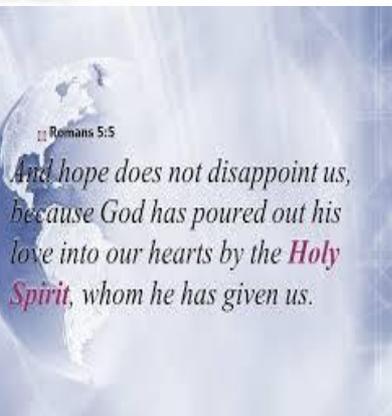


**LOVE THE LORD YOUR GOD
WITH ALL YOUR HEART AND
WITH ALL YOUR SOUL AND
WITH ALL YOUR STRENGTH
AND WITH ALL YOUR MIND;
AND, LOVE YOUR NEIGHBOUR
AS YOURSELF**

Luke 10:27

Thou shalt guide me
with Thy counsel,
and afterward
receive me to glory.

Psalms 73:24



L is patient
O is kind
V does not envy
E does not boast
is not proud
is not rude
is not self-seeking
is not easily angered
keeps no record of wrongs
does not delight in evil
rejoices with the truth
always protects
always trusts
always hopes
always perseveres
never fails

1 Corinthians 13:4-8

In this is love,
not that we loved
God, but that He
loved us, and gave
His Son as the
atoning sacrifice
for our sins!

1 John 4:10

Love 8 - Metaphysics of the will and intellect

- 1 Pt 1:22; 4:8; 1 Thess. 4:9; 1 Jn 4:7-21. Basic metaphysics of love:
1. It is by our will that we employ whatever powers both on the natural and supernatural levels.
 2. A good or virtuous person is said to be good not by his good understanding, but by his good will.
 3. However, every act of the will is informed by the intellect.
 4. The will is the rational appetite. The essence of the will is to be an inclination that follows some cognitive apprehension. A will does not just will. There is no desire that just desires.
 5. Every person is guided by reasons and free in his actions. The will and intellect form the dual principle of human action.
 6. At every stage of reasoning the intellect brings the informing light of human intelligence to bear upon human action.
 7. The intellect specifies the wills object, while the will moves the intellect to exercise its act.
 8. Human acts are informed by reason and executed by the will.
 9. Humans always act for an end, and this implies some cognitive understanding of the end they seek to attain by acting.
 10. All of our actions presuppose some conceptual understanding of the ultimate end of human life. Each has some concept of human notion of happiness even if the notion is false.
 11. Every act of the will is preceded by an act of the intellect. Thus virtue, morality and love for God depends upon knowledge.
 12. The motion of the will follows the act of the intellect. The will cannot desire a good that is not previously apprehended by reason.
 13. The intellect has structural priority over the will at every level in the process of free actions.
 14. There are 3 acts of the will: volition, enjoyment, and intention.

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.

