

Opening Passages

Acts 17:28 For in Him we live, and move, and have our being;

Isaiah 46:9-10 "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, 10 Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure';

The "Problem" of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (67):
Job 38: God & Creation-13 ('Ehyeh & Metaphysics 10 - Immutability)
<http://www.fbcweb.org/sermons.html>

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

Acts 17:28 - "for in Him we live (existence) and move (motion) and have our being (essence)."

There is great darkness with regard to the way modern Christians think about God; it is paganistic and very sloppy.

Almost all Christians have false views of God as He is "imagined" by them. Believers commonly read their Bibles and imagine what kind of God He must be.

Understanding God is the most intellectually challenging enterprise we can engage in. Furthermore, this is the only way to remove our imperfect views of God and truly understand, love, trust, and enjoy fellowship with Him.

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -7
- History-5
- Reality -Logic 32, Truth 32

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

- Stage 3 - Metaphysics
- Advanced understanding of metaphysics.
 - Lives a life of awe and worship of *Esse* as the one who gives existence to all things.
 - This believer is able to have the most profound awe and adoration of God.
 - Has removed all pagan concepts of God.

Stage 2- Basic grasp of metaphysics.

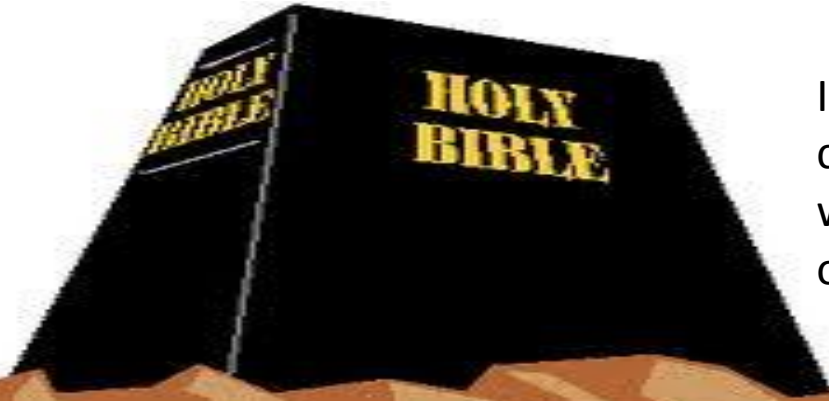
- Stage 2 - Metaphysics
- Grasps the fundamentals of metaphysics and how God causally operates in all things. Begins to grasp omnipresence of God.

Stage 1- Unaware of metaphysics

- Stage 1 - Metaphysics
- Blind to metaphysical realities.
 - Even professors of sound conservative theological seminaries continue to make pagan statements about God: e.g., "God cannot be in certain people or places because of sin."

Philosophical Foundations for Biblical Objectivity

Nearly every Christian today attempts to understand God by their imaginations and projections.



Imagine how fouled up one can be about the Bible without a foundation of realism.

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?

