

This is My name: 'Ehyeh-'Asher-'Ehyeh

אֶהְיֶה אֲשֶׁר אֶהְיֶה



**The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (59):
Job 38: God and Creation-5 ('Ehyeh; Act and Potency)**

<http://www.fbcweb.org/sermons.html>

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

Eschatology	Isaiah 46:9 "Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me,
Thanatology	
Ecclesiology	
Israelology	
Dispensationalism	
Doxology	✓ Metaphysically God is totally transcendent to anything in creation. ✓ Thus, the need for all of these doctrines. ✓ The believer who does not learn the true nature of God will project his own psychological musings on God.
Hodology	
Soteriology	
Hamartiology	
Natural Law	
Anthropology	
Angelology	
Pneumatology	
Christology	
Paterology	
Trinitarianism	
Cosmology	
Theology Proper	
Bibliology	

Prolegomena: **P.R. - 32**

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -3
- Reality -Logic 32, Truth 32

Stage 3 -
Metaphysical understanding of Reality conveyed by the Bible verses.

Stage 2-
Systematic understanding of Bible verses

Stage 1-
Isolated understanding of Bible verses

Metaphysical (Refined) Christian-Level 3:

- True understanding of Ultimate Reality God's Word, 'Ehyeh, Esse, Exod. 3:14; Acts 17:28; Matt. 6; Col. 1:17.
- Understands God on a metaphysical level. God is not just another Entity in the universe that got things going.
- Lives in great awe of 'Ehyeh. Lives a life of worship.

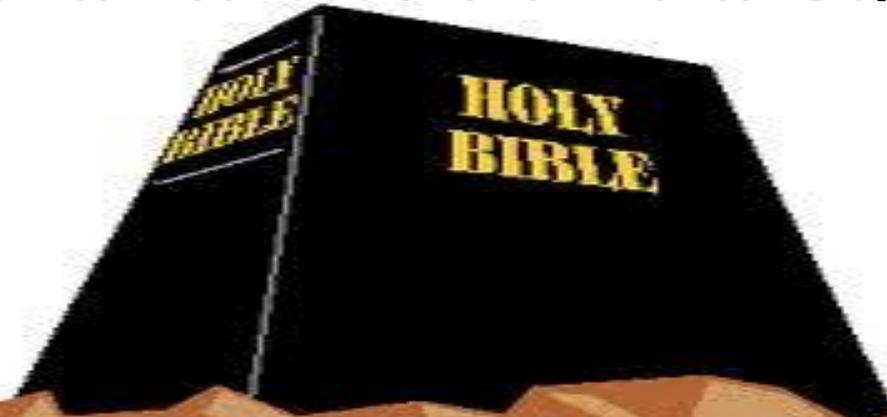
Doctrinal Maturing Believer- Level 2:

- Believer moves into stability in life as they take in more Bible doctrine.
- Understands language of anthropopathisms and anthropomorphisms, but but still has not broken through to 'Ehyeh.
- Less psychological projections on God.

Baby Bible believer - Level 1 -

- Baby view of God : Projections of many of own psychological states on God. The more messed up a believer is the most messed up view of God he will have.
- Most dangerous state for any believer.

Philosophical Foundations for Biblical Objectivity



Biblical Objectivity

Biblical Objectivity

5- Hermeneutics – how do we understand that which is?

4- Linguistics – how is that which is communicated?

3- Epistemology – how do I know that which is?

2- Metaphysics – what is that which is? (4)

1- Reality – that which is (Logic 32, Truth 32)

PR 32

Metaphysics-4 (Act and Potency)

Review of 4 causes that explain all of that which is

2-Formal causality



1-2 give us matter and form =
all physical things.

3-Efficient causality



This actualizes
the potentiality
in a thing.



**4-Final causality
(Telos)
Purpose**



1-Material causality

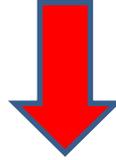


Metaphysics-4 (Act and Potency)

Review of 4 causes that explain all of that which is

Just as there is a very close connection between material and formal causes, there is between efficient and final causes.

