soul, and with all your strength and with all your mind” (Luke 10:27). Jesus affirmed this. Similarly, it is our hope that our program renovates our students’ minds into thinking Christianly, creating winsome ambassadors for the Lord.

As you read this edition of our newsletter, I’d ask that you think about the truth presented. How are you allowing God to change your mind towards a Christ-centered way of thinking? May it be our prayer that, in all we do, our focus is to view things as Christ would.

Blessings to you,

Dr. Scott Rae
New Staff in MA Phil Office

The MA Phil Office has two new staff members. If you’re in the area, please stop by and introduce yourself.

Tina Gamponia serves as the administrative assistant to the MA Philosophy Department. Her primary role is to serve the faculty in providing assistance in paper processing, being a point of contact for the department while assisting with students’ questions and needs. Tina has been with Talbot since November 2002, bringing experience from a variety of positions ranging from receptionist to government property disposition coordinator, traffic coordination to registrar of Calvary Chapel Bible College’s Downey Campus. Tina and her husband, Chris, live in Downey with their 4 children and attend Calvary Chapel Downey.

David Costillo is working as the MA Phil Program Administrator. His primary duties include donor relations, overseeing the Philosophy House, and planning the upcoming department-sponsored Apologetics Conference. David received his BA in Psychology from Biola University in May 2000 and joined our staff in February 2003, after spending 3 years working as a business process analyst for Boeing in Huntington Beach, helping managers with their work teams and assisting them in process management. He plans on starting Talbot’s Institute of Spiritual Formation in the fall. David and his wife Jennifer live in Fullerton, CA and attend Evangelical Free Church of Fullerton.

Semester Colloquia

Three colloquia were held in the spring semester. The following is a list of the events:

March 25: "Spoiling the Egyptians: From Pagan to Christian in Ancient Rome" by Dr. David Hunt, Whittier College.


May 15: "Philosophy and Christian Service” by MA Philosophy Faculty.

Winter Apologetics Conference Date Set

Mark your calendars for this winter’s Apologetics Conference, sponsored by the Philosophy Department. The conference will be held December 28-31, 2003 at the Anaheim Hilton near Disneyland.

May Beach BBQ Event

Imagine 27 philosopher-types converging on Corona del Mar State Beach on a sunny Saturday afternoon in May for a beach barbecue. Thankfully, no law enforcement was needed.

Events included good conversation, tasty food, hitting the waves, playing in the sand, and ending the night by making s’mores over the bonfire. Dr. David Horner provided some great entertainment as well with a monologue entitled “Rinse the Blood of My Toga” (by Wayne and Schuster) on the “real” murder of Julius Caesar.

Plan on attending a similar event this fall!
of glorifying and thanking Him that this status implies. (Note the picture of this passage of what happens when we refuse to worship God: we worship idols. We are by our nature, as created by God, worshiping creatures. To paraphrase G. K Chesterton, when a man ceases to worship God, he does not worship nothing; he will worship anything.) The result of this worship problem is our moral problem. "Sin" is most basically a spiritual concept, and only secondarily a moral concept.

It follows that our deepest moral need is in fact a spiritual need, to be restored to shalom with God (Romans 5:1). The gospel is not at its heart a moral matter, but a spiritual matter with tremendous moral implications. As C. S. Lewis said, "fallen man is not simply an imperfect creature who needs improvement: he is a rebel who must lay down his arms." There are a number of implications of this, which I cannot explore here. But I would like to briefly trace some lines of the relationship between worship and ethics in the rest of Scripture.

In Exodus 19, after the liberation of Israel from Egypt, God says to the people through Moses: "You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation" (4-6). God's strategy was graciously to redeem and form a community, a people that would represent him to the other nations through their holiness.

The job description is worship: they are a "people I formed for myself, that they may proclaim my praise" (Isaiah 43:21). Worship includes what we think of – praise, prayer, singing, etc. – and this is found right at the core of the life of Israel. But there is also a broader notion of worship in the Bible: the offering of all that we are and have to God, in grateful submission to Him, to be used by Him in all of life. Importantly, worship is expressed as ethics – serving God in all that we are and do. This is Paul's view in Romans 12:1, where he says, "in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your reasonable act of worship." In the verses that follow, Paul goes on to detail the ethical life of the Christian. The pattern is the same as the Old Testament: beginning with God's gracious, merciful, redeeming initiative, we are to live out our lives ethically as an act of worship to God.

