



*"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

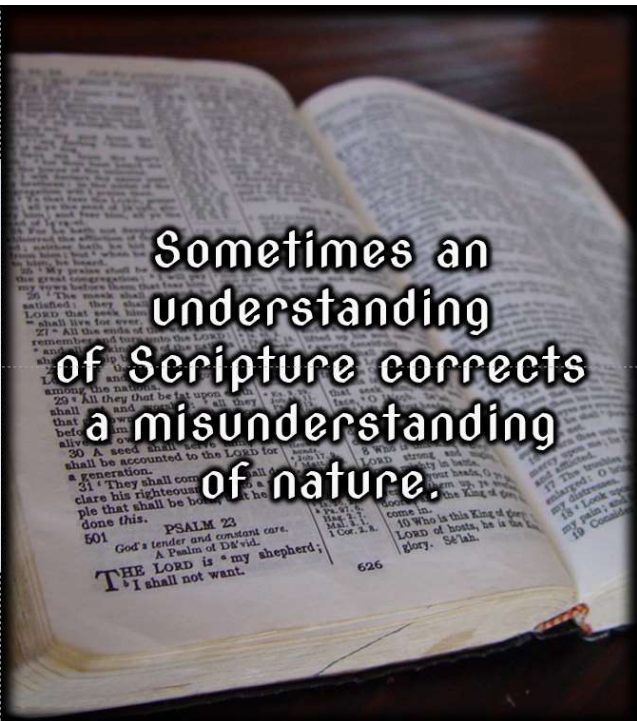
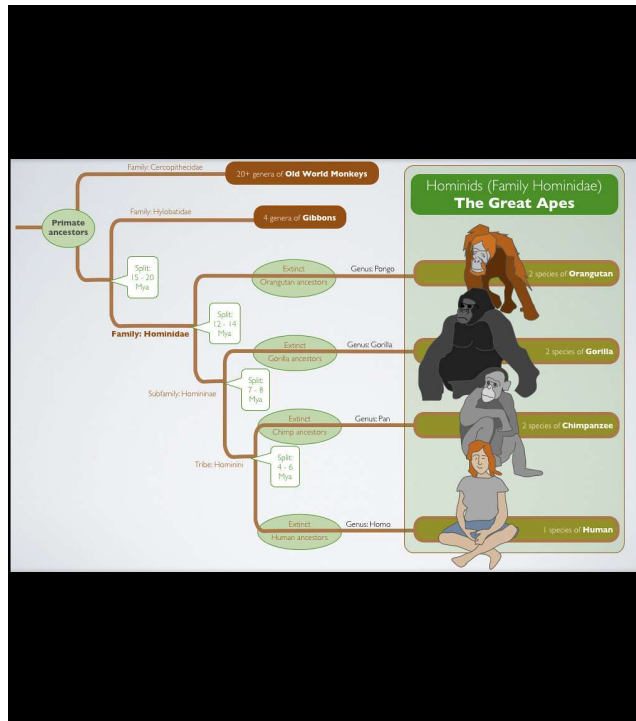
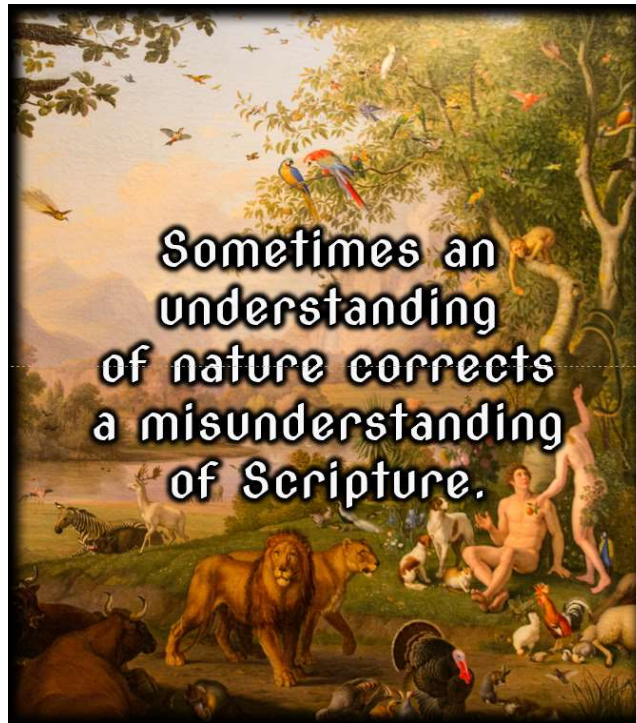
**What discipline of study
is relevant to the
question of geocentrism
vs. heliocentrism?**

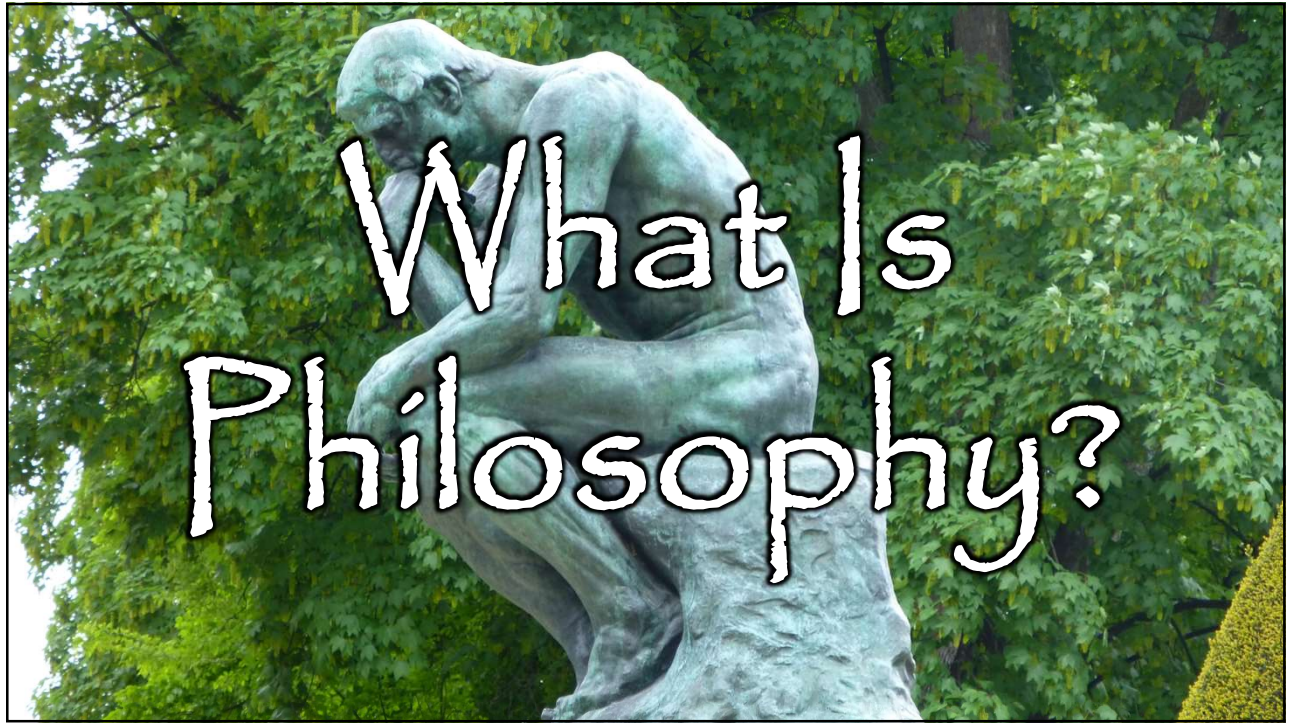
ASTRONOMY

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

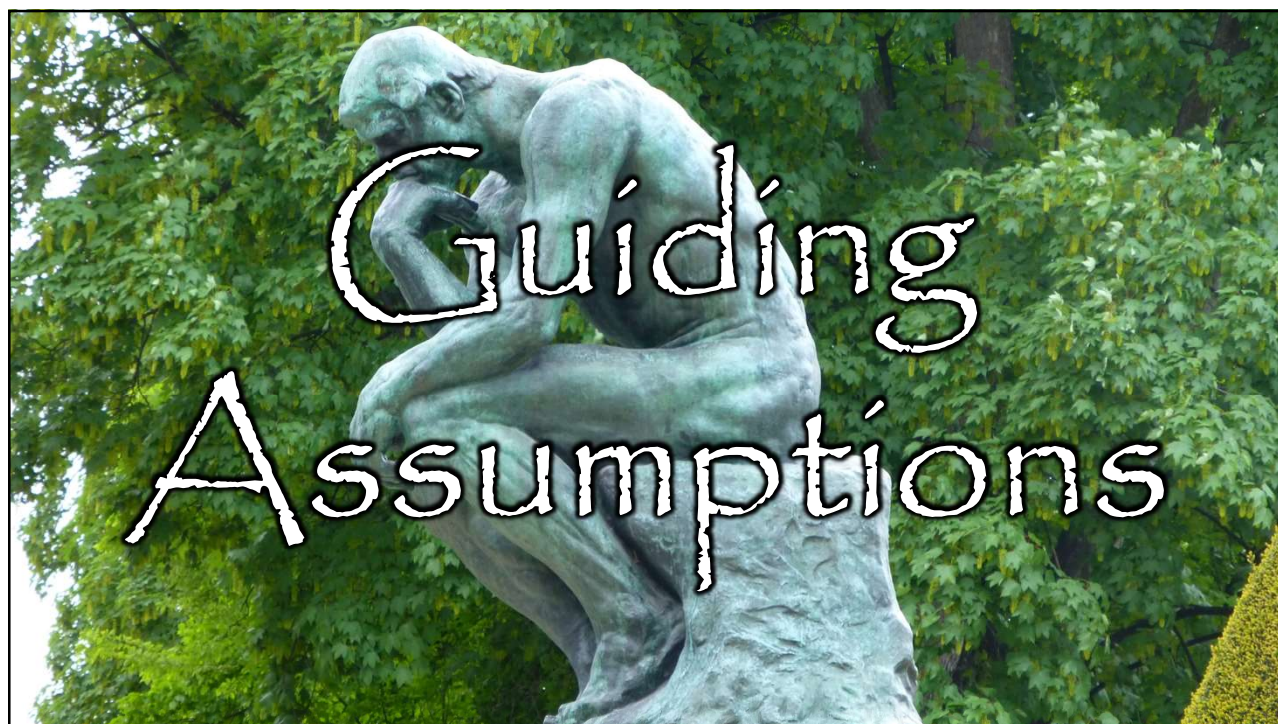
**Might there be questions
and issues the debate of
which involves the
discipline of
PHILOSOPHY?**

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





- ❖ *puzzlement*
- ❖ *suspicion*
- ❖ *hostility*



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

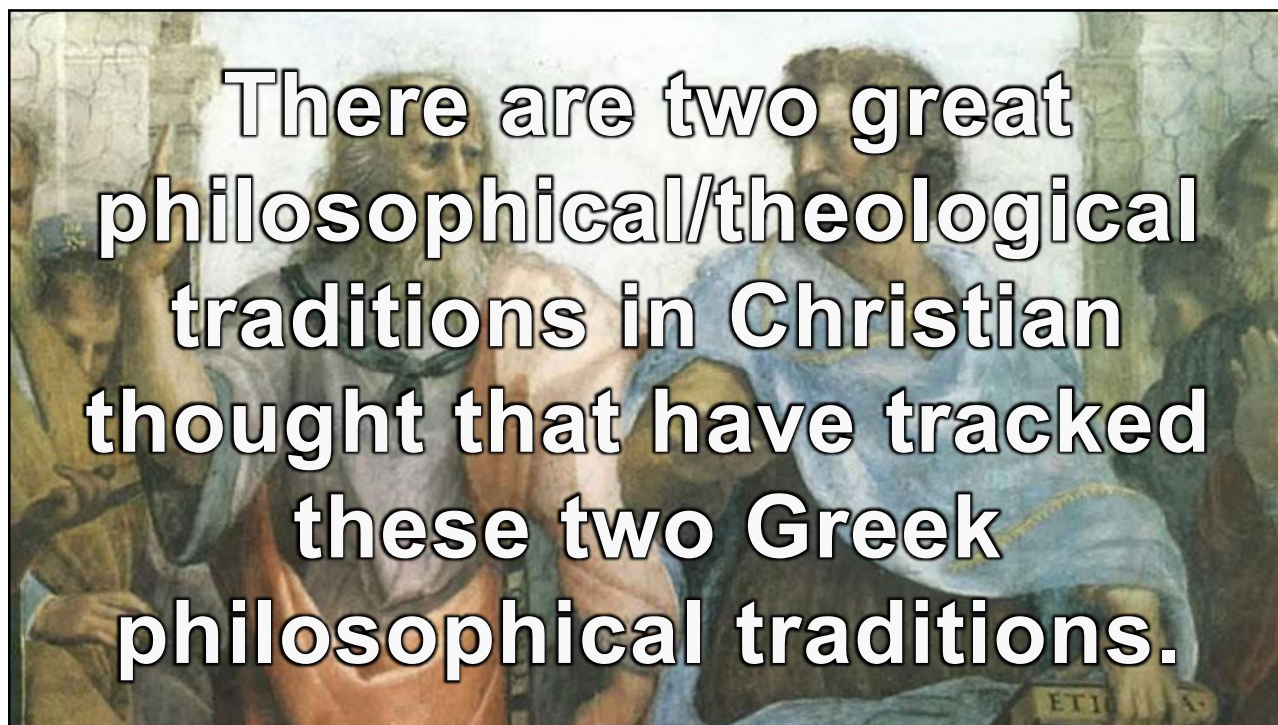


Plato

(428-348 BC)

Aristotle

(384-322 BC)



There are two great philosophical/theological traditions in Christian thought that have tracked these two Greek philosophical traditions.



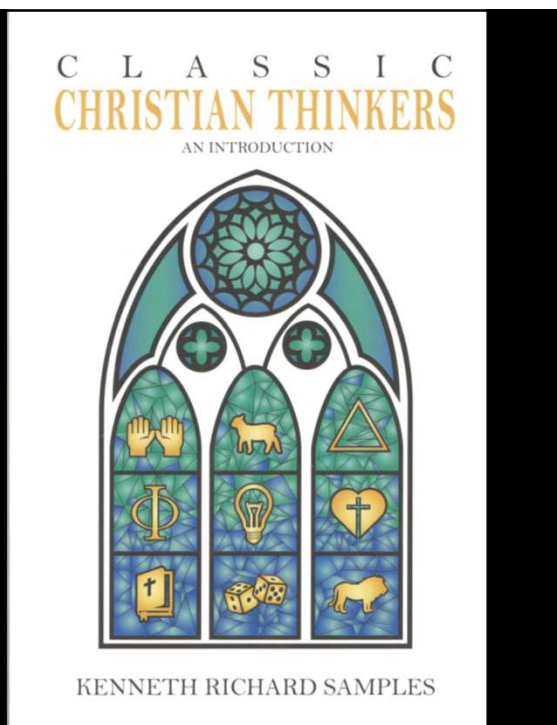
Continental Rationalist Tradition

René Descartes (1596-1650) Baruch Spinoza (1632-1677) Gottfried-Wilhelm Leibniz (1646-1716)

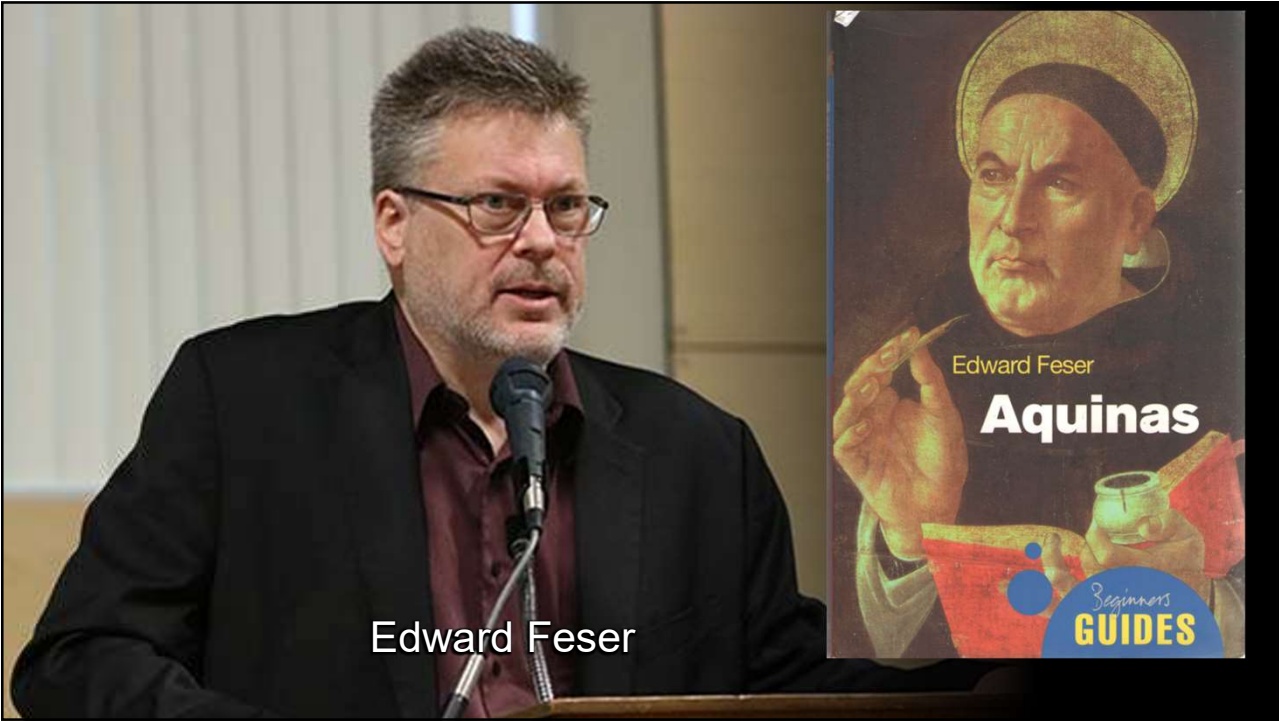
British Empiricist Tradition

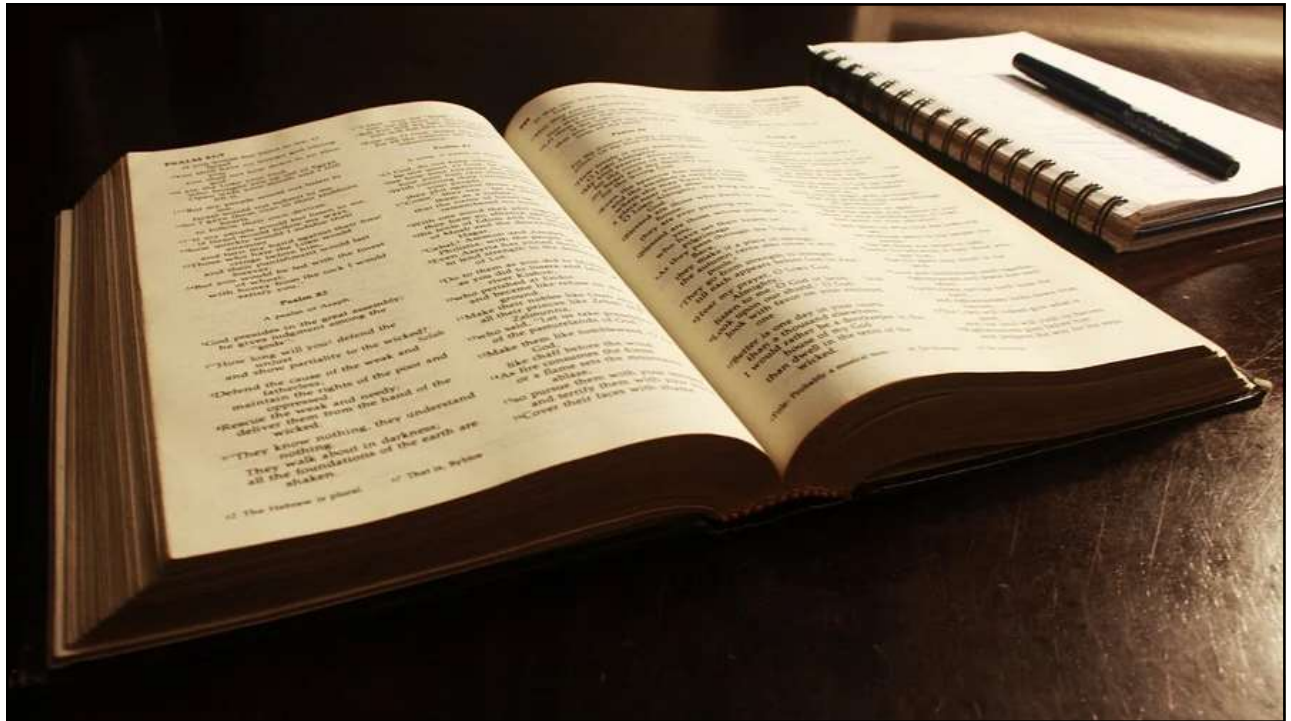
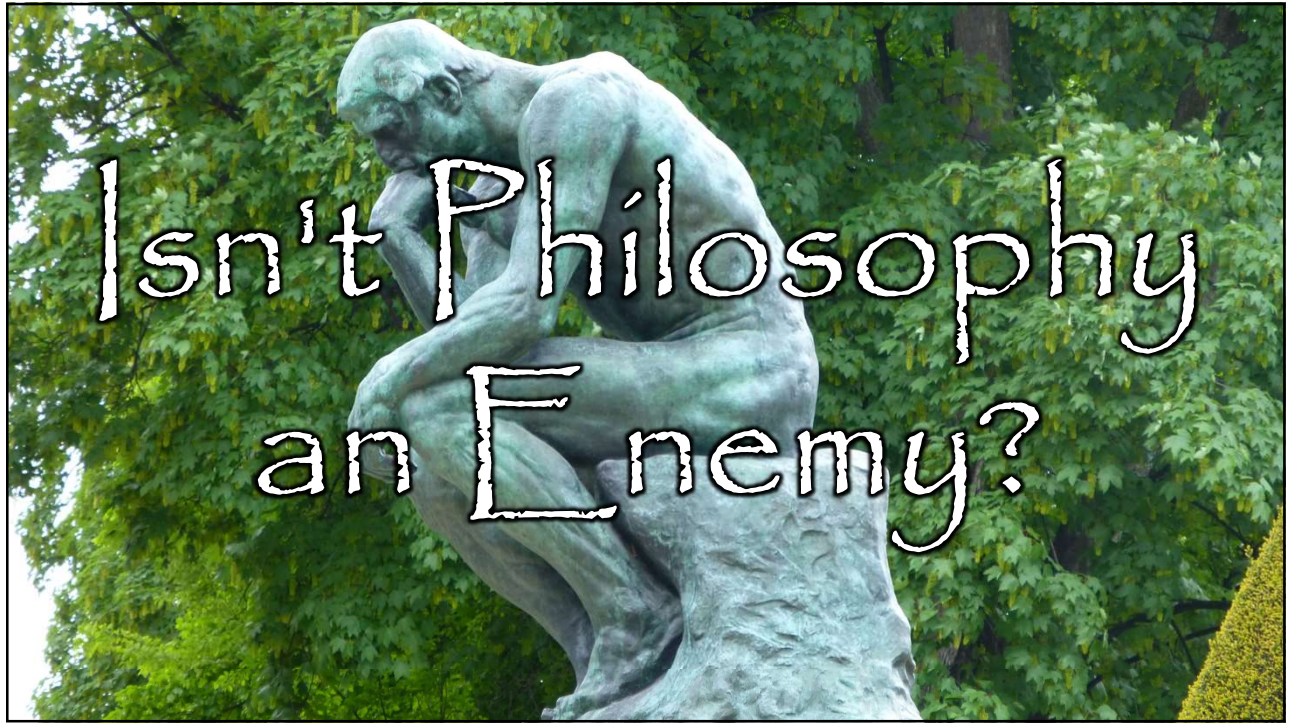
John Locke (1632-1704) George Berkeley (1685-1753) David Hume (1711-1776)

Immanuel Kant (1724-1804)



Contents	
Acknowledgments	9
Foreword	11
Introduction: Nine of Christendom's Finest Scholars	15
1. Irenaeus: Architect of Christian Thought	21
2. Athanasius: Defender of Christian Orthodoxy	35
3. Augustine: Theologian of Grace	53
4. Anselm: Patriarch of Perfect Being Theology	77
5. Thomas Aquinas: The Quintessential Catholic Philosopher	93
6. Martin Luther: Father of Protestantism	111
7. John Calvin: The Reformation's Systematic Theologian	129
8. Blaise Pascal: Historic Christianity's Renaissance Man	145
9. C. S. Lewis: Mere Christian Apologist and Writer	165
Conclusion: <i>Tolle Lege</i> : Take Up and Read	187
Appendix A: Church History and Historical Theology Timeline	193
Appendix B: Promoting Truth, Unity, and Charity within Christendom	195
Bibliography	199
Notes	207
Index	215
About the Author	223
About Reasons to Believe	225





∞ Isaiah 55:8-9 ∞

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



Tertullian
160-220

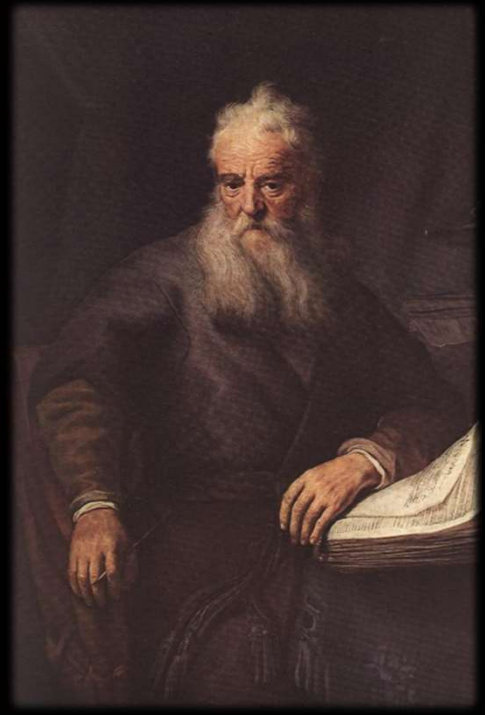
"What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? . . . We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel!

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

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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Philosophy or Christ?

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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

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"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]

✿ Isaiah 55:8 ✿

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

✎ Isaiah 55:8 ✎

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

✎ Isaiah 55:6-9 ✎

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

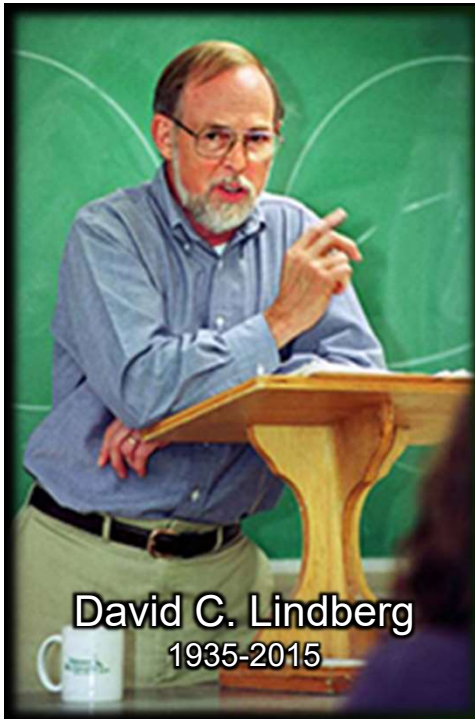




Tertullian
160-220

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

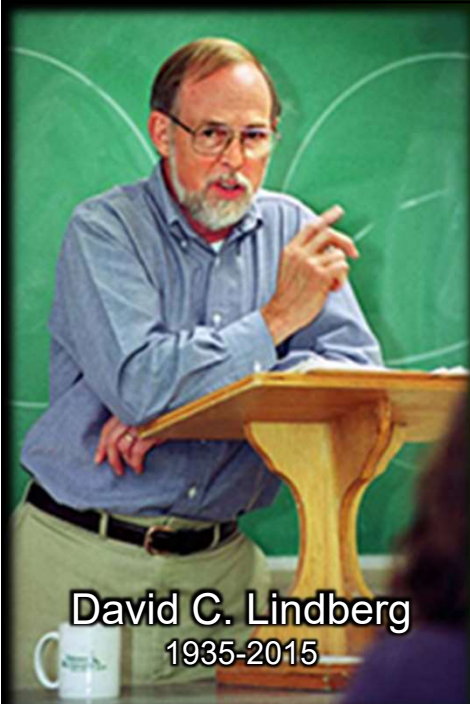
[Tertullian, *The Prescription against Heretics*, 7]



David C. Lindberg
1935-2015

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

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



David C. Lindberg
1935-2015

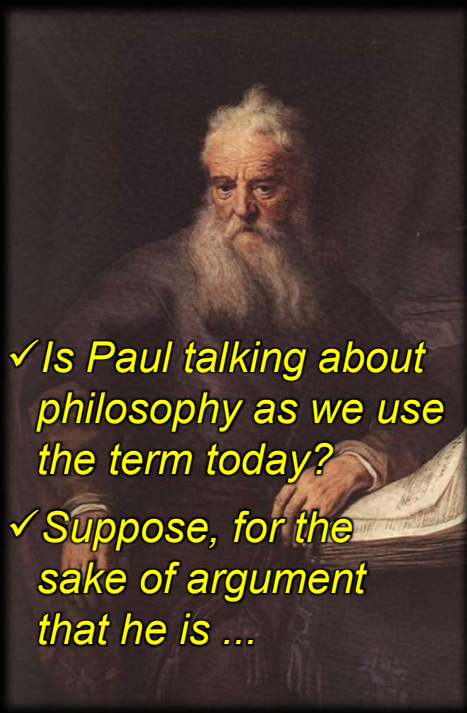
“This attitude imputed to Tertullian is at an extreme end of a broad spectrum of patristic opinion. If the pagan learning embodied in the classical tradition appeared dangerous, it also proved indispensable, and the level of hostility expressed by Tertullian in his moments of rhetorical overkill was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

[Lindberg, "The Medieval Church," 11]

∞ Colossians 2:8 ∞

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

The Apostle Paul



- ✓ *Is Paul talking about philosophy as we use the term today?*
- ✓ *Suppose, for the sake of argument that he is ...*

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

The Apostle Paul
Epistle to the Colossians



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

The Apostle Paul
Epistle to the Colossians

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

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

The Apostle Paul
Epistle to the Colossians

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

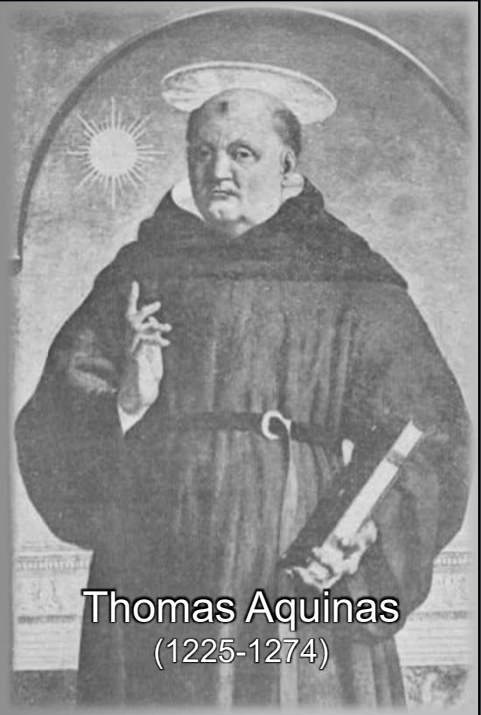
"Good philosophy must exist, if for no other reason, because bad philosophy needs to be answered."

["Learning in War-Time" in *The Weight of Glory: A Collection of Lewis's Most Moving Addresses* (London: Harper Collins, 2013), 59]

C. S. Lewis
(1898-1963)

“But seeing that a teacher of sacred Scripture must at times oppose the philosophers, it is necessary for him to make use of philosophy.”

[Thomas Aquinas, *Commentary on the De Trinitate of Boethius*, Q. 2, art. 3.6, published as *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), p. 48]



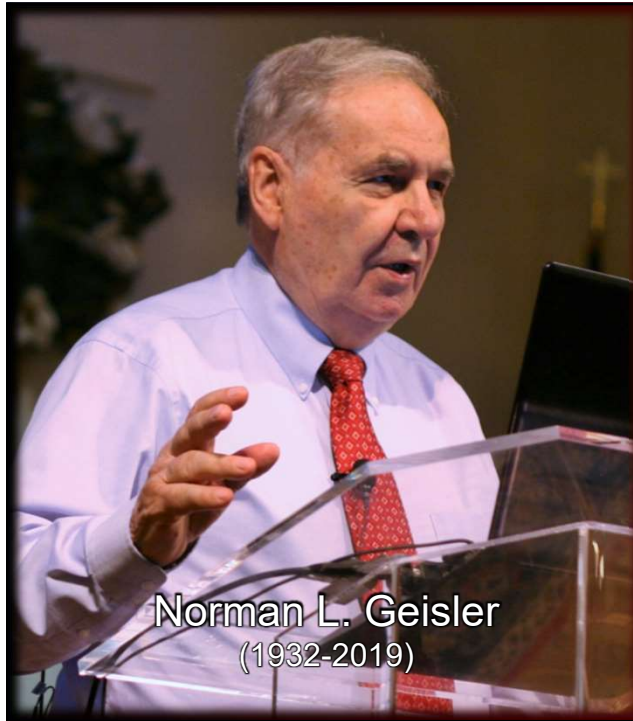
Thomas Aquinas
(1225-1274)

“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



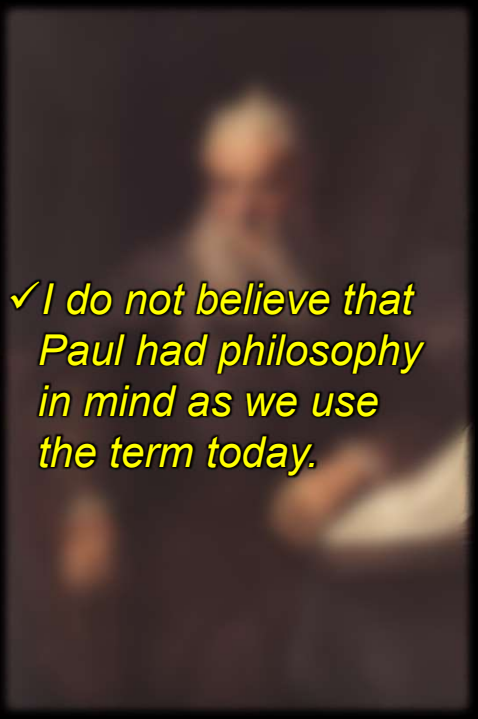
Norman L. Geisler
(1932-2019)

"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
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The Apostle Paul
Epistle to the Colossians

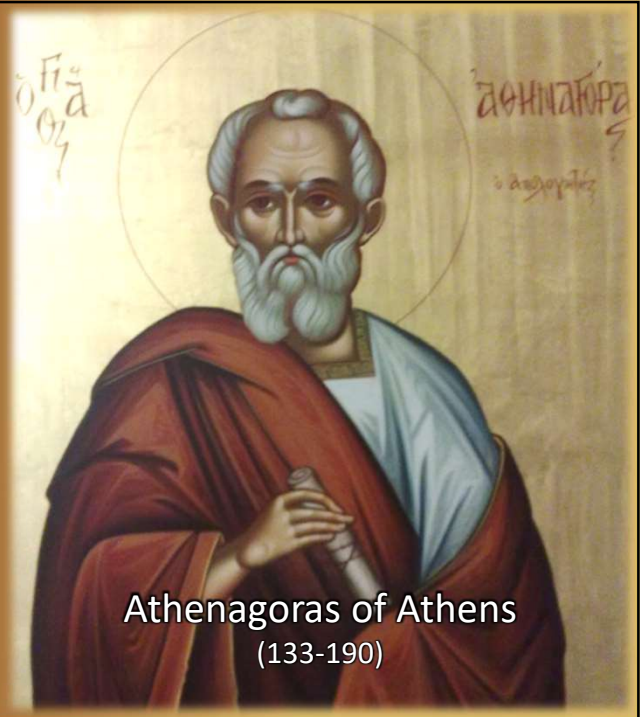
- *Another way to translate the Greek could be "the philosophy which is empty deceit."*
- *Josephus used the term 'philosophy' to refer to the doctrines of the Jewish sects.*
- *The context is a warning about an insidious legalism that threatened the Colossians' liberty in Christ.*
- *This legalism had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

Some Voices from Christian History on Philosophy

"Philolaus ... teaches that He [God] is one, and that He is superior to matter. Lysis and Opsimus thus define God [as] a unit — that is, one.

...

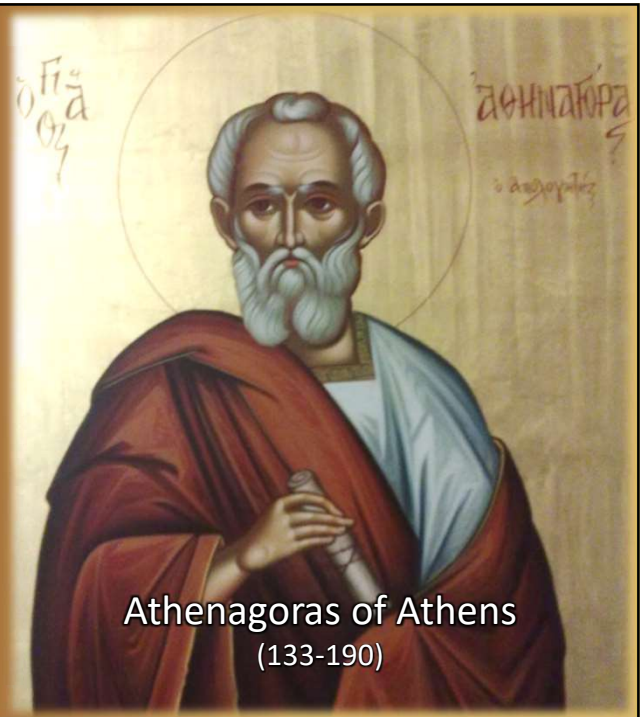
Then there are Plato and Aristotle — not that I am about to go through all that the philosophers have said about God, ... But, inasmuch as it is impossible to demonstrate without the citation of names that we are not alone in confining the notion of God to unity, I have ventured on an enumeration of opinions.



Athenagoras of Athens
(133-190)

"Plato, then, says, To find out the Maker and Father of this universe is difficult; and, when found, it is impossible to declare Him to all, conceiving of one uncreated and eternal God. ...

If, therefore, Plato is not an atheist for conceiving of one uncreated God, the Framers of the universe, neither are we atheists who acknowledge and firmly hold that He is God who has framed all things by the Logos, and holds them in being by His Spirit.

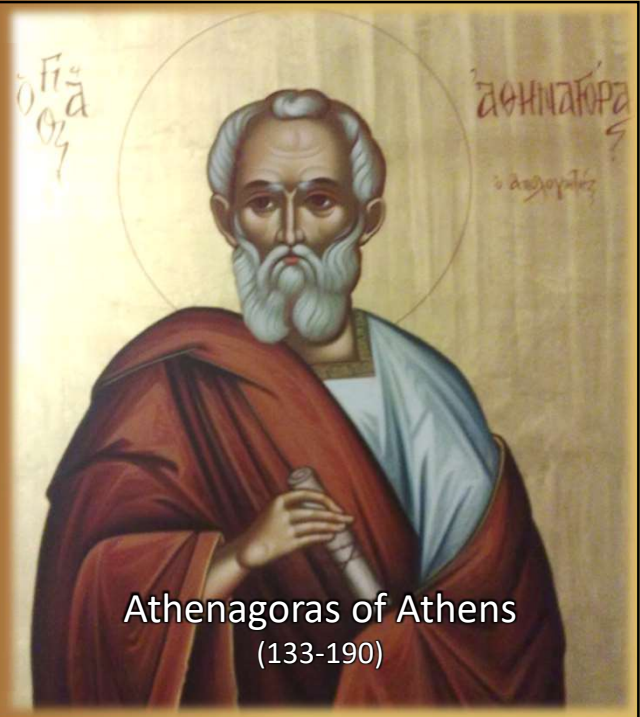


Athenagoras of Athens
(133-190)

***"Aristotle, again, and his followers,
... speak of God as consisting of
soul and body, thinking His body to
be the ethereal space and the
planetary stars and the sphere of
the fixed stars, moving in circles;
but His soul, the reason which
presides over the motion of the
body, itself not subject to motion,
but becoming the cause of motion
to the other.***

***The Stoics also ... consider God to
be one. "***

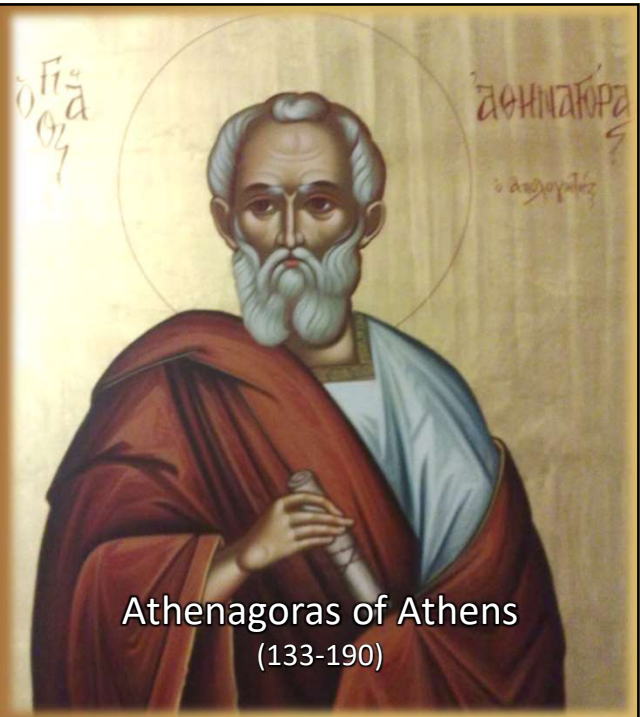
[A Plea for the Christians, 6, <http://www.newadvent.org/fathers/0205.htm>, accessed 06/24/19]



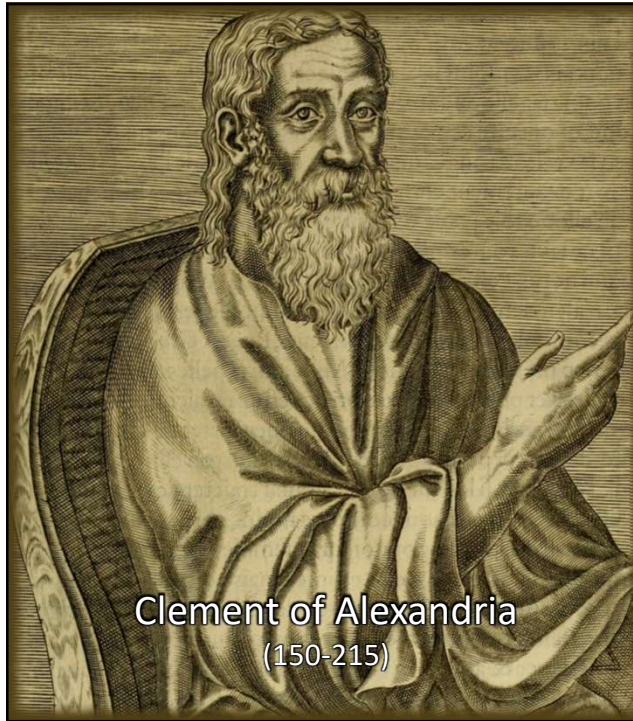
**Athenagoras of Athens
(133-190)**

***"Since, therefore, the unity of the Deity
is confessed by almost all [of these
philosophers], even against their will,
when they come to treat of the first
principles of the universe, and we in
our turn likewise assert that He who
arranged this universe is God — 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 06/24/19]



**Athenagoras of Athens
(133-190)**



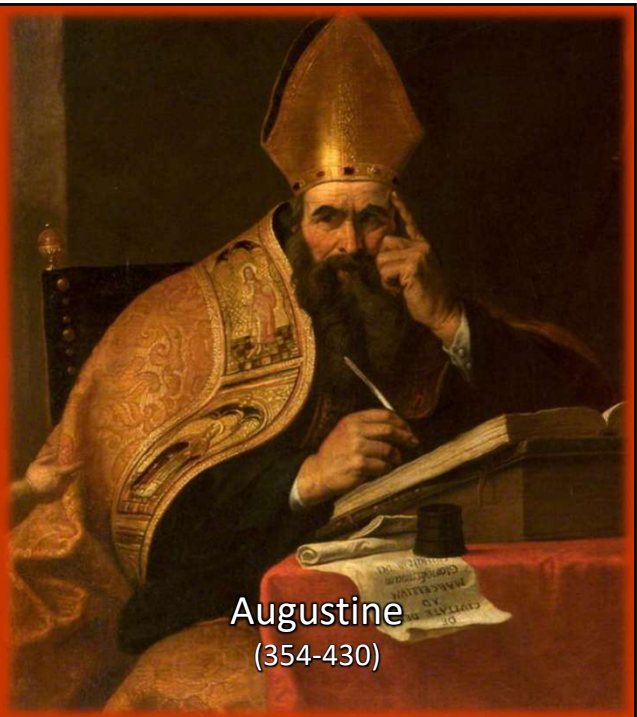
Clement of Alexandria
(150-215)

"There is then in philosophy, though stolen as the fire by Prometheus, a slender spark, capable of being fanned into flame, a trace of wisdom and an impulse from God."

[The Stromata, I, 17, <http://www.newadvent.org/fathers/02101.htm>, accessed 10/27/21]

"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)

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

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



John Calvin
(1509-1564)

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

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



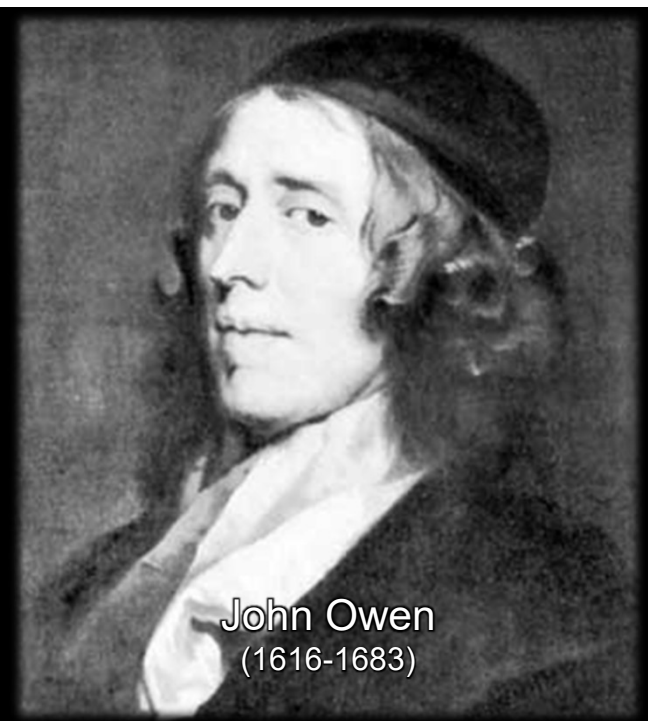
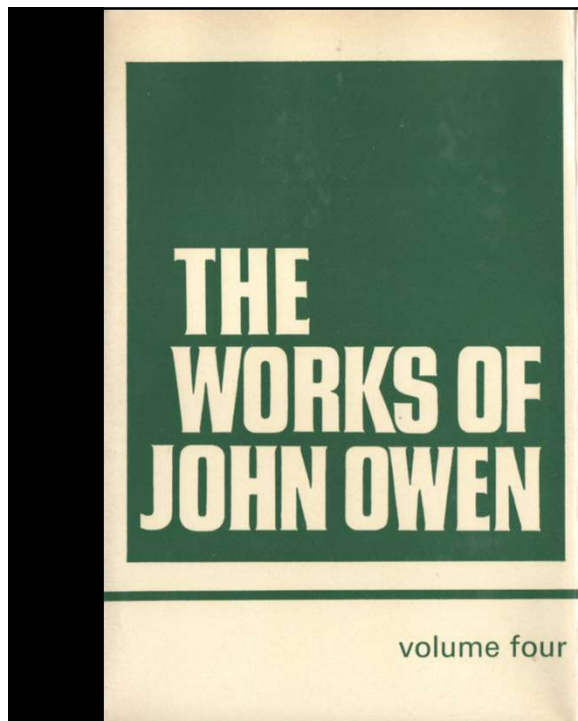
John Calvin
(1509-1564)

"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), 236]



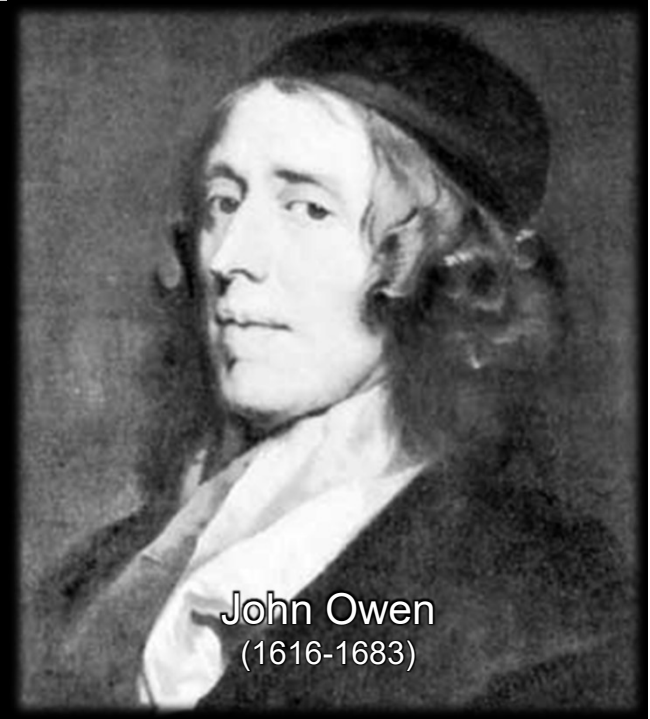
John Calvin
(1509-1564)



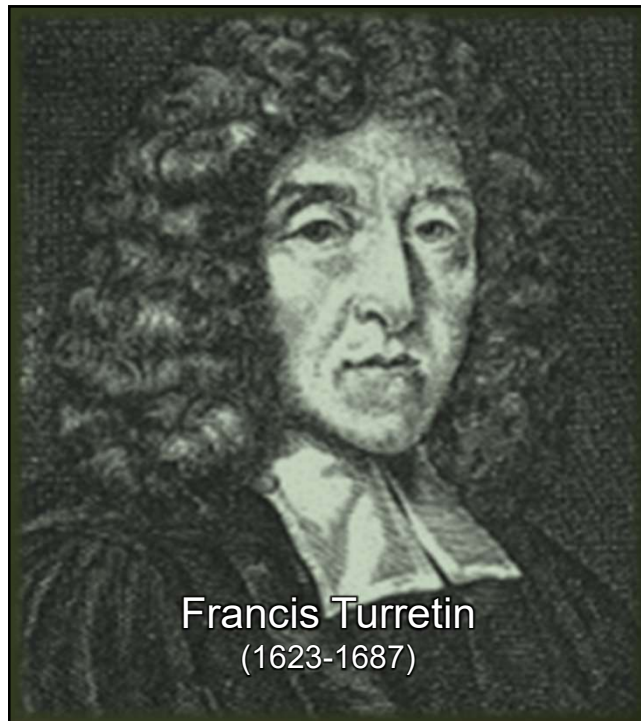
John Owen
(1616-1683)

"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."

