

Theology

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Thanatology
Ecclesiology
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Dispensationalism
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Soteriology
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Classical Theism 61 – Virtue: The Theological Virtue of Faith (16)

INTRODUCTION

Outline of Bible class:

1. Bible study on the spiritual life: living and thriving in God *by knowledge and by love*.
2. The metaphysics of love: the intellect and the will (48).
3. Philosophy of language: extrinsic attribution (proper and improper).
4. Science, faith, and the three degrees of knowledge: sensible/phenomenal, physico-mathematical, and metaphysical.

We live and thrive in God *by knowledge and by love*:

1. The grace of God, Rom. 5:1-10.
2. Life with Christ, Col. 1:16-18; John 10:9-11; 1 Cor. 2:9-10; Rom. 8:15-16; 1 Thess. 1:5; 1 John 3:24; Luke 9:23-25; 1 Cor. 13:3-7; Gal. 5:6; 1 Cor. 10:31; Col. 3:17, 22-24; Eph. 5:10; Heb. 12:1-2; Col. 3:1-4.
3. The single greatest danger, Rev. 3:14-22; 2:1-4; 1 Cor. 16:22.
4. The need to keep growing in the Lord *by knowledge and by love*, Philip. 4:8-13; Heb. 5:8-6:12; Col. 1:9-17; Psa. 73:24.

Metaphysics of Love: 48

The intellect and will in faith

1. As far as causality of the intellect and will, it all begins with God both on natural and supernatural levels, John 1:9, 6:35. God continuously gives the intellect and will its nature and operations; hence, no there is no problem with infinite regress. On the supernatural level God brings light to the intellect and enhances the will.
2. The intellect functions as the formal cause of human action as it presents to the will its object and specifying the character of the action whereas the will functions as the efficient cause of human action, moving the intellect and other powers to act, even directing the intellect in the act of specification.
3. 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 determine the content of faith in one way as opposed to another all working under divine concurrence.
4. God's prompting of the will is not sufficient agent for action to move the believer to assent to the truth of faith. It only enables him to believe. The existence of love plays the key role in faith to attaining its end.
5. After salvation, God continues to work in us both to do and to will, Philip. 2:13.

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

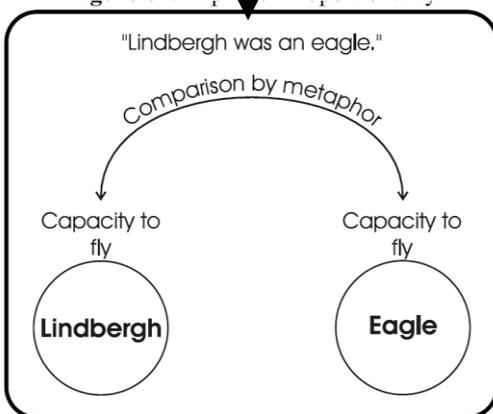
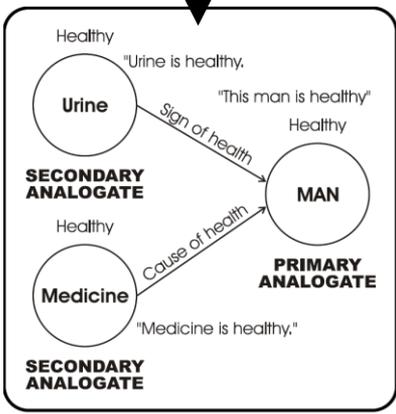
Metaphysical analogy.

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

Philosophy of Language (141)

Analogical predication: Analogy of Attribution

Analogy According to Extrinsic Denomination		Analogy According to Intrinsic Denomination	
Extrinsic Attribution	Improper Proportionality	Proper Proportionality	Intrinsic Attribution
Analogy of extrinsic denomination according to proper signification	Analogy of extrinsic denomination according to improper signification	Analogy of intrinsic denomination based on the similarity of relations	Analogy of Intrinsic denomination based on efficient causality



Both forms of extrinsic analogy cannot be used to speak about God for it leads to agnosticism and destruction of God's immanence. Since the attribution is extrinsic, it either denies the attribute of God or of man. To say God is good by extrinsic attribution is to say that goodness does not apply to God. To say that man is good by extrinsic attribution is to say that goodness does not properly belong to man who was created in the image of God.

