

Opening Passage

ACTS 17:16-29

The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (63):
Job 38: God and Creation-9 (‘Ehyeh’s Aseity and Love)

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

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

Eschatology	Acts 17:28 – “for in Him we live and move and exist (ἔσμεν).”
Thanatology	
Ecclesiology	
Israelology	
Dispensationalism	This is the most profound statement in the Word of God about man’s metaphysical being.
Doxology	
Hodology	
Soteriology	
Hamartiology	
Natural Law	Apostle Paul, the Christian philosopher, metaphysician, and theologian exemplifies what it means to have a profound understanding and love for the Son of God.
Anthropology	
Angelology	
Pneumatology	
Christology	
Paterology	
Trinitarianism	
Cosmology	
Theology Proper	
Bibliology	

My vision for FBC

1. Bible doctrine - The SL-FHS
2. Philosophical Realism.
 - Foundation
 - Classical
 - Apologetics
 - Rational

The need for both systems.

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

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -6
- Reality -Logic 32, Truth 32

Stage 3 –
Metaphysical,
profound
understanding
of God and
Reality.

Stage 2- Basic
grasp of
metaphysics.

Stage 1-
Unaware of
metaphysics

Stage 3 – Metaphysics

- Advanced understanding of metaphysics.
- Lives a life of worship of transcendent and immanent Son of God.
- This believer is able to have the most profound love of God for who He is.
- Moves into reciprocal love of Christ, the Creator of the universe.
- The Ultimate is Personal Love for the Son of God for who He is.

Stage 2 – Metaphysics

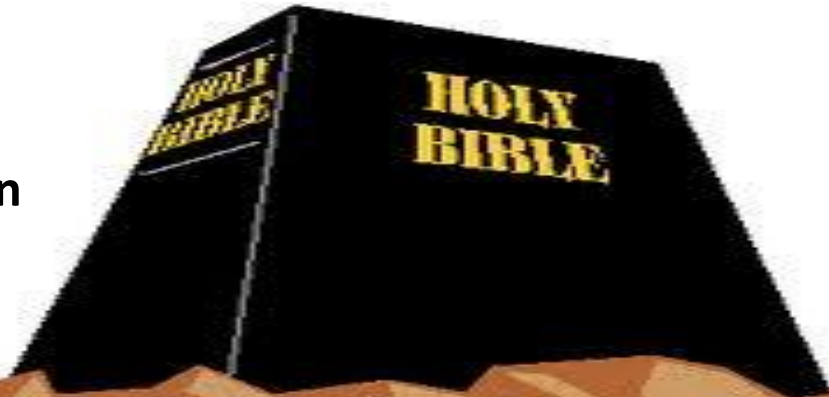
- Understands the fundamentals of metaphysics and thus escapism the irrational mindsets of Descartes- Mill.
- Moves out of fideism and rank modern empiricism (atomism).

Stage 1 – Metaphysics

- Pretty much blind to reality as such. Lack of metaphysical development precludes the believer from having profound understanding of Christ.
- Possesses an anti-metaphysical mindset of Descartes-Mill.
- Fideistic or agnostic.

Philosophical Foundations for Biblical Objectivity

The greatest source of demon influence in Christianity today is anti-intellectualism.



The need to rebuild the mind with rationality.

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?

(History of Metaphysics 1, Metaphysics 7)

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

PR 32

Foundations: Metaphysics (History of Metaphysics-1)

1. Satan's ravaging of logic and Truth on society and throughout Christianity does not even come close to the devastation he has accomplished in the area of metaphysics. It's frightening.

Foundations: Metaphysics (History of Metaphysics-1)

2. There are two aspects to your spiritual life and both aspects operate heavily in metaphysics whether you realize it or not.
 - a. Your view of the nature of God. Failure here results in viewing God in pagan terms, i.e., an unknown God. We cannot make sense of Job 38-40 apart from really understanding God and reality.
 - b. Your view of the spiritual life. Failure here results in all kinds of absurdities regarding the filling of the Holy Spirit, Bible doctrine, and the metaphysical makeup of man. There is an objective spiritual life, 1 John 1:6.

