

## Bible Doctrines (T/G/B)

### Theology

Eschatology  
Thanatology  
Ecclesiology  
Israelology  
Dispensationalism  
Doxology  
Hodology  
Soteriology  
Hamartiology  
Natural Law  
Anthropology  
Angelology  
Pneumatology  
Christology  
Paterology  
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Cosmology  
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### Philosophy

6 Hermeneutics  
5 Language 132  
4 Epistemology 32  
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2 Reality  
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# Classical Theism 52 – Virtue: The Theological Virtue of Faith (7)

## INTRODUCTION

**Opening Scripture:** Luke 10:27; Psa. 16:11; 73:28; Eph. 1:13-18; 2 Pet. 1:2-11; Rev. 22:12-21; Heb. 11:8-10, 16; Psa. 73:24, 25.



Opening passages.pdf

**Overview of Bible class:** Metaphysics of love, POL, and faith (knowledge, sanctification, hardening, and the two orders of will).

## Metaphysics of Love: 39

### The intellect and will

1. Review: The intellect has a structural priority over the will. The will only acts as informed by the intellect. However, on the level of exercise, the will has priority over the intellect. The intellect determines the will on the level of specification, but the will moves the intellect on the level of exercise. There is no problem of infinite regress because the first motion of the intellect and the will are grounded in nature and ultimately in God.
2. Our intellect and will impact every area of our lives on both the natural and supernatural levels. They determine the kind of people we are, are becoming, and the direction of our lives both now and forever. The modern framework makes many biblical commands regarding affections incoherent.

3. On the spiritual level, the Holy Spirit moves us to act by both illuminating our intellects and inclining our wills, and He does so in a way that respects our natures and freedom. Hence, the importance of understanding and having proper ordering of our intellects and wills regarding God, others, morality, ourselves, and the good. This all requires both right judgment , which requires right intellect/will/affections.
  
4. The fact that we are more guided by the quality of our wills than our intellects is good news and bad news. This means that all decisions should be in the context of what is God's good regarding x, y, z.

5. Proper understanding the nature of the intellect and will provides understanding of human freedom: freedom is not about constraint. Rather, freedom is *for* growth in virtue, excellence. That is, freedom is the ability to act according to one's deepest nature toward truth and goodness. In other words, freedom is the ability to choose and to do acts that lead to truth and goodness. We cannot escape our *telos* toward knowing and goodness, but we pick what we are going to know and view as good.
6. The *telos* of the intellect and will operate on the principle of connaturality. To say that something is connatural means that it is in harmony with one's nature: "as a person is, so does the end and means appear to him." We become what we instantiate in our lives.

## 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.

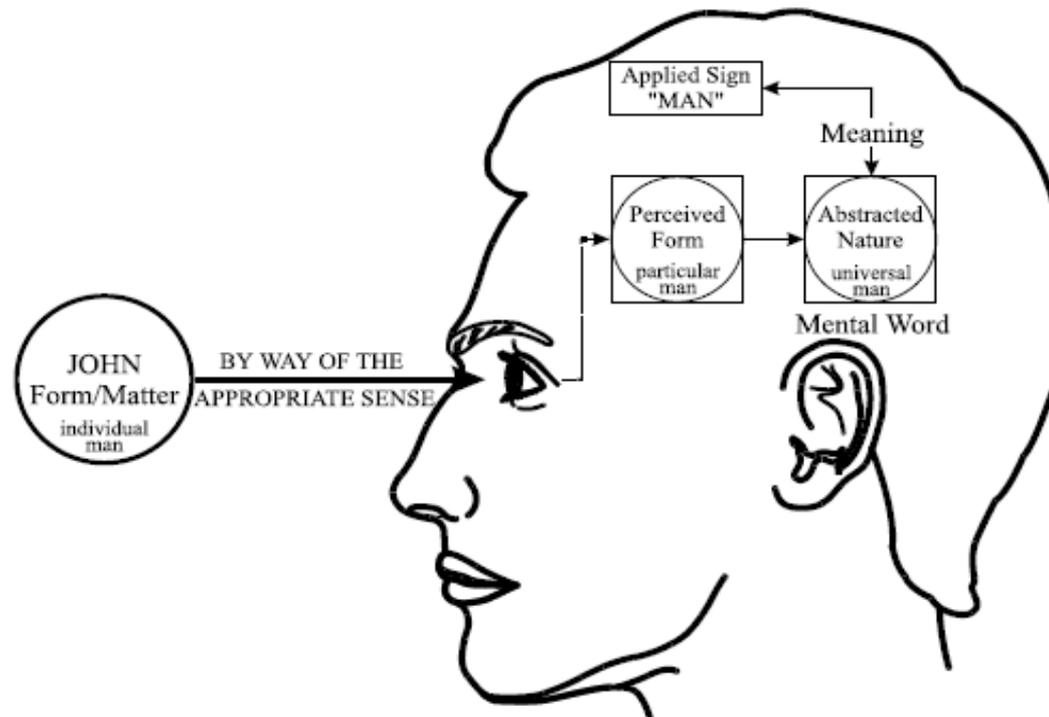
Metaphysical analogy.