Classical Theism 61 – The Theological Virtue of Faith (16)

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. Given what modern leading scientists are saying, much of modern science has collapsed into in #3 and #4. A lot of this is a result of displacing metaphysics with a physico-mathematical ontology coupled with lack of realism in understanding human cognition (epistemology, idealism).
 - b. #5 Faith: (1) It is supernatural (1 Thess. 1:5; 1 Jn 3:24), (2) God provides light for the intellect and enhances the will, (3) the key issue in man is love.

3. A few words about supernatural faith and common statements from young-earth creationists. Given that faith is a supernatural graced action by God the Holy Spirit on the intellect and will regarding the person and work of Jesus Christ, and that that faith is undefeatable as long as the person does not quench the Spirit, it seems problematic, to me at least, when many young earth creationists say if they are wrong about a young age of the Earth (6,000 years), the whole basis of their Christian faith is invalidated. Moreover, it is not difficult to see why most young earth creationists are anti-realists when it comes to science. However, the pertinent question here is, Can invalidation of their view of the age of the Earth invalidate the absolute convicting and assuring ministry of the Holy Spirit who abides in the believer? Can a believer's view of age of the earth destroy the Holy Spirit's undefeatable and inner conviction that he is a son of God? (Rom 8:16; 1 Jn 3:24)

4. Modern science is in somewhat of an epistemological crisis. There is anything but certitude about reality as such, even on a physical level, cf. John Worrall:

“Quantum mechanics and general relativity are, for example, to say the least, uneasy bed-fellows, so all informed commentators expect one or both to be *corrected* in some not-yet-fully articulated ‘synthesis.’”

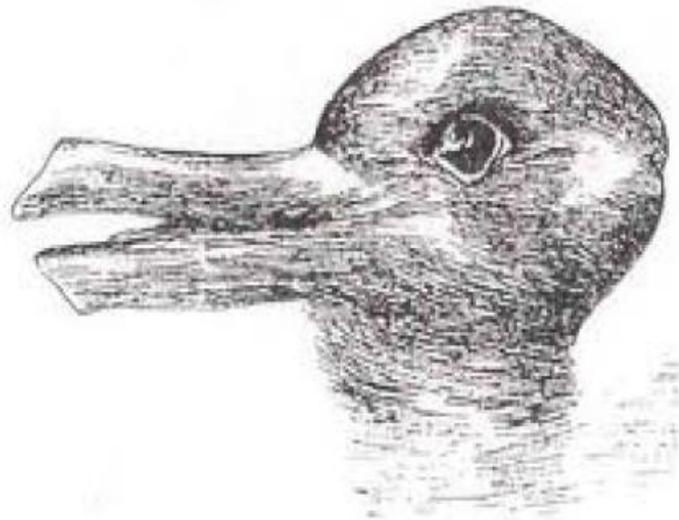
“Unfortunately Einstein's theory is not simply an extension of Newton's. The two theories are logically inconsistent: if Einstein's theory is true, then Newton's has to be false. This is of course accepted by all present day realists. . . . Newton's theory was not about (its intended referent was not) macroscopic objects moving with velocities small compared with that of light. It was about all material objects moving with any velocity you like. And that theory is wrong (or so we now think), gloriously wrong, of course, but wrong. Moreover, it isn't even strictly speaking, right about certain bodies and certain motions and 'only' wrong when we are dealing with microscopic objects or bodies moving at very high velocities. If relativity and quantum theory are correct then Newton's theory's predictions about the motion of any body, even the most macroscopic and slowest moving, are strictly false. It's just that their falsity lies well within experimental error. That is, what is true is that Newton's theory is an empirically faultless approximation for a whole range of cases. It's also true, as Agazzi claimed, that scientists and engineers still often see themselves as applying classical physics in a whole range of areas.”

