

Bible Doctrines (T/G/B)

Theology

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

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Classical Theism 58 – Virtue: The Theological Virtue of Faith (13)

INTRODUCTION

Outline of Bible class:

- How saints are united with God *by knowledge and by love*.
- Metaphysics of love: the intellect and will: their final end.
- Philosophy of language: God-talk: univocal, equivocal, analogical.
- Faith: epistemological justification of faith and the goodness of God.

How saints are united with God *by knowledge and by love*: 1 Cor. 10:31; Matt. 22:37; Luke 10:25-37; 7:36-50; 1 John 4:19; 1:1-7; Gen. 5:24; Heb. 11:5-6; Gen. 17:1; Deut. 13:4; John 14:23-24; 1 Cor. 16:22; Gal. 5:6-25;; 2 Tim. 2:20-21; Heb. 4:12-13; Rev. 19:7-8; 22:12; Eph. 3:14-20; Psa. 73:24-25.



bible verses.pdf

Metaphysics of Love: 45

The intellect and will: their final end

1. The human intellect and will are naturally ordered to God as their greatest and final end, However, they are unable by their natural powers alone to attain this end. Man's failure in knowing and loving God collapses into disordered thinking and loving, which then creates indifference and animus toward God, especially when those goods are threatened.
2. The ultimate goal of God's grace action upon the intellect and will is to bring us to an unending and unmediated vision of God. However, this will only be take place when we are face to face with the Lord. In the meantime, faith provides an imperfect vision mediated by propositions. Faith rules over love, but love penetrates more deeply.
3. Faith is grace action on the will and intellect to enable the believer to know and to love God. Faith enables us to understand and believe in the revealed truths of the Word of God with absolute certainty. Love shares in the very love of God.
4. Grace should never be viewed in a conduit manner. Grace is nothing less than divine presence and a sharing in the trinitarian life in the Godhead, 2 Pet. 1:1-4.
5. The resources of grace enable a person to believe in Christ for salvation and then to love and grow in Christ in spiritual virtue/excellence, 2 Pet. 1:1-11. Rejection of the resources of grace is rejection of grace.

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

God-talk: 3 options

Analogical predication

Metaphysical analogy.

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

Philosophy of Language (138)

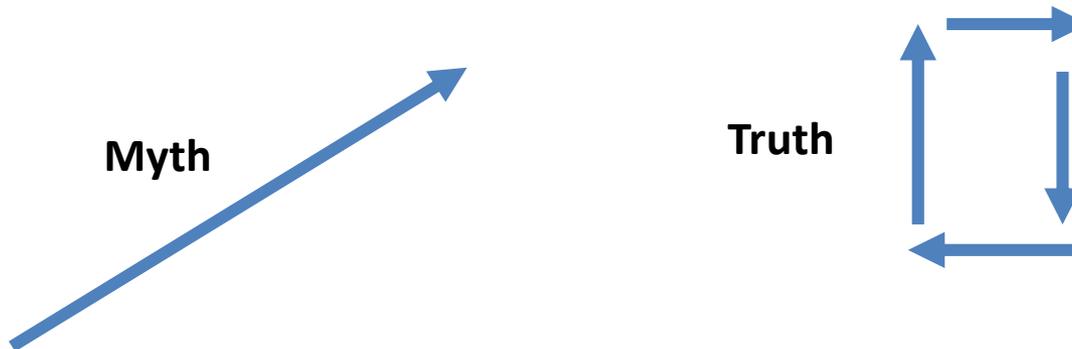
God-talk: 3 options

1. The problem of God-talk deals with how human terms taken from our world can have true meaning when applied to God who is not like anything in our world. Since, all of our words are taken from our finite world, in what way can we apply them to God who transcends everything in our world?
2. In other words, statements about a transcendent God are statements about something beyond all sense experience, and thus metaphysical by nature, which can easily collapse into meaningless talk (Wittgenstein, logical positivism), double-talk, or non-cognitive mysticism. Again, how can we take a finite earthly term and then twist it, which we must do if we apply it God, and really have some idea what we are talking about?
3. There are three options on the use of language with reference to God:
 - a. Univocal predication.
 - b. Equivocal predication.
 - c. Analogical predication.

