

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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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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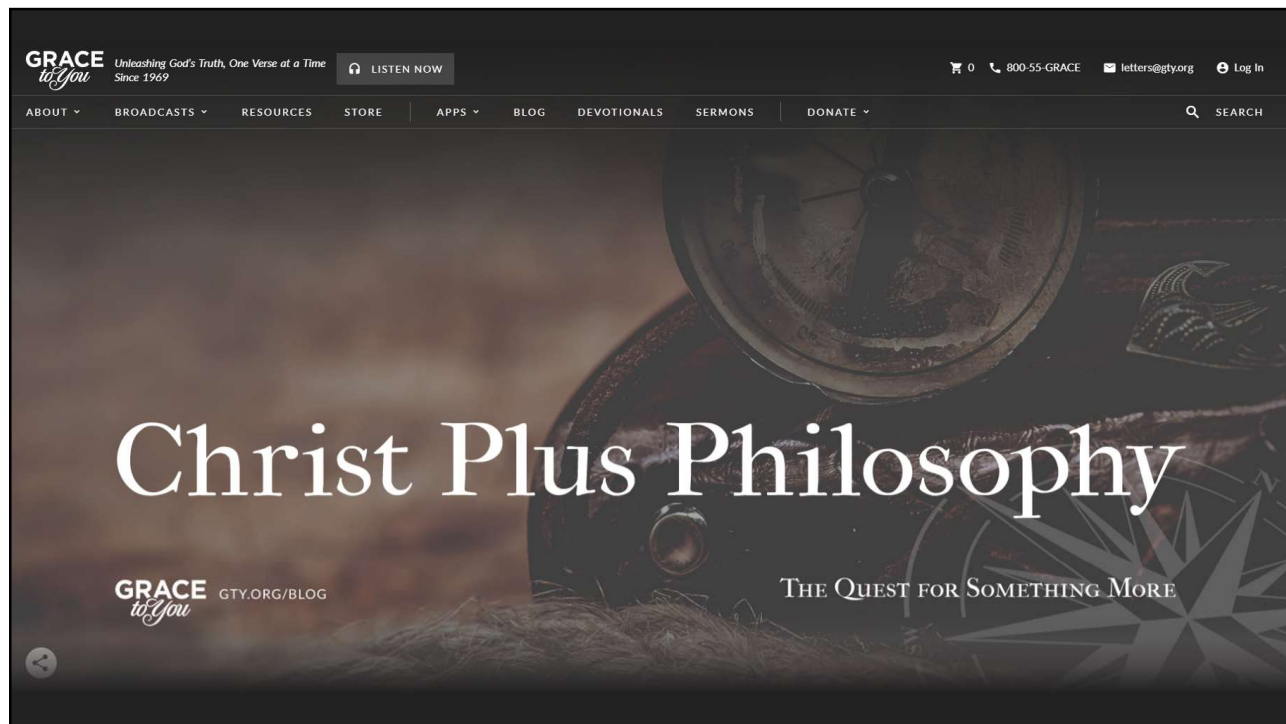
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Christ Plus Philosophy

by John MacArthur | Wednesday, April 10, 2019

Comments (11)

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

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

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

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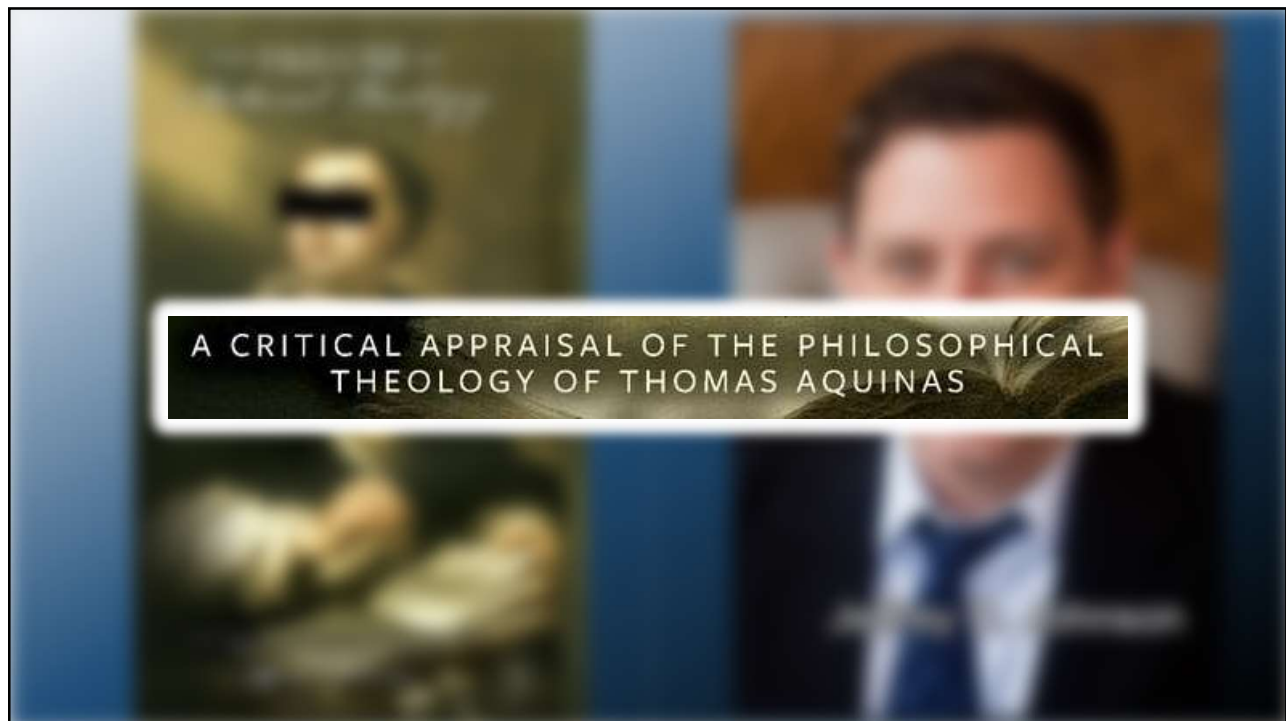
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Helpful

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





Evangelical Philosophical Society

Sheraton Denver Downtown Hotel


Nov. 15-17, 2022

"Saving Natural Theology from Jeffrey Johnson"

Richard G. Howe, Ph.D.

Tues. Nov. 15, 2022 @ 4:30 PM

Evangelical Philosophical Society B2
Tower Building - Mezzanine Level Gold



VOLUME 17 / Spring 2023

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- An Analysis of Søren Kierkegaard's *Fear and Trembling*
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- An Augustinian Defense of an Eternal Hell
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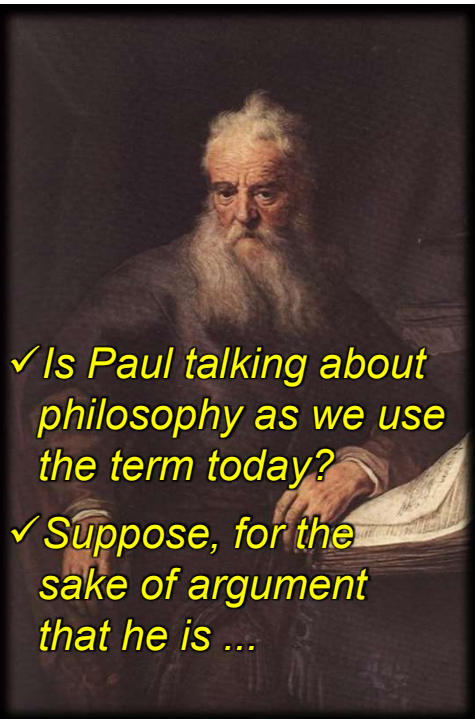
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✧ Colossians 2:8 ✧

"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



✓ *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,
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principles of the world,
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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."

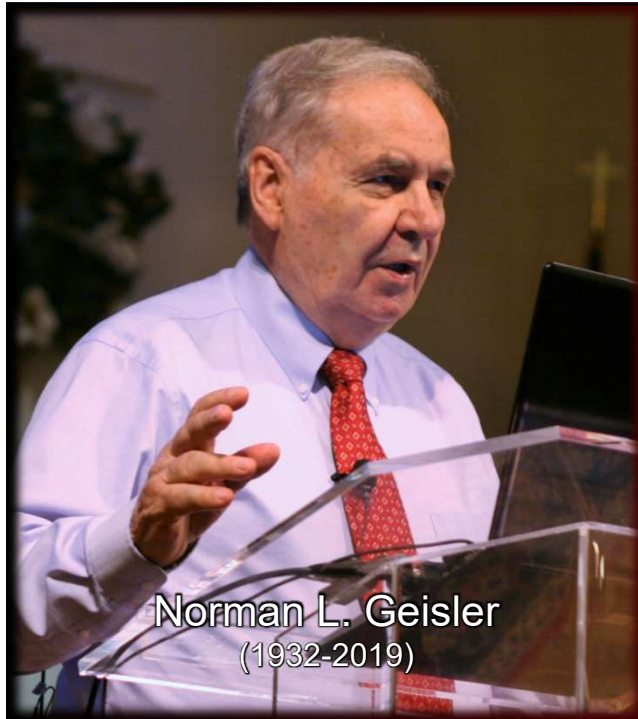
[*"Learning in War-Time"* in *The Weight of Glory: A Collection of Lewis's Most Moving Addresses* (London: Harper Collins, 2013), 59]

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)



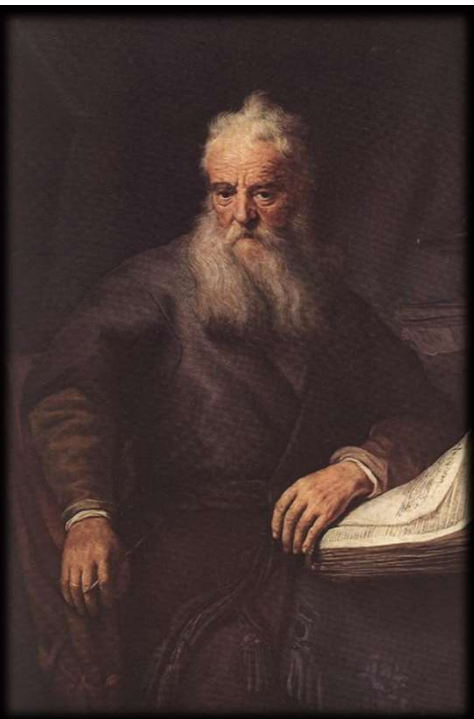
"We cannot properly **beware of philosophy unless we **be aware** of philosophy."**

Norman L. Geisler
(1932-2019)

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

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The Apostle Paul
Epistle to the Colossians



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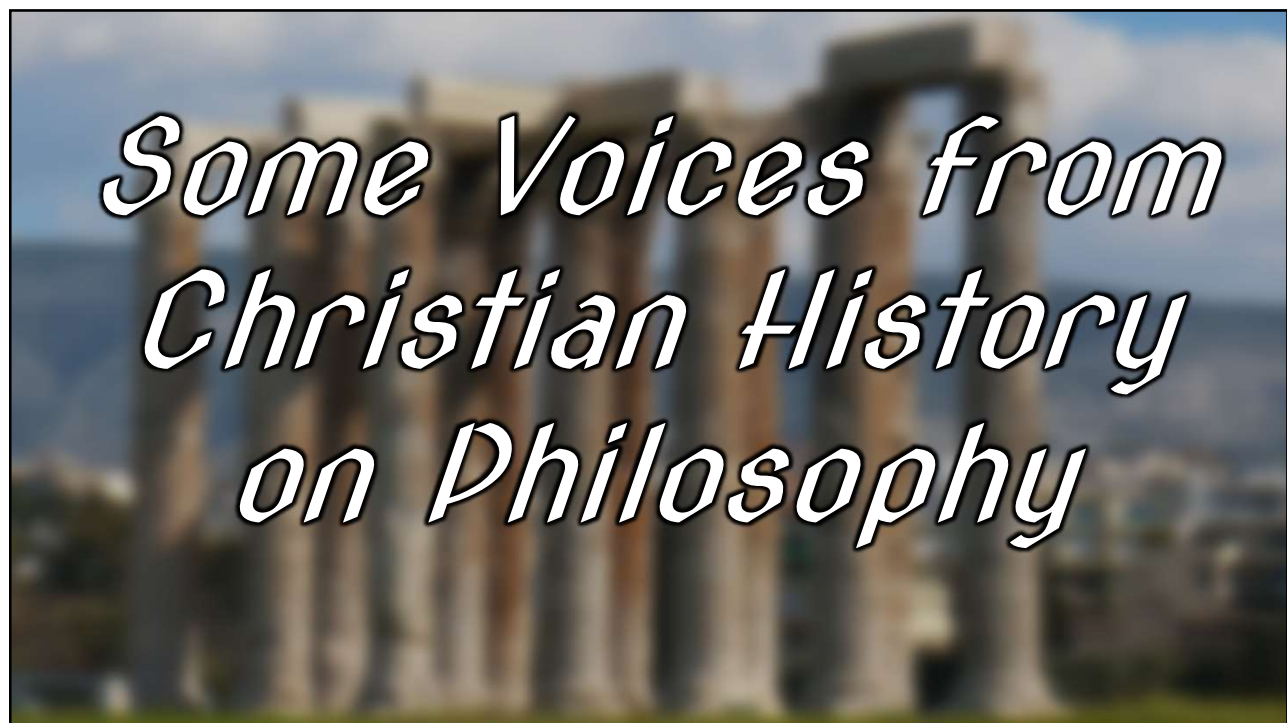
The Apostle Paul
Epistle to the Colossians

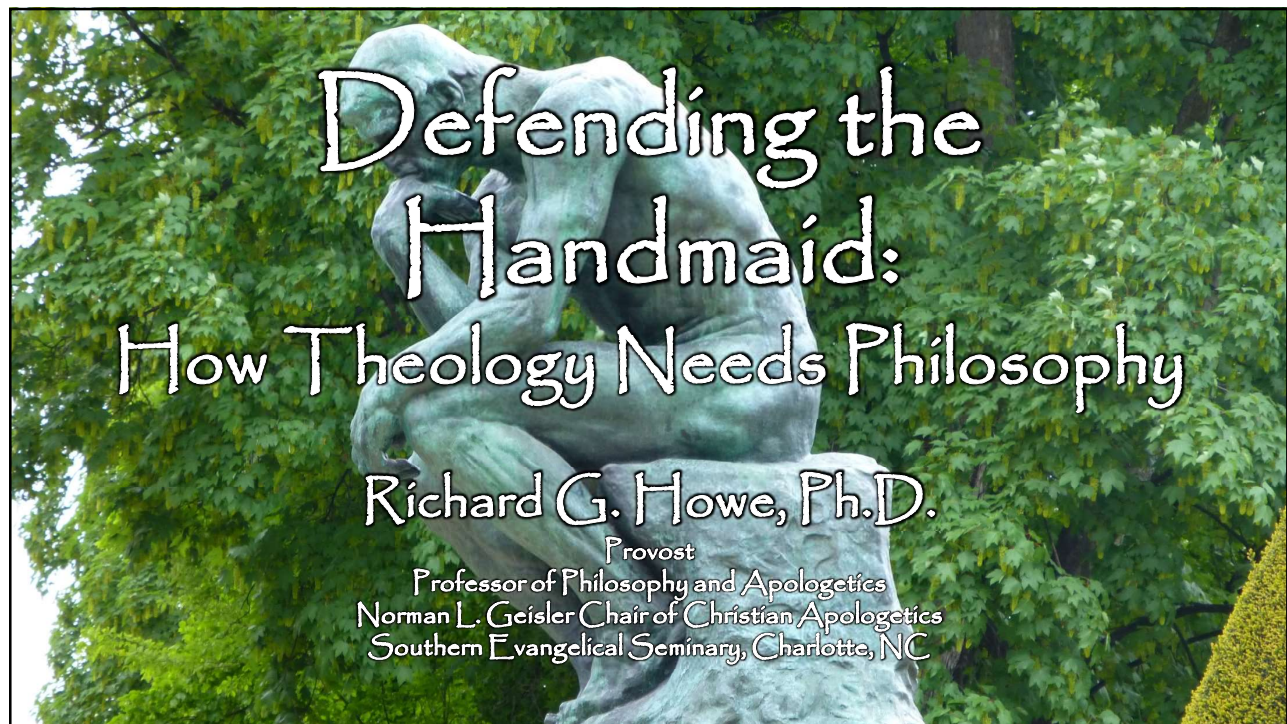
✓ *I do not believe that Paul had philosophy in mind as we use the term today.*

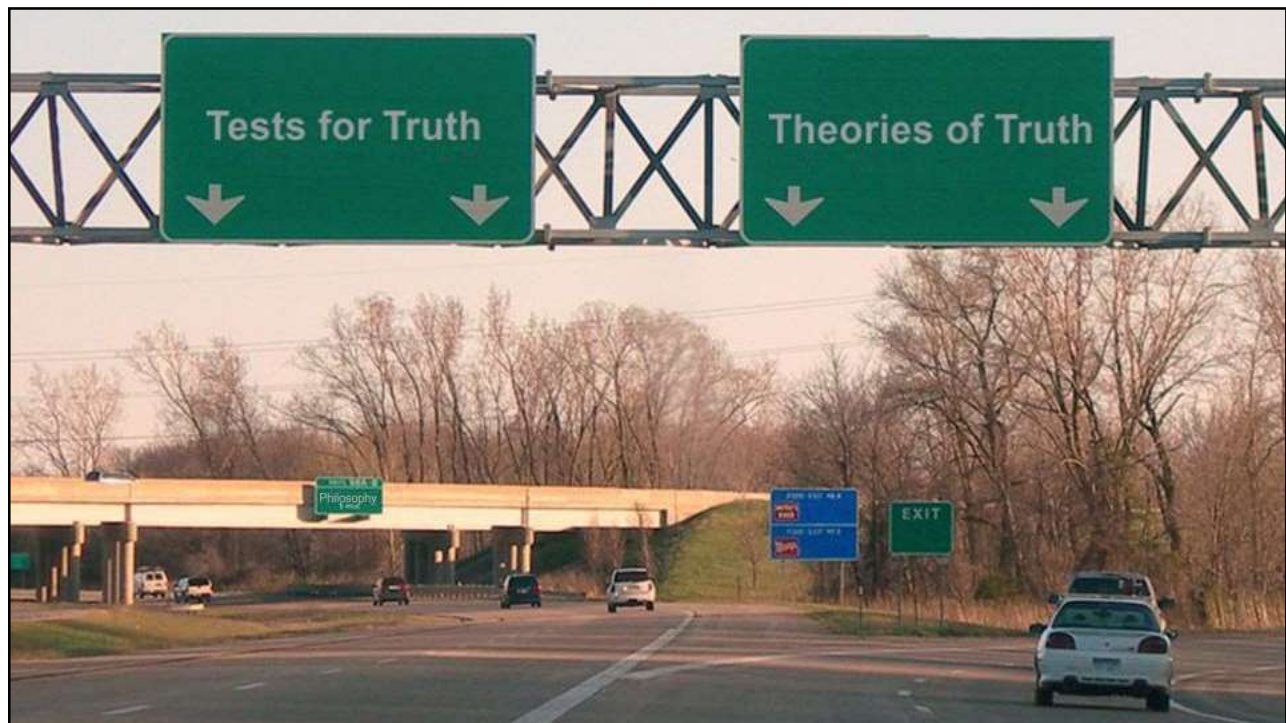
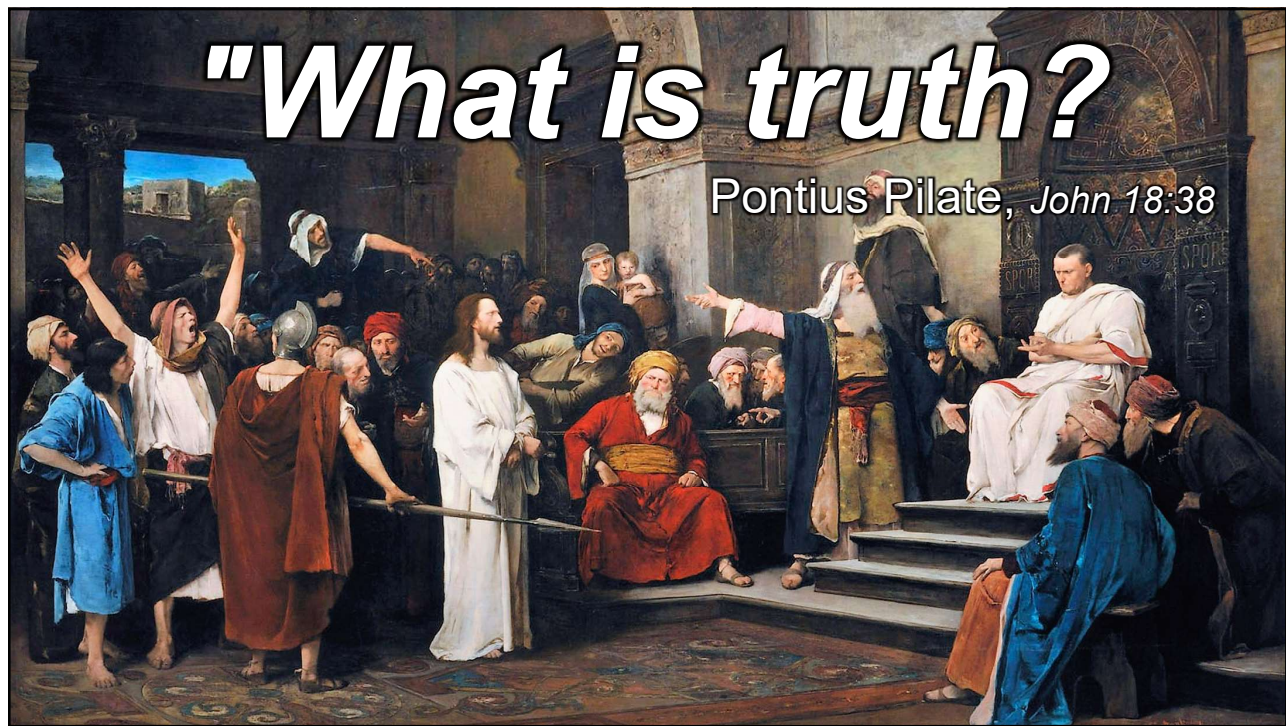
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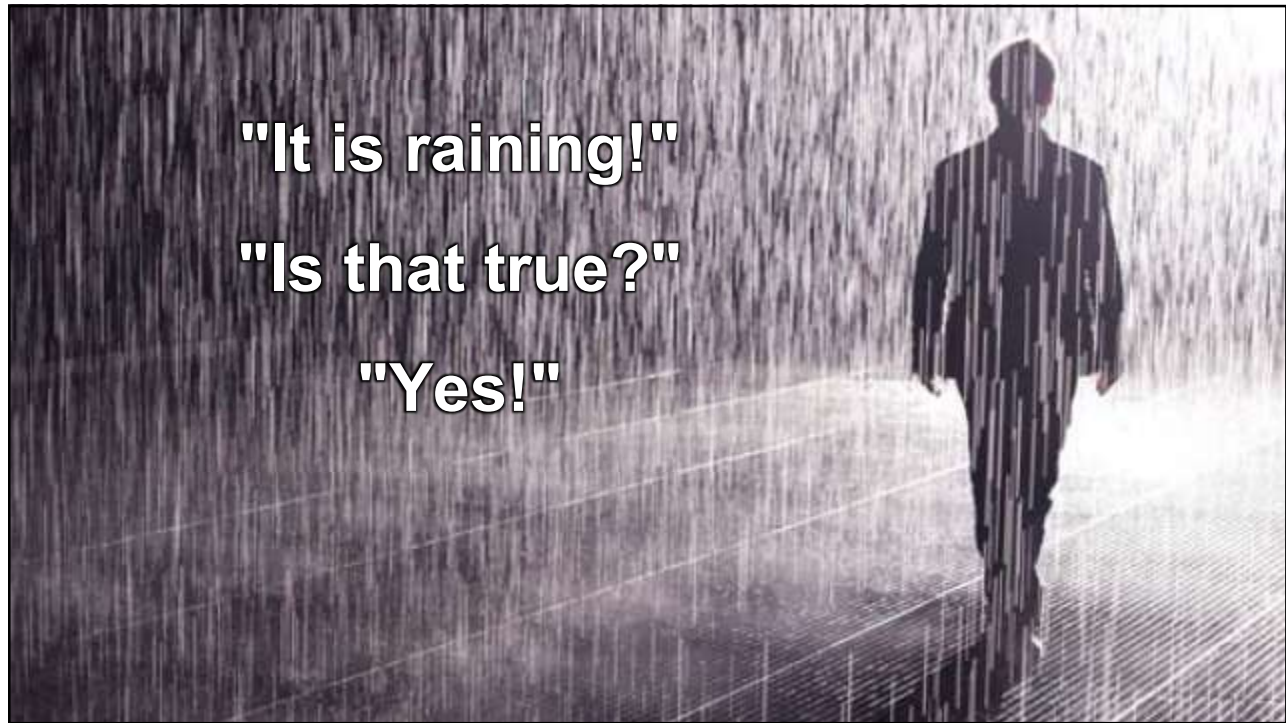
The Apostle Paul
Epistle to the Colossians

- ❑ *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.*





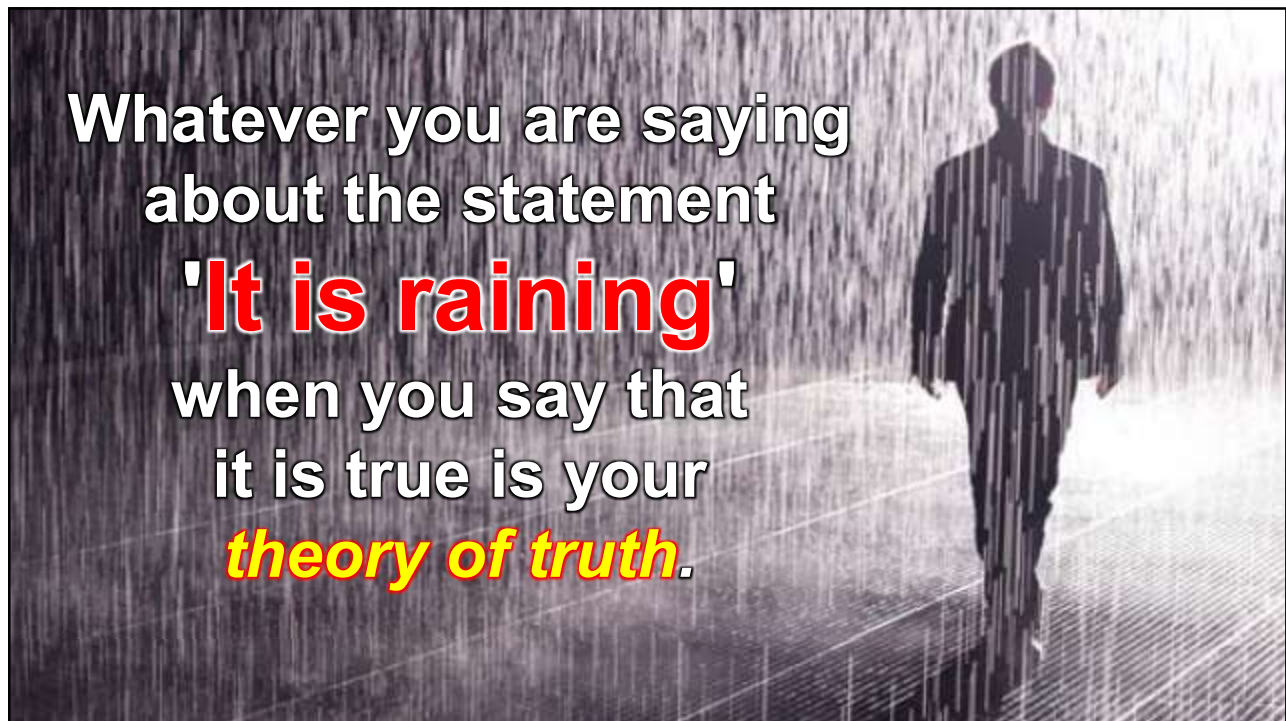




"It is raining!"

