

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 8:38 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

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**

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?

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

Stage 3 -

Stage 2

Stage 1-

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.

Stage 2 - Overcomer.

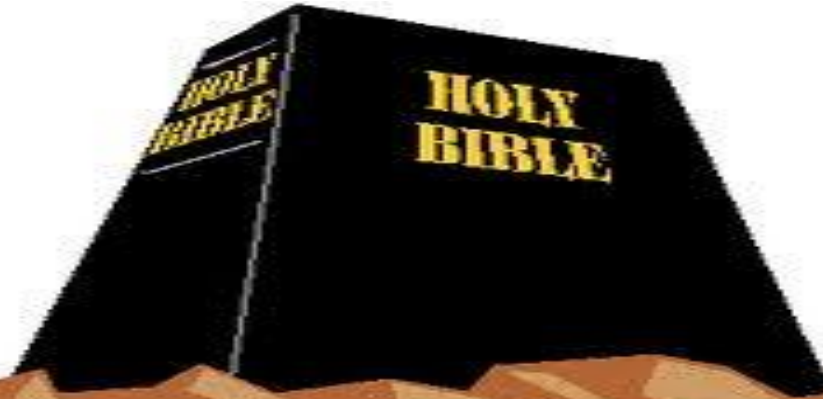
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature*.
- He is stable but needs to move to the next level to understand what he is really talking about.

Stage 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.

Philosophical Foundations for Biblical Objectivity

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



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?

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?

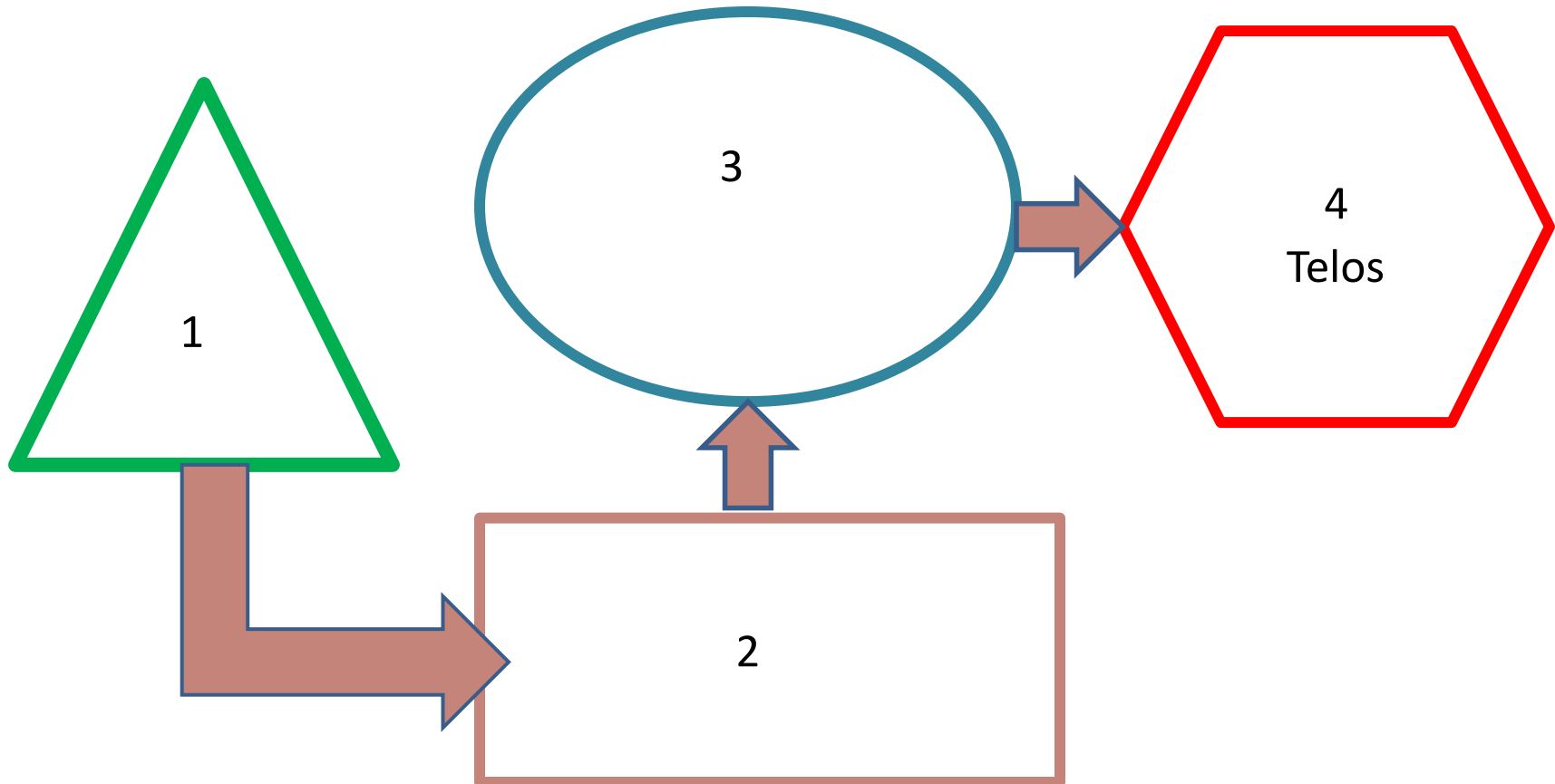
(History of Metaphysics 5, Science of Metaphysics 9)

