Can you lead forth a constellation in its season, and guide the Bear with her satellites? Who has put wisdom in the innermost being, or given understanding to the mind? Job 38:32, 36

IN THIS ISSUE:
+ Professor JP Moreland discusses the connection between the intellect and God’s existence.
+ Student Cecilia Stewart shares how the MA Philosophy Program is equipping her for doctoral studies.
+ Alumnus Jon Nitta tells of recent tales as a local college pastor.

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Speaking Freely: Does the Argument from Mind Provide Evidence for God?
DR. JP MORELAND

Finite conscious minds such as the ones we possess provide evidence of a Divine Mind as their creator. If we limit our worldview options to theism (the belief that there is a personal God) and naturalism (the belief that the physical, material world is all there is), it is hard to see how human minds could result from the rearrangement of brute matter. It is much easier to see how a Conscious Being could produce the finite conscious minds we possess.

Evolutionary theory enjoys a level of intellectual acceptance that goes far beyond what the evidence warrants. Even still, if evolutionary theory is someday able to adequately explain the origins of the human brain, it will remain fundamentally unable to explain the existence of the human mind. As I will hypothesize, human consciousness is a serious threat to the plausibility of evolutionary theory.

The nonphysical, immaterial nature of mind I will refer to states of mind, or states of consciousness, as “mental states.” Common mental states include sensations, thoughts, beliefs, desires and volitions. Mental states may be caused by physical states, and physical states may be caused by mental states. A feeling of pain (mental state) may be caused by being stuck with a pin (physical state), and one’s arm going up (physical state) may be caused by an intention to vote (mental state). But just because A causes B, that does not mean...
ARGUMENT (CONT’D)

that A is the same thing as B! Fire causes smoke, but fire is not smoke itself. Being stuck by a pin causes pain, but being stuck by a pin is not pain itself. A desire to vote causes one’s arm to go up, but that desire is different than the arm’s going up. The fact that a state of one’s mind can affect physical states and the fact that physical states can affect the state of one’s mind do not mean that corresponding mental and physical states are identical to each other. In fact, they are fundamentally different.

We know that mental states are in no sense physical (i.e. part of the physical, material world) because they possess four features not owned by physical states.

First, there is a raw qualitative feel — a “what it is like to have it” — to a mental state. For example, pain hurts. A physical state may cause pain, but the physical state itself can be completely described in the vocabulary of physics and chemistry, or in the commonsense vocabulary of the physical world. Being hurtful, however, is not describable in the vocabulary of any of these.

Second, many mental states have intentionality — “ofness” or “aboutness” — which is directed towards an object. A thought, for instance, is about the moon. But no physical state is about anything. The brain is a physical object, but a brain state cannot be about the moon any more than a rock or a cloud can be about the moon. Only a state of mind can be about the moon.

Third, mental states are internal, private and immediately accessible to the subject having them. A scientist can know more about my brain than I do. But I have direct knowledge of my mind, which is not available to anyone else.

Fourth, mental states fail to have crucial features that characterize physical states. Unlike physical states, they have no spatial extension (it doesn’t make sense to ask how tall or wide someone’s thoughts are) and they have no location either (which is why it doesn’t make sense to ask where someone’s thoughts are). In general, mental states cannot be described using physical language.

The inability of evolutionary theory to explain the existence of mind

Given that mental states (states of mind) are immaterial and not physical, there are at least two reasons why evolutionary theory cannot explain their existence.

Something from nothing: According to evolutionary theory, before consciousness appeared, the universe contained nothing but matter and energy. The naturalistic story of the cosmos’ evolution involves the rearrangement of the atomic parts of this matter into increasingly more complex structures according to natural law. Matter is brute mechanical, physical stuff. Consciousness, however, is immaterial and nonphysical. Physical reactions do not seem capable of generating consciousness. Some say the physical reactions that occur in the brain are capable of producing consciousness, yet brains seem too similar to other parts of the body (both brains and bodies are collections of cells totally describable in physical terms). How can like causes produce radically different effects? Though evolutionary theory can handle the appearance of the physical brain, the appearance of the nonphysical mind is utterly unpredictable and inexplicable. Thus the emergence of minds and consciousness seems to be a case of getting something from nothing.

The inadequacy of evolutionary explanations: Naturalists claim that evolutionary explanations can be offered for the appearance of all organisms and their parts. In principle, an evolutionary account could be given for increasingly complex physical structures that constitute different organisms. One of the driving forces behind Charles Darwin’s exposition of evolution was the belief that all mental phenomena could be explained as features of physical objects. However, if minds and consciousness exist, they would be beyond the explanatory scope of evolutionary theory, and this would threaten the theory’s plausibility.

Of course, theists think that minds and consciousness do, in fact, exist. But because naturalistic forms of evolution have proven incapable of explaining minds and consciousness, their existence has been rejected by naturalists.

