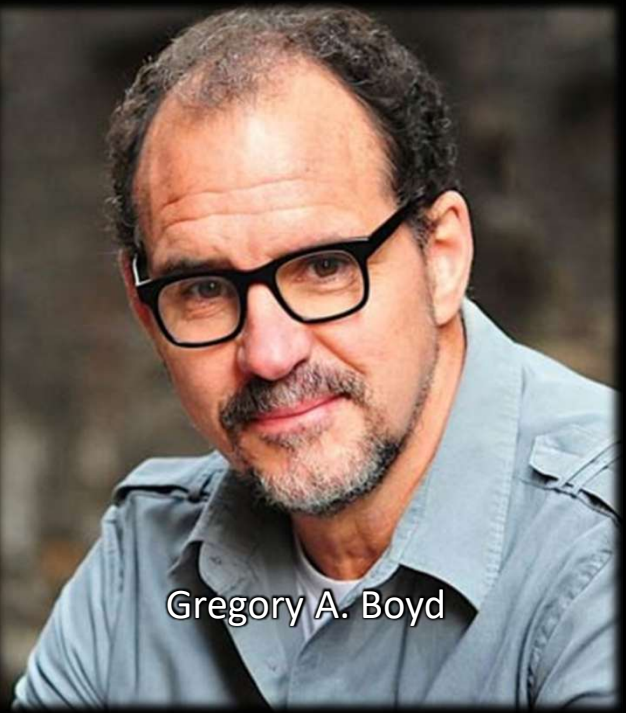
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Thomas Howe
Southern Evangelical Seminary

"There is nothing ridiculous or poetic about the way the Bible repeatedly speaks about God changing his mind, regretting decisions, or thinking and speaking about the future in terms of possibilities. These passages usually occur within the historical narrative sections of Scripture."

[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118]



Gregory A. Boyd

*"There is nothing **ridiculous or poetic** about the way the Bible repeatedly speaks about **God** changing his mind, regretting decisions, or thinking and speaking about the future in terms of possibilities. These passages usually occur **within the historical narrative sections of Scripture.**"*

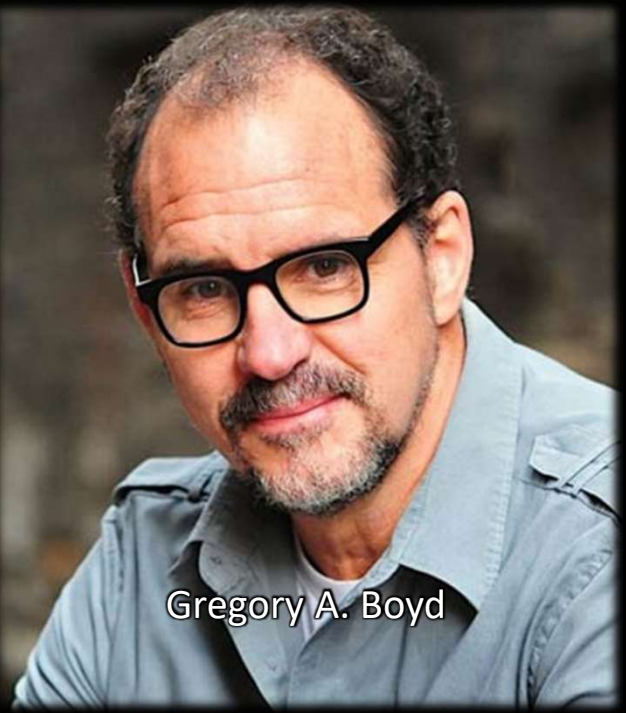
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118]

Why should one think that the passages occurring "within the historical narrative sections of Scripture" have anything to do whether there is anything "ridiculous or poetic" about how the Bible is speaking about God?

After all, the Genesis 3 and the 2 Samuel 7 passages are both within historical narrative sections of Scripture.

"They only strike some as ridiculous because these readers bring to the text a preconception of what God must be like. Once one is free from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."

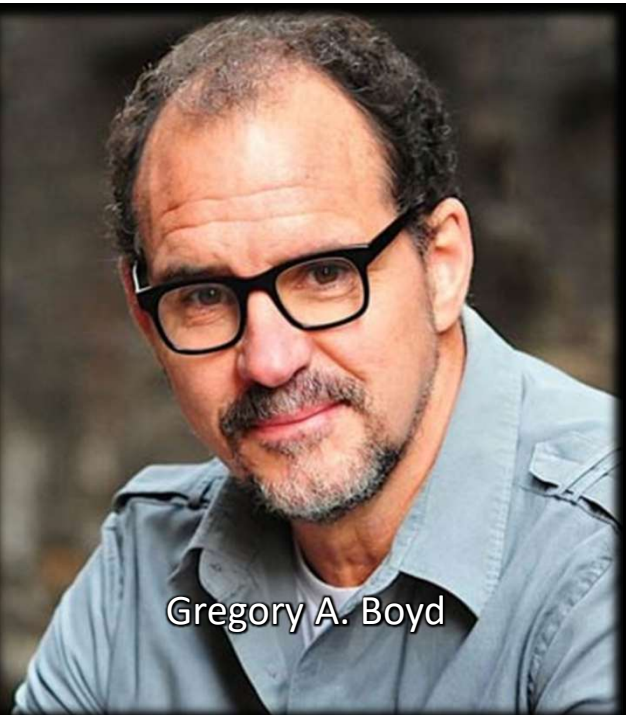
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]



Gregory A. Boyd

"They only strike some as ridiculous because these readers **bring to the text a preconception of what God must be like.** Once one is free from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."

[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]



Gregory A. Boyd

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[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]

*I plead
GUILTY AS
CHARGED!*

*"They only strike some as ridiculous because these readers **bring to the text a preconception of what God must be like.** Once one is free from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."*

[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]

But, from where might one get such a "preconception of what God must be like" that he could bring to the text?



**"They only strike some
as ridiculous because
these readers bring to
the text a
preconception of what
God must be like. **Once
one is free from this
preconception**, these
passages contribute to
the exalted portrait of
the lovingly sovereign
God in the Bible."**

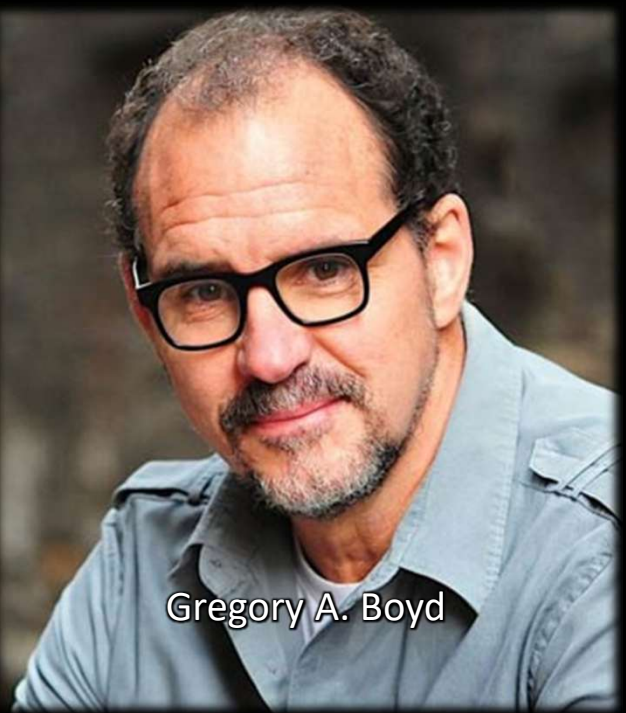
[Gregory A. Boyd, *God of the Possible: A Biblical
Introduction to the Open View of God* (Grand
Rapids: Baker Books, 2000), 118-119, emphasis in
original]

**Given that this
"preconception of what
God must be like" comes
from our encounter with
God's creation before we
read Scripture, how is it
possible for one to get
"free from this
preconception"?**

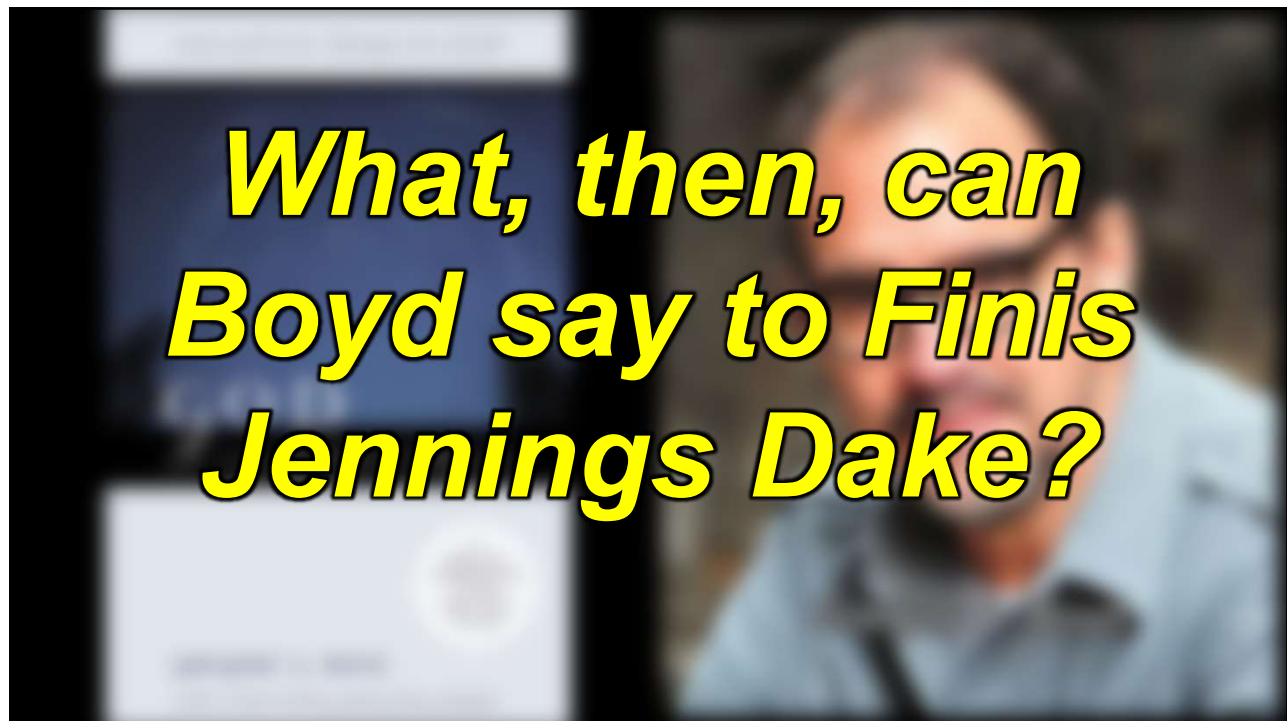
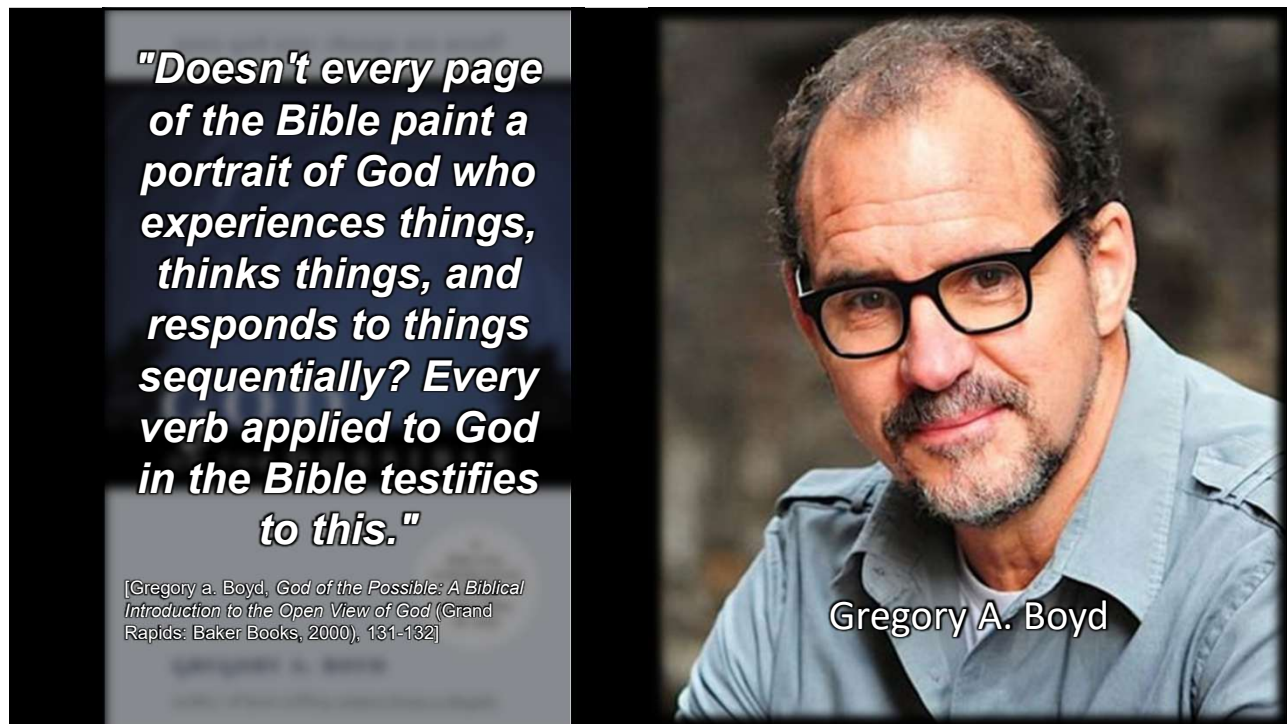
- ❖ *When one looks to the heavens and sees God handiwork and righteousness, they are not thereby "doing" philosophy.*
- ❖ *Because of the increasingly deleterious effects that bad philosophy is having, it sometimes takes rigorous and sound philosophical thinking to rebut the erroneous views and demonstrate the truth about God's existence and attributes.*

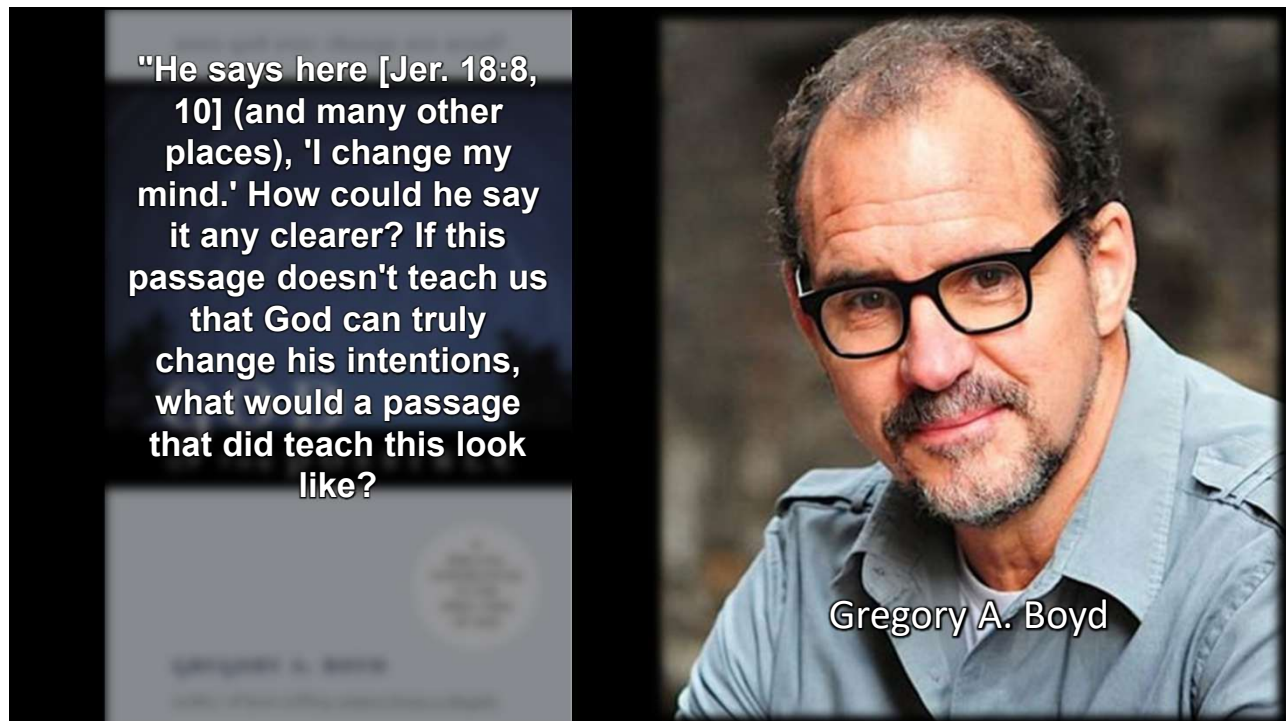
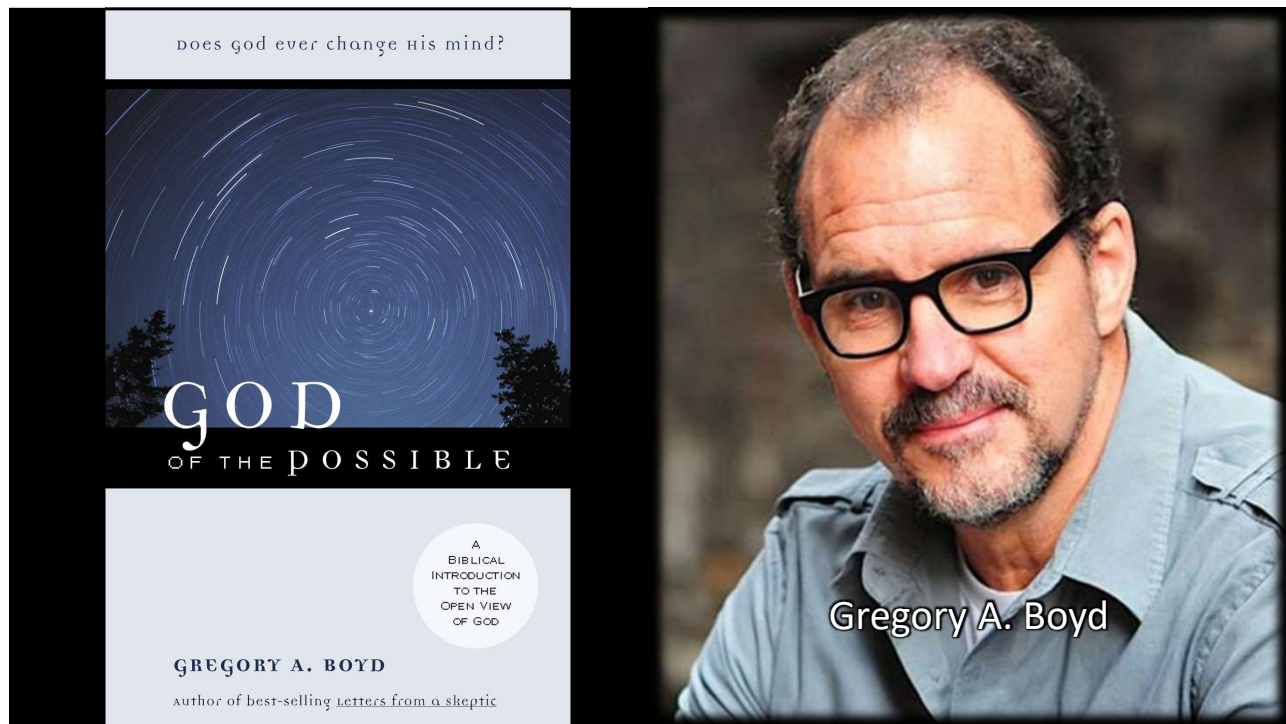
"My fundamental thesis is that the classical theological tradition became misguided when, under the influence of Hellenistic philosophy, it defined God's perfection in static, timeless terms."

[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 17]



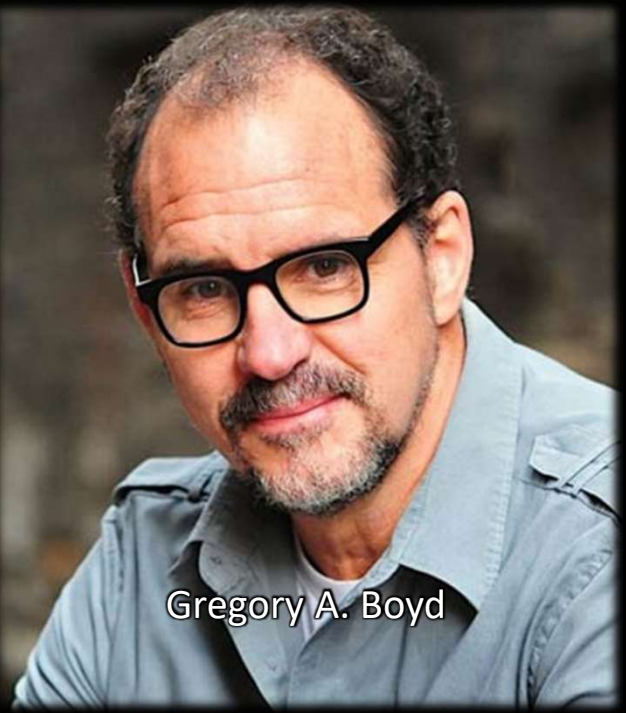
Gregory A. Boyd



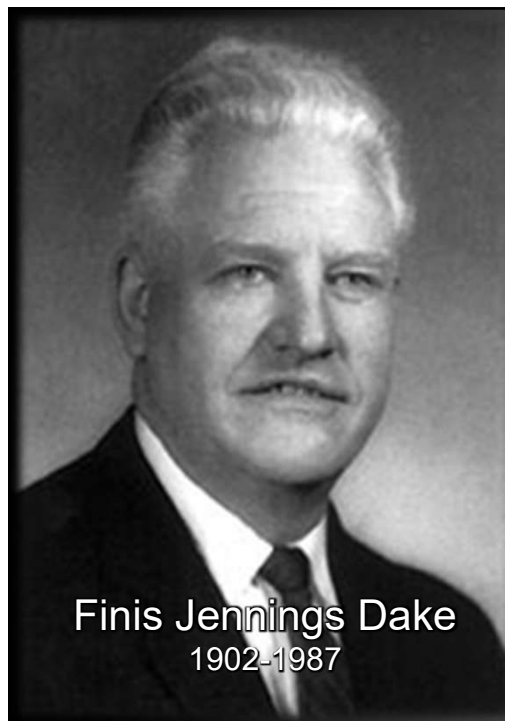


"I suggest that if this text isn't enough to convince us that God's mind is not eternally settled, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this. People who affirm the divine authority of Scripture do not want to be guilty of this charge."

Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



Gregory A. Boyd



Finis Jennings Dake
1902-1987

"God has a personal spirit body (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), **lips and tongue (Isa. 30:27)**, feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), and other bodily parts."

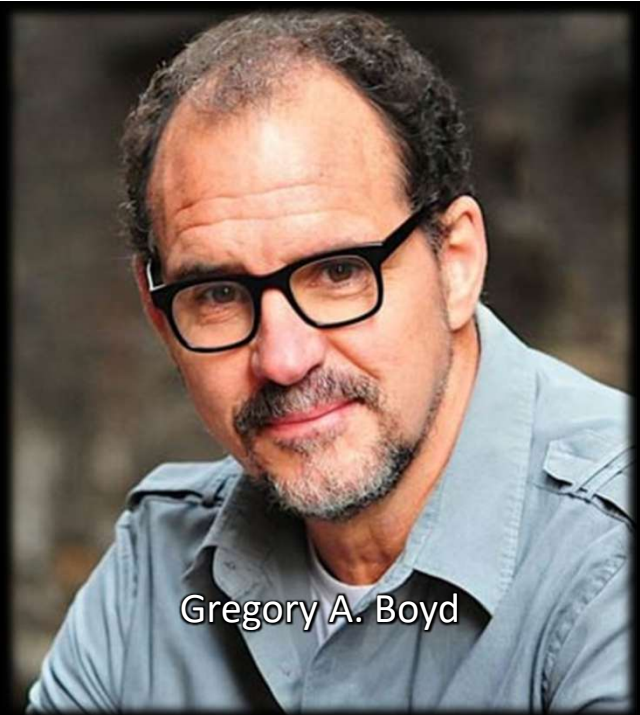
Dake, NT, p. 97.

✧ Isa 30:27 ✧

*Behold, the name of the LORD comes from afar, Burning with His anger, And His burden is heavy; His **lips** are full of indignation, And His **tongue** like a devouring fire.*

"I suggest that if this text isn't enough to convince us that **God's mind is not eternally settled**, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this. People who affirm the divine authority of Scripture do not want to be guilty of this charge."

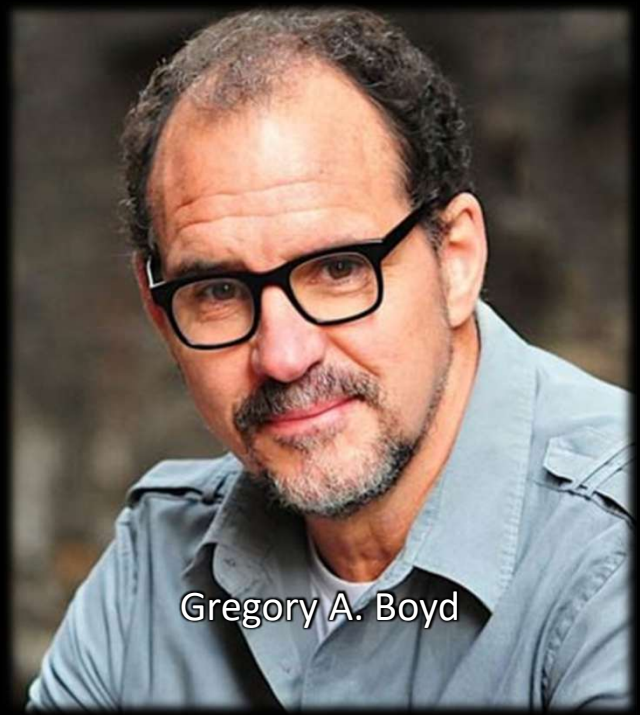
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



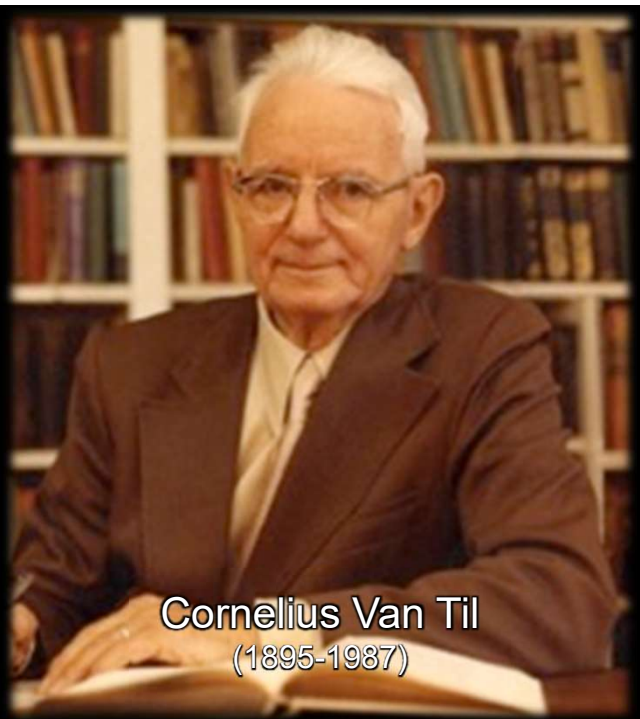
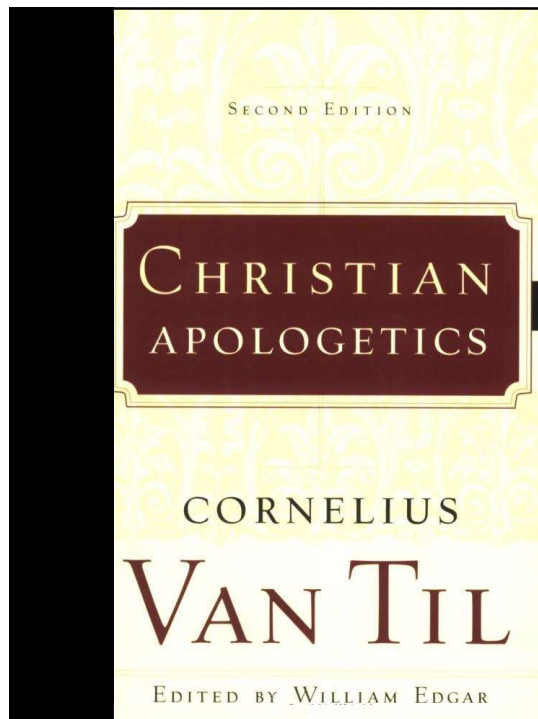
Gregory A. Boyd

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Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



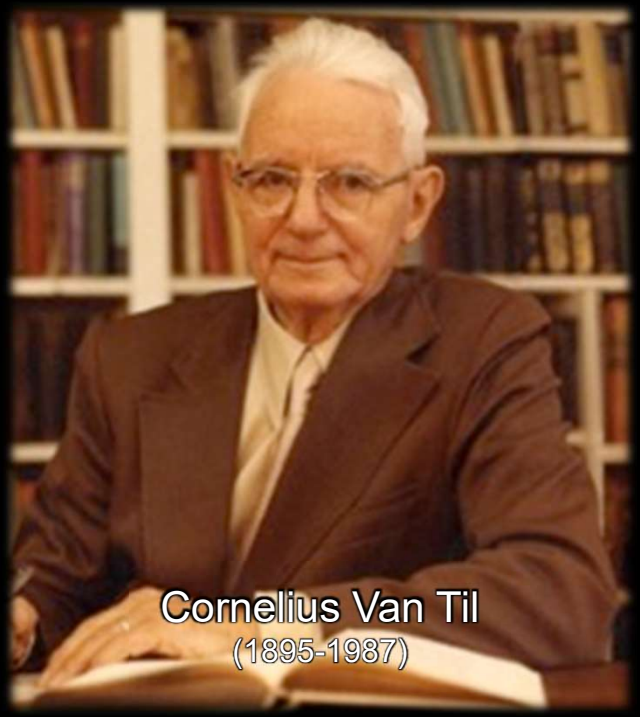
Gregory A. Boyd



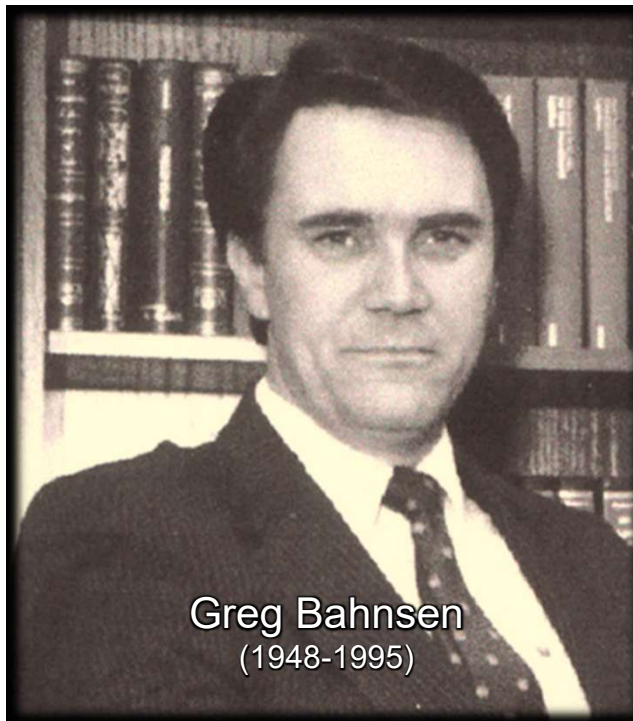
Cornelius Van Til
(1895-1987)

"A truly Protestant view of the assertions of philosophy and science can be self-consciously true only if they are made in light of the Scripture. Scripture gives definite information of a most fundamental character about all the facts and principles with which philosophy and science deal. For philosophy or science to reject or even to ignore this information is to falsify the picture it gives of the field with which it deals."

