

## 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 149  
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Existence 50  
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3 Metaphysics 32  
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2 Reality  
- Logic, 32  
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1 Realism – 32

## 2 Thessalonians 1; Classical Theism 69 – Virtue: The Theological Virtues of Faith and Science - 24

### INTRODUCTION

Acts 20:26-32; 2 Tim. 3:15-4:4; Psalm 1; Matt. 5:13-16; Psa. 73:24-25.

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

- I. Life in *Christ by 2<sup>nd</sup> person proper knowledge and by proper love.*
- II. Chronological reading through the NT: 2 Thess. 1 .
- III. The metaphysics/ontology of love: the intellect and the will.
- IV. Philosophy of language. Analogical predication: Metaphysical analogy.
- V. Classical theism: Faith-knowledge and scientific knowledge.

**Preparation for the Word of God.** Illustration of the difference between walking in 1 John 1:7 and the conduit approach of 1:9 when it comes to evil (absence of good).

## **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; 1 Cor. 13:1-7, 13; 1 John 4:7-12; 1 Cor. 2:9.
2. The highest and most personal love for God is in a second-person relational love with Jesus Christ, Gal. 2:19-20; 1 Cor. 1:1-2; 2 Cor. 12:8-9; John 5:23; 10:3; Rev. 5:9-10. True love is more than benevolence. Wishes are admirable but cheap. True love leads to beneficence.

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

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

### III-Metaphysics of Love: 56

#### Intellect and Will: Loving God

1. Review: The intellect provides the specificity of love and the will provides the act of love. Without love, the will will not be moved to faith or hope in God. We have noted that the highest kind of love for God is best friendship love.
2. Before there can be friendship love with God, man's internal fragmentation must be healed. Integration around God takes place through the ministry of the Helper on both the intellect and the will (John 14:26; 15:26; 16:7; Gal 5:22-23).
3. The greatest content and greatest object of love for God is found in Jesus Christ as per the Christ-centered life. Christ is the treasure trove of relationship with God *par excellence*, John 1:14-18; Heb. 1:1-3; Col 2:1-3; Rev. 3:20-21.
4. The believer's love for God brings about a union with God, a union that brings experiences of delight and joy at attaining the object of desire, which is experiential union with God. This enjoyment of God, though partial in this life, brings about union of affections and joy as it attains God.

