

Faith Bible Church

1 Peter 2:1-2 Wherefore laying aside (aorist ptc.) all malice, and all guile, and hypocrisies, and envies, and all evil speakings, ² As newborn babes, desire (main verb) the sincere milk of the word, that ye may grow thereby:

Any Questions?

These slides will be available at
www.fbcweb.org/sermons.html

Pastor Don

Philosophical/Theological/Doctrinal & Spiritual Foundations

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law (DE, Gvt, Econ.)
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Theology Proper
- Bibliology
- Prolegomena: logic (8)

Broad and deep understanding of Epi-BD

1 Cor. 2:16.
“We have the
mind of Christ

- Mature Believer**
- Mind of JC, OWC, PLG
 - Great depth of BD
 - Supergrace life
 - Fantastic blessedness
 - Phenomenal Stability
 - +H - Prime of life
 - Great Divine Production
 - Absolute Confidence

Enough BD to be overcomer; DV

1 John 2:14, “you are
strong, and the word of
God abides in you”

- Adolescent**
- Overcomer of KD
 - Committed to BD
 - Not into religiosity

Lacks BD, DV

Eph 4:14,
“tossed here and
there by waves,
& carried about
by every wind of
doctrine.”

- Babe**
- Still has a lot of philosophical HV
 - Follows God for self/blessings
 - Lacks capacity for God /POG
 - Sensitive, defensive
 - Can only handle baby food
 - Dominated by DOL.
 - Seeks approbation/entertainment

The Importance and the Proper Place of Logic

1. Logic is one of the great titles of Jesus Christ, John 1:1. To depreciate logic is to depreciate Christ as the Logos.
2. Logic is the study of the rules of reasoning. Sentential logic or propositional logic is the most basic level. It deals with inferences (if...then, or, and)
3. “Doing logic” is doing philosophy. It is in our reasonings that we are most like God as image bearers. Doing good philosophy is just thinking hard about something—going beyond the superficial appearances of things (getting out of the cave of naturalism). Further, the heart really cannot embrace what the mind considers as non-sense. Not really. You really cannot make yourself believe what you know is not true. You can only trust as much as you understand. The more you understand about God and metaphysics the more of an object the faith has to cling to and love.
4. All arguments may be either deductive or inductive. In the former the conclusions are guaranteed. In the latter they are only more probable than competitors.

The Importance and the Proper Place of Logic

5. Doing logic well enables the believer to more accurately understand God, the WOG, and various issues of his life. In logic and philosophy the goal is to get to the Truth rather than living in an illusory world of mere emotions and wishes (i.e. what we feel to be true or the hopeful expressions of what we wish to be true, and thus living divorced from reality). Logic is indispensable in seeking Truth.
6. The development of good reasoning enables the believer to mature in the metaphysics on the nature and attributes of God.
7. It is no accident that the pagan Aristotle, the supreme logician, had a better understanding of the essence and existence of God, and the purpose of man (in the 4th/final cause) than many modern Bible-believing Christians today. Aristotle understood that the highest fulfillment of the distinctively human power of intellect is to know God.

8. It is logic that enables the believer to move into metaphysics and better conceptualize the essence of God.
9. There are at least 6 gradations in conceptualizing /apprehending the essence and existence of God.

Romans 1:19-20 because that which is known about God is evident within them; for God made it evident to them. ²⁰ For since the creation of the world **His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made,** so that they are without excuse.

Exodus 3:13-14 Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" ¹⁴ And God said to Moses, "**I AM WHO I AM**" (אֶהְיֶה אֲשֶׁר אֶהְיֶה); and He said, "Thus you shall say to the sons of Israel, '**I AM** has sent me to you.'"

6 Gradations in Grasping the Metaphysics of God

- a. **Level #1** (children—little to no capacity for metaphysics). Person is only able to view God in literal physical concepts. E.g., God is literally an old man with a white beard, a kind of stern wizard-like being with very human thoughts and motivations who lives in a place called Heaven, which is like the places we know except for being very far away and impossible to get to except through magical means. Small children are limited in conceptualization. This caricature is used by mockers of Christianity. In this stage the believer's understanding of the nature of God is reed thin, though he may know much of the Bible as far as application to DOL.

6 Gradations in Metaphysics of God

- b. **Level #2** (entrance into metaphysics). Able to leave material realm and conceptualize God without a bodily form, and who has thoughts and motivations in many respects very different from ours. Able to conceive of Him as an immaterial object or substance which has existed forever, and (perhaps) pervades all space. Still, He is, somehow, a person like we are, only vastly more intelligent, powerful, and virtuous and in particular without our physical and moral limitations. He made the world the way a carpenter builds a house, as an independent object that would carry on even if He would to go away from it, but He nevertheless may decide to intervene in its operation *from time to time*.

