

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

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Classical Theism 48 – Virtue: The Theological Virtue of Faith (3)

INTRODUCTION

Opening: Eph. 2:8-10; Philip. 2:12-13; Gal. 3:11; 2:19-20; Heb. 11:6; Heb. 10:38; Titus 3:4-8; James 2:14-17; 1 Cor. 13:4-13; 1 Pet. 2:9-12; Psa. 73:24-25.

Goal: Intimate and deep life with God by knowledge and by love.

Overview: Love, POL, faith, freedom, and grace.

Preparation for Bible class: transformation is all about changing the defective form in the intellect, will, affections, and passions.

1. Man is more wired for good than formal logic.
2. The human will is not like steering wheel.
3. Free will is an emerging property from the inextricable interplay between the intellect and the will.
4. Man is both determined and free.
5. Realism resolves problem of freedom and infinite regress.

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.

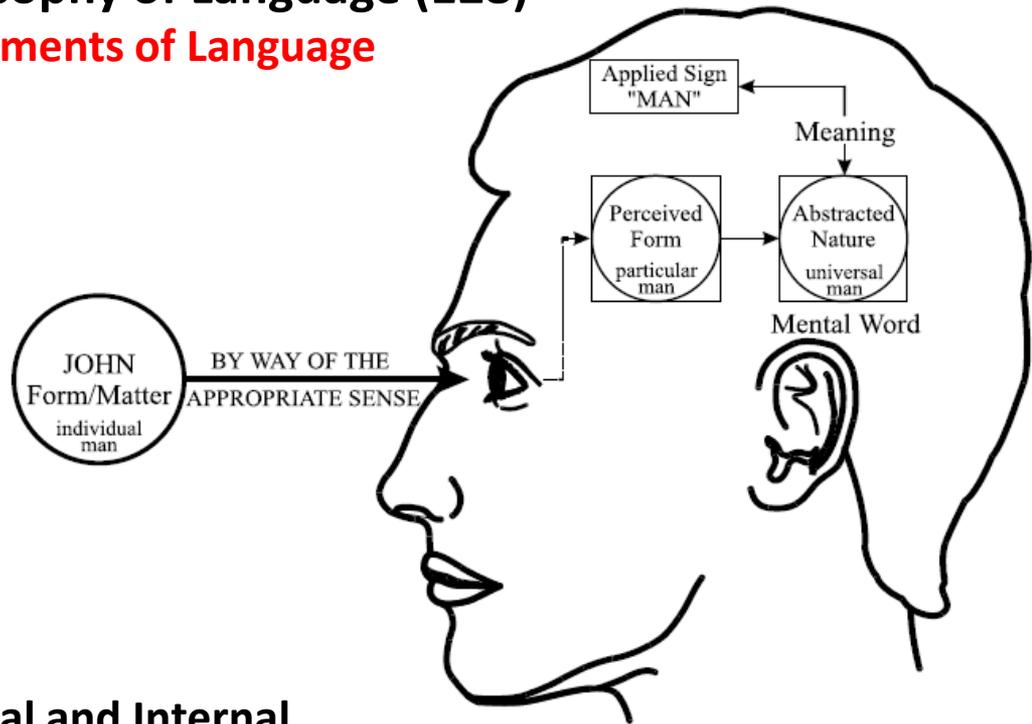
Analogy.

Metaphysical analogy.

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

Philosophy of Language (128)

Elements of Language



The Word: External and Internal.

1. The mind abstracts the metaphysical structure of external world.
2. A meaningful notation is a word.
3. The word is a conventional sign.
4. The word is a carrier of meaning.
5. The external word is meaningful sound or notation.
6. The mental word is the concept of the form in the mind.

Classical Theism 48 – The theological virtue of Faith (3)

1. Five categories of human knowing

- a. #1: Certain: unmediated, direct apprehension of the object (I see the piano)
- b. #2: Certain: mediated, 1st principles, science (the piano was made)
- c. #3: Opinion: mediated, assent to one of multiple options (Piano is other room)
- d. #4: Doubt: mediated, unable to decide (cannot decide if piano is in other room)
- e. #5: Certain/ biblical faith: mediated (natural and supernatural); certainty granted by God (**Heb. 11:1**; 1 Cor. 2:9; 2 Cor. 4:18; 5:7; 1 Pet 1.8; 1 Jn 4:20; Gal. 4:6; 1 Thess. 1:5; 1 John 3:24; 4:13). This includes natural revelation (Acts 1) as well as supernatural conviction.

2. Two Categories of Grace and faith.
 - a. Phase 1 grace and faith: Eph. 2:8-10; 2 Tim. 1:9; Titus 3:3-8; 2 Pet 1:1; Philip 1:29; Rom 3:20, 27; 4:5; 1 Cor. 1:31; Gal. 2:16; Eph. 2:1.
 - b. Phase 2 grace and faith: Philip. 2:12; James 2:14-22; 2 Pet. 3:18.