**3-Formal/structure cause:
Sphericity, bounciness**



**4-Final cause
(Telos)
Goal**



**1-Material cause:
rubber**



**3-Efficient causality
Actualizes the potency
into being**

(workers or machines
in factory)

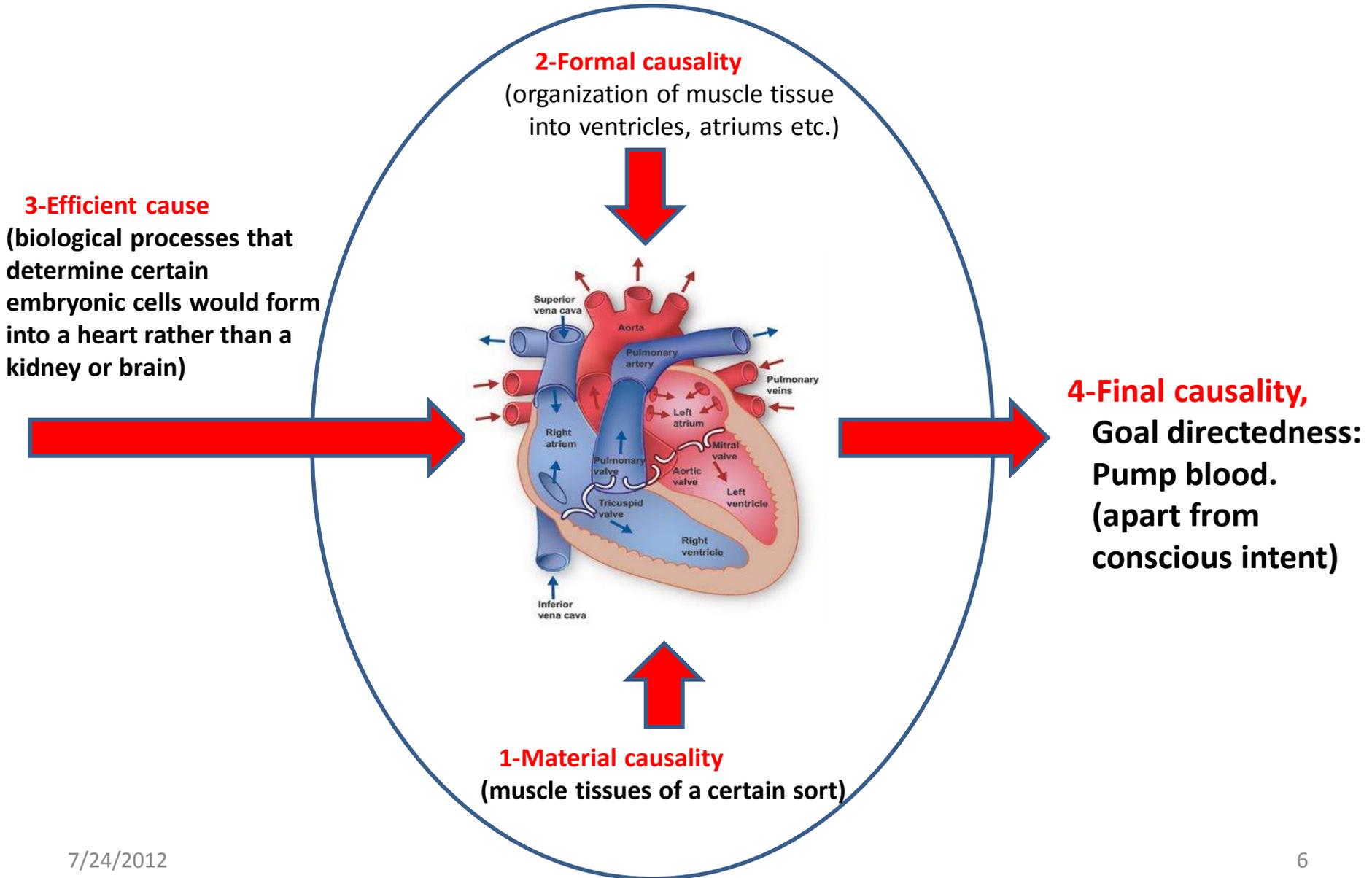


To melt the ball is to
destroy its form



Metaphysics-4 (Act and Potency)

