

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 5; Classical Theism 68 – Virtue: The Theological Virtues of Faith and Science - 23

INTRODUCTION

Rev 3:20-21; John 10:9-10; 2 Cor. 10:3-5; 1 Tim 3:15; Matt. 5:13-16; Psa. 73:24-25.

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. 5.
- III. The metaphysics of love: the intellect and the will.
- IV. Philosophy of language. Analogical predication: Referential multivocity.
- V. Classical theism: Faith-knowledge and scientific knowledge.

Preparation for the Word of God. When does a believer really change his attitude and walk with God? in 1 John 1:7 or 1:9?

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

1. Life in God by proper knowledge and proper love: Matthew 22:37-39; Rom. 13:8-10; John 14:15; 1 John 3:16-17; 4:7-12.
2. Life in materialism, sensatism, and coveteousness destroys Christian faith in and love for God, culminating in loss of eternal privileges with Christ, 1 John 2:15; Matt. 6:24; Eph. 5:3-5; 1 Cor. 6:9-10; 1 Tim 6:6-12, Hos. 4:6.
3. Overview of the love of God as relational and the need for internal integration (Acts 13:22)?

II. Chronological reading of the New Testament.

1. Review of 1 Thessalonians 1-4.
2. 1 Thessalonians 5.

III-Metaphysics of Love: 55

Intellect and Will: Loving God

1. The priority of love for God and the need to understand ontology of the intellect and will.
2. Review: We have noted that the highest love one can have with God is a best friendship love. We have also noted that the Holy Spirit is the one who establishes us as friends of God. The HS makes it possible for man to first know God (salvation) and then grow closer to God (sanctification). He works on both the intellect and the will and brings integration.
3. The Holy Spirit inclines our minds to know God and our wills to love God as our greatest good. He inclines our wills to see and love the true good. In the process, He brings the psychic integration that is required to love God (John 14:26; 15:26; 16:7; Gal 5:22-23; Rom. 14:17). He is the Helper (παράκλητος)
4. Fundamental to loving any person is to affirm his existence. Love for God is to affirm His existence and goodness. Moreover, when we love God, we participate in God's love for Himself. Moreover true love for God is for Himself and not because of the good He does for us, or for any other reason.
5. Failure to love God leads to loss of faith, Gal. 5:6.

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.