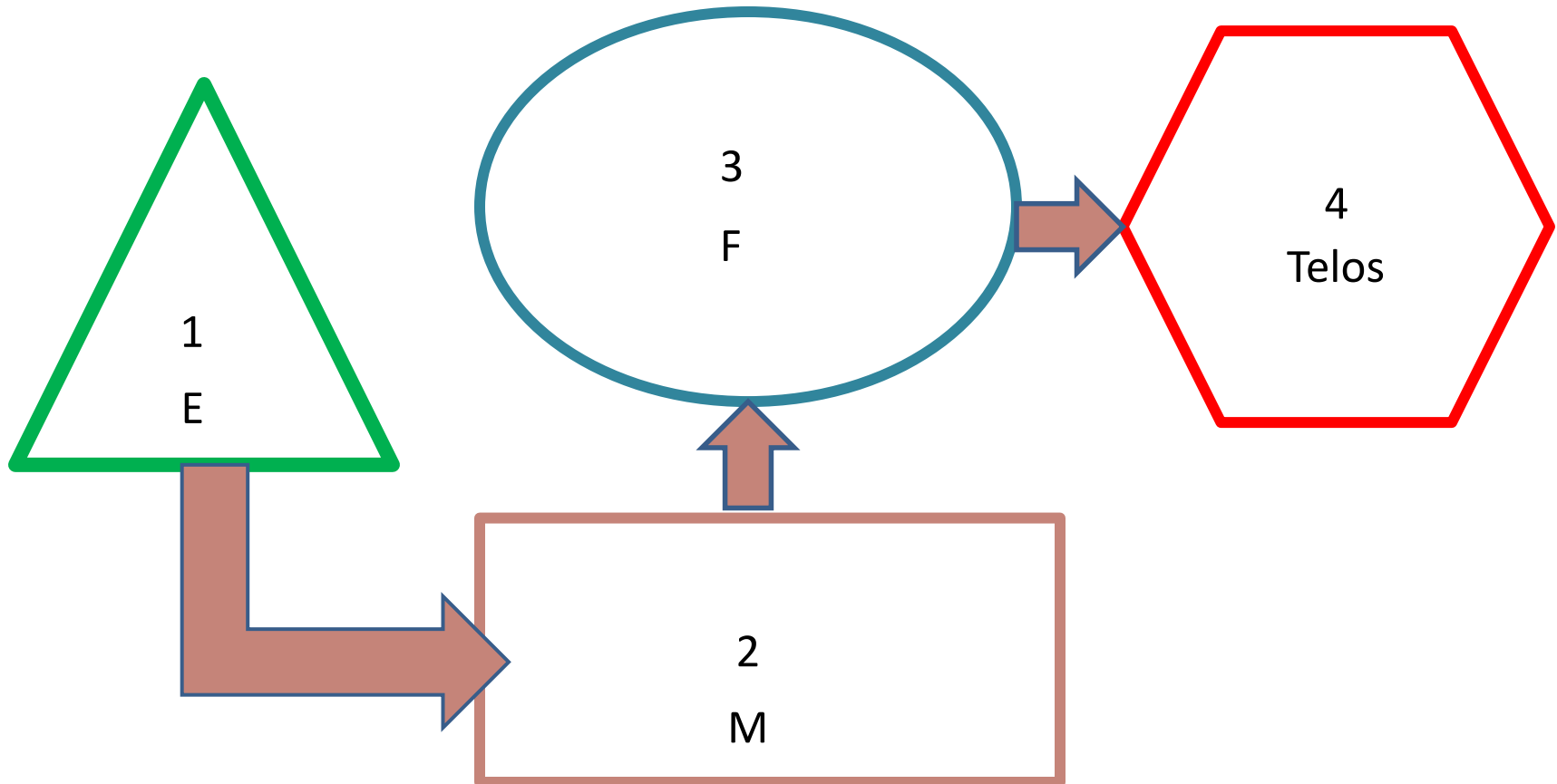
(History of Metaphysics 5, Metaphysics 7)

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

PR 32

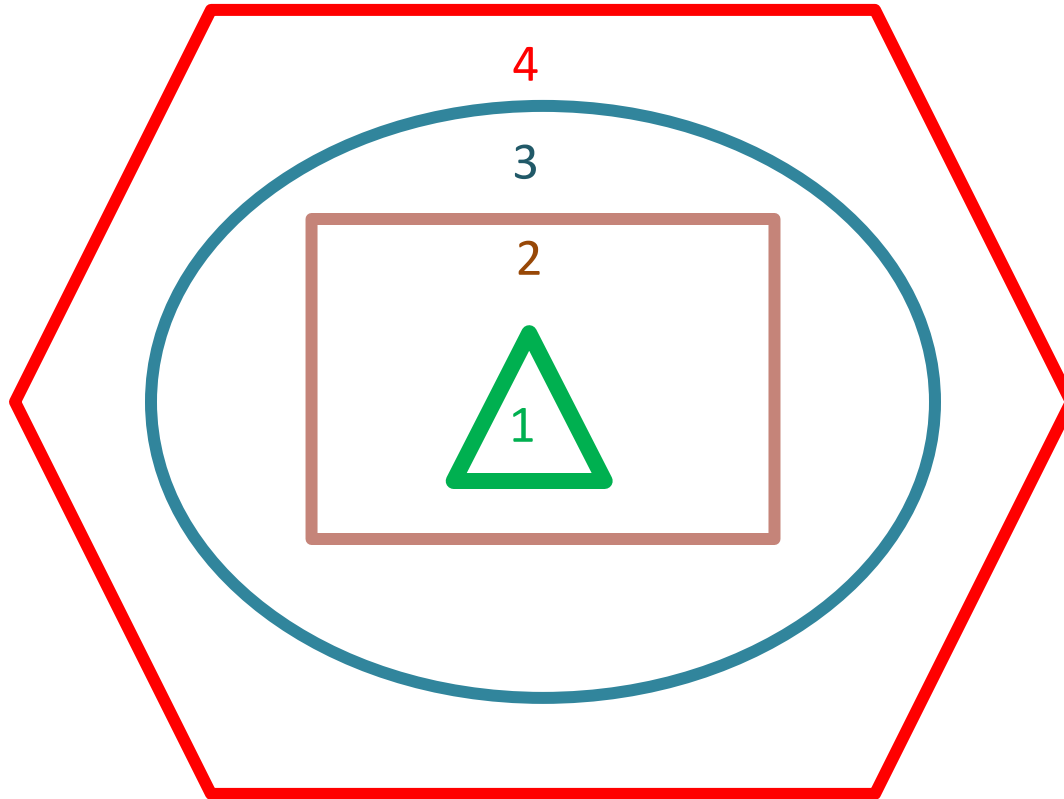
Foundations: Metaphysics (History-5)

