

Theology

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- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
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Saints live, thrive, and grow in God *by knowledge and by love*, John 17:3; Luke 10:27; 1 John 4:16

Preparation: fellowship and enjoyment of God through faith, hope, love, 1 Cor. 13:4-7; 1 Jn 2:10, 2:1

Classical Theism 40 – The POE: POE in man & the need for theological virtue of love (1)

Introduction to the Three Theological Virtues

1. Success AT the spiritual life or any meaningful relationship with God is absolutely impossible apart from the 3 theological virtues: **faith, hope, love.**
2. The supernatural virtues of **faith, hope, and love** relate the believer directly to God.
3. These **three supernatural theological virtues** are only possible because of Christ's saving work.
4. **Faith** as a virtue perfects the intellect as it *unites* the believer to God, as the believer comes to know God and of the divine things that he otherwise could not know, Rom. 10:17 Heb. 11:3.
5. **Hope** as a virtue perfects the will as it *unites* the believer to God as the believer reaches out in great anticipation of ultimate goodness in God.
6. **Love** as a virtue perfects the will as it *unites* the believer to directly to God and divine love.
7. **Faith, hope, and love** together place the believer into full communion with the Persons of the Trinity. This is what fellowshiping with God is all about.
8. Today's Bible class:
 1. Metaphysics of **love** (more on interplay between the will and the intellect)
 2. Language (Esse, ultimate reality, and meaning)
 3. Continued development of **love as a virtue.**

Part 1: Spiritual Basics:

Love 27 – The metaphysics of the will and intellect and the nature of love

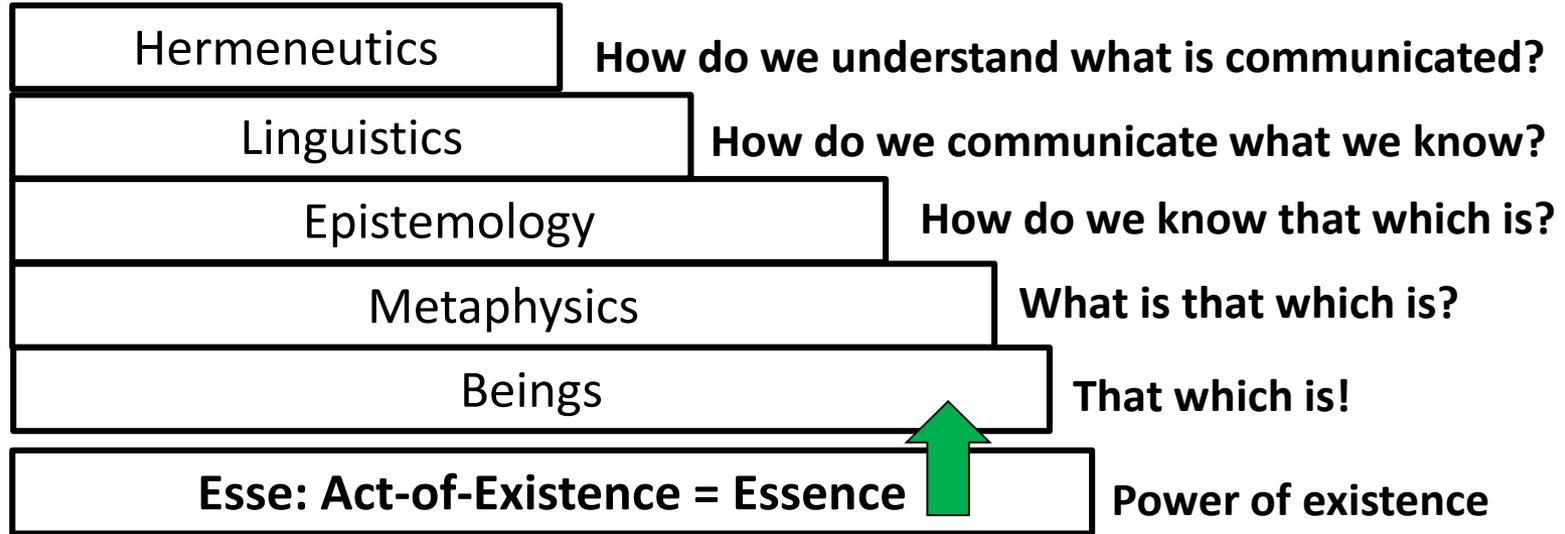
1. The intellect aims at truth.
2. The will aims at good.
3. The first acts of all intellects and wills are from God Himself.
4. Metaphysically speaking, love is all about an inclination (“will”) toward some good that perfects one’s being.
5. There are 3 levels of inclinations or appetites (“loves”) in the universe (cf. Job).
 - a. #1. Non-cognitive natural inclination, natural appetite (plants).
 - b. #2. Sense-cognitive inclination, sensitive appetite (animals).
 - c. #3. Rational inclination, rational appetite (human beings).
6. Distinction between man’s sensitive appetite and rational appetite.

