

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
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**Classical Theism 64 – Virtue:
The Theological Virtues of Faith and Science - 19**

INTRODUCTION

Outline and objectives of this Bible class:

- I. Life with God *by knowledge and love* and chronological reading through the Epistles to the Church: 1 Thess. 1.
- II. The metaphysics of love: the intellect and the will (51).
- III. Philosophy of language: God-talk and the problem of univocity.
- IV. Faith and types of scientific knowledge: real ontology vs. empiriological, empiriometric, empirioschematic readings of ontology, & beings of reason.

I. Life with God by knowledge and by love and chronological reading through the epistles to the Church.

1. Life with God by knowledge and by love: Matt. 22:37-40; Gal. 2:19-20; 1 Pet 1:1-9; Philip 4:4-13; 3:4-12; 1 Cor. 13:3-13.
2. Chronological reading through the Epistles to the Church: 1 Thess. 1 (A.D. 52).

Metaphysics of Love: 51

Intellect and Will: Loving God

1. Having established the basic ontology of the intellect and will, we are now in the heart of our study, namely love for God.
2. We noted that best friendship love is the highest love of God (James 2:23; 4:4; John 15:15) and that it has six characteristics
 - a. #1-Understanding on a 2nd person level (John 15:15).
 - b. #2-Mutual benevolence: willing the good for each other (it is anything but solitary).
 - c. #3-Awareness: there is a keen awareness of mutual benevolence.
 - d. #4-Actions: mutual acts of beneficence.
 - e. #5-Permanence: solid, habitual, stable; no ups and downs, not easily lost.
 - f. #6-Fellowship: Mutual participation in goodness (though, Word, deed, truth, life, actions, qualities, circumstances, desire).
3. #5: Fellowship: Friends of God habitually fellowship with God.
 - a. The grace of God make it possible for us to move into and share in God's goodness.
 - b. Sharing in God's goodness is nothing less that becoming partakers of the inner life of the Trinity to share in God's life, goodness, character, and truth, 2 Pet. 1:4.
 - c. There is no fellowship with God apart from mutual sharing in Good with Him (concurrence, life, perspective, truth, thought, word, action).

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 (144)

Analogical predication: Intrinsic 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

We have noted that

- 1) In God-talk, the extrinsic mode of analogy fails because “good” would only exist in one analogate (man is good, medicine is good, urine in healthy).
- 2) In God-talk, the intrinsic mode of analogy fails because of the problem of univocity: good means the same thing in God and man just different degrees.

Problem with univocity: Because God is infinite and man is finite, there is an infinite distance between God and man. Univocal predication on the part of man necessarily assumes univocal being. To predicate univocally of God, then, would make God finite and rob God of His transcendence. If it is true that analogical predication is ultimately reducible to univocity, there is a huge problem. If the concept is univocal, then what is being predicated is the same quality. Since any quality in God is identical with His being, if the concept is univocal, then the predication. is also univocal. It is only infinite with reference to God and finite with reference to man, but nevertheless it is still the same (i.e., univocal) quality. How can man and God have univocal qualities?

Classical Theism 64 – The Theological Virtue of Science and Faith (19)

1. We are examining the nature of knowledge: scientific and faith. We are delving deeper in science. We cannot afford to be anti-intellectual and claim to be devoted to truth.
 - 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. Modern science is woefully lacking in epistemology of cognition/knowledge. There is little to no robust account of knowledge as such, certainly not on a realist account. Therefore it is not surprising that we have so many beings of reason (empiriological, empiriometric, empirioschematic) that are taken a real ontologies.
 - b. #5 Faith and epistemology: The infallible certitude of faith in *supernatural revelation* rests on the ministry of the Holy Spirit. There are no defeaters to the assuring ministry of the Holy Spirit. Our assurance in the area of *supernatural revelation* does not rest on someone's interpretation of Scripture or even metaphysics of necessary being/good. Failure to make a distinction between knowing and showing has caused some Christians to lose their faith.

3. Science is wonderful when guided by first principles (sound philosophy). Look at the mess we are now do to the attempt to remove philosophy of nature and metaphysics. Philosophy needs science and science needs philosophy.