Review of the four causes of knowing *what* a thing is (philosophy of nature).

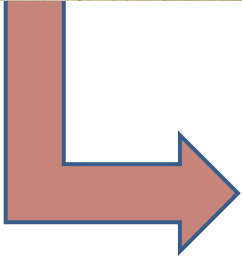
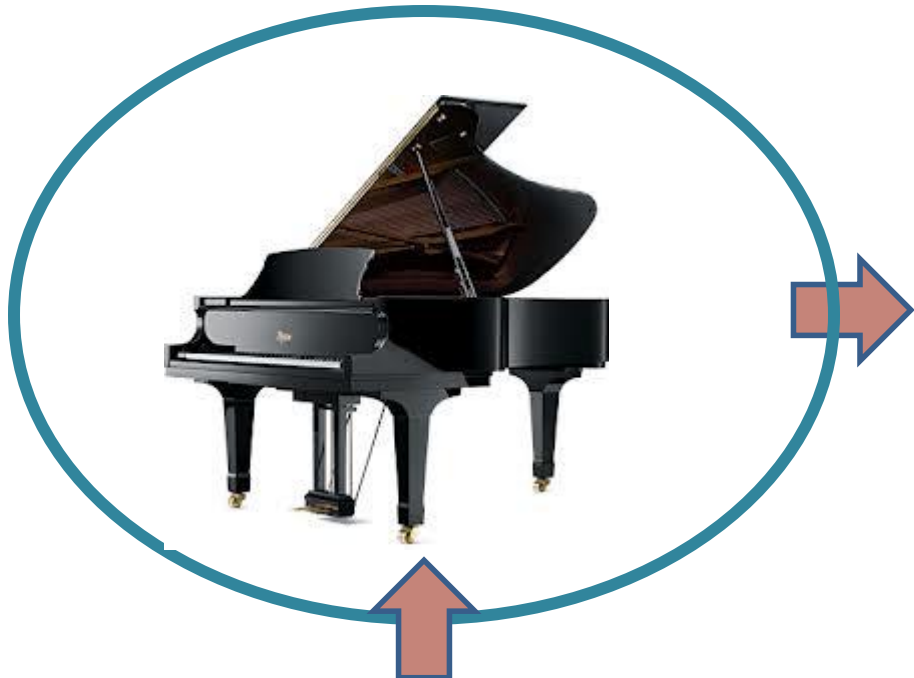