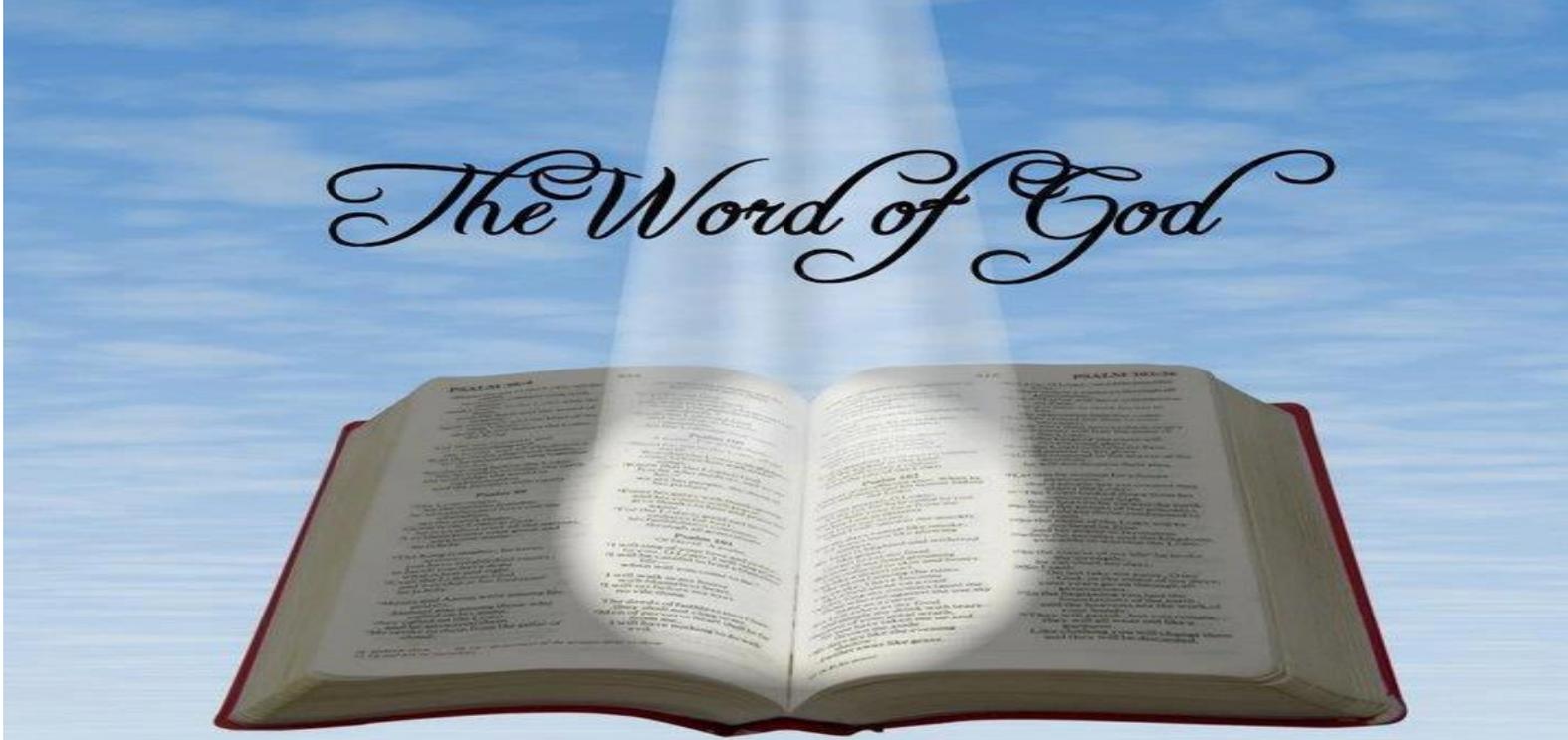
Analytic Philosophy

Conclusion.

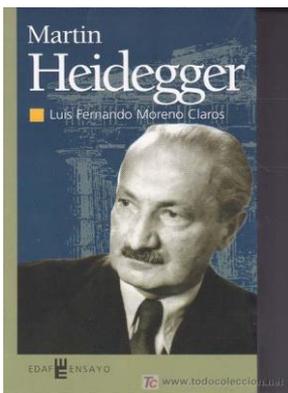
Analogy.

Metaphysical analogy.

Philosophy of Language 102



Phenomenological
Hermeneutics



1889-1976

1. Heidegger's hermeneutic is called *Dasein*, which means "being there." The idea is that a person is thrown out in the world and accesses that world phenomenologically (Kantian framework).
2. As far as interpretation, it is just man and the Text, forming a vicious hermeneutical spiral.
3. This is the paradigm not only in secular hermeneutics, it is the approach used in all biblical lexicons and works on hermeneutics.
4. In this paradigm, the meaning is anchored in the interpreter and words rather than the objective reality that the words point to or uncover.
5. There is a crucial need for metaphysical realism to break the spiral and move into objective reality.
6. In realism meaning is based on real objects in the world that come to exist in the mind through abstraction.

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 102
4 Epistemology 32
Existence 50
History 50
3 Metaphysics 32
Trans. 50
2 Reality
- Logic, 32
- Truth, 32
1 Realism – 32

Classical Theism (21): The Evidential Problem of Evil (5)



**Who or what
do we place
the blame –or
praise– for evil
suffering?**

**Are we to be
thankful to God
for evil
suffering?**

**Is He not in
control?**

**Is He not all-
powerful, all-
knowing, and
all-good?**

Classical Theism (21): The Evidential Problem of Evil (5)



1. Frameworks and paradigm shifts. As I have pointed out, do not be surprised if you are confused from time to time. This is to be expected as we construct an entire new framework of Total Truth in Realism. The modern framework on God, evil, free will, divine sovereignty, evil suffering, etc. is very problematic. **It is going to be easy to misunderstand me you gain the Whole Truth, Total Truth paradigm.** Consider the power of false frameworks at Palm Sunday and regarding the disciples taught by JC. ***Partial truth paradigm is our greatest enemy! Not only do we end up distorting the Truth that we ignore, we end up distorting the truths we so tenaciously and myopically cling to. We become one-trick ponies in our spiritual lives.***
 - a. Framework determines how we interpret data. There are all kinds of frameworks that skew the data in the modern hermeneutical spiral: psychological, emotional, pragmatic, naturalistic, social, and proof-texting.
 - b. There are nine zeitgeists, universal magnets on the soul, that pull and shape men (cf., Tylor, Freud, Durkheim, Marx, Weber, James, Eliade, Pritchard, Geertz. They work on all men universally. The only escape is through the spiritual life.
 - c. Man's framework is man's means of making sense of the world throughout history from animism, to witch doctors, totemic activity, modern naturalism, scientism, economics, evolution, religionism. The most dominate today is the psychological power.

