



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

*Joshua 10:12-13 NKJV*

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



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

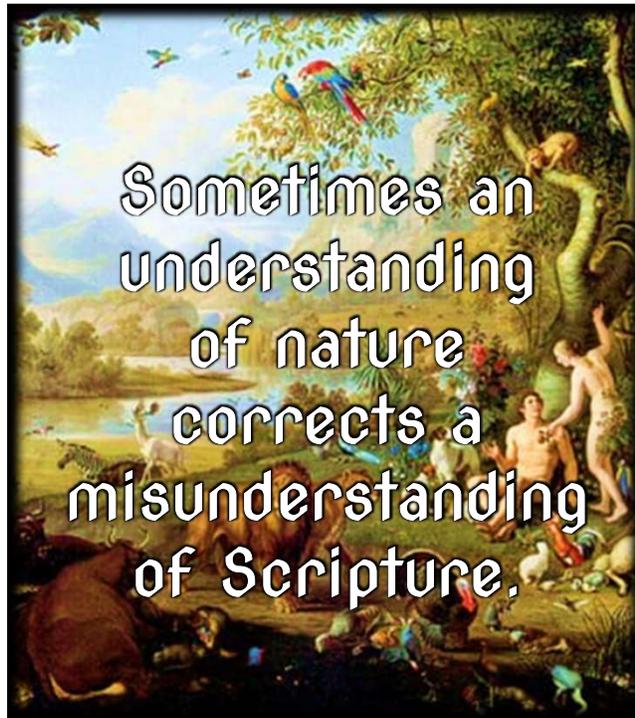
**What discipline of study  
is relevant to the  
question of geocentrism  
vs. heliocentrism?**

**ASTRONOMY**

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

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

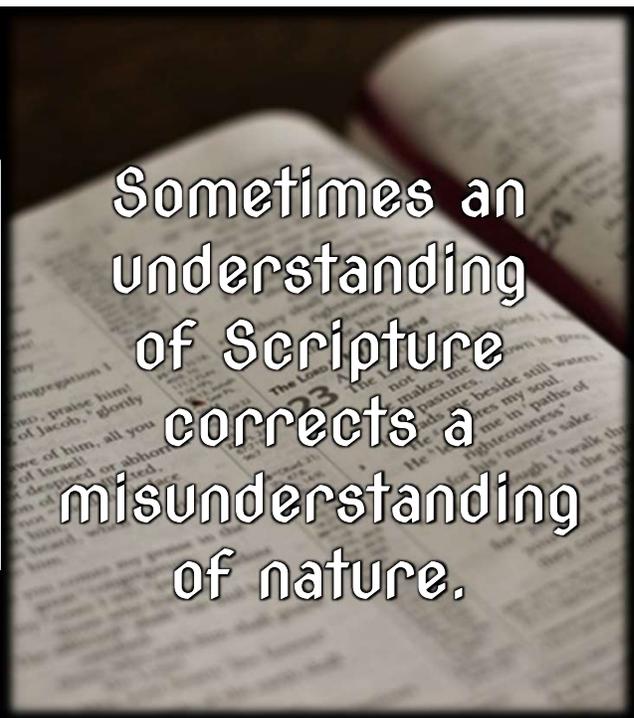
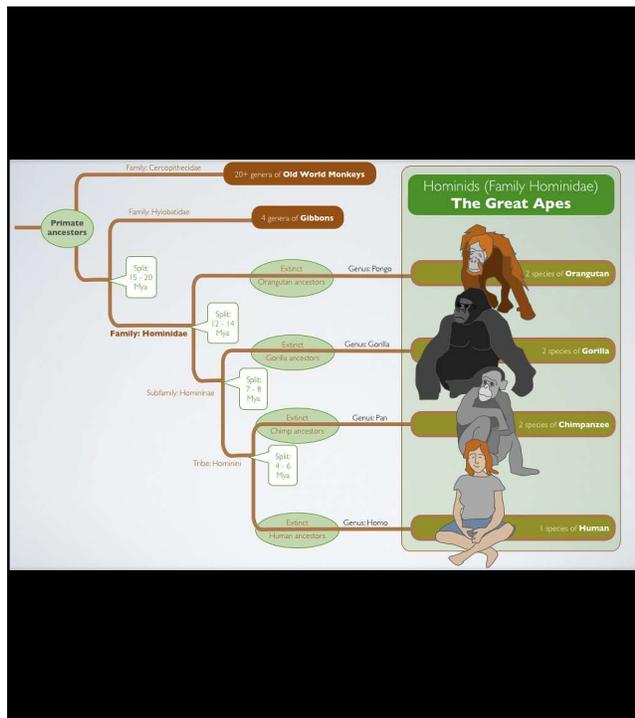
**Might it be that  
philosophy can guard our  
interpretations of certain  
verses of Scripture?**



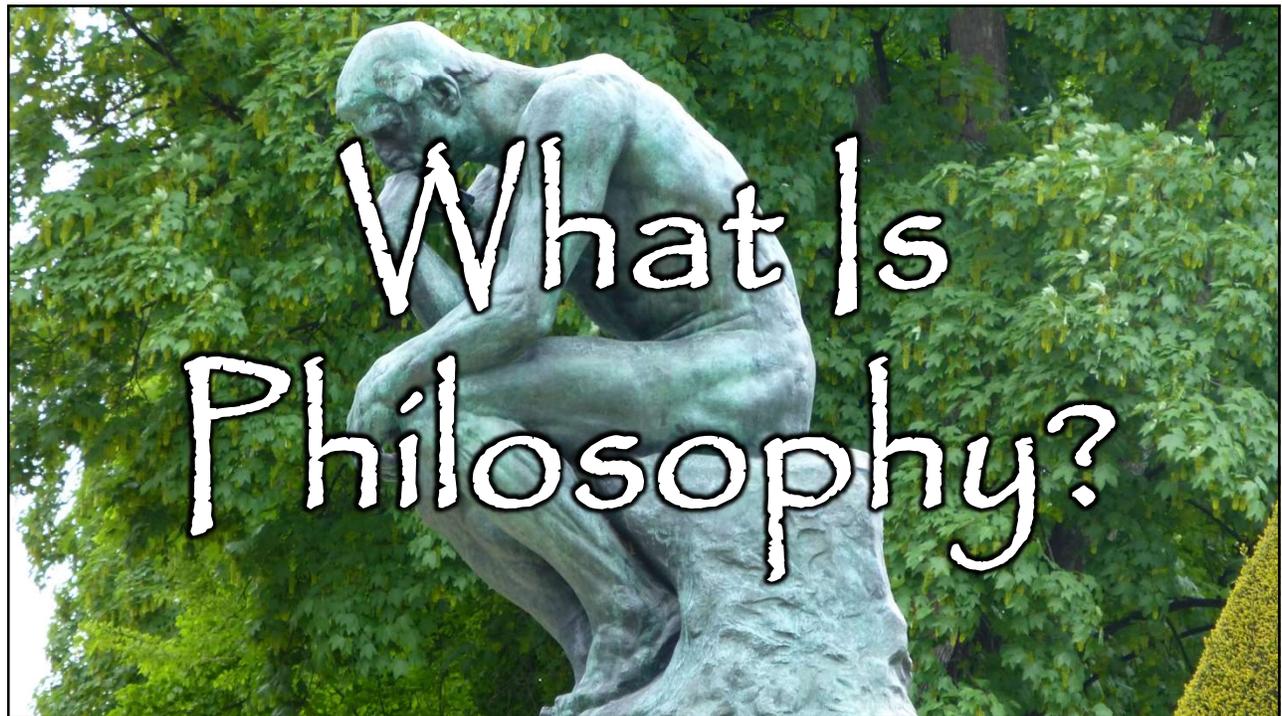
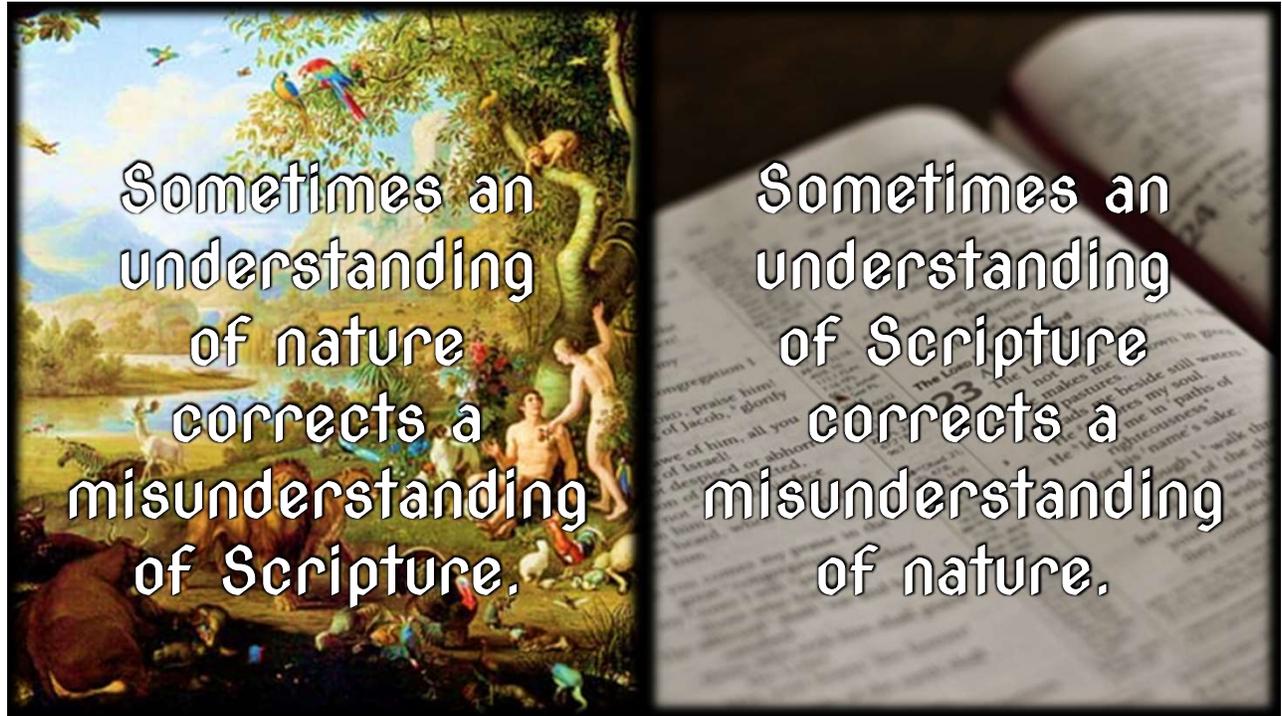
Sometimes an understanding of nature corrects a misunderstanding of Scripture.



*Joshua Commanding the Sun to Stand Still*

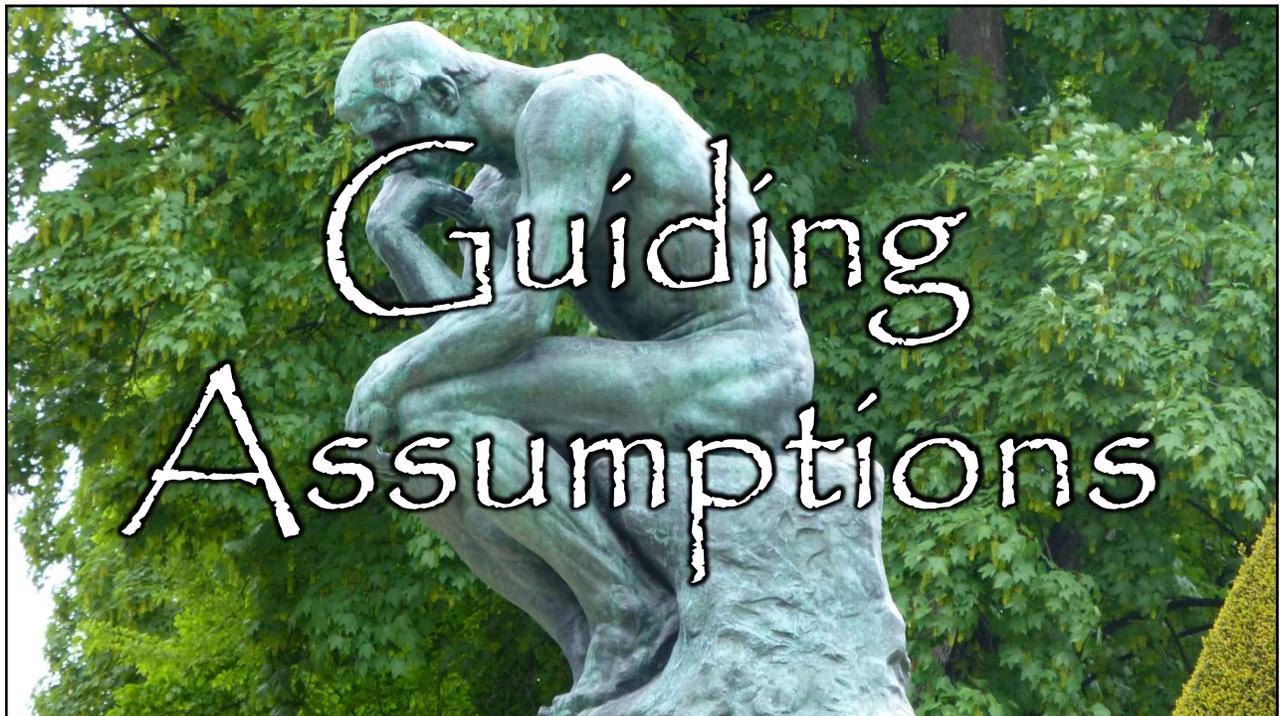


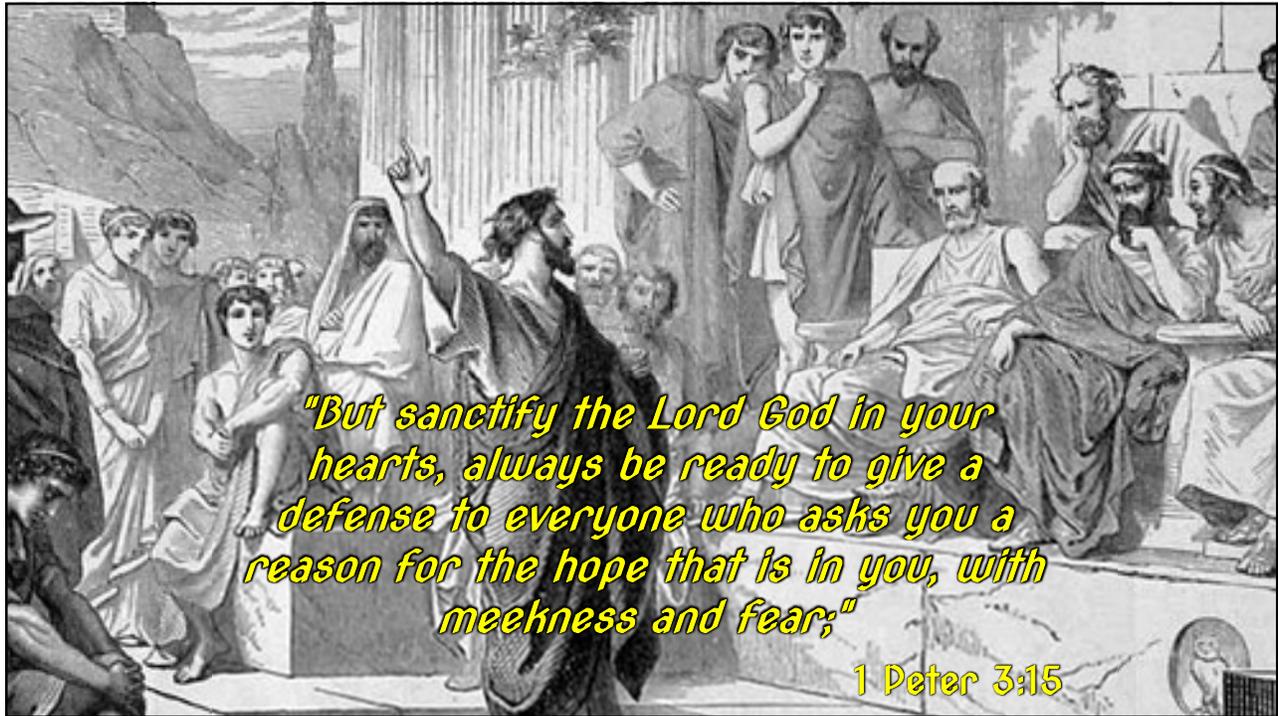
Sometimes an understanding of Scripture corrects a misunderstanding of nature.





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





*"But sanctify the Lord God in your hearts, always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;"*

1 Peter 3:15

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### Faith vs. Reason

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

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

Many Christians perceive a conflict between reason and faith.

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**Callout Box:**  
 People misuse reason when they frame their worldview apart from God's Word. This can involve either treating reason as its own ultimate standard (in other words, a replacement for God's Word) or tossing it aside as irrelevant to faith.

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 confidence in them is a type of faith.

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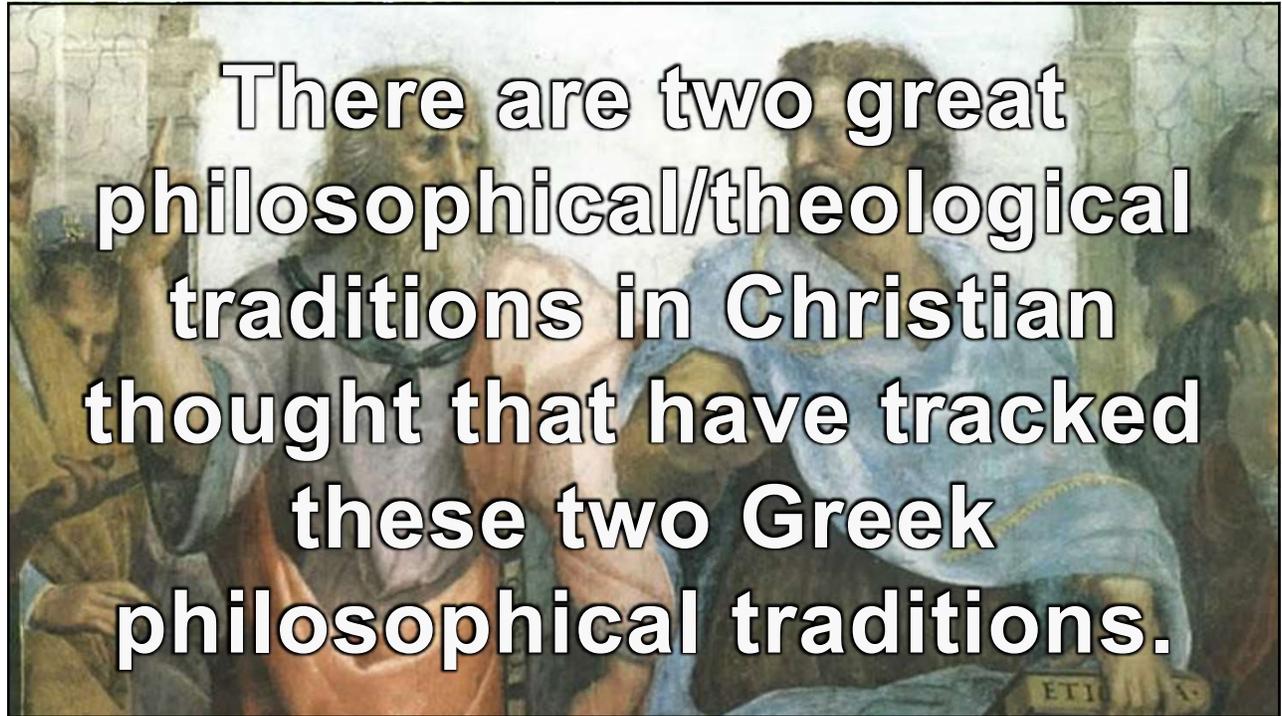
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Text:  
 Many Christians perceive a conflict between reason and faith.

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





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



Plato

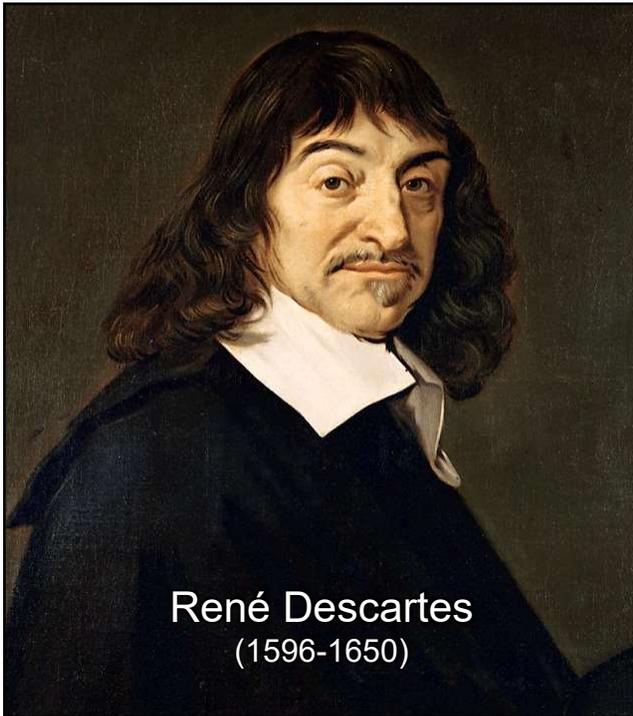
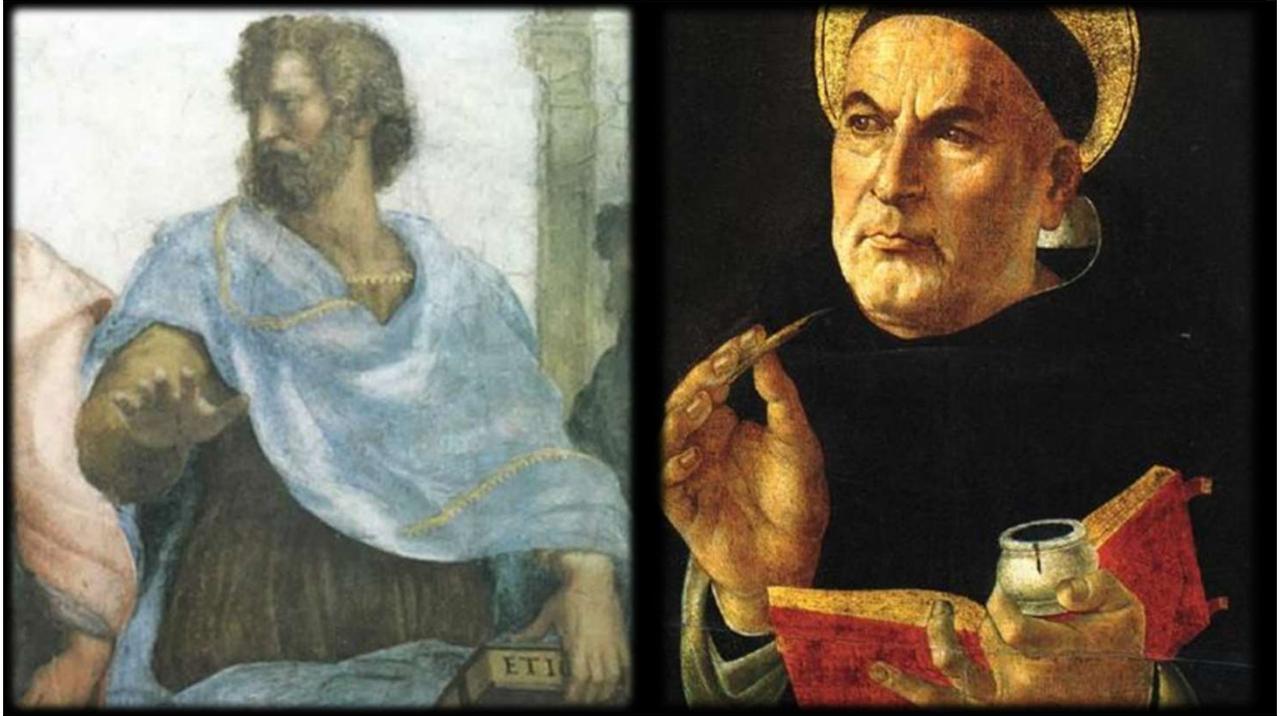
(428-348 BC)

Aristotle

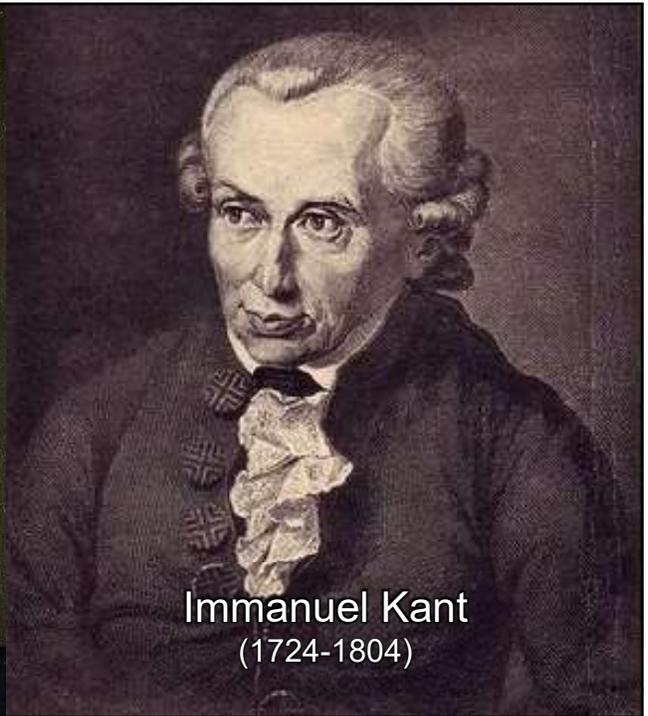
(384-322 BC)



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



René Descartes  
(1596-1650)



Immanuel Kant  
(1724-1804)

**Continental Rationalist Tradition**

René Descartes (1596-1650)

Baruch Spinoza (1632-1677)

Gottfried-Wilhelm Leibniz (1646-1716)

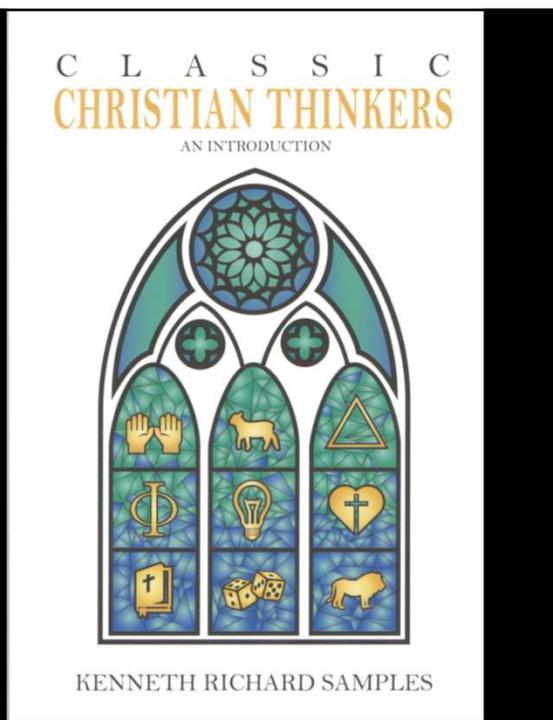
**British Empiricist Tradition**

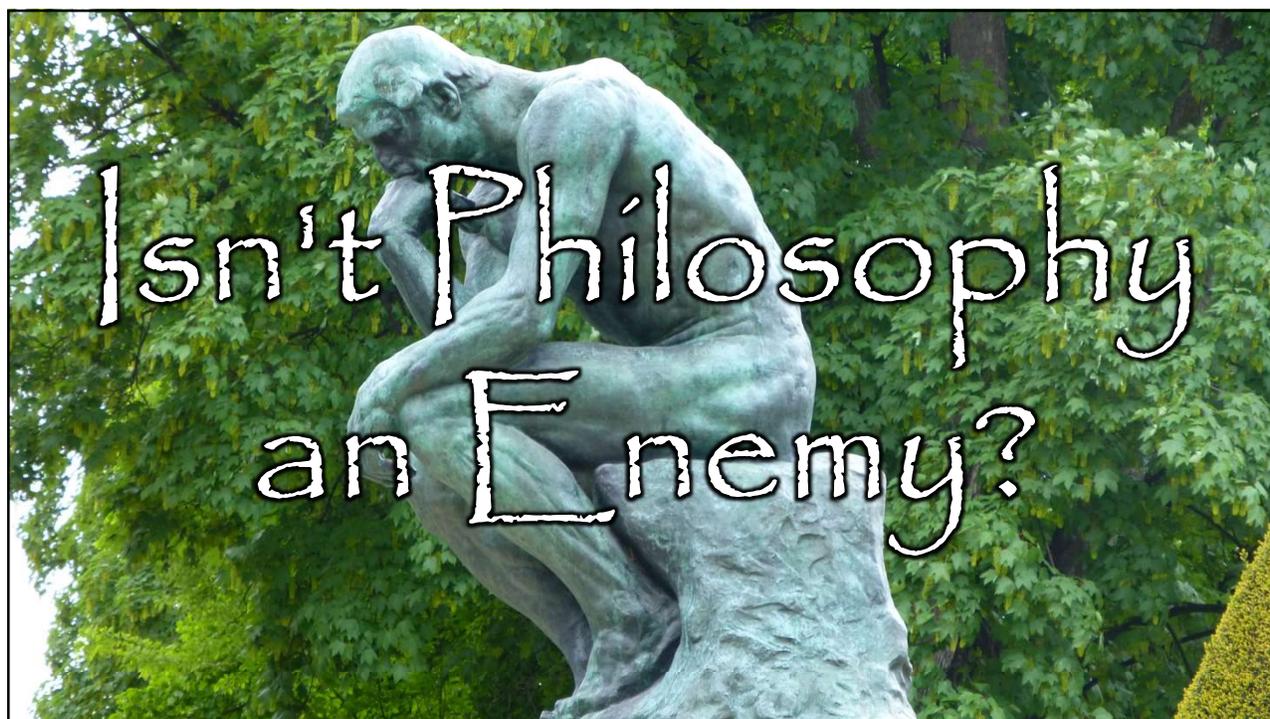
John Locke (1632-1704)

George Berkeley (1685-1753)

David Hume (1711-1776)

Immanuel Kant (1724-1804)

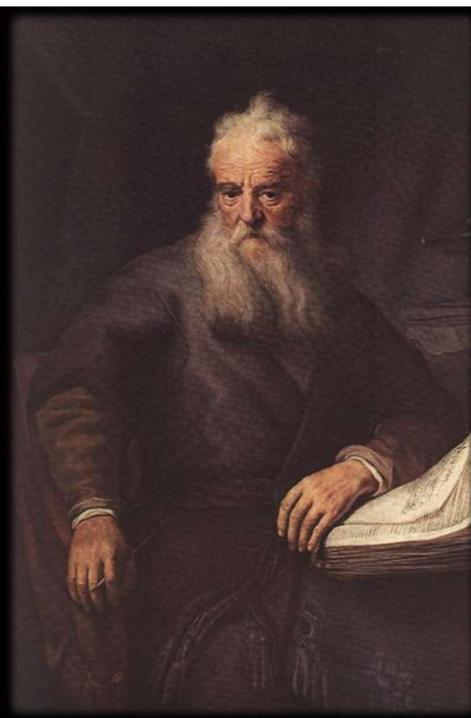




∞ Colossians 2:8 ∞

**"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?

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



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

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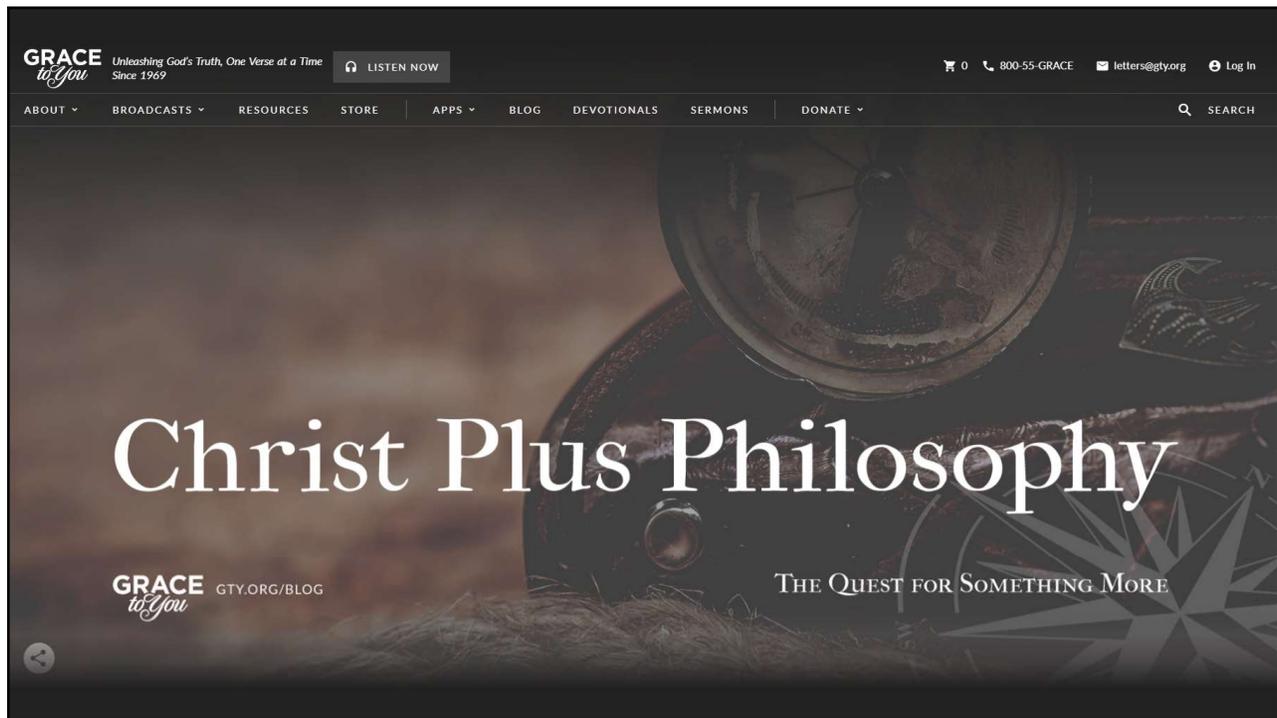


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## Christ Plus Philosophy

by John MacArthur | Wednesday, April 10, 2019

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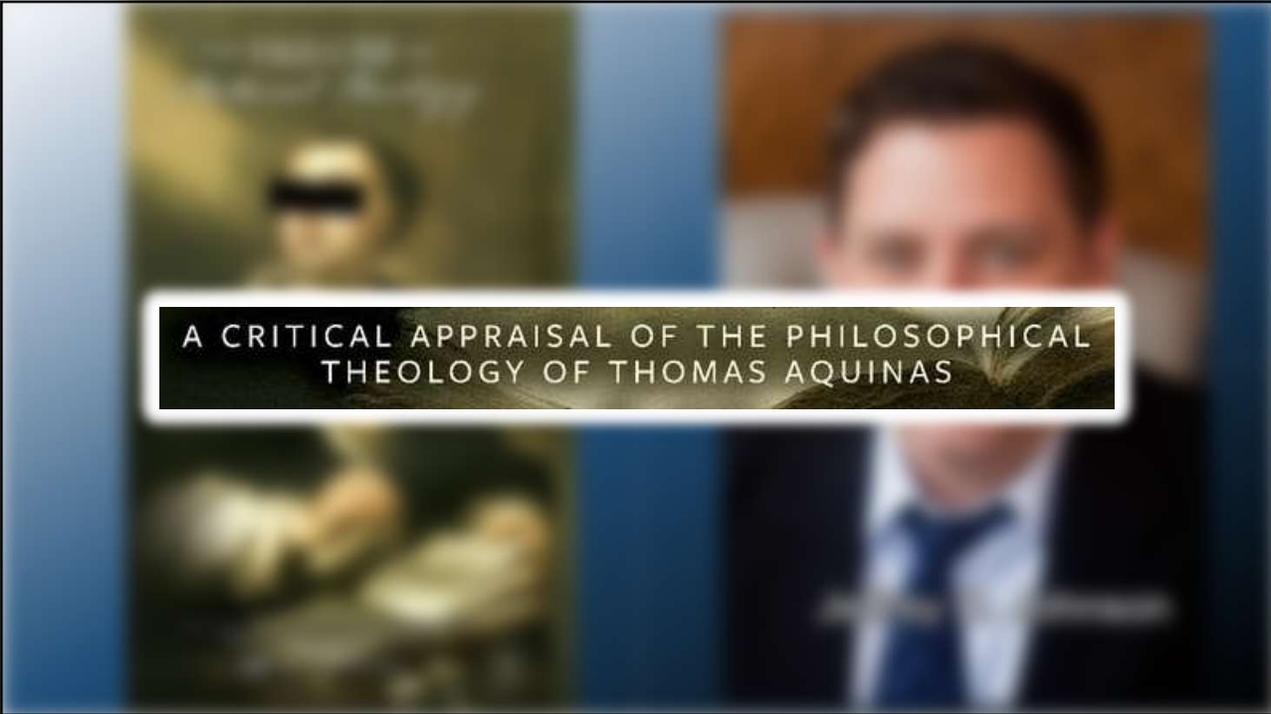
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We appreciate comments that are on topic and contribute to the discussion; expressing appreciation is also welcome.

"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]





# Evangelical Philosophical Society

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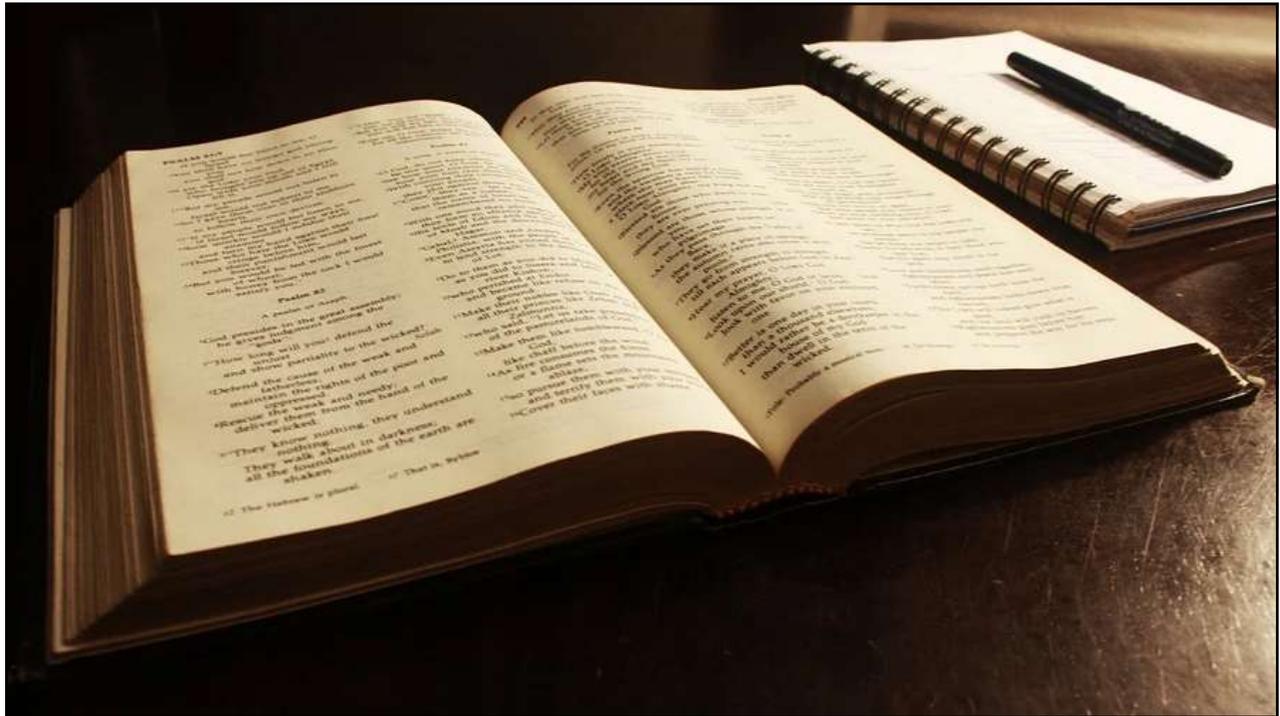
Nov. 15-17, 2022

## "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



∞ Isaiah 55:8-9 ∞

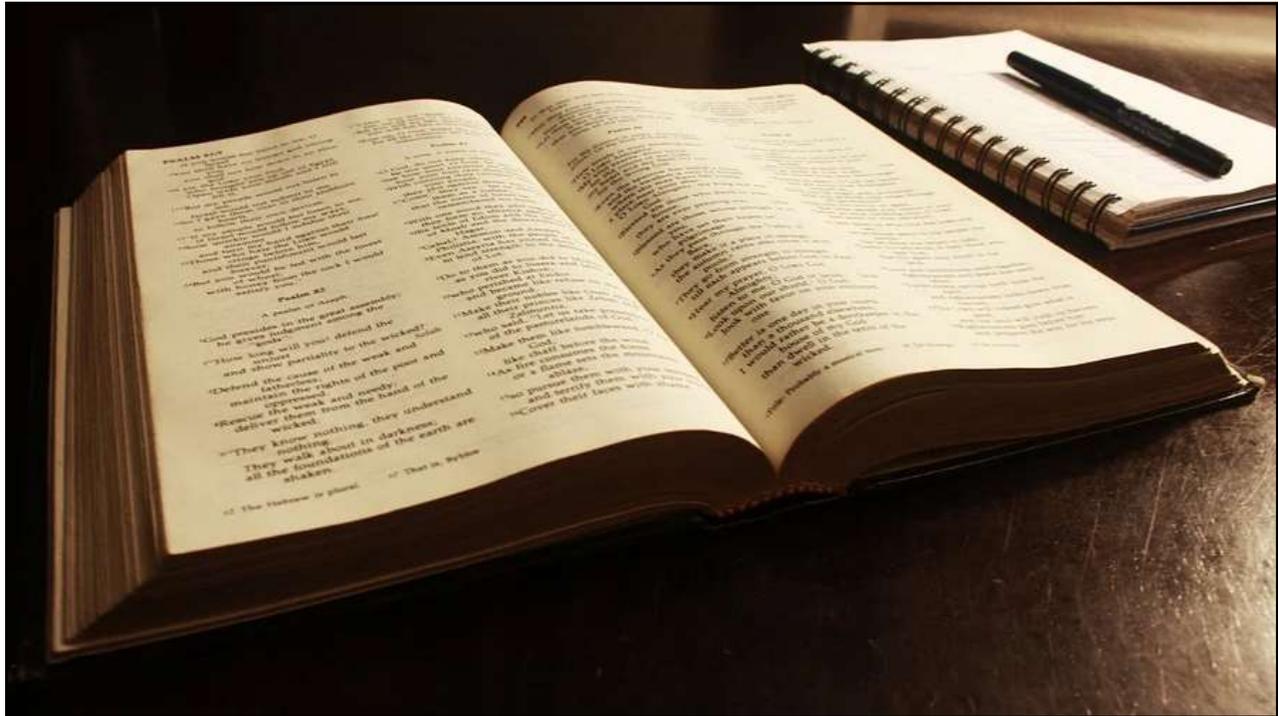
*"For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."*



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]



## ✿ 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."

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## Isaiah 55:6-9

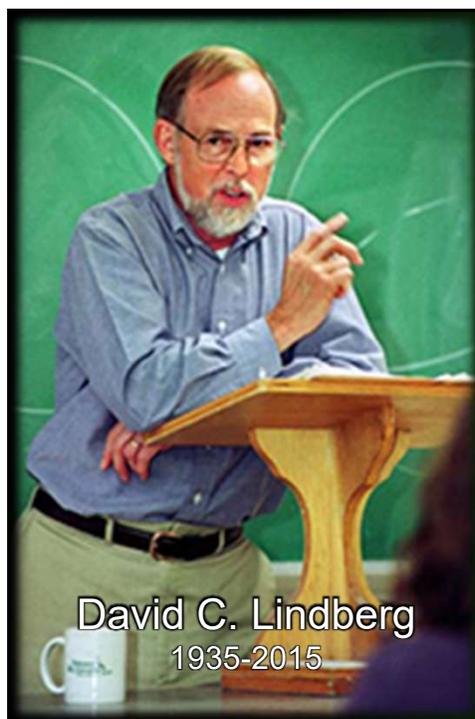
{6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. {8} "For My thoughts are not your thoughts, nor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



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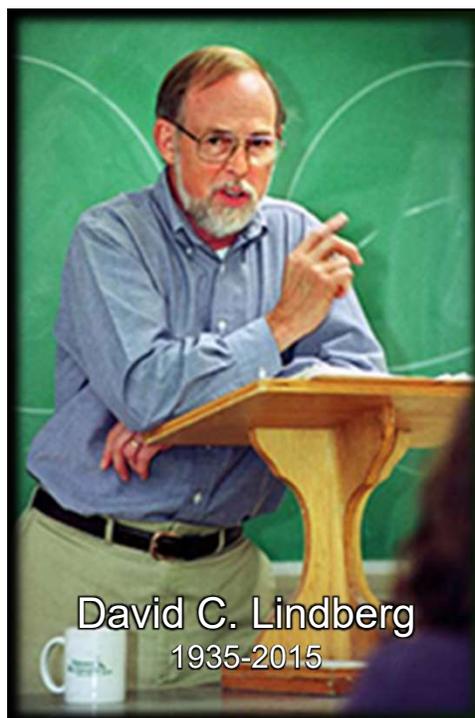
[Tertullian, *The Prescription against Heretics*, 7]



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

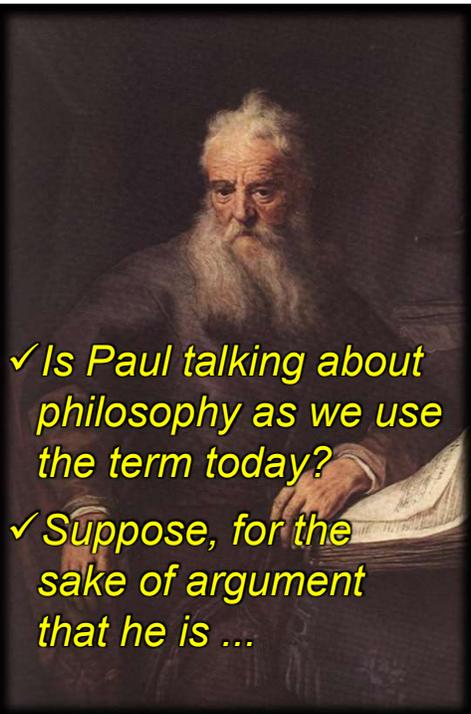
**“This attitude imputed to Tertullian is at an extreme end of a broad spectrum of patristic opinion. If the pagan learning embodied in the classical tradition appeared dangerous, it also proved indispensable, and the level of hostility expressed by Tertullian in his moments of rhetorical overkill was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

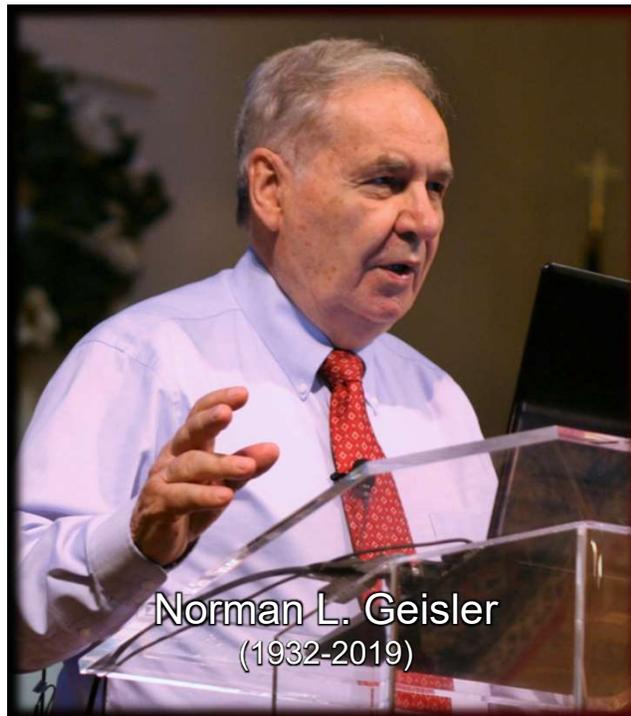
**Thomas Aquinas**  
(1225-1274)

**"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



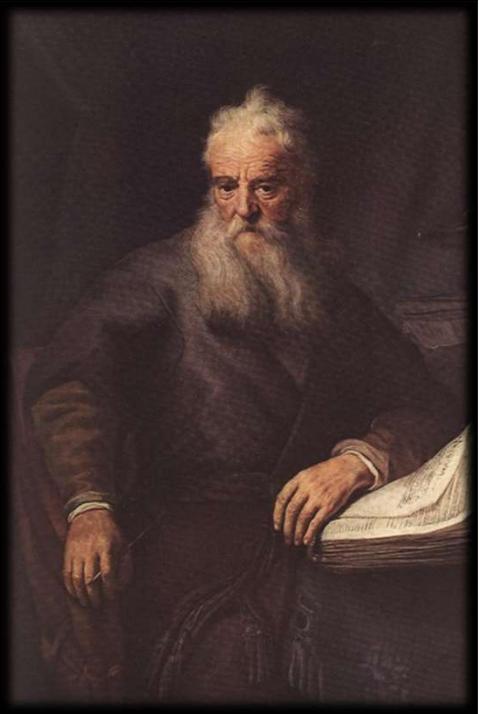
Norman L. Geisler  
(1932-2019)

**"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  
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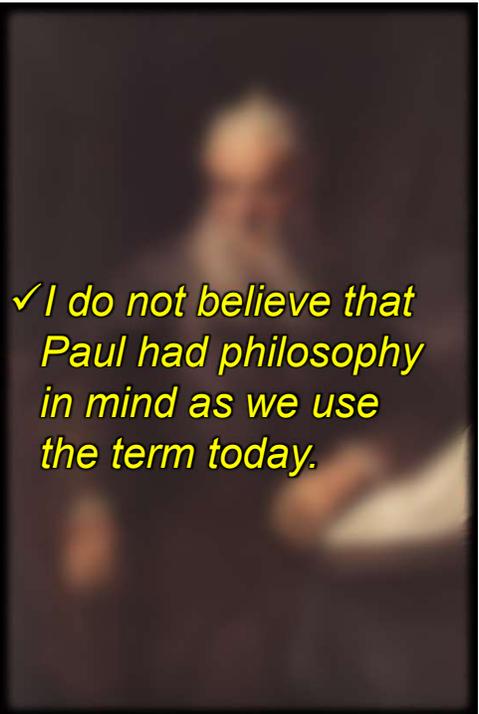
The Apostle Paul  
*Epistle to the Colossians*



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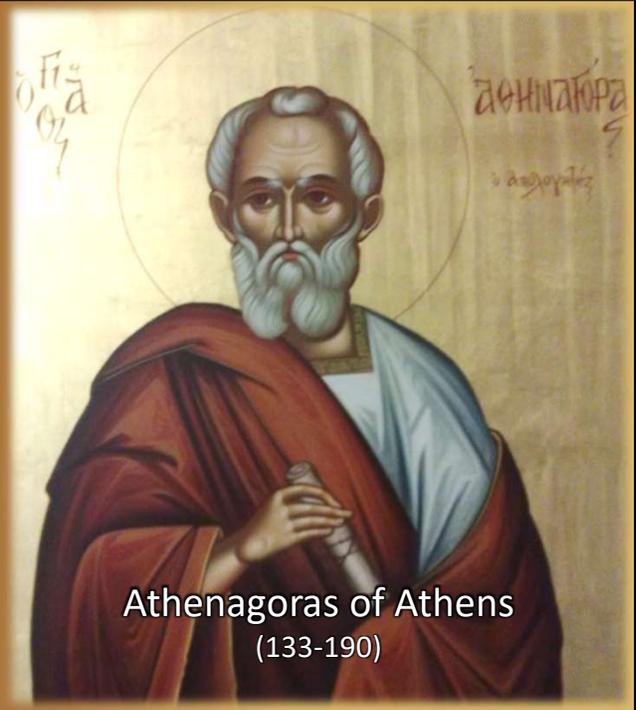
- ❑ *Another way to translate the Greek could be "the philosophy which is empty deceit."*
- ❑ *Josephus used the term 'philosophy' to refer to the doctrines of the Jewish sects.*
- ❑ *The context is a warning about an insidious legalism that threatened the Colossians' liberty in Christ.*
- ❑ *This legalism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

## *Some Voices from Christian History on Philosophy*



## A PLEA FOR THE CHRISTIANS

ATHENAGORAS OF ATHENS

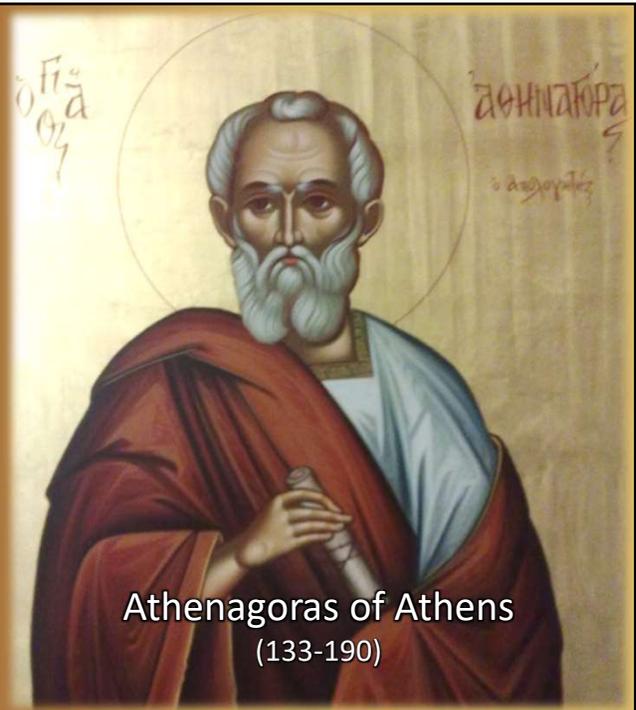


Athenagoras of Athens  
(133-190)

*"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.*

...

