

Theology

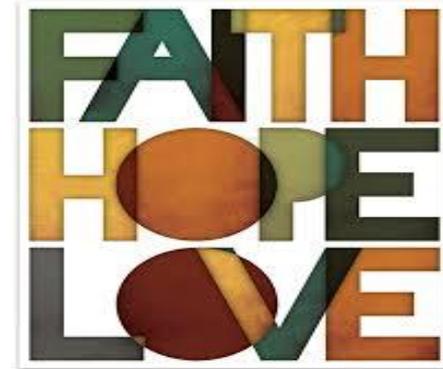
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**Classical Theism 45 – Virtue:
The 3 Theological Virtues: Faith, Hope, and Love (2)**

INTRODUCTION



Opening: Reading of 1 Thessalonians.

1. Overview and goal.
2. Preparation Bible class: the theology and metaphysics of sin/evil (3).
 - a. Biblical descriptions of sin: Js 1:21; Eph. 4:22; Col 3:5; 42:6.
 - b. Sin (lack of virtue) as it pertains to the intellect, Isa 1; Js 3:15.
 - c. Sin (lack of virtue) as it pertains to the will, 2 Tim 4:10; Js. 1:6-8; 1 Jn 2:15; Matt. 6.24.
 - d. Sins of omission destroy far more spiritual lives than sins of commission, James 4:17, Rev. 2:4; 3:11-15; Heb. 10:25.
 - e. Sin is deformed activity or non-activity of the intellect and the will.
 - f. The need for grace and truth, Total Grace and Total Truth.

Spiritual and Metaphysical Basics on Love:

Love 32 – The four acts of love in the intellect/will

1. All human acts for which we are responsible flow from the intellect and the will.
2. Love is a movement that involves motion toward the good and when that good is attained there is joy.
3. Love is a principle of action that includes the various means of attaining the object of desire. So, love establishes the ends and the means. This helps us distinguish between loving God as the object and other things as means.
 - a. First, there is apprehension of some good and corresponding act of the will.
 - b. Second is intention. Practical reason apprehends the good as an end attainable, even if it does not know the means.
 - c. Third, reason then specifies something as the appropriate means and the will chooses it. This can occur with or without deliberation.
 - d. Fourth, reason commands the powers of the soul to undertake the chosen act and the will moves these power to act.

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)

Philosophy of Language (125)

Communication of Meaning

1. The overall difference between the A-T realism and postmodern hermeneutics lies in the respective relations of signifier and the thing signified.
2. We are experiencing somewhat of a revival in Thomism in psychology and anthropology (philosophy of mind, body-mind problem, agent causation, free will, cognition, virtue, knowledge, etc.) due to failure of materialism and Platonism.
3. However, most of contemporary Christianity and even professional Christian psychologists and theologians still operate with Platonic and materialistic views (anti-metaphysical bent) of knowledge and reality.

Classical Theism 45 – Faith, hope, and love

Overview: The foundational Christian virtues of faith, hope, and love. Note them in the Early Church as the means of empowerment for the spiritual life, 1 Thess. 1:1-10; 3:6-8; 5:8; 1 Tim. 6:11; 1 Cor. 13:13; Rom. 5:1-5; Gal. 5:5-6; Col. 1:4-5; 1 Pet. 1:21-22; 2 Thess. 1:3-4; 2 Tim. 3:10.

Classical Theism 45 – Faith, hope, and love (2)

Faith:

1. Faith as an intellectual virtue, Hebrews 11.
2. The intellect assents to the truth because the identity between the mind and the thing is clearly evident—the identity between what reason proposes about something and the way that thing really is
3. However, biblical faith-knowledge differs from other forms of human knowing in that the intellect assents to what is non-apparent (“things not seen”).

Classical Theism 45 – Faith, hope, and love (2)

4. There are two basic types of human knowledge.
 - a. Simple and clear understanding of first principles.
 - b. Scientific knowledge that is result of deliberation of first principles.
5. A lesser type of knowledge occurs when there is not sufficient evidence to establish the relationship between the thought and the thing. In such cases there is either opinion or doubt.
 - a. In opinion the mind assents to one possibility, retaining awareness, however, that the other possibility might be true.
 - b. Doubt occurs when the mind withholds assent because both possibilities appear equally plausible.

Classical Theism 45 – Faith, hope, and love (2)

6. The act of biblical faith-knowledge shares in both certain knowledge (first principles and reasoning) and opinion (not enough evidence). There is certain knowledge of first principles and science and yet it is not based on evidence of its object. The certitude of faith is not based on clear evidence: “faith is of things unseen.”
7. So faith is assent without clear visible evidence, without the direct vision of the object to which one is assenting. This does not apply to natural theology and the existence of God.
8. It is God who gives the certitude in biblical faith. He brings the light and is the efficient cause of the will’s moving of the intellect. By God’s grace, the will moves the intellect to assent firmly to the truths of faith in concurrence with man’s free will.

9. The source of this certitude of faith (graced knowledge of God) is God Himself and this is faith cannot be defeated as long as the believer does not habitually grieve or quench the Holy Spirit.
 - a. **Romans 8:15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." ¹⁶ **The Spirit Himself bears witness with our spirit** that we are children of God,
 - b. **Galatians 4:6** And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"
 - c. **1 Thessalonians 1:5** For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

- d. **1 John 4:13** By this we know that we abide in Him, and He in us, because He has given us of His Spirit

- e. **1 John 5:6** This is He who came by water and blood-- Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. ⁷ For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. ⁸ And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one. ⁹ If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. ¹⁰ He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

10. Only as we walk in the fullness of the Holy Spirit can we be guaranteed the veridical inner experience, which is unmistakable, undeniable, and unshakeable.

11. There is also external witness or evidence to the truths of Christianity, which fall under the rubric of “showing” Christianity to be true, Rom. 1:20-21; Luke 11:20; Acts 2:22-32; 1 Pet. 3:15; Luke 1:1-4; 1 John 1:1-3. The classical approach, the Whole Truth, is biblical in that it holds to both the natural and supernatural confirmation. Also, It is very intellectually satisfying.

12. Discussion of theological virtue of hope, graced eager longing for God, the perfecting of the will, Philip 3:20; Titus 2:13; 1 Thess. 1:3; Col 3:1; Heb 12:1-2; 1 Cor. 1:7; Rom. 8:23, 25; Heb. 9:28.

13. Discussion of theological virtue of love, graced desire for God, the perfecting of the will and all other virtues, 1 Cor. 13; 1 Tim. 1:5; Rom. 13:8-10; 1 John 2:10; John 15:13-15; 1 Cor. 13; Luke 10:37-39; Rom. 13:8-10; Gal. 5:14; James 2:8; 1 John 4:12-18; 1 Tim. 1:5-6.

14. God's universal love and universal offer of salvation and knowledge of Himself, 1 Tim 2:1-6; Jn 3:16, 18; 2 Pet 3:9; Matt. 22:1-14
15. Illustrations of man's rejection of God and unwillingness to accept His grace, Mat 6:19-24; 13:18-23; 23:37; Luke 14:15-23; 1 Jn 2:2; Mat 6:19-24; 1 Jn 2:15-16; 2 Tim. 4:10; 1 Tim 4:19; 6:10-11.
16. The harmony between co-naturalism of natural/acquired virtue and grace/infused virtue, 2 Pet. 1:2-11.