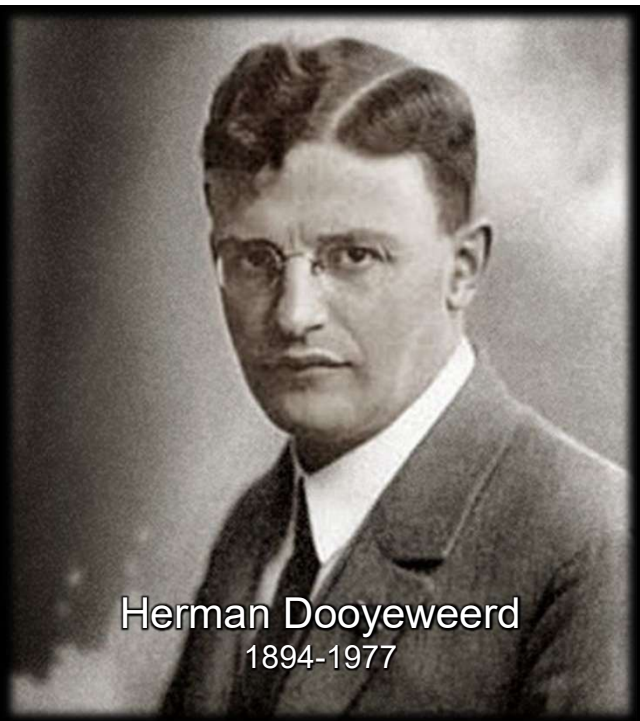
[*Apologetics*, (unpublished version), p. 26]



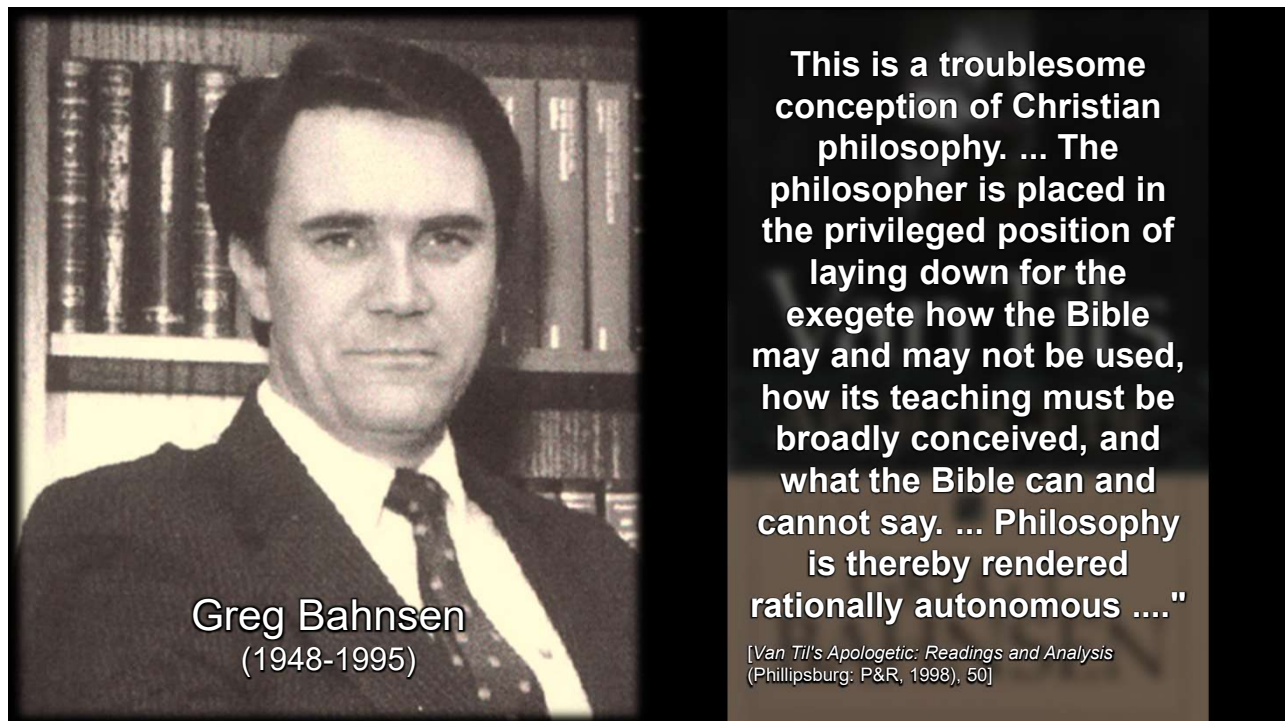
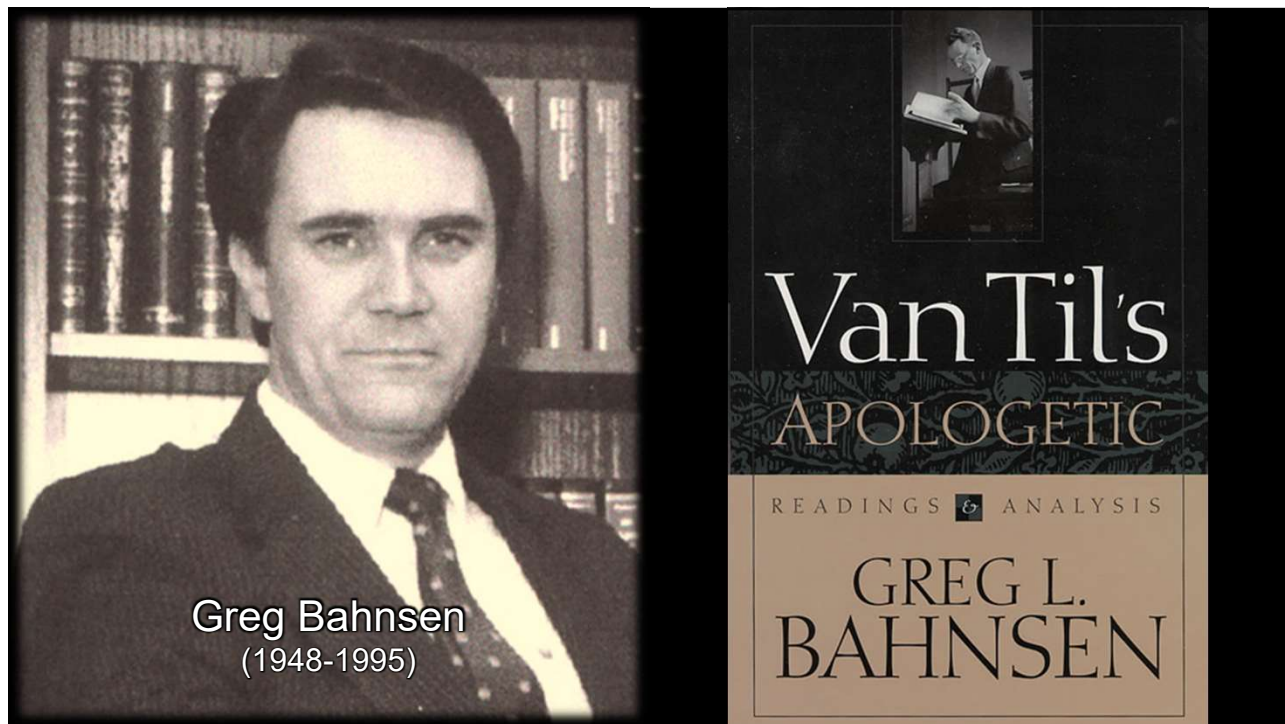
Cornelius Van Til
(1895-1987)

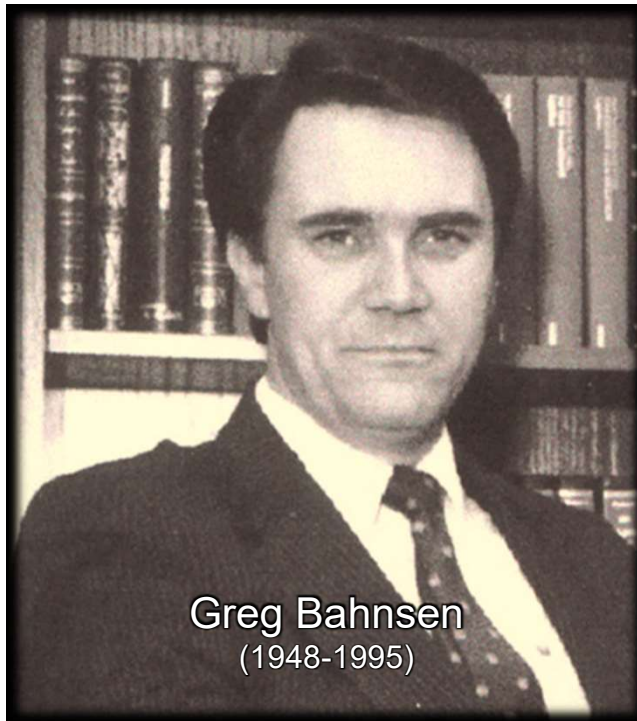


Greg Bahnsen
(1948-1995)



Herman Dooyeweerd
1894-1977





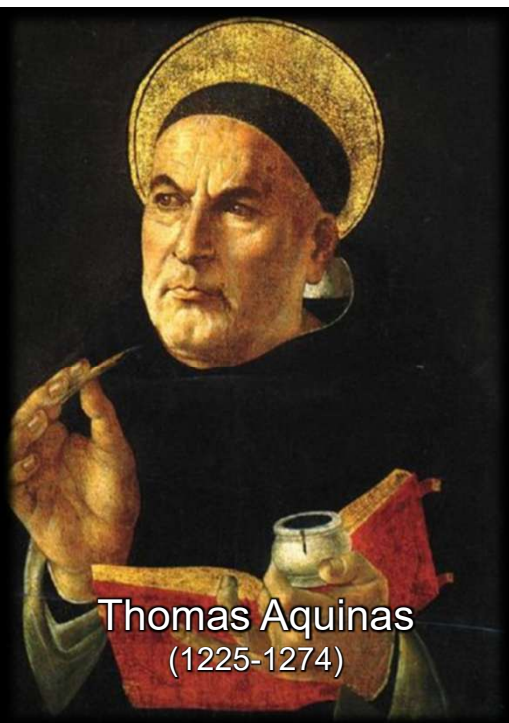
Greg Bahnsen
(1948-1995)

The deadly assumption here is that some philosophical reasoning is possible or intelligible for the unbeliever without presupposing the Christian worldview. That makes philosophical reasoning autonomous after all, and the apologetical case is lost from the very start."

[Van Til's Apologetic, 50]

"God, although incorporeal, is named in Scripture metaphorically by corporeal names."

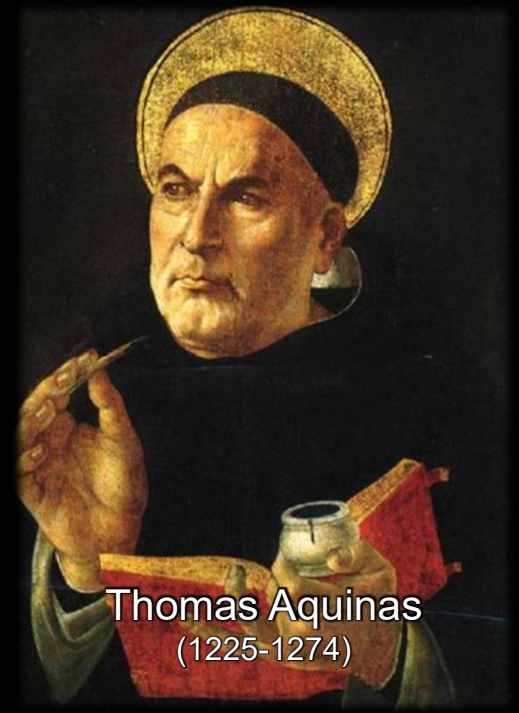
[ST, I, Q10, art. 1]



Thomas Aquinas
(1225-1274)

***"Now, what we have said
sets aside the error of
certain Jews who attributed
anger, sadness,
repentance, and all such
passions in their proper
sense to God, failing to
distinguish what in Sacred
Scripture is said properly
and what metaphorically."***

[SCG, I, 91, §18]

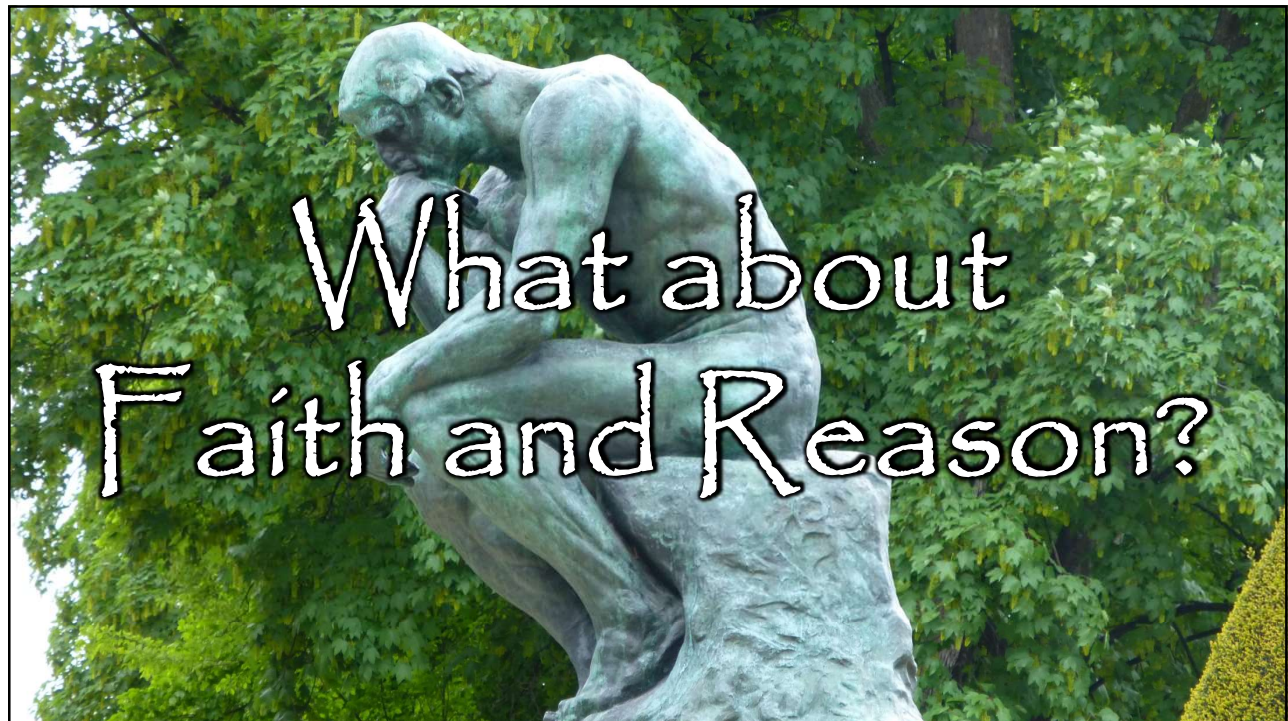
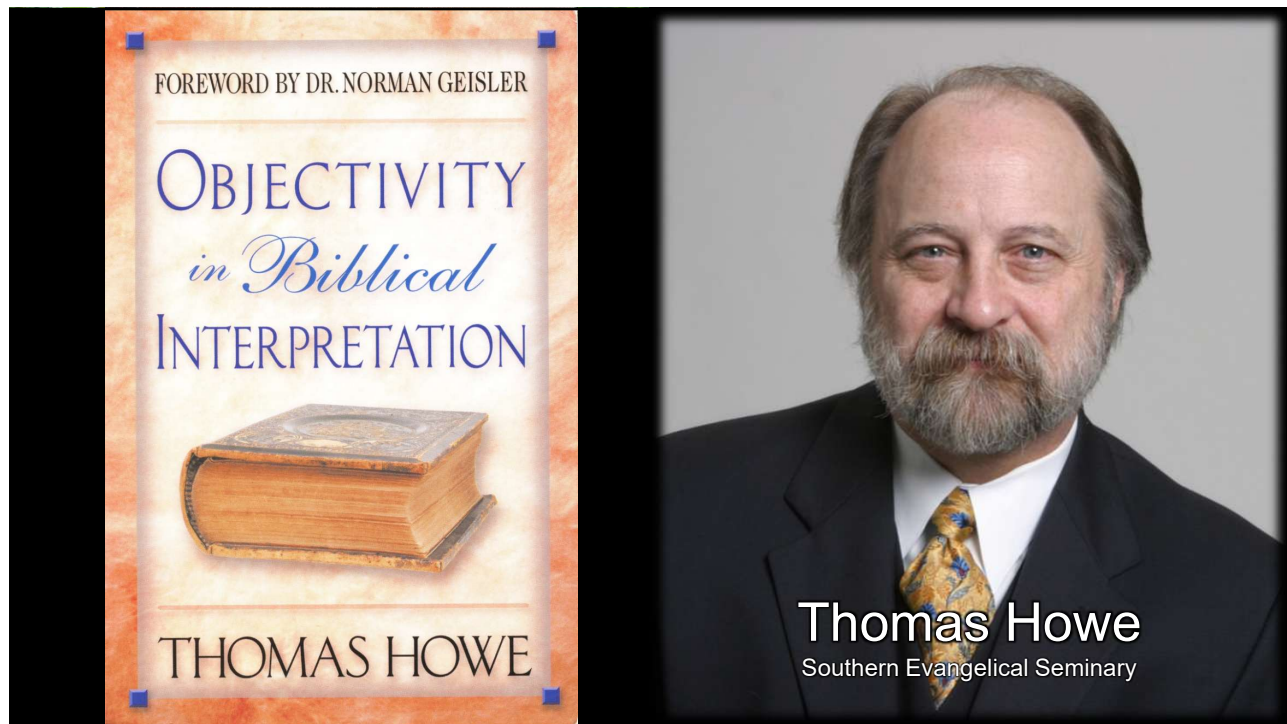


Thomas Aquinas
(1225-1274)

**"We must get our
hermeneutics
from the Bible
otherwise we're
lost in
relativism!"**

(caller to radio talk show)

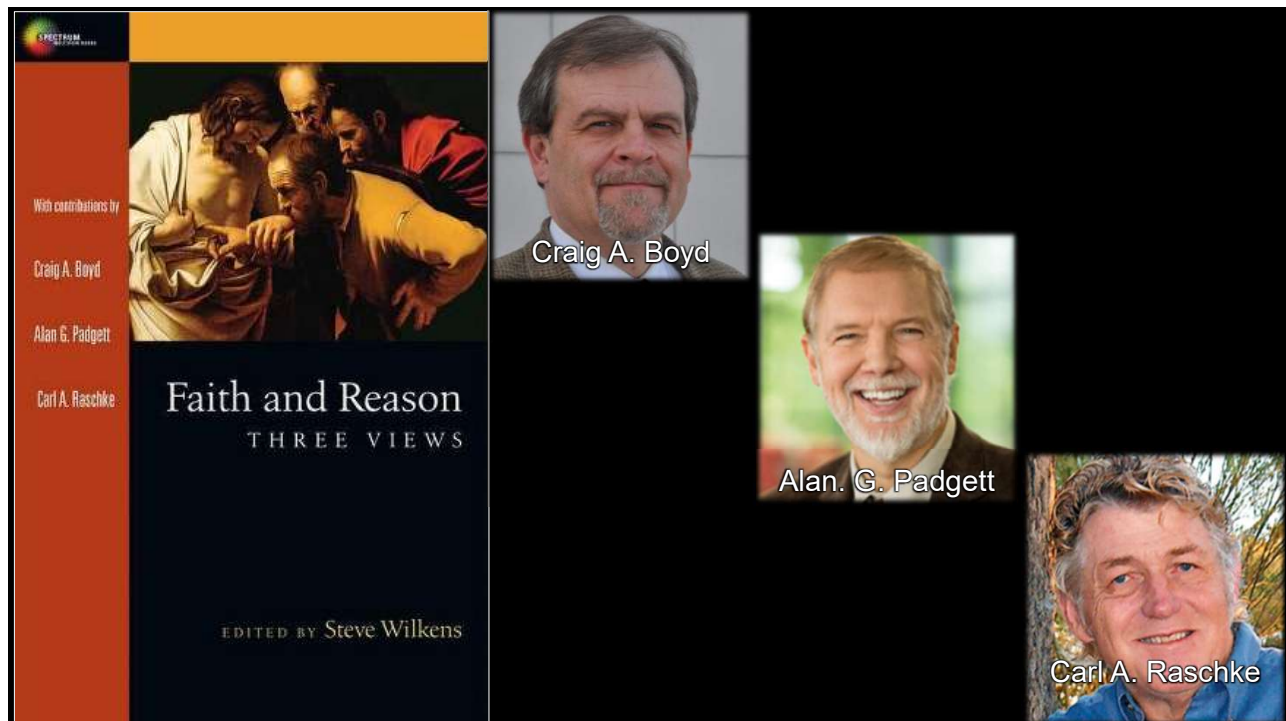
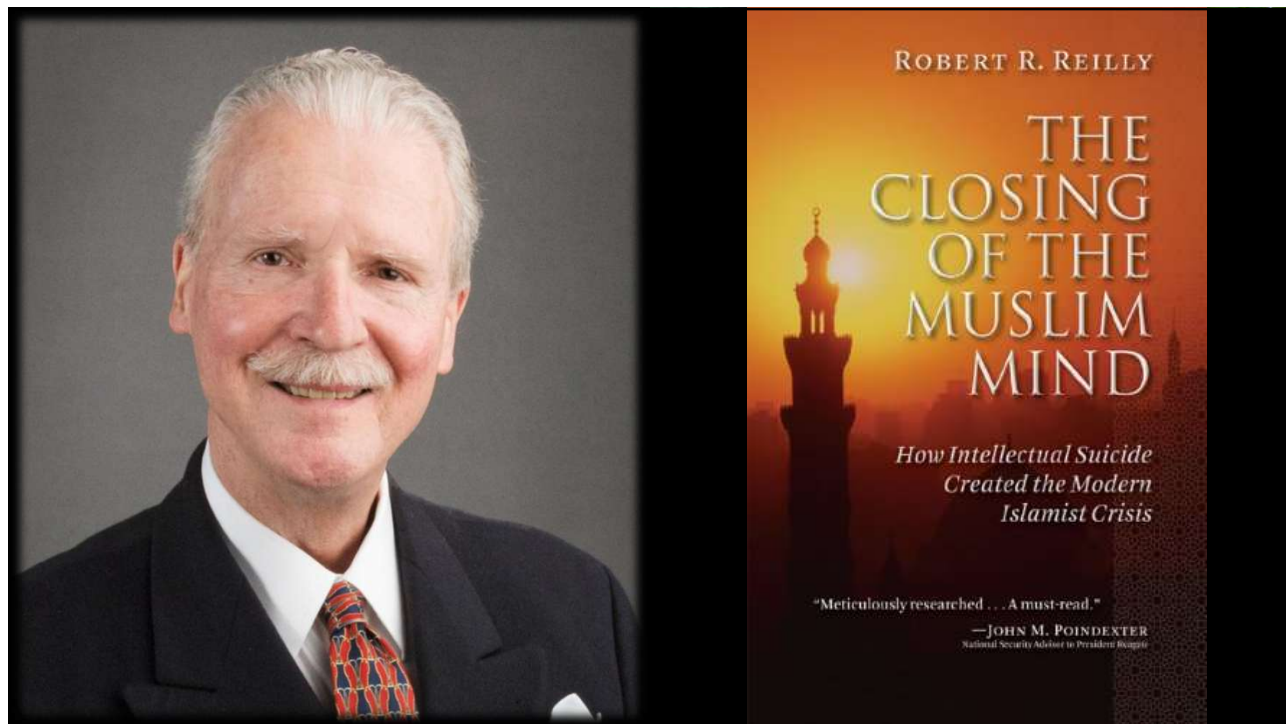


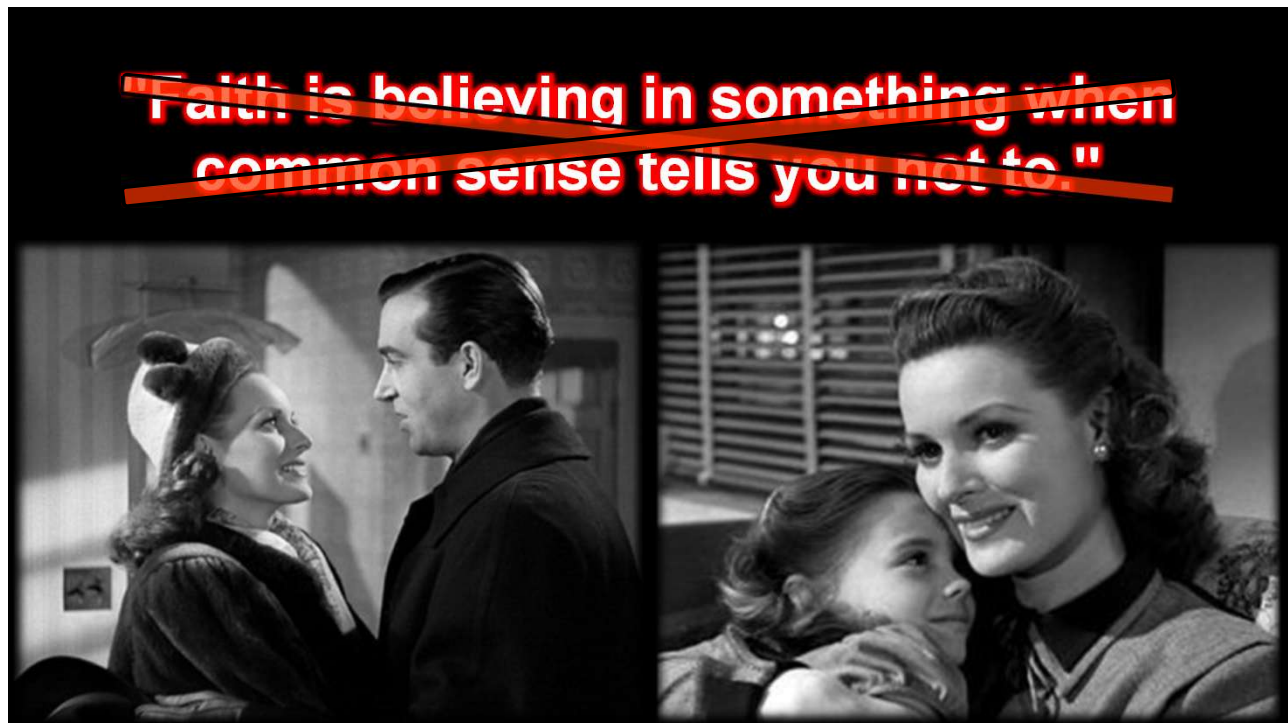
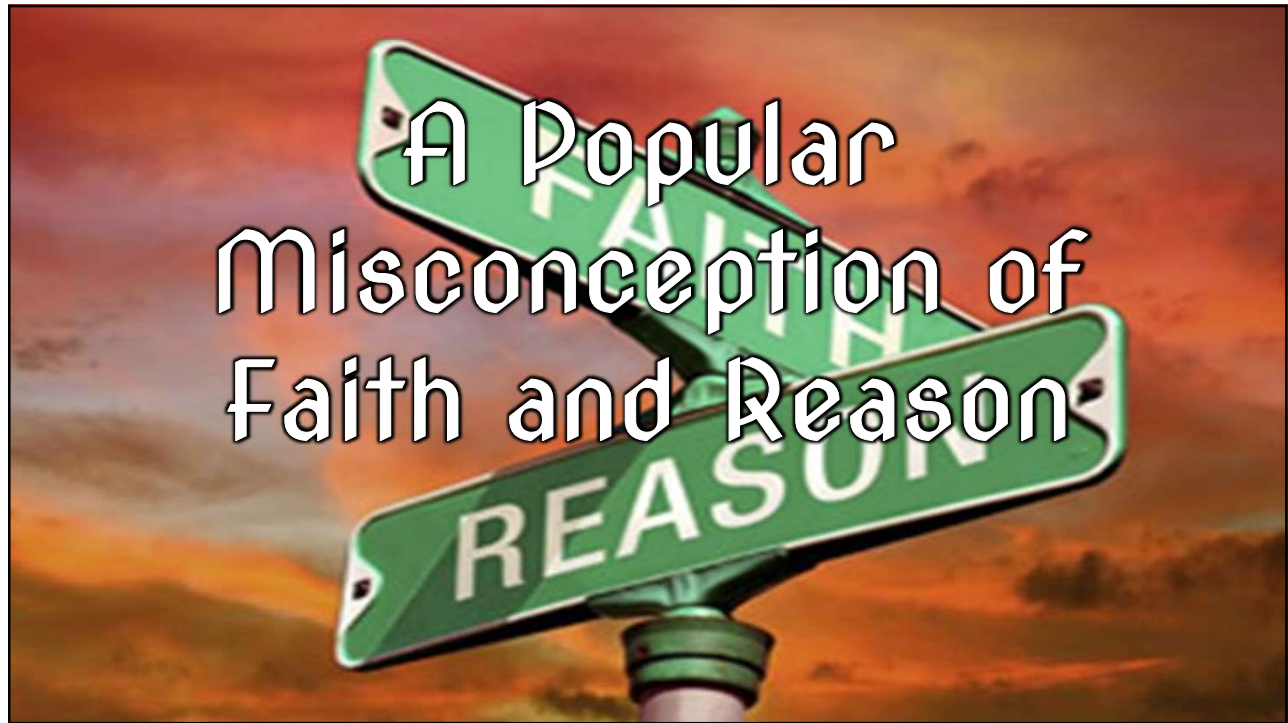




∞ Uses of the Term 'Faith' ∞

- COMMON: synonymous with the term 'religion', e.g., the Christian faith
- THEOLOGICAL: theological virtue, "... for by grace are you saved through faith ..." (Eph. 2:8)
- EPISTEMOLOGICAL: relevant to how we come to know reality and hold certain beliefs



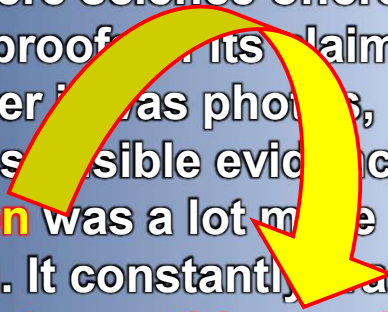


"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, **religion** was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."



Dan Brown

"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, **religion** was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."



Do we as Christians maintain that Christianity (as a religion) wants one to "accept everything on faith"?

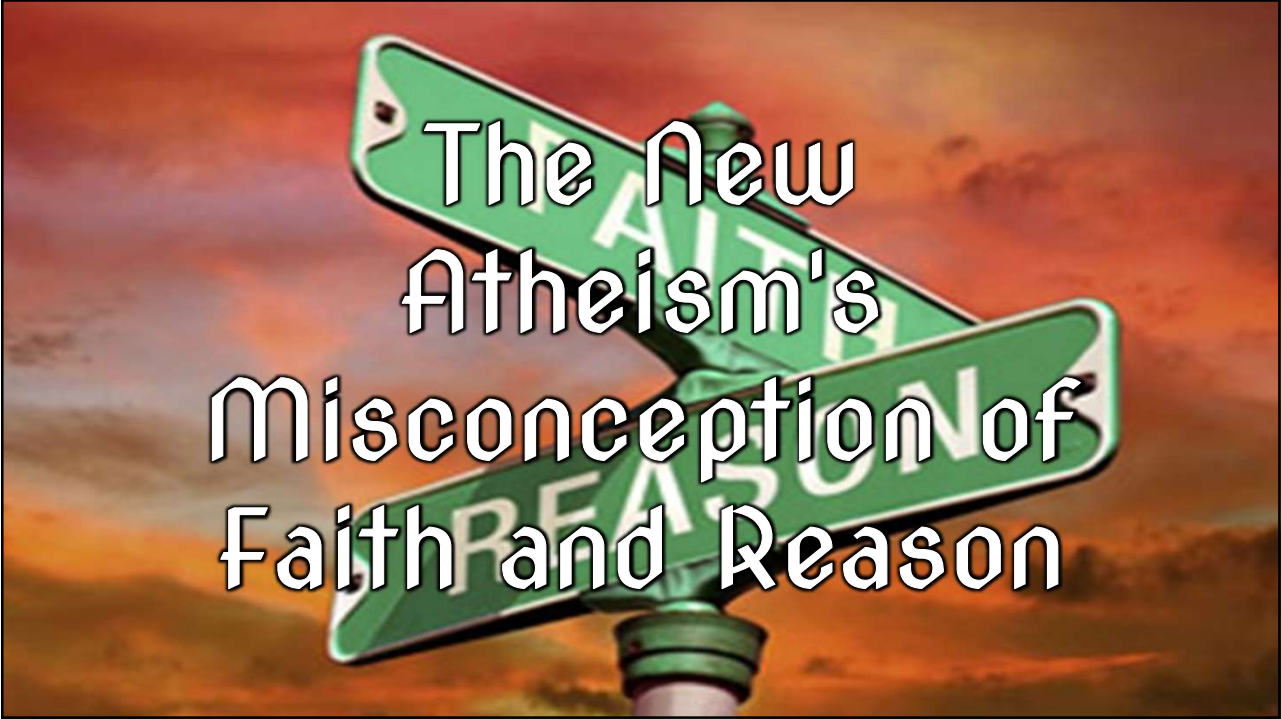
Popular Misconception

Reason

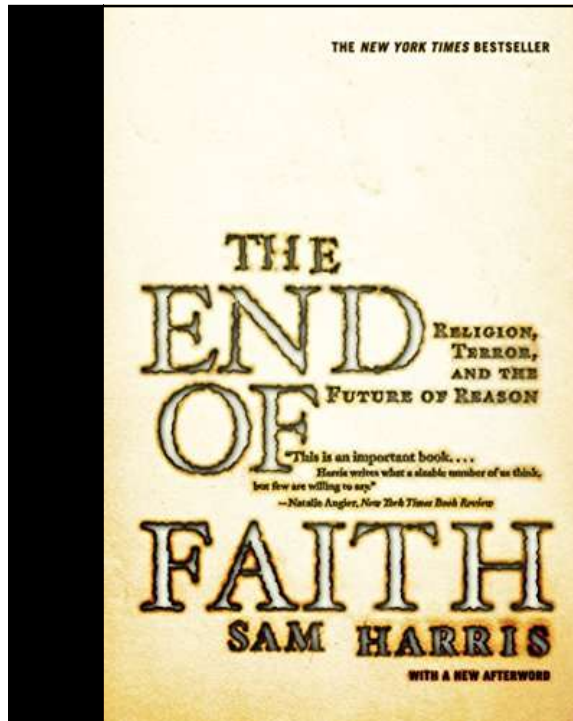
truth
facts
outer
public
rational
thoughts
objective
science
true for all

Faith

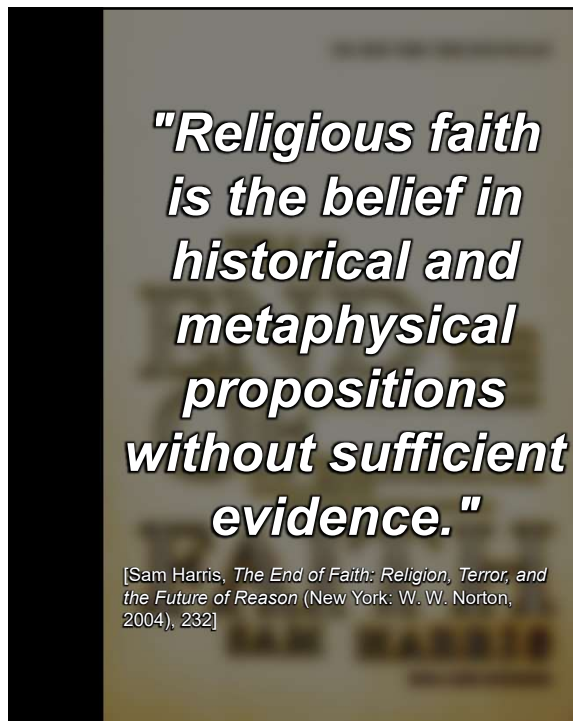
opinion
values
inner
private
emotional
feelings
subjective
religion
true for me



The New
Atheism's
Misconception of
Faith and Reason



Sam Harris



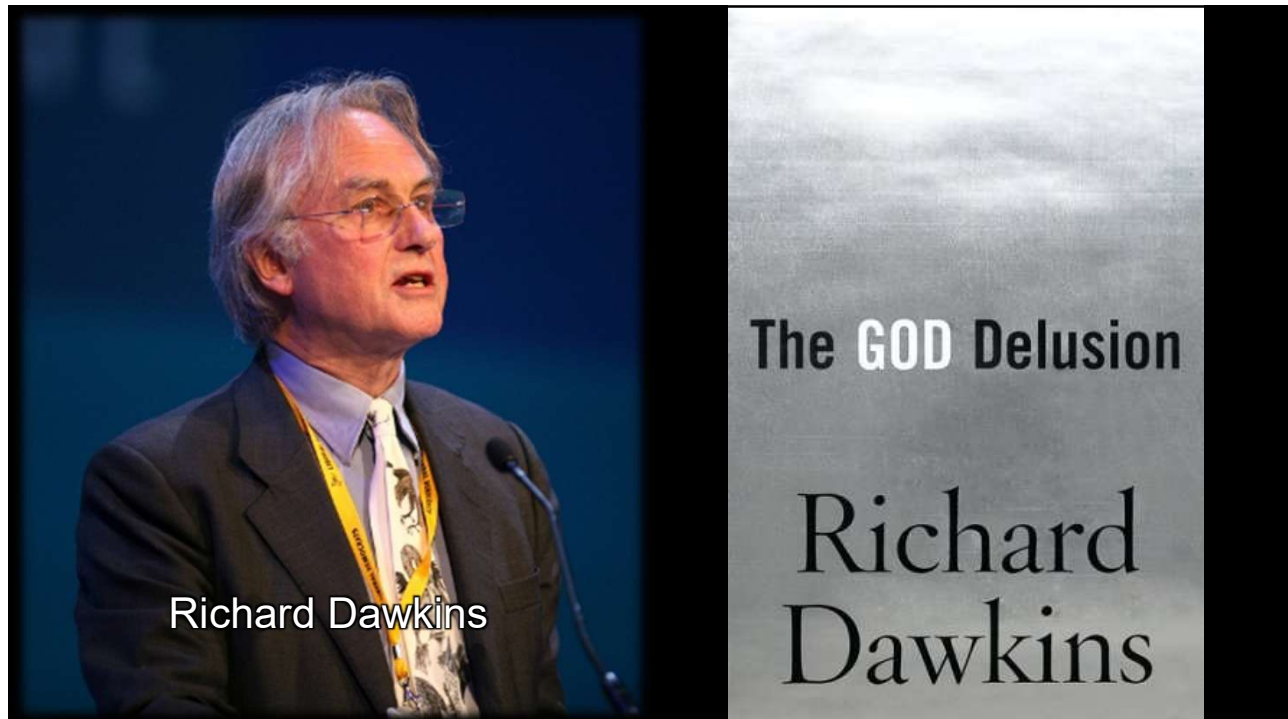
Sam Harris

***"Faith is the mortar
that fills the cracks in
the evidence and the
gaps in the logic, and
thus it is faith that
keeps the whole
terrible edifice of
religious certainty
still looming
dangerously over our
world."***