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

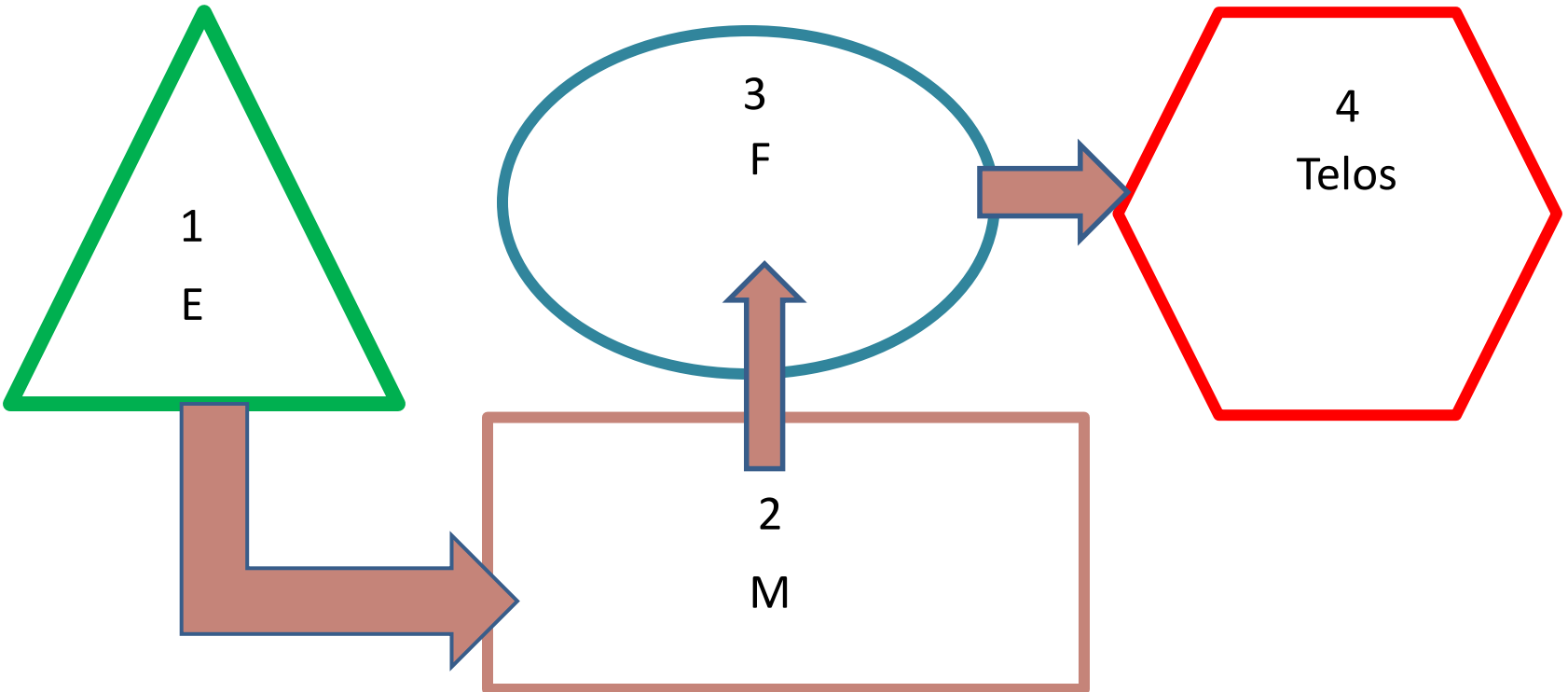
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Foundations: Metaphysics (Metaphysics-9)

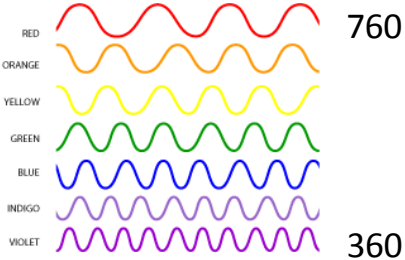
Review of the four causes of knowing *what* a thing is (philosophy of nature).



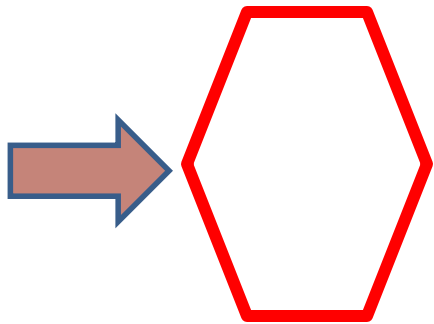
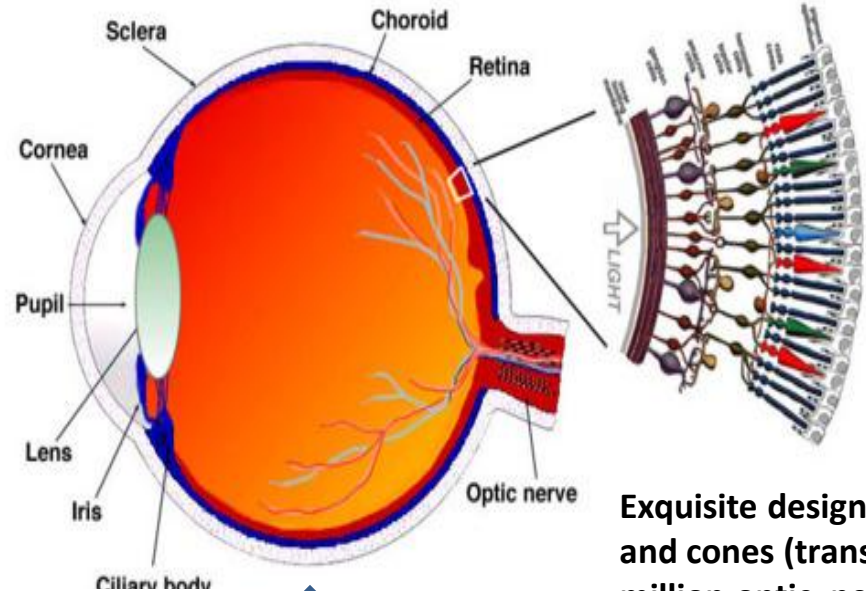
This metaphysical structure not only reveals the complex structure of the world, it also has dramatic implications regarding God, morality, science, and scientism throughout all of human history—from the Renaissance to our Post-Enlightenment era.



