

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 155
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2 Reality
 - Logic, 32
 - Truth, 32
1 Realism – 32

1 Corinthians 4; Classical Theism 75 – Virtue: The Theological Virtues of Faith and Science - 30

INTRODUCTION

Luke 10:21-27; Rom 5:8; John 3:16; 1 John 4:9-11, 19; Acts 7:55-8:3, 9:5; 2 Cor 5:14; Philip 3:8; John 5:39-44; 1 John 5:9-10.

Outline of Bible class:

1. Chronological reading through the NT: 1 Corinthians 4.
2. The metaphysics/ontology of love: the intellect and the will (62).
3. Philosophy of language (155). Conclusion.
4. Classical theism: Faith-knowledge and scientific knowledge (30).

III-Metaphysics of Love: 62

Intellect and Will: Loving God

- A. Review of the intellect and will
- B. Discussion of the nature of 2nd person relationship in the Christ-centered life (2 Cor 5:9; Eph. 5:10; 2 Cor 3:18; Philip 3:8; 2 Cor 4:6; John 1:14, 18).
 - 1. The nature of 1st and 3rd *person* non-personal knowledge
 - 2. The nature of 2nd person personal knowledge, Lk 22:61.
 - 3. The two requirements for 2nd person knowledge of persons as such.
 - a. #1, Desire to be closer to the object of love.
 - b. #2, Desire for the good of the object of love.
 - 4. What is required and what undermines 2nd person personal knowledge.
 - a. Any lack of the above two requirements.
 - b. Lack of internal integration of the mind and will—a person cannot be divided against himself. Moreover, one cannot be united around evil.
 - c. First order desires cannot conflict with other 1st or 2nd order desires.