The naturalist’s question begging rejection of mind. According to naturalist Paul Churchland:

The important point about the standard evolutionary story is that the human species and all of its features are the wholly physical outcome of a purely physical process. If this is the correct account of our origins, then there seems neither need, nor room, to fit any nonphysical substances or properties [such as minds and mental states] into our theoretical account of ourselves. We are creatures of matter. And we should learn to live with that fact.

Here, Churchland claims that, since we are merely the result of an entirely physical process (that of evolutionary theory), which works on wholly physical materials, we are wholly physical beings. But if, by saying “there seems neither need, nor room, to fit any nonphysical substances or properties into our theoretical account of ourselves,” Churchland is saying that naturalistic evolutionary theory can adequately explain the nature of man, his...
I hope this newsletter finds you well amidst the busyness that comes with the Thanksgiving and Christmas season. As you read it, the holiday season should be in full swing. Shops are announcing their sales, children the presents they would bring to the baby Jesus, and parents are now running around as they prepare for the family events of Christmas Day.

But, Christmas and Thanksgiving offer us yet another time of sharing our faith with others. It gives us an opportunity to invite our friends and family into conversations about Jesus. Dr. Moreland’s faculty feature gives the argument that much evidence for God’s existence within the human body, particularly the mind. Its complexity calls us to look for its Creator, something the naturalist cannot do.

And more existence exists in other arenas. Current student Cecilia Stewart shares with us a bit about how her study of literature lead her to questions of the truth and then to philosophy. As you read her interview, I hope that you see how God is moving her to know more about the Truth of Jesus Christ and her desire to bring her own future students into the Truth one day. Cecilia represents one of the many students that God is transforming during their time in the MA Philosophy Program.

In our alumnius feature, Jon Nitta shares with us how he is currently moving students into this Truth, as he leads a college group in the Talbot area. Our prayer for him and his staff is that they are able to open their students’ eyes to the transforming power that Jesus gives to all who believe.

In closing, my hope for you is that the transforming power of Jesus Christ is radically felt in you this Christmas season and that it would motivate you to tell others both now and throughout the coming year, and doing so both winsomely and compassionately, about the Gospel message that is (ironically enough) proclaimed from your local retail center in the form of Christmas carols.

As we look back on this past year, I am praying that God reminds us of the many ways He has shown us the Truth of who He is, the ways He has moved in our lives—amongst the year’s struggles and blessings—and that God would continue to use that Truth to transform ourselves more and more into the image of Jesus Christ throughout the year ahead.

Yours,

Dr. Scott Rae

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**ARGUMENT (CONT’D)**

argument clearly begs the question. This can be seen in the following outline of Churchland’s argument:

(1) If we are merely the result of naturalistic, evolutionary processes, we are wholly physical beings.

(2) We are merely the result of naturalistic, evolutionary processes.

(3) Therefore, we are wholly physical beings.

Naturalists like Churchland accept premise (2). But why should we accept it? Those who think consciousness and mind are real do not. They argue:

(4) If we are merely the result of naturalistic, evolutionary processes, then we are wholly physical beings.

(5) We possess nonphysical conscious minds, so we are not wholly physical beings.

(6) Therefore, we are not merely the result of naturalistic, evolutionary processes.

Naturalists argue for (3) on the basis of (2), but (5) and (6) show us that the truth of (2) assumes the truth of (3). Put another way, nobody will not think that (2) is true unless they *already* think that (3) is true – but (3) is exactly the point in question. The naturalist’s argument assumes the very thing it’s trying to prove.

As we saw above, the existence of minds and consciousness would threaten evolutionary theory’s plausibility. The naturalistic explanation of the nature of man, however, begs the question by simply *assuming* that we are wholly physical beings. It gives us no reason to think that minds and consciousness do not exist.

The real issue, then, is the evidence for and against the immaterial, nonphysical nature of minds and consciousness. If the evidence is good, then we should embrace the idea that mental states and physical states are essentially different and that evolutionary theory cannot account for the former. But we have seen that the evidence is good. Mental states possess four features not owned by physical states, and evolutionary theory seems fundamentally incapable of explaining the existence of mental states. This means not only that the evolutionary argument fails but also that there will never be a complete naturalistic account of the nature and origin of human consciousness.

It will not do to claim that consciousness simply “emerged” from matter when it reached a certain level of complexity because “emergence” is merely a label for (rather than an explanation of) the phenomena being explained. Since we are made in God’s image, there should be something about us that can’t be adequately explained without postulating God’s existence. And that is the case with mind and consciousness. Their reality supports the falsity of naturalism and the truth of theism.
Newsletter now Online

Some of you are receiving this issue of *With All Your Mind* electronically for the first time! This is in an effort to streamline our newsletter sending process and get the issue to you more frequently. If you received a paper copy of this issue and would prefer to receive the newsletter electronically, please email the WAYM team at ma.phil@biola.edu with a subject line of “Newsletter” and let us know where we can email you the next issue. Thanks!

