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Faith Bible Church
<http://www.fbcweb.org/doctrines.html>
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LOGIC 7 Introduction

Logic is the science of reasoning. It is not just what sounds (subjectively) right or logical. There are objective rules to determine if an argument is valid or invalid.

The three acts of the mind.

1. #1: Apprehension of a single concept: “man”
2. #2: Judgment of existential reality: “man is a rational animal”
3. #3: Argument: “He is a man, man is a rational animal, therefore he is a rational animal”

The structural parts to a logical argument.

1. Terms= none (it is a basic unity of meaning), “man.” The issue in the term is clarity.
2. Propositions = subject term and a predicate term, Man (subject) is a rational animal (predicate). The issue in the proposition is true or false; its veracity or falsity. All propositions must be in declarative sentences. There can't be any interrogatives, imperatives, or exclamations!
3. Arguments – Premises and conclusion. The issue in the argument is validity, not its veracity; veracity is the issue in the proposition.

Metaphysical import to the structural part.

1. Terms reveal essences (*what* a thing is)
2. Propositions reveal existence (*whether or not a thing is*)
3. Arguments reveal causes (*why* it is)

God and bad

1. Terms = clear or unclear (they are never true or false or valid or invalid: e.g., “man” by itself is neither true nor false nor valid or invalid). The issue is clarity.
2. Propositions = true or false (the issue is not about being clear or unclear or valid or invalid). The issue is whether the proposition is true or false.
3. Arguments = valid or invalid (the issue is not clear or unclear, or true or false). The issue in arguments is its validity and this has to do with the form of the argument, which we will cover in later lessons. An argument is logically valid when its conclusion necessarily follows from its premises.

To Build a Sound Argument.

1. Be sure your terms are clear.
2. Be sure your premises are true.
3. Be sure your logic is valid.

To Build a Counter Argument

1. Demonstrate how a term is unclear.
2. Demonstrate how a premise is false.
3. Demonstrate how an argument is invalid (how the conclusion does not necessarily follow from the premises)

Distinction between a sound and valid argument.

1. A valid argument has to do with its form.
2. A sound argument has to do with its veracity.
3. An argument could be valid in form but false because of a false premise.

4. Example of a valid but unsound argument.

All animals that have wings fly.
Penguins are animals that have wings.
Therefore, Penguins can fly.

5. This argument is valid because of its form (we will study forms later).
6. However, because its first premise (proposition) is false, the argument is unsound (not true). Yet, it is valid in logical form. I have not covered how to put sentences into logical forms, so I do not expect for you to know this, yet. But here is how it would look in logical form (E = Universal Affirmative; D = distributed = universal term; U = undistributed = particular term):

E – All [animals that have wings] are [those which can fly] = D - U
E – All [Penguins] are [those which have wings] D - D
E – All [Penguins] are [those which can fly]. D – U

7. In a recent debate between Michael Shermer (atheist) and Dinesh D’Souza (Christian), Shermer responded to some of D’Souza’s evidence for God by saying, “Answer me this: Why does God hate amputees?”
 - a. Michael Shermer has a very high IQ. He is a member of high IQ clubs like Mensa (where he continues to give lectures). He is also the author of Skeptic Magazine and writes regular journals in Scientific America. By the way, I would add that he has commented more than once about the weird beliefs of many people with IQ’s in these brainiac clubs—e.g., How many believe in such things like ESP and ETs.
 - b. Let’s evaluate his above statement in a debate with D’Souza. Based on what we have studied about clarity, truth, and validity, what point could we raise about Shermer’s remark?
 1. First, we could note that only a declarative sentence can stand as a premise of an argument. As stated, Shermer would have to translate his question into a declarative sentence that could then serve as one premise of an argument.
 2. Once we ask him to do this, we force him to make an *explicit claim about reality*, rather than merely *implying* there was something wrong with Christianity.