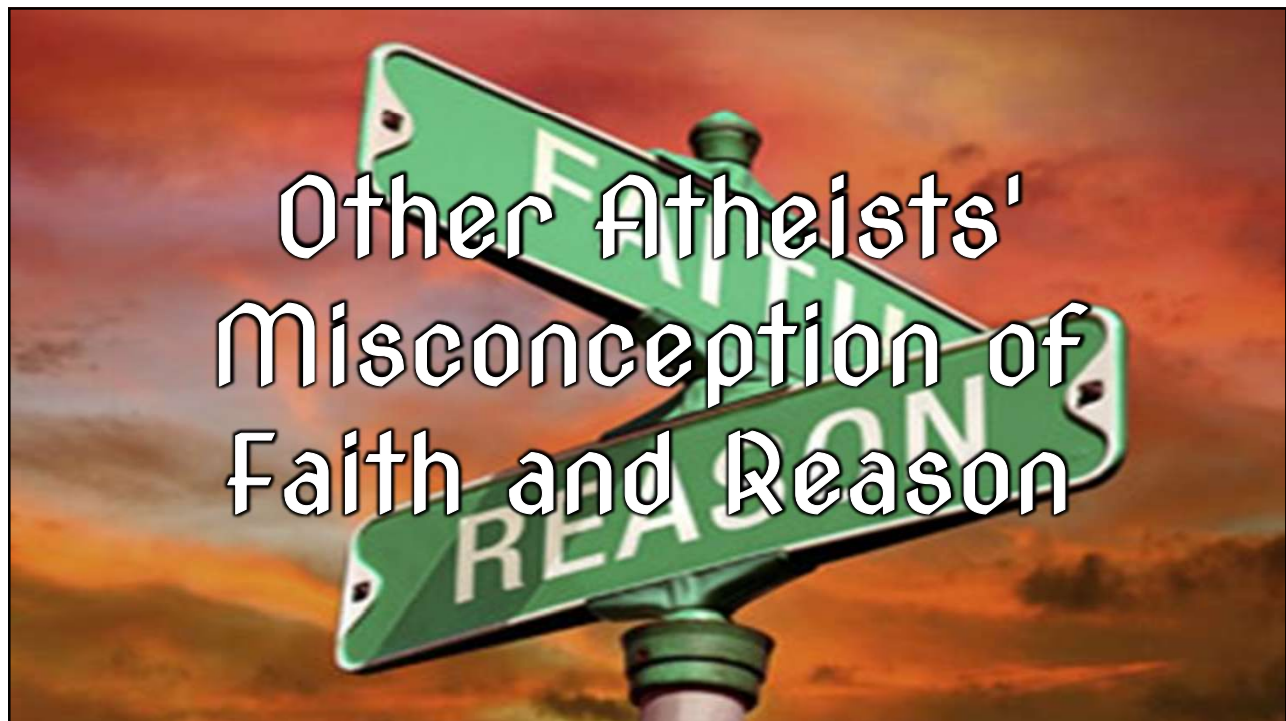
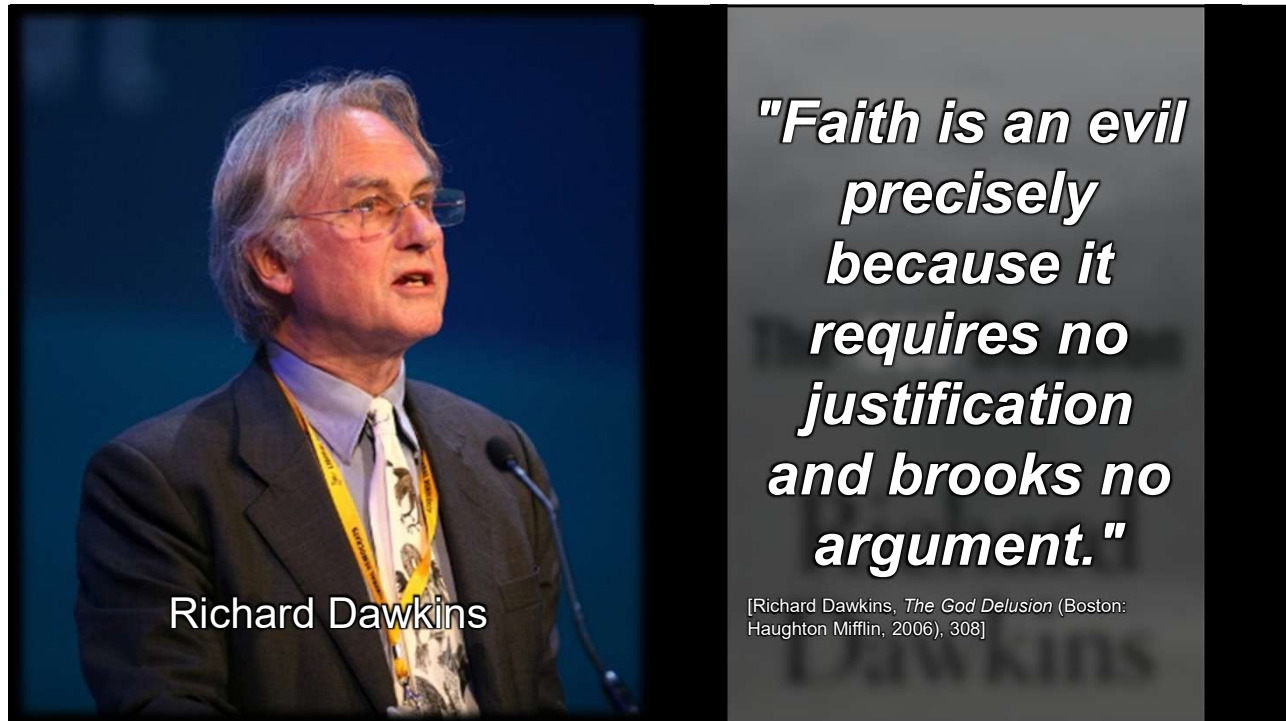
[Harris, *The End of Faith*, 233]

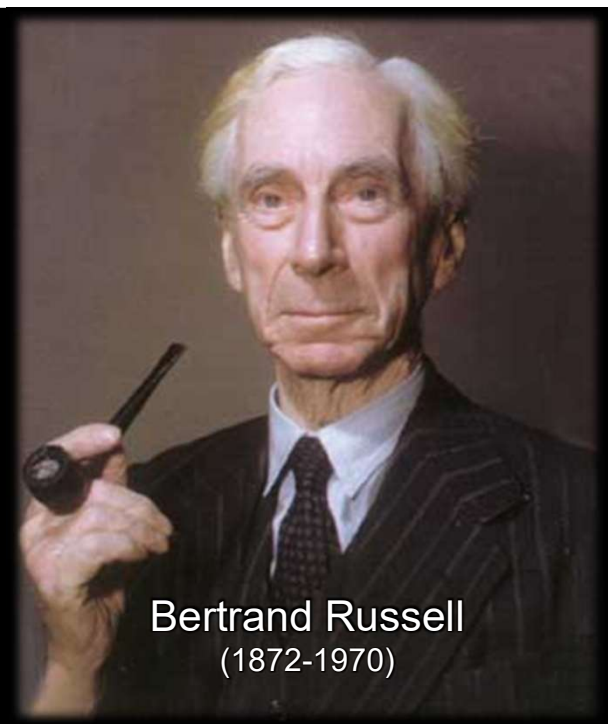
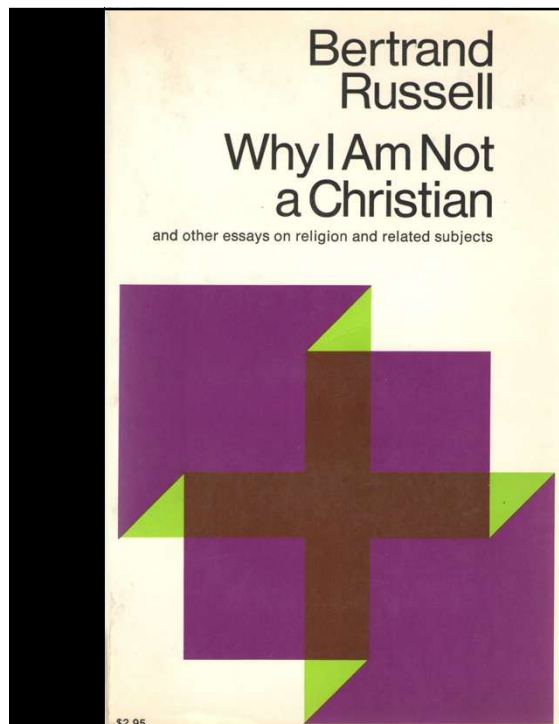


Sam Harris

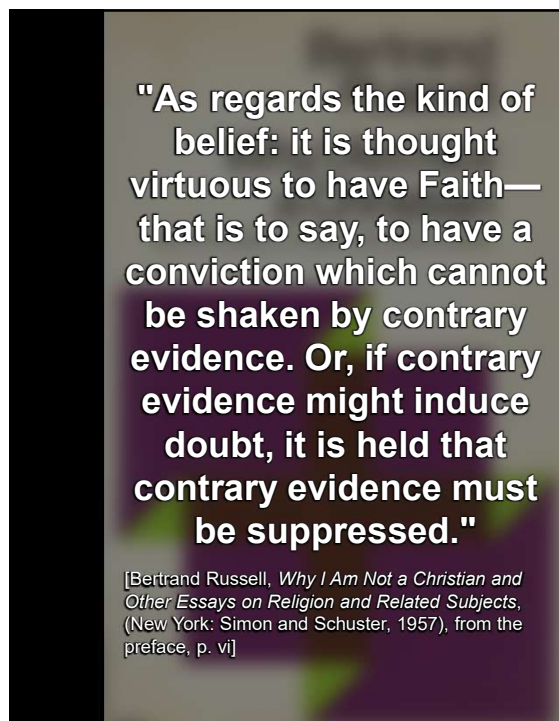


Richard Dawkins



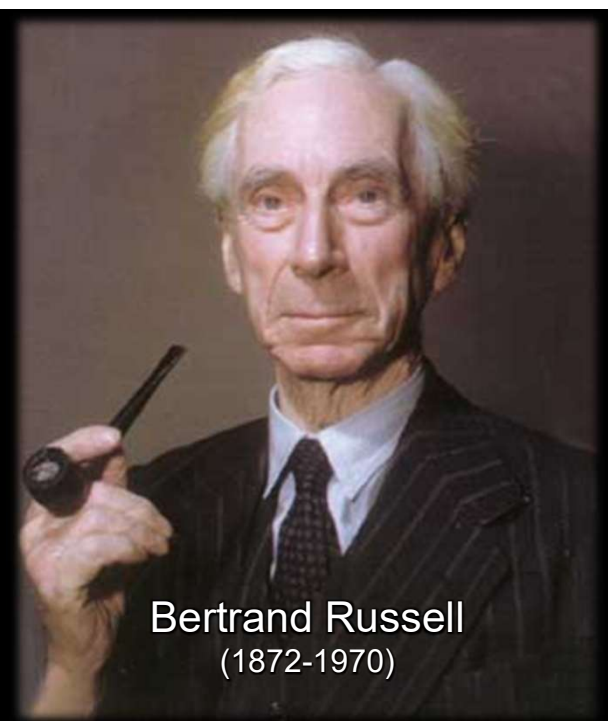


Bertrand Russell
(1872-1970)

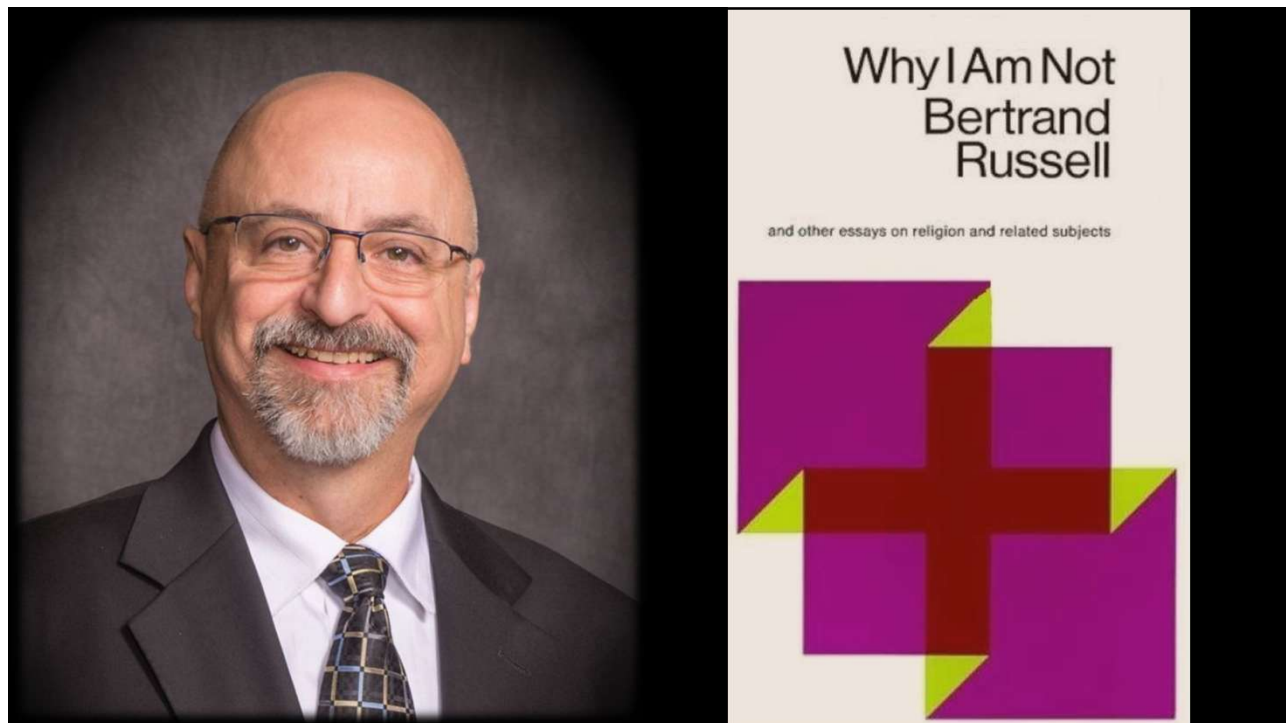
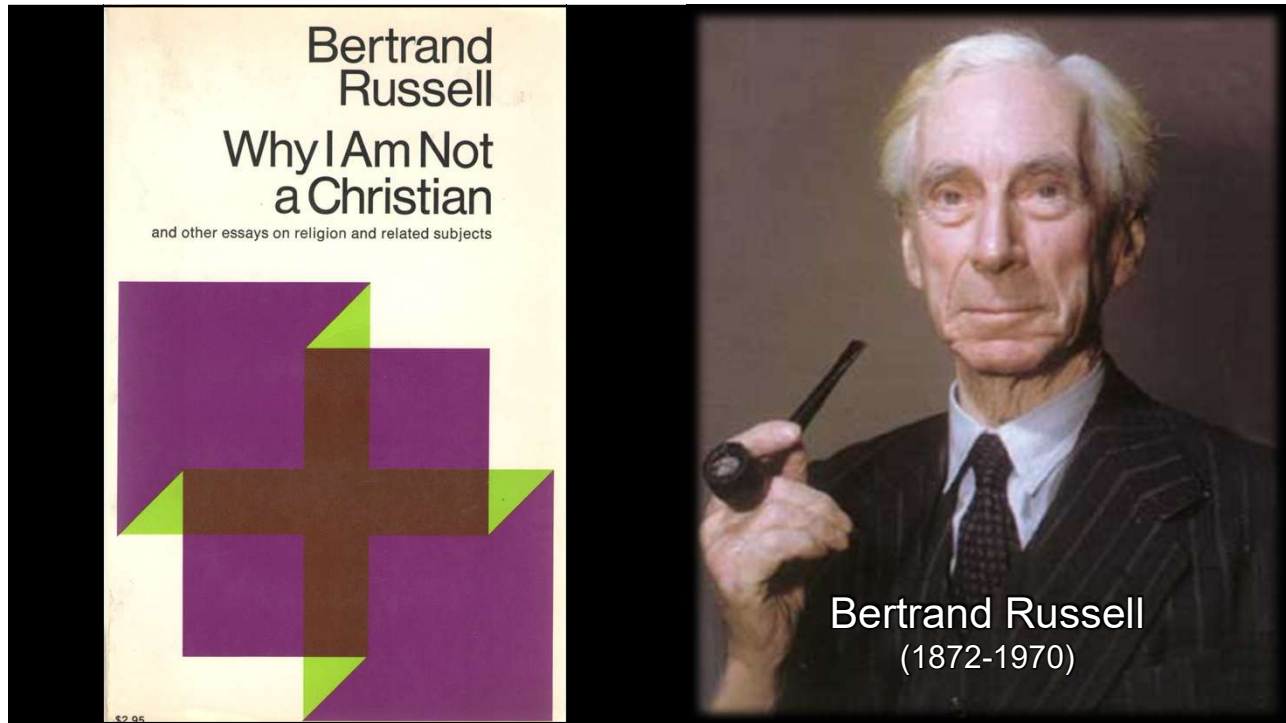


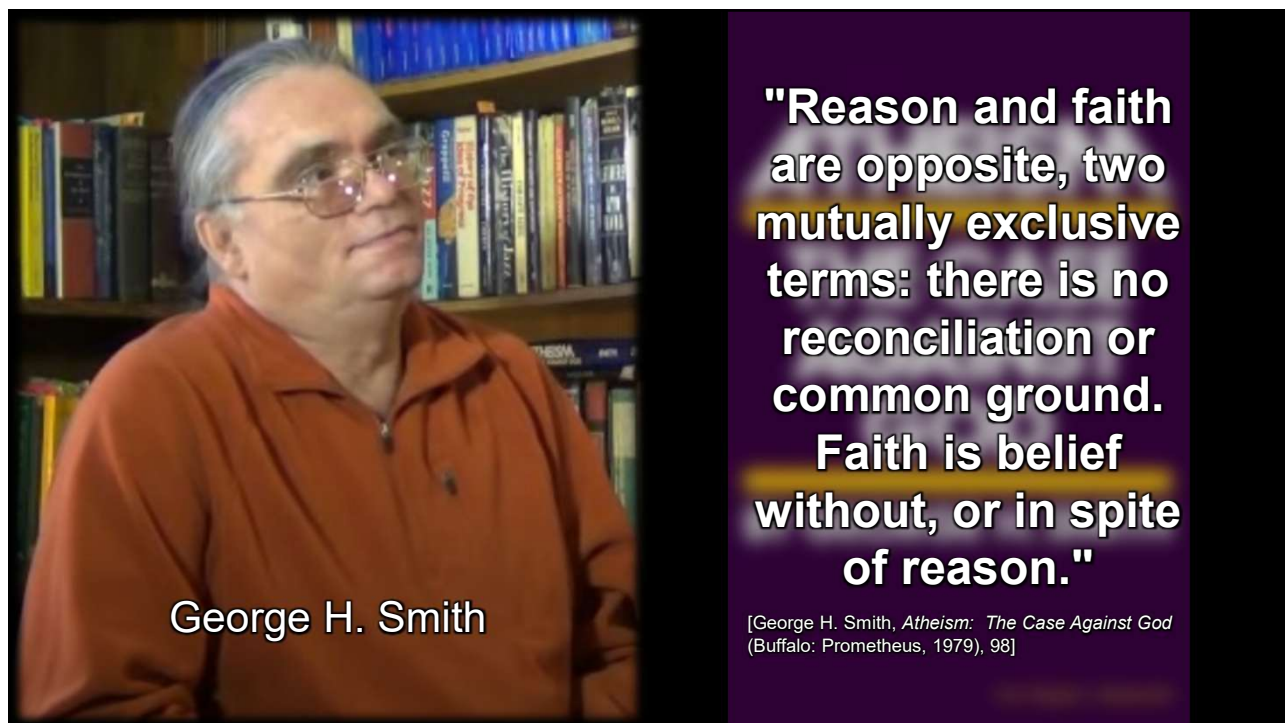
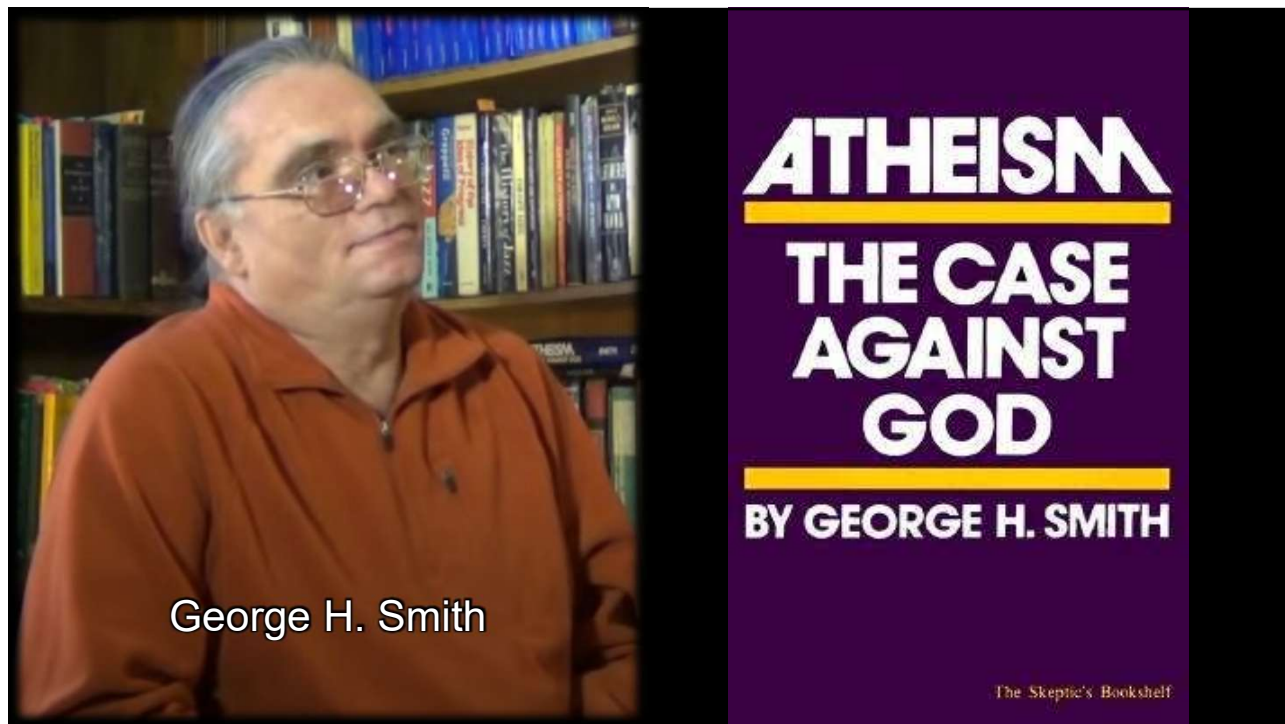
"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."

[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]



Bertrand Russell
(1872-1970)

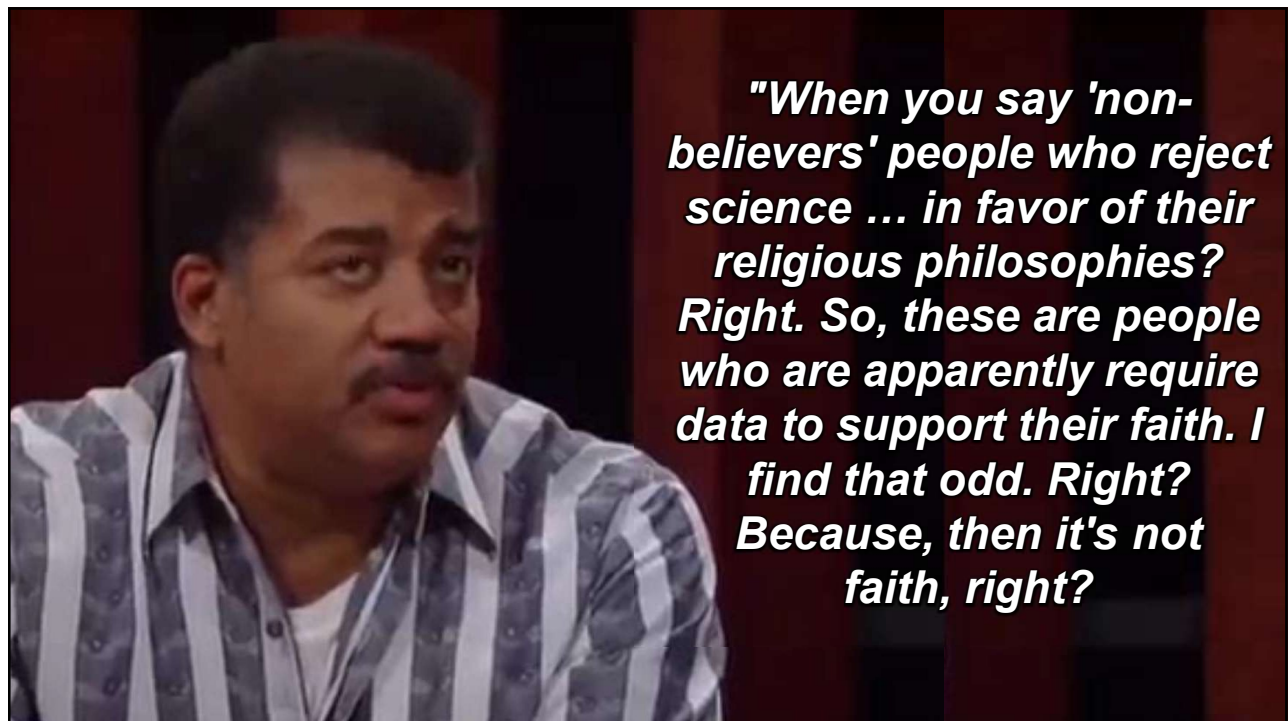
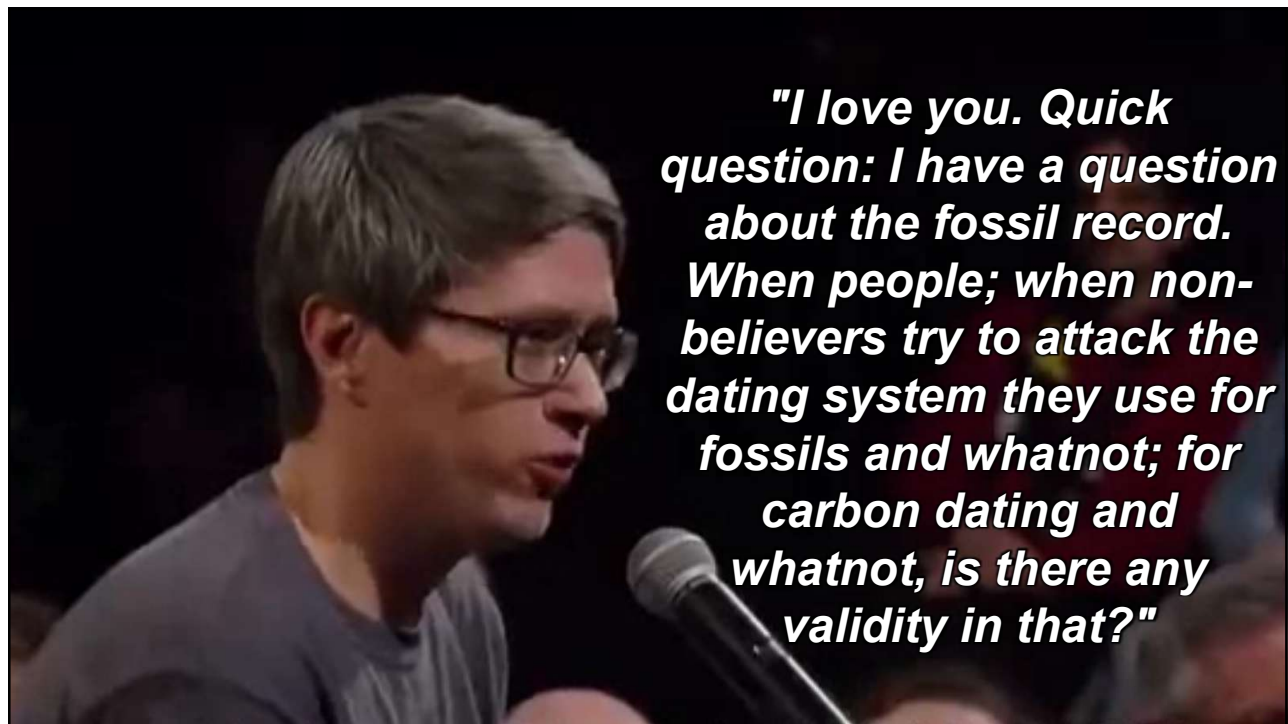


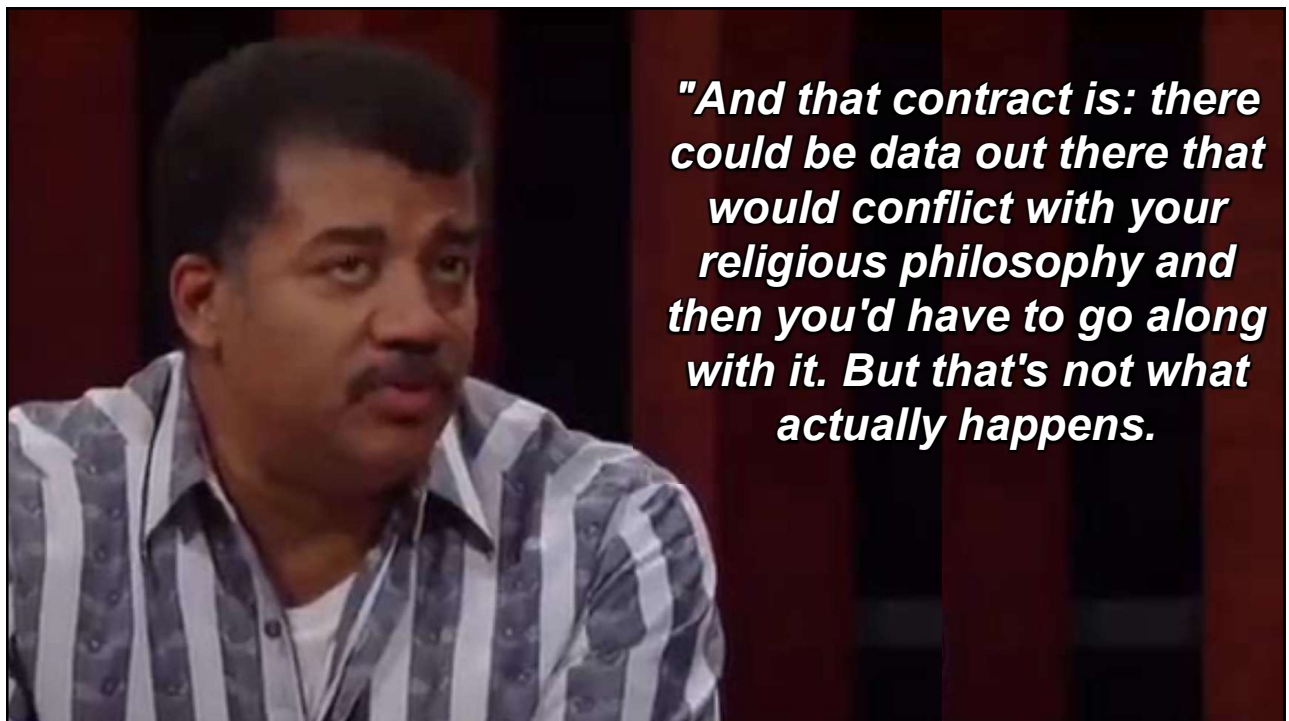
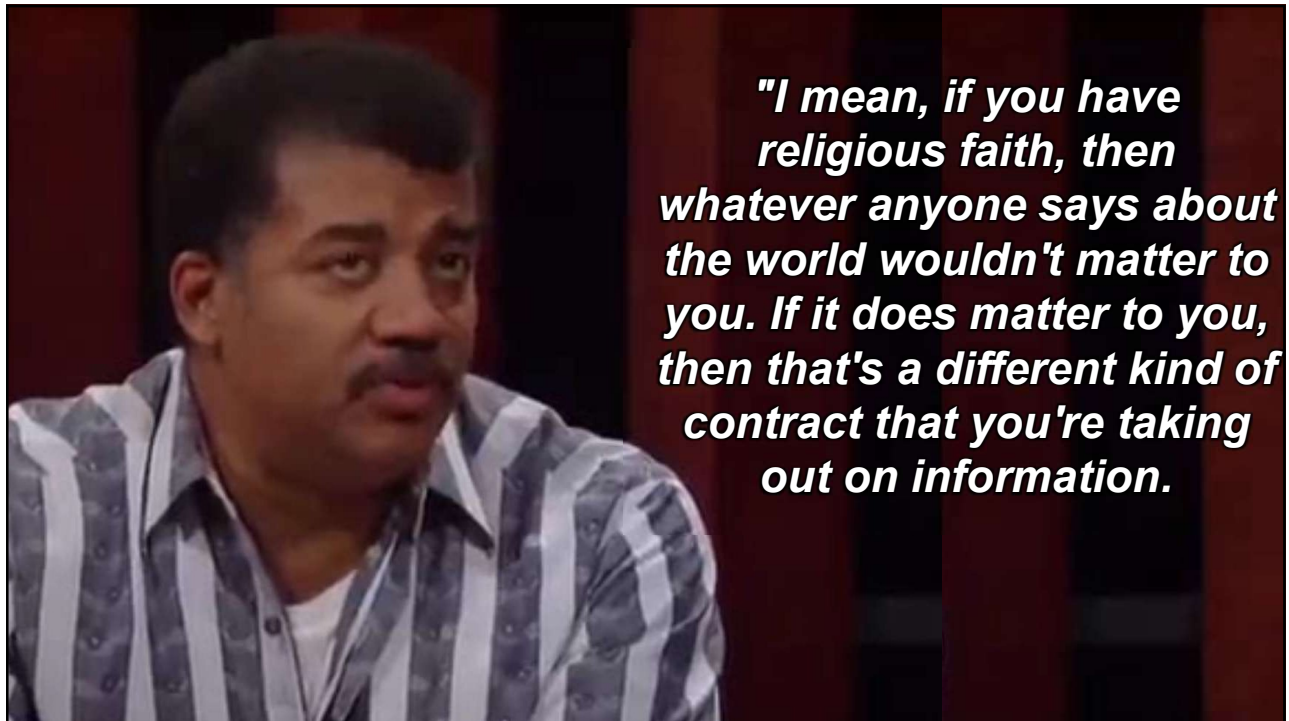


