

**Theology**

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Thanatology  
Ecclesiology  
Israelology  
Dispensationalism  
Doxology  
Hodology  
Soteriology  
Hamartiology  
Natural Law  
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# Classical Theism 60 – Virtue: The Theological Virtue of Faith (15)

## **INTRODUCTION**

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

1. As sons and daughters of God, we live and thrive in God *by knowledge and by love*.
2. The metaphysics of love: the intellect and the will (47): The need for God's graced action on both the intellect and the will for faith.
3. Philosophy of language: intrinsic and extrinsic attribution.
4. Faith: 3 degrees of knowledge: sensible/phenomenal, physico-mathematical, and metaphysical.

### **As God's people we live and thrive in God *by knowledge and by love*:**

2 Tim. 3:14-17; Acts 20:27-32; Heb. 13:17; Jude 1; 1 Thess. 4:1-5; Eph. 5:8-20; 1 Thess. 5:12-28; Luke 23:33-47; 1 John 4:19; 1 Cor. 13:4-7; Luke 9:23; Matt. 10:38; 9:24-10:13; 2 Cor. 5:6-11; 1 Cor. 2:9-10; Psa. 119:18; John 10:9; Psa. 73:24-25.



Passages.pdf

## Metaphysics of Love: 47

### The intellect and will in faith

1. The material aspect of faith is the object of faith. The formal aspect of faith is the means by which the object of faith is seen. When we see (with the mind) or believe there is what we see (material object) and the means by which we see (formal aspect). The piano would be the material object whereas light would be a formal aspect.
2. In short, God must supernatural provide the light for the intellect and raise the appetite of the will before a believer can see and turn to God as his greatest good. The act of belief itself must be caused by God's graced action on the intellect and will without violating human freedom.
3. Pelagians and semi-Pelagians assert that the sole cause of faith is human freedom. This is also a common heresy in modern evangelicalism. Pelagians see no need for supernatural interior power working within us as noted by Aristotle, the Church Fathers, Augustine, Aquinas, orthodoxy, and the Bible.
4. Careful thought and the Word of God (1 Thess. 1:5) demonstrate the need supernatural activity to arrive at infallible certain faith through mediation of what one cannot see or examine. Given that God cannot be seen and supernatural revelation cannot be verified, God's graced action is required.

## 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

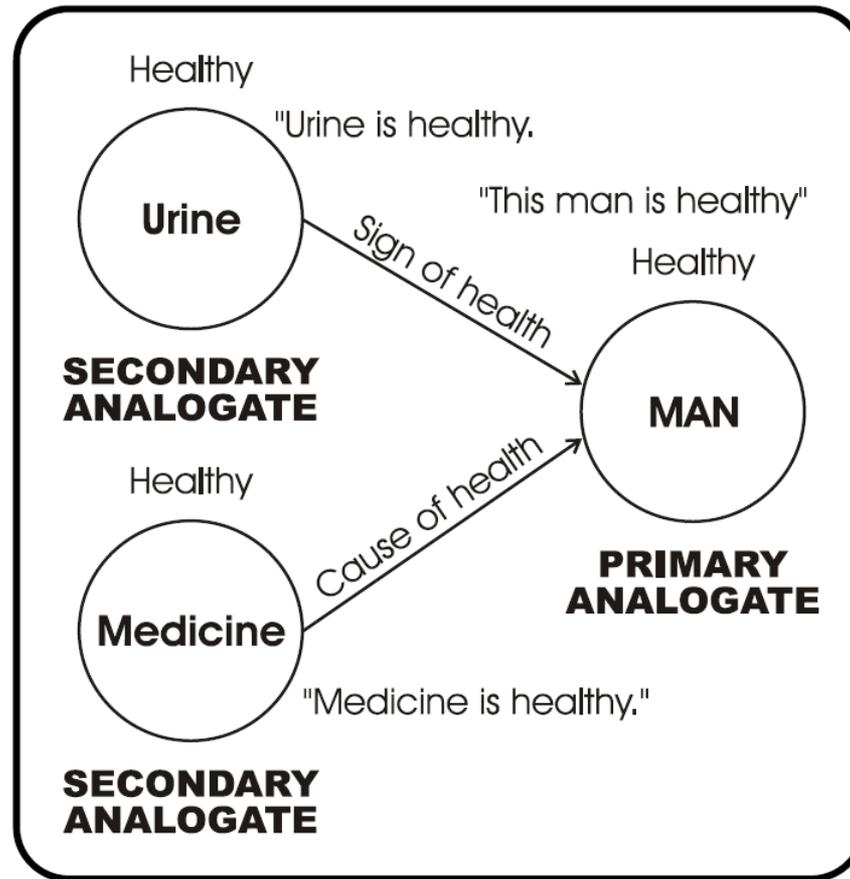
Analogical predication

Metaphysical analogy.

