

You will guide me with your counsel and afterward you will receive me to glory. Whom have I in Heaven but you? And there is nothing on earth that I desires besides you. Psalm 73:24-25

1. The distinction between the salvation which takes place at a point in time, and the gradual transformation from natural self-centeredness to a radically new orientation around God.

2. Our greatest enemies is our natural inclination of suppression of and projection on God and His Truth.

3. Christianity is not at core an ethical or moral religion as is Judaism, Islam and all other religions. It is at core a redemptive religion (θρησκεία). It cannot be basis of government.

4. The focus of Christianity is on the grace of God, the moral code only plays a supporting role in sanctification. How does the morality play a supporting role in morality?

5. Virtually all of the religions of the world teach that man should love God and his neighbor, so what makes Christianity different?

6. Love is in the will, and it is not pre-conceptual. Love requires knowledge

YOU SHALL LOVE THE LORD YOUR GOD

WITH ALL YOUR HEART & WITH ALL YOUR SOUL AND WITH ALL YOUR MIND

THIS IS THE GREAT AND FIRST COMMANDMENT

MATTHEW 22:37-38

6. Only love for God changes a believer's total orientation to life. This love coupled with metaphysics of Realism moves the believer into

- a. A life open to God.
- b. A wider life. It no longer life for selfish interests.
- c. An empowered life of virtue.
- d. A life that takes pleasure in pleasing God in unpleasant times and sacrifices.
- e. A life with extremely high motives.
- f. A more loving life. The shifting of life from self to God and other leads to a compassionate and tender soul.

