

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';

Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

The "Problem" of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (68):
Job 38: God & Creation-14 ('Ehyeh's Immutability)

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

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

Eschatology	The darkness in Christianity is staggering. Consider the common attitudes:
Thanatology	
Ecclesiology	
Israelology	
Dispensationalism	What good are all of these doctrines?
Doxology	
Hodology	What practical use?
Soteriology	
Hamartiology	What about our problems?
Natural Law	
Anthropology	What about our needs?
Angelology	
Pneumatology	What about just being good for goodness sake?
Christology	
Paterology	What about me?
Trinitarianism	
Cosmology	
Theology Proper	
Bibliology	
P.R. - 32	
Hermeneutics	What did Satan say about Job?
Linguistics	
Epistemology	What was the solution to Job's problems?
Metaphysics -8	
History-5	
Reality -Logic 32, Truth 32	What does this list of doctrines say about the focus of FBC?

Stage 3 -

Stage 2

Stage 1-

Stage 3 - Christian metaphysician.

- Believer grasps the ultimate reality behind the doctrines.
- He realizes the solution to all of His problems is God – Really!
- All pagan views of God and temptations of idolatry have been removed.
- He is committed to Truth as such.

Stage 2 - Overcomer.

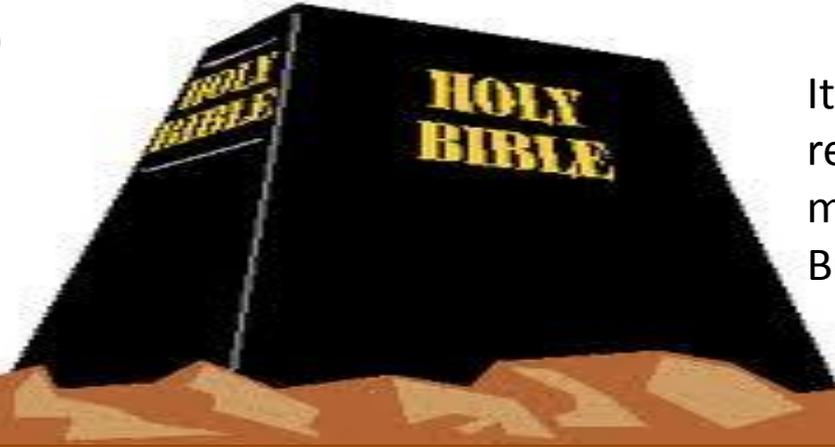
- Believer has gained a great deal of doctrinal concepts in his soul regarding God and the spiritual life. However, he is weak in metaphorical God-talk.
- He desires to live the spiritual life and advance to supergrace.
- He seeks objective biblical truth.

Stage 1 - Pagan view of God and the church

- Pagan view of God and church.
- Baby believer is tossed here and there by the kosmos, Eph 4:14.
- Church is seen as a place for self-image or to gain *emotional* connection with God.
- God is not seen as the Ultimate Solution to problems, not really.
- Doctrine of God is not that important.

Philosophical Foundations for Biblical Objectivity

Every believer comes to the Word of God with metaphysical presumptions, most come with false views due to modern/kosmic philosophy.



It is all about getting to the reality behind all of the metaphorical language of the Bible.

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?

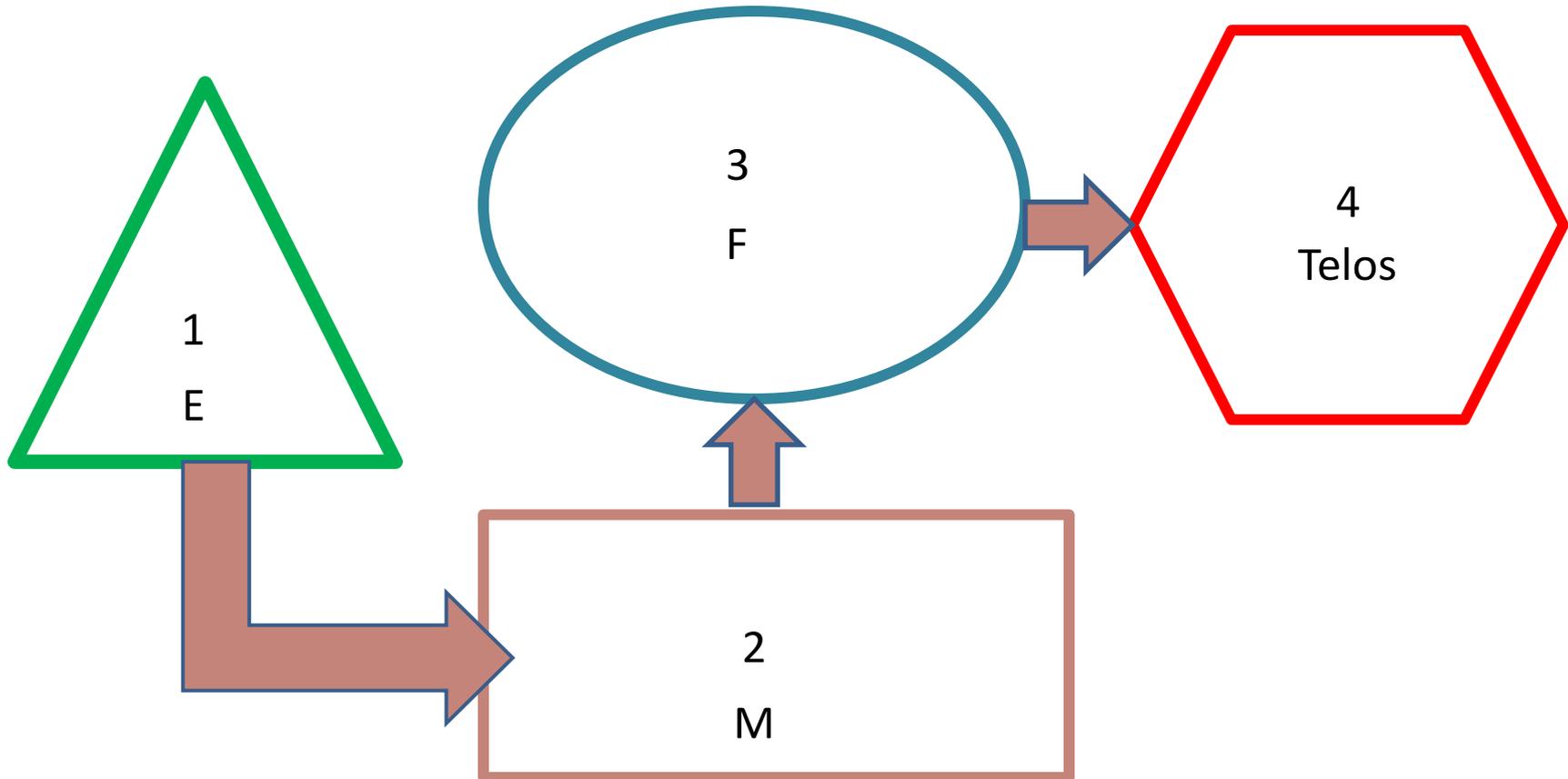
(History of Metaphysics 5, **Metaphysics 8)**

