

## 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 139  
4 Epistemology 32  
Existence 50  
History 50  
3 Metaphysics 32  
Trans. 50  
2 Reality  
- Logic, 32  
- Truth, 32  
1 Realism – 32

# Classical Theism 59 – Virtue: The Theological Virtue of Faith (14)

## INTRODUCTION

### **Outline of Bible class:**

- Saints are united with God *by knowledge and by love*.
- Metaphysics of love: the formal and material object.
- Philosophy of language: God-talk, different types of analogies.
- Faith: scientific and theological justification of first principles and faith.

**How saints are united with God *by knowledge and by love*:** Ex. 3:14; Job 9:32-33; John 3:16; 1:1-18; 1:29; Eph. 1:18-2:10; Titus 3:4-8; Rom 9:15-24; 1 Tim. 1:12-19; Philip. 3:7-20; 1 John 4:7-5:4; 1 Cor. 13:4-7; 2 Pet. 1:10; Rev. 21:1-8; 22:1-5; 1 Cor. 13:12; Psa. 73:24-25.



Bible passages.pdf

## Metaphysics of Love: 46

### Faith: the formal object and material object

1. The act of faith proceeds from both the intellect and the will. The act of faith requires some conceptual knowledge of God in the intellect and some motion in the will. Together they make belief a free act that has moral significance. Unbelief by one who has been offered the gift of faith is sinful precisely because one's response to the grace is a free act of rejection of God.
2. The certitude in faith rests upon God as first truth. Faith is certain because of the veracity of the one from whom the message of faith comes. The certitude of faith rests on God.
3. The material aspect of a power's object is *what* the power grasps or attains, while the formal aspect of the object is that *by which* the power grasps or attains its material object. The object of every act of cognition includes two things: *what* is known materially (material object) and that *by which* an object is known.
4. It is God who moves the will and intellect in grace according to free will. The key factor in the movement to faith is love. Love is what motivates man to look for evidence or to look for counter evidence with respect to God. Love also plays a key role in absolute certainty.

## 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 (139)

## Analogical predication

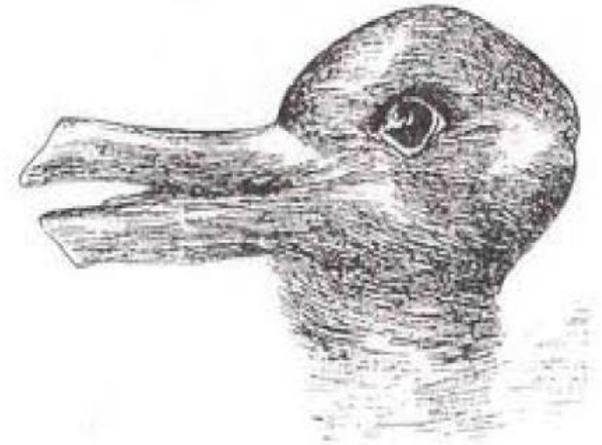
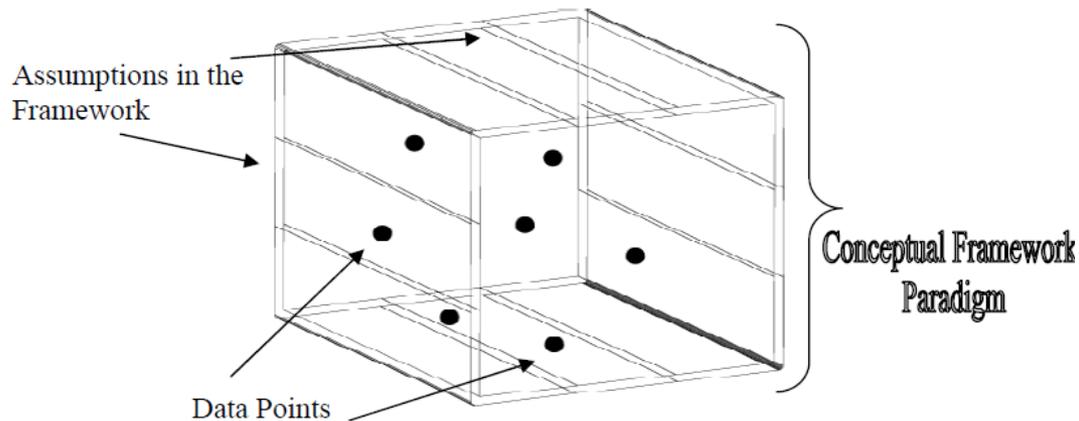
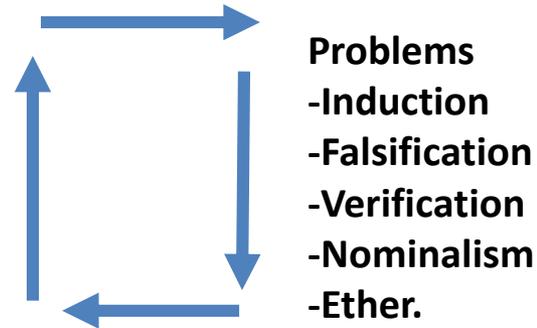
1. The concept of analogy is between the two extremes of univocity and equivocity. "Analogy" was borrowed from Greek vocabulary where it referred to sameness in proportionality as per "two is to four" as "three is to six." Outside of math, the sameness does not have to be equality.
2. Analogy in its primary meaning is a mode of predication. In an analogy, the human mind compares two different things on the basis of some relationship that they have to each other.
  - a. To predicate is to affirm or deny something about the subject: "the ball is red."
  - b. Intrinsic predication: what is being predicated of a subject belongs to that subject by its very nature: "man is healthy."
  - c. Extrinsic predication: what is being predicated is not properly a characteristic of that subject: "healthy urine."
  - d. It is crucial to determine the nature of attribution when examining analogies.
  - e. "Is" means something different in different types of predication. In the case of "man is healthy" the "is" means "belongs to." In "urine is healthy" the "is" means signifies that a person is healthy. In the proposition "medicine is healthy," the "is" means "causes" good health.