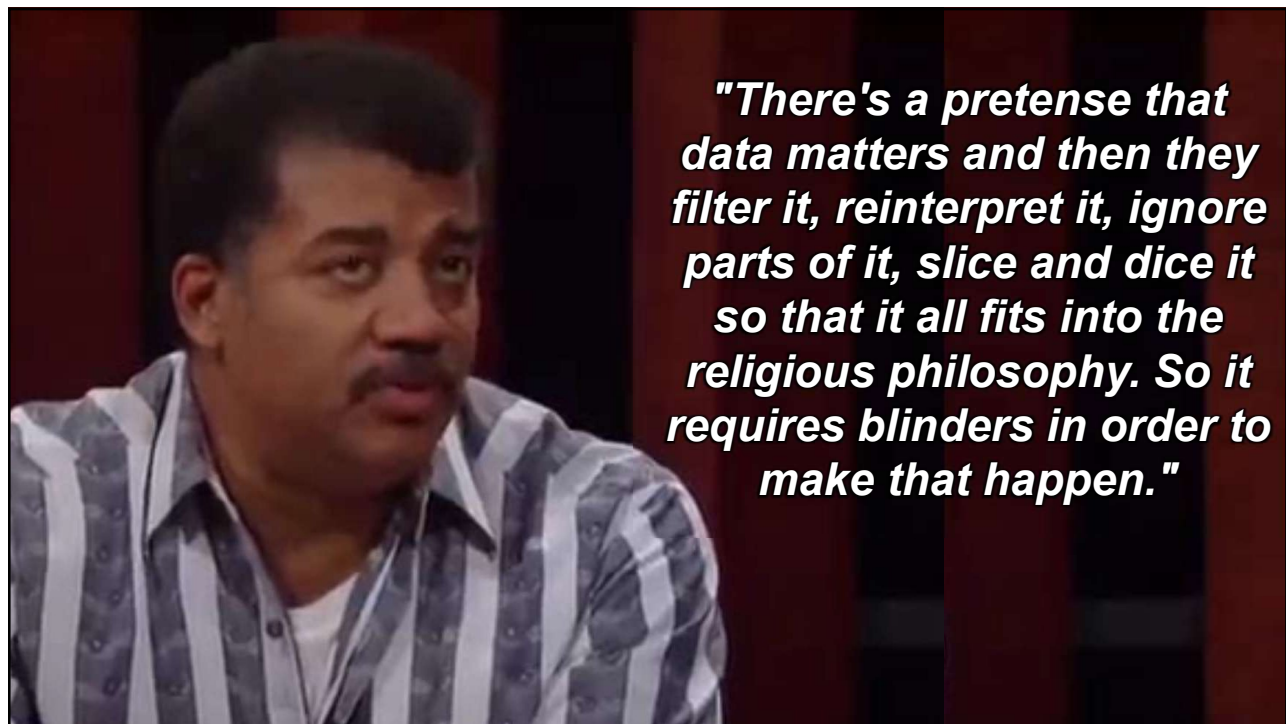


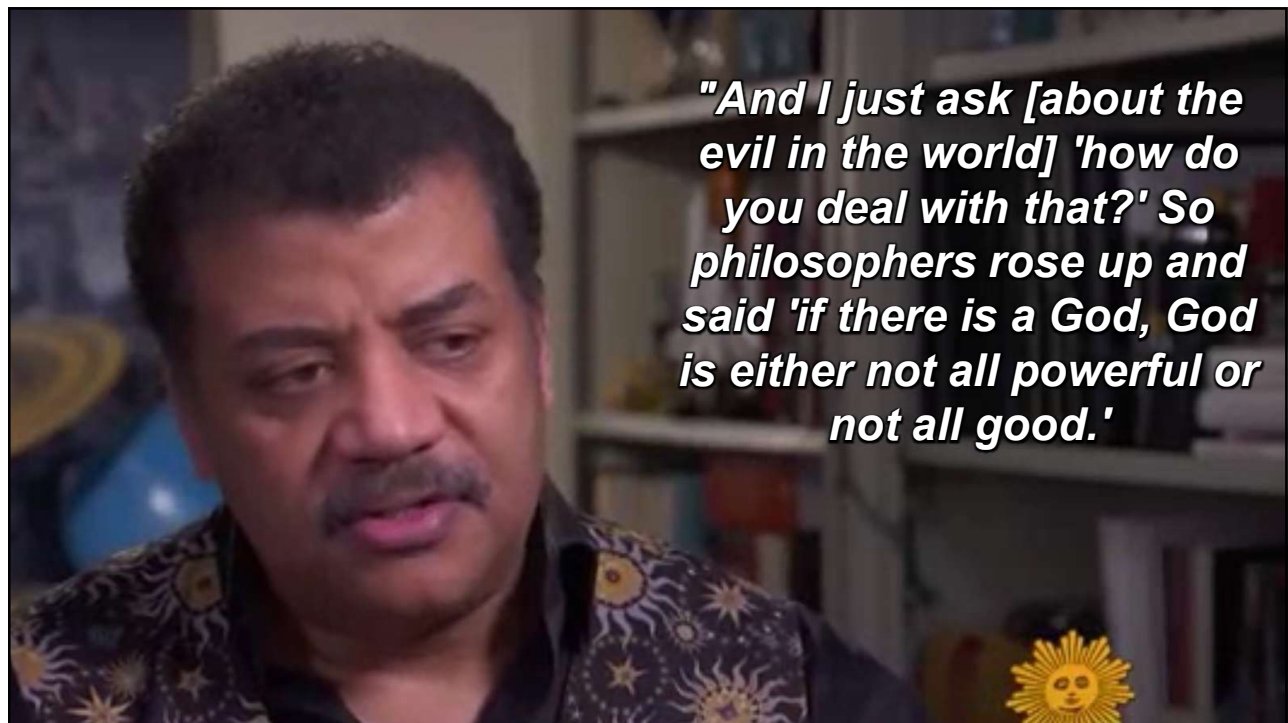
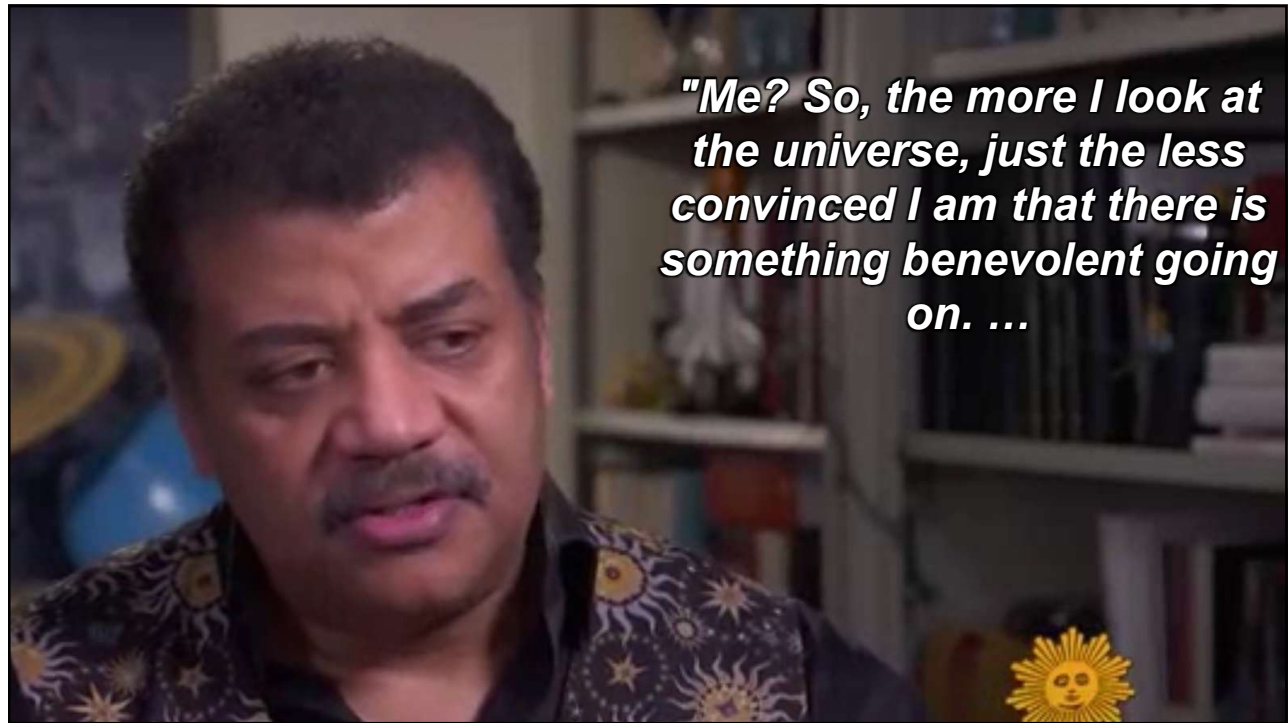
Neil deGrasse Tyson on Religion and Faith

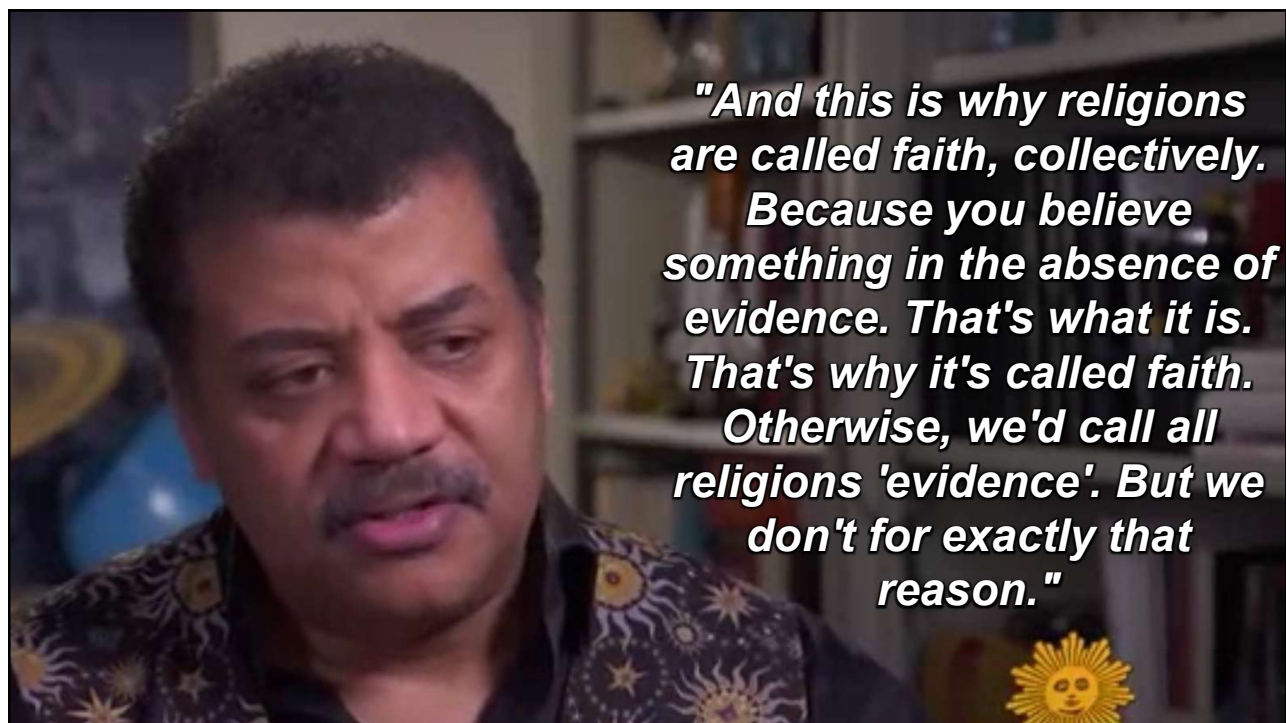
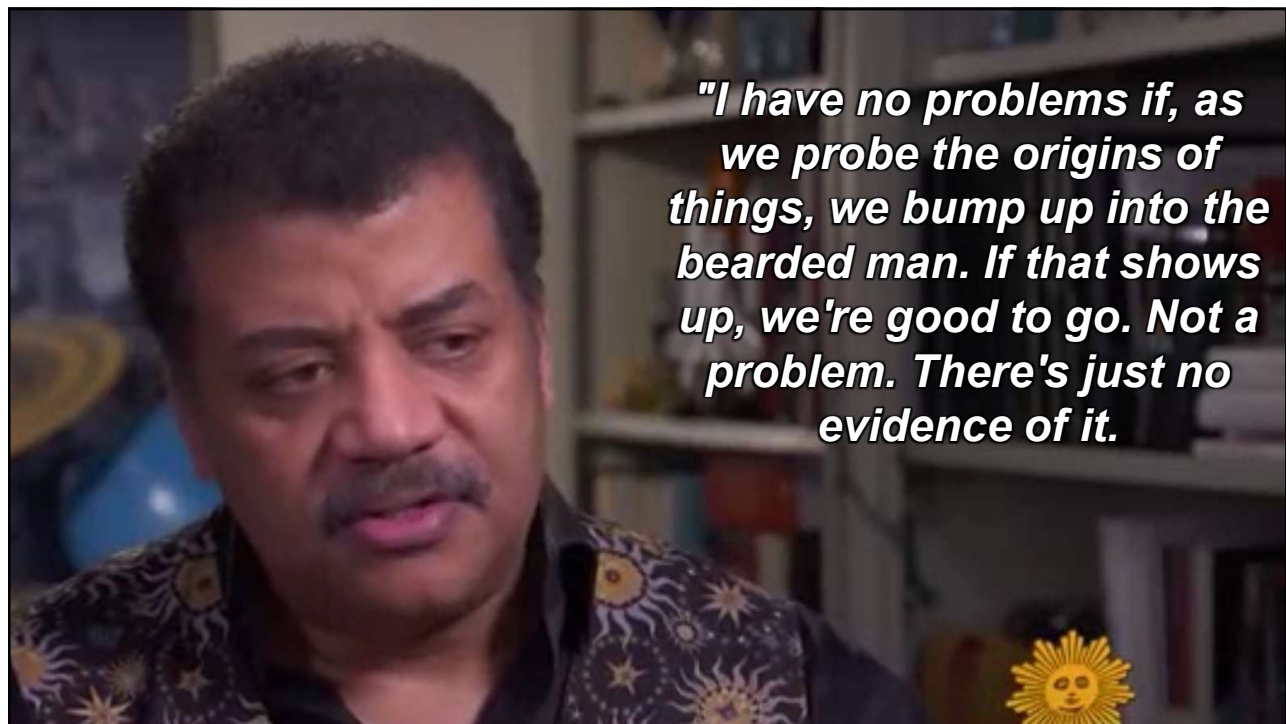


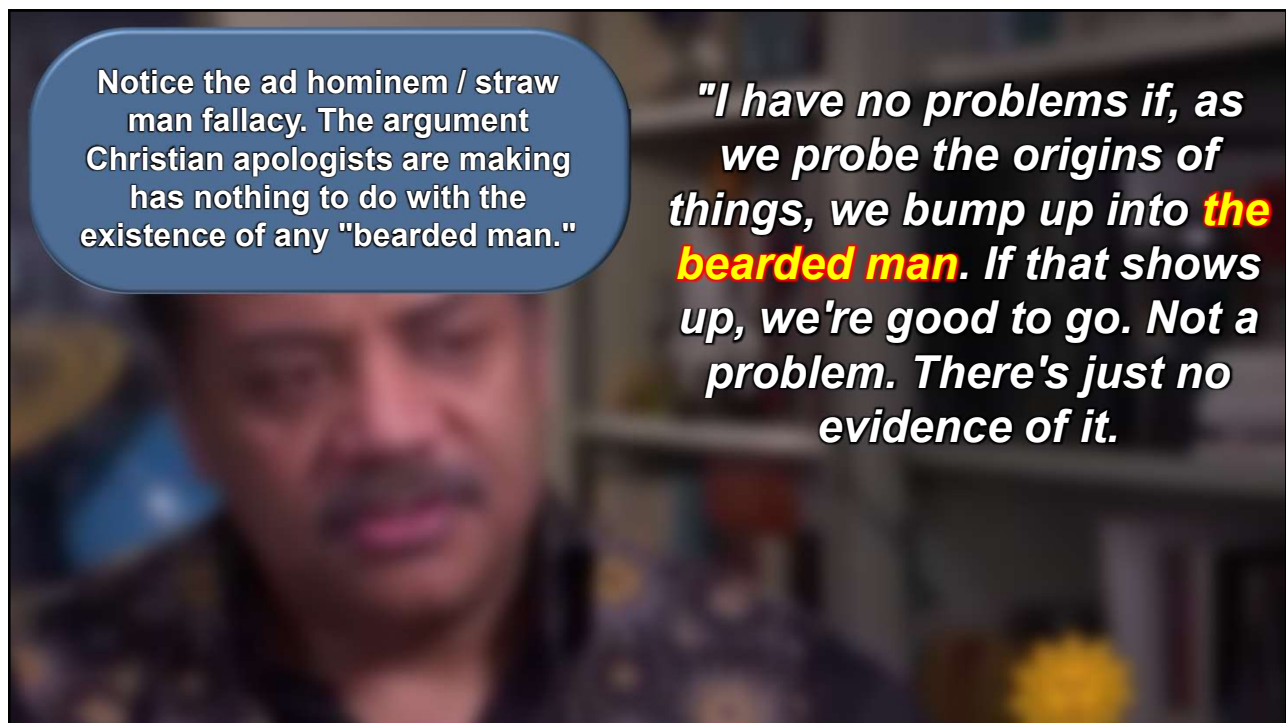
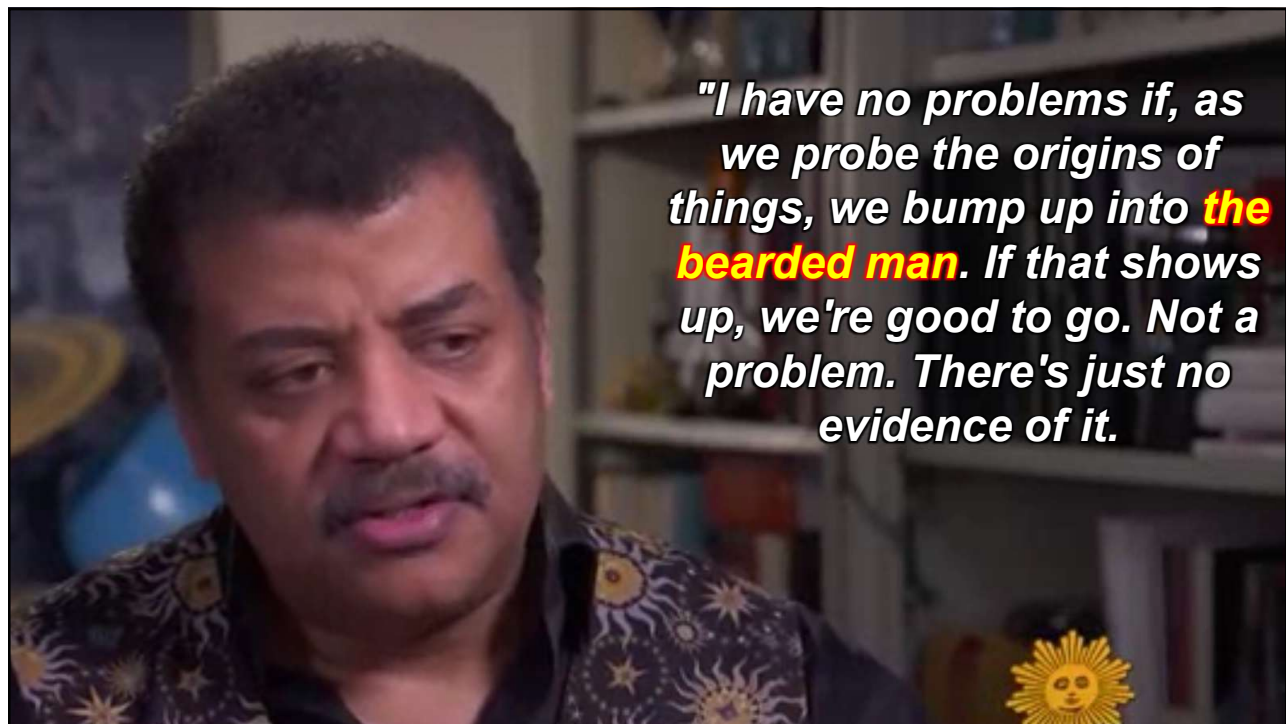












Notice the ad hominem / straw man fallacy. The argument Christian apologists are making has nothing to do with the existence of any "bearded man."

Imagine how offended Tyson would be if a Christian tried to refute evolution with the silly argument "if humans evolved from monkeys, why are there still monkeys!?"

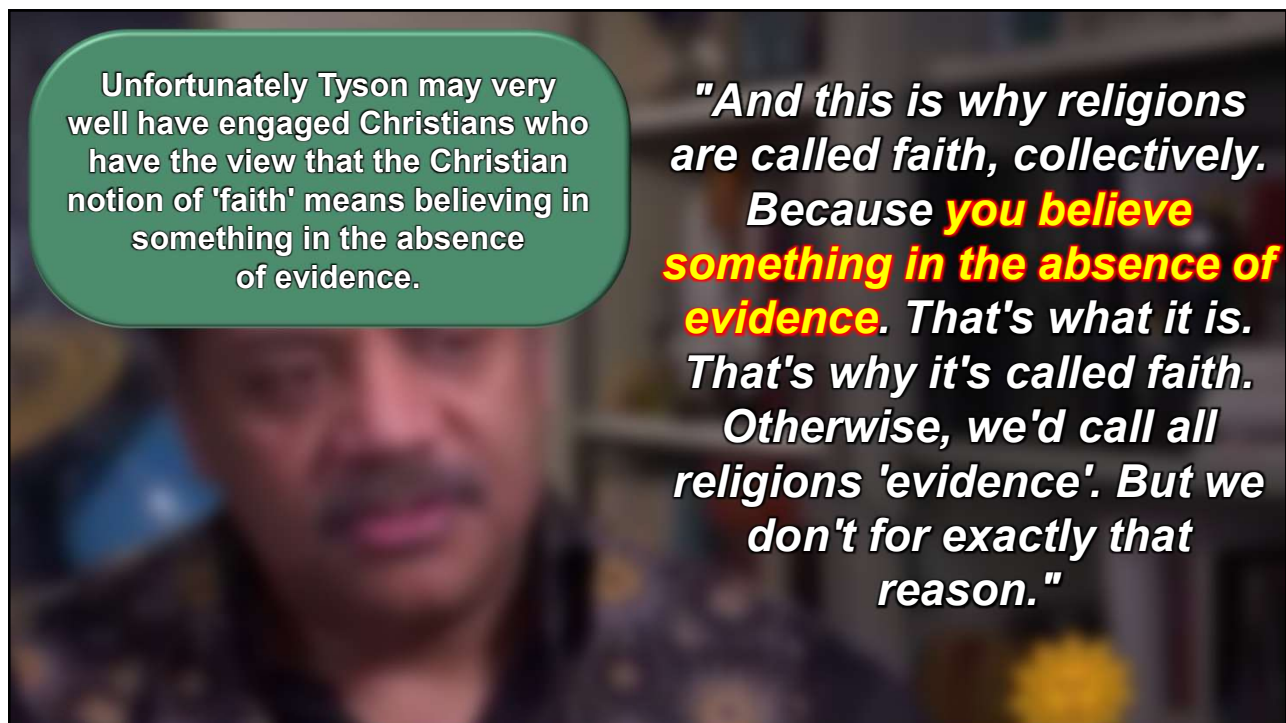
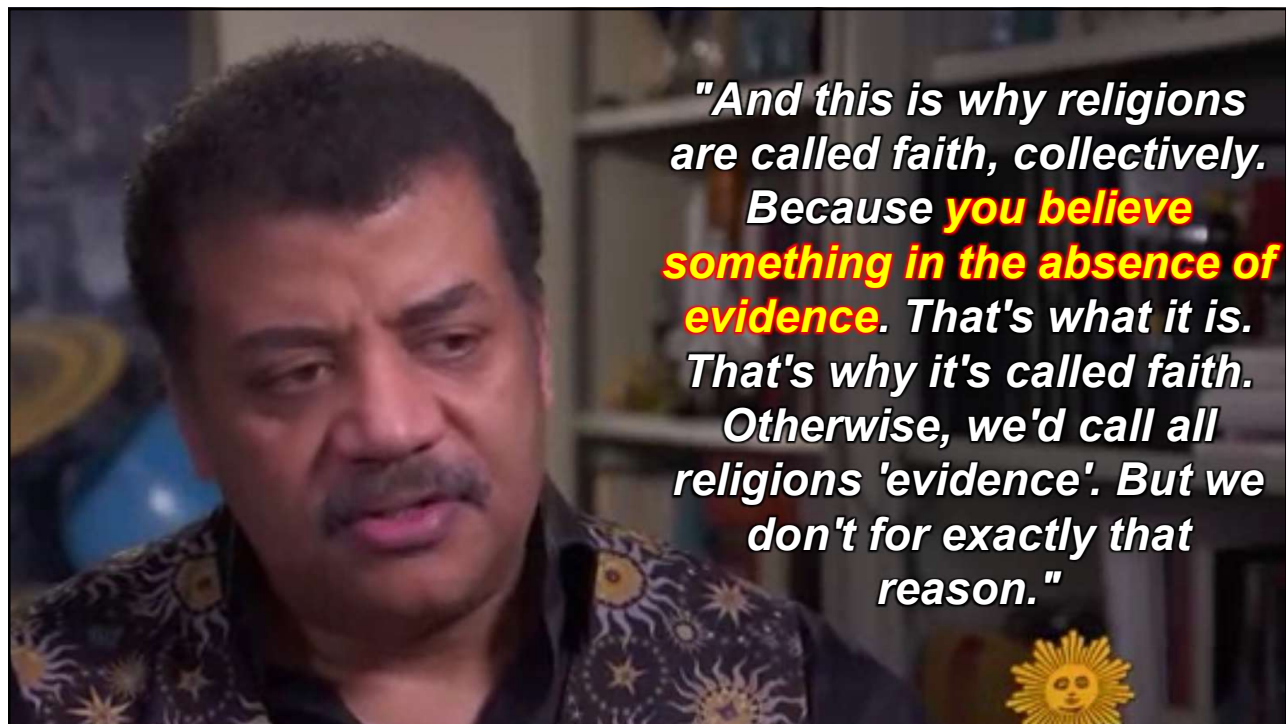
*"I have no problems if, as we probe the origins of things, we bump up into **the bearded man**. If that shows up, we're good to go. Not a problem. There's just no evidence of it.*

Notice the ad hominem / straw man fallacy. The argument Christian apologists are making has nothing to do with the existence of any "bearded man."

Imagine how offended Tyson would be if a Christian tried to refute evolution with the silly argument "if humans evolved from monkeys, why are there still monkeys!?"

Christians no more contend for the existence of a "bearded man" than evolutionists contend that humans evolved from monkeys.

*"I have no problems if, as we probe the origins of things, we bump up into **the bearded man**. If that shows up, we're good to go. Not a problem. There's just no evidence of it.*

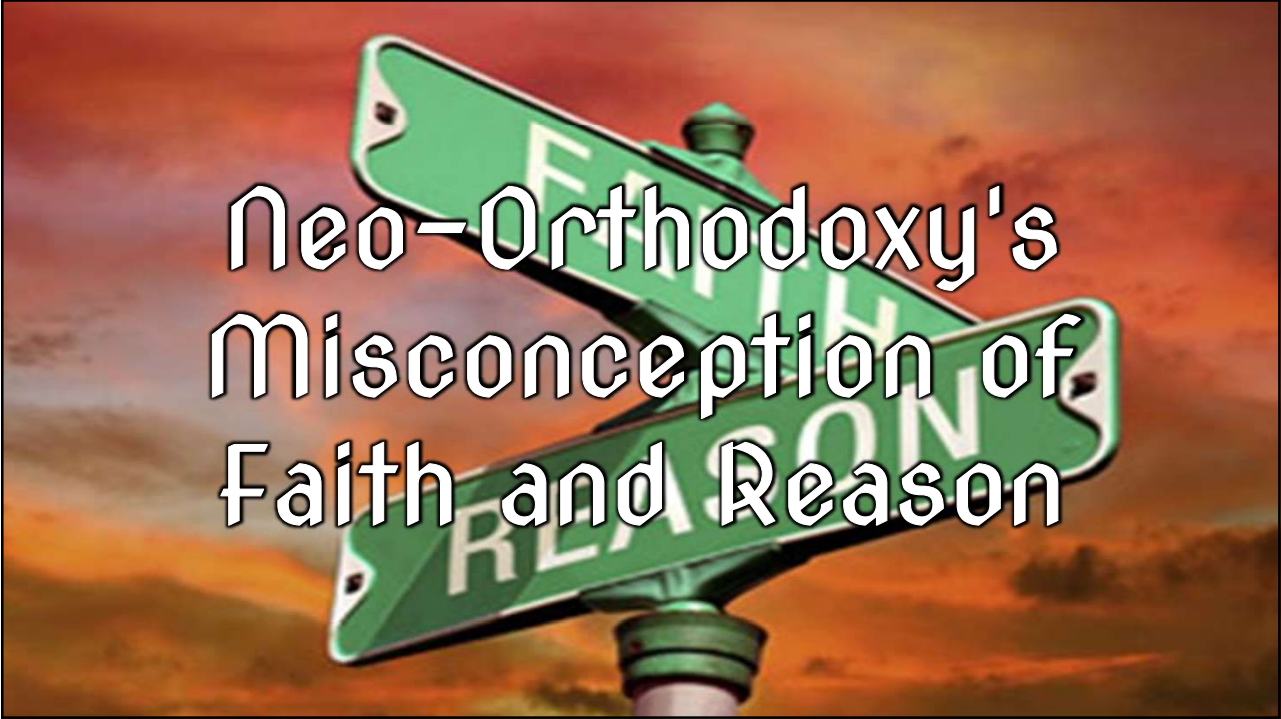


Granted Tyson may very well have engaged Christians who have the view that the Christian notion of 'faith' means believing in something in the absence of evidence.

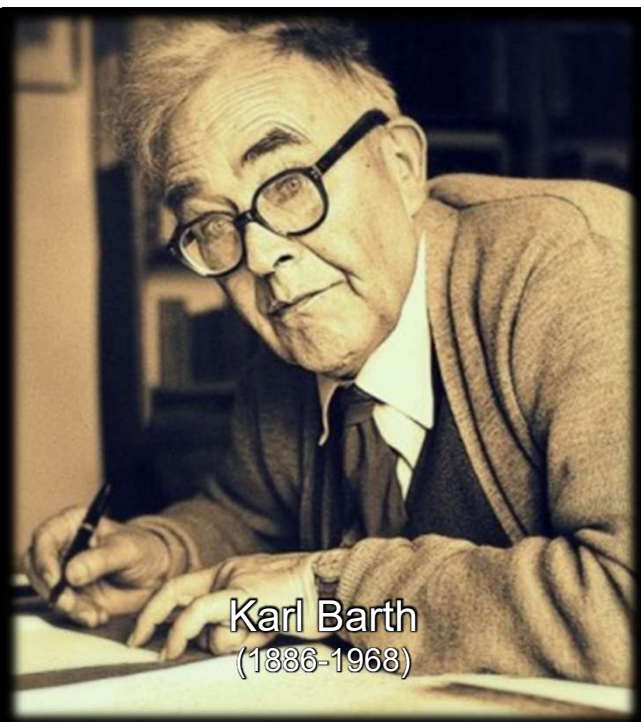
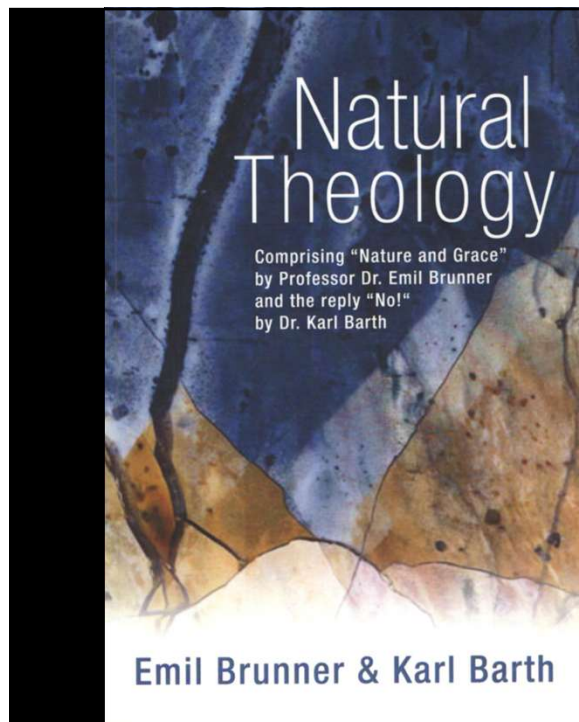
I hope to show that the classical / traditional view of faith says no such thing.

As a scholar, Tyson should have taken the time to try to understand the best and strongest version of the Christian notion of faith before he tried to give any critique.

