

## 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

6 Hermeneutics  
5 Language 147  
4 Epistemology 32  
Existence 50  
History 50  
3 Metaphysics 32  
Trans. 50  
2 Reality  
- Logic, 32  
- Truth, 32  
1 Realism – 32

# 1 Thessalonians 4; Classical Theism 67 – Virtue: The Theological Virtues of Faith and Science - 22

## INTRODUCTION

Acts 17:28; Col. 1:13-17; Rev. 5:9-12; 2 Cor. 10:3-5; 1 Tim 3:15; Matt. 5:12-16; 1 Cor. 11:24-25

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

- I. Life in *God by proper knowledge and by proper love.*
- II. Chronological reading through the NT: 1 Thess. 4.
- III. The metaphysics of love: the intellect and the will (54).
- IV. Philosophy of language. Analogical predication: Referential multivocality.
- V. Classical theism: Faith-knowledge and scientific knowledge.

**Preparation for the Word of God.** What really changes a believer's attitude: 1 John 1:7 or 1:9?

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

1. Jesus Christ shows us the point of Scripture: Matthew 22:37-39. Also see Rom 13:8-10; John 14:15; 1 John 3:16-17;
2. Materialism, sensatism, and covetousness destroy love for Jesus Christ and results in loss of special privileges with Christ for all of eternity, 1 John 2:15; Matt. 6:24; Eph. 5:3-5; 1 Cor. 6:9-10; 1 Tim 6:6-19, Hos. 4:6; Rev. 3:20-21; 22:3-4.
3. The CCL is remains unaffected by the DOL because it lives above sensatism (and lower appetites), Hab. 3:17-19; 1 John 4:10-11; Gal 2:20-21; 2 Cor. 5:14.
4. True love for God is always relational and requires internal integration (Acts 13:22). Only Christ makes this possible.

## **II. Chronological reading of the New Testament.**

1. Review of 1 Thessalonians 1-3.
2. 1 Thessalonians 4.

### III-Metaphysics of Love: 54

#### Intellect and Will: Loving God

1. Is it OK for Christians to ignorant about the intellect, will, the nature of man, and love?
2. There are two requirements for closeness to God that is found in best friendship love
  - a. Mutual communication.
  - b. Internal integration.
3. It is the Holy Spirit who establishes us as friends of God and the CCL.
  - a. The HS communicates to us the mind and will of God (1 Cor. 2:12-16; 1 John 4:13).
  - b. The HS brings about our psychic integration around God as our Good (John 14:26; 15:26; 16:7; Gal 5:22-23; Rom. 14:17).

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.

