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 8:38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (69):
Job 38: God & Creation-15 (‘Ehyeh’s Immutability)
http://www.fbcweb.org/sermons.html
Philosophical/Theological/Doctrinal & Spiritual Edification

**Stage 1 – Pagan view of God and the church**
- All baby believers have a great deal of pagan views of God.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers, church is not for edification—rather, for self-image or to gain *emotional* connection with God.
- God is not really seen as the Ultimate Solution to problems, not really.

**Stage 2 – Overcomer.**
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God’s *nature*.
- He is stable but needs to move to the next level to understand what he is really talking about.

**Stage 3 – Christian metaphysician.**
- The believer who becomes a Christian metaphysician has a totally new mindset with regard to the nature of ‘Ehyeh/Esse and all of reality.
- Only in metaphysics can a believer really understand the attributes of God.

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**Bible Doctrines**

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

**P.R. - 32**

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -9
- History-5
- Reality –Logic 32, Truth 32

Christianity in America today is very sick. We are in a very bad predicament.

Christianity has been morphed into a movement of ignorant, anti-intellectual, anti-doctrinal, anti-philosophical, sensate, narcissistic people who think of God mostly in selfish and pagan terms.

Yet, for hundreds of years the dominant scientists, philosophers, physicists, and politicians were Christians.

What really resonates with Christians? The doctrines on the left side of this chart or a message that brings out “truth” from within?

What was the solution to Job’s problems?

What does this list of doctrines say about the focus of FBC?
Philosophical Foundations for Biblical Objectivity

This chart is my way to attempt to break the modern curse of subjective biblical interpretation, and eisegesis.

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

2- Metaphysics – what is that which is?
   (History of Metaphysics 5, Science of Metaphysics 9)

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

4- Linguistics – how is that which is communicated?

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

Most Christians do not really care if something is objectively true. Just as long as it helps them in some way. Then why study the Bible?
Foundations: Metaphysics (Metaphysics-9)

Review of the four causes of knowing *what* a thing is (philosophy of nature).
This metaphysical structure not only reveals the complex structure of the world, it also has dramatic implications regarding God, morality, science, and scientism throughout all of human history—from the Renaissance to our Post-Enlightenment era.
Metaphysics is the study of what is real. But how do we know what is real? Surely not even the miraculous gift of sight can tell us what is *really* out there. Surely the ontology of a creature does not determine what is out there. Consider the fact that the maximum visual sensitivity of the honeybee is actually in the ultraviolet region of the spectrum where we can’t see anything at all. Name some things that are real yet unseen.

Eye picks up electromagnetic radiation wavelengths 360-760 millimicrons (thousandths of a millionth of a meter).

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

Stem Cells

Biological Matter
What do you get when you reject formal and final causation? The history of scientism from about 1350-present, although Aristotle’s forms and teleology is making a comeback.
If there is no form, there is no account for the stability of things (beings), which according to scientism are nothing more than an arbitrary combination of indifferent parts with no wholeness to it. If there is no wholeness, how can there be a mechanism for “progress”? What impact does a mechanistic, reductionistic view of man have on such things as social sciences? Metaphysics is not just information, it is a whole new way of looking at things.
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?

1287-1347

WILLIAM OF OCKHAM

Another conspiracy theory? Time to sharpen my razor.

1287-1347
William of Ockham

1287-1349

✓ Sliced off A-T metaphysics and philosophy, especially final causality.

✓ Sliced off universals, essences, and natures.

✓ Sliced off divine nature. Right-wrong are only in God’s will, not nature.

✓ Sliced off natural causation. If there are no natures, then no natural causation.

✓ He introduced the paradigm for Scientism, the Renaissance, and Enlightenment for the next 300 years, 1350-1650.

✓ What are advantages and disadvantages of Ockham’s razor? (Scientism, self-limitation of reason).
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 Scientism and anti-intellectual Christianity

Faith/Bible

Experience/Empiricism

Logic/Philosophy

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

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

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 5

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

Science of Metaphysics 9

1. Introduction
2. Being qua being
3. Four causes
4. Act and Potency/potential
5. Act of existence = “to be”
6. Integration of 4 causes
7. Satan’s attack on metaphysics
8-9 Being-Becoming-change
WHAT IS ULTIMATE REALITY?
As a Christian how would you answer this?

Thales
624-545 B.C.
(water)

Anaximenes
580-500 B.C.
(air)

Anaximander
610-545
(Apeiron)

Heraclitus
540-480 B.C.
(“all is in flux” = being and change is incompatible, so much for being)

Parmenides
(515-450 B.C.)
(“all is being” = being and change is incompatible, so much for change)
If you say that God is ultimate reality, how does that work? How does He participate in all things? Who is more important as far as you understanding God and Christianity, your favorite TV and movie icons or people like this?

Baruch Spinoza
1632-1677

Nothing exists but God. Besides God there can be no substance, that is, nothing in itself external to God.