**MA Phil Retreat**

Our student-led philosophy club, Talbot Philosophical Society (TPS), held its first annual retreat in early November at Camp Metoche in the mountains just south of Big Bear. Campers arrived at camp to find the air crisp, clear and cold. Dinner and some fireside conversation were the first order of business, followed by a time of worship and a guided discussion with Steve Porter (MA Phil alumnus, 1995), the guest speaker for the weekend. As the evening grew later, some seized the chance for an early bedtime, others gravitated toward the warmth of the fireplace and yet others headed up the road for a night hike and a chance to see the stars in their natural habitat. As the hours grew later, those who were still awake gathered in the lodge to share the warmth of good fellowship, good drinks and conversation. The next day, campers had more worship and the first half of Steve’s presentation on the Nature and Dynamics of Spiritual Transformation. After this, a time for solitude, reflection, or more conversation was had, and then lunch. Porter spoke again after lunch, which ended with another time of discussion.

An excellent time was had by all, and the TPS leadership received very positive feedback about the whole weekend. One student philosopher said, “I had a wonderful time and really enjoyed getting to know everyone. I now feel more a part of the Talbot Community.”

The Second Annual Philosopher’s Retreat is tentatively scheduled for October 2005 to provide another opportunity for student philosophers to enjoy fellowship, reflection, conversation and spiritual formation in a beautiful environment away from the pressures of school and work. Questions about the retreat can be directed to any of the TPS officers at talbotphilosophyclub@yahoo.com.

**Past Colloquia**

In late August, students had the opportunity to hear from Drs. William Lane Craig, Scott Rae and Garry DeWeese reflect and discuss the highs and lows of their Ph.D. work and the impact it had on their lives and families. In the lecture, students learned how they could prepare for their own coursework in possible Ph.D. programs in their own future. Faculty shared stories of their experience and answered questions from current students about what they might expect.

Dr. Steve Wykstra of Calvin College visited the campus in November to speak on “Should Worldviews Shape Scientific Theorizing? Observational Equivalence, Simplicity, and Metaphysics in Ptolemy and Copernicus.” The lecture was on how “empirically equivalent” theoretical devices within Ptolemaic astronomy generated some impetus toward “instrumentalism,” and how these extra-empirical considerations were themselves shaped by their religious worldviews.

To purchase a CD of Dr. Wykstra’s lecture, contact the Biola Media Center at 562-903-4808. CDs are $2.50 each, plus $2 for S&H. For copies of Dr. Wykstra’s lecture handout, see page 11.

**Drs. Craig & Moreland receive Gold Medallion Book Award**

A book co-authored by our own Drs. Craig and Moreland received the Evangelical Christian Publishers Association’s 2004 Gold Medallion Book Award in the category of reference works and commentaries. The award was presented to Drs. Craig and Moreland for their book “Philosophical Foundations for a Christian Worldview.”

The Gold Medallion Book Awards recognize excellence in twenty areas of Christian publishing. Winners are selected on the basis of content, literary quality, design and significance. Congratulations to both Drs. Craig and Moreland on this achievement!

*Philosophical Foundations for a Christian Worldview* won the Gold Medallion Book Award from the Evangelical Christian Publishers Association.
Waym interviewed student Cecilia Stewart to get her take on the MA Phil program as she completes her third semester. Cecilia, originally from Sublimity, Oregon, shares below.

Waym: Tell us a little bit about how you became interested in philosophy.

Cecilia Stewart: I was an undergraduate English literature major at Mount Holyoke College [South Hadley, MA] and I found that a lot of the questions that I wanted to ask of the literary texts I was reading were more philosophical in nature. So when I started looking at graduate schools in English literature I found that I needed more background to do the kind of work I wanted to do. I started, then, to read some philosophy and saw that I wanted to learn more about that.

Waym: How did that lead to Talbot?

CS: Actually, I came across the website for Talbot. I hadn’t been looking for philosophy programs or even for seminaries, but in reading the description of the program on the website, I saw that MA Phil was exactly what I was looking for. It seemed to be a good fit for the things that I felt I needed to learn for my further studies, to build a foundation of knowledge for the future. And my family were also very supportive.

Waym: And the questions you had of your English literary texts?

CS: A lot of the texts I read were in 17th and 19th century literature—metaphysical and romantic poets—and dealt with a lot of questions about human nature and theology. I felt as if I didn’t know enough about the time period when they were writing, that I didn’t know enough of their philosophical framework, that I didn’t know the connections they were making. Now, I am learning this framework and getting there after being in the program for three semesters.

Waym: So you chose the MA Philosophy Program over a literature program. Do you have a desire to go on for a Ph.D. in literature? What’s next for you as graduation approaches?

CS: I am seeing more and more that I want to do a Ph.D. in Philosophy, but maybe literature as well. I am seeing that there is a greater need for women to teach philosophy than literature. Eventually, though, I would like to work in both disciplines.