Is this broader notion of worship also in the Old Testament? Yes, it is imbedded in the idea of Israel as a "holy nation." Holiness is fundamentally a worship concept, meaning "set apart" to God, including both ethical and ceremonial or ritualistic implications. In the case of Israel, a nation, the ethical and ceremonial expressions of holiness are blended. Immediately following Exodus 19 (above), we have—you guessed it—Exodus 20 with the giving of the Ten Commandments. The first four of those are specifically about worship, followed by six about the law, laying out the "constitution" of this holy nation. How Israel lives as a community reflects the character of God and, thus, gives Him glory.

This helps us to understand why, in the book of Leviticus, there are laws that are clearly moral in nature (e.g. 18:22, concerning homosexual behavior), and laws that are clearly ceremonial in nature (e.g. ch. 16, concerning sacrifices), but these are not always clearly distinguished from each other in their context (homo-
sexual activists make a big point out of this, trying to reduce moral prohibitions about homosexuality to mere ceremonial rules that have been eclipsed). What binds them together, however, is the theme of Leviticus, which is holiness. 

Repeatedly in the book is the statement “Be holy because I, the LORD, am holy” (19:2). Israel is to be a community that, in all they are and do, reflects the character of God.

Hence, (though there are real distinctions between these kinds of laws and the ceremonial laws that no longer apply to us), what is important for Israel is that they were all expressions of holiness. And holiness is an expression of worship. It’s living as the special, worshiping community that God has redeemed and called us to be, by being like God, holy as He is holy (cf. Ephesians 5:1). This is well and good for Israel, because they really were a nation whose laws and very identity could conceivably be expressions of worship to God.

But what about us? In the new covenant, the institutional expression of God’s people is not a literal, political nation. According to Peter, however, God’s strategy is still the same. Writing about ethical matters to Gentile Christians, Peter quotes Leviticus: “But just as He who called you is holy, so be holy in all you do; for it is written, ‘Be holy, because I am holy’” (1 Peter 1:15-16). Peter later grounds this ethical view in their identity as a worshiping community by piling together Old Testament descriptions that now apply to them: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in the world, to live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us” (2:9-12).

This picture, rich in ethical content, is grounded in worship from beginning to end. We are called to be a worshiping people, to glorify God, and to point to His worth. And we do that in many ways, in fact, in all that we are and do. How we live ethically is actually an expression of worship. And the result, according to Peter, is not only so that other people will want to live ethically, but also that they will worship and come to glorify God themselves. What a vision!

**With All Those Entries!**

As Dr. Scott Rae stated on page 1, our newsletter has a new name. This name was chosen through a newsletter naming contest. Students submitted their entries, which were then reviewed by our faculty. The chosen title of “With All Your Mind” was suggested by Matthew Jordan (2003). Others that submitted entries were Victor Bauhg, Greg Bock, Chris Gadsen (2003), Peter Kupisz, Shiloh Ahlstrand, and Josh Rasmussen. Thank you, all, for your entries!
Once again, the abortion debate has emerged onto the front page of newspapers across the country. I know, because during my recent road trip from L.A. to Chicago, I was able to read about it. The current issue surrounds Modesto’s Laci Peterson, who disappeared on Christmas Eve of last year and was found early April in the San Francisco Bay. But perhaps I should restate the last sentence. Perhaps it would be better to say the current issue surrounds the disappearance and death of two people: Laci Peterson and her unborn child, Connor, found a mile away from Laci with his umbilical cord tied around his neck. Of course, my indecisiveness is precisely the issue. How many people were found in the San Francisco Bay? One or two?