6 Gradations in Metaphysics of God

- c. **Level #3** (Significant advancement into metaphysics). Enormous capacity for great metaphysical conceptualization of God as revealed in Exodus 3:14; John 1:1; 18:6; Heb. 1:2-3. God is not an object or substance alongside other objects or substances in the world; rather, He is pure being or existence itself, utterly distinct from the world of time, space, and things, underlying and maintaining them in being at every moment, and apart from whose ongoing conserving action they would be instantly annihilated. The world is not an independent object in the sense of something that might carry on if God were to “go away;” it is more like music produced by a musician, which exists only when he plays and vanishes the moment he stops.

6 Gradations in Metaphysics of God

- d. **Level #4** (supergrace and ultra-supergrace transcendent grasp of metaphysics - enormous capacity to worship God while still on earth (OSHGEN state). Blessed (+ H)conceptualization and apprehension of God undergirded by Bible doctrine, FHS, and a mature/sophisticated understanding of metaphysics as the believer walks with the Lord. This is the supreme transcendent apprehension of God on earth through fellowship, the illumination of the Holy Spirit, and grounded in Bible doctrine as the believer walks with God and lives in light of God's metaphysical and doctrinal realities.
- e. **Level #5** Supreme transcendent apprehension of God as the believer is face to face with the Lord and away from this earthly life and OSHGEN in the interim state.
- f. **Level #6** Ultimate and yet never ending transcendent apprehension of God as the believer enjoys God and glorifies Him forever in the resurrected body in the new heavens and new earth.

10. 3 Laws of Logic

- a. Law of Identity: $A \equiv A$
- b. Law of non-contradiction: $\neg(A \wedge \neg A)$
- c. Excluded Middle: $A \vee \neg A$

- a. God is God.
- b. A is not the same as non-A
- c. Either A or non-A

\equiv equal \neg not \wedge and \vee or \supset if ...then \therefore therefore

11. 3 Syllogisms

a. MP – Modus Ponens (“in the mood of affirming” the antecedent; invalid if affirm the consequent)

$P \supset Q$

P

$\therefore Q$

b. MT - Modus Tollens (“mood of denying” the consequence; invalid if deny the antecedent)

$P \supset Q$

$\neg Q$

$\therefore \neg P$

c. Disjunctive syllogism, Deut. 30:15-19.

$P \vee Q$

$\neg P$

Q

12. Identify the Syllogism (MP, MT, PMP, PMT)

- a. If I confess my sins (P), I will be forgiven (Q), I confess my sins (P), therefore, I am forgiven (Q).
- b. If I confess my sins (P), I will be forgiven (Q), I am not forgiven ($\neg Q$), therefore I did not confess my sins ($\neg P$).
- c. If it rains (P), my grass will be wet (Q), my grass is wet (Q), therefore it rained (P).
- d. If it rains (P), my grass will be wet (Q), it did not rain (P), therefore my grass will not be wet ($\neg Q$).
- e. If naturalism is all there is (P), intentionality does not exist ($\neg Q$), intentionality does exist (Q); therefore, naturalism is not true ($\neg P$)

13. Society's abandonment of Aristotelianism is the single greatest mistake ever made in the *entire* history of Western **thought**. It has led to deconstruction and anti-realism on an unprecedented scale: the destruction of the rational justifiability of morality and spiritual truths; the proliferation of relativism, skepticism, and irrationality; the rejection of authority; destruction of confidence in Law or any hope of objectivity in life. Further, it has also led to the deconstruction of Christianity by Christians. Just look at our maddening irrational age. Just look at Christianity with its reed thin understanding of the nature of God. Look at the destruction of Western Civilization and our nation. "Nuts!"
14. Thought experiment on benefit of logic on a natural level: 2 guards blocking two exits, one exit leads to life and the other leads to destruction. What question could you ask either guard and discover which door leads to life by simply using logic. Hint: False = False; Truth + False = False.

