

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
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INTRODUCTION

Romans 11:36 For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

1 Timothy 3:15 but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Outline and objectives of this Bible class:

- I. Life with God by proper knowledge and proper love. Chronological reading through the NT: 1 Thess. 2.
- II. The metaphysics of love: the intellect and the will (51).
- III. Philosophy of language: God-talk & problem of univocity.
- IV. Faith: faith and modern scientific knowledge.

I- Life with God by Proper Knowledge and by Proper Love

Chronological reading through the epistles to the Church.

1. Life with God by proper knowledge and proper love:

- a. Matthew 22:37 Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind." ³⁸ "This is *the* first and great commandment. ³⁹ "And *the* second is like it: "You shall love your neighbor as yourself." ⁴⁰ "On these two commandments **hang (κρέματα)** all the Law and the Prophets."
- b. 1 Cor. 13:3-13
- c. 1 Peter 1:6 In this you greatly rejoice, though now for a little while, if need be, **you have been grieved by various trials**, ⁷ that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, ⁸ **whom having not seen you love**. Though now you do not see *Him*, yet believing, **you rejoice with joy inexpressible and full of glory**,

2. Chronological reading of the NT: 1 Thessalonians 2 (A.D. 52).

II - Metaphysics of Love: 52

Intellect and Will: Loving God

1. Review of importance of understanding of the human intellect and will.
 - a. Proper knowledge, proper love, prudence, virtue (rational vs. sensitive nature).
 - b. Image of God and life with God *by knowledge and by love*.
 - c. Where knowledge of intelligence is defective, the love in the will also be defective.
 - d. Ignorance is always an obstacle to love, which is always conditioned by ignorance.
 - e. In the intellect, the known is in the knower after the manner of knower.
 - f. In the will, the thing is loved after the manner of the thing loved.

2. The highest and purest love of God finds its analogy in best-friend love (James 2:23; 4:4; John 15:15). Six dominant characteristics:
 - a. #1-Mutual proper 2nd person knowledge, John 15:15.
 - b. #2-Mutual benevolence: living for the glory of God, John 15:8.
 - c. #3-Mutual awareness: keen awareness of God's love, 2 Cor. 5:14; Gal. 2:20.
 - d. #4-Mutual actions: mutual acts of beneficence, Acts 5:41; Rom. 12:1-2.
 - e. #5-Mutual permanence: habitual, stable, unconditional, Hab. 3:17-18; Philip 3.
 - f. #6-Mutual fellowship: Mutual participation in goodness (thought, Word, deed, truth, life, actions, qualities, circumstances, desire)—sharing in the life of God, 2 Pet 1:4.

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)

III-Philosophy of Language (145)

The problem with univocal predication

1. Modern use of language (Cratylean, Skinnerian, Chompskian) are unbiblical and demonstratively subjective because they are all anchored in the mind, cf., “love” in Jn 3:16, 19; 2 Tim 4:8, 10.
2. We have noted that both extrinsic and intrinsic analogous God-talk fails. In the former it fails because the quality is only true in one analogate (medicine is healthy, man is healthy). It fails in the latter because it collapses into univocal predication (man is good, God is good).
3. In univocal predication, the concept has the same meaning when predicated of each. For example, when we say that an oak is a tree and an Elm is a tree, we are using tree with precisely the same/univocal meaning.
4. The problem with univocal predication of God is that “good” means the same thing in God as it is man, even if in different degrees. If the concept is univocal, then what is 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.
5. To use univocal God-talk is to created God in our image. As we have noted, God does not fall into the category of morality. It is not like God just has greater morality than man.

IV-Classical Theism 65 – The Theological Virtue of Science and Faith (20)

1. In our study of the foundations of faith, we are examining five categories of knowledge. Certainty, certainty, opinion, doubt, infallible certitude (supernatural).
 - 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. #5 Faith and epistemology:** Let us note the nature of the infallible certitude of faith-knowledge of Abraham in Genesis 22 and Heb. 11:8-16

 - b. #2 Current state of modern science:** The consensus in modern science is that it is always provisional or fallible and therefore always subject to revision. Modern science does not qualify, according to standards of A-T realism, as certitude. It would be considered a species of opinion, highly probably opinion perhaps, but opinion nonetheless (cf., wave-particle and space-time). Why is this?