The four causes are integrated

- 1- Agent
- 2-Matter
- 3-Form
- 4-End

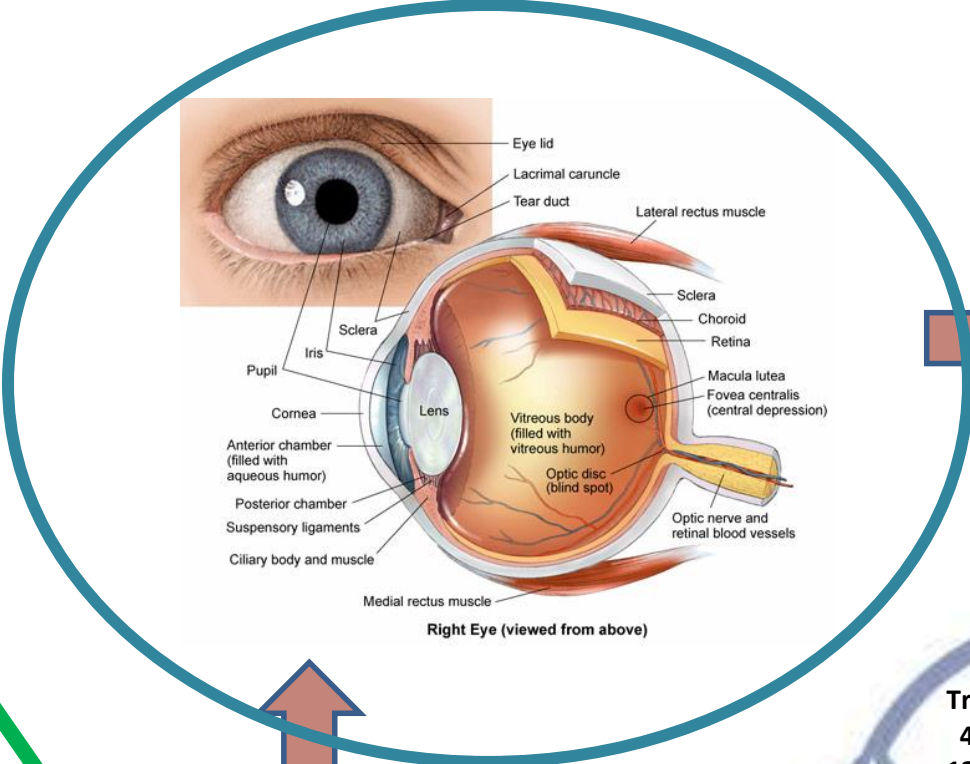


1 works on 2
to make 3 for
4.



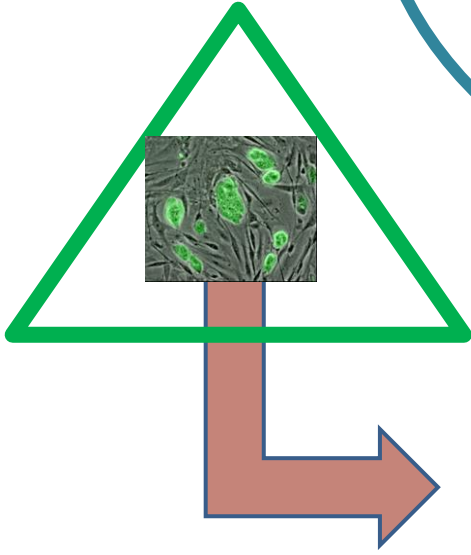
Modernity rejects formal and (teleology). Note the exquisite *form* of the eye:

Eye picks up electro-magnetic radiation wave- lengths 360-760 millimicrons (thousandths of a millionth of a meter): from cornea to lens to retina (part of nervous system) to transducers to electrical language.

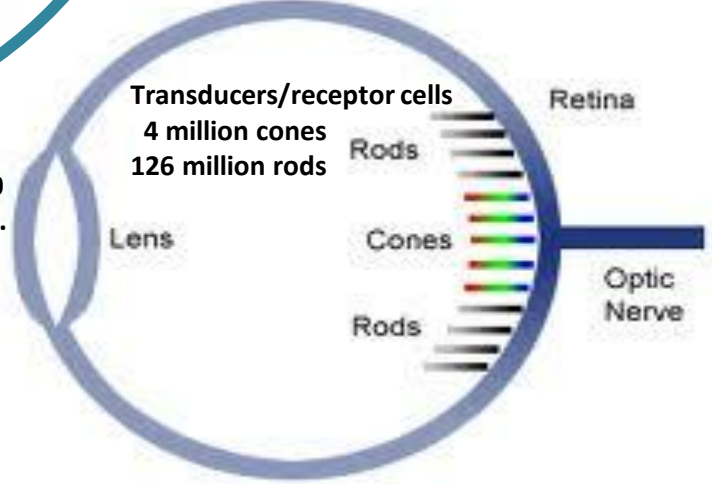


Sight

- Converts stimuli to electrical language
- Able to distinguish about 200 colors and hues.



Exquisite design of 130 million rods and cones. with 1 million optic nerve fibers.



Foundations: Metaphysics (History-5)

1. There is a crisis in evangelical Christianity regarding understanding the true nature of God. Satan's achievements in this area is mind-numbing, at least for me. He is truly a genius of geniuses. It is hard for me to believe just how blind I was to certain major aspects of the *true nature* of God, like *Esse* or *'Ehyeh*, though I have been engaged in serious doctrinal study for 30 years. *Modern* philosophy has corrupted the minds of almost every Christian.

Foundations: Metaphysics (History-5)

2. The damage on the thinking of modern Christian mindset is irreparable apart from *serious* positive volition. One has to be extremely positive to Truth and God as such to have a chance of getting his mind straightened out. Most are too brainwashed by the kosmos and contemporary Christianity to even see the problem. I feel like screaming “let God’s people think.” But then when you mention philosophy, you just get tuned out.

