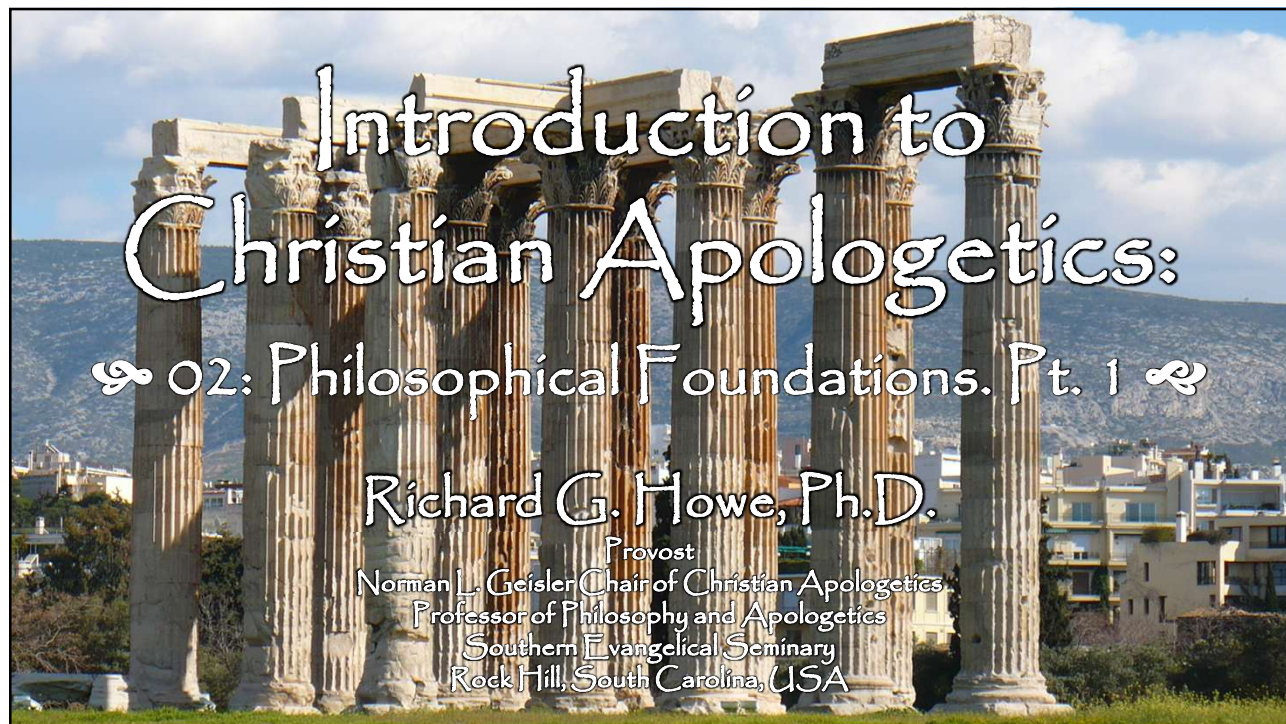




Introduction to Christian Apologetics:

∞ 02: Philosophical Foundations. Pt. 1 ∞

Richard G. Howe, Ph.D.

Provost

Norman L. Geisler Chair of Christian Apologetics
Professor of Philosophy and Apologetics
Southern Evangelical Seminary
Rock Hill, South Carolina, USA



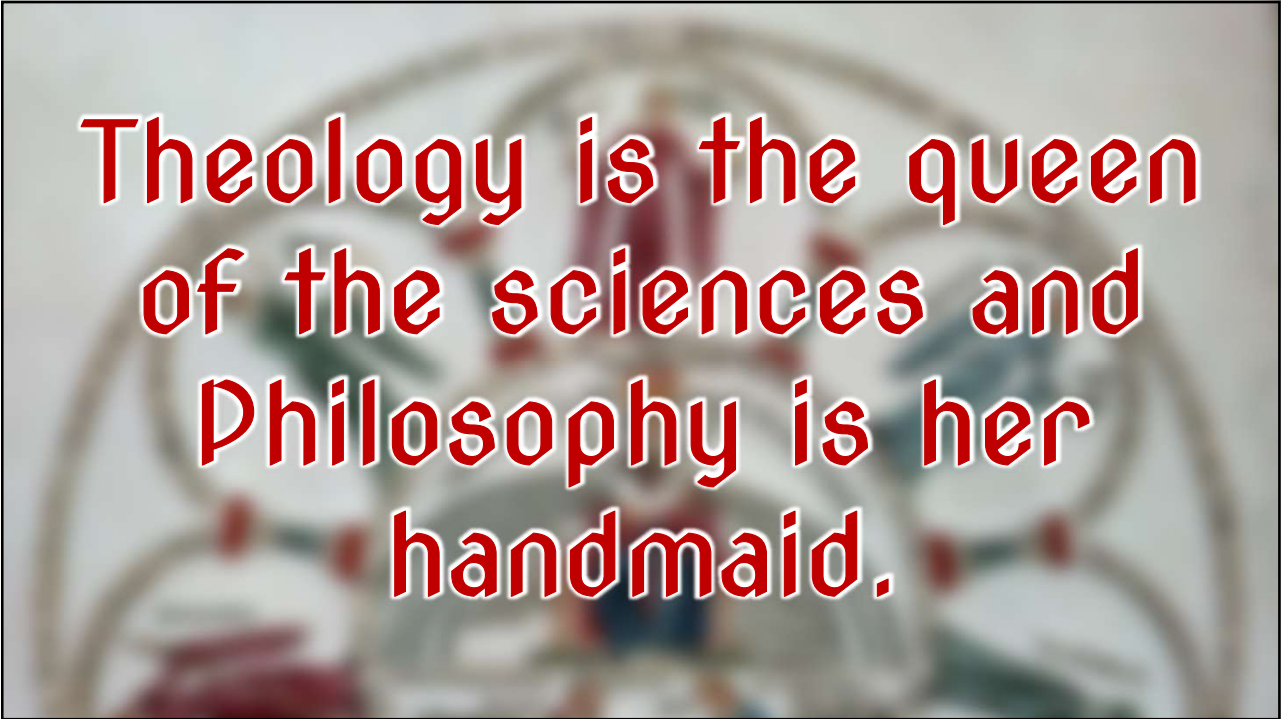
Defending the Handmaid: How Theology Needs Philosophy

Richard G. Howe, Ph.D.

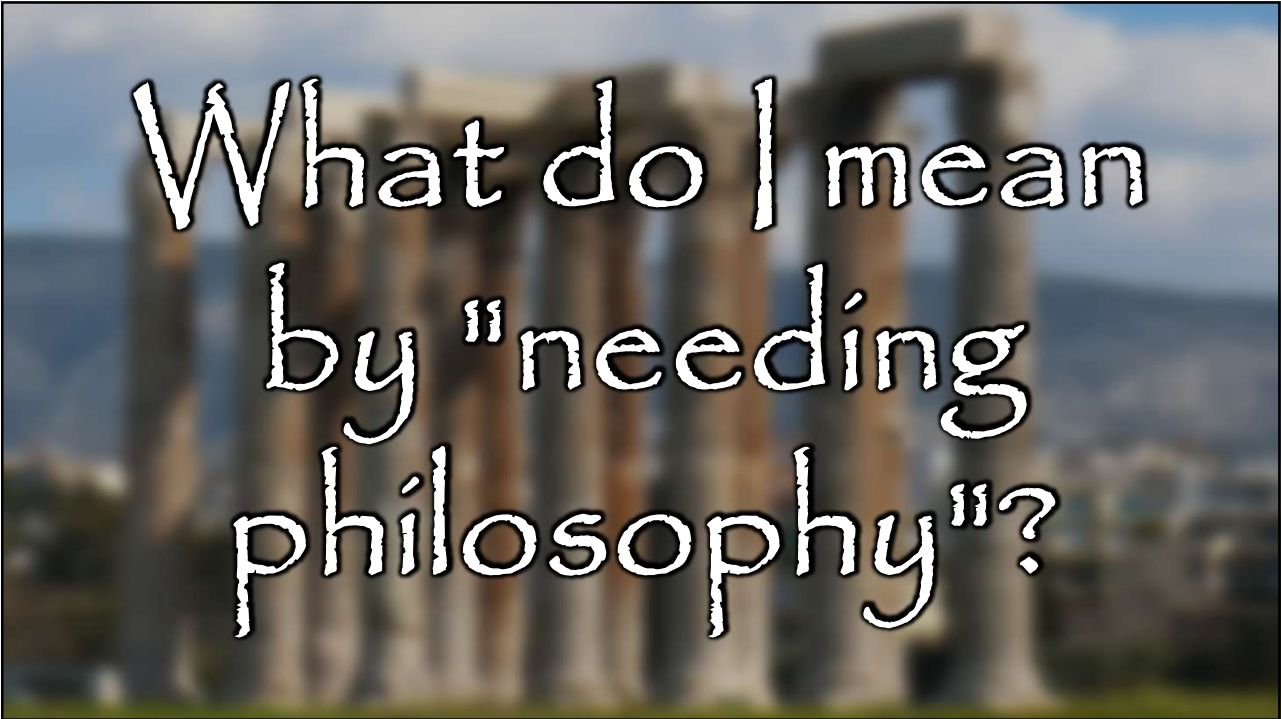
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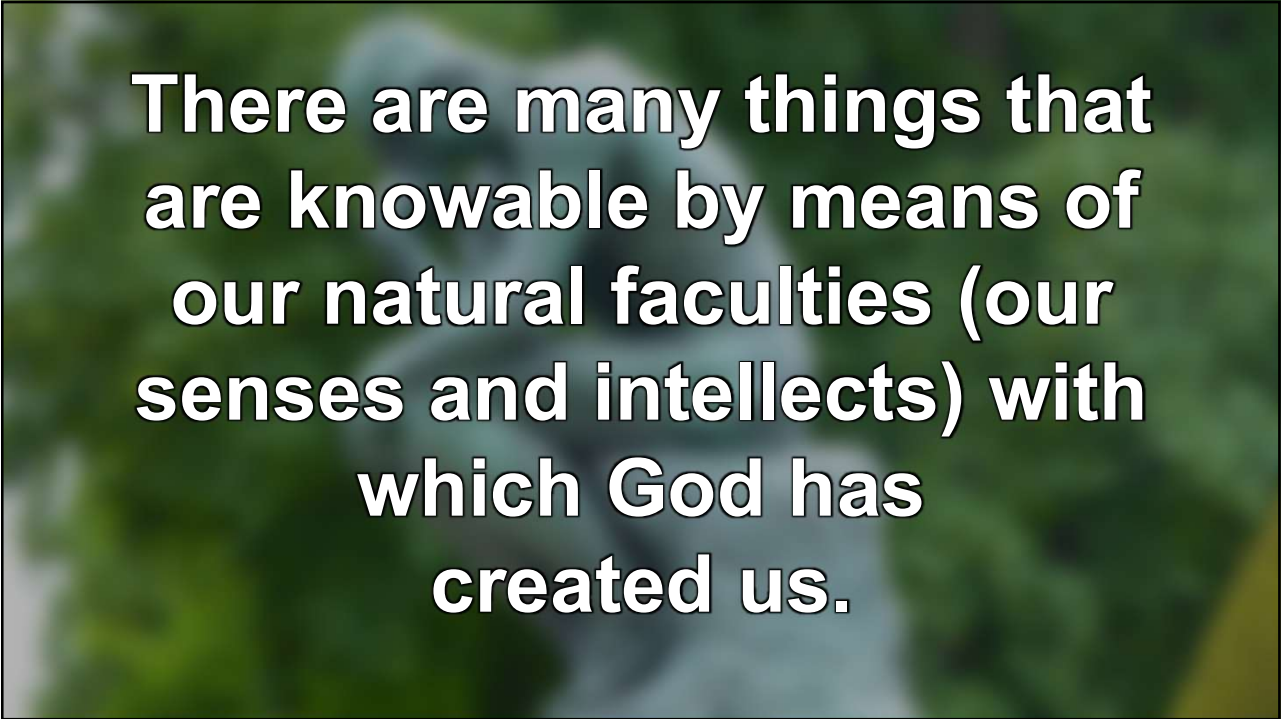


Theology is the queen
of the sciences and
Philosophy is her
handmaid.

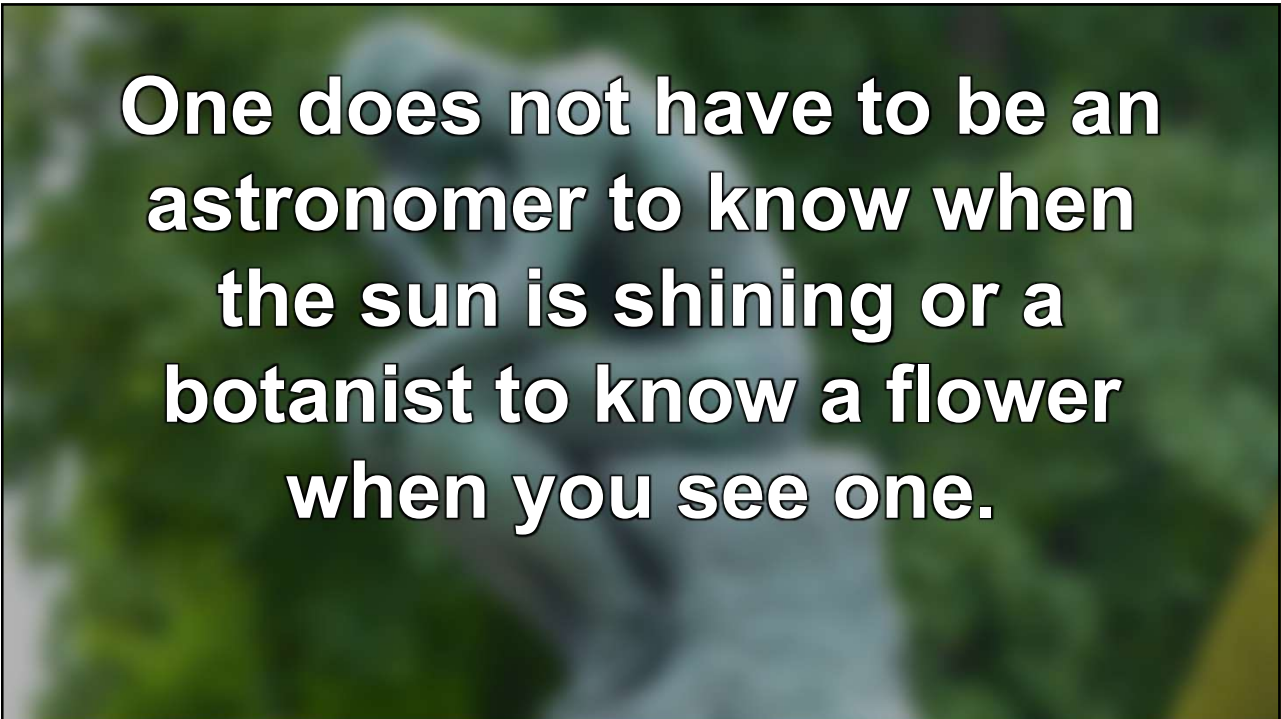


What do I mean
by "needing
philosophy"?





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



**One does not have to be an
astronomer to know when
the sun is shining or a
botanist to know a flower
when you see one.**

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



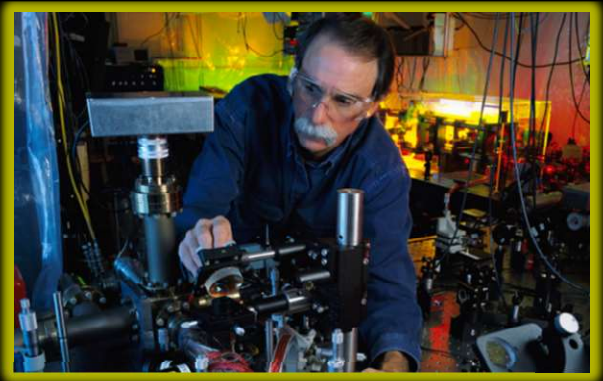
*A child can know what a flower is.
She knows that a flower
is not a human.*



However, to delve deeper into the physical nature of the plant on which the flower is blooming, one would need to understand botany.



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

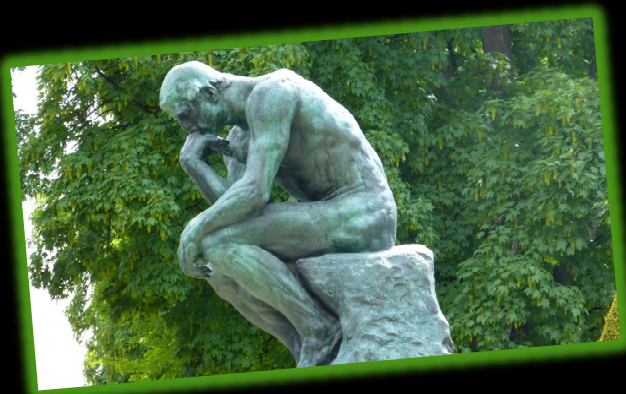


And to delve deeper still, one would need to understand physics.

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

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

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



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

Metaphysics



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

Epistemology



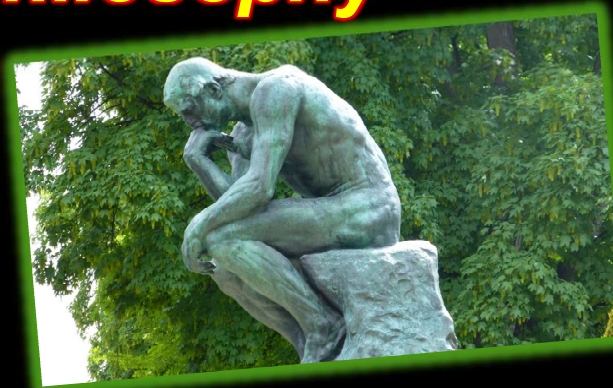
***We value the human over the plant
because of the different kinds
of things they are.***

Ethics



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

Political Philosophy



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

Philosophy of Religion

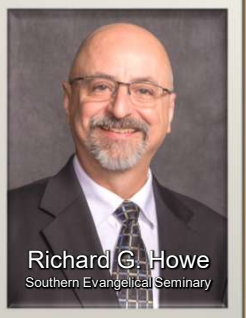




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Biblical Science Institute



K. Scott Oliphint
Westminster Theological Seminary



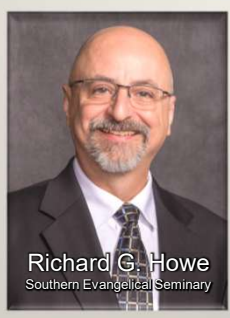
Richard G. Howe
Southern Evangelical Seminary



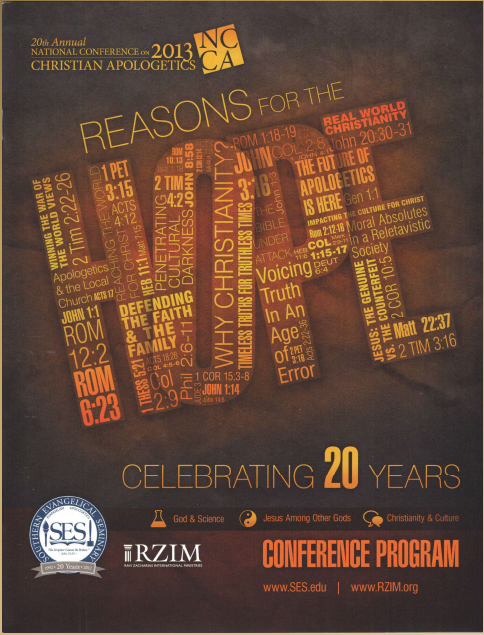
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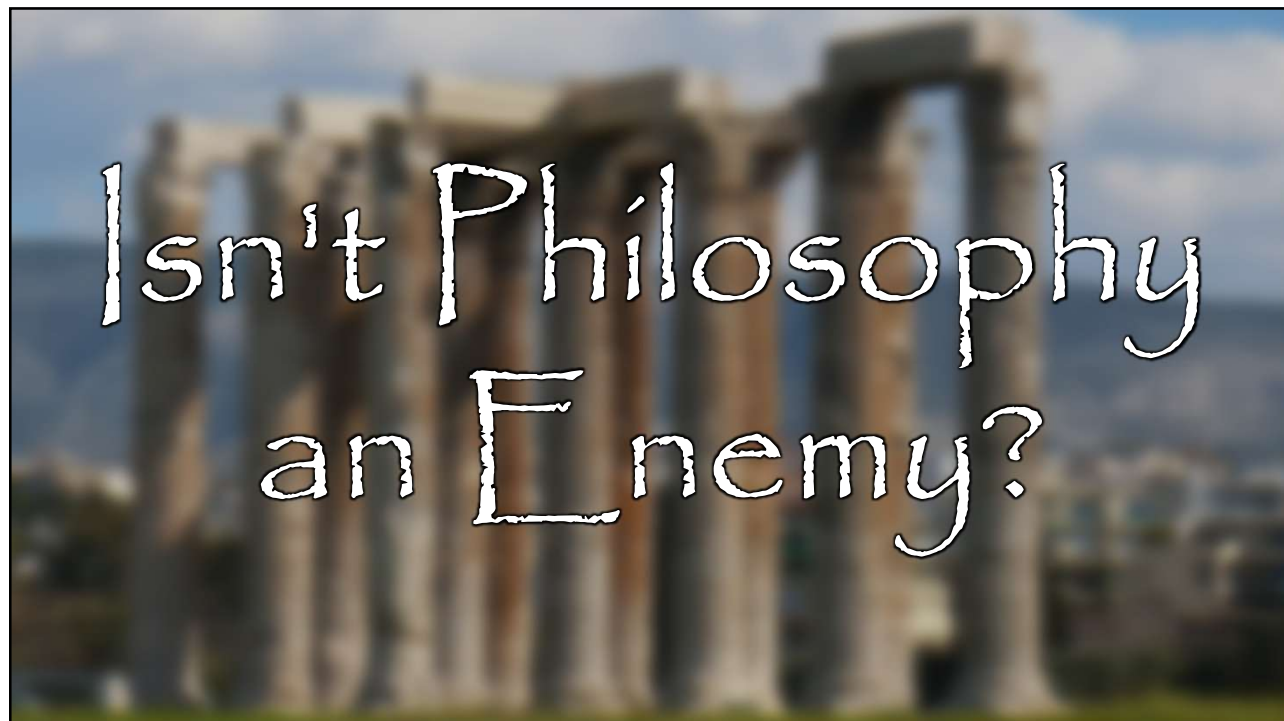
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Colossians 2:8