## Classical Theism 59 – The Theological Virtue of Faith (14)

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. We are looking at #2 (science) and #5 (faith).
  - a. #2 Science: the common myth is that science as such is 100% accurate and has progressively developed over time by better observation of reality rather than conceptual frameworks. Newton and Einstein cannot both be right and the macro and quantum levels are in serious contradiction to each other.
  
  - b. #5 Faith: all faith in revealed truths of God comes down to love of God. Love for God seeks evidence for God. Opposition to God suppresses and looks for evidence against God. The act of faith is an action of the intellect assenting to Divine truth at the command of the will moved by the grace of God without violating free will.

### 3. Understanding science as such.

Common myth  
regarding the development  
of science by observation.

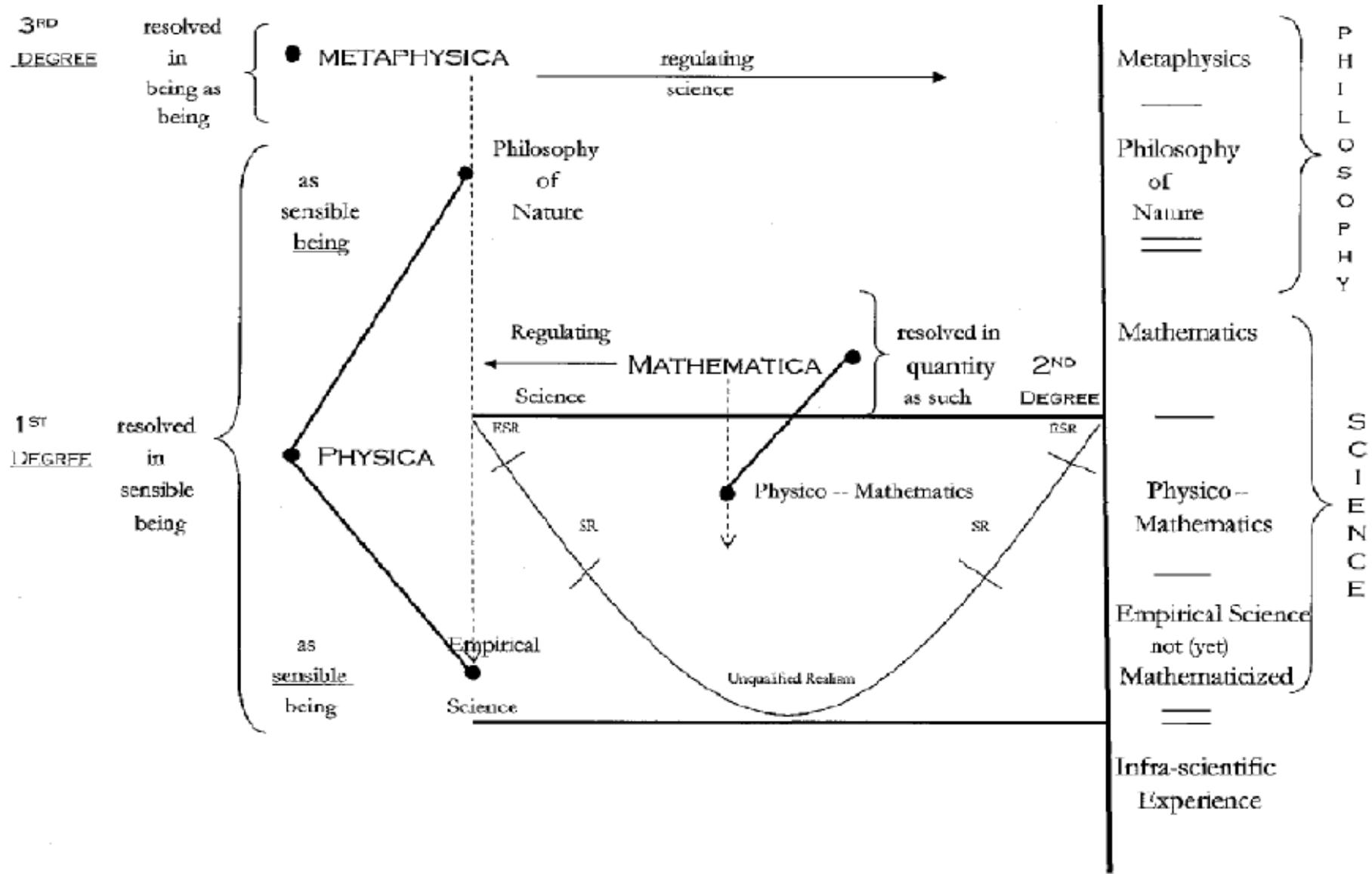


The problem is *NOT* about a metaphysical foundations. It is about frameworks. Does a theistic or atheistic foundation make a difference with the bird/bunny?

4. Three positions regarding science..
  - a. Realists (ancients, modern average person).
  - b. Moderate Realists (me, Thomists, John Worrall)
  - c. Anti-realists (Scientism, logical positivism, most modern scientists).
  
5. How did we get from ancient scientific realism to modern scientific anti-realism?
  - a. Aristotle believed in natures and therefore could use induction to get to universals. For Aristotle, first principles of science are necessary truths about the natures of things expressed in QUALITATIVE universals. Thus, Aristotle is both a realist and empiricist. Science is a deductive, axiomatic structure whose aim is causal explanation based on first principles on essences of things. These essences are known with certainty. However, Aristotle failed miserably by neglecting QUANTITATIVE reality and thus was unable to account for trajectories.
  - b. After the Copernican revolution, we moved into a new science of motion pioneered by Galileo and Descartes, which applied to all bodies. This revolution made a great distinction between appearance and reality. Reality was to be gained by a network of idealizations. The book of nature, Galileo famously said, was written in the language of mathematics.
  - c. However, with the pendulum swinging away from natures, a host of problems was created such as the problem of induction (Hume) and the regular overthrowing of these conceptual frameworks, which led to positivism and anti-realism.