3. Let's say Shermer agreed and then offered the following argument.
 - If God is loving, there should be no amputees.
 - There are amputees.
 - Therefore, God is not loving.
4. So stated, we could force Shermer to defend the first premise by answering the question: How does God's omni-benevolence entail the non-existence of amputees? Or What is it about the existence of God's love that makes the existence of amputees impossible?
5. Even if Shermer could prove his conclusion: "Therefore, God is not loving," the debate was never over His attributes. Shermer's idea that "God hates amputees" even if it were untrue (and it is) has no bearing over the existence of God, which was what the debate was all about.
6. We can see here how logic can help defuse the initial emotion of the question "Why does God hate amputees?" and force the debate back into a more rational and less emotional and rhetorical mode.

Logic is critical to attaining Truth as such. I maintain that logic, if taught in all elementary and high schools, would make the biggest difference for the good for our nation. Without it the people are defenseless and are puppets on emotional strings at the hands of the politicians and even preachers.

It is an inexcusable that logic is not required for all students in Bible colleges and seminaries. It seems like every week I hear of some weird doctrine, "a breakthrough" of sorts that violates the very laws of logic—without its promulgator or his audience even being aware of it. The darkness in this area is mind-numbing. This is nothing short of anti-intellectualism—being anti-LOGOS—to the shame of very name of Christianity. Men who think they naturally understand logic and can just take a passage here and there and build a deductive conclusion are not only ignorant, they are arrogant—a vice that is never in short supply.

While I do not have the desire nor the space to go into the root causes of this anti-intellectualism and arrogance, I would like to write a few sentences about man's emotions (in light of Shermer's gaffe) as it relates to philosophy of human nature: Man is neither an angel nor an animal; he is a rational animal on a metaphysical level. He is neither pure spirit/soul nor pure animal. He is but a curious combination of the two. Man is the strangest creature God ever made. We have physical organs with emotions like animals (yes, animals have emotions), yet we also have rationality like God. It is as if we have one foot in the animal kingdom and one foot in God's nature. We have an emotional life and a rational/volition life. This raises all kinds of fascinating questions related to the interplay of our emotions and rationality, which I will be covering in the next few Bible classes.

Given that animals do have emotions, and we have emotions, are emotions good or bad? It cannot be denied that we often get into a lot of problem because of our emotions, from buying a car or a house to deciding whom to marry. Emotions can motivate people to do awful things, like steal, cheat, and murder. The fluctuating nature of emotions has caused many to think they are all bad—they are unfaithful and untrustworthy (cf. Stoics).

However, we must always go back to God when in determining truth as such. And as such, we have to recognize that emotions are a gift from God not only in bringing pleasure to the soul, but in the various bodily secretions that help us interact with our environment. E.g., emotions enable us to be afraid of a rabid pit bull dog chasing us, and this is very helpful in enabling us to run a bit faster or climb a tree than otherwise without emotions with the bodily secretions (e.g., adrenaline). Emotions can actually enable us not only in flight but to fight back against crime and injustice in protecting our families and loved ones when threatened. There is great value in the boost in energy and strength we gain through the various secretions that take place in our organs. Emotions do help us deal with the world in which we live.

