

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
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**1 Corinthians 10; Classical Theism 81 – Virtue:
The Theological Virtues of Faith and Science - 36**

INTRODUCTION

Outline of Bible class:

1. Life in God by 2nd person proper knowledge and proper love—obtaining the right attitude before God. Matt. 22:37-40; 1 John 1:5; 1 Cor. 13:1-7; Matt. 5:8; John 13:34; 1 John 3:16-18; James 1:26-2:8; Deut. 15:1-11; 1 John 4:7-21; Matt. 25:31-46; Psa. 73:24-25.
2. Chronological reading through the NT: 1 Thess. - 1 Corinthians 10.
3. The metaphysics/ontology of love: the intellect and the will (67).
4. Philosophy of hermeneutics (5).
5. Classical theism: Faith-knowledge and scientific knowledge (35).

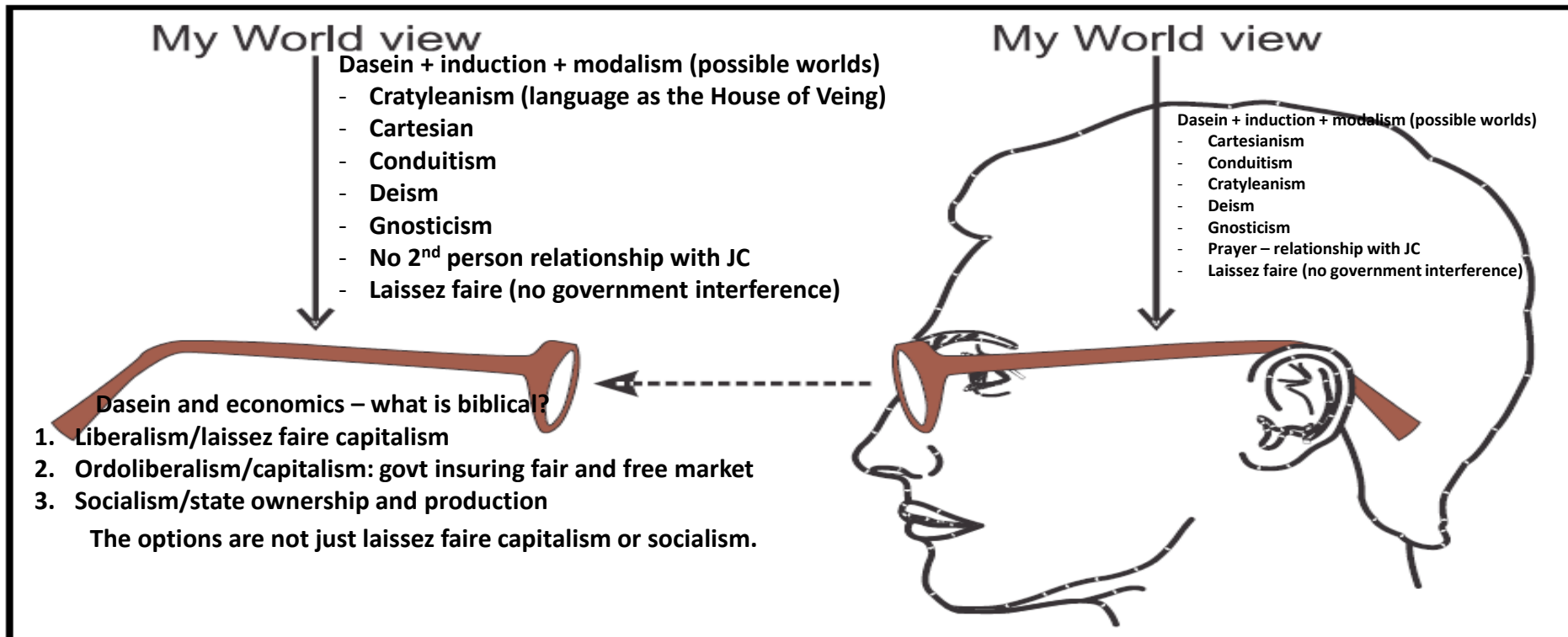
III-Metaphysics of Love: 68

Intellect and Will: Loving God

1. There are two different views of love: one classical and one modern.
 - a. Classical: Virtue love. Love is a result of the mutual activity of the intellect and will. Therefore, love depends upon the virtue of the intellect and will, right thinking and right wishing. This love stresses the importance of right thinking and right desires. This view of love is very cognitive.
 - b. Modern: formalism or moral motivation. This view says that love is simply a brute act that does not require right thinking or right feelings. This tends to a very flat and legalistic view of love. Love is simply a moral duty, as a act of the will. It is non-cognitive in the sense that it does not require right thinking or feelings.
2. Both the Bible and experience testify to the self-evident fact that our loves and hatreds are inextricably connected to how we think and feel. A person who does not think properly cannot love properly and vice versa. As Christians we need to guard our minds and our wills.
3. Not only does our thinking shape our love, our love shapes our thinking, 1 Cor. 13. The intellect and will really are mutually dependent upon each other. This means that when we have ordinate affections in God, our love shapes our judgments, giving us divine wisdom and the ability to see and appreciate the TGB. Life in God in whole abundant truth requires a virtuous attitude.

IV-Philosophy of Hermeneutics (6)

1. *Dasein* is a far more radical problem than mere false presuppositions.
 - a. *Dasein* is all about a phenomenological ontology.
