

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';

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together (συνέστηκεν).

The "Problem" of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (73):
Job 38: God & Creation-19 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

P.R. - 32

Hermeneutics

Linguistics

Epistemology

Metaphysics -10
 History-7

Reality –Logic 32,
 Truth 32

The modern mindset is the greatest roadblock to the believer grasping many metaphysical realities of doctrine.

It is the modern mindset that is responsible for most of the disintegration of doctrine into fideism, anti-intellectualism, mysticism, and pragmatism.

This chart is my attempt to get us away from the main focus of simply getting us through our problems. We must be people of Truth in all categories of BD.

The 5 transcendent presuppositions

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

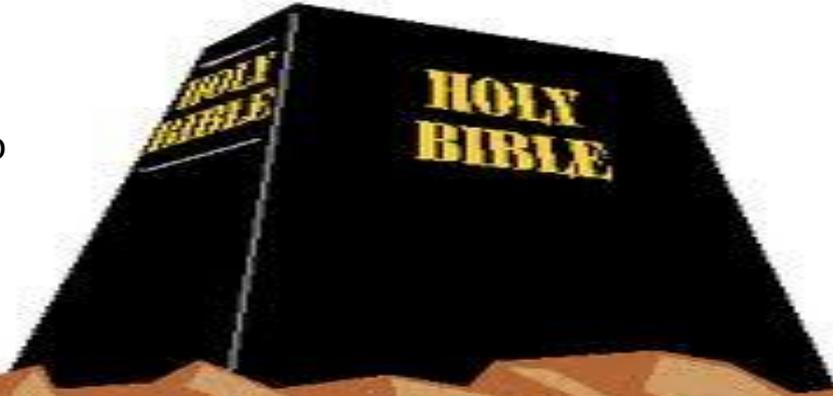
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- Stable, but still very dependent on others for ultimate reality.

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.
- For baby believers it is all about if it works on a practical level. If it works, they think it must be true.

Philosophical Foundations for Biblical Objectivity

The 5 transcendent presuppositions required to objectively understand the Word of God.



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 7**, Science of Metaphysics 10)

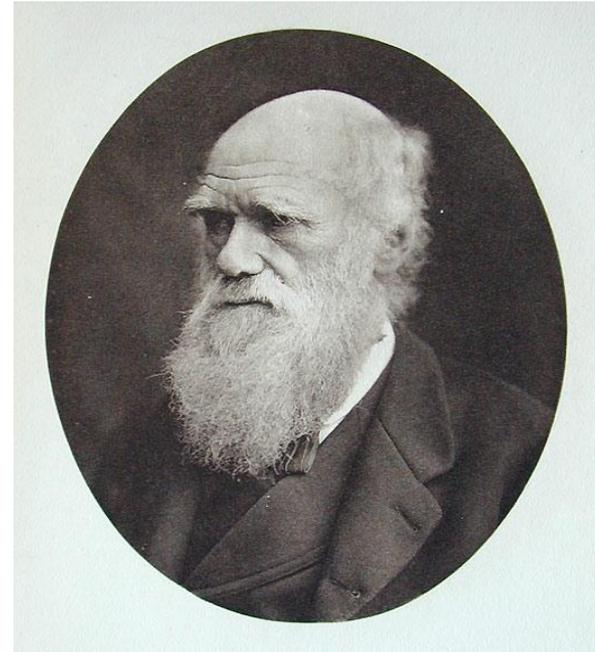
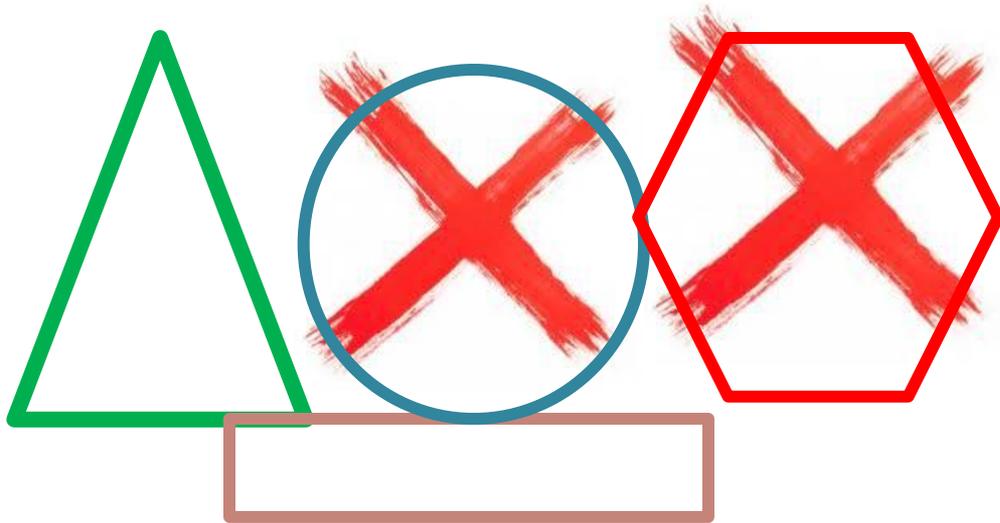
1- Reality – that which is (Logic 32, Truth 32)