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

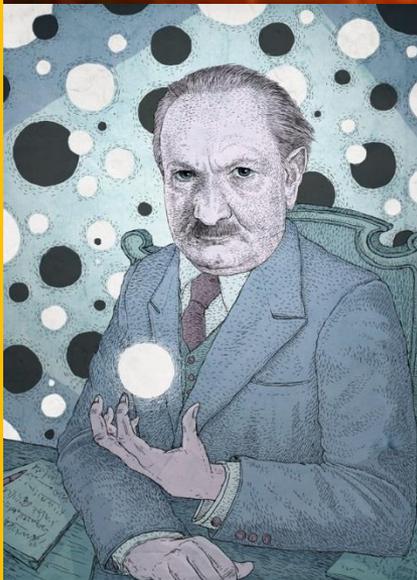
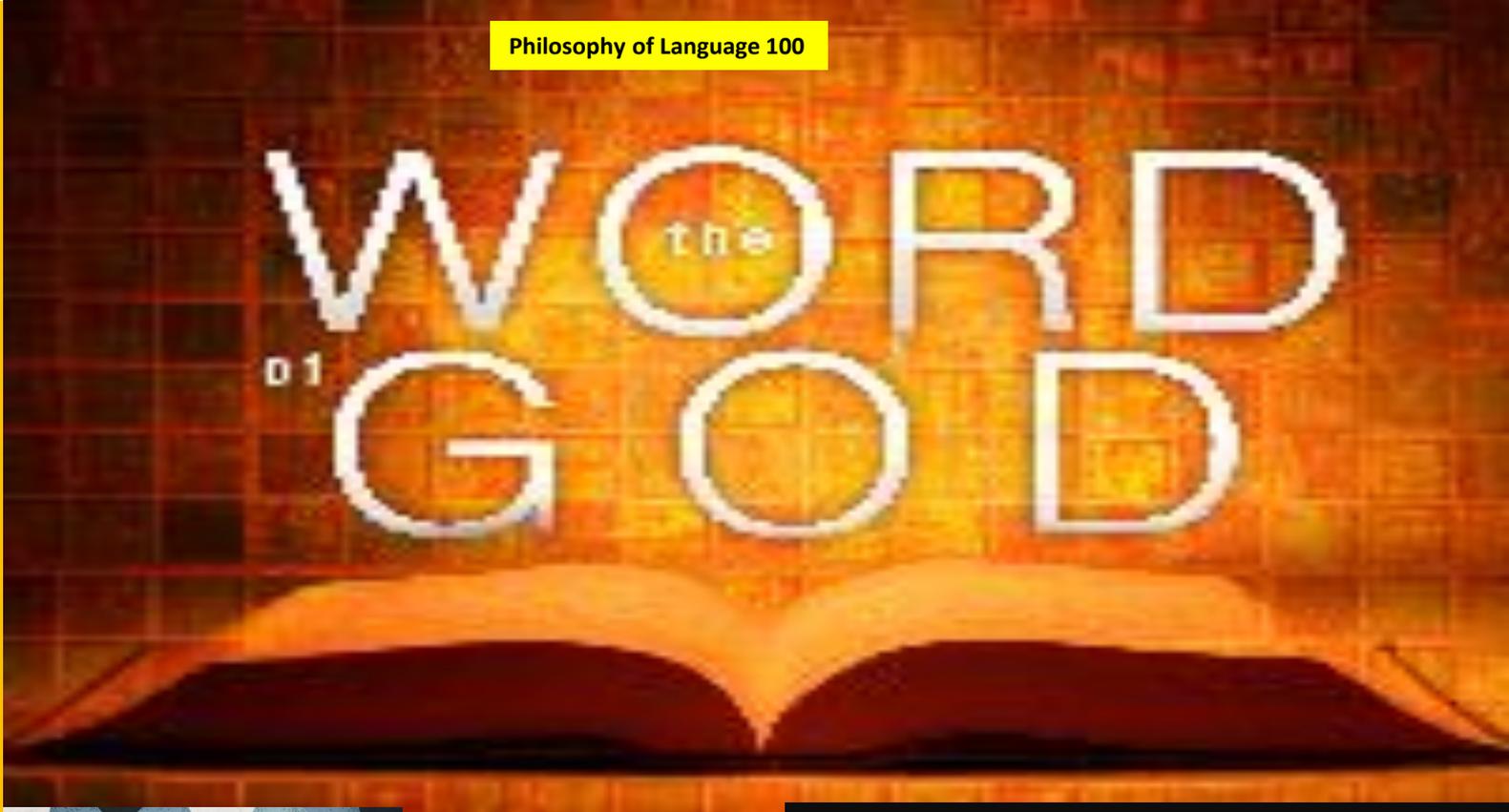
Conclusion.

Analogy.

Metaphysical analogy.

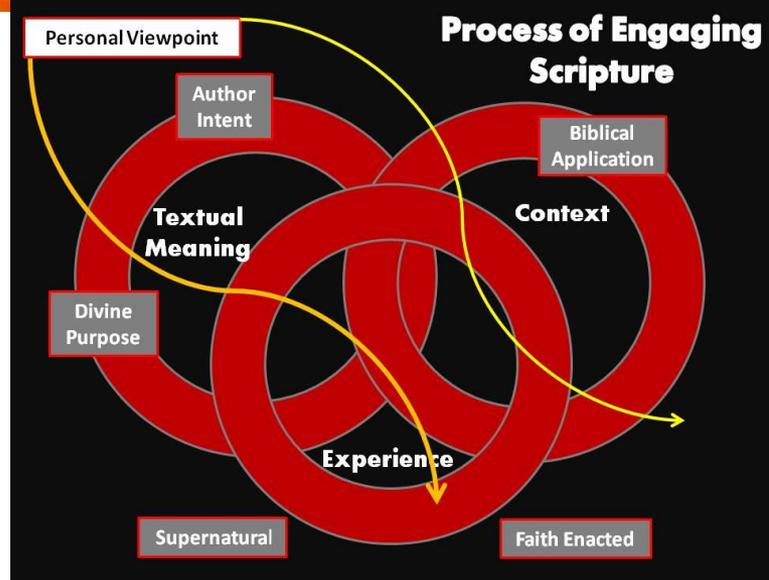
Philosophy of Language 100

Philosophy of Language 100



Heidegger
 ───────────▶
 Kantian
 ───────────▶
 Phenomenological
 ───────────▶
 "Language is the House of Being"