Resurrection Special #34: Falsifying Naturalism (10)

**Resurrection &
the Spiritual Life
in the Epistles**

**A Walkthrough of the Resurrection
Narratives**

6 Arguments that

Falsify Naturalism (continuation, point 35)

The Failure of All Alternate Theories

Bedrock Facts: Death of JC & Multiple Appearances

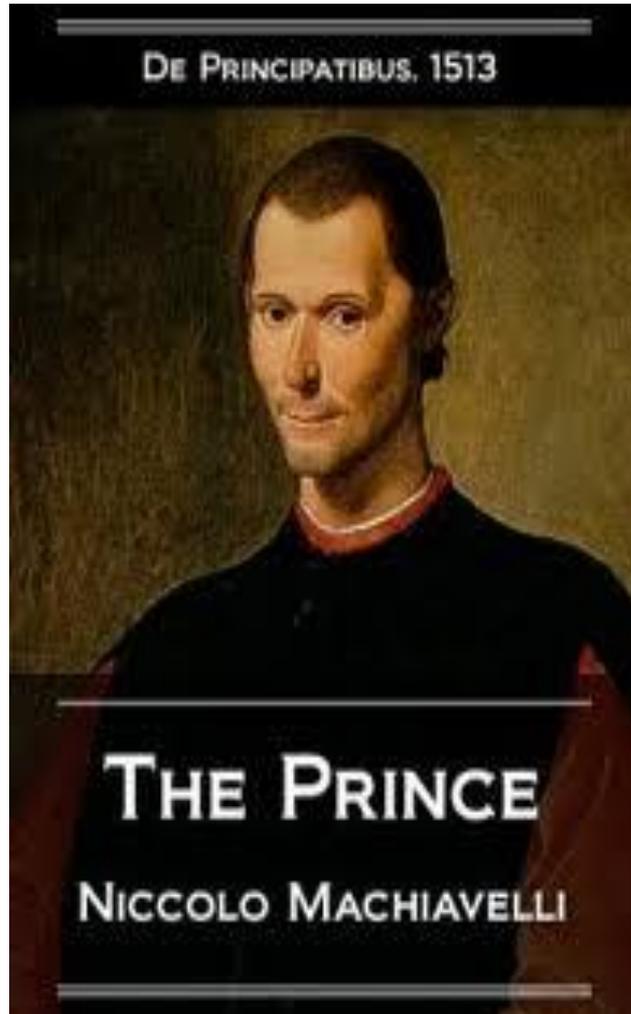
**Historiography: Establishing Historical Proof
for the Resurrection of Jesus Christ**

(cont.)

35. The most persistent argument used by atheists against theism is known as the problem of _____. How is this problem solved in the life of the believer? Gen 50:20; Rom 8:28-30.

- ✓ You should be firmly grounded on the doctrinal bedrock that the purpose of life is not in human happiness but in the knowledge of God. This is a fatal error for the majority of the human race.
- ✓ You should be conversant in the distinction between physical evil and moral evil.
- ✓ You should have a working understanding of Machiavelli and how naturalism (lack of metaphysics) *logically* leads to evil worldview (one without ideals and philosophy).
- ✓ As far as unbelievers and ideals, Machiavelli is at one end and Socrates is at the other end. Yet, the vast majority of people, including many “Christians” ape Machiavelli all the while despising his programs (i.e. “its all about image and being practical!”).

The Instantiation of Naturalism – 3 Naturalistic Presuppositions of Niccolò Machiavelli (NM) (1469-1527)



The Natural Pragmatic Man:
The Father of Modern Politics



Naturalistic with regard to essence of man; man is merely an animal; key is victory in the natural realm; total rejection of Truth, justice, & morality.

3 Naturalistic Presuppositions



Naturalistic with regard to knowledge (epistemology); study of man is reduced to sense observation (e.g., history); behaviorism (cf. Skinner), and “control;” the “science” of “morality.” Naturalism always sees circumstances (not volition) as determiners.

Everyone lives out their metaphysical reasonings.



Naturalism with regard to metaphysics: they do not exist; reality only consists of material things; pragmatism rules so that at the end of the day the goal is that things turned out better for you— you get a bigger piece of the material.

- ✓ Practical testing of “problem of evil.” Consider the following scenario:
 - ✓ Say a unbeliever friend of yours has a child born with a horrible disease that causes intense daily suffering. Many doctors tried to save this child’s life, but they couldn’t. The baby lived for a short time in terrible pain and then died. The parents were devastated. They divorced a short time afterwards. They never really recovered from the event and suffered great psychological problems for the rest of their lives.
 - ✓ Suppose that a doctor could have cured that child and enabled it to live a normal happy life with a simple operation that would not have cost very much or harmed anyone or deprived anyone in any way.
 - ✓ However, the doctor chose not to save the child and would not give a reason. Maybe he just did not feel like operating on the baby that day. Most would consider that doctor to be a moral monster for just letting that child suffer and then die in those circumstances.