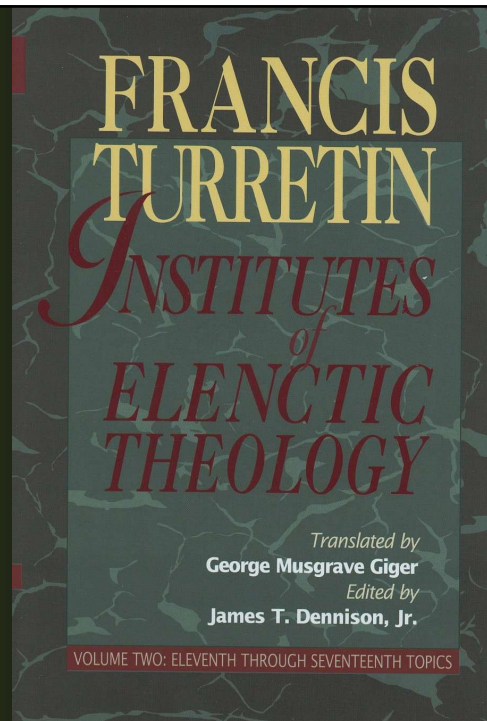
[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]

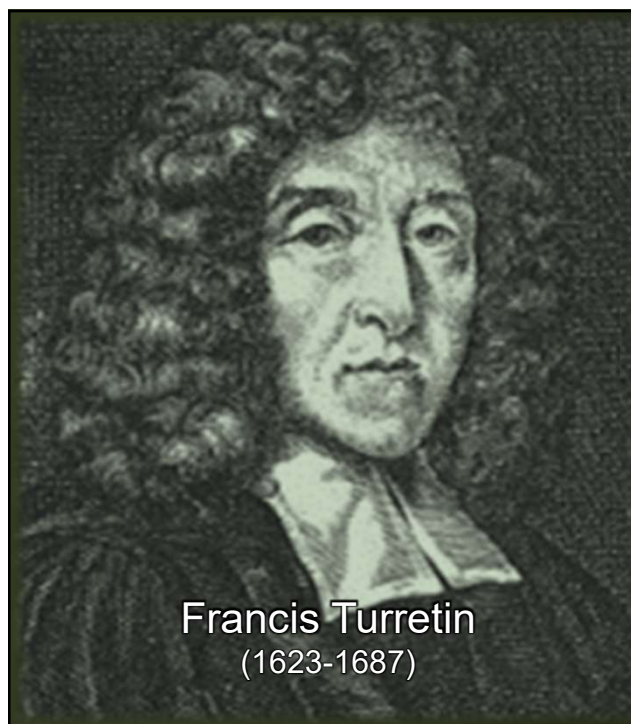


John Owen
(1616-1683)



Francis Turretin
(1623-1687)

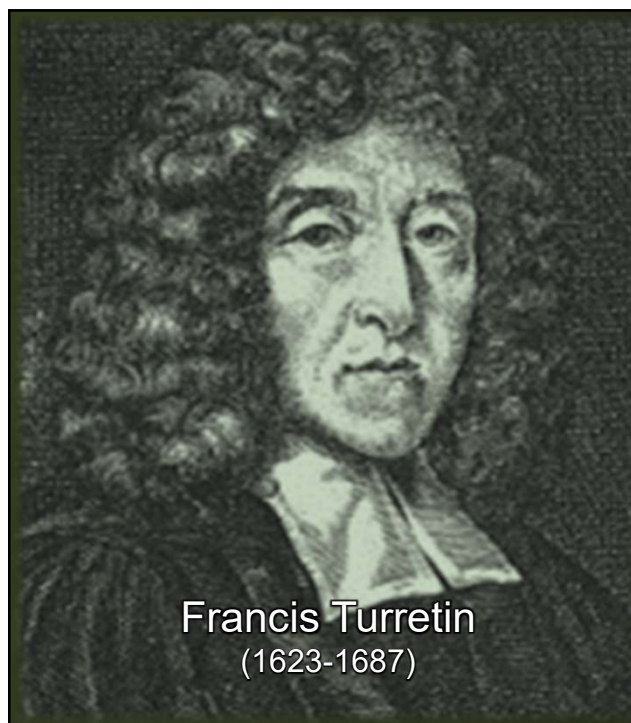




Francis Turretin
(1623-1687)

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

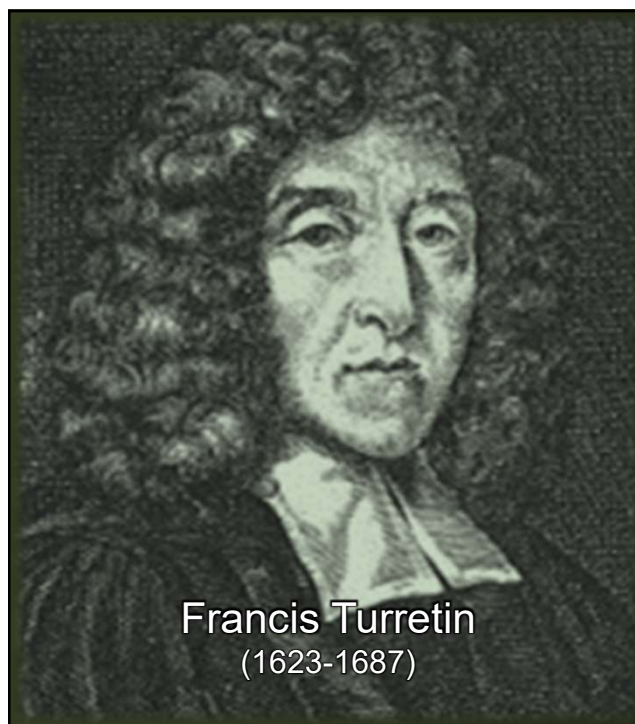
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin
(1623-1687)

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

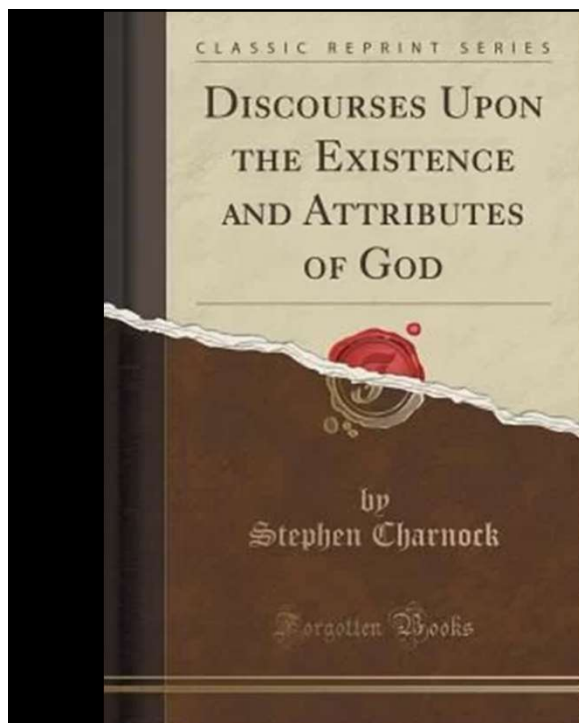
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin
(1623-1687)

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

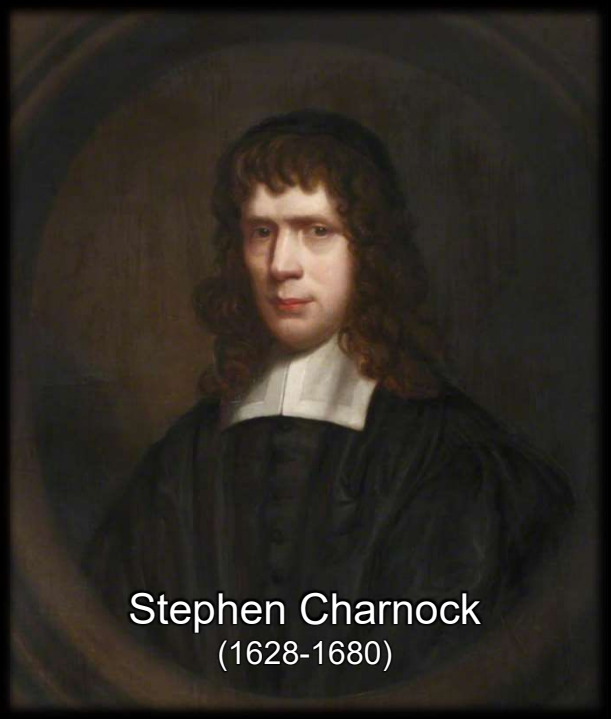
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44-45)]



Stephen Charnock
(1628-1680)

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

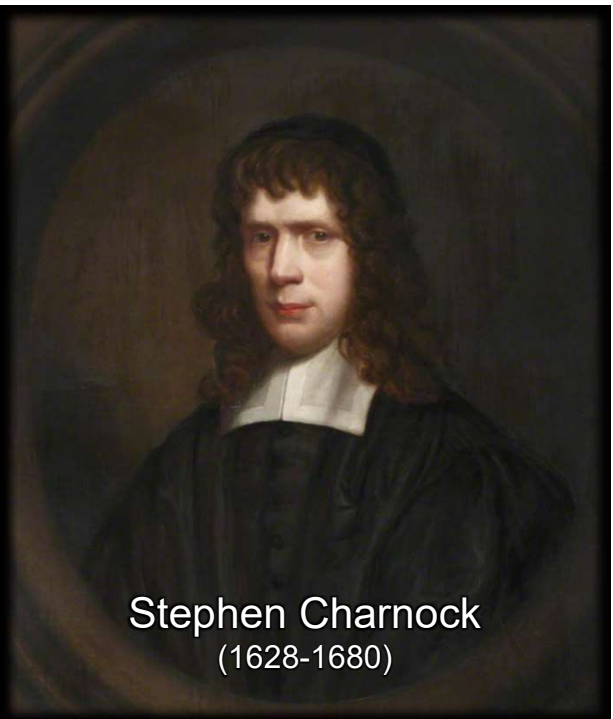
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27]



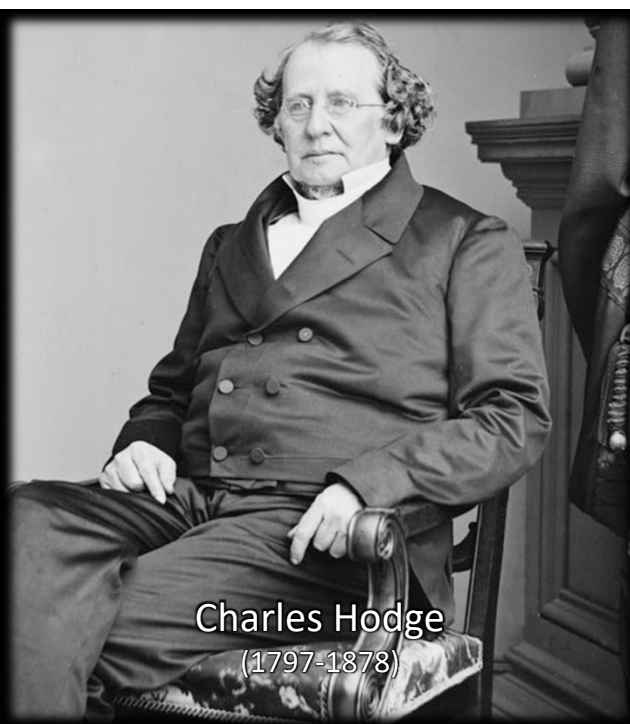
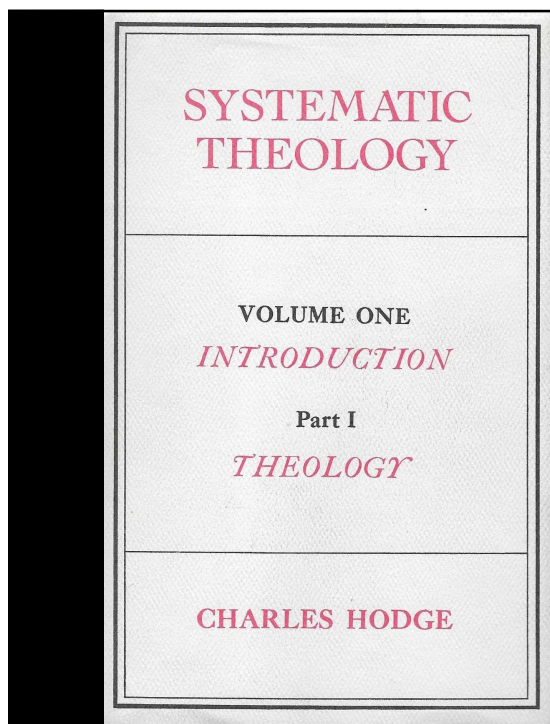
Stephen Charnock
(1628-1680)

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

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

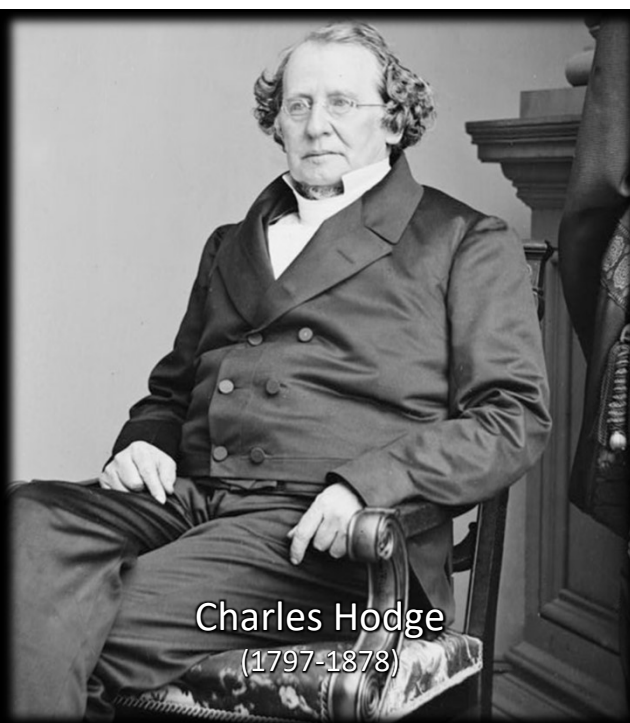


Stephen Charnock
(1628-1680)



Charles Hodge
(1797-1878)

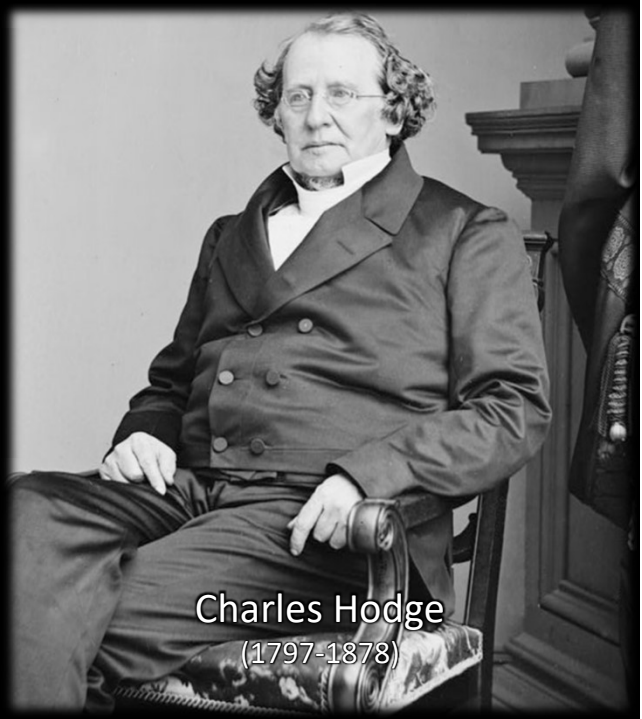
"The Scriptures clearly recognize the fact that the works of God reveal his being and attributes. This they do not only by frequent reference to the works of nature as manifestations of the perfections of God, but by direct assertions. ... The sacred writers in contending with the heathen appeal to the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



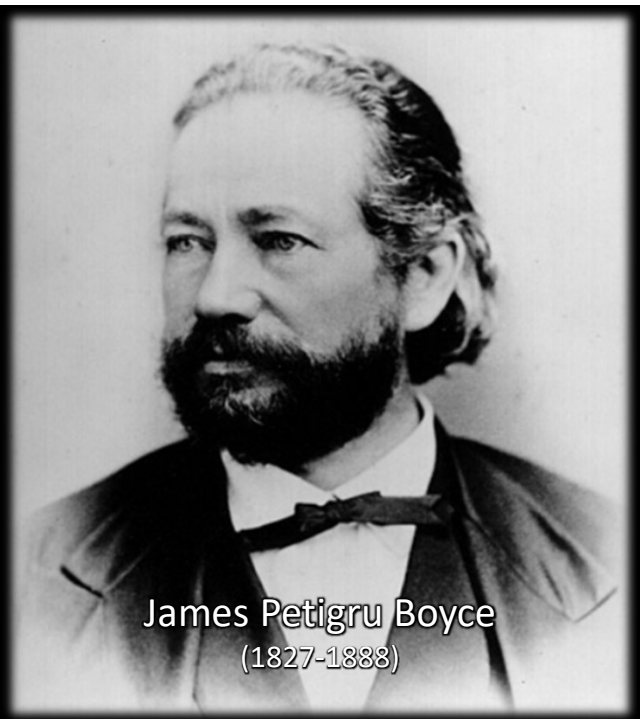
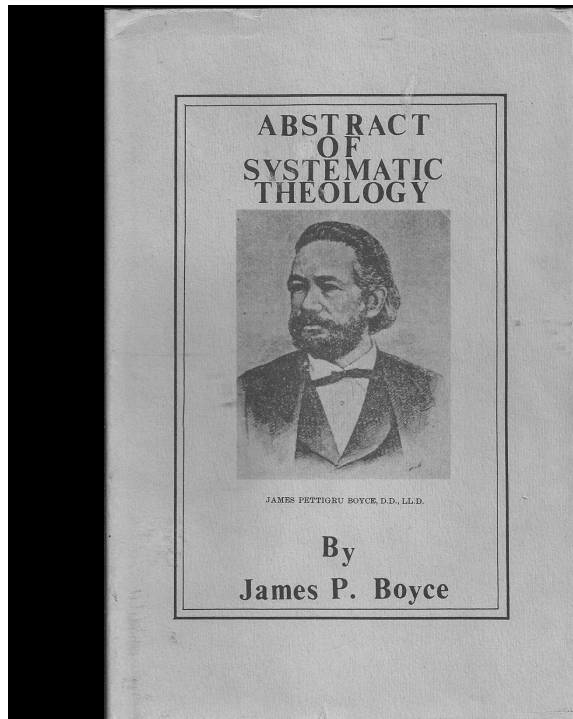
Charles Hodge
(1797-1878)

"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]

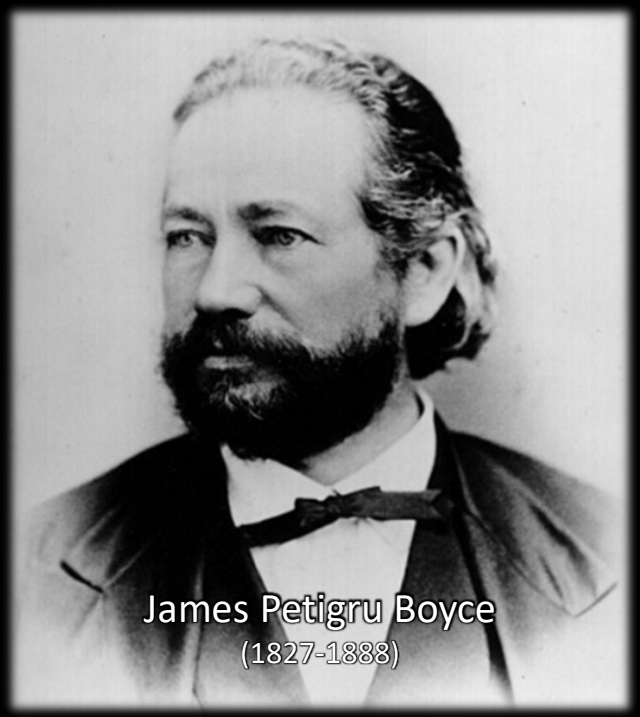


Charles Hodge
(1797-1878)



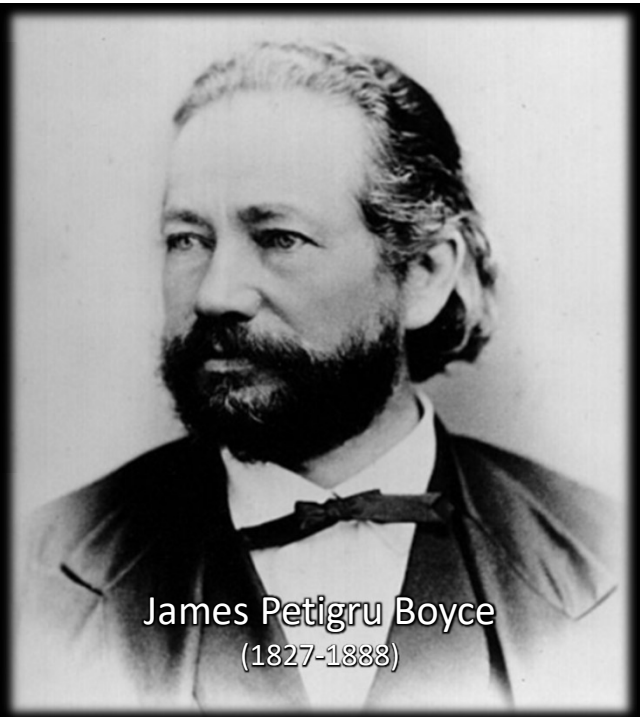
James Petigru Boyce
(1827-1888)

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



James Petigru Boyce
(1827-1888)

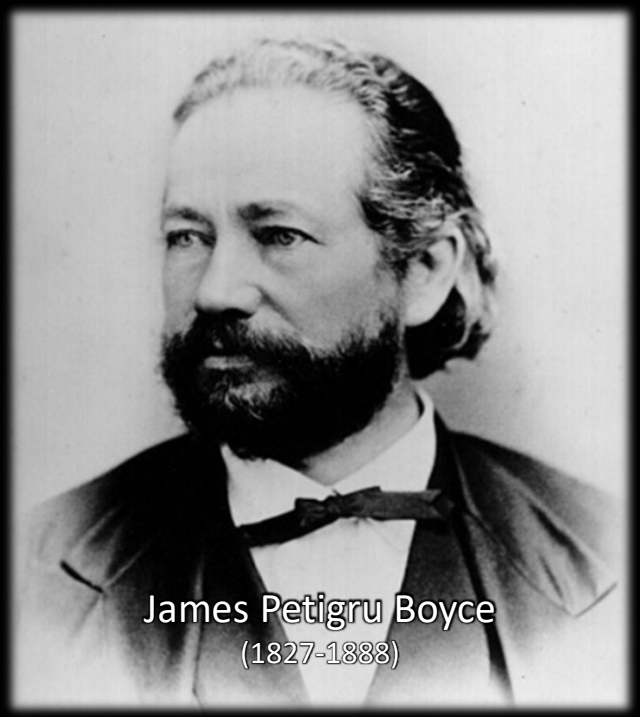
"The means by which the mind attains knowledge in the exercise of its faculties, are five. 1. Consciousness ... 2. Observation ... 3. intuitive conceptions, 4. The dispositions, instincts and tendencies of our natures ... 5. The course of events in nature, as tending to good or evil ...



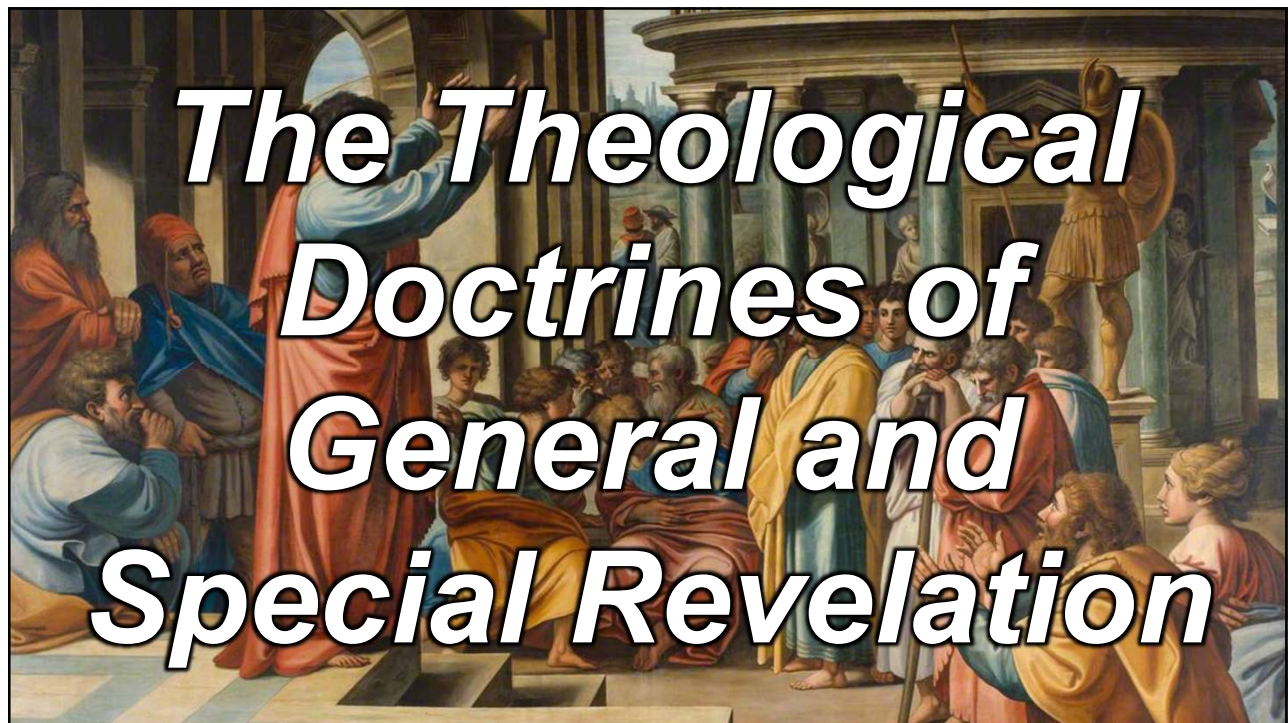
James Petigru Boyce
(1827-1888)

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

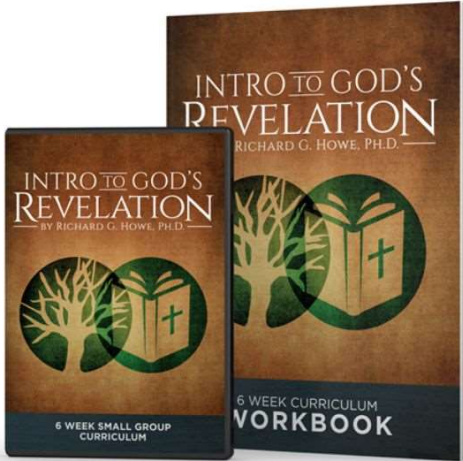
[James Petigru Boyce, *Abstract of Systematic Theology* (Philadelphia: American Baptist Publication Society, 1887), 47]



James Petigru Boyce
(1827-1888)



The Theological Doctrines of General and Special Revelation

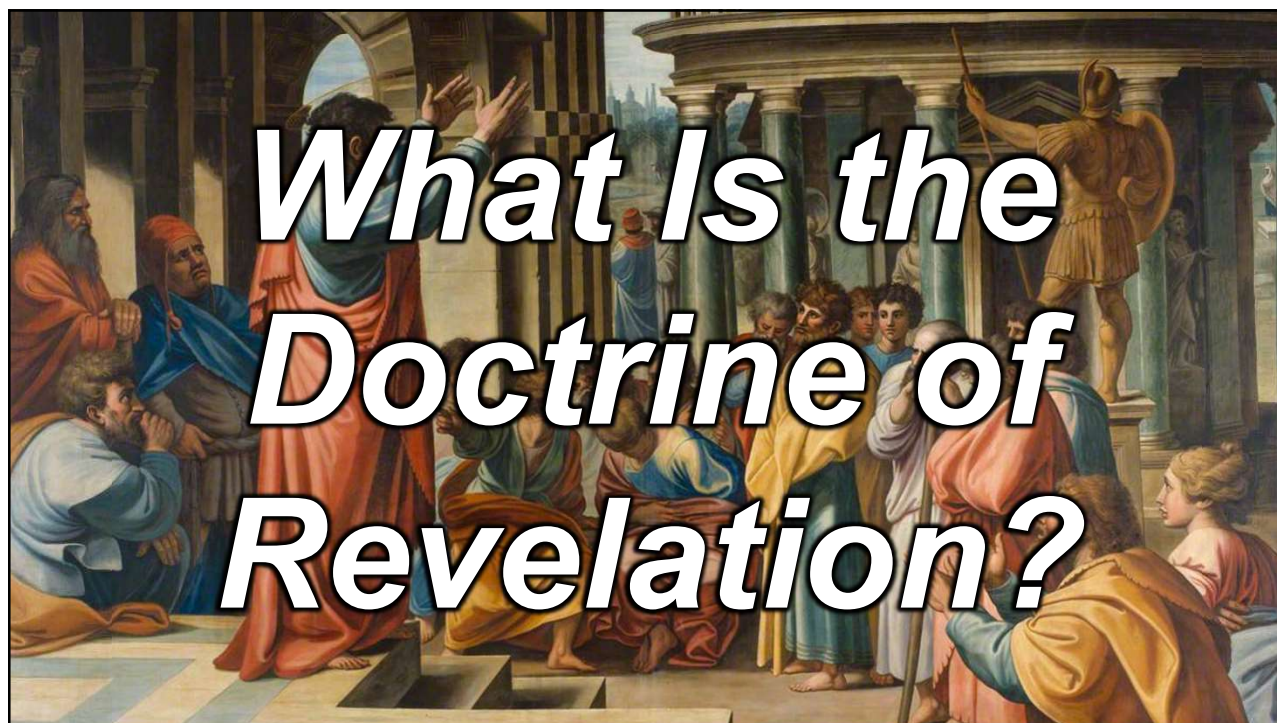


Intro to God's Revelation 6-Week Curriculum by Dr. Richard Howe

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

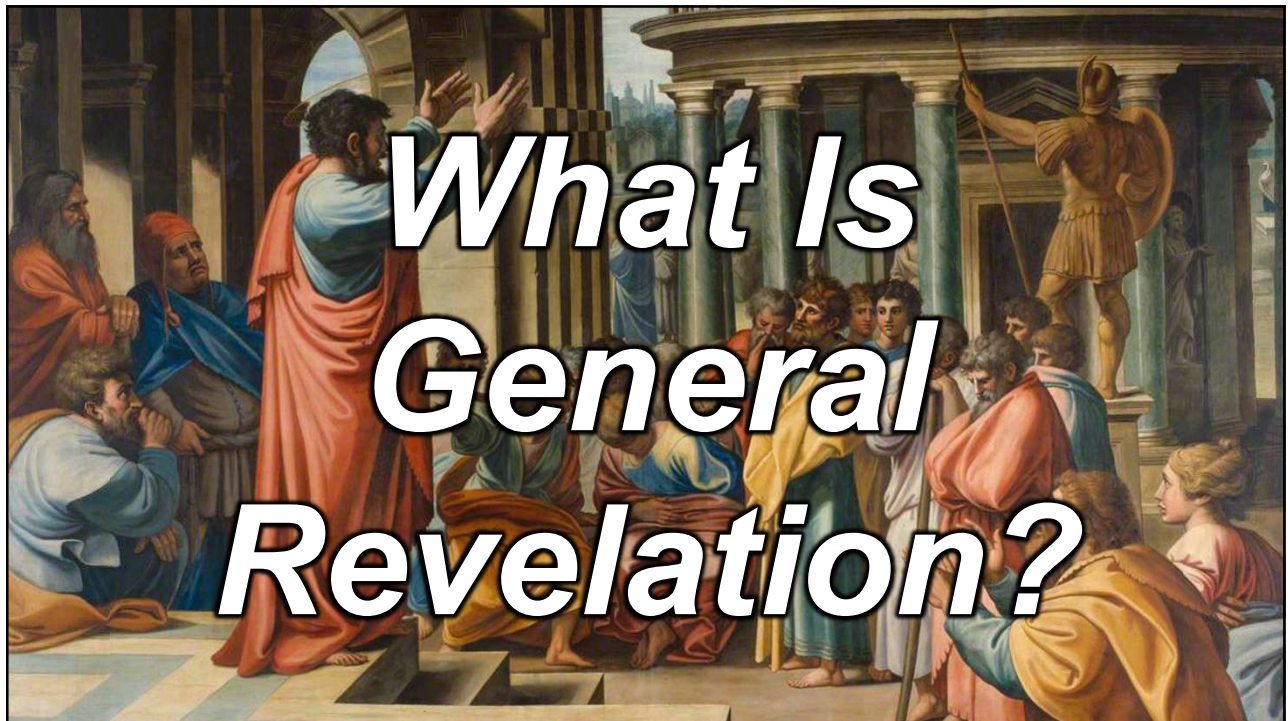
Perfect for Sunday school classes, small groups or individual study!

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



∞ Revelation ∞

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



∞ General Revelation ∞

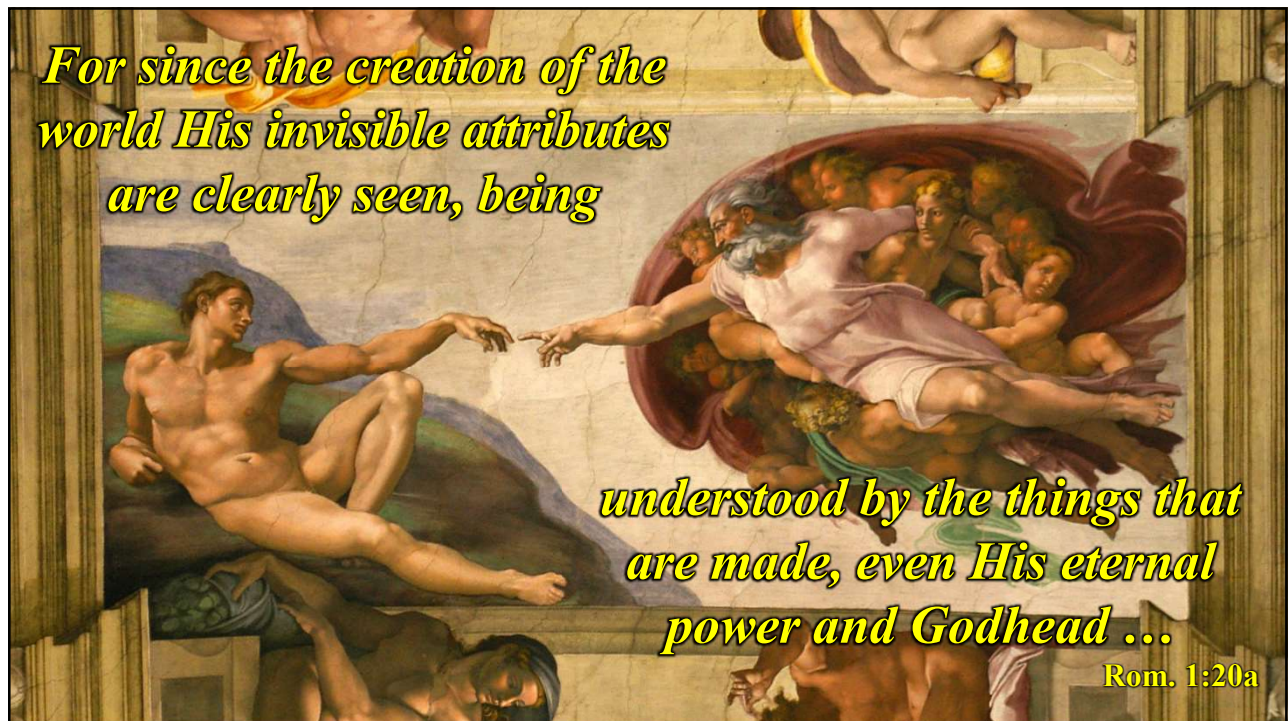
***God making known to mankind
through His creation His
existence, attributes,
and goodness***

***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.***

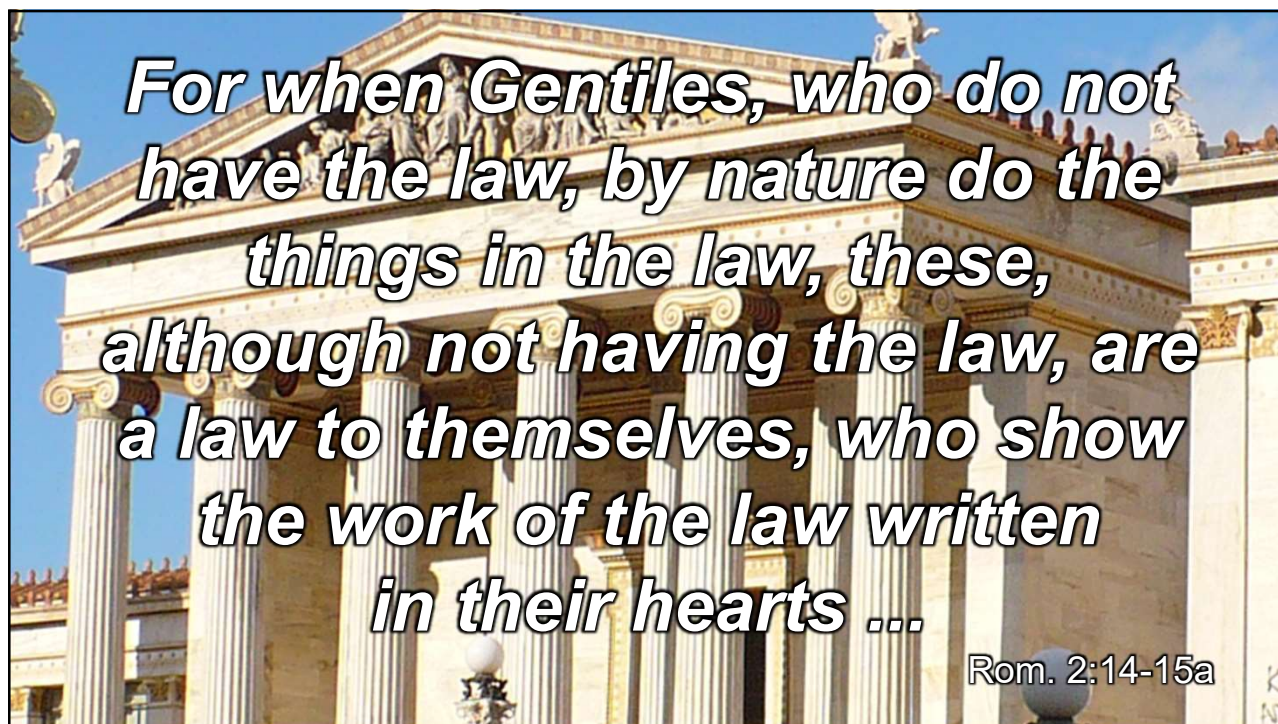
Psalm 97:6



***For since the creation of the
world His invisible attributes
are clearly seen, being***

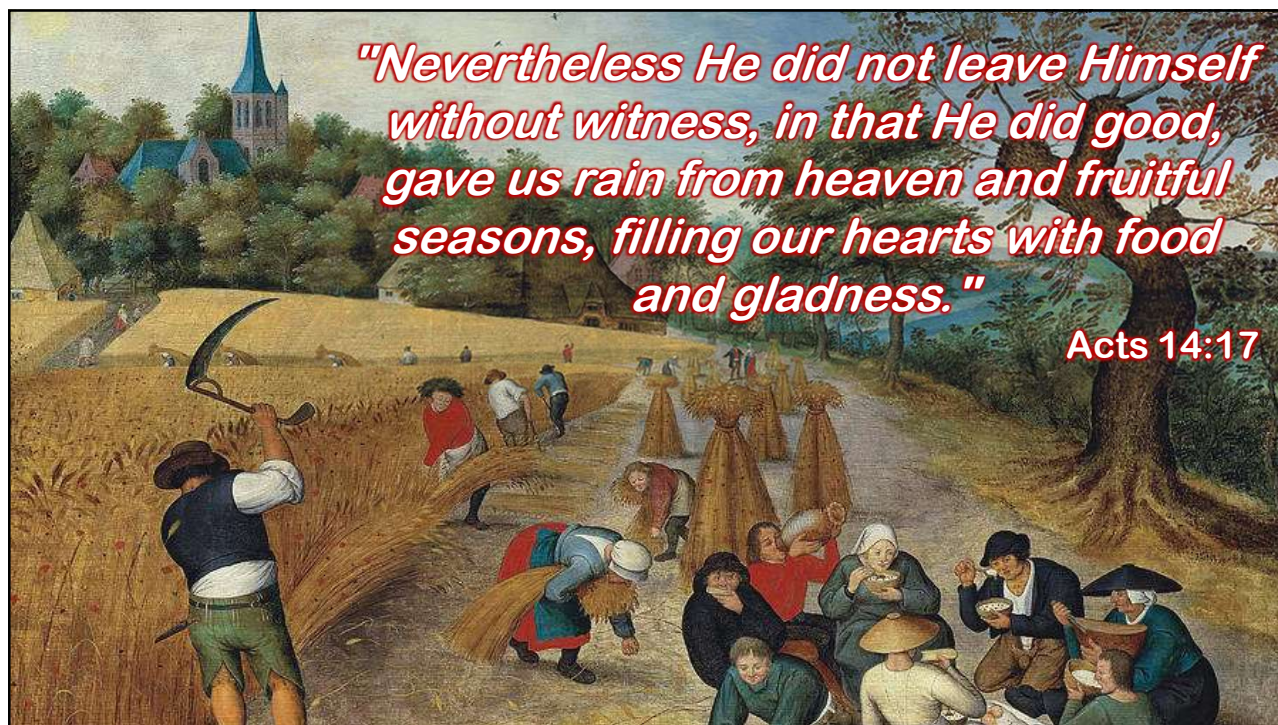
***understood by the things that
are made, even His eternal
power and Godhead ...***

Rom. 1:20a



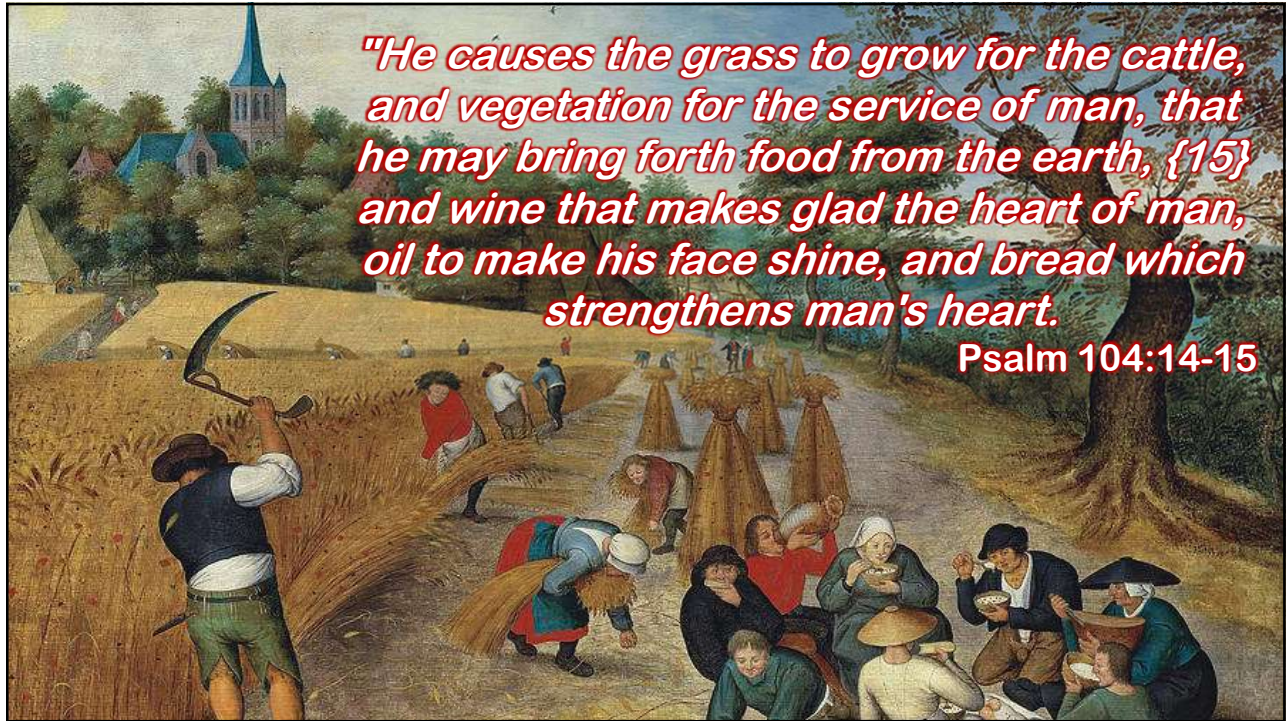
For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts ...

Rom. 2:14-15a



"Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Acts 14:17



∞ Special Revelation ∞

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



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

2 Peter 1:20-21

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

2 Timothy 3:16-17

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

2 Timothy 3:16-17

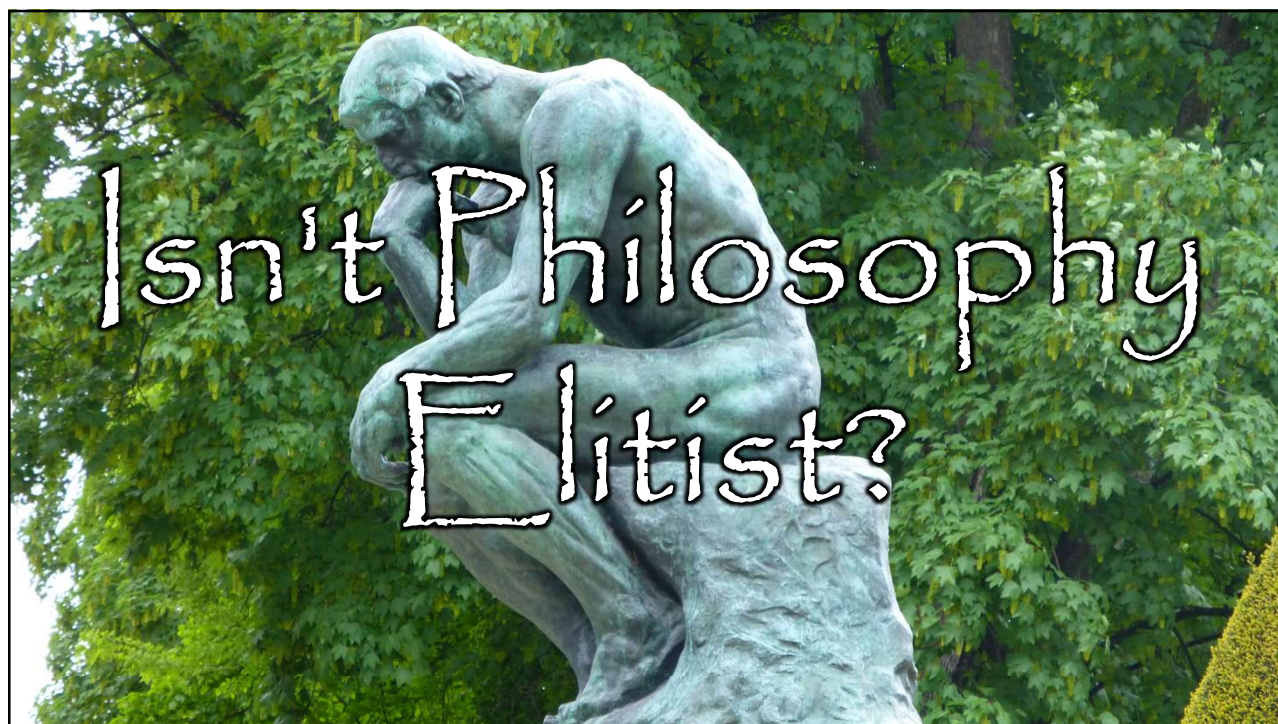
θεόπνευστος (theopneustos) = God breathed

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
☞ Romans 1:20a ☞ For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.	☞ 2 Timothy 3:16-17 ☞ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.
"Book" of Nature: non-propositional	Book of Scripture: propositional
Natural Theology	Biblical Theology
Systematic Theology	

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

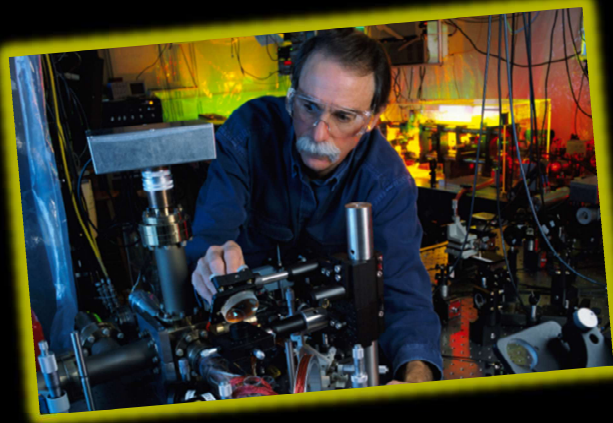




However, to delve deeper into the physical nature of a flower, one would need to understand botany.