Foundations: Metaphysics (History of Metaphysics-1)

3. Metaphysics, like any other science, has its own language which at times can be disconcerting and intimidating. I have decided to spend time on history of metaphysics to aid in understanding how ideas have developed and how they influence your worldview.
4. Metaphysics, at times, can seem to be too abstract for the daily life, but there is no greater question in life than the question of Being itself. Resistance to the study of metaphysics demonstrates that your mind has already been significantly shaped by modern and contemporary atheistic philosophers.

Foundations: Metaphysics (History of Metaphysics-1)

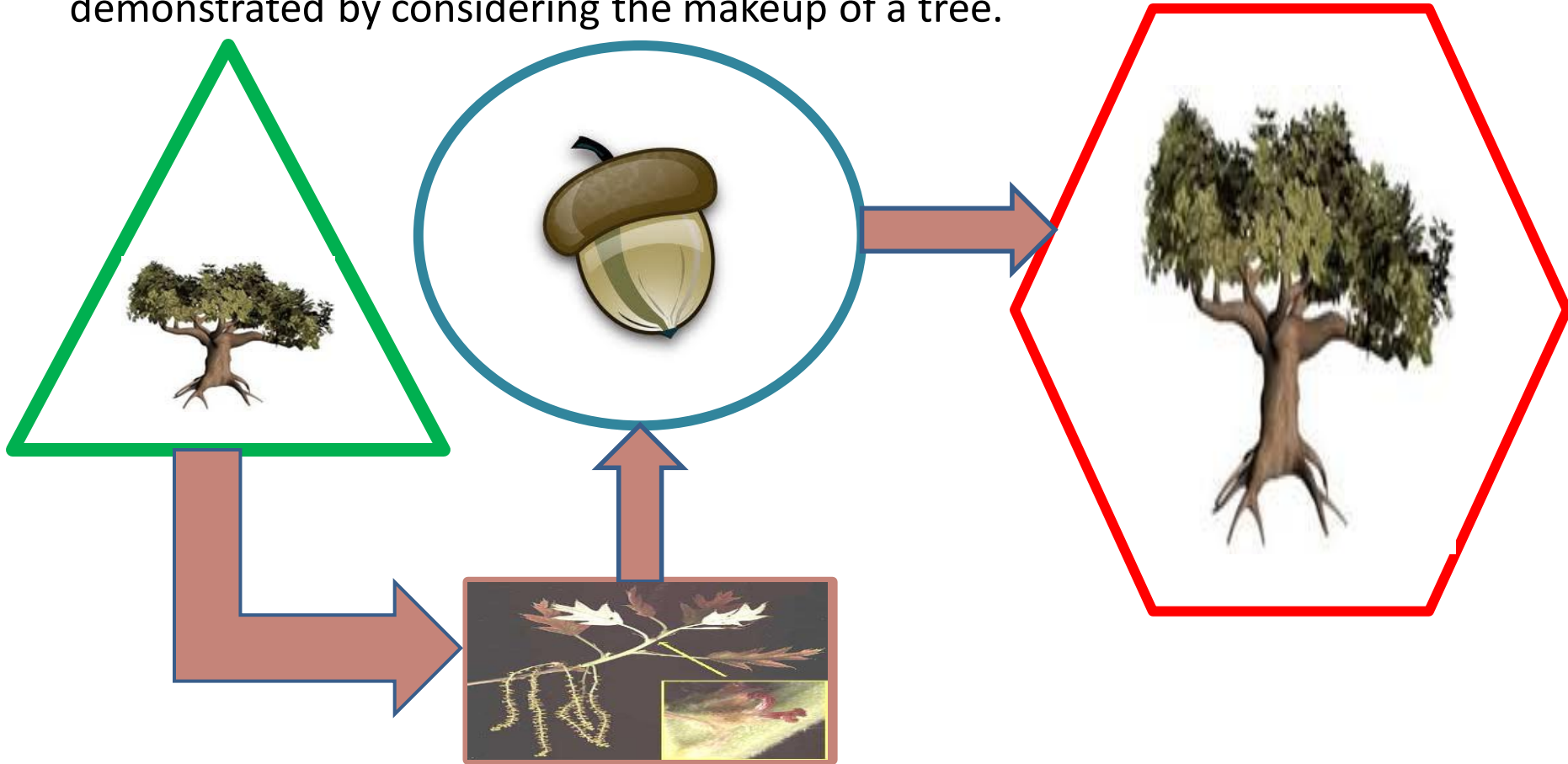
5. We can hardly form a sentence without using some of the form of the verb “to be” (e.g., is, was , were). Every time we make simple sentences, we are falling back on some kind of idea of being. It is inescapable. Yet when we begin to probe the idea of being, it is somewhat elusive and mysterious.
6. The history of philosophy is but a history of concern over being, what is real. From Thales to the present is has all been about finding reality. All philosophical history can be footnoted to the differences between Parmenides and Heraclitus. Thus, the need to anchor our study of metaphysics in history.

