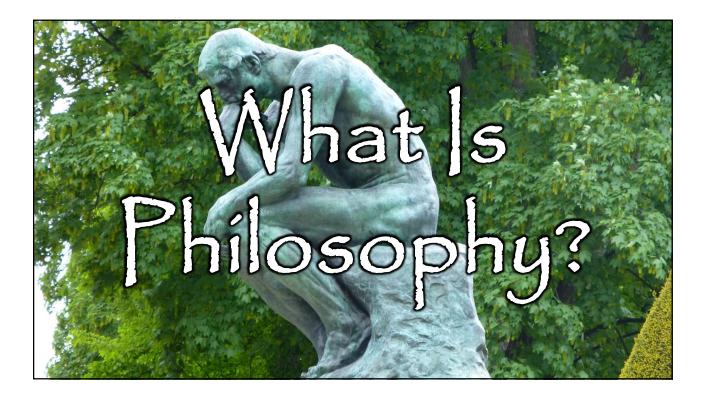
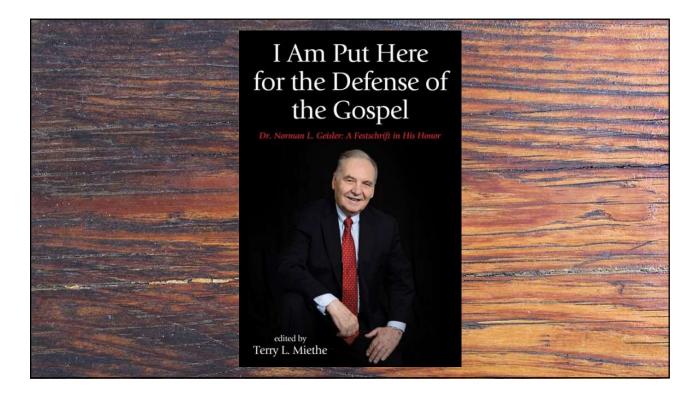
How Theology Needs Philosophy:

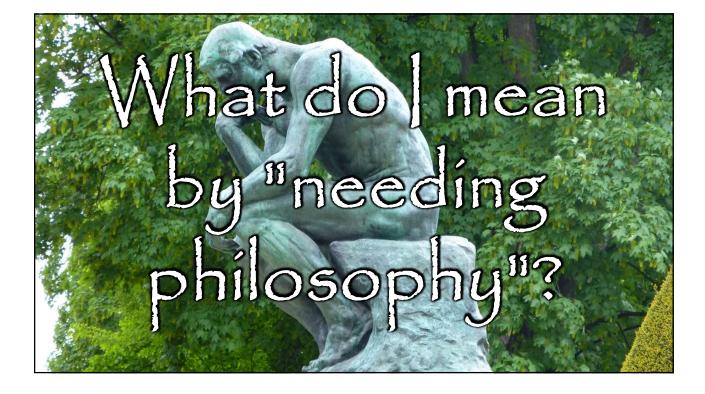
Richard G. Howe, Ph.D.

Provost Professor of Philosophy and Apologetics Norman L. Geisler Chair of Christian Apologetics Southern Evangelical Seminary, Charlotte, NC Past President, International Society of Christian Apologetics









I submit that there are many things that are knowable by means of our natural faculties with which God has created us. You don't have to be an astronomer to know when the sun is shining or a botanist to know a flower when you see one.

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



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



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



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



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

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

Nevertheless, at some point where certain things need a deeper analysis or need to be defended against critics, one will need to utilize sound philosophy. Suppose we wanted to account for a number of other aspects of the flower and the human.



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





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.





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

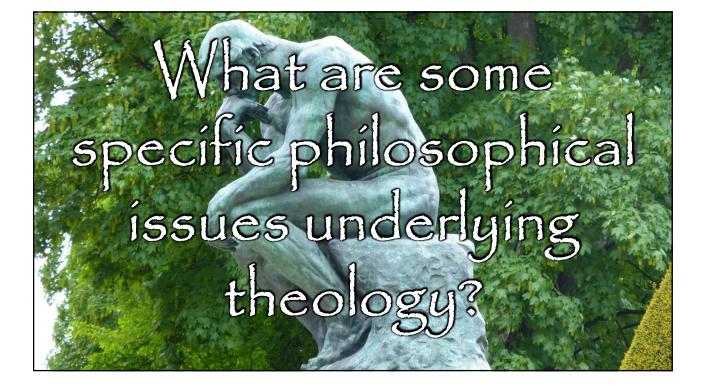
Political Philosophy

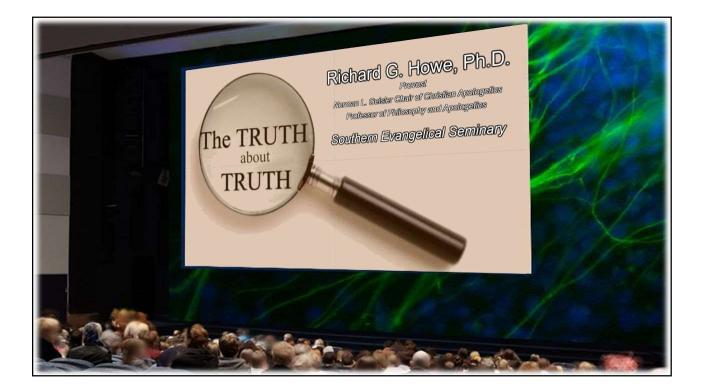


We know that neither the flower nor the human can account for their own existence but are created by God.

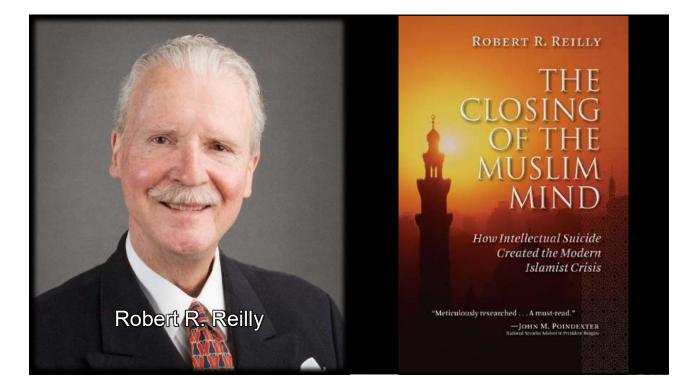
Philosophy of Religion

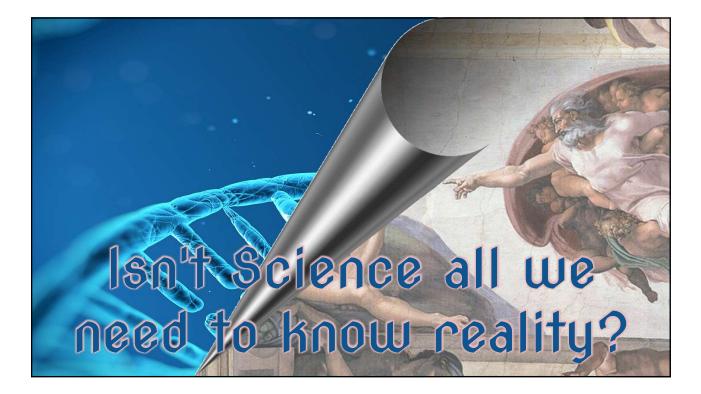


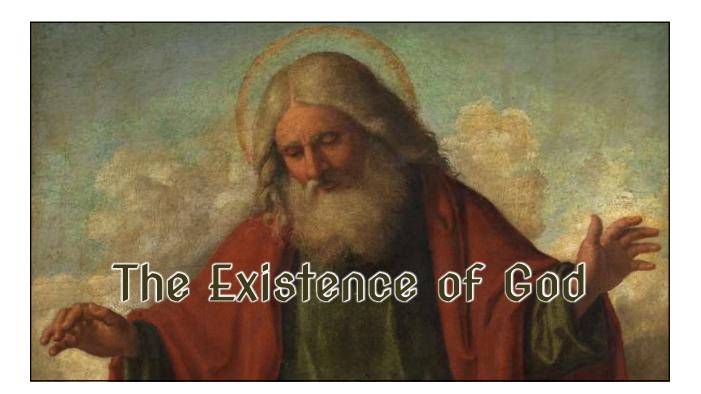


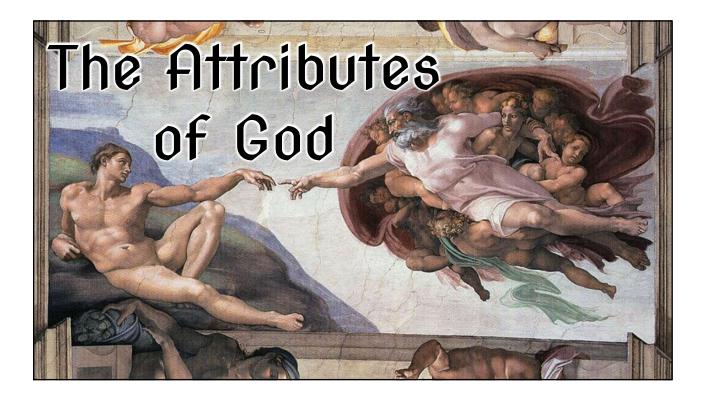








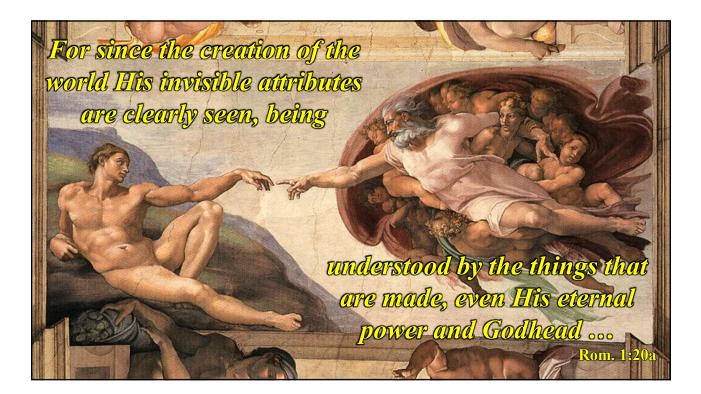


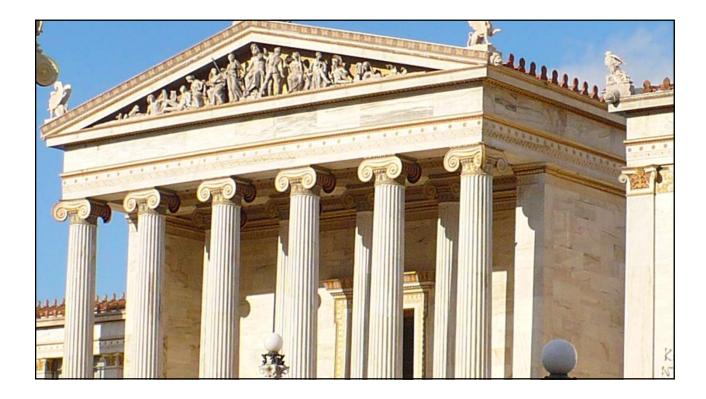


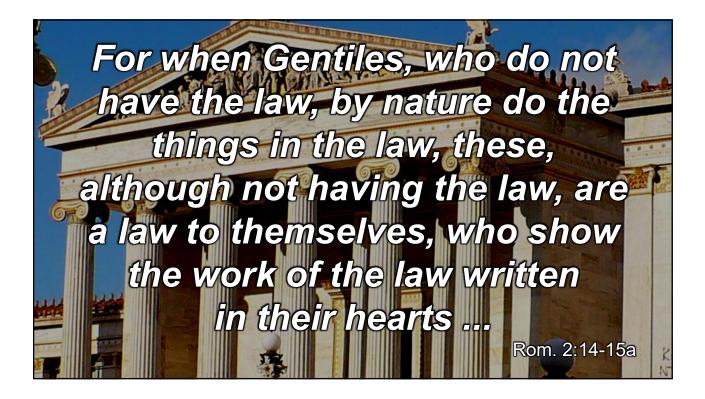
Merely by observing the wonders of creation, many people have come to believe that the God of the Bible exists. The heavens declare the glory of God; and the firmament shows His handiwork.

