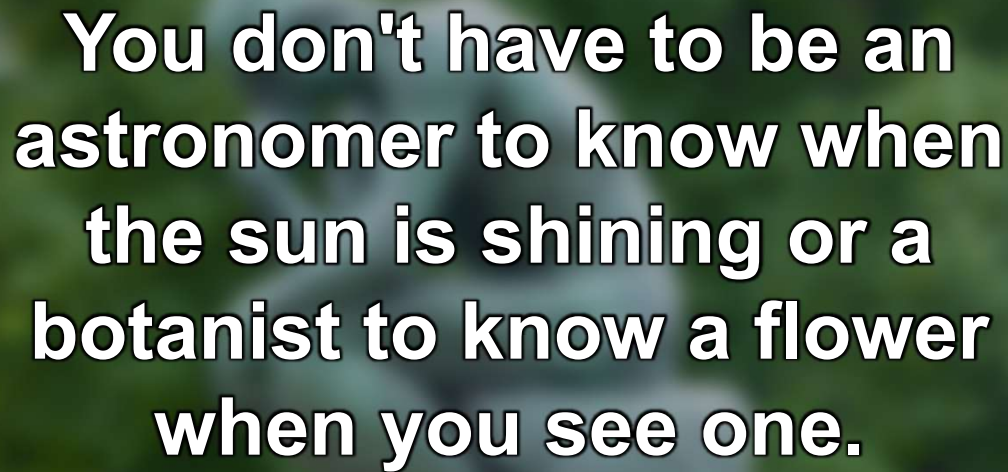
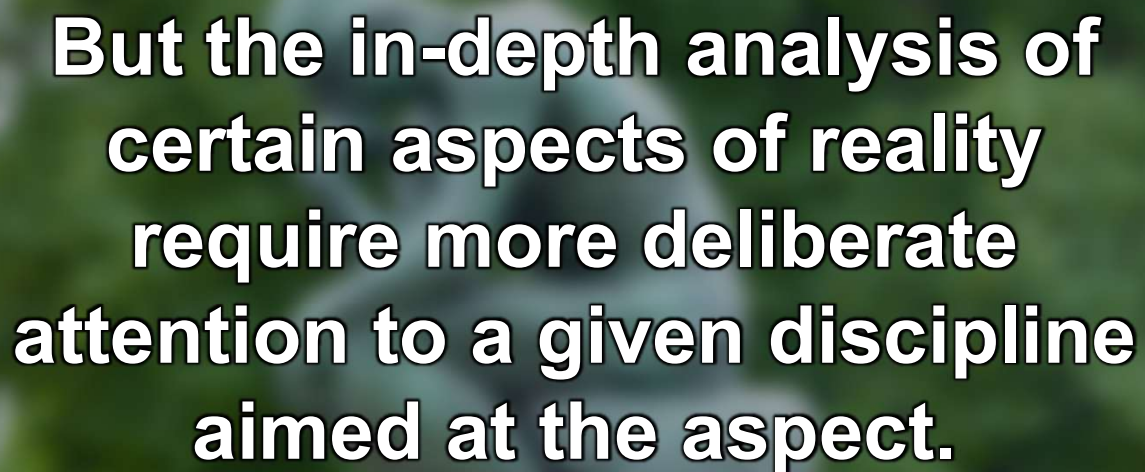


There are many things that are knowable by means of our natural faculties (our senses and our intellects) with which God has created us.



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.



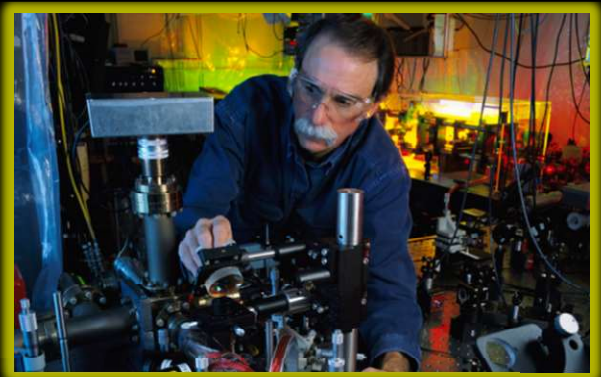
*A child can know what a flower is.
She knows that a flower is
not a human.*



*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).



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

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).

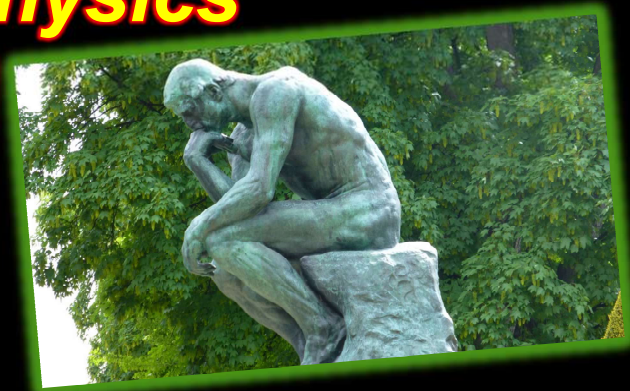
Nevertheless, at some point where certain things need a deeper analysis or need to be defended against critics, one will need to utilize **sound philosophy.**

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



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

Metaphysics

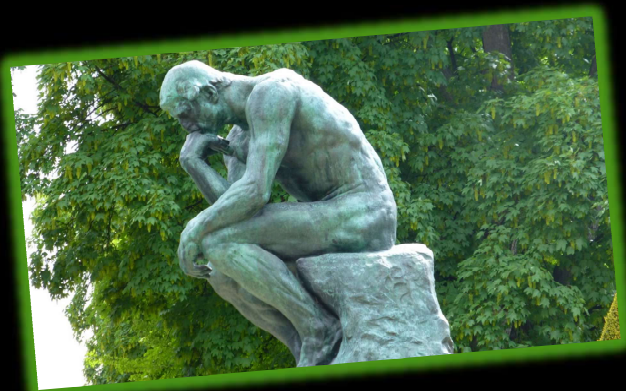


We can know that one is a plant and the other is a human by our senses.

Epistemology



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



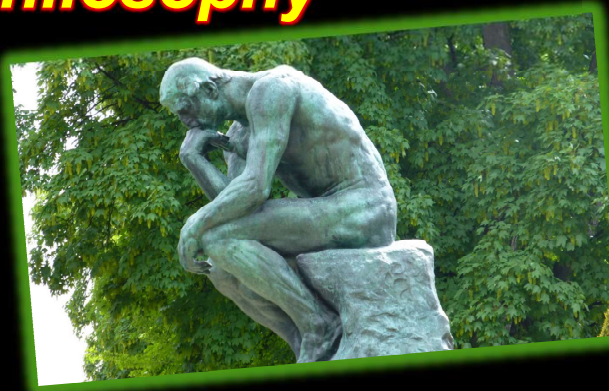
***We value the human over the plant
because of the different kinds
of things they are.***

Ethics



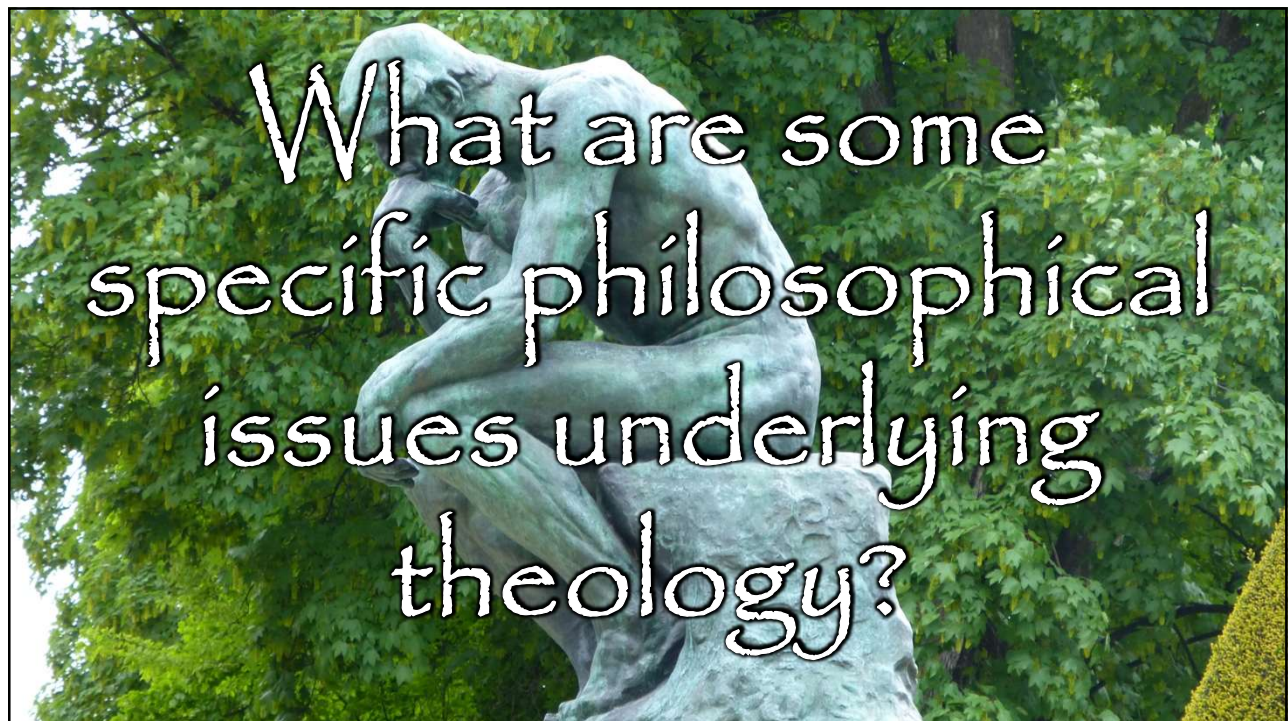
***We insist that others value the human
over the plant and hold them
accountable when they do not.***

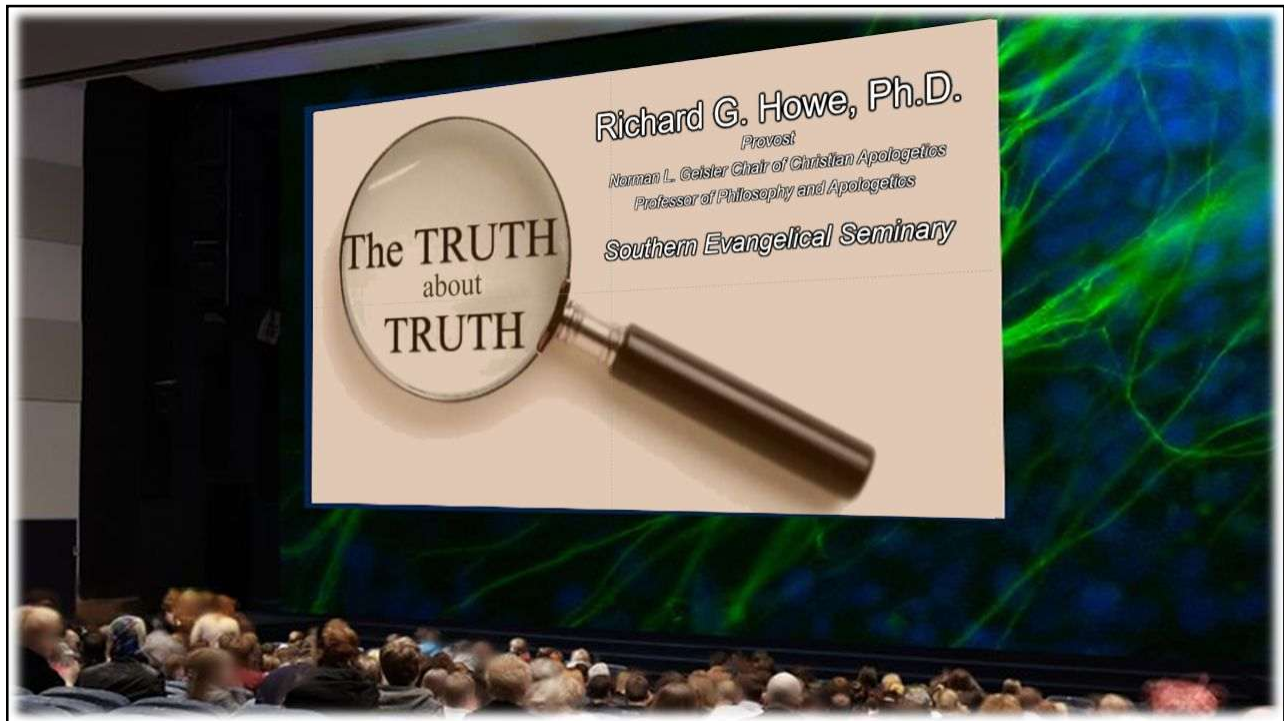
Political Philosophy

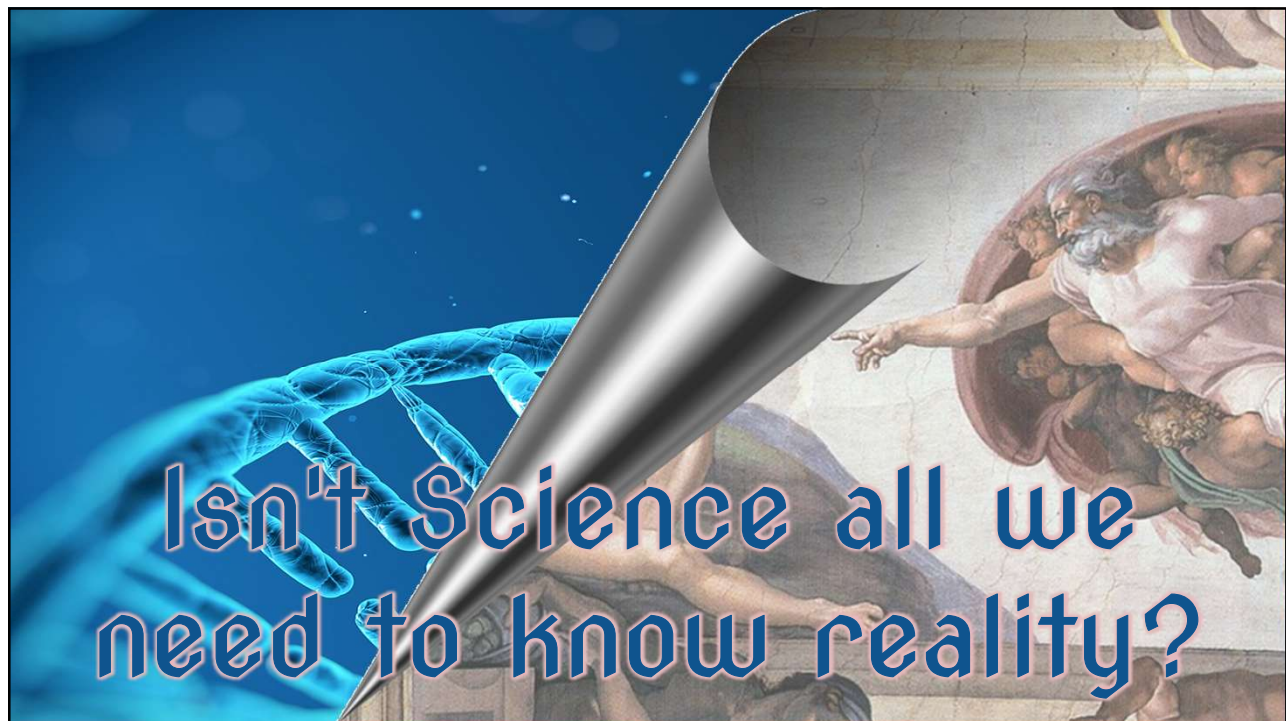
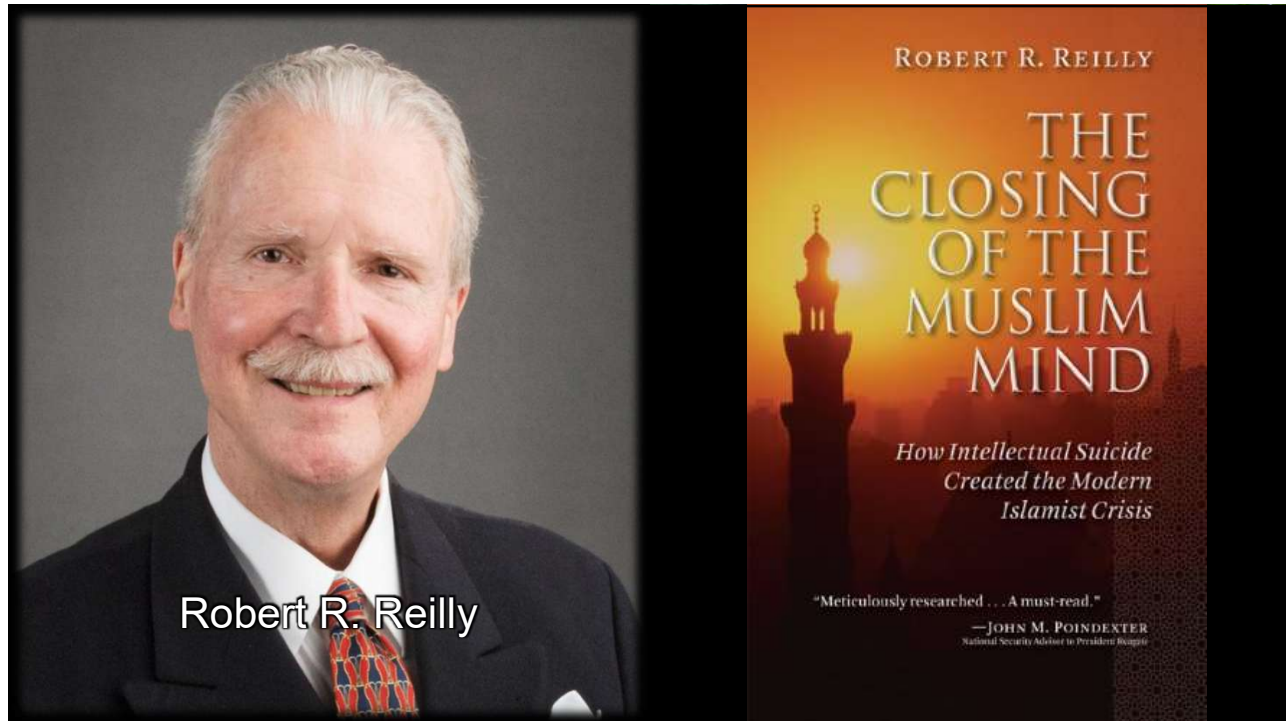


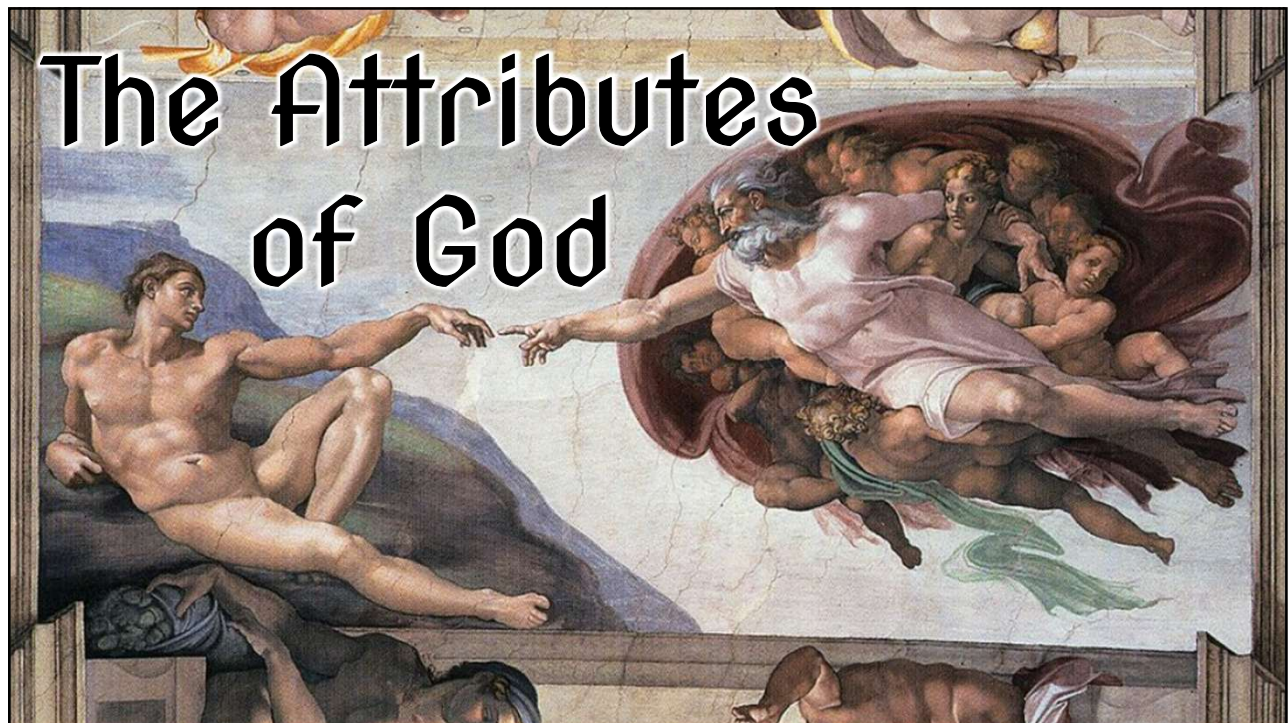
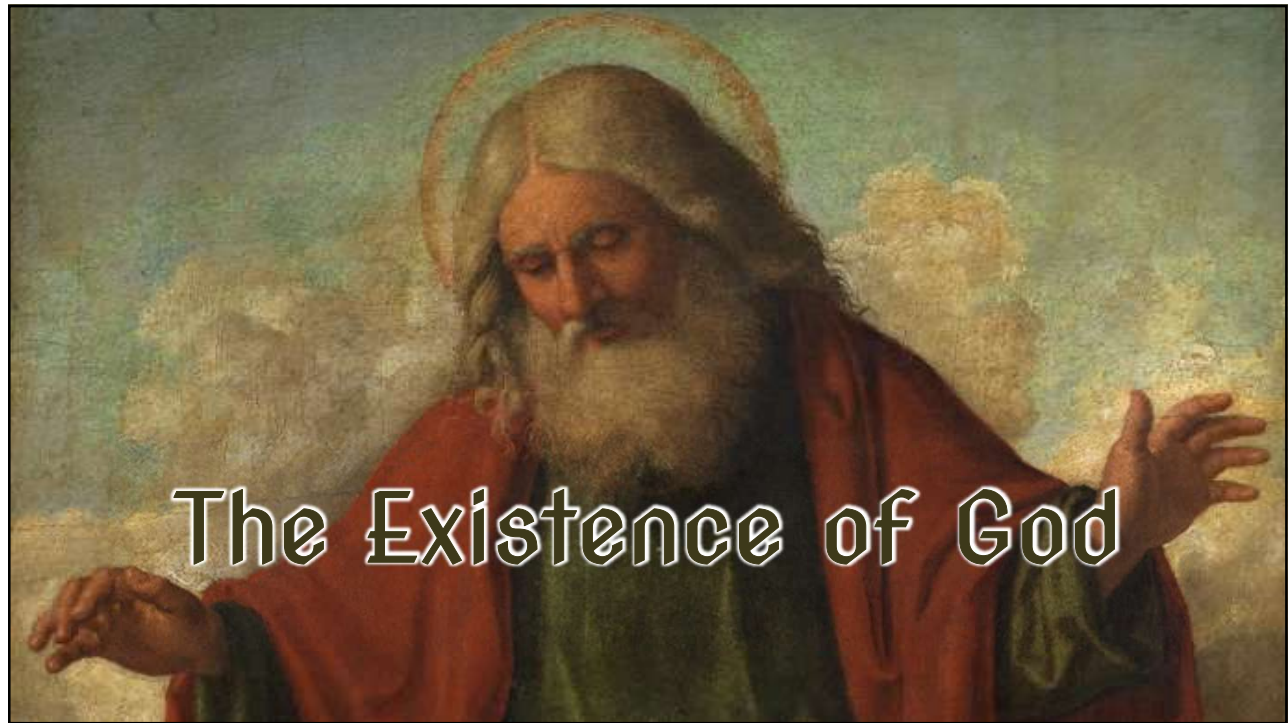
We know that neither the plant nor the human can account for their own existence but are created by God.

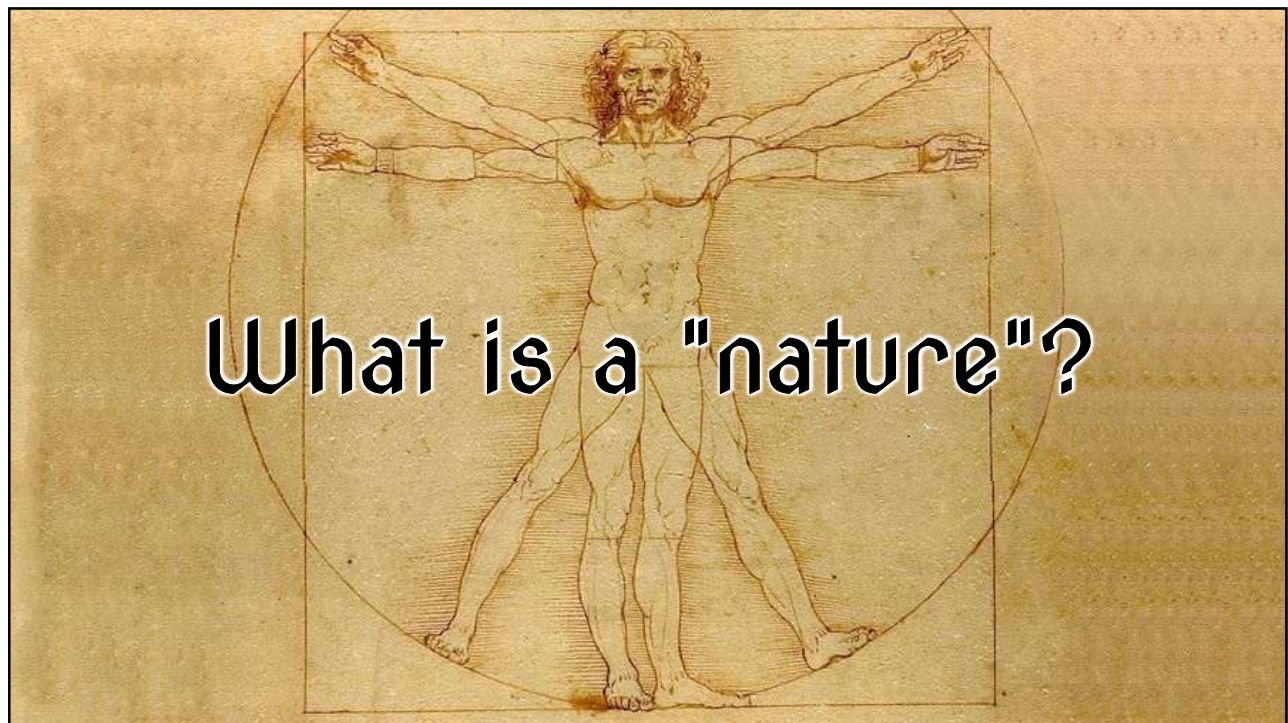
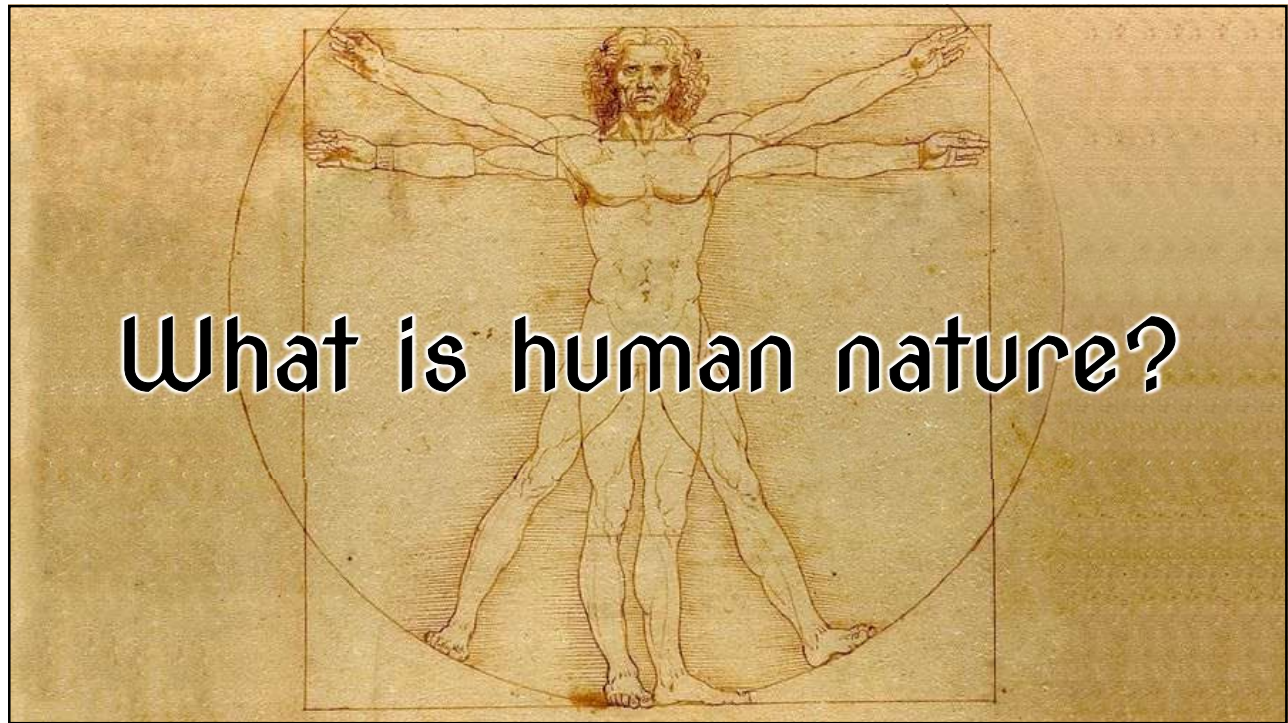
Philosophy of Religion

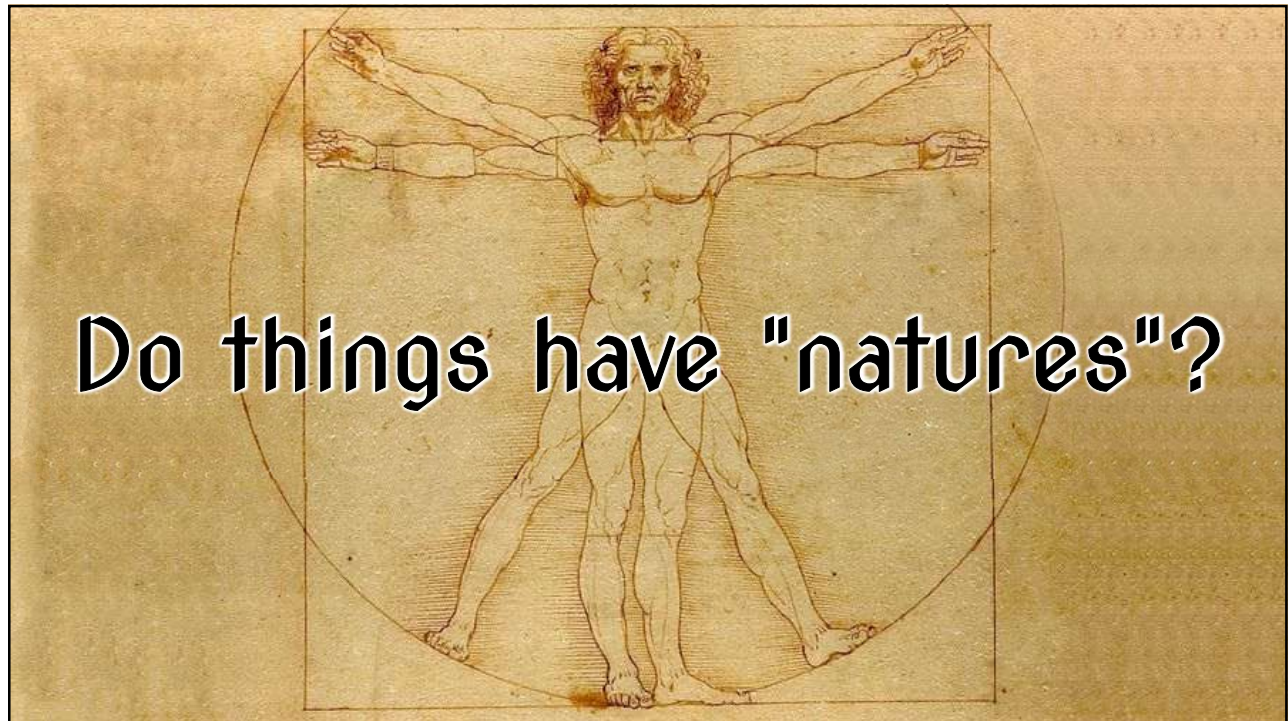


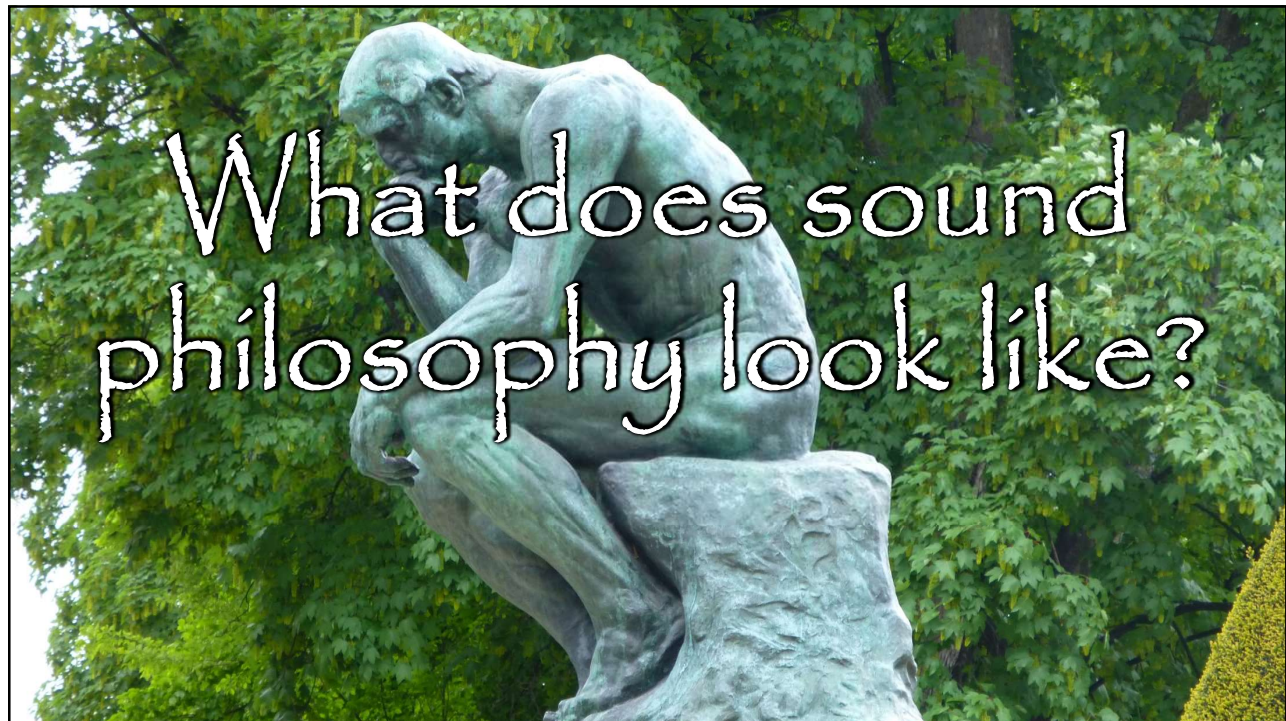
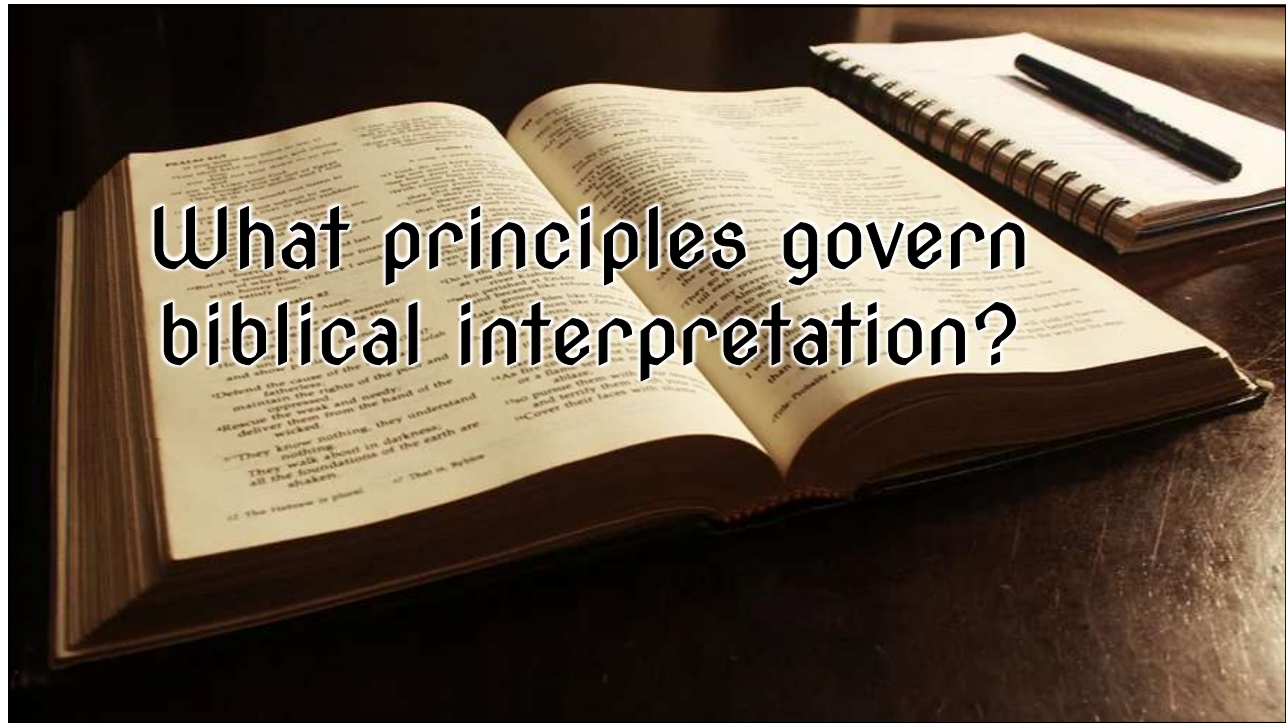












**There are two great
philosophical traditions
in Western thought that
have endured since the
ancient Greeks.**

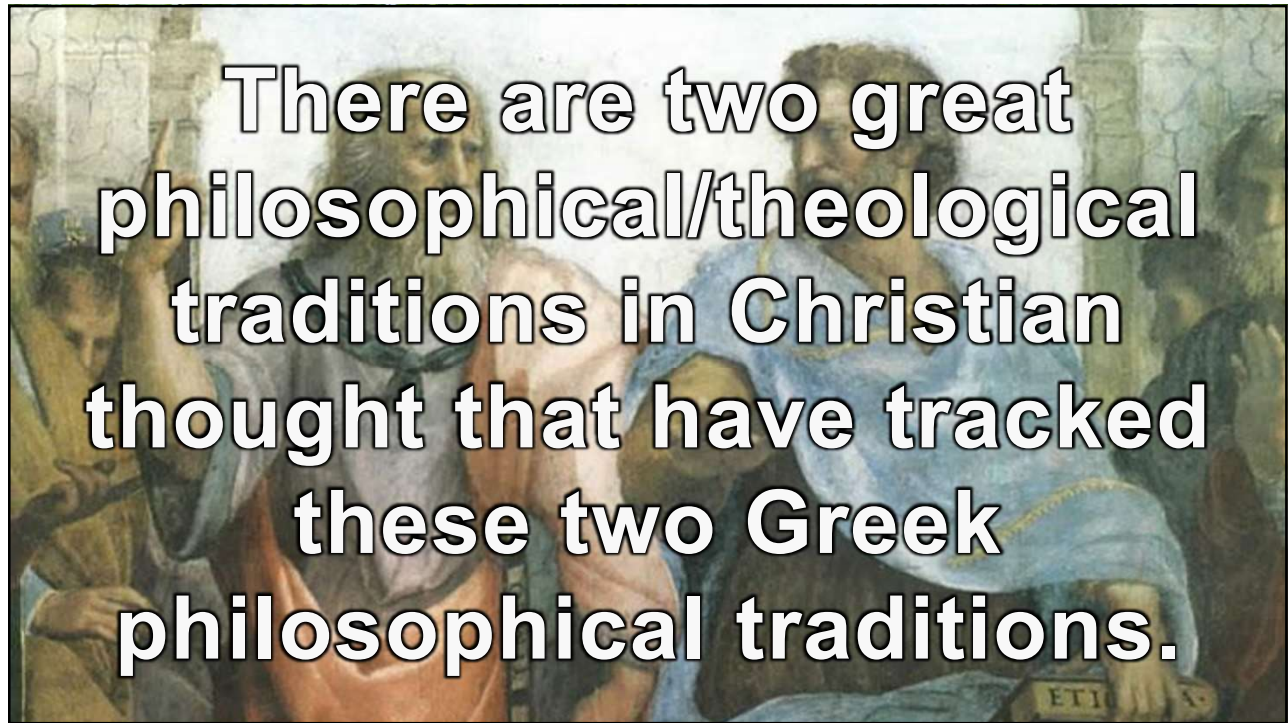


Plato

(428-348 BC)

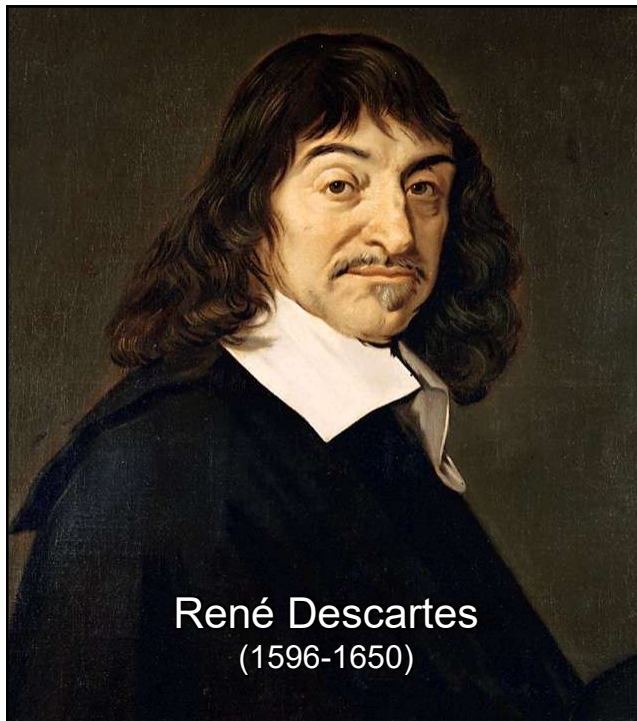
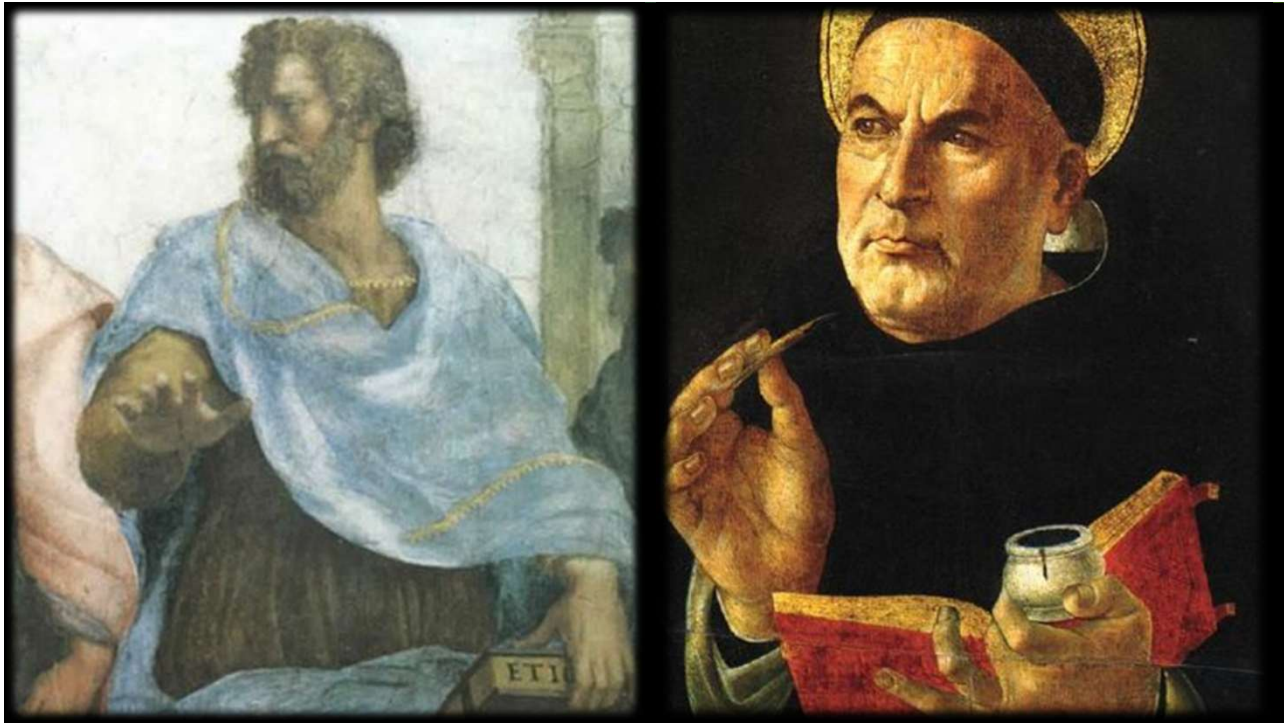
Aristotle

(384-322 BC)

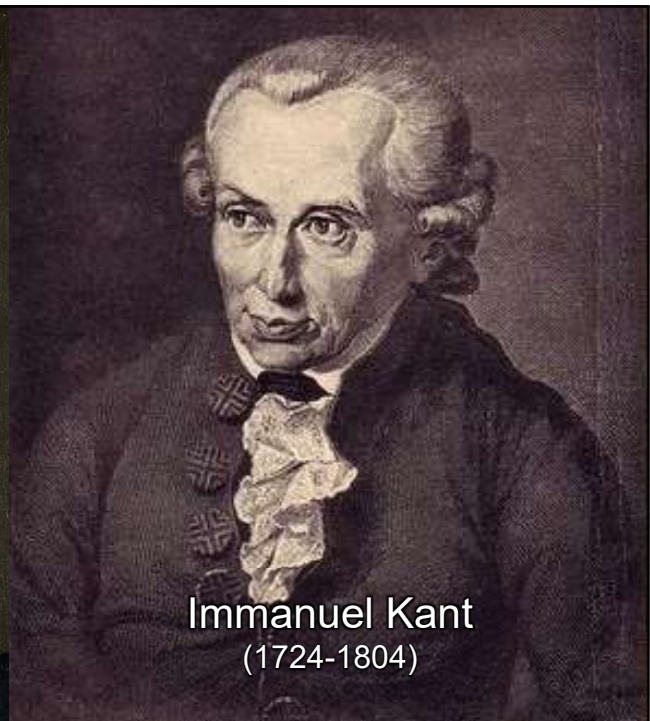




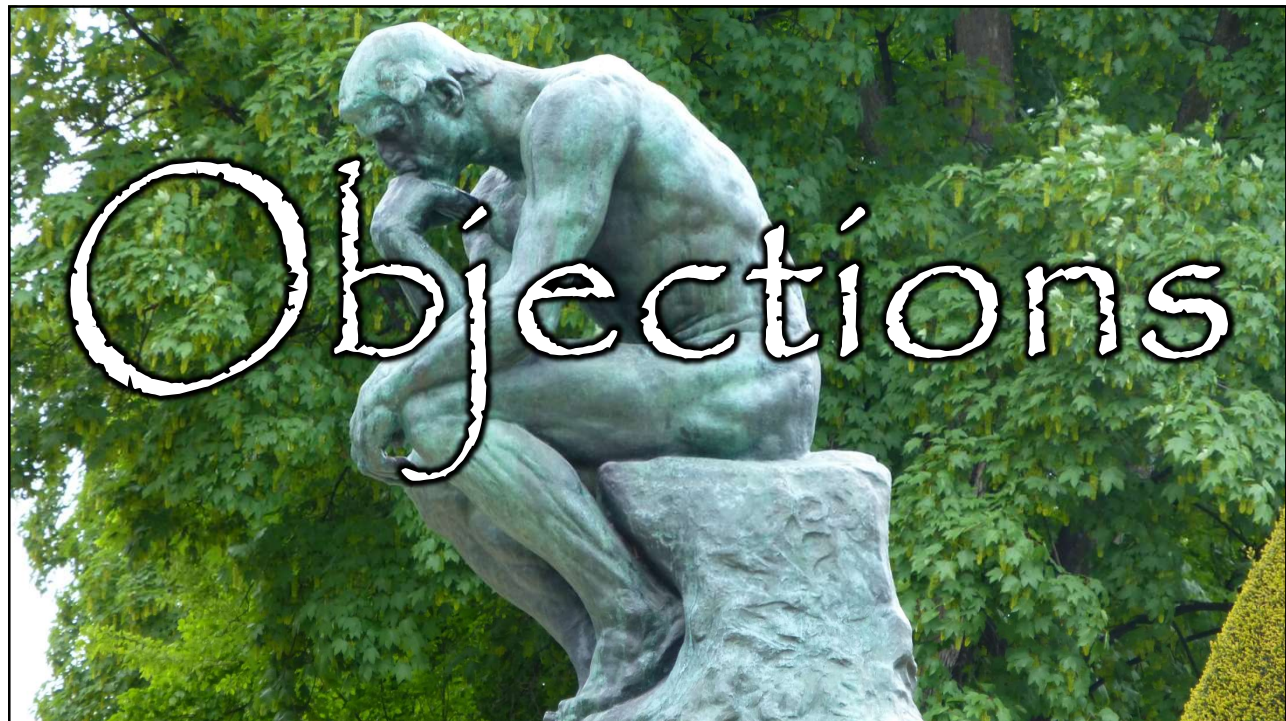
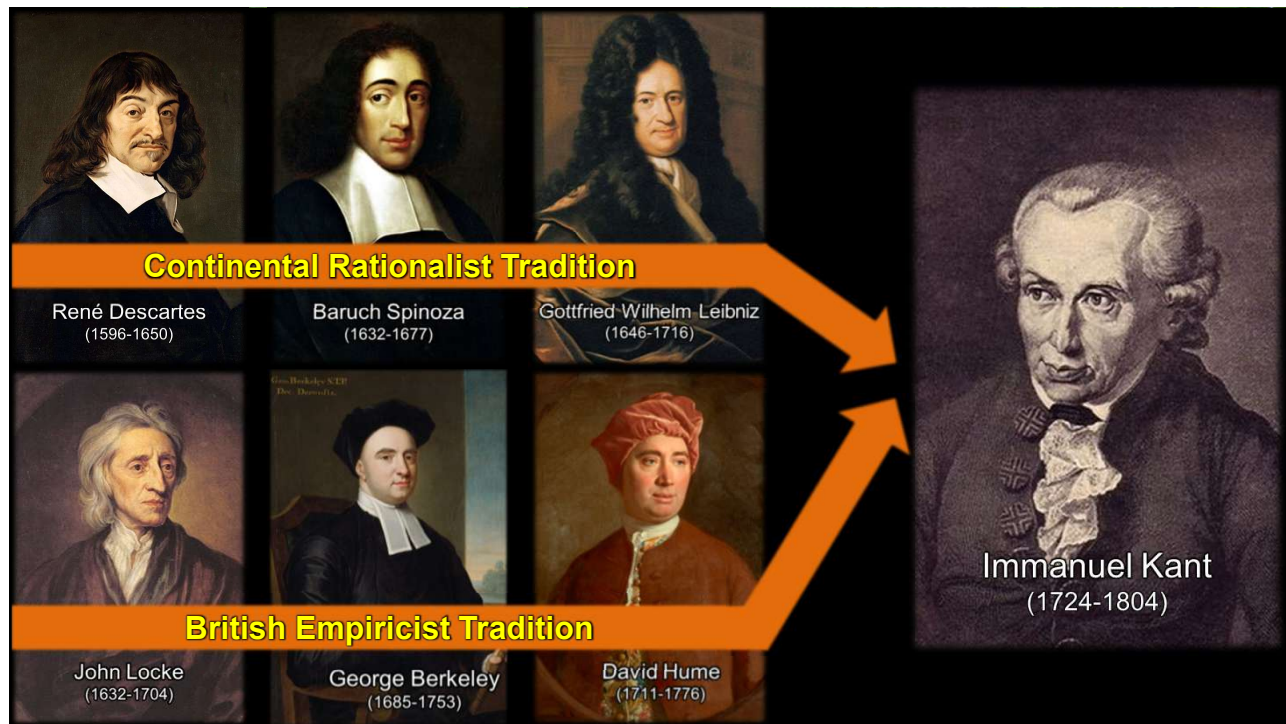
Exploring the contours of how these traditions have answered certain basic questions about the nature of reality and our knowledge of it, will enable us to position many questions and concerns we have as Christians.

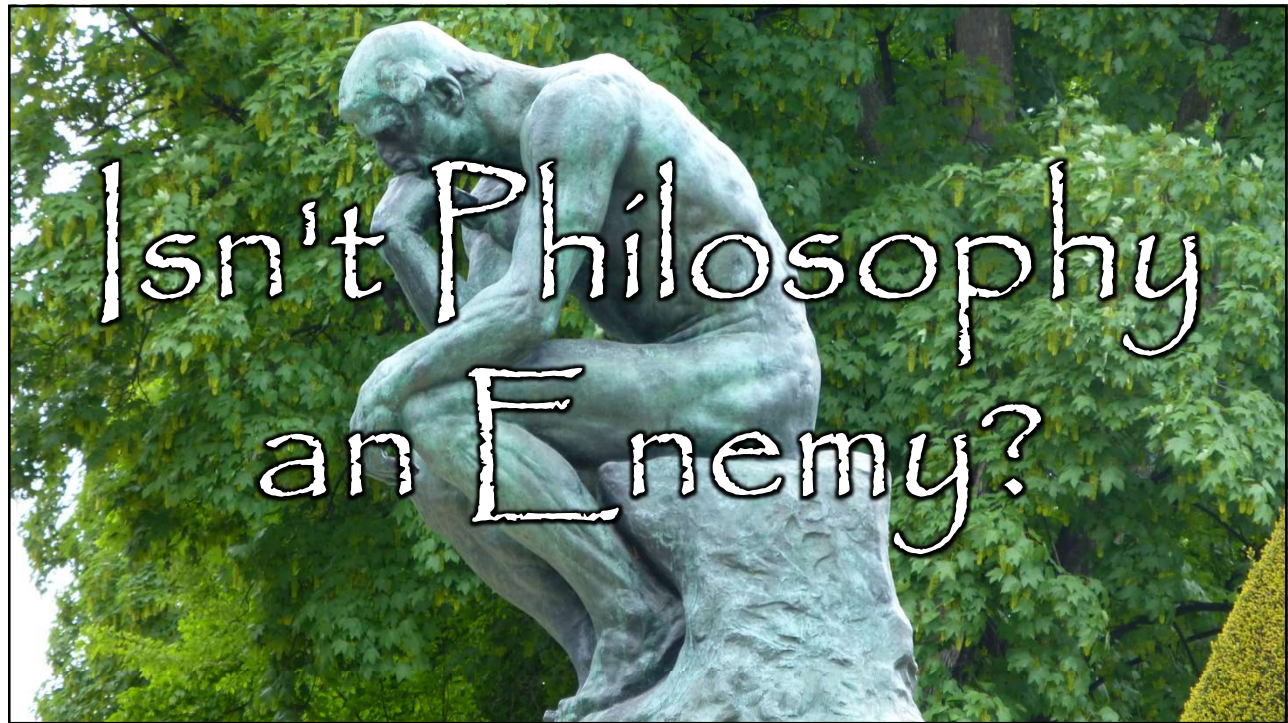


René Descartes
(1596-1650)



Immanuel Kant
(1724-1804)

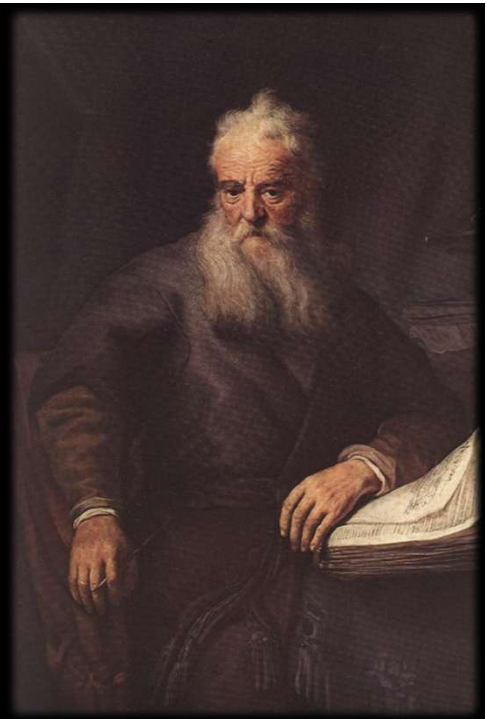





❧ Colossians 2:8 ❧

"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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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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Christ Plus Philosophy

by John MacArthur | Wednesday, April 10, 2019

“It seemed like a good idea at the time.” That’s a popular postmortem for a plan that has gone horribly wrong. In fact, well-intentioned ideas are behind almost every financial shipwreck, abandoned project, and foreign policy failure that happens in this world. And yet the quest for better ideas and fool-proof philosophies continues unabated—even making incursions into the church.

Our English word “philosophy” is a transliteration of the Greek word *philosophia*, which literally means “the love of human wisdom.” In its broad sense it is man’s attempt to explain the nature of the universe, including the phenomena of existence, thought, ethics, behavior, aesthetics, and so on.

