

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
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Believers live, thrive, and grow in God *by knowledge and by love.*

Preparation for the Word of God: the path of love for God

Classical Theism 38 – The POE: POE in man & the need for virtue (6)

VIRTUE

- Success AT life itself is impossible apart from virtue.
- Virtue: a good disposed soul.
- Vice: an ill-disposed soul.
- Natural virtue: intellect, will, passions.
- Supernatural virtue: intellect, will, passions.
- The need to move beyond velleities, apathy, volition.
- Love for God is the root, hinge, and fruit of all supernatural virtues.

Scripture reading and comments: Matt 26:26-28; 1 Cor 11:23-26; Isa 53; 2 Cor 5:21; Acts 17:28; 1 Tim. 4:13; 2 Tim. 4:1-3; 2 Tim. 3:1-5; 2 Tim. 4:10; Titus 2:11-14; Rom. 5:8; Luke 23:34; 1 Jn 4:9; Jn 15:13; Rom 5:6; 1 Pet 3:18; Gal. 3:13; John 3:19; Luke 7:47; Matt. 10:37; 2 Cor. 5:14; Gal. 2:20-21; Gal 5:6; Phillip. 1:9; 1 John 2:15; 4:16; James 4:4; Matt. 6:19-24; Col. 3.2; 1 Tim. 6:10; 1 John 3:17; 1 Cor. 16:22; Eph. 3:16-19; Gal 5:6; John 14:21-23; Eph. 5:2; 2 Thess. 3:5; 2 Tim. 1:13; 1 Pet 1:3-9; 2 Peter 1:2-11; John 14:15; John 16:27; 21:15-19; Rom 12:10; Rom 13:8; Gal. 5:13; 1 John 4:12; John 17:3; 1 John 4:8; Psa. 16:11; Psa. 73:24-25.

Love 25 – The metaphysics of the will and intellect and the nature of love

Metaphysics of the intellect and will.

1. The form of the object of love in the intellect does not generate love or inclinations.
2. The inclination for the loved object comes from the will.
3. The intellect receives the form, but it is the will (rational appetite) that desires.
4. While the will cannot love what it does not know, knowledge does not create desire.
5. The first and necessary principle of the will is an appetite for the good, which is love.
6. This first and necessary principle of the will is grounded in God's ongoing causal activity.
7. Hence, love, as a desire of a perceived good, is a movement of the will to the good that is actualized and driven by God Himself every instant.
8. No evil is loved unless it appears as a good.
9. No good can be loved unless it is rightly understood. True love requires true knowledge.
10. Freedom of choice exists in practical knowledge, not theoretical knowledge.

Illustration of love:

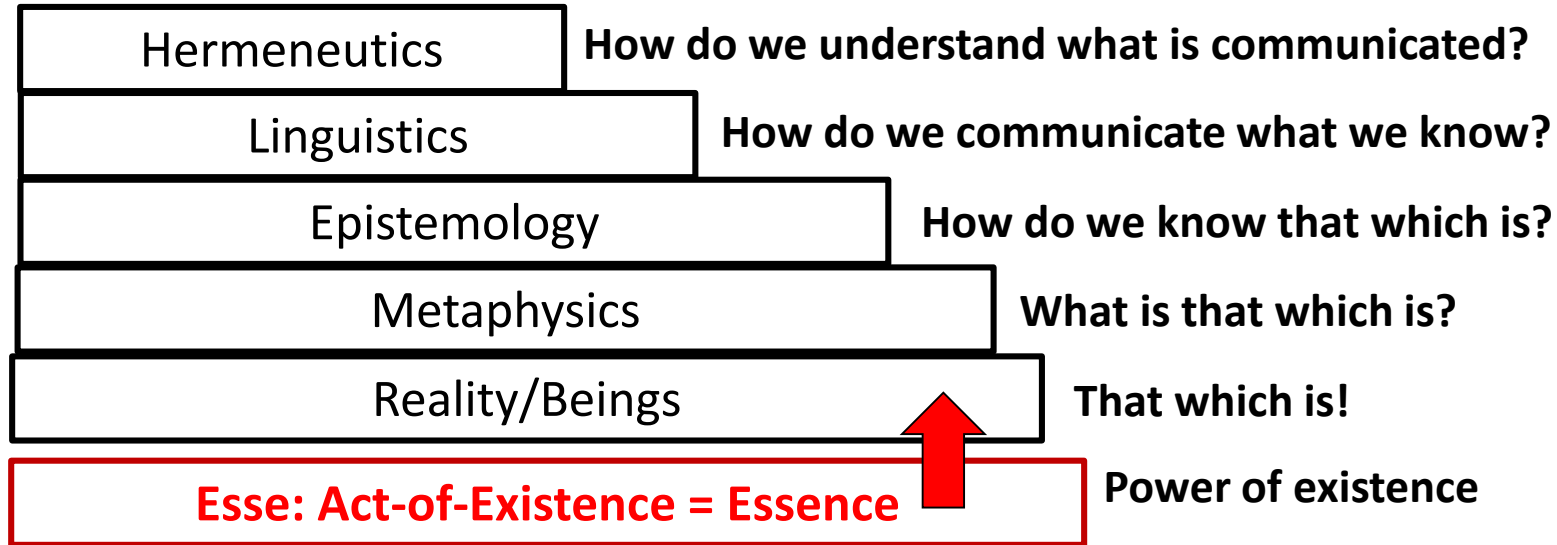
1. Natural love: Luke 10:27-37.
2. Supernatural love and life in God: **1 John 4:16** And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
3. Supernatural love in the will illustrated: **Luke 7:47** vs. Rev. 3:11-15.