"Is that true?"

"Yes!"



Whatever you are saying
about the statement

'It is raining'

when you say that
it is true is your

theory of truth.

How you know whether it
is raining is your
test for truth.

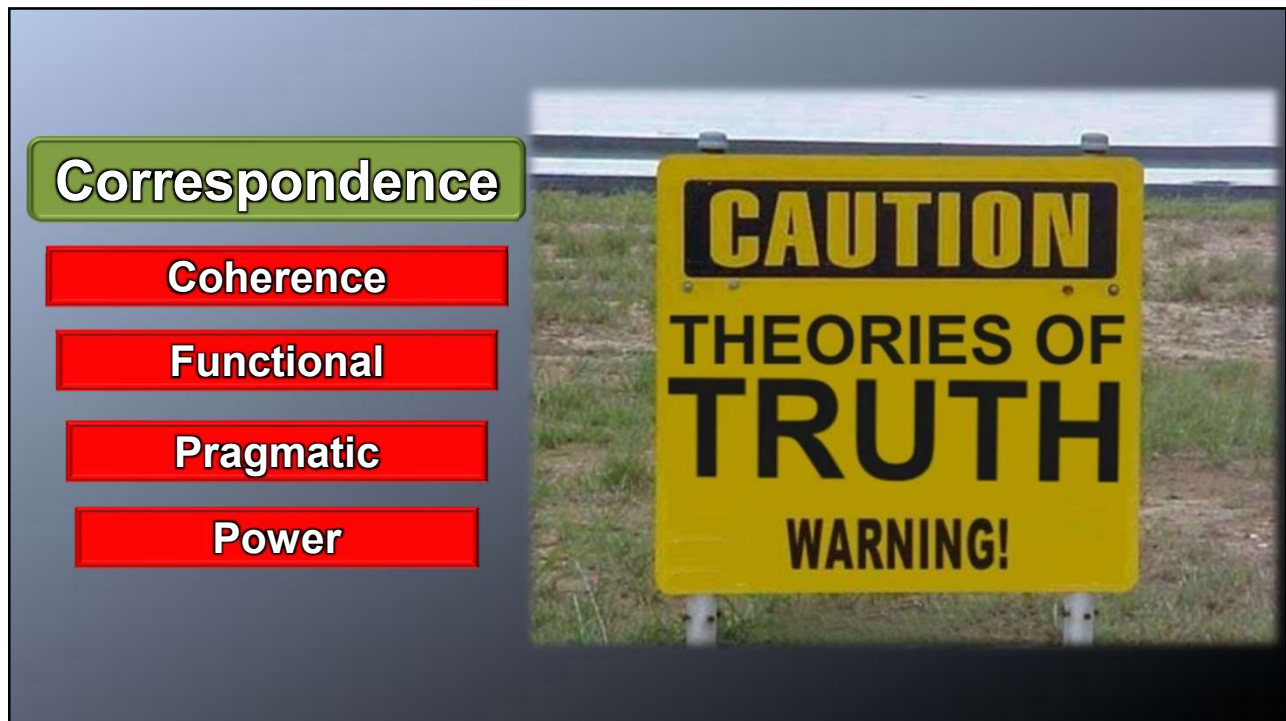


∞ Theory of Truth ∞

*how one **defines** the
terms 'true' and 'truth'
when saying that a
statement is true*

∞ Test for Truth ∞

*how one **discovers**
whether a statement is
true, regardless of
one's theory of truth*



Correspondence



Correspondence

Truth is correspondence to reality.

- This says that a statement is true in as much as it corresponds to reality.
- Thus, the statement 'It is raining.'

'It is raining'

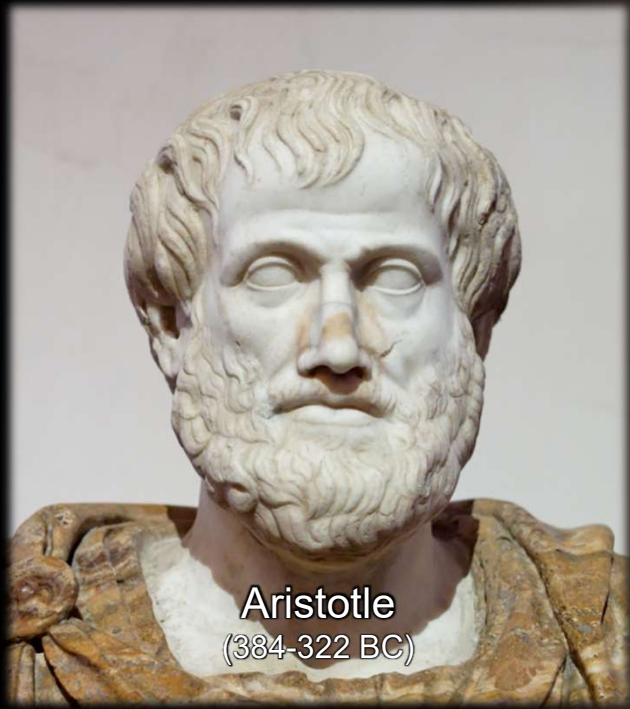
would be a true
statement if it is in
fact raining
in reality.



'It is raining'

would be a false
statement if it is in
fact not raining
in reality.





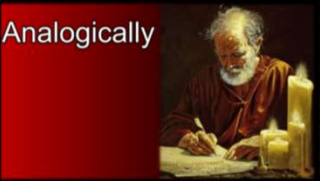








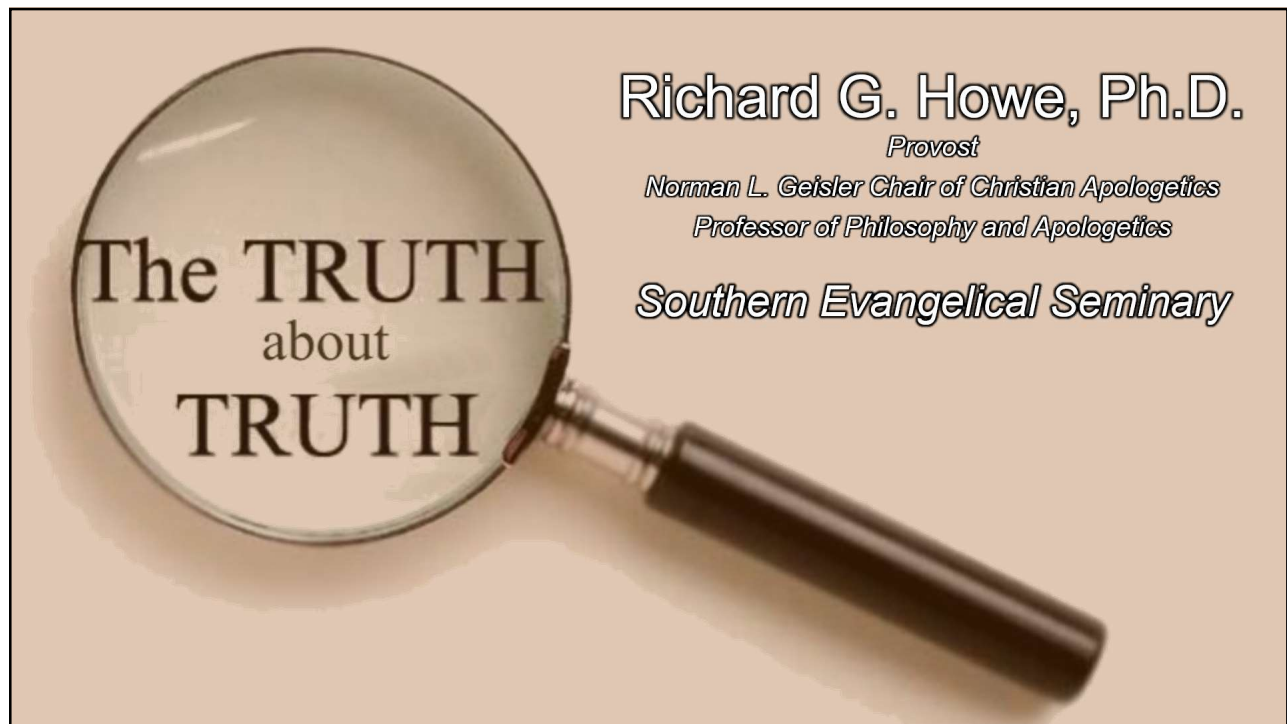


Aristotle
(384-322 BC)

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

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

 Literally	 Allegorically	 Metaphorically	 Similarly
 Analogically	 Symbolically	 Hyperbolically	 Phenomenologically
 Informally	 Synecdochically	 Metonymically	





≈ The Laws of Logic ≈

- ✓ *The Law of Non-Contradiction*
- ✓ *The Law of Excluded Middle*
- ✓ *The Law of Identity*

↻ The Law of Non-Contradiction ↻

- essence ➤ A thing cannot be both 'A' and 'non-A' at the same time and in the same sense.
- existence ➤ A thing cannot both exist and not exist at the same time and in the same sense.
- truth value ➤ A statement cannot be both true and not true at the same time and in the same sense.



Think Like You Mean It!

Richard G. Howe, Ph.D.

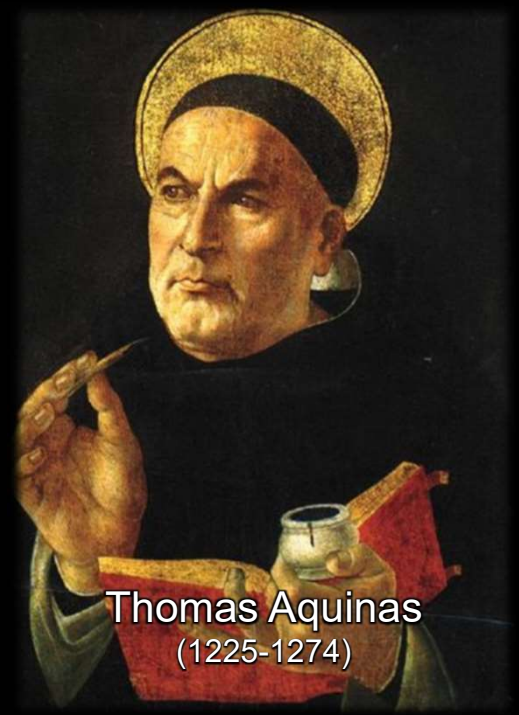
Provost

Professor of Philosophy and Apologetics
Norman L. Geisler Chair of Christian Apologetics
Southern Evangelical Seminary

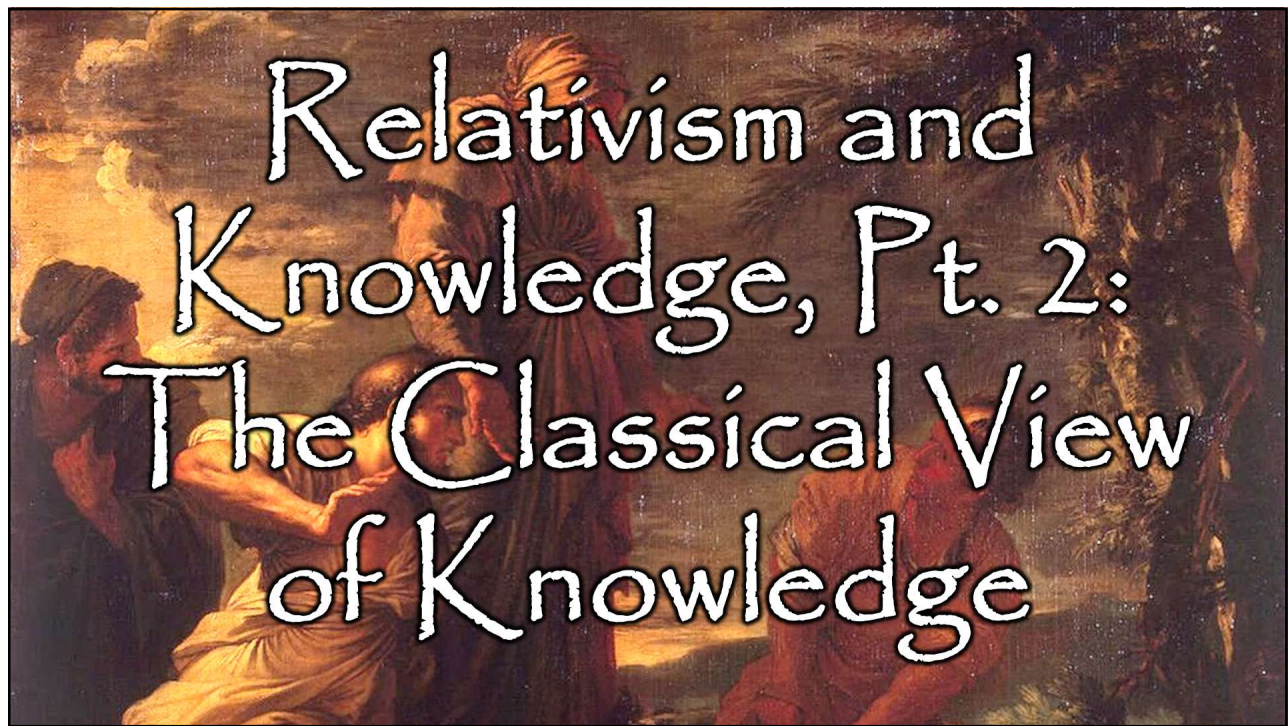


***"Our knowledge, taking
its start from things,
proceeds in this order.
First, it begins in
sense; second, it is
completed in the
intellect."***

[Thomas Aquinas, *Truth*, I, 11, trans. Mulligan, 48, in *Truth* (3 vols), vol. 1 trans. Robert W. Mulligan (Chicago: Henry Regnery, 1952); vol. 2 trans. James V. McGlynn (Chicago: Henry Regnery, 1953); vol. 3. trans. Robert W. Schmidt (Chicago: Henry Regnery, 1954). The three volumes were reprinted as *Truth* (Indianapolis: Hackett, 1994)]

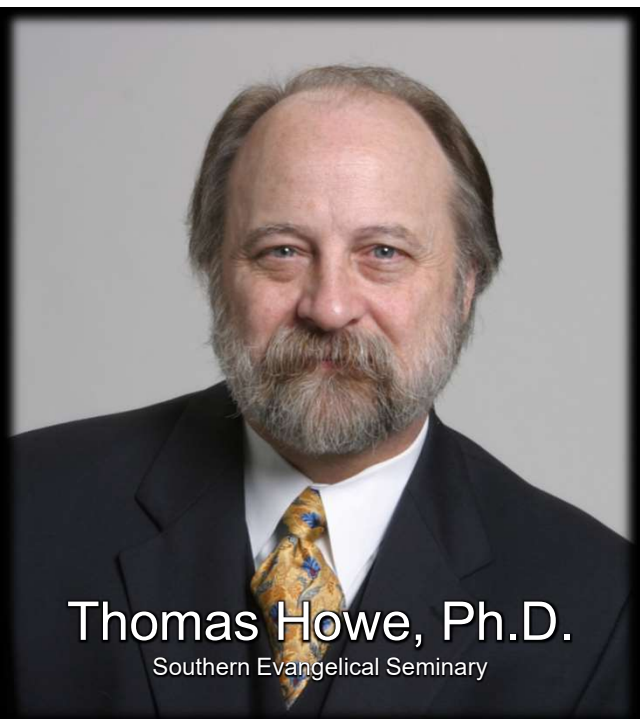
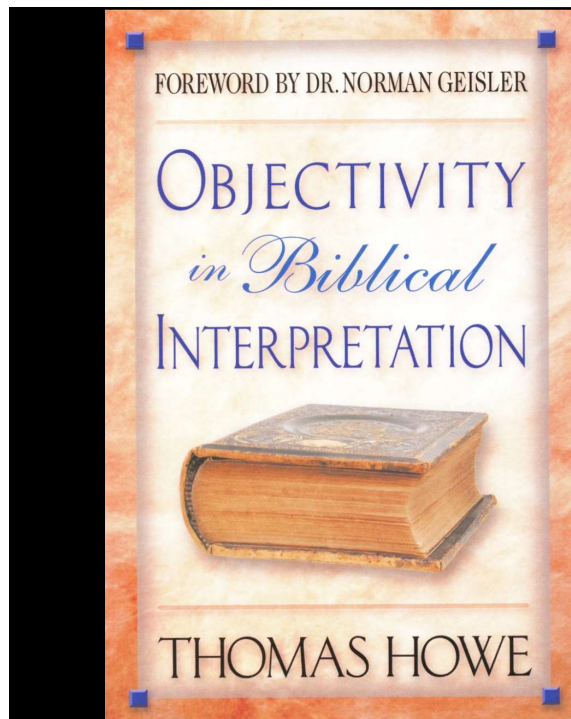


Thomas Aquinas
(1225-1274)



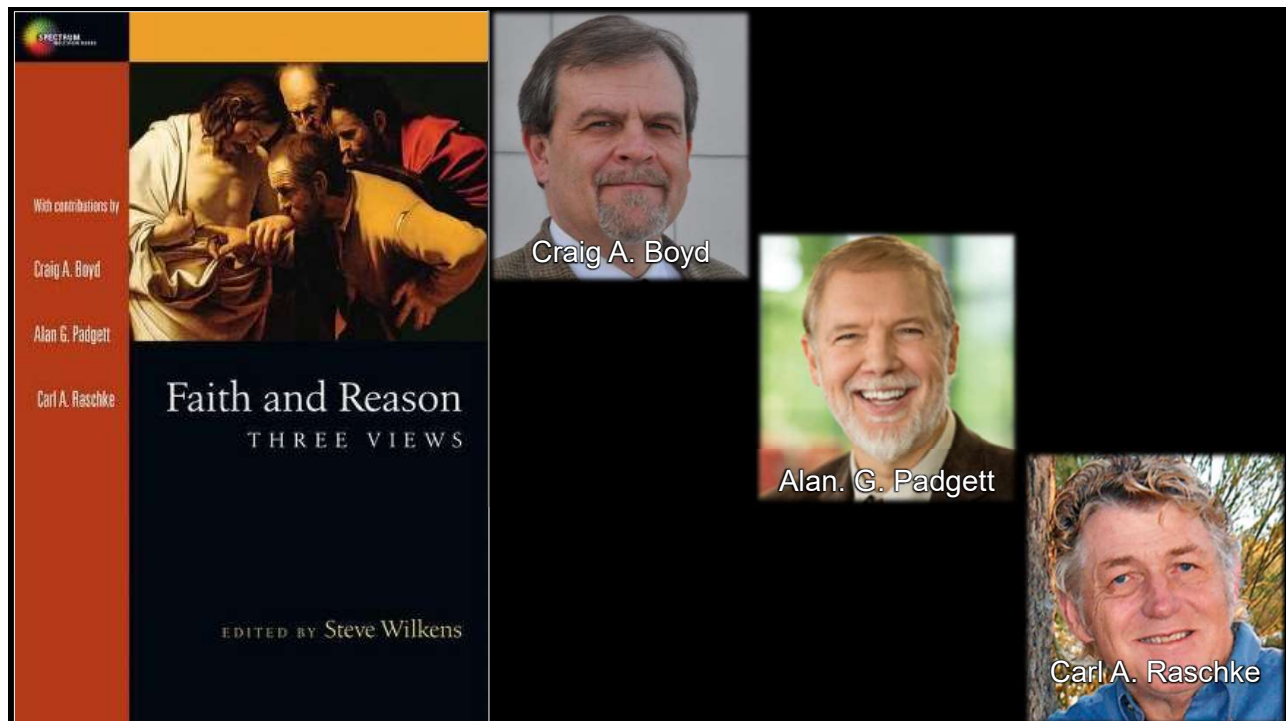
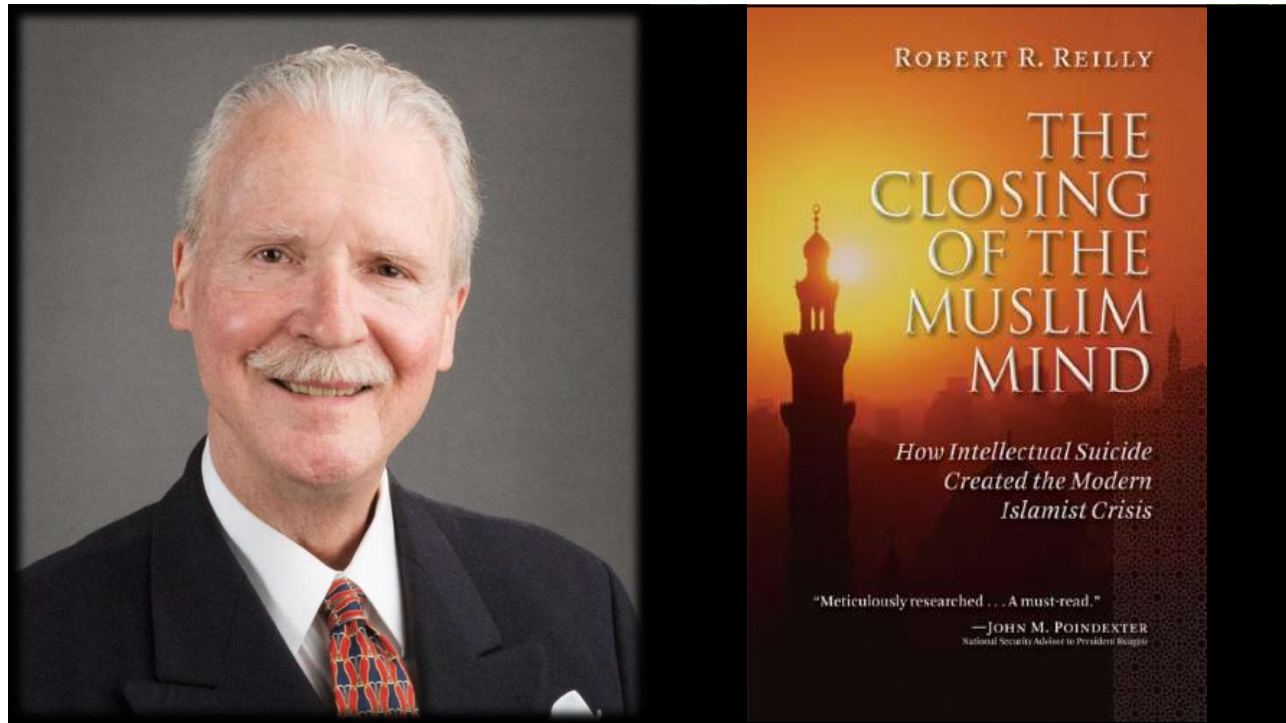
**"We must get our
hermeneutics
from the Bible
otherwise we're
lost in
relativism!"**

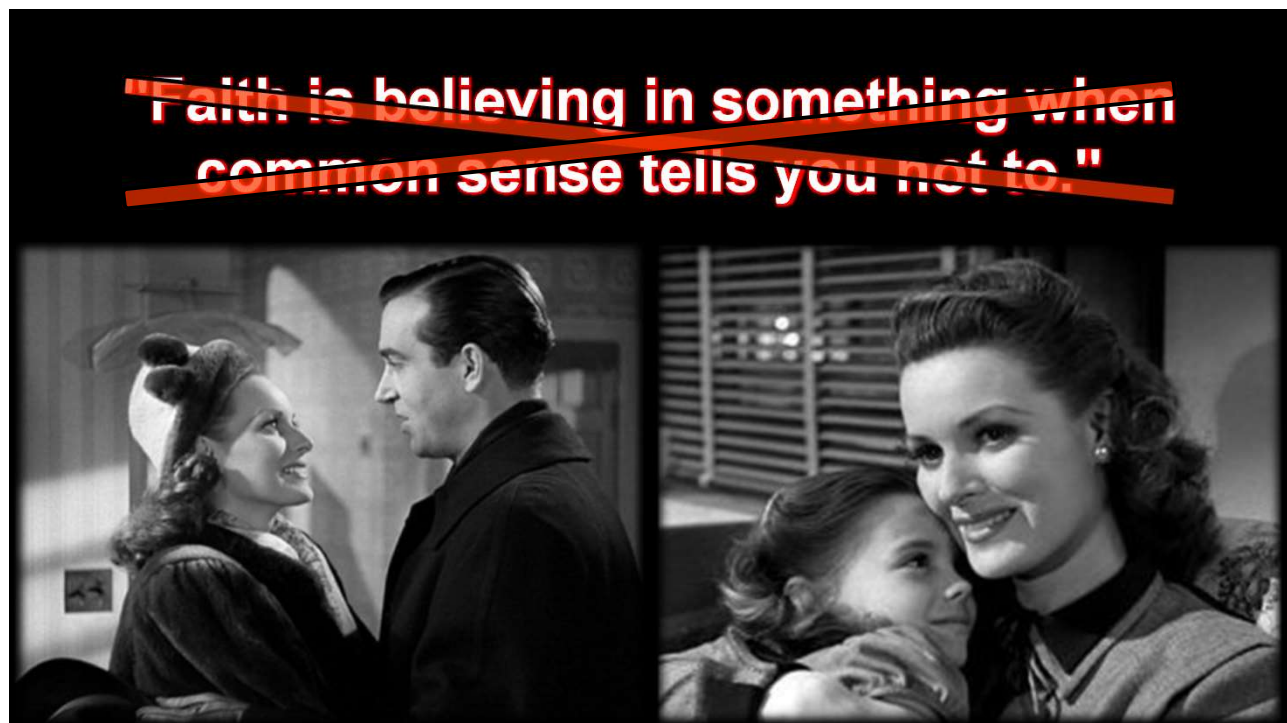
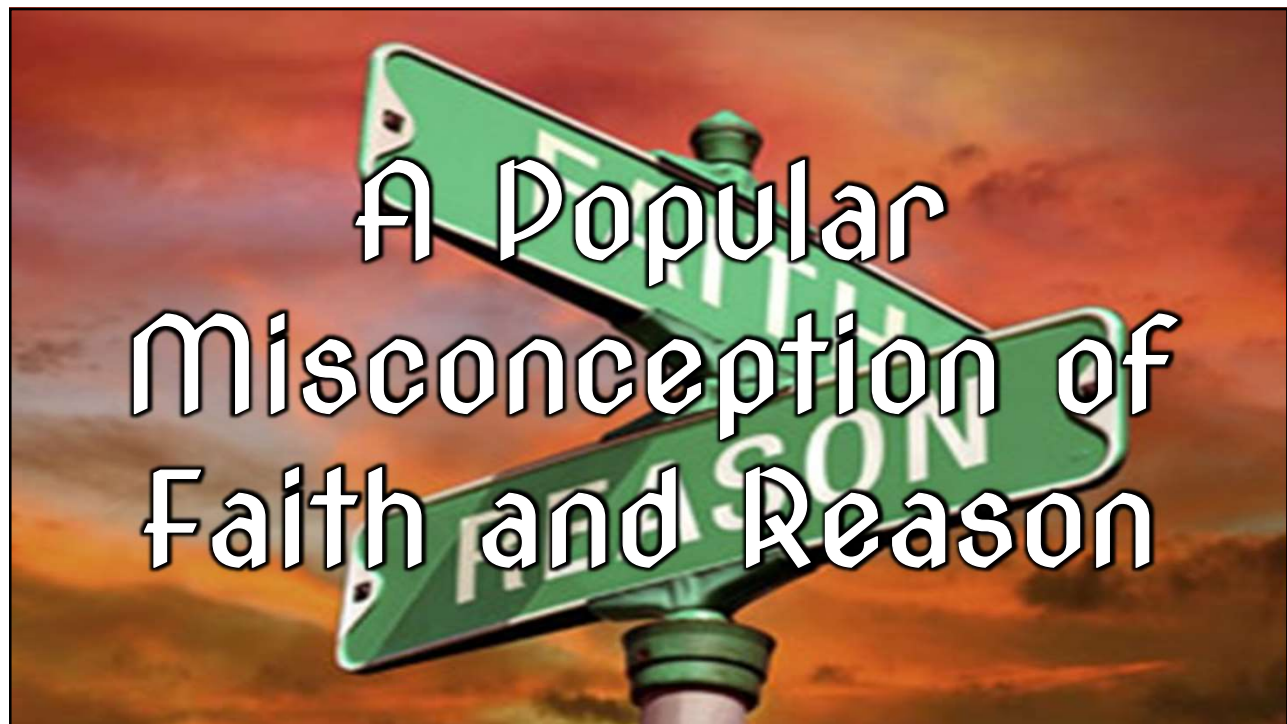
(caller to radio talk show)