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

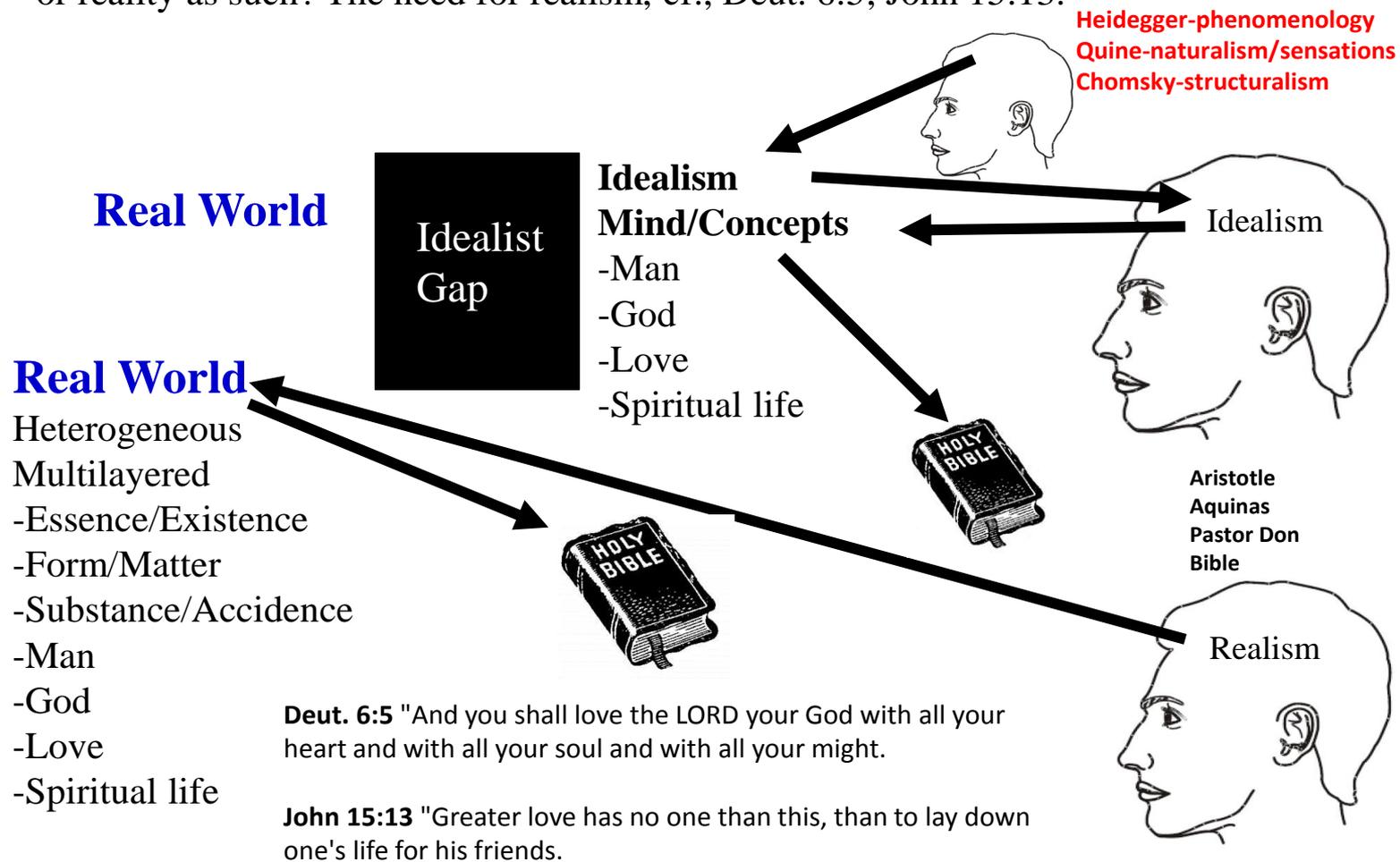
Concluding thoughts-2

*(Dr. Tom Howe, Southern Evangelical Seminary)

IV-Philosophy of Language (155)

Conclusion

1. Aristotle's realism or constructs of the mind: Heidegger, Quine, Chomsky.
2. Are we really interested in anchoring truth in the contents of the minds of men or reality as such? The need for realism, cf., Deut. 6:5; John 15:13.



V-Classical Theism 75 – The Theological Virtue of Science and Faith (30)

A. Biblical faith-knowledge.

1. The essential nature of faith-knowledge. Biblical faith is never separated from knowledge (gnosis).
2. Faith is sharing in the knowledge of one who has direct knowledge. Biblical faith is dependent upon God's antecedent grace revelation. Moreover, it is a response to God's revelation of Himself and the ultimate realm. Lack of faith is always willful rejection of God's revelation on natural and supernatural levels, Rom 1:18-32; Psa. 78:8.

3. Biblical faith is always tied to *gnosis* and acceptance of God.
- a. In the OT historical narrative (Gen 12; 22; Heb. 11:17; Deut. 32:51).
 - b. In the prophets (Isa. 43:10)
 - c. In the psalms (Psa. 78:22, 32; Psa 135:4-5).
 - d. In the synoptics (Luke 24:25)
 - e. In John (6:69; 8:13-58; 10:38; 14:1-9; 16:30; 17:8; 1 Jn 4:16).
 - f. In the Pauline epistles (Rom 6:8; 2 Cor 4:14; 2 Cor. 5:1; Eph 3:19)