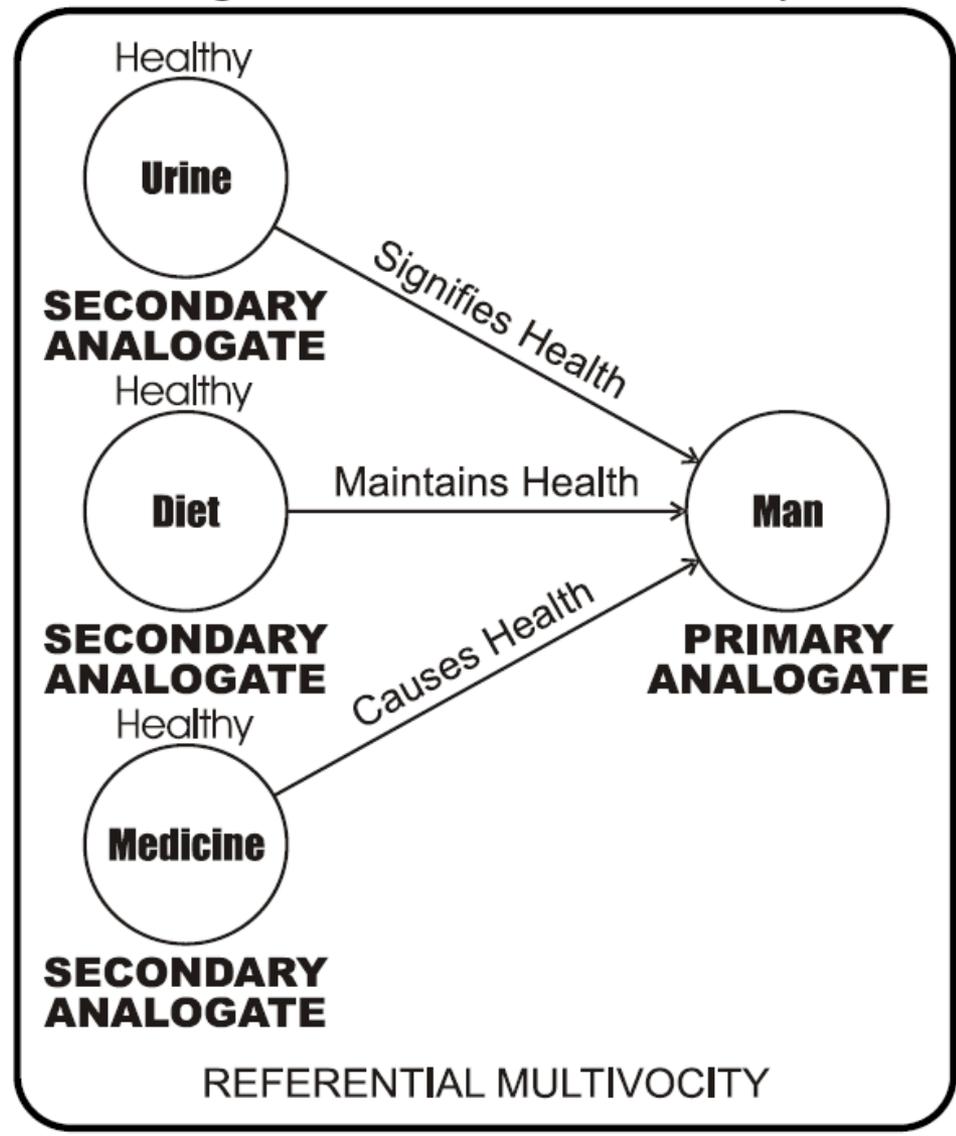
Intentionality and semiotics

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

# IV-Philosophy of Language (147)

## Analogical Predication: Referential multivocicity

1. Is it OK for Christians to have pagan, material, and subjective views of language and reality?
2. With failure of intrinsic and extrinsic analogical predication, we move to referential multivocicity (AA).
3. In referential multivocicity the same name is used but the meanings are partly different and partly the same: different as to the modes of relation and the same as regards to which the relation is directed: to be significant of health and to be productive of health are different ways of being related to health, but the health itself is one: and the varied meanings of being have something common, substance, to which all of the meanings are reduced.



## V-Classical Theism 67 – The Theological Virtue of Science and Faith (22)

- A. Faith-knowledge. We need to make a distinction between proper and improper uses of “faith.” Consider how sloppy, thin, and pagan “faith” is viewed among contemporary Christians. Is this OK to view faith as primarily about feelings rather than content? Is it OK to view faith merely relational? Or to view faith as all about logical necessity
1. Faith-knowledge is vital to life with God, Heb. 11:6, 2 Cor. 4:17-5:8; 1 Thess. 1:3, 8, 3:2, 5-7, 10; 5:8. Faith is both demanded and necessary for any relationship. In faith one shares in knowledge of the knower.
  2. The essence of faith is to believe someone and to believe something. The believer accepts a given matter as real and true on the testimony of someone else. Historically these two elements have been isolated and played off against one another with Greco-Christians referring to believing proposition and Jewish-Christians the personal element. Both are involved in true faith.
  3. True Faith or belief can never be halfhearted. Men can be compelled to do a good many things. And there are a good many things that man can do in a halfhearted fashion, even against his will.

## V-Classical Theism 65 – The Theological Virtue of Science and Faith (22)

4. One can believe only if one wishes to. Faith only takes place in absolute freedom. There may be plenty of compelling arguments, but no argument in itself can force any person to believe. No one believes except of his own free will.
5. Faith is not formally the result of a logical process; it is precisely not simply a conclusion from premises (Matt 11:28-30; Rev. 22:17). One may regard something one says as absolutely true, but still not accept it in the way of faith. The will always takes precedence in the cognition of faith.
6. The will has the property of wanting, affirming, loving, what already exists. Love is the fundamental principle of all volition and the immanent source of every manifestation of the will. We believe because we love what is.
7. The intellect is about truth and the will is about the good.

## B. Scientific knowledge: Does Christianity extend to the domains of science?

1. Overview of modern scientific landscape. It is now universally agreed that there no longer exists a scientific method and there is no longer an agreed definition of science. There are at least two reasons for this: (1) rejection of first philosophy and (2) the replacement of philosophy of nature with mathematizing of reality. Yet, consider attitude of many Christians. Consider 2 Cor. 10:3-5.