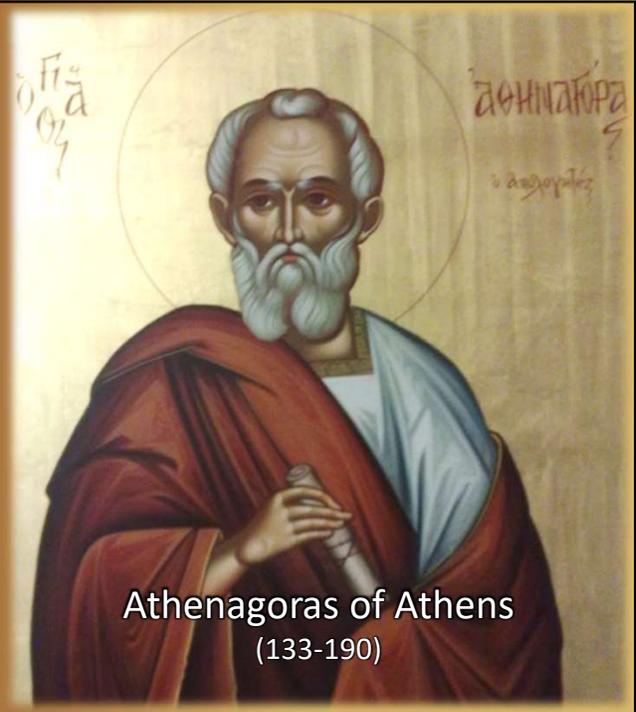
*Then there are Plato and Aristotle — not that I am about to go through all that the philosophers have said about God, ... But, inasmuch as it is impossible to demonstrate without the citation of names that we are not alone in confining the notion of God to unity, I have ventured on an enumeration of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

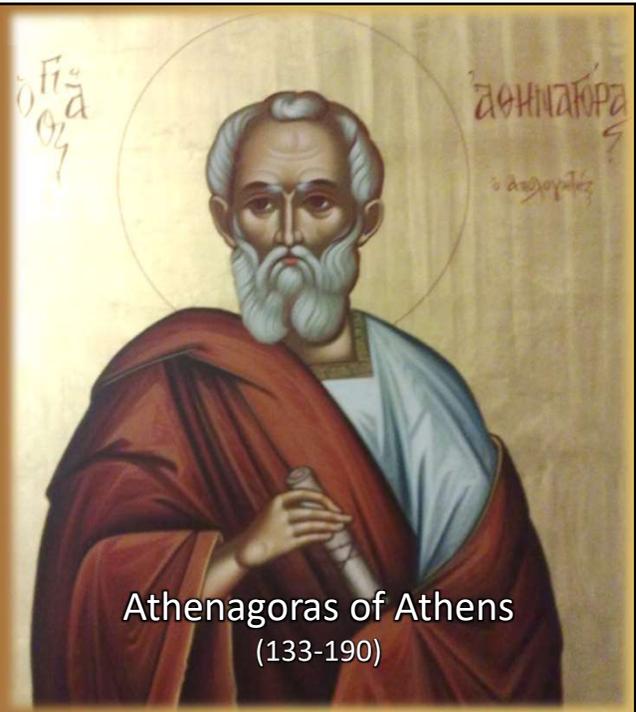


**Athenagoras of Athens  
(133-190)**

***"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.***

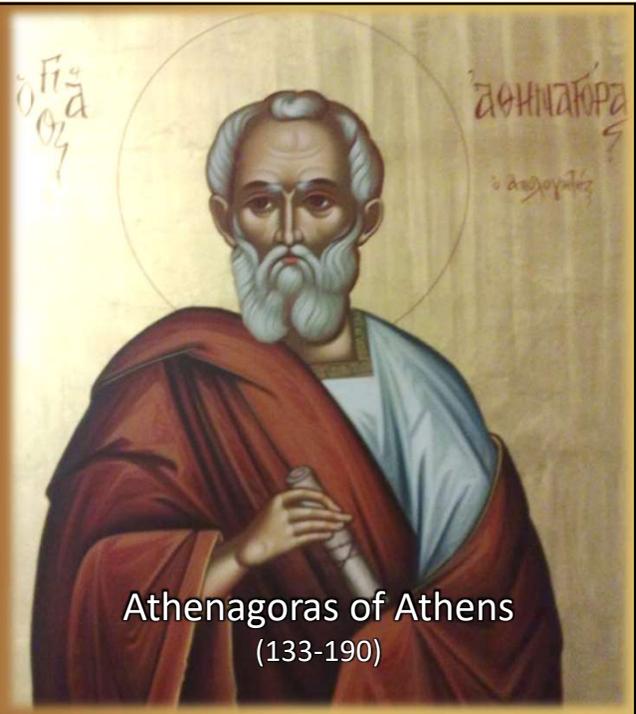
***The Stoics also ... consider God to be one. "***

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



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

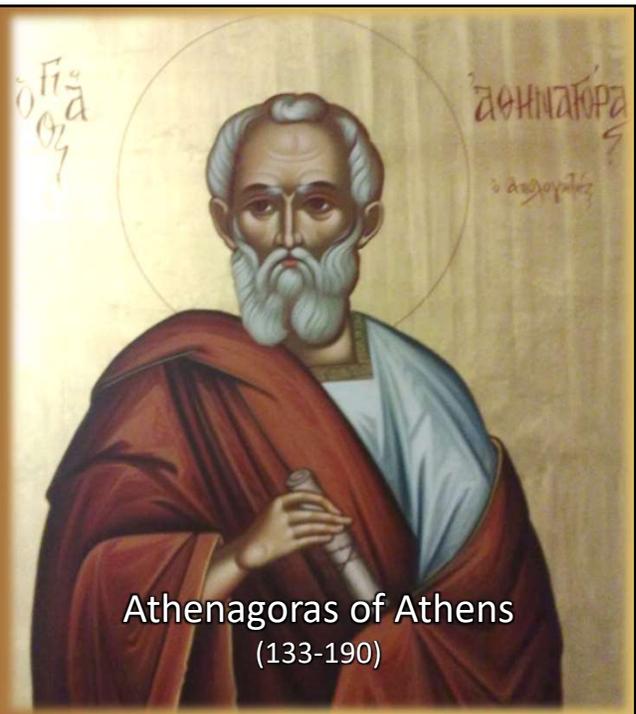
***"Since, therefore, the unity of the Deity is confessed by almost all [of these philosophers], even against their will, when they come to treat of the first principles of the universe, and we in our turn likewise assert that He who arranged this universe is God —***



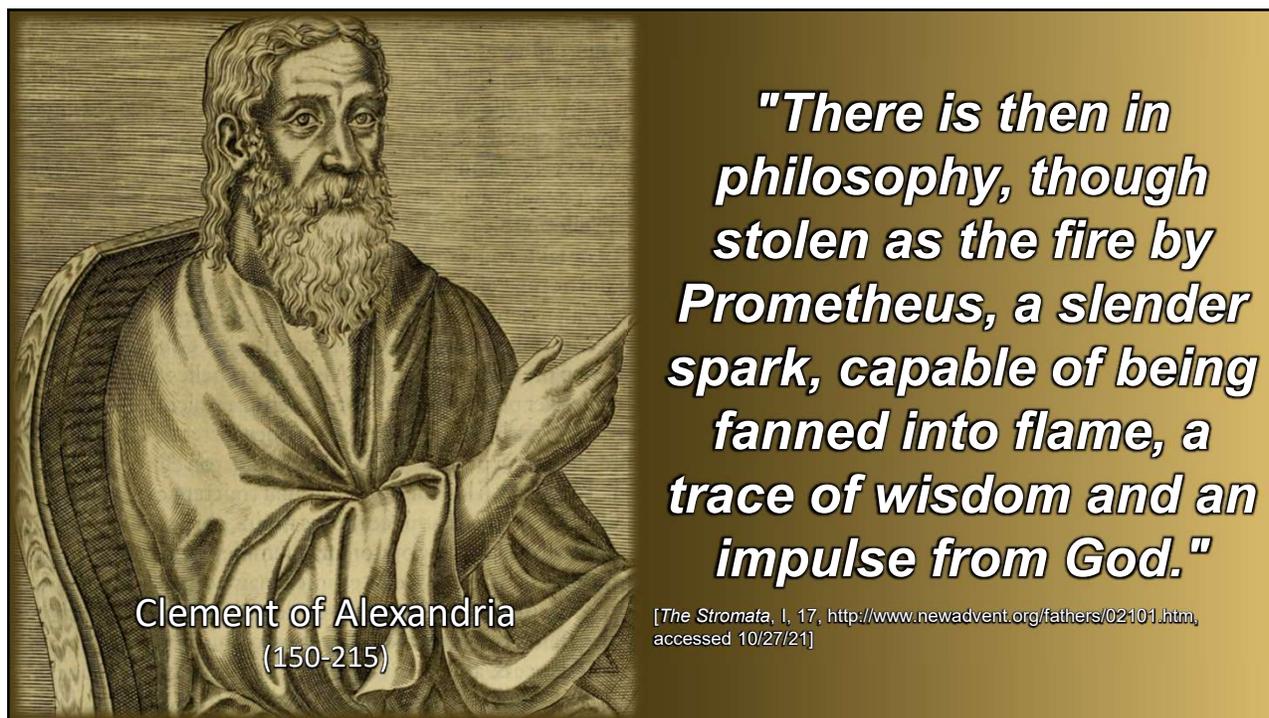
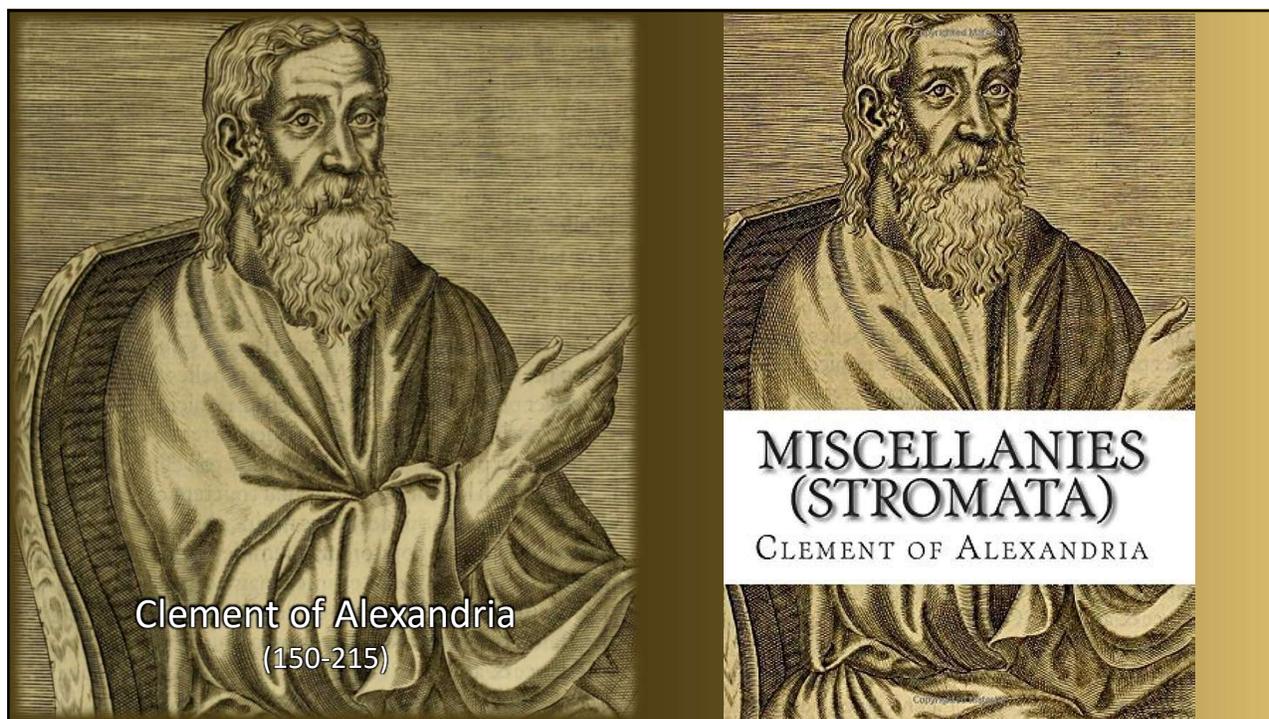
Athenagoras of Athens  
(133-190)

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

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

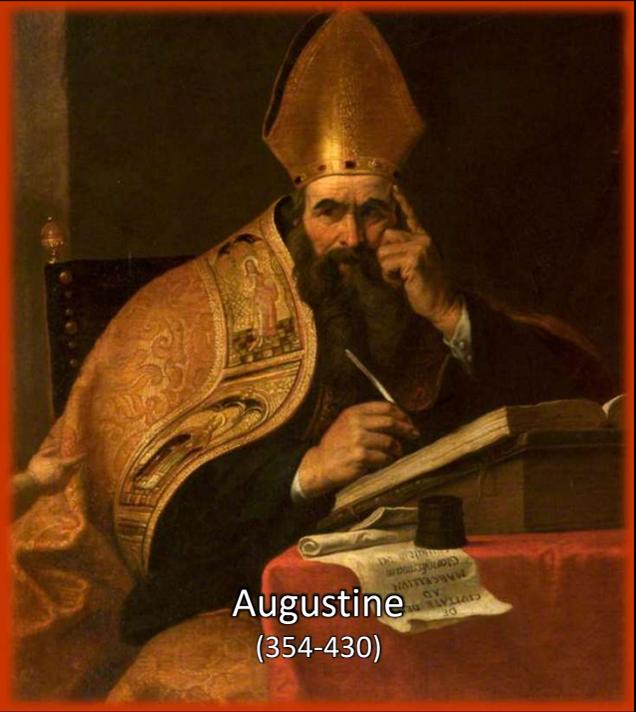


Athenagoras of Athens  
(133-190)



# ON CHRISTIAN DOCTRINE

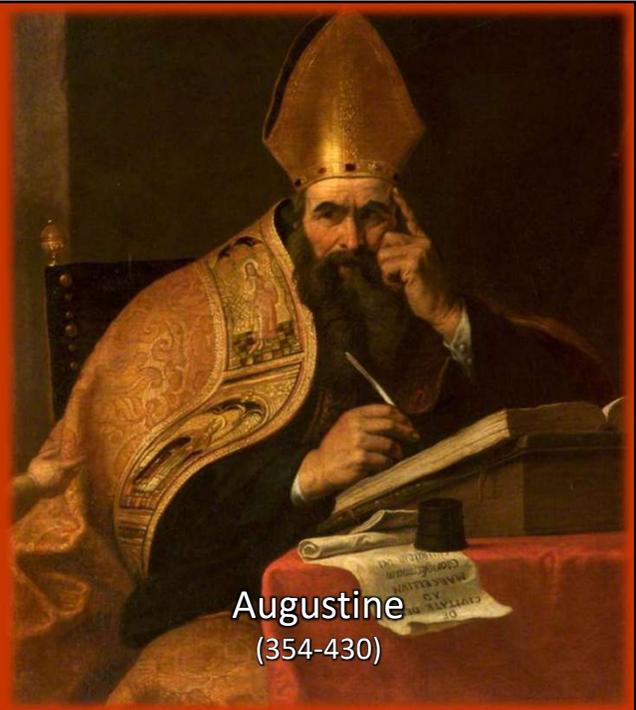
St. Augustine



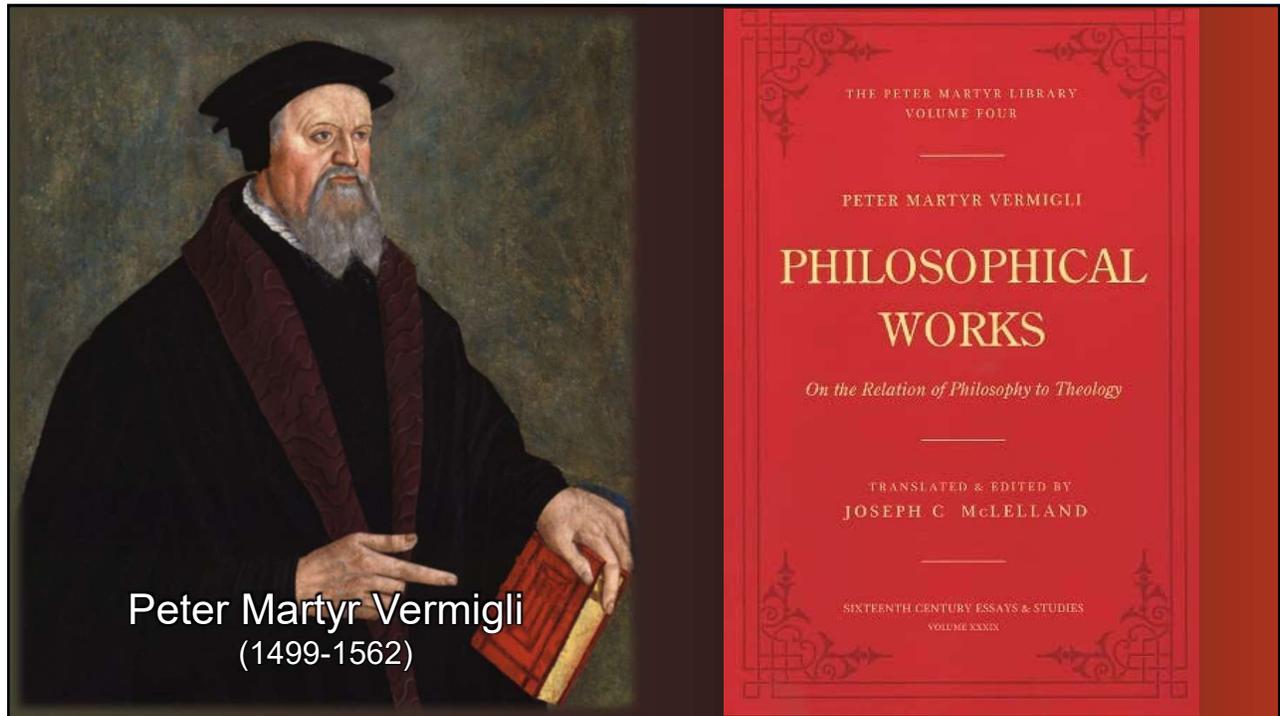
Augustine  
(354-430)

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

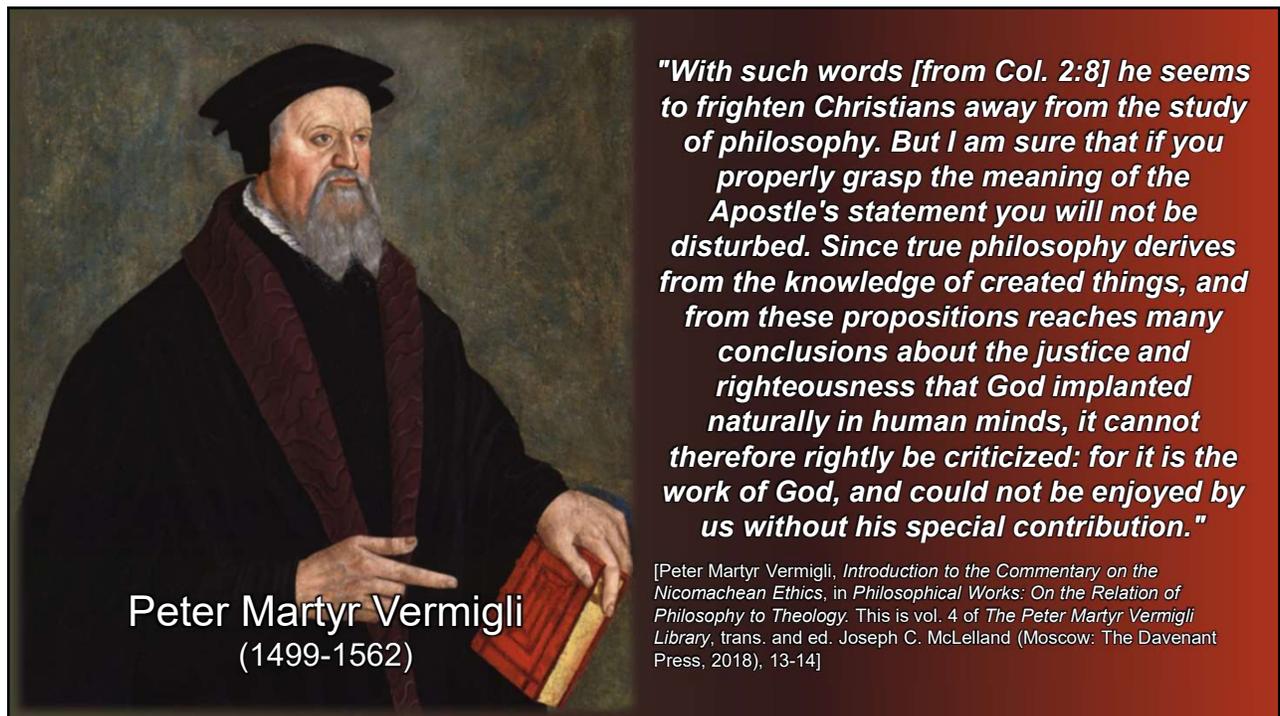
[Augustine, *On Christian Doctrine*, trans. from *Select Library of Nicene and Post-Nicene Fathers*, Book 2, Chap. 40, §60.  
From <http://www9.georgetown.edu/faculty/jod/augustine/ddc2.html>, accessed 02/21/22]



Augustine  
(354-430)



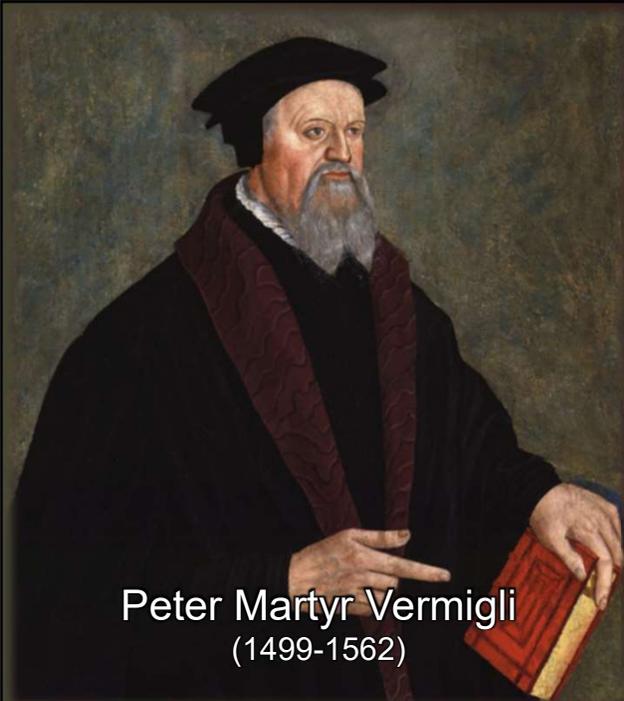
Peter Martyr Vermigli  
(1499-1562)



Peter Martyr Vermigli  
(1499-1562)

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

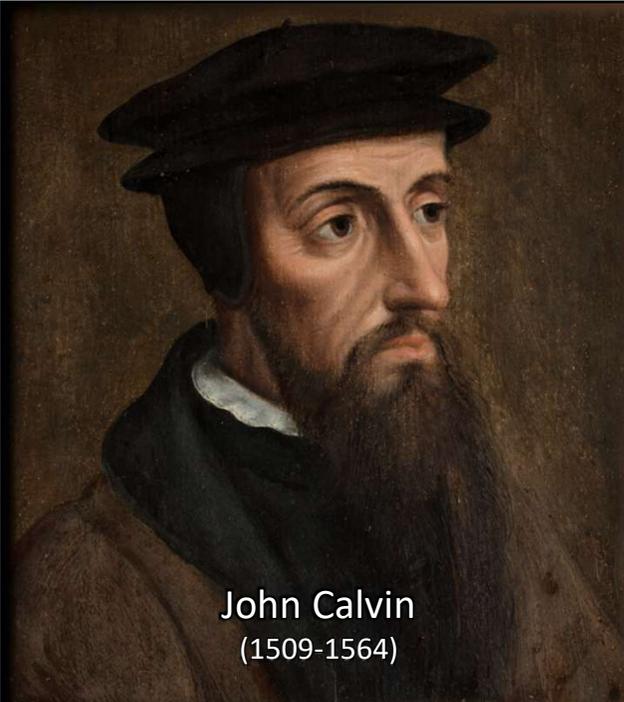
[Peter Martyr Vermigli, *Introduction to the Commentary on the Nicomachean Ethics*, in *Philosophical Works: On the Relation of Philosophy to Theology*. This is vol. 4 of *The Peter Martyr Vermigli Library*, trans. and ed. Joseph C. McLelland (Moscow: The Davenant Press, 2018), 13-14]



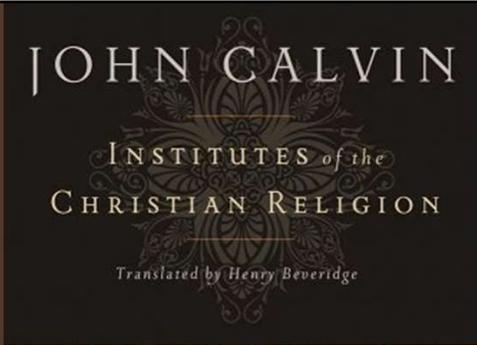
**Peter Martyr Vermigli**  
(1499-1562)

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

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

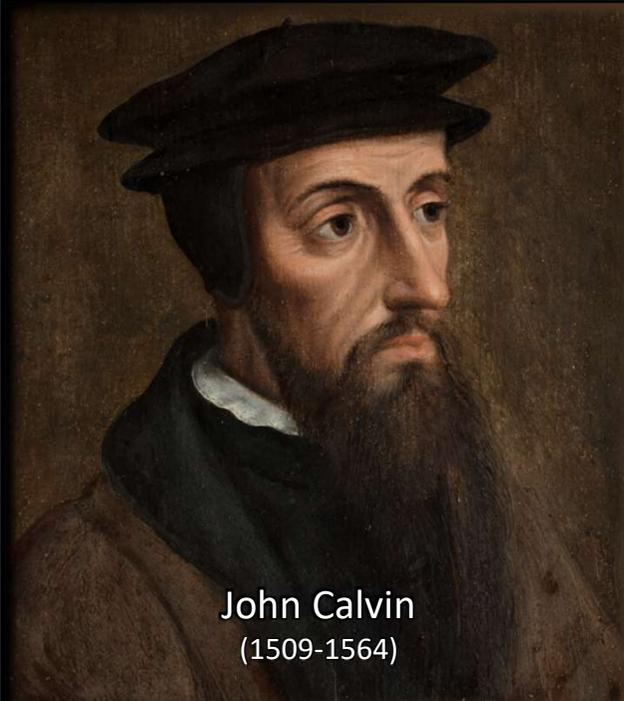


**John Calvin**  
(1509-1564)



**JOHN CALVIN**  
INSTITUTES of the  
CHRISTIAN RELIGION  
*Translated by Henry Beveridge*

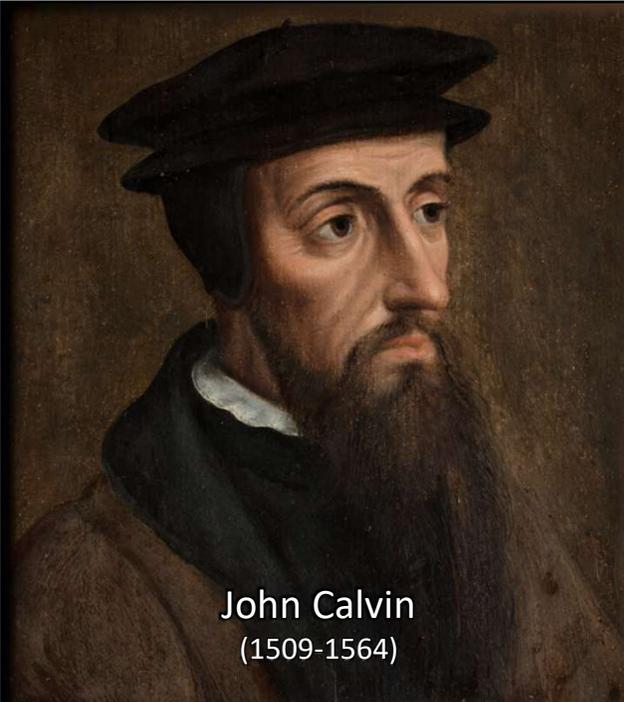


A portrait of John Calvin, a bearded man wearing a black cap and a dark robe with a white collar. He is looking slightly to the right.

**John Calvin**  
(1509-1564)

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

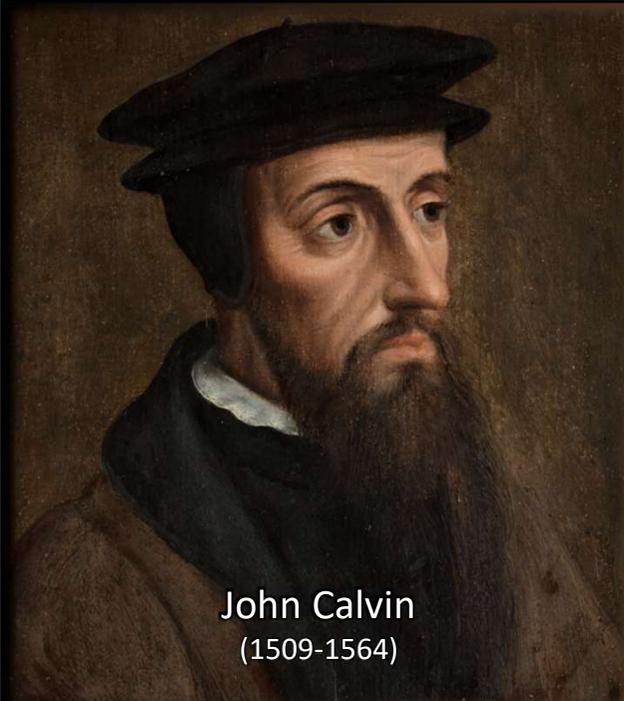
[John Calvin, *Institutes of the Christian Religion*, 2.2.16, 2 vols., trans. Henry Beveridge (Grand Rapids: Wm. B. Eerdmans, 1975), vol. 1, pp. 236-237]

A portrait of John Calvin, a bearded man wearing a black cap and a dark robe with a white collar. He is looking slightly to the right.

**John Calvin**  
(1509-1564)

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

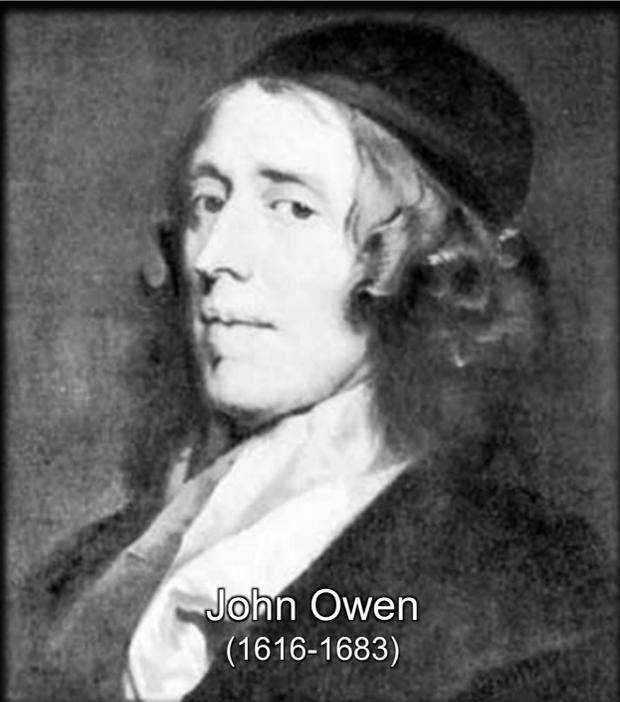
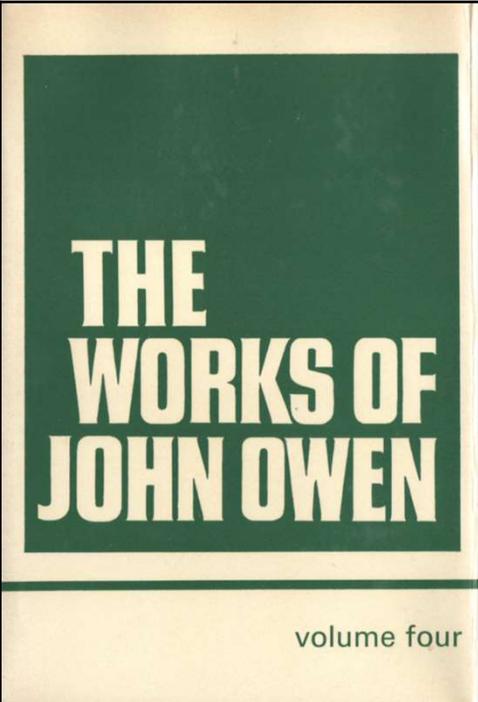
[*Institutes of the Christian Religion*, 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Eerdmans), vol. 1, p. 236]



**John Calvin**  
(1509-1564)

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

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



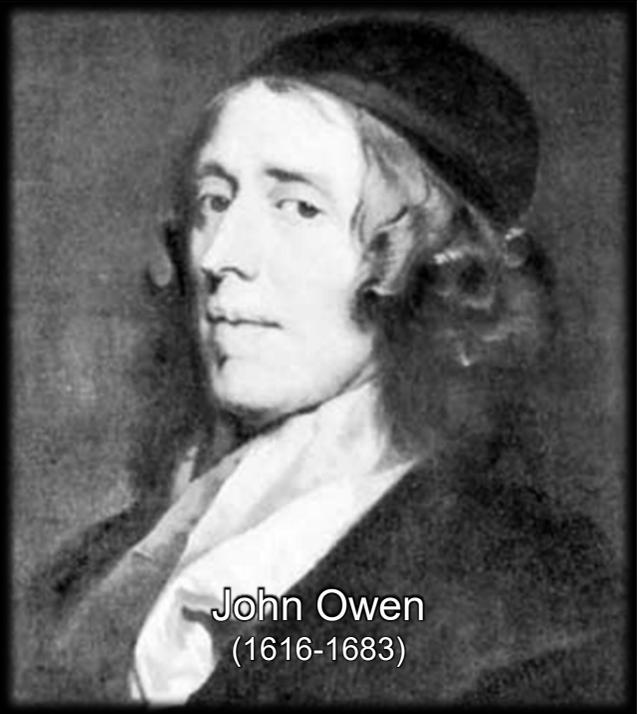
**THE WORKS OF JOHN OWEN**

volume four

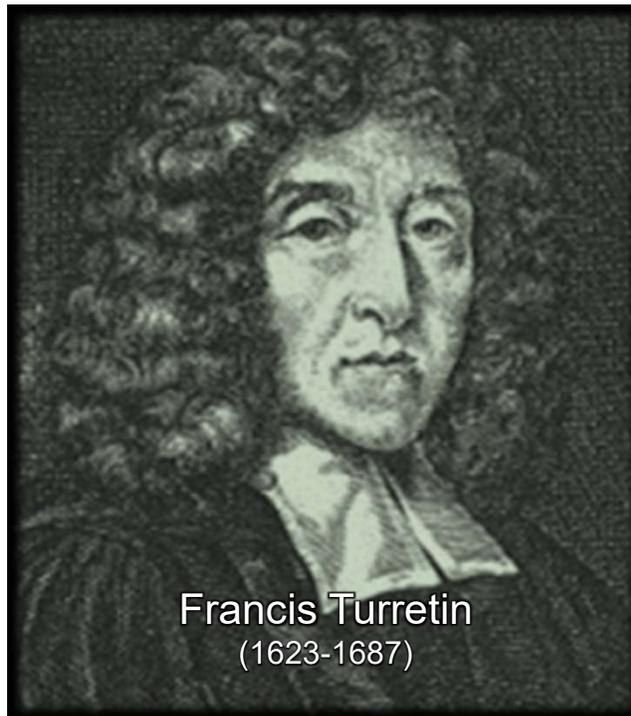
**John Owen**  
(1616-1683)

"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."

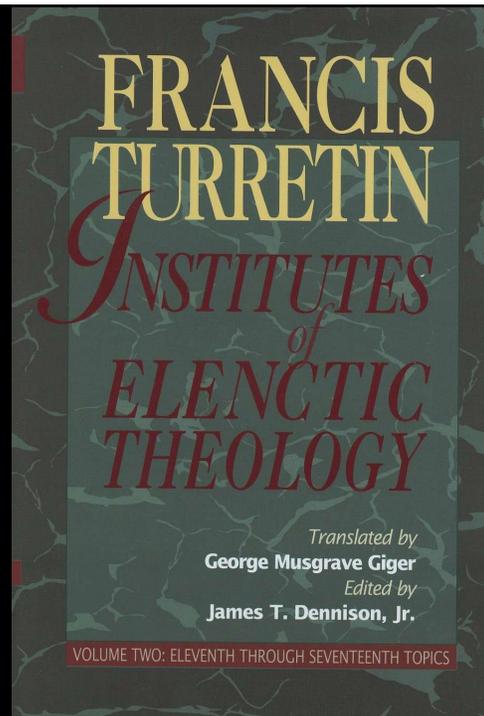
[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]

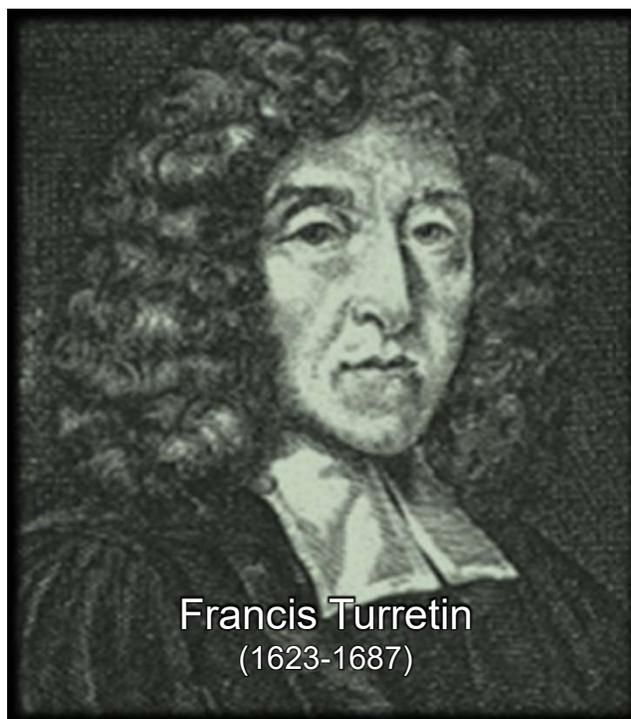


John Owen  
(1616-1683)



Francis Turretin  
(1623-1687)

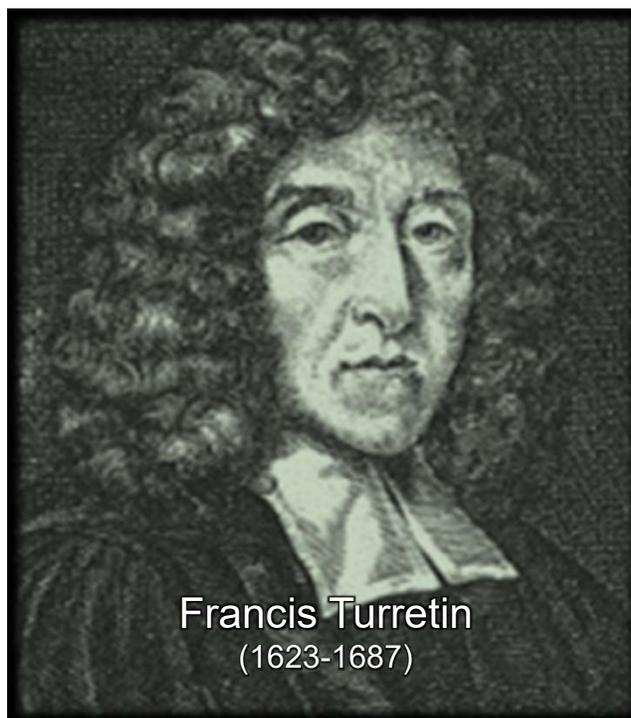




Francis Turretin  
(1623-1687)

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

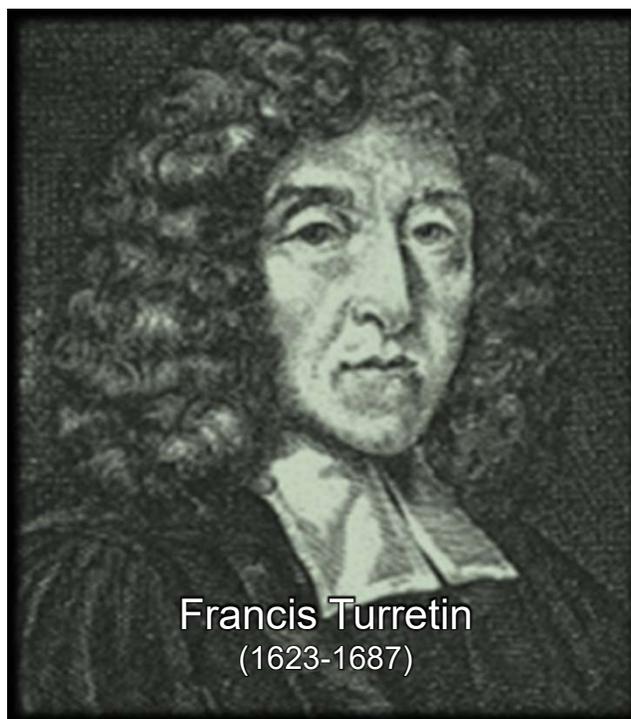
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin  
(1623-1687)

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

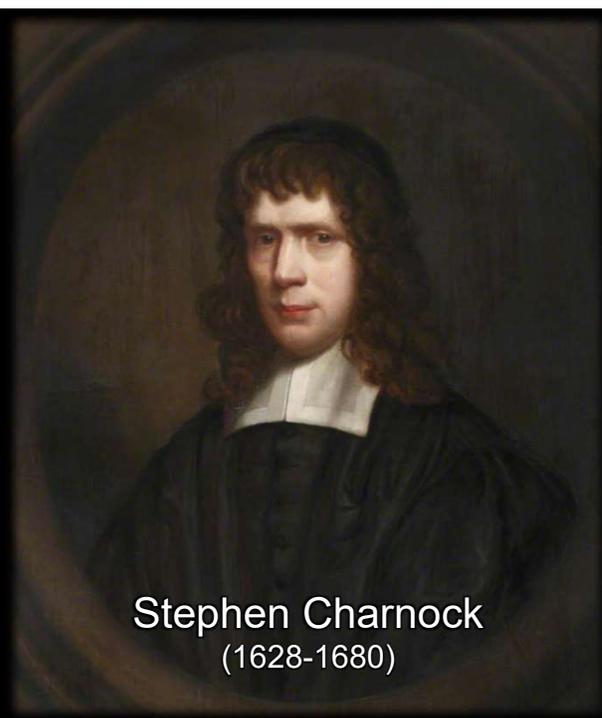
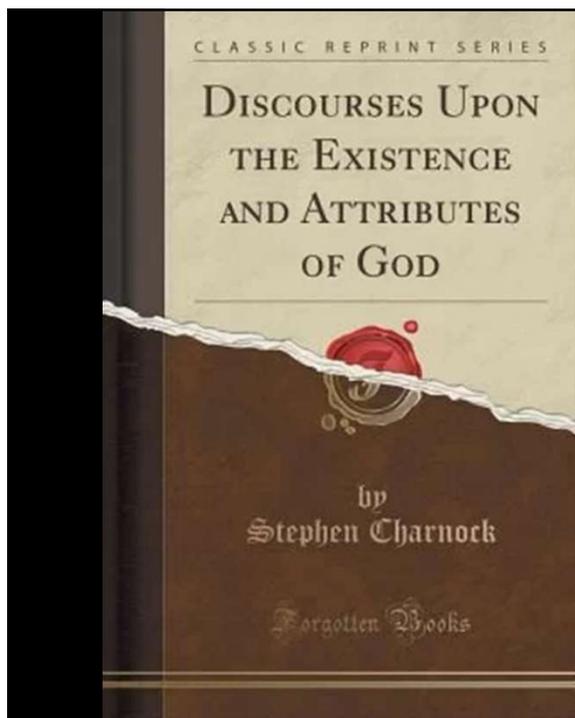
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin  
(1623-1687)

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

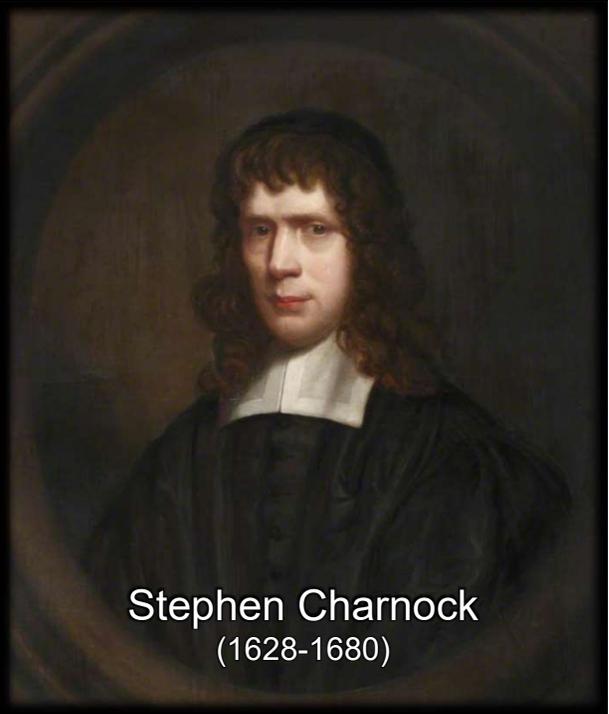
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44-45)]



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 ...."**

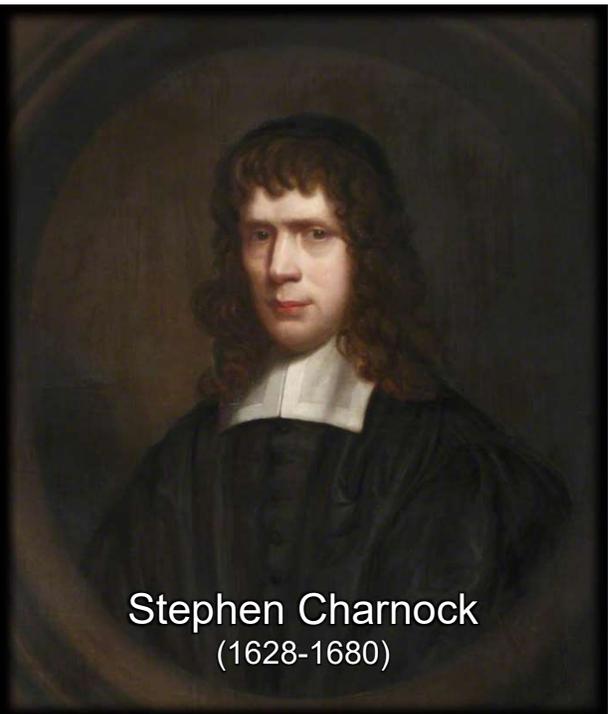
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27]



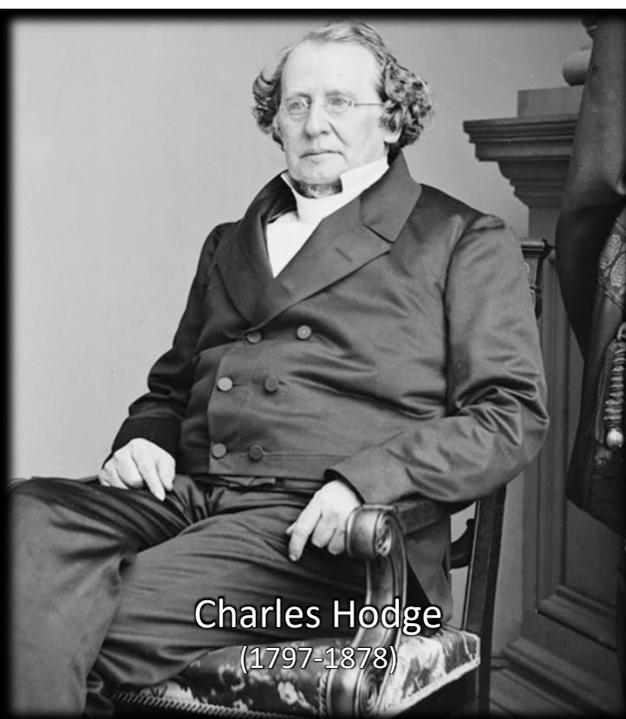
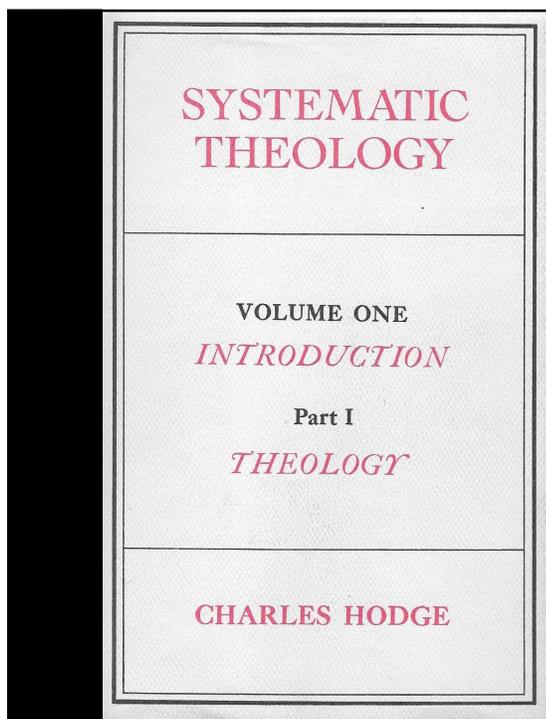
**Stephen Charnock**  
(1628-1680)

**"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]

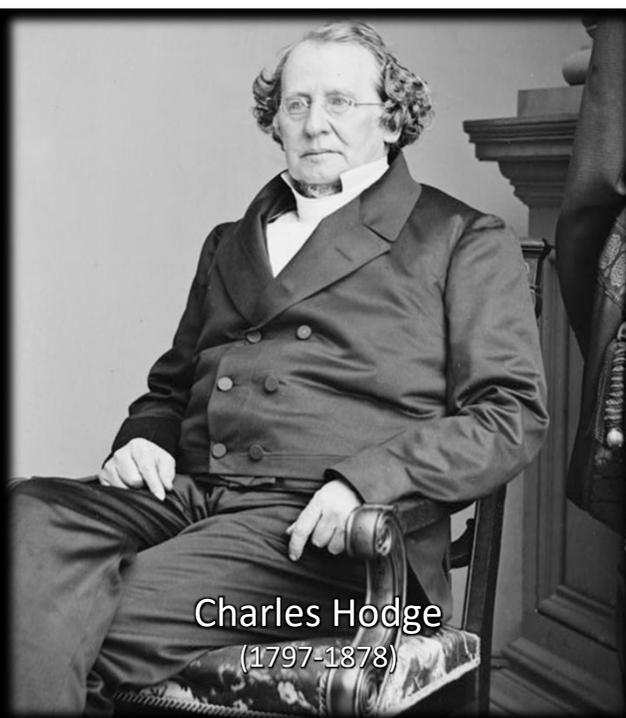


**Stephen Charnock**  
(1628-1680)



Charles Hodge  
(1797-1878)

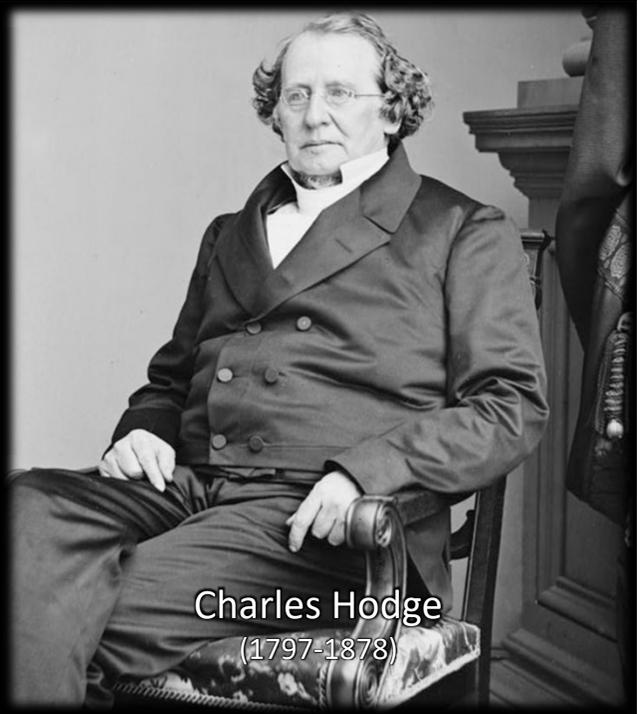
**"The Scriptures clearly recognize the fact that the works of God reveal his being and attributes. This they do not only by frequent reference to the works of nature as manifestations of the perfections of God, but by direct assertions. ... The sacred writers in contending with the heathen appeal to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



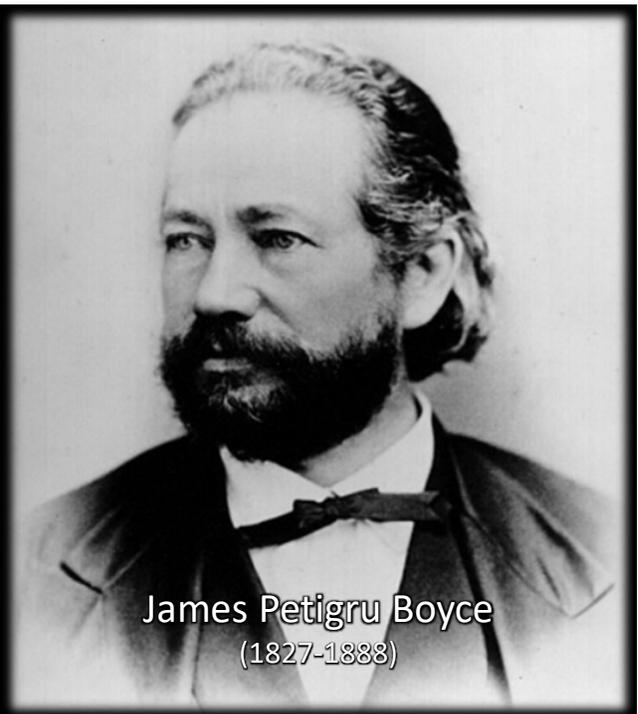
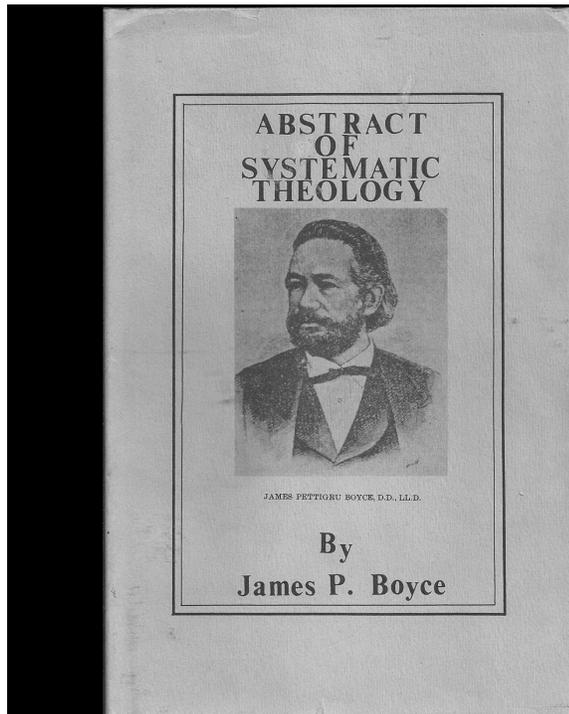
Charles Hodge  
(1797-1878)

**"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 ]

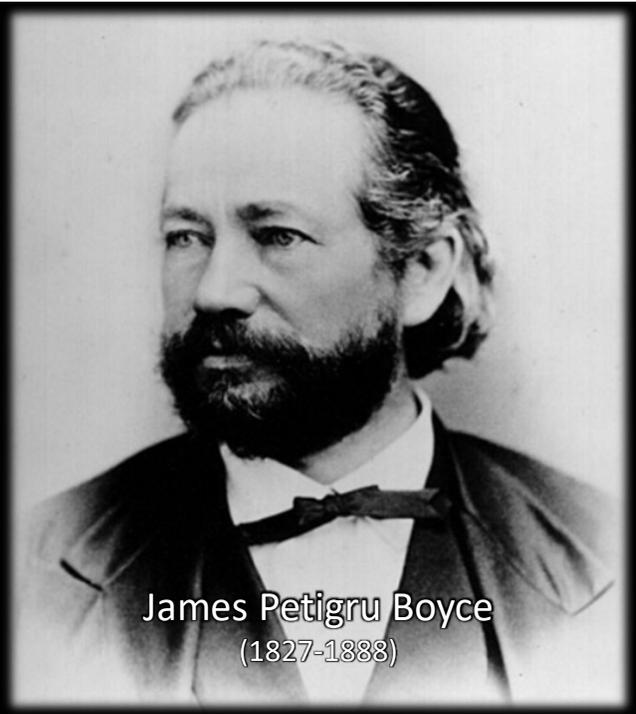


Charles Hodge  
(1797-1878)



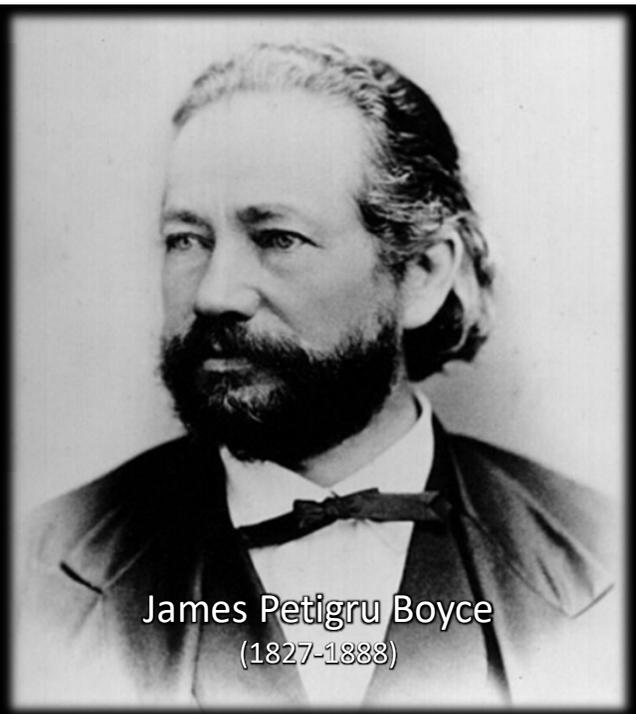
James Petigru Boyce  
(1827-1888)

"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 ...