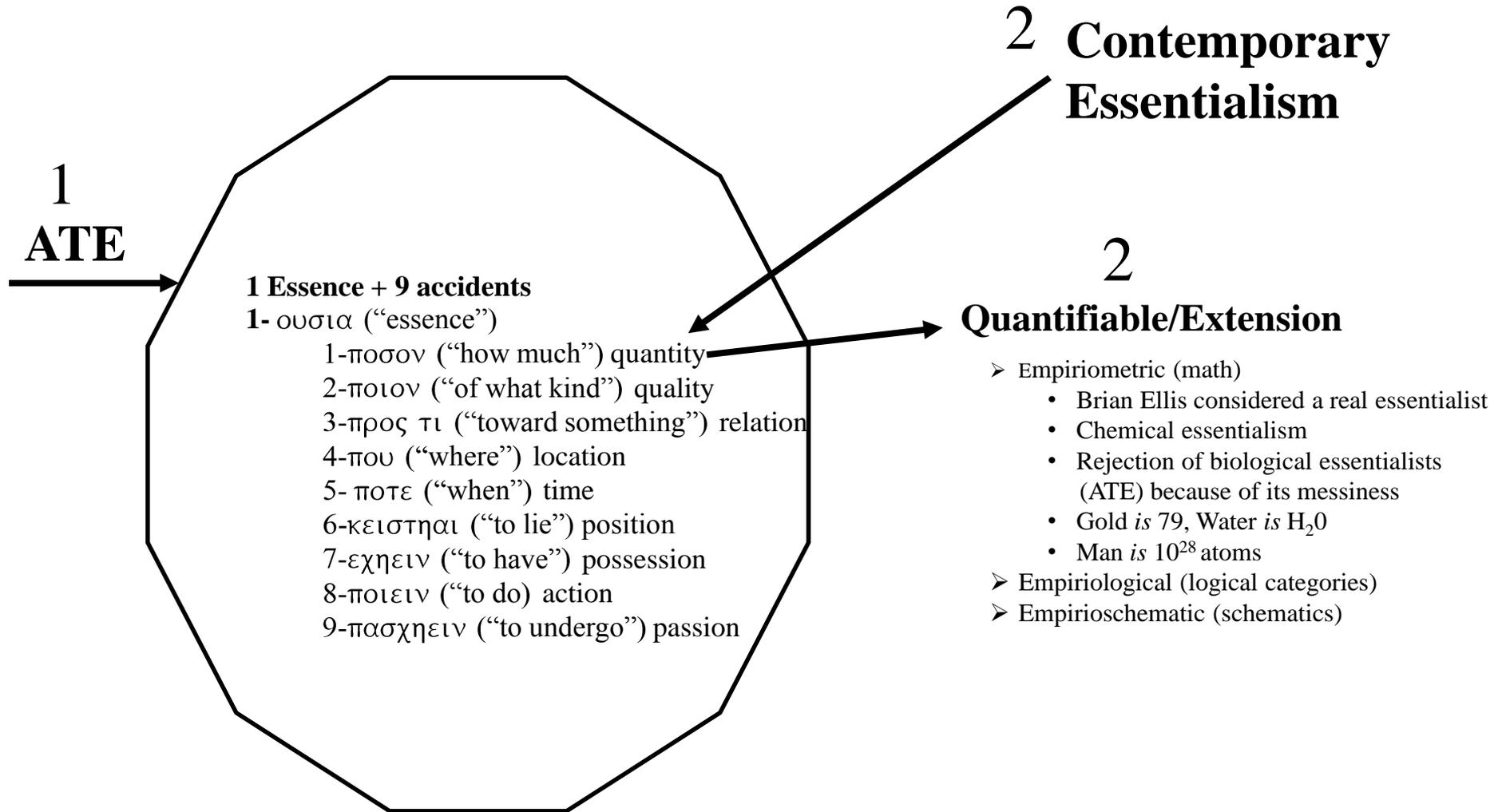
4. Even though knowledge is always inextricably tied to biblical faith, this knowledge should not be thought of in modernistic or rational categories, John 1:9; 1 Cor. 1.
5. Faith in an interior act that receives God and His glory, 2 Cor. 4:4-6.
6. The popular view of “faith seeking understanding” is not found in the Word of God, 1 Jn 2:20, 27.

7. The knowledge that faith does seek, it seeks in the light of God Himself and to the evidence in God alone.
8. Faith operates in the light of God's grace as it goes from faith in a proposition (belief that Christ) becomes faith in a person (believing Christ).
9. Faith is the foundation, and knowledge is the edifice built upon it.

Contemporary Scientific knowledge: Consider the reductionistic and incoherent nature of contemporary essentialism.

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|--------------------------|-----------------------|---------------------------|----------------------|------------------------------|
| 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. ATE 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 |