Foundations: Metaphysics (History-5)

3. The pathology of modern Christian thinking cannot be fixed by *simply* taking in more Bible doctrine. This is because the framework is broken and the new data will just be reinterpreted or reimaged. It is not a problem of lack of information, it is the mindset that has to be overhauled. This truth is rejected in pragmatism, anti-intellectualism, and religion. It has all become subjective as believers sing praises of their hearts. Of course, what the Bible says about the wicked heart is omitted. No hymns on logic or metaphysics.

Foundations: Metaphysics (History-5)

4. Consider the darkness in Christianity with regard to metaphysics. Yet without metaphysics you cannot properly understand the attributes of God, and for all practical purposes you are deistic in your view of the material world.

Foundations: Metaphysics (History-5)

5. Deism believes in God, but a God who is not involved in creation and the affairs of man. Deism does not believe in an immanent God who is active in the creative order. He is Creator and the maker of nature and its laws, but is not interested in or involved in the physical universe. He is but a divine clockmaker. Creation is the clock and God is the maker who allows it to follow its own course, laws, and rhythms. God is transcendent but not immanent. There is no sustaining God in deism.

Foundations: Metaphysics (History-5)

6. The neglect of metaphysics has not only effectively stripped God out of sustaining creation, it has robbed the believer of any hope of truly understanding the attributes of God. Consider the common view of omnipresence in contrast to the classical view of omnipresence. Furthermore, failure to understand metaphysics has resulted in believers having heretical views of the Trinity without them even realizing it.

Foundations: Metaphysics (History-5)

7. Consider the extent of the pernicious influence on the modern Christian who has trouble believing that things cannot exist in themselves even though his own Bible teaches that God sustains “all” things.
 - ✓ Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and **upholds (φέρων)** all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;
 - ✓ Colossians 1:17 And He is before all things, and in Him all things **hold together (συνέστηκεν)**.

Foundations: Metaphysics (History-5)

8. Consider the confusion about God: God's attributes struggle with each other; God is subject to His attributes; God has accidents; God is caught in time; God is omnipresent but not really; God is sovereign but not really; God predestines but not really; God gives freedom but not really.

Foundations: Metaphysics (History-5)

9. Consider how Christians are children of Kant more than children of God when it comes to confidence about God that is marked by an eagerness to be with Him.

10. Consider the affect of a bankrupt or ambiguous view of God on the believer's lack ability to live in daily awe and adoration of God for who He is.

Foundations: Metaphysics (History-5)

11. Consider how believers try to make up deficiencies by trusting, trusting, trusting, and trusting but never seeing Him as He is. How can they see Him if they have not been taught?

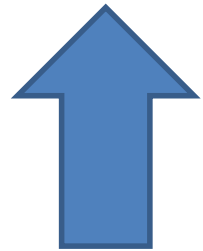
12. There is no way to fix the pathological thinking in modern Christianity apart grasping metaphysics. The challenge to restore believer's mind to biblical objectivity is almost too overwhelming for me. The following two interconnected studies is my attempt to at least try to get believers to understand what has happened to their minds:
 - a. History of metaphysics

 - b. The science of metaphysics.

History of Metaphysics 32

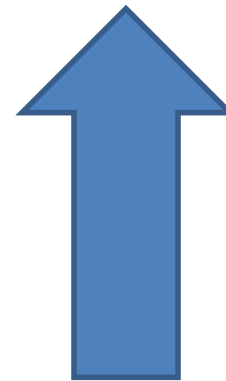
The Discipline of Metaphysics 32

Metaphysics is more about thinking tools and skills than just data and categories. It provides totally new way of thinking about God, the Bible, and Reality as such. Apart from metaphysics it is hard not to be deistic with regard to inorganic matter.