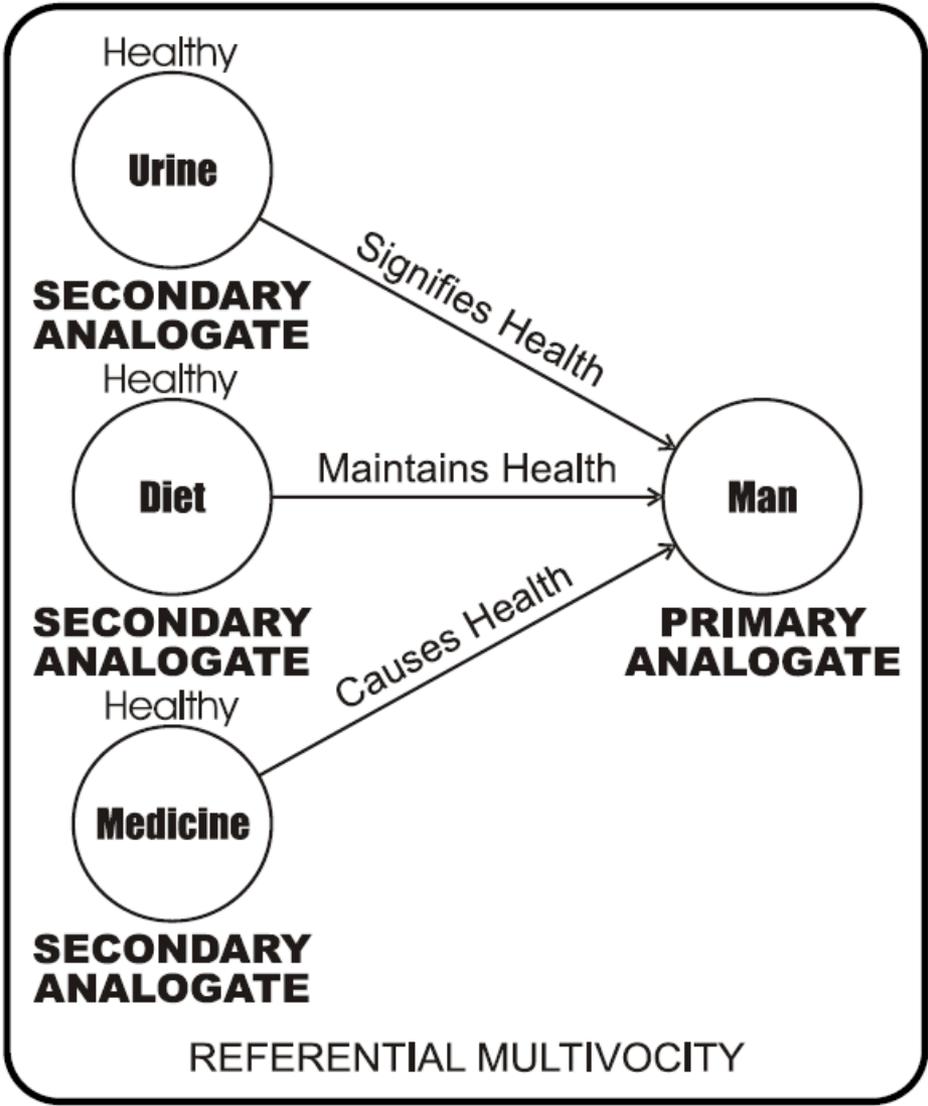
Intentionality and semiotics

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

IV-Philosophy of Language (148)

Analogical Predication: Referential multivocity

1. Since we are people of the Book, we must understand how language works with reality: POL, and the problem of idealism.
2. Review of failure of extrinsic and intrinsic analogical predication.
3. In referential multivocity (Aquinas): 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.
4. Overview of the goodness of God and lack of capacity for language for proportionality; thus, the need for analogical understanding.



V-Classical Theism 68 – The Theological Virtue of Science and Faith (23)

A. Faith-knowledge.

1. The need for and nature of biblical faith (Heb. 11:6; 2 Cor. 4:17-5:8; Rev. 21:6-8; John 6:35; 7:37; 14:1-8; 16:8-11; Matt. 11:28; 22:37; Luke 7:36-50).
2. Proper and improper use of faith can lead to much confusion. Often “faith” is used for believing something one knows directly, “I believe I am teaching at FBC.” This is not the proper use of faith. Faith always operates through some medium. Moreover, the existence of God is more a matter of knowledge. Faith pertains to supernatural revelation.
3. The exercise of faith in God of the Bible is primarily about the will seeing something good and moving the intellect to assent. This means that faith is about love. And this means that without love for God, faith will experience attrition.
4. Man cannot be compelled to love against his will; hence, man cannot be compelled to put faith in God. Faith is a free act. No argument, not matter how compelling can actually bring anyone to believe in someone else.

5. To believe means to participate in the knowledge of the knower. If there is no one who sees and knows, then, properly speaking there can be no one who believes.
6. Faith cannot establish its own legitimacy; it can only derive legitimacy from someone who knows the subject matter of His own accord. By virtue of contact, belief is transmitted to the believer.
7. Belief is by its very nature something *secondary*. Wherever belief is meaningfully held, there is someone else who supports the believer; and this someone cannot be a believer. Before belief, there must be a direct seeing and knowing. These take precedence over belief. Faith cannot be elevated into being the ultimate. Seeing for ourselves one gains more contact with reality is in greater possession of reality than by faith alone.

8. While seeing is better than faith, when we do not have the object before us, and faith is offered, it is an all or nothing proposition—this is the question each man confronts: belief or nonbelief. Consider all of the knowledge that we would lose by rejecting everything we did not have first hand knowledge of (cf., shape of our continent).
9. However, when the one who is capable of grasping reality far more than one could obtain for oneself, then believing is surer than seeing. This is true in divine things as well as human areas. Belief has the extraordinary power of endowing the believer with knowledge that would not be available to him by the exercise of his own power.
10. Before we, as believers, accept the testimony of another, we must be sure that he has authentic knowledge of those things that we accept by faith. If he himself is only a believer then we are misplacing our reliance.

A. Scientific knowledge: Should Christians be interested in science? Is Christianity about the whole truth or just spiritual principles? Do we have anything to offer society with regard to science and truth? Should we follow the dichotomized, anti-intellectual trends in Christianity? Do we have anything to say about ultimate reality as such? We need to have an acquaintance with modern science as well as understand classical, realist view of reality. Why do believers, even doctrinal believers, say that science plays a magisterial role over the Bible and philosophy? Only the realist view is firmly grounded in reality (a posteriori) knowledge (cf., 3 Degrees).