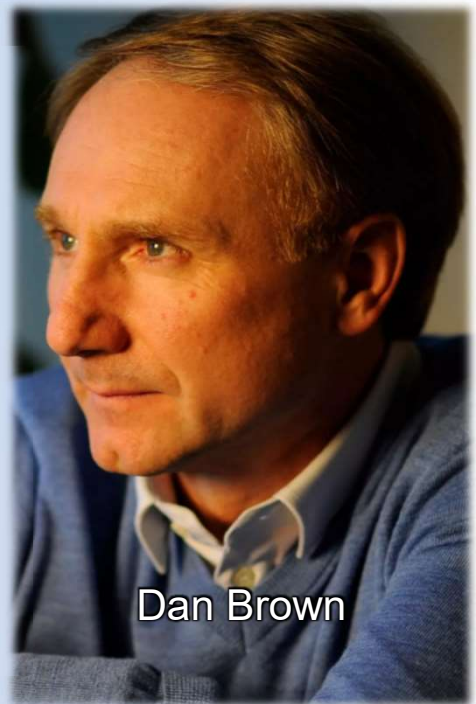
Thomas Howe, Ph.D.
Southern Evangelical Seminary





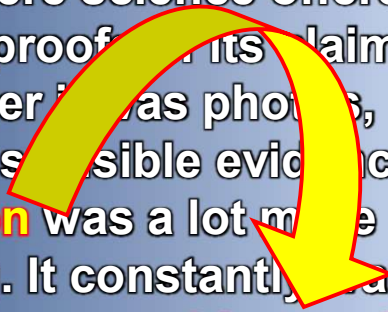


"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, **religion** was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."



Dan Brown

"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."



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

Dan Brown

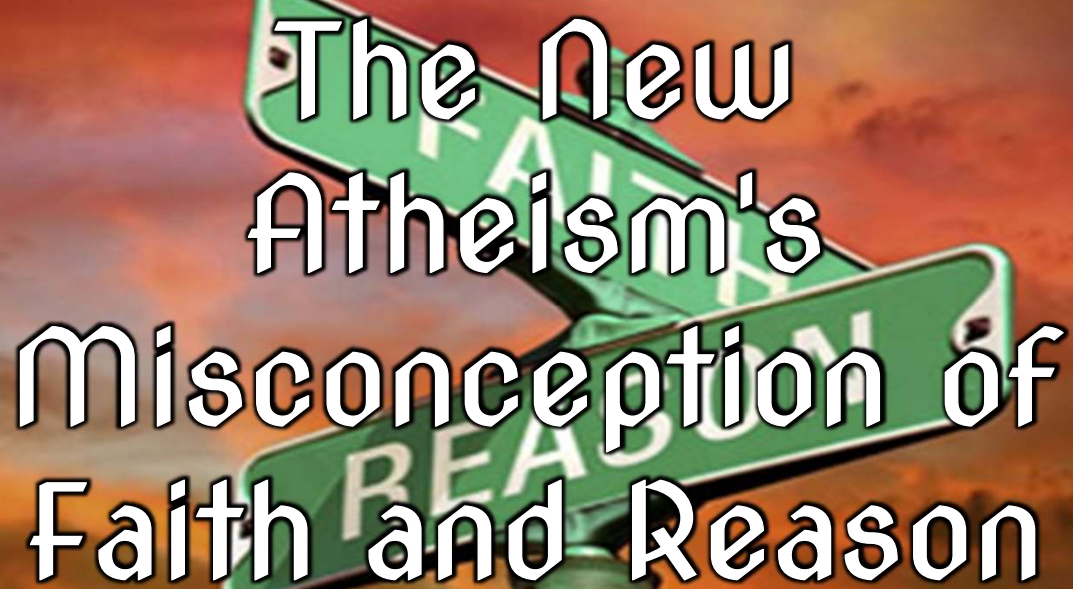
Popular Misconception

Reason

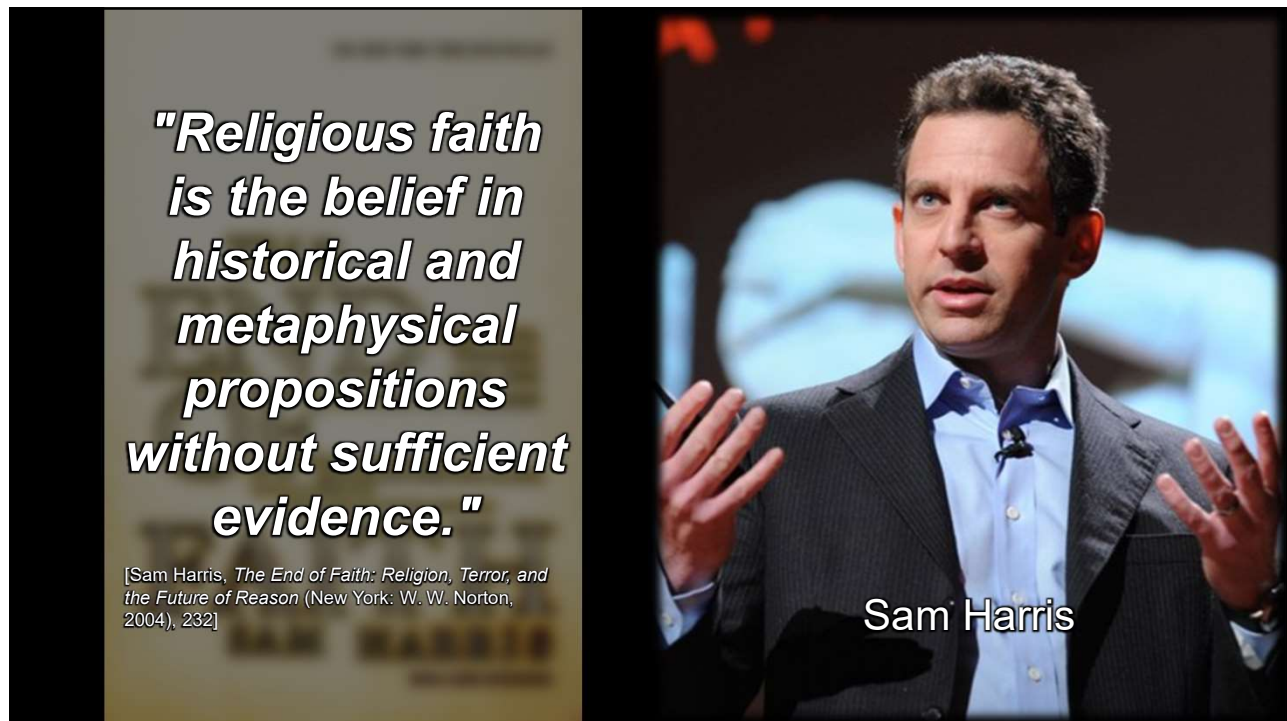
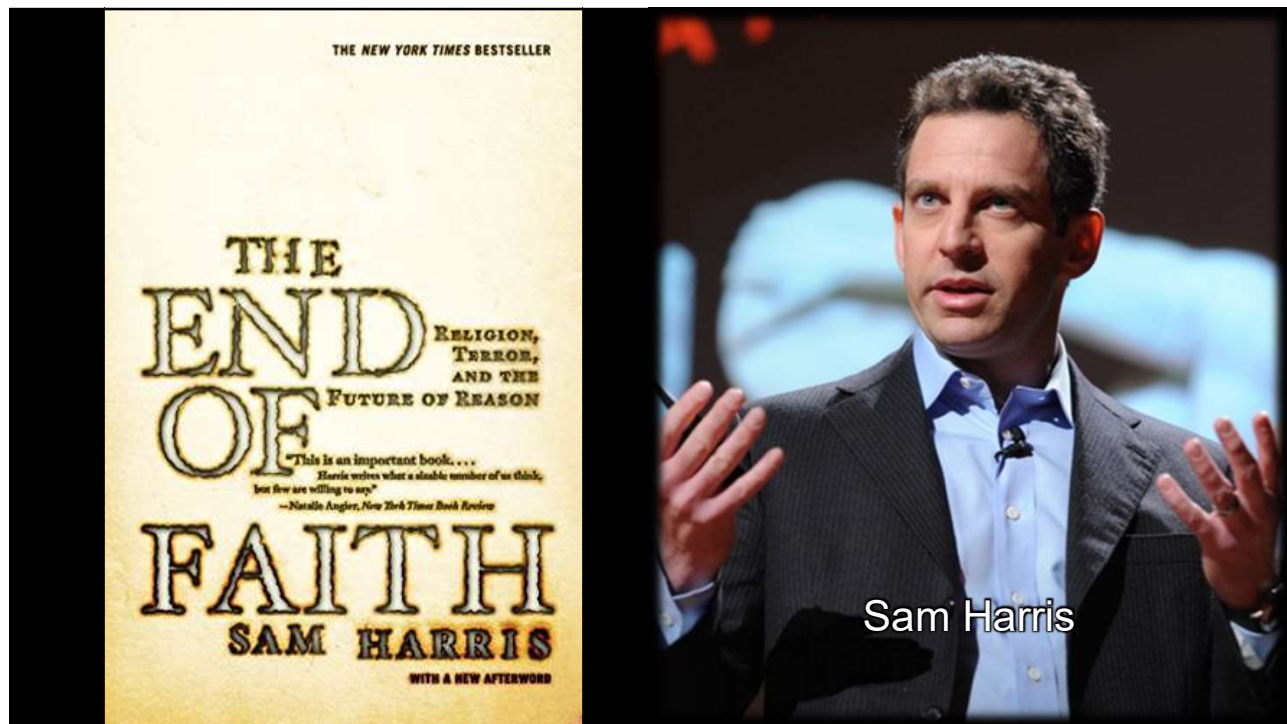
truth
facts
outer
public
rational
thoughts
objective
science
true for all

Faith

opinion
values
inner
private
emotional
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subjective
religion
true for me



The New
Atheism's
Misconception of
Faith and Reason

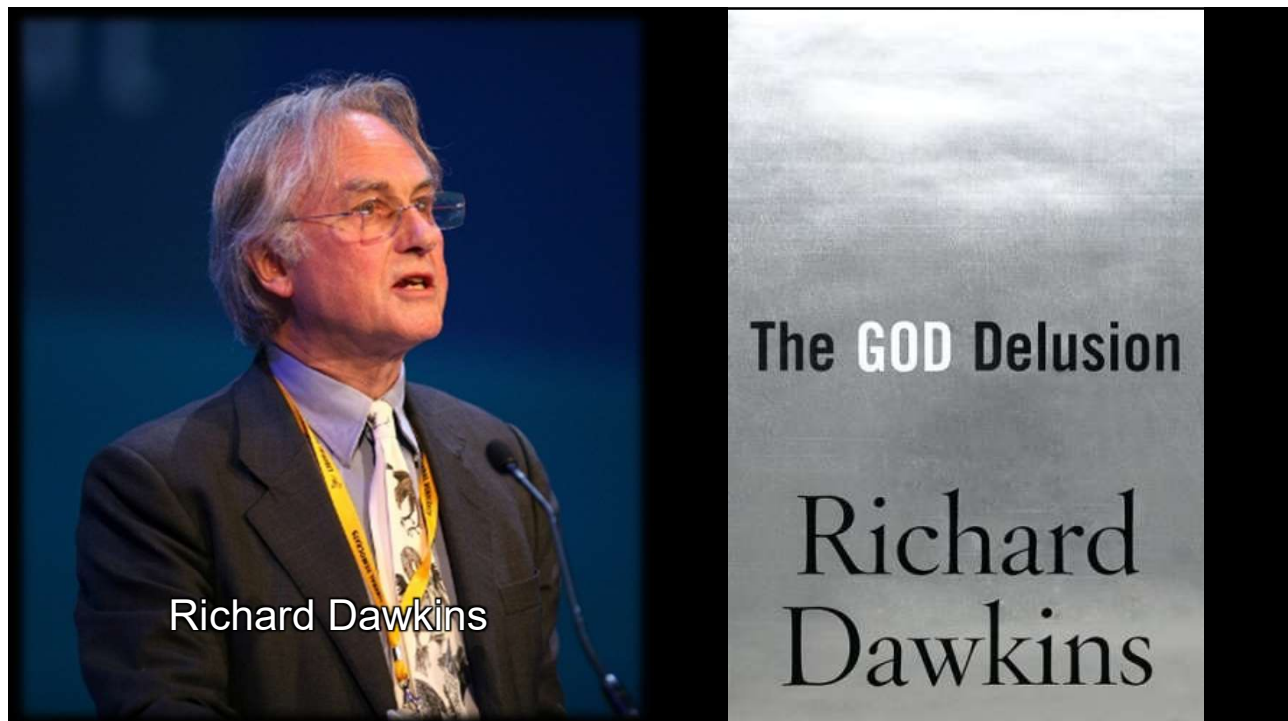


***"Faith is the mortar
that fills the cracks in
the evidence and the
gaps in the logic, and
thus it is faith that
keeps the whole
terrible edifice of
religious certainty
still looming
dangerously over our
world."***

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



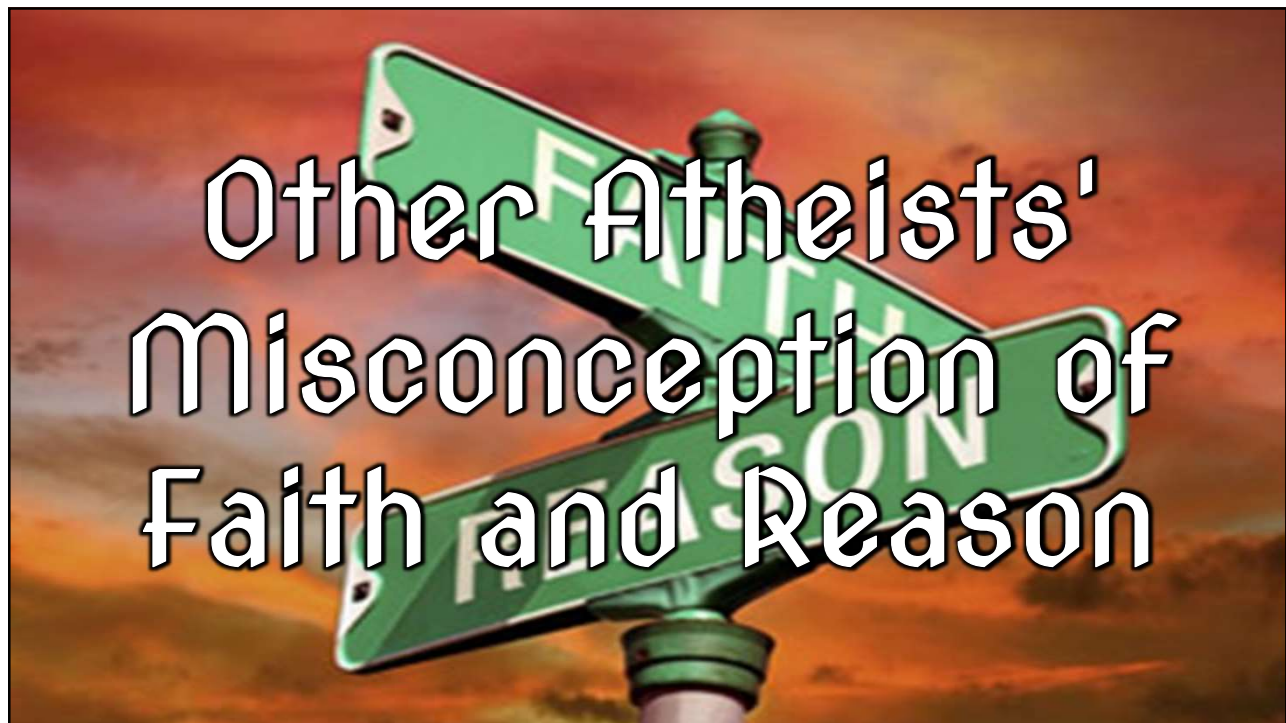
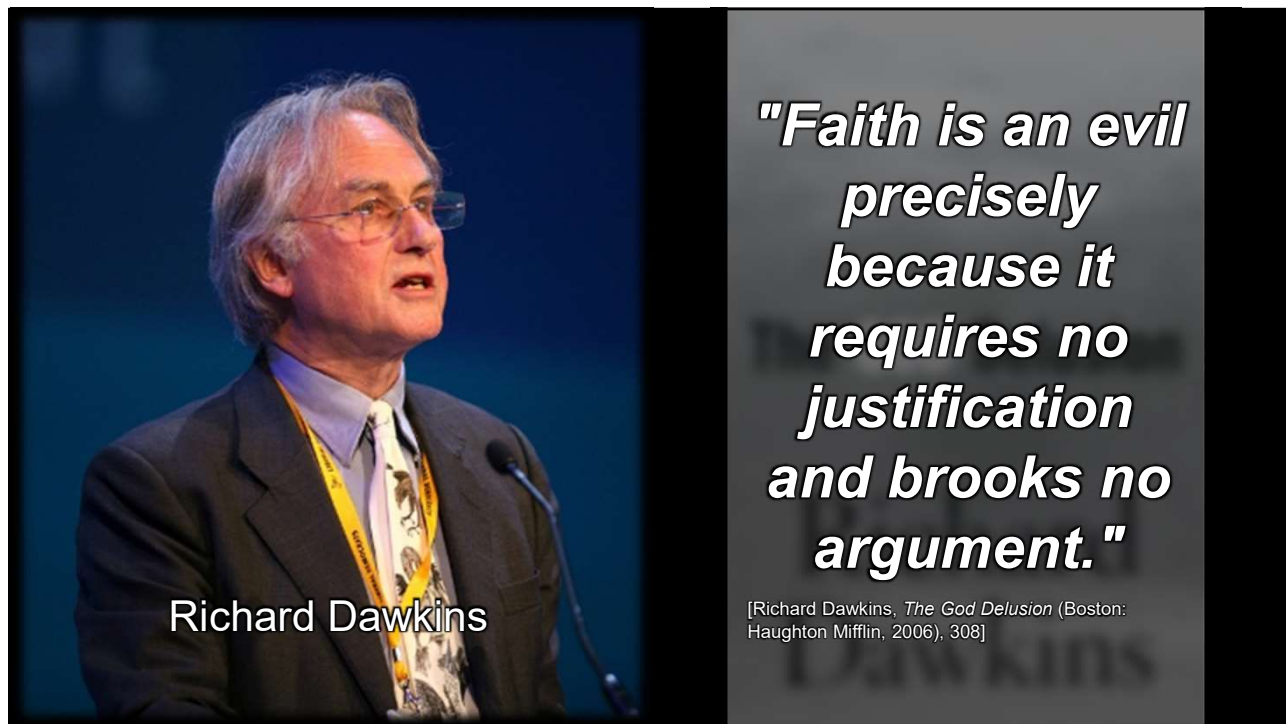
Sam Harris

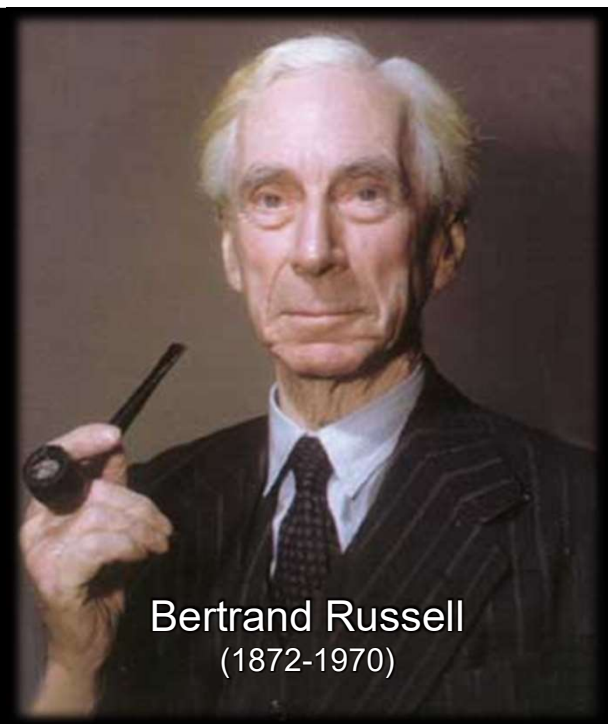
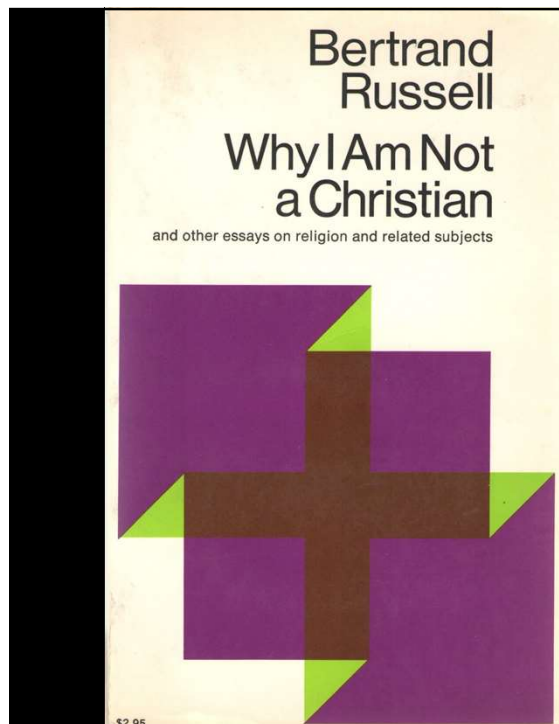


Richard Dawkins

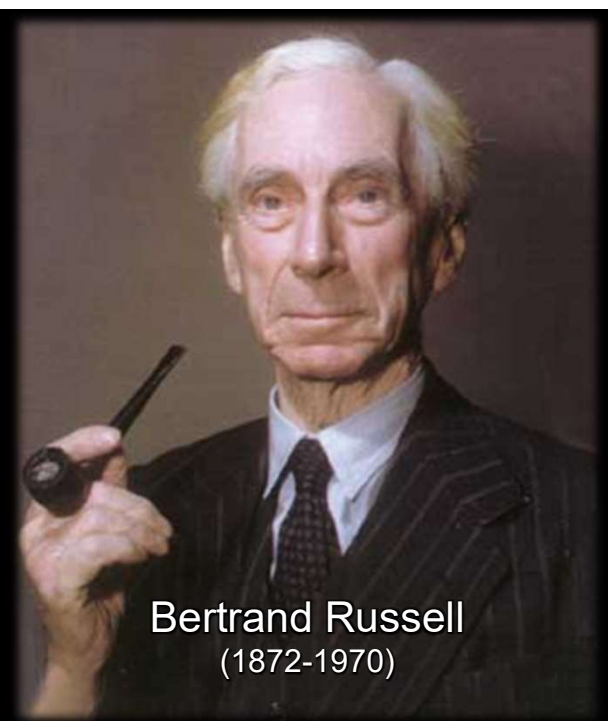
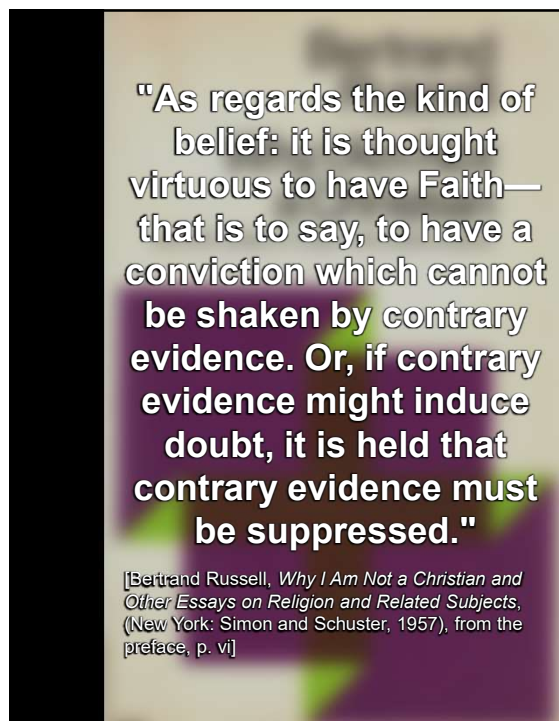
The **GOD** Delusion