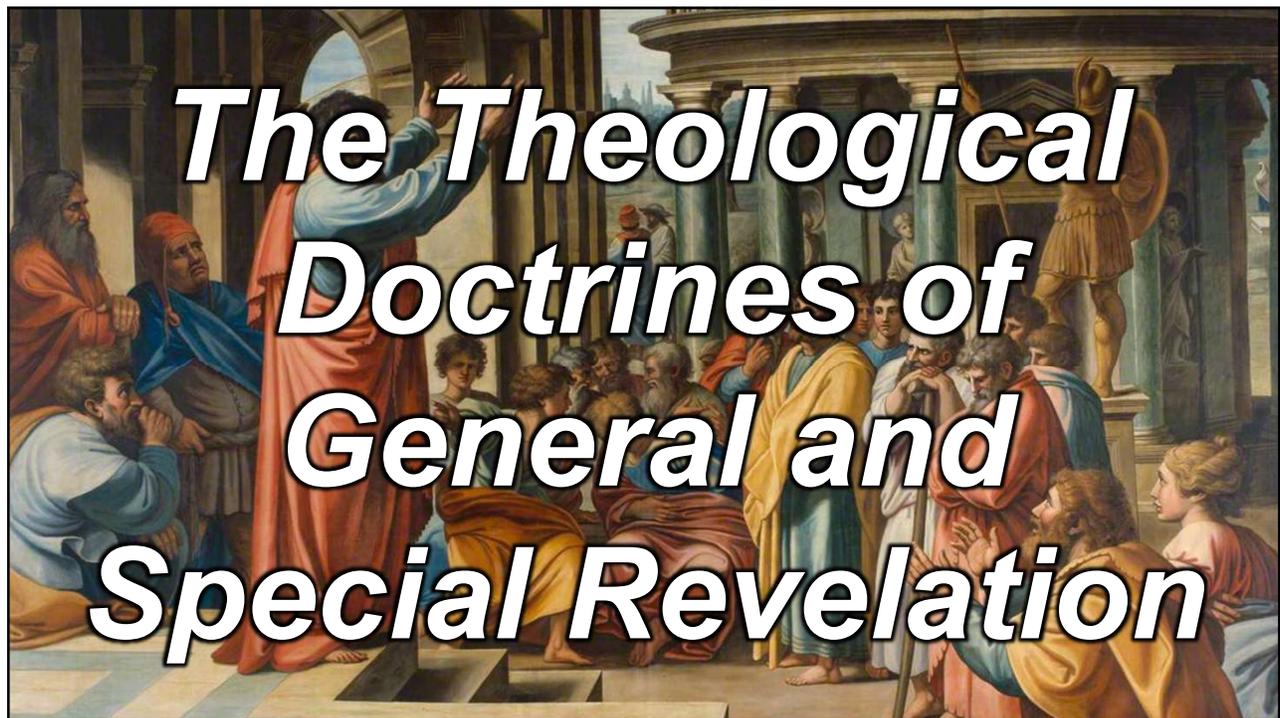
James Petigru Boyce  
(1827-1888)

**"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 ..."**

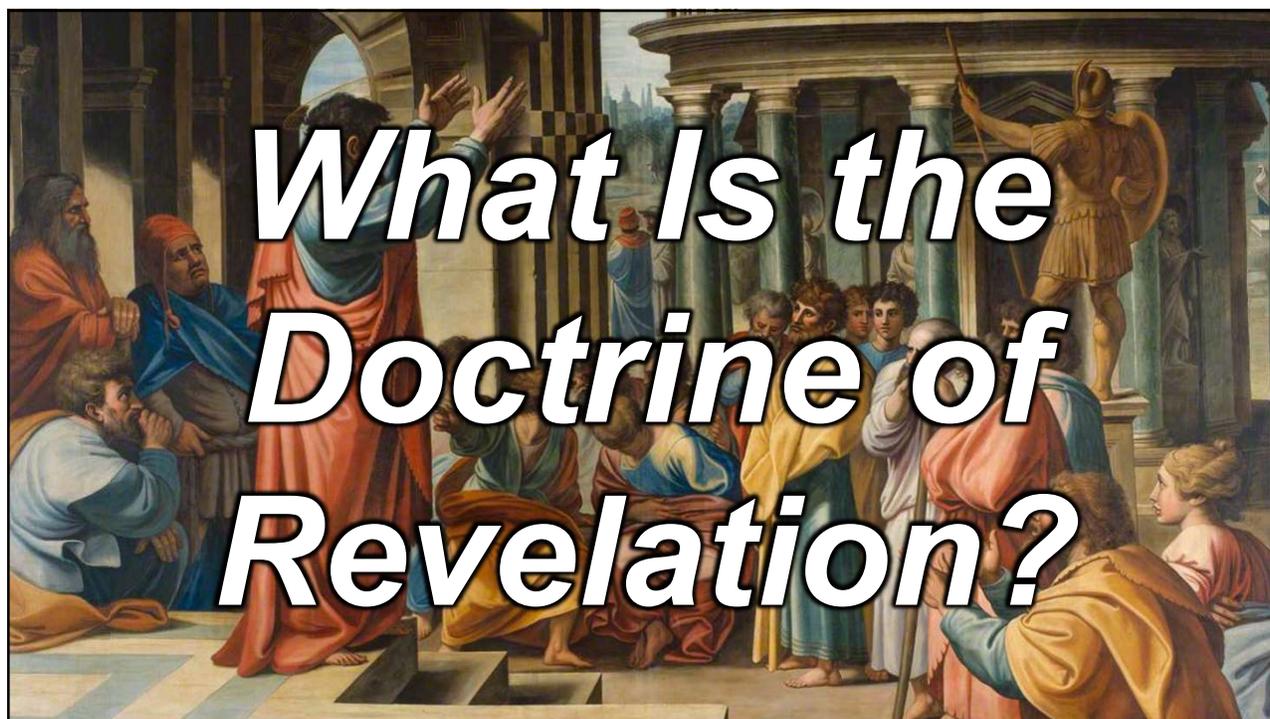
[James Petigru Boyce, *Abstract of Systematic Theology* (Philadelphia: American Baptist Publication Society, 1887), 47]



**James Petigru Boyce**  
(1827-1888)



# ***The Theological Doctrines of General and Special Revelation***



# ***What Is the Doctrine of Revelation?***

## *∞ Revelation ∞*

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



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

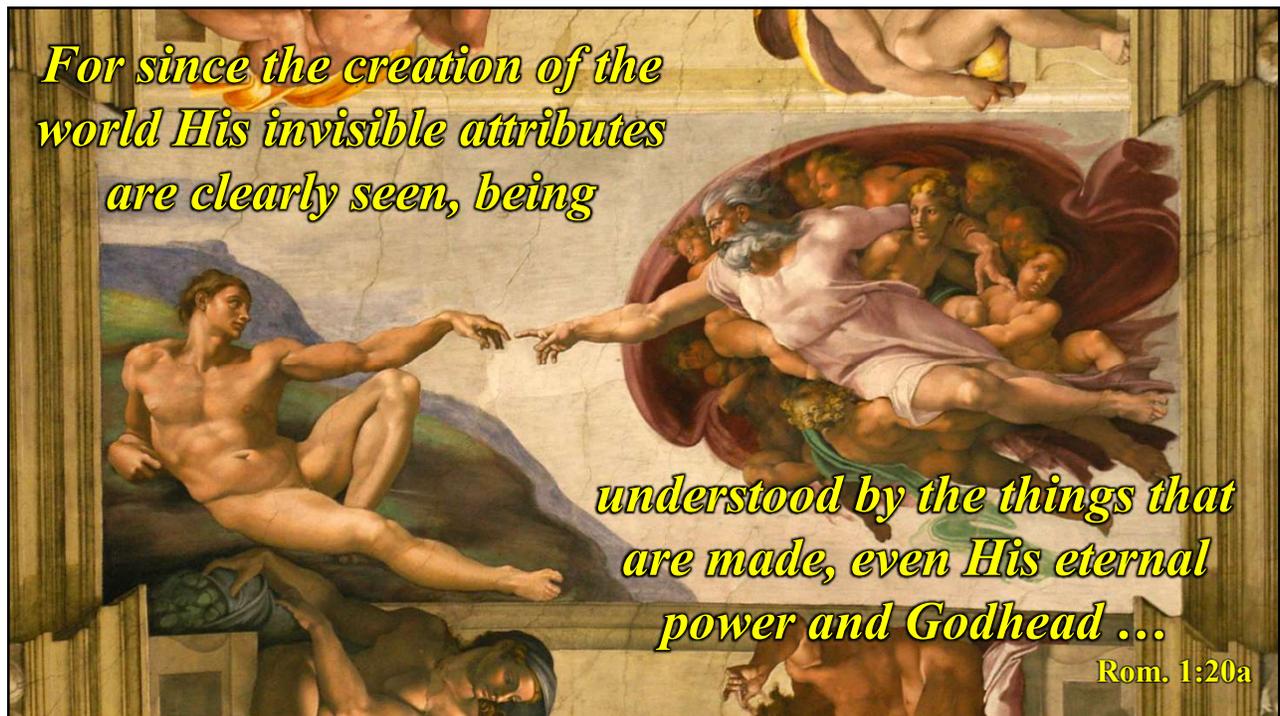
***Many people have been able to have sound understand of God's existence and attributes merely by observing the wonders of God's creation.***

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

Psalm 19:1

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

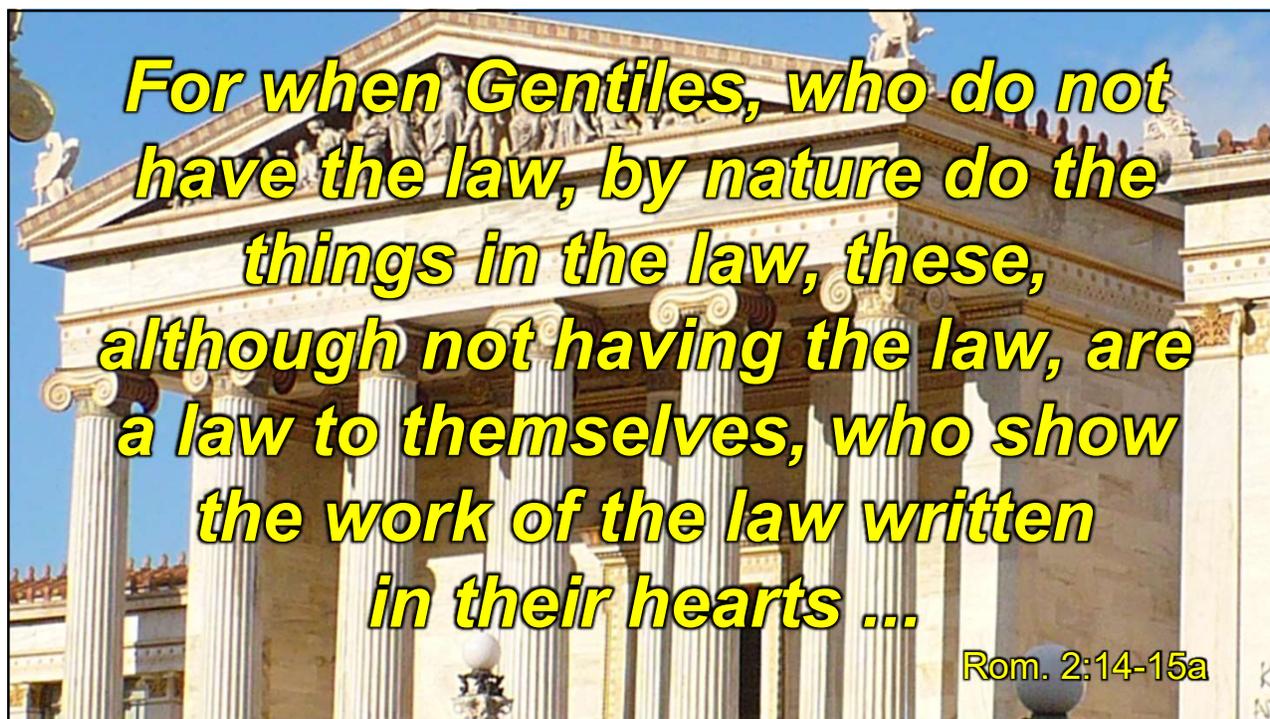
Psalm 97:6



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

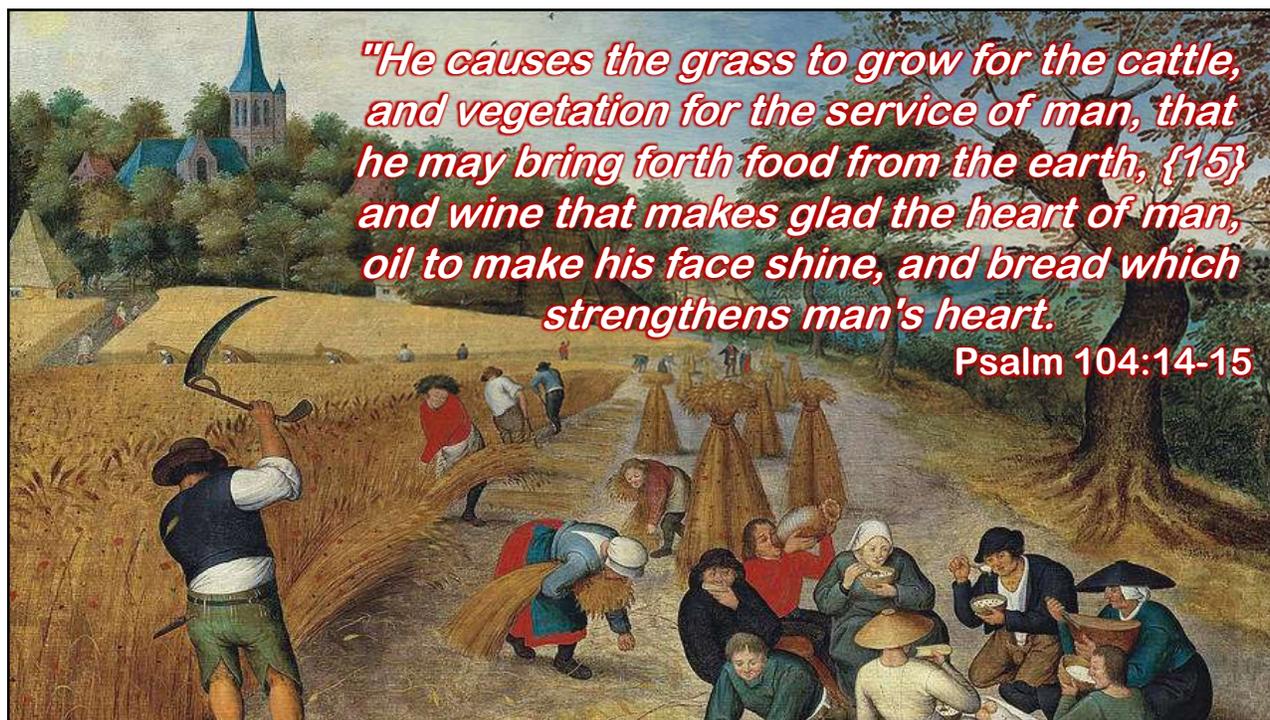
***understood by the things that  
are made, even His eternal  
power and Godhead ...***

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

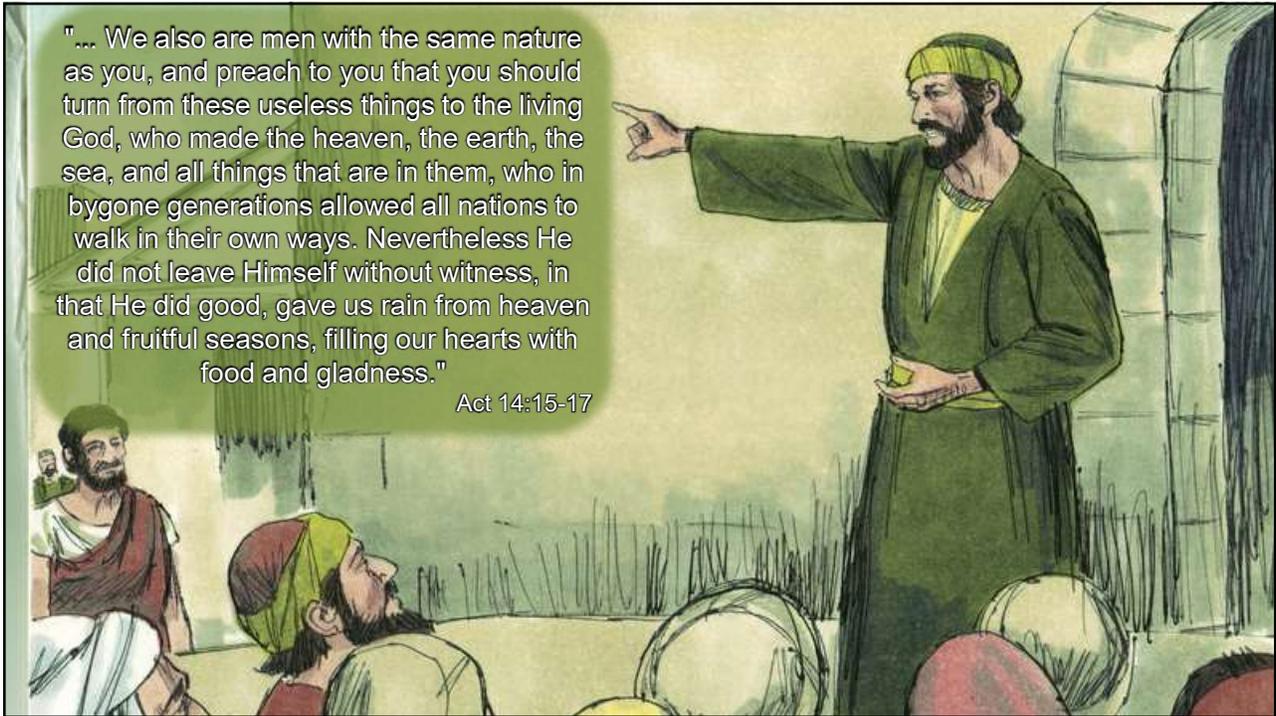


***"He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, {15} and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man's heart.***

Psalm 104:14-15

"... We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways. 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."

Act 14:15-17



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



# OSHA Example



# *What Is Special Revelation?*

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



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

**2 Peter 1:20-21**

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

2 Timothy 3:16-17

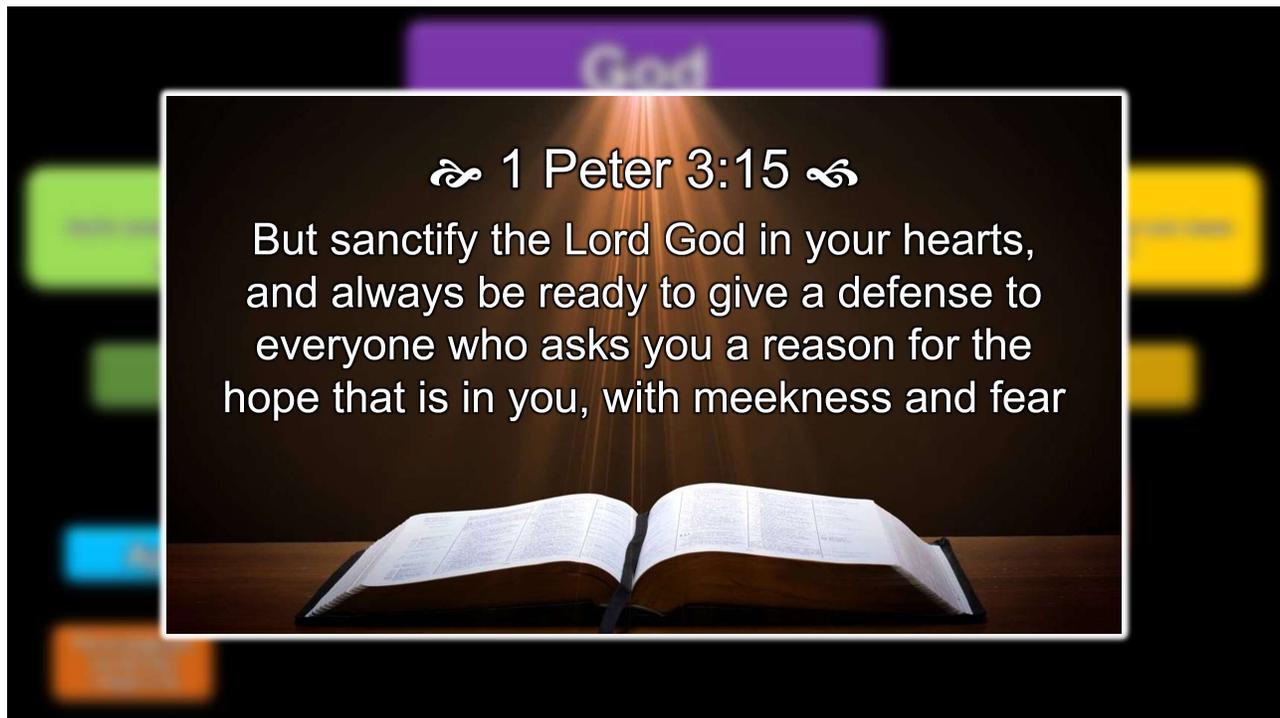
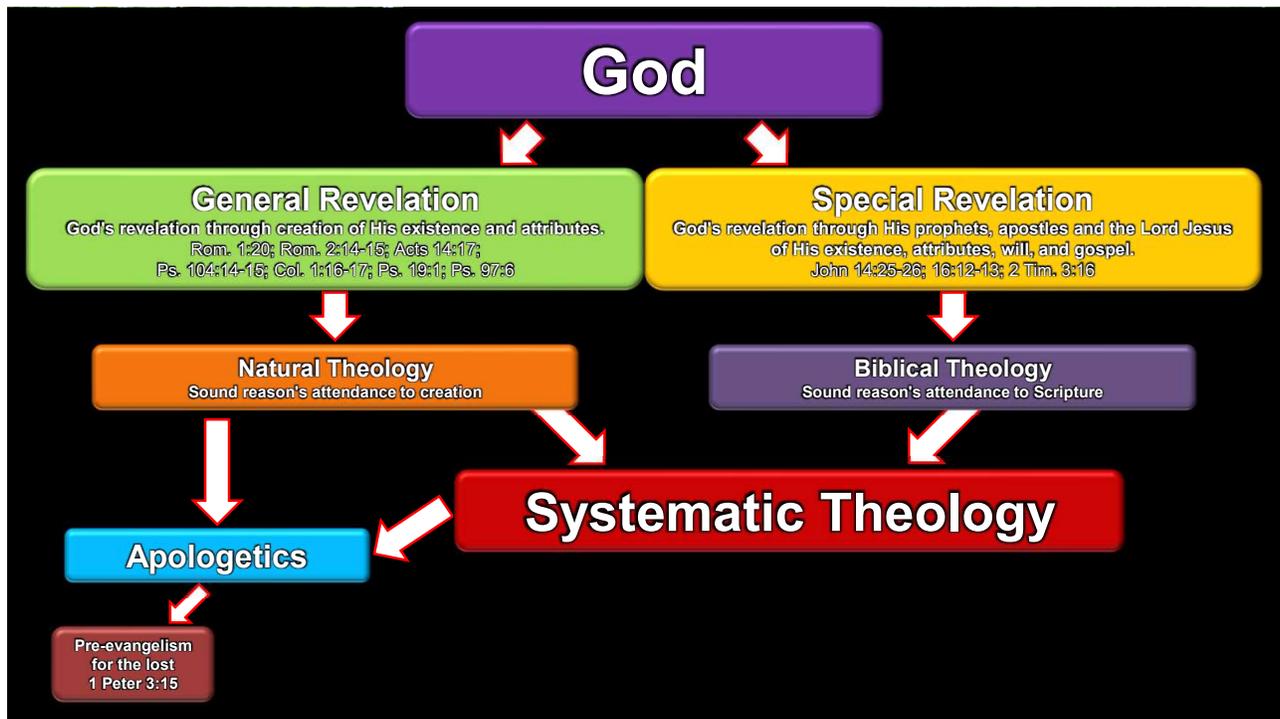
*All Scripture is **given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*

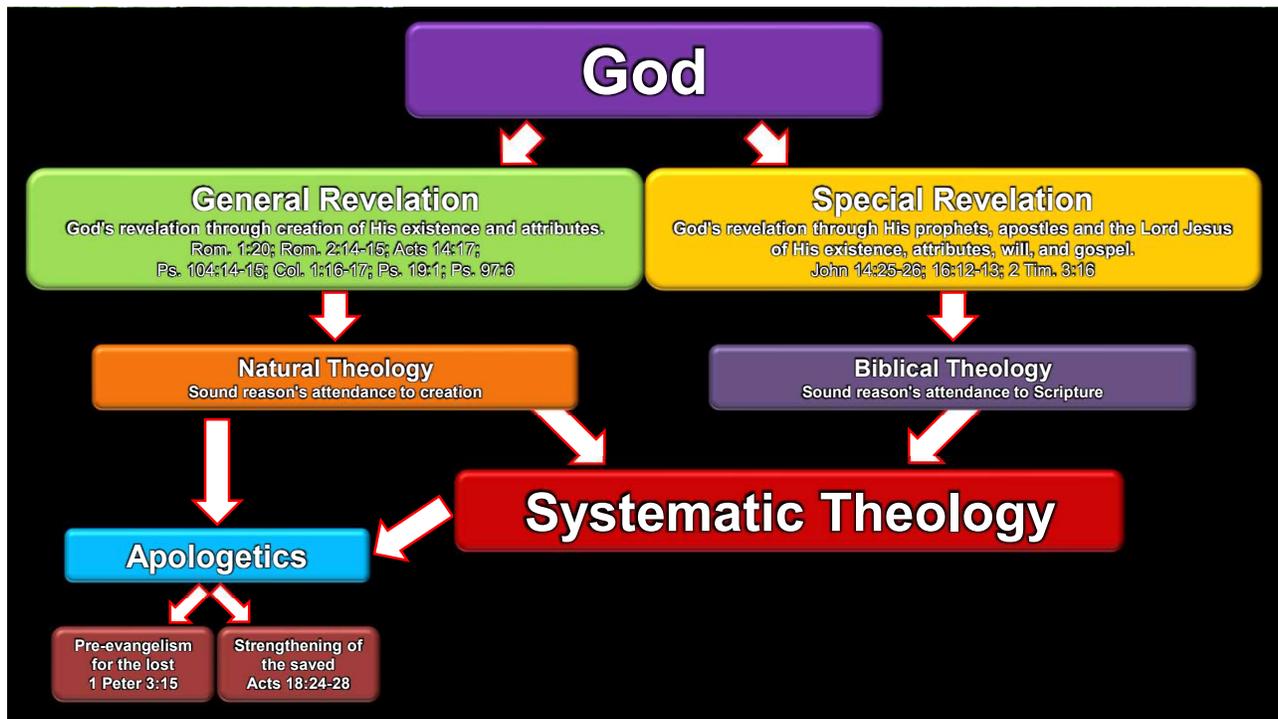
2 Timothy 3:16-17

θεόπνευστος (theopneustos) = God breathed

θεός (theos) - God

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





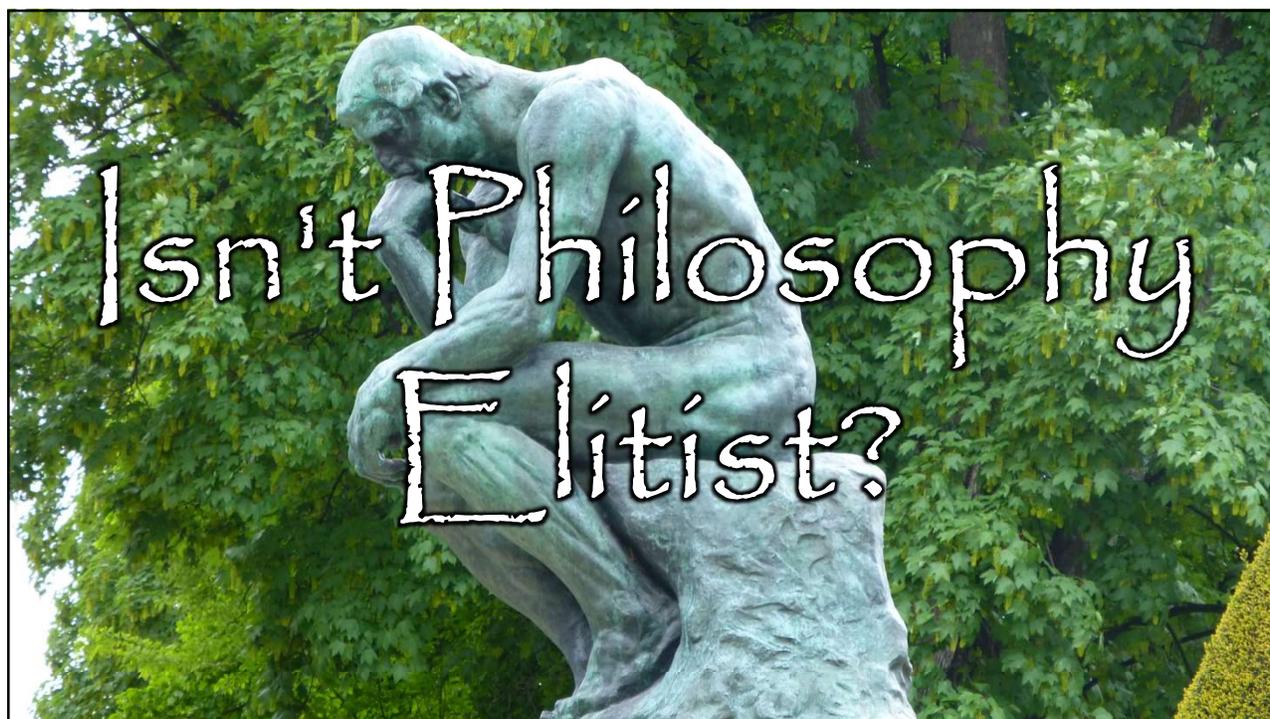
God

✠ Acts 18:24, 27-28 ✠

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

| General Revelation  | Special Revelation  |
|---|---|
| God making known to mankind through His creation His existence, attributes, and goodness which enable us to distinguish in Scripture proper vs. figurative language of God  | God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation  |
| ☞ Romans 1:20a ☞<br>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 ☞<br>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   |
| <b>Systematic Theology</b>  |   |

| General Revelation   | Special Revelation   |
|--|--|
| Given through creation<br><i>(known through simple apprehension of the sensible world)</i> | Given through Prophets and Apostles<br><i>(read by their writings, a.k.a., the Scriptures)</i> |
| Reveals God's existence and attributes   | Reveals God's gospel and will  |
| Given <b>TO</b> all people   | Given <b>FOR</b> 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  |



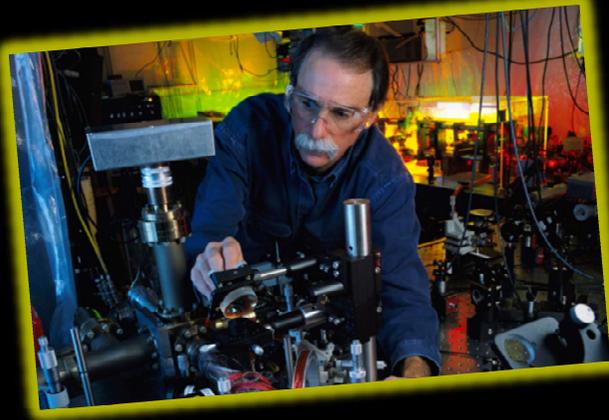
*A child can know what a flower is.  
She knows that a flower is not a human.*



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

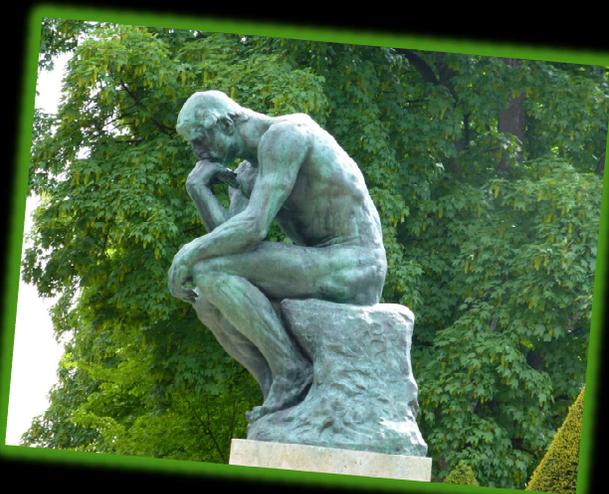


*To delve deeper still, one would need to understand chemistry (to understand, e.g., photosynthesis).*



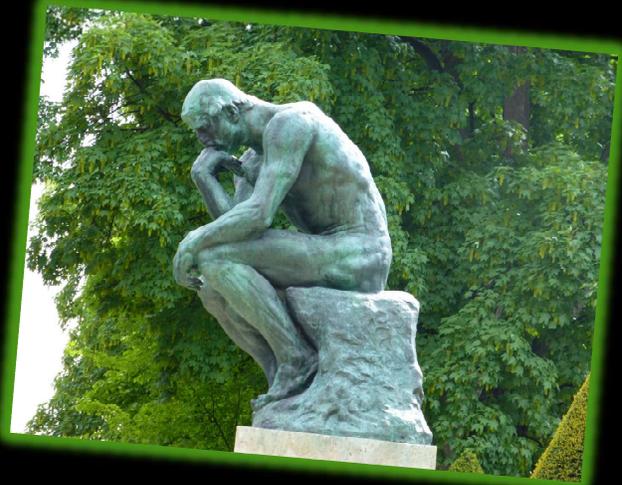
*And to delve deeper still, one would need to understand physics.*

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



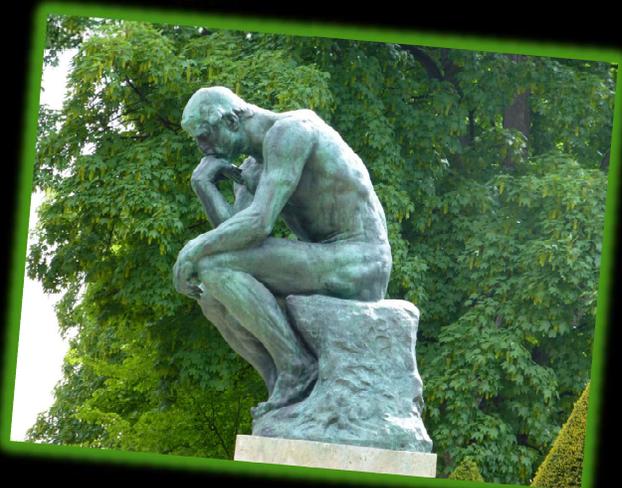
*What makes a flower a flower and what makes a human a human are their respective natures.*

## **Metaphysics**



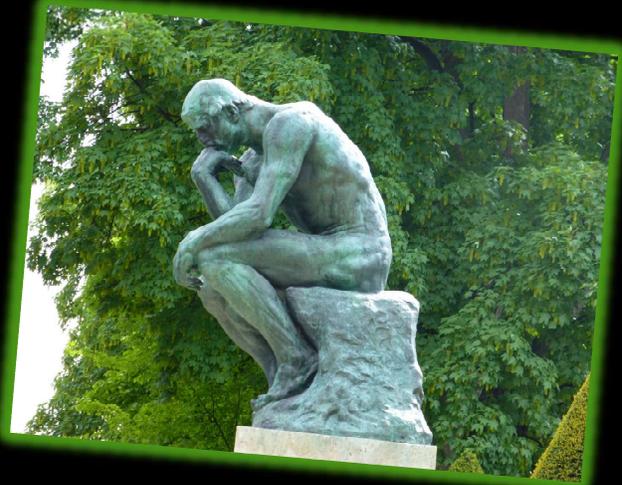
*We can know that one is a flower and the other is a human by our senses.*

## **Epistemology**



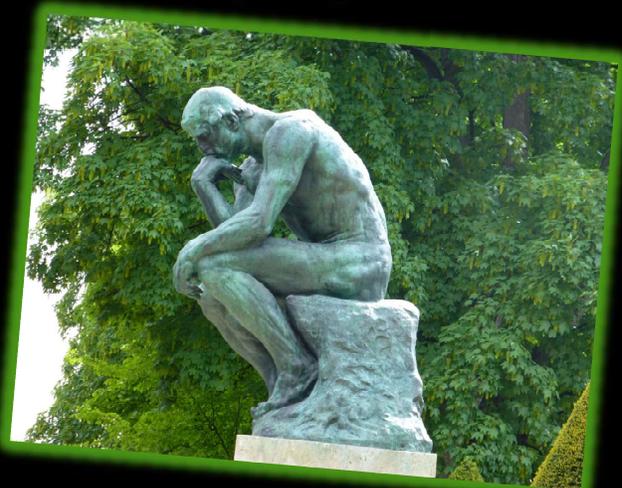
*We value the human over the flower because of the different kinds of things they are.*

## **Ethics**



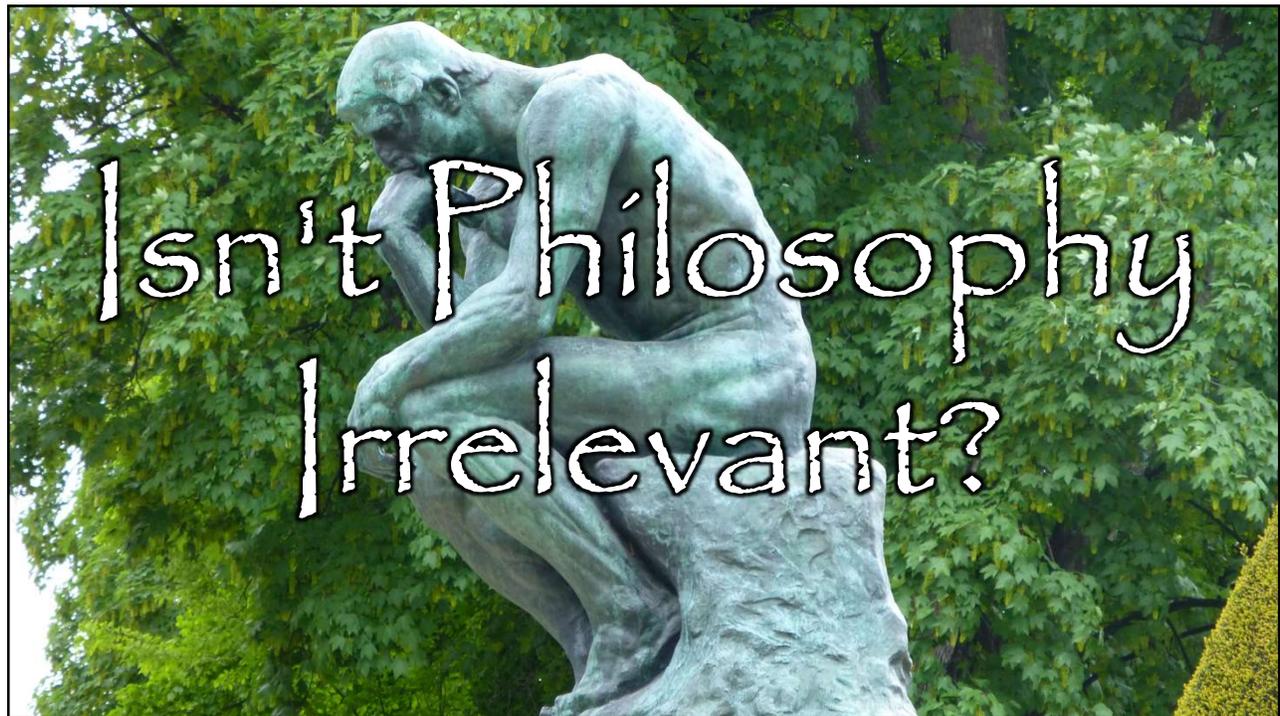
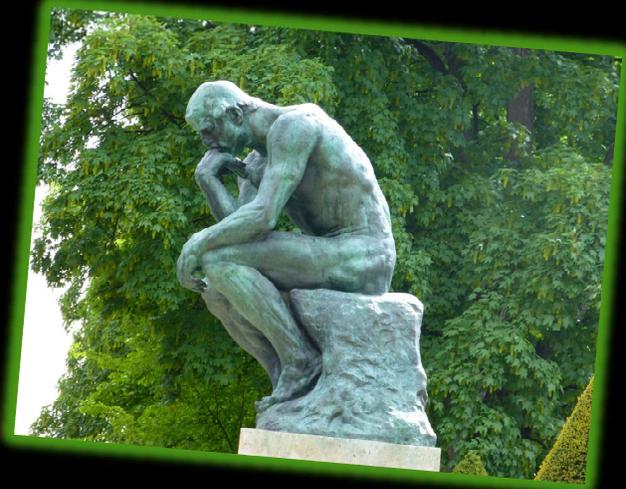
*We insist that others value the human over the flower and hold them accountable when they do not.*

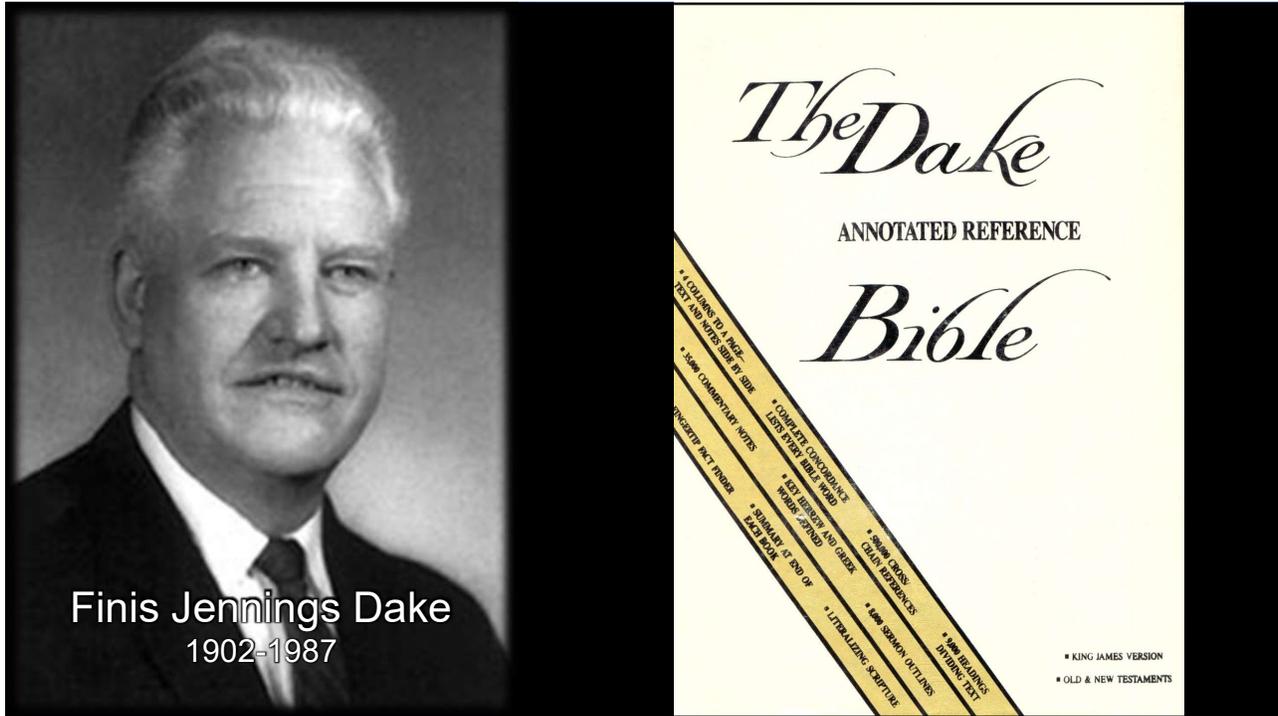
## **Political Philosophy**



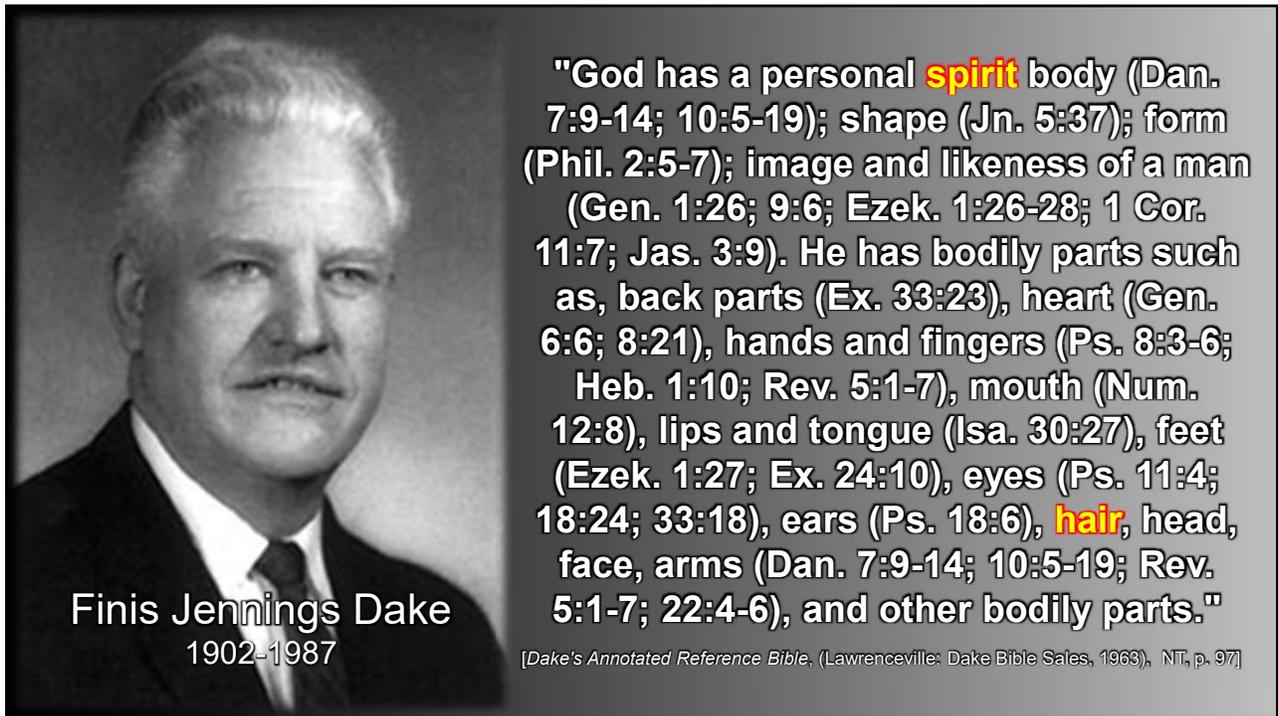
*We know that neither the flower nor the human can account for their own existence but are created by God.*

## **Philosophy of Religion**



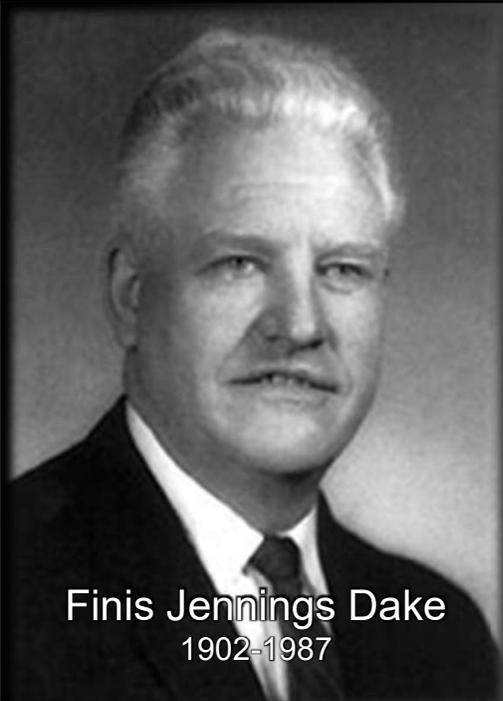


Finis Jennings Dake  
1902-1987



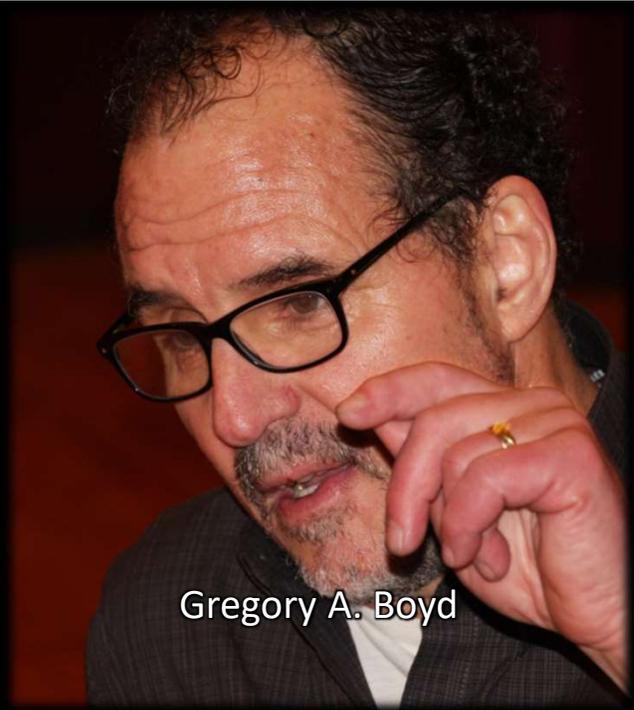
Finis Jennings Dake  
1902-1987

[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)