Classical Theism (21): The Evidential Problem of Evil (5)

2. It is important to distinguish between realism on the theoretical level and the practical level. While the truth is the same, the response needs to be appropriate. Giving the mother of a child who killed itself by playing with the family gun a lesson on the Esse/creation order and the impassibility of God is not appropriate. Talking about God's upholding the laws of physics regarding the gunpowder is not what she needs. Besides, this is only part of the answer. She needs more than why, she needs hope. A why is never enough.

Classical Theism (21): The Evidential Problem of Evil (5)

3. Some instances of horrific evil.

- A nine year old girl is raped and buried alive.
- A woman is raped and her limbs are cut off.
- Infant is shaken to death by mother's boyfriend because it would not stop crying.
- A five year old girl's head is cut off by her brother at her birthday party.
- Fathers killing their family and then taking their own lives.
- A two year old finds grandpa's gun and kills himself.
- Young lady becomes permanently paralyzed from the waist down for life from contracting West Nile Virus while swimming in her swimming pool in her backyard.
- Young lady jumps in water and breaks her neck (Joni).

Classical Theism (21): The Evidential Problem of Evil (5)

4. What are the typical approaches of Christians when called on to give an answer to the POE? How would the responses be different according to who asked for a Christian response—mother, seminary student, the media. Is “mystery” a proper upfront answer from a Christian who is supposed to have answers to the big questions of life? Is “it is for a greater good” a biblical answer? Is Mackie right: that God, the author and designer of all that is, needs evil to get greater goods? Was it Job’s suffering per se that enabled Him to get it! Is experience more powerful than the supernatural power of the Word of God and the Holy Spirit?

Classical Theism (21): The Evidential Problem of Evil (5)

5. There are three main responses to tragedies today: the Charismatic, the evangelical, and the classical. Take the case of a young lady who jumped in a lake and broke her neck and as a result now has a ministry to millions as a quadriplegic.
 - a. Charismatic: Satan or sin got her to jump so she would be crippled for life.
 - b. Modern evangelicalism: God's determined or allowed her to jump in the water so she would break her neck to get a greater good as a quadriplegic to reach millions for Christ. The moral sufficient reason for God needing this is the greater good of being a quadriplegic.
 - c. Classical *Esse/created order*: For whatever reason, she decided to jump into the lake head first. God did not intervene to keep her from doing this. The result is that she broke her neck as a vulnerable biological being. There is no guarantee that any good would come of this. But God as the infinite Good stands ready as her good and to use her to advance His glory. The same holds true for all evil suffering. Do we need evil suffering for a better life?

Practical: How can we be the presence of a loving God to a grieving person in Total Truth context? We need to come up with strategies for the whole truth perspective.

**Classical Theism (21):
The Evidential Problem of Evil (5)**

6. The Charismatic mindset to an evil tragedy.
 - a. It was not God's will in any way.
 - b. It was Satan's plan.
 - c. It was because of sin.
 - d. It was because of lack of faith.
 - e. God's goal is always blessings and good health.
 - f. It is all the Devil's fault.
 - g. There is no place for suffering in the life of the Christian.
 - h. We just need to pray the Bible, have faith, and act like gods.

Classical Theism (21): The Evidential Problem of Evil (5)

7. The modern, evangelical, and pop view of tragedies (Hicks, Adams, Swinburne).
 - a. Everything has a purpose (purpose = greater good).
 - b. We absolutely need suffering to develop character.
 - c. There is no gratuitous suffering, meaning that every bit of pain that the child experiences is necessary.
 - d. Mystery. We cannot see any good from our vantage point (CORNEA).
 - e. Evil suffering is necessary for soul-making (Hick, Swinburne).
 - f. God is viewed as a big father.
 - g. God is viewed in moral categories.
 - h. God is viewed deistically.
 - i. God needs to be exonerated God, to be let off the hook.
 - j. God does not know the future (open theism).
 - k. God is sad and cries with victim.
 - l. Just have faith and you will see the good.
 - m. God owes us, especially good people, so we need to look for the good.
 - n. A trade-off mentality.
 - o. Your child is happy in Heaven.
 - p. All end up in Heaven (Adams, Hick)

Classical Theism (21): The Evidential Problem of Evil (5)

8. The classical Esse/concurrence response is to focus on the eternal goodness of God who alone can redeem the sufferer from evil suffering. The answer is not the why but the who as we see with Job. What did Job see? What is the broad framework throughout the Word of God (James 1:13, 17; Psalms 7, 9, 26, 100; Philip. 2:25-27)? This is not to deny the category of suffering for righteousness. It is to deny that all suffering (headaches, health issues) are from God and for a greater good. It is to deny priority of suffering or that evil suffering comes from God.