Waym: On that topic, what is it like to be a woman in a predominately all-male field. Why would you say that there are not many woman philosophers?

CS: Well, Mount Holyoke was a women’s college with male professors, but very few male students. Although I knew the gender ratio here was a little bit uneven before I came, I had no idea by how much, so I was pretty much in culture shock at first. As far as the classroom experience, the difference hasn’t mattered that much, though, so that’s been beneficial. And as I am here longer and as I start to get to know people, it is not as much of a culture shock as it once was. In terms of the field overall, I don’t really know why there aren’t many women; my guess is that it is not very “practical” for women. A lot of girls when they go to college are pressured to go into business or law, something more “useful” for the future. Mount Holyoke had a lot of women in their philosophy program, but then they wouldn’t have had a program otherwise!

Waym: Tell us a little bit about what you’ve been learning during your time here at Talbot.

CS: With no philosophy background beforehand, everything I’ve learned in this program was new at the start. I’ve found Philosophy of Mind and Philosophy of Language very interesting, especially seeing the connections between the two areas. What I have seen is that it is important to have good metaphysical and epistemological foundations in whatever you do. If that is off, everything else falls apart, but with that foundation solidly in place you can build quite a bit.

Waym: What’s God been showing you in the program about Himself and about you?

CS: Something that has been very encouraging about my time here has been seeing so many people take God’s truth very seriously. There is a complete commitment to the idea that no matter how hard you probe things intellectually, truth is true. I had never experienced something like that before; the program helps you to be confident in the truth. You can entertain objections and—because what we believe is true—they are not threatening. Through this, God has shown me my own gifts and has presented me with challenges as to how I can use those for the future.

Waym: With graduation ahead in the next two years, what are you planning on doing after you finish the program?

CS: I am hoping to apply to graduate programs in philosophy of mind, philosophy of language or philosophy of literature. After that, I hope to teach in those areas, probably at a secular school. From my undergraduate experience I saw that there was a real void in the area of Christians in academia, and I would like to help students understand things in a way that will make them more open to Christianity. I’m particularly concerned with finding ways to present truth without watering it down but still to present it winsomely. I think there’s a need in helping people to see the truth of the Gospel and that there are plausible reasons to believe in it, even in getting them to accept that there is truth at all. If they can’t see that, they won’t even see the need for the Gospel. So I am excited to do that, and also to support Christian students on campus, so they can see that there is someone in authority on their side.

Please see Philosopher, Page 8
Since last April Dr. Craig has spoken at a number of U.S. universities and colleges, including UCSB, Illinois State University, Bradley University, and Lincoln Christian College and Seminary, as well as at various churches, conferences, business meetings, book-signings, and radio and television interviews.

In May he taught a two-week course on “Divine Foreknowledge and Human Freedom” at his alma mater, Wheaton College, encouraging students to pursue the MA Philosophy Program at Talbot. In June Dr. Craig traveled to Sopron, Hungary, for the European Apologetics Network, training Christians from around 25 European countries. During October Dr. and Mrs. Craig did a three-week university speaking tour in Hong Kong, lecturing at five of the six city universities, four churches, three seminaries, and at Zhongshan University in mainland China.

In November, Dr. Craig delivered the prestigious Stob Lectures at Calvin College and Theological Seminary after being awarded an honorary Doctor of Letters degree by Bethel College (Indiana) for his work in Christian philosophy. Later in the month he chaired and spoke in several sessions at the annual conventions of the Evangelical Philosophical/Theological Society and of the American Academy of Religion/Society of Biblical Literature in San Antonio.


In June, Dr. DeWeese was a main speaker at Bridges Church’s (Anaheim, CA) “Leaving His Mark: Sharing Christ in Today’s Culture” conference. In July, he gave a lecture on “Understanding Worldviews” for the Christian Apologetics MA Modular Program and also spoke at the MA Philosophy Program at Talbot. 

In August, Dr. DeWeese gave a seminar to new Biola faculty on “Defining Truth.” At our own Talbot Philosophical Society’s weekly meeting, Dr. DeWeese presented on “Philosophical and Biblical Wisdom” during September.

The Biola Association of Student Philosophers had Dr. DeWeese as a panelist discussing “Just War Theory” in November. Also this month, Dr. DeWeese attended the Evangelical Theological Society Conference in San Antonio, TX.

In June, Dr. Geivett spoke at the Parliament of the World’s Religions conference, held in Barcelona, Spain on “Fundamentalism: the Final Frontier of Inter-Religious Dialogue.” In September, Dr. Geivett was at an epistemology conference at the University of Rochester (New York). In October, Dr. Geivett had the opportunity to present “How Evil Contributes to the Case for God’s Existence” at the Society of Christian Philosophers Philosophy of Religion Conference at Peking University (Beijing, China). He also spoke at Peninsula Covenant Church, (Redwood City, CA) on “Does God Exist?” this month.