Classical Theism 57 – The Theological Virtue of Faith (13)

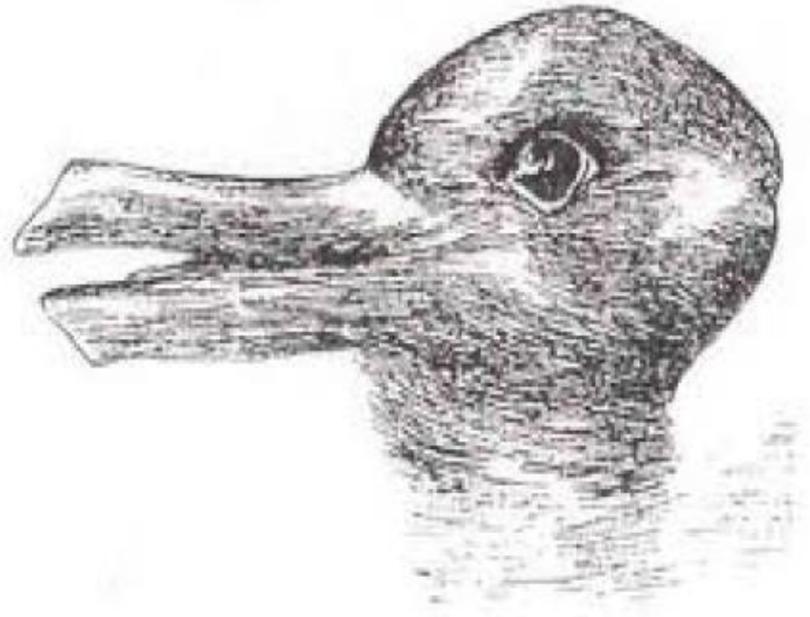
1. In any assent/belief/faith, both the immaterial intellect and will are always involved. However, they play different roles in acts of assenting/believing or rejection.
 - a. #1: Intellect → object = certainty
 - b. #2: Intellect → first principles → object = certainty
 - c. #3: Will → mediated knowledge → object = opinion.
 - d. #4: Will → mediated knowledge → object = doubt.
 - e. #5: Will → mediated knowledge → object: infallible certitude

2. On science and first principles (#2): Consider the enlightenment propaganda that continues to be believed among the masses that science *as such* is objective and that its progress has always progressed in a linear progressive fashion through more and better observation (empiricism). This is manifestly false and all true scientists know this.



3. To understand the problems and current crisis of modern science requires understanding the various methods and players throughout history: metaphysics, positivism, observationism, experimentation, induction, falsificationism, verificationism, Plato, Aristotle, Newton, Einstein, Thomas Kuhn, Imre Lakatos, Feyerabend, Bayesianism. Why is science as such so relative? It is not primarily observational driven! Why can't scientists even define science?

The Gestalt switch:



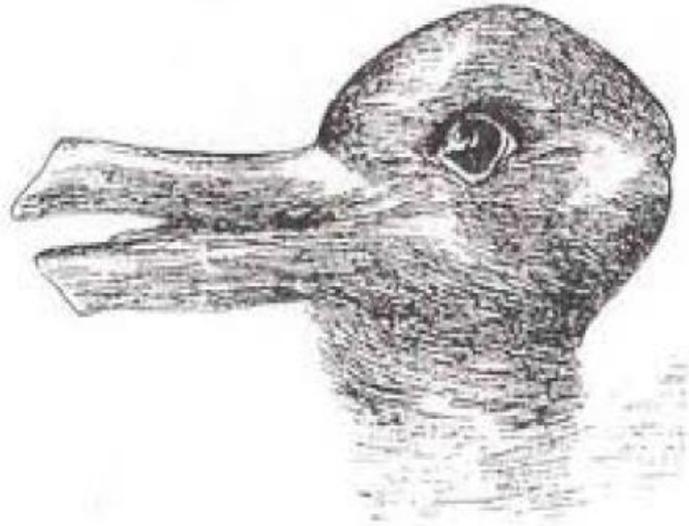
4. Three positions regarding science..
 - a. Realists (average person):
 - b. Moderate Realists (me)
 - c. Anti-realists (Scientism, logical positivism, most scientists).

