

Bible Doctrines (T/G/B)

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
Bibliology
Natural Theology

Philosophy

6 Hermeneutics
5 **Language 122**
4 Epistemology 32
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History 50
3 Metaphysics 32
Trans. 50
2 Reality
- Logic, 32
- Truth, 32
1 Realism – 32

Saints live, thrive, and grow in God *by knowledge and by love*
Jn. 17:3; 1 Jn 4:13; 1 Cor 13:4-7; Eph. 3:19; 1 Jn 2:10; 4:16; Psa. 73:24-25

Classical Theism 41 – The POE: POE in man & the need for theological virtue of love (2) Introduction to the Three Theological Virtues

1. Virtue is all about the perfection of a being, excellence, or as the Bible puts it the goal of being “complete, lacking nothing” (ὀλόκληροι ἐν μηδενὶ λειπόμενοι), Jas. 1:4.
2. Becoming virtuous, the perfecting of human nature, takes place through human action that is actualized by the intellect on the will, and by the will on the intellect, on the level of practical reasoning. The choices in this process sets the appetite of the rational will, which is the spring of all action and shaper of the intellect, judgments, affections and thus the character of the agent.
3. When it comes to supernatural virtue of love for God, the human intellect and will are simply too weak to integrate itself around God. Eventually, one turns away from God and toward a disordered conception of the Good.
4. Although human nature is naturally ordered to God as its end, it is unable by its natural powers alone to attain this end in a way that fully actualizes these powers. Therefore, the fallen man stands in radical need of a healing act of God’s grace, as revealed in the Cross of Jesus Christ.
5. In grace, God provides three theological virtues to perfect the soul’s spiritual powers in relation to God as the ultimate good/end: faith perfects the intellect, whereas hope and love perfect the will.
6. Today’s Bible class:
 - a. Metaphysics of **love** (more on the sense appetite and rational appetite).
 - b. Language (foundation of meaning: idealism, realism, and dualism).
 - c. Continued development of **graced love, the greatest superhuman virtue.**

Spiritual Basics:

Love 28 – The metaphysics of the will and intellect and the nature of love

1. The will's proper act is to love a good that is apprehended. Review of 3 levels of "love."
 - a. #1: Non-cognitive natural inclination, natural appetite (plants loving sunlight, water).
 - b. #2: Sense-cognitive inclination, sensitive appetite (dogs loving affection).
 - c. #3: Rational inclination, rational appetite (humans loving the immaterial, like God).

2. Man loves on both the sense level as well as rational level. However, this is not to be confused with dualism of body and soul.

3. Overview of the distinction between natural/acquired virtues and superhuman/infused virtues. The natural virtues do not require love for God as they are not directed to final good or end. The supernatural or superhuman virtues are directed directly to God, and therefore far exceed what any natural virtue is capable of as it is oriented to infinite goodness and eternity. Loving God elevates all actions of the believer to superhuman level.

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-)

Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

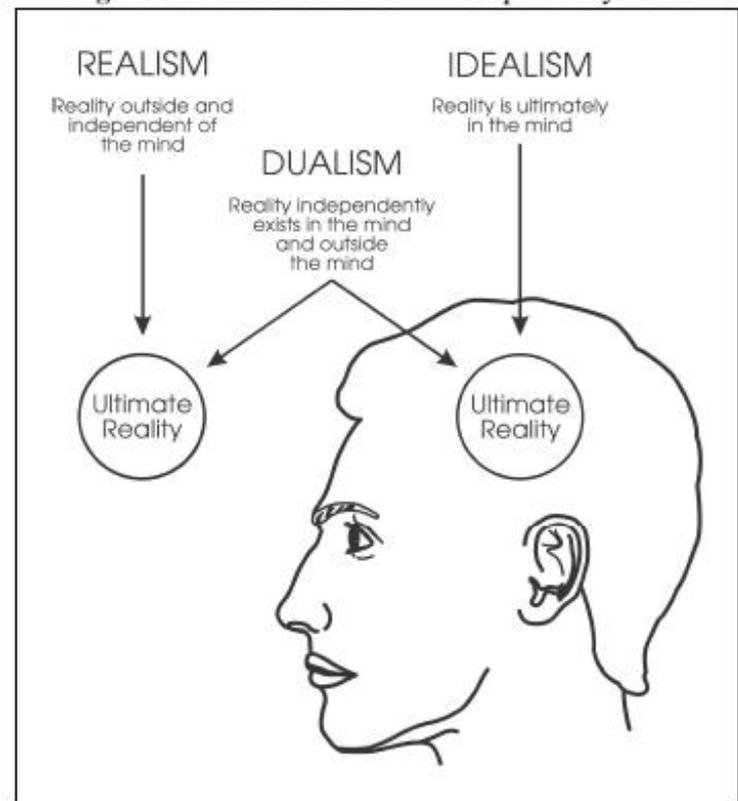
Metaphysical analogy.

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

Part 2: Philosophy of Language (122)

Foundation of Meaning: Epistemological Options

1. Possible world semantics.
2. **Core ontology:** Ontologically based epistemology and semantics.
 - a. Idealism.
 - b. Realism
 - c. Dualism, a combination of the two above.



Classical Theism 41 – The POE: POE in man & the need for divine love (2)

1. Sanctifying grace elevates the natural relationship between the intellect and the will resulting in graced faith/knowledge, graced hope/anticipation, and graced love/desire. These are superhuman virtues only possible through the grace of God and they have as their direct object God in a personal way.
2. Overview of the three theological virtues: faith, hope, and love.
 - a. Faith: the graced vision of God, Heb. 11:1.
 - b. Hope: the graced confident longing for God, Titus 2:11-14.
 - c. Love: the graced loving friendship with God, John 15.
3. Scripture reading on love (ἀγάπη) John: John 3:16, 19, 5:42; 8:42; 11:3, 5, 36, 12:43, 13:1, 23, 34-35; 14:15, 21, 23-24, 28, 31; 15:9-10, 12-13, 17,19, 16:27, 17:23-24, 26, 19:26, 20:2, 21:7, 20, 21:15-17.

4. Foundations: Understanding God's love from creation, from analogous human love, Deut. 6:5; Luke 10:27-37.
5. Divine 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 is the highest and purest love of and with God (Jn 15:13-15; Js 2:23; 4:4). Six qualities of divine friendship love.
 - a. Mutual benevolence.
 - b. Mutually recognized benevolence.
 - c. Mutual beneficence.
 - d. A stable quality of love that is not easily lost.
 - e. Communion/fellowship in the good.
 - f. Mutual sharing of lives.

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).