

Bible Doctrines (T/G/B)

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

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2 Reality
- Logic, 32
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1 Thessalonians 3; Classical Theism 66 – Virtue: The Theological Virtues of Faith and Science - 21

INTRODUCTION

Romans 11:36; Col 1:16-17; 1 Tim 3:15.

Outline and objectives of this Bible class:

- I. Life with God by proper knowledge and by proper love.
- II. Chronological reading through the NT: 1 Thess. 3.
- III. The metaphysics of love: the intellect and the will (51).
- IV. Philosophy of language: God-talk & problem of univocity.
- V. Faith: faith knowledge and scientific knowledge.

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

1. Matthew 22:37-39. 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."
2. Isa. 1:2-18; 1 Cor. 13:1-13; John 14:15.

II. Chronological reading of the New Testament.

1. Review of 1 Thessalonians 1-2.
2. 1 Thessalonians 3.

III-Metaphysics of Love: 53

Intellect and Will: Loving God

1. Six characteristics of friendship with God: (1) mutual knowledge, (2) mutual benevolence, (3) recognition of mutual benevolence, (4) mutual beneficence, (5) stability, (6) a communion/sharing. God might indeed love us, wish us good, and do good for us, but unless He makes this known to us, we will not become His friends. See John 15:14; James 2:23.
2. All communion/sharing (#6) is founded on some fellowship of life (*communicatio vitae*). We do not have a direct English equivalent for the metaphysical concept of fellowship (sharing/partaking). The foundation of this fellowship rests on grace. Grace is the *communicatio* whereby God begins to share (*communicare*) His life with us.
3. Faith/hope/love are essential to friendship love. It is impossible to be friends with someone you do not believe (faith), or think it impossible to be friends with (hope), or those they do not love. Moreover, love is not possible without faith and hope.

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)

IV-Philosophy of Language (146)

The problem with univocal predication

1. 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).
2. 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.
3. 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.
4. 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. This is a major problem in evangelicalism.

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

A. Faith-knowledge.

1. Faith-knowledge is vital to life with God, Heb. 11:6, 17-27; 2 Cor. 4:17-5:8.
2. There are proper and improper uses of “faith.” Proper description of biblical faith: faith is confidence in the truth of a statement without personal insight into the substance; faith is to be convinced without having seen; faith is conviction of the truth of a given propositions resting upon grounds insufficient to constitute direct positive knowledge; the object of faith is not apparent to the senses; the object is not obvious of its own accord; faith is not attainable either by direct perception or logical inference; in faith the believer cannot know and verify by his own knowledge the matter to which he assents; Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.
3. Even though biblical faith in comparison to direct knowledge is inferior as far as knowledge, it is not inferior with respect to the undeterred and unqualified firmness of assent.
4. When a person believes, he participates in the knowledge of the knower.

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

5. Biblical Faith-knowledge is supernatural, infallible, unconditional, and undefeatable unless the believer rejects the ministry of the Holy Spirit.
6. In biblical faith there is no exact knowledge of what is believed though there is absolute conviction.
7. Faith is unqualified acceptance of something that is true. If one says, I believe today but maybe not tomorrow, then he does not have faith.
8. Faith is always mediated and thus always rests on the testimony of someone else. The Holy Spirit is the witness concerning the things of God. There can be no mediation unless a person is receptive to God. It is criticism of God and truth that leads to rejection of faith. Faith is a function of the will and a free act of love.
9. Biblical faith is a virtue. It consists of sharing in the knowledge of God by love in His revelation. It is a free act of love. Though the knowledge is imperfect, it is absolutely certain because it is guaranteed by God.

B. Scientific knowledge: 1. Modern scientific problems. Note the issues below that modern scientists are engaged in (cf., *The Routledge Companion to Philosophy of Science*). We live in a new era of physics dominated by materialism, quantification, Heisenbergism, and rejection of PR (1st wisdom).

- | | | | | |
|--------------------------|-------------------------|---------------------|---------------------------------------|----------------------|
| 1. Epist. Relativism. | 21. Output | 41. Determinism | 61. Explanation | 81. Realism |
| 2. Idealism | 22. Positivism | 42. Predictibility | 62. Animus to humanities | 82. Anti-Realism |
| 3. Empiricism | 23. Propaganda | 43. Demarcation | 63. No scientific method | 83. Infinite options |
| 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 | 78. Rhetoric vs. demonstration. | |
| 19. Value-ladenness | 39. Models | 59. Language | 79. A priori science. | |
| 20. Theory-ladenness | 40. Observation | 60. Relativism | 80. A posteriori science. | |

Realists. For realists, all theoretical entities have existence outside of the mind.

Anti-realists: For anti-realists all theoretical entities are mental constructs.

