



*"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

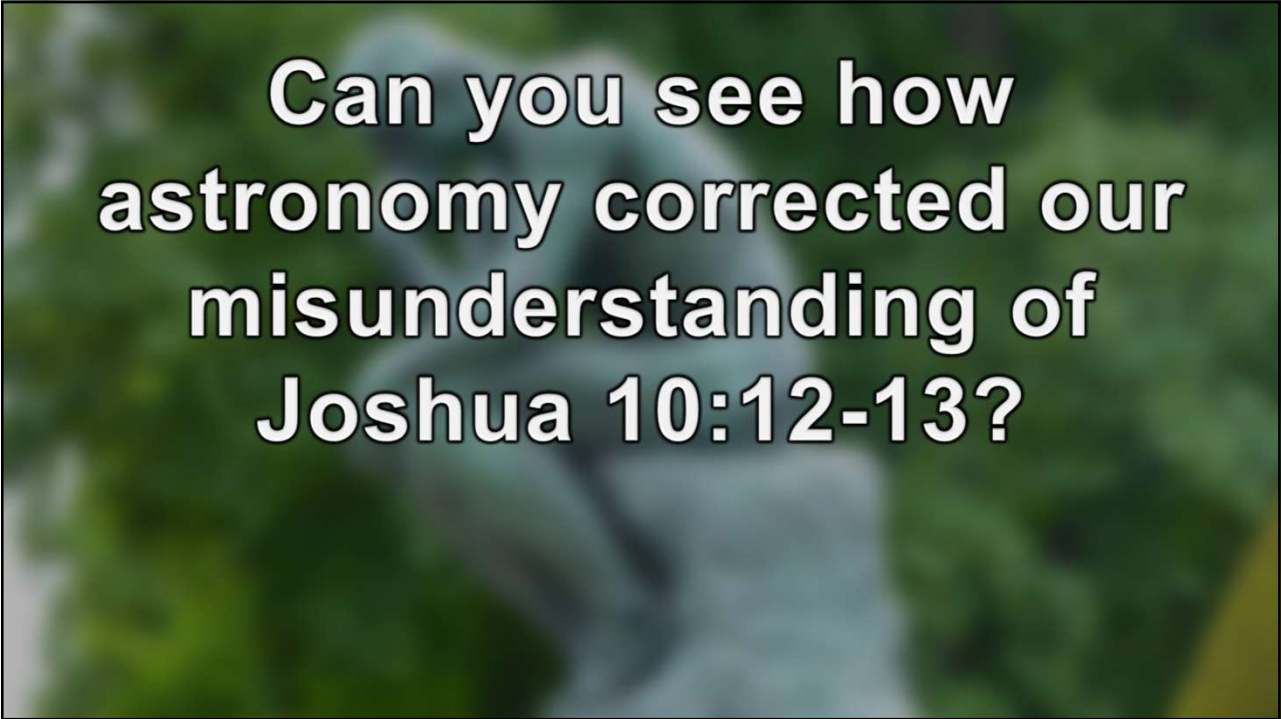
***Phenomenological
Language
a.k.a.,
Language of
Appearance***



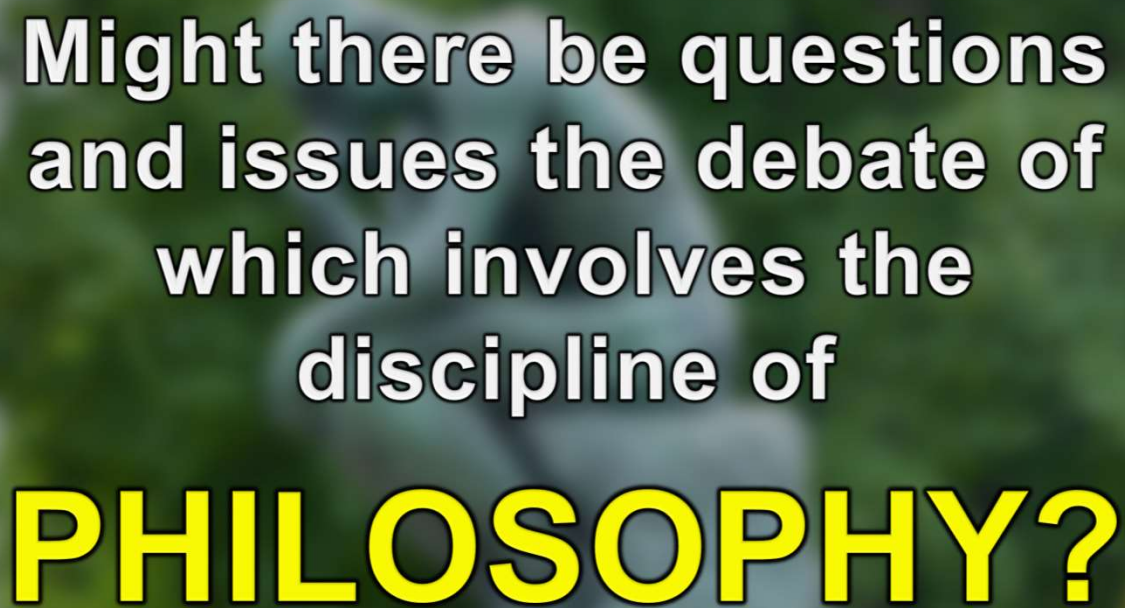
*"The sun shall be turned into darkness, and **the moon into blood**, before the coming of the great and awesome day of the LORD." Joel 2:31*

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

ASTRONOMY

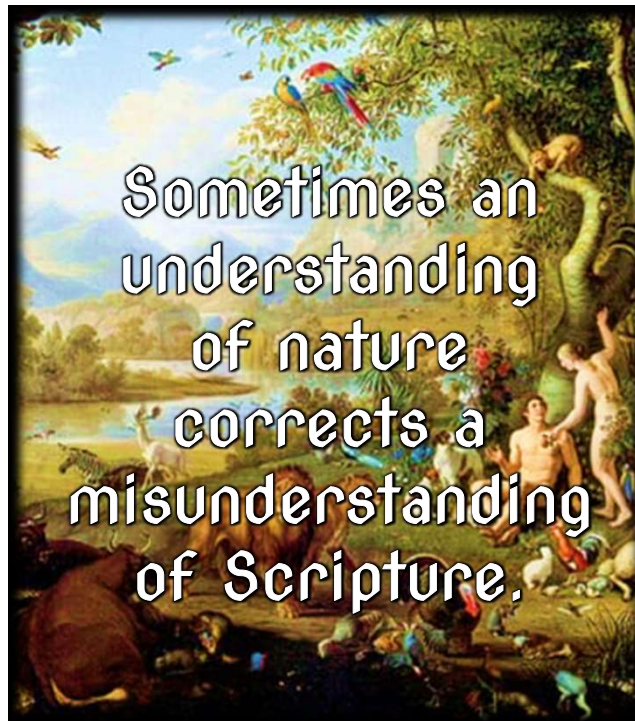


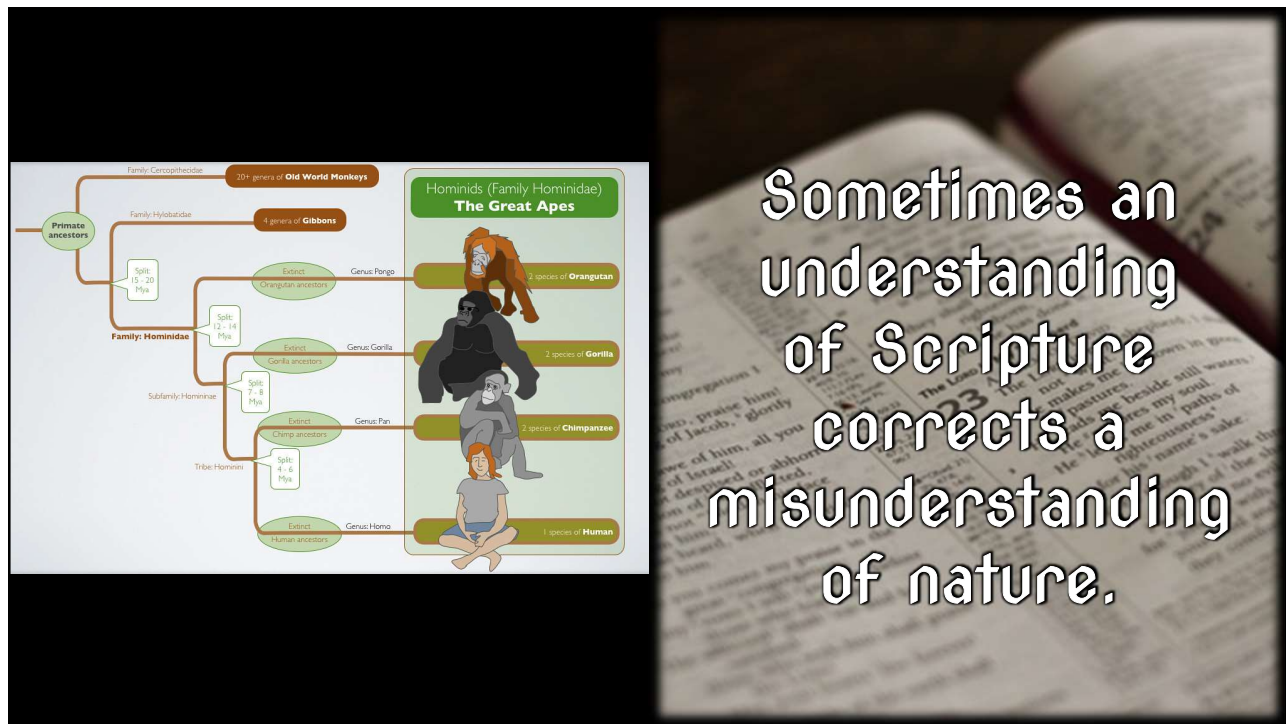
**Can you see how
astronomy corrected our
misunderstanding of
Joshua 10:12-13?**



**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?**



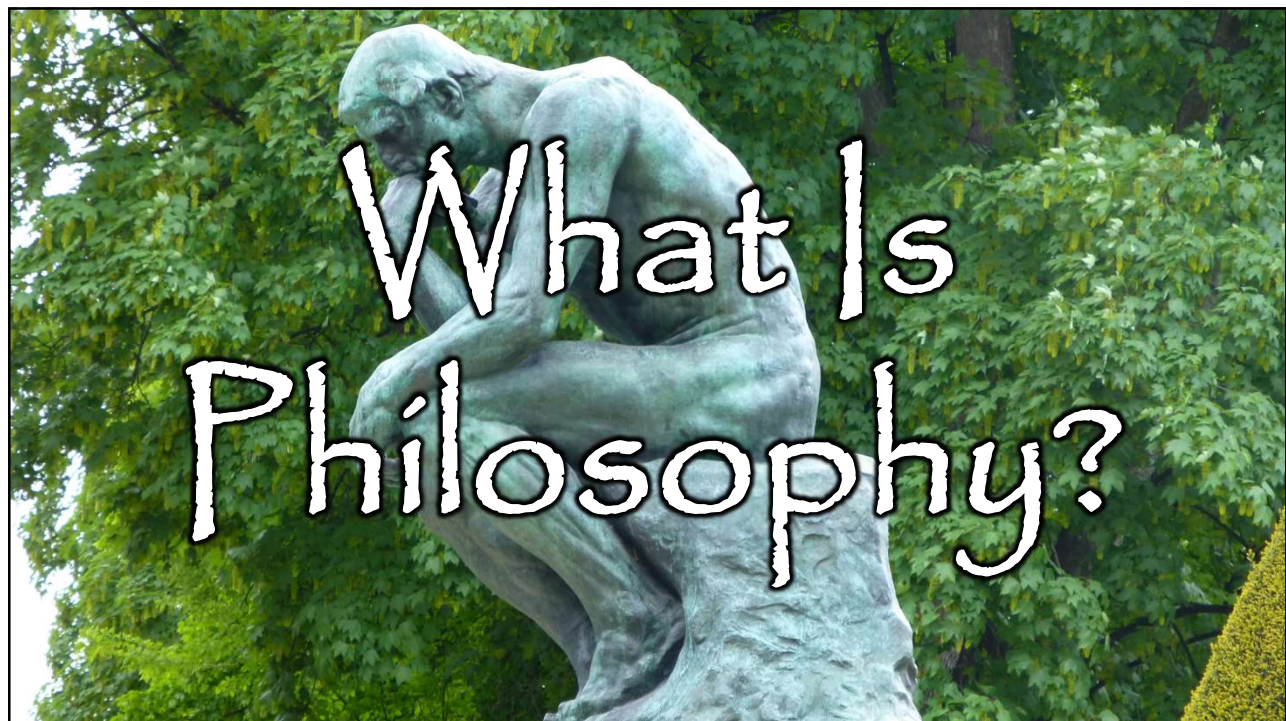


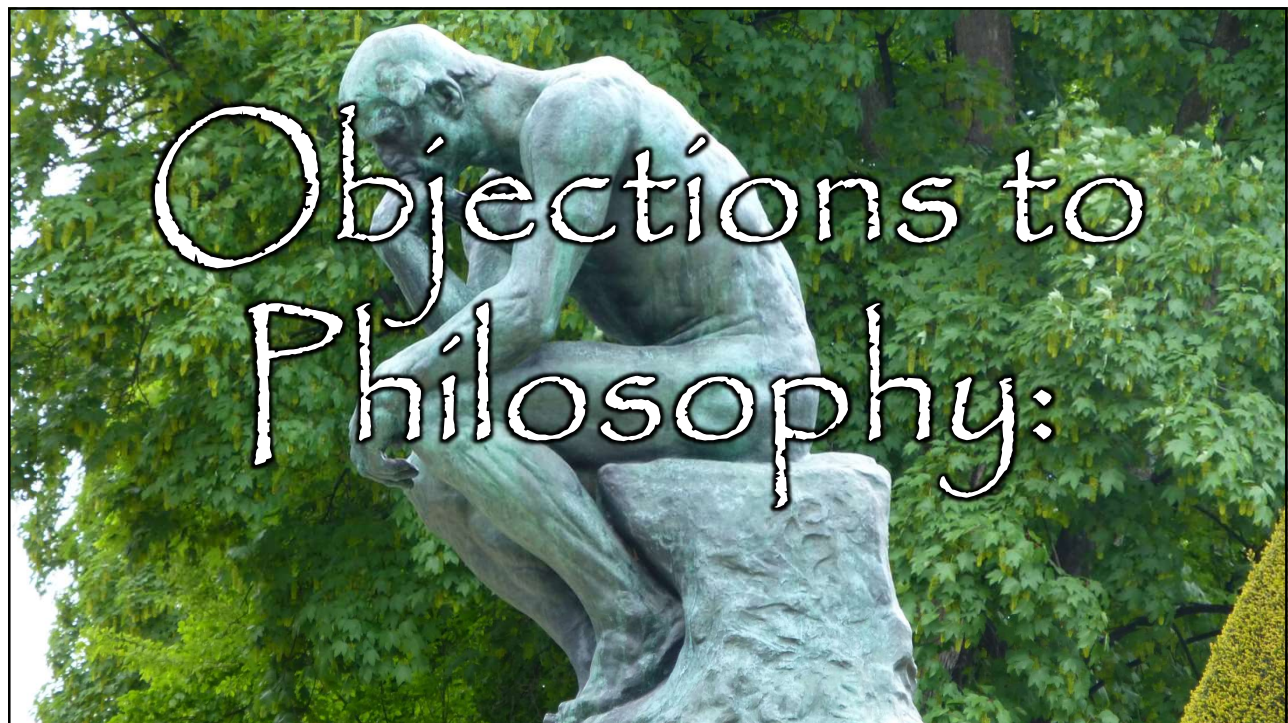
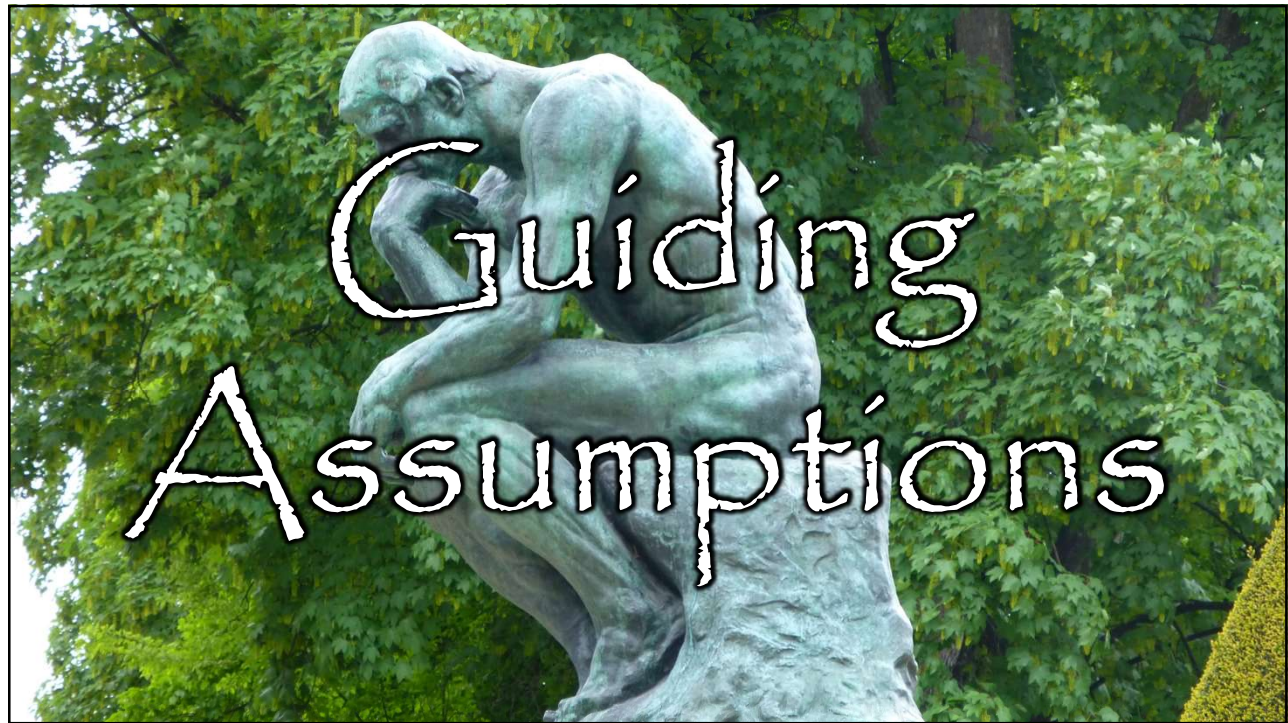
Primate ancestors

- Family: Cercopithecoidea: 20+ genera of **Old World Monkeys**
- Family: Hylobatoidea: 11 genera of **Gibbons**
- Family: Hominoidea:
 - Subfamily: Hylobatini: 15-20 Mya
 - Family: Hominidae:
 - Subfamily: Homininae:
 - Tribe: Hominini:
 - Genus: Pongo: 2 species of **Orangutan**
 - Genus: Gorilla: 2 species of **Gorilla**
 - Genus: Pan: 2 species of **Chimpanzee**
 - Genus: Homo: 1 species of **Human**

Hominids (Family Hominidae)
The Great Apes

Sometimes an understanding of Scripture corrects a misunderstanding of nature.





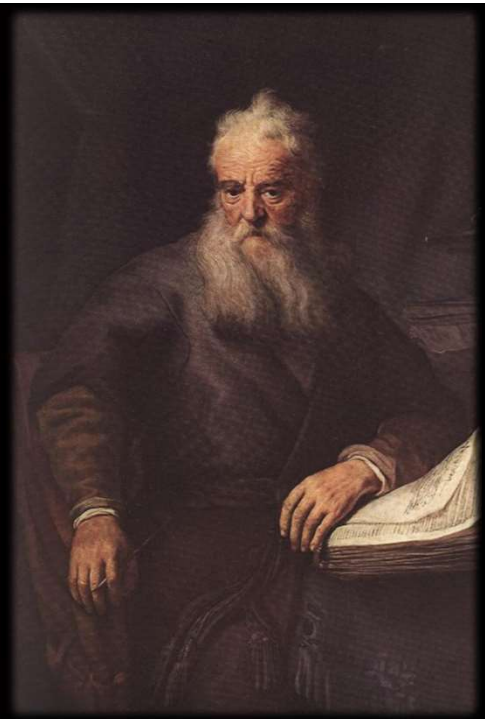
Objection


Isn't Philosophy an Enemy?

✧ 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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
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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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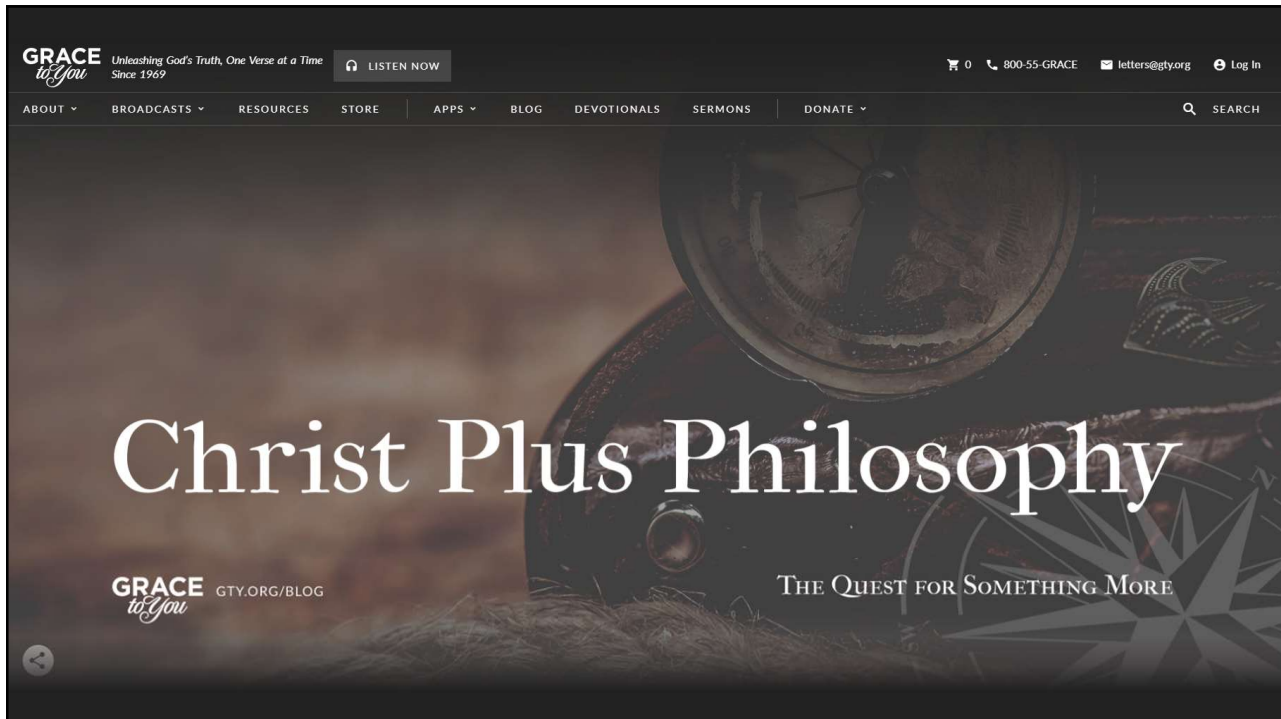


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Christ Plus Philosophy

by John MacArthur | Wednesday, April 10, 2019

“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]

Comments (11)

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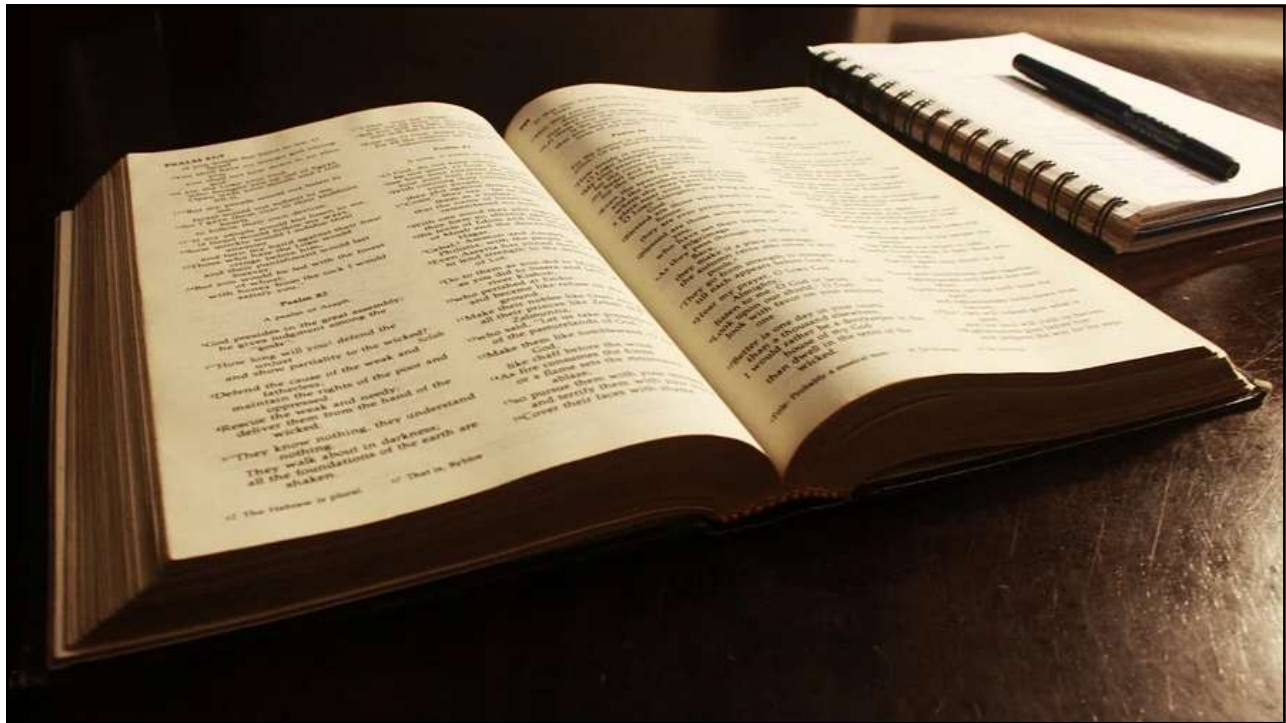


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Southern Evangelical Seminary





✧ 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."

Isaiah 55:6-9

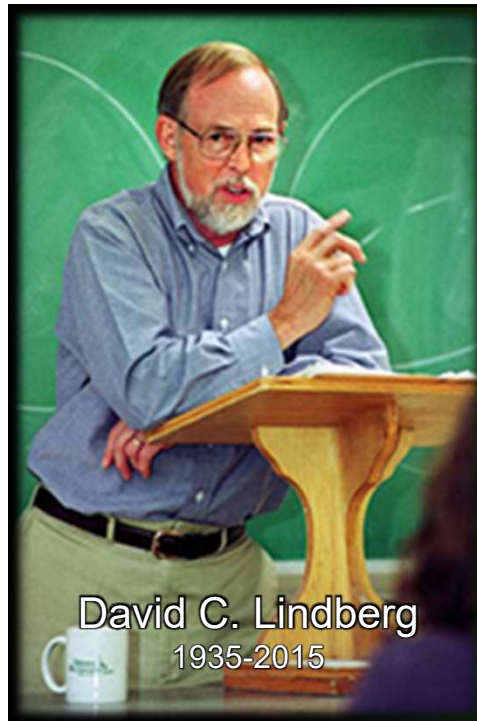
{6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. {8} "For My thoughts are not your thoughts, nor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



Tertullian
160-220

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

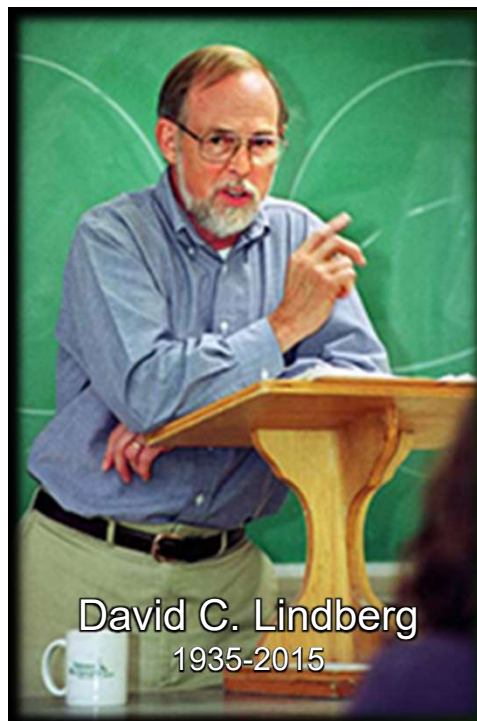
[Tertullian, *The Prescription against Heretics*, 7]



David C. Lindberg
1935-2015

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

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



David C. Lindberg
1935-2015

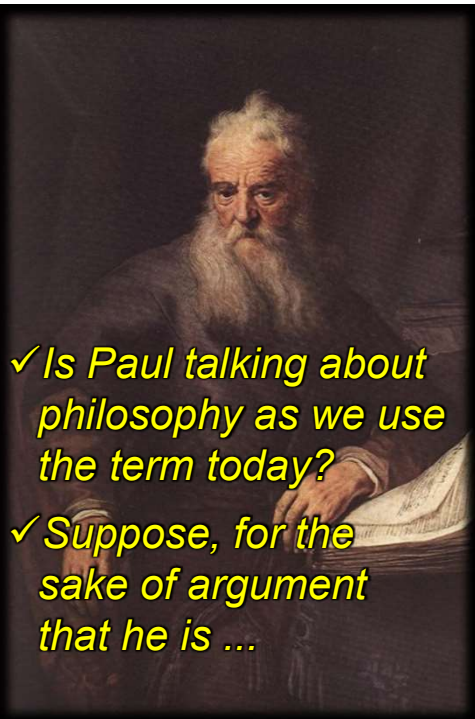
“This attitude imputed to Tertullian is at an extreme end of a broad spectrum of patristic opinion. If the pagan learning embodied in the classical tradition appeared dangerous, it also proved indispensable, and the level of hostility expressed by Tertullian in his moments of rhetorical overkill was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

[Lindberg, "The Medieval Church," 11]

✧ Colossians 2:8 ✧

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

The Apostle Paul



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

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

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

The Apostle Paul
Epistle to the Colossians



**"Beware lest anyone
cheat you through
philosophy and empty
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tradition of men,
according to the basic
principles of the world,
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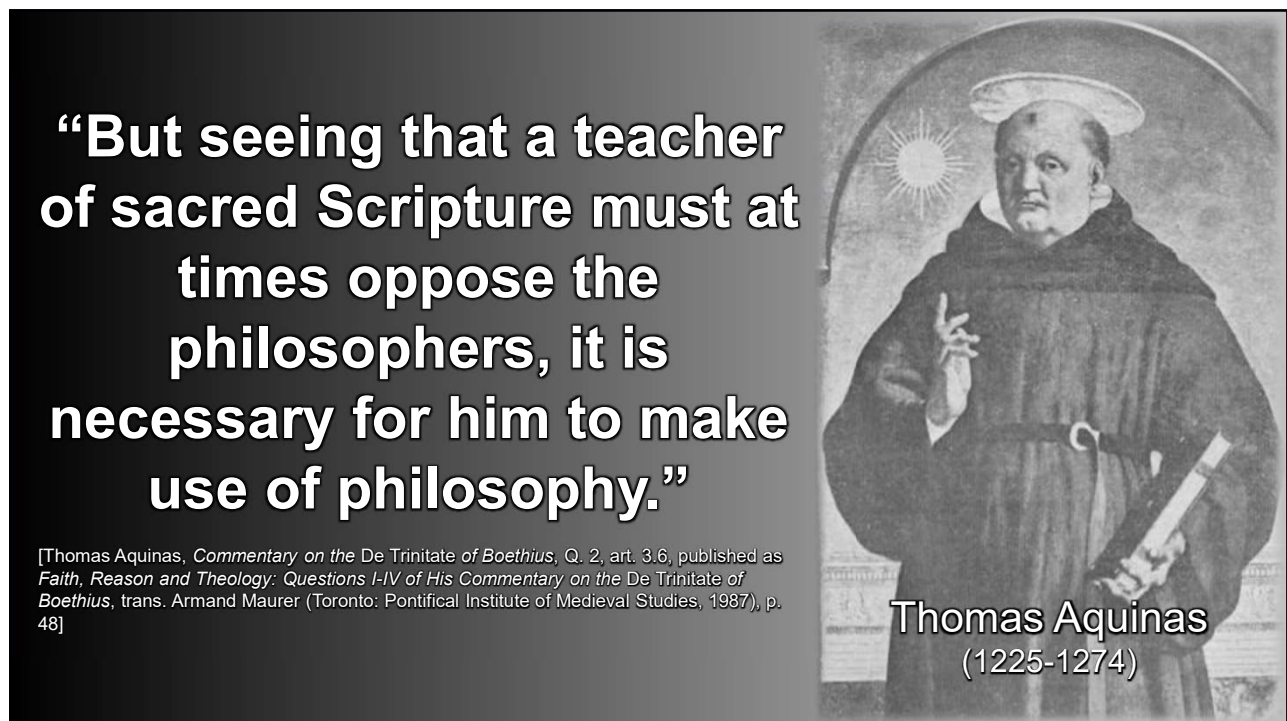
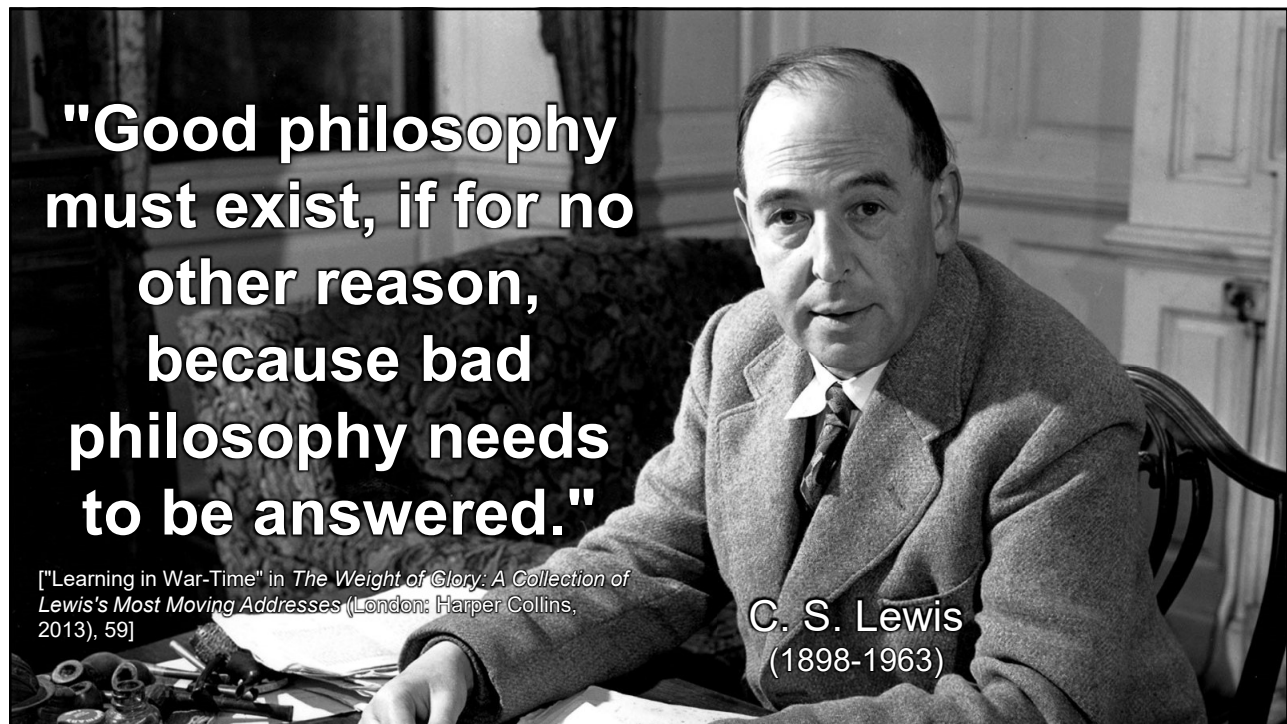
The Apostle Paul
Epistle to the Colossians

✓ *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."*

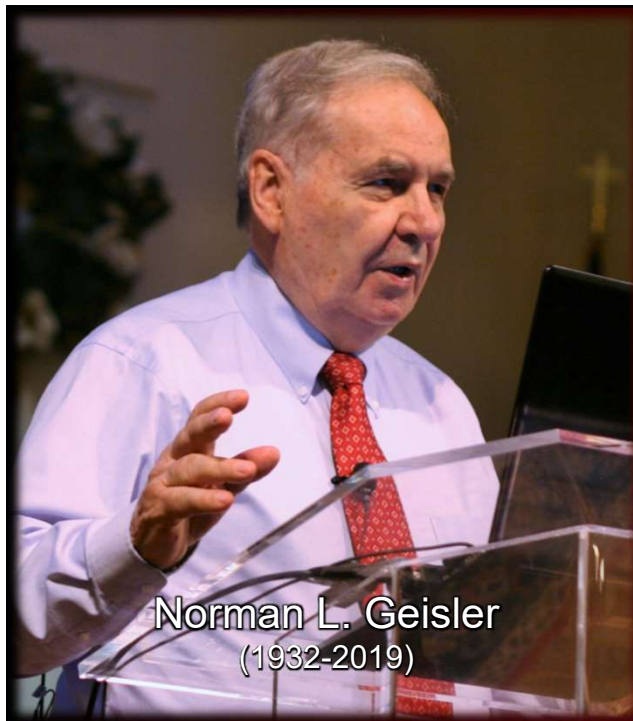


***"There is no one as
dogmatically
beholden to a
metaphysic as the
man who denies
that he has one."***

Edward Feser "The Metaphysics of Conservatism"



Edward Feser



Norman L. Geisler
(1932-2019)

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

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

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

The Apostle Paul
Epistle to the Colossians

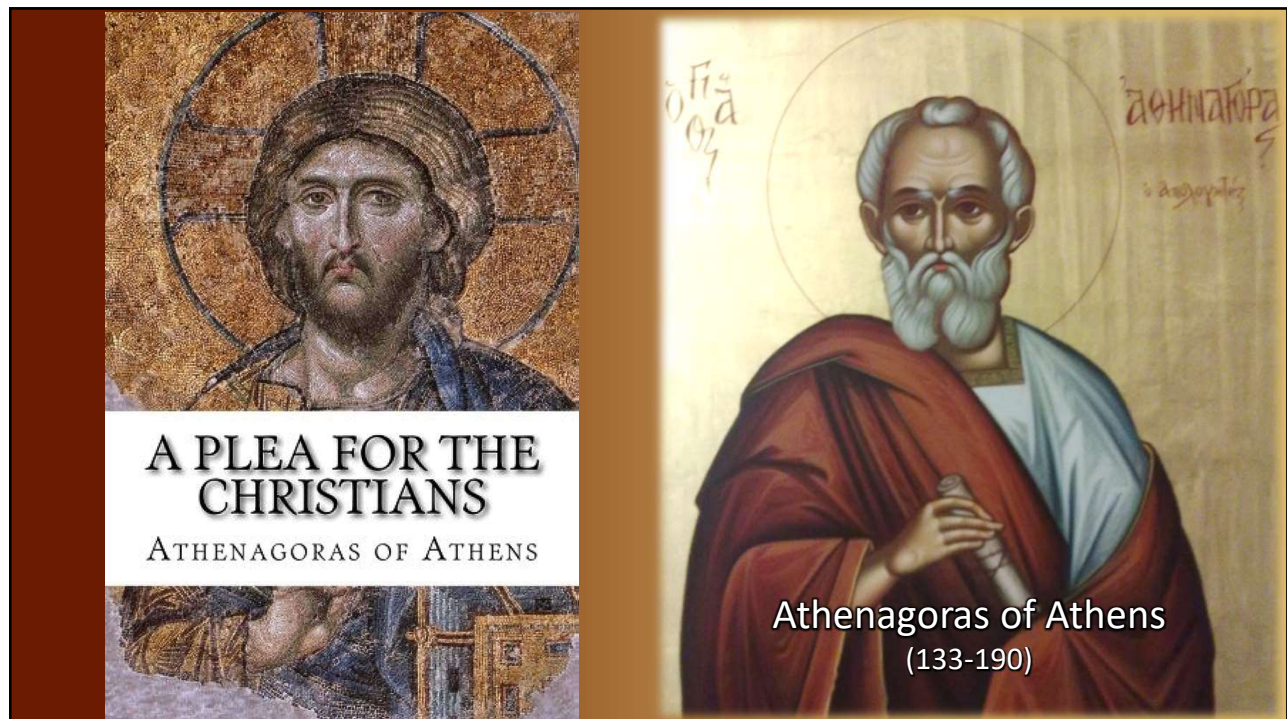
✓ *I do not believe that Paul had philosophy in mind as we use the term today.*

**"Beware lest anyone
cheat you through
philosophy and empty
deceit, according to the
tradition of men,
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principles of the world,
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Christ."**

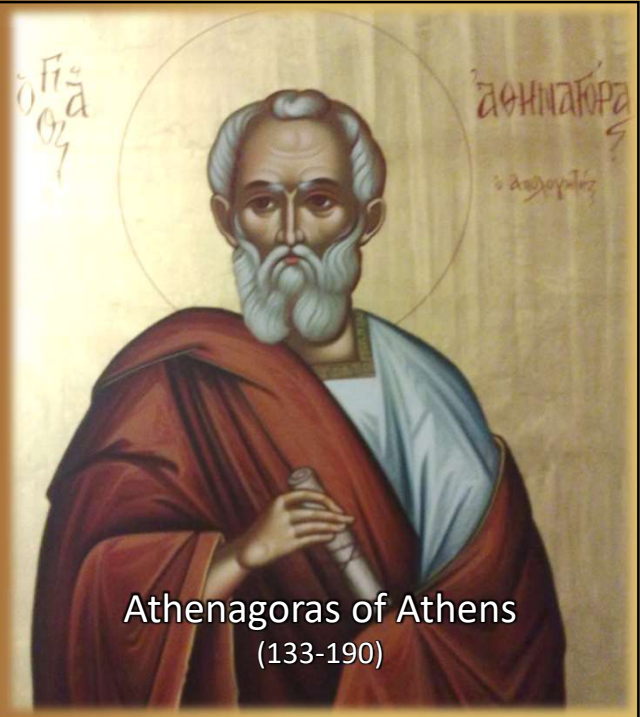
The Apostle Paul
Epistle to the Colossians

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

Some Voices from Christian History on Philosophy



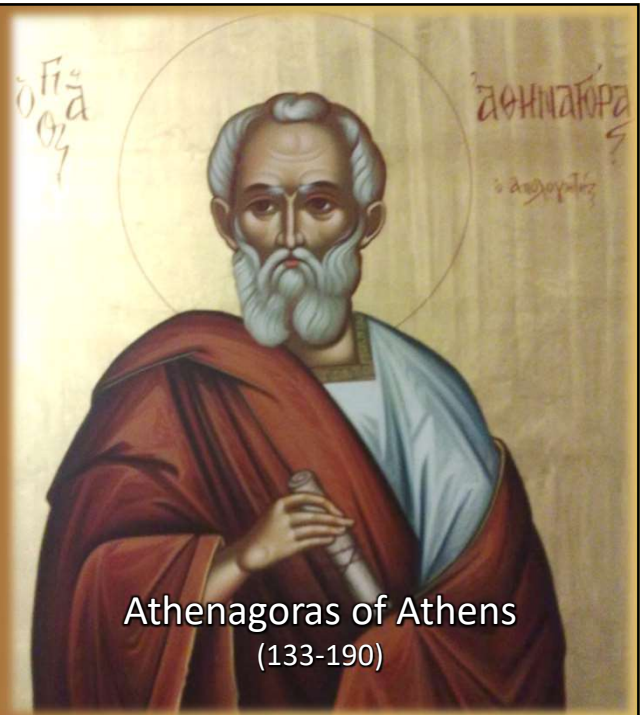
"Since, therefore, the unity of the Deity is confessed by almost all [of these philosophers], even against their will, when they come to treat of the first principles of the universe, and we in our turn likewise assert that He who arranged this universe is God —



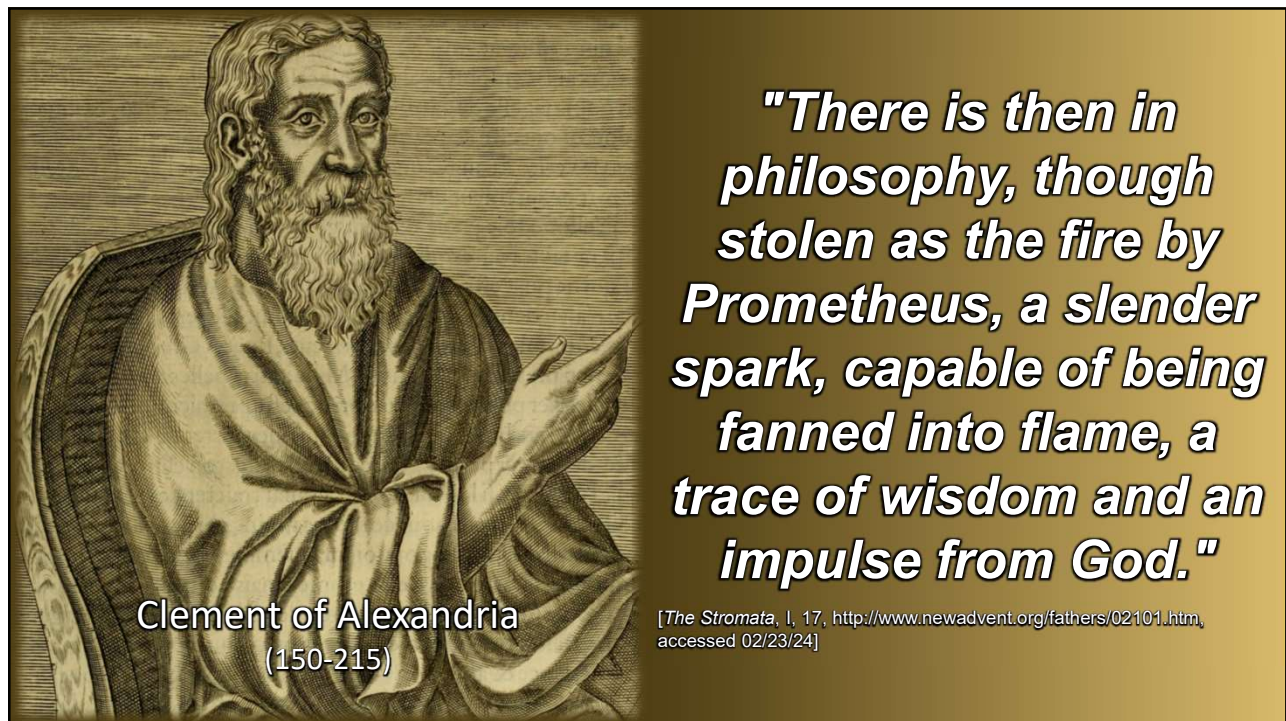
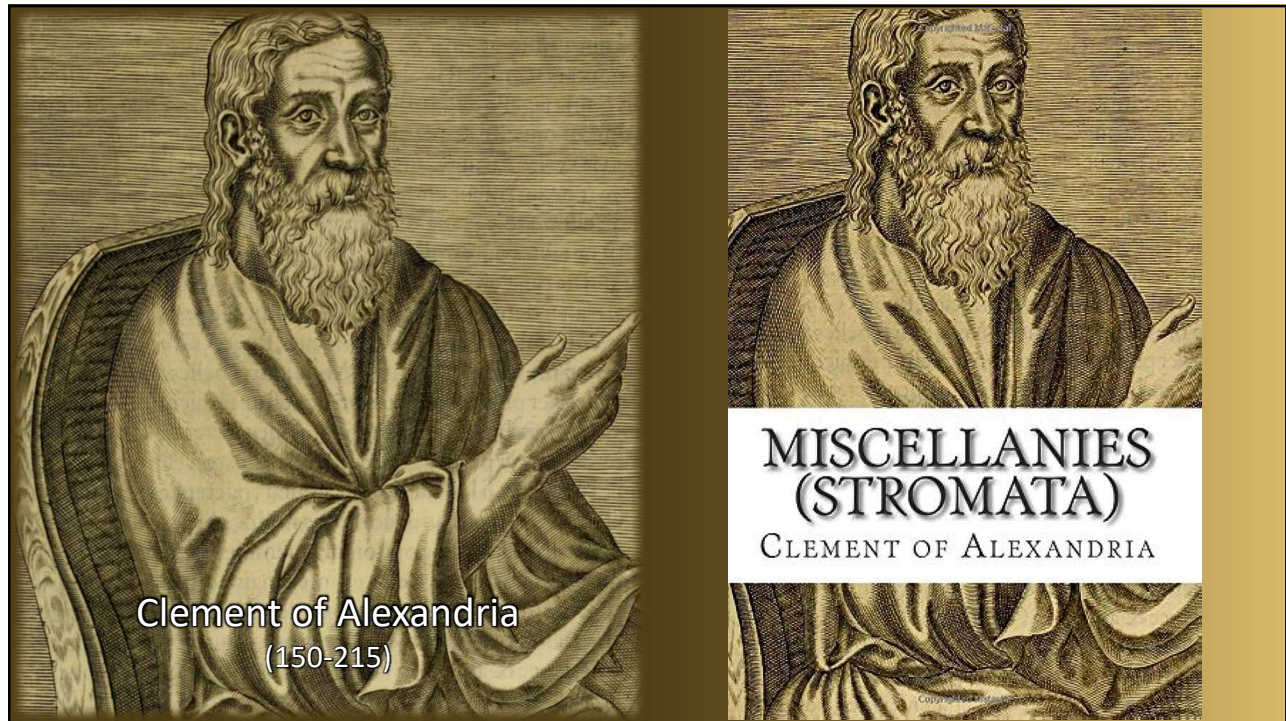
Athenagoras of Athens
(133-190)

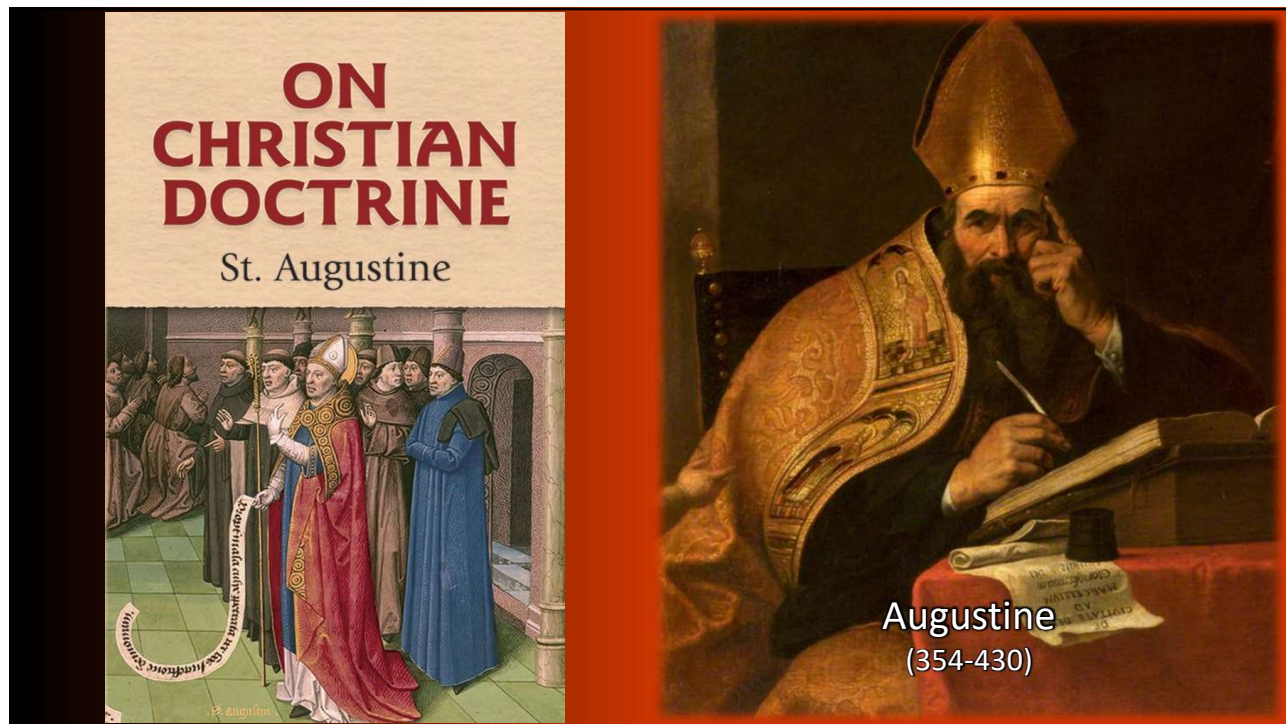
why is it that they can say and write with impunity what they please concerning the Deity, but that against us a law lies in force, though we are able to demonstrate what we apprehend and justly believe, namely that there is one God, with proofs and reason accordant with truth?"