In Paul’s time “everything that had to do with theories about God and the world and the meaning of human life was called ‘philosophy’ . . . not only in the pagan schools but also in the Jewish schools of the Greek cities.” [1] The first-century Jewish historian Josephus adds that there were three philosophies among the Jews: the Pharisees, the Sadducees, and the Essenes. [2]

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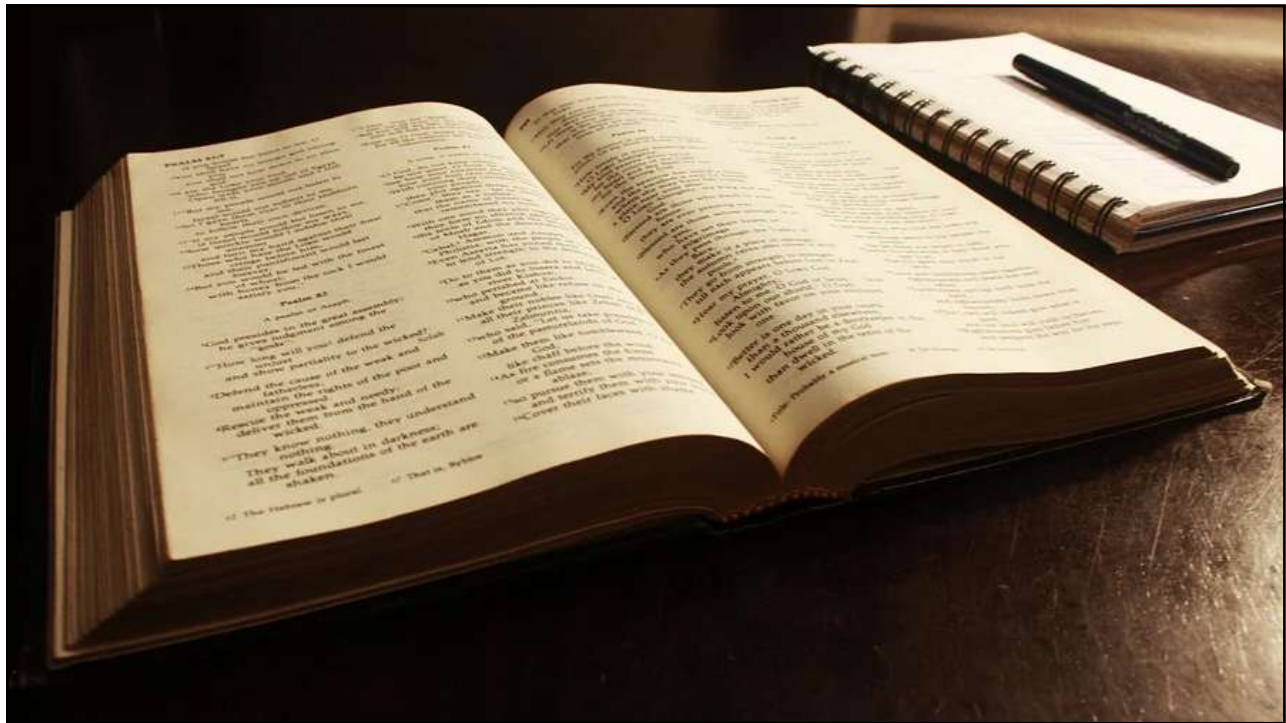


Now available in the
Christian Apologetics Journal

"Saving Natural Theology from Jeffrey Johnson"

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





✿ Isaiah 55:6-9 ✿

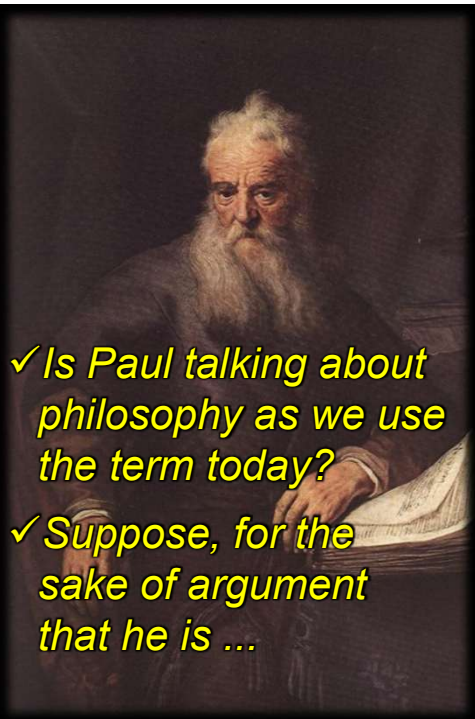
{6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. {8} "For My thoughts are not your thoughts, nor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



✧ 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."**

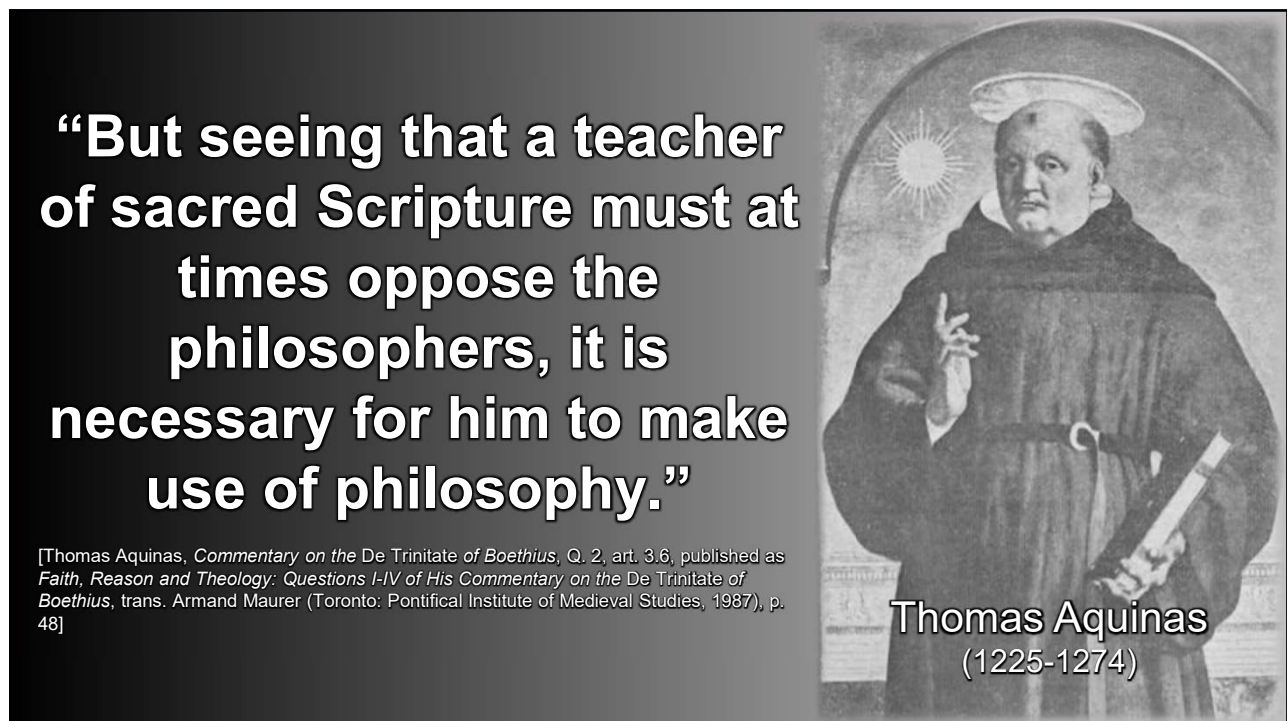
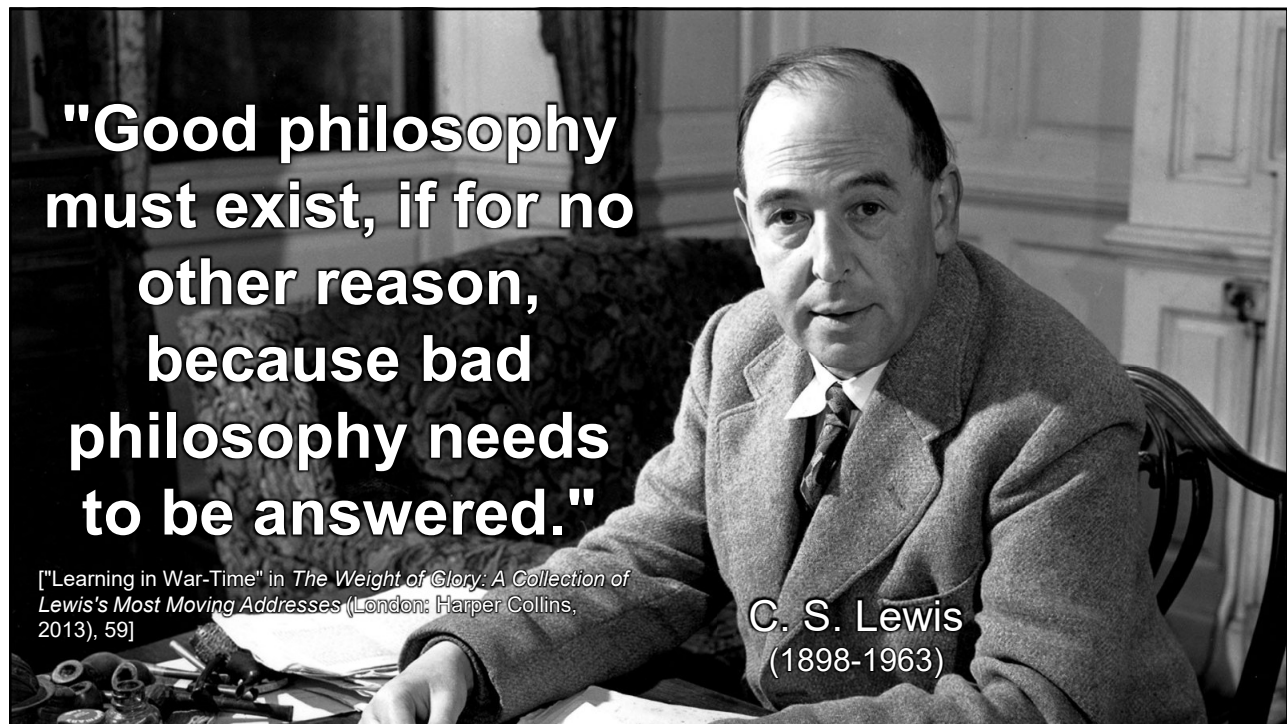
The Apostle Paul
Epistle to the Colossians

✓ *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."*

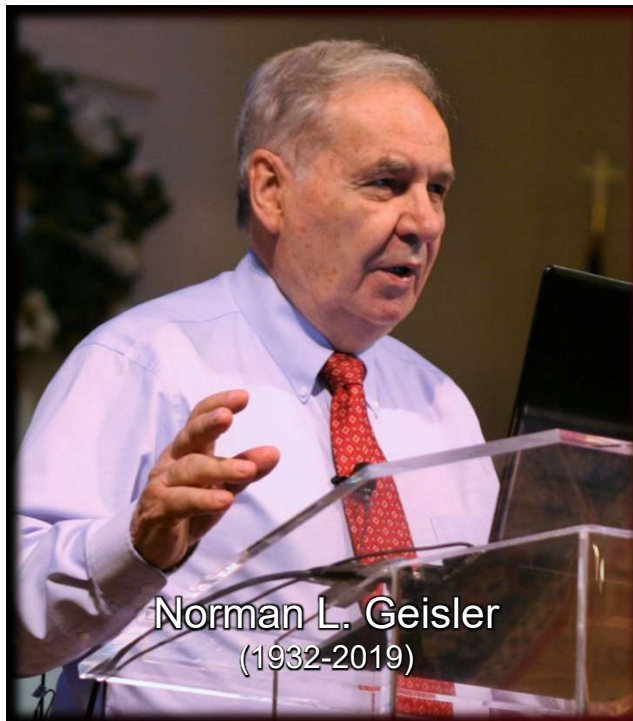


***"There is no one as
dogmatically
beholden to a
metaphysic as the
man who denies
that he has one."***

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."**

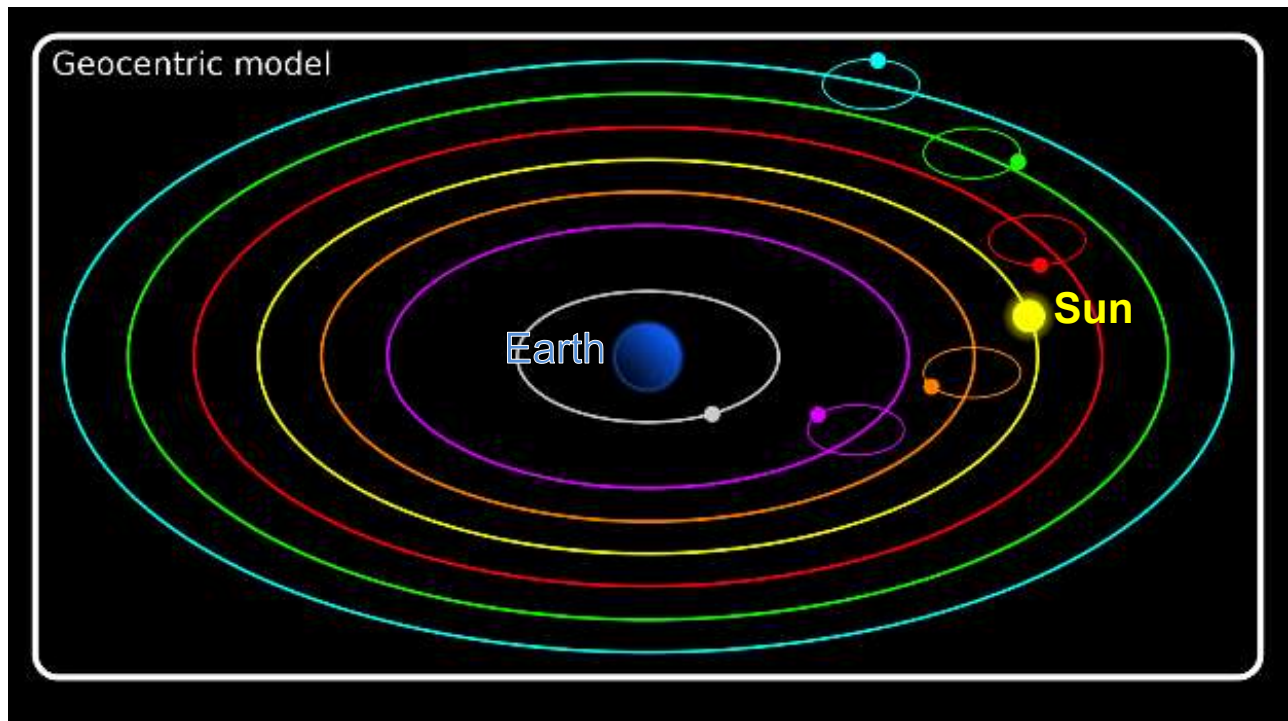
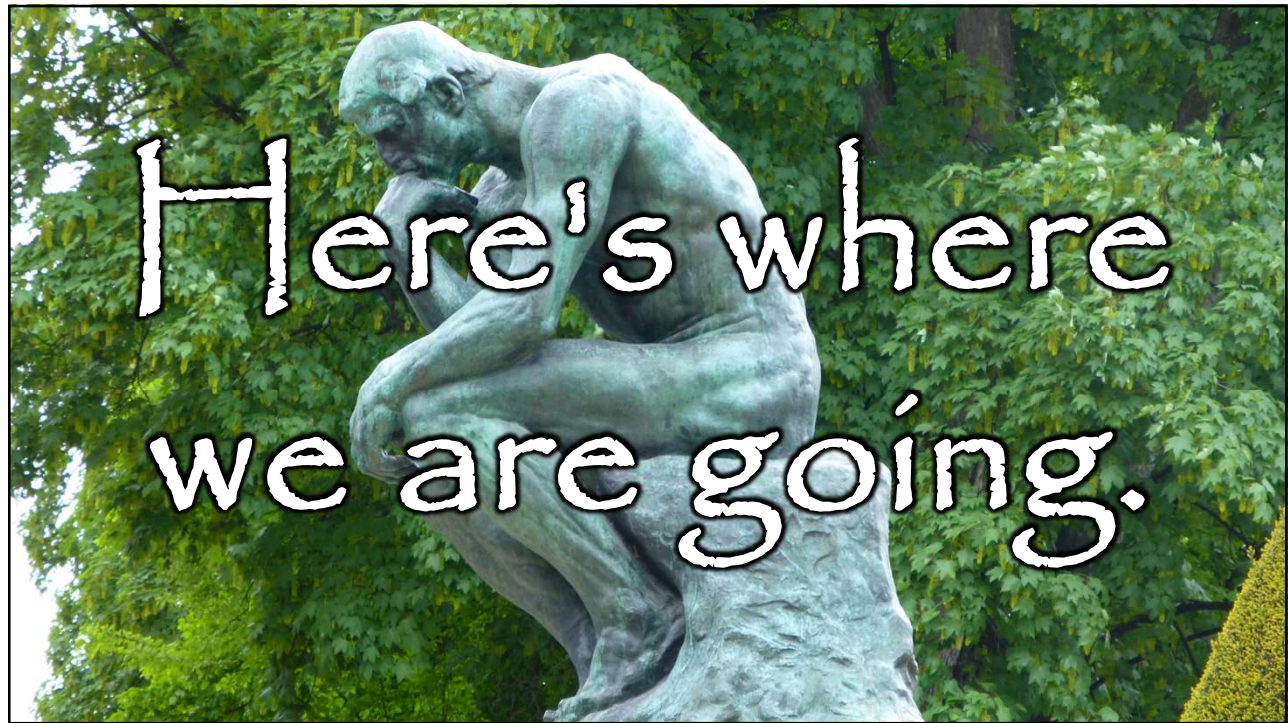
The Apostle Paul
Epistle to the Colossians

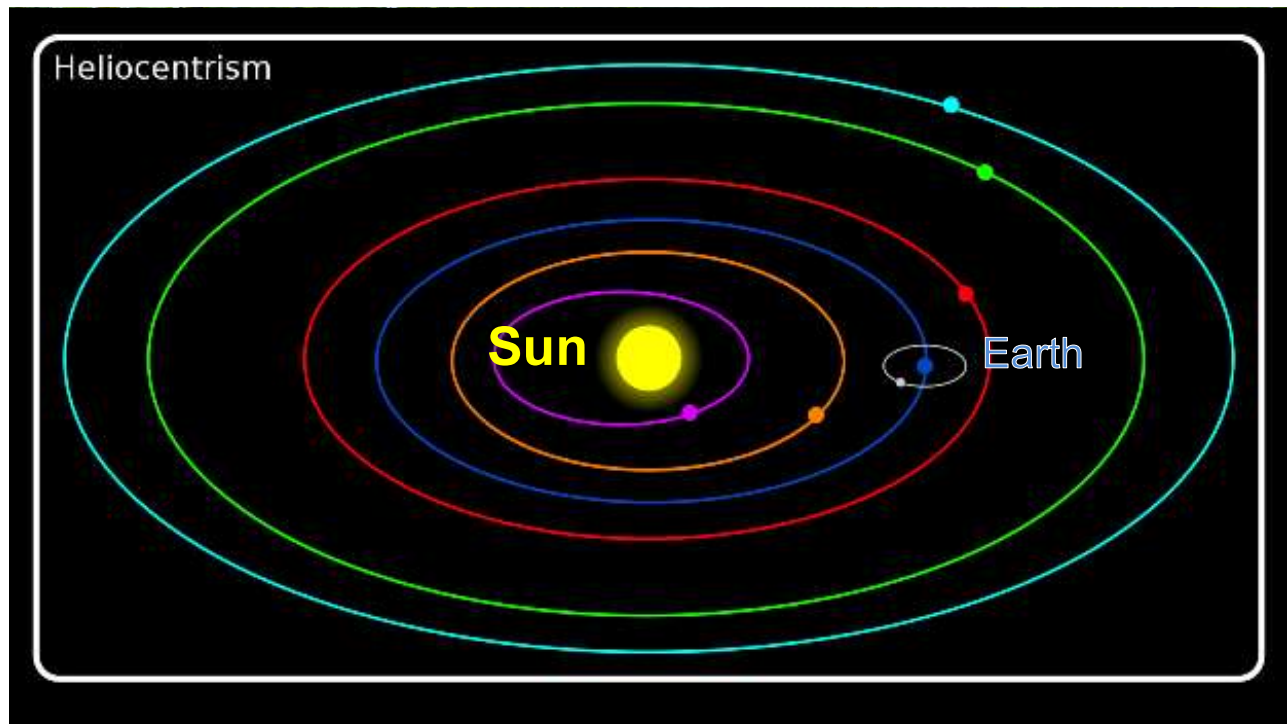
✓ *I do not believe that Paul had philosophy in mind as we use the term today.*

**"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

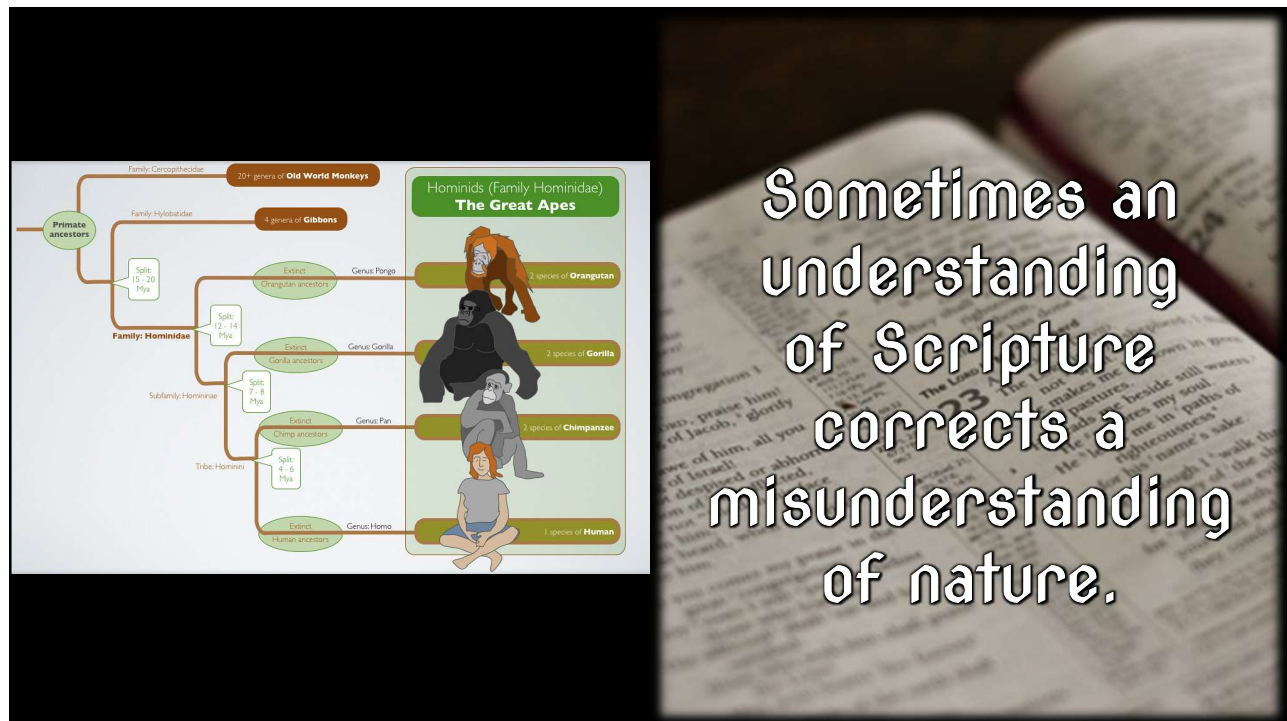
**What discipline of study
is relevant to the
question of geocentrism
vs. heliocentrism?**

ASTRONOMY

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

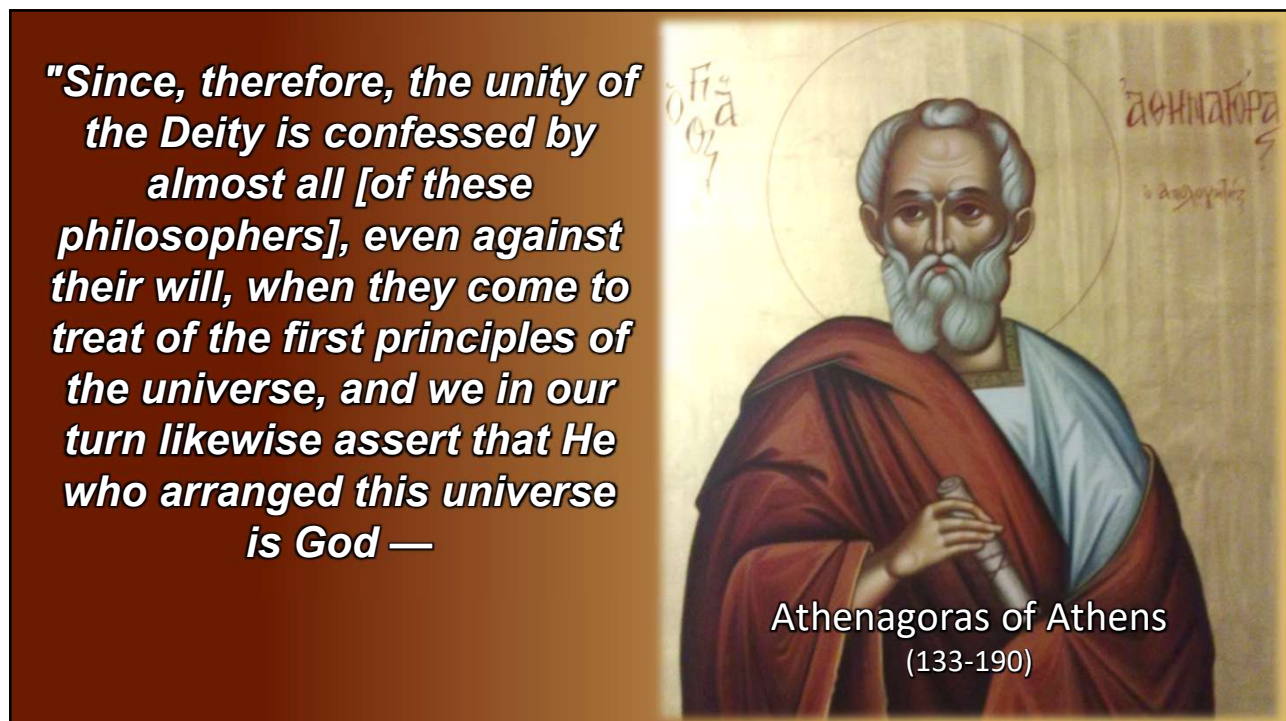
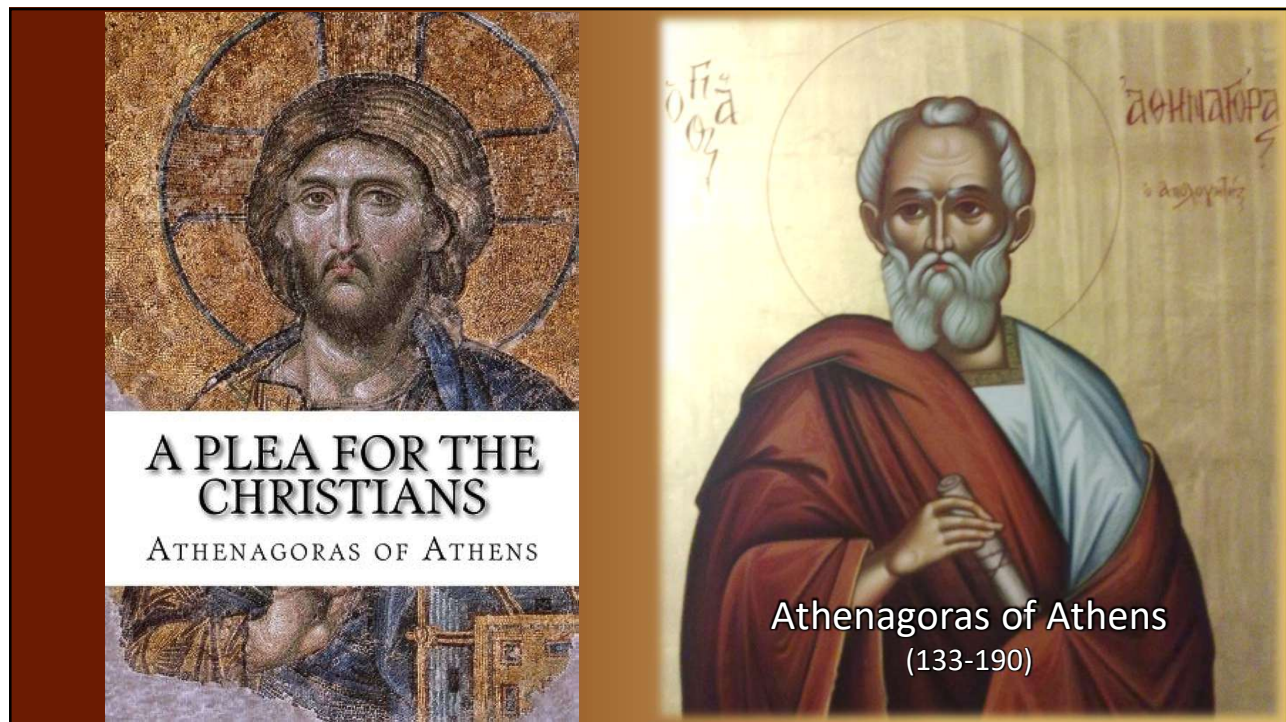
Might there be questions
and issues the debate of
which involves the
discipline of
PHILOSOPHY?

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



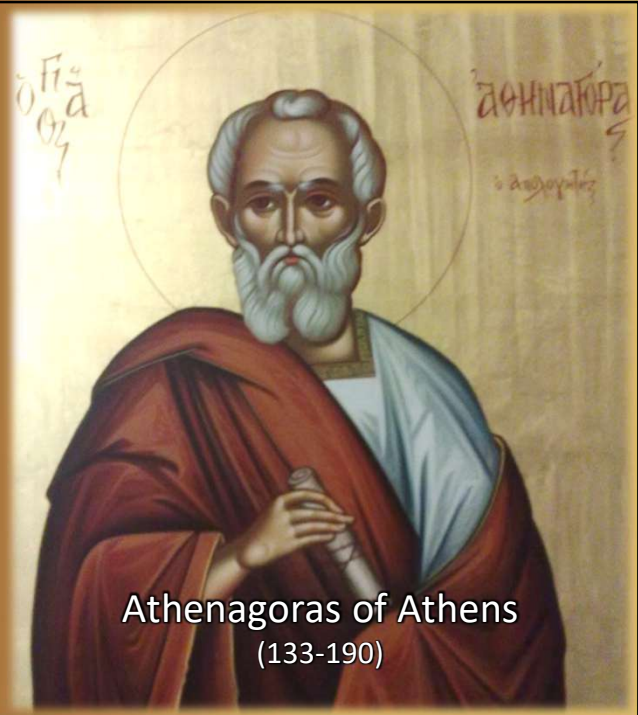


*Some Voices from
Christian History
on Philosophy*

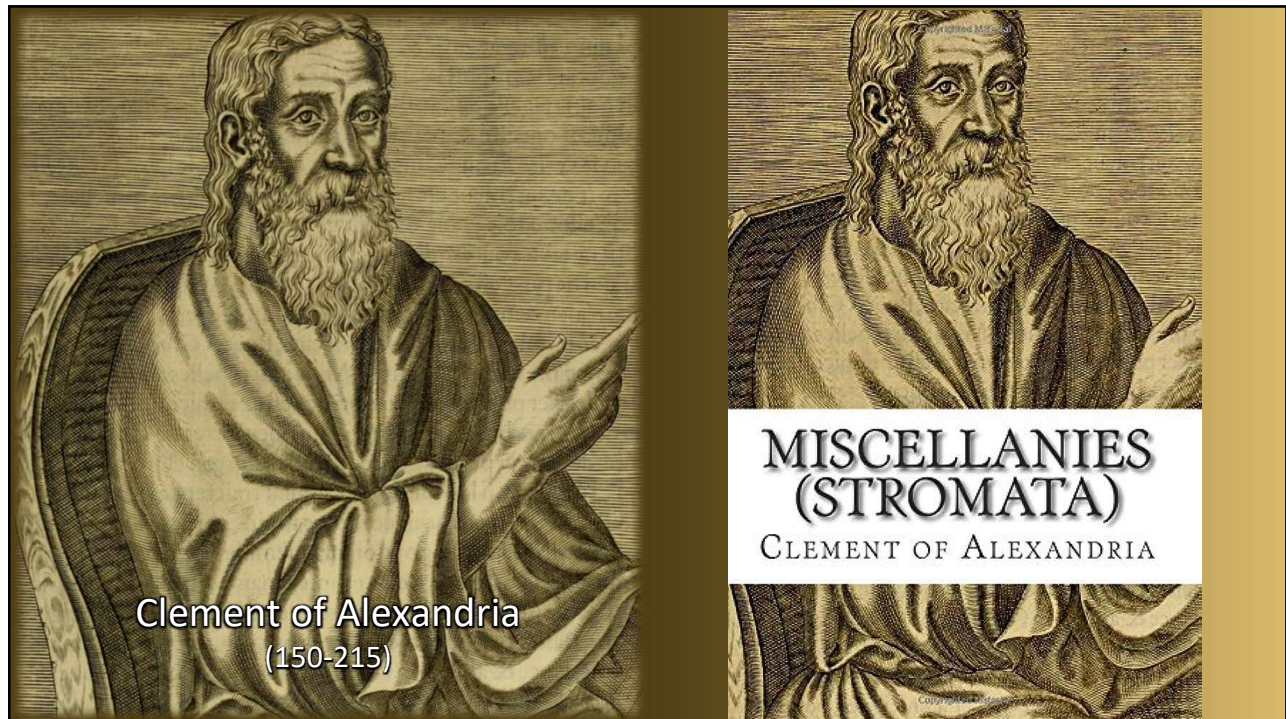


***why is it that they can say
and write with impunity what
they please concerning the
Deity, but that against us a
law lies in force, though we
are able to demonstrate what
we apprehend and justly
believe, namely that there is
one God, with proofs and
reason accordant with
truth?"***

[A Plea for the Christians, 7, <http://www.newadvent.org/fathers/0205.htm>, accessed 07/24/23]

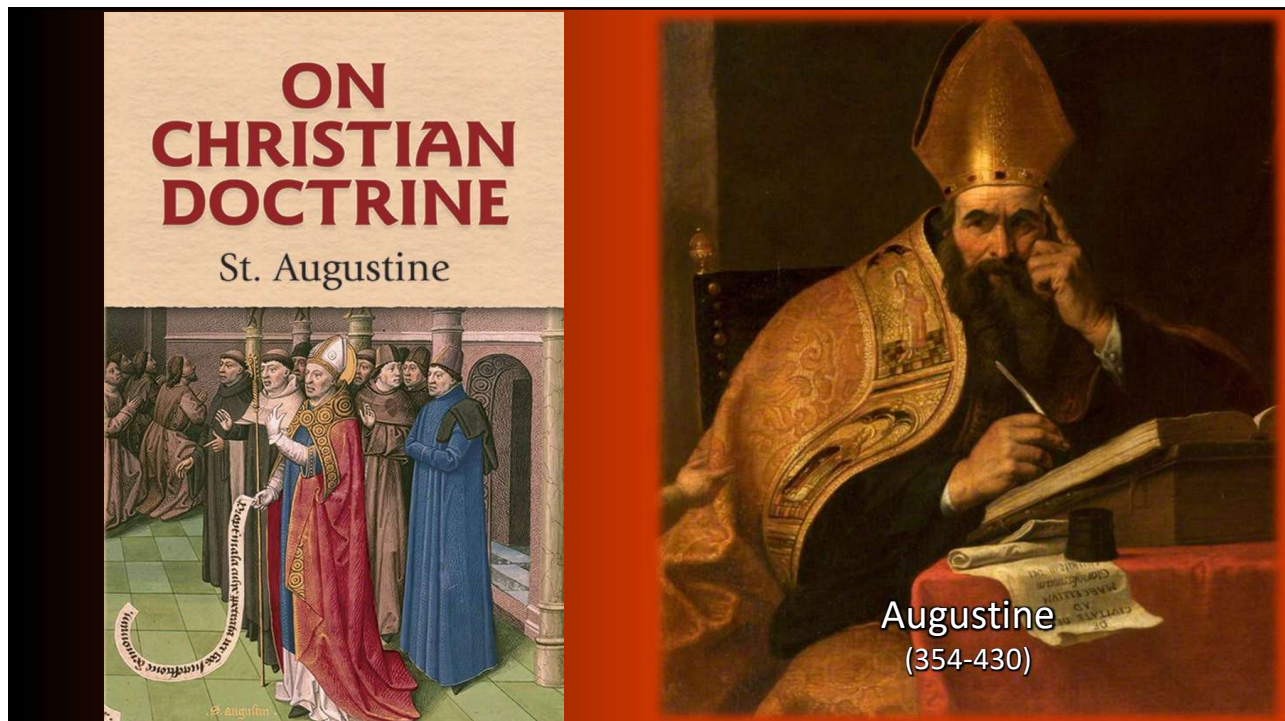
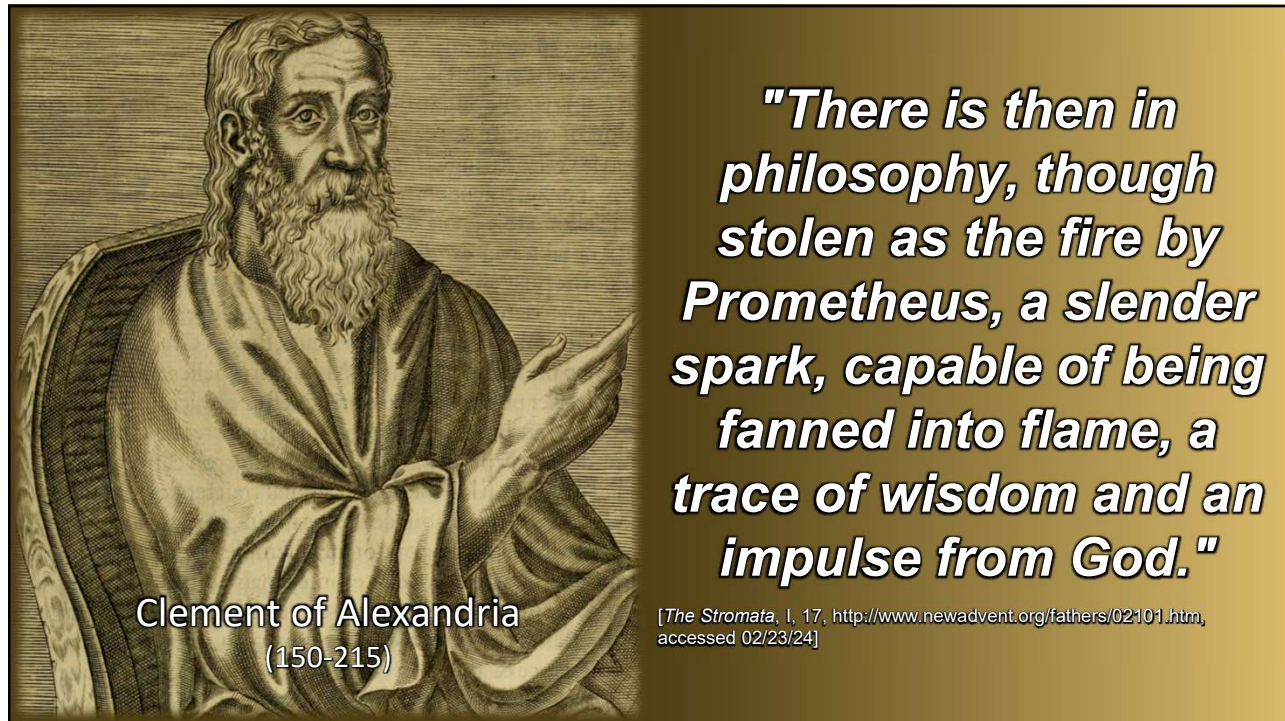


Athenagoras of Athens
(133-190)



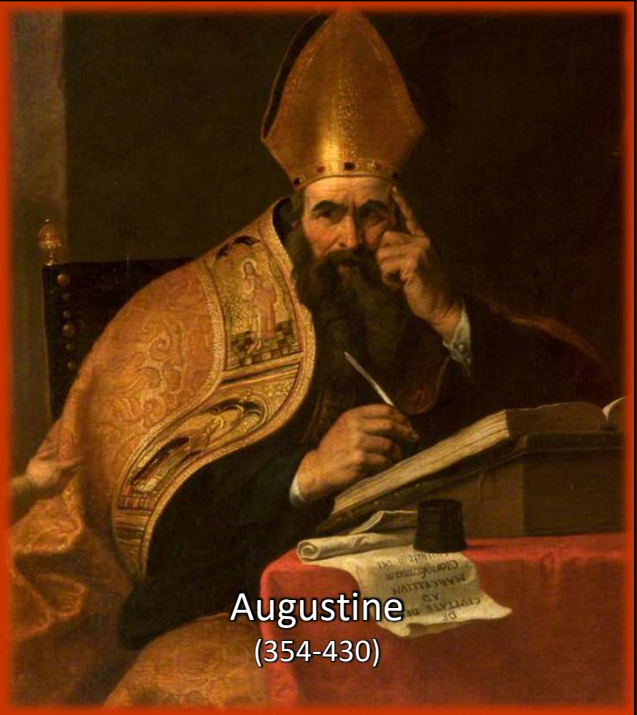
Clement of Alexandria
(150-215)

MISCELLANIES
(STROMATA)
CLEMENT OF ALEXANDRIA

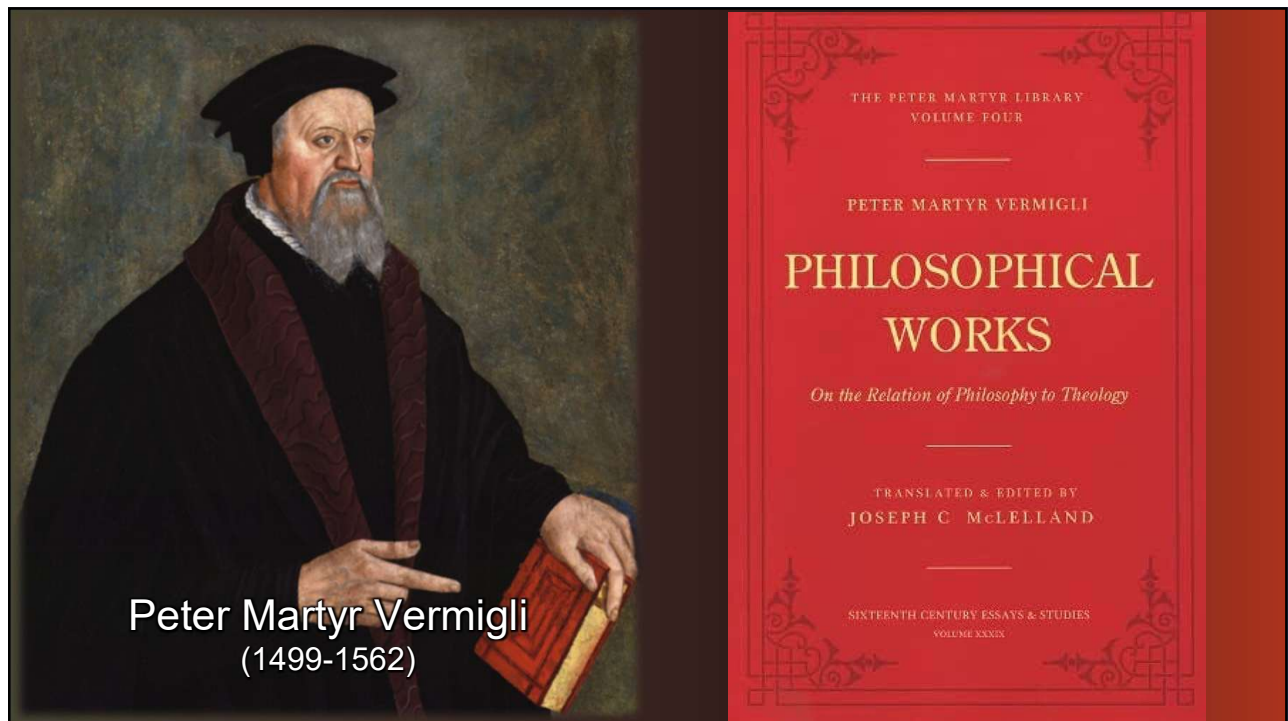


"Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it."

[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]



Augustine
(354-430)



Peter Martyr Vermigli
(1499-1562)

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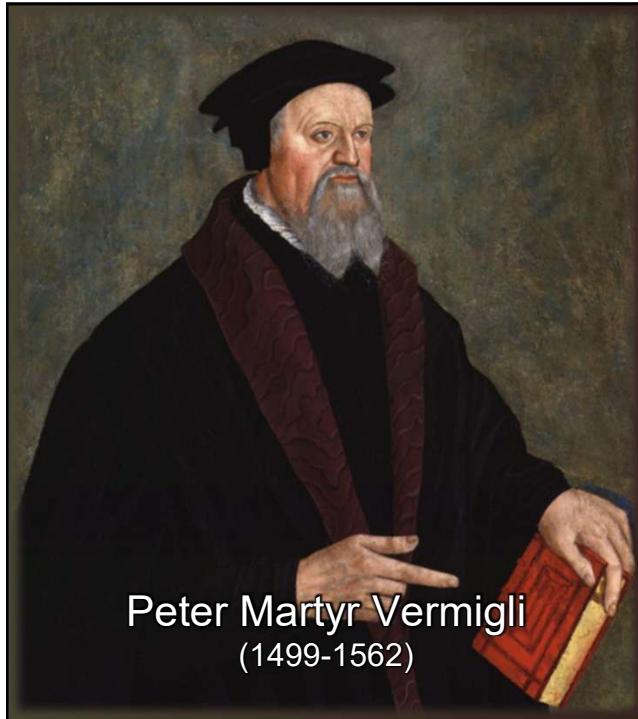
PETER MARTYR VERMIGLI

**PHILOSOPHICAL
WORKS**

On the Relation of Philosophy to Theology

TRANSLATED & EDITED BY
JOSEPH C. McLELLAND

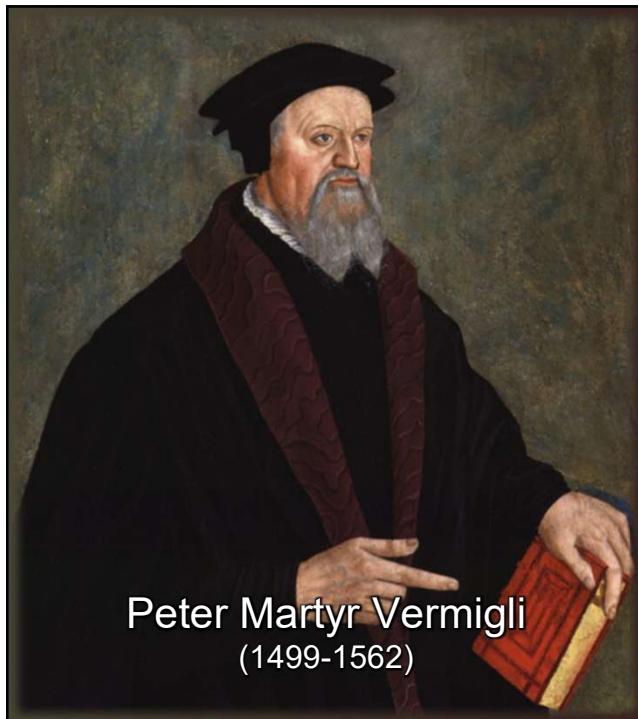
SIXTEENTH CENTURY ESSAYS & STUDIES
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Peter Martyr Vermigli
(1499-1562)

"With such words [from Col. 2:8] he seems to frighten Christians away from the study of philosophy. But I am sure that if you properly grasp the meaning of the Apostle's statement you will not be disturbed. Since true philosophy derives from the knowledge of created things, and from these propositions reaches many conclusions about the justice and righteousness that God implanted naturally in human minds, it cannot therefore rightly be criticized: for it is the work of God, and could not be enjoyed by us without his special contribution."

[Peter Martyr Vermigli, *Introduction to the Commentary on the Nicomachean Ethics*, in *Philosophical Works: On the Relation of Philosophy to Theology*. This is vol. 4 of *The Peter Martyr Vermigli Library*, trans. and ed. Joseph C. McLelland (Moscow: The Davenant Press, 2018), 13-14]



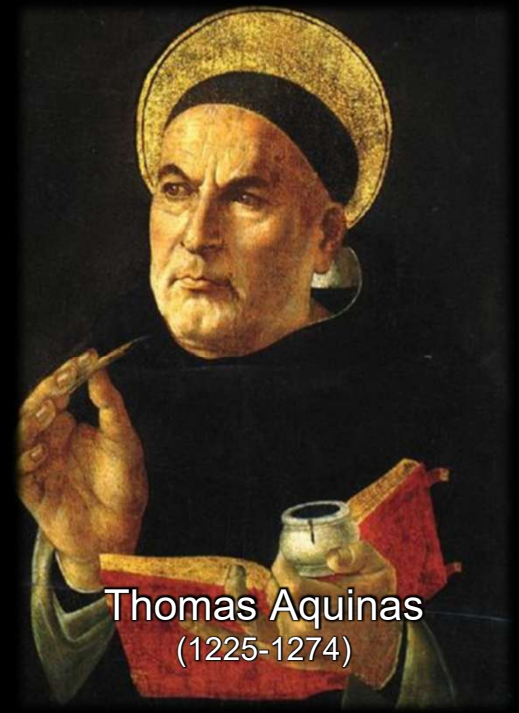
Peter Martyr Vermigli
(1499-1562)

"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]

"The existence of God and other like truths about God, which can be known by natural reason, are not articles of faith, but are preambles to the articles; for faith presupposes natural knowledge, even as grace presupposes nature, and perfection supposes something that can be perfected. Nevertheless, there is nothing to prevent a man, who cannot grasp a proof, accepting, as a matter of faith, something which in itself is capable of being scientifically known and demonstrated."

[Thomas Aquinas, *Summa Theologiae* I, Q. 2, art. 2, ad. 1, trans. Fathers of the English Dominican Province, (Westminster: Christian Classics, 1981), vol. 1, p. 12]

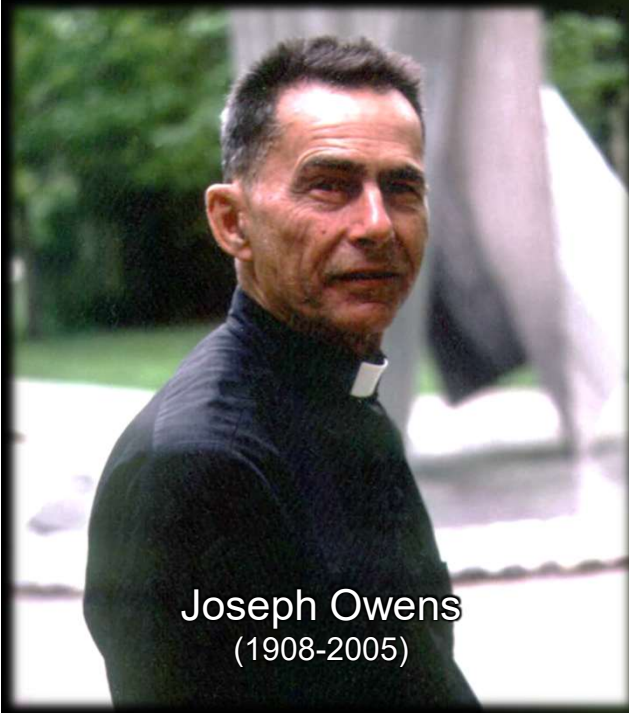


Thomas Aquinas
(1225-1274)

"The existence of God and other like truths about God, which can be known by natural reason, are not articles of faith, but are preambles to the articles; for faith presupposes natural knowledge, even as grace presupposes nature, and perfection supposes something that can be perfected. Nevertheless, there is nothing to prevent a man, who cannot grasp a proof, accepting, as a matter of faith, something which in itself is capable of being scientifically known and demonstrated."

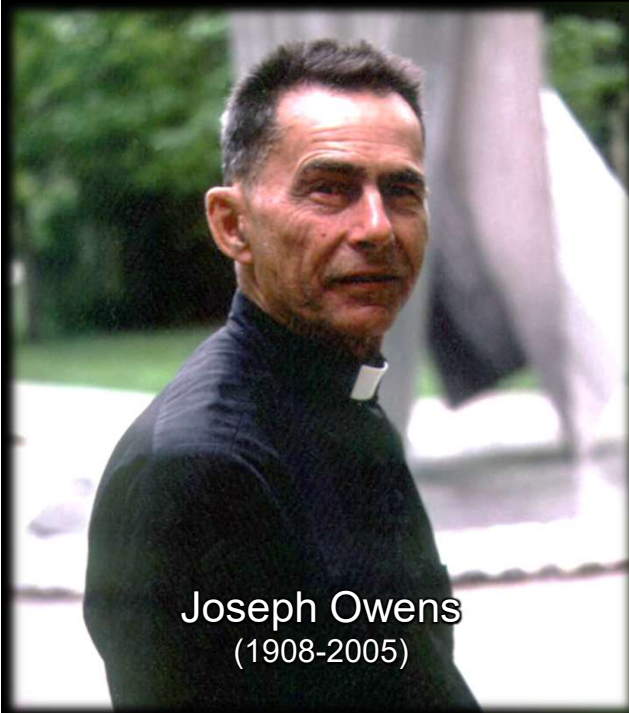
[Thomas Aquinas, *Summa Theologiae* I, Q. 2, art. 2, ad. 1, trans. Fathers of the English Dominican Province, (Westminster: Christian Classics, 1981), vol. 1, p. 12]

One should not confuse the ancient and medieval notion of "science" with the contemporary notion of "science".

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right. The background is a blurred outdoor scene with greenery and a white structure.

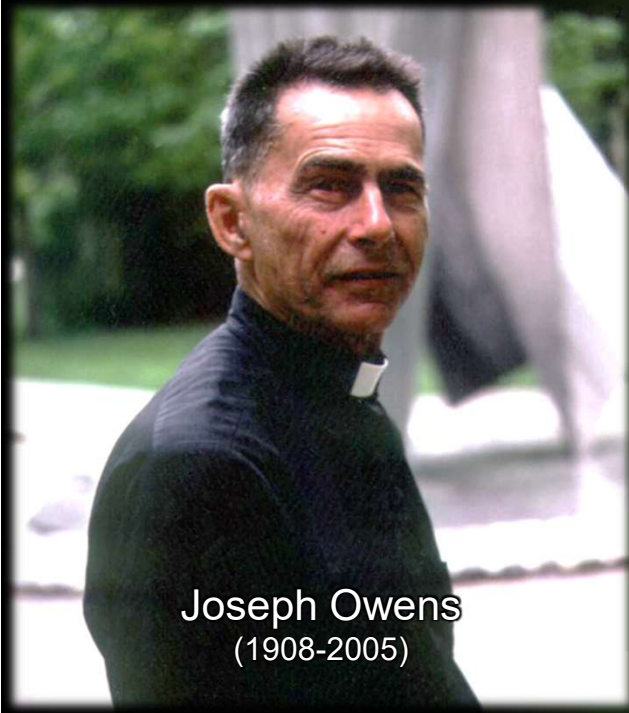
Joseph Owens
(1908-2005)

"In contemporary theories that restrict science to the domain of the measurable or of the verifiable, there can hardly be any regret at excluding metaphysics from scientific status. ... Concern about scientific status for metaphysics, then, can hardly have any serious import within the comparatively recent restriction of the notion 'science' to the realm of the measurable.

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right. The background is a blurred outdoor scene with greenery and a white structure.

Joseph Owens
(1908-2005)

"The relevance of the question lies rather within the centuries-long western tradition that goes back to Plato and Aristotle. In this tradition, 'science' has a much wider and richer meaning than it has in the popular understanding of the word today. It means knowledge of a thing in light of its causes.