PR 32

Foundations: Metaphysics (History 7)

A few remarks about the 4 causes, Darwin, Darwinism, and natural selection:

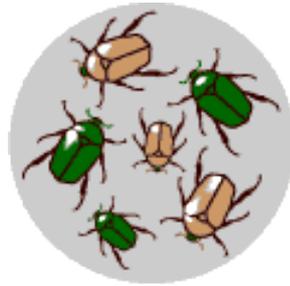
1. The mechanistic stage was set by the likes of Bacon, Hobbes, and Galileo who rejected formal and final causation for a pure mechanical view of things.
2. There is a vast difference between Darwinian natural selection (extrinsic environmental + mutations) and evolution (gradualism, transformationism) as it is understood today. Today “evolution” is a word that obfuscates and misleads.



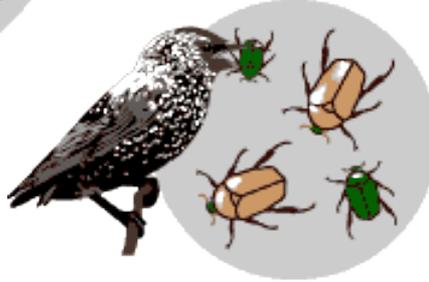
Charles Darwin
1809-1882

Darwinian Natural Selection

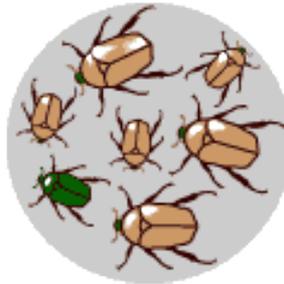
1. Variation in beetles



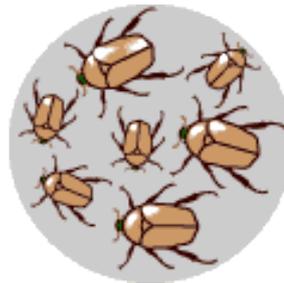
2. Less green beetles reproduce



3. More brown beetles survive



4. Eventually all beetles are brown



Misconceptions about Natural Selection

1. Natural selection is not a force; it does not urge organisms on; it is not constantly pushing anything in the direction of progress.
2. Natural selection is the simple result of variation.
3. Natural selection is mindless and mechanistic.
4. Natural selection has no goals; it is not striving to produce “progress.”
5. Natural selection rejects formal and final causation, and posits chance and external factors. However, in the end they always come back to forms and purposes, e.g. “Origin of the *Species*.”

Natural Selection

$$\text{variation} + \text{differential reproduction} + \text{heredity} = \text{natural selection}$$

6. "Need," "try," and "want" are not accurate concepts when it comes to natural selection. There is no such mechanism.
7. The population or individual does not "want" or "try" to evolve, and natural selection cannot try to supply what an organism "needs." Natural selection just selects among whatever variations exist in the population. It is all by chance. There is no intrinsic principle (formal cause) or goal (final cause).

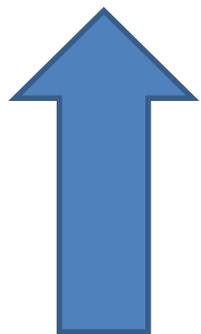
Foundations: Metaphysics (History 7)

History of Metaphysics 32

The Science of Metaphysics 32

The great need to break the modern mechanistic, anti-metaphysical, deistic mindset in modern Christianity

The quest to answer the question of “Ultimate Being”



7-Socrates

- 6- Monists vs. Pluralists – one & the many
- 5- Parmenides (515-450 BC) – all is being
Heraclitus (540-480 BC) – all is flux
- 4- Anaximander (610-545 BC) - *apeiron*
Anaximenes (580-500 BC) - air
- 3- Thales – (624-545 BC) - water
- 2- Kant’s Wall
- 1- Overview