(c) Some of my biggest concerns regarding modern science.

- 1) The dangerous path of modern science in arrogating to itself as the final authority in areas of ethics, religion, and what is best for man's destiny.
- 2) Destruction of man's ability to perceive ontology. This is especially true in technology, where rational value is given to facts and figures along.
- 3) The reduction of reality as such through mathematizing of phenomenon as reality or ontology as such.
- 4) Redefinition of reality and objectivity.
- 5) The big lie: brainwashing the masses and Christianity into thinking that Science as understanding structure of reality is more certain than philosophy of science.
- 6) With reductionism, philosophy is set aside and when philosophy of set aside believer lose ability to reflect on their faith and gain proper knowledge.

3. The goal of this study of the nature of science is to move the believer to a conceptual orientation of Realism. Pastors who do not teach the nature of science do a real disservice to Christians. Grasping the three degrees of knowledge is of enormous value in understanding reality and science.

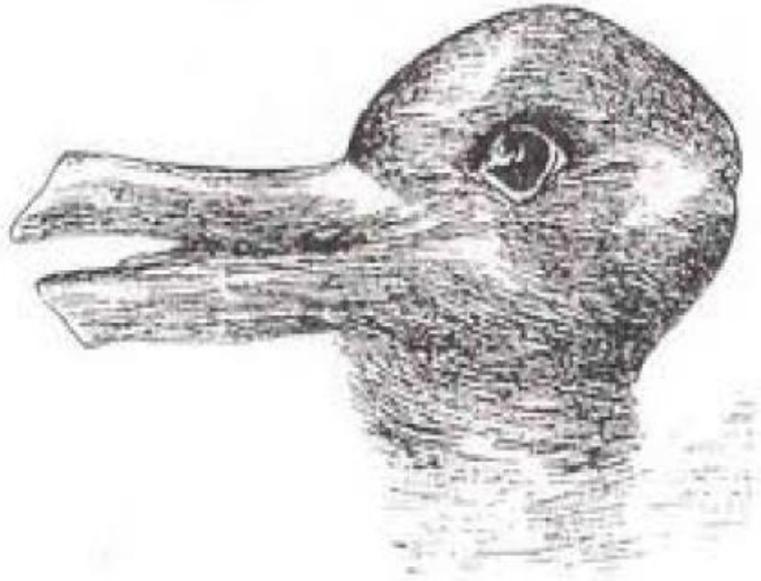
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|--------------------------|-------------------------|---------------------|--|
| 1. Epist. Relativism. | 21. Output | 41. Determinism | 61. Explanation (Hempe) |
| 2. Idealism | 22. Positivism | 42. Predictibility | 62. Hostile to humanities |
| 3. Empiricism | 23. Propaganda | 43. Demarcation | 63. No single scientific method exists |
| 4. Nominalism | 24. Bayesianism | 44. Symmetry | 64. Reality vs. phenomenon |
| 5. Paradigm | 25. Computer sim. | 45. Thomas Kuhn | 65. Reality vs. models (extrinsic?) |
| 6. Induction | 26. Pragmatism | 46. Karl Popper | 66. POLang vs POMath. |
| 7. Humeanism | 27. Social influences | 47. Imre Lakatos | 67. Food/nutrition claims |
| 8. Metaphysics | 28. Ethics | 48. Paul Feyerabend | 68. Health claims |
| 9. Rationalism | 29. Experimentalism | 49. Schrodinger | 69. Symbolic logic |
| 10. Critical rationalism | 30. Explanatory scope | 50. Chemistry | 70. Evidence (5 theories, cf., Hertz) |
| 11. Underdetermination | 31. IBE ("best"?) | 51. Biology | 71. Idealization. |
| 12. Falsification | 32. Laws of nature | 52. Physics | 72. Function. |
| 13. Verificationism | 33. Causation (per se?) | 53. Cognition | 73. Measurement. |
| 14. Outliers | 34. Naturalism | 54. Analytical | 74. Speciation and taxonomy. |
| 15. Averages | 35. Mechanism | 55. Constructivism | 75. Economics |
| 16. Neo-essentialism | 36. Reductionism | 56. Confirmationism | 76. Mathematics |
| 17. Instrumentalism | 37. Research programs | 57. Godel's theorem | 77. Psychology. |
| 18. Conventionalism | 38. Measurement | 58. Feminism | |
| 19. Value-ladenness | 39. Models | 59. Language | |
| 20. Theory-ladenness | 40. Observation | 60. Relativism | |

