

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 152
4 Epistemology 32
Existence 50
History 50
3 Metaphysics 32
Trans. 50
2 Reality
- Logic, 32
- Truth, 32
1 Realism – 32

1 Corinthians 1; Classical Theism 72 – Virtue: The Theological Virtues of Faith and Science - 27

INTRODUCTION

Rom 1:20; Psa. 27:4; 73:24-25; 36:8-9; 2 Cor. 6:16; John 8:32, 36; Rom 12:1-2;
Jonathan Edwards.

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: 1 Corinthians 1.
- III. The metaphysics/ontology of love: the intellect and the will (59).
- IV. Philosophy of language. Concluding thoughts-1 (152).
- V. Classical theism: Faith-knowledge and scientific knowledge.

Preparation for the Word of God. Note the invitation to 2nd person fellowship with the Father and the Son, 1 John 1:1-7.

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

1. The three views in Christianity regarding communication to Jesus Christ.
 - a. NO. It is wrong or meaningless to pray to or praise Jesus directly.
 - b. YES. It is a right of every Christian as a brother of Christ (Heb. 2:11). It is the most natural means of a second person intimate relationship with Jesus Christ, especially during personal trials that Christ experienced, 2 Cor. 12:8-10.
 - c. PARTIAL. It is OK to thank Christ directly, but not to pray to Him.
2. Review of 2nd person relationship with Yahweh in light of the OT, the HU, the Gospels, the Epistles, and Revelation.
3. Biblical testimony regarding 2nd person communicative relationship with Jesus Christ: Acts 7:56-59; 1 Cor. 16:22; Rev. 22:20; 2 Cor. 12:8-9; 2 Thess. 2:16-17; 3:11-14; John 9:38; Rev. 5:8-13; John 5:23; Acts 9:6; Rev. 22:20; John 14:13-14.

II. Chronological reading through the New Testament Epistles:

- Review of Thessalonians (written during Paul's 2nd missionary journey)
 - 1 Thess. FHL: 1- birth; 2-nurtured; 3-established; 4-holiness; 5-Hope
 - 2 Thess. FHL: 1-commendation; 2-the man of sin; 3-walk in the Word
- Today's reading: 1 Corinthians 1 (written during Paul's 3rd missionary journey)



III-Metaphysics of Love: 59

Intellect and Will: Loving God

1. “As a person is, so does the end appear to him.” The measure of the goodness or badness of any person on an experiential level is his will. The quality of any person, the virtue, is revealed by his will—what he desires and delights in constitute what he sees as good. We know from experience that things appear differently to us, whether good or bad, according to whether we love or hate them.
2. In grace the Holy Spirit have been given to us to illuminating our intellects and inclining our wills, but in a way that respects and elevates our freedom, Psa. 143:10; Rom 8:14; Philip 2:12-13.
3. Christ has given us the HS as the Divine Helper to be our Teacher and Guide. This speaks of His ministry on our intellects—supernatural understanding, wisdom, knowledge, and counsel—to enable our intellects to obtain a deeper grasp of the truths of faith and of God. Moreover, just as the HS spirit directs our minds, He also directs our wills to rightly ordered love, all for the goal of supernatural good and bliss of God and the things of God, John 14:16-20; 16:8-11; Acts 7:56-59; 1 Cor. 2:9-16.

