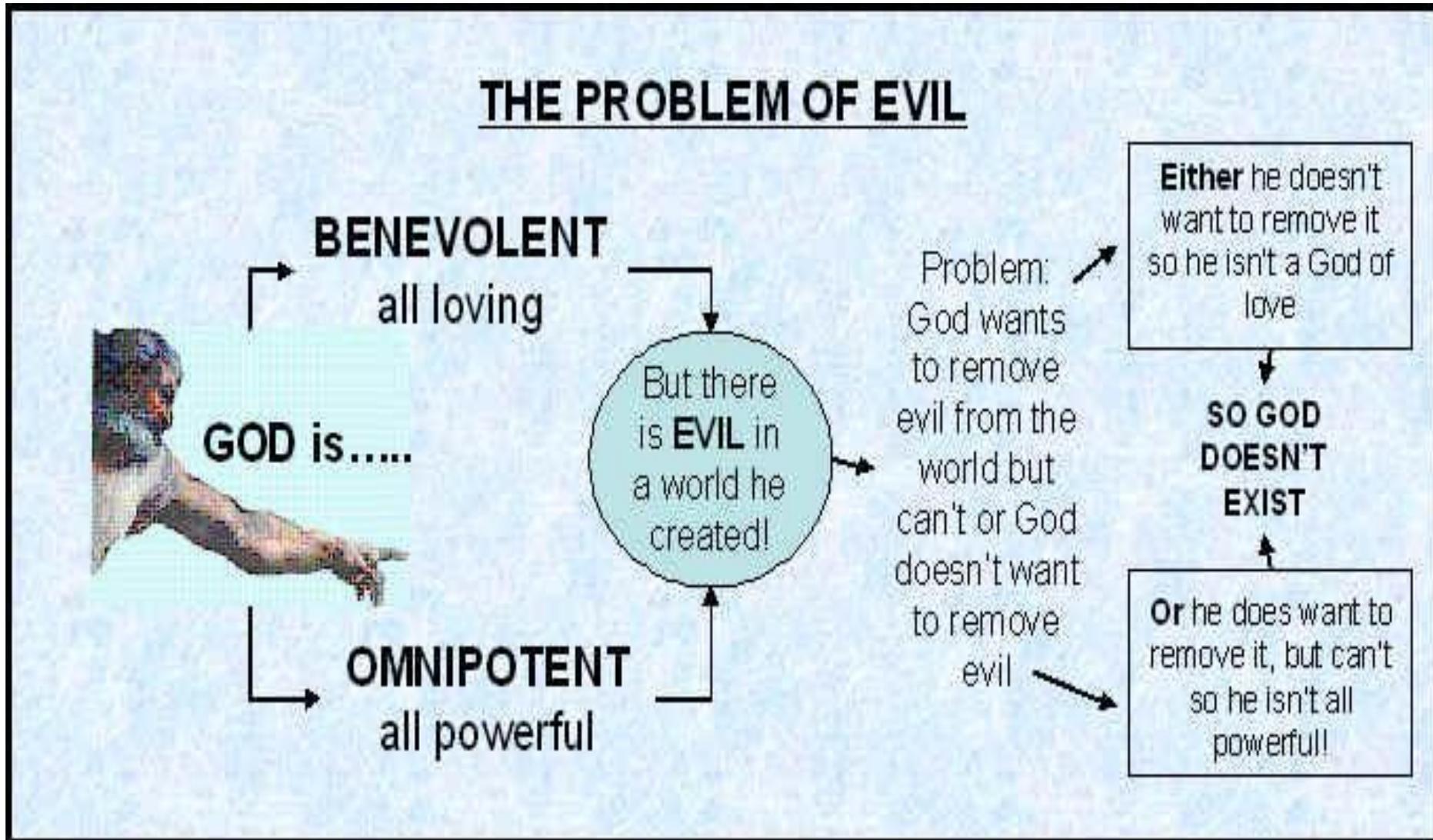


Classical Theism (14): The Logical Problem of Evil and the Free Will Defense



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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: Matthew 22:37-39; Col. 1:9-17; Acts 17:28; Psa 73:-25.

Preparation for the Word of God: Concurrency, the actualizing ministry of the HS, and spiritual IQ.

3 Parts to Bible Class: the importance of a real genuine Christian education in the church on God.

Part I: Spiritual basics: Biblical, spiritual, metaphysical nature of knowledge/intellect & love/will (1).

Part II: Philosophical foundations. POL: Ludwig Wittgenstein's influences in the Bible movement.