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

PR 32

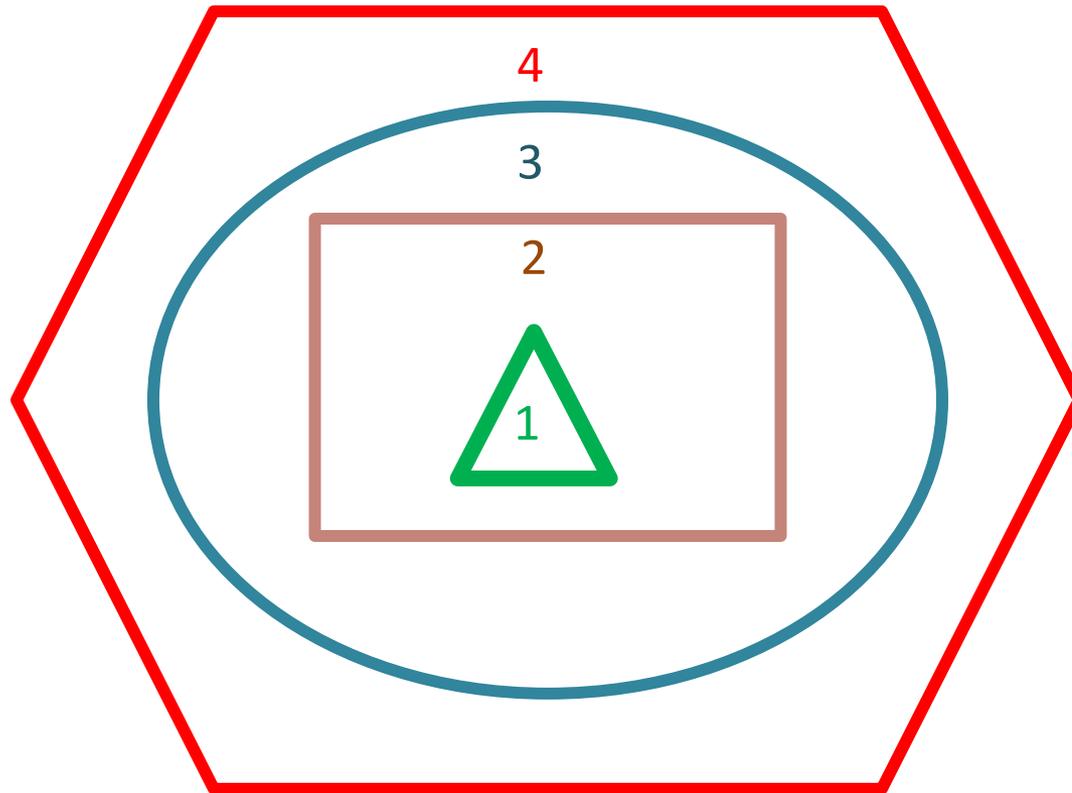
Foundations: Metaphysics (Metaphysics-8)

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



Foundations: Metaphysics (Metaphysics-8)

