

analysis of knowledge: provision of the conditions by which the concept of knowledge is appropriately assigned. Each condition in the analysis must be *necessary*, and taken together they must be *sufficient*, for the application of the knowledge concept to this or that person. In western philosophy, the primary analysis of knowledge is that knowledge is *justified true belief*.

apologetics: the formal study of the principles and methods of defending the (Christian or any other) faith.

a posteriori: it is traditional to say of knowledge that it is either "a priori" or "a posteriori". A priori knowledge is a knowing that is independent of experience. A posteriori knowledge is any knowledge that must be acquired from experience.

aseity: aseity is God's status as utterly and absolutely self-existent and self-contained—logically complete and the principle of his own existence. The logical problem this has traditionally posed for theology is how such a being could (or would) create anything, for such a being has *absolutely* no need to create and would not be fulfilled in *anything* external to himself.

categories of the understanding: in Kant's philosophy, the contribution of the mind to knowledge. See also "interpretation" and "Kantianism".

causality: a primitive relation—one that cannot be explained in terms of, or reduced to, other relations. For example, the causal relation cannot be reduced to the logical relation of *implication*. Nor can it be reduced (as in Hume's philosophy) to relations of *constant succession*. For this reason it is hard to define causality without simply multiplying synonyms that turn out to be primitive as well: e.g., power, force, influence, and the like. Causality is the principle of temporal regularity and cohesion in the universe. In physics it is instanced in four basic forms of interaction: gravity, electromagnetism, and strong and weak nuclear interaction. Spiritual causes, on the other hand, account, just as primitively, for invariances in the spiritual and mental domain.

An active area of inquiry for decades has been whether *reasons* can be causes. New impetus has been given this old debate by artificial intelligence research and so-called "naturalized epistemology". Cognitive