"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](#)
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A-

RESET

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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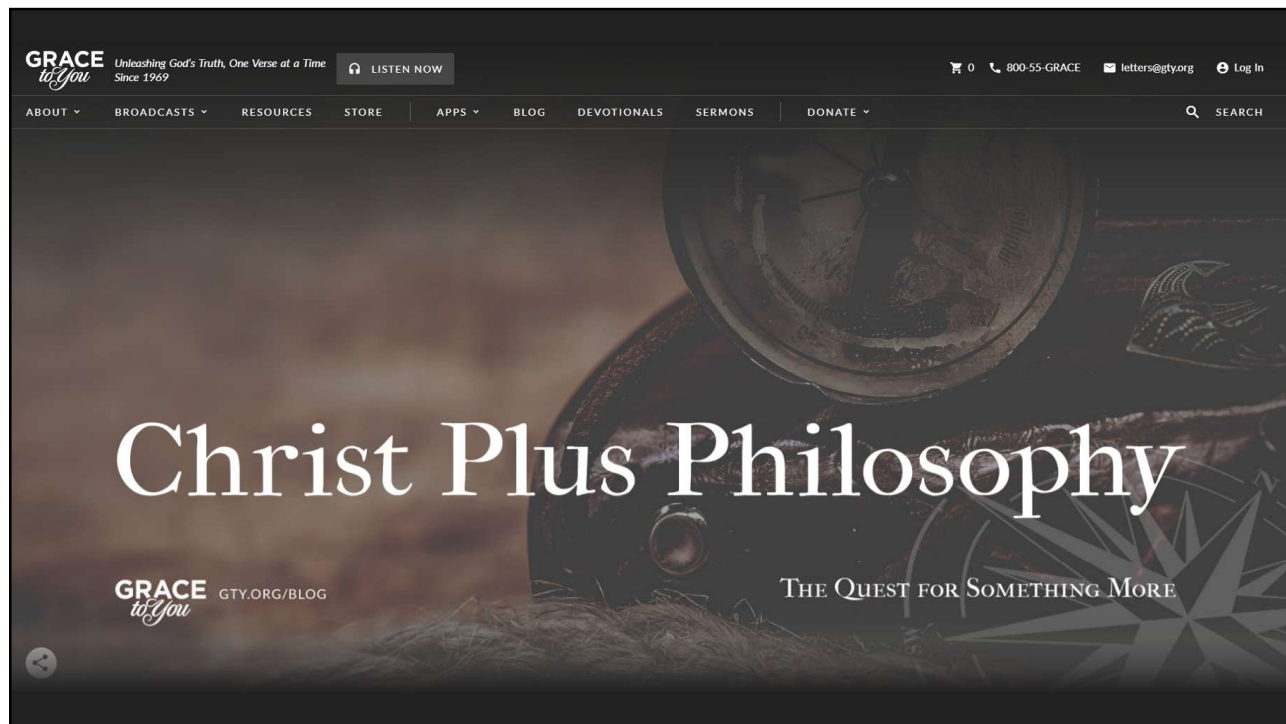
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Christ Plus Philosophy

by John MacArthur | Wednesday, April 10, 2019

Comments (11)

A+ A- RESET

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

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

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

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Helpful

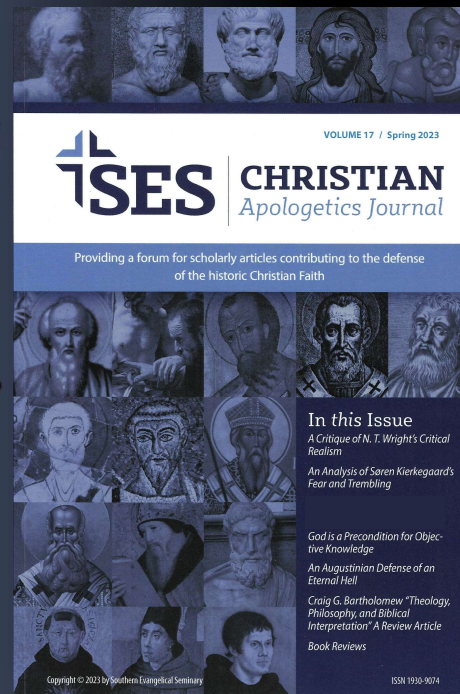
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Now available in the
Christian Apologetics Journal
 Vol. 17 (Spring 2023): 55-91.

"Saving Natural Theology from Jeffrey Johnson"

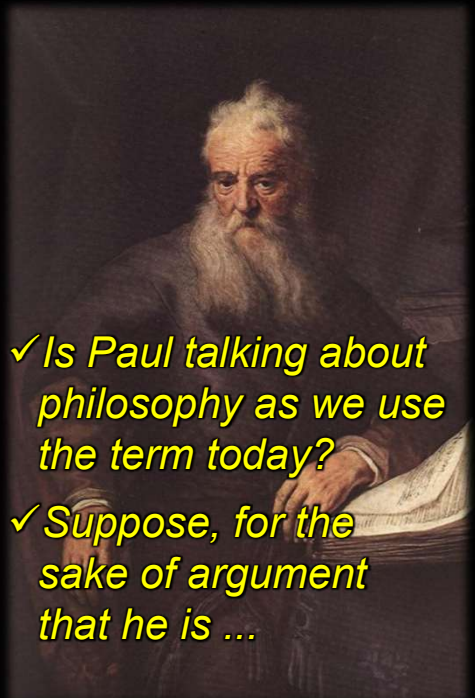
Richard G. Howe, Ph.D.
 Provost | Professor of Philosophy and Apologetics
 Southern Evangelical Seminary



✧ Colossians 2:8 ✧

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

The Apostle Paul



✓ Is Paul talking about
 philosophy as we use
 the term today?

✓ Suppose, for the
 sake of argument
 that he is ...

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

The Apostle Paul
Epistle to the Colossians



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

The Apostle Paul
Epistle to the Colossians

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

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

The Apostle Paul
Epistle to the Colossians

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

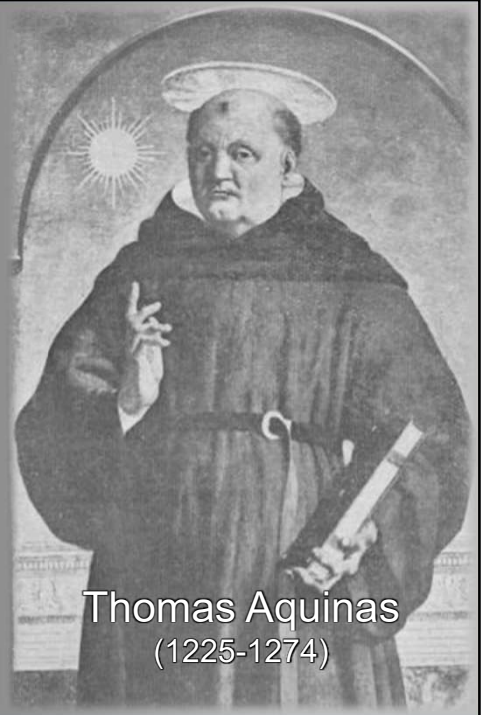
**"Good philosophy
must exist, if for no
other reason,
because bad
philosophy needs
to be answered."**

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

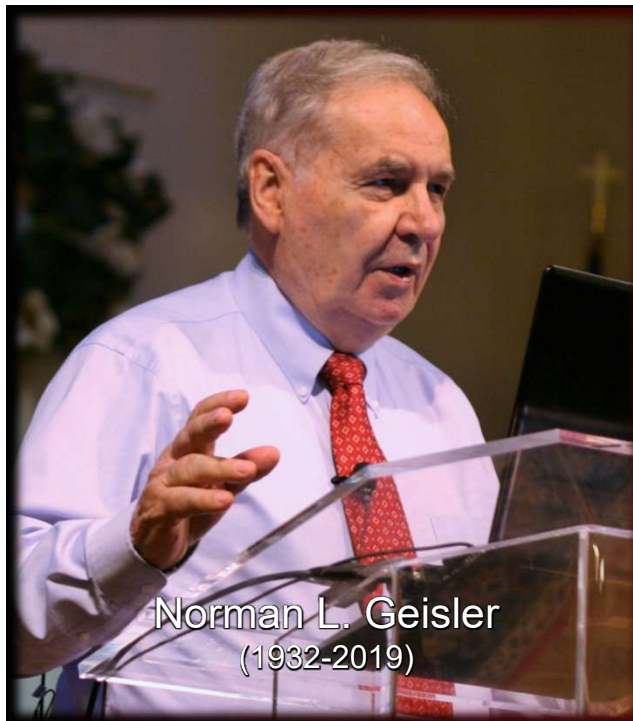
C. S. Lewis
(1898-1963)

“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)



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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principles of the world,
and not according to
Christ."**

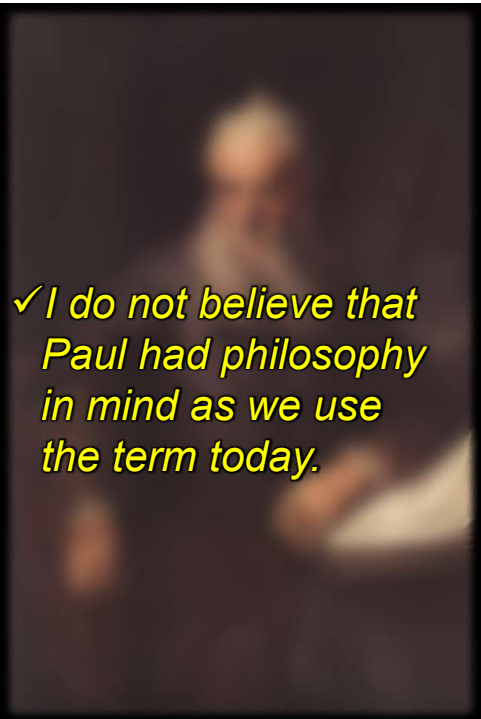
The Apostle Paul
Epistle to the Colossians



**"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

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

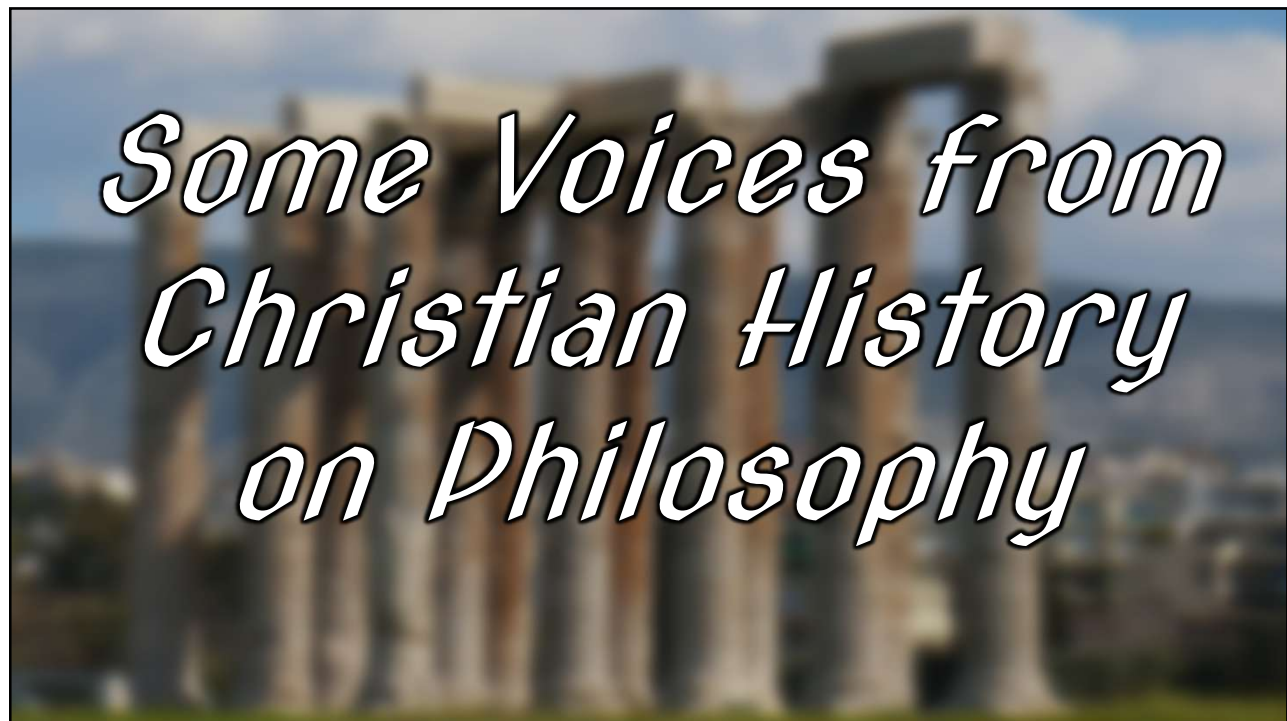


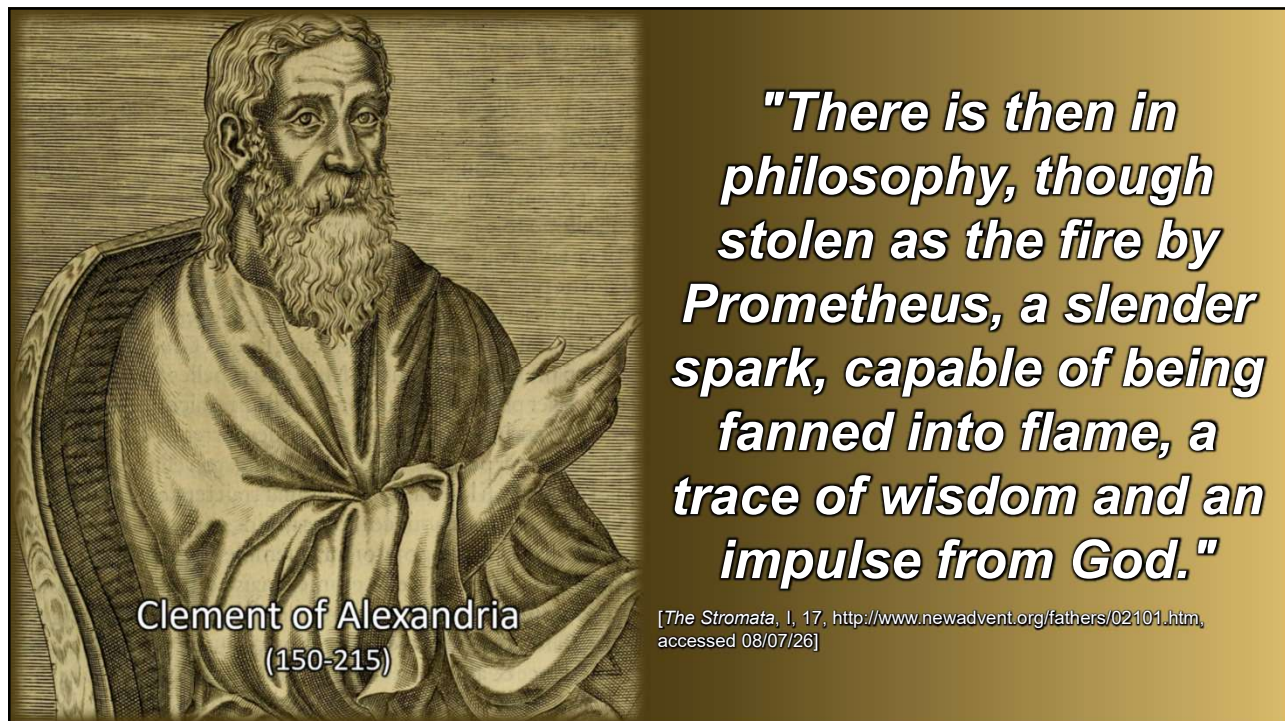
**"Beware lest anyone
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and not according to
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The Apostle Paul
Epistle to the Colossians

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



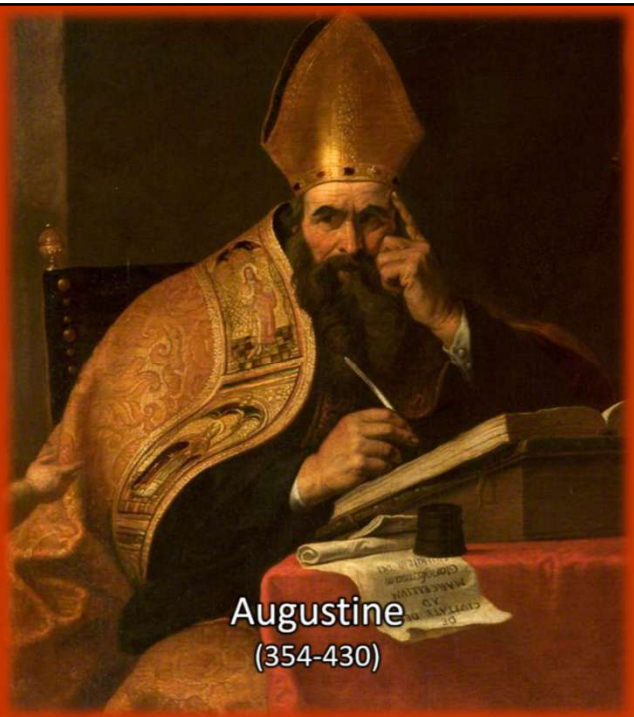


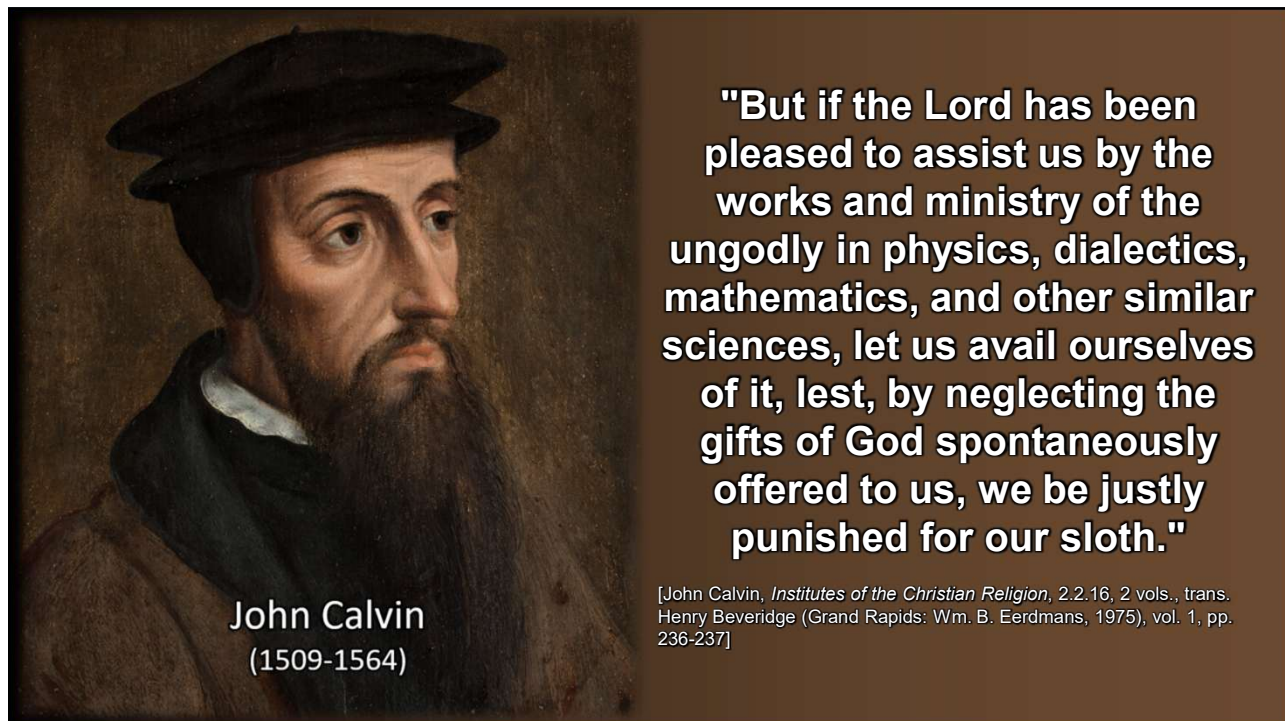


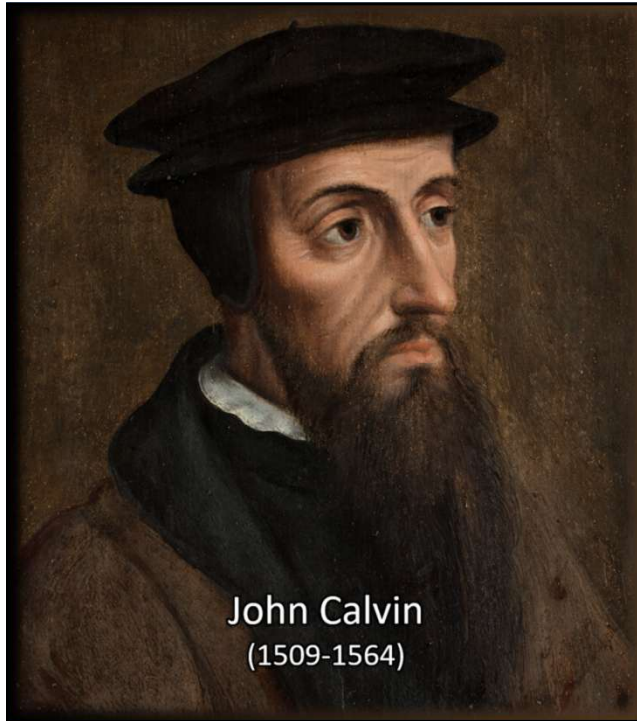


"Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it."