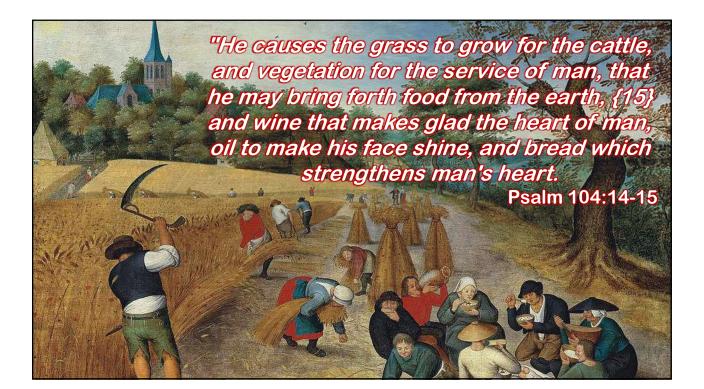
The heavens declare His righteousness, and all the peoples see His glory.

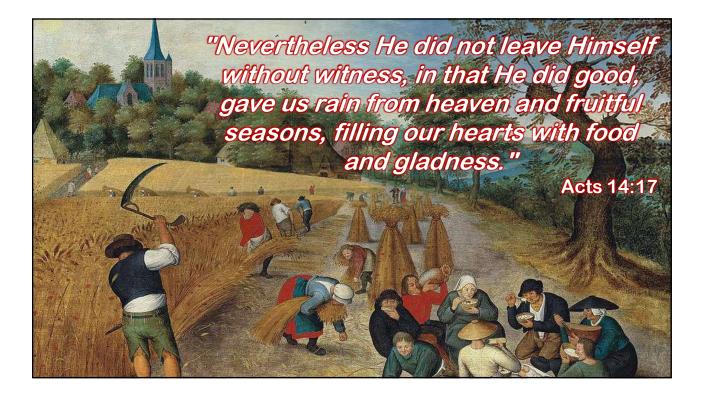
Psalm 97:6



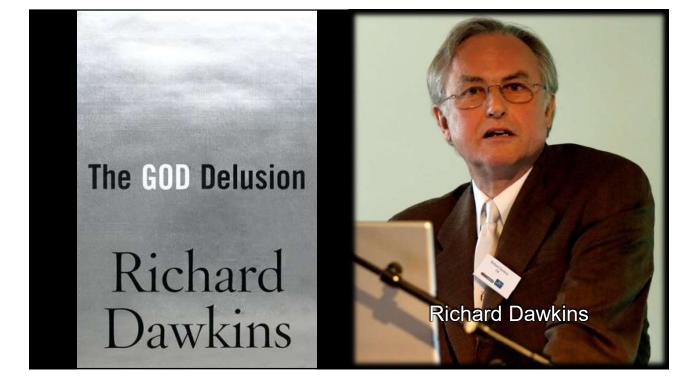






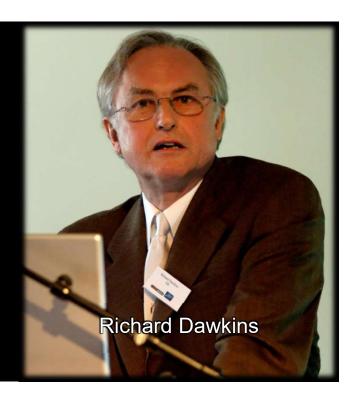


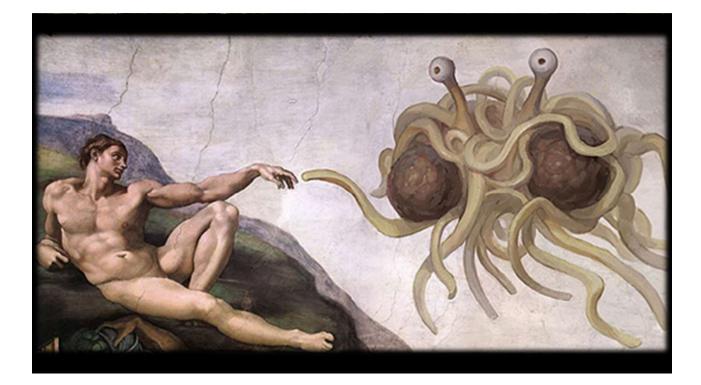
But as more toxic philosophical voices have fogged the conversation throughout history, the need arises to appeal to deeper issues in philosophy.



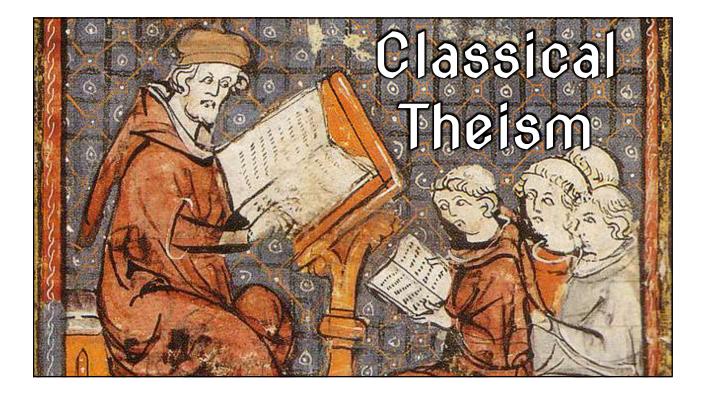
"Even if we allow the dubious luxury of arbitrarily conjuring up a terminator to an infinite regress and giving it a name, simply because we need one, there is absolutely no reason to endow that terminator with any of the properties normally ascribed to God."

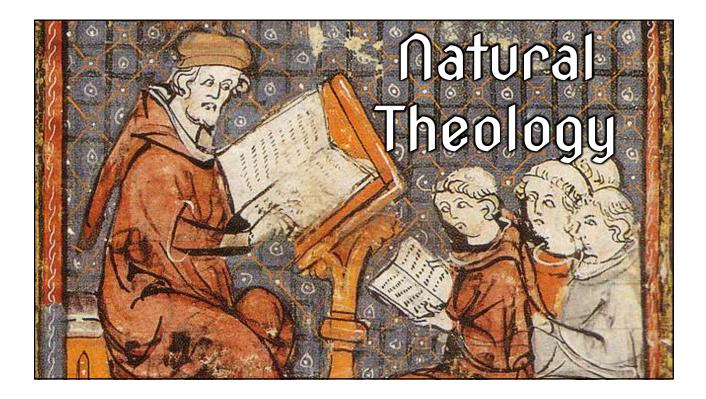
[Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 77]

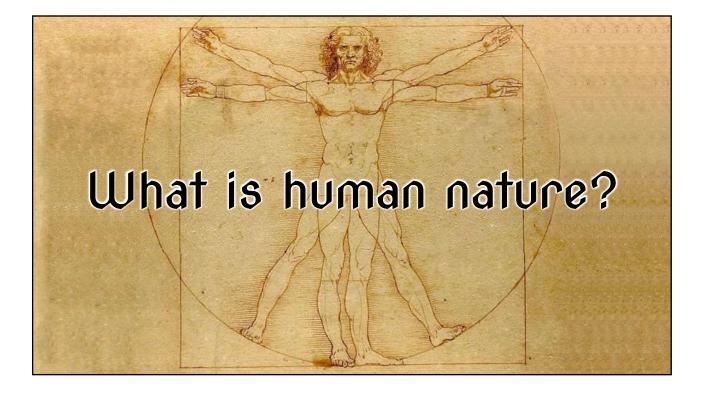


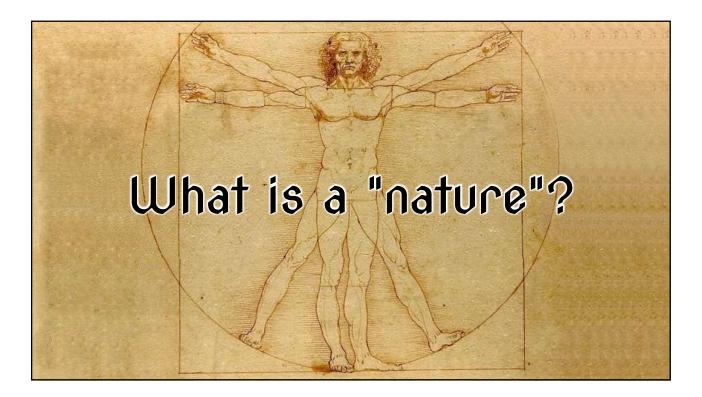


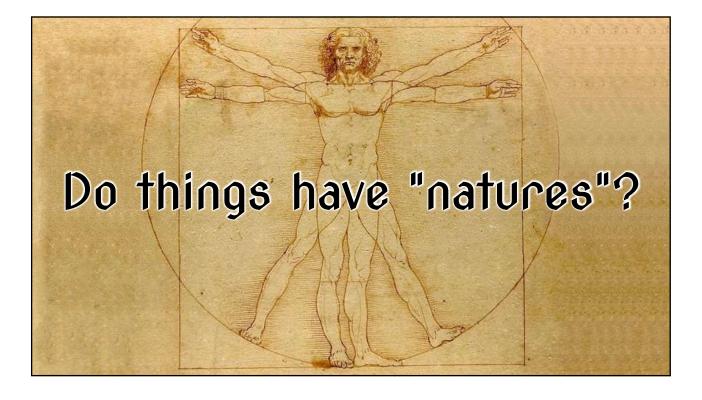




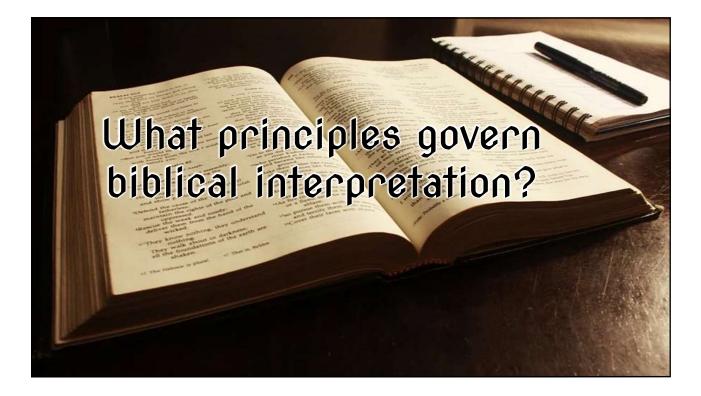


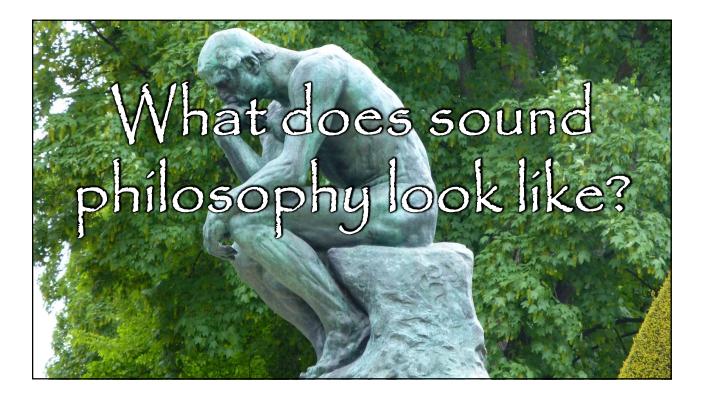






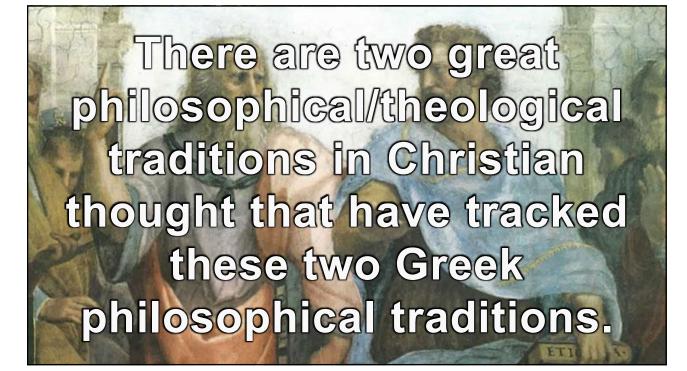






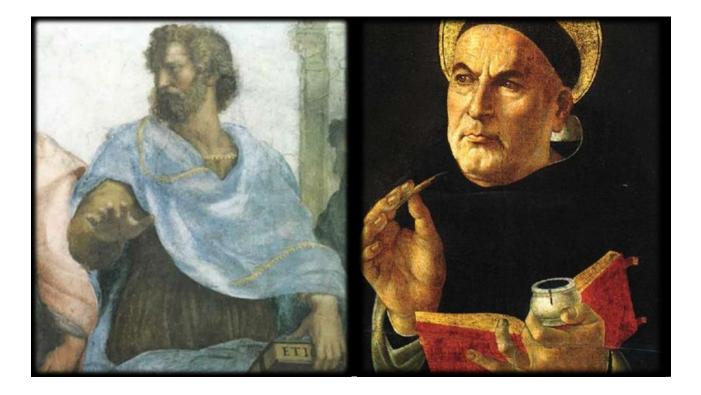
There are two great philosophical traditions in Western thought that have endured since the ancient Greeks.