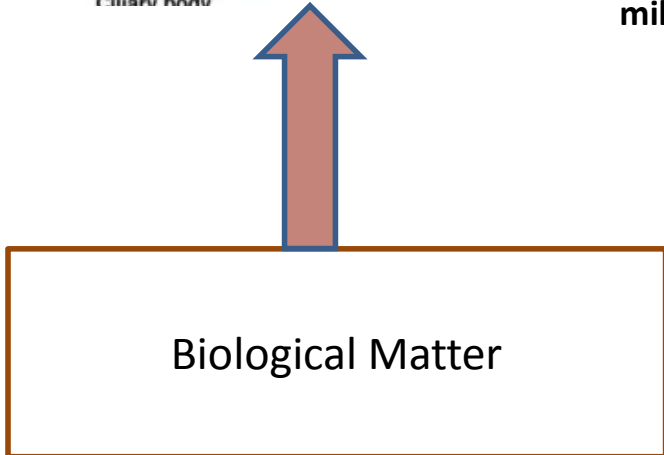
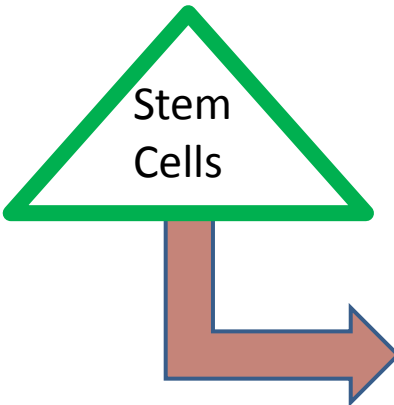
Metaphysics is the study of what is real. But how do we know what is real? Surely not even the miraculous gift of sight can tell us what is *really* out there. Surely the ontology of a creature does not determine what is out there. Consider the fact that the maximum visual sensitivity of the honeybee 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 electro-magnetic radiation wave-lengths 360-760 millimicrons (thousandths of a millionth of a meter).

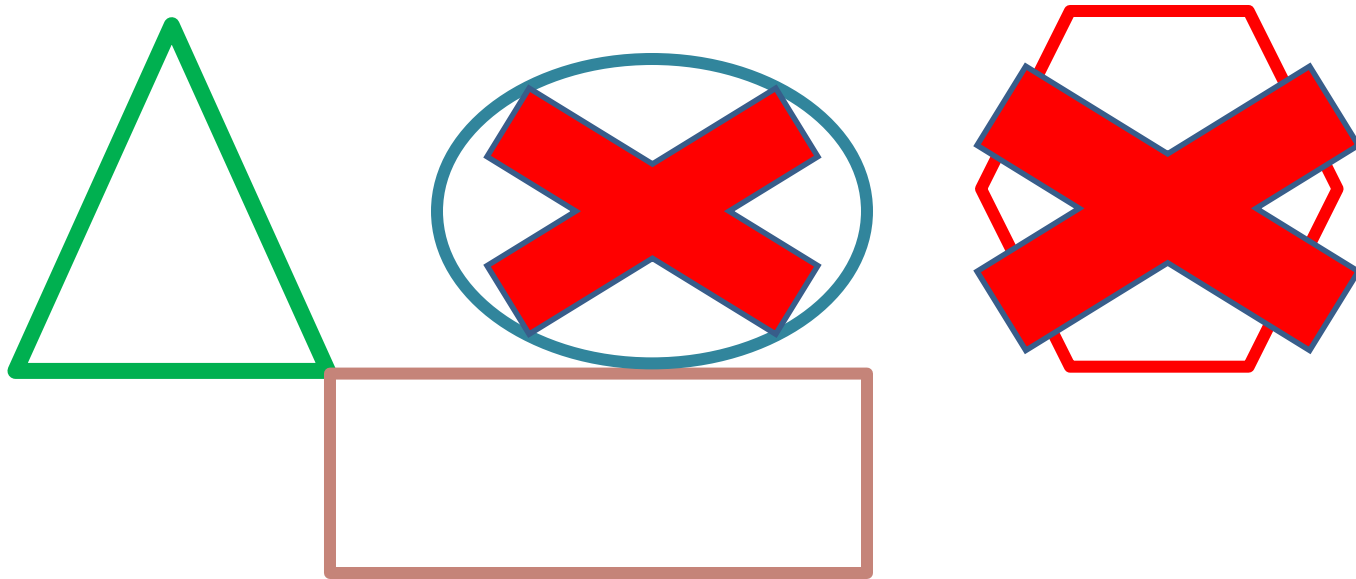


Exquisite design of 130 million rods and cones (transducers) with 1 million optic nerve fibers.



