

Classical Theism (16):

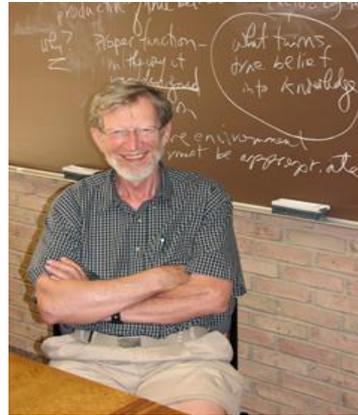
The Logical Problem of Evil and the Free Will Defense (4)

J.L. Mackie



My pseudo logical
problem of Evil

Alvin Plantinga

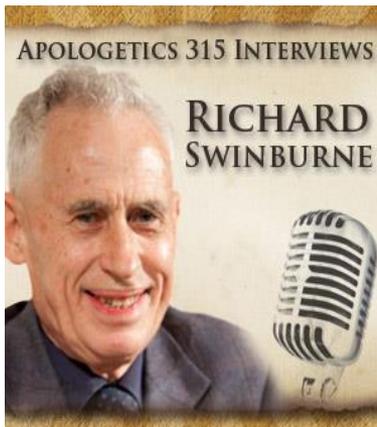


My Possible worlds,
transworld depravity &
libertarian freedom

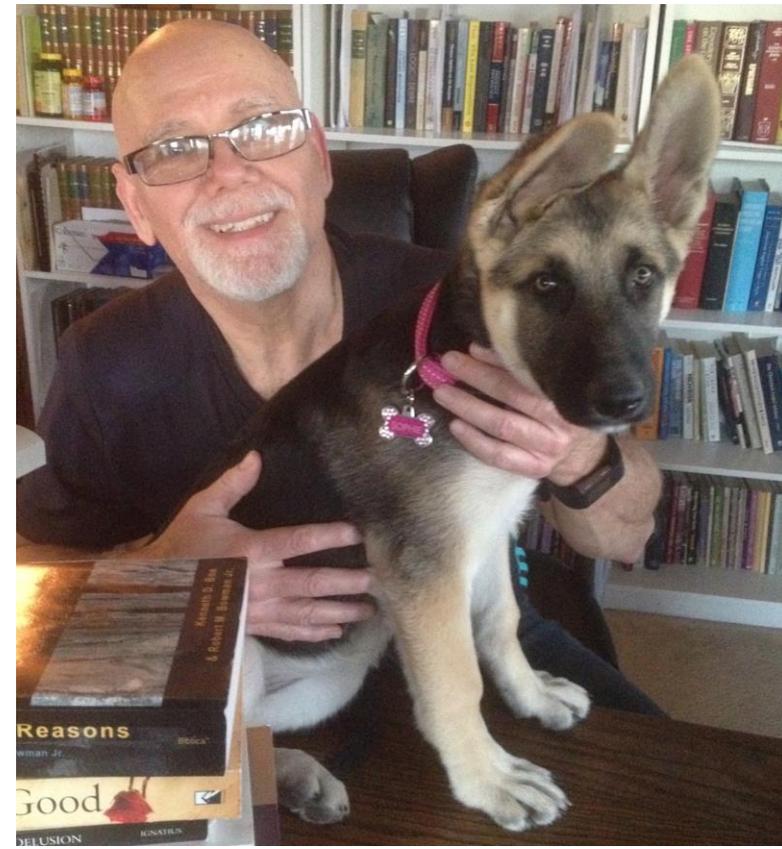
Classical Theism

Are you guys kidding me?

Don't worry Sophie and I will clean up the mess of your analytical philosophy, mental constructs, possible worlds, neo-theism, anthropopathizing *Esse*, and your deistic frameworks.



God is like us with hopes and aspirations
only bigger and more powerful.
God needs evil to make us better people



Classical Theism (16): The Logical Problem of Evil and the Free Will Defense (4)

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; Hab. 3:17; Psa 73:24-25; Col. 3:23.

Preparation for the Word of God: John 8:34, 9:39,

3 Parts to Bible Class to address 3 areas of anti-intellectualism in contemporary Christianity.

Part I: Spiritual basics-1 slide: The spiritual, theological, and metaphysical nature of love (3).

Part II: Philosophical foundations-1 slide. POL: Introduction into Heidegger.

Part III: Doctrinal development: Classical theism 16: The Free Will Defense (4).

