

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 143  
4 Epistemology 32  
Existence 50  
History 50  
3 Metaphysics 32  
Trans. 50  
2 Reality  
- Logic, 32  
- Truth, 32  
1 Realism – 32

# Classical Theism 63 – Virtue: The Theological Virtues of Faith and Science - 18

## INTRODUCTION

### **Outline and objectives of this Bible class:**

- I. Bible study: the spiritual life: living and thriving in God *by knowledge and by love* (proper view of God and proper desire for God)
- II. The metaphysics of love: the intellect and the will (50).
- III. Philosophy of language: extrinsic attribution and the problem of univocity.
- IV. Scientific knowledge, faith knowledge, and 3 degrees of knowledge.

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

1. The grace of God, Matt. 27:20-46; Gal. 3:10-14; Heb. 10:14.
2. Life with Christ, the CCL, 2 Cor. 5:9; Col. 1:10; 1 Thess. 4:1; Eph. 5:10; John 14:34-35; 13:34-35; 1 Cor. 13:3-7.
3. The single greatest danger, Luke 22:60-61; John 21:15-22.
4. The need to keep growing in the Lord *by knowledge and by love*, Acts 20:27-28; Philip. 4:4-13; Psa. 73:24-25.

## Metaphysics of Love: 50 Intellect and Will: Loving God

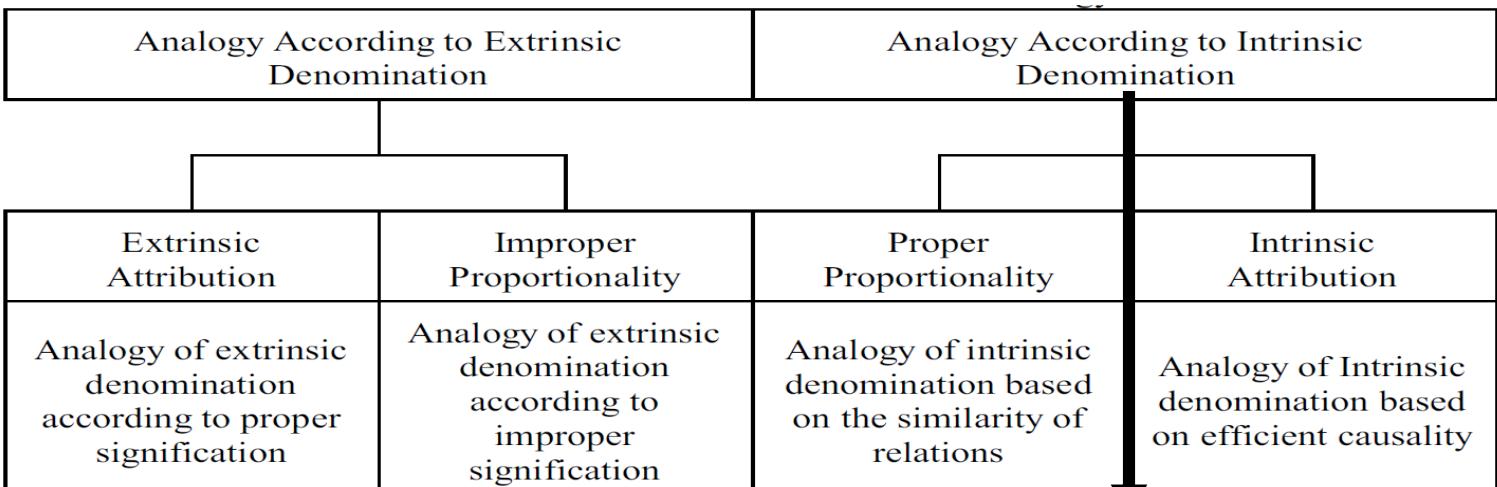
1. Having established the basics of the nature and interaction of the intellect and will, we are now ready to move into the heart of our study, namely love for God.
2. While any love presupposes and depends upon conceptual knowledge in the intellect, and love for God depends upon faith's knowledge of the proper object of God and grace, love for God is *not measured* by any cognitive power in the human mind.
3. Love for God transcends the boundaries of faith's limited, and often obscure, knowledge of God, 1 Cor. 13:12; Eph. 3:19.
4. The best human love analogy to depict the greatest love for God is one of best friendship (James 2:23; 4:4; John 15:15). There are 5 characteristics of best friendship with God.
  - a. #1-*Mutual benevolence*: willing the good for each other (it is anything but solitary).
  - b. #2-Awareness: there is a keen awareness of mutual benevolence.
  - c. #3-Actions: mutual acts of beneficence flow from awareness of love & benevolence
  - d. #4-Permanence: solid, habitual, stable; no ups and downs, not easily lost.
  - e. #5-Fellowship: Mutual participation in goodness (truth, life, actions, qualities, circumstances, desire).