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



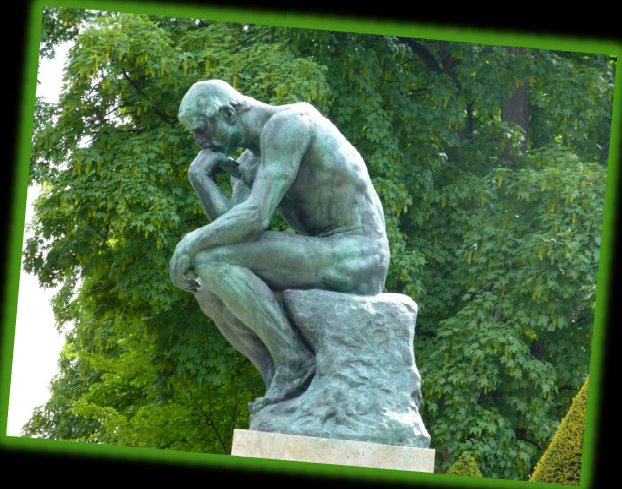
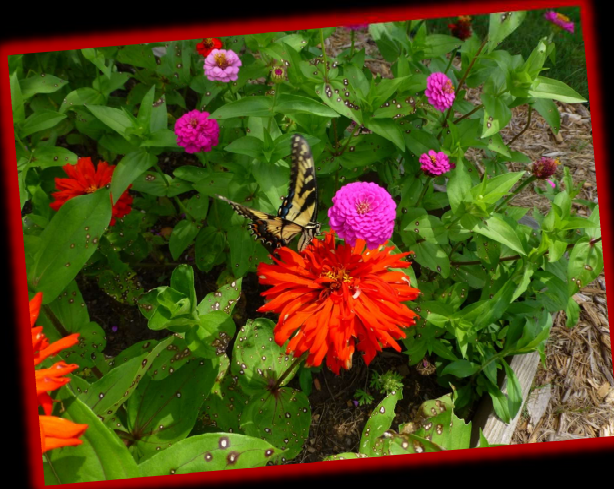
And to delve deeper still, one would need to understand physics.

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



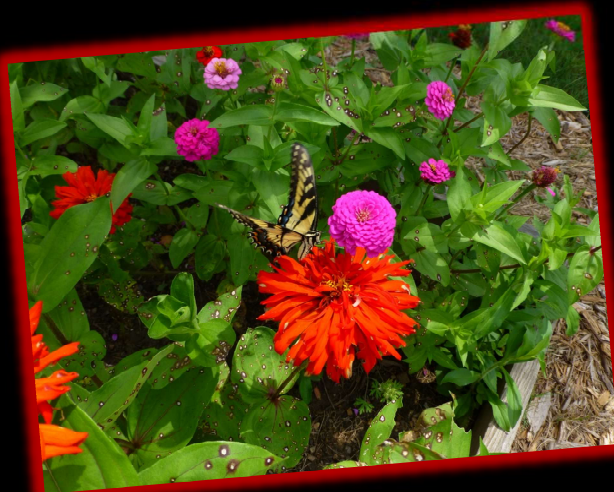
What makes a flower a flower and what makes a human a human are their respective natures.

Metaphysics



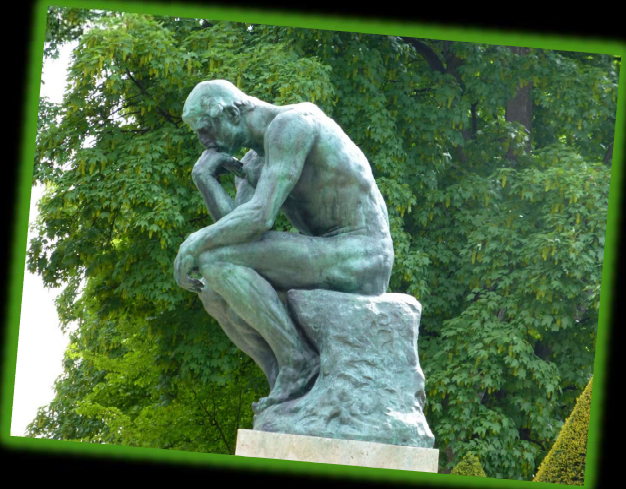
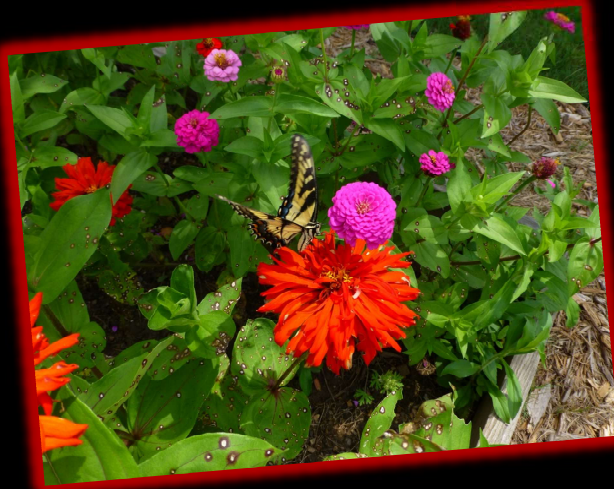
We can know that one is a flower and the other is a human by our senses.

Epistemology



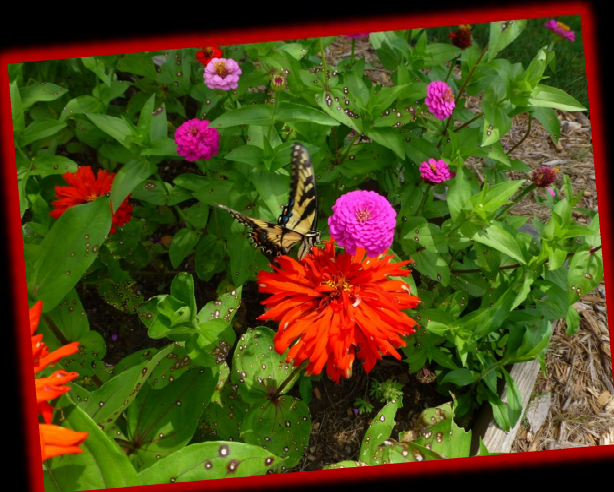
We value the human over the flower because of the different kinds of things they are.

Ethics



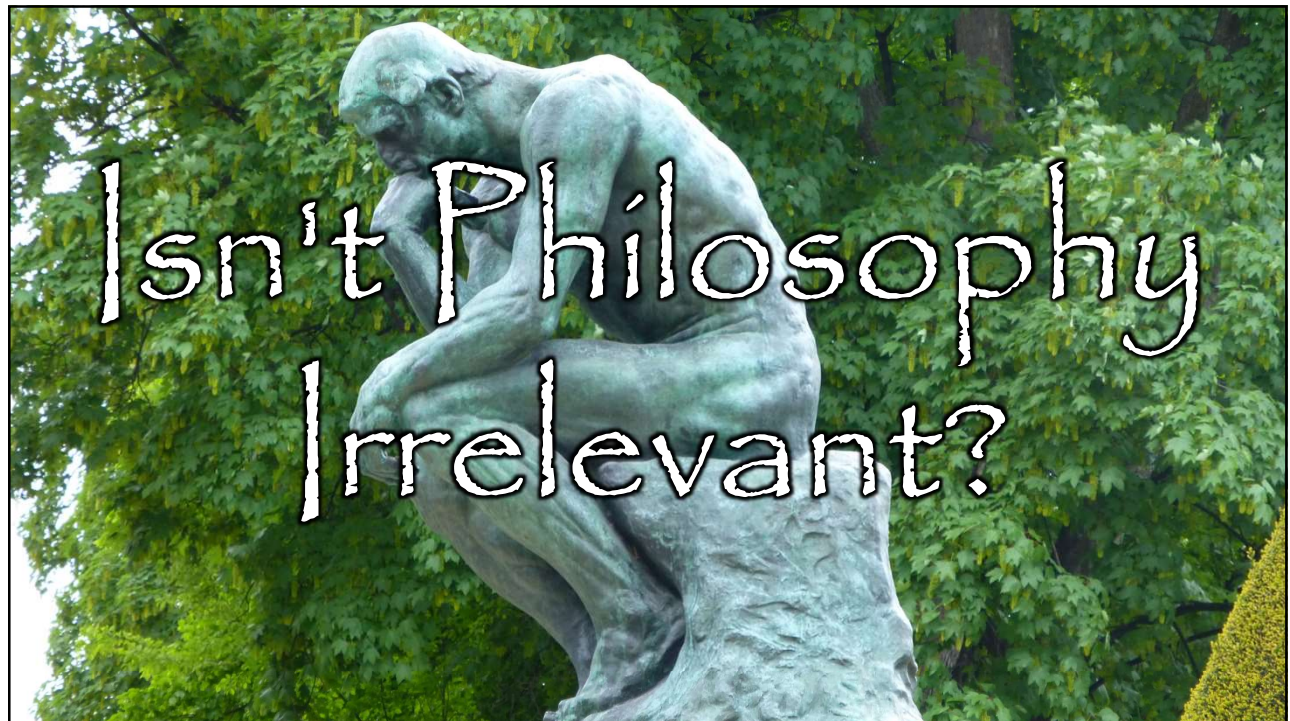
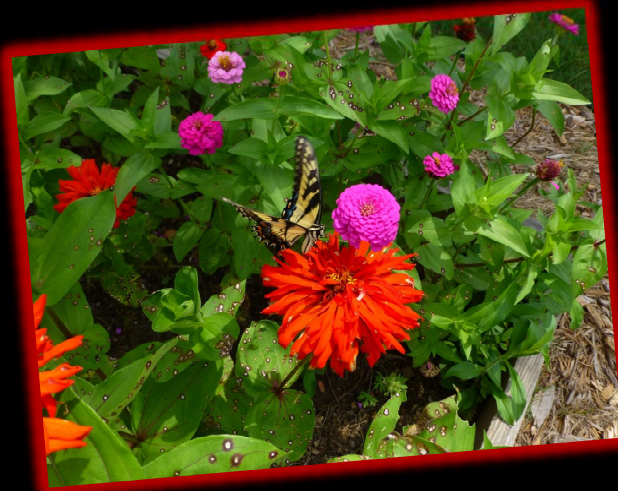
We insist that others value the human over the flower and hold them accountable when they do not.

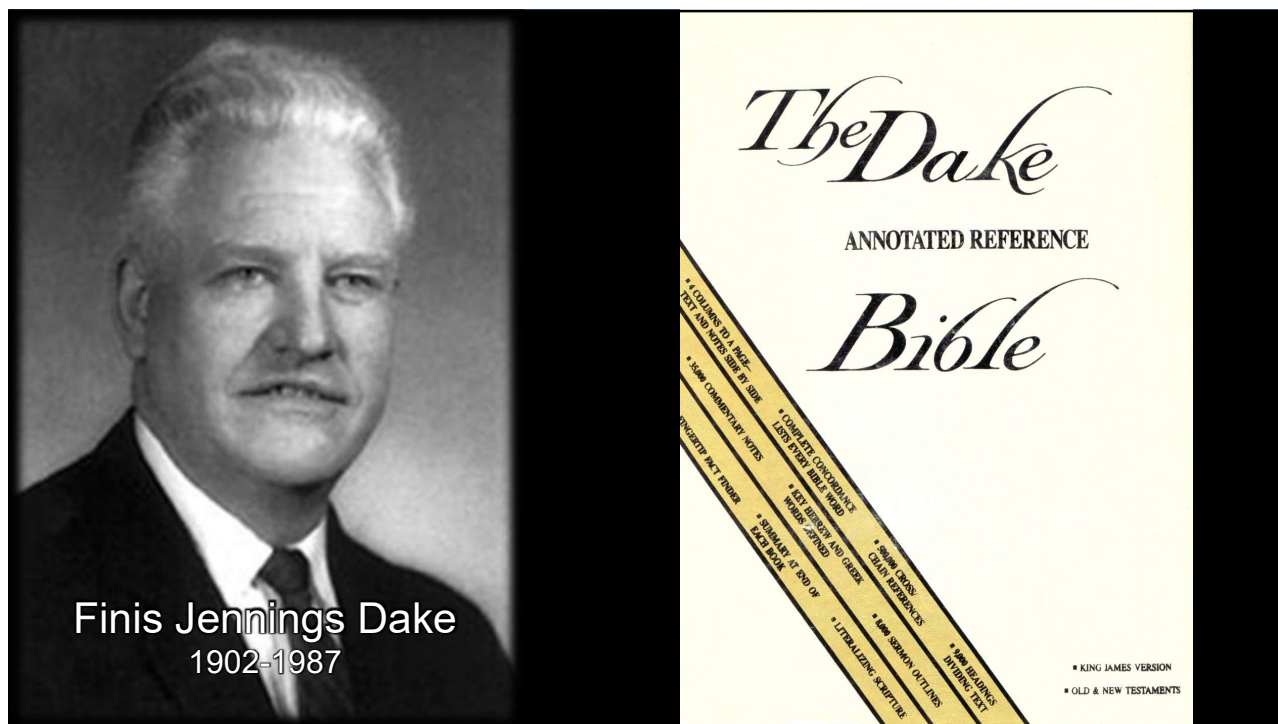
Political Philosophy



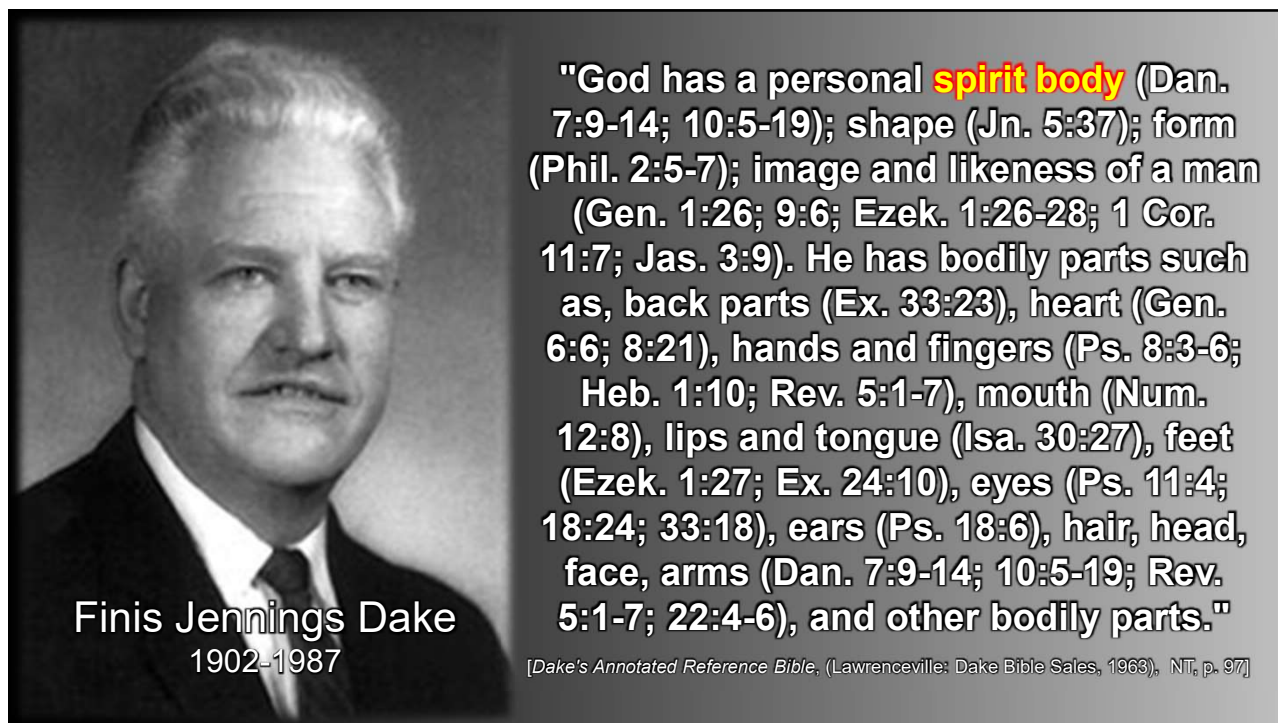
We know that neither the flower nor the human can account for their own existence but are created by God.

Philosophy of Religion



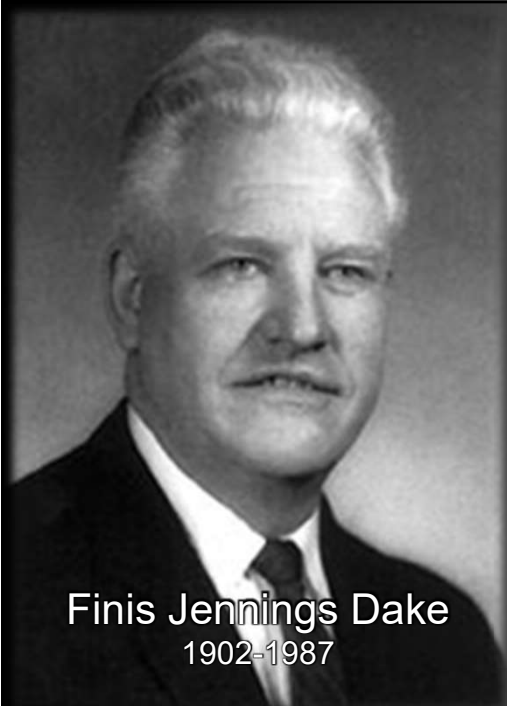


Finis Jennings Dake
1902-1987




Finis Jennings Dake
1902-1987

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



Finis Jennings Dake
1902-1987

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

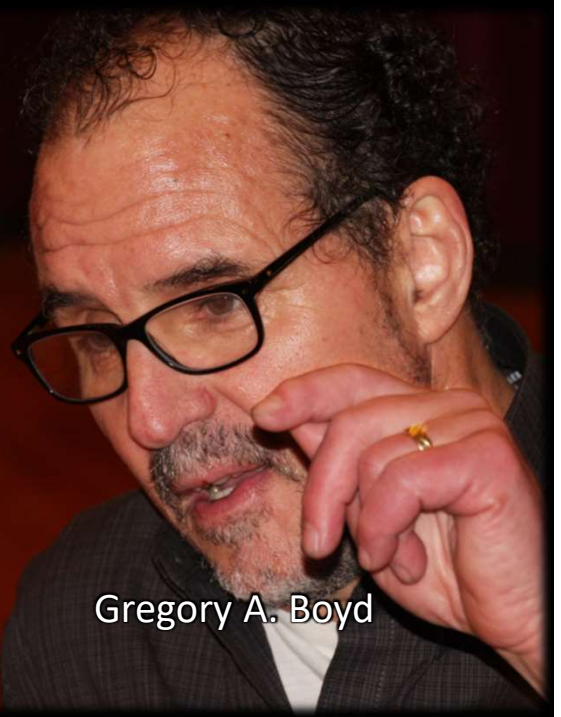


Gregory A. Boyd

PHILOSOPHIA CHRISTI

Φ X

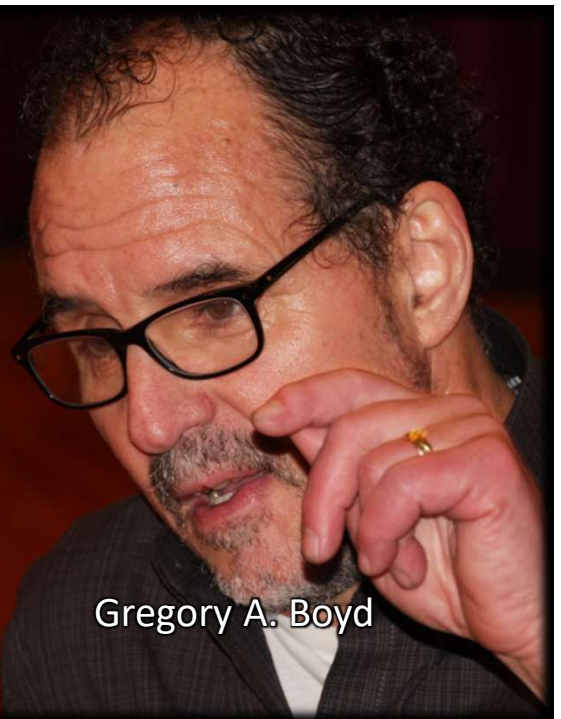
"Scripture also frequently depicts God as experiencing regret ... disappointment, frustration, and unexpected outcomes ... suggesting that the future is to this extent composed of possibilities rather than certainties."



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."

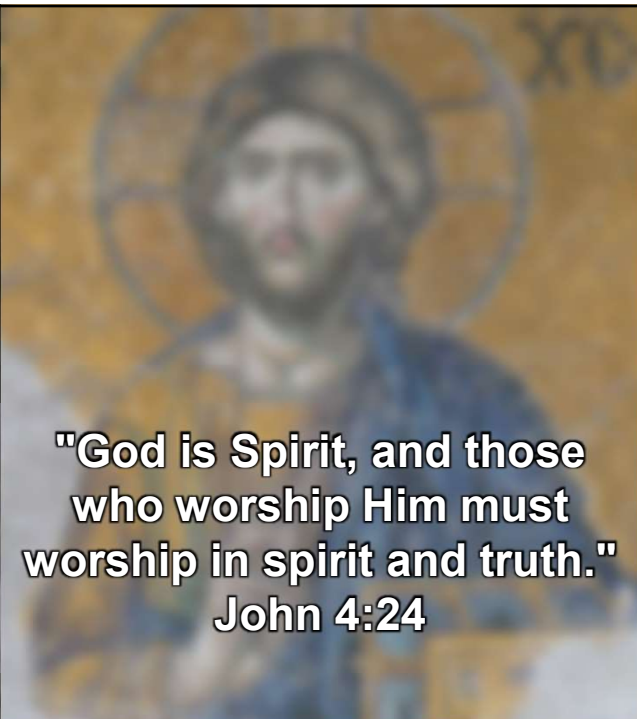
[Gregory A. Boyd, "Neo-Molinism and the Infinite Intelligence of God," *Philosophia Christi* 5, No.1, (2003):192]



Gregory A. Boyd

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

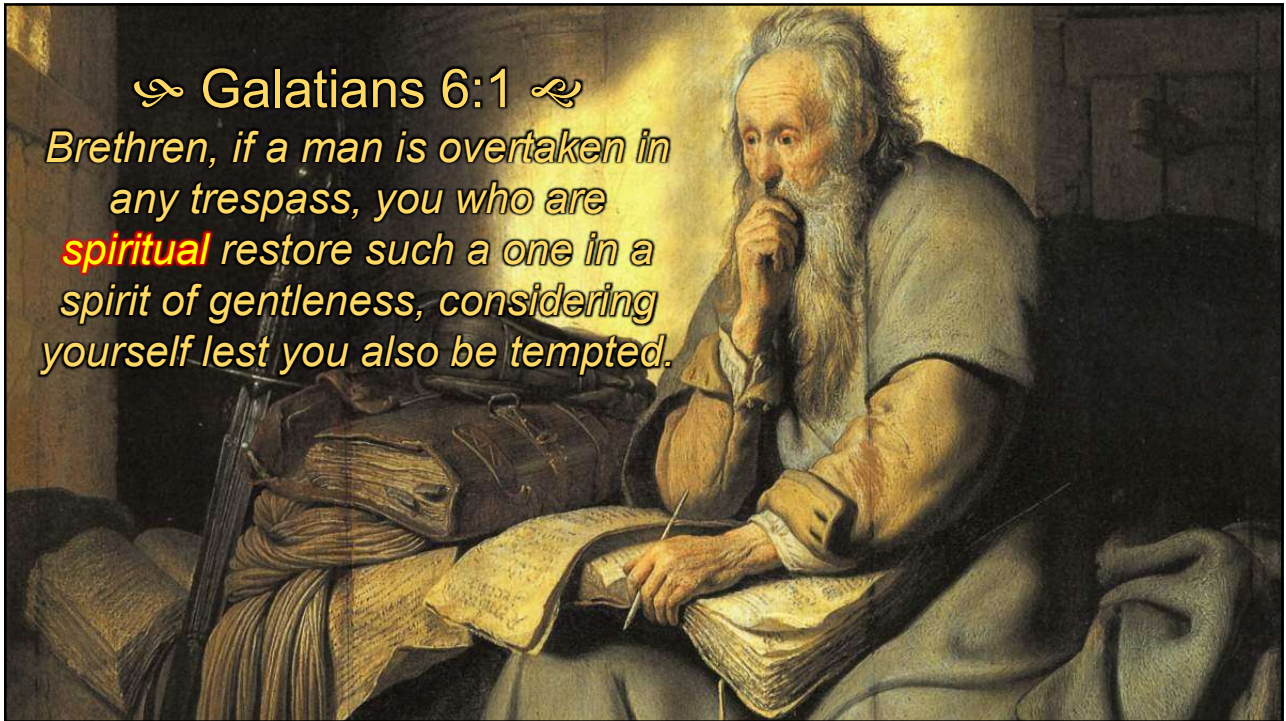
and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8



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

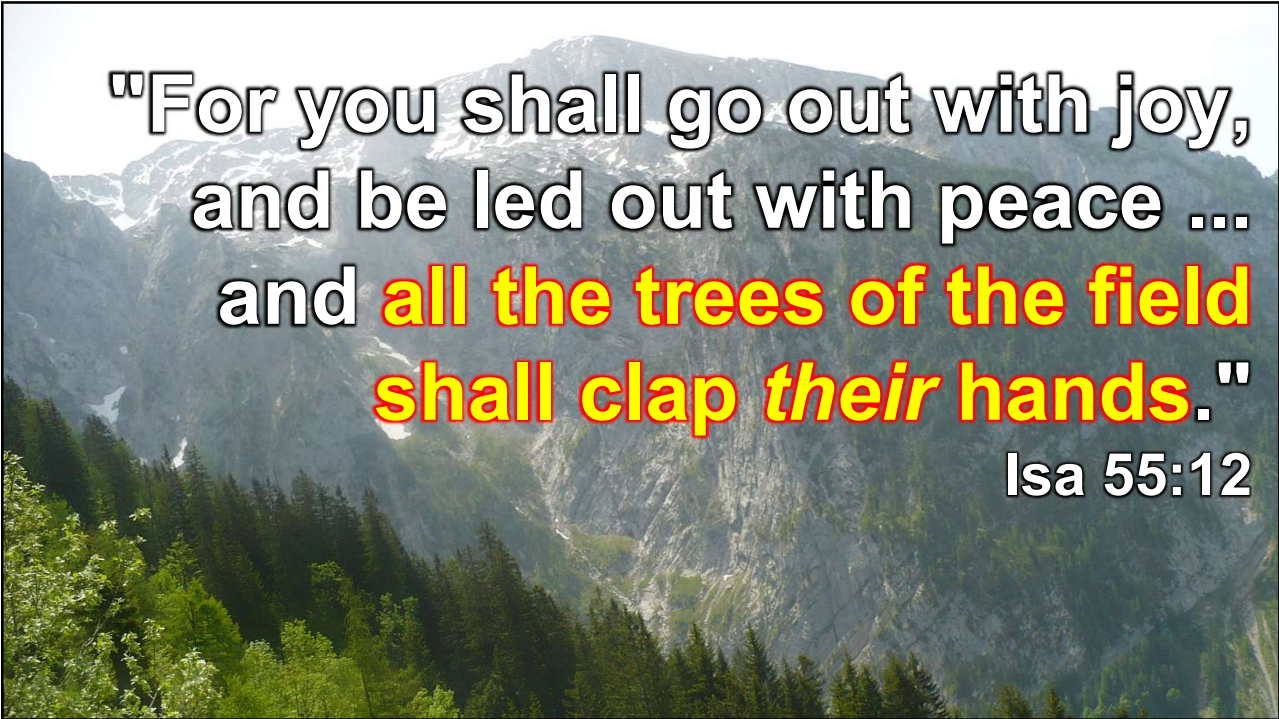
✧ Galatians 6:1 ✧

*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

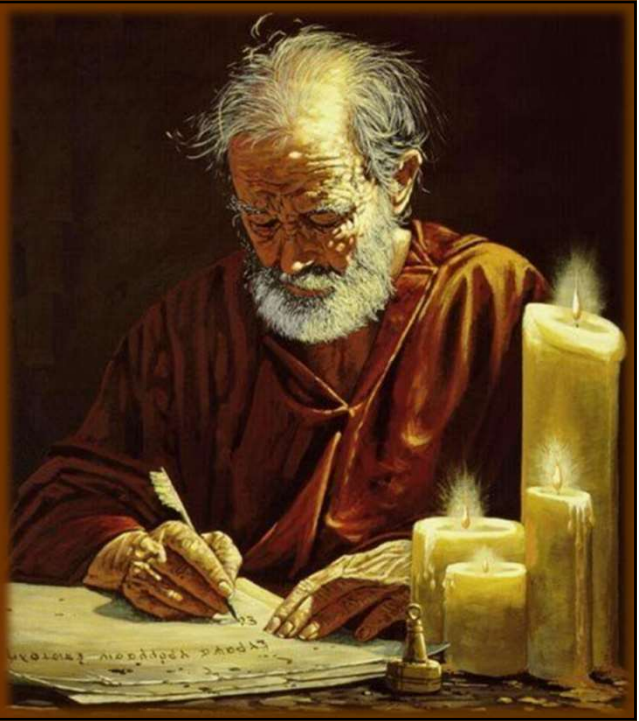


"For you shall go out with joy,
and be led out with peace ...
and **all the trees of the field
shall clap *their* hands.**"

Isa 55:12

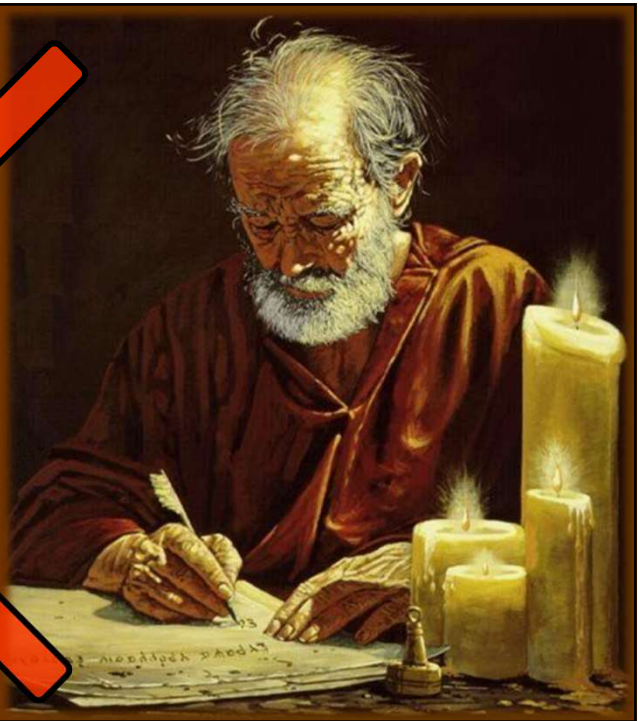
"For since the creation of the world His invisible attributes are clearly seen, *being understood by the things that are made,* even His eternal power and Godhead."

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

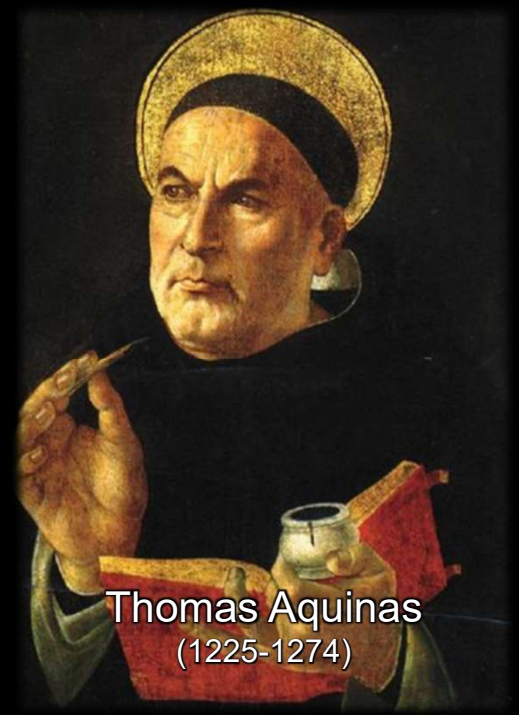
ex'sə·jē'sis

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.

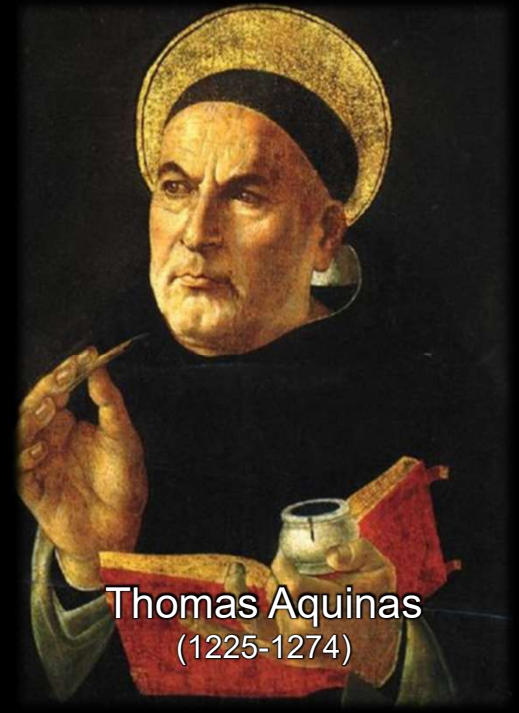
[Commentary on the De Trinitate of Boethius, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4th rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



Thomas Aquinas
(1225-1274)

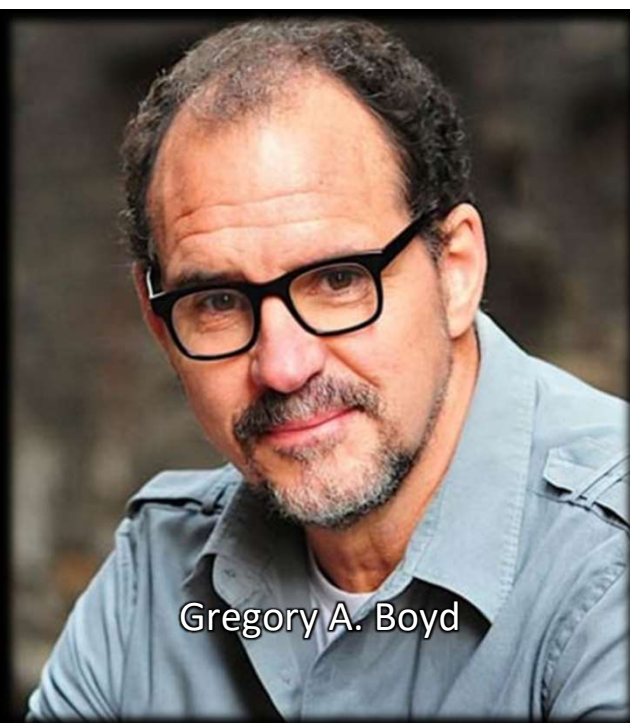
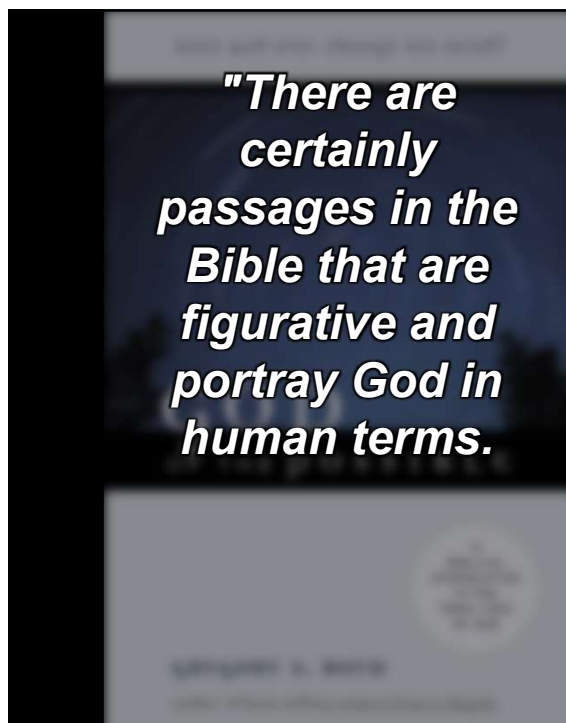
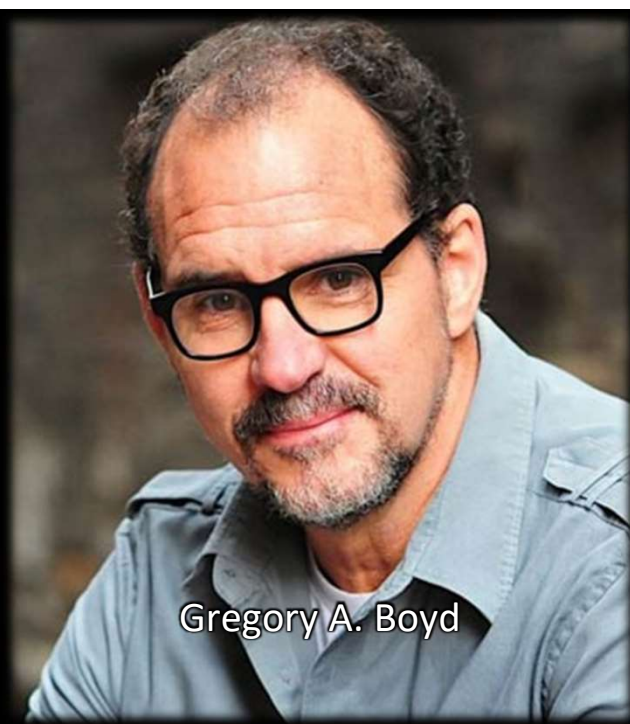
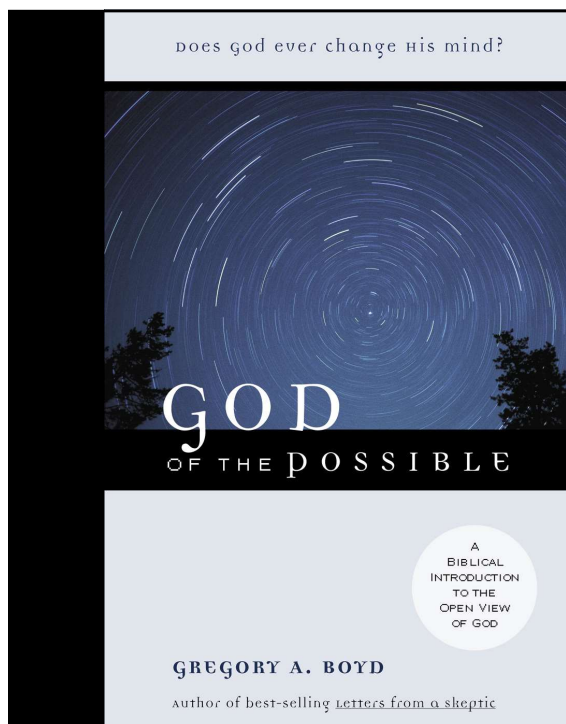
"Now, what we have said sets aside the error of certain Jews who attributed anger, sadness, repentance, and all such passions in their proper sense to God, failing to distinguish what in Sacred Scripture is said properly and what metaphorically."

[SCG, I, 91, §18]



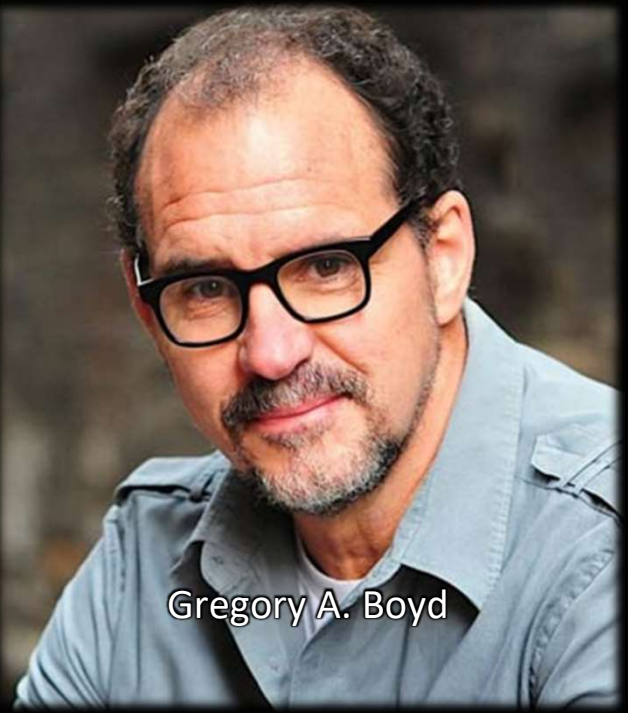
Thomas Aquinas
(1225-1274)

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



"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?

"[These] 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]

From where might one get such a "preconception of what God must be like" to bring to the text?

"[These] 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]

"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



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

Psalms 97:6

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

Psalms 19:1

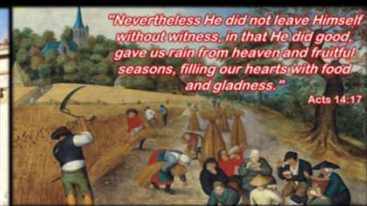


Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.

Jer. 32:17

For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts ...

Rom. 2:14-15a



"Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Acts 14:17

"[These] 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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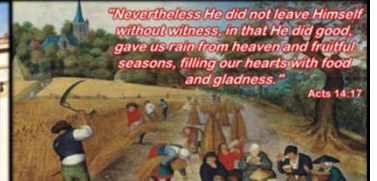


Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.

Jer. 32:17

For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts ...

Rom. 2:15-16a



"Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Acts 14:17

"[These] 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."**

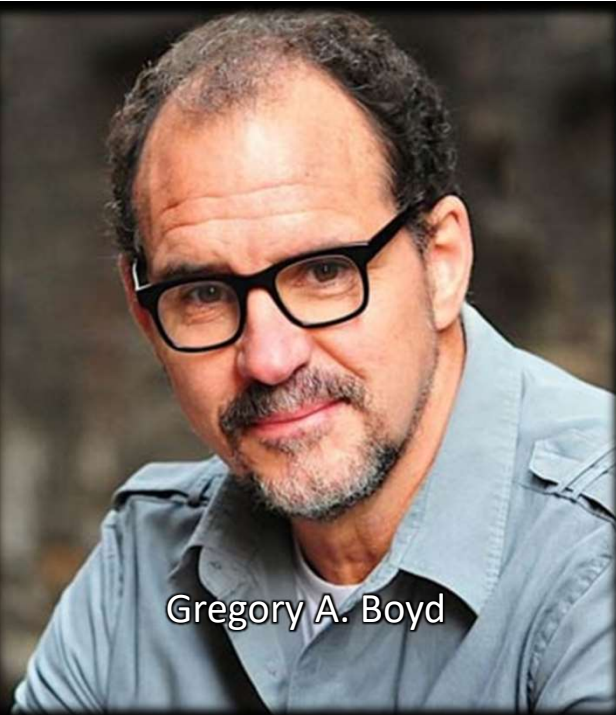
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]

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."

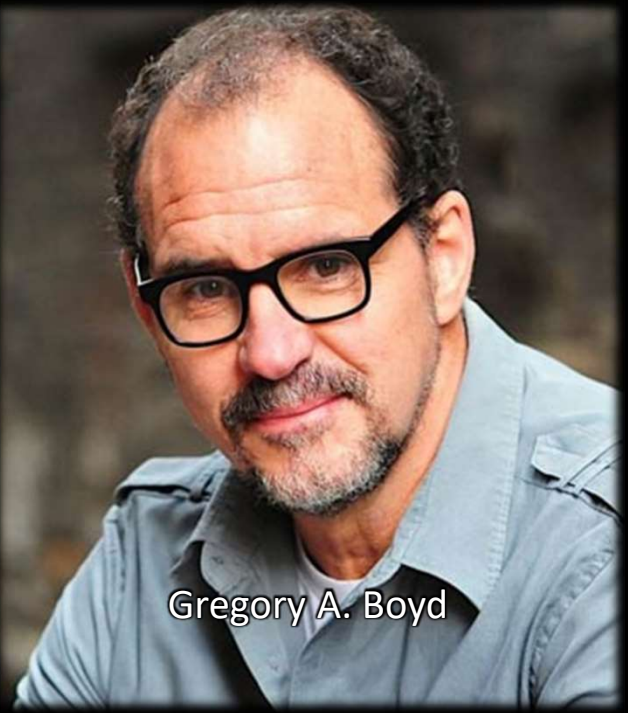
[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 17]



Gregory A. Boyd

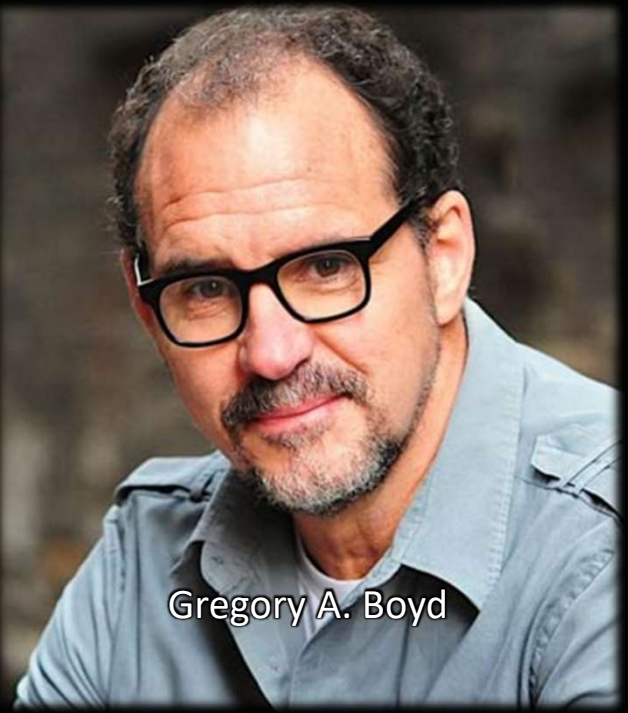
"Doesn't every page of the Bible paint a portrait of God who experiences things, thinks things, and responds to things sequentially? Every verb applied to God in the Bible testifies to this."

[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 131-132]



What, then, can Boyd say to Finis Jennings Dake?

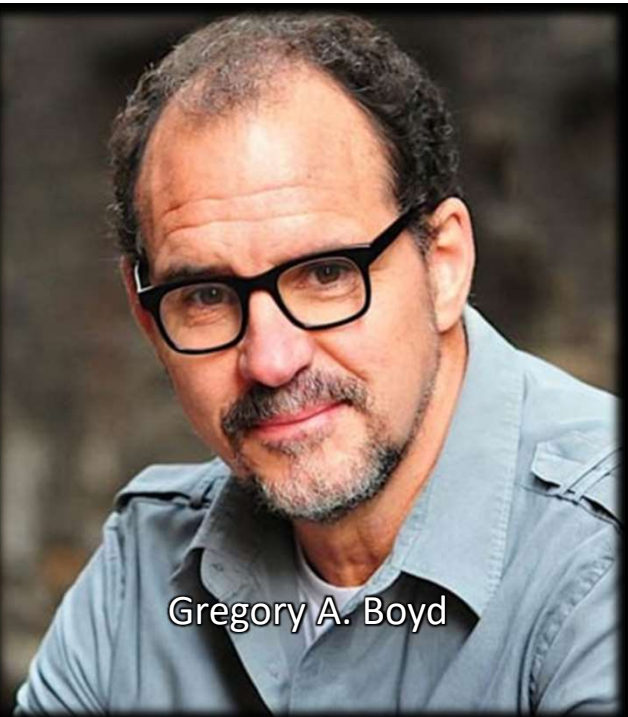
"He says here [Jer. 18:8, 10] (and many other places), 'I change my mind.' How could he say it any clearer? If this passage doesn't teach us that God can truly change his intentions, what would a passage that did teach this look like?"



