

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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2 Thessalonians 3; Classical Theism 71 – Virtue: The Theological Virtues of Faith and Science - 26

INTRODUCTION

Acts 20:26-32; Jn 10:10-14; Gal 2:20;; Rev 3.20-21; Mat 5:12-16; Psa. 73:24-25

Outline and objectives of this Bible class:

- I. The Christ-centered life *by 2nd person proper knowledge and by proper love.*
- II. Chronological reading through the NT: 2 Thess. 3.
- 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 walking in the light of 1 John 1:7:
Matthew 6:19-24 and John 3:19-21.

I. The 2nd person Christ-centered life *by proper knowledge and proper love*:

1. The three views in Christianity regarding communication to Jesus Christ. It is crucial that each believer make all decisions based on his own conscience with Christ in light of the Word of God—not human opinion, Gal. 1:10.
 - a. Forbidden/discouraged. Historically, a minority view. Basis: Scriptures that show prayers to the Father, Eph. 5:20.
 - b. Encouraged. Historically, a majority view. Basis: Scriptures that show prayer and praise to Jesus Christ; nature of relationship with Jesus Christ, extra-biblical evidence like history, CARM, Reformation Bible, Answers in Genesis, Got Questions?, and Scholars of NT on key passages.
 - c. Praise only. Historically, the majority view. Basis: Scriptures that show praise to Jesus Christ.
2. Biblical testimony regarding 2nd person communicative relationship with Jesus Christ: Acts 7:56-59; 1 Cor. 16:22; 1 Cor. 1:1-2 (1 Pet 1:17; 2 Tim 2:22; Acts 22:16); 2 Cor. 12:8-9; 2 Thess. 2:16-17; 3:11-14; John 9:38; Rev. 5:8-13; John 5:23; Acts 7:59; 9:6; Rev. 22:20; 1 Cor. 16:22; John 14:13-14.

II. Chronological reading through the New Testament:

1. Review of key concepts of the spiritual life.
 - 1 Thess. 1:8-9; 2:7-8; 3:1-4; 4:3-8; 5:5-8
 - 2 Thess. 1:11-12; 2:16

2. Today's reading: 2 Thess. 3.

III-Metaphysics of Love: 58

Intellect and Will: Loving God

1. It is our wills that determine the kind of people we are, our true character.
2. Love in the will springs from faith. It is in faith that we receive the initial knowledge of Jesus Christ. The act of love always springs from the root of faith, even though faith's knowledge does not measure the quantity of love's act.
3. Faith has a cognitive priority over love by showing love its object, but love has an appetitive priority over faith by exercising faith's act. Love always leads us to seeking more and more of God.
4. The primary act in supernatural love is love of God. This love, then, extends to ourselves, fellow believers, and our neighbors as secondary acts. This love requires the ministry of the Spirit both cognitively and appetitively. God works in us to will and do, Philip. 2:12-13
5. The HS is, in a sense, the new law. He is like a guide who takes us by the hand and directs our way, Jn 14:26; Psa. 143:10; Rom 8:14; Philip 2:12-13. He does this by illuminating our intellects and inclining our affections toward God and right action.

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

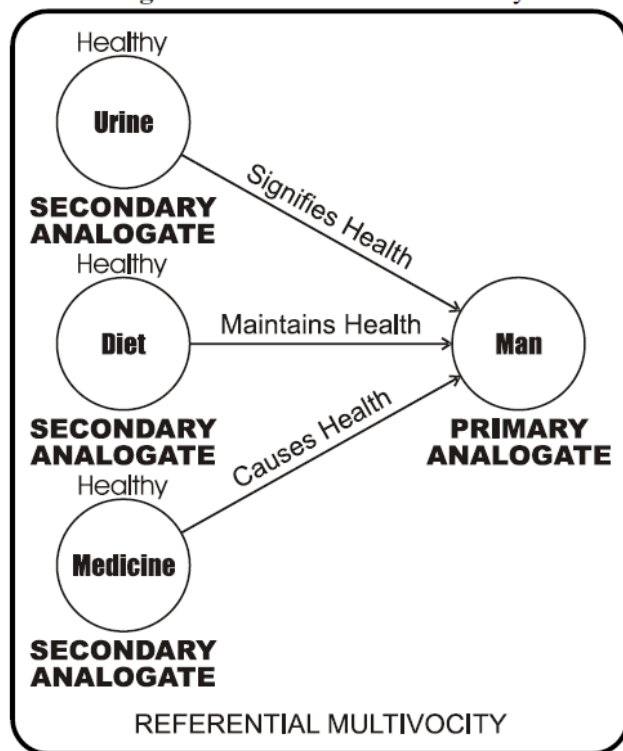
*(Dr. Tom Howe, Southern Evangelical Seminary)

