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- Ecclesiology
- Israelology
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- Doxology
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Classical Theism 62 – Virtue: The Theological Virtue of Faith and Science - 17

INTRODUCTION

Outline of Bible class:

1. Bible study on the spiritual life: living and thriving in God *by knowledge and by love* (proper view of God and proper desire for God)
2. The metaphysics of love: the intellect and the will (49).
3. Philosophy of language: extrinsic attribution.
4. Science, faith, 3-degrees of knowledge, and infra-scientific experience.

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

1. The grace of God, 1 Tim. 1:5-17; Acts 9:1-5; 26:13-29.
2. Life with Christ, Col 1:15-18; Luke 9:23-24; Gal. 2:19-20; John 10:9-11; 2 Cor. 4:16-5:9.
3. The single greatest danger, Rev. 3:14-22; Matt. 6:24; 1 Tim 6:6-18; 1 John 2:15-16; 1 Cor. 16:22.
4. The need to keep growing in the Lord *by knowledge and by love*, 1 Cor. 13:3-7; Philip. 4:4-13; Psa. 73:24.



Passages.pdf



Glossary.pdf

Metaphysics of Love: 49

The intellect and will and divine efficient causality

1. We have been noting the difference between formal causality and efficient causality of the intellect and will. Let's delve into efficient causality a bit deeper.
2. At bottom there are no autonomous essences of intellect or the will. In other words, there is no essence of intellect or will that has inherent power. There is no pure essence of anything that can account for its nature, cause or end. Thus, there is no infinite regress problem.
3. God is Pure Act and as such has no essence as such. In other words, His "essence" is His existence. He gives existence to all things and as such. He is the supercausality who penetrates all matter and existentially gives existence and powers to all beings. In giving existence to all that exists, He communicates His own being/goodness to all that exists. His love is the source of all propensities, though those propensities might become corrupt due to material and volitional factors.
4. God's graced action of raising up of our intellects and wills are existential acts. When we actualize actions of love, we, along with divine concurrence, give acts of existence to love.

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.

Semiotics

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

Philosophy of Language (142)

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

1. The issue in God-talk is that all of our words are taken from the temporal realm and yet we try to apply them to God who is transcendent. We cannot have univocal or equivocal predication of God. However, analogical predication is not accepted by many evangelicals, but this is not surprising since they do not understand God's simplicity. They think He is composed. It is not a matter of degree (univocal)—God is truly holy!
2. As far as analogical predication, there is extrinsic and intrinsic attribution. In extrinsic predication, the term only applies to the primary analogate. This is true both in extrinsic attribution that is proper (healthy urine, medicine, food, and man) or improper ("Lindberg was an eagle").
3. Extrinsic predication cannot be used of God without destroying meaning because the concept is only true of one of the analogates.

Classical Theism 62 – The Theological Virtue of Science and Faith (17)

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. One immediate problem is that modern science undermines itself by removing first principles of philosophy. As to the question, “Is science getting better?” The answer is yes and no. “Yes,” on an empiriometric level, but, “no” on a qualitative and ontological level. Consider the destruction of science in viewing man as mostly nothing. Instead of one, he is 10^{28} of atoms mostly nothing. Infra-science stops this kind of nonsense.
 - b. #5 Faith: Epistemological issues regarding the will moving the intellect to faith. Bottom line here is that love (drawn to God’s goodness) is the determiner on man’s end of faith in God and in Christ, Matt. 11:28-30. If it was an intellectual issue, then smart people who do not care for God would accept Him, and those who are not as smart, but desire God, would not be able to accept Him.

3. The epistemological crisis in all of modern science. Science is not getting better on a qualitative level about reality as such. Science alone, because of its empiriometric method, can never provide us with a complete view of reality as such. It is also becoming increasingly subjective and irrational (quantum, string theory). My goal is to provide you with a realist paradigm. Consider **modern epistemological problems:**