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|--------------------------|-------------------------|---------------------|---------------------------|----------------------|
| 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. Creationism | 65. Reality/models | 85. Neo-Darwinism |
| 6. Induction | 26. Pragmatism | 46. ID science | 66. POLang vs POMath | 86. A priori |
| 7. Humeanism | 27. Social influences | 47. Eliminativism | 67. Food/nutrition claims | 87. A posteriori |
| 8. Metaphysics | 28. Ethics | 48. Reductionism | 68. Health claims | 88. Parmenides |
| 9. Rationalism | 29. Experimentalism | 49. Schrodinger | 69. Symbolic logic | 89. Heraclitus |
| 10. Critical rationalism | 30. Explanatory scope | 50. Chemistry | 70. Evidence (5 theories) | 90. Aristotle |
| 11. Underdetermination | 31. IBE ("best"?) | 51. Biology | 71. Idealization. | 91. Aquinas |
| 12. Falsification | 32. Laws of nature | 52. Physics | 72. Function. | 92. Bacon |
| 13. Verificationism | 33. Causation (per se?) | 53. Cognition | 73. Measurement. | 93. Descartes |
| 14. Outliers | 34. Naturalism | 54. Analytical | 74. Speciation | 94. Ayer |
| 15. Averages | 35. Mechanism | 55. Constructivism | 75. Economics | 95. Karl Popper |
| 16. Neo-essentialism | 36. Reductionism | 56. Confirmationism | 76. Mathematics | 96. Kuhn |
| 17. Instrumentalism | 37. Research programs | 57. Godel's theorem | 77. Psychology. | 97. Lakatos |
| 18. Conventionalism | 38. Measurement | 58. Feminism | 78. Rhetoric/demon. | 98. Feyerabend |
| 19. Value-ladenness | 39. Models | 59. Language | 79. Meth naturalism | 99. Michio Kaku |
| 20. Theory-ladenness | 40. Observation | 60. Relativism | 80. Met naturalism | 100. Measuring God? |

B. Scientific knowledge.

1. As far as positions with regard to modern science, as I see it, there are three live options in modern science.
 - a. Scientific realism: the view that successful scientific theories are true or approximately true model of the theory-independent world.
 - b. Scientific antirealism: the view that science works—it solves problems, gives us predictions, allows us to control nature and describe observations simply—but that its success does not indicate that scientific theories are true or approximately true.
 - c. Eclecticism: the view that one adopts realism or antirealism on a case-by-case basis, depending upon the intelligibility of the object known.

B. Scientific knowledge.

2. Modern science can no longer be defined. There are no set of necessary and sufficient conditions for something to count as science. There is no such thing as *the* scientific method that can be used to draw a line of demarcation between science and non-science. Nothing about science essentially excludes philosophical or theological concepts from entering into its very fabric. This means that creationism, in principle, cannot be excluded from being a science.
3. As far as limits of science, scientism—the view that science alone is a rational approach to the world that secures truth—has manifestly been proven to be false. The weakened epistemic value of modern science has deprived it from its former claim to dominate or overrule theology or philosophy. We now live in the era of dialogue rather than monologue.

B. Scientific knowledge.

4. 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.
5. The burning 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.

6. Many modern scientists and Christians are increasingly moving toward antirealism. However, the Christian cannot become a strong antirealist without undermining knowledge of God (Rom 1:20; Psa. 19), Christian apologetics (Luke 1:1-4), and the spiritual metaphysical life.
7. 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.