IV-Philosophy of Language (151)

Metaphysical analogy

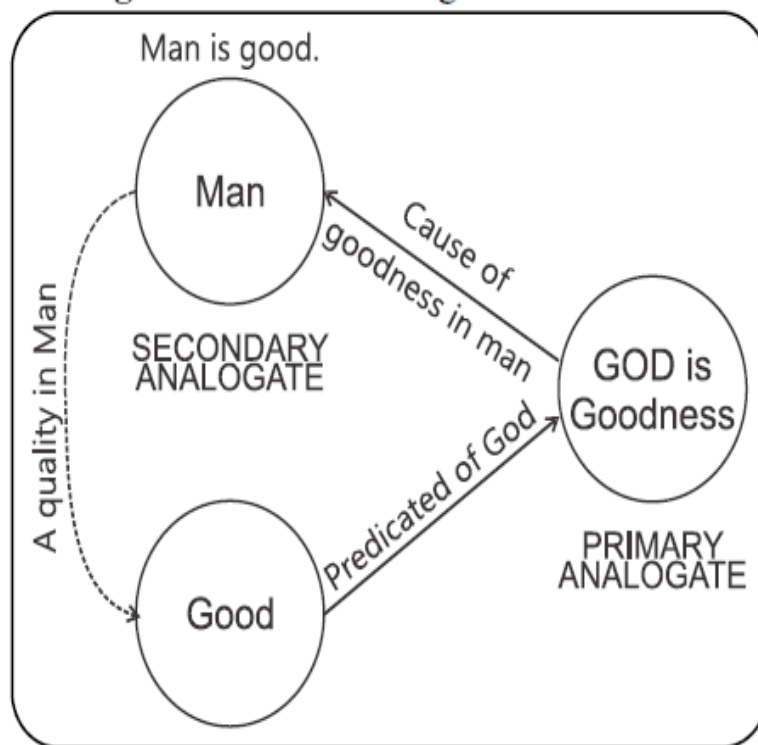
1. The created realm: Realism (dianoetic) or idealism?

- Realism: *Rem tene, verba sequentur*
- Idealism: Grasp the word and reality will follow.



2. The Creator: Realism or blasphemy?

- Realism: metaphorical analogy, referential multivocity.
- Blasphemy: Univocal God-talk (God in our image).



V-Classical Theism 70 – The Theological Virtue of Science and Faith (25)

A. Faith-knowledge.

1. The nature of and need for biblical faith (**2 Cor. 4:17-5:10**; Isa 55:1-11; John 6:35; 7:37; 14:1-8; 16:8-11; Luke 7:36-50; Rom 1:18-24; 2:1-24; Acts 16:31; Psa. 16:2; 73:24-25).
2. The domination of the will's power over the intellect/reason to draw a person to a perceived good is not only inherent to Christianity, it is inherent in all human activity. Moreover, it is most conspicuous among the brightest contemporary atheistic scientists as evidenced by the creation of beings of reason (idealism) because of an animus toward God and disdain for His existence (cf., Sagan, Hawking).

3. In faith we share in the knower's knowledge. Belief means to accept something unconditionally as real and true on the testimony of someone else who understands the matter directly out of his own knowledge.

4. The very nature of faith means that the believer cannot prove the contents of faith. Faith takes us to a different dimension of reality—even if it is a metaphysical realm that no one really denies.