5. Consider some of the basic requirements that one must really understand to grasp modern science as such: realism vs. anti-realism, instrumentalism, history of radical theory change in the face of “guaranteed” verified science (time, space, gravity, light), conventionalism, underdetermination, falsificationism, verificationism, the outliers, averages, new essentialism, analytical logic, classical logic, matter, empiricism, rationalism, critical rationalism, logical positivism, pragmatism, social influences, research influences, propaganda, Bayesianism, computer programming and simulation/output, confirmation, ethics, experimentalism, explanatory scope, inference to the best explanation, laws of nature, causation, naturalism, relativism, the structure of theories, theory-change in science, ontology of thought experiments, idealism, values in science, determinism, evidence, functionality, measurement, mechanism, models, observation, prediction, probability, demarcation between pseudoscience and true science, reductionism, representation in science, scientific discovery, space, time, species, symmetry, truthlikeness, unification, Thomas Kuhn (ended up in subjectivism), Imre Lakatos, Paul Feyerabend, idealization, the nature of knowledge, naturalized cognition, and micro-structuralism (H_2O no more is equal to water than each one of us equals 10^{28} atoms).

6. There are two approaches to understanding science as such: (1) spend a lifetime working through all of the above issues and players with no hopeful resolution or (2) learn objective science delivered by realism by grasping the three degrees of knowledge and the nature of cognition. We can learn this in three months (Sept-Nov), after which you will understand the chart and the nature of knowledge and the wonder of being as such. It will free you from the magisterial view of science as far as reality as such.

7. Three *broad* positions regarding science.

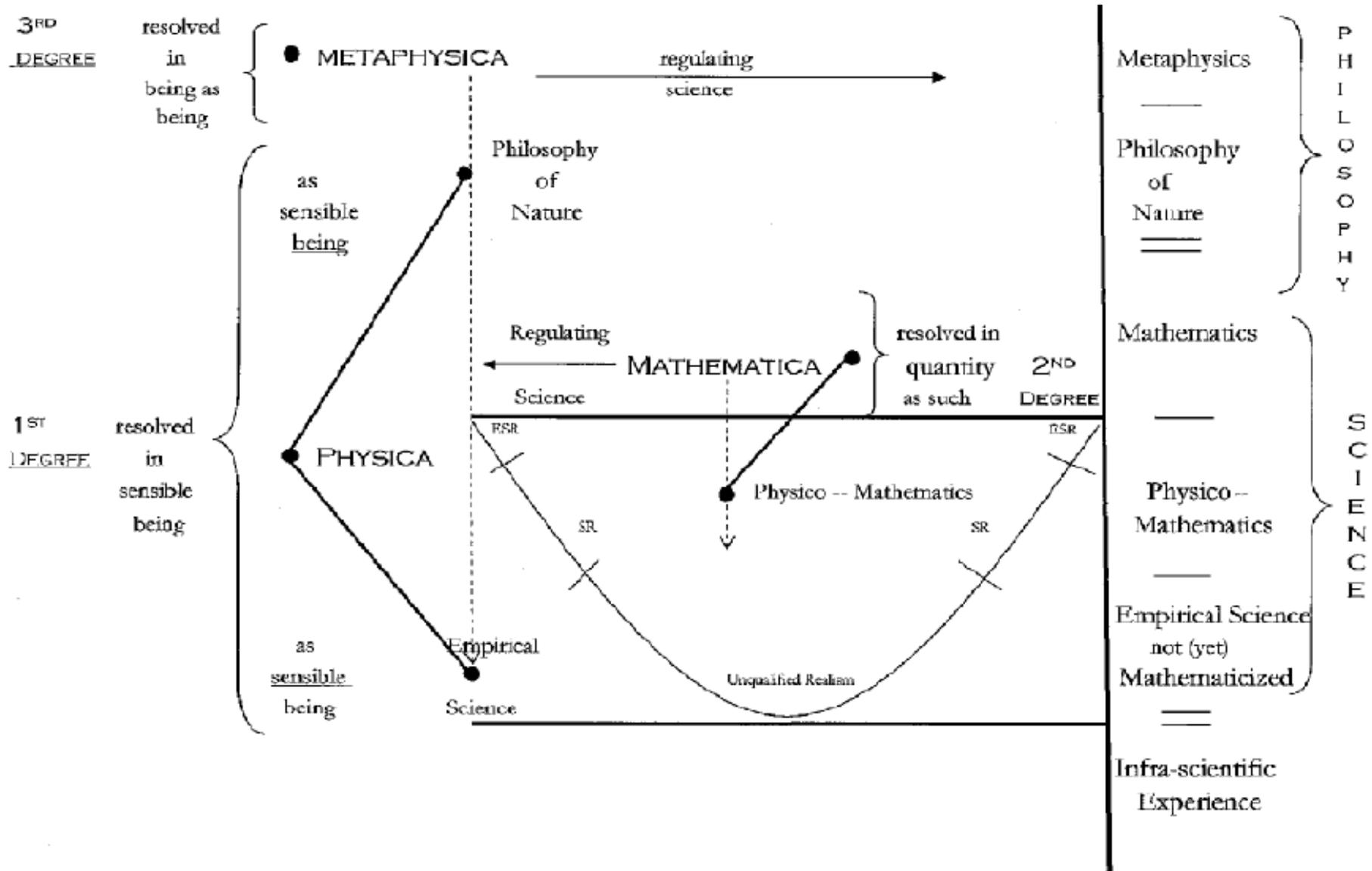
- a. Realists (ancients, modern average person). Realists believe that the very best theories are approximately true not only at the empirical level but also at the level of deep structure. However, it is very difficult position to hold to realism in light of history of science.
- b. Structural Realists (closest to moderate realism). Currently, the general opinion, is that SR is not considered strong enough to count as a version of realism. It is viewed as a “hand-waving sort of realism.”
- c. Anti-realists. They believe that history makes it impossible to have rational confidence in realism since old theories had predictive success, but were radically wrong.