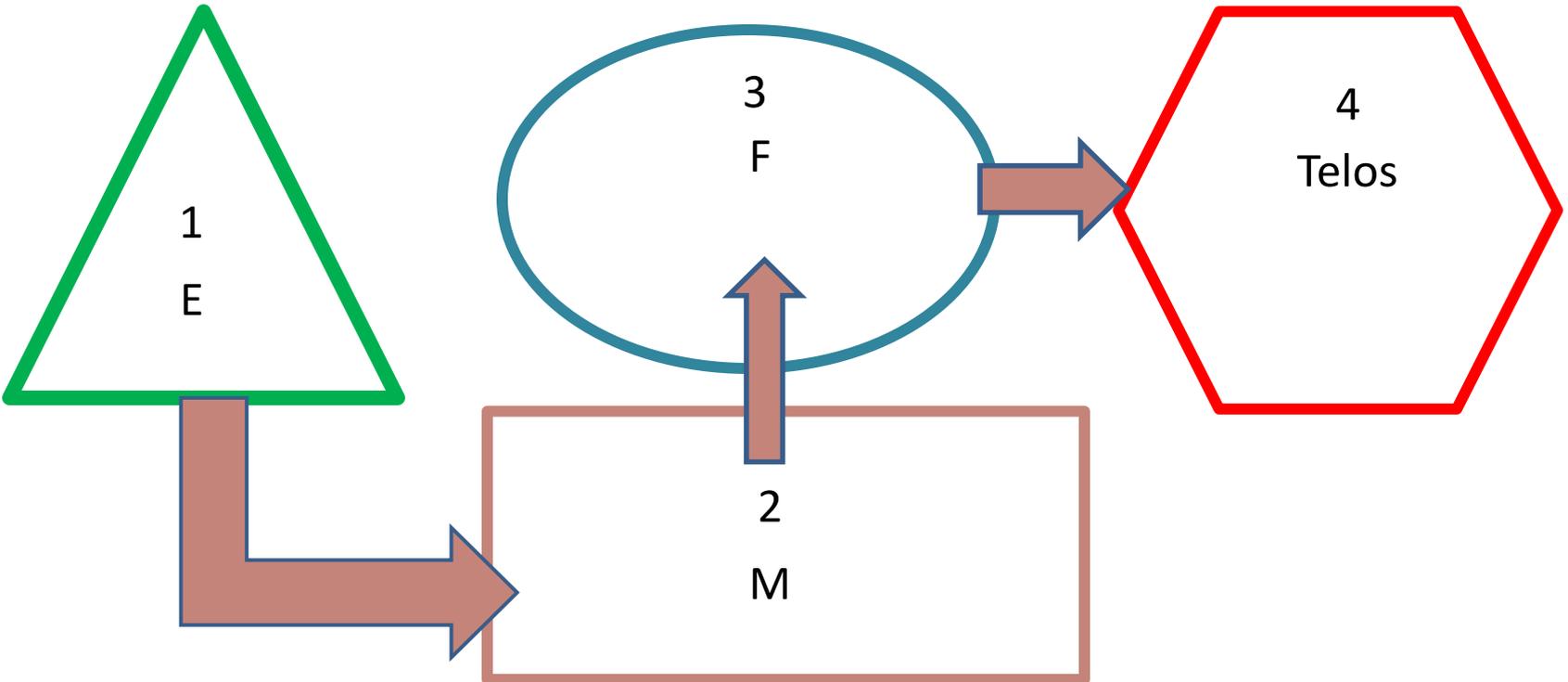
The four causes are integrated



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

1 works on 2
to make 3 for
4.

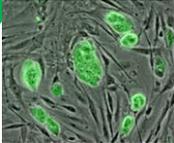
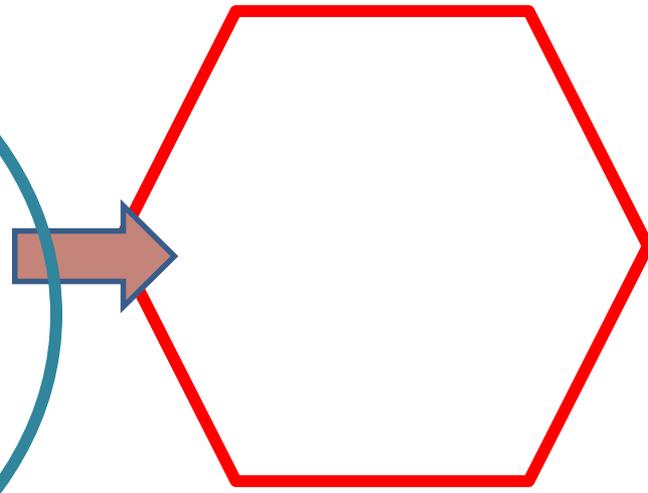
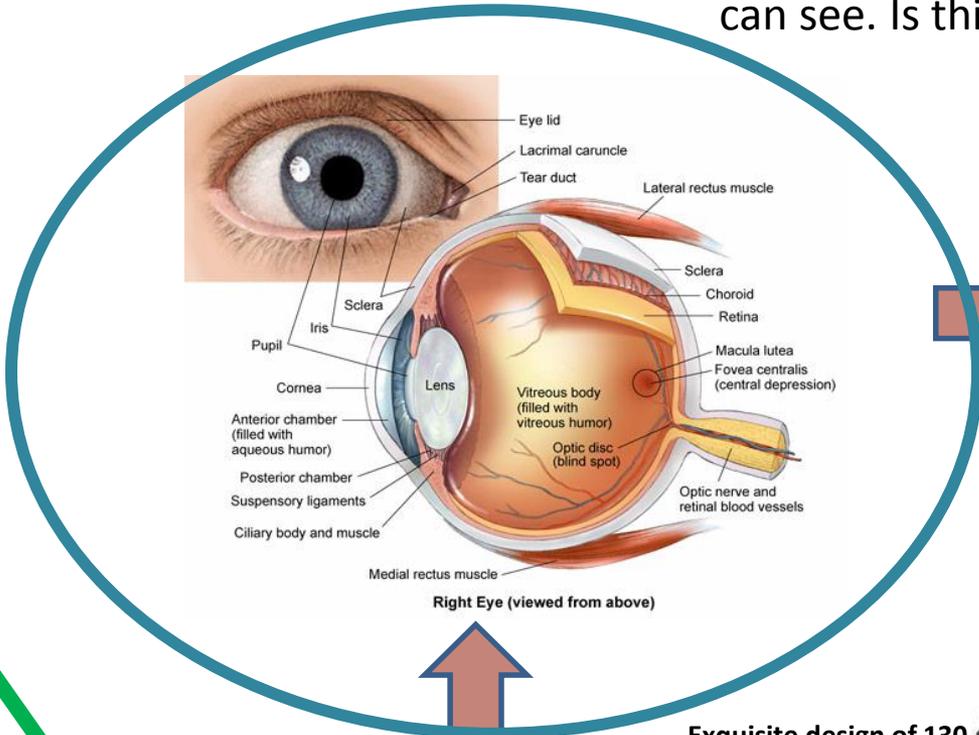
Everyone knows about the four causes implicitly even if they don't know them by that name. What is not often considered is their multifarious consequences. This metaphysical structure not only reveals the complex structure of the world, it also has dramatic implications regarding God, morality, and science.