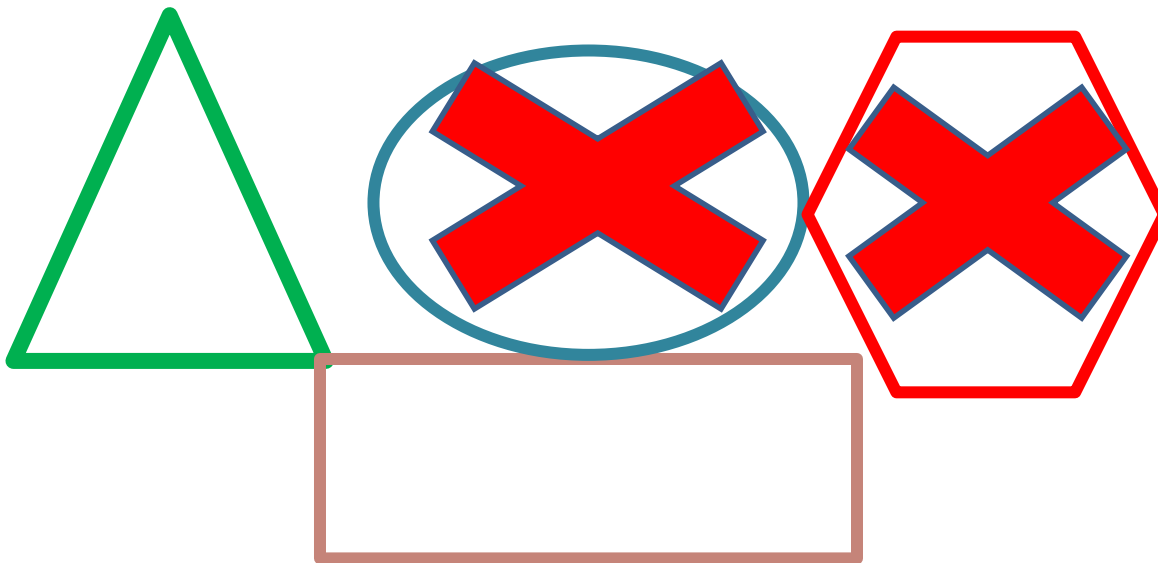
Foundations: Metaphysics (Metaphysics-9)

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.

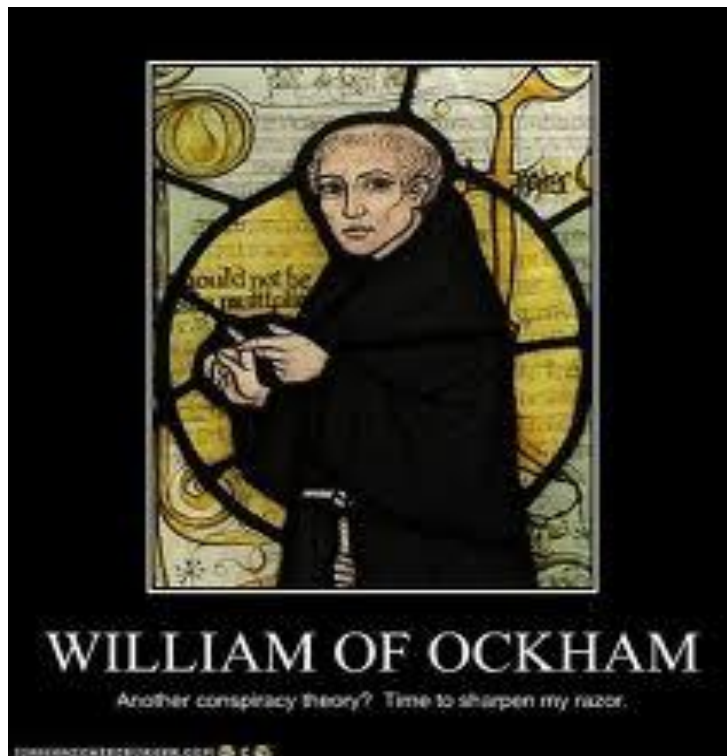


Foundations: Metaphysics (Metaphysics-9)

