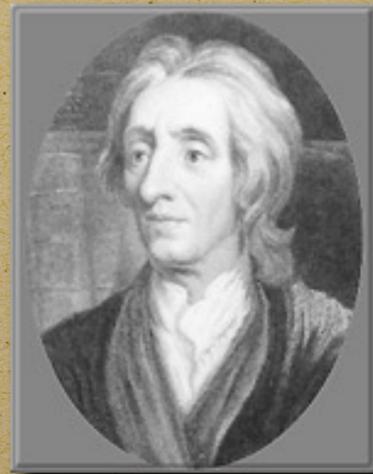


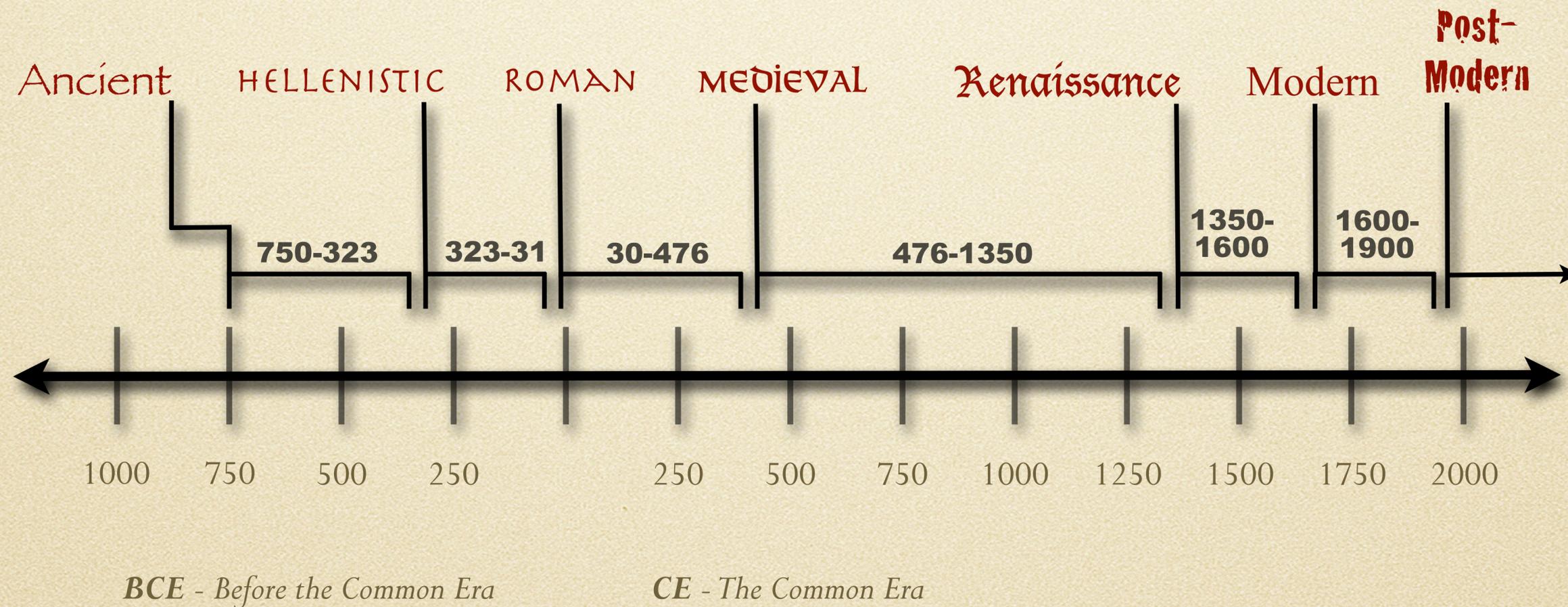
PHI 101 - Introduction
Lecture 4



John Locke:

A Paradigm of Philosophy from the Modern Period

A Timeline of Western Intellectual History



John Locke (1632-1704 CE)

Philosophy is the Love of Truth

What is truth?

Definition: ‘truth’ is however the universe *actually is*.

A belief is *true*, if and only if, it matches how the world actually is.

I. What is the *value* of truth (*i.e., knowledge*)?

A. **Instrumental** (*i.e., pragmatic*) - that which is good for the sake of something else

B. **Intrinsic** - that which is good for *its own sake*

NOTE: the sign of the genuine “lover of truth” (*the philosopher*) is that they accept no beliefs without adequate evidence.