[Augustine, *On Christian Doctrine*, trans. from *Select Library of Nicene and Post-Nicene Fathers*, Book 2, Chap. 40, §60.
From <http://www9.georgetown.edu/faculty/jod/augustine/ddc2.html>,
accessed 07/30/26]



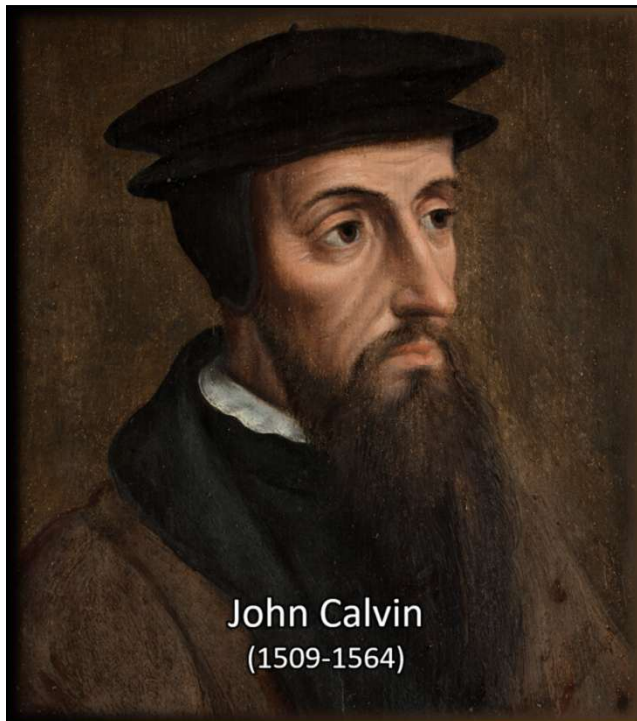




John Calvin
(1509-1564)

"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]



"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]





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

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

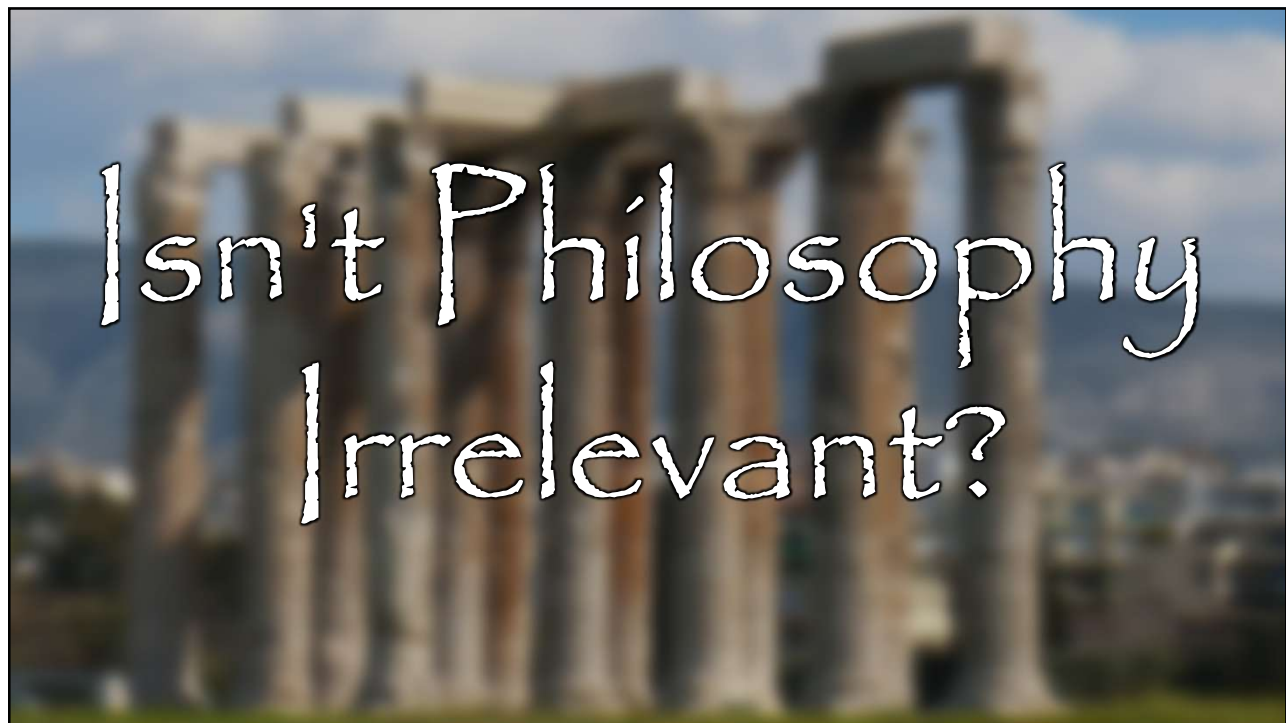
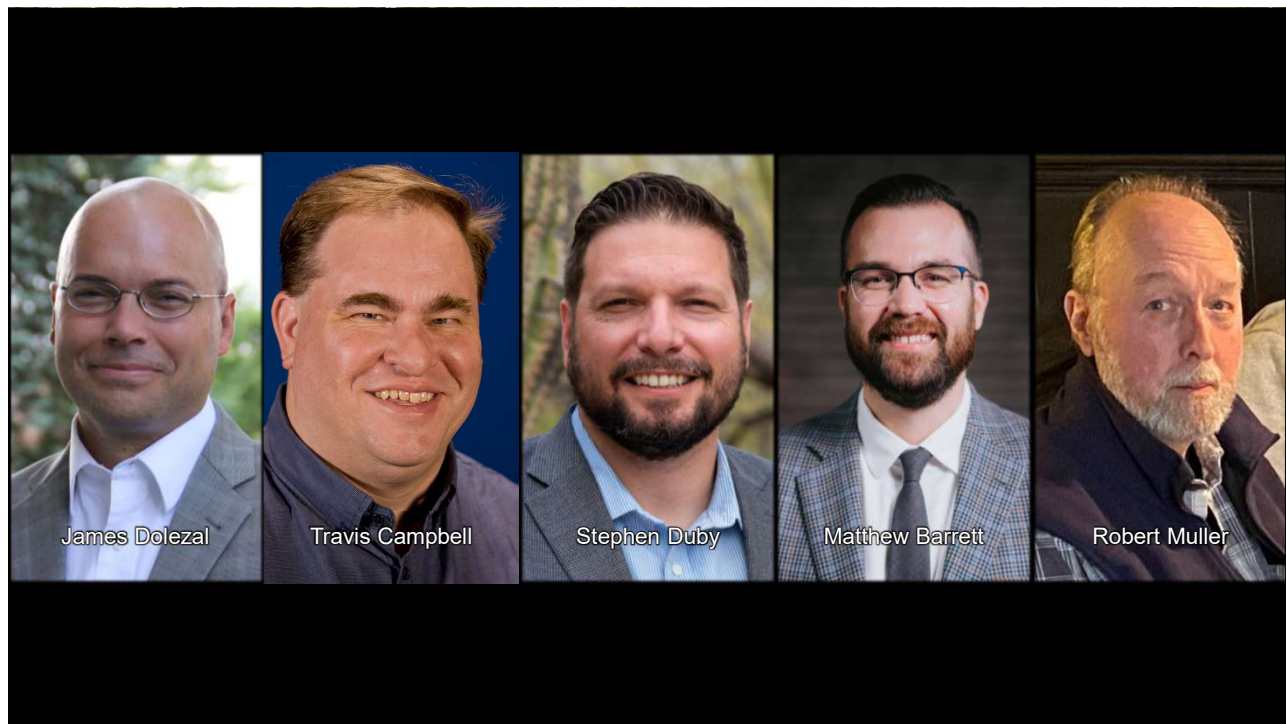


"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our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

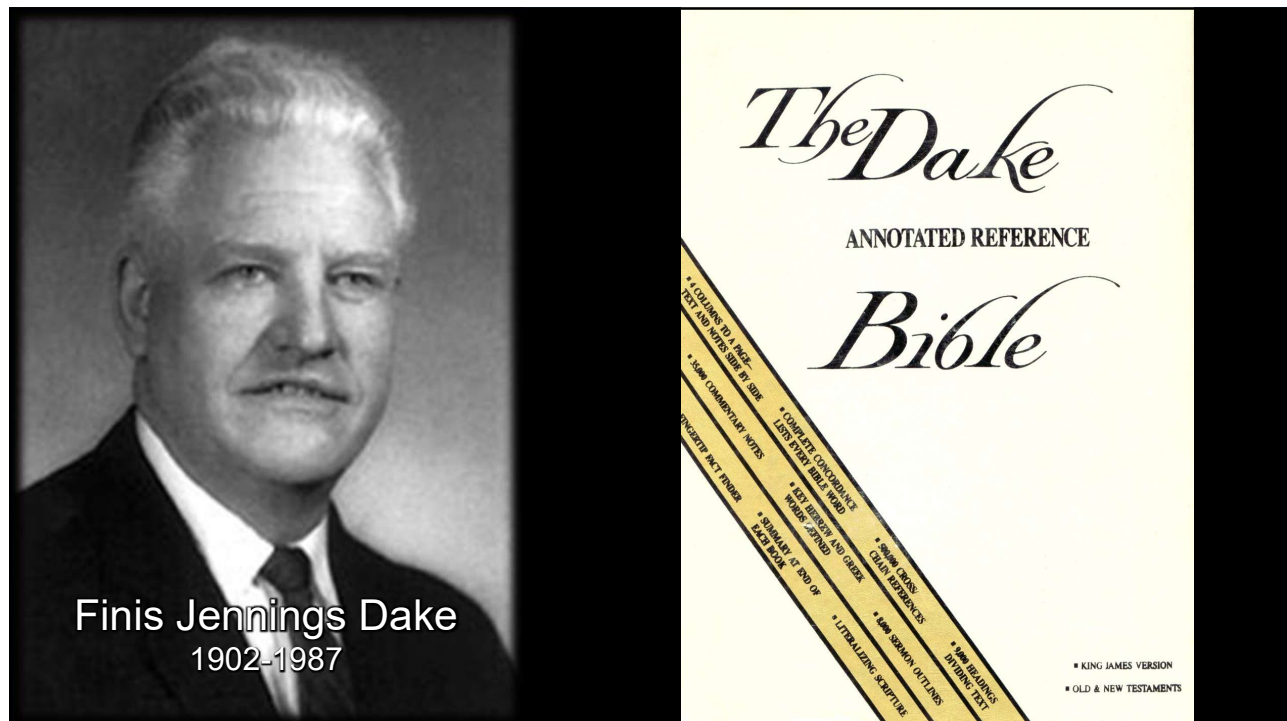
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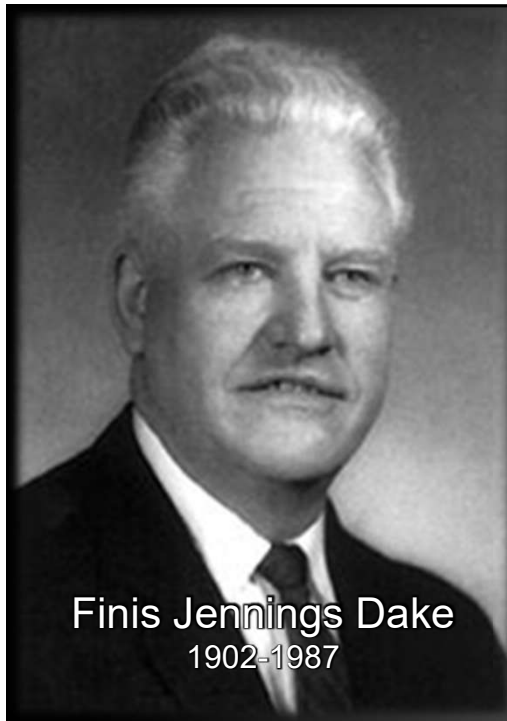
Stephen Charnock
(1628-1680)





The Relevance of Philosophy: Seeing the Problem

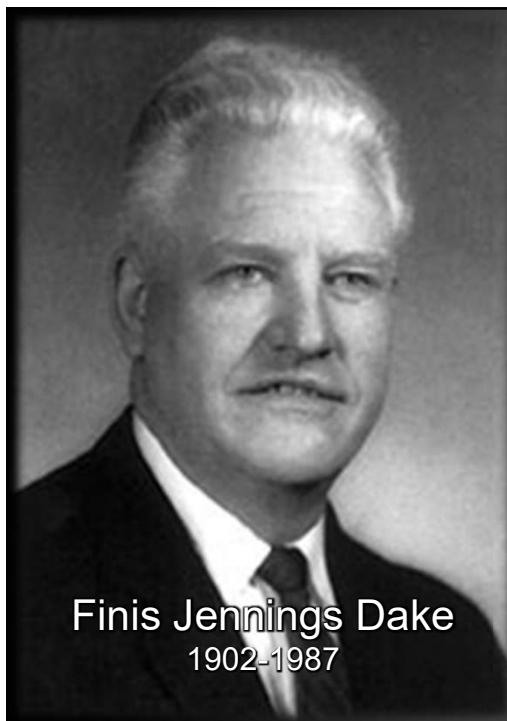




Finis Jennings Dake
1902-1987

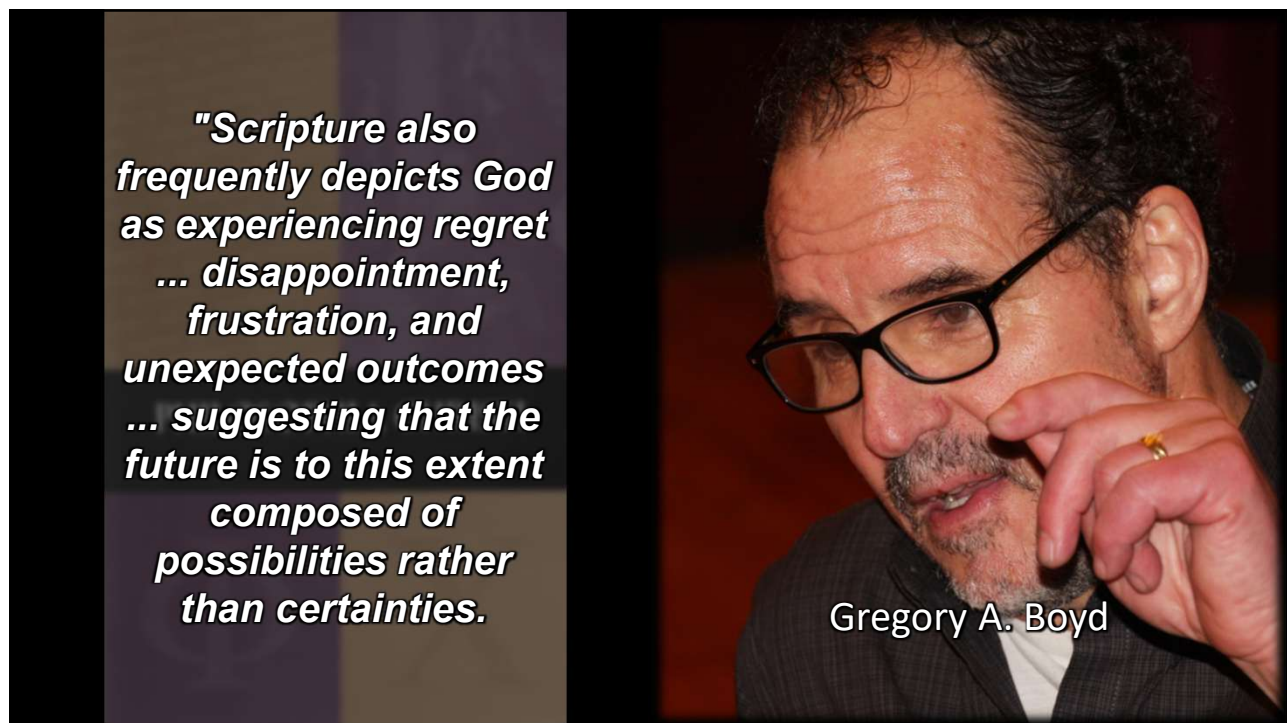
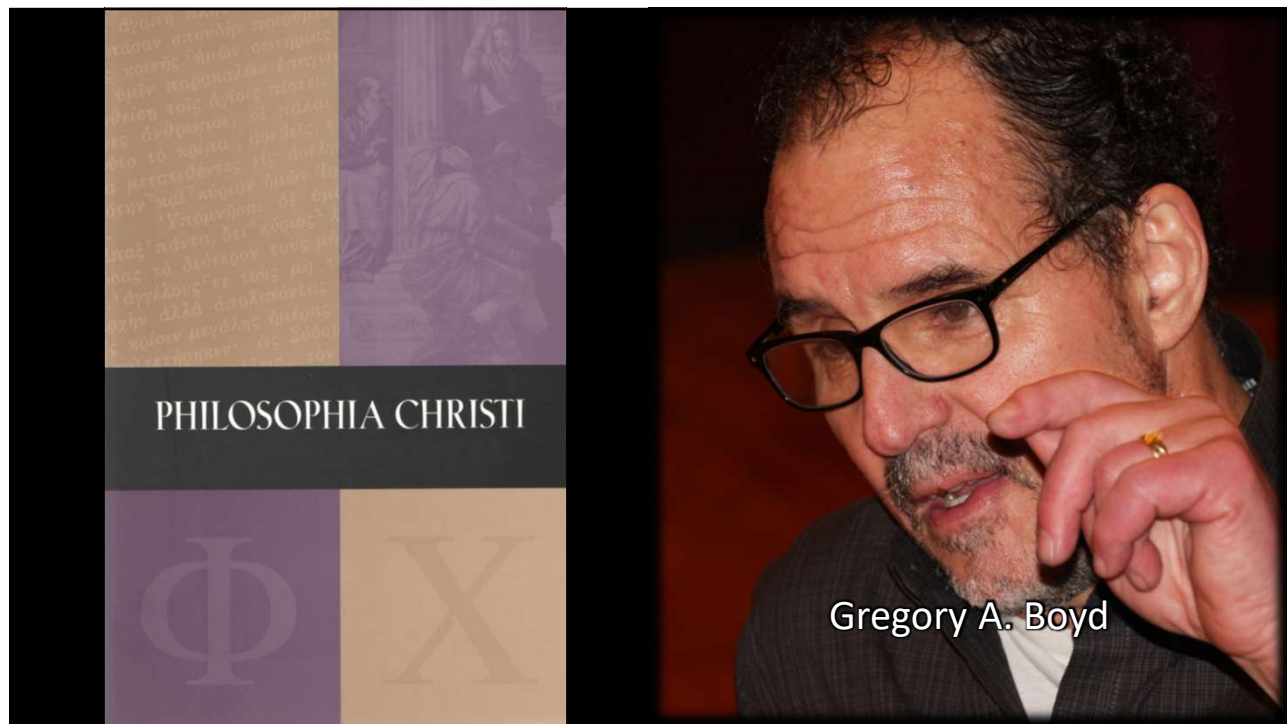
"God has a personal **spirit body** (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 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's Annotated Reference Bible, (Lawrenceville: Dake Bible Sales, 1963), NT, p. 97]



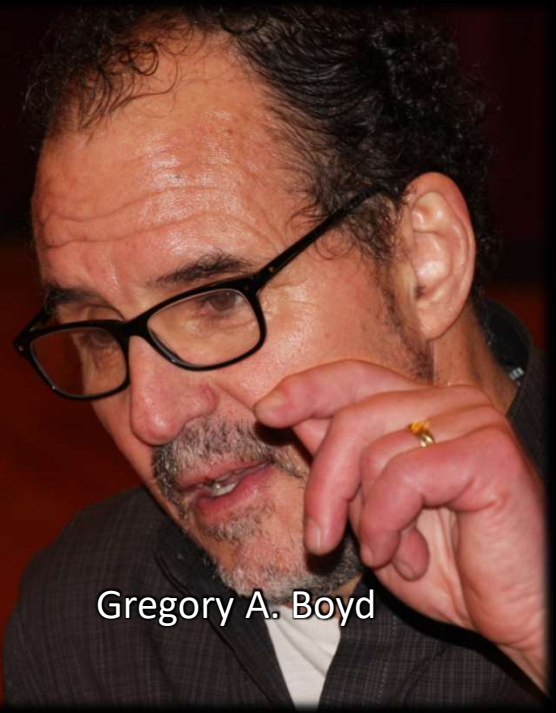
Finis Jennings Dake
1902-1987

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

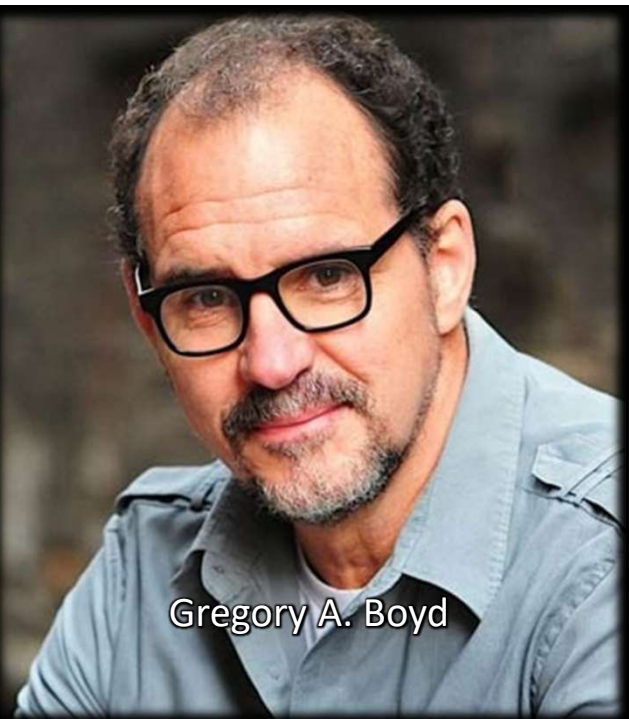
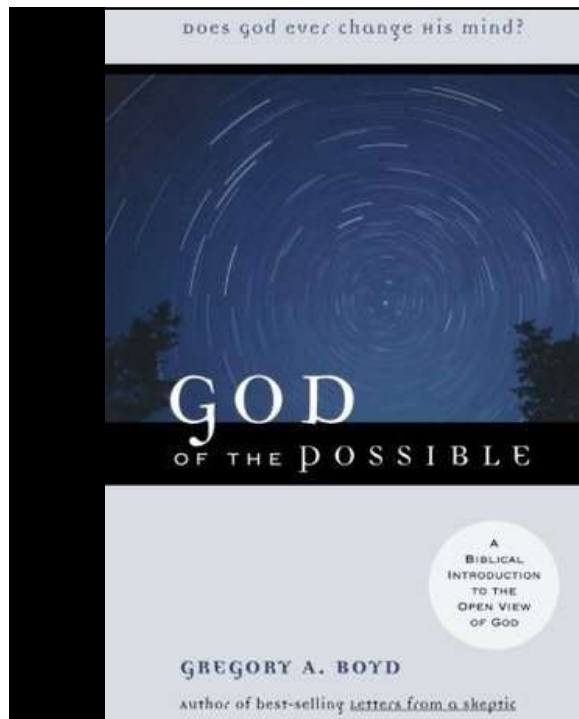


"It is, I submit, more difficult to conceive of God experiencing such things if the future is exhaustively settled in his mind than if it is in part composed of possibilities."