3. Two sources of faith:

- a. From God, 1 Cor. 12:9; John 6:28-29; Luke 17:5; 22:32; Heb. 12:2; Acts 3:16; 2 Pet 1:1.
- b. From man, Matt. 8:10; 1 Jn. 5:4.

4. Understanding the metaphysics of grace and free will in sanctification and hardening.
 - a. Overview of the doctrine of sanctification and hardening.
 - b. How can man be free if God makes man desire God and virtue?
 - c. Moreover, if God could just make a person good, why not do it for all persons?
 - d. How can one avoid the problem of Pelagianism if man can choose for God?

5. The resolution to the problem of freedom and divine action is found in understanding the 1st and 2nd orders of the human intellect and will. This can be illustrated by the following:
 - a. Pharaoh (Exod. 7-14).
 - b. Amnon and Tamar (fictionalized account of 2 Sam 13:1-20).
 - c. Patricius, the father of Augustine.
 - d. Augustine.
 - e. Paul Joseph Goebbels.

6. Intellect assent is brought about in various ways.
 - a. In the cases of unmediated knowledge (direct and first principles), it is the object that moves the intellect by itself without the will acting on the intellect. The object provides the sufficient cause for assenting. We do not have control over our wills with this type of knowledge.
 - b. In the cases of mediated knowledge, when the object is not present, the will must move the intellect to assent. It does this under different factors determined by the will. When the object of the intellect is not sufficient to move the intellect by itself, it is possible for the will to have an effect on intellectual assent to the propositions. In this way, a person's will influences his beliefs.

7. In biblical faith, the will leads the intellect to assent to a proposition that is veridical when the object of the intellect in the intellect is unseen. The object of faith is God Himself but since we cannot see God, immediately, the object of faith are propositions about God.
8. In faith, the intellect assents to propositions of God, but that assent is generated by the will's acting on the intellect.

9. The propositions of faith are not sufficient to move the person's intellect to assent; when it assents to the propositions of faith, a person's intellect does so under the influence of the will, which is sufficiently moved by the object in question to act on the intellect to bring about its assent. In sum, God moves the will and intellect to saving faith.
10. To understand why God in biblical faith as the object is sufficient to move the will, it helps to remember that the will is an appetite for the good, which is the final end of the will: God. and union with Him, perfect happiness.

11. The propositions of faith present the ultimate good of God. For a person coming to faith, the will is drawn to the great good presented in the propositions of faith and in consequence it influences the intellect to assent to them.
12. Thus, a motion on the part of both intellect and will are required for faith. In consequence of the influence of the will on the intellect, the intellect cleaves to the propositions of faith with the sort of certainty normally found only in cases of direct knowledge.

13. Given that it is the will that moves the intellect in biblical faith, we have an epistemic problem. If a believer's intellectual assent to the propositions of faith results primarily from the will's being drawn to the good represented in those propositions, there seem to be no rationale to suppose that the propositions of faith are justified. Is this not wishful thinking, as per Freud— a wish-fulfillment belief? So, it seems such faith is unjustified, epistemically. The idea of faith being created by the will is very problematic.
14. In other words, there does seem to be something problematic about obtaining intellectual assent as a result of the will's being drawn to goodness rather than by the intellect's being moved by the evidence.

15. The cause of the certainty of the proposition is God Himself. He is the necessary cause of certainty. Given that God Himself is the cause of the faith, faith is at least certain as any other true believed entertained by human reason. God has to be the cause, since the propositions of faith are beyond reason for any human being.

16. The heresies of Pelagianism and semi-Pelagianism are dominant in contemporary evangelicalism due in no small part to functionalism and personalism, which both lead to anti-intellectualism. The heresy of Pelagianism is that man has the free will to believe in the Gospel: the infusion of grace is not needed to move a man from unbelief to belief.

17. Faith must include acts from God moving man inwardly by grace. There are inward movements of God (Holy Spirit, saving grace) and outer movements like human instruments such as pastor-teachers to teach, defend, and strengthen the faith, but they are not sufficient, no matter how brilliant and logical these truths may be presented.
18. Biblical faith must not be confused with fideism. Faith is not blind assertion. There is no place of fideism in Christianity. There is always content to believe.

19. Faith does not stop at the words, statements, and propositions, it believes in the realities that are expressed in the words. Believers live their lives in accord with these realities, this is faith. By faith believers enter a different world than the one revealed by human discovery, cf., 1 Cor. 2:9. They receive from God an invitation to a new way of seeing and a new way of living, all empowered by God.

20. There are no defeaters for a Christian who has a healthy spiritual life with the Lord. It is God Himself who gives Him certainty!

21. 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.

22. 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.

23. 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
24. 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.
25. The harmony between co-naturalism of natural/acquired virtue and grace/infused virtue, 2 Pet. 1:2-11.