

**Classical Theism (10): The true nature of God, Cross of Christ,
and the Problem of Evil**

delivered up according to
the definite plan and foreknowledge
of

GOD

ACTS 2:23

Classical Theism (10): The true nature of God, Cross of Christ, and the Problem of Evil

Bible Doctrines (The True-Good-Beautiful)

T/G/B

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

Opening passages: Psalm 73:22-25; Philip. 2:12-13; 3:17-19.

Preparation for the Word of God, John 8:12; 12:46; 1 Cor. 3:2.

3 Parts to Bible Class: Each part is designed to advance the believer in Realism. Consider the importance of having a foundation in realism in that I would be very uncomfortable with a believer who was not grounded in Realism, regardless how much doctrine he had, reading atheistic material. On the other hand, I would not be uncomfortable with a baby with little to no doctrine reading atheistic material *if he was grounded in realism*. Also a baby believer grounded in reality continues to make substantial changes unlike conduit believer who may have a lot of doctrine.

Part I: Spiritual basics: Love and change or the waste of legalism?

Part II: Philosophical foundations. POL: Frege's *Begriffsschrift* and the nature of modern logic.

Part III: Doctrinal development: Classical theism 10: The true nature of God, crucifixion, and the problem of evil.

Part I: Basics: Anything that is not done out of love for God defaults to some form of legalism or religionism.

Love is the root, hinge, and fruit of all virtues:

- 1 Corinthians 13:1 Though I speak with the tongues of men and of angels, but have not love, **I have become sounding brass or a clanging cymbal**. 2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, **I am nothing**. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, **it profits me nothing**. 4 Love **suffers long** and is **kind**; love **does not envy**; love **does not parade itself, is not puffed up**; 5 **does not behave rudely, does not seek its own, is not provoked, thinks no evil**; 6 **does not rejoice in iniquity, but rejoices in the truth**; 7 **bears all things, believes all things, hopes all things, endures all things**. 8 Love **never fails**. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. 9 For we know in part and we prophesy in part. 10 But when that which is perfect has come, then that which is in part will be done away. 11 **When I was a child, I spoke as a child, I understood as a child, I thought as a child**; but when I became **a man, I put away childish things**. 12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. 13 And now abide faith, hope, **love, these three; but the greatest of these is love**.
- 2 Corinthians 5:14 For the love of Christ **controls us**, having concluded this, that one died for all,
- Galatians 5:6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, **but faith working through love**.
- 1 John 2:15 Do not **love the world** or the things in the world. If anyone **loves the world**, the love of the Father is not in him.
- 1 John 4:20 If someone says, "**I love God**," and hates his brother, he is a liar; for he who does not **love** his brother whom he has seen, how can he **love God** whom he has not seen?
- Romans 13:8 Owe nothing to anyone except to **love one another**; for he **who loves his neighbor** has fulfilled the law.

5: Hermeneutics

4: Language-90

3: Epistemology 32

- Existence 50
- History 50

2: Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,
- Truth 32

Part 2: Philosophy of Language (90)

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).

W. V. O. Quine (1908-2000).

Noam Chomsky (1928-)

Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

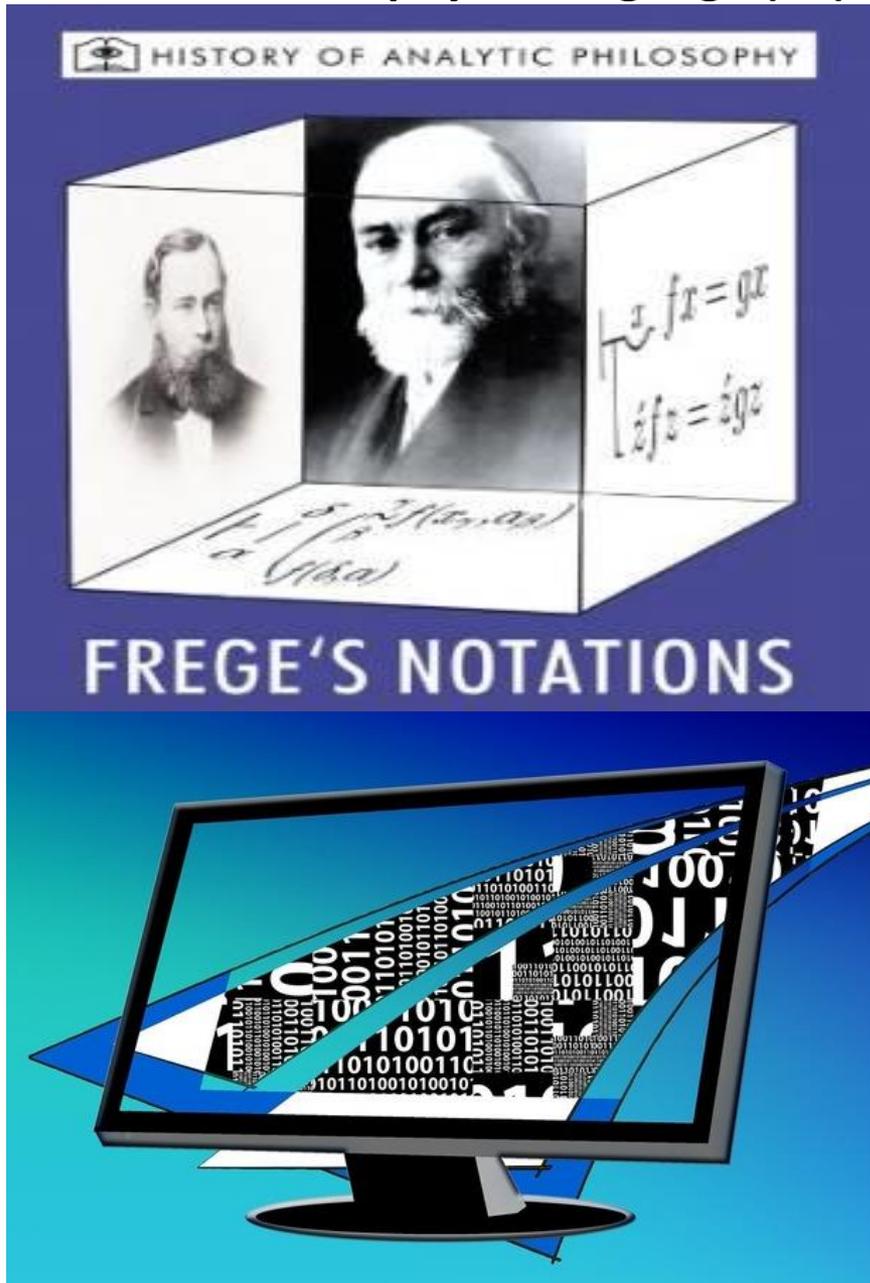
Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.



1. Review of "concept": Saussure, Frege's *Begriffsschrift* (concept script), & theological constructs like possible worlds and formulas.
2. Frege is the father of analytical philosophy and modern logic.
3. Modern logic and analytical philosophy are not Total Truth systems. They deal with a small quantifiable aspect of reality.
4. Modern logic is mathematical and scientific particulars.
5. Modern logic is sophisticated and can deal w/a string of propositions
6. Modern logic is univocal.
7. Modern logic is not metaphysical and thus can make no statements about universals, forms, morality, or spiritual matters.
8. Modern logic has no means of saying, and even prevents us from saying, *what* anything is. It is nominal in nature.
9. Modern logic is great for computer talk but not real language.
10. Modern logic should never be used to develop or put Bible doctrine in formulas.
11. We must distinguish between what is real (classical logic) and what is logically possible or plausible (modern logic).

Classical Theism (10): The true nature of God, Cross of Christ, and the Problem of Evil

Let us start with the problem of evil.

1. There is nothing like becoming a Realist by handling of the problem of evil to break any believer from anthropopathizing God.
2. However, before we can move into Realist understanding and the solution to the problem of evil, we need to look at the various problems with modern Christian views of and responses to the problem of evil.

3. Before we connect the dots, we need to look at them realistically. As we look at the dots you will no doubt be confused. This is part of the process of really learning something and thus becoming a Realist who really understands, rather than just repeating what someone teaches.