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 (121)

Introduction: Realist view of meaning



Foundation 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.

1. We have noted all of the failures in philosophy of language from Cratylus (meaning based on word) to Chomsky (meaning is filtered through innate structure of the mind). The only view that accounts for a real, direct, and objective view of the objective world is the realism of Aristotle/Aquinas.
2. The rest of the history of philosophy is plagued the failures of men attempting fill the gap between the external world, the senses, and the human mind. It cannot be done apart from abstraction.
3. Realist foundation of meaning gets us to reality, beyond basic hermeneutics and word studies.
 - a. Acts-of-existence: "Is" deals with the question of why there is anything at all.
 - b. Beings: "That which is" does not presuppose essentialism but allows for investigation.
 - c. Metaphysics: "What is that which is" investigates the nature of reality (e.g., man, God).
 - d. Epistemology: "How do we know that which is" begins with facts, not justification of knowledge.
 - e. Linguistics. Investigates grammar, syntax, semiotics, and semantics.
 - f. Hermeneutics. Note all of the areas before one even gets to hermeneutics. It is absurd to think that one can avoid, go around, or beyond metaphysical questions, which frame one's view of reality before one even gets to hermeneutics.

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

Classical Theism 40 – The POE: POE in man & the need for divine love (1)

1. Discussion of the distinction between cardinal virtues, like prudence, and the theological virtues.
2. The three theological virtues: faith, hope, and love.
 - a. Faith: invitation to a life of truth in God.
 - b. Hope: invitation to a life of eager anticipation of infinite goodness in God, Heb. 6:19-20.
 - c. Love: invitation to a life of living and participating in the love of God.
3. Scripture reading on love (ἀγάπη) in 1 John: 1 Jn. 2:5, 2:15, 3:1, 3:10, 3:11, 14, 3:16, 3:17, 3:18, 3:23, 4:7, 4:8, 4:9, 4:10, 4:11, 4:12, 4:16, 4:17, 4:18, 4:19, 4:20, 4:21, 5:2, 5:3.

4. Foundations: Understanding God's love from creation, from analogous human love, Deut. 6:5; Luke 10:27-37.
5. Love as the necessary and sufficient Christian virtue, 1 Cor. 13; Luke 10:37-39; Rom. 13:8-10; Gal. 5:14; James 2:8; 1 John 4:12, 16; 1 Tim. 1:5.
6. Divine love: Friendship love with God as the highest love with God (Jn 15:13-15; Js 2:23; 4:4).

7. Divine love: does it really become ours (supernatural virtue) or does it just pass through us (conduit, not really part of us, artificial)? Rom. 5:5.
8. Divine love: the unity of loving God, self, and others, Matt. 22:37-39; Jn 13:34.
9. Divine love: co-naturalism and actualization, John 3:19; 13:17; 14:15; 2 Pet 1:2-11; Rev. 22:12; Titus 2:11-14.

10. The path of loving God: avoiding the off-ramps of loving and actualizing evil (1 Cor. 16:22; 1 Jn 2:15-16; Matt 6:19-24; 1 Tim. 6:6-19; 2 Tim 4:10; Js 1:15; 5:1-5; Rom. 6:16; Ecc. 2).

11. 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).