8. 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.
9. Before one can enter into question about scientific knowledge, the nature of knowledge itself must be grasped. Overview of the three acts of the mind (cognition).
 - a. Apprehension – terms: cat, dog, unicorn.
 - b. Judging – propositions: the unicorn does not exist.
 - c. Reasoning –arguments: the unicorn is created by putting parts of other animals together. Truth is always the result of union between the knower and the object of knowledge for the Realist. This is not true for the idealist.

10. There are three degrees of human knowledge. This opens the door to realism and the means of being able yourself to judge the validity of the sciences.
- a. Degree #1: the world of the phenomenon—its nature, poverty, richness, and dangers. Two parts:
 - (1) Sensible: concrete, ever-changing material realm, shallow compared with all other knowledge, limited, all about the phenomena, and modern science is really good at capturing and using phenomena. Danger is that one is limited to the finite material realm.
 - (2) Philosophy of nature: unity, natures, essences, causation, Esse, meaning.
 - b. Degree #2: the physico-mathematical world—its nature, poverty, richness, and dangers: mathematization of matter, a bit more removed from the material realm, changed the face of the earth, mechanistic, reductionistic, and *can never give us what a nature is*. The problem is that this cut off philosophy of nature. This is the culprit in virtually all of modern scientific problems.
 - c. Degree #3: the metaphysical—its nature, poverty, richness, and dangers: even higher as it is totally removed as such from nature, no use in experimental science, gives us God/Esse and a robust view of God and reality as acts of existence. This is the reality of the supernatural order and gives capacity to contemplate God.

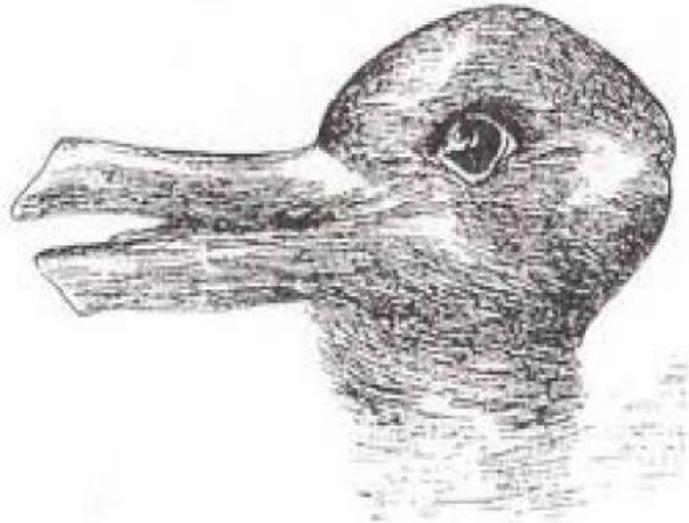
Three degrees of knowledge: sensible/PON, mathematico-physical, metaphysical



11. 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 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 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 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 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.