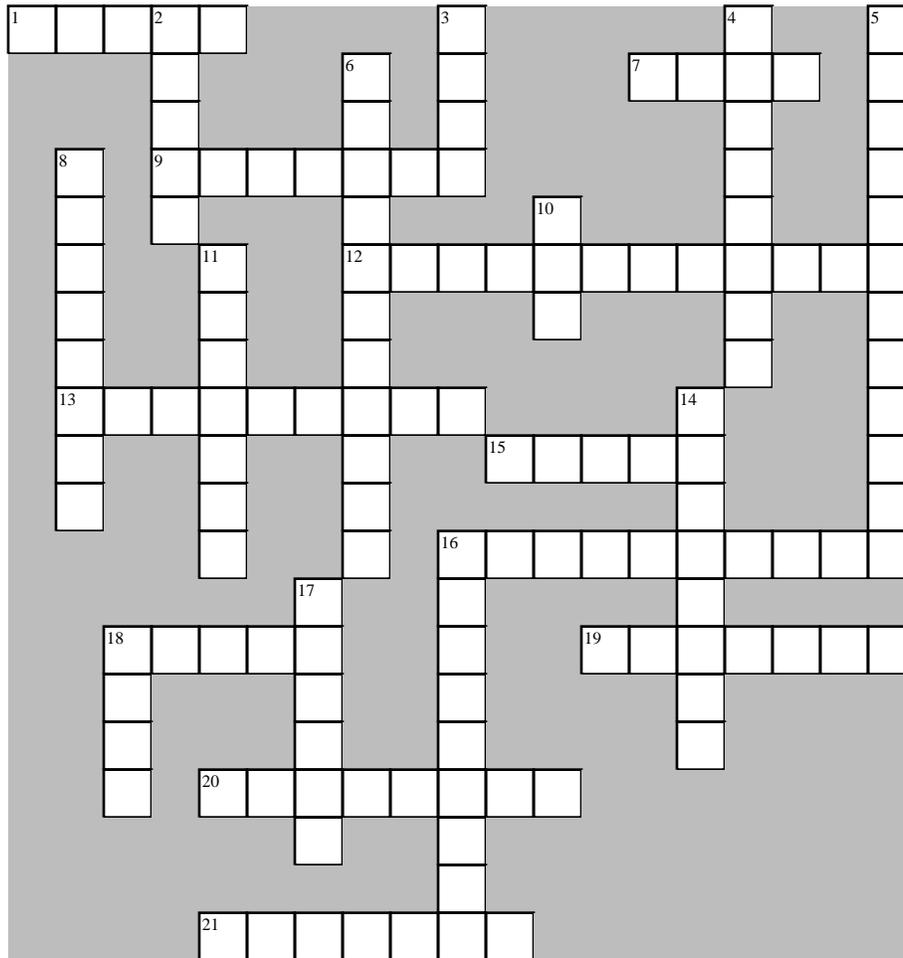
In themselves emotions are very good. They actually move us in our natural appetites/desires toward the good and away from the bad—they help move us to the sensible good and away from the sensible evil/harmful. Man is made to desire sensible goods like food and procreative activity, which are both necessary for the perpetuation of the human race. Emotions in this way are essentially good. Emotions serve the whole human being just as they serve the animal by enabling the animal to act in the face of goods which it seeks and evil/harm that it seeks to get away from.

However, in human beings unlike in animals there is a hierarchy because man is also rational. The emotions are to be subordinated to the intellect. The emotions belong to the order of the sense appetite and the sense appetite belong to the sensory part of us that we share with the animal kingdom. These emotions are not the most noble part of man. It is our intellectual and spiritual capacities that are much better and reflect the image of God. If emotions are going to be used properly, they must be subordinated to man's soul/spirit at all times. When emotions are properly functioning, they never conflict with reason. Man's problem throughout history is that he has allowed his emotions to rule over his intellect. The saying that "man is but a drop of reason in a sea of emotion" is not far off. I have even seen this in those who considered themselves very doctrinal as they come up with their "theological breakthroughs" which are neither theological, breakthroughs, or logical. They are totally unaware of how their emotional preferences are moving their will and their minds to positions that are irrational or at least do not measure up to any apodictic deductive certainty. It is true: The easiest person to deceive is always self. Only a good grasp of logic coupled with fellowship with God can keep us from making self-deluding blunders about ourselves, God, and in Bible doctrine.