Foundations: Metaphysics (History of Metaphysics-1)

7. Are you a human being or are you a human becoming? Remember, actuality is what we are and potential is what we are becoming. As long as you are changing you are in a process, you are in flux. Is Heraclitus right? Nothing stable? No essence, just existence?
8. How can you be a real human being if you are changing. What is changing truly never is. You are not the same as you were when I started this point. We are constantly undergoing change.

Foundations: Metaphysics (History of Metaphysics-1)

9. To have a complete understanding of what something is requires understanding its four causes. This was the reigning model until the modern era where the emphasis is on matter only. The fallacy of this can be demonstrated by considering the makeup of a tree.



Foundations: Metaphysics (History of Metaphysics-1)

10. The four causes work intimately together. To grasp these four causes is see the fallacies of atheism and break free from the reductionistic mathematical, mechanical, and material mindsets of Descartes, Locke, Hume, Kant, Mill, and the New Atheists.

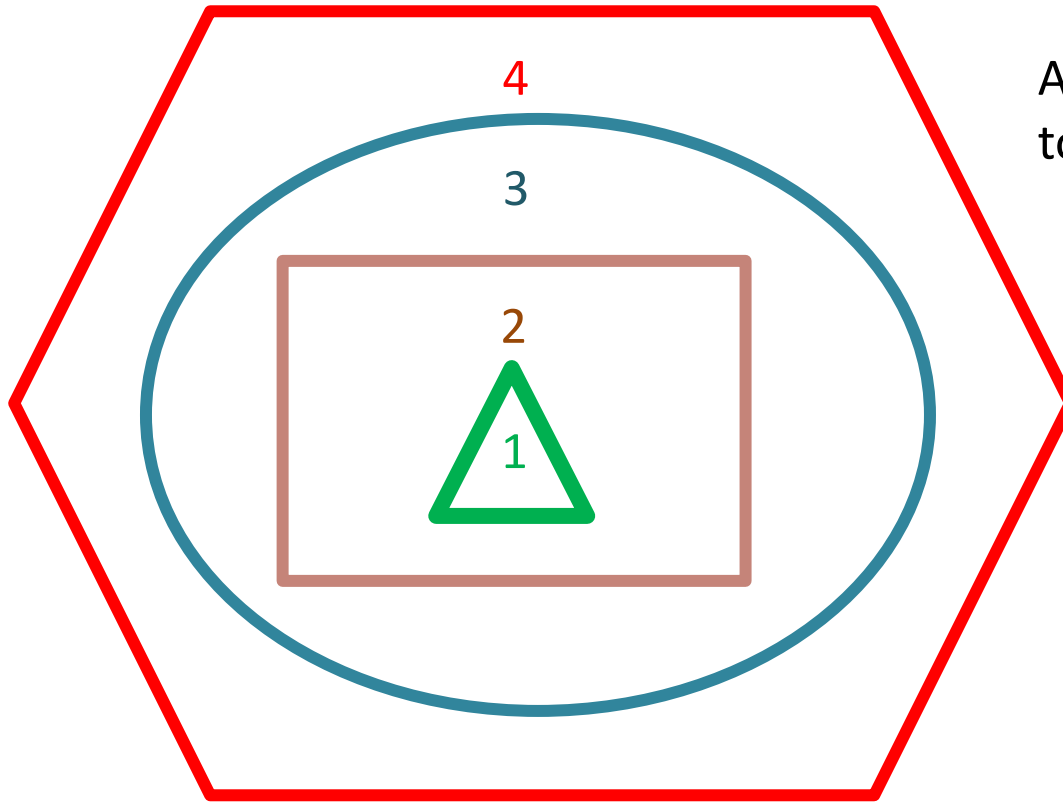
1- Agent

2-Matter

3-Form

4-End

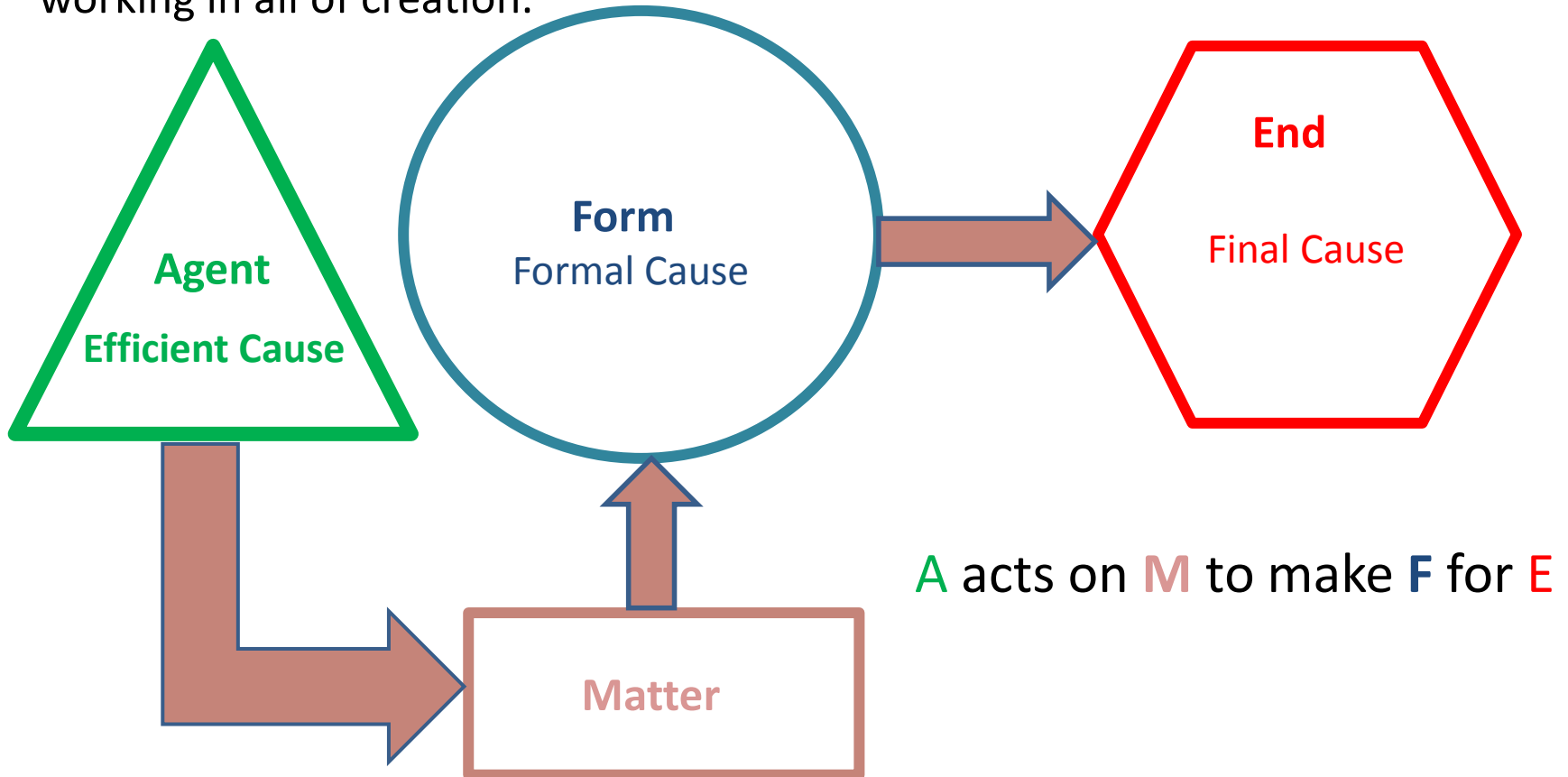
1 works on 2
to make 3 for
4.



