

1. Salvation: We are losing our classical Christian heritage in age of PC regarding salvation for those who never heard of JC?
 - a. Pluralism: People are saved by faith in the Ultimate, evidenced by their high morals (John Hick).
 - b. Inclusiveness: People are only saved by Christ, but do not have to know Jesus Christ (Billy Graham, Pinnock, Pope Francis)
 - c. Particularist: People are only saved by implicit faith in coming Messiah in the OT and explicit faith in JC in the NT, Acts

Matthew 22:37-40

37 Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.” 38 This is the first and great commandment. 39 And the second is like it: ‘You shall love your neighbor as yourself.’ 40 On these two commandments hang all the Law and the Prophets.”

Yet I am always with You;
You hold me by my right hand.
You guide me with your counsel,
and afterward
You will take me into glory.

Psalm 73:23-24

2. Virtually all of the religions of the world teach that man should love God and his neighbor. So, what makes Christianity so different than other religions like Judaism, Islam? 1 John 4:10.
3. What does that teach us about attempts to formulate governmental laws based on Christianity?
4. What about those who promote the idea that the Mosaic Law should be the basis of American government? 10 commandments:
 1. No other gods before Me.
 2. No idols.
 3. No taking the name of the Lord in vain.
 4. Keep Sabbath holy
 5. Honor mother and father.
 6. No murder.
 7. No adultery.
 8. No stealing.
 9. No bearing of false witness.
 10. No coveting.
5. The nature of Christian love (Love-7)
 - a. 1 John 4:10; 1 Cor. 13; Gal. 5:22-23; Rom. 13:8-12.
 - b. Godly love requires a virtuous will and a virtuous intellect. Virtue by its nature does not focus on sin; rather it focuses on the good.
 - c. Before the will can love God, there must be cognitional knowledge about the object of that love—personally, biblically, and doctrinally.
 - d. Christianity/SL is not essentially task oriented. Rather, it is essentially a loving 2nd person relationship with God based on grace.

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.