In November, Dr. Geivett attended the Evangelical Theological Society Conference in San Antonio, TX, and presented a paper on “Further Misgivings about Open Theism: William Hasker’s Antinomies Revisited.” He also gave a talk on “Deciphering the Da Vinci Code” at First Presbyterian Church (Upland, CA).

Recent published items include a chapter titled “The Kalam Cosmological Argument,” in *To Everyone an Answer: A Case for the Christian Worldview* (InterVarsity Press, 2004).

Upcoming events for Dr. Geivett include speaking on Creation and the Goodness of God at the annual meeting of the American Philosophical Association in Boston on December 29 and debating Michael Shermer on the topic of “Does God Exist?” at Stanford University on January 24, 2005. In March, Dr. Geivett will be speaking on “New Testament Scholarship and Rational Belief in Miracles” (tentative title) at the Conference on the Resurrection at New Orleans Baptist Theological Seminary. Also in March, Dr. Geivett will be chair and commentate for a symposium on Jordan Howard Sobel’s Logic and Theism at the annual meeting of the American Philosophical Society in San Francisco.
In June, Dr. Horner was a participant at Cornell University’s Summer Colloquium in Medieval Philosophy and also gave a paper entitled “Faith, Reason, and Truth in the Christian Life” at the Defending the Faith Lecture Series on campus at Biola University.

Dr. Horner gave several lectures in August, including some for a class at First Evangelical Free Church of Fullerton (Fullerton, CA) and others as a keynote speaker at Living Hope Community Church’s (Diamond Bar, CA) “The Heart of Worship” Family Conference. In August, he was interviewed by RBC Ministries for the Day of Discovery TV program.

A book has recently been released by InterVarsity Press entitled To Everyone An Answer: A Case for the Christian Worldview, where Dr. Moreland serves as co-editor with Francis Beckwith and William Lane Craig. Dr. Moreland wrote the chapter “Physicalism, Naturalism and the Nature of Human Persons.”

This summer, Dr. Moreland wrote a series of articles for Boundless Webzine (http://www.boundless.org), including “So Right It’s Wrong,” “Postmodernism & the Christian Life,” & “What is Truth and Why Does it Matter?” This newsletter’s faculty feature is from this series. Dr. Moreland also wrote a piece entitled “Dialog about Philosophical Foundations for a Christian Worldview” for The Colorado Contender magazine (August 2004); “Science and Christianity: Models of Integration,” in Apologia (September 2004); and “Philosophy Encounters Christianity” for Australian Presbyterian magazine (2004).


Recent academic lectures by Dr. Moreland were his four-part lecture series entitled “Christian Worldview Integration Across the Academic Disciplines” delivered in August to the faculty of Cornerstone University, Grand Rapids, MI. He also debated Eddie Tabash on Faith Under Fire (PAX Television Network, September 3, 2004) in “Is the Supernatural Real?”

In October, Dr. Moreland gave four talks at the Conference on Bioethical Issues in Mount Vernon, Ohio on “Worldview Struggle and the Crisis in Bioethics,” “Bioethical Decision-Making,” and “Contemporary Bioethics and Human Persons.” The conference was sponsored by University of Mount Vernon and Mount Vernon Nazarene University.

A second edition of Dr. Rae’s Beyond Integrity was published in August by Zondervan Publishing Company. Dr. Rae also completed a manuscript of an upcoming book, How Now Shall We Live: In the Workplace, for Tyndale Publishers; this book is due out next summer.

In June, Dr. Rae gave lectures on “Ethical Decision Making” for the Beyond the Bottom Line Forum in Newport Beach, CA, and Foothill Ranch, CA. In August, he attended the Society of Business Ethics Meeting in New Orleans, Louisiana.

Dr. Rae gave three lectures in September, one on business ethics for the Barnabas Group (Newport Beach, CA), one as a panel participant in a continuing medical education panel on “The Costs of Care,” at Holy Cross Medical Center, (Mission Hills, CA) and another as a panel participant at a pastors meeting on Proposition 71 for the Center for Bioethics and Culture Meeting (Fullerton, CA). Proposition 71, which passed on California’s November ballot, legalizes government-supported embryonic stem cell research.

