

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
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Natural Theology

Philosophy

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- Logic, 32
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**1 Corinthians 13; Classical Theism 84 – Virtue:
The Theological Virtues of Faith and Science - 39**

INTRODUCTION

Outline of Bible class:

1. Life in God by 2nd person proper knowledge and proper love: Matt. 22:37-40; 1 John 4:19; Rom 3:23-26; 1 John 2:1-2; 4:10; 1 Tim. 2:5-6; 1 Pet 1:18-19; Rev. 5:9; Rom 4:5; 5:1; 2 Cor 5:18-21; 1 Cor. 1:9; Eph. 4:1-2, 30-5:2; Col 3:12-14; Prov. 17:9; 1 Cor 13:5; John 13:34; 15:12; Acts 2:42; Psa. 73:24-25.
2. Chronological reading through the NT: 1 Thessalonians - 1 Corinthians 13.
3. The metaphysics/ontology of love: the intellect and the will (71).
4. Philosophy of hermeneutics (9).
5. Classical theism: Faith-knowledge and scientific knowledge (39).

III-Metaphysics of Love: 71

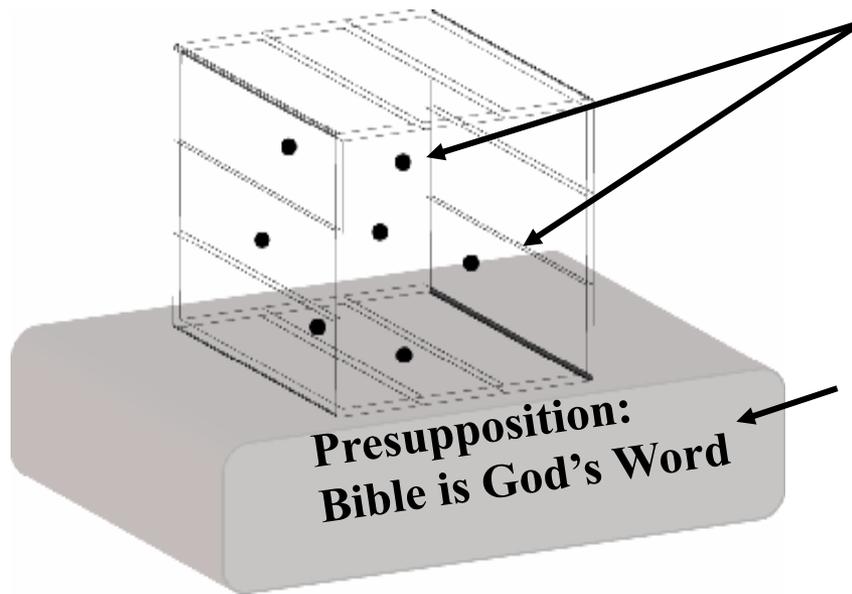
Intellect and Will: Loving God

1. Metaphysically speaking, every human conscious act is done from knowledge and with love.
2. Modern views of love (e.g., moral motivational theorists) are not only pernicious to love itself. They also distort and prevent a development of true love for God.
3. It is very important to understand that our love for God and everything else is inextricably anchored in our thinking and desires.
4. The fact that love for God depends upon right thinking and right desiring about a host of issues in our lives should give us serious pause as to the quality of our thinking and desires. What we actualize increases or diminish capacity to love Jesus Christ and see His true-good-beauty.

IV-Philosophy of Hermeneutics (9)

Outline
Introduction:
✓ Dasein

1. The fact that “everyone interprets the Bible in their own way” illustrates the influence of Dasein.
2. The Dasein not only effects our interpretation of Scripture, it also affects our views of God, value, the spiritual life, the meaning of life, government, and the greatest good in life as such.
3. If believers are not taught a realist worldview in church, where are they going to learn it? How are they going to escape the perniciousness of modern philosophy and its idealism that is so destructive to correspondence truth. “Everyone interprets the Bible in his own way” is the problem.
4. Understanding one’s Dasein is a bit like trying to see the lens of one’s own eye. We do not ordinarily see our own worldview, how they are formed, and how they guide or confine thought.
5. Our Dasein is the window by which we view the world, and decide, often subconsciously, what is real and important and what is unreal and unimportant.
6. No one comes with a blank slate, we all have or Daseins, collection of prejudices and epistemologies



Data points interpreted by Dasein

- ✓ Deism vs biblical/realistic metaphysics
- ✓ Government by Spencer or the Word of God?
- ✓ Question: abuses in government regarding the poor no more make government evil any more than abuses in capitalism make capitalism evil.
- ✓ Is our attitude shaped by WOG or Dasein culture?