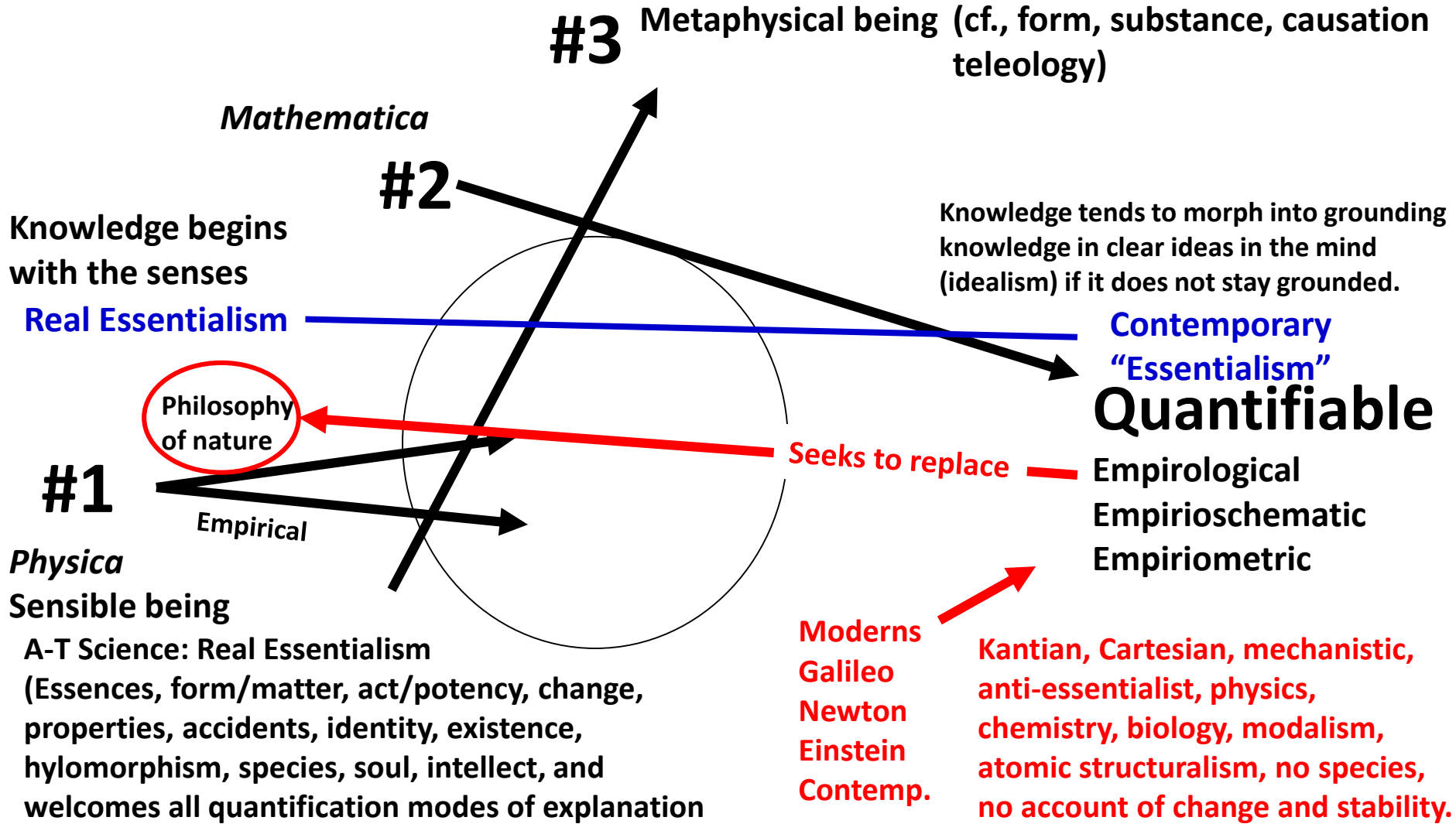
5. In faith we not only share in God's knowledge, we share in His life as well. We enter into ultimate reality as we partake of His essence, 2 Pet. 1:4. On a higher plane, God does not cause believer merely to know objective facts, He does upon to them His own being. God opens His very being to all.
6. There is no other way to partake of God except by faith. Divine revelation is not merely an announcement of a report on reality, it is an imparting of reality itself to the believer. Knowledge of and assent to knowledge of God is to share in God's wisdom and reality.
7. Faith comes down to a matter of love for God on a formal level and divine causation on the level of efficient cause. Faith is simply a response of love to God.