In October, Dr. Rae was the main speaker at an audio conference on business ethics for the Pinnacle Forum and the Wilberforce Forum Centurions Program. In November he gave a continuing medical education lecture to doctors at Fountain Valley Regional Hospital (Fountain Valley, CA) on “When Families Request ‘Doctor, Do Everything!’.” He also lectured at a staff in-service on ethics at Western Medical Center (Santa Ana, CA).
PHILOSOPHER (CONT’D)

WAYM: Tell us about the Talbot Philosophical Society,

J.R. Shrader (1998) has assumed a tenure-track position in the philosophy department at Indiana University South Bend this fall as Acting Assistant Professor of Philosophy, to become Assistant Professor of Philosophy upon defense of his Notre Dame Ph.D. dissertation (which will occur in the spring). The topic of his dissertation is “The Metaphysics of Ontological Emergence.” J.R. will be teaching introductory and advanced courses in metaphysics, epistemology, philosophy of mind, and philosophy of religion. His first published article, a critique of William Hasker’s arguments against materialism, is soon forthcoming in Hasker’s arguments against materialism, published article, a critique of William Porter (1995) speak and it was a very good time. We’re also looking at facilitating a colloquium of students and there’s been discussion of providing scholarships for students to present at philosophical conferences in the future. We’s also like reading a paper once a week, allowing students to get feedback on their current writings. This fall, we’re continuing with that format and added a retreat. That was born out of the Intentional Character Development retreat this past spring, where many of us philosophy students enjoyed talking about spiritual issues as they pertain to philosophers. Since that was such a wonderful experience, we wanted to organize something that would offer it again. We had alumnus Dr. Steve Porter (1995) speak and it was a very good time. We’re also looking at facilitating a colloquium of students and there’s been discussion of providing scholarships for students to present at philosophical conferences in the future. We’s also like

Mike Austin (2000) completed his Ph.D. in Philosophy this spring from University of Colorado at Boulder. His dissertation was “Parental Rights and Obligations.” He was also hired recently as Assistant Professor of Philosophy at Eastern Kentucky University in Richmond, Kentucky, where he is teaching classes on Beginning Philosophy and Practical Reasoning for the Department of Philosophy and Religion. Mike can be reached by email at mike.austin@eku.edu.

Corey Miller (2001), wife Melinda, and son Parker recently relocated to West Lafayette, IN where Corey began his Ph.D. in philosophy at Purdue University. To help fund Corey’s Ph.D. program through raised support, the Millers joined TNET, a missions organization focusing on providing educational material for the 10/40 window, where Corey is now philosophy & apologetics advisor. Before this, the Millers lived in Portland, OR, where Corey served as youth pastor at Village Baptist Church and adjunct professor of philosophy and theology at Multnomah Bible College; Corey also founded The Logos Center, a public high school seminary where students can enroll in a 4-year, non-accredited program that offers Bible, theology, philosophy and apologetics. Email Corey at cmiller2000@juno.com.

Todd Vasquez (2002) is finishing course work at Loyola University Chicago in pursuit of his PhD in Constructive Theology, an interdisciplinary degree which merges systematic and historical approaches to the study of theology. Lisa now works for a foundation in Chicago which handles grant proposals and funds community initiatives. Both are also active in a recent church-plant in Rogers Park -- one of the most ethnically diverse neighborhoods in the nation and in much need of solid Bible teaching and outreach.

WAYM Asks: Alumni, what are you up to now? Email WAYM at ma.phil@biola.edu and let the MA Phil community know what you are doing for the next newsletter.
In this issue of With All Your Mind, we caught up with Jon Nitta (2000), who is Pastor of First Evangelical Free Church of Fullerton’s (Fullerton, CA) Paradigm Shift College Ministry, where he provides leadership and teaching to the college ministry, mentors individuals, and evangelizes on local college campuses. Jon and his wife Kay have to two sons, Justin and Christopher.

WAYM: How did our program help make you ministry relevant, particularly as you interact with college students at Paradigm Shift?

JN: One of the reasons we moved to Los Angeles to attend Talbot was that we saw college students asking questions and dealing with issues that required further training on our part. We recognized that we needed not only theological training but also philosophical training to answer some of the questions they had. The interesting thing is that we thought God would simply teach us the necessary things and then we would get back to doing campus ministry again. Instead, God used that time to form us. He was doing something in our personal lives to make us more like Jesus. That said, we found the program helpful for what we wanted to do on the college campus.

WAYM: How was that transition?

JN: It wasn’t as hard as I thought it was going to be. I said earlier was that I never wanted to move back to Los Angeles; I had also said at one time that I wouldn’t want to work for a church. The opportunity came up in May of 2001, and Kay and I began to pursue it. We asked questions about the culture of the church and we were both really impressed. We knew some people working there who also shared our Campus Crusade background, like Steve Osborn, the men’s pastor, Randy Jones, the outreach pastor, and Jason Whalen who I remembered from when he was a college student at Arizona State and now he is the pastor to young adults. Kay and I saw a lot of connections there from our past and all the questions we had about the culture of the church were answered in a very affirming and positive way. This eased the transition and we realized it was a good fit for us.

WAYM: Your time here helped develop you for not only your CCC ministry but also your time at EV Free and brought about a good amount of life preparation.

JN: Oh, absolutely. I think what Campus Crusade really helped us with was a couple of things: one, it’s a very relational ministry, so we learned some basic relational skills in how to relate to college students. There was also a huge emphasis on evangelism as well as an emphasis on discipleship which is really helpful in developing a movement mentality. These are the kind of things that CC really embedded in their thinking. When I came to school here, it was combining that kind of ministry philosophy with a very robust picture of the Christian life, not just how to live it, but how to think about it. This was not about simple behavioral modification; instead they taught us how to help people think clearly about their faith and how they should live.