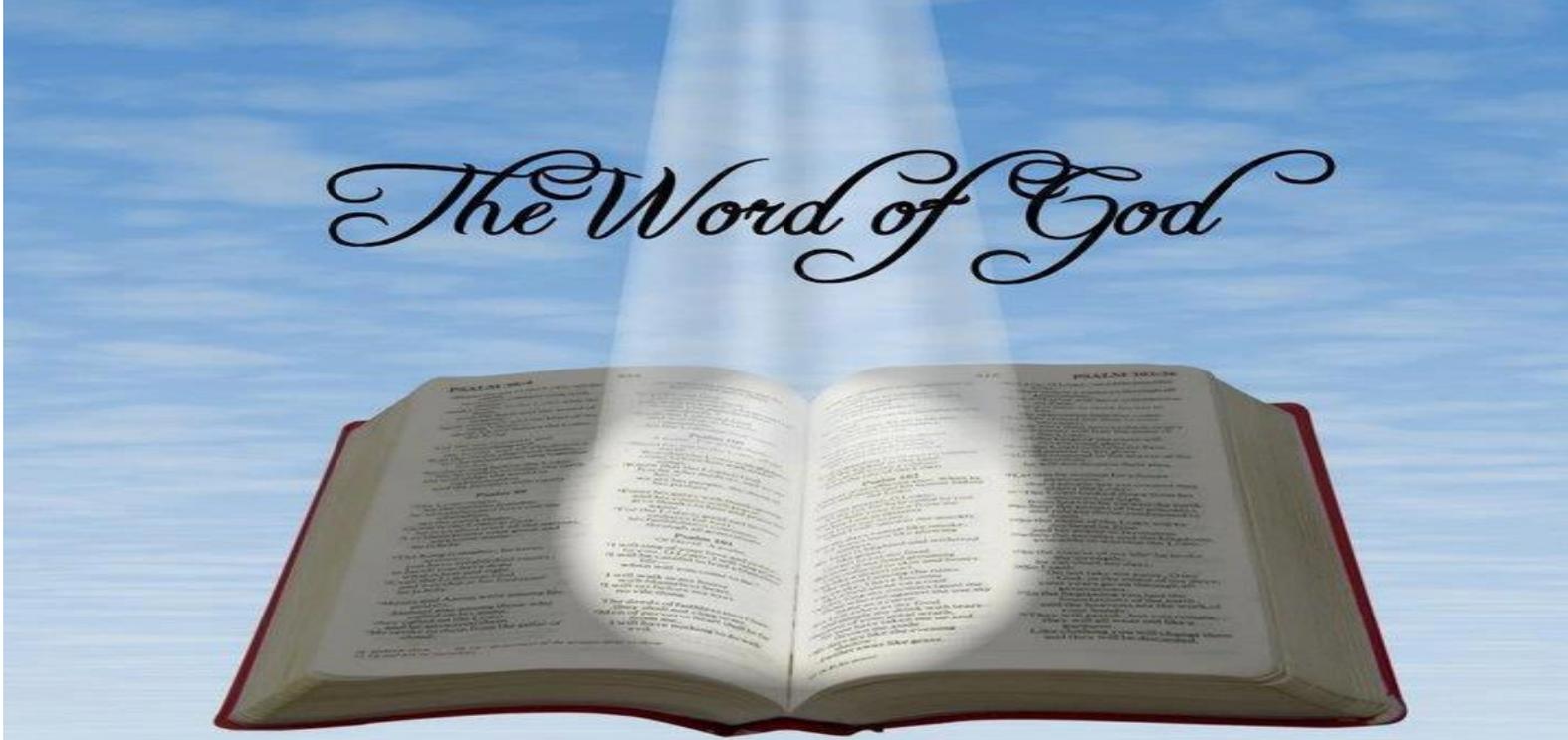
Analytic Philosophy

Conclusion.

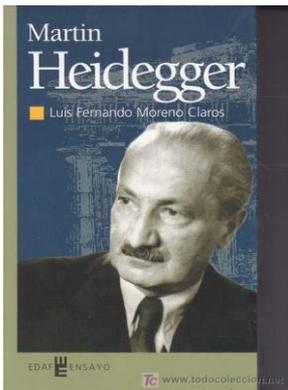
Analogy.

Metaphysical analogy.

Philosophy of Language 101



Destroyed Objective,
Realistic Bible
Interpretation



1889-1976

1. Heidegger gives us phenomenological hermeneutics of Kant, where reality is based on the mind, not reality.
2. Martin Heidegger gives us the mindset that "language is the house of being," that is, there is no perception or understanding without language. Consider the fallacy of this view as a child learns about a tree.
3. Heidegger's view of pre-understanding based on our horizon, our language community, is demonstrably false since we can make judgments and change our pre-understanding/presuppositions.
4. In Heidegger meaning is based on words. In Reality the meaning is based on the object whose form is in the mind. This is far beyond word studies.
5. The only way one really understands something is for it to become part of you. Only in Realism does the form of the thing in the world become part of us as the active intellect presses the form on the passive intellect.

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 101
- 4 Epistemology 32
- Existence 50
- History 50
- 3 Metaphysics 32
- Trans. 50
- 2 Reality
- Logic, 32
- Truth, 32
- 1 Realism – 32

Why did the fawn die?