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

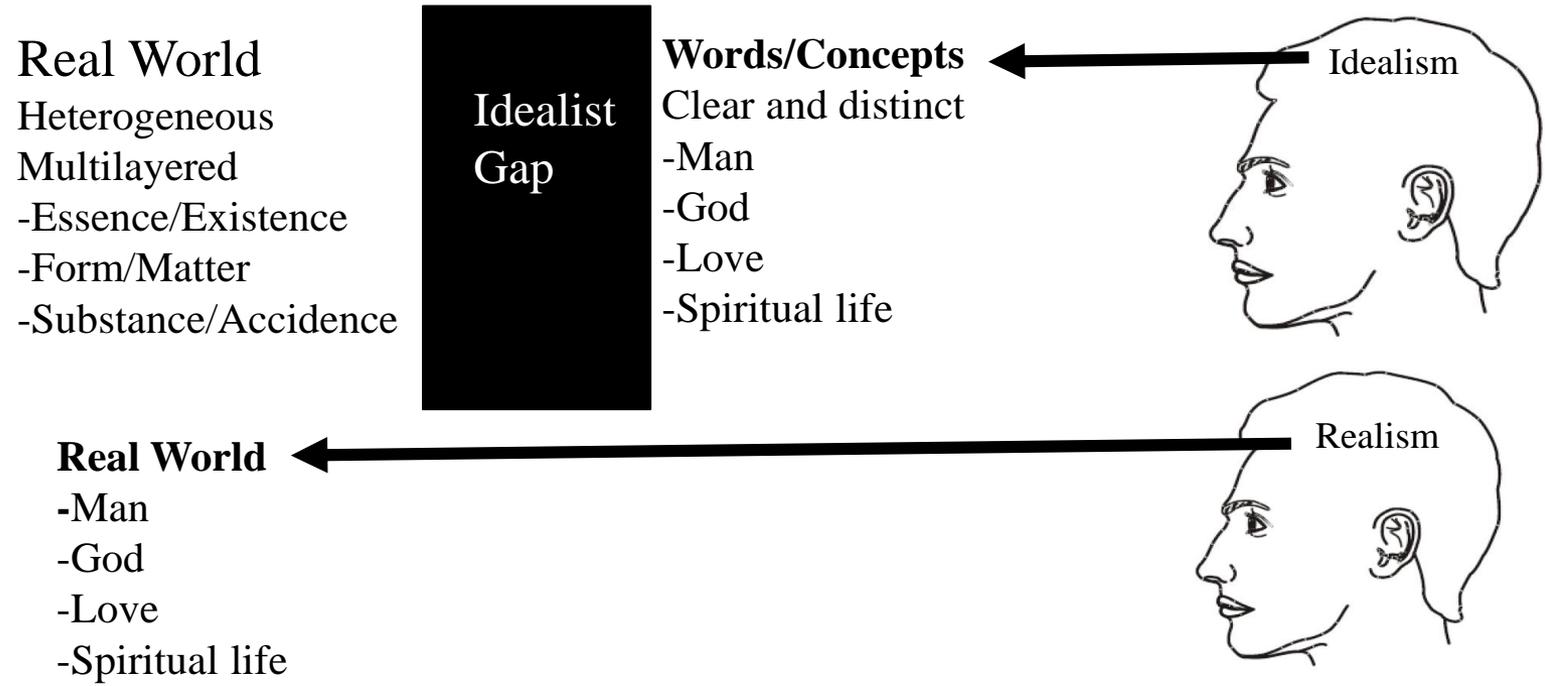
Concluding thoughts

*(Dr. Tom Howe, Southern Evangelical Seminary)

IV-Philosophy of Language (152)

Concluding Thoughts-1

1. All of these men, except Aristotle, have brainwashed us, ruined our thinking about reality, the Word of God, God, the spiritual life by effectively shaping our view of reality along the lines of idealism.
2. The road of recovery from idealism to realism is difficult, but there are no other options if one wants Truth, Whole Truth, and an authentic 2nd person love relationship with God, understanding the depths of the Word of God and living in the wonder of BE.



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.