Moderate/Eclectic Realism: This position is one where one is realist about some things and anti-realist about others. While the first two tend to be globalistic, I know of no realist who believes everything in a formula refers to a being in reality, or any antirealist who believes every symbol refers to external reality. It is critical to make a distinction between ontological beings and beings of reason, like logical beings

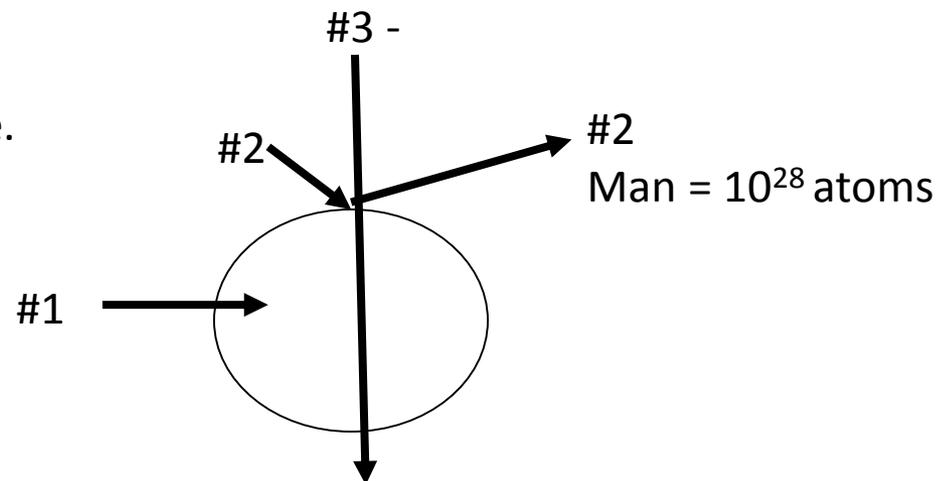
B. Scientific knowledge.

2. The superiority of philosophical realism extends to every area of knowledge—science, God, and the spiritual life. It is comprehensive and all about the real. It includes both human cognition and operates from *a posteriori* knowledge. It is not a humanly devised system. It is more like an organism. It is all about real. True knowledge is always about reality, not about knowledge. Knowledge is not about knowledge.
3. Human cognition possesses different dimensions, though all integrated: breadth, length, height, depth (Eph. 3:18).
4. Overview of the 3 degrees of knowledge.

#1: Physica.

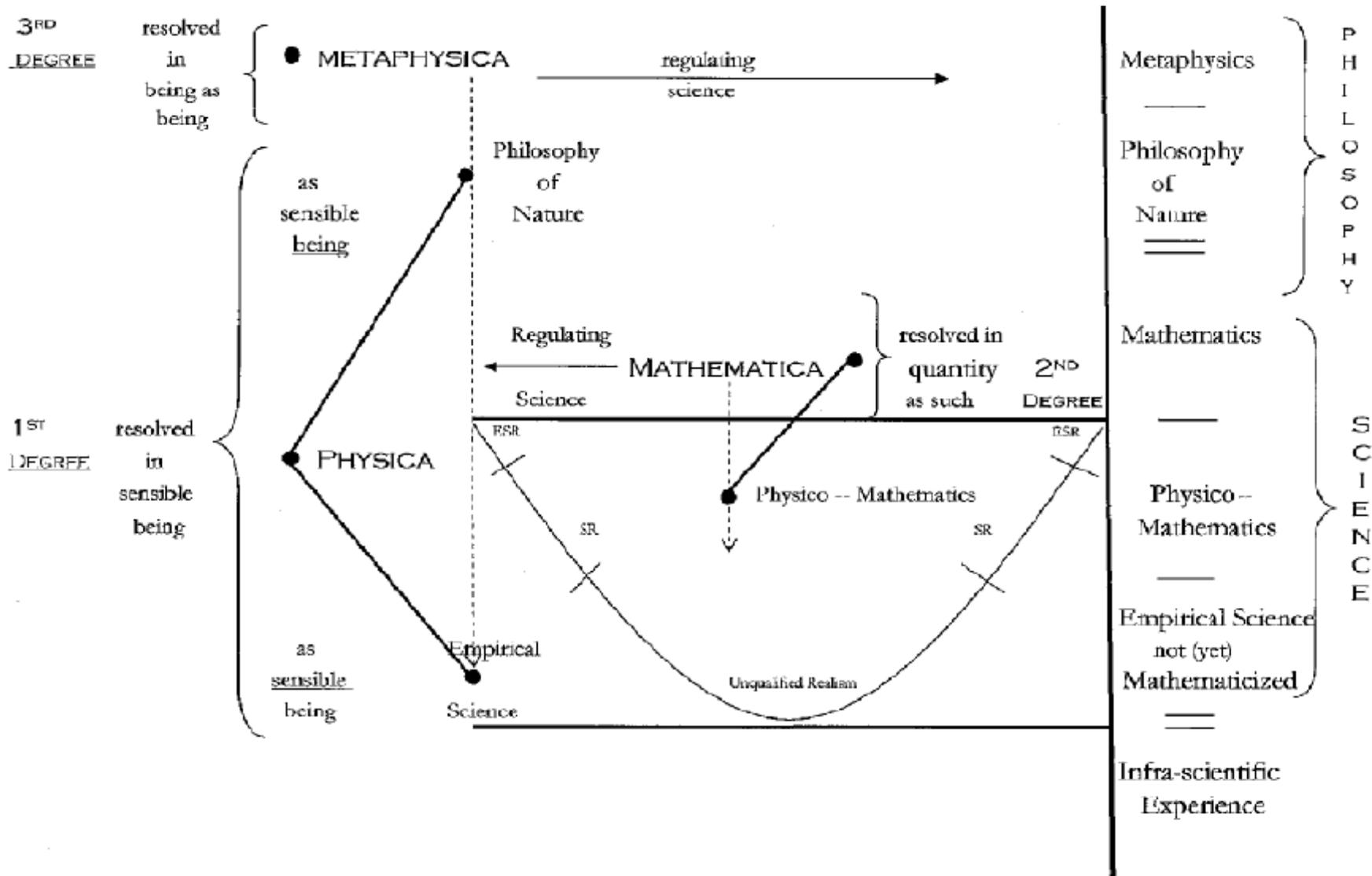
#2: Mathematica.