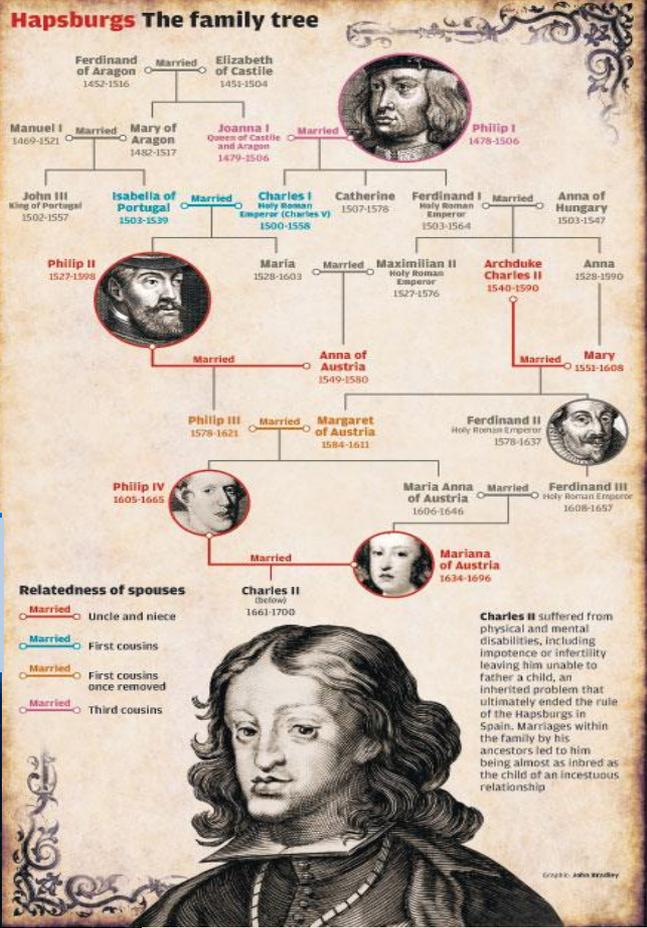


Why so many horrendous deformities (deformed, filthy, and mute) among all of the children of a 40 member cult that practiced four generations of in-breeding in Australia?



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1. Why do we pick the best doctors when faced with serious illnesses?
2. Why do we avoid walking the streets at nights in dangerous neighborhoods?
3. Why do we pray for safety for our loved ones, and thank God for His protection?
4. Why do certain family members live longer than others regardless of their spiritual lives?
5. Why do some people, godly and ungodly, have serious health issues all of their lives?
6. Why are God's people swept away by moral and natural evil like everyone else without distinction?
7. Why do doctrinal Christians at the end of their lives often acknowledge bad health problems and abuse of body.
8. Of course, God can miraculously intervene, but do we have a right to expect Him to intervene?
9. Why even pray if God is working all things out for good for every situation according to His own perfect will?
10. Why are we so thankful for all of the *today's* on the FBC prayer list?



Why so many birth defects and health problems with incest/inbreeding among royal families, like the Hapsburgs?

Classical Theism (20): The Evidential Problem of Evil (4)

1. Caveat regarding paradigm shift as we advance in WT, TT: Just because I am very strong in my views does not mean that you need to agree with me. My goal is to advance us in biblical realism in a CT, WT, TT context. It is OK not to agree with me or withhold judgment until you have more time to think about it. You have every right and duty as a Christian to reject anything I teach that goes against implicit or explicit statements in God's Holy Word.
2. Our Culture. Consider how common the belief is among unbelievers (from pantheists to Mother Earthers) that *everything* happens for some greater good in this life. We hear this all of the time in our culture, "everything happens for a purpose." Of course, by "purpose," what is meant is a greater good. Does God promise this for the unbeliever who continues to reject God? What greater good could there be apart from God and His grace? How did Romans 8:28 become a universal principle for everyone?

Classical Theism (20): The Evidential Problem of Evil (4)

3. How did we get to the point of romanticizing evil and sin? Consider how common it is to think that one cannot understand grace unless he lives in the gutter. Are we really better off with memories of evil and sin against God? Should we sin that grace might increase, Romans 6:1?
4. How did we get to the point of making God the Author of sin and evil? To say that God brings evil and suffering into our lives is to say He is the Author of evil.

Classical Theism (20): The Evidential Problem of Evil (4)

5. How did we get to the point of believing that God needs evil to get greater goods? This is an attack on God's power and goodness as pointed out by J.L. Mackie in the logical problem of evil. Although there is no technical logical problem, something does not seem right. However, to say God needs evil to get to greater goods is to indict God.

Classical Theism (20): The Evidential Problem of Evil (4)

6. Three views on suffering and evil:

- a. Charismatics: All evil and suffering is from the Devil. God never sends evil and suffering. God has no part whatsoever. Worldview is one of dualism.
- b. Contemporary popular Christian view: the G-G theodicy in which God brings evil into the life of the believe as a means to a greater good. Suffering is a gift of God to help believers. *All* suffering leads to a greater good. Evil and suffering are essential and necessary means given to us by God for spiritual greatness.
- c. *Esse*—Fallen World view: All evil, suffering, disorder, disease, and death can be traced back to Adam and Evil (Gen. 3:17-18). Evil has no essence of its own (no dualism). Although each person has the opportunity to turn to God for Him to turn evil to good, only certain believers can claim Romans 8:28, and that only with respect to the next life (Matt. 5:1-12). This means that there is indeed gratuitous suffering on the Earth on a particular level. However, on a general or universal level there is recognition of the greater good as far as the whole and a greater good in man's free choices to love or reject God. Also, there is no denial that good can come out of evil. Finally, God does not owe anyone anything, which is exactly what grace is all about.