- 5- Parmenides (515-450 BC)
- Heraclitus (540-480 BC)
- 4- Anaximenes (580-500 BC)
- Anaximander (610-545 BC)
- 3- Thales – (624-545 BC)
- 2- Kant's Wall
- 1- Overview

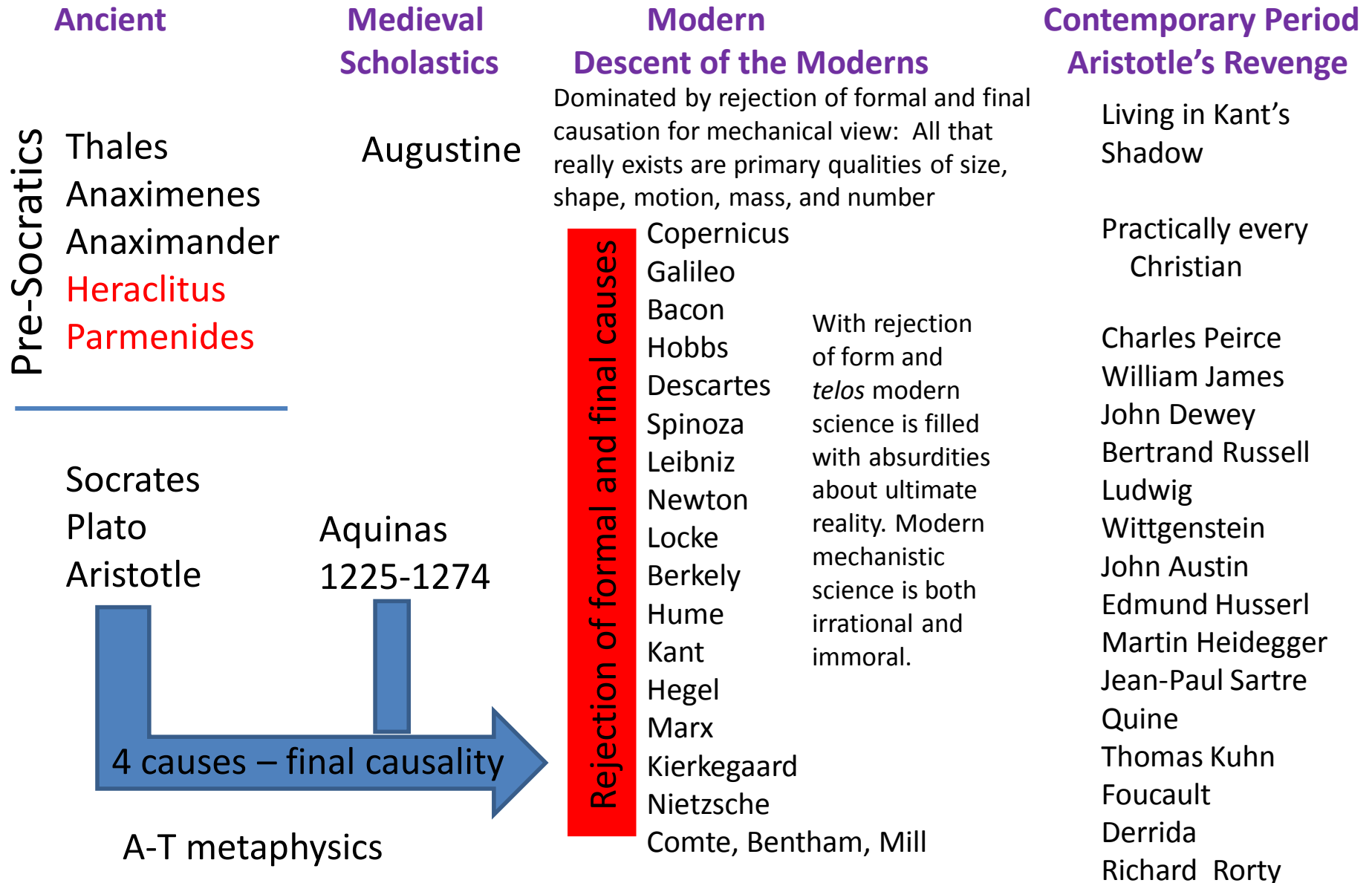
History of Metaphysics 5



- 7- Satan's attack on metaphysics
- 6- Integration of 4 causes
- 5- Act of existence = "to be"
- 4- Act and Potency/potential
- 3- Four causes
- 2- Being *qua* being
- 1- Introduction

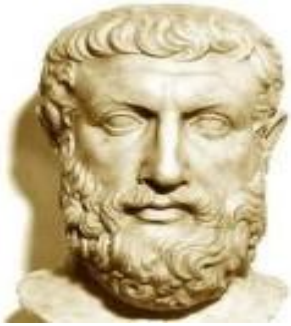
Metaphysics 7

Every Christian should understand the intellectual history of Christianity

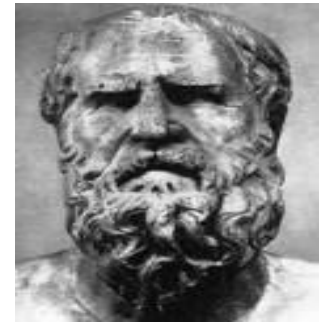


Foundations: Metaphysics (History-5)

13. There is no more important question in all of life than the question of “being” itself. What is being? What is the being of God? What is the being of all created things? The idea of being is all around us, yet elusive. It is the science of metaphysics that fleshes out being and change.