Part I: The biblical, spiritual, and metaphysical nature of love and the spiritual life (3).

1. The spiritual life is all about a 2nd person love relationship with God, Gen 17:1; Jn 15:15; 2 Cor. 5:14.
2. There is no virtue, flourishing, or growth in the spiritual life apart from love, 1 Cor. 13.
3. We believers have the greatest privilege of writing our own part in the God's eternal story
4. What we actualize is what we become; what we become determines our inclinations and choices.
5. We have control over our free will as to its formal cause and thus power to change our natures along with and because of the efficient causes of God's grace and the permanent indwelling of the Holy Spirit.
6. With virtue comes right desires and right actions.
7. Without virtue the believer retains a weak will and victimize himself with an entitled mentality.
8. The believer with virtue handles problems far differently from a baby believer. The former uses difficulties to deepen humility, the later is frustrated and seeks trade-offs with God for other goods.
9. The believer with spiritual virtue understands that he is on a great adventure with God and that God is not morally obligated keep him healthy, wealthy, or wise. For example, God is not obligated in any way to keep him or anyone in his family from dying early of cancer. Bible does not teach that God is "nice."
10. With virtue the believer increasing grows in his love for God no matter the circumstances of his life.
11. The virtuous believers understands that God does not owe Him but it is he who owes God.
12. Virtue is required for any believer to move into and grow in his 2nd person love for God. Job could not praise God and love Him properly until he gained more virtue. It takes incredible virtue, strength in goodness to be able to love God in such circumstances.
13. Every virtuous act presupposes and depends upon good knowledge (good mind) and a good will.
14. The greatest spoiler in life is a bad will, which has power over the mind as it selects the good and chooses to block out and suppresses the good that it does not want to consider as good.

5: Hermeneutics

4: Language-97

3: Epistemology 32

- Existence 50

- History 50

2: Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,

- Truth 32

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

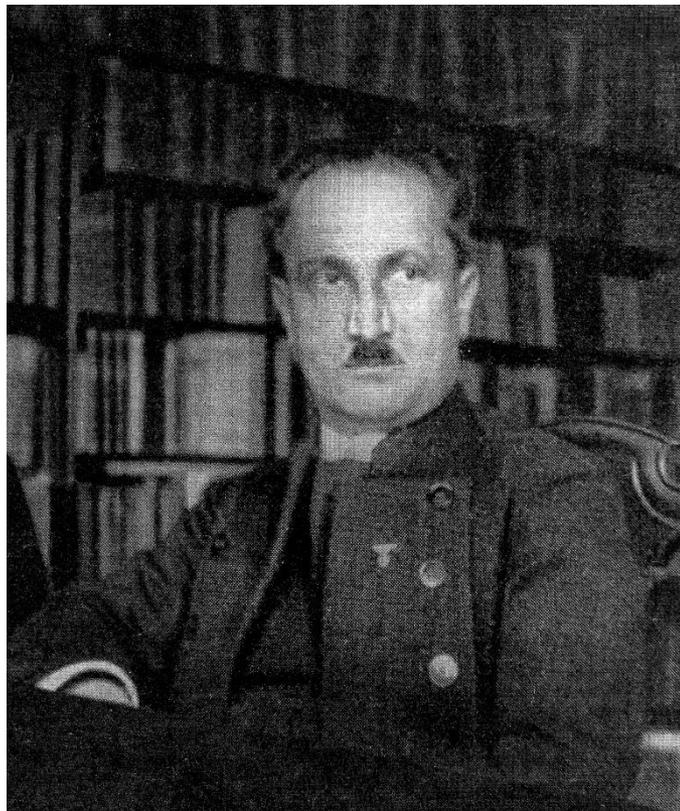
Meaningful God-talk.

Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.



**Martin Heidegger
(1889-1976)**

**“Language is the
House of Being”**

1. History of philosophy.
 - a. Aristotle's Realism: philosophy as the means of attaining ultimate reality in metaphysics.
 - b. Modern (Descartes): philosophy as epistemology.
 - c. Contemporary: philosophy as language. It is now analytical with goal to clarify language, which means it can only give a very nominal and flat view of reality.
2. Note the results of leaving Aristotle's world of metaphysics and ultimate reality.
 - a. The meaning is in the word rather than in the thing in the world.
 - b. This is in contrast to Aristotle's Realism in which the mind abstracts the form from which meaning comes.
 - c. Things have no essences. No ultimate meanings, just rules the way we use words (language games)
3. Heidegger had an enormous direct influence in hermeneutics. His famous maxim was “Language is the House of Being.” He taught that language enables us to know beings like man, tree, dog. So, it is words that bring beings into our consciousness not the things themselves.