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

# Philosophy of Language (132)

## The Function of Language

1. The function of language is to communicate meaning.
2. Meaning is in the mind based on form in the mind (abstracted from the world). This means that true meaning and understanding precedes definitions and conventional signs. Definitions come *after* understanding. E.g., one can't talk about virtue unless one knows what it is. Moreover, meaning is not based on social contexts.



## Classical Theism 52 – The Theological Virtue of Faith (7)

1. In any assent/belief, both the intellect and will are always involved. However, they play different roles in assenting.
  - a. #1: Intellect → object = certainty
  - b. #2: Intellect → first principles → object = certainty
  - c. #3: Will → mediated knowledge → object = opinion.
  - d. #4: Will → mediated knowledge → object = doubt.
  - e. #5: Will → mediated knowledge → object: infallible certitude
  
2. With reference to God it is extremely important to understand the difference between scientific/philosophical knowledge of God (#2) and faith knowledge of God as revealed in Scripture (#5). On faith, consider the absurdity of thinking that Abraham could provide demonstrative proof regarding his conviction of the Heavenly City he sought.

(cont.) In any assent/belief, both the intellect and will are always involved. However, different objects of knowledge involve different dynamics in which leads the other assent.

- a. #1: Intellect → object = certainty
- b. #2: Intellect → first principles → object = certainty (N/C)
- c. #3: Will → mediated knowledge → object = opinion.
- d. #4: Will → mediated knowledge → object = doubt.
- e. #5: Will → mediated knowledge → object: infallible certitude

3. #2 is the area of science/metaphysics. It is impossible to separate science and metaphysics. All major advances in science were made by metaphysical framework shifts. Both metaphysics and science deal with “what is.” Metaphysics is primarily the operation of the intellect (e.g., geometric knowledge) and science with the sense observation. Metaphysics deals more with laws, causation, and relations of things whereas science deals with visible effects. Both deal with logic, NC, EM, and sufficient reason. Logical positivism (1930-1960) is more or less dead, cf., Thomas Kuhn, *The Structure of Scientific Revolutions* and W. Quine, Karl Popper, Thomas Kuhn, and Carl Hempel.

(cont.) In any assent/belief, both the intellect and will are always involved. However, different objects of knowledge involve different dynamics in which leads the other assent.

- a. #1: Intellect → object = certainty
- b. #2: Intellect → first principles → object = certainty (N/C)
- c. #3: Will → mediated knowledge → object = opinion.
- d. #4: Will → mediated knowledge → object = doubt.
- e. #5: Will → mediated knowledge → object: infallible certitude

4. Recall that the will has a key role in acts of the intellect. The will can command the intellect to attend or not to attend to something. The will also has a direct role to play in certain kinds of intellectual assents, that is, in a person's acceptance of a proposition or set of propositions. Anytime the intellect does not have direct access to the object, the will plays a key role. The intellect is simply not sufficient to move the will unless it has direct contact with object. The will causes the intellect to assent when there is not enough information to cause one to believe. Of course, we need to remember that love is in the will. This has major implications with respect to God.

5. Passages that demonstrate that man's will (believers and unbelievers) for the good moves his intellect to faith (1 Cor. 1:18-2:5; Luke 13:34; 14:16-21; John 5:40; Rev. 2:7, 11, 17, 22:17). The efficacy of mediation is supernatural by means of Holy Spirit, although it includes instrumental natural means (Rom. 10:17). However, this is not fideism because we have propositions that must be properly understood and we have overwhelming confirming historical documentation. However, this is still mediated by propositions (Luke 1:1-4).