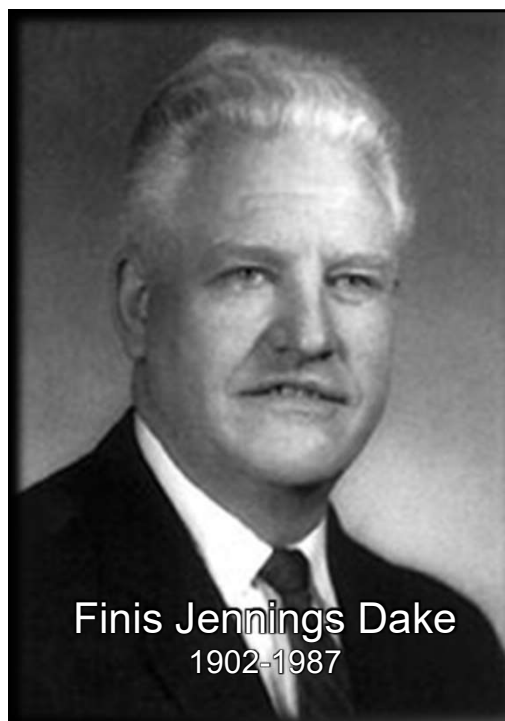
Gregory A. Boyd

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

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



Gregory A. Boyd



Finis Jennings Dake
1902-1987

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

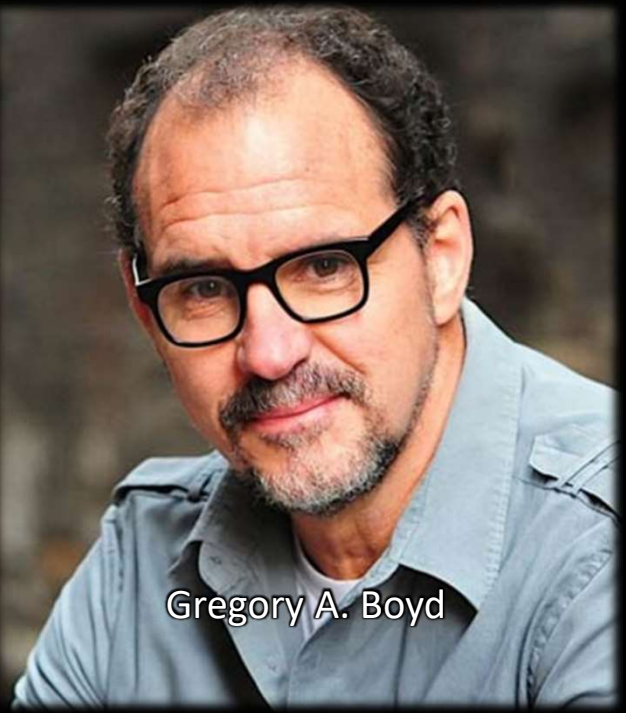
Dake, NT, p. 97.

🌀 **Isa 30:27** 🌀

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

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

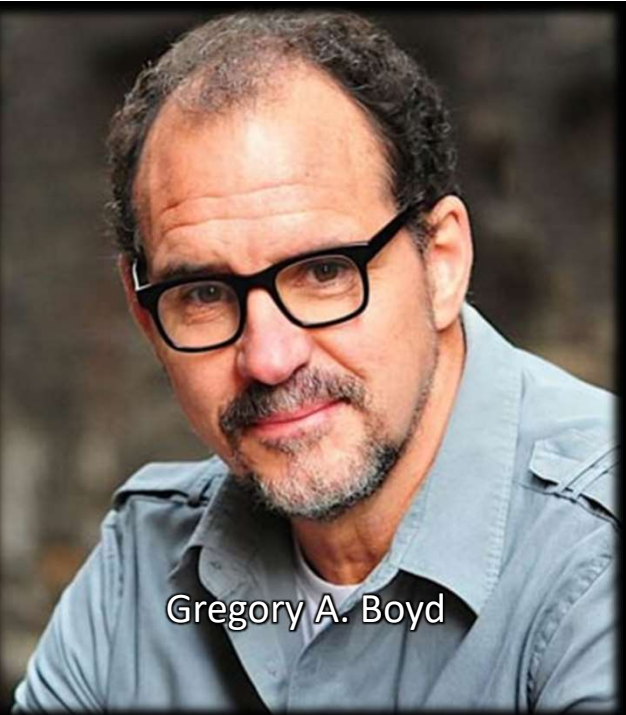
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



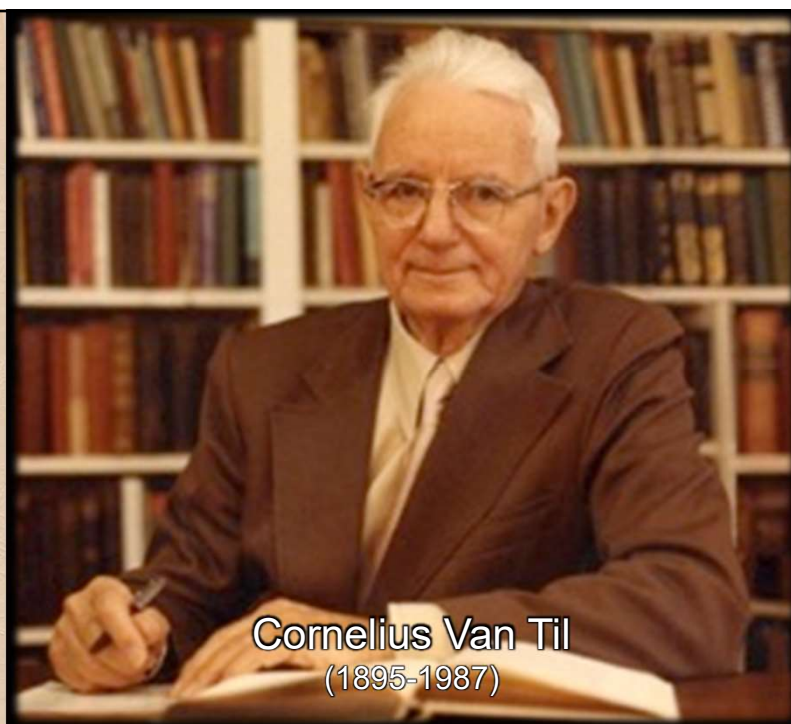
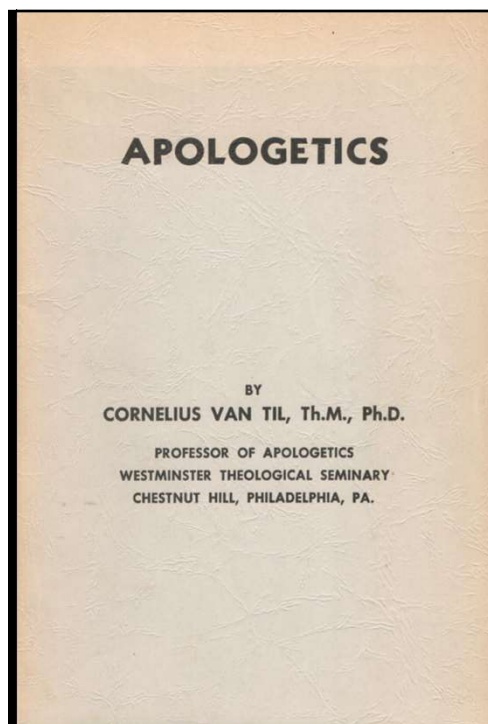
Gregory A. Boyd

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

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



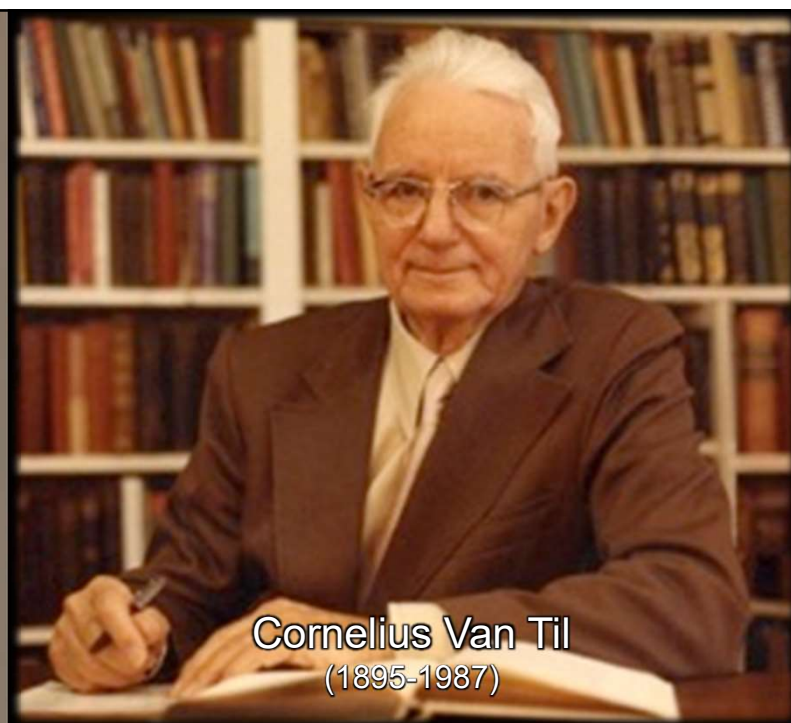
Gregory A. Boyd



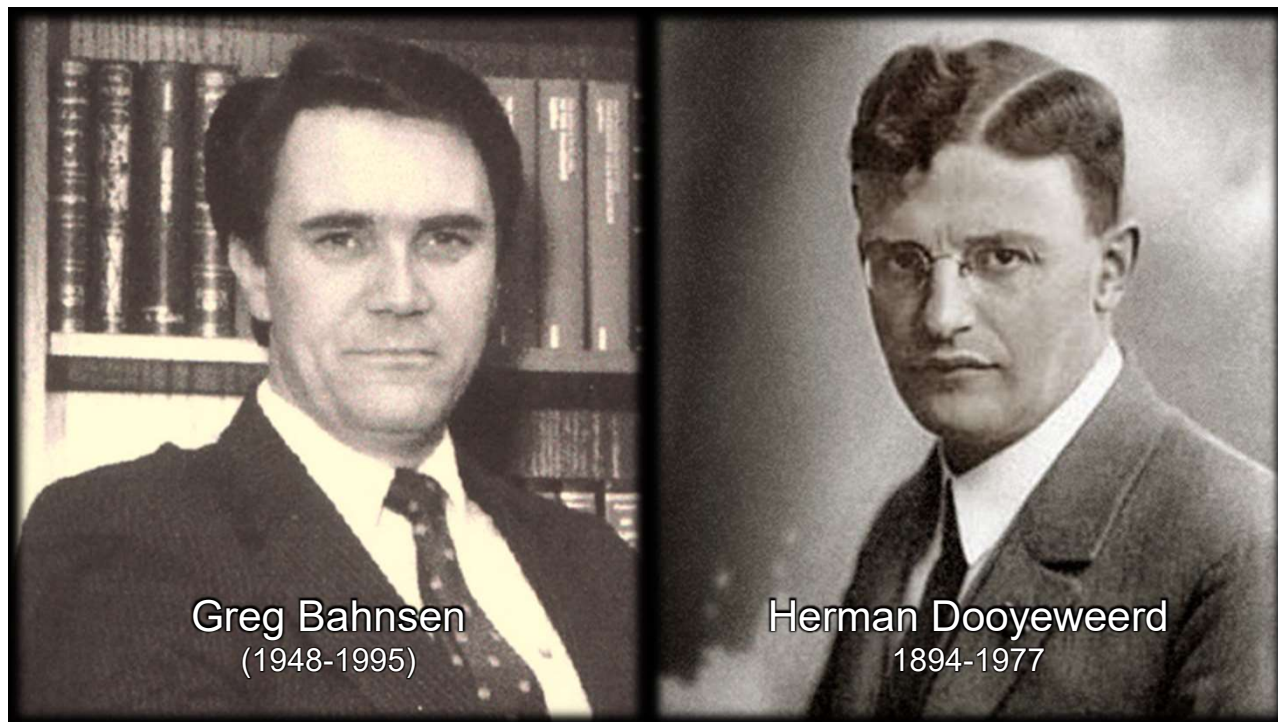
Cornelius Van Til
(1895-1987)

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

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

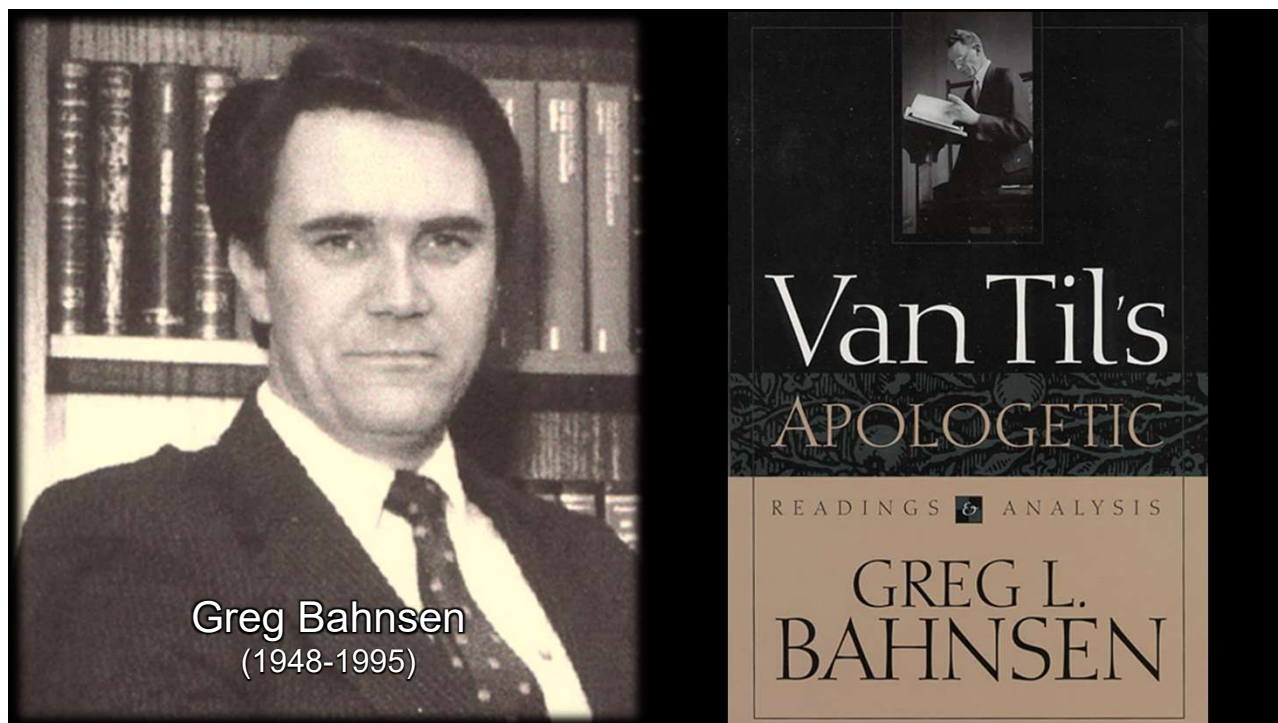


Cornelius Van Til
(1895-1987)



Greg Bahnsen
(1948-1995)

Herman Dooyeweerd
1894-1977

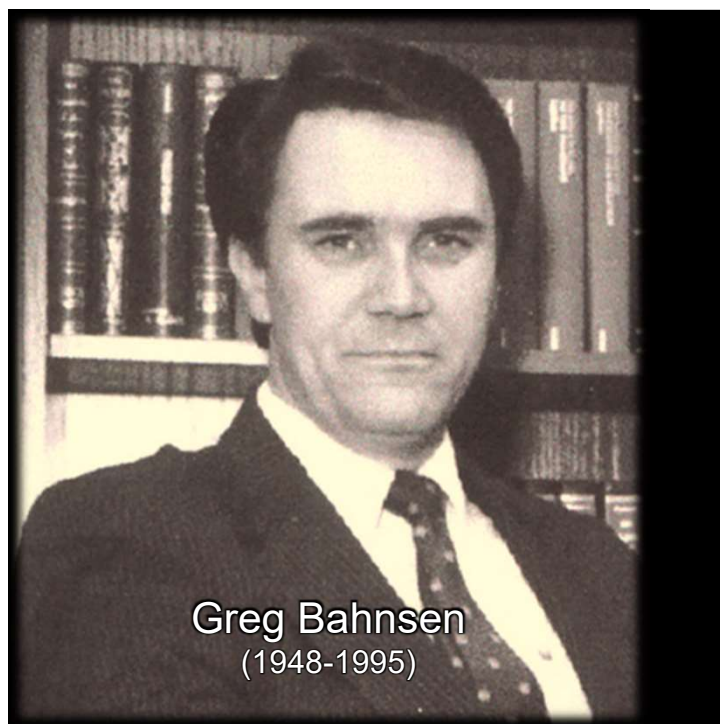


Greg Bahnsen
(1948-1995)

Van Til's
APOLOGETIC

READINGS & ANALYSIS

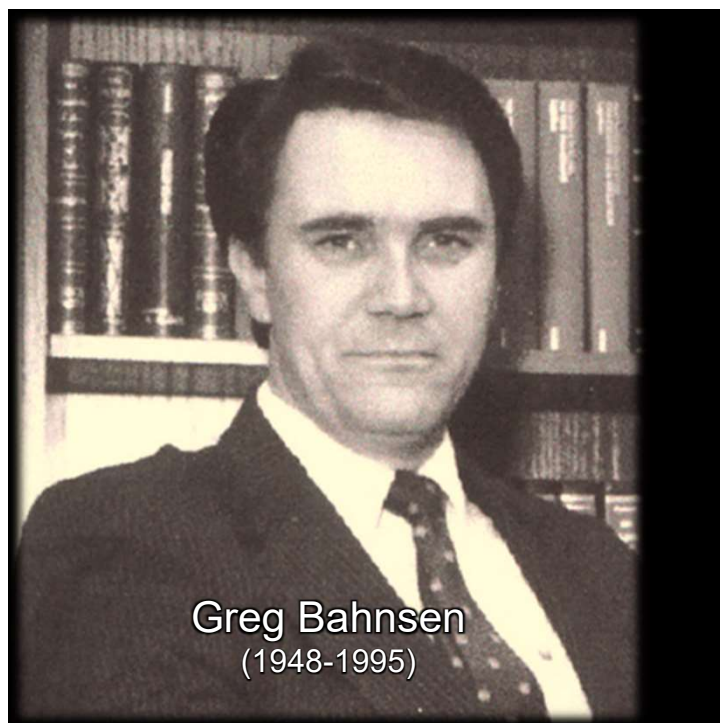
GREG L.
BAHNSEN



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 Till's Apologetic: Readings and Analysis (Phillipsburg: P&R, 1998), 50]



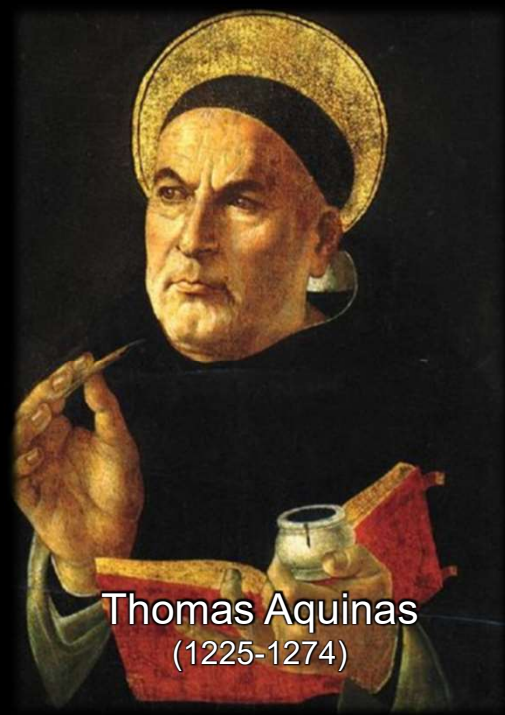
Greg Bahnsen
(1948-1995)

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 Till's Apologetic, 50]

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

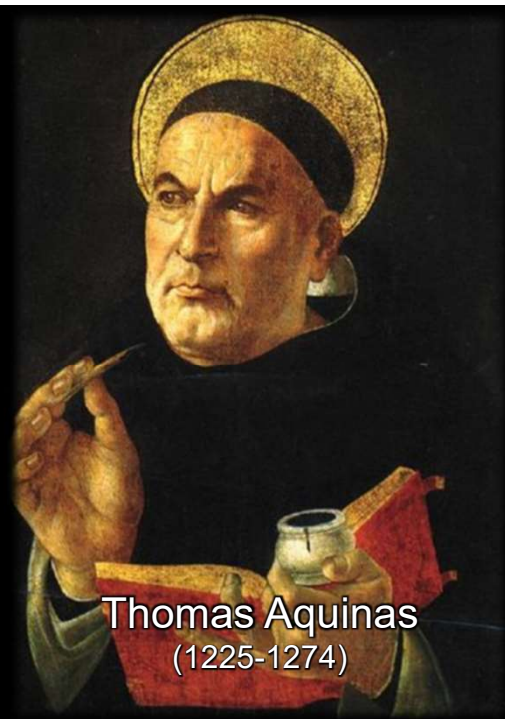
[S7, I, Q10, art. 1]



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."

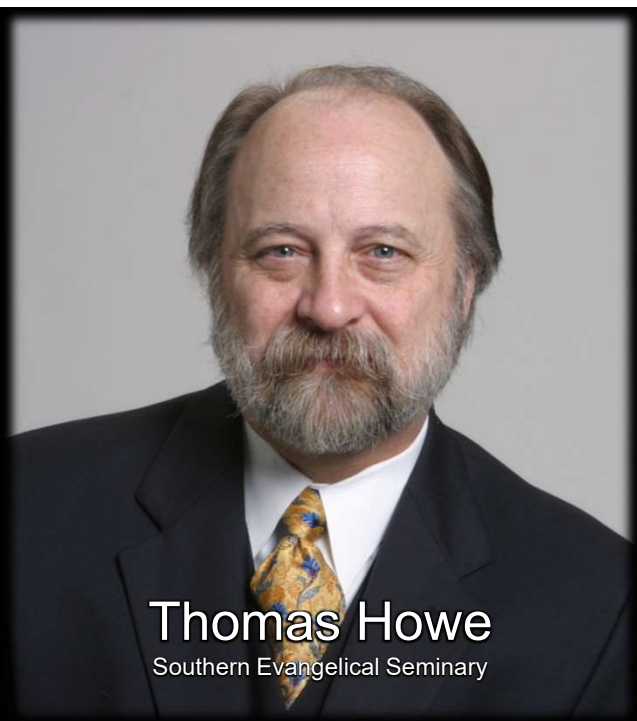
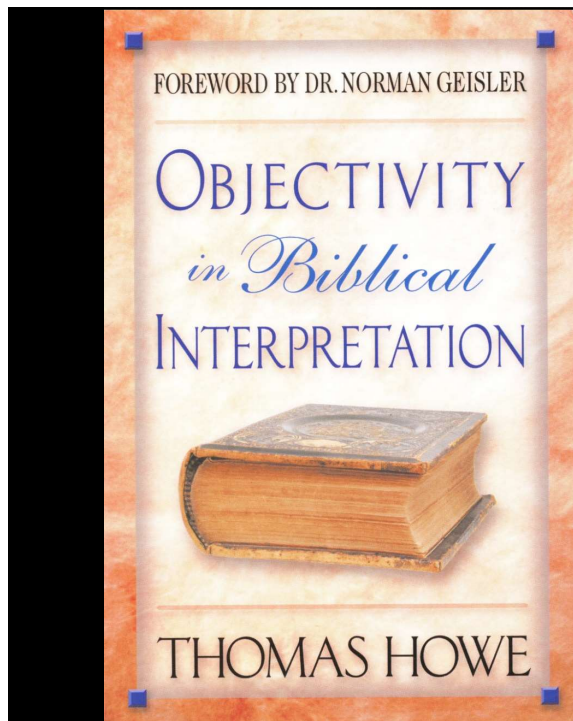
[SCG, I, 91, §18]



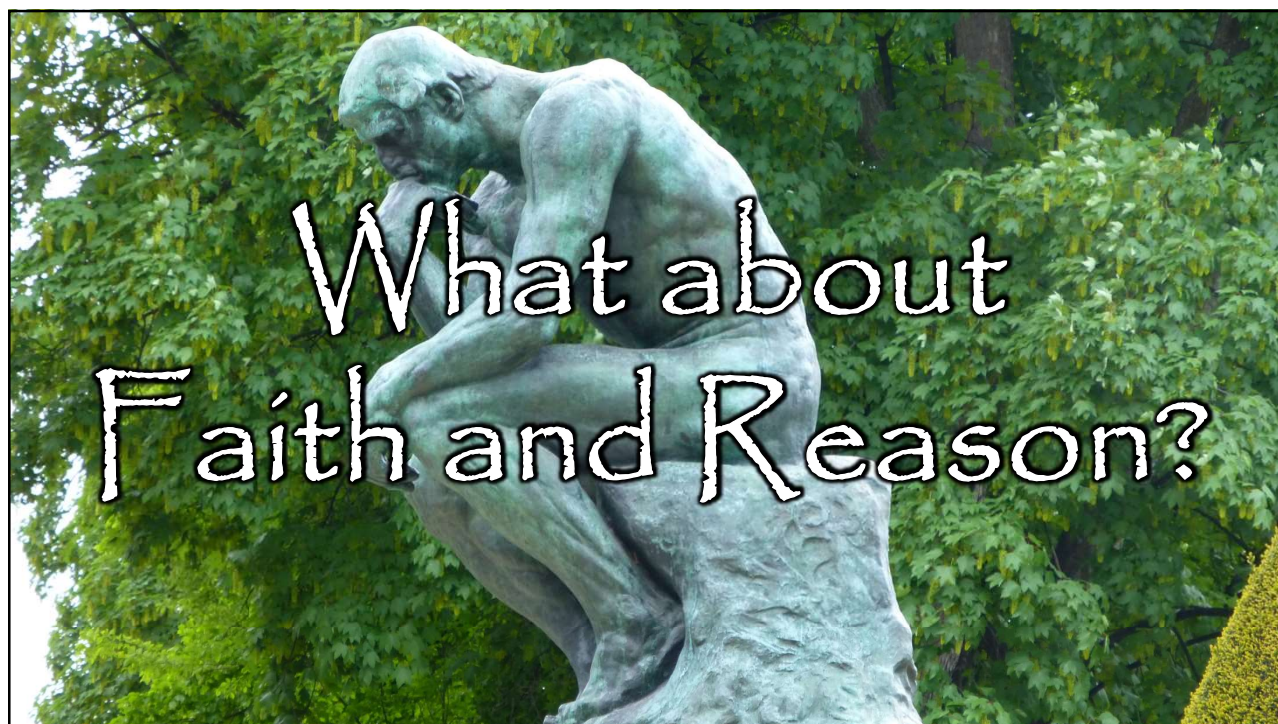
Thomas Aquinas
(1225-1274)

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

(caller to radio talk show)

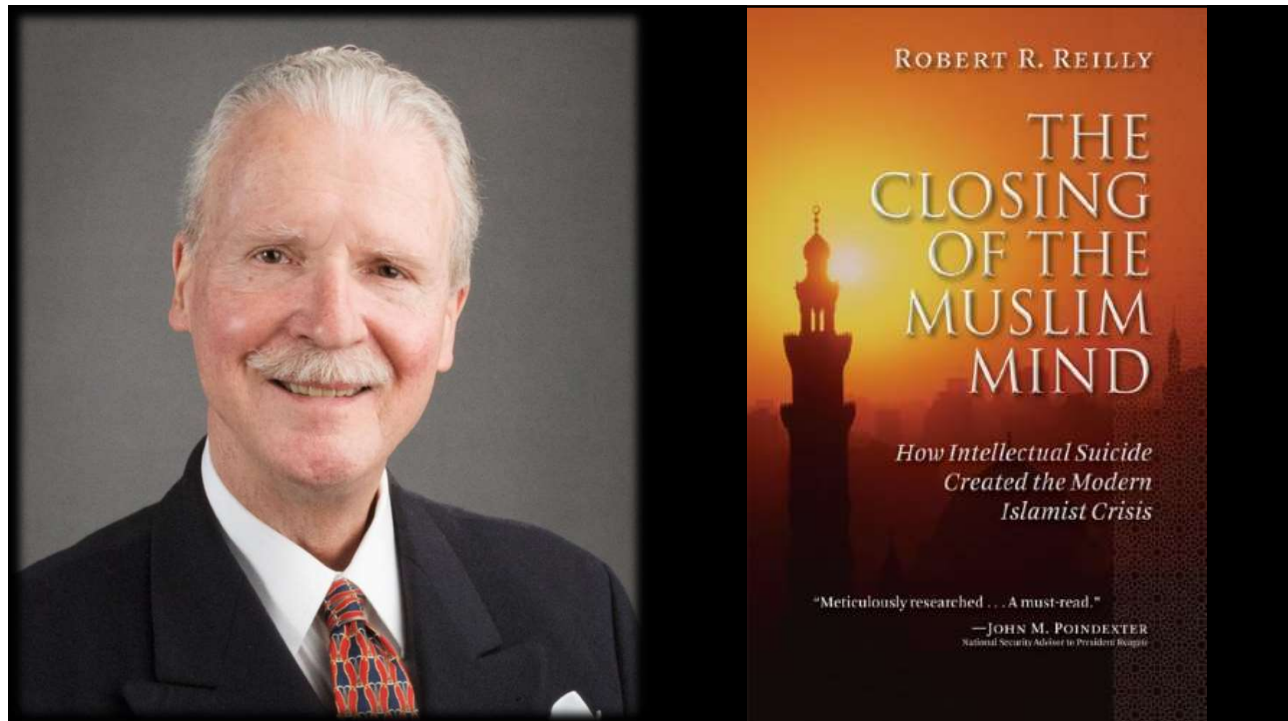


Thomas Howe
Southern Evangelical Seminary



∞ 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

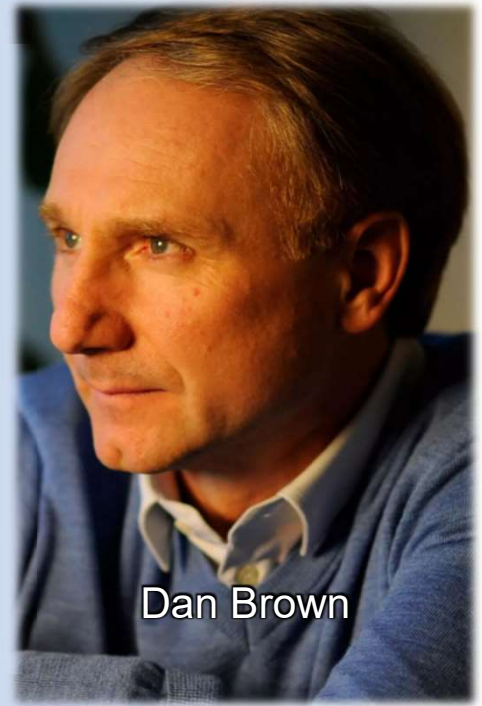


A Popular Misconception of Faith and Reason

~~"Faith is believing in something when
common sense tells you not to."~~



"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

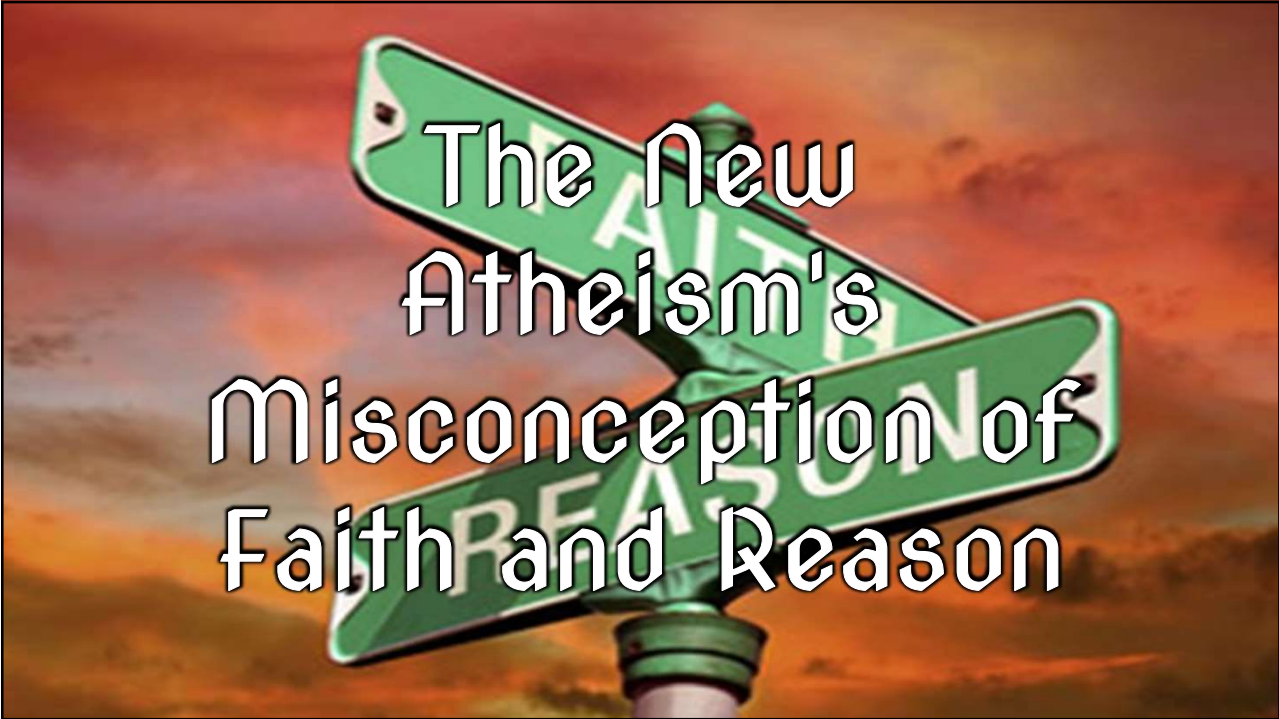
Popular Misconception

Faith

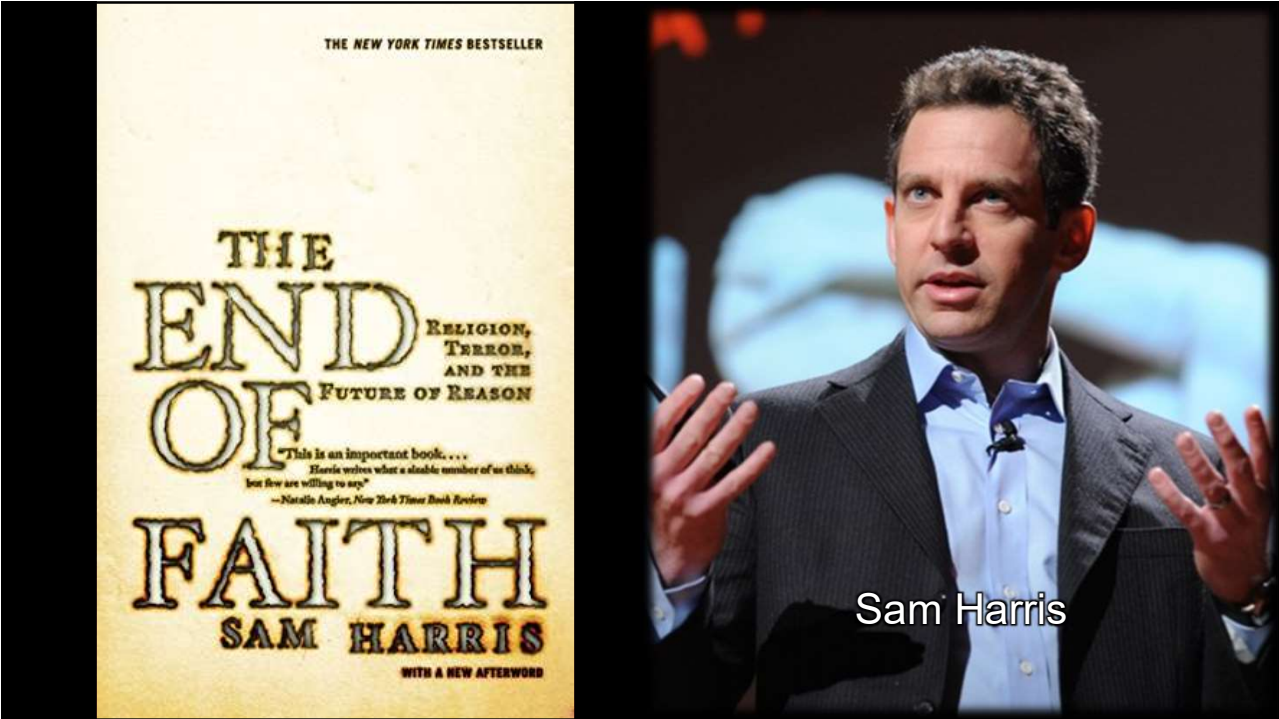
opinion
values
inner
private
emotional
feelings
subjective
religion
true for me

Reason

truth
facts
outer
public
rational
thoughts
objective
science
true for all



The New Atheism's Misconception of Faith and Reason



"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]



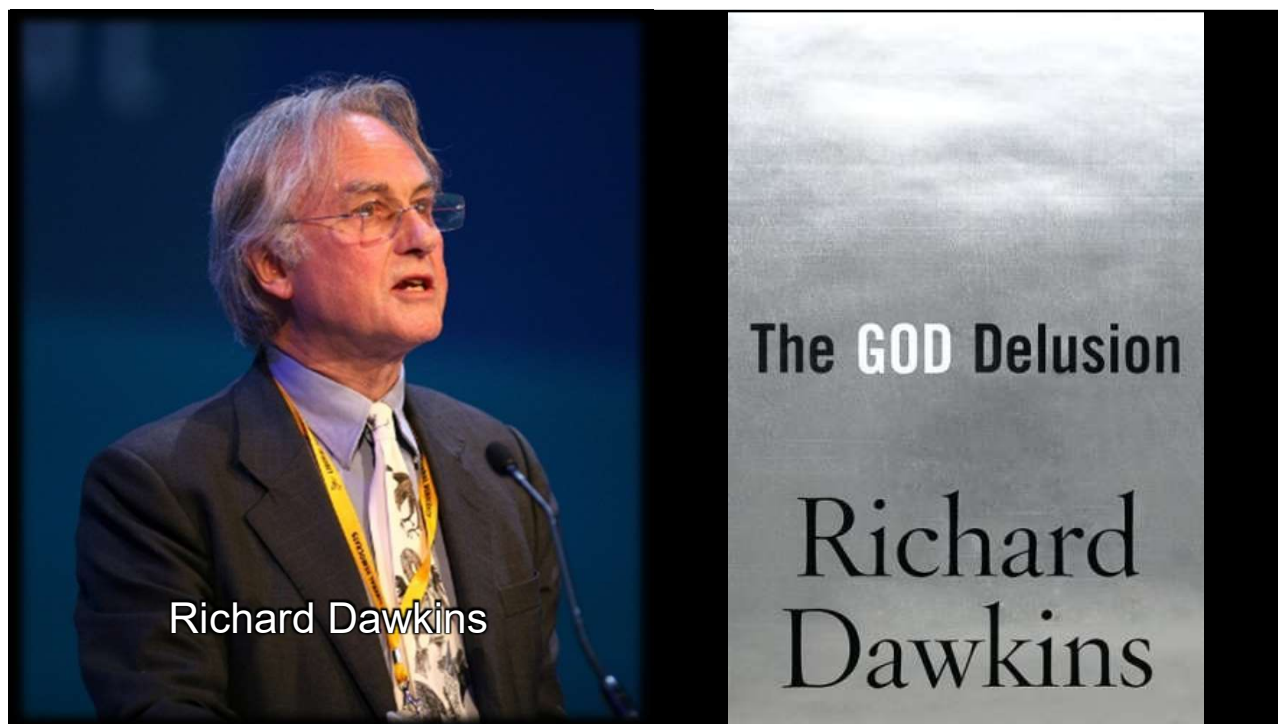
Sam Harris

"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]



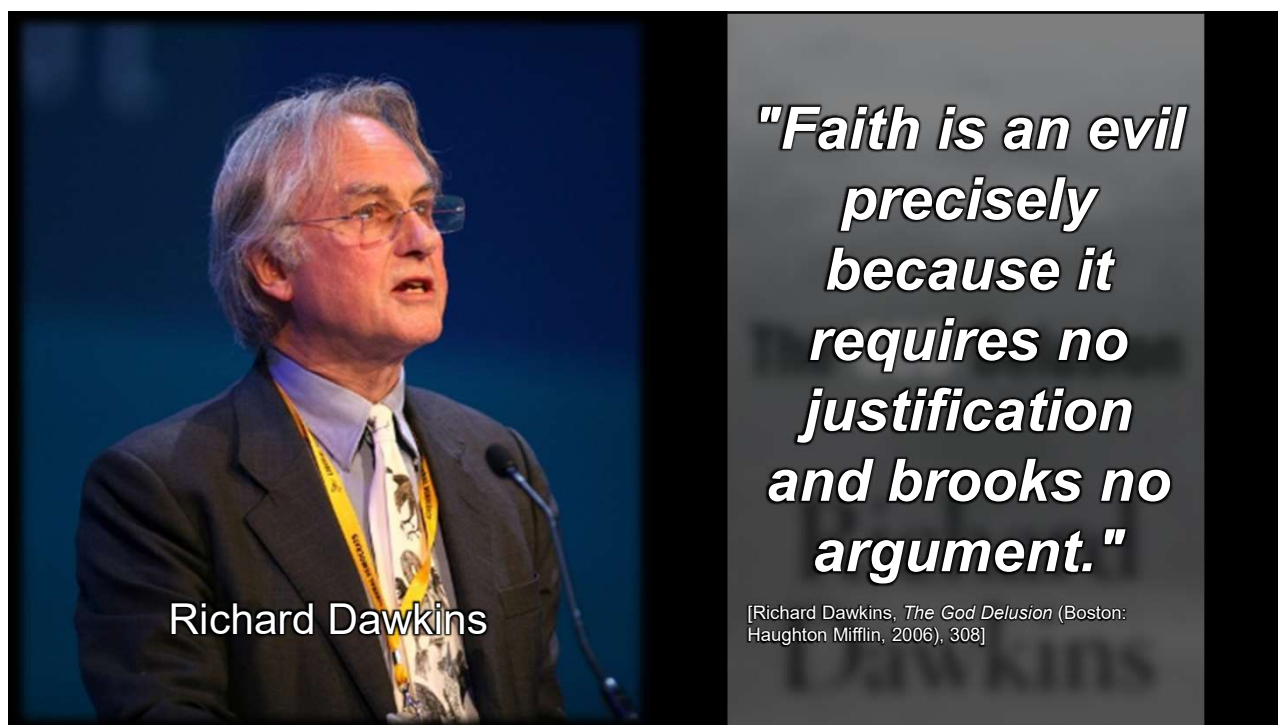
Sam Harris



Richard Dawkins

The **GOD** Delusion

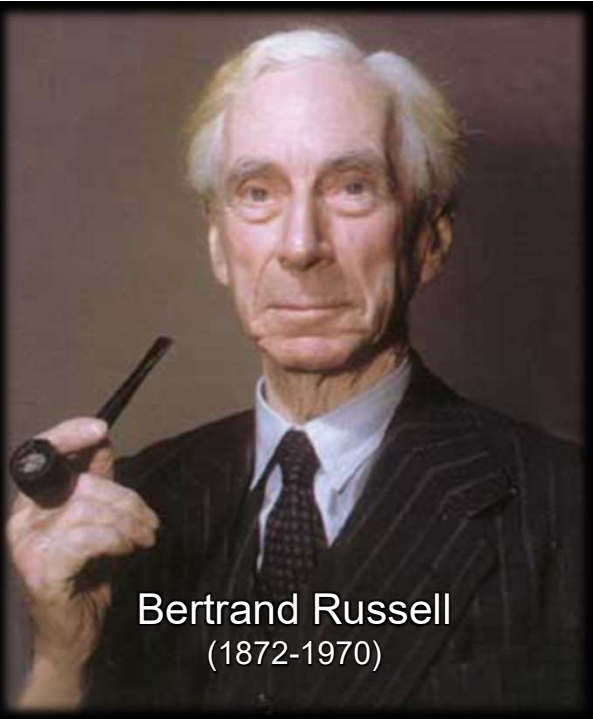
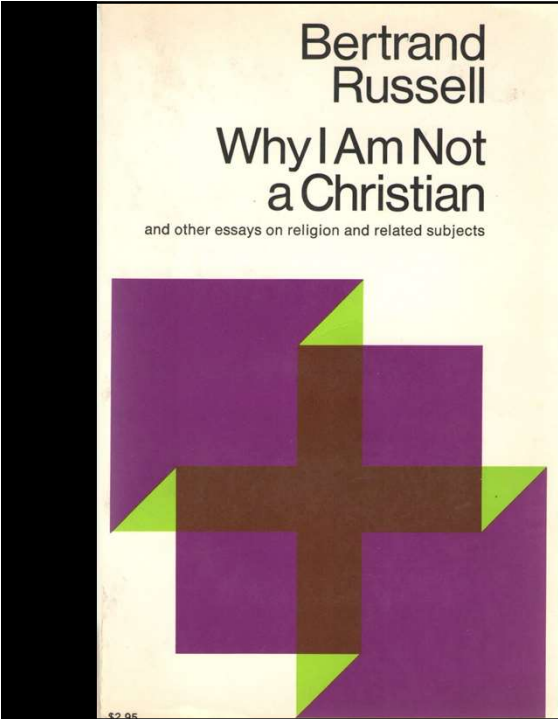
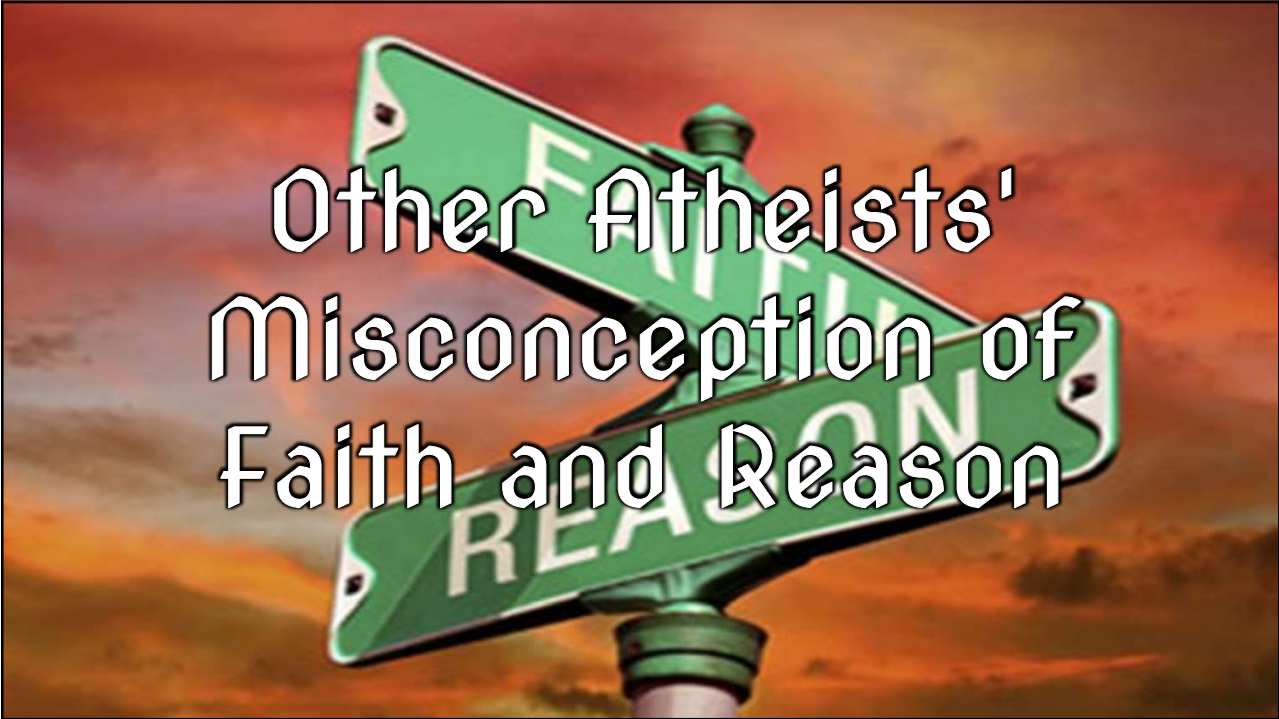
Richard
Dawkins



Richard Dawkins

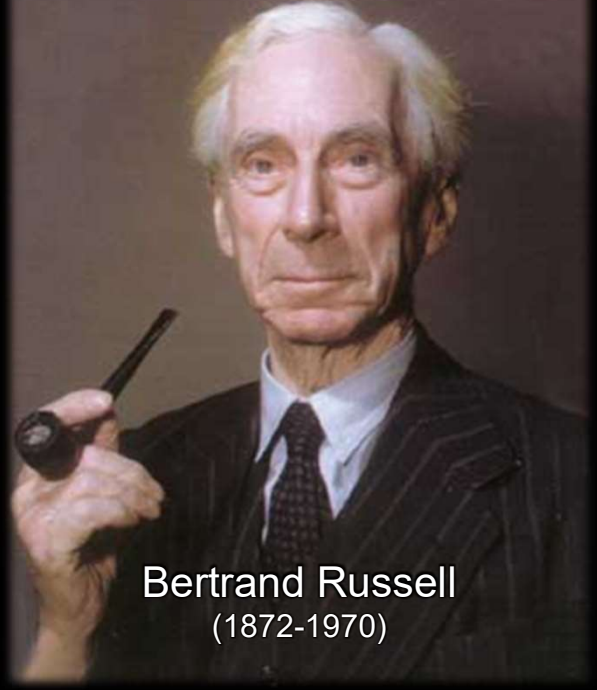
***"Faith is an evil
precisely
because it
requires no
justification
and brooks no
argument."***

[Richard Dawkins, *The God Delusion* (Boston:
Houghton Mifflin, 2006), 308]



"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



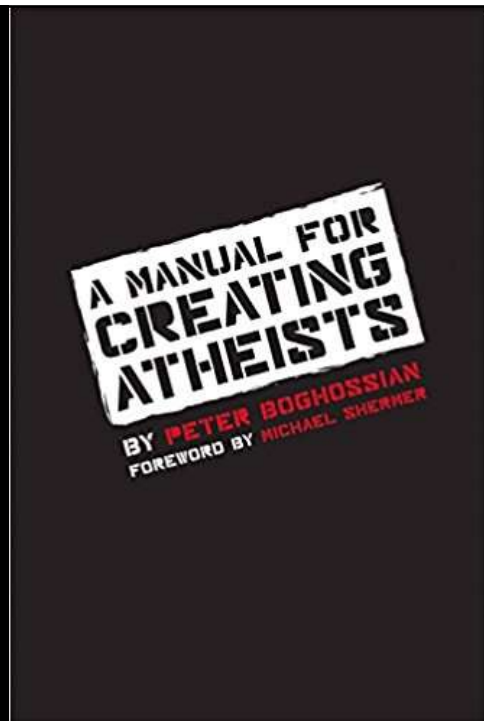
George H. Smith

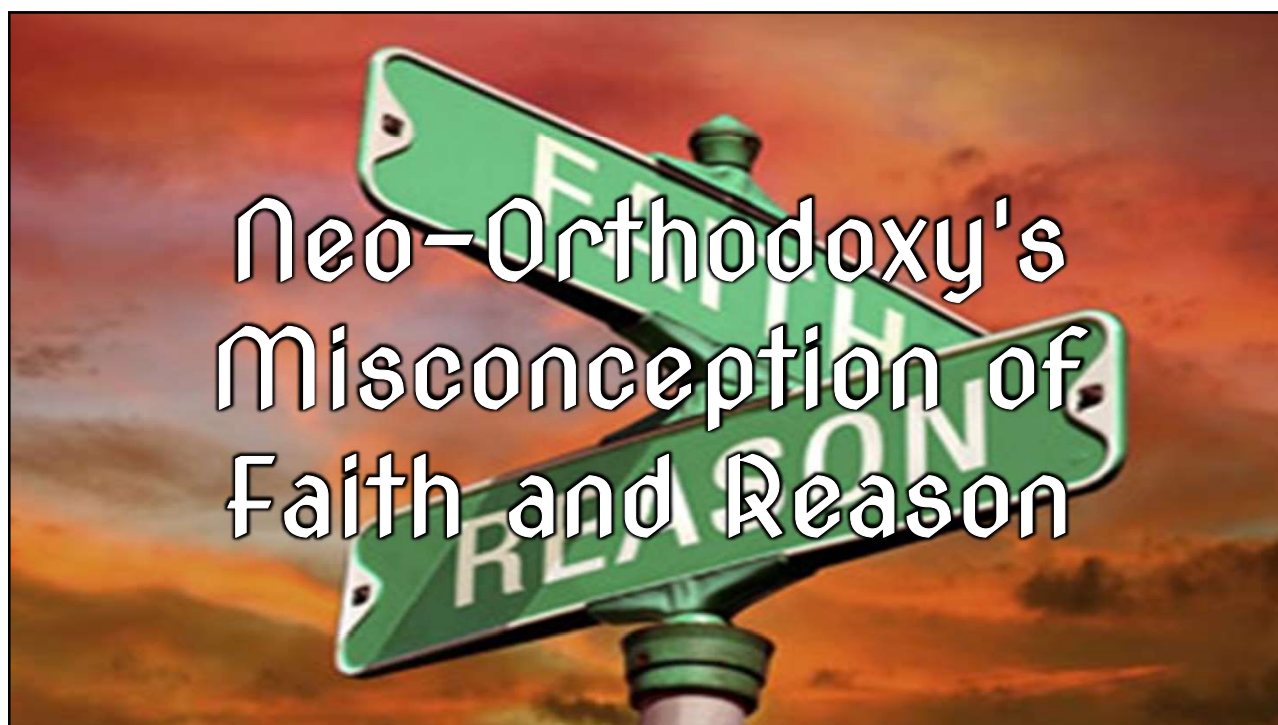
"Reason and faith are opposite, two mutually exclusive terms: there is no reconciliation or common ground. Faith is belief without, or in spite of reason."