- ✓ Now apply these standards to God. The traditional God is omnipotent, so God can save your friend's child. Moreover, God could have cured the child with no harm to other people. Further, God could have reached in and changed the genetic structures so that this horrible genetic disease did not occur, and the child would not have gone through that pain and suffering.
- ✓ What would you say to your friend when she turned to you and said, "what possible reason could God have for letting my child suffer and die?" She continues, "it just does not make sense for there to be an all powerful and all good God in light of this. How could He let such evil happen? It all seems so gratuitous! Further, what about the fact that a child dies of starvation every 5 seconds?!" Your response? Does this evil constitute as evidence against an omnibenevolent omnipotent God? Is there gratuitous evil in the world?

- ✓ Further, there are lots of evil like this. This was not the only child; there are earthquakes, tornados, and floods and in any case, God could stop it. We certainly would. The question is why doesn't He? Isn't God able to help the child? Doesn't God want to? Is He there?
- ✓ How would you respond to a friend who wanted a doctrinal answer?
- ✓ Common response to the problem of evil: "God punishes for sin, and in the case of baby it is because of original sin." Ugh!
- ✓ How would you respond to the charge that *gratuitous* evil disproves the existence of an all powerful and all good moral God?

36. You should be able to describe the two types of revelation and how existential knowledge of God is the most direct and *natural* way man knows that God exists.
37. You should be able to describe the pathology of the world's greatest atheists of the last 300-400 years (Freud, Hobbes, Ludwig von Feuerbach, Schopenhauer, Nietzsche, Camus, Hume, Madeleine Murray O'Hare, Antony Flew).
38. You should be able to explain how atheism is a better candidate for a defense mechanism for denial than theism is a candidate for projection.

39. You should be able to show, using Scripture (e.g., Rom. 1:18-20; 2:14-15; Acts 17:26-27; Psa. 145:18; Isa. 55:6; Dt. 4:29; Psa. 105:4; Jer. 29:13; Matt. 6:33), how anyone who desires a relationship with God will be given that opportunity in natural revelation and then special revelation—regardless of when or where he lives or his background (this answers the atheistic objection to Christian particularism). This understanding would include

- a. what Romans 1:18-20 tells us about the fate of the mass of humanity;
- b. what Romans 1:18-20 tells us about natural revelation;
- c. how Romans 1:18-20 explains how Aristotle could understand the divine nature of God, the final cause of man, and principles of logic better than many Christians who have special revelation;

- d. what Romans 2:14-15 teaches in regard to the universal sense of morality in mankind throughout history (e.g. Socrates) – how is it that these “strange” moral values accrue only on man? (e.g., rape, infanticide, murder);
- e. how Romans 2:14-15 plays out as part of natural revelation in “conviction;”
- f. how Acts 17:26-27 teaches us that God knew where and when every person would be born, and:
 - (1) How there are no historical or geographical accidents. No such thing as good luck that you were born in Christian environment or family.
 - (2) How this passage eliminates charges against God’s love or fairness.

- (3) How God's gift of freedom precludes a perfect world.
- (4) How God gives sufficient grace to all men and efficient grace for those who are positive.
- (5) How God has so ordered the world that those who never hear the gospel and are lost are only people who would not have believed in the Gospel.
- (6) How anyone who would have believed the gospel is born in a time and place in history where the gospel was available.
- (7) How Molinism (middle knowledge where God knows what every person would do in any circumstance), makes it possible for anyone to be saved who wants to be saved.

- (8) How no one will stand before God on judgment day and say, “Alright God, so I rejected your revelation in nature and conscience. If only I had heard the gospel, then I would have believed.”
- (9) How to respond to the challenges of Christian particularism in light of those who have never heard: the challenger needs to be asked, “what about you?”

- 10) How man's freewill is firmly and biblically established (e.g., 1 Cor. 10:13) and is philosophically compatible with problem of evil.
- 11) The fallaciousness of gratuitous evil when one takes into account divine eternal compensation,

2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.

2 Samuel 12:22 And he said, "While the child was *still* alive, I fasted and wept; for I said, 'Who knows, the LORD may be gracious to me, that the child may live.'²³ "But now he has died; why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

- 12) How the *emotional* problem of evil is far more difficult to respond to on a personal level than any seeming *logical* problem of evil.
- 13) How on some issues we simply are going to have to trust in the Goodness of God. Our perspective is simply too limited to understand all of the variables and how God works it all out in Molinism.
- 14) How understanding that purpose of life is knowing God (not making man happy) brings a flood of much needed light to all of these issues.