Colossians 1:17 And He is before all things, and in Him all things συνέστηκεν

Acts 17:28 "for in Him we live and move and ἐσμέν

Hebrews 1:3 His person, upholding all things (φέρων τε τὰ πάντα) by the word of His power,

Rom 13:4 – government (Nero) is a servant of God.

Lev 19:10; Deut. 15:4, 9; 23:11; Ruth; Isa 3:14; 58:10; Jer 5:28; Eze 16:49.

Classical Theism 83 – The Theological Virtue of Science and Faith (39)

1. The **light of faith-knowledge**. Consider the objectivity and beauty of realism in our study of the nature of biblical faith-knowledge—for example, faith is a knowledge that is supernatural, personal, certain, absolute, beautiful, and life-transforming, yet can be extinguished by atrophy (cf., false priorities in 1 Tim. 1:6-19; 1 John 2:15-16; Mat 6:19-24). Contrast this with faith understood according to idealism, by basing its essence Hebrew and Greek words and how those words were used at the time.
2. The **experience** of faith-knowledge is transcendent, life-transforming, and affects the whole person: Gal. 2:20; 4:19; Philip 1:19-25; 3:3-21; 2 Cor. 4:16-5:11; Rom. 12:1-2;

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.

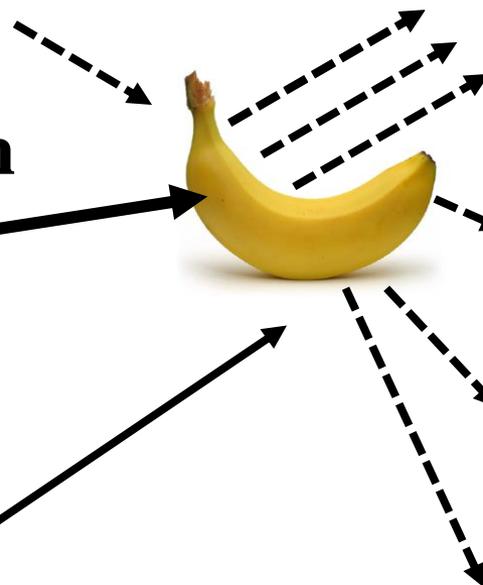
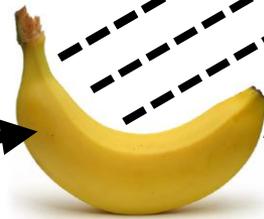
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|--------------------------|-----------------------|---------------------------|----------------------|-------------------------------|
| 1. Epist. Relativism. | 26. Pragmatism | 51. Biology | 76. Mathematics | 101. Karl Popper |
| 2. Idealism | 26. 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 renowned French physicist and historian of science wrote : *“The layman 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.

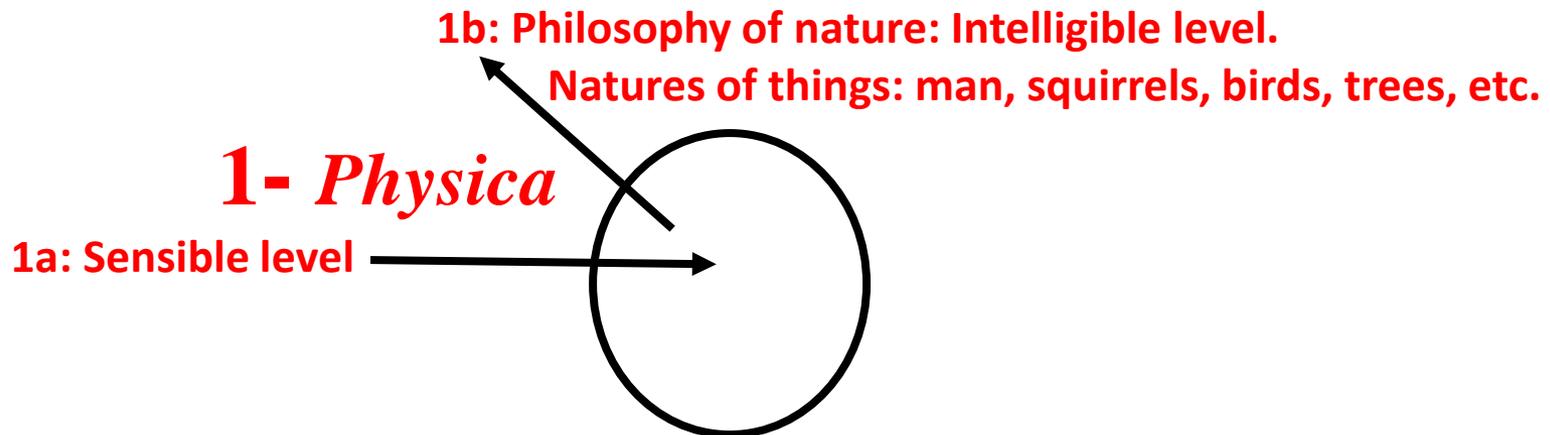
Principles on the three degrees of knowledge