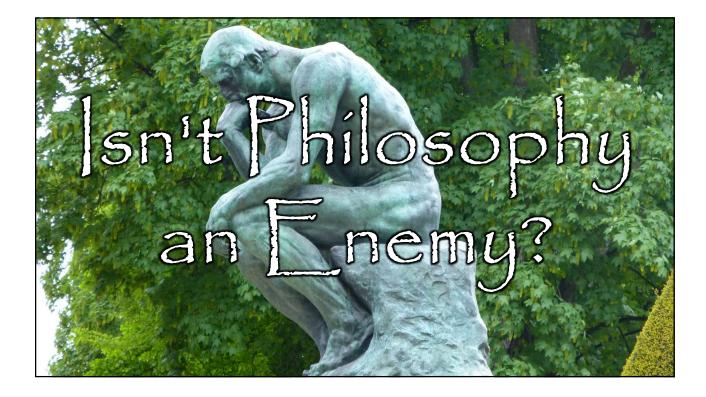






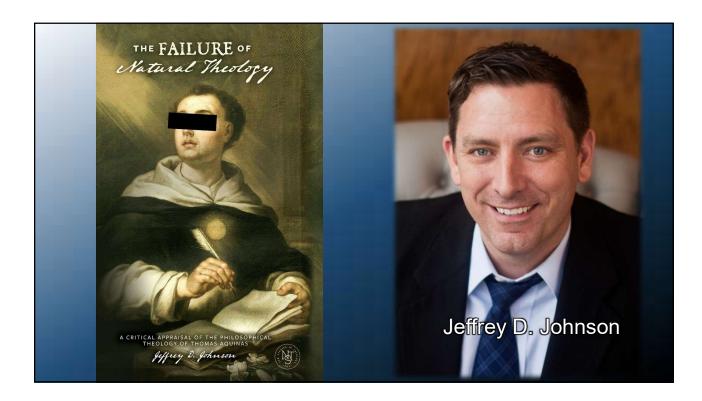






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Christ Plus Philosophy		- PRINT
by John MacArthur Wednesday, April 10, 2019	Section Comments (11)	DF PDF
'It seemed like a good idea at the time." That's a popular postmortem for a plan that has gone horribly wrong. In fact, well-intentioned ideas are behind almost	A+ A- RESET	📥 SUBSCRIBE
every financial shipwreck, abandoned project, and foreign policy failure that		VIEW ARCHIVE
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	Blog Guidelines
human wisdom." In its broad sense it is man's attempt to explain the nature of th	e universe, including the	Respectful
phenomena of existence, thought, ethics, behavior, aesthetics, and so on.		We value your comments, even your disagreements, as long as you are courteous and respectful. We'll remove
In Paul's time "everything that had to do with theories about God and the world	5	anything unwholesome.
was called 'philosophy' not only in the pagan schools but also in the Jewish se		Helpful
first-century Jewish historian Josephus adds that there were three philosophies a Sadducees, and the Essenes. [2]	mong the Jews: the Pharisees, the	We appreciate comments that are on topic and contribute to the discussion; expressing appreciation is also welcome.







Evangelical Philosophical Society

Sheraton Denver Downtown Hotel Nov. 15-17, 2022

"Saving Natural Theology from Jeffrey Johnson"

Richard G. Howe, Ph.D.

Tues. Nov. 15, 2022 @ 4:30 PM Evangelical Philosophical Society B2 Tower Building - Mezzanine Level Gold

🎐 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*



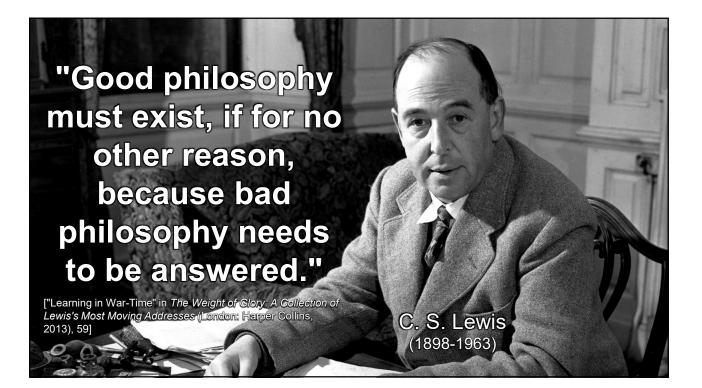
"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."

> 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."



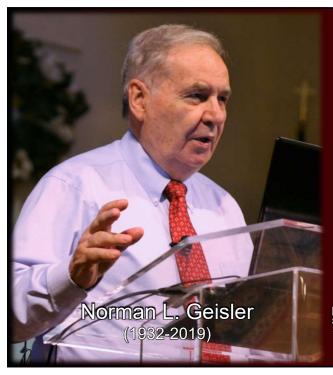
"But seeing that a teacher of sacred Scripture must at times oppose the philosophers, it is necessary for him to make use of philosophy."

[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]



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





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

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

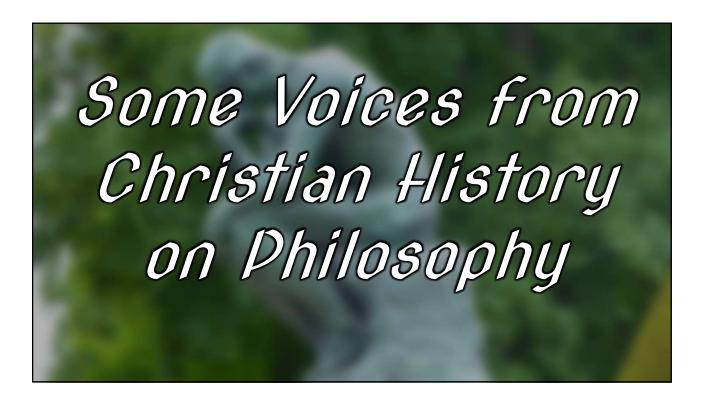
"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."

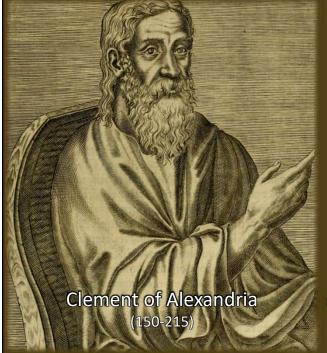
> The Apostle Paul Epistle to the Colossians

 I do not believe that Paul had philosophy in mind as we use the term today. "Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."

The Apostle Paul Epistle to the Colossians

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



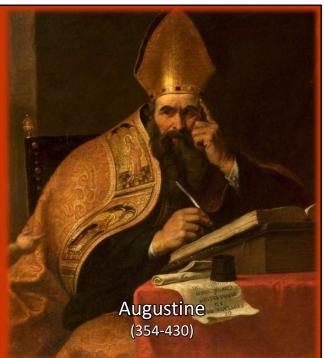


"There is then in philosophy, though stolen as the fire by Prometheus, a slender spark, capable of being fanned into flame, a trace of wisdom and an impulse from God."

[The Stromata, I, 17, =, accessed 07/28/22]

"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 07/28/22]



"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]

"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."

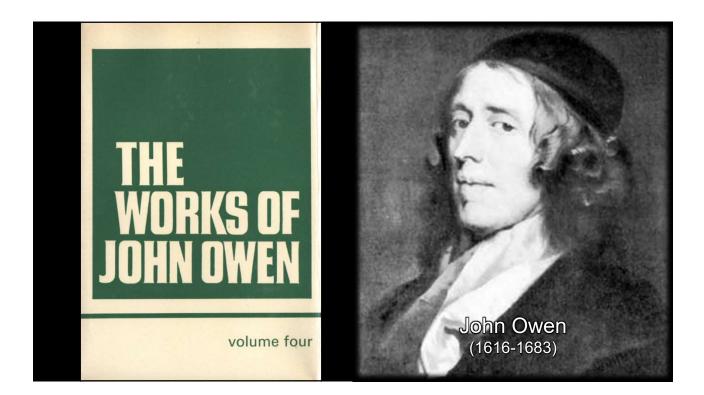


[Calvin, Institutes, vol. 1, p. 236]

"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."

[Calvin, Institutes, vol. 1, p. 236]

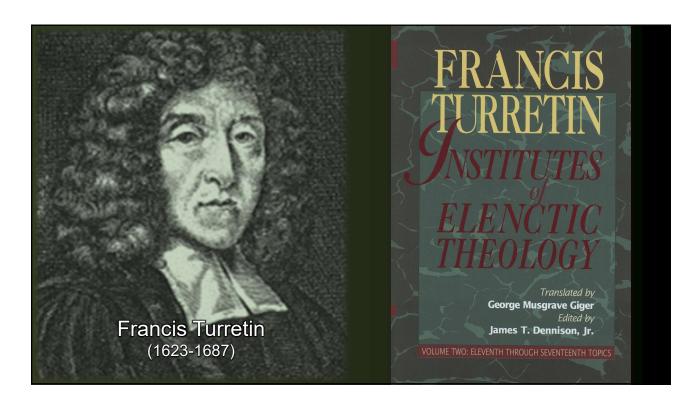




"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."

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





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."

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

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

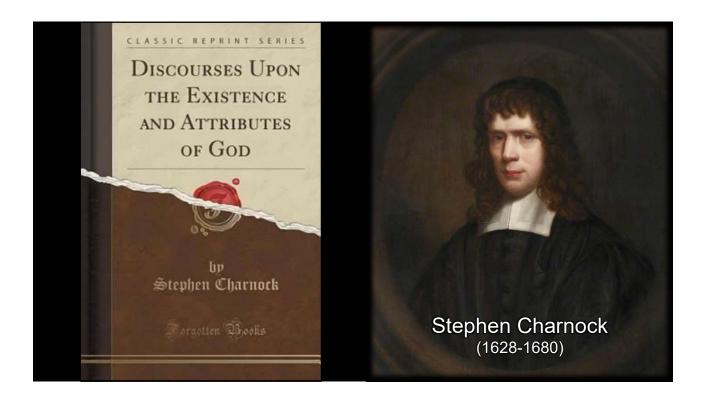
[Turretin, vol. 1, p. 44]

Francis Turretin (1623-1687)

41

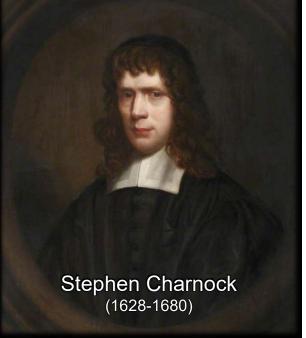
Francis Turretin (1623-1687) "Philosophy is used ... properly and in the abstract for the knowledge of things human and divine (as far as they can be known by the light of nature) ... It uses are many."

