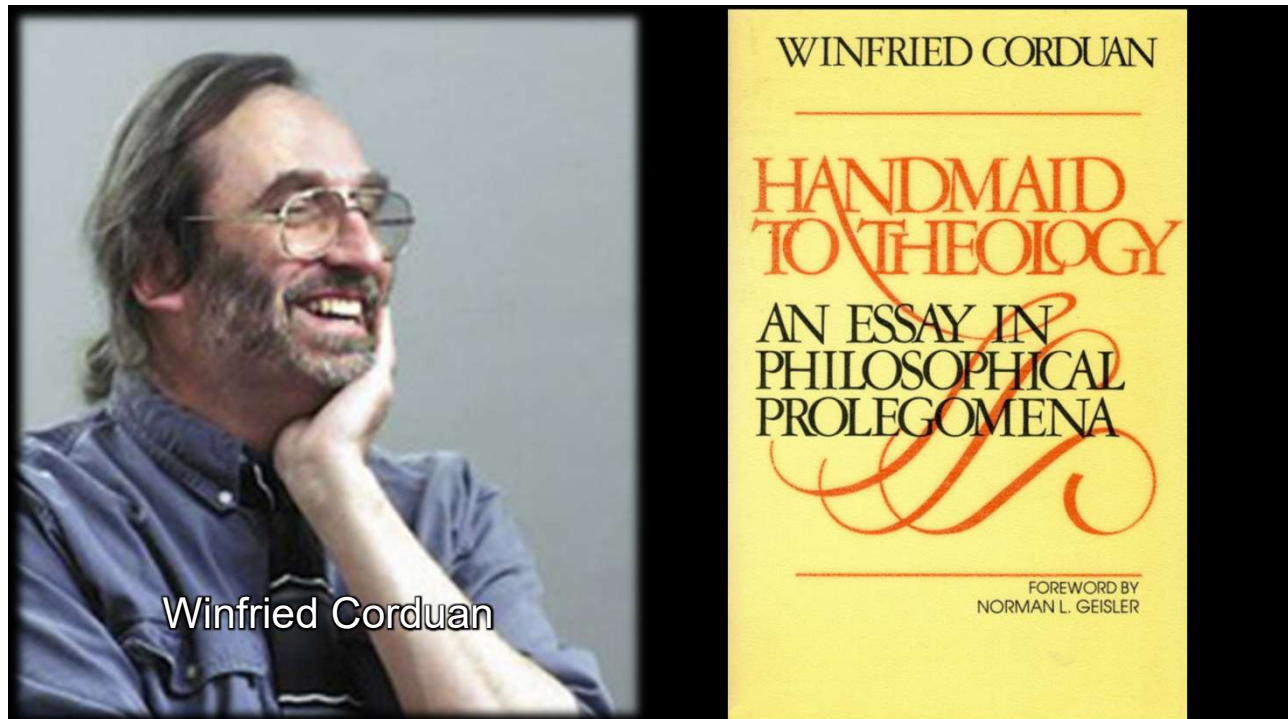
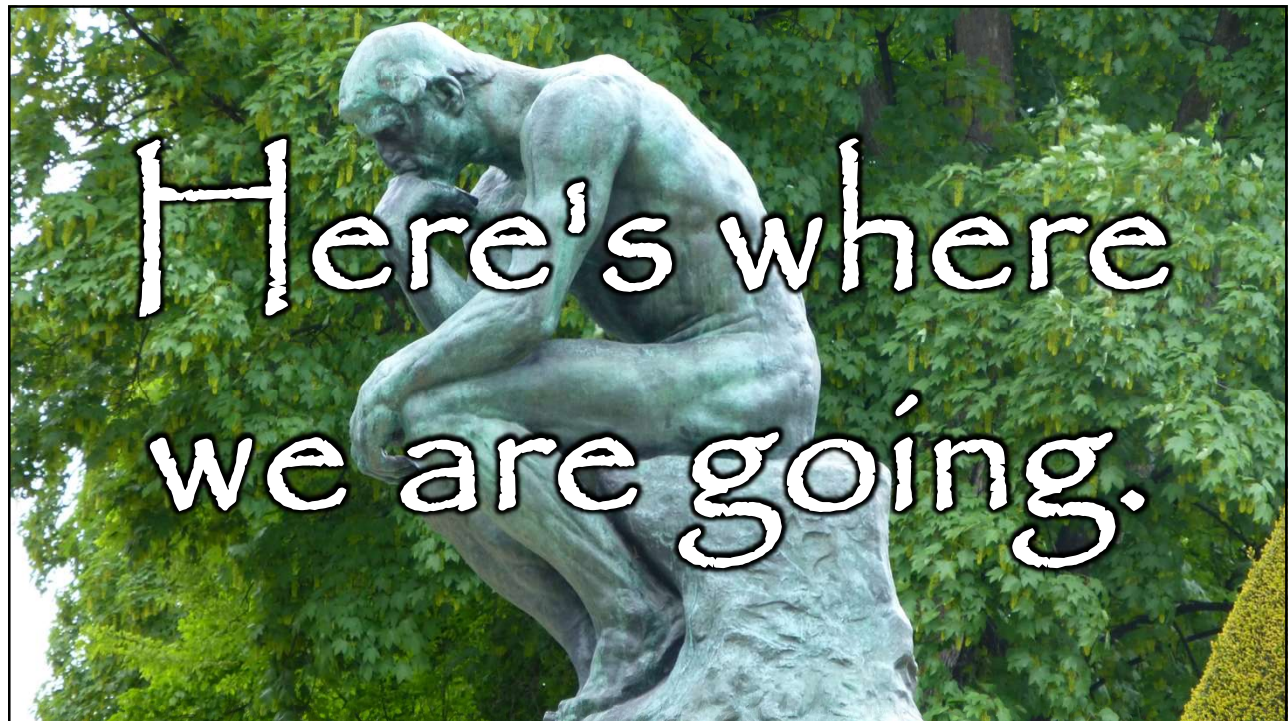
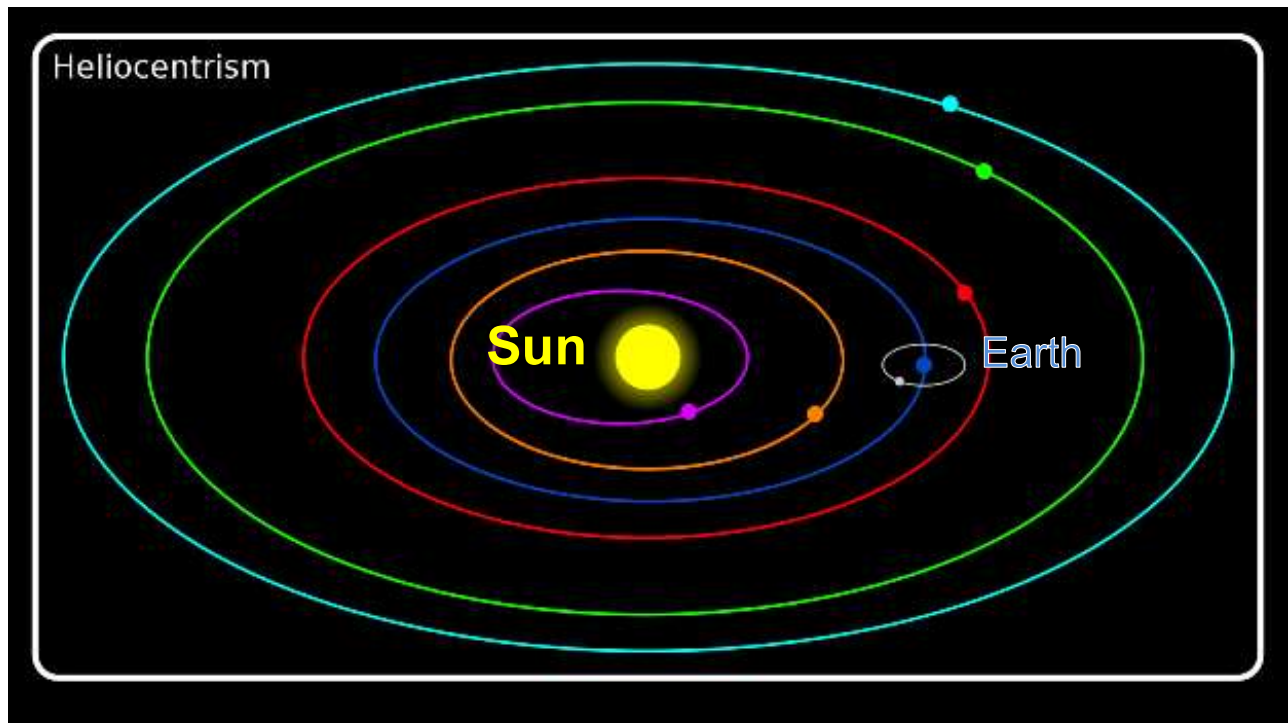
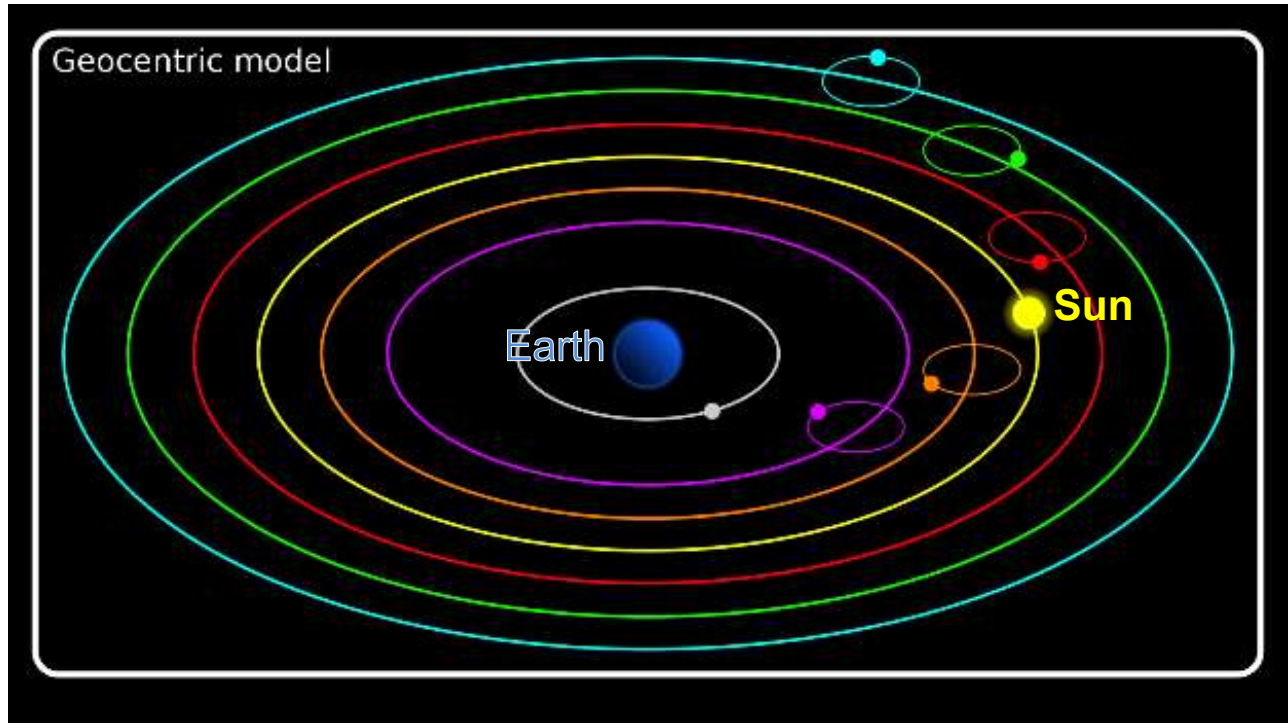


**Theology is the Queen  
of the sciences and  
philosophy is her  
handmaid.**









Robert Cardinal Bellarmine  
(1542-1621)

Galileo Galilei  
(1564-1642)



***Joshua Commanding  
the Sun to Stand Still***

*"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**

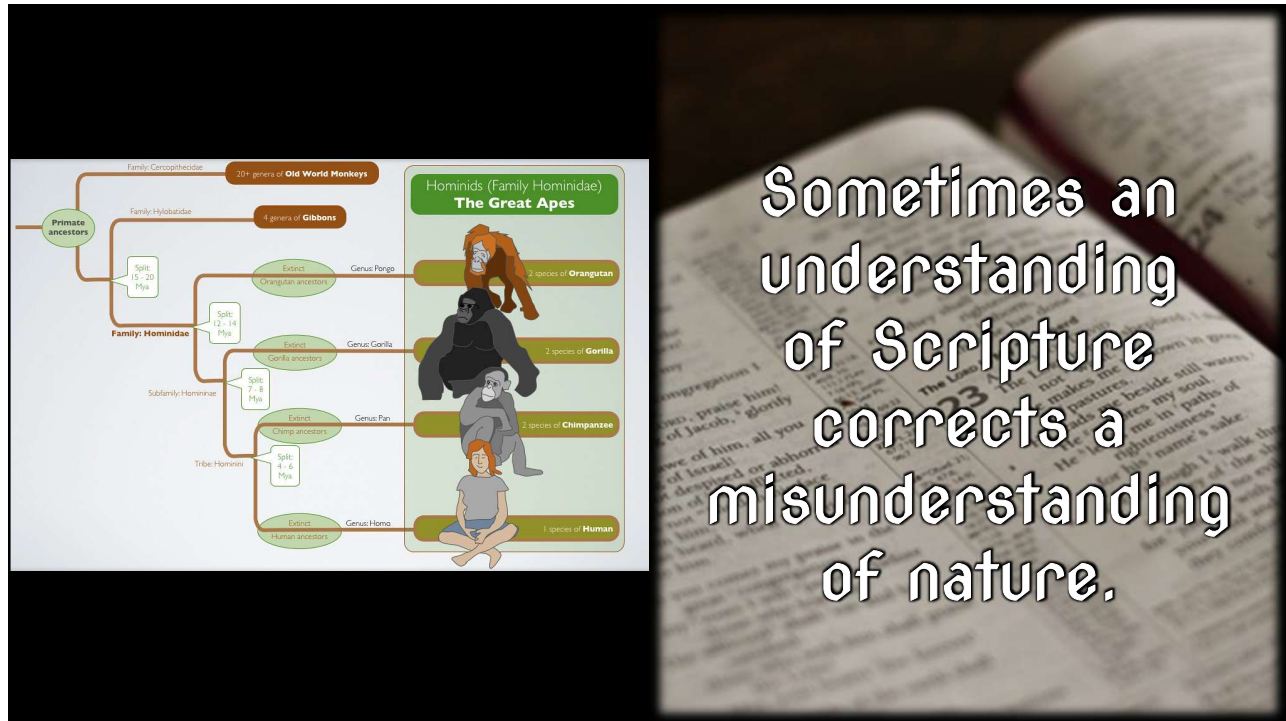
Can you see how  
astronomy corrected our  
misunderstanding of  
Joshua 10:12-13?

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



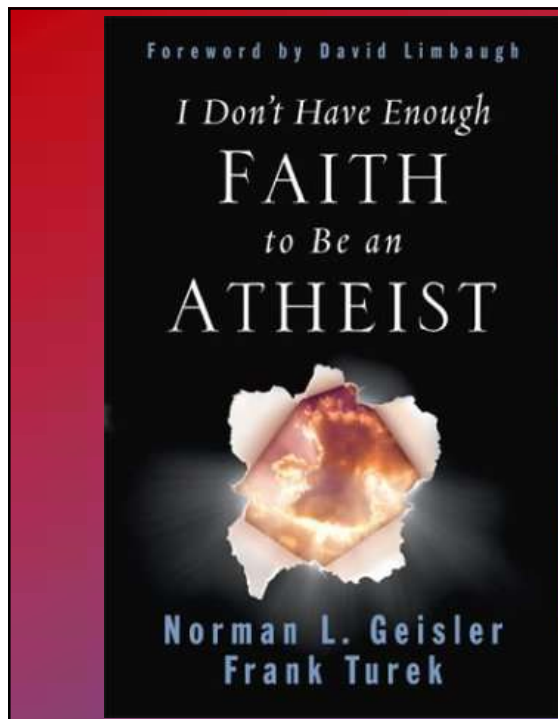
**Might it be that  
philosophy can guard our  
interpretations of certain  
verses of Scripture?**





The diagram illustrates the evolutionary relationships between primates. It starts with Primate ancestors, which split into Family Cercopithecoidea (20+ genera of Old World Monkeys) and Family Hylobatoidea (41 genera of Gibbons). The Family Hylobatoidea further splits into 15-20 Mya into Family Hominoidea and Family Hominidae. Family Hominoidea splits into 12-14 Mya into Subfamily Hominae and Subfamily Homininae. Subfamily Hominae splits into 7-8 Mya into Genus Pongo (2 species of Orangutan) and Genus Gorilla (2 species of Gorilla). Subfamily Homininae splits into 3-6 Mya into Genus Pan (2 species of Chimpanzee) and Genus Homo (1 species of Human). The Genus Homo branch is labeled as Human ancestors.

Sometimes an understanding of Scripture corrects a misunderstanding of nature.



Foreword by David Limbaugh

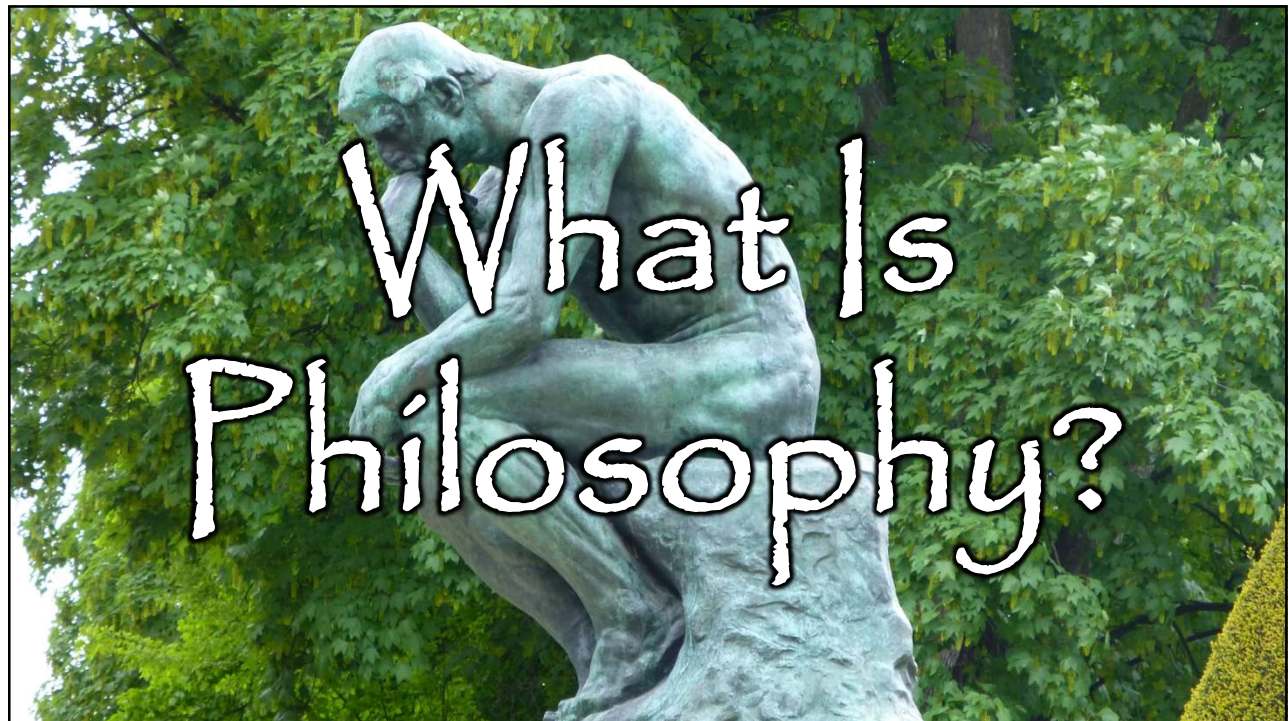
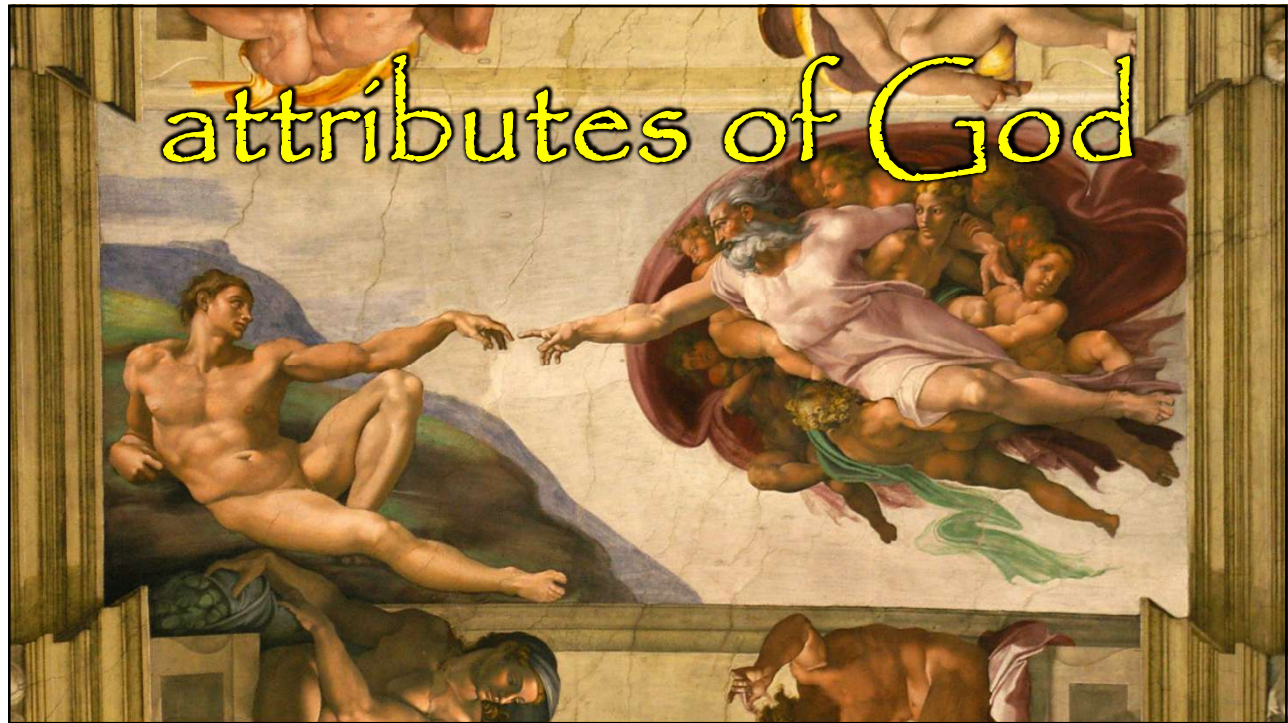
*I Don't Have Enough*  
**FAITH**  
*to Be an*  
**ATHEIST**