Realism: Certainly, as Christians should we not have confidence that God has equipped us to know the world?

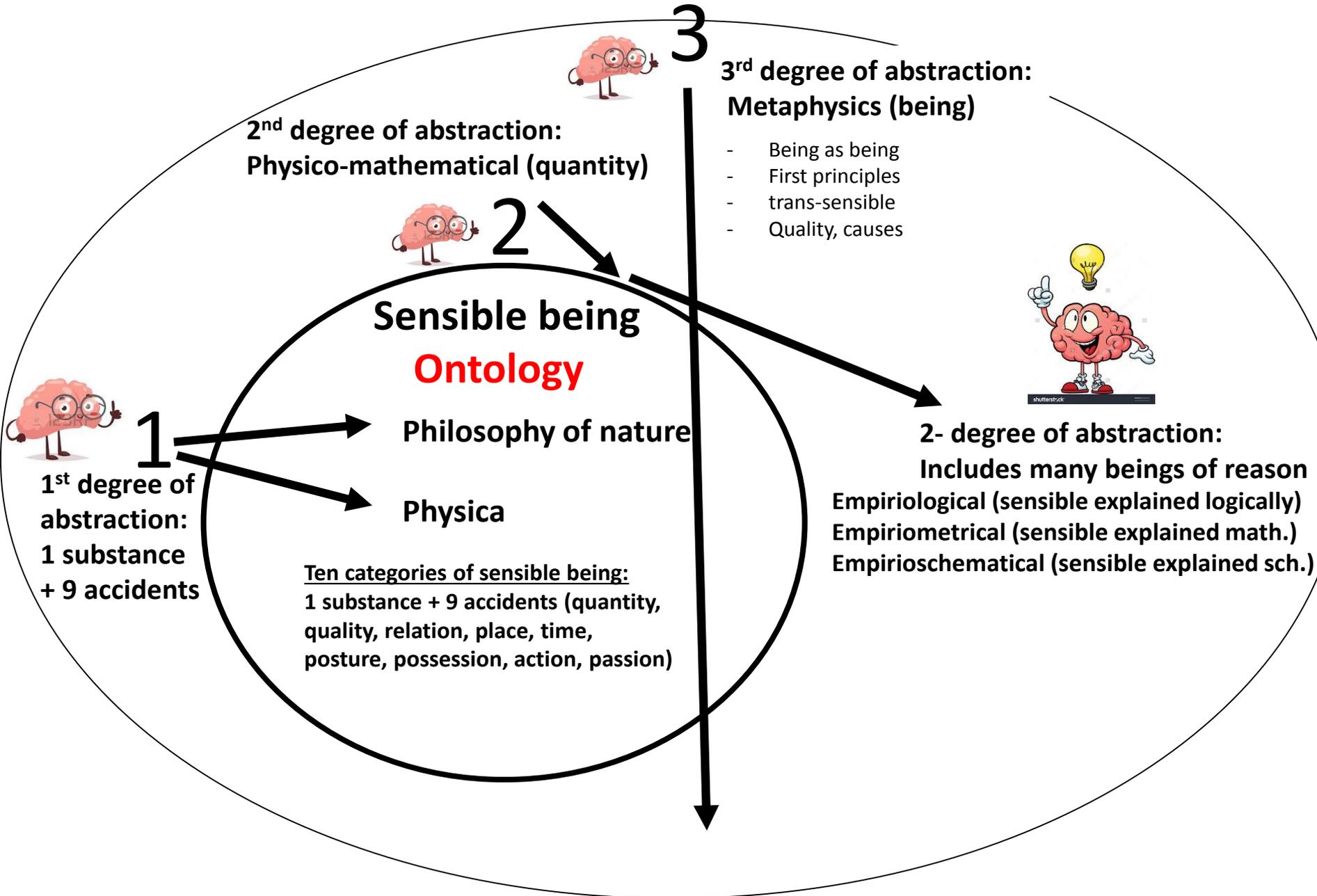
Moderate Realism: This requires understanding ontology versus beings of reason.