[Turretin, Institutes, vol. 1, p. 44-45]



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

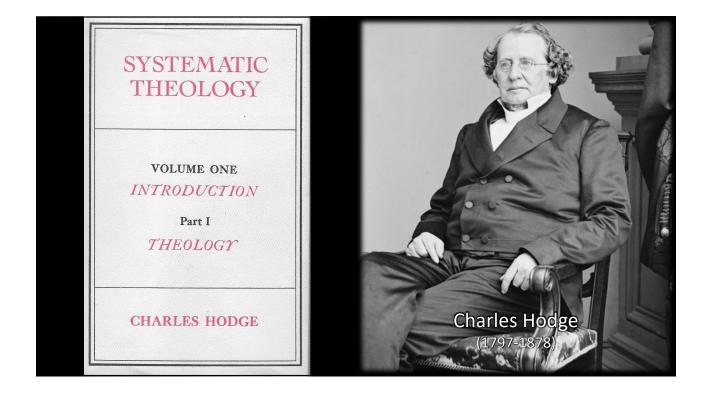
[Stephen Charnock, *Discourses upon the Existence and Attributes* of God (Grand Rapids: Baker, 1979), 27]



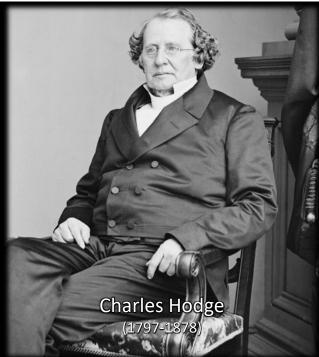
"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our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

[Charnock, Discourses, 27]

Stephen Charnock (1628-1680)



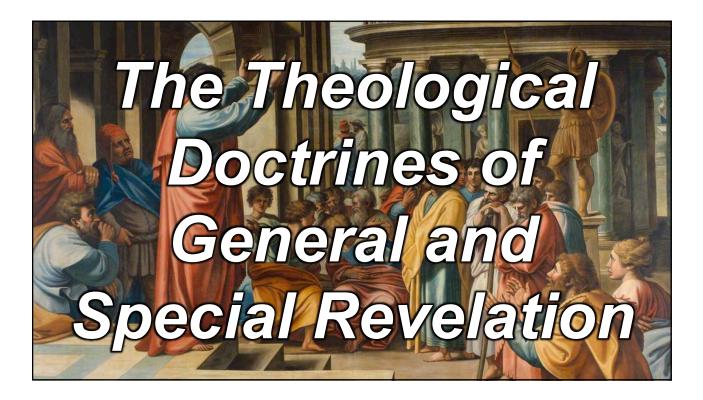
"The Scriptures clearly recognize the fact that the works of God reveal his being and attributes. This they do not only by frequent reference to the works of nature as manifestations of the perfections of God, but by direct assertions. ... The sacred writers in contending with the heathen appeal to the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



"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. Eerdman's, 1975), I, II, §3, p. 24]







Prevelation -

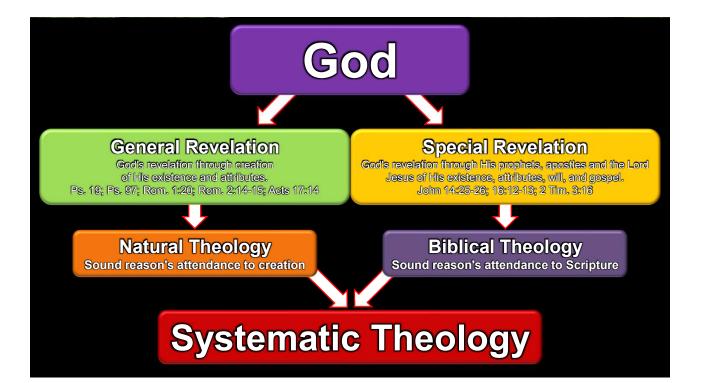
God making known to mankind His divine person and divine truths that would otherwise be unknown; to unveil

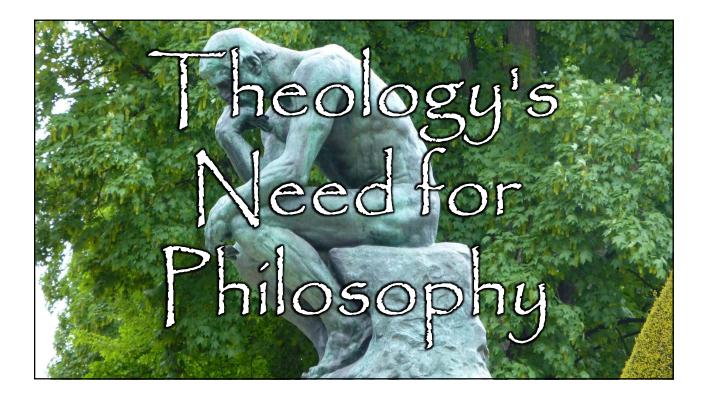


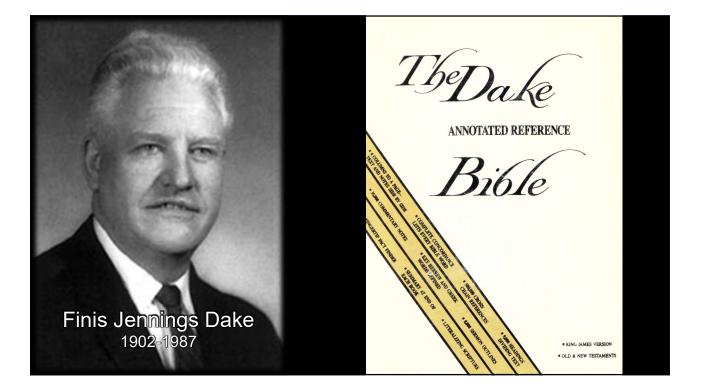
God making known to mankind through His creation His existence, attributes, and goodness

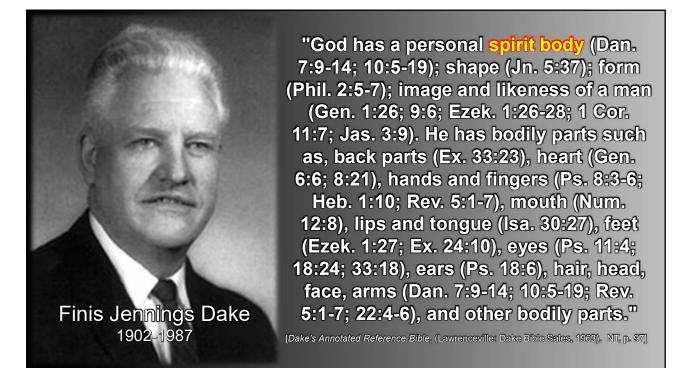


God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation

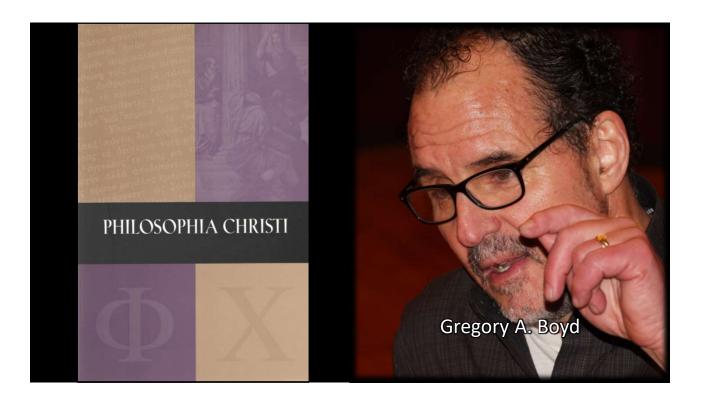






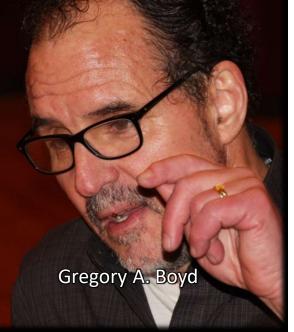


and the second			(Dan.
A REAL PROPERTY AND	7:9-14; 10:5-19)	(Jn. 8	U
	(Phil. 2:5-7)		
	(Gen. 1:26; 9:6;	Ezek. 1:26-2	28; 1 Cor.
0	11:7; Jas. 3:9)		
	(E	x. 33:23)	(Gen.
a sh	6:6; 8:21)	<u>,</u>	(Ps. 8:3-6;
and the second	Heb. 1:10; Rev.	5:1-7)	(Num.
	12:8)	(lsa. 3	0:27)
	(Ezek. 1:27; Ex. 2	4:10)	(Ps. 11:4;
	18:24; 33:18)	(Ps. 18:6)	
	(Dan.	7:9-14; 10:	5-19; Rev.
Finis Jennings Dake	5:1-7; 22:4-6)		
1902-1987			



"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. "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."

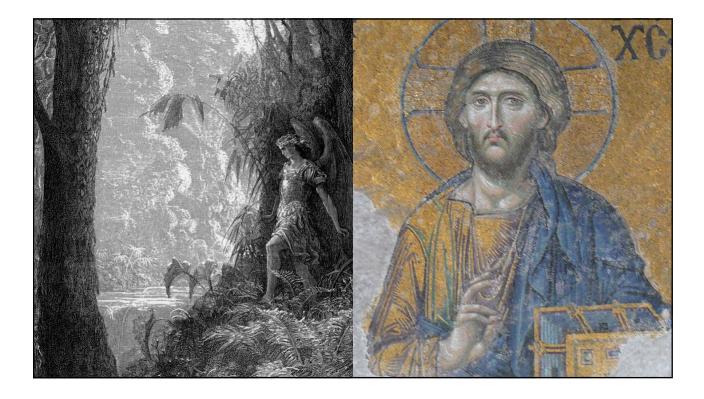
[Gregory A. Boyd, "Neo-Molinism and the Infinite Intelligence of God," *Philosophia Christi* 5, No.1, (2003):192]





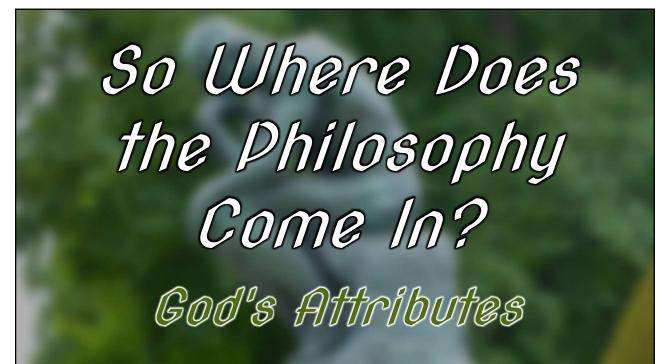
≫ 2 Samuel 7:4-7 ≪

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



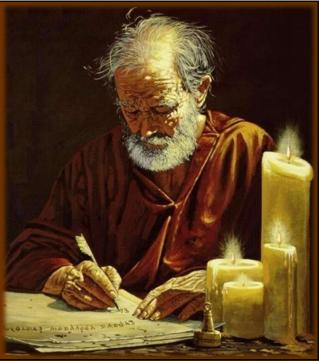
"And they heard the sound of the LORD God walking in the garden in the cool of the day,

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.



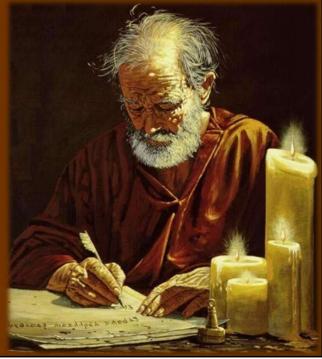
"For you shall go out with joy, and be led out with peace ... and all the trees of the field shall clap their hands." Isa 55:12

"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

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 al Statuture, even His eternal power and Godhead"

Rom, 1:21

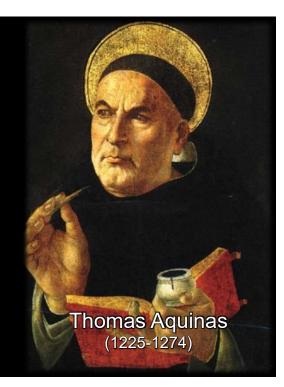
ex´sə·jē´sis

From 'ex' $(\epsilon\xi)$ "out of" and 'agō' ($\alpha\gamma\omega$) "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: lexigraphy (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. *For since the creation of the world His invisible attributes are clearly seen, being understood by the exegesis of Statistics, even His eternal power and Godhead* ex′sə∙jē′sis

From 'ex' ($\epsilon\xi$) "out of" and 'agō' ($\alpha\gamma\omega$) "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: lexigraphy (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.