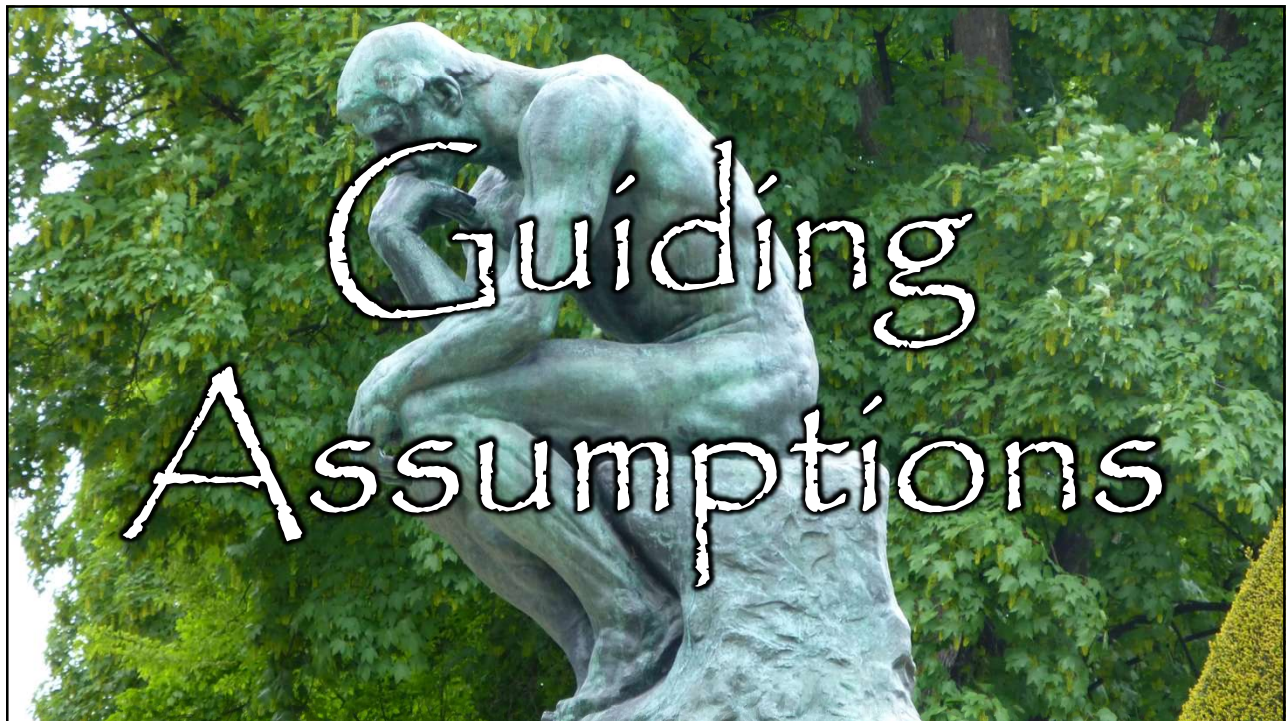
*I Don't Have Enough Faith to Be an Atheist*

Norman L. Geisler  
Frank Turek

| Philosophers       |                     | Issues                                 |                             |
|--------------------|---------------------|--|-----------------------------|
| Mortimer Adler     | Gary Habermas       | abortion                               | Kalam cosmological argument |
| Aristotle          | Thomas Howe         | agnosticism                            | law of causality            |
| Augustine          | David Hume          | atheism                                | law of non-contradiction    |
| Avicenna           | Anthony Kenny       | inerrancy                              | laws of logic               |
| A. J. Ayer         | Constantine Kolenda | cosmological argument                  | logic, Western vs. Eastern  |
| Francis Bacon      | Peter Kreeft        | creation                               | materialism                 |
| J. Budziszewski    | Paul Kurtz          | design                                 | miracles                    |
| William Lane Craig | J. P. Moreland      | empirical science vs. forensic science | morality                    |
| William Dembski    | Friedrich Nietzsche | enlightenment                          | noumena / phenomena         |
| Antony Flew        | William Paley       | extraordinary evidence                 | pantheism                   |
| Blaise Pascal      |                     | faith and reason                       | principle of uniformity     |
| Peter Singer       |                     | first cause                            | science and philosophy      |
| Socrates           |                     | first principles                       | self-defeating statements   |
|                    |                     | general revelation                     | teleological argument       |
|                    |                     | historical tests                       | theism                      |
|                    |                     | induction                              | time                        |
|                    |                     |  | truth                       |

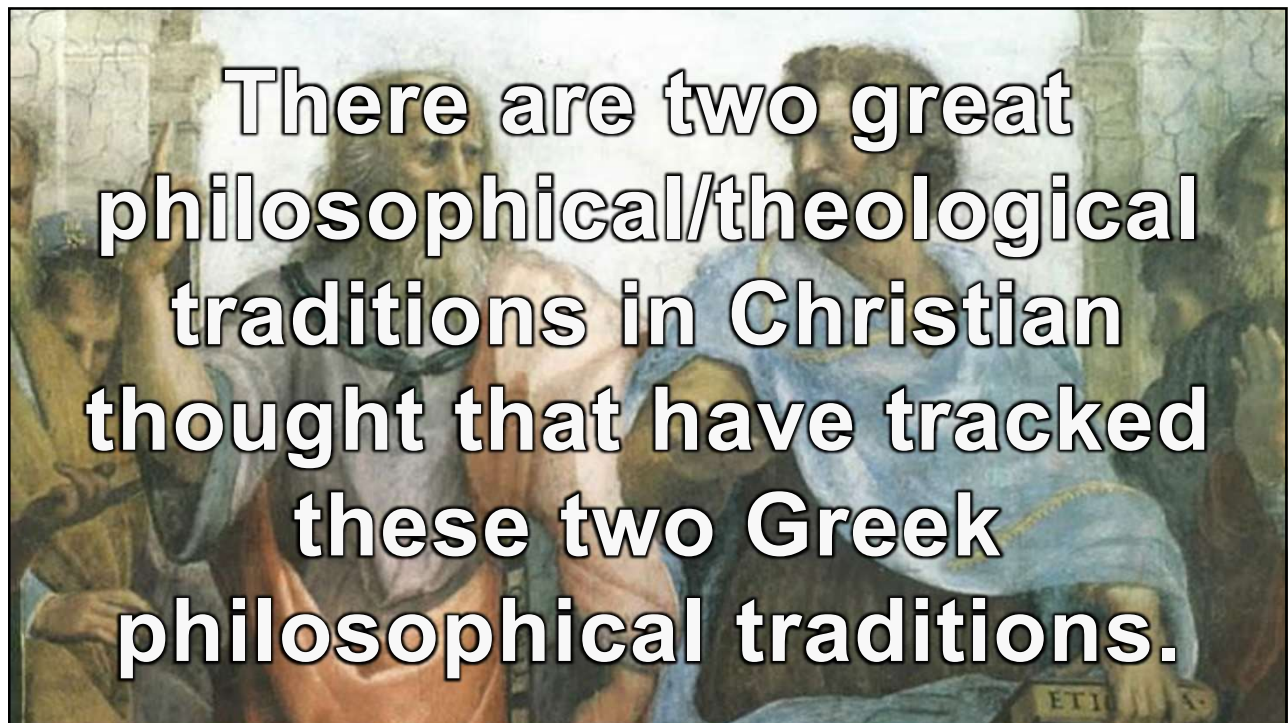
| Philosophers       |                     | Issues                   |  |
|--------------------|---------------------|--------------------------|--|
| Mortimer Adler     | Gary Habermas       | enlightenment            |  |
| Aristotle          | Thomas Howe         | extraordinary evidence   |  |
| Augustine          | David Hume          | faith and reason         |  |
| Avicenna           | Anthony Kenny       | first cause              |  |
| A. J. Ayer         | Constantine Kolenda | first principles         |  |
| Francis Bacon      | Peter Kreeft        | general revelation       |  |
| J. Budziszewski    | Paul Kurtz          | induction                |  |
| William Lane Craig | J. P. Moreland      | law of non-contradiction |  |
| William Dembski    | Friedrich Nietzsche | laws of logic            |  |
| Antony Flew        | William Paley       | science and philosophy   |  |
| Blaise Pascal      |                     | attributes of God        |  |
| Peter Singer       |                     | truth                    |  |
| Socrates           |                     |                          |  |





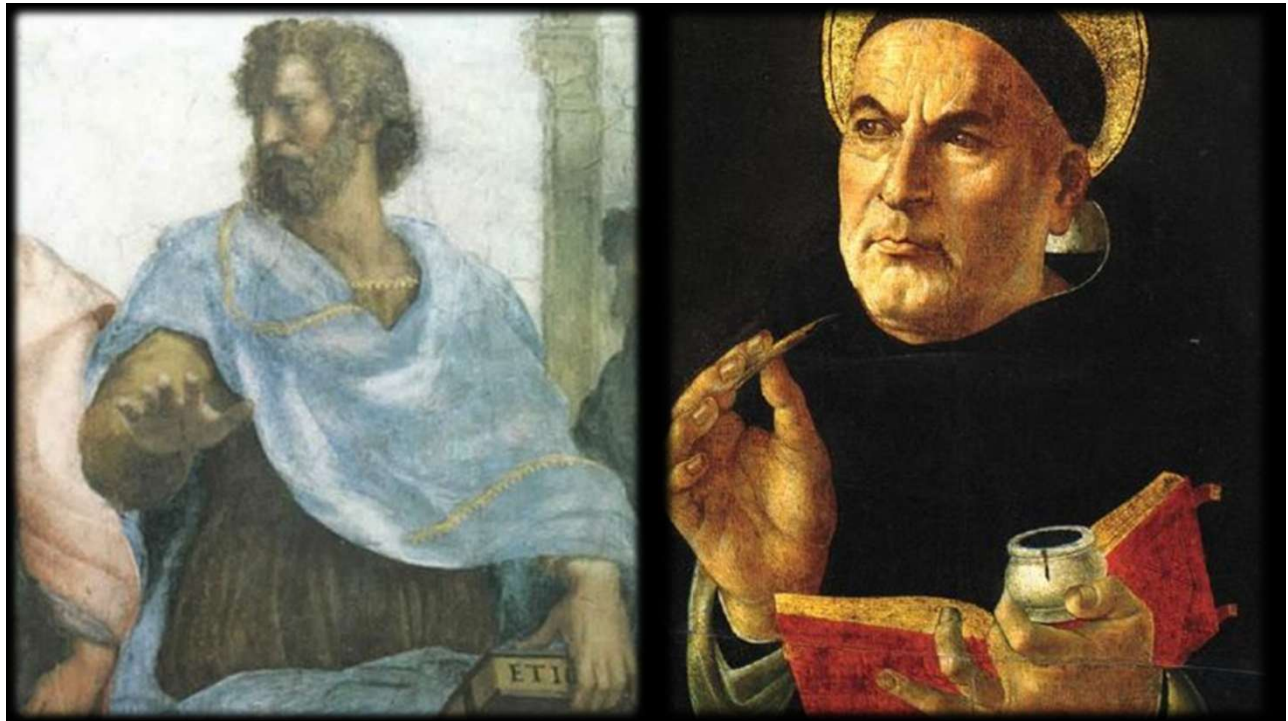
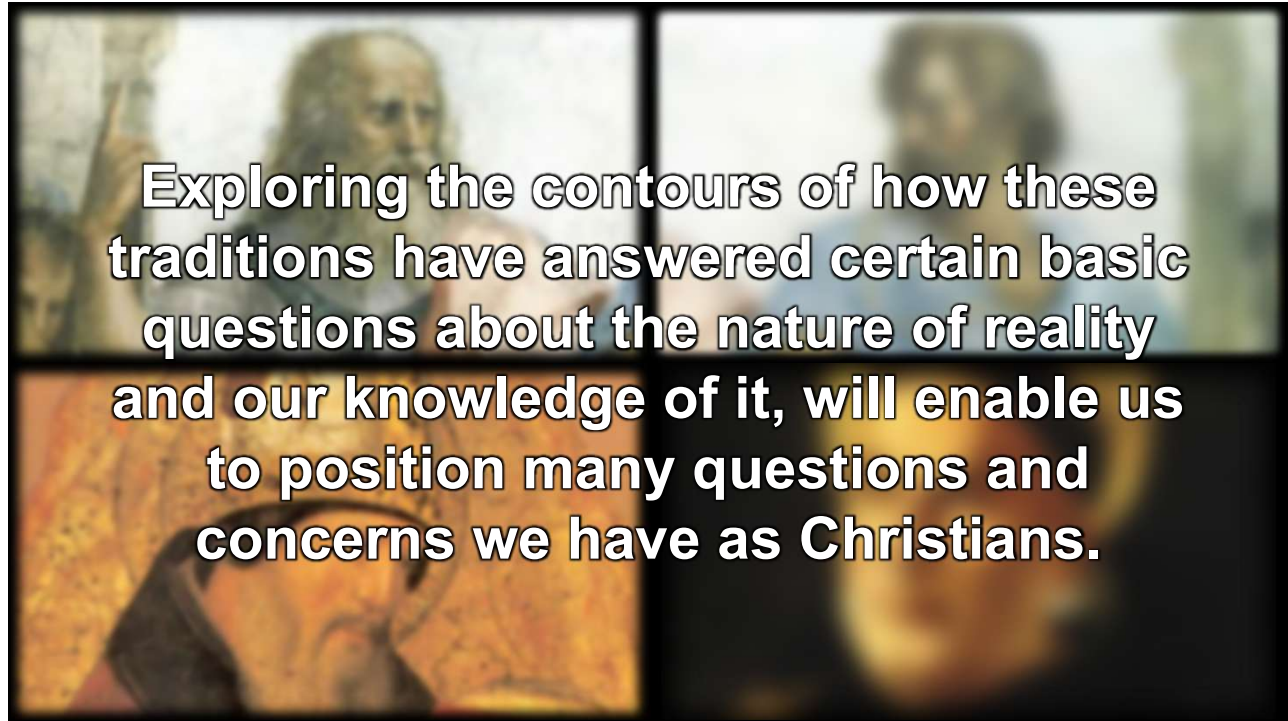
**There are two great  
philosophical traditions  
in Western thought that  
have endured since the  
ancient Greeks.**

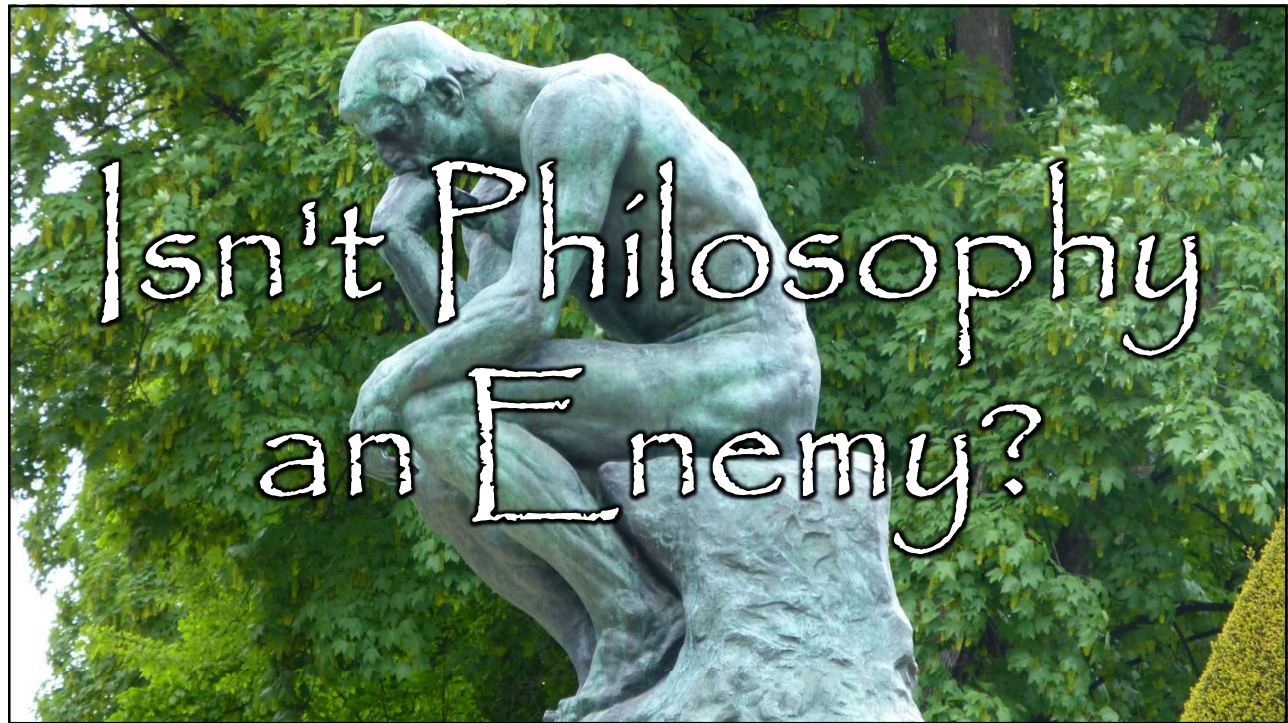








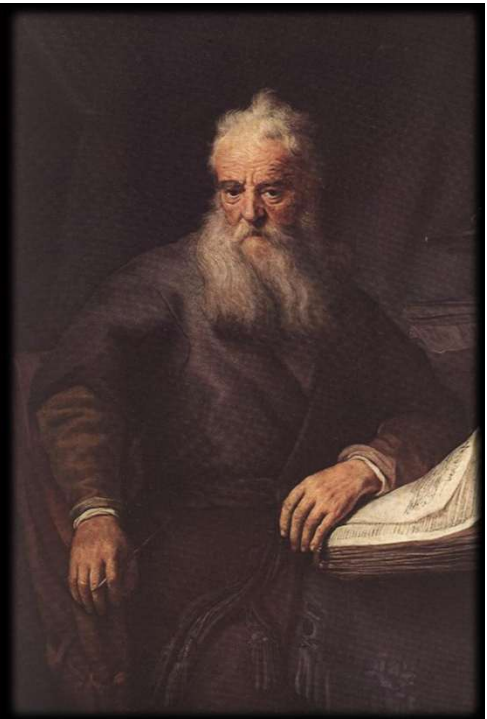





∞ Colossians 2:8 ∞

"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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
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## Philosophy or Christ?

Sermons | 📖 Colossians 2:8-10 | 👤 2141 | 📅 Jul 11, 1976



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A-


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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

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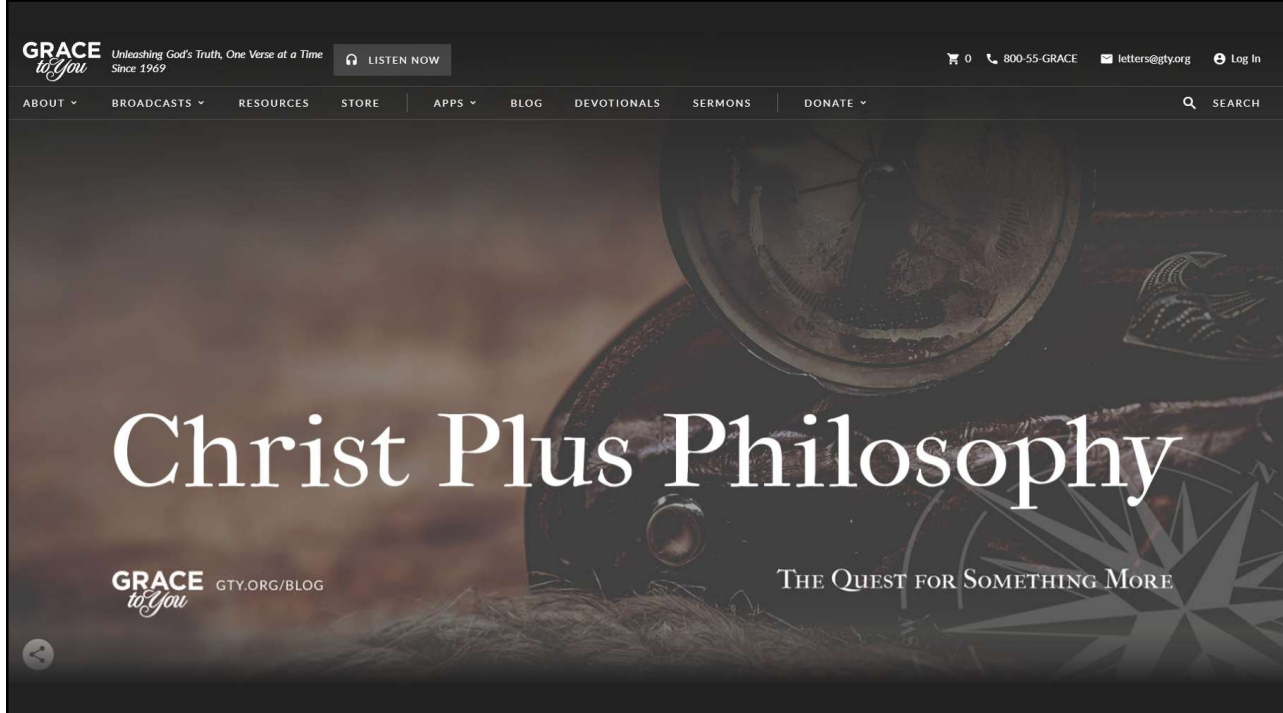


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# Christ Plus Philosophy


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THE QUEST FOR SOMETHING MORE



# Evangelical Philosophical Society

Sheraton Denver Downtown Hotel

Nov. 15-17, 2022

## "Saving Natural Theology from Jeffrey Johnson"

Richard G. Howe, Ph.D.