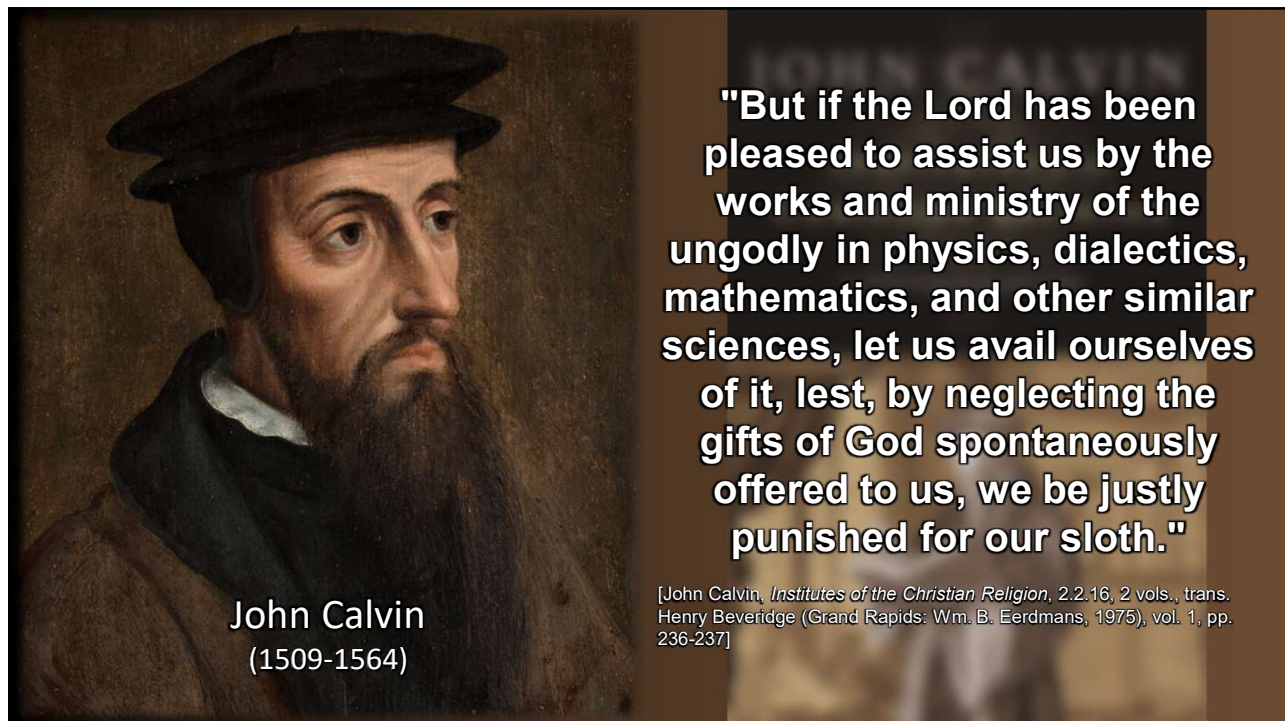
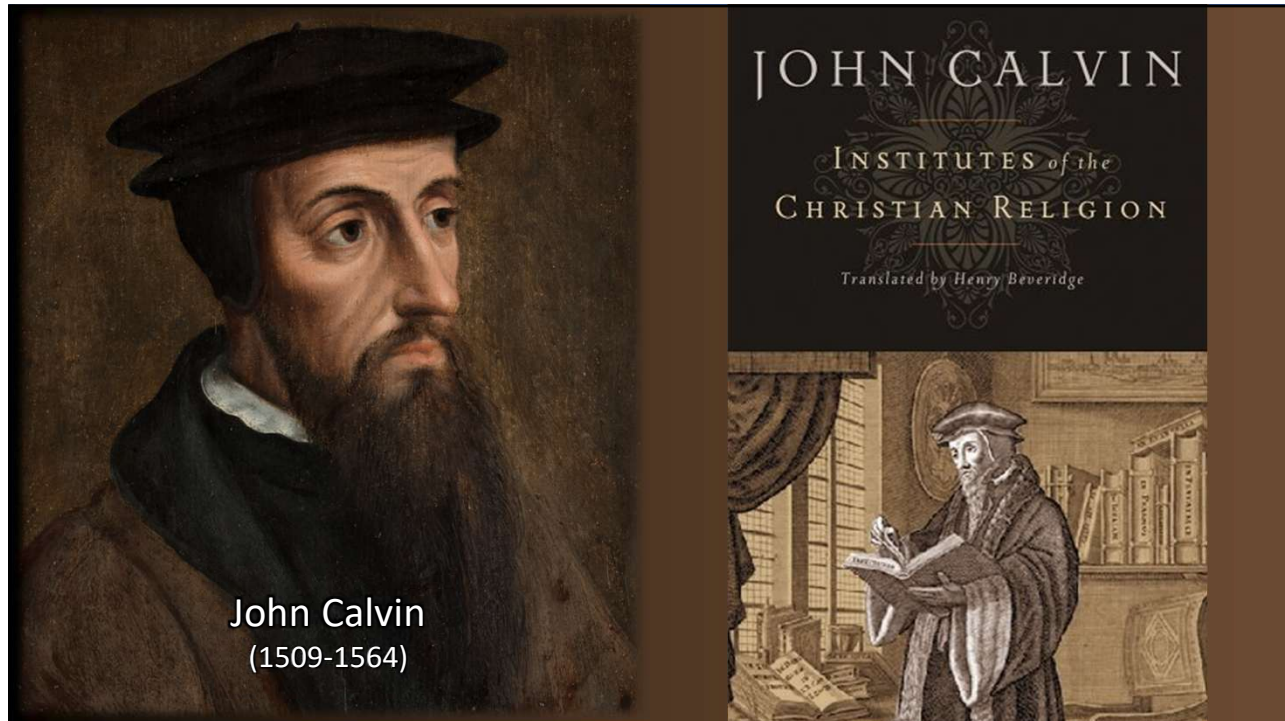


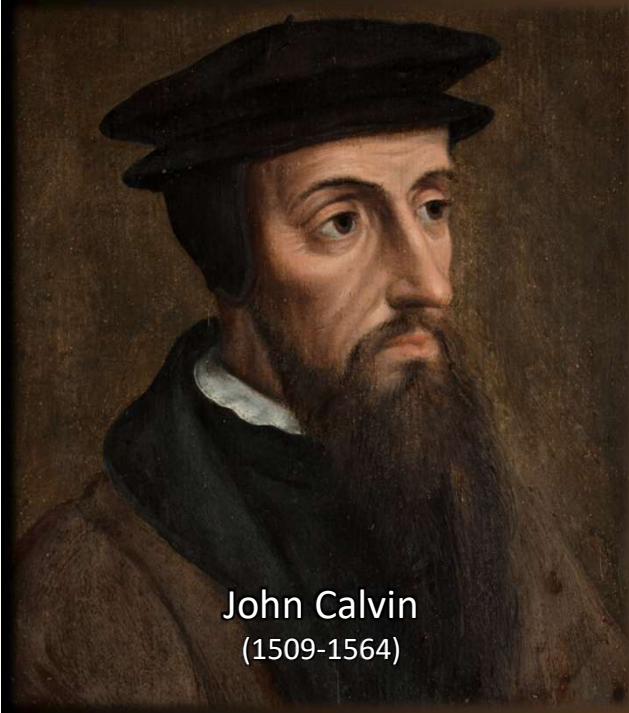
Joseph Owens
(1908-2005)

"It extends to any kind of explanation of things through the causes that account for their nature, their origin, and their function, whether the causes are in the sensible or the supersensible realm. In this tradition 'science' or 'scientific knowledge' includes mathematics, philosophy of nature, metaphysics, logic, and ethics, as well as the experimental sciences."

[Joseph Owens, "The 'Analytics' and Thomistic Metaphysical Procedure," *Mediaeval Studies* 26 (1964): 83-108 (87-88)]

The English word 'science' comes from the Latin '*scientia*'. On one occasion only (1 Tim. 6:20), the King James Version translates the Greek γνῶσεως (gnōseōs, the Attic form of the genitive of γνῶσις (gnōsis) meaning "knowledge) as 'science'. It was perhaps influenced by the Bishop's Bible (c. late 1560s) and the Geneva Bible (NT 1557), which in turn were perhaps influenced by the Latin Vulgate that translates the Greek as '*scientiae*'. Most modern English translations I have consulted translate γνῶσεως (gnōseōs) here as 'knowledge'. In English translations (including the Bishop's, the Geneva, the KJV, and the NKJV), other occurrences where the Latin has *scientia* are translated from the Greek as 'knowledge' including Luke 1:77; 11:52; Rom. 15:14; 1 Cor. 1:5; and 2 Peter 1:5.

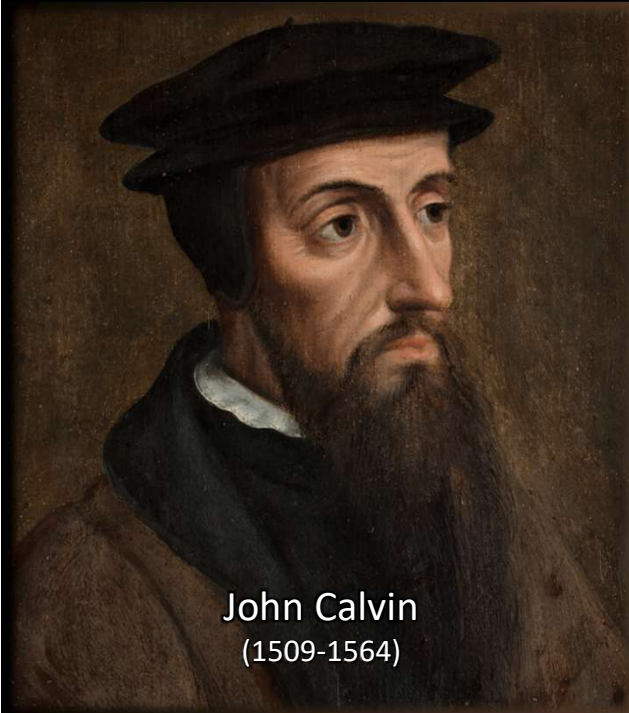




John Calvin
(1509-1564)

"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."

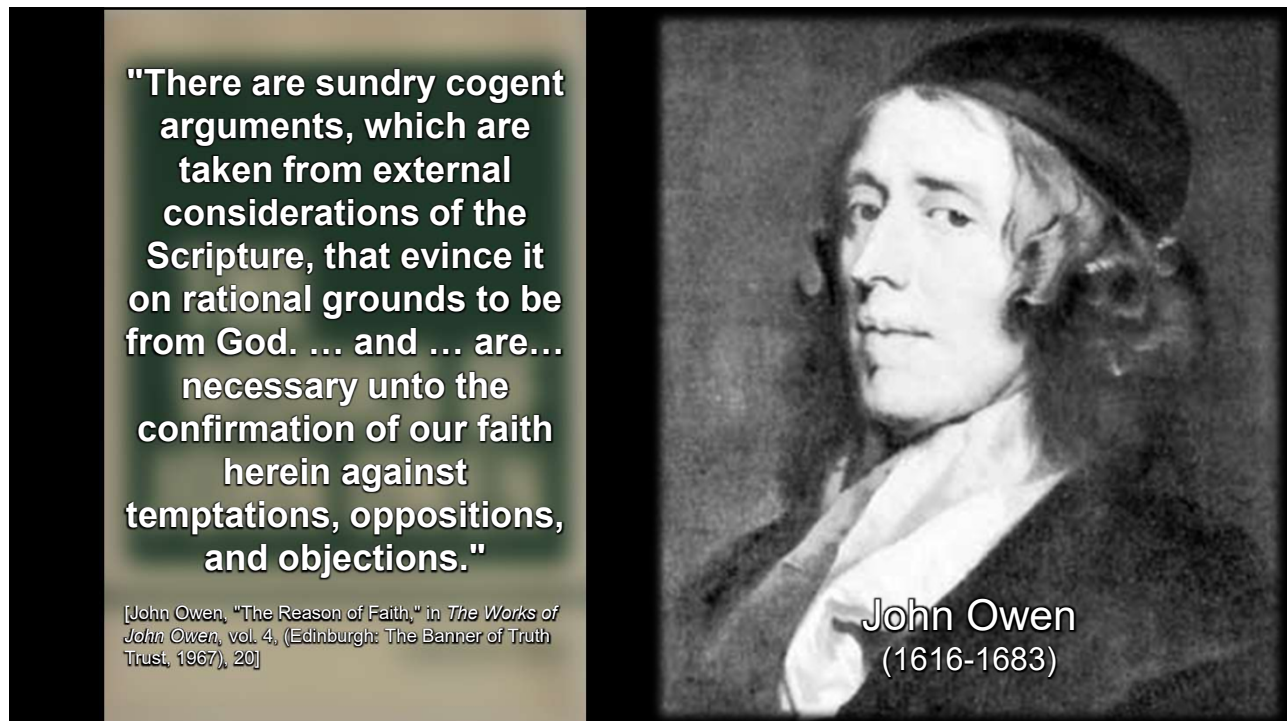
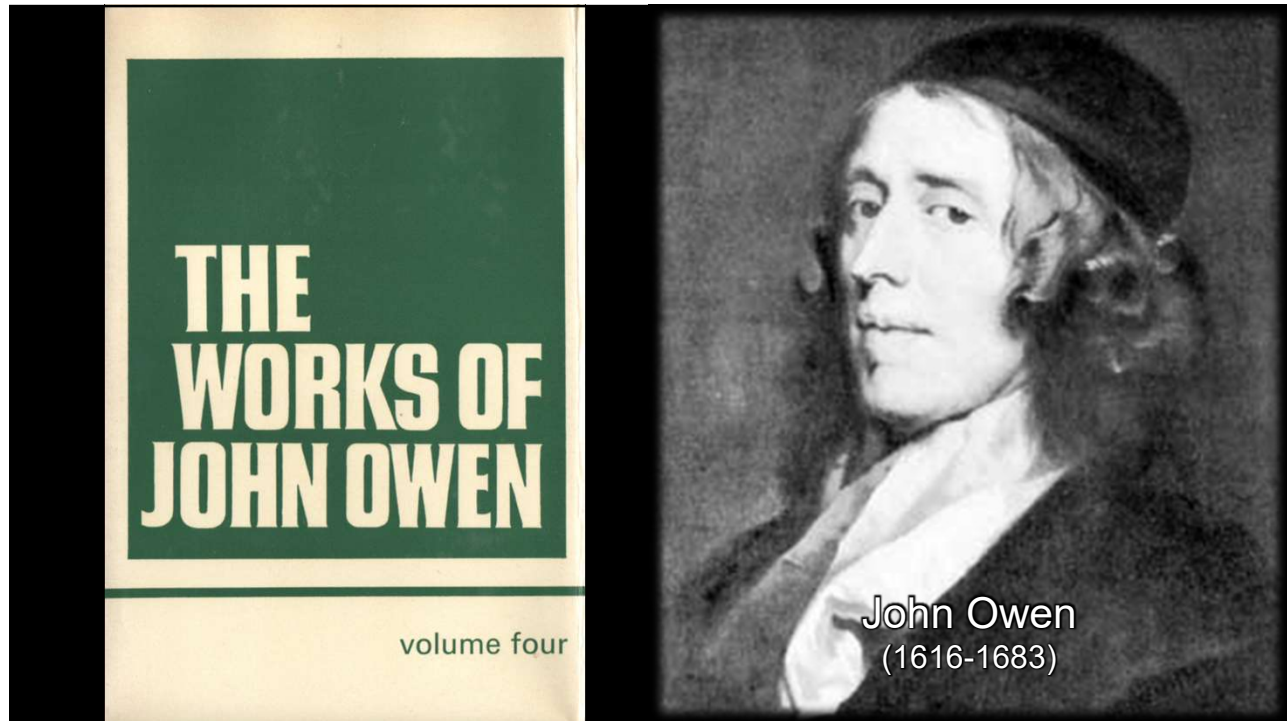
[*Institutes of the Christian Religion*, 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Eerdmans), vol. 1, p. 236]

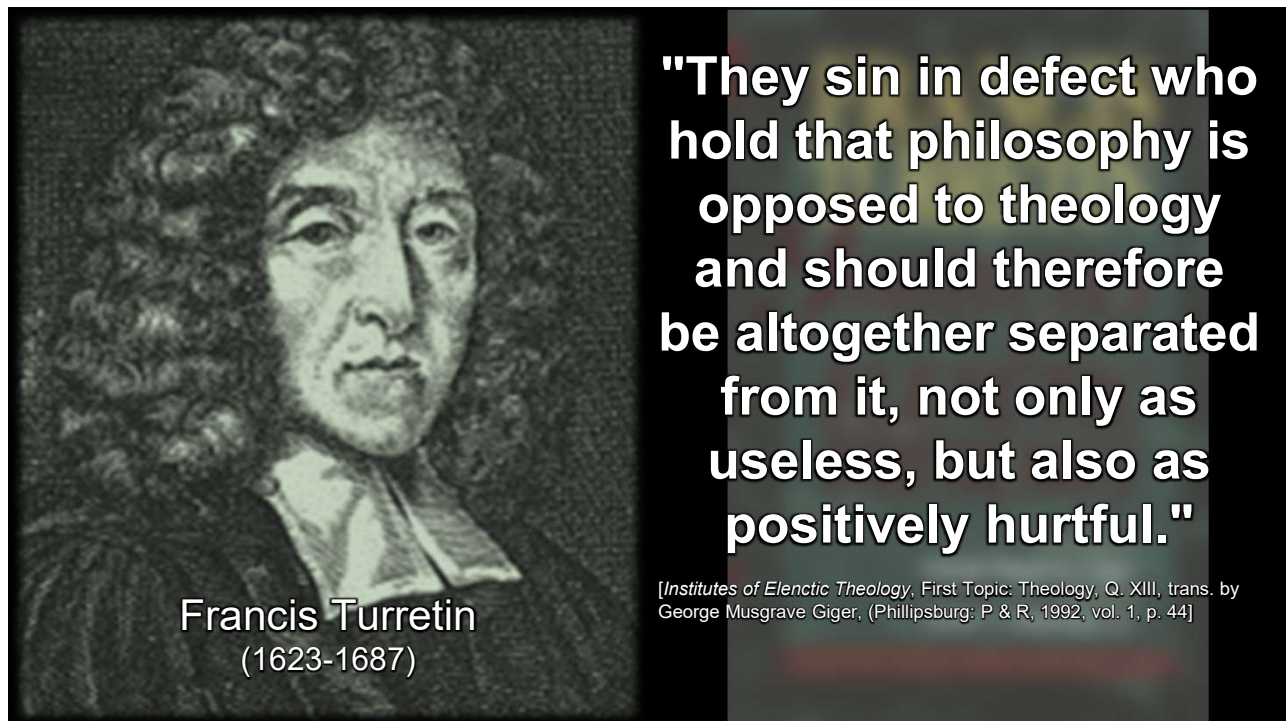
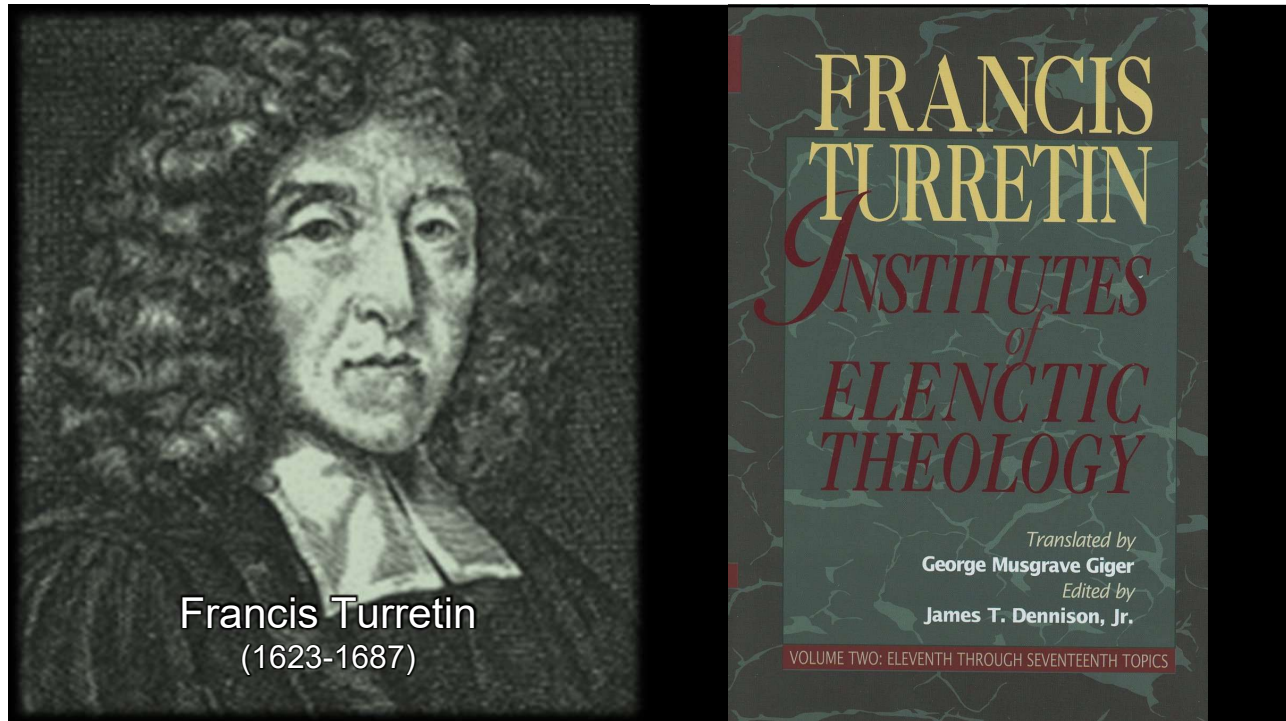


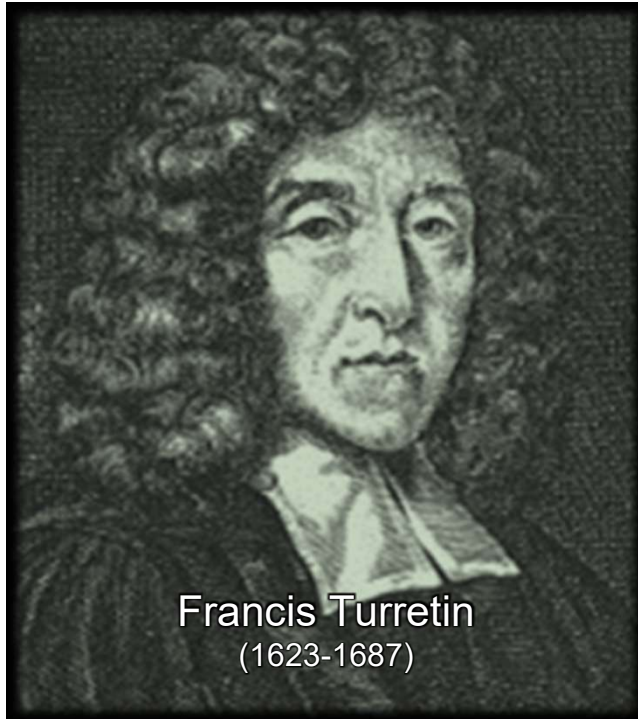
John Calvin
(1509-1564)

"Shall we say that the philosophers, in their exquisite researches and skillful description of nature were blind? ... Nay, we cannot read the writings of the ancients on these subjects without the highest admiration."

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



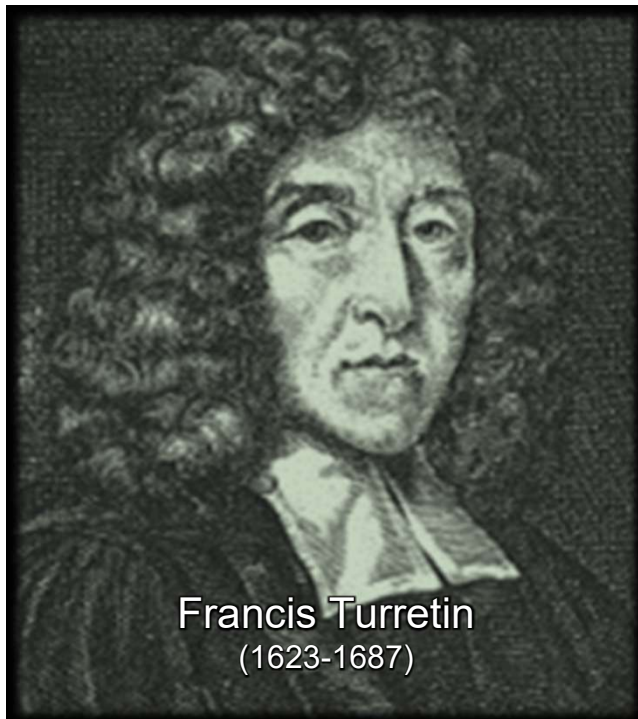




"Philosophy ... has many and various uses in theology which must be accurately distinguished from its many abuses."

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

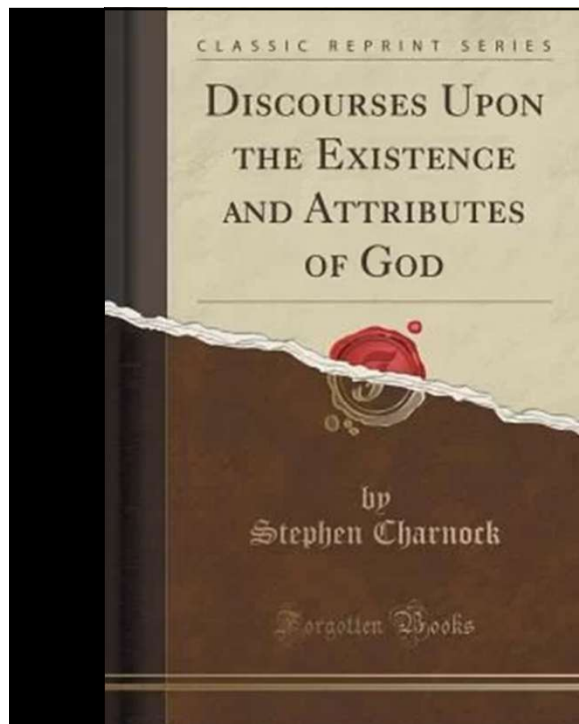
Francis Turretin
(1623-1687)



"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)]

Francis Turretin
(1623-1687)



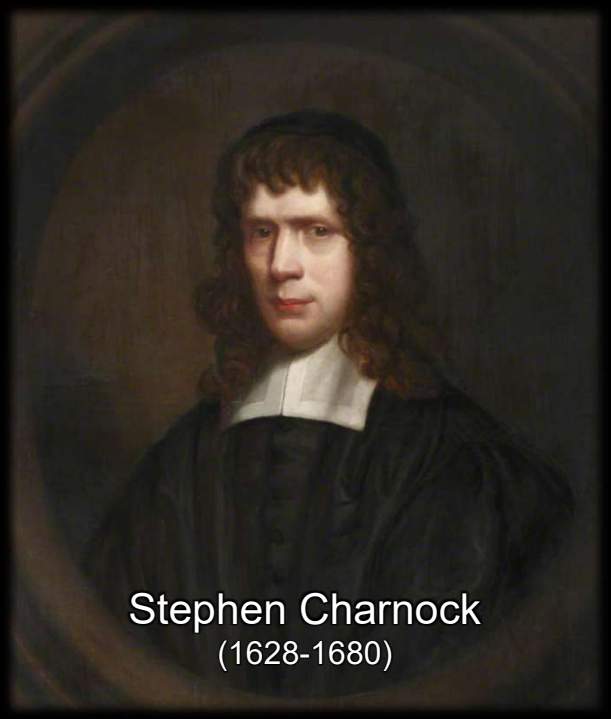
**"Men that will not listen to
Scripture ... cannot easily deny
natural reason There is a
natural as well as a revealed
knowledge, and the book of the
creatures is legible in declaring
the being of a God"**

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

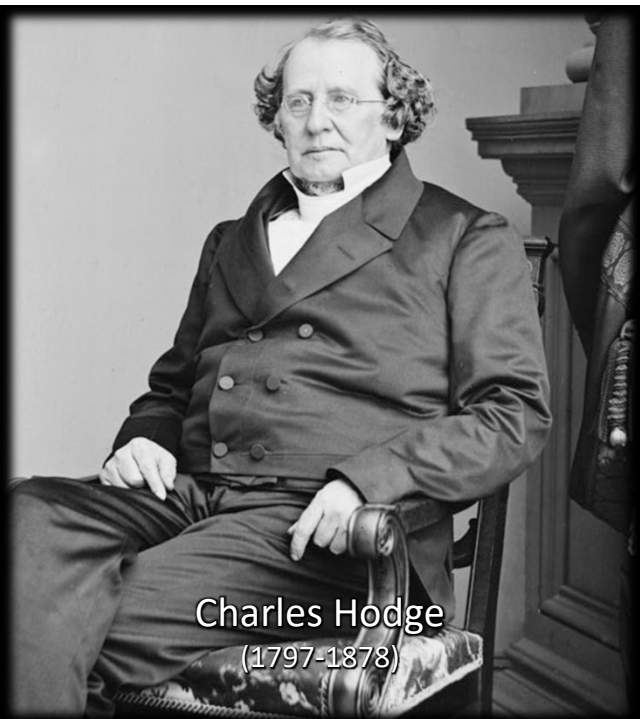
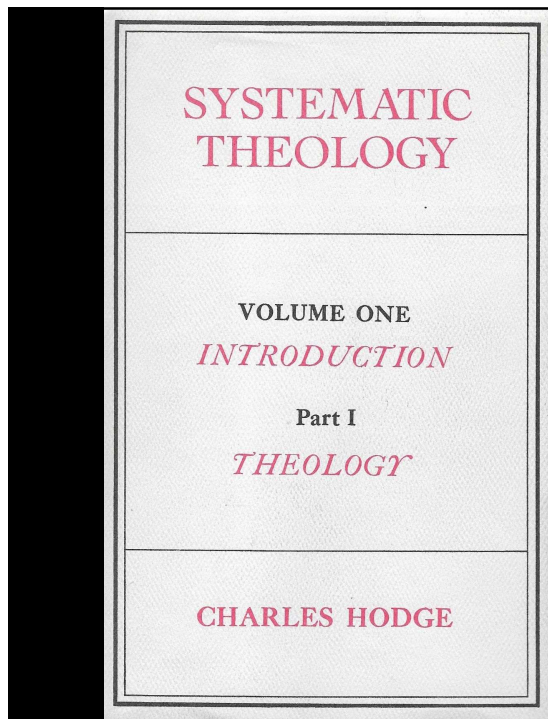


"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our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

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

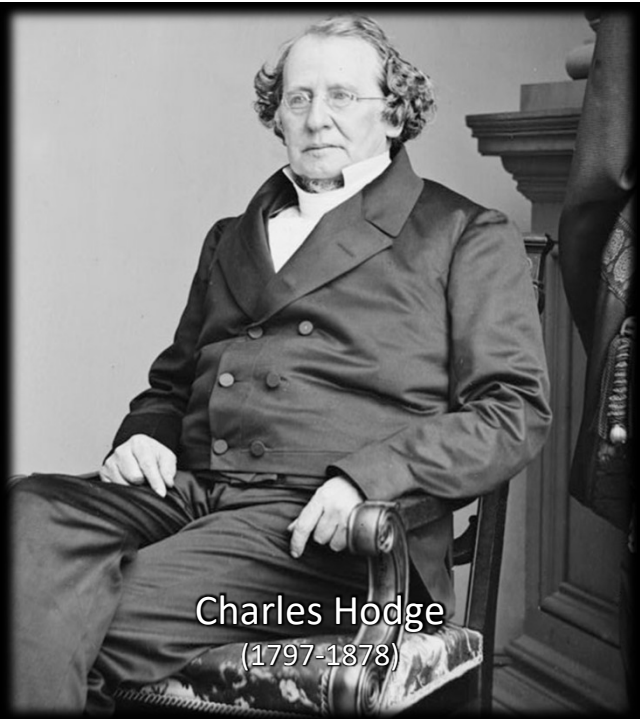


Stephen Charnock
(1628-1680)



Charles Hodge
(1797-1878)

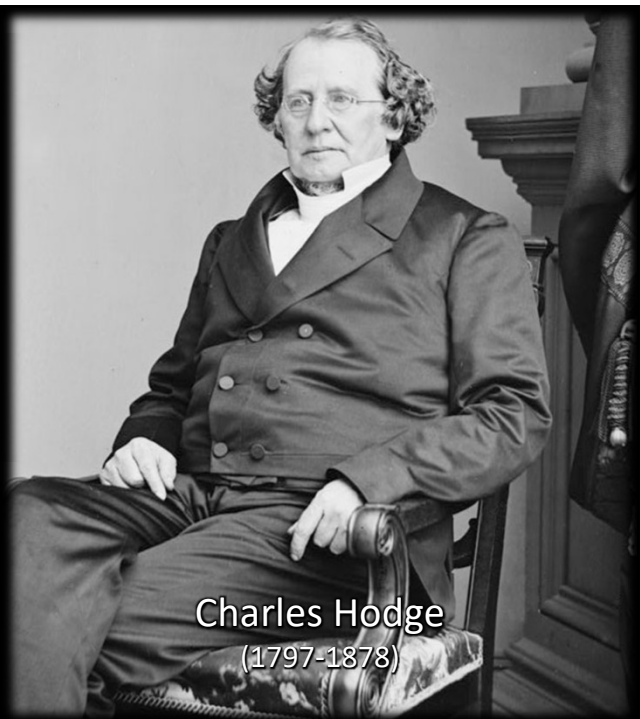
"The Scriptures clearly recognize the fact that the works of God reveal his being and attributes. This they do not only by frequent reference to the works of nature as manifestations of the perfections of God, but by direct assertions. ... The sacred writers in contending with the heathen appeal to the evidence which the works of God bear to his perfections. ...



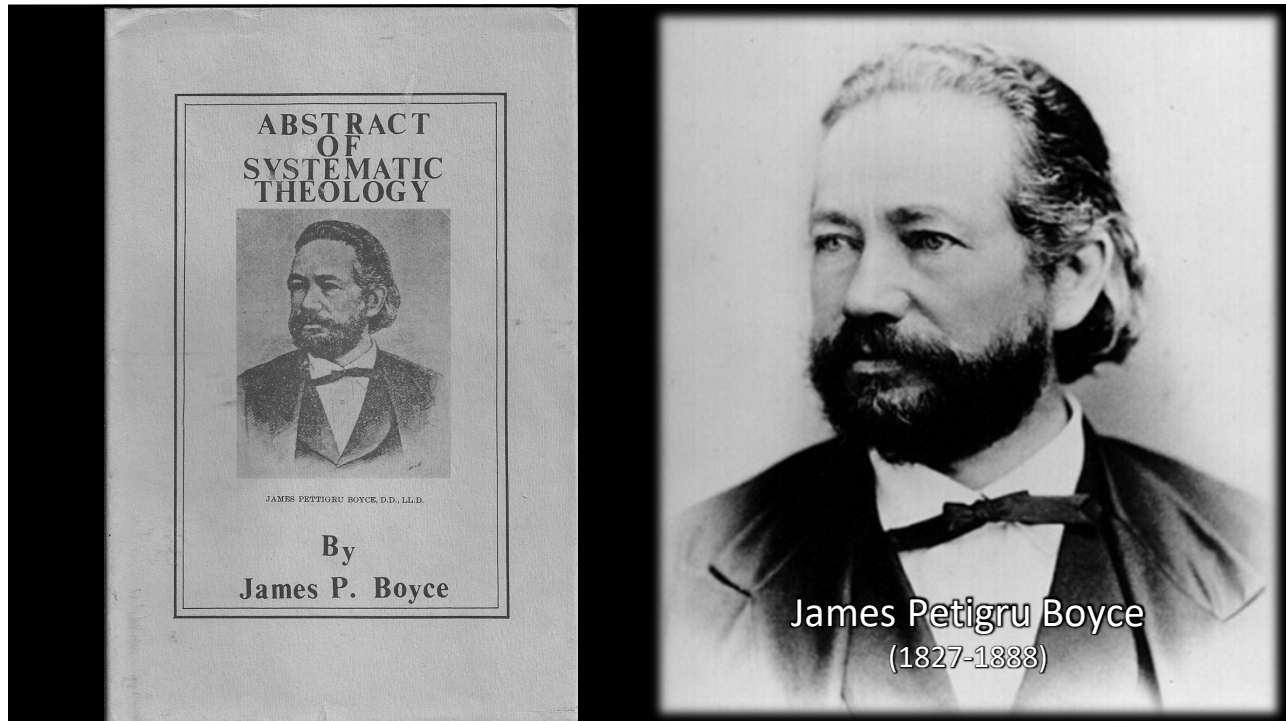
Charles Hodge
(1797-1878)

"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."

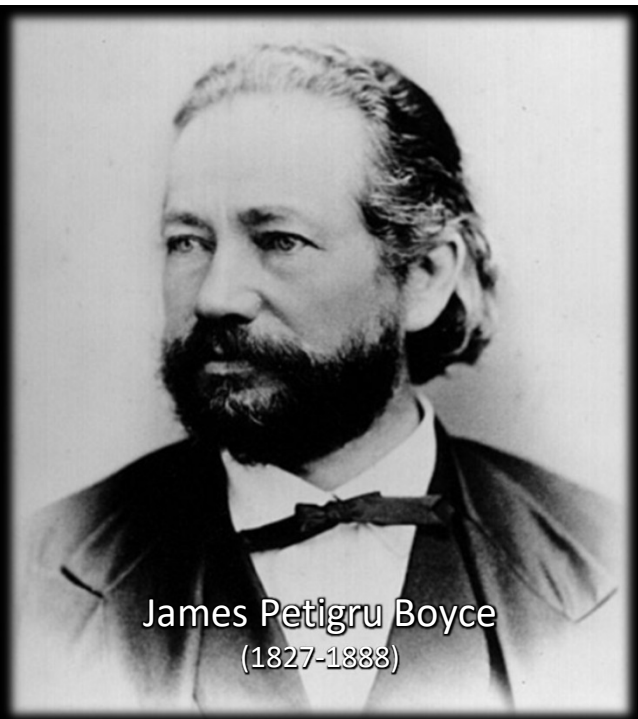
[Charles Hodge, *Systematic Theology*, 3 vols. (Grand Rapids: Wm. B. Eerdmans, 1975), I, II, §3, p. 24]



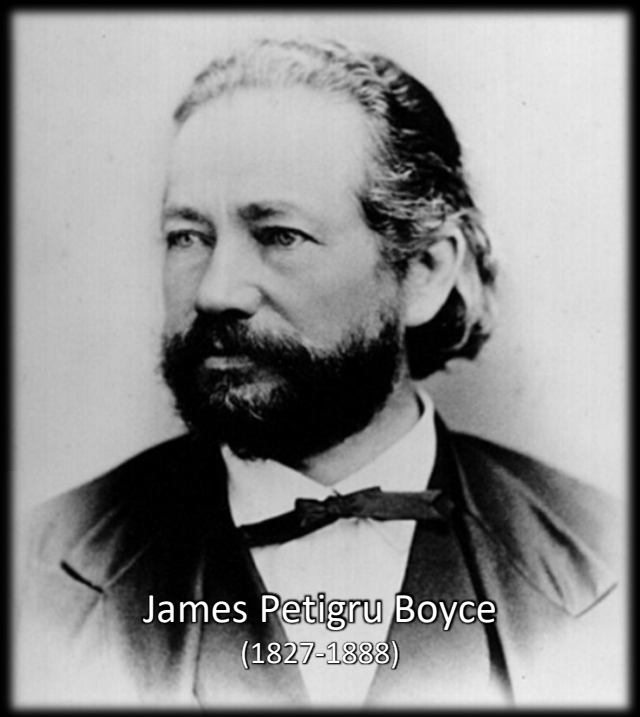
Charles Hodge
(1797-1878)



"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. ...

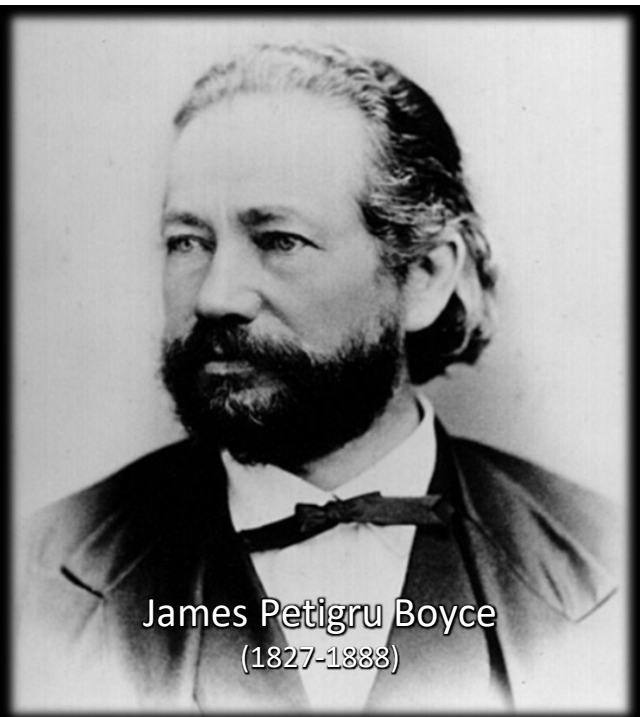


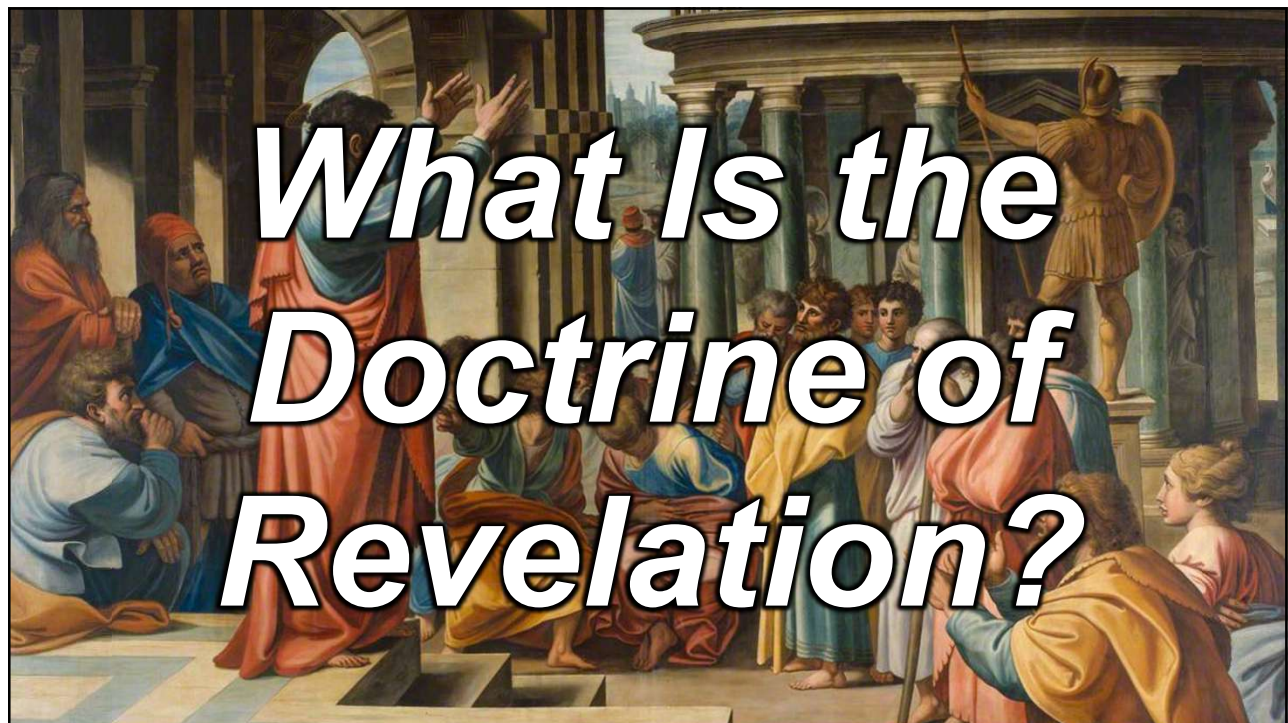
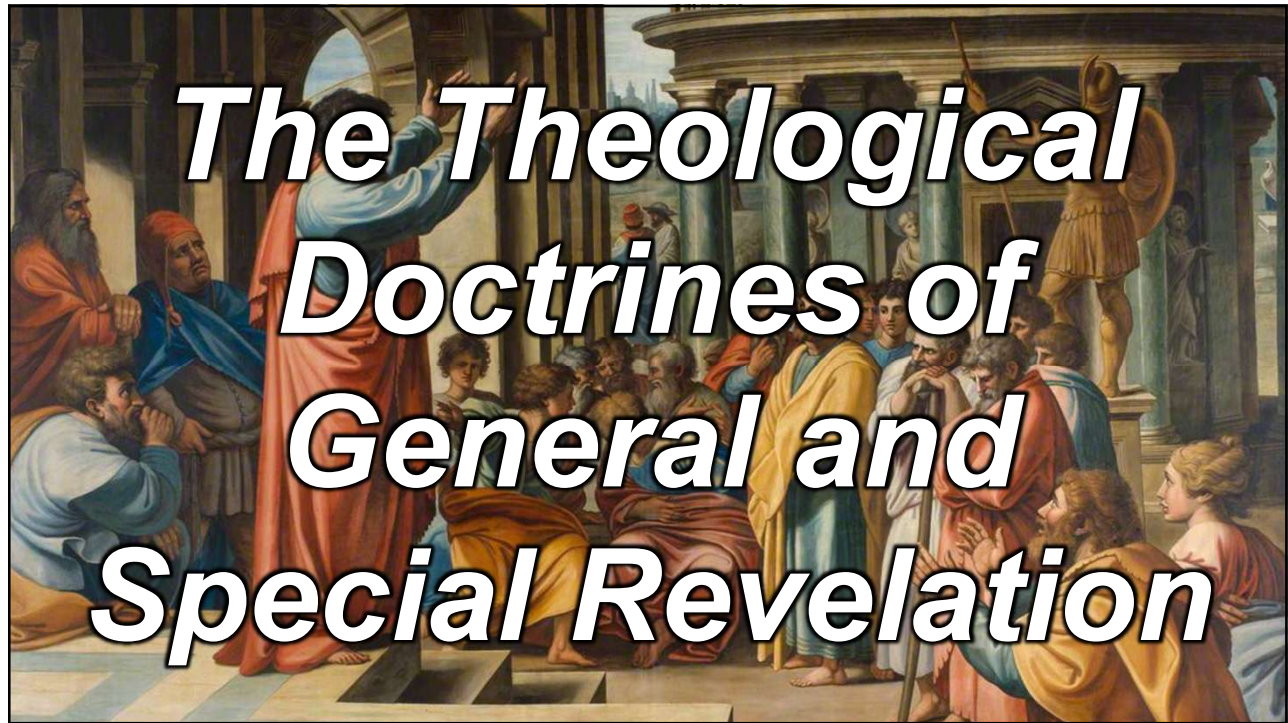
"The means by which the mind attains knowledge in the exercise of its faculties, are five. 1. Consciousness ... 2. Observation ... 3. intuitive conceptions, 4. The dispositions, instincts and tendencies of our natures ... 5. The course of events in nature, as tending to good or evil



"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]

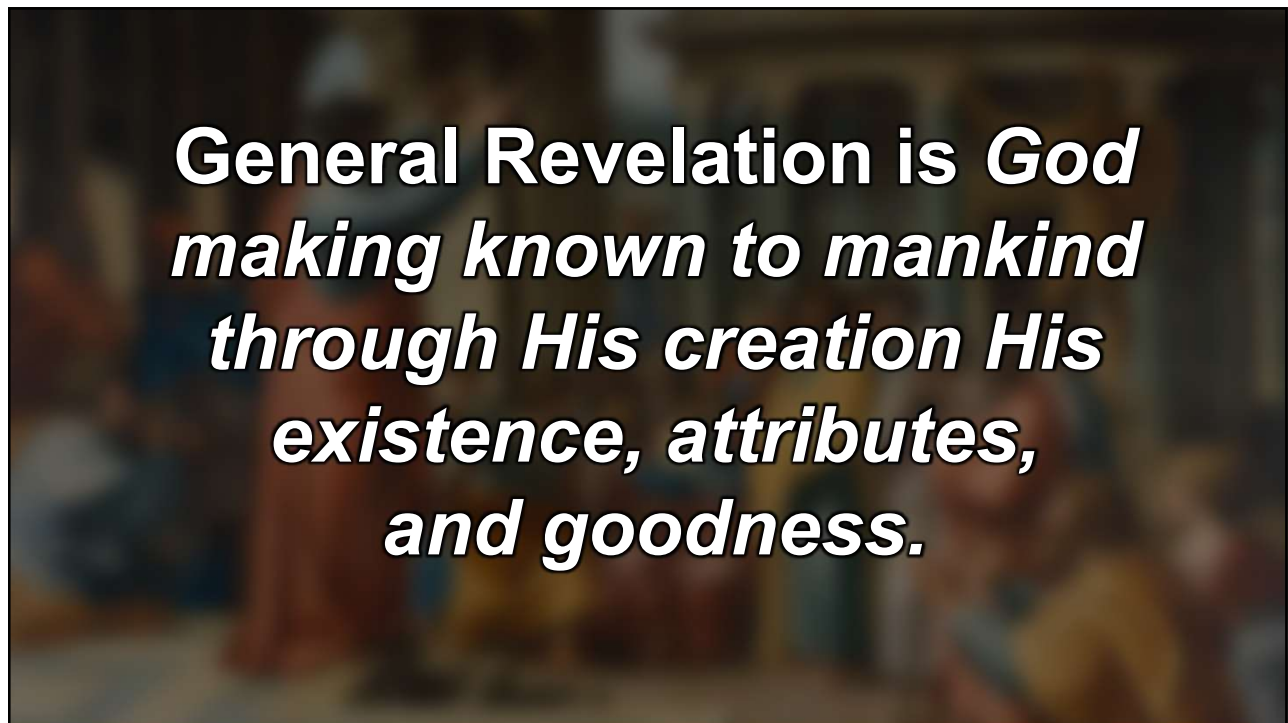


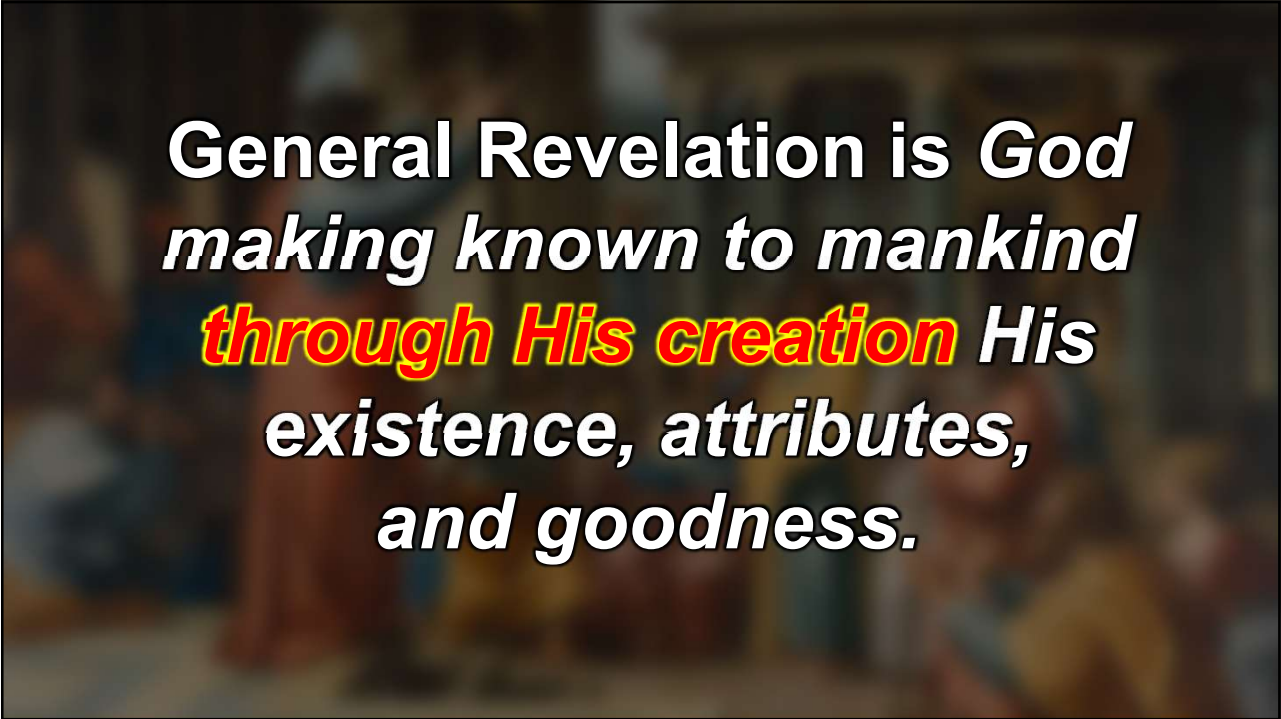


∞ Revelation ∞

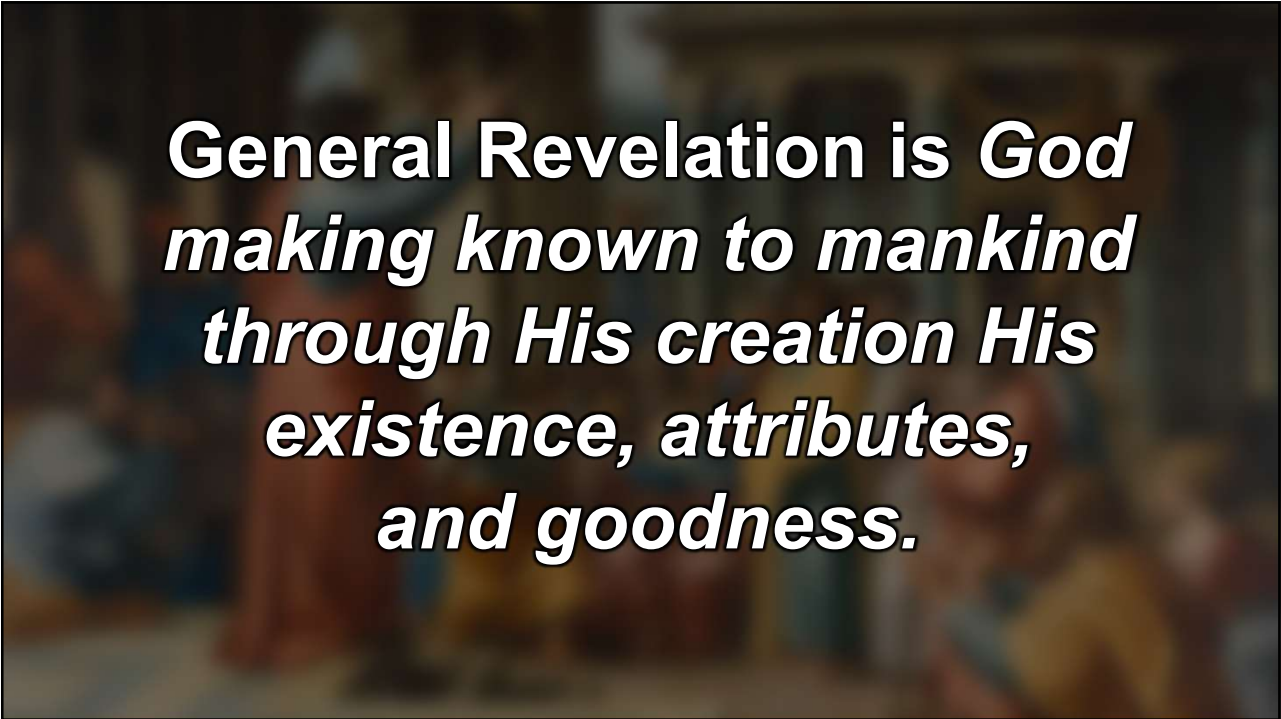
*God making known to mankind
His divine person and divine
truths that would otherwise be
unknown; to unveil*