Part 3: Classical Theism (16):

The Problem of Evil and Evil as God's necessary means to end/good approach

Logical Problem of Evil (L-POE)

1. God is omnipotent.
2. God is wholly good.
3. Evil exists.

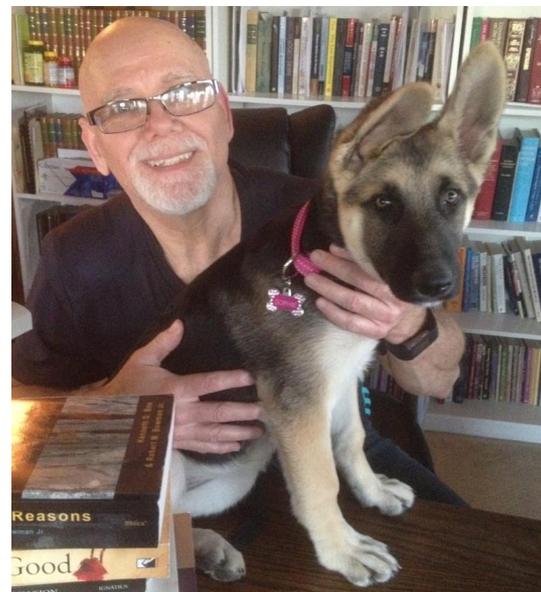
Mackie's additional propositions:

4. A good thing always eliminates an evil as far as it can.
5. There are no limits to what an omnipotent thing can do.

Defeat of the L-POE by classical theism (by Don & Sophie).

1. 1-3: Not a formal logical problem (& lacks metaphysics)
2. 4-5: Not necessary part of 1-3.
3. Defeated by Free Will Defense.
4. Problem with representation of theism.
5. Problem with view of God.
6. Problem with Morality view of God.
7. Problem with view of evil.
8. Problem with view of omnipotence.
9. Problem with dualistic framework.
10. Mackie's admission of failure

Pastor Don (& Sophie) **Classical and Biblical theism**



Are you guys kidding me?

What a mess you have made!

Have you not even heard of classical theism?

What is wrong with you Oxford dons?

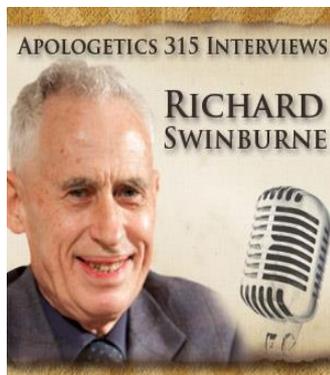
Mackie's pseudo-
Logical problem of evil