Tues. Nov. 15, 2022 @ 4:30 PM

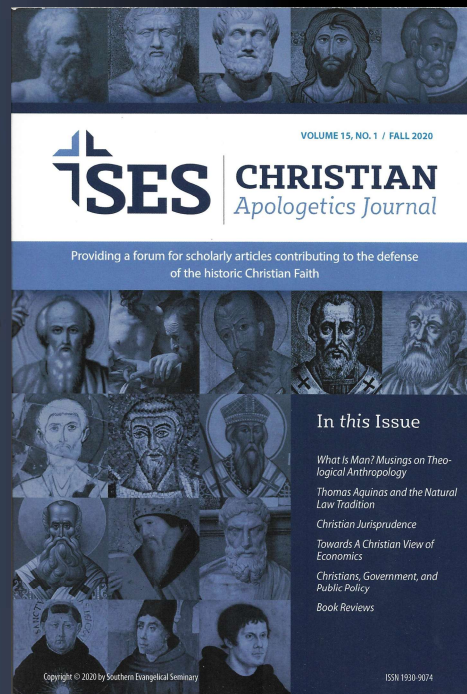
Evangelical Philosophical Society B2

Tower Building - Mezzanine Level Gold

Now available in the  
*Christian Apologetics Journal*

## "Saving Natural Theology from Jeffrey Johnson"

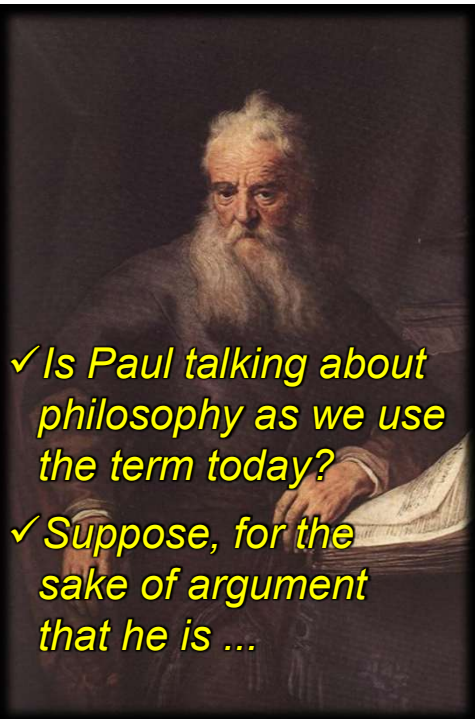
Richard G. Howe, Ph.D.  
Provost | Professor of Philosophy and Apologetics  
Southern Evangelical Seminary



## ☞ 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."**

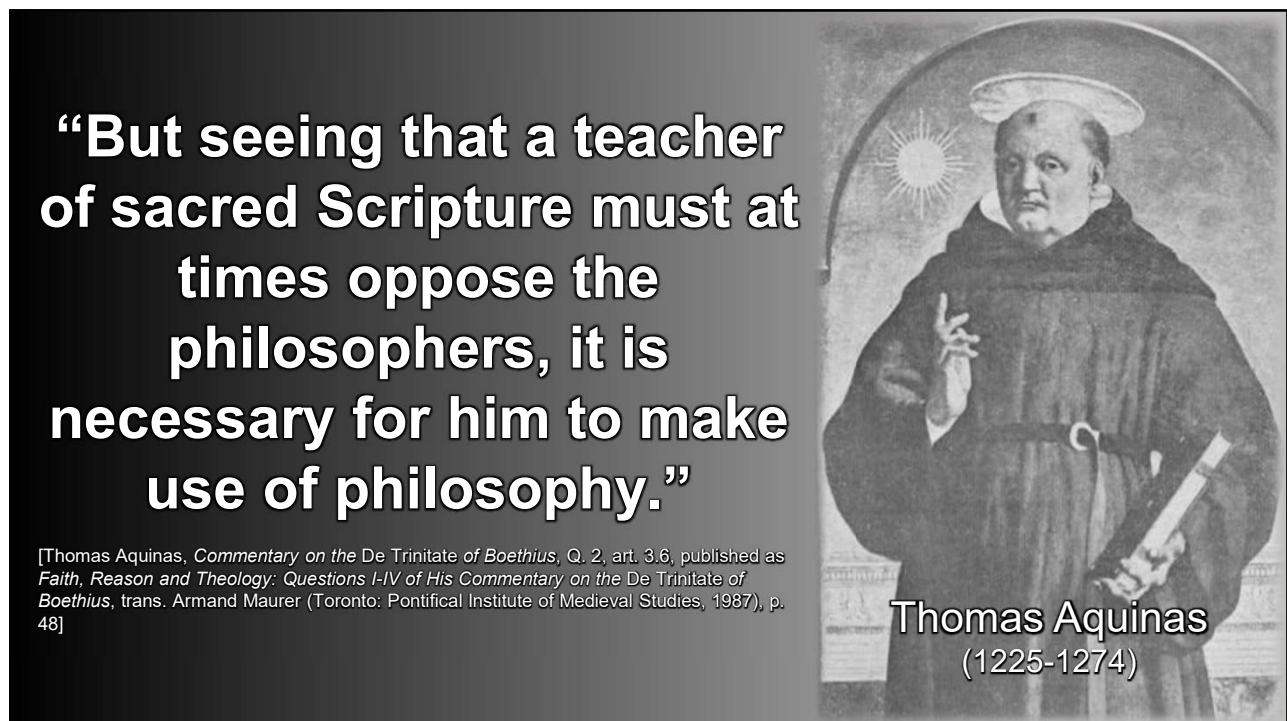
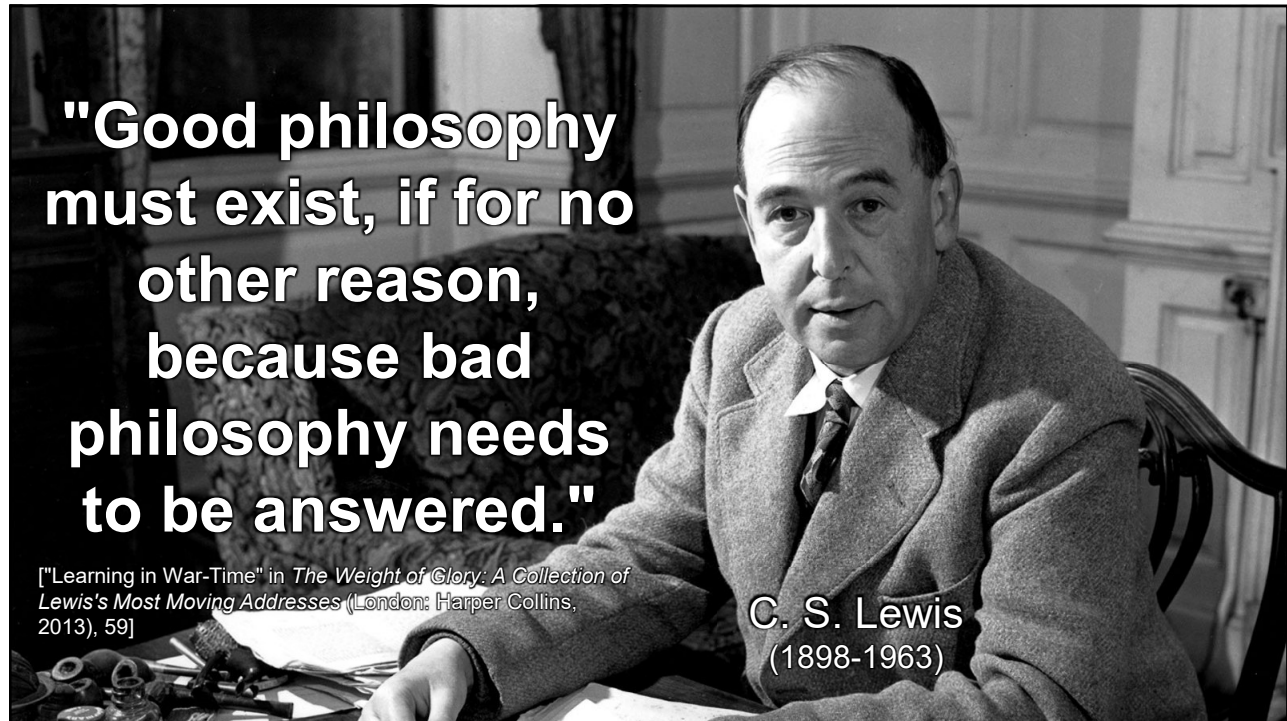
The Apostle Paul  
*Epistle to the Colossians*

✓ *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."*



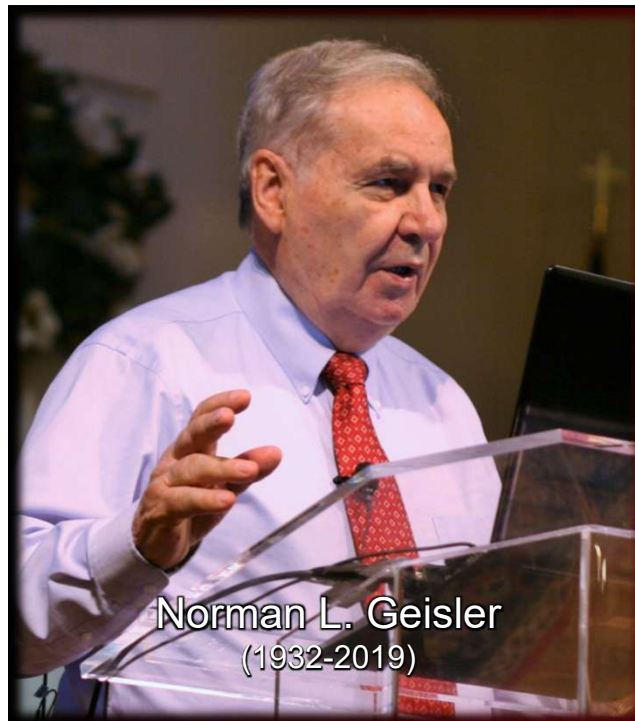


*"There is no one as dogmatically beholden to a **metaphysic** as the man who denies that he has one."*

Edward Feser "The Metaphysics of Conservatism"



Edward Feser



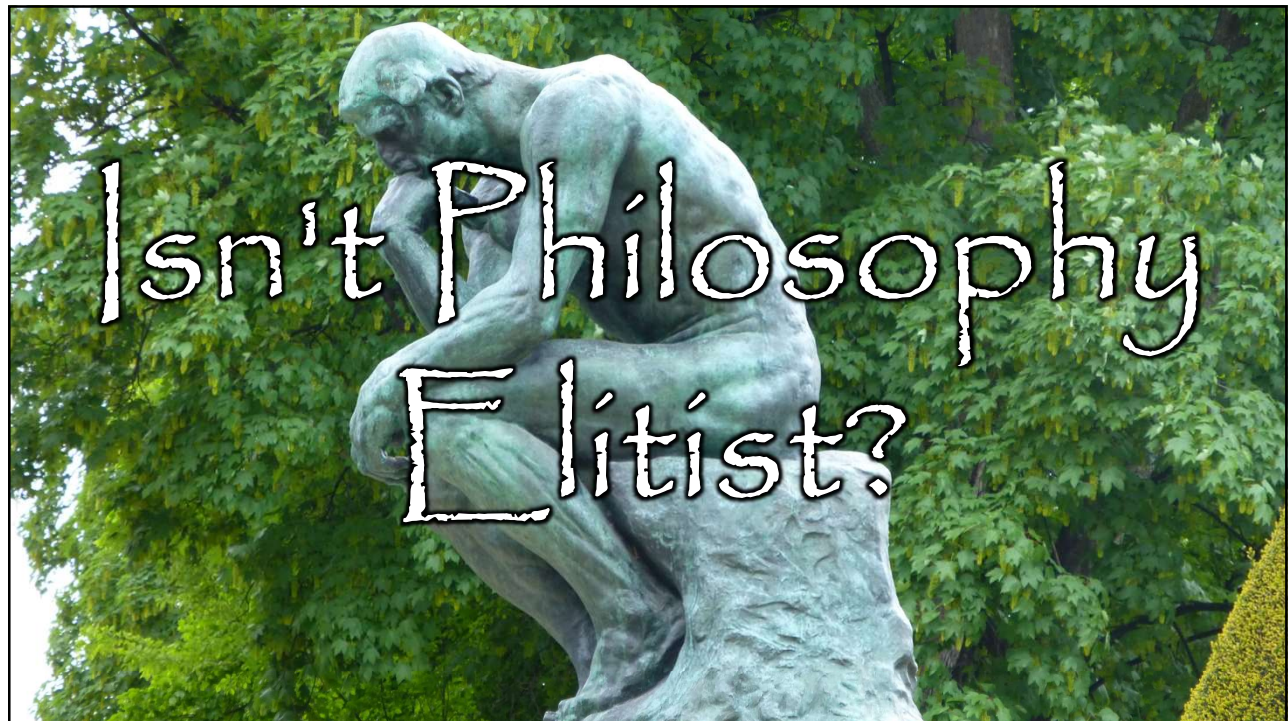
Norman L. Geisler  
(1932-2019)

*"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)]

# *Some Voices from Christian History on Philosophy*







*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.*

The image contains two side-by-side photographs. On the left, a young girl with blonde hair, wearing a teal striped tank top, is looking down at a small white flower she is holding with both hands. On the right, a woman with blonde hair, wearing a white lab coat and safety goggles, is holding a test tube and looking at it intently. In the background, there is a rack of other test tubes and some green plants in a laboratory setting.

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

The image contains two side-by-side photographs. On the left, a young girl with blonde hair, wearing a teal striped tank top, is looking down at a small white flower she is holding with both hands. On the right, a man with a mustache and glasses, wearing a blue shirt, is looking through a microscope in a laboratory setting. The background is filled with various pieces of scientific equipment and cables.

*And to delve deeper still, one would need to understand physics.*

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



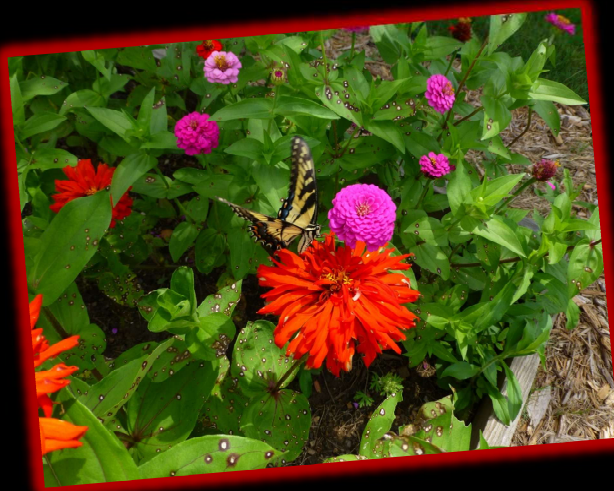
***What makes a flower a flower and what makes a human a human are their respective natures.***

## ***Metaphysics***



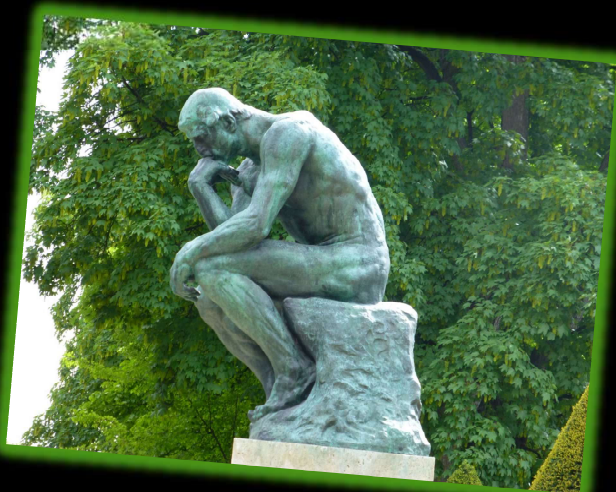
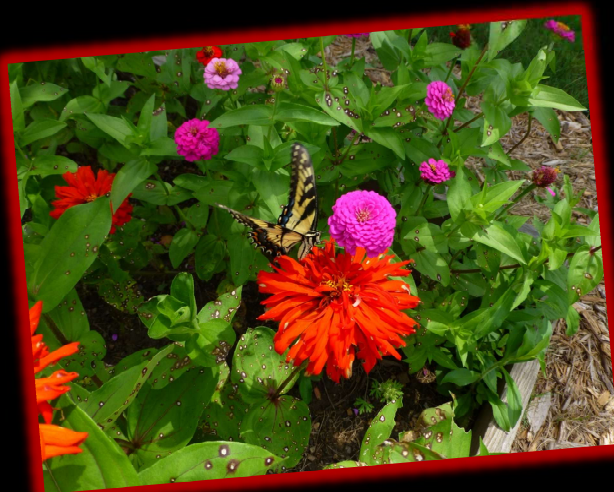
*We can know that one is a flower and the other is a human by our senses.*

## **Epistemology**



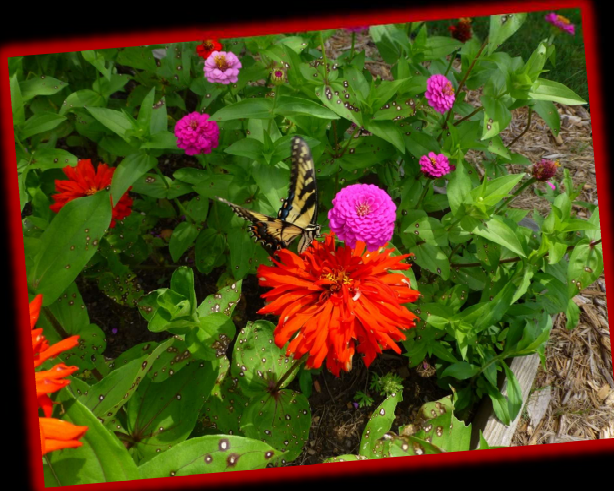
*We value the human over the flower because of the different kinds of things they are.*

## **Ethics**



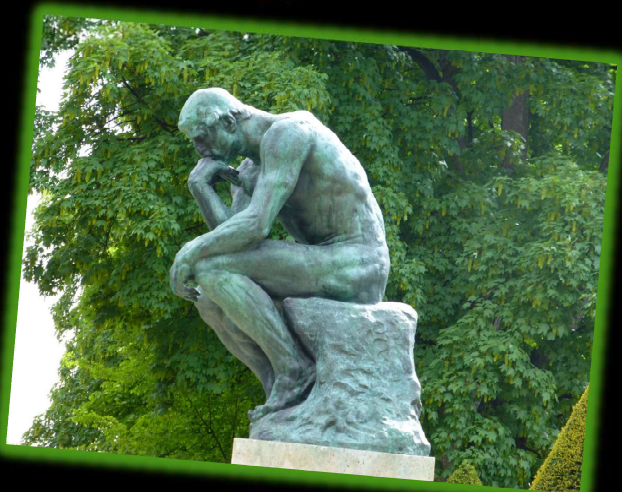
*We insist that others value the human over the flower  
and hold them accountable when they do not.*

## **Political Philosophy**

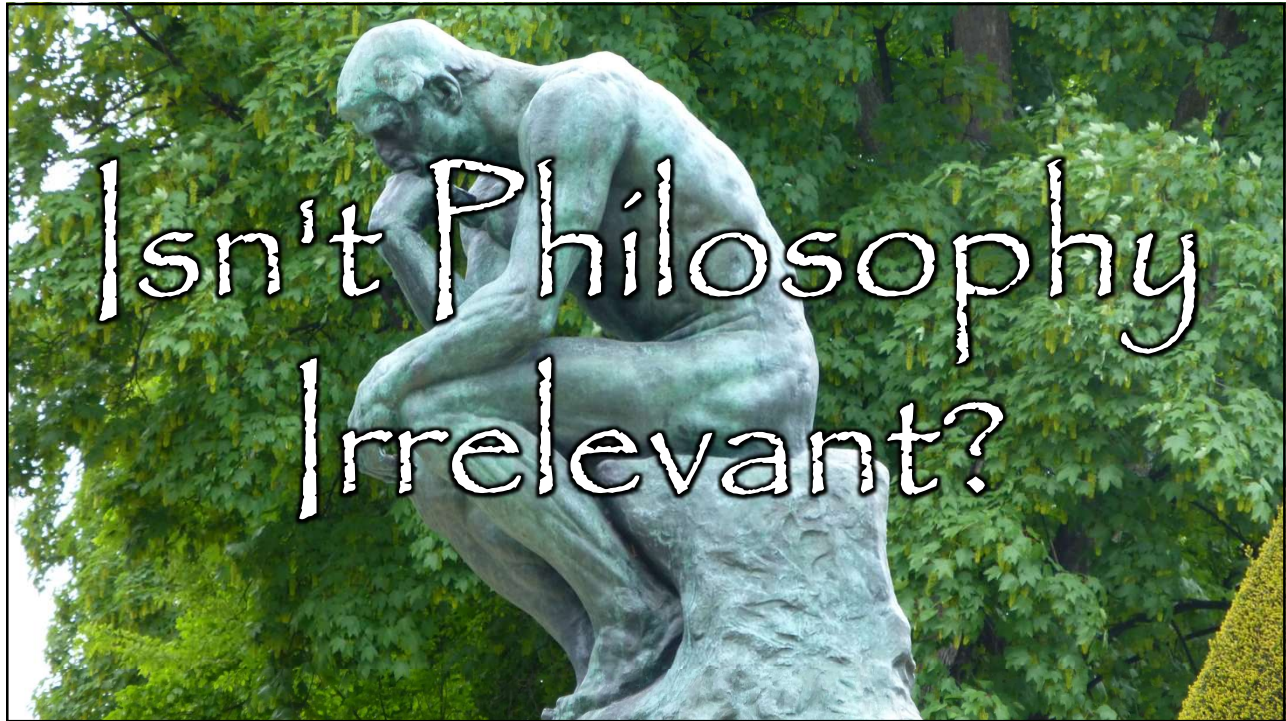


*We know that neither the flower nor the human can  
account for their own existence but are created by God.*