Agent works on matter
to make form for end

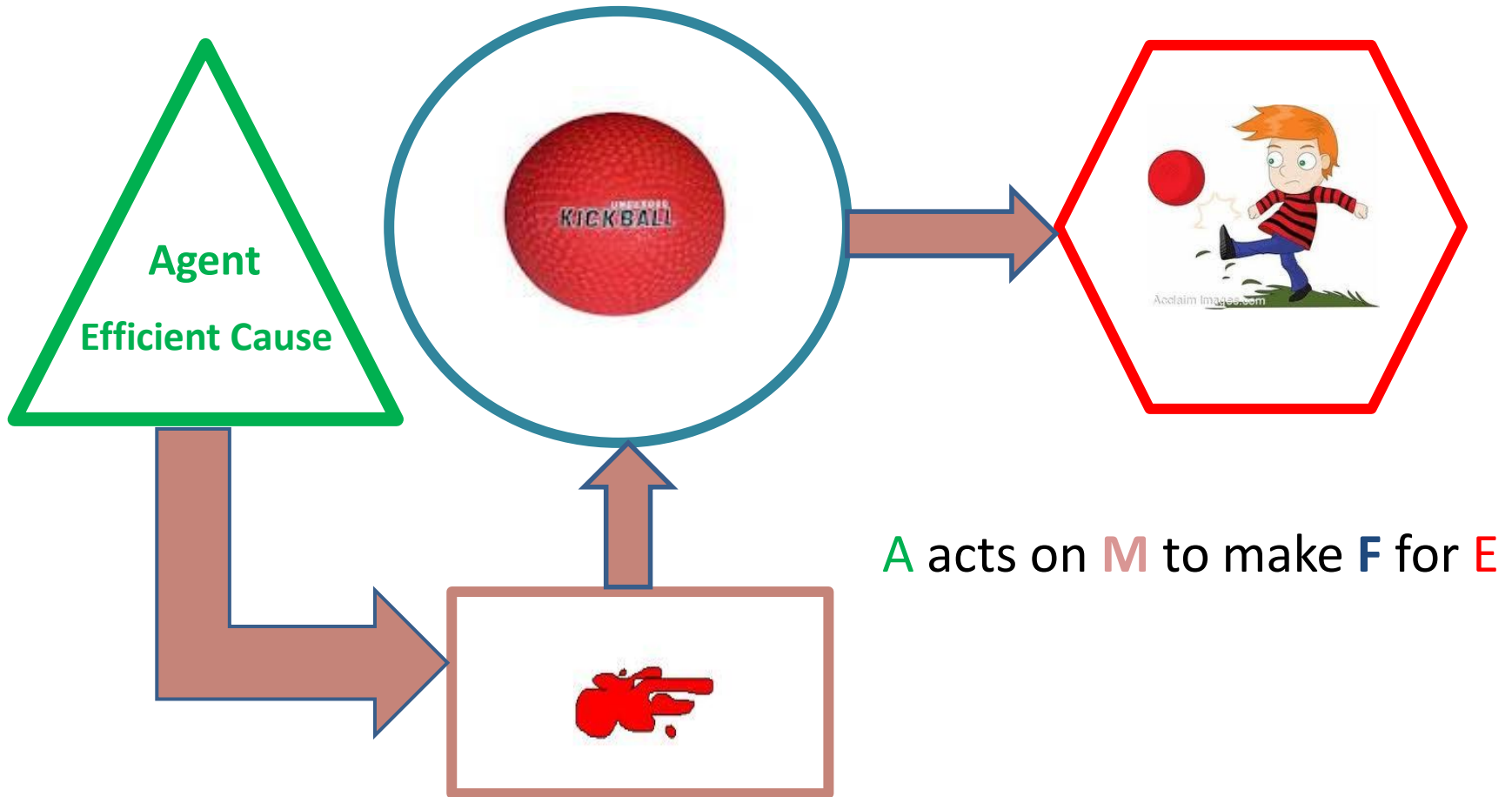
Foundations: Metaphysics (History of Metaphysics-1)