John Locke (1632-1704 CE)

Philosophy is the Love of Truth

II. What counts as *adequate evidence*? (four *possible* warrants for belief)

1. **Reason** - Natural (*ordinary*) Revelation

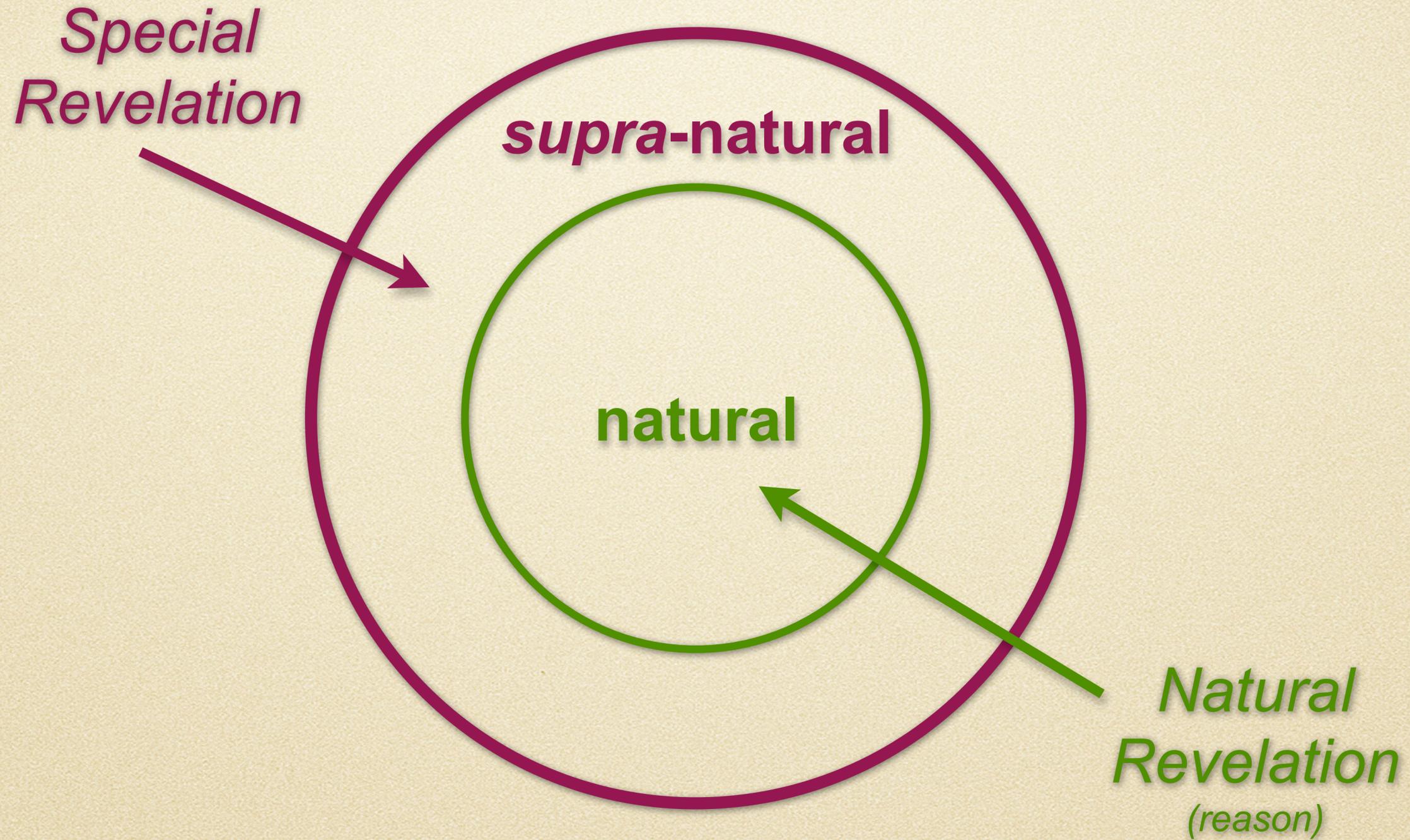
a. **Self-evident** propositions (e.g., tautologies and definitional truths)

b. **Deductive** propositions - that which can be demonstrated through reason alone (e.g., logic, mathematics, etc.)

c. **Inductive** propositions - that which can be inferred through empirical or statistical evidence

2. **Divine** (*special*) **Revelation** - truth communicated *directly* to us from God