 - b. In *Dasein*, knowledge is not based on the world.
 - c. In *Dasein*, the *Dasein* precedes the objective world.
 - d. In *Dasein*, the world is constituted according to one's *Dasein*.
 - e. In *Dasein*, subjective thinking/meaning takes precedence over the world.
 - f. In *Dasein*, the interpreter is the horizon of meaning.
 - g. In *Dasein*, language is the House of Being.
 - h. In *Dasein*, it is all about what man's human experience (it is attitudinal interpretation).
 - i. In *Dasein*, we really do not really see the passages (or God, SL) before us.
2. Overview of the problem of *Dasein* and a look at government and economics.



Classical Theism 80 – The Theological Virtue of Science and Faith (35)

1. The **light** or knowledge of biblical faith is supernatural, personal, certain, absolute, beautiful, and life-transforming (Heb. 11). However, the light of faith can be put out. Growth in faith-knowledge requires activity in the light of faith. Apart from such activity, faith dies from atrophy (James 2:17; 1 Tim. 1:6-19; 1 Thess. 1:3; 2 Thess. 1:11; 1 John 2:15-16; Mat 6:19-24; Rev. 22:12). Faith-knowledge requires action, or as James puts it “works,” or it will die from atrophy—just like everything else if potentials are not actualized. All of our beings are in state of actual and protentional, and we become the potential actualized.
2. The **experience** of faith-knowledge is transcendent, life-transforming, and affects the whole person: Luke 1:46-55, 78-79; 2:29-30; Heb. 12:1-2; Rom. 12:1-2; Gal. 2:20; Philip 1:19-25; 3:3-21; Gal. 4:19; 1 Cor. 13:7; 1 John 4:16-17.

Contemporary Scientific knowledge: It is no wonder that CS is antirealistic and no longer has an agreed on definition or method. This largely due to idealism and mathematization of ontology.

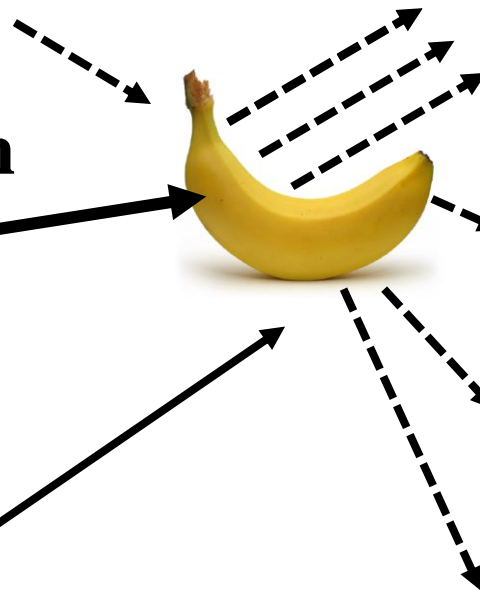
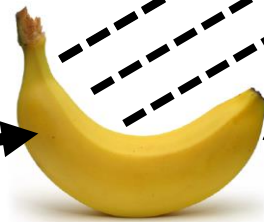
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|--------------------------|-----------------------|---------------------------|----------------------|-------------------------------|
| 1. Epist. Relativism. | 26. Pragmatism | 51. Biology | 76. Mathematics | 101. Karl Popper |
| 2. Idealism | 26. 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. ATE Essentialism |
| 22. Positivism | 47. Eliminativism | 72. Function. | 96. Imman Kant | 122. C. 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 |