Part III: Doctrinal development: Classical theism 14: The Free Will Defense and compatibilism.

Part I: The biblical, spiritual, and metaphysical nature of the mind/knowledge and the will/love (1).

1. Apart from the Holy Spirit actualizing and raising a person's love to the supernatural level, all that the believer does for God is a waste of time (1 Cor. 13:1), w/o spiritual virtue (2), & profitless (3).
This means that apart from love, all of the mechanics in the Bible collapse into conduitism.
2. Love for God, supernatural love, is the root, hinge, and fruit of all virtue, 1 Cor. 13:4-7, 11-13.
3. Believers can only live, grow, and thrive in God and the spiritual life by knowledge and by love.
4. False views of knowledge and love.
 - a. "Reason and love keep little company together nowadays" (Midsummer Night's Dream).
 - b. "Reason and love are sworn enemies" (The Widow).
 - c. Modern view (rationalism) that supposes that love can be separated from knowledge.
 - d. The temptation is to focus on one aspect to the detriment of the other.
5. The classical view and the metaphysical realities regarding knowledge and love.
 - a. "Love talks with better knowledge, and knowledge with dearer love" (Measure for Measure).
 - b. Love is deeply intertwined with knowledge.
 - c. Nothing is loved that is not first known (Augustine).
 - d. Deeper knowledge will either increase or diminish love.
 - e. Our judgments are deeply shaped by our loves.
 - f. Love and knowledge can no more be separated than can the mind and the will.
6. Love drives everything in our lives, either properly ordered love or disordered love.
7. Divine supernatural love, which is the raising up of the natural love by , is poured out in the human heart (mind and will) by means of the Holy Spirit, Rom. 5:5.
8. Supernatural love for God and our final end, meaning, and purpose in life (cf. Anna in Luke 2:36-37).

5: Hermeneutics

4: Language-95

3: Epistemology 32
- Existence 50
- History 50

2: Metaphysics 32
- Trans. 50

1: Reality
- Logic 32,
- Truth 32

Part 2: Philosophy of Language (95)

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

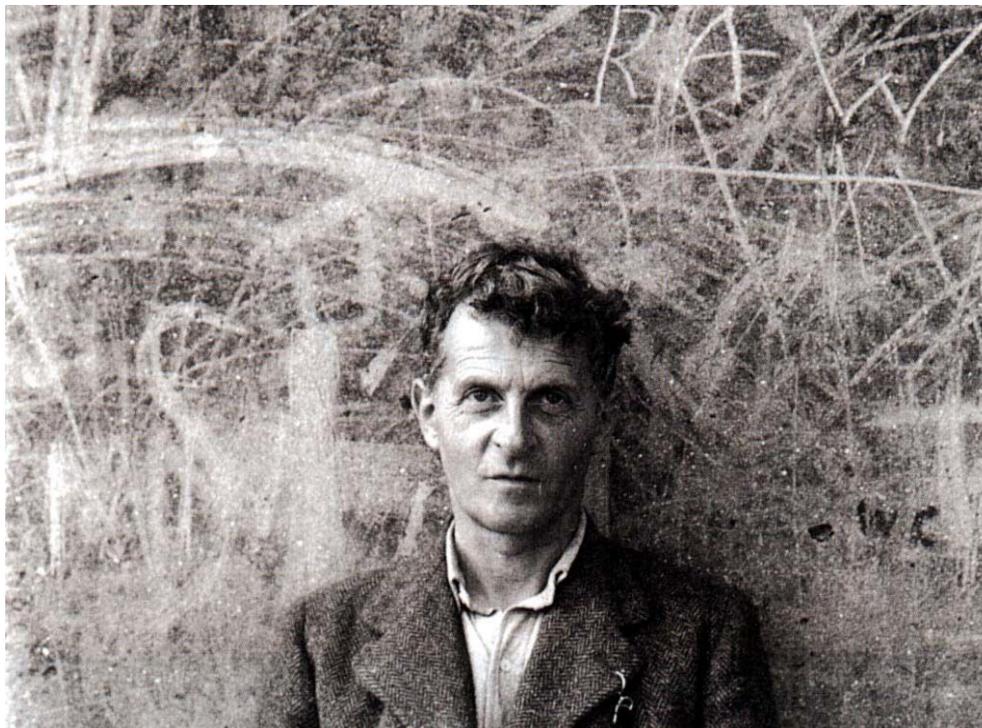
Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.



Ludwig Wittgenstein

“Like everything metaphysical the harmony between thought and reality is to be found in the grammar of the language.”