#3: Metaphysical.



4. First degree of knowledge: The first degree of knowledge is when sensible being is rendered either in terms of its being (which is the philosophy of nature) or in terms of its sensible properties (which makes it an object of empirical science).
5. Second degree of knowledge: In the second degree of knowledge, being is resolved in quantity as it prescind from matter entirely and is dealt with in terms of methodologies proper to the mathematical sciences.
6. Third degree: The third degree of knowledge is guided by the habit of metaphysics wherein questions regarding being as such are explored. It is at this level that one discusses what it means for things to exist, have natures, be material or immaterial, etc.

7. The three degrees and modern science and knowledge.



8. The distinction between ontology (real beings) and beings of reason.
9. The distinction between classical, a posteriori science (Aristotle/Aquinas/Galileo/Harvey/Newton) and modern rationalistic (mathematical, specialized) science. Let us never forget the broad meaning of science: “knowledge,” so we do not substitute quantity for quality as in man.
10. Look at reality. How could modern scientific measurements ever be used to teach that God does not exist?
11. The realism vs. antirealism debate.
 - a. Realists believe, for various reasons, that our best scientific theories give us a true or approximately true picture of the way the world really is. The strongest argument is the “no miracles argument.” They believe the goal is truth.
 - b. Anti-realists, for various reasons, reject this claim in favor of some other position (e.g. science as problem solving (*a la* Laudan) or science as empirically adequate constructs (*a la* van Fraassen)). The strongest argument is history of science. They think it is all about what works.

12. Although many Christians are antirealists, this tends toward anti-intellectualism and undercuts confidence in God, destroying confidence in man's ability to know, rule, and have dominion over the world (Gen. 1:26, 28).
13. Moreover, anti-realism destroys confidence in seeing God in creation as per Romans 1:20 and Psalm 19. This pernicious effect is also a reason we have such wrong views on the nature of man, creation, and things like love.
14. In anti-realism, there is no robust place for apologetics.
15. The contemporary approach by the ID movement and creationists is ineffective because merely pointing out anomalies is not sufficient to motivate scientists to throw away certain theories like Neo-Darwinism. Moreover, the problem is not really methodological naturalism as such.
16. What is needed is a new framework. Philosophical realism resolves the issue in a way that is compatible with methodological naturalism.

17. **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.
18. **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”). Logical constructs are beings of reason.
19. **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.
20. **Empiriometric.** The primary mode of operation of modern physics. It is a mixed science that is formally mathematical and materially physical.
21. **Empirioschematic.** This mode of explanation is closer to the material representation.

22. Two views of science and the Bible:

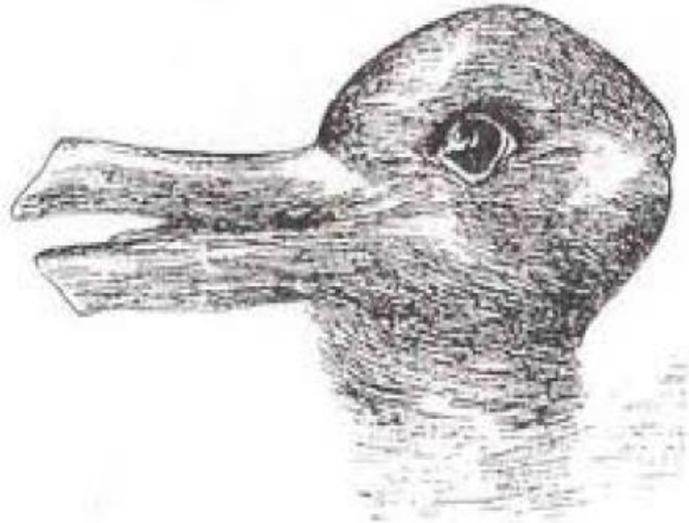
- a. Martin Luther: “There is talk of a new astrologer who wants to prove that the earth moves and goes around instead of the sky, the sun, the moon, just as if somebody were moving in a carriage or ship might hold that he was sitting still and at rest while the earth and the trees walked and moved. 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.”

23. 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.

24. More on 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.