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



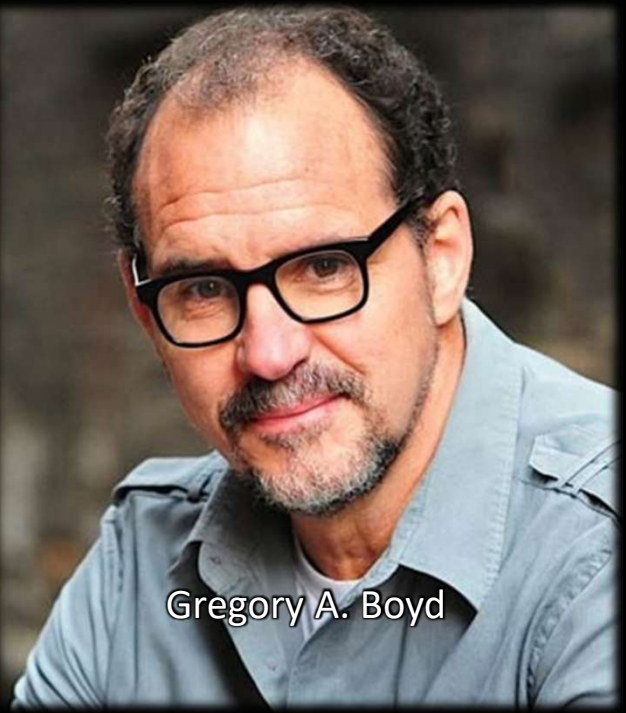
Gregory A. Boyd



Gregory A. Boyd

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

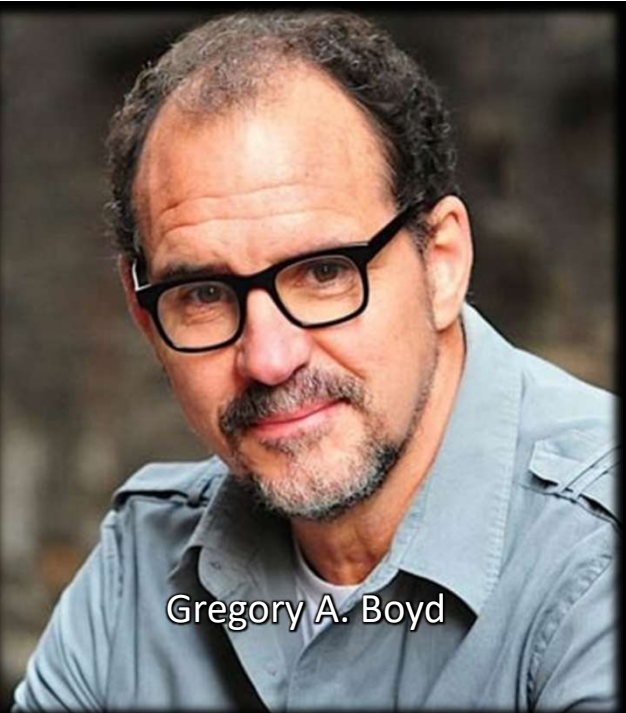
[Gregory A. Boyd, *God of the Possible* (Grand Rapids: Baker, 2000), 98]



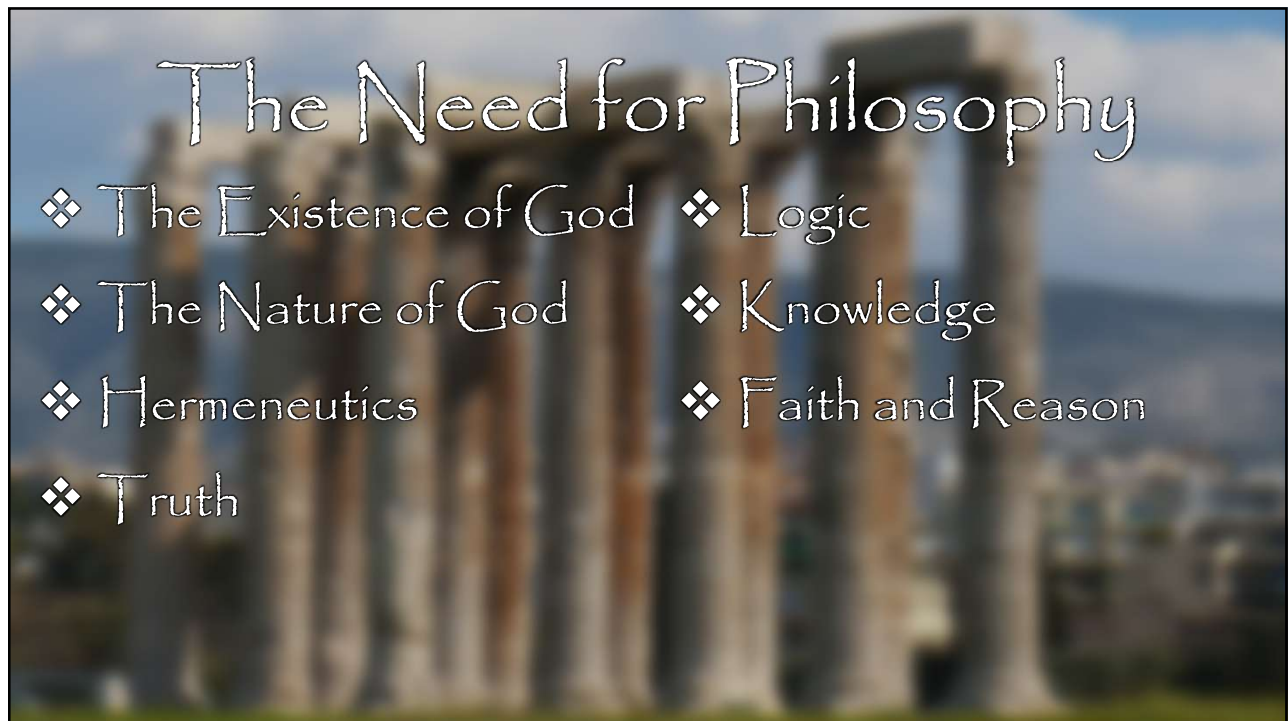
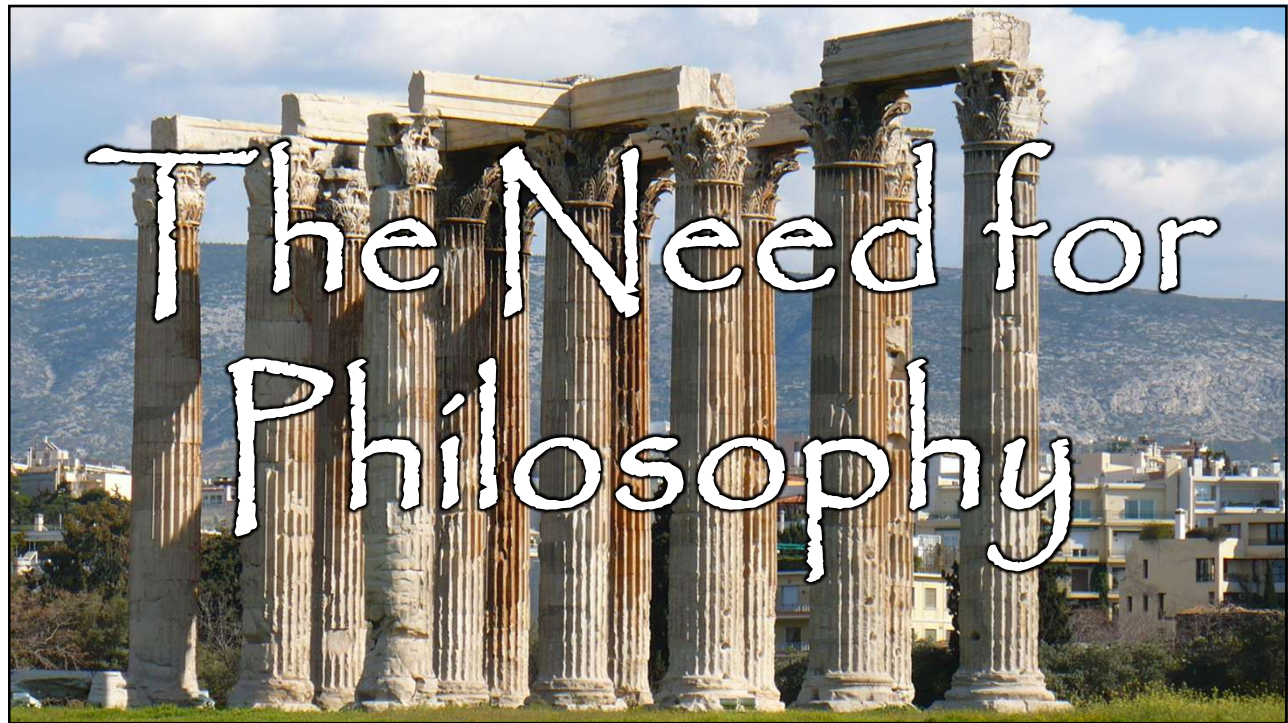
Gregory A. Boyd

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

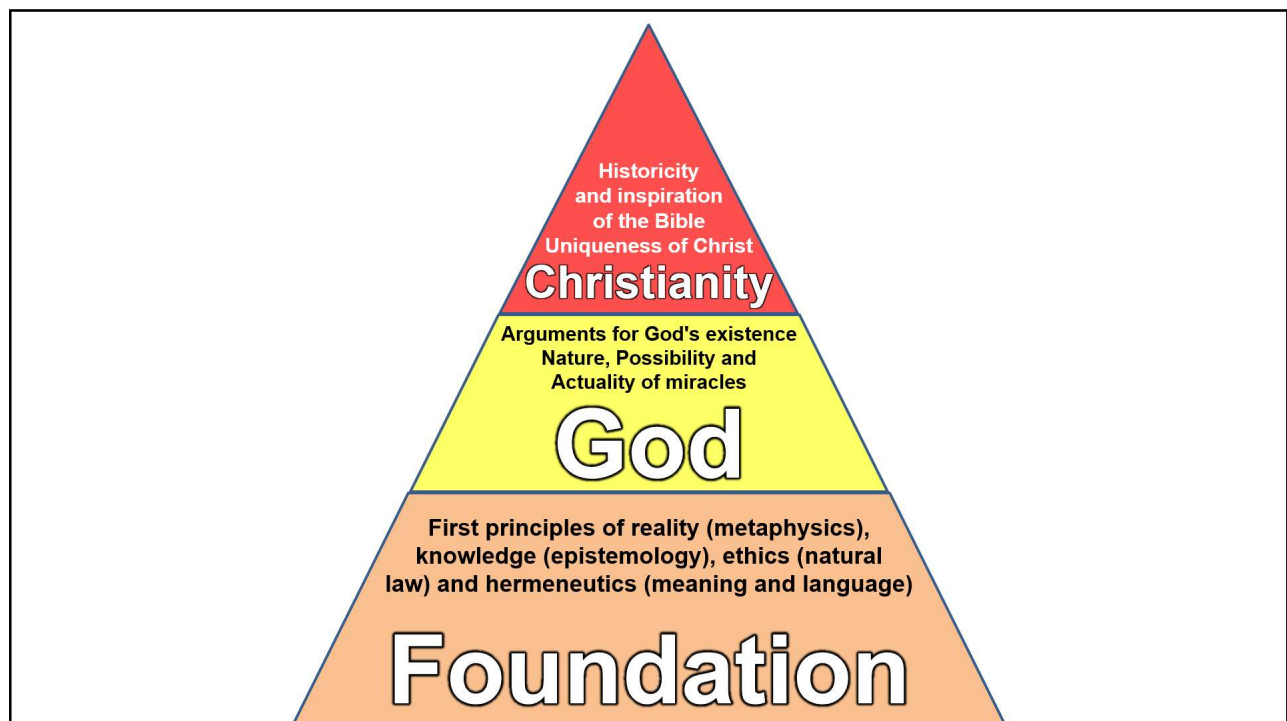
[Gregory A. Boyd, *God of the Possible* (Grand Rapids: Baker, 2000), 98]

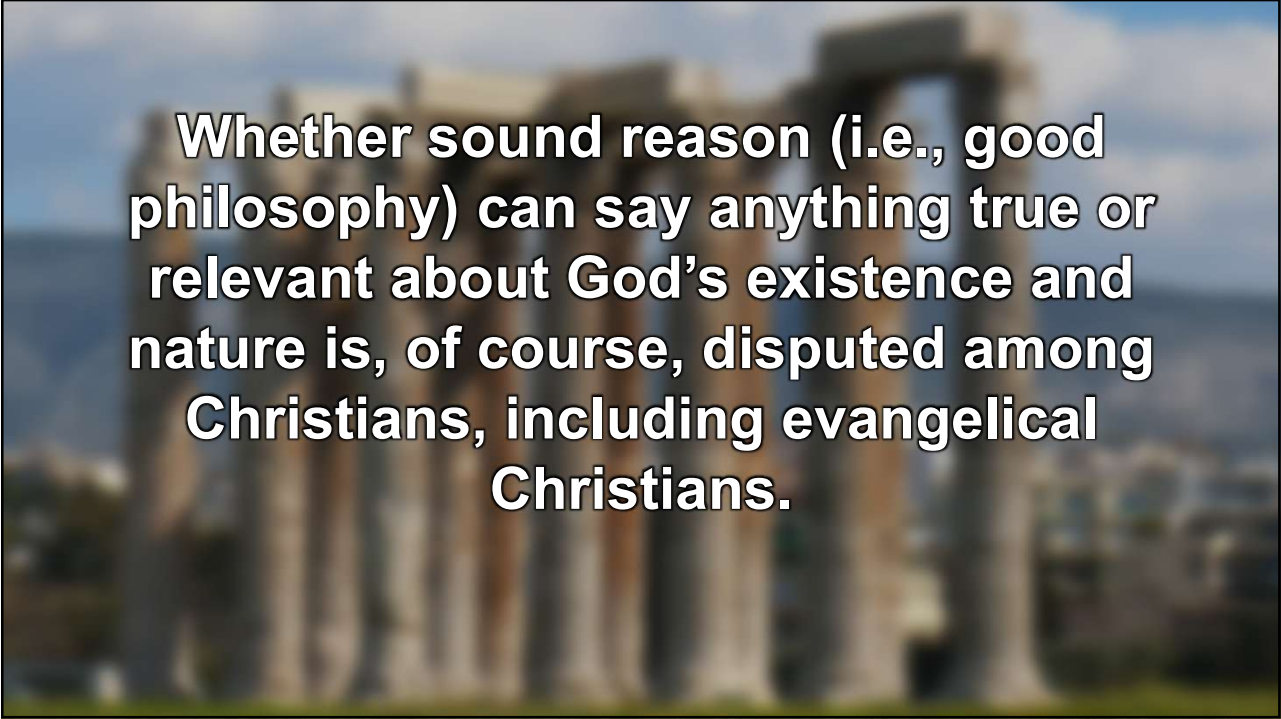


Gregory A. Boyd

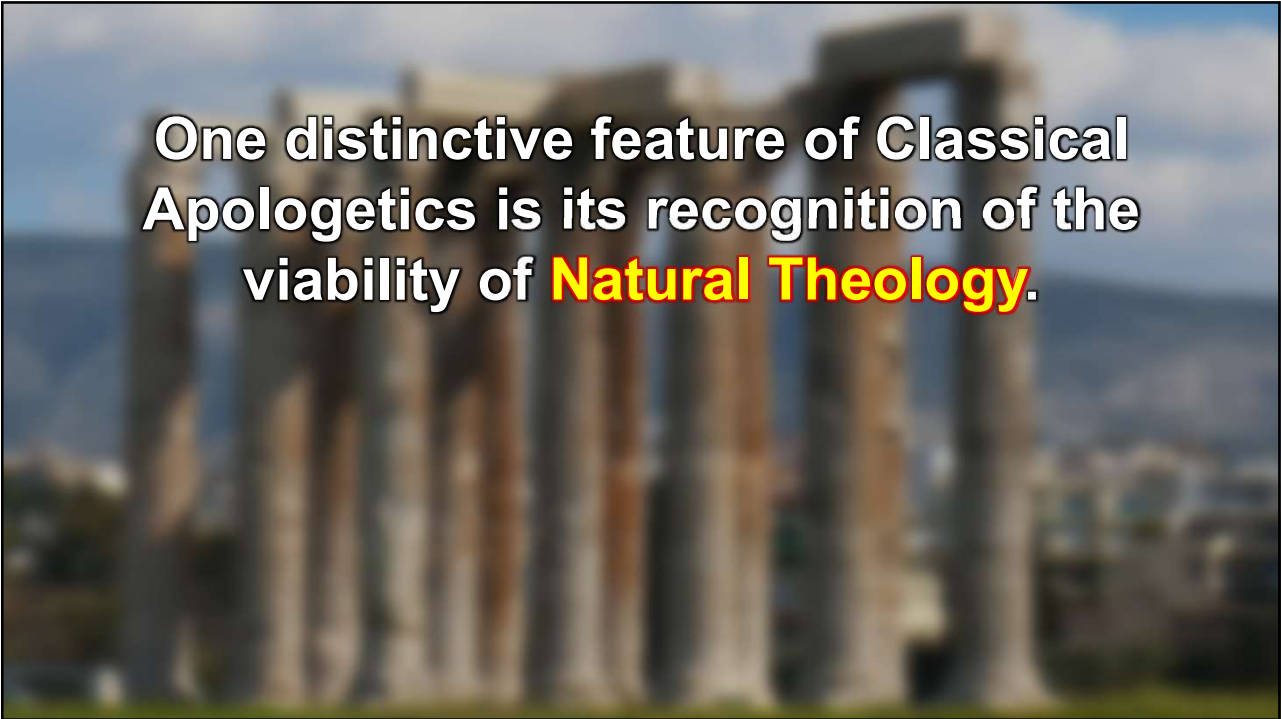


The Need for Philosophy: The Existence of God

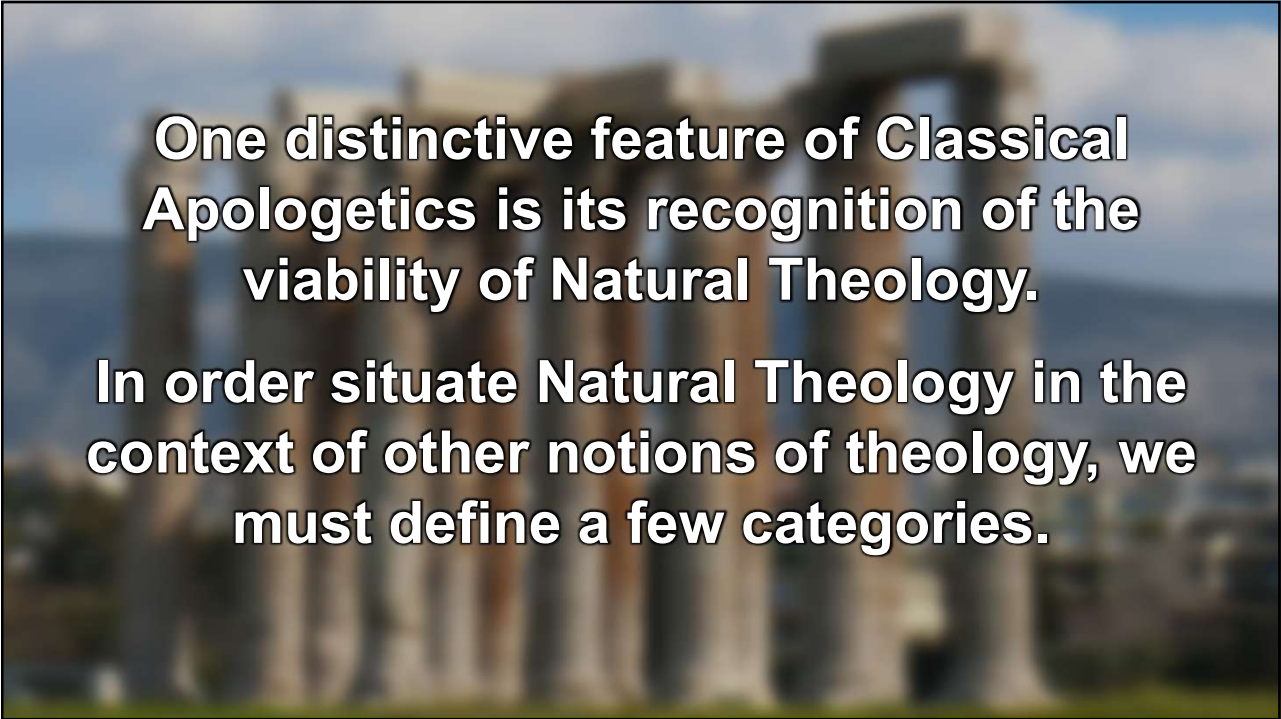




Whether sound reason (i.e., good philosophy) can say anything true or relevant about God's existence and nature is, of course, disputed among Christians, including evangelical Christians.