At first glance, the problem doesn’t seem that difficult. If I count, using my fingers and toes, I come up with two dead bodies. If there are two dead bodies, there are two murdered people. To test my intuitions, I decided to ask my eighth-grade students to make sure I wasn’t biased due to my pro-life sympathies. Out of nine students, seven of them thought there were two victims in this crime while two thought there was only one. I asked the two students why there was only one victim, thinking perhaps they had a different number of fingers and toes than I. Their response was that since abortion is ok, there could only be one victim. If there were two victims, what would that say about abortion? Perhaps I didn’t find a completely unbiased audience after all. They already knew the underlying issue. Society doesn’t always consider an unborn baby a person.

But in this case, society smiled sympathetically upon Laci’s baby. Connor won the right to be a person by becoming a victim. The alleged killer, Scott Peterson, is on trial for two counts of murder, not one. How can this be?

How can a person found guilty of this crime be responsible for the deaths of two people, while women have abortions and remain legally unscathed? Surely society is showing signs of schizophrenia. In twenty-six states, when a pregnant women is injured or killed, it is a crime against two victims and punishable by law. California is one of those states. Currently, the Unborn Victims of Violence Act, moving through Congress, will take those existing state laws and make them applicable to federal cases when such crimes are committed on federal property. As Richard Doerflinger, a pro-life activist, has pointed out,

…the Court has never said that government may not protect prenatal life outside the abortion context. It has even allowed states to declare that human life begins at conception, and that it deserves legal protection from that point onward—so long as this principle is not used to place an undue burden on a woman’s right to choose abortion before viability.

So, there you have it: when the baby is wanted, it can be protected by law. When the baby is unwanted, that protection is removed. Somehow it matters that Laci Peterson had wanted to keep this child. It has not been forgotten by reporters that Laci had named the child. Still, it is not in virtue of being wanted that a baby is a person. A baby boy doesn’t achieve personhood because his mother named him. The pro-choice activists know this.

Naomi Wolfe, a prominent feminist speaker admitted as much in her controversial article, Our Bodies, Our Souls. She writes,

So, what will it be: Wanted fetuses are charming, complex REM-dreaming little beings whose profile on the sonogram looks just like Daddy, but unwanted ones are mere “uterine material”?

See PERSONS, Page 8
Dr. William Lane Craig

Dr. William Lane Craig’s speaking engagements included "The Existence of God" on February 21 at UC Berkeley, "The Historicity of the Resurrection" on February 22 at Stanford University, and a debate at UC Santa Barbara with Dr. Garrett Hardin on “Christianity vs. Scientific Naturalism” on February 9.


Dr. Garry DeWeese

Dr. Garry DeWeese’s speaking engagements included preaching twice at Whittier Hills Baptist Church in August. In October, he spoke at Biola’s “Defending the Faith” lecture series on “The Problem of Evil” and spoke twice for Campus Crusade’s USC chapter. November found him at the annual meeting of the Evangelical Theological Society in Toronto, where he presented "Is the Two- Wills /Two-Minds View of the Incarnation Coherent? A Reexamination of the Condemnation of Monotheism" with Dr. Klaus Issler. In January, he spoke twice at the Veritas Forum, Cal Poly San Luis Obispo. At a Stand to Reason lecture series in March, Dr. DeWeese spoke on "What Is God Like? Understanding and Defending the Christian Concept of God."

Recent writings include God and the Nature of Time, to be published this summer by Ashgate Press, along with "Postmodern Ministry?" in the fall issue of Talbot’s Sundoulos, "Just and Unjust Wars," in the April issue of Talbot’s Steadfast.

Current projects include writing a critique of Hud Hudson's A Materialist Metaphysics of the Human Person with Dr. JP Moreland and Dr. Gregg TenElshof., as well as writing on David Hume and the Kalam Cosmological Argument for a forthcoming book on Hume's critique of natural theology.