5. Three levels of abstraction. Understanding the three levels of abstraction enables one to grasp the nature of cognition and science.
 - a. Sensible and philosophical. Consider the poverty and richness of each.
 - b. Mathematico-physical.
 - c. Metaphysical.

6. Faith: As we have noted, the determining factor of the intellect in accepting the God of the Bible is the will's view of what is good (Rom 2:1-24; Rev. 21:6-8; John 6:35; 7:37; 14:1-8; 16:8-11; Matt. 11:28; 22:37; Acts 16:31; Luke 7:36-50; Isa. 55:1; 6:5; 1 Cor. 10; 1 John 2:15-16; Rom. 1:18-32; Psa. 16:2; 73:24-25). In each case, the goodness of God is always the issue for the will. This is true both of believers and unbelievers. Note the often gleeful attitudes of scoffing unbelievers, and even believers, as they laugh or doubt God's supernatural revelation. What does this teach us about "good."

Epistemological justification of faith and the convertibility of being and goodness

1. Epistemological justification is not a problem that is exclusive to Christianity. Science has been and continues to suffer from major problems in epistemological justification (cf., Thomas Kuhn, Alan Chalmers).
2. However, the epistemological problem in Christianity is different than the problem in Christianity in that Christianity makes an explicit claim that it is the will that brings the intellect to assent for eternal salvation and that that knowledge attains absolute infallible certitude about things that are unobservable (John 14:17; **Rom 8:16; Col. 2:2; 1 Thess. 1:5; 1 John 2:3:-5; 3:14, 24; 4:8; 13**).



3. In sum, the epistemological problem is that the propositions of faith are unjustified for a Christian because it is the will's inclining to the good presented in them, rather than the intellect's being sufficiently moved on its own by the object. This is known as wish-fulfillment problem (Sigmund Freud).

4. The answer is fivefold:
 - a. The convertibility of good and necessary being in Act-of-Being metaphysics
 - b. The nature of man's will. The human will is designed to desire good. God made man to seek good. The only good that is guaranteed is a necessary good, found in a necessary God. The human will will never rest until it rests in God.
 - c. The nature of the spiritual realm. There is no way the intellect, even though infinite in capacity, could ever obtain the power to search infinity to make an totally informed decision regarding God. It would have to be God.
 - d. The testimony of the Word of God, especially from the Lord Jesus Christ, Incarnate God.
 - e. God's efficacious action on the will. God is the one who moves the will from 2nd order desire to 1st order volition.

5. If the process of following the will's hunger is carried on to its full conclusion, if a person does not settle for something ultimately unsatisfactory, like preferring one's own power and plan or immediate pleasure to greater good of God, then allowing one's hunger for ultimate goodness to govern her beliefs will eventual not end in frustration but rather in her having what she wants in her 2nd order will, namely God.
6. A desire for God in the 2nd order will invites the grace of God to provide the gospel as well as the graced action on the will to move it from a weak and ineffective 2nd order e to absolute faith, to a strong infallible certain positive volition in the first-order, this is what supernatural faith is all about, Acts 17:27; John 16:8-11; Acts 10.

7. However, no man has the power in Himself to find the Ultimate Good, God must draw him, John 6:22-59. Left to himself, man gets distracted with other goods and is easily corrupted by peer pressure, and habituated vice that can deform desires and thinking. So man can turn away from what nature intends, and thus from what is good for him. There are 3 states the will can be in with regard to salvation.
 - a. Positive. Power of free will (Pelagius).
 - b. Negative (Calvinism).
 - c. Quiescence (Concurrence). It is in the state that God, through grace, changes the form in the will and enables it to assent with certitude on a first order volitional level.

8. In sum, every person picks his own good, and it is God who solidifies the choices in concurrence.
 - a. 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 2nd 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 1st and 2nd levels.
 - b. Pharaoh (Ex. 7:13, 22; 8:15, 19; 9:7, 34-35; 10:20, 27; Rom. 9:14-23). Note how God actually gives Pharaoh the free will strength to carry out his true desires, which desires he formed freely in his second-order and first-order volition.
 - c. Unbelievers: (Rom. 1:18-32; 2 Thess. 2:10-14).