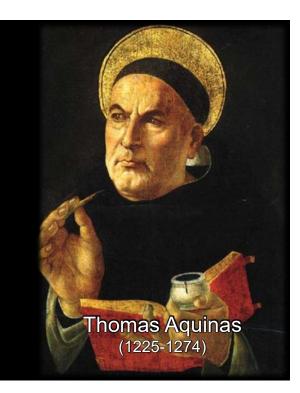
"Even though revelation elevates us to know something of which we should otherwise be ignorant, it does not elevate us to know in any other way than through sensible things.

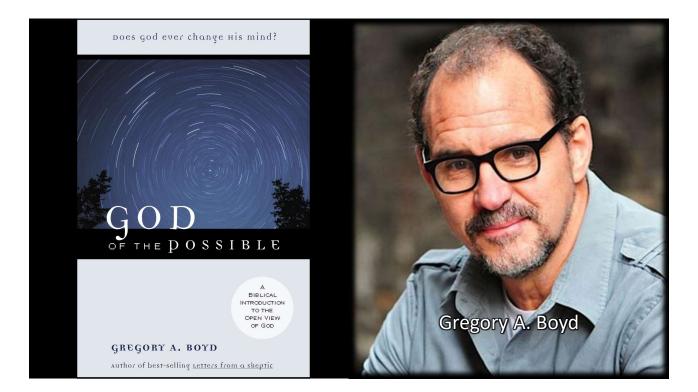
[Commentary on the De Trinitate of Boethius, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4th rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



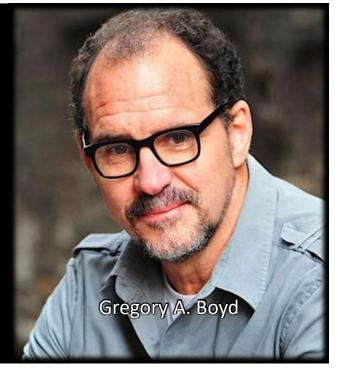
"Now, what we have said sets aside the error of certain Jews who attributed anger, sadness, repentance, and all such passions in their proper sense to God, failing to distinguish what in Sacred Scripture is said properly and what metaphorically."

[SCG, I, 91, §18]



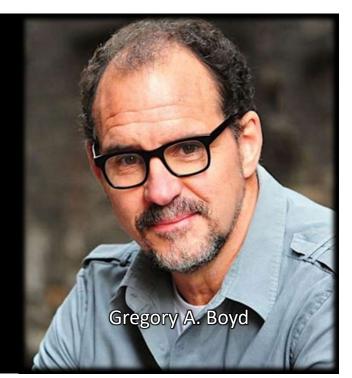


"There are certainly passages in the Bible that are figurative and portray God in human terms.



"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]



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

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

within the historical narrative sections of Scripture."

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

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

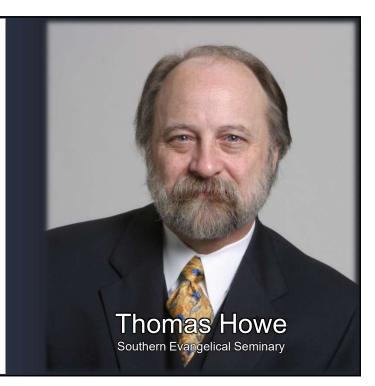
After all, the Genesis 3 and the 2 Samuel 7 passages are both within historical narrative sections of Scripture. Christian Apologetics Journal, Volume 6, No. 1, Spring 2007 © by Southern Evangelical Seminary 2007

DOES GENRE DETERMINE MEANING? ©2007 Thomas A. Howe, Ph.D.

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

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

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



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

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



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

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

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

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

[Gregory A. Boyd, God of the Possible: A Biblical Introduction to the Open View of God (Grand Raptds: Baker Books, 2000), 118-119, emphasis in original] The heavens declare the glory of God; and the firmament shows His handiwork. The heavens declare His righteousness, and all the peoples see His glory.



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 ...



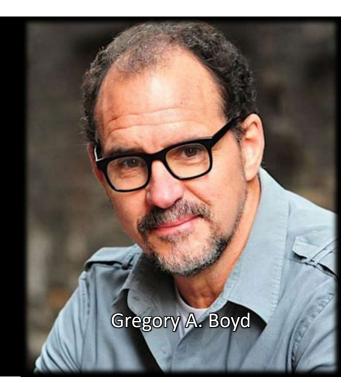
"They only strike some as ridiculous because these readers bring to the text a preconception of what God must be like. Once one is firee from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."

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

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

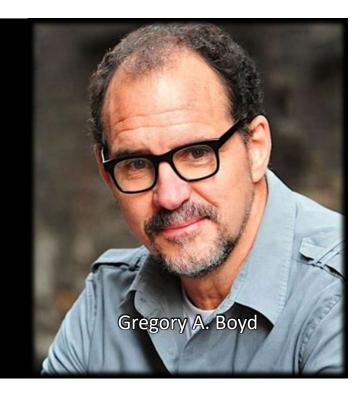
"My fundamental thesis is that the classical theological tradition became misguided when, under the influence of Hellenistic philosophy, it defined God's perfection in static, timeless terms."

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

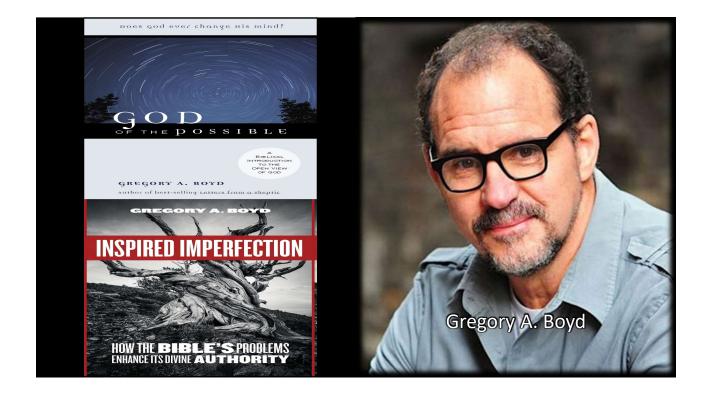


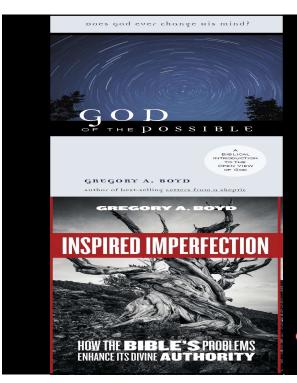
"Doesn't every page of the Bible paint a portrait of God who experiences things, thinks things, and responds to things sequentially? Every verb applied to God in the Bible testifies to this."

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

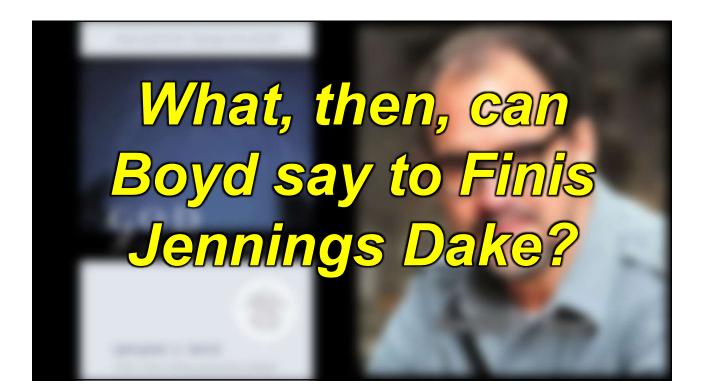


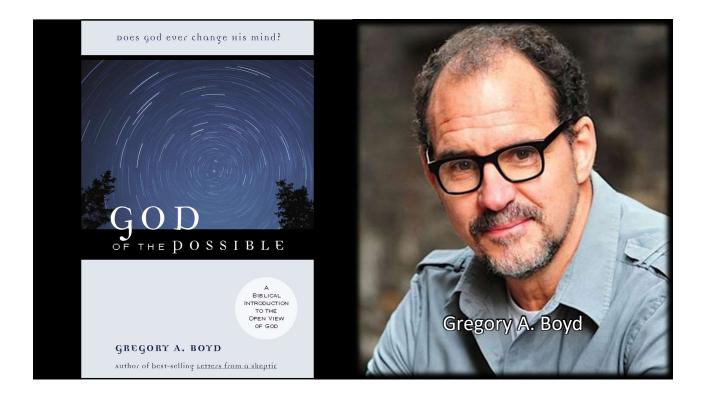
Because of the increasingly deleterious effects that bad philosophy is having, it sometimes takes rigorous and sound philosophical thinking to rebut the erroneous views and demonstrate the truth about God's existence and attributes.

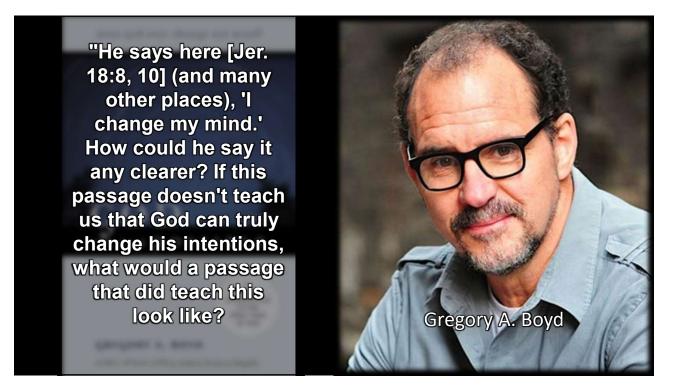




"In Inspired Imperfection, Gregory A. Boyd adds another counterintuitive and provocative thesis to his corpus. While conservative scholars and pastors have struggled for years to show that the Bible is without errors, Boyd considers this a fool's errand. Instead, he says, we should embrace the mistakes and contradictions in Scripture, for they show that God chose to use fallible humans to communicate timeless truths. Just as God ultimately came to save humanity in the form of a human, God chose to impart truth through the imperfect medium of human writing. Instead of the Bible's imperfections being a reason to attack its veracity, these "problems" actually support the trustworthiness of Christian Scripture. Inspired Imperfection is required reading for anyone who's questioned the Bible because of its contradictions." Granted that God used "fallible humans to communicate timeless truths," the parallelism of Boyd's argument would then entail that the Lord Jesus was a fallible human. "In Inspired Imperfection, Gregory A. Boyd adds another counterintuitive and provocative thesis to his corpus. While conservative scholars and pastors have struggled for years to show that the Bible is without errors, Boyd considers this a fool's errand steed, he says, we should embrace the mistakes and connectivitions in Scripture, for they show that God chose to use fallible humans to communicate timeless truths. Just as God ultimately came to save humanity in the form of a human, God chose to import and the form of a human, God chose to import and the form of a human, God chose to import and the form of the Bible imperfections being a reason to attack its veracity, these "problems" actually support the trustworthiness of Christian Scripture. Inspired Imperfection is required reading for anyone who's questioned the Bible because of its contradictions."

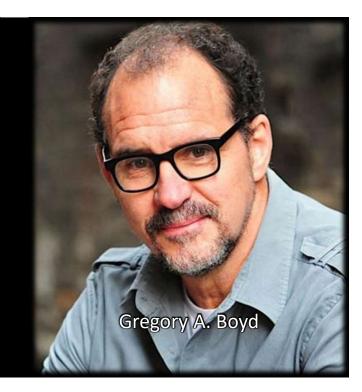


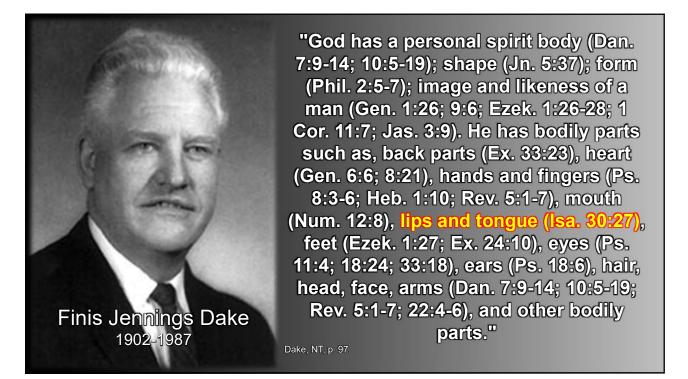




"I suggest that if this text isn't enough to convince us that God's mind is not eternally settled, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this.