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,

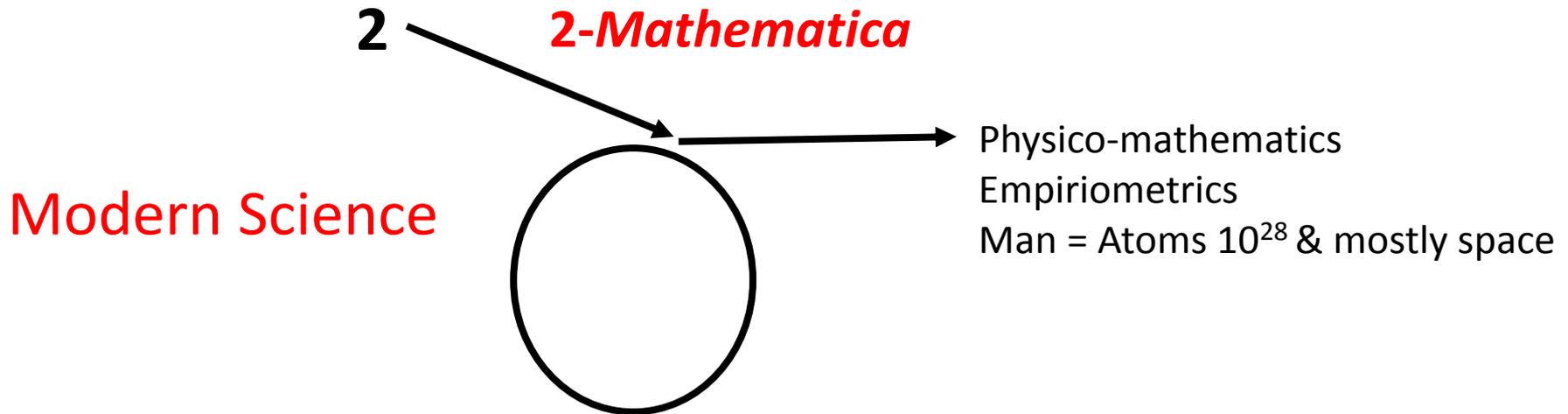
First degree of knowledge (being, philosophy of nature)

1. Knowledge begins with a particular (1a) and rises to universal nature (1b).
2. The 1st degree is where essences are grasped intuitively. The first intellectual operation, abstraction, immediately yields the essence of things.
3. 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).
4. This is where we gain *quidditative* definitions of beings
5. At this level, beings cannot be conceived of without matter.
6. This is the great realm that the ancients called *Physica*, knowledge of sensible nature, the first degree of abstraction.
7. The first degree needs and welcomes the 2nd degree, but never as replacement.
8. It is philosophy of nature (1b) that determines the nature of objects.



Second degree of knowledge (quantifiable)

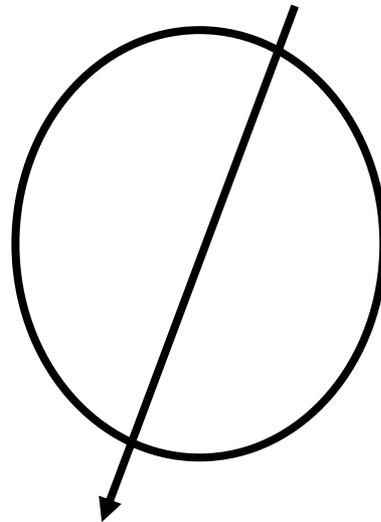
1. This is the great area of *mathematica*, knowledge of quantity as such.
2. Here the mind considers objects abstracted from matter.
3. This degree considers nothing more than a certain accident: quantity/extension.
4. It leaves all else behind except the one property it abstracts.
5. The modern problem 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*
6. Scientific explanations do not reveal the very being of things.
7. Science depends upon philosophy (1st and 3rd degrees of knowledge)