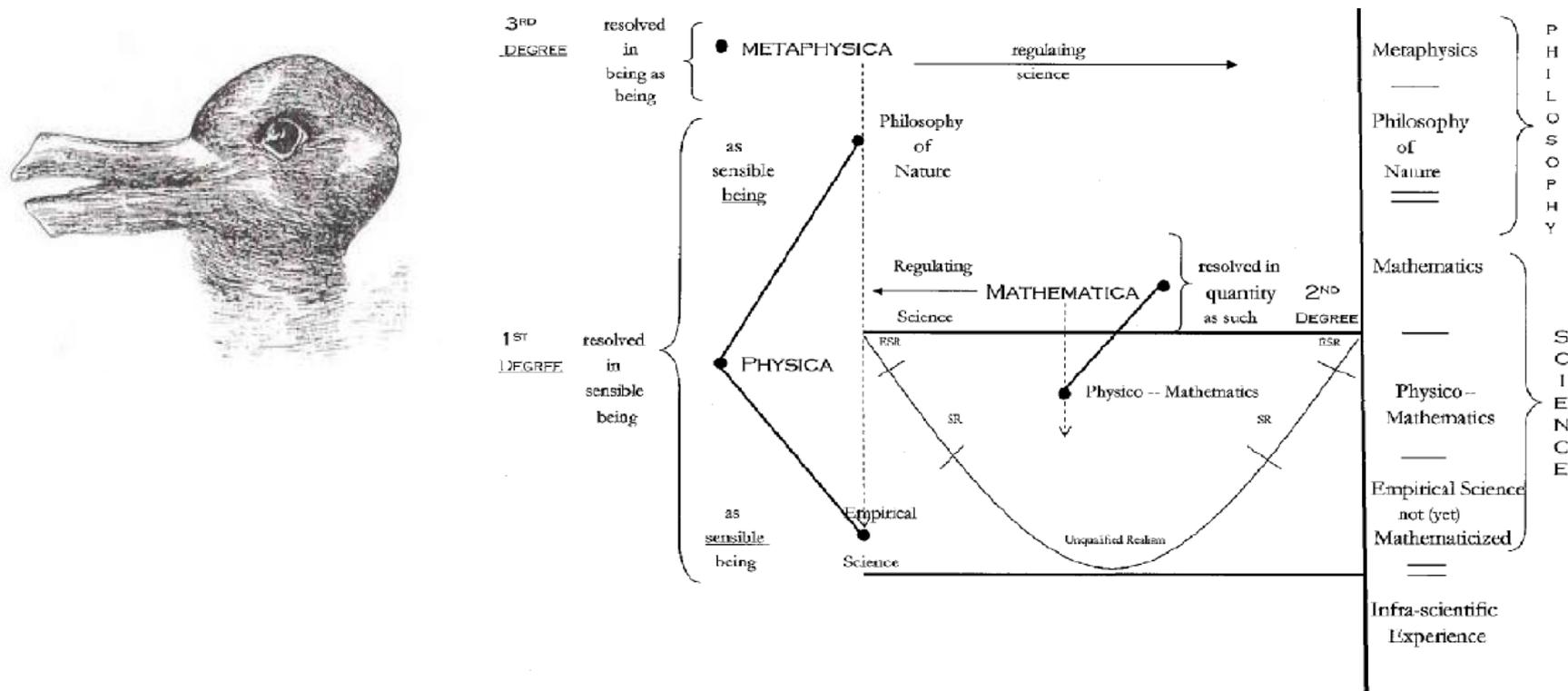
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|--------------------------|-------------------------|---------------------|---|
| 1. Epist. Relativism. | 21. Output | 41. Determinism | 61. Explanation (Hempe) |
| 2. Idealism | 22. Positivism | 42. Predictibility | 62. Hostile to humanities |
| 3. Empiricism | 23. Propaganda | 43. Demarcation | 63. No single scientific method exists |
| 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 | 65. POLang vs POMath. |
| 8. Metaphysics | 28. Ethics | 48. Paul Feyerabend | 66. Model vs. theory: extrinsic characterization or constitutive? |
| 9. Rationalism | 29. Experimentalism | 49. Schrodinger | |
| 10. Critical rationalism | 30. Explanatory scope | 50. Chemistry | 67. Food/nutrition claims |
| 11. Underdetermination | 31. IBE ("best"?) | 51. Biology | 68. Health claims |
| 12. Falsification | 32. Laws of nature | 52. Physic | 69. Symbolic logic |
| 13. Verificationism | 33. Causation (per se?) | 53. Cognition | 70. Evidence (5 theories, cf., Hertz) |
| 14. Outliers | 34. Naturalism | 54. Analytical | 71. Idealization. |
| 15. Averages | 35. Mechanism | 55. Constructivism | 72. Function. |
| 16. Neo-essentialism | 36. Reductionism | 56. Confirmationism | 73. Measurement. |
| 17. Instrumentalism | 37. Research programs | 57. Godel's theorem | |
| 18. Conventionalism | 38. Measurement | 58. Feminism | |
| 19. Value-ladenness | 39. Models | 59. Language | |
| 20. Theory-ladenness | 40. Observation | 60. Relativism | |