Review of 4 causes that explain all of that which is

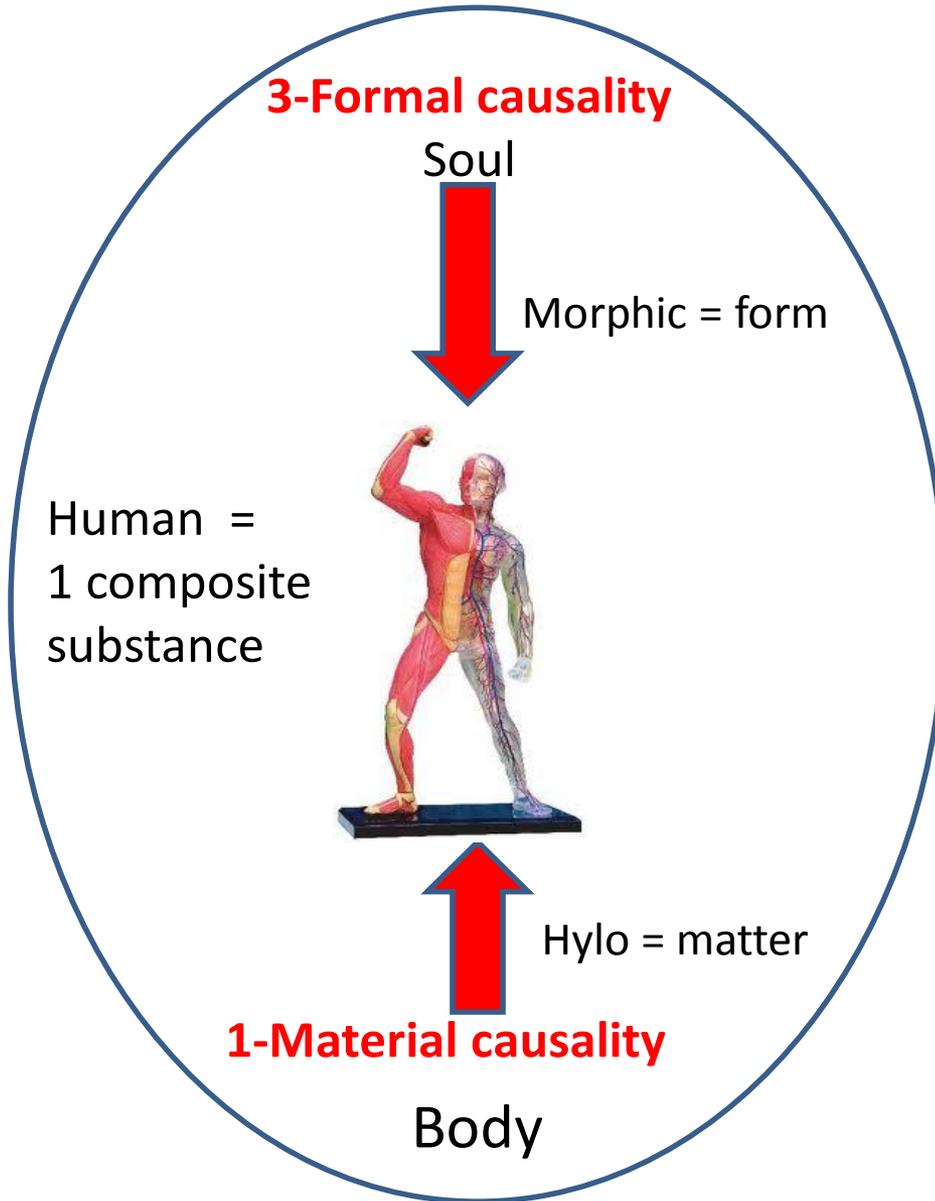


Metaphysics-4 (Act and Potency)