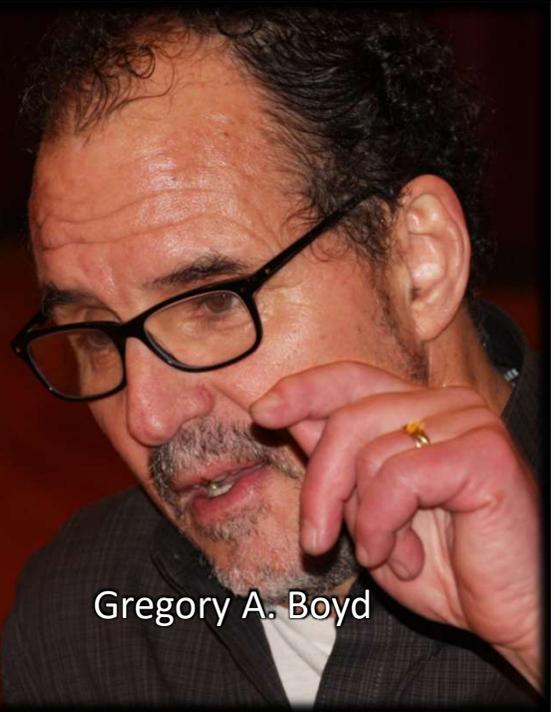


Gregory A. Boyd

PHILOSOPHIA CHRISTI

Φ X

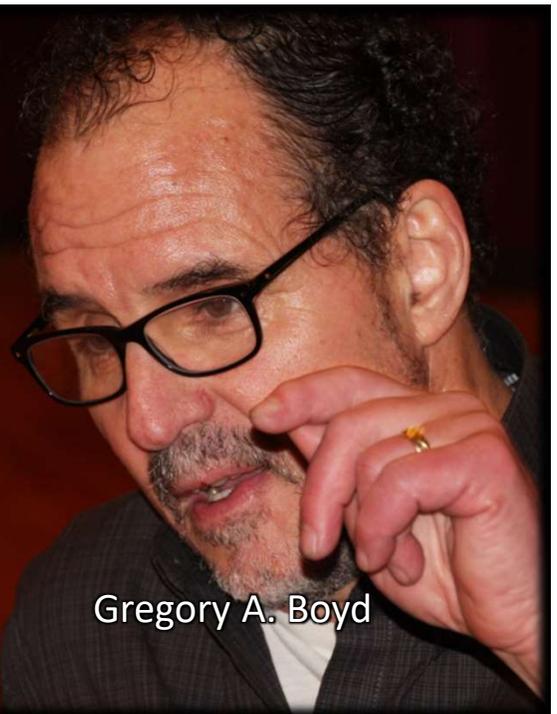
***"Scripture also frequently depicts God as experiencing regret ... disappointment, frustration, and unexpected outcomes ... suggesting that the future is to this extent composed of possibilities rather than certainties."***



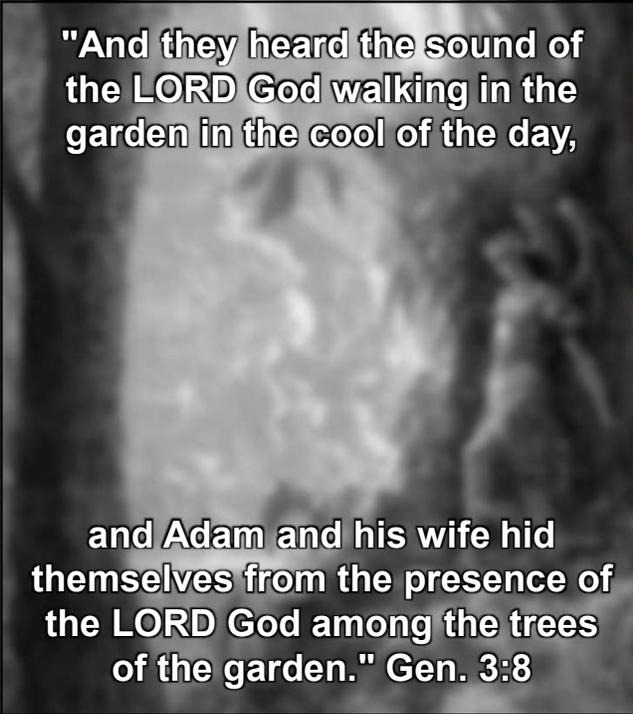
Gregory A. Boyd

***"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]

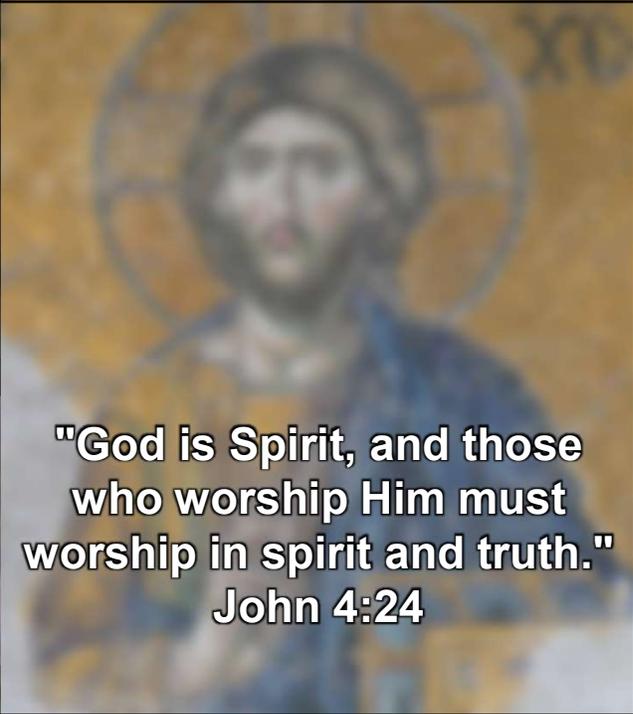


Gregory A. Boyd



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

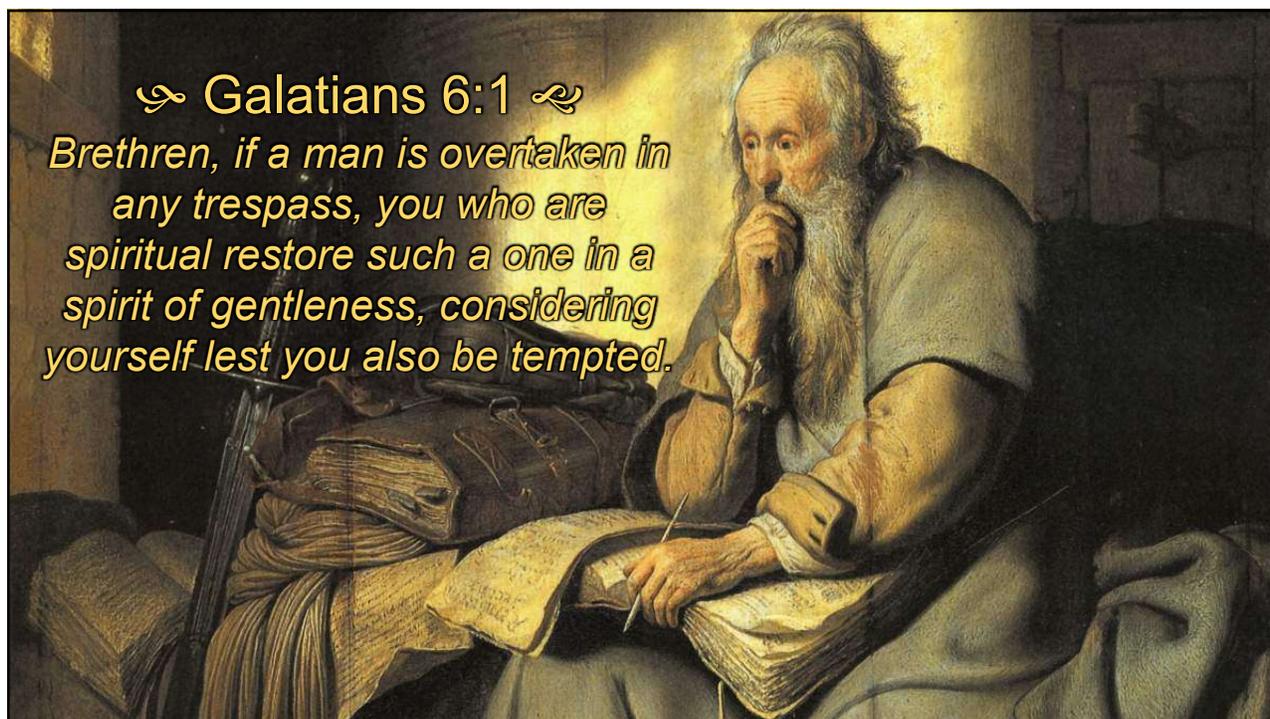
and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8



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

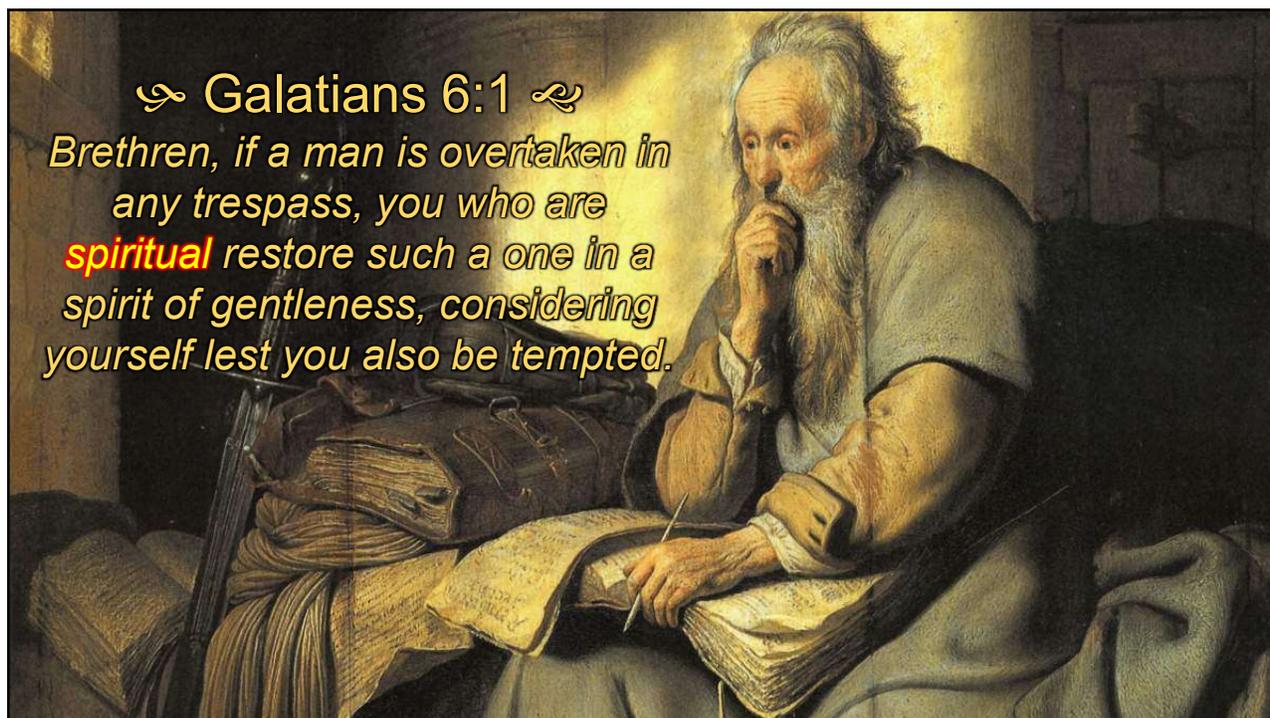
☞ 2 Samuel 7:4-7 ☞

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



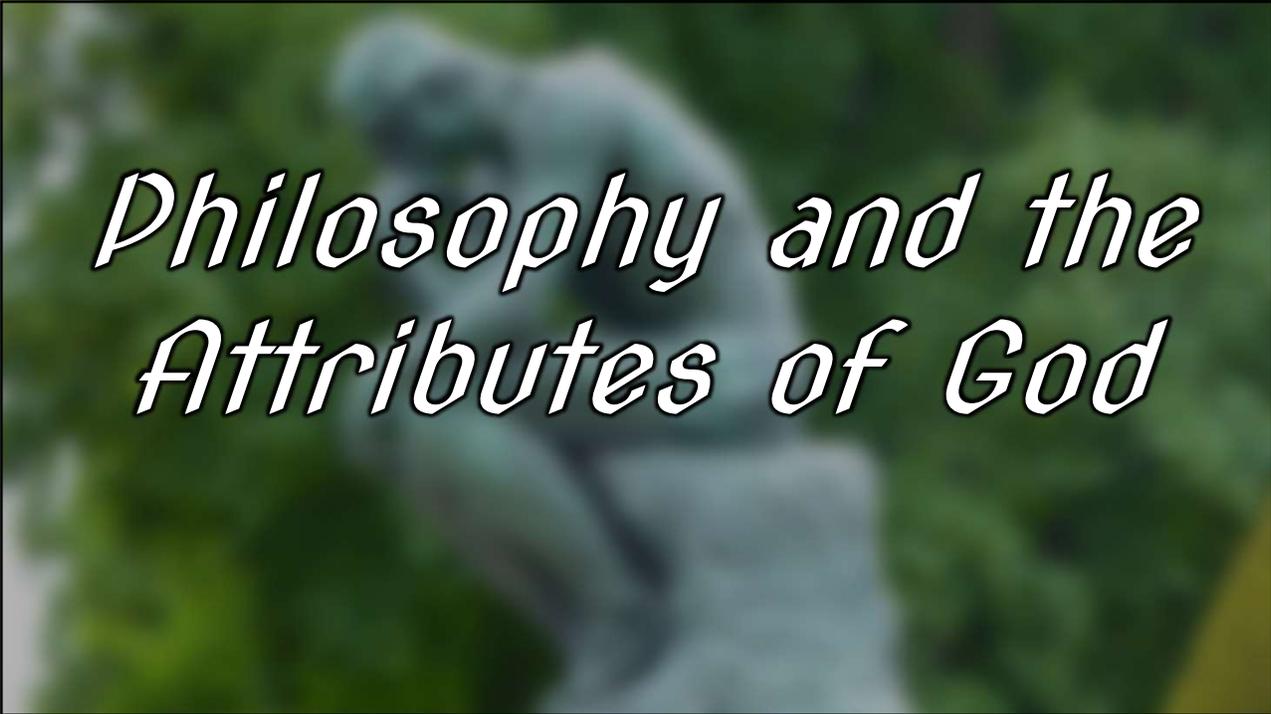
☞ Galatians 6:1 ☞

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

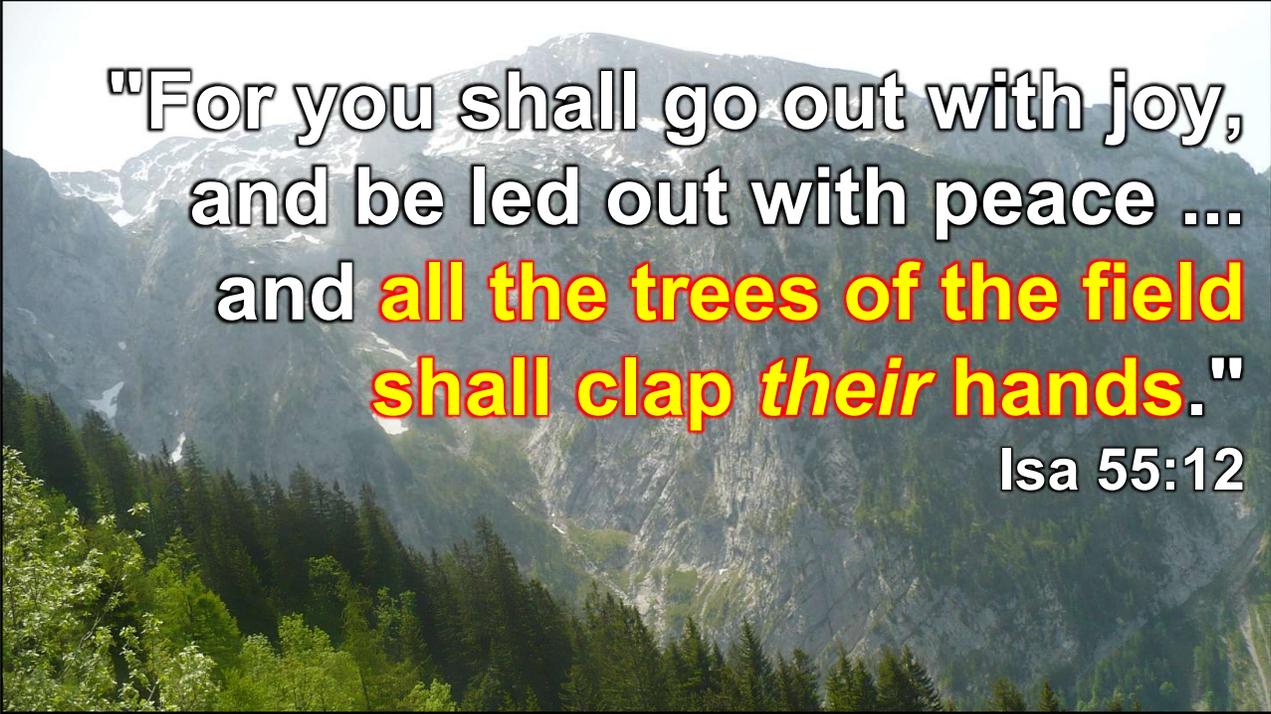


☞ Galatians 6:1 ☞

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



# *Philosophy and the Attributes of God*

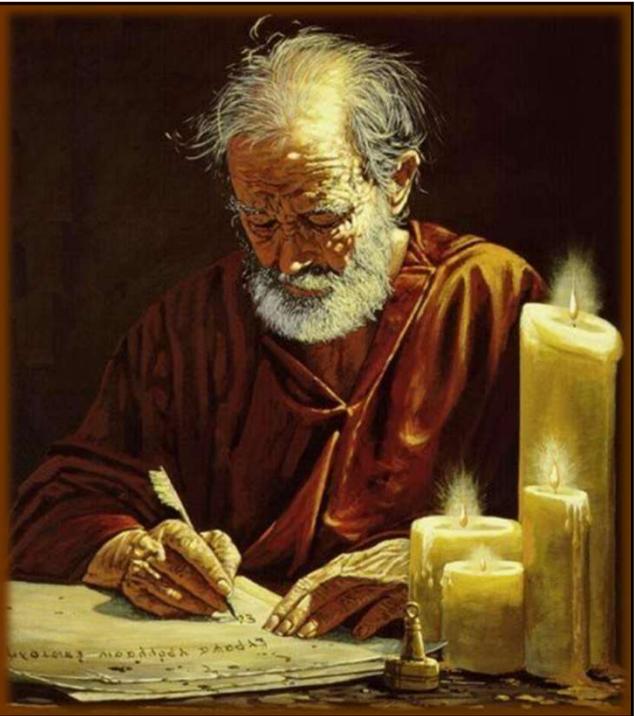


"For you shall go out with joy,  
and be led out with peace ...  
and **all the trees of the field  
shall clap *their* hands.**"

Isa 55:12

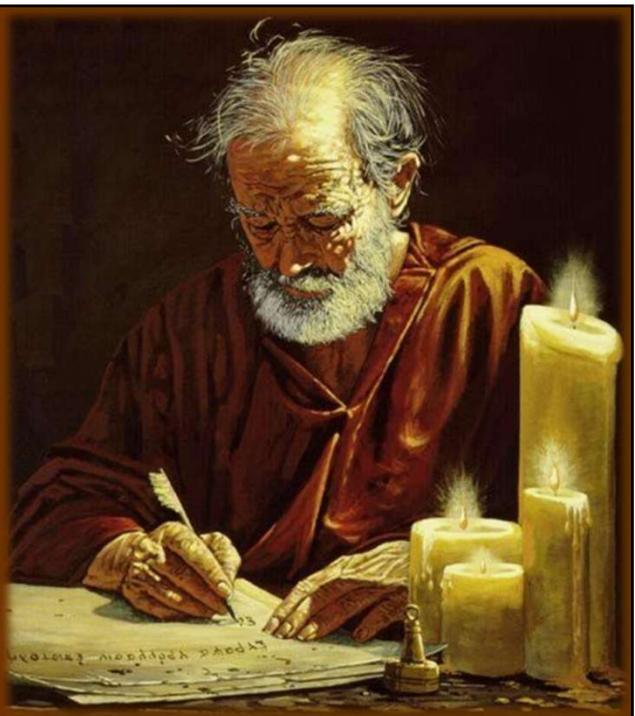
***"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead."***

Rom. 1:20a



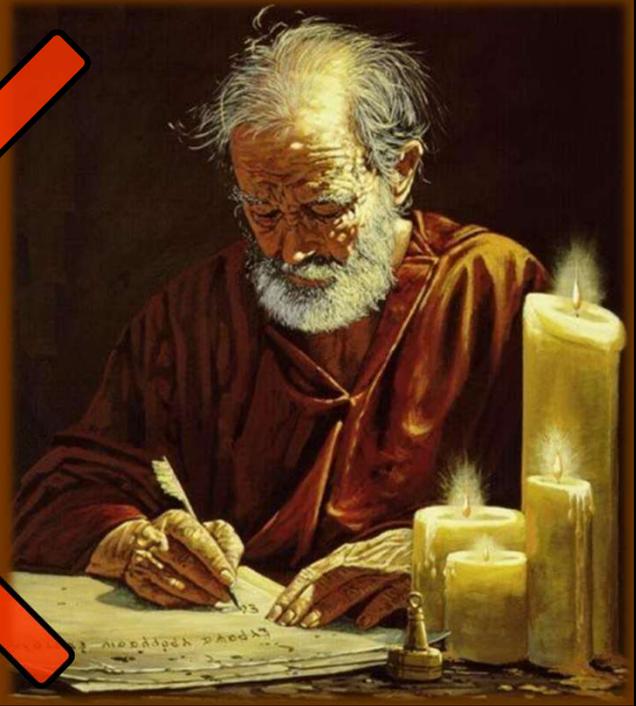
***"For since the creation of the world His invisible attributes are clearly seen, **being understood by the things that are made,** even His eternal power and Godhead."***

Rom. 1:20a



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

Rom. 1:20a



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

Rom. 1:20a

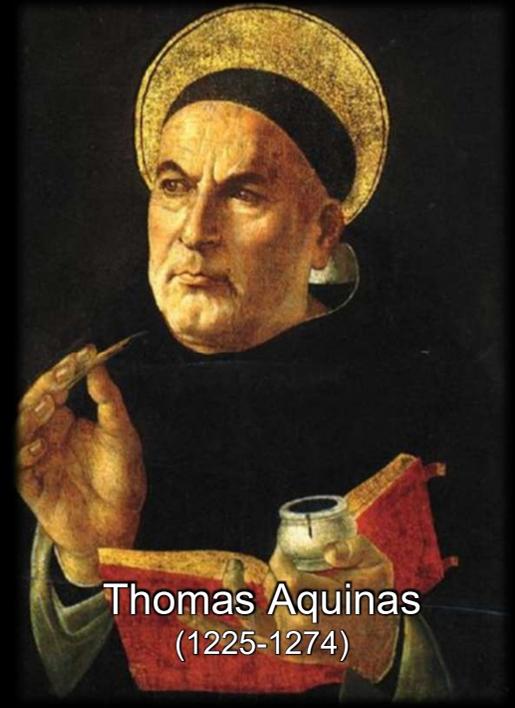
### ex'sə·jē'sis

From 'ex' (ἐξ) "out of" and 'agō' (ἄγω) "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."***

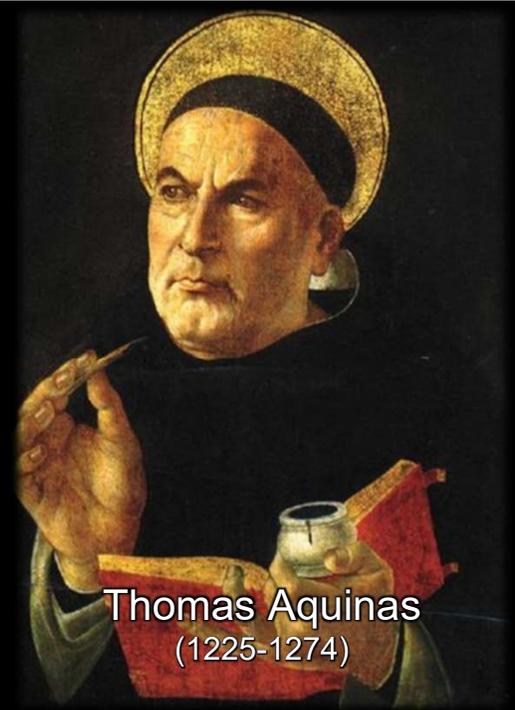
[Commentary on the De Trinitate of Boethius, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4<sup>th</sup> rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



**Thomas Aquinas**  
(1225-1274)

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

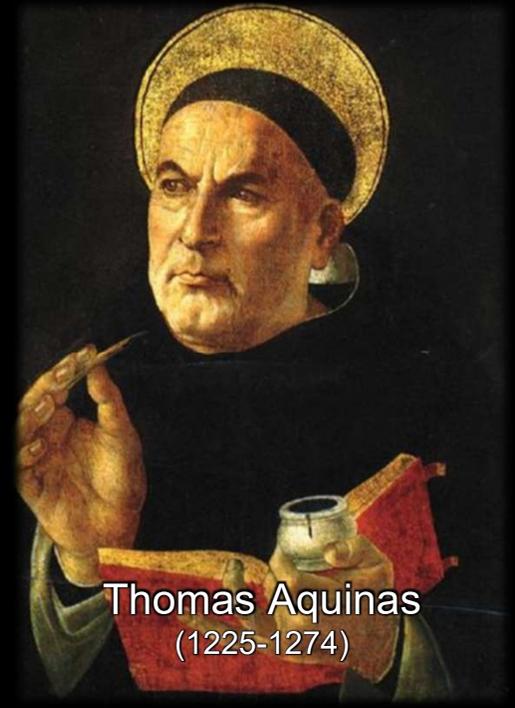
[ST, I, Q10, art. 1]



**Thomas Aquinas**  
(1225-1274)

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

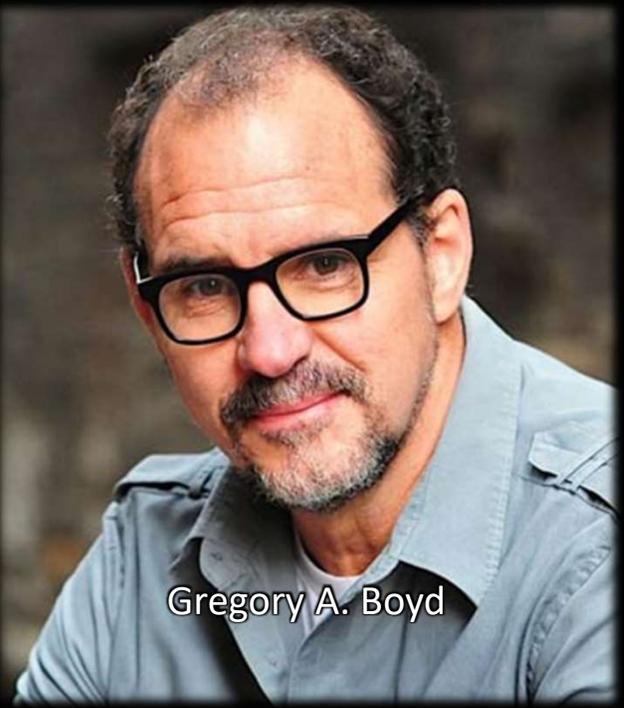
[SCG, I, 91, §18]



Thomas Aquinas  
(1225-1274)

*So Where Does  
the Philosophy  
Come In?*

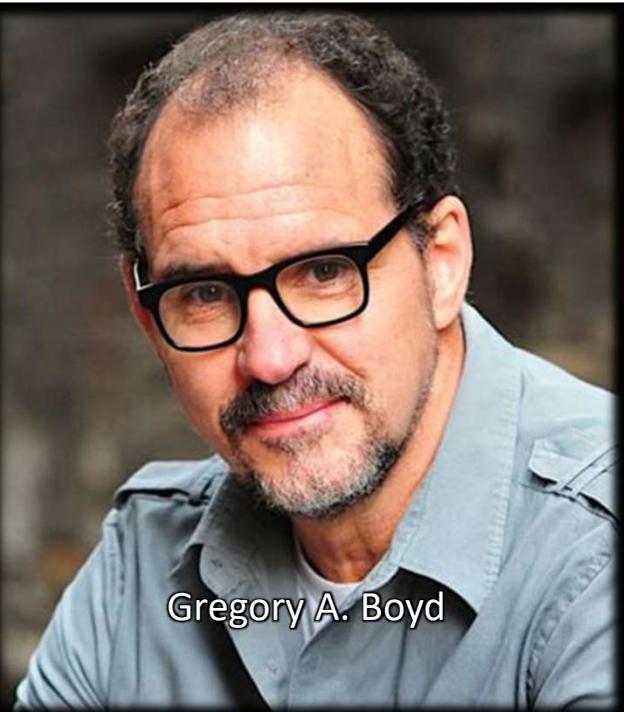
***"There are certainly passages in the Bible that are figurative and portray God in human terms.***



Gregory A. Boyd

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

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



Gregory A. Boyd

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

*Christian Apologetics Journal*, Volume 6, No. 1, Spring 2007  
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**DOES GENRE DETERMINE MEANING?**

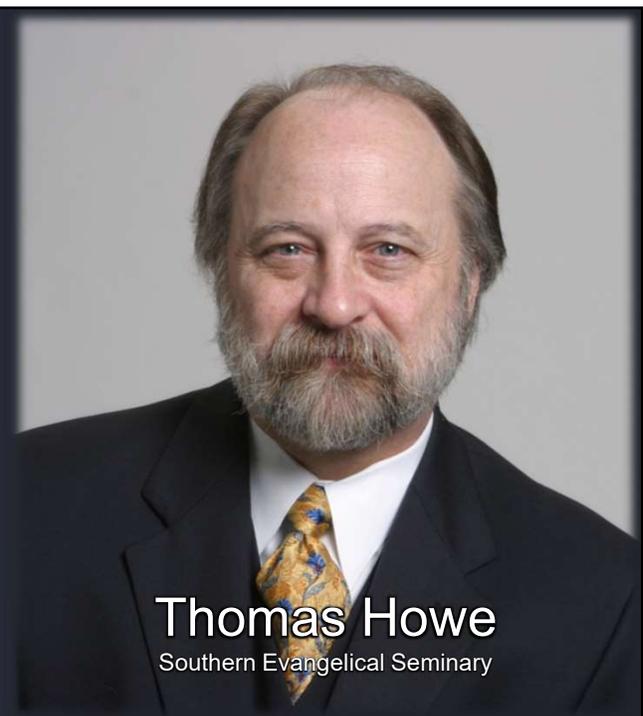
©2007 Thomas A. Howe, Ph.D.

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

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

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

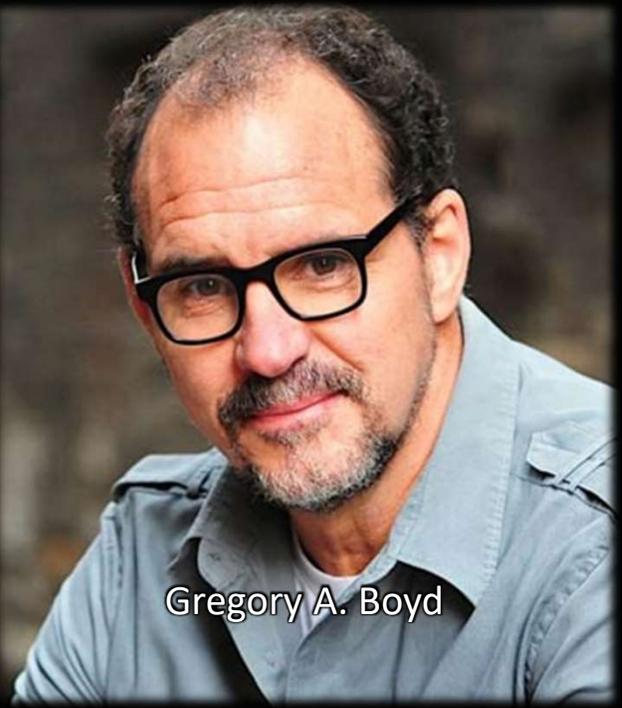
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**Thomas Howe**  
Southern Evangelical Seminary

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

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



Gregory A. Boyd

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

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

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

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

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

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

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

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

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

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

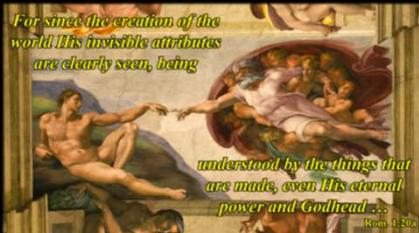
*"They only strike some as ridiculous because these readers bring to the text a preconception of what God must be like. Once one is free from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."*

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

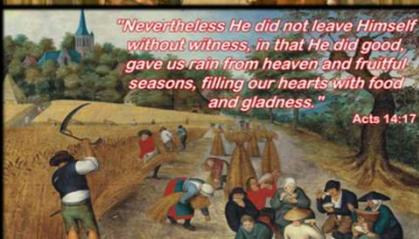
*But, from where might one get such a "preconception of what God must be like" that he could bring to the text?*

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

Psalm 19:1



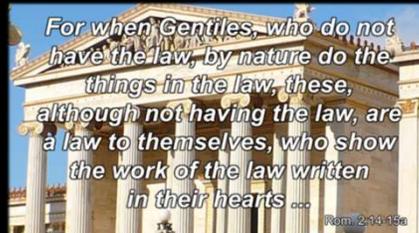
Rom. 1:20



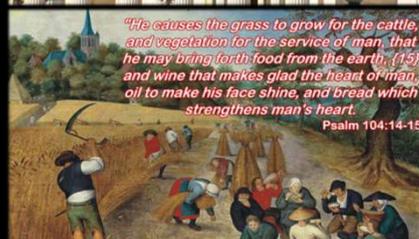
Acts 14:17

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

Psalm 97:6



Rom. 2:14-15a



Psalm 104:14-15

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

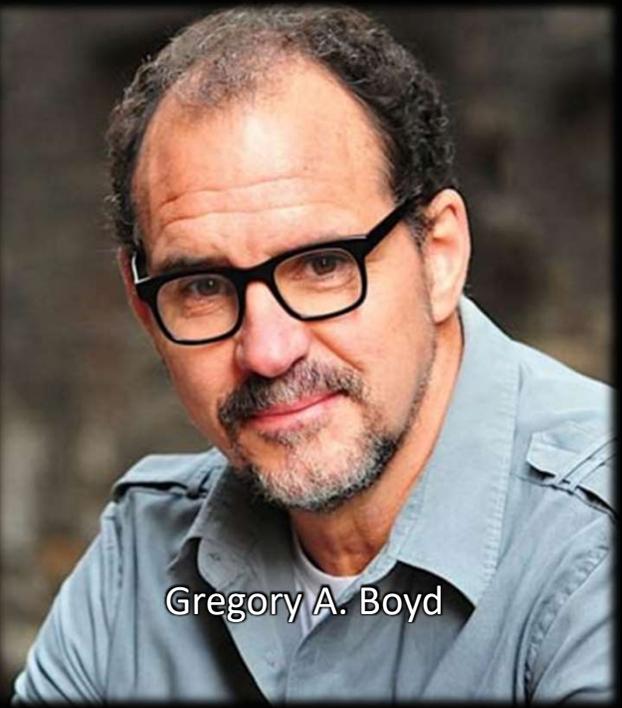
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]

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

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

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

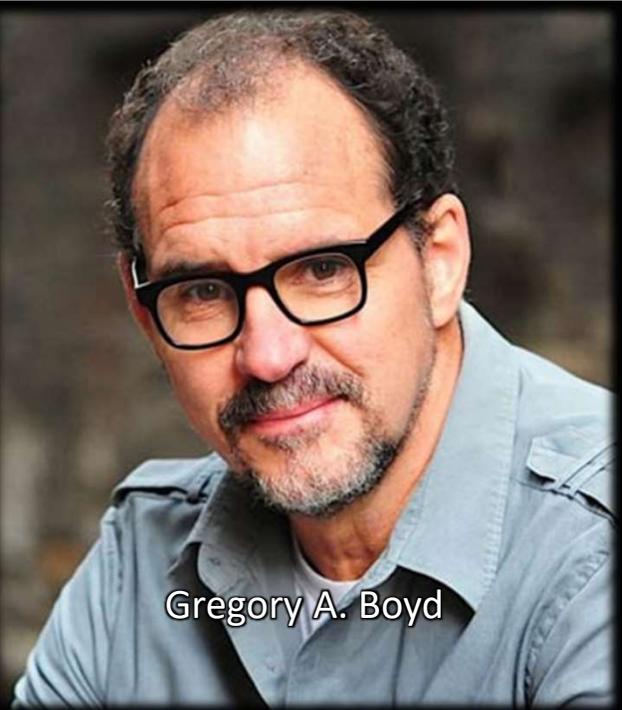
[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 17]



Gregory A. Boyd

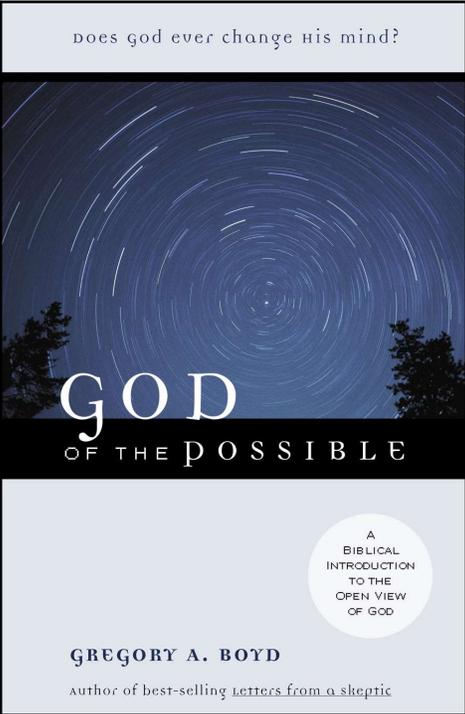
***"Doesn't every page of the Bible paint a portrait of God who experiences things, thinks things, and responds to things sequentially? Every verb applied to God in the Bible testifies to this."***

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



Gregory A. Boyd

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

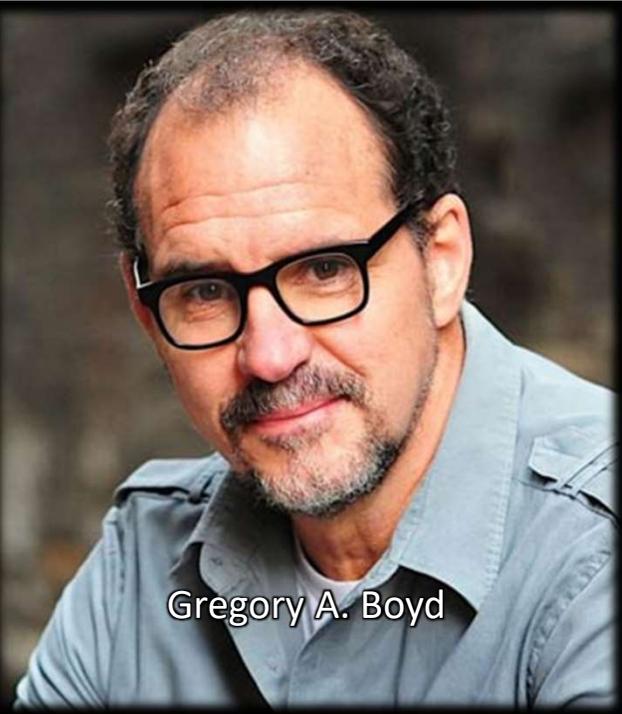


does god ever change his mind?

**GOD**  
OF THE POSSIBLE

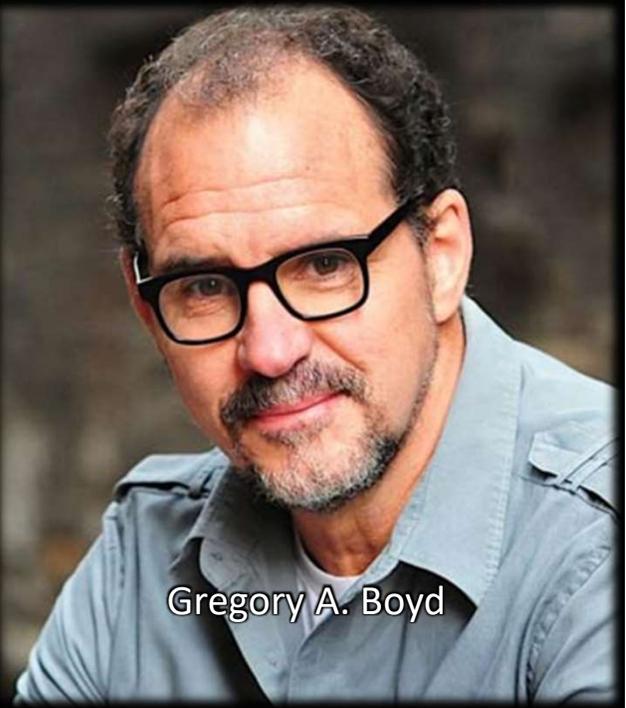
A  
BIBLICAL  
INTRODUCTION  
TO THE  
OPEN VIEW  
OF GOD

**GREGORY A. BOYD**  
author of best-selling *Letters from a Sceptic*



Gregory A. Boyd

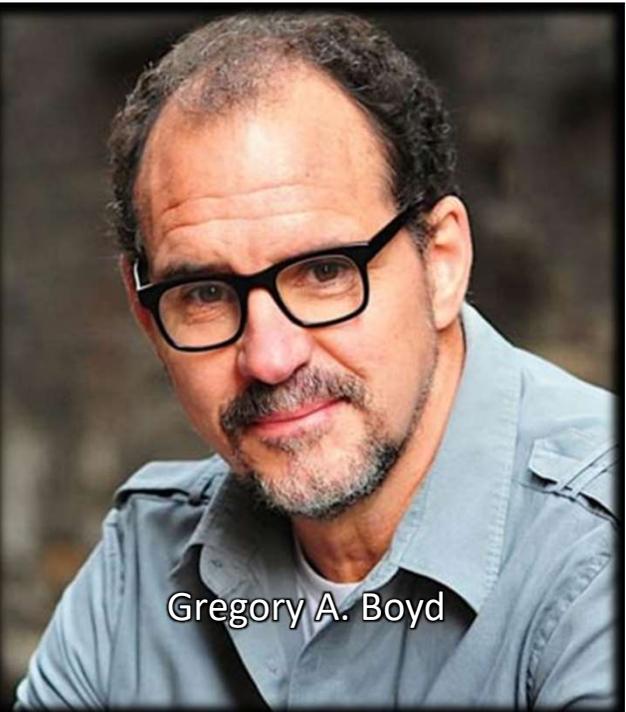
"He says here [Jer. 18:8, 10] (and many other places), 'I change my mind.' How could he say it any clearer? If this passage doesn't teach us that God can truly change his intentions, what would a passage that did teach this look like?"



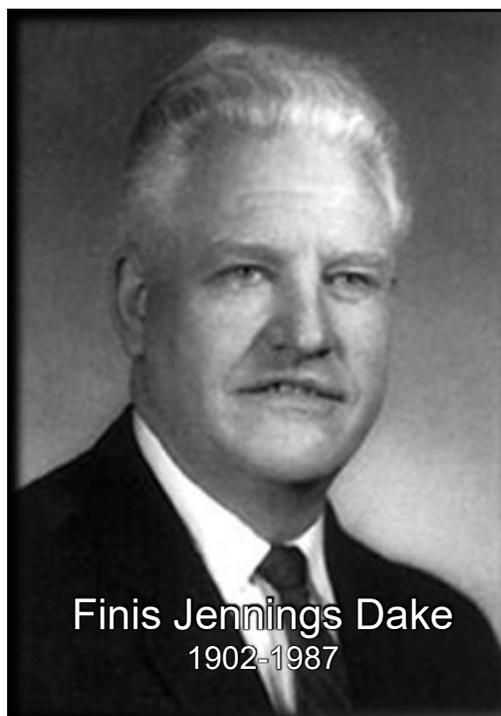
Gregory A. Boyd

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

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



Gregory A. Boyd



Finis Jennings Dake  
1902-1987

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

Dake, NT, p. 97.

## ☞ Isa 30:27 ☞

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

❧ Isa 30:27 ❧

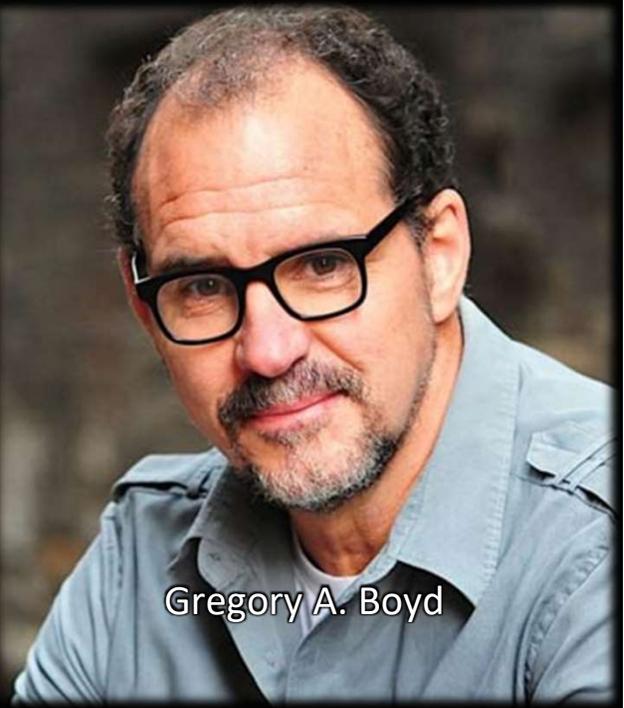
*Behold, the name of the LORD comes from afar, Burning with His anger, And His burden is heavy; His **lips** are full of indignation, And His tongue like a devouring fire.*

❧ 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."

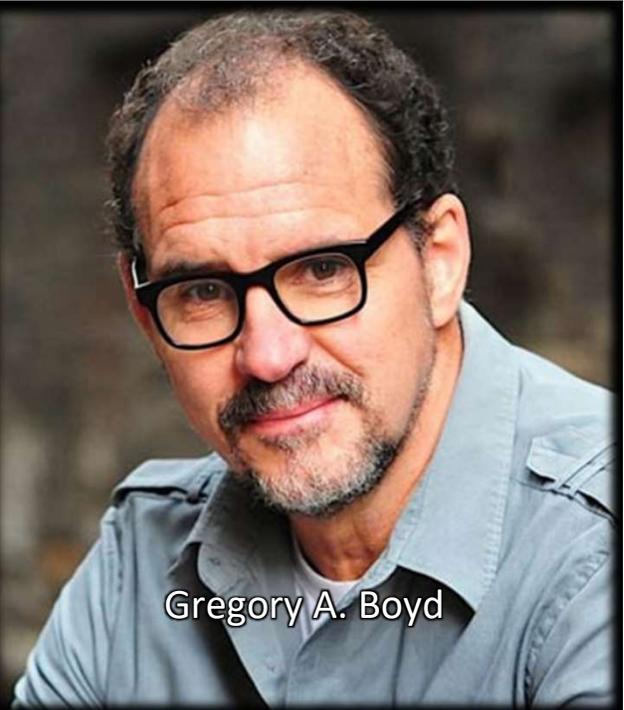
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



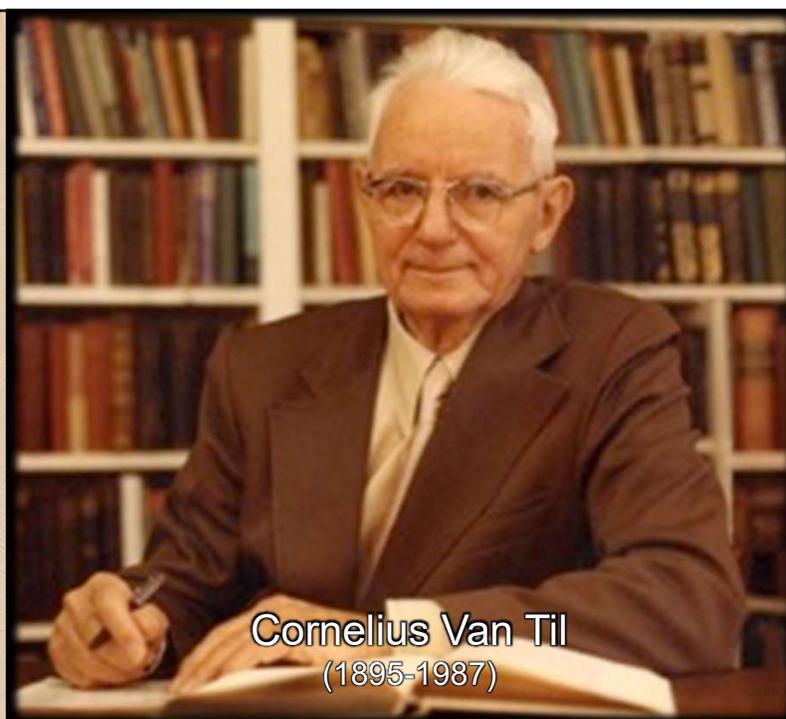
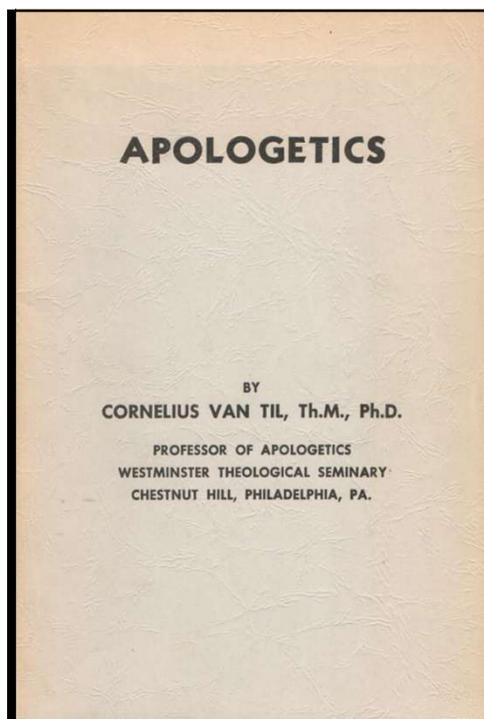
Gregory A. Boyd

"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.