## Outline\*

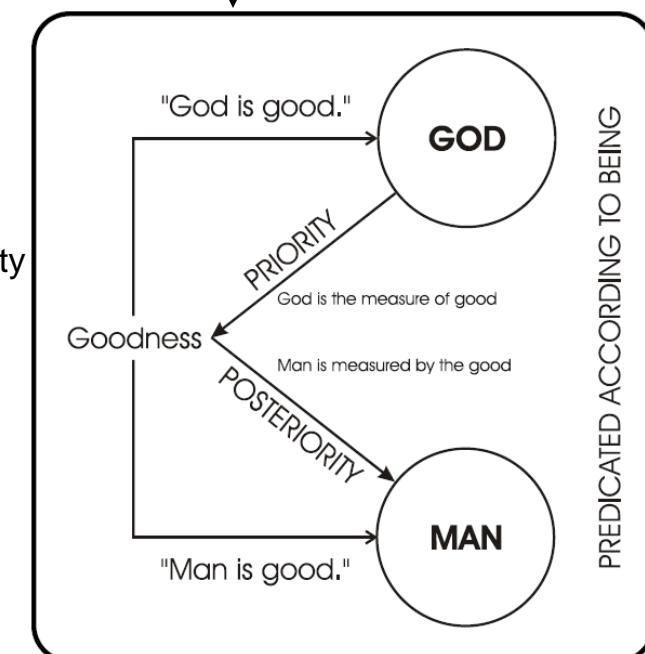
- ✓ Introduction
  - ✓ What is philosophy of language?
  - ✓ Theories of meaning
  - ✓ Plato's *Cratylus*
    - Hermogenes
    - Cratylus
    - Socrates
  - ✓ Aristotle (384-322 BC)
  - ✓ Transition to modern philosophy of language
  - ✓ Ferdinand de Saussure (1857-1913)
  - ✓ Gottlob Frege (1848-1925)
  - ✓ 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

# Philosophy of Language (143)

## Analogical predication: Intrinsic attribution



According to intrinsic mode of analogy the same absolute perfection is predicated both of God and His creatures, but it is predicated according to priority: the same perfection belongs to both of them but not in the same way. For example, we may predicate the quality *good* of both God and man. In this analogy, both God and man intrinsically possess the quality of goodness, but not in the same way. But man is not good simply because God, Who is Goodness, is man's Creator. Rather, man is good because God created man in His image, and God created man as good. While this view is popular, it does have the major problem of univocity.



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

## Classical Theism 63 – The Theological Virtue of Science and Faith (18)

1. We are examining the nature of knowledge: scientific and faith. We are delving deeper in science. My goal as your pastor-teacher and what I need from you to teach you.
  - 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 and epistemology.** It is now widely recognized that it is impossible to do science without philosophy (**first principles**). Science with sound philosophy is wonderful. Science without this sound wisdom is an absolute monster.
  - b. **#5 Faith and epistemology:** On a metaphysically level, we all desire good (and good and being are convertible). We disagree on the content, but we all seek good. Our desire for oxygen, food, and water point to the those realities, we interact with real things, real being. The first principle of action is do good and avoid evil. Once we know what is good, this principle is self-evident. It cannot be denied. Every good that we do involves ontological good. All of our actions seeking the good speak of our need for the infinite good of God, who is the only necessary Being.

3. Science is wonderful when guided by first principles (sound philosophy) and understands its place in the quantitative realm. The epistemological crisis in all of modern science is a result of making the empiriological, empiriometric, and empirioschematic beings of reason into ontological categories. This has led to modern irrationality as taught by the likes of the popular Michio Kaku.