## **Philosophy of Religion**





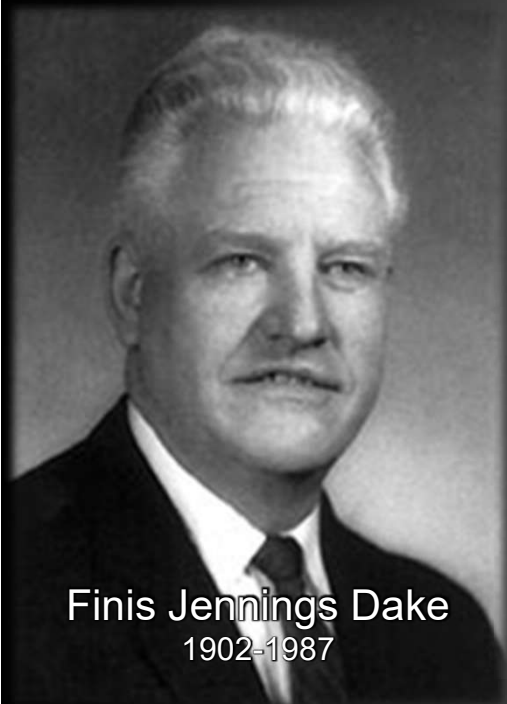


**Finis Jennings Dake**  
1902-1987

*The Dake*  
ANNOTATED REFERENCE  
*Bible*

- 4000+ COLLENS TO A PAGE - TEXT AND NOTES SIDE BY SIDE
- 3000+ COMMENTARY NOTES
- 1000+ PRINCIPAL FACT INDEX
- COMPLETE CONCORDANCES
- LIST'S SYNONYM BIBLE WORDS
- 1000+ VERBS AND GREK WORDS - 2000+
- SUMMARY AT END OF EACH BOOK
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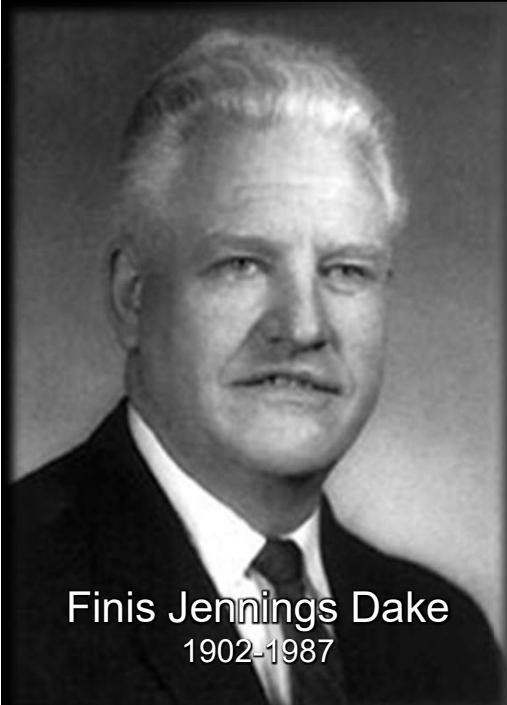
• KING JAMES VERSION  
• OLD & NEW TESTAMENTS



Finis Jennings Dake  
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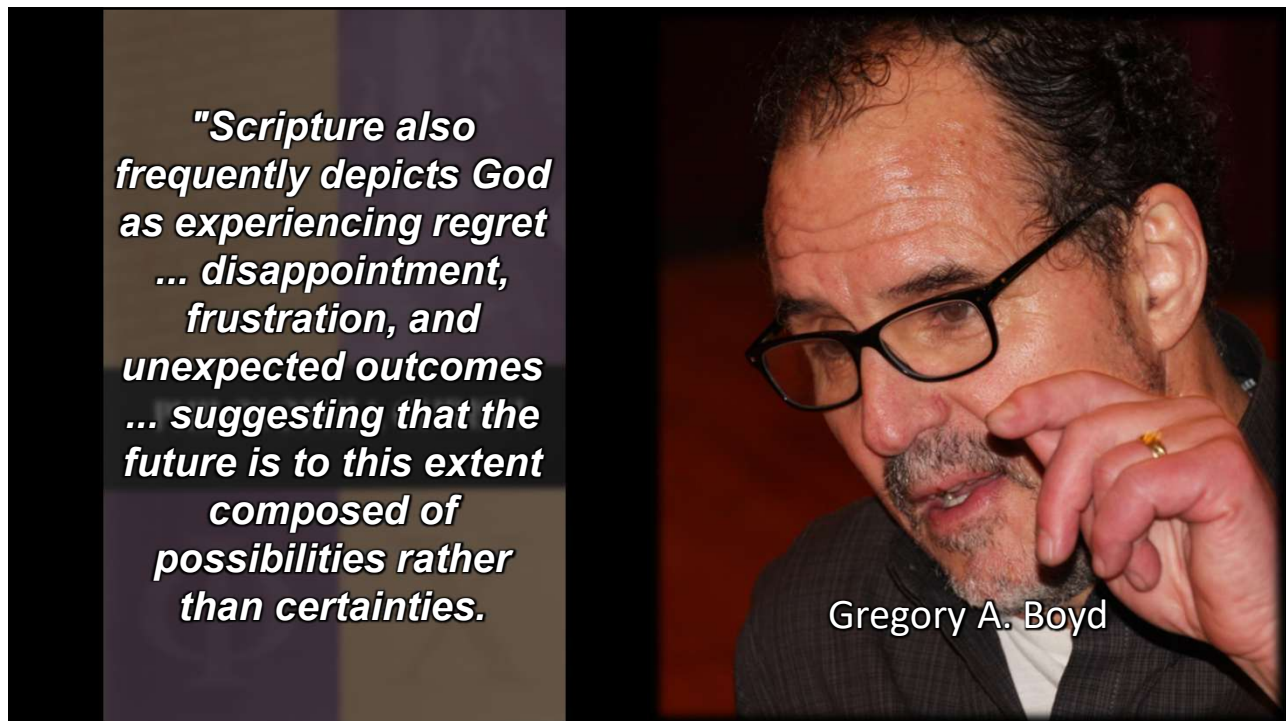
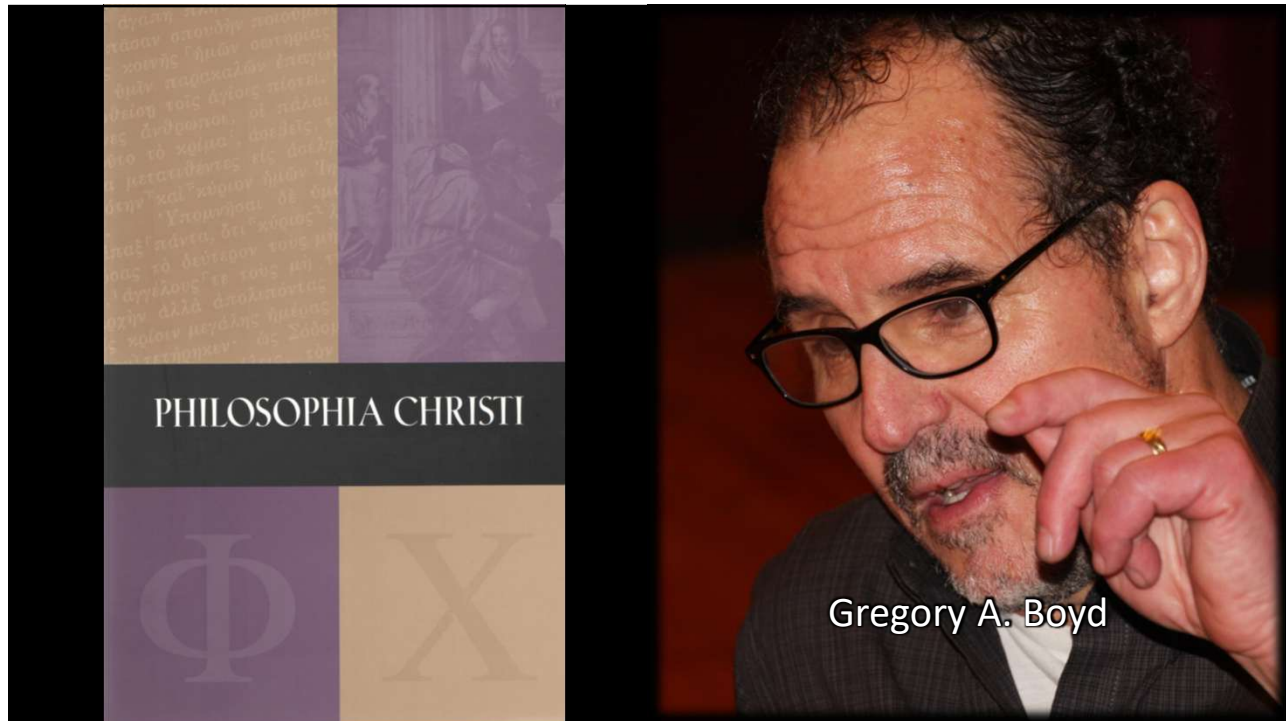
"God has a personal **spirit body** (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 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]



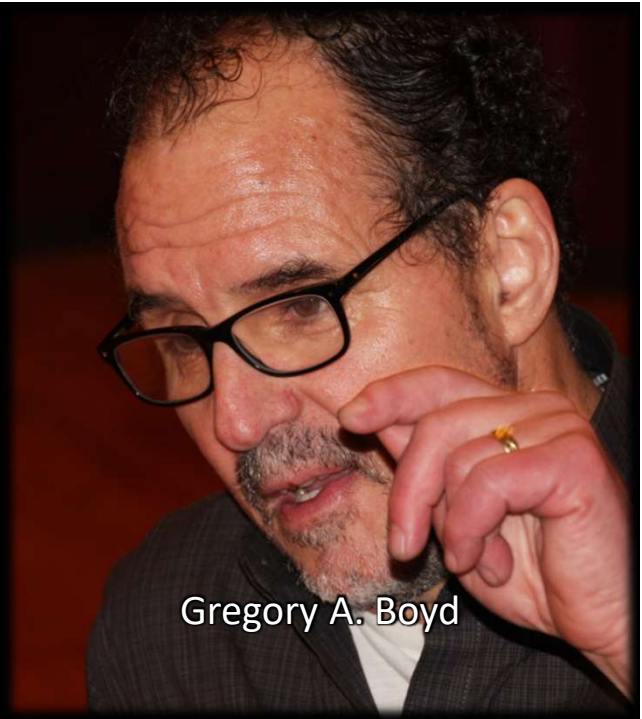
Finis Jennings Dake  
1902-1987

(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)

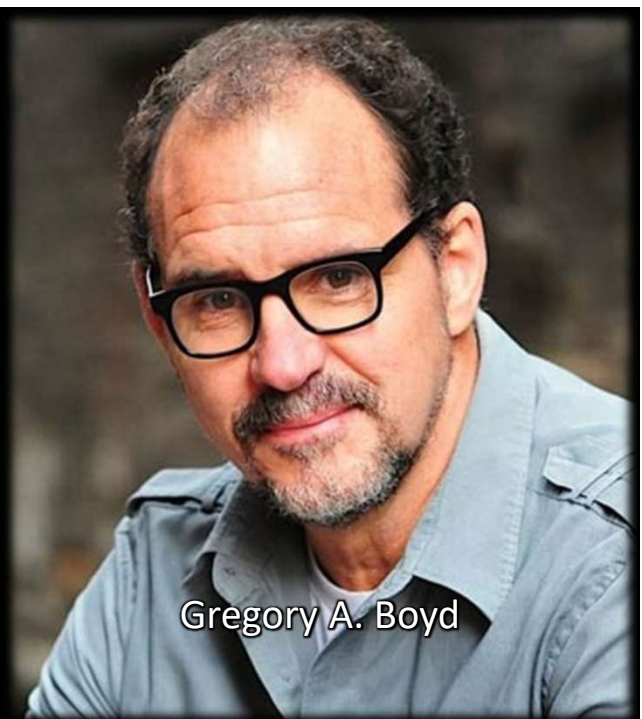
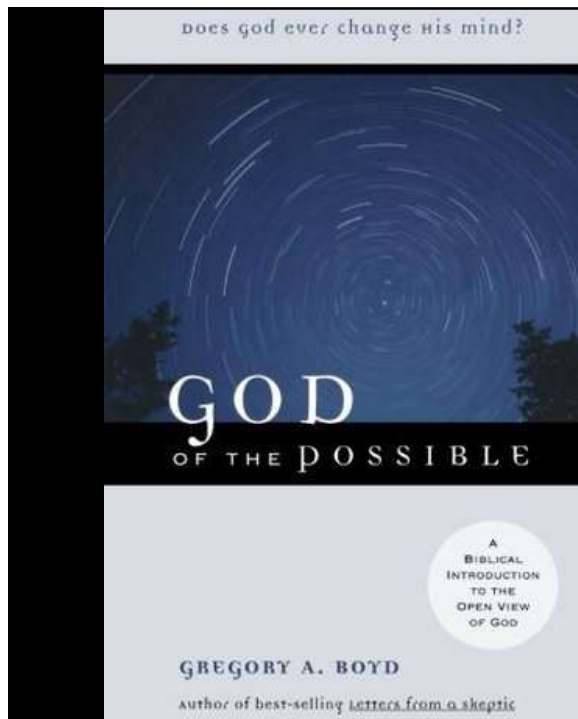


***"It is, I submit, more difficult to conceive of God experiencing such things if the future is exhaustively settled in his mind than if it is in part composed of possibilities."***

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



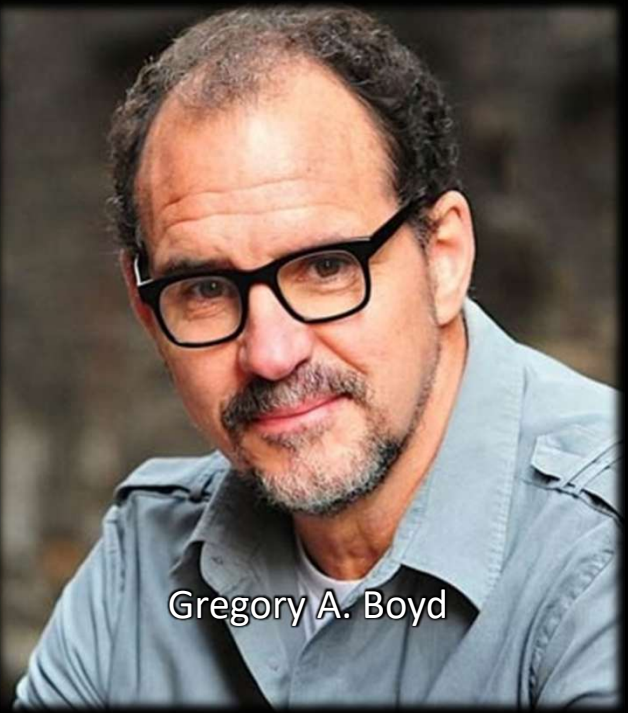
Gregory A. Boyd



Gregory A. Boyd

***"My agnostic father ... asked me why God would allow Adolf Hitler to be born if he foreknew that this man would massacre millions of Jews. ..."***

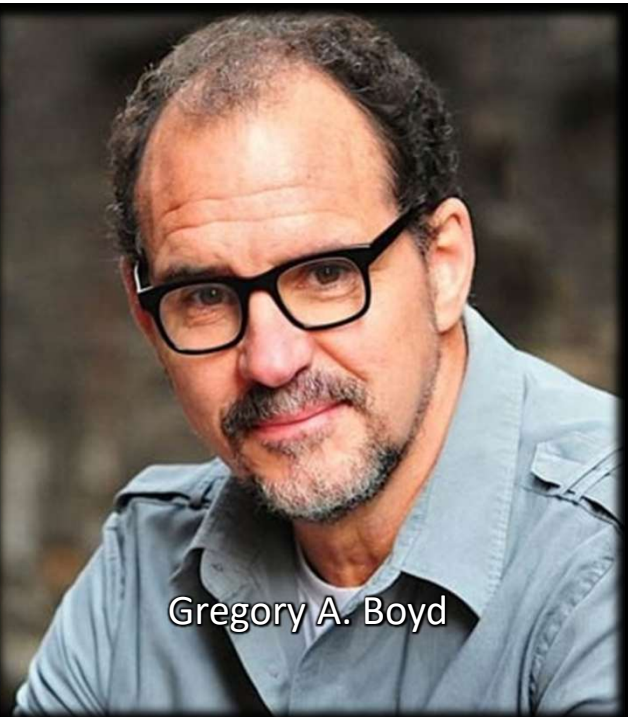
[Gregory A. Boyd, *God of the Possible* (Grand Rapids: Baker, 2000), 98]



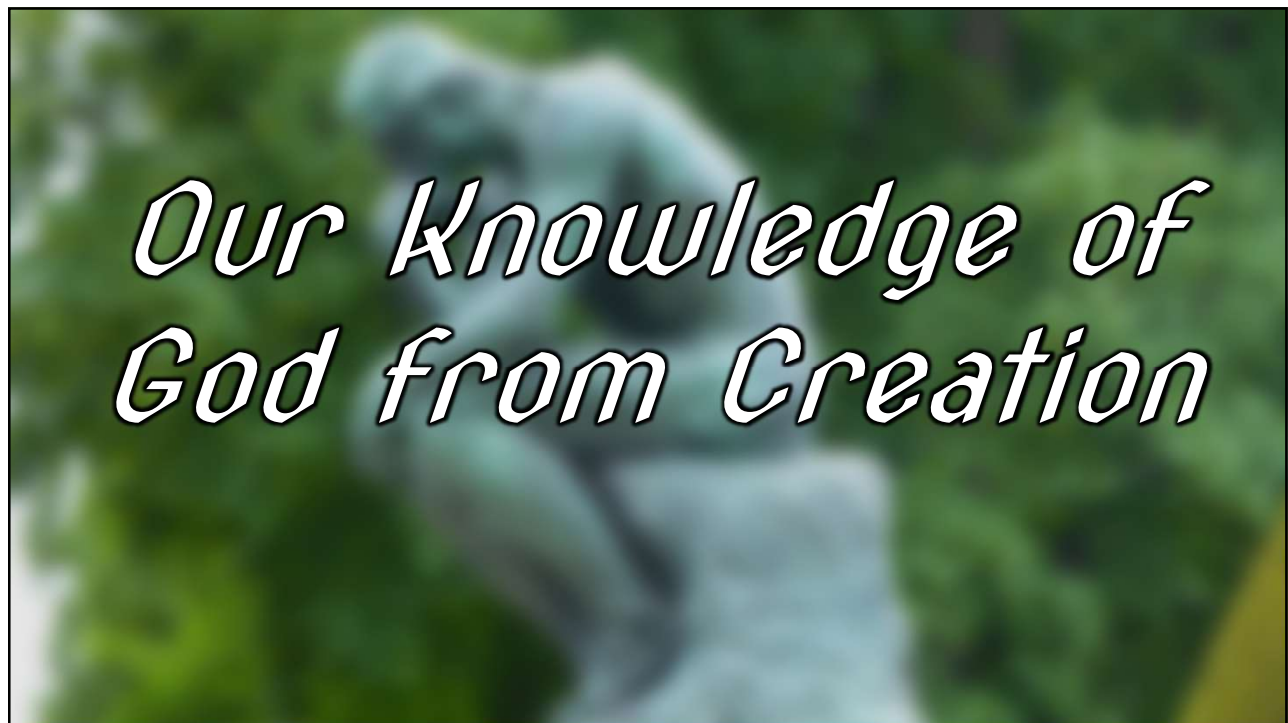
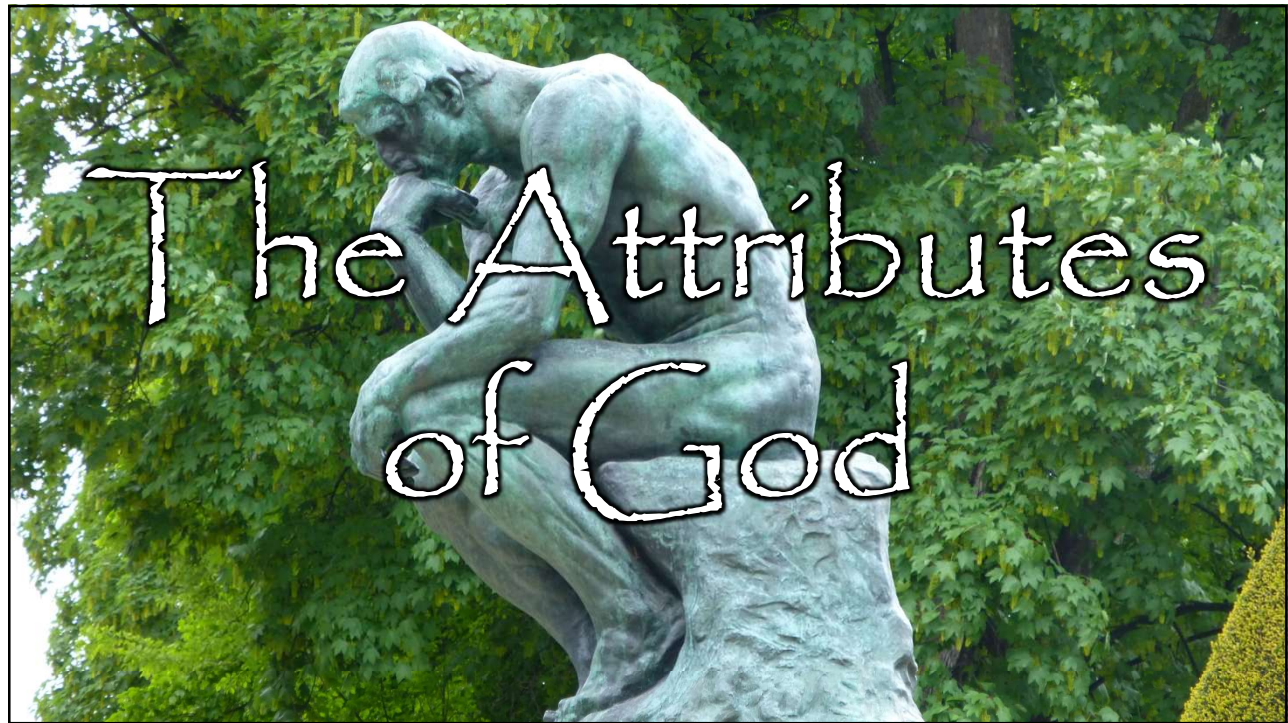
Gregory A. Boyd

***"The only response I could offer then, and the only response I continue to offer now is that this was not foreknown as a certainty at the time God created Hitler."***

[Gregory A. Boyd, *God of the Possible* (Grand Rapids: Baker, 2000), 98]



