

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 1:18-20 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal (ἀίδιος) power and divine nature (θειότης), have been clearly seen, being understood through what has been made, so that they are without excuse.

The "Problem" of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (71):
Job 38: God & Creation-17 rg/sermons.html

Philosophical/Theological/Doctrinal/Spiritual Framework

Bible Doctrines

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

Every believer should be conversant on a fundamental level in all of these doctrines.

Either doctrine matters or it does not!

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 – Christian

- 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* due to lack of metaphysical development.
- Stable, but still very dependent on others for ultimate reality.

Stage 1 – Christian baby

- All baby believers have a great deal of pagan views of God due to **the problem of pagan horizon of meaning.**
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- Babies do not have capacity to see knowledge of God as the Ultimate Solution/Good.



5 skeleton keys to Biblical objectivity

P.R. - 32

Hermeneutics

Linguistics

Epistemology

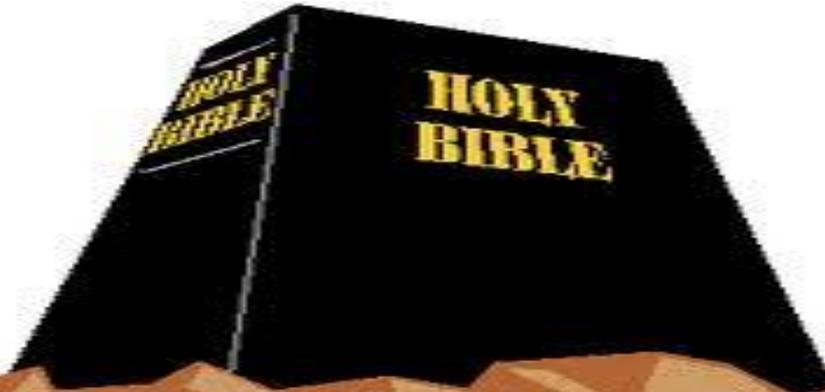
Metaphysics -10b
 History-5

Reality –Logic 32,
 Truth 32

9/4/2012

Philosophical Foundations for Biblical Objectivity

What we have ahead in metaphysics, epistemology, and linguistics will blow your mind: fantastic discoveries about reality, God, and how we interact with them.



It is impossible to go the biblical text in neutrality (without preconceived ideas and expectations), you must have five biases to achieve objectivity. There is no tabula rasa. Your slate is metaphysical and it must have the right structure.

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 10b)

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

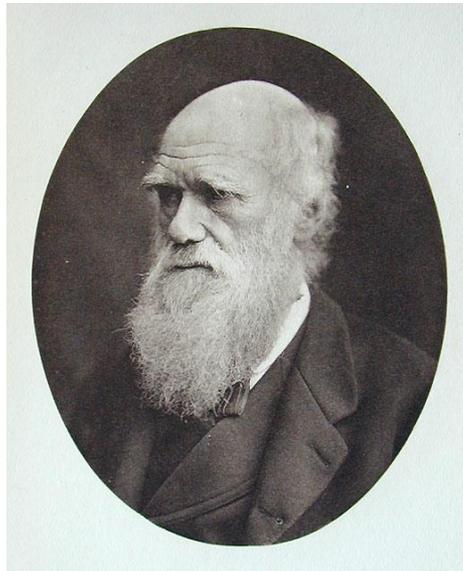
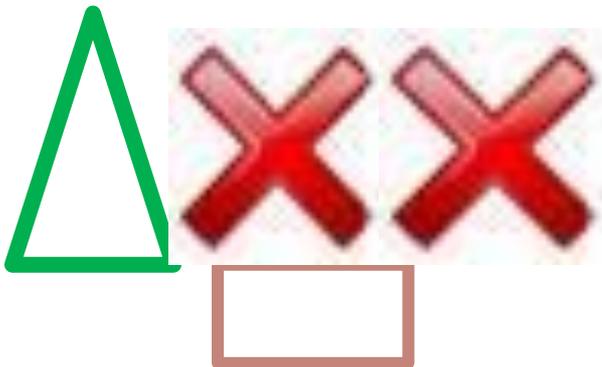
Goal is to have a universal framework for all people for all time.