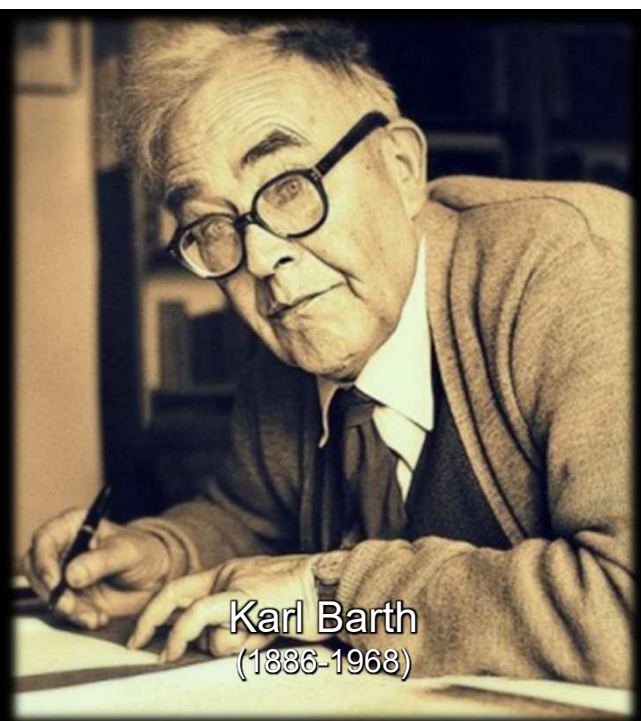
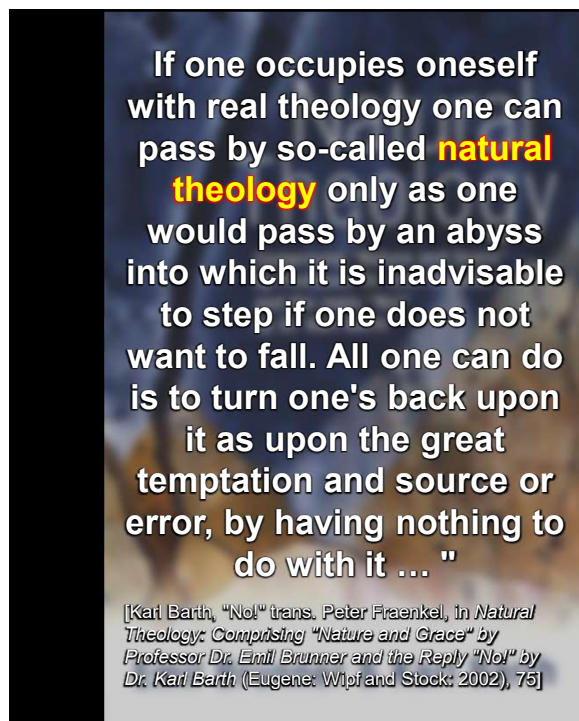
*"And this is why religions are called faith, collectively. Because **you believe something in the absence of evidence**. That's what it is. That's why it's called faith. Otherwise, we'd call all religions 'evidence'. But we don't for exactly that reason."*



Neo-Orthodoxy's Misconception of Faith and Reason



Karl Barth
(1886-1968)



Karl Barth
(1886-1968)

If one occupies oneself with real theology one can pass by so-called **natural theology** only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall. All one can do is to turn one's back upon it as upon the great temptation and source of error, by having nothing to do with it ... "

[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock, 2002), 75]

Natural Theology arises from God's General Revelation.

General Revelation: God's revelation of His existence and certain attributes to mankind through His creation.

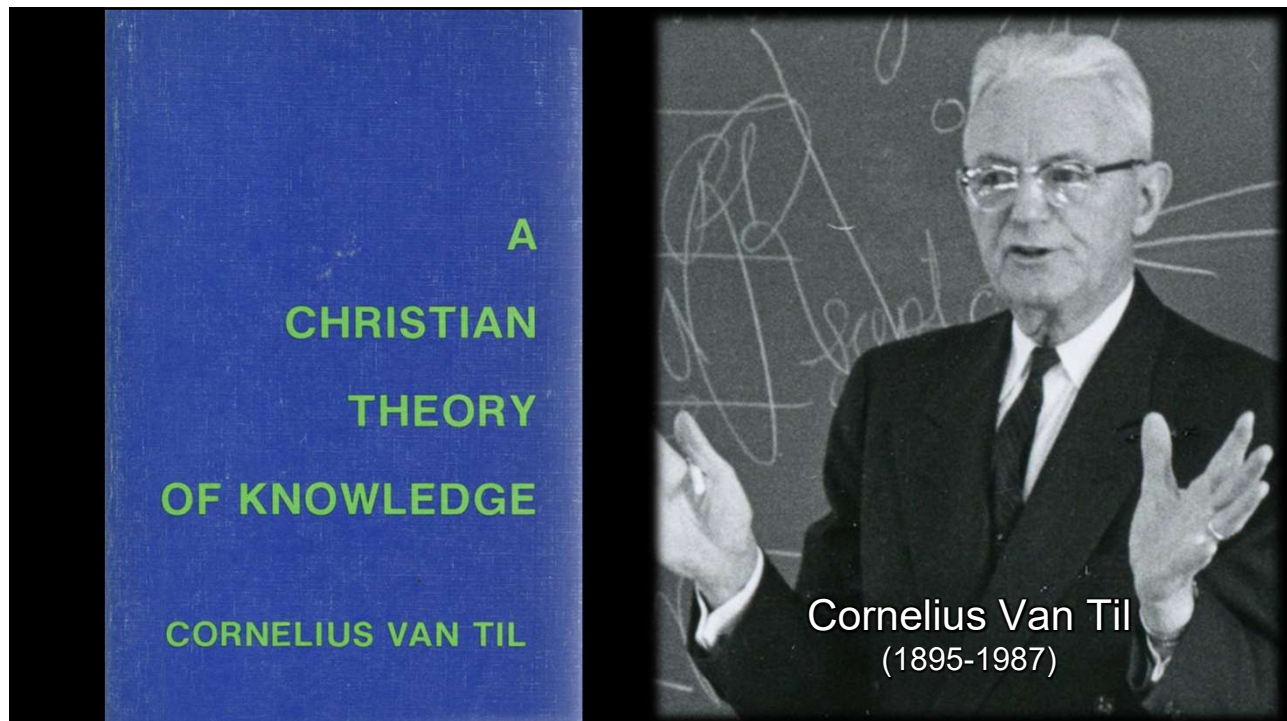
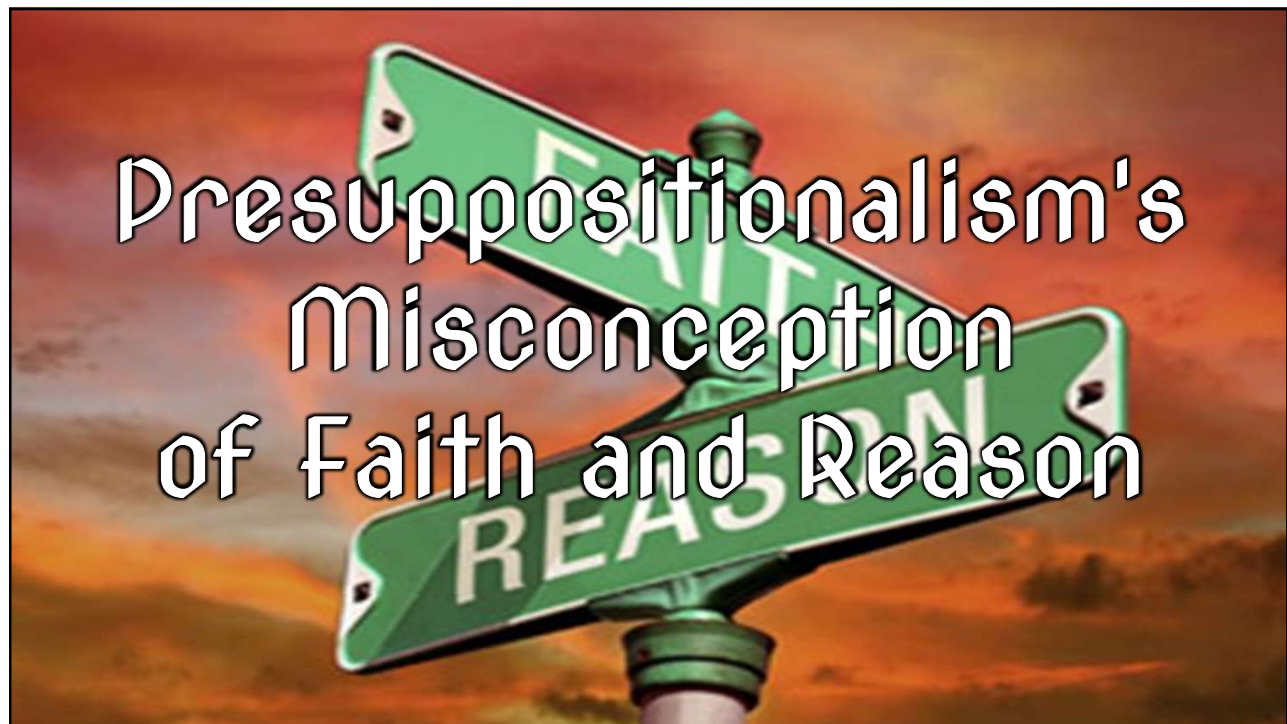
Special Revelation: God's revelation of Himself through His prophets and apostles and ultimately through His taking on human nature in the Incarnation in Jesus Christ.



Karl Barth
(1886-1968)

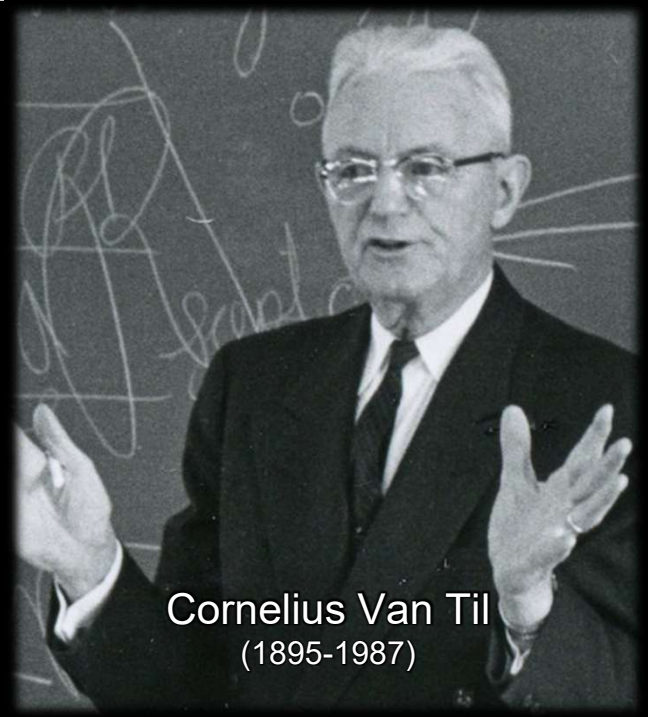
"For of what use would be the purest theology based on grace and revelation to me if I dealt with the subjects of grace and revelation in the way in which natural theology usually deals with it soi-disant data derived from reason, nature and history ...? "

[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock, 2002), 77]



**"Reason and fact
cannot be brought
into fruitful union
with one another
except upon the
presupposition of the
existence of God and
his control over the
universe."**

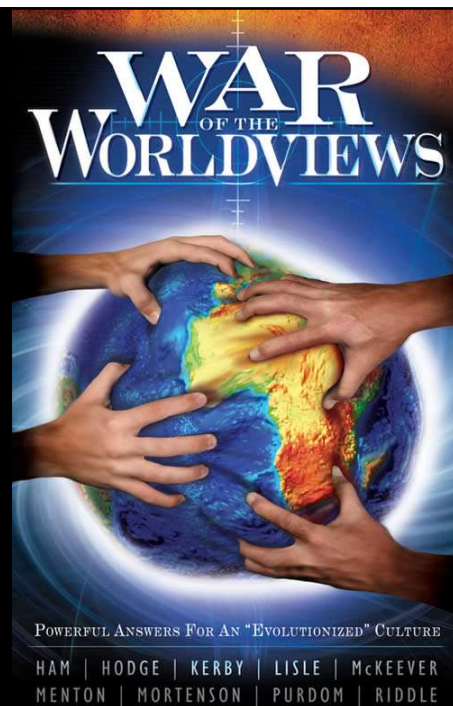
[Cornelius Van Til, *A Christian Theory of Knowledge*
(Phillipsburg: Presbyterian and Reformed Publishing,
1975), 18]



Cornelius Van Til
(1895-1987)



Jason Lisle





Jason Lisle

"We all have the same evidence; but in order to draw conclusions about what the evidence means we use our worldview—our most basic beliefs about the nature of reality. ... Ultimately, biblical creationists accept the recorded history of the Bible as their starting point."

[Jason Lisle, "Can Creationists Be 'Real' Scientists?" in Gary Vaterlaus, ed., *War of the Worldviews: Powerful Answers for an "Evolutionized" Culture* (Hebron: Answers in Genesis, 2005), 124, 125]



Jason Lisle

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Faith vs. Reason

By Dr. Jason Lisle on October 1, 2010; last featured May 19, 2013
Featured in Answers Magazine

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Some Christians have the idea that faith and reason are in conflict, divided by some unbridgeable chasm. They think that one takes over where the other leaves off. In reality, faith and reason work together seamlessly to help us know and love our Maker.

Many Christians perceive a conflict between reason and faith. On the one hand, God tells us to reason (Isaiah 1:18). We are to have a good reason for what we believe, and we are to be always ready to share that reason with other people (1 Peter 3:15). So we attempt to show unbelievers that our belief in the Scriptures is reasonable, justified, and logically defensible. The Bible makes sense.

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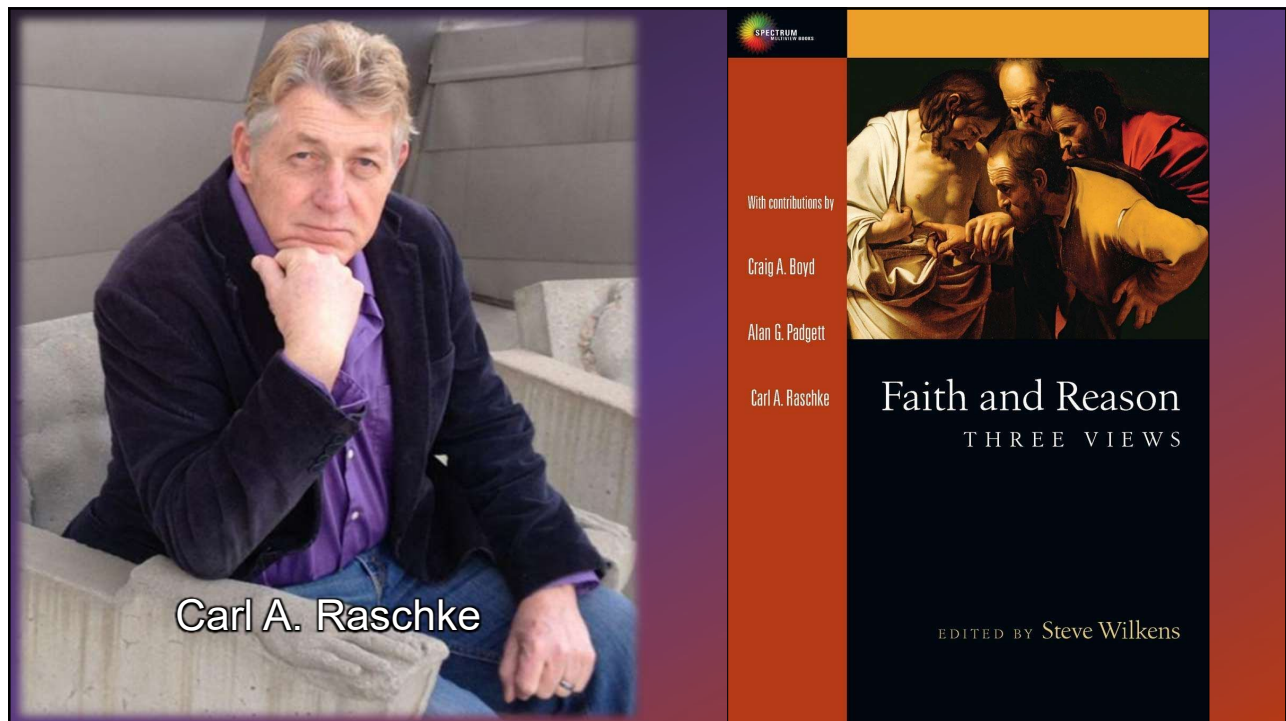
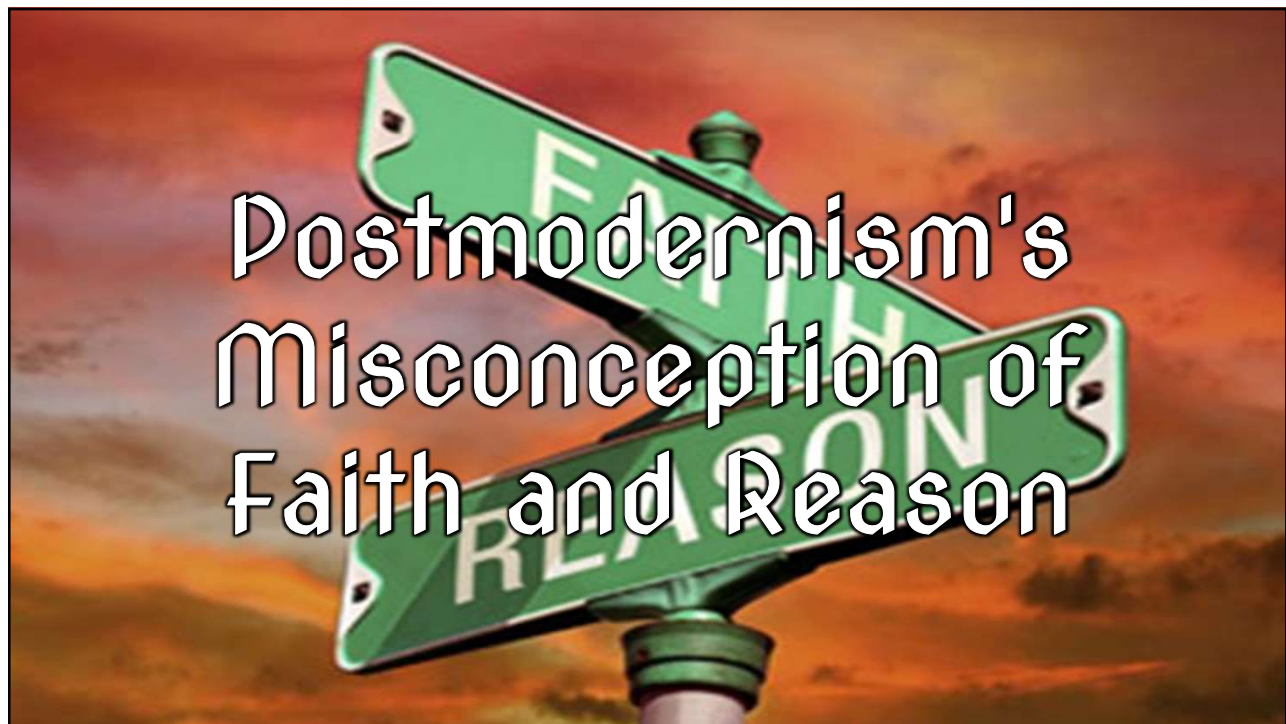
*"Faith is a prerequisite for reason. In order to reason about anything we must have **faith that there are laws of logic** which correctly prescribe the correct chain of reasoning. **Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith.**"*

[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 05/09/22]

Lisle is confusing having faith that X is true with X being self-evidently or undeniably true.

*"Faith is a prerequisite for reason. In order to reason about anything we must have **faith that there are laws of logic** which correctly prescribe the correct chain of reasoning. **Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith.**"*

[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 08/13/22]





Carl A. Raschke

"Faith, as well as what we call reason, are not incompatible but belong to separate orders of significance. ... Faith is neither irrational nor suprarational. It has nothing to do with 'reason' per se. ... God does not speak in syllogisms or make philosophical claims that require the fallible human intellect to demonstrate them."

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 63, emphasis in original]



Carl A. Raschke

"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



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If "meaning is ultimately determined by now intricate structures of communication work together in an overarching manner" and that "it is up to the interpreter to provide a new framework of discourse," then how are we to take the meaning you were seeking to communicate through your statement here?

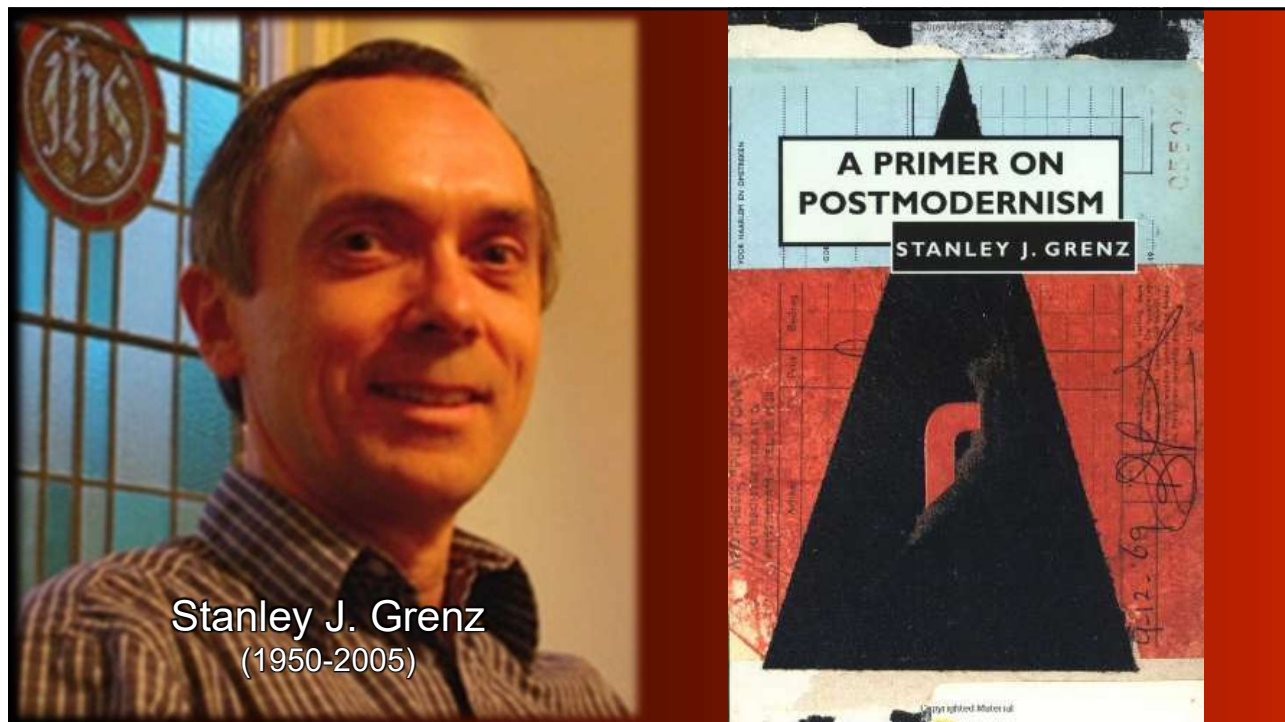
If the interpreter provides a new framework, then why should be take your statement to be objectively true?



Carl A. Raschke

"Propositional logic, whether exercised for the clarification of terms in a formal argument or to prove the validity of some simple assertion, is inadequate to make sense out of the 'revealed' truth of Scripture for one compelling reason: it speaks to the disinterested intellect, whereas God through his Word speaks to the whole person, including the human heart and what in both ancient Greek and later Christian philosophy is known as synderesis, or 'conscience.'"

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



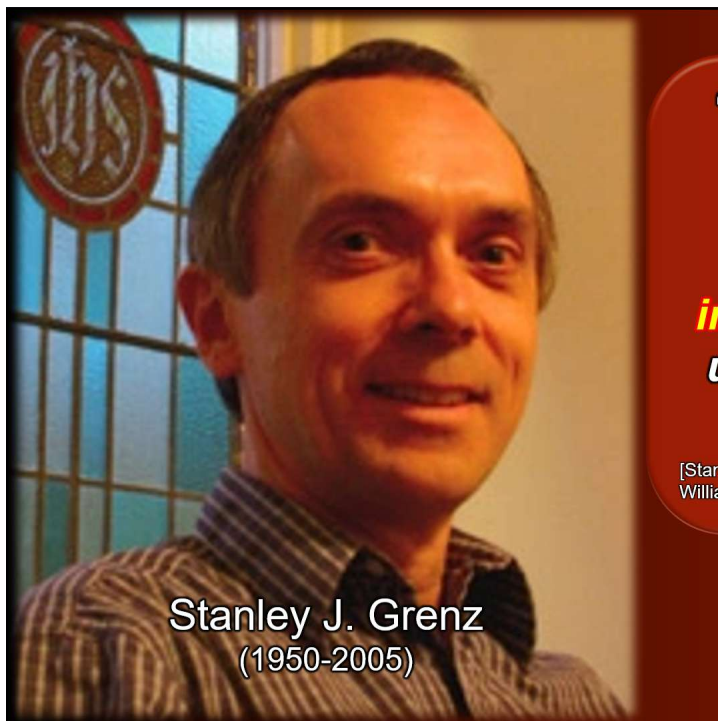


Stanley J. Grenz
(1950-2005)

"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists."

If what Grenz says is true, then his own statement itself does not come from an observer who stands "outside the historical process" and, thus, the statement is not itself "neutral knowledge" coming from an "unconditioned specialist."

Since this is the case, why should we believe that it is objectively true?



Stanley J. Grenz
(1950-2005)

*"On the contrary, we are participants in our historical and cultural context, and **all our intellectual endeavors** are unavoidably conditioned by that participation."*

[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]



If "all our intellectual endeavors" are "unavoidably conditioned" then Grenz's own statement is itself "unavoidably conditioned."

But if his statement is "unavoidably conditioned," then why should we take it as objectively true?



"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that all knowledge is mediated by an individual and that the experiences, biases, beliefs, and identity of that individual necessarily influence how they mediate any knowledge."

[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]



Dan McGee

*"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that **all knowledge is mediated** by an individual and that the experiences, **biases**, beliefs, and identity of that individual **necessarily influence how they mediate any knowledge.**"*

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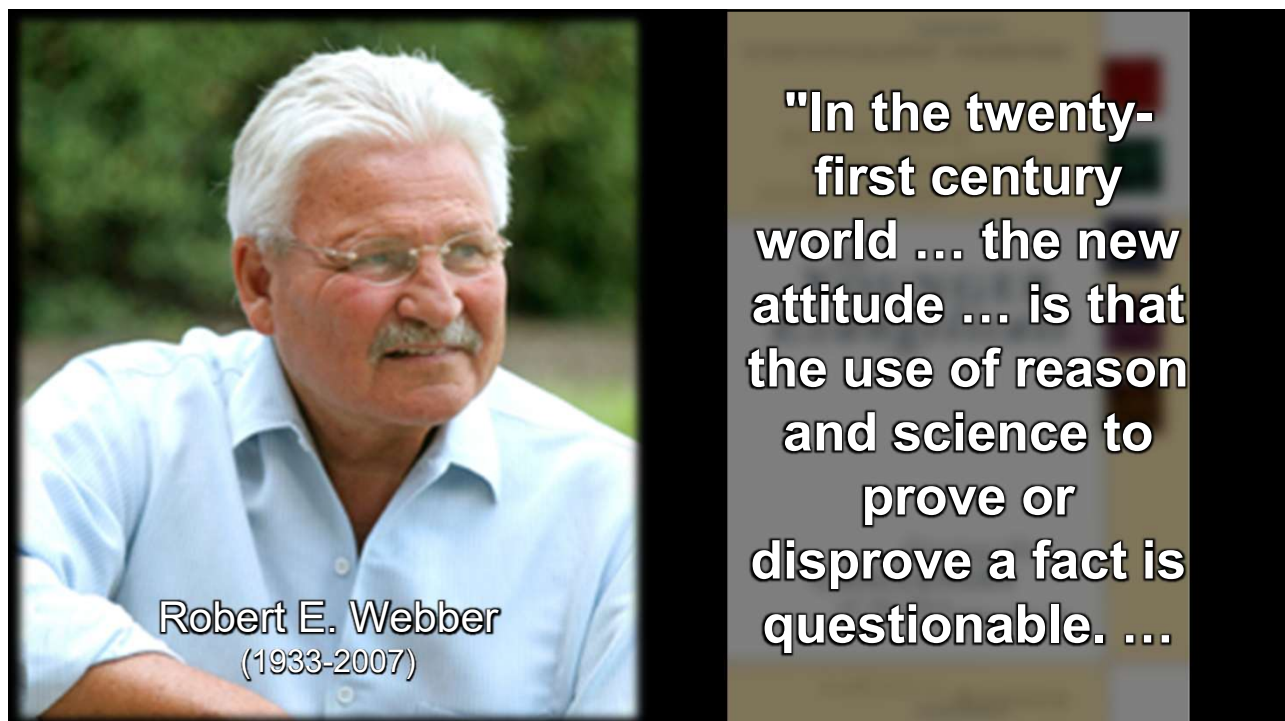
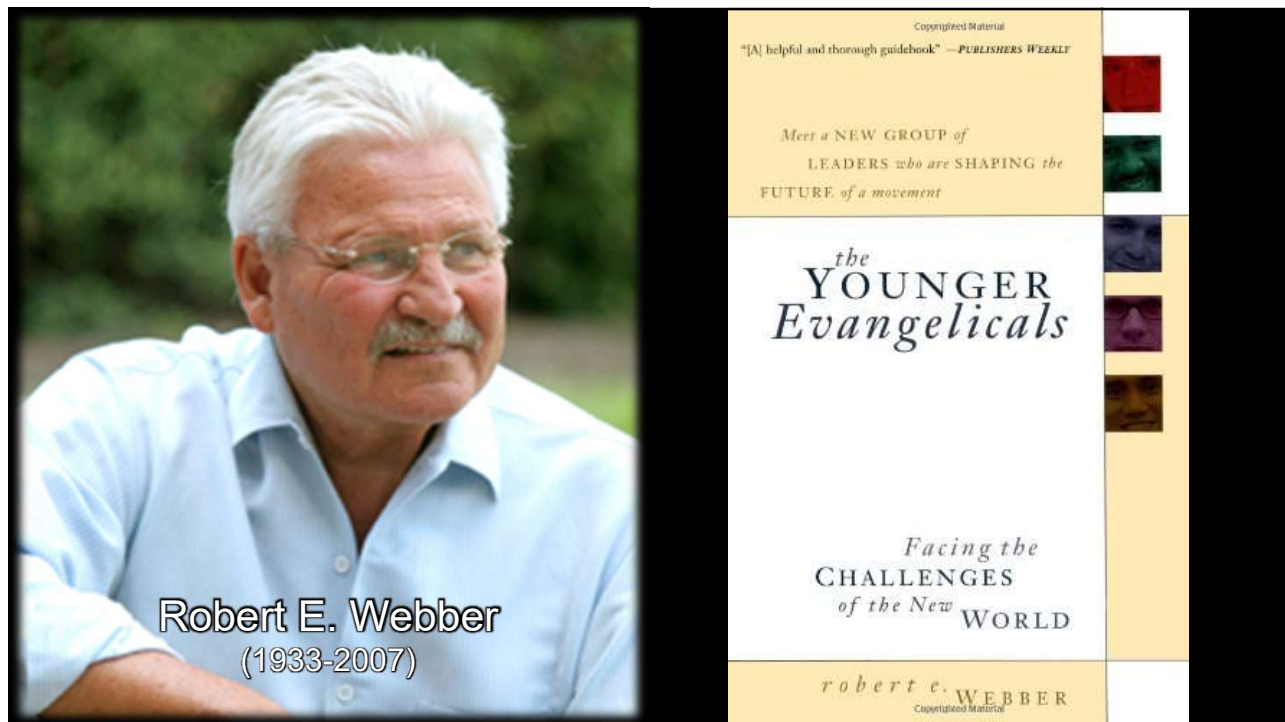
Dan McGee

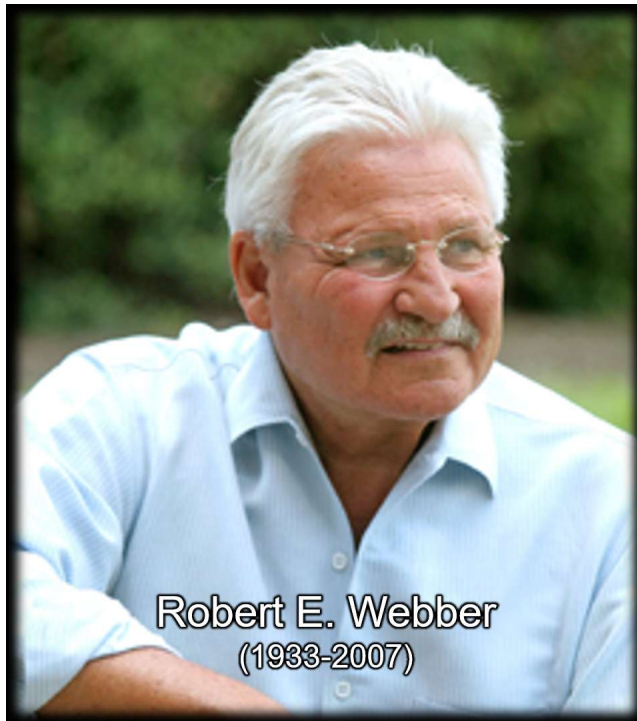
*"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that **all knowledge is mediated** by an individual and that the experiences, **biases**, beliefs, and identity of that individual **necessarily influence how they mediate any knowledge.**"*

[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]

If "all knowledge is mediated" and the individual has "biases" that "necessarily influence how they mediate ANY knowledge" (emphasis added), then this would be true of Dan McGee and the knowledge claim he is making right here.

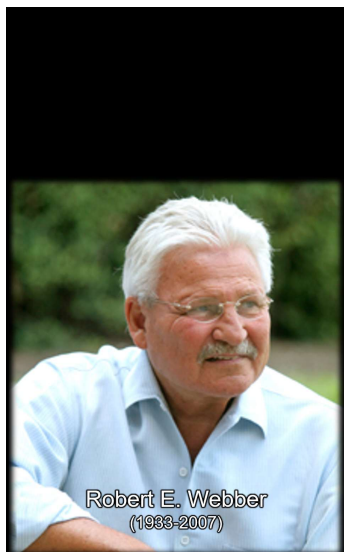
But if this is true of Dan McGee's claim here, why should we take his claim to be objectively true?





Robert E. Webber
(1933-2007)

"This ... points
... to the
postmodern
conclusion that
we deal with
'interpreted
facts.' ...



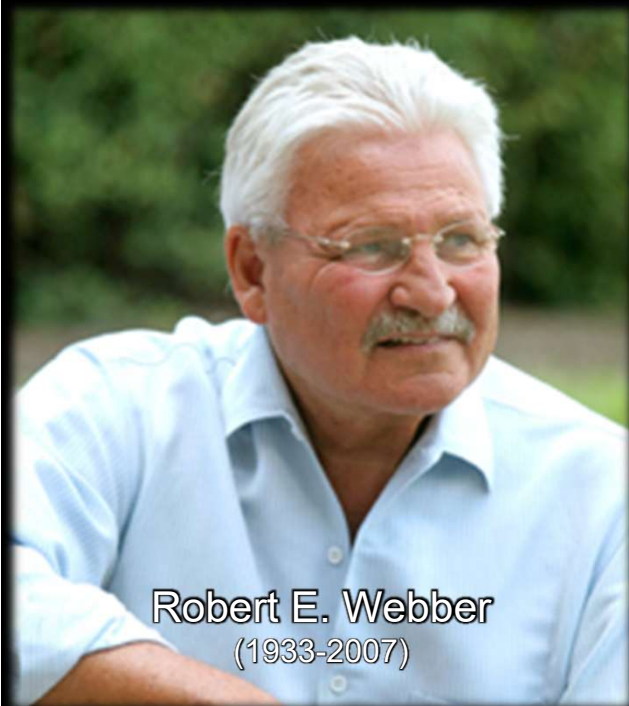
Robert E. Webber
(1933-2007)

"This ... points
... to the
postmodern
conclusion that
we deal with
'interpreted
facts.' ...

***Again, if we deal with
"interpreted facts," then
what does that say about
Webber's statement
itself?***

***Is his claim here merely
an "interpreted fact?"***

***If so, then why should we
take it as objectively
true?***



Robert E. Webber
(1933-2007)

"In the postmodern world, both believers and nonbelievers are people of faith."