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

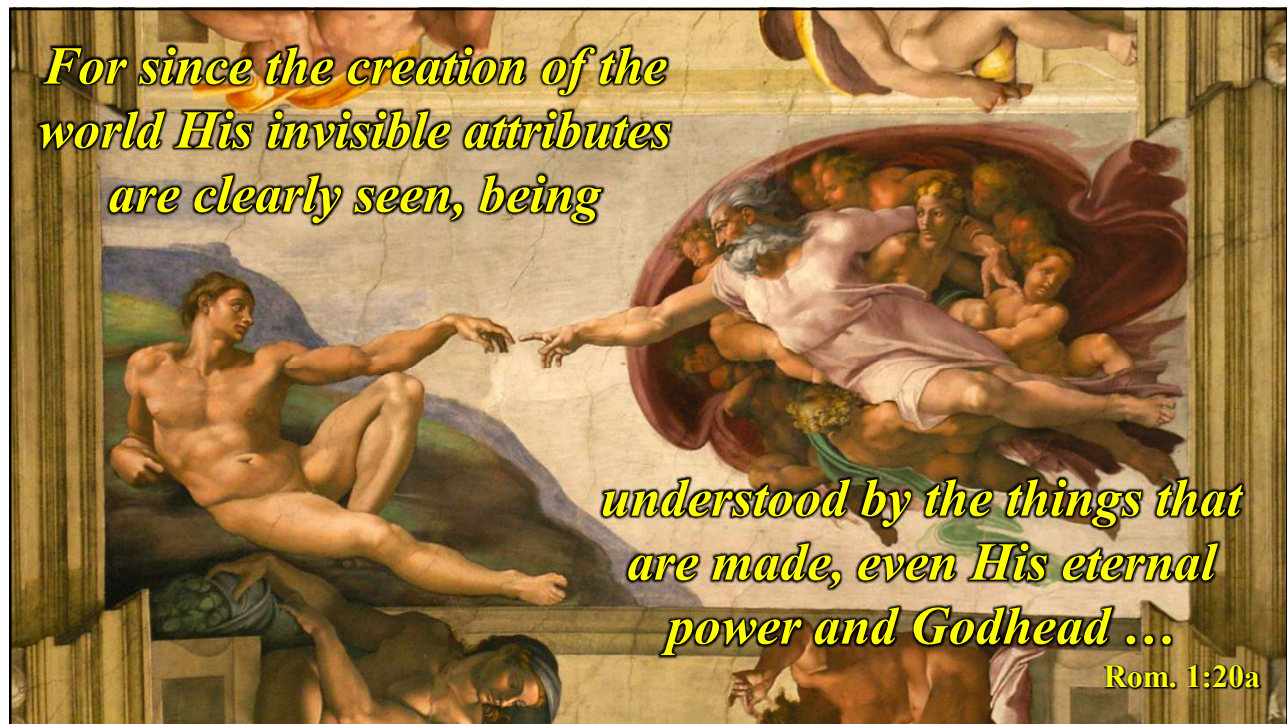




**General Revelation is God
*making known to mankind
through His creation His
existence, attributes,
and goodness.***



**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.



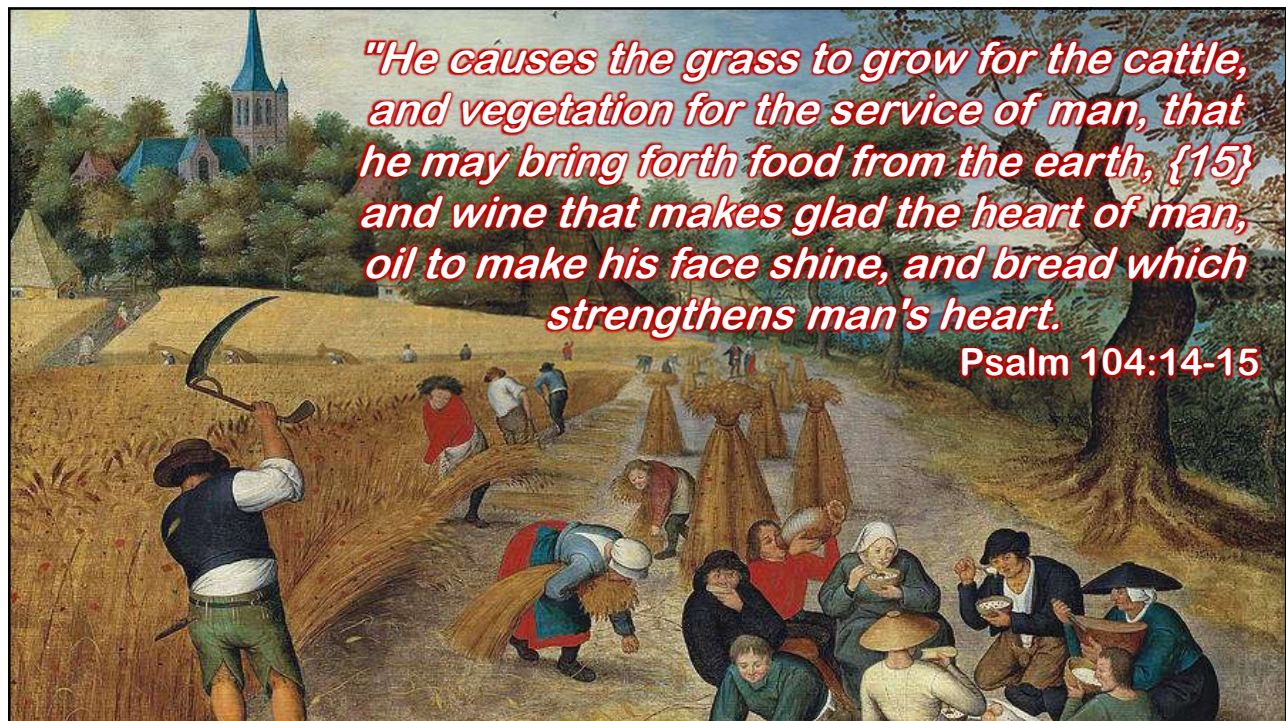
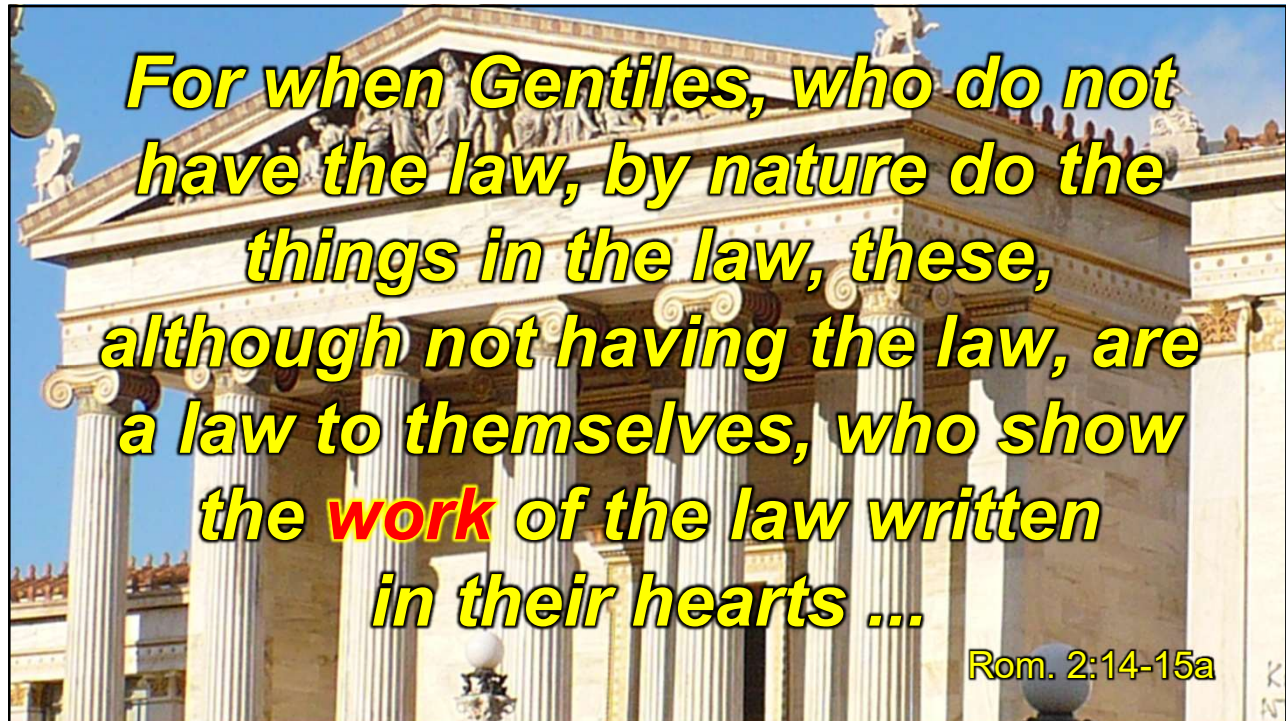
***The heavens declare
the glory of God; and
the firmament shows
His handiwork.***

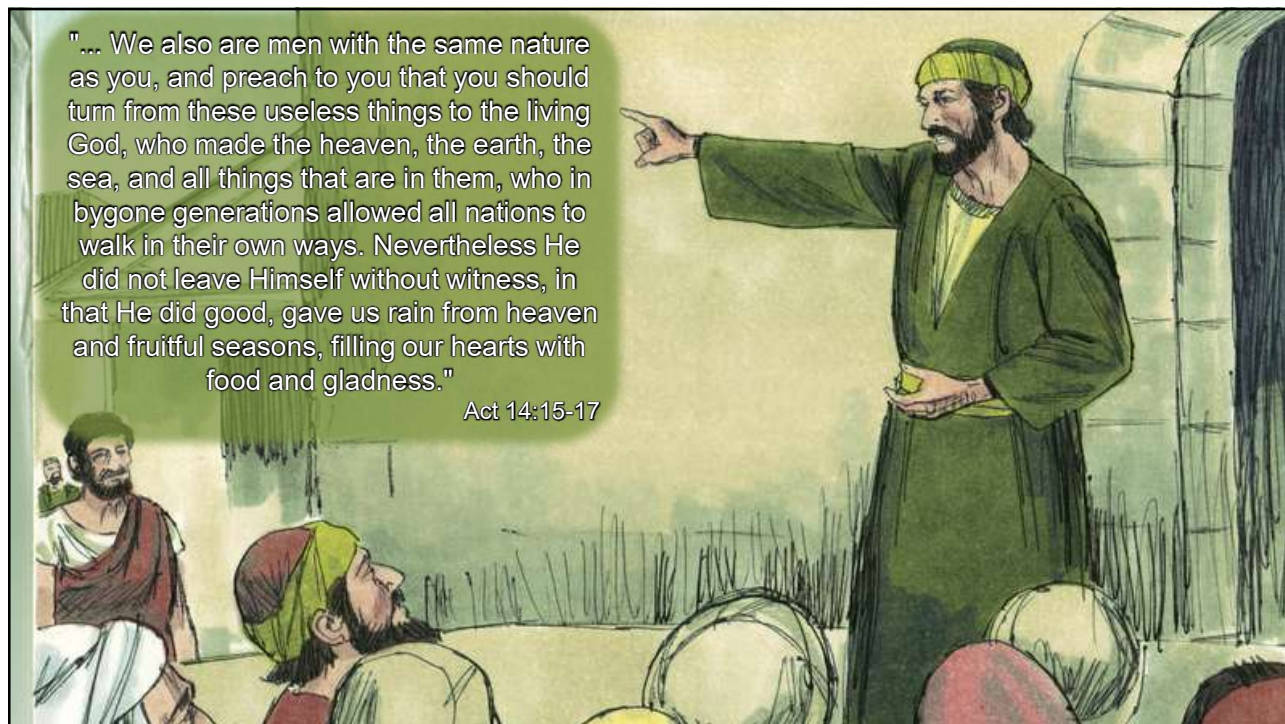
Psalm 19:1



***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).

IES Example

INSPECTION BY THE DEPARTMENT OF LABOUR

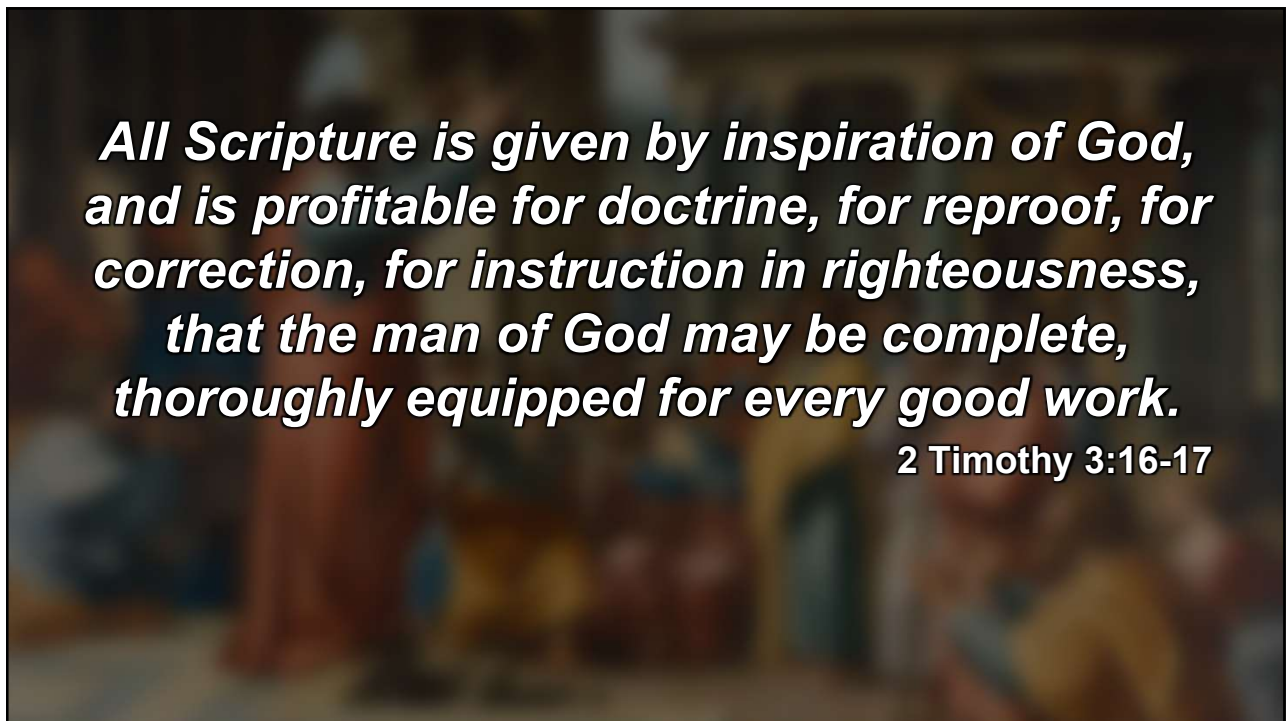
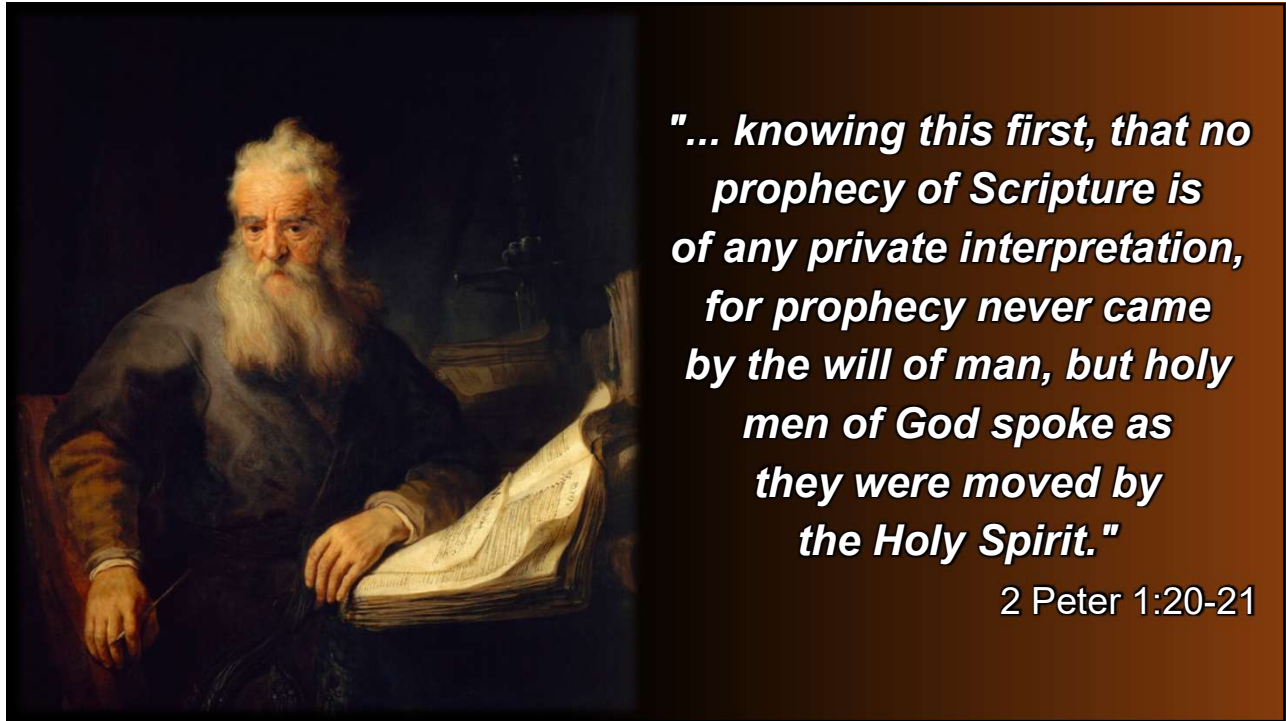


Inspection and
Employment
Services





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.



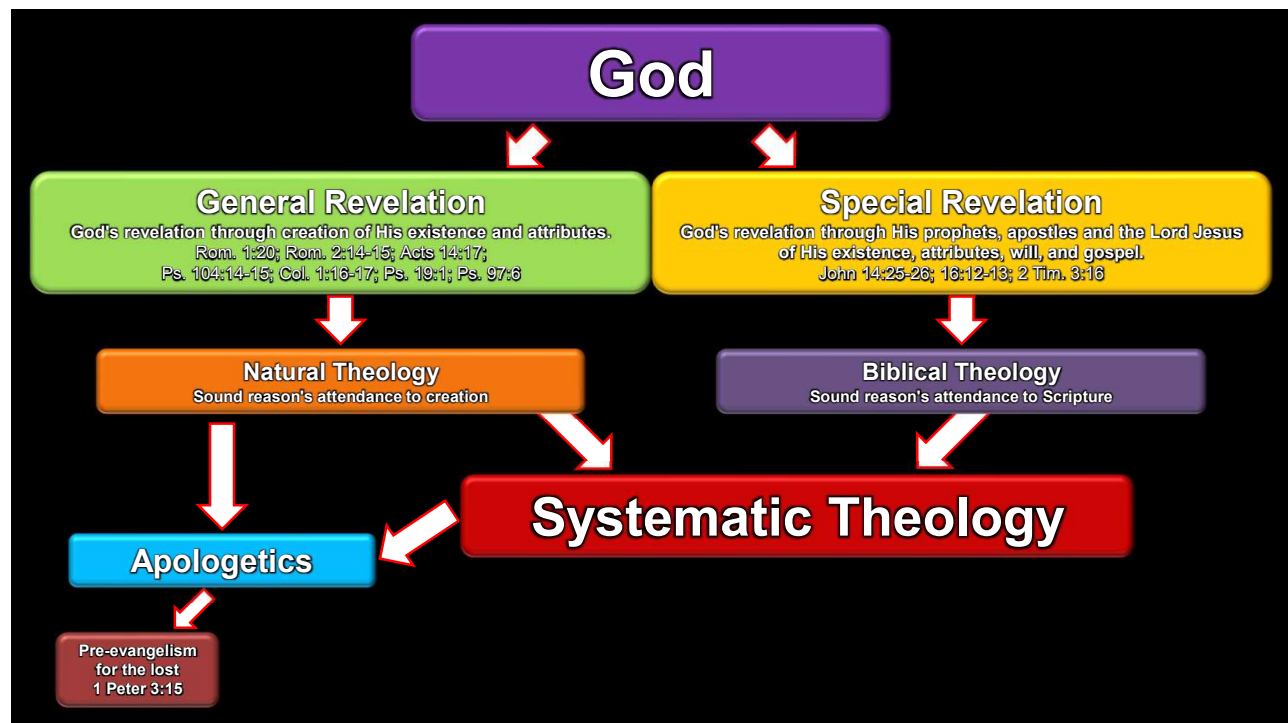
All Scripture is *given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

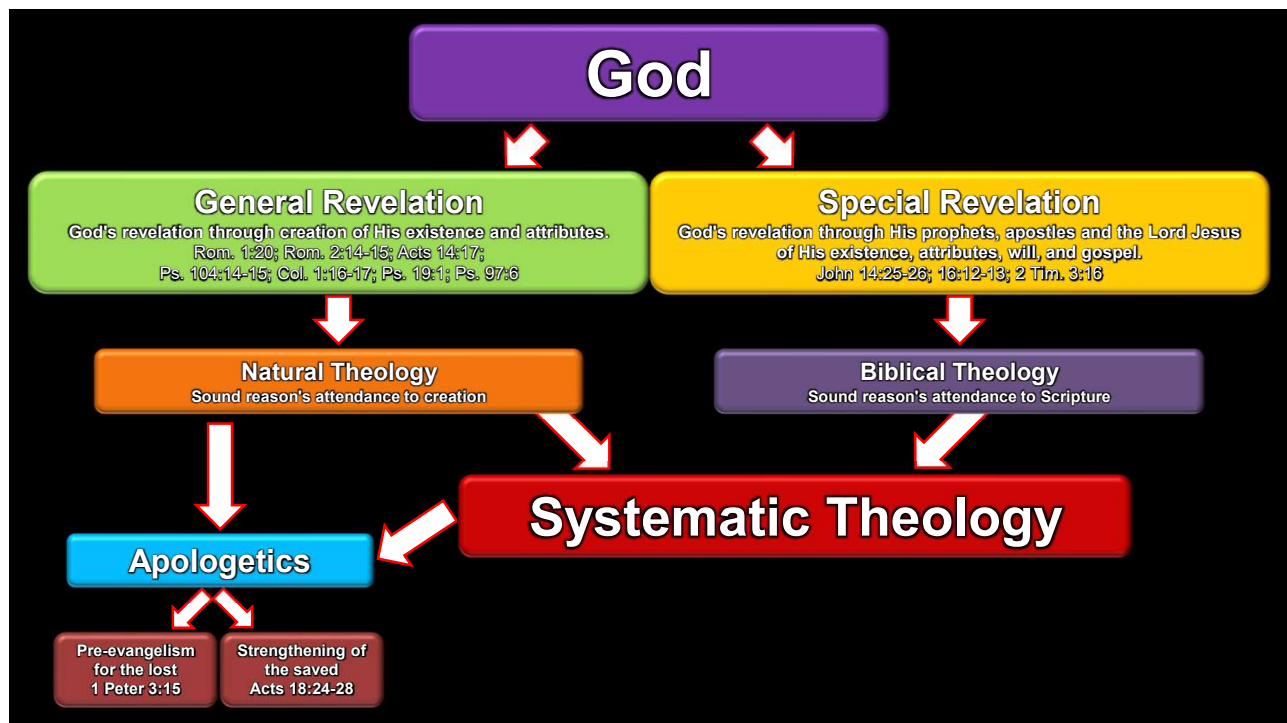
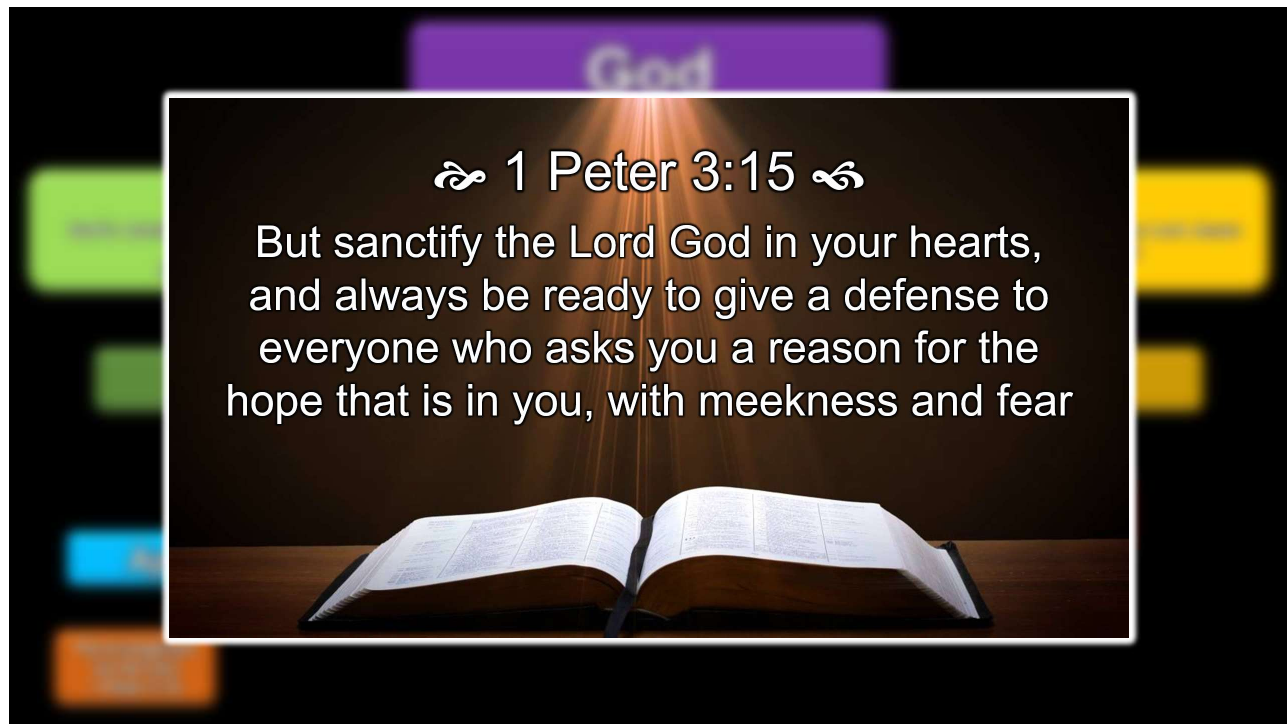
2 Timothy 3:16-17

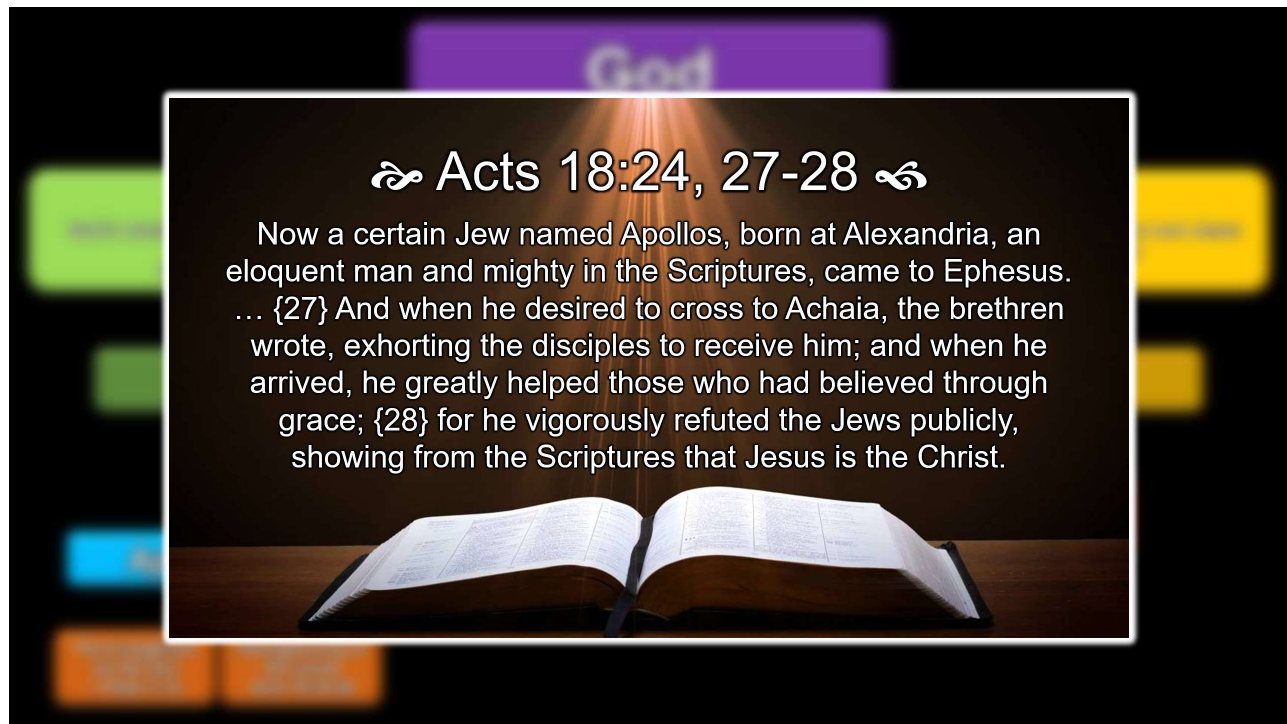
θεόπνευστος (theopneustos) = God breathed

θεός (theos) - God

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

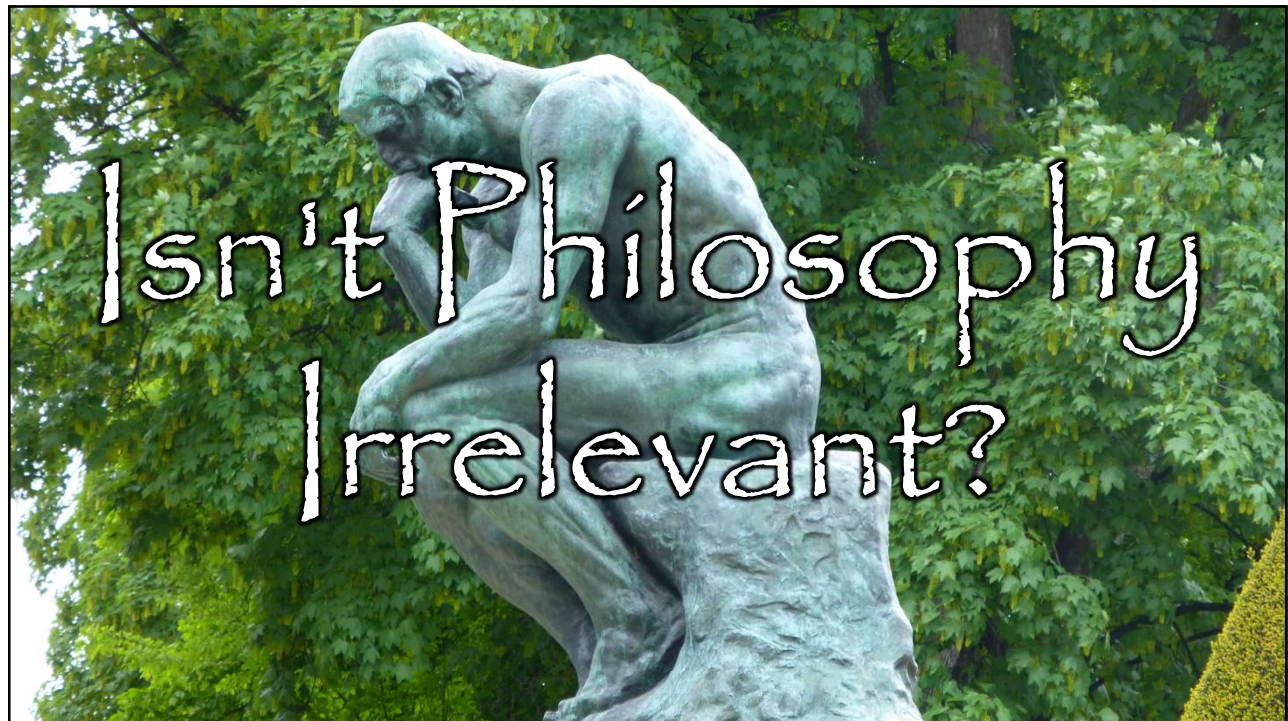




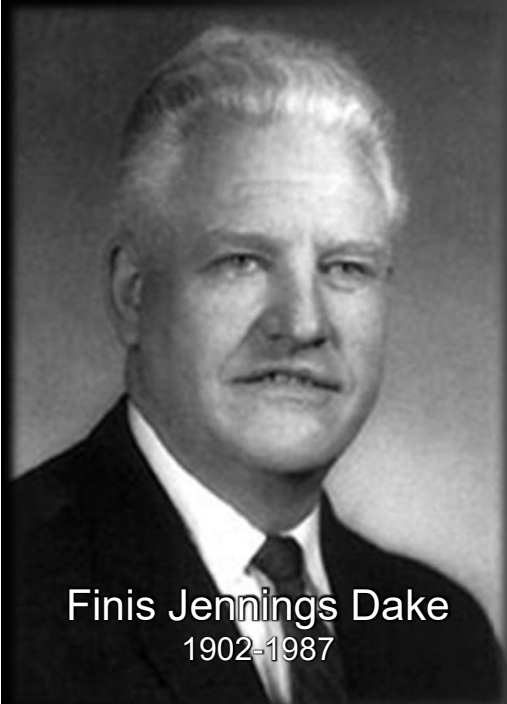


General Revelation	Special Revelation
God making known to mankind through His creation His existence, attributes, and goodness which enable us to distinguish in Scripture proper vs. figurative language of God	God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation
<p>✧ Romans 1:20a ✧</p> <p>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.</p>	<p>✧ 2 Timothy 3:16-17 ✧</p> <p>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.</p>
"Book" of Nature: non-propositional	Book of Scripture: propositional
Natural Theology	Biblical Theology
Systematic Theology	

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








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)

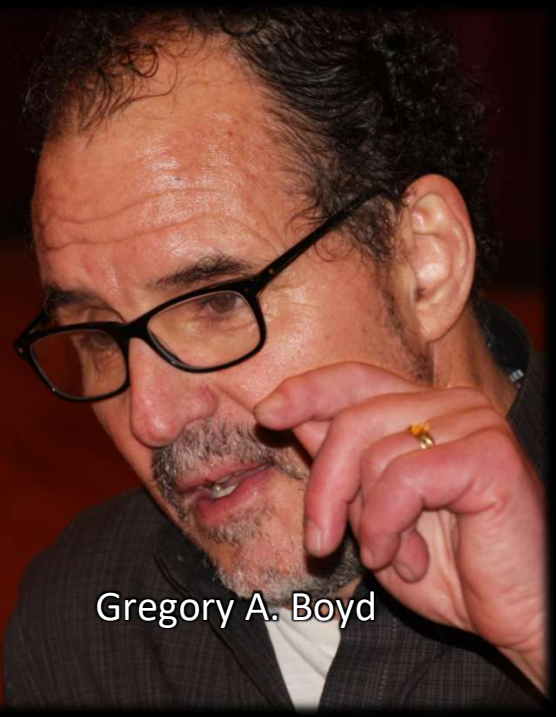


Gregory A. Boyd

PHILOSOPHIA CHRISTI

Φ Χ

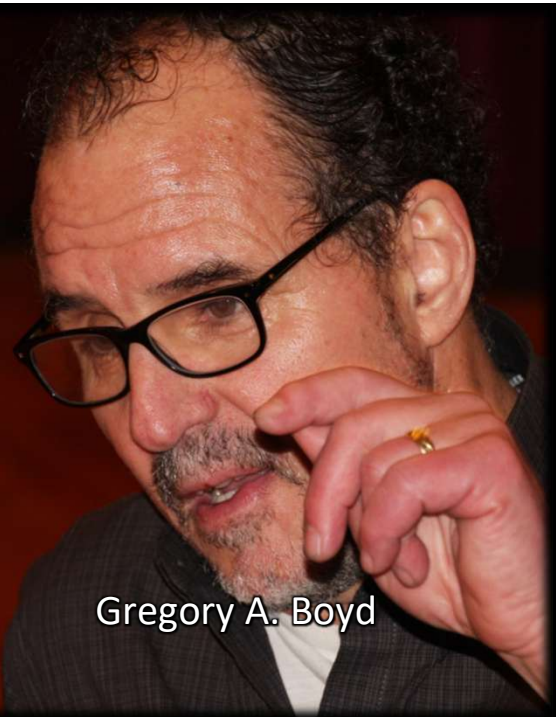
"Scripture also frequently depicts God as experiencing regret ... disappointment, frustration, and unexpected outcomes ... suggesting that the future is to this extent composed of possibilities rather than certainties."



Gregory A. Boyd

"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**

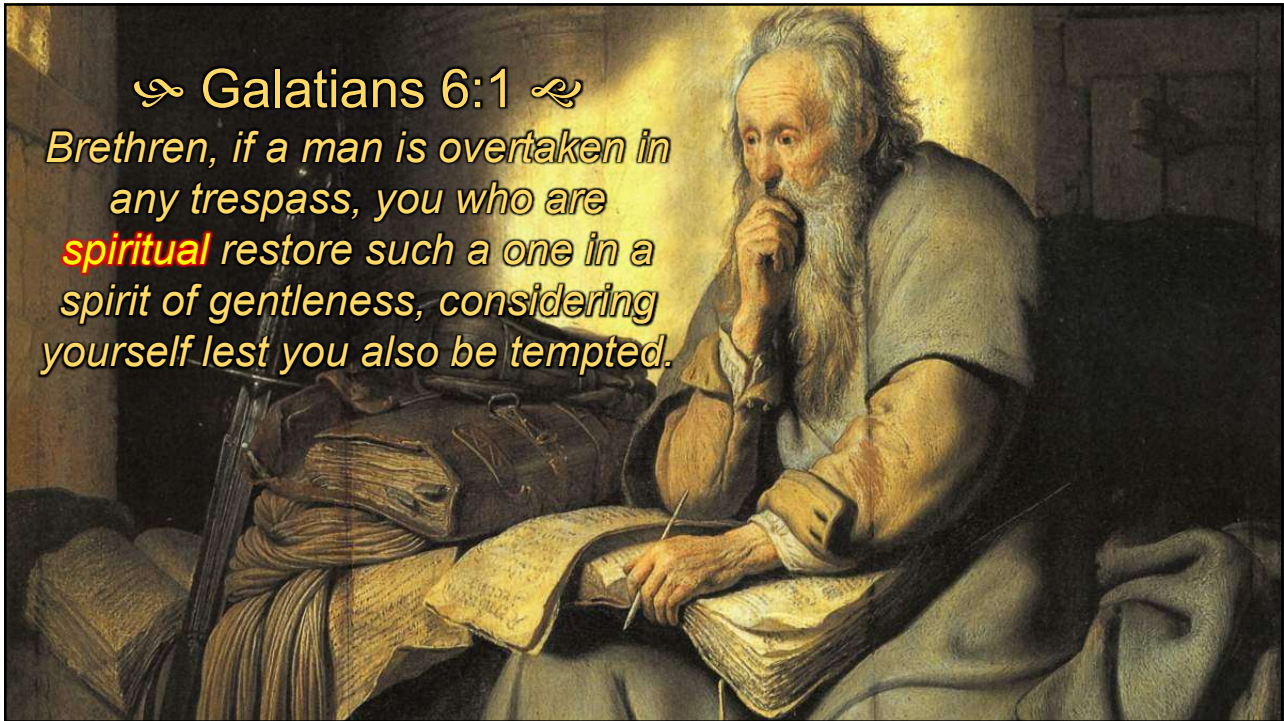


2 Samuel 7:4-7

*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?' " "*

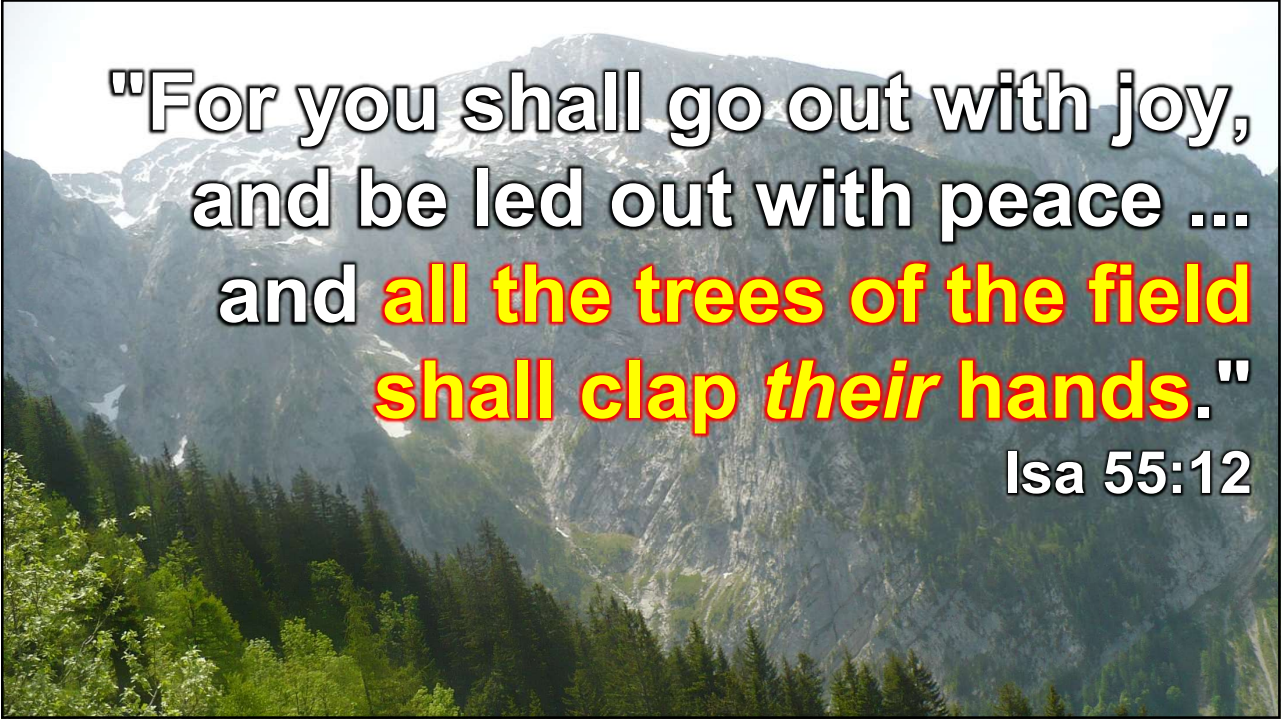
Galatians 6:1

*Brethren, if a man is overtaken in any trespass, you who are **spiritual** restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*





Philosophy and the Attributes of God

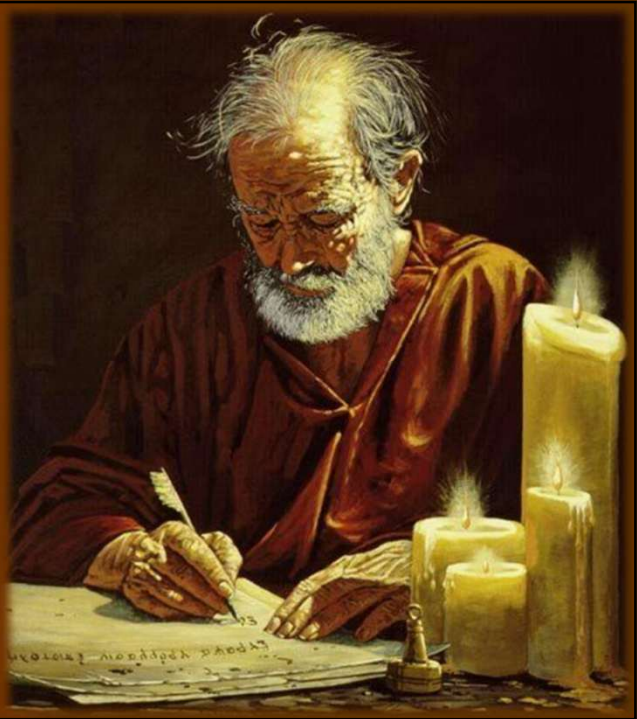


"For you shall go out with joy,
and be led out with peace ...
and **all the trees of the field**
shall clap *their* hands."

Isa 55:12

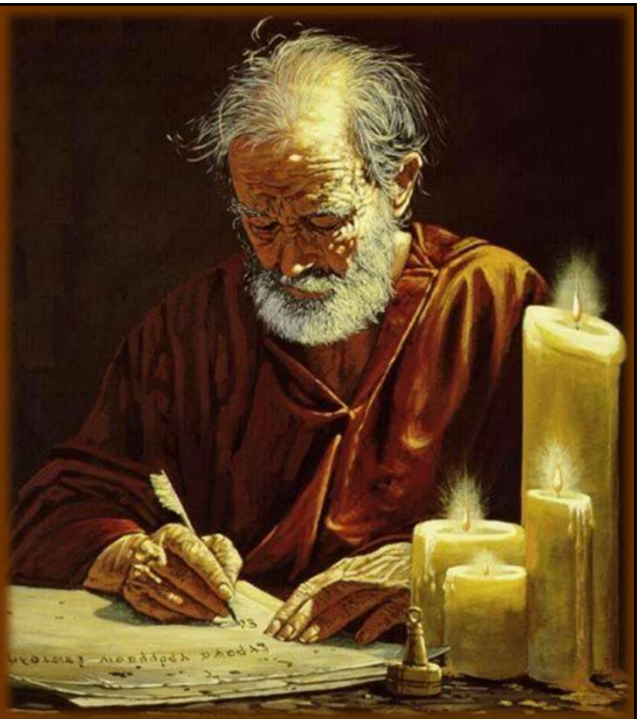
***"For since the
creation of the world
His invisible attributes
are clearly seen, being
understood by the
things that are made,
even His eternal
power and Godhead."***

Rom. 1:20a



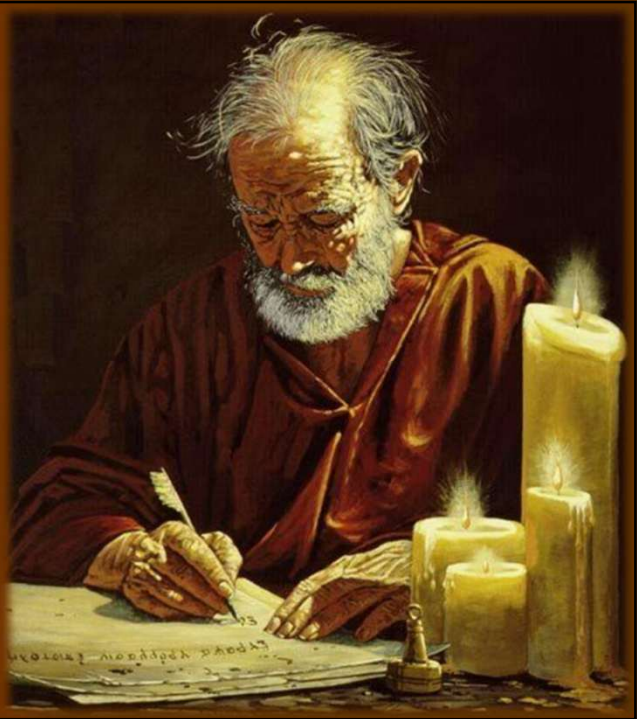
***"For since the
creation of the world
His invisible attributes
are clearly seen, **being
understood by the
things that are made,**
even His eternal
power and Godhead."***

Rom. 1:20a



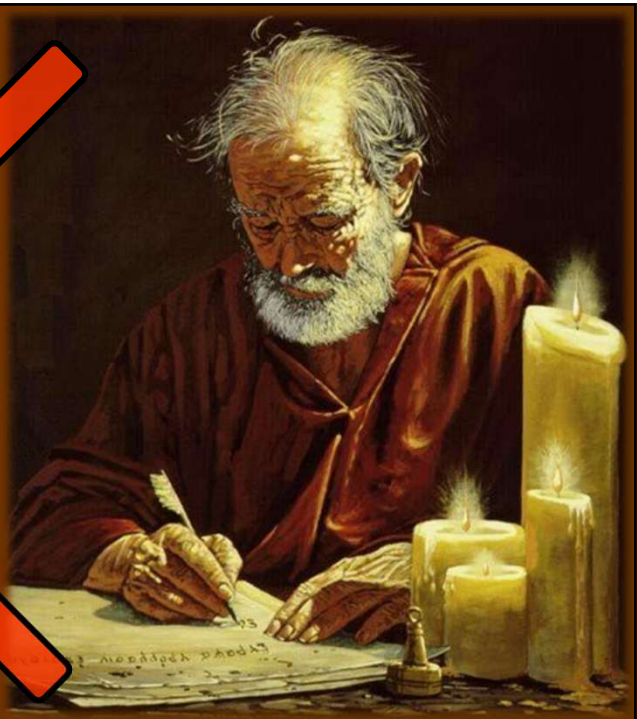
**"For since the
creation of the world
His invisible attributes
are clearly seen, **being
understood by the
exegesis of Scripture,**
even His eternal
power and Godhead."**

Rom. 1:20a



~~**"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



*"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

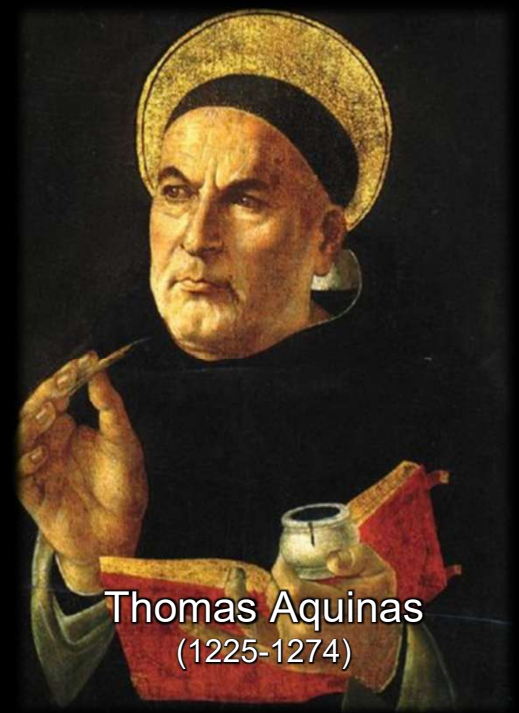
ex'sə·jē'sis

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.

"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."

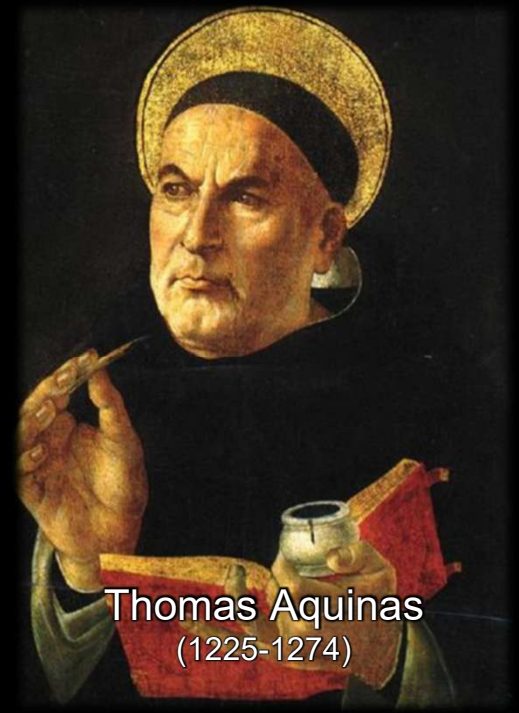
[Commentary on the De Trinitate of Boethius, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4th rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



Thomas Aquinas
 (1225-1274)

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

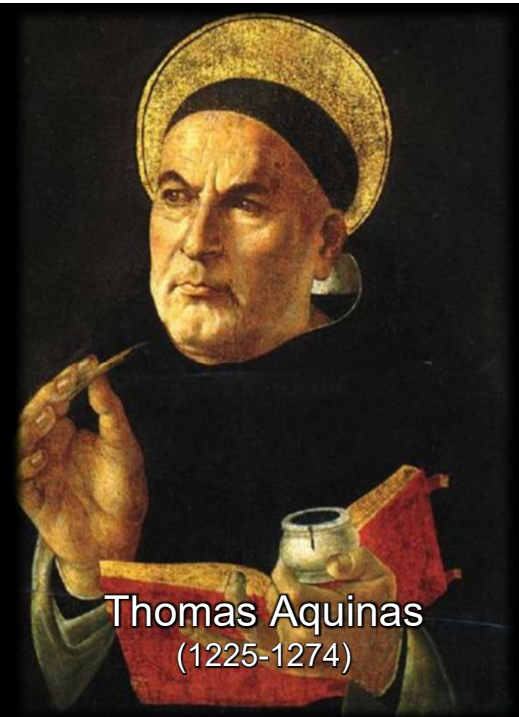
[S7, I, Q10, art. 1]



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)

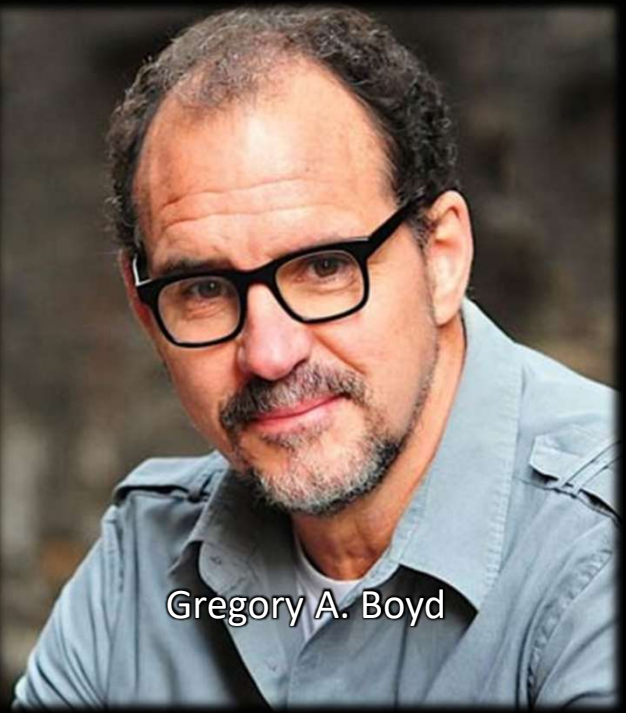
So Where Does the Philosophy Come In?

***"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?

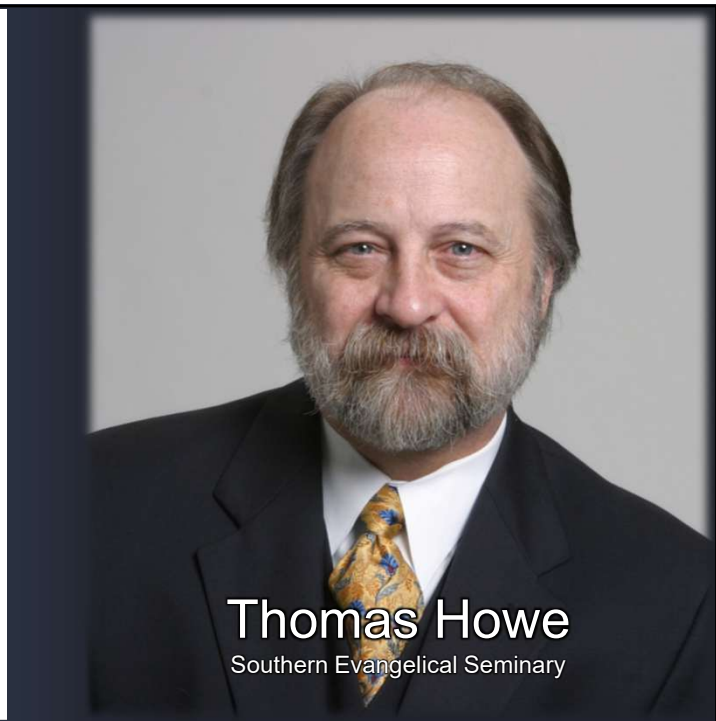
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FROM THE BEGINNINGS of the development of the critical methodology, as it was being applied to the study of the Bible, understanding the Bible as literature has become more important and more central to hermeneutics. As Jeffrey Weima remarks, "The 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

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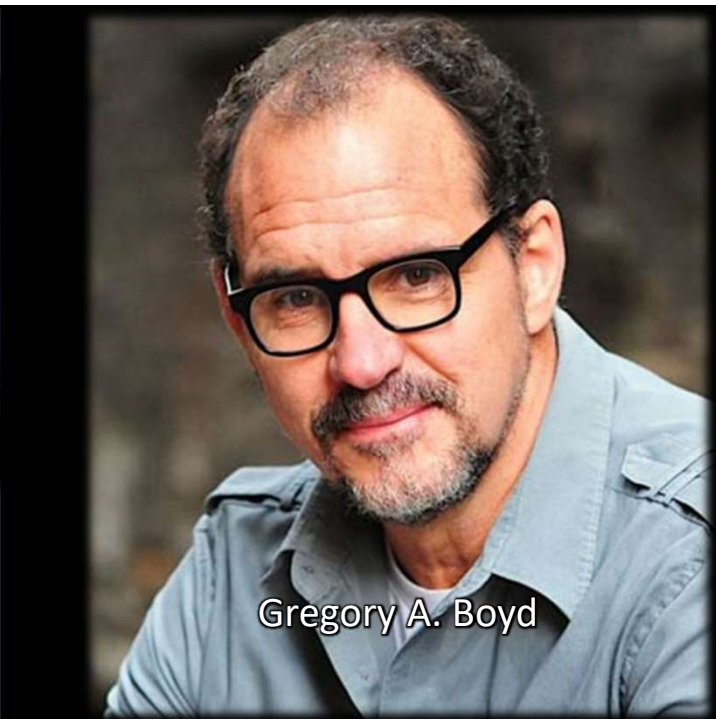
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Thomas Howe
Southern Evangelical Seminary

"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.**"*

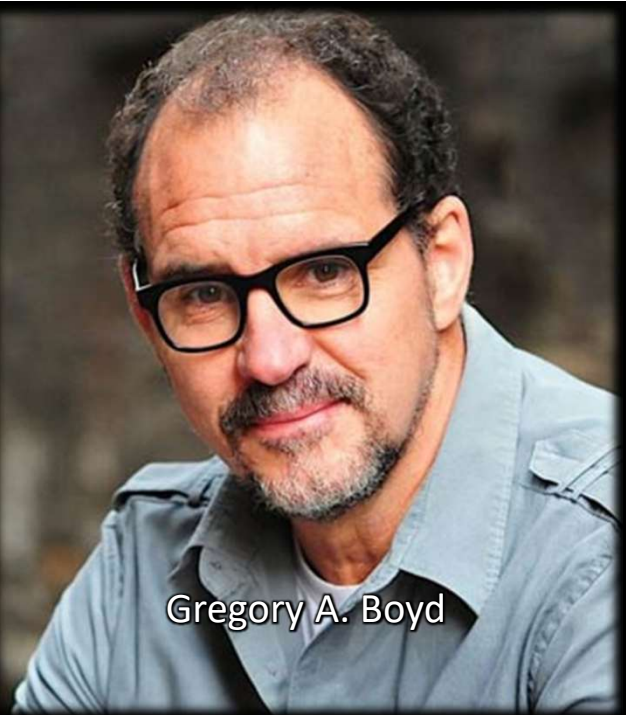
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118]

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]



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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!*

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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]

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."

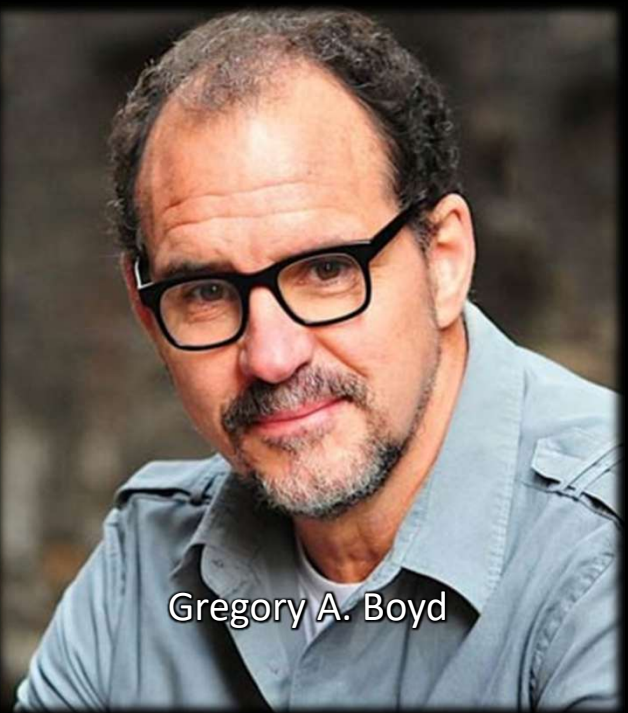
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]

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"?