Plantinga's Modal Logic
and Libertarianism

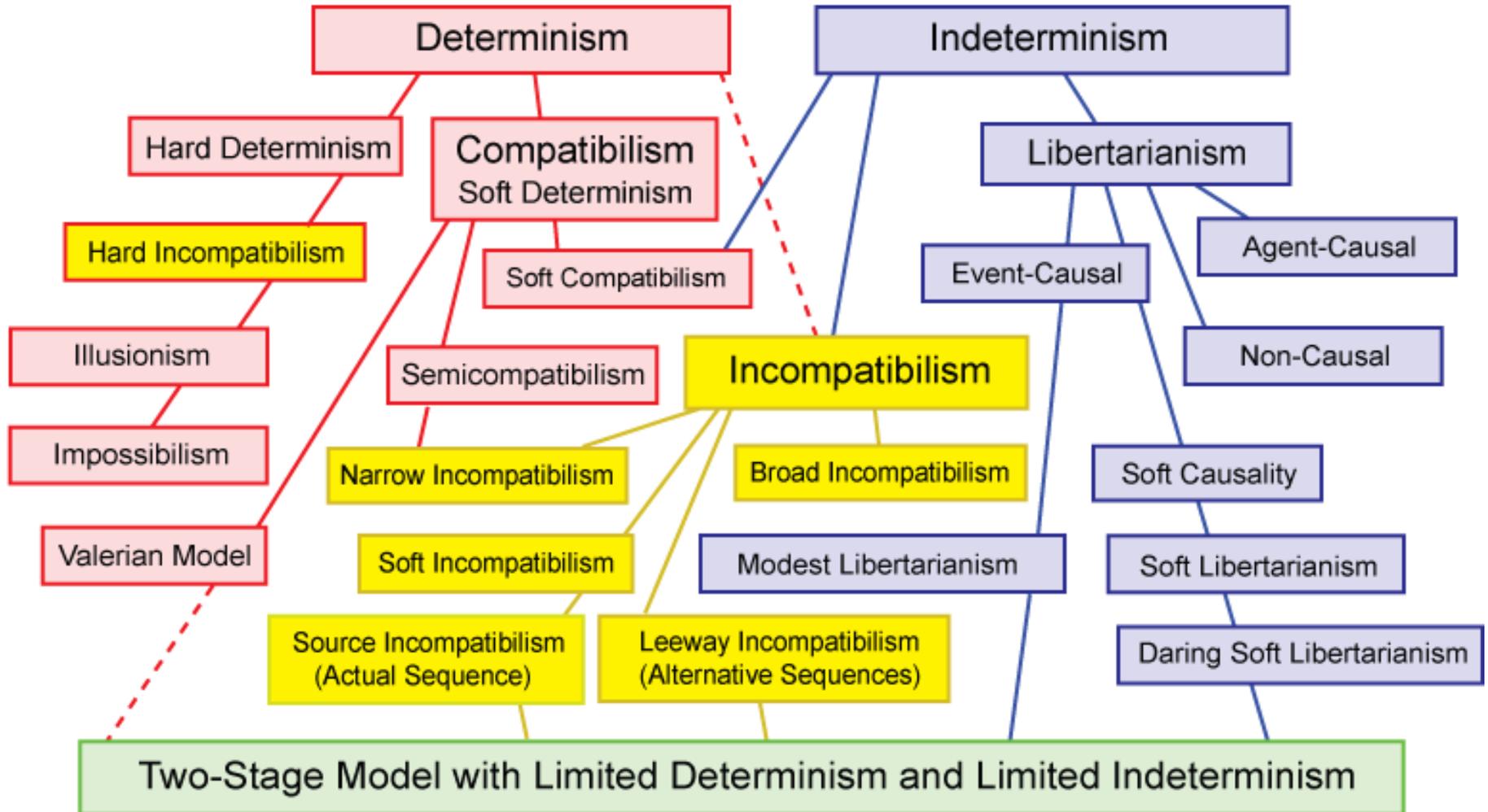


Evil as God's *necessary*
means to an end (good)



The Problem of Evil: The Free Will Defense (4)

The metaphysics of free will is extremely complicated and the fact that definitions have changed makes the problem even more difficult. For our context, let us note broad views of libertarianism, compatibilism, and determinism.



Part 3: Classical Theism (16):
The Problem of Evil: The Free Will Defense (4)

1. How do we believers explain the fact that God is all-powerful, all-good (and thus opposes evil), and yet there is evil? Seems like an all-powerful, all-good, evil-opposing God who is Creator, Sustainer, and sovereignly controls all things would remove evil, at least some of it.

2. How not to exonerate God.
 - a. The Free Will Defense is false and retains false views of God and evil.
 - b. Thinking of God as having *morally* sufficient reasons for evil (cf., OT atrocities).
 - c. Molinism: Thinking that God knew ahead of time in a non-causal manner. This actually makes the POE far worse.
 - d. “Means to end” and moral sufficient reason defense (Swinburne & FWD)
 - 1) God needs evil of cancer to some to benefit others?
 - 2) God needs the evil of murder some people to make others better?
 - 3) God needs all kinds of evils for certain good to arise from them?
 - 4) God needs evil to make us more humble?
 - 5) God needs evil to get people to love Him more?
 - 6) God’s needs evil like when a child needs a vaccination shot.
 - 7) God is bound by His created rules that necessitated evil as a means to greater good.
 - 8) This whole way of thinking sets up a “trade-off” attitude with God with regard to evil as means of getting other “goods.”

