

INTEGRATION.

I MY PILGRIMAGE

NAIVE REALIST SCIENCE

- A fixed body of certain knowledge.
- Textbook science
- Structural
- Culture free, exhaustive

IDEALIST THEOLOGY

- Systematic Theology
- Mild Dispensationalism
- Fundamentalistic
- Inflexible, rigid, absolute
- culture free exhaustive
- THEOLOGY = BIBLE

← CONFLICT →

- Origins of humans
- Mechanistic/Divine views

RESOLUTION

"TWO REALMS"

↓
KUHN
LAUDIN
POLANYI
COULSON

↓
WENGER
- Biblical Theology
- Contextualized
- Priesthood of Believers

↙ ↘
CRITICAL REALIST
SCIENCE ↔ THEOLOGY

RESOLUTION

- COMPLEMENTARITY
- QUASI RELEVANCE

~~PERSON~~
ORGANIC

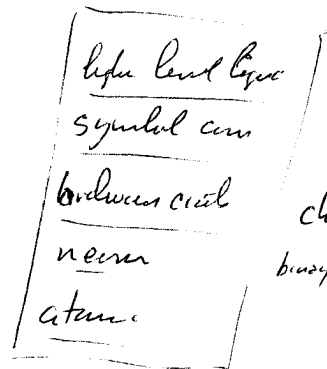
- Beings
- Relativists.
- Internal + External Causes
- Subjective/Objective
Em/Ch
- Reflexivity

MECHANISTIC

- ~~Forces~~, Objects
- Forces
- External Causes
- Objective
- Cognitive

Scale

Hall Stollte.



Cognitive
Affective
Evaluative.

History
Parale
Diagram
D₂
Message
SAB
MYM

STRUCTURE
Language
Symbolic
S₂
Language Structure

B. INSTRUMENTALISM

I. IN SCIENCE

(A) CHARACTERISTICS

1. KNOWLEDGE MAKES NO CLAIMS ABOUT REALITY
IT IS USEFUL
2. TEST IS PRAGMATISM
3. KNOWLEDGE IS RELATIVE - USEFUL FICTION

(B) PROBLEMS

1. Can we mentally live with this or are we in danger of reifying knowledge in fact
2. PROBLEM OF RELATIVISM
- are all medical systems equally good?

(C) DISAGREEMENTS

1. No conflict. Relative anyway.

4.4 Audiverity = ^{where} ~~what~~ you go to for knowledge

4.6. LIMITS of knowledge, humble.

4.5 HERMENEUTICS: All knowledge is Hermeneutical.

See my paper.

5.

5. 3rd ~~Principle~~ ~~Unproven~~: ~~As I~~ Not until I call it.:

IDEALISM

5.1 Recognizes subjective nature of knowledge.
& problem of perceiving external world.

5.2 Absolutize the mind. Theory, ~~and~~ culture ~~and~~
world view create the world.
Mind is God.

5.3 Ultimately relativistic. Each creates his own world -
little communication between them is possible.
(Cultural relativism)

5.4 Ultimately Agreement only on complete consensus.
-Accept my point of view & we can be friends.

5.6 Disagreement leads to rejection or no communication.
No commonality.

II IMPLICATIONS FOR THEOLOGY

1. Reasons:

1.1 Theologizing always occurs in a cultural context.
eg. English, Western basic assumptions or deep structures.

1.2 Theology explicitly claimed to be a Science.
(Bothers me - old better - science a form of analogy,
encompassing & encompassed.)

2. Old Theology = Naive Realism.

2.1 Theology = Bible = Truth.
found analogy

2.2 Systematic, static,

2.3 ~~Final~~ Final Authority (Absolute) = Theology.

2.4. Disagreement → conflict. & charges of heresy.

2.5.



~~Amberlight~~

3. Neo Evangelicalism:

3.1 Theology \cong Bible \leftarrow God.

3.2 Theology is a MAP of Bible

3.21 ~~Diagram~~ ^{must be} Accurate on essentials

3.22 Need not give all the information for universe

3.23 Useful for a specific purpose which lies beyond knowledge.

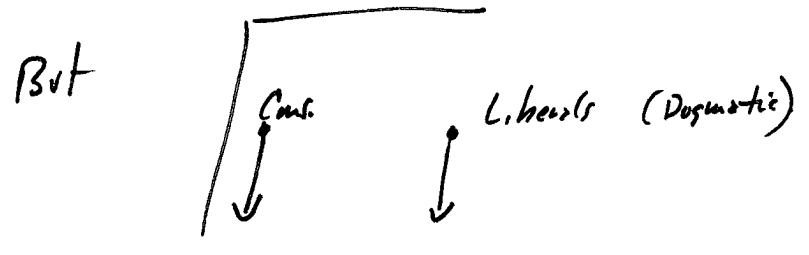
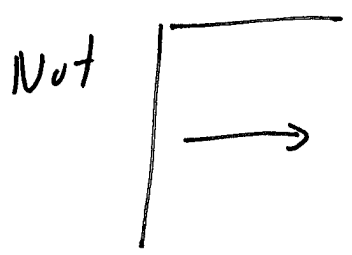
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3.3 Authority: in the Bible itself

- Every ^{Theological} statements about Biblical inspiration & authority not raised over Bible statements of itself.

3.4 Conflict: let us search together.
Can brook disagreements

3.5 CHARGE OF GOING LIBERAL but



4) Neo Idealism:

- 4.1 Authority is ~~Theology~~ ^{mind} it tells
Human Reason & the Theologies it develops.
- It determines what the scriptures are saying.

4.2 Conflict:

- fragmentation into camps - each ~~stating~~ ^{stating} the other to be wrong.

~~4.3~~ 4.3

5. Authority of Scriptures

5.1 Where we were all at. Newer version

5.2 Fuller - Critical Realism.

5.3 Lindzel Neo Idealism: Absolutizing

Words like "increasing" -

- not saying here whether it is or not.

- Right to hold it.

- But worry that it is absolutizing the mind.

- young people → J. H. Krishna etc.

6) Missions

1. Theological VARIETY

~~2. Cotta~~ 2. Proclamation as WITNESS - NOT Polemics ~~and~~

3. Power confrontation.

POSITION RELATIVE TO THE EXTERNAL WORLD

The Bible is our final authority in life and is historically accurate both in terms of human and divine activities. (Evangelicalism)

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Reality is in the mind, and order is a creation of the mind. The external world is in some sense unreal. (effluentist Hinduism when the world is Maya.)

The external world is real and the mind can perceive it accurately and without bias. Mental realities and images correspond one-to-one with external realities. Order is discovered by the mind and exists in reality.

The external world is real and the mind can perceive it only through a glass darkly. Mental images are approximate maps or models of an external reality, and order is in part in the external world and in part a creation of the mind.

Fundamentalism

Fundamentalism

Neoevangelicalism