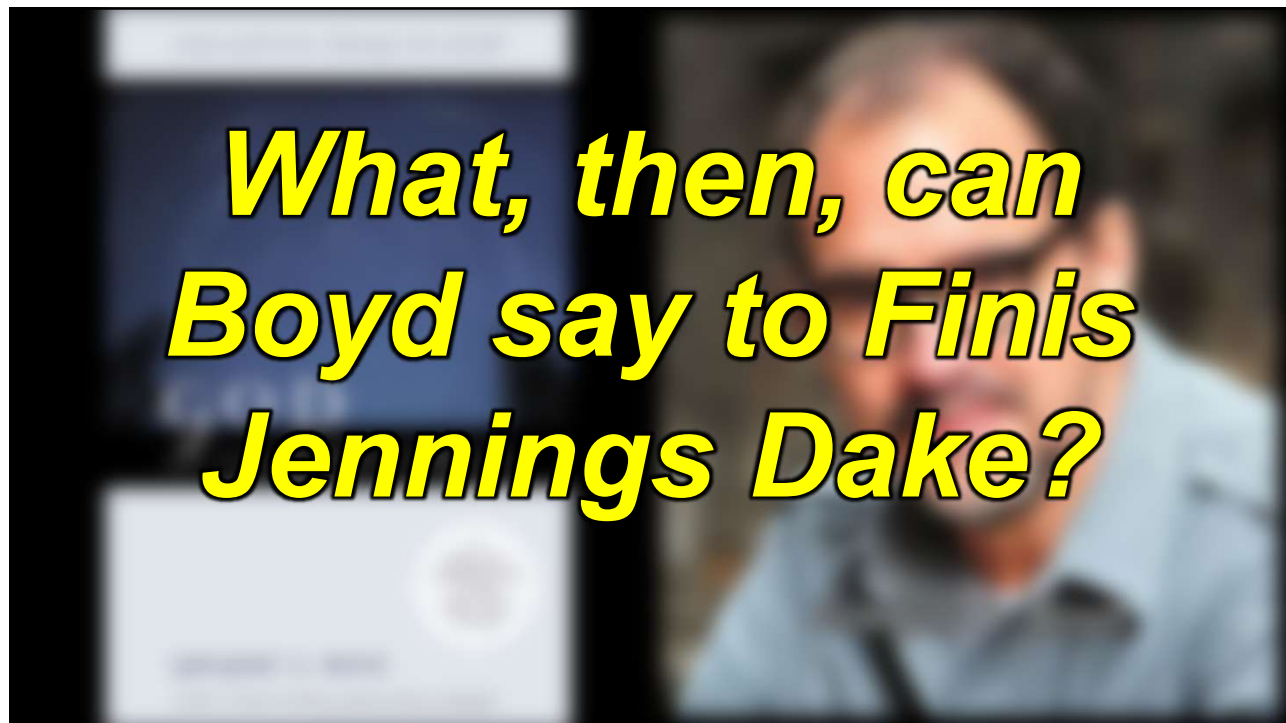
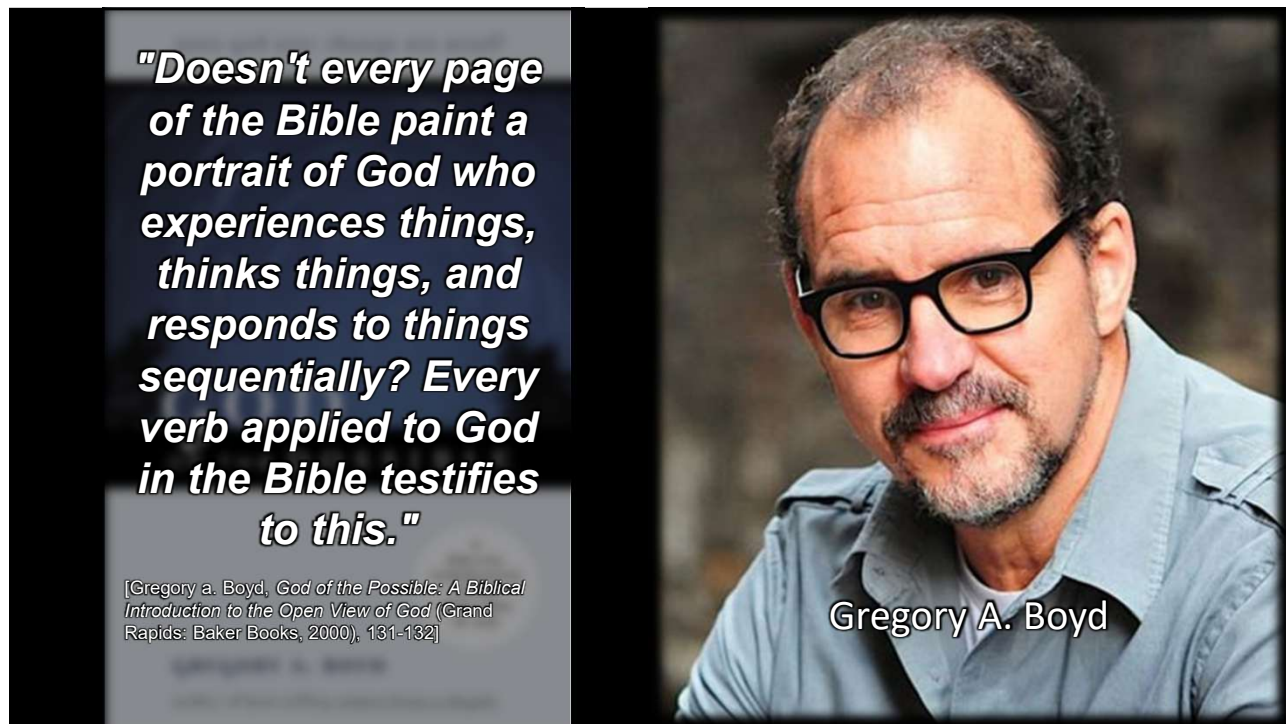
- ❖ *When one looks to the heavens and sees God handiwork and righteousness, they are not thereby "doing" philosophy.*
- ❖ *Because of the increasingly deleterious effects that bad philosophy is having, it sometimes takes rigorous and sound philosophical thinking to rebut the erroneous views and demonstrate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

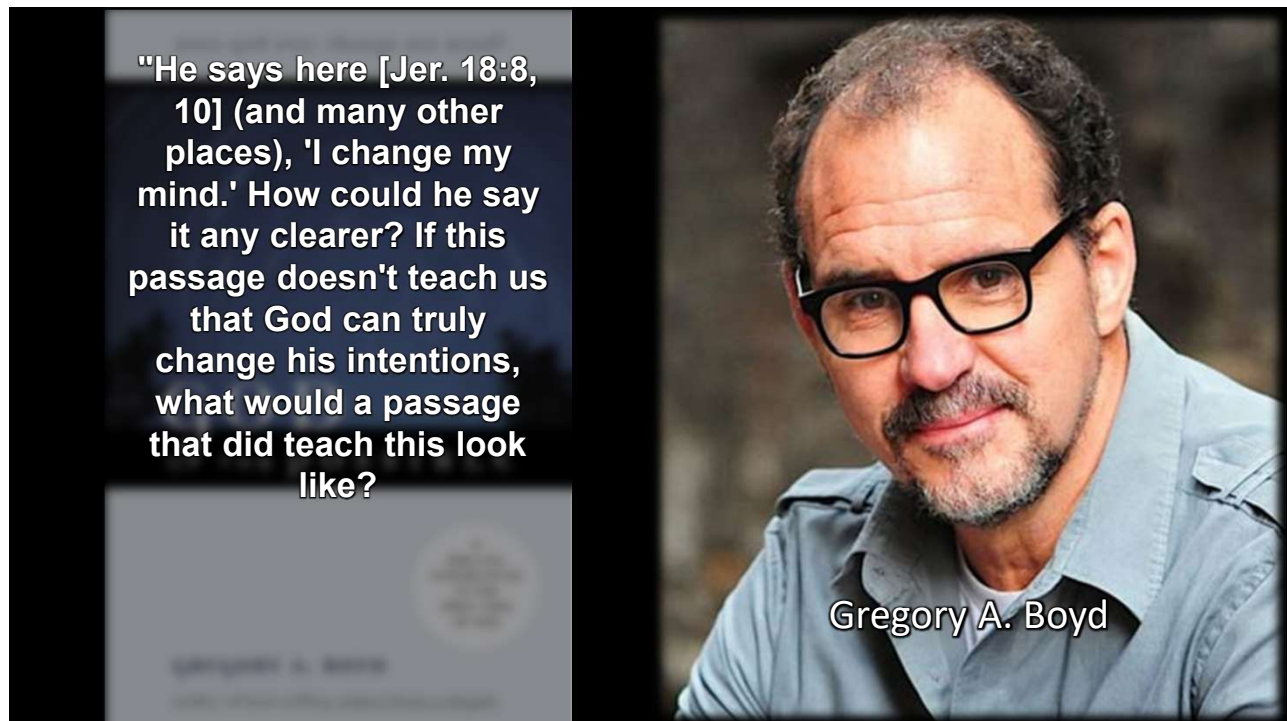
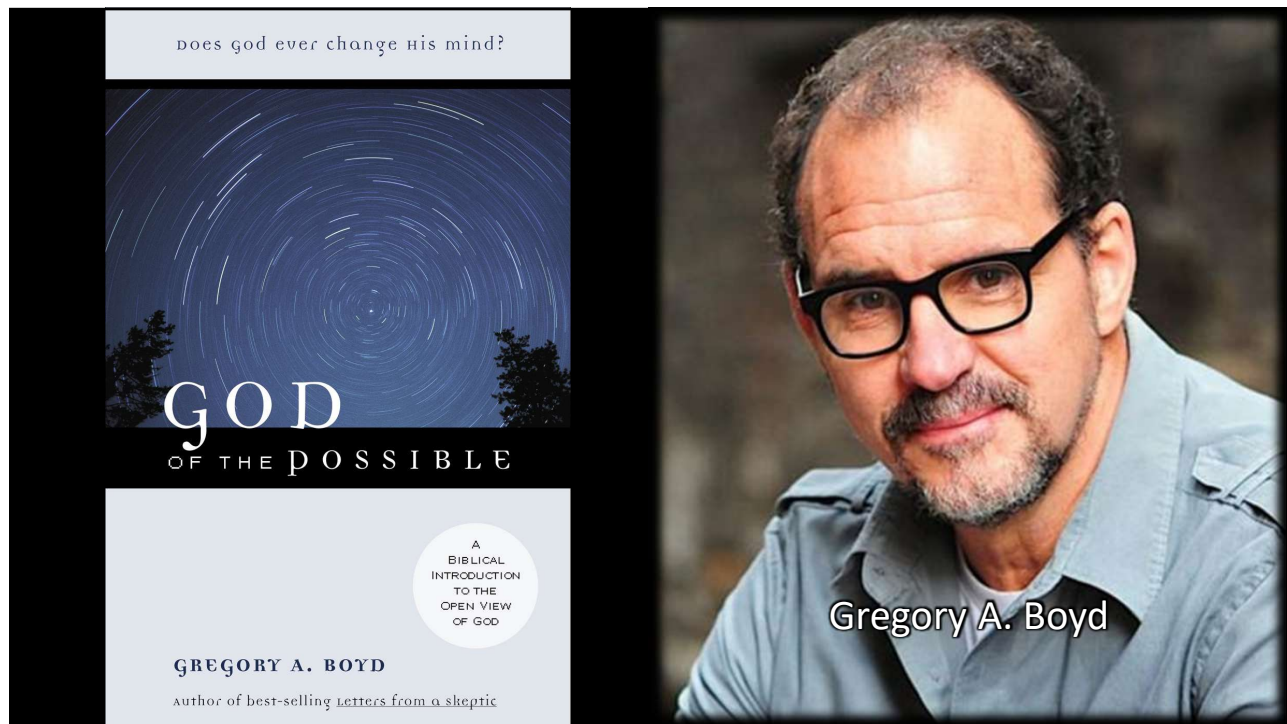
"My fundamental thesis is that the classical theological tradition became misguided when, under the influence of Hellenistic philosophy, it defined God's perfection in static, timeless terms."

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



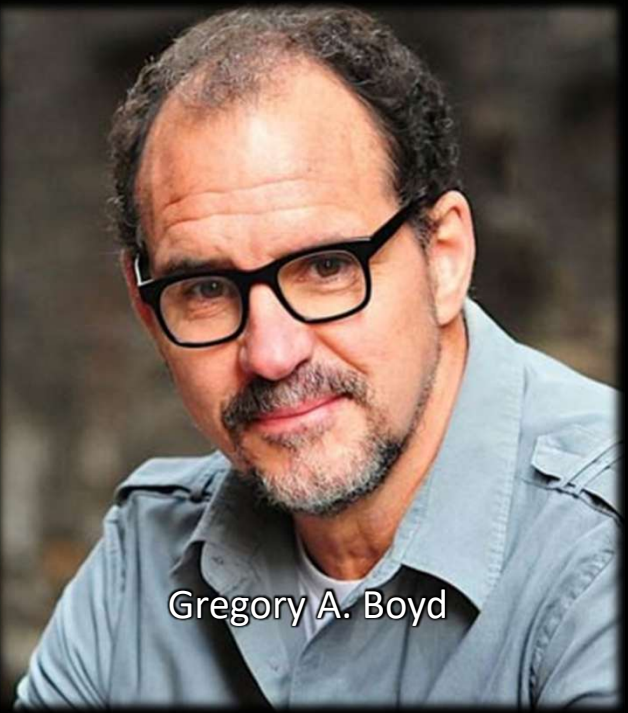
Gregory A. Boyd



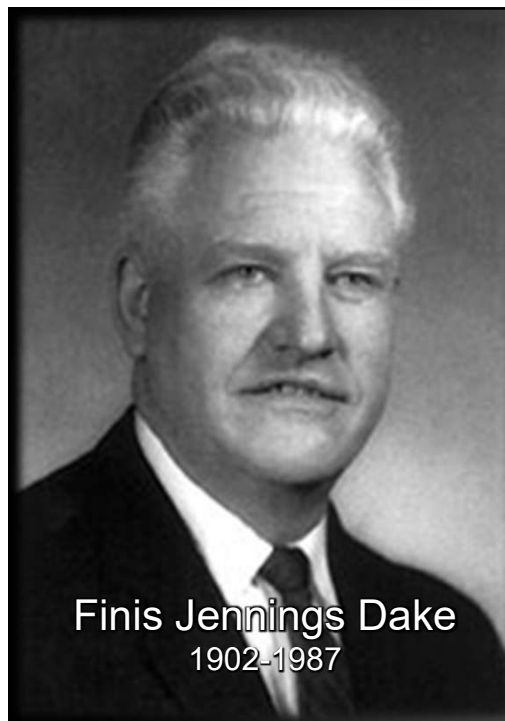


"I suggest that if this text isn't enough to convince us that God's mind is not eternally settled, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this. People who affirm the divine authority of Scripture do not want to be guilty of this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

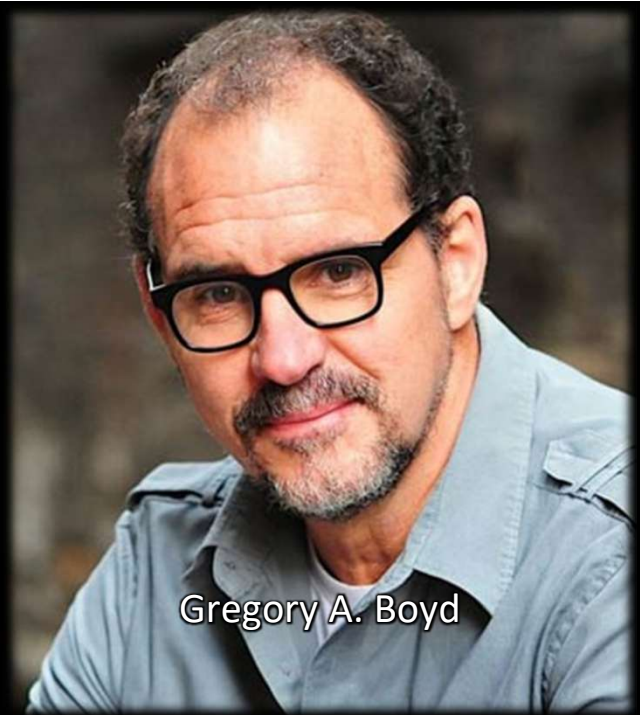
Dake, NT, p. 97.

✧ Isa 30:27 ✧

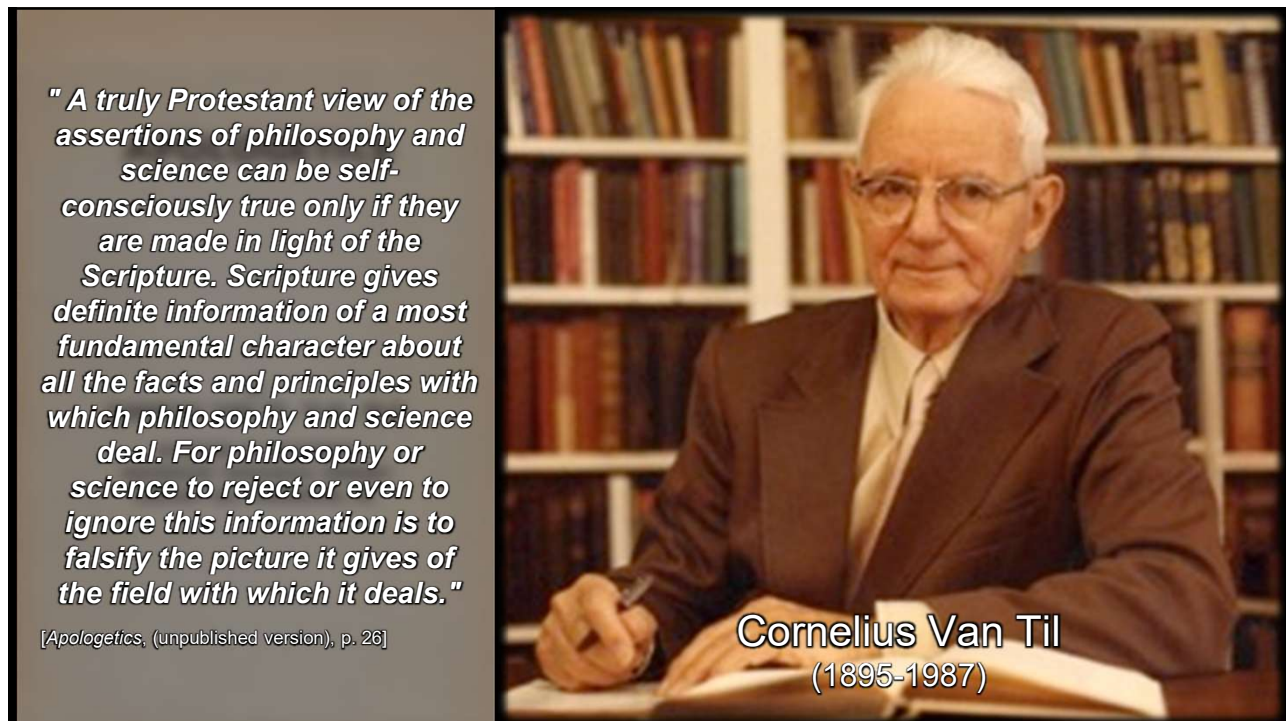
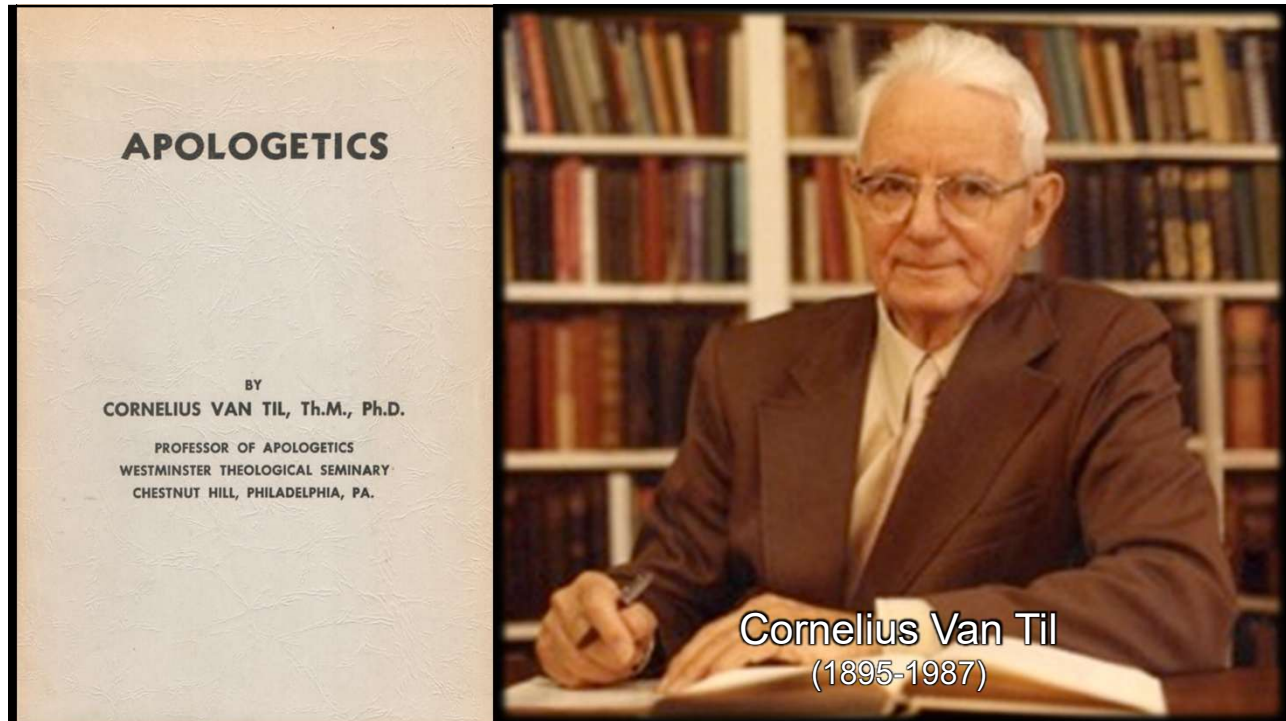
*Behold, the name of the LORD comes from afar, Burning with His anger, And His burden is heavy; His **lips** are full of indignation, And His **tongue** like a devouring fire.*

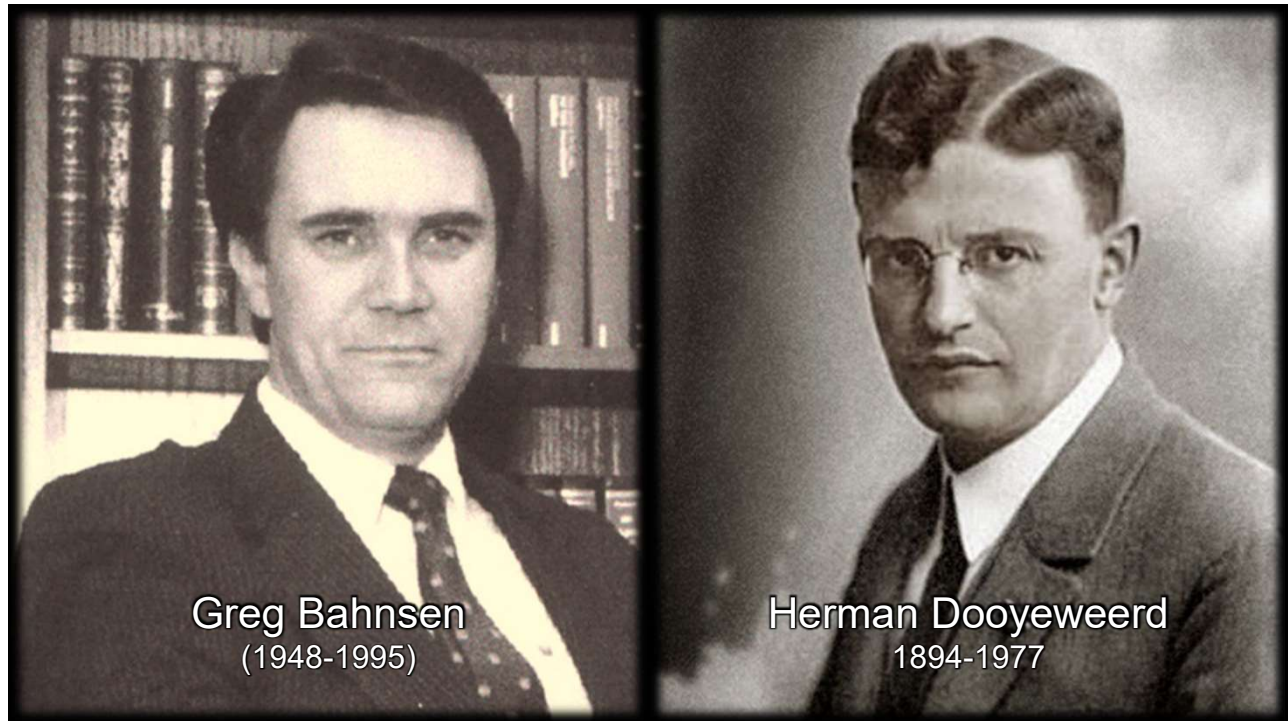
"I suggest that if this text isn't enough to convince us that **God has lips and a tongue**, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this. People who affirm the divine authority of Scripture do not want to be guilty of this charge."

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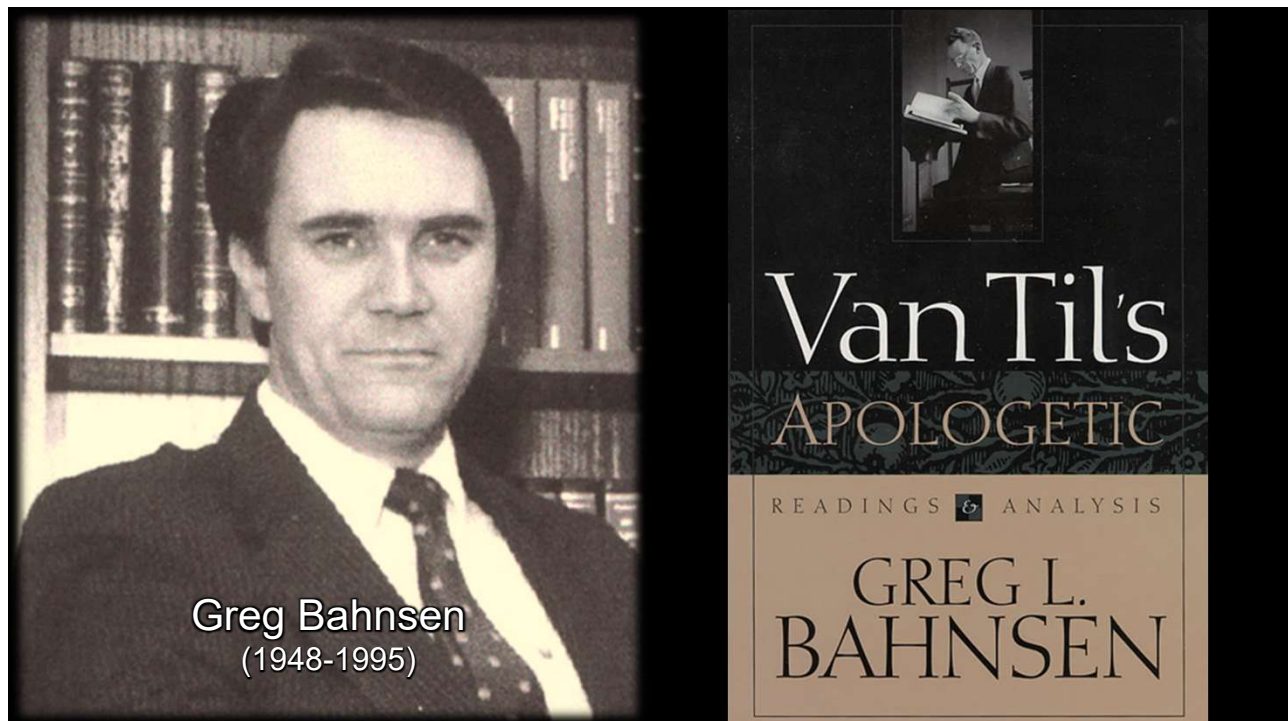
Gregory A. Boyd





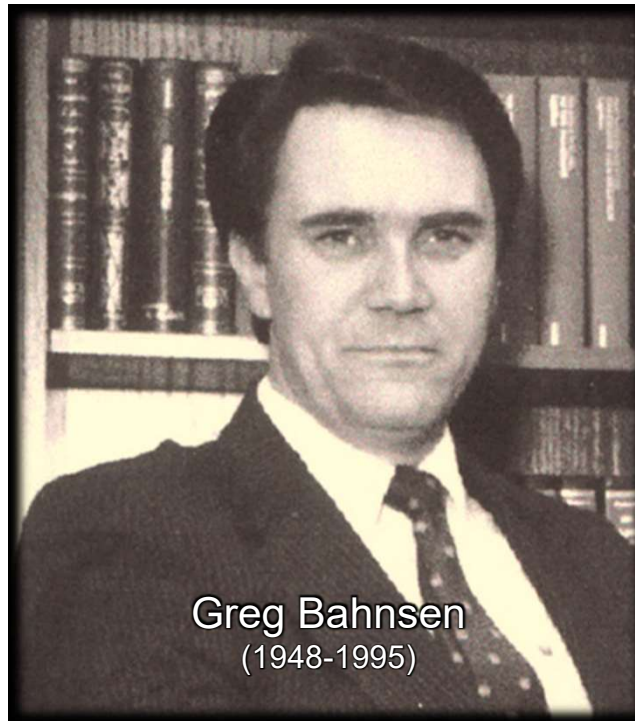
Greg Bahnsen
(1948-1995)

Herman Dooyeweerd
1894-1977



Greg Bahnsen
(1948-1995)

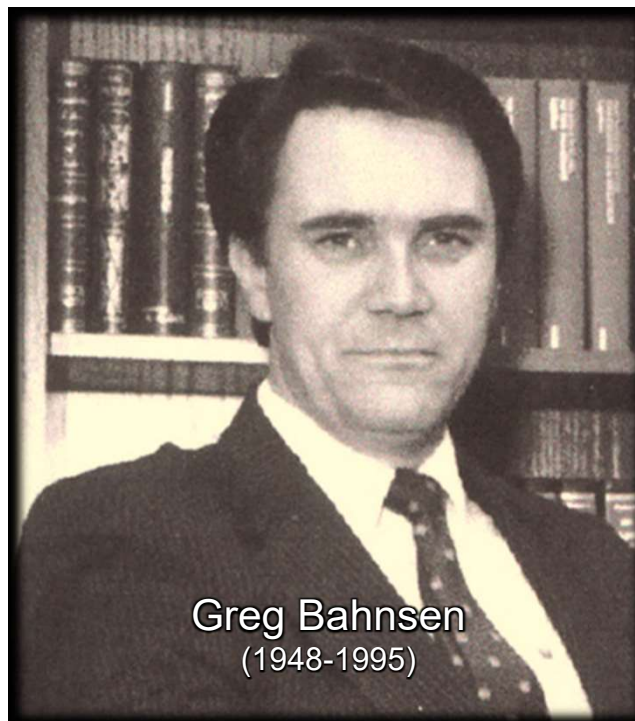
Van Til's
APOLOGETIC
READINGS & ANALYSIS
GREG L.
BAHNSEN



Greg Bahnsen
(1948-1995)

This is a troublesome conception of Christian philosophy. ... The philosopher is placed in the privileged position of laying down for the exegete how the Bible may and may not be used, how its teaching must be broadly conceived, and what the Bible can and cannot say. ... Philosophy is thereby rendered rationally autonomous"

[Van Til's *Apologetic: Readings and Analysis* (Phillipsburg: P&R, 1998), 50]



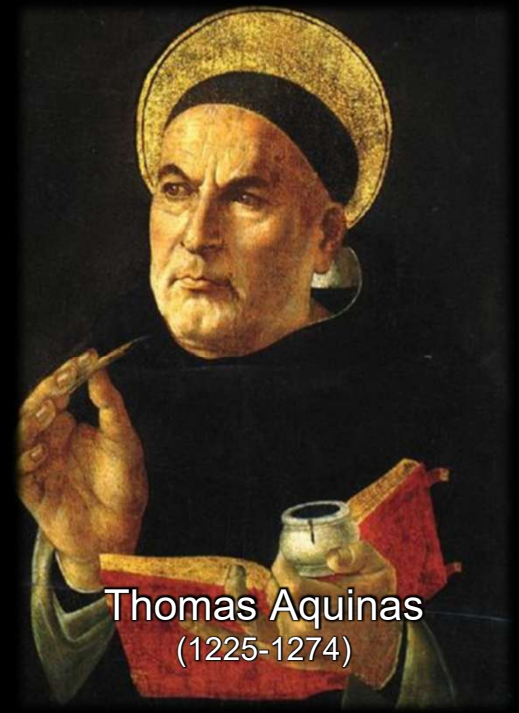
Greg Bahnsen
(1948-1995)

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."

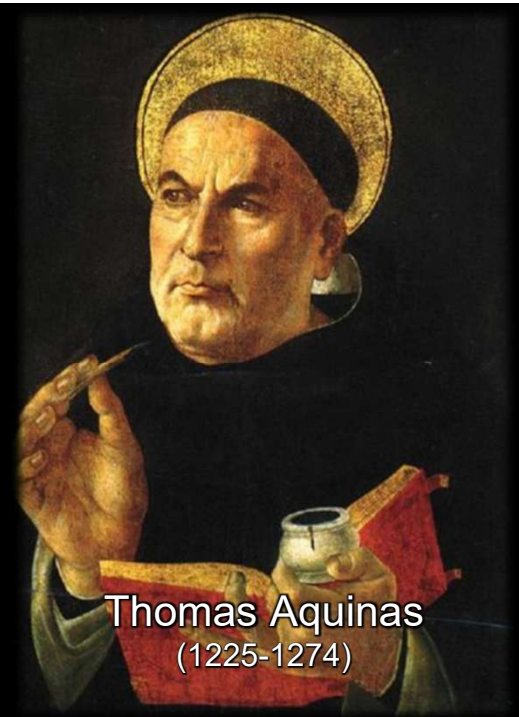
[S7, I, Q10, art. 1]



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."

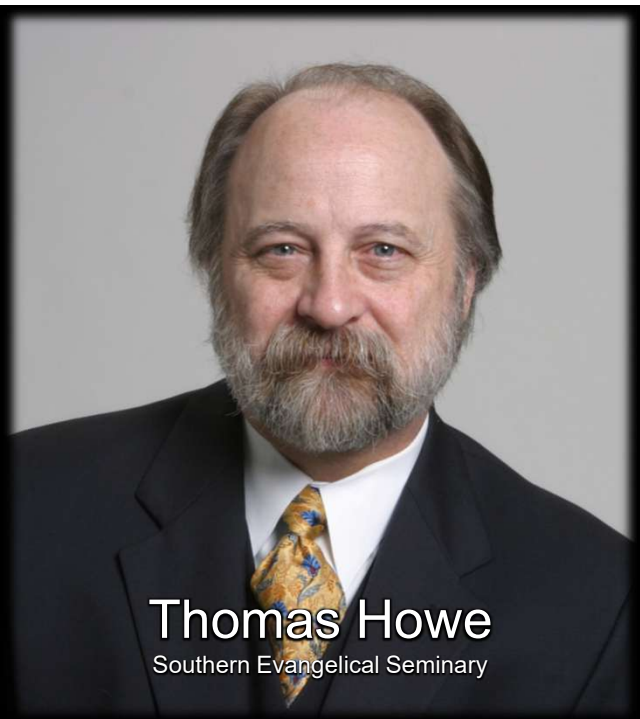
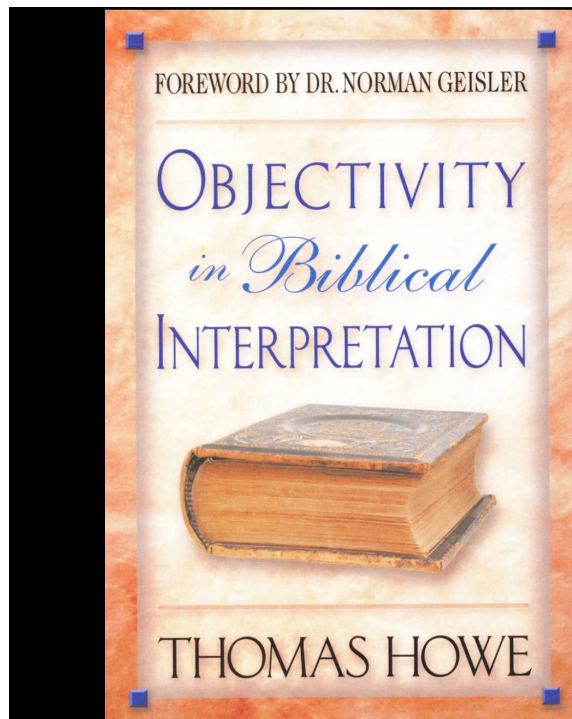
[SCG, I, 91, §18]



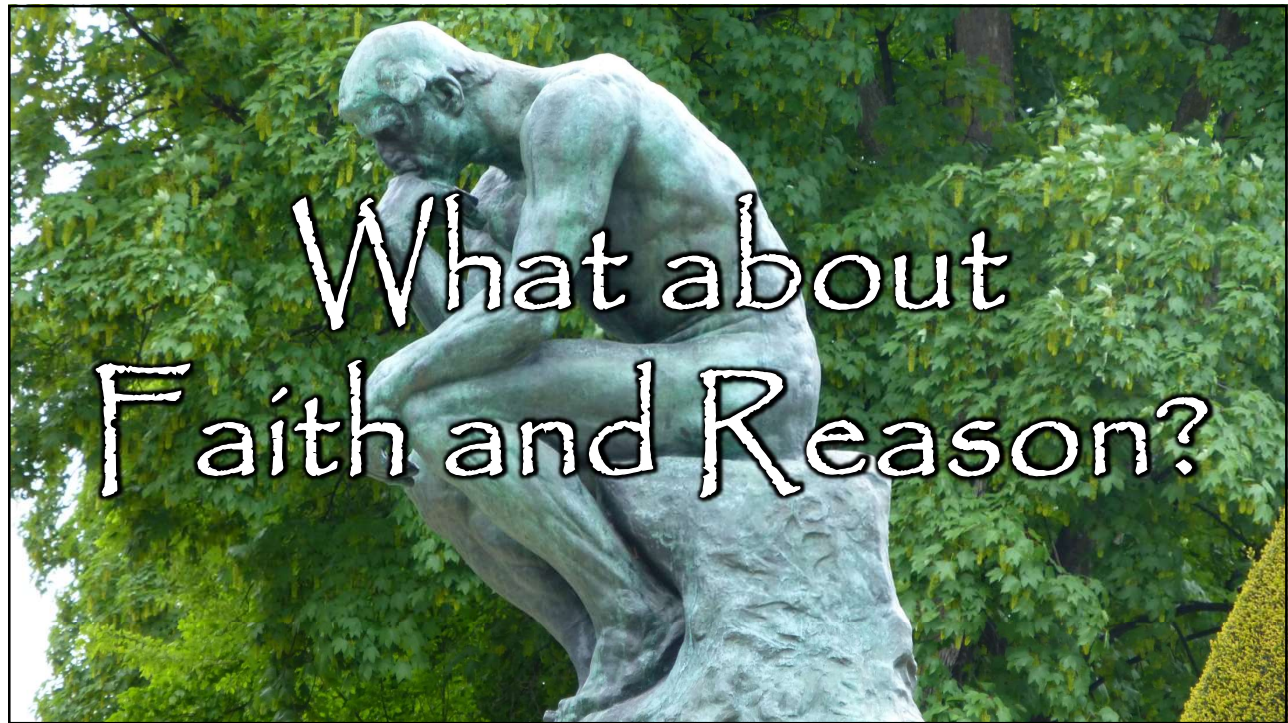
Thomas Aquinas
(1225-1274)

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

(caller to radio talk show)

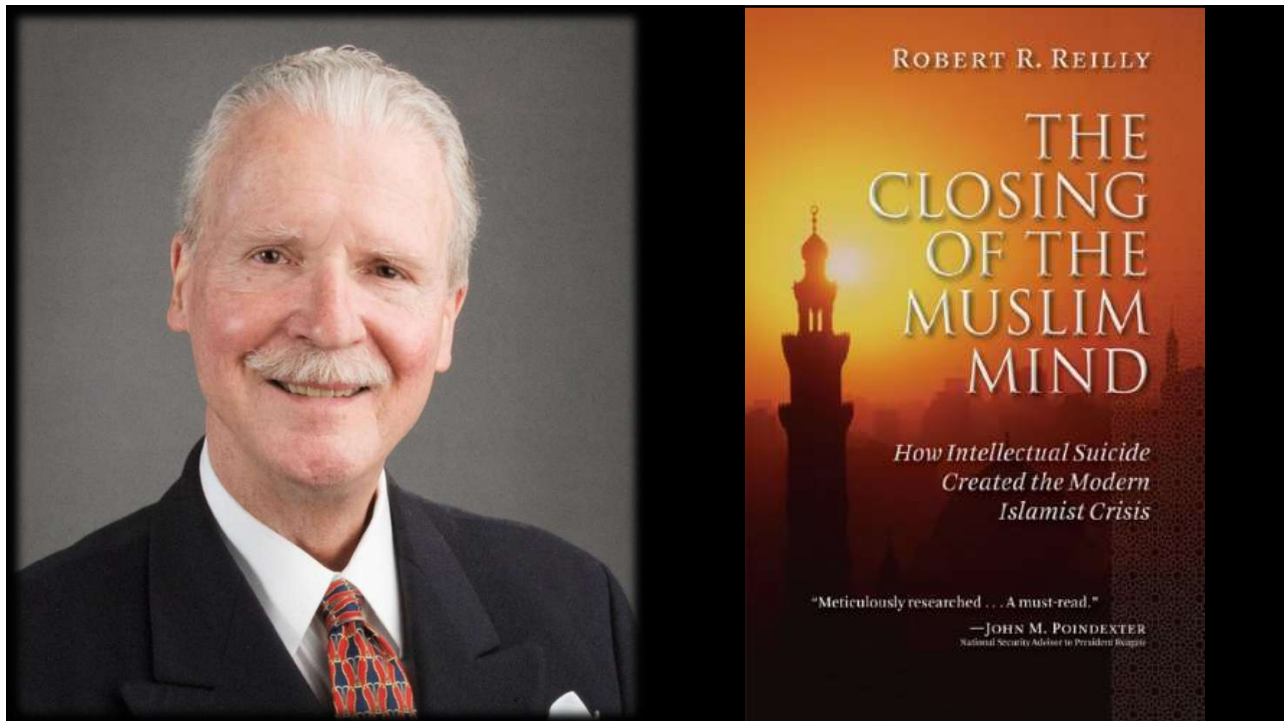


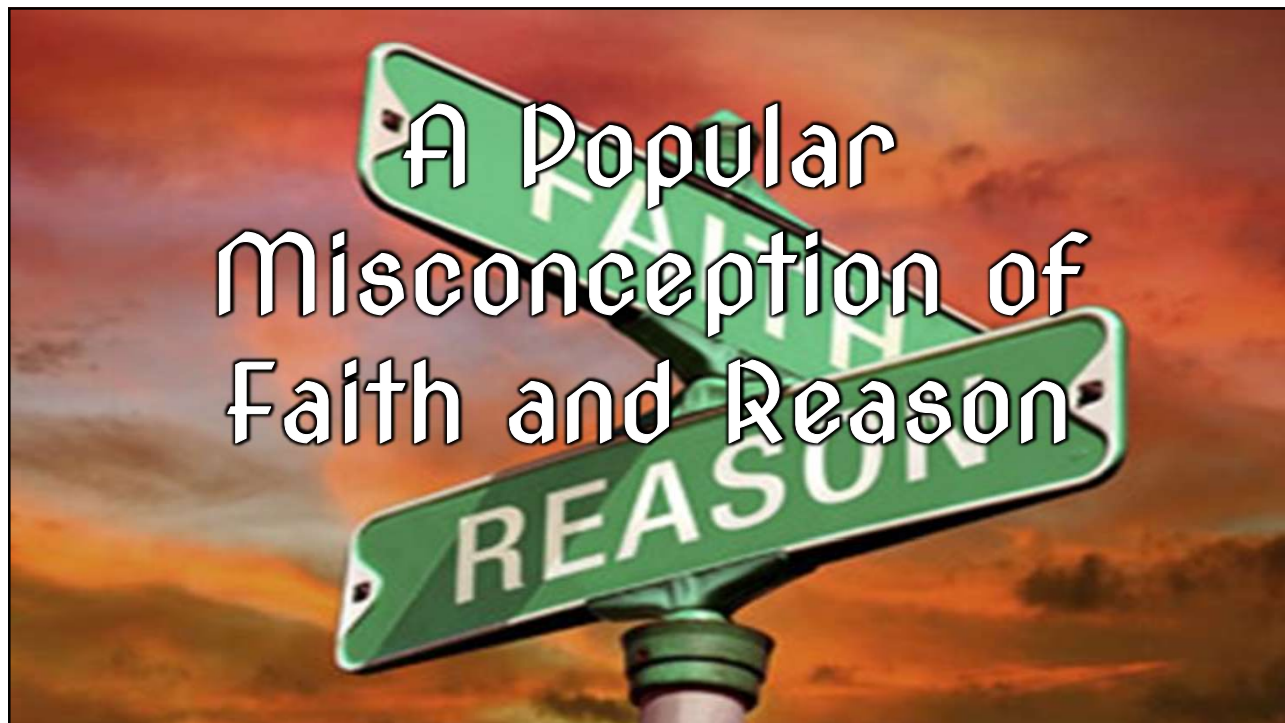
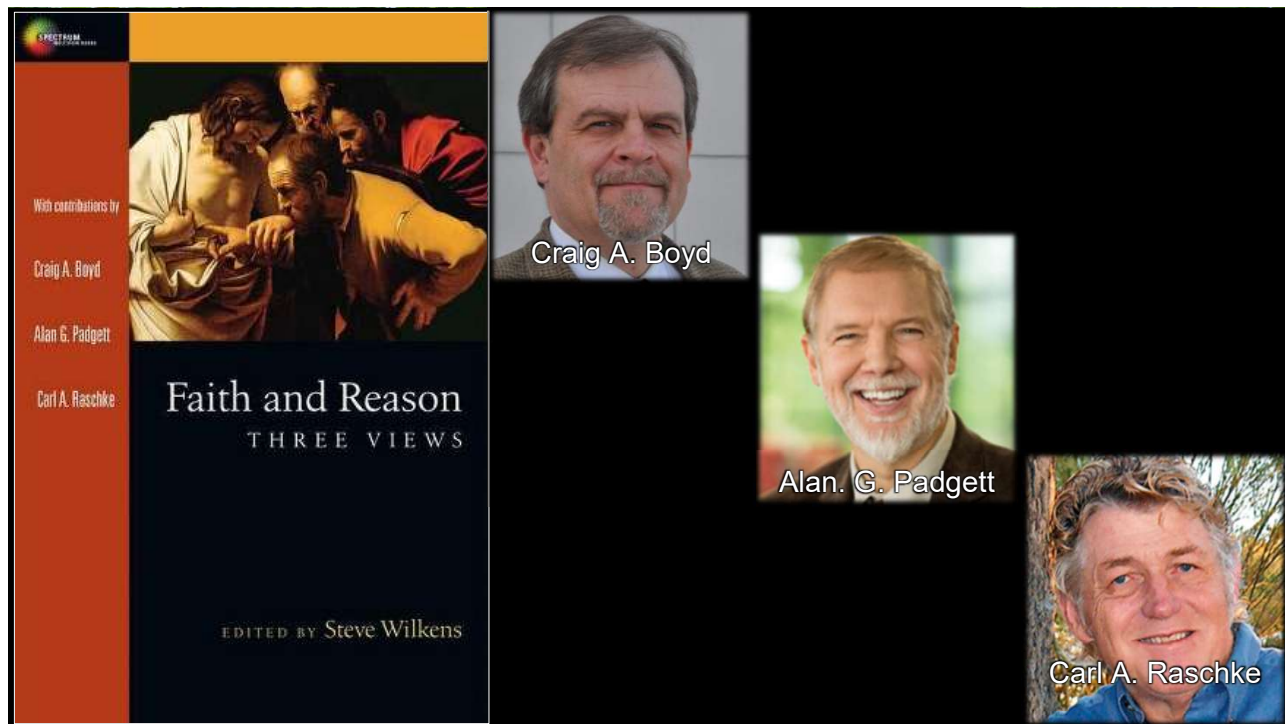
Thomas Howe
Southern Evangelical Seminary



∞ Uses of the Term 'Faith' ∞

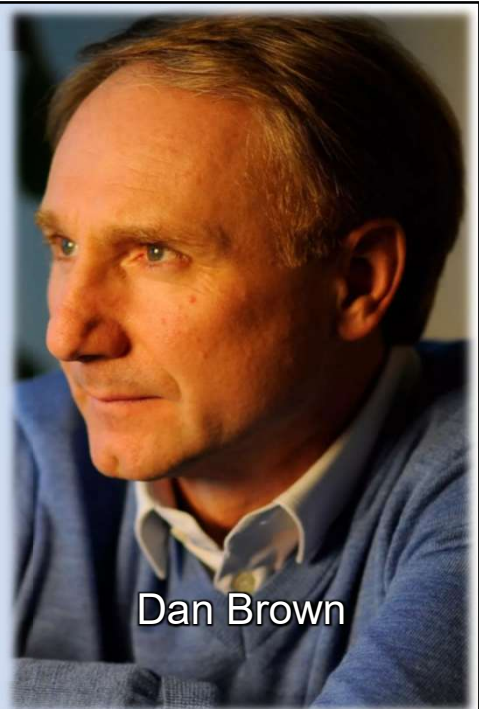
- COMMON: synonymous with the term 'religion', e.g., the Christian faith
- THEOLOGICAL: theological virtue, "... for by grace are you saved through faith ..." (Eph. 2:8)
- EPISTEMOLOGICAL: relevant to how we come to know reality and hold certain beliefs







"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

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

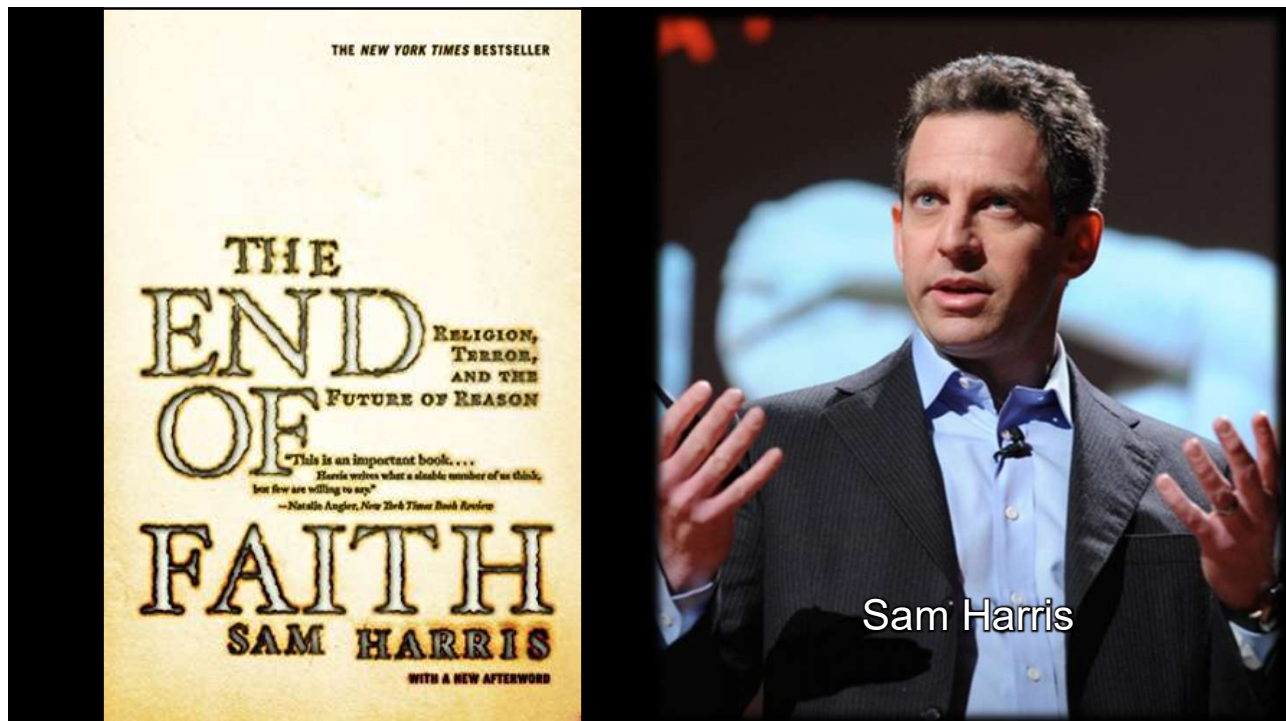
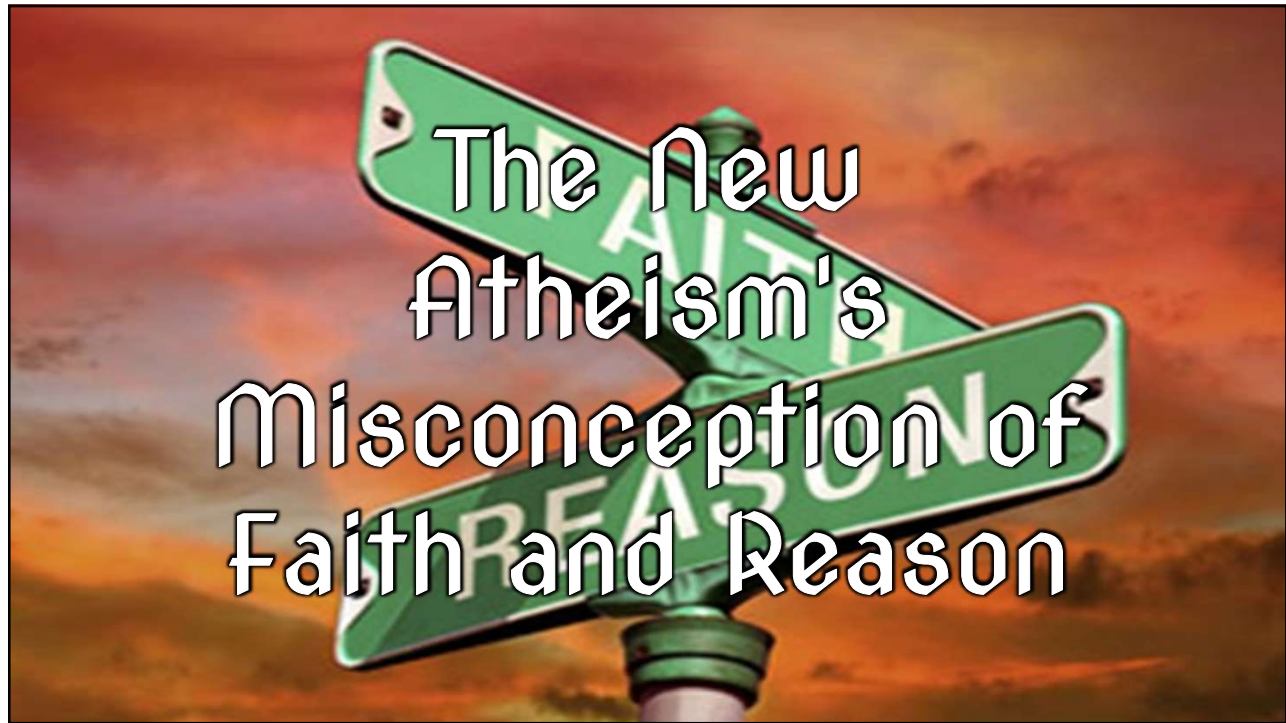
Popular Misconception

Reason

truth
facts
outer
public
rational
thoughts
objective
science
true for all

Faith

opinion
values
inner
private
emotional
feelings
subjective
religion
true for me



Sam Harris

"Religious faith is the belief in historical and metaphysical propositions without sufficient evidence."