Richard
Dawkins

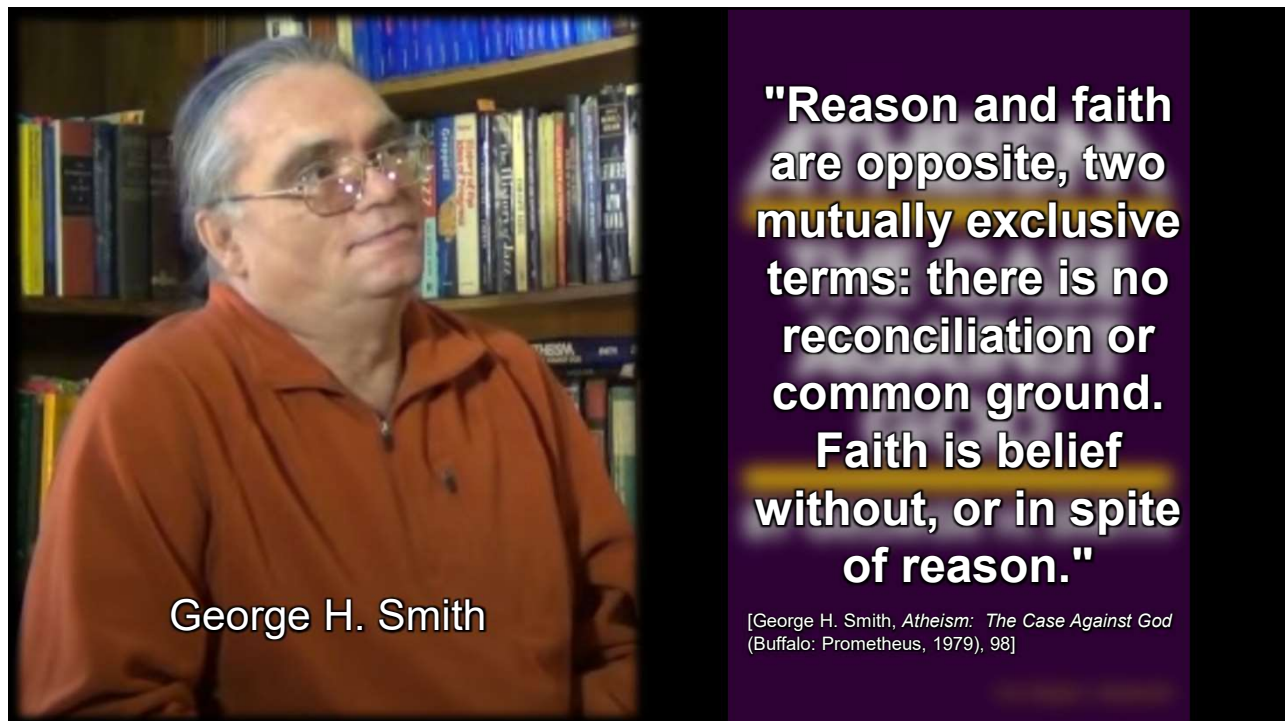
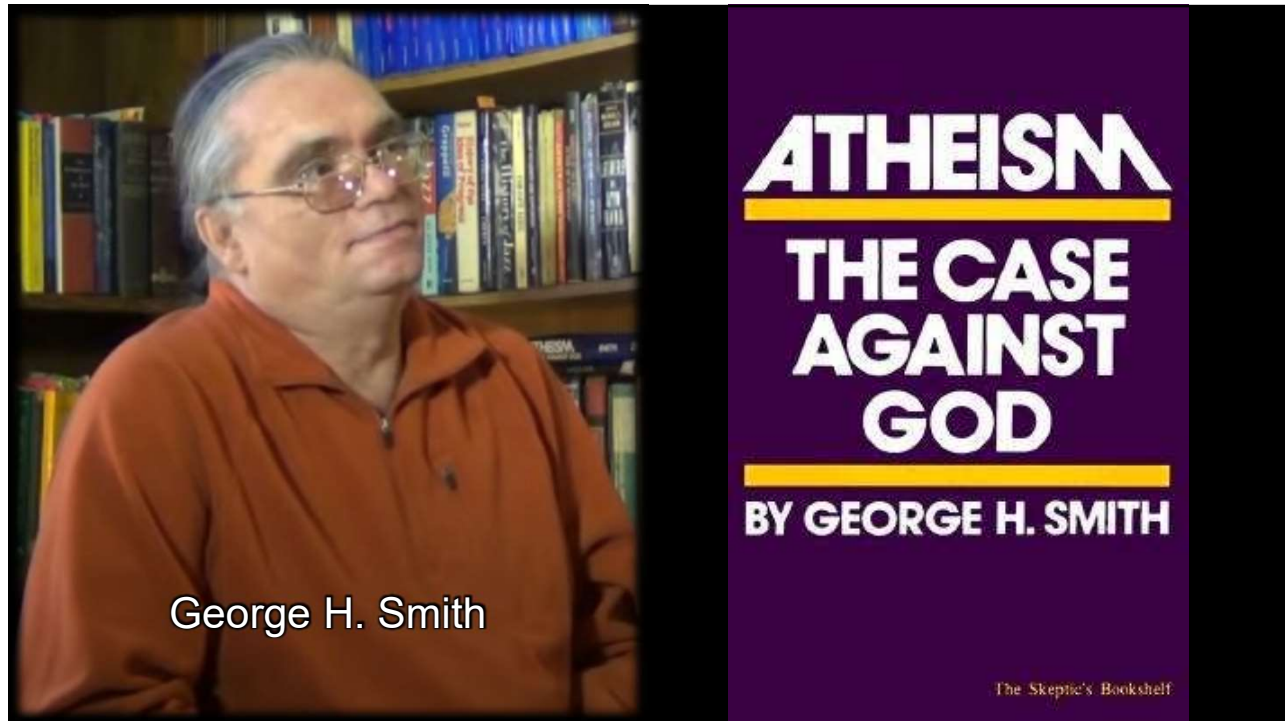




Bertrand Russell
(1872-1970)



Bertrand Russell
(1872-1970)

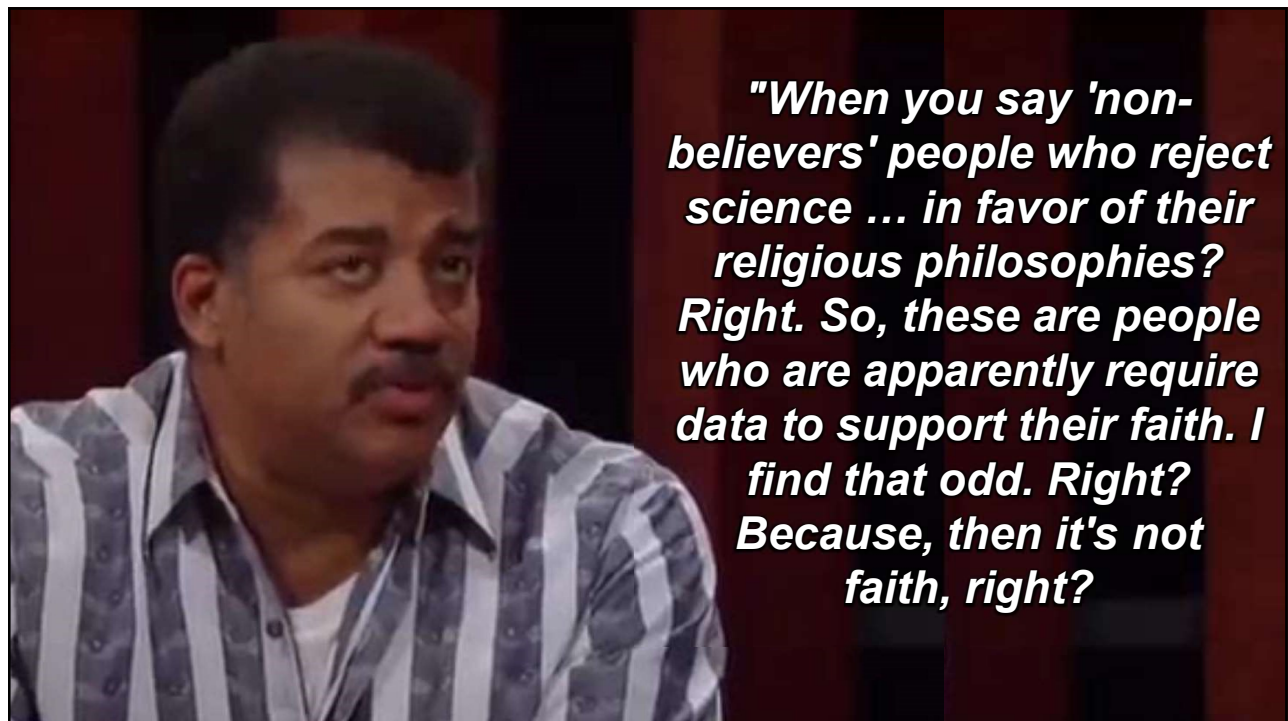
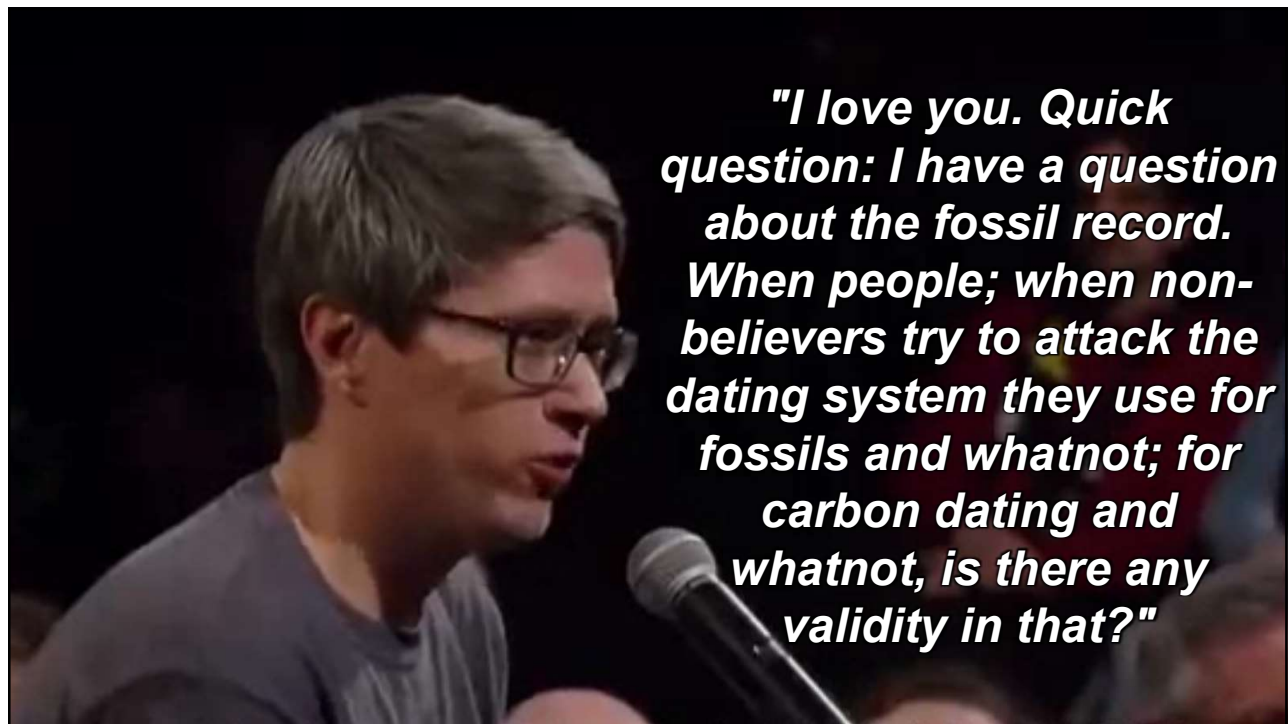


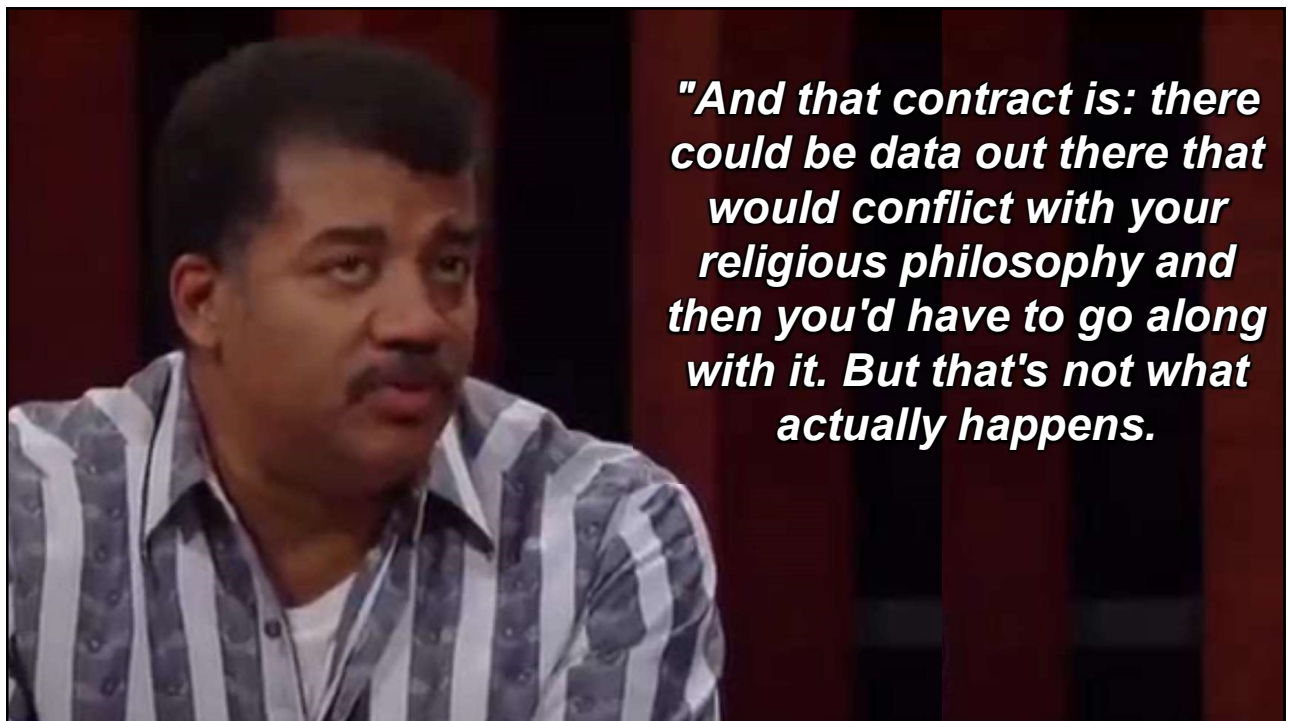
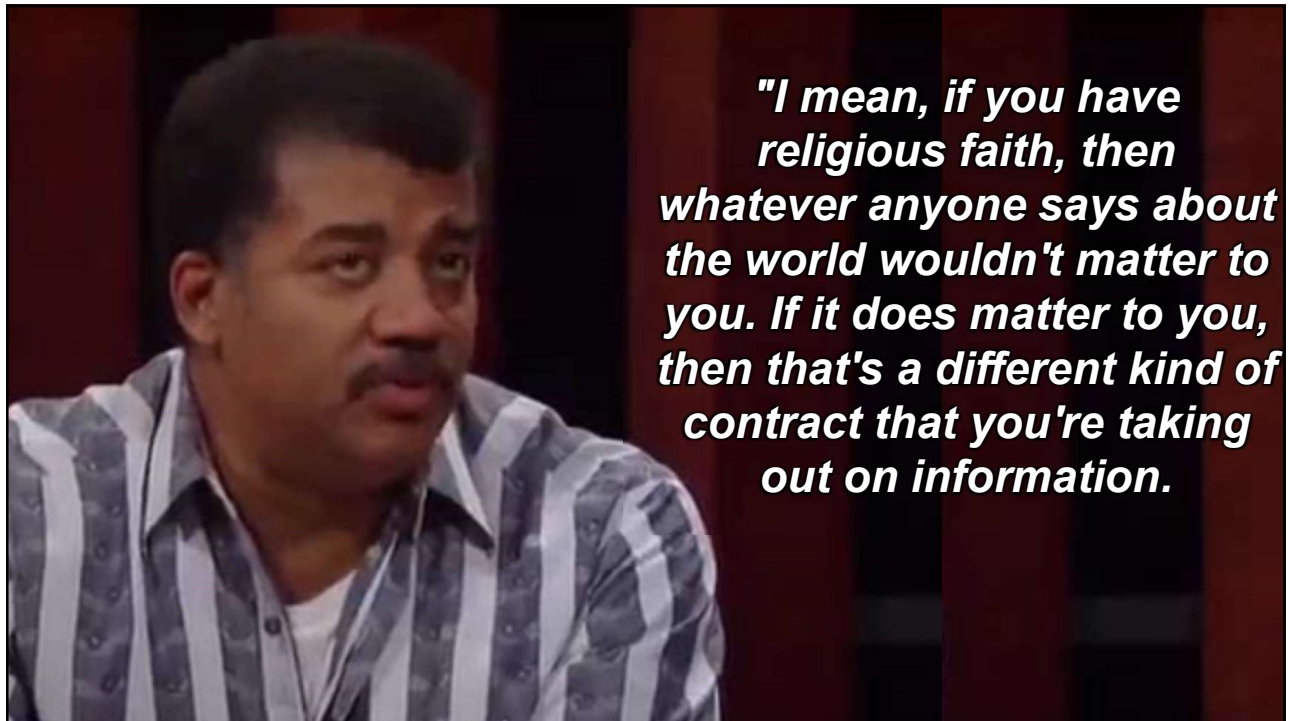


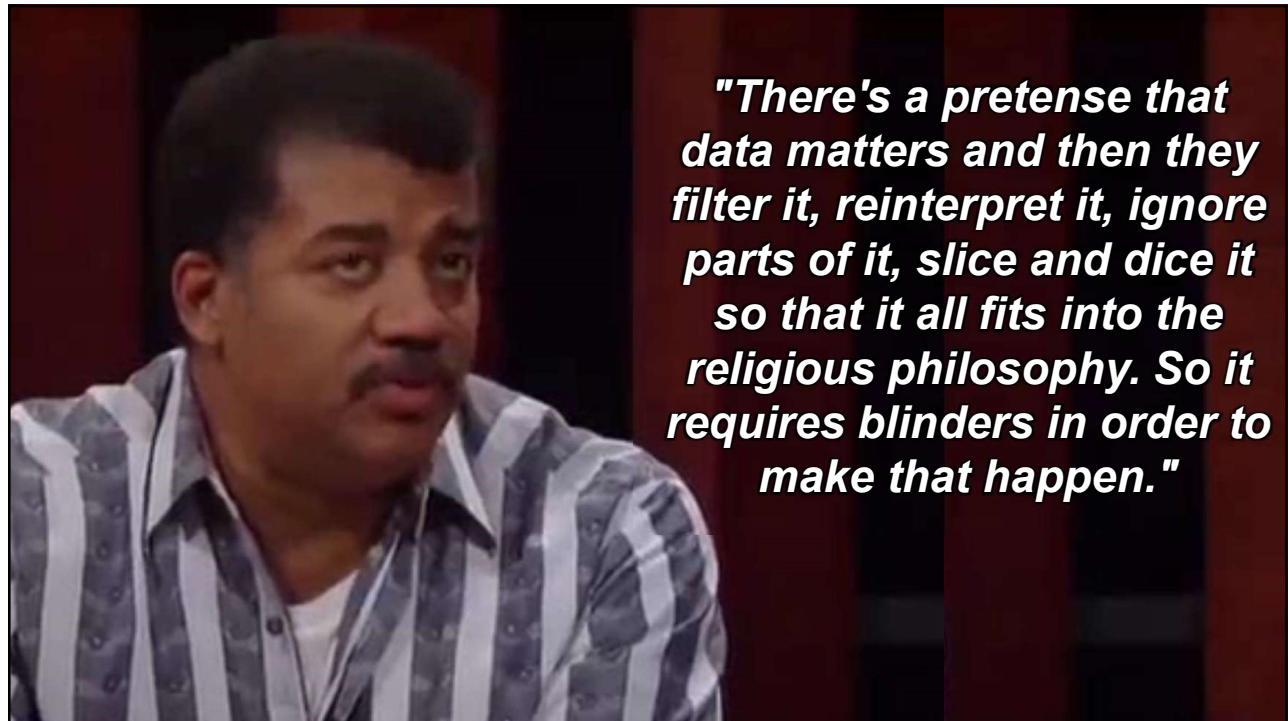
Neil deGrasse Tyson on Religion and Faith



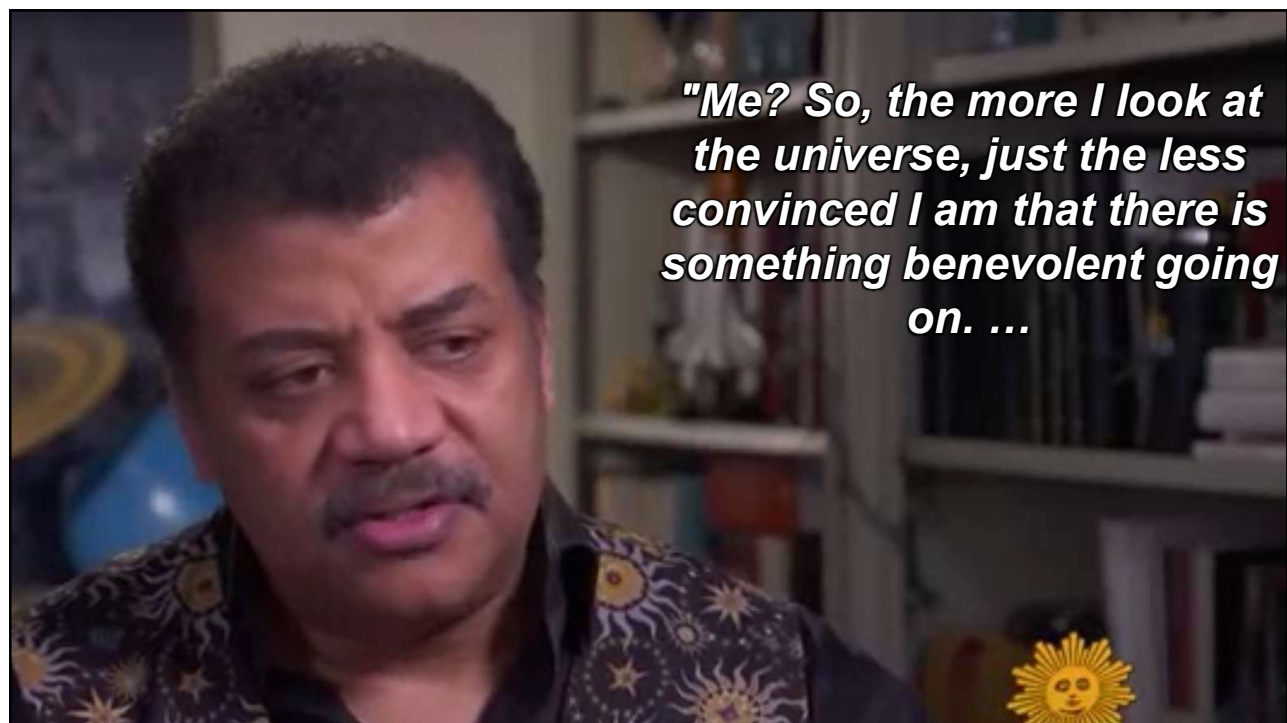
<https://youtube.com/watch?v=7danfOYkFG0m> accessed 02/09/22

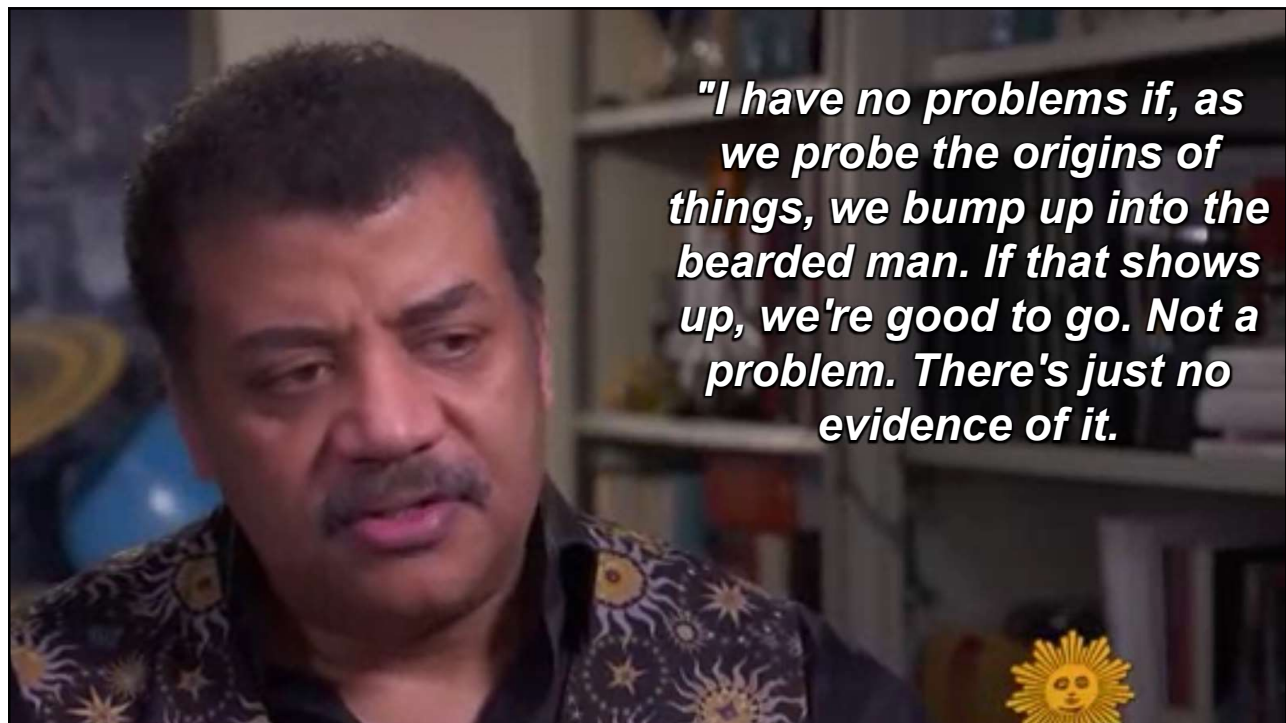
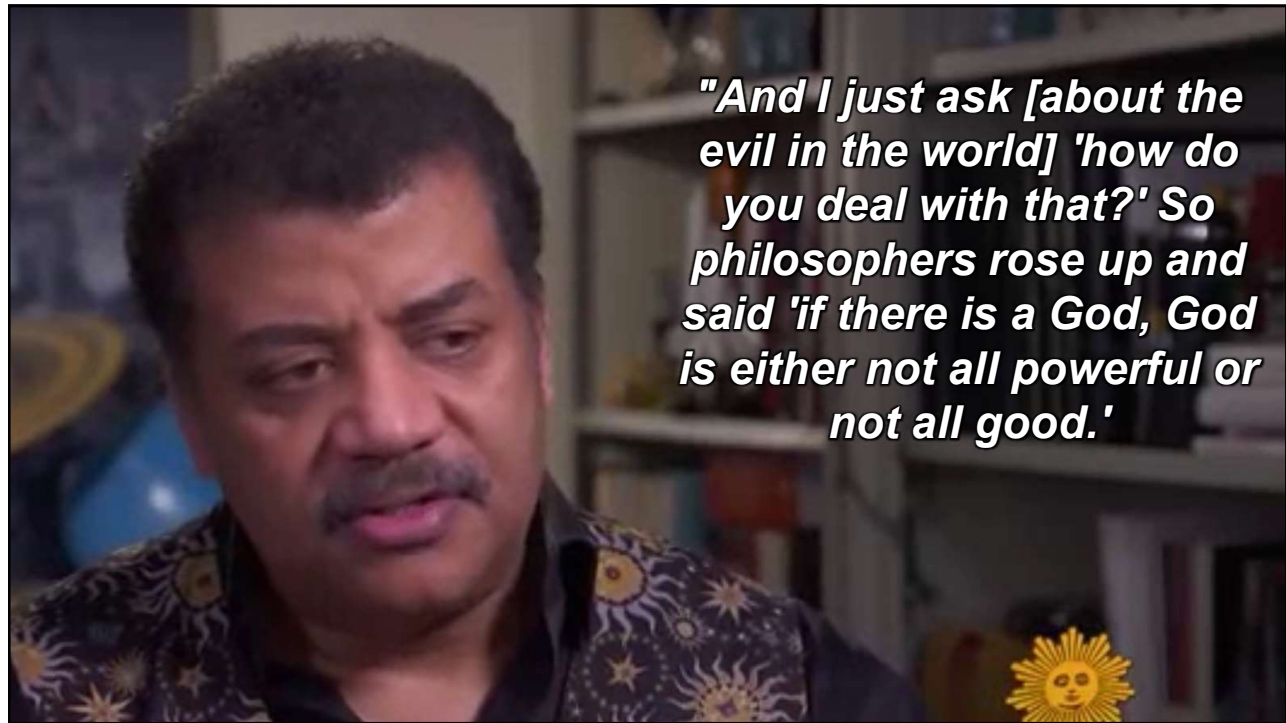