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]



Carl A. Raschke

"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilentz, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



Dan McGee

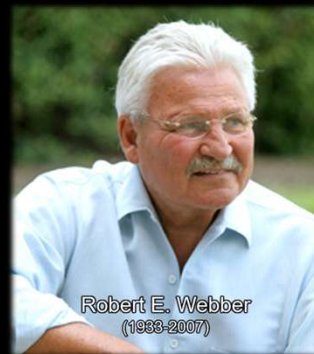
"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that **all knowledge is mediated** by an individual and that the experiences, **biases**, beliefs, and identity of that individual **necessarily influence how they mediate any knowledge.**"

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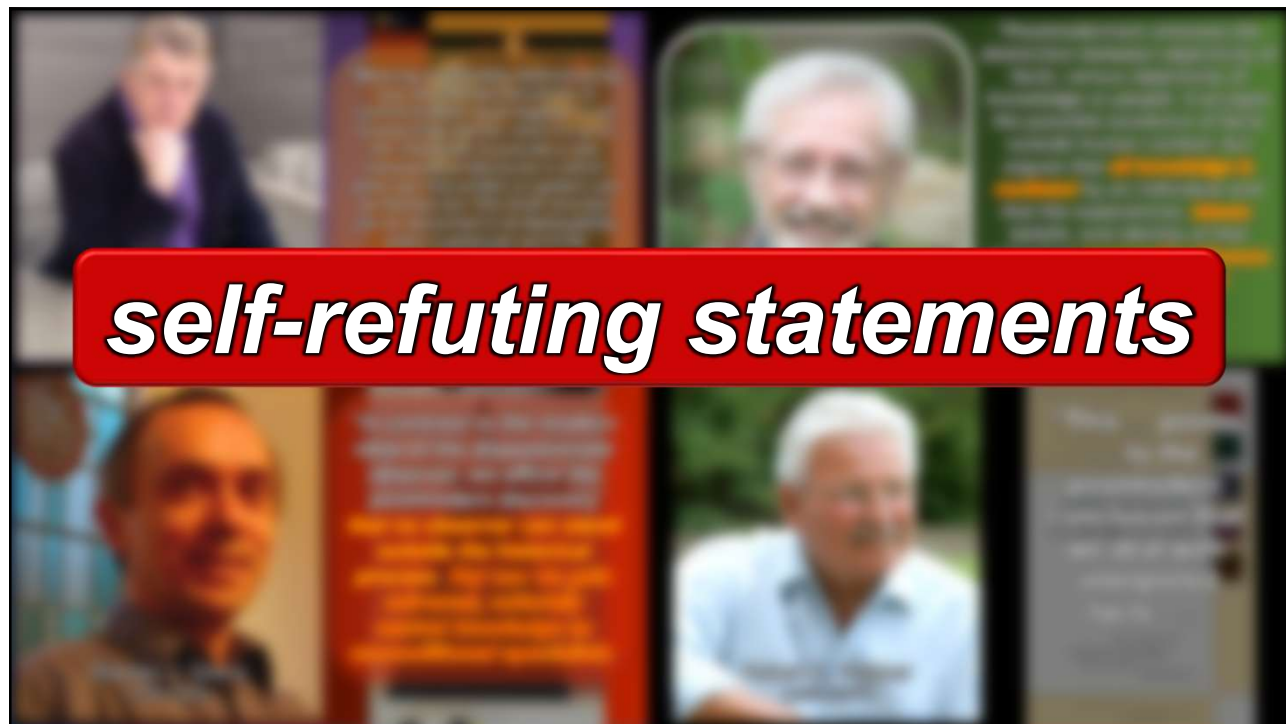
Stanley J. Grenz
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"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.' ..."



Saturday, 10 March 2018

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HOMILETICS INTERVIEW: Robert E. Webber

What Younger Evangelicals Want—and Are Getting!

Robert E. Webber is the William R. and Geraldyn B. Myers Professor of Ministry at Northern Seminary in Lombard, Illinois, one of the only seminaries in the country that offers a Master's and a Doctorate in worship and which has intentional studies that integrate worship and spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a DWS (Doctor of Worship Studies). He is also Professor of Theology Emeritus at Wheaton College, Wheaton, Illinois.

Dr. Webber has lectured on worship in nearly every denomination and fellowship, and has authored or edited more than 40 books on worship including the eight-volume work, *The Complete Library of Christian Worship*. His most recent books include: *Planning Blended Worship* (Abingdon, 1998), *Ancient-Future Faith* (Baker, 1999), and *Journey to Jesus* (Abingdon, 2001).

His latest book, *The Younger Evangelical* (Baker, 2002), is attracting broad attention and interest because of its incisive look at a new emerging leadership in the church, while at the same time pausing to look at the leadership models of the 20th-century church.

Dr. Webber was scheduled to speak at a conference in Grand Rapids, Michigan, on Radical Orthodoxy, where Homiletics was to meet up with him for this interview. But he called a few days before the conference to say that he had had back surgery and wouldn't be there. So we met with him in his home in Wheaton, where in the kitchen, and in a straight-back chair, he gladly and graciously discussed his observations about a church that is in the midst of change and the Younger Evangelicals who are leading the way.

Homiletics: To start, we should probably clarify the categories you develop for evangelicals in the 20th century and the early 21st century. You identify traditional, pragmatic and Younger Evangelicals. What defines these groups?

Webber: The underlying idea of these three groups is that evangelicalism seems to follow the curvature of culture and reflects culture. And if you look back over the last 50-60 years, culture has actually gone through three very distinct groupings: Boomers, Gen-Xers and now Millennials. It seems to me that as evangelicalism encounters each cultural shift that each cultural shift as they integrate with it gives a different shape and form, not so much to the message, but to the way in which the message itself is



Robert E. Webber

Other Homiletics Interviews:

Preaching Is an Incarnational Event — **Richard Ward**

Jesus and the Consumerist Culture — **Tyler Wigg Stevenson**

Taking God to Work — **David Miller**

Why Things Are the Way They Are — **Paul Shepherd**

Let's Try to Keep the China on the Table — **N.T. Wright**

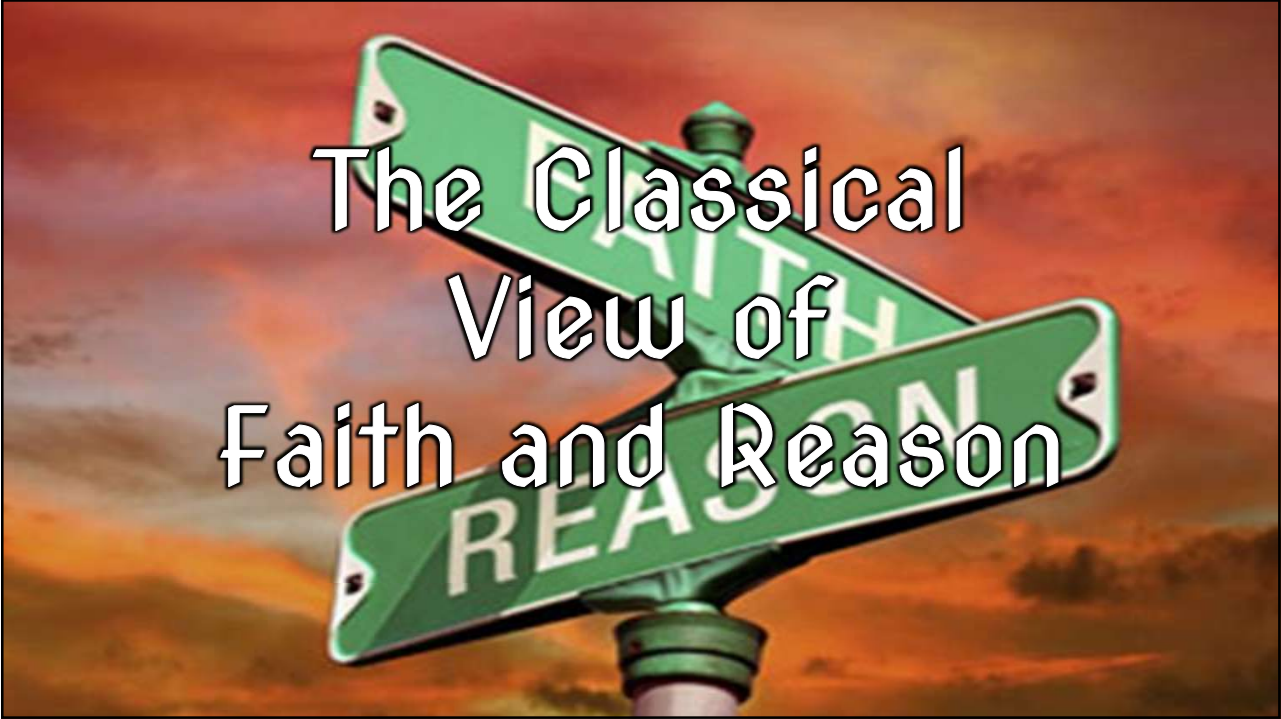
Stitching Together the Patchwork Family — **Barbara Carnal**

Homiletics: So then, the Traditional Evangelicals function within a modern worldview that is rationalistic, and propositional.

Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

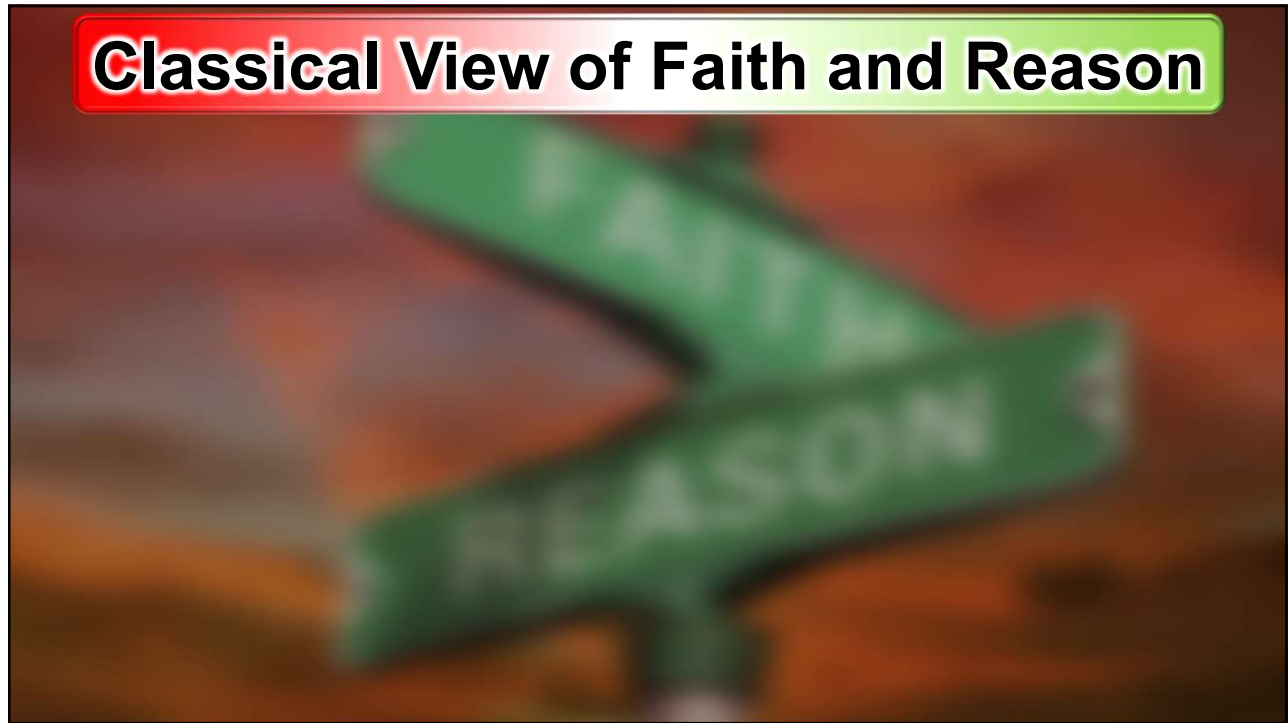
Webber: "And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics,' there's something wrong with you."

[<http://www.homileticsonline.com/subscriber/interviews/webber.asp>, accessed 09/05/20]



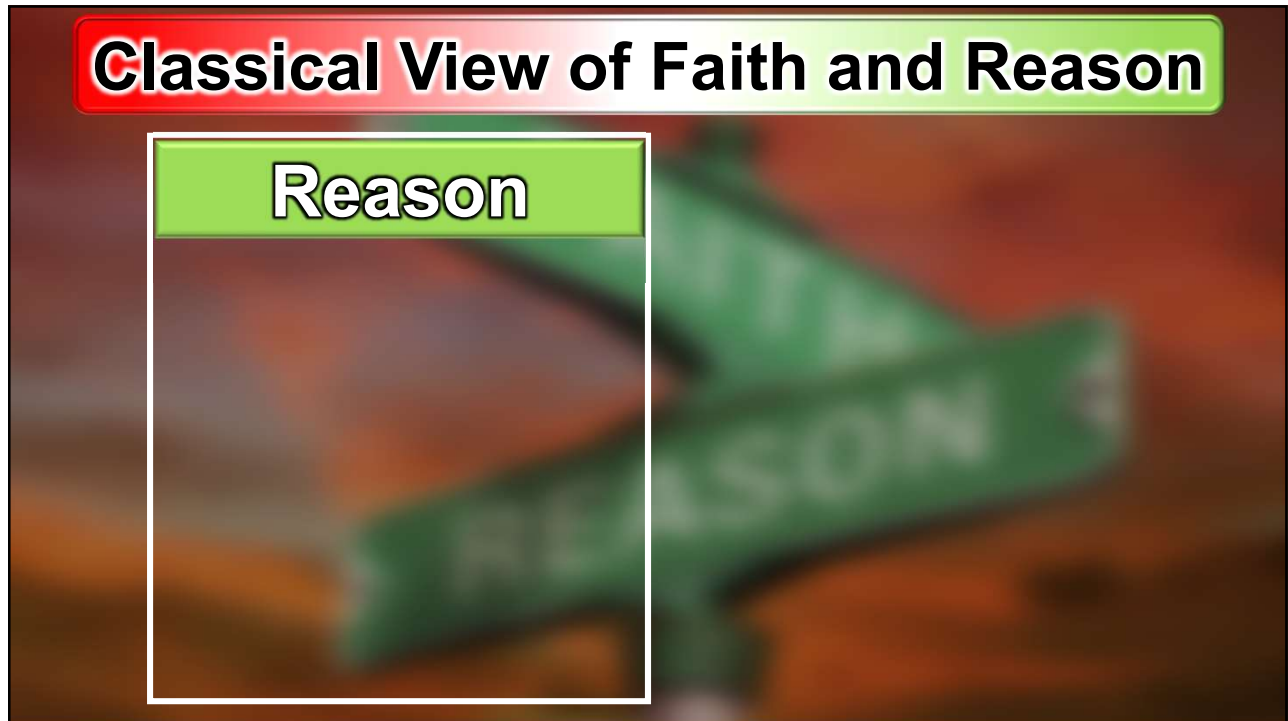
The Classical View of Faith and Reason

Classical View of Faith and Reason



Classical View of Faith and Reason

Reason



Classical View of Faith and Reason

Reason

Believing something on the basis of demonstration.

Classical View of Faith and Reason

Reason

Believing something on the basis of demonstration.

Faith

Classical View of Faith and Reason

Reason

*Believing
something on
the basis of
demonstration.*

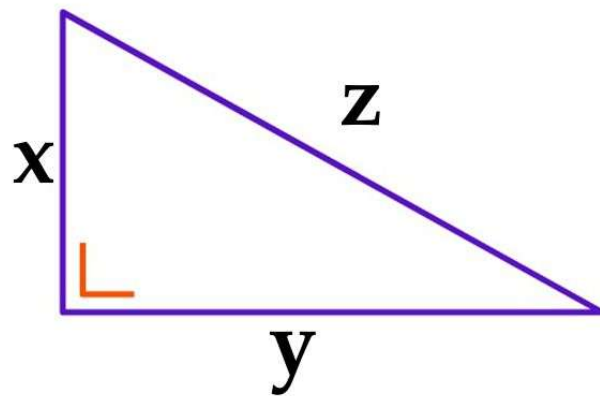
Faith

*Believing
something on
the basis of
authority.*

***Consider
Fermat's
Last Theorem.***

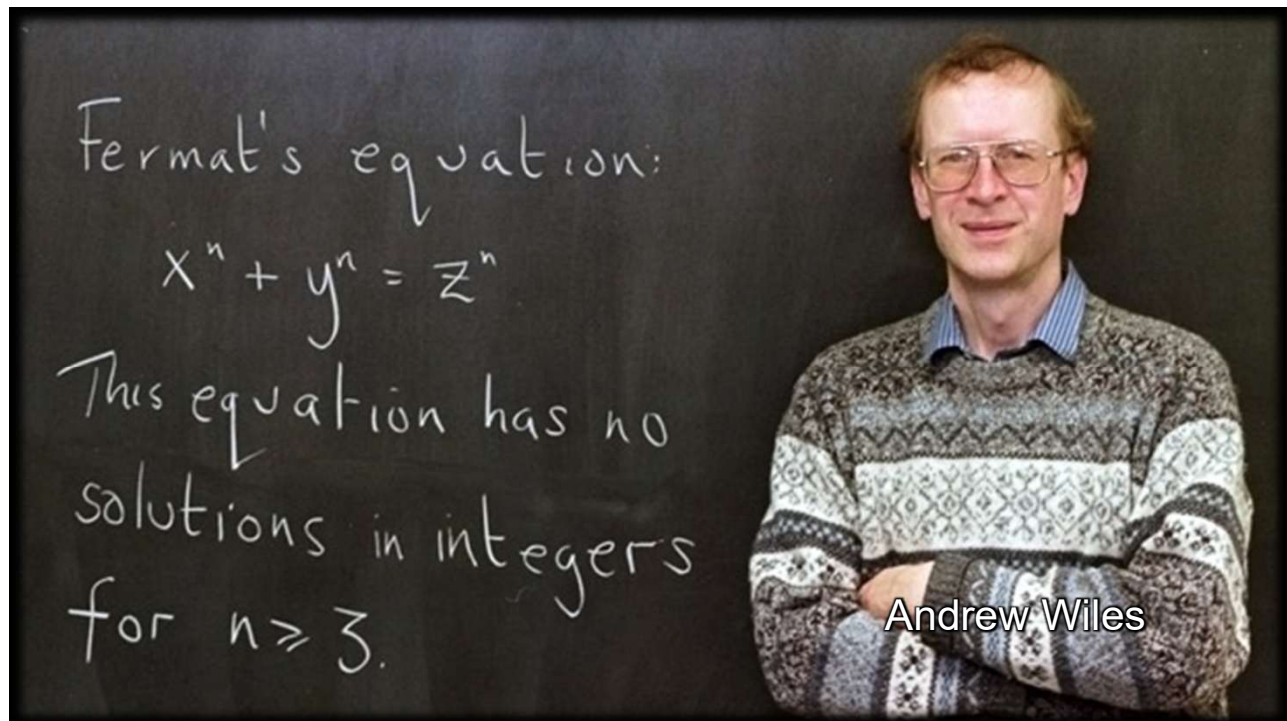


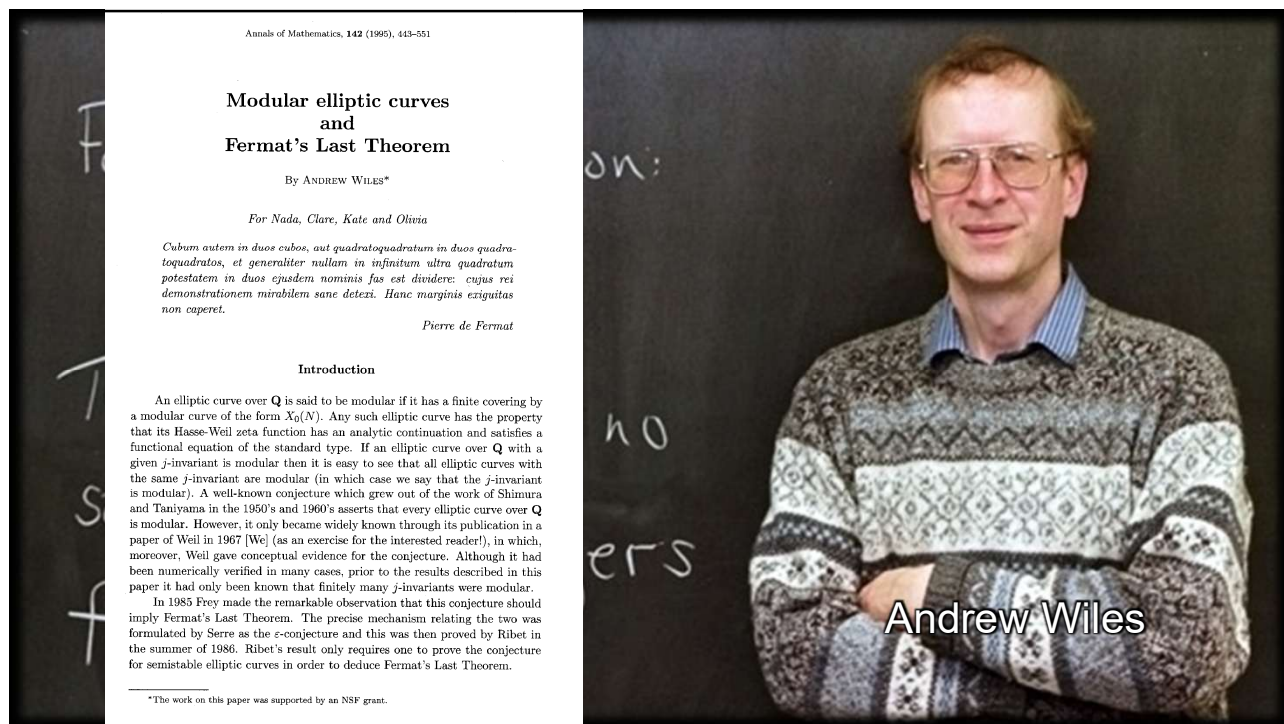
Pierre de Fermat
(1601-1665)



Pythagorean Theorem

$$x^2 + y^2 = z^2$$





Classical View of Faith and Reason

Reason

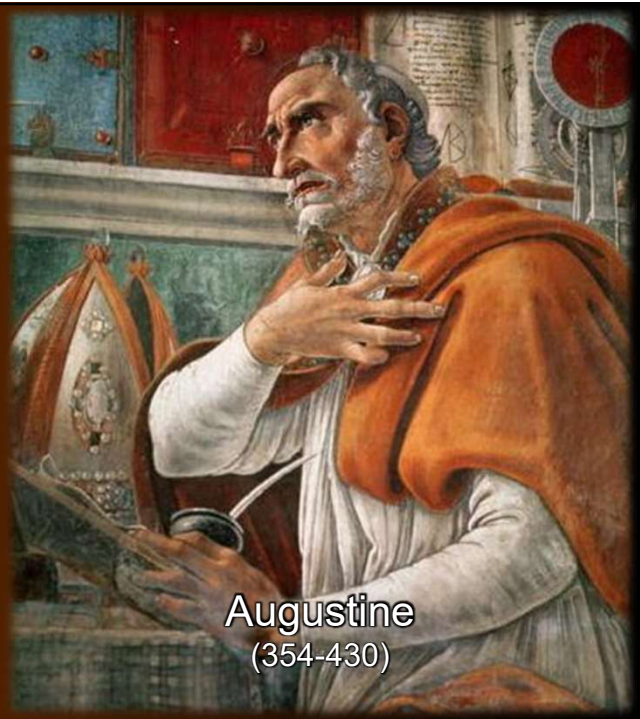
*Believing
something on
the basis of
demonstration.*

Faith

*Believing
something on
the basis of
Divine authority.*

"For who cannot see that thinking [reason] is prior to believing [faith]? For no one believes anything unless he has first thought that it is to be believed."

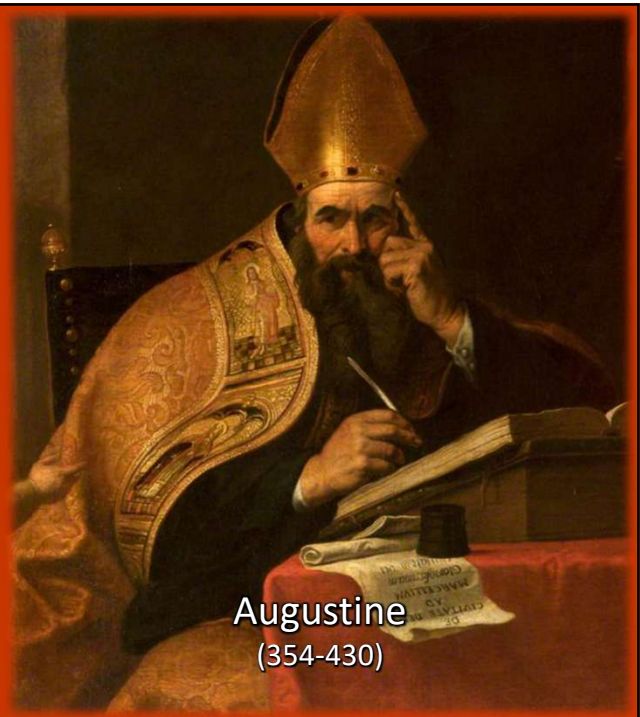
[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed. What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



Augustine
(354-430)

"Heaven forbid, after all, that God should hate in us that by which he made us more excellent than the other animals. Heaven forbid, I say, that we should believe in such a way that we do not accept or seek a rational account, since we could not even believe if we did not have rational souls."

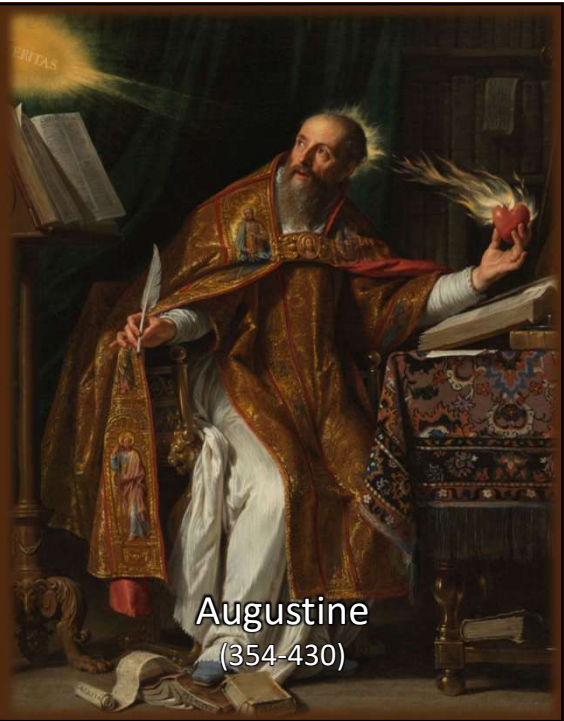
[Letter 120, in Letters 100-155 (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]



Augustine
(354-430)

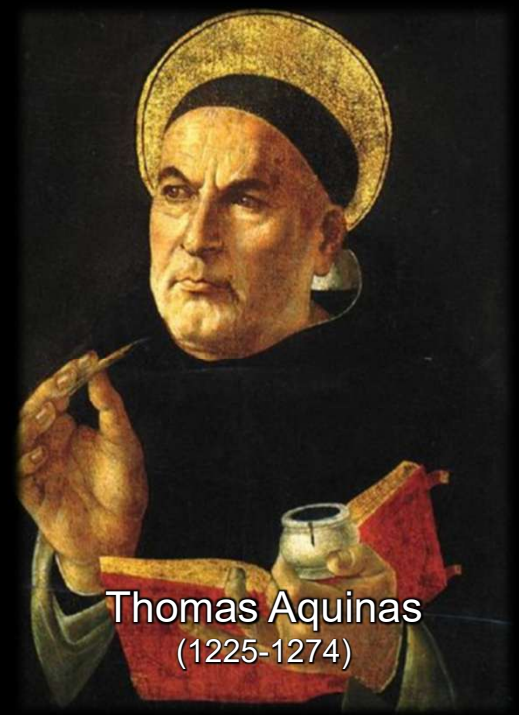
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a demand of reason!"

[Letter 120, Teske, p. 131]



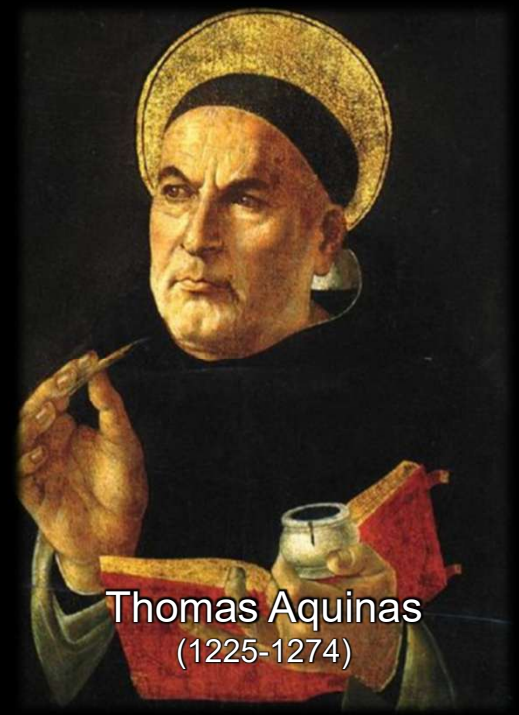
Augustine
(354-430)

"Those things are said to be present to the understanding which do not exceed its capacity so that the gaze of understanding may be fixed on them. For a person gives assent to such things because of the witness of his own understanding and not because of someone else's testimony."



Thomas Aquinas
(1225-1274)

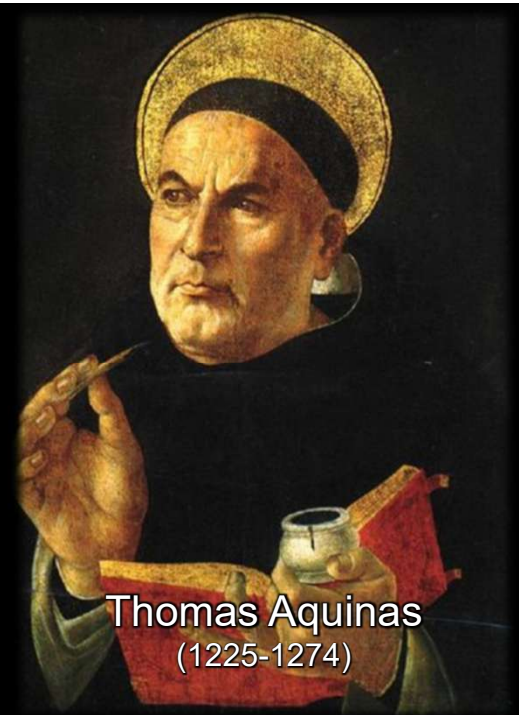
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



Thomas Aquinas
(1225-1274)

"As a result, we cannot assent to them on our own witness, but on that of someone else. These things are properly called the objects of faith."

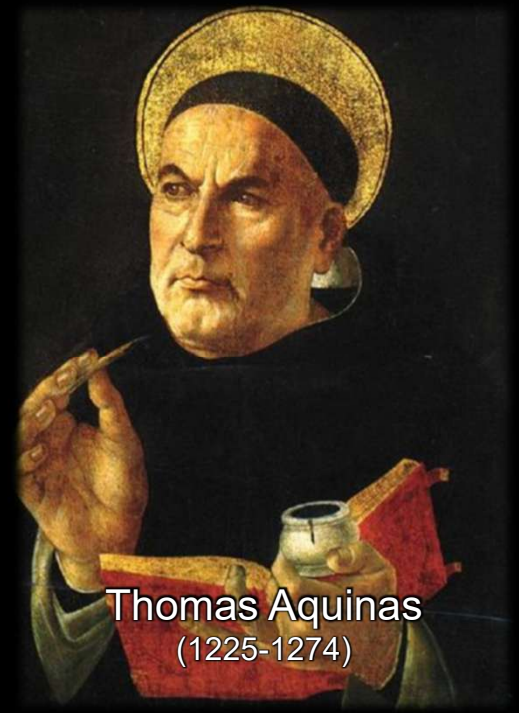
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

***"One who believes
[i.e., has faith] gives
assent to things that
are proposed to him
by another person,
and which he himself
does not see."***

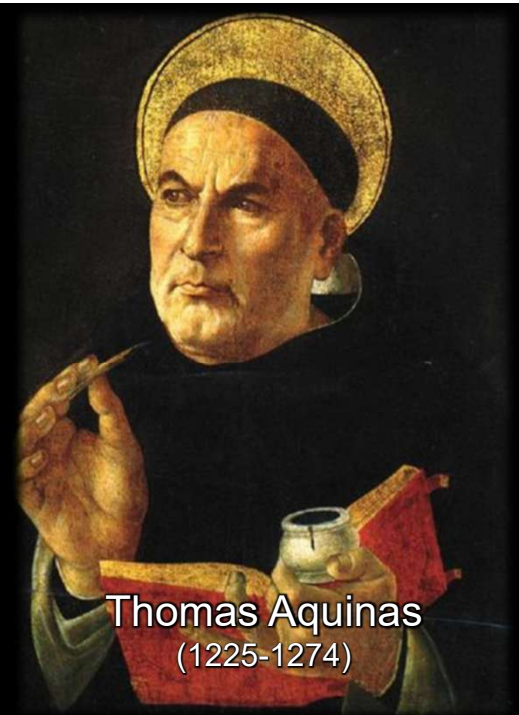
[Truth, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

***"Since man can only know the
things that he does not see
himself by taking them from
another who does see them, and
since faith is among the things
we do not see, the knowledge of
the objects of faith must be
handed on by one who sees them
himself. Now, this one is God,
Who perfectly comprehends
Himself, and naturally sees His
essence."***

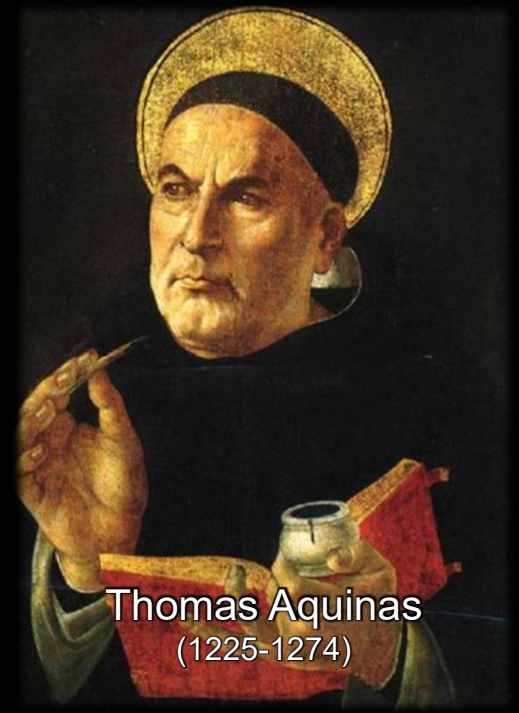
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



Thomas Aquinas
(1225-1274)

"There are some intelligible truths to which the efficacy of the agent intellect extends, like the principles we naturally know and the conclusions we deduce from them. In order to know them we do not need a new intellectual light; the light endowed by nature suffices. There are some truths, however, which do not come within the range of these principles, like the truths of faith, which transcend the faculty of reason, also future contingents and other matters of this sort. The human mind cannot know these without being divinely illumined by a new light supplementing the natural light."