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

# Philosophy of Language (140)

## Analogical predication: Analogy of Attribution



The term "healthy" means exactly the same thing in each case. But the meaning of "is" means something different in each case. With the man, "is" means "belongs to." With urine, "is" means "signifies. With medicine, "is" means causes.

## Classical Theism 60 – The Theological Virtue of Faith (15)

1. In 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 knowledge in #2 (science) and #5 (faith).
  - a. #2 Science. Overview: (1) the common historical myth, (2) the failure positivism, (3) the modern epistemological crisis in science, and (4) the devastation of positivism on the spiritual lives of Christians (redefinition of knowledge, faith, and science; imprisonment in the world of phenomenon; fideism; anti-science.
  - b. #5 Faith: Just because love is the key factor in both believing and rejecting God, this in and of itself says nothing about the existence or non-existence about the existence of God. Motivation and reality are two separate things. God either exists or not, and one's motivation does not establish or disestablish the existence of God.

### 3. Understanding science as such should not be confused with doing a particular science.

Chalmers (252): 'Although it is true that scientists themselves are the practitioners best able to conduct science . . . scientists are not particularly adept at taking a step back from their work. Scientists are typically good at making progress, but not particularly good at articulating what the progress consists of. They are not particularly equipped at engaging in debates about the nature and status of science. Consider the massive and radical changes in physics, the conflict between science on the macro level and micro level, the incompatibility of the science of Newton and Einstein, the ether.'

#### What is a Paradigm Shift?

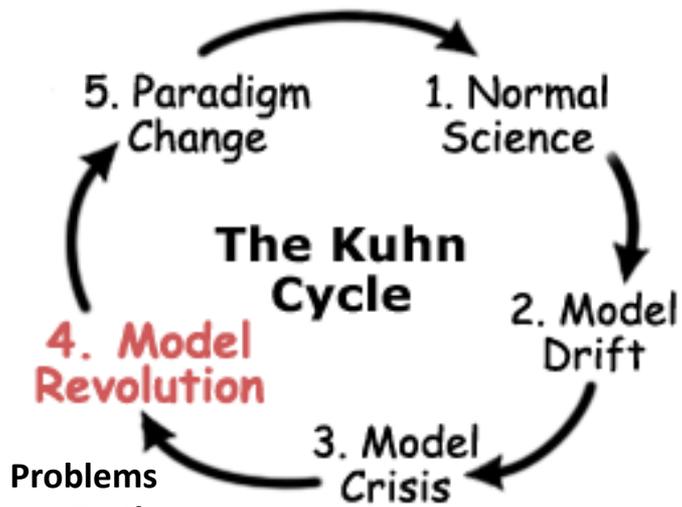
- Kuhn argued that science does not progress by a linear method of gathering of new knowledge, but undergoes *periodic revolutions*, also called *paradigm shifts* in which the nature of scientific inquiry within a particular field is suddenly transformed.

#### Kuhn's View of Paradigm Shifts & Science

- Science cannot exist without a **shared paradigm** and until there is a shared consensus on a single paradigm there will only ever be rival schools of thought in the sciences.
- Having said this, most of the time the paradigm goes **unchallenged** and scientist do what Kuhn calls *Normal Science*...