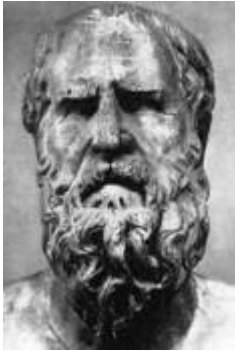
Foundations: Metaphysics (History-5)



Parmenides (B.C. 585-525).

Heraclitus (540-480 B.C.).

14. Between the pre-Socratics and Socrates we have Heraclitus and Parmenides. These two philosophers were very concerned with the question of being. The science of metaphysics regarding being-change-motion is technical, but can be summarized for any believer. The main point is the distinction between being and essence.



Foundations: Metaphysics (History-5)

Heraclitus (540-480 B.C.).

15. Heraclitus is famous for saying that everything exists in a state of flux. Whatever “is” is changing. Everything is in a state of change: “you cannot step into the same river twice.” Every drop of water is making an impact on the bank of the river. Not only is the river changing, but you are changing. He comes up with a category of thinking, namely “becoming,” that is very important for all of subsequent philosophical thought.

Foundations: Metaphysics (History-5)

16. Modern philosophers appeal to Heraclitus for their existentialism. The idea that there are no absolutes, nothing is stable, nothing fixed, nothing changeless, nothing eternal, only the now, only the individual, only existence instead of essence. Heraclitus believed there was an ordered flux possible by the *logos* of the mind of God.

Foundations: Metaphysics (History-5)

17. Against Heraclitus, Parmenides taught that “whatever is, is.” There is no statement in philosophy that has more profound implications as far as creation. To be real cannot be changing. Because that which is changing never truly is. One cannot freeze time with creatures who are constantly undergoing this state of flux. That is why it is a matter of great profundity when the God of Scripture defines Himself as “I AM”—not I am becoming, not I am changing, but He is eternal perfect in His actuality; He is in the now. In God there is no potential, He has no lack or deficiency into which He must grow to realize His full potential. He has pure actuality. Parmenides came along and said if everything is changing then everything is an illusion.

Foundations: Metaphysics (History-5)

18. The whole history of philosophy is an attempt to answer the debate between Heraclitus and Parmenides. Heraclitus concluded with 'oh well, so much for being' whereas Parmenides said 'oh ell, so much for change.'

Foundations: Metaphysics (History-5)