40. Explain C.S. Lewis' argument for God based on the human existential need.



C.S. Lewis 1898-1963

41. Which of the following provides a correct description of *naturalism*?

A- Most opposing theories offered to date adequately account for Jesus' resurrection.

B- The natural world is all there is.

C- Although Jesus rose from the dead, it was by natural causes.

D – Eating all natural foods without preservatives is the best diet one can have.

42. Some critics claim that science has shown that resurrections are impossible. Why is this position false?

A- Scientists are always biased by their atheism and their conclusions should always be rejected.

B- Although scientific studies may reveal that resurrections are impossible, we must accept Jesus' resurrection on faith alone.

C- Science has only shown that resurrections are impossible by *natural causes*.

D- All of the above.

43. If a skeptic told you that he could never believe that Jesus rose from the dead because his experience tells him that when people die they stay dead, how might you respond?

A- My experience from the Bible tells me differently. So our experiences cancel each other out.

B- His experience shows that the dead do not return to life by natural causes. However, this does not eliminate the possibility of God raising someone from the dead under special circumstances.

C- His experience shows him that 5,000 cannot be fed by five loaves of bread and two fish. However, it happened. Therefore, his reasoning is problematic.

D- All of the above.

44. Skeptics will sometimes claim that even if God exists He cannot violate the laws of nature. What could you say in response?

A- Nature is all there is. God exists and is, therefore, included in the definition of nature. Thus, His actions within nature do not violate nature's law.

B- The fool has said in his heart, "There is no God."

C- God does not desire to violate nature's laws and Jesus' resurrection fits in well with those laws.

D- If God created the universe and its natural laws, there is no reason why He could not suspend or override those laws if He wanted to.

45. If a skeptic suggested that science can explain everything and, thus, we do not have to appeal to a god, what might you say in response?

A- Science is unable to answer the evidence for Jesus' resurrection. This attests to the extraordinary evidence for it.

B- Since appealing to a god can explain everything, we do not have to appeal to science for answers.

C- What we know from medicine, history, and psychology disprove natural explanations for Jesus' resurrection.

D- A & C.

46. If a skeptic said that only what science proves is true, you might respond with which of the following?

A- Since science cannot prove this position it cannot pass its own test.

B- I am only referring to religious matters, not science. So your objection fails.

C- Near death experiences (NDE's) are proof from science that resurrections are possible.

D- All of the above

47. If a skeptic said, “I’ll grant we can know that something happened. But we cannot say that Jesus rose,” how should you respond?

A- We can make this conclusion because the inspired Word of God reports it.

B- Since all the evidence points to a resurrection and no plausible opposing theories exist, Jesus’ resurrection is the only plausible solution to account for the known facts

C- That’s a good point. I can see why you’re not a Christian.

48. Skeptics frequently appeal to problem passages in the resurrection accounts in the Gospels. What is a good way to respond to this tactic?

A- This objection is irrelevant, because we know that the Bible is inspired and have no need to answer critics who claim that the Bible contains errors.

B- Jesus' resurrection would be disproved if the Bible contains errors, since it is our best source regarding the resurrection accounts.

C- A minimal facts approach keeps us focused on facts, which both sides admit. Problem passages, even in the resurrection accounts, don't at all undermine these minimal facts.

D- This objection is irrelevant, because the majority of scholars believe that Jesus rose from the dead.

49. What is the name of the theory that teaches that the believer does not need to do apologetics? He just needs to believe (i.e. evidence has no place in the Christian faith) _____. How is this different from religions of the world?
50. Who was the individual in the Bible who was the greatest philosopher-theologian, given the most Bible doctrine, had an unparalleled spiritual (resurrection empowered) life, and the most effective force for the spread of Christianity in history?
51. What argument for the existence of God deals with the fact that matter does not have intentionality?
52. Name the Darwinian evolutionist who has no response to the fine tuning of the universe, does not believe that there is such thing as morality, yet has developed his own 10 commandments.

53. List 2 differences between a Christian intellectual and a Christian anti-intellectual?
54. What are some of the benefits of being a thinking [intellectual] Christian (in contrast to being a fanatical emotional Bible-thumper as seen on TV)?
55. The constants of our universe is balanced on a razor's edge of incomprehensible precision. List 5 anthropic illustrations:
- _____
- _____
- _____
- _____
- _____
56. Stephen Hawking is not only an anti-_____, he is also a full-blown p_____. What a waste! What an example of brilliant man becoming an anti-philosophical and anti-theological fool (recognized even by his erstwhile colleague Roger Pembrose), cf. Rom. 1:18-32.