## 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.

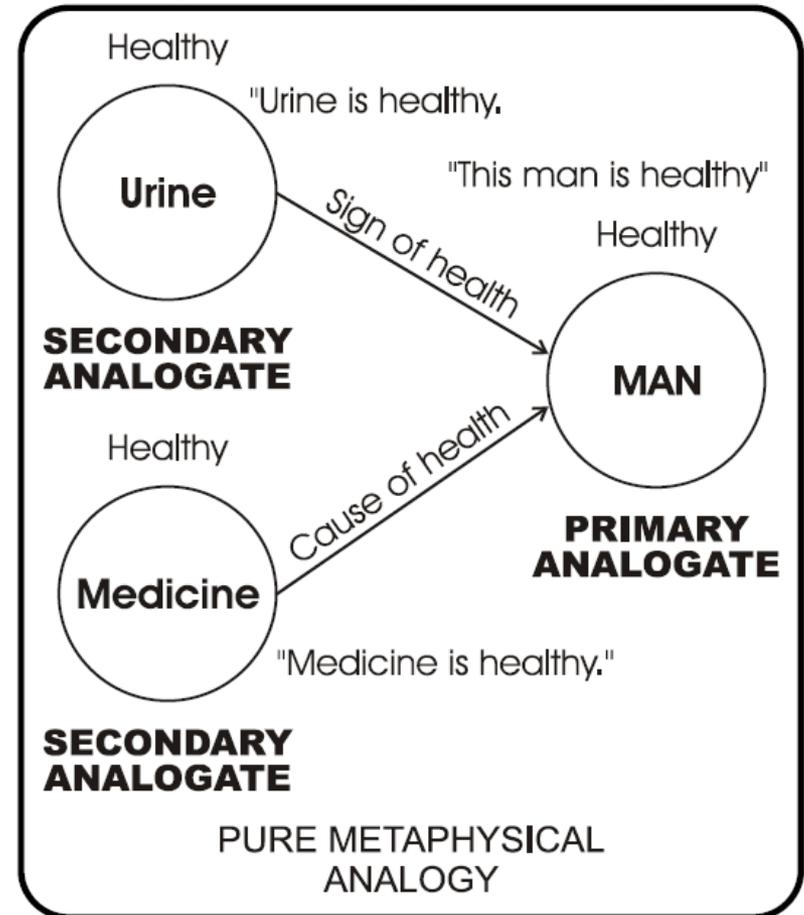
### Intentionality and semiotics

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

# IV-Philosophy of Language (149)

## Analogical Predication: Referential multivocity

1. *Rem tene, verba sequentur* ("Grasp the thing and the words will follow," Cato the Elder (234-149 BC)). My twofold goal in POL: unlearn idealism and learn realism.
2. Metaphysical analogy is a special kind of referential multivocity (multiplicity of meanings) for God-talk, which does not suffer from univocity. It is gained through judgment of relationships rather than concepts.
3. In the example of the predication of the term 'healthy' of urine, medicine, and man, the term has its proper meaning only with reference to man. Next time we will see how this works with the goodness of God and man.



## V-Classical Theism 69 – The Theological Virtue of Science and Faith (24)

### 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. 11:28-30; 22:37; Luke 7:36-50; Rom 2:1-24; Acts 16:31; Isa. 55:1; 6:5; Rom. 1:18-32; Psa. 16:2; 73:24-25).
2. Faith is act of the will to a perceived good. It is not primarily logical/intellectual, though it moves the intellect to assent. The determining factor of the intellect in accepting the God of the Bible is the will's view of what is good. In each case, the goodness of God is always the dominant issue for the will.

3. The fact that the issue of faith is the will, not the intellect, raises epistemological questions. While there is acknowledged epistemological problem in science, the “problem” in Christianity different in that it 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).
4. The solution to the epistemological problem of faith determining what one accepts in reality is resolved in understanding the convertibility of being and good and God as the necessary being/good. Man’s will is designed to seek the good that exists, this points to God. Moreover, it is God who moves the will to believe from first order desire to second order volition, Acts 17:27; John 16:8-11; Acts 10. No man can come to the Father apart from God’s efficacious power, John 6:22-59.

5. The term “faith” is often used incorrectly. For example, it is incorrectly used for knowing something, and it is also used of having faith in someone else who is merely exercising faith. We know that God exists through first principles, but believe in the God of the Bible by believing in the one who knows: Jesus Christ. The act of knowledge and faith are different.
6. In true faith, a person participates in the knowledge of a knower. If there is no one who sees and knows, then, properly speaking there can be no one who believes.
7. This participation in the knowledge of the knower includes an act of trust. This is a free act for no one can compel anyone to trust someone. This free act means that one is just as free to nonbelieve.

8. While seeing is generally better than faith, this is not the case when the knower is better able to understand and relay the knowledge than the one who knows by faith.
9. Given that faith always involves mediation, no believer is certain on the basis of evidence as such. Faith is not from direct and clear cognition of the object of faith in itself.
10. Faith involves is thinking with assent. It is a mental reaching out.
11. The certainty of the believer cannot possibly stretch farther than the insight and the reliability of the witness on whom he depends. The reason for the certainty with regard to Jesus Christ is due to the transcendent ministry of the HS. It is not due to the content of knowledge, which he does not have access to.

## A. Contemporary Scientific knowledge: My concern for the spiritual lives of Christians, the two options, what I can provide, and the two parts to the solution. The goal: Romans 1:20.