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



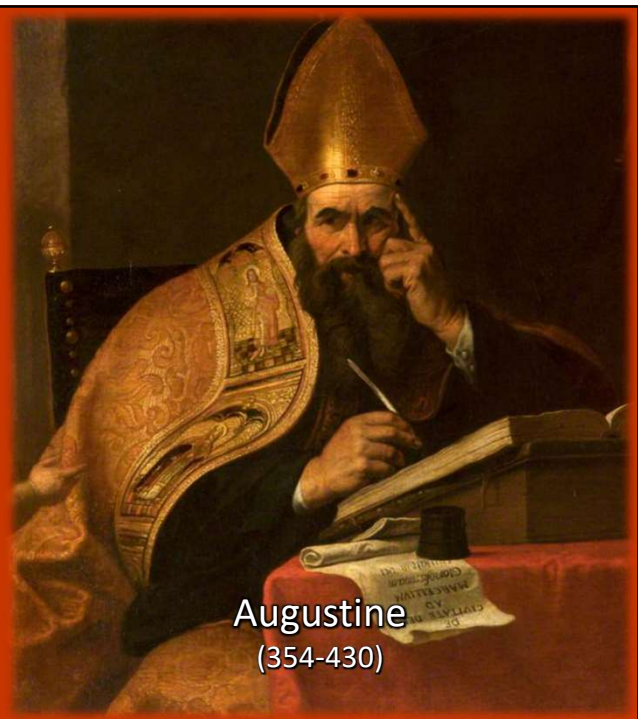
Athenagoras of Athens
(133-190)



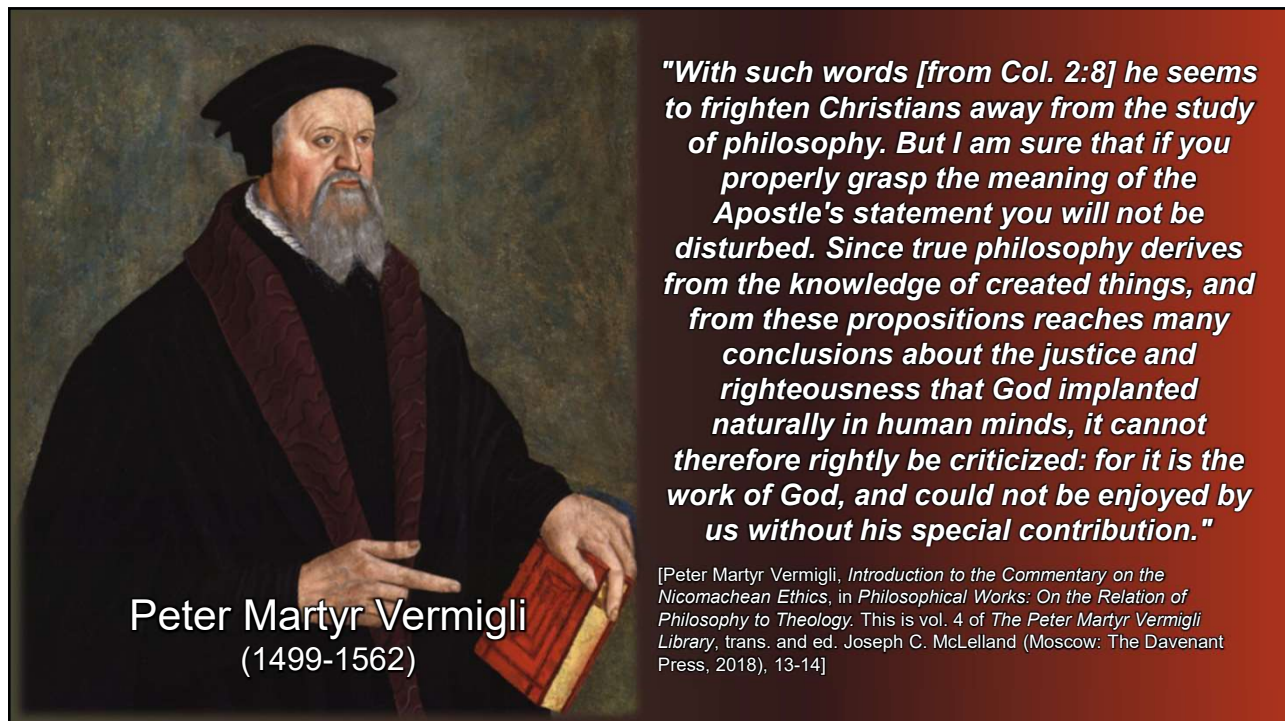
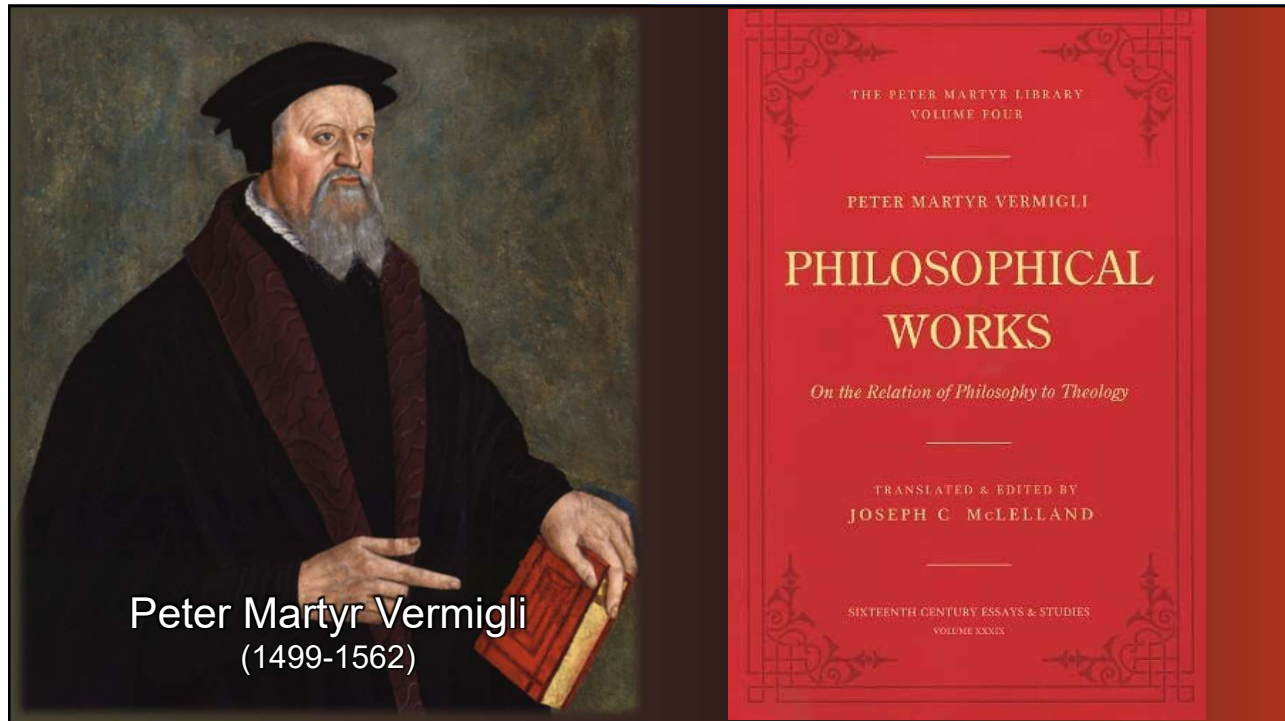


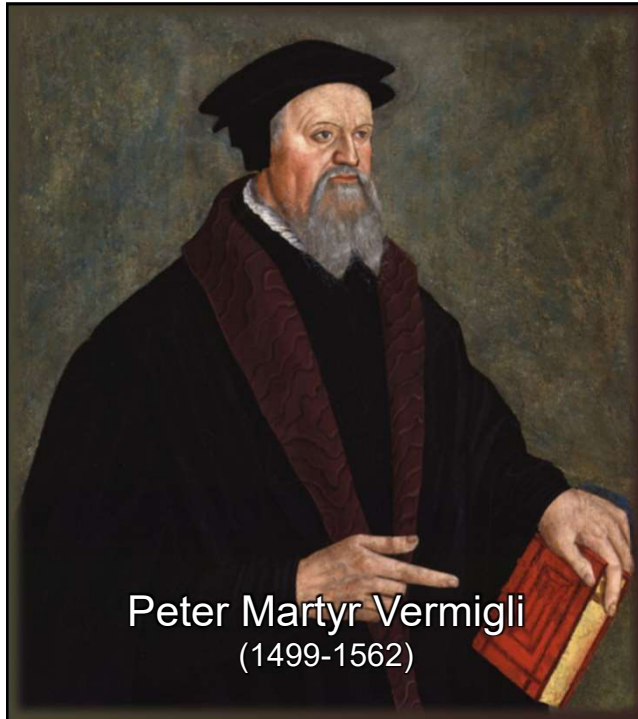
"Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it."

[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)

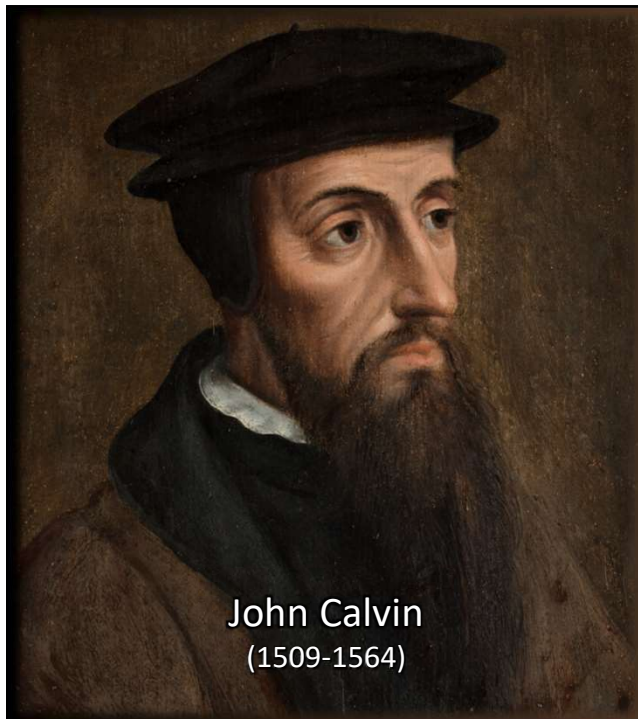




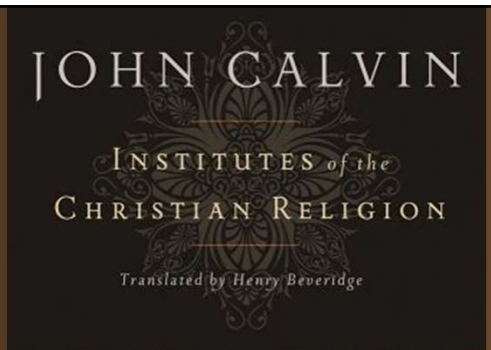
Peter Martyr Vermigli
(1499-1562)

"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]

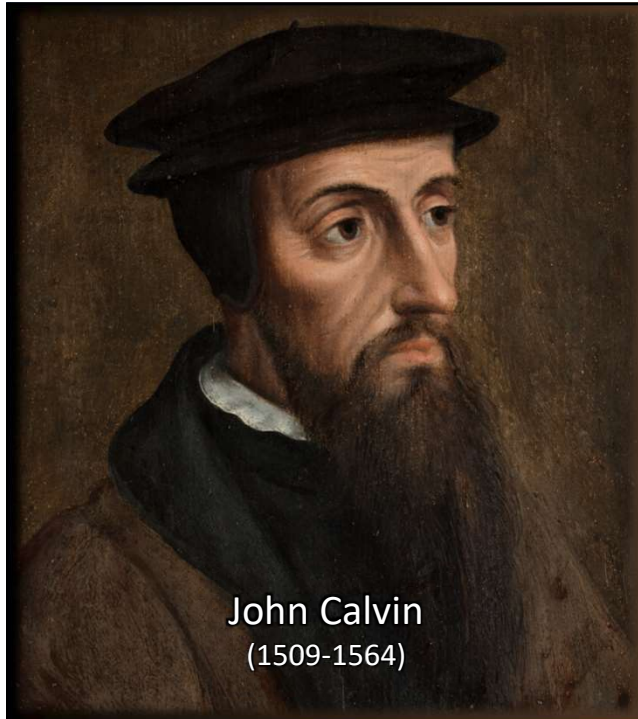


John Calvin
(1509-1564)



JOHN CALVIN
INSTITUTES of the
CHRISTIAN RELIGION
Translated by Henry Beveridge

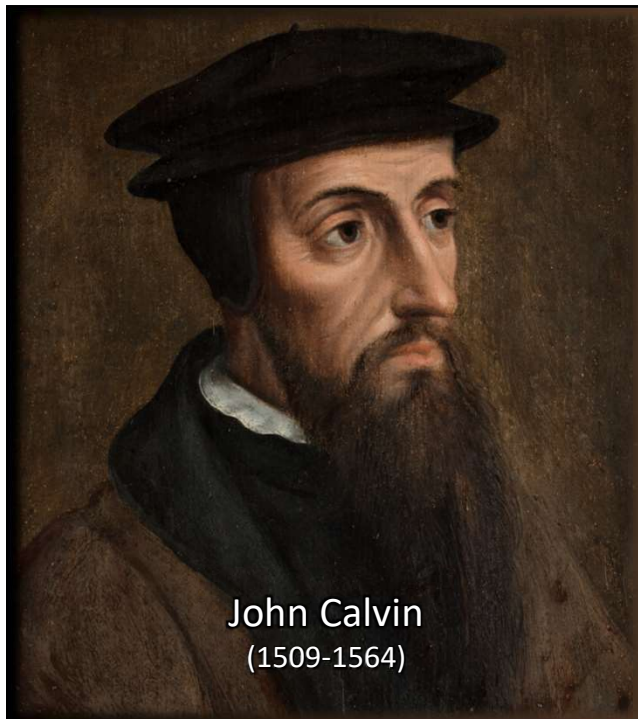




John Calvin
(1509-1564)

"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."

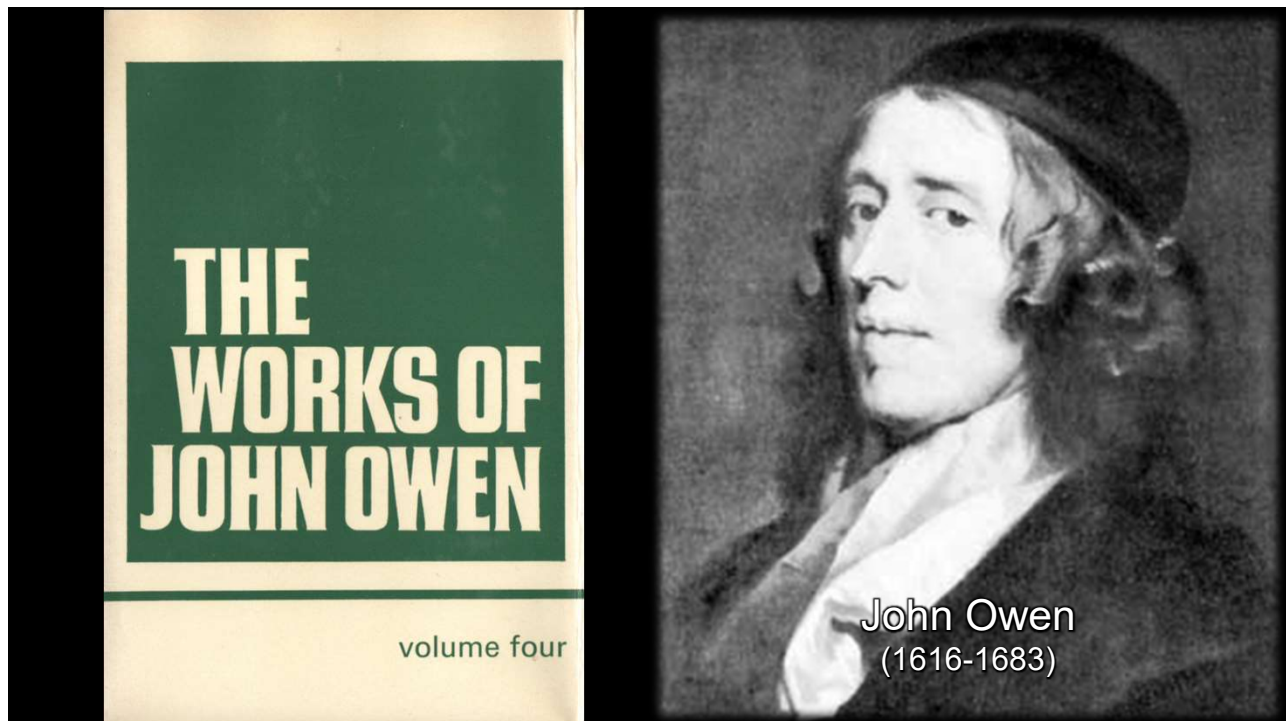
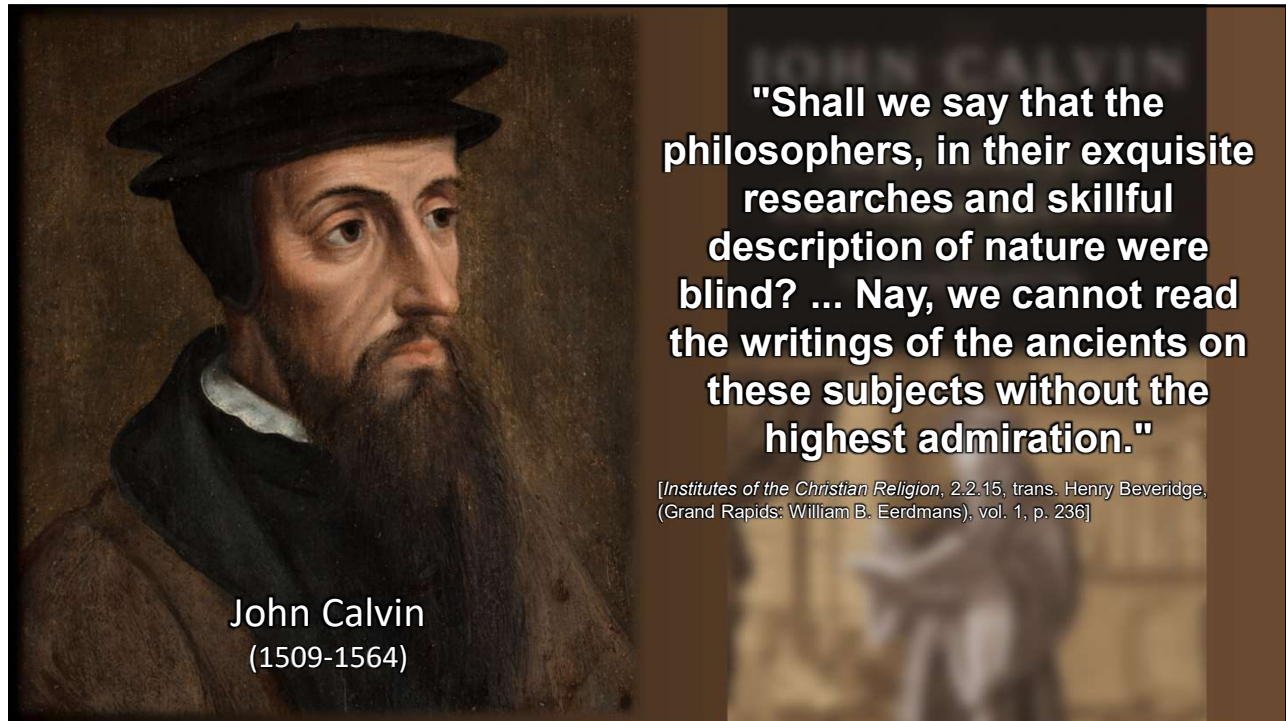
[John Calvin, *Institutes of the Christian Religion*, 2.2.16, 2 vols., trans. Henry Beveridge (Grand Rapids: Wm. B. Eerdmans, 1975), vol. 1, pp. 236-237]



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]

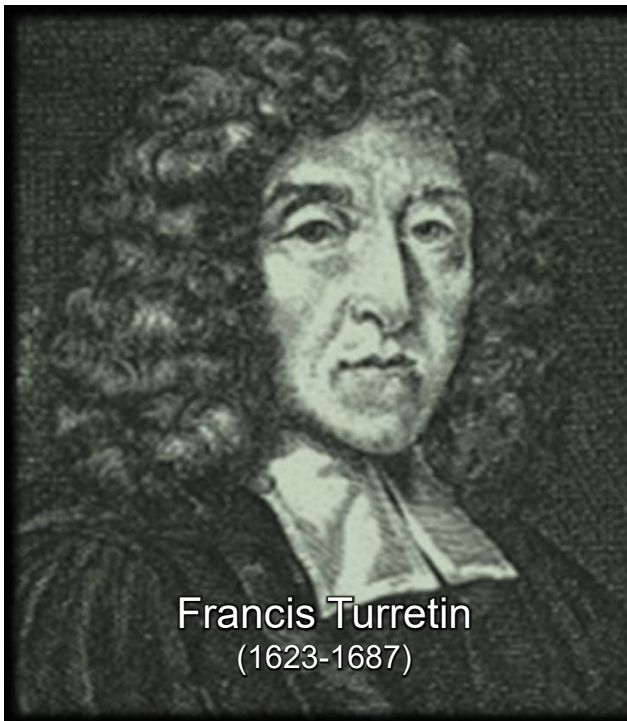


"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."

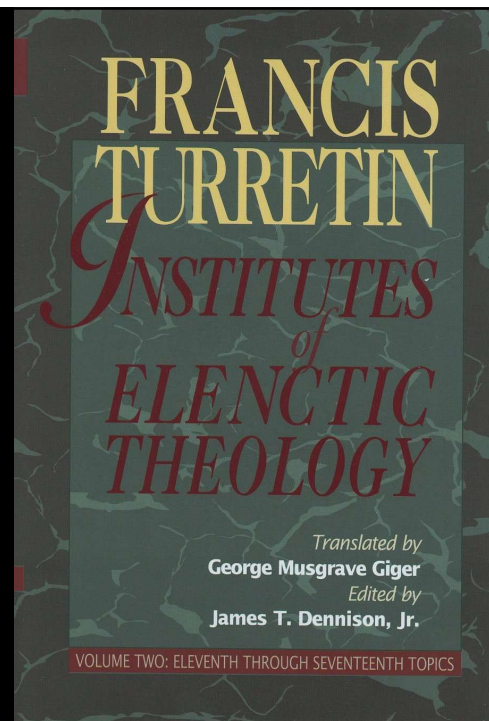
[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]

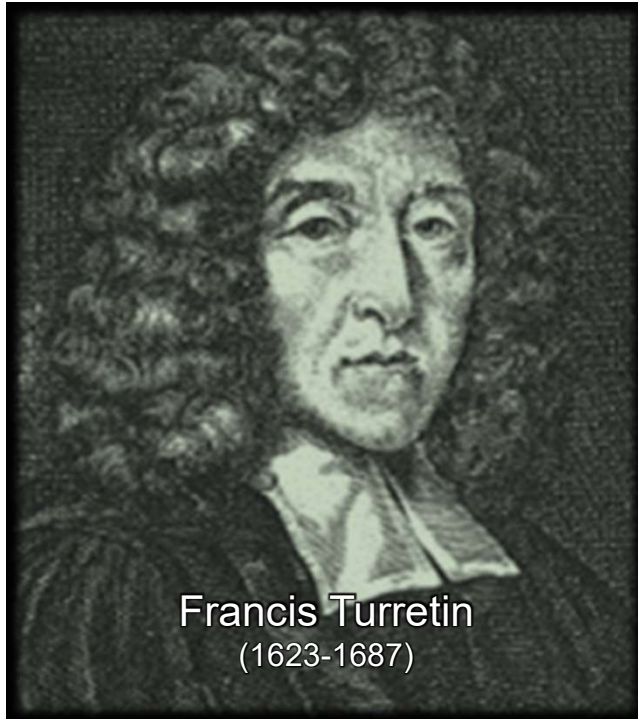


John Owen
(1616-1683)



Francis Turretin
(1623-1687)

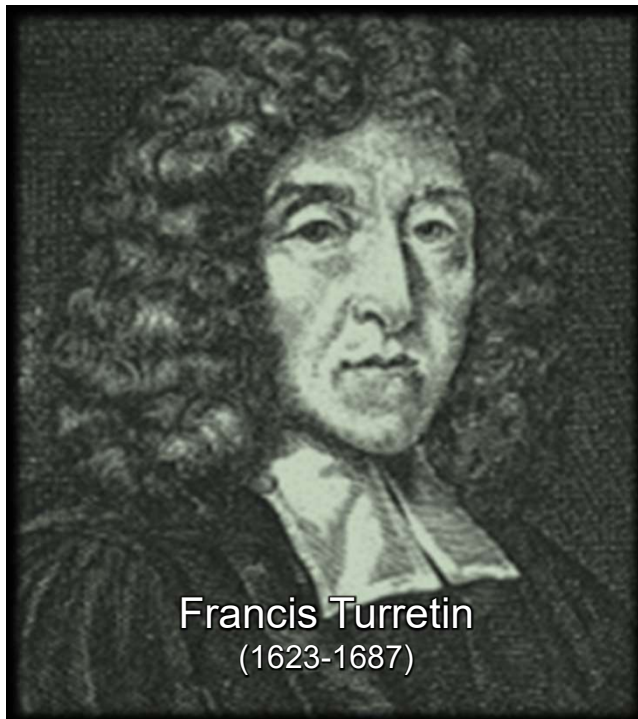




Francis Turretin
(1623-1687)

"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."

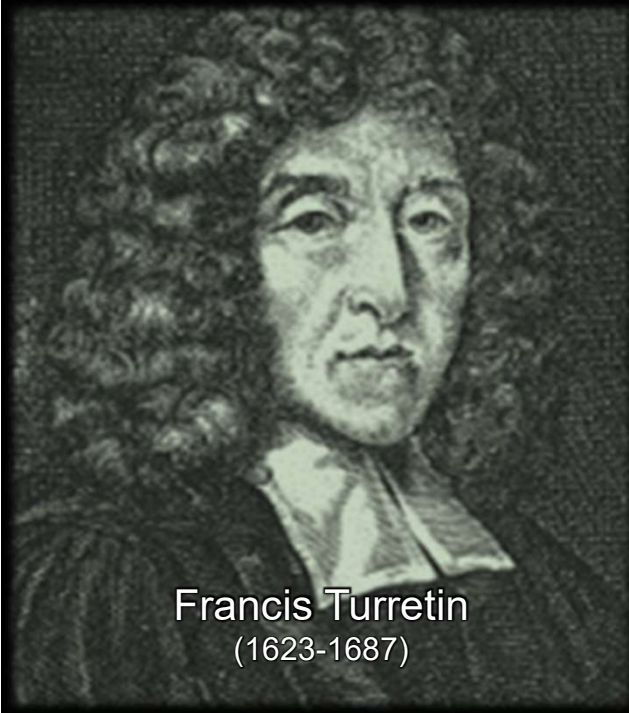
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



Francis Turretin
(1623-1687)

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

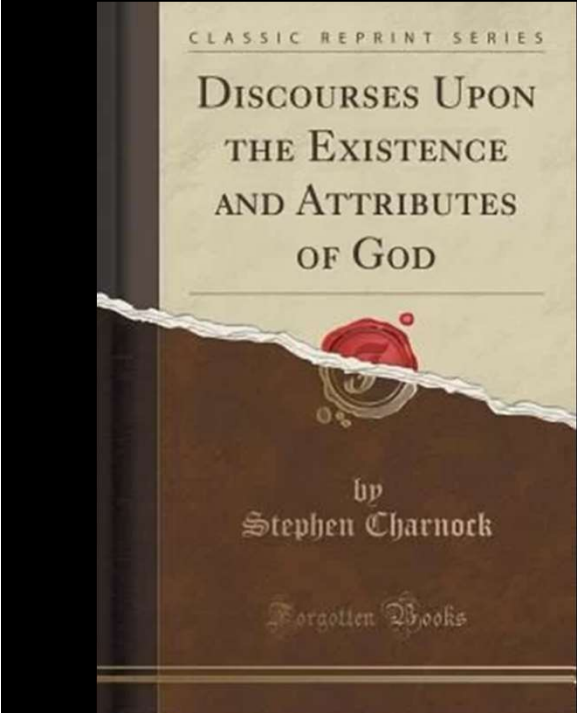
[*Institutes of Elenctic Theology*, First Topic: Theology, Q. XIII, trans. by George Musgrave Giger, (Phillipsburg: P & R, 1992, vol. 1, p. 44)]



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)]




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OF GOD**

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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]



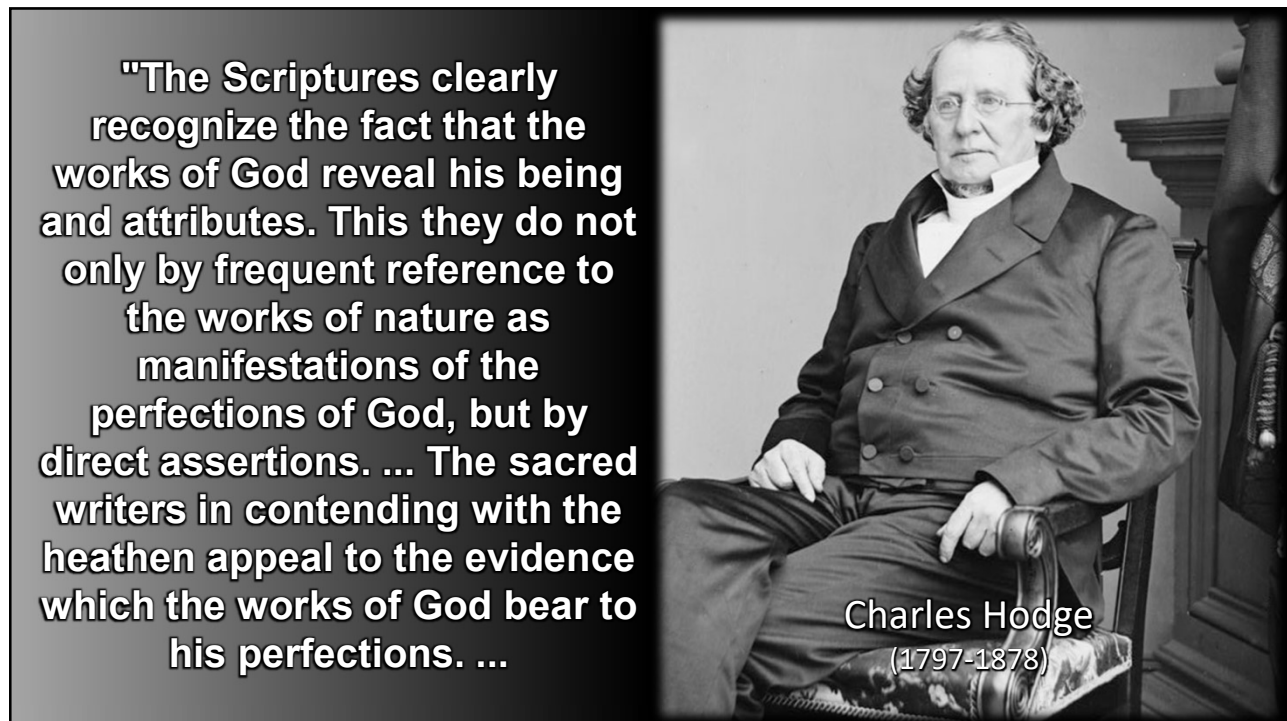
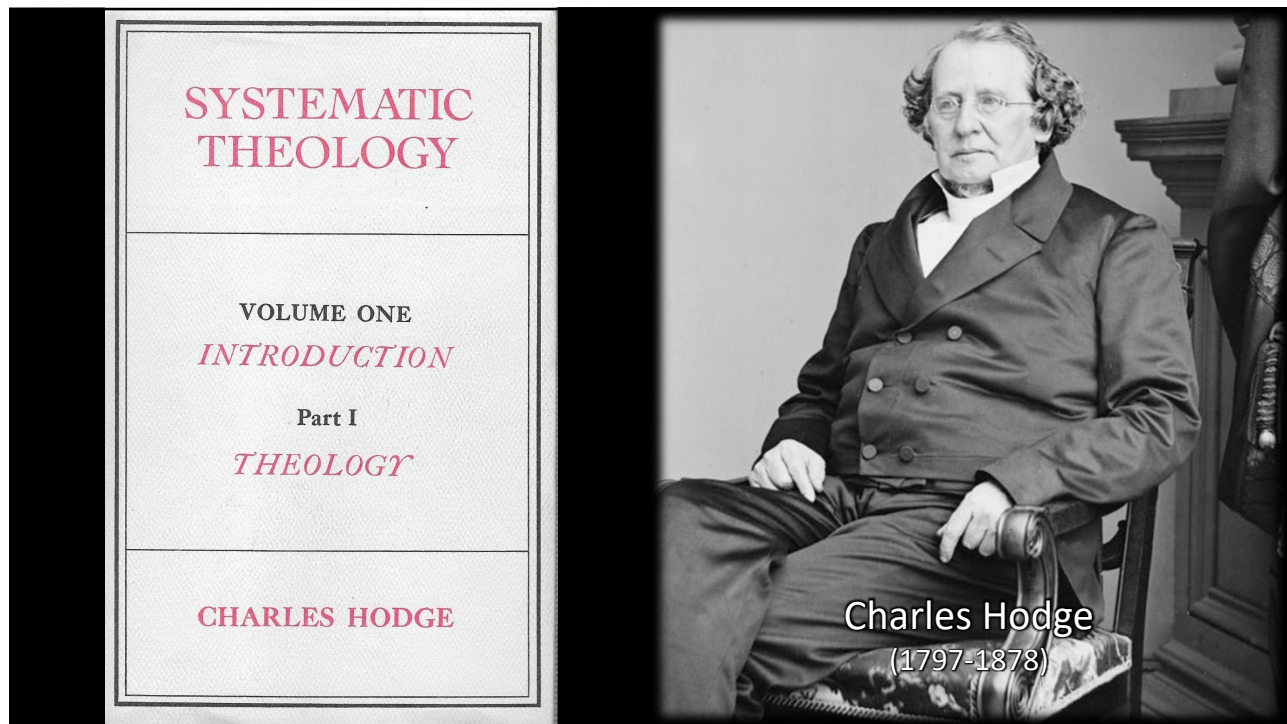
Stephen Charnock
(1628-1680)

"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]

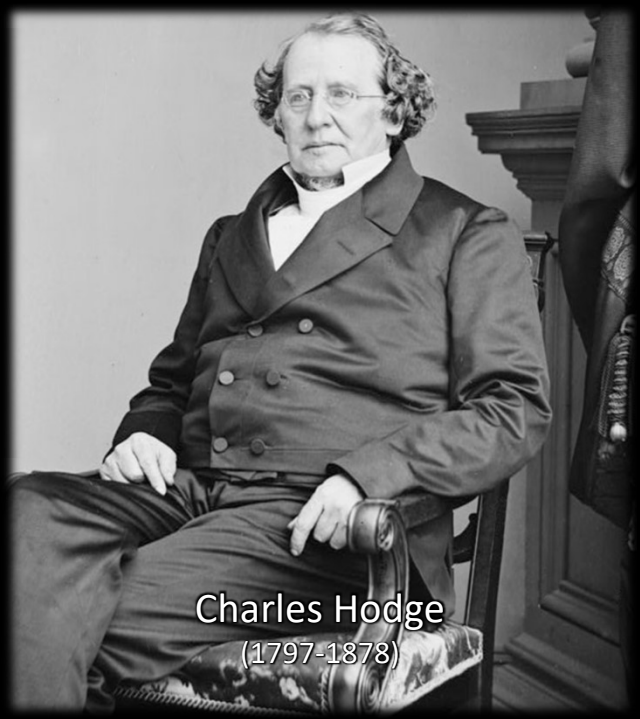


Stephen Charnock
(1628-1680)

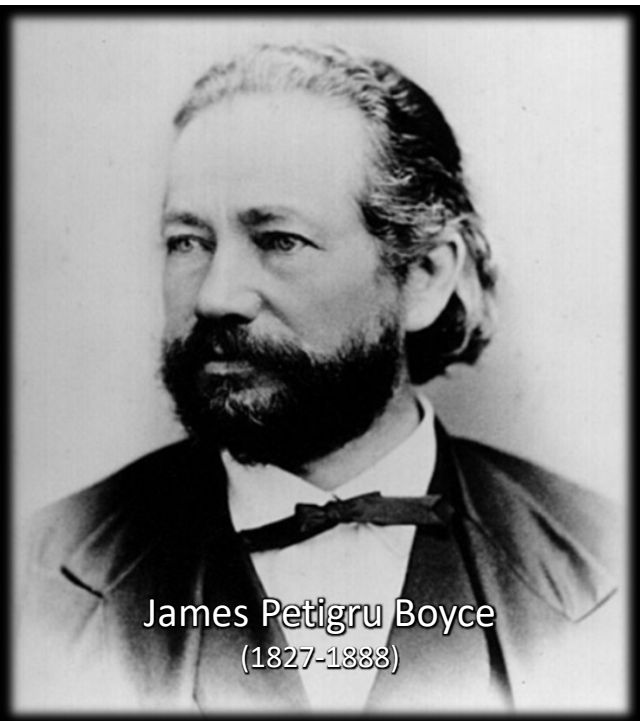
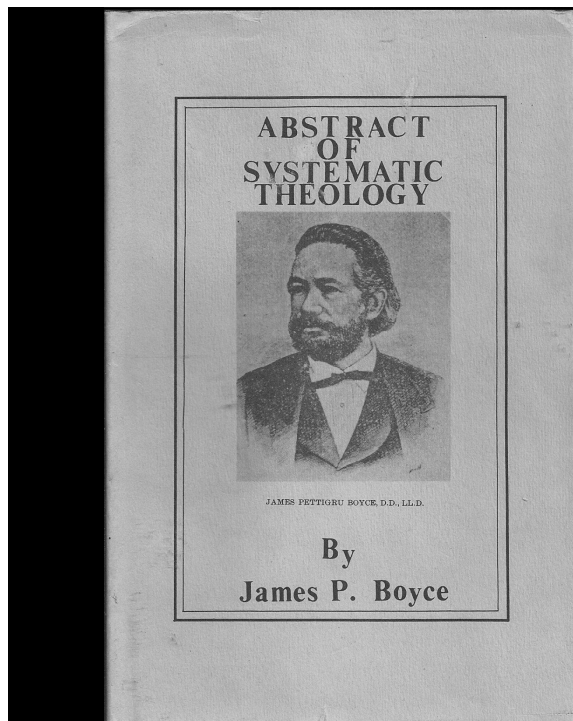


"It cannot, therefore, be reasonably doubted that not only the being of God, but also his eternal power and Godhead are so revealed in his works, as to lay a stable foundation for natural theology."

[Charles Hodge, *Systematic Theology*, 3 vols. (Grand Rapids: Wm. B. Eerdmans, 1975), I, II, §3, p. 24]

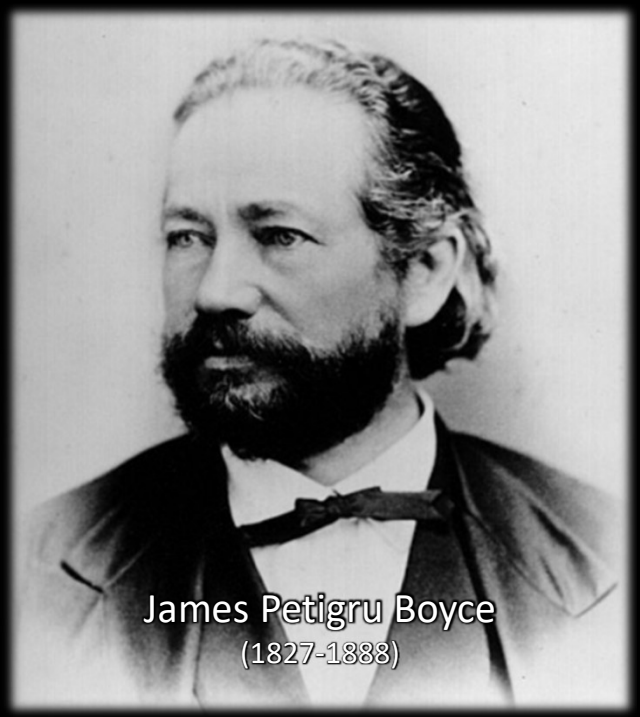


Charles Hodge
(1797-1878)



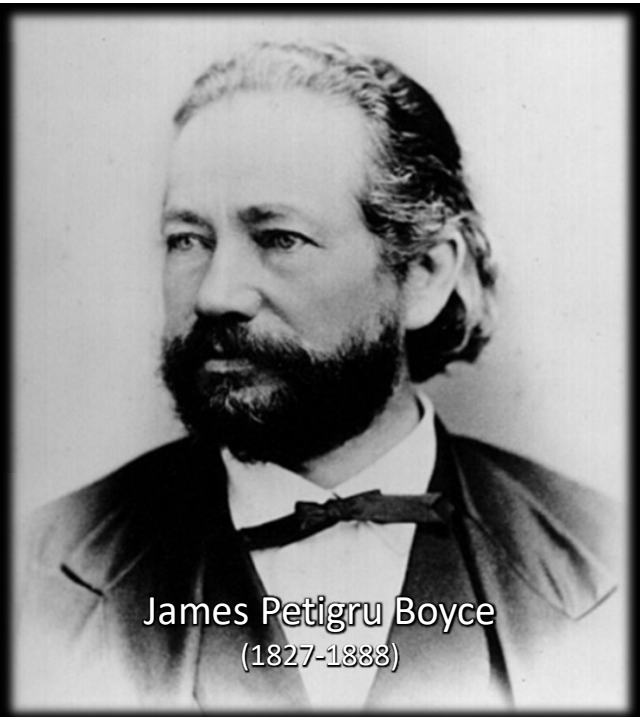
James Petigru Boyce
(1827-1888)

"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)

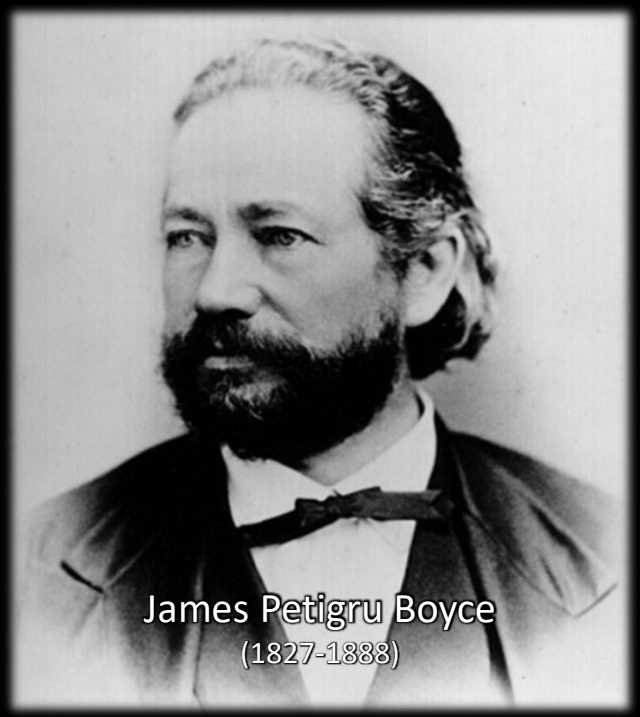
"The means by which the mind attains knowledge in the exercise of its faculties, are five. 1. Consciousness ... 2. Observation ... 3. intuitive conceptions, 4. The dispositions, instincts and tendencies of our natures ... 5. The course of events in nature, as tending to good or evil



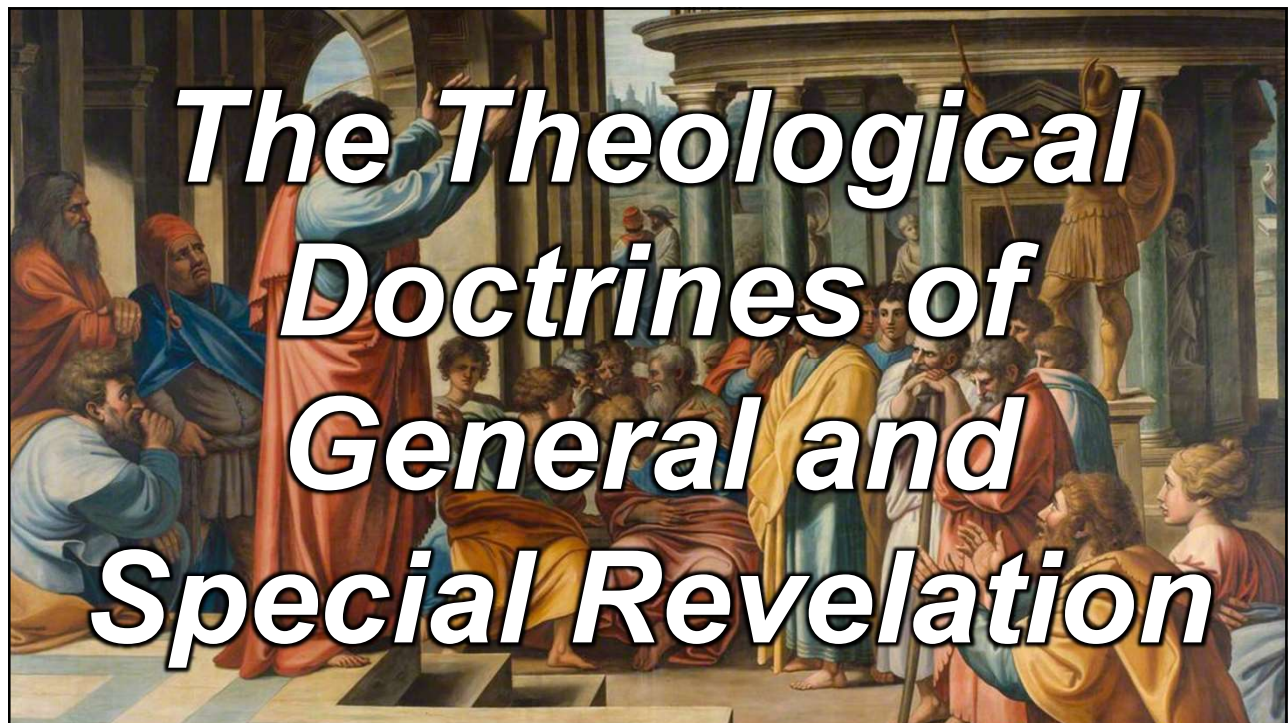
James Petigru Boyce
(1827-1888)

"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)

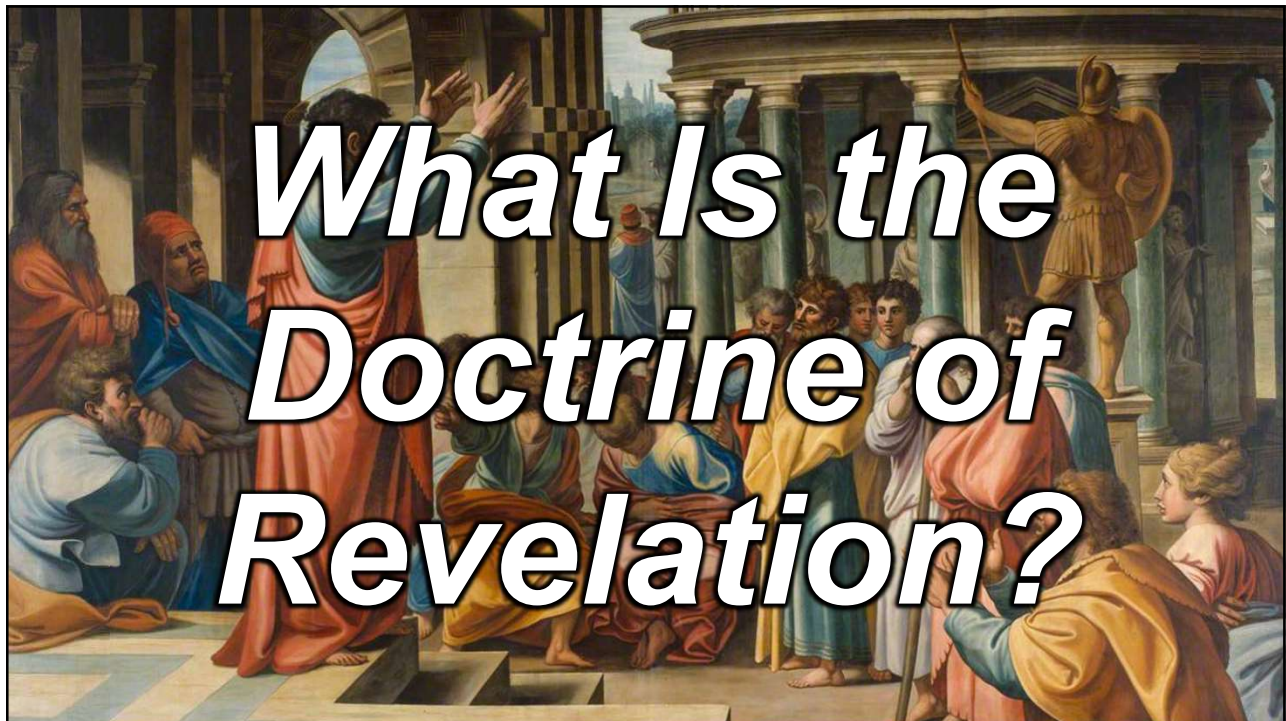


Intro to God's Revelation 6-Week Curriculum by Dr. Richard Howe

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

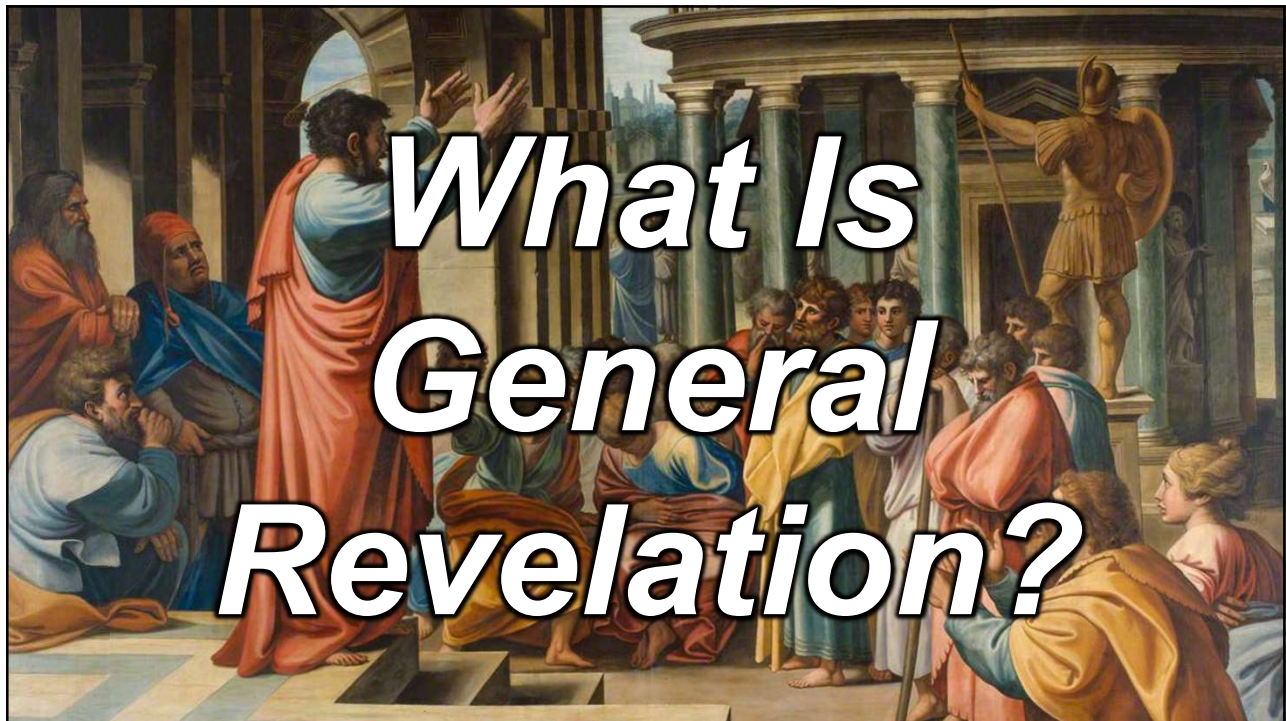
Perfect for Sunday school classes, small groups or individual study!