Realism: It is not hard to see why there is a problem with Realism given the above.

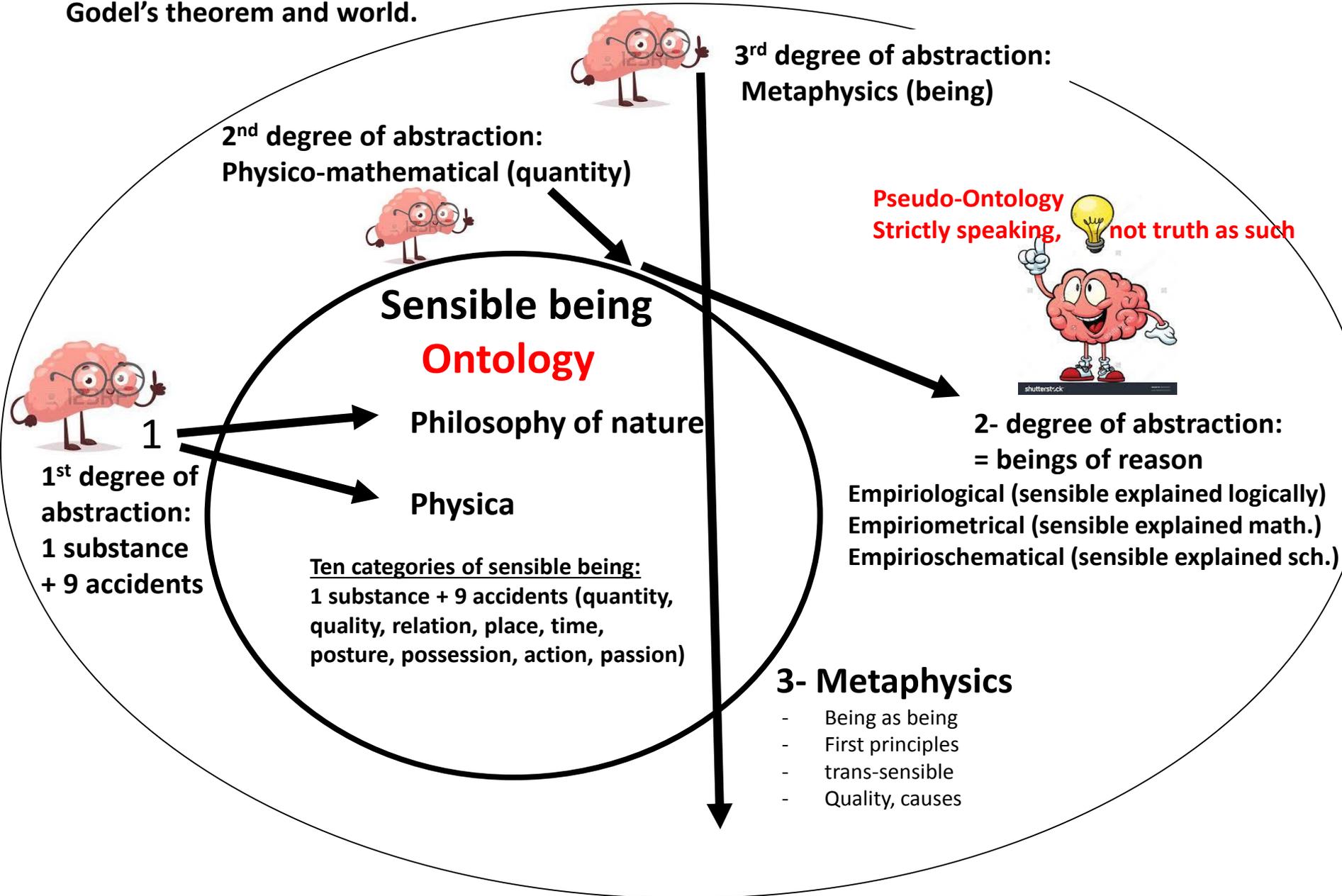
Moderate Realism: Aquinas's insight vs. Kuhn's subjectivism.