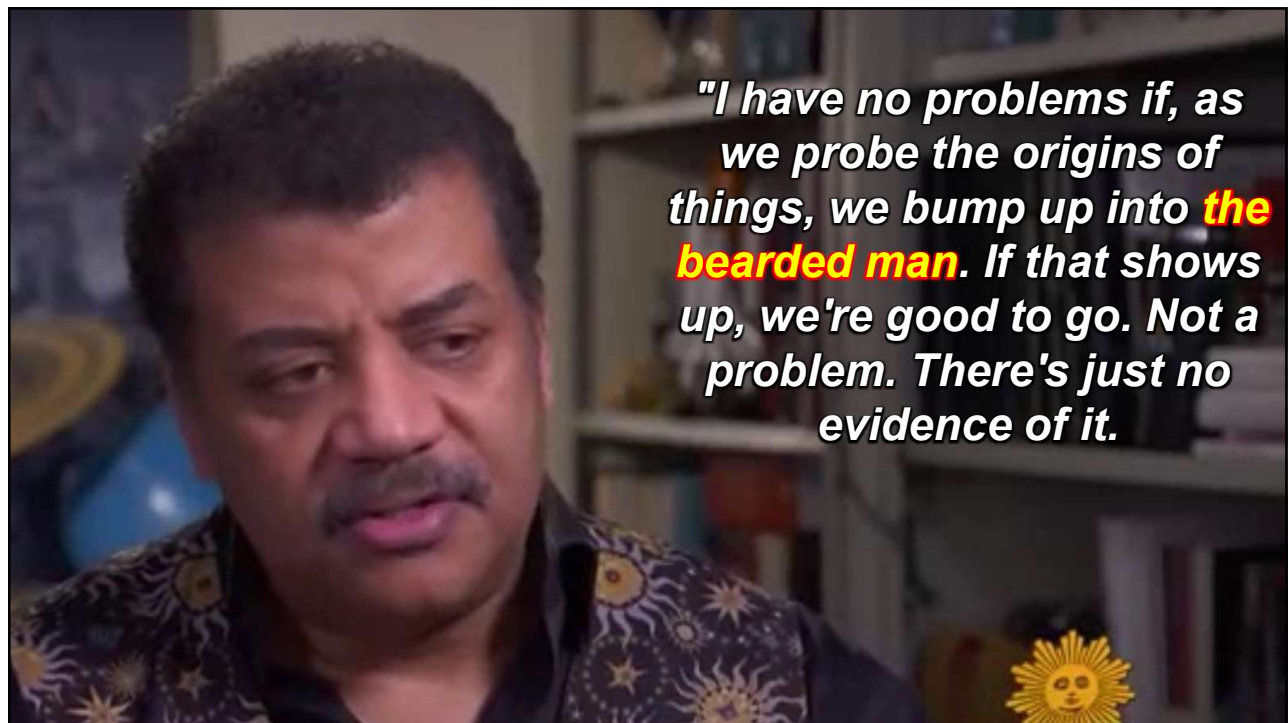
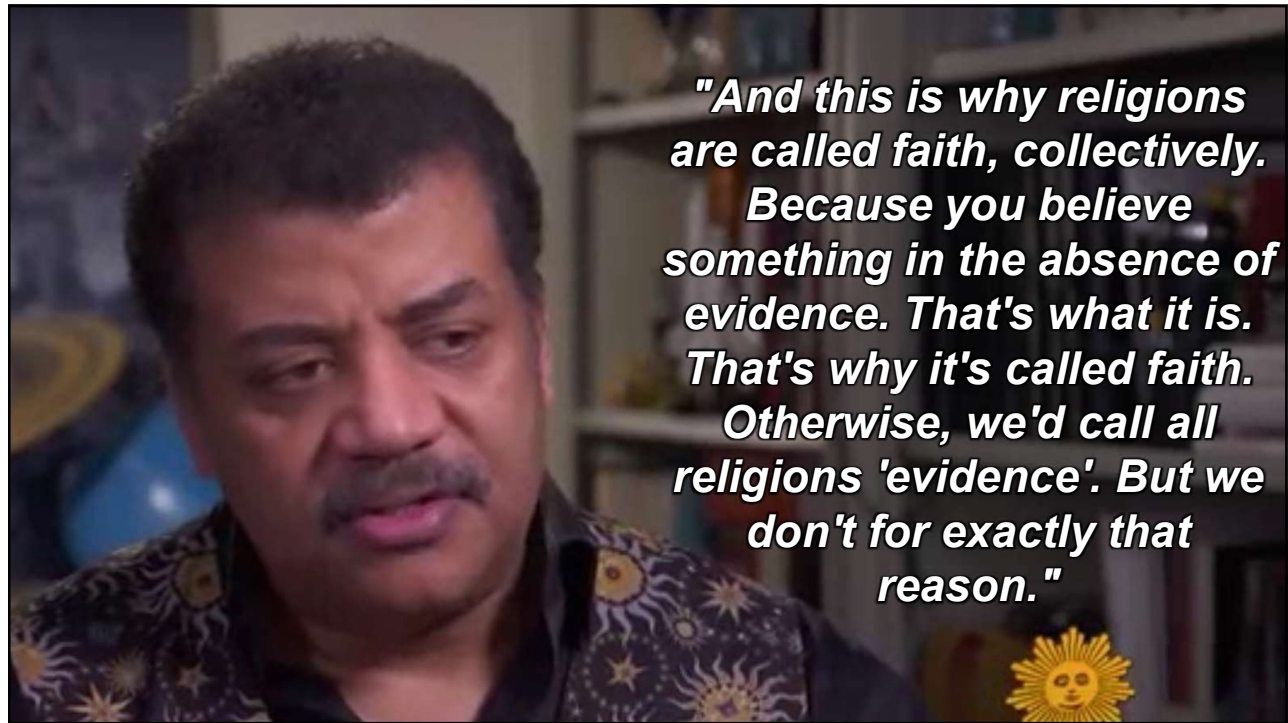




Neil deGrasse Tyson on God







Notice the ad hominem / straw man fallacy. The argument Christian apologists are making has nothing to do with the existence of any "bearded man."

Imagine how offended Tyson would be if a Christian tried to refute evolution with the silly argument "if humans evolved from monkeys, why are there still monkeys!?"

Christians no more contend for the existence of a "bearded man" than evolutionists contend that humans evolved from monkeys.

*"I have no problems if, as we probe the origins of things, we bump up into **the bearded man**. If that shows up, we're good to go. Not a problem. There's just no evidence of it."*

*"And this is why religions are called faith, collectively. Because **you believe something in the absence of evidence**. That's what it is. That's why it's called faith. Otherwise, we'd call all religions 'evidence'. But we don't for exactly that reason."*

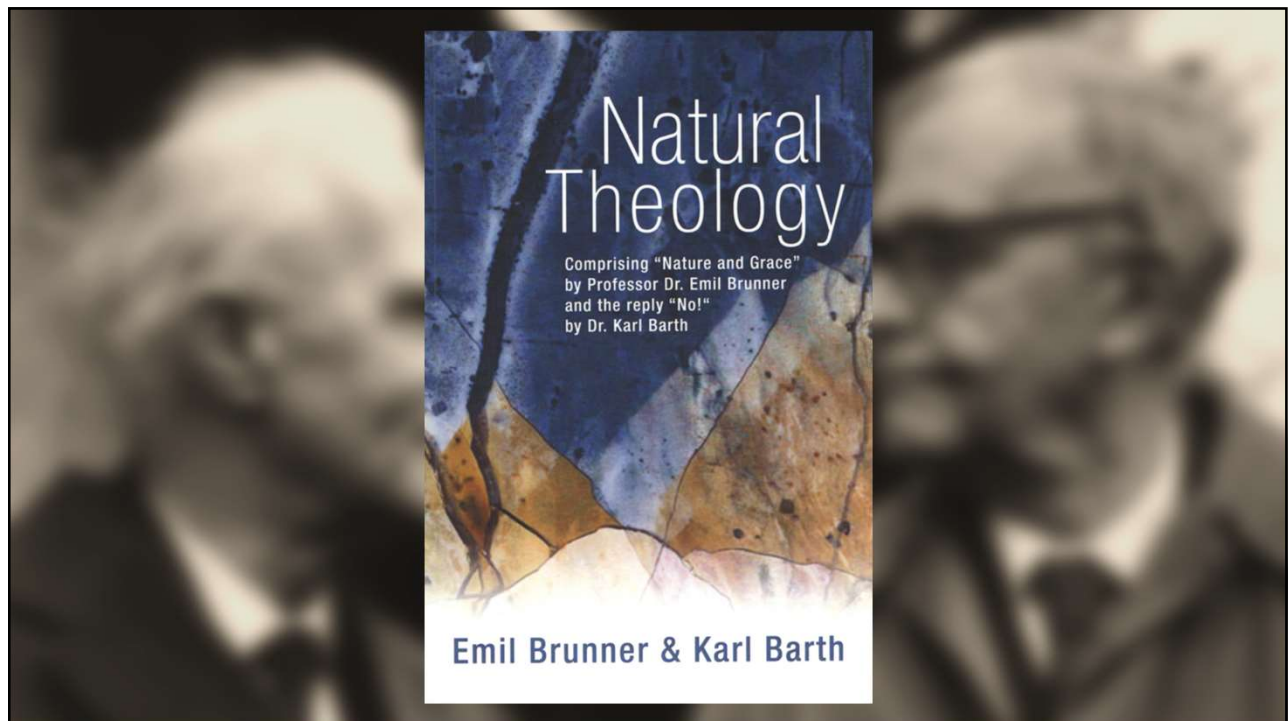
Granted Tyson may very well have engaged Christians who have the view that the Christian notion of 'faith' means believing in something in the absence of evidence.

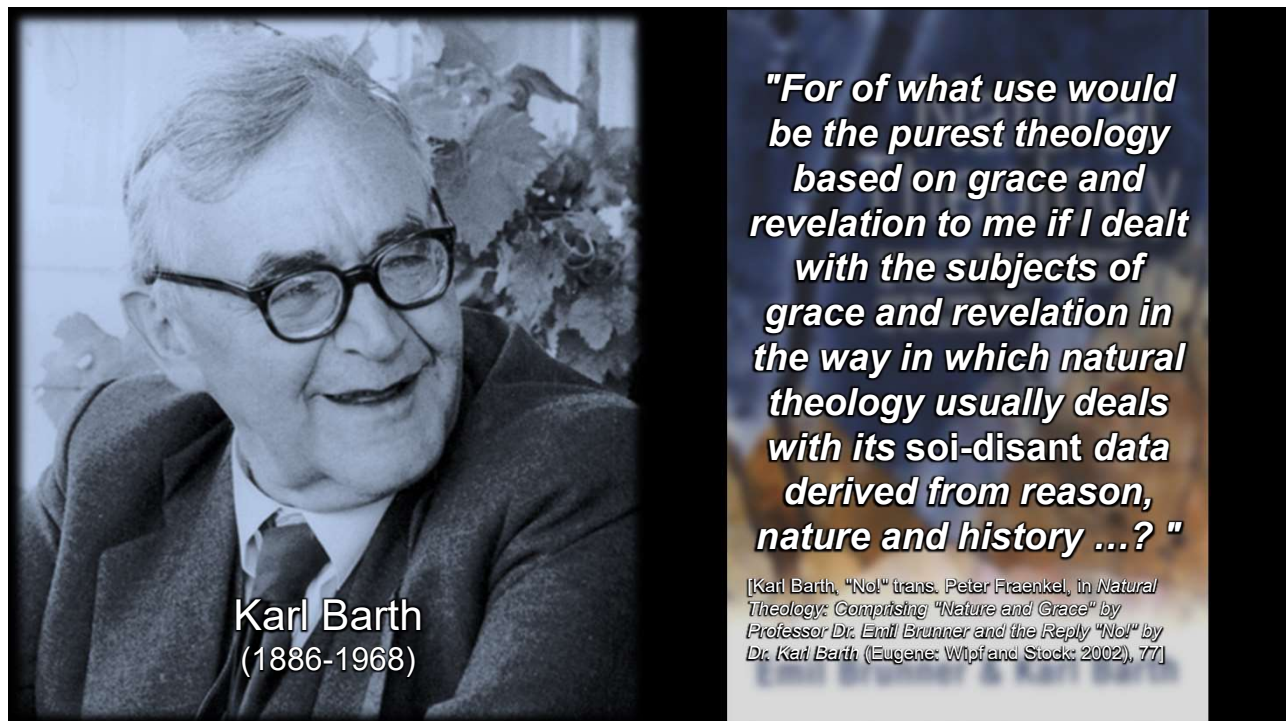
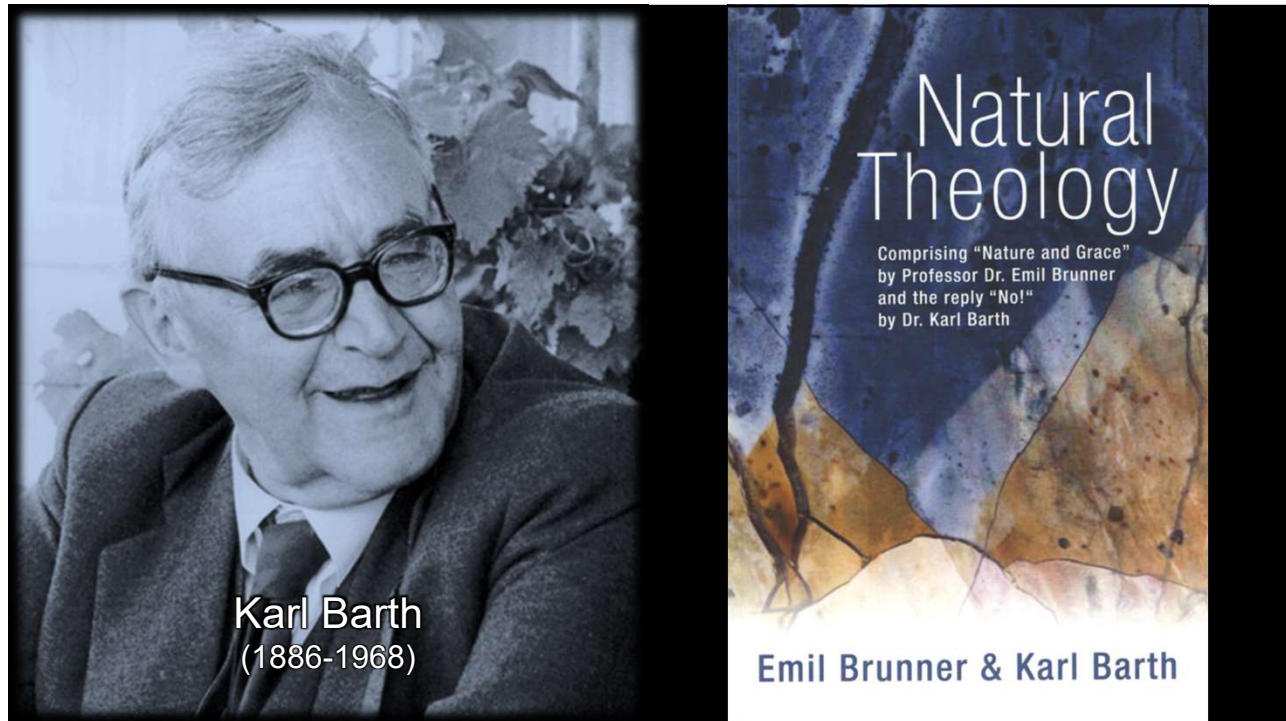
I hope to show that the classical / traditional view of faith says no such thing.

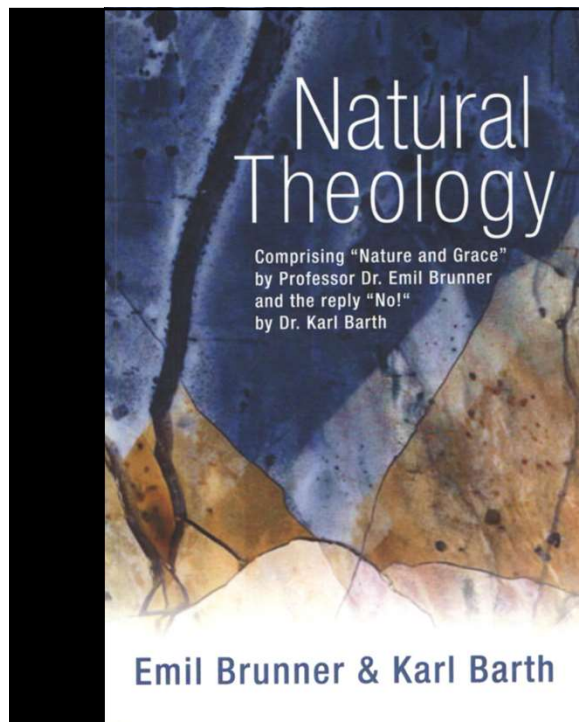
As a scholar, Tyson should have taken the time to try to understand the best and strongest version of the Christian notion of faith before he tried to give any critique.

*"And this is why religions are called faith, collectively. Because **you believe something in the absence of evidence**. That's what it is. That's why it's called faith. Otherwise, we'd call all religions 'evidence'. But we don't for exactly that reason."*

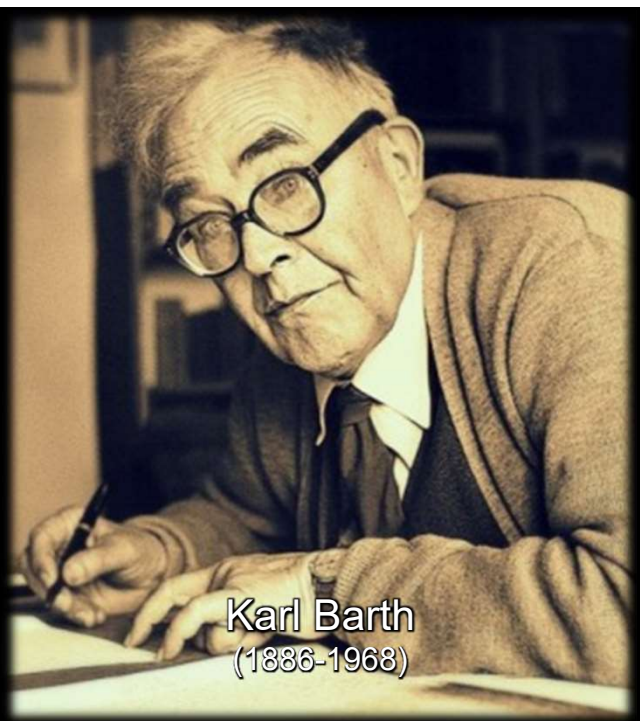
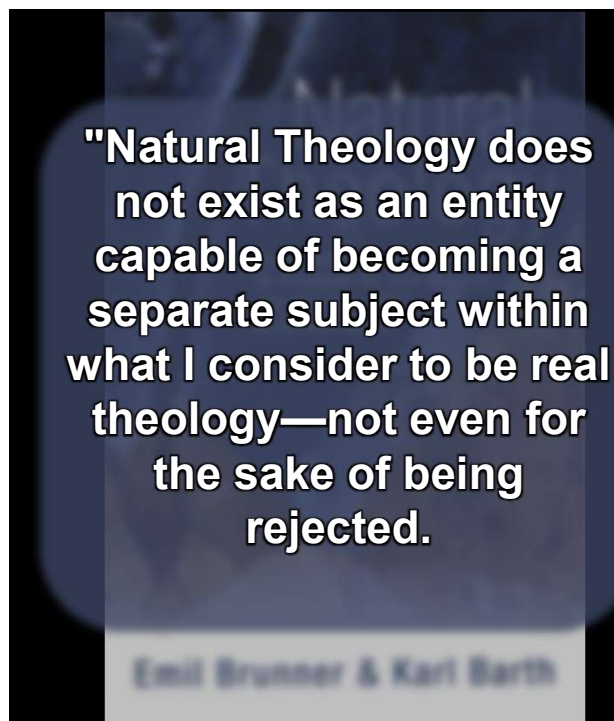
Neo-Orthodoxy's Misconception of Faith and Reason







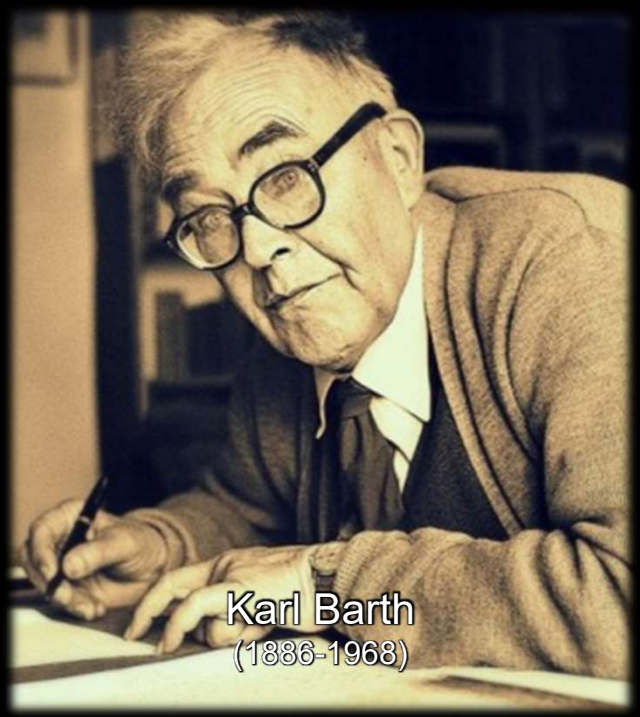
Karl Barth
(1886-1968)



Karl Barth
(1886-1968)

"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.

Emil Brunner & Karl Barth



Karl Barth
(1886-1968)

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Emil Brunner & Karl Barth



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(1886-1968)

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Emil Brunner & Karl Barth

Natural Theology arises from God's General Revelation.