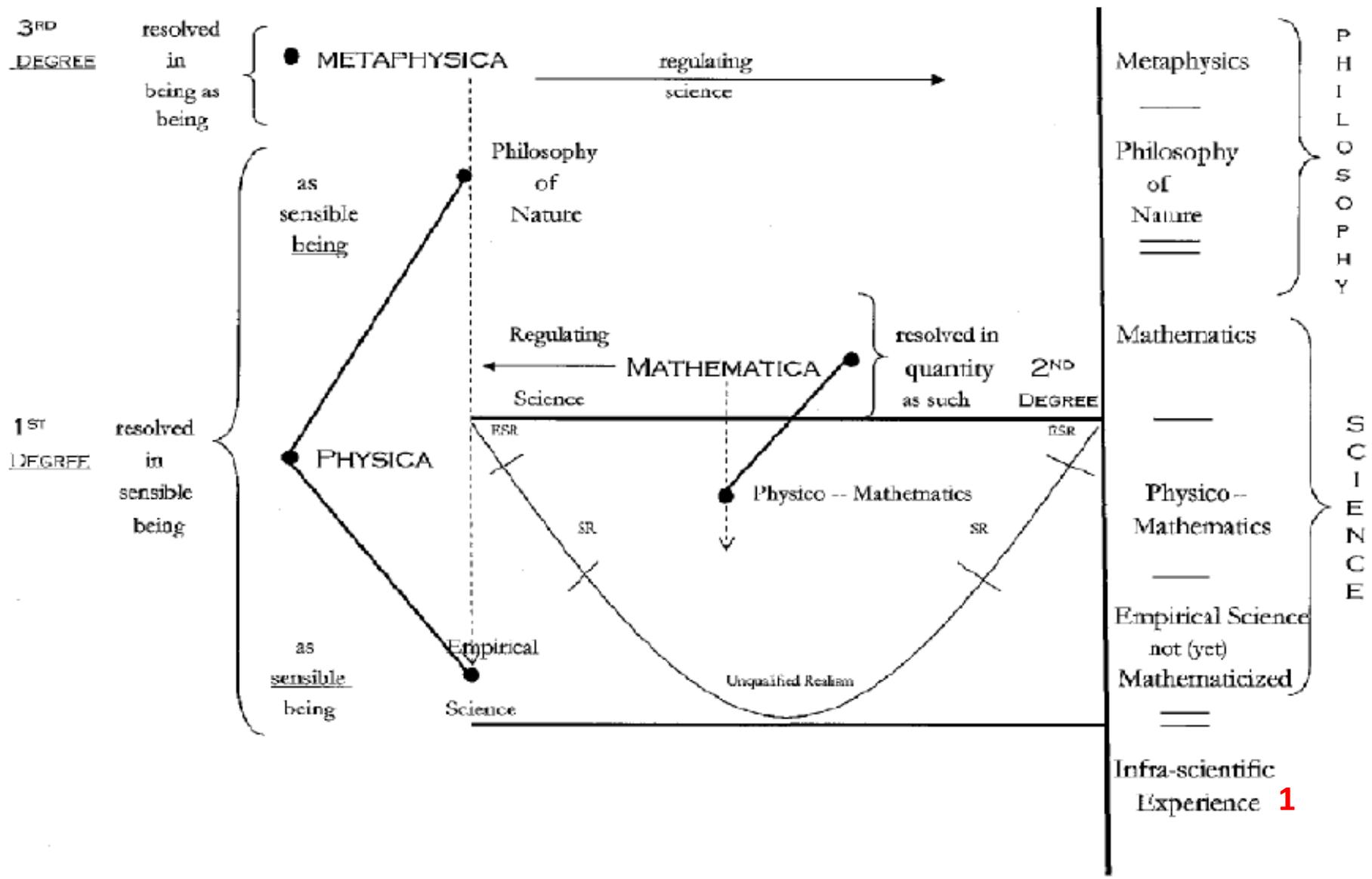
- | | | |
|--------------------------|--------------------------|-----------------------------|
| 1. Epistemology | 21. Output. | 41. Predictionism. |
| 2. Idealism | 22. Logical positivism. | 42. Demarcation. |
| 3. Empiricism | 23. Propaganda. | 43. Symmetry. |
| 4. Nominalism | 24. Bayesianism. | 44. Thomas Kuhn. |
| 5. Paradigms | 25. Computer simulation. | 45. Imre Lakatos |
| 6. Induction | 26. Pragmatism. | 46. Paul Feyerabend. |
| 7. Humeanism | 27. Social influences. | 47. Chemistry. |
| 8. Rationalism. | 28. Ethics. | 48. Biology. |
| 9. Critical rationalism. | 29. Experimentalism. | 49. Physics. |
| 10. Underdetermination. | 30. Explanatory scope. | 50. Cognition. |
| 11. Falsification. | 31. Inference to best e. | 51. Analytical philosophy |
| 12. Verificationism. | 32. Laws of nature. | 52. Quantitism |
| 13. Outliers. | 33. Causation. | 53. Statisticism. |
| 14. Averages. | 34. Naturalism. | 54. Confirmationism |
| 15. Neo-essentialism. | 35. Mechanism. | 55. Godel's theorem. |
| 16. Instrumentalism. | 36. Reductionism. | |
| 17. Conventionalism. | 37. Theory-ladenness. | |
| 18. Values. | 38. Measurement | |
| 19. Research programs. | 39. Models | |
| 20. Symbolic logic. | 40. Observationism. | |