3. Overview of the biblical data on the human will with overview of views of classical libertarianism, compatible, determinism, and concurrence, Gen. 3; Isa. 14:12-15; Matt. 25:41; John 9:39; 16:7-15; Rom. 3:10-20; 7:15-25; 8:5-8; Eph. 2:1-3, 4:17-20; Philip 2:12-13; Col. 1:16-17; 2 Thess. 2:10-12; 1 Pet. 2:8; Heb. 1:3; Rev. 13:8; 17:17.
4. Calvinistic determinism on the POE and Genesis 3.
 - a. The Calvinistic idea that God is the creator of evil is repugnant.
 - b. Most Calvinists are reluctant to really address the POE.
 - c. Paul Helm: 'while God ordains moral evil, He is not the author of it.'
 - d. John Frame: 'while God is not the cause, He is the ordainer of evil.'

- e. The determinism in the Hyper-Calvinism of Sproul Jr. in *God Almighty Over All*.
- 1) Who Done It? Suspects: Adam, Eve, Satan, the environment.
 - 2) All God creates is good.
 - 3) God created Adam, Eve, Satan, the environment
 - 4) Therefore Adam, Eve, Satan, the environment are good.
 - 5) Their strongest desire or inclination must have been originally good since this *dictates* what any human will choose.
 - 6) This means that none of the 1st four candidates can be the source of sin.
 - 7) The culprit must be God Himself who introduced evil into the world. (He also believes that God also according to His strongest inclination, which means God is not even free not to create and set up the Fall).
 - 8) 'The reason God wanted Adam and Eve to fall was because of God's eternal attribute of wrath and God is delighted with His wrath as He is with all of His attributes and He needed something upon which He can exhibit the glory of His wrath.' (What a serious, unbiblical charge: God needs to create things to get mad at and what about Matt. 25:41 regarding "need" to show wrath? Also, wrath is not in the nature of God.
 - 9) 'God wants to show His wrath and so introduced evil.' This is rank heresy.

Metaphysics of Free Will

1. Classical libertarianism in which God has no causal activity is deistic.
2. It is entirely possible for God to create free creatures who never sin.
3. The Free Will Defense retains false views of God, man, evil, and freedom.
4. The truth is that a person can have greater good by free will acts by the Holy Spirit than by partaking and experiencing evil.
5. A person can understand and have sympathy without going through evil—cf., mother with her baby.

6. Free will from free good desires depends upon virtue. Becoming more mature is all about becoming more virtuous, which brings harmony between the intellect and the will.
7. In maturity the intellect is trained to see the good the way it is suppose to be seen, and the will is properly oriented to the good. Virtue is the acquiring of habits so that you think rightly and will rightly and feel rightly—to possess a well ordered intellect and will. To be mature is to be strong in seeing and desiring good and this brings success.
8. An immature believer lacks virtue (good strength) and because he is weak regarding his will and mind, he will always fail since he will think, wish, and seek wrongly. He is a bad thinker and possesses a bad appetite.

9. It is all about actualizing potentials on a natural and supernatural level. This is why the Bible emphasizes doing—do this and don't do that. With a mature and strong will, the believer has the power to turn the intellect in the right direction.

10. Good character pursues the good things and is happy, but a character that is weak is not free nor happy and the more such a person sins, the more he becomes a slave to sin.

DIVINE CONCURRENCE AND HUMAN FREE WILL

1. In every act there is both primary (infinite) and secondary (finite) causality.
2. While the two causes can be cognitively distinguished, they are inextricable and would not exist apart from each other.
3. 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.
4. God sustains the free will and all of its acts every instant as the primary cause.
5. However, man is the secondary cause and gives *form* to the act in his secondary causality.

6. So, God is the efficient cause of all things that be, but man gives the formal cause of free will acts.
7. The form finds its source in man's intentionality.
8. For example, when a rapist rapes a woman, both God and man are involved in the existence of all that exists.
9. God is the efficient causality in giving existence to the rapist and the rapee along with all of their activities.

10. But God is not the formal cause of the act, namely rape.
11. The form is what makes things be what they are. In this case, what makes rape rape is in the finite agent, not God.
12. God is the infinite cause and man is the finite cause of all activities.
13. 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 from man.

14. Again, it is the finite agent who is the principle cause of the form of the act or the effect.
15. Neither the infinite agent nor the finite agent brings about activities alone. The former leads to determinism the later to libertarianism.
16. There is a certain mystery in concurrence that can be compared to a chemical reaction in which one no longer sees the separate chemicals.

17. Libertarianism violates the basic principle of divine concurrence.
 - 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.

18. In making everything 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.