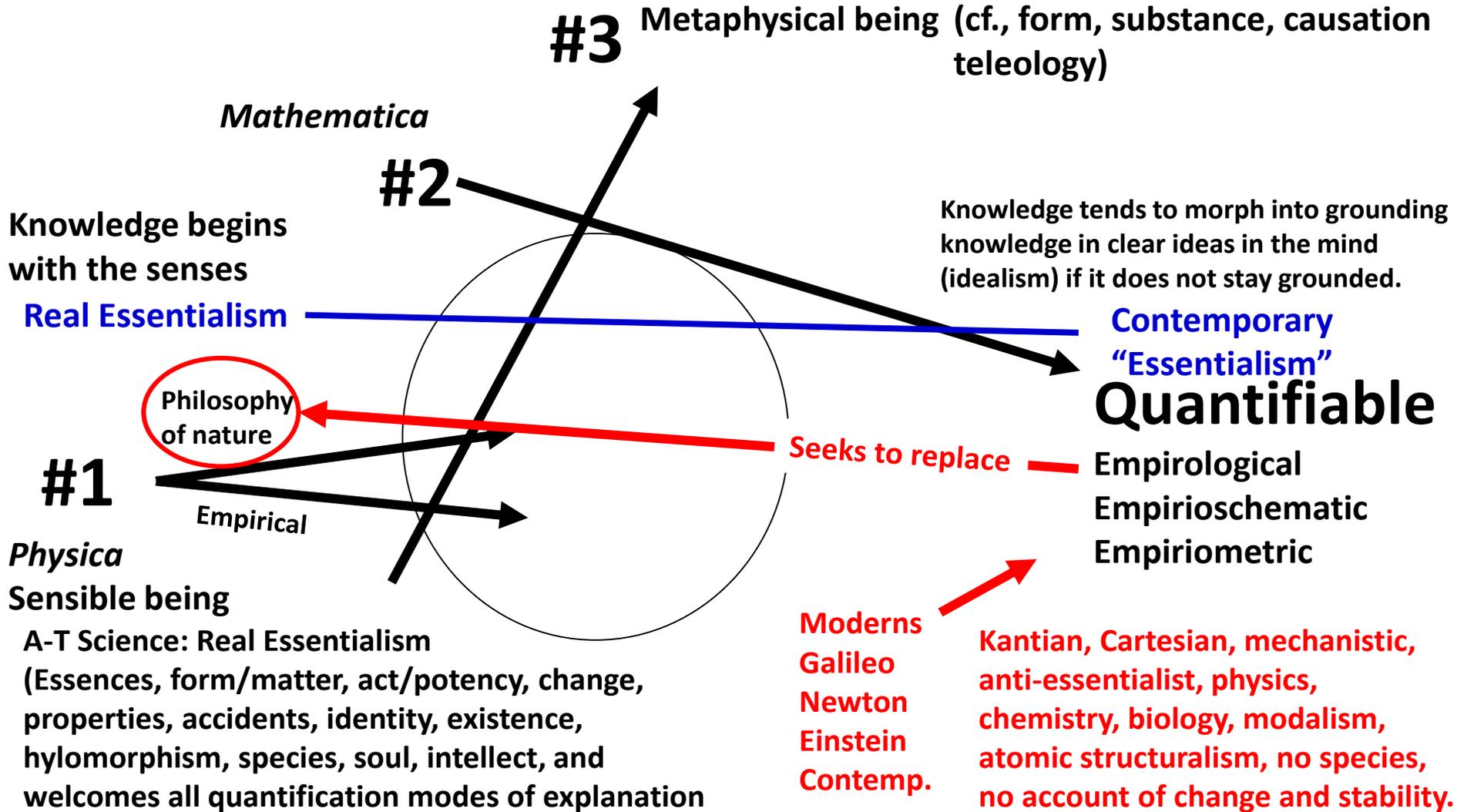
5. In faith we not only share in God's knowledge, we share in His life as well. We enter into ultimate reality as we partake of His essence, 2 Pet. 1:4. On a higher plane, God does not cause believer merely to know objective facts, He does upon to them His own being. God opens His very being to all.
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: Unless one knows all of these issues and persons, he does not understand contemporary science as such.