11. Anyone who admits formal and final causes into the world must accept God, the soul, and natural law. For the believer to see the causes is to see God working in all of creation.



Foundations: Metaphysics (History of Metaphysics-1)

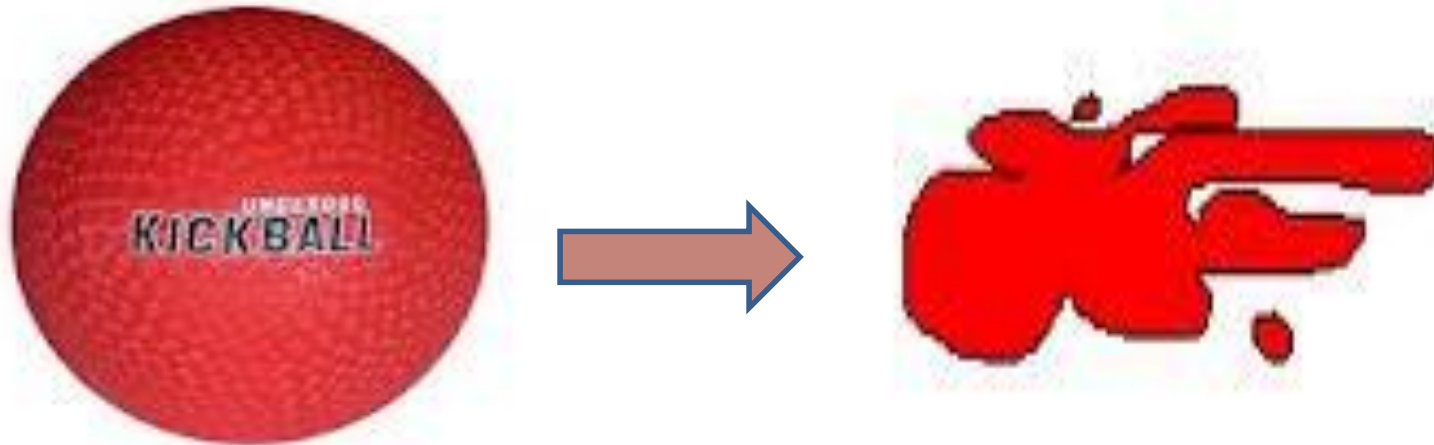
12. Key concepts: Act and potency



A acts on M to make F for E

Foundations: Metaphysics (History of Metaphysics-1)

13. Act and Potency: being and non-being. If the ball is to become soft and gooey, it can't be the actual gooeyness that causes this, since it doesn't yet exist. But that the gooeyness is not (as Parmenides assumed) the end of the story, for a potential or potency for gooeyness does exist in the ball, and this together with some external influence such as heat is what actualizes the potency. It takes the potency to act.