PR 32

Foundations: Metaphysics (Metaphysics-10b)

A few remarks about Darwin and Darwinism:

1. The need to breakthrough the language games.
2. If there are no forms/essences, then what is the basis for species?
3. If there are no forms or final causes, from whence comes progression in the essences of creatures?
4. Why did Darwin reject what has come to be known as Darwinian evolution? He not only rejected it, he vociferously opposed Spencer's evolution, calling it useless. He was committed to natural selection, which is not evolution as understood today.



Charles Darwin
1809-1882

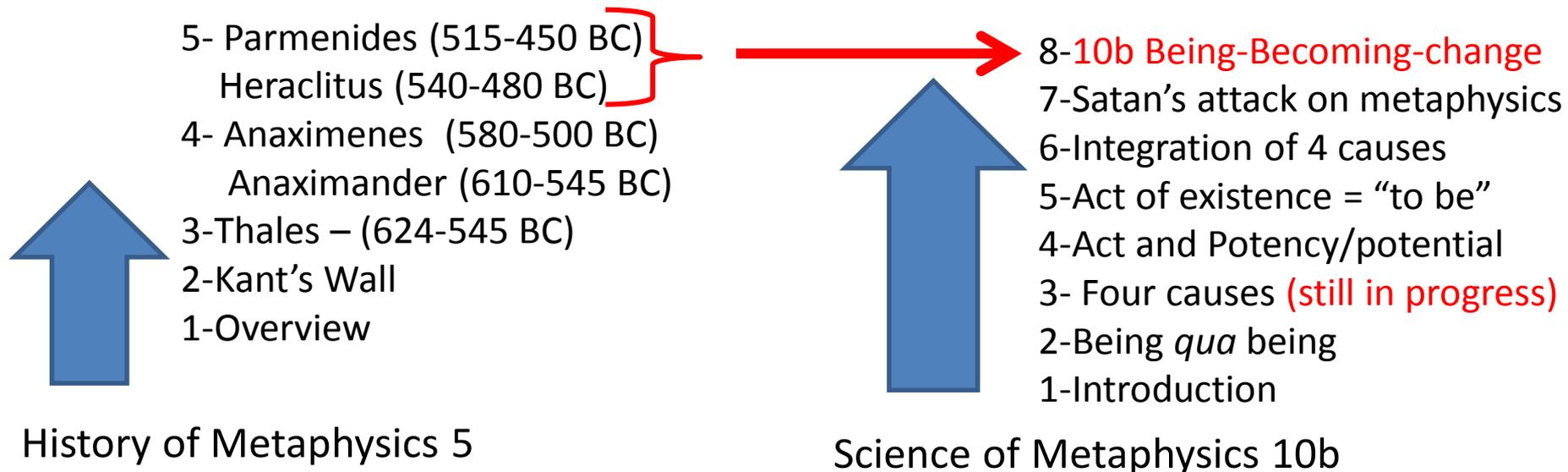
- ✓ Adamantly rejected “evolution.”
- ✓ Taught natural selection.
- ✓ The word “evolution” is not found in the first five editions of *Origin of the Species*.
- ✓ It only appears in 6th edition, ten years later in dealing with problems of design.

Foundations: Metaphysics (Metaphysics-10b)

History of Metaphysics 32

The Science of Metaphysics 32

Metaphysics will change your worldview regarding, God, self, and the world. It will enable you to see the Bible and everything else in a totally different light. It is not just more information, it is a way of seeing all other information. It enables the believer to breakthrough pagan horizons that distort doctrine.



Foundations: Metaphysics (Metaphysics-10b)

1. Metaphysics is the demonstrative (scientific) knowledge of the real inasmuch as it is real. Those who oppose metaphysics will soon find themselves buried under a mountain of their own metaphysical principles.
2. A real being is an actual being, one which is not merely an object of the mind or merely possible, but *is* actually in itself, e.g., Paul Ryan is a real person, Sherlock Holmes is not.

Foundations: Metaphysics (Metaphysics-10b)

3. A real thing, in the proper sense of the word, is actually an existing thing, one which exists in itself and is not merely an object of thought. Real things are only those things were are actual things *now*.
4. Things are real because they exist. Being real is not limited to the material, because matter in itself is determinable and is not the principle of actuality and determination; nor does it mean to be acting, because acting follows being.