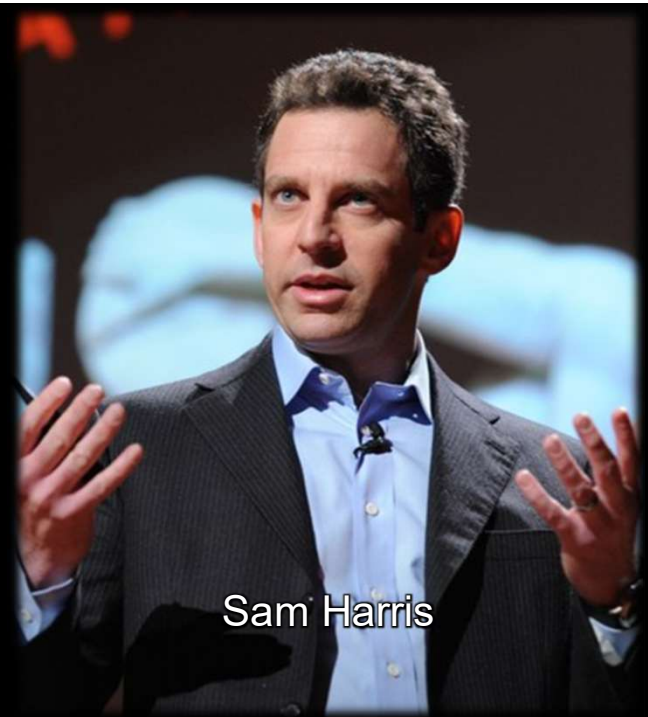
[Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: W. W. Norton, 2004), 232]



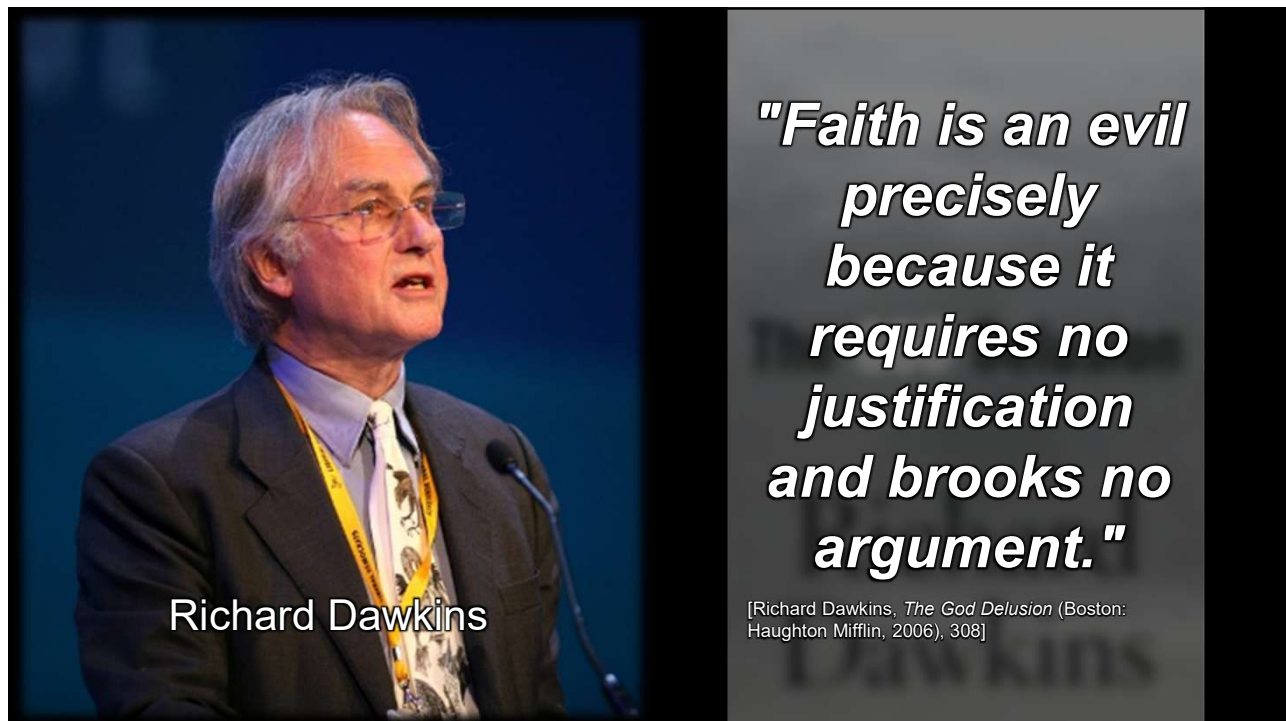
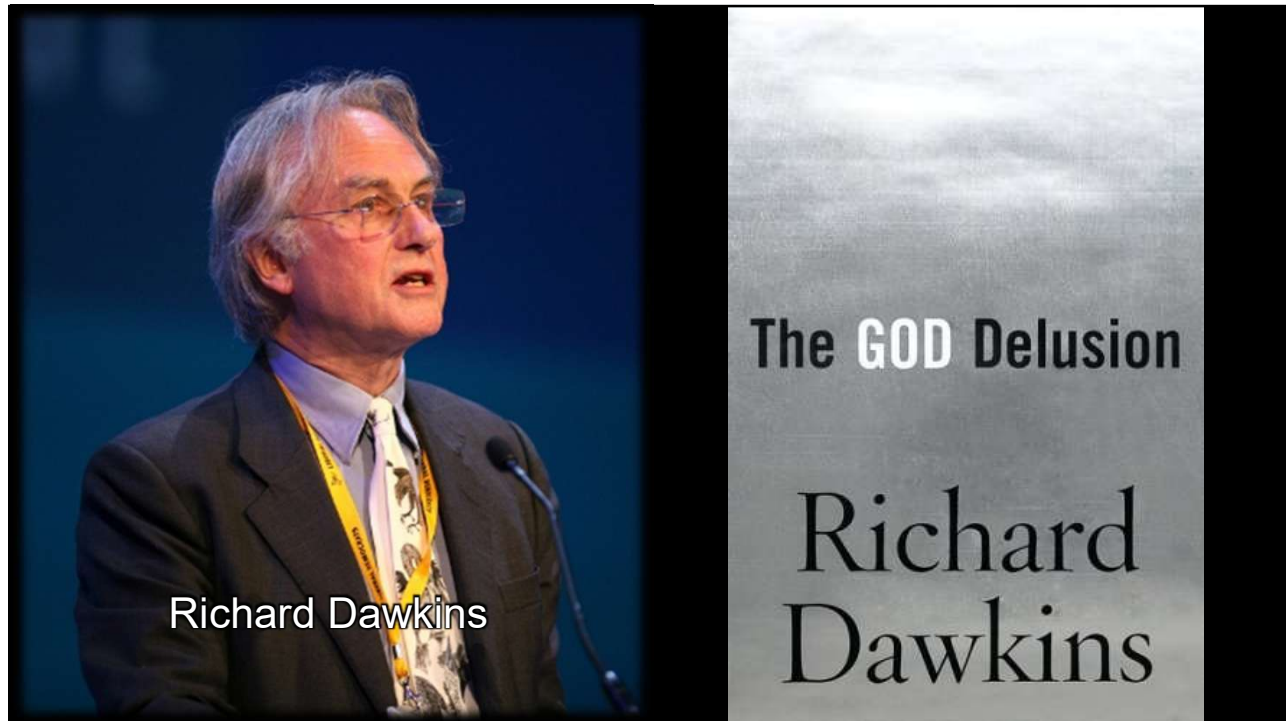
Sam Harris

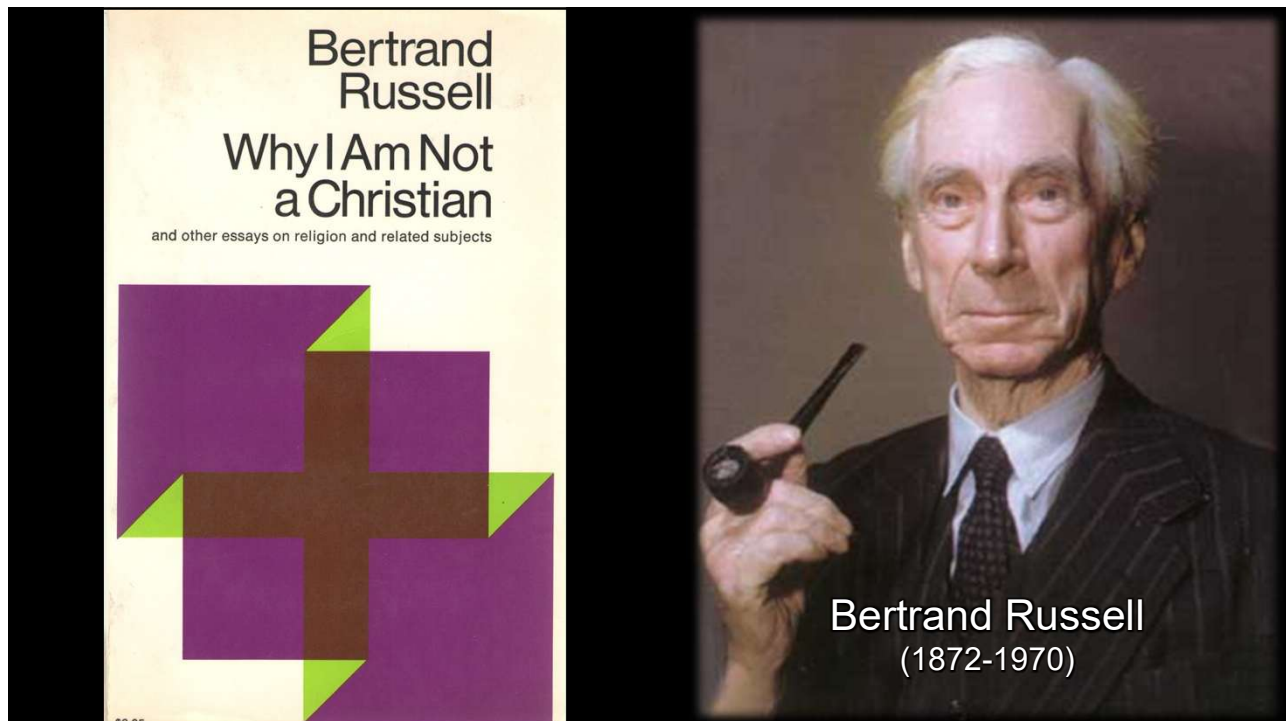
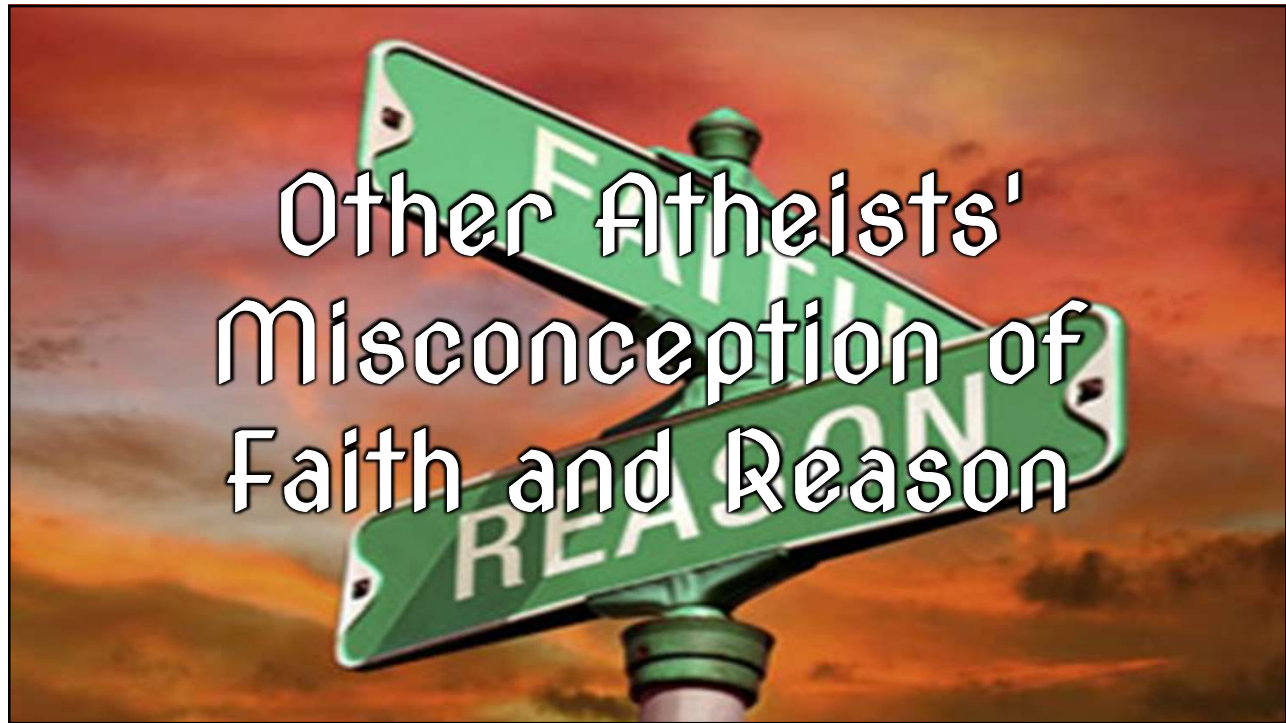
"Faith is the mortar that fills the cracks in the evidence and the gaps in the logic, and thus it is faith that keeps the whole terrible edifice of religious certainty still looming dangerously over our world."

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



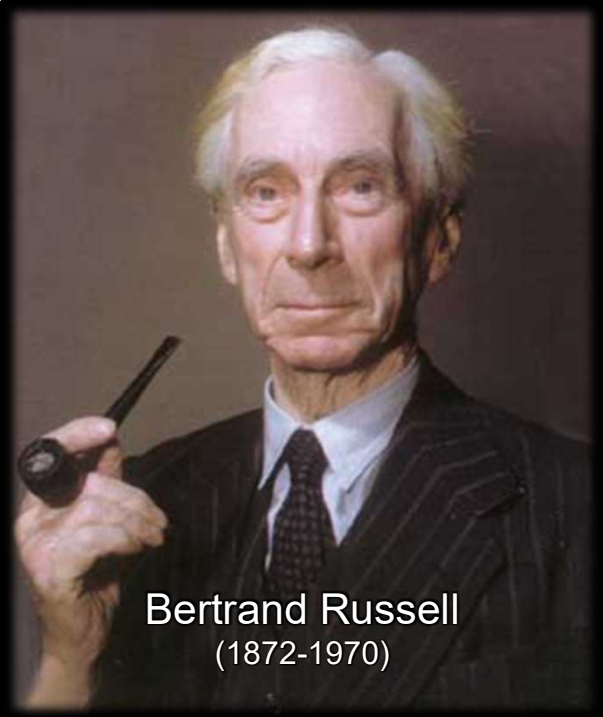
Sam Harris



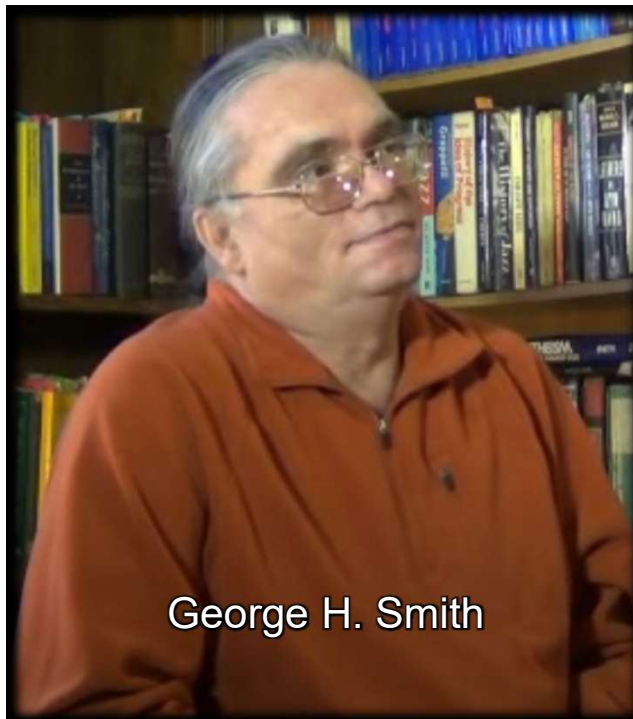


"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."

[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)



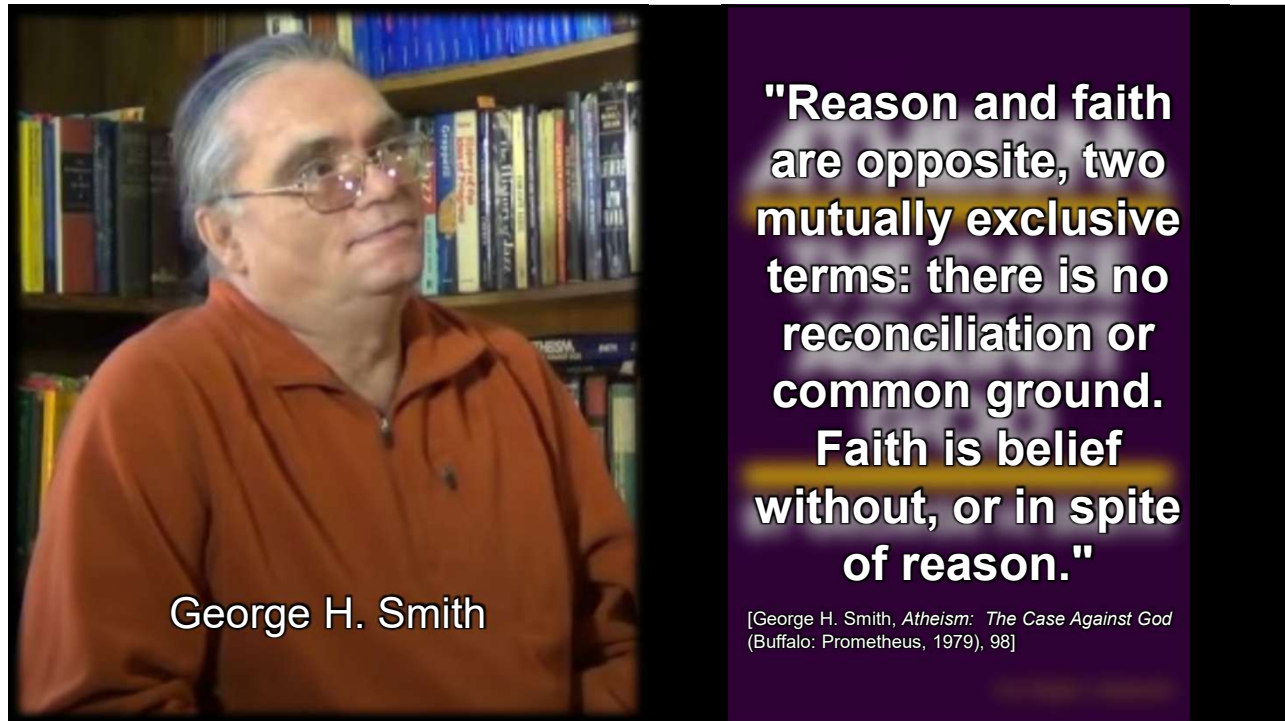
George H. Smith

ATHEISM

THE CASE AGAINST GOD

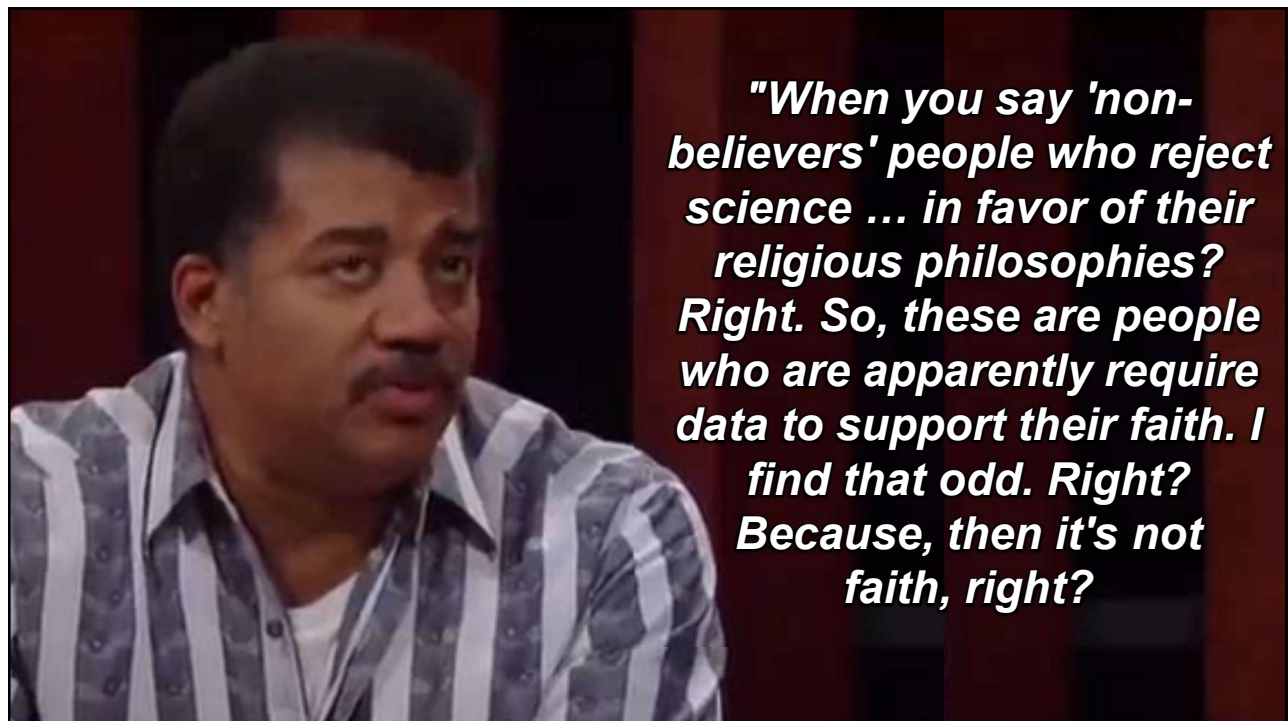
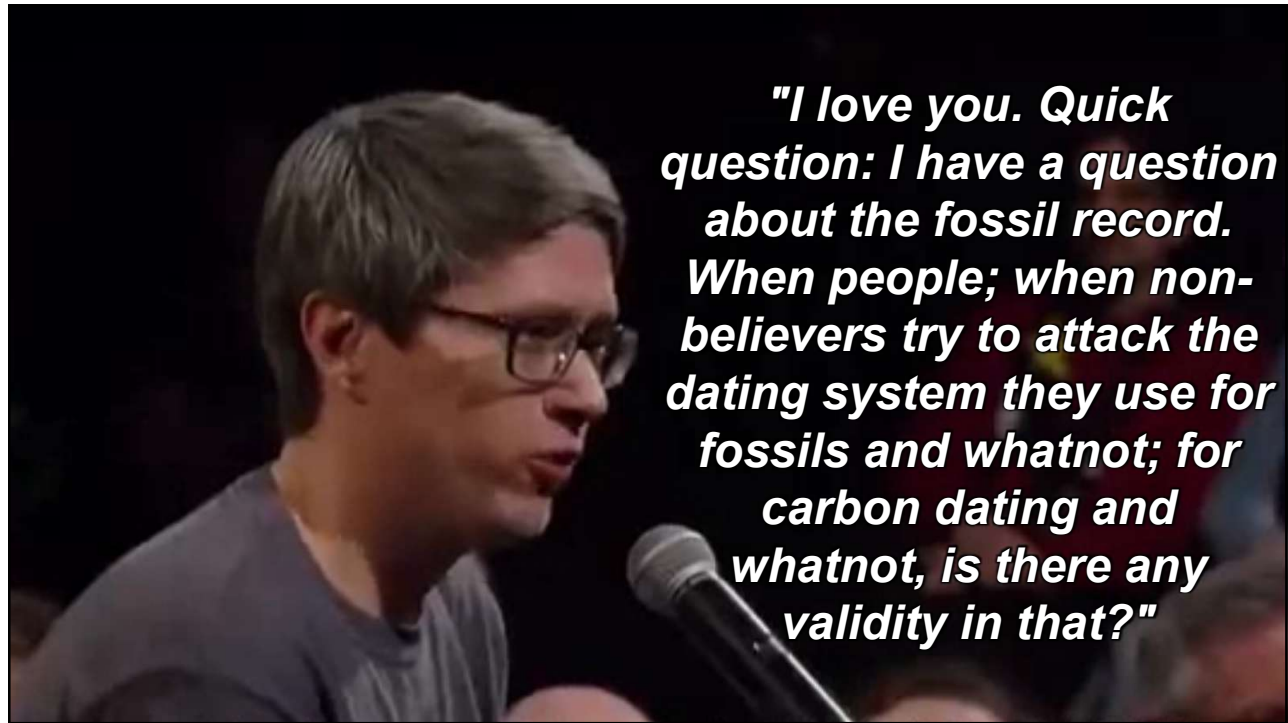
BY GEORGE H. SMITH

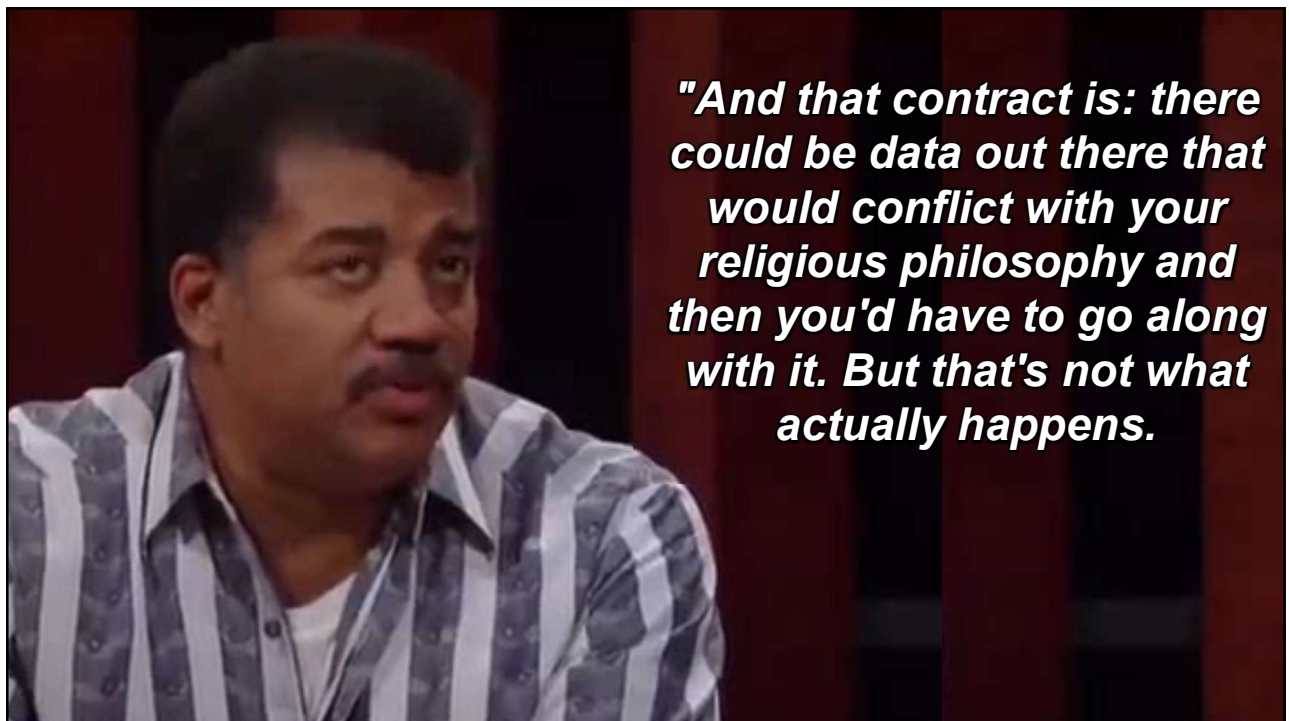
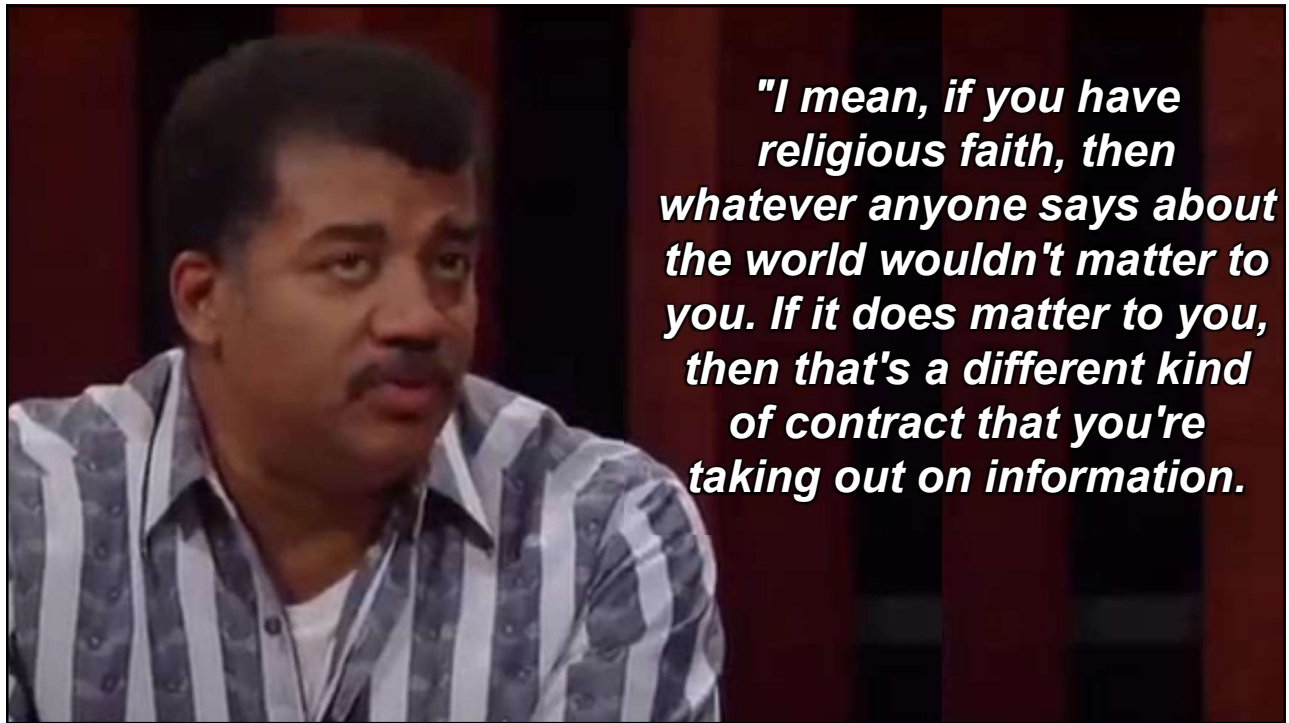
The Skeptic's Bookshelf

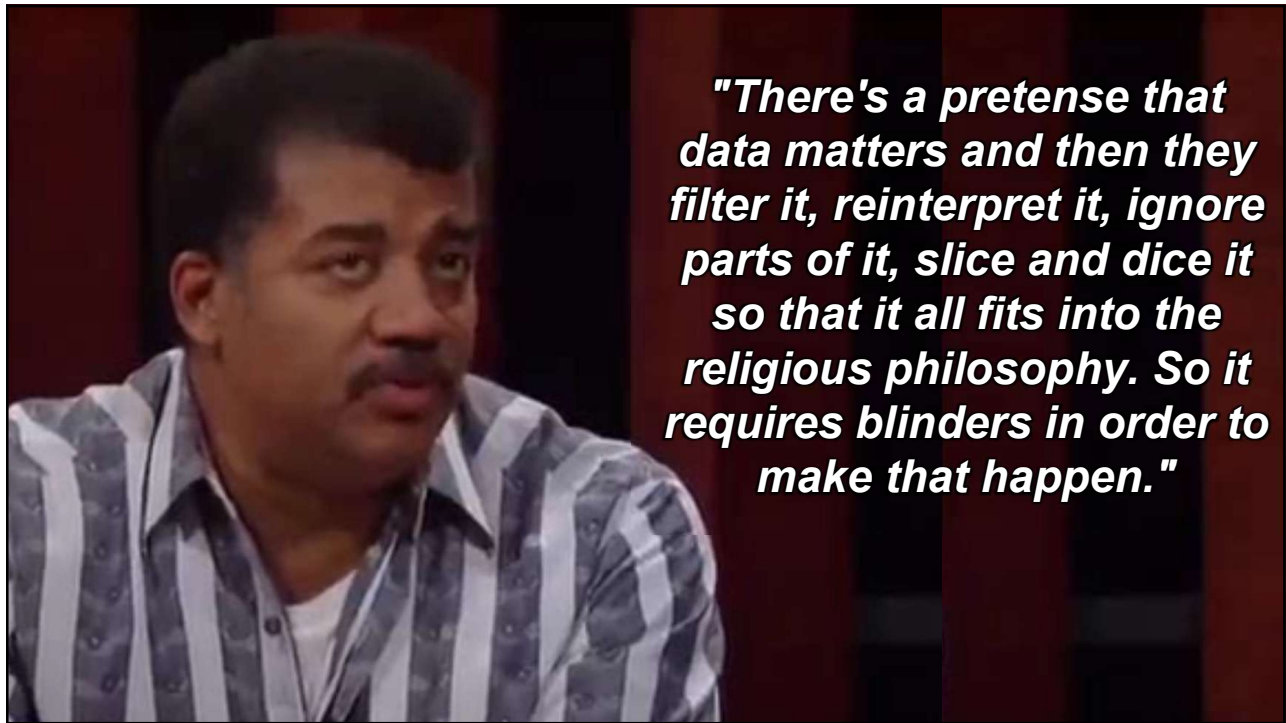




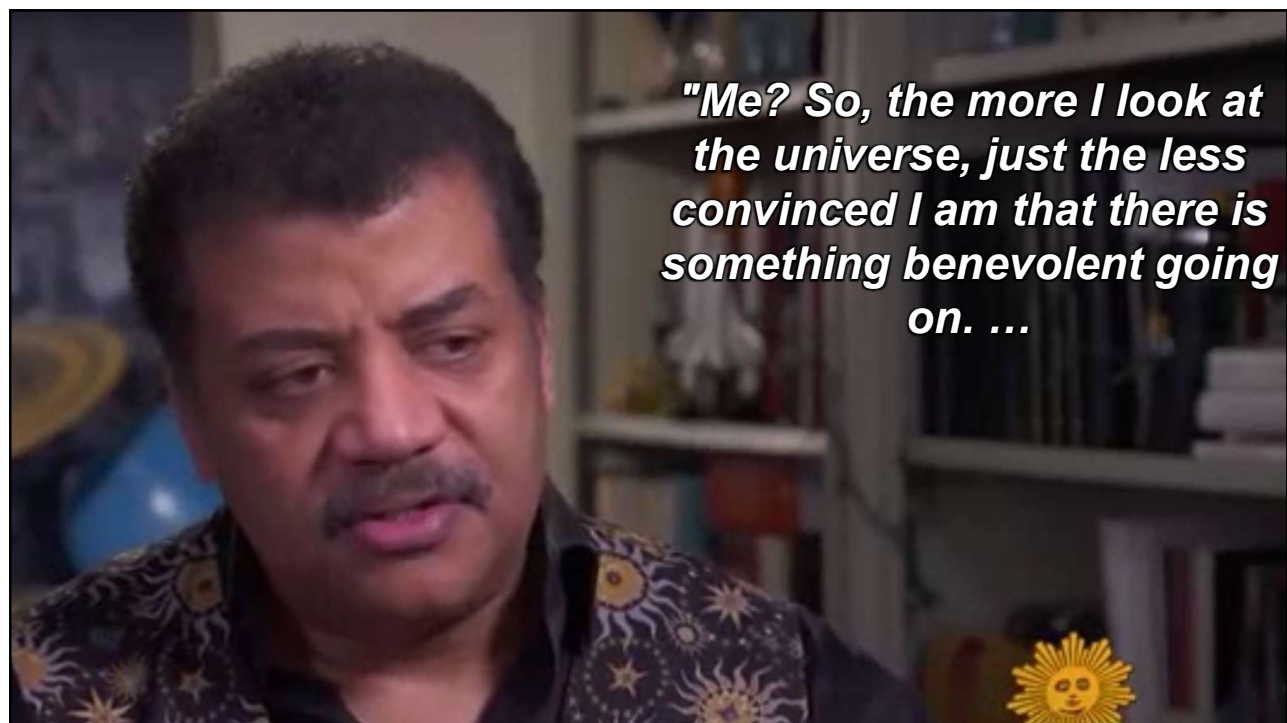
Neil deGrasse Tyson on Religion and Faith

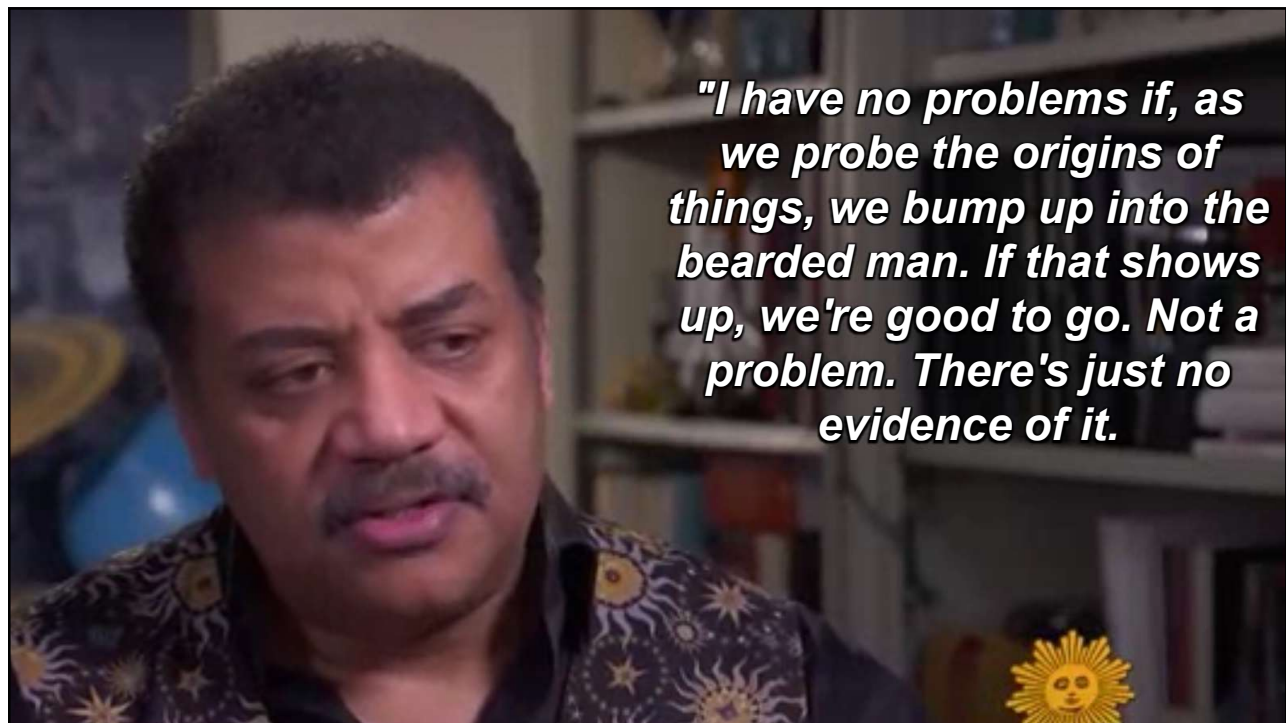
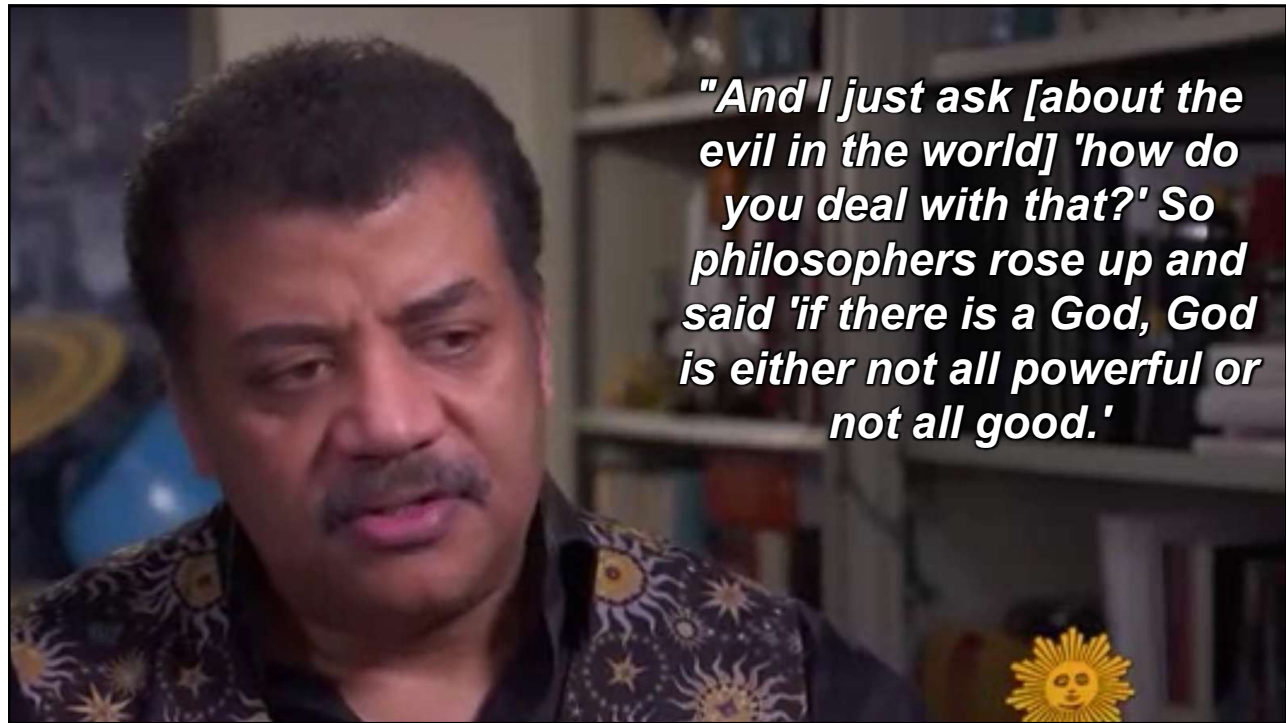


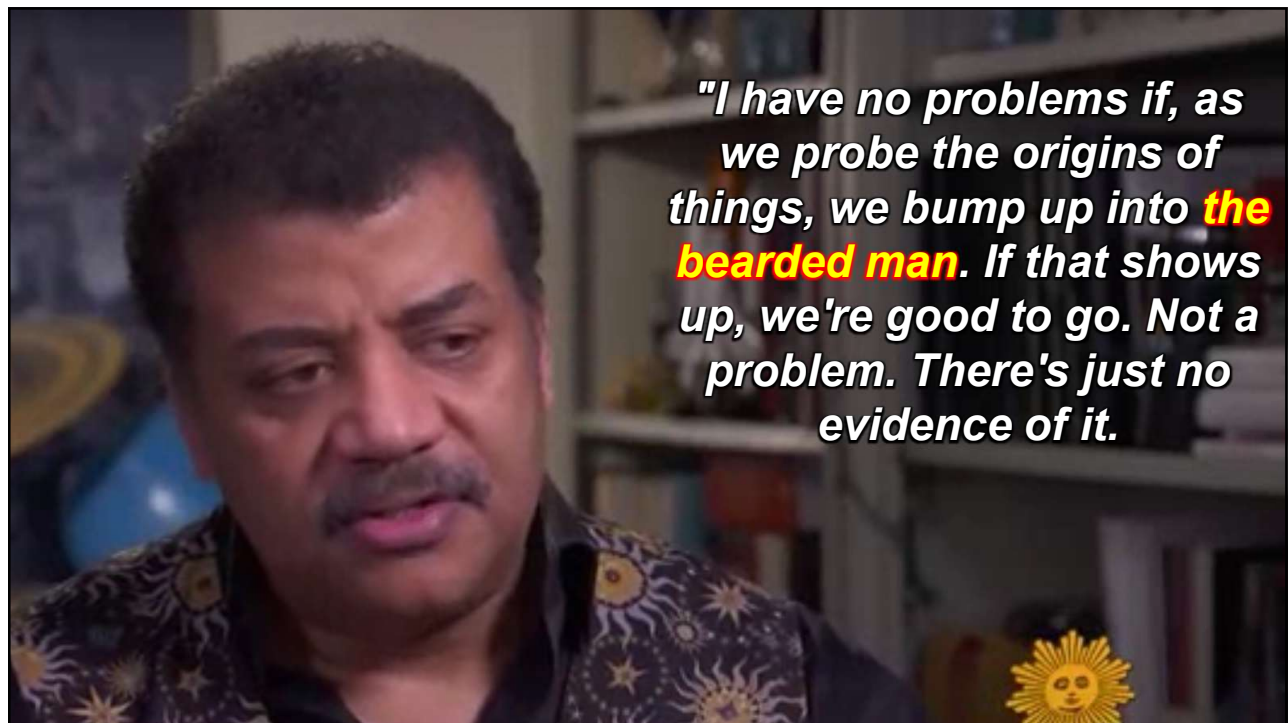
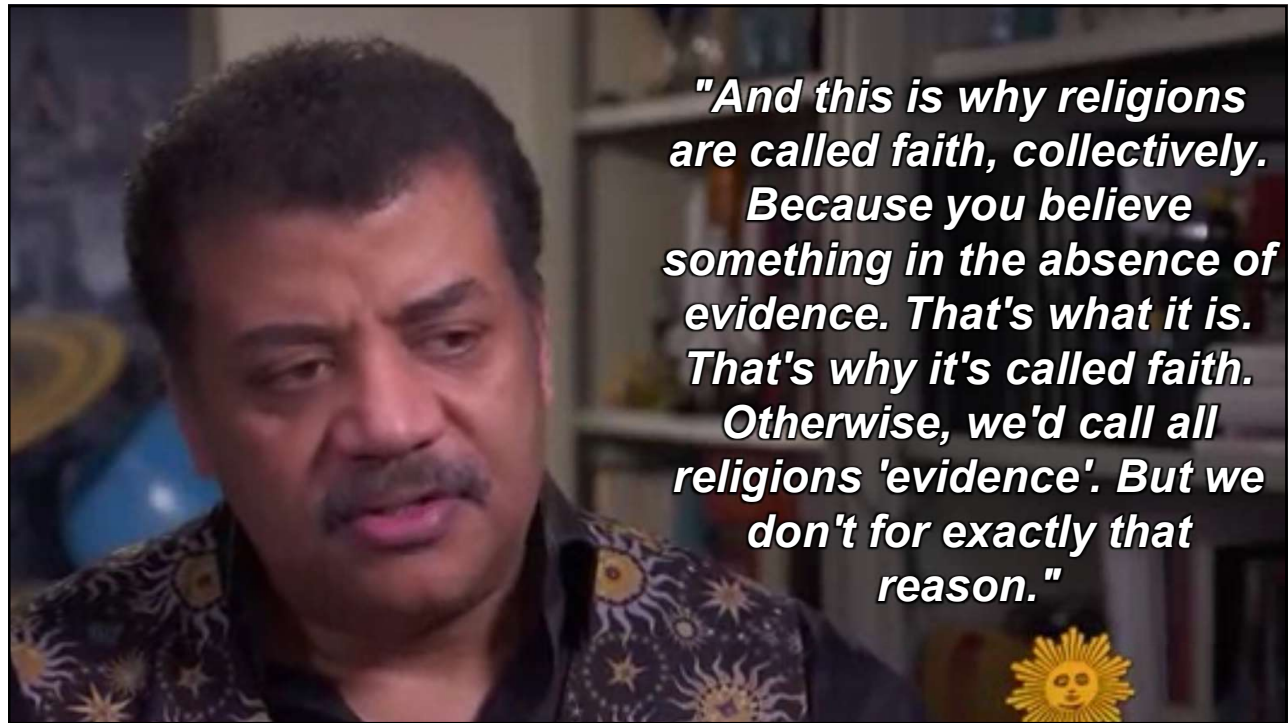




Neil deGrasse Tyson on God







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."*

*"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."*

Unfortunately 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.

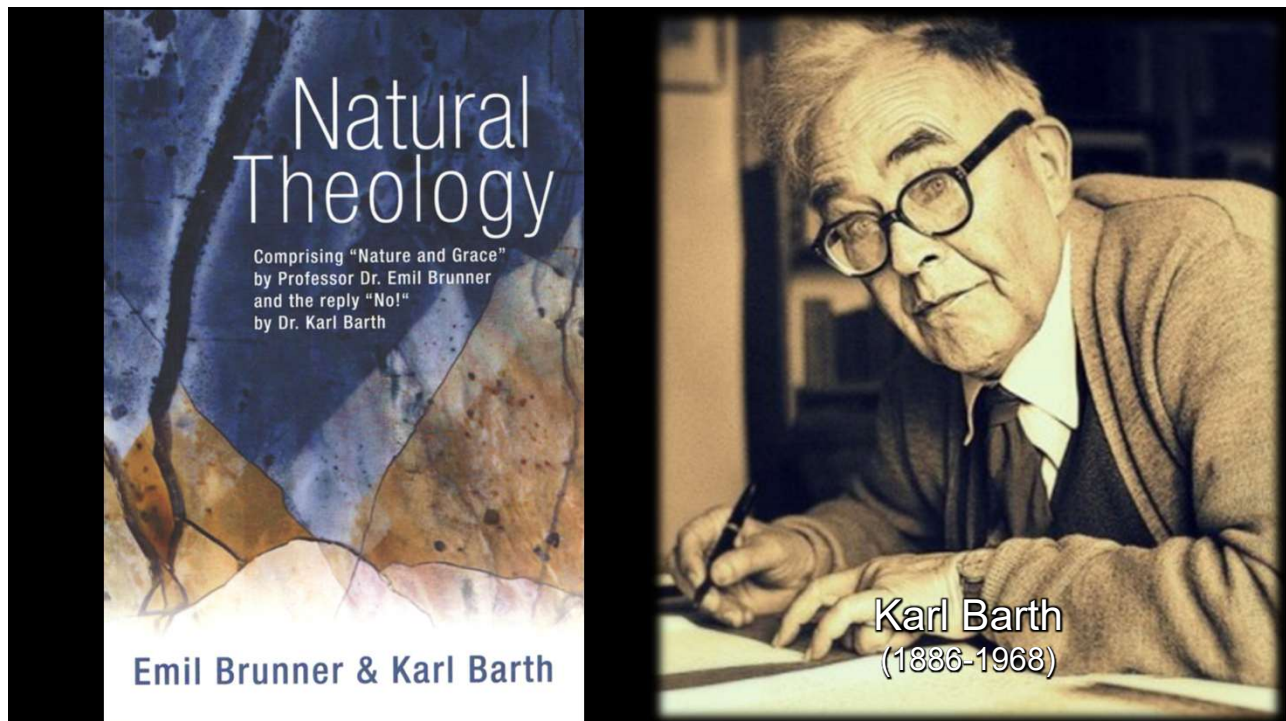
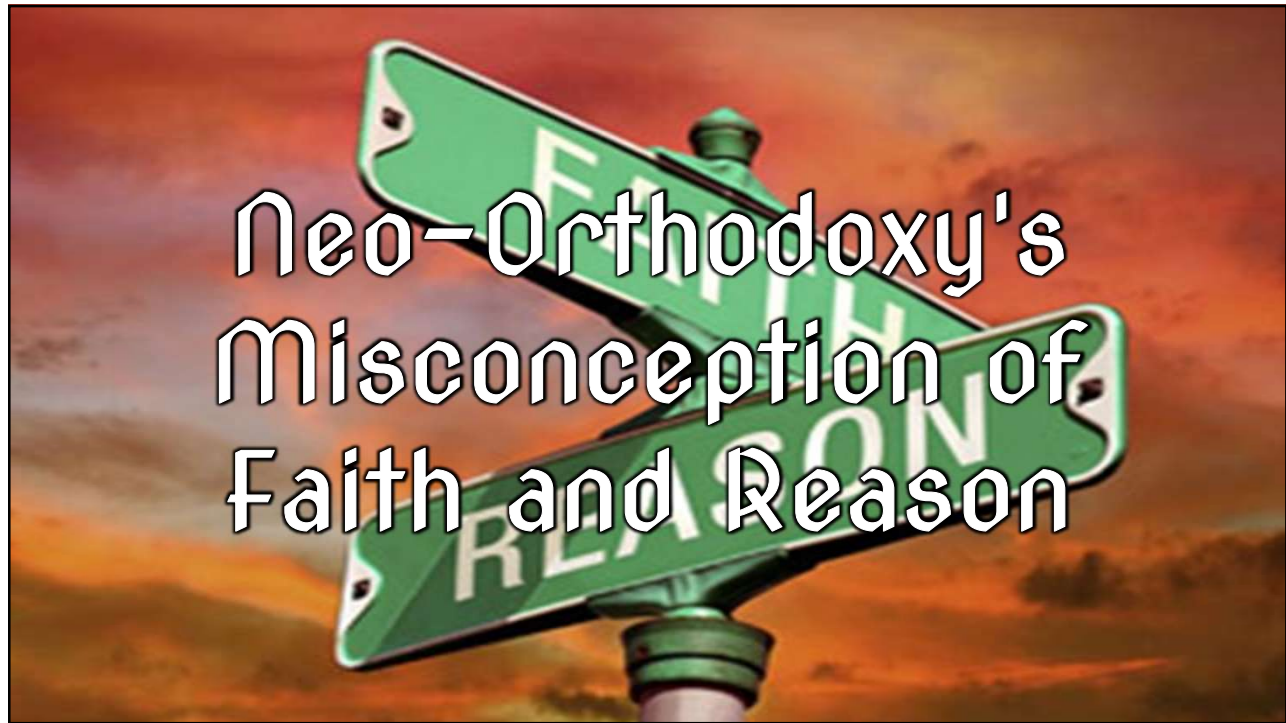
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Granted Tyson may very well have engaged Christians who have the view that the Christian notion of 'faith' means believing in something in the absence of evidence.

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

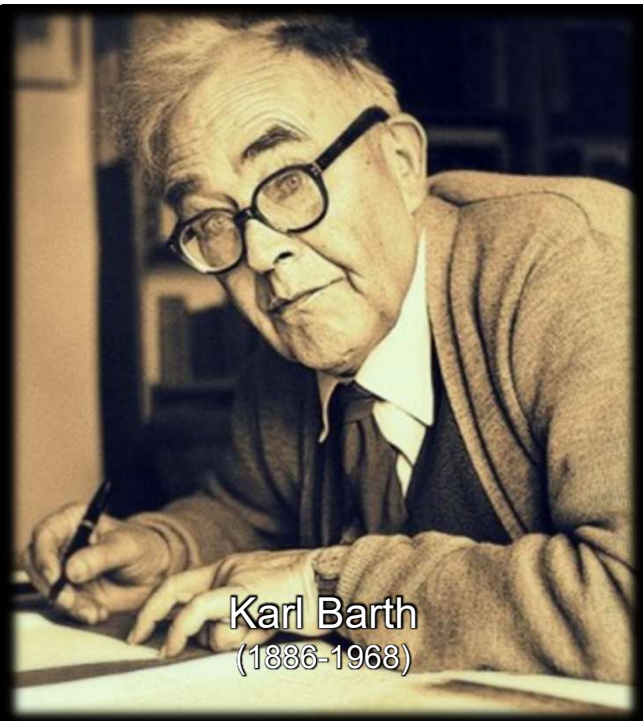
As a scholar, Tyson should have taken the time to try to understand the best and strongest version of the Christian notion of faith before he tried to give any critique.

*"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."*



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 or 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]



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Natural Theology arises from God's General Revelation.

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

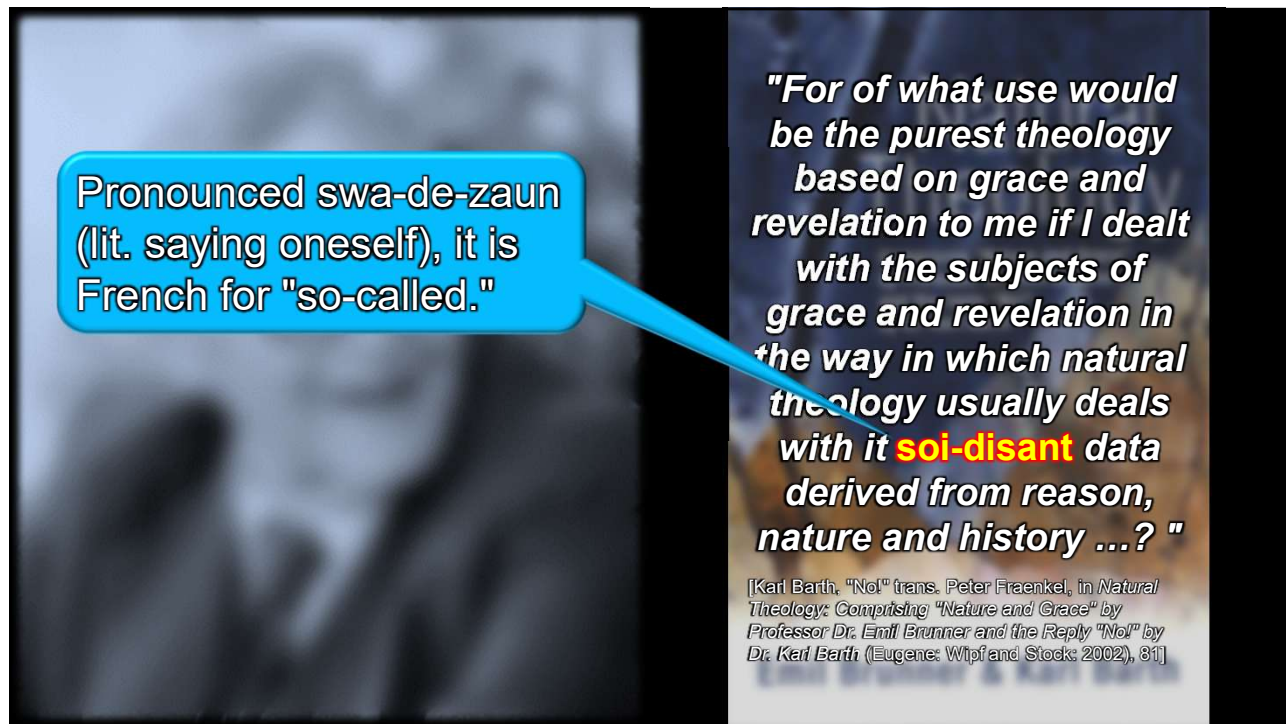
Special Revelation: God's revelation of Himself through His prophets and apostles and ultimately through His taking on human nature in the Incarnation in Jesus Christ.