 "Love"



Bible Doctrines

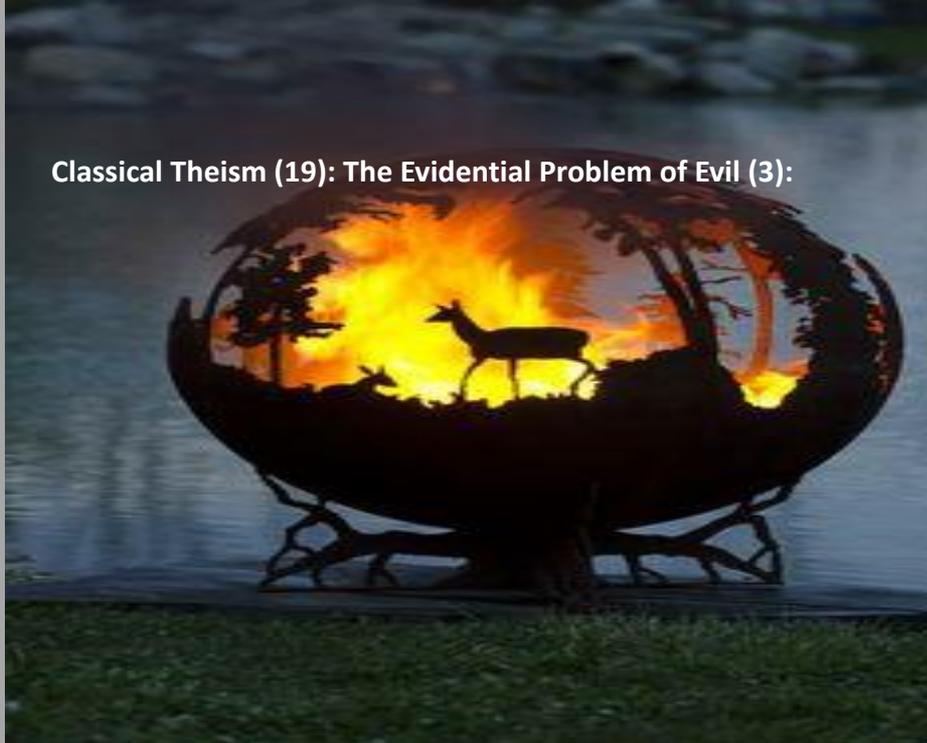
(T/G/B)

Theology

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

Philosophy

6 Hermeneutics
5 Language 100
4 Epistemology 32
Existence 50
History 50
3 Metaphysics 32
Trans. 50
2 Reality
- Logic, 32
- Truth, 32
1 Realism – 32



Classical Theism (19): The Evidential Problem of Evil (3):



**Tower of Siloam
Luke 13:1-5**



What was God's role in the death of the deer, the baby girl, and those who died when the Tower of Siloam fell?

Are we really prepared to say that God could not have stopped any evil or suffering that has ever taken place on Earth without losing a greater good or avoiding a greater evil?

Does the means justify the ends for God?

Does God really desire the rape and torture of a child as a means to a greater good?

Classical Theism (19): The Evidential Problem of Evil (3)

1. Consider the various Christian responses to the terrorist attack on Sept. 11, 2001.
 - a. “God was helpless and sheds tears.”
 - b. “It is a mystery.”
 - c. “America is being judged.”
 - d. “It was all for a greater good” (G-G theodicy).

2. We get the same type of responses when we hear of a 9 year old girl who was raped and buried alive or the little five year old whose head was cut off by her brother at her birthday party or stories of men killing their family and then taking their own lives or the teenage girl that was gang-raped as some 20 bystanders watch and apparently did nothing. In the G-G theodicy God had a specific purpose in these acts and they were absolutely necessary for Him to get a greater good in each specific case. Is biblical or obscene.