History of Metaphysics 7

Modern Existentialists = man has no nature



- 8-10 Being-Becoming
- 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 (**still in progress**)
- 2-Being *qua* being
- 1-Introduction

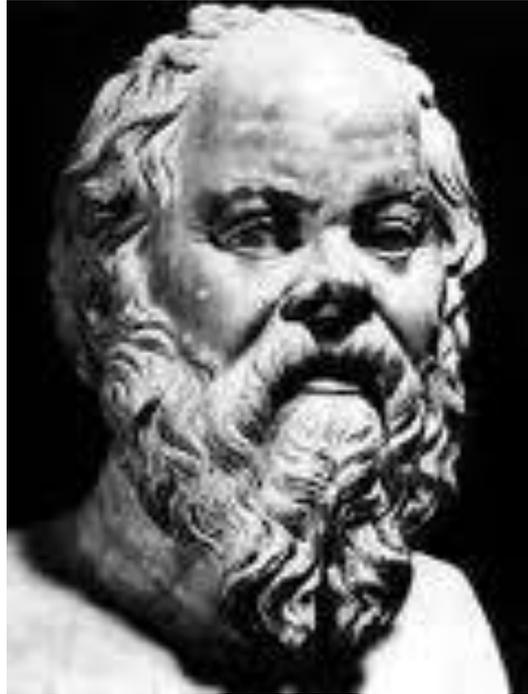
Science of Metaphysics 10

Foundations: Metaphysics (History 7)

1. Metaphysics is all about understanding Being as such. Beings have substances and accidents, but all we can see is the accidents, aspects or characteristics of the substance.
2. Substance is independent existence; it exists in itself. It does not inhere in anything else. Properties/accidents are not found by themselves, they are properties of substances.
3. We are human beings with substance and accidents. But all you can see, measure, and weigh are accidents. Nonetheless, you are more than a bundle of accidents. Existentialism denies substance and thus becoming is primary.

Foundations: Metaphysics (History 7)

4. Ancient Greek philosophy can be divided into two periods, the pre-Socratics and the post-Socratics. We have been noting the pre-Socratic search for Ultimate Being.

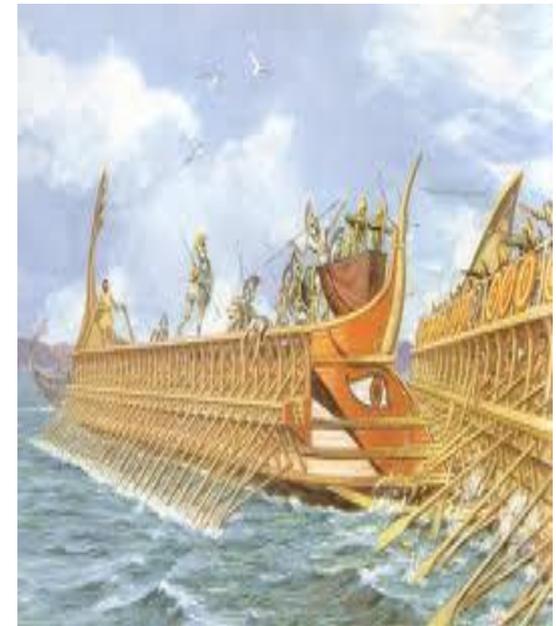


Socrates
469-399 B.C.

Foundations: Metaphysics (History 7)

5. Socrates.

- a. Socrates is famous for saying that “the unexamined life is not worth living.” He was a real gadfly who would provoke many people to think more deeply than they were used to. This was his passion: to get people to think for themselves and not just accept what was in vogue. Have you really examined life and reality as such? The vat.
- b. The setting: Athens had lost in a war with Sparta.



Foundations: Metaphysics (History 7)

- c. Many regard Socrates as a temporary savior of sorts of Western civilization during a very critical period.
- ✓ Athens went from its highest peak of civilization to being defeated by Sparta and the unraveling of society.
 - ✓ People gave up on Truth. If Parmenides and Heraclitus can't agree on truth and ultimate reality, then what hope do we have?
 - ✓ This led to growth of humanism, sophistry, pragmatism, disillusionment, and skepticism about complex questions on metaphysics and Truth.
 - ✓ It was all about the skills of sophists in politics, in lobbying, in the courtroom, and on "Madison Avenue." It was no longer about Truth, it was about moving the emotions of man.
 - ✓ Philosophy and metaphysics were rejected for the practical purposes of life; only things that work "for me" really mattered.
 - ✓ As Protagoras, "*homo mensura.*"

Foundations: Metaphysics (History 7)

- ✓ Socrates was passionately concerned that what was going on around him was fatal to science, pursuit of truth in any arena, to the dignity of the court system, and of the political structures. At the very heart of his concern was what he perceived to be the wholesale loss of virtue. He was not going to accept this as the fate of Athens.
- ✓ Socrates went about the city engaging people in an attempt to awaken them to the deeper questions of truth and the great issues that faced the nation of his day. He was not content just to examine his own life; he wanted to get others to think and examine reality as such.