Review of 4 causes that explain all of that which is

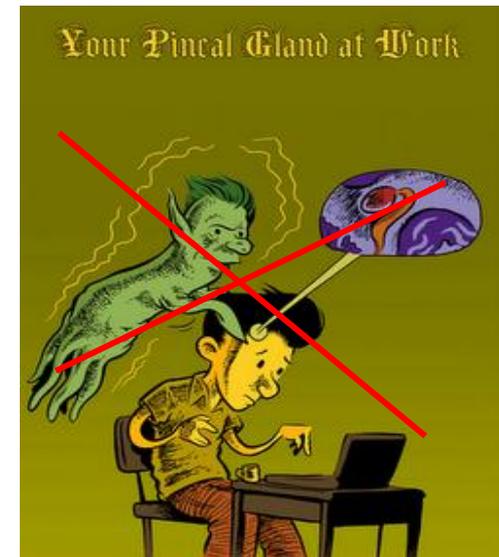
Human being is 1 being (hylomorphic).

The human soul is the form that animates the matter/body.



Cartesian dualism is false. You are not 2 substances.

Human soul is not a ghost in a machine.



Rene Descartes,
father of modern philosophy
and father of Christian dualism

Metaphysics-4 (Act and Potency)

1. Metaphysics is the study of “being *qua* being.” It is more foundational than any other science.
2. Parmenides (515-450 BC) assumed that the only possible candidate for the cause of change in a being is non-being, or nothing, which of course is no source at all. One has to give the Greeks credit for at least thinking about ultimate being.

Metaphysics-4 (Act and Potency)

3. Aristotle's solution was to develop potency within the being. Being and non-being are not the only relevant factors. There are also potentialities. Thus, we have development of act and potency. Change is merely the realization of some potentiality in the being.
 - ✓ Consider the being and potentials of a red rubber ball.
 - ✓ To bring about potentials in beings requires activation by outside forces.
 - ✓ Potentials cannot bring about their own actualities.
 - ✓ Whatever is moved or changed is moved or changed by another.

Metaphysics-4 (Act and Potency)

4. Potency cannot act on its own. There is no such thing as gooeyness of a ball without an actual ball. It is incoherent to think something can exist in pure potentiality apart from being in some actuality.
5. However, it is not incoherent to speak of something as pure actuality with no potentiality at all. This is God, *Actus Purus*, Pure Act, Exodus 3:14.

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‘Ehyeh ‘Asher ‘Ehyeh

Metaphysics-4 (Act and Potency)

6. By grasping the metaphysics of Esse, the believer is protected from superimposing his own human psychological ideas on God and thus, creating a god in his own image.

Metaphysics-4 (Act and Potency)

7. Understanding metaphysics enables the believer to understand and appreciate the wonderful creation of God, especially all of those passages where creation is portrayed as have a very close connection with God (John 1:3; Col. 1:16-17; Heb 1:3; Exod. 3:14; Job 38:41). The believer can avoid the error of mere conservationism which often leads to deism.

Metaphysics-4 (Act and Potency)

8. Understanding metaphysics enables the believer to understand the foundations of his own being as a hylomorphic creation instead of a Descartes' soul/ghost inhabiting the machine of the body, which is what most Christians believe.
9. Understanding metaphysics enables the believer to appreciate the true and unique nature of God—just how separate He is from all creation.

Metaphysics-4 (Act and Potency)

10. The distinction between act and potency is the key to understanding metaphysics of God, man, and the ultimate structure of all of reality. The repercussions of this fundamental distinction extends well beyond general metaphysics.
11. Potency and act divide every kind of being. In everything there is some kind of composition of act and potential to be found.