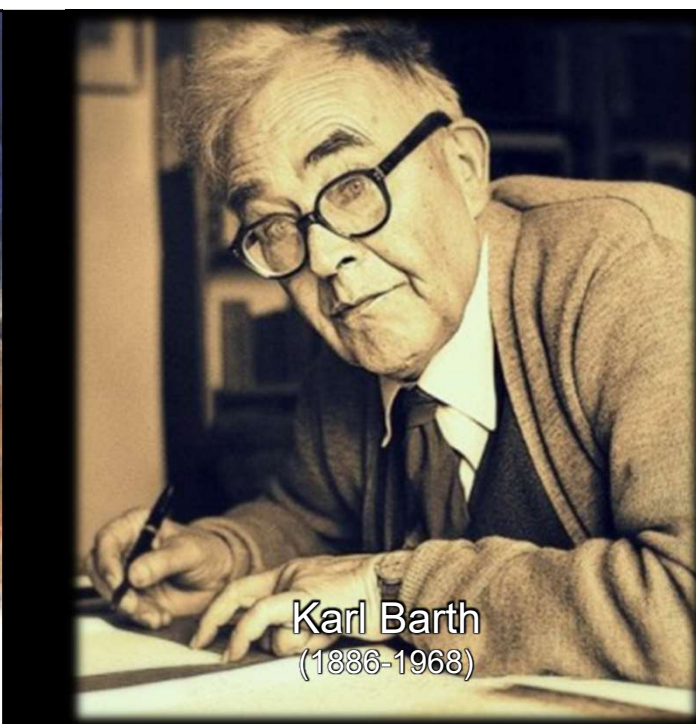
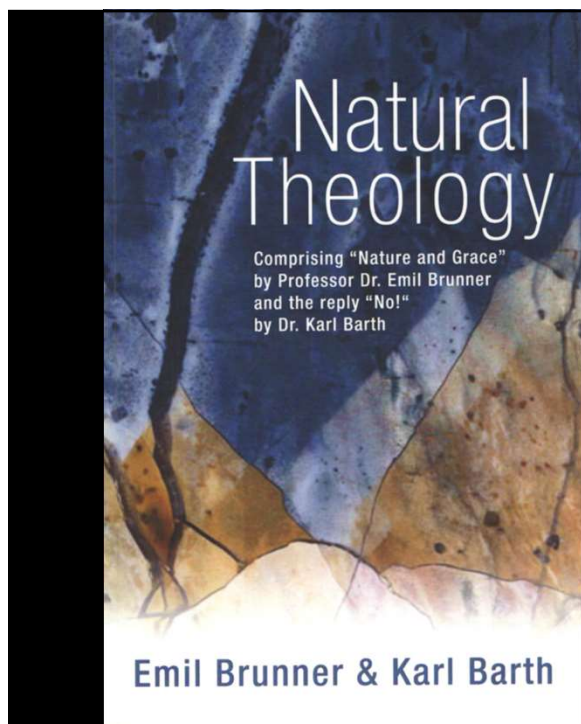
[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1979), 98]



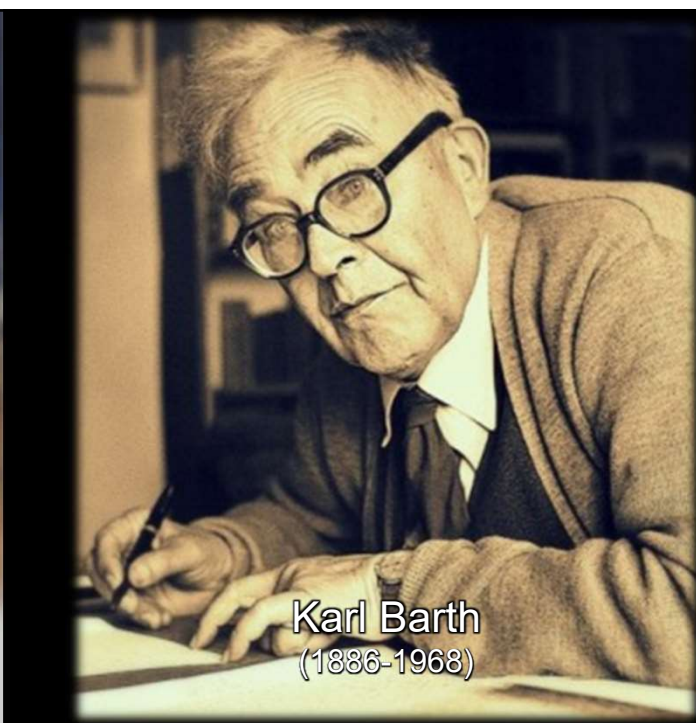
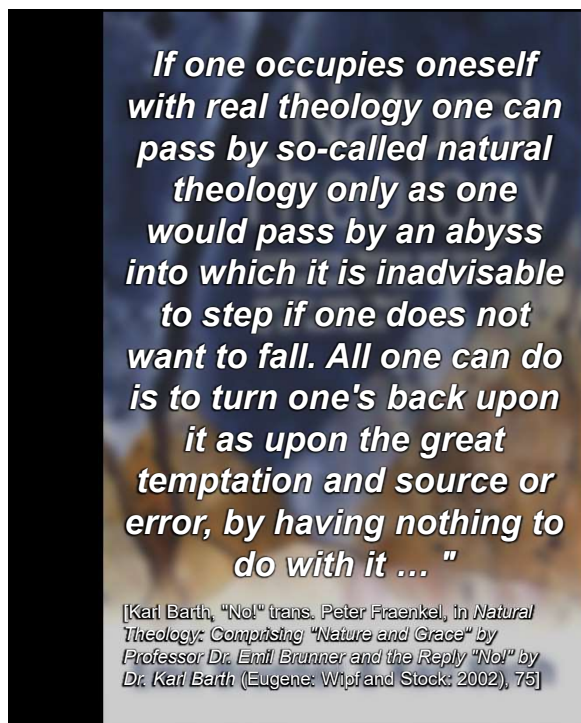
Peter Boghossian



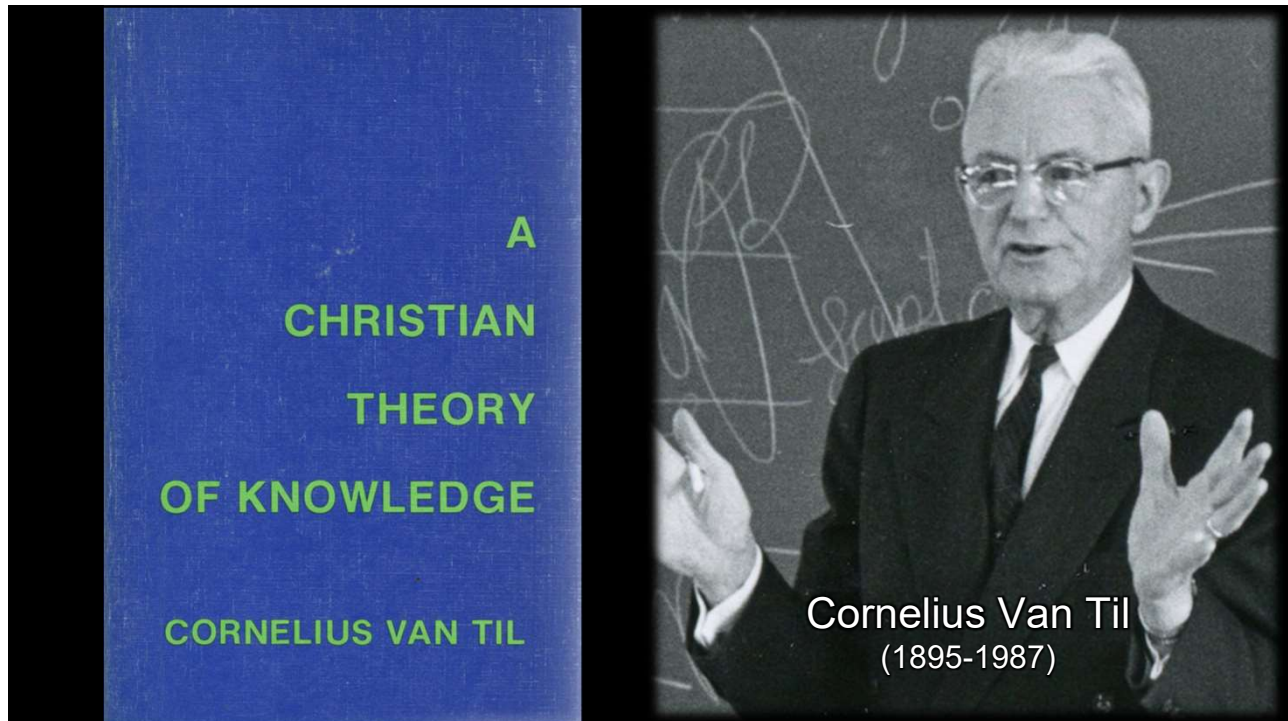
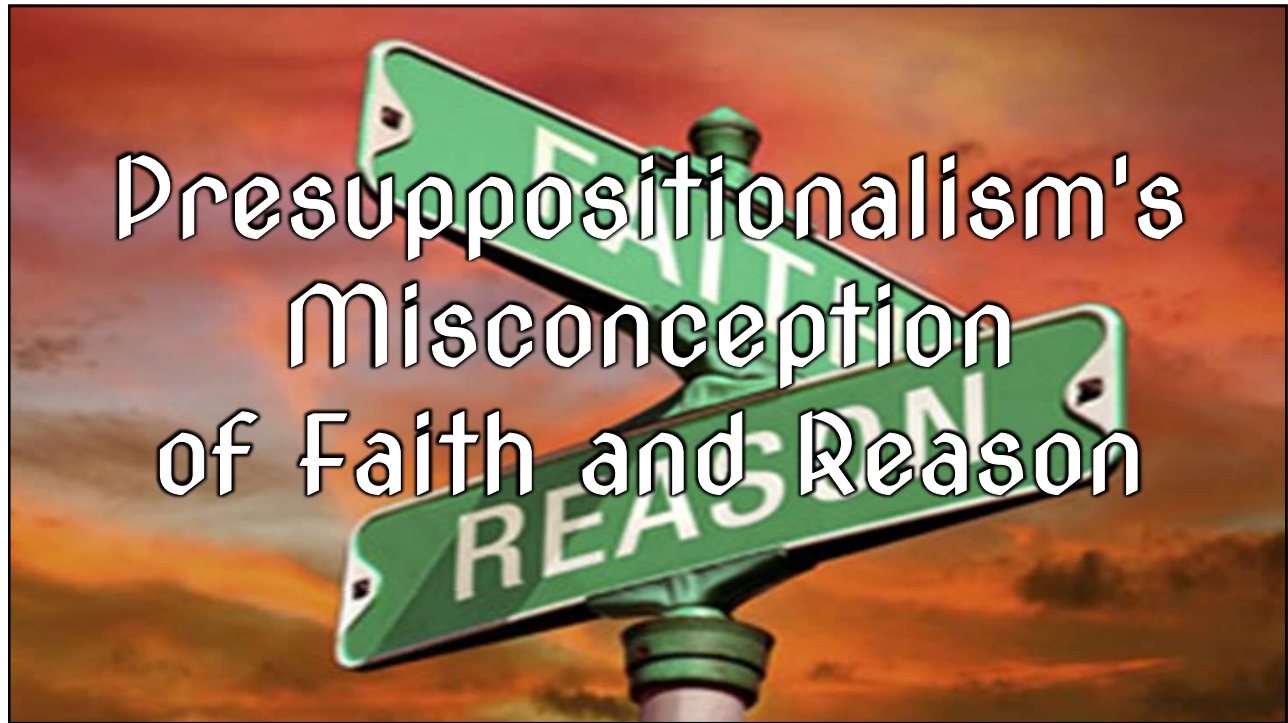




Karl Barth
(1886-1968)

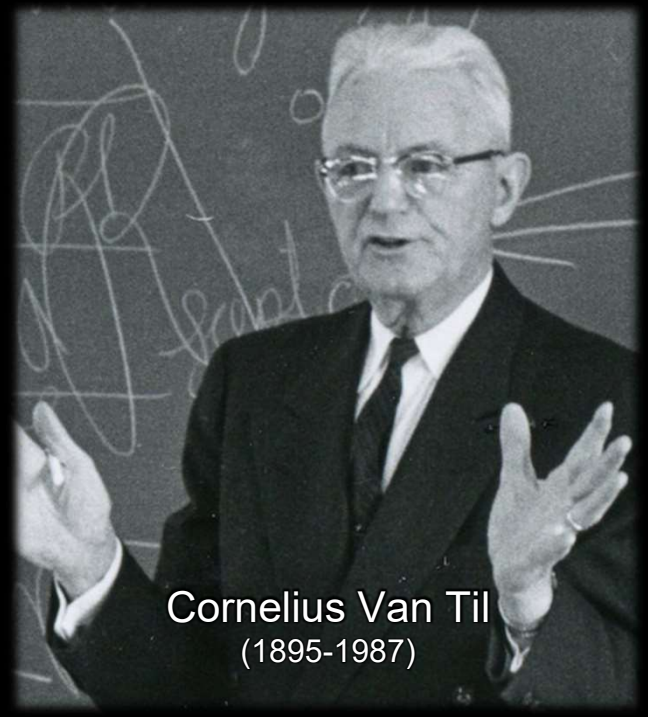


Karl Barth
(1886-1968)



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

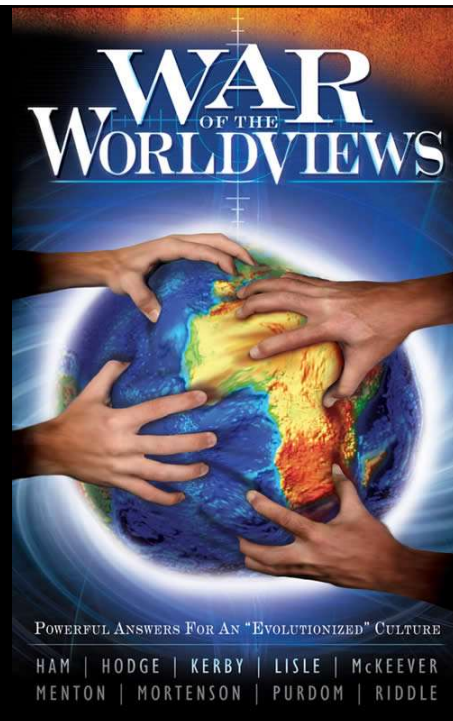
[Cornelius Van Til, *A Christian Theory of Knowledge* (Phillipsburg: Presbyterian and Reformed Publishing, 1975), 18]

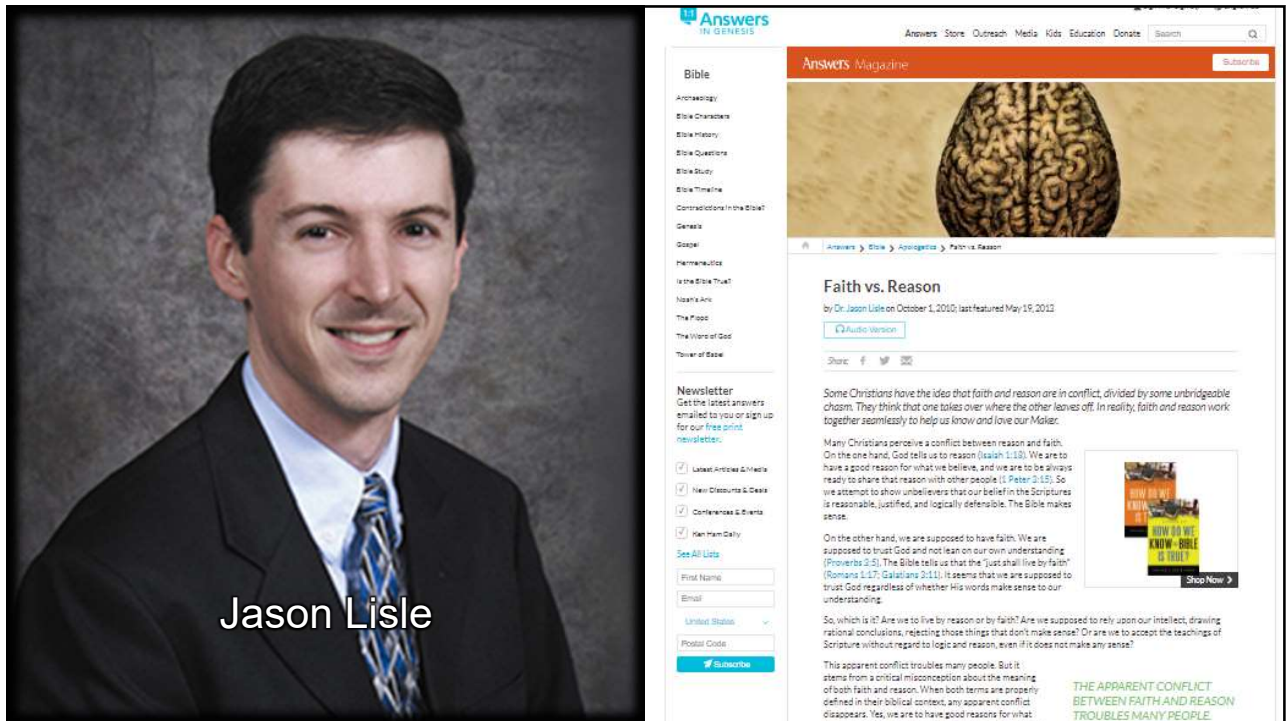


Cornelius Van Til
(1895-1987)



Jason Lisle



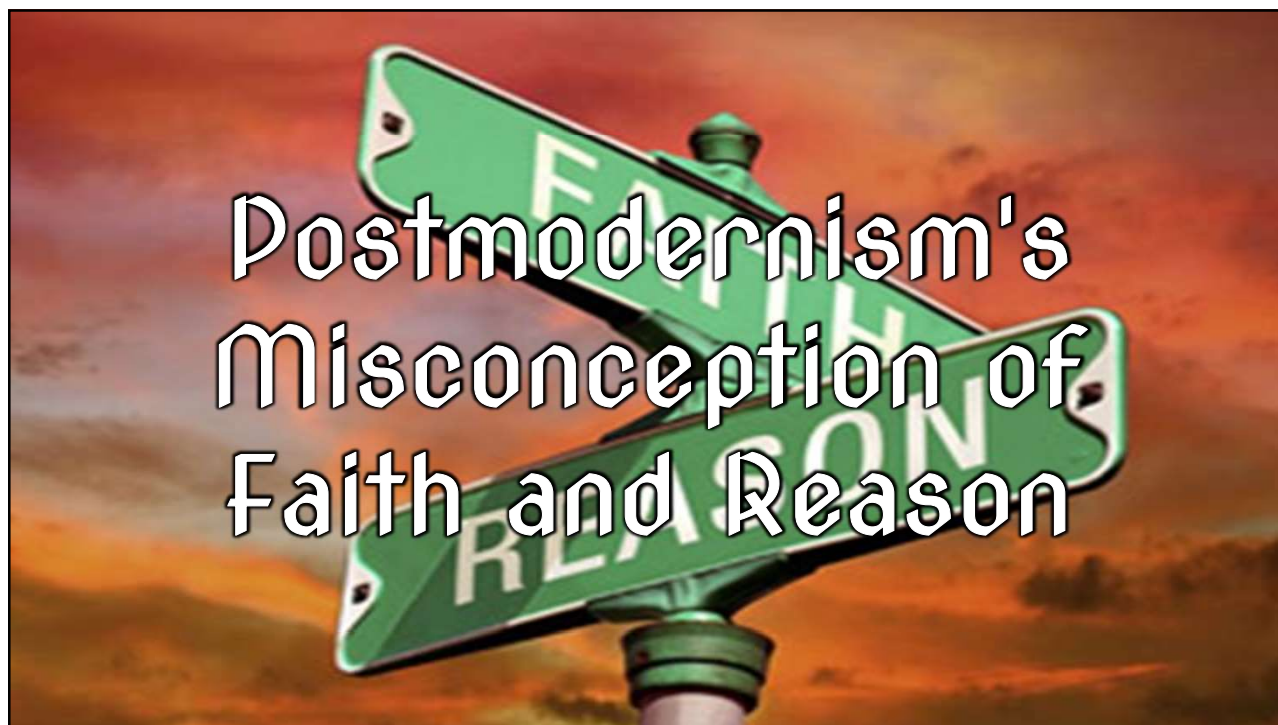




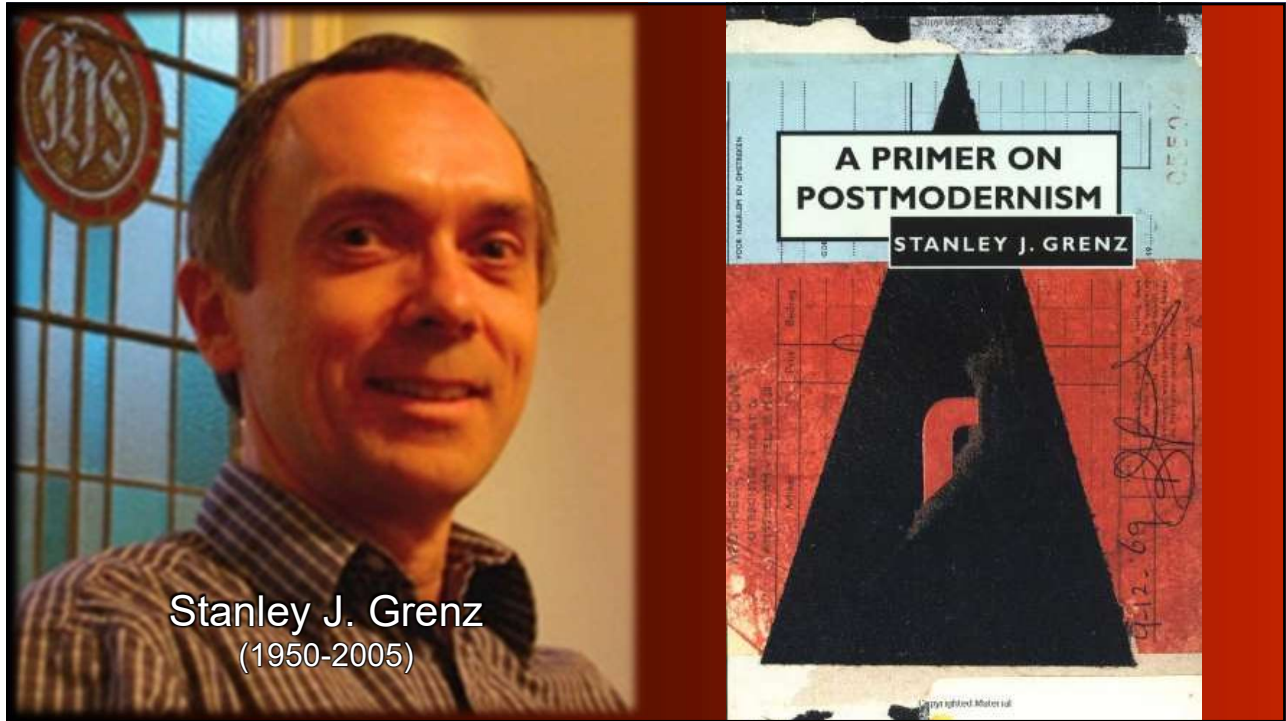
Jason Lisle

*"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.**"*

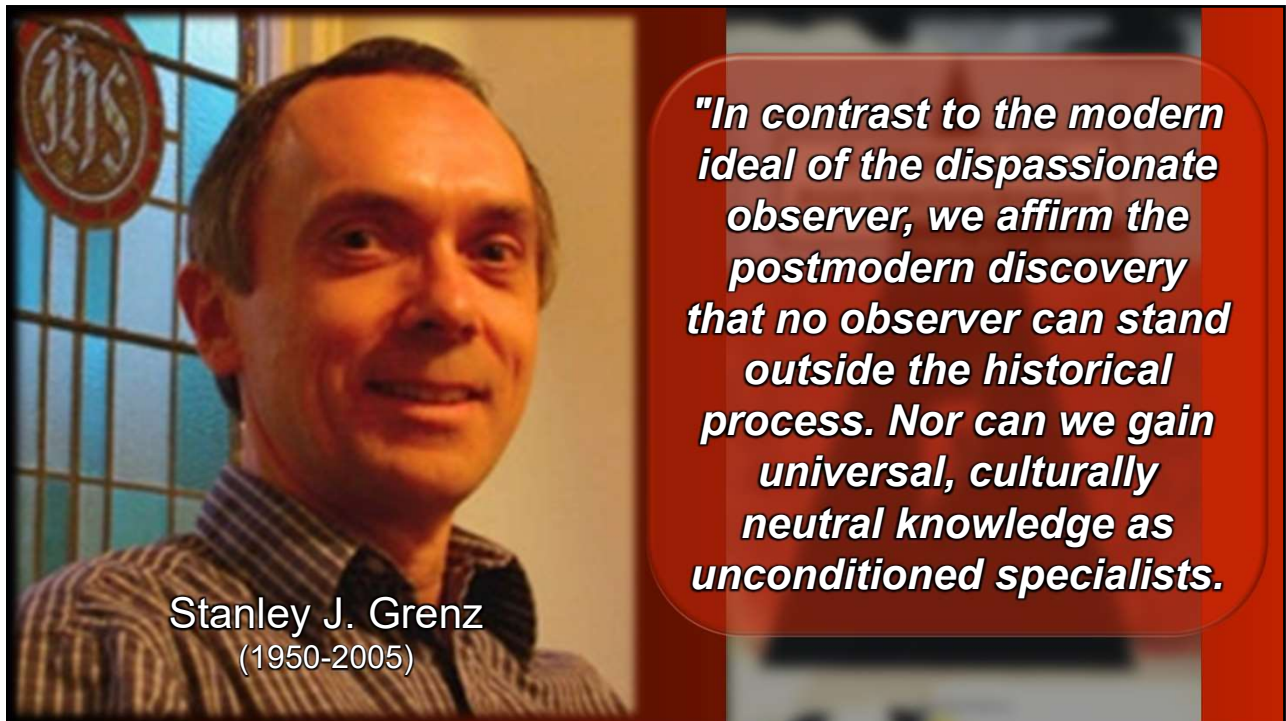
[Jason Lisle, "Faith and Reason,"
<https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 05/09/22]



Postmodernism's
Misconception of
Faith and Reason



Stanley J. Grenz
(1950-2005)



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."



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."

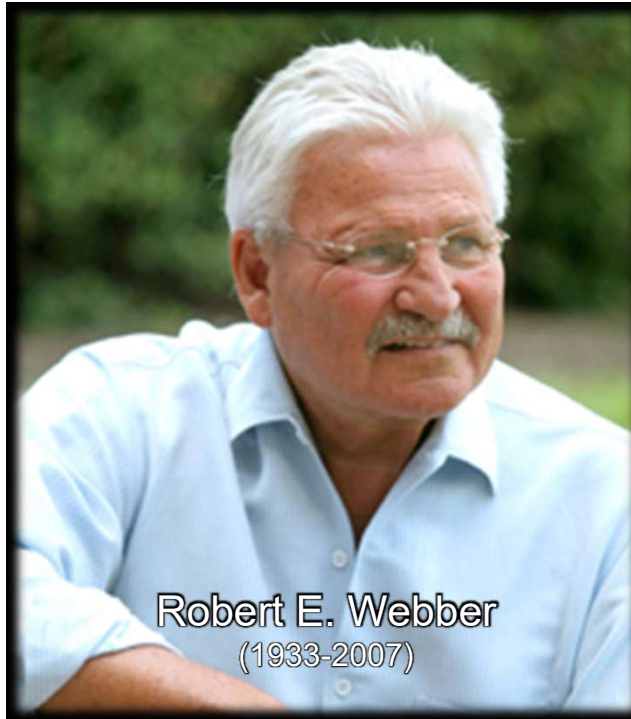
[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]



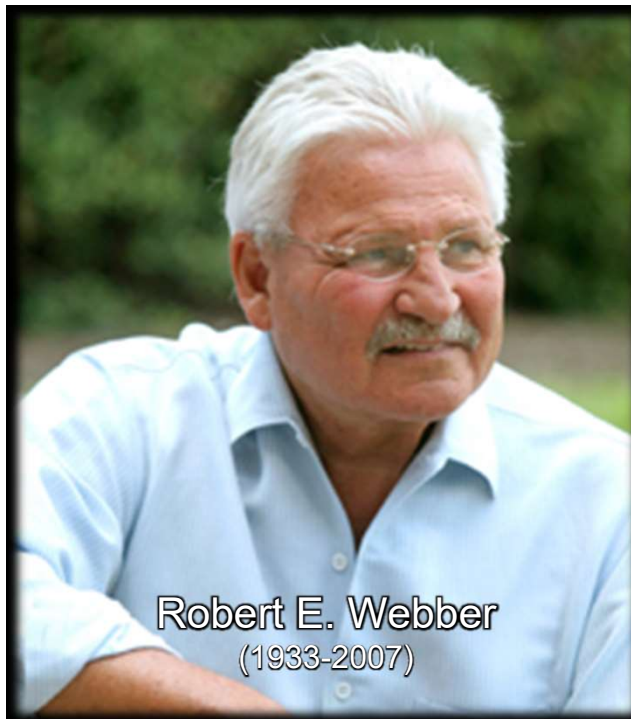
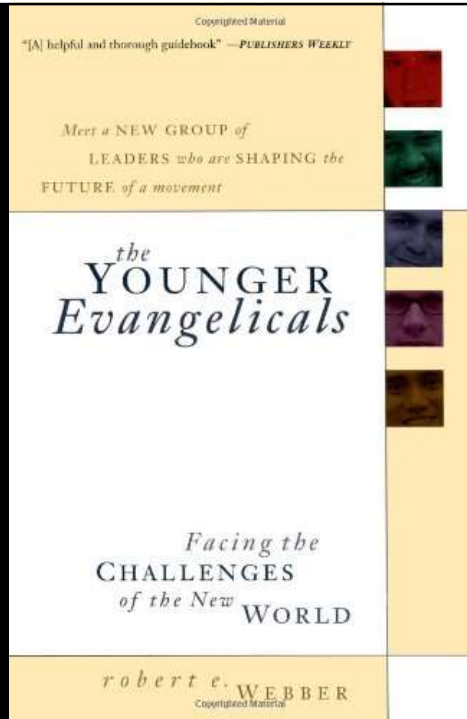
Dan McGee

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

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

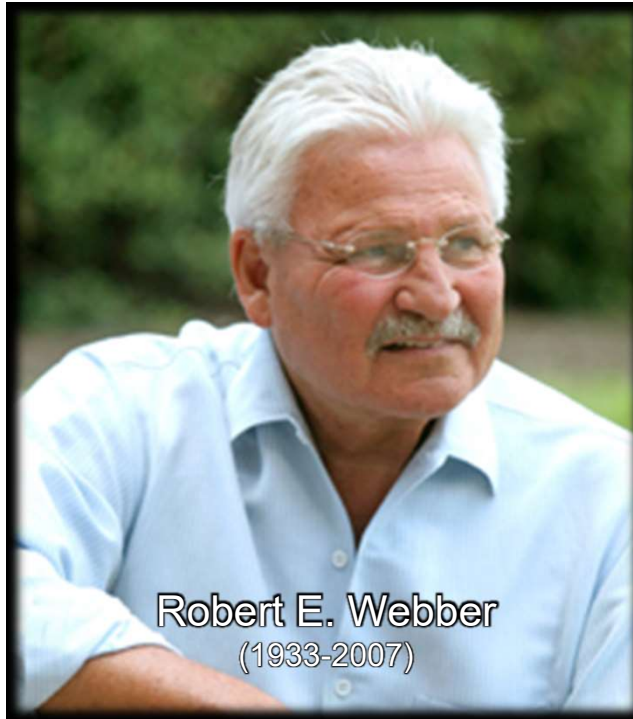


Robert E. Webber
(1933-2007)



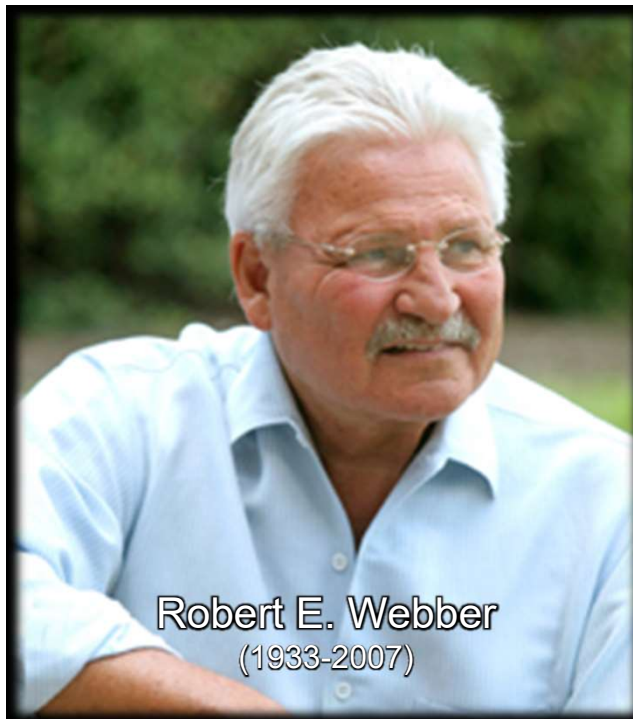
Robert E. Webber
(1933-2007)

"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)

**"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]

Saturday, 10 March 2018

HOMILETICS ONLINE for those who have too much integrity to preach someone else's sermon!

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Home
HOMILETICS INTERVIEW: Robert E. Webber

What Younger Evangelicals Want—and Are Getting!

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

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

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

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

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

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



Robert E. Webber

Other Homiletics Interviews:

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

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

Taking God to Work
— **David Miller**

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

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

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

HOMILETICS

What Younger Evangelicals Want—and Are Getting!

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


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

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

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



Robert E. Webber

Other Homiletics Interviews:

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

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

Taking God to Work
— **David Miller**

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

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

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



The Classical View of Faith and Reason

Classical View of Faith and Reason

Reason

*Believing
something on
the basis of
demonstration.*

Faith

Classical View of Faith and Reason

Reason

Believing something on the basis of demonstration.

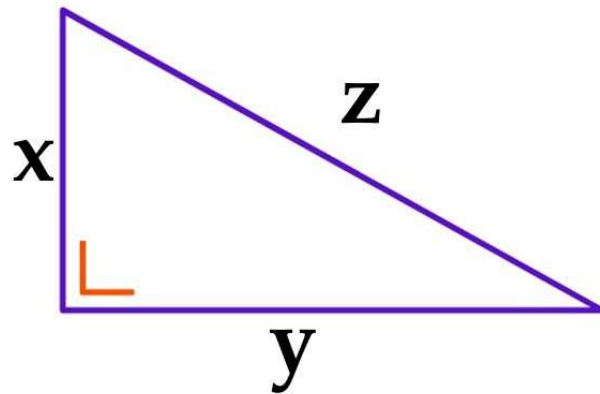
Faith

Believing something on the basis of authority.

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

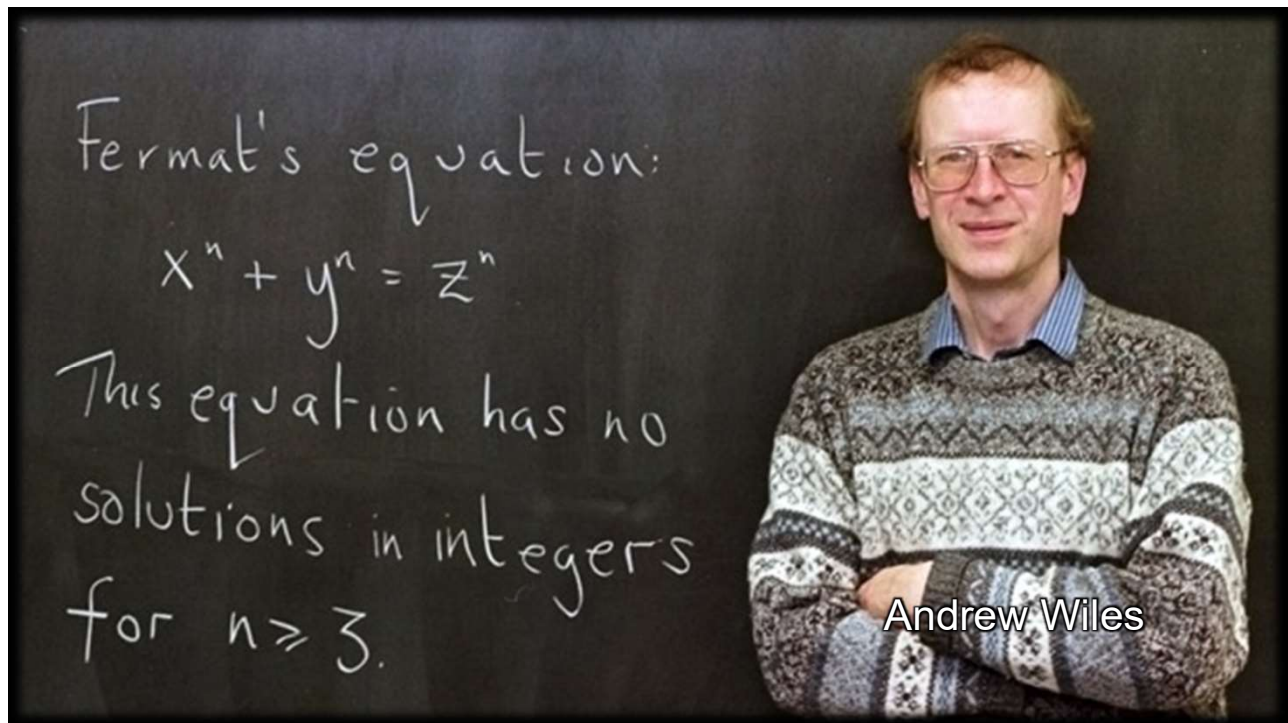


Pierre de Fermat
(1601-1665)



Pythagorean Theorem

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



Modular elliptic curves and Fermat's Last Theorem

By ANDREW WILES*

For Nada, Clare, Kate and Olivia

Cubum autem in duos cubos, aut quadratoquadratum in duos quadratoquadratos, et generaliter nullam in infinitum ultra quadratum potestatem in duos ejusdem nominis fas est dividere: cuius rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet.

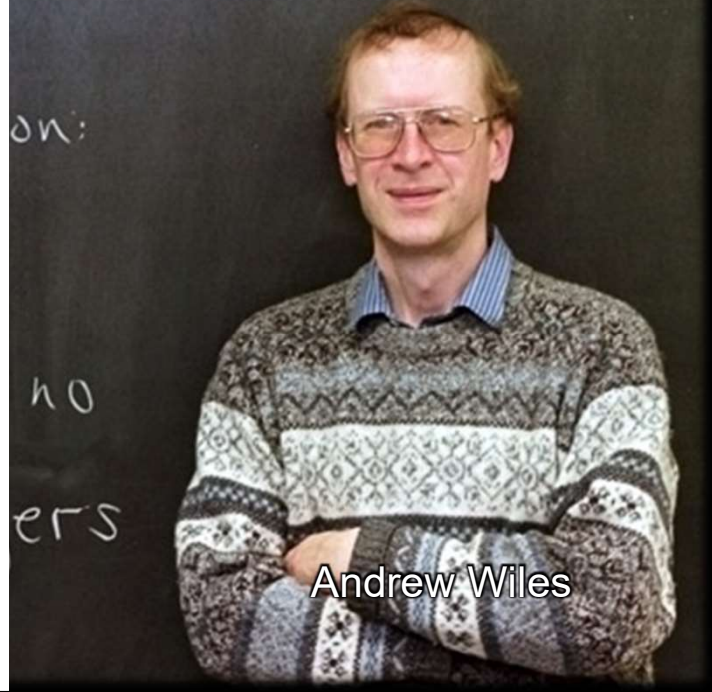
Pierre de Fermat

Introduction

An elliptic curve over \mathbf{Q} is said to be modular if it has a finite covering by a modular curve of the form $X_0(N)$. Any such elliptic curve has the property that its Hasse-Weil zeta function has an analytic continuation and satisfies a functional equation of the standard type. If an elliptic curve over \mathbf{Q} with a given j -invariant is modular then it is easy to see that all elliptic curves with the same j -invariant are modular (in which case we say that the j -invariant is modular). A well-known conjecture which grew out of the work of Shimura and Taniyama in the 1950's and 1960's asserts that every elliptic curve over \mathbf{Q} is modular. However, it only became widely known through its publication in a paper of Weil in 1967 [We] (as an exercise for the interested reader!), in which, moreover, Weil gave conceptual evidence for the conjecture. Although it had been numerically verified in many cases, prior to the results described in this paper it had only been known that finitely many j -invariants were modular.

In 1985 Frey made the remarkable observation that this conjecture should imply Fermat's Last Theorem. The precise mechanism relating the two was formulated by Serre as the ϵ -conjecture and this was then proved by Ribet in the summer of 1986. Ribet's result only requires one to prove the conjecture for semistable elliptic curves in order to deduce Fermat's Last Theorem.

*The work on this paper was supported by an NSF grant.