Anti-Realism: Thomas Kuhn; Mach, Duhem, Feyerband, Carnap, Hempe. Instrumentalism, underdetermination, Who can even define modern science? Why is it so difficult?

4. Technical scientific knowledge is not required to gain realistic scientific framework. However, what is required is understanding the three degrees of knowledge and the distinction between ontology and beings of reason. Failure to grasp the distinction between ontology and beings or reason collapses into idealism, life in Godel's theorem, anti-intellectualism, and fideism.



5. 3 Degrees of knowledge:



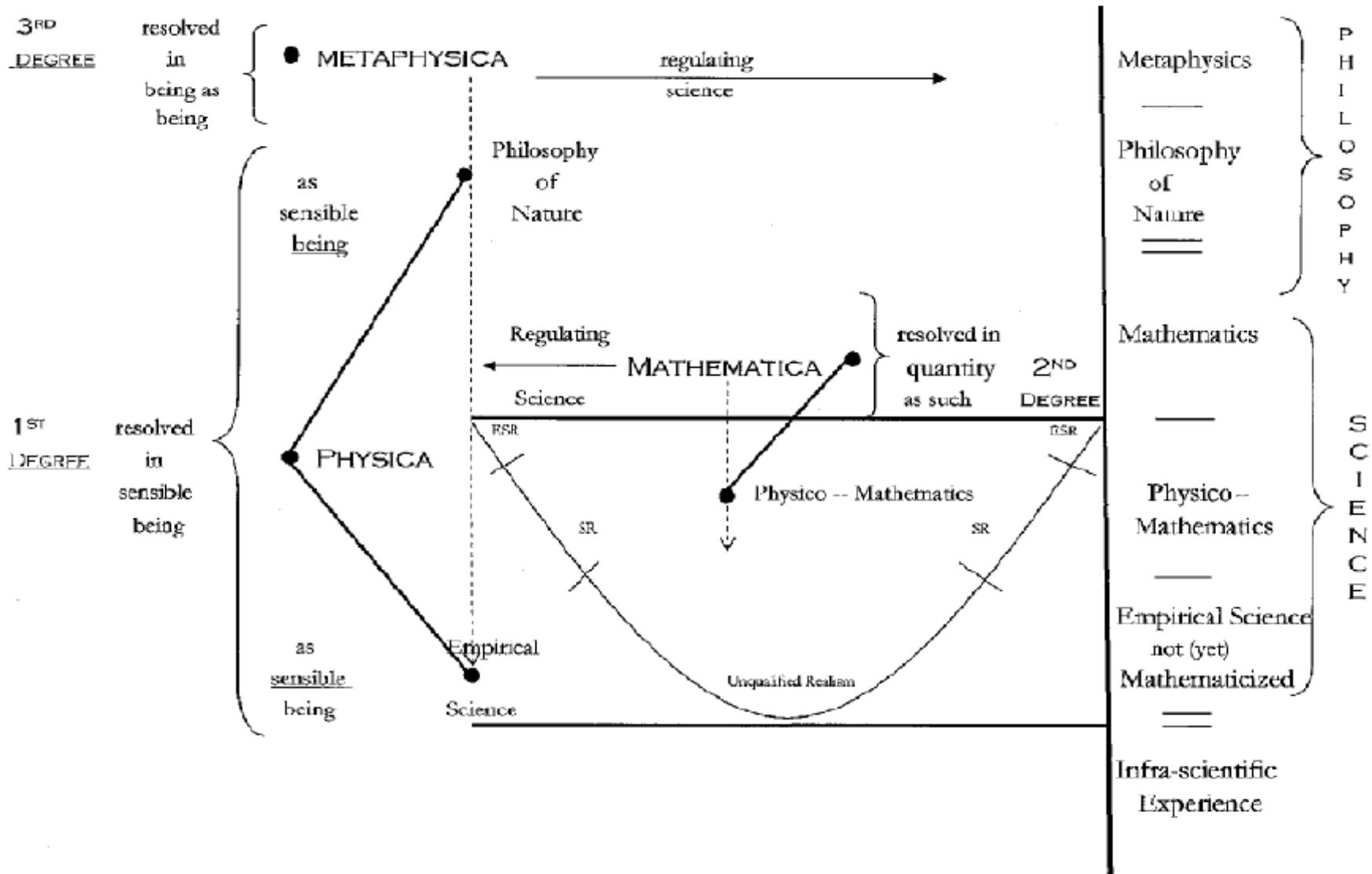
6. Ontology versus beings of reason.