Classical Theism (20): The Evidential Problem of Evil (4)

7. Consider some tragedies. Most have no trouble with some evil, it is the amount and unequal distribution of evil that bothers people, especially among children.
 - a. What about the 3 month old baby of drug addicted mom whose boyfriend shook the baby until the thalamus snapped, killing the baby?
 - b. What about the 5 month old that is beaten to death with an electrical cord?
 - c. What about the woman whose one year old toddler was run over by a drunk?
 - d. What about the child that was abused by the priest after memorizing the song that “Jesus loves the little children of the world?”
 - e. Standard answer is that God will bring a greater good out of these tragedies in this life. With such an answer the person lives out the rest of his life looking for the greater good in this life instead of looking to God and the next life.

8. Could God have stopped the above? Could He have stopped the Holocaust in terms of His power? If God can raise the dead, part the Red Sea, and cause the blind to see, He certainly had the power to intervene to stop it? With regard to good people dying prematurely, what do our comments tell us about our view of God and His grace? Are we entitled because we are good?

Classical Theism (20): The Evidential Problem of Evil (4)

9. There are three categories of evil.
 - a. Moral evil. Moral agents who violate the moral standards of God.
 - b. Natural evil. Natural disasters.
 - c. Physical evil. Reference to such things as cancer, health problems.

10. The issue here is *not* if God can bring good out of evil. It is *not* what God might do with evil. The issue is how is God morally justified in allowing evil. It is fallacious to argue back from what God does with evil to why He allowed evil.

Classical Theism (20): The Evidential Problem of Evil (4)

11. There are three issues in the POE. Failure in any of these areas only make the POE worse. The classical theist has no POE.
 - a. What is the nature of God? The need for Ex. 3:14 and metaphysics. It is a grave error to make God what we want Him to be like. He is simple, so all attributes work together, though one may be more manifest than another at a given time. The classical view of God is crucial.
 - b. What is the nature of God's activity in creation? What is the consistent way in which He works? What is His attitude to laws of creation versus our feelings? What is the nature of free will? How do compatibilism, libertarianism, and concurrence work? Why did Adam and Eve Fall? Who is the Potter and who is the clay in concurrence?
 - c. What is the nature of evil? An entire development of metaphysics is required here in order to avoid dualism.

Classical Theism (20): The Evidential Problem of Evil (4)

12. Let's consider a few passages: Genesis 3:19; James 1:13-18; Job 1:6-22; Psalms 7:17; 9:1; 26:6-12; 100; 101; Jonah 3:10; Matt. 5:1-16; Luke 13:1-5; Rom. 6:1-2; 8:18-21; 2 Cor. 1:3-10; 1 Thess. 5:18; Heb. 11:32-40; Rev. 5:9-12; 19:11-21.

Classical Theism (20): The Evidential Problem of Evil (4)

13. Suffering is an undeniable and undesirable reality because on this side of final redemption sin produces suffering and death. While suffering is not God's evil means to producing a greater good, evil and suffering can provide opportunities to parlay evil into good. However, suffering should not be viewed as moral justification for God allowing the suffering. However, when we do suffering, we can benefit spiritually *if we look to God* rather than some greater good in this life. Some lessons we can learn from suffering:
- a. Our mortality, Job 1:20-22.
 - b. Dependence upon God, Psa. 73:1-2; 2 Cor. 12:9.
 - c. Value of God's Word, Psalm 119:50
 - d. God's mercy and comfort, 2 Cor. 1:2-4.
 - e. God's strength, 2 Cor. 12:9.
 - f. Character, Rom 5:1-5; James 1:2-4.

14. 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 that fits the TT of the Word of God and reality as such.

15. 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. To be sure, 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. Gratuitous evil does not count against God.

16. God is not the direct cause of evil, James 1:13, 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.

17. 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.

18. 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. So, every bit of suffering and evil in the life of the unbeliever is for specific greater good.

19. 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.

20. 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 no good before the fall of Adam? Did not Adam love the Lord? Did not Adam appreciate more of God's glory before the Fall?

21. Does God need the evil of a woman being raped and strangled to get some greater good? 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.
22. 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.
23. Again, does the means justify the ends for God?

24. 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 necessary means of getting greater goods?

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.