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



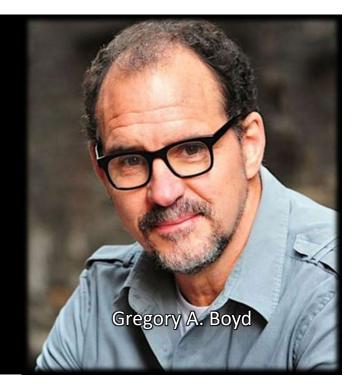


୭ lsa 30:27 *~*୧

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."

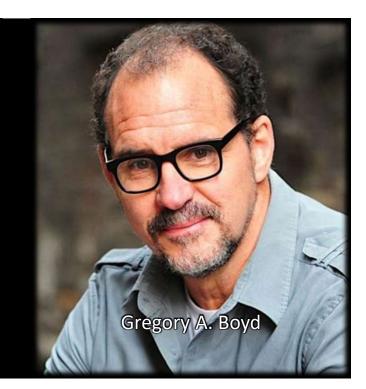
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



"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

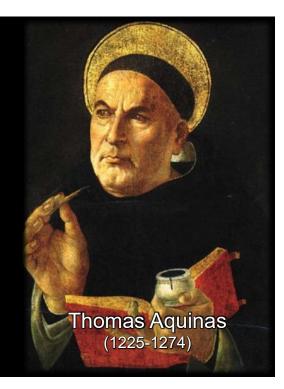
teach us this."

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



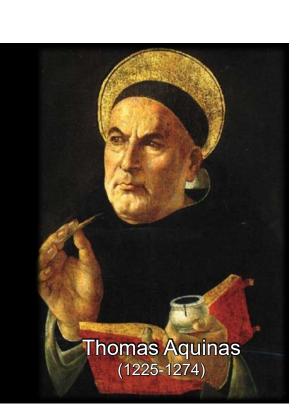
"God, although incorporeal, is named in Scripture metaphorically by corporeal names."

[*ST*, I, Q10, art. 1]



"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."

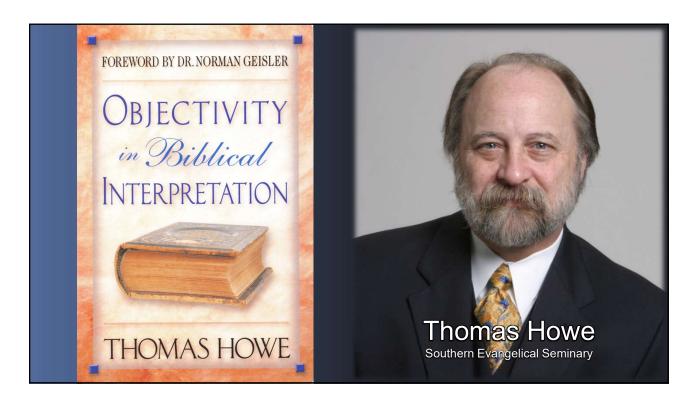
[SCG, I, 91, §18]

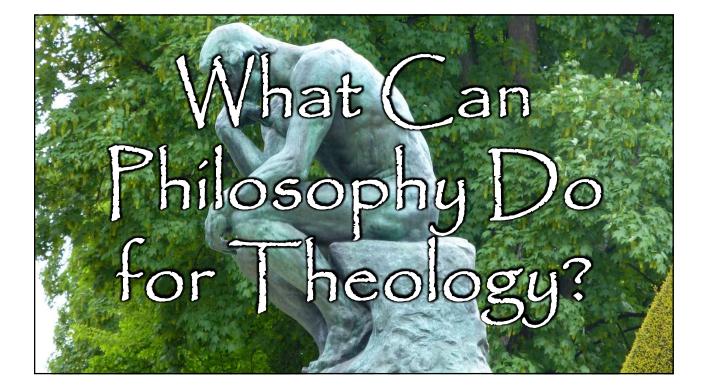


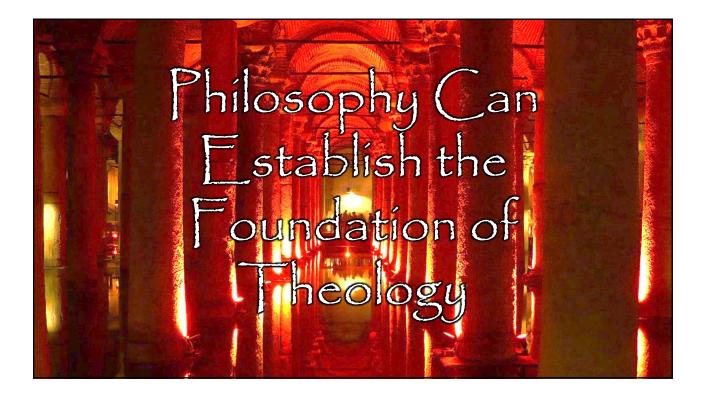


"We must get our hermeneutics from the Bible otherwise we're lost in relativism!"

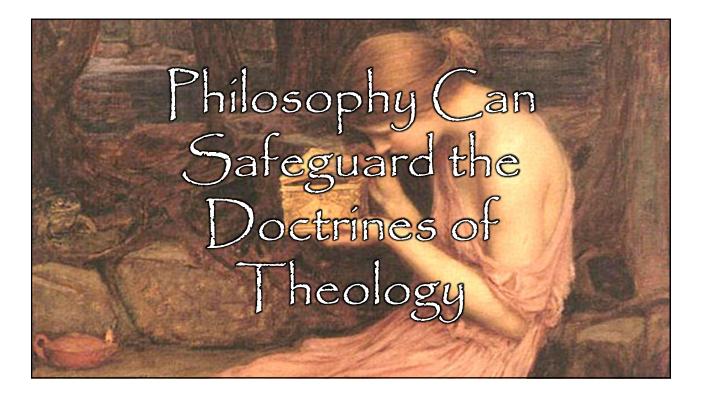
(caller to radio talk show)

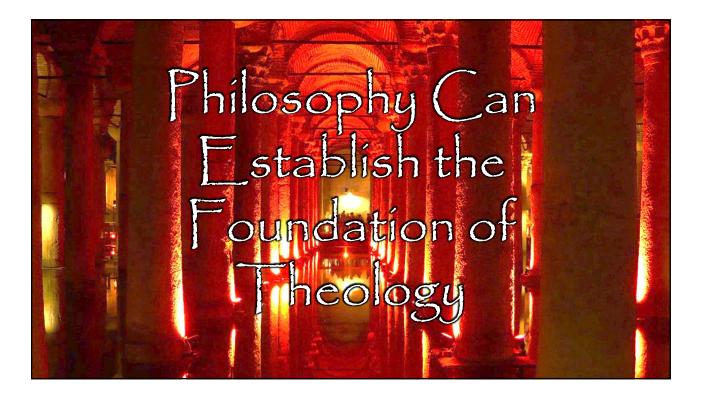




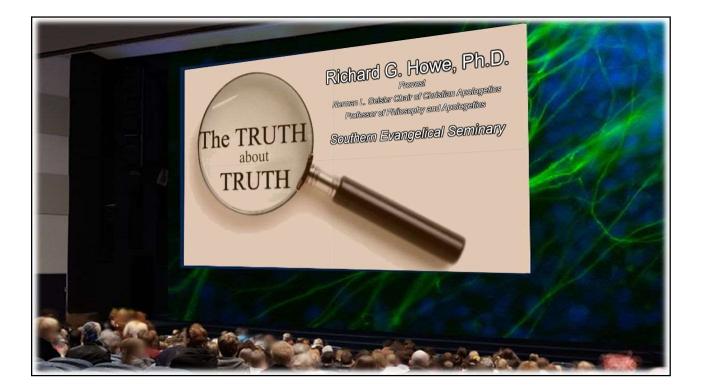


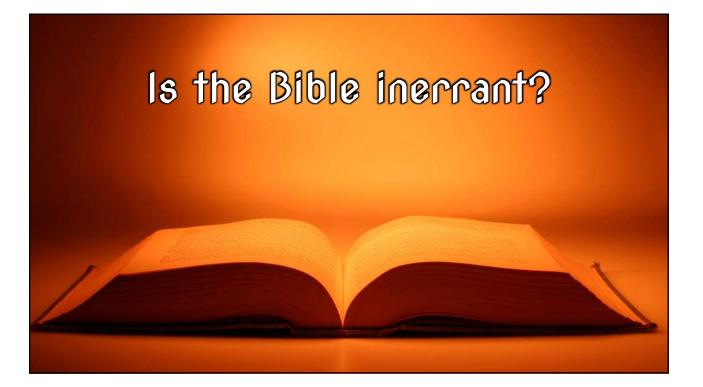
eir me Philosophy Can Clarify the Meaning of Shirt canTheologi adi enc











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?

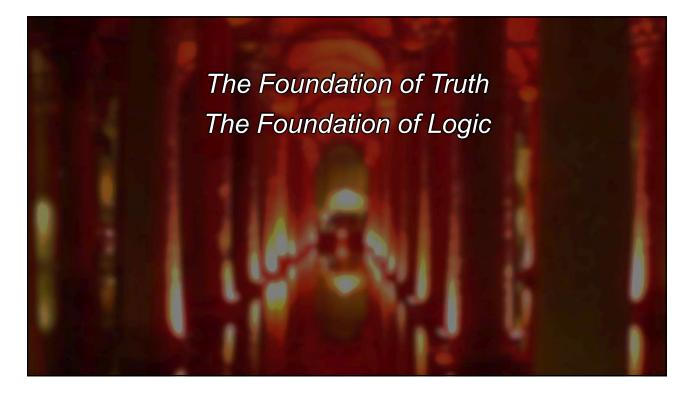
But what truth is, is a philosophical question.

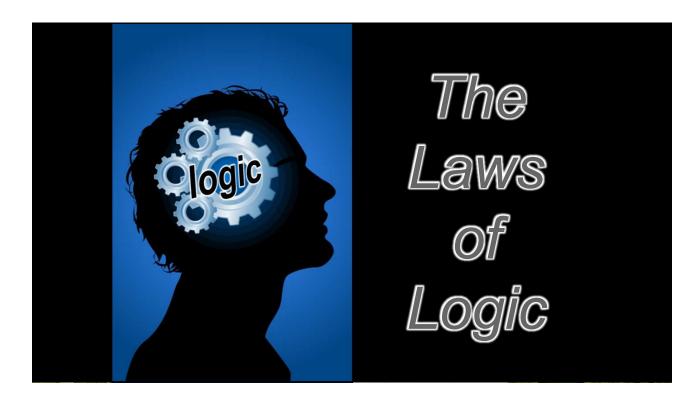


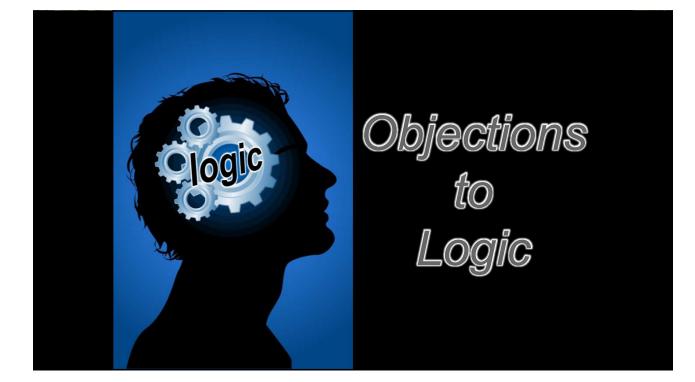
Bibliotheca Sacra — October-December 1980	
The Concept of Truth in the Inerrancy Debate	
Norman L. Geisler	
How is it that evangelicals on both sides of the inerrancy debate can claim the Bible is wholly true and yet one side believes that there can be minor mistakes of history or science affirmed by the biblical authors, ¹ while the other side denies that there are any mistakes whatsoever? Some even claim to believe in inerrancy to	