- a. **Ontology.** The real being in the extra-mental world, as opposed to the output of the empiriological, empiriometric, and empirioschematic constructs. Ontology is about the real essence of things.
- b. **Beings of reason.** Those objects of thought that can only exist in the world of the mind. Examples include, dark, the square root of minus one, and second intentions (mental relations created by the mind which manipulate them like “subject” and “predicate”).
- c. **Empiriological.** The broad tool of science. It makes heavy use of beings of reason to bring sensorial data under certain organizational principles. It reflects and hides, and deals heavily in averages.
- d. **Empiriometric.** The primary mode of operation of modern physics. It is a mixed science that is formally mathematical and materially physical.
- e. **Empirioschematic.** Used heavily in chemistry and biology.

7. Two views of science and the Bible:

- a. 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.” This is an example of crass literalism of 1 Chron. 16:30; Psa. 93:1; 104:5; Psa. 19:4-6; Ecc. 1:5.
- b. 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.”

8. Review of infra-scientific experience/knowledge (the "science" before science).

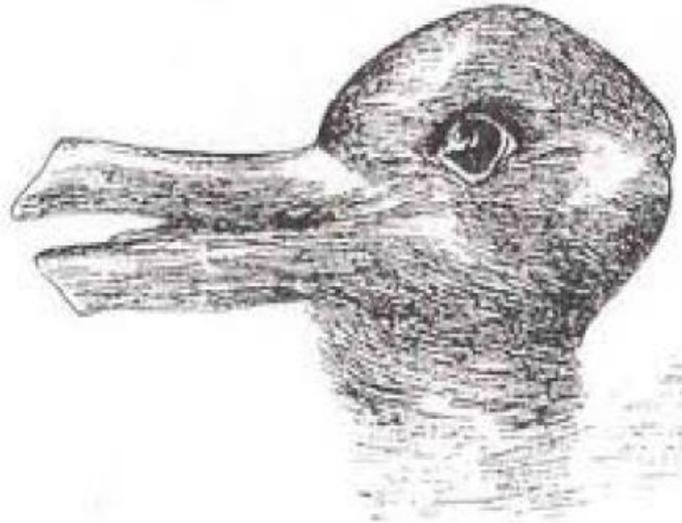


9. With infra-scientific knowledge, one makes a distinction between faith and knowledge in science. It is often hard to tell where one begins and another ends.
 - a. Improper knowledge. Improper knowledge is faith in that it is based on the word of another. This knowledge is on the level of probability. 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.

10. 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.