In 'Ehyeh,

Pastor Don

Logic #7



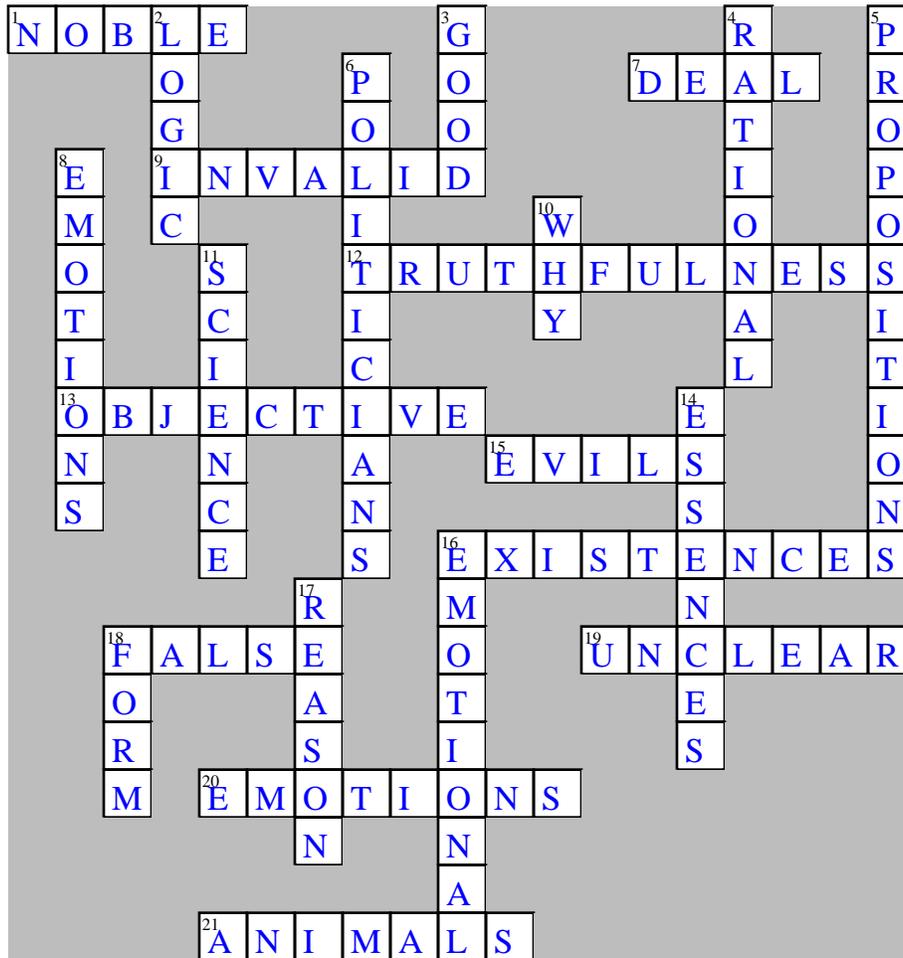
Across

- 1 Emotions are not the most ____ part of man.
- 7 Emotions help man ____ with the world in which he lives.
- 9 Arguments are either valid or ____ .
- 12 A sound argument has to do with its ____ .
- 13 There are ____ rules in logic to determine if an argument is valid.
- 15 Emotions help a sensing creature seek certain goods and flee from certain ____ .
- 16 What do propositions reveal?
- 18 Propositions are either true or ____ .
- 19 Terms are either clear or ____ .
- 20 Saying: "Man is but a drop of reason in an sea of ____ ."
- 21 Ontologically, man shares natures with ____ and God.

Down

- 2 Michael Shermer, though very smart, violated basic laws of ____ in a debate with D'Souza.
- 3 In themselves, emotions are very ____ .
- 4 Emotions are to be subordinate to man's ____ nature.
- 5 They contain a subject and a predicate.
- 6 If logic were taught to all children, they would be protected from ____ .
- 8 Animals have ____ that help them survive in the world.
- 10 Arguments reveal ____ something is.
- 11 Logic is the ____ of reasoning.
- 14 What do terms reveal?
- 16 Man has an ____ life and a rational life.
- 17 When properly functioning, emotions do not conflict with ____ .
- 18 A valid argument deals with its ____ .

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