4. Science is increasingly becoming more dominant, but at the same time, less and less able to give a good defense of itself due to rejection of sound philosophy. Moreover, due to rejection of sound philosophy (first principles), it is becoming increasingly pernicious. The sole remedy is PR. Examples of perniciousness of modern science due to rejection of first principles, PR.
 - a. Destructive to common sense.
 - b. Destructive to objectivity (idealism).
 - c. Destructive to language and meaning (modern non-penetrating semiotics)
 - d. Destructive to objective morality (relativism)
 - e. Destructive to belief in God (matter becomes whole truth).
 - f. Destructive to belief in supernatural revelation (naturalism).
 - g. Destructive to religion (spiritual life) through mechanism.
 - h. Destructive to capacity for man to think for himself (specialists define reality).
 - i. Destructive to human being (man is mostly nothing in physics)
 - j. Destructive to whole truth (positivism).
 - k. Destructive to liberty (technocracy).
 - l. Destructive to human love (love is reduced to environment and chemicals).

5. The direction of science is increasingly moving to subjectivism. Realist scientists are losing the battle against anti-realists. Quantum is the new kid on the block and is used to teach subjectivism (Alan Sokal). They now use quantum to say that how we look at the world determines what the world is. In high school and college scientists often get habituated into formulas with reality (e.g., equating a line with time). More and more things are *reduced* to mathematics and formulas or to tiny parts of a system, like an atom filled with empty space. Consider the implication of subjectivism in science with a magisterial role— anti-rational movements that have the epistemic confidence of science. then you have nuclear power. Reality is stripped by mathematization. My fear as pastor-teacher.

6. The problem with modern science is not science as such. The problem is that by rejecting PR, they end up missing reality on several fronts. The modern scientific approach is to dissect something down to nothing and then try to understand it. This is antithetical to the PR. By rejection of PR, modern science is rejecting wisdom, which science so desperately needs. The richness of science lies in wisdom.

7. The need for a Realist paradigm shift for understanding science as well as the metaphysics of the spiritual life. A few words about the spiral approach.



8. 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. It is all about WT, TT.
- 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. This should not be confused with modern essentialism.
 - 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.

INFRA-SCIENTIFIC FOUNDATIONS (1)

1. The enormous influence of modern science on us. Our lives, our minds, really do revolve around modern science. It is so ingrained into us without us even realizing it. Much of the science we believe in falls into the category of blind faith (even though true). Consider the blind faith we have that the earth's surface is moving 1,000 miles an hour due to its rotation or that it moves 67,000 miles an hour around the sun. Blind faith is trusting an authority without doing your own experiments. At least the medieval Christian was conscious of his faith. The point is that we have many unrecognized belief systems instilled in us from childhood.
2. Illustration of how modern science is attempting to destroy our confidence in the reliability of our senses with the atom and "two miles of nothingness." No wonder there is nihilism and suicidal tendencies generated by scientific culture.

3. Infra-scientific experience/knowledge refers to “science” before science.
 - a. It derives from infra (below) and scientific (meaning knowledge of some degree or type).
 - b. It is experience/knowledge that has not been philosophically examined.
 - c. It is the spontaneous common experience, not enough to rise to the level of proper knowledge in science.
 - d. This knowledge has not been subjected to rigorous analysis that would qualify it properly as knowledge.
 - e. This is the experience of daily living, common sense.
 - f. This “before” is not strictly chronological. This knowledge can be viewed as sound and exacting common sense.
 - g. This common sense is a rough sketch of metaphysics.