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 about whatnesses.

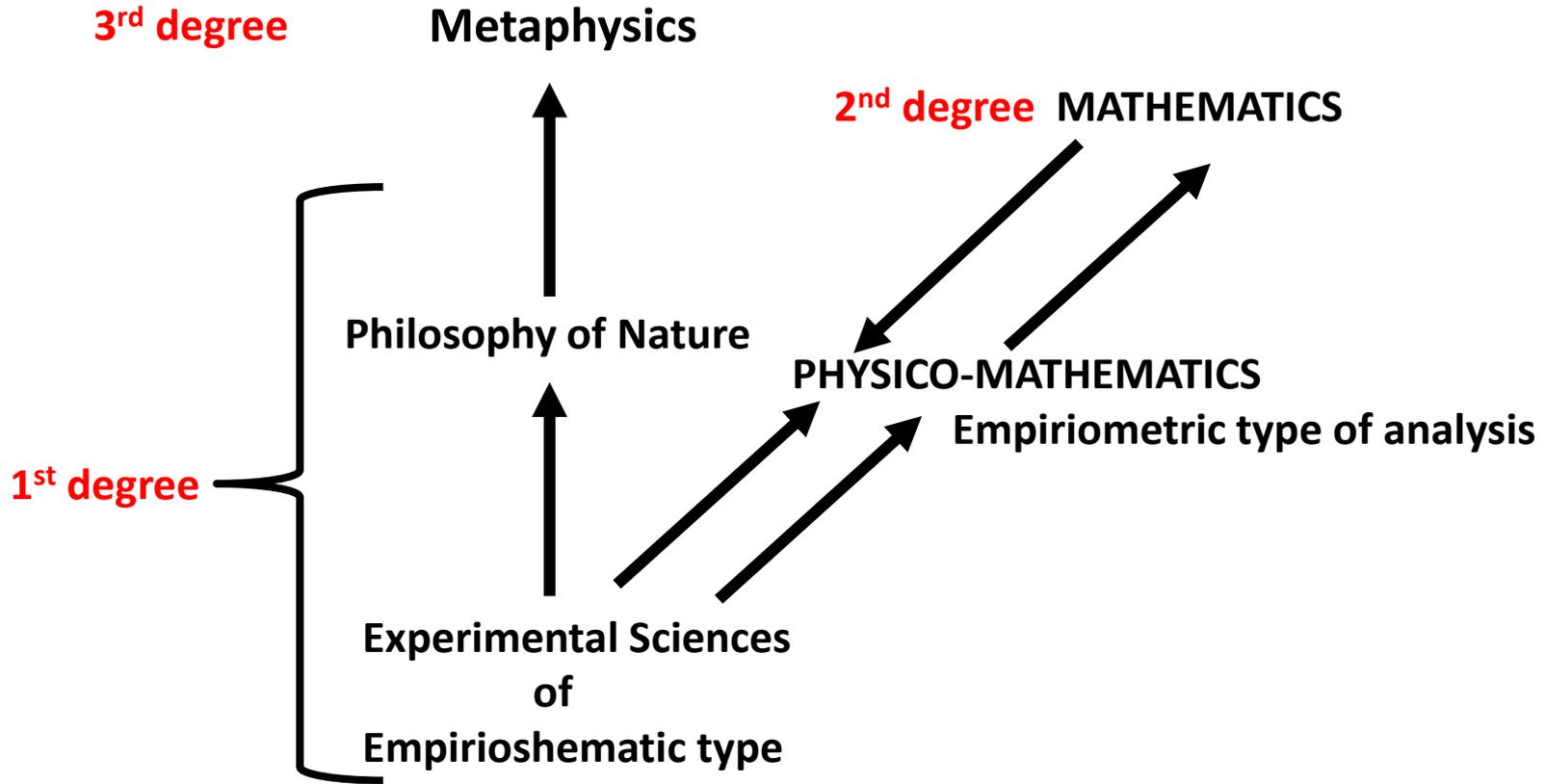
4. Technical scientific knowledge is not required to understand a correct ontological framework of realism. As we noted, our gestalt is not gained gradually by more information. We see rabbit and then duck; we see an eye of a duck, then a rabbit. When we are finished, you will see the distinctions between between the ontological versus the empiriological, empiriometric, and empirischematic worlds—and avoid Kuhn's anti-realism.