Classical Theism (21): The Evidential Problem of Evil (5)

9. The classical *Esse* view is based on a host of realistic metaphysics on God, creation, suffering, evil, free will, man, glory, and value. It is more than just giving one's opinion as if it by doing so one is giving a fact about God or creation.
 - a. A proper understanding of God (Man, morality, thinking)
 - b. Proper understanding of concurrence in all of creation.
 - c. Proper understanding of free will.
 - d. Understanding that the solution is not in "why."
 - e. The solution is in the Eternal One.
 - f. God is the only eternal good.
 - g. No greater good or resolution apart from theological virtue.
 - h. Man is by nature is vulnerable in a fallen, broken world.
 - i. There is no guarantee for greater good for all suffering.
 - j. There is gratuitous evil in this world that goes back to Genesis.
 - k. We are not to look for some trade-off system.
 - l. There is no room for a masochistic view of suffering.
 - m. Distinction between reason and purpose.
 - n. Thriving and growing in Reality of God does not necessary require suffering.
 - o. God is worshipped for His goodness.

Classical Theism (21): The Evidential Problem of Evil (5)

10. Principles on suffering:
 - a. The Bible never tells us to thank God *for* evil suffering.
 - b. Where is the thankfulness directed during times of evil sufferings?
 - c. Is this not odd if evil suffering was absolutely necessary to have a growing and thriving relationship with God?
 - d. If evil suffering was the necessary means to get more glory, then why not go in whole hog? Why not buy whips for ourselves and become monks? Why not pursue suffering with all of the gusto that we can? Do we not want the greatest good? Do we not want more of God? Do we not need more maturity? There is reason that those who teach priority of suffering do not pursue it and generally oppose evil.
 - e. The Bible does not teach masochism.
 - f. The idea that people would never seek God apart from evil suffering is not biblical and an indictment against the goodness of God (David, John).
 - g. History is filled with men and women who seek God because they seek infinite goodness as such.
 - h. Is God the kind of being that brings in evil suffering only to come in and rescue us so we will love Him more?
 - i. Is God's goodness only a greater good than some evil suffering?

Classical Theism (21): The Evidential Problem of Evil (5)

- j. Suffering in and of itself does not bring glory. Christ brings the glory.
- k. The power of the Holy Spirit to raise up the mind and will is far more powerful than lessons learned in evil suffering. The Holy Spirit provides the virtue in and of Himself to love and appreciate God. For example, I can learn more patience walking in the Spirit (cf., Gal 5:22-23) than going through evil suffering. The Holy Spirit is more powerful
- l. Just because a person suffers more does not mean things will be better for him in this life or the next.
- m. God is available to anyone and everyone to redeem them from sufferings, which alone guarantees that one can obtain a good from evil.
- n. Reasons, purposes, and results in suffering must be kept distinct.
- o. Suffering adds no content to knowledge of God.

Classical Theism (21): The Evidential Problem of Evil (5)

- p. The idea that suffering is required to make us better is an idea that is found among unbelievers (Hick), neo-theists (Swinburne), and all of the religions of the world, cf., animism, totemism, Hinduism, and evolutionism.
- r. God is the God of comfort not the God of evil suffering. Evil suffering is from our broken world, which includes sin and demonic activity.
- s. Evil suffering is not a gift from God. We are not to be masochists and we are not to feel guilty when things go well and answer our prayers for protection from evil.
- t. Being biological creatures in a fallen world means that we are vulnerable to host of dangers in this fallen world. The same fire that warms burns.

Classical Theism (21): The Evidential Problem of Evil (5)

11. Suffering is an undeniable and undesirable reality because on this side of final redemption sin produces evil suffering and death. While evil suffering is not God's evil means of producing a greater good, evil and suffering can provide opportunities to cling to the Infinite Good for deliverance from evil suffering. However, suffering should not be viewed as moral justification for God allowing the suffering. However, when we do suffer, we can benefit spiritually *if we look to God* rather than some greater good in this life. Some lessons we *may* learn from suffering (even if we can learn these things apart from the suffering of this fallen world):
- 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. Personal character, Rom 5:1-5; James 1:2-4.

Classical Theism (21): The Evidential Problem of Evil (5)

12. There are three key issues in the POE. Failure in any of these areas only makes the POE worse. There is a reason why there is no POE for the classical theist.
 - 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.
 - 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 (21):
The Evidential Problem of Evil (5)

13. Passages for reflection on the POE: 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.

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 suffering, 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. 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.

19. 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? If suffering is required for greater blessings, will we have suffering in Heaven? If suffering is required for all creatures to love God to the maximum, what about the 2/3 of angels that did not fall. Does the Second Person of the Trinity love the Father more than the Holy Spirit.

20. Does God really 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.
21. 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.
22. If God needs and wishes evil suffering 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? Should we not feel guilty for living the good life?