Metaphysics-4 (Act and Potency)

12. Take a rubber ball: The rubber ball is composed of a certain kind of matter, namely rubber and the form of a red round bouncy object. The matter by itself is not the ball. The rubber could take on the form of a doorstop, an eraser, and any number of other things. The form by itself is not the ball either. You cannot bounce redness or bounciness down the hallway. These are abstractions.
13. Anything compounded of form and matter is compounded of act and potency.

Metaphysics-4 (Act and Potency)

14. Being compounds of form and matter is the specific way in which things exist and undergo change.
15. Furthermore, there is no form in some Platonic heaven. It is in the thing.
16. There can be forms without matter (except angels and God), but there cannot be matter without form.
17. Only God is pure actuality and gives actuality to all things and their potentialities.

God and Creation-5 ('Ehyeh; Act and Potency)

1. It is imperative for the believer to understand God. There are two great areas of darkness in contemporary Christianity. The believer must start everything with a correct understanding of God. There is a difference between the grace of God and the God of grace.

- ❖ Simplicity (Exod. 3:14; cf., Deut. 32:4; Mal. 3:6; 1 John 4:8).
 - The goodness and perfection of God (Mark 10:18).
 - The timelessness of God (2 Pet. 3:8).
 - The omnipotence of God (Rev. 19:6).
 - The omniscience of God (Psalm 139:1-4).
 - The omnipresence of God (Psalm 139:7-10).
 - The immutability of God (James 1:17).
 - The holiness of God (Isa 6:1-4).
 - The impassibility of God (Mal. 3:6).
 - The love of God (1 John 4:8; Rom. 5:8).
 - The justice of God (Gen. 18:25; Isa. 30:18; Rom. 3:21-26).
 - The infinity of God (Psa. 147:5).
- ❖ The Trinity. God is three-personed (Matt. 28:19).
- ❖ The incarnation (John 1:1, 14).
- ❖ The nature of the wish & will of God & concurrentism (1 Tim 2:4).

God and Creation-5 ('Ehyeh; Act and Potency)

2. The foundation for understanding the nature of God and building His attributes is 'Ehyeh-Asher-'Ehyeh (אֶהְיֶה אֲשֶׁר אֶהְיֶה), Exodus 3:14. Start anywhere else and you will have to mollify an attribute as you bring God down to the creature level.



God and Creation-5 ('Ehyeh; Act and Potency)

3. 'Ehyeh is the Qal imperfect first person form of the verb *hayah*: “to become,” and indicates pure actuality, pure existence, pure being. The imperfect shows continuous action. Yahweh or Lord is derived from the third person of the verb of “to be.” The key to grasping this is to make a distinction between essence and existence.
 - a. The word signifies “to be.” But what is it to be?
 - b. In answering this most difficult of all metaphysical questions, we must distinguish between the meaning of two words which are both different and yet intimately related: *ens* or “being,” and *esse* or “to be.”

God and Creation-5 ('Ehyeh; Act and Potency)

- c. To the question: What is being? the correct answer is: Being is that which is or exists. Although the being of God is an infinite and boundless ocean of substance (*esse*), “to be” is something else and much harder to grasp because it lies more deeply hidden in the metaphysical structure of reality.

God and Creation-5 ('Ehyeh; Act and Potency)

- d. The word “being” as a noun, designates some substance; the word “to be”—or *esse*—is a verb, because it designates an act. It is hard for us to realize that “I am” is an active verb. It is more difficult, still, for us to see that “it is” ultimately points out, not that which a thing is, but the existential act which causes it to be and to be precisely that which it is.

God and Creation-5 ('Ehyeh; Act and Potency)

- h. Existence is the original energy when flows all that which deserves the name of being. Such an existential world can be accounted for by no other cause than a supremely existential God.
- i. There is nothing in creation that has within its nature “to be.” No thing has within it the sufficient reason for its own existence.
- j. All things must come from some existence whose very essence it is “to be,” namely “I am who I am.”

God and Creation-5 ('Ehyeh; Act and Potency)

- k. With the revelation of 'Ehyeh, God actually reveals His nature, insofar as His nature can be understood by men. This goes beyond the attributes of qualities of God.