Albert Einstein
1879-1955

"I believe in Spinoza's God who reveals himself in the orderly harmony of what exists"
✓ If you cannot answer Parmenides, then your metaphysical capacities have never been activated, they are still latent in your act and potency being.
✓ If you cannot answer Parmenides, then you do not have enough metaphysics to understand the true nature of God or reality.
✓ Parmenides:
  ➢ Being real is that-which-is-what-it-is.
  ➢ If real (being) were to change, it would have to be what it is and at the same time whatever-is-not (non-being).
  ➢ 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.
  ➢ Since we have a contradiction between being and non-being and there is being, then “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.
- He taught that whatever “is” is changing, that nothing can be real because it is always changing.
- Since there is contradiction between being and becoming, “oh well, so much for being.”
- He provides the modern mindset for not only atheists, existentialists, scientists, but for most Christians who would be quick to agree with him: we are just a bundle of attributes changing all of the time.
- The only way one can refute Heraclitus is through the metaphysics of “being as act-potential.”
1. To make the metaphysics as concrete as possible, let’s begin with an acorn. What do we mean when we say an acorn changes into a tree?

   a. First, we mean that there was first an initial stage with a definite size, shape and structure;

   b. Secondly, that there was some kind of process—P.

   c. Thirdly, that there is a terminal stage at which the process arrives, in which the tree has a quite different size, shape, and structure.

   d. Fourthly, there must be some continuity between the initial stage, process and terminal stage.
2. The grasping of being as being is not a rank empirical activity. This is not merely observing empirical data. In hard empiricism, all you are seeing is something that is replaced with something else. That is why Empiricists reject natures of things. Hume says there is no nature, it is only our minds which impose a nature. But then why the stability and consistent change? A Humean cannot account for why there is order.
3. The metaphysician is able to grasp that there is something else going on besides just outward flux. The metaphysician can account for being and change. He realizes that the stages cannot be the basis for the change.
4. The metaphysician can account for the subject which undergoes the process and which is the same through the process.

<table>
<thead>
<tr>
<th>Initial stage</th>
<th>Process</th>
<th>Final stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>P</td>
<td>b</td>
</tr>
<tr>
<td>c</td>
<td></td>
<td>c</td>
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</tbody>
</table>

a. ac - the initial stage, the subject with its characteristics as it is before the change takes place (e.g., the acorn).

b. bc—the terminal stage, the subject with characteristics it has after the change (e.g., the tree B).

c. P-the process itself.

d. c-the common subject, not considered as determined by either the initial or the terminal differences.
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 \( bc \).
There is a common subject not determined by any stage. (This is not the same as the bundle theory or substratum theory in contemporary metaphysics). It is interesting that Aristotelian metaphysics is making a comeback because of the failure of other theories.
The person as a subject remains the same through the change. The $c$ cannot be reduced to the baby or the adult. We have the same subject.
Same subject in both:
- state of act and potential
- ac always has properties of bc—bc is in ac

Again this is not a subject that has properties it loses and then gains new properties (substratum, or a bearer of the properties). They are exactly the same, the only difference is act and potential. There are not adult properties that come later.
The baby is the adult but only in potency. When the subject is a baby, it is in a state of potential to the adult. His potentially adult, and then after the process it is an adult. Thus after the change, the baby is now an adult in act.

This distinction between being in potentiality and being in act allows change and being to be compatible.
All things are potentially something or actually something. That is why it is literally true that the green leaf is red, the acorn is the oak tree, the paper is ash, etc. How can a baby be an adult? Potentially!

Parmenides only understood being in actuality. The solution is that there is act-potency in being and all change is the passage from potency to act.
## Foundations: Metaphysics (Metaphysics-9)

<table>
<thead>
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<th>Terminal stage</th>
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<tbody>
<tr>
<td>a</td>
<td>P</td>
<td>b</td>
</tr>
<tr>
<td>c</td>
<td></td>
<td>c</td>
</tr>
<tr>
<td>Baby, potential for adult</td>
<td></td>
<td>Actualized Adult</td>
</tr>
<tr>
<td>Potential for fellowship with God</td>
<td></td>
<td>Actualized: Fellowship</td>
</tr>
<tr>
<td>Potential for filling of Holy Spirit</td>
<td></td>
<td>Actualized: F/HS</td>
</tr>
<tr>
<td>Potential: spiritual gift</td>
<td></td>
<td>Actualized: spiritual gift</td>
</tr>
<tr>
<td>Potential for virtue</td>
<td></td>
<td>Actualized virtue</td>
</tr>
<tr>
<td>Potential for knowledge of God</td>
<td></td>
<td>Actualized: metaphysician</td>
</tr>
<tr>
<td>Potential for supergrace life</td>
<td></td>
<td>Actualized: supergrace</td>
</tr>
<tr>
<td>Potential for a life of worship</td>
<td></td>
<td>Actualized: life of worship</td>
</tr>
<tr>
<td>Potential for abundant life</td>
<td></td>
<td>Actualized: abundant life</td>
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1 Corinthians 2:9 but just as it is written, "Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him."

Every believer will be held accountable for the God-given potentials.
To gain a metaphysical mind means you will never go back to looking at things the way you once did. And when you tell others, they will not get it at first because they do not have the same actuality that you have.
Only A-T can account for Parmenides and Heraclitus. With Parmenides we can affirm that being is real, and with Heraclitus we can affirm that change is real. To grasp act-potential is to break the Kantian stranglehold on the modern mind.

In the essence existence distinction, we are not saying what it is, but that it is. Only by distinguishing essence and existence is the problem solved and the door opened to all kinds of wonderful realities of Esse.
1. Exodus 3:14. ‘Ehyeh is the key to understanding the nature of God, biblical descriptions of God, and metaphysics. The fact that God necessarily is Pure Act, Pure Actuality, means that He is simple (non-composed), immutable, timeless, omniscient, omnipresent, etc. Now I see why God did not want me to finish Romans.
2. The fundamental problem with God’s people has always been in failure to understand the nature and thus the character of ‘Ehyeh (Exod. 15:1-11; 32:1-24; 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 clearly and accurately. Consider Exodus 32.