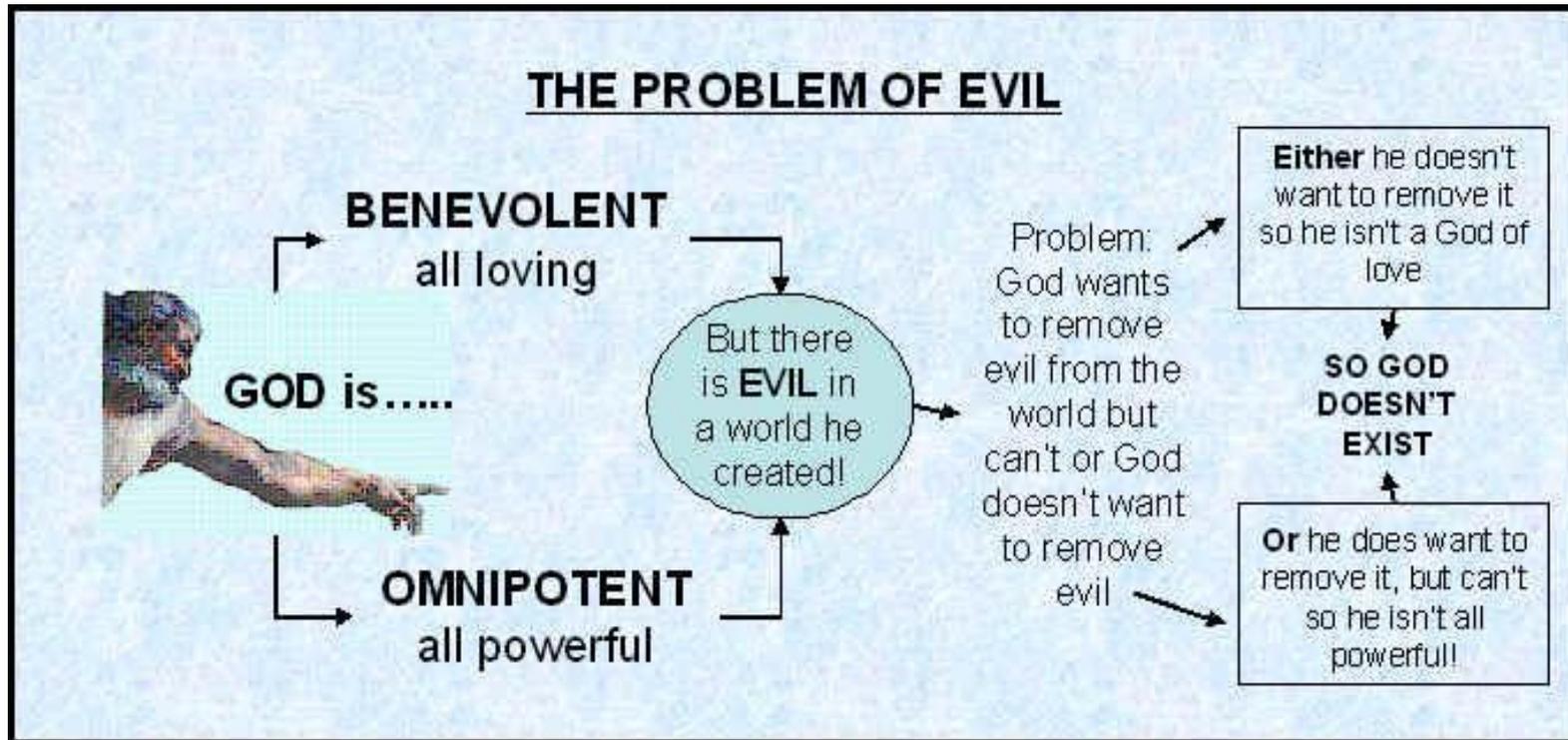
1. Modern philosophy's rejection of Aristotle's first principles of metaphysics collapses into making language/concepts reality.
2. The negative influence as a whole can be seen in that it makes logic and propositions the model of reality rather than a tool in reality.
3. There are many unbiblical influences in our movement that is a direct result from making language, concepts, and analysis the reality rather than reality as such. This method was not used among biblical writers.
4. In logical constructions there is always the danger of reifying relationships, turning privations into substances, and speaking of accidents as if they were substances.
5. The metaphysical slashing that takes place in analytical philosophy cannot tell us what something is.
6. This new approach takes us back to a Cratylean/word epistemology.