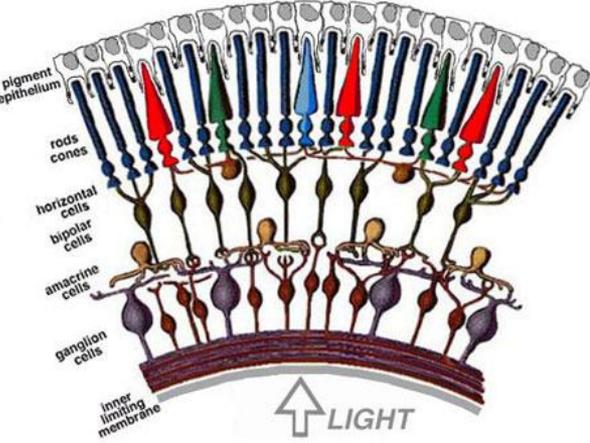
Modernity (e.g., evolution) rejects formal causes and final causation (teleology).
How can one reject design and purpose? This is absolutely asinine!

Most think they only believe what they can see. Is this possible?

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.



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



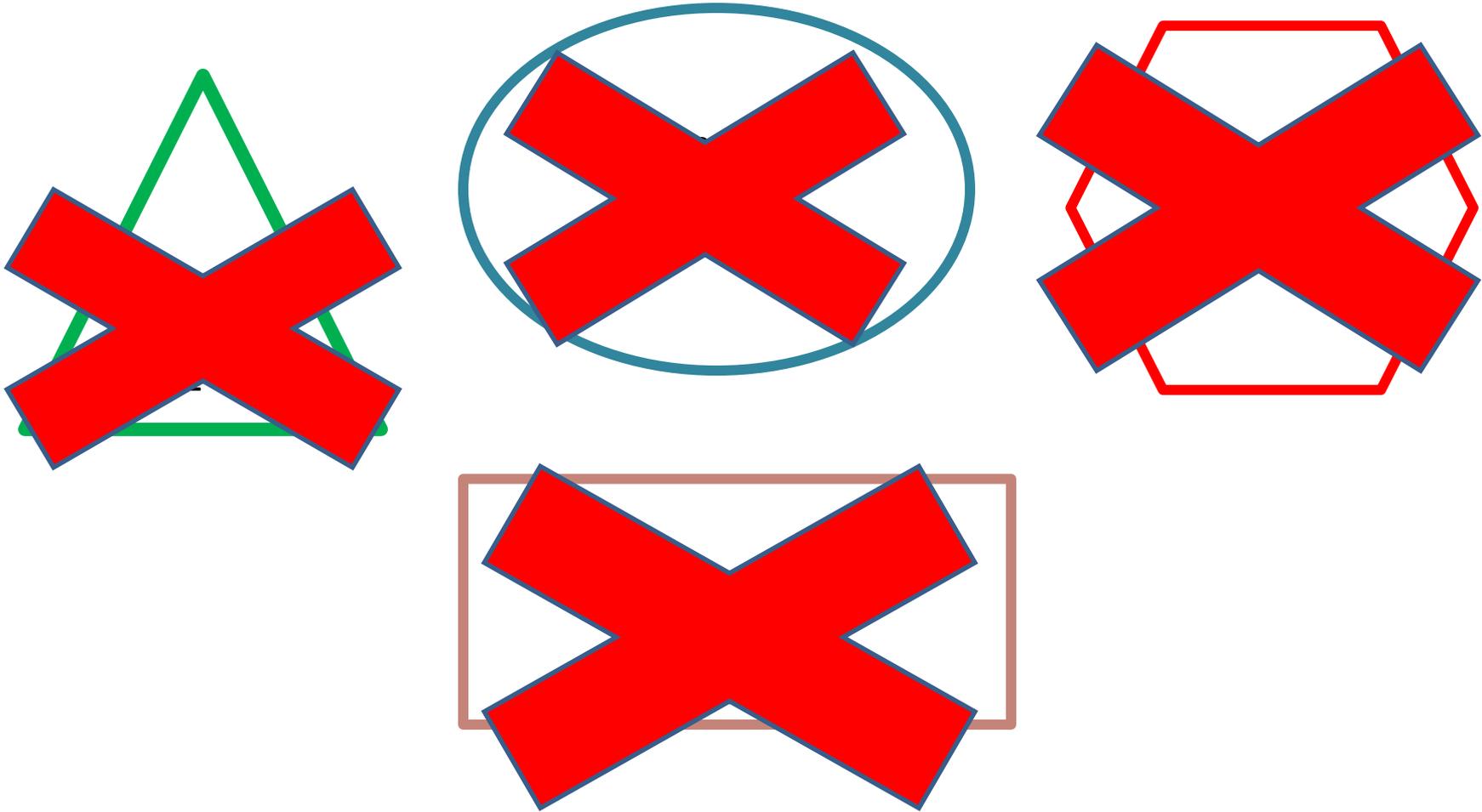
Aristotle begins his metaphysics with

“all men by nature desire to know, an example is the delight we take in our senses for even apart from their usefulness, they are loved for their own sake and none more than the sense of sight.”

Of all of our senses, it is the visual sense that produces such great sources of information and brings us into direct daily contact with most subtle features of the external world. To engage in empirical activity does not make one an empiricist. There is a vast difference between Aristotle and Hume or Locke.

Foundations: Metaphysics (Metaphysics-8)

What do you get when you reject all four causes?