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



1287-1349

Ockham's Razor

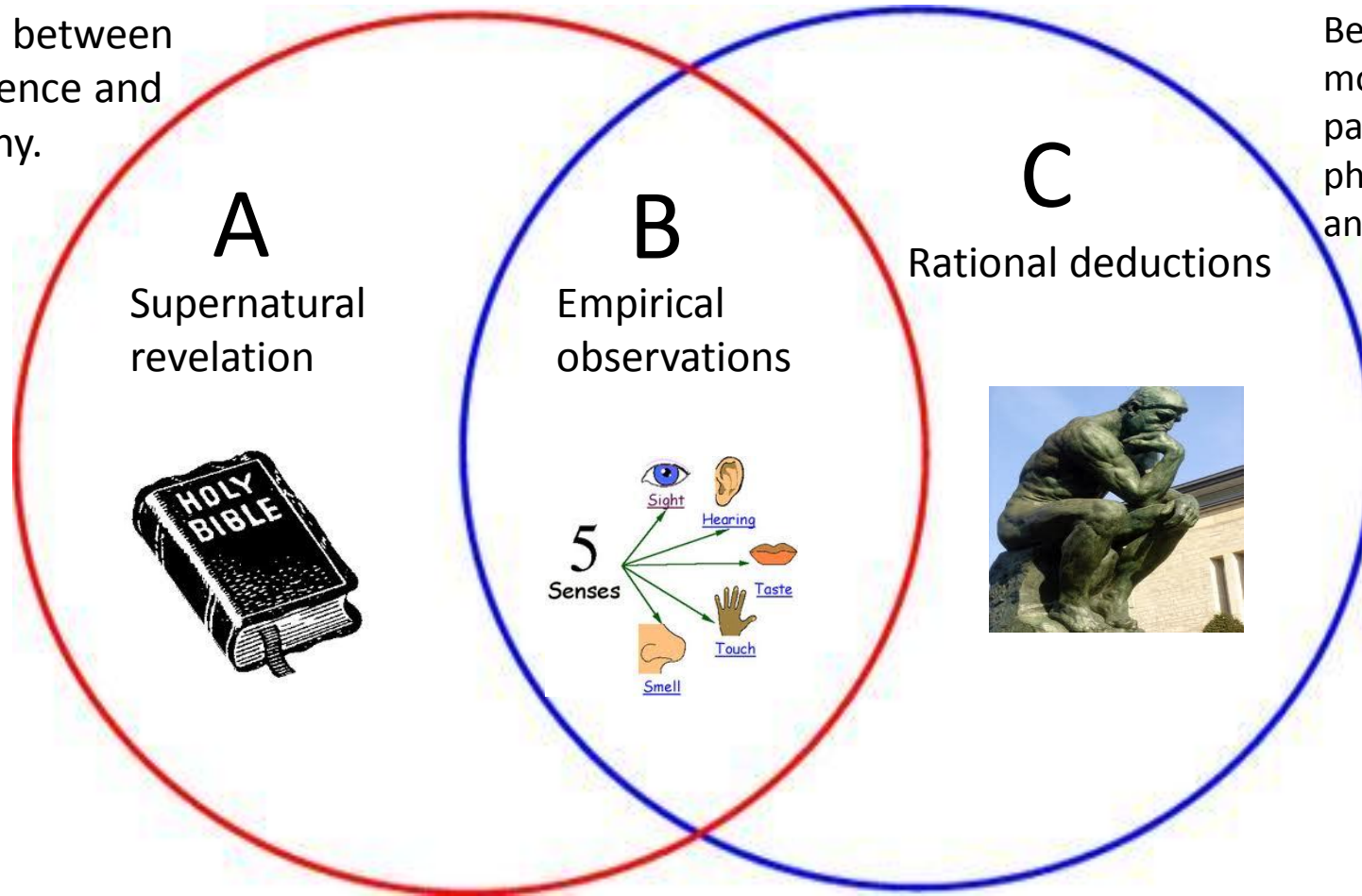


- ✓ Sliced off A-T metaphysics and philosophy, especially final causality.
- ✓ Sliced off universals, essences, and natures.
- ✓ Sliced off divine nature. Right-wrong are only in God's will, not nature.
- ✓ Sliced off natural causation. If there are no natures, then no natural causation.
- ✓ He introduced 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).

Before Ockham: Philosophical Realism

Marriage between Bible, science and philosophy.

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 Scientism and anti-intellectual Christianity

Faith/Bible

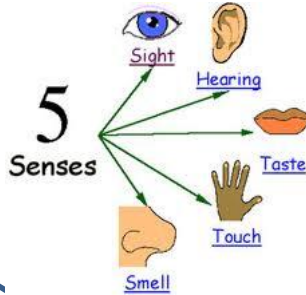
A



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

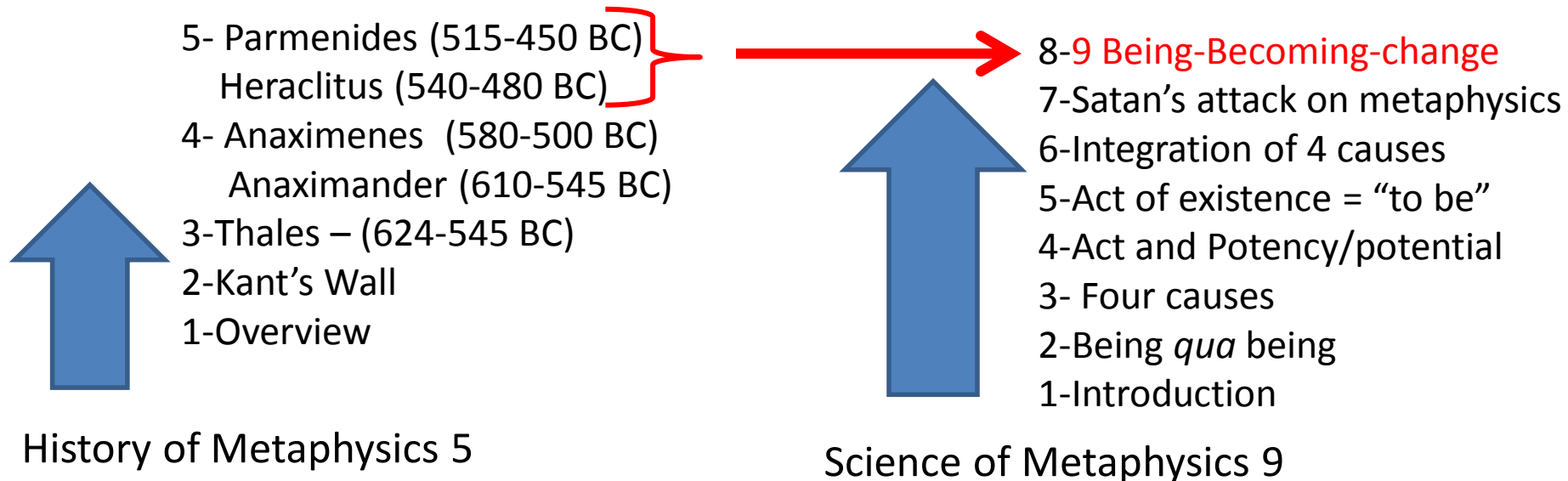


Anti-intellectual Bible-only believers just think they are being spiritual. They share the same mindset as modern man in many respects.