[Faith, Reason and Theology: Questions I-IV of His Commentary on the De Trinitate of Boethius, trans. Armand Maurer (Toronto: Pontifical Institute of Medieval Studies, 1987), 17]

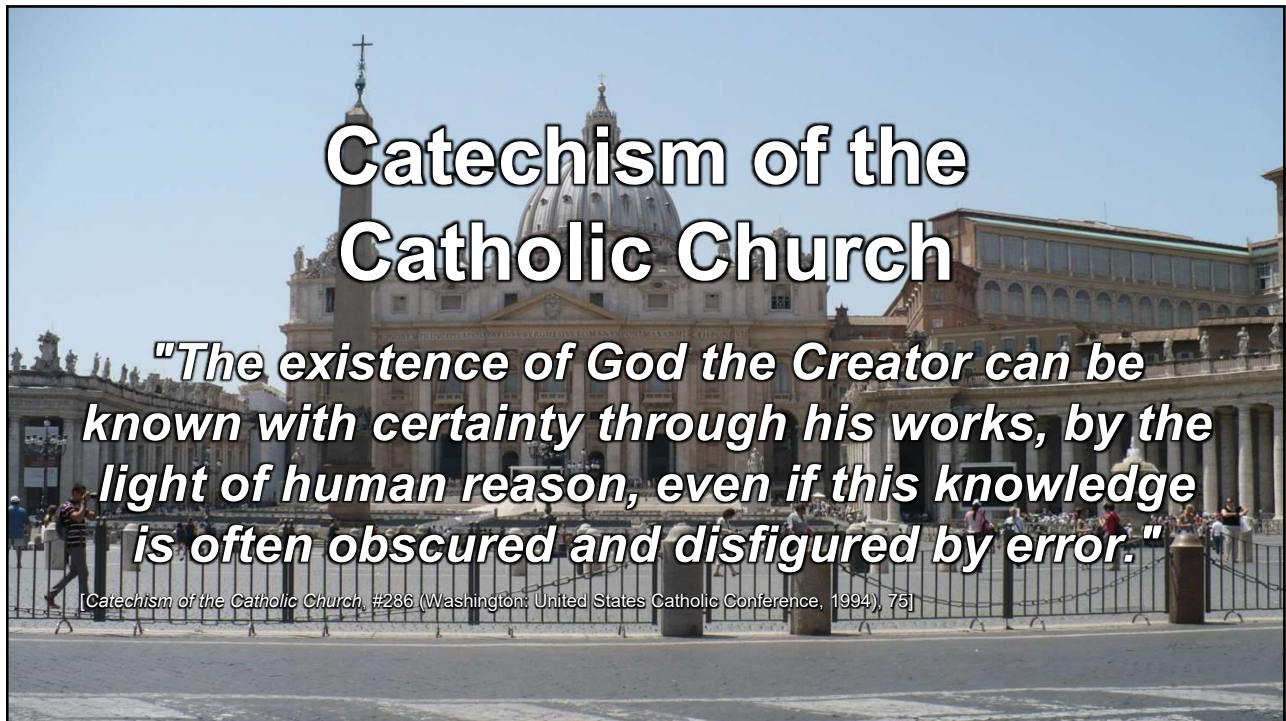


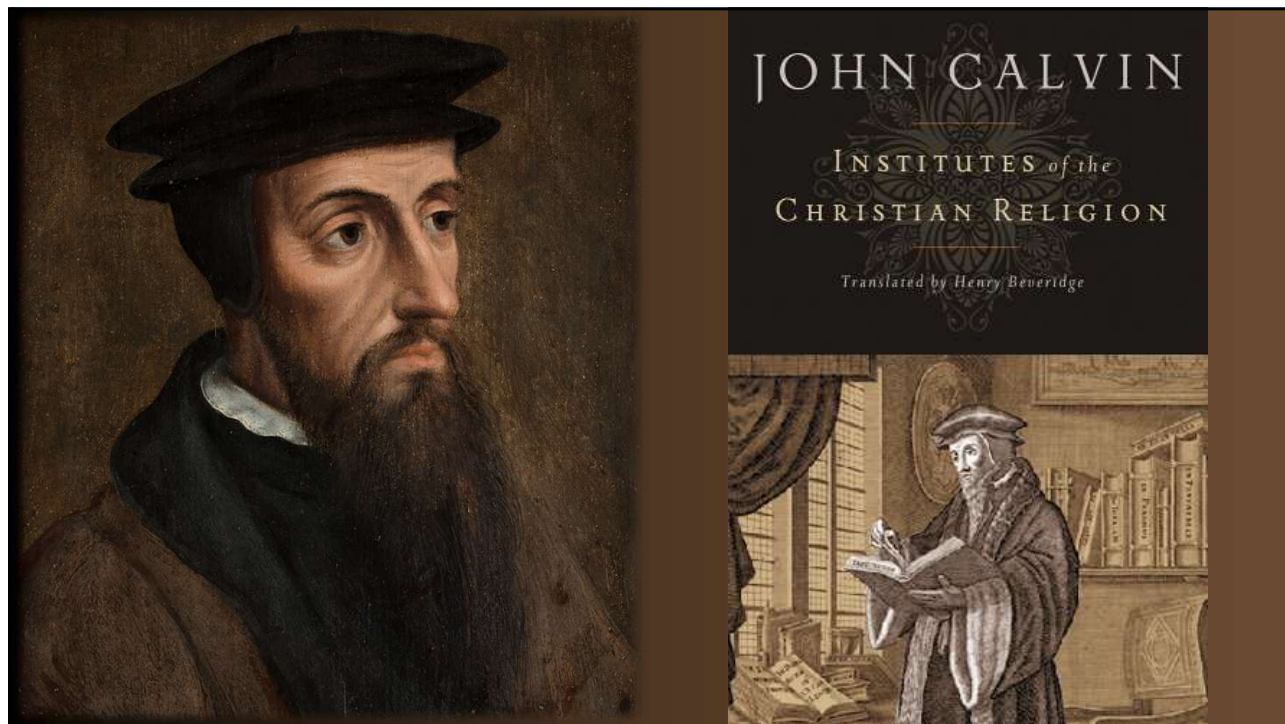
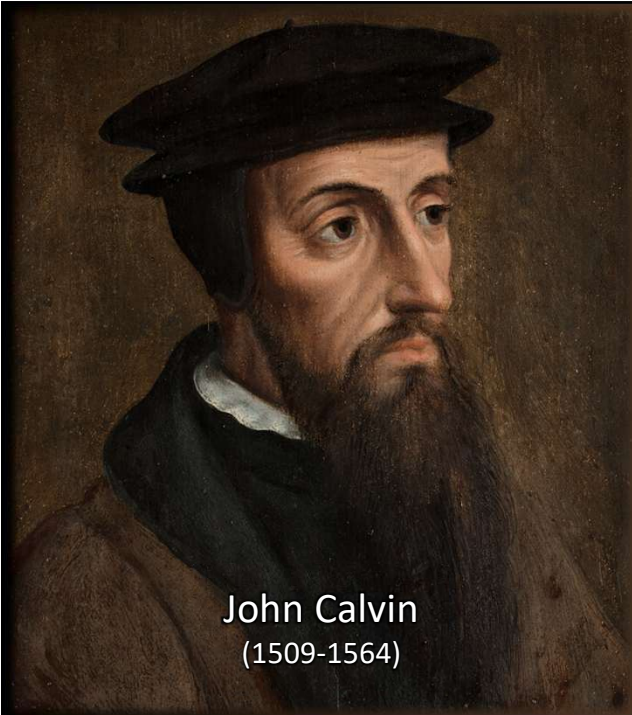
Thomas Aquinas
(1225-1274)

Catechism of the Catholic Church

"The existence of God the Creator can be known with certainty through his works, by the light of human reason, even if this knowledge is often obscured and disfigured by error."

[Catechism of the Catholic Church, #286 (Washington: United States Catholic Conference, 1994), 75]

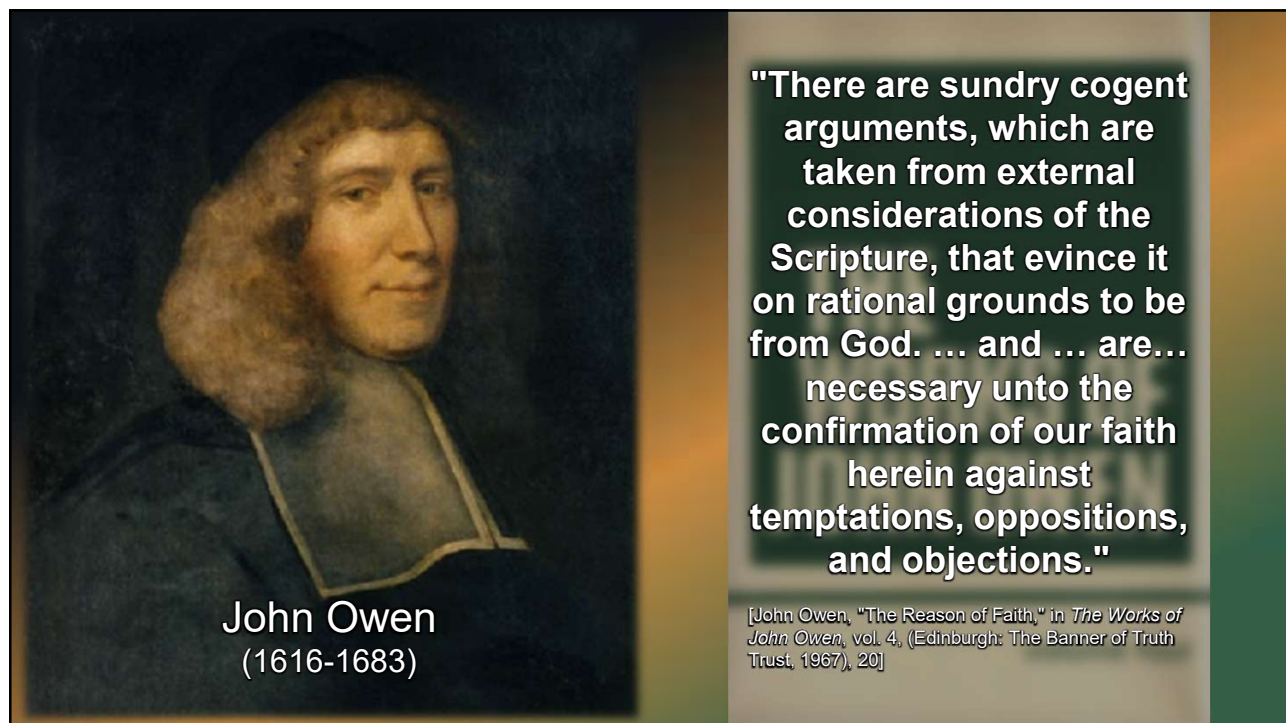
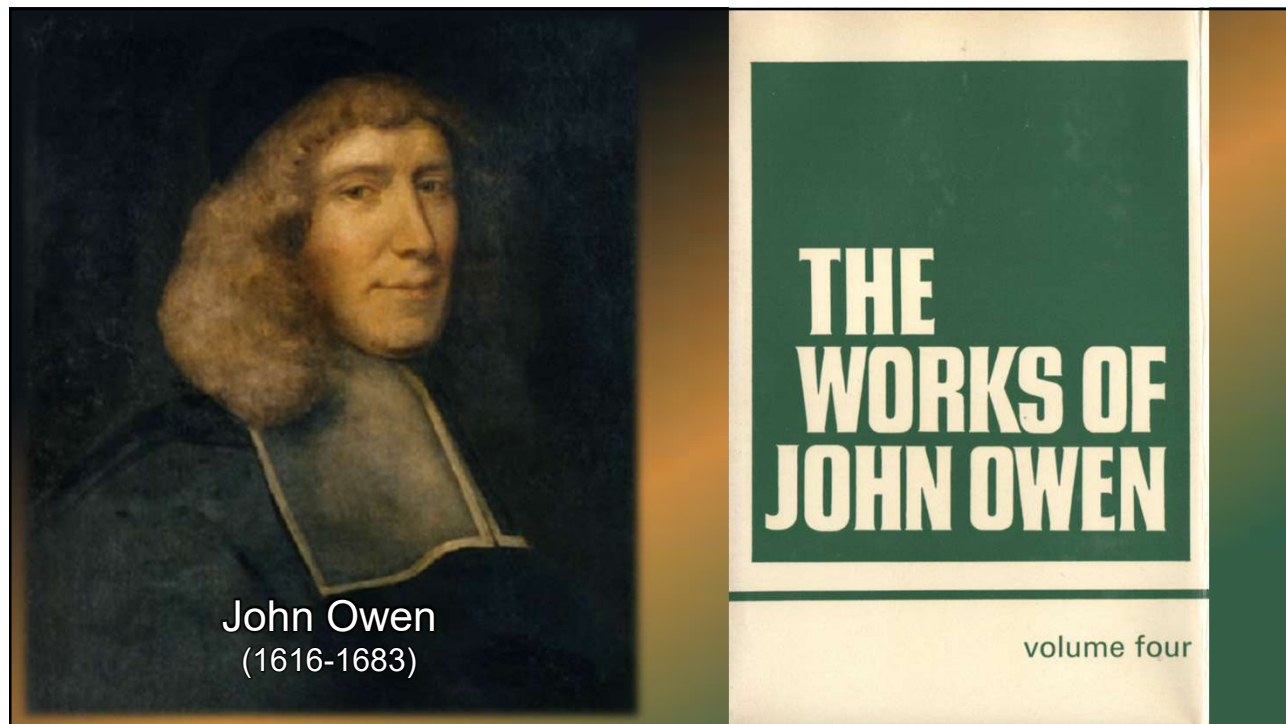


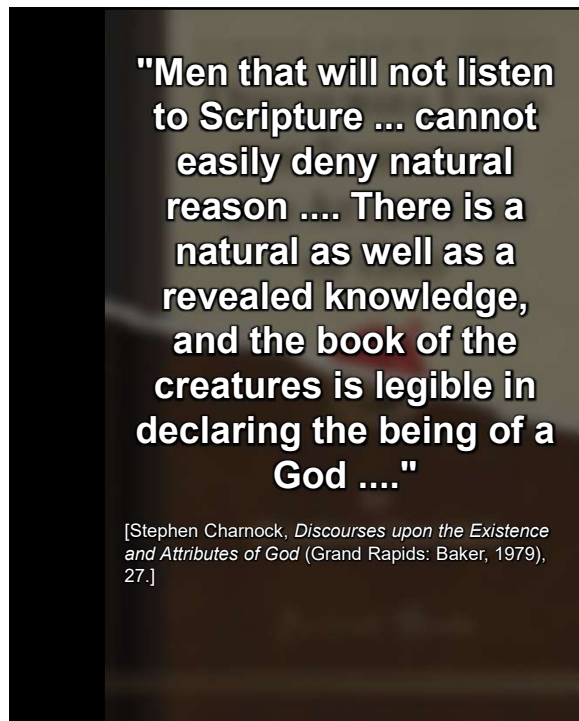
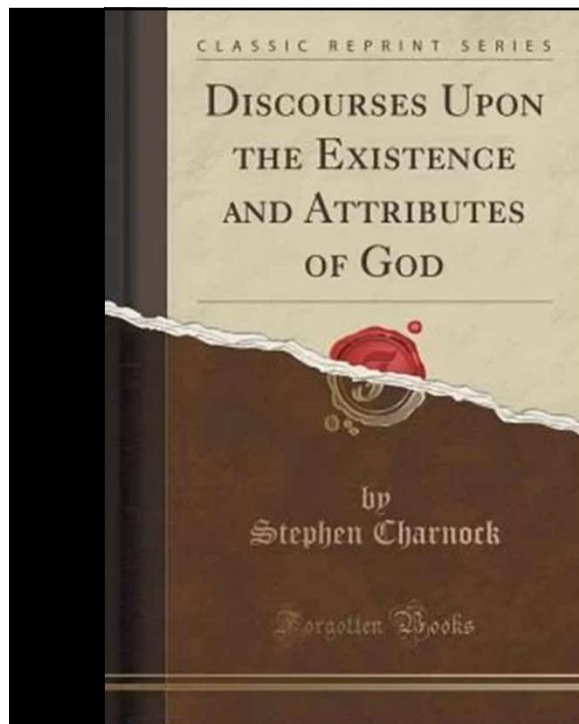



John Calvin
(1509-1564)

"Therefore in reading the profane authors, the admirable light of truth displayed in them should remind us, that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator."

[Institutes of the Christian Religion 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Eerdmans), 236]





"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our faith and an article of our reason."

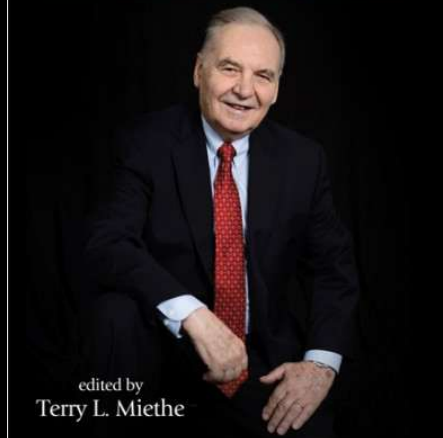
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)

I Am Put Here for the Defense of the Gospel

Dr. Norman L. Geisler: A Festschrift in His Honor



edited by
Terry L. Miethe

CHAPTER 12

Defending the Handmaid

How Theology Needs Philosophy

by Richard G. Howe

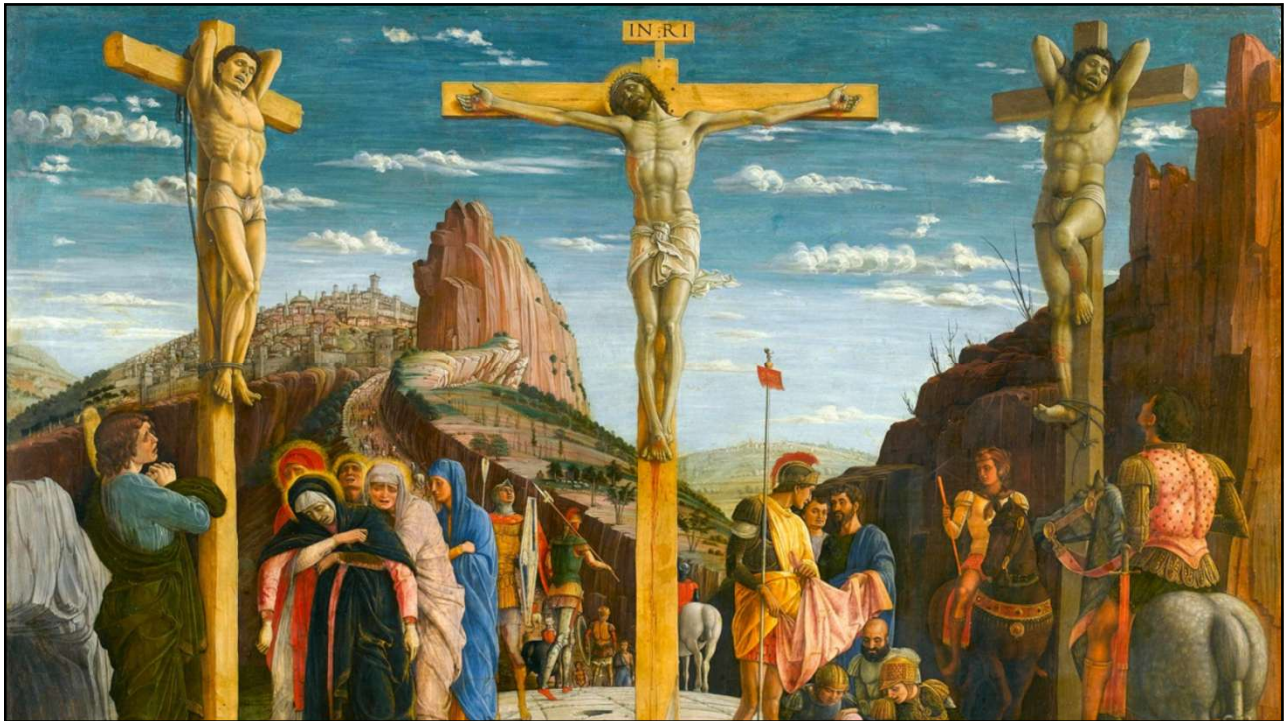
Prolegomena

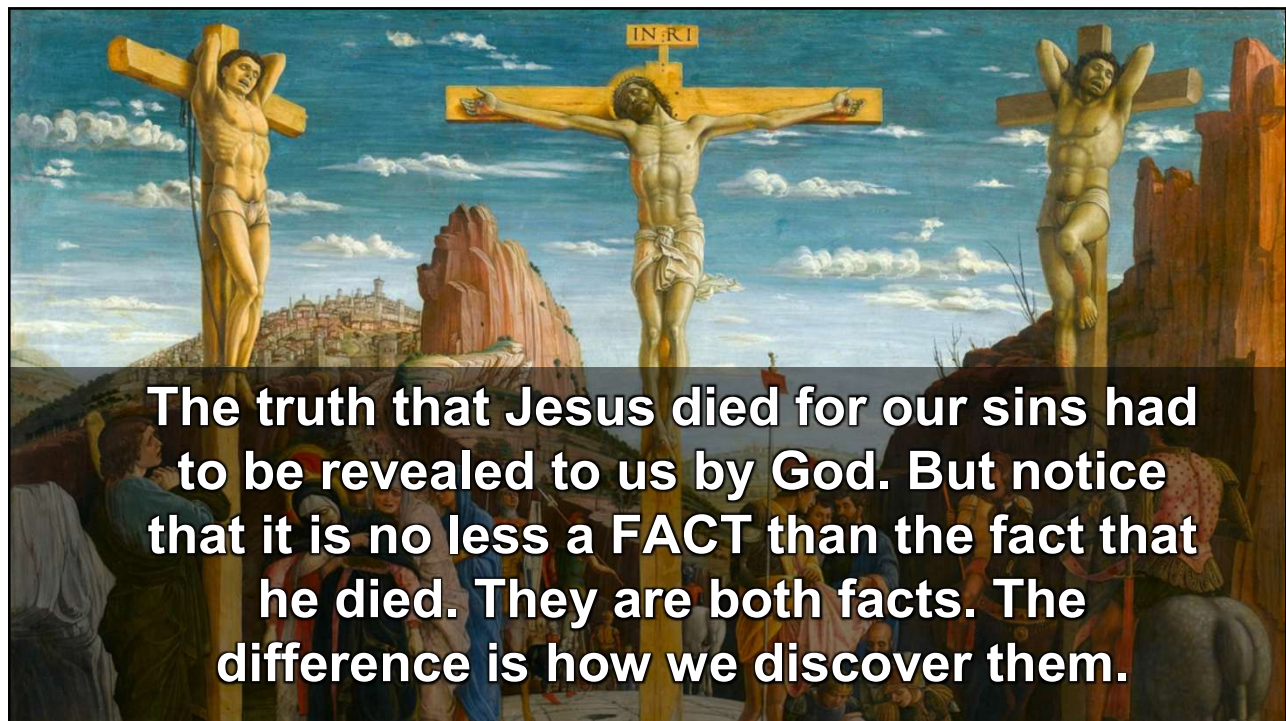
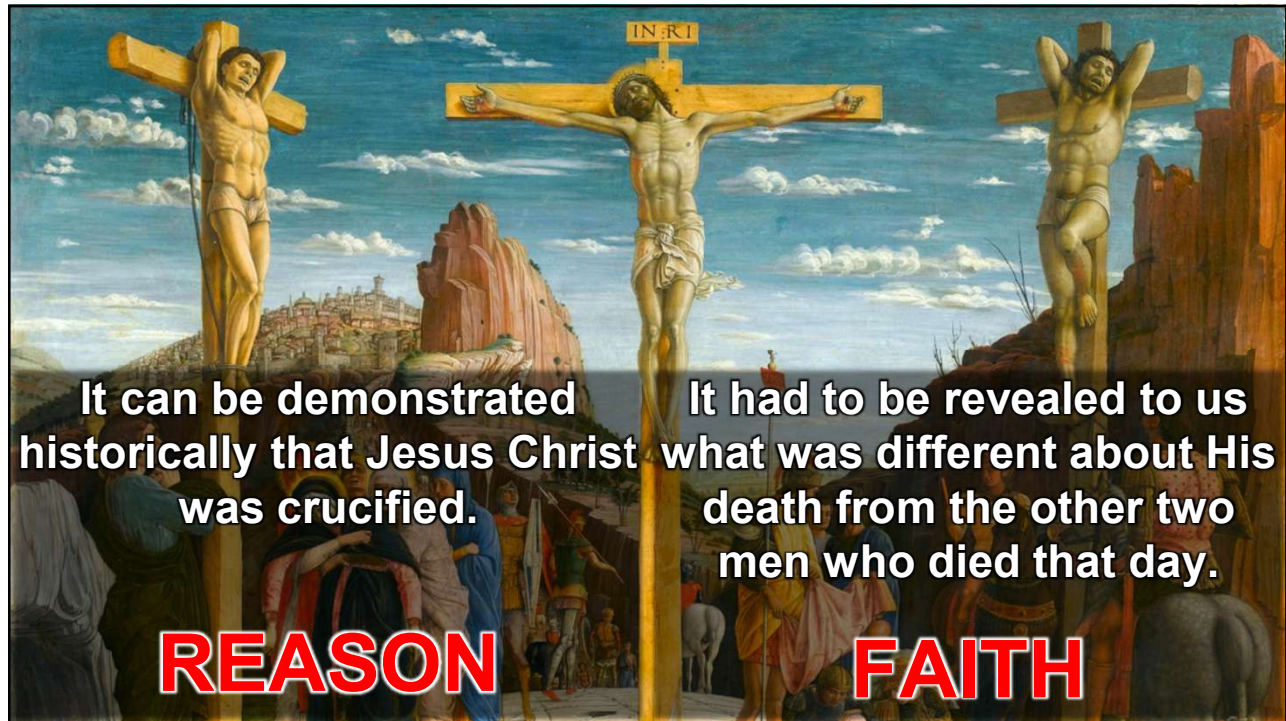
How Norman Geisler Helped Me in the Direction of My Life

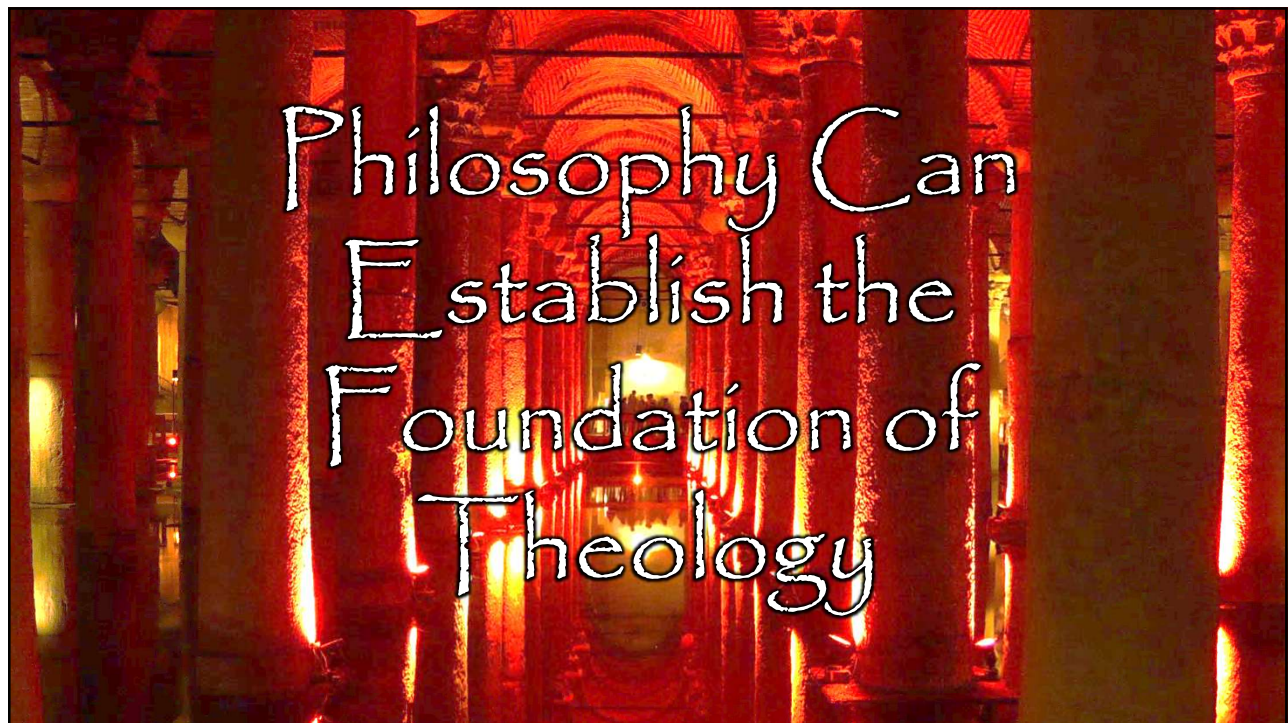
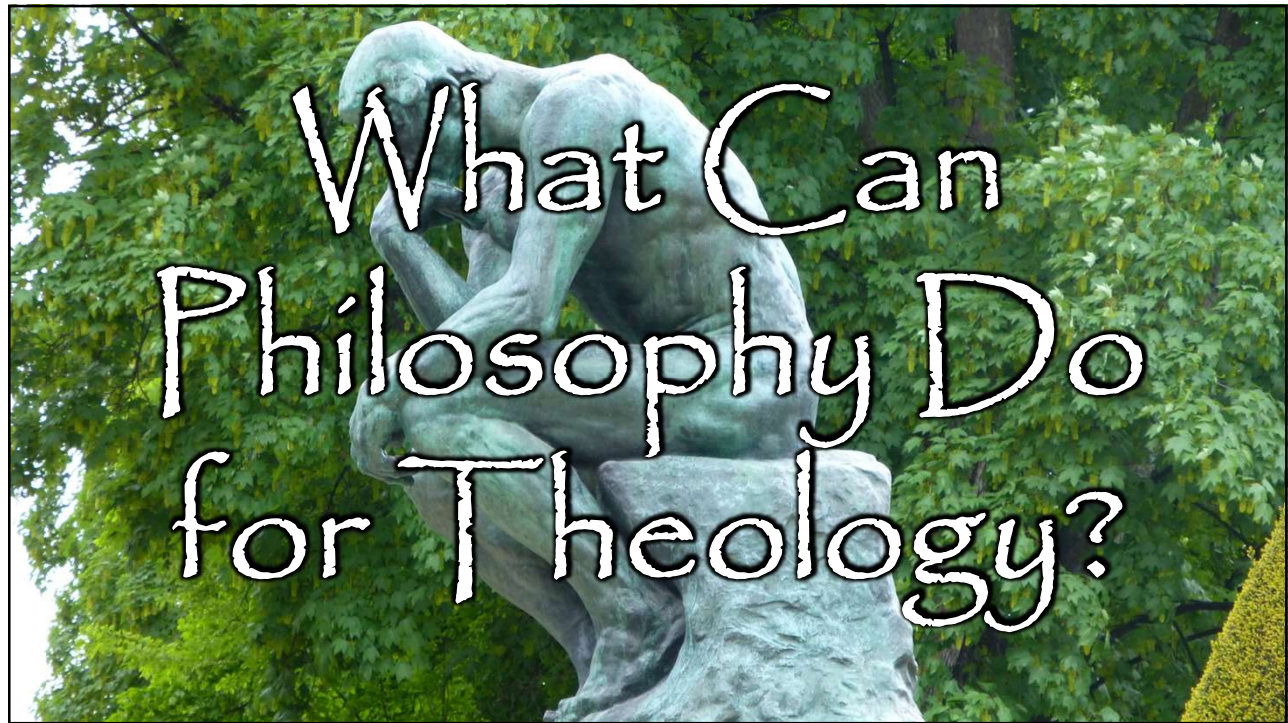
I WAS LED to Christ in high school by Christian friends of mine. I grew spiritually about as much as one might expect a teenager to grow, becoming involved with my youth group at church and pursuing my interesting in drumming. After graduation, I headed to the community college to study music. I tell people that I learned enough music to annoy everyone around me. When it came time to consider senior college, Christian friends of mine told me that one could go to college and study the Bible. This sounded like a tremendous prospect to me, so off I went. I attended my denomination's flagship Christian college in my state. It was my first encounter with theological liberalism. My church had not prepared me to wrestle with issues like Higher Criticism. As a result, I intellectually lost my faith in college. Looking back on that experience, I saw a range of responses among my friends who were confronted with the same intellectual challenges. Some of my friends with whom I had prayed in high school mockingly "asked Jesus to come out of their hearts" and repudiated their Christianity altogether. Others embraced the skepticism of the critical methods and settled for a more mainstream liberal Christianity. Neither of these options seemed possible for me. I was not capable of completely abandoning my faith, as shipwrecked as it was. But neither was I comfortable with any sort of liberal theology. Others of my friends tried to amputate their intellect from their faith and reject any attempt to come to terms with the challenges and questions posed by critical thinking. That, too, was not appealing to me. I knew that I could not embrace a faith that would not stand up to reason. With this, I lived in dissonance for over a year.