Part 3: Classical Theism (14):

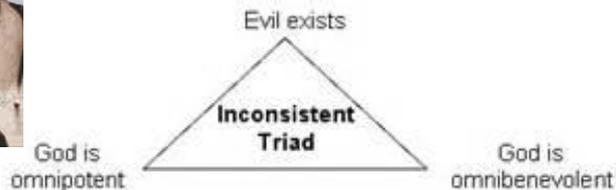
The Logical Problem of Evil and the Free Will Defense (2)

1. One cannot solve the problem of evil (POE) with modern views of God, evil, the human will, and reality as such. Yet, the POE is a problem that every person, believer and unbeliever, will face sooner or later. Many lose their faith or frantically attempt to hold on to their faith with an incoherent view of God, evil and reality as such.
2. Discussion of biblical data on the human will in light of libertarianism, compatibilism, and determinism: Gen. 6:5; 8:21;; Psa. 14:1; 51:5; Prov. 21:1; John 16:8-14; Rom. 1:18-32; 3:10-11; 7:14-25; 8:4-8; Eph. 2:1-3, 4:17-20; Philip 2:12-13; Col. 1:16-17; 2 Thess. 2:1-12; 1 Pet. 2:8; Heb. 1:3; Rev. 13:8; 17:17.

3. Review of the discussion on the POE: Epicurus, Hume (Cleanthes, Demea, Philo), Augustine, Aquinas, simplicity, neo-theism, J.L. Mackie, Alvin Plantinga, the Free Will Defense.



- 1 – God is omnipotent
- 2 – God is good.
- 3 – Evil exists.



- 1 – God is omnipotent
- 2 – God is good.
- 3 – Libertarianism, PW, TD.
- 4 – Evil exists.

4. The purpose of the church is to provide the opportunity for the believer to understand God and love God, which require the metaphysics that goes along with God, salvation, the spiritual life, love (final cause), man, and creation. To understand God in our age requires a major conceptual shift that goes far beyond memory verses, clichés, feel good platitudes, and conduitism. Moreover, we need to go beyond just trusting God while remaining in so much ignorance. We need to love Him with our minds and seek to understand Him as part of our telos.

5. It is a category mistake to attribute morality to 'Ehyeh. God is not a moral being and is not to be attributed with human virtues—e.g., God is not temperate (with regard to food, drink, or sex), does not possess habituated virtue, and does not need to overcome fear to gain courage. All excellences of God must be predicated on His unique being. His intrinsic perfect qualities are according to the nature of God, which does include justice and wisdom. However, He is radically different than any other being. As pure infinite being of spirit, He does not have justice. He is justice. He does not have inherent obligations, but this does not mean that He can do anything He wishes.

6. To move believers away from an anthropomorphic view of God is one of the greatest services I or you can do for them. Only with this move, will one come to understand *Esse* who is far more intimate as the sustainer of our being every moment than any mechanics or formula that summons or attempts to cajole God to our aid and near us. God continuously sustains us in all of our sufferings and draws us nearer and nearer to Him, but only in concurrence.

7. The believer who understands *Esse* will respond to the POE in a far different way than the believer with an anthropomorphized view of God or an atheist. The one who sees God in all things and responds with faith, hope, and love sees evil far differently than those who do not see God in all things and thus are without any resolution to the problem of evil or even the meaning of life.

8. The Free Will Defense is a non-starter for the Realist because it views free will as autonomous and free from any antecedent factors like wishes, norms and standards, and God's efficient causality. The idea of an autonomous free will is very deistic. Good metaphysics, like good theology, stops nonsense talk.

Examples of Free Will Defense from philosophical writings

- a. "Of course, it is up to God whether to create free creatures at all; but if He aims to produce moral good, then He must create significantly free creatures upon whose cooperation He must depend. This is the power of an omnipotent God limited by the freedom He confers on creatures."

(Examples of Free Will Defense from philosophical writings)

- b. “It is not logically possible for an agent to make another agent such that necessarily he freely does only good actions. Hence, if a being G creates a free agent, He gives to the agent power of choice between alternative actions, how he will exercise that power is something which G cannot control while the agent remains free. It is a good thing that there exist free agents, but a logically consequence of their existence is that their power to choose to do evil actions may sometimes be realized. The price is worth paying, however, for the existence of agents performing free actions remains a good thing even if they sometimes do evil. Hence, it is not logically possible that a creature create free creatures ‘such that necessarily they do not do evil actions.’”