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]

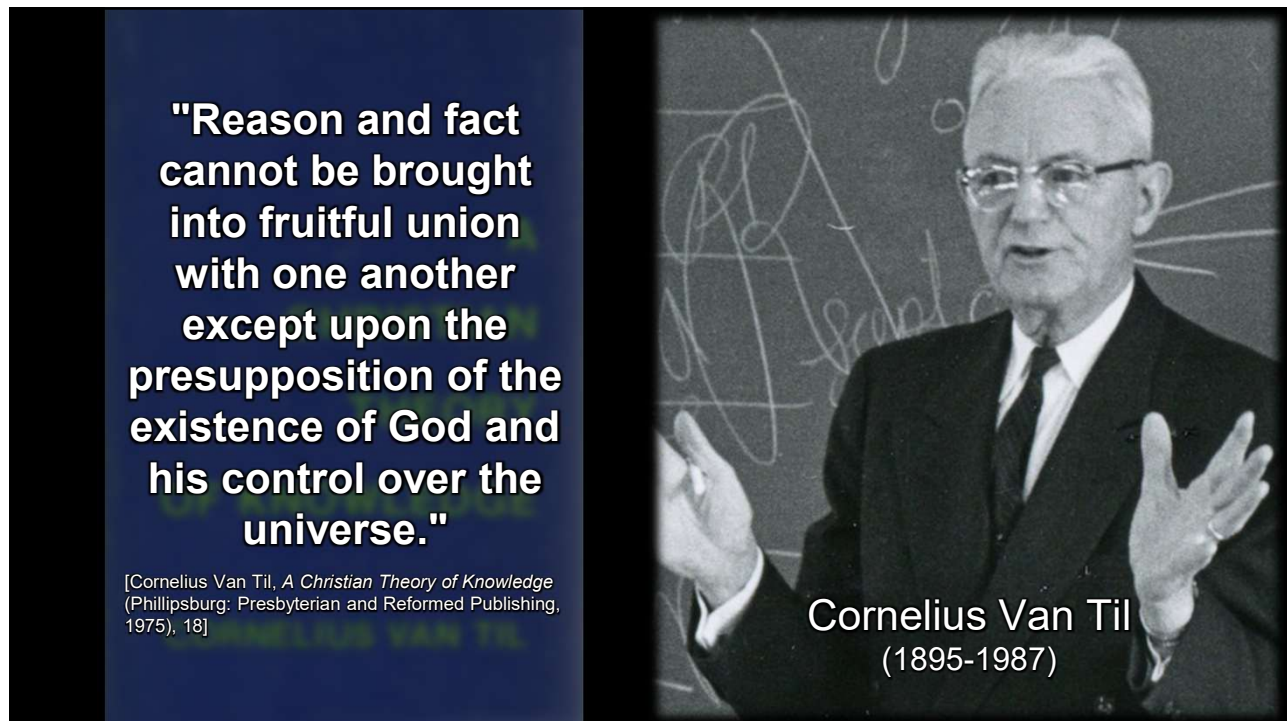
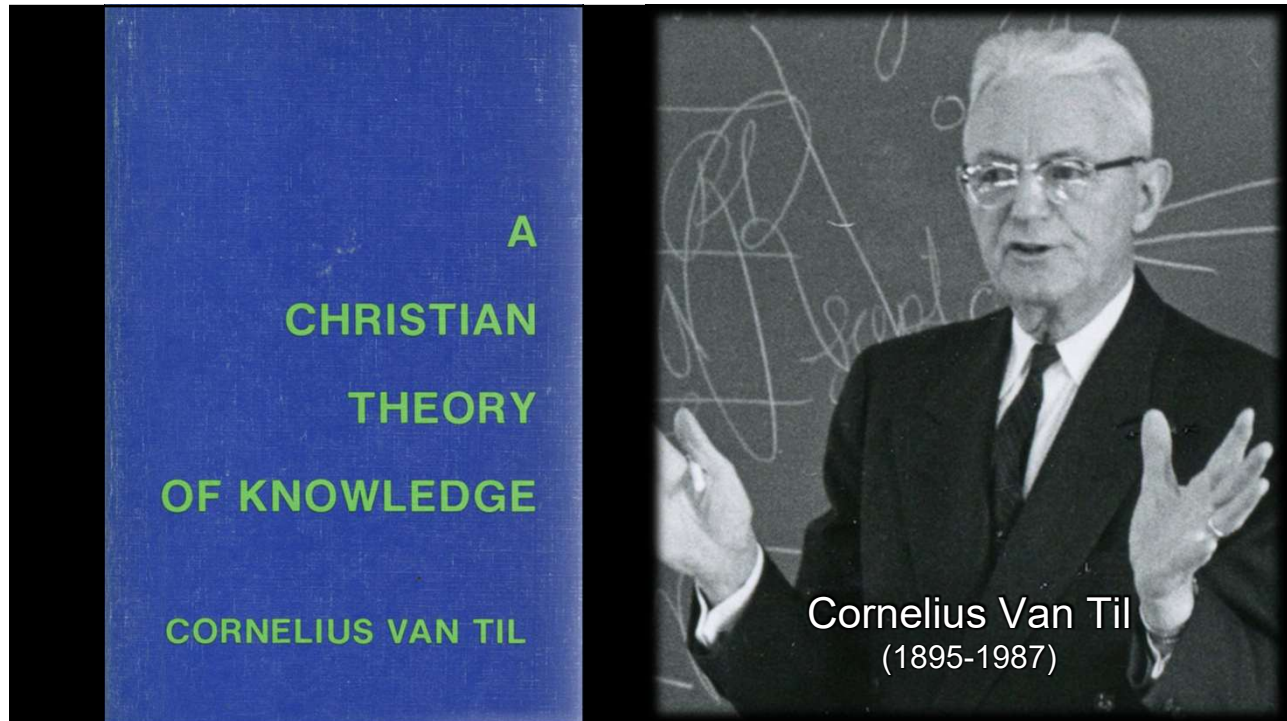


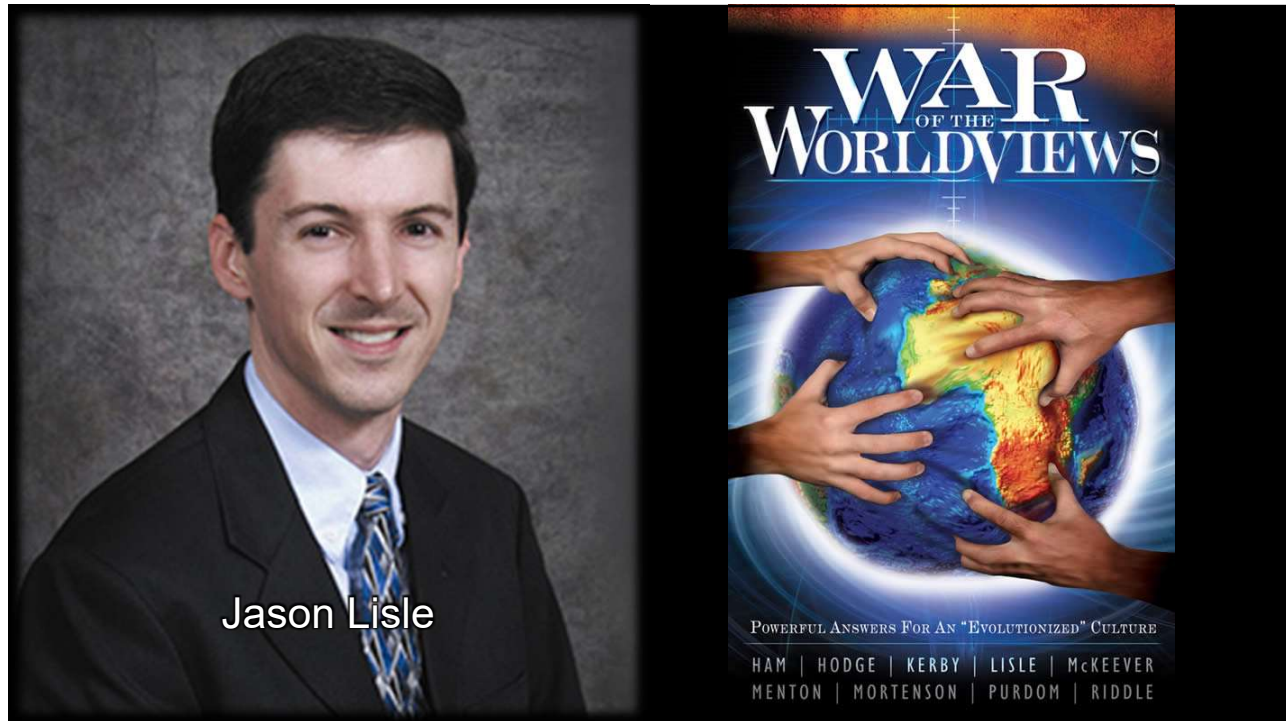
Pronounced swa-de-zaun (lit. saying oneself), it is French for "so-called."

*"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), 81]









Jason Lisle

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Faith vs. Reason

by Dr. Jason Lisle on October 1, 2010; last featured May 19, 2013
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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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Jason Lisle

"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]

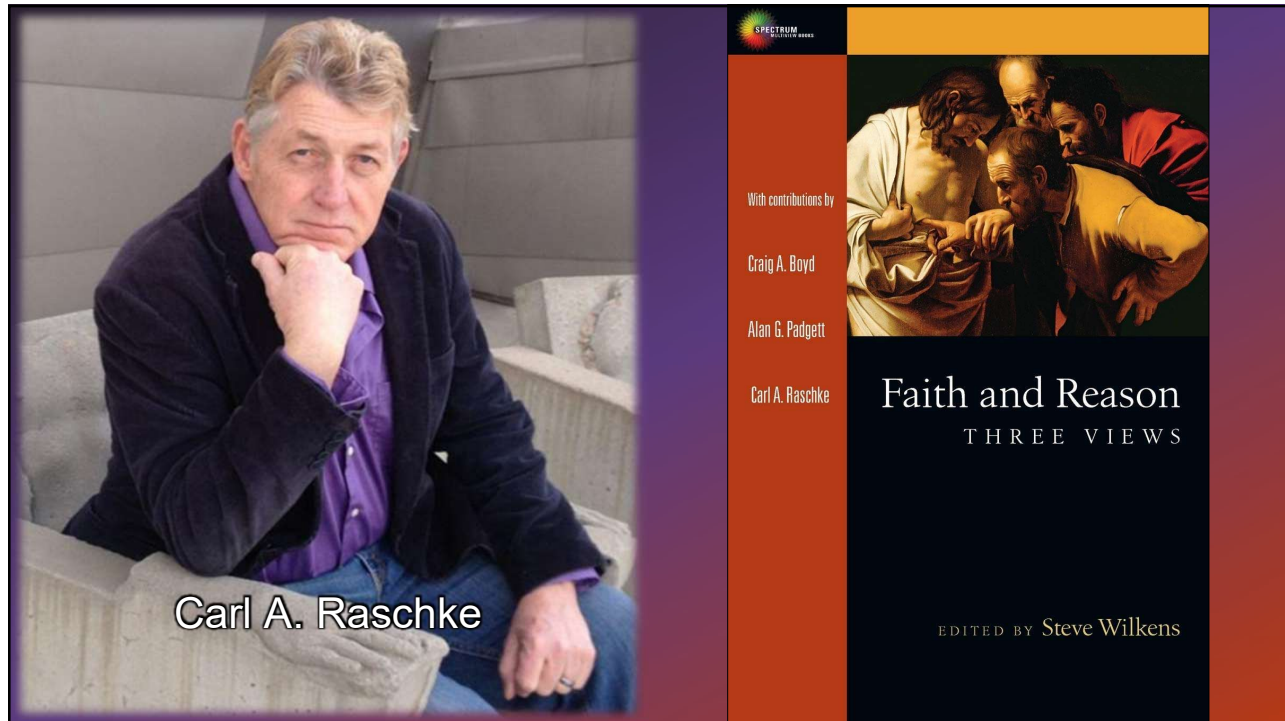
Lisle is confusing having faith that X is true with X being self-evidently or undeniably true.

*"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.**"*

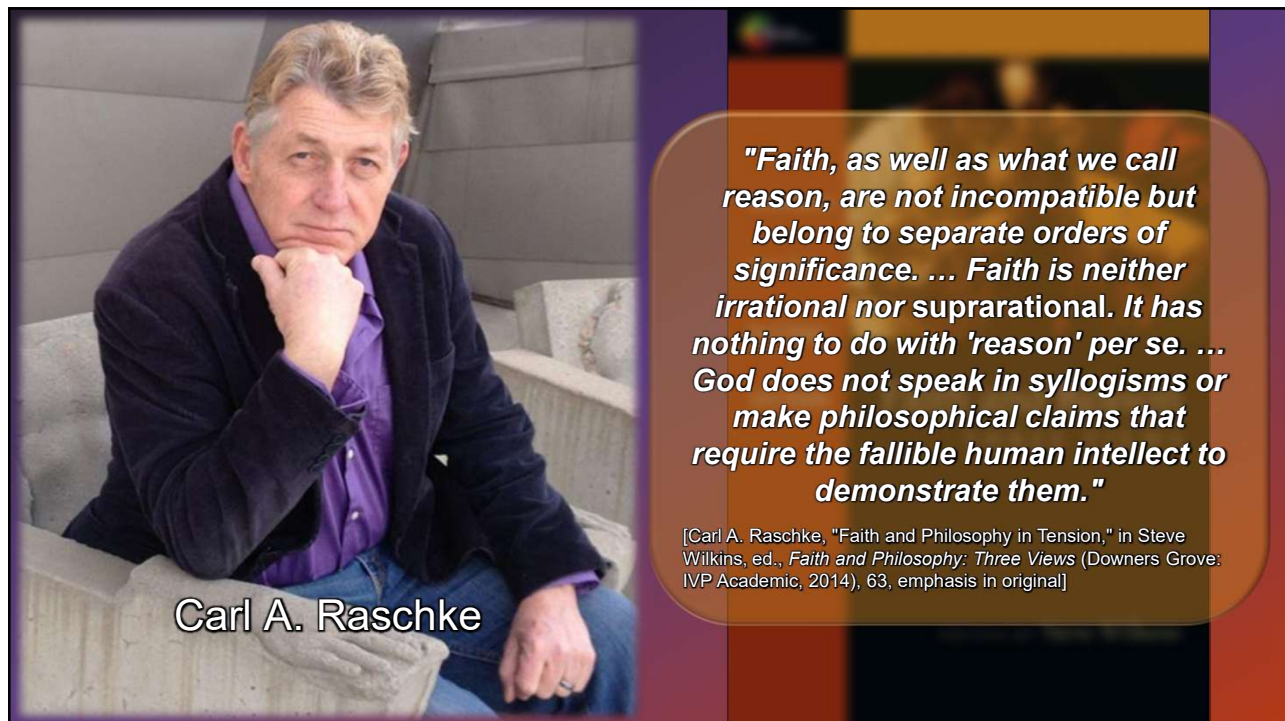
[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 08/13/22]




Postmodernism's
Misconception of
Faith and Reason



Carl A. Raschke




Carl A. Raschke



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]




Carl A. Raschke

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[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]

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?



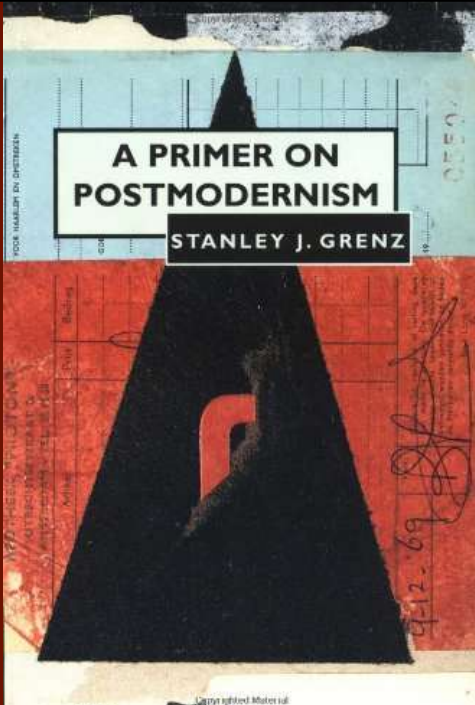
Carl A. Raschke

"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)




A PRIMER ON POSTMODERNISM
STANLEY J. GRENZ

A portrait of Stanley J. Grenz, a man with short brown hair, wearing a striped shirt, smiling slightly. He is positioned in front of a window with a stained glass design featuring a circular emblem with the letters 'IHS'.


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."

A portrait of Stanley J. Grenz, a man with short brown hair, wearing a striped shirt, smiling slightly. He is positioned in front of a window with a stained glass design featuring a circular emblem with the letters 'IHS'.


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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?

A portrait of Stanley J. Grenz, a man with short brown hair, wearing a striped shirt, smiling slightly. He is positioned in front of a window with a stained glass design featuring a circular emblem with the letters 'JHS'.

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]

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[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]



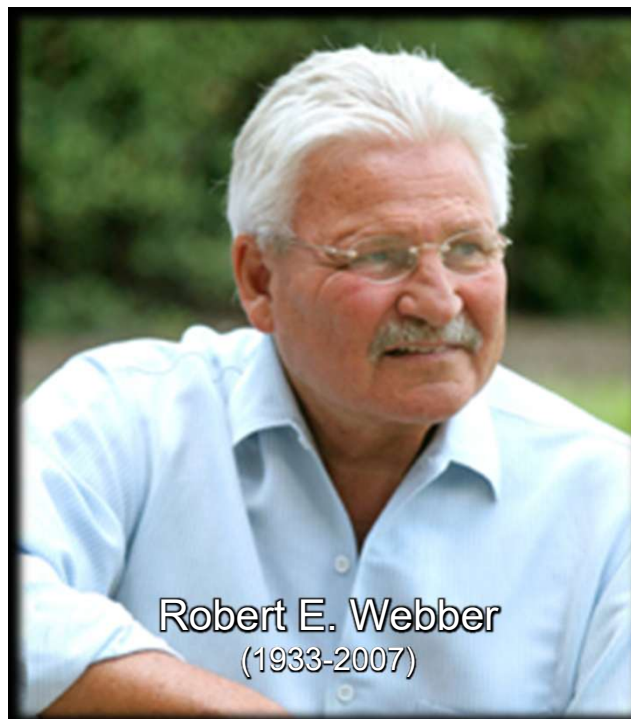
Dan McGee

"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.**"

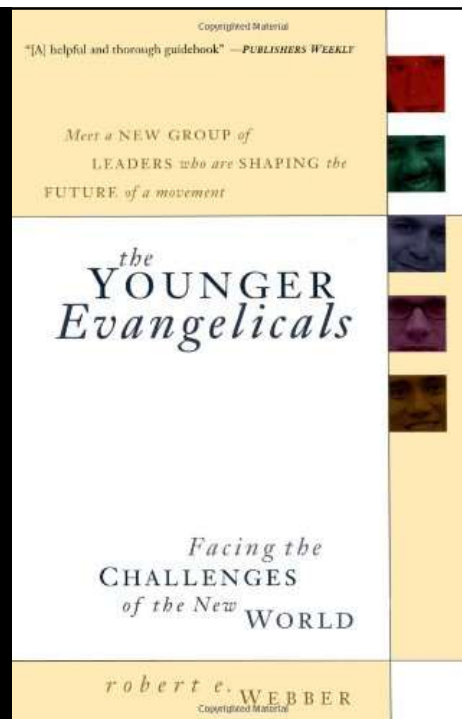
[Dan McGee: "Truth and Postmodernism" downloaded from <https://medium.com/@dantmcgee/truth-and-postmodernism-816ea963007a>, 05/09/22]

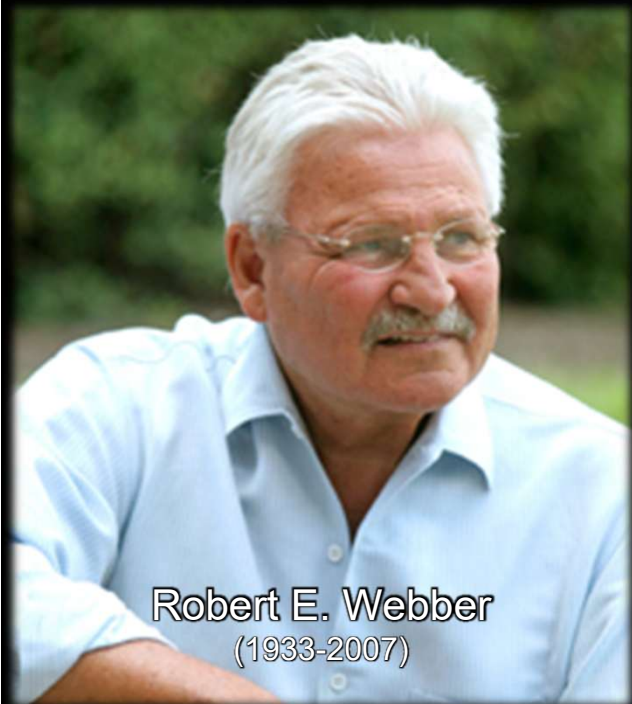
If "all knowledge is mediated" and the individual has "biases" that "necessarily influence how they mediate ANY knowledge" (emphasis added), then this would be true of Dan McGee and the knowledge claim he is making right here.

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



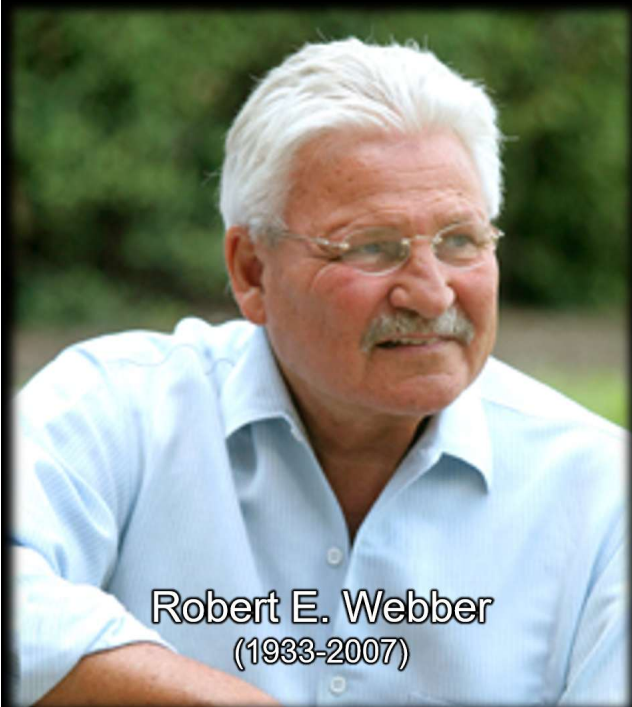
Robert E. Webber
(1933-2007)





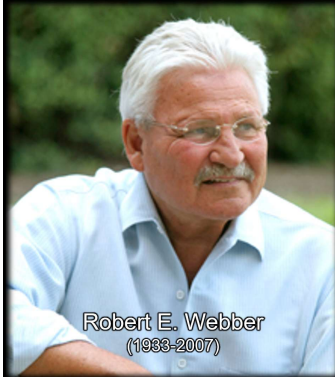
Robert E. Webber
(1933-2007)

"In the twenty-first century world ... the new attitude ... is that the use of reason and science to prove or disprove a fact is questionable. ..."



Robert E. Webber
(1933-2007)

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



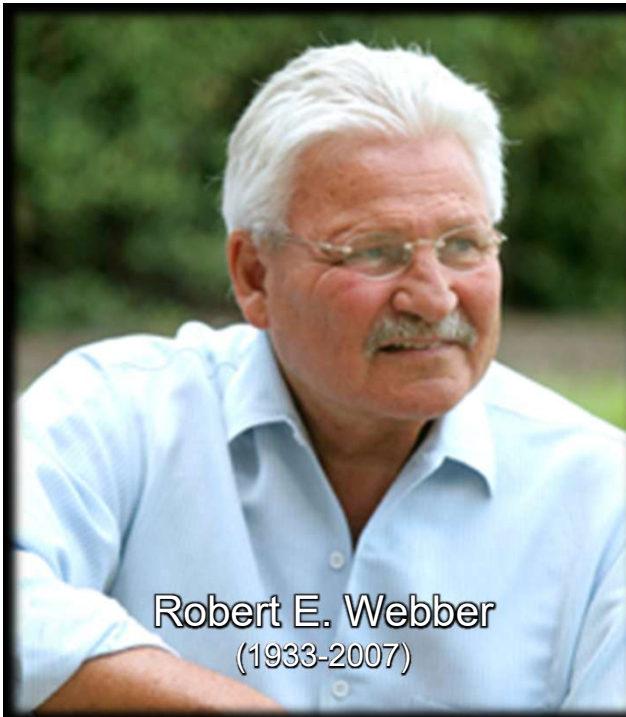
Robert E. Webber
(1933-2007)

"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]

 <p>Carl A. Raschke</p>	<p>"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."</p> <p><small>[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., <i>Faith and Philosophy: Three Views</i> (Downers Grove: IVP Academic, 2014), 61, emphasis in original]</small></p>	 <p>Dan McGee</p>	<p>"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."</p> <p><small>[Dan McGee, "Truth and Postmodernism" downloaded from https://medium.com/@darmogee/truth-and-postmodernism-816ea9b3007a, 05/09/22]</small></p>
 <p>Stanley J. Grenz (1950-2005)</p>	<p>"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.</p>	 <p>Robert E. Webber (1933-2007)</p>	<p>"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.' ..."</p>

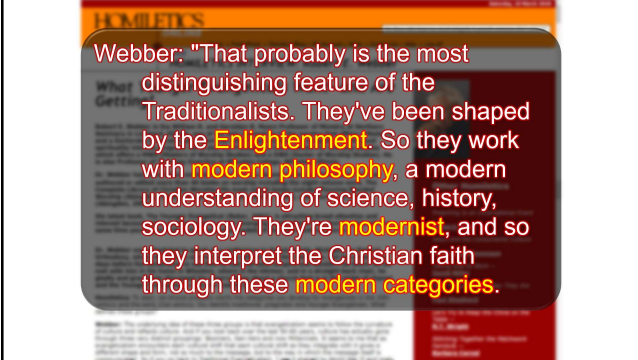


self-refuting statements

139

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.

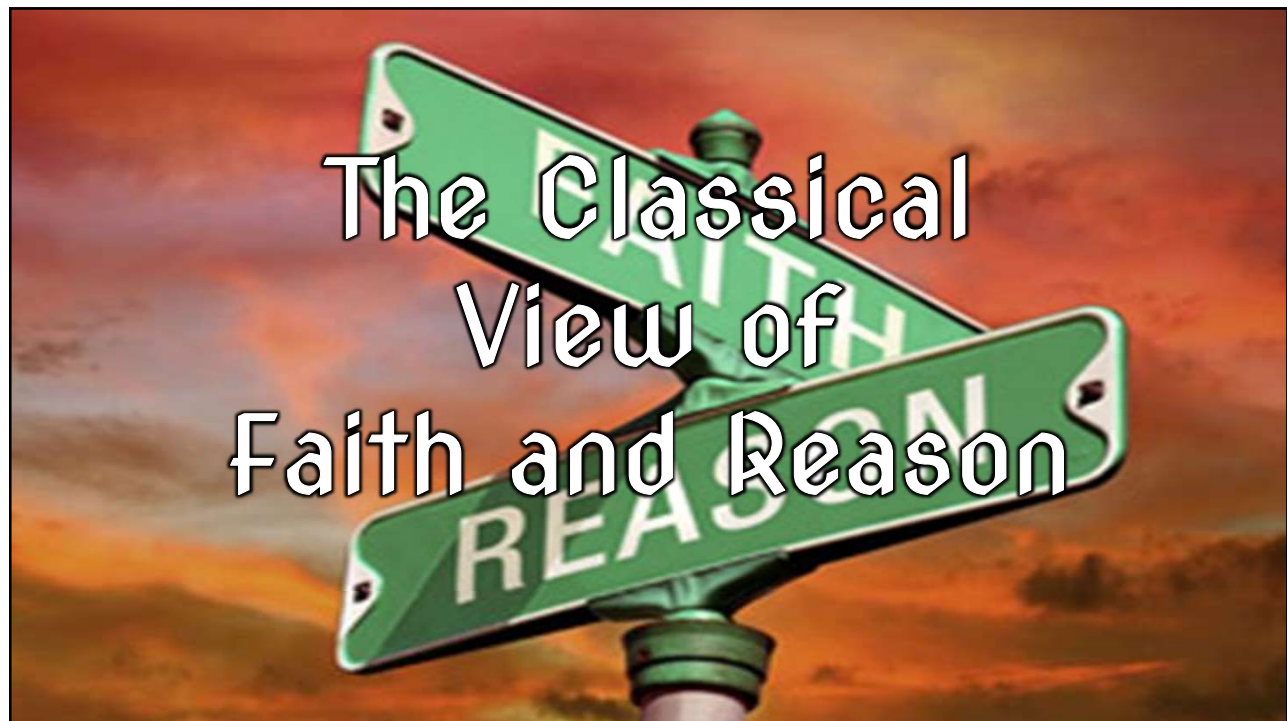
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Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the **Enlightenment**. So they work with **modern philosophy**, a modern understanding of science, history, sociology. They're **modernist**, and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

Earlier, Webber accused "Traditional Evangelicals" as functioning within "a modern worldview that is rationalistic and propositional."

I submit for your consideration (without argument at this point) that Webber characterizing this worldview as "shaped by the Enlightenment" and working with "modern philosophy" through "modern categories" is misleading at best and a misreading of the history of ideas at worst.



Classical View of Faith and Reason

Faith

*Believing
something on
the basis of
demonstration.*

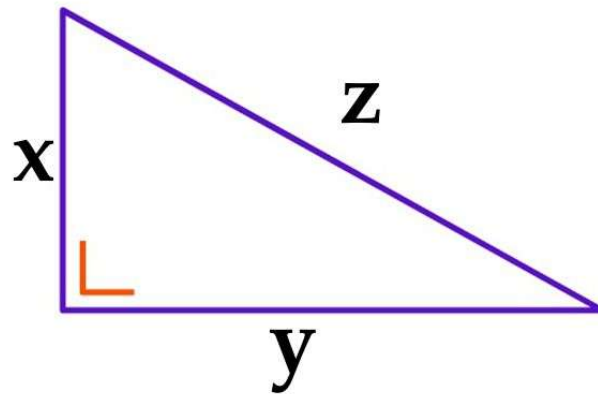
Reason

*Believing
something on
the basis of
authority.*

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

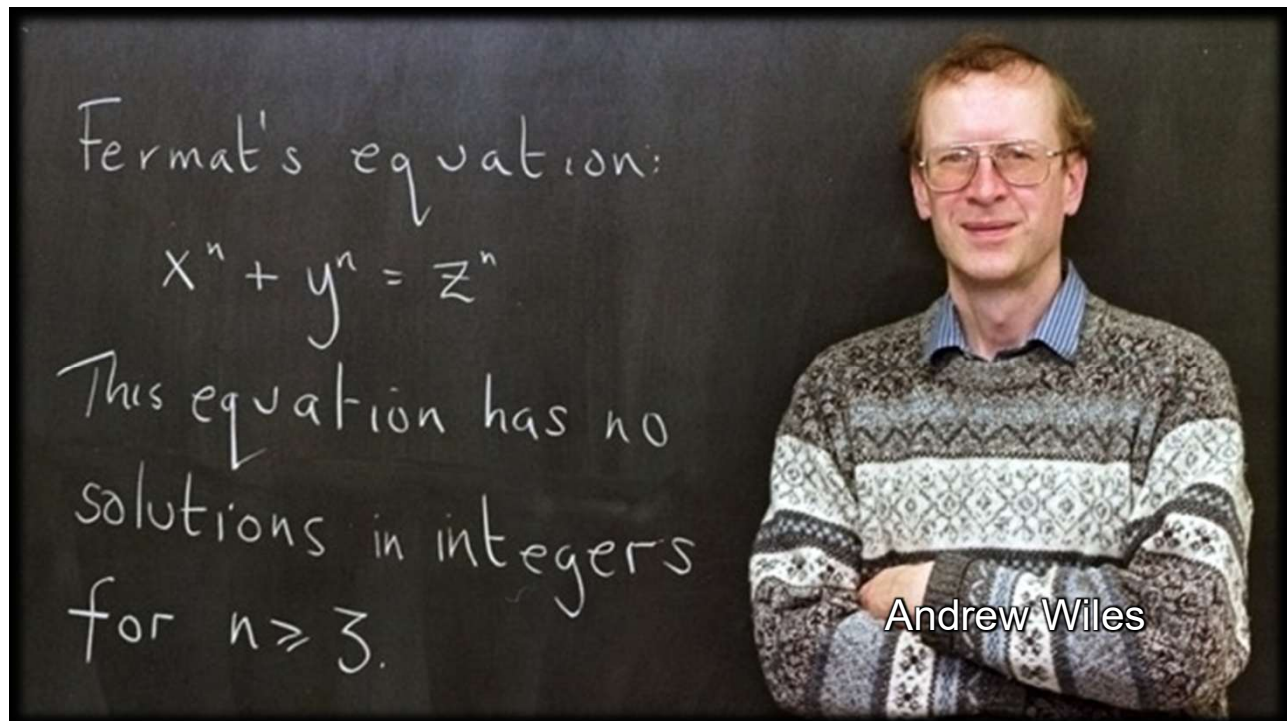


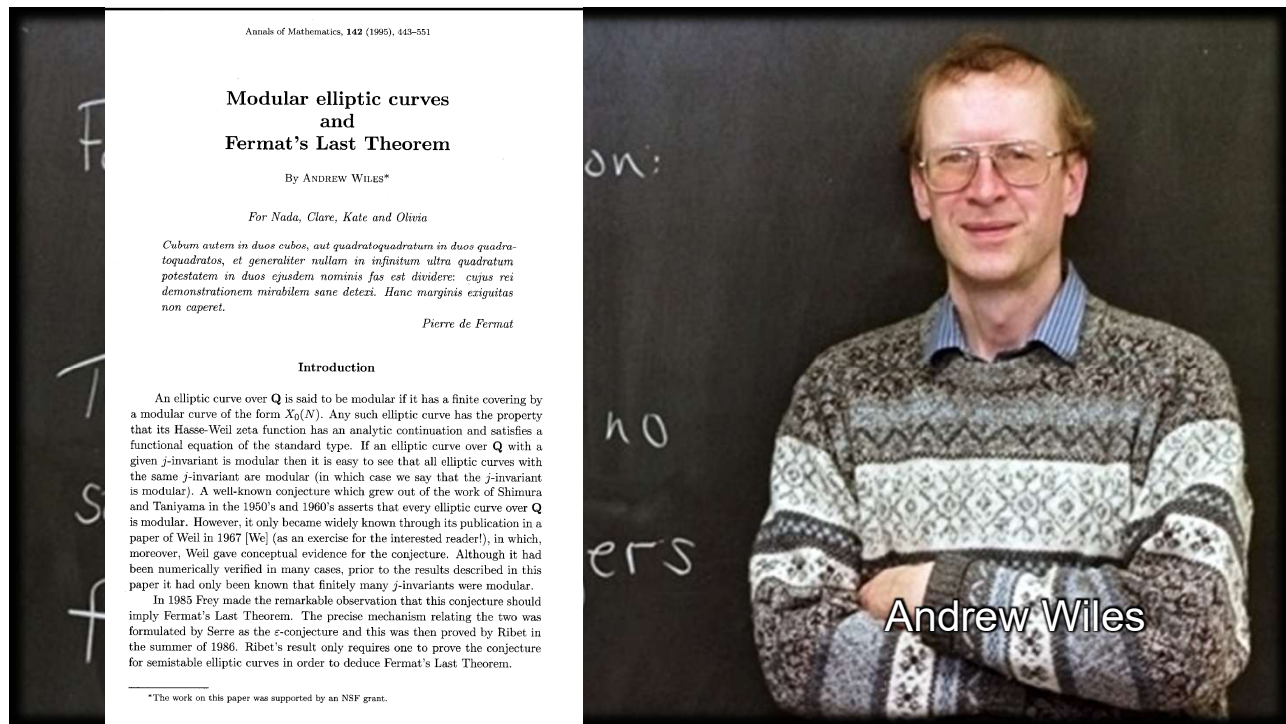
Pierre de Fermat
(1601-1665)



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
authority.*

Classical View of Faith and Reason

Reason

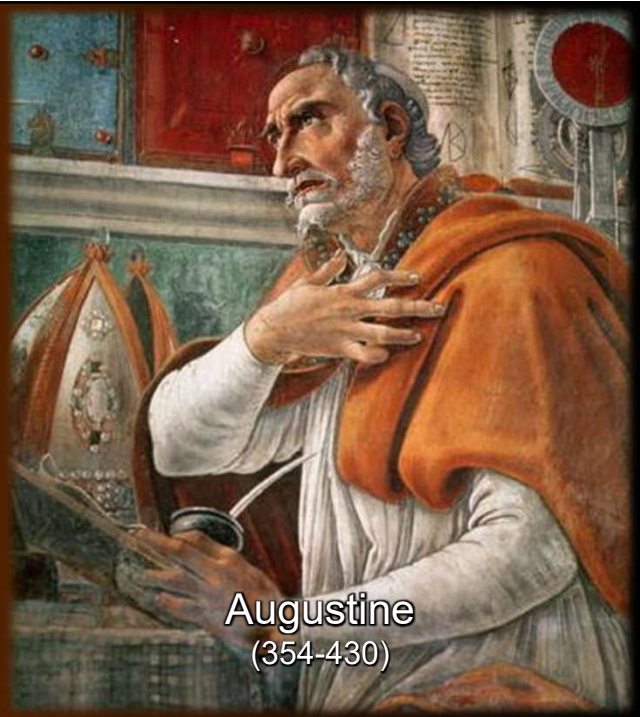
*Believing
something on
the basis of
demonstration.*

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.***

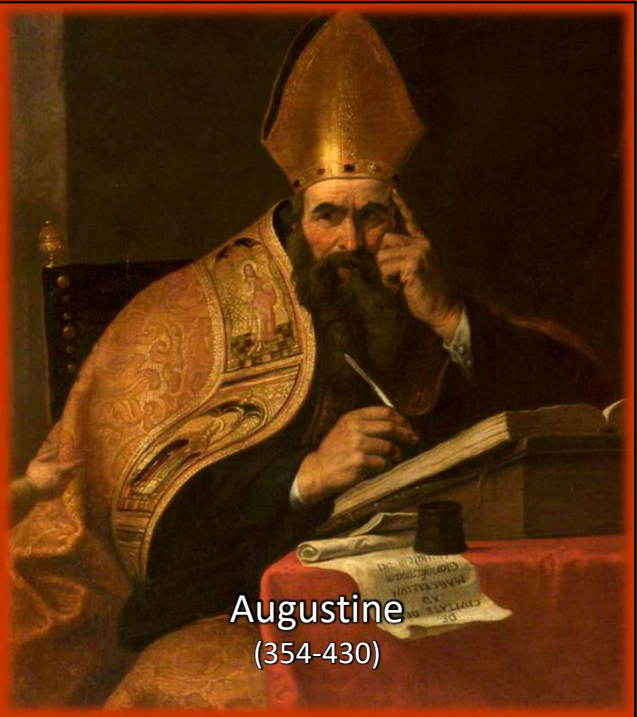
[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed.
What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



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."

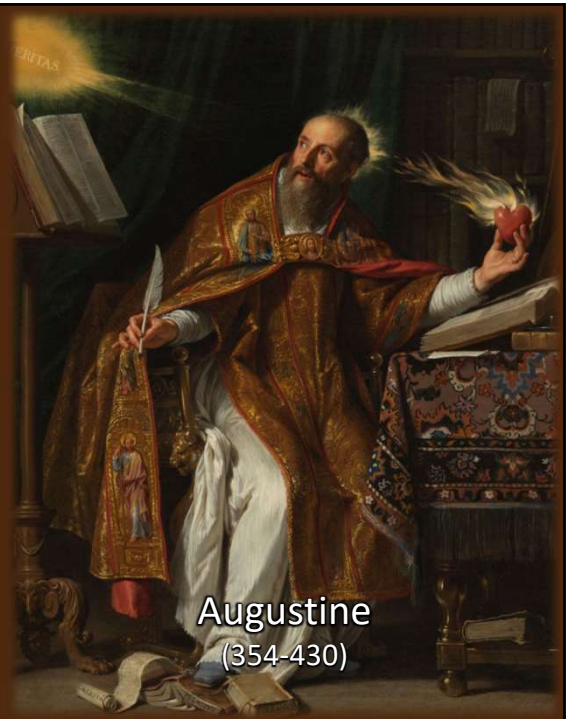
[Letter 120, in *Letters 100-155* (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]



Augustine
(354-430)

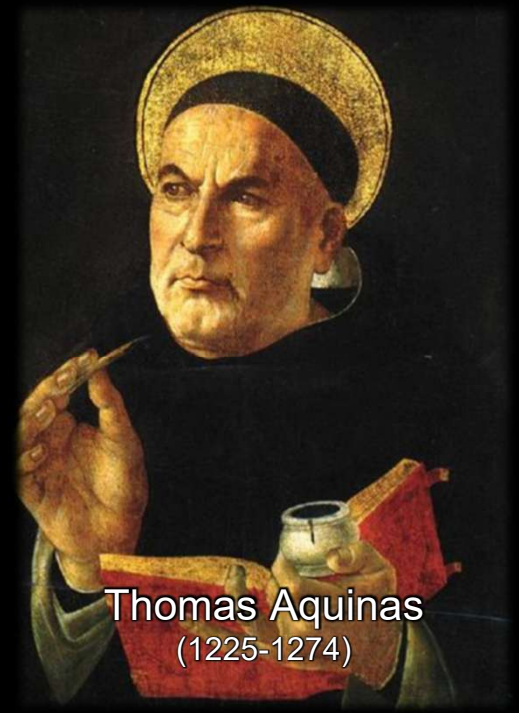
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

[Letter 120, Teske, p. 131]



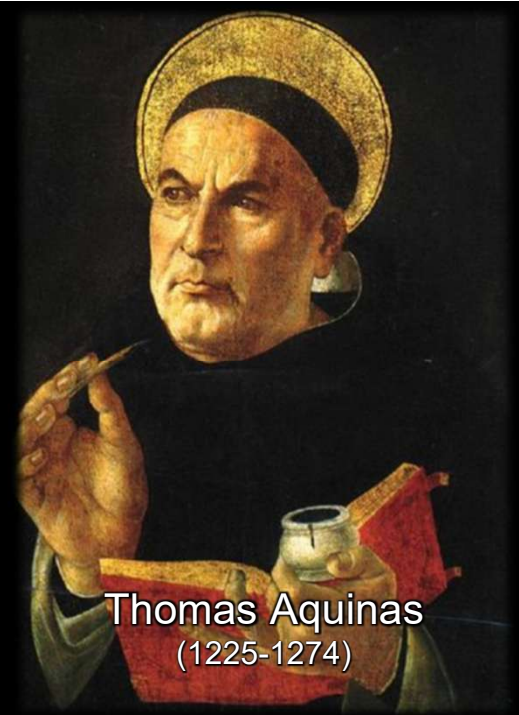
Augustine
(354-430)

"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)

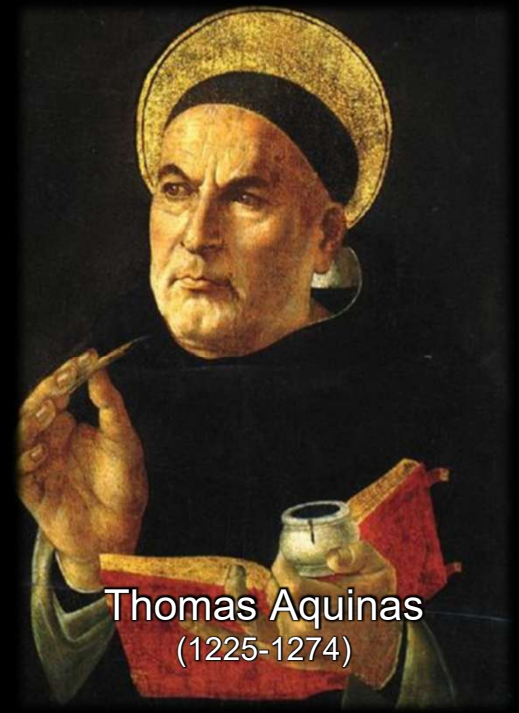
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



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."

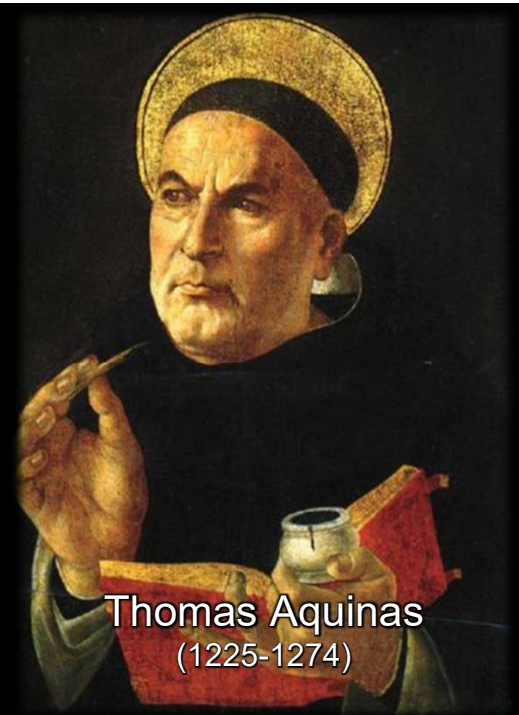
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

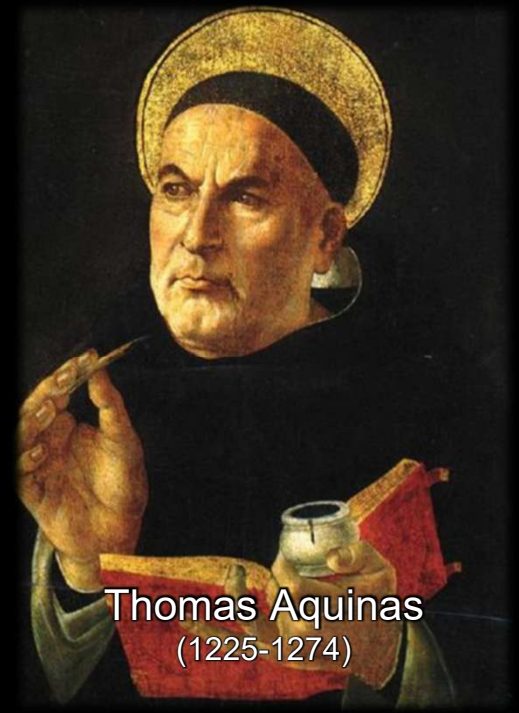
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

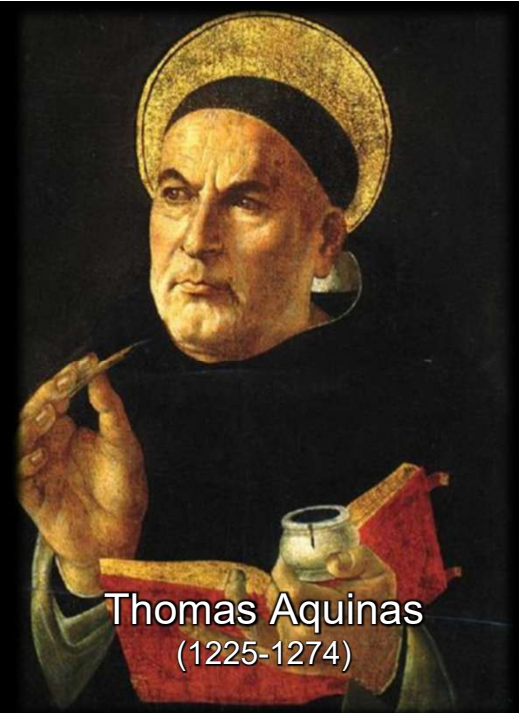
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



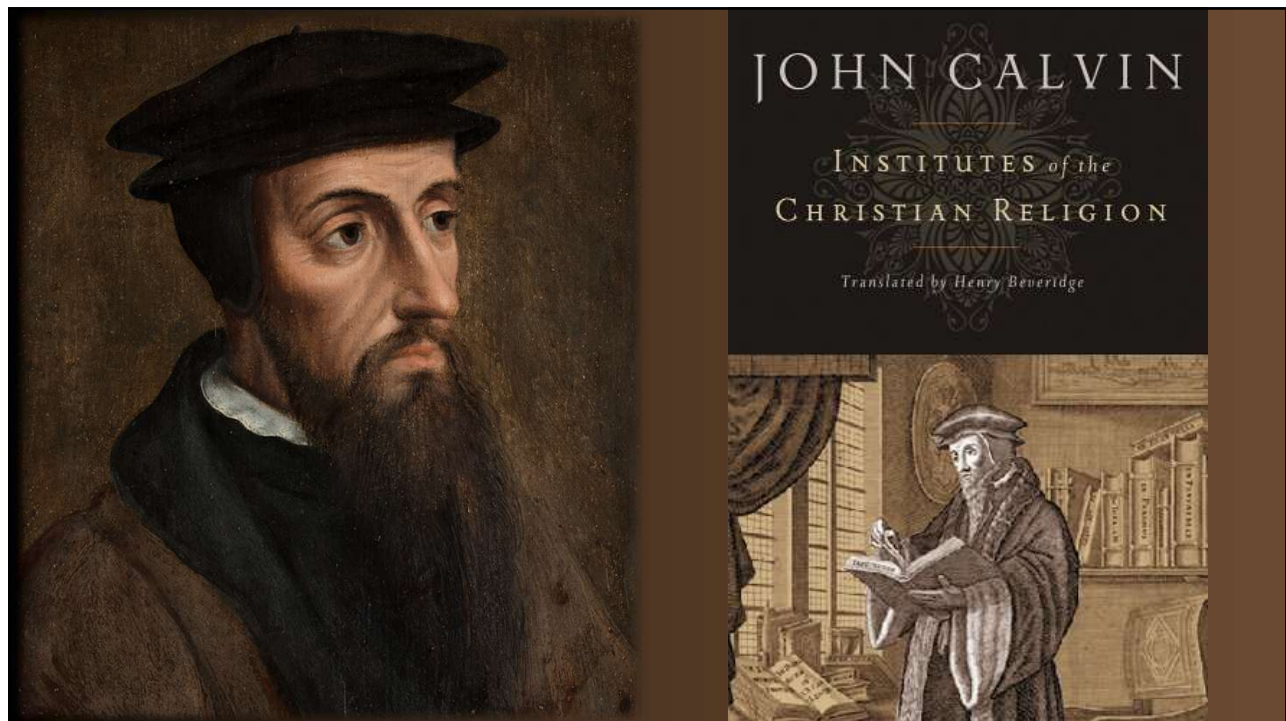
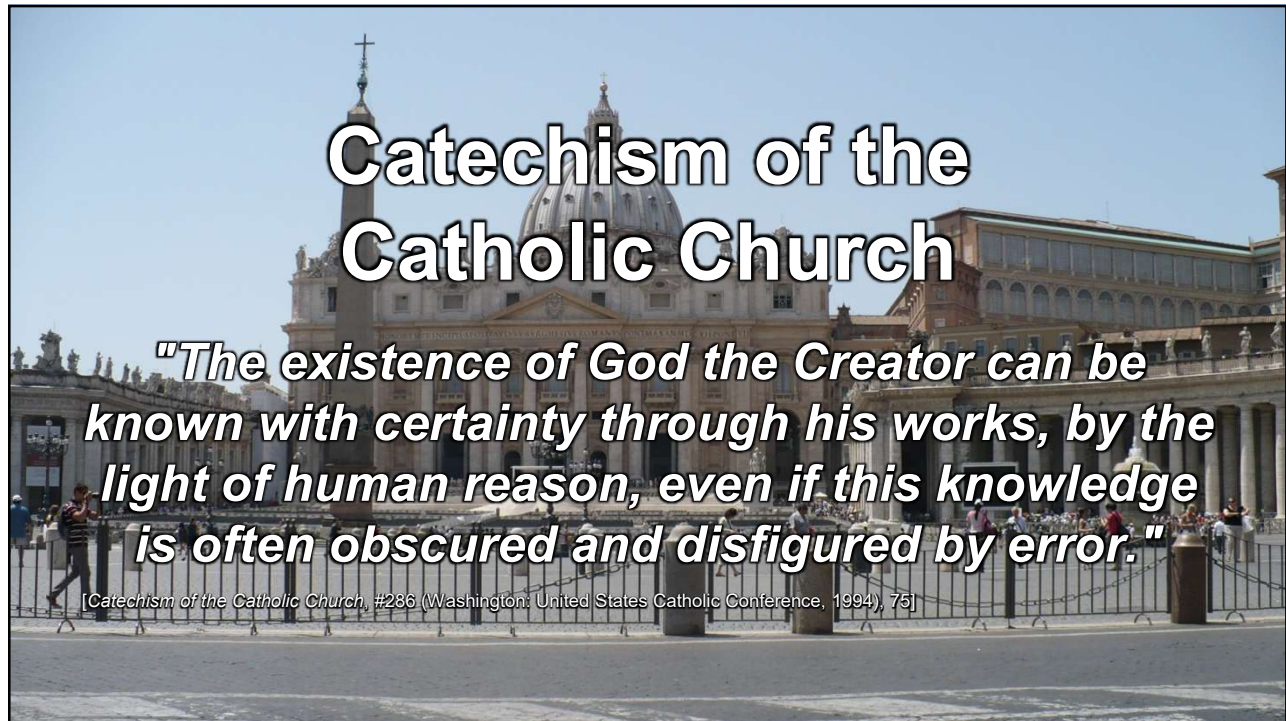
Thomas Aquinas
(1225-1274)

"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)

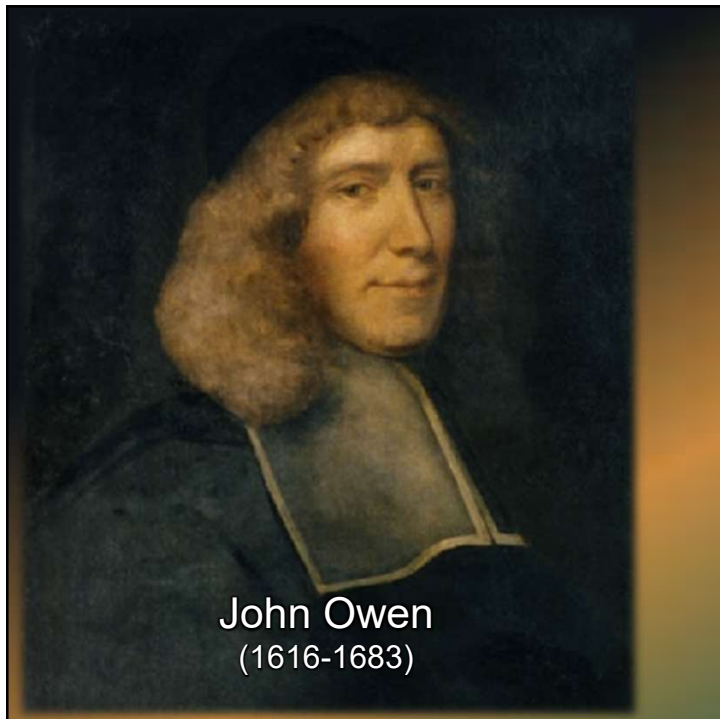




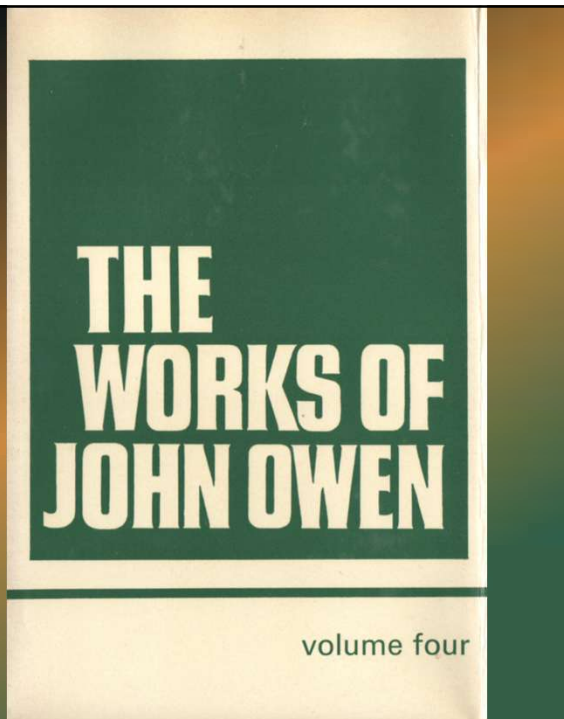
John Calvin
(1509-1564)

"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. Erdmans), 236]

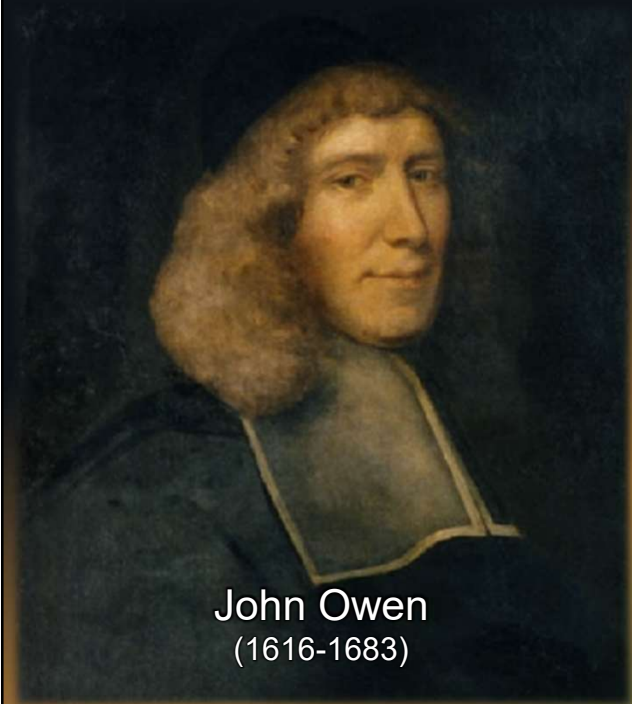


John Owen
(1616-1683)



THE WORKS OF JOHN OWEN

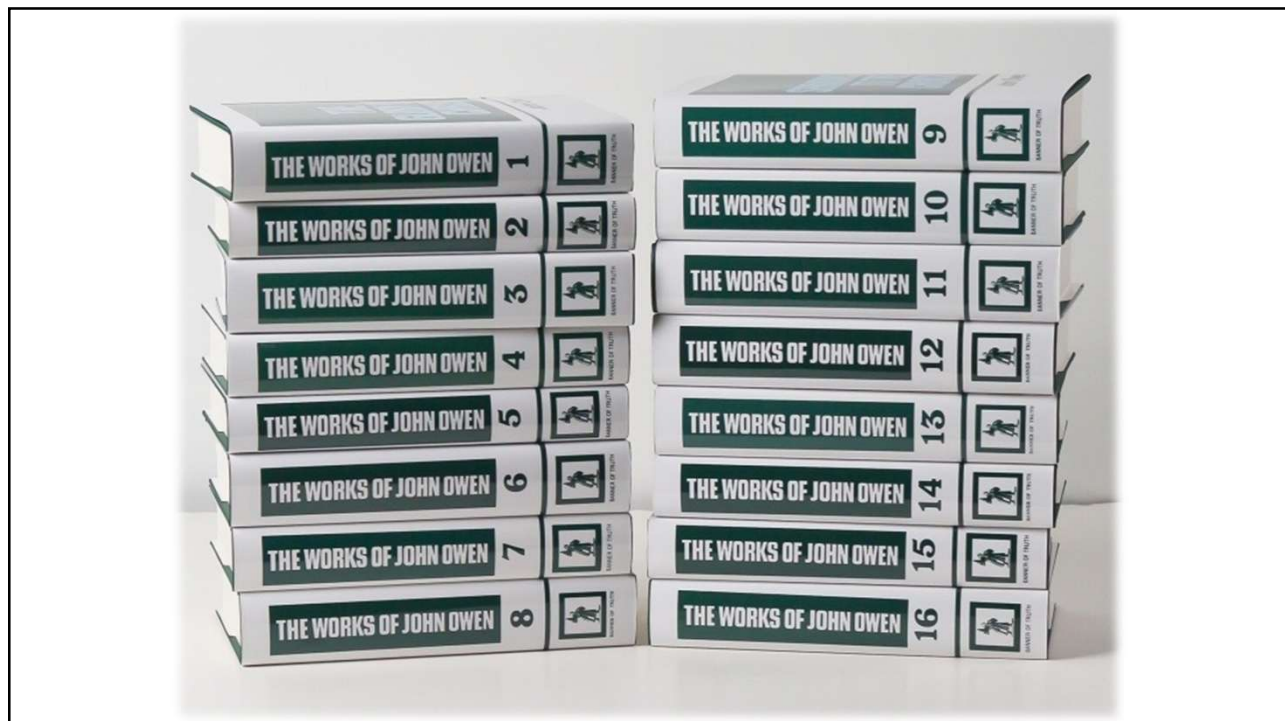
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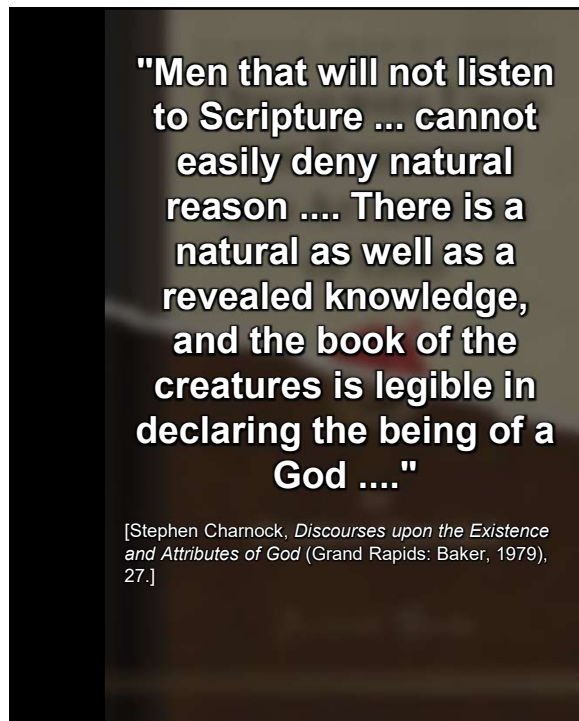
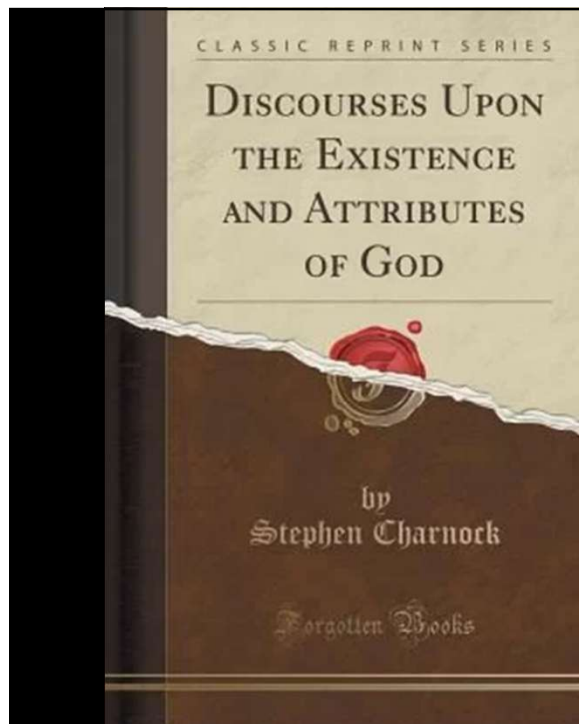


