

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 154
4 Epistemology 32
Existence 50
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3 Metaphysics 32
Trans. 50
2 Reality
- Logic, 32
- Truth, 32
1 Realism – 32

1 Corinthians 3; Classical Theism 74 – Virtue: The Theological Virtues of Faith and Science - 29

INTRODUCTION

Matt. 22:37-40; Psa. 105:4; Jer. 29:13; Acts 17:26-28; Hab. 3:17-19; 1 Tim. 1:12; Rom 12:1-2; Acts 13:22; Psa. 16:2; 36:9; 73:24-25, 28.

Outline of Bible class:

1. Chronological reading through the NT: 1 Corinthians 3.
2. The metaphysics/ontology of love: the intellect and the will (61).
2. Philosophy of language (153). Review and concluding thoughts-3.
3. Classical theism: Faith-knowledge and scientific knowledge (29).

III-Metaphysics of Love: 61

Intellect and Will: Loving God

- A. The nature of 2nd person relationship in the Christ-centered life (1 Tim. 1:12; 1 Cor. 1:2; 16:22; Philip 3:7-10; Gal. 2:20).
 - 1. The nature of 1st and 3rd person knowledge.
 - 2. The unique personal knowledge of 2nd person knowledge.
 - 3. Obstacles to overcome in obtaining and growing in 2nd person knowledge of Jesus Christ.
 - 4. Daily development of 2nd person knowing the Lord Jesus Christ in the CCL, Philip 4:11-13.

- B. Love commands all of the virtues.
 - 1. The synergism of the will (love) and the intellect (prudence).
 - 2. 1 Corinthians 13:4-8; 2 Cor 5:14; martyrdom, love, and courage.
 - 3. Natural love and supernatural love.