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

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

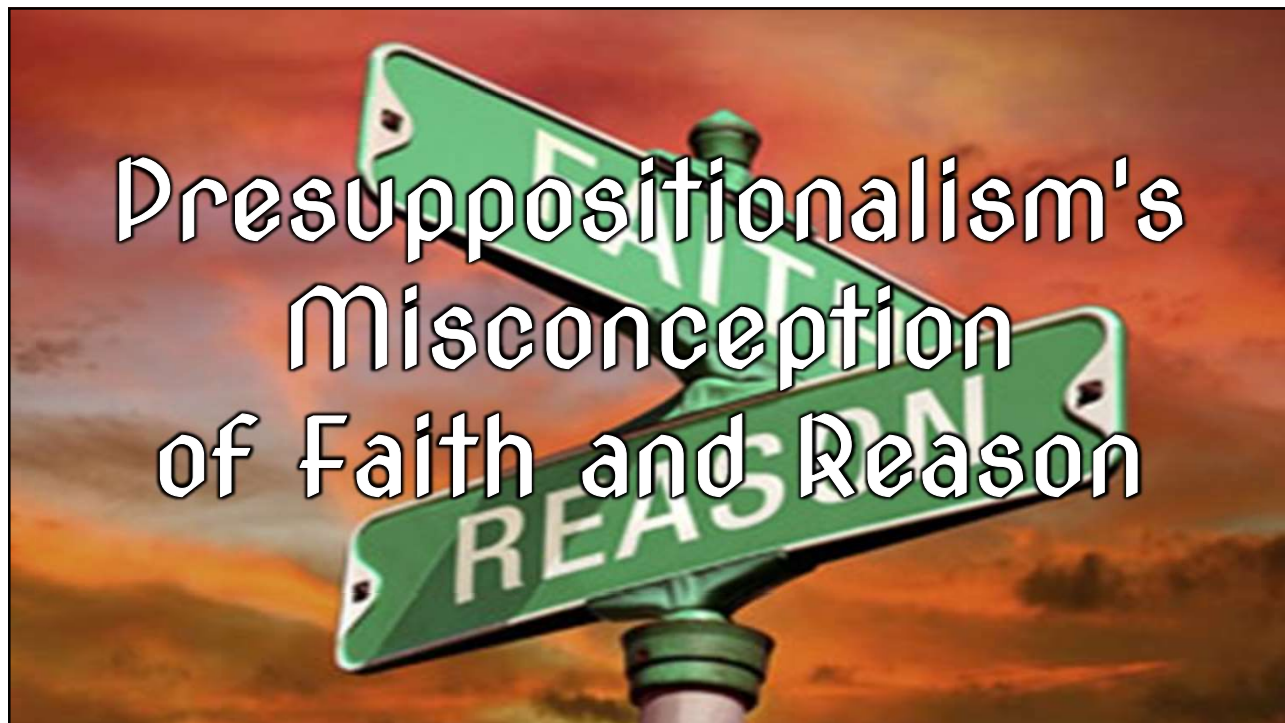
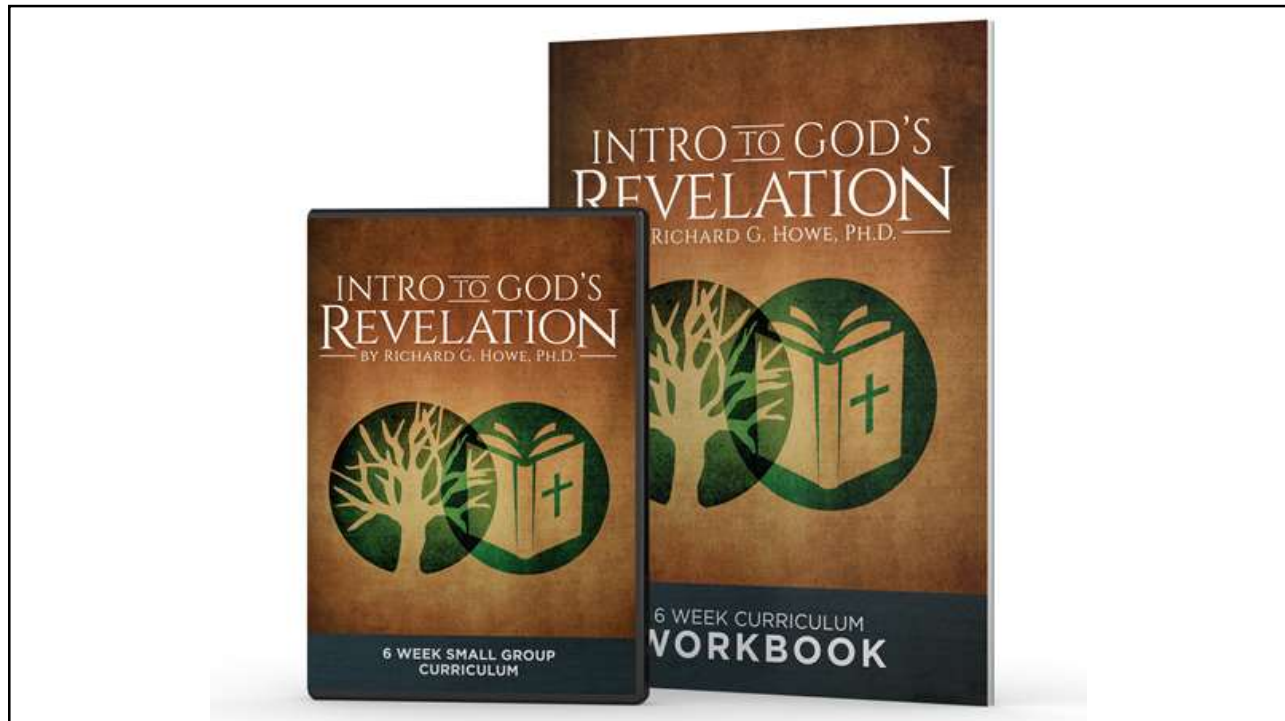
"All one can do is to turn one's back upon it as upon the great temptation and source of error, by having nothing to do with it ... "

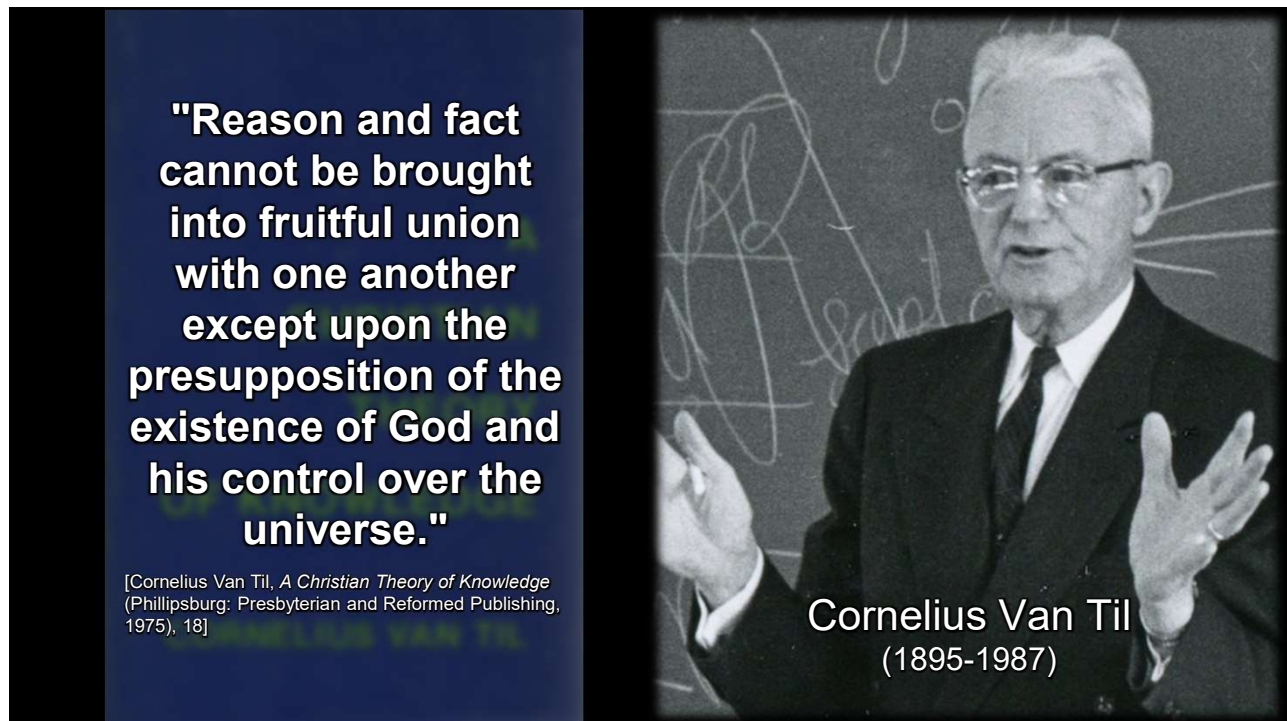
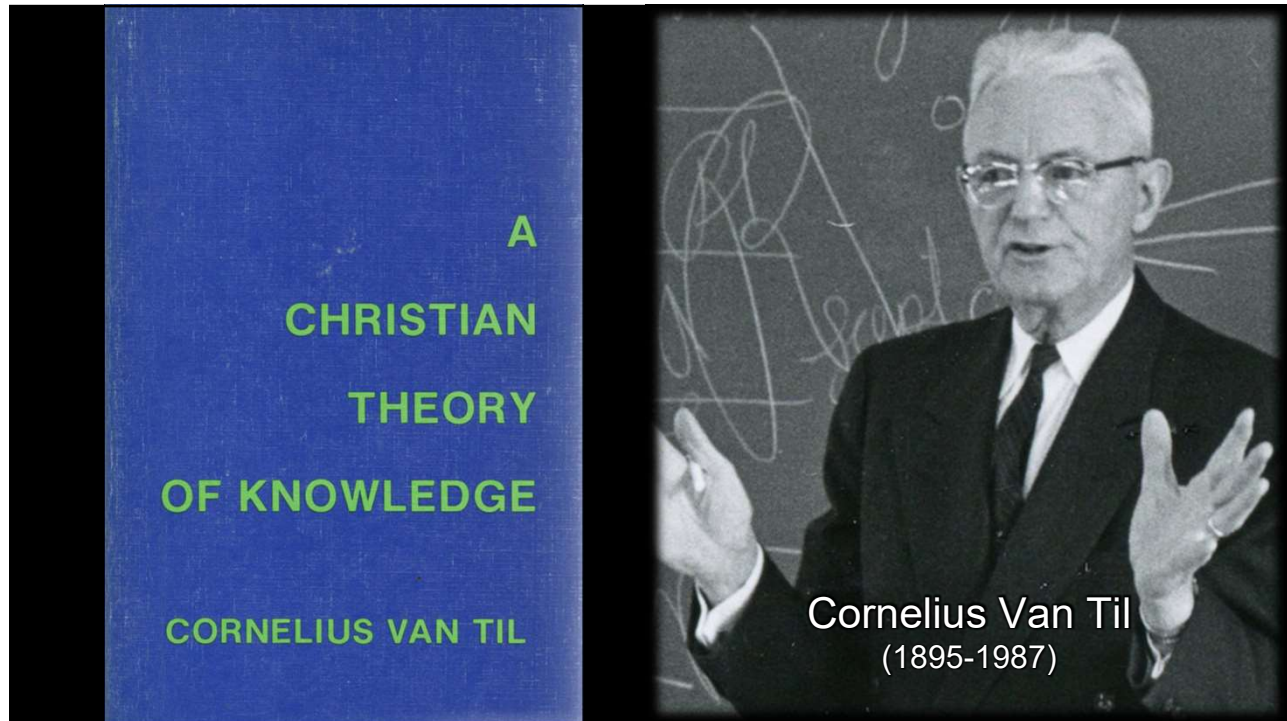
[Karl Barth, "No!" trans. Peter Fraenkel, in *Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth* (Eugene: Wipf and Stock: 2002), 75]

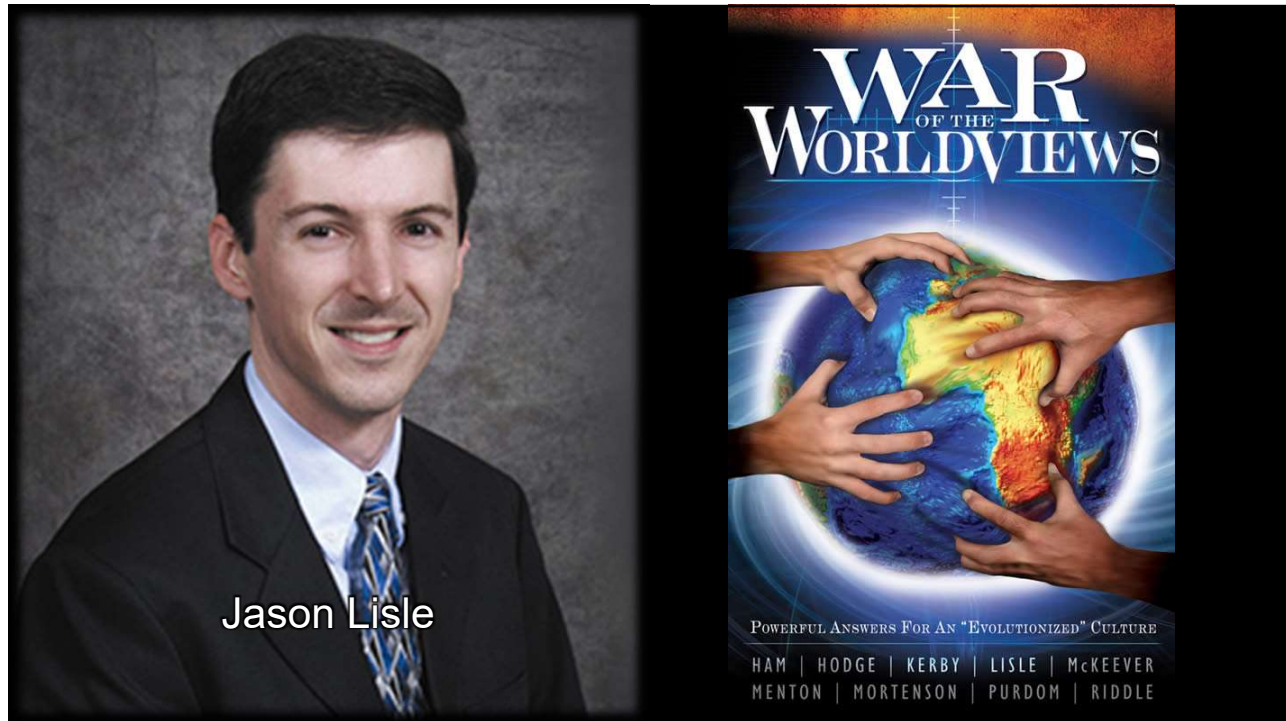
Emil Brunner & Karl Barth



Karl Barth
(1886-1968)









Jason Lisle

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Faith vs. Reason
 by Dr. Jason Lisle on October 1, 2010; last featured May 19, 2013
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Some Christians have the idea that faith and reason are in conflict, divided by some unbridgeable chasm. They think that one takes over where the other leaves off. In reality, faith and reason work together seamlessly to help us know and love our Maker.

Many Christians perceive a conflict between reason and faith. On the one hand, God tells us to reason (Isaiah 1:18). We are to have a good reason for what we believe, and we are to be always ready to share that reason with other people (1 Peter 3:15). So we attempt to show unbelievers that our belief in the Scriptures is reasonable, justified, and logically defensible. The Bible makes sense.

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Jason Lisle

"Faith is a prerequisite for reason. In order to reason about anything we must have faith that there are laws of logic which correctly prescribe the correct chain of reasoning. Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith."

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

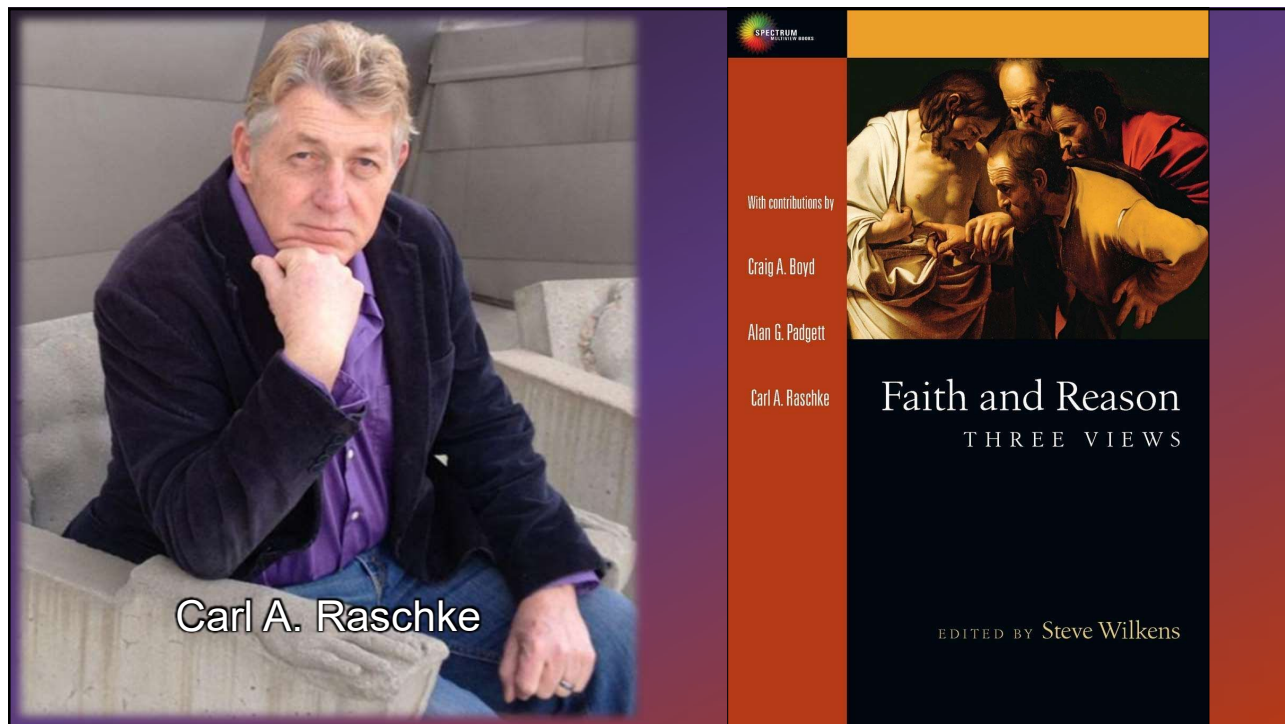
Lisle is confusing having faith that X is true with X being self-evidently or undeniably true.

*"Faith is a prerequisite for reason. In order to reason about anything we must have **faith that there are laws of logic** which correctly prescribe the correct chain of reasoning. **Since laws of logic cannot be observed with the senses, our confidence in them is a type of faith.**"*

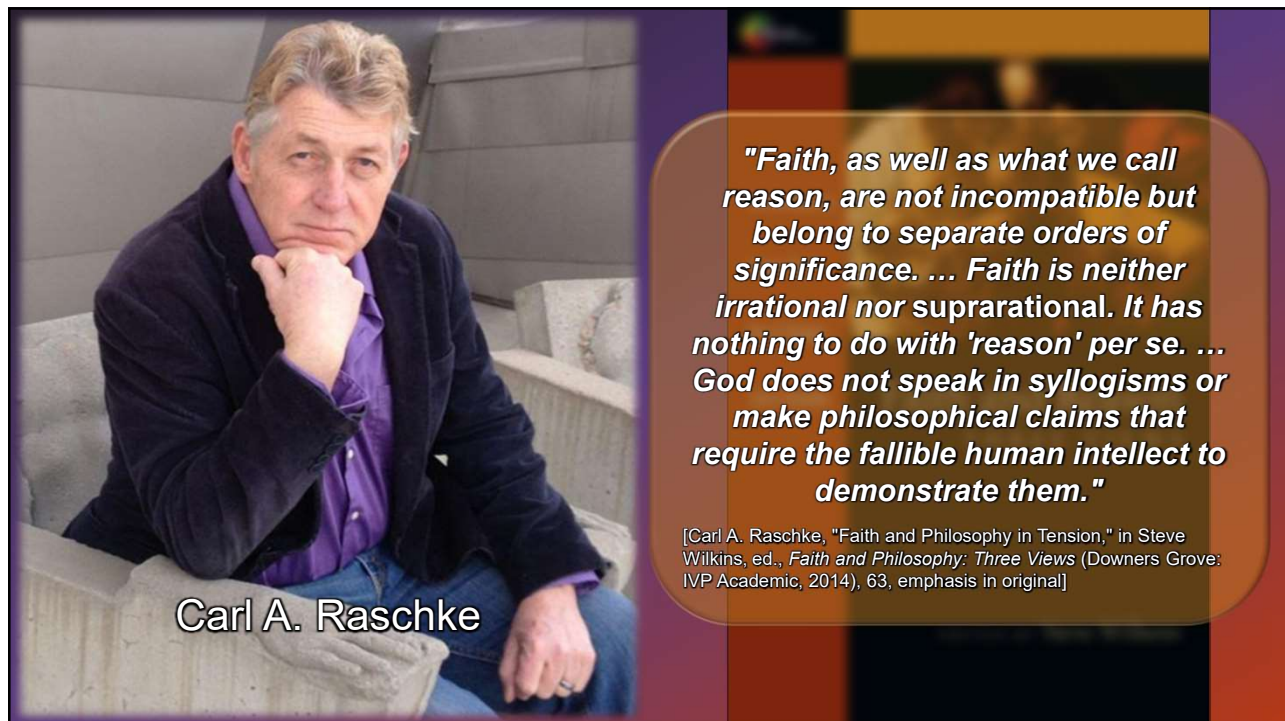
[Jason Lisle, "Faith and Reason," <https://answersingenesis.org/apologetics/faith-vs-reason/>, accessed 08/13/22]




Postmodernism's
Misconception of
Faith and Reason



Carl A. Raschke




Carl A. Raschke



Carl A. Raschke

"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."

[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]




Carl A. Raschke

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[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]

If "meaning is ultimately determined by now intricate structures of communication work together in an overarching manner" and that "it is up to the interpreter to provide a new framework of discourse," then how are we to take the meaning you were seeking to communicate through your statement here?


If the interpreter provides a new framework, then why should be take your statement to be objectively true?



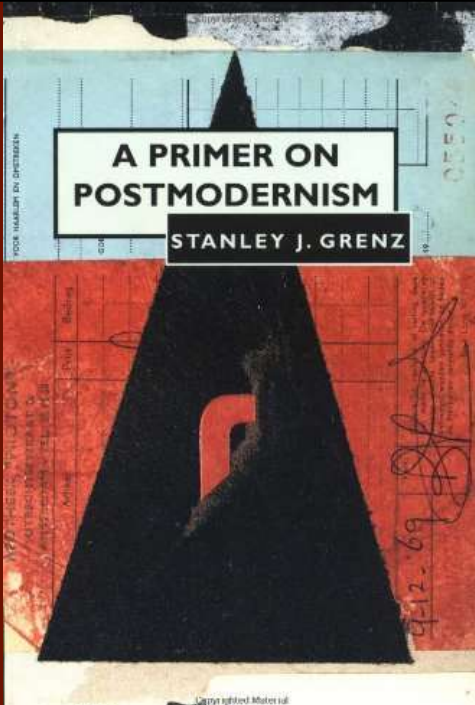
Carl A. Raschke

"Propositional logic, whether exercised for the clarification of terms in a formal argument or to prove the validity of some simple assertion, is inadequate to make sense out of the 'revealed' truth of Scripture for one compelling reason: it speaks to the disinterested intellect, whereas God through his Word speaks to the whole person, including the human heart and what in both ancient Greek and later Christian philosophy is known as synderesis, or 'conscience.'"


[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., *Faith and Philosophy: Three Views* (Downers Grove: IVP Academic, 2014), 61, emphasis in original]



Stanley J. Grenz
(1950-2005)

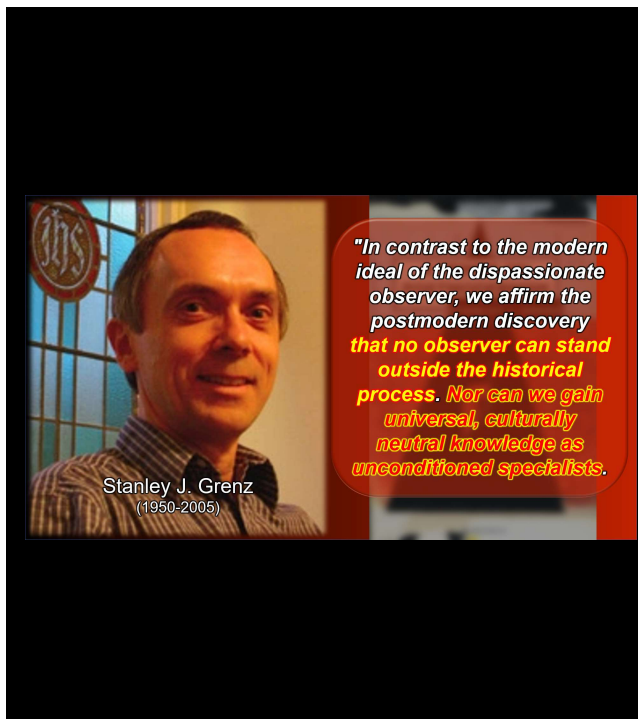


A PRIMER ON POSTMODERNISM
STANLEY J. GRENZ



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)

"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."

If what Grenz says is true, then his own statement itself does not come from an observer who stands "outside the historical process" and, thus, the statement is not itself "neutral knowledge" coming from an "unconditioned specialist."


Since this is the case, why should we believe that it is objectively true?



Stanley J. Grenz
(1950-2005)

"On the contrary, we are participants in our historical and cultural context, and *all our intellectual endeavors* are *unavoidably conditioned* by that participation."

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



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

If "all our intellectual endeavors" are "unavoidably conditioned" then Grenz's own statement is itself "unavoidably conditioned."

But if his statement is "unavoidably conditioned," then why should we take it as objectively true?



Dan McGee

Medium

Truth and Postmodernism



Dan M. · Follow
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31



2



I initially thought this was a parody of conservative thinking, but on second reading, I realized that it was a genuine (albeit likely willful) lack of understanding of postmodernist thinking. Thus, there are some critiques the discussants should consider.

First, postmodernism (and epistemology generally) distinguishes between subjective truths and objective truths. The former are statements about one's individual experience of the world, while the latter comprise propositions supported either inductively or deductively.

For example, the colour red contains both objective and subjective truths. Objectively, 'red' is the term given to light in the visible spectrum with wavelengths around 650 nm. However, seeing the colour is a subjective experience that happens within the brain of each observer. Thus, my experience of seeing red need not be identical to yours.

The discussants might still object to the existence of subjective truths, saying



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]



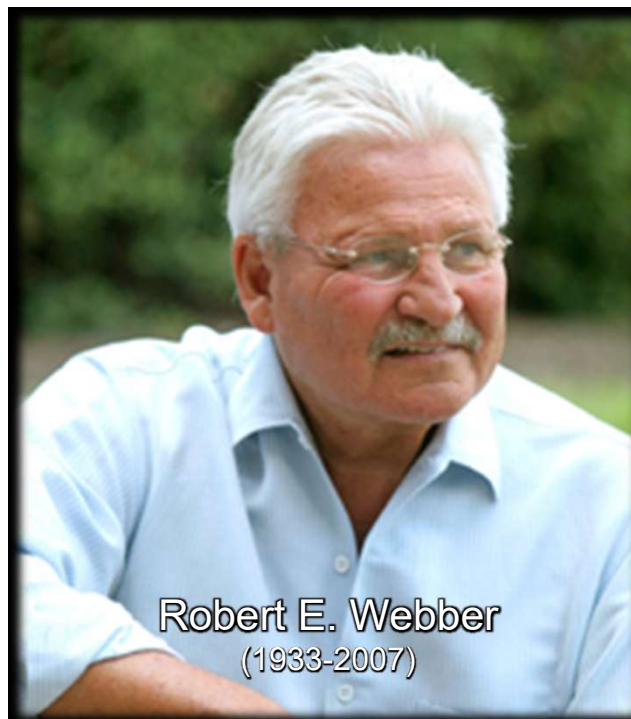
Dan McGee

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

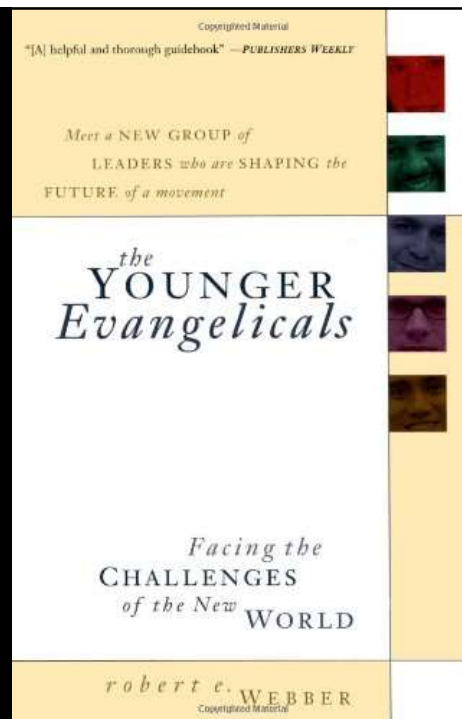
[Dan McGee: "Truth and Postmodernism" downloaded from <https://medium.com/@dantmcgee/truth-and-postmodernism-816ea963007a>. 05/09/22]

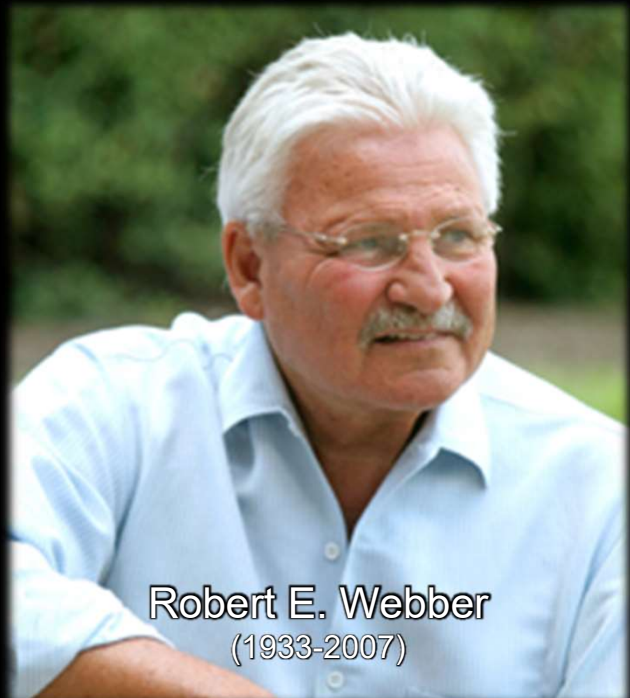
If "all knowledge is mediated" and the individual has "biases" that "necessarily influence how they mediate ANY knowledge" (emphasis added), then this would be true of Dan McGee and the knowledge claim he is making right here.