Third degree of knowledge: *Metaphysica*

1. This is the highest degree of knowledge. It deals with first principles, logic, causation, laws, and properties that reveal essences.
2. The focus here is on being as such and the laws that saturate beings.
3. 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.
4. The whole domain of metaphysics is knowledge beyond sensible nature.
5. 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.
6. There can be no science (#2) without first principles (metaphysics).

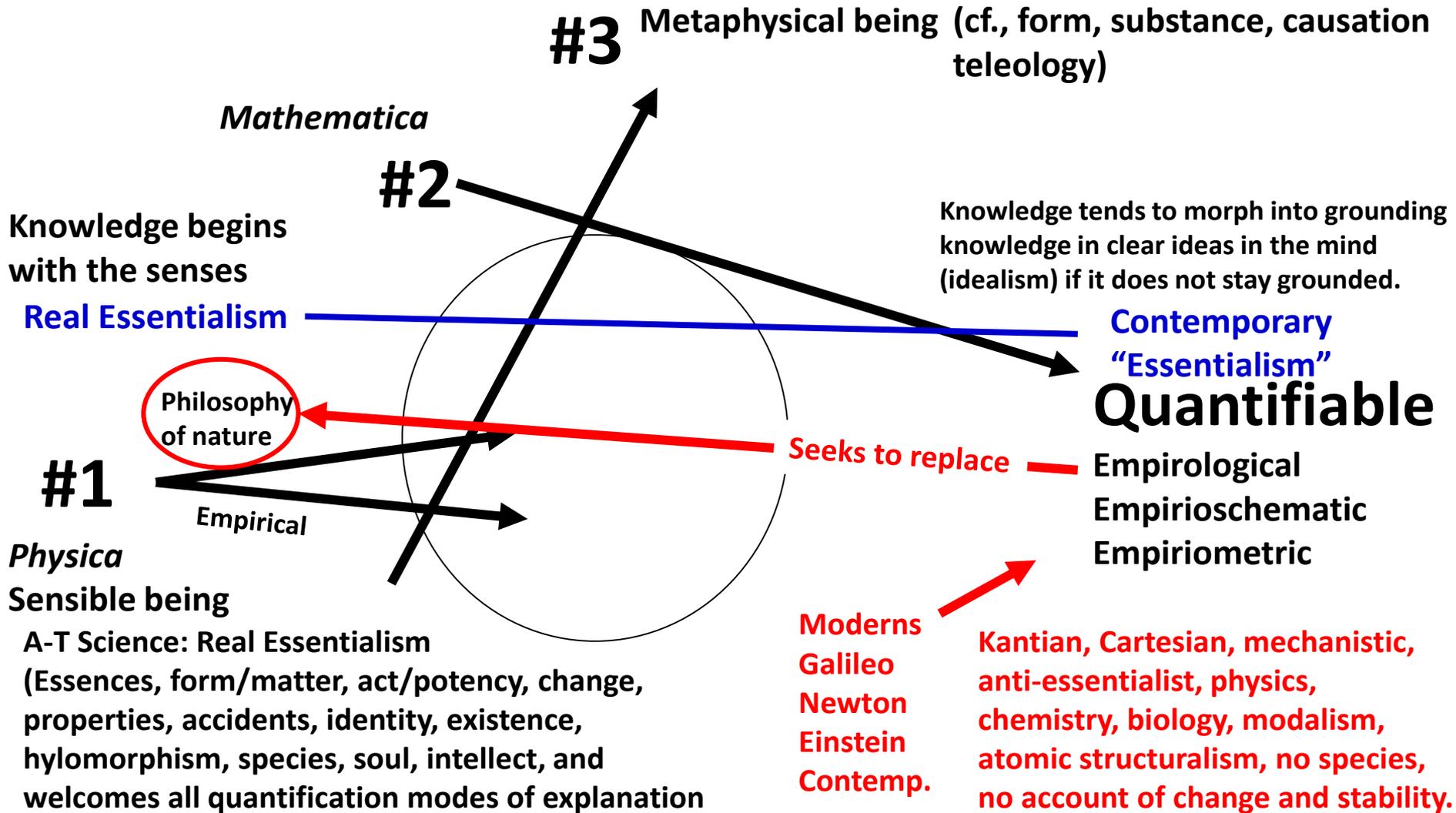
3- *Metaphysica*



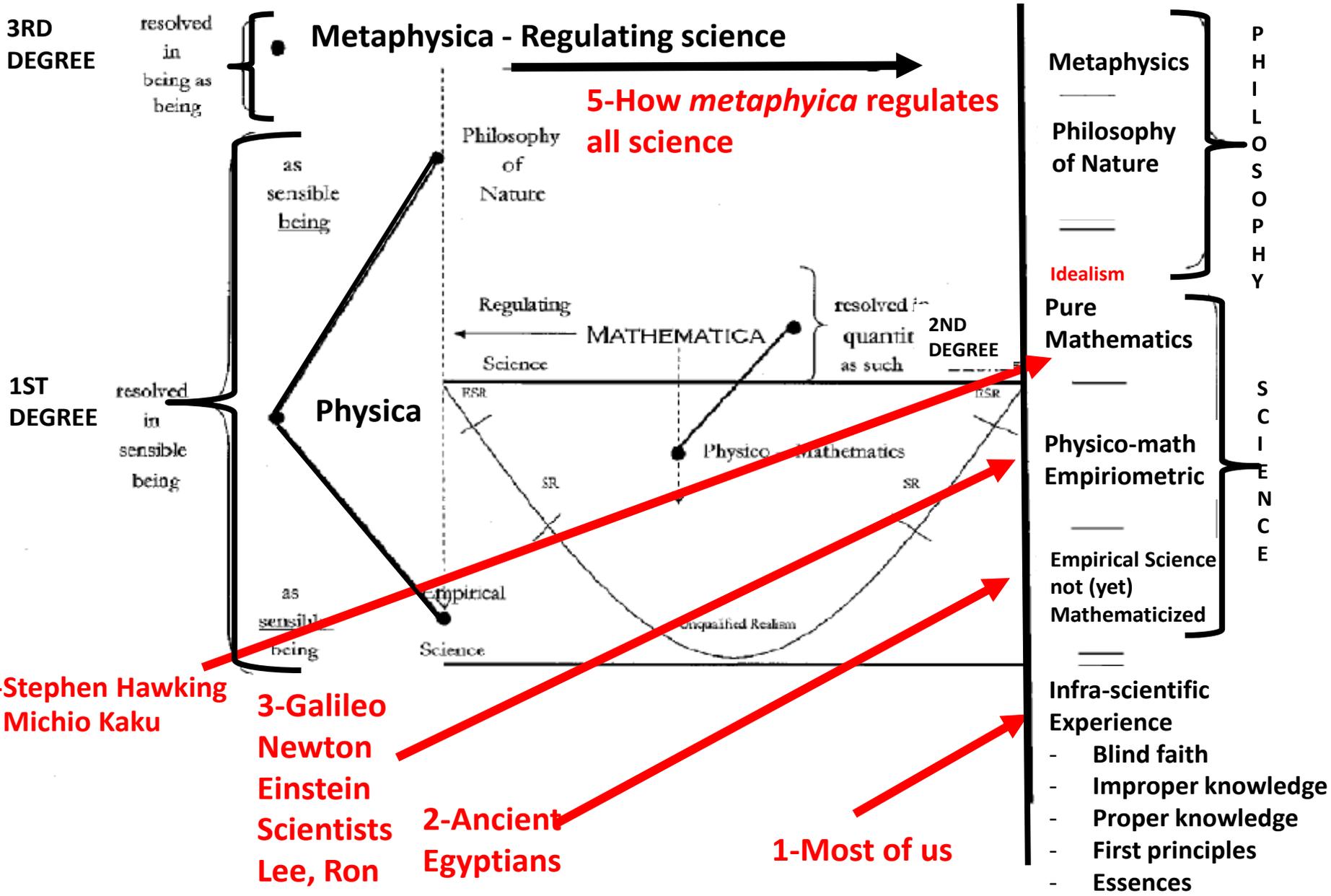
First Principles
Existence
Being
Laws
Logic
Causation
Properties

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.