3. Such historical events beg for some Christian coherent answer, an answer that neither minimizes the horrific nature of evil, nor simply ignores it by suggesting such things God needed it to get a greater good or prevent a worse evil.

4. Overview of biblical passages on suffering: Gen 3:17-19; 4:3-12; Rom. 8:18-21, 28-39; Luke 13:1-5; Matt. 5:1-16; Heb. 11:29-40.

5. We need to not only know how to respond to atheists, we need a proper platform for the understanding evil and suffering in this world, from the big stuff to the little things—from the death of loved ones to slamming the door on one's finger. What is more important? upholding the laws of creation or preventing a finger from hurting. Is God suppose to make the fire turn to ice when it reaches the deer or perform a miracle for the deer?

6. Proper Christian comfort comes from understanding the proper relationship of suffering to God. It is not healthy to shrug shoulders and not care. Both deism and fatalism are unbiblical. We need to have a robust theological position.
7. A distinction needs to be made between God bringing a general good out of evil versus the idea that God has a specific good for every specific evil and suffering—pain that one feels from being pricked by God was not sent by God. God prevails in the end and good overcomes evil. That is, the good is restored. But this does not mean that for every evil comes a greater good.

8. God is not the direct cause of evil. God is not the direct cause of a woman being raped. The cause is the man, in his defective will. It is the defective will that caused the Fall in the first place when man sought the limited, corruptible good instead of maintaining focus on the Unlimited Good of God.
9. The only greater good that is guaranteed in all tragedies is the *general* greater good of a free will of rational creatures. However, there are dangers in thinking that God brings in evil for the direct purpose of building our character. He does not need evil to build our characters. Our focus is to be on Him, not the greater good that we can glean from it. Suffering for the sake of character building sounds a lot like purgatory and leads to a trade-off system with the Lord.

10. To deny gratuitous evil is to say that God has a direct and desired purpose in bringing evil to get greater goods in every single case. This means that He never allows any unnecessary suffering or evil. This means that God is directly responsible for all evil on earth.
11. A key question is whether evil is incidental or necessary. If it is incidental it means that the evil was not absolutely necessary. To say that evil is absolutely necessary is to move into many intractable problems such as indictment who of the omnipotence and goodness of God by making Him the Author of evil.
12. If evil is necessary for character building, then goodness is dependent upon evil. This means that we have no good in this world apart from evil. Was there not good before the fall of Adam?

13. Does God need the evil of a woman being raped and strangled? Is it His sovereign purpose for brutal men to rape and torture women and children? To make God sovereign this way is to have a God who seeks evil as a means for the direct purpose of glory.
14. While there is a reason for everything that happens on Earth, it does not mean that there is a direct purpose planned by God for every evil. God is still in control, things are not chaotic. But we must get away from viewing God deistically, as a Man who watches human history and moves it along in a controlling or non-controlling manner.
15. Again, does the means justify the ends for God or for man?

16. If God needs and wishes evil to get to good should we not praise Him for all of the horrendous evils of this world? Should we not stop fighting against evil? Should we stop praying for the safety of our loved ones since evil would be a means of getting greater good?
17. There are important lessons to be learned from suffering (Job 1:20-22; Psa. 73:1-2; 2 Cor. 12:9-10; Rom. 5:1-5; James 1:2-4). Suffering is undeniable and undesirable. Suffering teaches us to depend upon God's grace and gives an opportunity to experience God's grace and strength and can build character. However, these benefits should never be viewed as God intending evil as a means to an end in our lives to get a greater goods. We can rise above it all and not live as victims. We can glorify God in suffering without attributing to Him the evil of suffering.

DIVINE CONCURRENCE AND HUMAN FREE WILL
TO UNDERSTAND GOD'S ACTIVITY IN ALL THINGS

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 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 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.