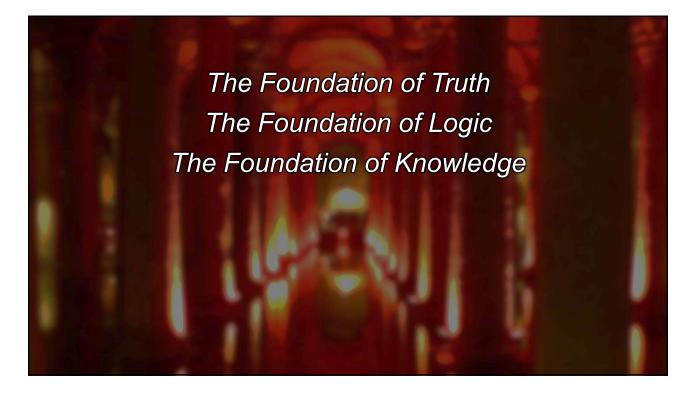




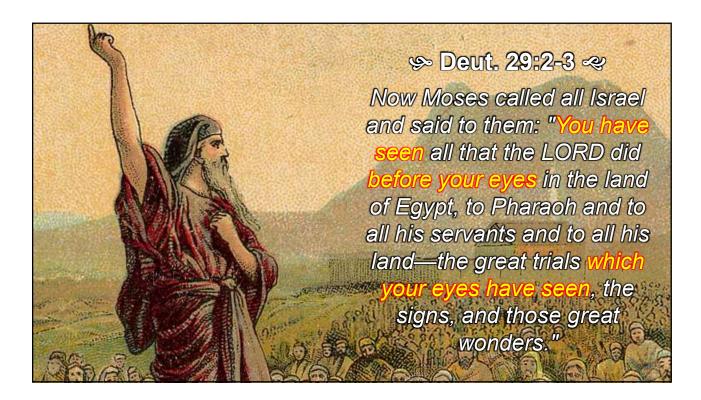


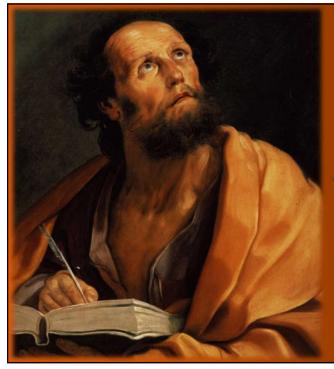












"Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were **eyewitnesses** and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from 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."

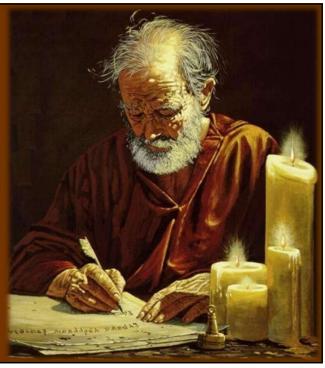
🎐 Acts 10:37-41 🛩

"... 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."



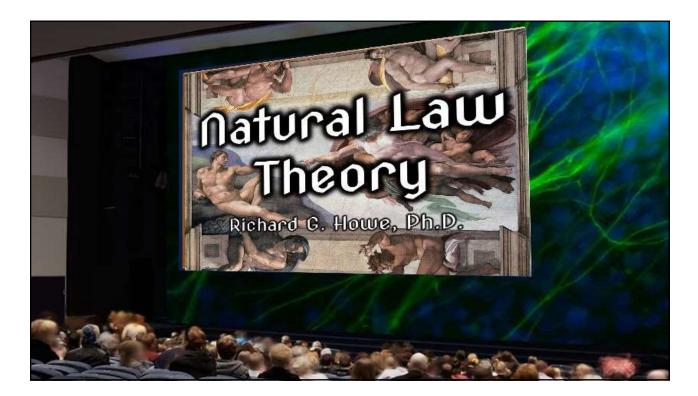
🎐 1John 1:1-3 🛩

"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."

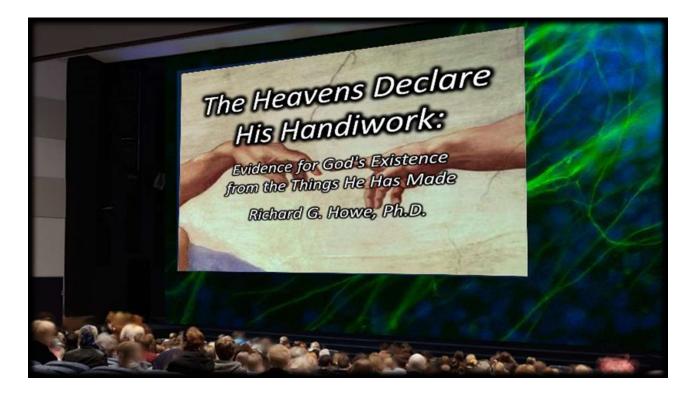




The Foundation of Truth The Foundation of Logic The Foundation of Knowledge The Foundation of Morality The Foundation of Life

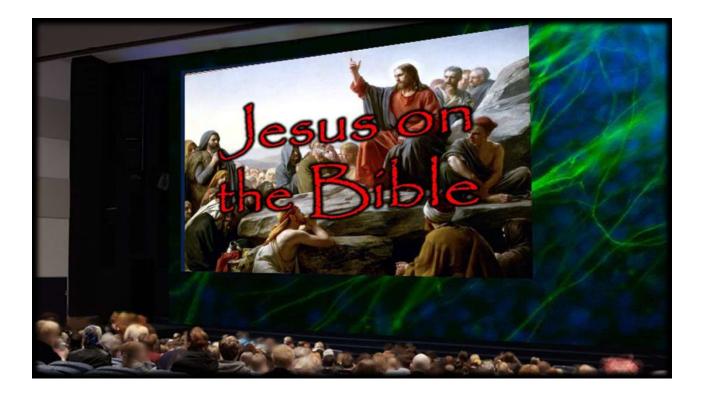


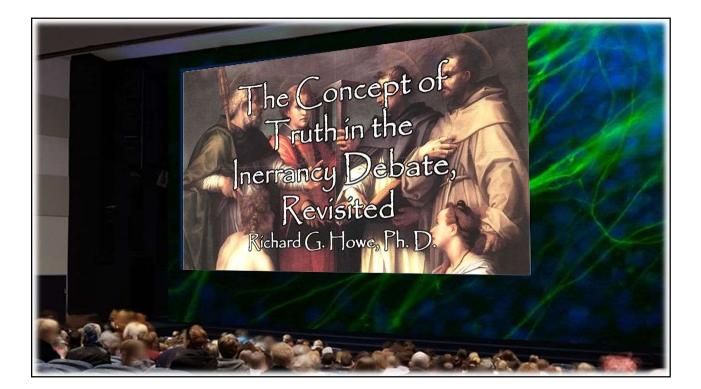
The Foundation of Truth The Foundation of Logic The Foundation of Knowledge The Foundation of Morality The Foundation of Life The Foundation of God

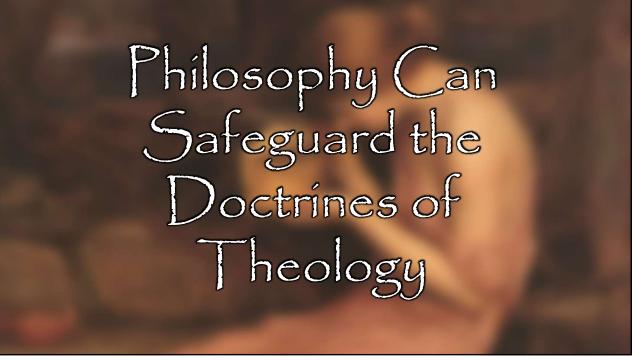


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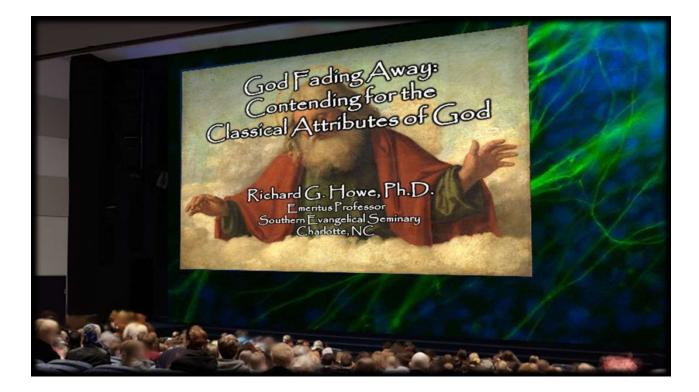
The Meaning of 'Nature' The Meaning of 'Flesh' vs. 'Spirit' The Meaning of Inerrancy

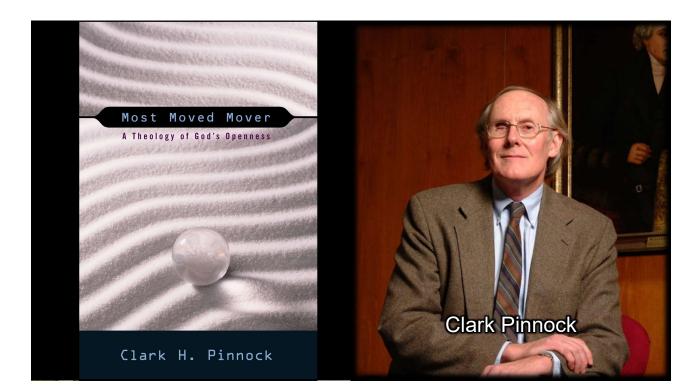






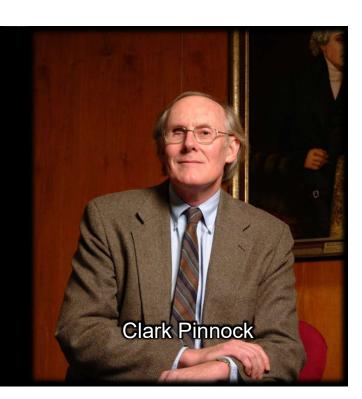
The Doctrine of the Attributes of God: God Fading Away



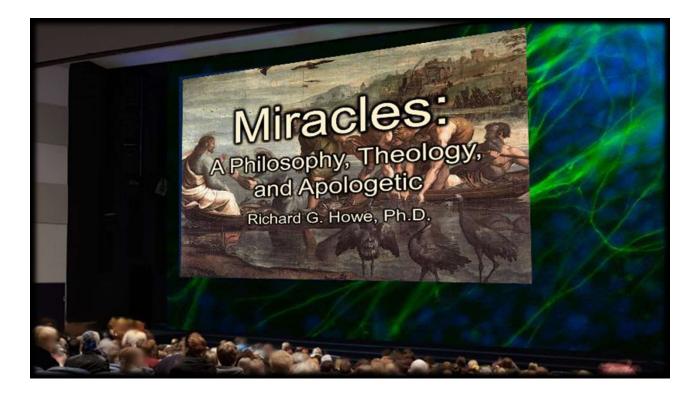


"If [God] is with us in the world, if we are to take biblical metaphors seriously, is God in some way embodied? Critics will be quick to say that, although there are expressions of this idea in the Bible, they are not to be taken literally. But I do not believe that the idea is as foreign to the Bible's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

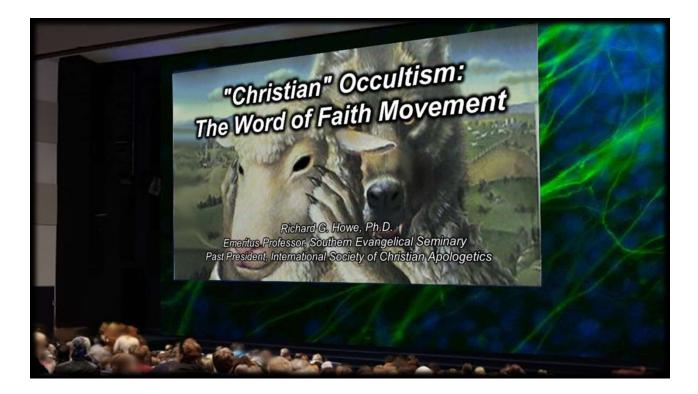
[Clark Pinnock, *Most Moved Mover: A Theology of God's Openness* (Grand Rapids: Baker Book House, 2001), 33]

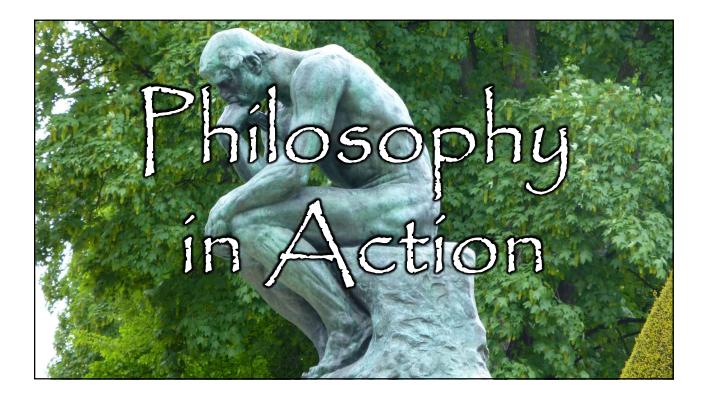


The Doctrine of the Attributes of God: God Fading Away The Doctrine of Miracles



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







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—



"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).