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

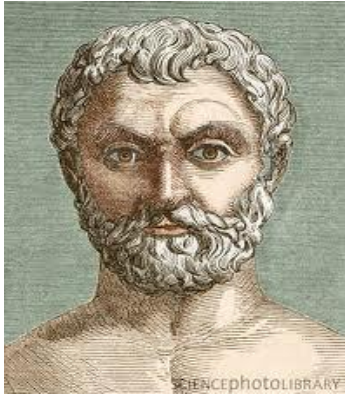
History of Metaphysics 32

The Science of Metaphysics 32

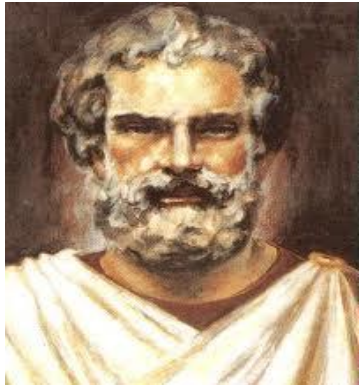


WHAT IS ULTIMATE REALITY?

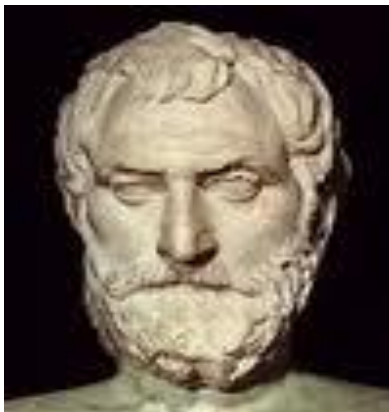
As a Christian how would you answer this?



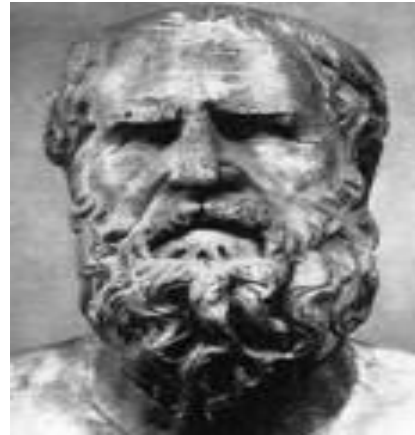
Thales
624-545 B.C.
(water)



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)

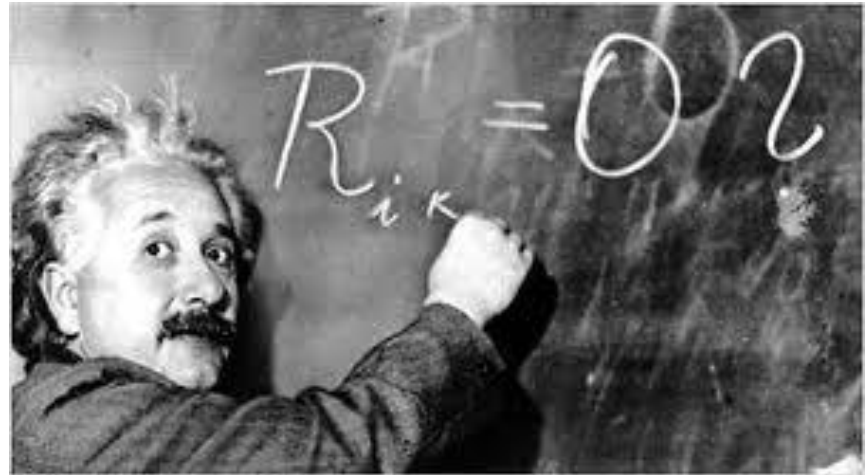


Parmenides
(515-450 B.C.)
("all is being" =
being and change is
incompatible, so
much for change)

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



Albert Einstein
1879-1955

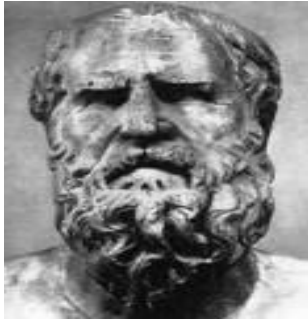
Nothing exists but God
Besides God there can
be no substance, that is,
nothing in itself external
to God.

"I believe in Spinoza's God who
reveals himself in the orderly
harmony of what exists"



Parmenides (B.C. 585-525).

- ✓ 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.”

Foundations: Metaphysics (Metaphysics-9)

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.

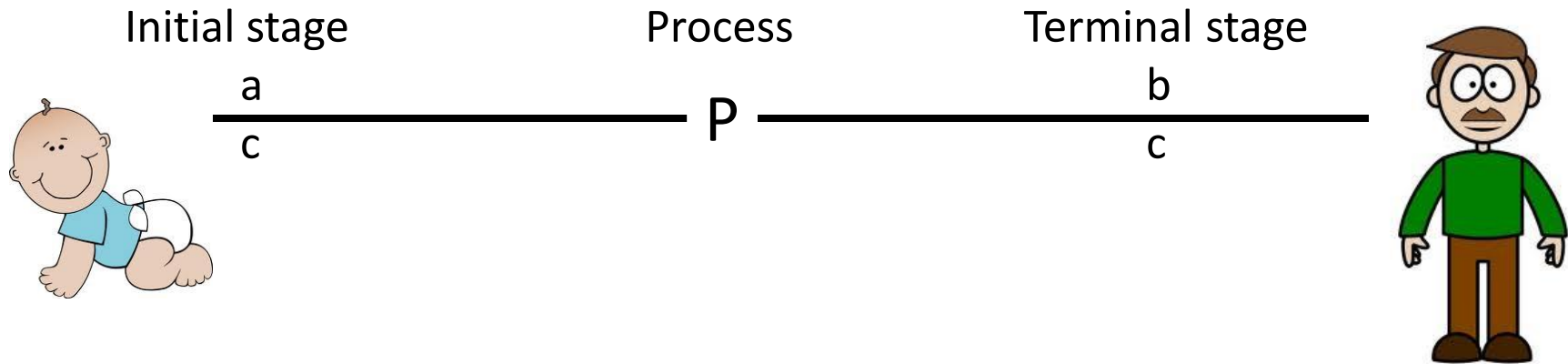
Foundations: Metaphysics (Metaphysics-9)

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.