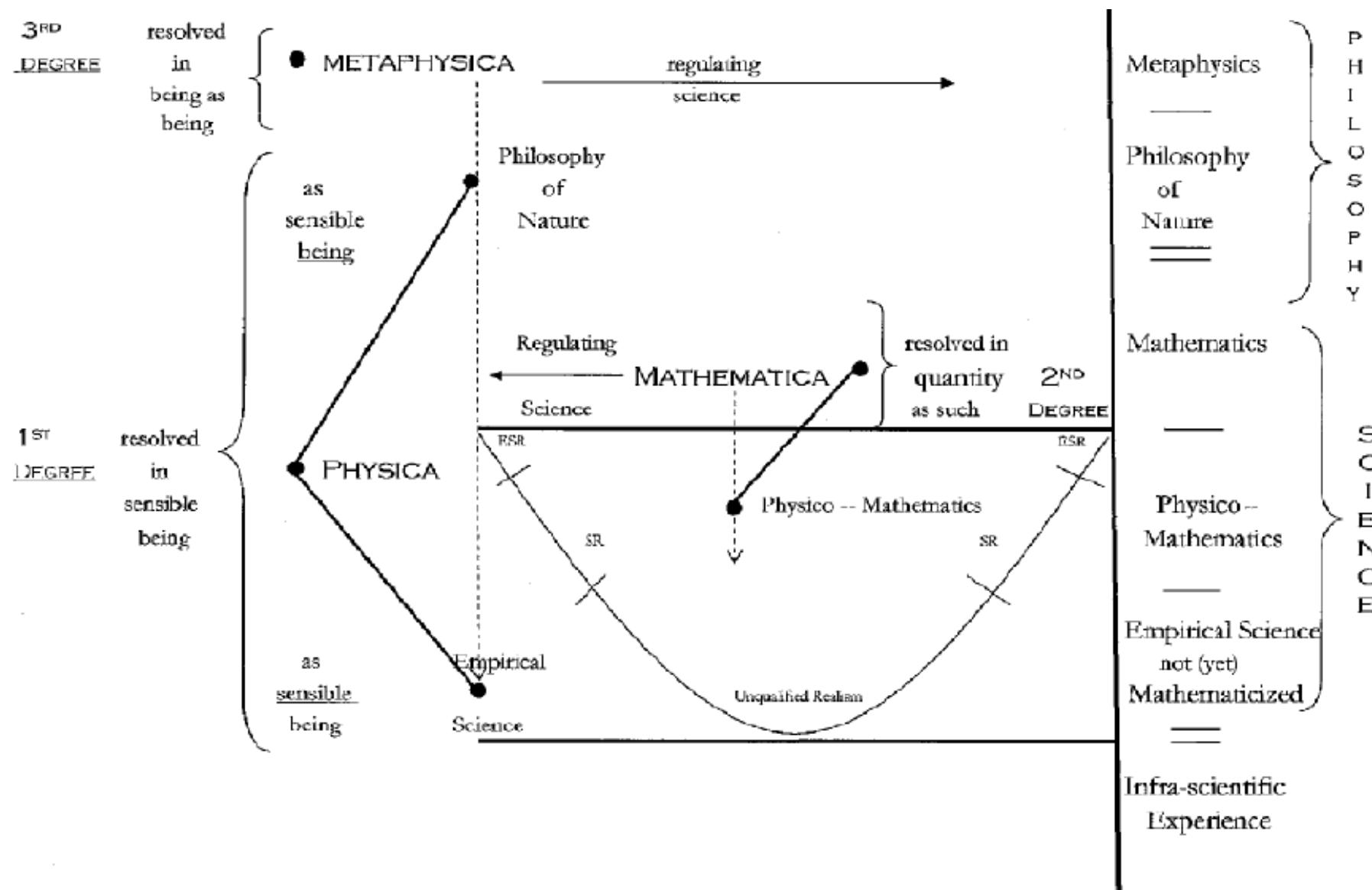
- |                          |                         |                             |   |
|--------------------------|-------------------------|-----------------------------|---|
| 1. Epist. Relativism.    | 21. Output              | 41. Determinism             | 61. Explanation (Hempel)  |
| <b>2. Idealism</b>       | 22. Positivism          | 42. Predictibilty           | 62. Hostile to humanities   |
| 3. Empiricism            | 23. Propaganda          | 43. Demarcation             | <b>63. No single scientific method exists</b>   |
| 4. Nominalism            | 24. Bayesianism         | 44. Symmetry                | 64. Relationship between reality, phenomenon and theory (language or/and model representations) |
| 5. Paradigm              | 25 Computer sim.        | 45. Thomas Kuhn             |   |
| 6. Induction             | 26. Pragmatism          | 46. Karl Popper             |   |
| 7. Humeanism             | 27. Social influences   | 47. Imre Lakatos            |   |
| 8. Metaphysics           | 28. Ethics              | 48. Paul Feyerabend         |   |
| 9. Rationalism           | 29. Experimentalism     | 49. Schrodinger             |   |
| 10. Critical rationalism | 30. Explanatory scope   | 50. Chemistry               |   |
| 11. Underdetermination   | 31. IBE ("best"?)       | 51. Biology                 | 65. POLang vs POMath.   |
| 12. Falsification        | 32. Laws of nature      | 52. Physic                  | 66. Model vs. theory: extrinsic characterization or constitutive?                               |
| 13. Verificationism      | 33. Causation (per se?) | 53. Cognition               | 67. Food/nutrition claims   |
| 14. Outliers             | 34. Naturalism          | 54. Analytical              | 68. Health claims   |
| 15. Averages             | 35. Mechanism           | 55. Constructivism          | 69. Symbolic logic  |
| 16. Neo-essentialism     | 36. Reductionism        | 56. Confirmationism         | 70. Evidence (5 theories, cf., Hertz)   |
| 17. Instrumentalism      | 37. Research programs   | <b>57. Godel's theorem.</b> | 71. Idealization.   |
| 18. Conventionalism      | 38. Measurement         | 58. Feminism                |   |
| 19. Value-ladenness      | 39. Models              | 59. Language                |   |
| 20. Theory-ladenness     | 40. Observation         | 60. Relativism              |   |