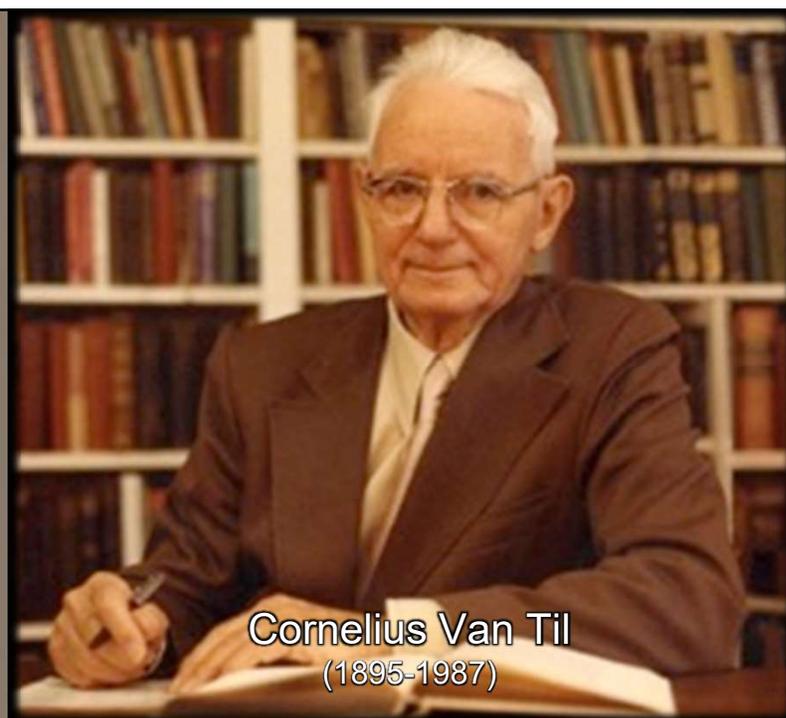
Gregory A. Boyd



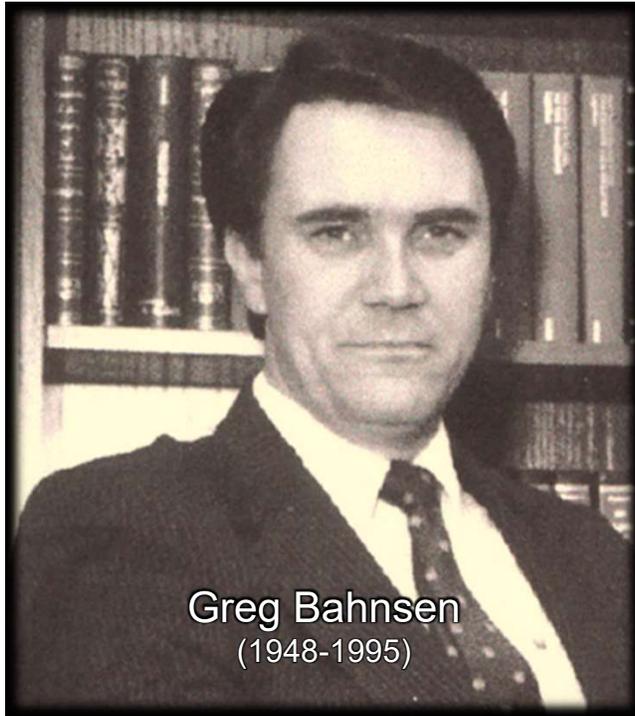
Cornelius Van Til  
(1895-1987)

*" 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."*

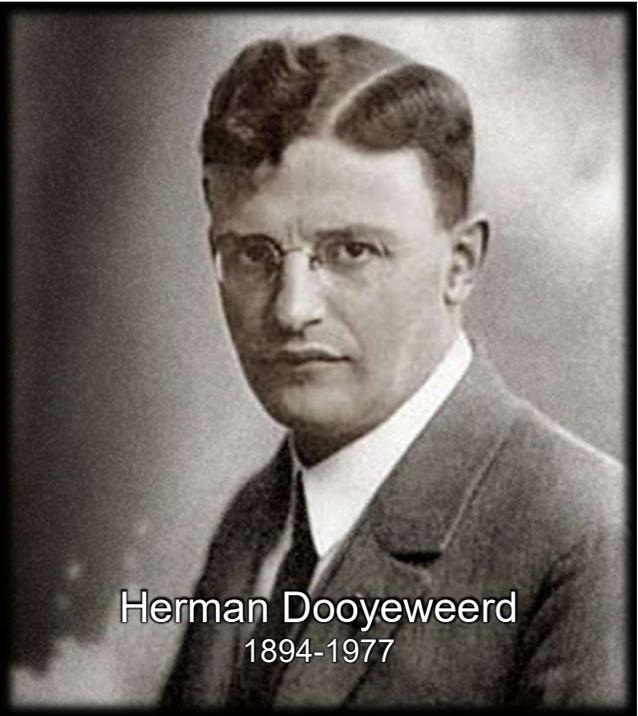
[*Apologetics*, (unpublished version), p. 26]



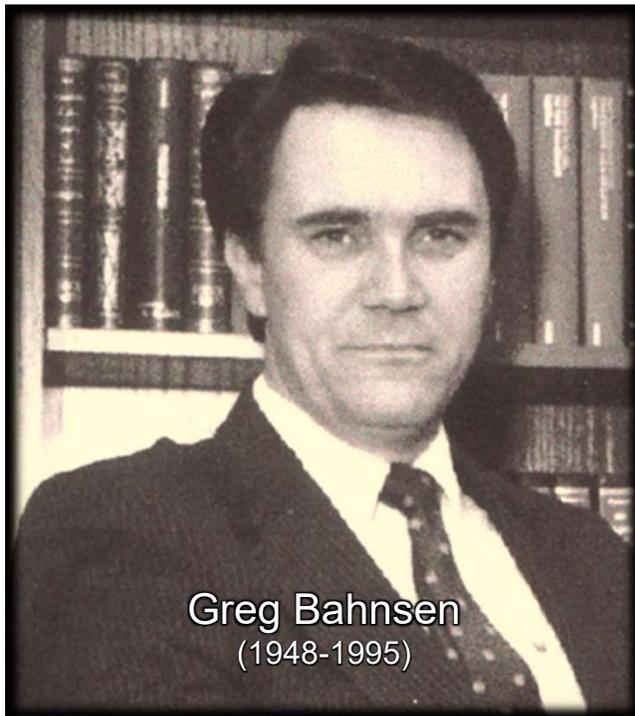
Cornelius Van Til  
(1895-1987)



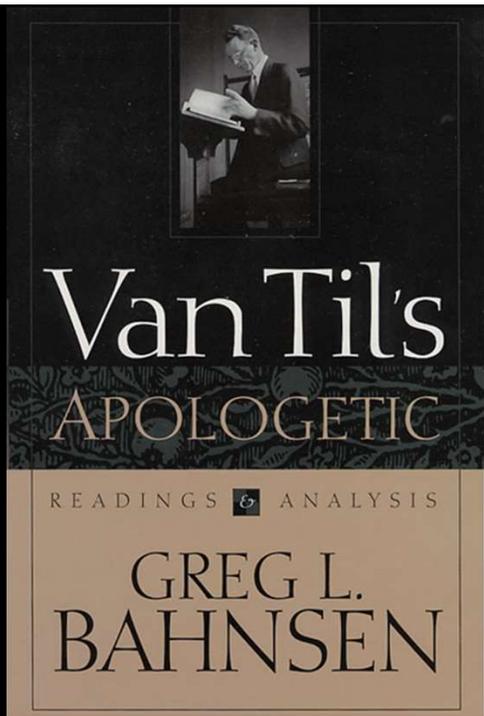
Greg Bahnsen  
(1948-1995)

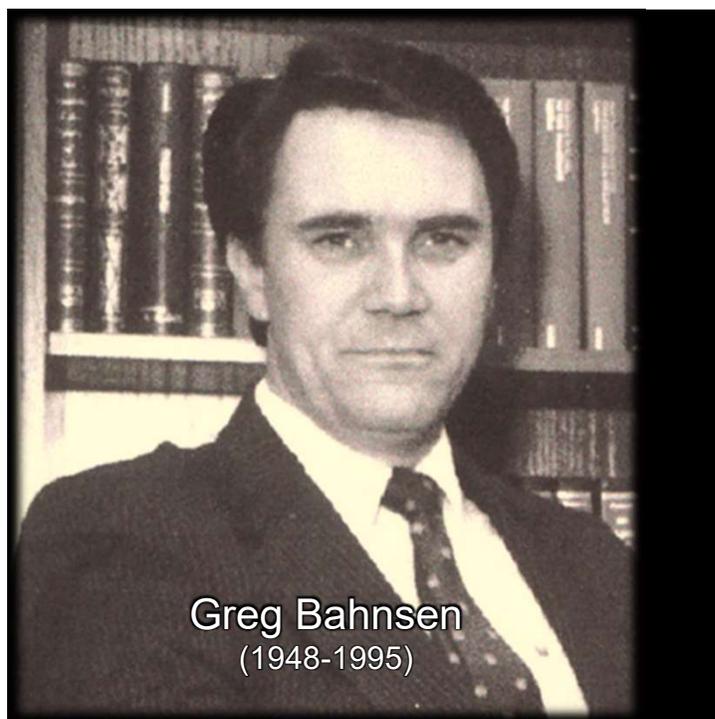


Herman Dooyeweerd  
1894-1977



Greg Bahnsen  
(1948-1995)

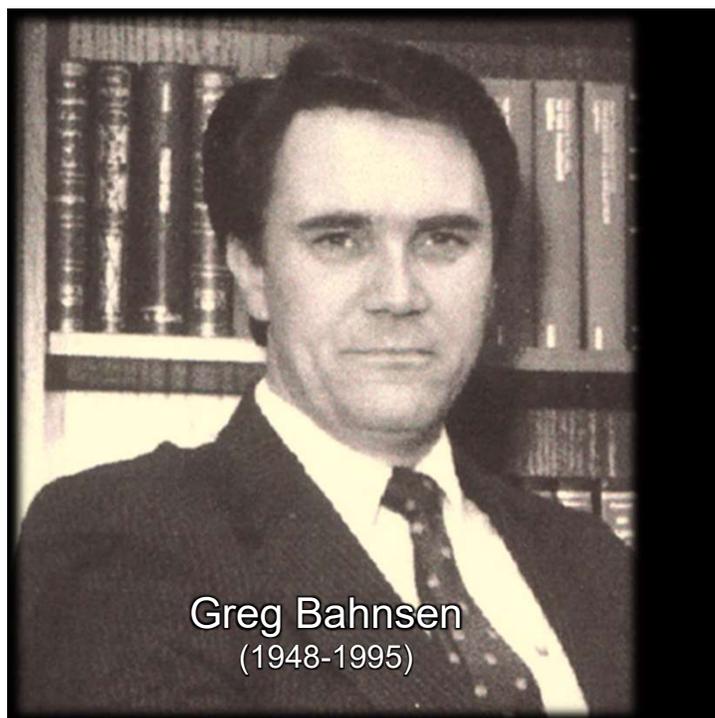




Greg Bahnsen  
(1948-1995)

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

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



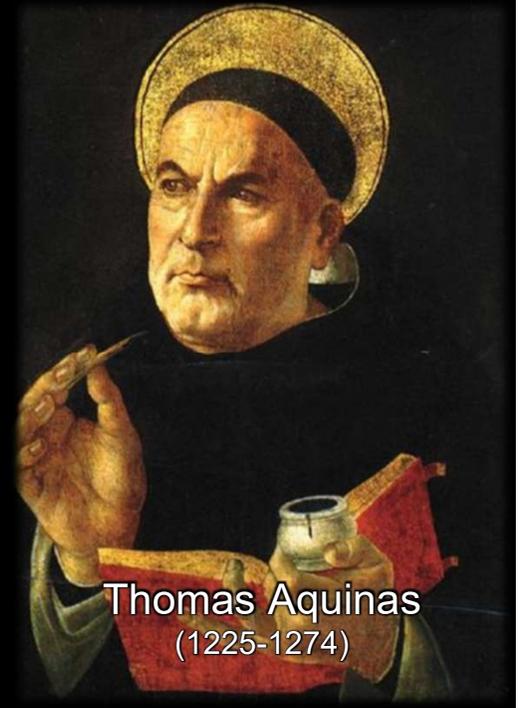
Greg Bahnsen  
(1948-1995)

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

[Van Til's *Apologetic*, 50]

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

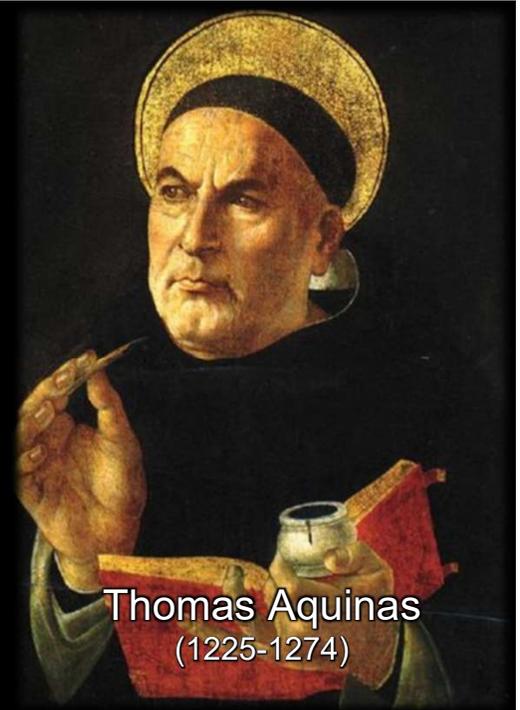
[S7, I, Q10, art. 1]



Thomas Aquinas  
(1225-1274)

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

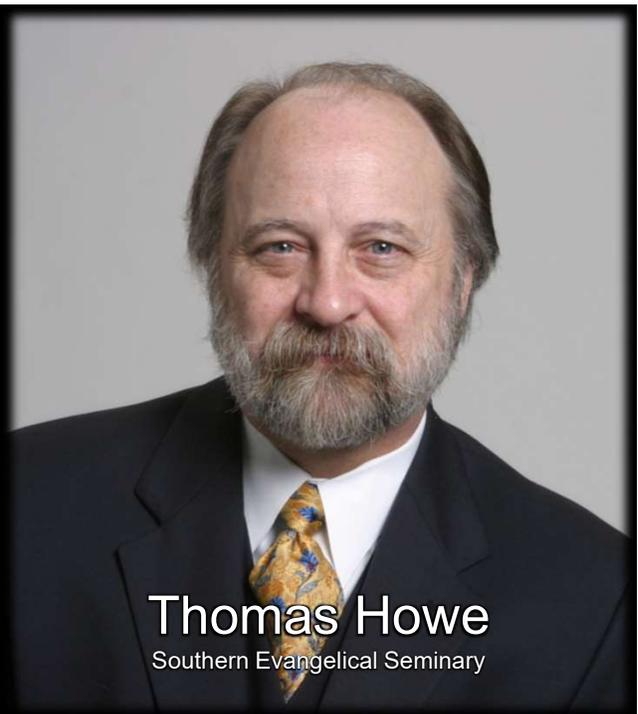
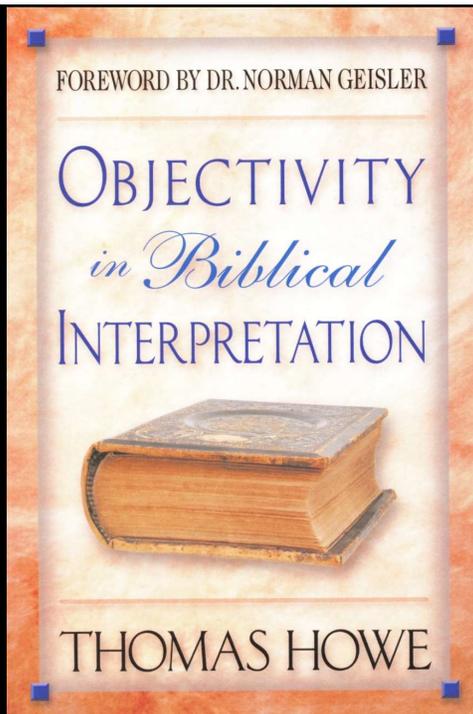
[SCG, I, 91, §18]

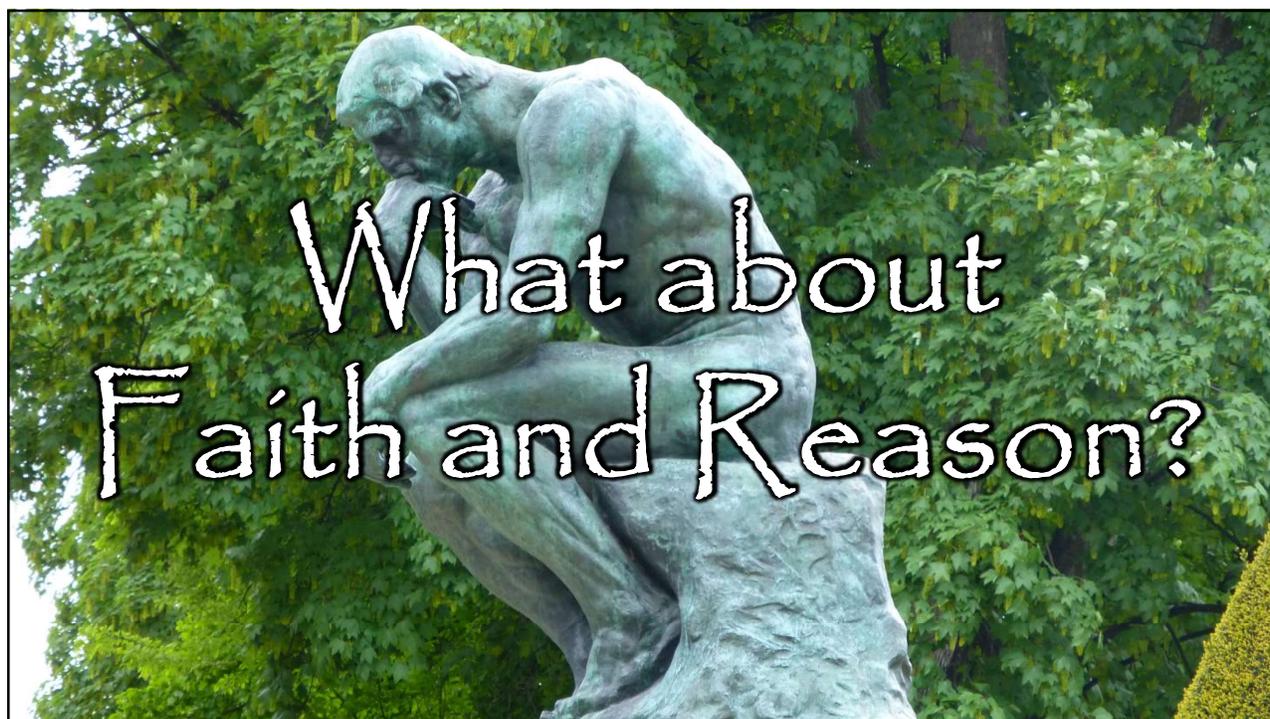


Thomas Aquinas  
(1225-1274)

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

*(caller to radio talk show)*









## ∞ Uses of the Term 'Faith' ∞

➤ COMMON:

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- COMMON: synonymous with the term 'religion', e.g., the Christian faith

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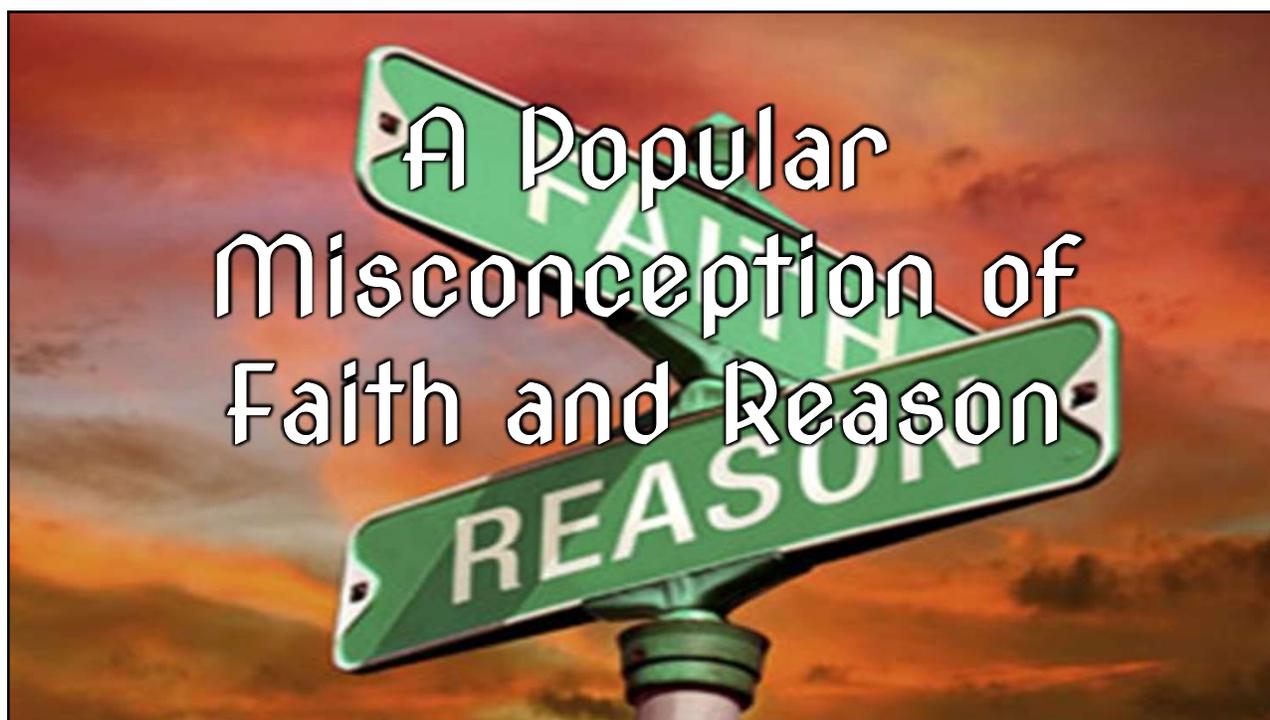
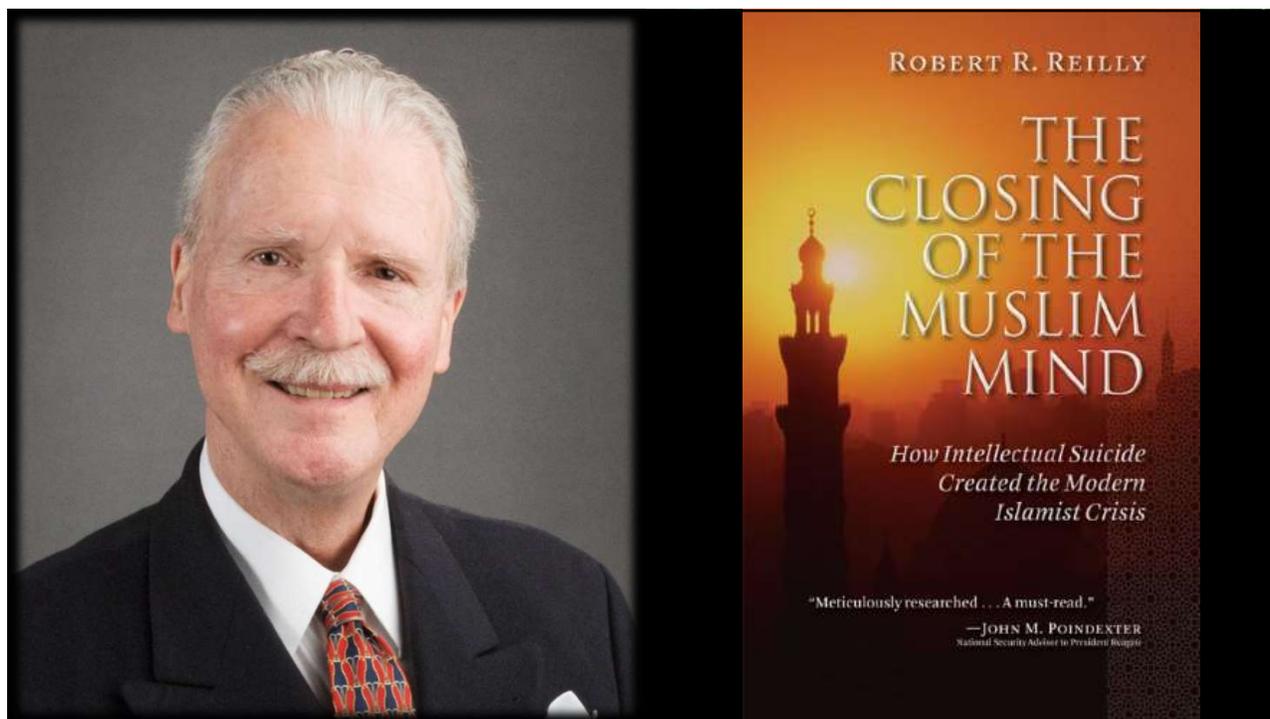
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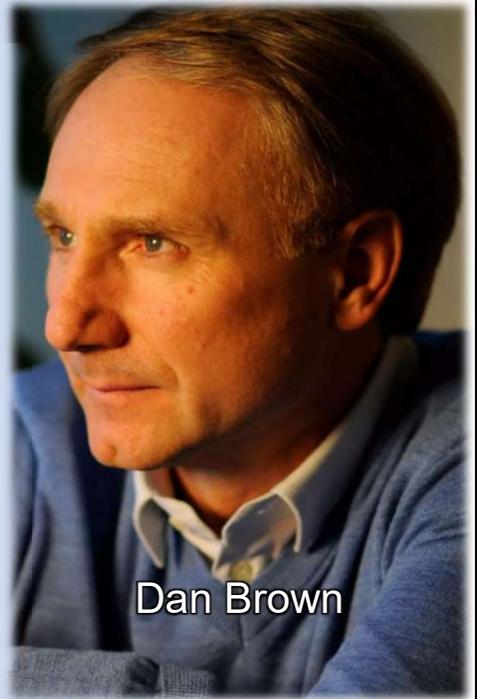
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~~Faith is believing in something when  
common sense tells you not to."~~

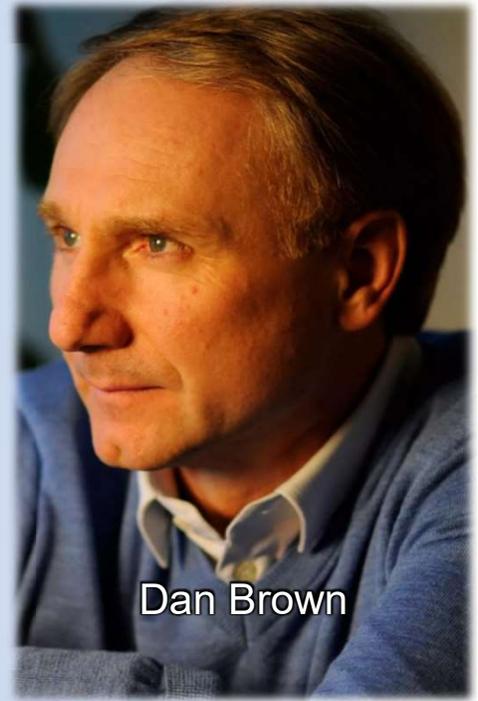


"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, religion was a lot more demanding. It constantly wanted me to accept everything on faith. As I'm sure you're aware, faith takes a fair amount of effort."



Dan Brown

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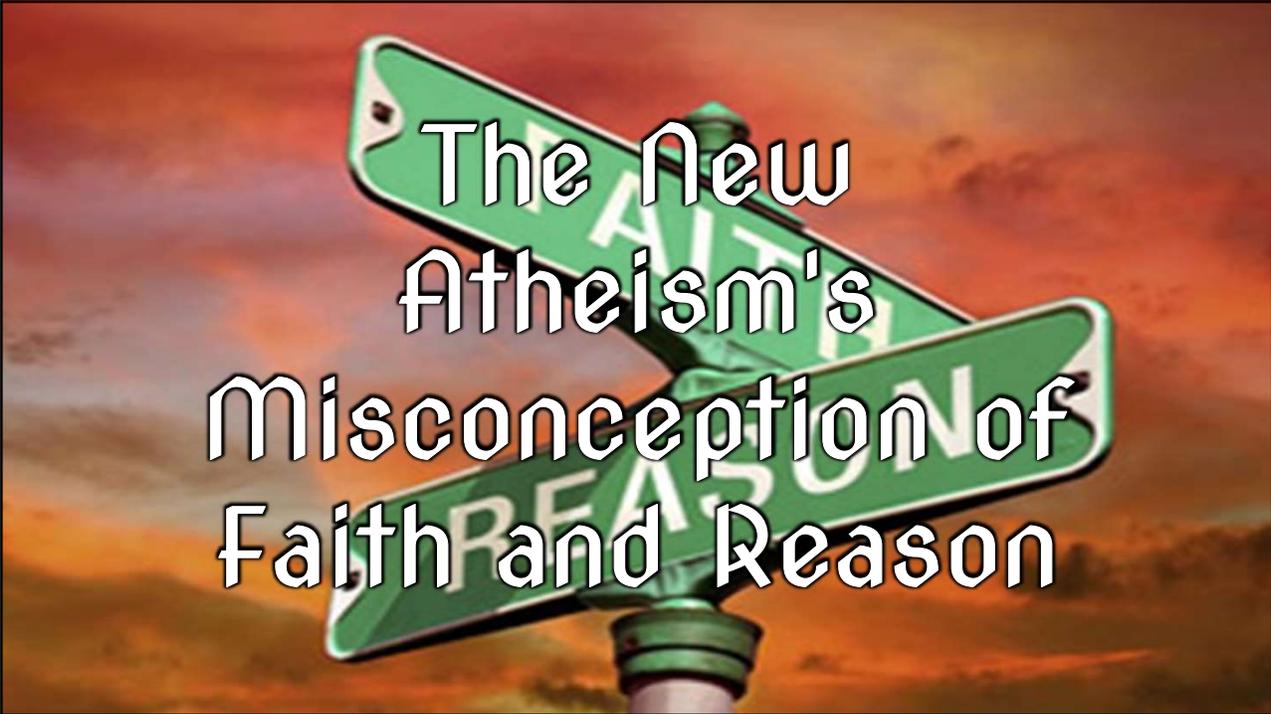
## Popular Misconception

### Reason

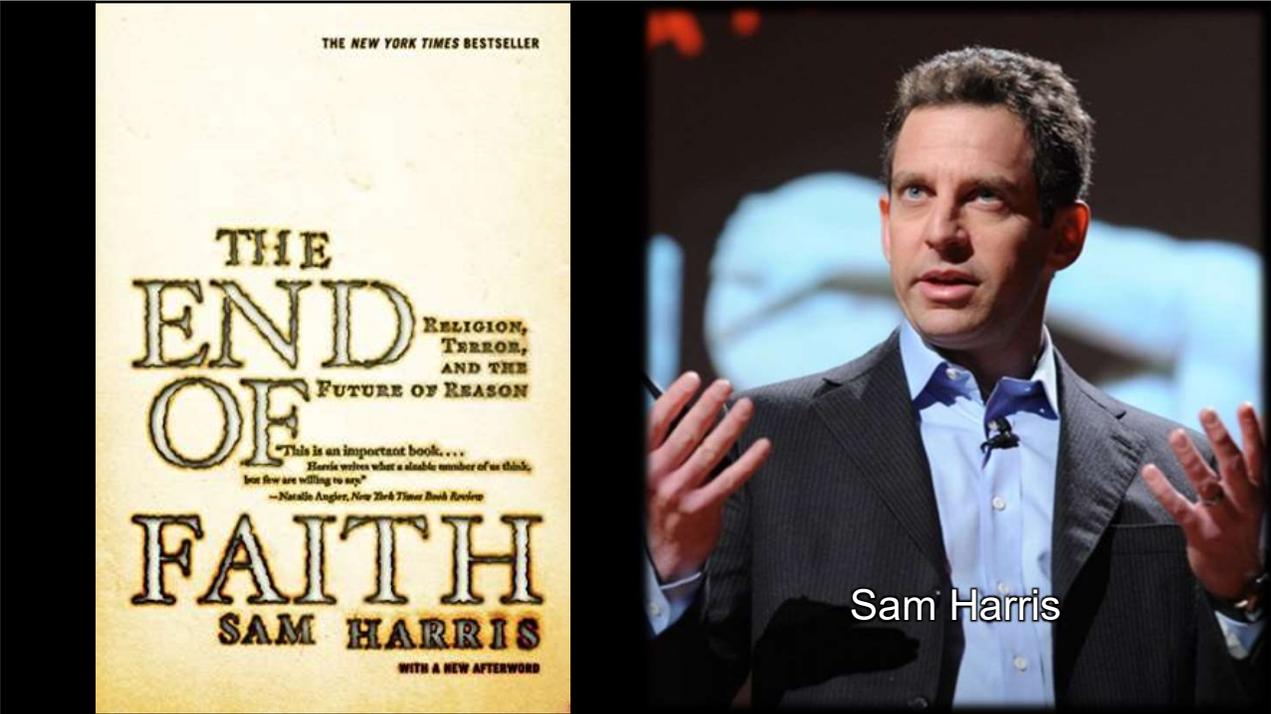
truth  
facts  
outer  
public  
rational  
thoughts  
objective  
science  
true for all

### Faith

opinion  
values  
inner  
private  
emotional  
feelings  
subjective  
religion  
true for me



# The New Atheism's Misconception of Faith and Reason



***"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]



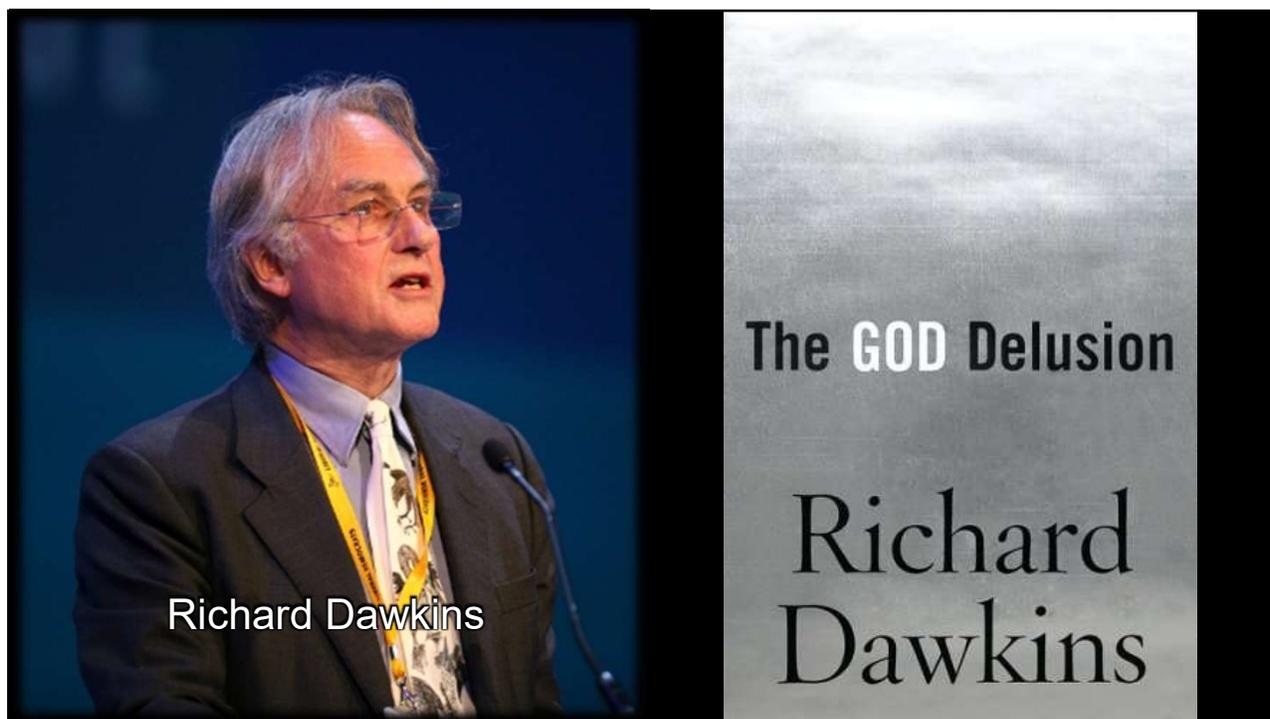
Sam Harris

***"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]



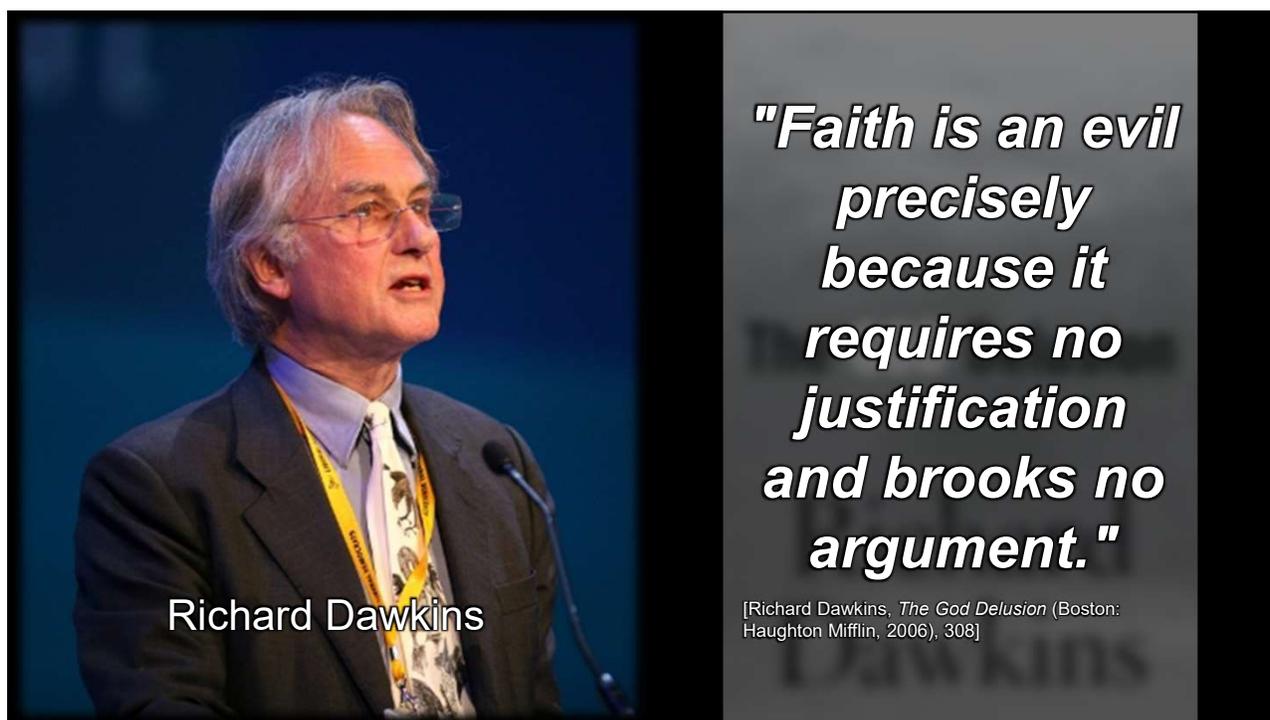
Sam Harris



Richard Dawkins

The **GOD** Delusion

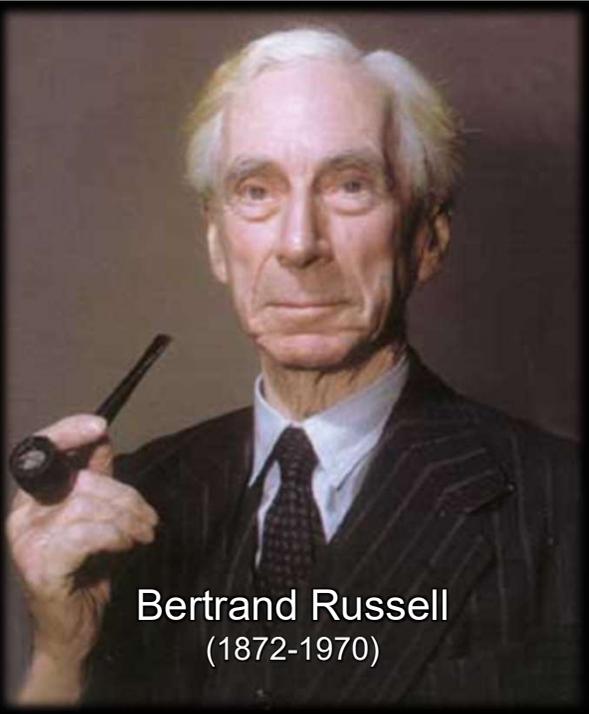
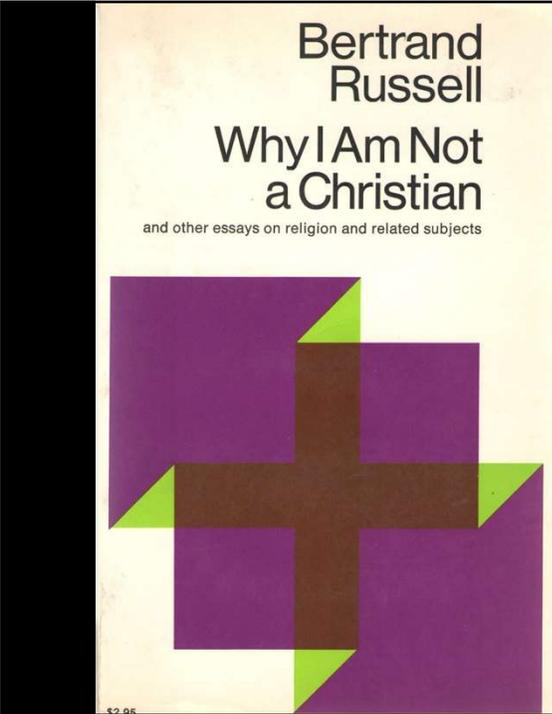
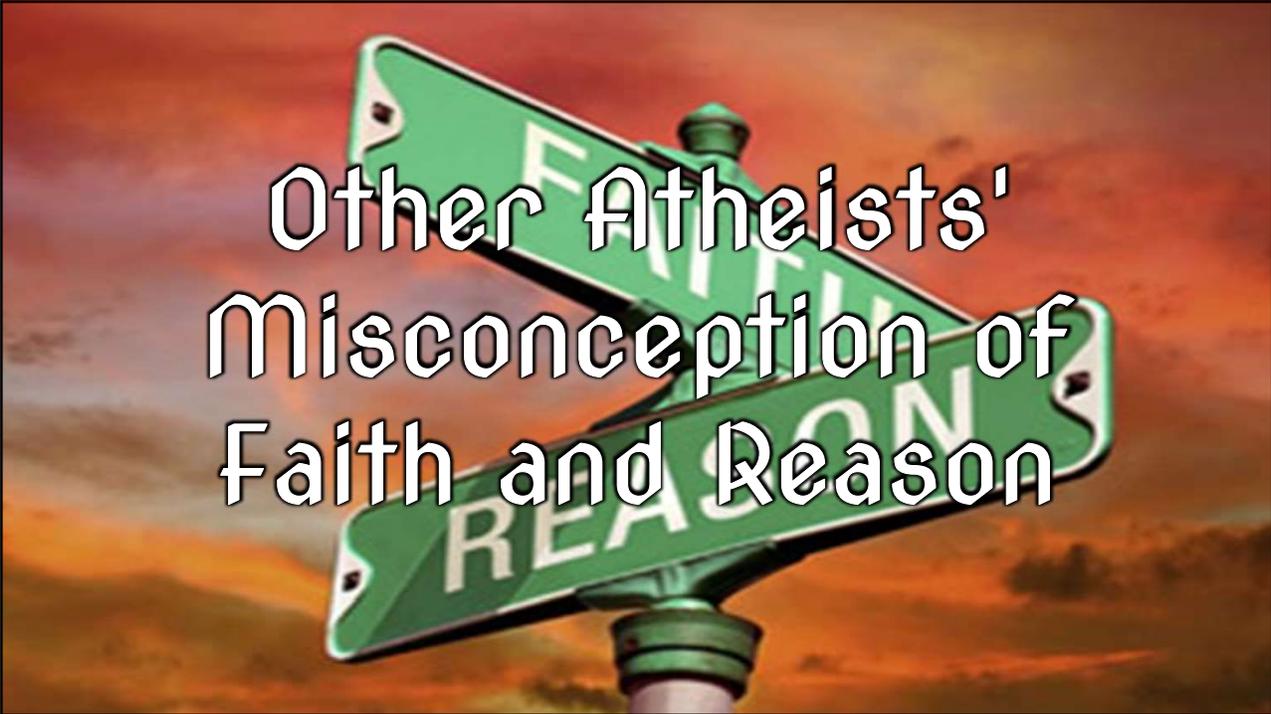
Richard  
Dawkins



Richard Dawkins

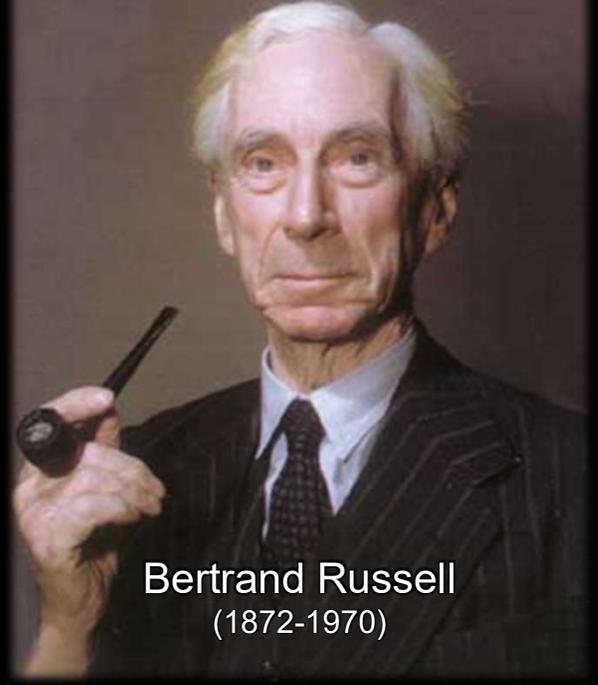
***"Faith is an evil  
precisely  
because it  
requires no  
justification  
and brooks no  
argument."***

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

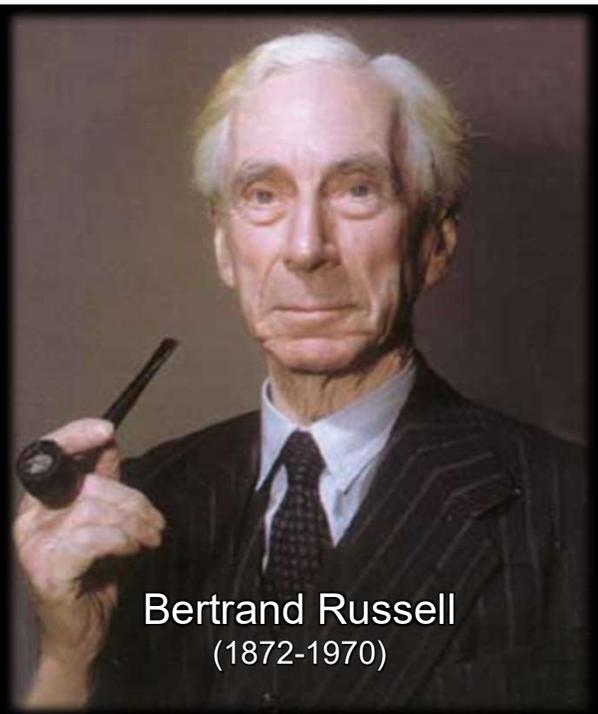
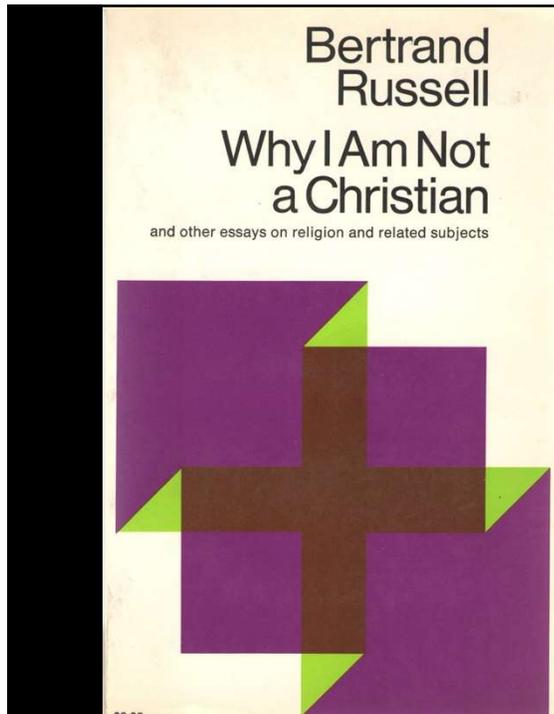


**"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."**

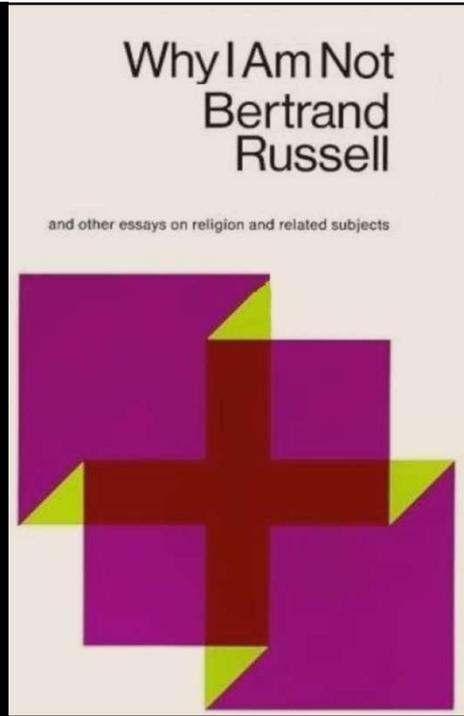
[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]



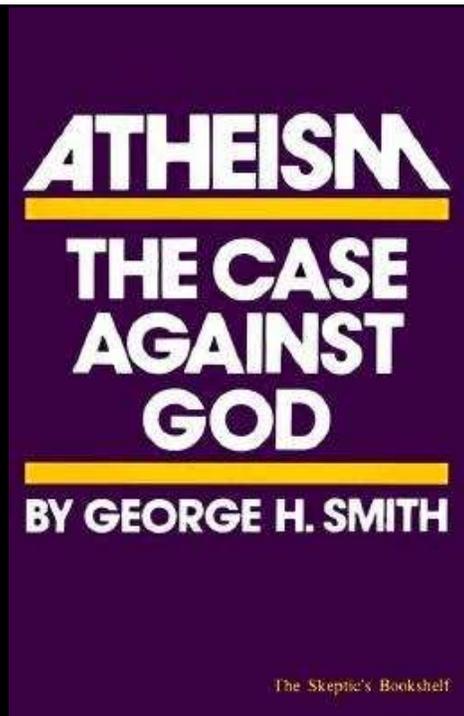
**Bertrand Russell**  
(1872-1970)



**Bertrand Russell**  
(1872-1970)



George H. Smith



The Skeptic's Bookshelf



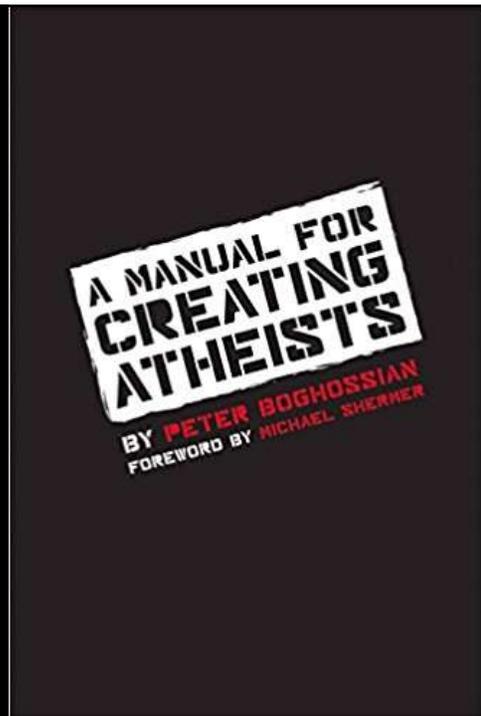
George H. Smith

**"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]



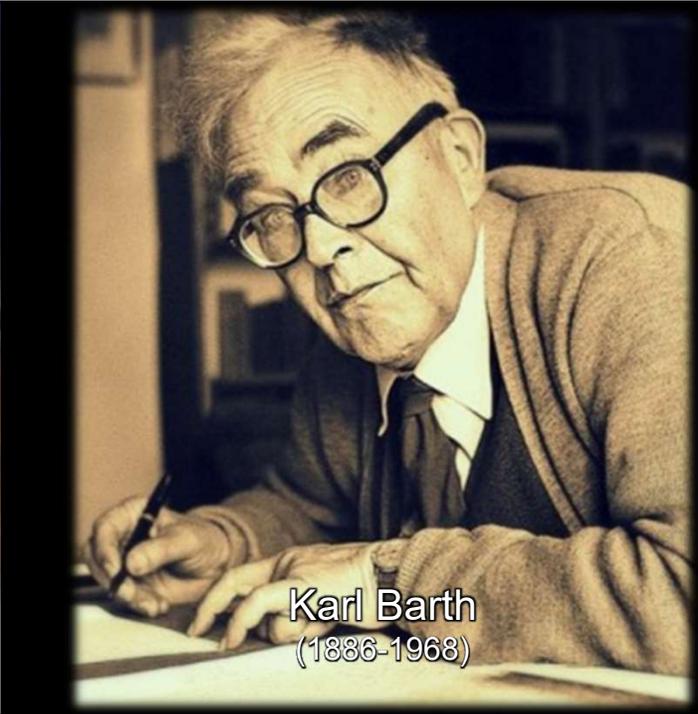
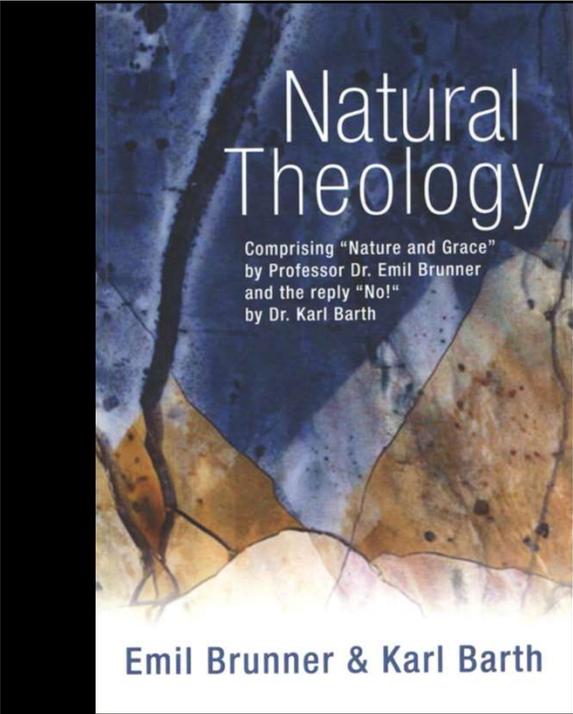
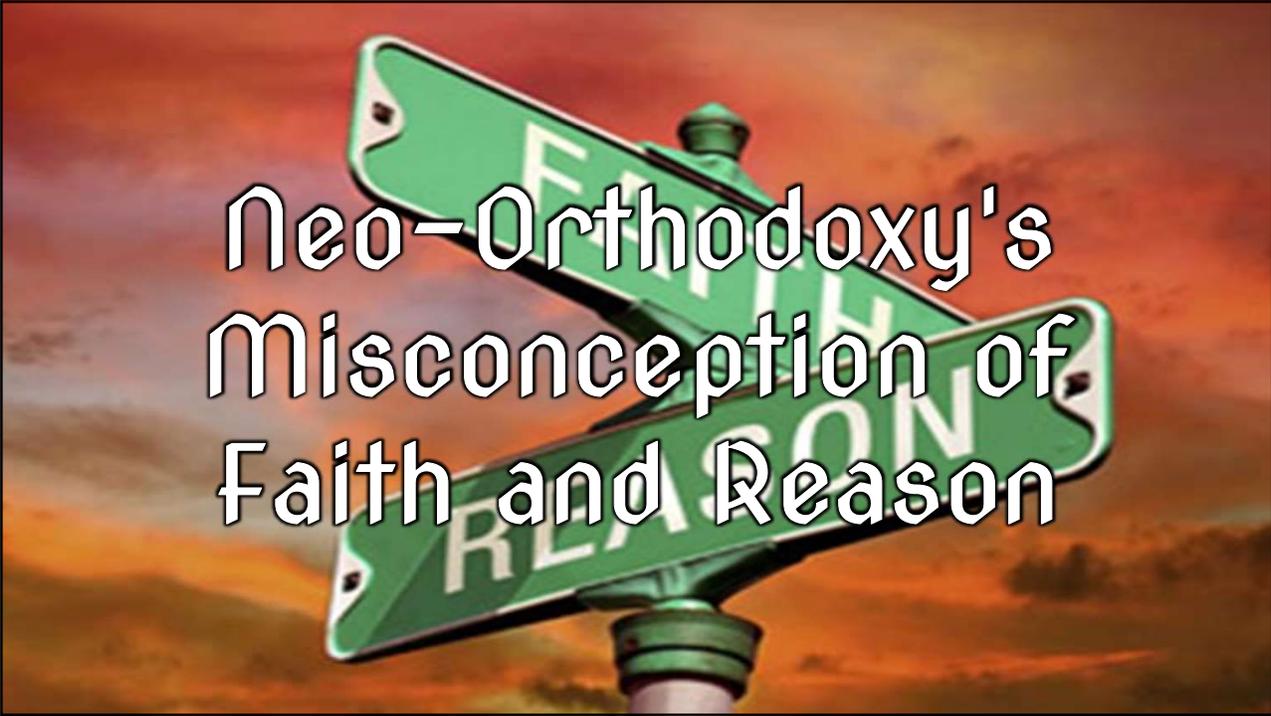
Peter Boghossian





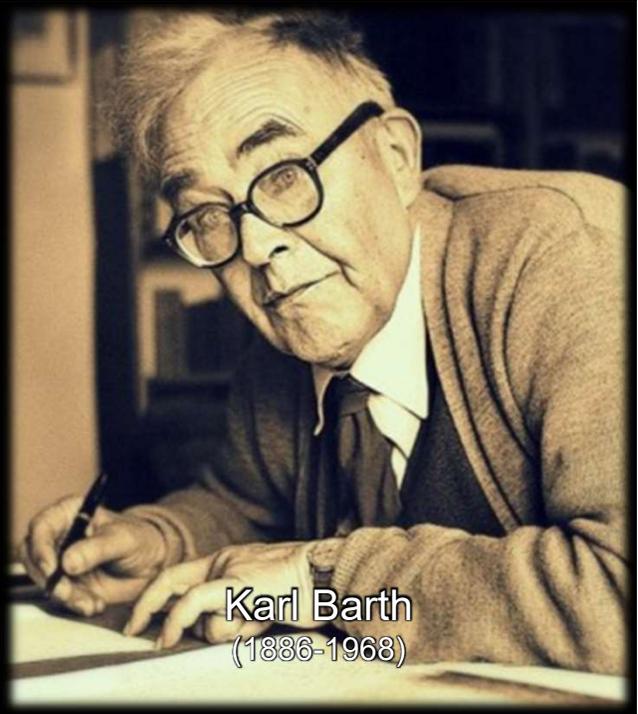
# Neil deGrasse Tyson on God, Religion and Faith





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

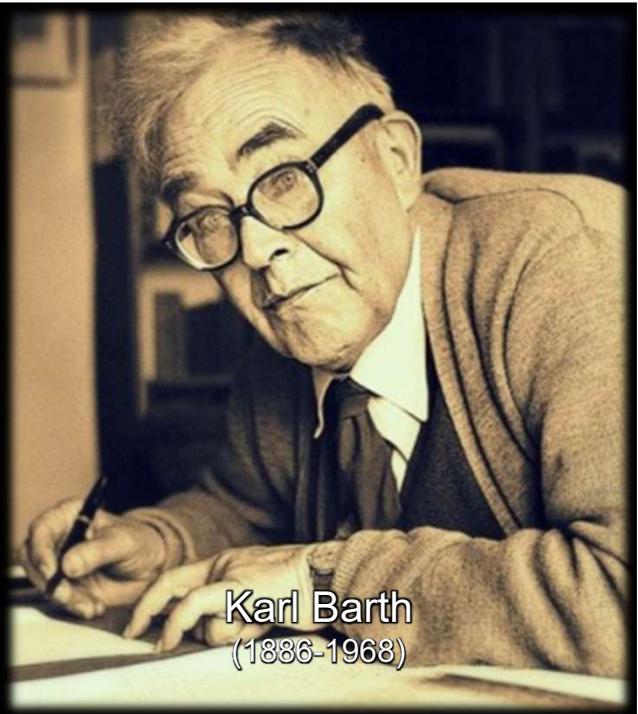
[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 75]



Karl Barth  
(1886-1968)

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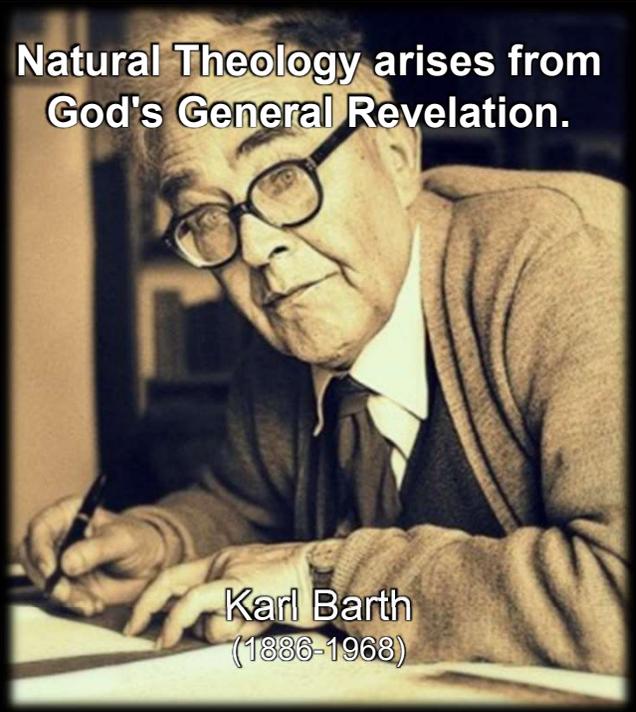


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Natural Theology arises from God's General Revelation.