4. With infra-scientific knowledge, one makes a distinction between faith and knowledge in science. This is often hard to tell where one begins and another ends.
 - a. Improper knowledge. Faith in natural realm is categorized as improper knowledge as it is belief based on the word of another. This knowledge is on the level of probability. Consider the web of authorities over our lives that led us to believe in all kinds of things we have not personally examined. This would include that the speed of the earth and pictures of man landing on the moon. The probability of this being wrong may be vanishing wrong, but the fact that we trusted someone else means that it is still faith and improper knowledge. You cannot say you know it—you believe it.
 - b. Proper knowledge. Direct knowledge is categorized as proper knowledge. This would be knowledge of your Bible before you. We have proper knowledge when we have come to conclusions based on facts and principles that we have personally “seen” (apprehended). This knowledge of the Bible also comes with first principles that someone wrote it. Our knowledge of this table is far more certain than atoms.

5. We all must depend upon improper knowledge because we have neither the time nor the expertise to investigate everything. This means that we must trust science to some degree. Moreover, science depends upon faith to operate. For example, no scientist can do an experiment that is needed to advance science without trusting many, even the publishers. If man could not trust each other, there would be no science. While we can use improper knowledge, we should always try to put as many things as we can under the umbrella of real knowledge. The most important known things must come first—for there will be many other areas of knowledge that will depend upon proper knowledge.
6. Infra-science is all about the foundations of science. Science before science is required to avoid false philosophies like that of atomism which leads to nihilism, all from false understanding of what science is, which shows need of wisdom philosophy.
7. There are only two choices: infra-science (sound philosophy) or irrationality at the core of one's intellectual life—in other words, philosophical realism or irrationality. To claim that philosophy is not about true knowledge is to have false infra-science.

8. Rejection of the wisdom of first principles of PR leaves one ungrounded, hanging in the air, where one will follow the whim of his own will. He will be left with the option of blind faith. Blind faith always turns into religion or anti-religion. Both are anti-rational. They both turn off the mind in fideism.

9. Apart from a realist grounding in infra-science, one is easy prey for all kinds of false *beliefs* like assuming that science is a closed system (the truth is that all sciences are ultimately related to each other); constructivism, naturalism, false views of truth (there is no absolute truth), relativism, cultural influences, blind faith; thinking that reality is homogenous, and equating man with 10_{28} atoms,

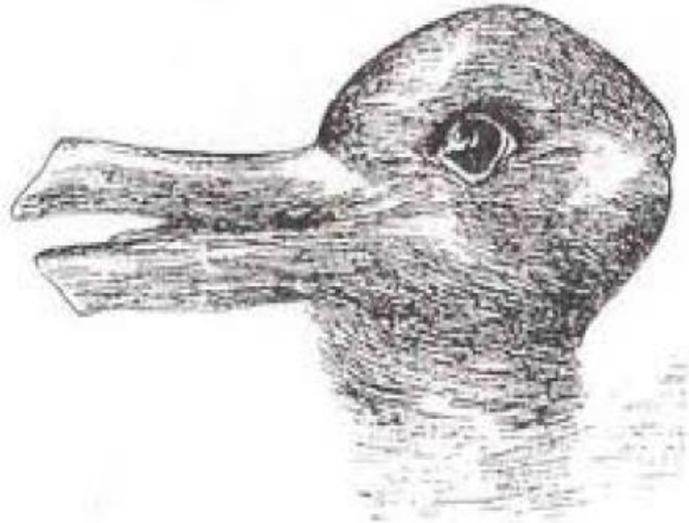
10. The fact is that every normal person has infra-scientific knowledge, even if in a haphazard way. The older we get, the more we can have. It requires no special training to grow in infra-scientific knowledge and experience—just thought and development of habits of thought. It also requires a humility to bow before reality. It really is all about wisdom. The complexity of reality demands that we exercise great care in making distinctions without sacrificing reality for the sake of clarity.

11. Most of our mistakes were about unexamined origins. Thinking we had knowledge of the motion and shape of the earth came from not having examined the origin of our information. False conclusions from the physics of the atom came from unconsciously forgetting that the atom did not come first in our chain of knowledge. This is also true in the doctrinal movement. Huge errors are made by not understanding infra-science.

12. 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.