Gregory A. Boyd





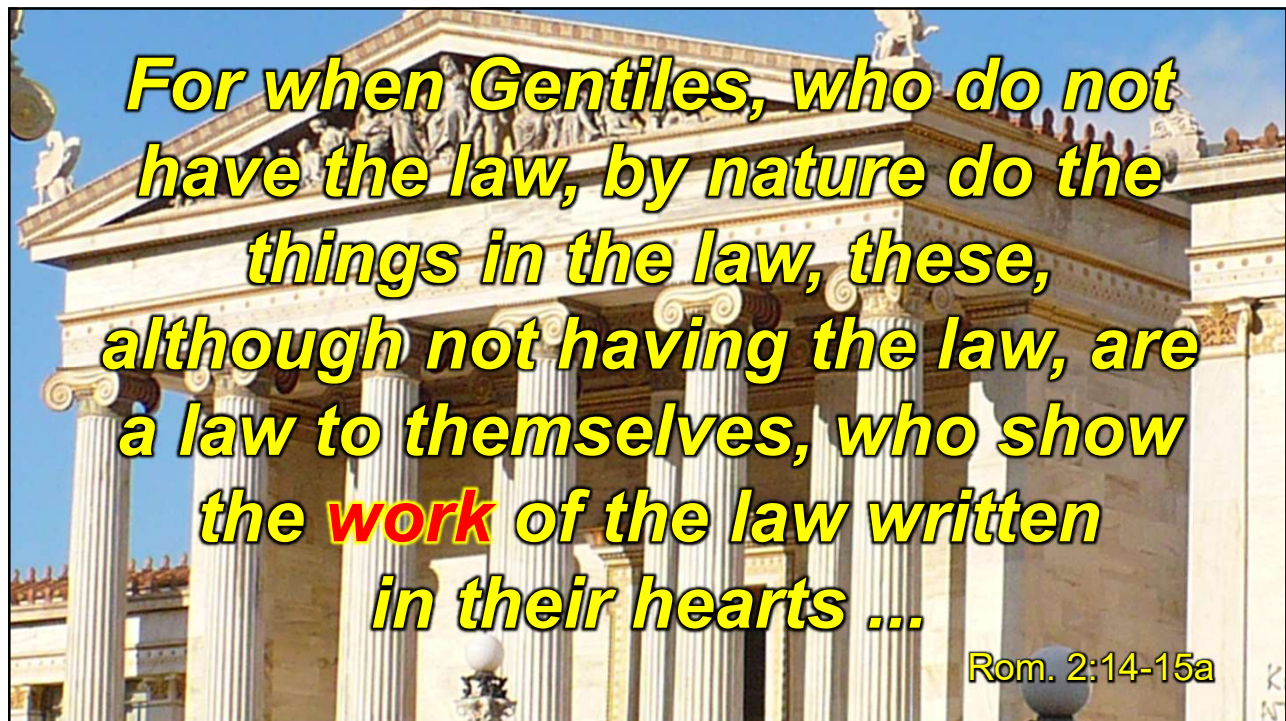
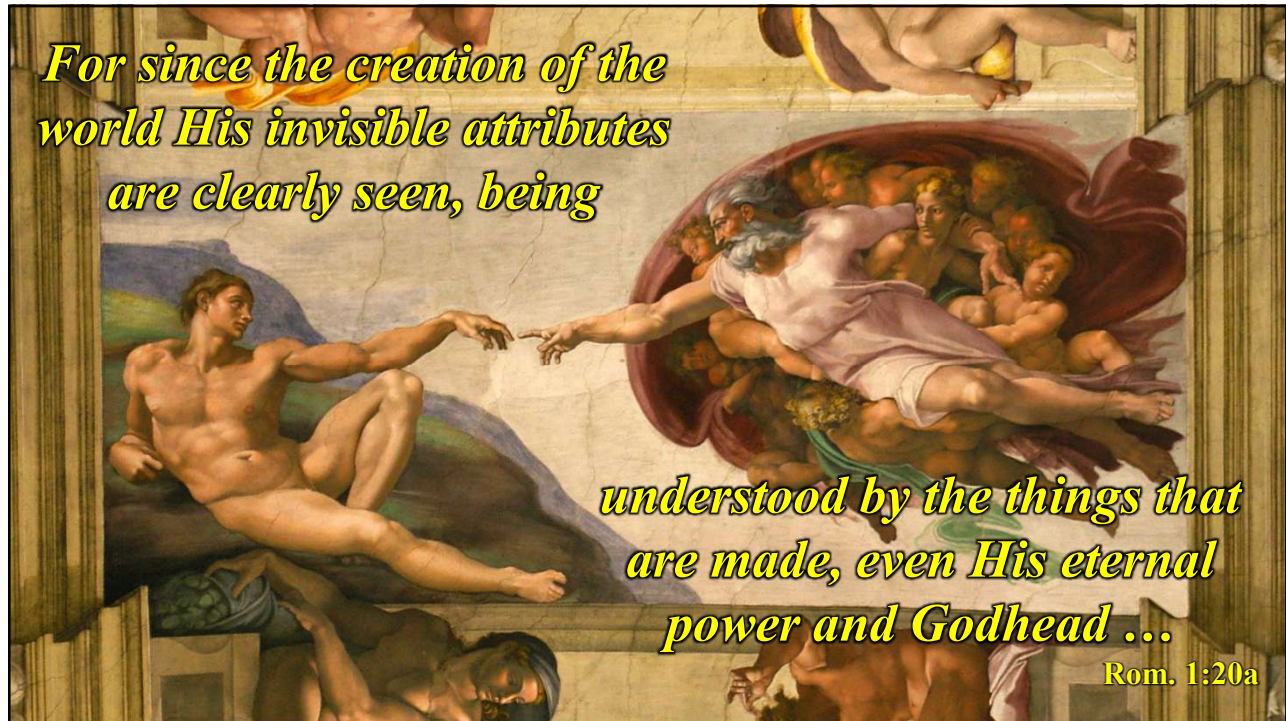
***The heavens declare  
the glory of God; and  
the firmament shows  
His handiwork.***

Psalm 19:1

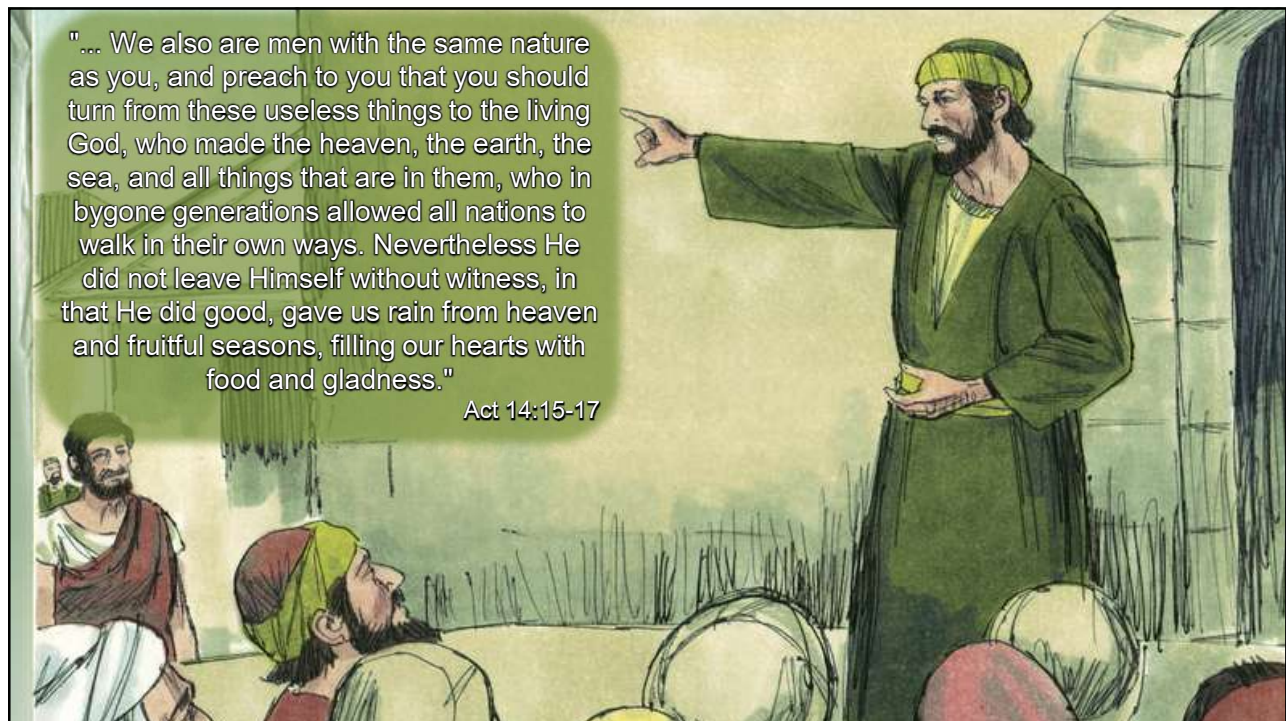
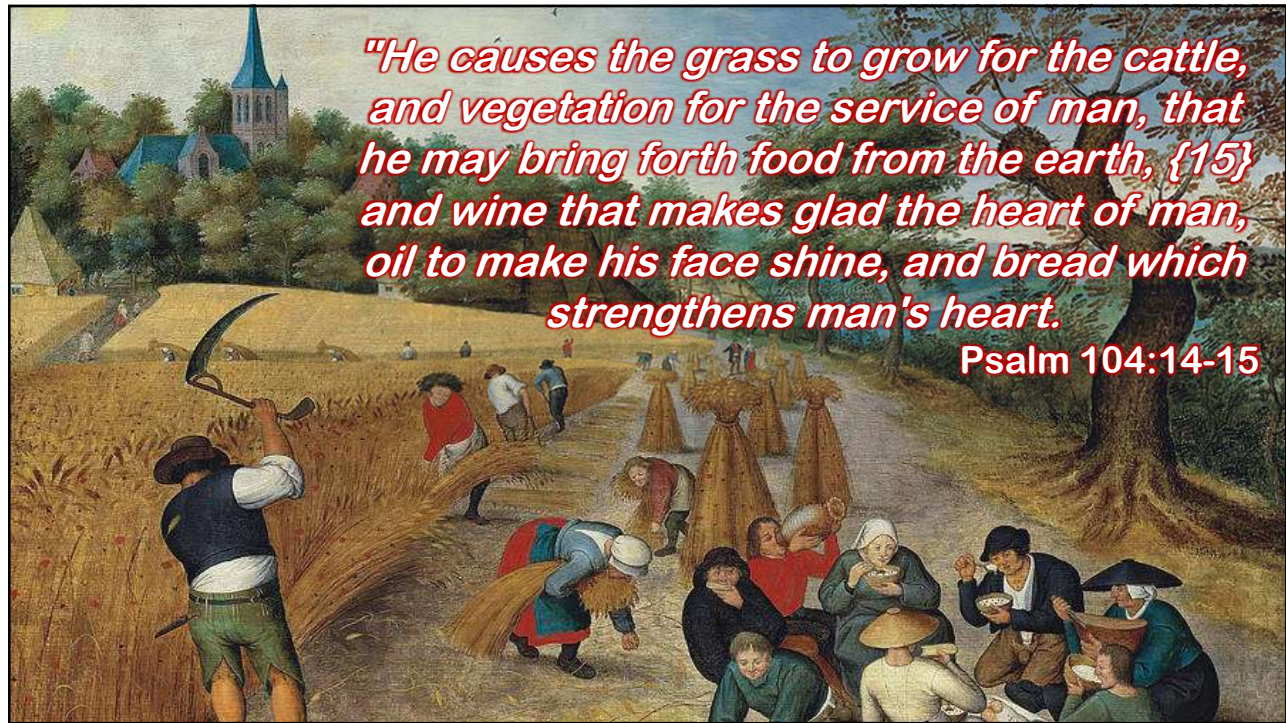


***The heavens declare  
His righteousness,  
and all the peoples  
see His glory.***

Psalm 97:6







"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

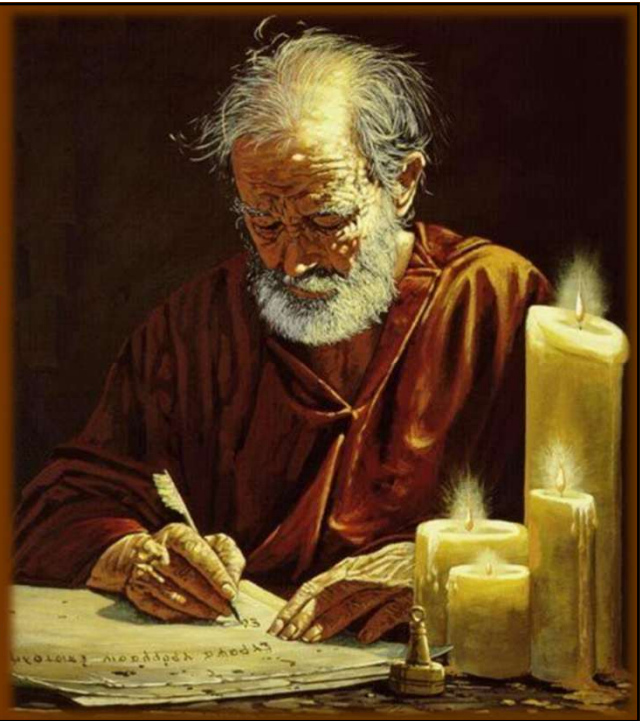
"God is Spirit, and those who worship Him must worship in spirit and truth."  
John 4:24

"For you shall go out with joy,  
and be led out with peace ...  
and **all the trees of the field  
shall clap *their* hands.**"

Isa 55:12

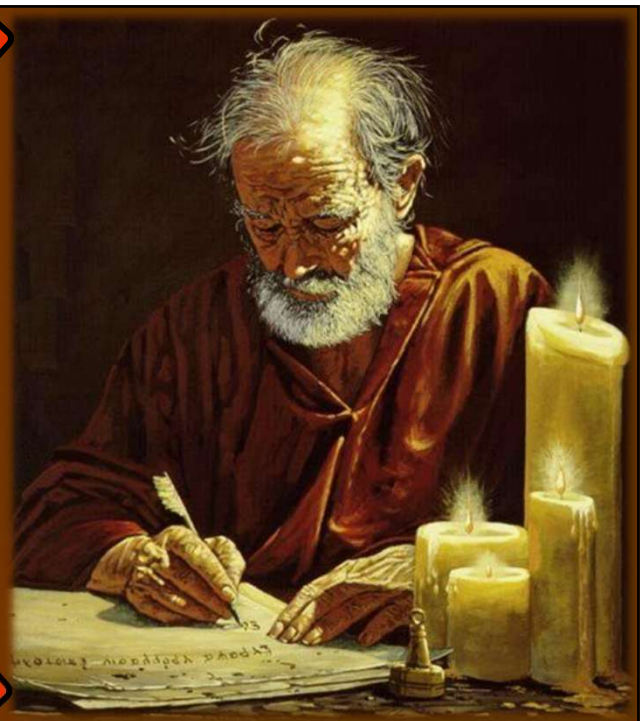
**"For since the creation of the world His invisible attributes are clearly seen, *being understood by the things that are made,* even His eternal power and Godhead."**

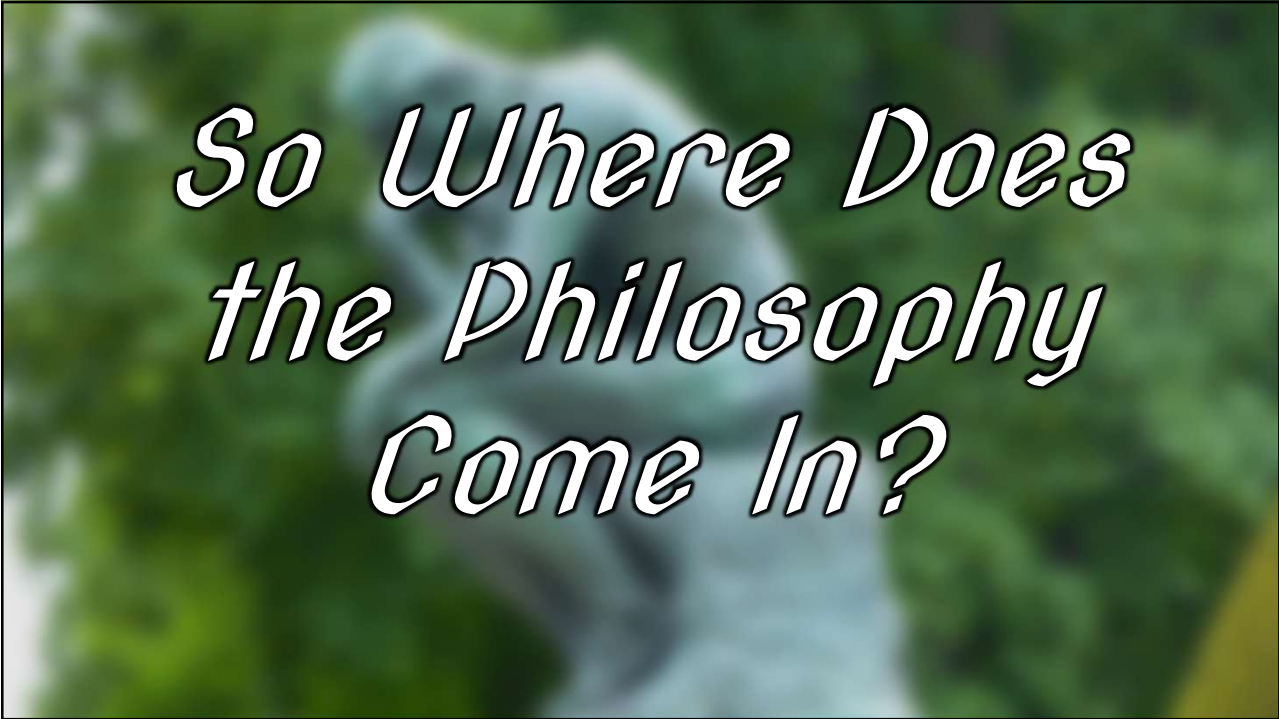
Rom. 1:20a



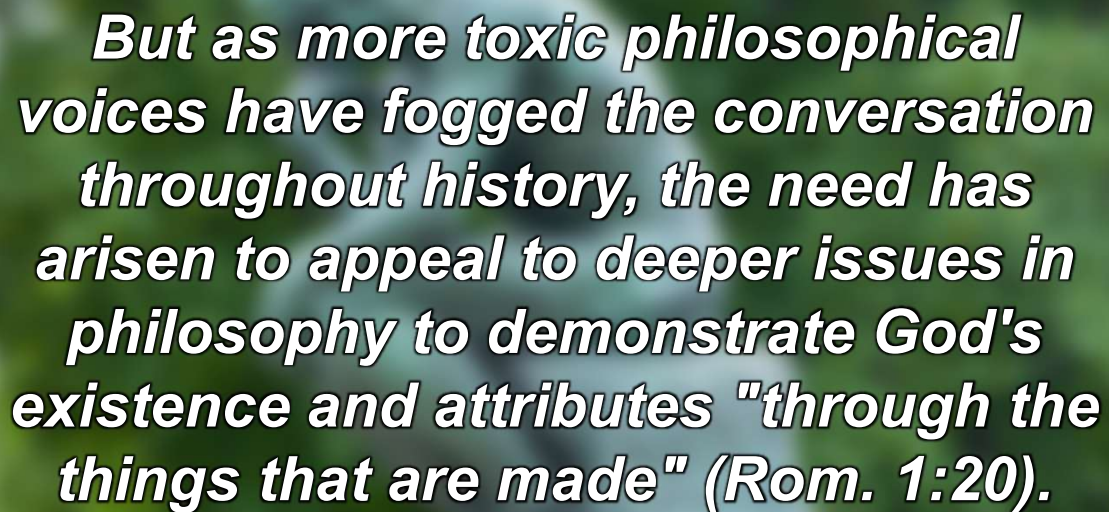
~~**"For since the creation of the world His invisible attributes are clearly seen, *being understood by the exegesis of Scripture,* even His eternal power and Godhead."**~~

Rom. 1:20a





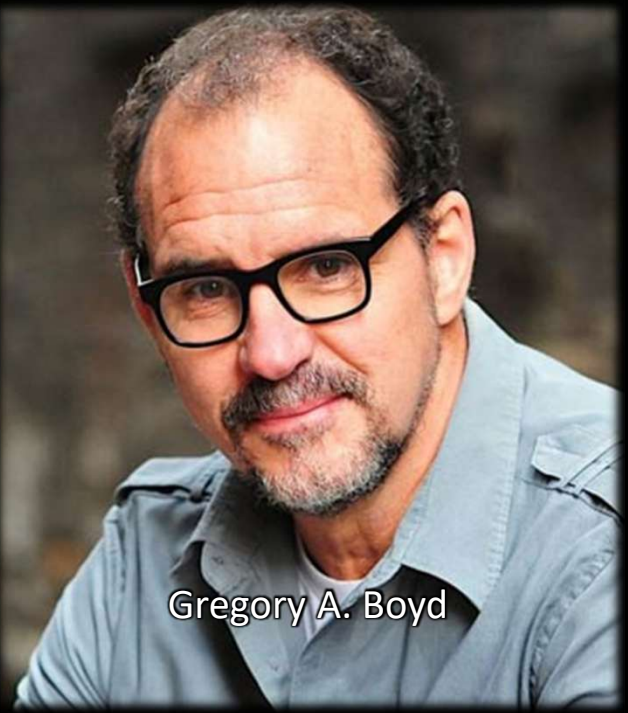
*So Where Does  
the Philosophy  
Come In?*



*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).*



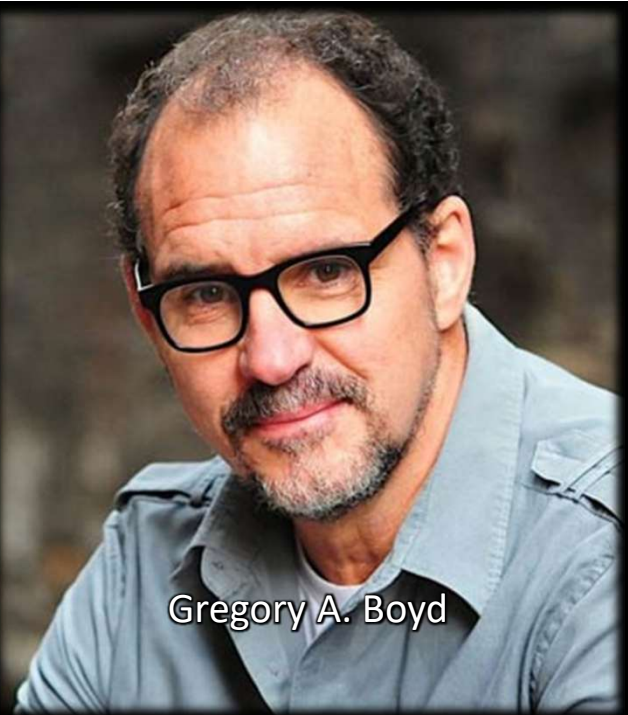
***"There are certainly passages in the Bible that are figurative and portray God in human terms.***