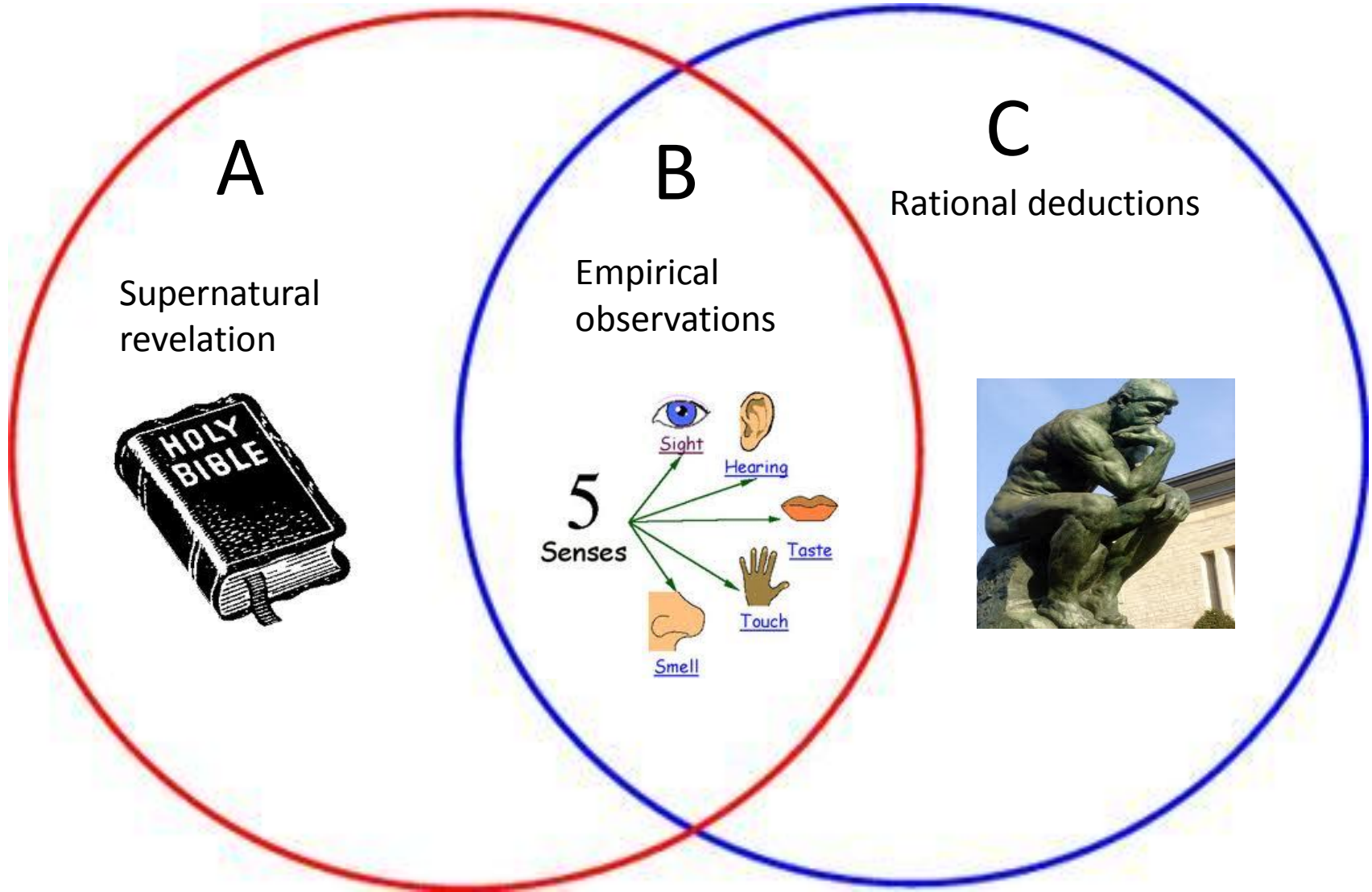
19. It is in metaphysics, the study of being, that one solves the problem of “is” and “becoming” and unpacks the sustaining power of God in creation. Parmenides needs to be answered. What Aristotle did was to take on Parmenides and establish a metaphysical system (philosophical realism).

Foundations: Metaphysics (History-5)

20. Summary of the solution (A-T metaphysics).

- Must make a distinction between essence and existence.
- Being is not what is, it is that which is. To be is that which is exercising an active existence. That kind of being can solve the problem of change.
- Again, the act of existence is not a thing.
- There needs to be a distinction between substances and accidents: substantial change versus accidental change. All changes are composed of what stays the same and what things change.

Philosophical Realism



Modern Mindset

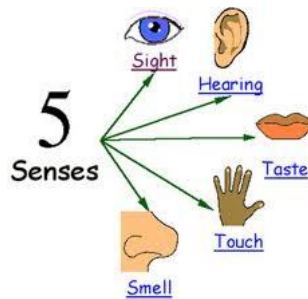
Faith/Bible

A



Experience/Empiricism

B



Logic/Philosophy

C



This is the modern mindset for secularist and many Christians. This separation frees theology from philosophy, but at the same time it seals off revelation from logic and empiricism. This unwittingly lays the groundwork for science and philosophy being autonomous disciplines instead of being integrated. There is no conflict between science and the Bible; the conflict is in metaphysical presuppositions.

God and Creation-13

1. 'Ehyeh, the Israelites, and metaphysics, Exodus 3:7,8, 13,14.
 - a. 'Ehyeh must be the foundation for grounding one's understanding of the nature of God and creation. It is very odd that 'Ehyeh is not taught in evangelical Christianity. This is just one reason views of God are mostly pagan.
 - b. God had a perfect plan for the Israelites and for every believer to move into the supergrace life, Exod. 3:7-8; James 4:6.

God and Creation-13

- c. The core reason for the idolatry and failure of the Israelites was that they did not understand 'Ehyeh (Exod. 32:1-8; Num. 13:27-14:1-3; Isa. 1:2-3; 1 Cor. 10:1-13). The lack of faith is but the symptom of far deeper problems. The solution to our problems really is not to muster up more faith but to understand the object of faith a bit more clearer.