**Realism:** Our scientific knowledge is objective, we know about the mind independent external world apart from subjective human perspectives. Our knowledge is about what really is, not what we think about it.

**Moderate Realism:** Realism on a sliding or eclectic scale. Aquinas's insight vs. Kuhn's subjectivism.

**Anti-Realism:** History has shown that science is too cluttered with subjective human factors to be objective. One does not know structure of reality as such. Math, models, and idealization do not tell us the whatnesses.

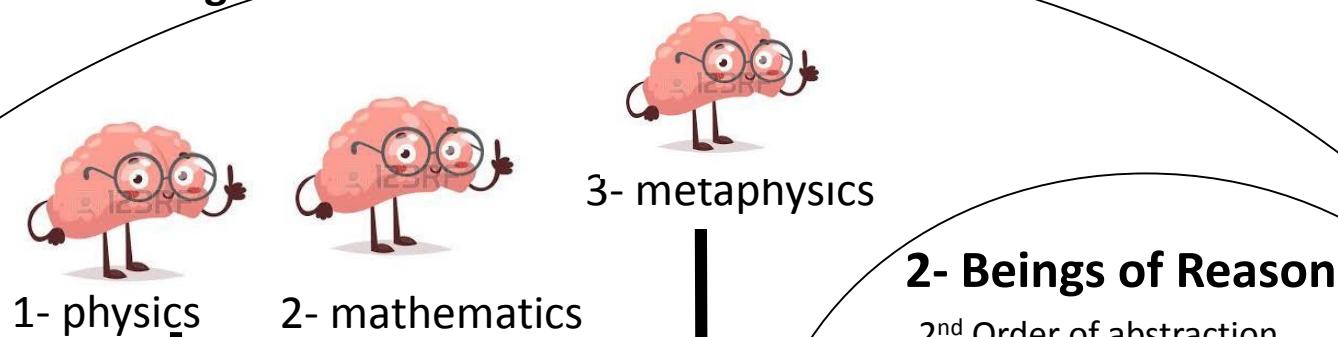
4. Overview of the chart designed to give us a solid foundation for realism, especially in the area of modern science. Science is about knowing.



5. There are three degrees of human knowledge. The 1st degree is sensible being, the second quantified being, and the third being as being— 3 kinds of abstraction: physical, mathematical, and metaphysical. The physical terminates in the sensible, the mathematical terminates in the imaginable, and metaphysical in the pure intelligible.
  - a. **Degree #1:** the world of the phenomenon—its nature, poverty, and richness:
    - (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 ontological natures*. The modern problem is that this cuts off philosophy of nature.
  - 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. This is the realm of Esse.