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



∞ Revelation ∞

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



General Revelation 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.



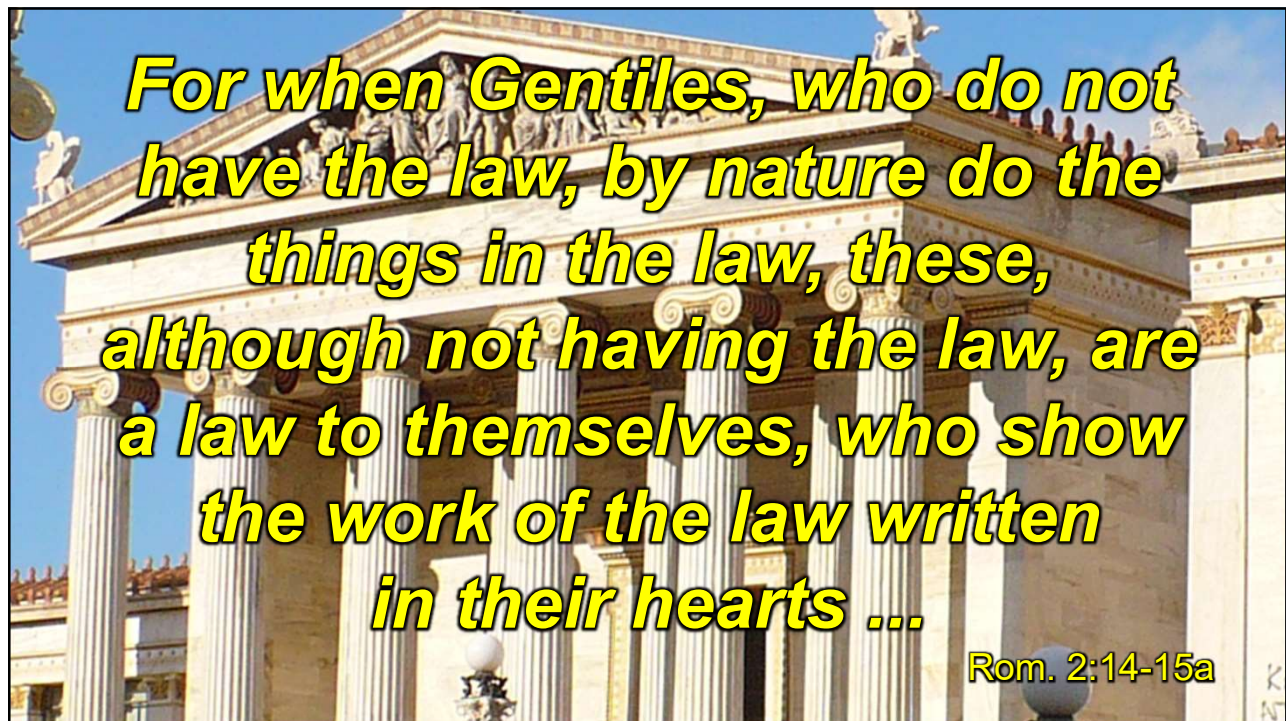
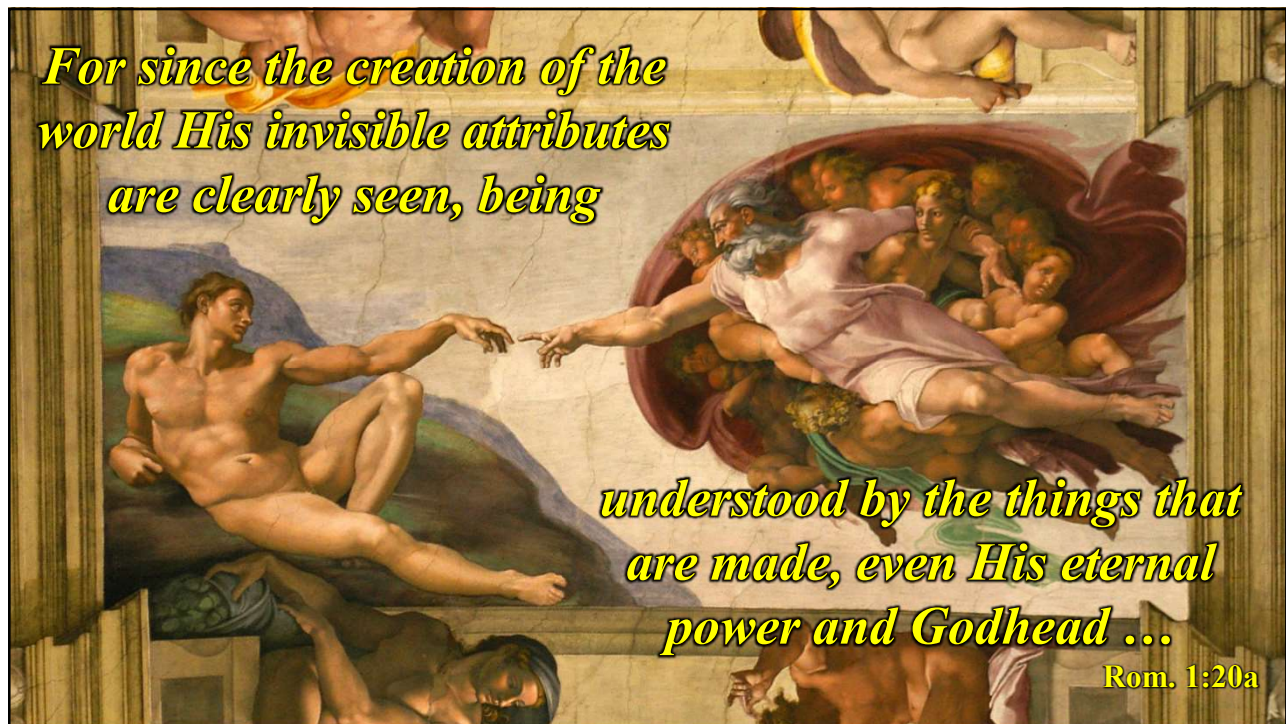
***The heavens declare
the glory of God; and
the firmament shows
His handiwork.***

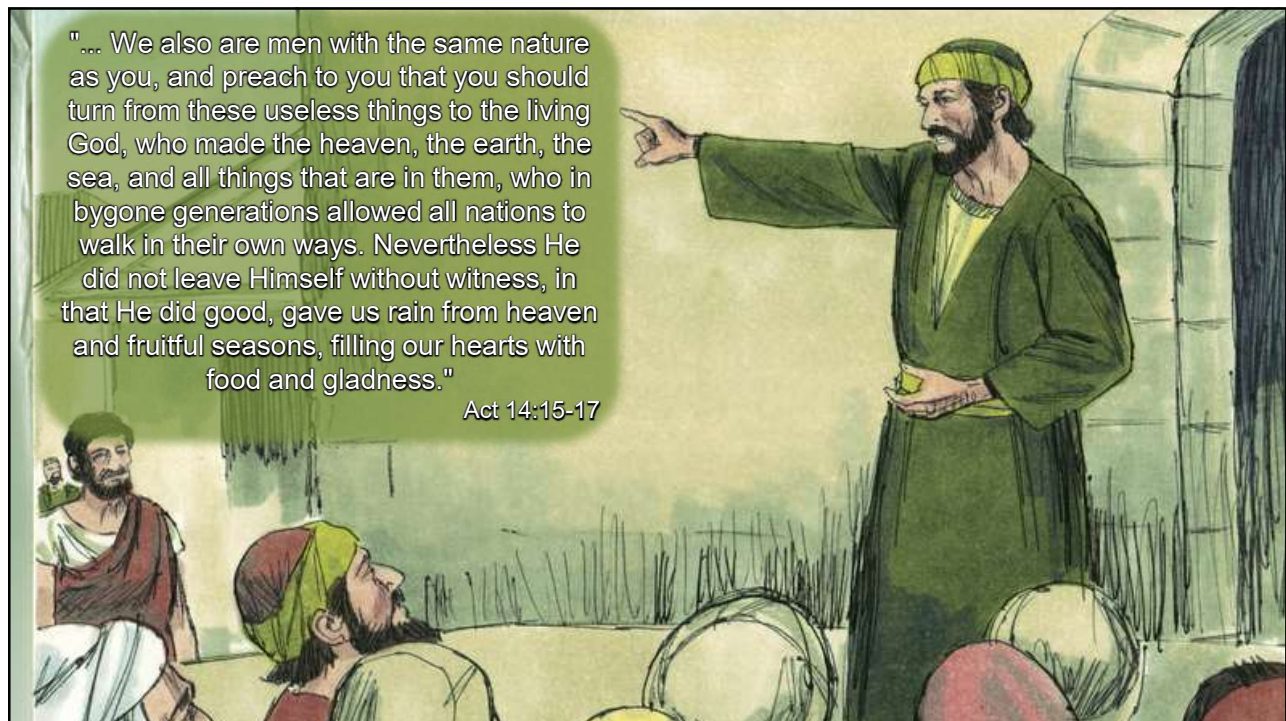
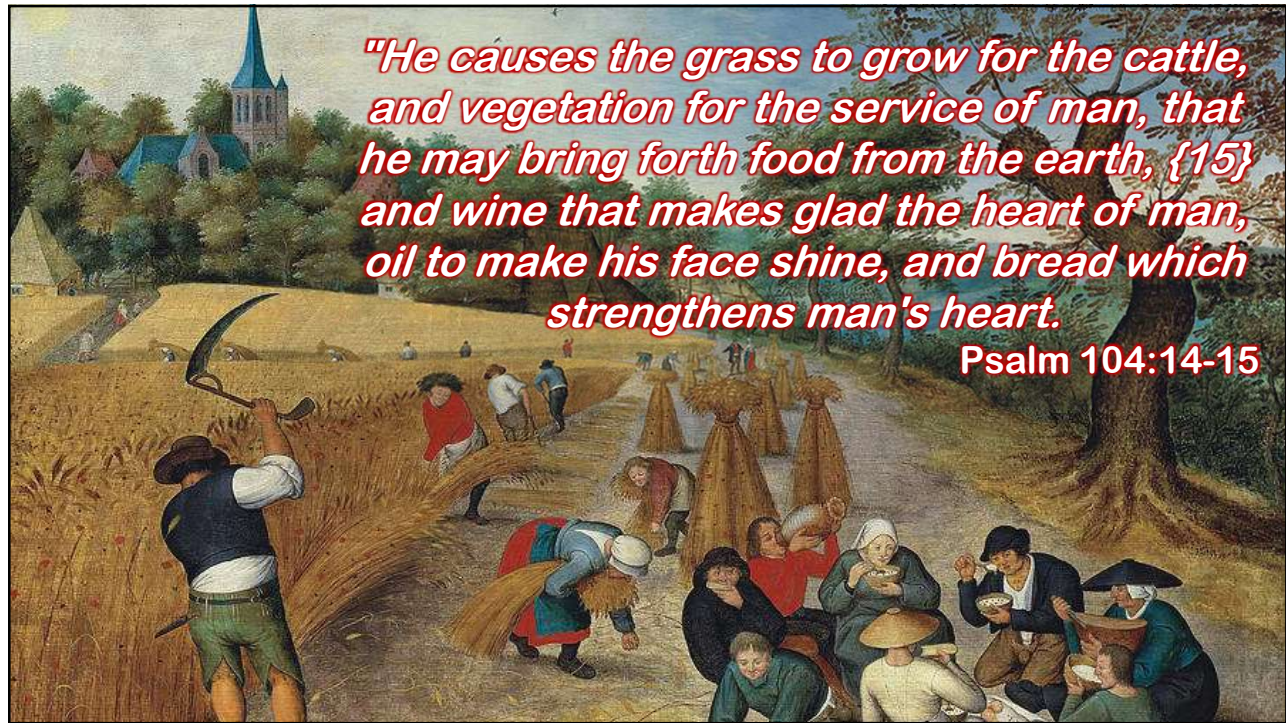
Psalm 19:1



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

Psalm 97:6



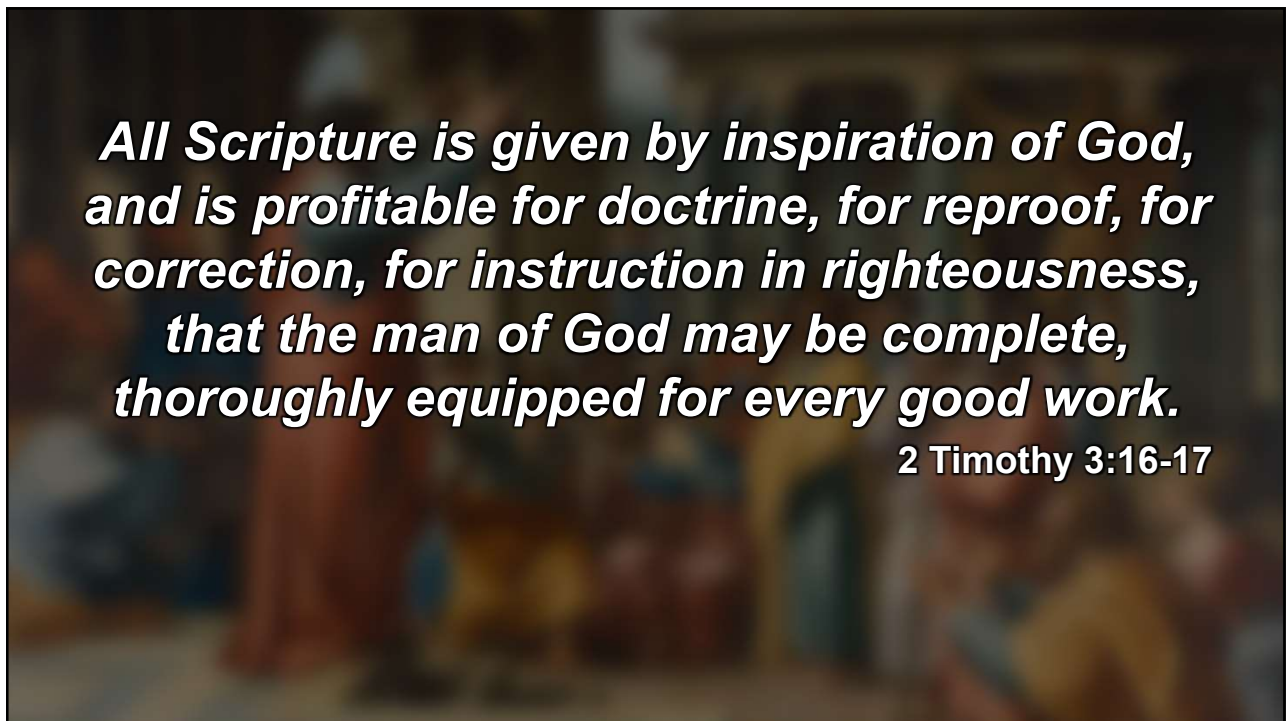
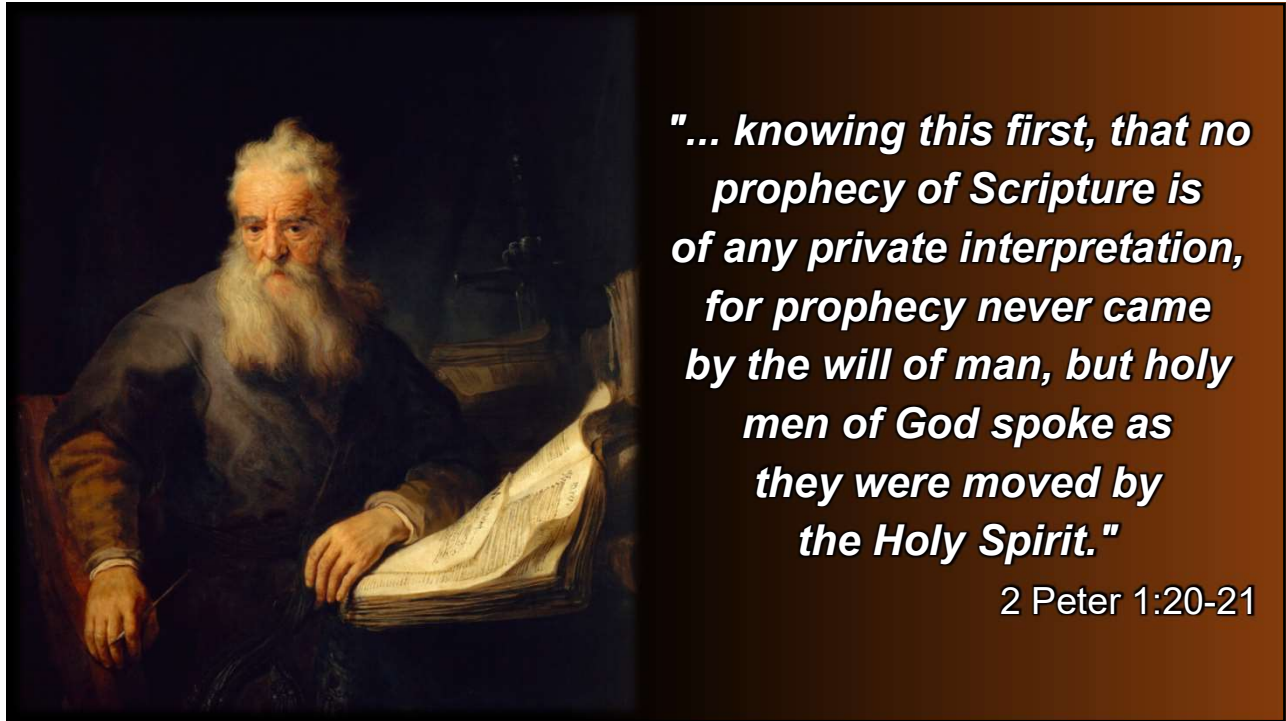


But as more toxic philosophical voices have fogged the conversation throughout history, the need has arisen to appeal to deeper issues in philosophy to demonstrate God's existence and attributes "through the things that are made" (Rom. 1:20).





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.



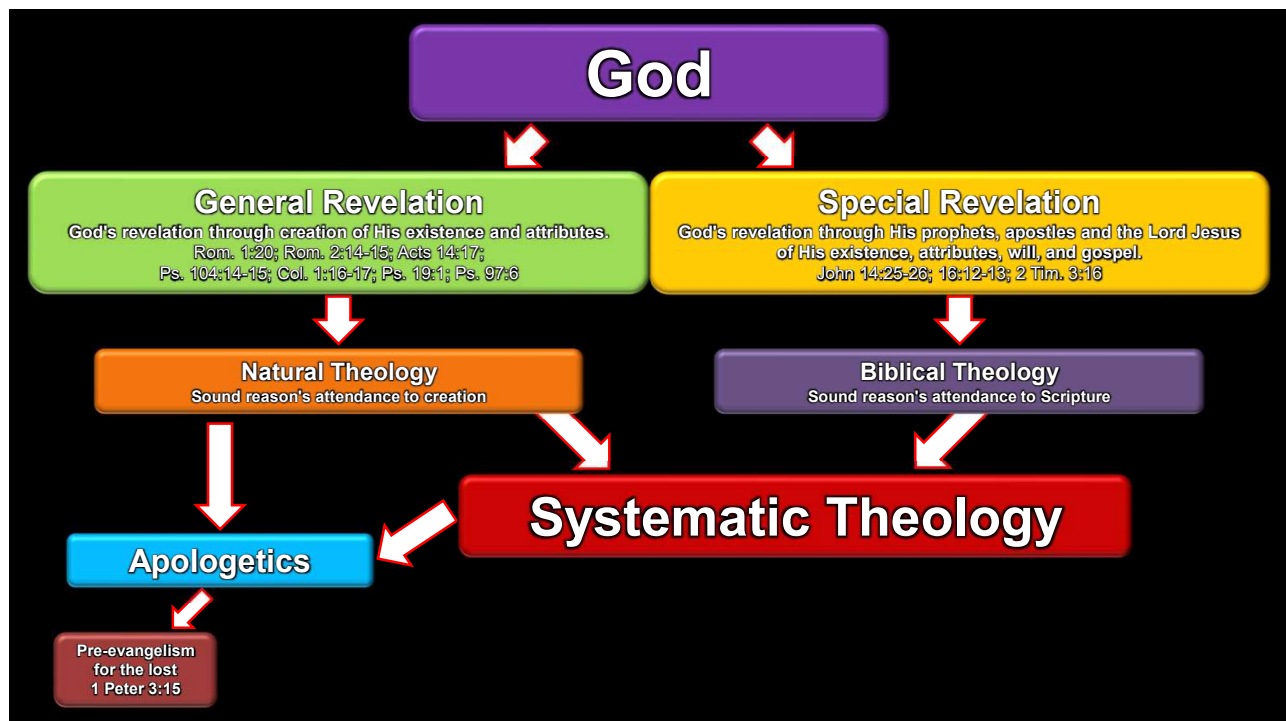
All Scripture is *given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

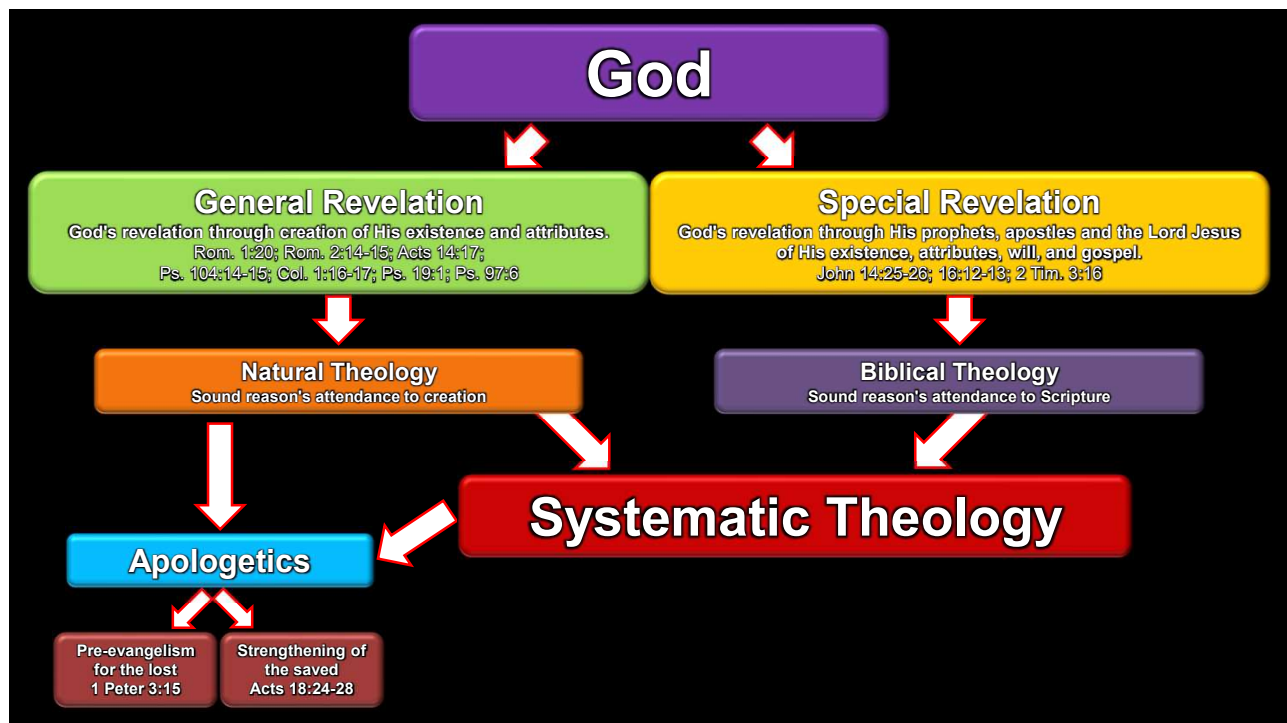
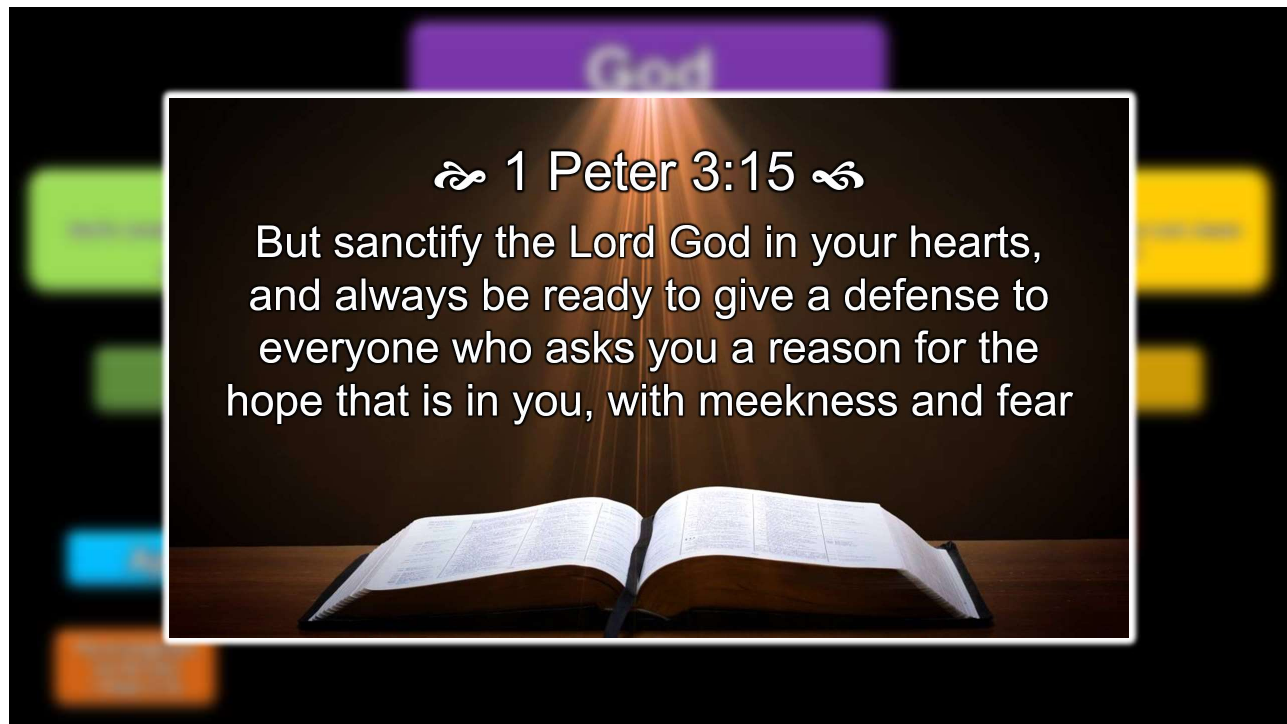
2 Timothy 3:16-17

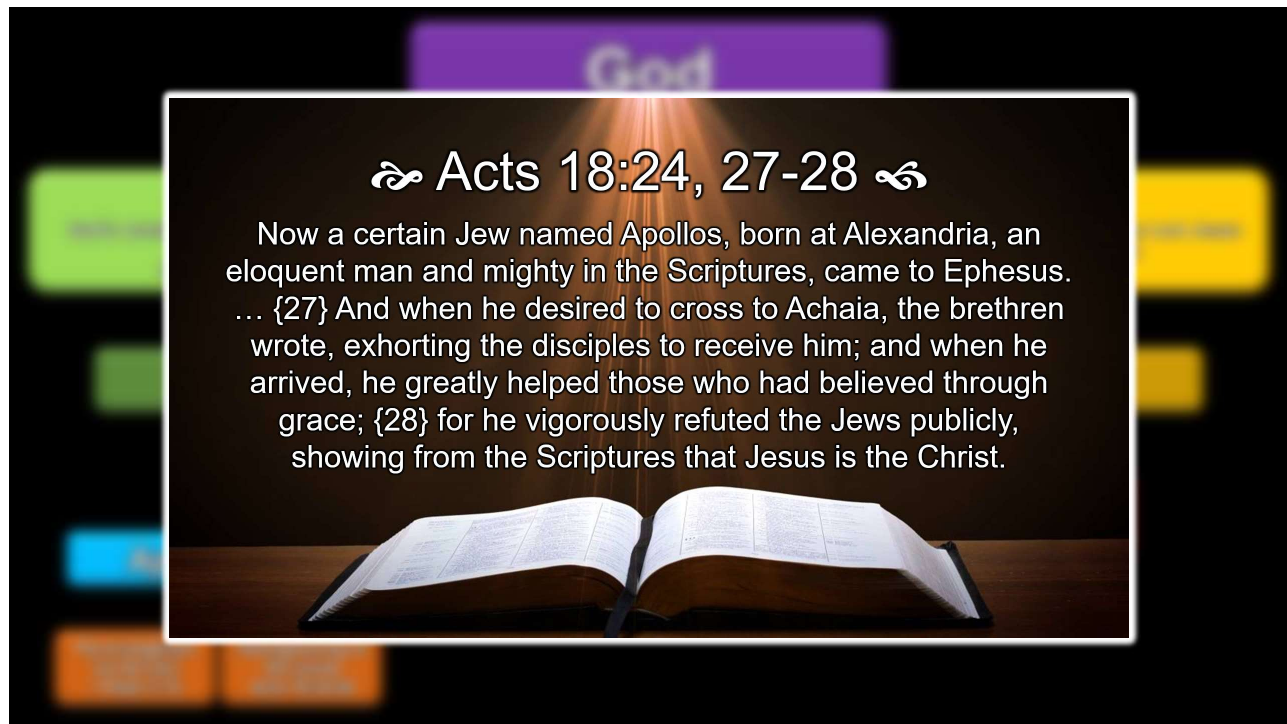
θεόπνευστος (theopneustos) = God breathed

θεός (theos) - God

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







General Revelation	Special Revelation
God making known to mankind through His creation His existence, attributes, and goodness which enable us to distinguish in Scripture proper vs. figurative language of God	God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation
<p>✧ Romans 1:20a ✧</p> <p>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.</p>	<p>✧ 2 Timothy 3:16-17 ✧</p> <p>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.</p>
"Book" of Nature: non-propositional	Book of Scripture: propositional
Natural Theology	Biblical Theology
Systematic Theology	

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





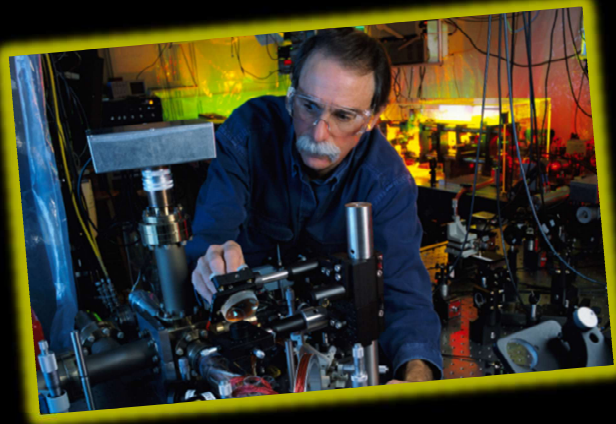
*A child can know what a flower is.
She knows that a flower is not a human.*



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

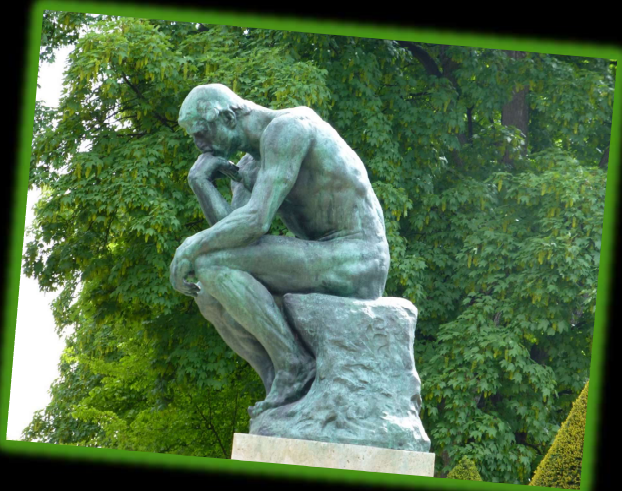
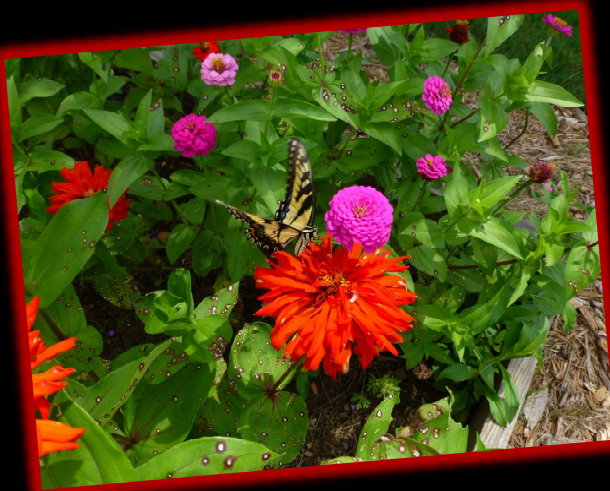


To delve deeper still, one would need to understand chemistry (to understand, e.g., photosynthesis).



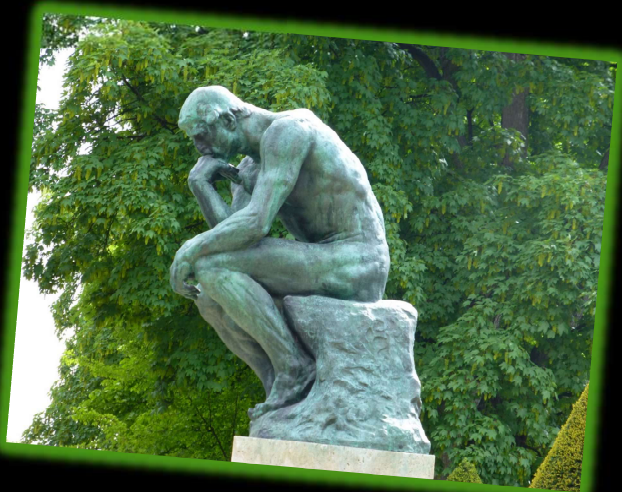
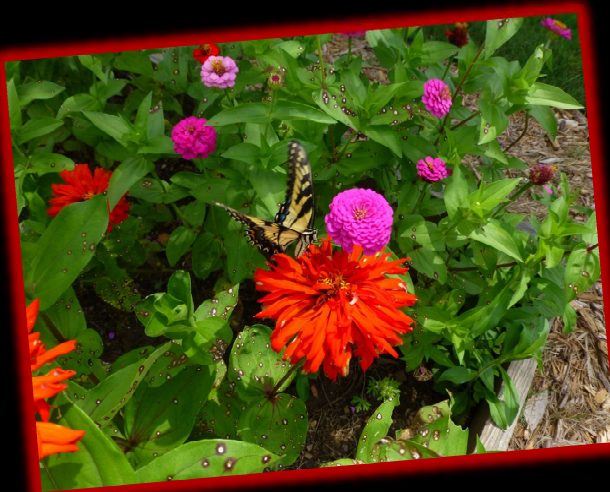
And to delve deeper still, one would need to understand physics.

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



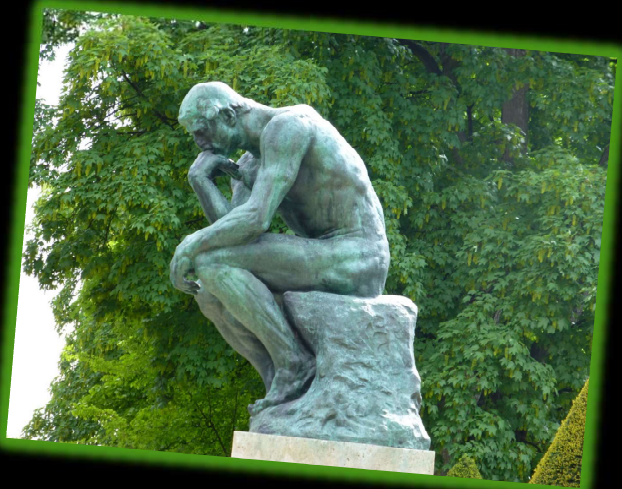
What makes a flower a flower and what makes a human a human are their respective natures.

Metaphysics



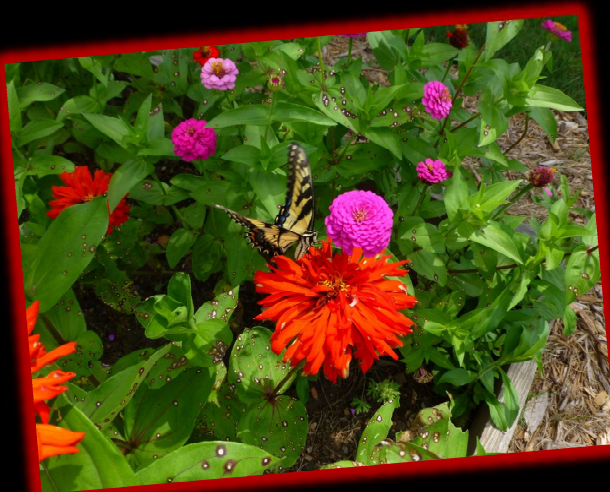
We can know that one is a flower and the other is a human by our senses.

Epistemology



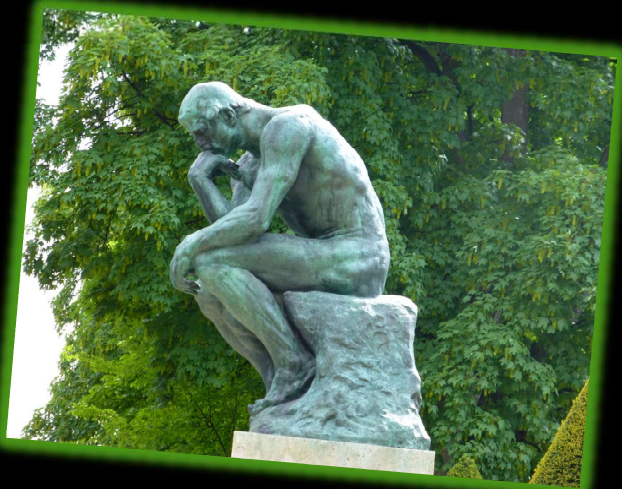
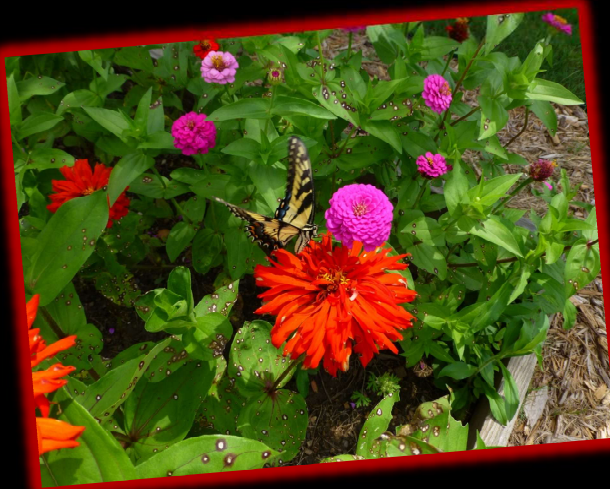
We value the human over the flower because of the different kinds of things they are.

Ethics



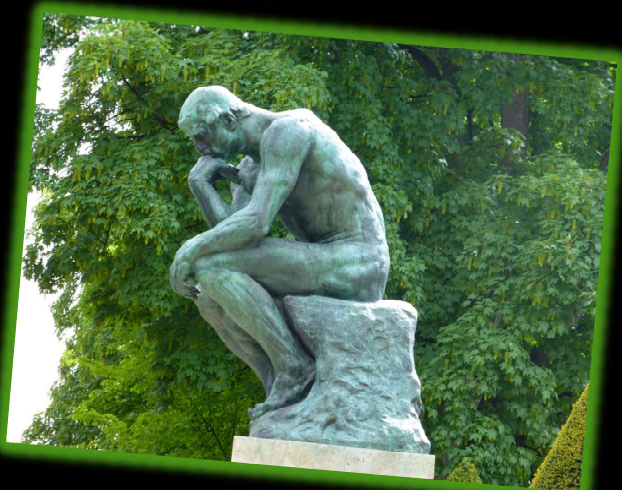
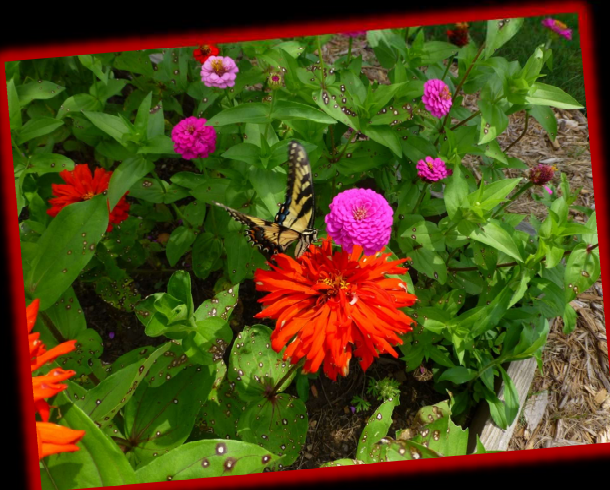
*We insist that others value the human over the flower
and hold them accountable when they do not.*

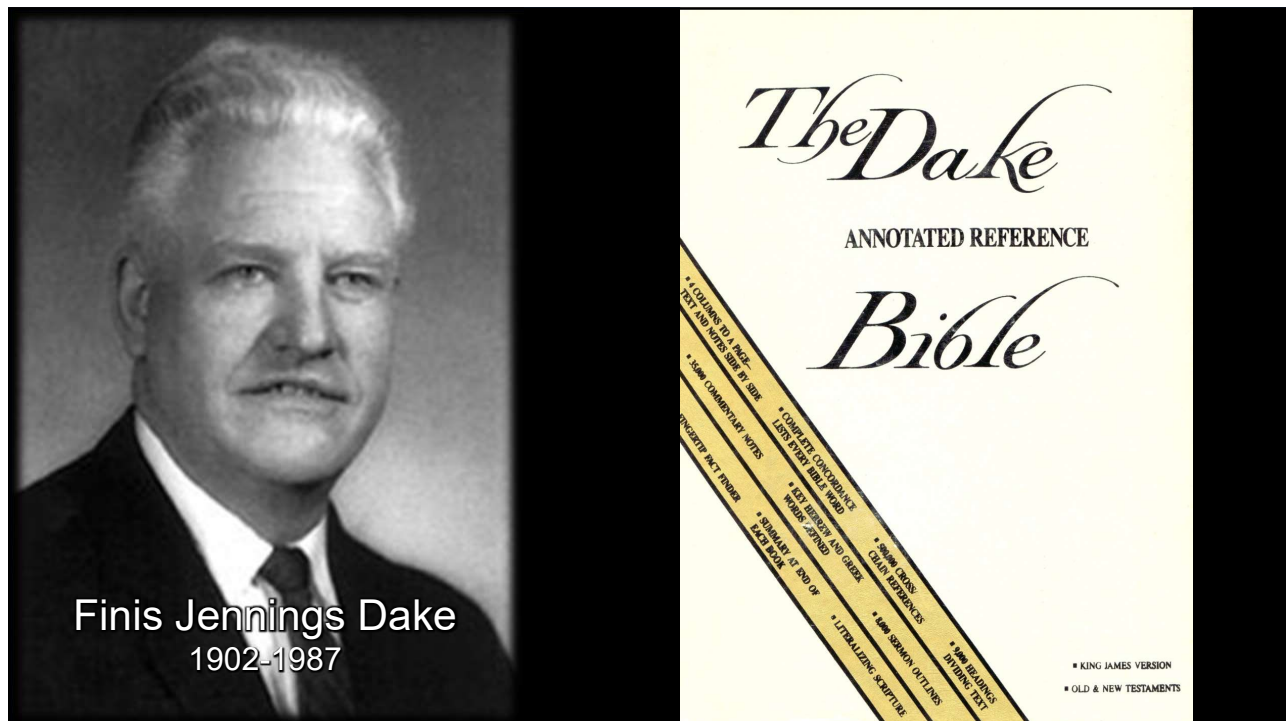
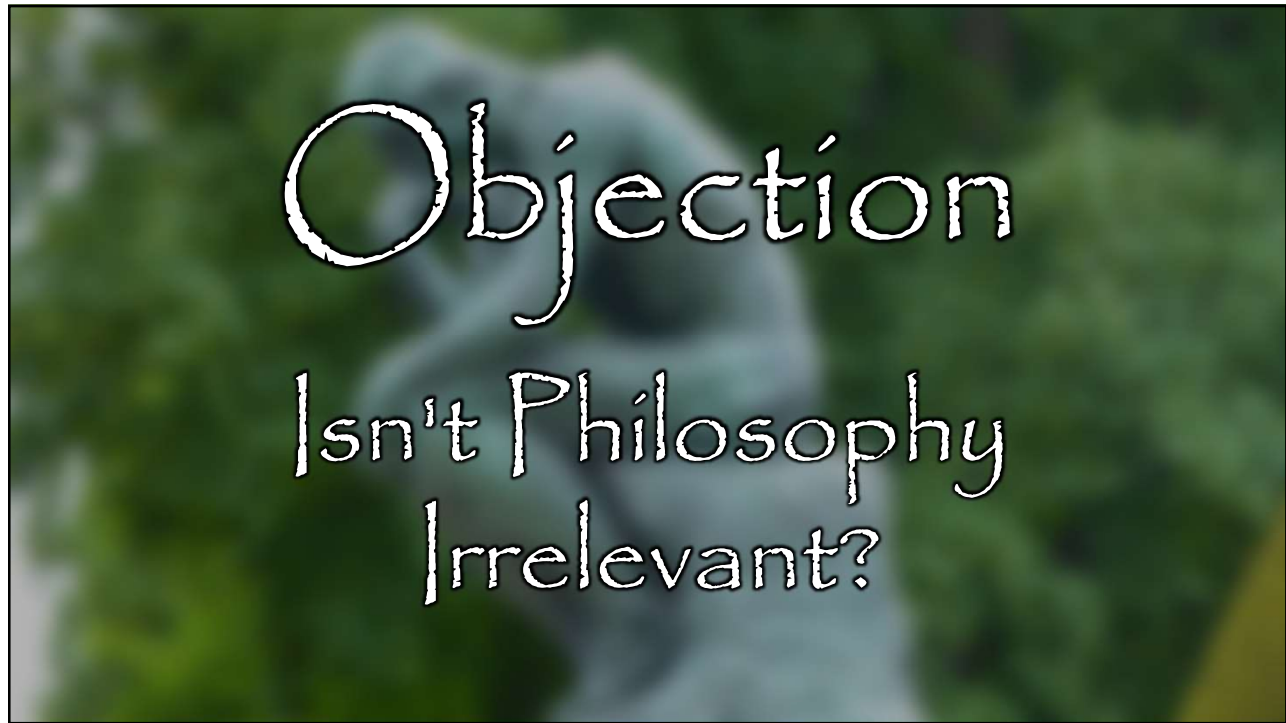
Political Philosophy

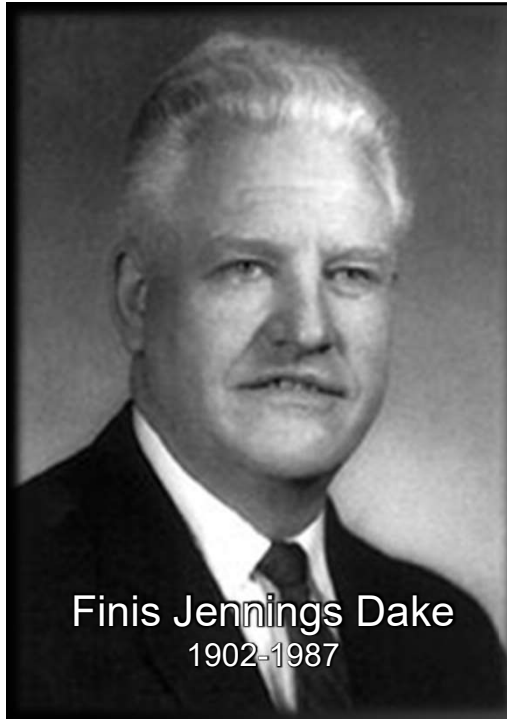


*We know that neither the flower nor the human can
account for their own existence but are created by God.*