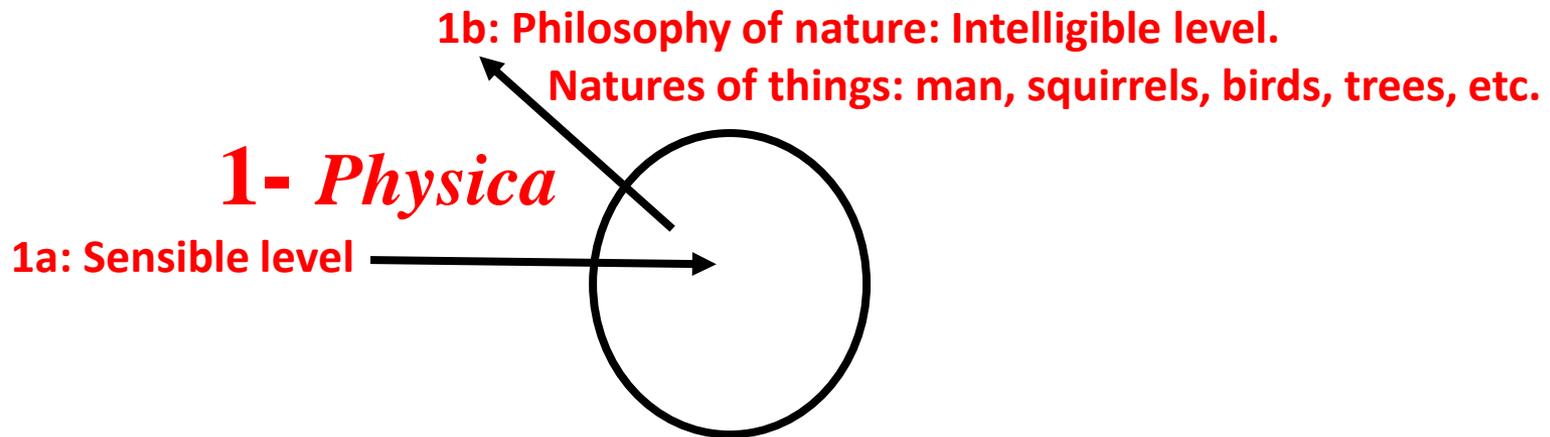
ATE vs. Contemporary Essentialism



Principles on the three degrees of knowledge

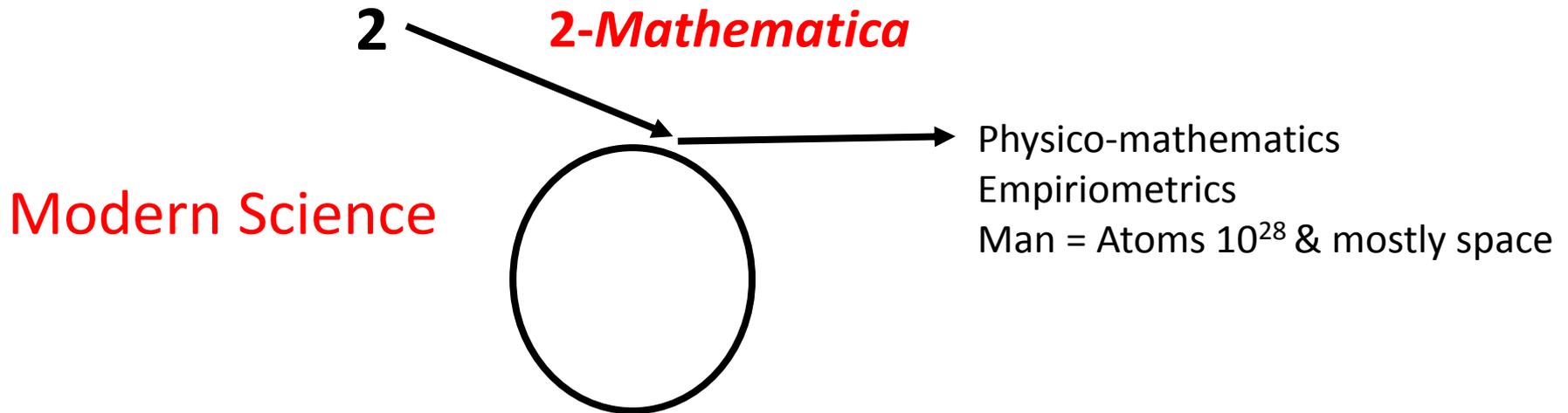
1. Thomistic philosophy is, more than any other philosophy, provides the sciences with a metaphysical framework wherein they can employ their own necessities unhampered and suffer no violence. This is so because it is essentially realistic with reference to knowing and science as such.
2. To grasp AT realism is to grasp the essence of reality as such without artificial, arbitrary, or reductionistic, positivistic human contrived systems.
3. All within realistic framework, AT reveals the true nature of knowledge in three degrees: (1) philosophy of nature, (2) modern experimental science, and (3) metaphysics.

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.