5. 3 Degrees of knowledge: Kuhn went into subjectivity because he did not make a distinction between ontology and the empiriometric realm. We have to keep them in their realm to avoid Godel's theorem and world.



6. 3 Degrees of knowledge



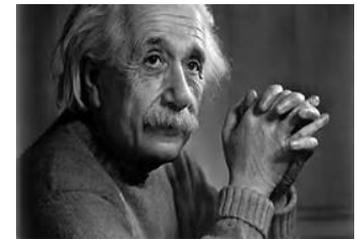
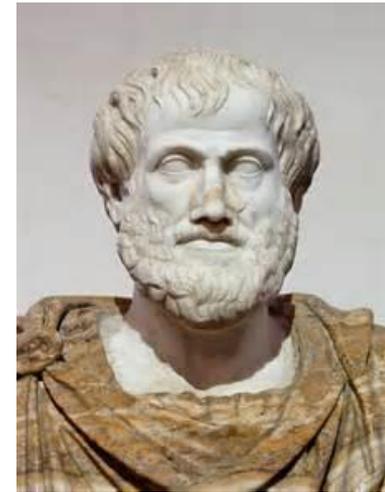
6. The three degrees of abstraction are three levels of knowledge: (1) The *physica* is resolved in the sensible, (2) the *mathematica* is resolved in imagination, and (3) *metaphysica* is resolved in the mind. Each region or worlds of intelligibility are separate.



Metaphysica (being as being)

Mathematica (quantity)

Physica (material being)



7. Science has enormous influence over what we believe and how we think.
 - 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 it. 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 and Jesus Christ, so it is not blind.
 - d. Blind faith is anything that you believe that you do not have 1st hand sensory experience of or have reasoned to through first principles. A distinction between blind faith that the world is round and knowing it is round by first principles through lunar eclipse (Aquinas).
 - e. Consider how many things we believe that fall under the category of blind faith.
 - f. When the empiriometric mode of explanation replaces real ontology, we end up in our current ontological soup.