Philosophy of Religion



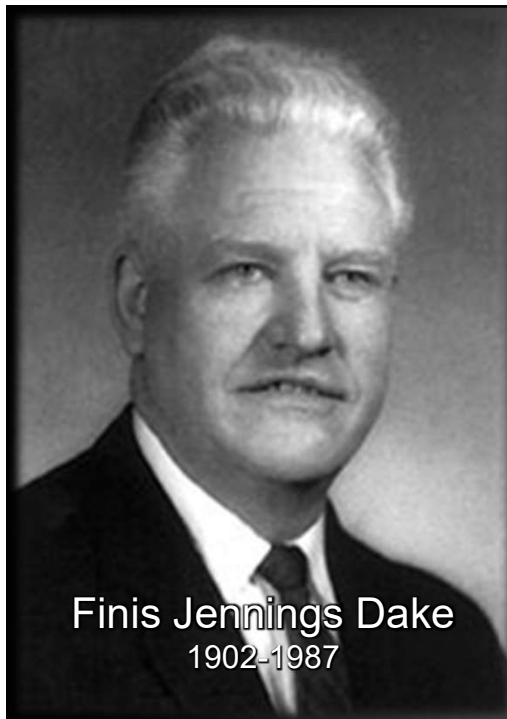




Finis Jennings Dake
1902-1987

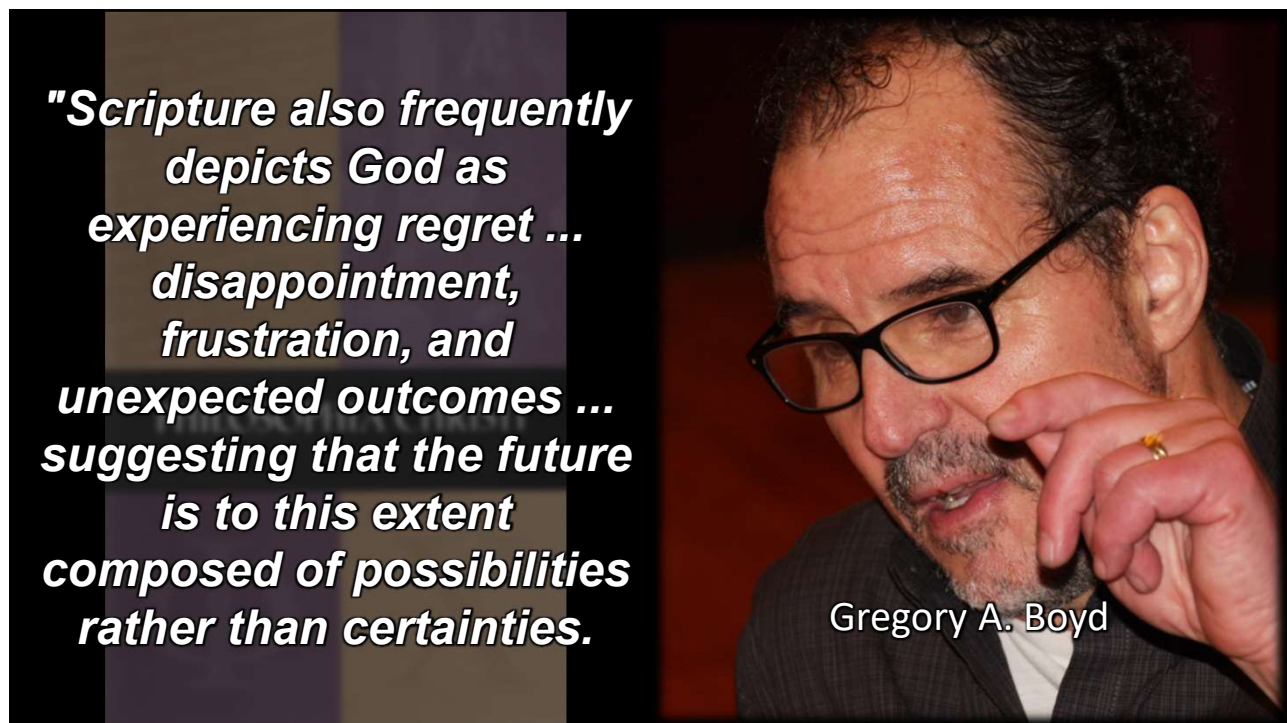
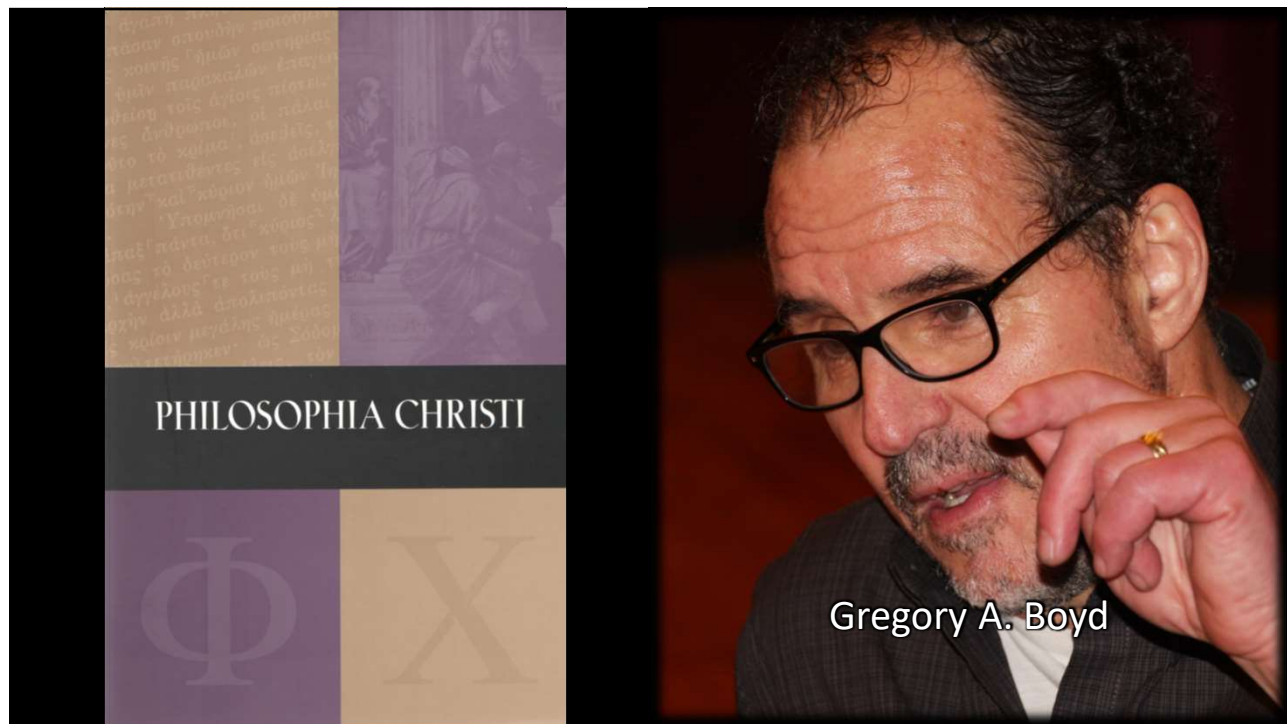
"God has a personal spirit body (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev.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

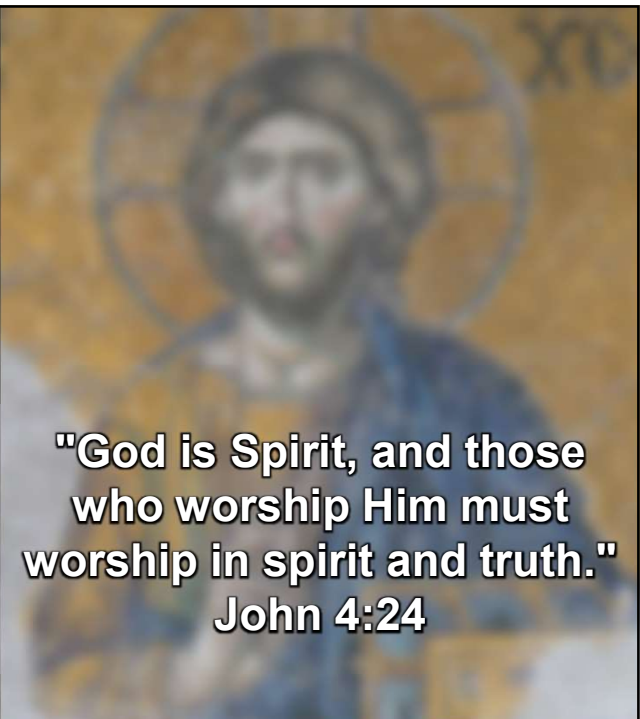
[Gregory A. Boyd, "Neo-Molinism and the Infinite Intelligence of God," *Philosophia Christi* 5, No. 1, (2003):192]



Gregory A. Boyd

"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**

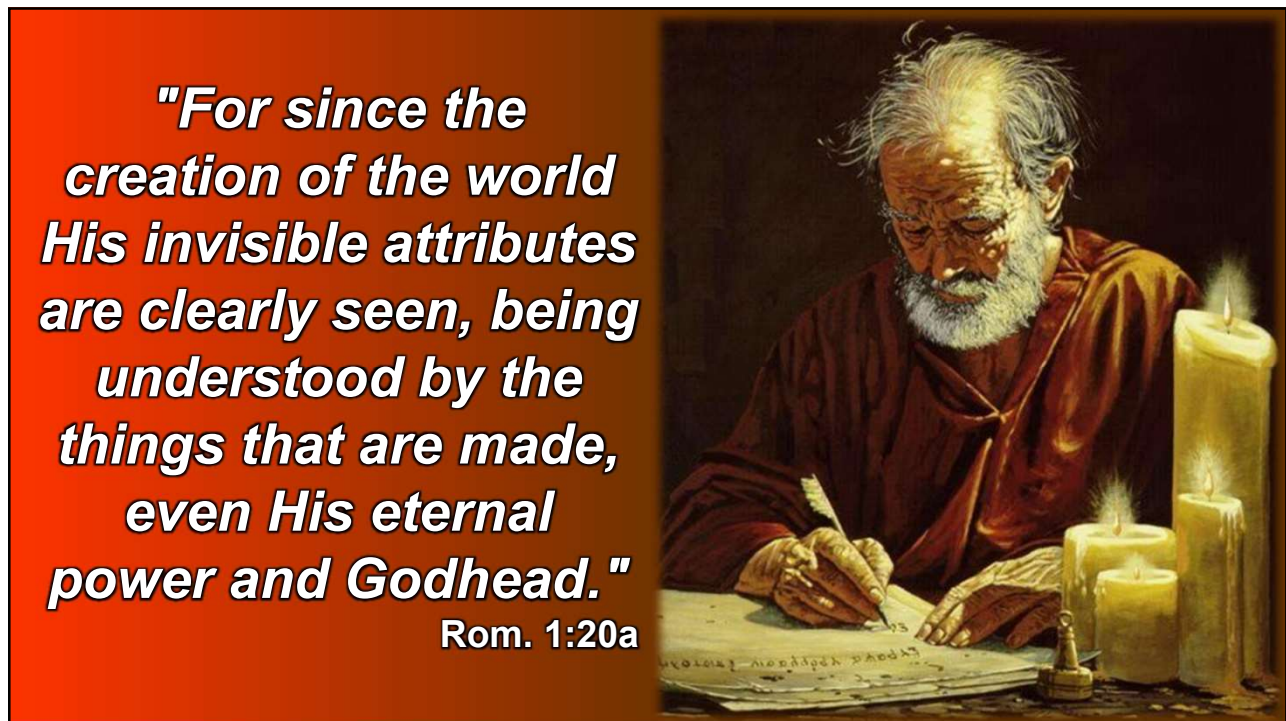
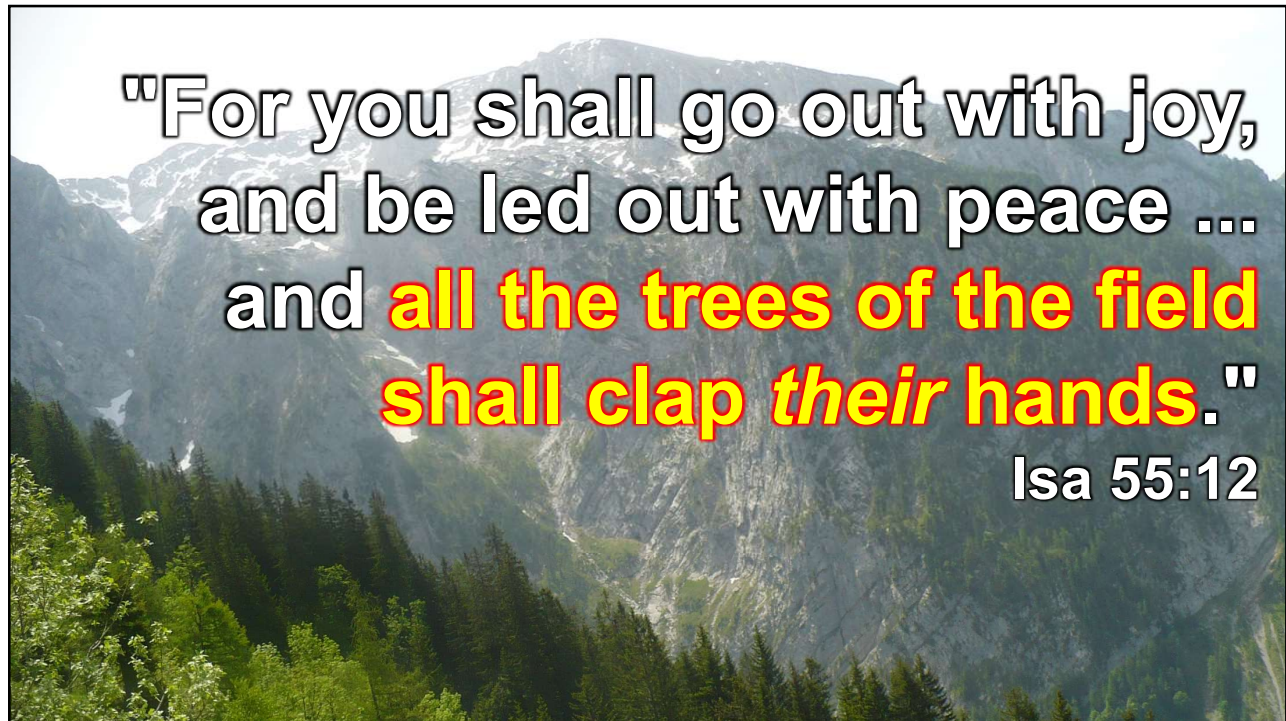


✧ 2 Samuel 7:4-7 ✧

*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?' " "*

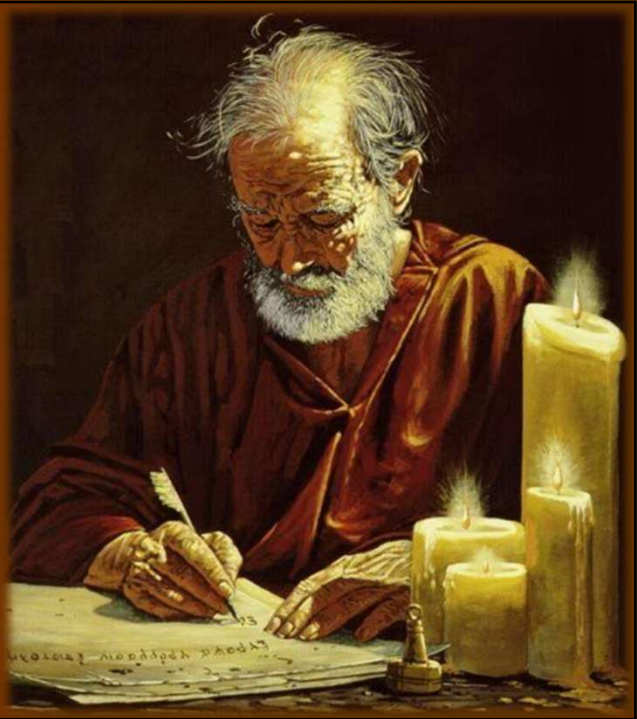


Philosophy and the Attributes of God



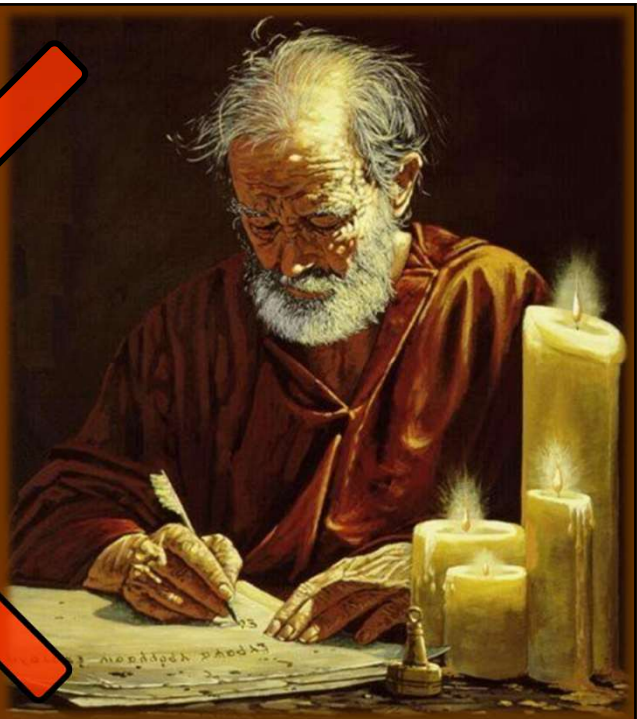
**"For since the
creation of the world
His invisible attributes
are clearly seen, **being
understood by the
things that are made,**
even His eternal
power and Godhead."**

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

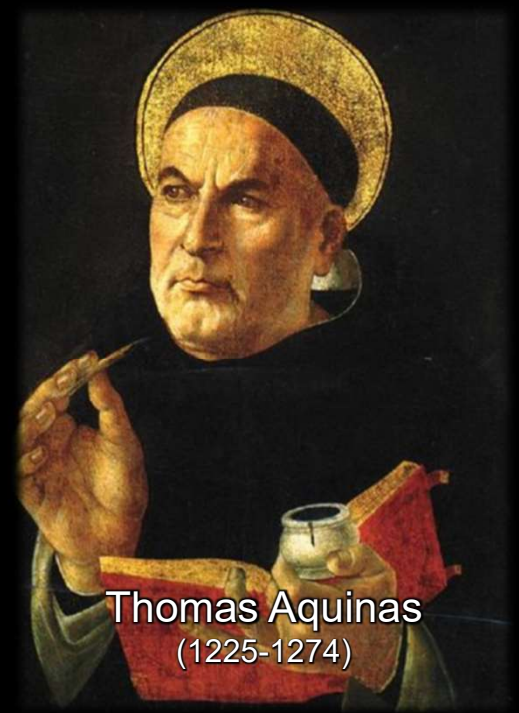
ex'sə·jē'sis

From 'ex' (ἐξ) "out of" and 'agō' (ἀγώ) "I lead;" literally "to lead out"

The excavating of truth from Scripture by a close and careful examination of the text, taking in consideration a number of factors including: lexicography (word usage), syntax (word arrangement), grammar, principles of hermeneutics, the immediate context, the broader context (the book and author in which a passage occurs), and historical context.

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

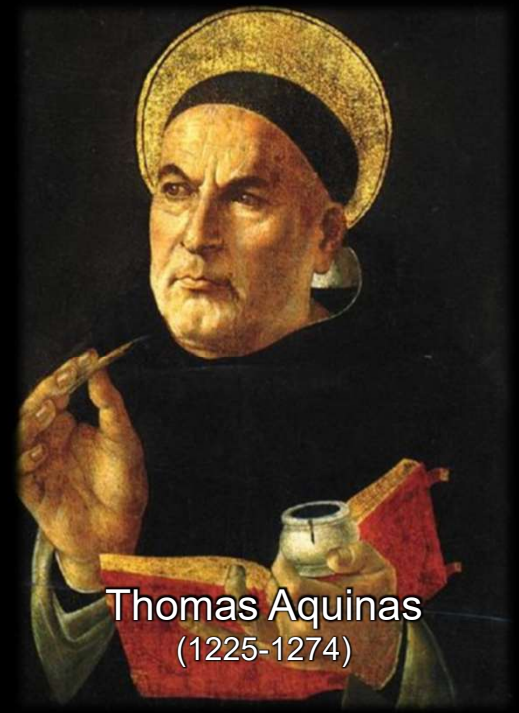
[Commentary on the De Trinitate of Boethius, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4th rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



Thomas Aquinas
(1225-1274)

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

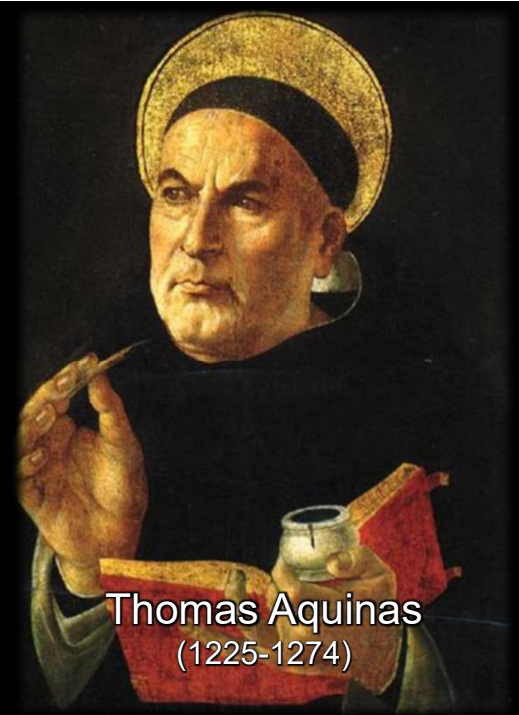
[S7, I, Q10, art. 1]



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)

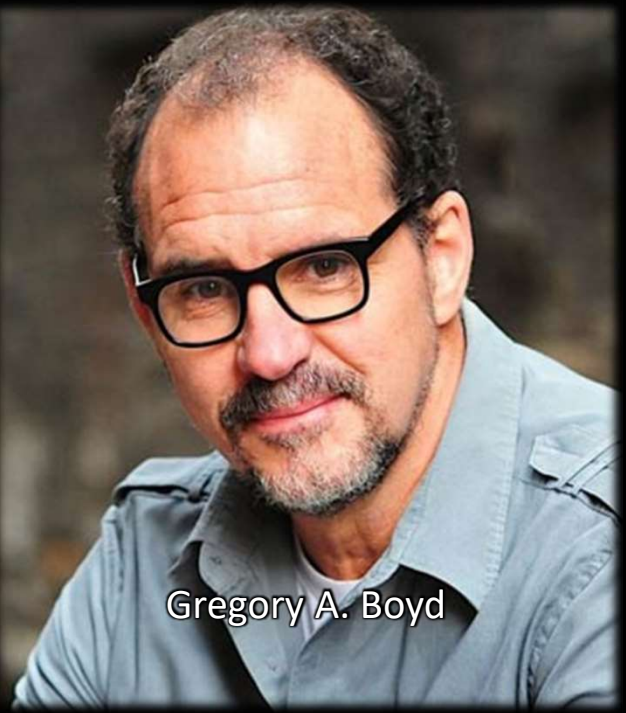
So Where Does the Philosophy Come In?

***"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."

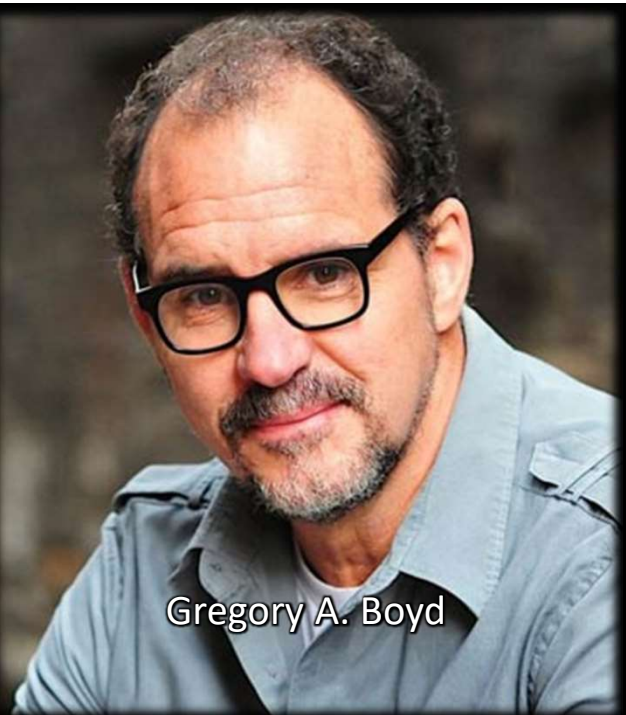
[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118]



Gregory A. Boyd

"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?

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DOES GENRE DETERMINE MEANING?

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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.

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]

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!*

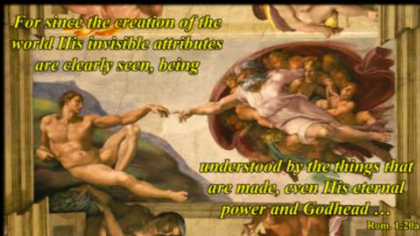
"They only strike some as ridiculous because these readers *bring to the text a preconception of what God must be like*. Once one is free from this preconception, these passages contribute to the exalted portrait of the lovingly sovereign God in the Bible."

[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]

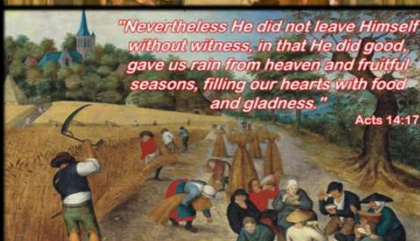
But, from where might one get such a "preconception of what God must be like" that he could bring to the text?

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

Psalms 19:1



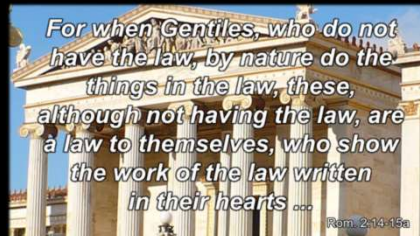
Rom 1:20



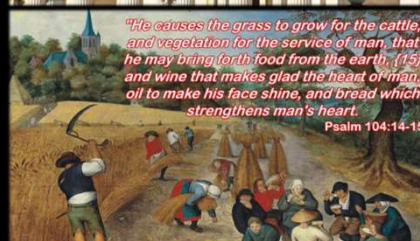
Acts 14:17

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

Psalms 97:6



Rom 2:14-15a



Psalms 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."*

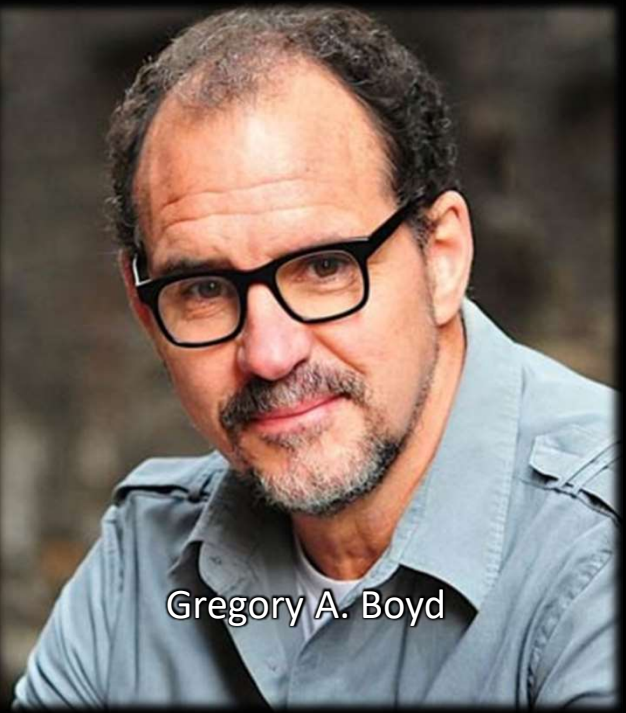
[Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 118-119, emphasis in original]

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."

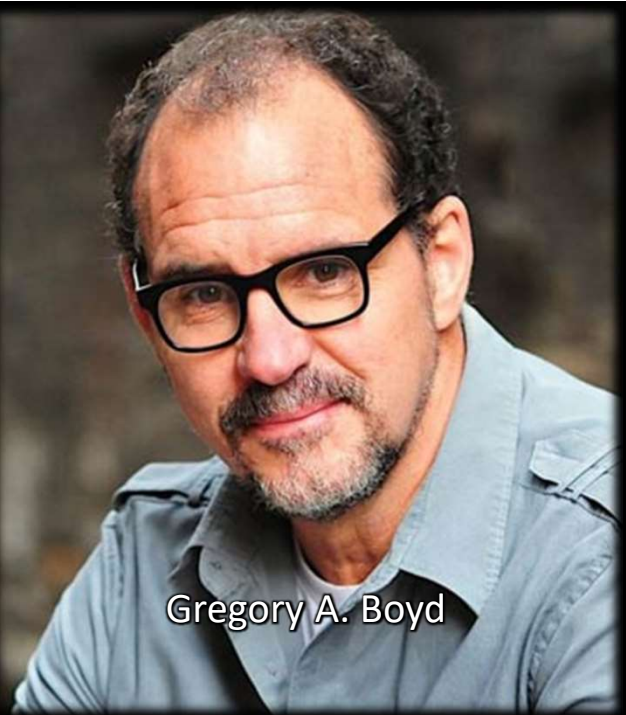
[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 17]



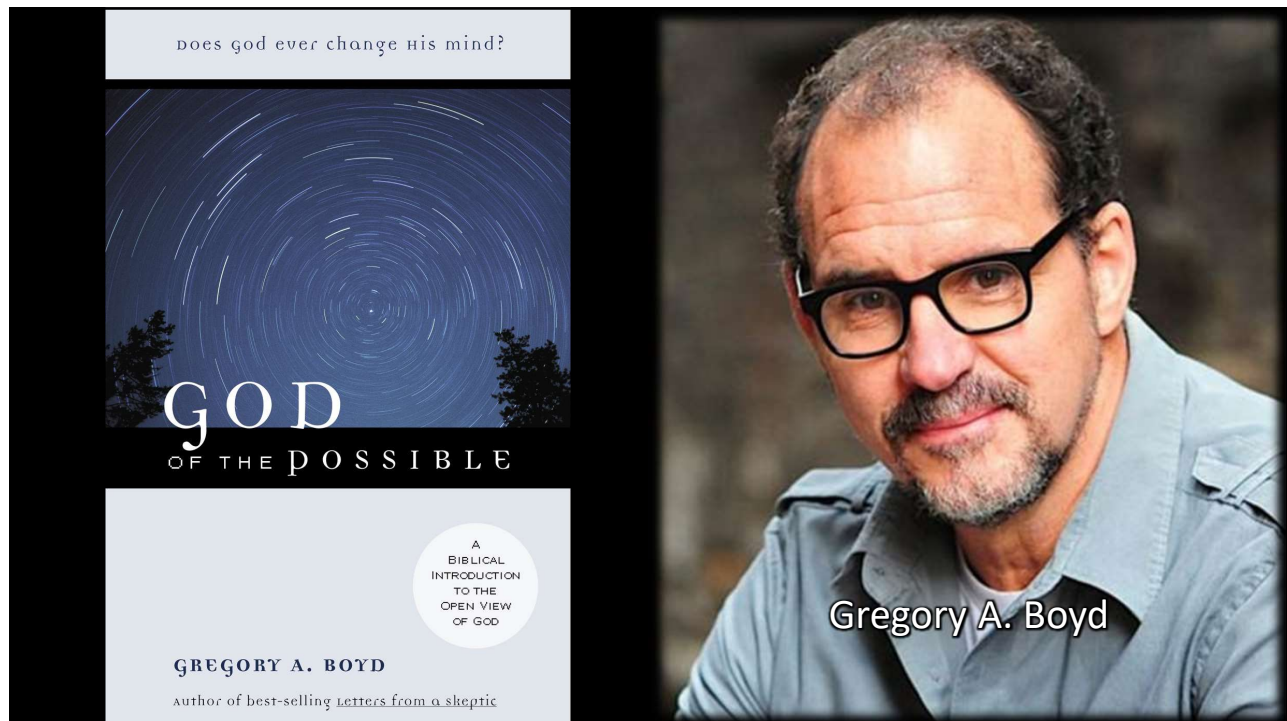
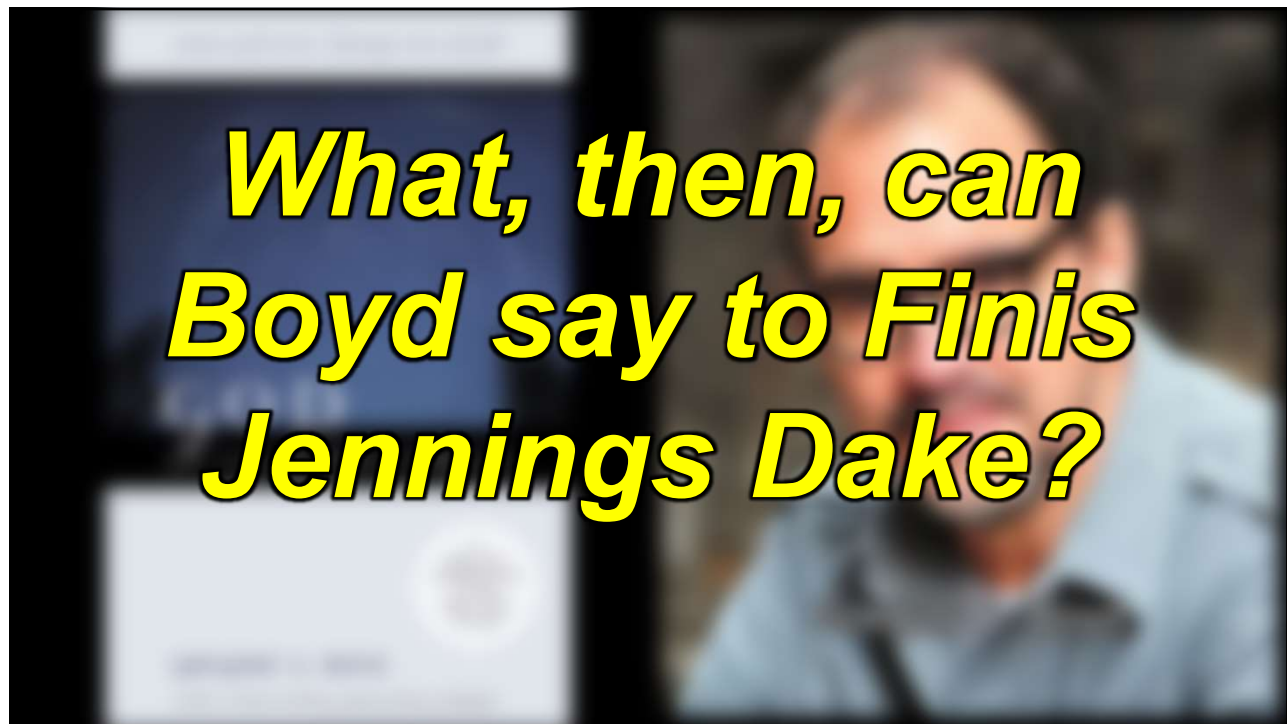
Gregory A. Boyd

"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."

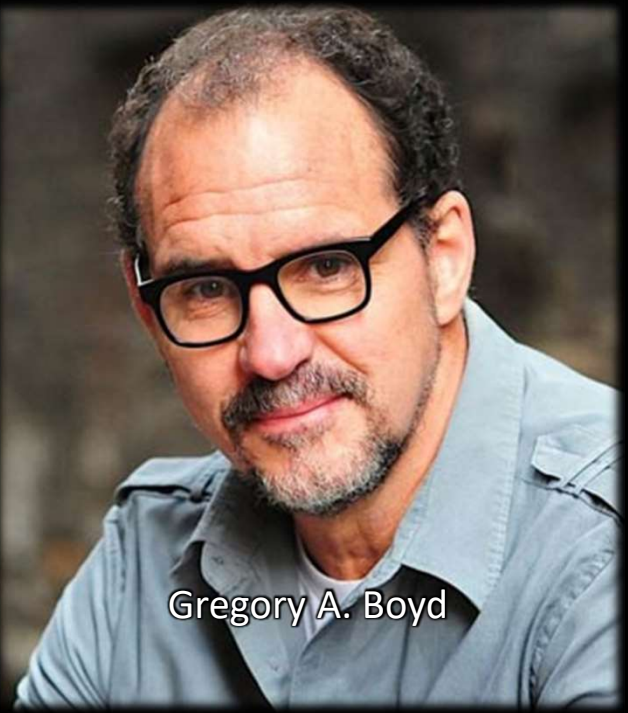
[Gregory a. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker Books, 2000), 131-132]



Gregory A. Boyd



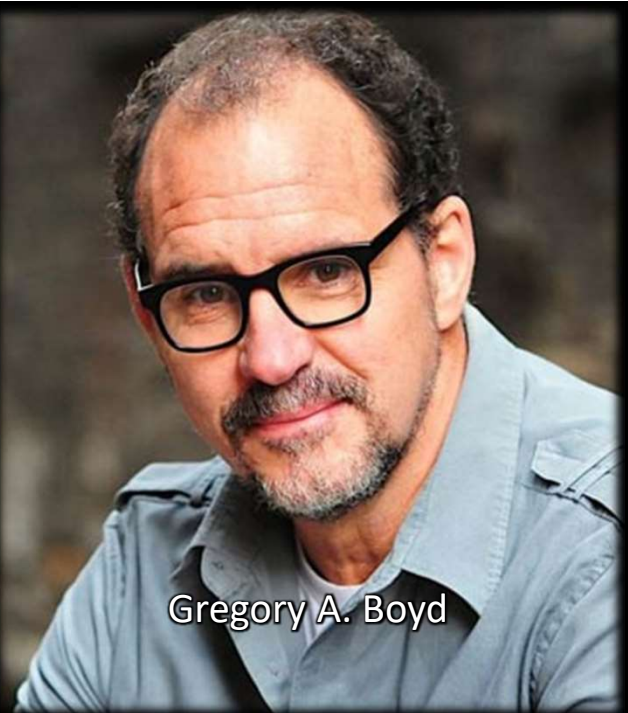
"He says here [Jer. 18:8, 10] (and many other places), 'I change my mind.' How could he say it any clearer? If this passage doesn't teach us that God can truly change his intentions, what would a passage that did teach this look like?"



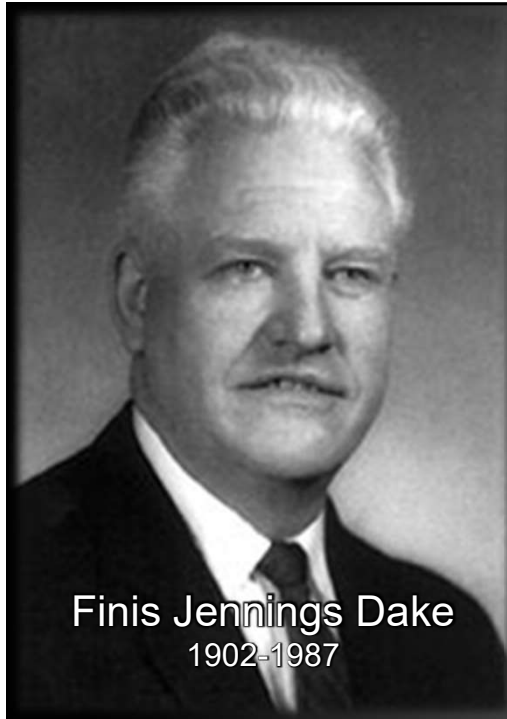
Gregory A. Boyd

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

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



Gregory A. Boyd



Finis Jennings Dake
1902-1987

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

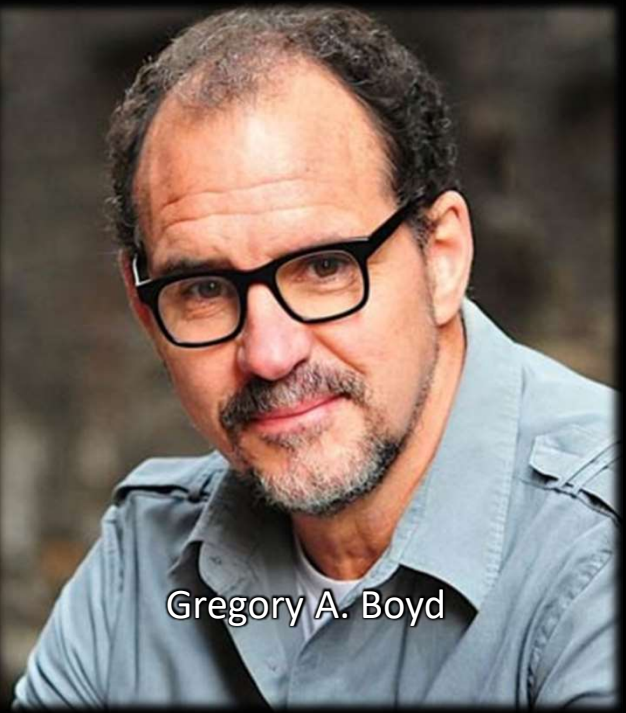
Dake, NT, p. 97.

❧ Isa 30:27 ❧

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

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

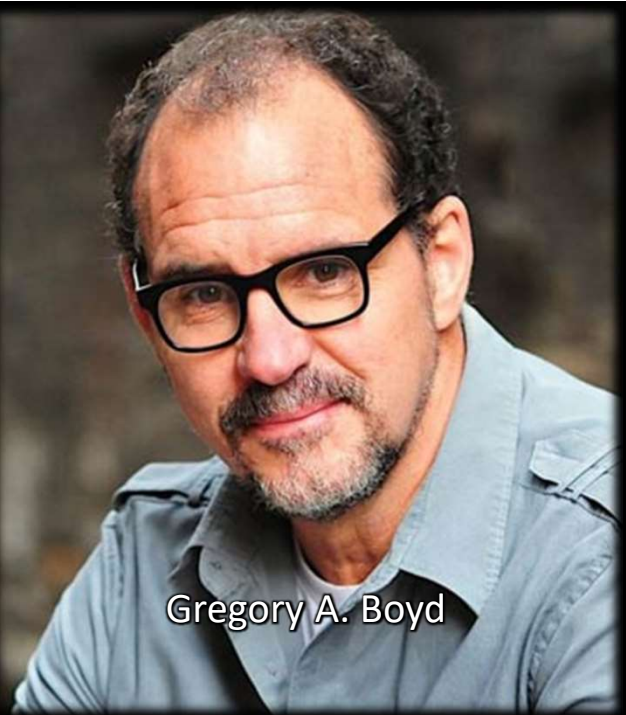
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



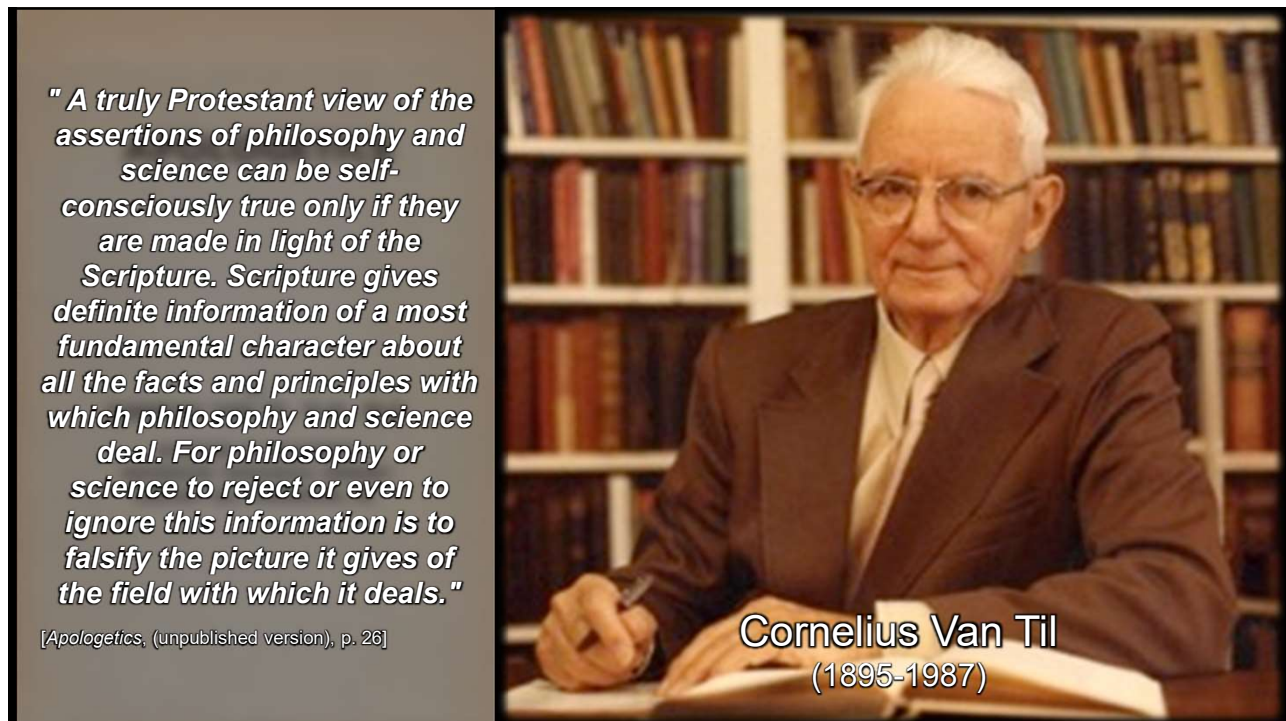
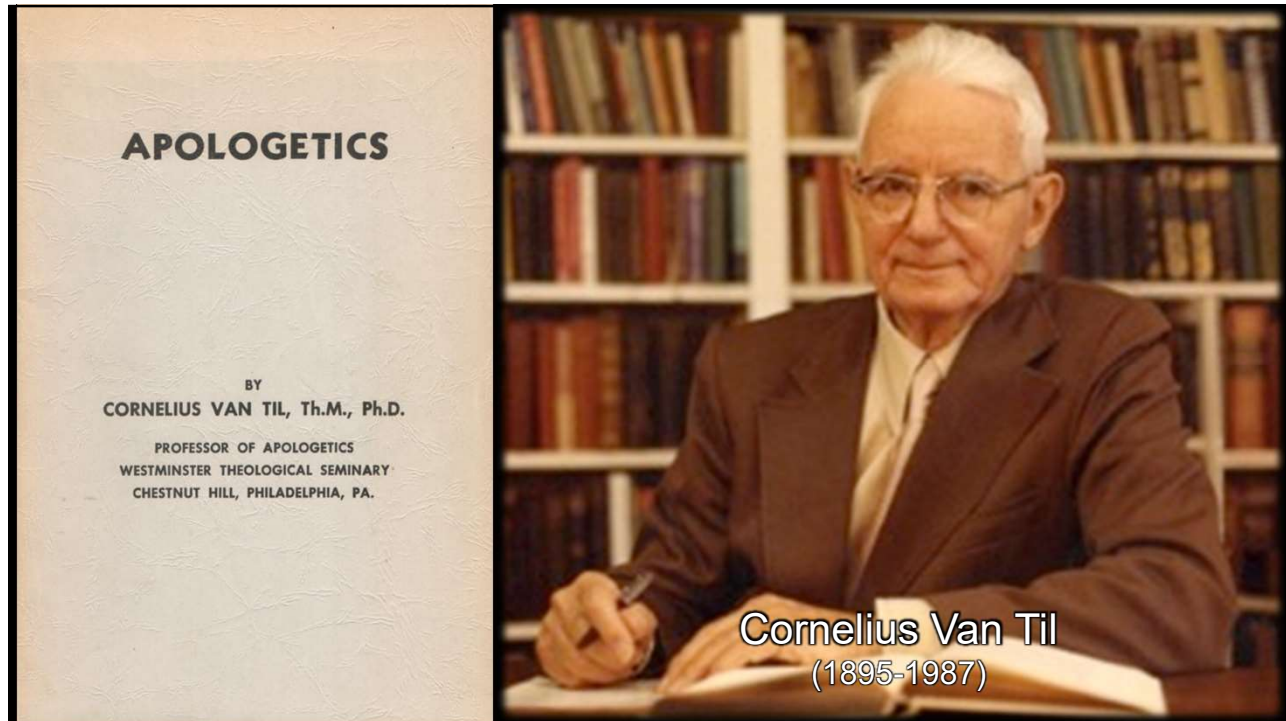
Gregory A. Boyd

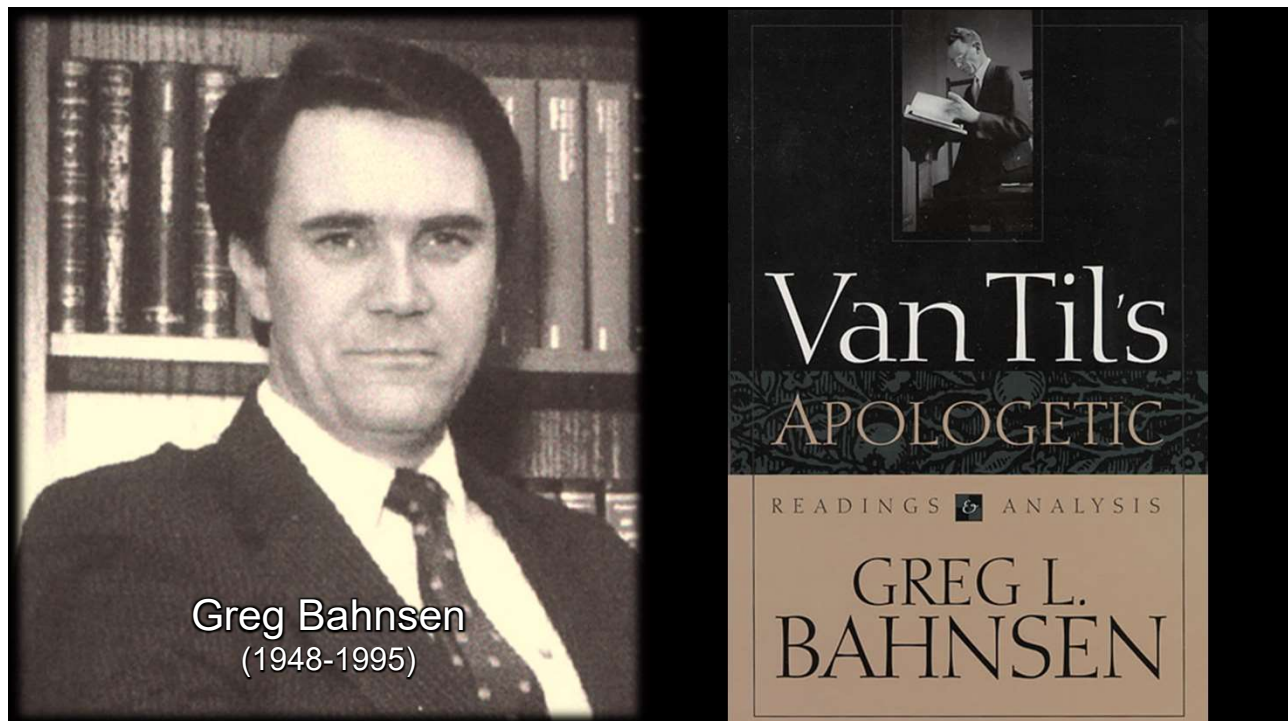
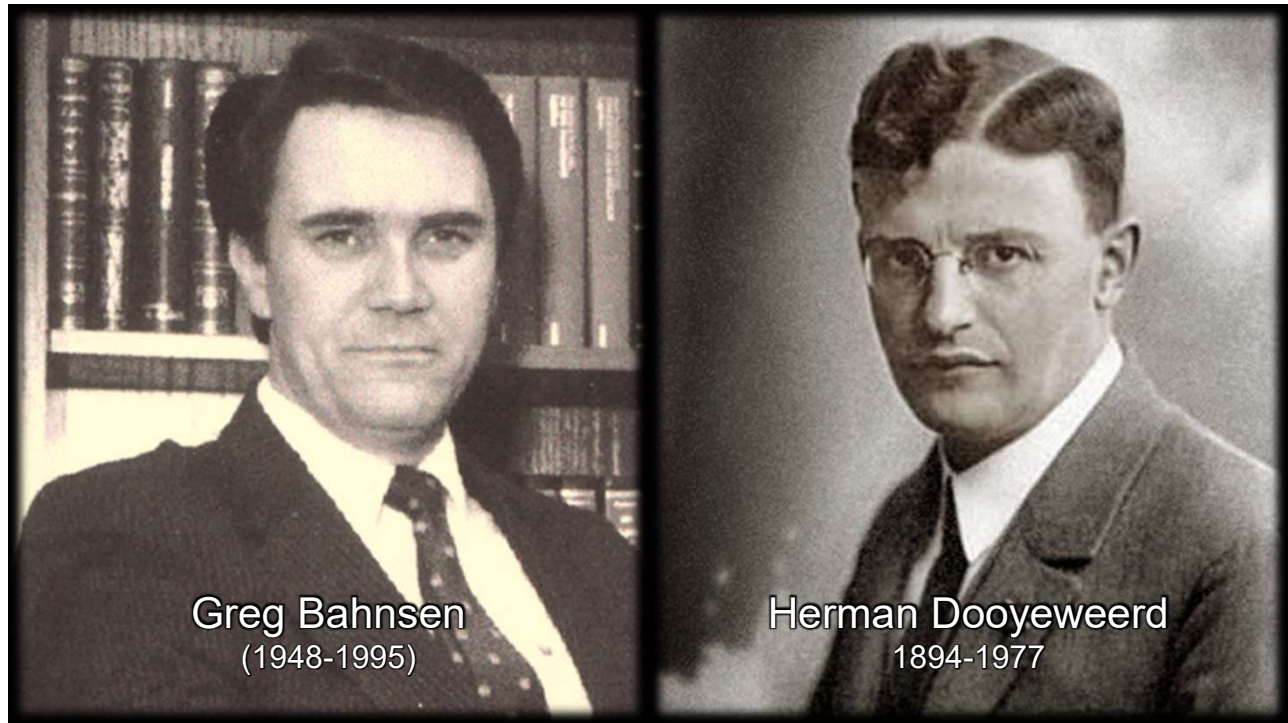
"I suggest that if this text isn't enough to convince us that **God has lips and a tongue**, then our philosophical presuppositions are controlling our exegesis to a degree that no text could ever teach us this. People who affirm the divine authority of Scripture do not want to be guilty of this charge."