(Examples of Free Will Defense from philosophical writings)

- c. “It is a great good that humans have a certain sort of freedom which I shall call free and responsible choice, but if they do, then necessarily there will be the natural possibility or moral evil. . . A God who gives humans such free will necessarily brings about the possibility, and puts moral evil outside His own control whether or not it occurs. It is not logically possible—that is, it would be self-contradictory to suppose—that God could give us such free will and yet ensure that we always use it the right way.”

(Examples of Free Will Defense from philosophical writings)

- d. “In a world inhabited by significantly free persons, whether there is moral evil or not depends upon these free persons. It is up to them whether they will choose to do right or wrong in a morally significant situation. If they are capable of doing right, at the same time they are capable of doing wrong. If they choose to do wrong, God cannot prevent them from doing that wrong, or even choosing it, without removing their significant freedom.”
9. While I believe in human free will, I am not in sympathy with the Free Will Defense for several significant biblical and philosophical reasons.

10. The Free Will Defense proponents view human freedom existing independently of God's causal action, even though they nearly always agree that the world is continually sustained by God. They all argue that when people actually act freely they are somehow acting outside of God's causality. They need this to get God off the hook.

11. The Free Will Defense lays responsibility for man's choices on him while suggesting that God adopts a "hands off" attitude to him – as some kind of observer or onlooker. This is the most serious objection to the Free Will Defense for the Realist. The God of biblical and philosophical realism, Esse, is not an onlooker, but the source of the existence of all things other than Himself.

12. Basics on the metaphysics of divine concurrence and human free will.

- a. In every act there is both primary (infinite) and secondary (finite) causality.
- b. While the two causes can be cognitively distinguished, they are inextricable and would not exist apart from each other.
- c. Man's free will is given its existential act by God. No act can exist apart from God—none! No such thing as an autonomous free will.
- d. God sustains the free will and all of its acts every instant as primary cause.
- e. However, man is the secondary cause and gives *form* to the act in his secondary causality.
- f. So, God is the efficient cause of all things that be, but man gives the formal cause of free will acts.
- g. The form finds its source in man's intentionality.

- h. For example, when a rapist rapes a woman, both God and man are involved in the existence of the act.
- i. God is the efficient causality in giving existence to the rapist and the rapee along with all of their activities.
- j. But God is not the formal cause of the act, namely rape.
- k. The form is what makes things be what they are. In this case, what makes rape rape is in the finite agent, not God.
- l. God is the infinite cause and man is the finite cause of all activities.
- m. Everything that is in being in the rape is caused to be by God, but what makes rape rape in the moral order comes from its form.
- n. It is the finite agent who is the principle cause of the form of the act or the effect.
- o. Neither the infinite agent nor the finite agent brings about activities alone. The former leads to determinism the later to libertarianism.
- p. There is a certain mystery in concurrence that can be compared to a chemical reaction in which one no longer sees the separate chemicals.

13. Why libertarianism is problematic for realists.
- a. It violates the principles of *Esse* and the metaphysics of act and potential. A thing cannot actualize itself.
 - b. In libertarianism the action of the will is up to the agent's power. So, a free act is never the effect of God's power.
 - c. In libertarianism antecedent factors are not an issue.
 - d. In libertarianism there is no divine concurrence moving the will from potential to actual.
 - e. Libertarianism is a result of anthropomorphizing God. If one paints God in anthropomorphic terms, not only will the arguments from the atheists take on more weight, the believer will be disoriented and his faith will be shaken when he runs into a crisis and "his" God does not seem to be there, one who is well behaved, good, and moral like one would expect from a man-like God.

14. People are only free in that they can act with a view of alternatives. Man is surrounded by goods, and man has the capacity to highlight one good over another one. He has the power to move his thinking in one direction or the other. It is important to remember that free will involves both the intellect and will working together.

15. In compatibilism man's freedom to choose is from God and his choices are always tied to beliefs, desires, and views of good. God actualizes choices. God causation and man's causation are in two different orders. God never forces a will against its inclinations.

16. If everything that exists owes its existence to God, then God must be the source of my free actions, not someone who merely observes them, permits them, or someone who merely supports them (what could that mean?)
17. Any context in which my free actions are caused by me and not by God makes God a separate item in the universe, something able to distance itself from me so as to let me act independently of His causality. This is deistic.

18. In making everything to be, God's causality extends to everything that exists, and free choices are as real as anything else in the world.
19. There is no such thing as a creaturely reality which is not produced or creatively made to be by God.
20. From a Realist perspective, then, the Free Will Defense is worthless as a piece of theistic apologetic because it misrepresents God. Some call the Defense positively idolatrous.
21. God is the ultimate activator of all particular agency. However, this is easy to misunderstand and confuse with determinacy.