The short version of the story has me being intellectually rescued by a handful of apologists. Through their books and lectures, God brought into my life people like Josh McDowell, R. C. Sproul, and Norman Geisler. To this mix were added the insights and maturity of older brothers who had since come to the Lord. Being back on track, I began to consider the continued direction of my education. A short stint at a local

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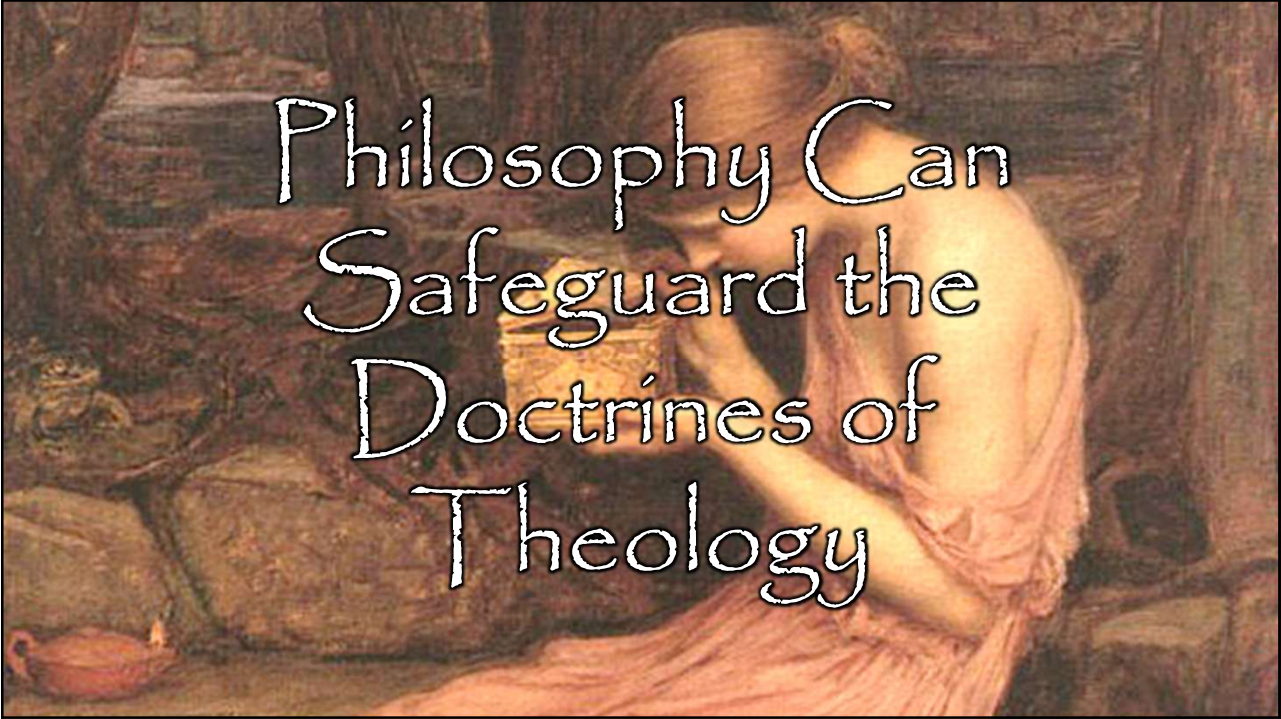
Philosophy Can Establish the Foundation of Theology

- I. The Foundation of Truth
 - A. Theories of Truth
 - 1. Correspondence
 - 2. Coherence
 - 3. Functional
 - 4. Pragmatic
 - 5. Power
 - B. Tests for Truth
 - 1. Classical Empiricism vs. Modern Empiricism
 - 2. Foundationalism / Warrant
- II. The Foundation of Logic
 - A. Laws of Logic
 - B. Objections to Logic
- III. The Foundation of Human Knowledge
- IV. The Foundation of Apologetics (Apologetic Method)
- V. The Foundation of Morality (Natural Law Theory; Objective Morality)
- VI. The Foundation of God: His Existence (Theistic arguments)

Philosophy Can
Clarify the
Meaning of
Theology

Philosophy Can Clarify the Meaning of Theology

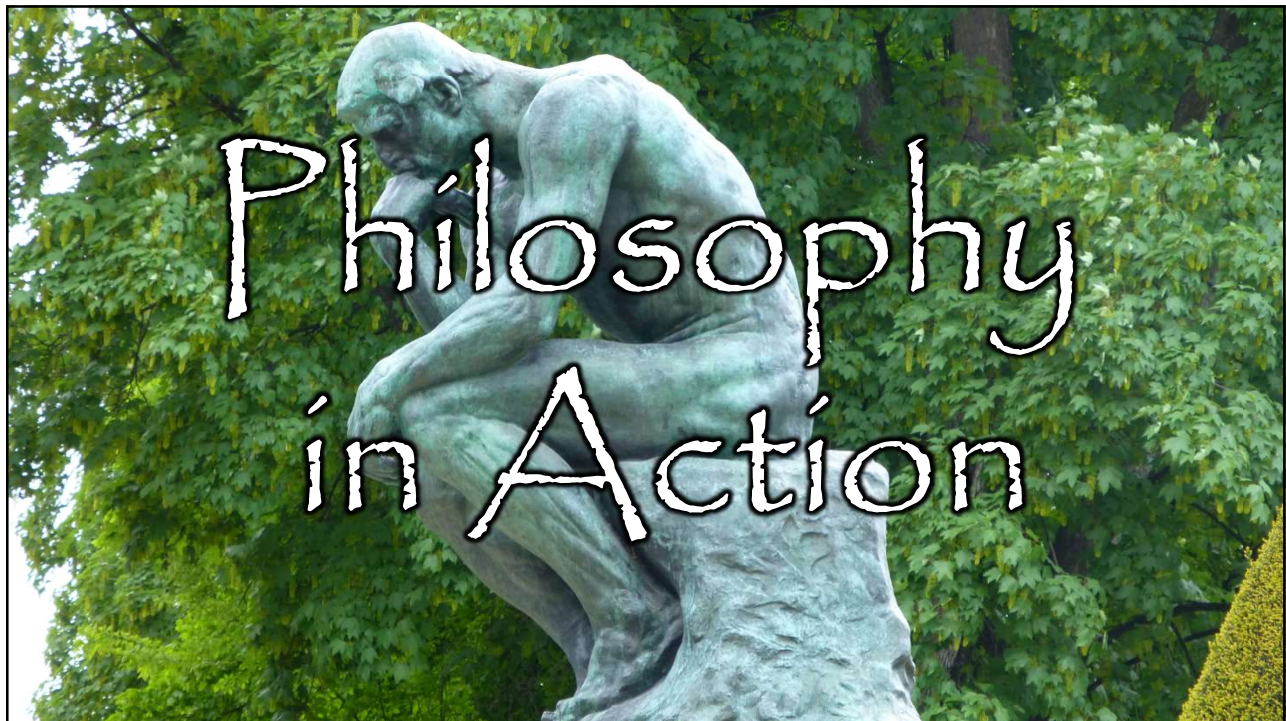
- I. The Meaning of 'Nature'
 - A. Nature vs. Function
 - B. Nature and Teleology
 - C. Human Nature
- II. The Meaning of Flesh vs. Spirit
 - A. Flesh
 - 1. as Material
 - 2. as Moral
 - B. Spirit
 - 1. as Immaterial
 - 2. as Godly
- III. The Meaning of Biblical Inerrancy
 - A. The Concept of Truth in the Inerrancy Debate
 - B. The Concept of Truth in the Inerrancy Debate, Revisited

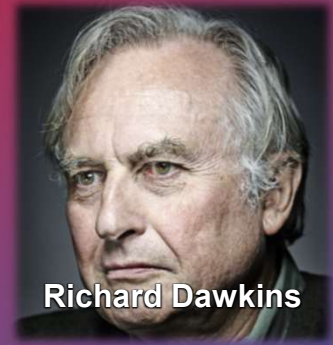


Philosophy Can
Safeguard the
Doctrines of
Theology

Philosophy Can Safeguard the Doctrines of Theology

- I. The Doctrine of Natural Theology
 - A. Saving Natural Theology from Jeffrey Johnson
 - B. God Fading Away: Contending for Classical Attributes of God
 - 1. Simplicity
 - 2. Omniscience (Open Theism; Molinism)
 - 3. Goodness (God and Morality)
- II. The Doctrine Faith and Reason
 - 1. The Popular Misconception of Faith and Reason
 - 2. Atheism's Misconception of Faith and Reason
 - 3. Neo-Orthodoxy's Misconception of Faith and Reason
 - 4. Presuppositionalism's Misconception of Faith and Reason
 - 5. Postmodernism's Misconception of Faith and Reason
 - 6. The Classical View of Faith and Reason
- III. The Doctrine Principles of Biblical Interpretation (Hermeneutics)
- IV. The Doctrine Miracles: A Philosophy, Theology, and Apologetic
- V. The Doctrine of Faith: Refuting the Heresies of the Word of Faith Movement





Facts and the Relationship of Science and Religion



- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion



Stephen Jay Gould
(1941-2002)

"We may, I think, adopt this word and concept to express the central point of this essay and the principled resolution of supposed 'conflict' or 'warfare' between science and religion.



Stephen Jay Gould
(1941-2002)

"No such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority—



Stephen Jay Gould
(1941-2002)

"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."



Stephen Jay Gould
(1941-2002)

"The net of science covers the empirical universe: what is it made of (fact) and why does it work this way (theory)."



Stephen Jay Gould
(1941-2002)

*"The net of religion
extends over questions of
moral meaning and value."*



Stephen Jay Gould
(1941-2002)

*"These two magisteria do
not overlap, nor do they
encompass all inquiry
(consider, for starters, the
magisterium of art and the
meaning of beauty)."*



*"To cite the arch clichés,
we get the age of rocks,
and religion retains the
rock of ages; we study
how the heavens go, and
they determine how to go
to heaven."*

[Stephen Jay Gould, "Nonoverlapping Magisteria," <http://www.blc.arizona.edu/courses/schaffer/449/Gould%20Nonoverlapping%20Magisteria.htm>, assessed 10/20/21]



Non
Overlapping
Magisteria

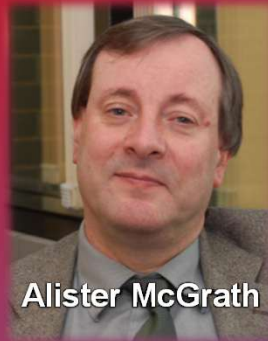


Stephen Jay Gould
(1941-2002)

N O M A

Science
(Facts and
Theories)

Religion
(Moral Meaning
and Values)



Alister McGrath

- Andreas Idreos Professorship of Science and Religion at Oxford University
- Senior Research Fellow at Harris Manchester College, Oxford



Alister McGrath

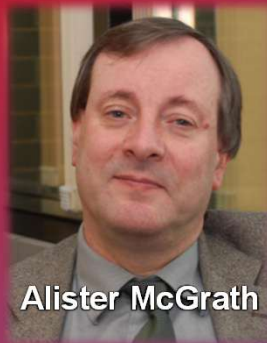
"There is, of course, a third option—that of 'partially overlapping magisteria' (a POMA, so to speak),



Alister McGrath

"reflecting a realization that science and religion offer possibilities of cross-fertilization on account of the interpenetration of their subjects and methods."

[Alister McGrath and Joanna Collicutt McGrath, *The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine* (Downers Grove, IL: 2007), 41



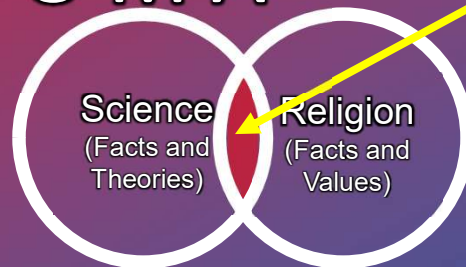
Alister McGrath

Partially Overlapping Magisteria



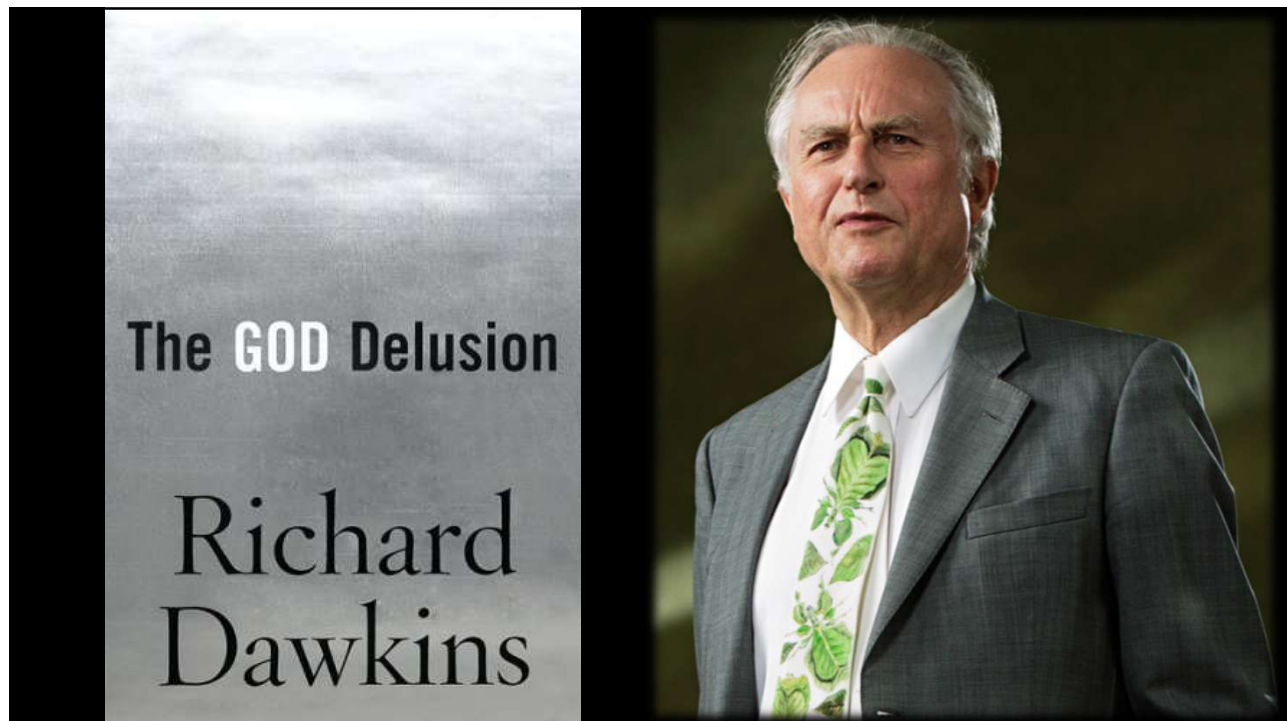
Alister McGrath

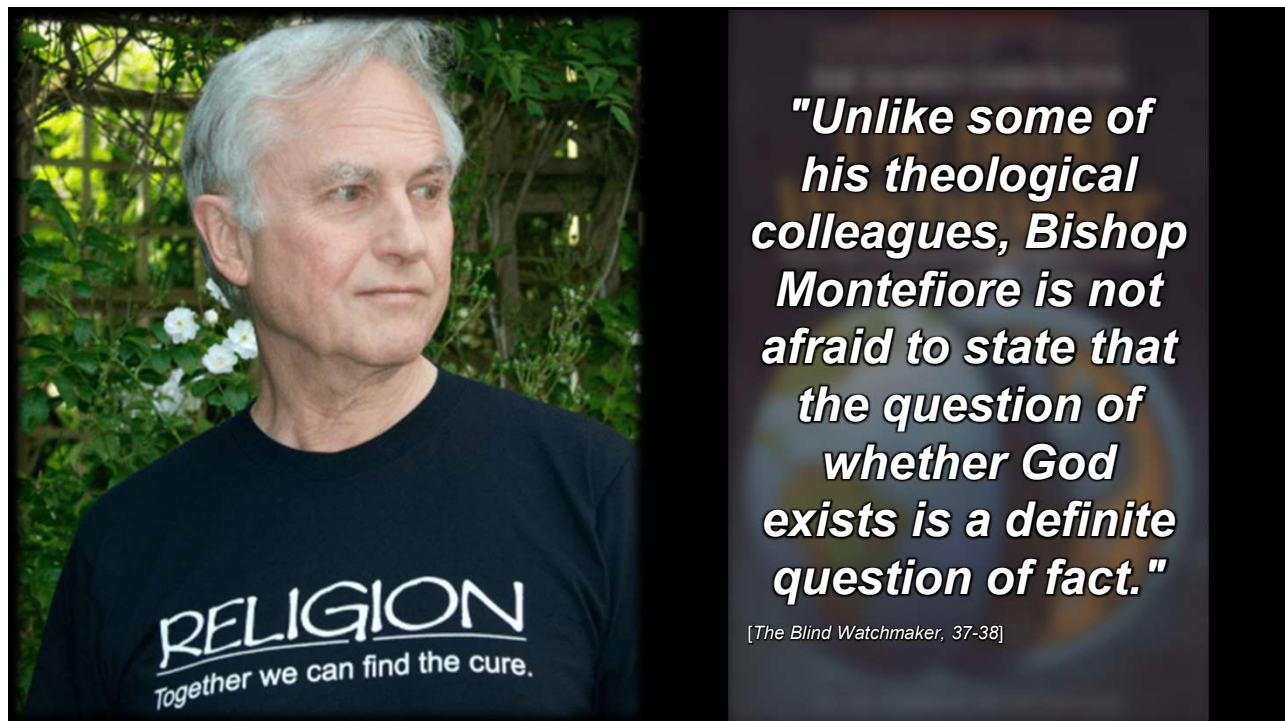
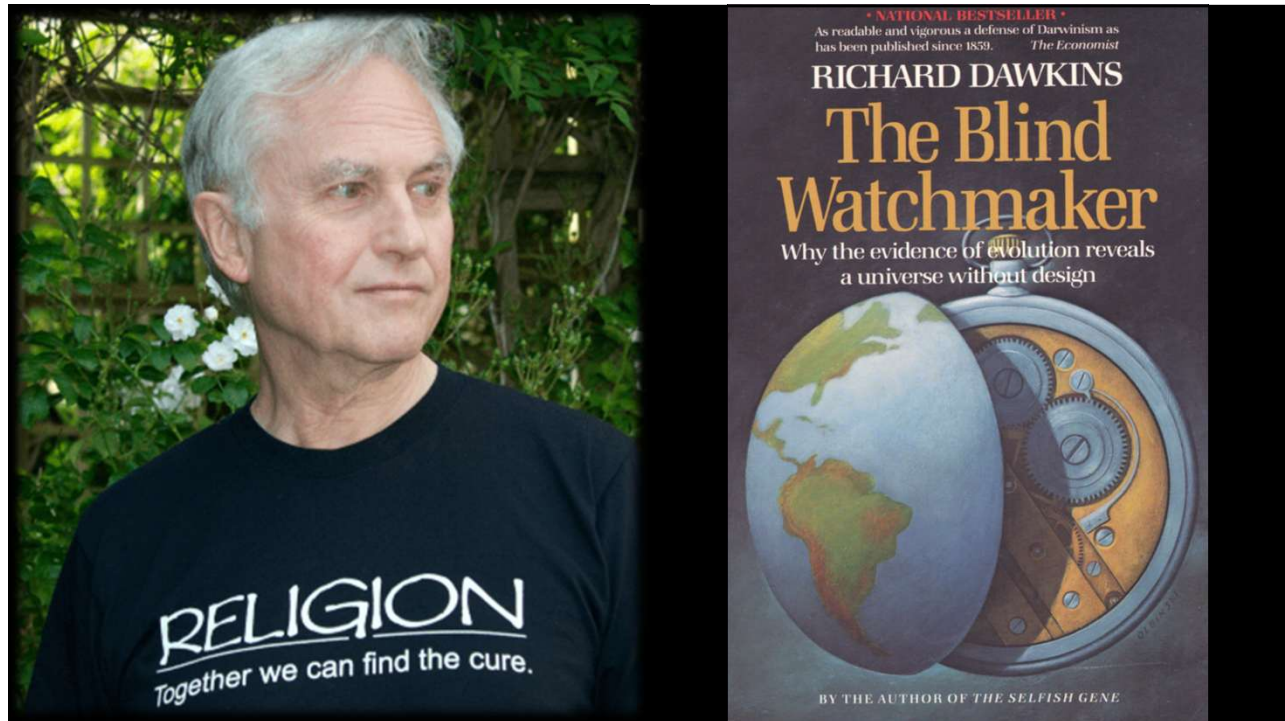
P O M A

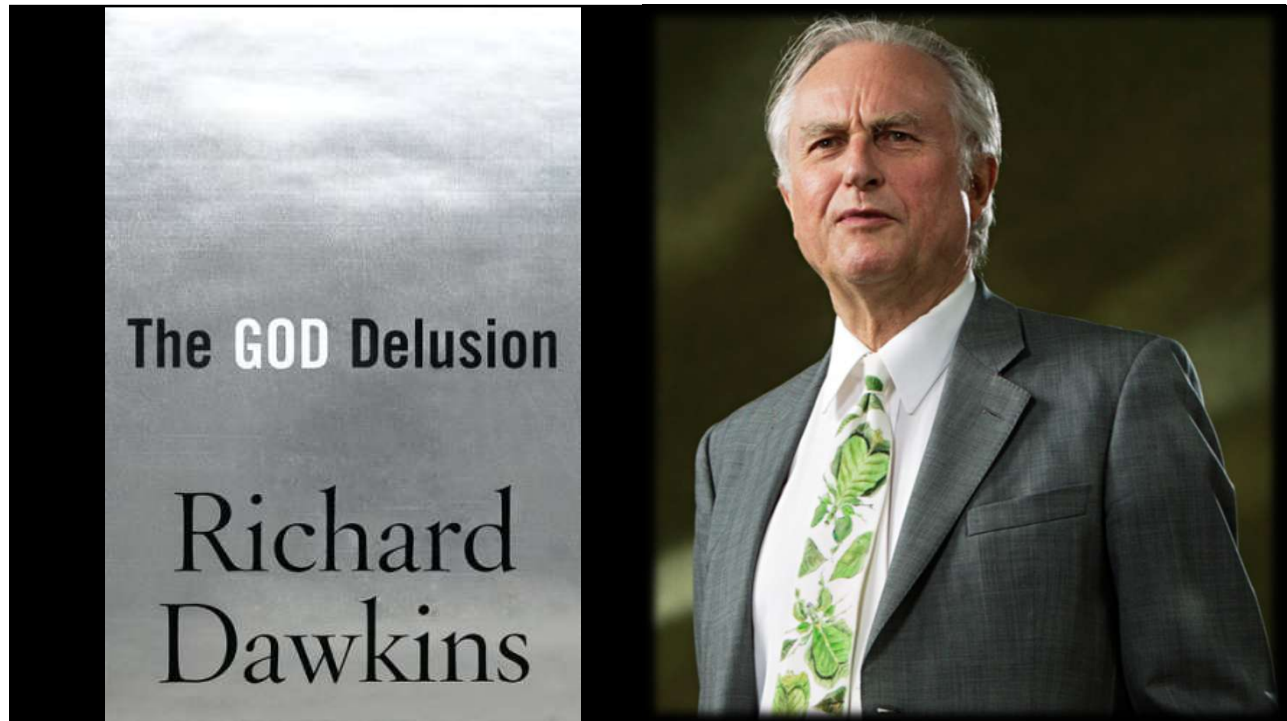


Common factual claims
of science and religion
e.g., information
content in biological
systems

- Former Charles Simonyi Professor of Public Understanding of Science, Oxford University
- Author of *The Selfish Gene*; *The Blind Watchmaker*; *The God Delusion*, and more
- famous for his theory of memes
- outspoken atheist





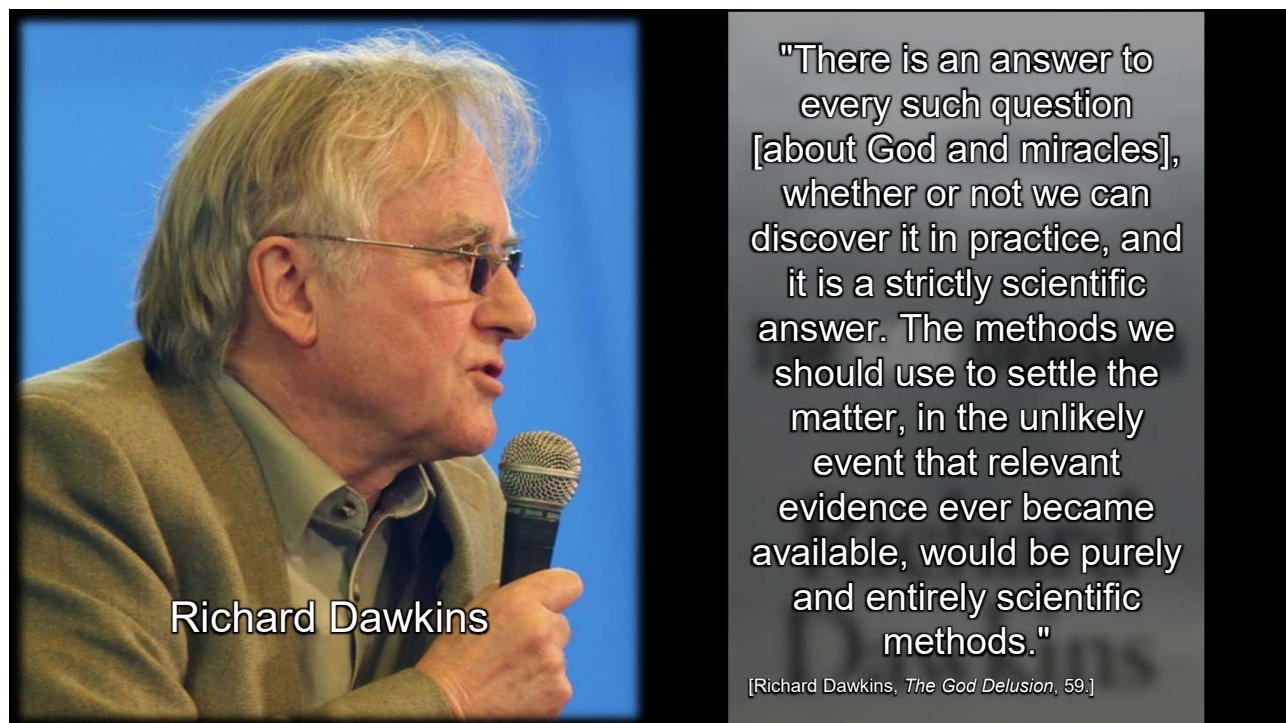
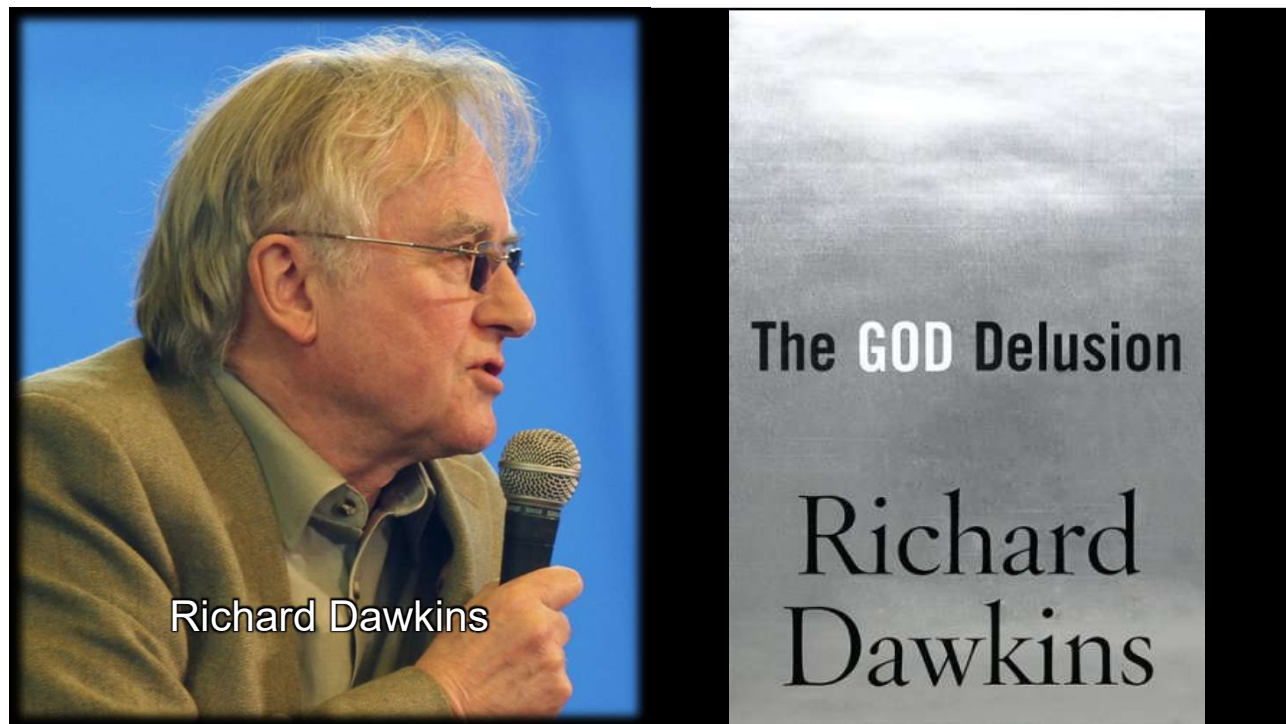


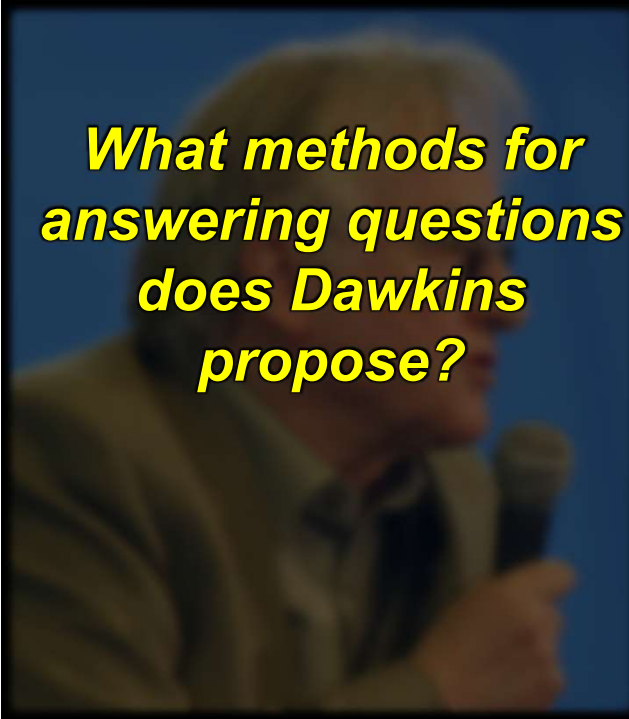
"The presence or absence of a creative super-intelligence is unequivocally a **scientific question**, even if it is not in practice—or not yet—a decided one."

[*The God Delusion*, 58-59]

*"Unlike some of his theological colleagues, Bishop Montefiore is not afraid to state that the question of whether God exists is a definite **question of fact**."*

[*The Blind Watchmaker*, 37-38]

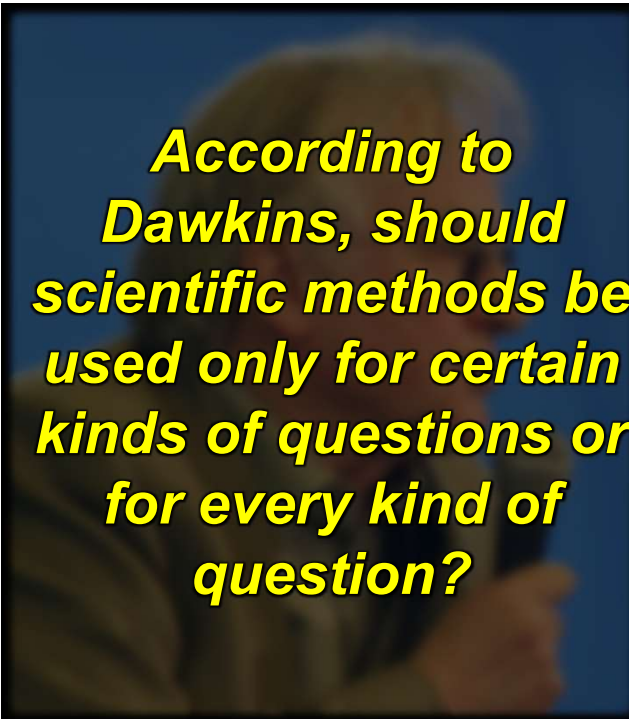




What methods for answering questions does Dawkins propose?

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be **purely and entirely scientific methods.**"

[Richard Dawkins, *The God Delusion*, 59.]



According to Dawkins, should scientific methods be used only for certain kinds of questions or for every kind of question?

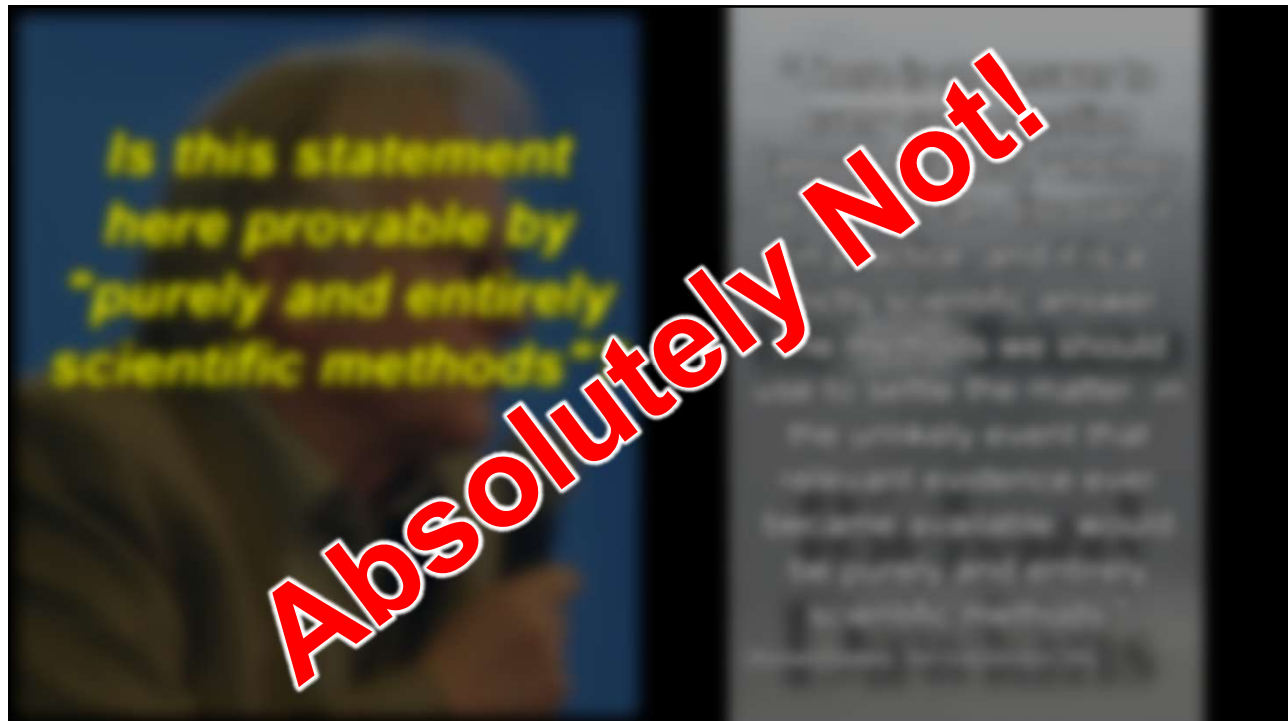
"There is an answer to **every such question** [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

[Richard Dawkins, *The God Delusion*, 59.]

***Is this statement
here provable by
"purely and entirely
scientific methods"?***

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

[Richard Dawkins, *The God Delusion*, 59.]



Since Dawkins' statement is not provable by "purely and entirely scientific methods," what kind of method must be used?

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

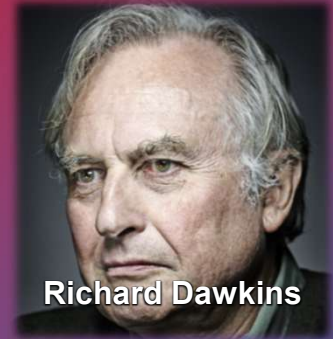
[Richard Dawkins, *The God Delusion*, 59.]

Philosophical Method!

***Why can't that
method be used for
questions about
miracles?***

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

[Richard Dawkins, *The God Delusion*, 59.]



Completely
Overlapping
Magisteria