Pierre Duhem (1861-1916), world renown French physicist and historian of science wrote : *“The laymen believes that the result of a scientific experiment is distinguishable from common observation by a higher degree of certitude; he is mistaken for an account of an experiment in physics lacks that immediate certitude, comparatively easy to check up on, which characterizes common, non-scientific testimony. Though less certain than the latter, scientific certitude has the advantage over it in the number and exactitude of the details it makes known to us; there lies its true and essential superiority.”*

#2- Scientific analysis: quantitative

#2 Scientist/Chemist

INGREDIENTS: WATER (75%), SUGARS (12%) (GLUCOSE (48%), FRUCTOSE (40%), SUCROSE (2%), MALTOSE (<1%), STARCH (5%), FIBRE E460 (3%), AMINO ACIDS (<1%) (GLUTAMIC ACID (19%), ASPARTIC ACID (16%), HISTIDINE (11%), LEUCINE (7%), LYSINE (5%), PHENYLALANINE (4%), ARGININE (4%), VALINE (4%), ALANINE (4%), SERINE (4%), GLYCINE (3%), THREONINE (3%), ISOLEUCINE (3%), PROLINE (3%), TRYPTOPHAN (1%), CYSTINE (1%), TYROSINE (1%), METHIONINE (1%)), FATTY ACIDS (1%) (PALMITIC ACID (30%), OMEGA-6 FATTY ACID: LINOLEIC ACID (14%), OMEGA-3 FATTY ACID: LINOLENIC ACID (8%), OLEIC ACID (7%), PALMITOLEIC ACID (3%), STEARIC ACID (2%), LAURIC ACID (1%), MYRISTIC ACID (1%), CAPRIC ACID (<1%)), ASH (<1%), PHYTOSTEROLS, E515, OXALIC ACID, E300, E306 (TOCOPHEROL), PHYLLOQUINONE, THIAMIN, COLOURS (YELLOW-ORANGE E101 (RIBOFLAVIN), YELLOW-BROWN E160a), FLAVOURS (3-METHYLBUT-1-YL ETHANOATE, 2-METHYLBUTYL ETHANOATE, 2-METHYLPROPAN-1-OL, 3-METHYLBUTYL-1-OL, 2-HYDROXY-3-METHYLETHYL BUTANOATE, 3-METHYLBUTANAL, ETHYL HEXANOATE, ETHYL BUTANOATE, PENTYL ACETATE), 1510, NATURAL RIPENING AGENT (ETHENE GAS).



#1- Lay person

Infra-science
universal
singularity

“Banana”

Macroscopic
Microscopic

The Realist rejects the quantitative over the qualitative; the micro over the macro.

Real essentialism vs. contemporary essentialism (reductionism)

Laymen

#1 “Water”

singularity universal

Ontology

Scientist

#2 “H₂O” (& D₂O)