WAYM: What specifically do you do with college students that you learned in the MA Phil Program?

JN: First of all, I really think we must raise the bar with our college students. When we meet with our students, we can’t pitch low-level messages, accessible by 80% of the group. I remember hearing JP say that occasionally you need to pitch some fast high balls over people’s heads so that they realize their need to think deeper about things. In our college group it’s not uncommon for us to use theological or philosophical terms and concepts. Similarly, we don’t want to pitch simply an intellectual message. We want to connect real-life with this sort of high-picture of the mind. We pray that our students would be intelligent and deliberate in their thought as well as being genuine and full of faith. The other thing we do every summer we call “TEE-Time.” Here, TEE stands for teaching, equipping and engaging the culture. So, during the months of June, July and August, when students have more free time, we have a training night on Tuesdays. We ask each of them to bring something for dinner and we all fellowship together over a meal. Then, later, we jump into
PARADIGM (CONT’D)

our lesson. Over three months, we cover three topics, one per month. The first month is practical; in the past we covered a biblical understanding of manhood and womanhood. Last summer, we looked at a biblical understanding of work. We try to make it as practical and applicable to their lives as possible. The second month is philosophical or ethical where we’ll look at a topic under the umbrella of philosophy of religion. This summer, our students read some writings by people who would consider themselves Christian, say from the Metropolitan Church, that are pro-homosexual. The highlight was a discussion on the Aristotelian picture of function and how it applies to homosexuality. This summer, we discussed religious pluralism and read John Hick as we talked about Christian particularism. During the last month, we cover a theological issue. This past summer, we discussed soteriology. Basically, we take them through a layman’s seminary over the course of three months. Though we obviously can’t expose them to everything, if we want to help them rise above this entertainment culture we live in, we need to start raising the bar. Interestingly we’ve seen that when you set the bar they move to meet it. If you set it low, they’ll meet it there; if you set it high, they’ll rise up. What’s great is that our students have eaten this stuff up; many nights we’ve had around 75 students show up.

WAYM: That’s pretty amazing! What interactions do you remember having with our faculty that you now see helped bring about something like this?

JN: Our time in being at Talbot initially was tough. It was very stretching for both of us, financially and relationally. Kay had a difficult transition moving to Los Angeles, she developed many allergies and had migraines. When we sold our house in Colorado we kissed any further dreams of owning a home good-bye. The first months of being here were a period of grieving. The rigors of the program, combined with some grief we felt in moving from the dream town of Fort Collins, Colorado added to the stress of moving here. Our youngest child was colicky, so we got very little sleep; I think I can count the nights we got a full night of sleep on one hand. I remember asking the Lord, “Why did you bring us here?” I remember going into Dr. Moreland’s office at one point and his first question to me was “How are you doing?” He took his shoes off and put his feet up on his desk. I almost started crying because I realized that this was more than just a faculty-student relationship; here was a guy who honestly cared for me. I went home and told my wife that in all my years of grad school at Colorado working on a business degree, I never had a faculty member ask me, “How are you doing?” Even though I knew JP from Campus Crusade, to hear him express personal concern for me brought a new sense of confidence that we could do it. I had known Dr. DeWeese and Dr. Horner from Colorado, so when they arrived it felt like home. I knew the people that were teaching and they were more than just professors, they were people who shared my heart for reaching college students.

WAYM: Based on your experience in the program, what one thing would you see our current students focus on during their time here?

JN: There are a lot of concepts that they will be exposed to in class. Some are new, some they are familiar with: theological, philosophical concepts. It’s really good to learn how to make distinctions and to think clearly. Being on the other side now, involved in a college ministry, I would say this: God wants to do something in your life. It’s not simply about the content. There’s something about being transformed by the Holy Spirit as well. I think what I really want to see are Talbot graduates who not only know their stuff but know how to relate to people in a winsome way and model a life that represents our Lord and Savior well. I would encourage the current students to remember that their time here is indeed rigorous as they try to get through the program. But, I would urge them to keep in mind that the Lord wants to do something in their own life as well. Learning to be transformed by the Holy Spirit sometimes feels a little threatening, but I think that’s one of the big reasons that God has them here.

WAYM: How can we pray for you, John, as you and Kay continue ministering together?