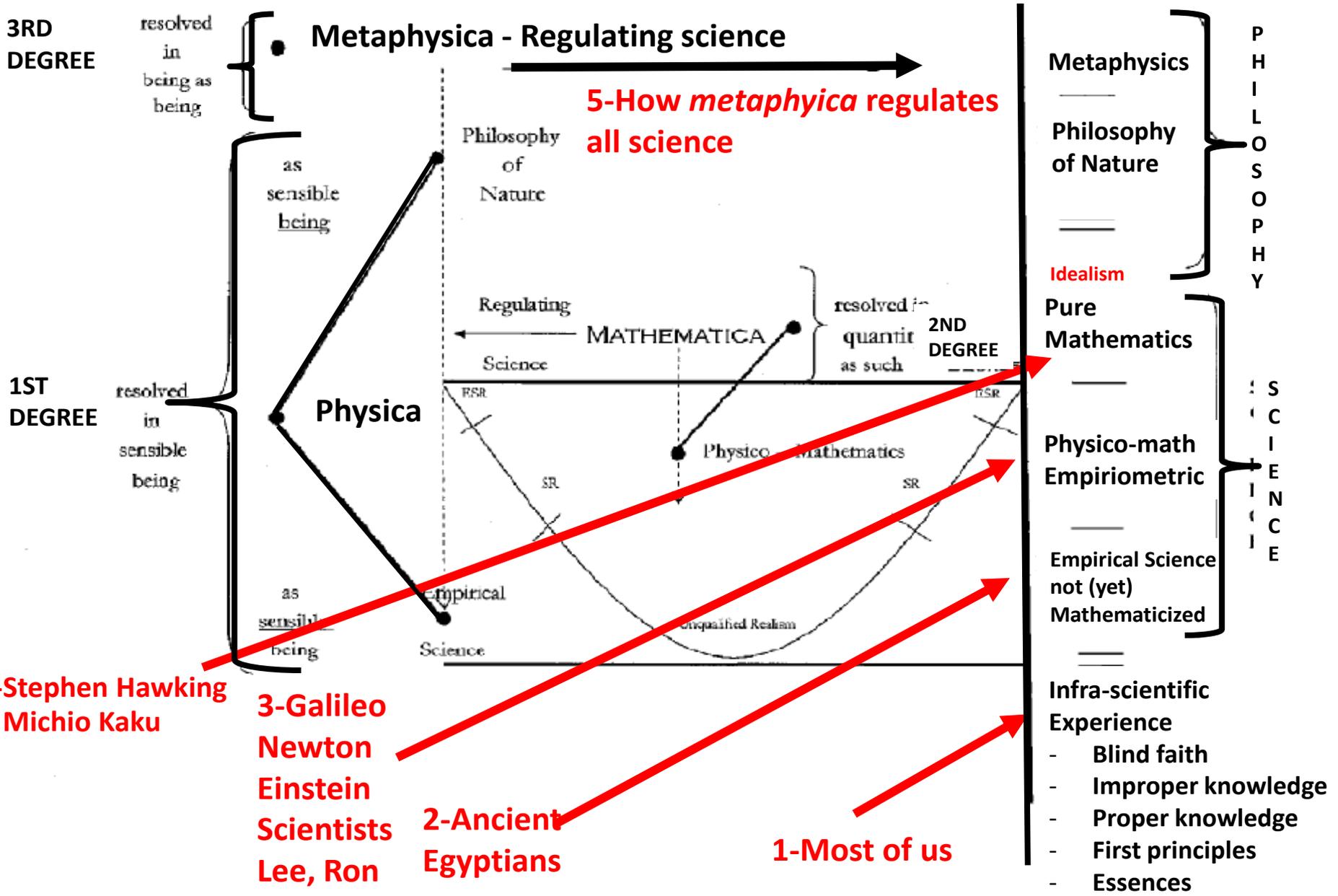
- | | | | | |
|--------------------------|-----------------------|---------------------------|----------------------|-----------------------------|
| 1. Epist. Relativism. | 26. Pragmatism | 51. Biology | 76. Mathematics | 101. Karl Popper |
| 2. Idealism | 26. Social influences | 52. Physics | 77. Psychology. | 102. Kuhn |
| 3. Empiricism | 27. Ethics | 53. Cognition | 78. Rhetoric/demon | 103. Lakatos |
| 4. Nominalism | 28. Experimentalism | 54. Analytical | 79. Meth naturalism | 104. William Wallace |
| 5. Paradigms | 29. Explanatory scope | 55. Constructivism | 80. Met naturalism | 105. Alan Sokal |
| 6. Induction | 30. IBE ("best"?) | 56. Confirmationism | 81. Realism | 106. Michio Kaku |
| 7. Humeanism | 31. Laws of nature | 57. Godel's theorem | 82. Anti-Realism | 107. Hawking |
| 8. Metaphysics | 32. Causation | 58. Feminism | 83. Infinite options | 108. D. Berlinsky |
| 9. Rationalism | 33. Naturalism | 59. Language | 84. Darwinism | 109. M theory |
| 10. Critical rationalism | 34. Mechanism | 60. Relativism | 85. Neo-Darwinism | 110. Math morality |
| 11. Underdetermination | 35. Reductionism | 61. Explanation | 86. A priori | 111. Bas Van Fraassen |
| 12. Falsification | 36. Research programs | 62. Animus to humanities | 87. A posteriori | 112. No Sci definition |
| 13. Verificationism | 37. Measurement | 63. Platonism | 88. Parmenides | 113. No 1 Sci method |
| 14. Outliers | 38. Models | 64. Reality/phenomenon | 89. Heraclitus | 114. Creation Science |
| 15. Averages | 39. Observation | 65. Reality/models | 90. Plato | 115. Quantum insanity |
| 16. Neo-essentialism | 41. Determinism | 66. POLang vs POMath | 91. Aristotle | 116. Essentialism |
| 17. Instrumentalism | 42. Predictibility | 67. Food/nutrition claims | 92. Aquinas | 117. Inertia |
| 18. Conventionalism | 43. Demarcation | 68. Health claims | 93. Bacon | 118. Non-causality |
| 19. Value-ladenness | 44. Symmetry | 69. Symbolic logic | 94. Descartes | 119. Subjectivity |
| 20. Theory-ladenness | 45. Creationism | 70. Evidence (5 theories) | 95. Newton | 120. Possible worlds |
| 21. Output | 46. ID science | 71. Idealization. | 96. Galileo | 121. Deconstructionists |
| 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. Heisenberg | |

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*.