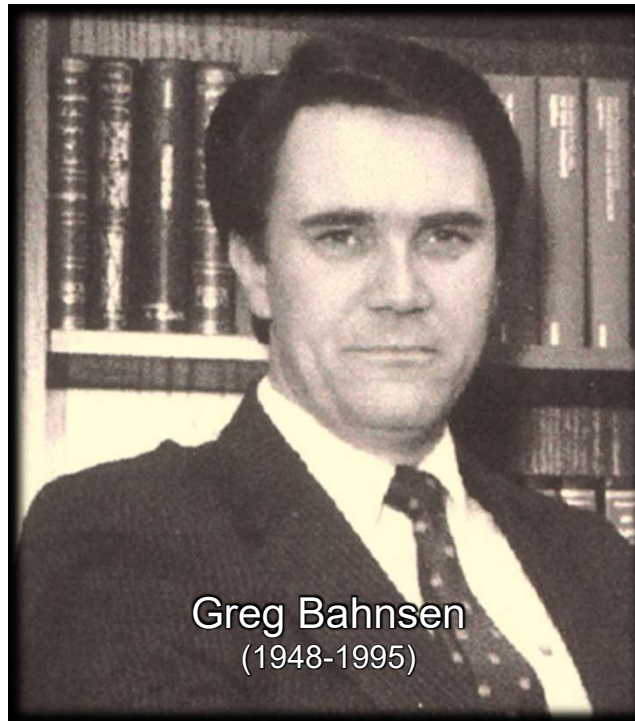
Gregory A. Boyd, *God of the Possible: Does God Ever Change His Mind?* (Grand Rapids: Baker, 2000), 78.



Gregory A. Boyd



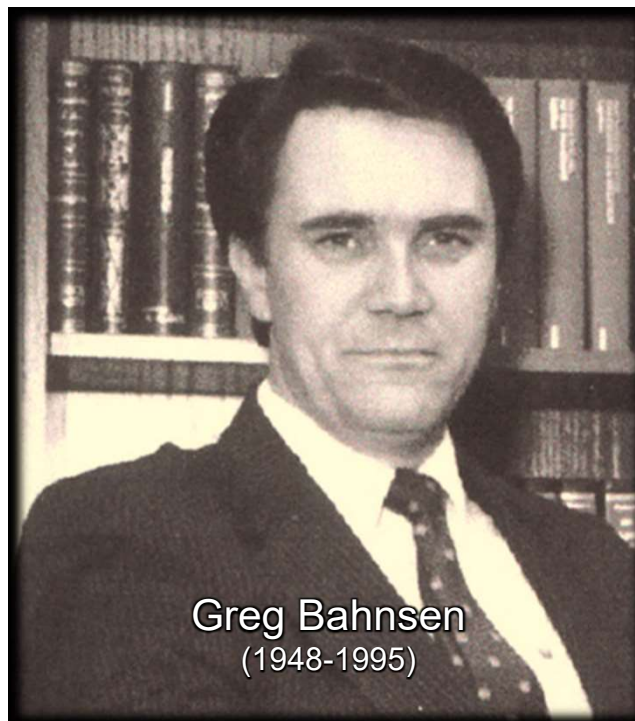




Greg Bahnsen
(1948-1995)

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]



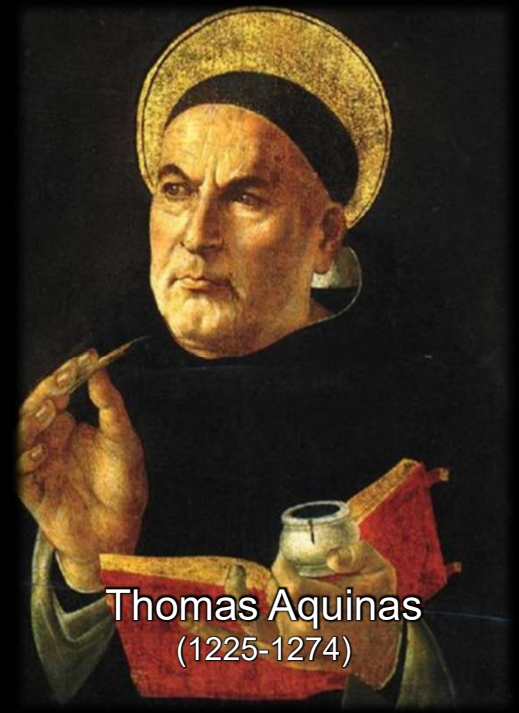
Greg Bahnsen
(1948-1995)

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."

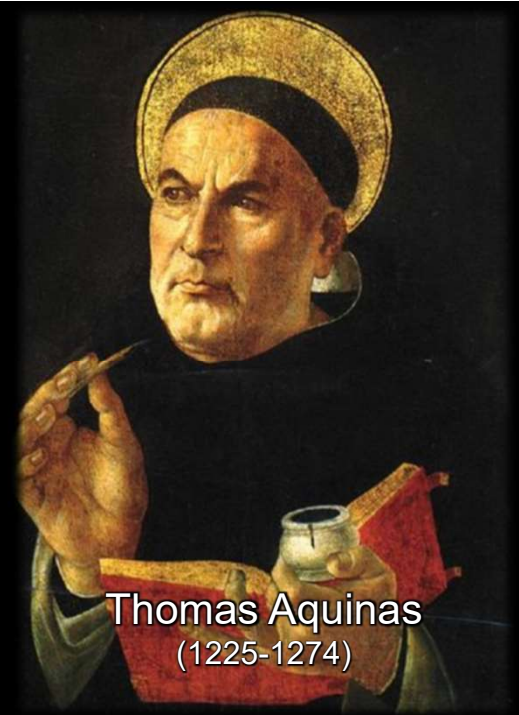
[S7, I, Q10, art. 1]



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."

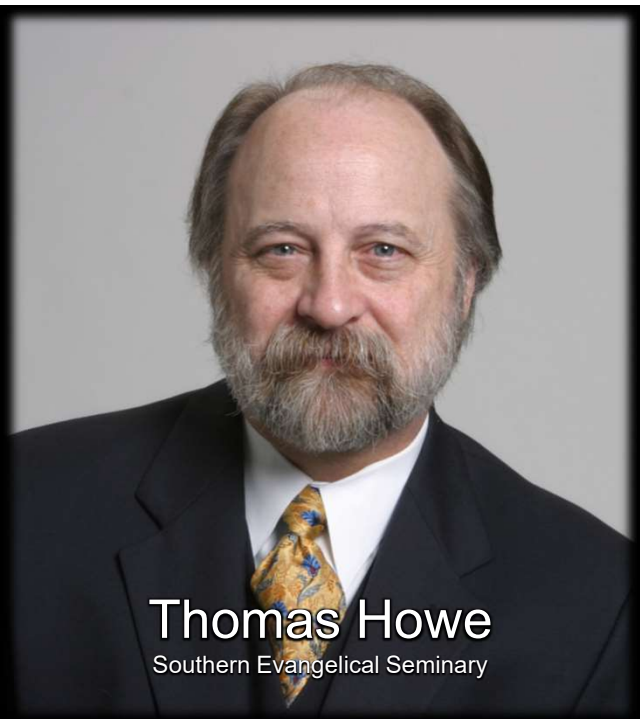
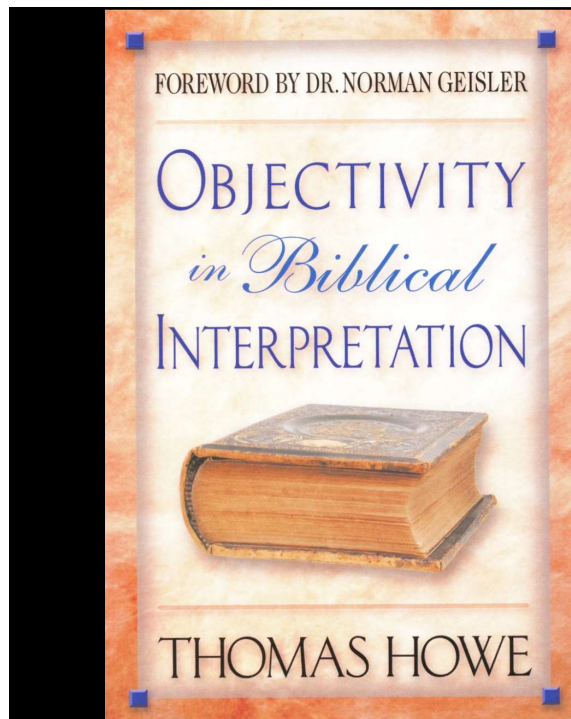
[SCG, I, 91, §18]



Thomas Aquinas
(1225-1274)

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

(caller to radio talk show)



Thomas Howe
Southern Evangelical Seminary

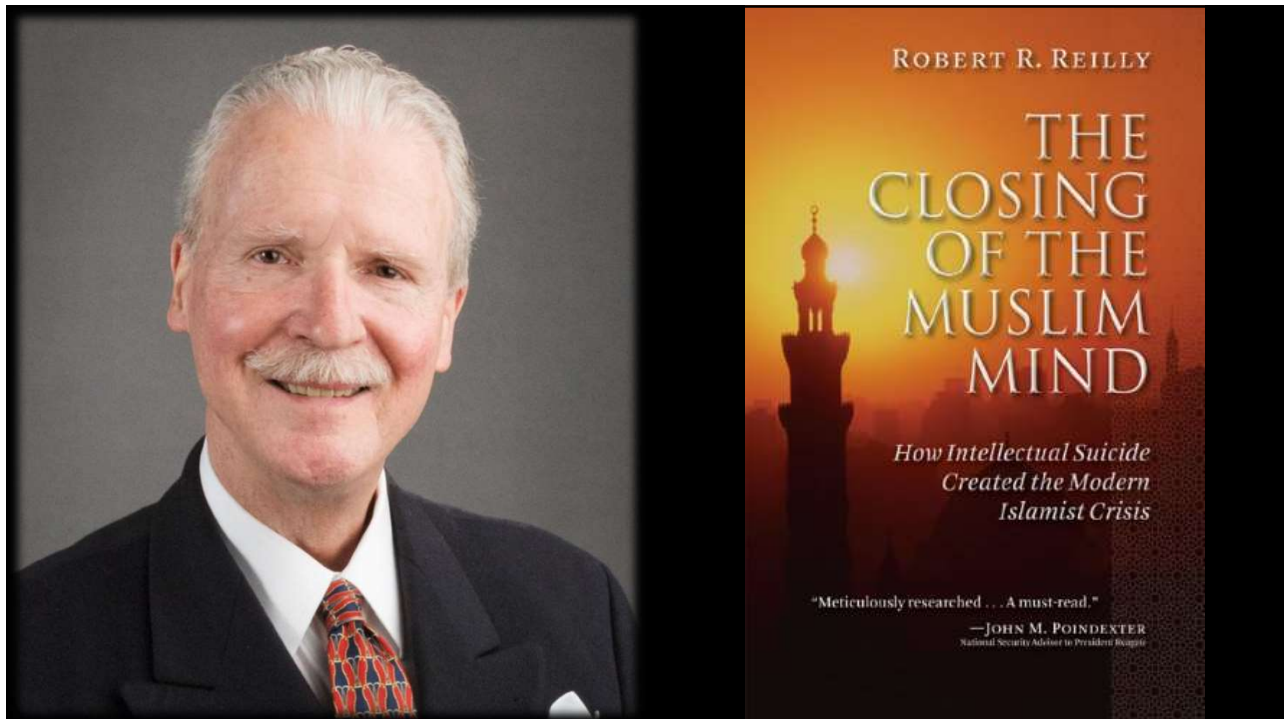
Objection

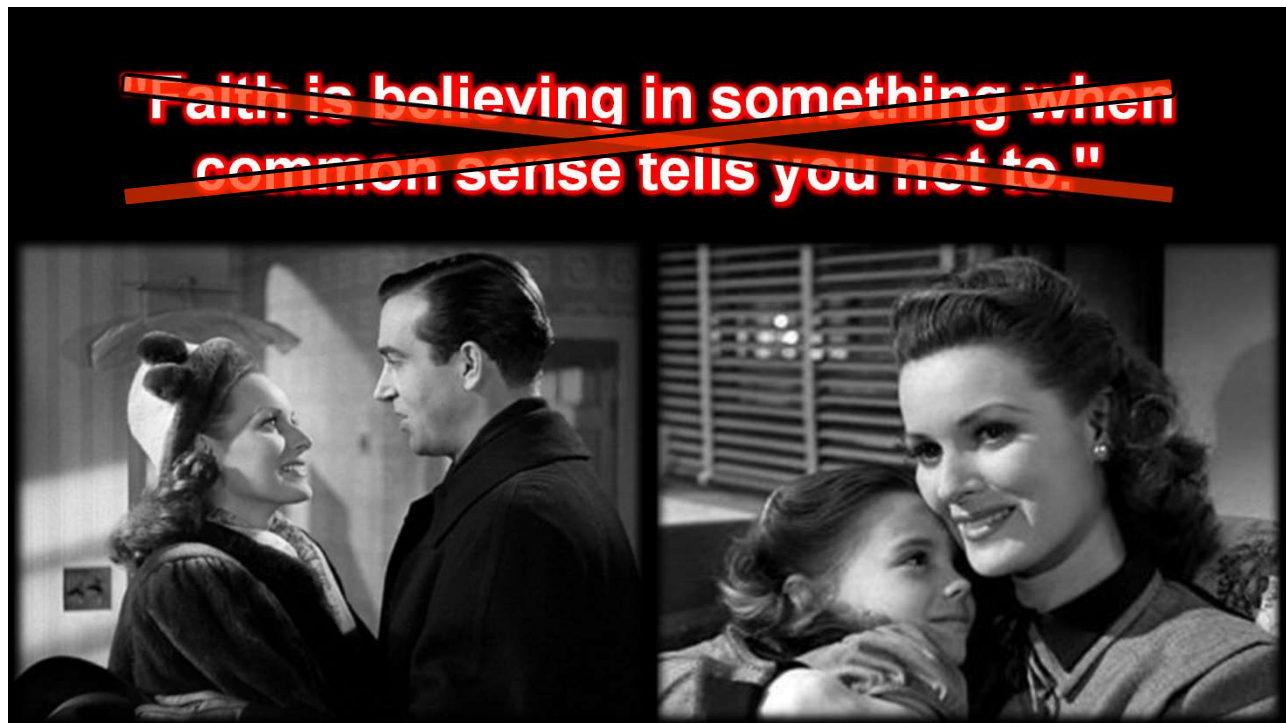
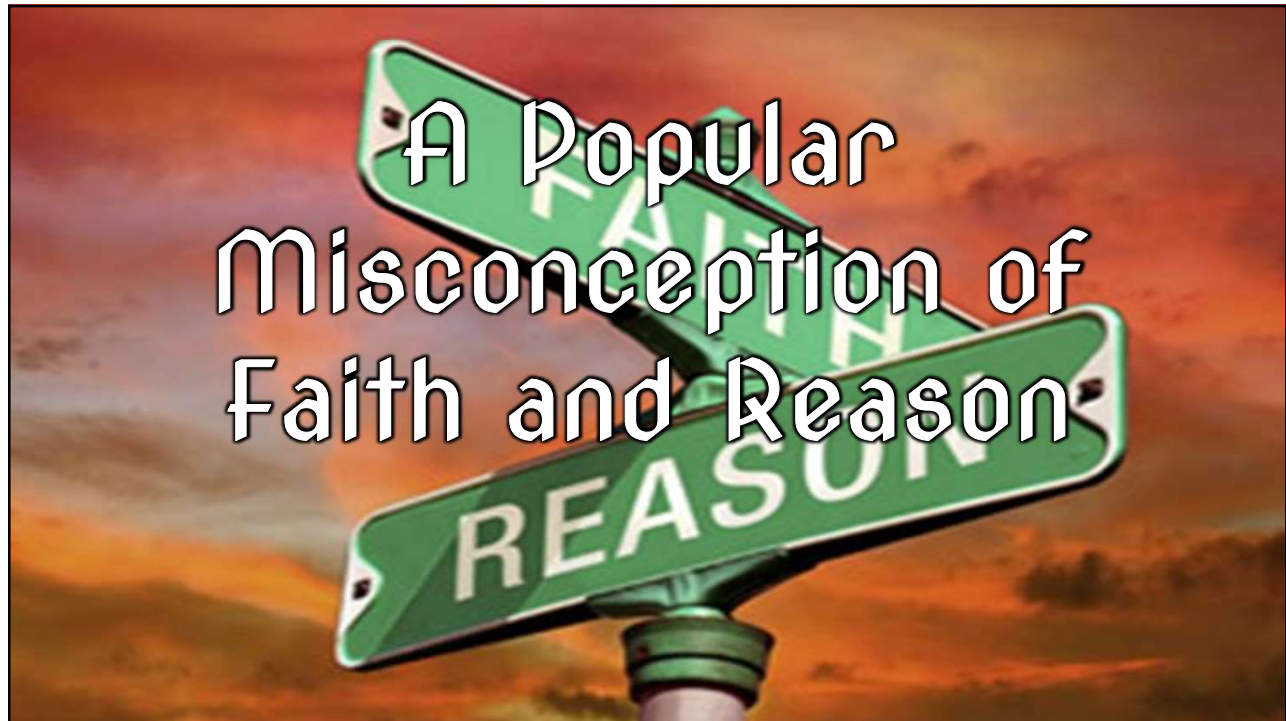
What about faith
and reason?



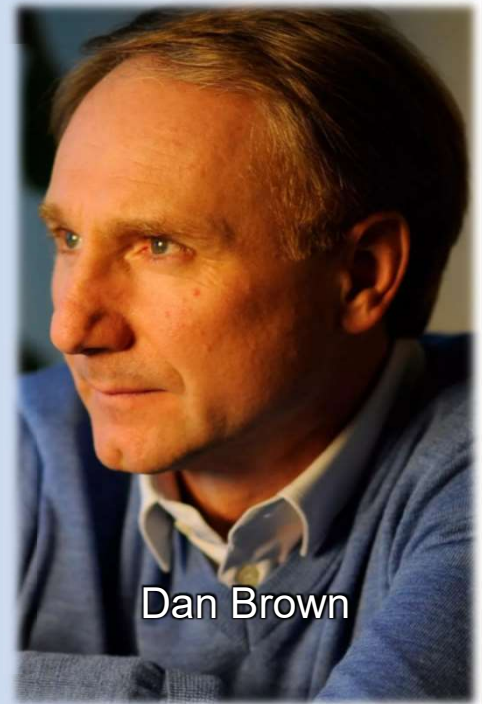
∞ Uses of the Term 'Faith' ∞

- COMMON: synonymous with the term 'religion', e.g., the Christian faith
- THEOLOGICAL: theological virtue, "... for by grace are you saved through faith ..." (Eph. 2:8)
- EPISTEMOLOGICAL: relevant to how we come to know reality and hold certain beliefs





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



Dan Brown

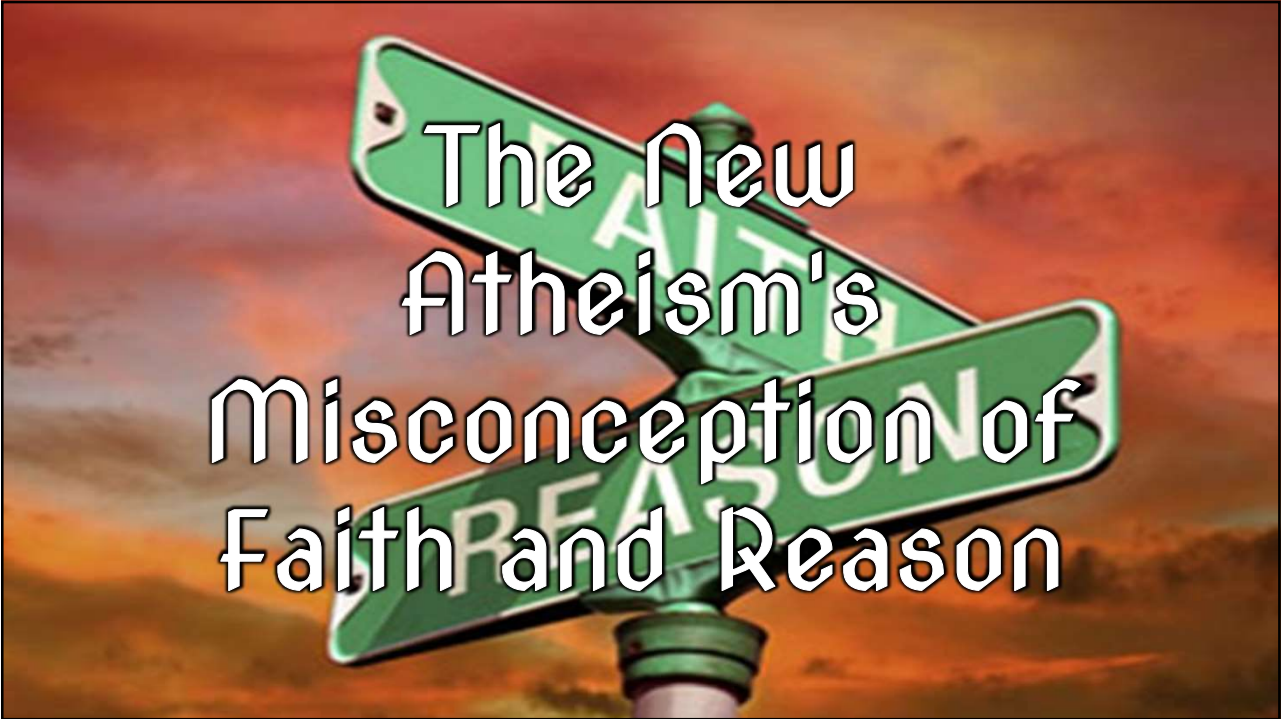
Popular Misconception

Reason

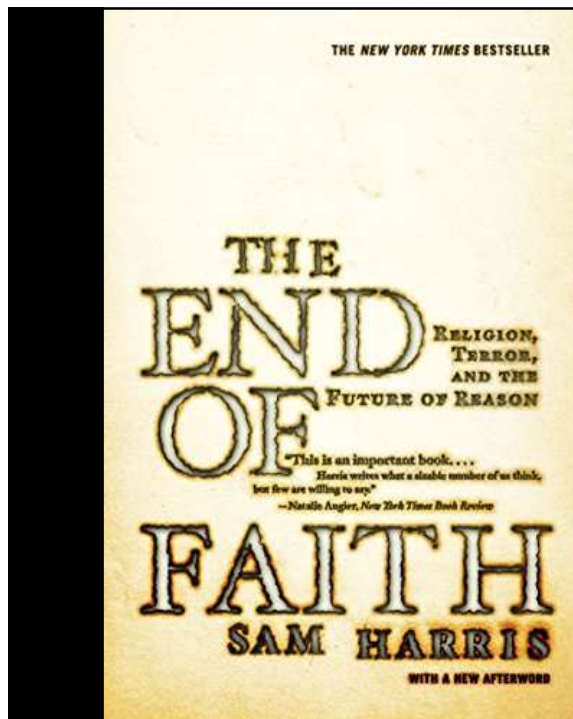
truth
facts
outer
public
rational
thoughts
objective
science
true for all

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]



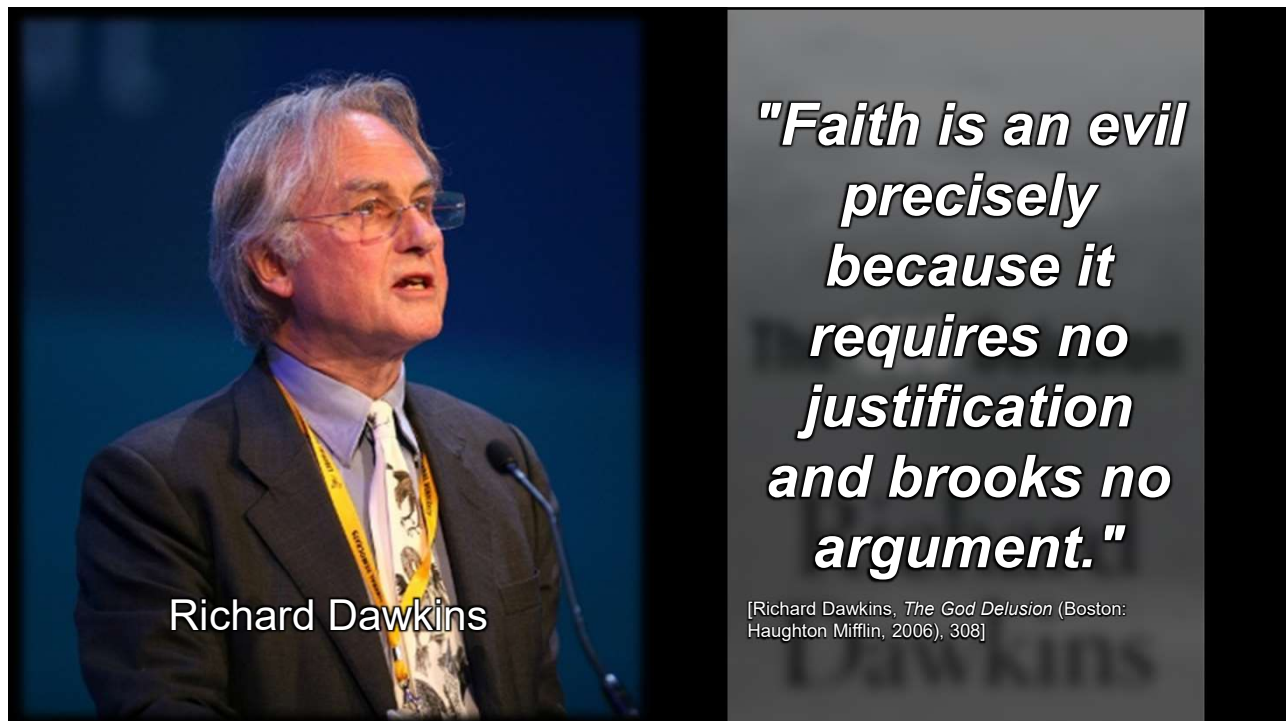
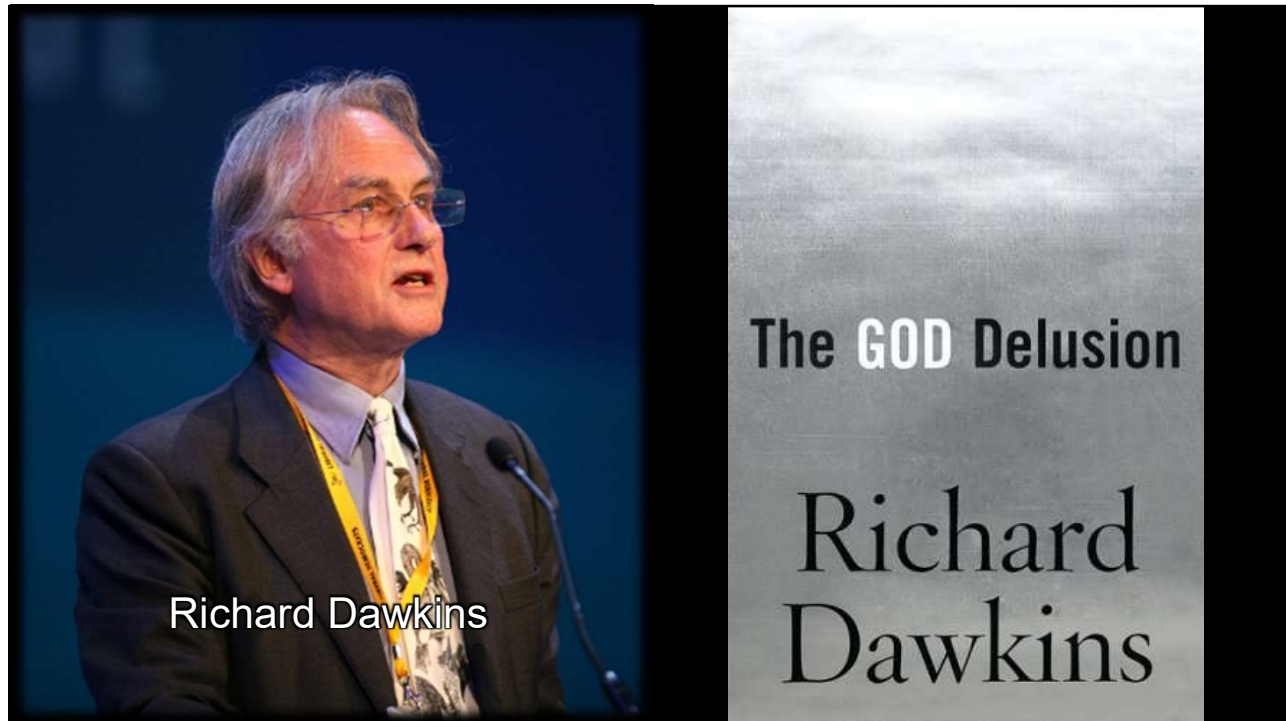
Sam Harris

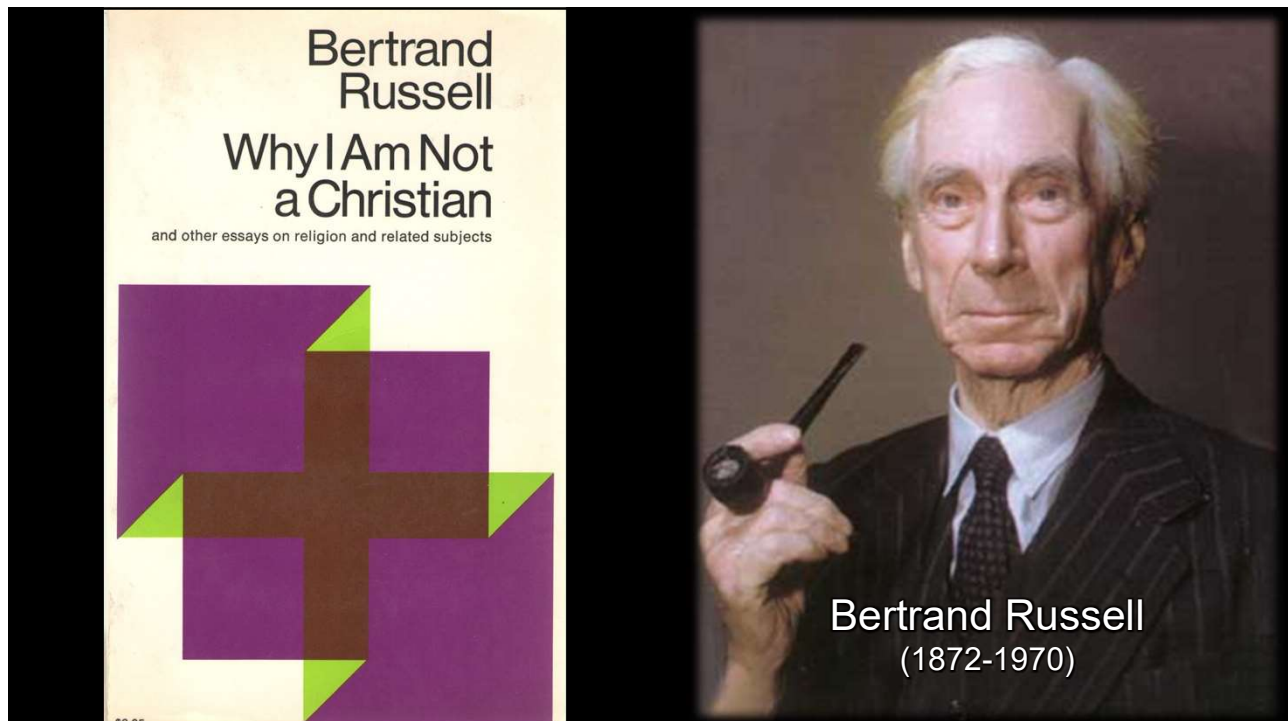
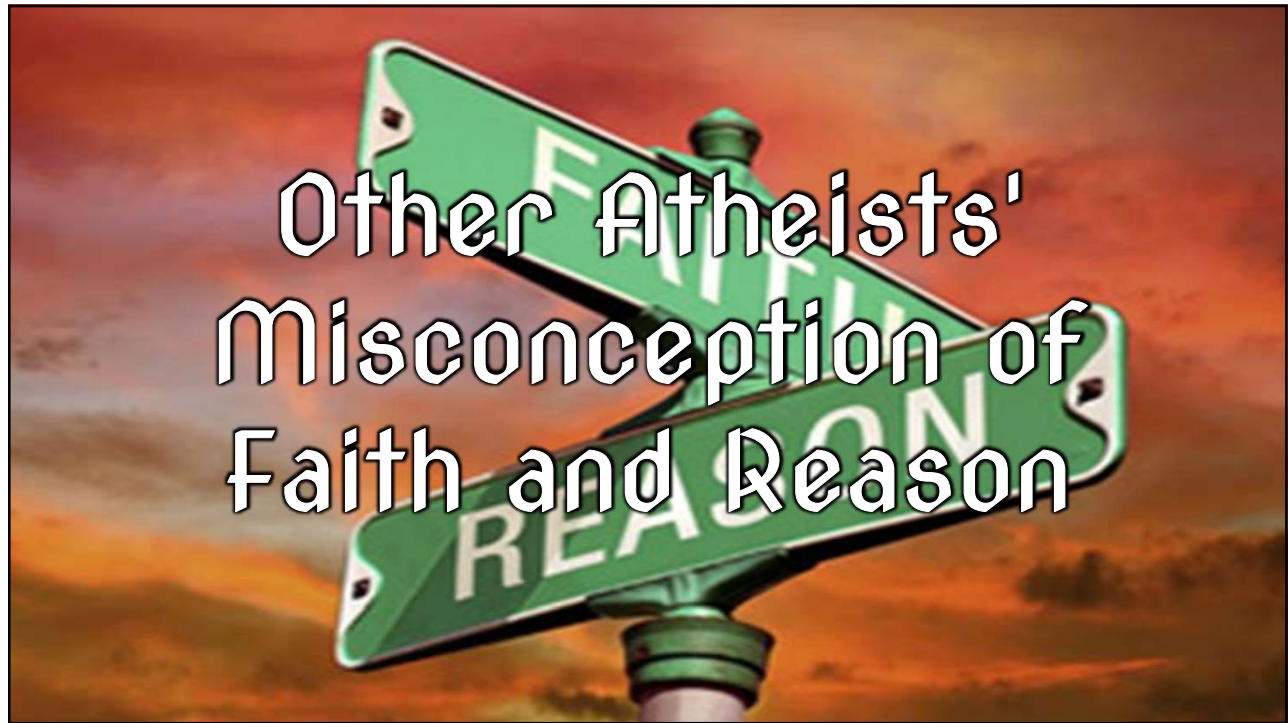
"Faith is the mortar that fills the cracks in the evidence and the gaps in the logic, and thus it is faith that keeps the whole terrible edifice of religious certainty still looming dangerously over our world."

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



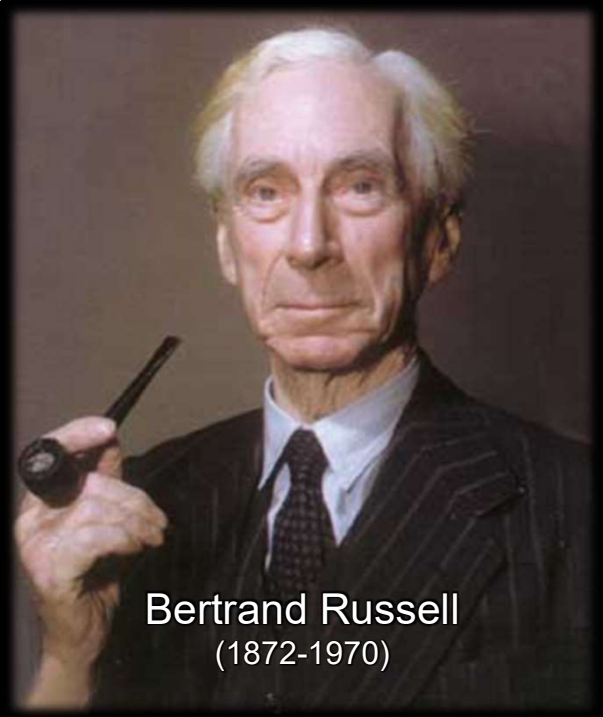
Sam Harris



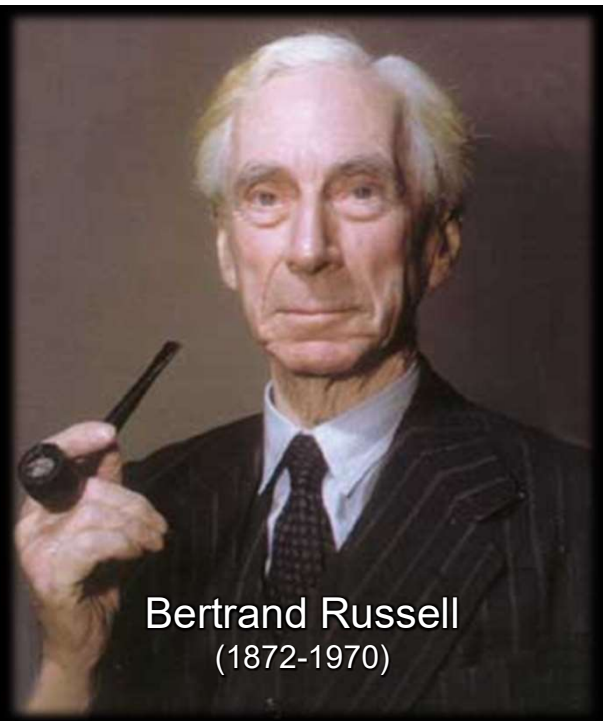
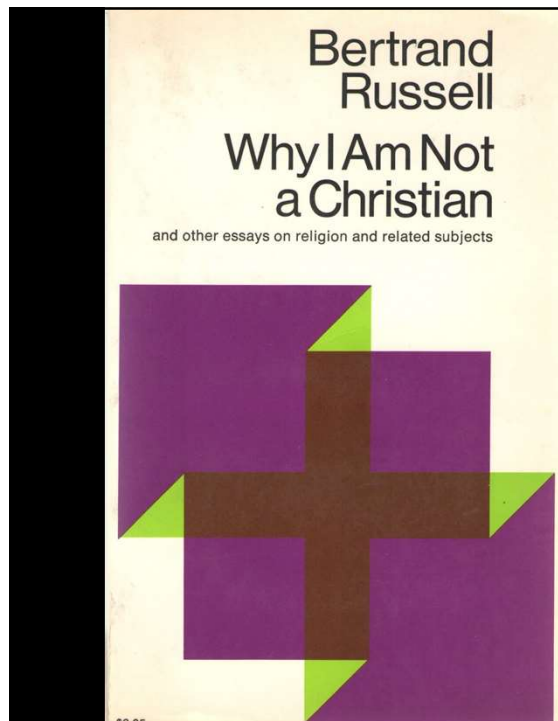


"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."

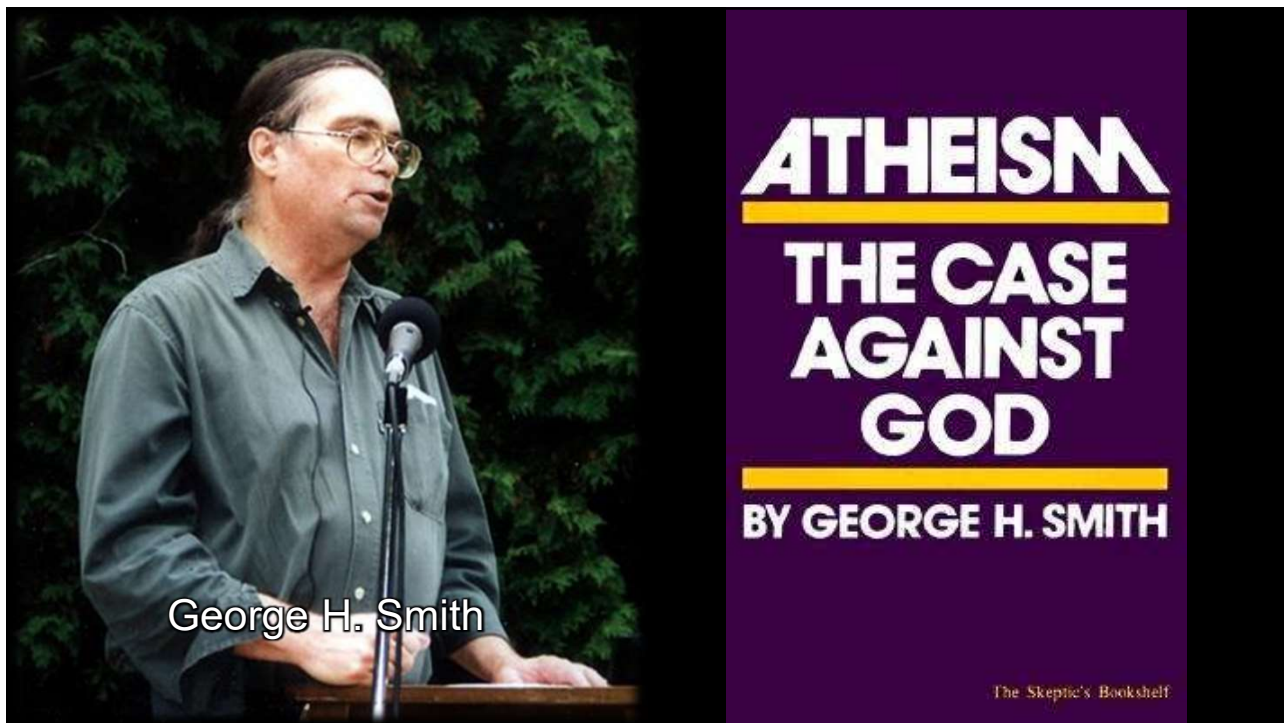
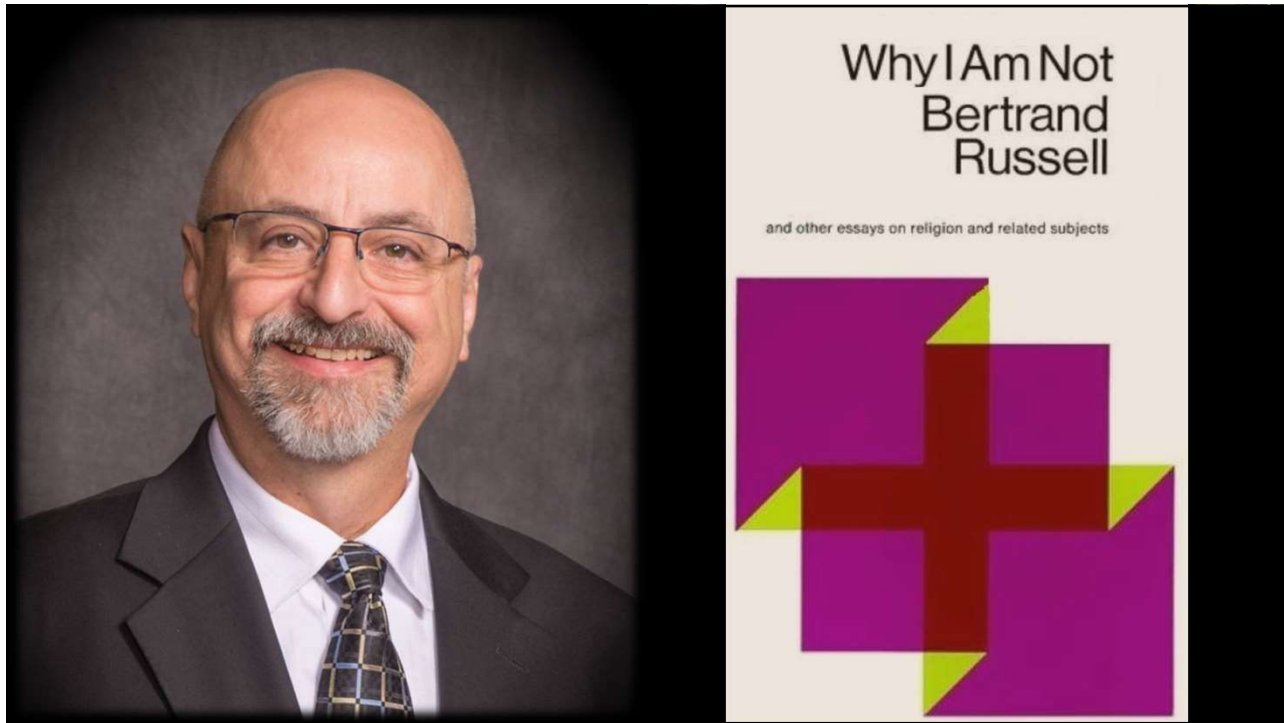
[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]

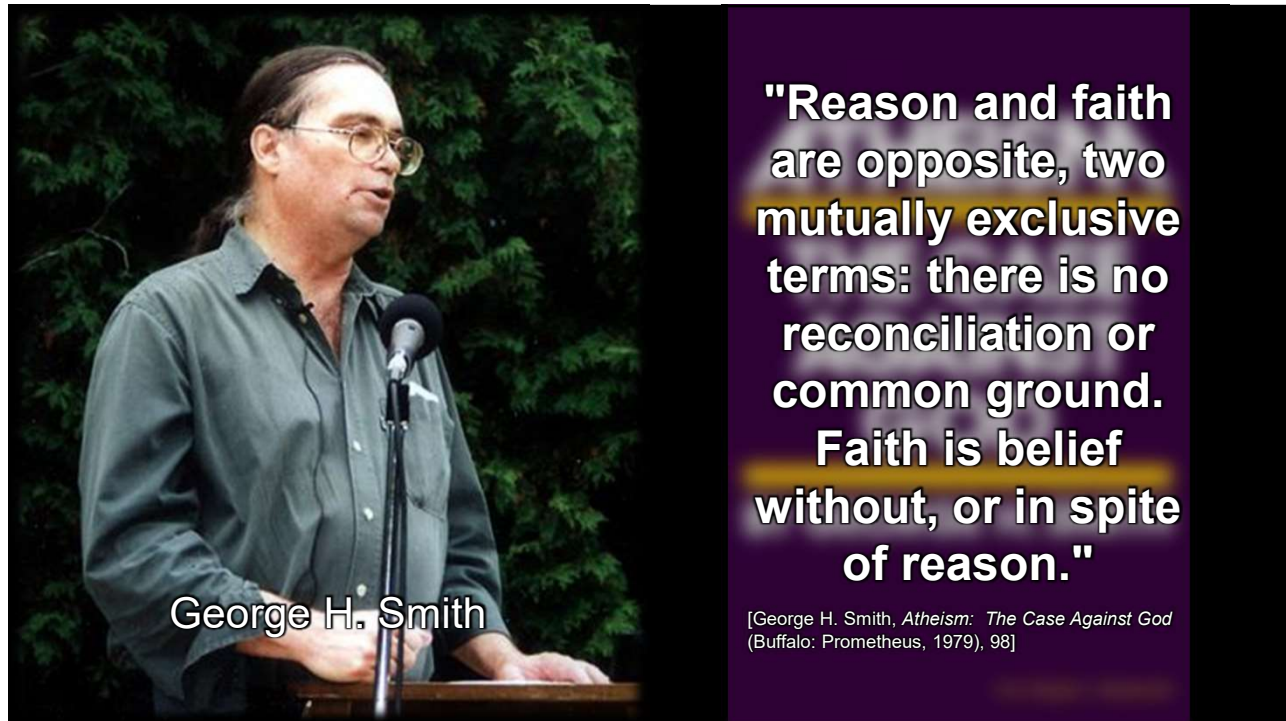


Bertrand Russell
(1872-1970)



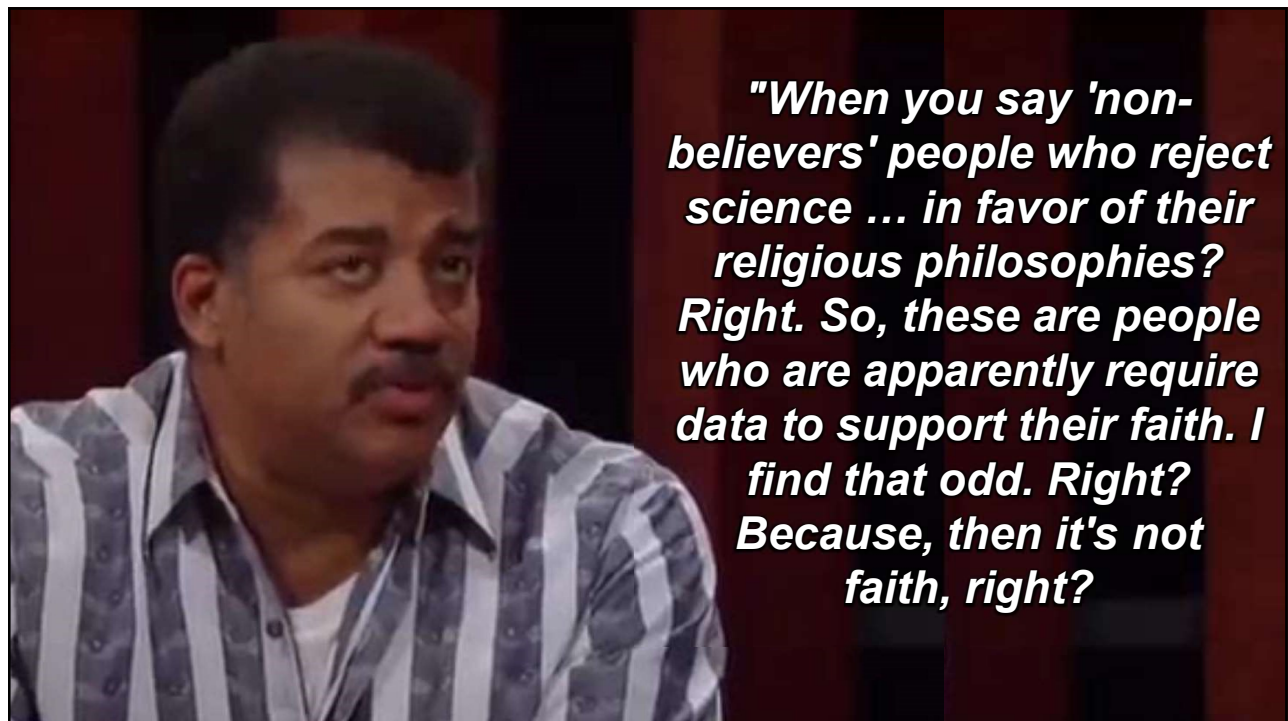
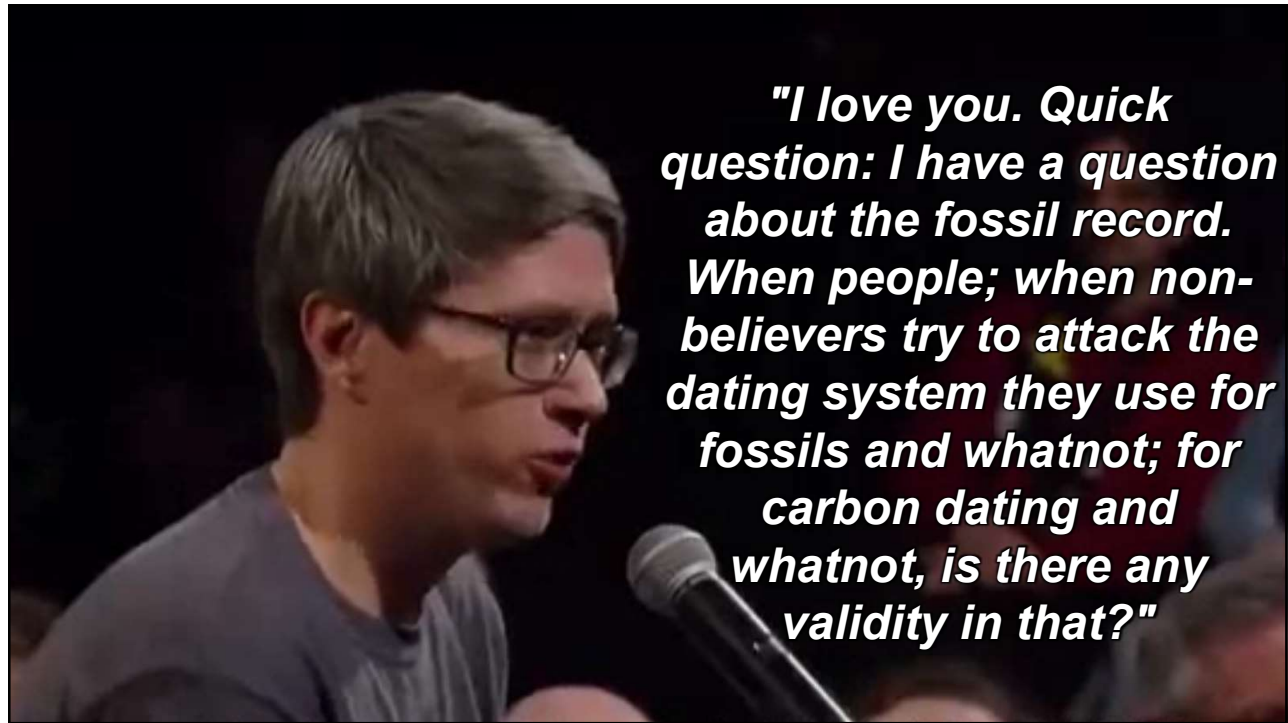
Bertrand Russell
(1872-1970)