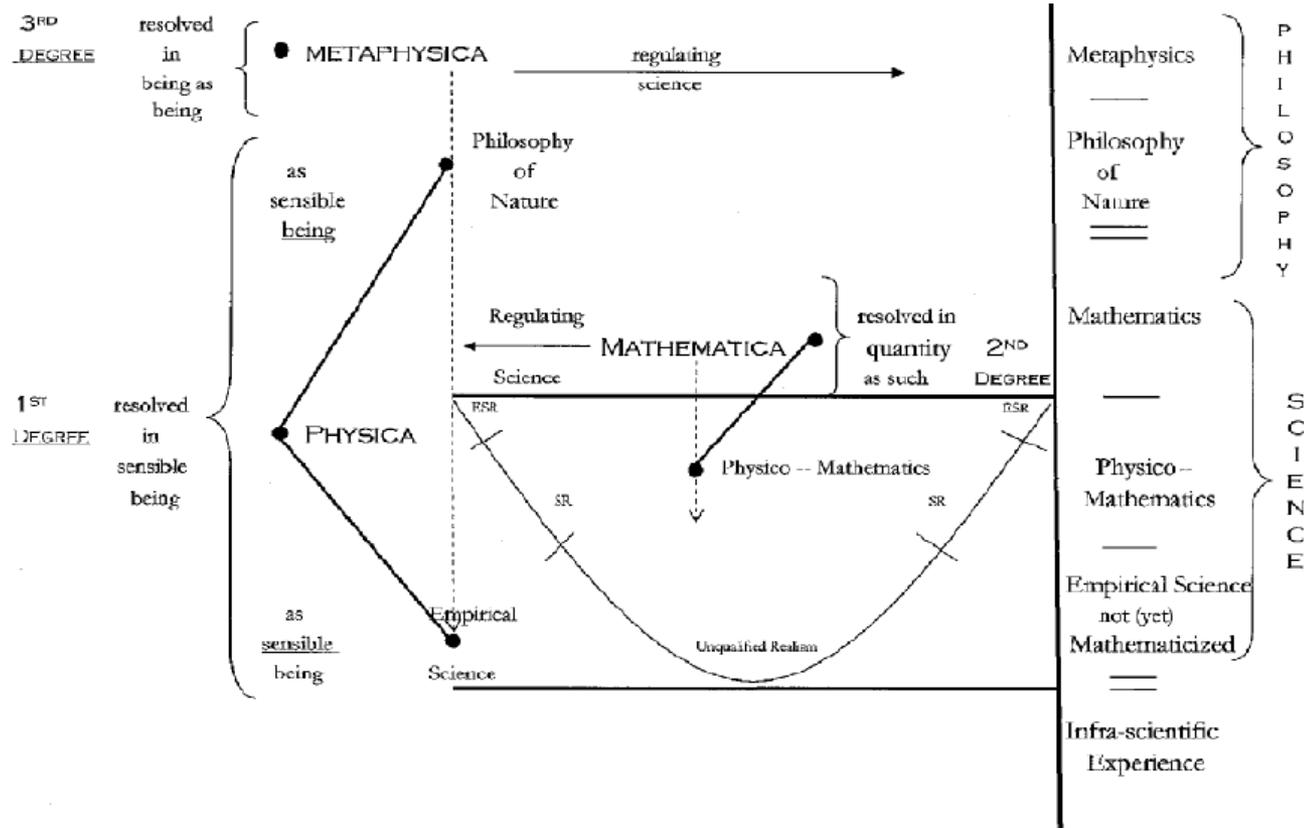
8. Note what happens when a Christian rejects philosophical realism (Luther called philosophy the Devil's Whore).

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, another 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).
- It derives from infra (below) and scientific (meaning knowledge of some degree).
 - It is experience/knowledge that has not been philosophically examined.
 - 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.
 - This is the experience of daily living, common sense.
 - 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. The probability of this being wrong may be vanishing small, 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, if you only know it through the word of another. Consider implications of Bible study.
 - 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 and cosmos. 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.

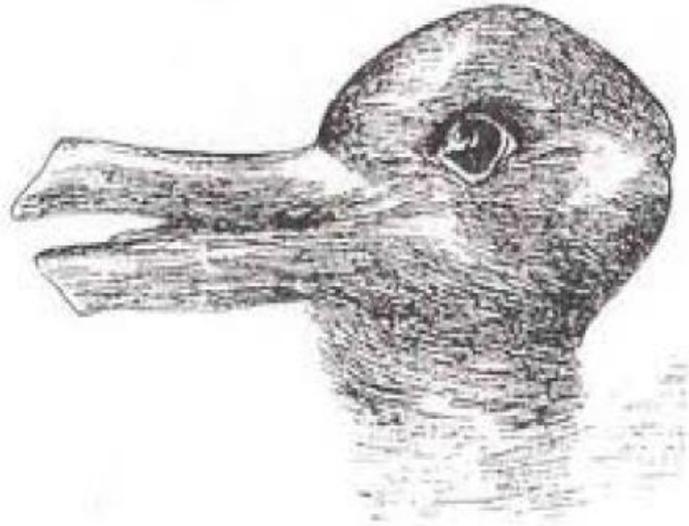
17. The fact is that every normal person has infra-scientific knowledge, even if in a haphazard way. The older we get, the more we can have. It requires no special training to grow in infra-scientific knowledge and experience—just thought and development of habits of thought. It also requires a humility 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 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.