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

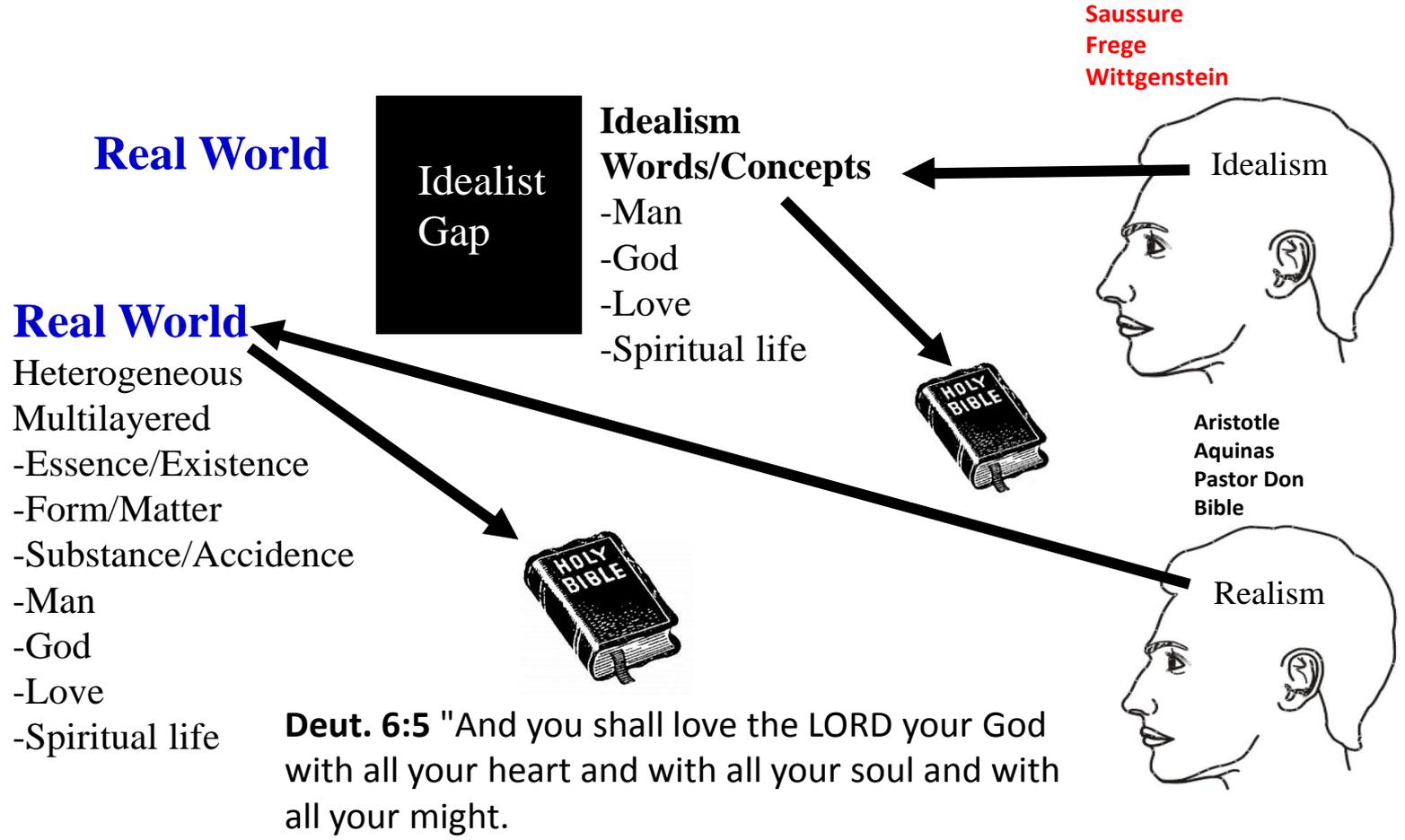
Concluding thoughts-2

*(Dr. Tom Howe, Southern Evangelical Seminary)

IV-Philosophy of Language (154)

Review and concluding Thoughts-2

1. Aristotle vs. Saussure, Frege, Wittgenstein.
2. We do not get dianoetic knowledge of the world or the Bible from language as such. Language only points to realities we gain through abstraction, cf., Deut 6:5.



V-Classical Theism 74 – The Theological Virtue of Science and Faith (29)

A. Faith-knowledge.

1. The nature of and need for biblical faith (Gal. 1:23; 3:2, 5; 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; 10:8;; Acts 16:31; Psa. 16:2; 73:24-25).
2. Faith is sharing in the knowledge of one who has direct knowledge. Consider the superiority of this philosophical definition over Cratylean exegesis in Hebrews 11.
3. The biblical view of Christian faith is being destroyed by the anti-intellectualizing of faith in modernity by contrasting faith with knowledge.

4. It is impossible to have faith in a person without having knowledge of that person; far from being contrasted with knowledge, faith is founded on knowledge, Heb 11:6. The object of faith is personal (“God exists”) and propositional (“that . . .”).
5. Faith does not refer to isolated acts of trust void of intellectual content. Faith is dependent on God’s antecedent revelation, which both promises and fulfills.
6. Faith requires orientation to Total Truth. One cannot have a proper faith-knowledge in the power of God without also believing in the goodness of God, Matt. 6:26-28.

7. Faith is a response to God's grace revelation. Throughout the Bible this response included listening, obeying, yielding, hoping, and trusting. This is the correct total attitude of man who responds in faith to God who reveals Himself.
8. Faith is always associated with God giving Himself and the believer's intimate knowledge of God, which is based on that gift. God's revelation is always the condition of man being able to trust God. It is the giving and receiving of realities of God that lead to faith, hope, and love.
9. A believer can never outgrow his attitude of faith in this life. However, through a deeper knowledge of God and His revelation in Christ, he can only grow more deeply in his faith.

Contemporary Scientific knowledge: The problem in contemporary essentialism and how ATE resolves all of these issue in the 3 degrees of knowledge.