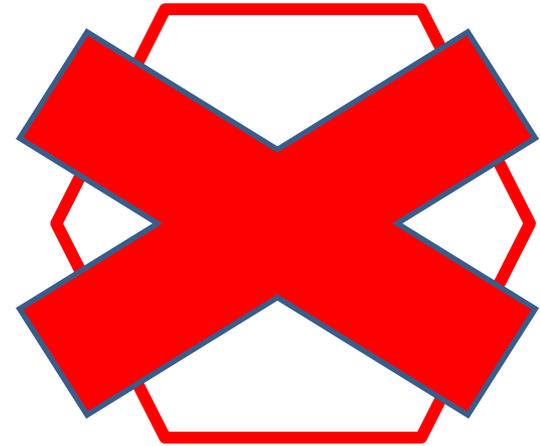
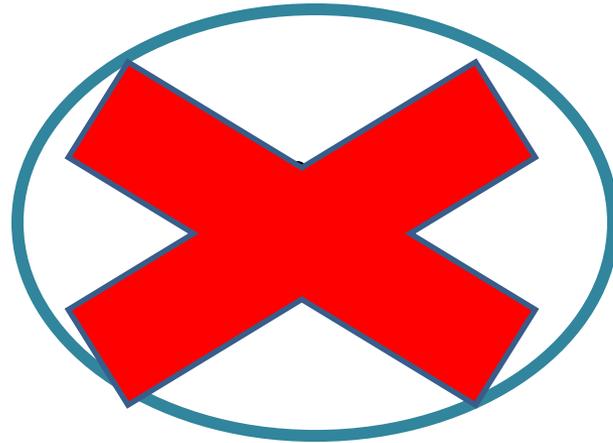
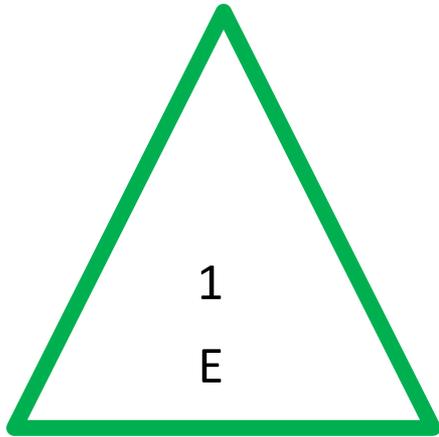


Atheism

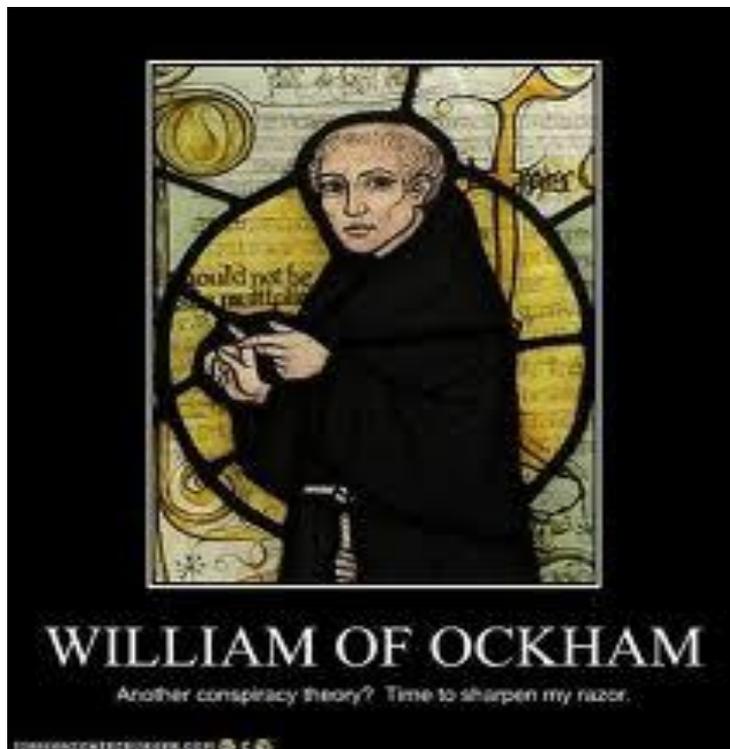
The belief that there was nothing (no material cause) and nothing happened (no efficient cause) to nothing (no material cause) and then nothing (no material cause) magically exploded for no reason (no final cause), creating everything (material and mechanical cause) and then a bunch of everything magically rearranged itself (mechanistically, no formal cause”) for no reason (no final cause) whatsoever into self-replicating bits. MAKE PERFECT SENSE! RIGHT?

Foundations: Metaphysics (Metaphysics-8)

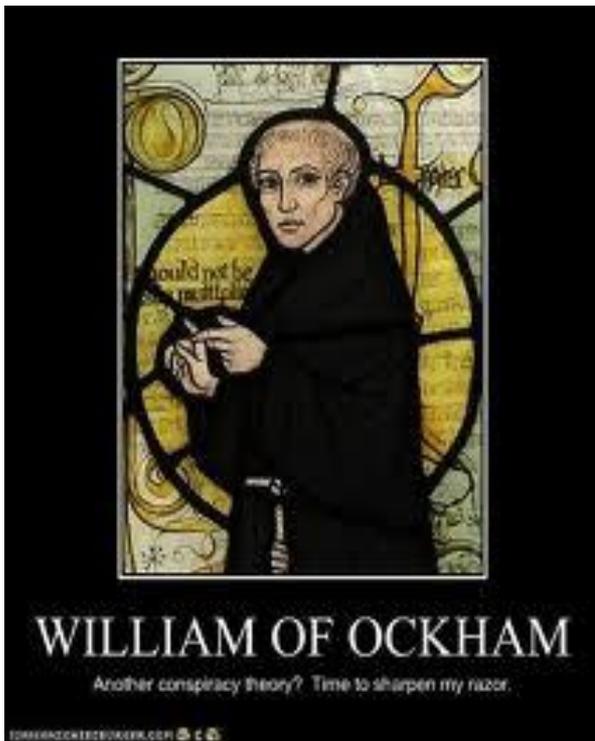
What do you get when you reject formal and causes?
Modern Irrational “Science,” idiocy and immorality!



Who was the first major person to introduce rejection of formal and final causation and the modern separation of the Bible from logic, metaphysics and science. He is the father of the modern mindset.