Foundations: Metaphysics (Metaphysics-9)

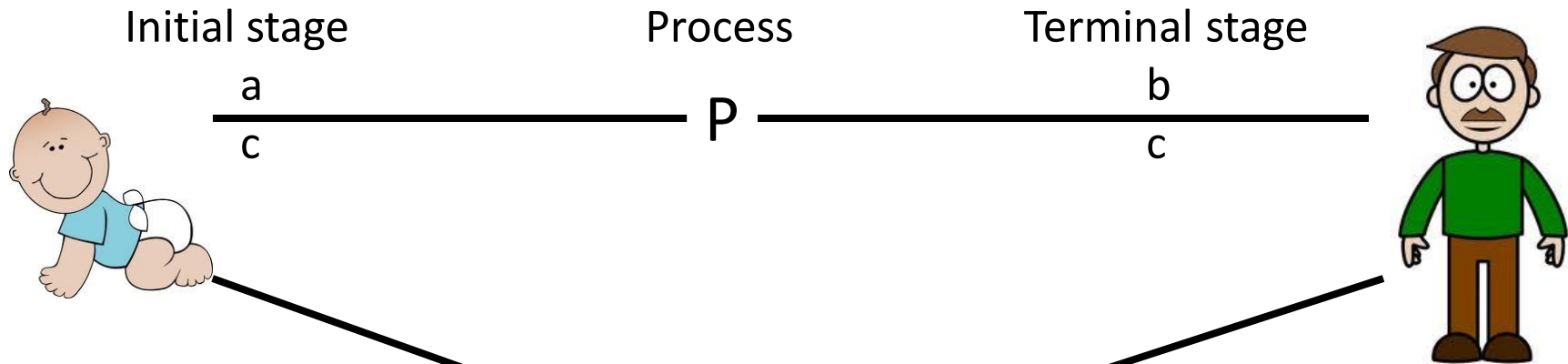
3. The metaphysician is able to grasp that there is something else going on besides just outward flux. The metaphysician can account for being and change. He realizes that the stages cannot be the basis for the change.

Foundations: Metaphysics (Metaphysics-9)



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.

Foundations: Metaphysics (Metaphysics-9)

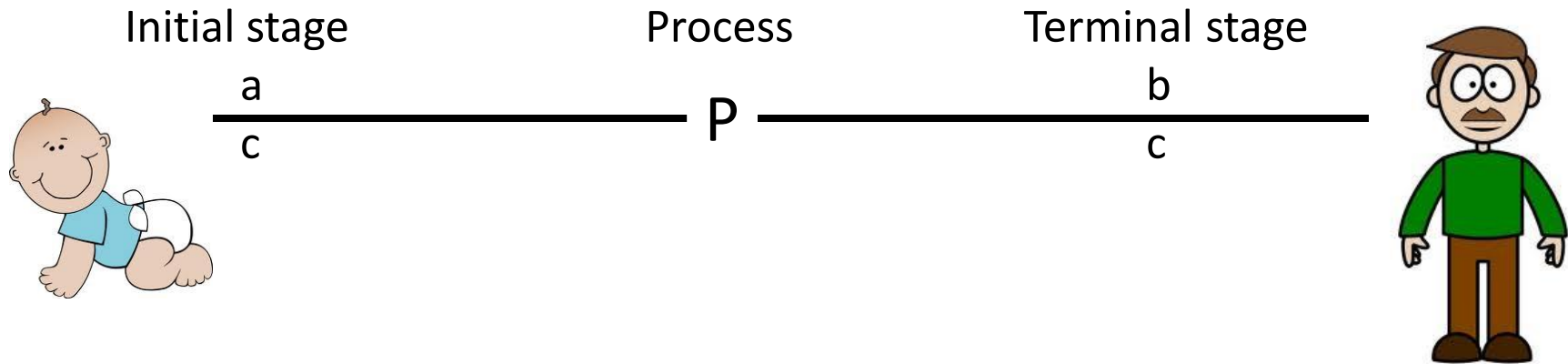


Same subject in both:

- 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.

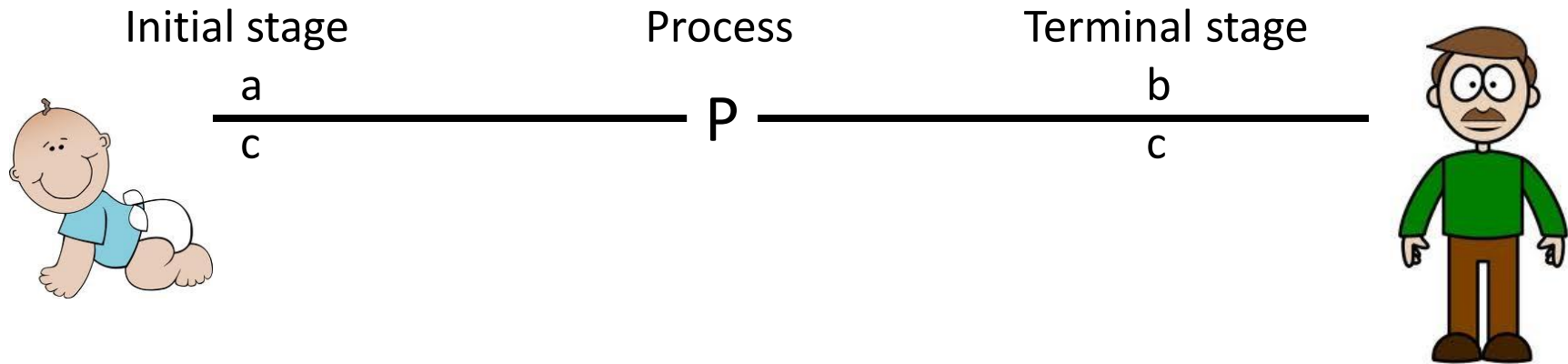
Foundations: Metaphysics (Metaphysics-9)



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.