A. Contemporary Scientific knowledge: Modern science vs. Classical Realism. Science is increasingly important, and, at the same time, less and less able to give a defense for itself. Realism can and does.

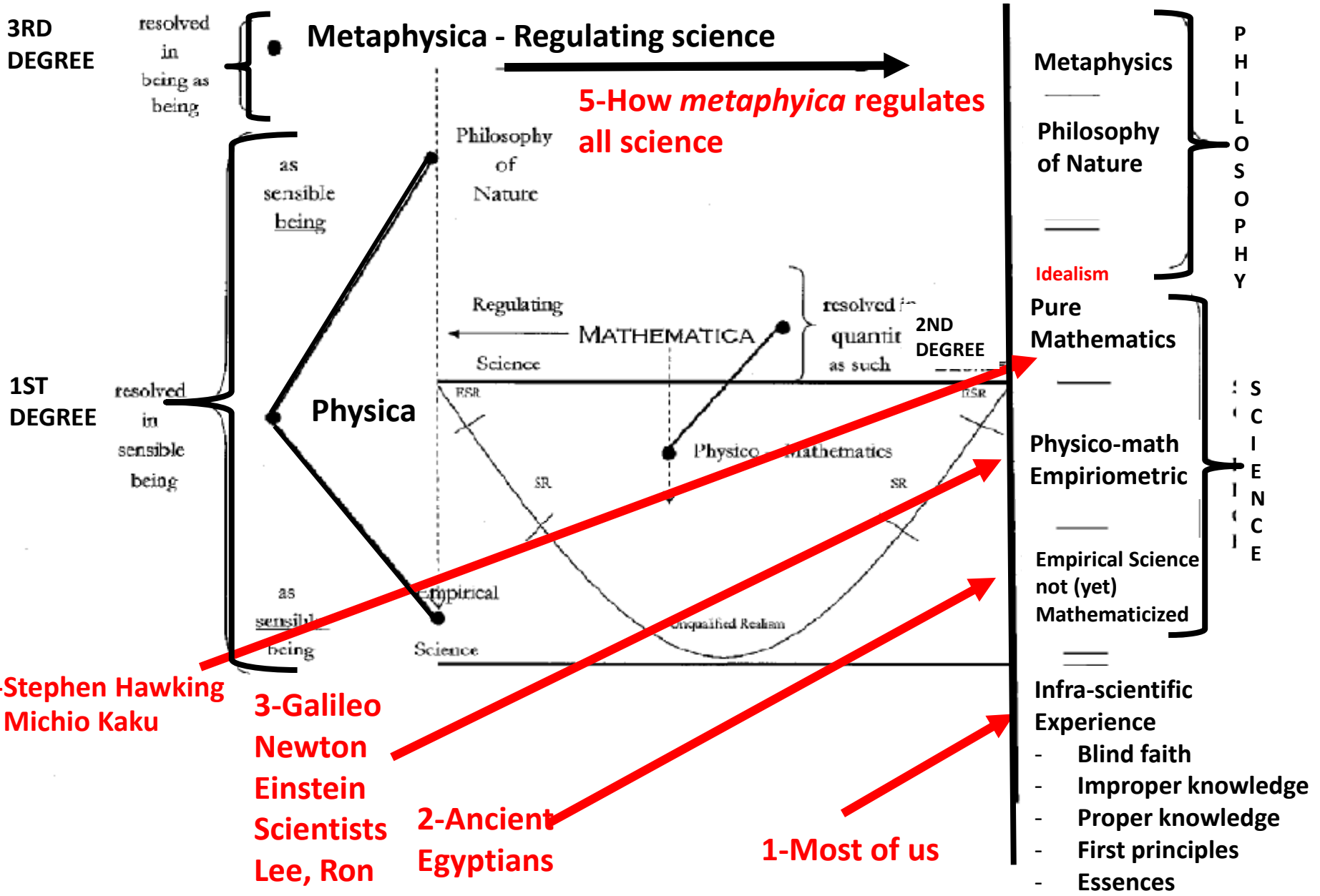
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|--------------------------|-----------------------|---------------------------|----------------------|--------------------------------|
| 1. Epist. Relativism. | 26. Pragmatism | 51. Biology | 76. Mathematics | 101. Kuhn |
| 2. Idealism | 26. Social influences | 52. Physics | 77. Psychology. | 102. Lakatos |
| 3. Empiricism | 27. Ethics | 53. Cognition | 78. Rhetoric/demon | 103. William Wallace |
| 4. Nominalism | 28. Experimentalism | 54. Analytical | 79. Meth naturalism | 104. Alan Sokal |
| 5. Paradigms | 29. Explanatory scope | 55. Constructivism | 80. Met naturalism | 105. Michio Kaku |
| 6. Induction | 30. IBE ("best"?) | 56. Confirmationism | 81. Realism | 106. Hawking |
| 7. Humeanism | 31. Laws of nature | 57. Godel's theorem | 82. Anti-Realism | 107. M theory |
| 8. Metaphysics | 32. Causation | 58. Feminism | 83. Infinite options | 108. Math morality |
| 9. Rationalism | 33. Naturalism | 59. Language | 84. Darwinism | 109. Bas Van Fraassen |
| 10. Critical rationalism | 34. Mechanism | 60. Relativism | 85. Neo-Darwinism | 110. No Sci definition |
| 11. Underdetermination | 35. Reductionism | 61. Explanation | 86. A priori | 111. No 1 Sci method |
| 12. Falsification | 36. Research programs | 62. Animus to humanities | 87. A posteriori | 112. Creation Science |
| 13. Verificationism | 37. Measurement | 63. Platonism | 88. Parmenides | 113. Quantum insanity |
| 14. Outliers | 38. Models | 64. Reality/phenomenon | 89. Heraclitus | 114. Essentialism |