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]

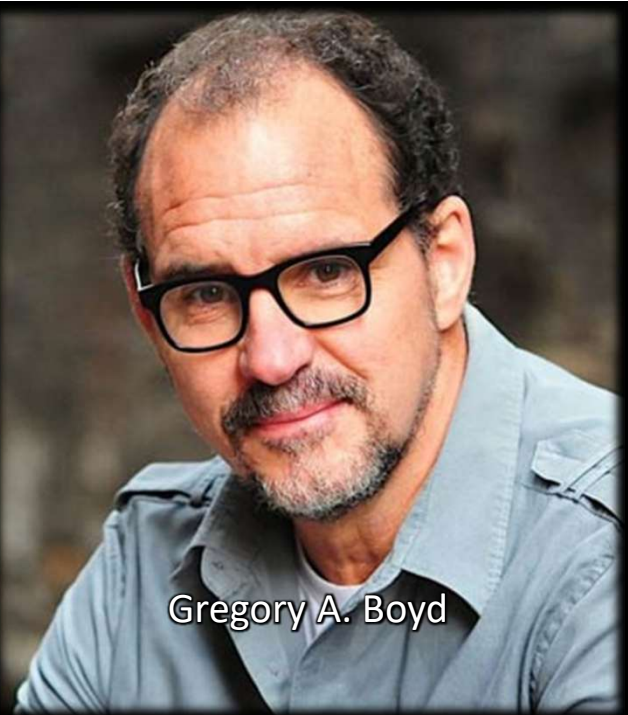


Gregory A. Boyd

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

***"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.**"***

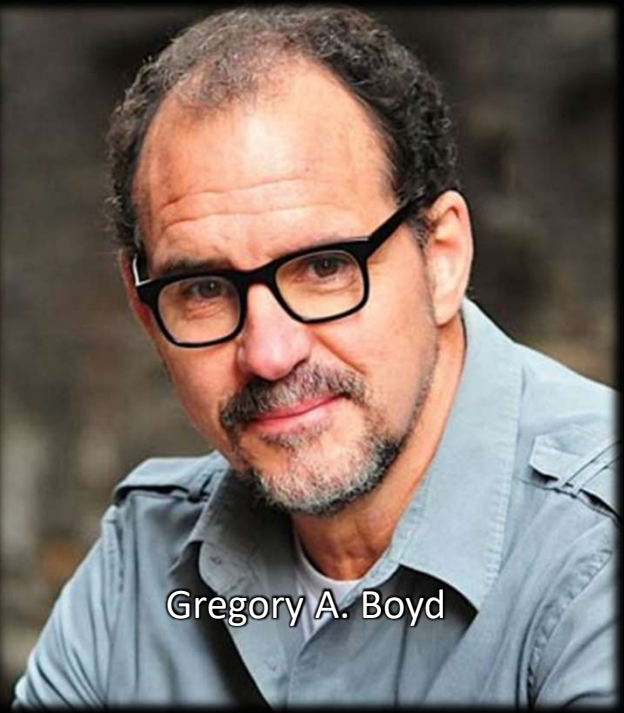
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118]



Gregory A. Boyd

*"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.



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#### DOES GENRE DETERMINE MEANING?

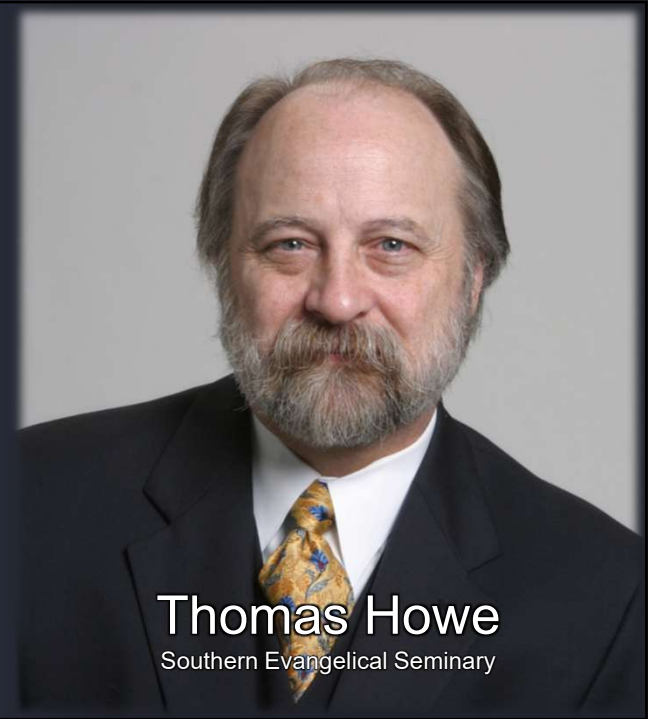
©2007 Thomas A. Howe, Ph.D.

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."<sup>1</sup> 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

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1



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Southern Evangelical Seminary

**"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), 113-119, emphasis in original]

*I plead*  
**GUILTY AS CHARGED!**

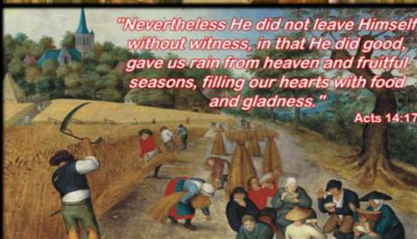
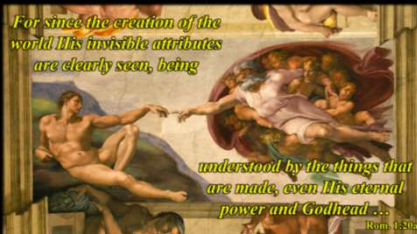
*"They only strike some as ridiculous because these readers **bring to the text a preconception of what God must be like.** Once one is free from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."*

[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?*

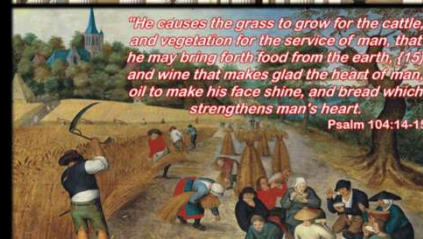
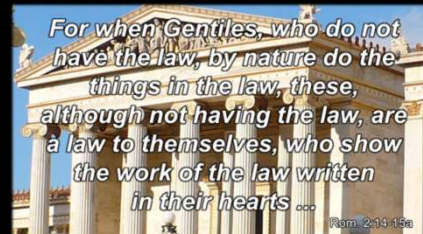
*The heavens declare the glory of God; and the firmament shows His handiwork.*

Psalm 19:1



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

Psalm 97:6



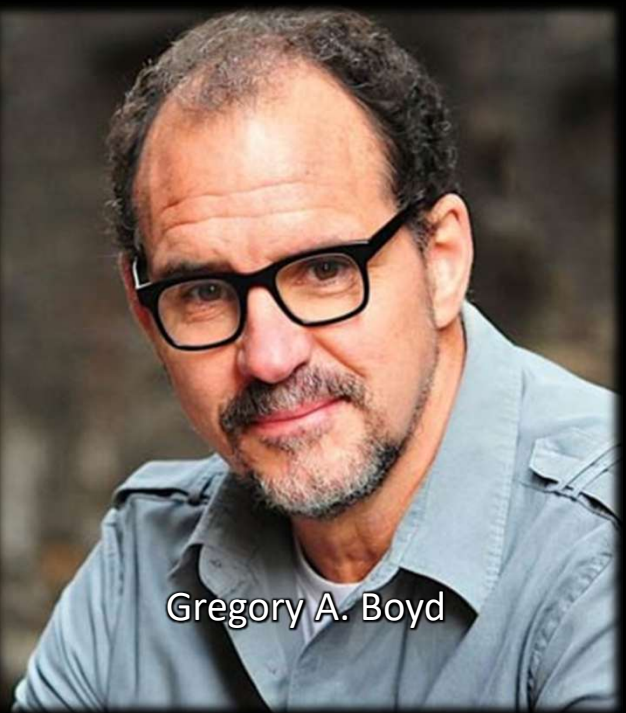
***"They only strike some as ridiculous because these readers bring to the text a preconception of what God must be like. **Once one is free from this preconception**, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."***

[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]

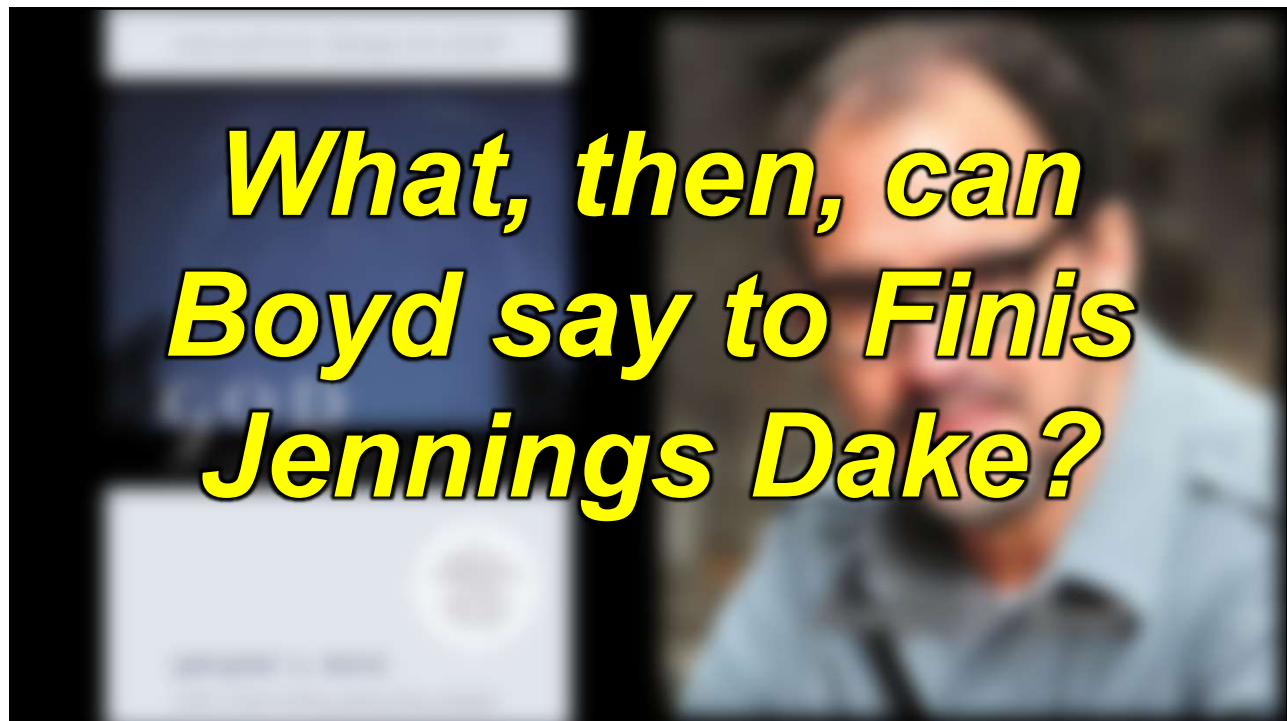
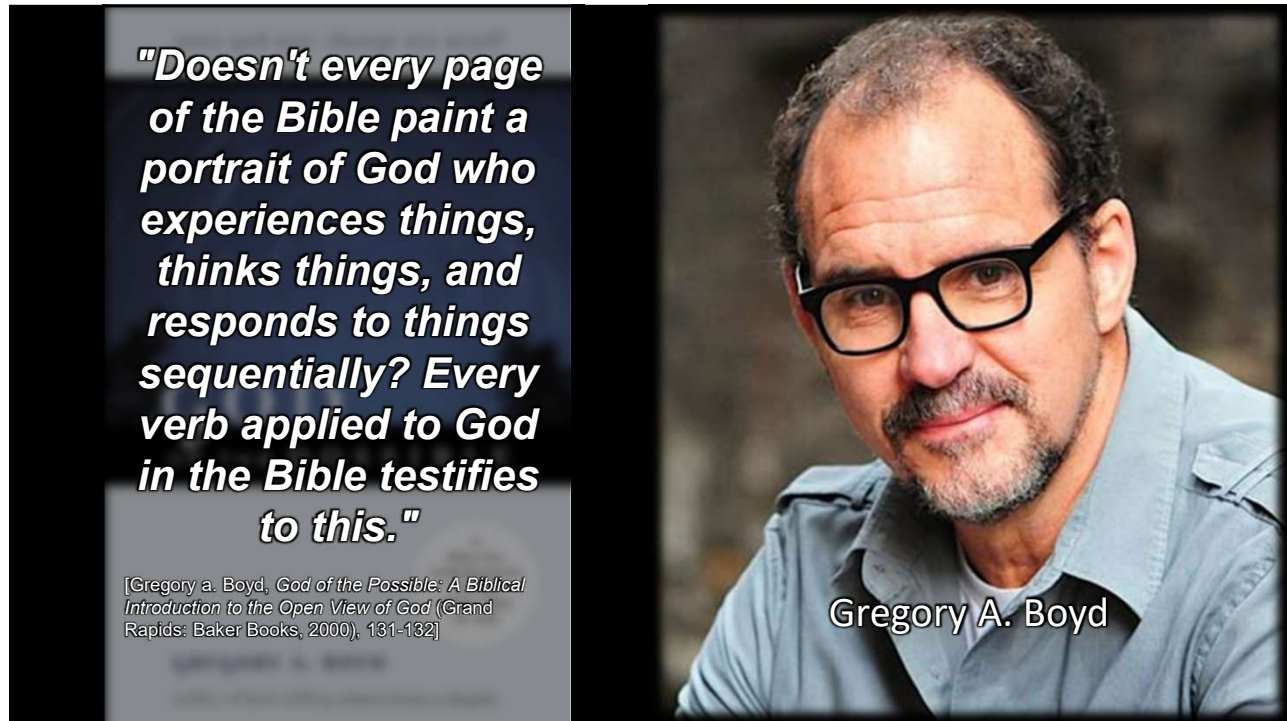
***Given that this "preconception of what God must be like" comes from our encounter with God's creation before we read Scripture, how is it possible for one to get "free from this preconception"?***

***"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."***

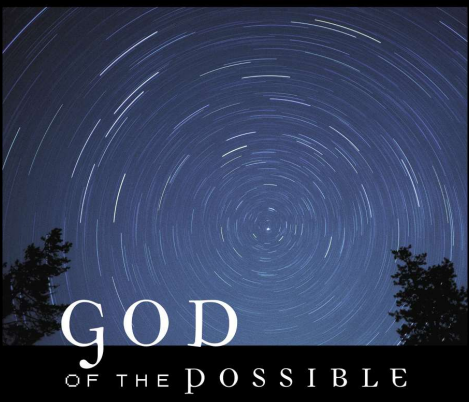
[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 17]



Gregory A. Boyd



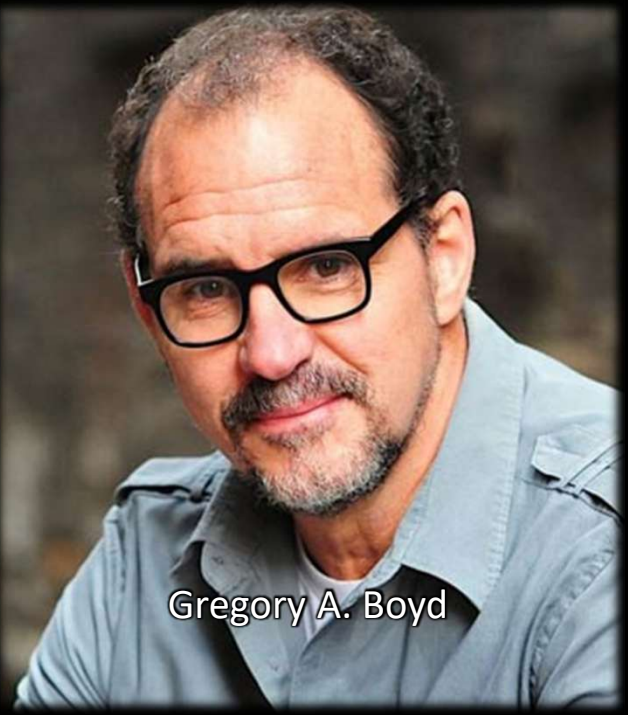
does god ever change his mind?



**GOD**  
OF THE POSSIBLE

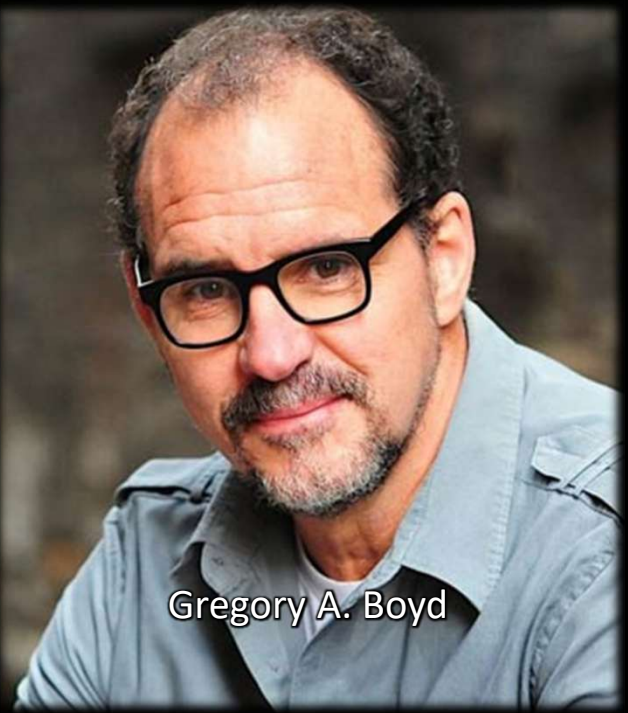
A  
BIBLICAL  
INTRODUCTION  
TO THE  
OPEN VIEW  
OF GOD

**GREGORY A. BOYD**  
Author of best-selling *Letters from a Skeptic*



Gregory A. Boyd

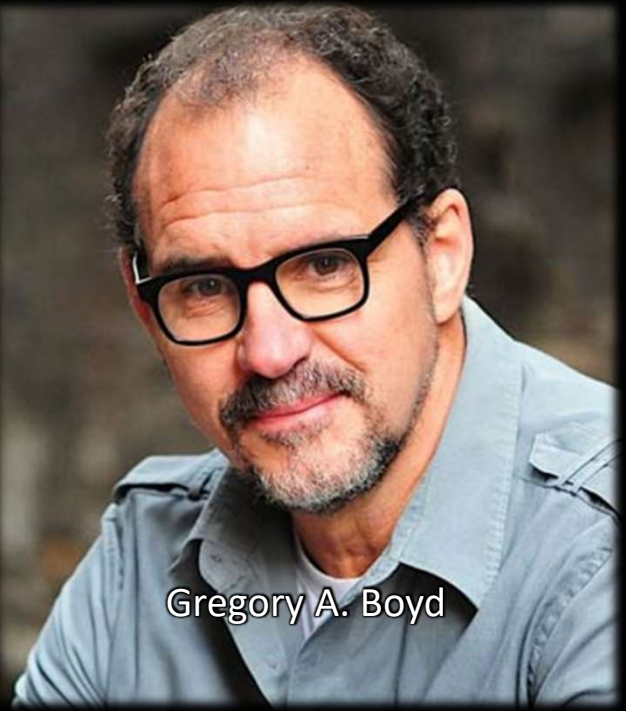
"He says here [Jer. 18:8, 10] (and many other places), 'I change my mind.' How could he say it any clearer? If this passage doesn't teach us that God can truly change his intentions, what would a passage that did teach this look like?"



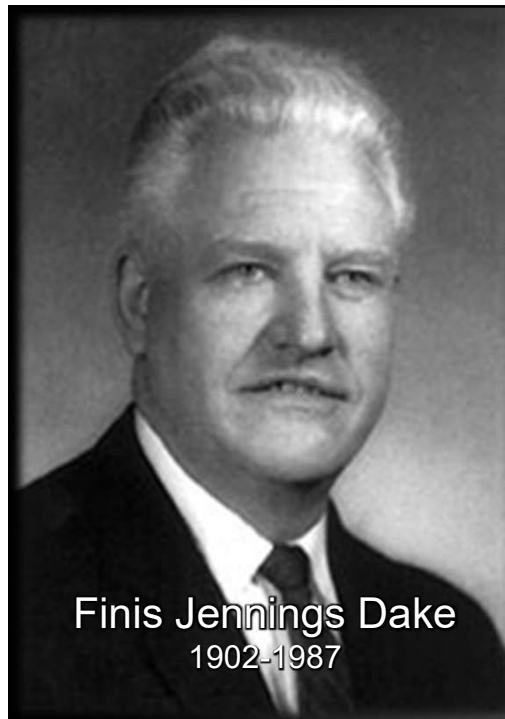
Gregory A. Boyd

"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."

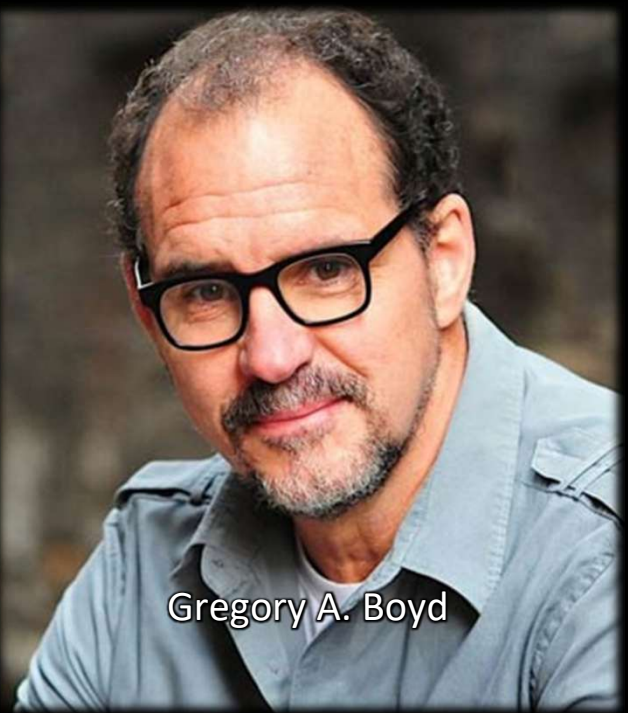
Dake, NT, p. 97.