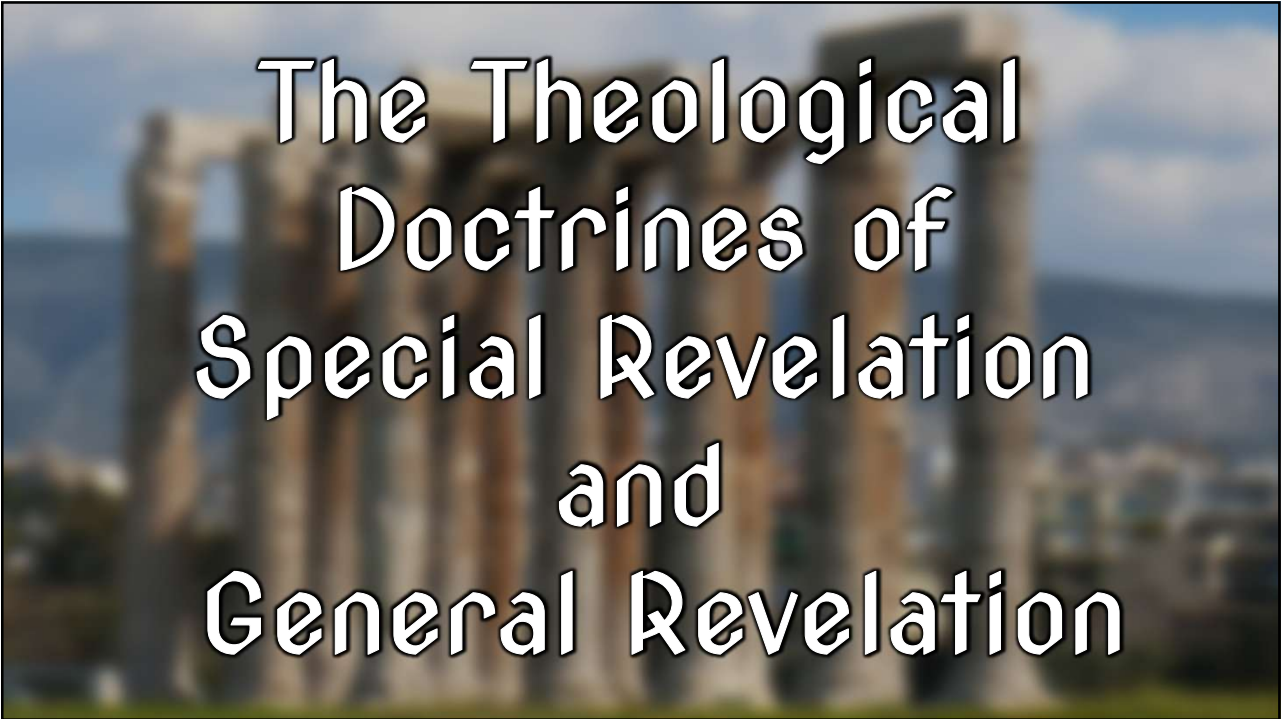


One distinctive feature of Classical Apologetics is its recognition of the viability of **Natural Theology**.

A blurred background image showing the ruins of an ancient city, likely Pompeii, with stone walls and arches under a cloudy sky.

One distinctive feature of Classical Apologetics is its recognition of the viability of Natural Theology.

In order situate Natural Theology in the context of other notions of theology, we must define a few categories.

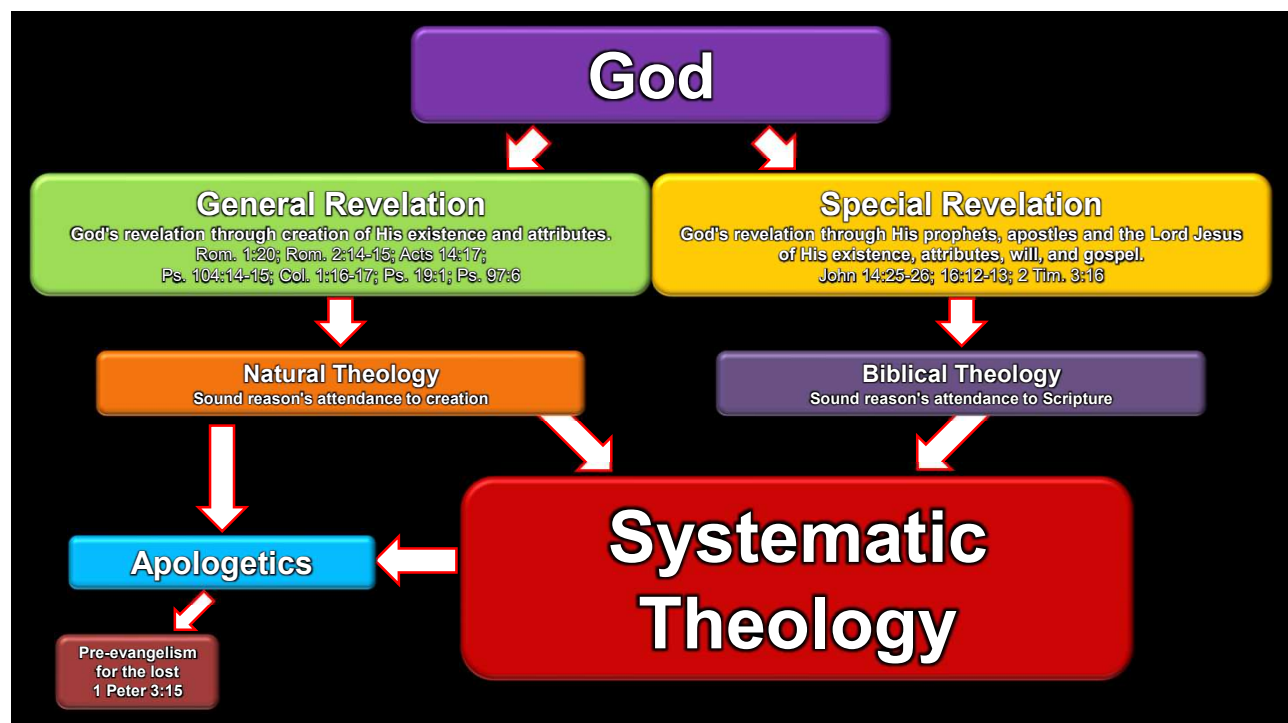
A blurred background image showing the ruins of an ancient city, likely Pompeii, with stone walls and arches under a cloudy sky.

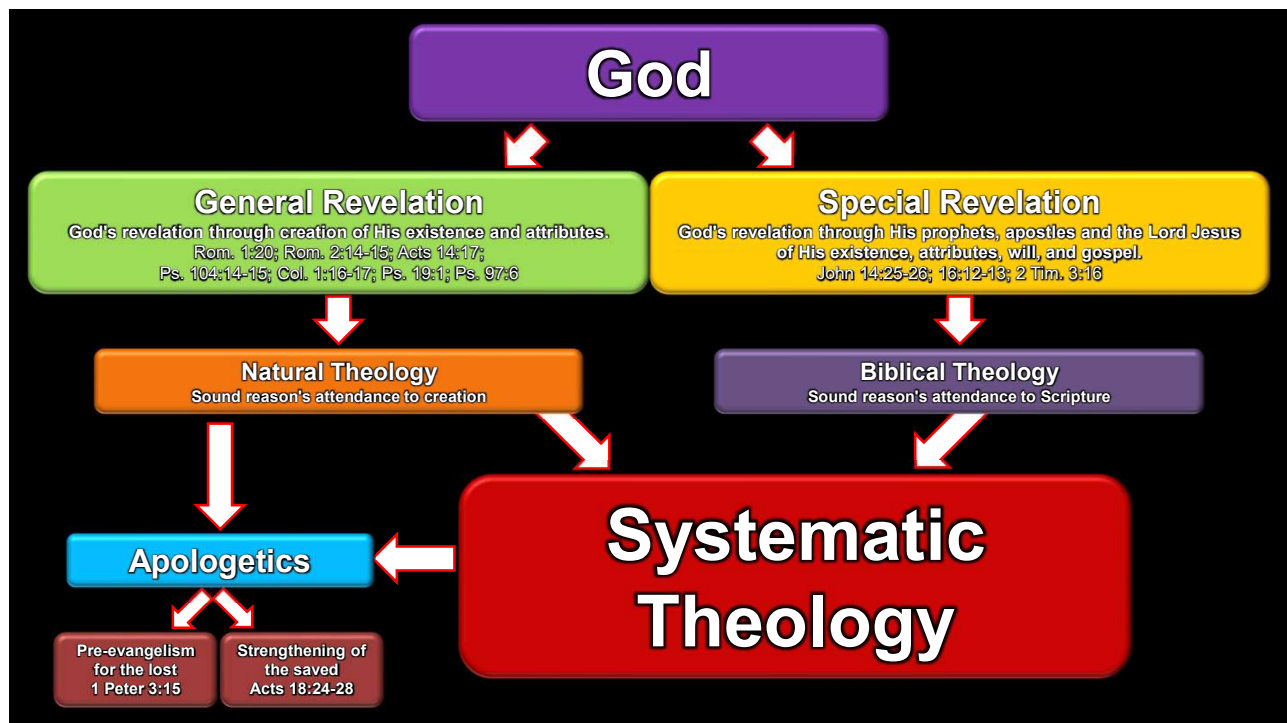
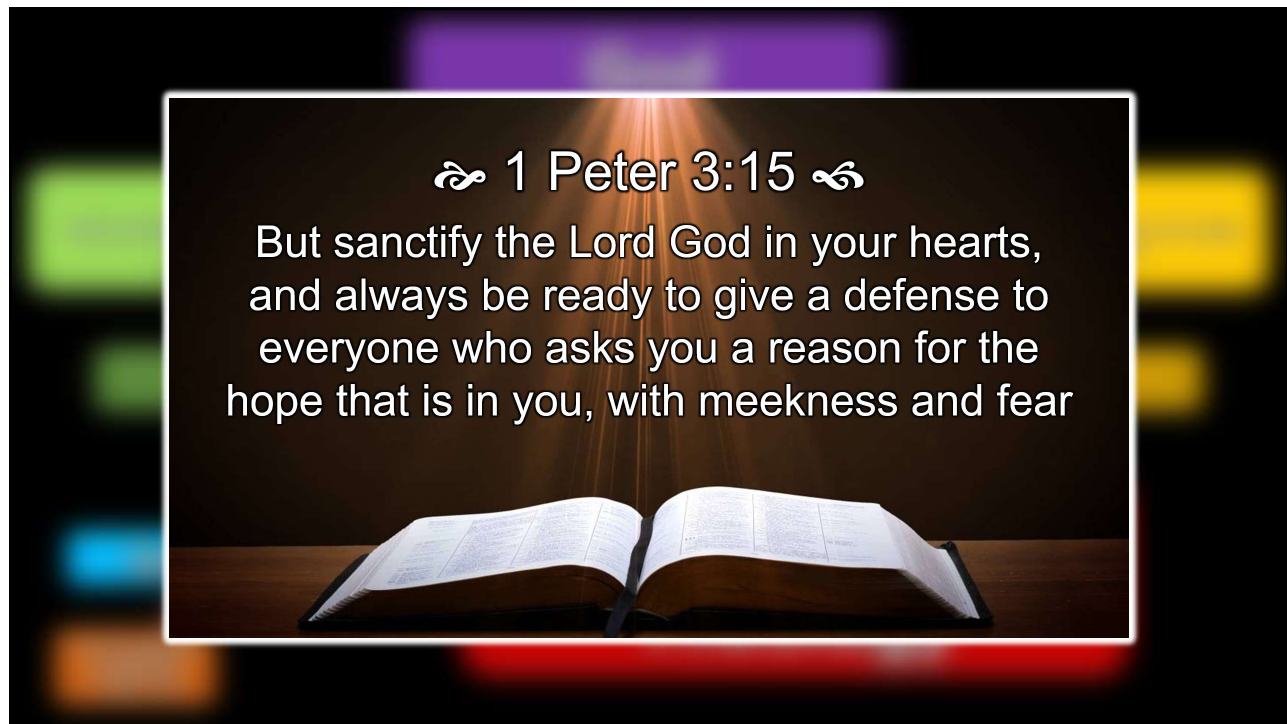
**The Theological
Doctrines of
Special Revelation
and
General Revelation**

The Doctrine of Revelation

- ❖ *The doctrine of Revelation is not to be confused with the Book of Revelation.*
- ❖ *Revelation is God making known to mankind His divine person and divine truths that would otherwise be unknown. It means "to unveil."*

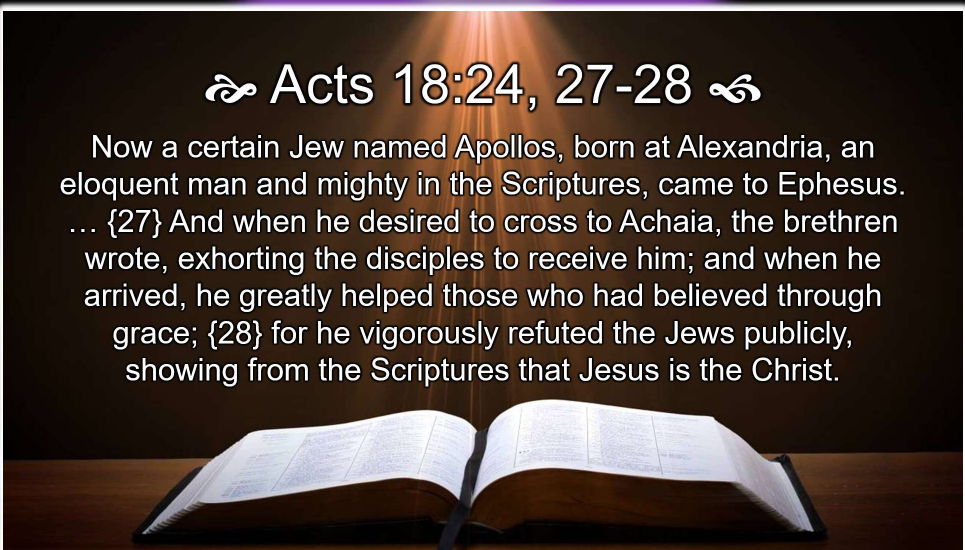
The Distinction of General Revelation and Special Revelation



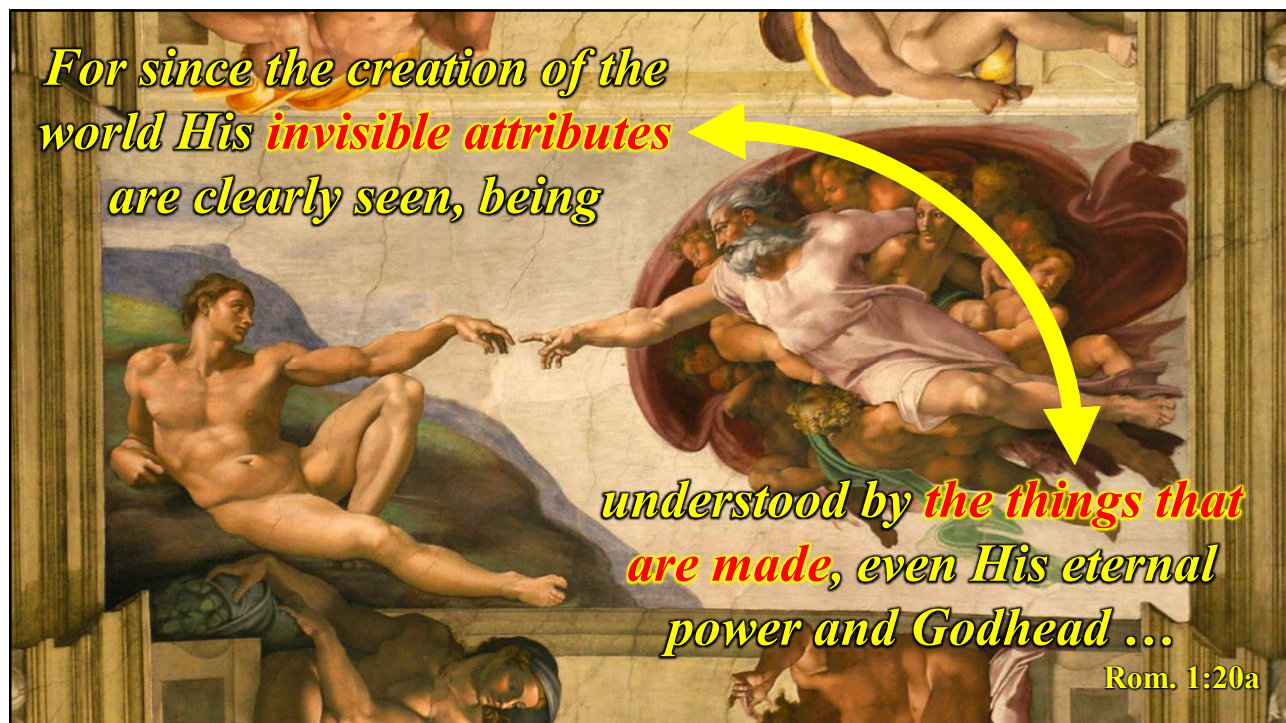
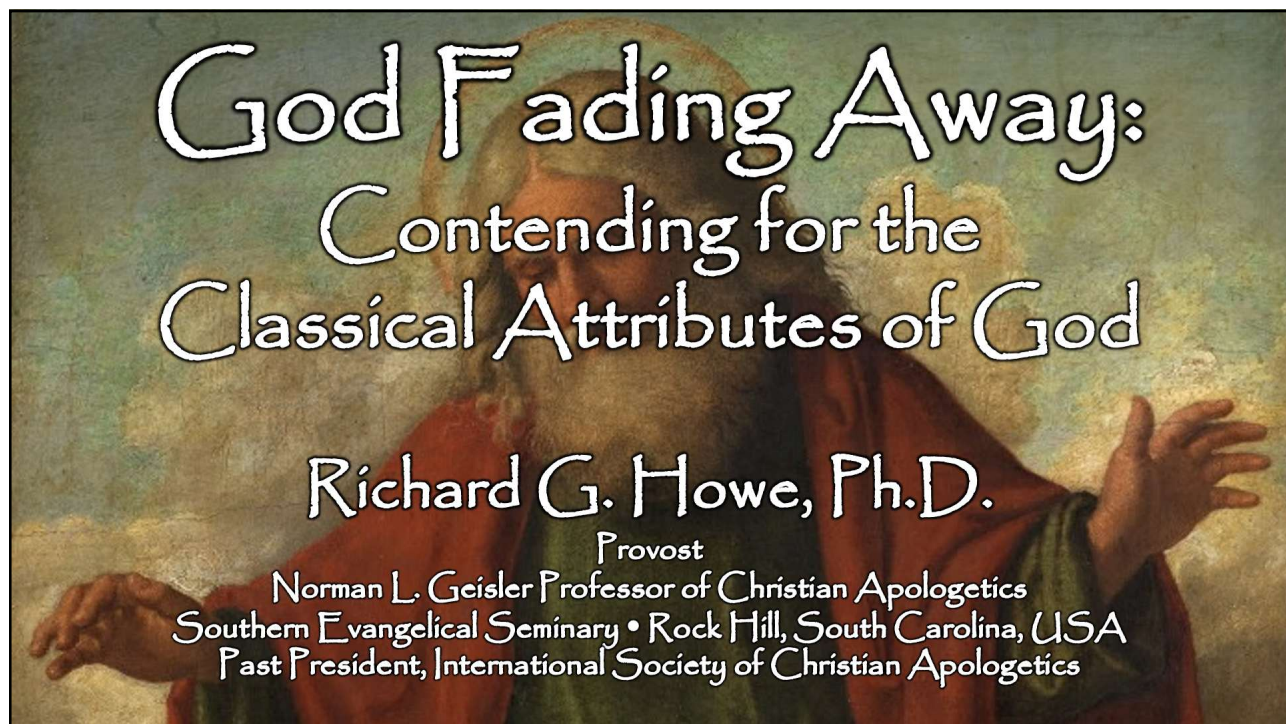