- | | | | | |
|--------------------------|-----------------------|---------------------------|----------------------|-------------------------------|
| 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/dem | 103. Lakatos |
| 4. Nominalism | 28. Experimentalism | 54. Analytical | 79. Meth natural | 104. William Wallace |
| 5. Paradigms | 29. Explanatory scope | 55. Constructivism | 80. Met natural | 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 | 81. Anti-Realism | 107. Hawking |
| 8. Metaphysics | 32. Causation | 58. Feminism | 82. Infinite options | 108. D. Berlinsky |
| 9. Rationalism | 33. Naturalism | 59. Language | 83. Darwinism | 109. M theory |
| 10. Critical rationalism | 34. Mechanism | 60. Relativism | 84. Neo-Darwin | 110. Math morality |
| 11. Underdetermination | 35. Reductionism | 61. Explanation | 85. A priori | 111. Bas Van Fraassen |
| 12. Falsification | 36. Research programs | 62. Animus to humanities | 86. A posteriori | 112. No Sci definition |
| 13. Verificationism | 37. Measurement | 63. Platonism | 87. Parmenides | 113. No 1 Sci method |
| 14. Outliers | 38. Models | 64. Reality/phenomenon | 88. Heraclitus | 114. Creation Science |
| 15. Averages | 39. Observation | 65. Reality/models | 89. Plato | 115. Quantum insanity |
| 16. Neo-essentialism | 41. Determinism | 66. POLang vs POMath | 90. Aristotle | 116. Inertia |
| 17. Instrumentalism | 42. Predictibility | 67. Food/nutrition claims | 91. Aquinas | 117. Non-causality |
| 18. Conventionalism | 43. Demarcation | 68. Health claims | 92. Bacon | 118. Possible worlds |
| 19. Value-ladenness | 44. Symmetry | 69. Symbolic logic | 93. Descartes | 119. Subjectivity |
| 20. Theory-ladenness | 45. Creationism | 70. Evidence (5 theories) | 94. Newton | 120. Deconstructionism |
| 21. Output | 46. ID science | 71. Idealization. | 95. Galileo | 121. C. Essentialism |
| 22. Positivism | 47. Eliminativism | 72. Function. | 96. Imman Kant | 122. Real Essentialism |
| 23. Propaganda | 48. Reductionism | 73. Measurement. | 97. Ayer | 123. Existence/Essence |
| 24. Bayesianism | 49. Schrodinger | 74. Speciation | 98. Albert Einstein | 124. Form/Matter |
| 25. Computer sim. | 50. Chemistry | 75. Economics | 99. Heisenberg | 125. Substance/Accidence |

1
ATE

1 Essence + 9 accidents

1- ουσια (“essence”)

- 1-ποσον (“how much”) quantity
- 2-ποιον (“of what kind”) quality
- 3-προς τι (“toward something”) relation
- 4-που (“where”) location
- 5- ποτε (“when”) time
- 6-κειστηαι (“to lie”) position
- 7-εχηειν (“to have”) possession
- 8-ποιειν (“to do) action
- 9-πασχηειν (“to undergo”) passion

2 Contemporary
Essentialism

2

Quantifiable/Extension

- Empiriometric (math)
 - Brian Ellis considered a real essentialist
 - Chemical essentialism
 - Rejection of biological essentialists (ATE) because of its messiness
 - Gold *is* 79, Water *is* H₂O
 - Man *is* 10²⁸ atoms
- Empiriological (logical categories)
- Empirioschematic (schematics)

Principles on the three degrees of knowledge

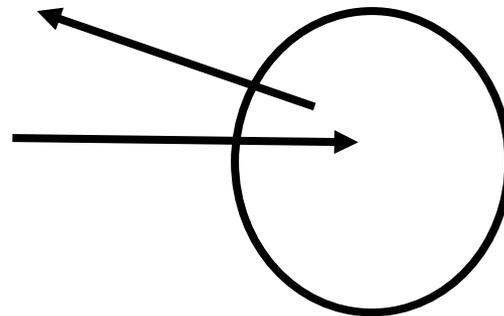
1. To grasp AT realism is to grasp the essence of reality and live in the wonder of being and BE. AT realism connects one directly to reality rather to a system fabricated by any individual. AT is a living organic system; it is a connection with reality as such that does not neglect anything. AT provides deep intellectual understanding of reality as such, this includes God, man, and the created order. There is nothing like the taste and wonder of the real.
2. The mind has four dimensions of rational knowing (Eph. 3:18), in grasping reality as such. We are examining the vertical dimension of knowing reality in the three degrees of knowledge.