6. Thus we have two issues that we must address regarding the intellect and the will with respect to faith.
  - a. There seems to be too much influence of the will for epistemological justification.
  - b. Yet, there also seems to be too little of human volition for theological justification.

7. Review of faith as it pertains to the intellect and will:
  - a. In biblical faith, it is the will that draws the intellect to faith/assent.
  - b. The intellect then believes in the unseen God as expressed in propositions.
  - c. Assenting to biblical propositions is only possible by a believer's love for the goodness of God.
  - d. The limited character of the propositions as medium requires movement from the will to get the intellect to assent.
  - e. Ultimately it is God who moves the will to believe in the content of the intellect.

- f. On the level of specification, the intellect determines the propositional content of faith, while on the level of exercise, the will moves the intellect to accept the content of faith through an act of judgment.
- g. Together they assent to the articles of faith in a free act actualized by God.
- h. To believe is an act of the intellect assenting to divine truth from the command of the will moved by God through grace.
- i. Together they enable us to respond freely to the invitation to trust in God and believe what He reveals to us about Himself.
- j. Again, ultimately it is love in the will that empowers faith to attain its object.
- k. Understanding the nature of free will and the intellect enables one to understand why believers will not sin in heaven. It is false views of free will (e.g., as a steering wheel of the mind, or a separate attribute) that creates all kinds of problems in the SL as well as issues regarding God, Heaven, and Hell.

8. It is God who inclines and moves the will in the supernatural act of faith. However, given that He desires all to be saved and all to come to a full knowledge of Him (1 Tim. 2:3-4), and that Christ loves and died for all men (1 John 2:2; John 1:29; 2 Cor. 5:19; Jn 3:16; 2 Pet 3:9; Matt. 22:1-14), why doesn't God move all of men's will to salvation?
  
9. In other words why does God open some hearts (Acts 16:14), grant repentance to some (Acts 11:18) and yet harden others (Exodus 9:12) and yet man is responsible before the God who brings about sanctification and hardening?

10. Understanding human free will from realistic metaphysical perspective provides a realistic, comprehensive, and unifying means of understanding Scripture. The principle in philosophical theology is that “being is what being does” and applies to anything the human mind can abstract whether it is human nature of God from creation, Rom. 1:20.
- a. Example #1: Pharaoh (Ex. 7:13, 22; 8:15, 19; 9:7, 34-35; 10:20, 27). In this case God actually gives Pharaoh the free will strength to carry out his true desires, which desires he formed freely in 2<sup>nd</sup> order.
  - b. Example #2: Ruth and Naomi, Ruth 1:11-18. Note Ruth’s second order desires. Note how her volition is tied to her view of the good of God and Naomi. If Ruth’s 2<sup>nd</sup> order were different, she would have gone with Orpah. She could not make herself wish to leave Ruth as her intellect and will have been habitualized around the good. Moreover, there is no discord between 1<sup>st</sup> and 2<sup>nd</sup> levels.

- c. Example #3: Fictionalized thought experiment on Tamar and Amnon (2 Sam 13:1-20). Tamar has a choice to identify with her darker or brighter side.
- d. Example #4: God handing people over to their 2<sup>nd</sup> order desires, Romans 1:26-32.
- e. Example #5: The Apostle Paul in Romans 7:15-25.
- f. Example #6: Paul Joseph Goebbels.
- g. Example #7: Patricus' second order desire for goodness on 1<sup>st</sup> order. In this case, for God to grant 2<sup>nd</sup> order volition would be to sanctify Patricius.
- h. Example #8: Augustine.

- i. Summary: In each case, God responds to an agent's desires by giving that agent the first-order volition he wants which he formed in 2<sup>nd</sup> order reflection. When God hardens an agent's heart, He strengthens evil first-order desires in conformity with second-order desire bent on that evil. When God sanctifies an agent, He strengthens the first-order desires that the agent's second-order desires as the good for that agent. In neither case does God impede an agent's free will. Rather, He strengthens free will.
  
- j. In salvation, God provides the efficient cause of moving the will to move the intellect to faith since the person is spiritually dead. God only does this for those who stop resisting His grace. To stop resisting is not a work and thus this avoids the Pelagian problem.

11. 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.

12. 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.