JN: Working with collegians is a great ministry and I love it. It is a very difficult time in students’ lives: they’re trying to figure out worldview issues in conjunction with this new independence they’re experiencing. They’re expected to act like adults when, in fact, most of them haven’t had very good role models. That’s really difficult. My task in ministry is one of the most strategic because this generation is our future generation. With all of the things going on in their lives right now, they need more than fill-in-the-blank Christianity that deals solely with the exterior life. They need something that will affect who they are on the inside; that they will think and feel certain things about the Christian life that will affect them as long as they live. Pray, then, for me and other college pastors who are right in the thick of things, that we wouldn’t settle for just entertaining our students but that we would really challenge them and raise the bar. Pray that we’ll ask them to step up to the plate, to reject passivity and embrace the whole-hearted Christian life, living a life that is real, genuine and well thought out. It’s the life of the mind and the heart lived out completely in a person. The task is huge, but I can’t think of a better place to be. Pray particularly for those collegians that are on secular campuses; pray that they will be able to distinguish the false information they are given about religion and morality. Pray also for our Biola students, that being at a Christian university they would be convicted and realize that they have the very words of God. Pray that they see the need to act upon the truth and live active lives of faith.

Editor’s note: Jon can be reached by email at jon.nitta@evfreefullerton.com.
DEAR FRIENDS,

When I read the newspaper today, I get an alarming sense that “everyone did what was right in his own eyes,” similar to how the Old Testament writer of Judges perceived Israel. Just recently, an alumna of our program emailed me a news story about a hospital in the Netherlands that has recently proposed guidelines to “mercy kill” terminally ill newborns. Even worse, in the guidelines, the hospital (which was the first in the country to permit euthanasia) admitted it has already begun such procedures in giving a lethal dose of sedatives. America’s own moral state of affairs is no better off.

Friends, at times like these I wonder what God must be thinking about the state of our world. Thankfully, I am not alone in seeing how desperately needy our world is for Jesus. We have had so many students apply to our program that we have had to put a cap on our enrollment for the first time ever. Though I am saddened by the fact that we cannot bring in as many students as would like to come to our program, I am reminded in this that God is moving in His Church and is raising up a new generation of leaders for Him and His purposes.

From my perspective, this is very encouraging! I am also excited to hear of the many things our students, alumni and faculty are doing in that world to change things and bring people to see the Truth of Jesus Christ.

In reading this newsletter, I hope that you get a sense of this as well and are encouraged by the “fruit” of our program. This fruit, however, requires the support of people like yourself to help sustain the academic caliber of the program. With your prayers and gifts, we can continue our efforts to train up a church that is able to withstand the attacks from the world while fighting back in a winsome and coherent manner.

Your support to the MA Philosophy Program will assist top students who need financial assistance, provide needed administrative support, bring knowledgeable scholars for lectures to our campus, and assist the continued ministry of the Philosophy House. Would you consider partnering with us, both prayerfully and financially, so that we can continue to impact the world and further the kingdom of God through our efforts? We covet your prayers and assistance.

Blessings to you and yours,

Scott B. Rae  
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☐ I will commit to praying for the MA Phil Program. Please send me a list of prayer requests.
☐ I would like to give financially to the MA Phil Program. Enclosed is my check made to Biola for $____.
☐ Please send me a copy of To Everyone An Answer: A Case for the Christian Worldview. I’ve enclosed a check for $24.00 (includes $3 for shipping and handling) made out to Biola University.
☐ Please send me Dr. Wykstra’s handout from his November colloquium to my email address above.
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MA Philosophy Communication Form  
PLEASE LET US KNOW HOW WE CAN BETTER SERVE YOU.
To Everyone An Answer: A Case for the Christian Worldview

In a society fascinated by spirituality but committed to religious pluralism, the Christian worldview faces sophisticated and aggressive opposition. A prior commitment to diversity, with its requisite openness and relativistic outlook, has meant for skeptics, critics and even many Christians that whatever Christianity is, it cannot be exclusively true or salvific.

What is needed in this syncretistic era is an authoritative, comprehensive Christian response. Point by point, the Christian faith must be effectively presented and defended. To Everyone an Answer: A Case for the Christian Worldview offers such a response.

Editors Francis J. Beckwith, William Lane Craig and J. P. Moreland have gathered together in this book essays covering all major aspects of apologetics, including faith and reason, arguments for God’s existence, the case for Jesus, the problem of evil, postmodernism, and religious pluralism and Christian exclusivism. Our own Drs. Craig, Moreland and Geivett have all contributed to this excellent work.

Says Beckwith in the introduction: “The Apostle Peter instructed his fellow Christians to “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet 3:15 KJV). This command is just as relevant today as it was during the days of the first-century church. Some of the questions asked of today’s church are similar to ones raised during Peter’s time (e.g., How do you know Jesus rose from the dead?) while others are quite different (e.g., Has Darwinism refuted the belief that God may have designed the universe?). The intent of this volume is to offer to the church a collection of essays that addresses some of the questions raised by those outside the church and to provide the ordinary Christian a resource so that he or she may be able to fulfill Peter’s command.”

The MA Philosophy Program has a limited supply of copies on hand of To Everyone An Answer: A Case for the Christian Worldview available for your own reading and studies for a special price of $24.00. To order, see the response card on page 11.