3. First degree of knowledge (being, philosophy of nature)
 - a. Knowledge begins with a particular (1a) and rises to universal nature (1b).
 - b. The 1st degree is where essences are grasped intuitively. The first intellectual operation, abstraction, immediately yields the essence of things.
 - c. This abstraction transfers us from the level of sensible and material existence to the level of objects of thought that introduces us into the order of intelligible being, or of what things are (1b).
 - d. This is where we gain *quidditative* definitions of beings
 - e. At this level, beings cannot be conceived of without matter.
 - f. This is the great realm that the ancients called *Physica*, knowledge of sensible nature, the first degree of abstraction.
 - g. The first degree needs and welcomes the 2nd degree, but never as replacement.
 - h. It is philosophy of nature (1b) that determines the nature of objects.

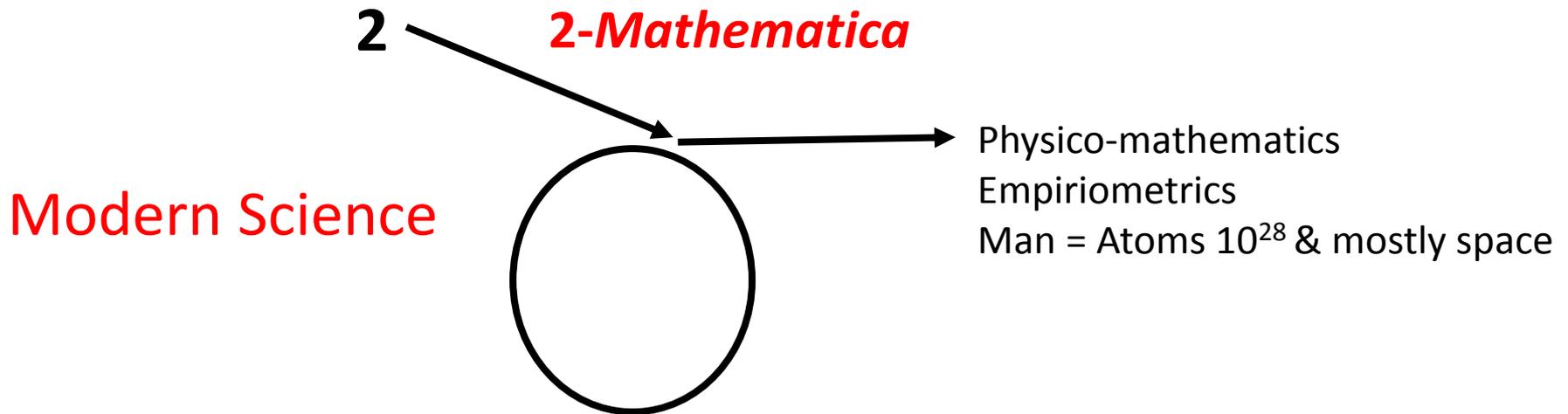
1b: Philosophy of nature: Intelligible level: Nature – “Man”

1- *Physica*

1a: Sensible level



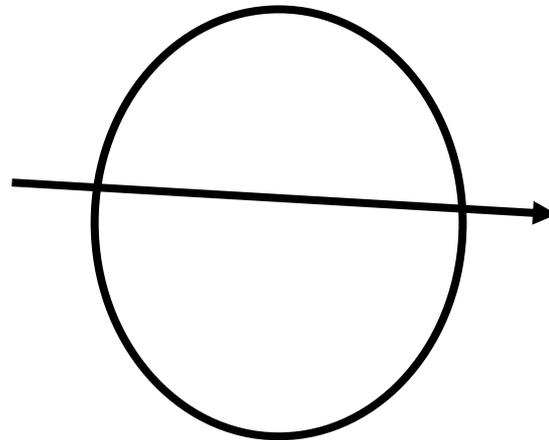
4. Second degree of knowledge (quantifiable)
 - a. This is the great area of *mathematica*, knowledge of quantity as such.
 - b. Here the mind considers objects abstracted from matter.
 - c. This degree considers nothing more than a certain accident: quantity/extension.
 - d. It leaves all else behind except the one property it abstracts.
 - e. The modern problem is that this realm of quantifiable attempts to displace philosophy of nature and metaphysics. It attempts to, for example, mathematize nature. However, the human mind cannot be satisfied with merely *mathematica*
 - f. Scientific explanations do not reveal the very being of things.
 - g. Science depends upon philosophy (1st and 3rd degrees of knowledge)



5. Third degree of knowledge: *Metaphysica*

- a. This is the highest degree of knowledge. It deals with first principles, logic, causation, laws, and properties that reveal essences.
- b. The focus here is on being as such and the laws that saturate beings.
- c. These objects of thought can be conceived without matter whether they never existed in matter (God and angels) or whether they existed in matter as well as in immaterial things, for example, substance, quality, act, beauty, goodness, laws.
- d. The whole domain of metaphysics is knowledge beyond sensible nature.
- e. For the ancients, it was the philosophy of nature and metaphysics that accounted for most all knowledge. They made many errors in 2nd degree knowledge.
- f. There can be no science (#2) without first principles (metaphysics).