## ✧ 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."

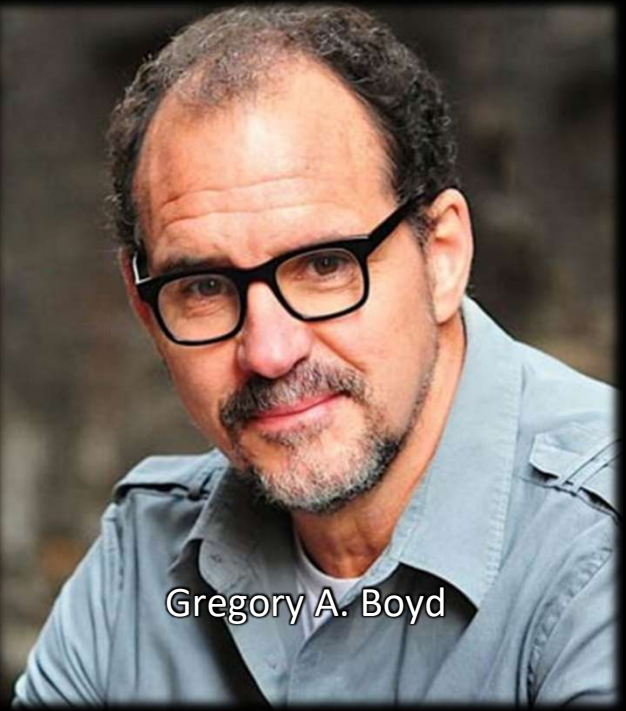
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



Gregory A. Boyd

"I suggest that if this text isn't enough to convince us that **God has lips and a tongue**, 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.



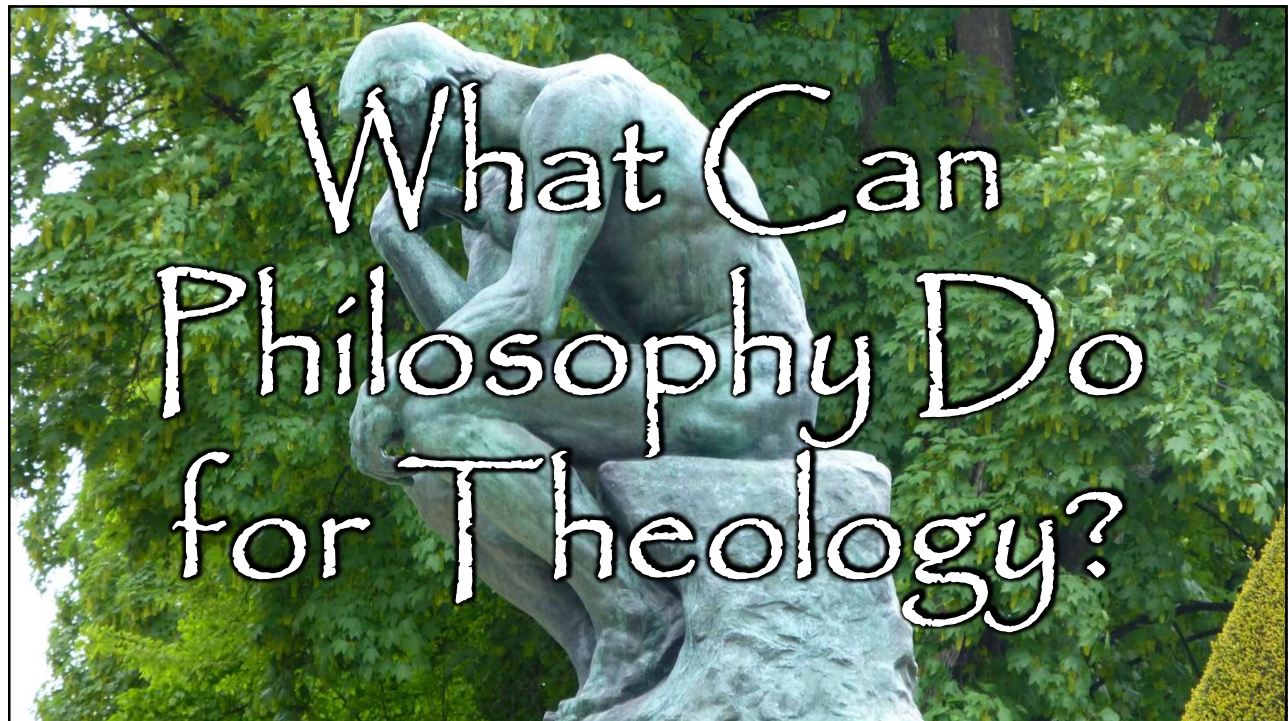
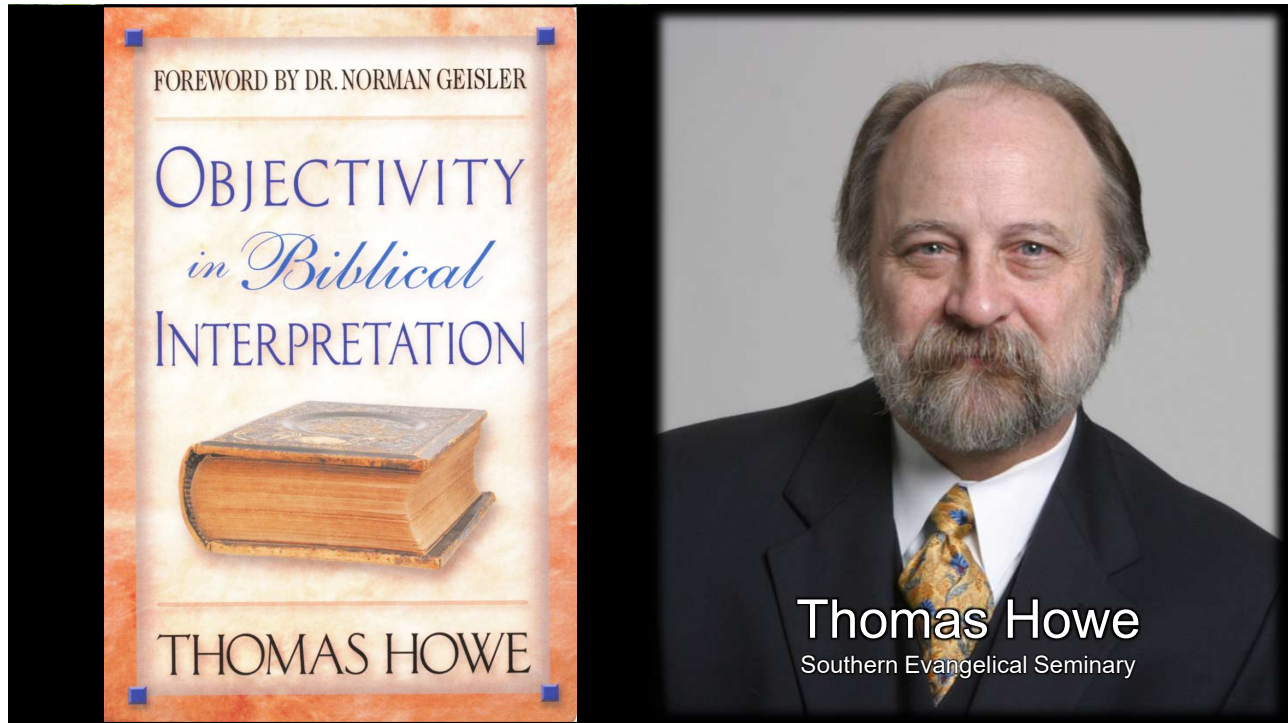
Gregory A. Boyd

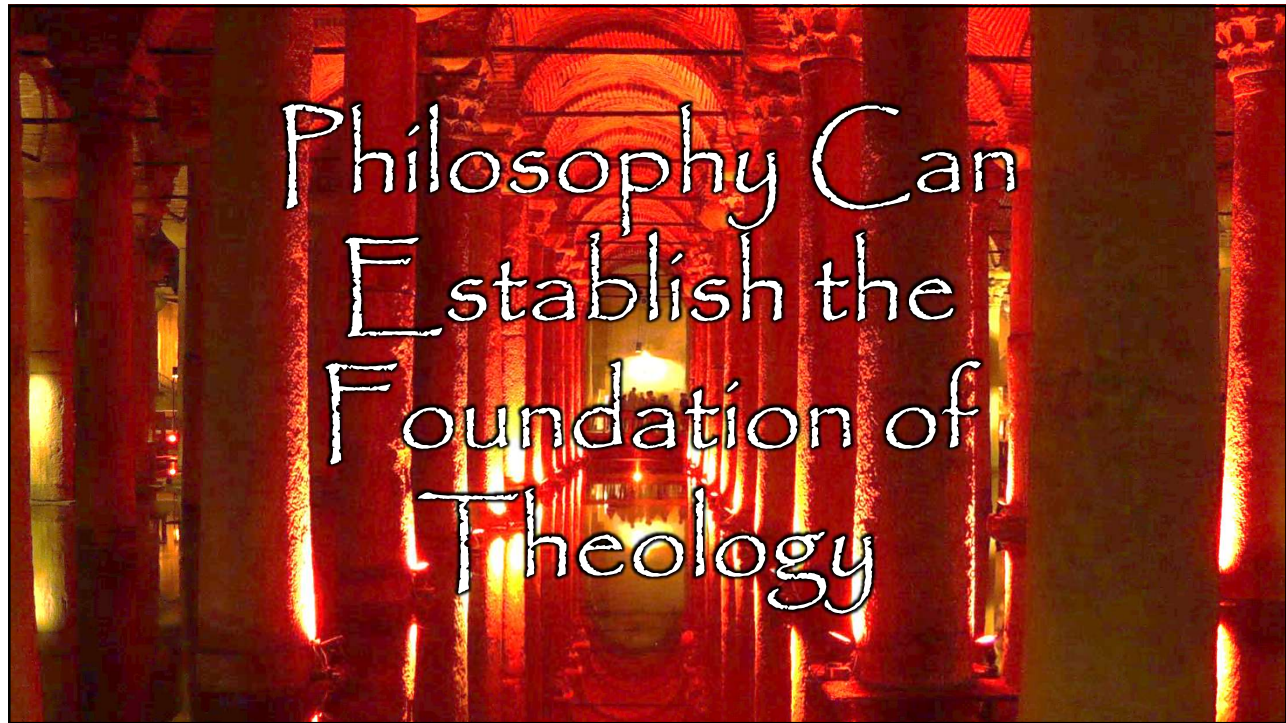
**"We must get our hermeneutics from the Bible otherwise we're lost in relativism!"**

*(caller to radio talk show)*



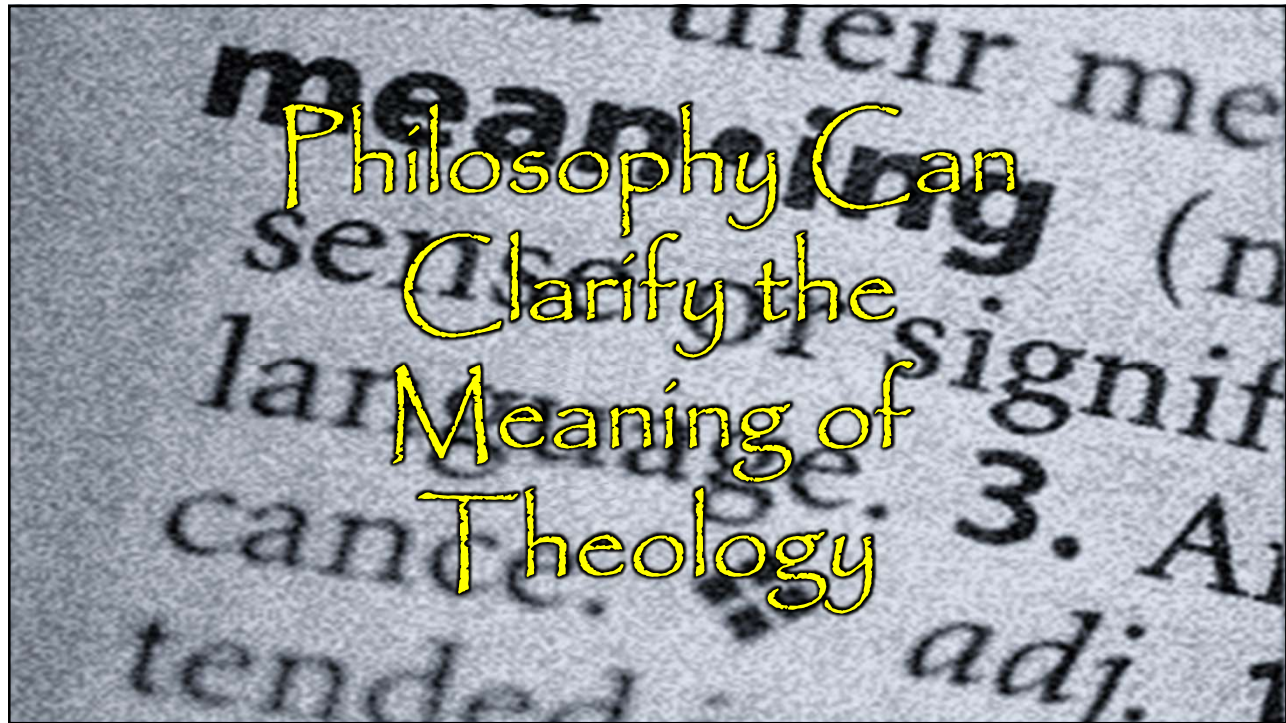






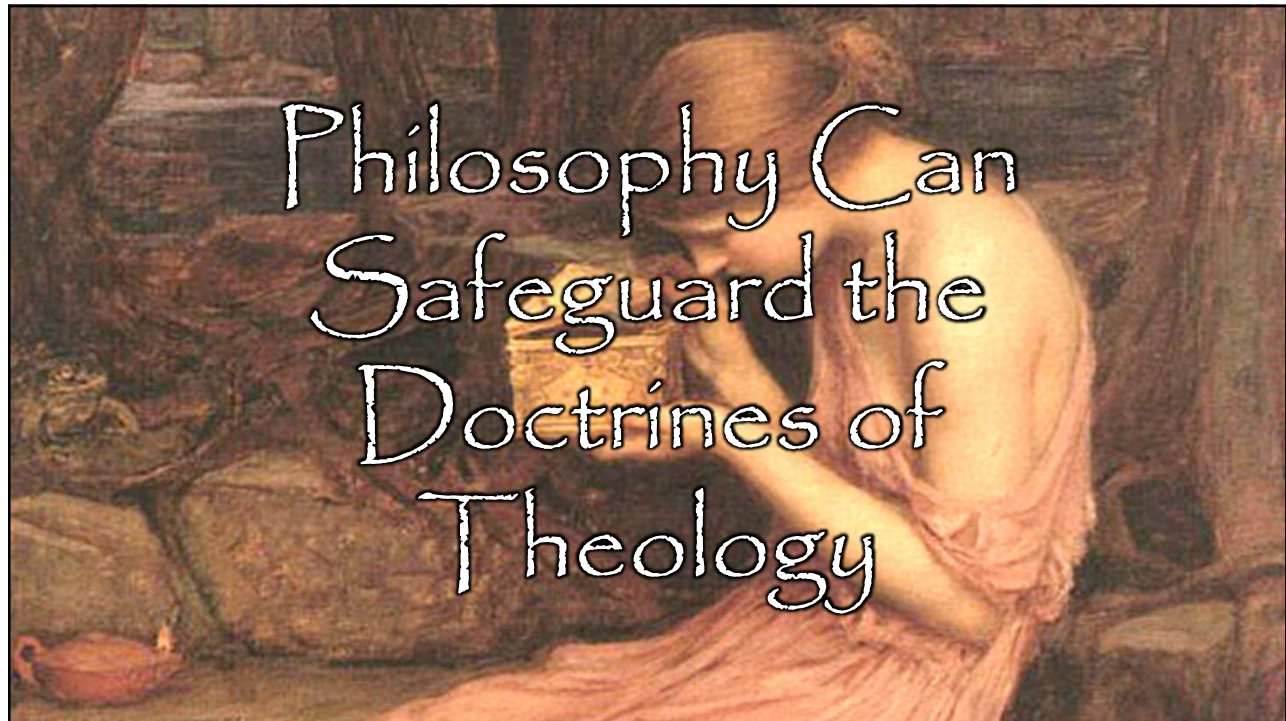
## Philosophy Can Establish the Foundation of Theology

- 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)



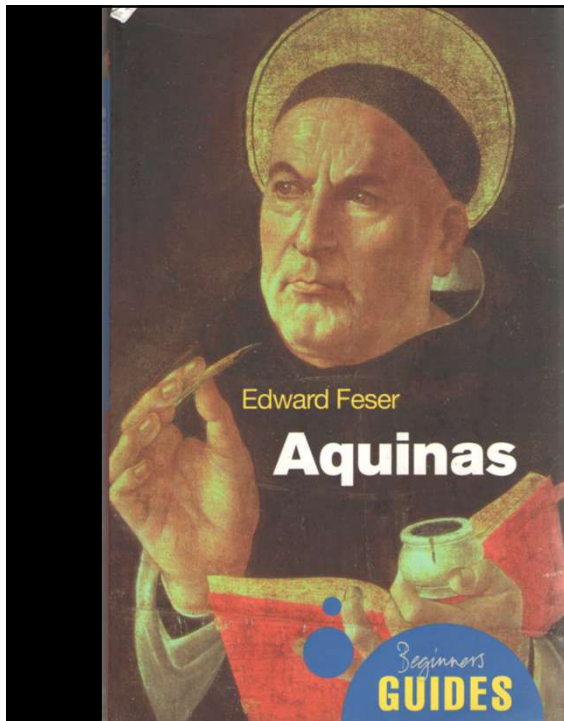
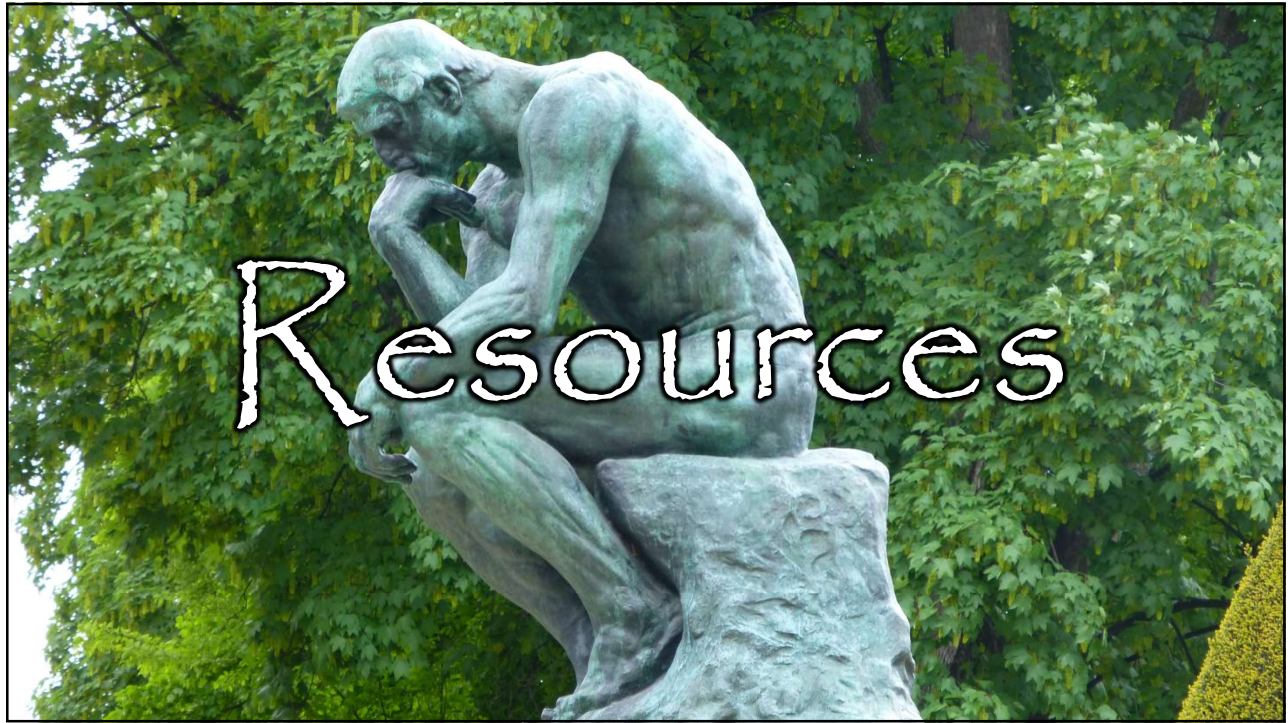
### Philosophy Can Clarify the Meaning of Theology