Dr. Doug Geivett

Along with being on sabbatical during the spring semester, Dr. Doug Geivett had several speaking engagements, one at Princeton University in October, and also at the annual meeting of the Evangelical Philosophical Society in Toronto in November. At the God and Cosmology Meeting at the University of Notre Dame, held in January and February, Dr. Geivett chaired a session; he also spoke to philosophy students at Bethel College in January on “The Importance of Christian Philosophy.” At the quarterly meeting of the Society of Christian Philosophers in February, Dr. Geivett spoke on “Christianity and the Plight of the Humanities,” and was a panelist for a session on “The Future of Christian Philosophy.” Later in February, he lectured for the philosophy department at Seattle Pacific University and provided five lectures for an
Dr. David Horner

Since the last newsletter, Dr. David Horner completed two articles, "Aut Deus Aut Malus Homo: A Defense of C.S. Lewis's 'Shocking Alternative',' and "Is Aquinas an Act-Ethicist or an Agent-Ethicist?" Both are under review for publication. He spoke at the Biola University Apologetics Fall Lecture Series on October 2 on "The Certainty of Christianity in an Age of Unbelief." On October 25-28, he was the keynote speaker at a college ministry fall retreat for First Evangelical Free Church of Fullerton. The church's worship team and choir performed his musical composition, "They Shall Be Satisfied" on October 20. Last summer, Dr. Horner participated in a Biola University interdisciplinary Integration Task Force, and received recognition for his teaching excellence by Biola's Provost Gary Miller at the University Faculty Retreat. He also led worship at the retreat. In December, he emceed the Talbot baccalaureate service.

Dr. Horner presented a paper on Aquinas's ethics at the Society of Christian Philosophers meeting in February. On March 15, he represented Biola, along with Dr. Gary Miller and Dr. John Bloom, in a presentation at an American Association of University Professors conference on academic freedom in religious institutions. On March 21, he represented Talbot in a seminary professors panel at a Skirball Institute on American Values conference. This semester, Dr. Horner attended a conference on Aquinas's ethics at St. Louis University, critiqued postmodernism for the Biola University evangelism team, spoke at an outreach for the college ministry of Grace Ministries International, and is now trying to install sprinklers in his yard.

He is currently working on a book project that brings philosophical/ethical perspectives to bear on a biblical theology of worship. Dr. Horner continues to serve as research scholar and minister-at-large for Centers for Christian Study International, and on the advisory board of Character Matters, a character education organization. He will also be teaching a two-week course in June on worldview for the Campus Crusade for Christ School of Leadership, held at Colorado State University.

Dr. Doug Geivett (cont'd)
apologetics conference at Crossroads Bible Church in Bellevue, Washington. He spoke to the Philosophy Club at Arkansas State University, Jonesboro, in March and later in the month gave a session paper representing the Society of Christian Philosophers on “The Evidential Value of Religious Experience,” at the annual meeting of the American Philosophical Association in San Francisco.

Over the past year, Dr. Geivett has debated Dr. Michael Shermer five times on the question “Does God Exist?” at California State University, Dominguez Hills; Arkansas State University, Jonesboro, OR; University of Texas, Arlington, TX; Missouri Southern State University, Joplin, MO; and Stand to Reason, Downey, CA.

Dr. JP Moreland

Dr. JP Moreland was a plenary speaker at the annual University Faculty For Life Conference at Ave Maria Law School in Ann Arbor, Michigan. He also participated in a debate on Intelligent Design at a conference in Kansas City entitled "Darwin, Design and Democracy." He spoke at two ACSI (Association for Christian Schools International) Conferences, and had articles accepted for publication, which will be out this summer. His forthcoming publications include "Resemblance Extreme Nominalism and Infinite Regress Argument," in The Modern Schoolman, "Bare Particulars and Individuation: A Reply to Mertz," (with 2003 MA Philosophy graduate Timothy Pickavance) in Australasian Journal of Philosophy, "Duhemian and Augustinian Science and the Crisis in Non-Empirical Knowledge," in Life and Learning XII: Proceeding of the Twelfth University Faculty for Life Conference, "A Response to a Platonistic and Set-theoretic Objection to the Kalam Cosmological Argument," in Religious Studies, and "Timothy O'Connor and the Harmony Thesis: A Critique" in Metaphysica (forthcoming).