- |                          |                         |                           |                      |                        |
|--------------------------|-------------------------|---------------------------|----------------------|------------------------|
| 1. Epist. Relativism.    | 26. Pragmatism          | 51. Biology               | 61. Mathematics      | 101. Bas Van Fraassen  |
| 2. Idealism              | 26. Social influences   | 52. Physics               | 62. Psychology.      | 102. No Sci definition |
| 3. Empiricism            | 27. Ethics              | 53. Cognition             | 63. Rhetoric/demon   | 103. No 1 Sci method   |
| 4. Nominalism            | 28. Experimentalism     | 54. Analytical            | 64. Meth naturalism  | 104. Creation Science  |
| 5. Paradigm              | 29. Explanatory scope   | 55. Constructivism        | 65. Met naturalism   | 105. Quantum insanity  |
| 6. Induction             | 30. IBE ("best"?)       | 56. Confirmationism       | 81. Realism          |                        |
| 7. Humeanism             | 31. Laws of nature      | 57. Godel's theorem       | 82. Anti-Realism     |                        |
| 8. Metaphysics           | 32. Causation (per se?) | 58. Feminism              | 83. Infinite options |                        |
| 9. Rationalism           | 33. Naturalism          | 59. Language              | 84. Darwinism        |                        |
| 10. Critical rationalism | 34. Mechanism           | 60. Relativism            | 85. Neo-Darwinism    |                        |
| 11. Underdetermination   | 35. Reductionism        | 61. Explanation           | 86. A priori         |                        |
| 12. Falsification        | 36. Research programs   | 62. Animus to humanities  | 87. A posteriori     |                        |
| 13. Verificationism      | 37. Measurement         | 63. No scientific method  | 88. Parmenides       |                        |
| 14. Outliers             | 38. Models              | 64. Reality/phenomenon    | 89. Heraclitus       |                        |
| 15. Averages             | 39. Observation         | 65. Reality/models        | 90. Aristotle        |                        |
| 16. Neo-essentialism     | 41. Determinism         | 66. POLang vs POMath      | 91. Aquinas          |                        |
| 17. Instrumentalism      | 42. Predictibility      | 67. Food/nutrition claims | 92. Bacon            |                        |
| 18. Conventionalism      | 43. Demarcation         | 68. Health claims         | 93. Descartes        |                        |
| 19. Value-ladenness      | 44. Symmetry            | 69. Symbolic logic        | 94. Ayer             |                        |
| 20. Theory-ladenness     | 45. Creationism         | 70. Evidence (5 theories) | 95. Karl Popper      |                        |
| 21. Output               | 46. ID science          | 71. Idealization.         | 96. Kuhn             |                        |
| 22. Positivism           | 47. Eliminativism       | 72. Function.             | 97. Lakatos          |                        |
| 23. Propaganda           | 48. Reductionism        | 73. Measurement.          | 98. Feyerabend       |                        |
| 24. Bayesianism          | 49. Schrodinger         | 74. Speciation            | 99. Michio Kaku      |                        |
| 25. Computer sim.        | 50. Chemistry           | 75. Economics             | 100. Math morality   |                        |