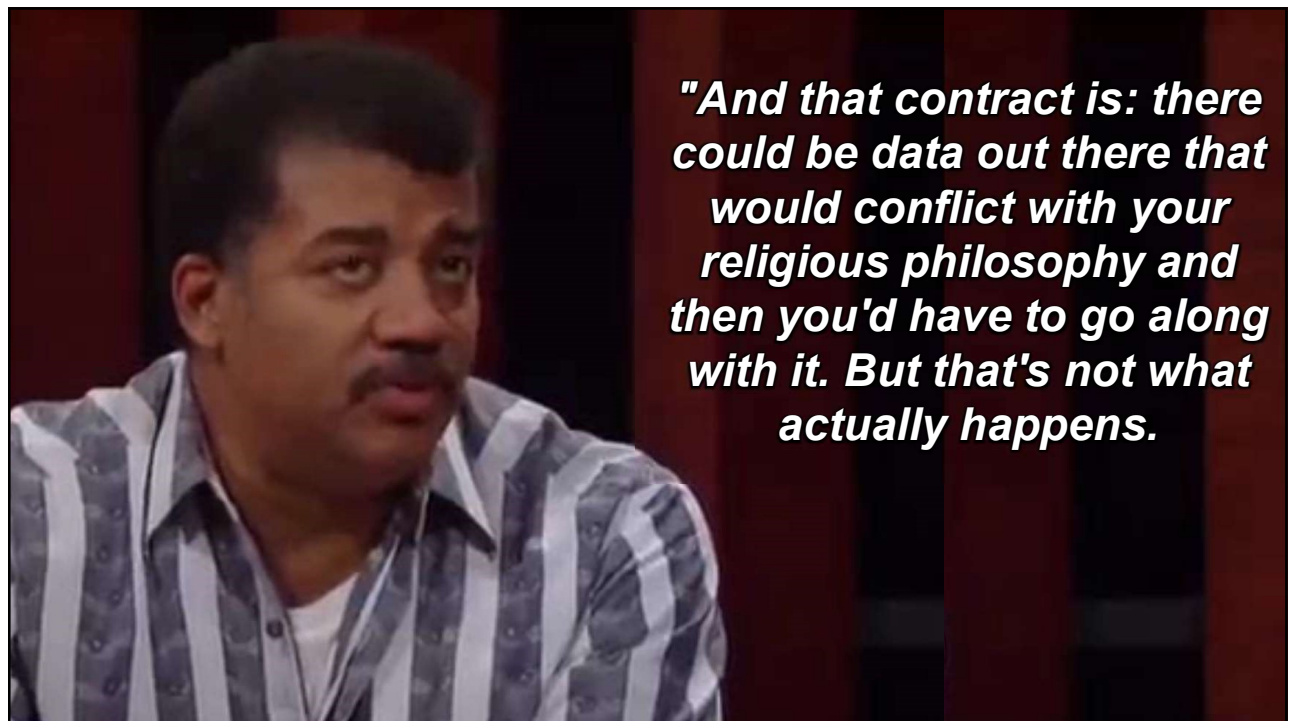
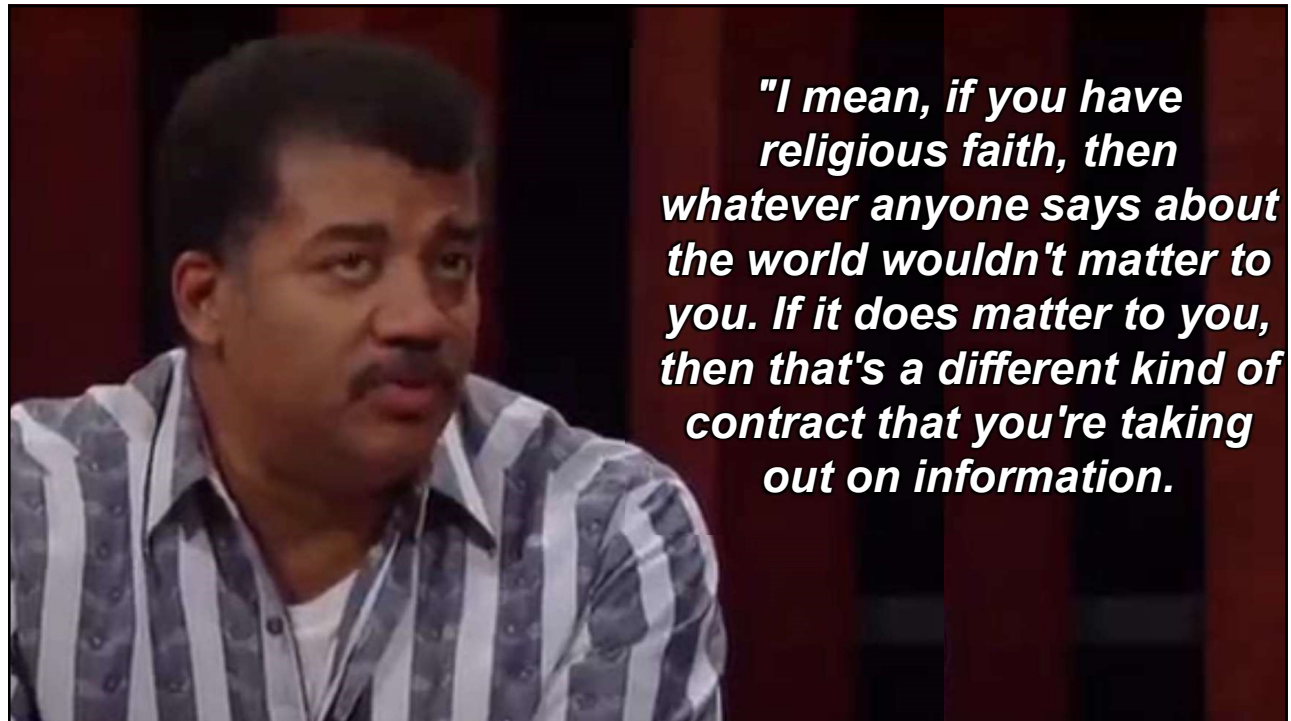


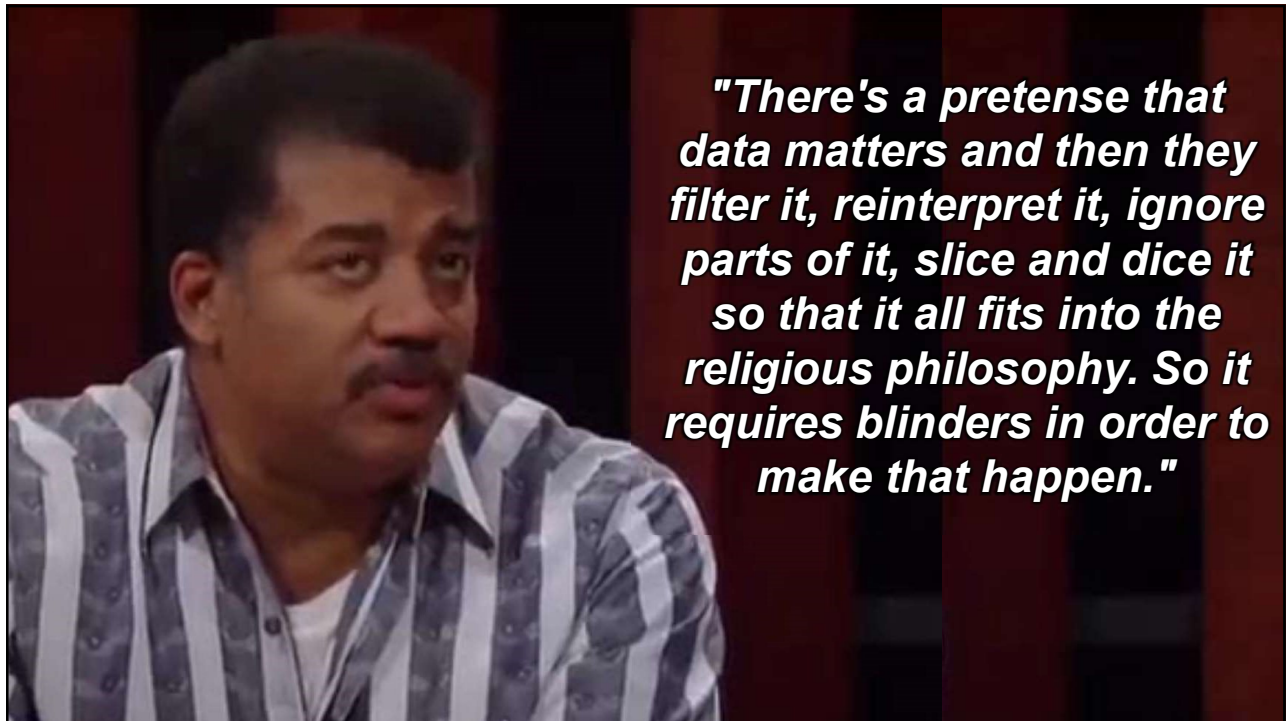




Neil deGrasse Tyson on God, Religion and Faith





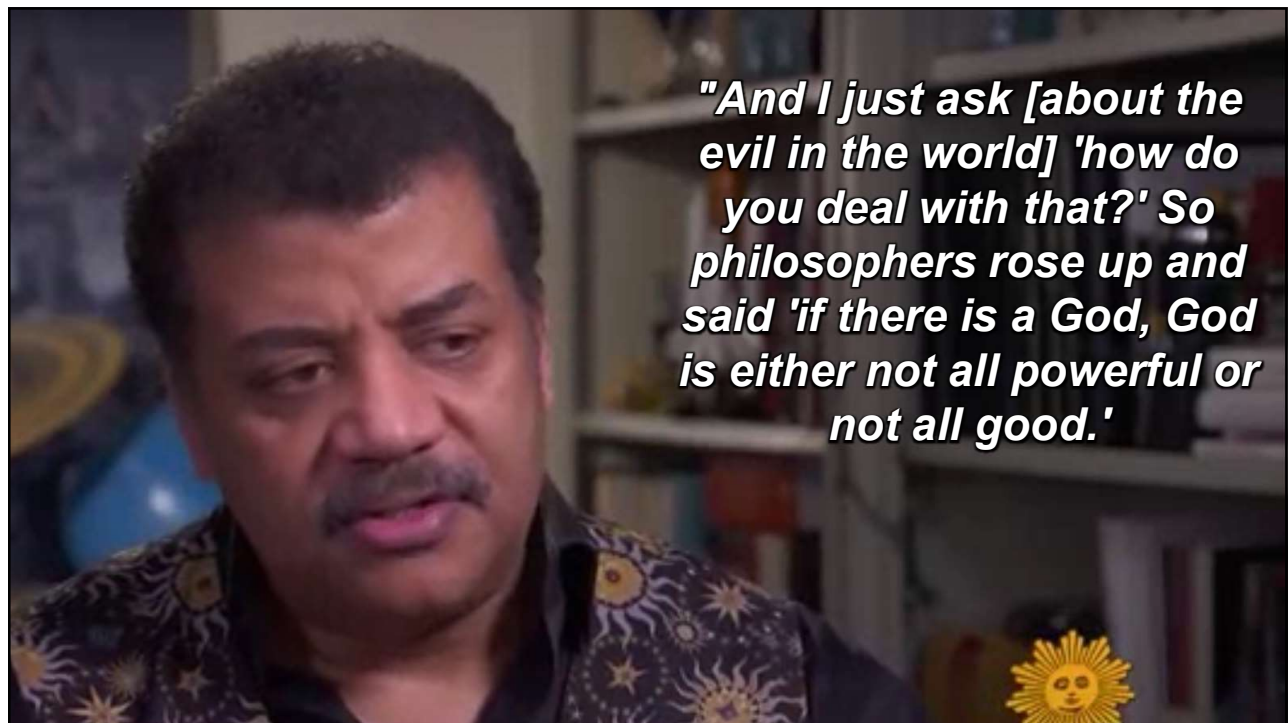
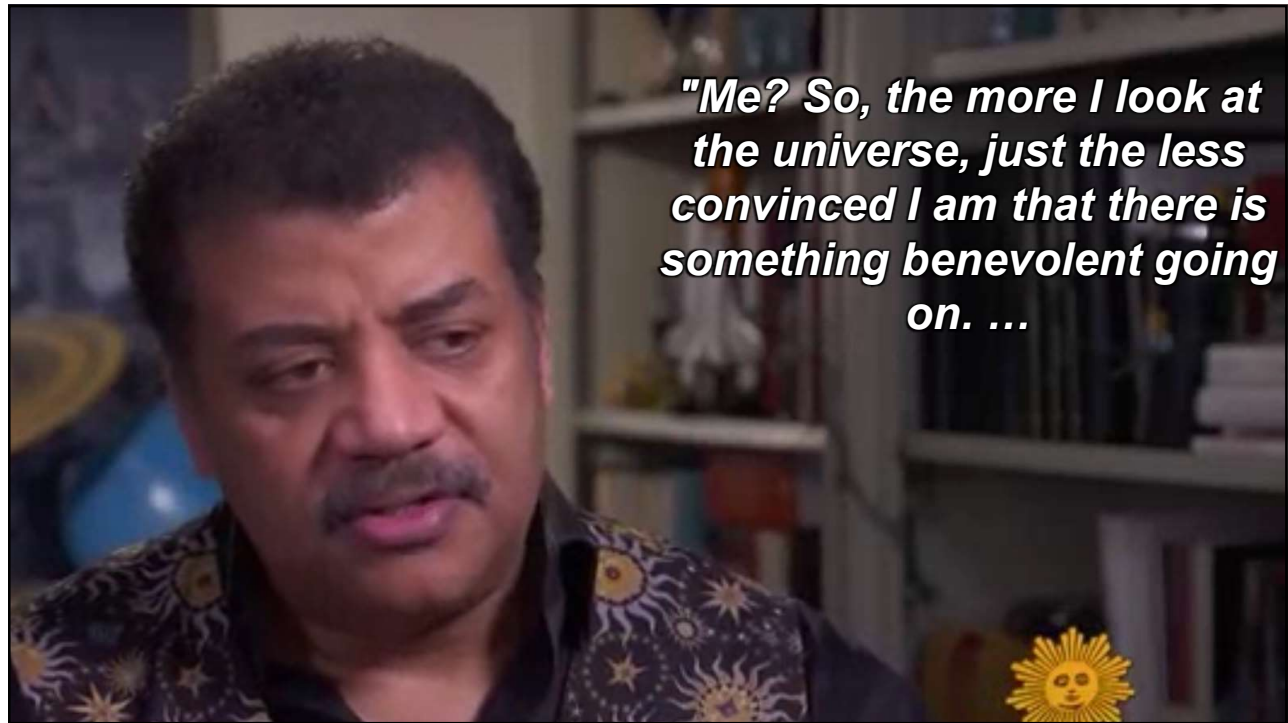


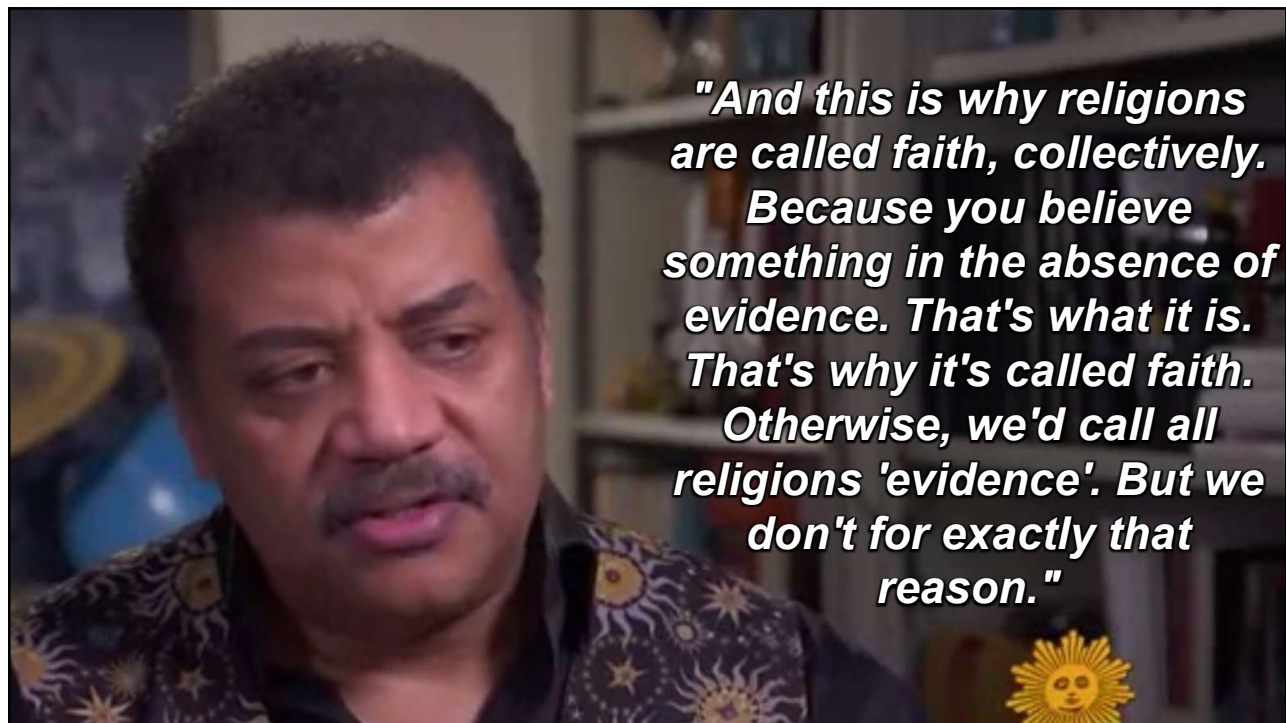
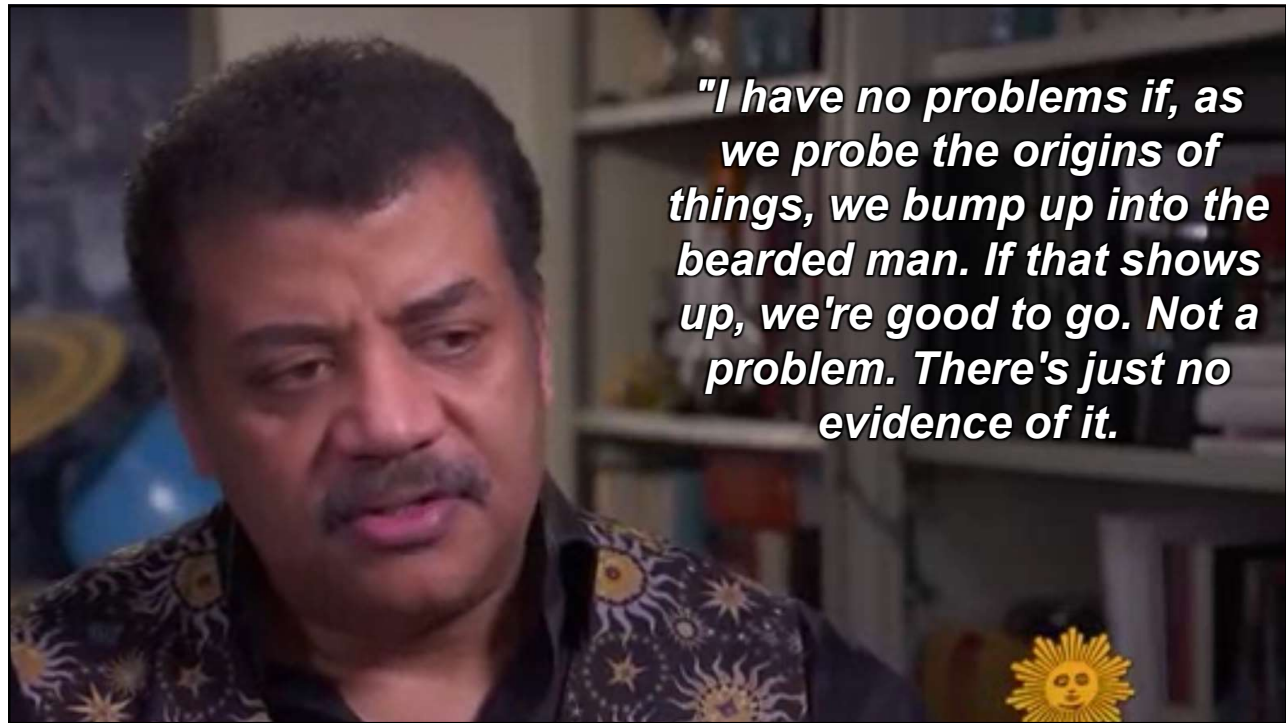
"If you have religious faith, then whatever anyone says about the world wouldn't matter to you."

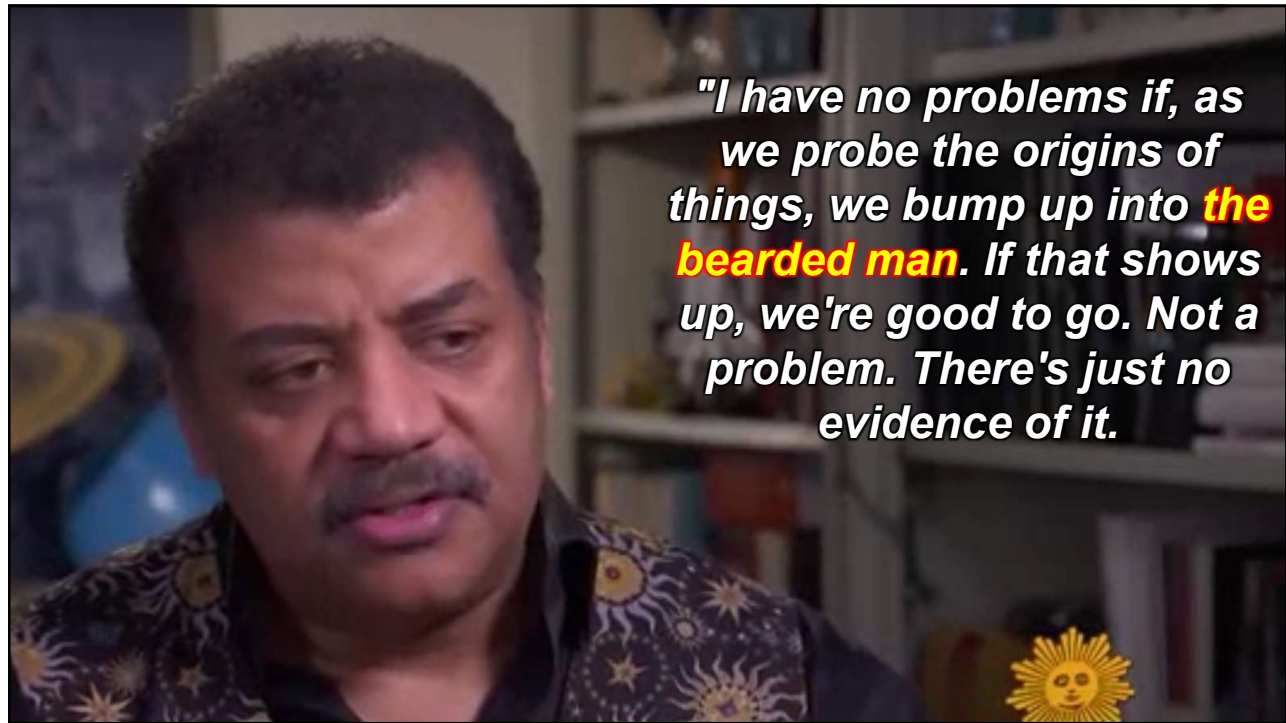
Neil deGrasse Tyson on God

***"Do you
believe in
God;
Creator:?"***

source: <https://www.youtube.com/watch?v=l0nXG02tpDw&t=13s>,
accessed 02/09/22





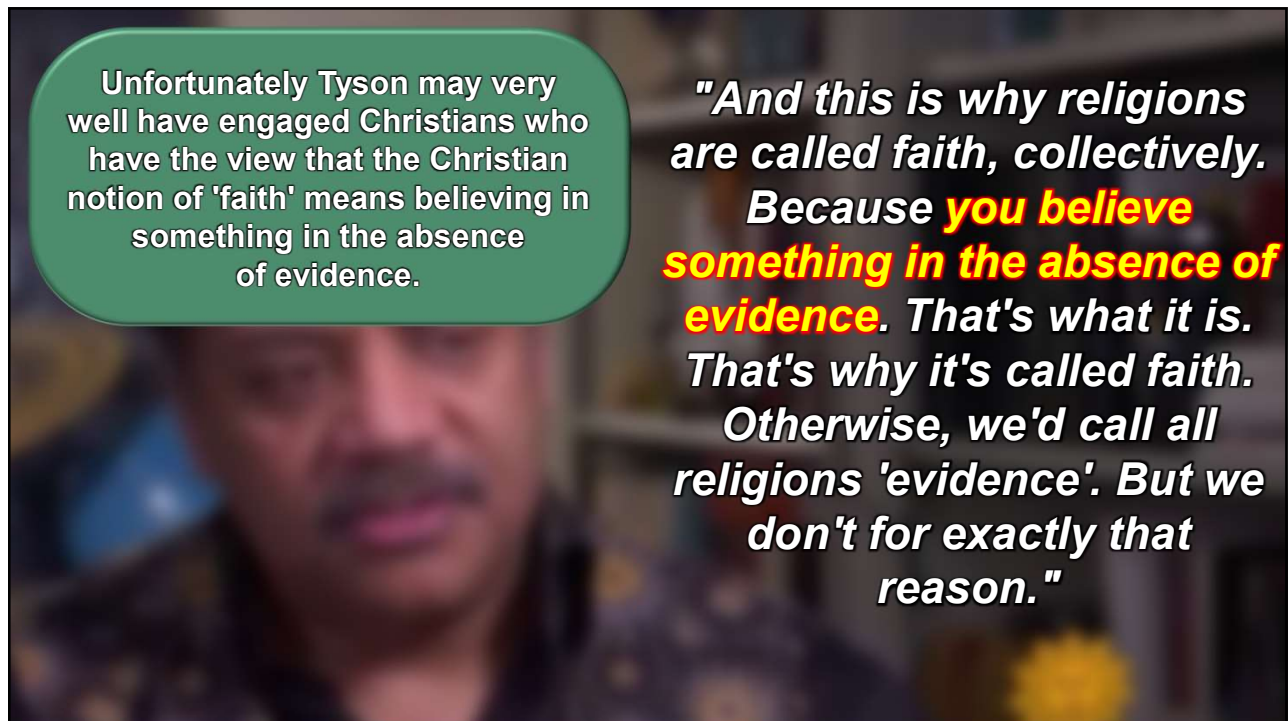
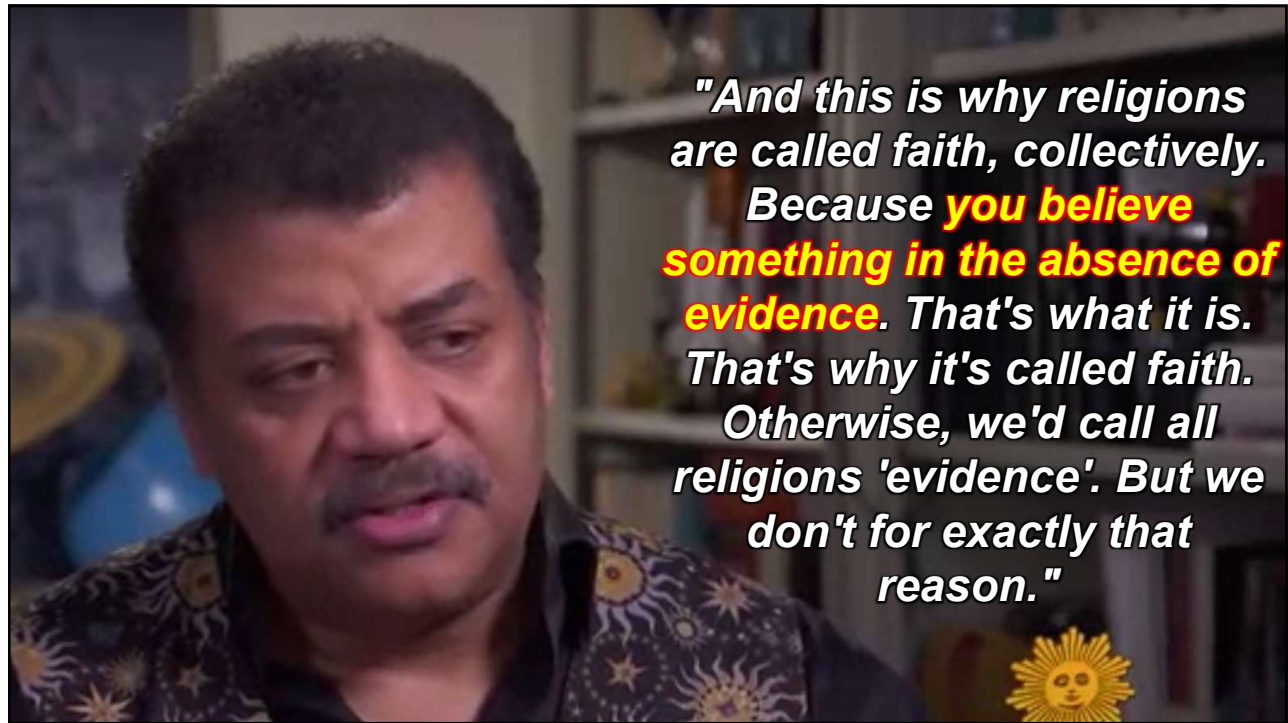


Notice the ad hominem / straw man fallacy. The argument Christian apologists are making has nothing to do with the existence of any "bearded man."

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."*



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.

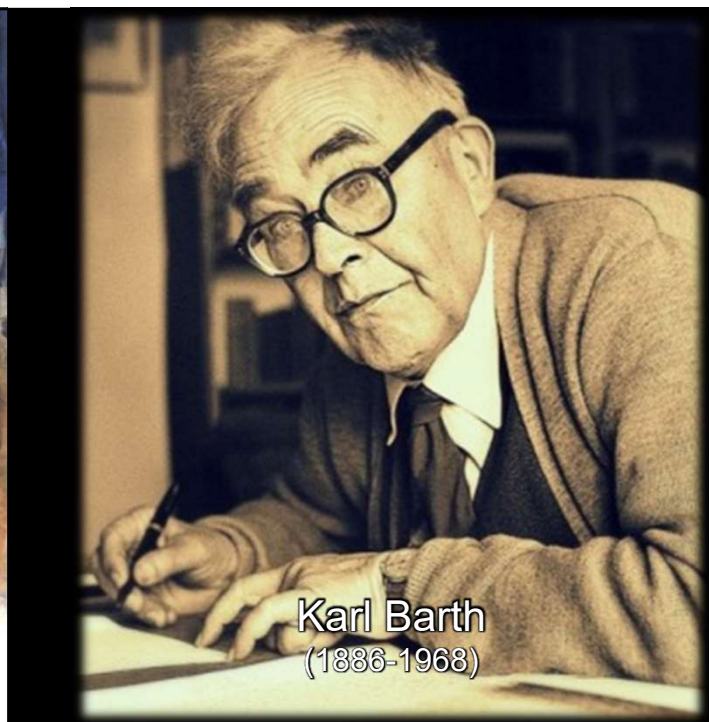
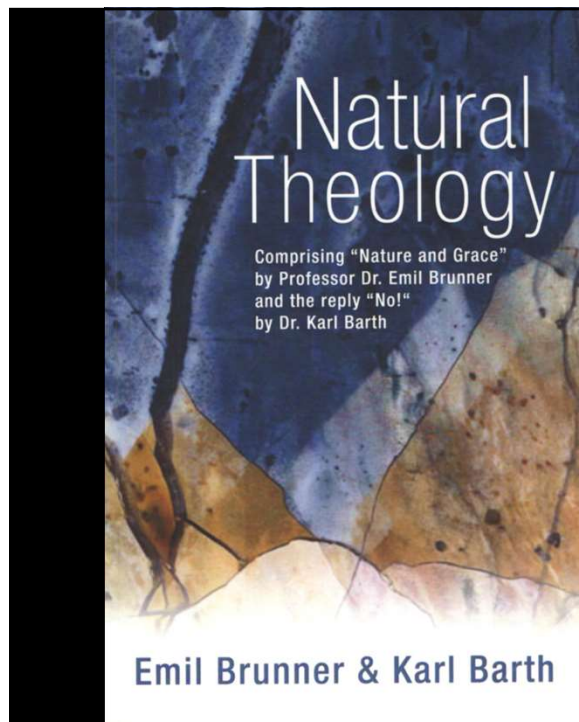
I hope to show that the classical / traditional view of faith says no such thing.

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



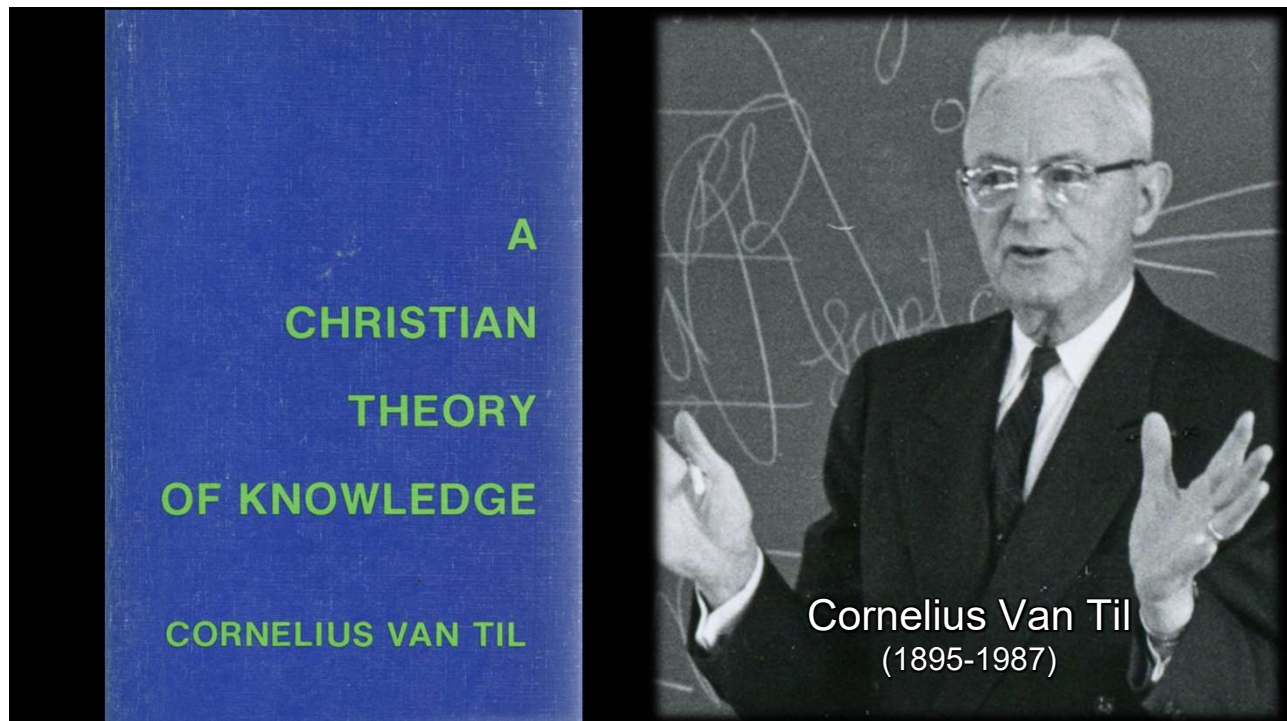
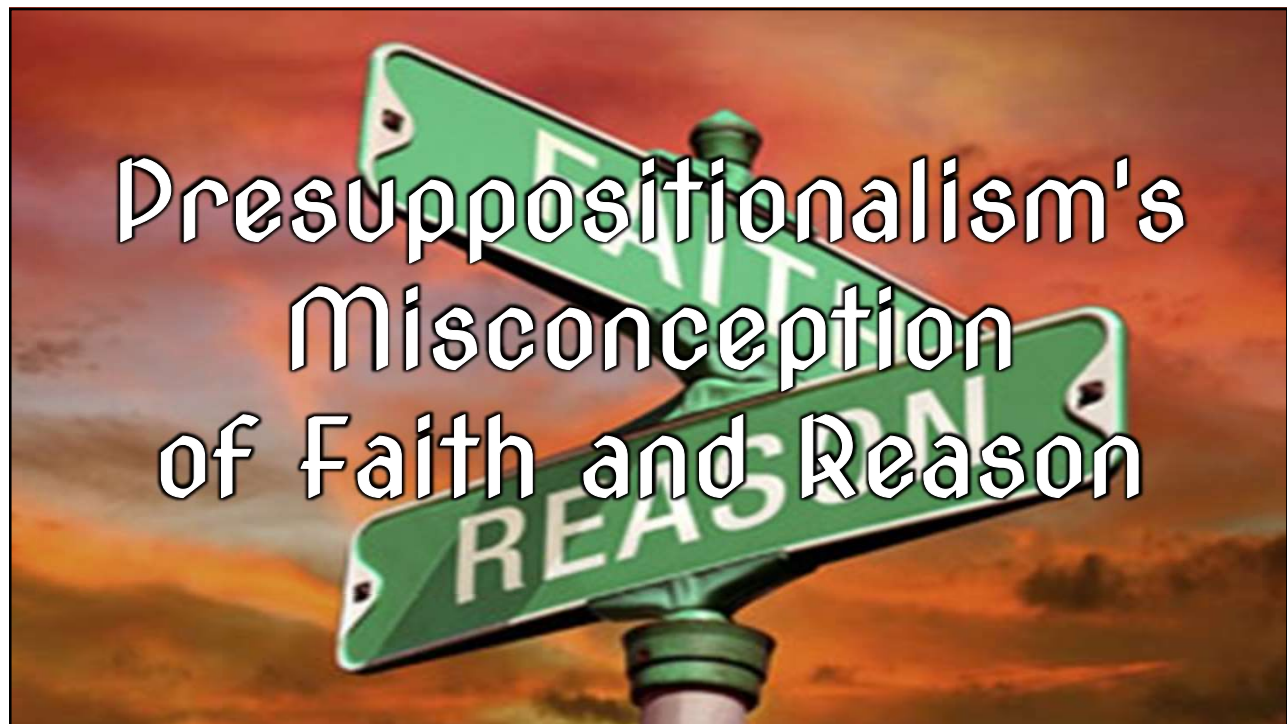
If one occupies oneself with real theology one can pass by so-called **natural theology** only as one would pass by an abyss into which it is inadvisable to step if one does not want to fall. All one can do is to turn one's back upon it as upon the great temptation and source of error, by having nothing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

Natural Theology arises from God's General Revelation.

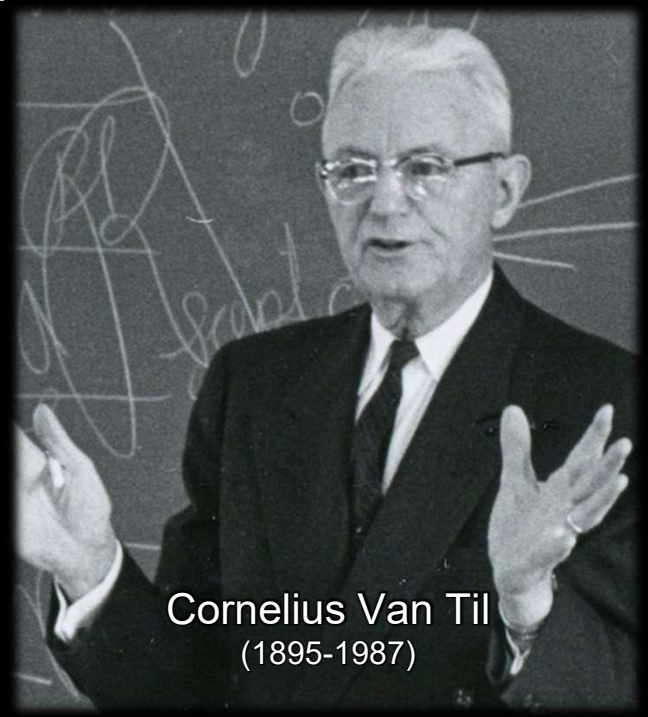
General Revelation: God's revelation of His existence and certain attributes to mankind through His creation.

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.



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

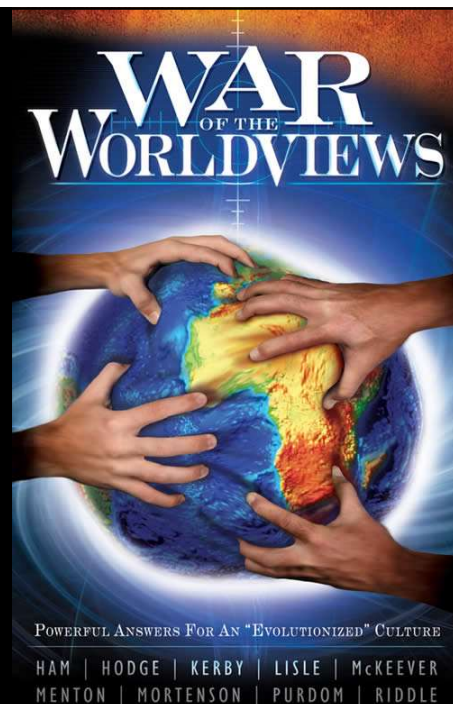
[Cornelius Van Til, *A Christian Theory of Knowledge*
(Phillipsburg: Presbyterian and Reformed Publishing,
1975), 18]



Cornelius Van Til
(1895-1987)



Jason Lisle






Jason Lisle

"We all have the same evidence; but in order to draw conclusions about what the evidence means we use our worldview—our most basic beliefs about the nature of reality. ... Ultimately, biblical creationists accept the recorded history of the Bible as their starting point."

[Jason Lisle, "Can Creationists Be 'Real' Scientists?" in Gary Vaterlaus, ed., *War of the Worldviews: Powerful Answers for an "Evolutionized" Culture* (Hebron: Answers in Genesis, 2005), 124, 125]



Jason Lisle

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Faith vs. Reason
by Dr. Jason Lisle on October 1, 2002; last featured May 19, 2012

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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.

On the other hand, we are supposed to have faith. We are supposed to trust God and not lean on our own understanding (Proverbs 3:5). The Bible tells us that the "just shall live by faith" (Romans 1:17; Galatians 3:11). It seems that we are supposed to trust God regardless of whether His words make sense to our understanding.

So, which is it? Are we to live by reason or by faith? Are we supposed to rely upon our intellect, drawing rational conclusions, rejecting those things that don't make sense? Or are we to accept the teachings of Scripture without regard to logic and reason, even if it does not make any sense?

This apparent conflict troubles many people. But it stems from a critical misconception about the meaning of both faith and reason. When both terms are properly defined in their biblical context, any apparent conflict disappears. Yes, we are to have good reasons for what

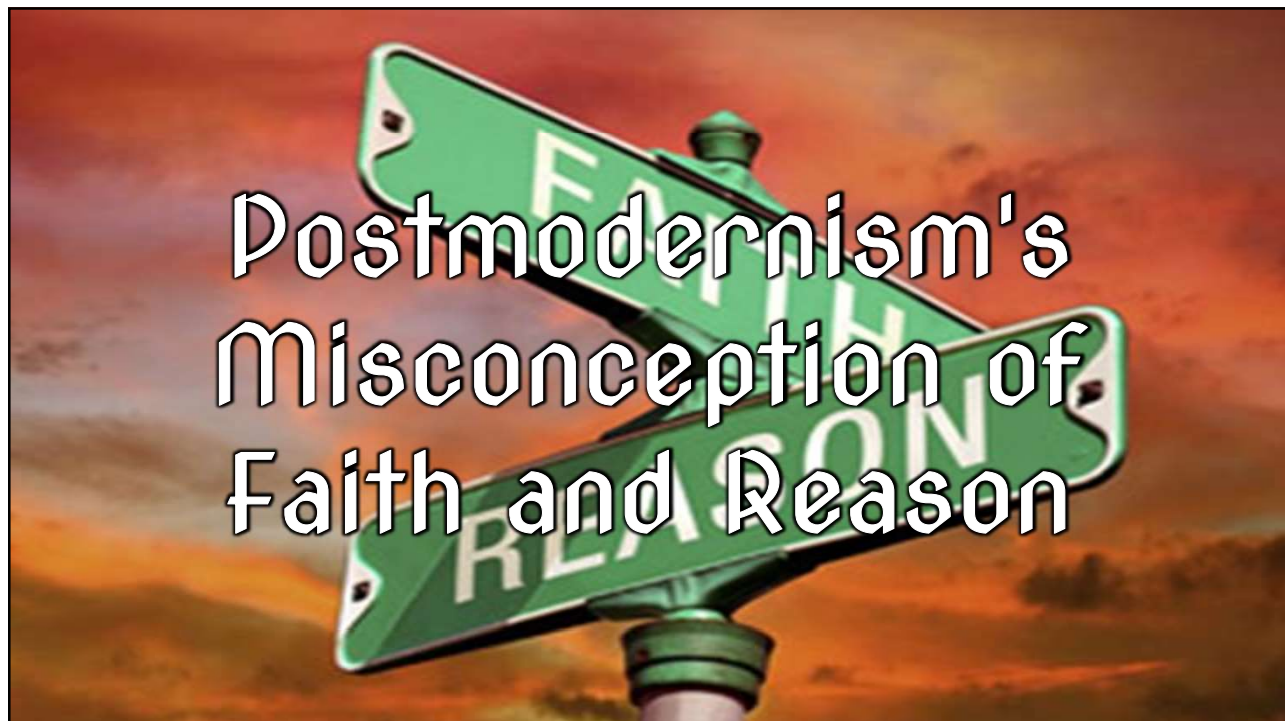
THE APPARENT CONFLICT BETWEEN FAITH AND REASON TROUBLES MANY PEOPLE.

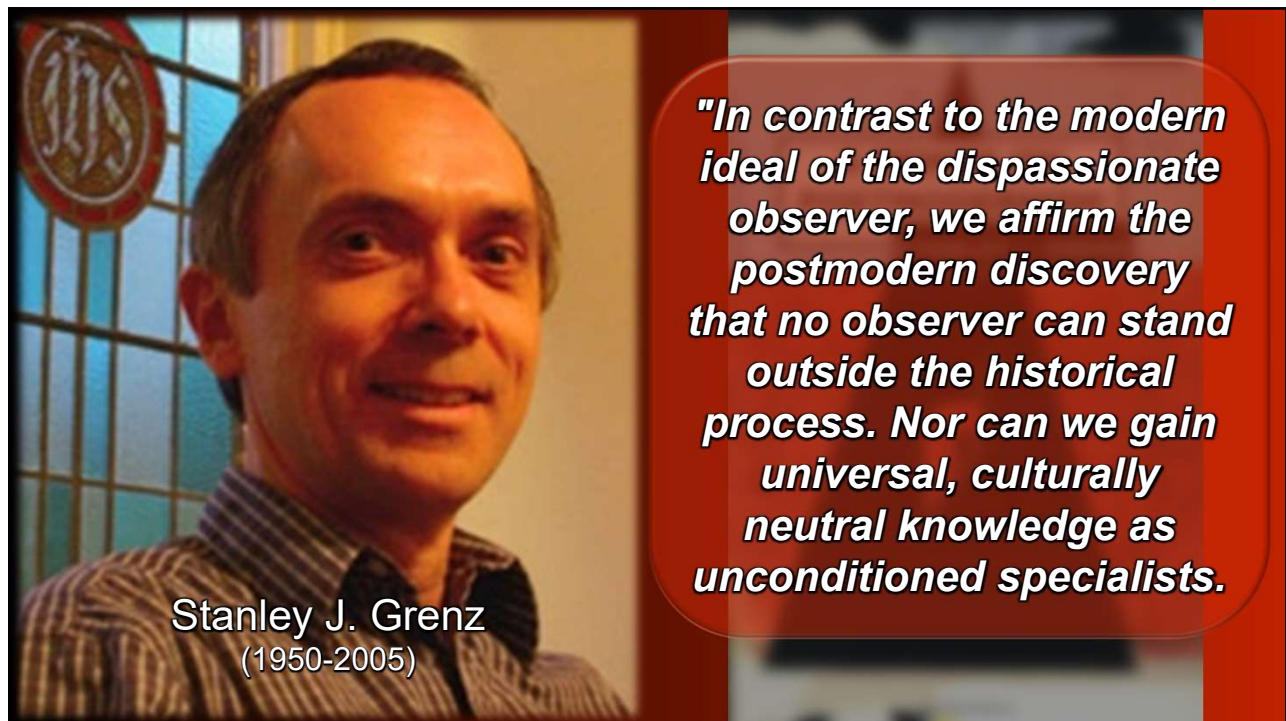
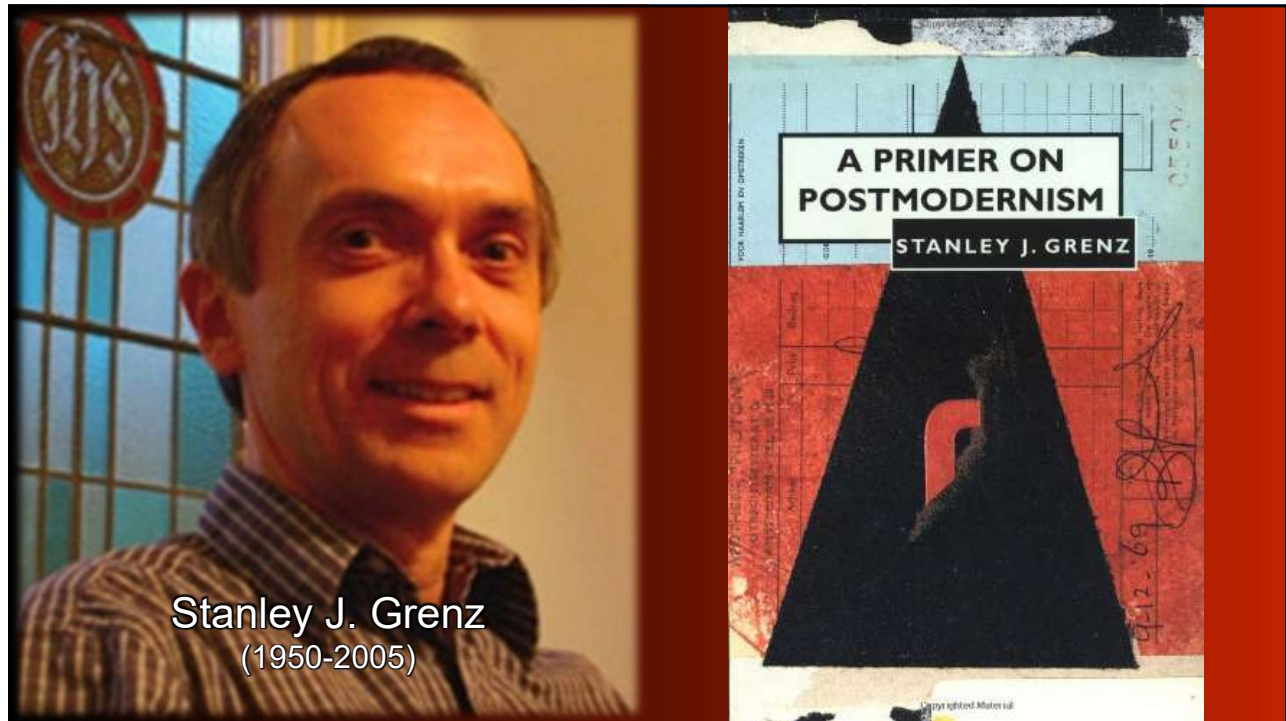
A portrait of Jason Lisle, a man with dark hair, wearing a dark suit, white shirt, and a patterned tie. He is smiling slightly.