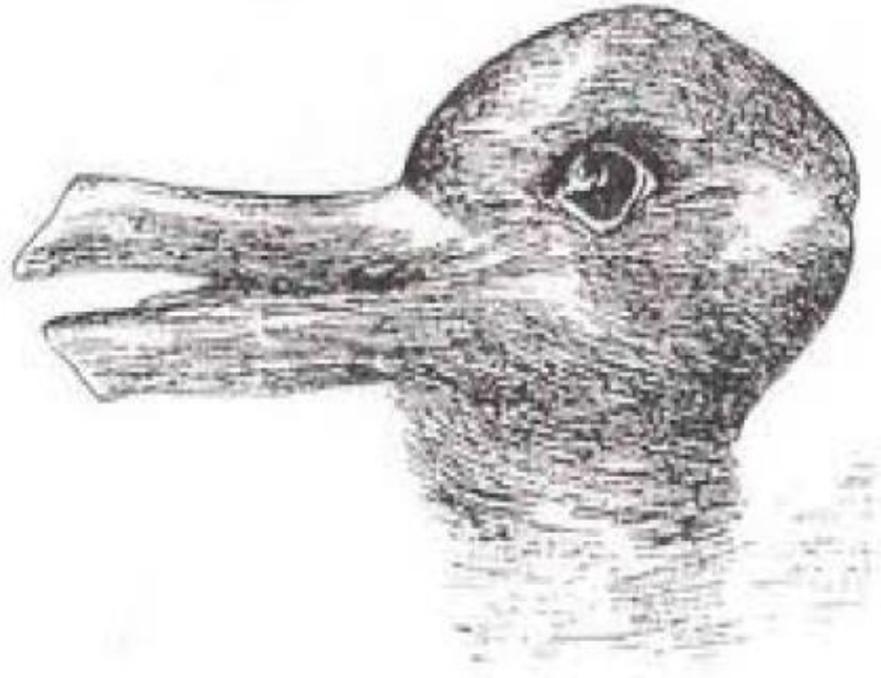
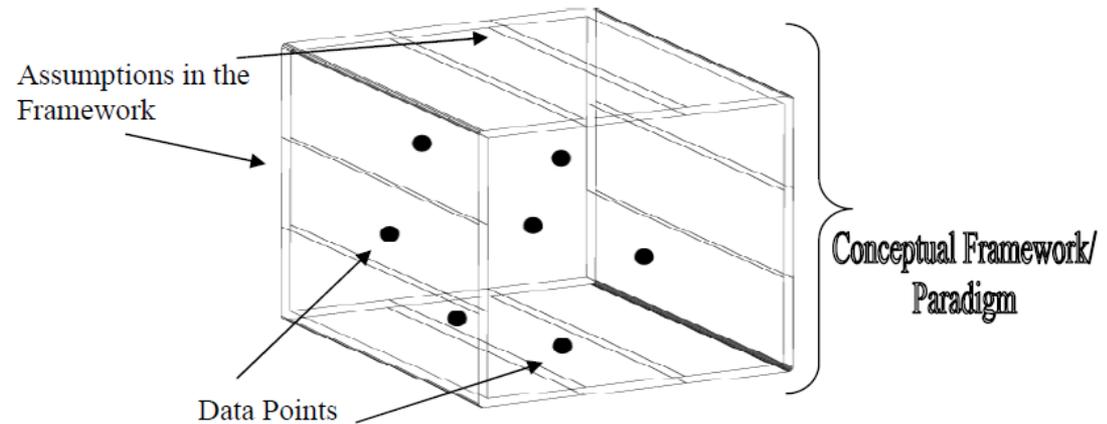
**Why most scientists are not realists (at least epistemologically):** history (atoms, ether), induction, empiricism, rationalism, foundationalism falsificationism, verificationism, critical rationalism (Karl Popper), values, culture, nominalism, et. al.

**Is there a difference between a science that works but is not true and religion that works and is not true?**



Problems

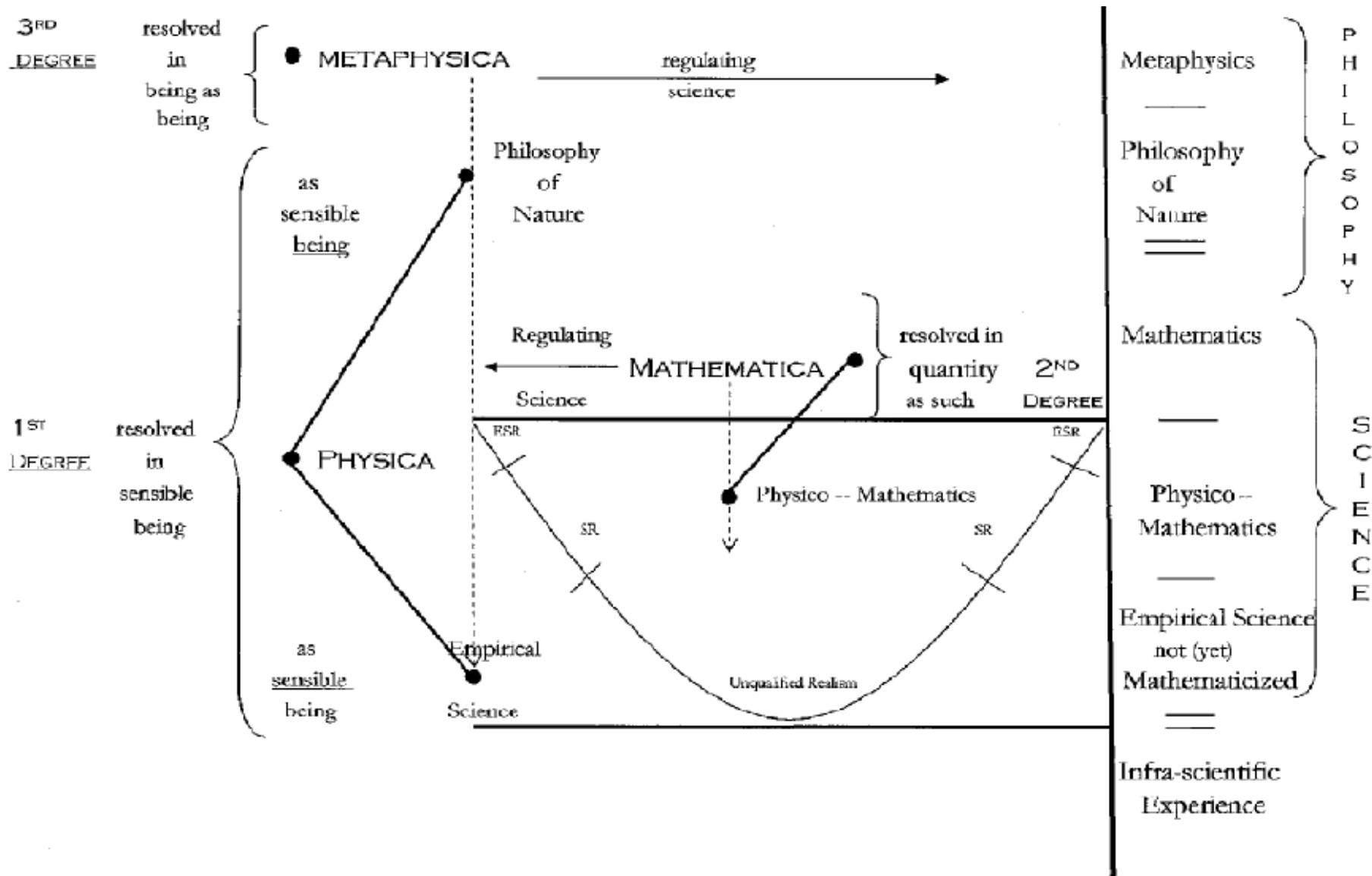
- Truth
- Inductionism
- Falsificationism
- Verificationism
- Conventionalism
- Positivism
- Metaphysics
- Essentialism
- Naturalism
- Pragmatism
- Values
- Causation
- Truth
- Confirmation
- Social issues
- Logicism
- Reductionism
- Underdetermination
- Bayesianism