Scientific analysis:
quantitative, reductionistic

Empiriometric



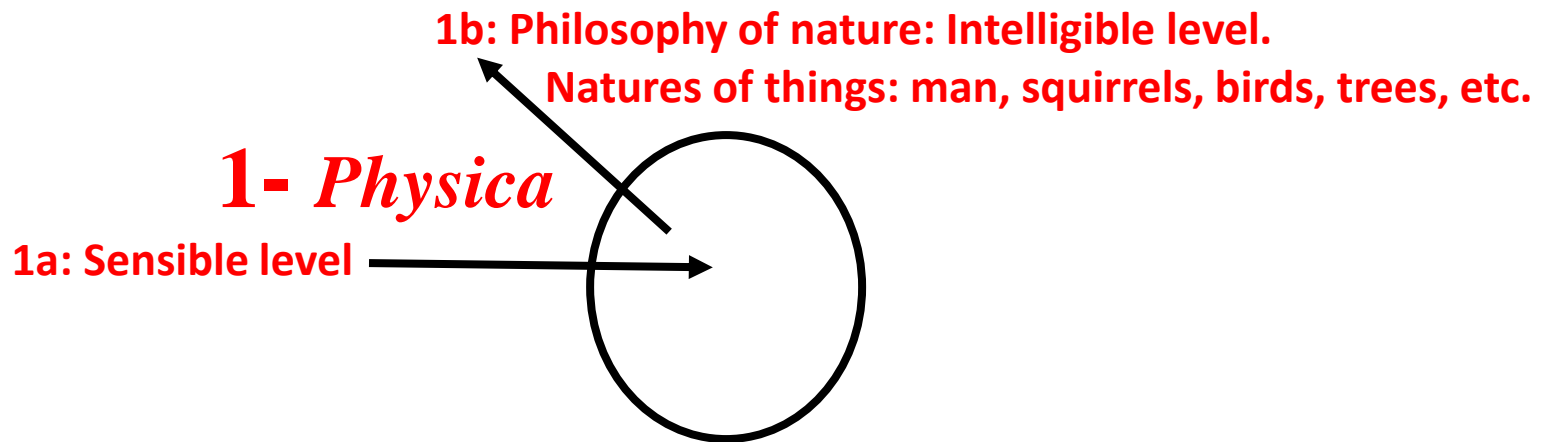
Principles on the three degrees of knowledge

1. Realism is thoroughly realistic in every aspect—from human knowledge to extra-mental reality. To grasp AT realism is to grasp the essence of reality as such without an artificial, arbitrary, reductionistic, or positivistic human contrived systems.
2. Understanding the three degrees of knowledge uncovers reality as such in a Total Truth manner. Moreover, it removes the myth of scientism as Pierre Duhem clearly saw.
3. Understanding reality as such in realism (existence/essence, form/matter, substance/accidence) enables one to see God as per Romans 1:20.

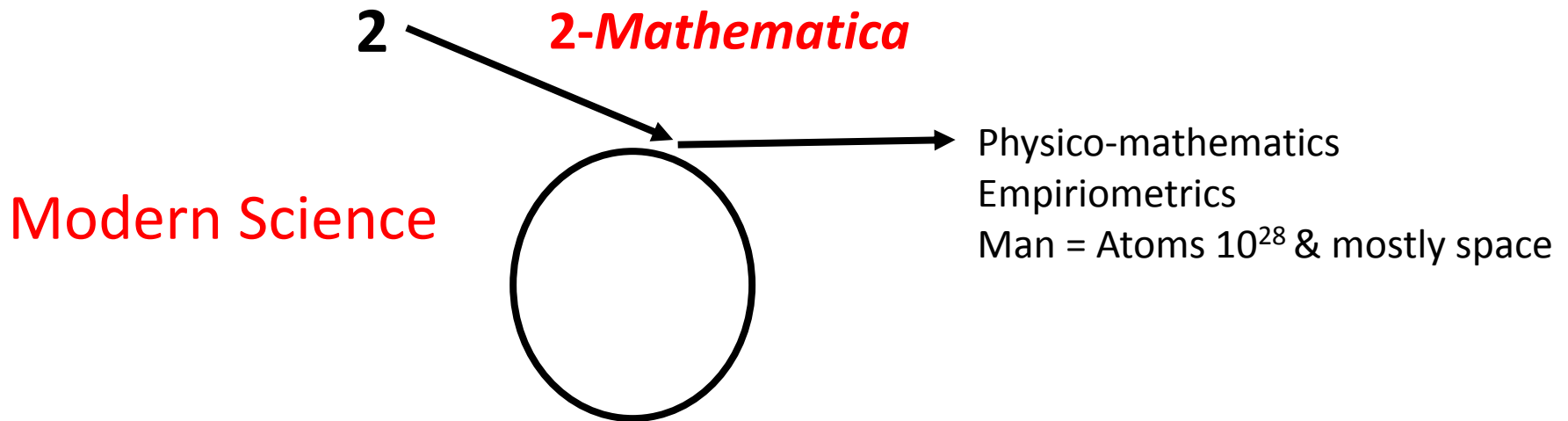
Romans 1:20 For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

4. 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.