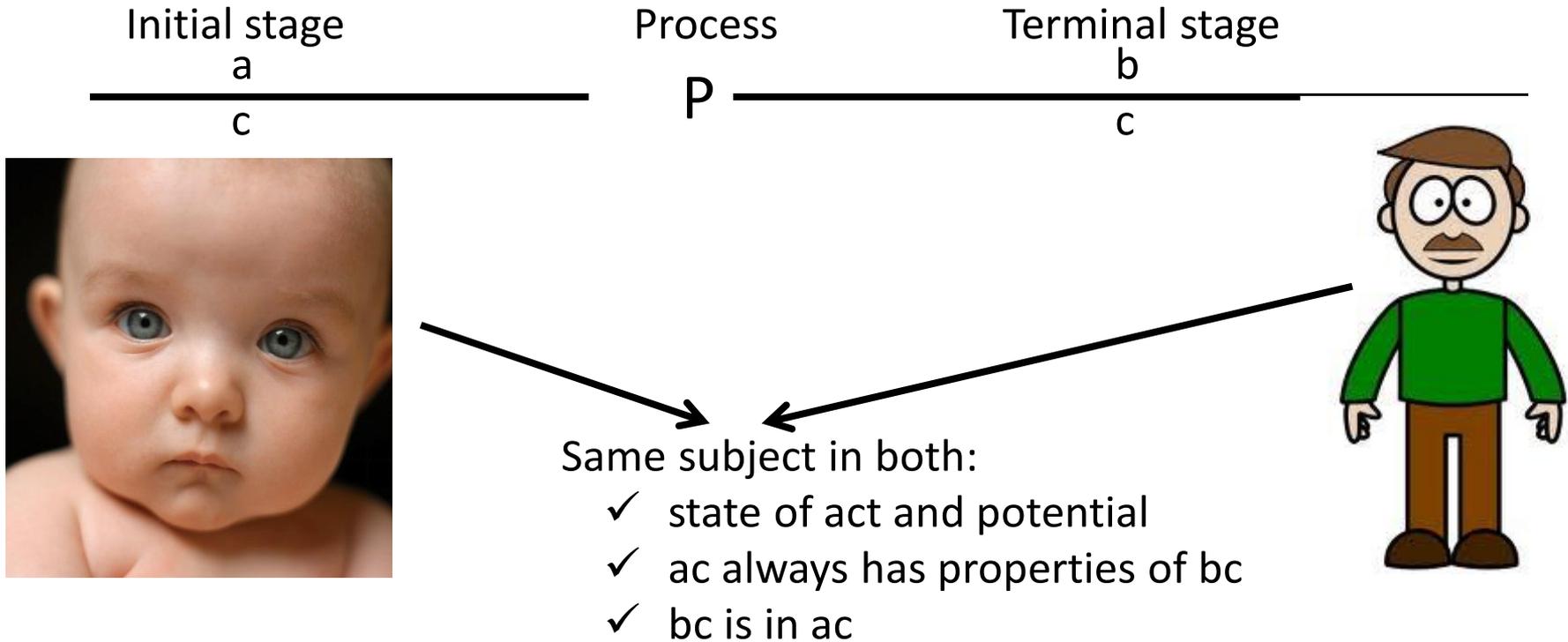
Foundations: Metaphysics (Metaphysics-10b)

5. From the statement, “the properly real is that which is,” we get its proper technical name, being. The verb *is* has as its infinitive *esse*, *to be* (for which the variant form *being* is sometimes used), as its participle, *being*, (note that the participle implicitly includes some subject for the verb), and as its corresponding verbal noun, *being*.

Foundations: Metaphysics (Metaphysics-10b)

6. Hence, the verbal noun, *being*, in its first sense means “that which is” or “something having an act of existing,” or simply *esse*, “to be.”
7. It is by the second act of the mind that we assert or deny that a thing is, was, or will be.

Foundations: Metaphysics (Metaphysics-10b)



9. Both the baby and the adult are the same in act-potential. They are exactly the same, the only difference is act and potential. There is no different person in a/c to ////////////////////////////////////// b/c.

Foundations: Metaphysics (Metaphysics-10b)

Initial stage

Process

Terminal stage

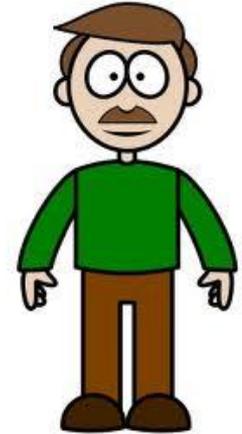
a

b

c

P

c



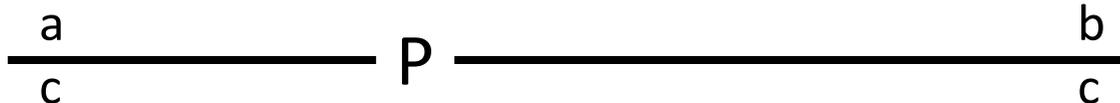
10. When the subject is a baby, he is in a state of potential to the adult. His potentially adult, and then after the process he is an adult. Thus after the change, the baby is now an adult in act.