## 6. 3 Degrees of knowledge

8



### 1-Sensible being

#### 1<sup>st</sup> order of abstraction

- a. Sensible physics
- b. Philosophy of nature.

### 2- Beings of Reason

#### 2<sup>nd</sup> Order of abstraction

- Mathematical
- Leaves everything behind except quantity (1<sup>st</sup> accident)
- Not qualitative (can't add quality)
- Ideal/Logical existence
- Different notion of essence
- Separated from matter
- This physico-mathematical has replaced philosophy of nature and metaphysics creating problems.

### 3- Metaphysics

#### 3<sup>rd</sup> order of abstraction

- Being as being
- First principles
- trans-sensible
- Quality, causes

7. Science has enormous influence over us.
  - a. One may say that the earth revolves around the sun, but it is more like the world revolves around modern science.
  - b. Science is so ingrained in us that we do not realize it when we accept science on blind faith, which is exercising faith when you do not realize you are. Most of science today falls in 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.
  - c. At least Christians are conscious of their faith in trusting someone else, namely God.

8. Note what happens when a Christian rejects philosophical realism (Luther called philosophy the Devil's Whore).

Martin Luther: “There is talk of a new astrologer who wants to prove that the earth moves and goes around instead of the sky, the sun, the moon, just as if somebody were moving in a carriage or ship might hold that he was sitting still and at rest while the earth and the trees walked and moved. The fool wants to turn the whole art of astronomy upside-down. However, as Holy Scripture tells us, so did Joshua bid the sun to stand still and not the earth.”

Biblical passages that teach the earth does not move and that the sun does move, see 1 Chron. 16:30; Psa. 93:1; 104:5; Psa. 19:4-6; Ecc. 1:5.

9. Galileo, on the other hand, a strong Christian, believed that God “endowed us with senses, reason, and intellect,” and intended us not to “forgo their use and by some other means to give us knowledge which we can attain by them.” He held that the laws of nature are written by the hand of God in the “language of mathematics” and that the “human mind is a work of God and one of the most excellent.”

10. Review of infra-scientific experience/knowledge (the “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. This is where we start. We must start with reality, not ideas. Are we 1 or  $10^{28}$  of atoms, made mostly of space. 2 miles of nothingness between the nucleus of atom and the outer boundary? Nihilistic?
  - 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.
  - h. We always start with what is most obvious.

11. 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. Improper knowledge is faith in that it is 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). Your knowledge of your Bible also comes with first principles that someone wrote it. Our knowledge of this table is far more certain than atoms and anything “seen” in an electron telescope .

12. 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.
13. 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.
14. 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.

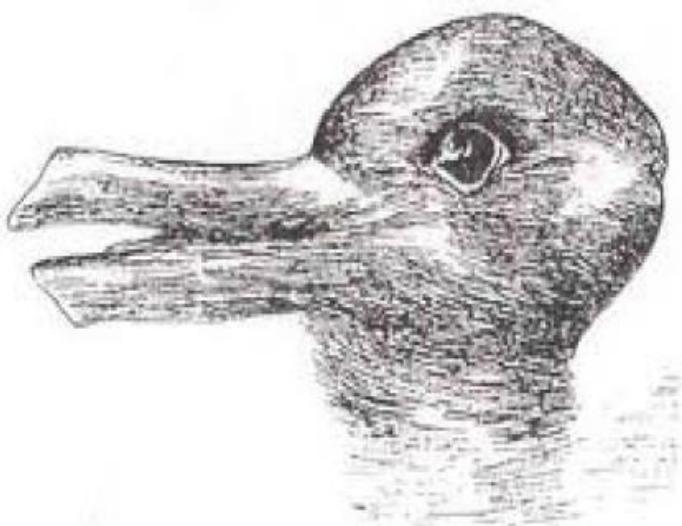
15. Rejection of the wisdom of first principles of PR leaves one ungrounded, hanging in the air, where one will follow the whim of his own will. He will be left with the option of blind faith. Blind faith always turns into religion or anti-religion. Both are anti-rational. They both turn off the mind in fideism.
16. 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,

17. 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.
18. 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.

19. 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 eventually 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.