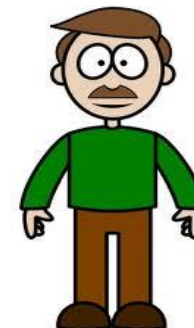
Foundations: Metaphysics (Metaphysics-9)



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)



Initial stage

Process

Terminal stage

a

b

c

c

Baby, potential for adult
 Potential for fellowship with God
 Potential for filling of Holy Spirit
 Potential: spiritual gift
 Potential for virtue
 Potential for knowledge of God
 Potential for supergrace life
 Potential for a life of worship
 Potential for abundant life

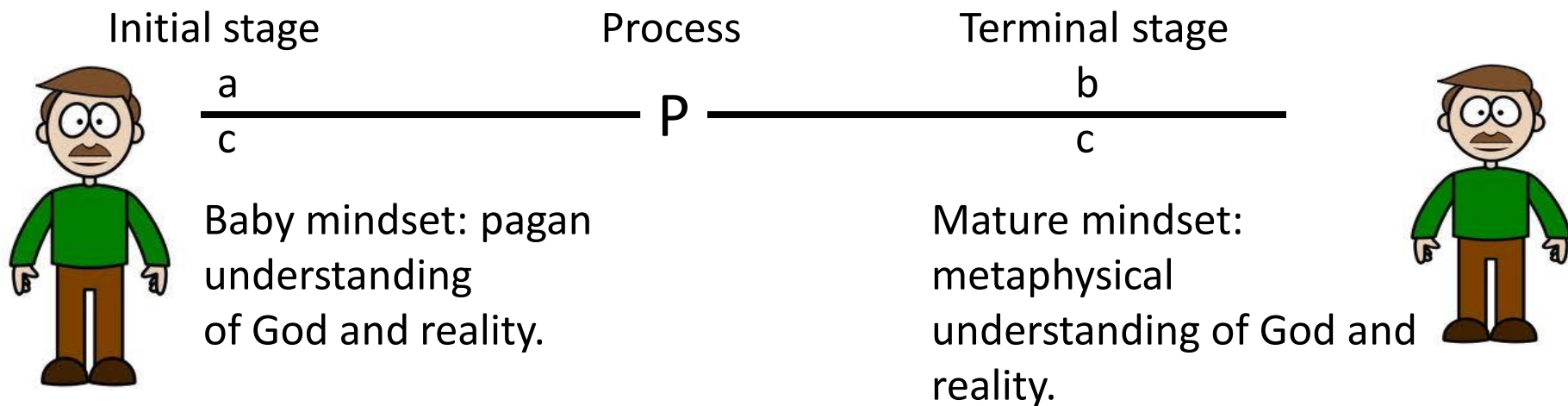
Actualized Adult
 Actualized: Fellowship
 Actualized: F/HS
 Actualized: spiritual gift
 Actualized virtue
 Actualized: metaphysician
 Actualized: supergrace
 Actualized: life of worship
 Actualized: abundant life

Spiritual
 Potentials

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."

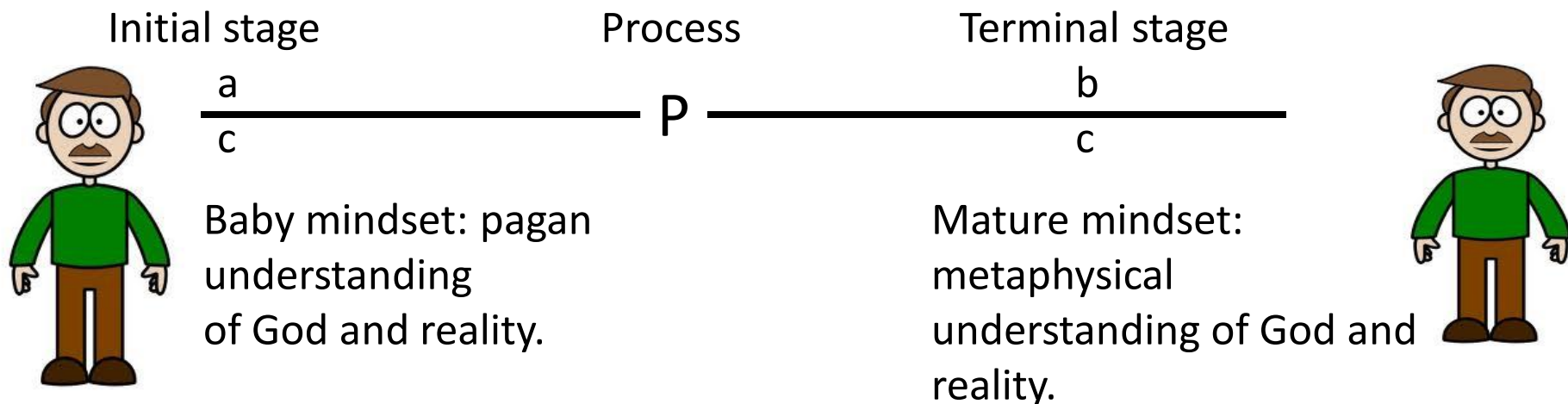
Every believer will be held accountable for the God-given potentials.

Foundations: Metaphysics (Metaphysics-9)



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.

Foundations: Metaphysics (Metaphysics-9)



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.

God and Creation-15

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.

God and Creation-15

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.