14. History of Metaphysics is all about “what is real,” “being.”

<u>Ancient</u>	<u>Medieval</u>	<u>Modern</u>	<u>Contemporary Period</u>
Thales	Augustine	Copernicus	Living in Kant’s Shadow
Heraclitus	Aquinas	Galileo	Charles Peirce
Parmenides		Bacon	William James
Zeno		Hobbs	John Dewey
Socrates		Descartes	Bertrand Russell
Plato		Spinoza	Ludwig Wittgenstein
Aristotle		Leibniz	John Austin
		Newton	Edmund Husserl
		Locke	Martin Heidegger
		Berkely	Jean-Paul Sartre
		Hume	Quine
		Kant	Thomas Kuhn
		Hegel	Foucault
		Marx	Derrida
		Kierkegaard	Richard Rorty
		Nietzsche	
		Comte, Bentham, Mill	

15. History of Metaphysics – the study of Being and Ultimate Reality.

Ancient

Medievals

Descent of the Moderns

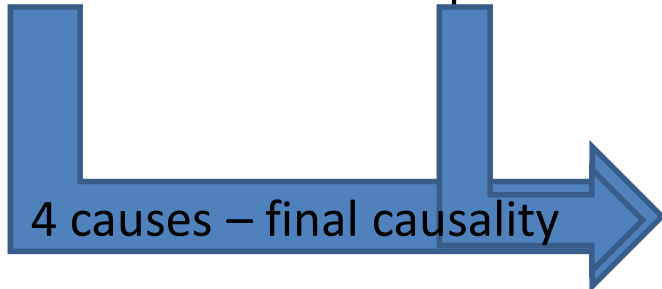
Aristotle's Revenge

Rejection of metaphysics



Aristotle

Aquinas



4 causes – final causality

Shift to
Scientism

- Copernicus
- Galileo

Rejection of 4
causes

Deism, atheism
agnosticism

Rejection of final cause

Current chaos

Current nonsense

Current agnosticism

Anti-philosophical

No confidence

about knowing

if there is a God

Very Kantian

Subjective: can't

prove or disprove God.

Necessity of God for

to be good or have hope

Pagan views of God.

Metaphysics of God (Esse, 'Ehyeh).
Certainty regarding God, Rom 1:20
Necessity of God for reality as such

No conflict between science and
Christianity—the conflict is in
metaphysical presuppositions.

'Ehyeh's Aseity and Love

1. It is impossible to understand Job 38-40 or the solution to the problem of evil apart understanding the classical view of the nature and attributes of God. There are two main Christian theodicies (analytical and classical)

- a. Analytical Philosophy tends to focus on problem



J.L. Mackie



Alvin Plantinga

Alvin Plantinga defeated the Mackie's *logical* problem of evil. However, later even Plantinga admits that there are certain *horrendous* evils for which it is inconceivable to understand why God allows to happen. Arguably, Job's case would be a horrendous sufferings. Analytical philosophy cannot solve the problem due to its method.

b. Classical approach.



Eleonore Stump



Norman Geisler

The classical approach focuses on the nature of God instead of the nature of man (God made in the image of man). The Classical approach is the Thomistic approach. It solves the problem of evil but not usually to the satisfaction of those who want God to be like them. The focus in the Classical approach is God bringing good out of evil and bringing people to Himself. This approach demands a metaphysical understanding of 'Ehyeh and evil. This view has a robust view of the whole picture, i.e., heaven, cf. Heb. 12:2.

'Ehyeh's Aseity and Love

2. Exodus 3:1-16. The foundation for understanding the true nature of God and building one's understanding of His nature and attributes is found in His name 'Ehyeh-Asher-'Ehyeh (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which reveals that God is active self-existence.
3. The name of God, 'Ehyeh, Yahweh, reveals what is behind all of reality and in whom we live, and move, and have our existence, Acts 17:28.