Dr. Scott Rae

Dr. Scott Rae spoke on business ethics at the "Christians in the Marketplace" Conference, sponsored by the Wilberforce Forum of Prison Fellowship (April 4-6 in Colorado Springs, Colorado). He just finished an article for the Southern Journal of Theology, entitled, "The Legacy of Roe v. Wade for Bioethics." He was a plenary speaker at the conference "Remaking Humanity" speaking on "Biotechnology and Conflicting Worldviews." The lecture is part of a book project being published by the Center for Bioethics and Human Dignity. He is currently editing a series of volumes on "Bioethics at the Bedside" for the Center for Bioethics and Human Dignity. He continues to consult in ethics for five Southern California area hospitals. He has begun a relationship with the physicians at the intensive care unit of the Norris Cancer Center at USC Medical Center and is taking students there for rounds and discussion on a monthly basis.

Philosophy House

In the past semester alone, the Philosophy House hosted two live-in grad students, nine guests in the guest suite, two colloquia, four receptions, an epistemology class, and countless hours of studying.

The Philosophy House continues to be a great blessing.
Keep it up, Alumni!

Our alumni are doing some great things. Here's a small glimpse of what they're doing:

Jon Basie (jdb@frc.org): Jon and his wife are expecting their first child and moving to Washington, DC. Jon recently finished his Ph.D. coursework at Baylor, and accepted a position at the Family Research Council in Washington as the Director of Admissions and Student Life for the Witherspoon Fellowship for Undergraduates.

Mike Harper (mharper@pgtc.com): Mike is pursuing a degree in Arkansas. He is also teaching courses and serving in the Campus Crusade ministry. He will be developing an upper-level training component for students this spring. He and his wife are expecting their third child at the end of December.

Brian Krause: Brian finished an M.S. in Applied Mathematics from the University of Colorado last May. Currently, he is working as a research engineer for Data Fusion, a defense contracting firm in Northglenn, CO.

Allyn Kyes: Allyn was accepted into Intervarsity's Graduate and Faculty Ministry at the University of Florida. His family will be moving as soon as they complete their fundraising.

Rob Sivulka (aMissionaryToLDS@hotmail.com): Rob has been ministering to Mormons in Salt Lake City, UT. He spends time in the Temple entrance passing out tracts to the Mormons in the area. He also has been able to talk with several students about Christianity, as well as leading others to Christ.

John Williston: John is an official Ph.D. candidate, having passed his qualifying exams. He hopes to complete his doctorate by this spring.

Chris Ralston (chris.ralston@biola.edu): Since Chris graduated from the program in 1998, he has been working on an M.A. in Bioethics at Trinity International University, Santa Ana campus and was conferred this May. He was a featured speaker in April at the annual national conference of the Christian Council on Persons with Disabilities in Lisle, Illinois, delivering two workshops and co-led an apologetics discussion group at a local church. Lastly, he has been admitted to Rice University’s Ph.D. program in Houston, TX, and plans to enroll for this fall semester with the medical ethics concentration.

The MA Philosophy Department takes pride in recognizing Matt Roberts as the recipient of the Jentzsch Prize award for his essay, “States of Affairs.” The Jentzsch Prize is the premier award given to philosophy graduate students at Colorado.

Congratulations, Matt!

What about you?

Whether you graduated one year or ten years ago, we want to hear about you and know what you are doing! If it's been awhile since we've heard from you, please e-mail us at ma.phil@biola.edu, and let us know what you have been up to.
Philosophical Foundations for a Christian Worldview

A new book is out by JP Moreland and William Lane Craig. Here’s what InterVarsity Press says about the book:

What is real?
What is truth?
What can we know?
What should we believe?
What should we do and why?
Is there a God?
Can we know him?
Do Christian doctrines make sense?
Can we believe in God in the face of evil?

These are fundamental questions that any thinking person wants answers to.

These are questions that philosophy addresses.

And the answers we give to these kinds of questions serve as the foundation stones for constructing any kind of worldview. In Philosophical Foundations for a Christian Worldview, J.P. Moreland and William Lane Craig offer a comprehensive introduction to philosophy from a Christian perspective. In their broad sweep, they seek to introduce readers to the principal sub-disciplines of philosophy, including epistemology, metaphysics, philosophy of science, ethics and philosophy of religion. They do so with characteristic clarity and incisiveness. Arguments are clearly outlined, and rival theories are presented with fairness and accuracy.