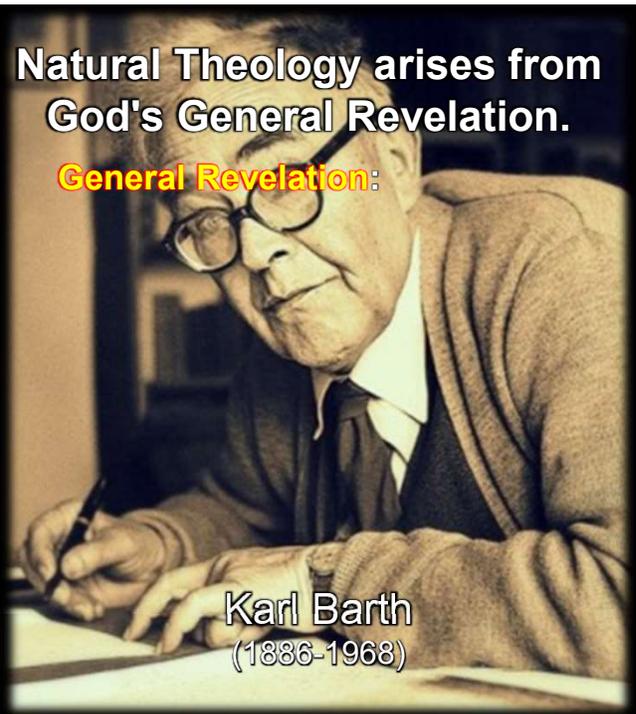


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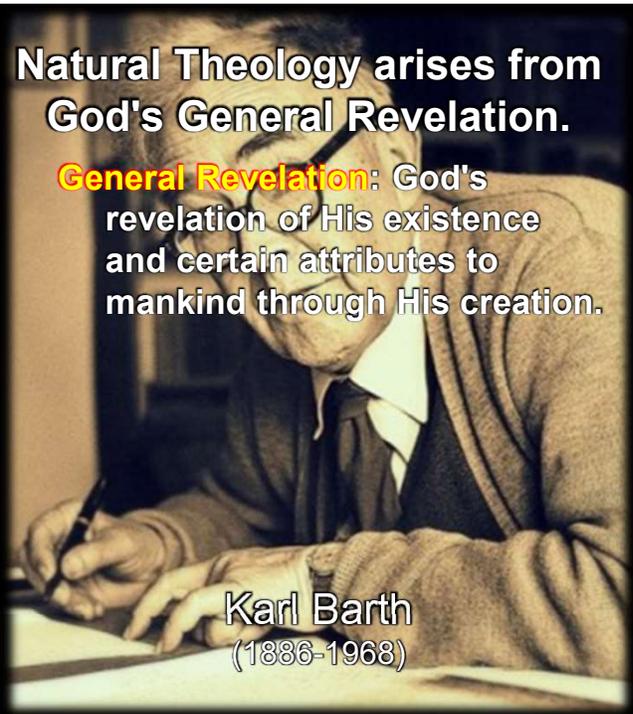
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**General Revelation:** God's revelation of His existence and certain attributes to mankind through His creation.

A photograph of Karl Barth, an elderly man with glasses, wearing a suit and tie, sitting at a desk and writing with a pen.

Karl Barth  
(1886-1968)

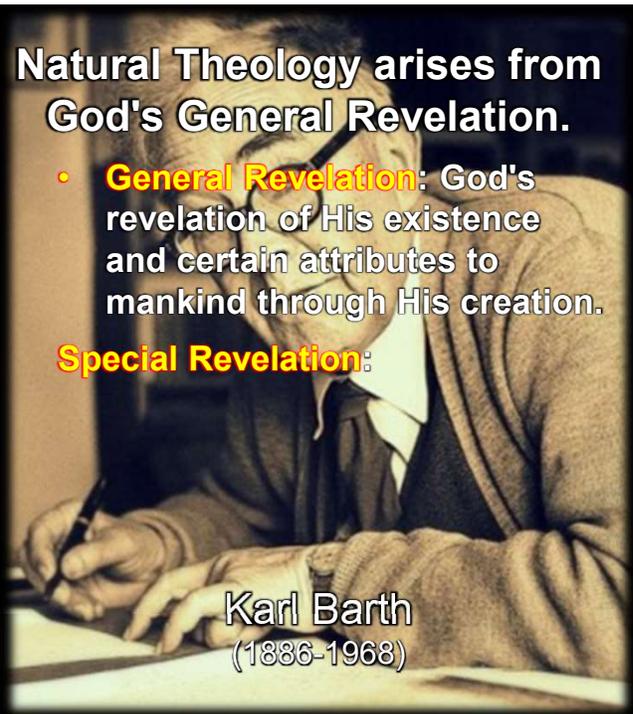
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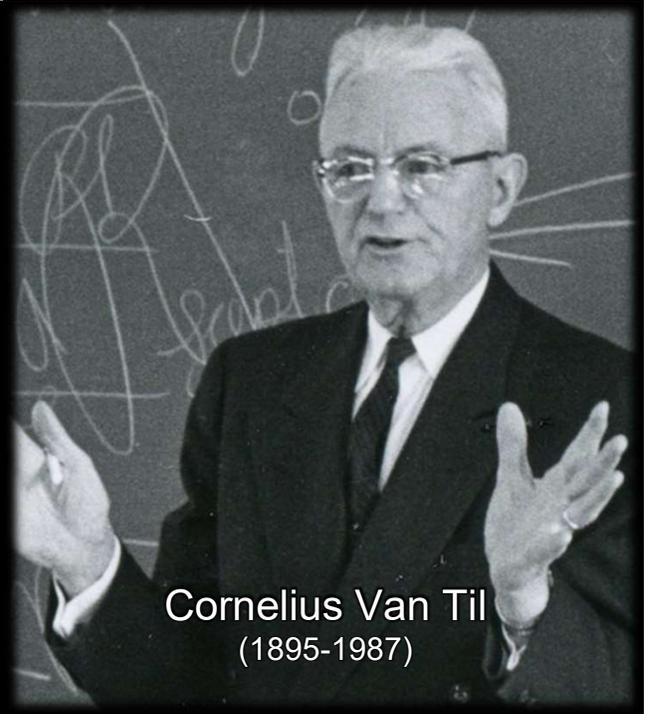
**Special Revelation:** God's revelation of Himself through His prophets and apostles and ultimate through His taking on human nature in the Incarnation in Jesus Christ.

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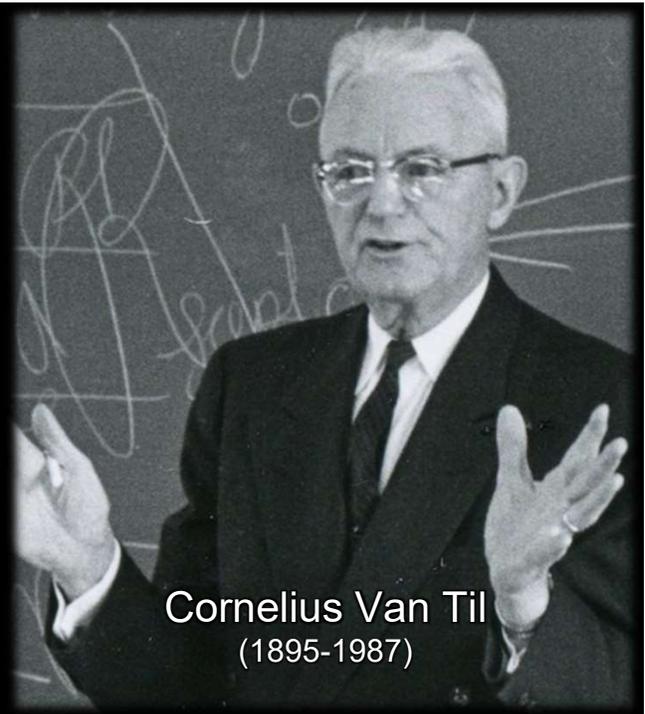
Presuppositionalism's  
Misconception  
of Faith and Reason

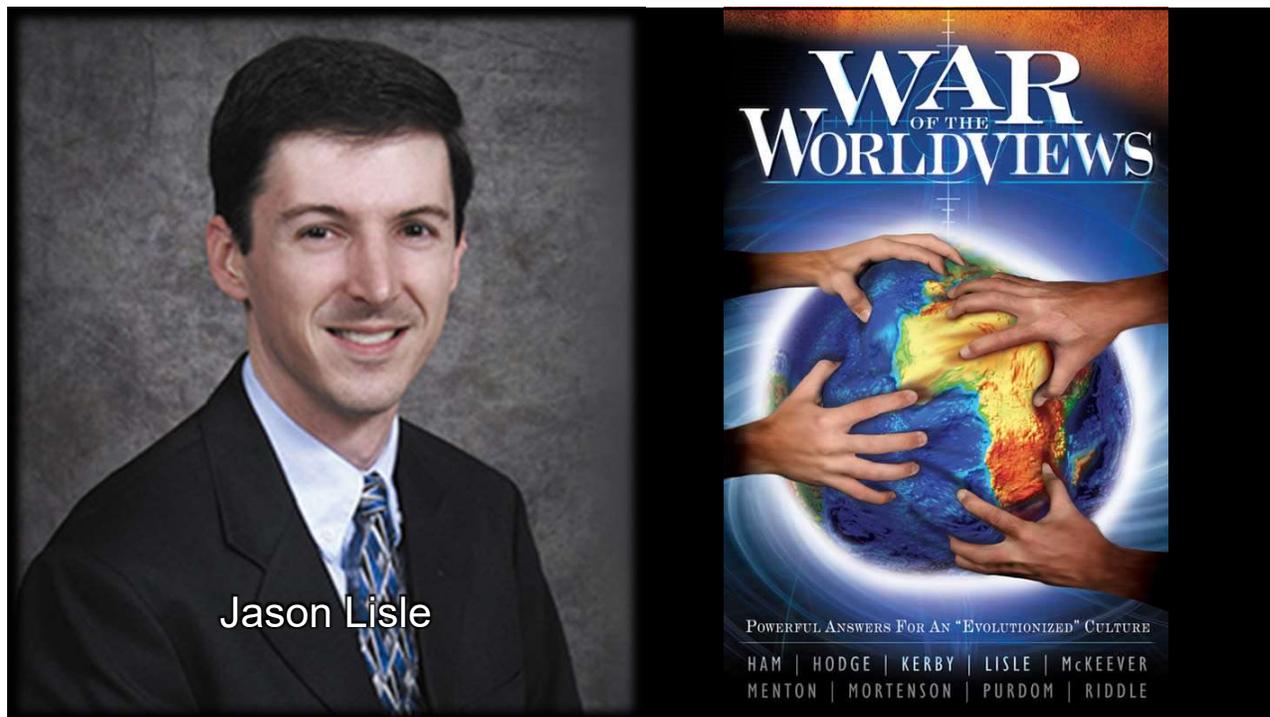
A  
CHRISTIAN  
THEORY  
OF KNOWLEDGE  
CORNELIUS VAN TIL



**"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]







Jason Lisle

The screenshot shows the top of the Answers in Genesis website. The navigation bar includes links for 'Answers', 'Store', 'Outreach', 'Media', 'Kids', 'Education', and 'Donate', along with a search bar. The main content area features a large image of a human brain. The article title is 'Faith vs. Reason' by Dr. Jason Lisle, dated October 1, 2010, and last featured on May 19, 2012. There is an 'Audio Version' button and social media sharing options. The article text begins with: 'Some Christians have the idea that faith and reason are in conflict, divided by some unbridgeable chasm. They think that one takes over where the other leaves off. In reality, faith and reason work together seamlessly to help us know and love our Maker.' It continues to discuss the relationship between faith and reason, citing biblical passages like 1 Peter 2:15, Proverbs 2:5, Romans 1:17, and Galatians 2:11. A small image of a book titled 'HOW DO WE KNOW - BIBLE IS TRUE?' is also visible.



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]



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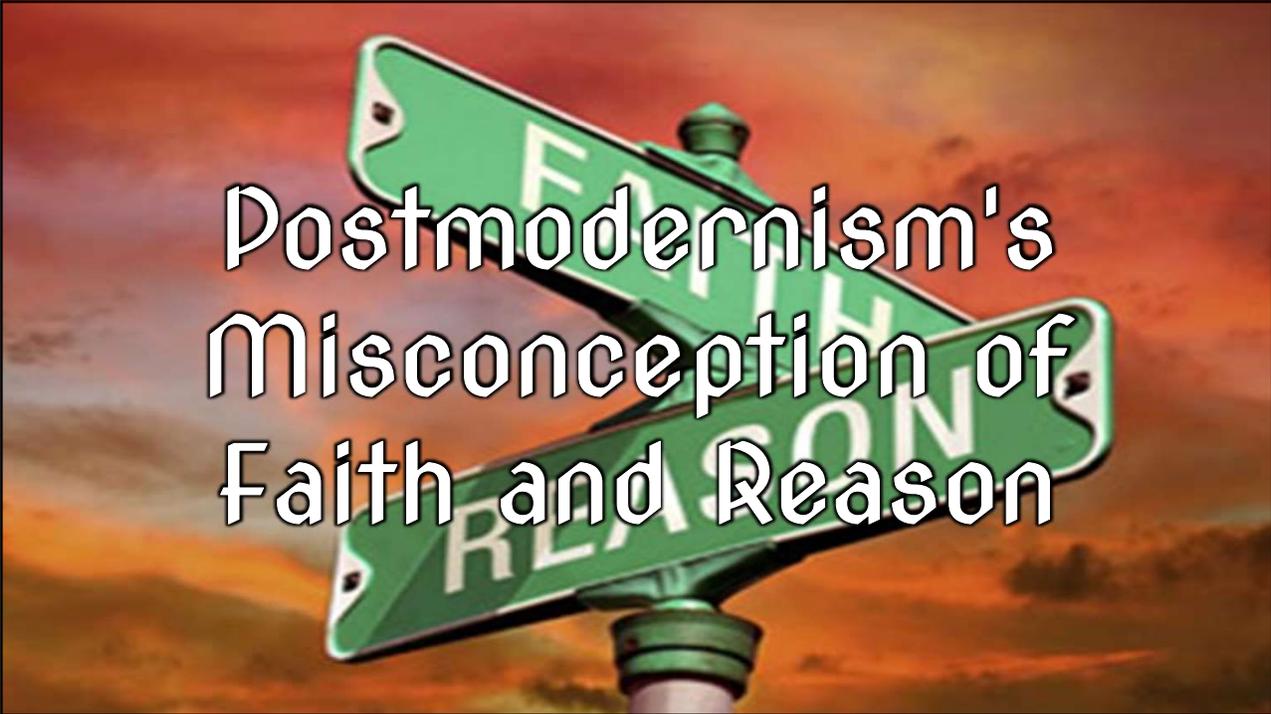
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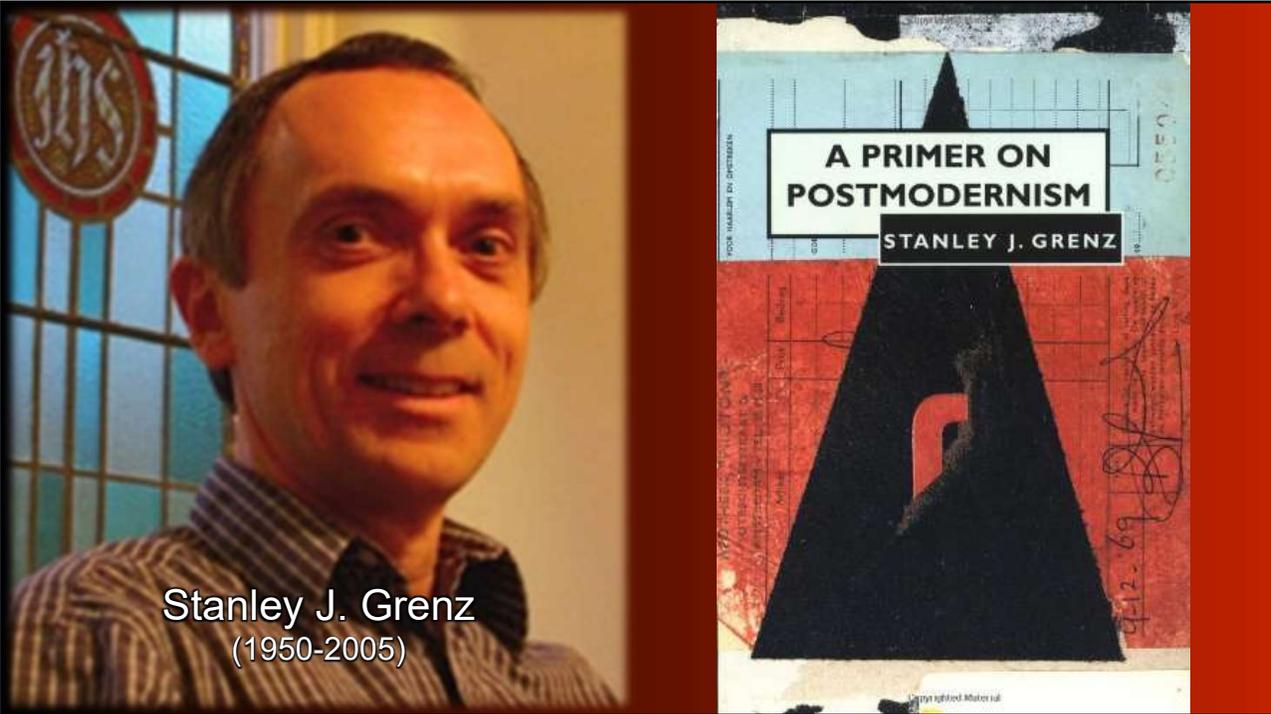
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# Postmodernism's Misconception of Faith and Reason





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]



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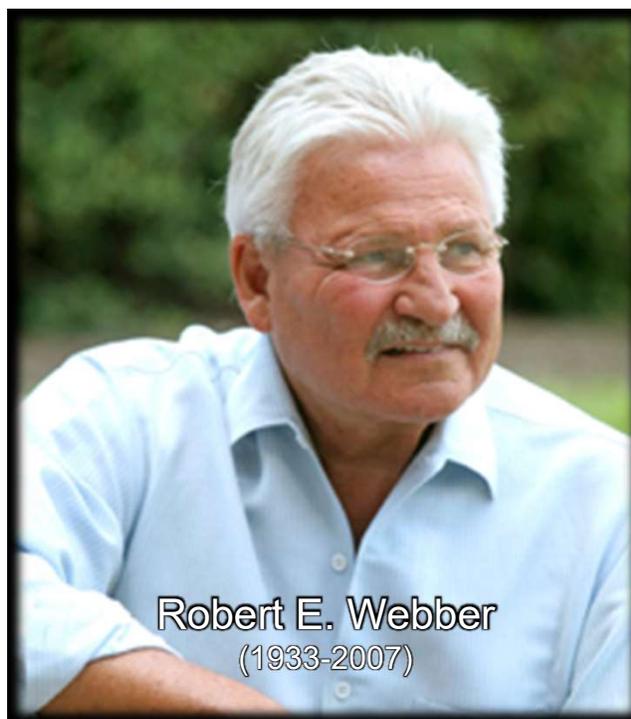
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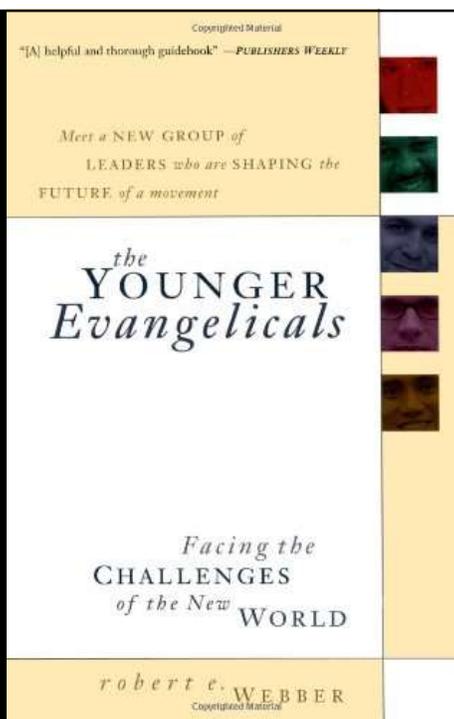
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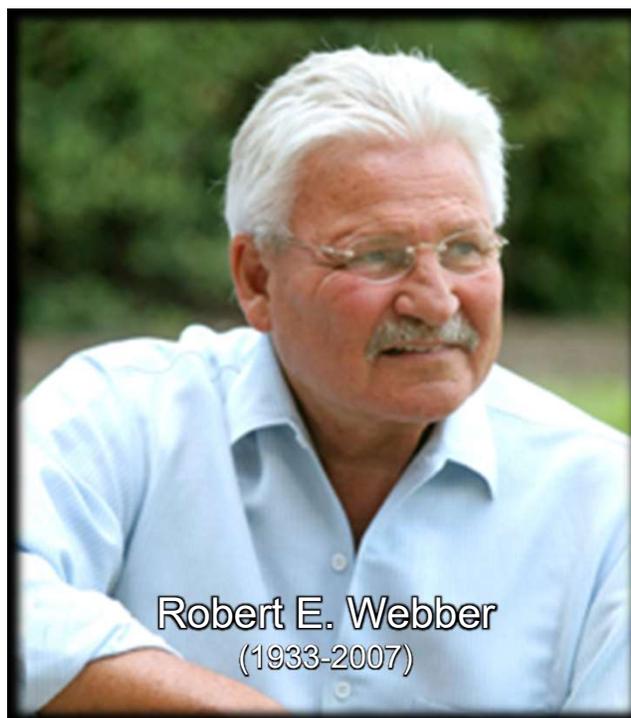
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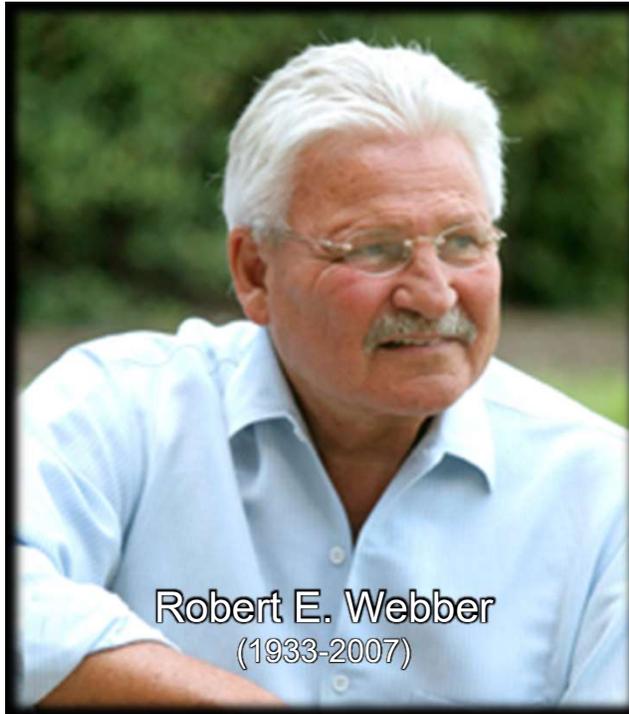
Robert E. Webber  
(1933-2007)



"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. ..."

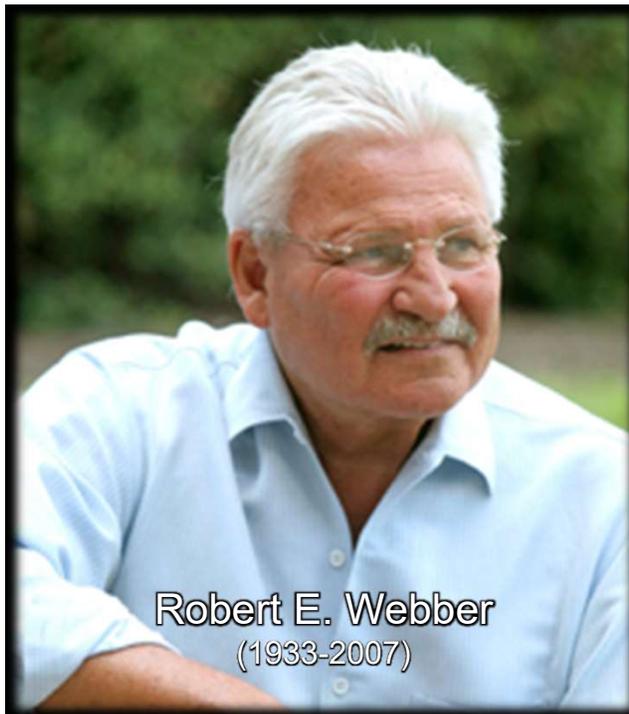


Robert E. Webber  
(1933-2007)



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**"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.

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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.**

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).

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HOMILETICS

What Getting

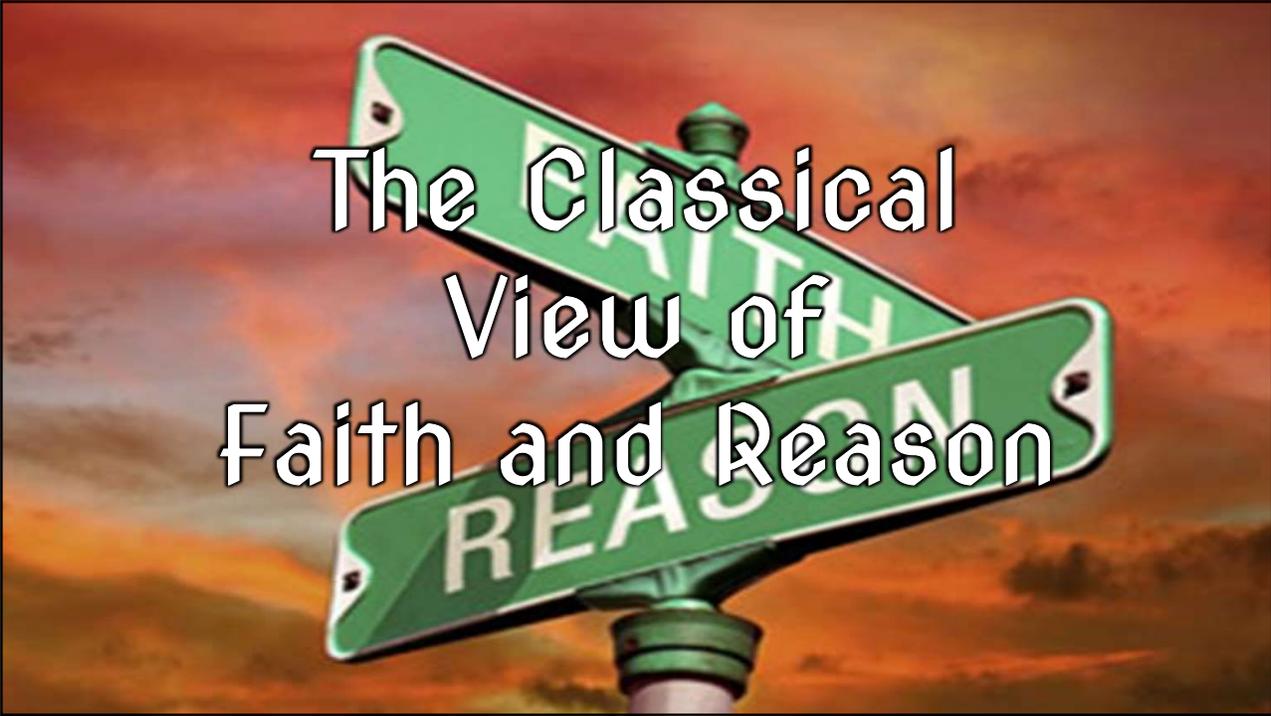
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

HOMILETICS

What Getting

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

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



# The Classical View of Faith and Reason



## Classical View of Faith and Reason

## Classical View of Faith and Reason

**Reason**

## Classical View of Faith and Reason

**Reason**

*Believing  
something on  
the basis of  
demonstration.*

## Classical View of Faith and Reason

### Reason

*Believing something on the basis of demonstration.*

### Faith

## Classical View of Faith and Reason

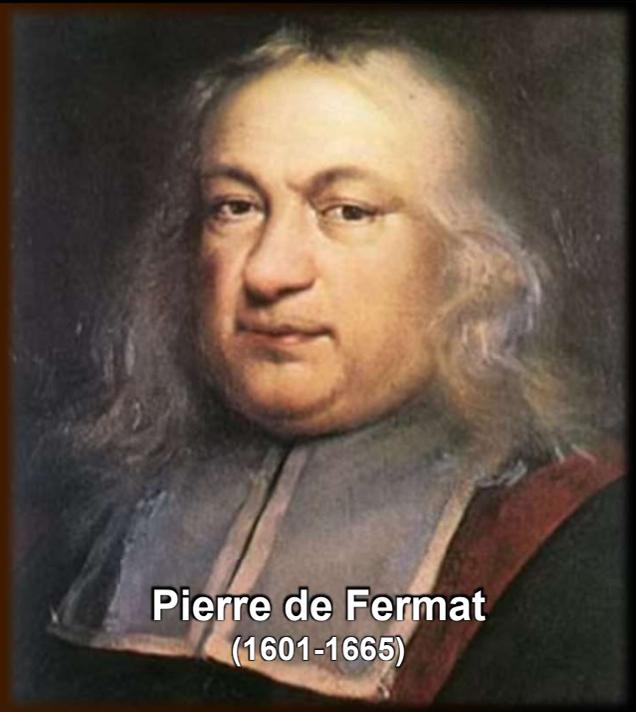
### Reason

*Believing something on the basis of demonstration.*

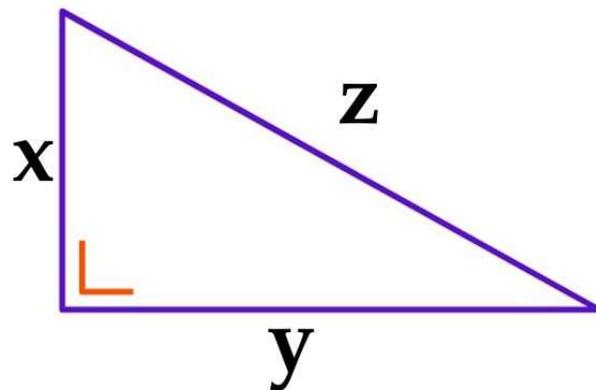
### Faith

*Believing something on the basis of authority.*

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



**Pierre de Fermat  
(1601-1665)**



**Pythagorean Theorem**

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

Fermat's equation:

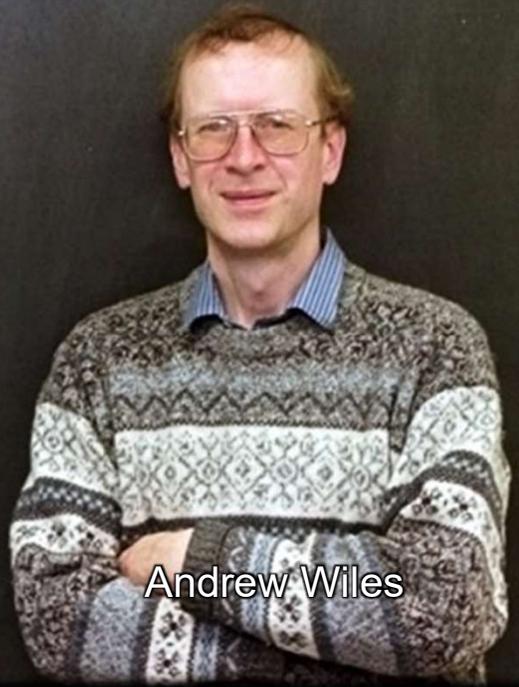
$$x^n + y^n = z^n$$

This equation has no solutions in integers for  $n \geq 3$ .

Fermat's equation:

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This equation has no solutions in integers for  $n \geq 3$ .



Andrew Wiles

# 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 quadratos, et generaliter nullam in infinitum ultra quadratum potestatem in duos ejusdem nominis fas est dividere: cujus rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet.*

Pierre de Fermat

## Introduction

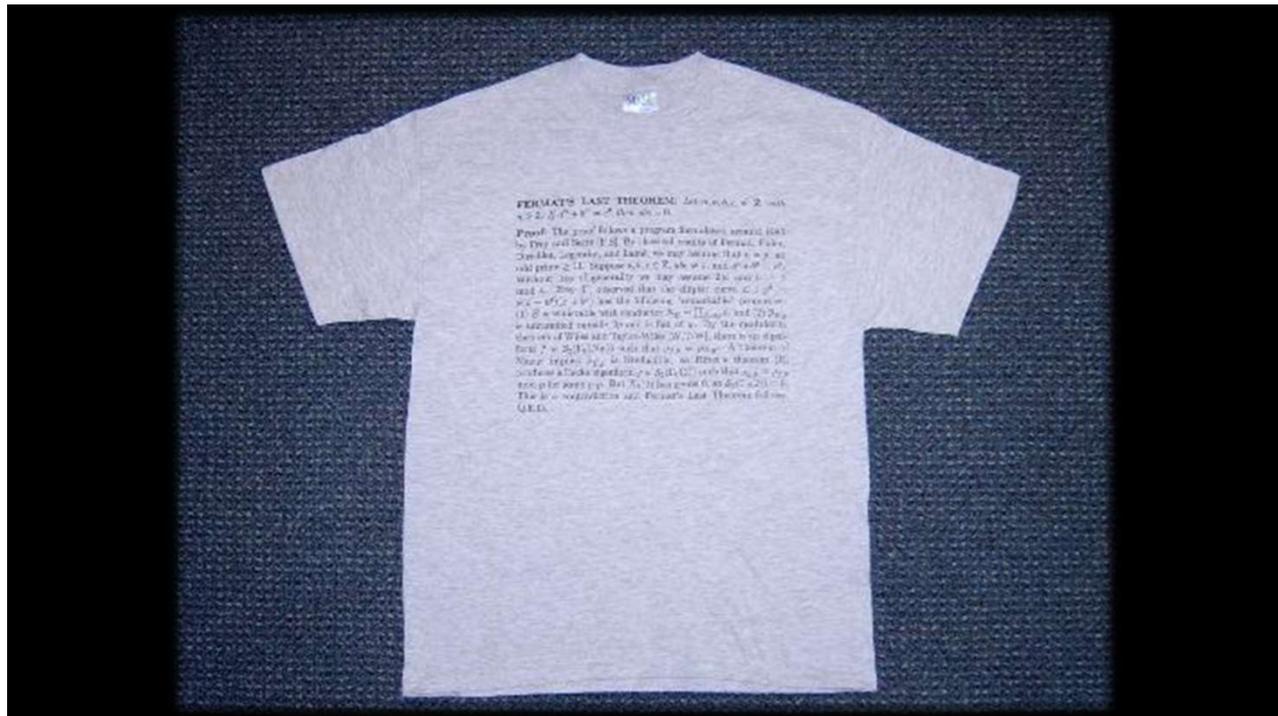
An elliptic curve over  $\mathbf{Q}$  is said to be modular if it has a finite covering by a modular curve of the form  $X_0(N)$ . Any such elliptic curve has the property that its Hasse-Weil zeta function has an analytic continuation and satisfies a functional equation of the standard type. If an elliptic 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  $\epsilon$ -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



**FERMAT'S LAST THEOREM:** Let  $n, a, b, c \in \mathbf{Z}$  with  $n > 2$ . If  $a^n + b^n = c^n$  then  $abc = 0$ .

**Proof:** The proof follows a program formulated around 1985 by Frey and Serre [F,S]. By classical results of Fermat, Euler, Dirichlet, Legendre, and Lamé, we may assume that  $n = p$ , an odd prime  $\geq 11$ . Suppose  $a, b, c \in \mathbf{Z}$ ,  $abc \neq 0$ , and  $a^p + b^p = c^p$ . Without loss of generality we may assume  $2|a$  and  $b \equiv 1 \pmod{4}$ . Frey [F] observed that the elliptic curve  $E : y^2 = x(x - a^p)(x + b^p)$  has the following "remarkable" properties: (1)  $E$  is semistable with conductor  $N_E = \prod_{\ell|abc} \ell$ ; and (2)  $\bar{\rho}_{E,p}$  is unramified outside  $2p$  and is flat at  $p$ . By the modularity theorem of Wiles and Taylor-Wiles [W,T-W], there is an eigenform  $f \in \mathcal{S}_2(\Gamma_0(N_E))$  such that  $\rho_{f,p} = \rho_{E,p}$ . A theorem of Mazur implies  $\bar{\rho}_{E,p}$  is irreducible, so Ribet's theorem [R] produces a Hecke eigenform  $g \in \mathcal{S}_2(\Gamma_0(2))$  such that  $\rho_{g,p} \equiv \rho_{f,p} \pmod{\wp}$  for some  $\wp|p$ . But  $X_0(2)$  has genus 0, so  $\mathcal{S}_2(\Gamma_0(2)) = 0$ . This is a contradiction and Fermat's Last Theorem follows. Q.E.D.

## Classical View of Faith and Reason

### Faith

*Believing something on the basis of demonstration.*

### Reason

*Believing something on the basis of authority.*

## Classical View of Faith and Reason

### Faith

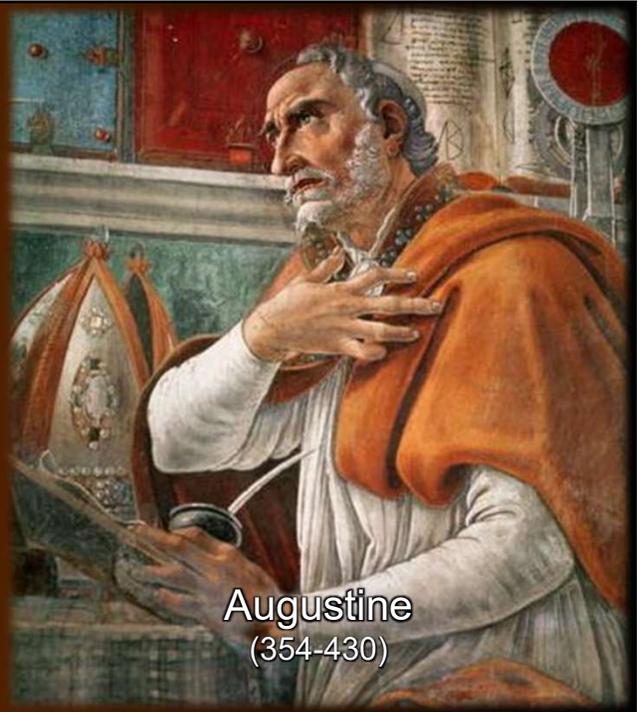
*Believing something on the basis of demonstration.*

### 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.***

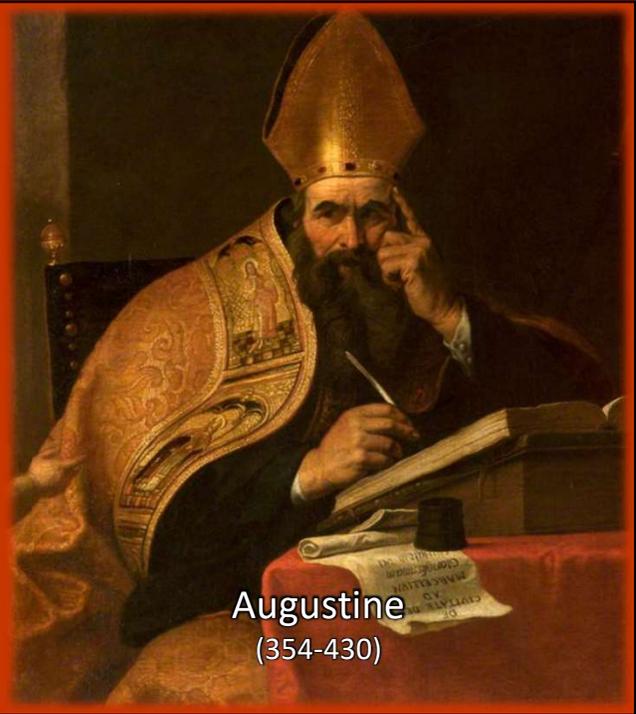
[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed. What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



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."***

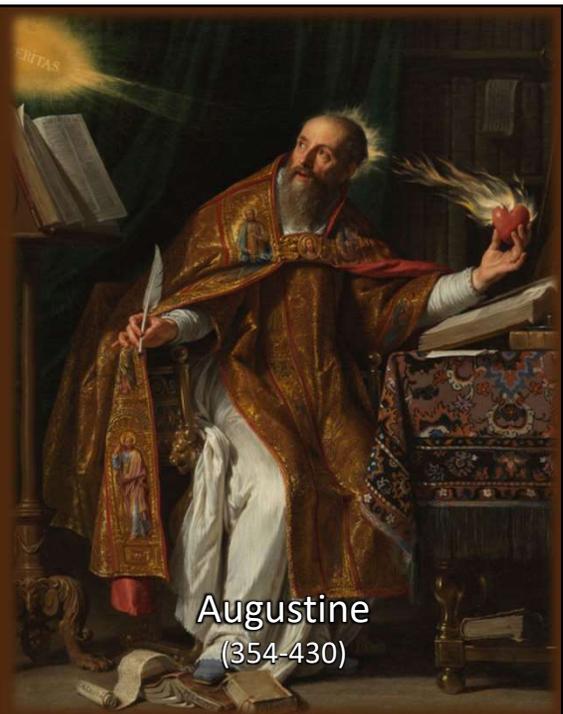
[Letter 120, in *Letters 100-155* (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]



Augustine  
(354-430)

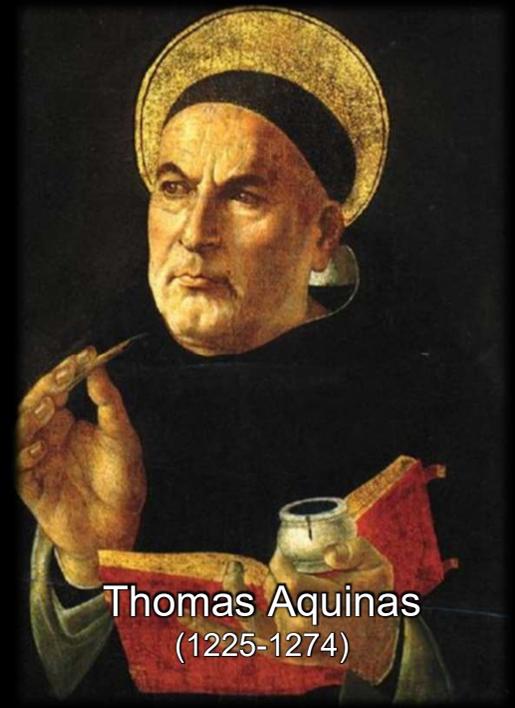
***"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course,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

[Letter 120, Teske, p. 131]



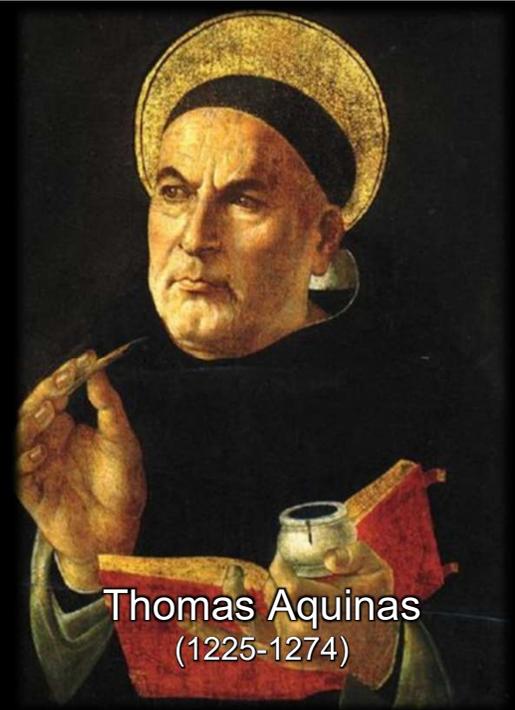
Augustine  
(354-430)

*"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)

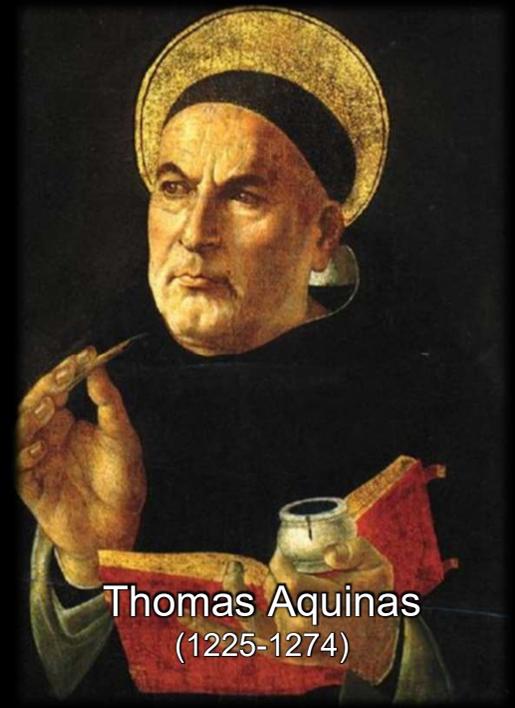
*"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."*



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."***

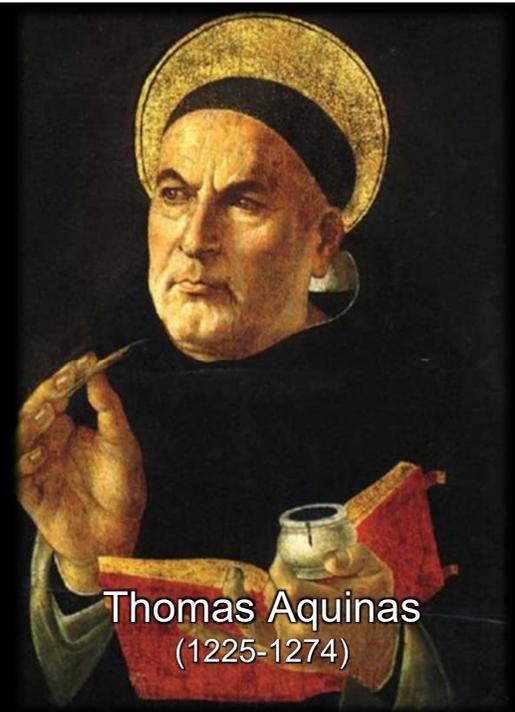
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



**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."***

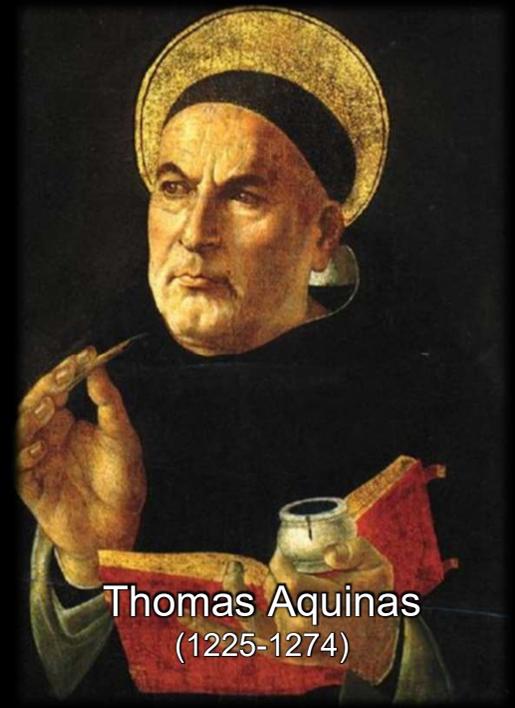
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



**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."***

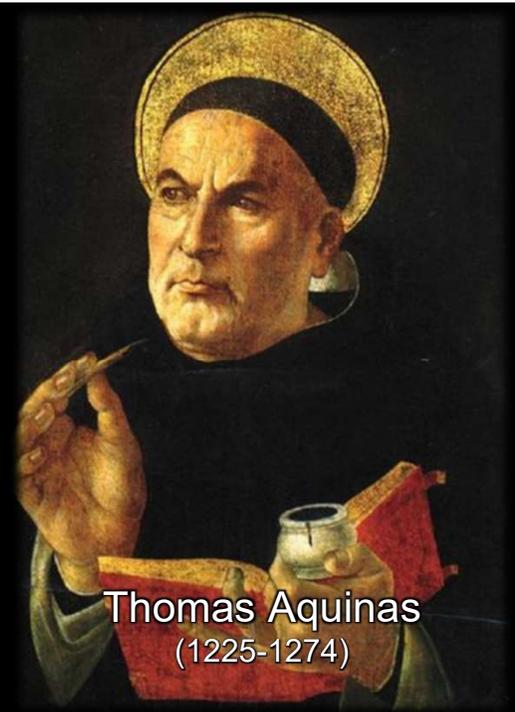
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



**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]

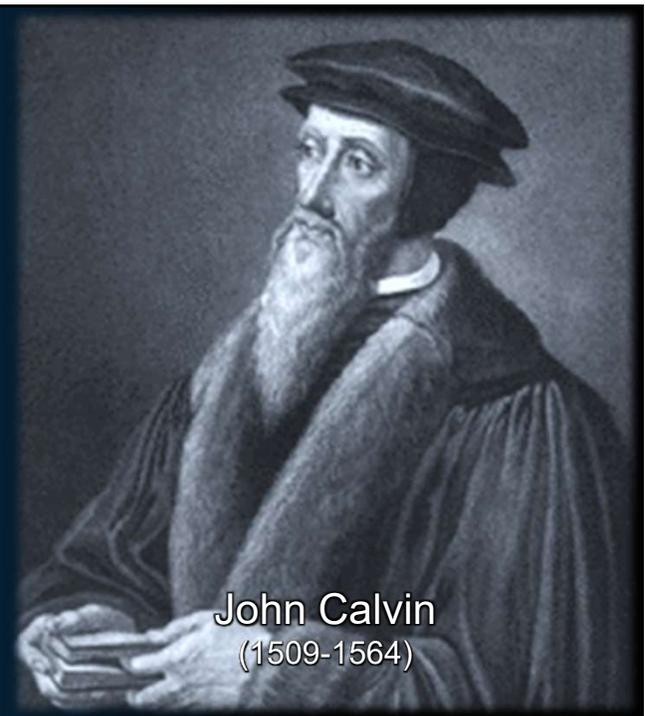
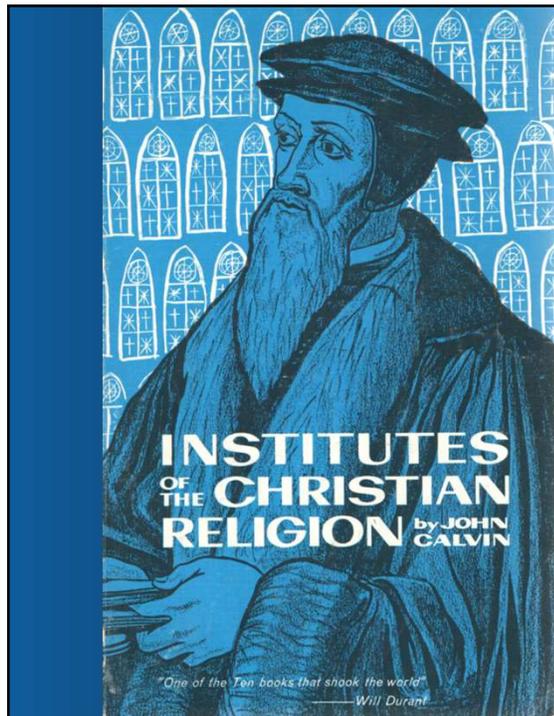