Foundations: Metaphysics (Metaphysics-10b)

Initial stage

Process

Terminal stage



11. Only act-potential A-T metaphysics can answer 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 and open up the door to *Esse* and all of *esse* in creation. With ultimate reality, Aristotle got very close with essence, but it was Aquinas who recognized ultimate reality was not even Being, but “Act-of-Existing,” ‘Ehyeh, *Esse*. Nothing else works.

Salvation!
Desire for SG life

Foundations: Metaphysics (Metaphysics-10b)



Initial stage

a

c

Process

P

Terminal stage

b

c

Loser



or

Winner



12. You are one act-potential from beginning to end. You choose what to activate and develop: the old sin nature or the new nature.

Foundations: Metaphysics (Metaphysics-10b)



Initial stage

a

c

Process

P

Terminal stage

b

c

Loser

or

Winner



13. The choices you are making are bringing to fruition your potentials to actuality: activation of the old sin nature or the Holy Spirit. What a marvelous non-meritorious grace system. We get to decide the kind of person we are by what is actualized.

Foundations: Metaphysics (Metaphysics-10b)

14. A few remarks about the time and the act-potential duration of our existence.

- Technically, there is no present time for us.
- God is the only one who lives in the present, an eternal present.
- Our past is not here, and our future is not here because it is future.
- The present cannot have any duration or length. If the present had any length to it, it would be composed of the past and the future.



Foundations: Metaphysics (Metaphysics-10b)

- So the present must be a dimensionless point. It is only where the past meets the future. It is a nothing. There is no dimension to it since it has no duration.
- Reason you cannot capture the present is because it is not anything that can be captured; it does not exist.
- Your life is a constant progress moving from the past into the future.
- Our lives as a whole are stretched over this duration which opens up all kinds of opportunities of moving from potential to act. At the end your subscription is cancelled.

God and Creation-17

Exodus 3:14

'Ehyeh

אֶהְיֶה

God's name is the Qal imperfect (continuous action) Hebrew verb denoting the act of existing.



Pure Act,
Esse = to Be.
He is the ultimate dynamic state.

Full Actualization
of all attributes.

The source of
all *esses* (to
be things).

God and Creation-17

1. It is the responsibility of the pastor-teacher to teach Bible doctrine and this includes immediate bottom-up truths as well as long term top-down truths, e.g., the whole counsel of God, Acts 20:27-28; 1 Tim. 4:13-16; 2 Tim 4:1-5; Titus 1:10-14; Jude 1:3.
 - This requires dealing with pagan horizons in believers' background knowledge so doctrine will be properly understood (e.g., correspondence truth, which the Bible presupposes).
 - Apart from dealing the whole counsel of God (Acts 20:27-28), the believer will simply file the doctrine away in pagan compartments.

God and Creation-17

2. Knowledge of the person and nature of 'Ehyeh brings enormous enlightenment and spiritual power to overcome all obstacles.
 - It removes the pagan horizons (background) from his soul and gives him capacity to see God in all things.
 - Everyone comes out of the womb with a metaphysical *tabula rasa*.
 - Most *tabulas* today are so corrupt that just taking in doctrine will not fix the problems. This is evident among many who faithfully take in doctrine daily for decades yet continue to possess a pagan mentality with regard to self, God, and life.

God and Creation-17

3. Christ's application of the nature and person of *'Ehyeh* (e.g., *Esse, esses, omnipresence, omnipotence, providence, faithfulness*) to the issues, problems, and focus of the spiritual life.
 - a. There are two kinds of treasures in life, Matt. 6:19-20.
 - 1) Treasures on earth. These refer to all of the temporal things of life. To make temporal blessings the foundation of your life is to build your house on a foundation of sand. Sense and flesh tend to make us think that these are the best. This is what the world seeks first and foremost. The last terminator of all earthly treasures is Death. He brushes it all aside when your subscription to life is over.