4. One cannot be a Realist unless he really understands for himself. In other words, he must be able to connect the dots himself. At first you will be confused, you must see the dots clearly before you can connect them. Expect to get frustrated. The only reason we have not frustrated in the past is because we did not clearly see the dots and because we have been sheltered from the world and entertained false views of God and evil.

5. The a priori logical problem of evil (Epicurus, Philo/Hume, Mackie)
 1. God is all-powerful.
 2. God is all-loving.
 3. God is all-knowing.
 4. Evil exists.

6. How can one hold all four without modifying one of them? It is one thing to hold to 1, 2, 4 or 1, 3, 4 or 2, 3, 4, but those are not theistic solutions.

7. All modern systems fail miserably and actually make Mackie's case that the theist cannot hold to all four without modifying one of them.
 - a. Fideism (anti-intellectualism) lives with contradiction without realizing it or caring—until a “senseless” tragedy strikes. However, he really denies 1.
 - b. Christian Science denies 4.
 - c. Free will defenses (Plantinga) modifies 1.
 - d. Means and ends defenses (Swinburne, Hick) modifies 1.
 - e. Best of all possible worlds (Leibniz) modifies 1.

8. In addition to the logical problem of evil, we have the evidential problem of evil that appeals to seemingly gratuitous evil (William Rowe).
9. We are going to look at all of the dots long and hard and then we are going to see how these arguments fail and conclude with how Thomism resolves all issues and gives us the God of the Bible. The best way to test one's view is to see how it plays out in history in the various players (Leibniz, Mackie, Rowe, Swinburne, Hicks, Adams, Craig, Plantinga, Davies, Stump).
10. It is crucial that the believer understand the difference between psychological and logical arguments for or against God.

God's foreknowledge and predetermined plan, Acts 2:22-23.

1. Man's knowledge and reality: Things in the world impinging on our senses which cause our knowledge.
2. God's knowledge and reality: All things begin in the mind of God which then creates things in the world.
3. God's eternal present: God does not "foresee" things in the future.
4. It was God's "mind" that created us before time. He guaranteed that you would believe in Jesus Christ billions of years before you existed.
5. God picks all of the players in His-Story (Pharaoh, Judas, Eph. 1:4). A few words about the very complicated views of
 - a. Libertarianism: false (cf., act-potential; possible world scenarios; Charles Manson as saint in a different world; you being Manson and him you).
 - b. Compatibilism: true, but with modifications.
 - c. Determinism: false.

God's foreknowledge and predetermined plan, Acts 2:22-23.

6. God is the only Playwright of all that exists. He is the Author who wrote the whole story in advance (Isa 46:10). The story has a hero and heroes, whom He commends, and the villain and villains, whom He condemns. Each character—whether for good or evil—acts freely. So, while the author is the author of the villain's actions, the villain is making them freely and is responsible for them. All is under His sovereign control. Consider God's story for Jesus, God's narrative for Jesus included that
 - 1) Jesus would be born in poverty.
 - 2) Jesus would thought to be an illegitimate child.
 - 3) Jesus would be out of step with His culture.
 - 4) Jesus would be misunderstood and rejected.
 - 5) Jesus would suffer at the hands of wicked men.
 - 6) Jesus would be rejected by His disciples.

God's foreknowledge and predetermined plan, Acts 2:22-23.

7. The crucifixion is the prime example of God's story of free will and sovereignty.
 - a. The Bible teaches that God predetermined that Jesus would be the lamb slain before the creation of the world (Rev. 13:8; Acts 2:23).
 - b. Even though the cross was predestined by God, it was freely chosen by Christ.

John 10:17 "Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ "No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

God's foreknowledge and predetermined plan, Acts 2:22-23.

8. God is the Author of everything that happens in the indirect and ultimate sense; however, He is not the immediate/formal cause of evil actions. He neither promotes them nor produces them; He permits them and controls the course of His-story so that it accomplishes His ultimate purposes.
9. God overrules the evil intent of humans to accomplish His good (Gen. 50:20).
10. God's Story, Matt. 26:27-27:56; 1 Pet 1:20; Rev. 13:8.
11. Celebration of the Lord's Supper, 1 Cor. 11:23-26.