**Paradigms: Is this a young woman facing away or an older woman in profile?**



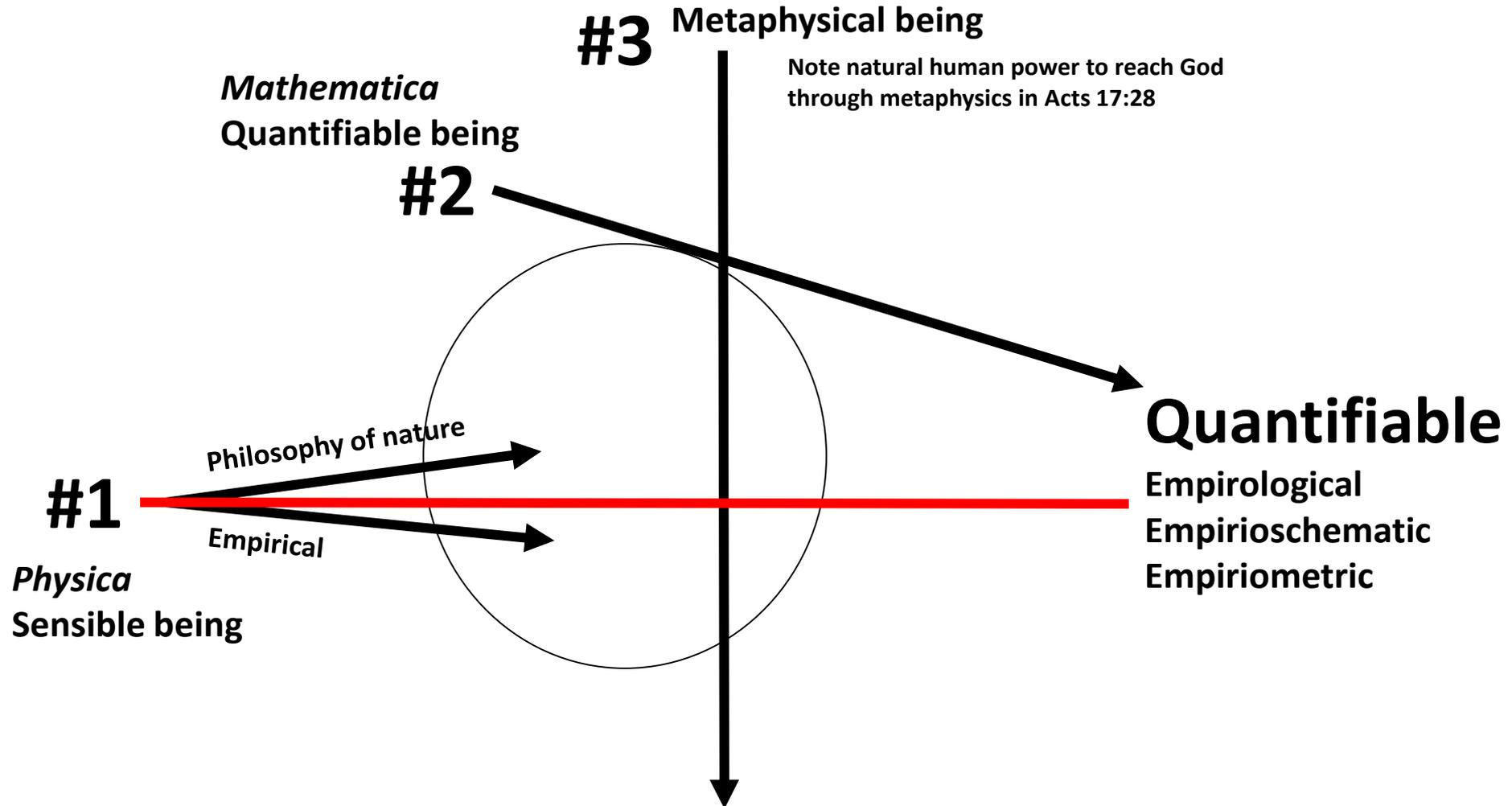
## B. Two views of science and the Bible.

1. 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 anti-realism, anti-essentialism, and a very thin/nominal view of Christianity.
2. Galileo, another Christian (A-T realism), 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.” Like A-T and classical realism, his science operated according to methodological naturalism.