- |                          |                         |                     |                           |                      |
|--------------------------|-------------------------|---------------------|---------------------------|----------------------|
| 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/phenomenon    | 84. Darwinism.       |
| 5. Paradigm              | 25. Computer sim.       | 45. Thomas Kuhn     | 65. Reality/models        | 85. Neo-Darwinism    |
| 6. Induction             | 26. Pragmatism          | 46. Karl Popper     | 66. POLang vs POMath.     | 86. Meth Naturalism  |
| 7. Humeanism             | 27. Social influences   | 47. Imre Lakatos    | 67. Food/nutrition claims | 87. Meta Naturalism  |
| 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) |                      |
| 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            |                      |
| 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/demon.       |                      |
| 19. Value-ladenness      | 39. Models              | 59. Language        | 79. A priori science.     |                      |
| 20. Theory-ladenness     | 40. Observation         | 60. Relativism      | 80. A posteriori science. |                      |

## B. Scientific knowledge.

2. Should Christians develop a view of science or retreat into anti-intellectualism, nominalism, and sensatism in the name of Christ? As Christians we have virtually lost metaphysical capacity for science and for personal contemplation of *Esse-Christ*. Is this OK? Is it OK for our faith-knowledge to be cognitive empty?
3. Modern status of science: Thomas Kuhn, “There is, I think, no theory-independent way to reconstruct phrases like ‘really there;’ the notion of a match between the ontology of a theory and its ‘real’ counterpart in nature now seems to me illusive in principle. Besides, as a historian, I am impressed with the implausibility of the view.
4. The major question in the realist/antirealist debate, “Do the theories of science give a literally true model of the way the world is, or do they merely provide useful fiction, calculating devices, or convenient summaries of sensory experience that “work” (help us control nature, predict phenomena, and so on)?

## B. Scientific knowledge.

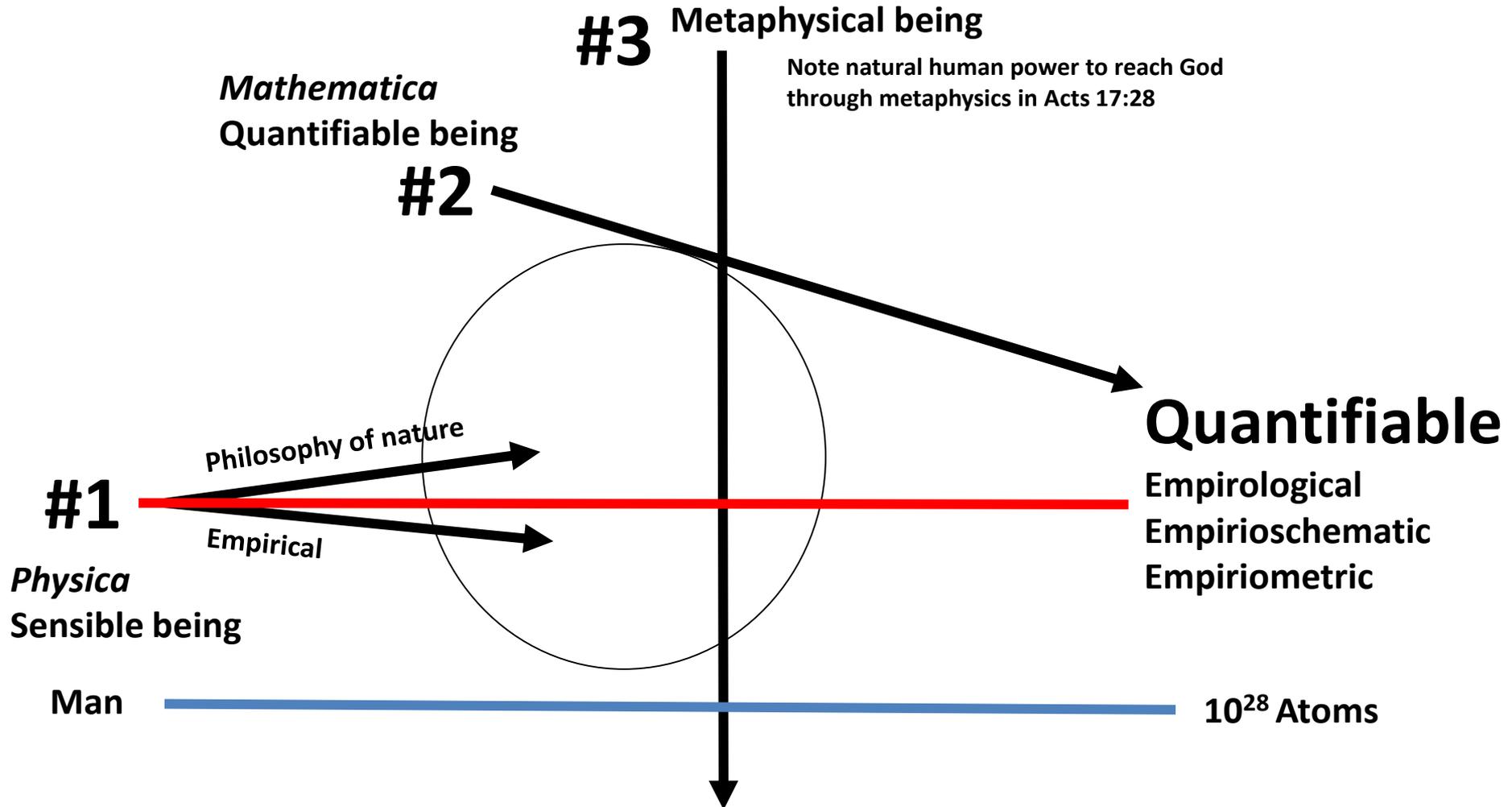
5. Modern scientists and Christians are increasingly moving toward antirealism. However, the Christian cannot become an antirealist without undermining knowledge of God (Rom 1:20; Psa. 19), Christian apologetics (Luke 1:1-4), and the spiritual metaphysical life.
6. No Christian should ever accept the view that truth men gain about themselves and the world are in conflict with the truths God has revealed. Realism shows the compatibility of faith and reason and the way they mutually help one another.