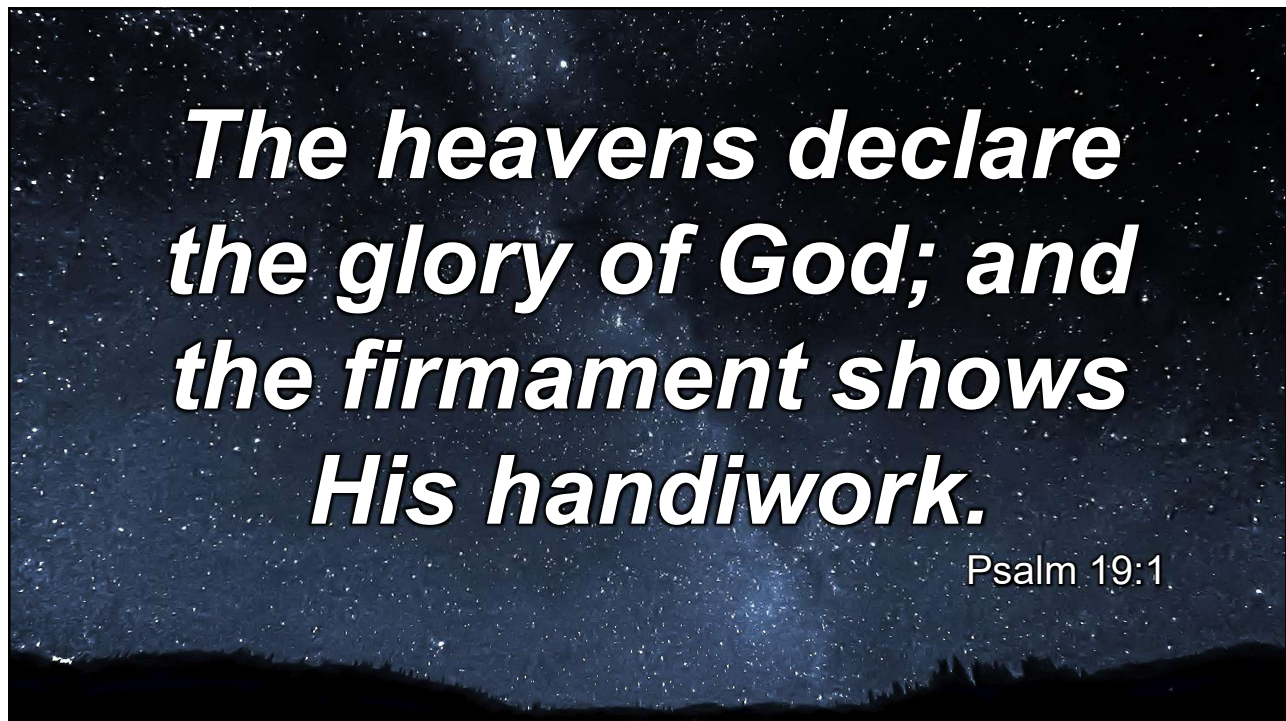
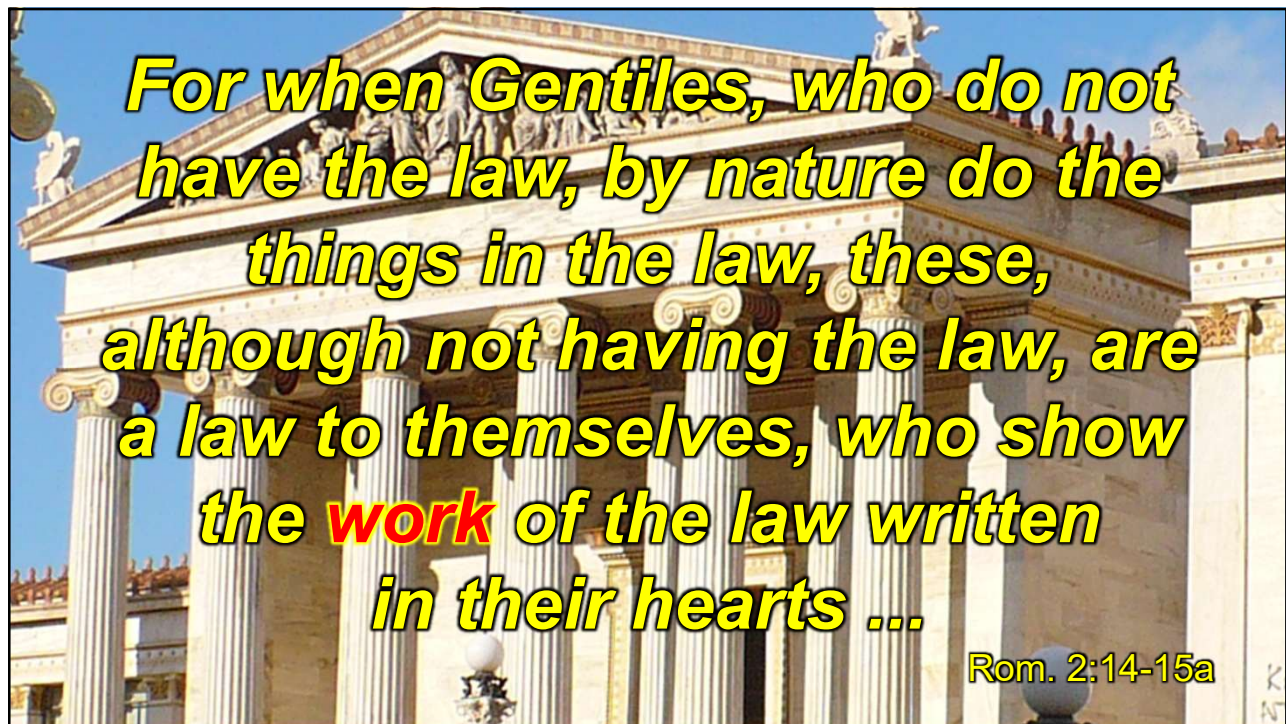
Acts 18:24, 27-28

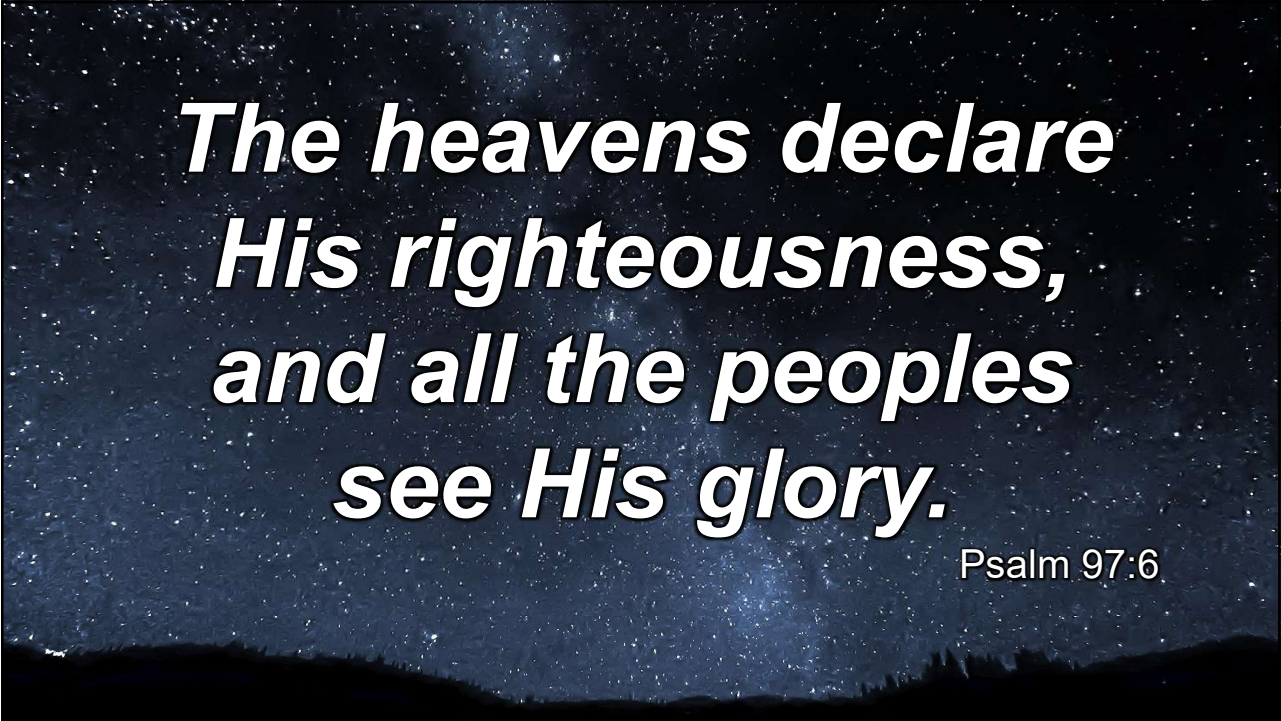
Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. ... {27} And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;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



The Need for
Philosophy:
The Nature of God







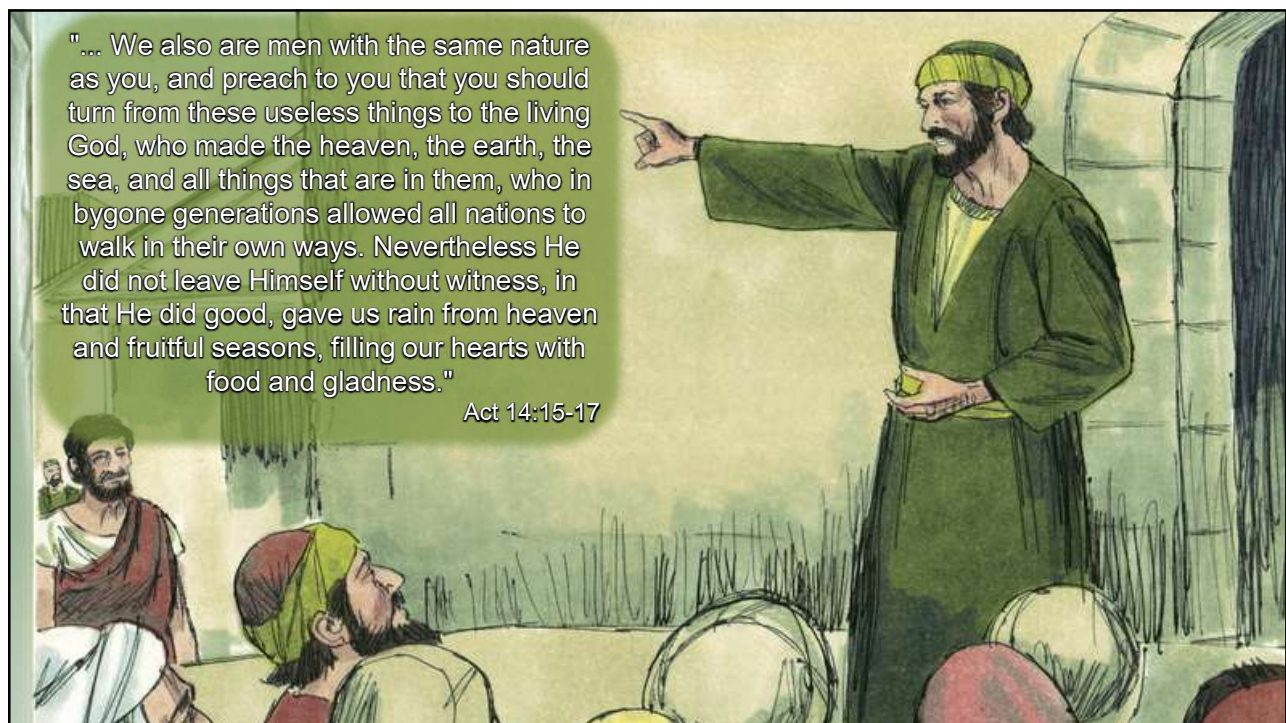
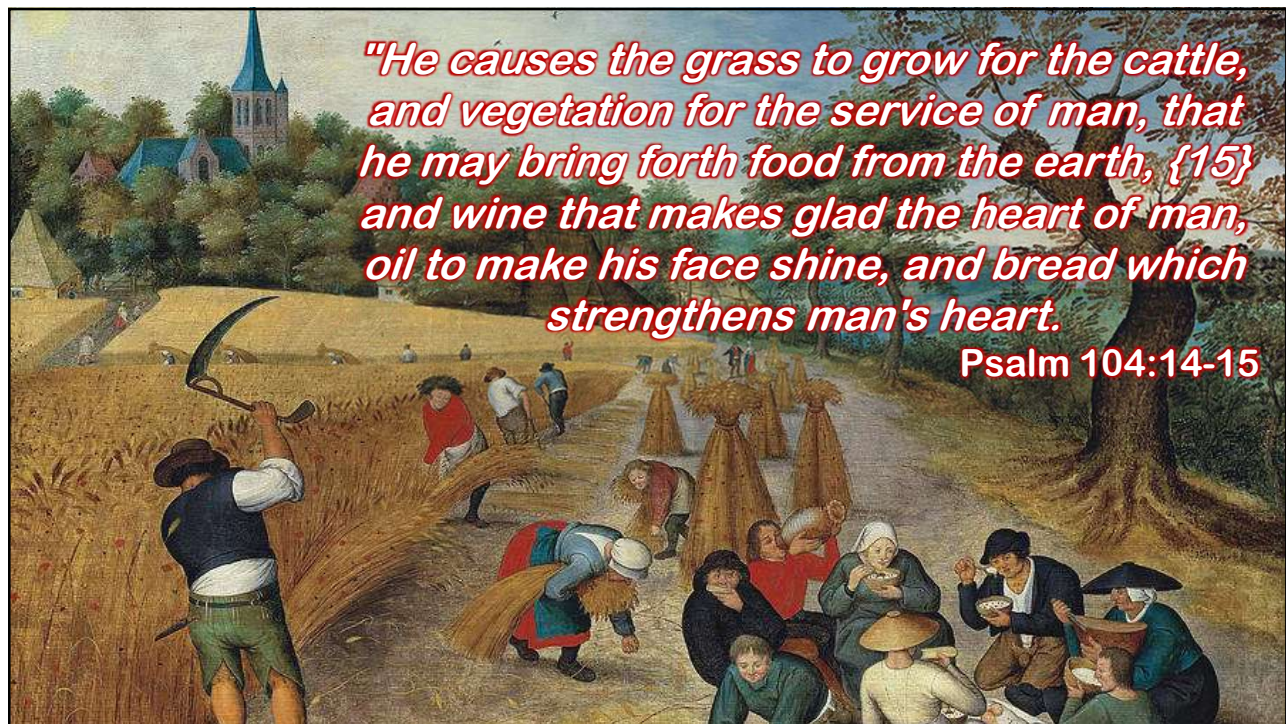
***The heavens declare
His righteousness,
and all the peoples
see His glory.***

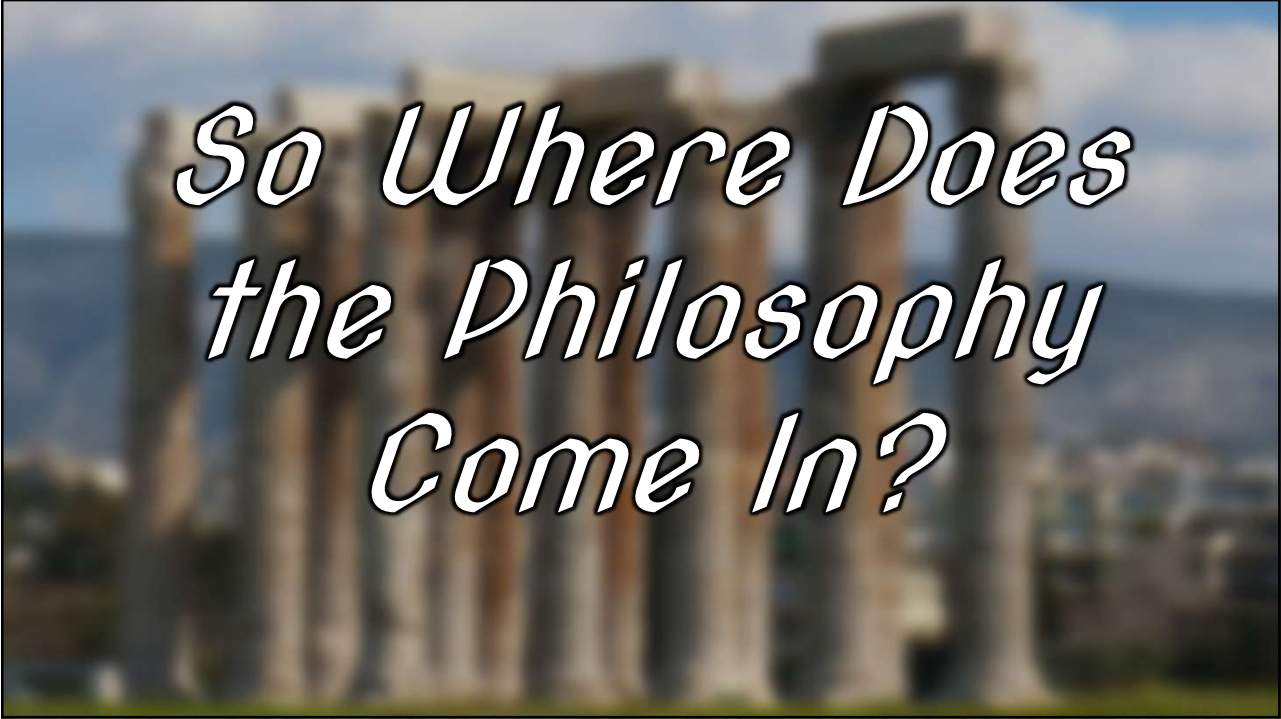
Psalm 97:6



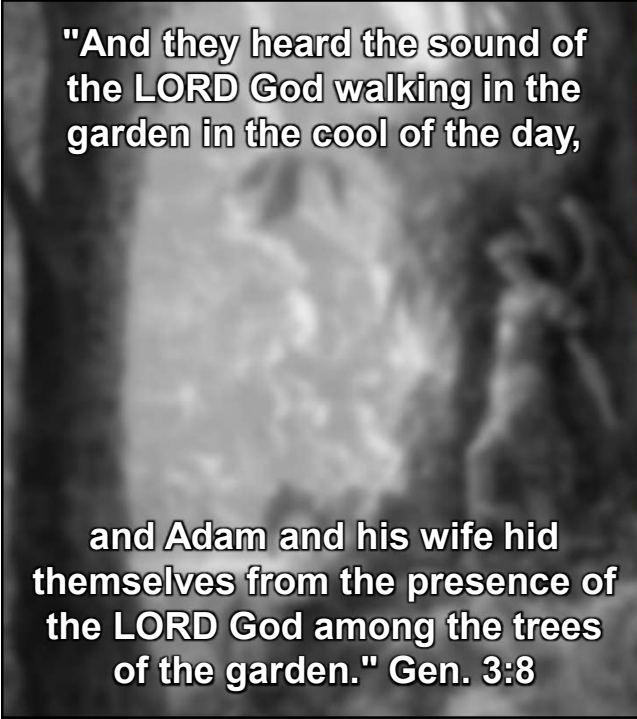
❧ Nehemiah 9:6 ❧

*"You alone are the LORD; You have made
heaven, The heaven of heavens, with all their
host, The earth and everything on it, The
seas and all that is in them, And You preserve
them all. The host of heaven worships You."*



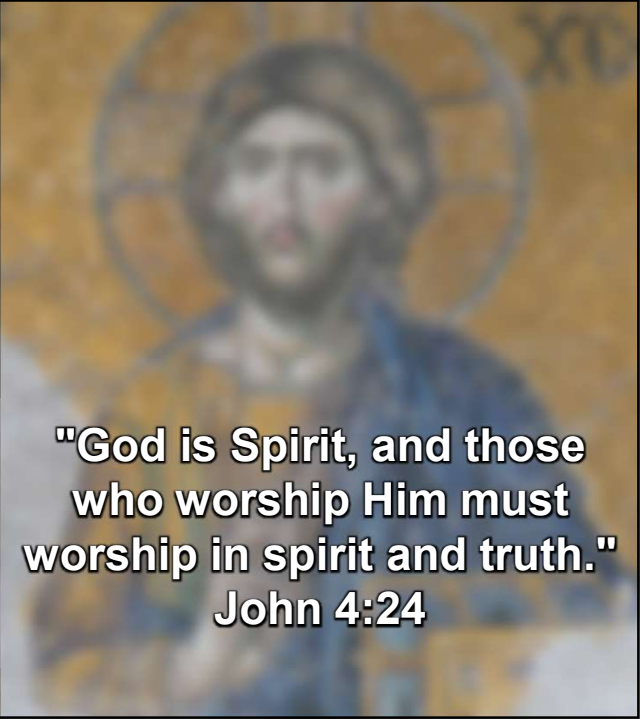


So Where Does the Philosophy Come In?