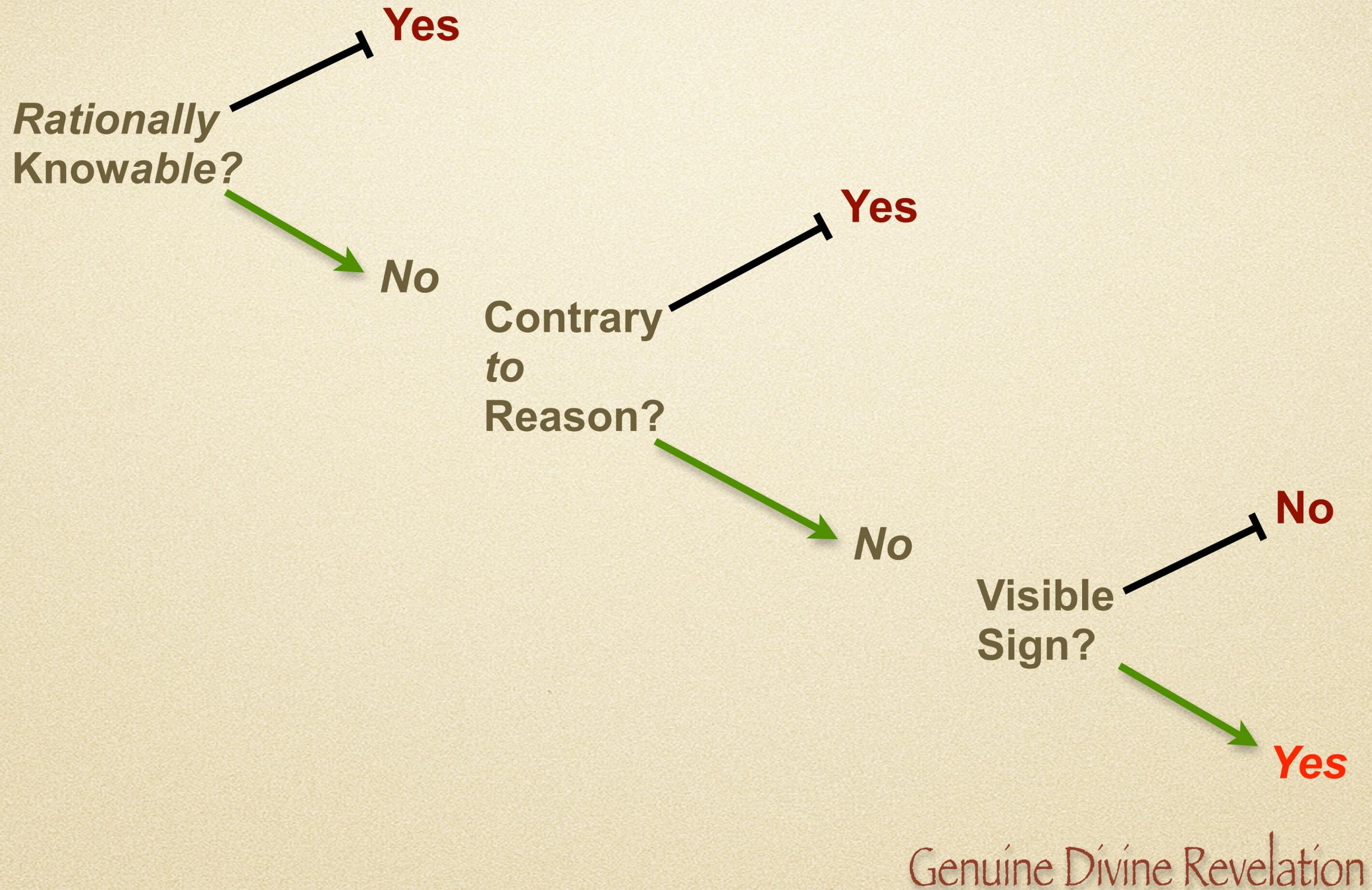
Three Tests for Divine Authority



Three Tests for Divine Authority

1. Is the proposition knowable *through* reason?
2. Is the proposition *contrary to* reason?
3. Is the proposition *accompanied by a visible sign*?

Three Tests for Divine Authority



John Locke (1632-1704 CE)

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C. **Authority** - beliefs accepted solely on the basis of someone else's assurance

D. **Enthusiasm** - beliefs accepted solely on the basis of subjective evidence (we believe it because we want to)

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Summary

- Knowing the truth (*how the world actually is*) is the goal of a genuine philosopher.
- Anyone who accepts beliefs *without sufficient justification* does not love the truth (even if they claim to)
- God has provided us with two *legitimate* avenues to justify our beliefs: **reason** and **divine revelation**.
- ‘Reason’ refers to the natural intellectual abilities and senses God has given us.
- Divine revelation *never contradicts reason*.
- God only reveals that which is necessary for our good that we *cannot achieve through our natural faculties*.