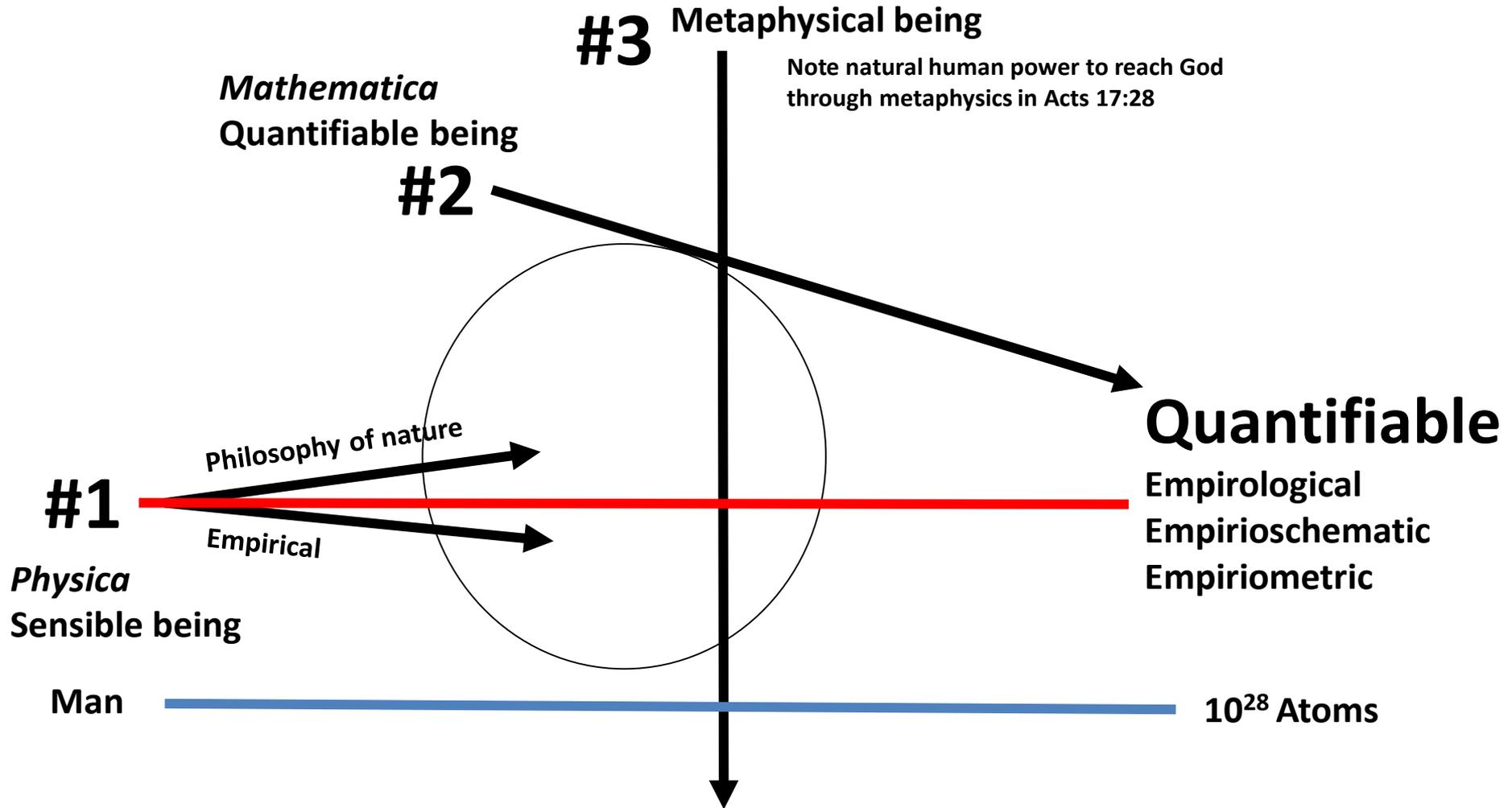
B. Scientific knowledge.

8. 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.