"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

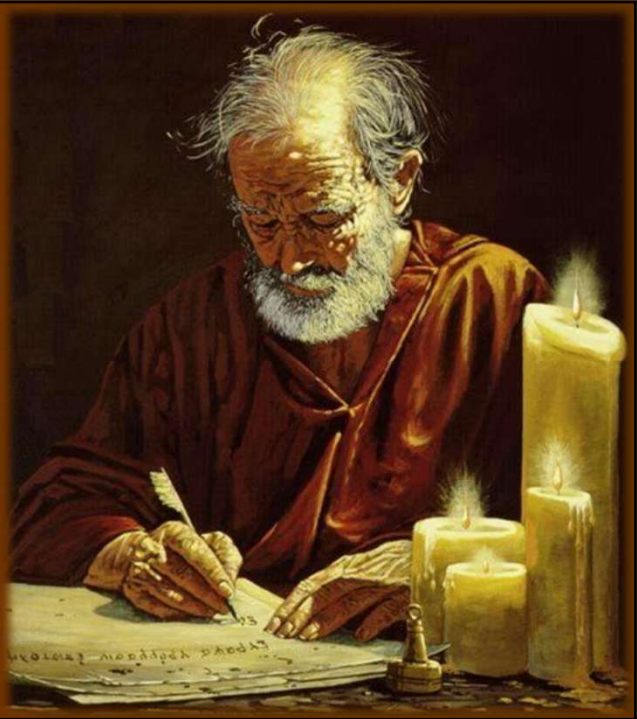
*But it happened that night that the word of the LORD came to Nathan, saying, {5} "Go and tell My servant David, 'Thus says the LORD: "Would you build a house for Me to dwell in? {6} For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, 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?' " "*

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

Isa 55:12

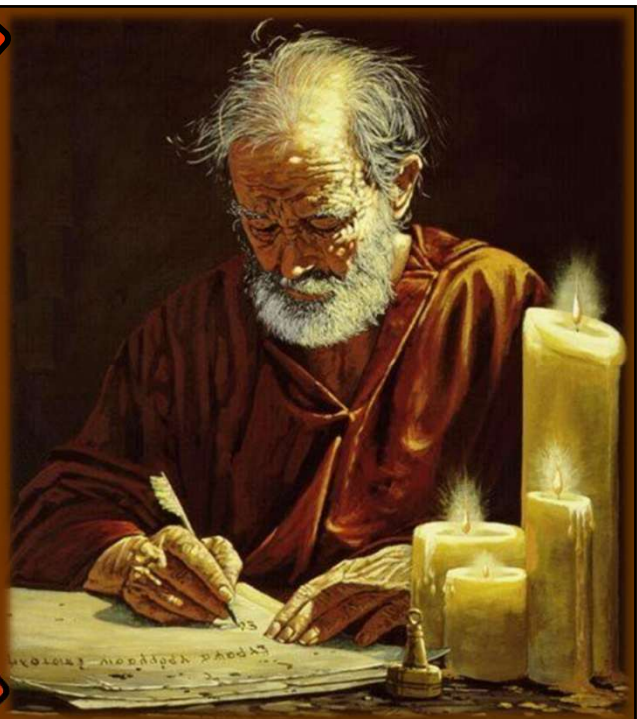
**"For since the
creation of the world
His invisible attributes
are clearly seen, **being
understood by the
things that are made,**
even His eternal
power and Godhead."**

Rom. 1:20a



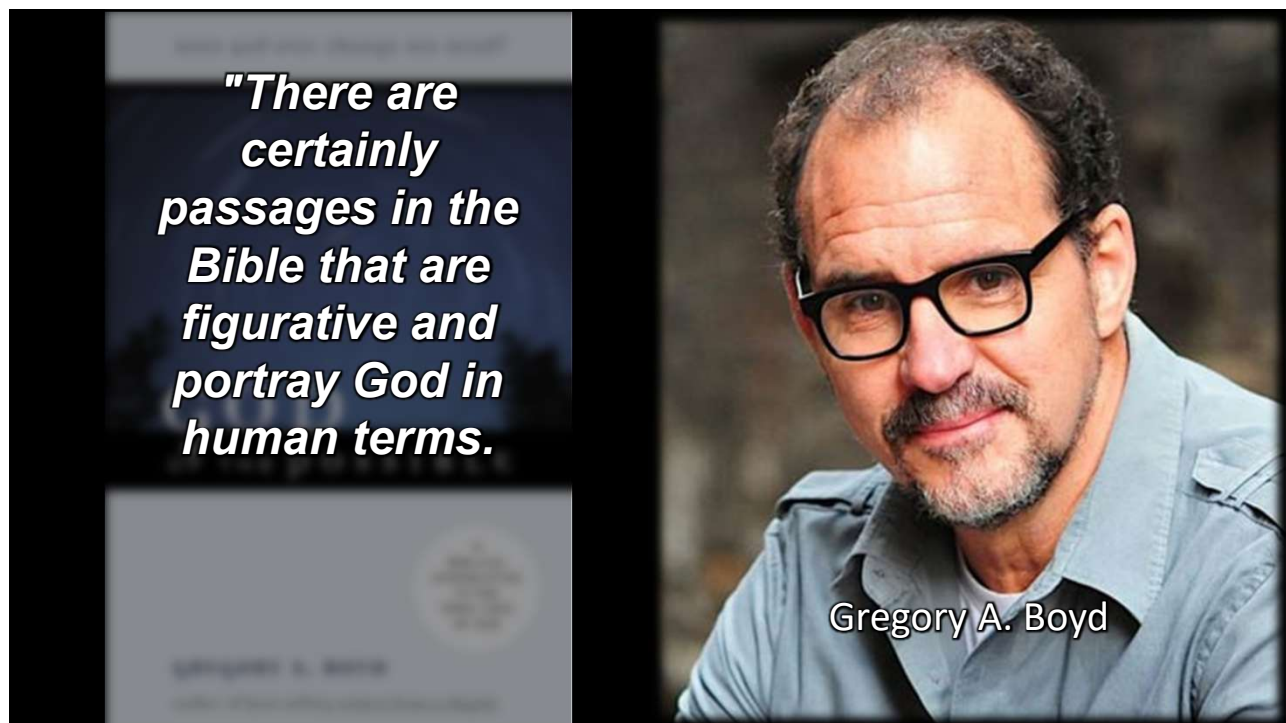
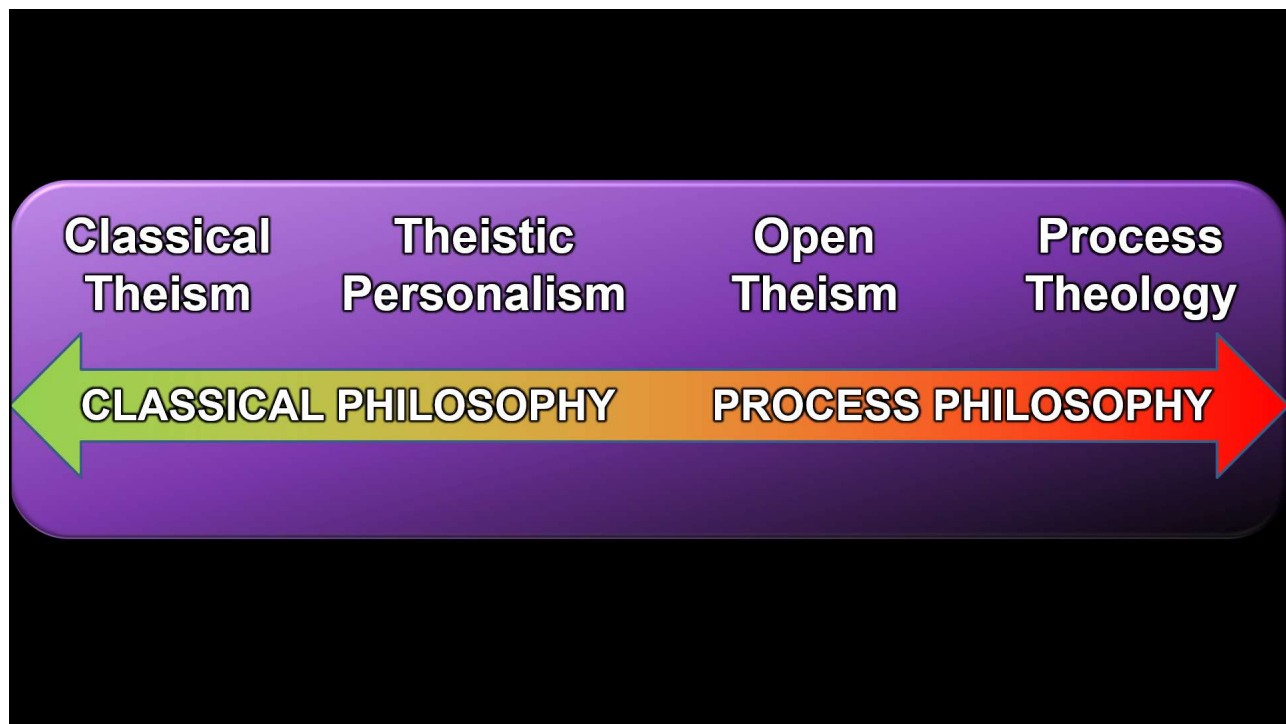
~~**"For since the
creation of the world
His invisible attributes
are clearly seen, **being
understood by the
exegesis of Scripture,**
even His eternal
power and Godhead."**~~

Rom. 1:20a



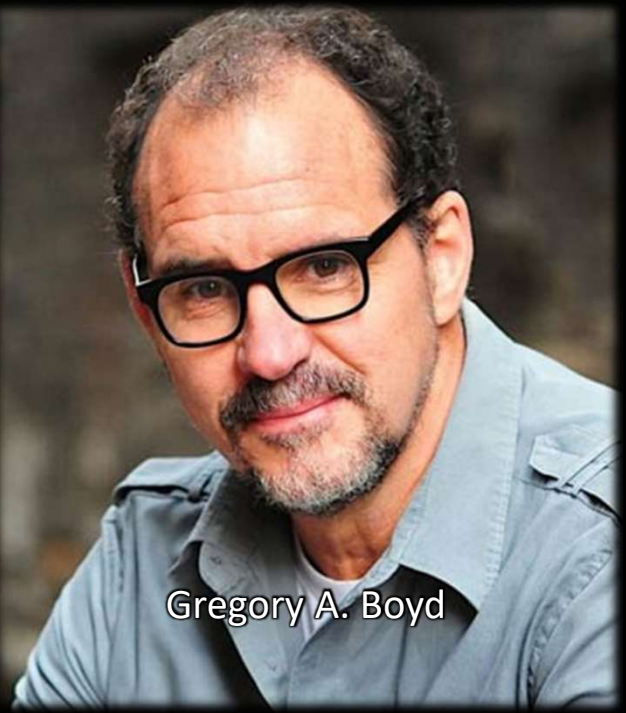
As more toxic philosophical voices have fogged the conversation throughout history, the need has arisen to appeal to deeper issues in philosophy to demonstrate God's existence and attributes "through the things that are made" (Rom. 1:20).

The contemporary debate is not only between theism and atheism, but (within the ostensive Christian faith) also between, on the one hand, Classical Theism and, on the other hand, Theistic Personalism, Open Theism, and (at the extreme) Process Theology.



"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]

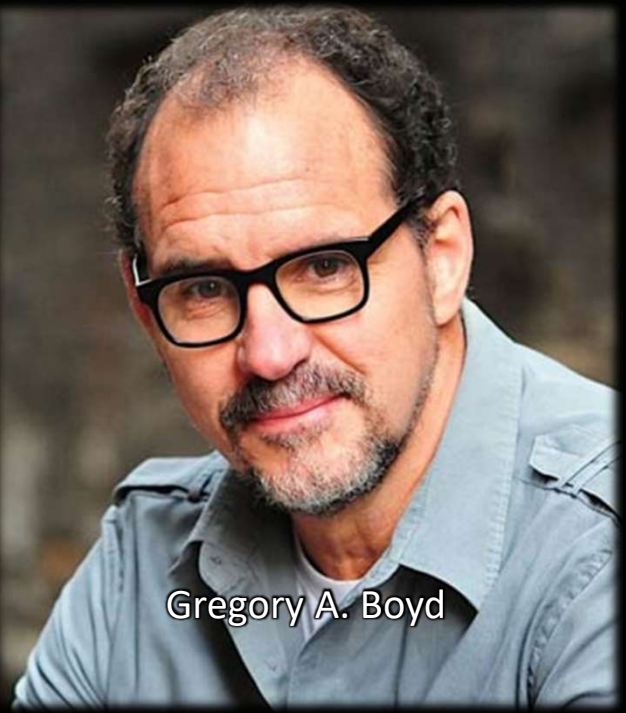


Gregory A. Boyd

What if the Classical Theist said that it is ridiculous to think that God does not know the future?

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

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



Gregory A. Boyd

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

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

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

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

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DOES GENRE DETERMINE MEANING?

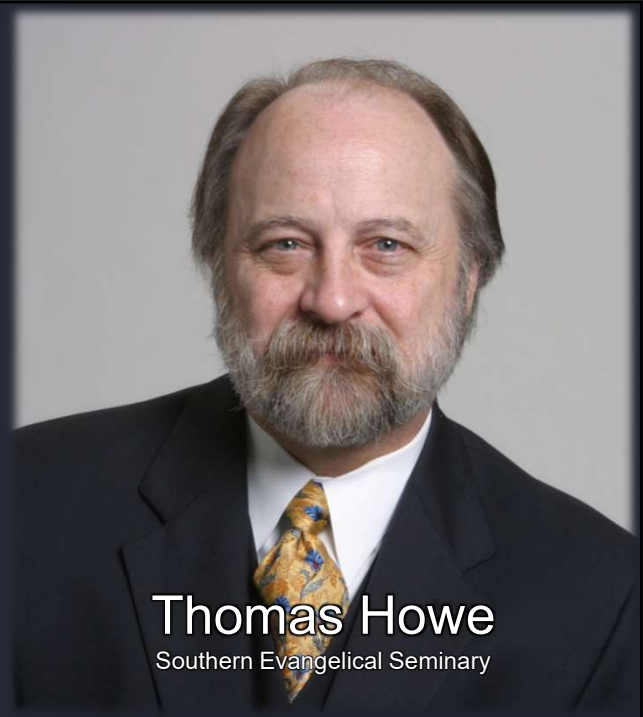
©2007 Thomas A. Howe, Ph.D.

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

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

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

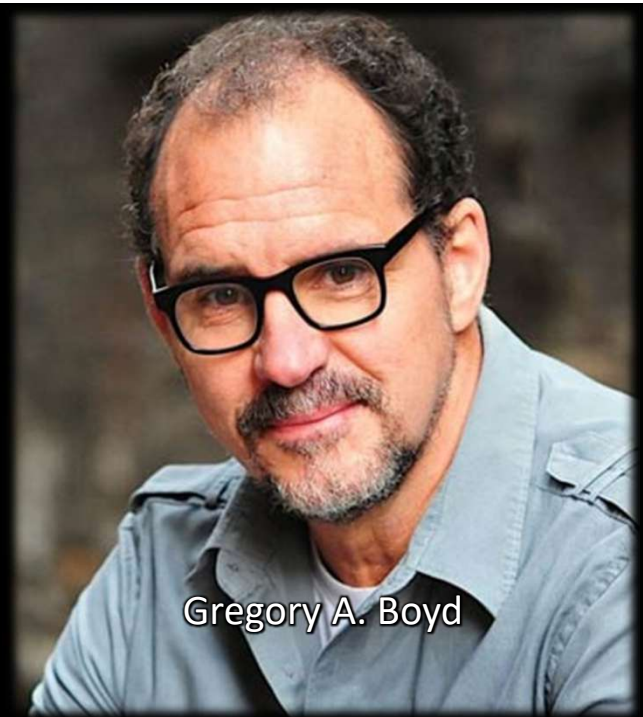
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Thomas Howe
Southern Evangelical Seminary

"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]



Gregory A. Boyd

*"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

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

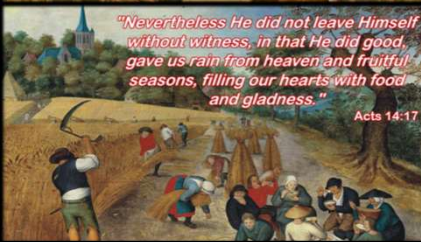


*understood by the things that
are made, even His eternal
power and Godhead ...*

Rom. 1:20a

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

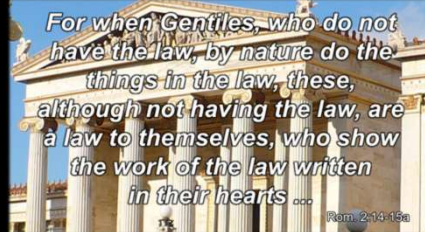
Acts 14:17



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

Psalm 97:6

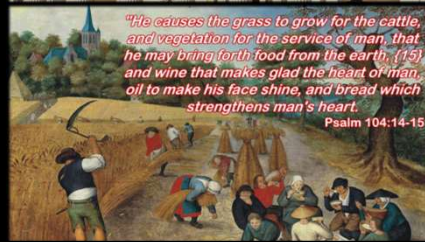
*For when Gentiles, who do not
have the law, by nature do the
things in the law, these,
although not having the law, are
a law to themselves, who show
the work of the law written
in their hearts ...*



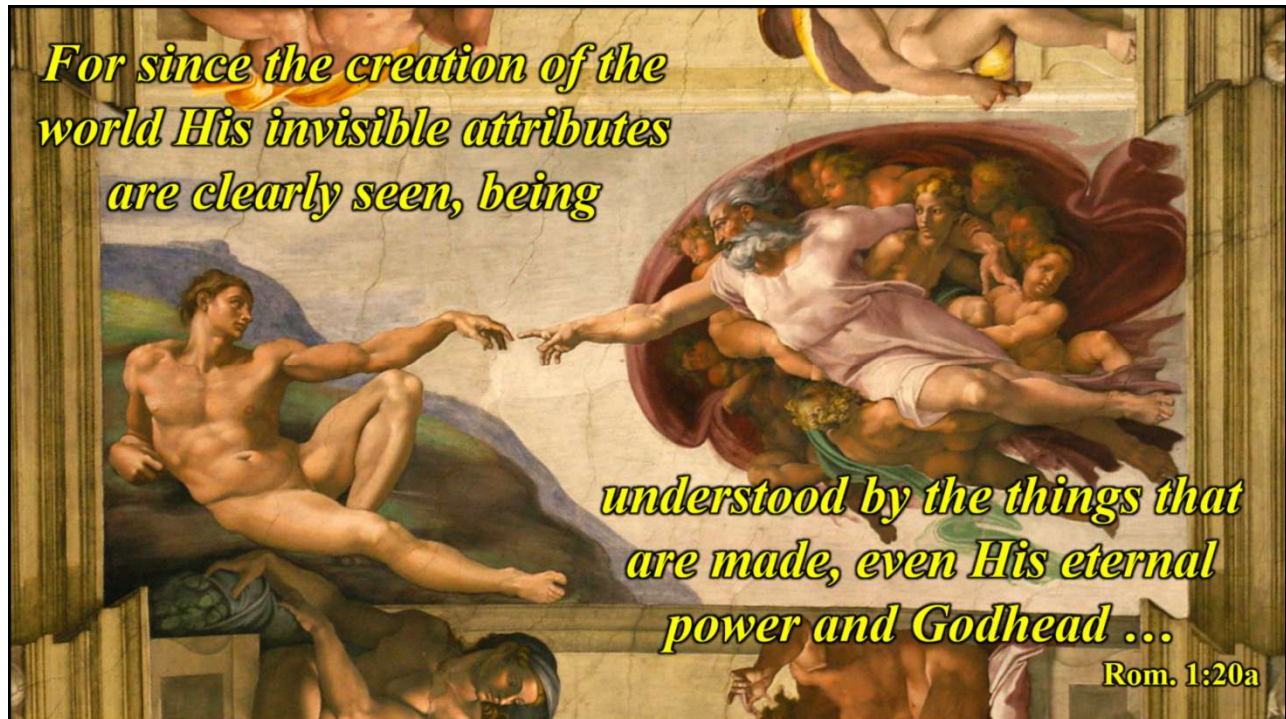
Rom. 2:14-15a

*"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



***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

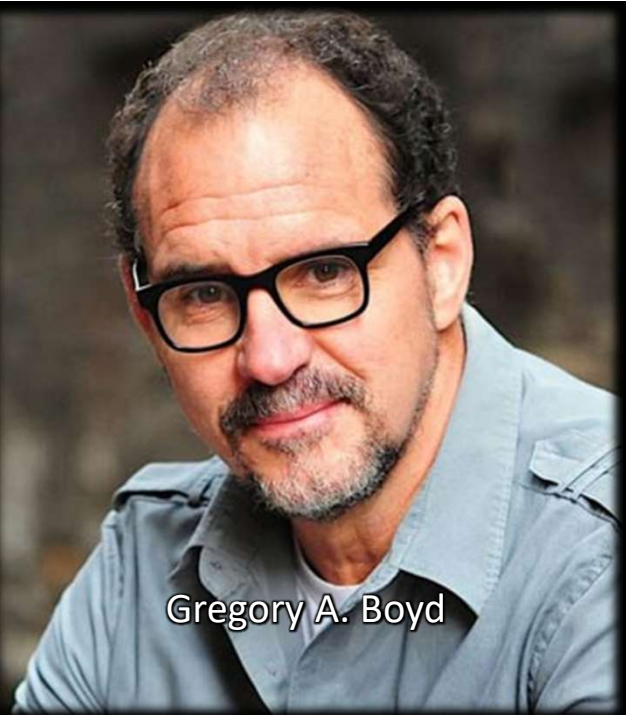
"They only strike some as ridiculous because these readers bring to the text a preconception of what God must be like. **Once one is free from this preconception**, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."