**Thomas Aquinas**  
(1225-1274)

# 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."*

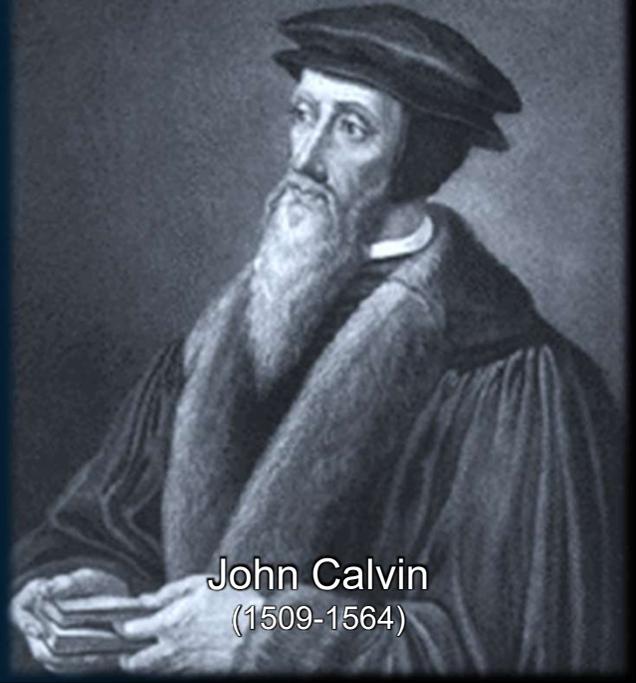
[Catechism of the Catholic Church, #286 (Washington: United States Catholic Conference, 1994), 75]



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.  
Eerdmans), 236]



**John Calvin**  
(1509-1564)

**THE  
WORKS OF  
JOHN OWEN**

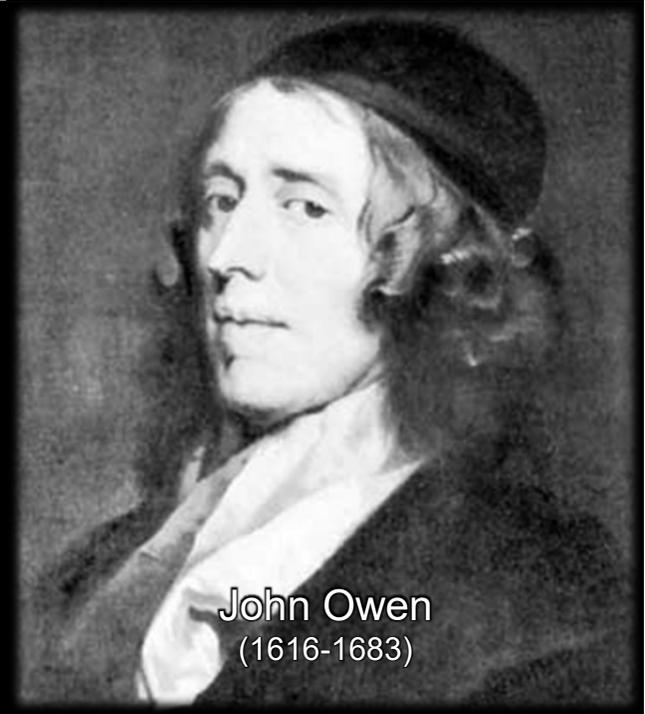
volume four



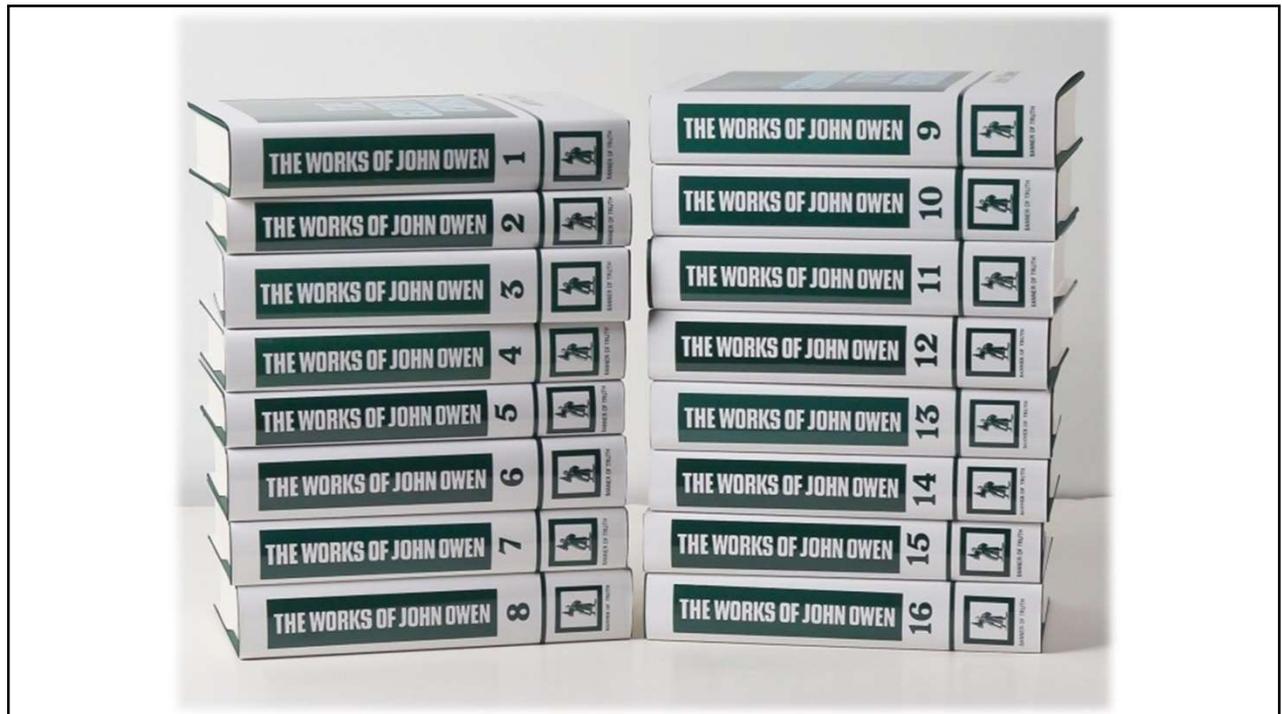
**John Owen**  
(1616-1683)

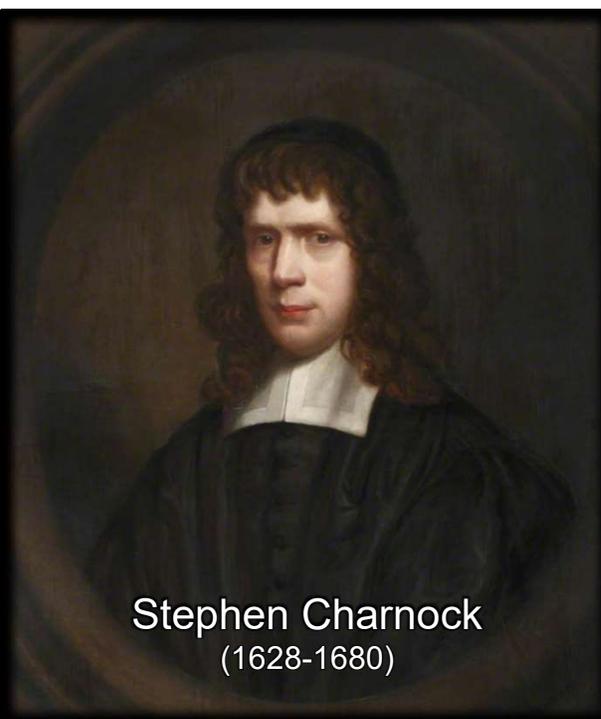
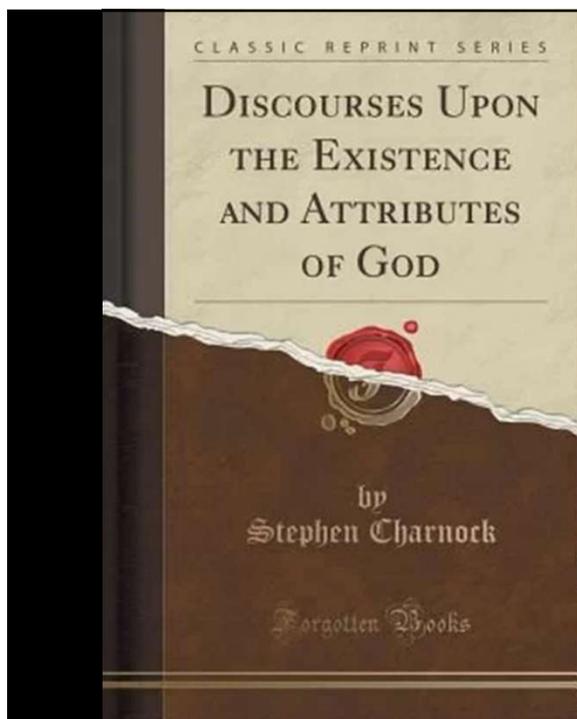
**"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."**

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

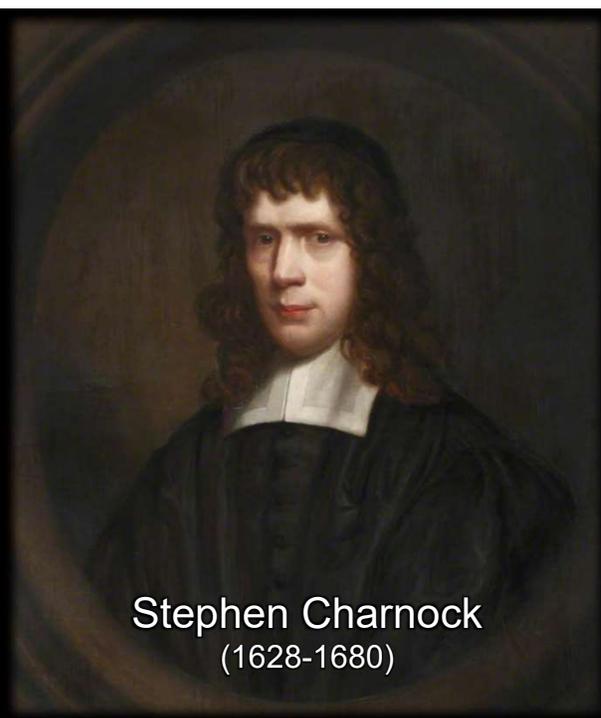
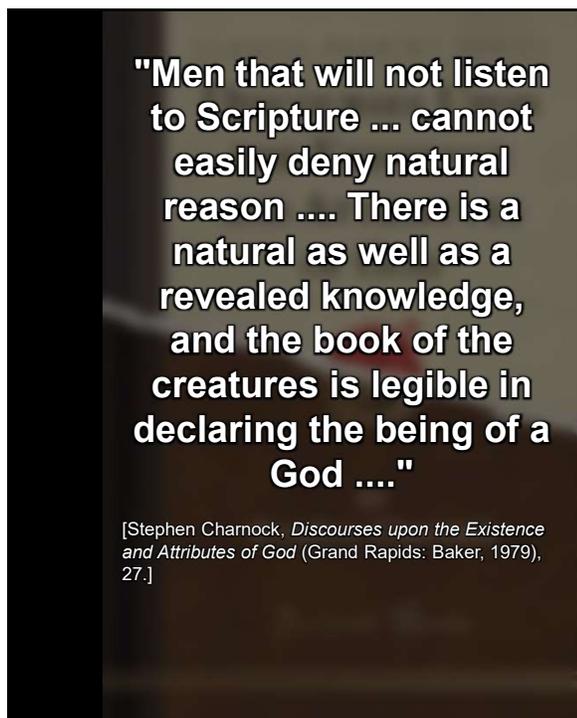


**John Owen**  
(1616-1683)





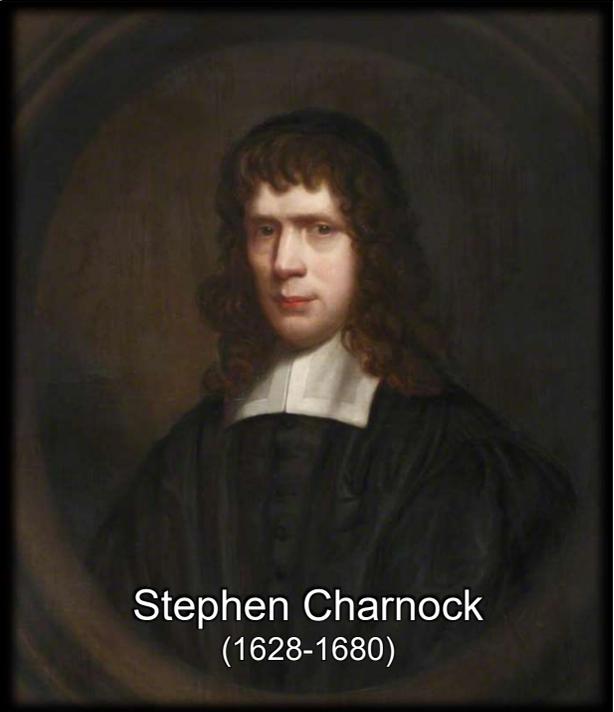
Stephen Charnock  
(1628-1680)



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."**

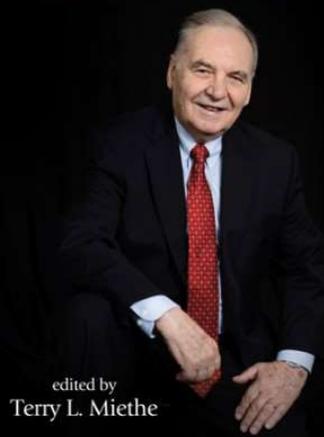
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



**Stephen Charnock**  
(1628-1680)

## 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

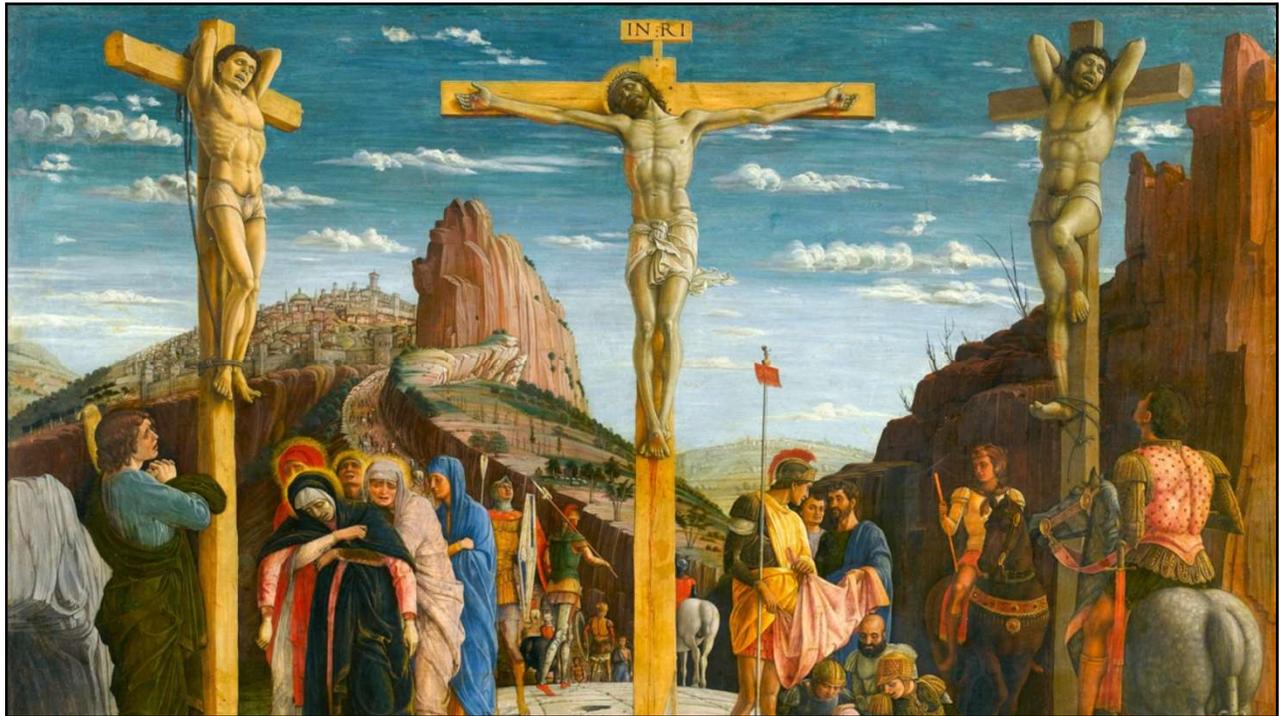
by Richard G. Howe

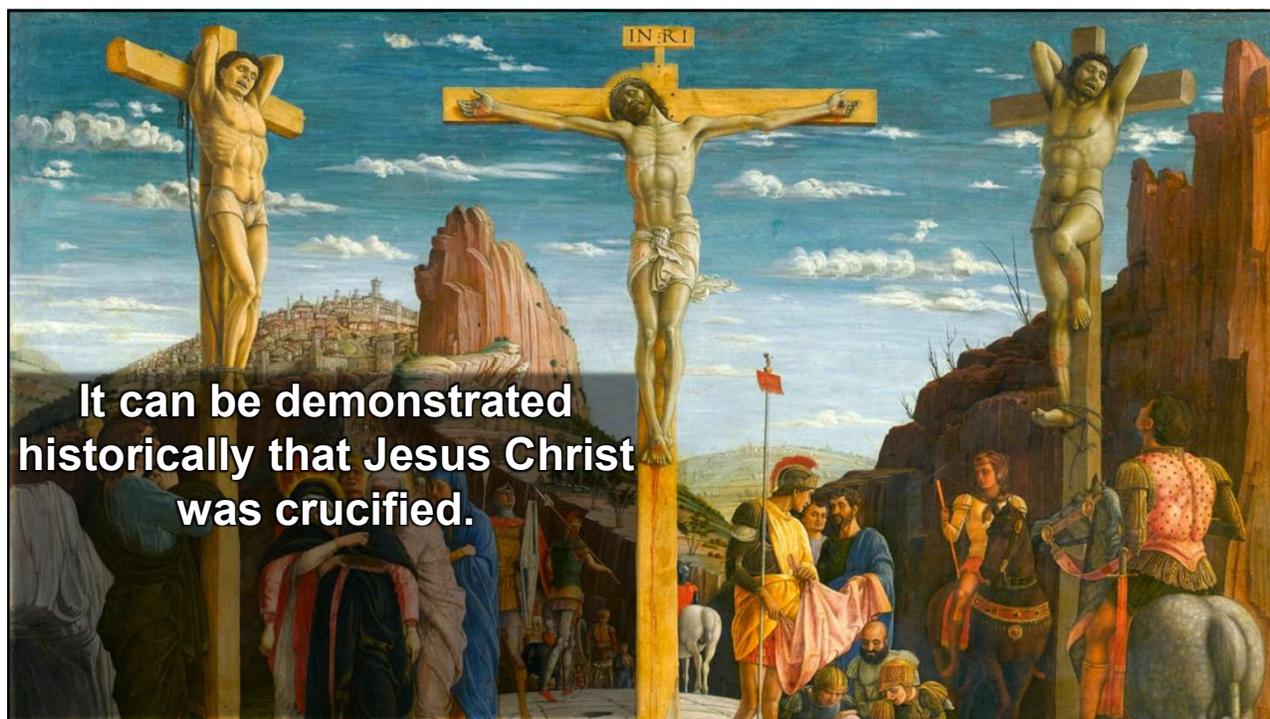
Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

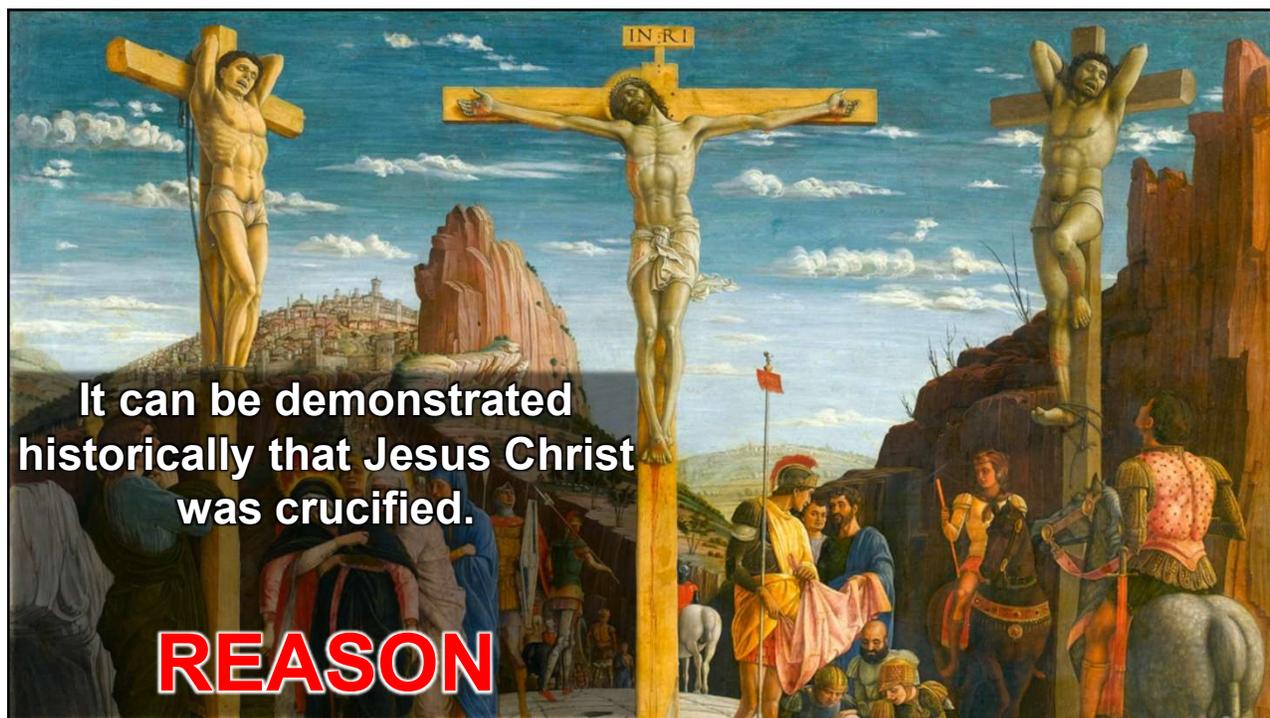
I WAS LED TO Christ in high school by Christian friends of mine. I grew spiritually about as much as one might expect a teenager to grow, becoming involved with my youth group at church and pursuing my interesting in drumming. After graduation, I headed to the community college to study music. I tell 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



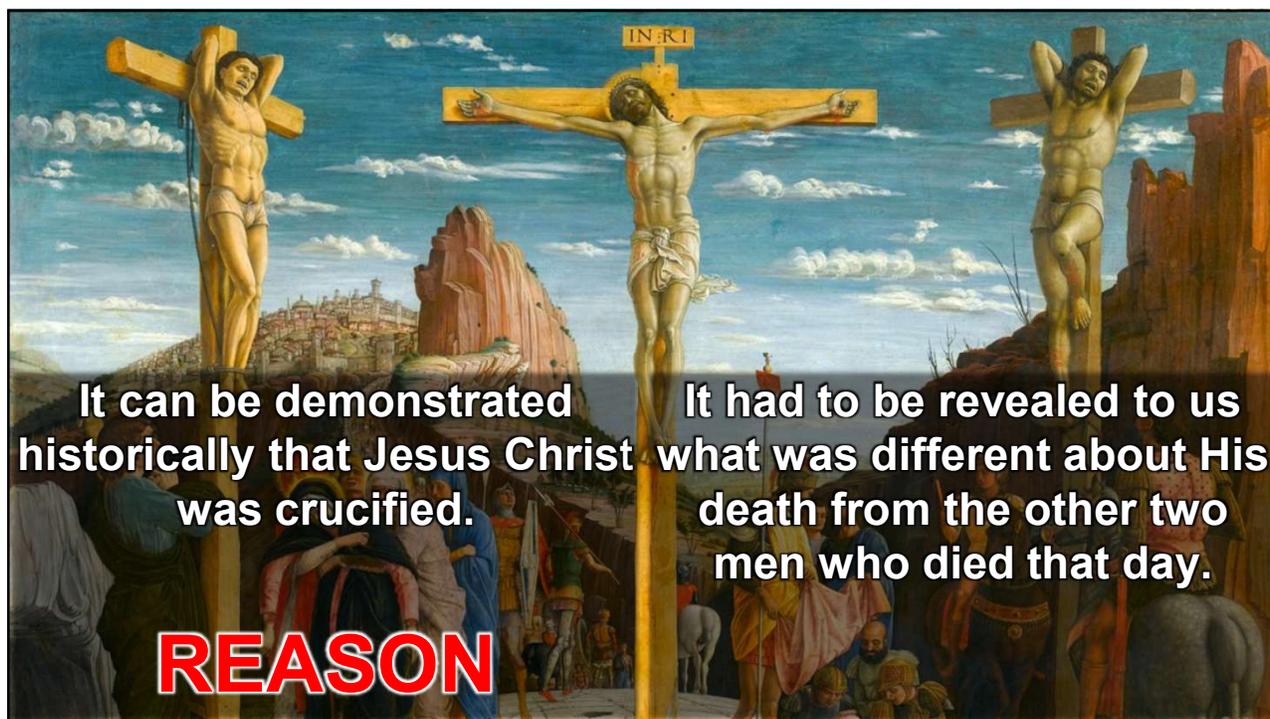


It can be demonstrated historically that Jesus Christ was crucified.



It can be demonstrated historically that Jesus Christ was crucified.

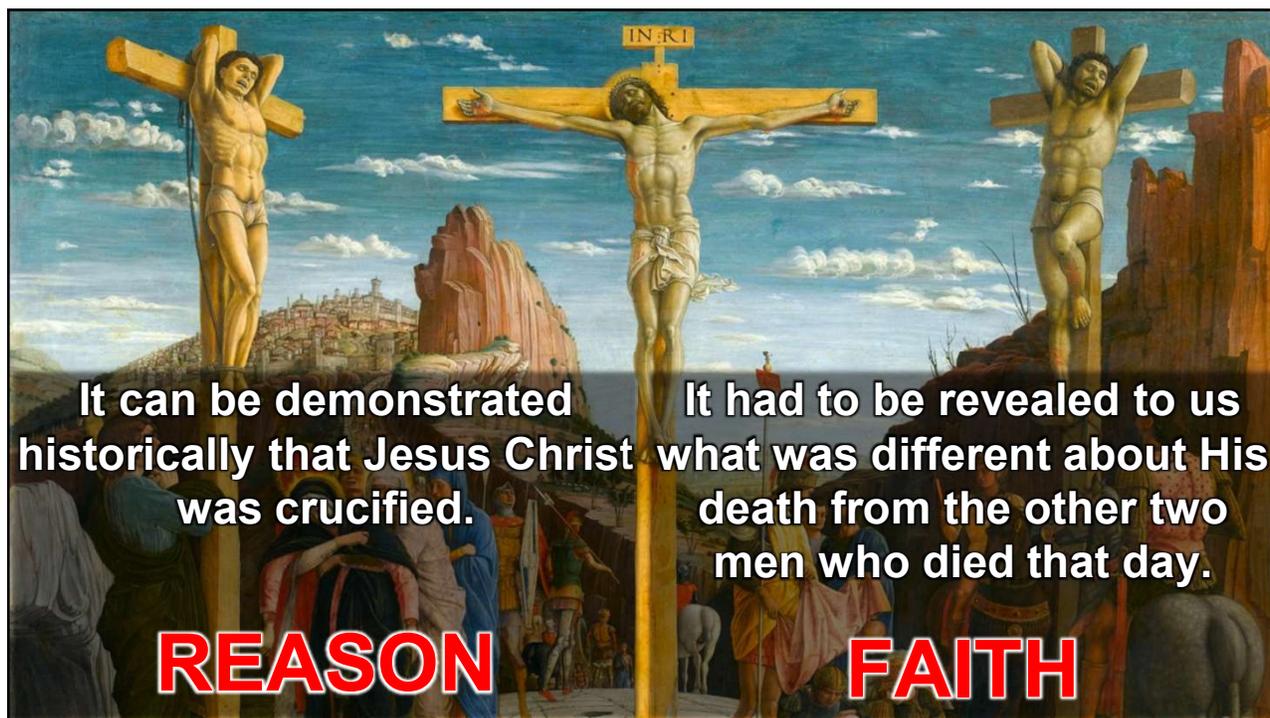
**REASON**



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.

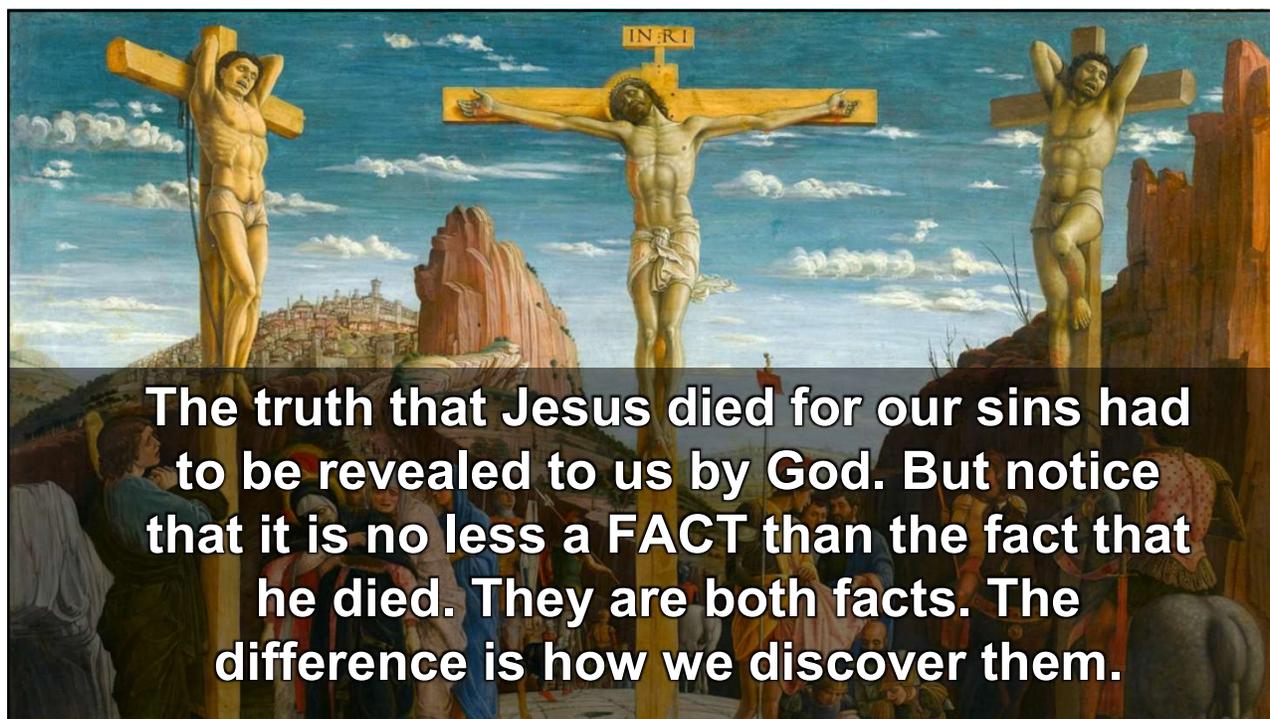


It can be demonstrated historically that Jesus Christ was crucified.

**REASON**

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

**FAITH**



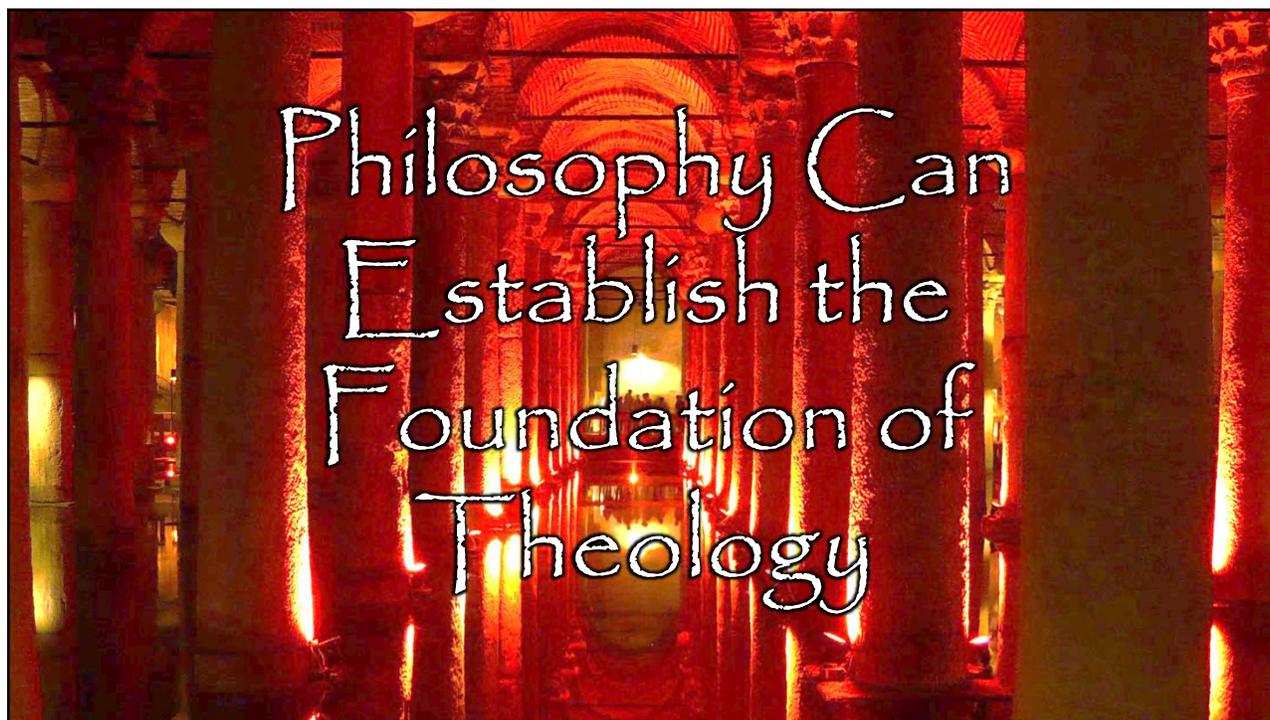
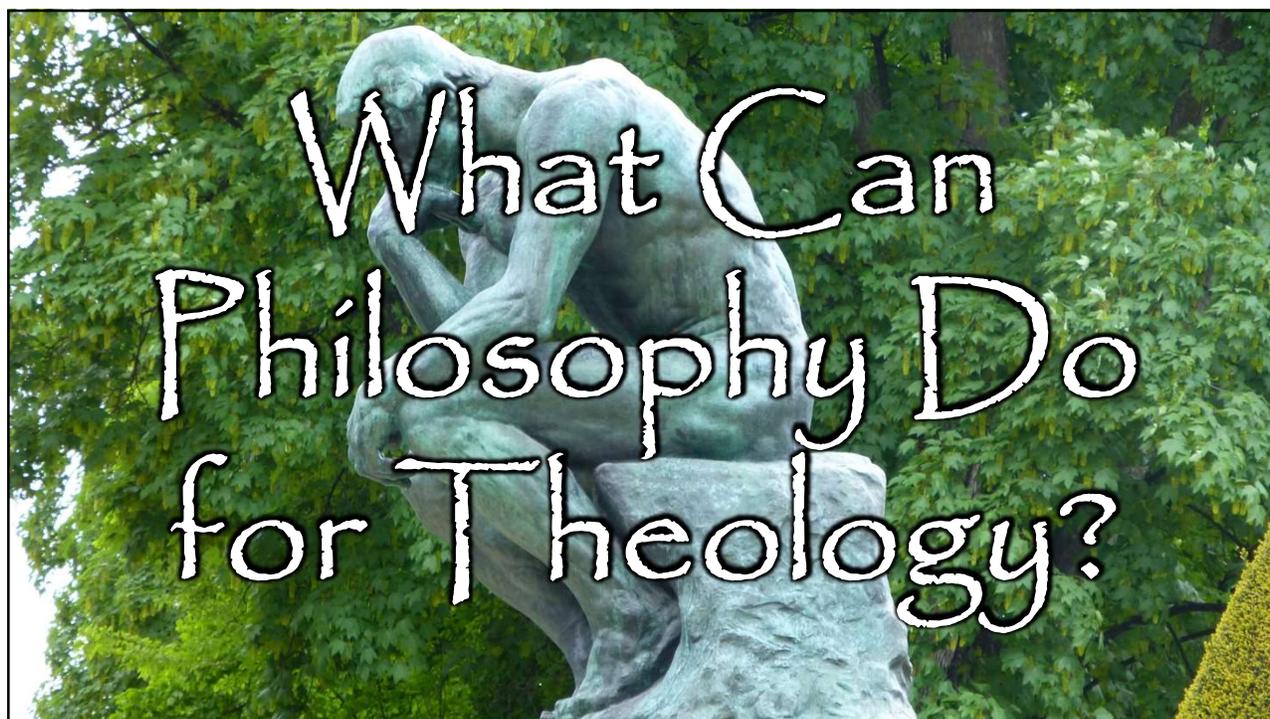
The truth that Jesus died for our sins had to be revealed to us by God. But notice that it is no less a **FACT** than the fact that he died. They are both facts. The difference is how we discover them.

✧ *Understanding Truth* ✧

✧ *Demonstrating God's Existence* ✧

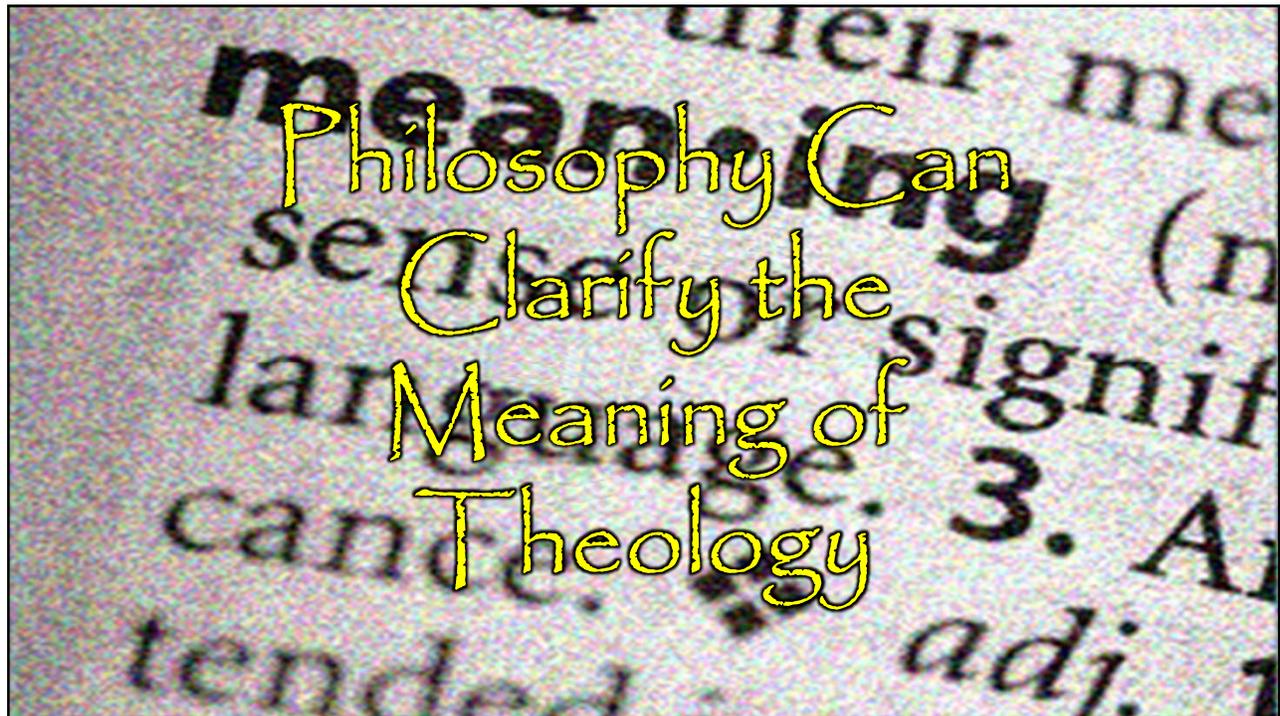
✧ *Defending God's Attributes* ✧

✧ *Interpreting God's Word* ✧



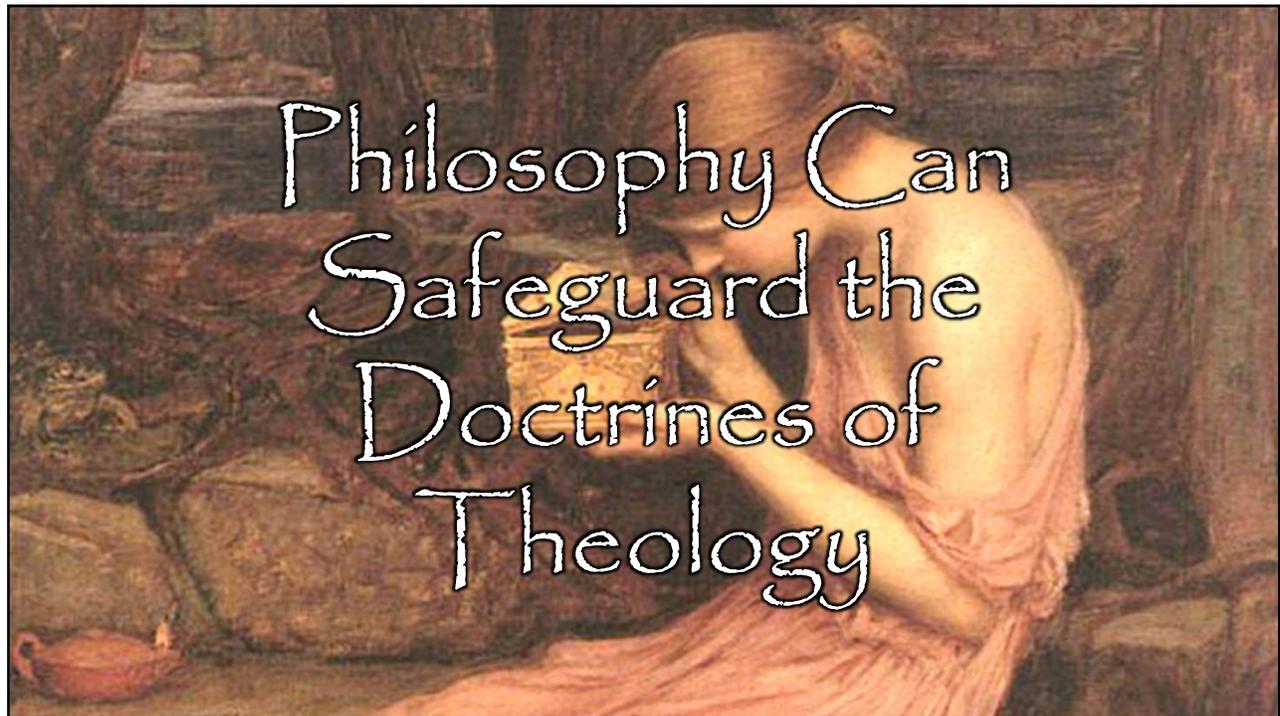
## Philosophy Can Establish the Foundation of Theology

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



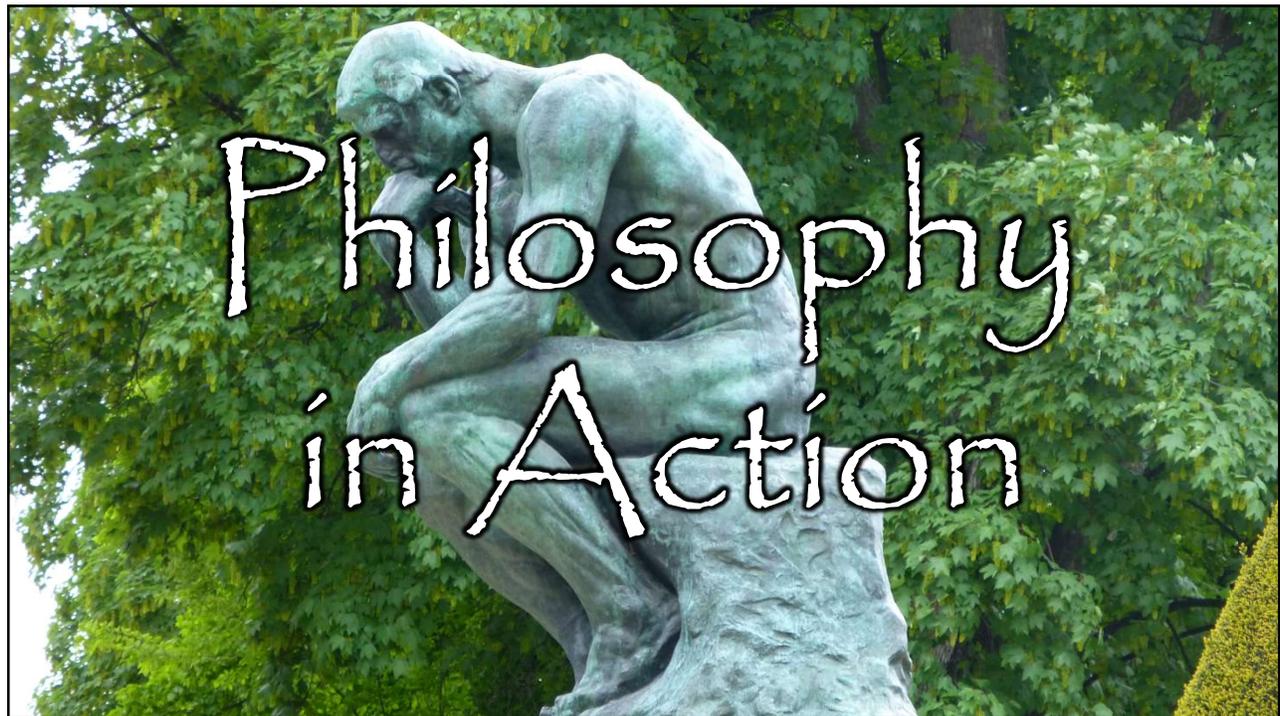
## Philosophy Can Clarify the Meaning of Theology

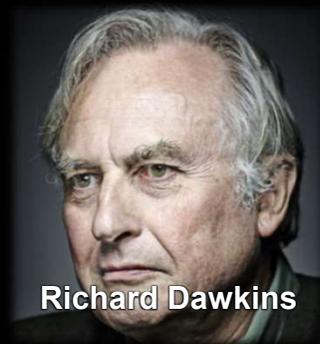
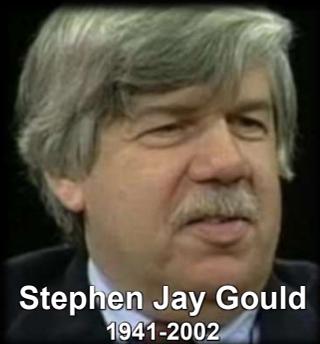
- I. The Meaning of 'Nature'
  - A. Nature vs. Function
  - B. Nature and Teleology
  - C. Human Nature
- II. The Meaning of Flesh vs. Spirit
  - A. Flesh
    1. as Material
    2. as Moral
  - B. Spirit
    1. as Immaterial
    2. as Godly
- III. The Meaning of Biblical Inerrancy
  - A. The Concept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



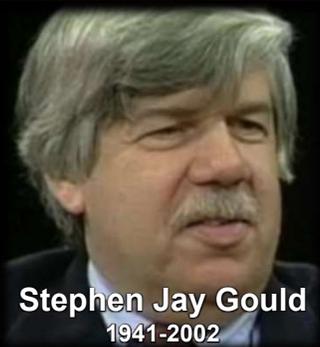
## Philosophy Can Safeguard the Doctrines of Theology

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





## Facts and the Relationship of Science and Religion



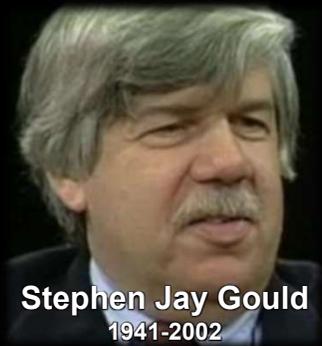
- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion



*"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.*



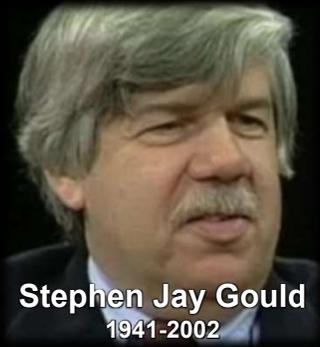
*"No such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority—*



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

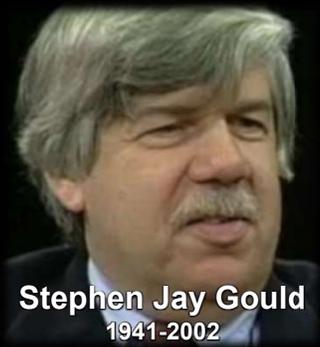


*"The net of science covers the empirical universe: what is it made of (fact) and why does it work this way (theory).*



Stephen Jay Gould  
1941-2002

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



Stephen Jay Gould  
1941-2002

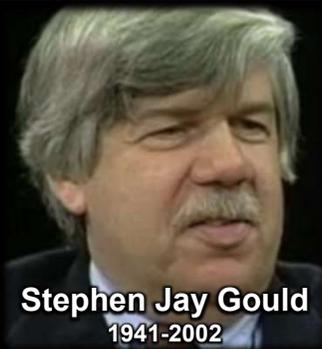
*"These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art and the meaning of beauty)."*



Stephen Jay Gould  
1941-2002

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

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



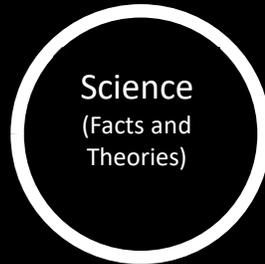
Stephen Jay Gould  
1941-2002

Non  
Overlapping  
Magisteria



**Stephen Jay Gould**  
1941-2002

# 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



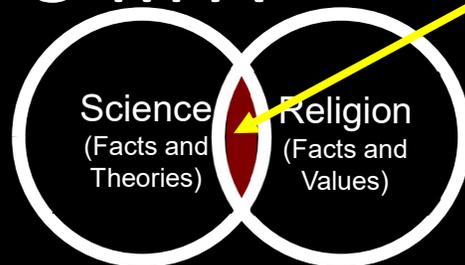
Alister McGrath

# Partially Overlapping Magisteria



Alister McGrath

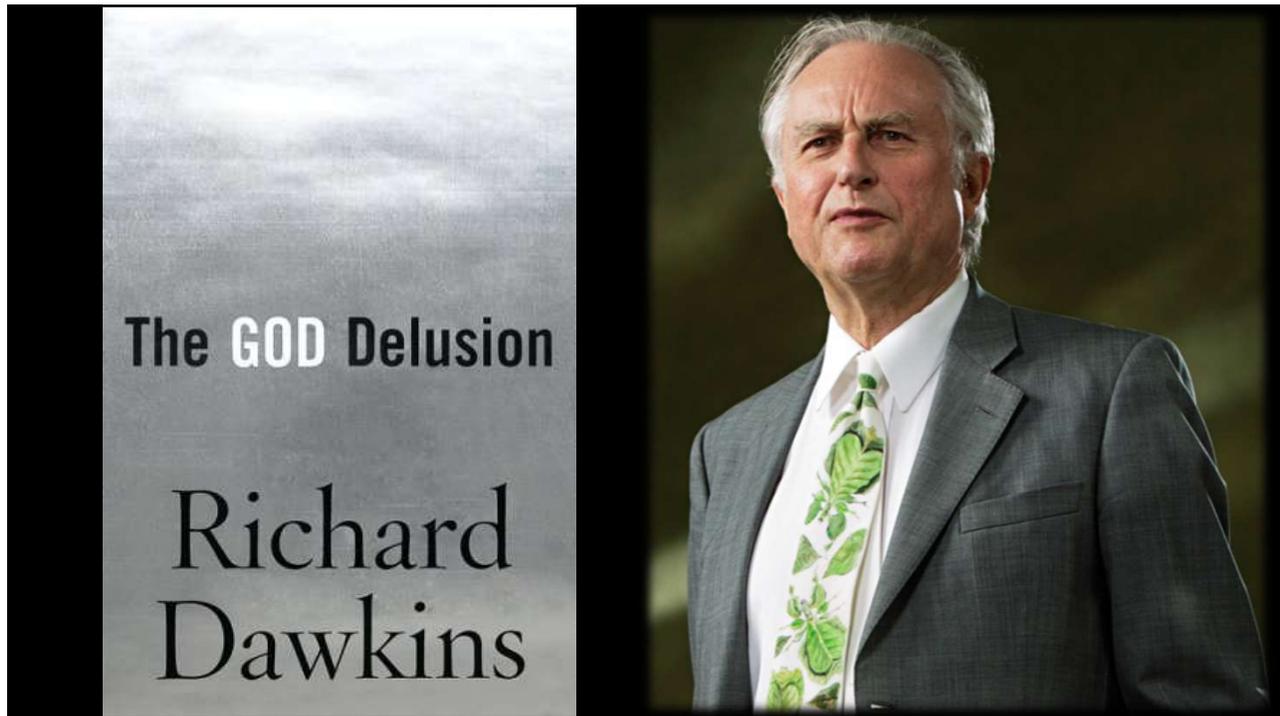
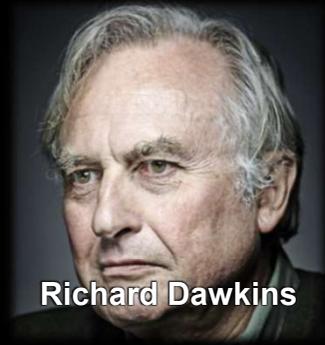
P O M A