## **B. Scientific knowledge.**

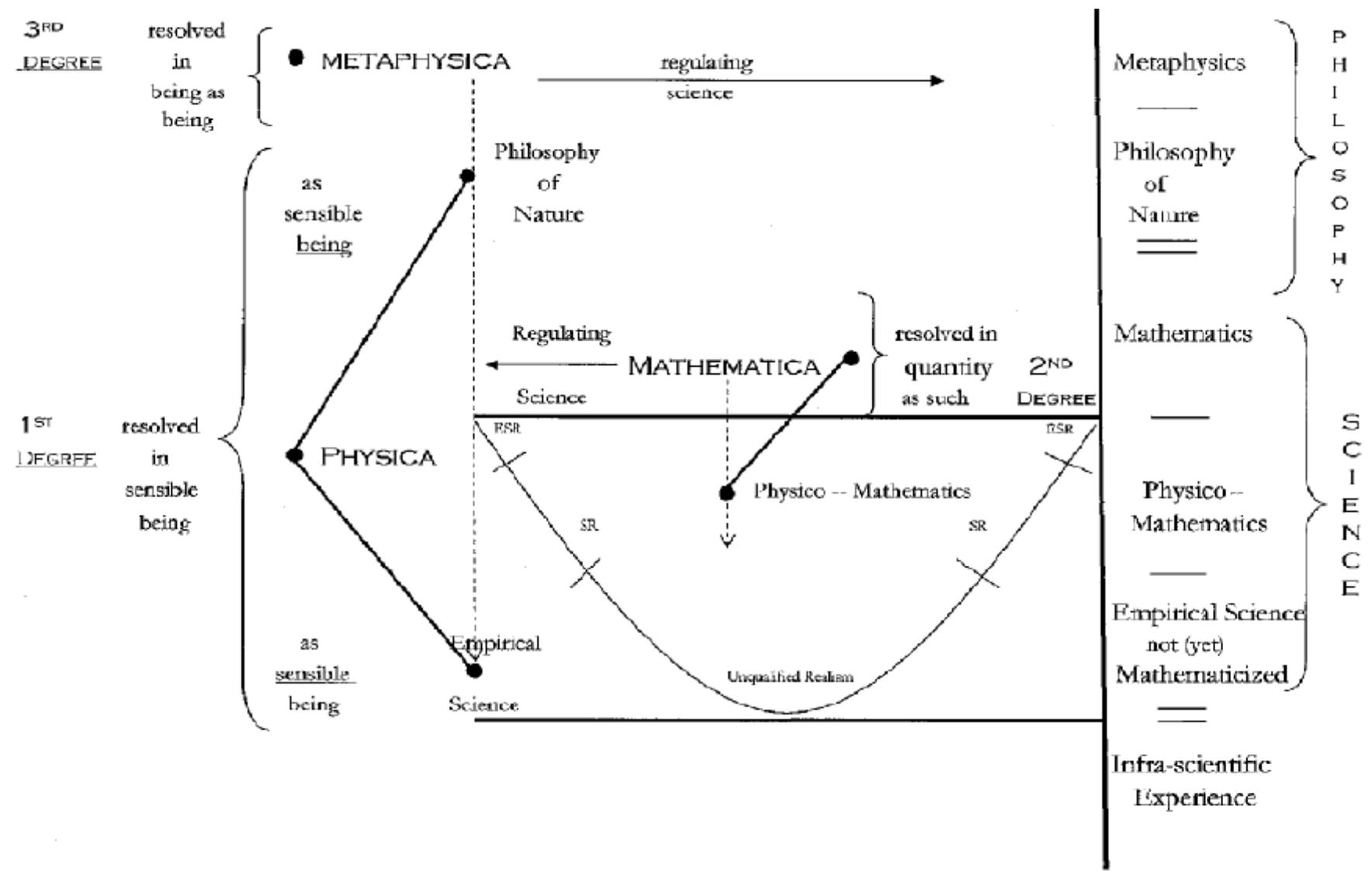
7. The need for POS based on realism for society, for our children, for all scientists, for ID movement, for creationism, and for a deep, rich and contemplative spiritual life with God.
  