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



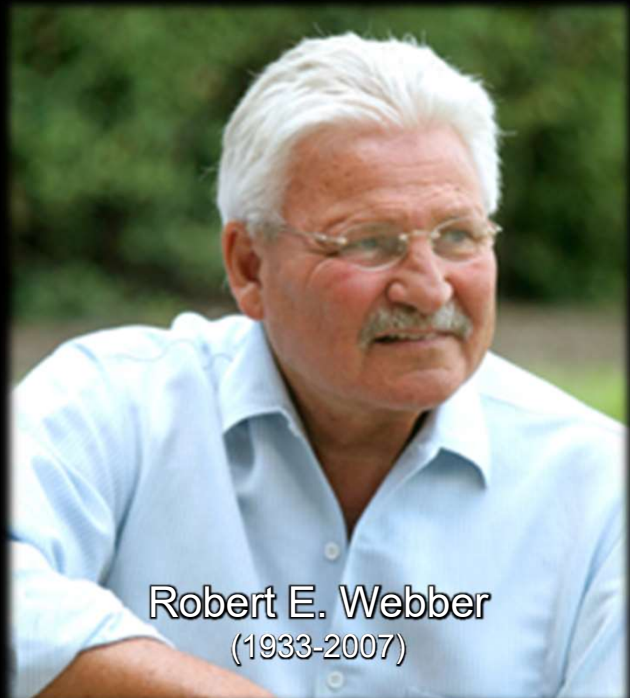
Robert E. Webber
(1933-2007)





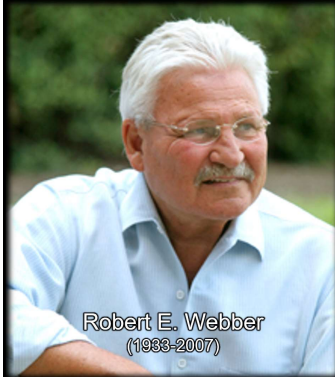
Robert E. Webber
(1933-2007)

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



Robert E. Webber
(1933-2007)

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



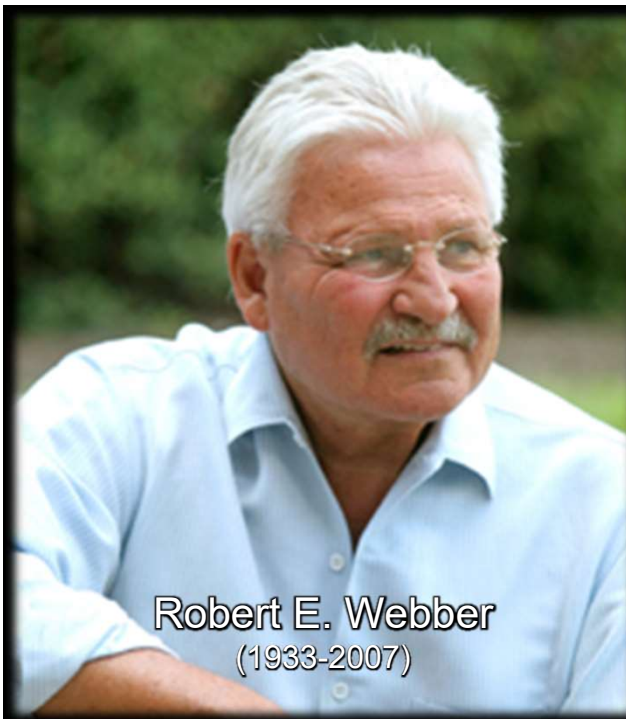
Robert E. Webber
(1933-2007)

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

***Again, if we deal with
"interpreted facts," then
what does that say about
Webber's statement
itself?***

***Is his claim here merely
an "interpreted fact?"***

***If so, then why should we
take it as objectively
true?***

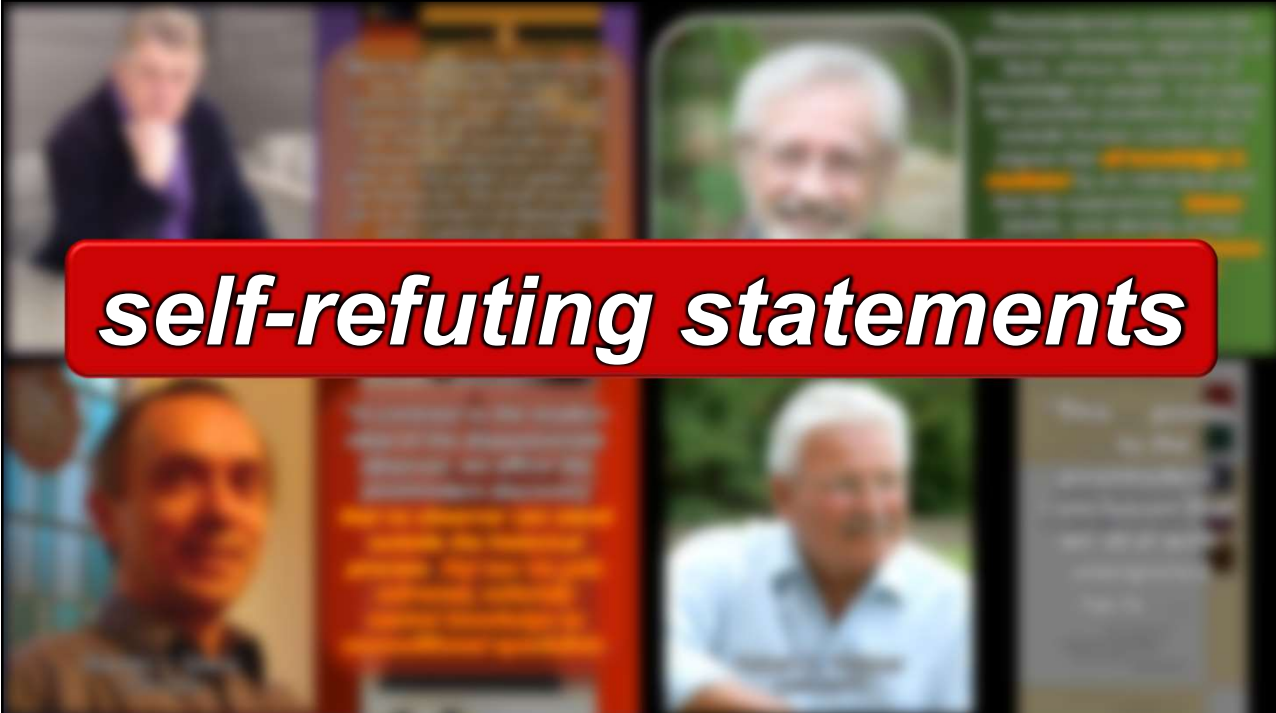


Robert E. Webber
(1933-2007)

**"In the
postmodern
world, both
believers and
nonbelievers are
people of faith."**

[Robert E. Webber, *The Younger Evangelicals:
Facing the Challenges of the New World* (Grand
Rapids: Baker, 2002), 84]

 <p>Carl A. Raschke</p>	<p>"Meaning is ultimately determined by how the intricate structures of communication work together in an overarching manner, and it is up to the interpreter to provide a new framework of discourse in which what was first written or spoken can be fleshed out. The 'truth' of a text can be discerned in its deployability within a particular set of life circumstances."</p> <p><small>[Carl A. Raschke, "Faith and Philosophy in Tension," in Steve Wilkins, ed., <i>Faith and Philosophy: Three Views</i> (Downers Grove: IVP Academic, 2014), 61, emphasis in original]</small></p>	 <p>Dan McGee</p>	<p>"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that all knowledge is mediated by an individual and that the experiences, biases, beliefs, and identity of that individual necessarily influence how they mediate any knowledge."</p> <p><small>[Dan McGee, "Truth and Postmodernism" downloaded from https://medium.com/@darmogee/truth-and-postmodernism-816ea9b3007a, 05/09/22]</small></p>
 <p>Stanley J. Grenz (1950-2005)</p>	<p>"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists.</p>	 <p>Robert E. Webber (1933-2007)</p>	<p>"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.' ..."</p>



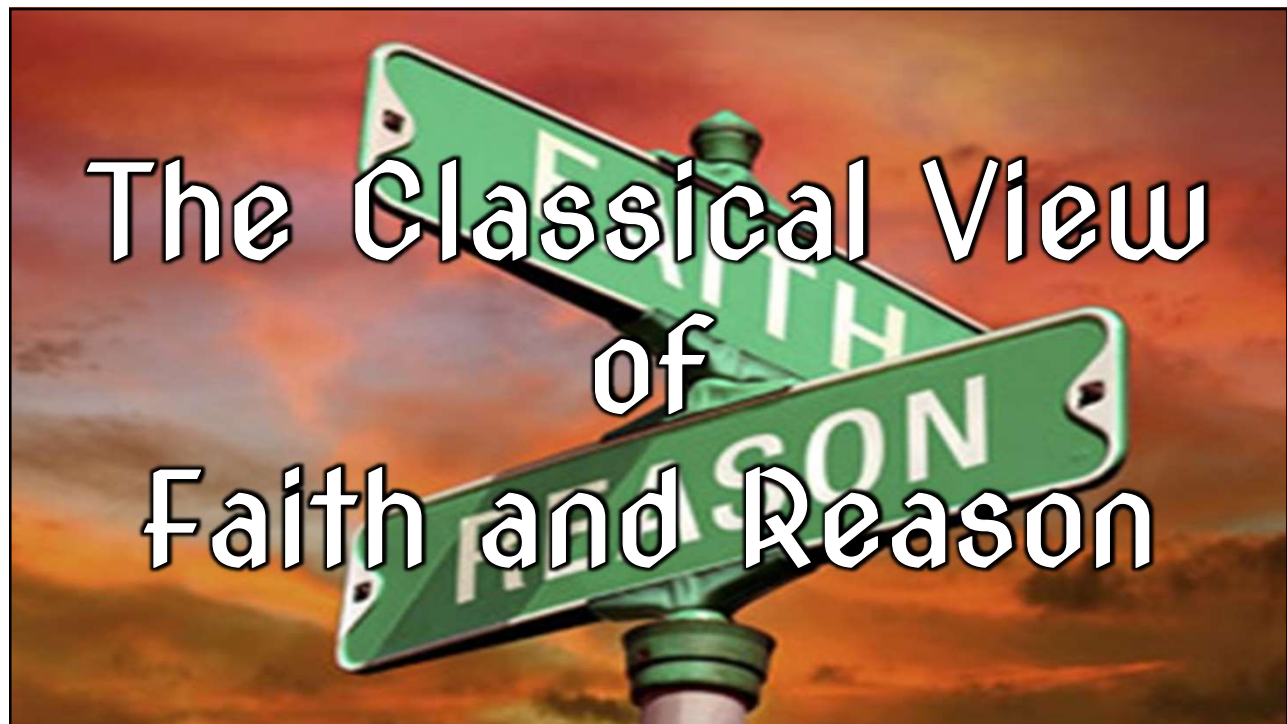
self-refuting statements

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

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**."

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]



Classical View of Faith and Reason

Reason

Believing something on the basis of demonstration.

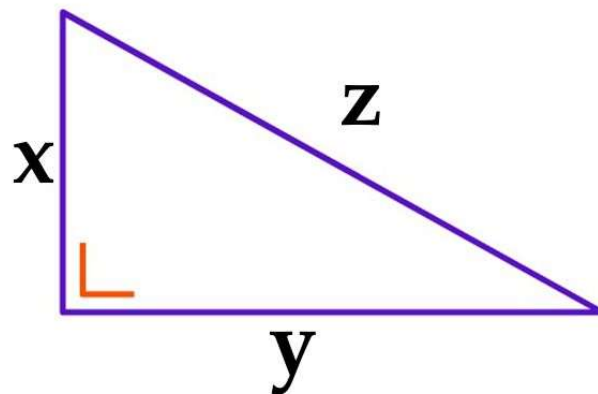
Faith

Believing something on the basis of authority.

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

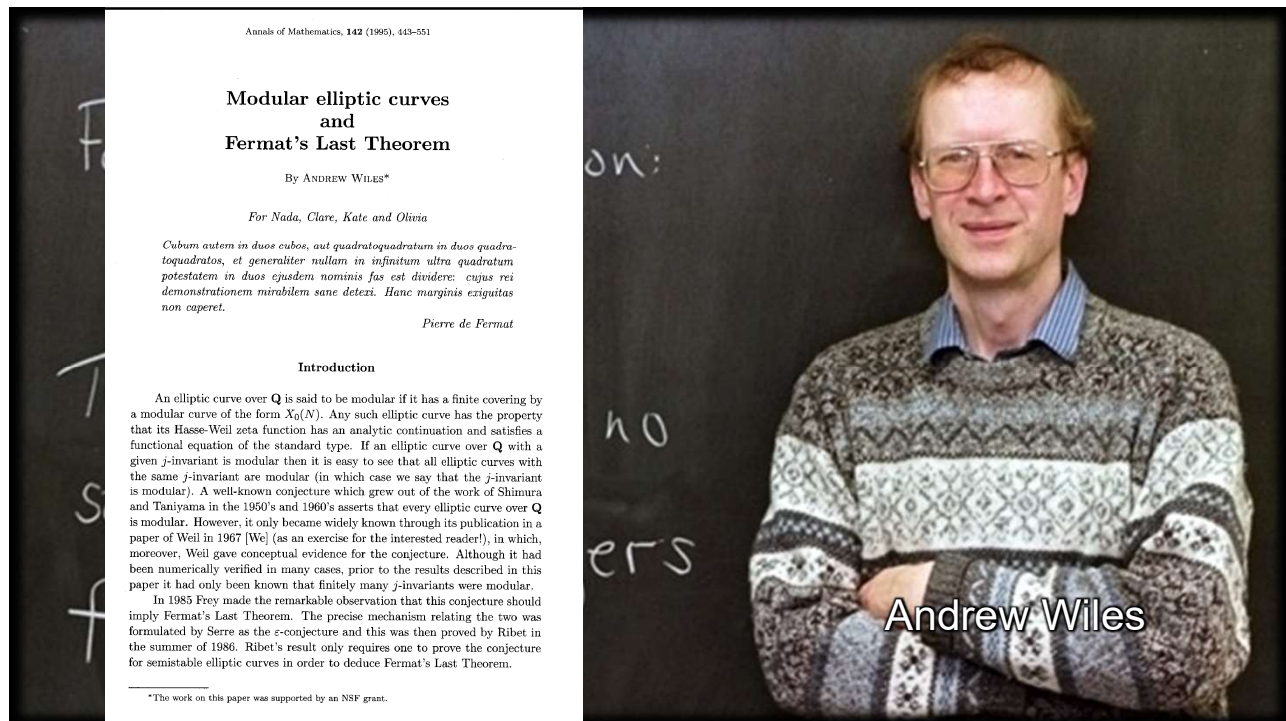
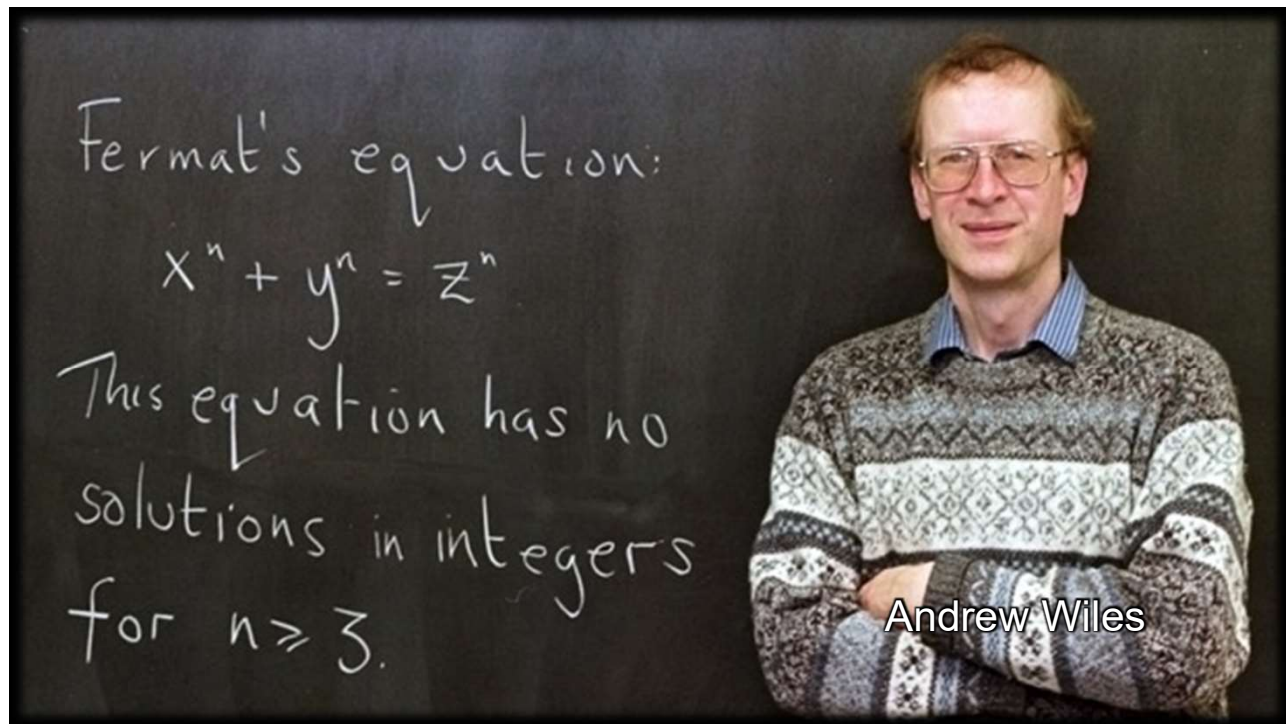


Pierre de Fermat
(1601-1665)



Pythagorean Theorem

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



Classical View of Faith and Reason

Reason

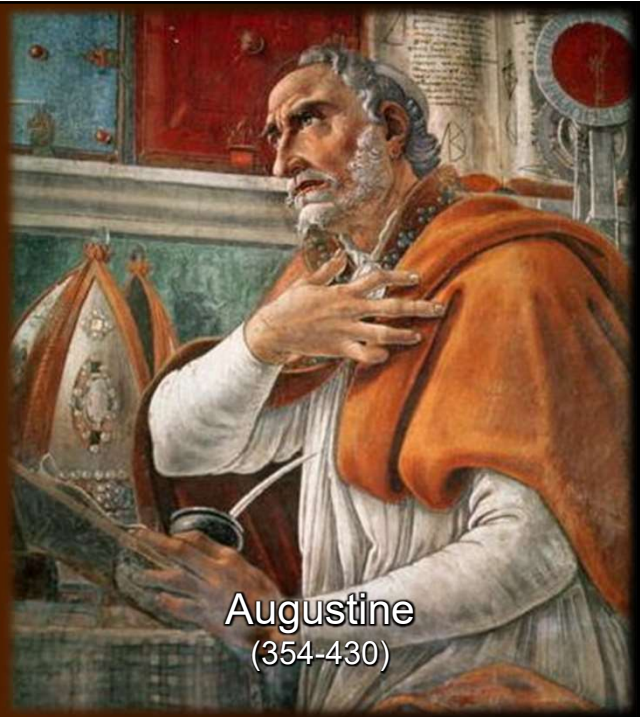
Believing something on the basis of demonstration.

Faith

Believing something on the basis of Divine authority.

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

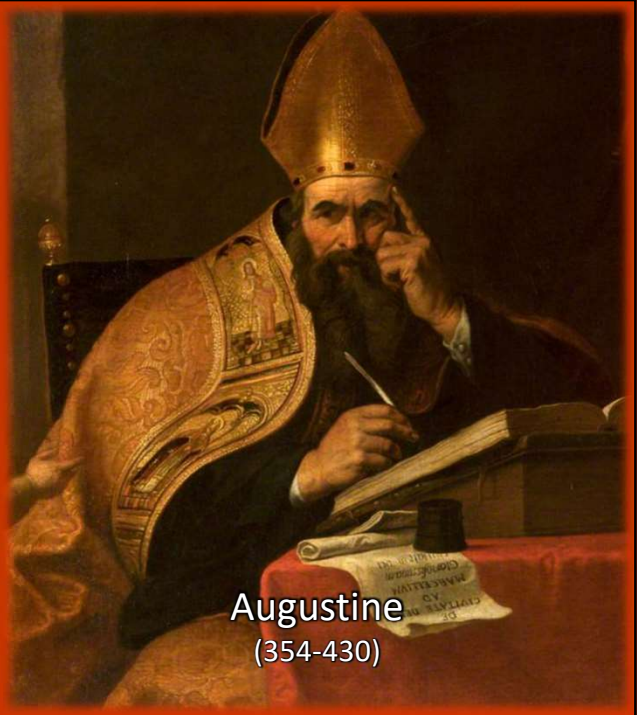
[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed. What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



Augustine
(354-430)

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

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



Augustine
(354-430)

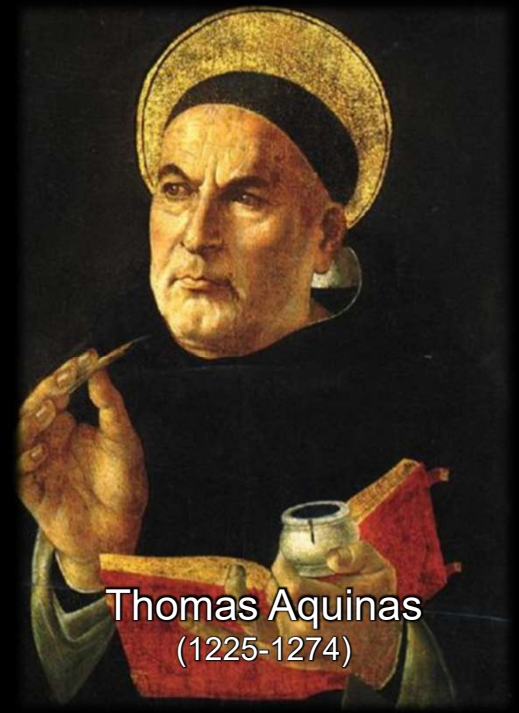
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

[Letter 120, Teske, p. 131]



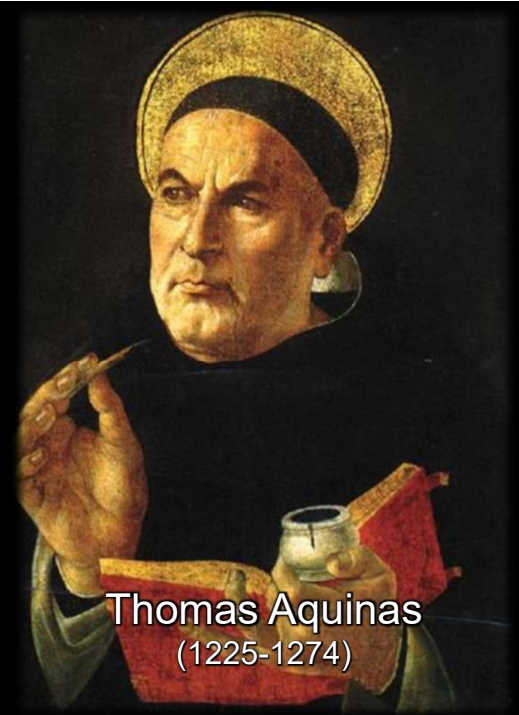
Augustine
(354-430)

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



Thomas Aquinas
(1225-1274)

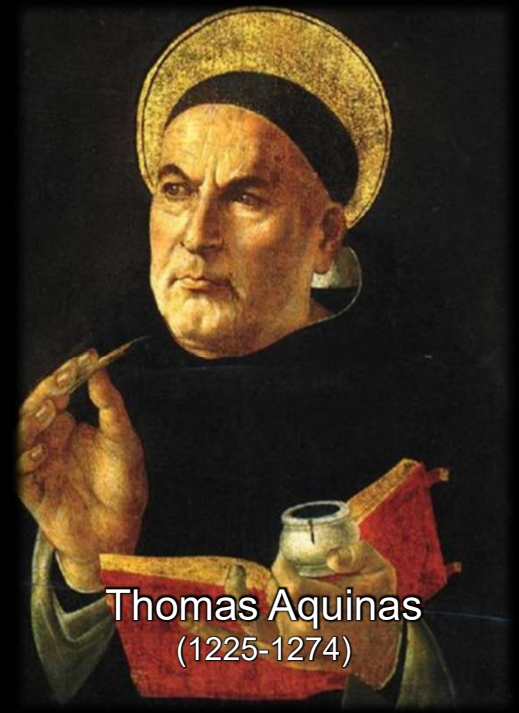
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



Thomas Aquinas
(1225-1274)

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

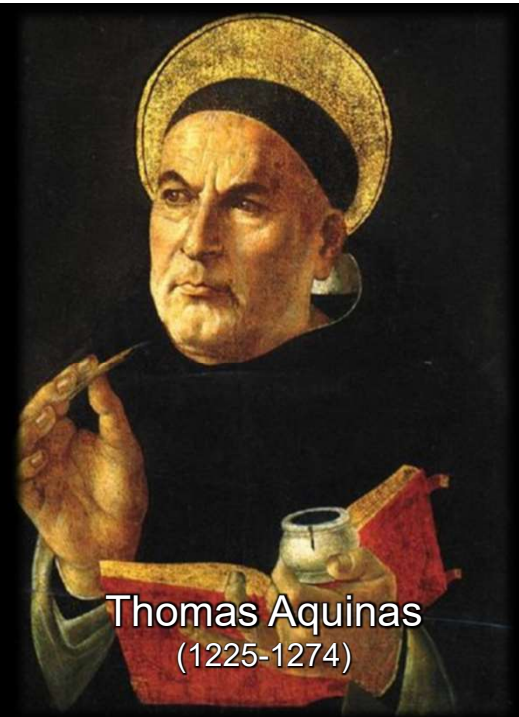
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