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]








Stanley J. Grenz
(1950-2005)

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

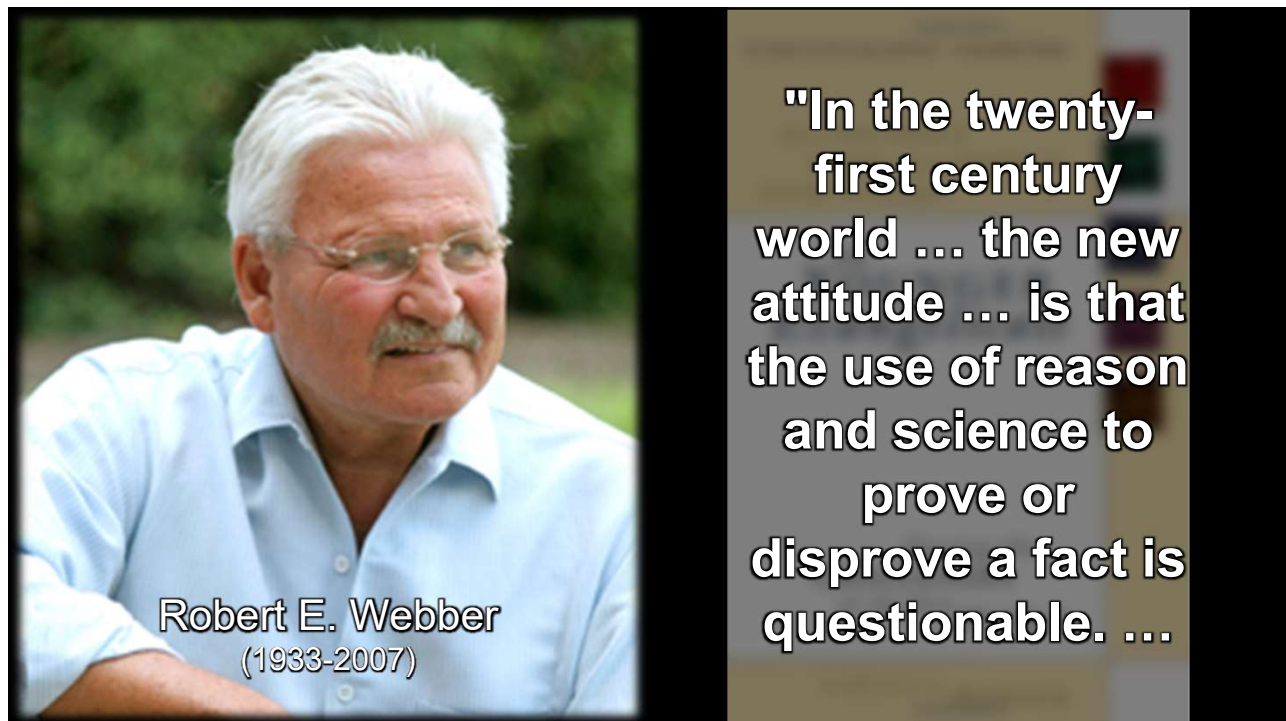
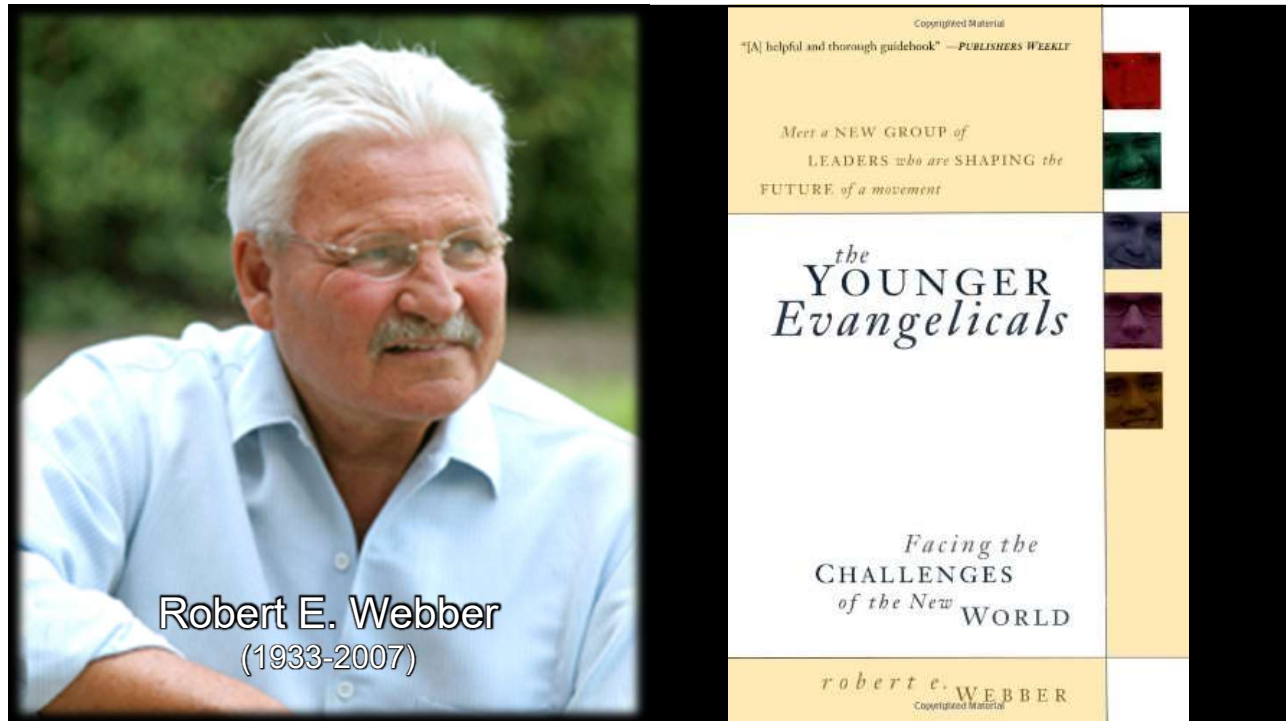
[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]

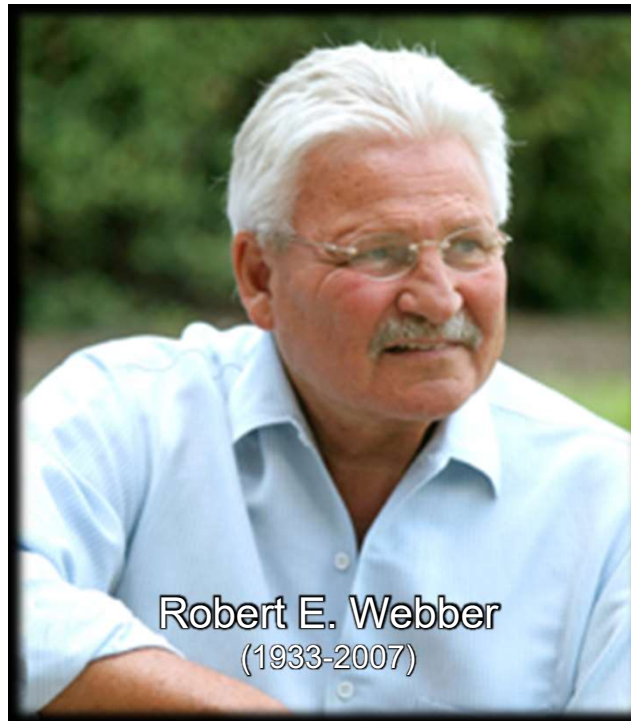


Dan McGee

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

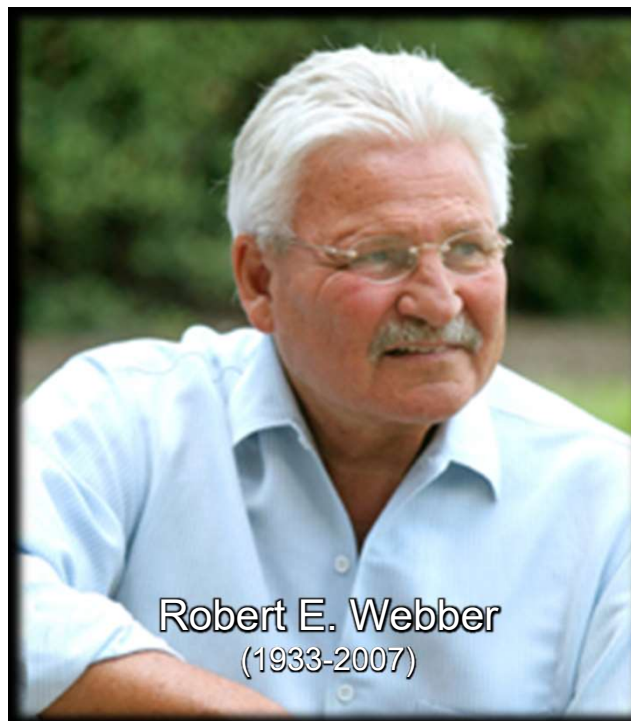
[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]





Robert E. Webber
(1933-2007)

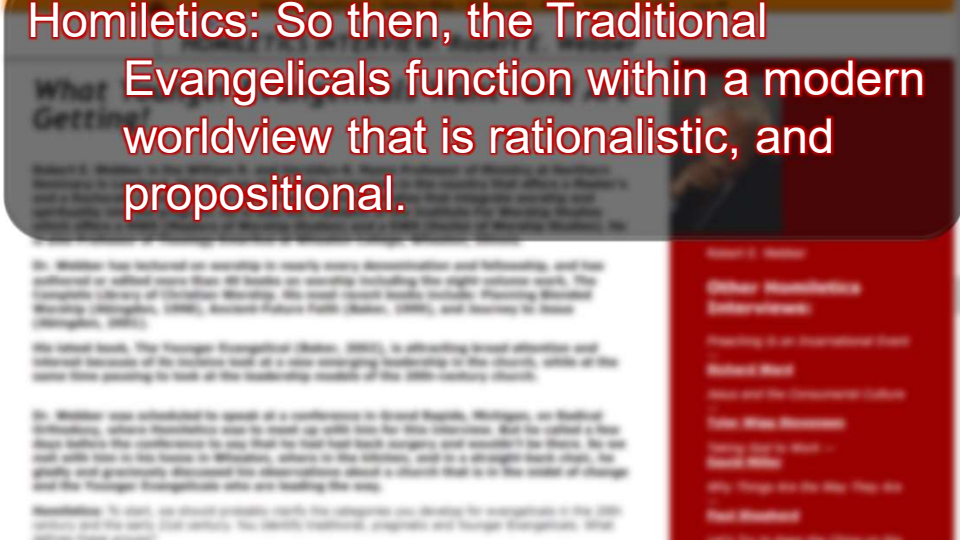
**"This ... points
... to the
postmodern
conclusion that
we deal with
'interpreted
facts.' ...**



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]



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]



The Classical View of Faith and Reason

Classical View of Faith and Reason

Reason

*Believing
something on
the basis of
demonstration.*

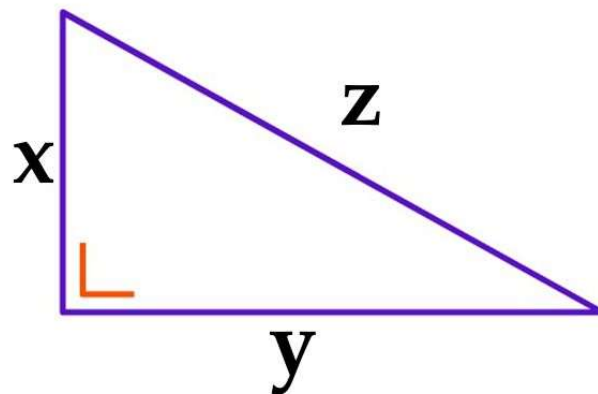
Faith

*Believing
something on
the basis of
authority.*

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

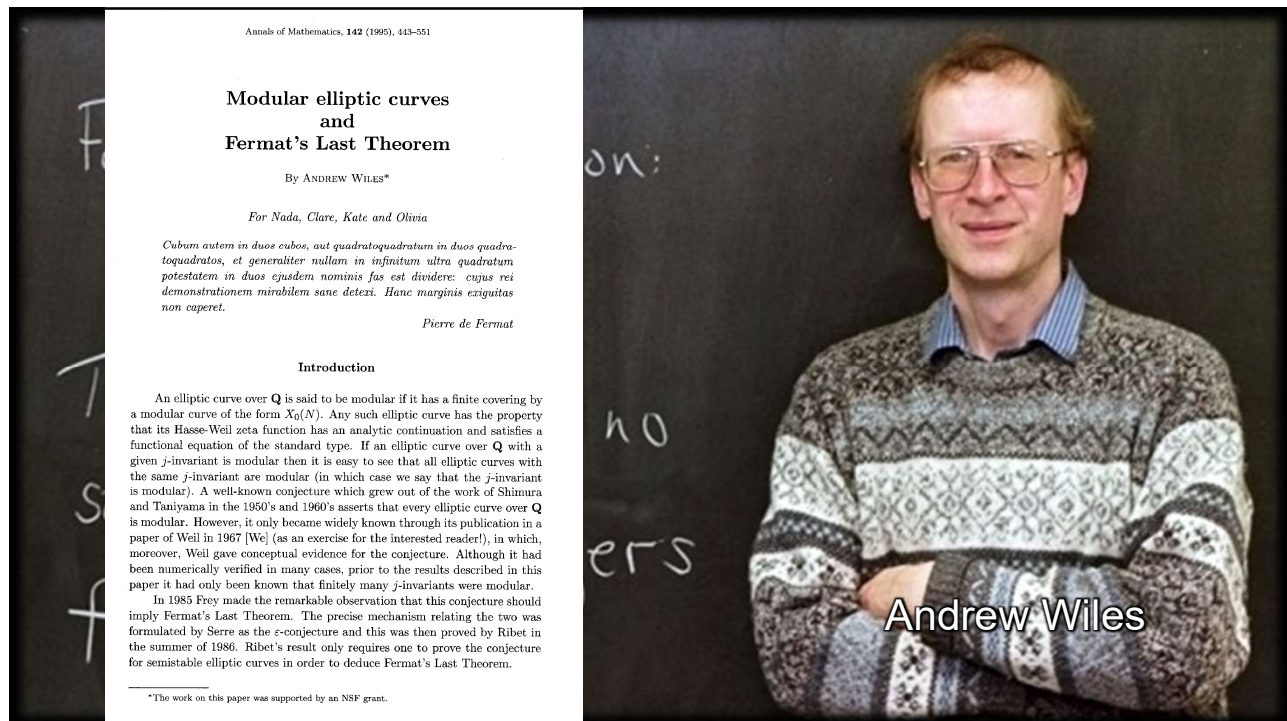
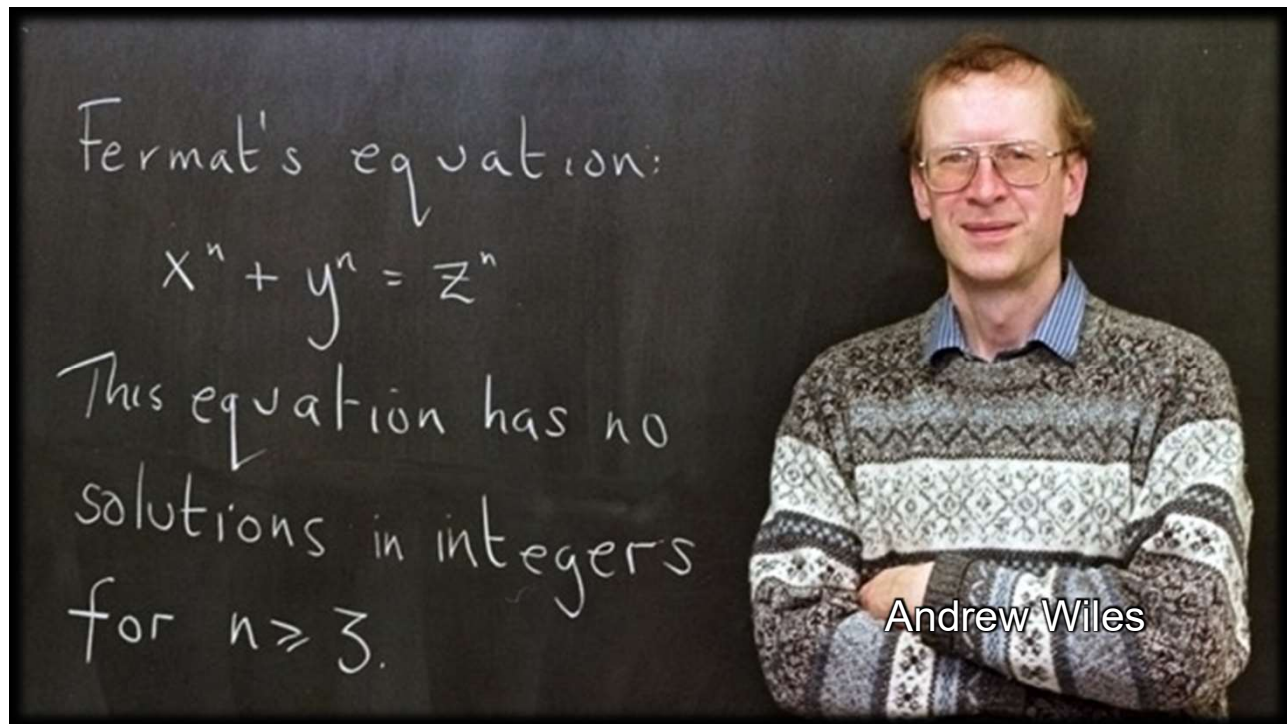


Pierre de Fermat
(1601-1665)



Pythagorean Theorem

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



Classical View of Faith and Reason

Reason

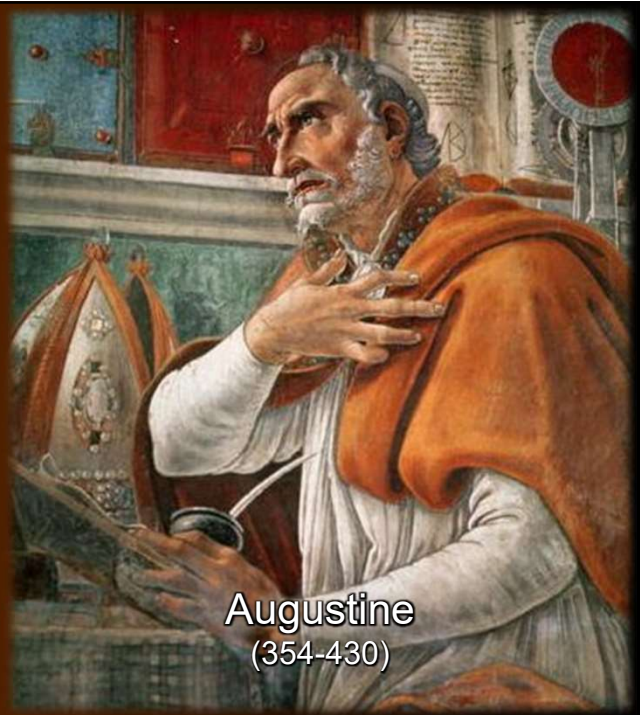
*Believing
something on
the basis of
demonstration.*

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.***

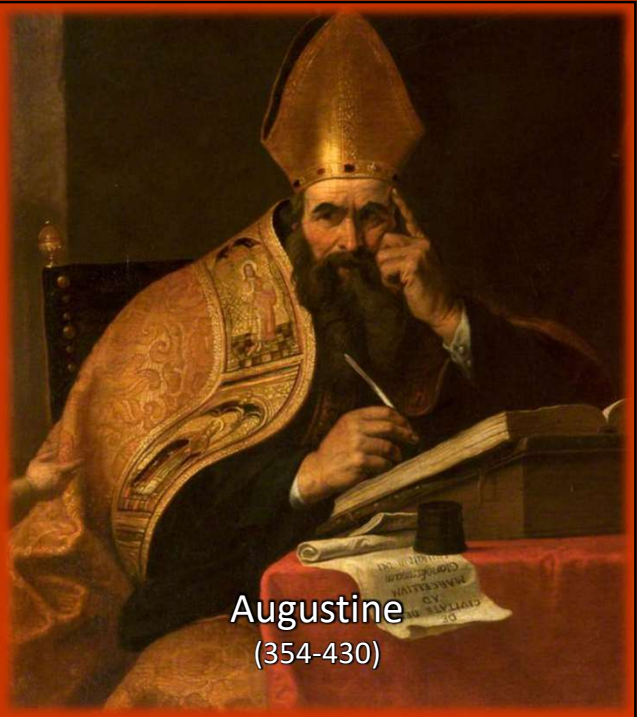
[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed.
What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



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."

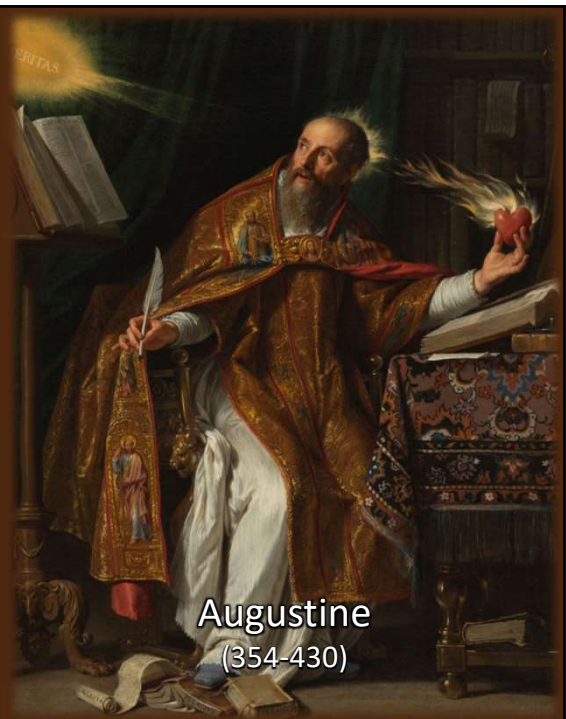
[Letter 120, in *Letters 100-155* (Vol. II/2), trans. Roland Teske (Hyde Park: New City Press), p. 131]



Augustine
(354-430)

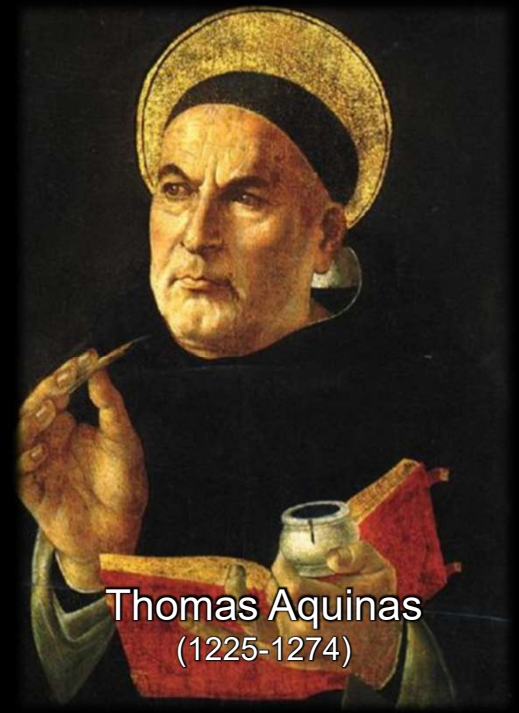
"In certain matters, therefore, pertaining to the teaching of salvation, which we cannot grasp by reason, but which we will be able to at some point, faith precedes reason so that the heart may be purified in order that it may receive and sustain the light of the great reason, which is, of course, a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

[Letter 120, Teske, p. 131]



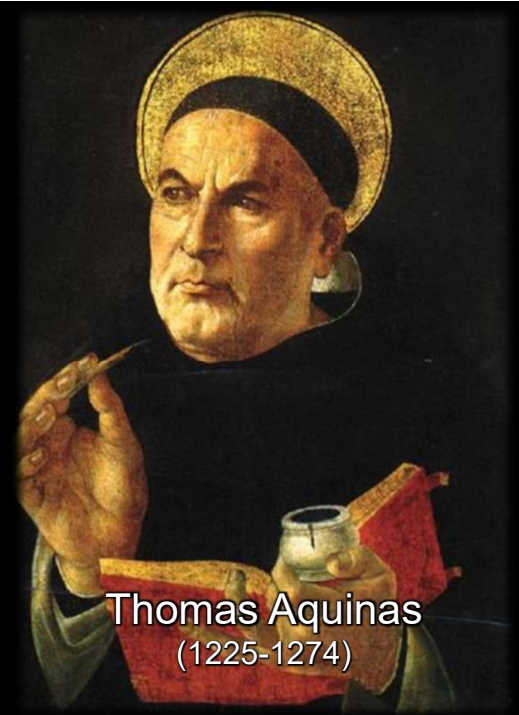
Augustine
(354-430)

"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)

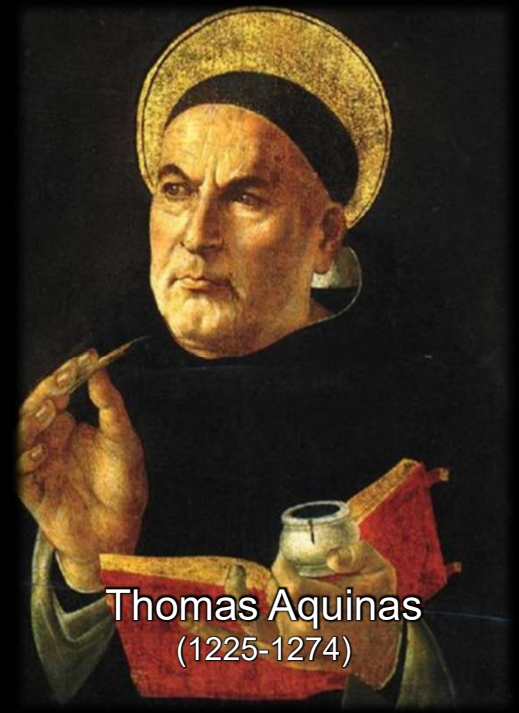
"Those things, however, which are beyond the power of our understanding are said to be absent from the senses of the mind. Hence, our understanding cannot be fixed on them."



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."

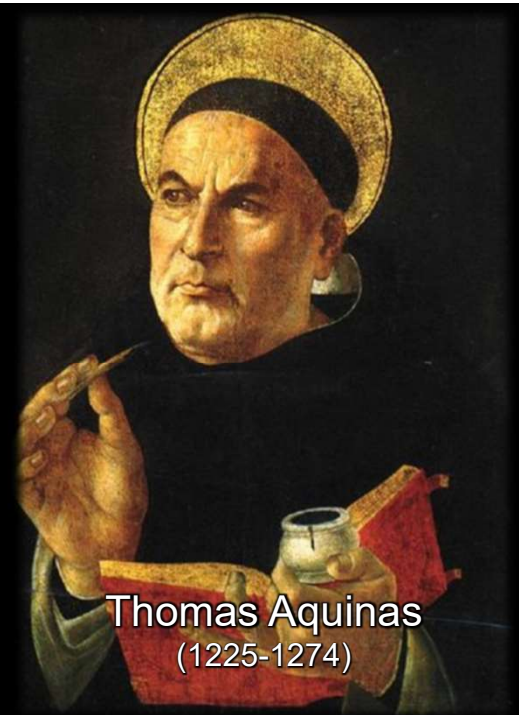
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

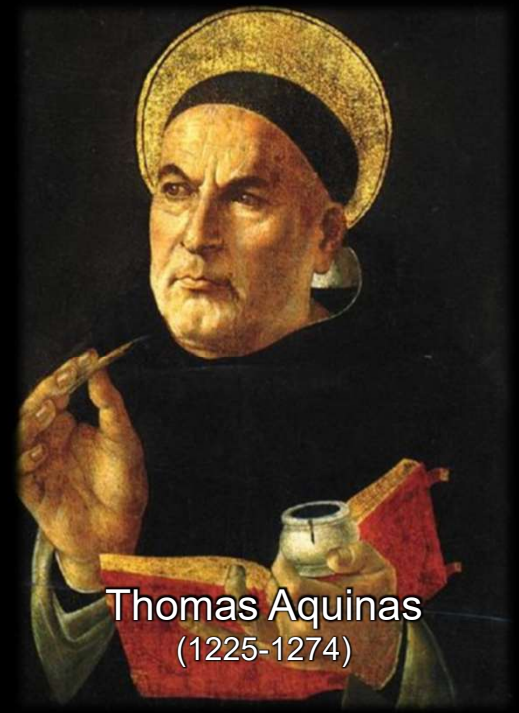
[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



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."

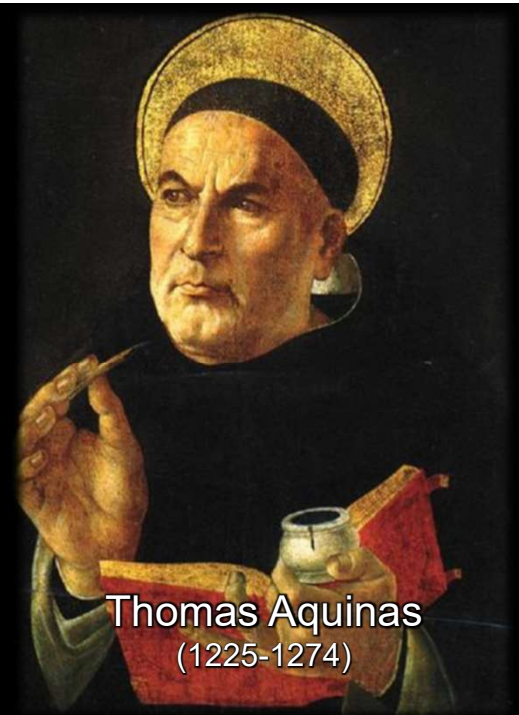
[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]



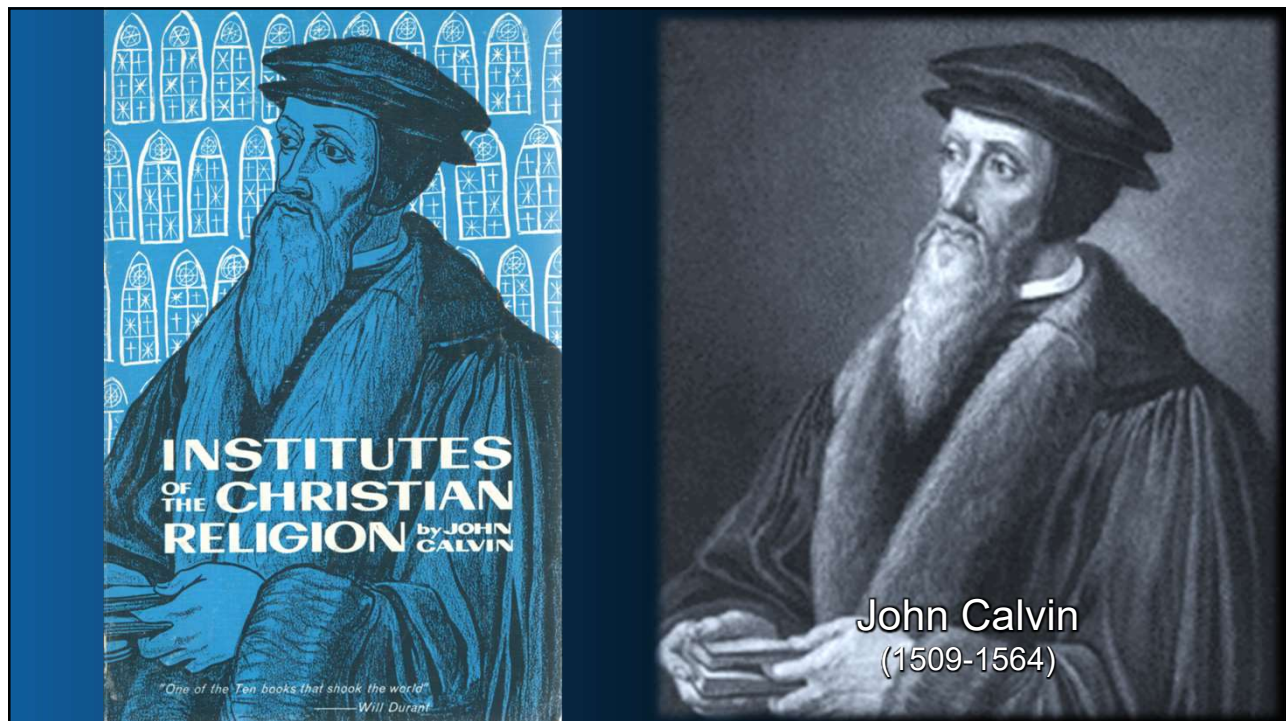
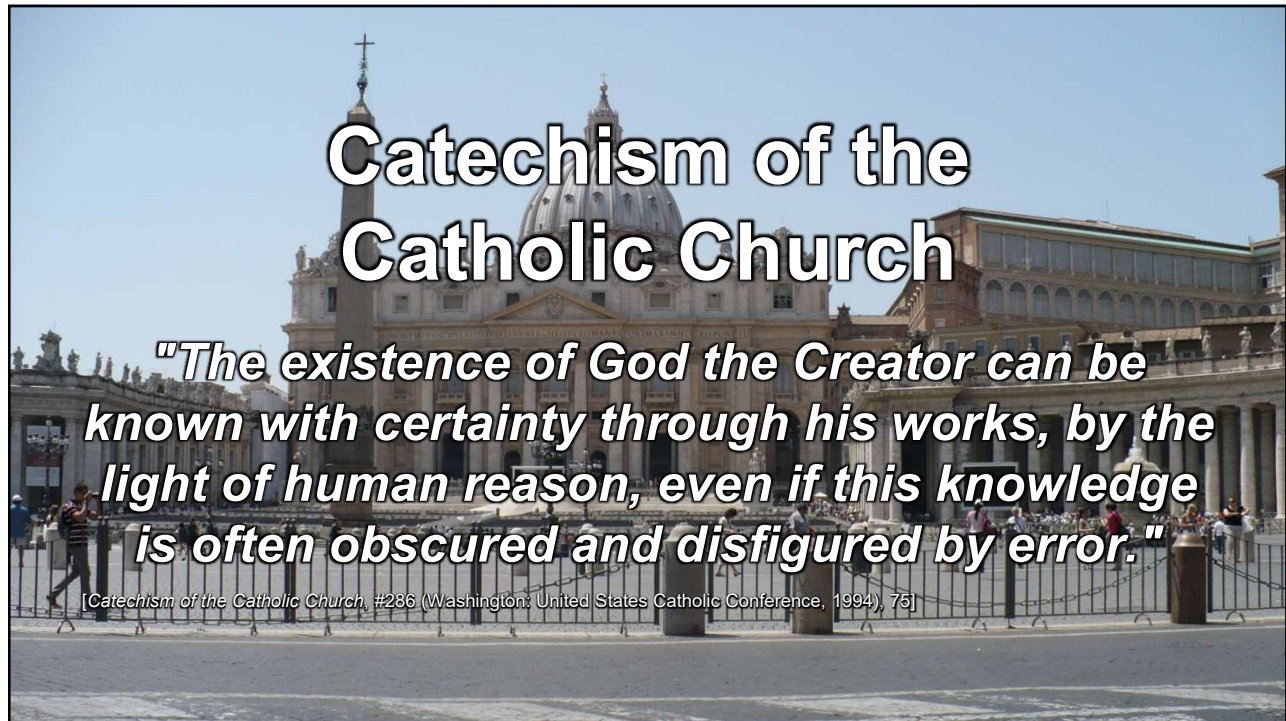
Thomas Aquinas
(1225-1274)

"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]

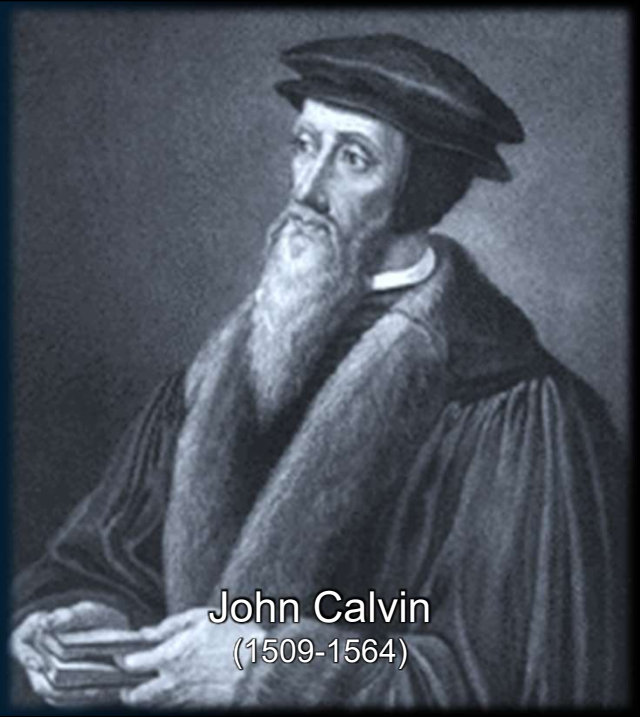


Thomas Aquinas
(1225-1274)



**"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



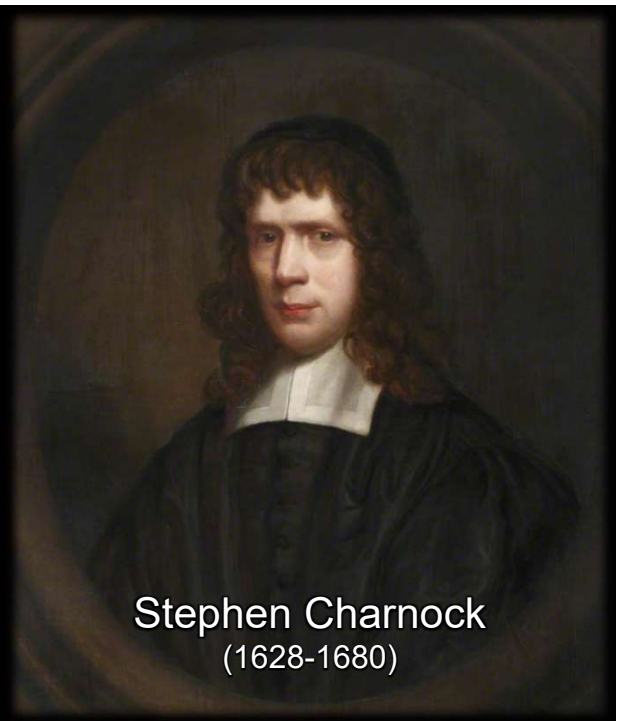
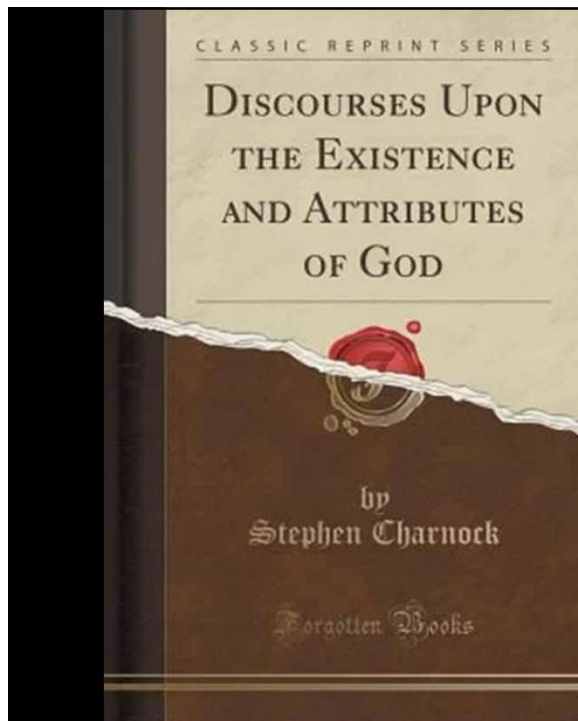
John Owen
(1616-1683)

"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)

"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.]



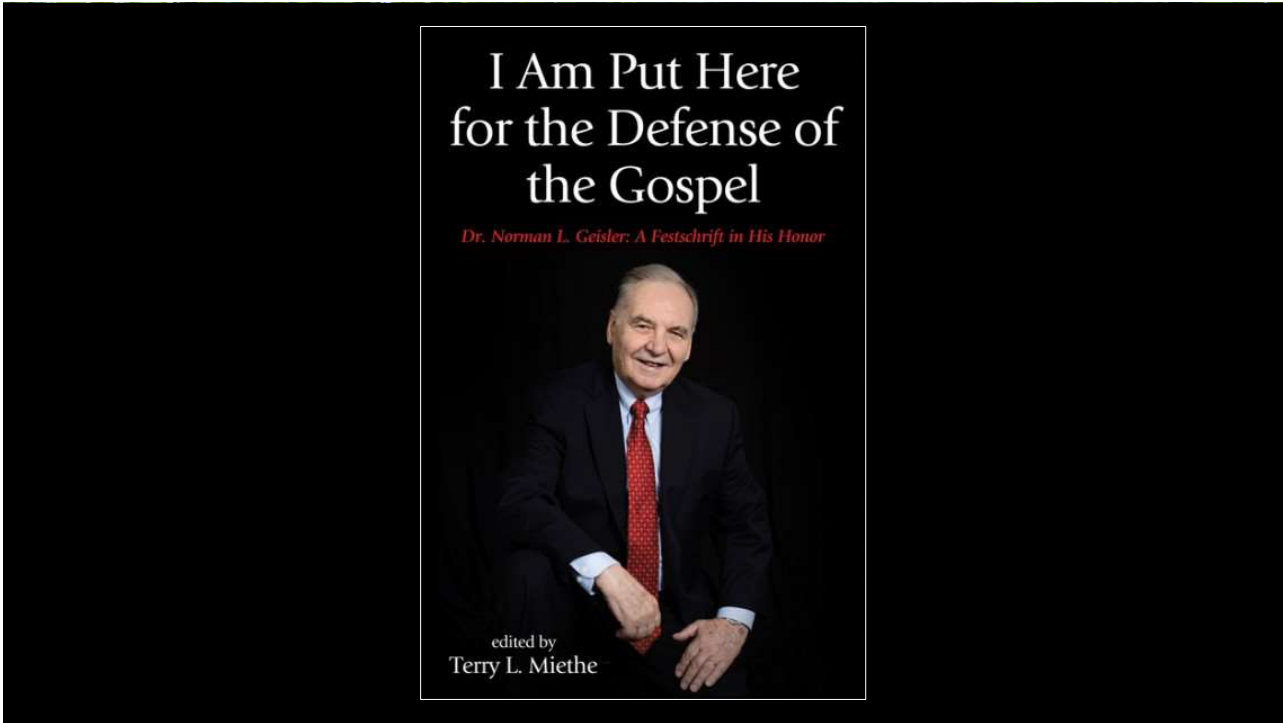
Stephen Charnock
(1628-1680)

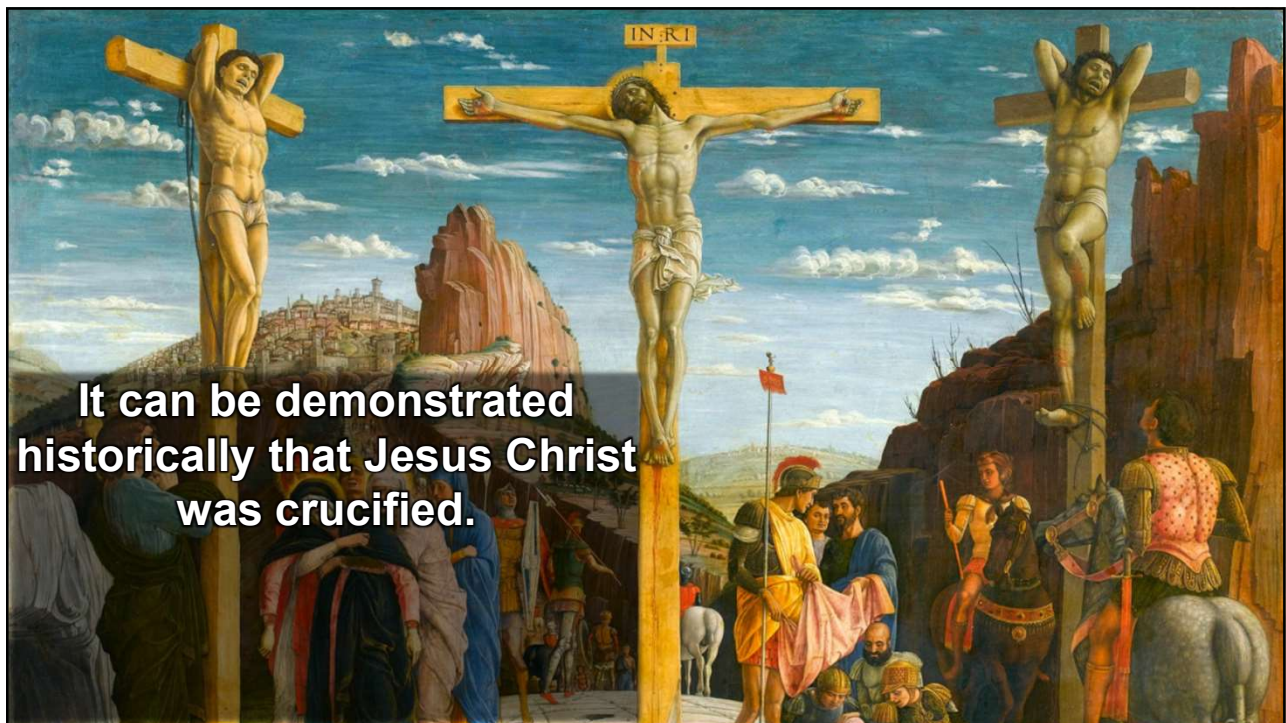
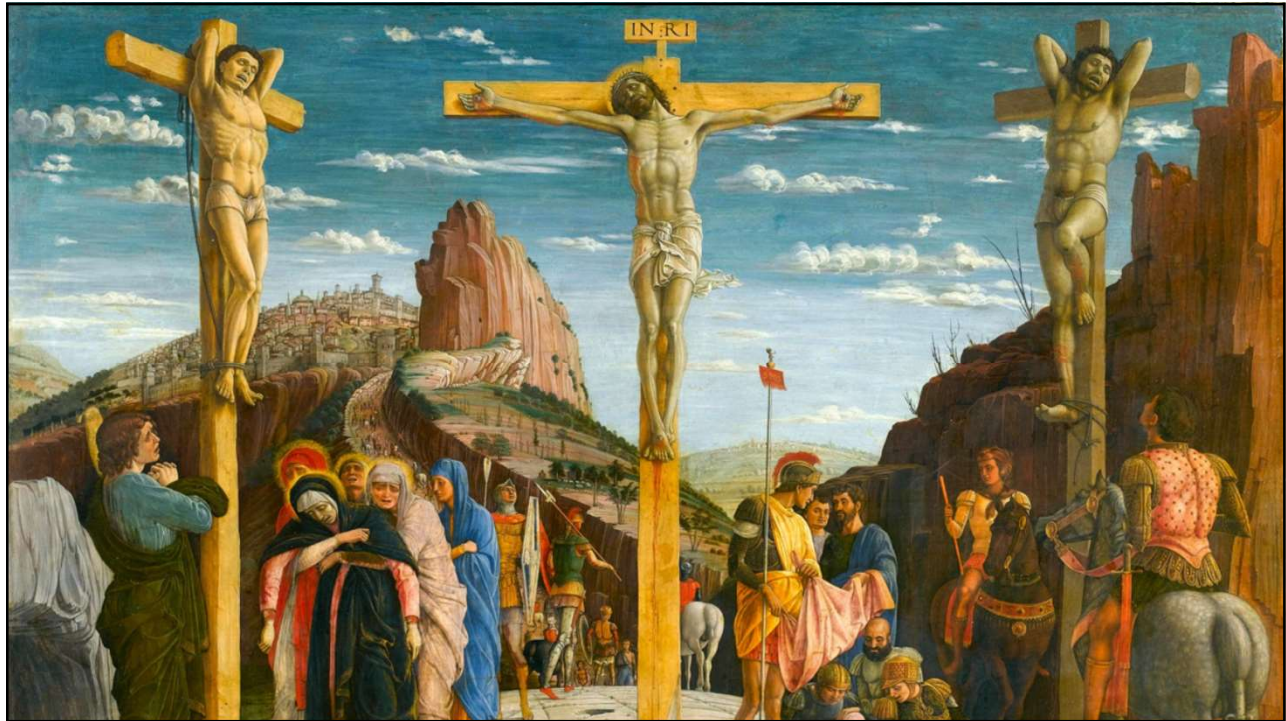
"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our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