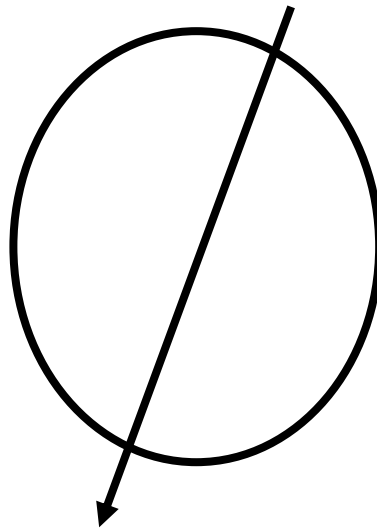
5. Second degree of knowledge (quantifiable)
 - a. This is the great area of *mathematica*, knowledge of quantity as such.
 - b. Here the mind considers objects abstracted from matter.
 - c. This degree considers nothing more than a certain accident: quantity/extension.
 - d. It leaves all else behind 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)



6. 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).

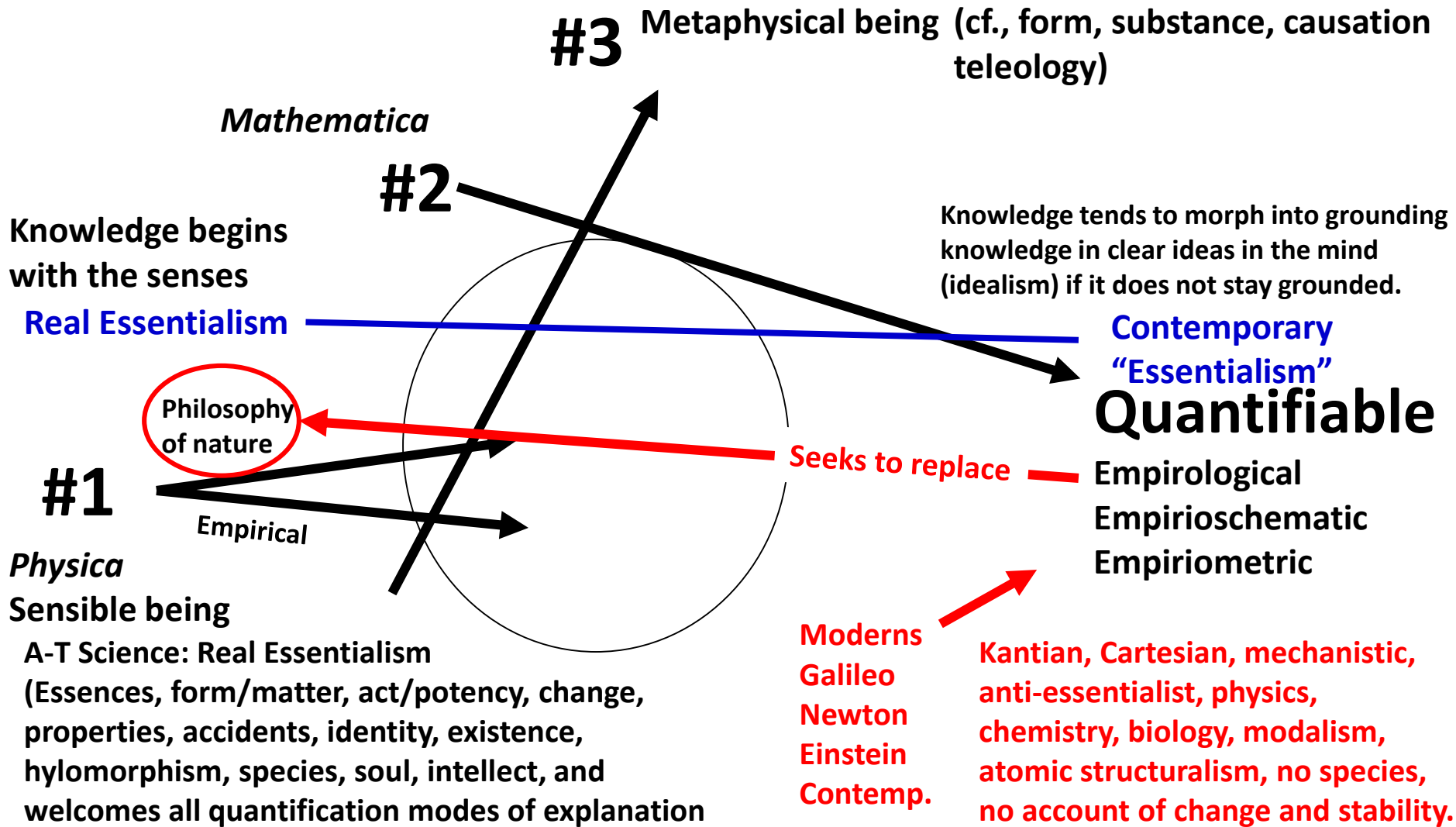
3- *Metaphysica*



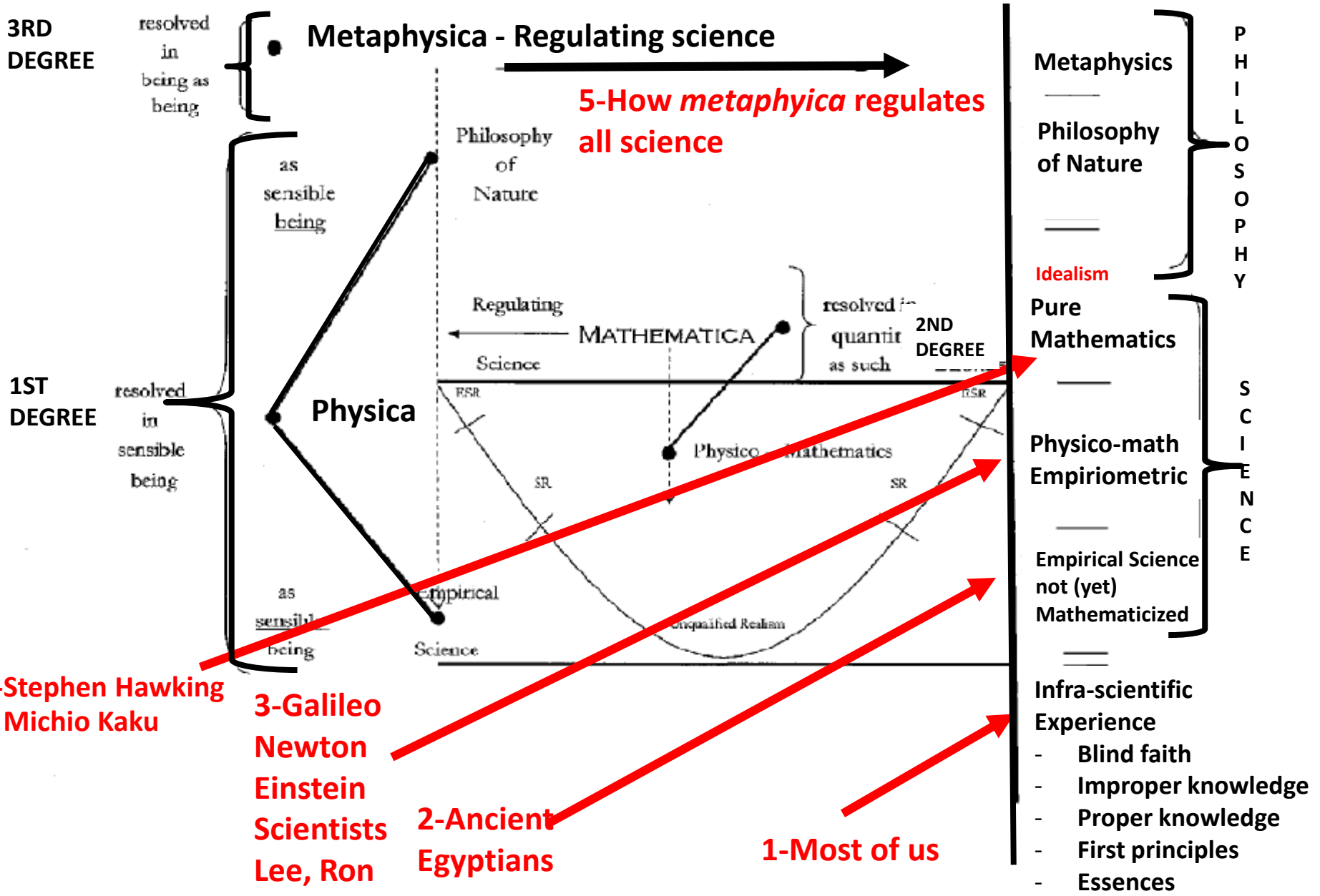
First Principles
Existence
Being
Laws
Logic
Causation
Properties

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.