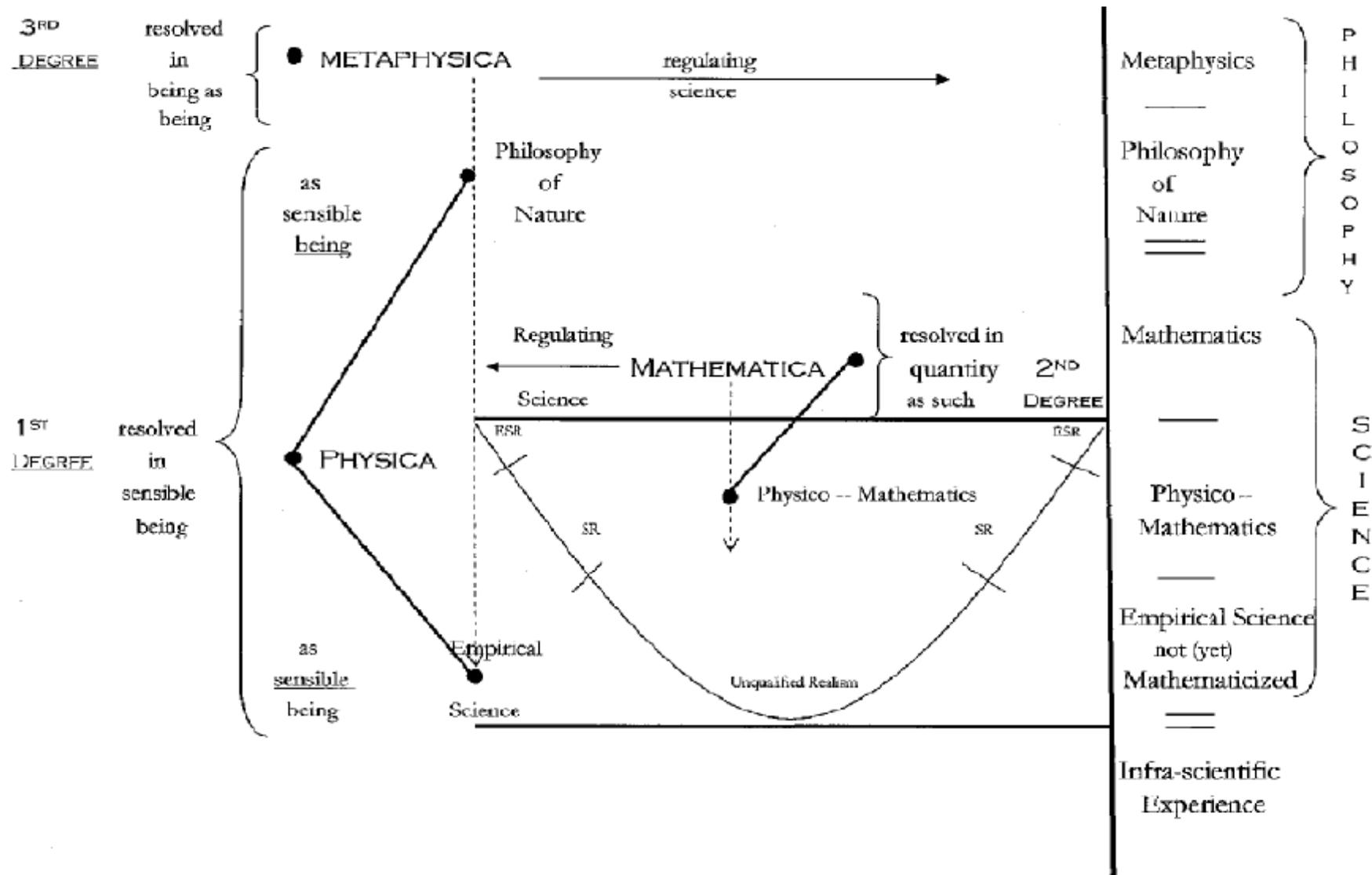
9. Human cognition, though integrated , possesses different dimensions: breadth, length, height, depth (Eph. 3:18). We are examining its height measured in three degrees. PR not only provides a realistic account of reality but of human cognition and knowledge as such.

B. Scientific knowledge.

10. The three degrees of knowledge illustrated.



11. The three degrees of knowledge and modern science.



12. 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.

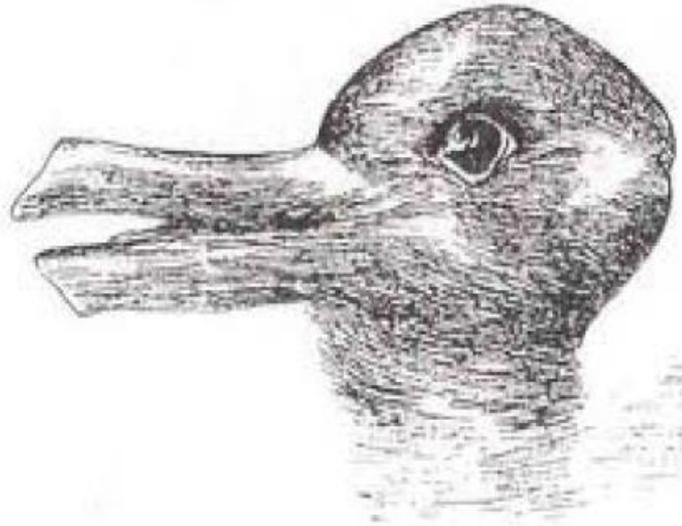
13. Two views of science and the Bible.

- 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.

14. 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.