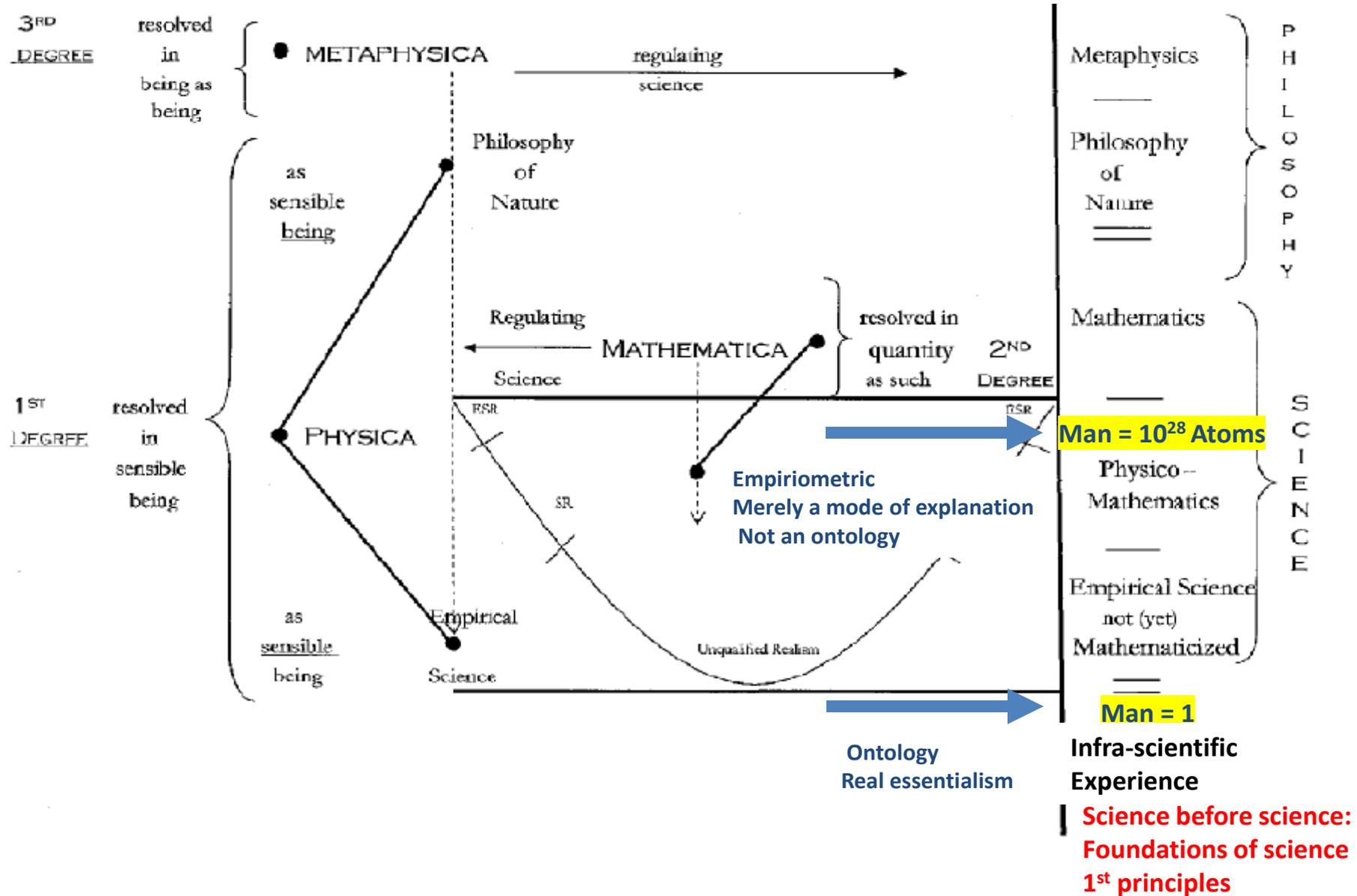
### C. Contemporary science.

1. Science divorced from first principles leads to the destruction of man.
2. As far as positions with regard to modern science, as I see it, there are three live options regarding 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. Science is merely useful fiction.
  - c. A Thomistic philosophy of science (3 degrees of knowledge). Why we need this for science and life with God. This is the only method that provides a realistic and objective view of reality, knowledge, and true science (knowledge about the world), and life with God.

D. Scientific knowledge according to A-A philosophical realism. Note the three degrees of knowledge.



# E. Overview of infra-scientific experience and the three degrees of knowledge.



## **F. Scientific knowledge.**

1. The need for POS based on realism for society, for our children, for all scientists, for the ID movement, for creationism, and for a deep, rich and contemplative spiritual life with God.
2. 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.

3. Proper knowledge, improper knowledge, and blind faith. The goal in life is to get as much proper knowledge as we can.
4. Infra-scientific knowledge (the science before science ). This is the most important part of true science. It is the foundation of science. This is the wisdom we gain by observing the most obvious. Apart from this, science cannot give an account for itself. This area includes both proper knowledge and improper knowledge. This would include first philosophy, first principles.
5. First Degree of knowledge. Physical objects like an orange.
6. Second Degree of knowledge. Circle.
7. Third Degree of knowledge. Act of existence, substance, causal powers.
8. Overview of problems related to science and the spiritual life for failure to develop the 3<sup>rd</sup> degree of knowledge.