4. Second degree of knowledge (quantifiable)

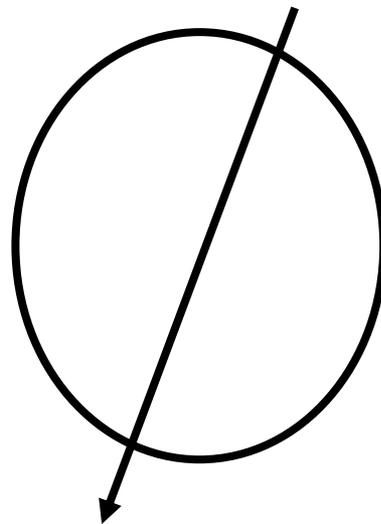
- a. This is the great area of *mathematica*, knowledge of quantity as such.
- b. Here the mind considers objects abstracted from matter.
- c. This degree considers nothing more than a certain accident: quantity/extension.
- d. It leaves all else behind except the one property it abstracts.
- e. The 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).

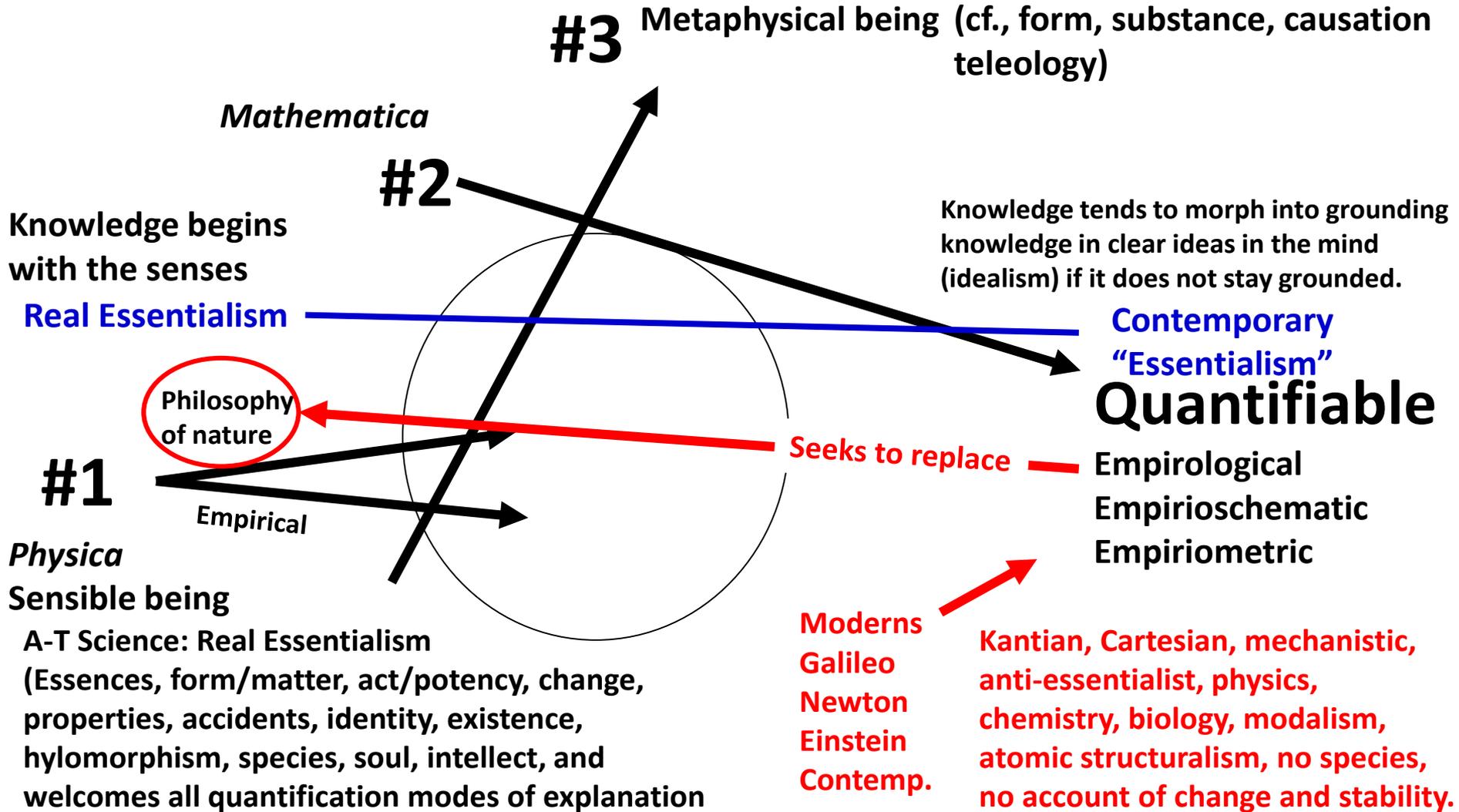
3- *Metaphysica*



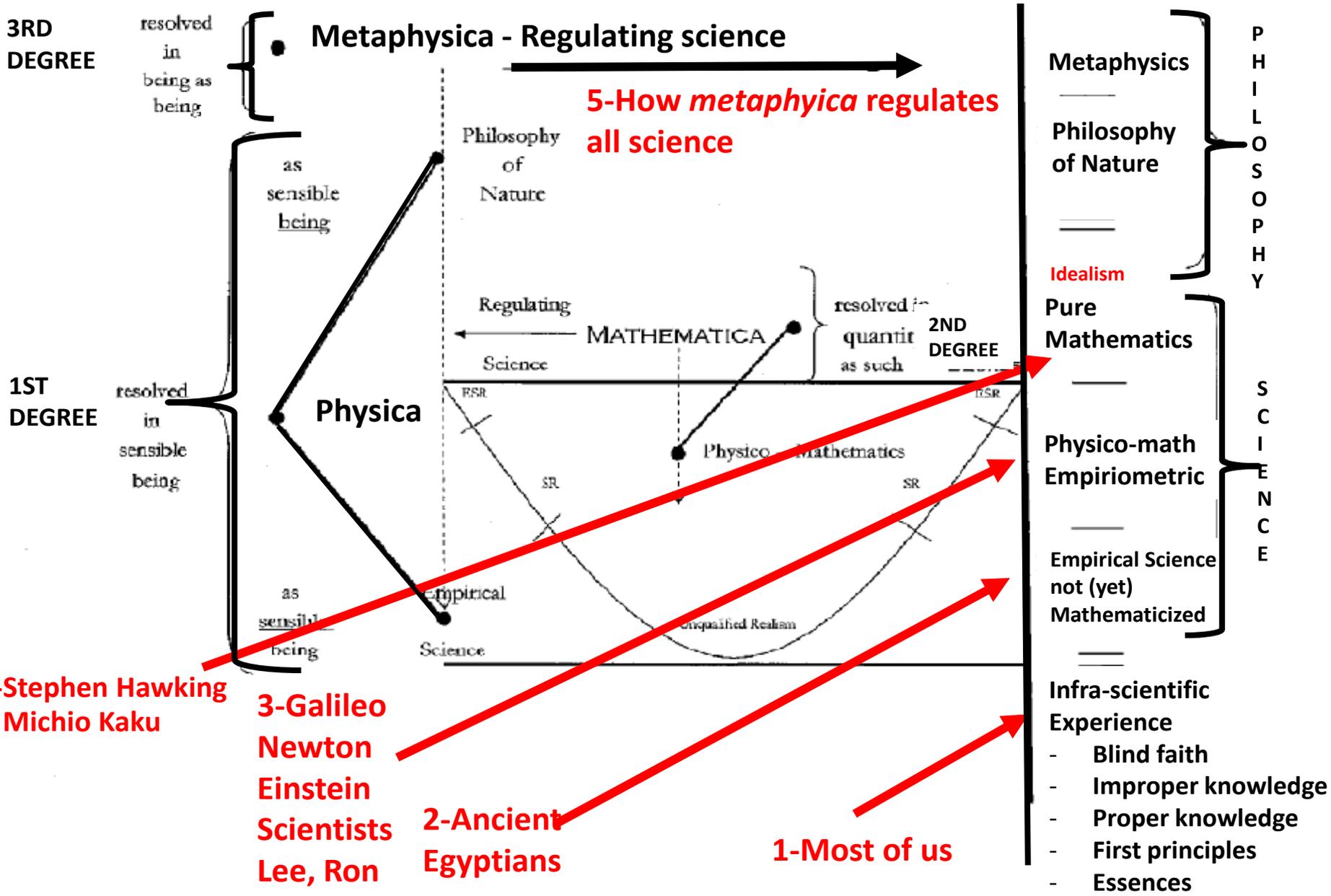
First Principles
Existence
Being
Laws
Logic
Causation
Properties

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*.