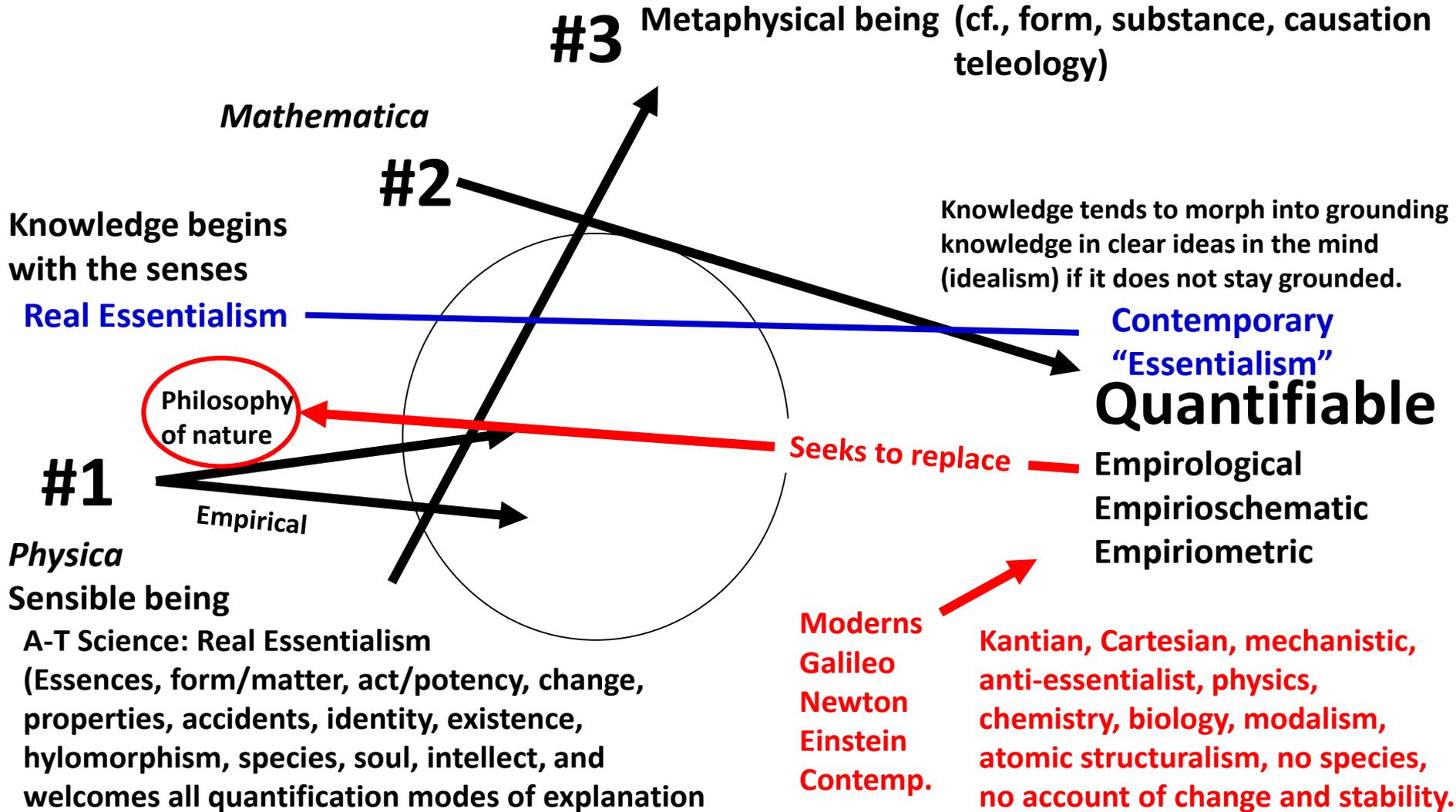
3- *Metaphysica*



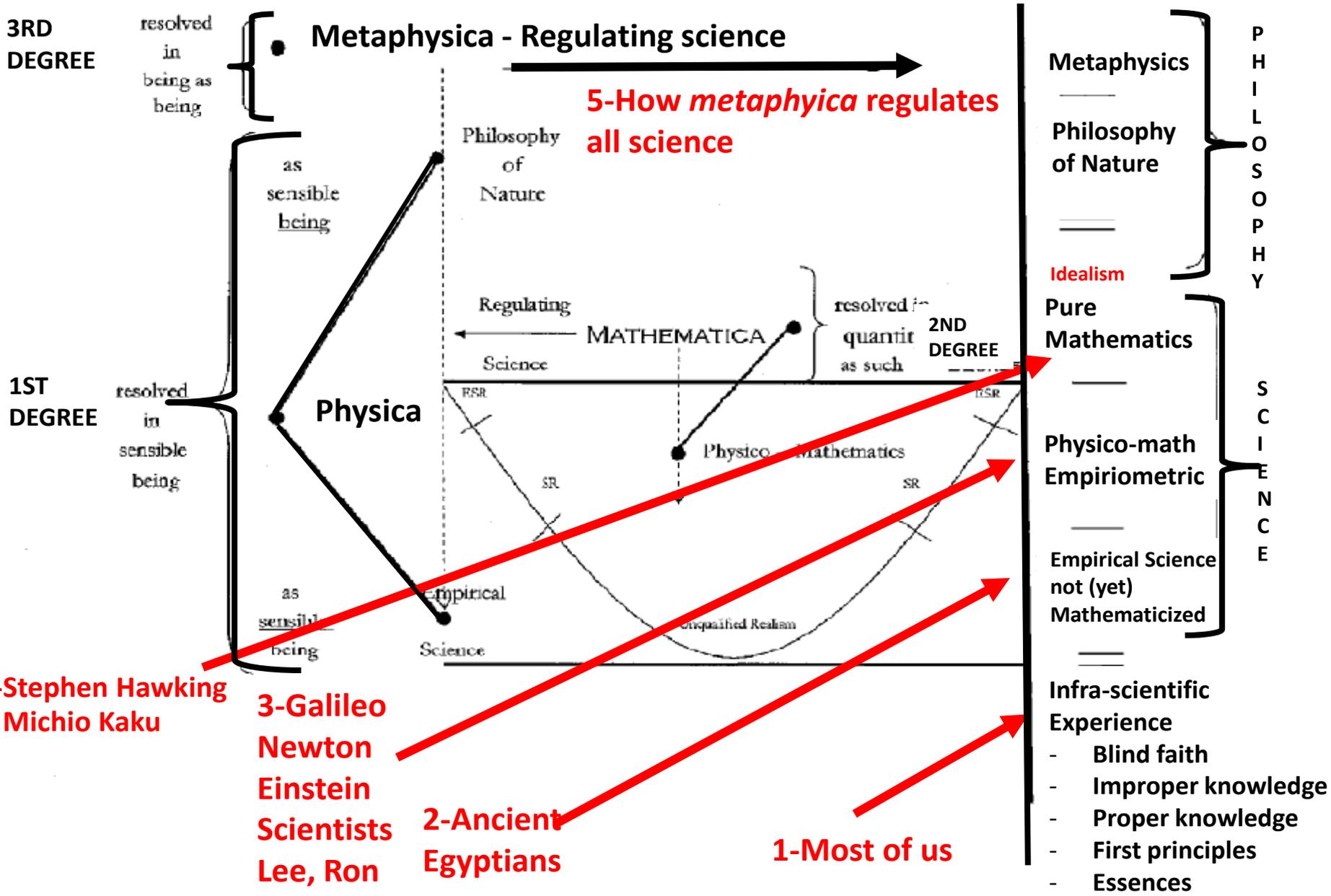
First Principles
Existence
Being
Laws
Logic
Causation
Properties

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.”



Levels of abstraction: from infra-science to metaphysics.



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.

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-T 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*.