8. Human cognition, though integrated , possesses different dimensions: breadth, length, height, depth (Eph. 3:18). We are examining its height measured in three degrees. PR not only provides a realistic account of reality but of human cognition and knowledge as such.

## B. Scientific knowledge.

9. The three degrees of knowledge illustrated.



10. The three degrees of knowledge and modern science.



11. Review of terms and concepts needed to gain metaphysical capacity for science and the spiritual life.
  - a. First degree of knowledge.
  - b. Second degree of knowledge.
  - c. Third degree of knowledge.
  - d. Ontology.
  - e. Beings of reason.
  - f. The distinction between classical, a posteriori science (Aristotle/Aquinas/Galileo/Harvey/Newton) and modern *a priori* rationalistic/Cartesian (mathematical, specialized) science.

- g. Empirolological.
- h. Empiriometric.
- i. Empirioschematic.
- j. Infra-knowledge.
- k. Proper knowledge.
- l. Improper knowledge.
- m. Blind faith.

- n. Godel's theorem.
- o. Methodological naturalism.
- p. Metaphysical naturalism.
- q. Essence.
- r. Accidents.

- s. Truth.
- t. Sensorial knowledge.
- u. Intellectual knowledge.
- v. Eclectic realism/antirealism.
- w. ID movement.
- x. Nominal definition.
- y. Realist definition.
- z. Problem of induction.

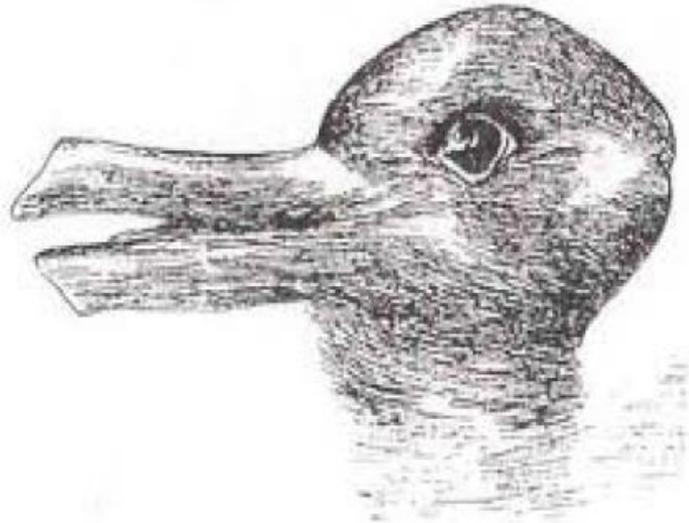
## 12. Two views of science and the Bible.

- 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. We are still living in the curse of Luther’s nominalism, which leads to very thin Christianity.
- b. Galileo, another Christian (A-T), 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.” He did all of His work in methodological naturalism.

13. 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 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 eventual 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.