1287-1347



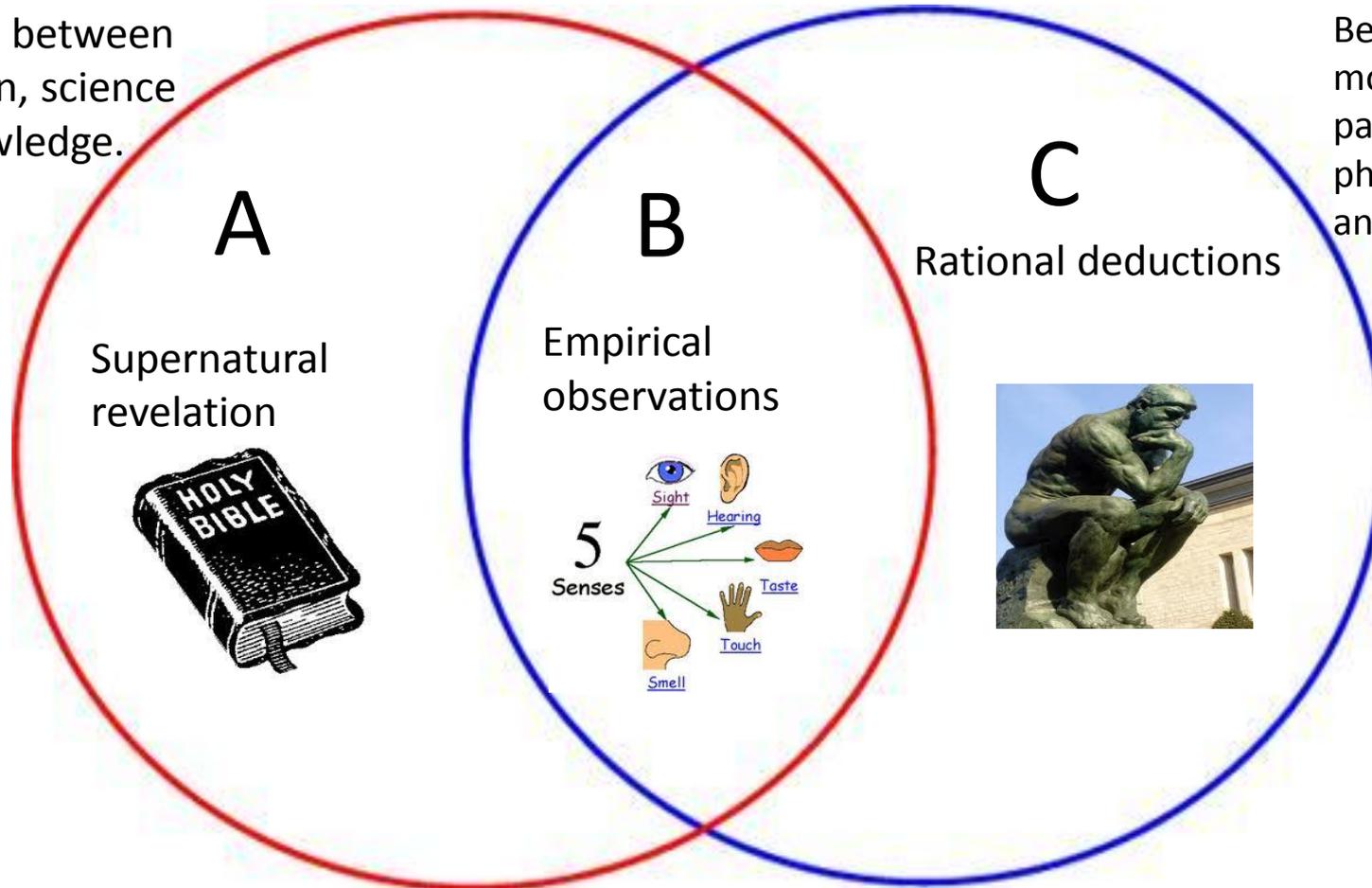
1287-1347

- ✓ Ockham's views prefigured themes that would come to define modern philosophy, and modern civilization.
- ✓ Ockham's Razor lead to rejection of universals, essences, and natures in the objective world.
- ✓ Ockham lead to rejection of metaphysics: universals or essences only exist in the mind alone. With the rejection of natures, rejection of causes followed.
- ✓ With the rejection of final causation, there is no human essence and therefore no natural law. Ockham taught that right and wrong are only in God's will.
- ✓ He begins the unraveling of the synthesis of reason and faith as well as the 4 causes of A-T metaphysics.
- ✓ This opens the door to Darwinism. He is embraced by the New Atheists.

Before Ockham: Philosophical Realism

Marriage between revelation, science and knowledge.

Before the modern era all pastors were philosophers and scientists.



Although some truth could only be known on the basis of supernatural revelation (A), some of the truths about supernatural things (B) also fall within the domain of science and philosophy and can be proved by reason.

After Ockham: the Curse of the Modern Mindset In Secularism and Christianity

Faith/Bible

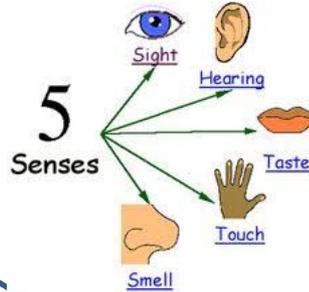
A



Experience/Empiricism

B cannot get to A because effect in world cannot tell us about cause

B



Logic/Philosophy

Philosophy makes very little contributions to knowledge of God or the world

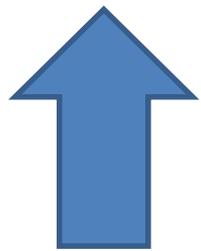
C



Anti-intellectual Bible-only believers just think they are being spiritual. They share the same mindset as modern man in many respects.

In William of Ockham philosophy was no longer the handmaiden of theology. For sheer destructive capacity, Ockham was unequaled in this period of time.