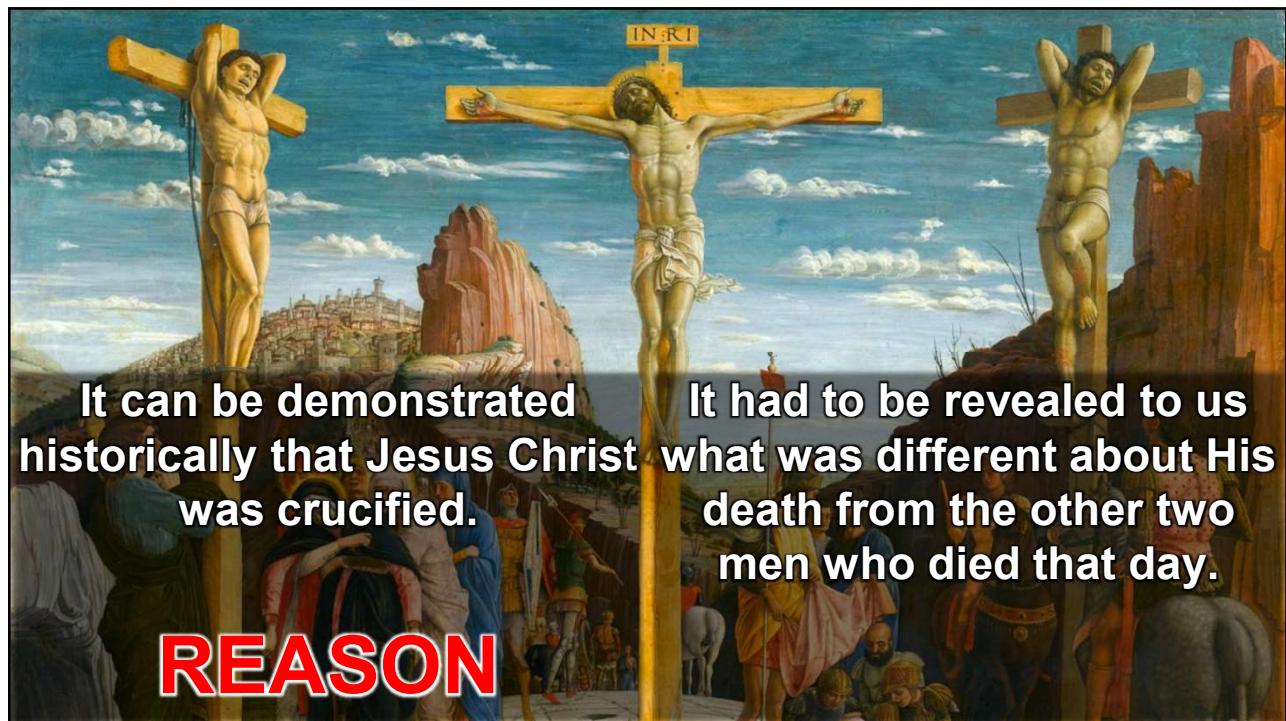
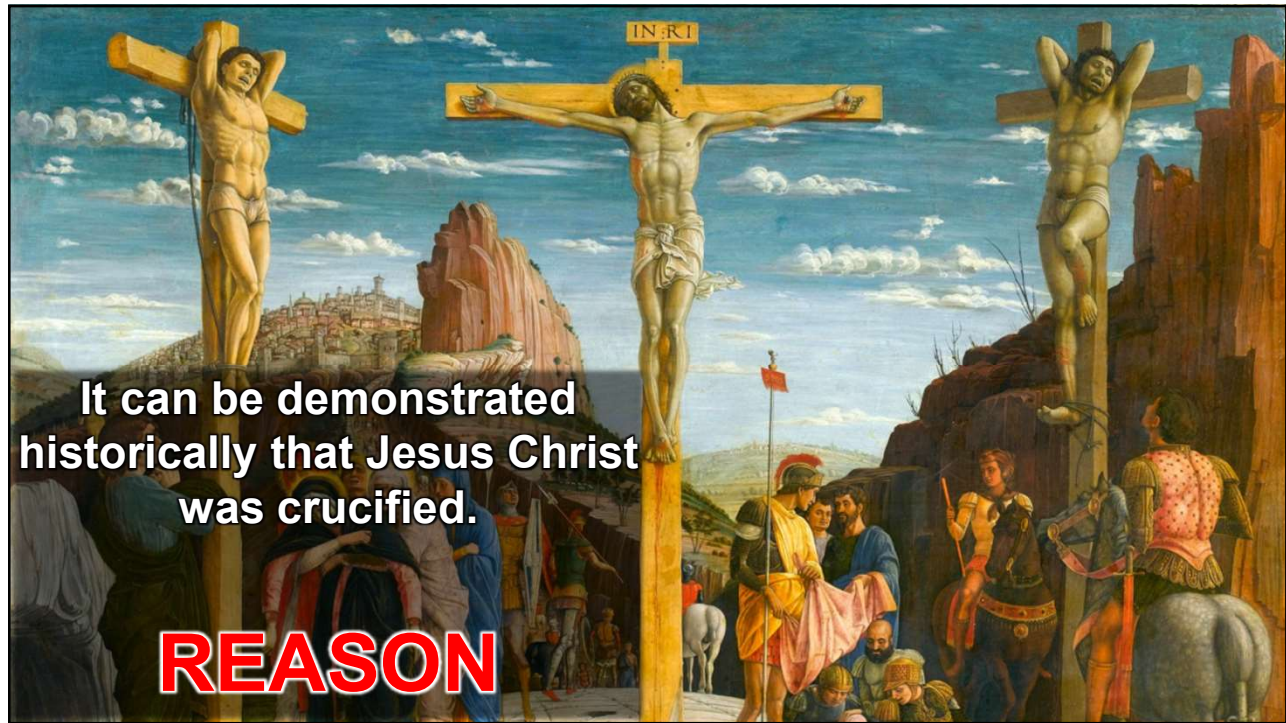
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]

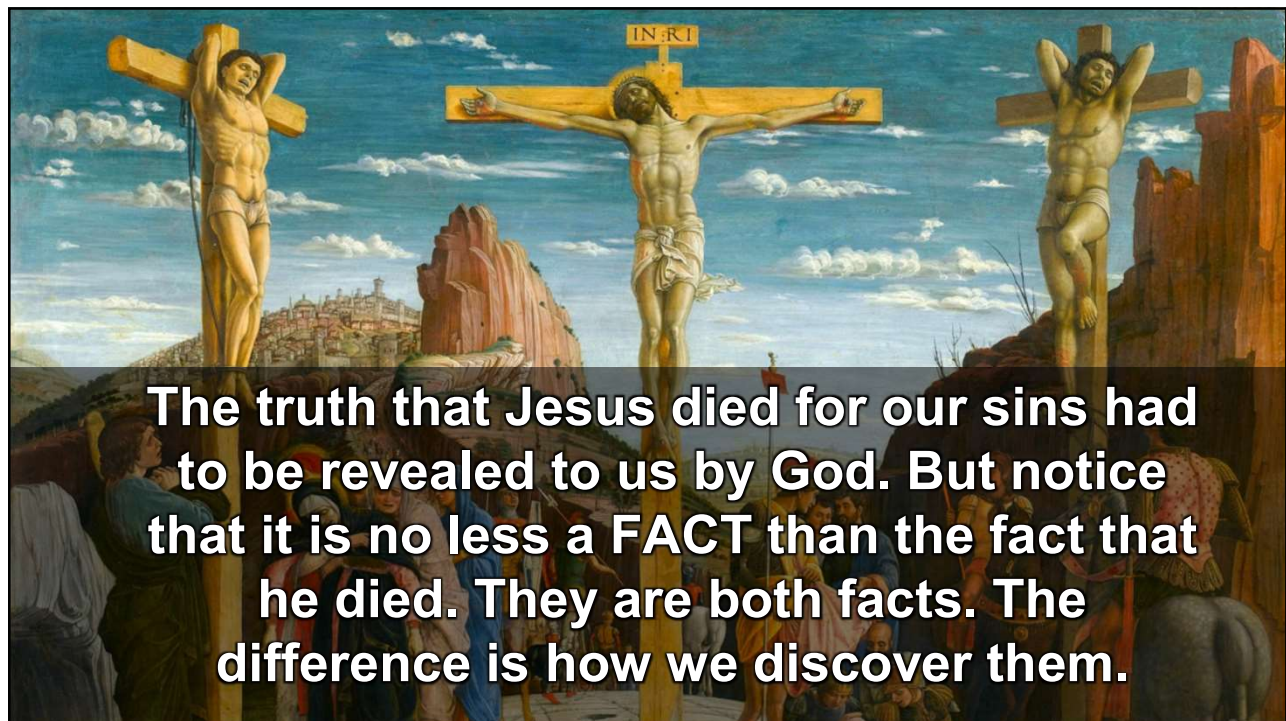
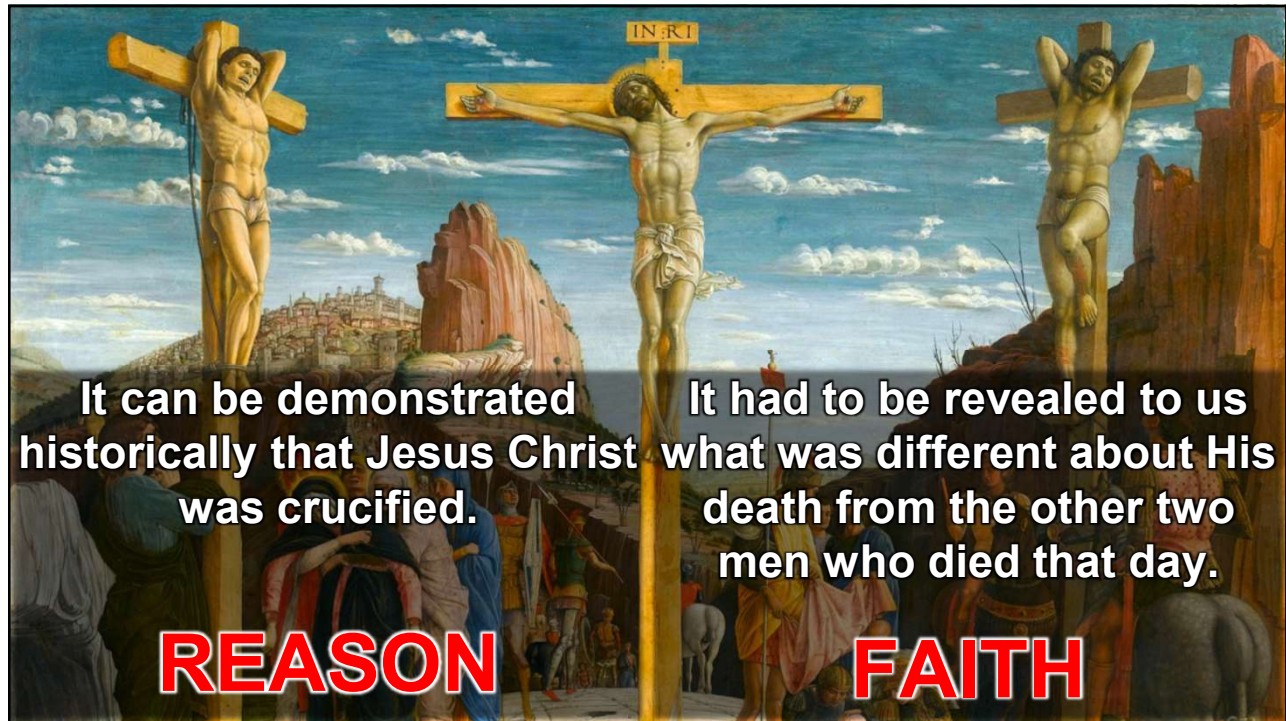


Stephen Charnock
(1628-1680)







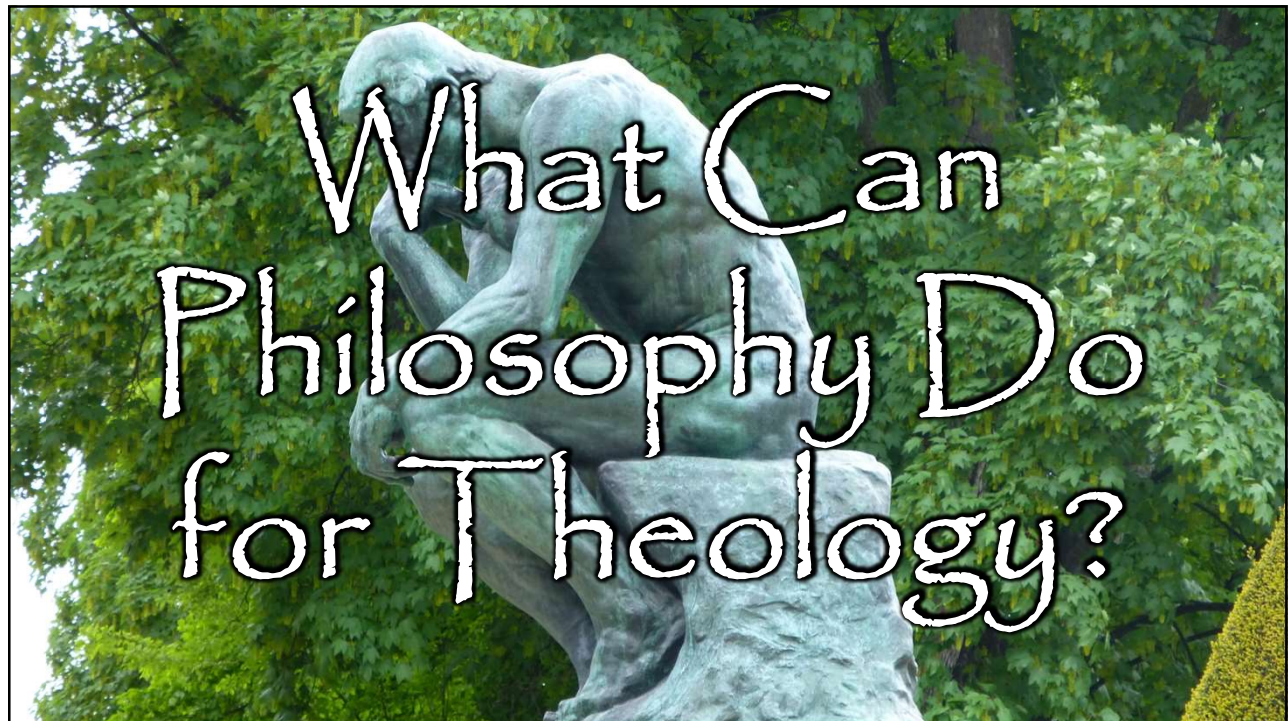


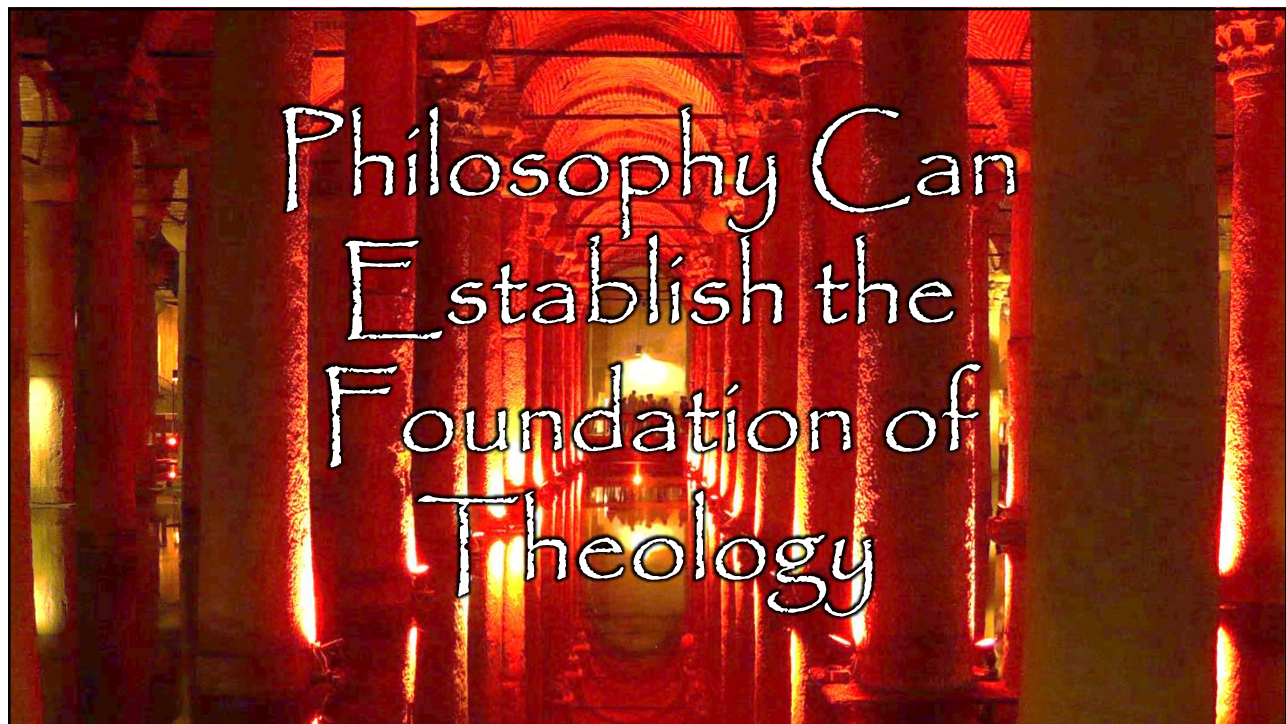
✧ *Understanding Truth* ✧

✧ *Demonstrating God's Existence* ✧

✧ *Defending God's Attributes* ✧

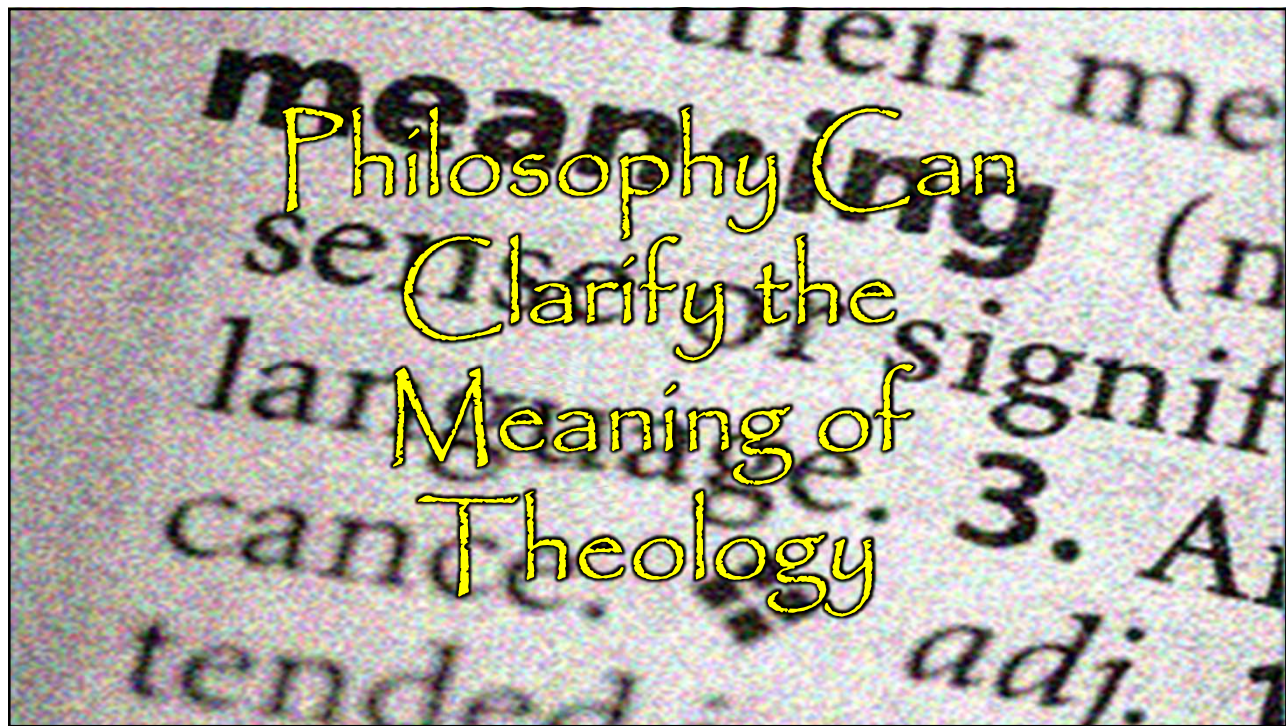
✧ *Interpreting God's Word* ✧





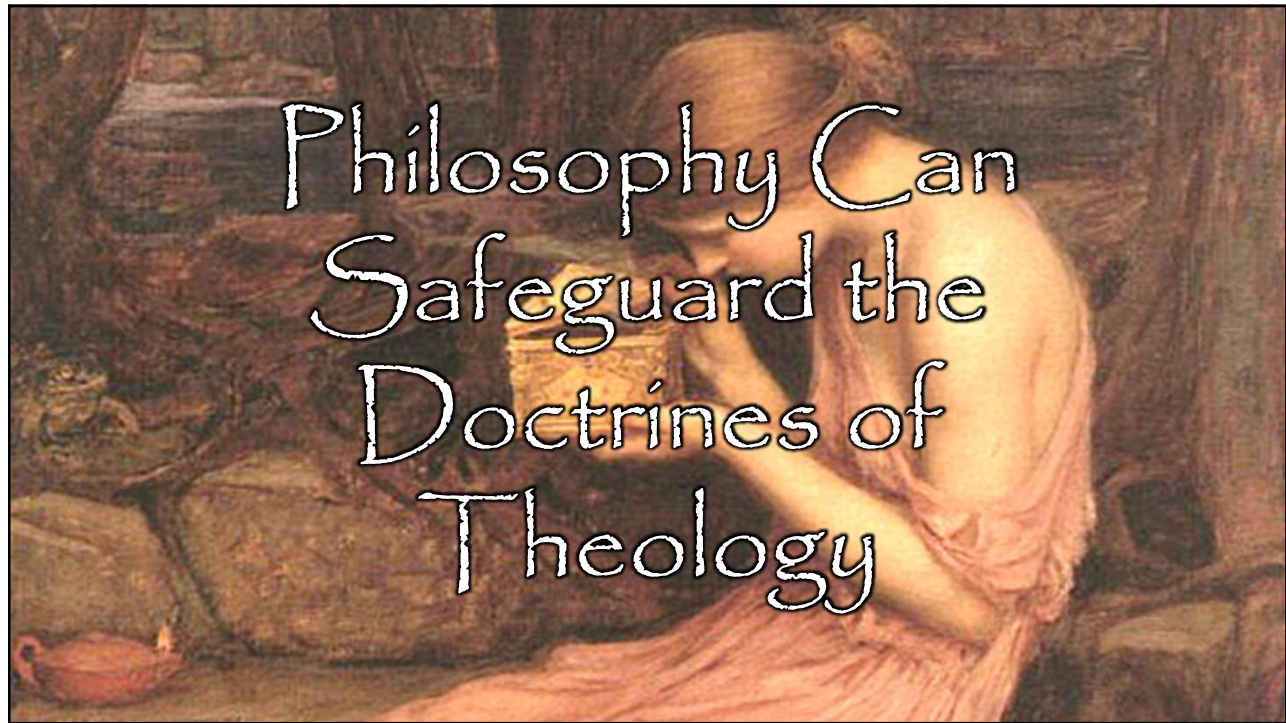
Philosophy Can Establish the Foundation of Theology

- 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)



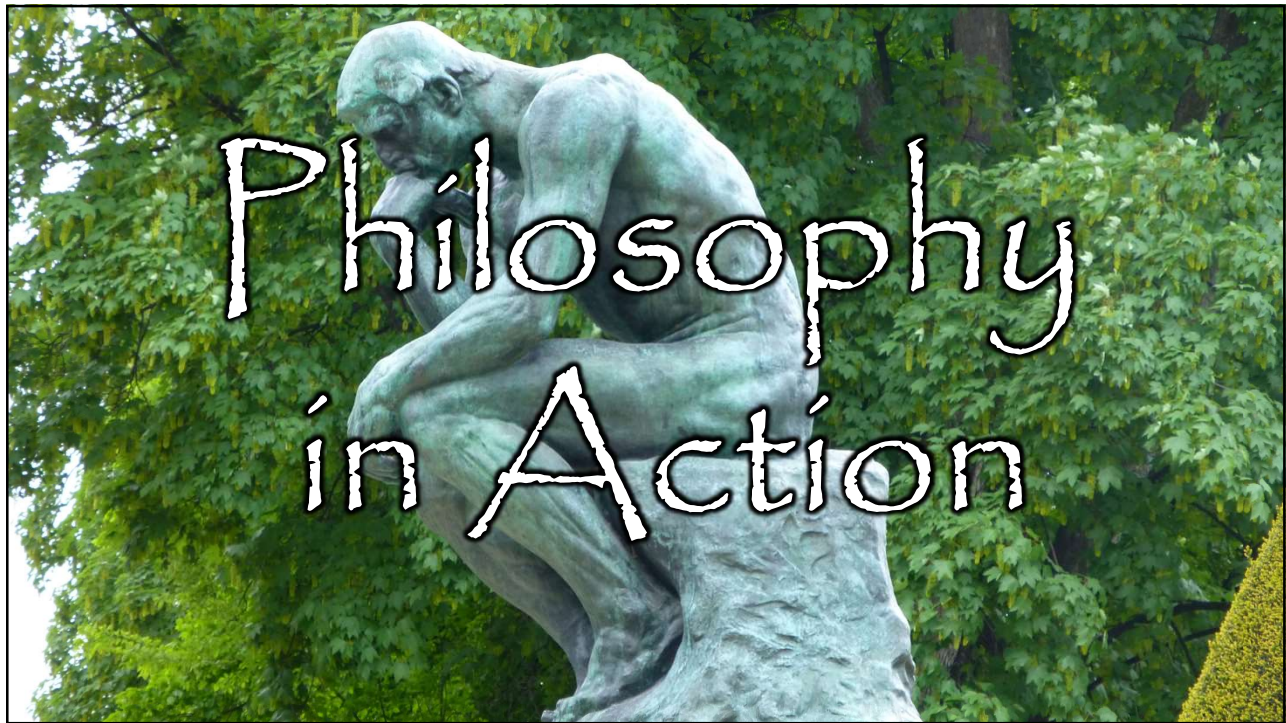
Philosophy Can Clarify the Meaning of Theology

- 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—

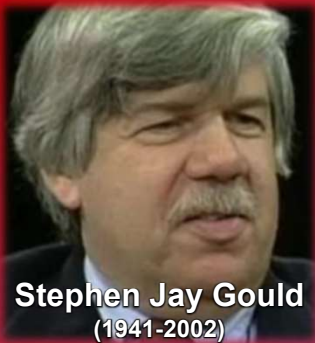


"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."



Stephen Jay Gould
(1941-2002)

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



Stephen Jay Gould
(1941-2002)

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



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

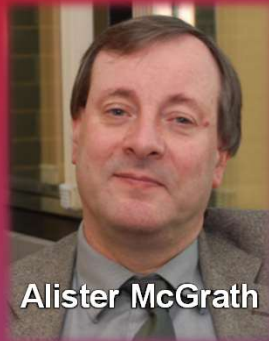


Stephen Jay Gould
(1941-2002)

N O M A

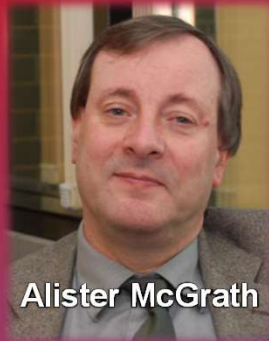
Science
(Facts and
Theories)

Religion
(Moral Meaning
and Values)



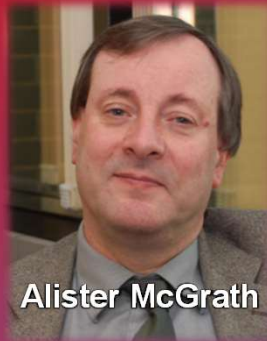
Alister McGrath

- Andreas Idreos Professorship of Science and Religion at Oxford University
- Senior Research Fellow at Harris Manchester College, Oxford



Alister McGrath

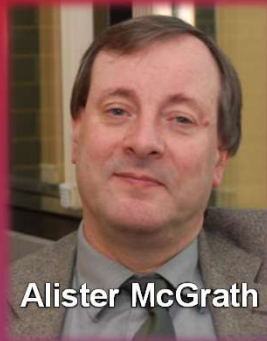
"There is, of course, a third option—that of 'partially overlapping magisteria' (a POMA, so to speak),



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]



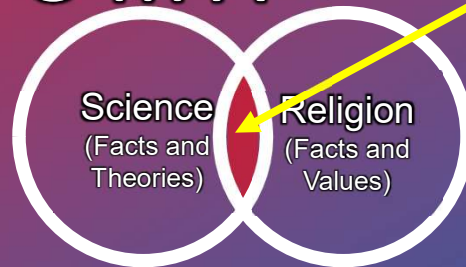
Alister McGrath

Partially
Overlapping
Magisteria



Alister McGrath

P O M A



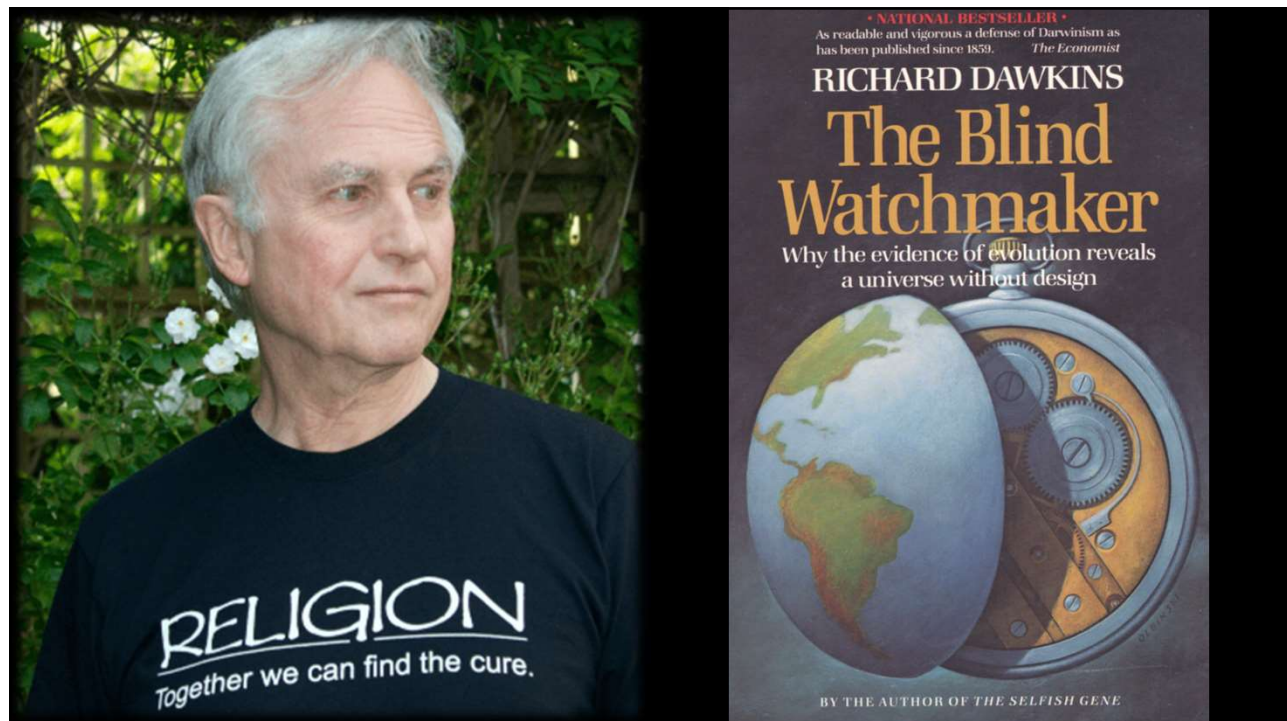
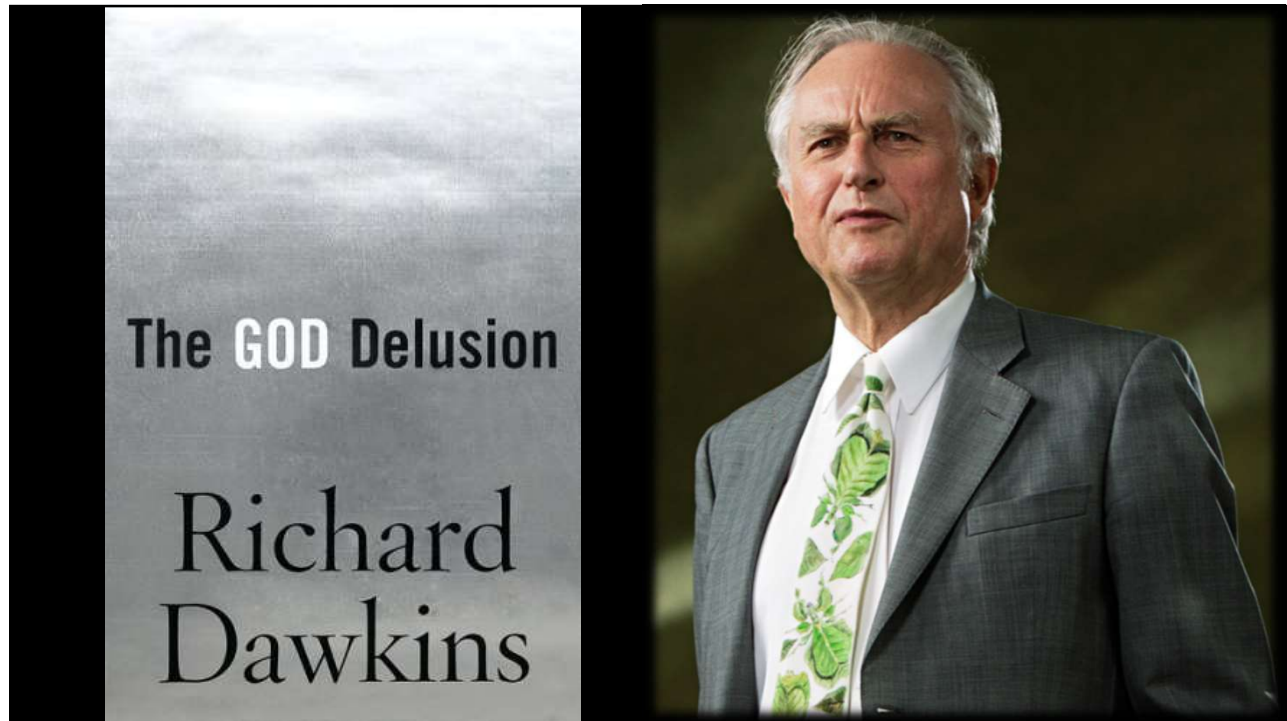
Common factual claims
of science and religion

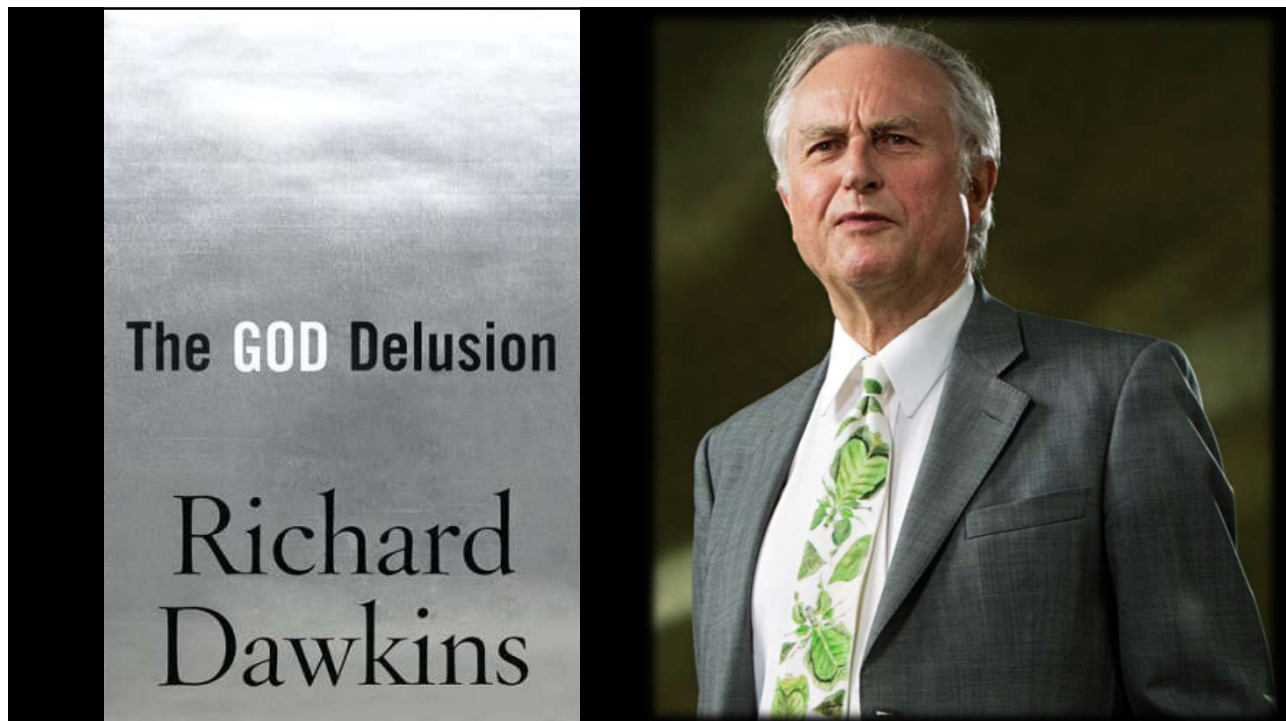
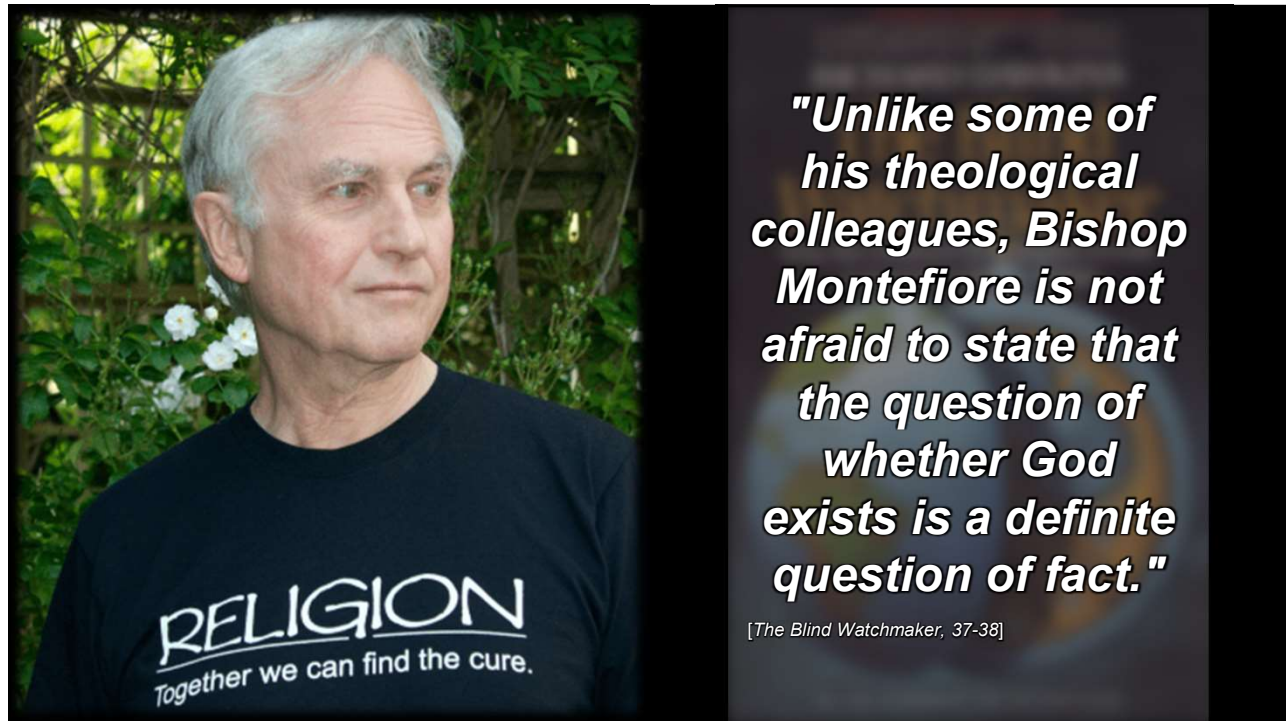
e.g., information
content in biological
systems

- 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



Richard Dawkins





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

[*The God Delusion*, 58-59]

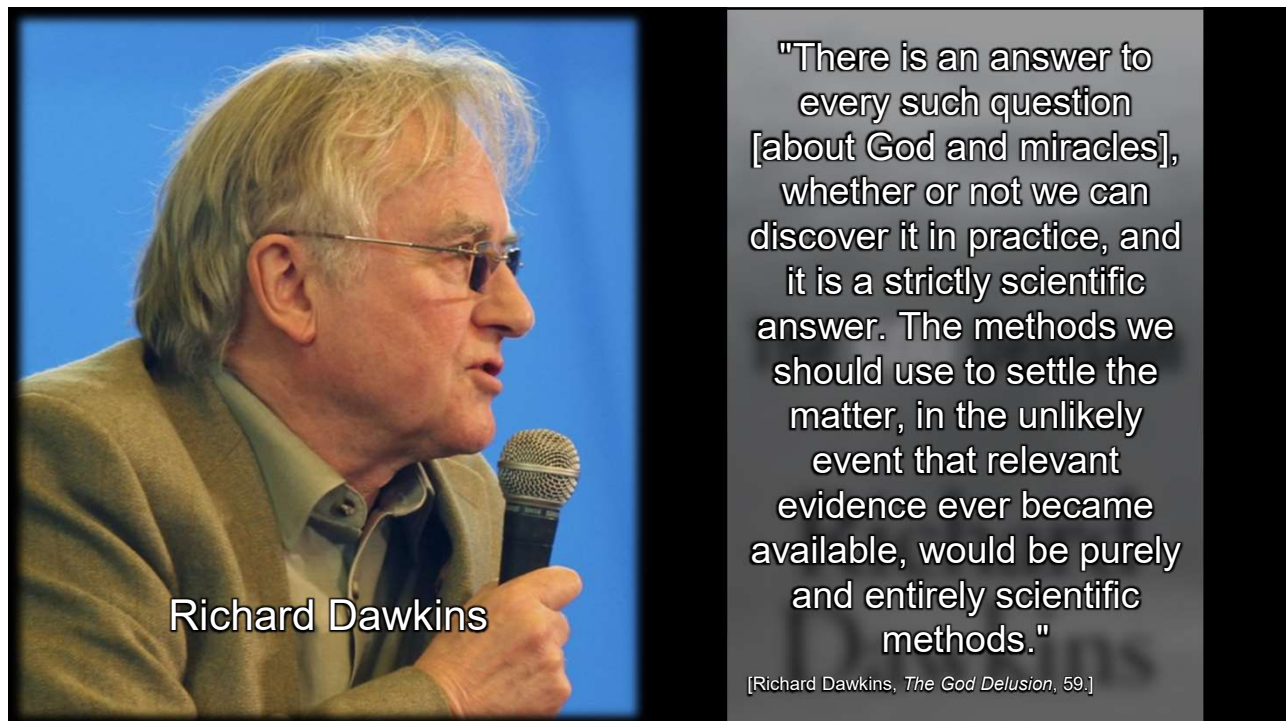
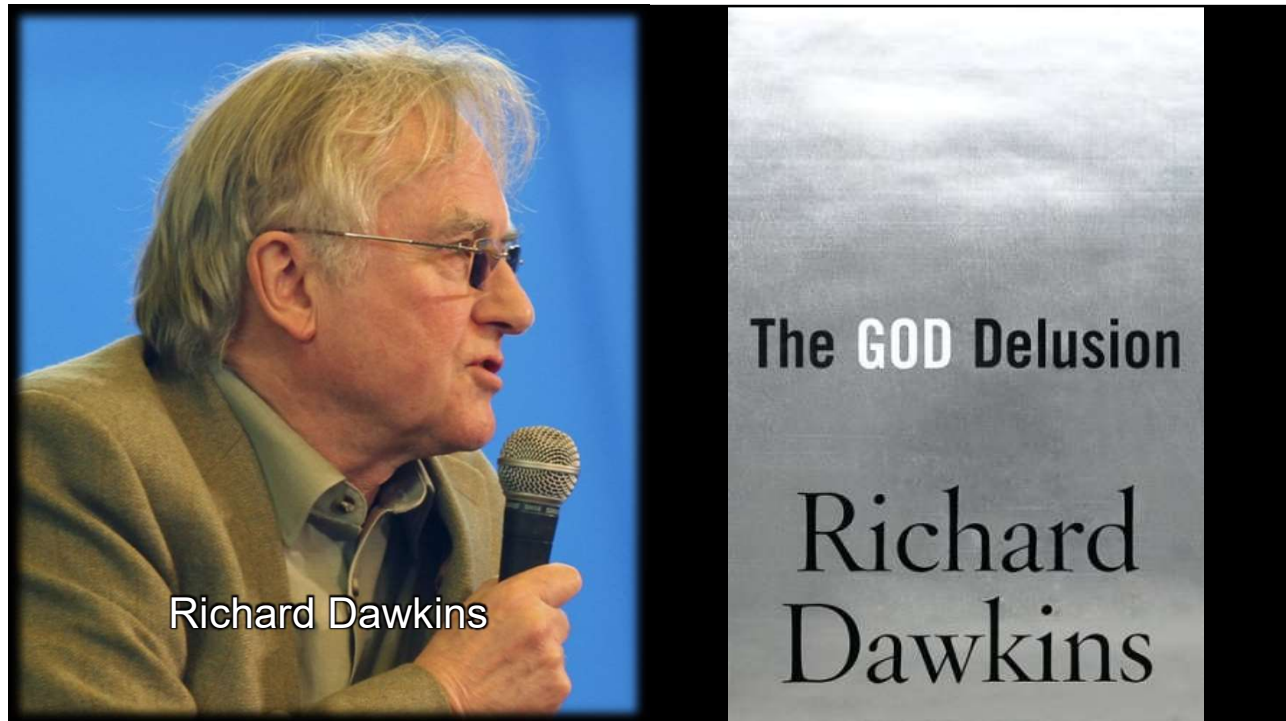


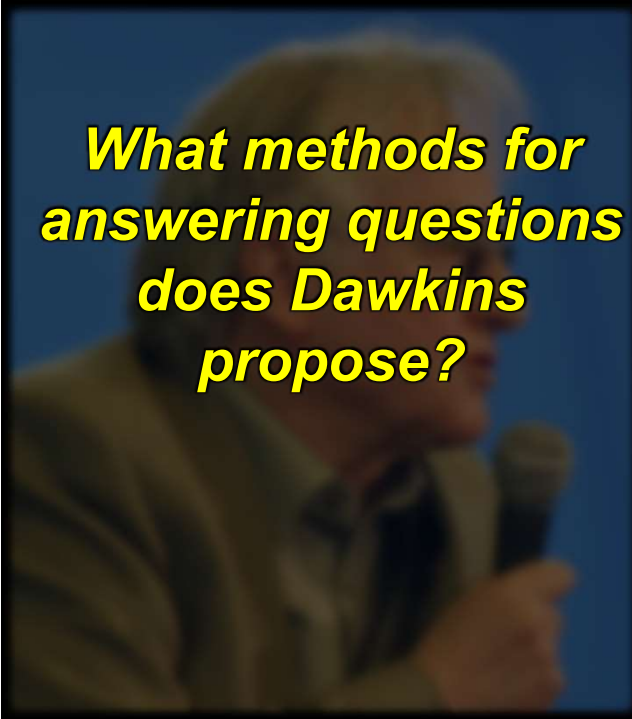
"The presence or absence of a creative super-intelligence is unequivocally a **scientific question**, even if it is not in practice—or not yet—a decided one."

[*The God Delusion*, 58-59]

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

[*The Blind Watchmaker*, 37-38]

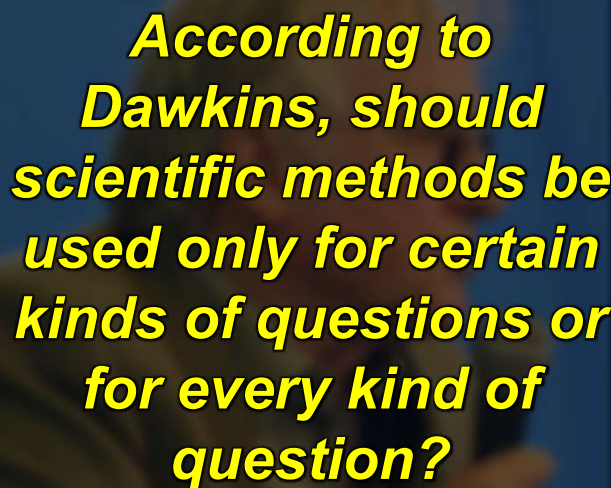




What methods for answering questions does Dawkins propose?

"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.]



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

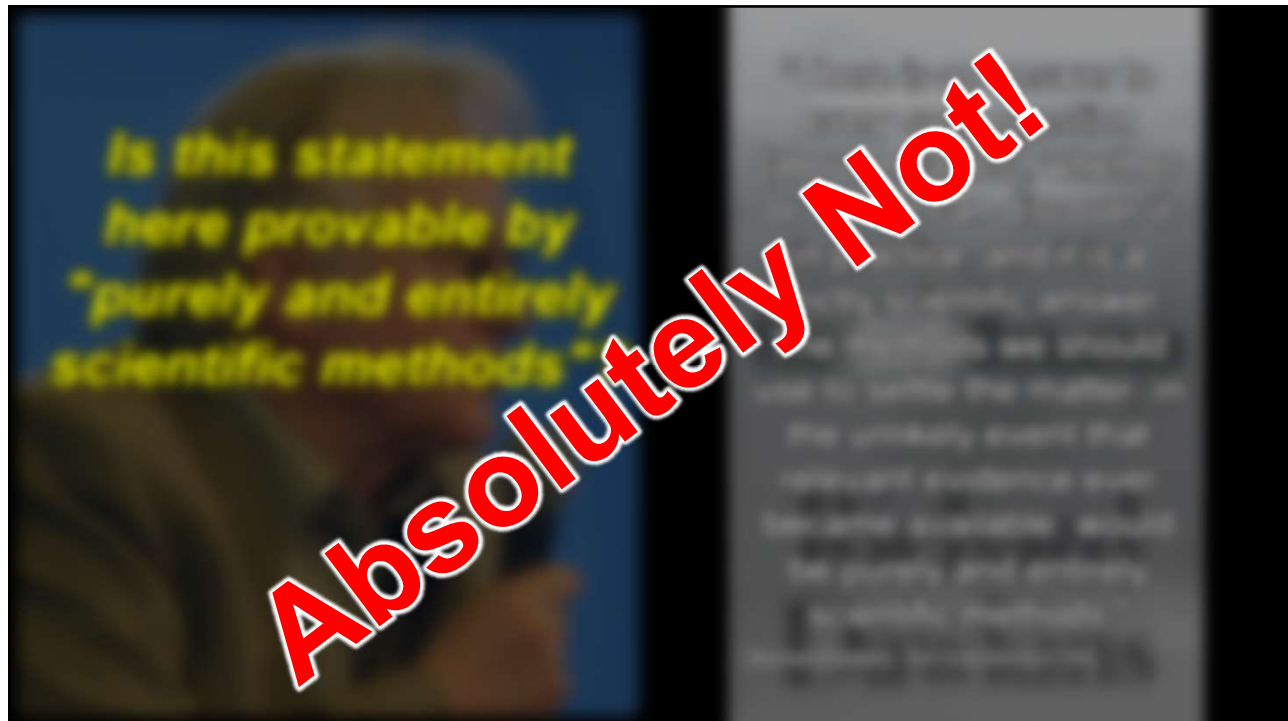
"There is an answer to **every such question** [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely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

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

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

"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.]



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."

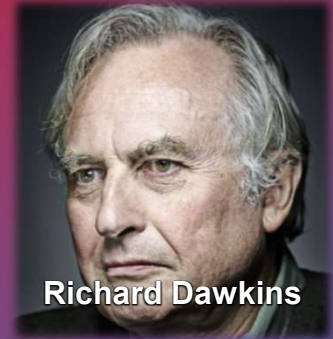
[Richard Dawkins, *The God Delusion*, 59.]

Philosophical Method!

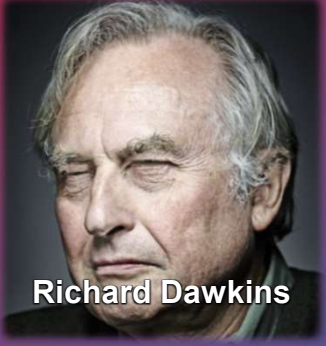
***Why can't that
method be used for
questions about
miracles?***

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



**Completely
Overlapping
Magisteria**



Richard Dawkins

COMA

Science
(Facts and Values)