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

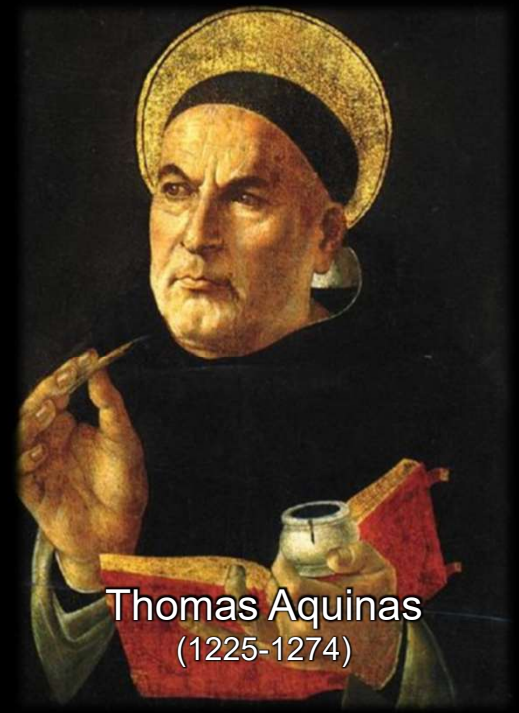
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

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

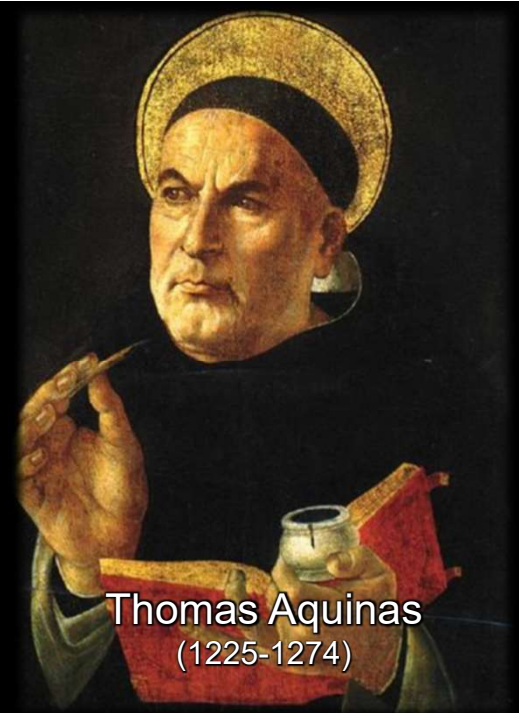
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



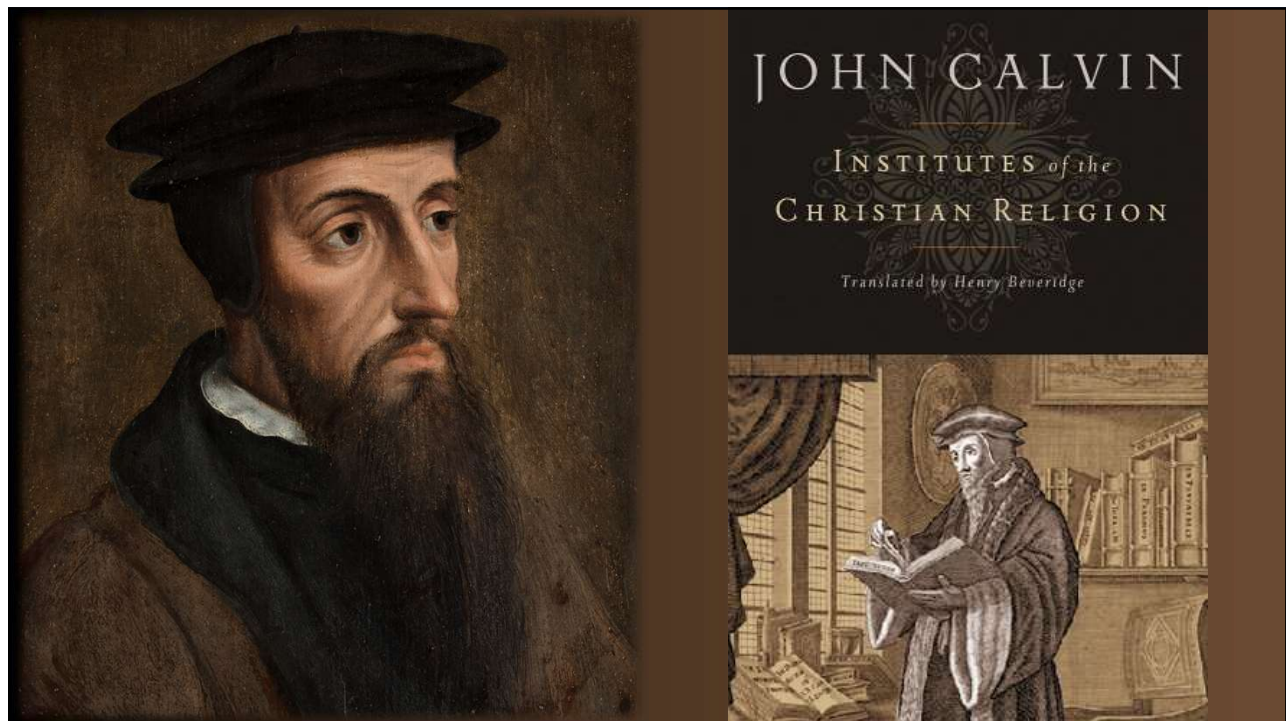
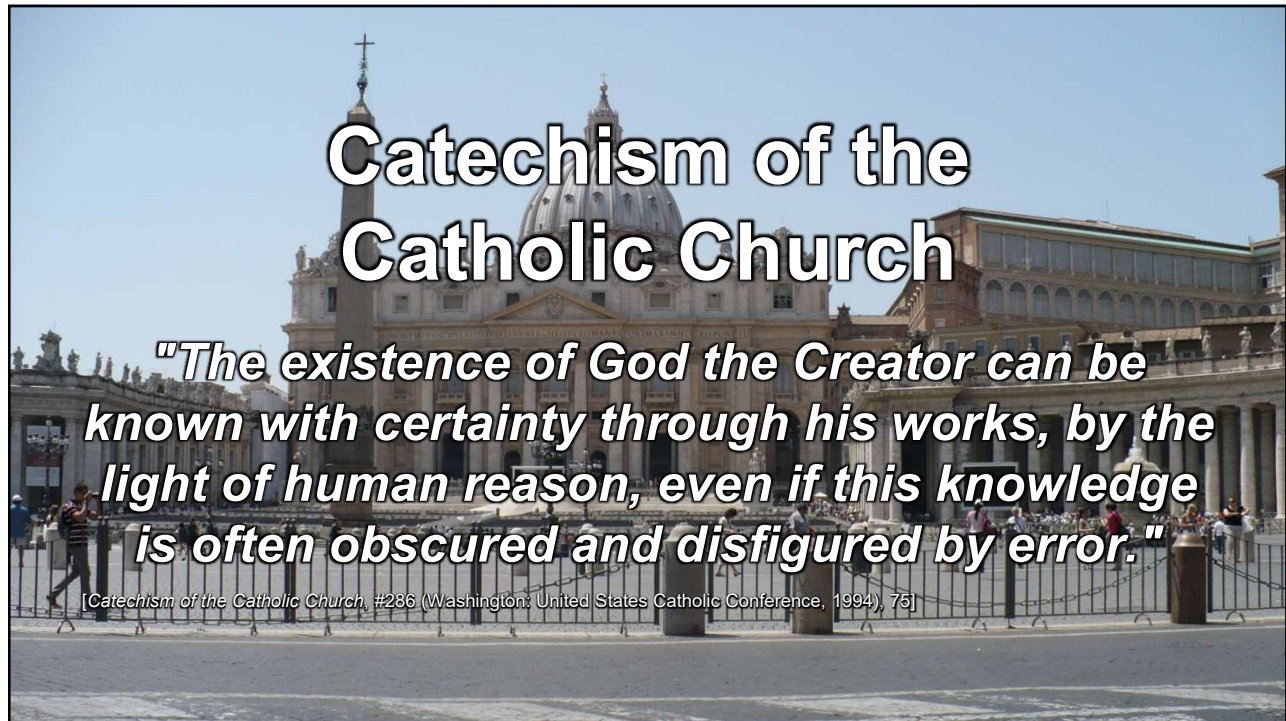
Thomas Aquinas
(1225-1274)


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

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



Thomas Aquinas
(1225-1274)

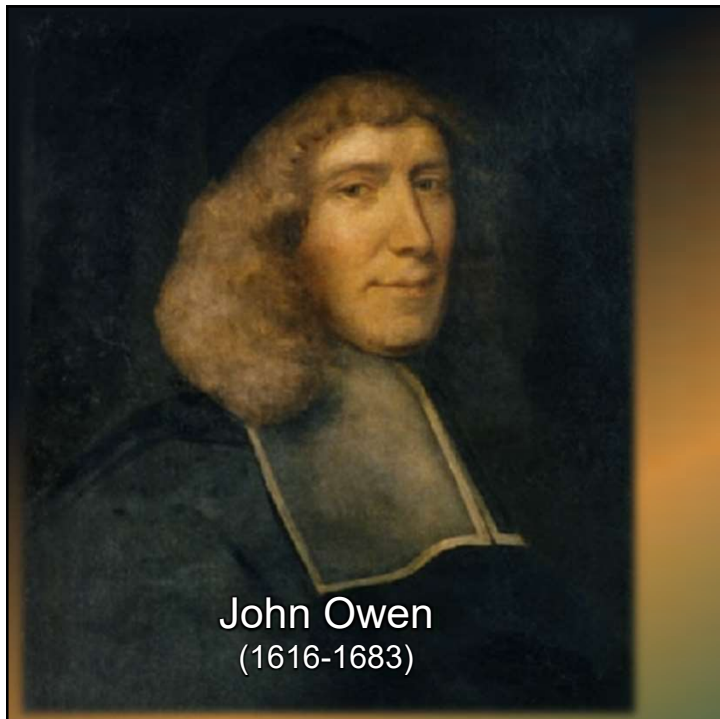




John Calvin
(1509-1564)

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

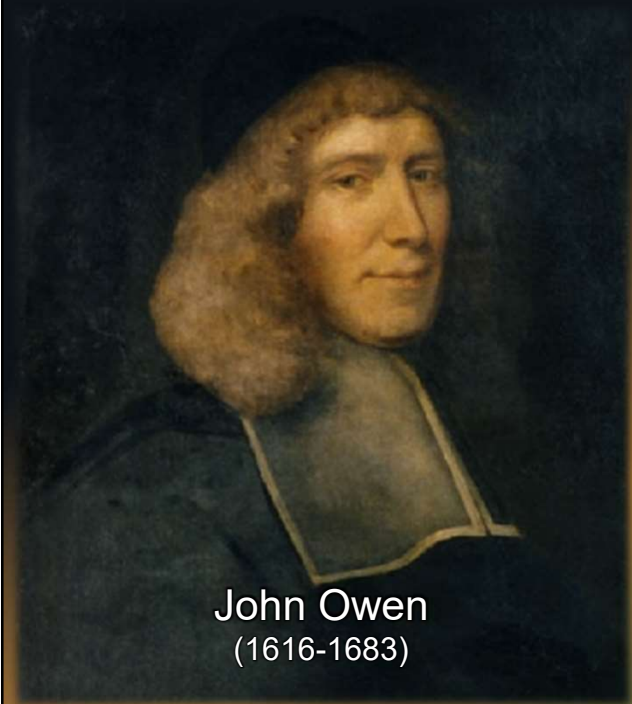
[*Institutes of the Christian Religion*, 2.2.15, trans. Henry Beveridge, (Grand Rapids: William B. Erdmans), 236]



John Owen
(1616-1683)

THE WORKS OF JOHN OWEN

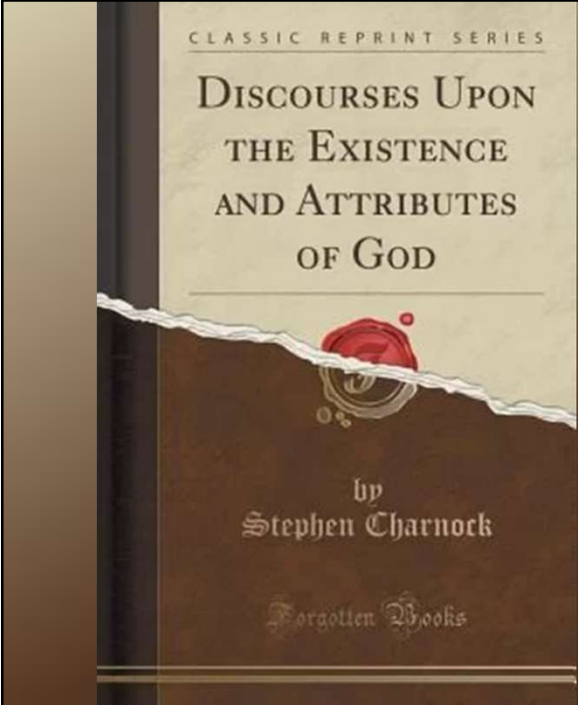
volume four



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]




CLASSIC REPRINT SERIES

DISCOURSES UPON
THE EXISTENCE
AND ATTRIBUTES
OF GOD

by
Stephen Charnock

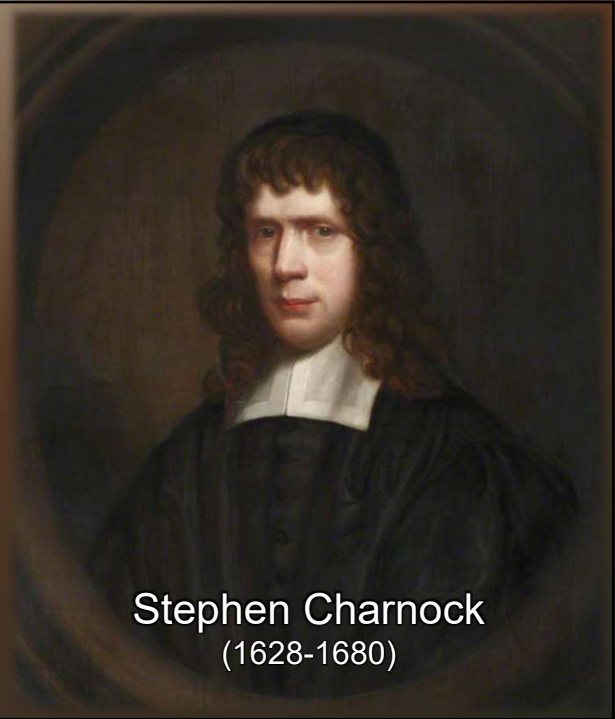
Forgotten Books



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."

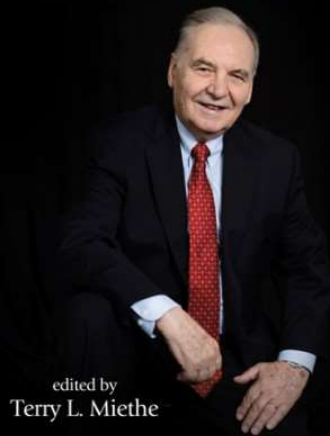
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)

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

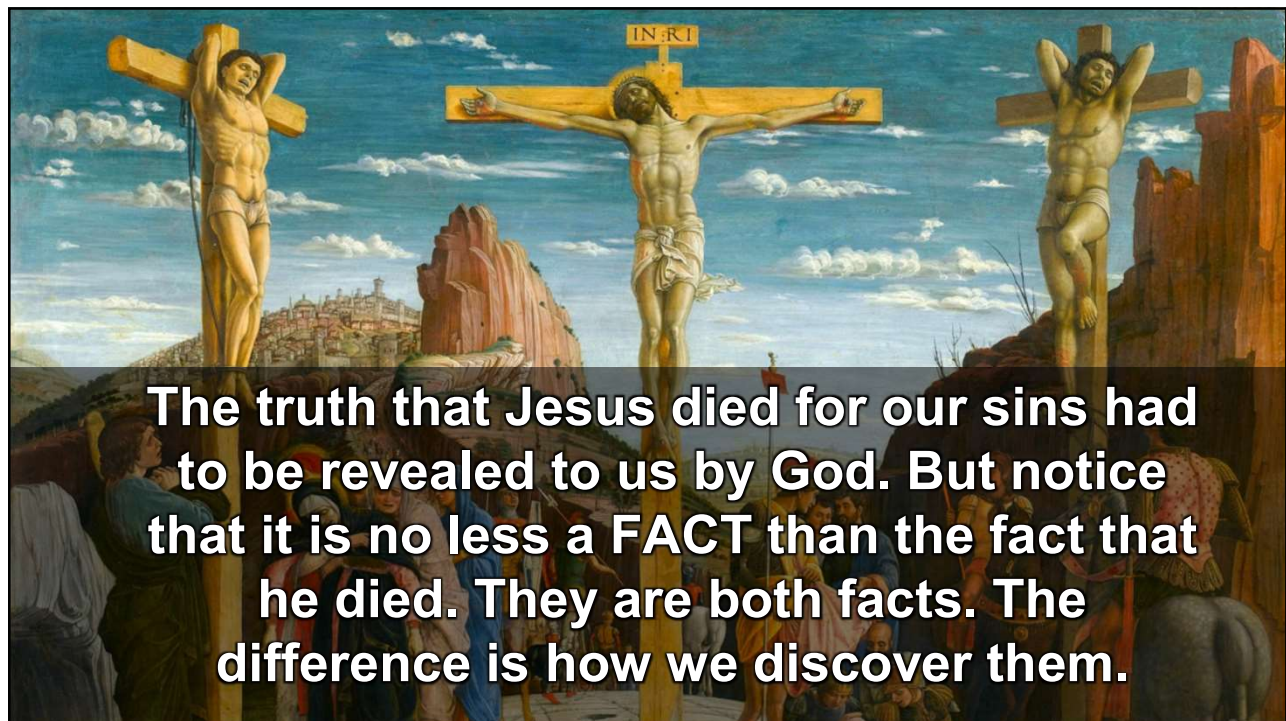
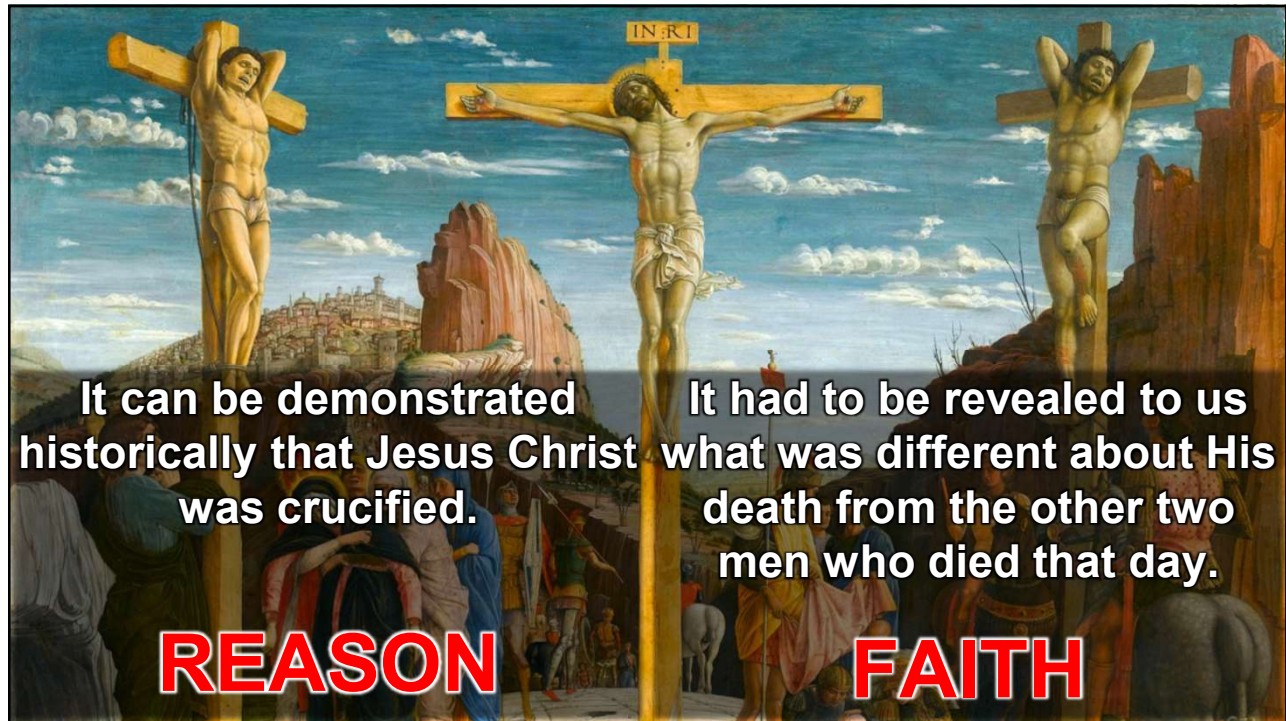
by Richard G. Howe

Prolegomena

How Norman Geisler Helped Me in the Direction of My Life

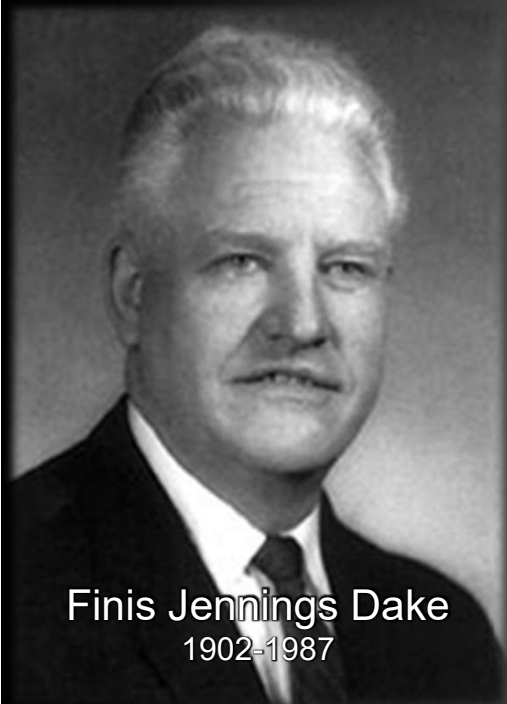
I WAS LED TO Christ in high school by Christian friends of mine. I grew spiritually about as much as one might expect a teenager to grow, becoming involved with my youth group at church and pursuing my interesting in drumming. After graduation, I headed to the community college to study music. I tell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



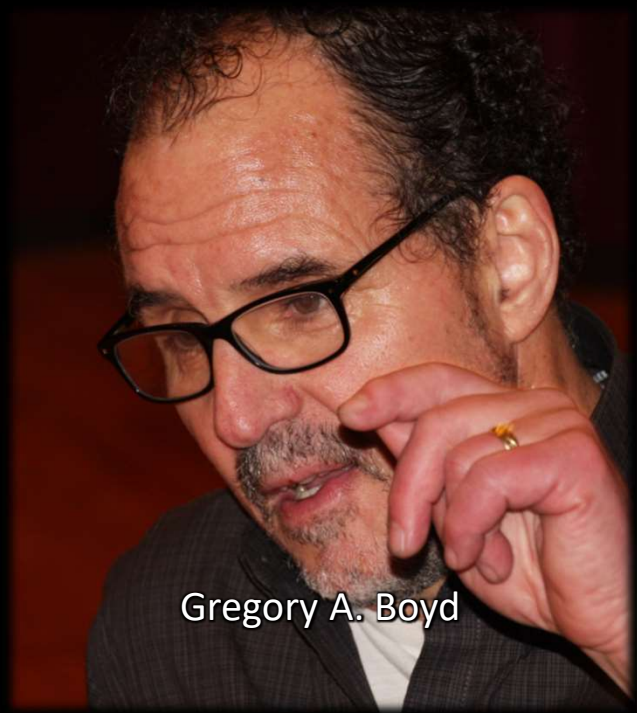






Finis Jennings Dake
1902-1987

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

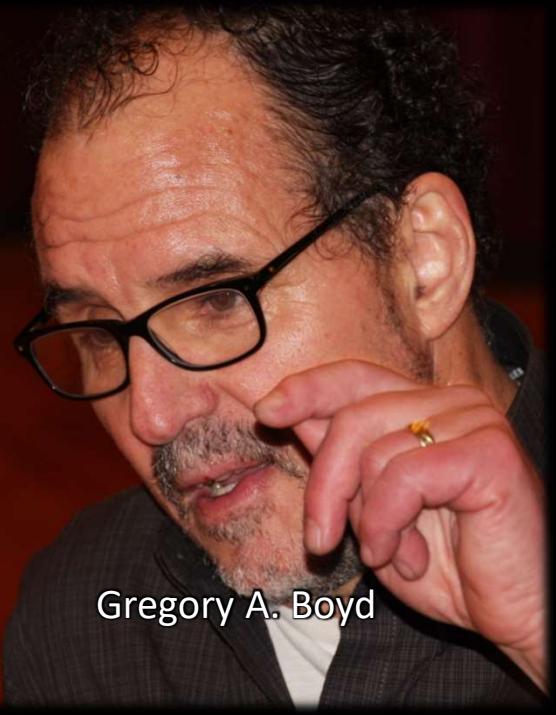


Gregory A. Boyd

PHILOSOPHIA CHRISTI

Φ Χ

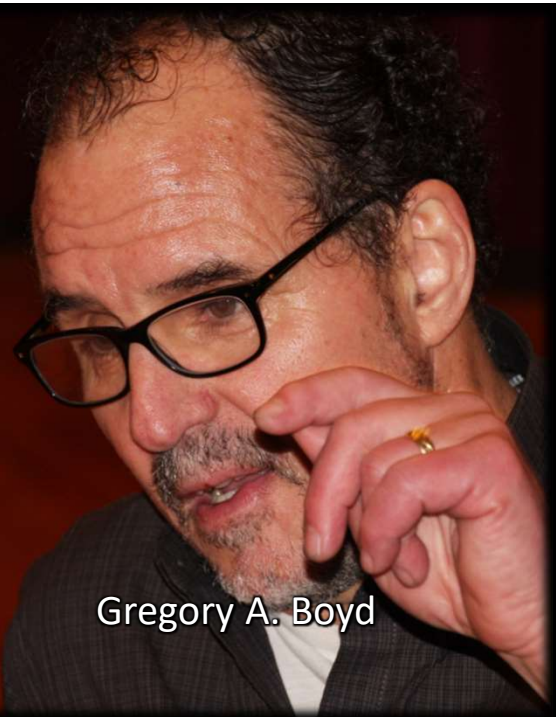
"Scripture also frequently depicts God as experiencing regret ... disappointment, frustration, and unexpected outcomes ... suggesting that the future is to this extent composed of possibilities rather than certainties."



Gregory A. Boyd

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

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



Gregory A. Boyd

***"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