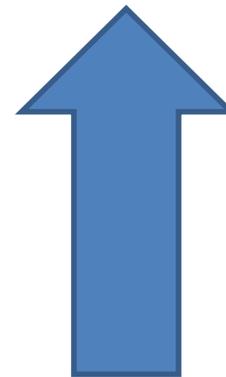
History of Metaphysics 32



- 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

The Science of Metaphysics 32



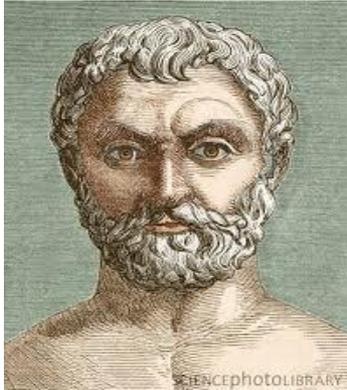
8-Becoming-change

- 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

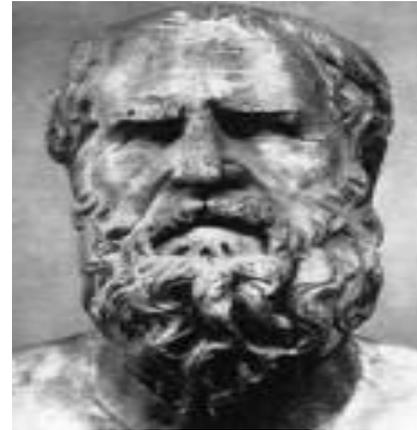
Science of Metaphysics 8

WHAT IS ULTIMATE REALITY?

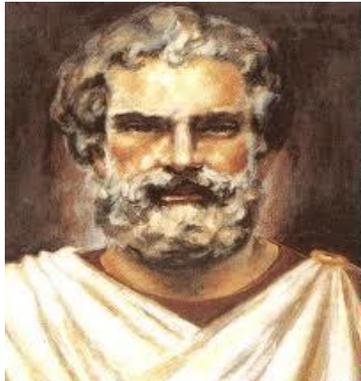
As a Christian how would you answer this?



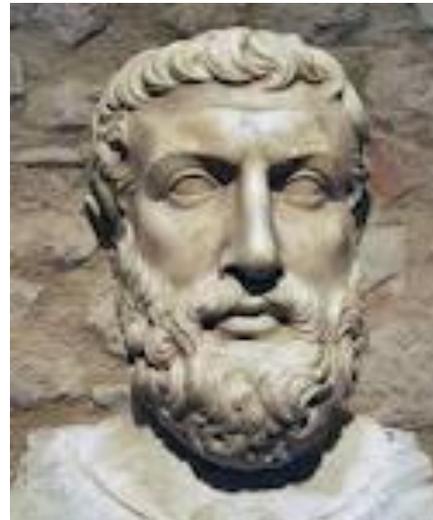
Thales
624-545 B.C.
(water)



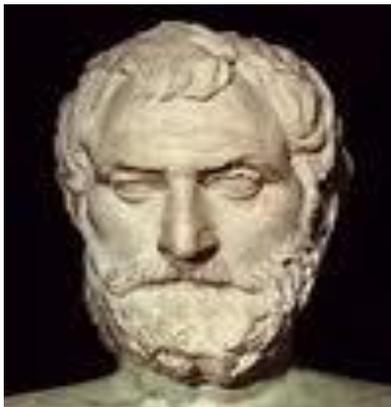
Heraclitus
540-480 B.C.
("all is in flux" = so
much for being)



Anaximenes
580-500 B.C.
(air)



Parmenides
(515-450 B.C.)
("all is being" = so
much for change)



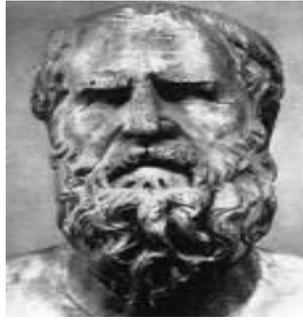
Anaximander
610-545
(*Apeiron*)



Parmenides (B.C. 585-525).

According to Parmenides, the real or being is that-which-is-what-it-is. If real were to change, it would have to be what it is (by definition) and at the same time whatever-is-not (on the supposition that it changes). In other words to change is to become other than what one was. Now, the real is what-it-is, and that which is other than (or opposite to) the real is nothing. So change would be possible only if the opposite of real were also real; but this is false, and so change is impossible. The only things there are are beings and non-beings.

Oh well, so much for change



Heraclitus (540-480 B.C.).

Heraclitus, on the other hand, was impressed by the unity of the universe and by its ceaseless activity and change. 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.

‘Oh well, so much for being’

The only way one can refute Heraclitus is through “Being.”

Foundations: Metaphysics (Metaphysics-8)

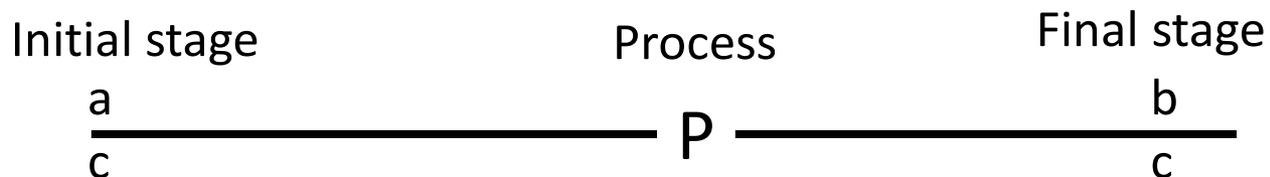
- It is in metaphysics, the study of being, that one solves the problem of “is” and “becoming” and opens up the reality of the necessity of God’s sustaining power of God in creation. Parmenides needs to be answered. What Aristotle did was to take on Parmenides and establish a metaphysical system.