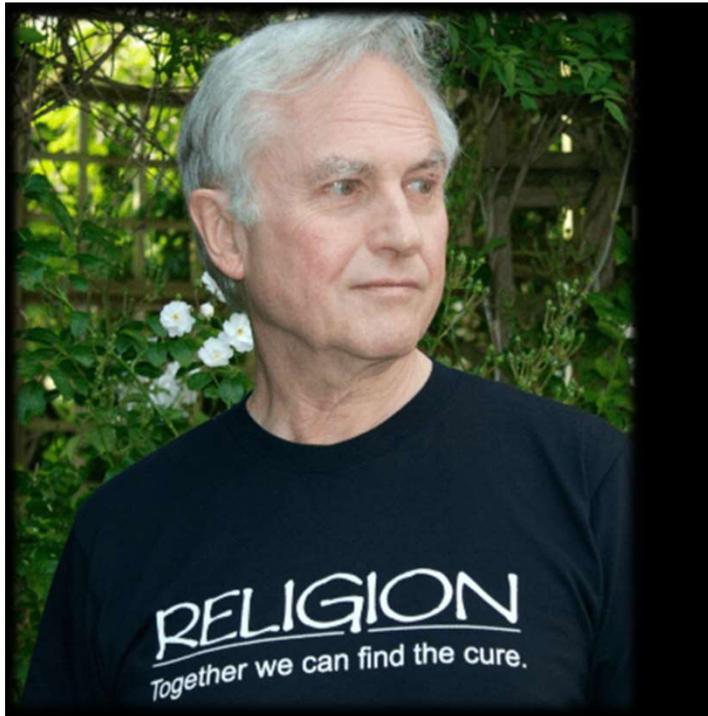
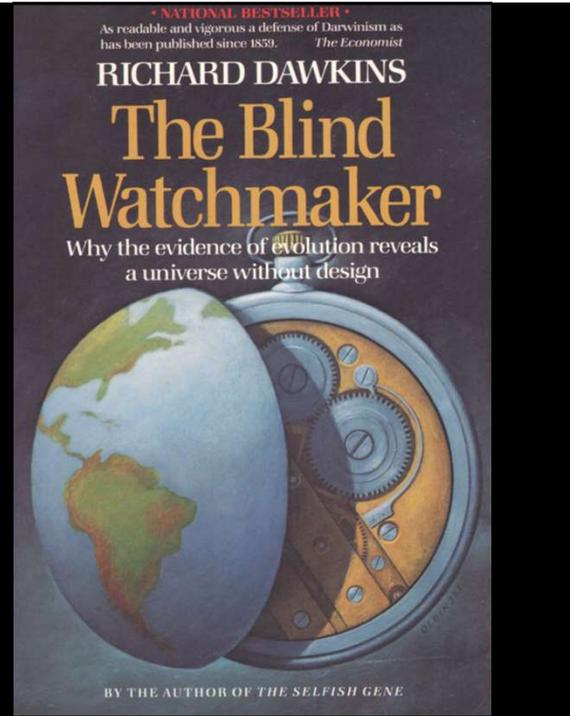
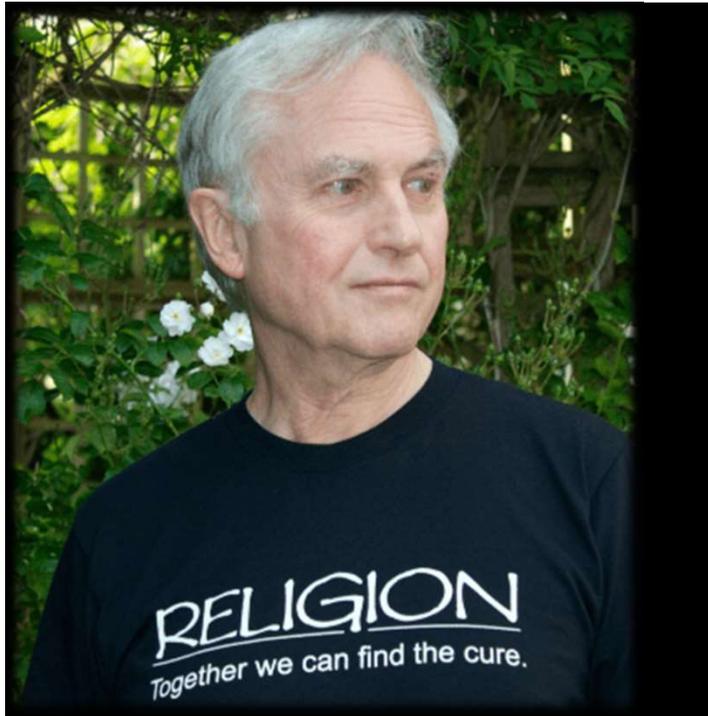


Common factual claims  
of science and religion

e.g., information  
content in biological  
systems

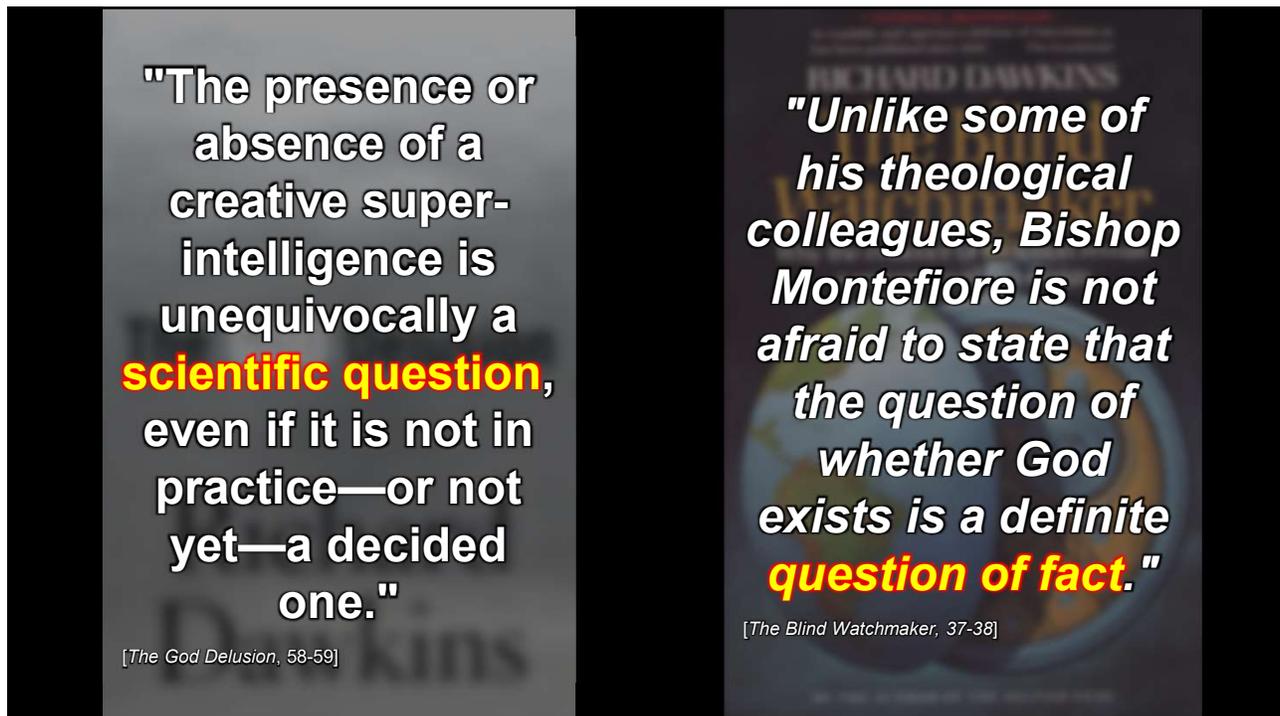
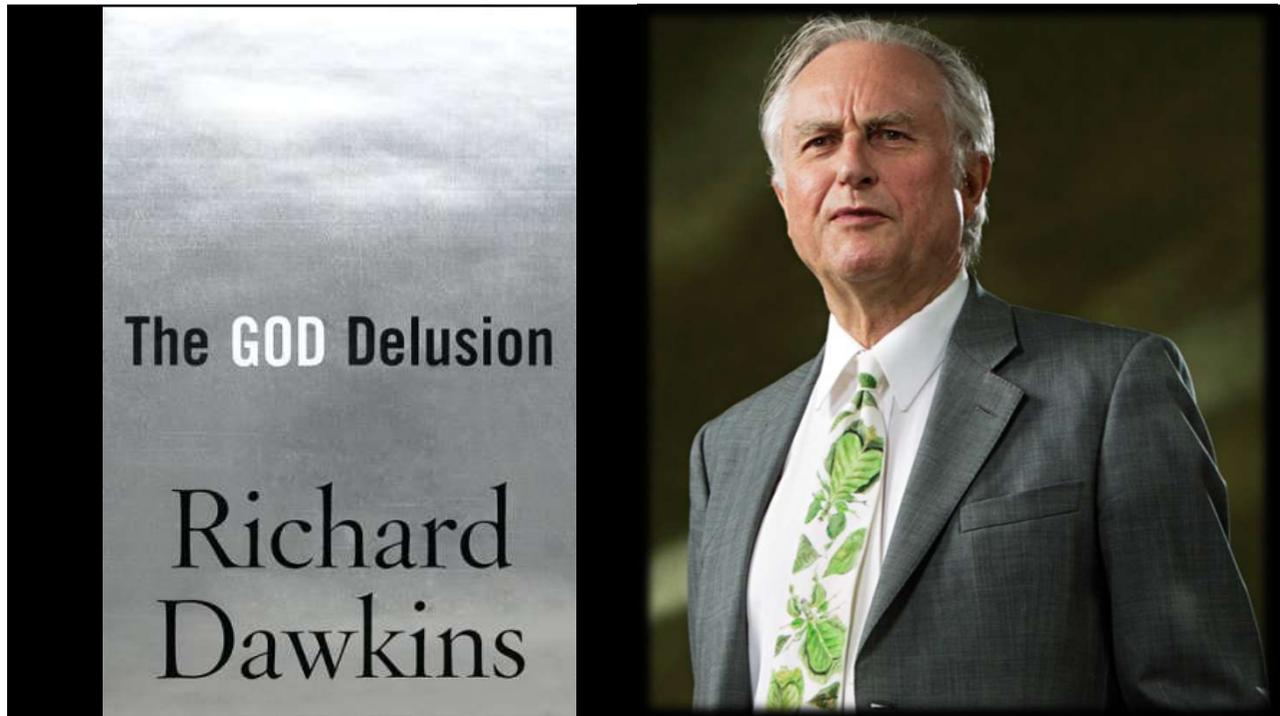
- Former Charles Simonyi Professor of Public Understanding of Science, Oxford University
- Author of *The Selfish Gene*; *The Blind Watchmaker*; *The God Delusion*, and more
- famous for his theory of memes
- outspoken atheist

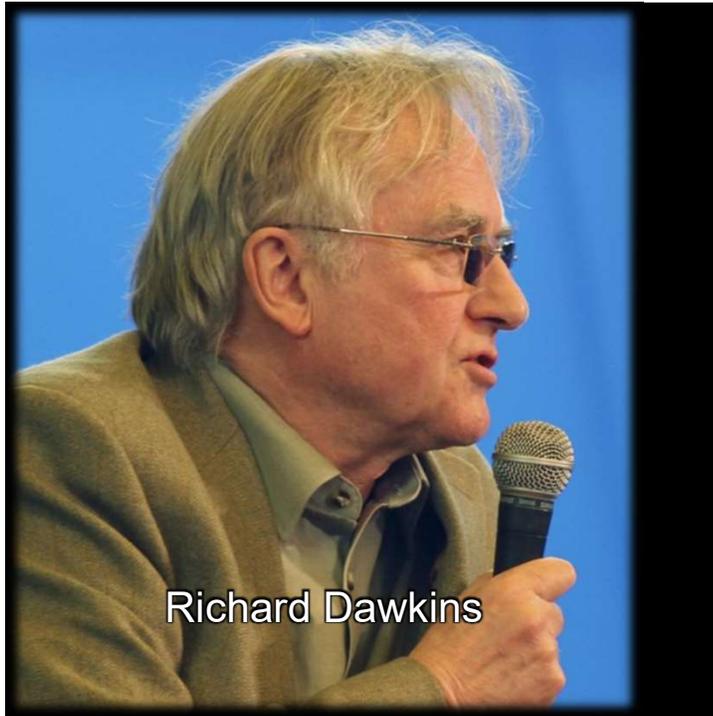




***"Unlike some of his theological colleagues, Bishop Montefiore is not afraid to state that the question of whether God exists is a definite question of fact."***

[The Blind Watchmaker, 37-38]

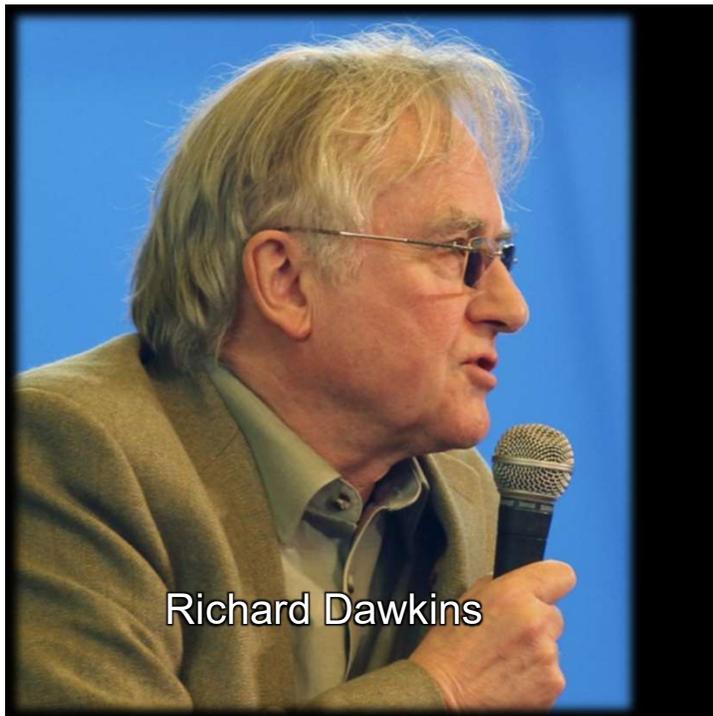




Richard Dawkins

## The GOD Delusion

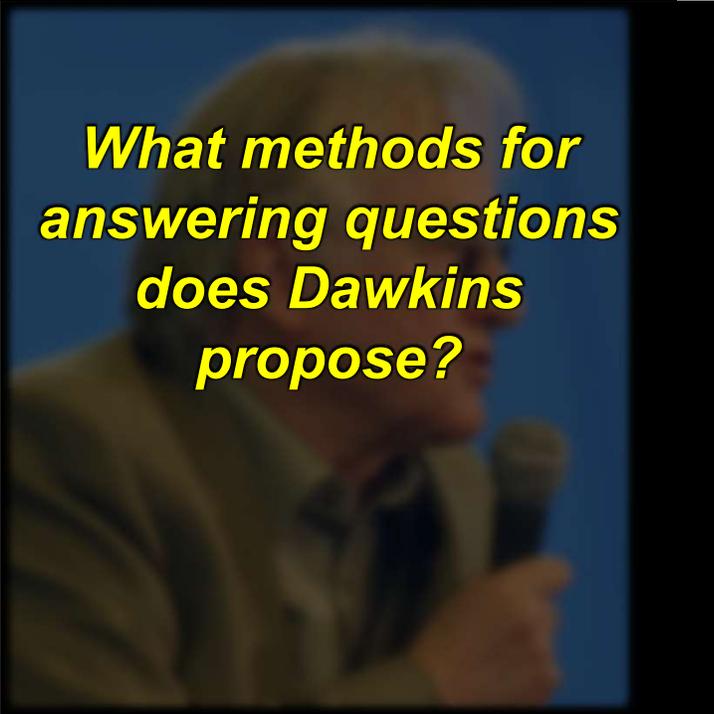
Richard  
Dawkins



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."

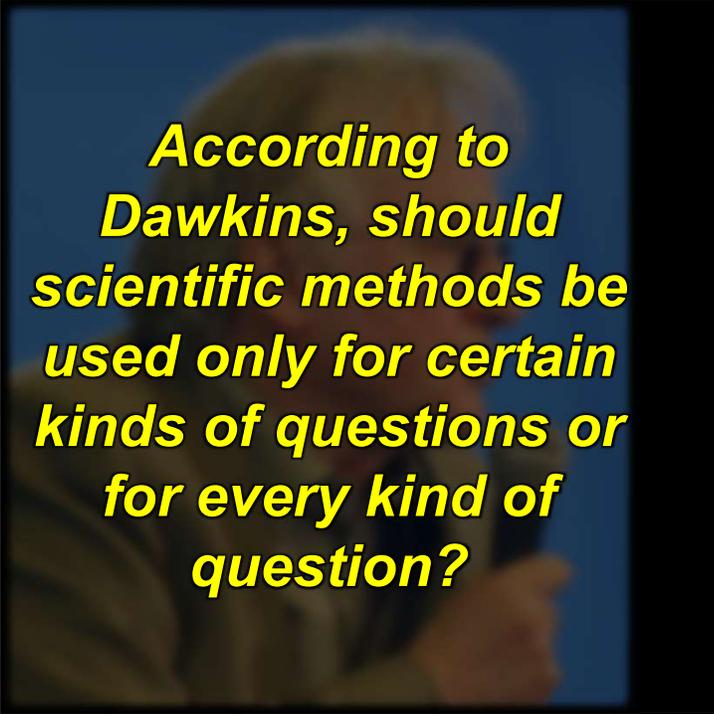
[Richard Dawkins, *The God Delusion*, 59.]



**What methods for answering questions does Dawkins propose?**

"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.**"

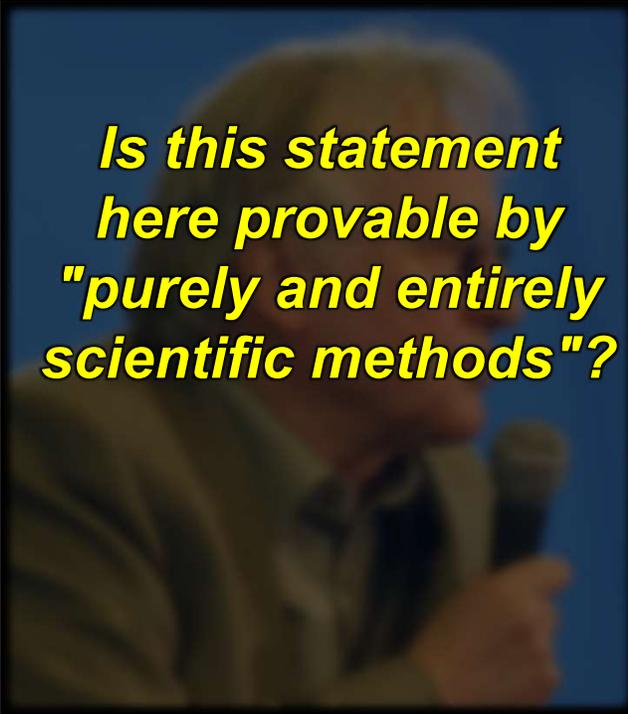
[Richard Dawkins, *The God Delusion*, 59.]



**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."

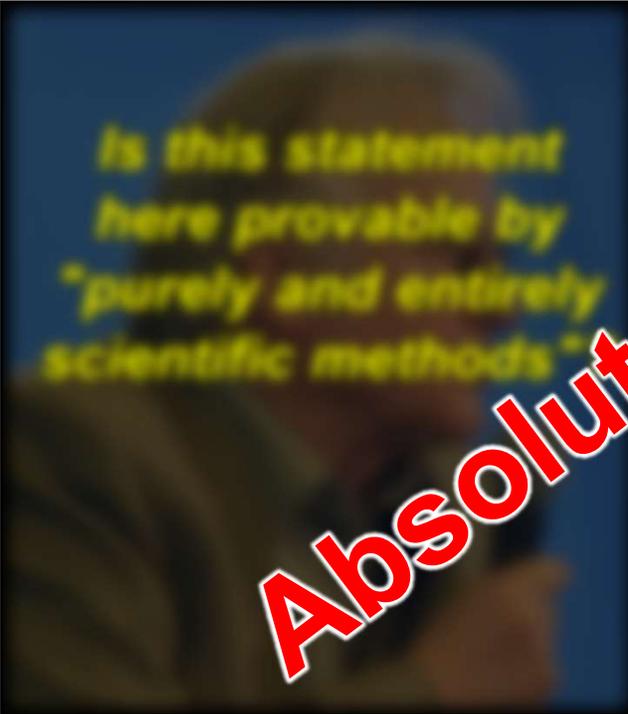
[Richard Dawkins, *The God Delusion*, 59.]



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

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

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



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

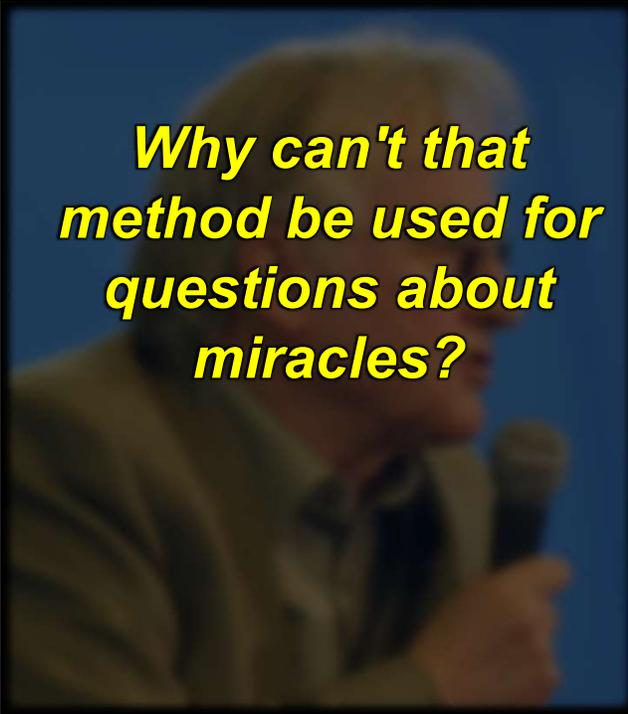
**Absolutely Not!**

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

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

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

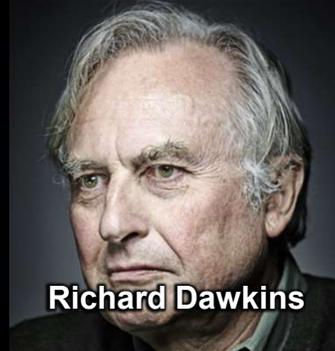
**Philosophical Method!**



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

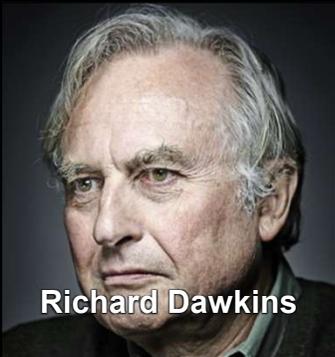
"There is an answer to every such question [about miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific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

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



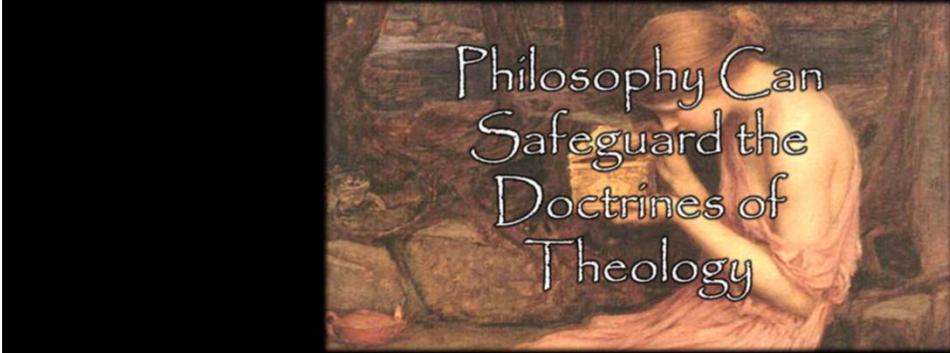
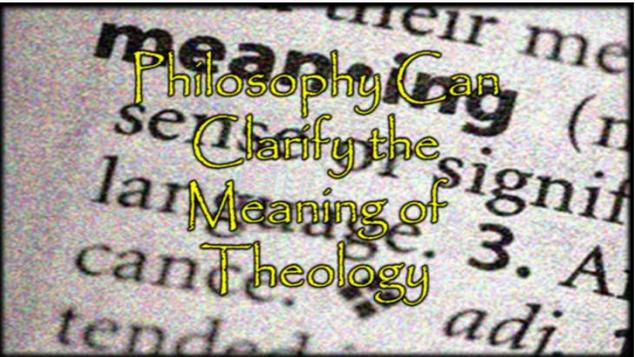
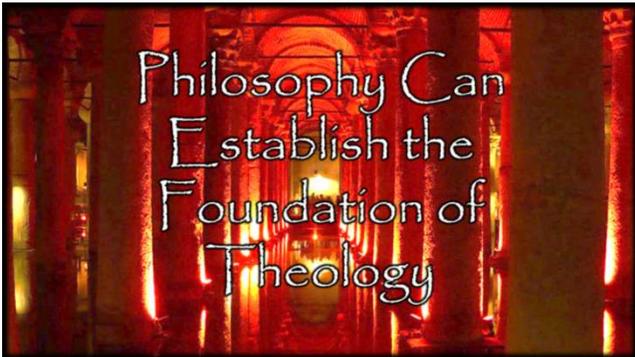
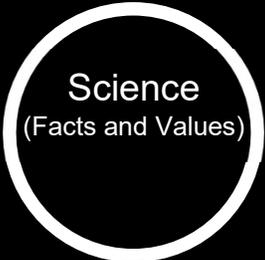
Richard Dawkins

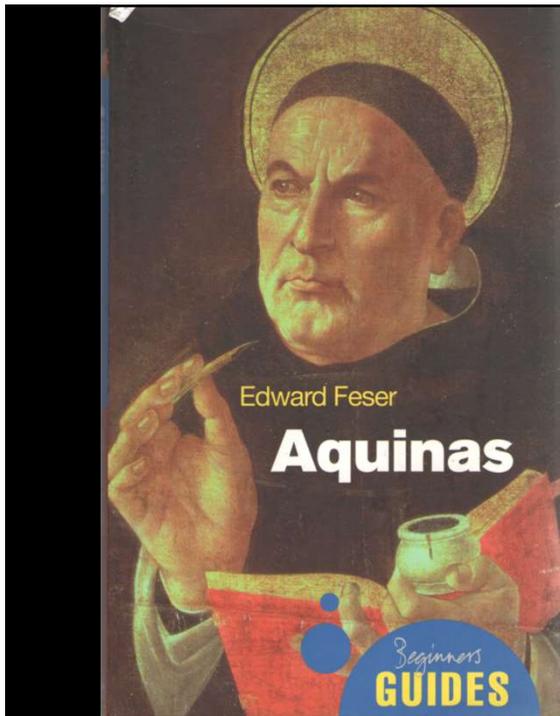
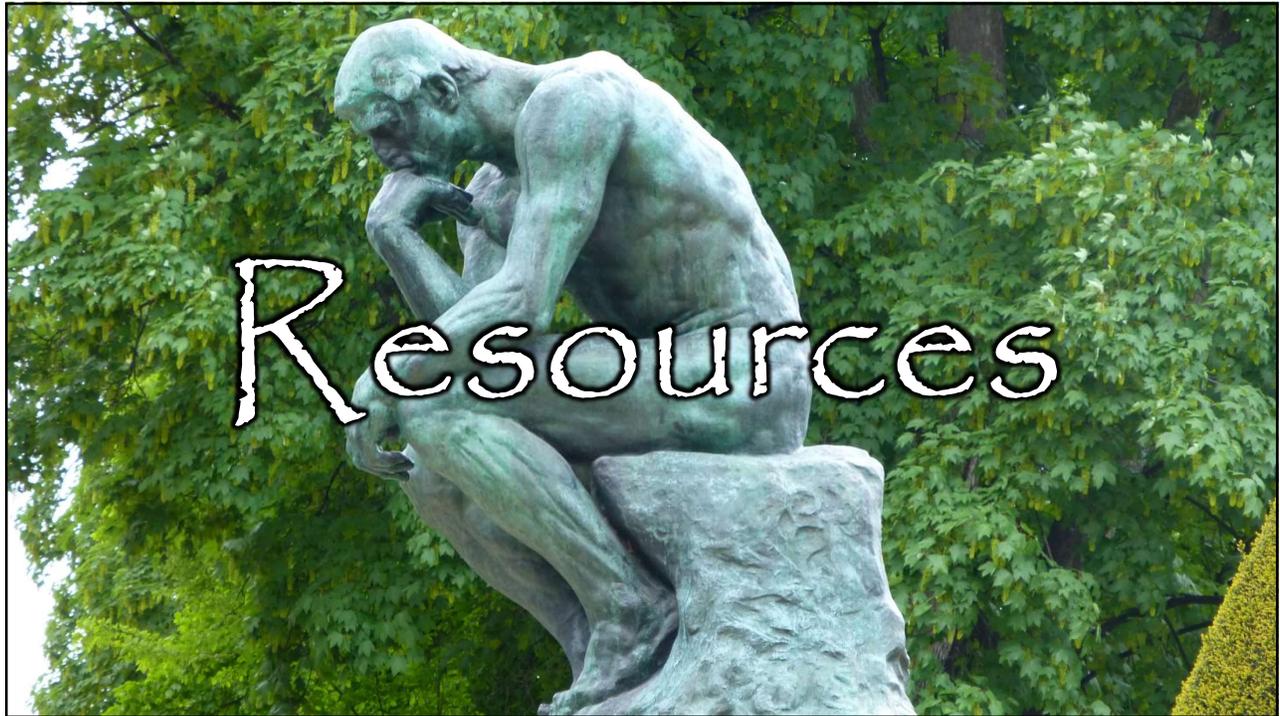
Completely  
Overlapping  
Magisteria

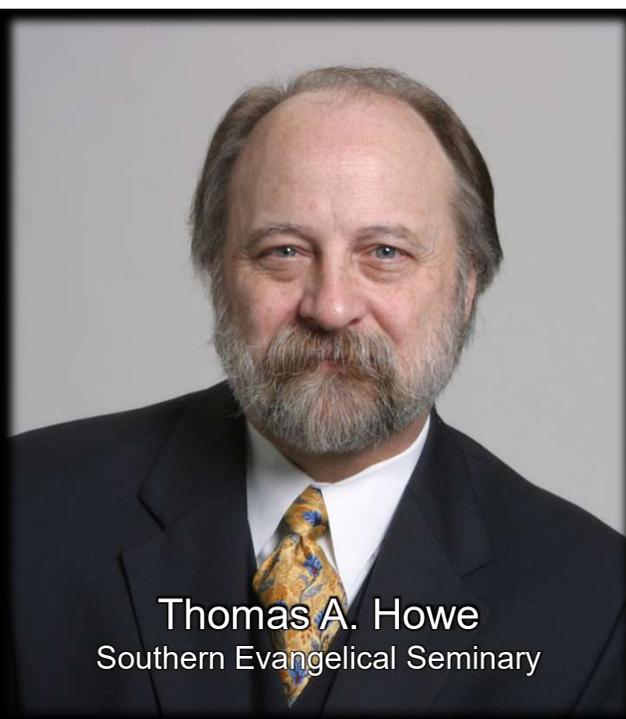
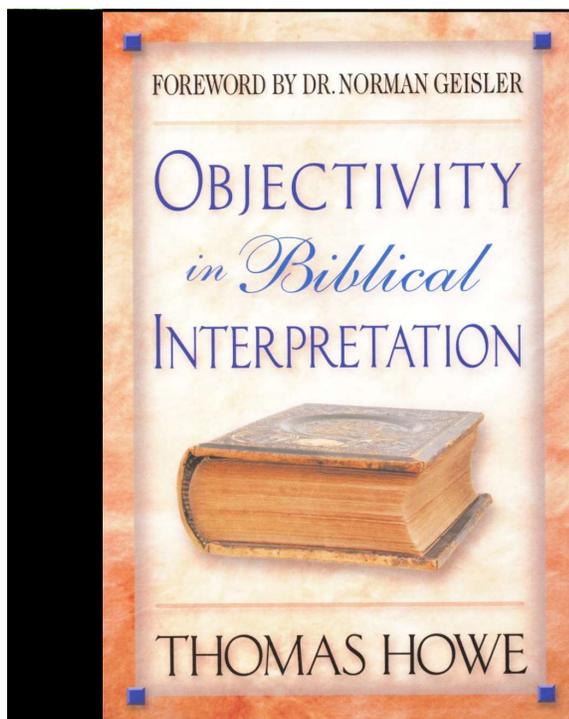


Richard Dawkins

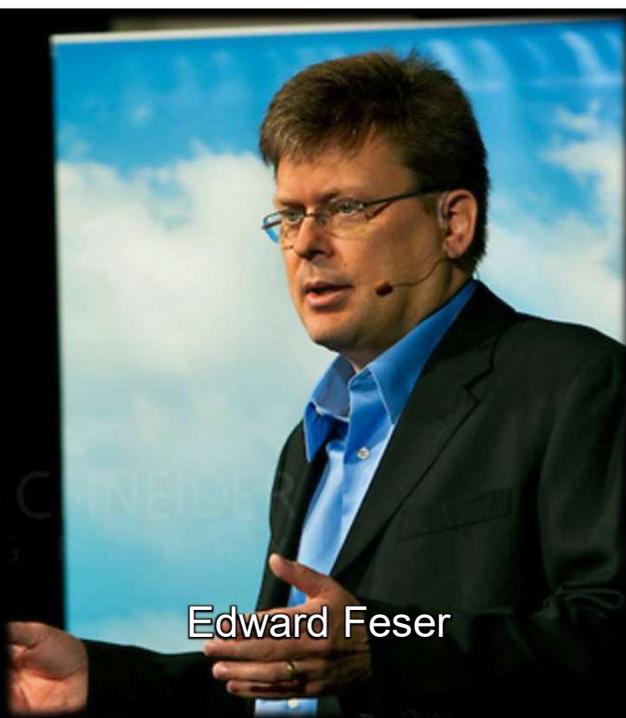
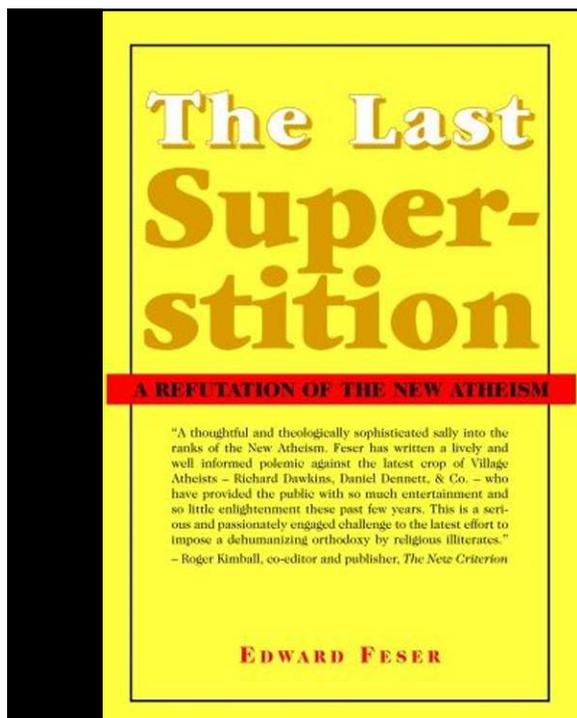
# COMA



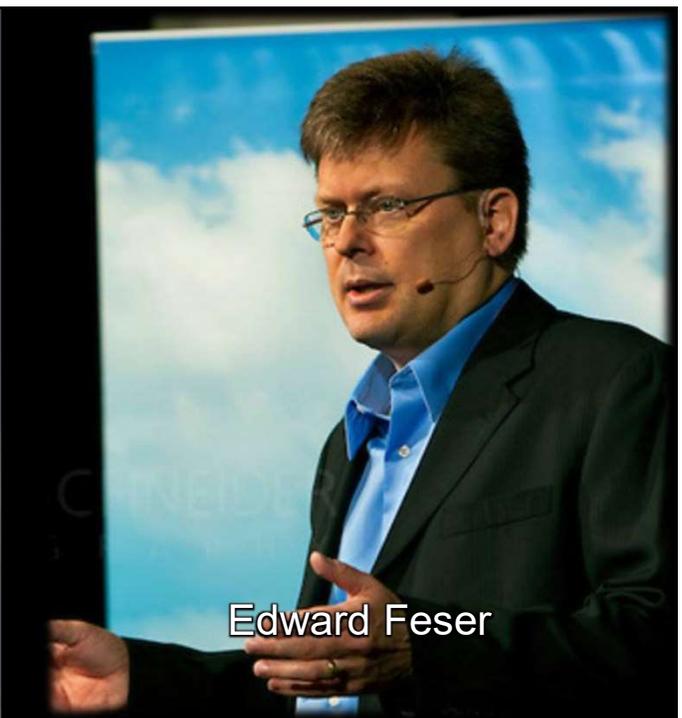
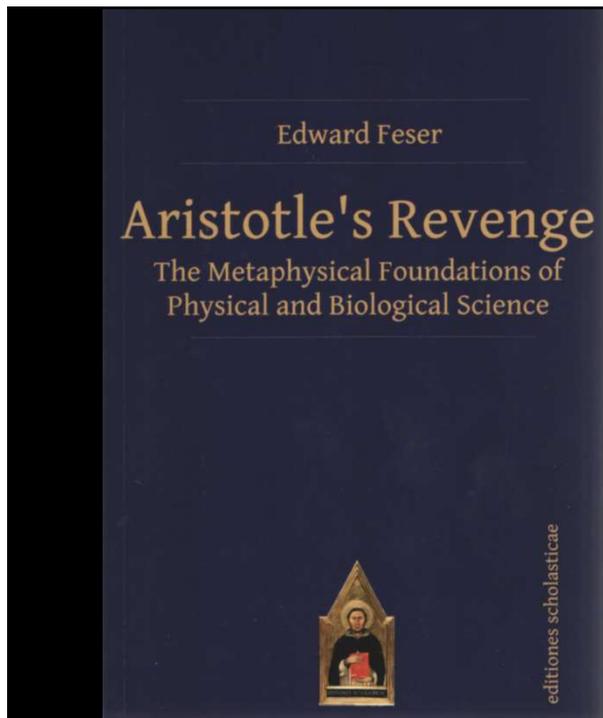
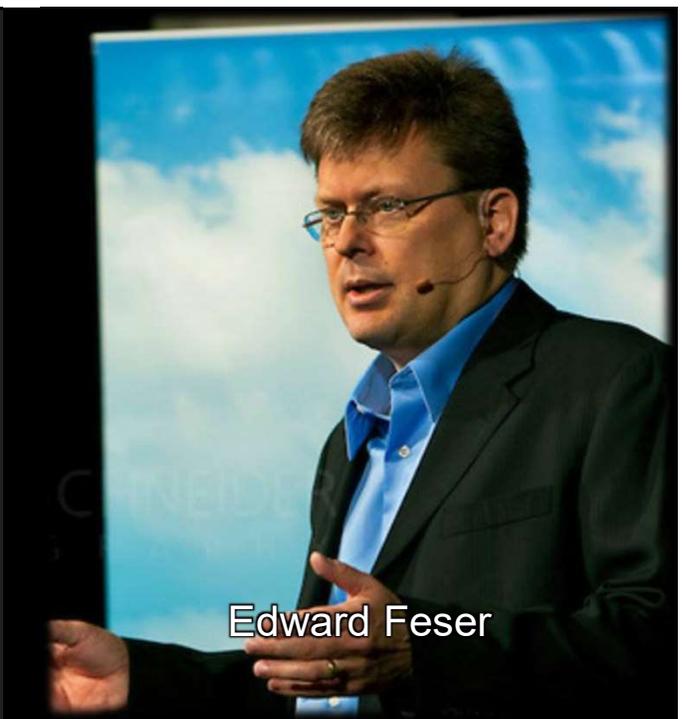
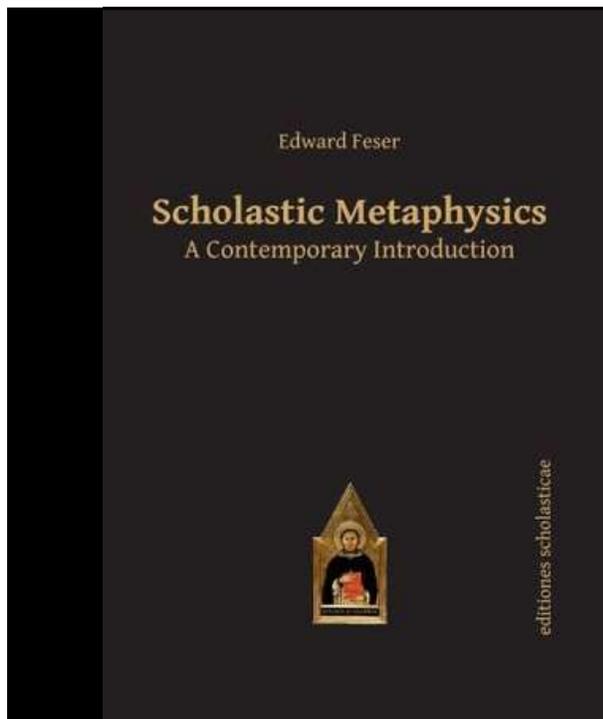


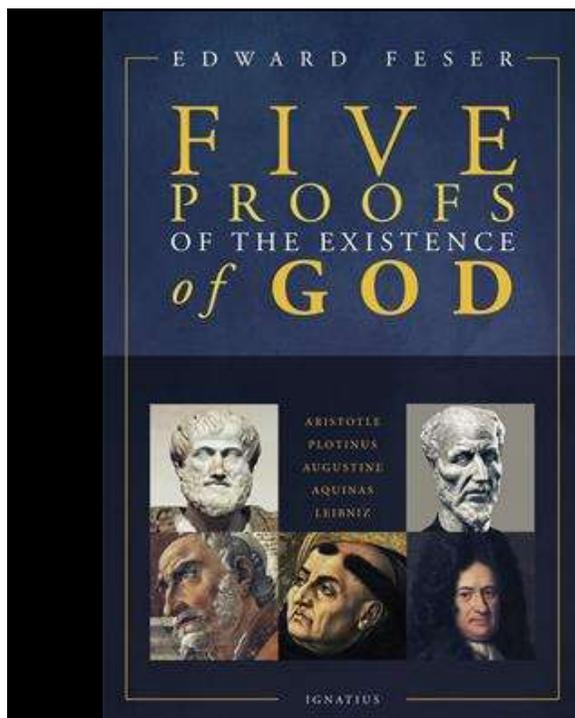
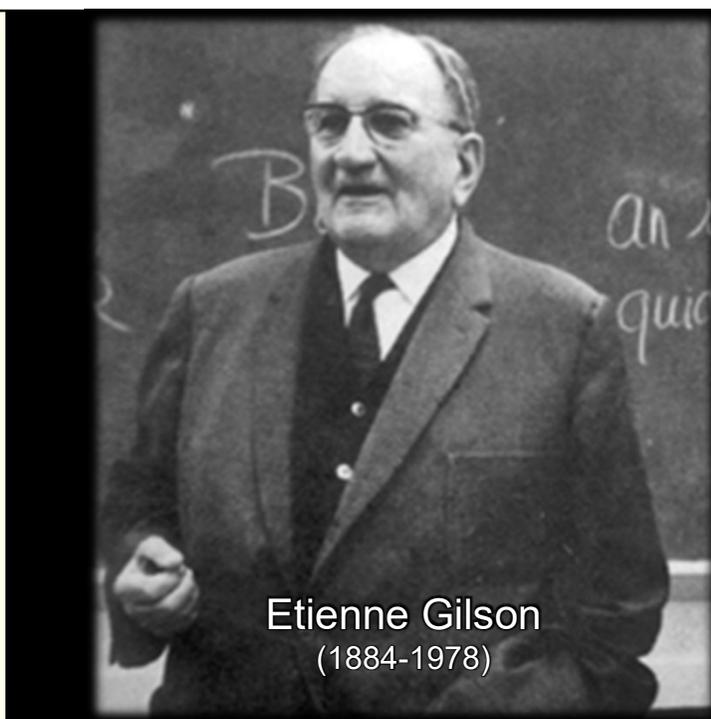
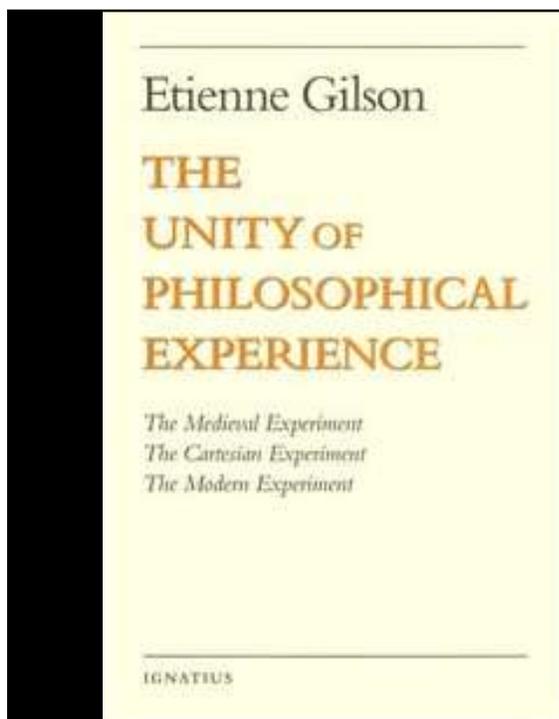


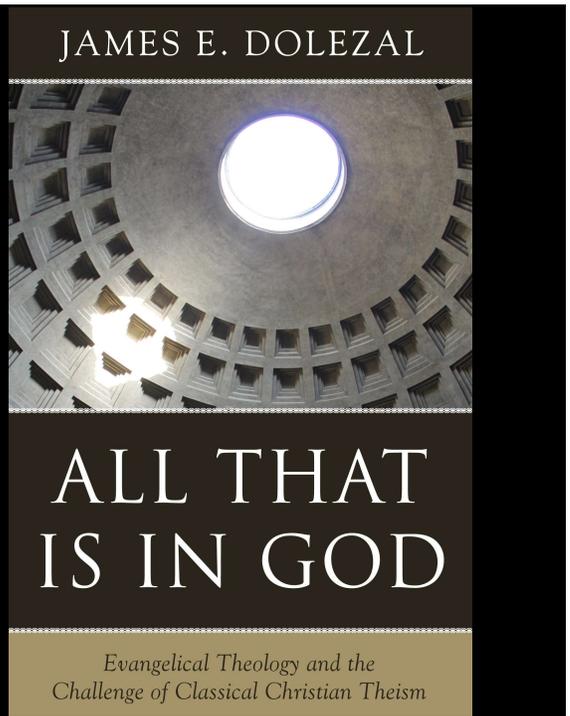
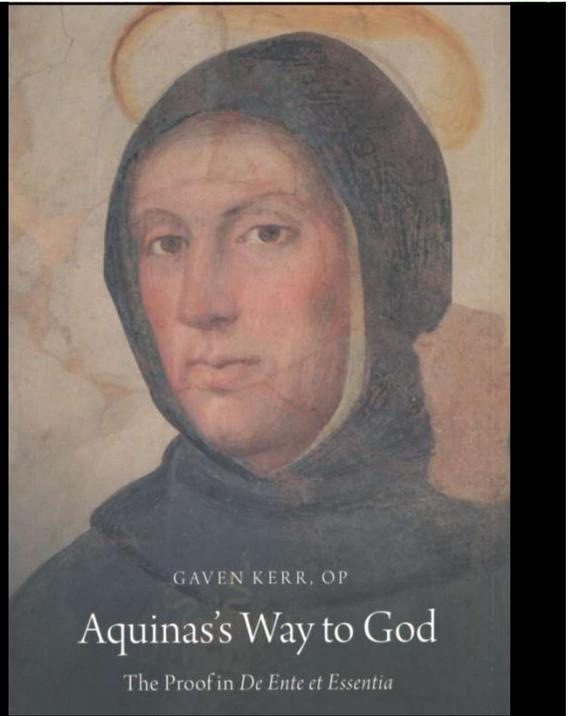
Thomas A. Howe  
Southern Evangelical Seminary

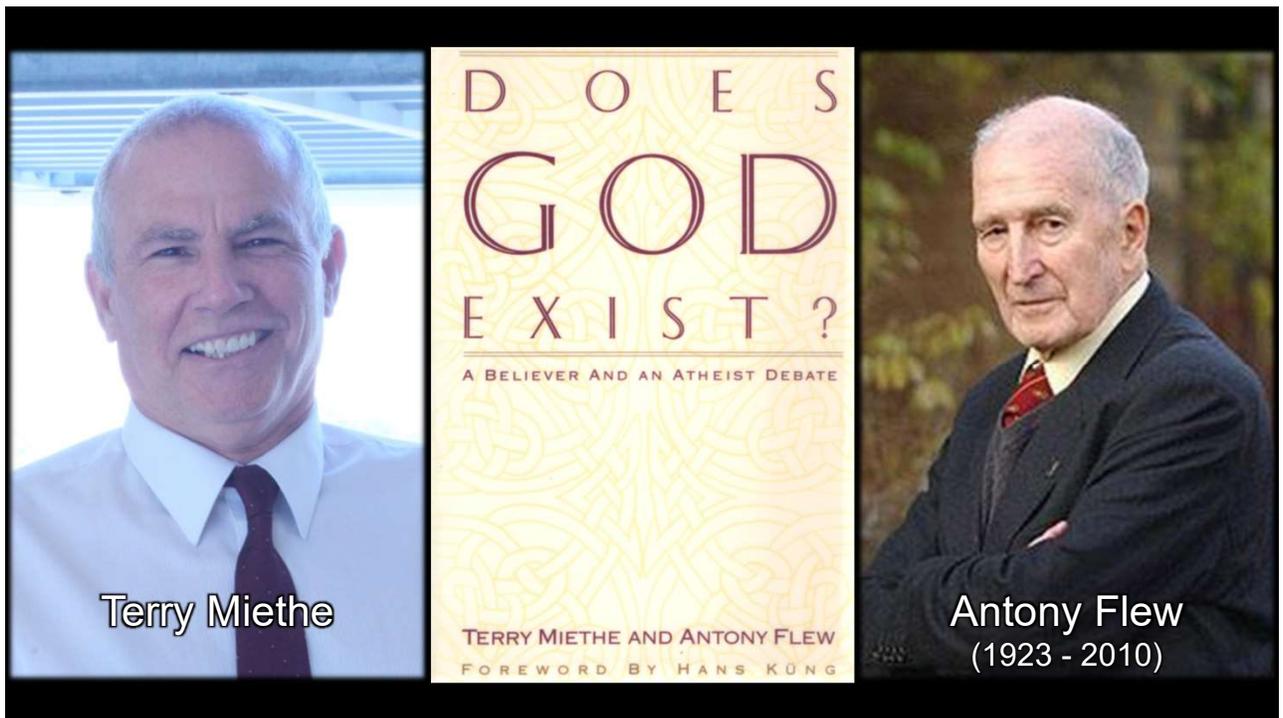
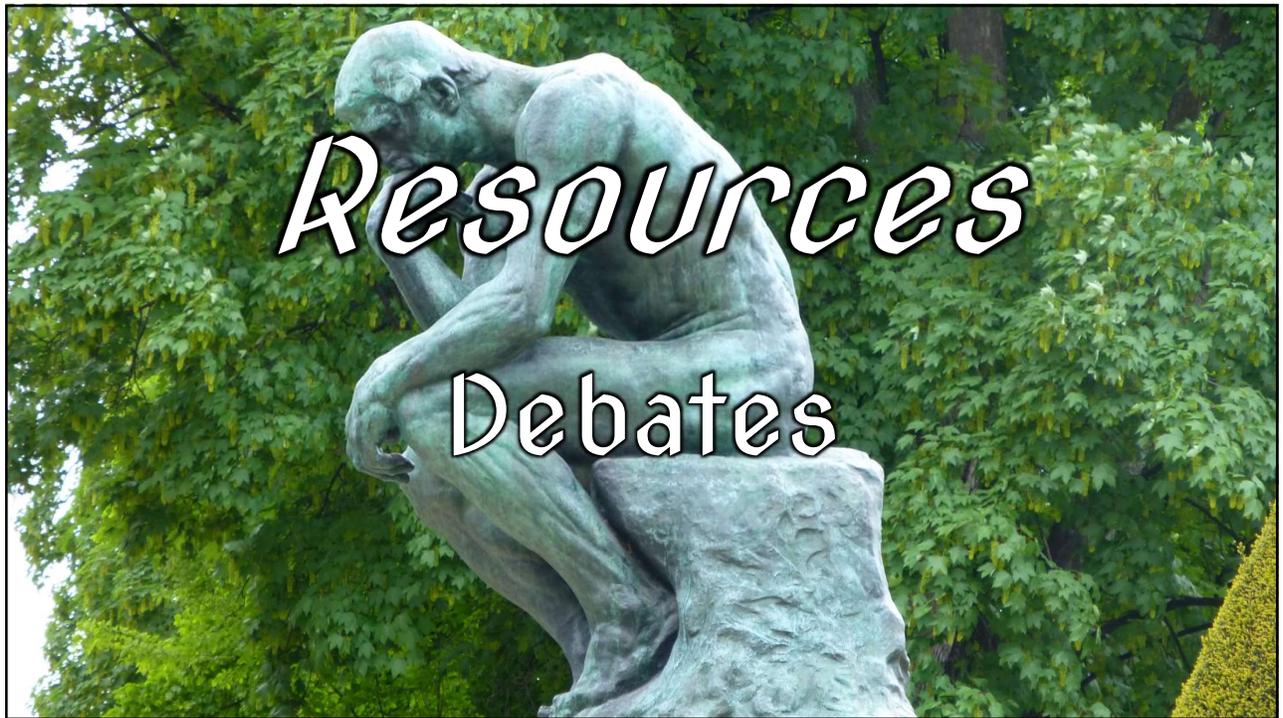


Edward Feser









Terry Miethe

Antony Flew  
(1923 - 2010)