Outline*

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato's *Cratylus*
 - Hermogenes
 - Cratylus
 - Socrates
- ✓ Aristotle (384-322 BC)
- ✓ Transition to modern philosophy of language
- ✓ Ferdinand de Saussure (1857-1913)
- ✓ Gottlob Frege (1848-1925)
- ✓ Ludwig Wittgenstein (1889-1951).
- ✓ Martin Heidegger (1889-1976)
- ✓ Quine (1908-2000).
- ✓ Noam Chomsky (1928-)

Part 2: Philosophy of Language (119)

Introduction: Realist view of meaning



Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.

*(Outline is from Dr. Tom Howe, Southern Evangelical Seminary)

Esse and "that which is."

1. It is hardly credible that the existential nature of the problem of the existence of God ever had to be discovered through philosophy, cf. Augustine's struggle with Ex 3:14 and John 8:24.
2. Was it not enough to open the Scriptures in order to discover it there, especially given that God's reply to Moses? "I Am Who Am." And He added "Thus will you reply to the children of Israel: *He Who Is* send me to you" (Exod. 3:14). Given this passage, how could Christians have been ignorant that their God was supremely existing being?
3. It is not that they did not know the passage. It is just what apart from the metaphysical insights of Aquinas, they did not get it.
4. Consider the power of philosophical reflection on understanding God and what reality actually entails (actual/potential, concurrence, virtue, the spiritual life, love), Rom. 1:20; John 8:24; Acts 17:26-28; Col. 1:17.

Classical Theism 38 – The POE: POE in man & the need for virtue (6)

1. Review of the POE and James' call for virtue to deal with evil and vice in believers as the source of many POE, James 1. We have been noting virtue on both natural and supernatural levels and in particular the virtue of prudence. Today we are going to talk about the key virtue in any and all supernatural or spiritual virtue: love.
2. The path of loving God: its necessity and dynamics, 1 Cor. 13.
3. The path of loving God: its root and end (Eph. 3:16-19; Rom. 5:6-8; 1 Jn 4:19).
4. The path of loving God: friendship love with God (Jn 15:13-15; Js 2:23; 4:4).

5. The path of loving God: is it real (virtue) or conduit (artificial), Rom. 5:5?
6. The path of loving God: actualization of virtue, John 3:19; 13:17; 14:15; 2 Pet 1:2-11; Rev. 22:12; Titus 2:11-14.
7. The path of loving God: loving God, self, and others, Matt. 22:37-39; Jn 13:34.
8. The path of loving God: avoiding the off-ramps to evil and vice (1 Cor. 16:22; 1 Jn 2:15-16; Matt 6:19-24; 1 Tim. 6:6-19; 2 Tim 4:10; Js 5:1-5; Ecc. 2).
9. The path of loving God: the life greater than one's imagination (1 Cor. 2:9-10; Philip 4:11-13; Hab. 3:17-18).
10. Communion, remembering what it is all about: loving the Lord as our greatest good, 2 Cor. 5:21; Gal. 3:13; Titus 2:11-14; 1 Cor. 11:23-25.