| 15. Averages | 39. Observation | 65. Reality/models | 90. Plato | 115. Inertia |
| 16. Neo-essentialism | 41. Determinism | 66. POLang vs POMath | 91. Aristotle | 116. Non-causality |
| 17. Instrumentalism | 42. Predictibility | 67. Food/nutrition claims | 92. Aquinas | 117. Subjectivity |
| 18. Conventionalism | 43. Demarcation | 68. Health claims | 93. Bacon | 118. Deconstructionists |
| 19. Value-ladenness | 44. Symmetry | 69. Symbolic logic | 94. Descartes | |
| 20. Theory-ladenness | 45. Creationism | 70. Evidence (5 theories) | 95. Newton | |
| 21. Output | 46. ID science | 71. Idealization. | 96. Galileo | |
| 22. Positivism | 47. Eliminativism | 72. Function. | 97. Immanuel Kant | |
| 23. Propaganda | 48. Reductionism | 73. Measurement. | 98. Ayer | |
| 24. Bayesianism | 49. Schrodinger | 74. Speciation | 99. Albert Einstein | |
| 25. Computer sim. | 50. Chemistry | 75. Economics | 100. Karl Popper | |

B. Scientific knowledge according to A-A philosophical realism.

“There is a desire deep within the soul that drives man from the seen to the unseen, to philosophy & to the divine.”



C. Levels of abstraction: from infra-science to metaphysics.



D. Two views of science and the Bible.

1. Martin Luther (1483-1546): “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. Moreover, Luther was devoted to Mary as the Mother of God and her immaculate conception and perpetual virginity.
2. Galileo (1564-1642), 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.

E. More on science and degrees of knowledge.

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.

3. 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.
4. 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.
 - a. First Degree: *phyisca*.
 - b. Second Degree: *mathematica*
 - c. Third Degree: *metaphysica*.