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

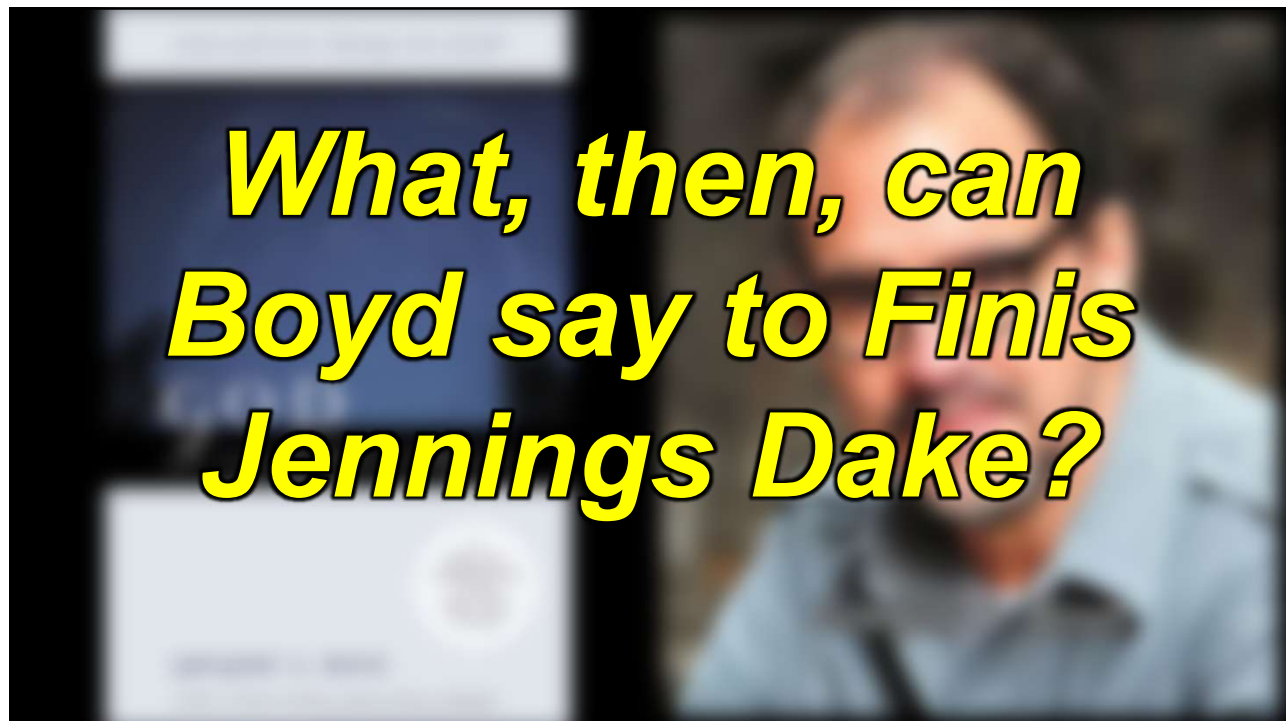
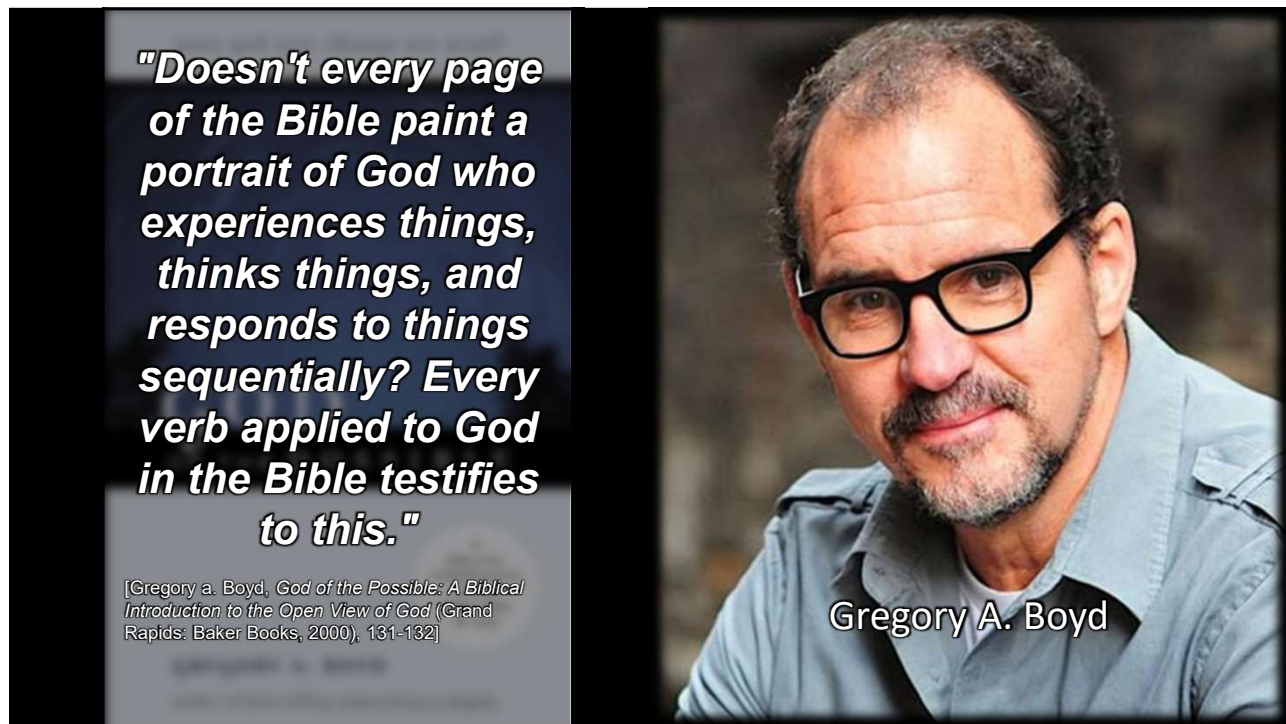
Given that this "preconception of what God must be like" comes from our encounter with God's creation before we read Scripture, how is it possible for one to get "free from this preconception"?

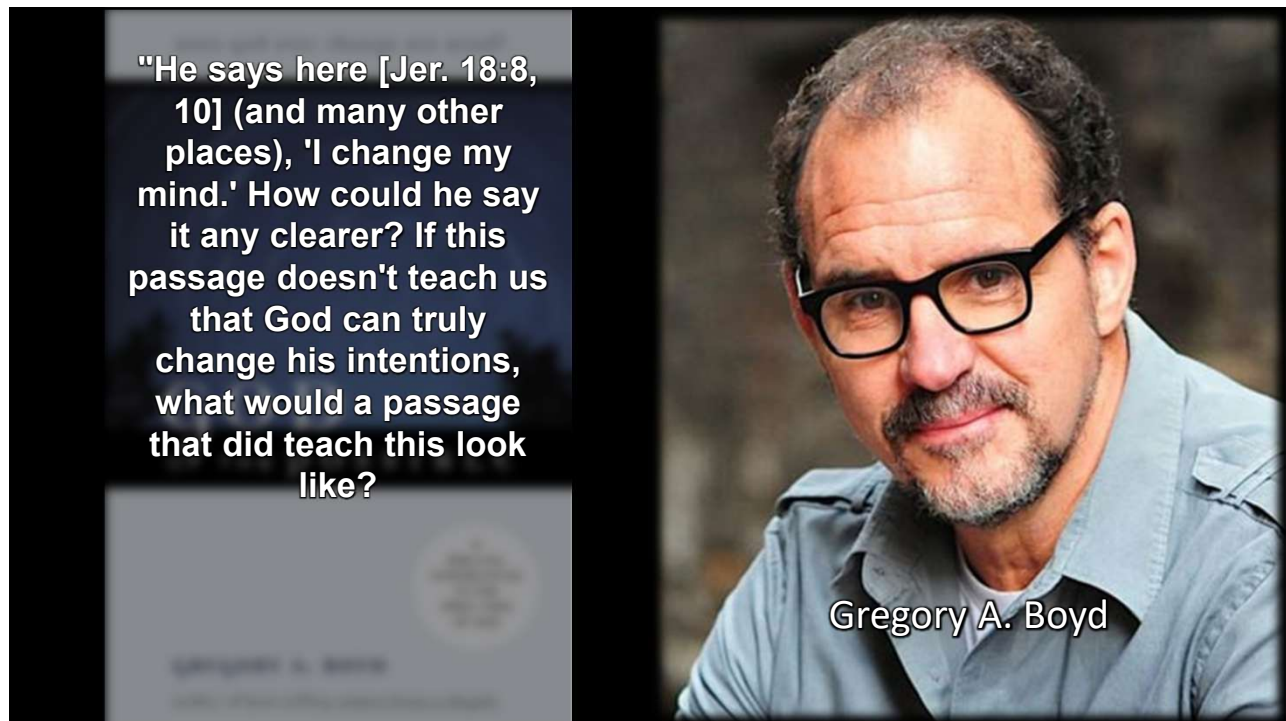
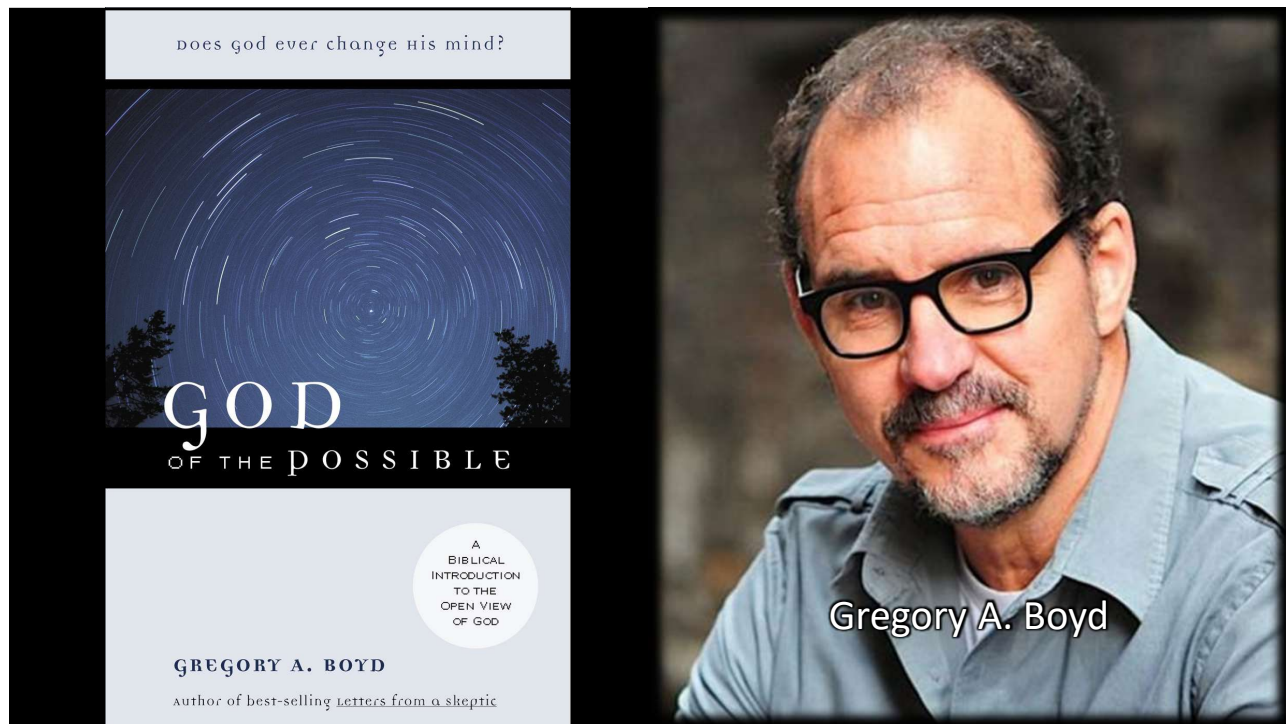
"My fundamental thesis is that the classical theological tradition became misguided when, under the influence of Hellenistic philosophy, it defined God's perfection in static, timeless terms."

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



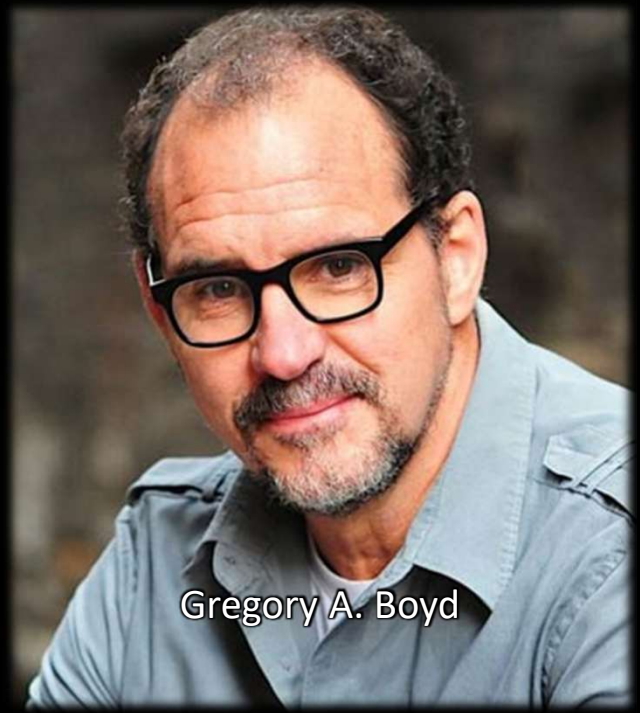
Gregory A. Boyd



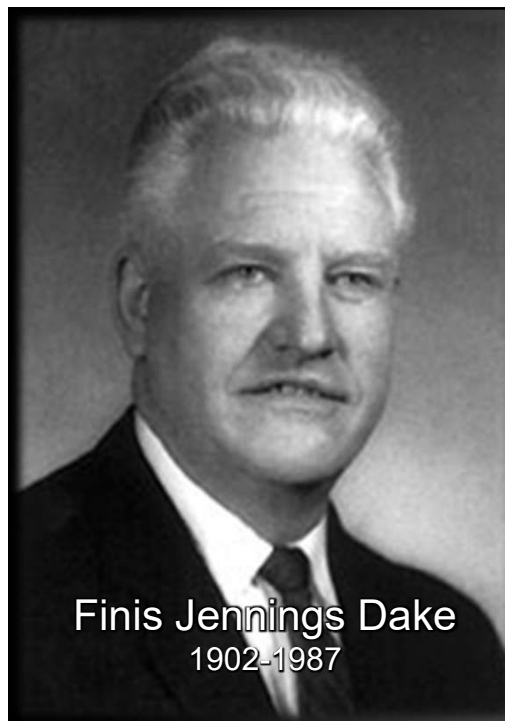


"I suggest that if this text isn't enough to convince us that God's mind is not eternally settled, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this. People who affirm the divine authority of Scripture do not want to be guilty of this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

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



Gregory A. Boyd



Finis Jennings Dake
1902-1987

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

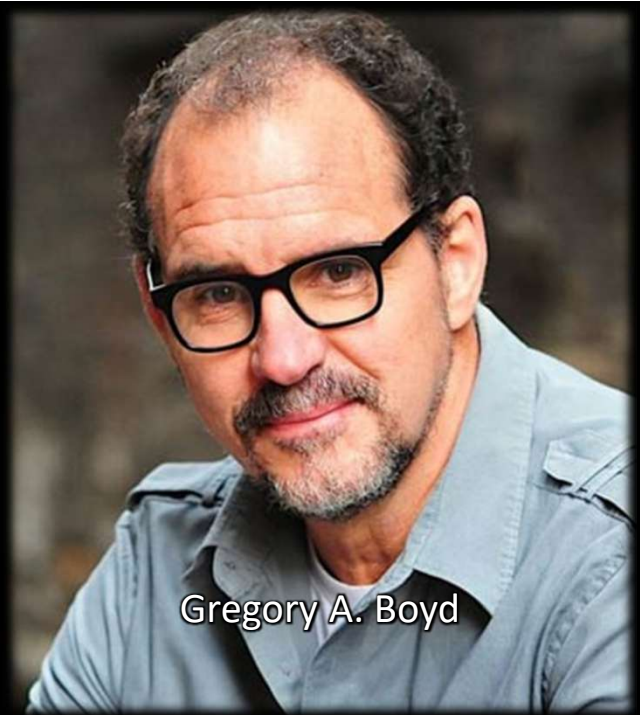
Dake, NT, p. 97.

✧ Isa 30:27 ✧

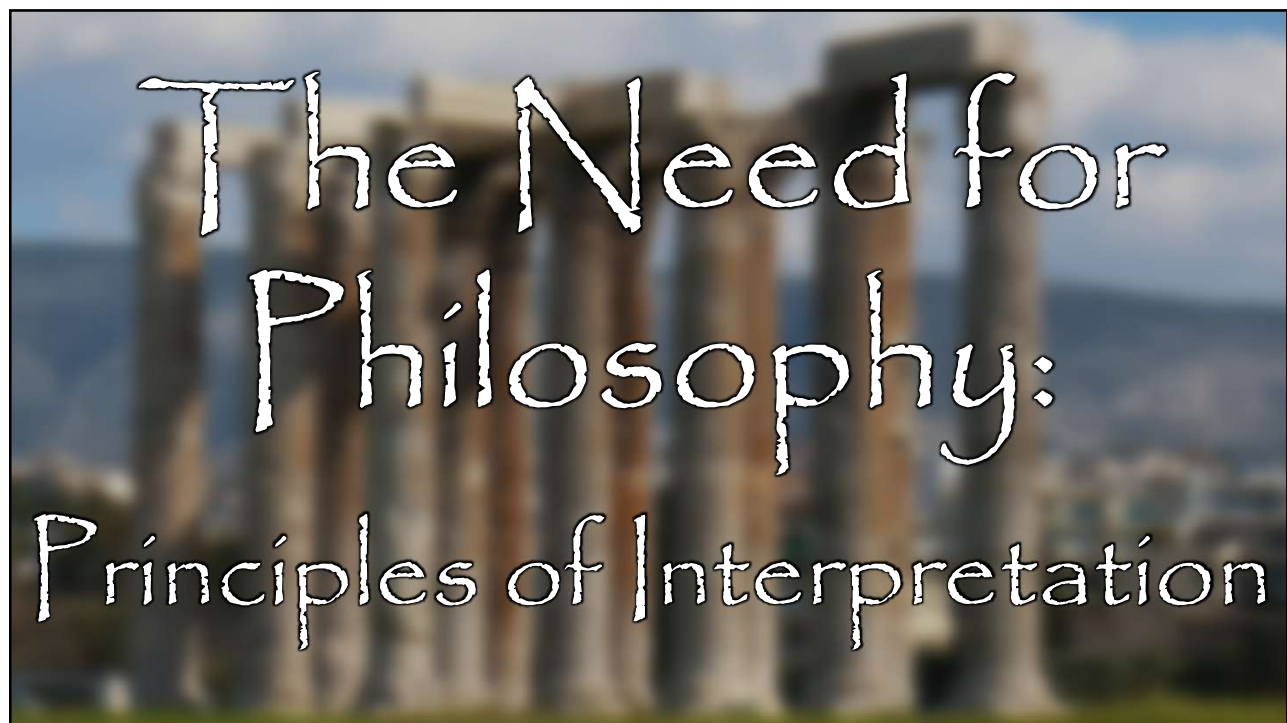
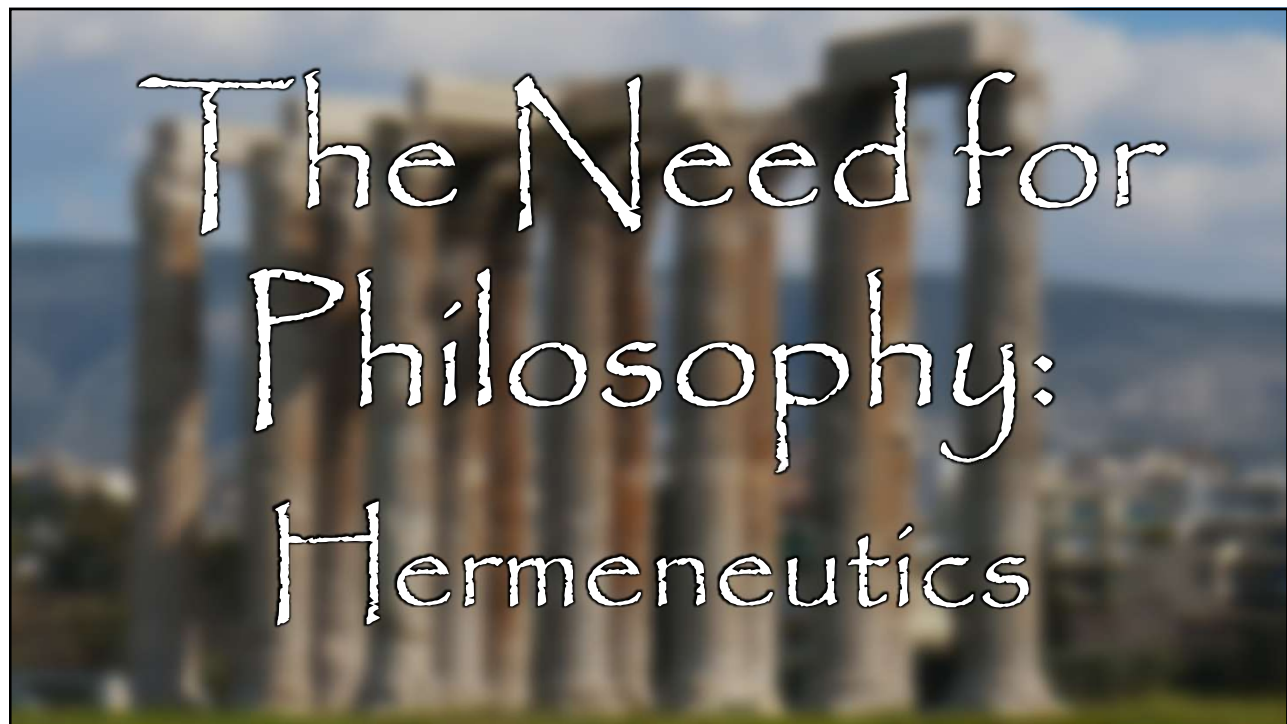
*Behold, the name of the LORD comes from afar, Burning with His anger, And His burden is heavy; His **lips** are full of indignation, And His **tongue** like a devouring fire.*

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

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



Gregory A. Boyd



The Need for Philosophy:

Principles of Biblical Interpretation

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

(caller to radio talk show)