John Owen
(1616-1683)

"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]



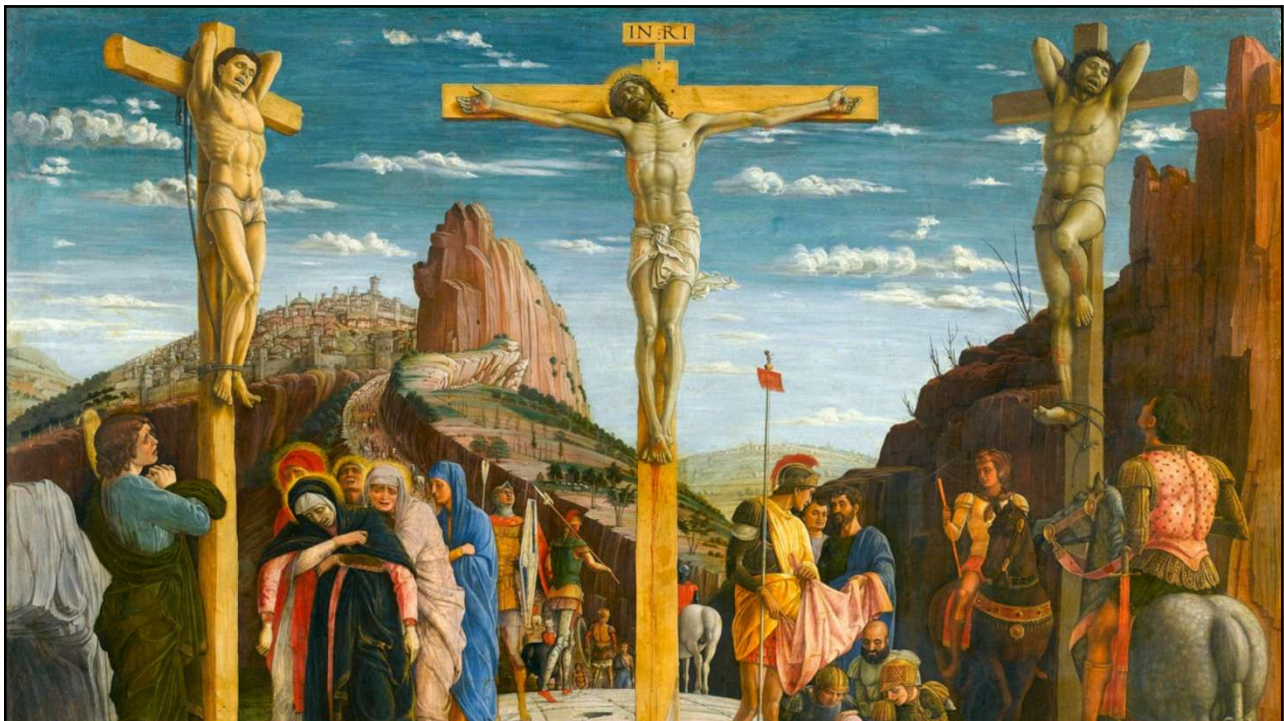


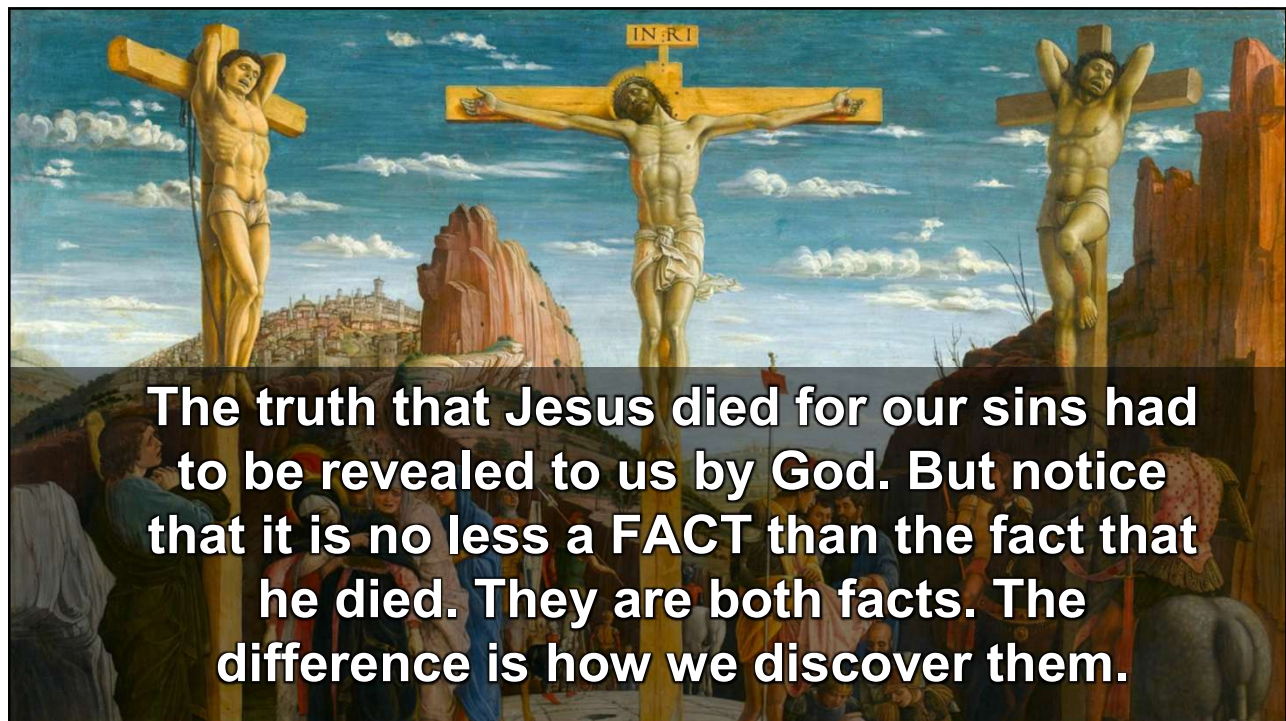
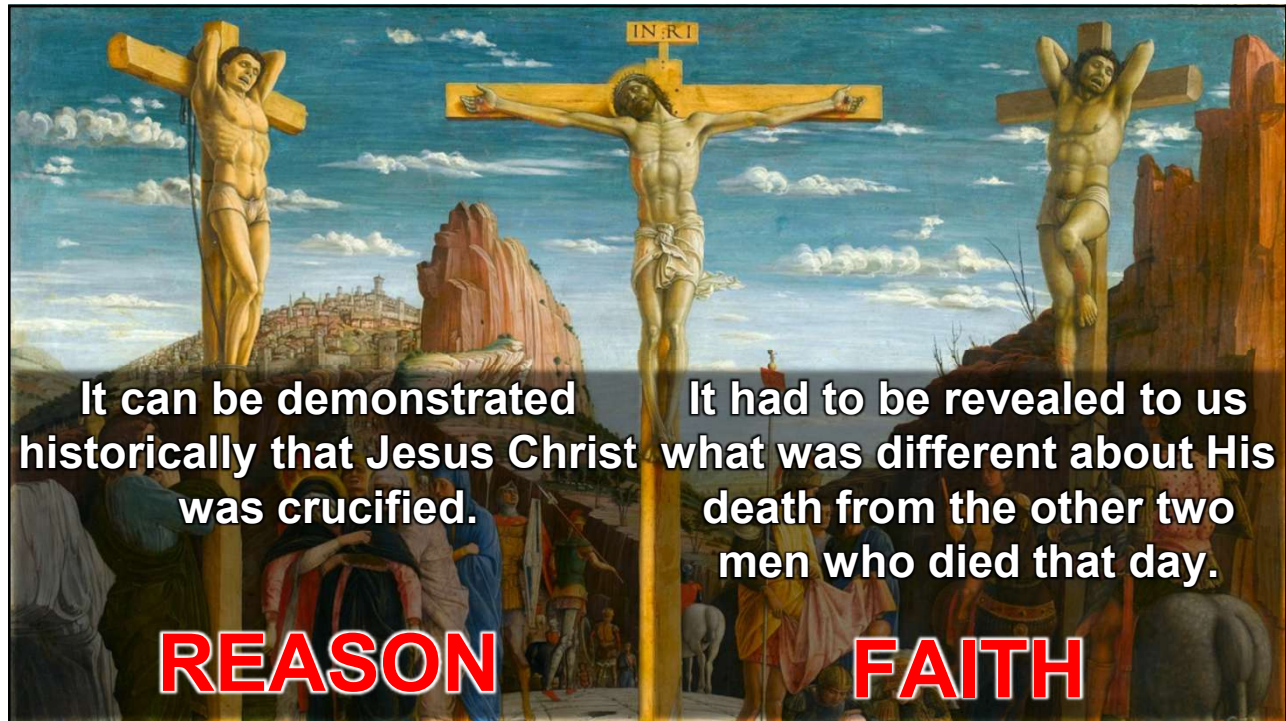
"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our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

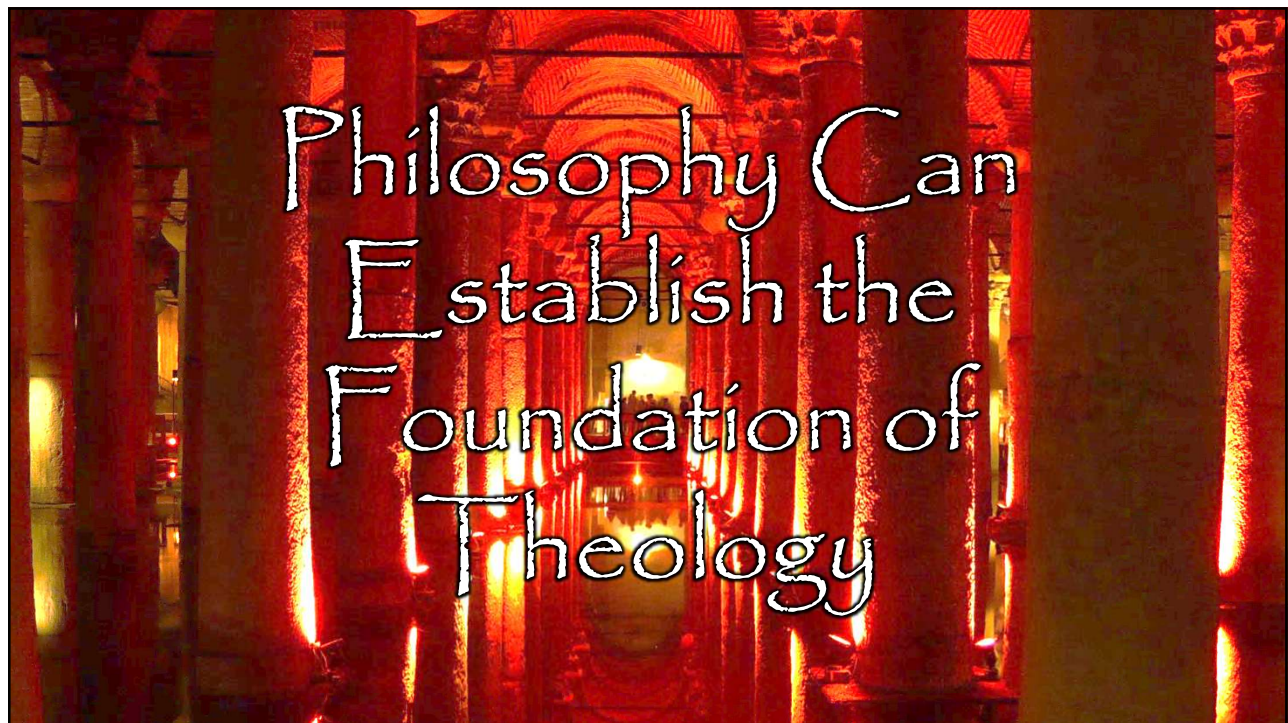
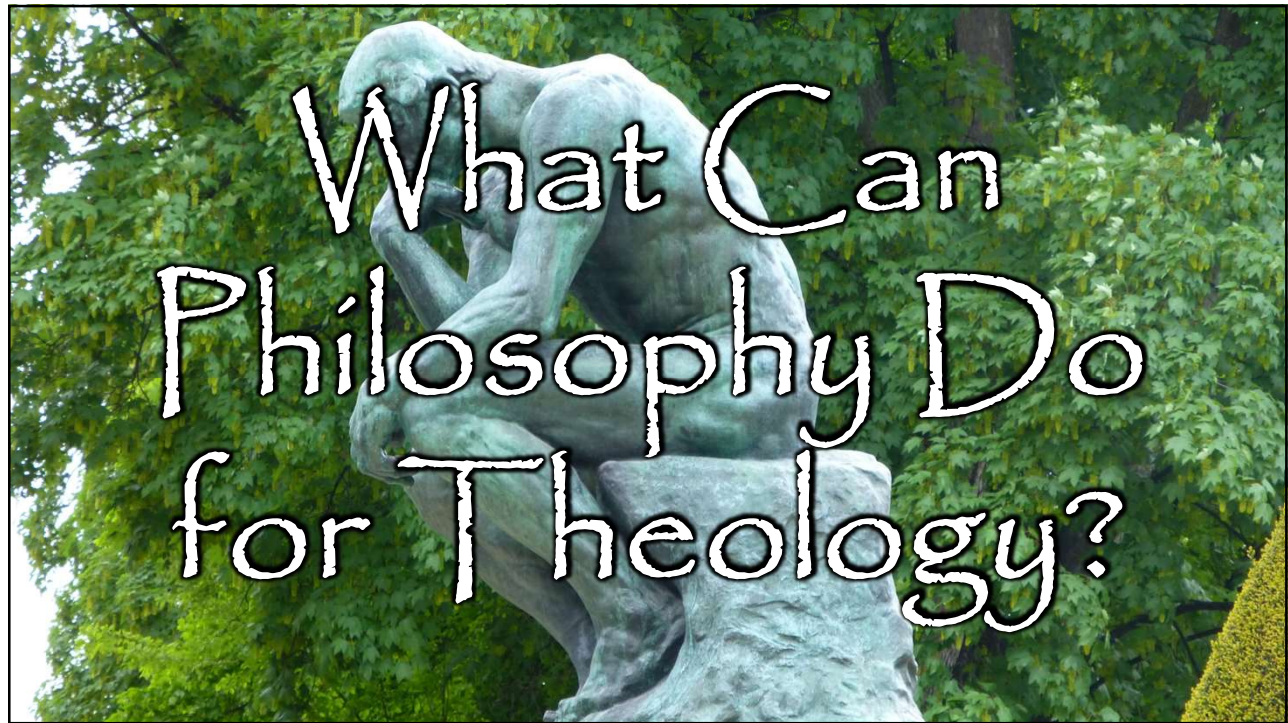
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)

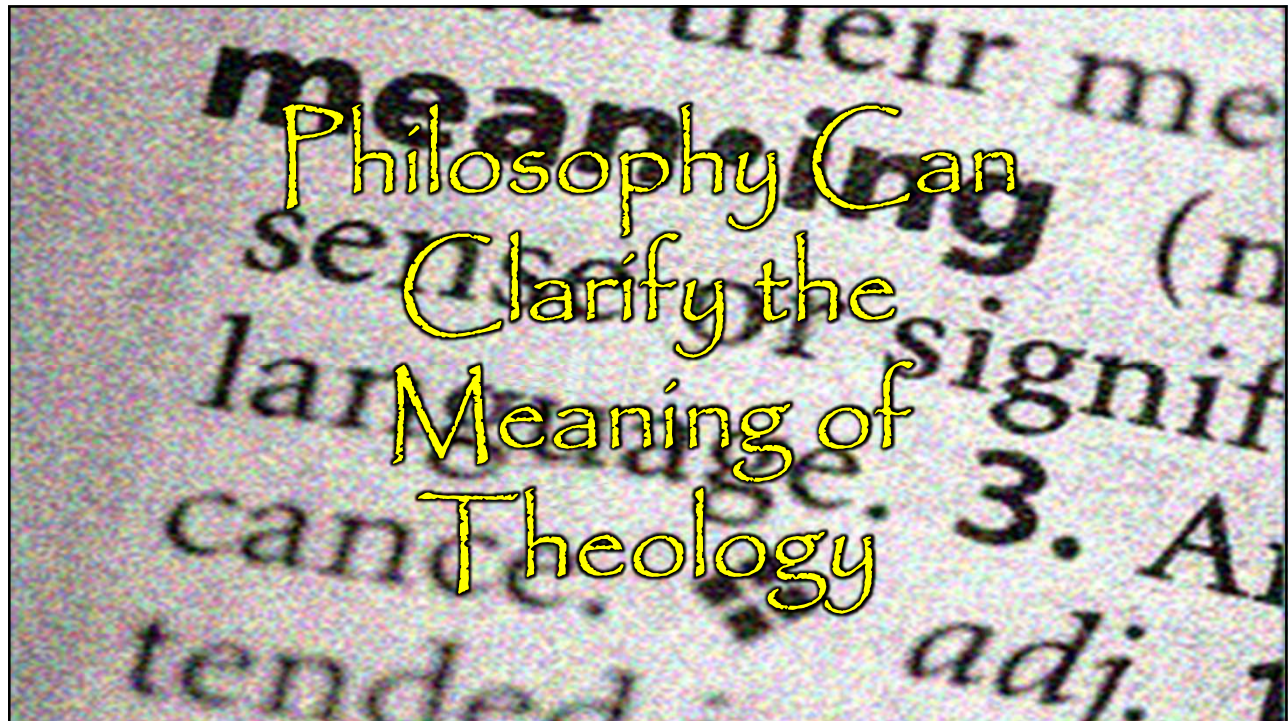






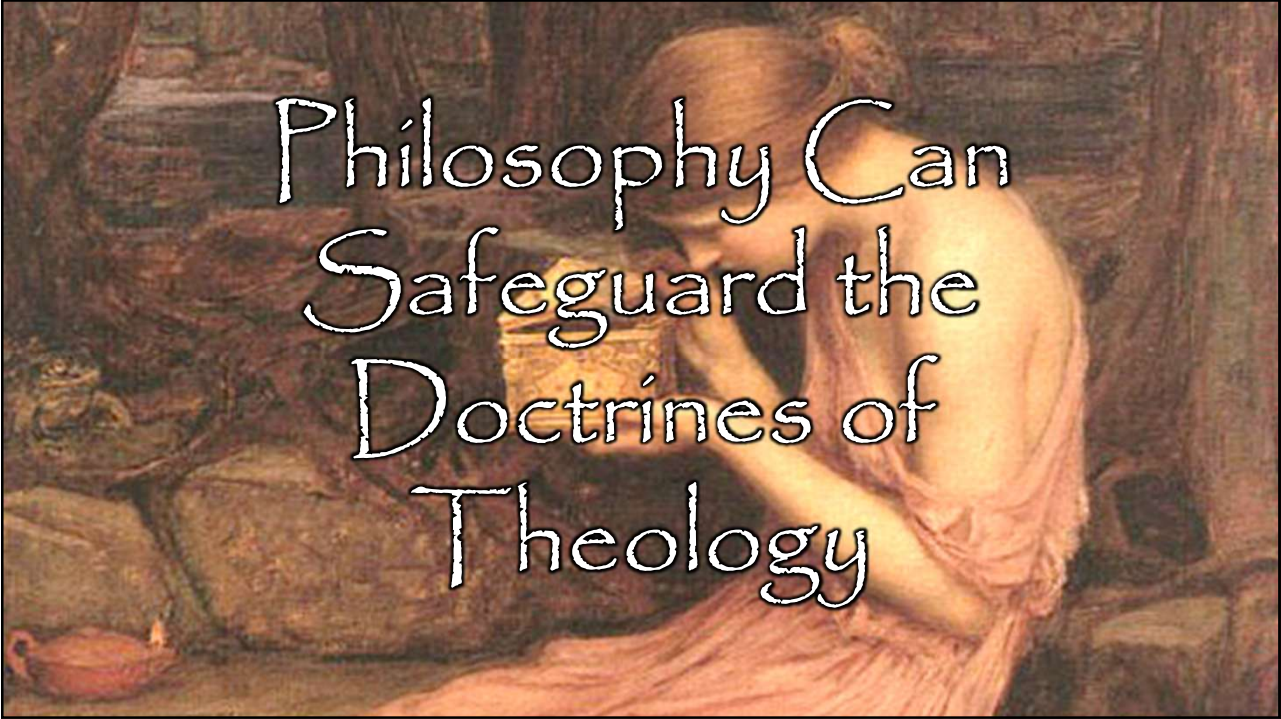
Philosophy Can Establish the Foundation of Theology

- 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

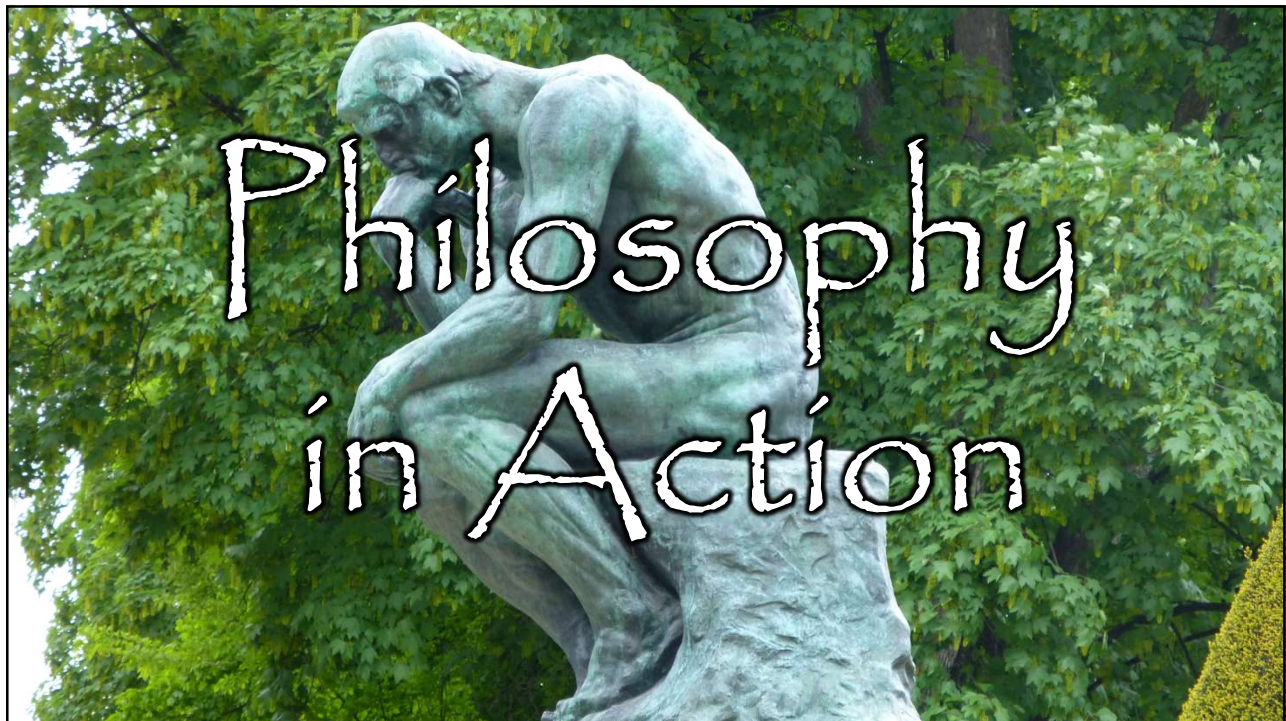
- I. The Meaning of 'Nature'
 - A. Nature vs. Function
 - B. Nature and Teleology
 - C. Human Nature
- II. The Meaning of Flesh vs. Spirit
 - A. Flesh
 - 1. as Material
 - 2. as Moral
 - B. Spirit
 - 1. as Immaterial
 - 2. as Godly
- III. The Meaning of Biblical Inerrancy
 - A. The Concept of Truth in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

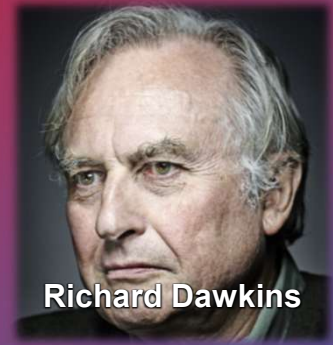


Philosophy Can
Safeguard the
Doctrines of
Theology

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—



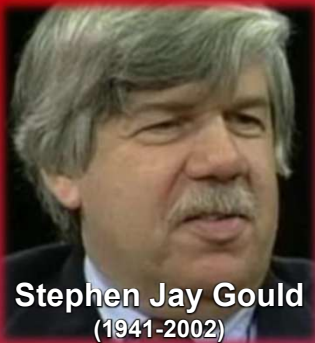
"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."



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



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



"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

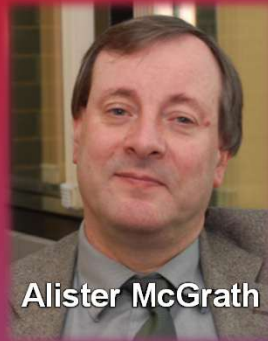


Stephen Jay Gould
(1941-2002)

N O M A

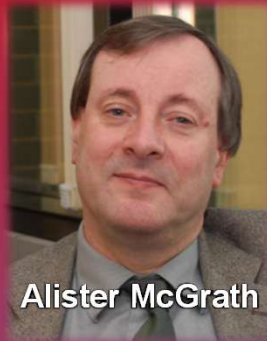
Science
(Facts and
Theories)

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

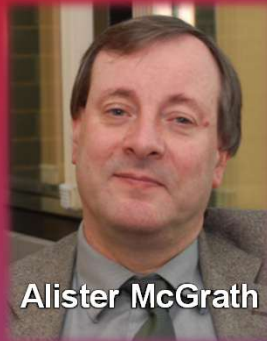
"There is, of course, a third option—that of 'partially overlapping magisteria' (a POMA, so to speak),



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



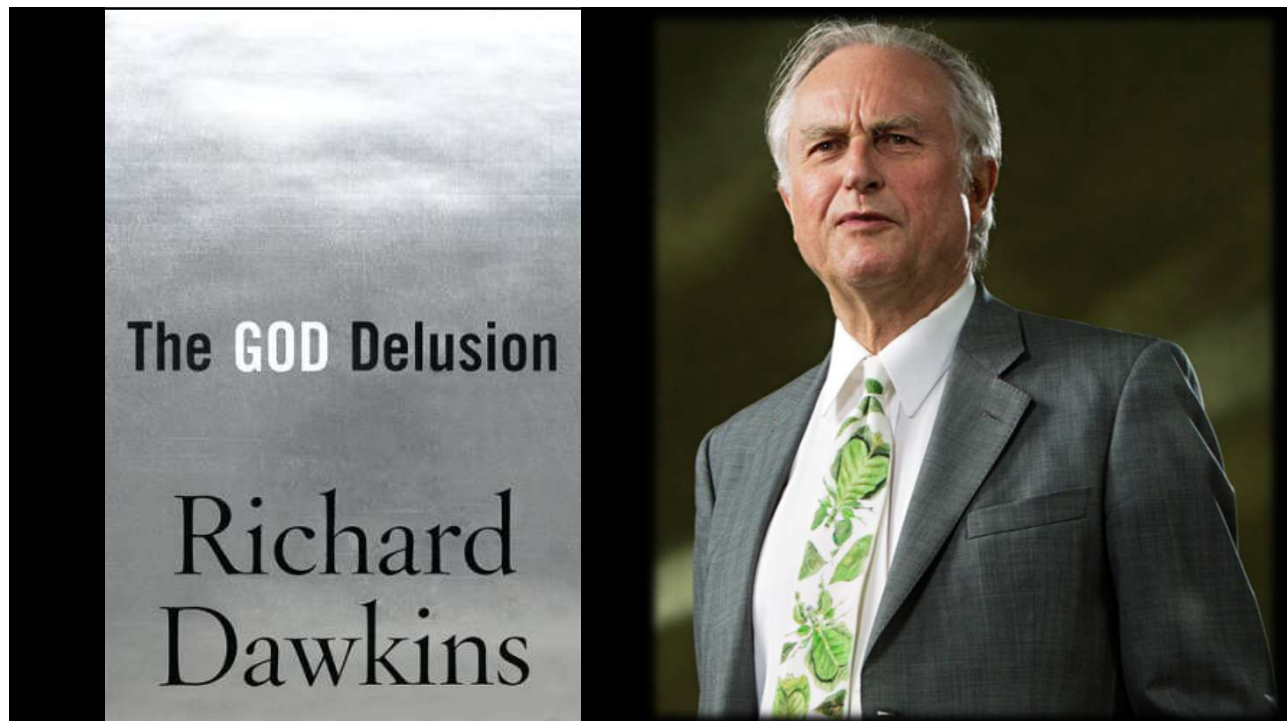
Alister McGrath

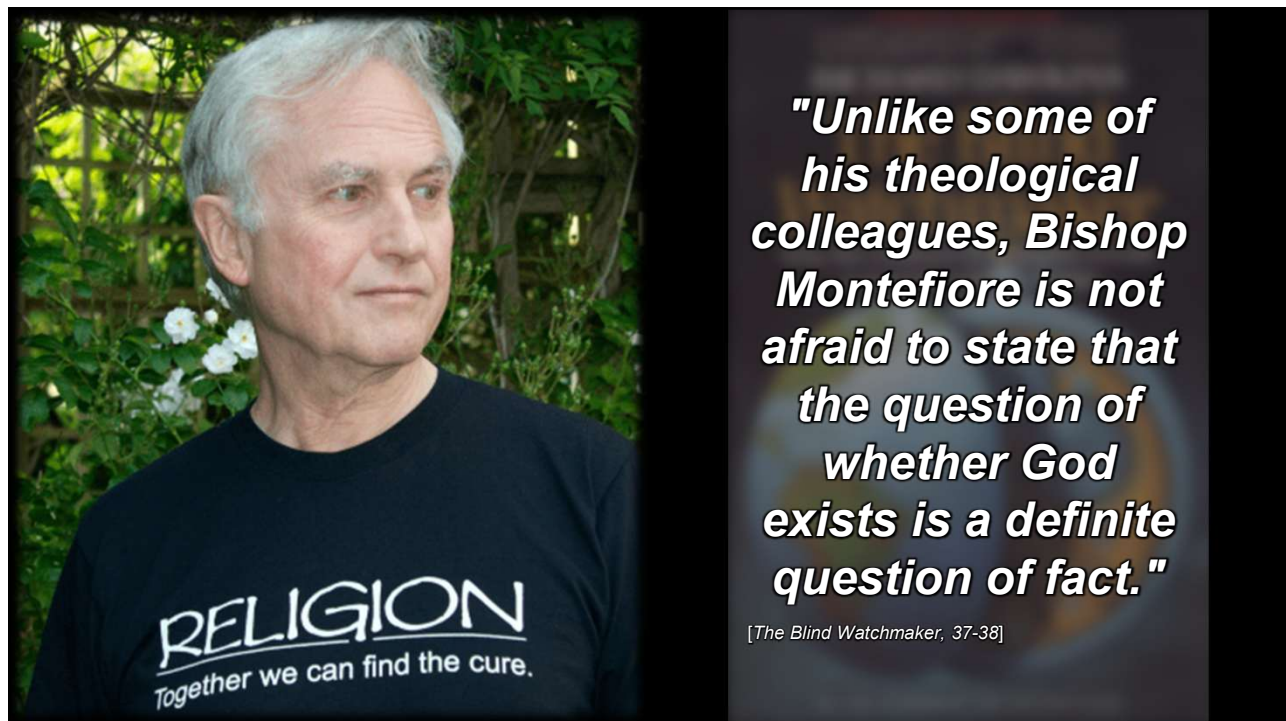
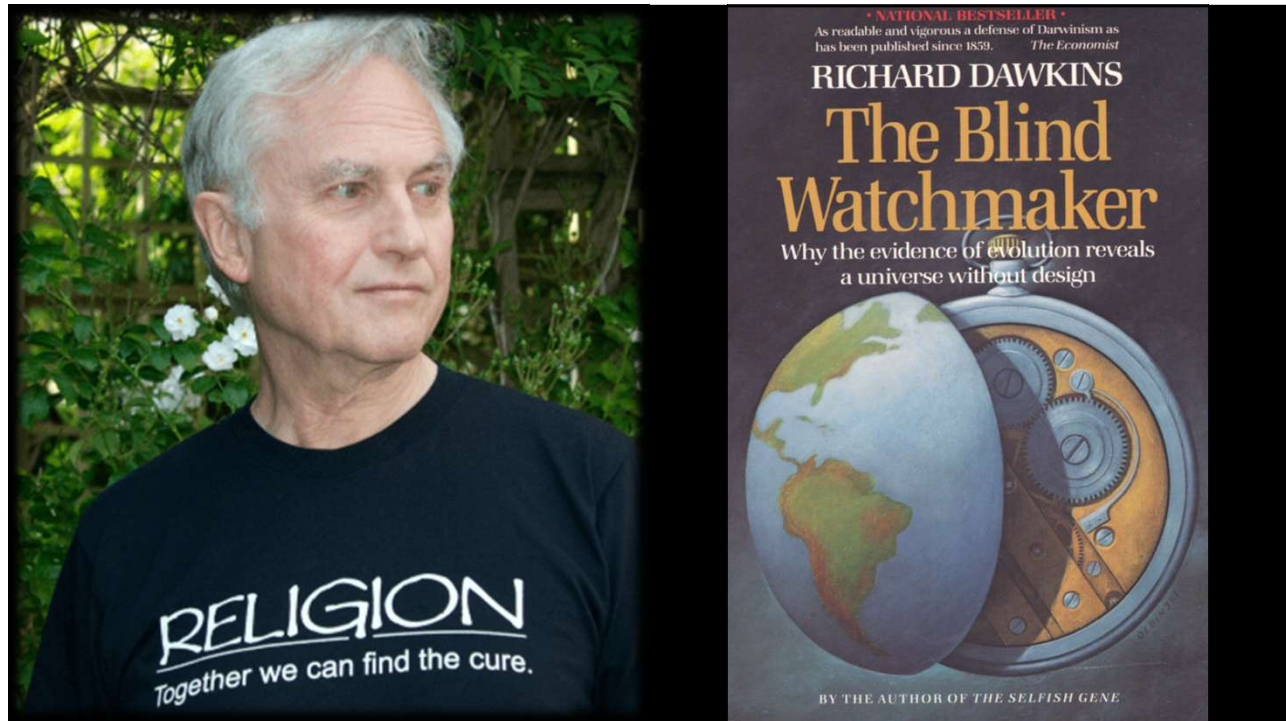
P O M A

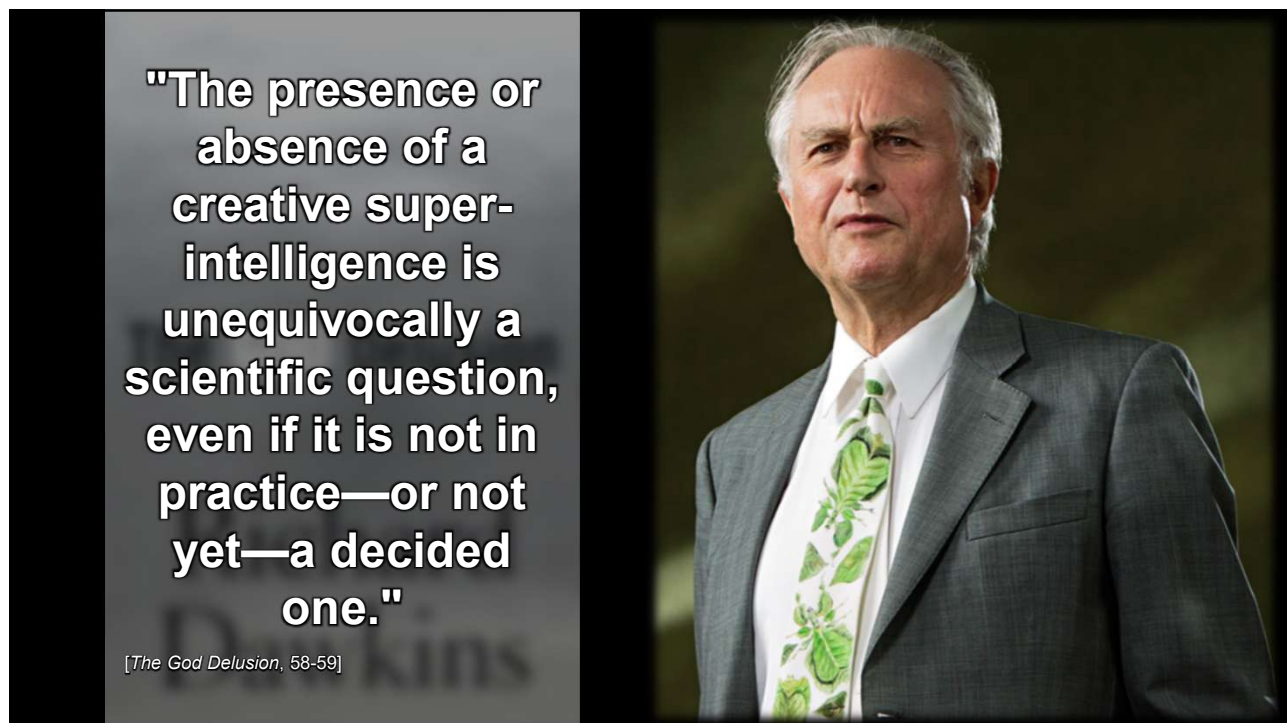
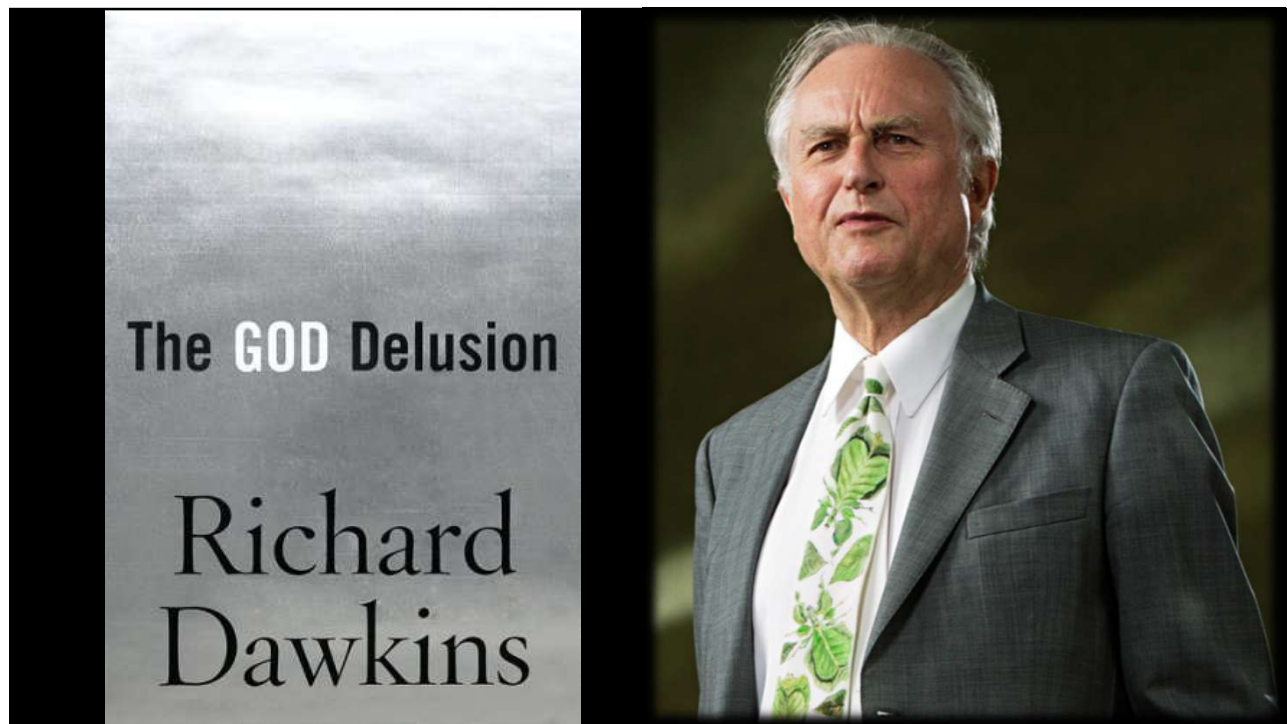


Common factual claims
of science and religion
e.g., information
content in biological
systems

- 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





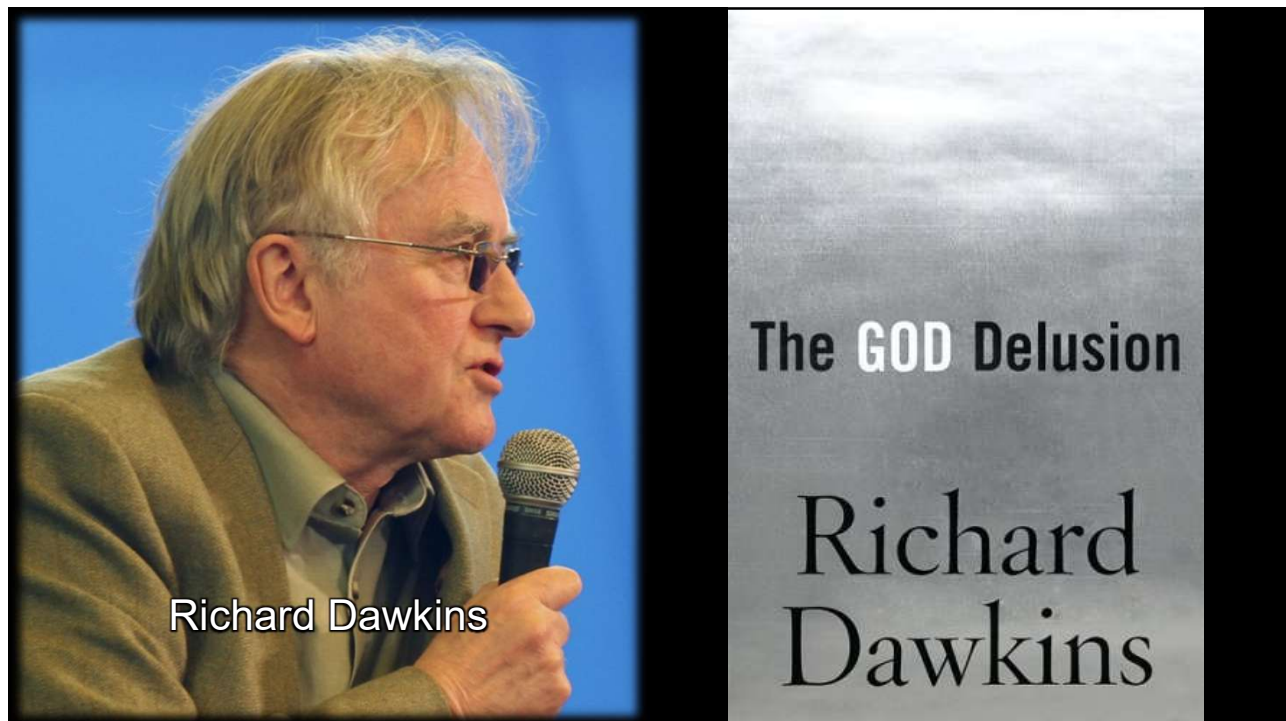


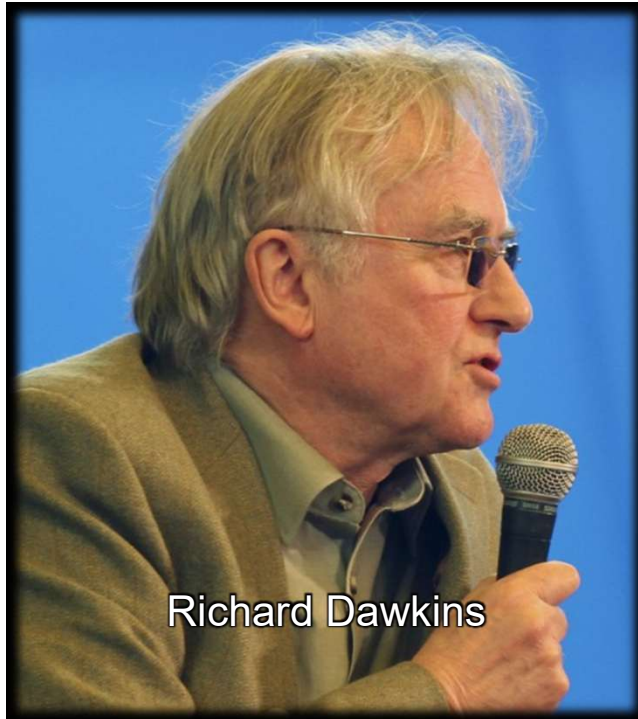
"The presence or absence of a creative super-intelligence is unequivocally a **scientific question**, even if it is not in practice—or not yet—a decided one."

[*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]

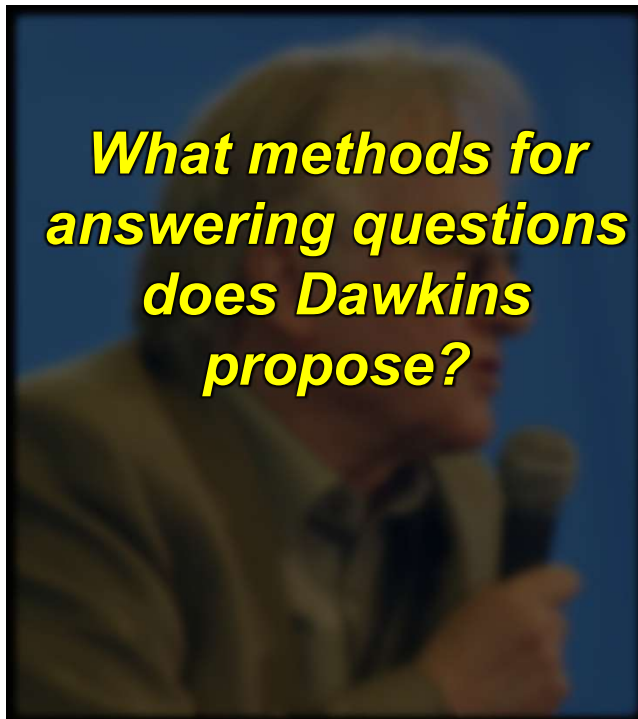




Richard Dawkins

"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.]



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?

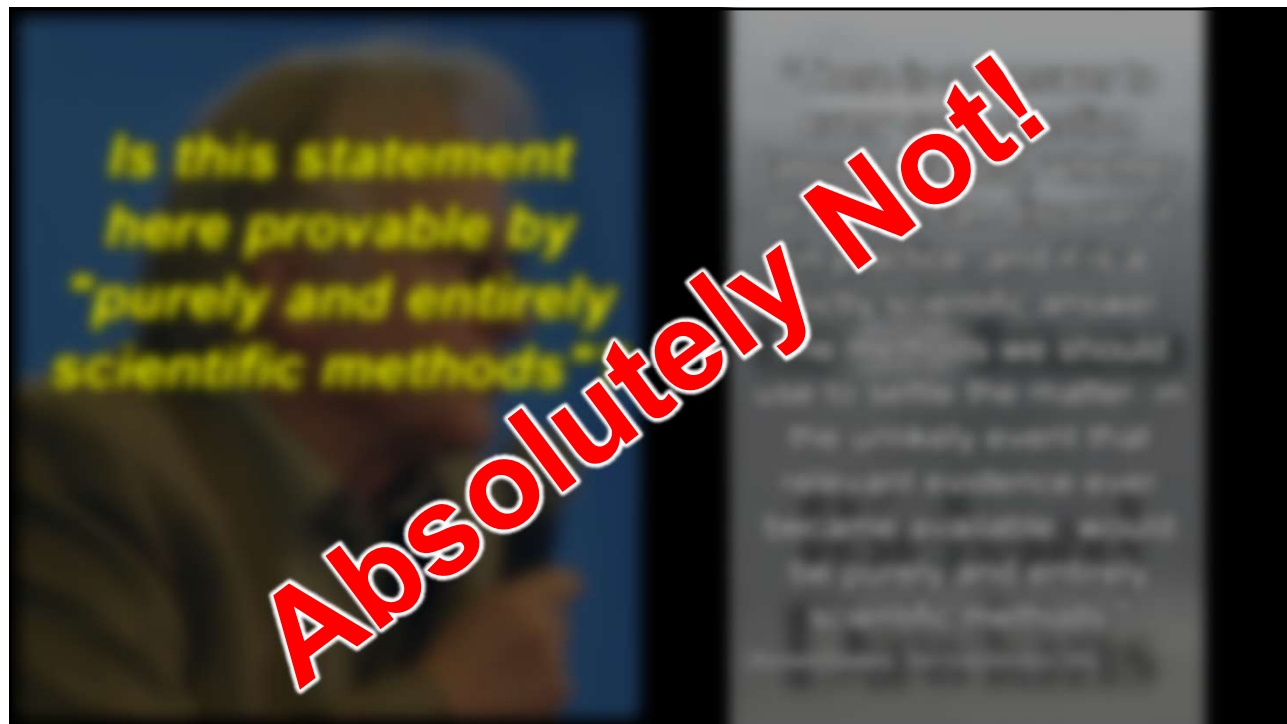
"There is an answer to **every such question** [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely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

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

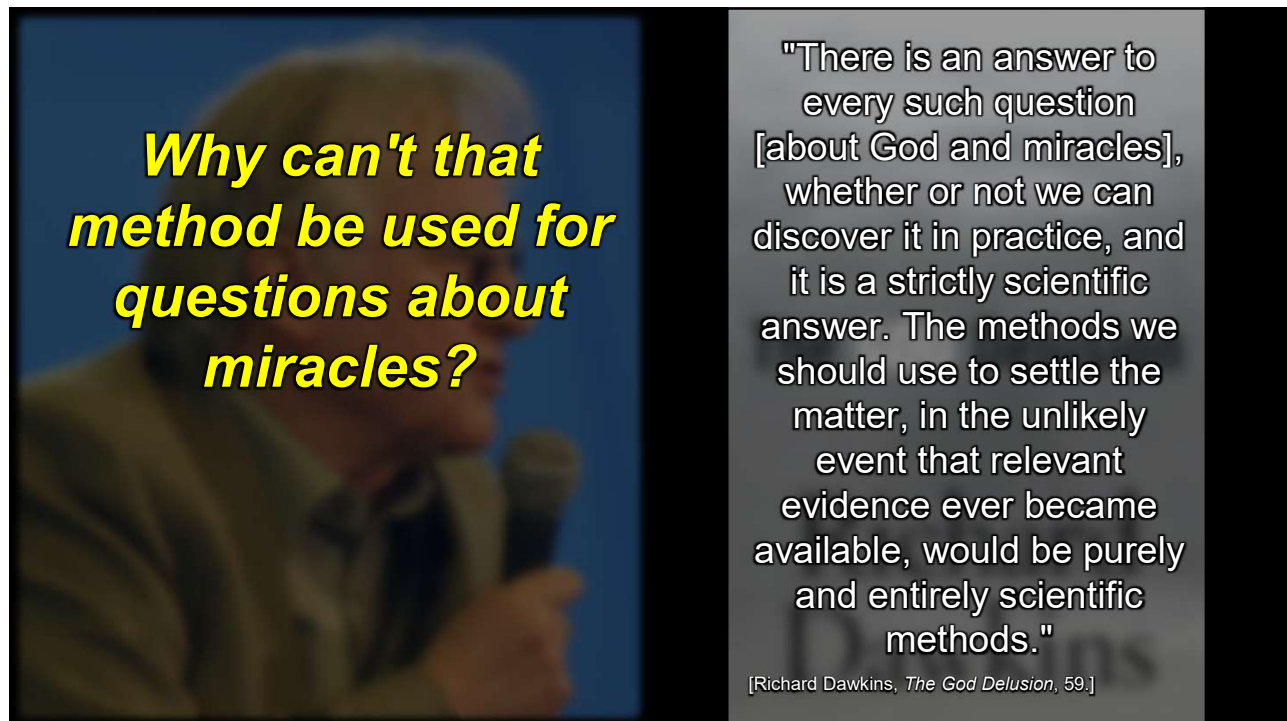
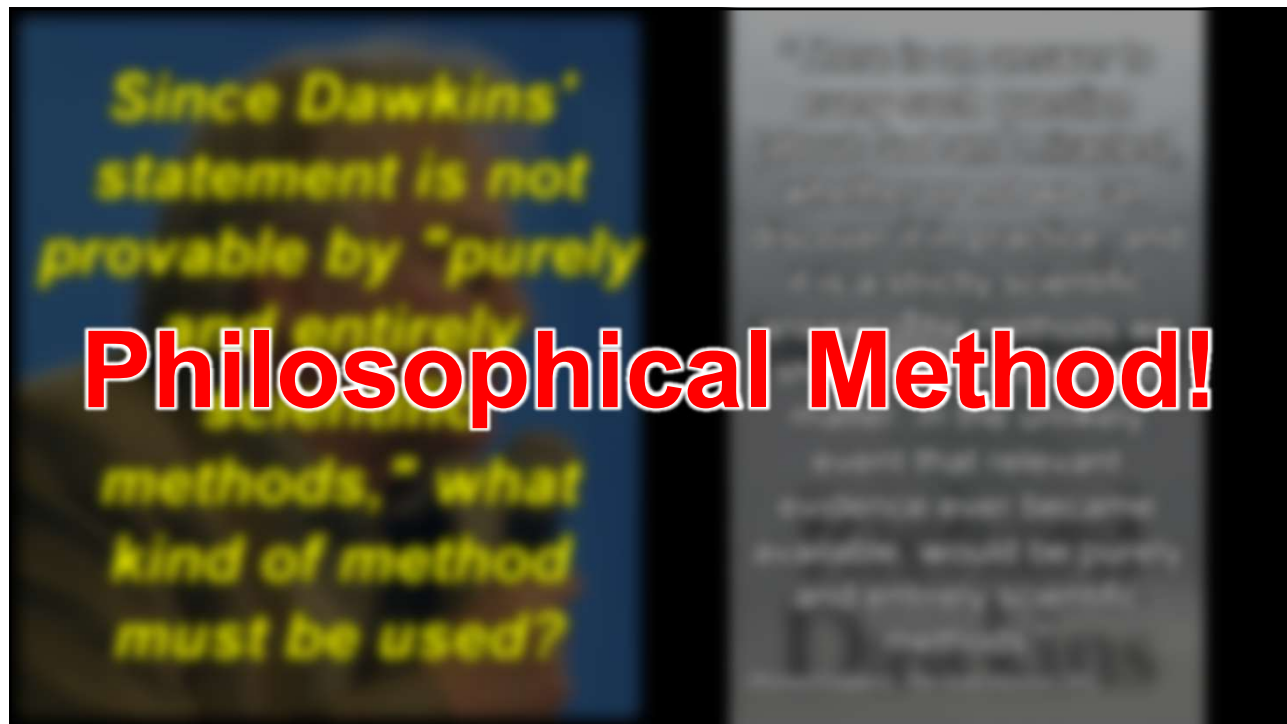
Is this statement here provable by "purely and entirely scientific methods"?

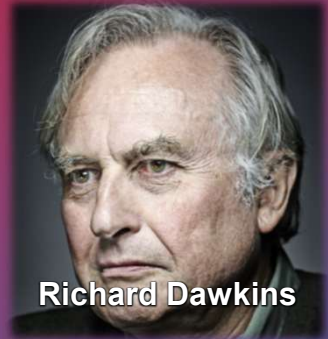
"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely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

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

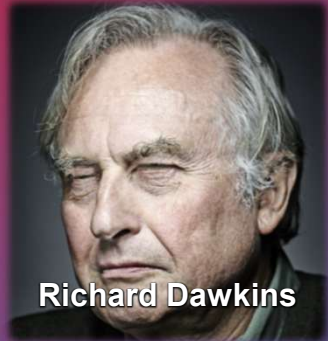


<p>Since Dawkins' statement is not provable by "purely and entirely scientific methods," what kind of method must be used?</p>	<p>"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."</p> <p><small>[Richard Dawkins, <i>The God Delusion</i>, 59.]</small></p>
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Completely Overlapping Magisteria



COMA

Science
(Facts and Values)