4. Three *broad* positions regarding science.
  - a. Realists (ancients, modern average person). One cannot be a realist if one rejects metaphysics, correspondence truth, or an epistemological realist.
  - b. Moderate Realists (me, Thomists, John Worrall)
  - c. Anti-realists (Scientism, logical positivism, most modern scientists).
  
5. I cannot overestimate the importance of understanding the three degrees of knowledge. It is the only thing that I know that will break the curse in modern Christianity of naturalism, scientism, and a magisterial view of science as such or adopting an adversarial view of science. We must recognize the three degrees of knowledge so we can unlearn all of the enlightenment propaganda which created the incompatibility between science and wisdom, the physical and metaphysical. We must learn the three degrees of knowledge to stop physico-mathematics from destroying metaphysics.

6. It really is all about degrees of knowing. All knowing begins with sense knowledge, but not limited to sense knowledge. As Realists we repudiate any grounding in mental constructs (as per modern philosophy of Descartes). We need the WT and TT. We need the whole range of thought that can deal with the physical, the mathematical, and being as such. In realism truth is more of an organism rather than an imposed structure.
7. Degree #1: the world of the phenomenon—its nature, poverty, richness, and dangers.
8. Degree #2: the physico-mathematical world—its nature, poverty, richness, and dangers.
9. Degree #3: the metaphysical—its nature, poverty, richness, and dangers.

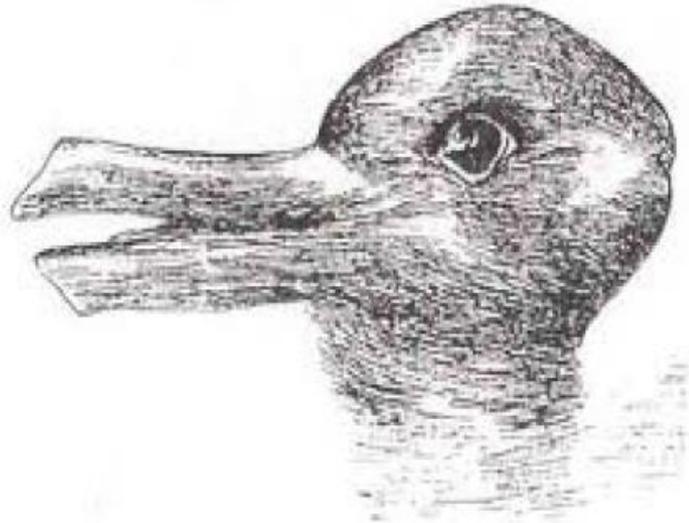
# Three degrees of knowledge: sensible, mathematico-physical, metaphysical



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).