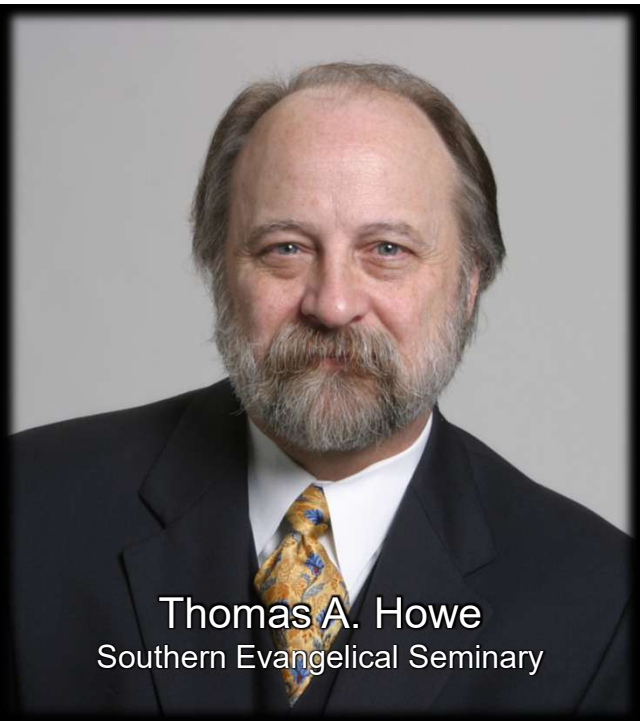
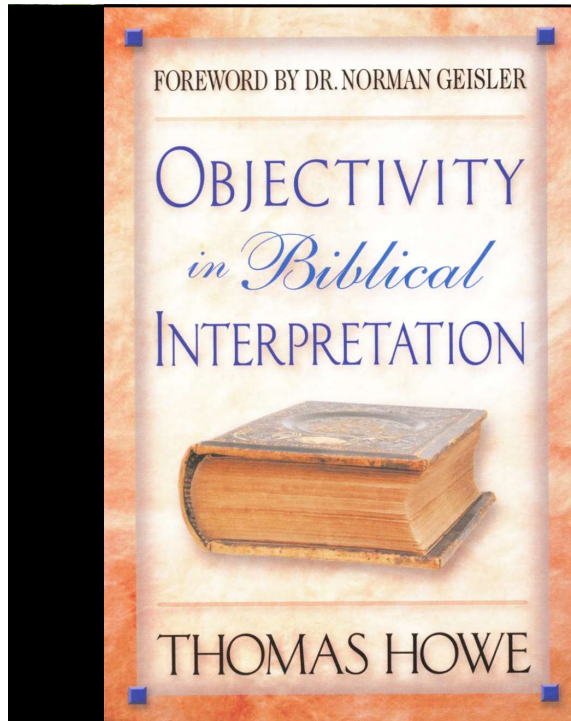
- I. The Meaning of 'Nature'
  - A. Nature vs. Function
  - B. Nature and Teleology
  - C. Human Nature
- II. The Meaning of Flesh vs. Spirit
  - A. Flesh
    1. as Material
    2. as Moral
  - B. Spirit
    1. as Immaterial
    2. as Godly
- III. The Meaning of Biblical Inerrancy
  - A. The Concept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



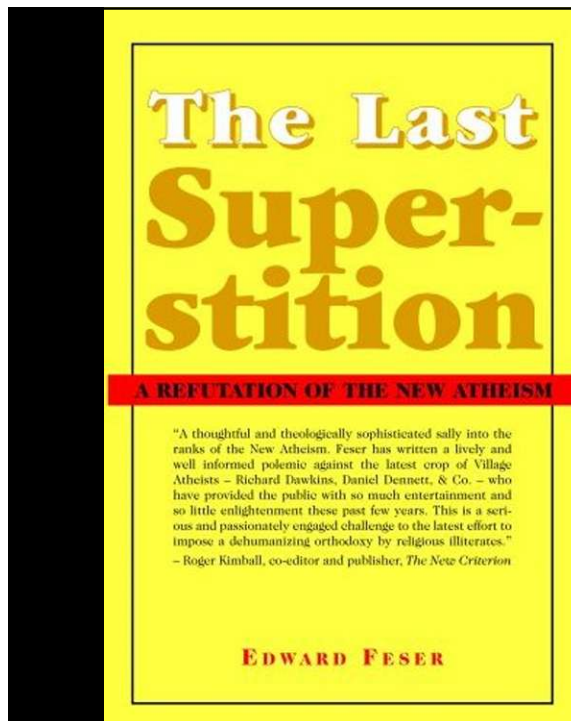
### Philosophy Can Safeguard the Doctrines of Theology

- 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

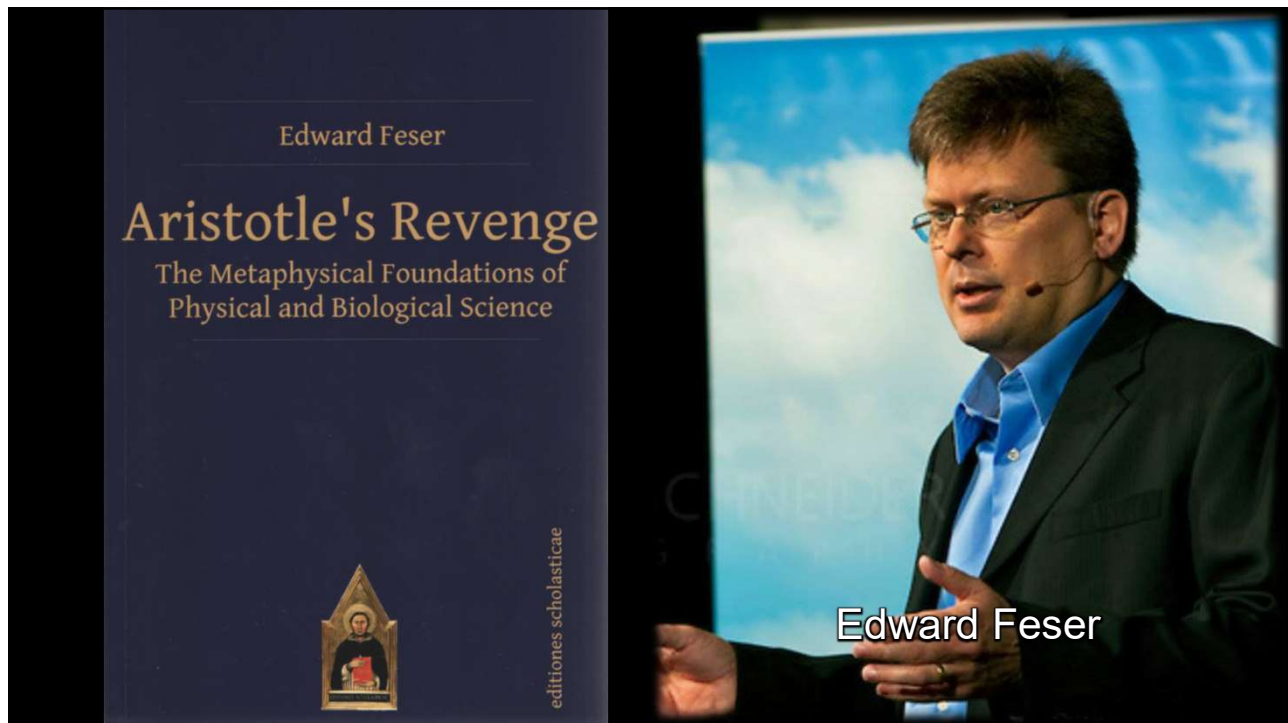
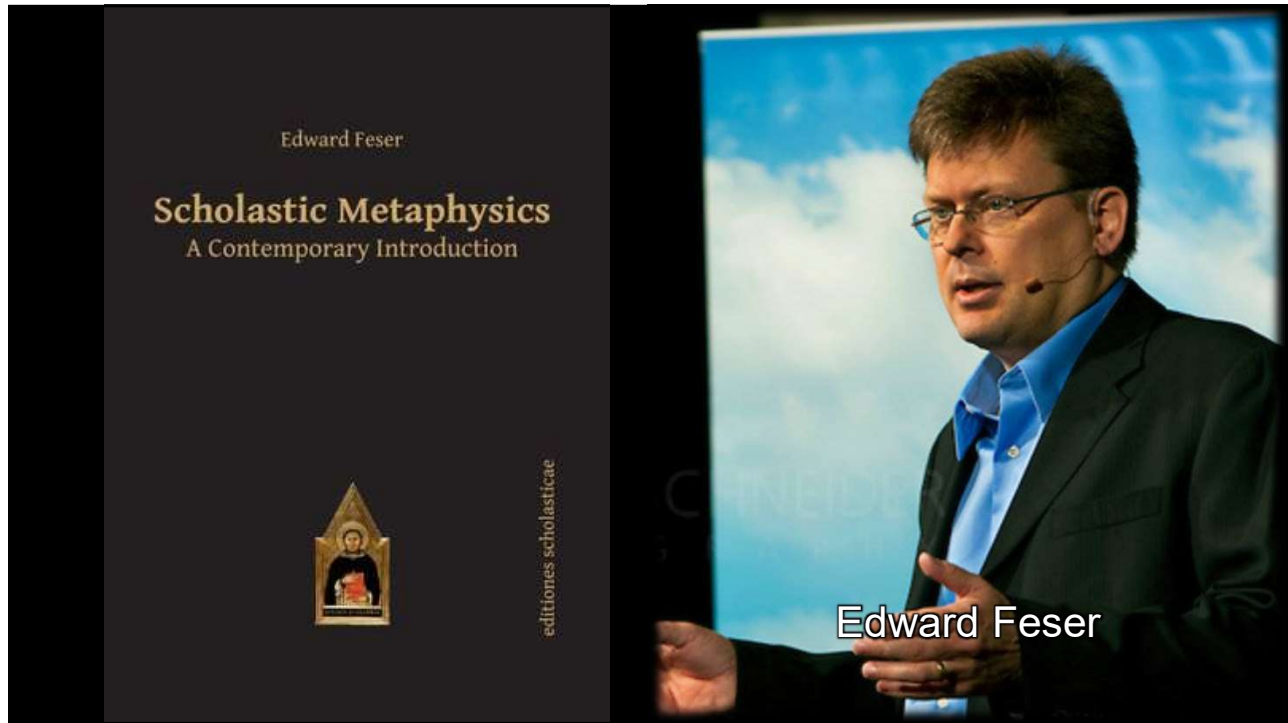


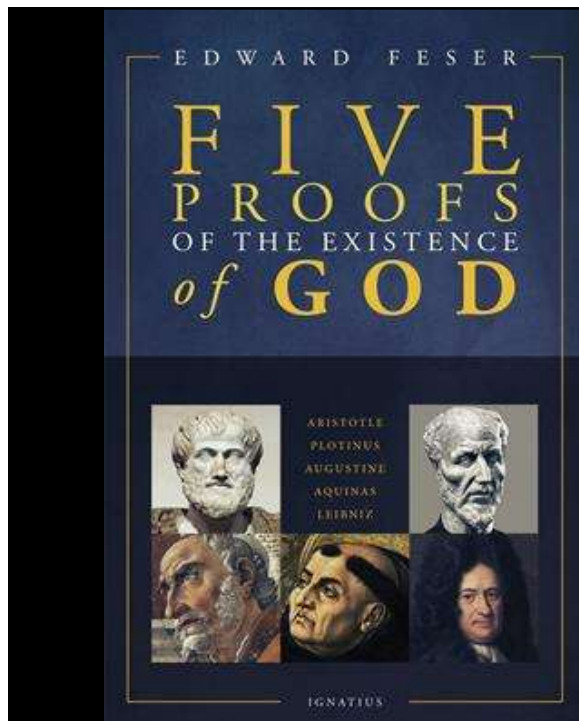
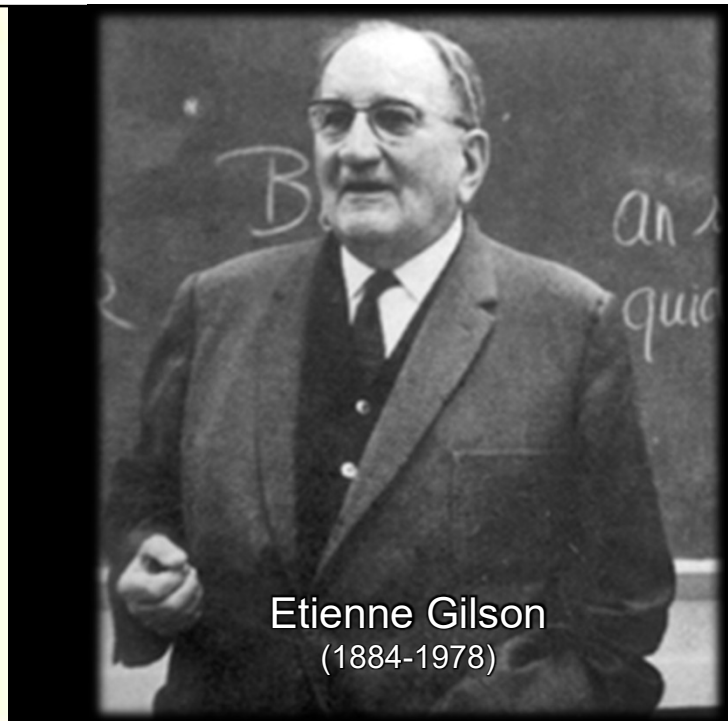
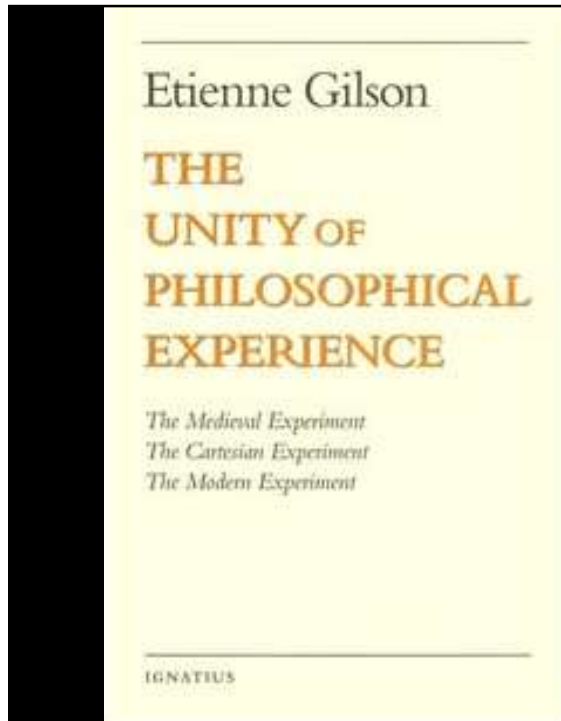


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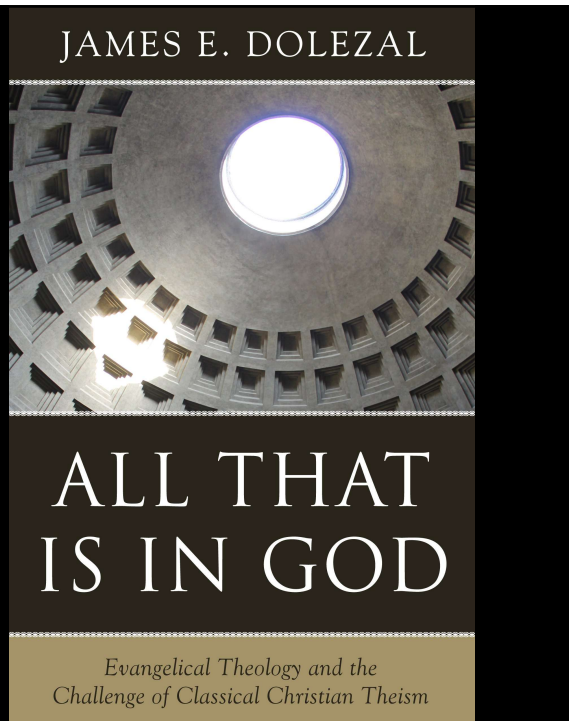
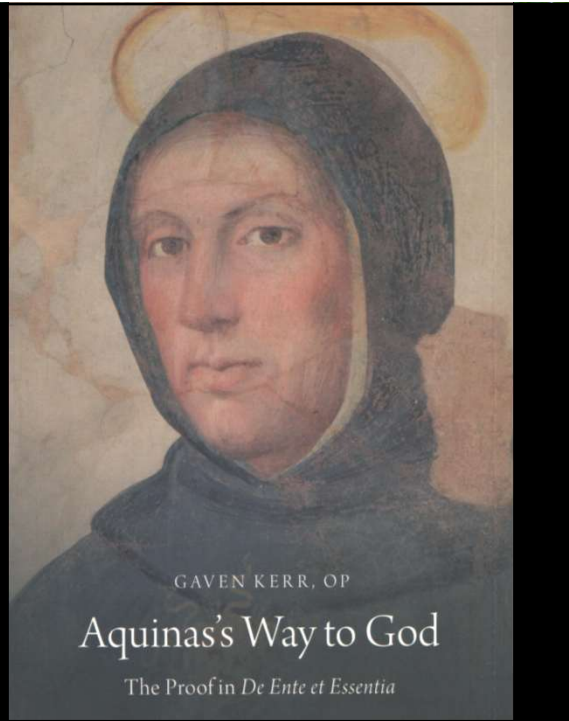


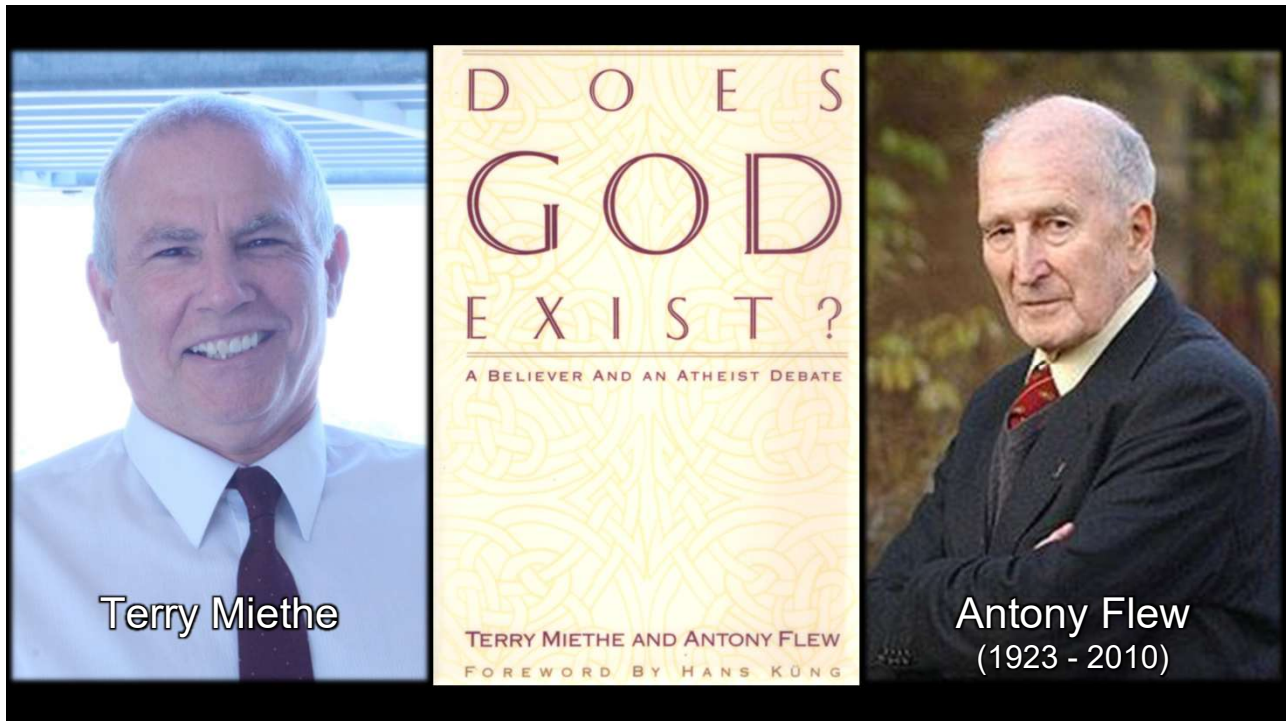
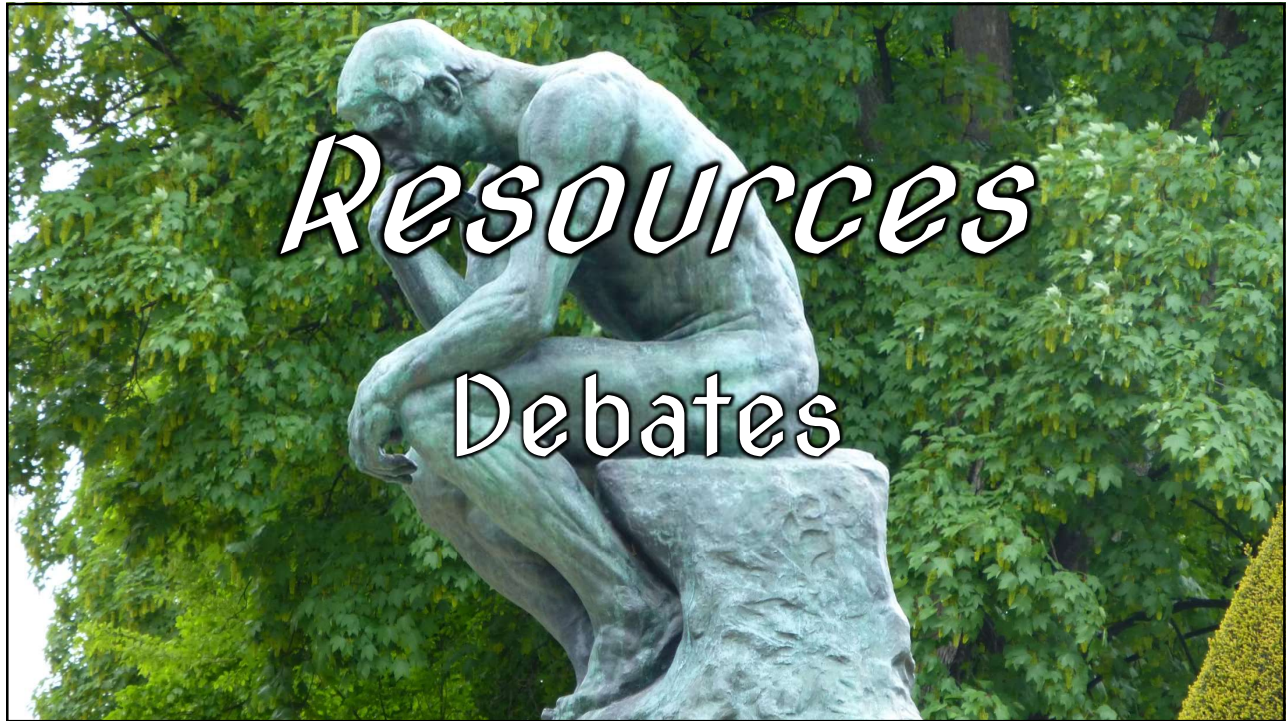
Edward Feser











Terry Miethe

Antony Flew  
(1923 - 2010)