Andrew Wiles

Classical View of Faith and Reason

Faith

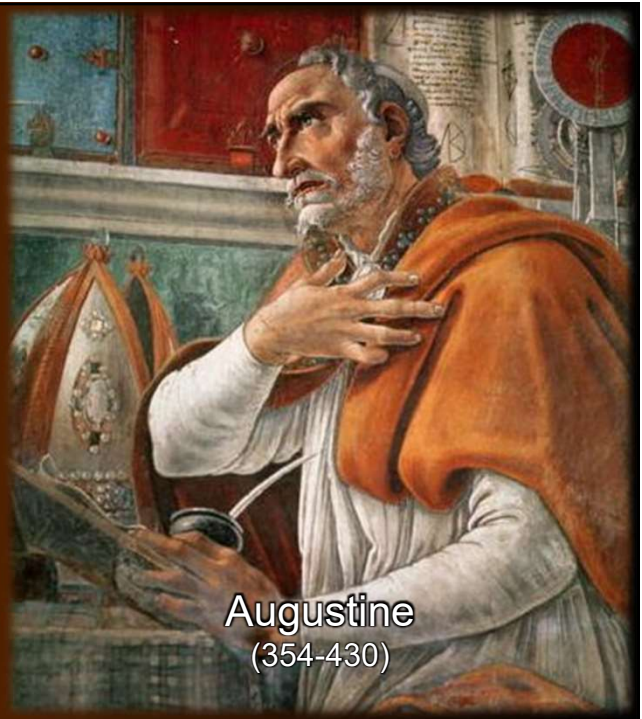
*Believing
something on
the basis of
demonstration.*

Reason

*Believing
something on
the basis of
Divine authority.*

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

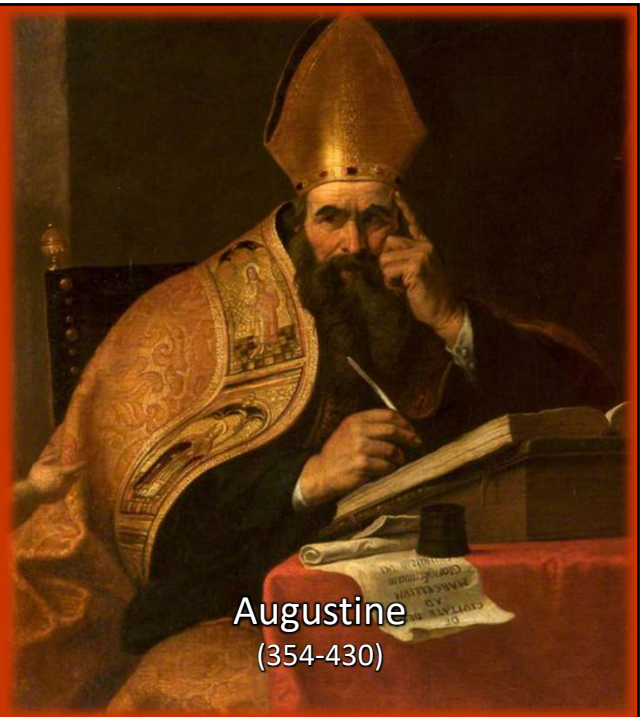
[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed. What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



Augustine
(354-430)

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

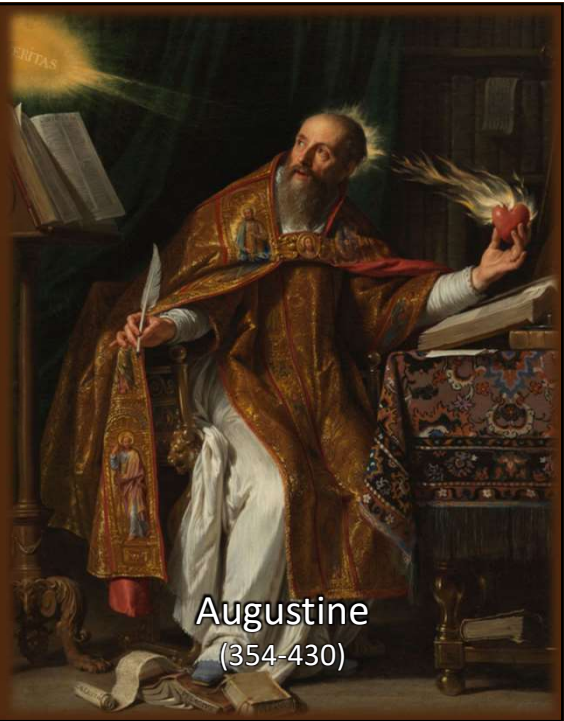
[Letter 120, in Letters 100-155 (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]



Augustine
(354-430)

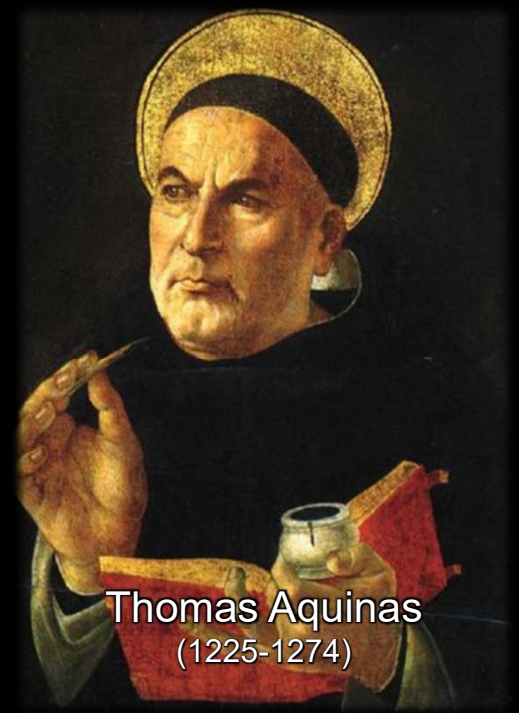
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

[Letter 120, Teske, p. 131]



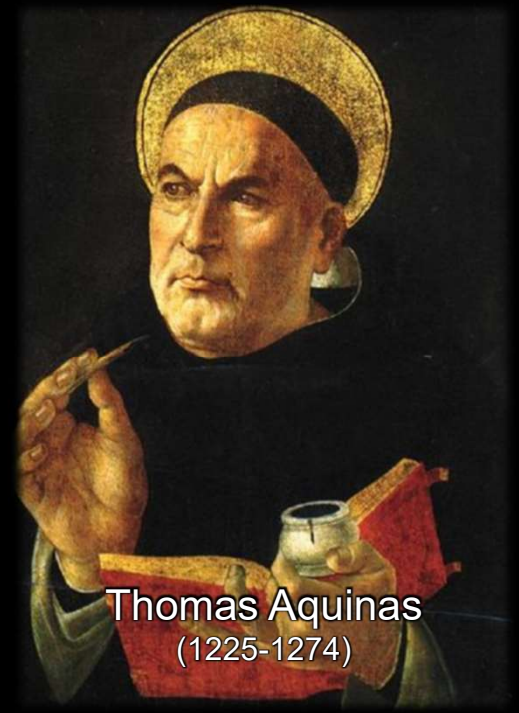
Augustine
(354-430)

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



Thomas Aquinas
(1225-1274)

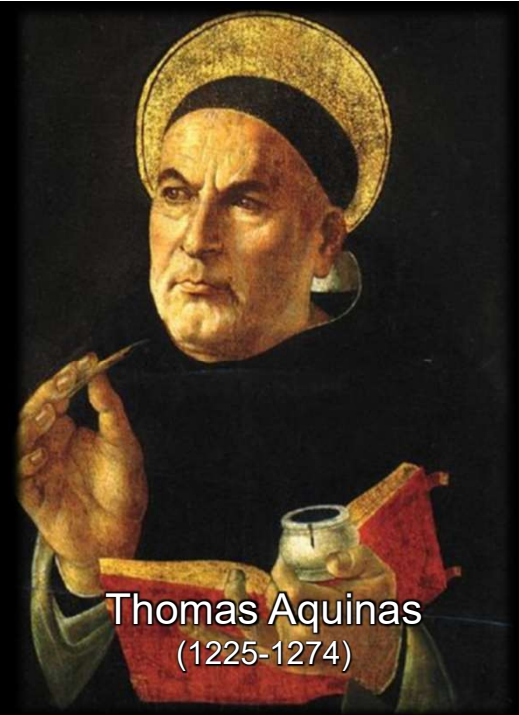
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



**Thomas Aquinas
(1225-1274)**

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

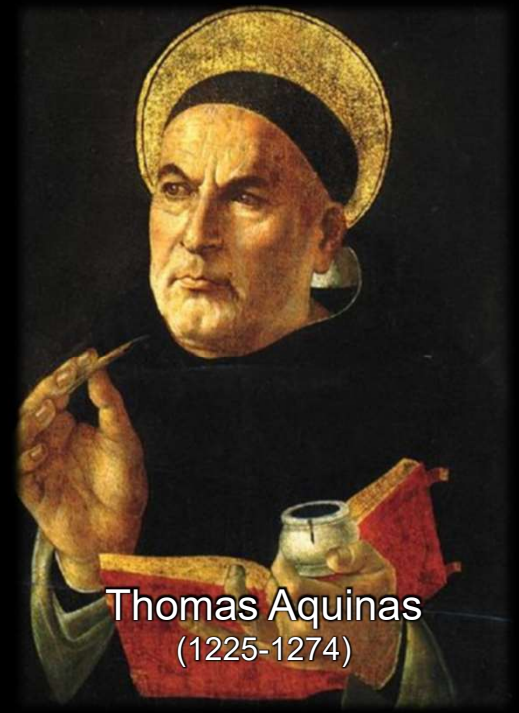
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



**Thomas Aquinas
(1225-1274)**

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

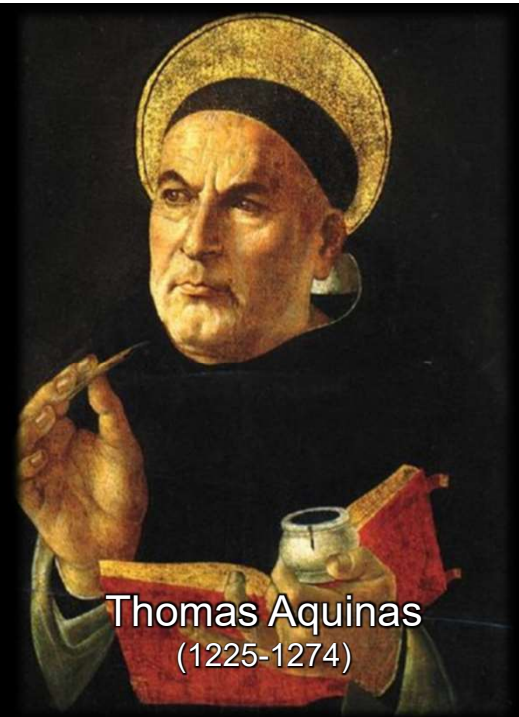
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

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

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



Thomas Aquinas
(1225-1274)

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

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

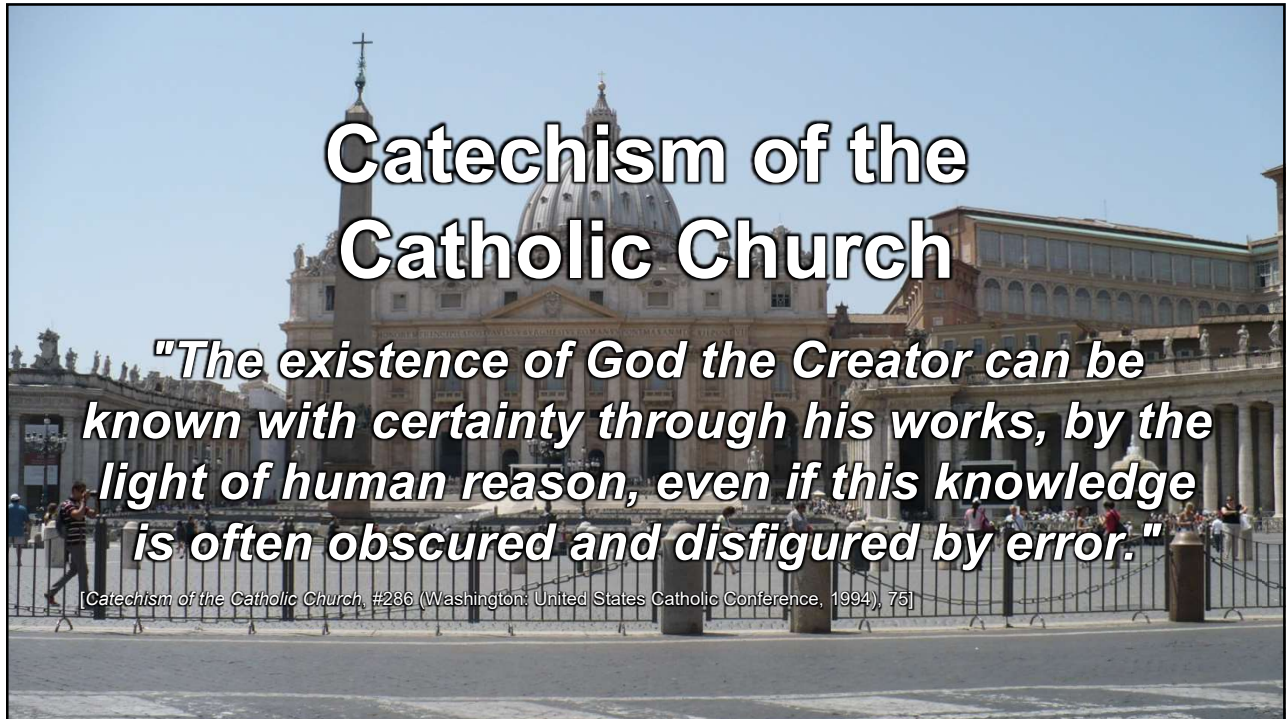


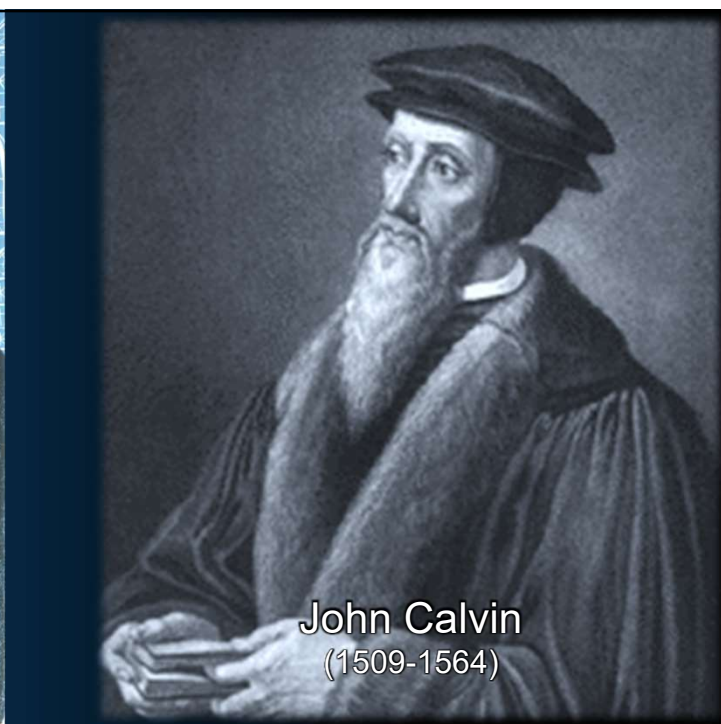
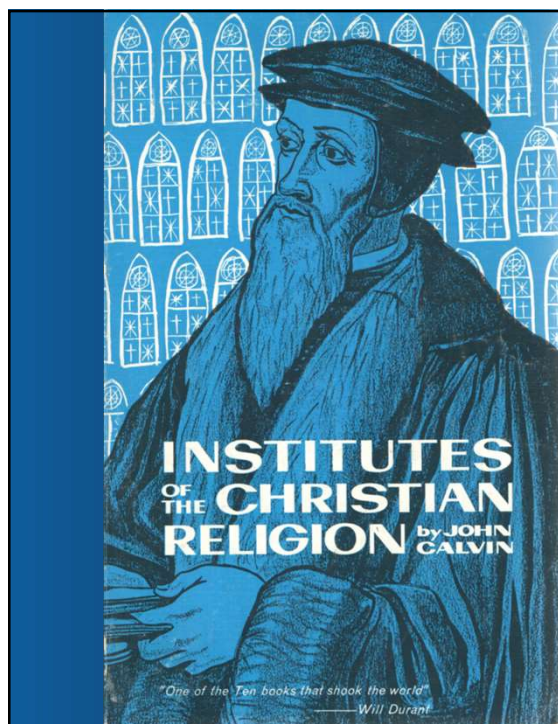
Thomas Aquinas
(1225-1274)

Catechism of the Catholic Church

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

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

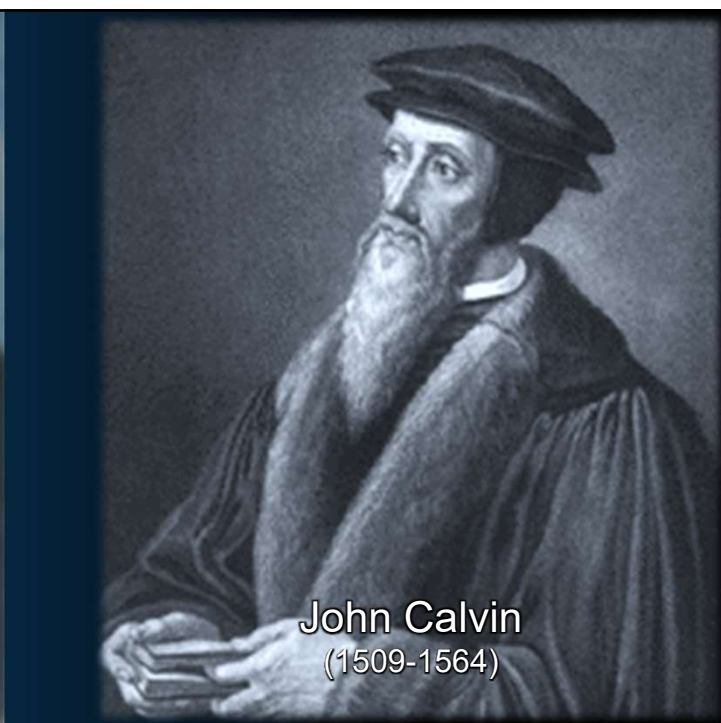




John Calvin
(1509-1564)

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

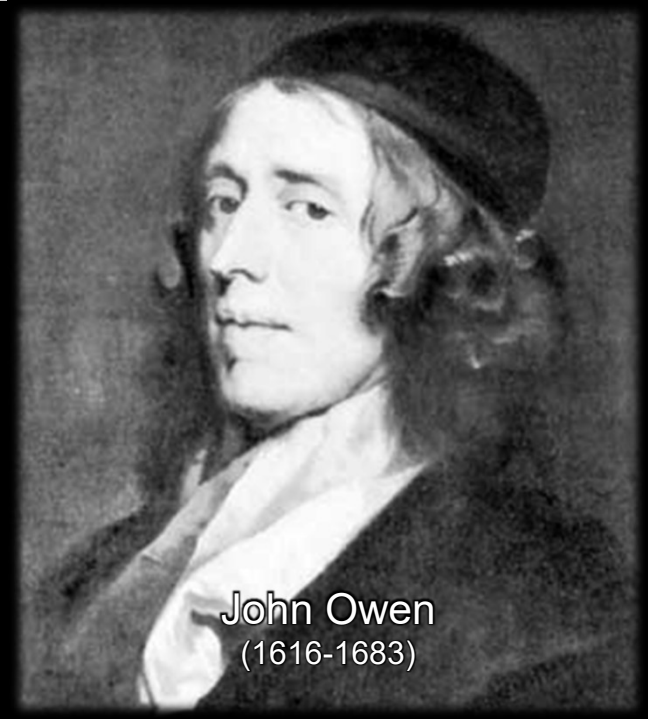
[Institutes of the Christian Religion, 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Erdmans), 236]



John Calvin
(1509-1564)

THE WORKS OF JOHN OWEN

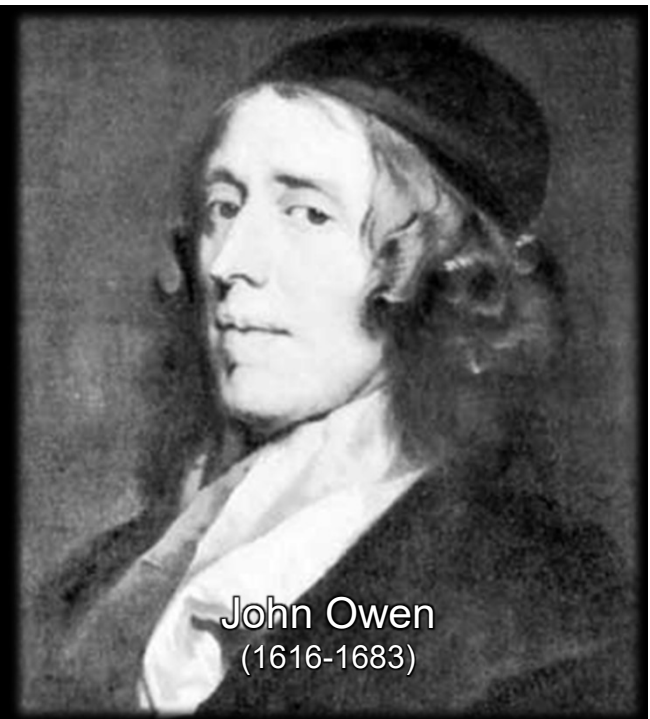
volume four



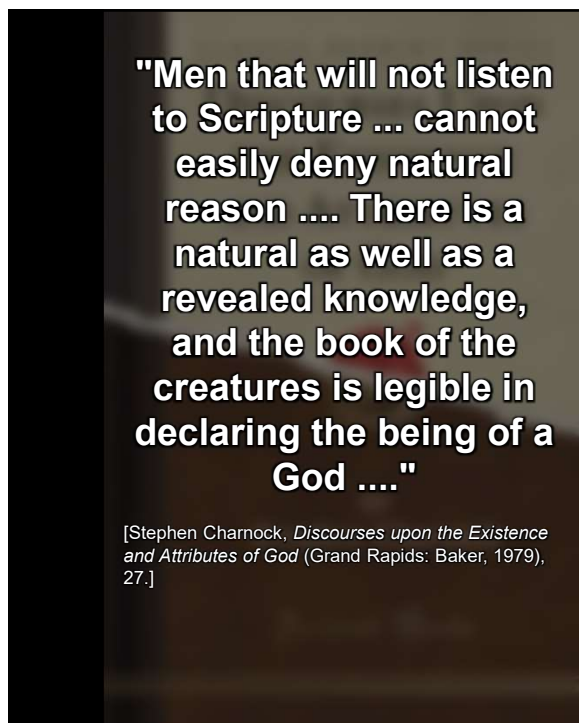
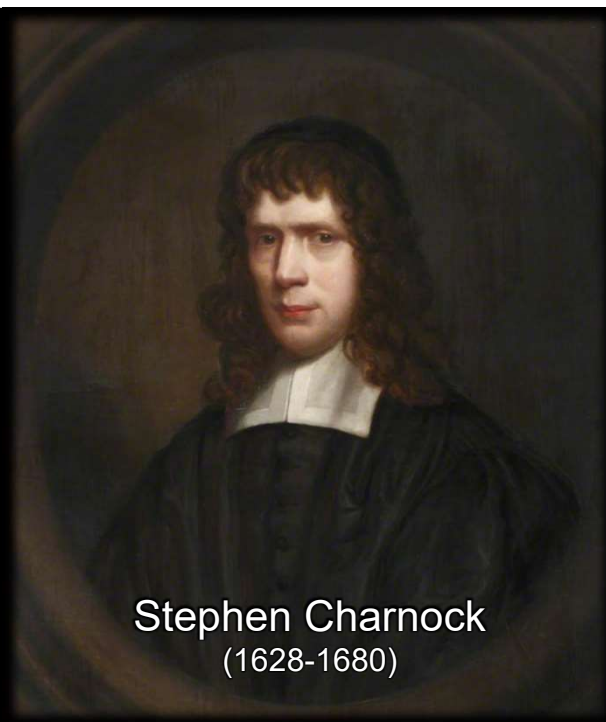
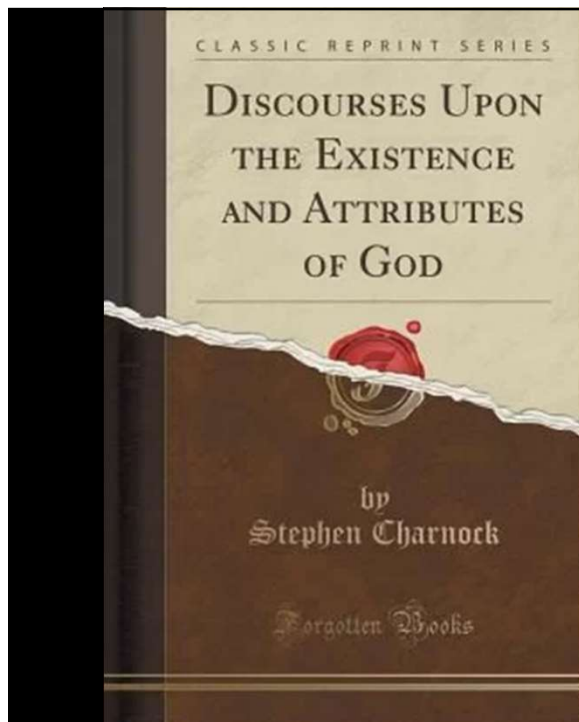
John Owen
(1616-1683)

"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]

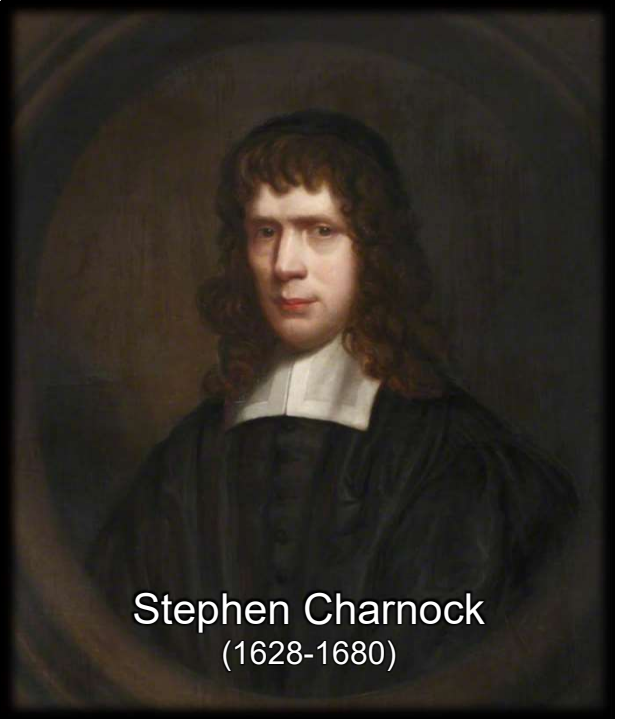


John Owen
(1616-1683)



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

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



Stephen Charnock
(1628-1680)

I Am Put Here for the Defense of the Gospel

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



edited by
Terry L. Miethe

CHAPTER 12

Defending the Handmaid

How Theology Needs Philosophy

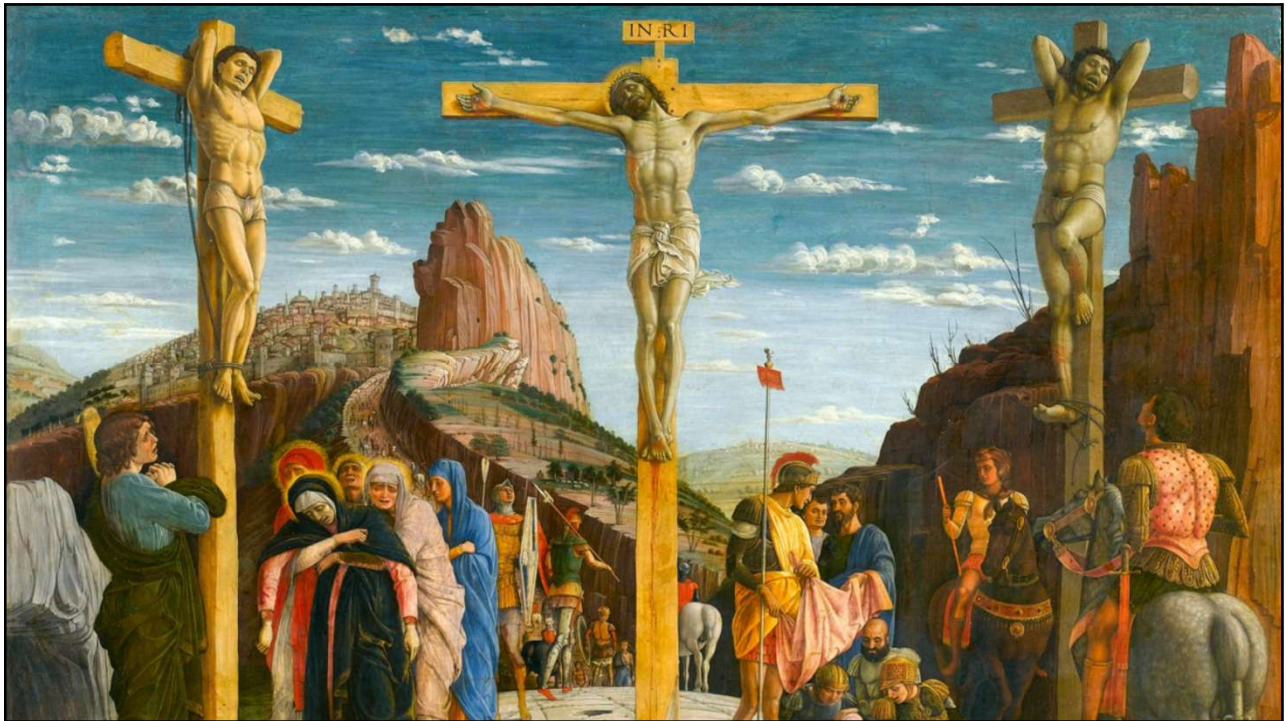
by Richard G. Howe

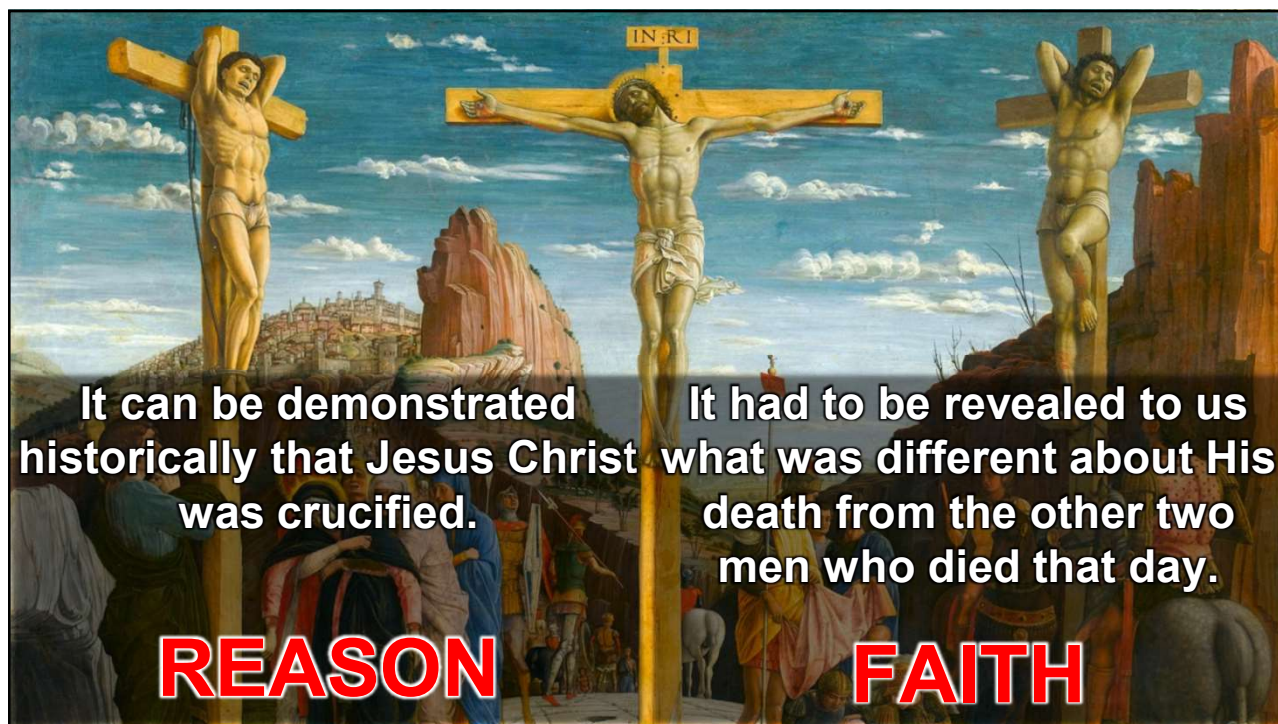
Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

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

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



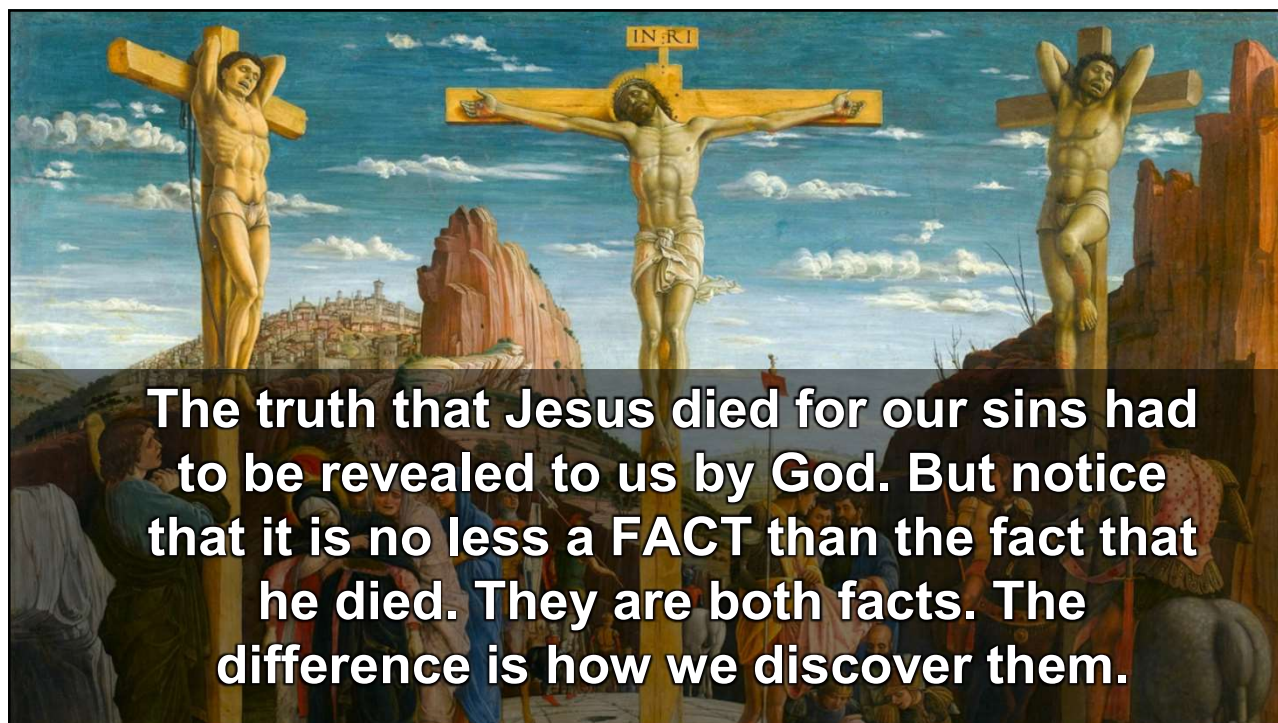


It can be demonstrated historically that Jesus Christ was crucified.

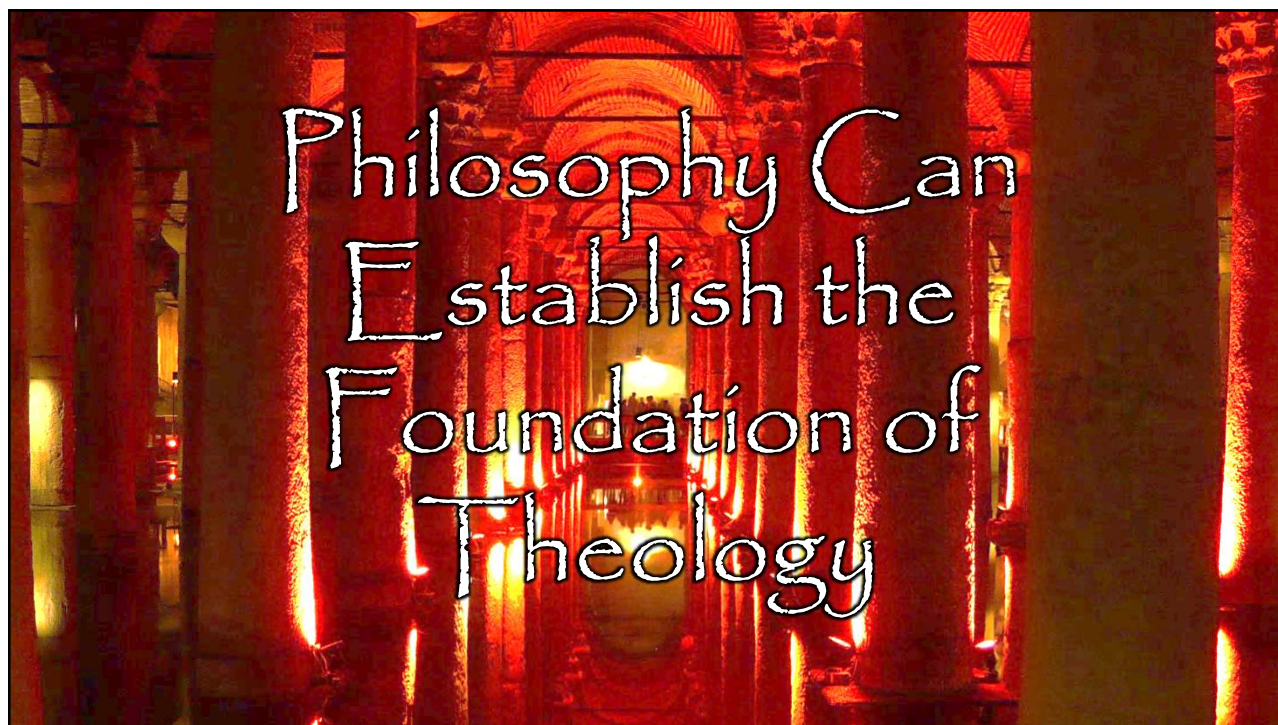
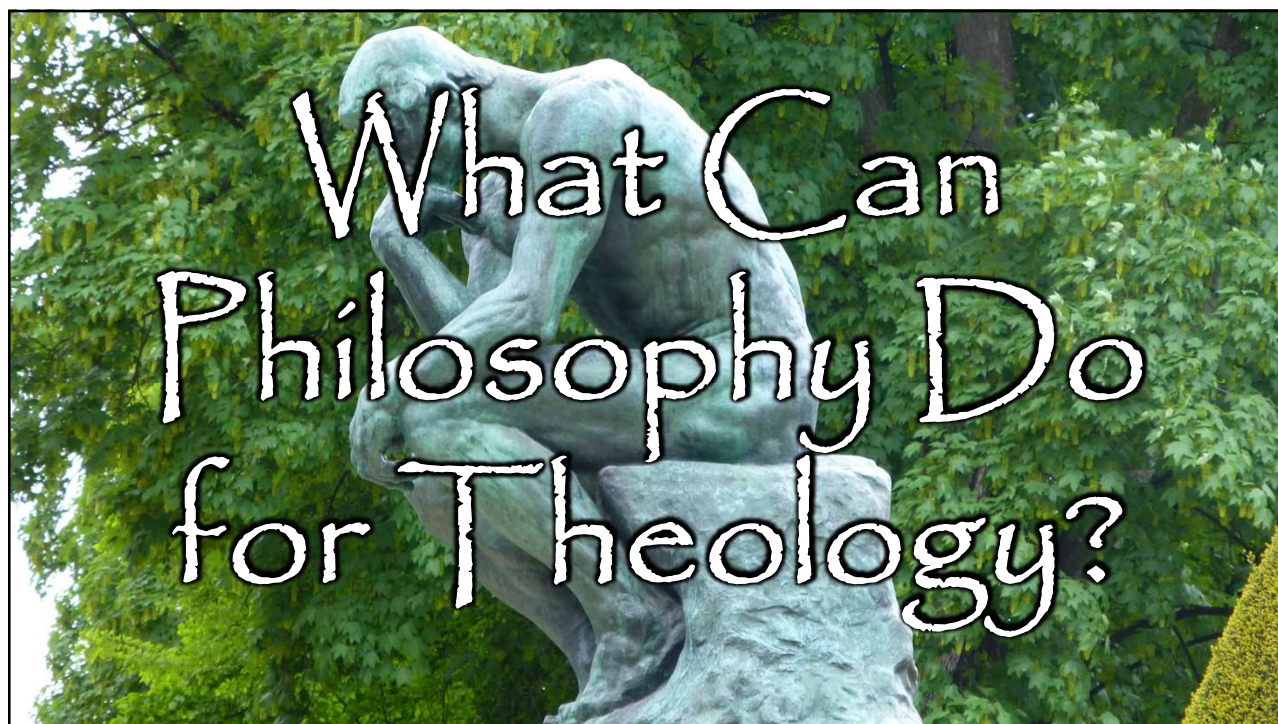
REASON

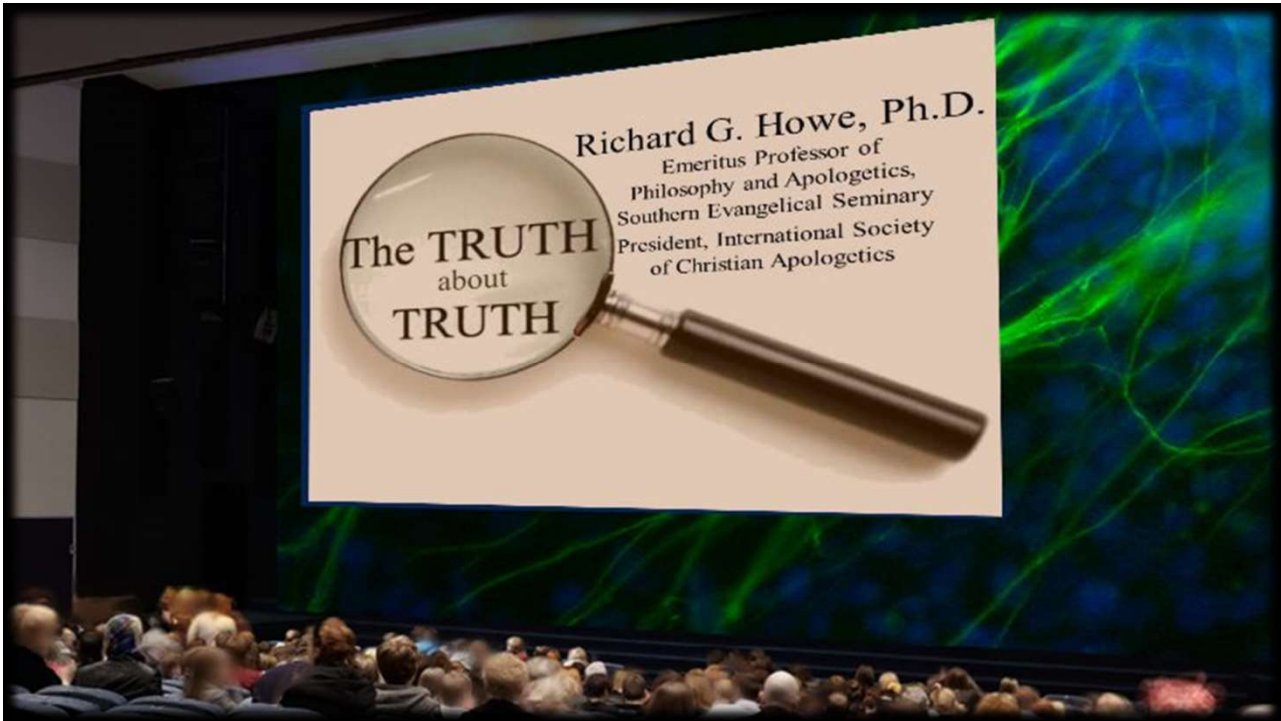
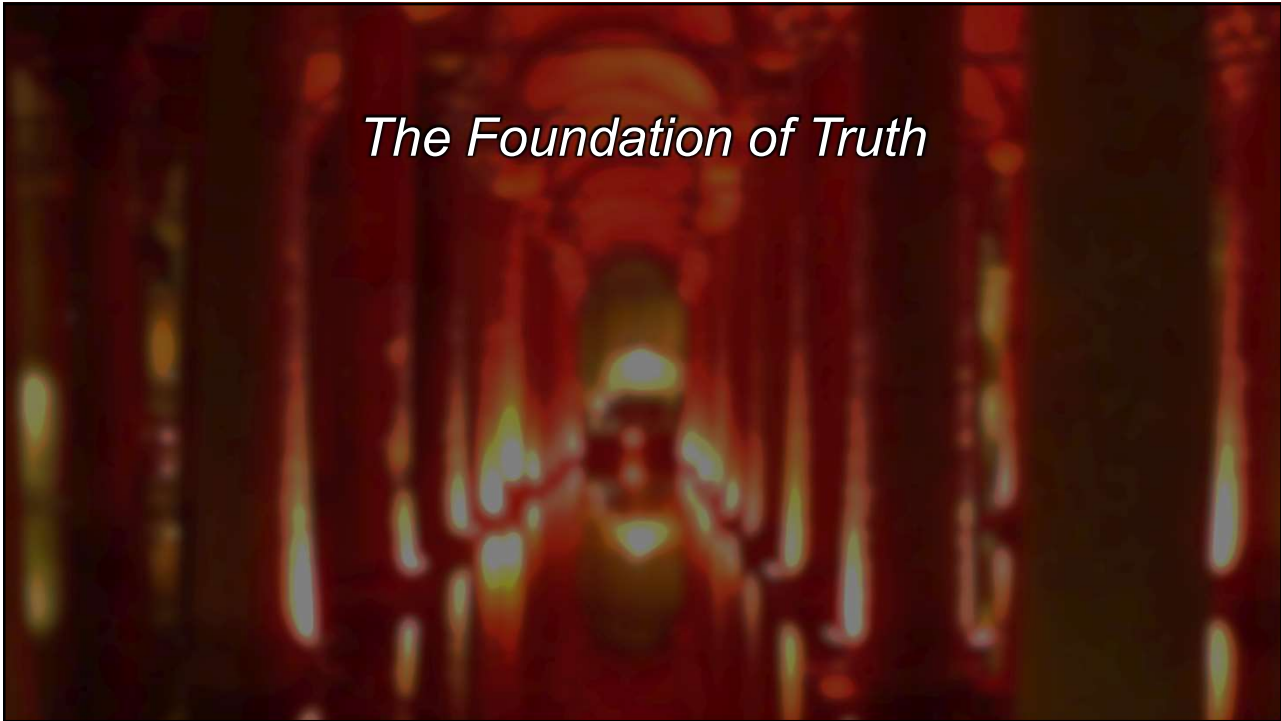
It had to be revealed to us what was different about His death from the other two men who died that day.

FAITH

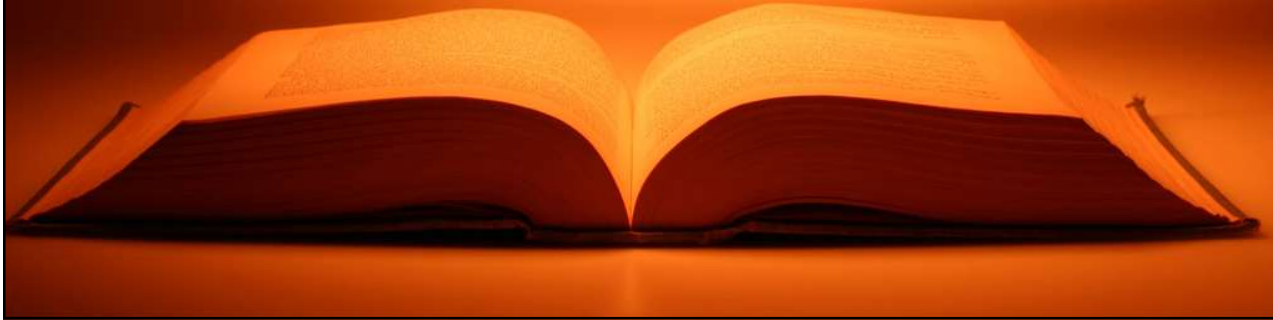


The truth that Jesus died for our sins had to be revealed to us by God. But notice that it is no less a **FACT** than the fact that he died. They are both facts. The difference is how we discover them.





Is the Bible inerrant?



Is the Bible inerrant?

One cannot decide whether the Bible is inerrant unless he knows what an error is.



Is the Bible inerrant?

*One cannot know what an error is
unless he knows what truth is.*



Is the Bible inerrant?