6. Three levels of abstraction. Understanding the three levels of abstraction enables one to grasp the nature of cognition, science, metaphysics, and how there really is no contradiction between the three areas. At first glance, the intellect reveals a world of corporeal substances. A second glance reveals number, and a third the world of being.
  - a. #1: Sensible and philosophical. The first level is about the sensible (and philosophical) which deals with empirical science and philosophy of nature. This is more to do with quality. Science deals with empirical and philosophy goes beyond observation. Modern man is more interested in sensible whereas ancients were more philosophical. He seeks to capture the world of phenomena as well as limit reality to the physical. Philosophical is very broad and goes beyond the physical.
  - b. #2: Physico-mathematics. This is the mathematizing of empirical science, the quantification of matter. Above the physico-mathematics is pure math (as per theoretical physicists).
  - c. #3: Metaphysical. This is the study of being as being. It is not physical being, just being in general. There is a richness and poverty with regard to metaphysics. It cannot help on build a cell phone, but it can help one get to God.

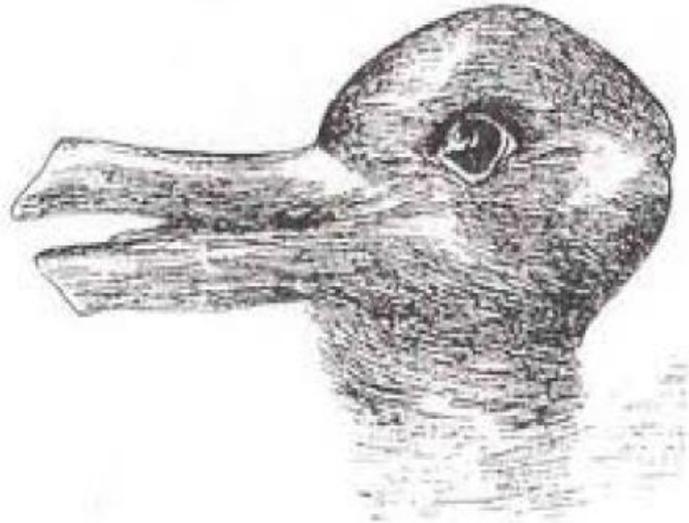
# Three levels of abstraction



7. 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 revealing gleeful attitudes of scoffing unbelievers, and even believers, as they laugh or doubt God's supernatural revelation. What does this teach us about "their 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 science 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 the Christian because it is the will's inclining to the good presented to it, 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 the 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. We do not even know what dark matter or missing matter is which accounts for 85% of all gravity—the longest problem in science.
  - 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 2<sup>nd</sup> order desire to 1<sup>st</sup> 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 the greater good of God, then allowing one's hunger for ultimate goodness to govern one's beliefs will eventual not end in frustration but in one having what one wants in his 2<sup>nd</sup> order will, namely God.
6. A desire for God in the 2<sup>nd</sup> 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 2<sup>nd</sup> order desire to a strong infallible certain positive volition in the first-order, which 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 his 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 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.
  - 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).