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



5tephen Jay Gould 1941-2002 "These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art and the meaning of beauty).



"To cite the arch 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]



Stephen Jay Gould 1941-2002

> Non Overlapping Magisteria







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

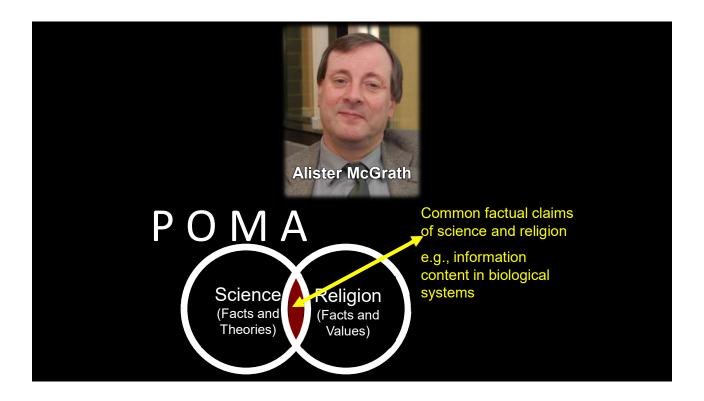


"reflecting a realization that science and religion offer possibilities of cross-fertilization on account of the interpenetration of their subjects and methods."

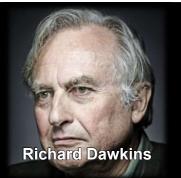
[Alister McGrath and Joanna Collicutt McGrath, The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine (Downers Grove, IL: 2007), 41

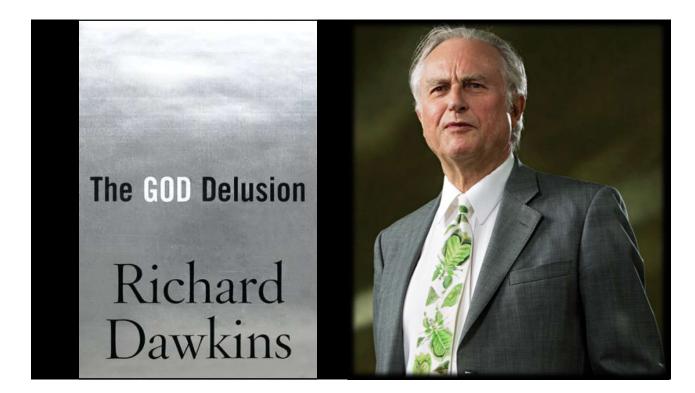


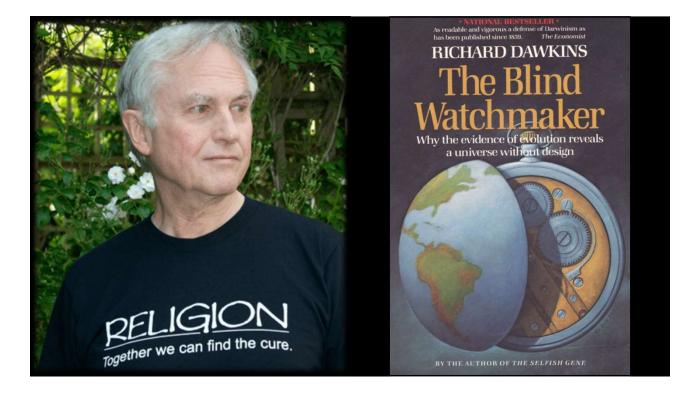
Partially Overlapping Magisteria



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





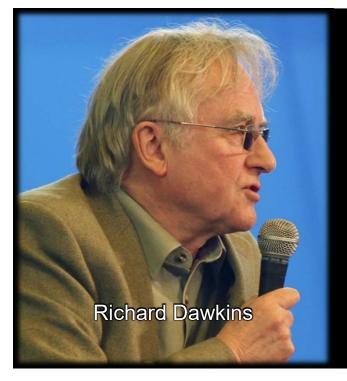


"The presence or absence of a creative superintelligence is unequivocally a scientific question, even if it is not in practice—or not yet—a decided one."

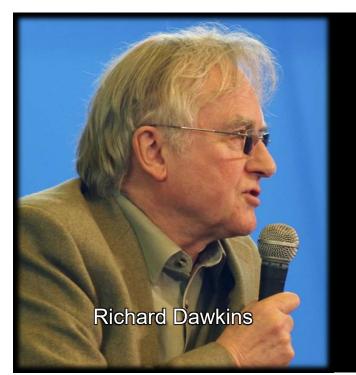
[The God Delusion, 58-59]

"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]



The GOD Delusion 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." What methods for answering questions does Dawkins propose? "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.]

According to Dawkins, should scientific methods be used only for certain kinds of questions or for every kind of question? "There is an answer to every such question

[about 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." Is this statement here provable by "purely and entirely scientific methods"

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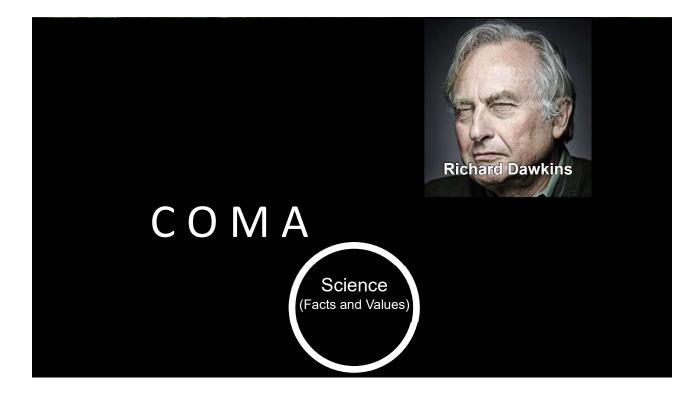
"There is an inswer to every sub occession [abourn a) es], whether or is a can discover it in plactice, and it is a rictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

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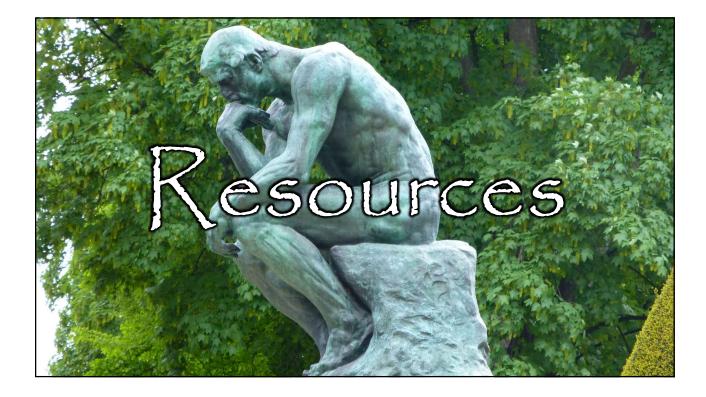
If not, what kind of method should be used? "There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods." Why can't that method be used for questions about miracles? "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."

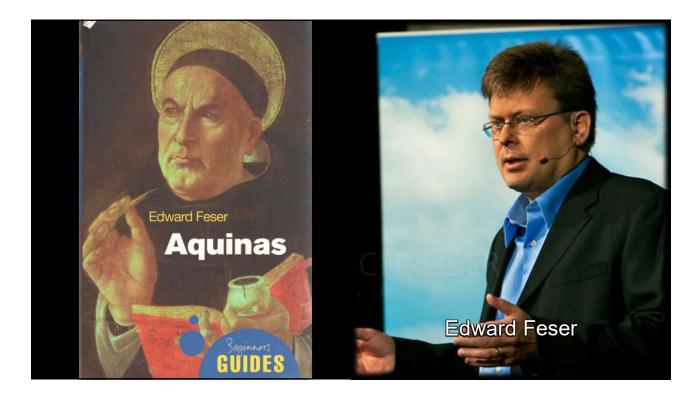


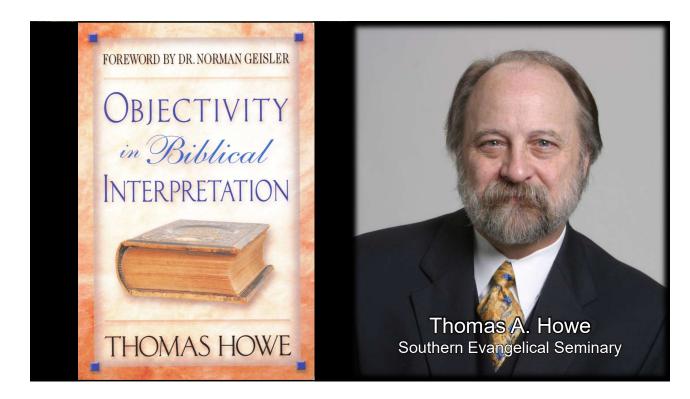
Completely Overlapping Magisteria

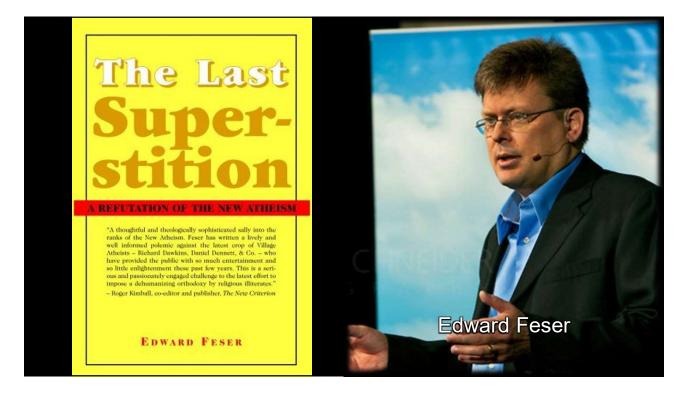


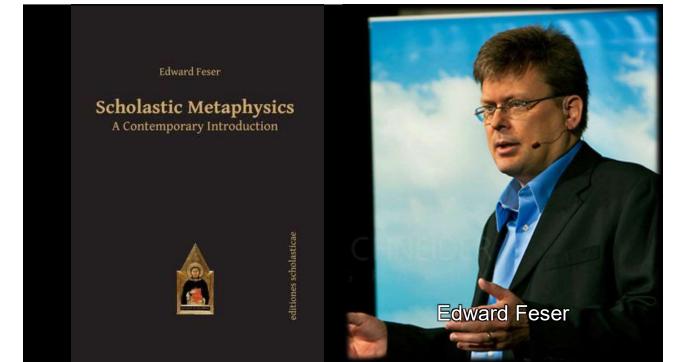


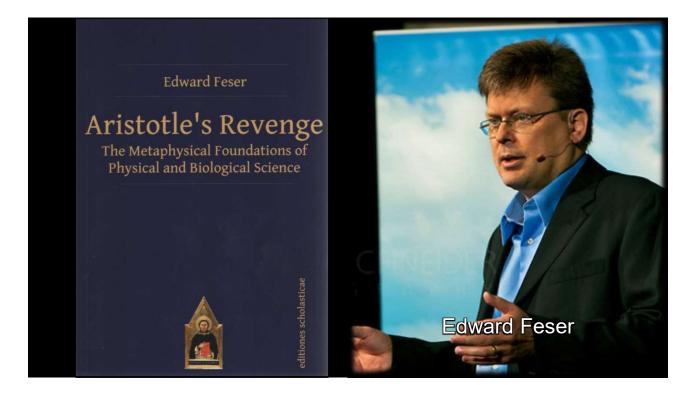












Etienne Gilson

THE UNITY OF PHILOSOPHICAL EXPERIENCE

The Medieval Experiment The Cartesian Experiment The Modern Experiment

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