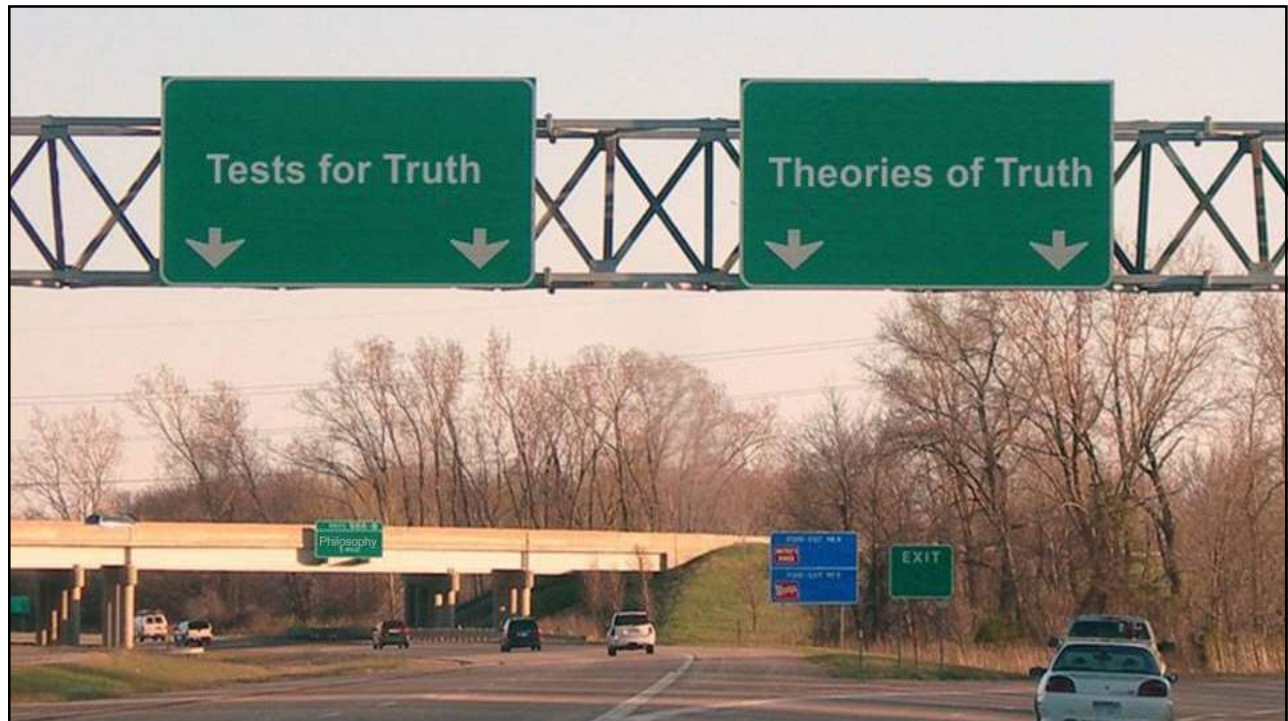
*But what truth is, is a
philosophical question.*



The Concept of Truth in the Inerrancy Debate

Norman L. Geisler

How is it that evangelicals on both sides of the inerrancy debate can claim the Bible is wholly true and yet one side believes that there can be minor mistakes of history or science affirmed by the biblical authors,¹ while the other side denies that there are any mistakes whatsoever? Some even claim to believe in inerrancy to



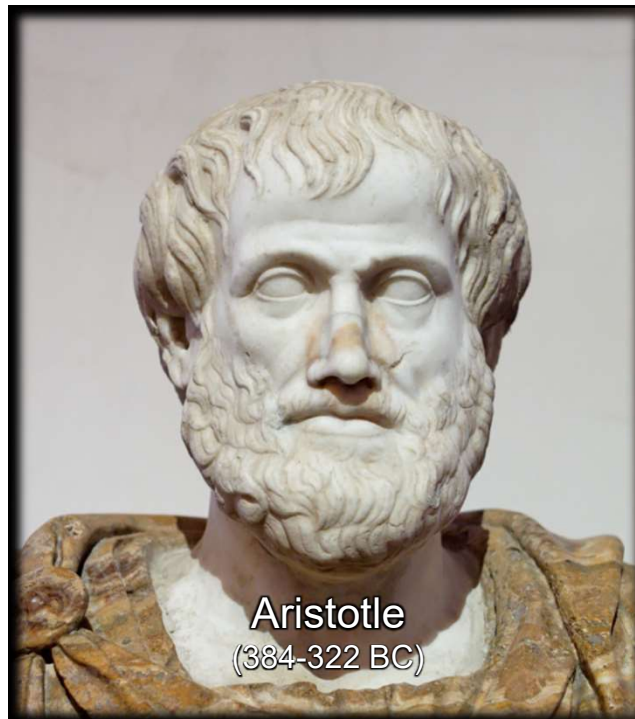
Correspondence

Coherence

Functional

Pragmatic

Power

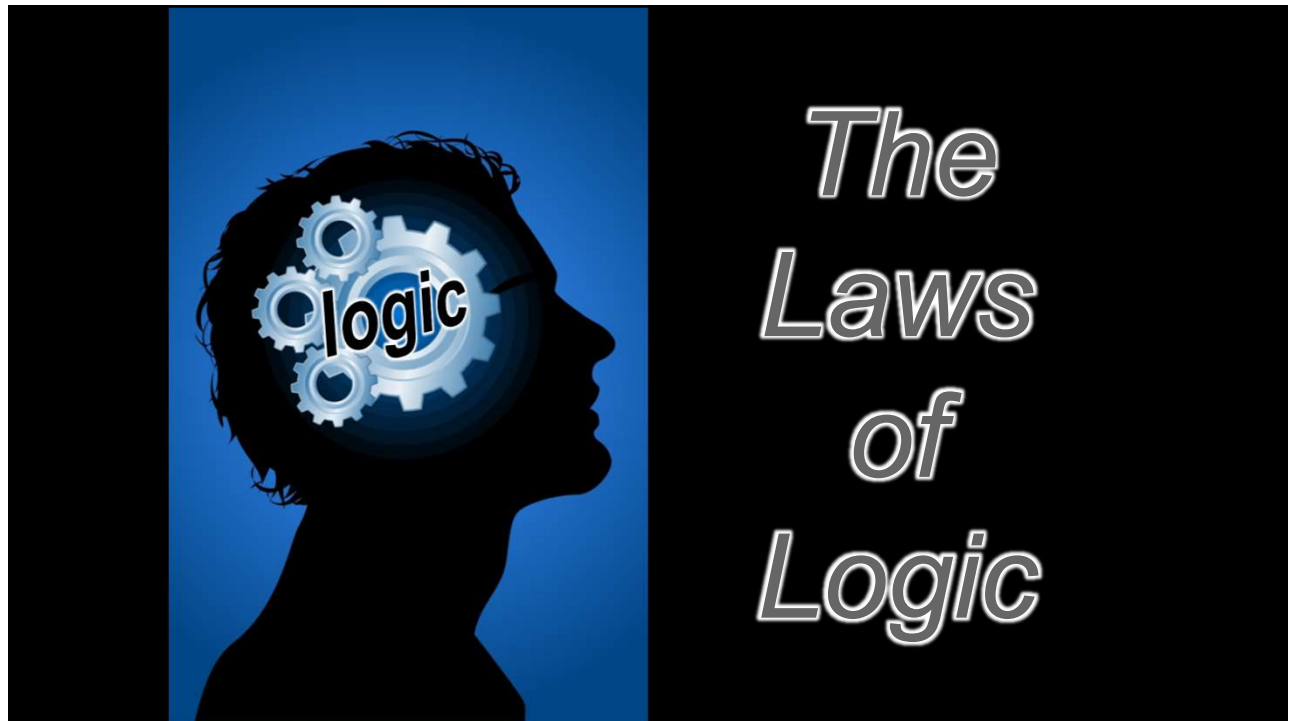


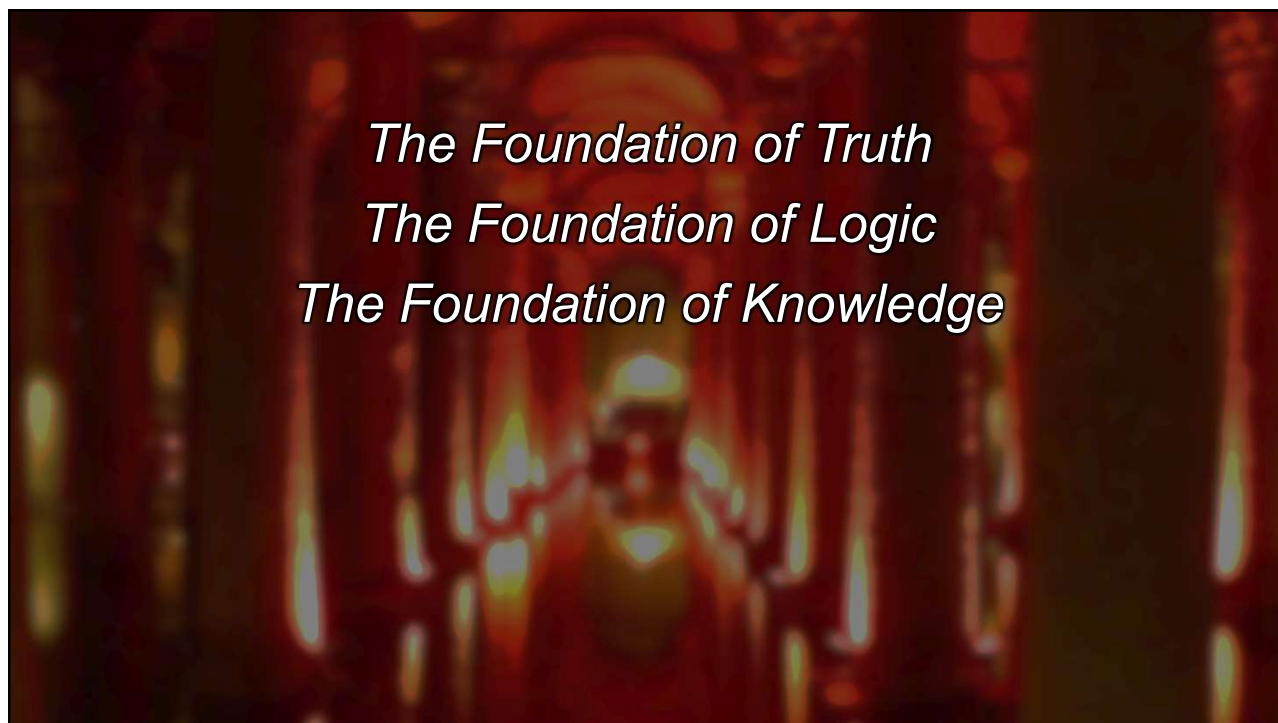
Aristotle
(384-322 BC)

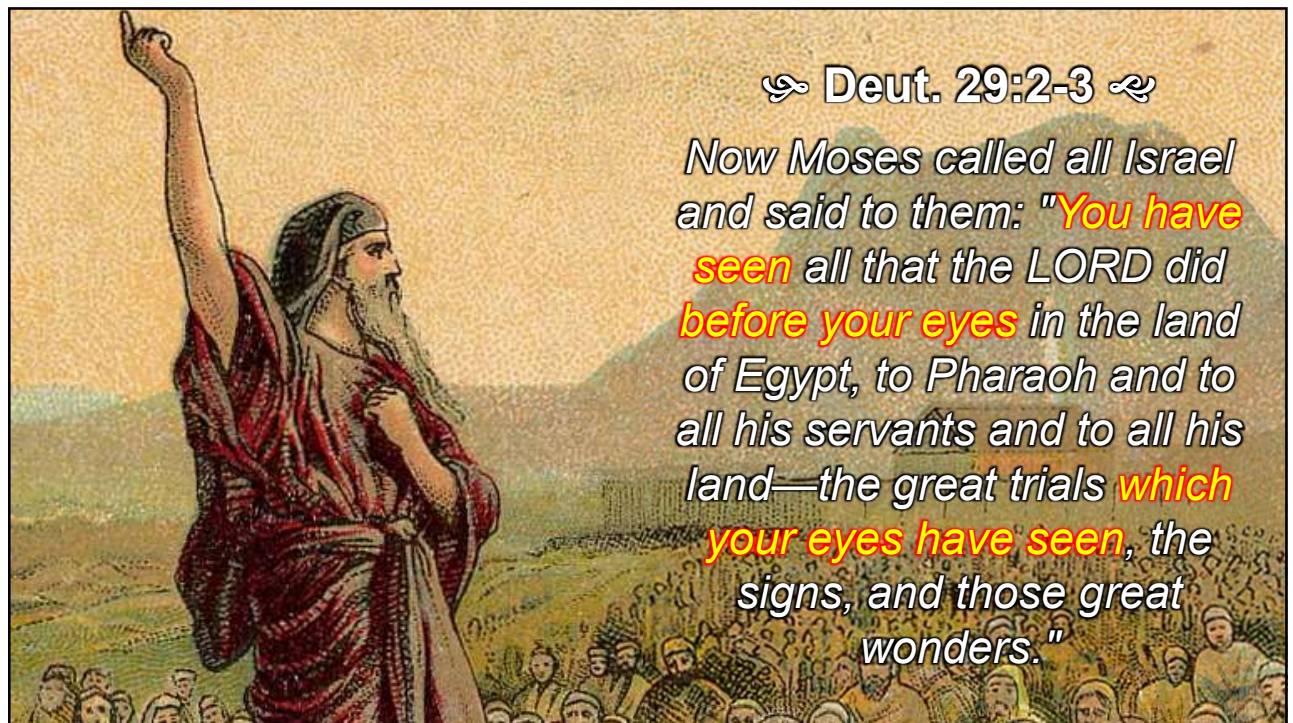
***"To say of what is,
that it is not, or of
what is not, that it is,
is false, while to say
of what is, that it is
and of what is not,
that it is not, is true."***

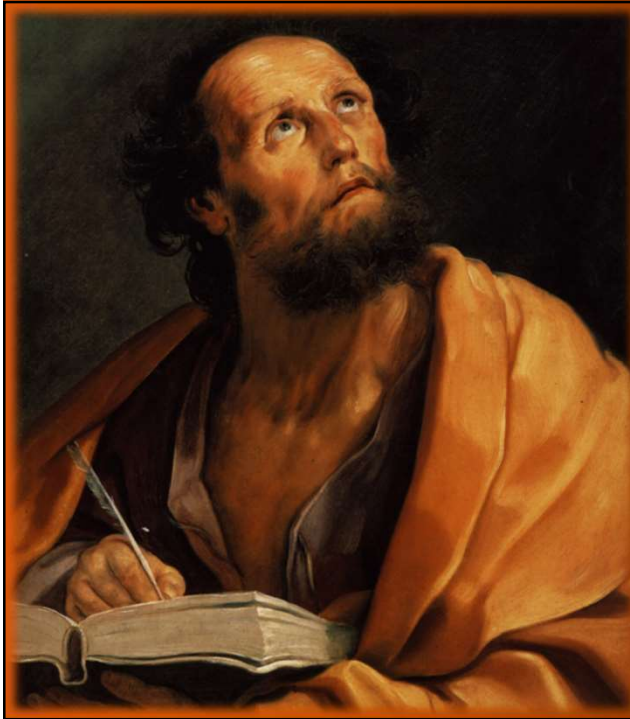
Metaphysics, IV, 7, 1011^b26-29 Translation by W. D. Ross in Richard McKeon, *The Basic Works of Aristotle* (New York: Random House, 1941). τὸ μὲν γὰρ λέγειν τὸ ὄν μὴ εἶναι ἢ τὸ μὴ ὄν εἶναι ψεῦδος, τὸ δὲ τὸ ὄν εἶναι καὶ τὸ μὴ ὄν μὴ εἶναι ἀληθές.

The Foundation of Truth
The Foundation of Logic









☞ Luke 1:1-4 ☞

*"Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were **eyewitnesses** and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the **certainty** of those things in which you were instructed."*

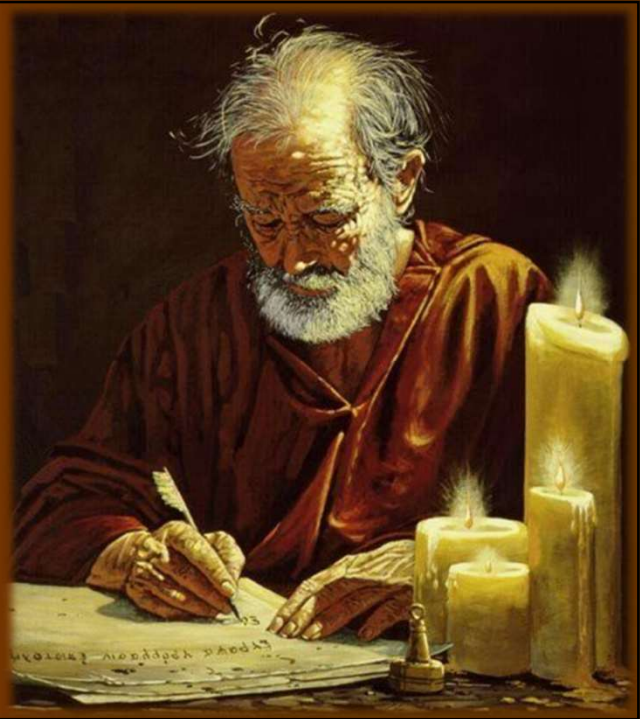
☞ Acts 10:37-41 ☞

*"... that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. And we are **witnesses of all things** which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him God raised up on the third day, and **showed Him openly**, not to all the people, but to **witnesses** chosen before by God, even to us who **ate and drank with Him** after He arose from the dead."*



🌀 1John 1:1-3 🌀

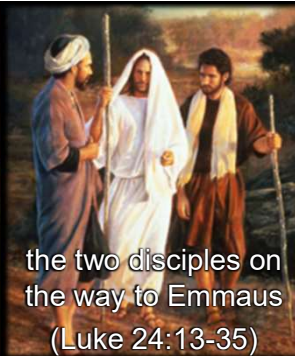
"That which was from the beginning, which we have **heard**, which we have **seen with our eyes**, which we have **looked upon**, and our hands have **handled**, concerning the Word of life—the life was manifested, and we have **seen**, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have **seen and heard** we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."



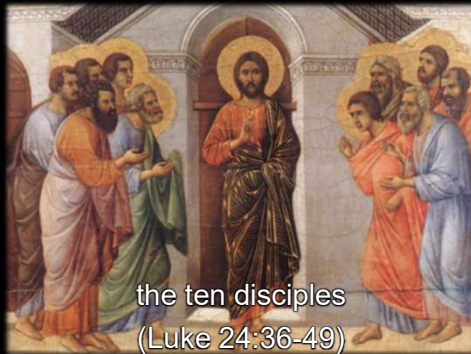
Mary Magdalene
(John 20:10-18)



Mary and other women
(Matt. 28:1-10)



the two disciples on
the way to Emmaus
(Luke 24:13-35)

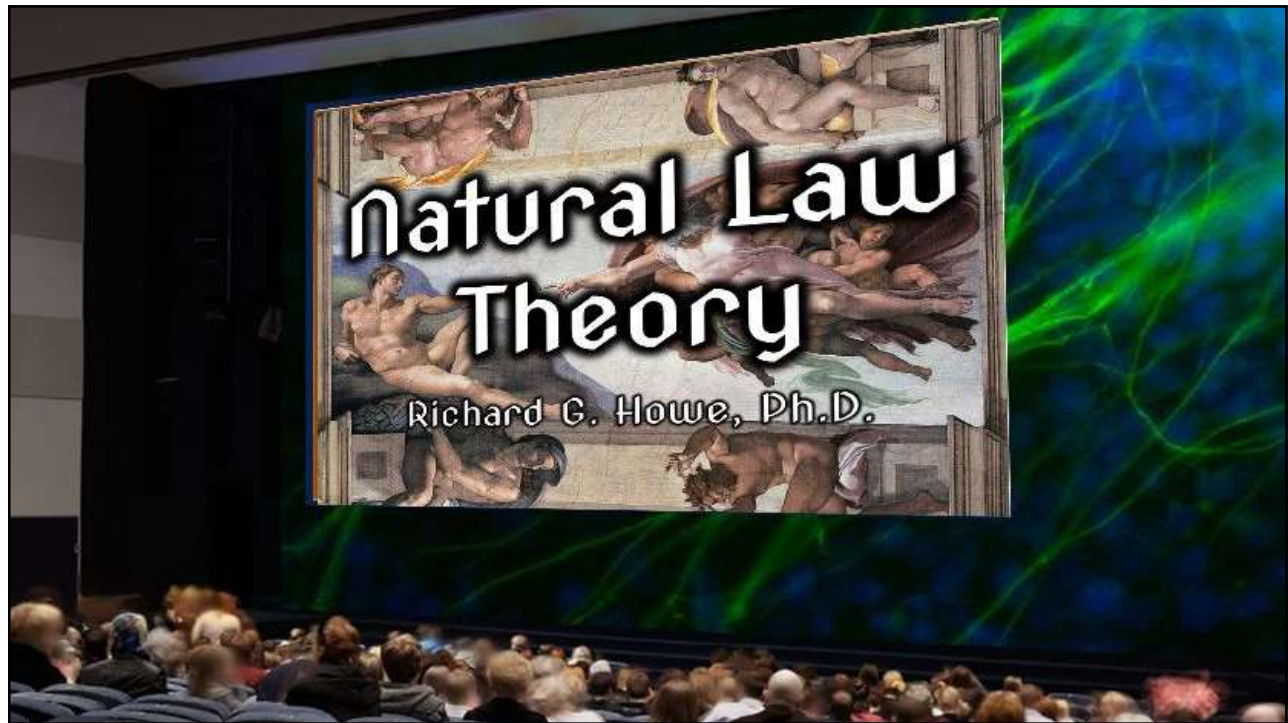


the ten disciples
(Luke 24:36-49)

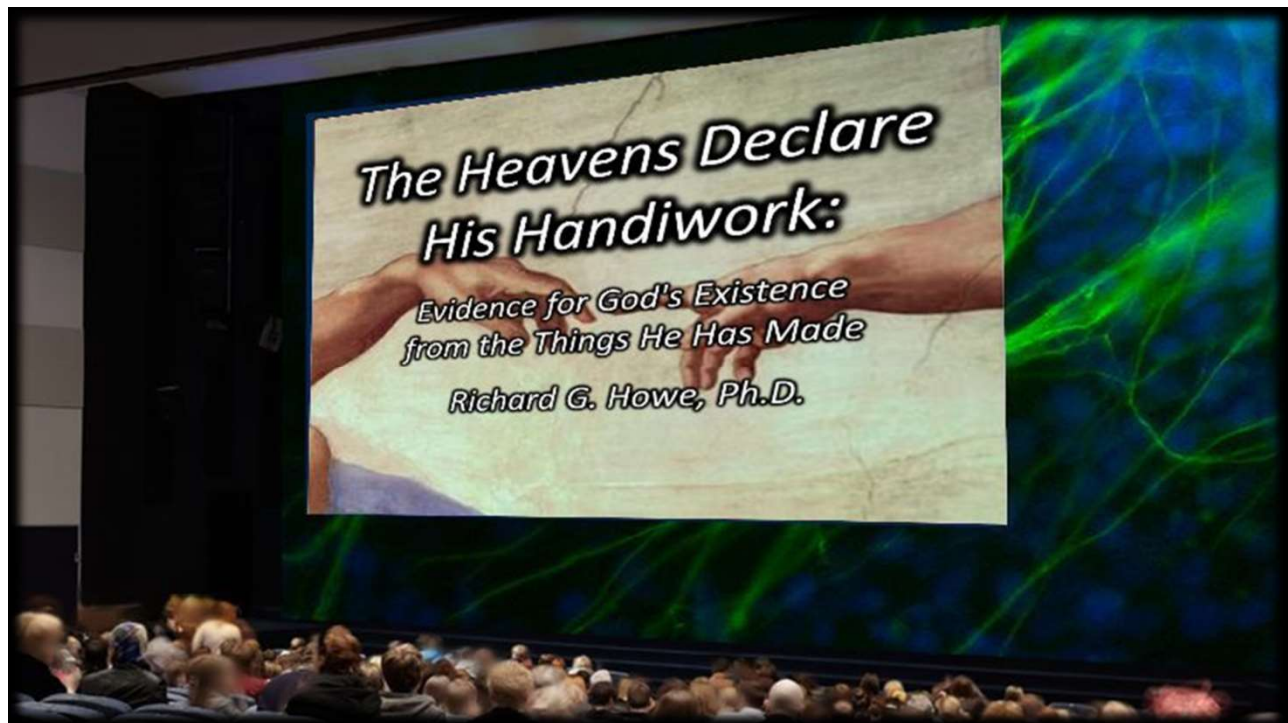


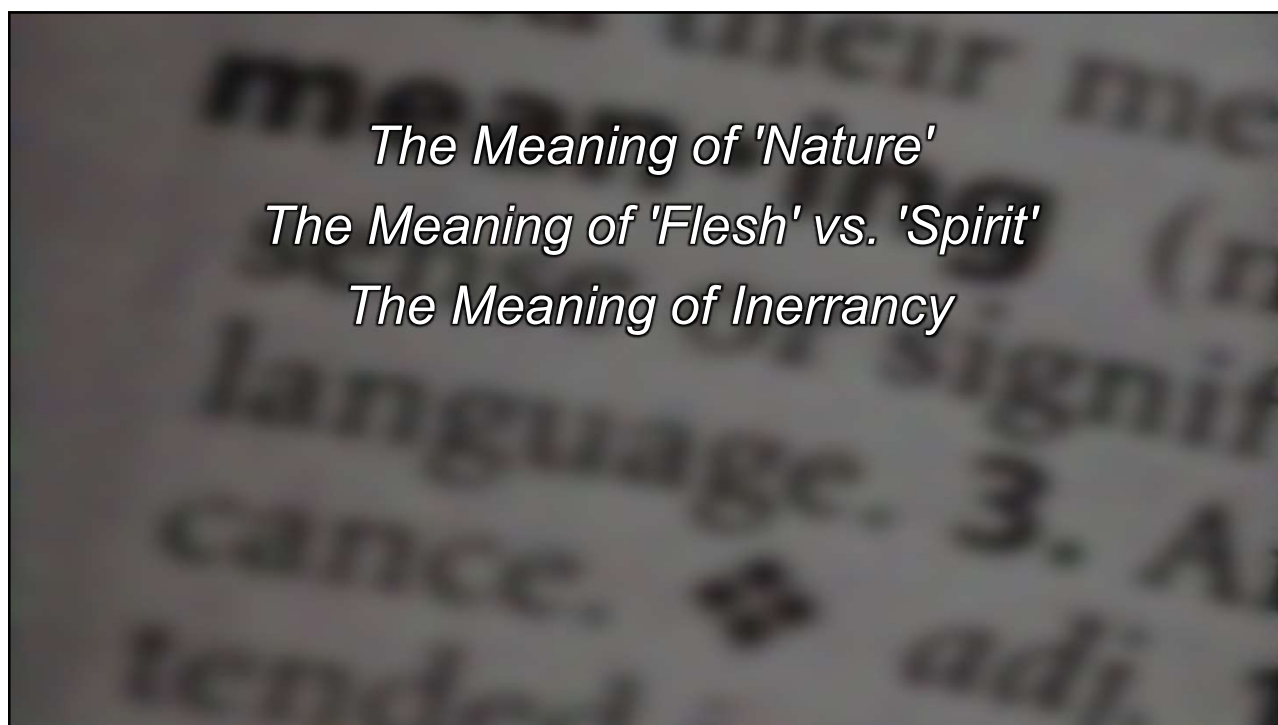
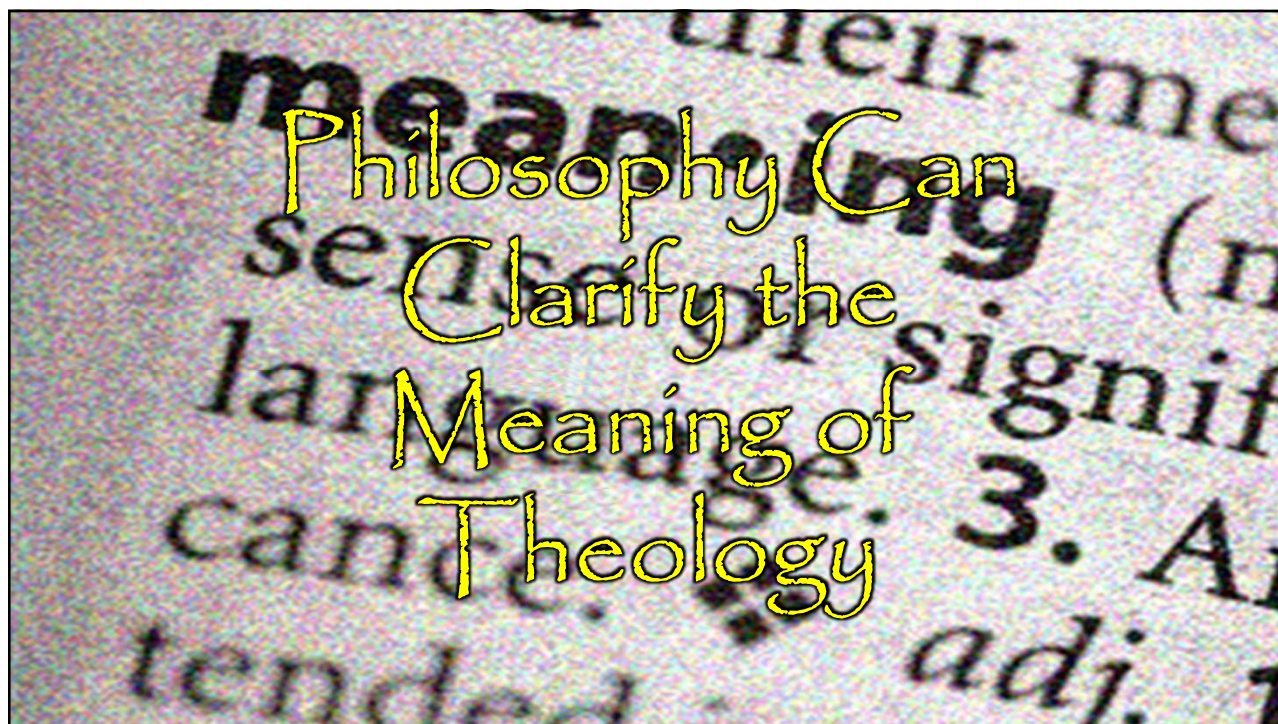
the eleven disciples
(John 20:24-31)

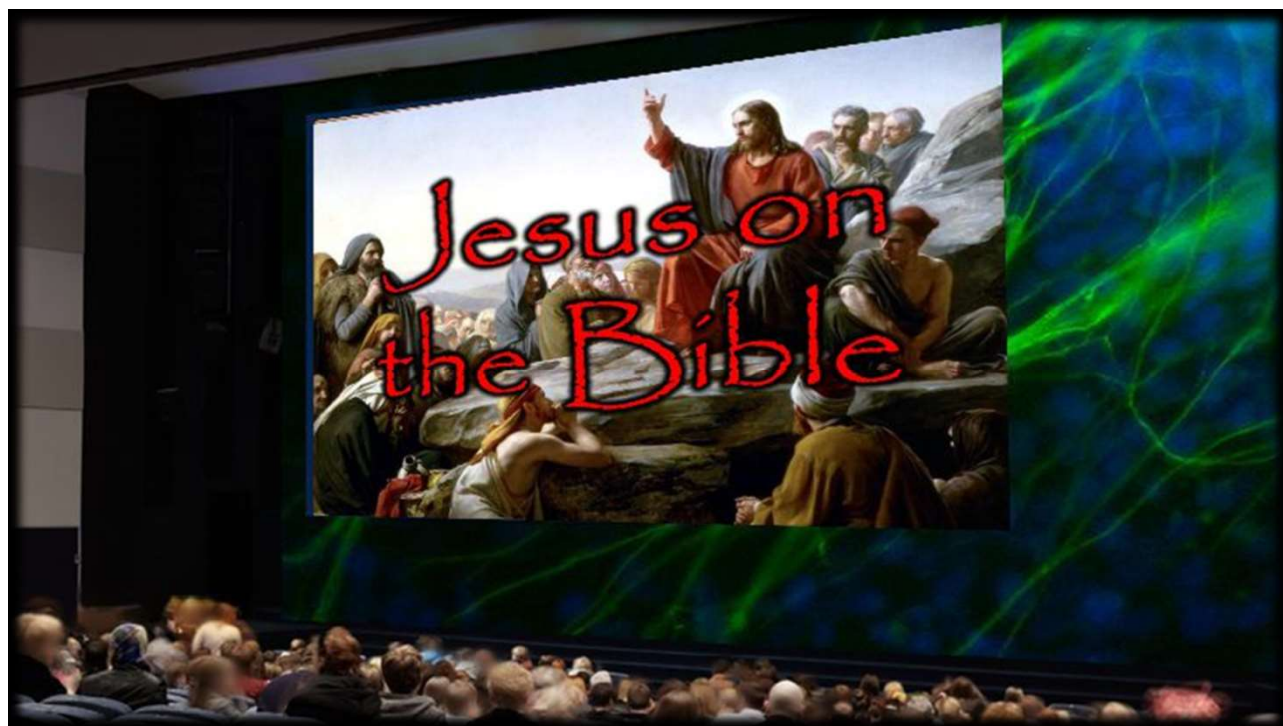
The Foundation of Truth
The Foundation of Logic
The Foundation of Knowledge
The Foundation of Morality
The Foundation of Life



The Foundation of Truth
The Foundation of Logic
The Foundation of Knowledge
The Foundation of Morality
The Foundation of Life
The Foundation of God

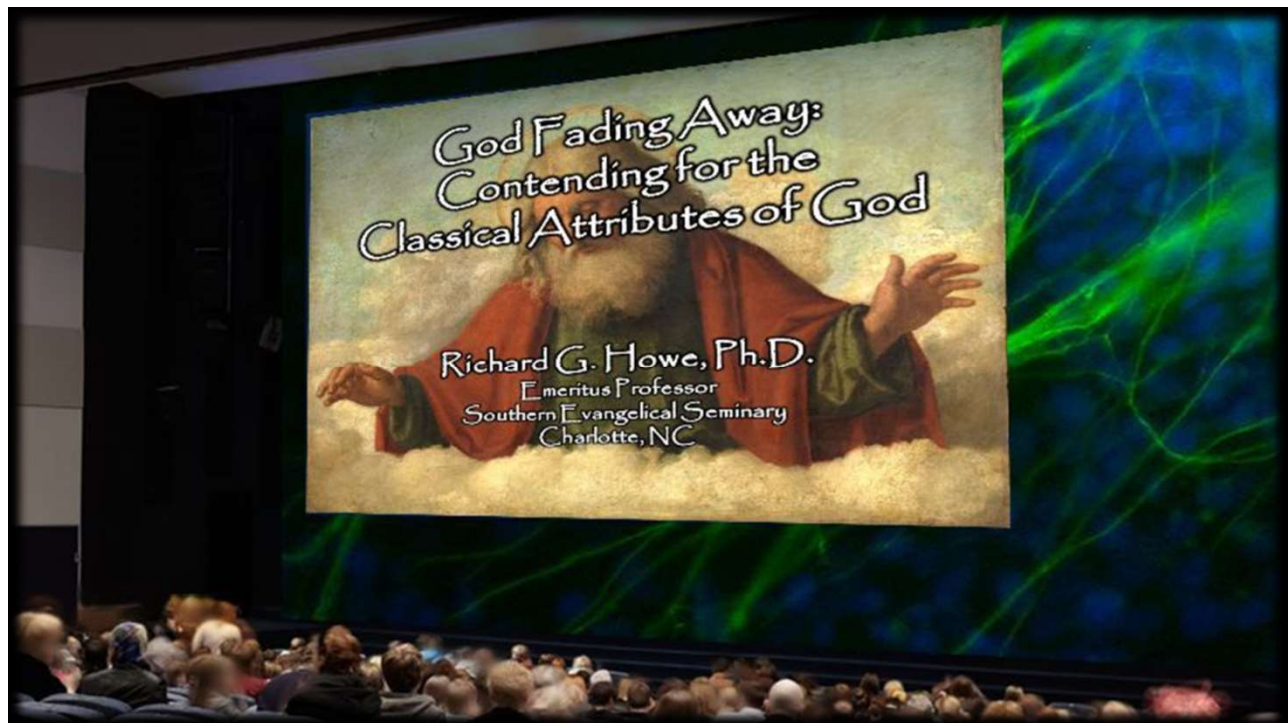


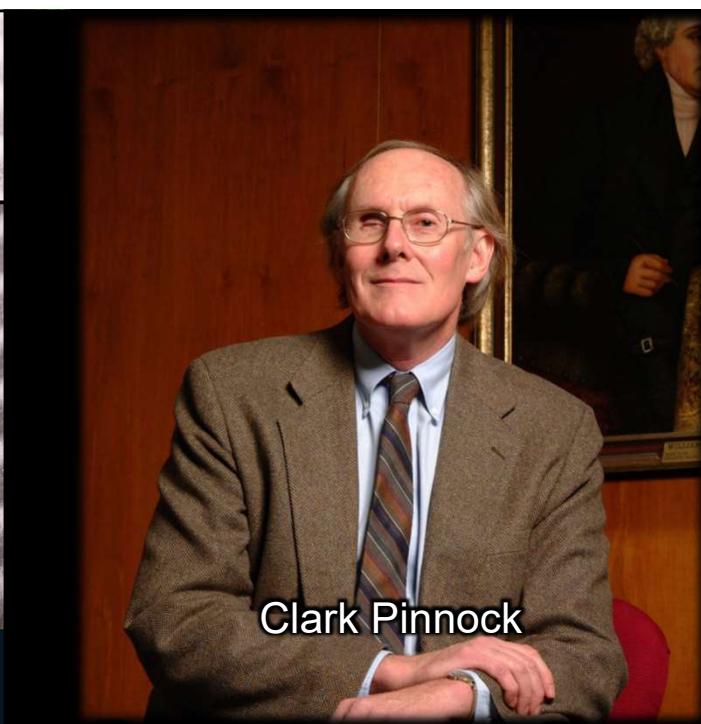
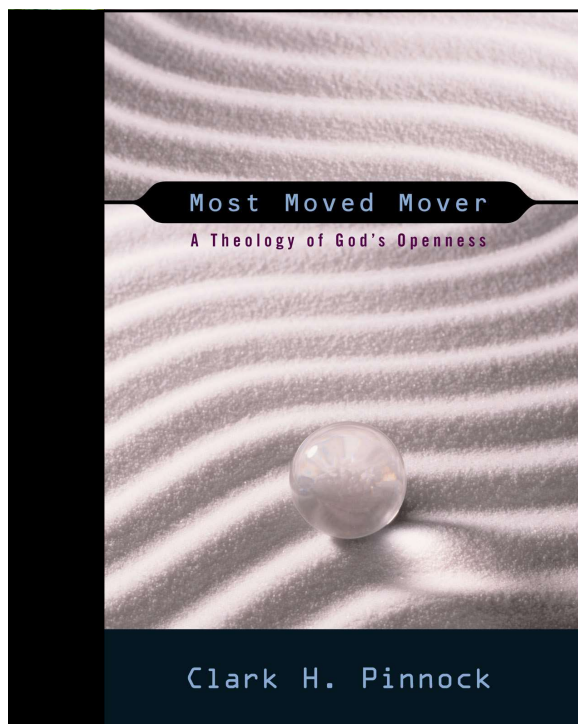




Philosophy Can
Safeguard the
Doctrines of
Theology

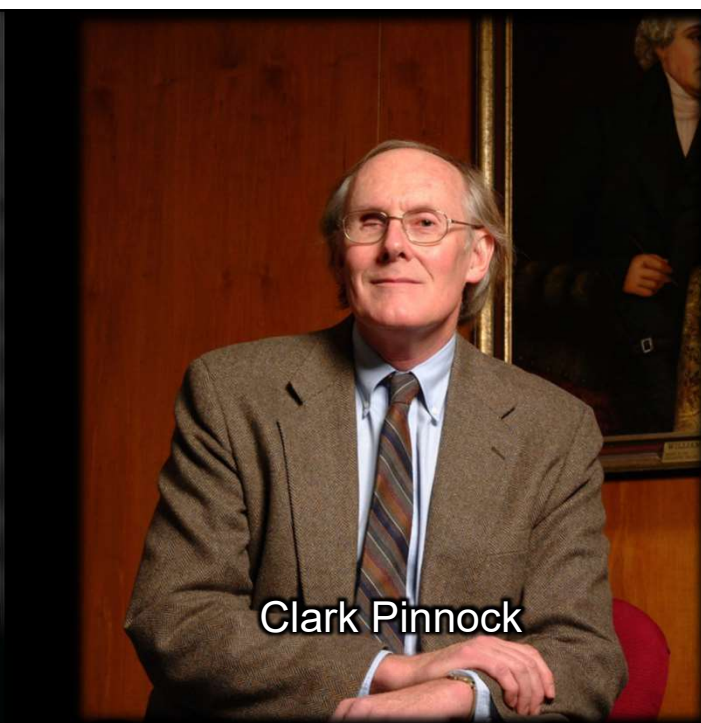
*The Doctrine of the Attributes of God:
God Fading Away*



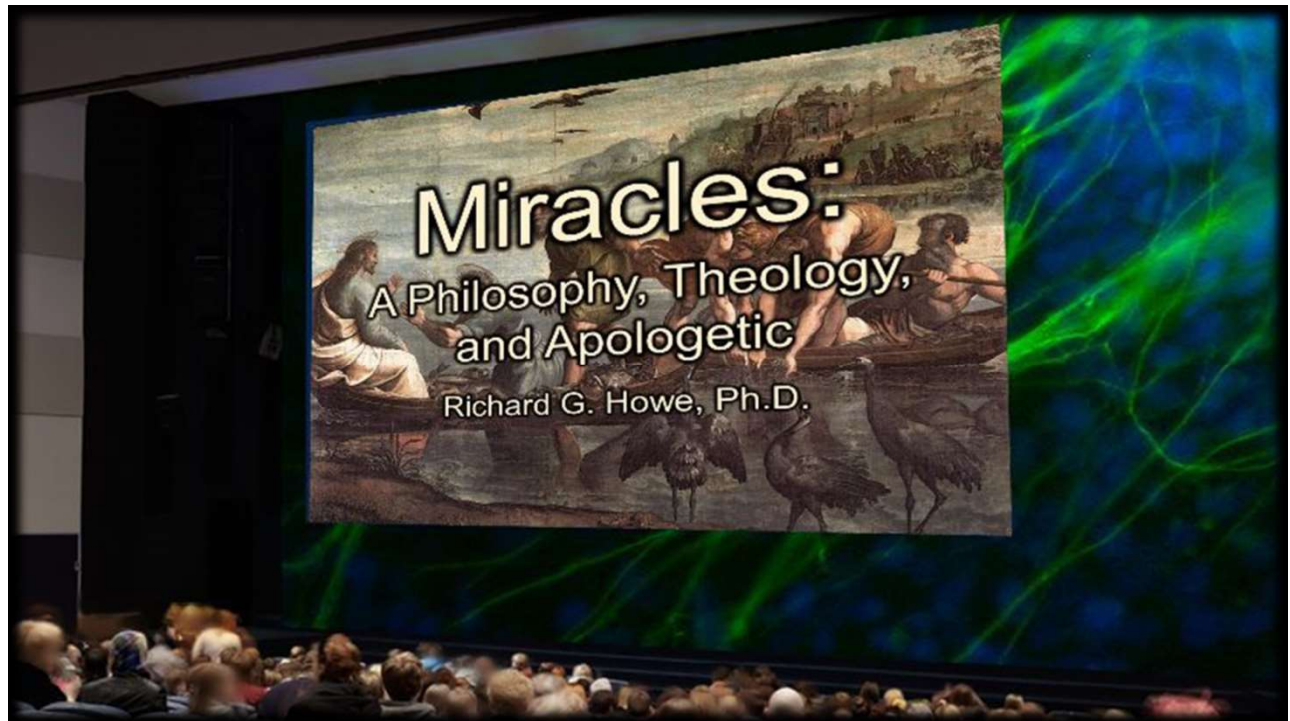


"If [God] is with us in the world, if we are to take biblical metaphors seriously, is God in some way embodied? Critics will be quick to say that, although there are expressions of this idea in the Bible, they are not to be taken literally. But I do not believe that the idea is as foreign to the Bible's view of God as we have assumed."

[Clark Pinnock, *Most Moved Mover: A Theology of God's Openness* (Grand Rapids: Baker Book House, 2001), 33]

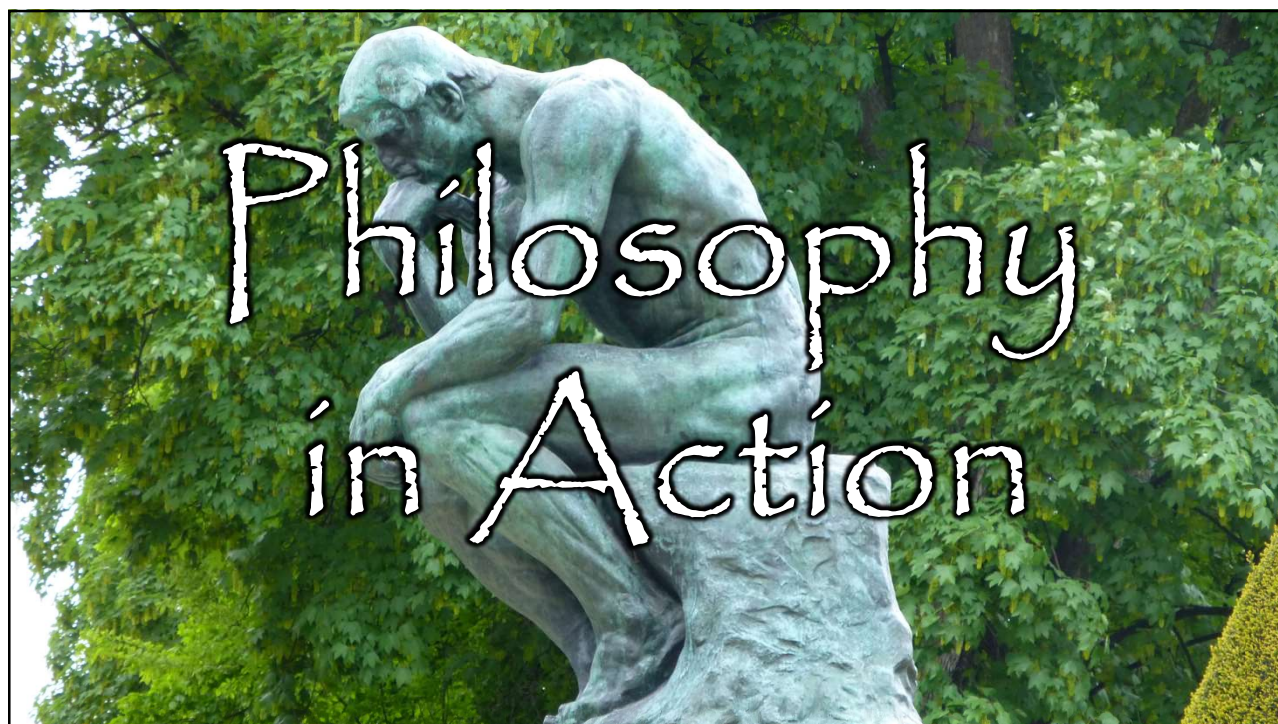


*The Doctrine of the Attributes of God:
God Fading Away
The Doctrine of Miracles*



*The Doctrine of the Attributes of God:
God Fading Away*
The Doctrine of Miracles
*The Doctrine of Faith: Refuting the
Heresies of the Word of Faith
Movement*





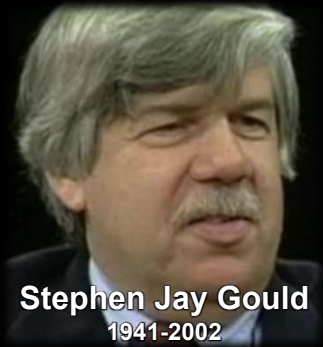
Three portrait photographs of men are arranged horizontally. From left to right: Stephen Jay Gould, Alister McGrath, and Richard Dawkins. Each portrait is set against a dark background. Below the portraits, the text 'Facts and the Relationship of Science and Religion' is written in a bold, red, sans-serif font with a white outline.

Stephen Jay Gould
1941-2002

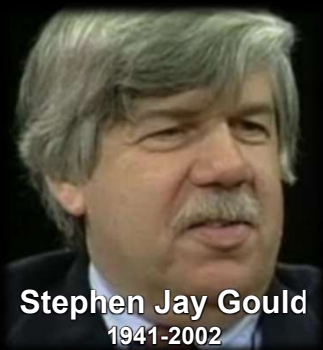
Alister McGrath

Richard Dawkins

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

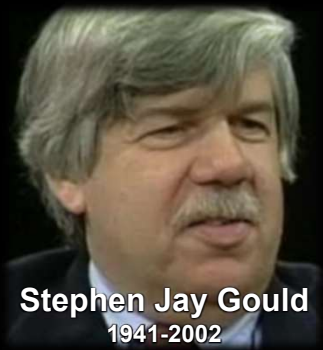


"We may, I think, adopt this word and concept to express the central point of this essay and the principled resolution of supposed 'conflict' or 'warfare' between science and religion.



Stephen Jay Gould
1941-2002

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



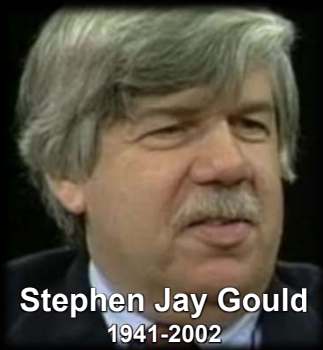
Stephen Jay Gould
1941-2002

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



Stephen Jay Gould
1941-2002

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

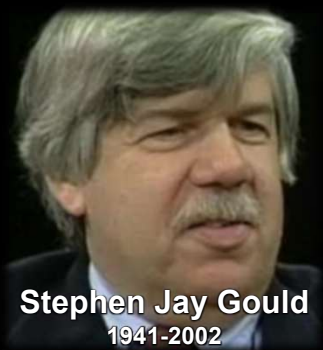


Stephen Jay Gould
1941-2002

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



"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 cliches, 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."

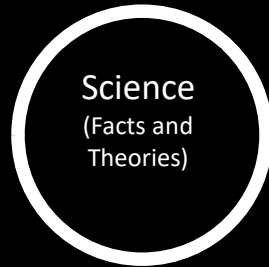
[Stephen Jay Gould, "Nonoverlapping Magisteria," <http://www.blc.arizona.edu/courses/schaffer/449/Gould%20Nonoverlapping%20Magisteria.htm>, assessed 10/20/21]



Non Overlapping Magisteria



N O M A





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

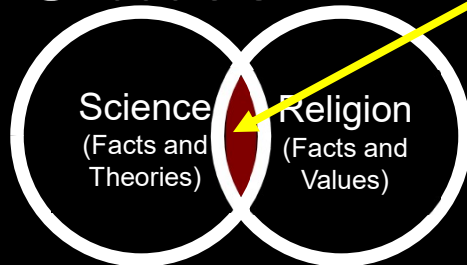
"reflecting a realization that science and religion offer possibilities of cross-fertilization on account of the interpenetration of their subjects and methods."

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



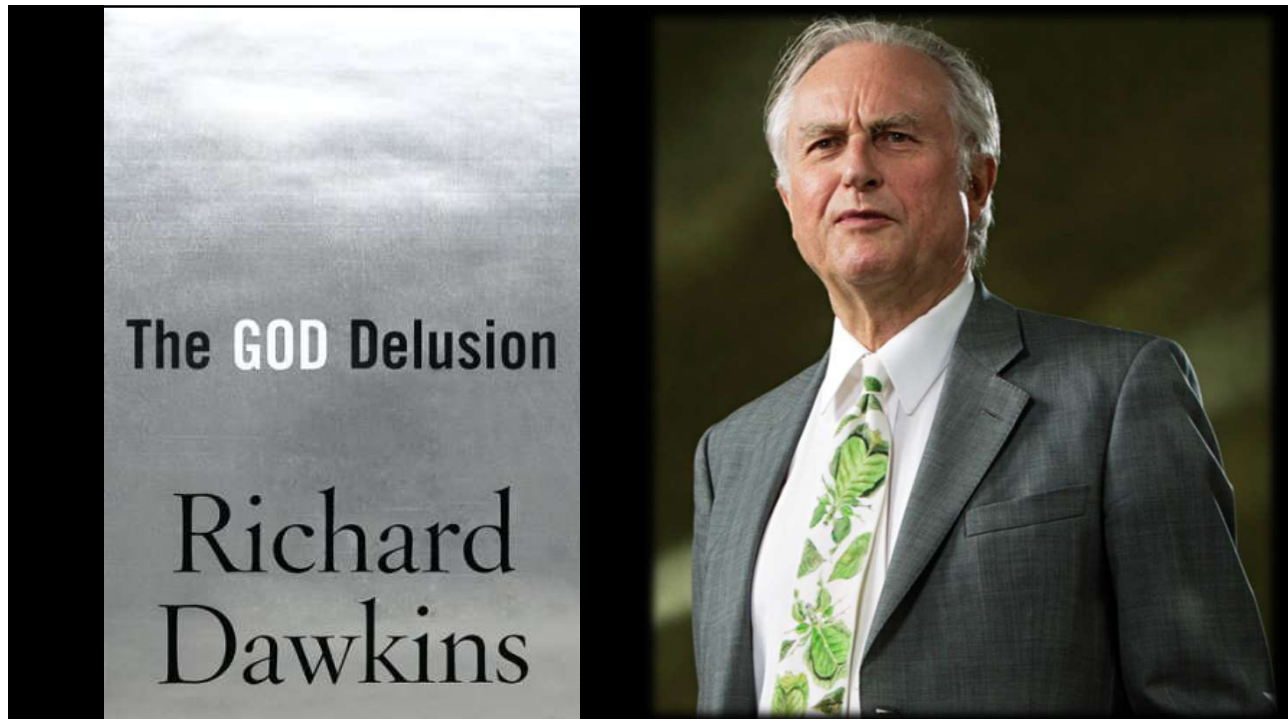
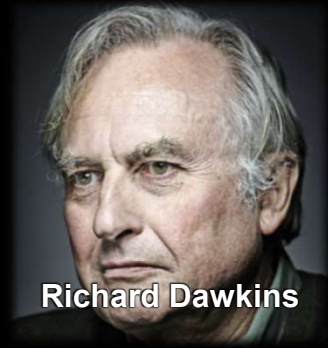
Alister McGrath

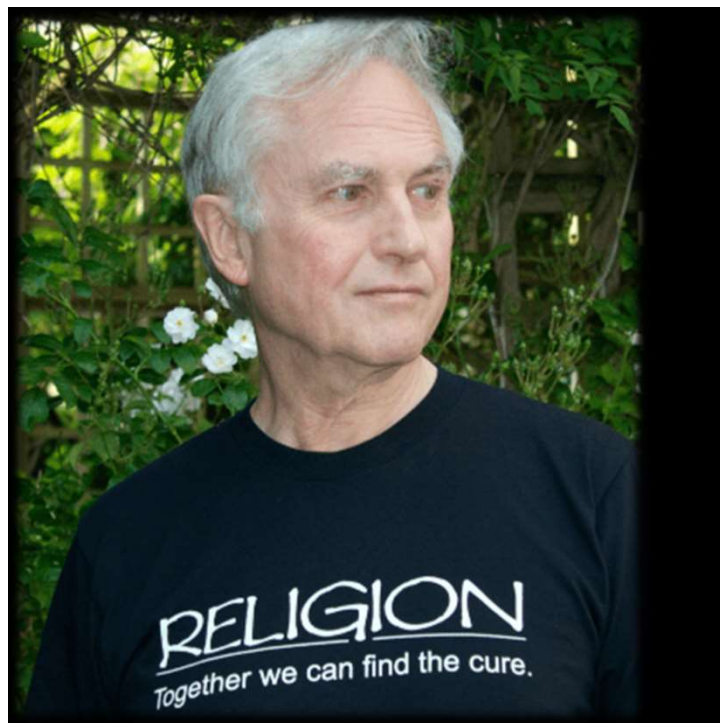
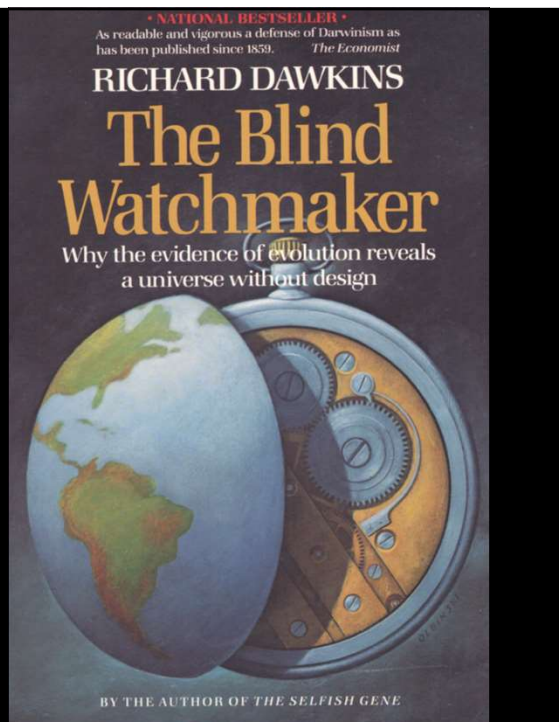
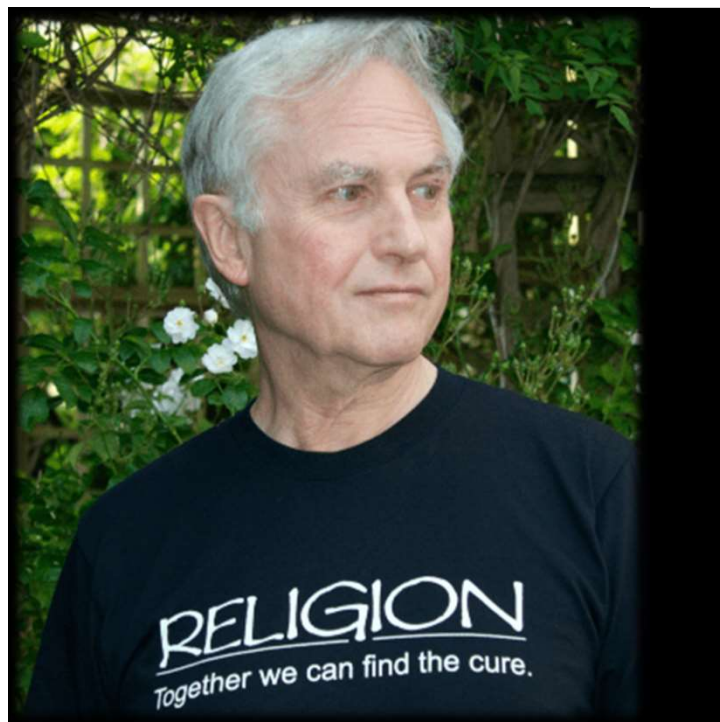
P O M A



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





"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."