God and Creation-17

- 2) Treasures in heaven. This refers to 'Ehyeh and all that accompanies Him: righteousness, forgiveness, love, joy, and a thousand other things that come from Him.
 - ✓ Unless God is our greatest treasure, all other treasures become corrupt sooner or later.
 - ✓ The believer who makes God his treasure will never weary of God, never find Him failing, never exhaust Truth, will always discover new and fascinating things about Him, and will find ultimate security and satisfaction, and grace in Him.

God and Creation-17

- b. Matthew 6:21 (γάρ). Your treasure is whatever you think is your best, that which you eagerly strive to attain, that which you most dread to lose, that which, if you think you have it, you will be blessed, and that which, if you do not have, you will be unhappy.

God and Creation-17

c. Your heart is what seeks the treasure. Your heart is an aspect of the soul. It is the central unity of your being that thinks, wills, feels, and loves:

- ✓ “As a man thinks in his heart, so is he,” Prov. 23:7.
- ✓ “thoughts and intents of the heart,” Heb. 4:12.
- ✓ “out of it are the issues of life,” Prov. 4:23.
- ✓ “love the Lord with all of your heart, soul, and mind,”
Matt. 22:37.
- ✓ “This people honors Me with their lips, But their heart is far away from Me,” Matt. 15:8.
- ✓ “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders,”
Matt. 15:19.

God and Creation-17

- d. No person can (Οὐδεὶς δύναται) serve God and Mammon simultaneously, Matt. 6:24. They are diametrically opposed to each other in every possible way. The direction you take in life will necessarily determine your attitude toward God.

God and Creation-17

- e. The major source of anxiety, worry, and stress is due to living for and serving Mammon/the kosmos rather than God, Matt. 6:24-34.
 - ✓ Stop worrying (μὴ μεριμνᾶτε), vss. 25, 31, 34.

God and Creation-17

f. Christ's provided three lessons for worry and anxiety.

#1 - Creation (divine omnipresence, omnipotence, *Esse, esses*) teaches that worry is unnecessary, 6:26-30.

#2 - Christianity and Bible doctrine teach us that worry is heathenish, 6:32-33. A habitual lifestyle of worry is evil.

#3 – Providence (sovereignty of God) teaches us that worry is futile, 6:34.

God and Creation-17

g. Christ's lessons from creation, 6:25-30.

- Life is far more than food and clothing, the details of life.
- Just as we must trust God for our bodies, our form, our beings, and our basic structure as human beings, we ought to trust Him for the superstructure of it all.
- We already trust Him for the greater things, why should we doubt Him for the less?
- Like it or not we are all dependent upon Him 24/7.
- Look at how Esse giving esses to creation, 6:28-30.
- God lavishes His goodness on all of creation. Yet, it is only man who has the capacity to call Him Father.
- God is the source of every bird which carols its songs and every lily of the field that reflects beauty—all without worry. He feeds the birds and gives life to the lilies and all things.

God and Creation-17

- h. Christ's lessons from doctrine and nature of Christianity, 6:32.
- All worry is contrary to Christianity.
 - "The Father knows" = orientation to divine omniscience.
 - The pagan tendency is to worry, which is but the manifestation of being worldly-minded.
 - Serving Mammon always brings great stress and anxiety.
 - Problem with heathenism and most of Christianity is misunderstanding of the nature of God.
 - The pagan view is that God is far removed from our problems and is either unsympathetic or ignorant of them.
 - The only solution to heathenism is to seek first His kingdom and righteousness. There is no use in telling any believer to look at birds and lilies and trust if he does not seek God first and foremost. The soul must be filled with the true nature of *Esse*.

God and Creation-17

i. Christ's lessons from Providence, 6:34.

- Worry is contrary to the scheme of Providence, which shows it to be vain.
- Every day will have its evil, all the way to the end.
- Worrying is a waste of time. In fact, it is hopeless and madness; it empties today of its strength.
- Tomorrow will take care of itself. God is in control. He will allow difficulties to come to integrate us and bring us to Him.
- God will always provide us with the power to bear sorrows.

God and Creation-17

- j. In sum, worry is contrary to the lessons of Nature, contrary to the teachings of Christianity, and contrary to the scheme of Providence.
- k. The key is to live for God and His kingdom moment-by-moment and enjoy Him as He activates our act-potential beings (spiritual growth) through the spiritual life.