Philosophy, they contend, aids Christians in the tasks of apologetics, polemics and systematic theology. It reflects our having been made in the image of God, helps us to extend biblical teaching into areas not expressly addressed in Scripture, facilitates the spiritual discipline of study, enhances the boldness and self-image of the Christian community, and is requisite to the essential task of integrating faith and learning.

Here is a lively and thorough introduction to philosophy for all who want to know reality.

The MA Philosophy Department has a limited number of copies of the book on hand for purchase. If you would like to purchase a copy, use the form on page 11 and send $25 by check or money order, payable to “Talbot School of Theology,” to:

Philosophical Foundations Book Offer
Talbot MA Philosophy Program
13800 Biola Avenue
La Mirada, CA 90639

Please wait 2-3 weeks for order processing and delivery.
Dear Friend,

God continues to work with us in the MA Phil Program in such a way that the effects are clearly greater than can be explained by the sum of human talent. For that we are grateful.

Recently, our program was the feature of a June 2003 article in Christianity Today entitled "Masters of Philosophy". What a wonderful opportunity for CT readers to learn about our program and for our program to be heard about around the world! Clearly, God continues to bless the program mightily.

Another way in which we can see this blessing is through the numbers of students enrolled in our program. This past semester alone, we had 105 students enrolled for classes, 4 of those from other countries. Moreover, 31 prospective students have been accepted for the fall, 3 of those being international students.

As we begin another year of classes, preparing young minds to serve in a hostile, volatile world, would you join me in prayer for our program? I’d ask also that you pray for our faculty members as they teach our students. Pray that the information our students are receiving would penetrate deep into their souls and continue in the transformation of their lives. Pray also for the graduates we sent out in December 2002 and this past May, for their various ministries and for those going on to doctoral programs.

I’d ask that you pray for God’s direction in regard to your contribution to our program. Could God use you to tell someone about the MA Phil program to further their own education? Perhaps God would ask you to partner with us financially. However, you see Him leading, please use the communication form below to let us know.

In closing, I cannot tell you how amazed we continue to be by God’s moving in the MA Philosophy Department. These are amazing times and I hope that you are as excited as we are to be a part of it.

Blessings to you and yours,

Doug Geivett

---

Dear Friend,

Please use this form to let us know how we can better serve you.

Name: ___________________________________ Email: __________________ Address: ___________________________

City, State, Zip: __________________________ Phone: __________________

☐ Please send me a copy of Moreland and Craig’s new book. I’ve enclosed a check for $25.

☐ Effective on __________, 2003, my contact information changes. My new address is below:

_____________________________________________________________________

_____________________________________________________________________

☐ 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 for $ ________ (G03B01).

☐ Please send me a copy of the Christianity Today article featuring the MA Philosophy Program.

☐ Other: __________________________________________________________________________
Ms. Wolf recognizes that the pro-choice movement has not been consistent in its views of the unborn. It is unfortunate that Naomi Wolf, while admitting that the unborn is a baby, finishes the article by still deeming it necessary that women be given the choice to kill the child.

Even so, there is a chink in the armor of the pro-choice movement. While society doesn’t always consider the unborn as persons, sometimes it does. There is current legislation against harming the unborn. Cases such as the Laci Peterson case draw out the sympathies of the public such that attempts to block new bills that protect pregnant mothers and their unborn babies would be met with public disapproval. As Senator Lindsey Graham, who took part in the creation of the new fetal protection bill, has commented, “Anyone who wants to filibuster this [the new bill] would get the wrath of the American people on his head.” And the pro-choice movement has loosened its stranglehold on its view of the unborn.

In short, there is opportunity for the Christian to take advantage of the inconsistencies inherent in society’s view of the unborn and use them to further the pro-life position. There is hope that society may once again begin counting with its fingers and toes.

To conclude, I want to share a quotation I found encouraging. When asked whether the new fetal protection bill would undermine abortion rights, Senator Orrin Hatch, the chairman of the Senate Judiciary Committee said: “They say it undermines abortion rights. It does undermine it,” he said. “But that’s irrelevant. We’re concerned here about a woman and her child.... The partisan arguments over abortion should not stop a bill that protects women and children.”