Foundations: Metaphysics (Metaphysics-8)

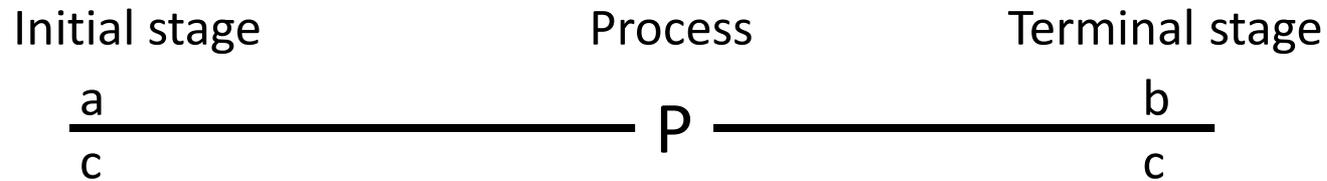
- To change means to become other than something was. To keep it as concrete as possible we will use a seed. What do we mean when a seed changes into a tree?
 - ✓ We mean that there was first an initial stage with a definite size, shape and structure;
 - ✓ secondly that there was some kind of process;
 - ✓ thirdly, that there is a terminal stage at which the process arrives, in which the tree has a quite different size, shape, and structure.
 - ✓ However, there must be some continuity between the initial stage, process, and terminal stage. If someone replaced the seed with a seedling then with a small tree and then larger tree, we would not have an instance of really change in the one and the same tree.

Foundations: Metaphysics (Metaphysics-8)

- For something to change is to become other (different) than it was: the seed (a) becomes something different, a tree (b). However, there is continuity throughout the process. There is a subject which undergoes the process.
- ac – the initial stage, the subject with its characteristics as it is before the change takes place (e.g., the seed A).
 - bc—the terminal stage, the subject with characteristics it has after the change (e.g., the tree B).
 - P-the process itself.
 - c-the common subject, not considered as determined by either the initial or the terminal differences.

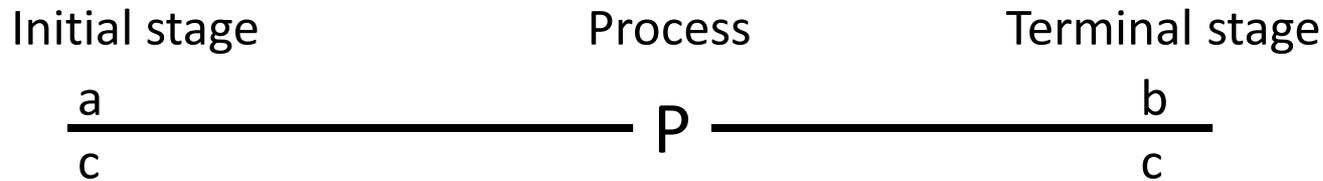


Foundations: Metaphysics (Metaphysics-8)



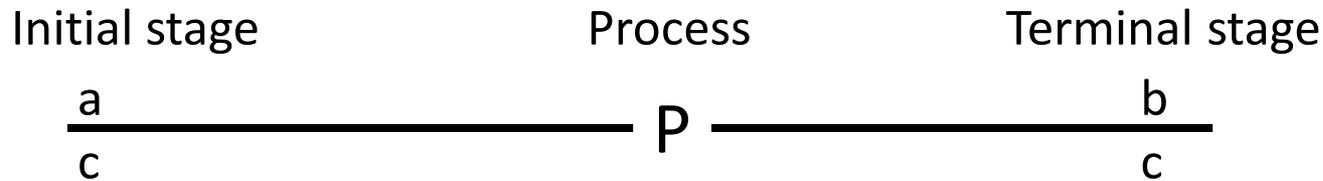
- C is therefore both *ac* and *bc*, but this is not a contradiction, since it is not both of them simultaneously. The point at which *c* is *ac*, *c* is said to be in potency to *bc*.
- C is both *ac* and *bc*; when *c* is *ac* in act, it is in potential to *bc*.

Foundations: Metaphysics (Metaphysics-8)



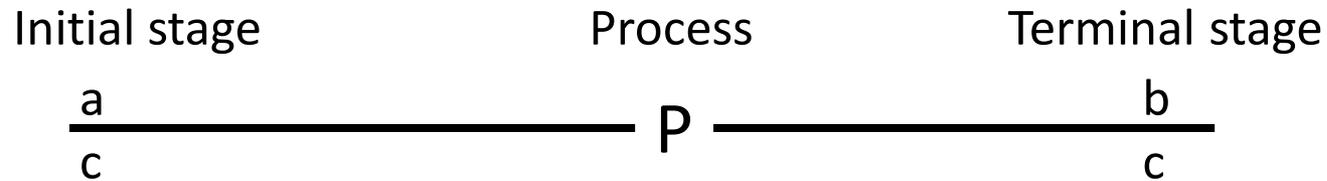
- This distinction between “being in potency” and “being in act” enables us to see that change and being are not mutually exclusive as Heraclitus and Parmenides thought. Change and being are not mutually exclusive or completely incompatible; rather, because change is directed toward being in act in act, it implies being.

Foundations: Metaphysics (Metaphysics-8)



- It is not a profound distinction at all, it is just a matter of finding an accurate way to express the fact of change.
- In sum, for a thing to change is for it to become in act what it was in potency. The subject of the change at the beginning is in potency to the determinations which it will have in act at the end.

Foundations: Metaphysics (Metaphysics-8)



- In every change there must be a common subject, and this means that the subject must be the same subject throughout the change, that is, it must keep some kind of identity.

God and Creation-14

1. Exodus 3:14. The name 'Ehyeh opens the door to ultimate reality that lies underneath all of the various anthropopathic and anthropomorphic images and language of God throughout the Bible (e.g., when God is sorrowful and grieved in Genesis 6) and to Reality as such.
 - ✓ Everyone to some extent removes metaphorical language from the Bible, e.g. is Jesus a loaf of bread? Is His blood real wine? Is He a door or gate? Is He a vine? The objective is always to get to reality.

God and Creation-14

2. The fundamental problem with the Israelites, God's people throughout the ages, and most modern Christians is that they did not know the nature and thus the character of 'Ehyeh (Exod. 15:1-11; 32:4; Num. 13:27-14:3; Isa. 1:2-3; 1 Cor. 10:1-13; Heb. 3:7-19). The struggle with faith is but the symptom of far deeper problems. The solution to our problems really is not to muster up more and more and more and more faith but to understand the object of faith far more clearer and accurately.