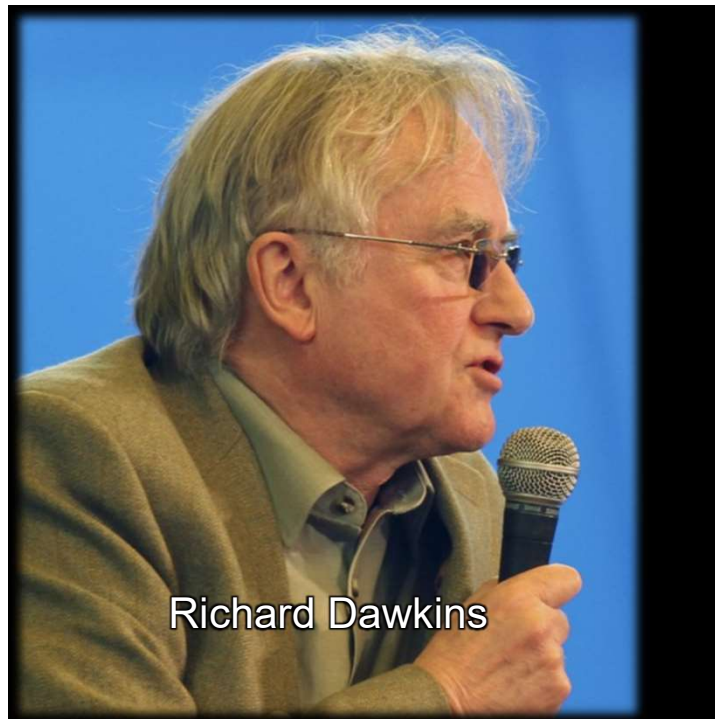
[The Blind Watchmaker, 37-38]

"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.**"*

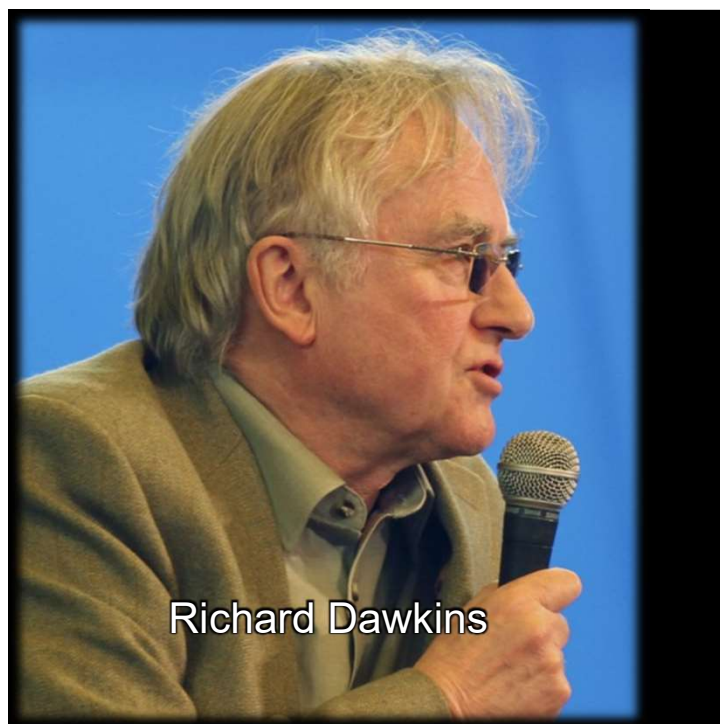
[*The Blind Watchmaker*, 37-38]



Richard Dawkins

The **GOD** Delusion

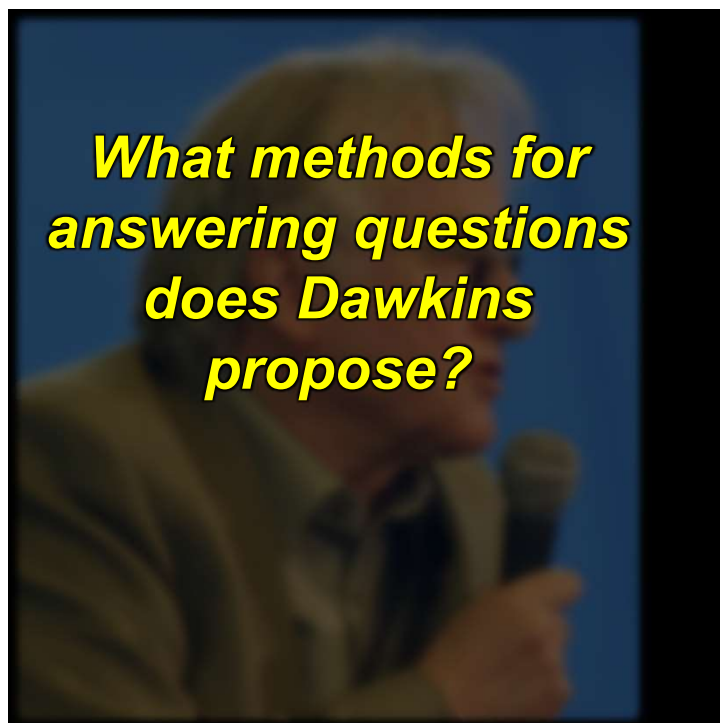
Richard
Dawkins



Richard Dawkins

"There is an answer to every such question [about 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."

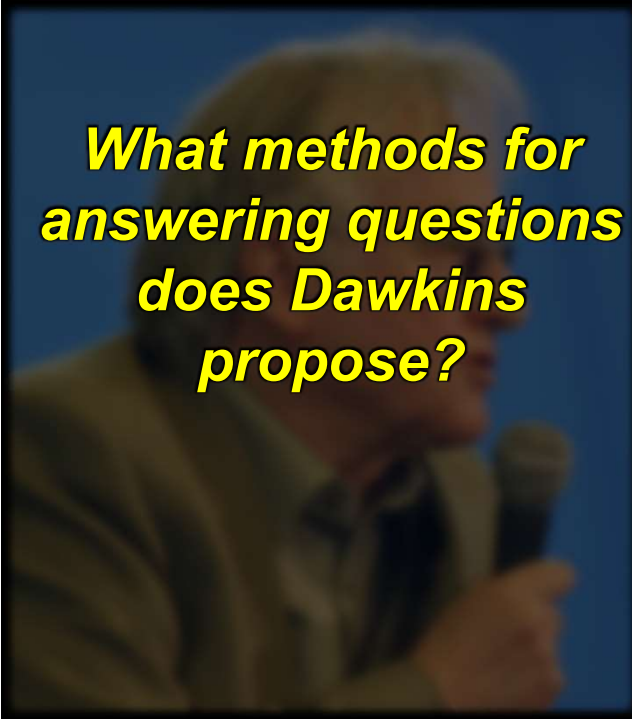
[Richard Dawkins, *The God Delusion*, 59.]



What methods for answering questions does Dawkins propose?

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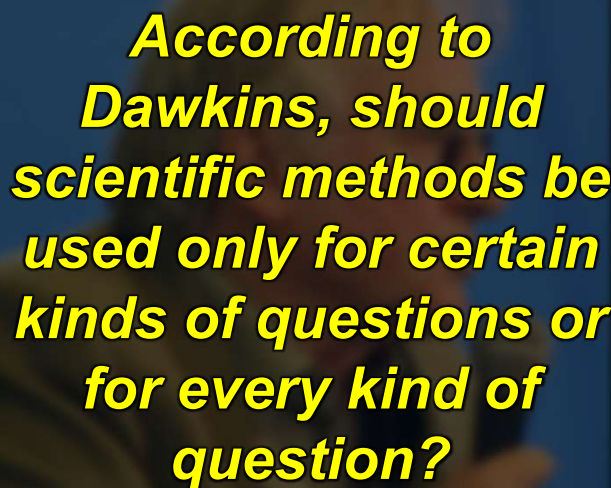
[Richard Dawkins, *The God Delusion*, 59.]



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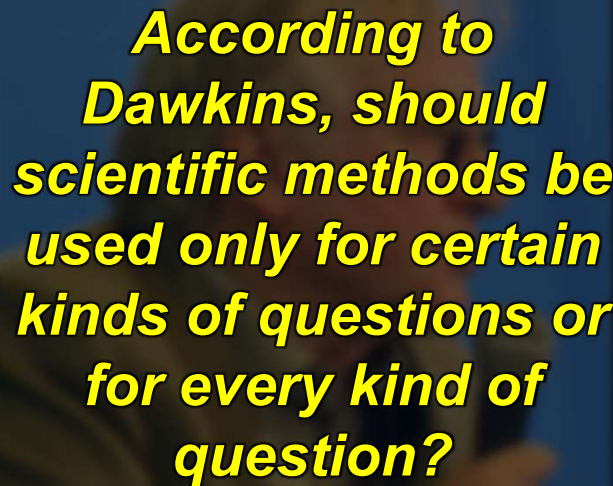
[Richard Dawkins, *The God Delusion*, 59.]



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

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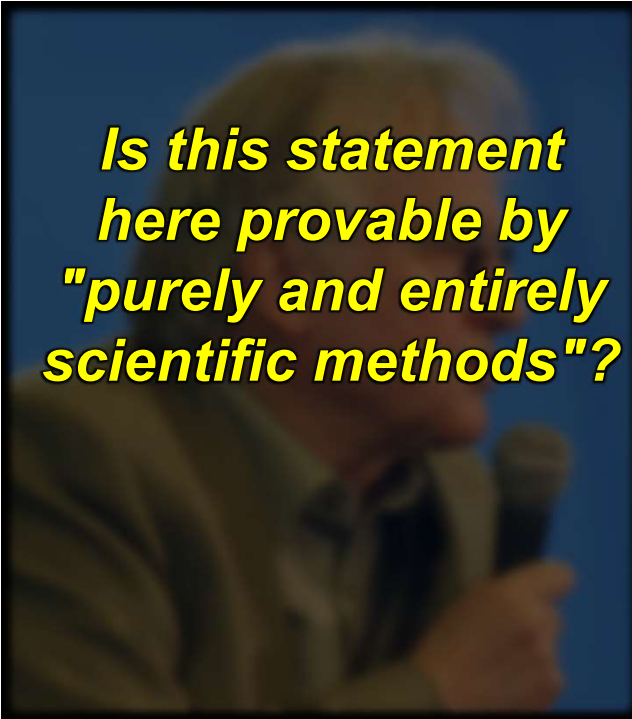
[Richard Dawkins, *The God Delusion*, 59.]



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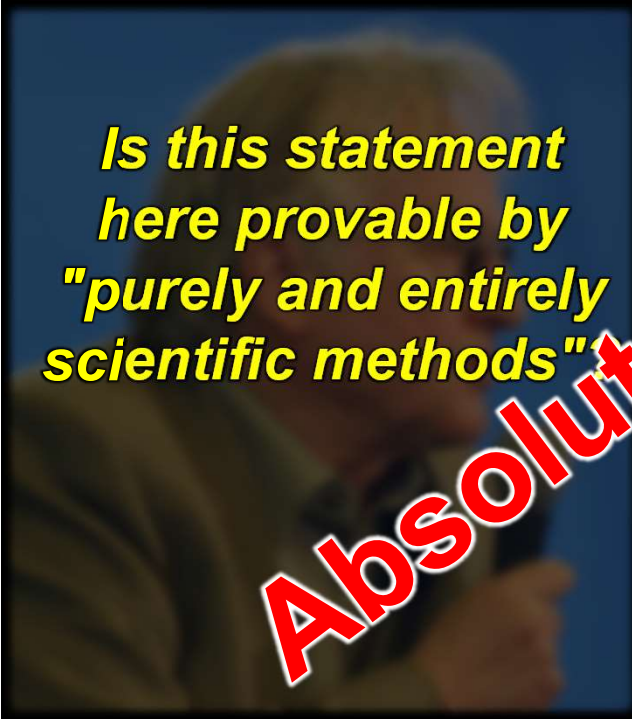
[Richard Dawkins, *The God Delusion*, 59.]



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

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



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

Absolutely Not!

"There is an answer to every such question [about 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."

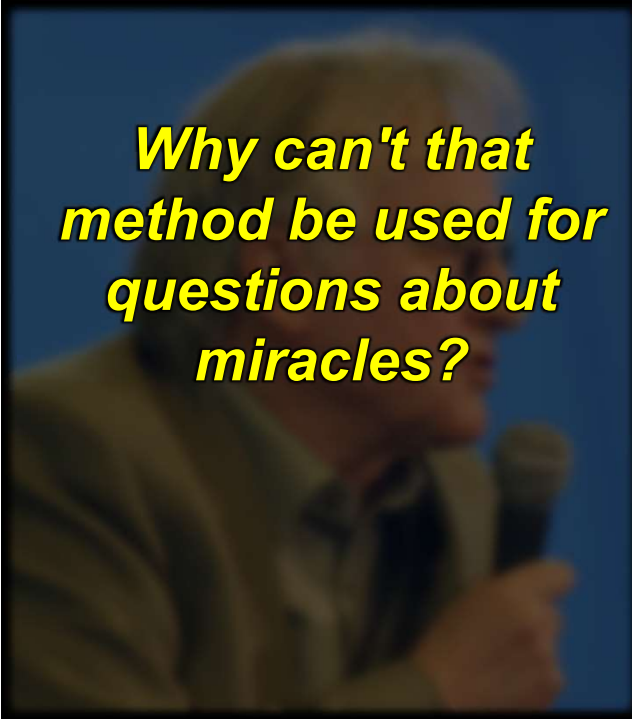
[Richard Dawkins, *The God Delusion*, 59.]



**If not, what kind of
method should be
used?**

"There is an answer to every such question [about 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."

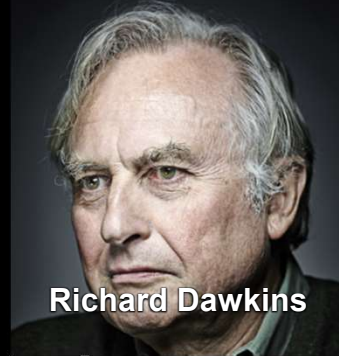
[Richard Dawkins, *The God Delusion*, 59.]



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

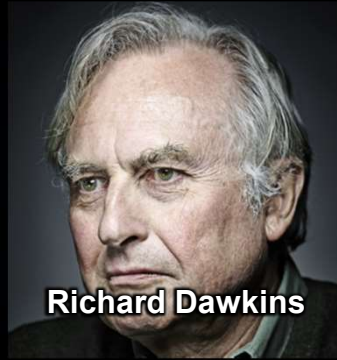
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[Richard Dawkins, *The God Delusion*, 59.]

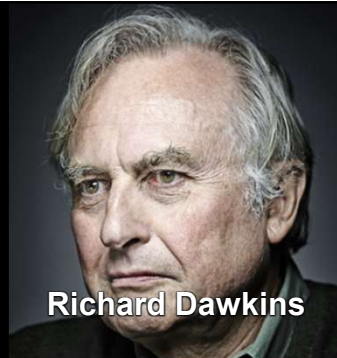


Richard Dawkins

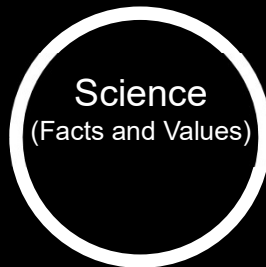
Completely
Overlapping
Magisteria
Science
(Facts and Values)



Completely Overlapping Magisteria



C O M A



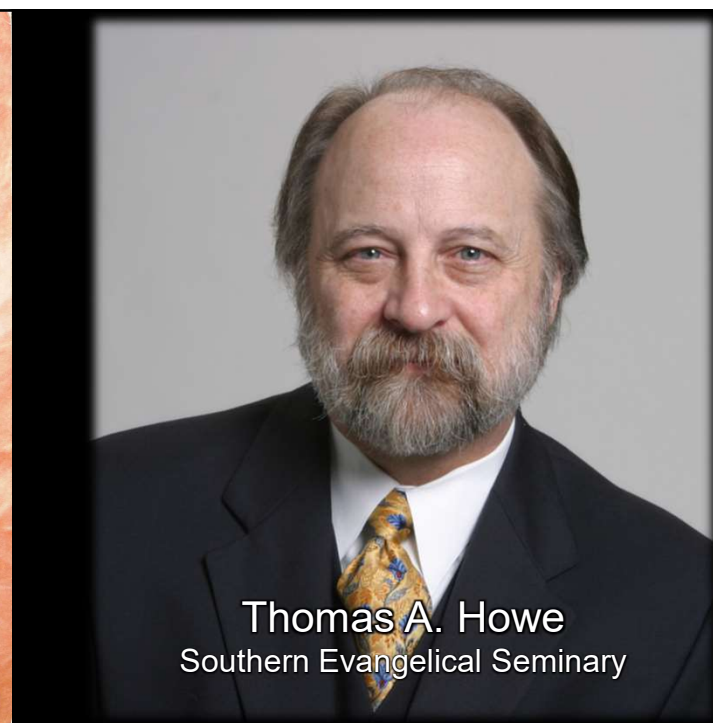
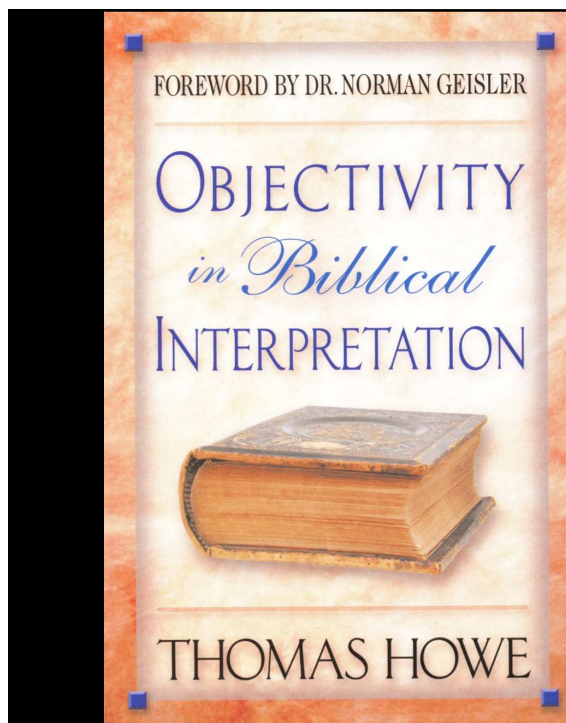
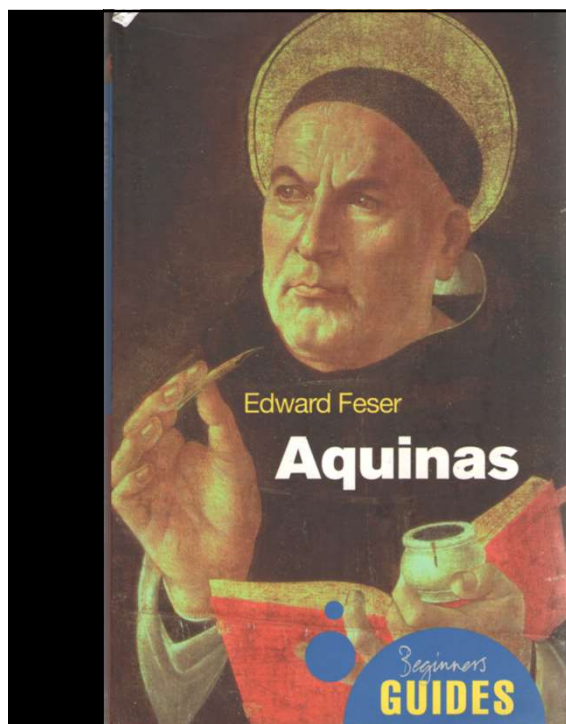
Philosophy Can
Establish the
Foundation of
Theology

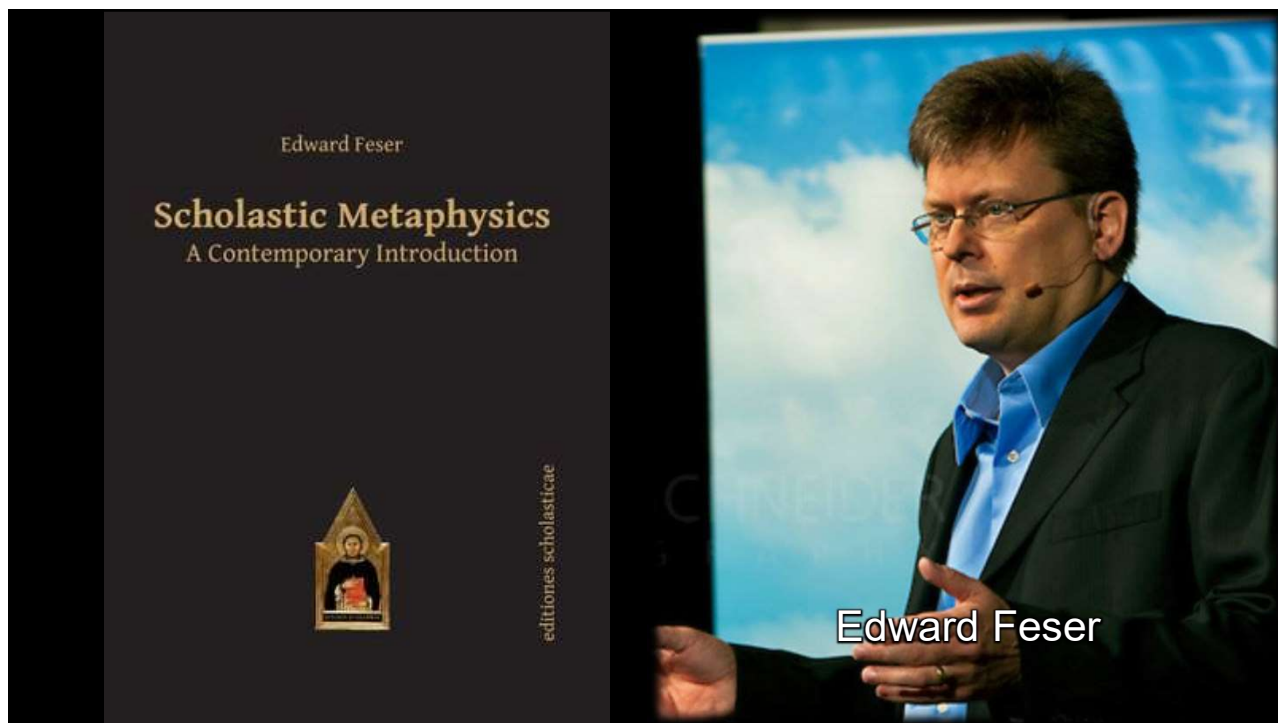
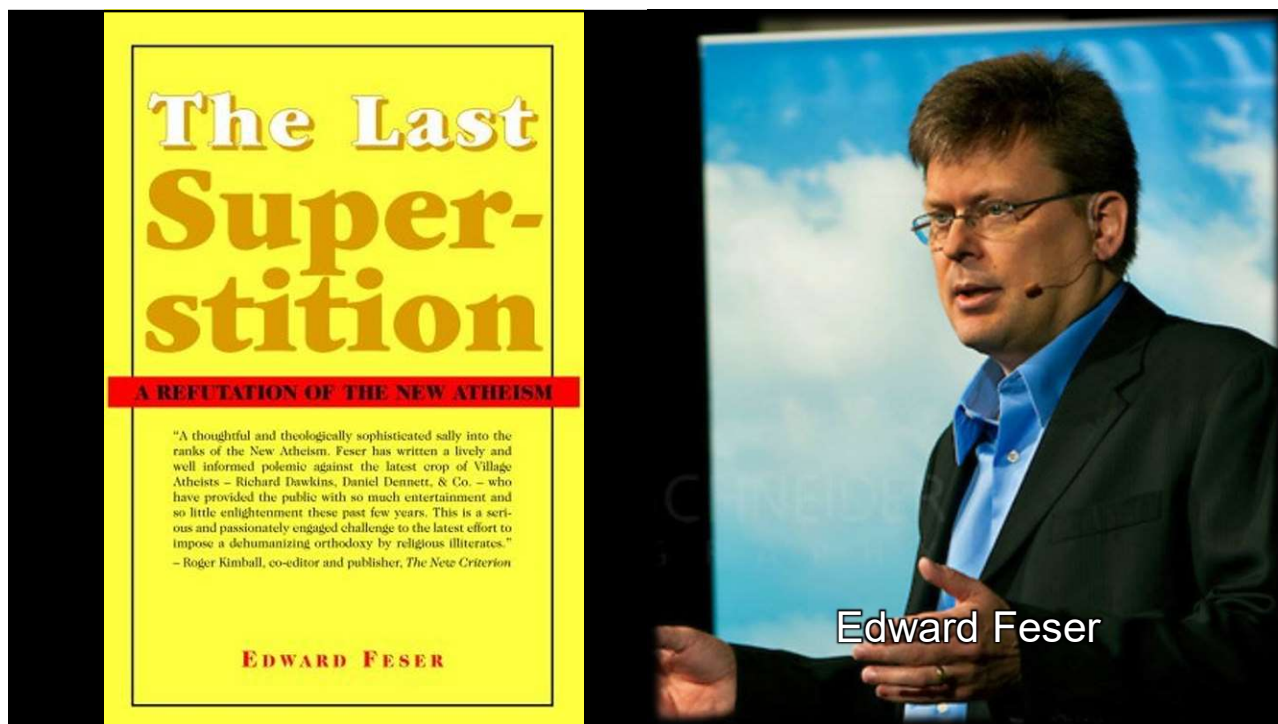
Philosophy Can
Clarify the
Meaning of
Theology

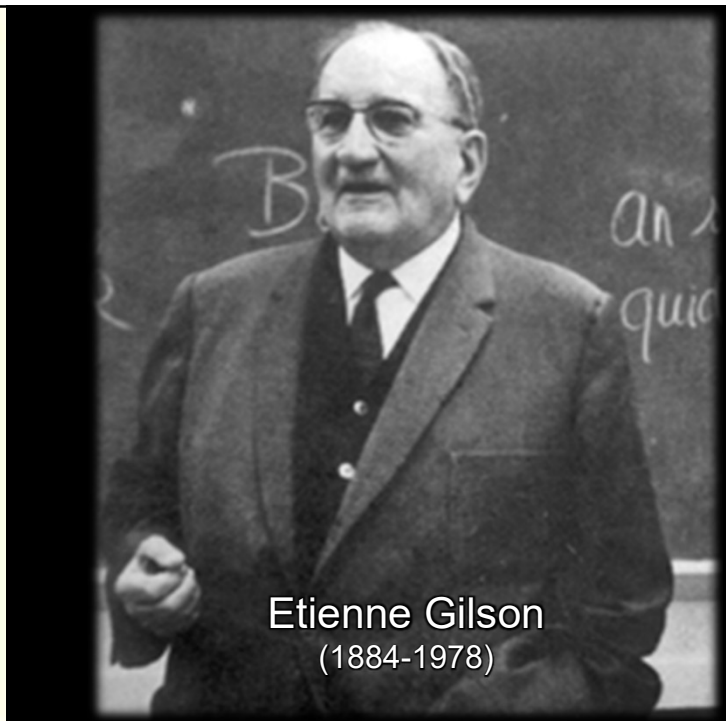
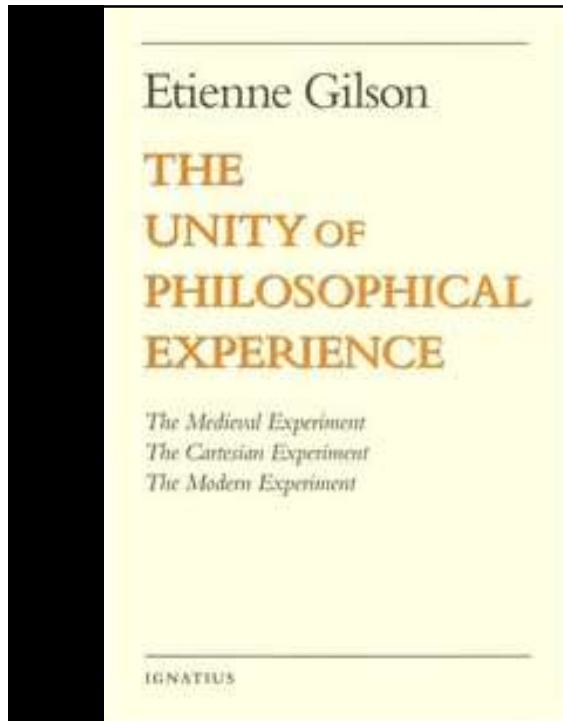
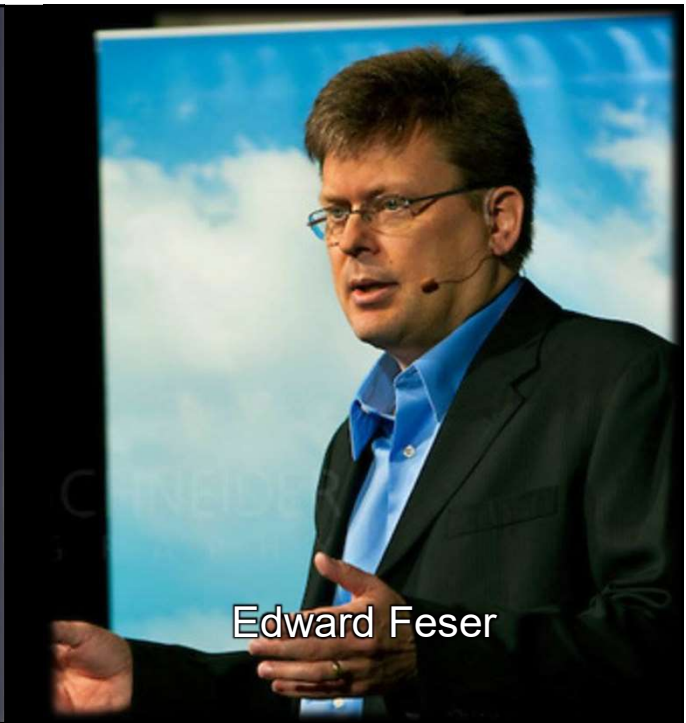
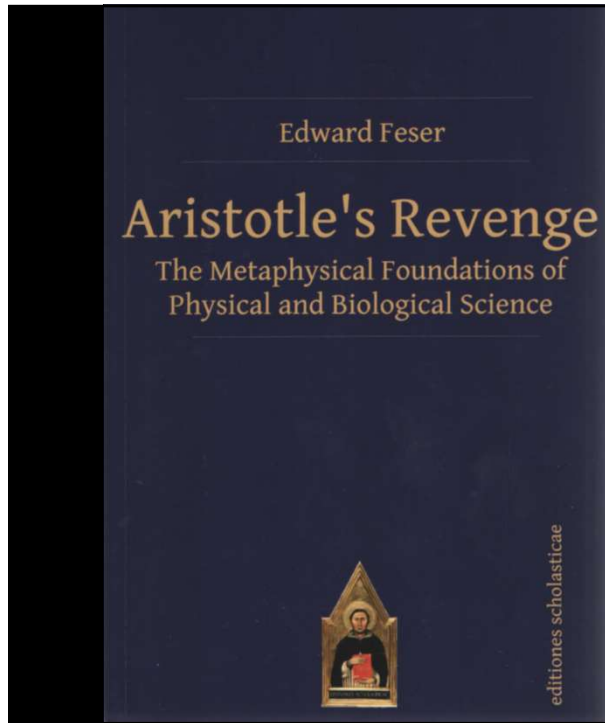
Philosophy Can
Safeguard the
Doctrines of
Theology

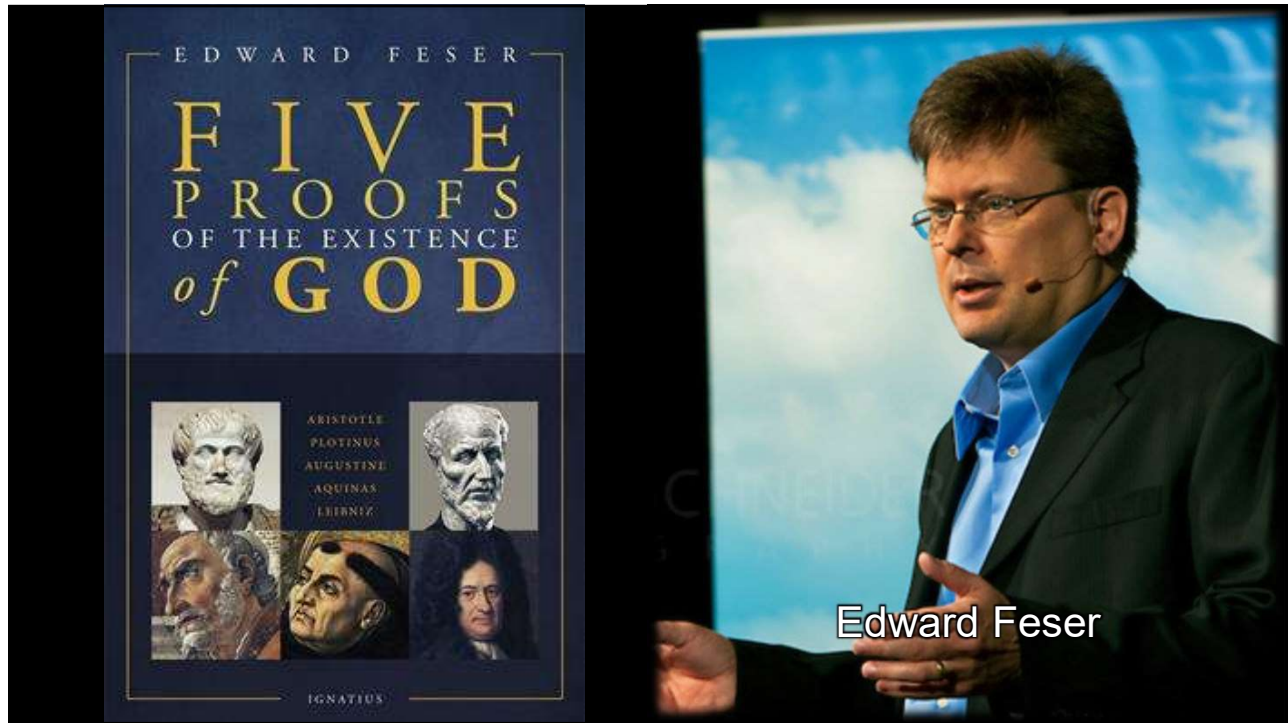


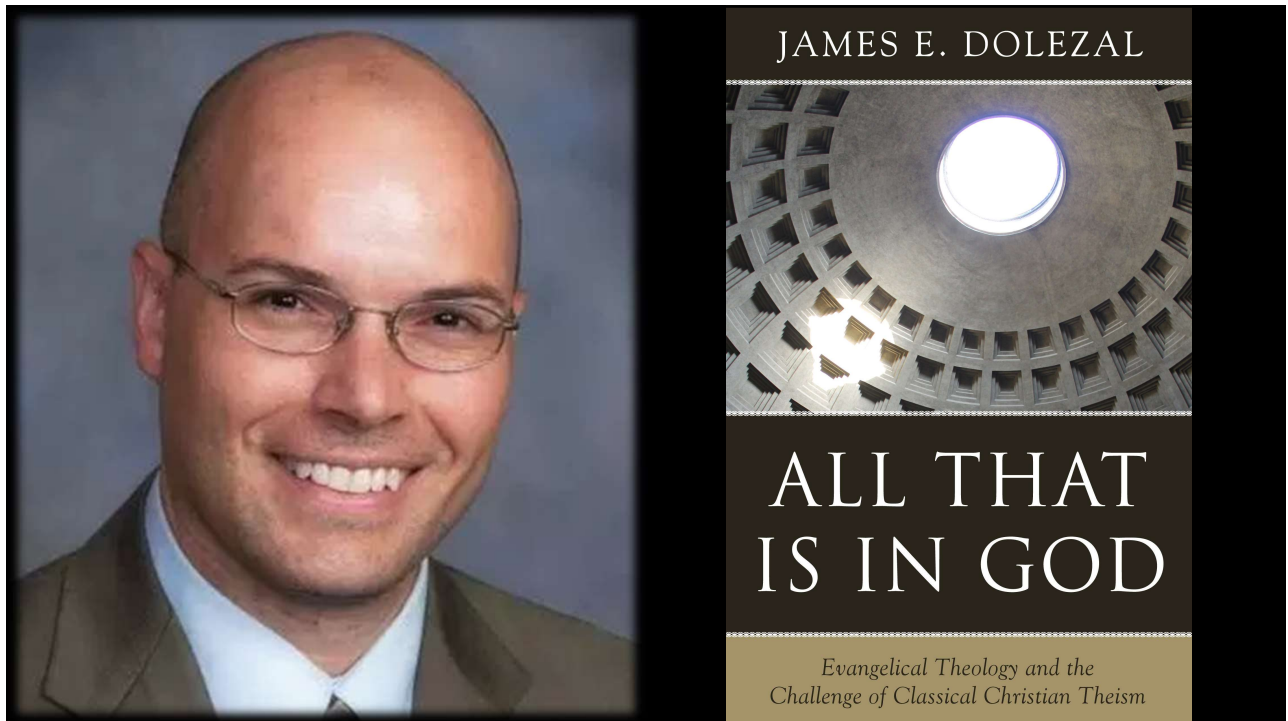
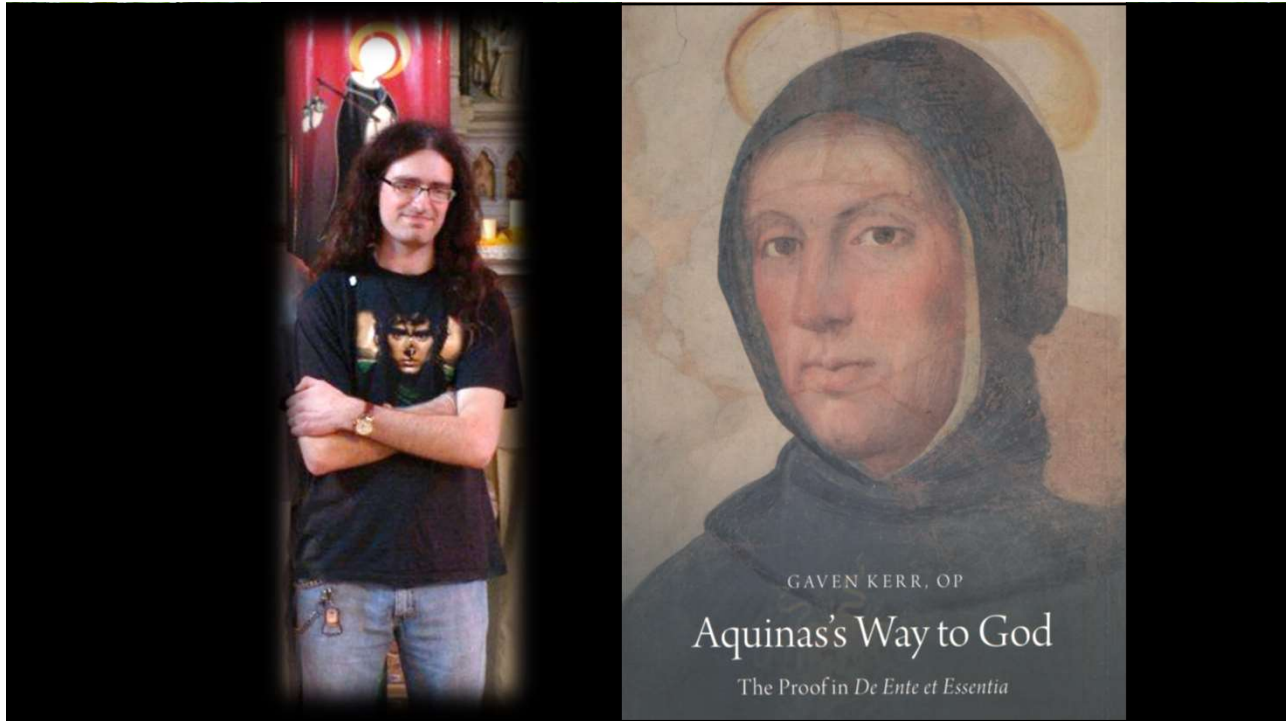
Resources

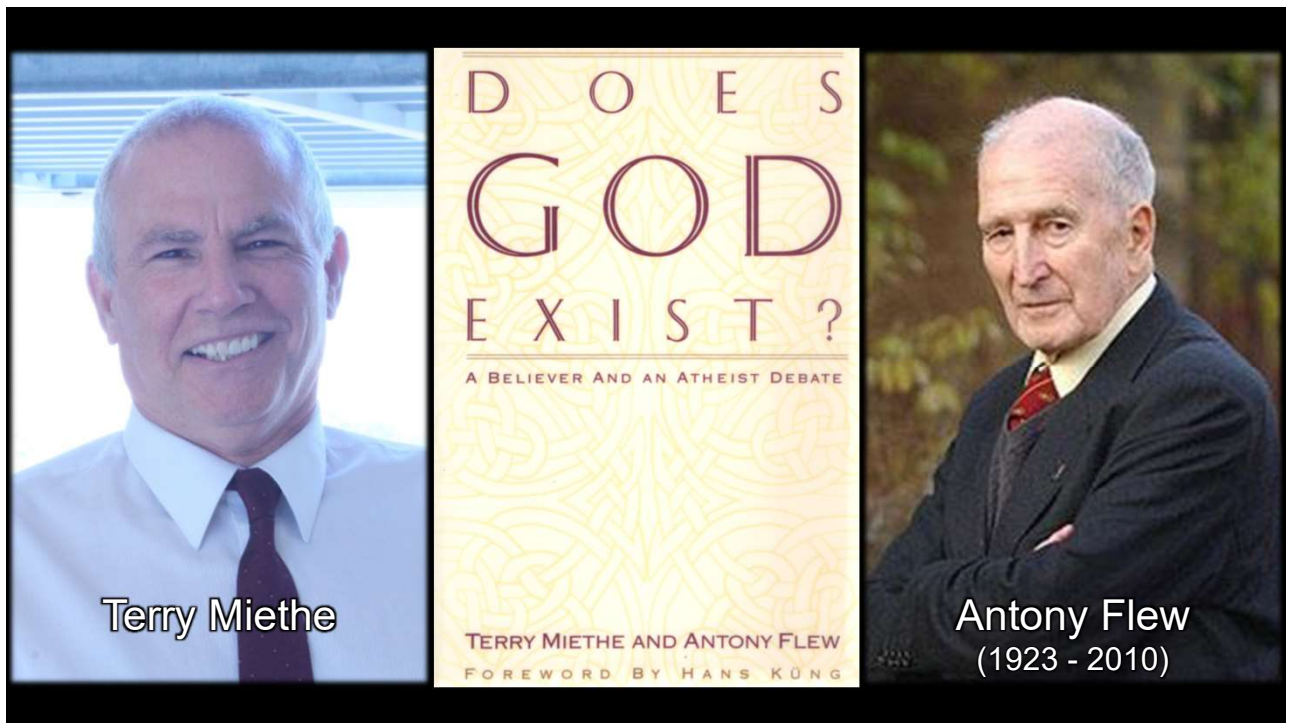
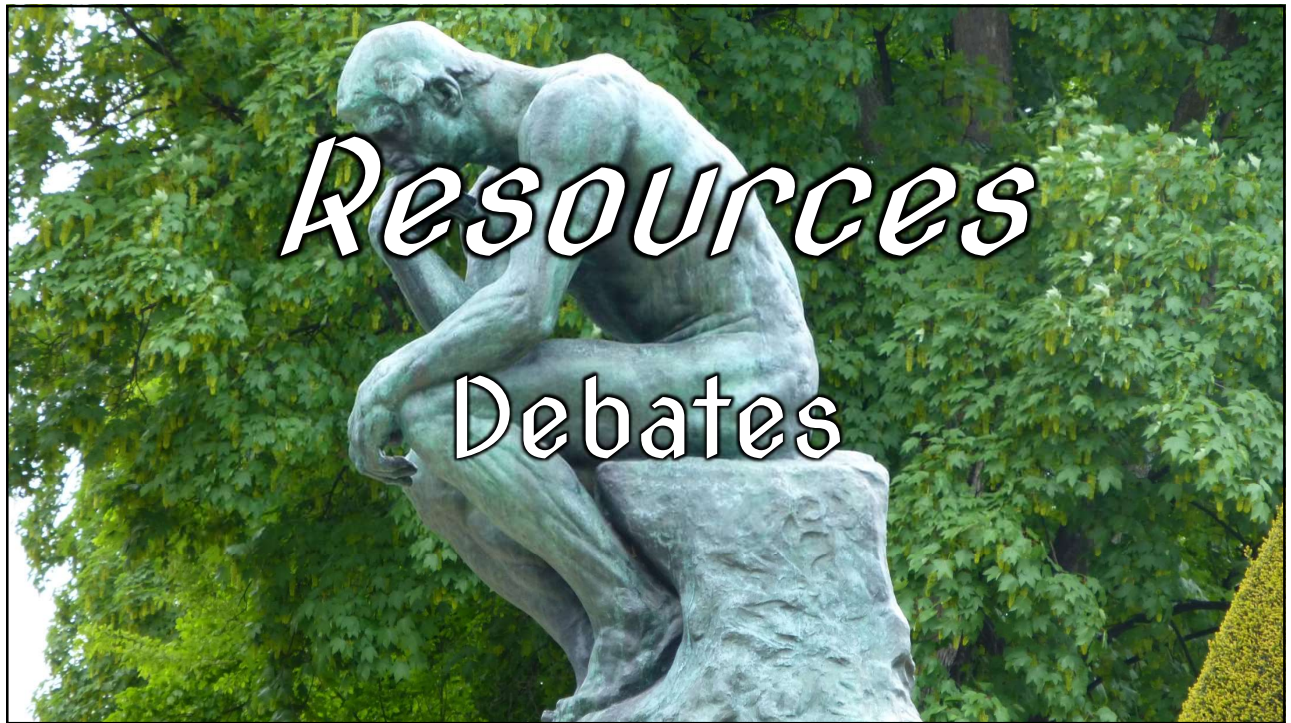












Terry Miethe

Antony Flew
(1923 - 2010)