Foundations: Metaphysics (History 7)

- ✓ He is famous for inventing the Socratic method of discovering truth. He would engage people and ask them probing questions. Socrates thought that by forcing people to think, he could move them beyond the superficiality of sophism and get them into a more deep consideration of truth and reality as such.
- ✓ He said the first thing that has to happen before any true knowledge could be gained is admission of ignorance. This is hard for any person to admit—that we are ignorant of anything. Once the person admits that he is ignorant, the possibility is open to lead him to a deeper understanding of Truth.

Foundations: Metaphysics (History 7)

- ✓ Virtue was the main thing that he wanted to instill. He believed that the problem is that man does not know what good behavior is.
- ✓ Unfortunately he did not understand the old sin nature and believed education would solve all of the problems (cf., DNC)
- ✓ Plato was his famous student. He was present in the impending death of Socrates and was overwhelmed by the calmness and confidence of Socrates in his self-execution.



God and Creation-19

1. 'Ehyeh and the burning bush provide deep and lasting lessons for believers regarding the ontological implications of God like His nature, character, transcendence, and activity in and with His people, Exodus 3:2.



God and Creation-19

2. In the burning bush God not only *says* who He is; He also *shows* who He is. Thus, we have a word revelation tied to deed revelation. There is something modeled for Moses in this divine revelation. What draws Moses into God's presence is an analogy for who God Himself is.



God and Creation-19

3. The fire, which itself represents God is in and with the bush. It could have easily hovered over the bush or beside it. It could have no relation to the bush at all. The significance of its presence in the bush is that it means to signify 'Ehyeh's *sacred* presence with His people. 'Ehyeh announces and promises His *sacred* presence with Moses and with His people.



God and Creation-19

4. The fire, which is in the bush, does not derive its burning from the context in which it burns. It is self-generated, contradicting all rules of creation. The bush is on fire, but the fire is not dependent on the bush; it possess its own energy. This is a picture of the aseity of God.



God and Creation-19

5. Throughout the Bible, names are used in very important ways. This is not only true for God, but for man (Rev. 2:17; 3:12) and the God-man, the Lord Jesus Christ, Rev. 19:11-16. There is no more significant place for the name of God than in Exodus 3:13-14. This name provides the paradigm for His existence, attributes, and activities with man.

Gentiles Israel	Hypostatic Union	Church	Tribulation Millennium
Theocentric	Christocentric	Eschatological	

God and Creation-19

6. Ehyeh, Esse, refers to independent self-existence. Everything, and I mean everything else, is dependent upon Him. What accounts for today's "deism"?

7. The third person of 'Ehyeh (אֶהְיֶה) is Yahweh (יְהוָה); it is used over 5,000 times in Scripture. Though there are relatively few passages that speak of the Lord specifically as "I AM," the fact that His own name is taken from that ascription, and that it is used with such frequency, indicates that we are to think of the Lord as essentially self-existing act of existence.

God and Creation-19

8. Both 'Ehyeh and Yahweh, is from the verb to be (הָיָה). The idea here is of the Divine Being not resting or frozen, but is essentially living, displaying Himself as living, working in all of creation, and moving through world. The imperfect precludes the idea of abstract existence, and points to that Divine Being as moving, pervading history, and manifesting Himself in the world, Job 38-39; Matt. 6. He is dynamically immutable.

God and Creation-19

9. The name and the act also point to *Esse's* immanence. This is a picture and looks forward to the ideal of Emmanuel, God with us. This Emmanuel principle runs from Genesis through Revelation. He is always with us.
10. The aseity (independence) of 'Ehyeh is why God did not say "I AM YOUR GOD" or "I AM LOVE" which would make Him depend upon something other than Himself to be what He is.

God and Creation-19

God's name and Prayer

1. Petition #1: "Hallowed be Your name, " Matt. 6:9. This is the first request on the Lord's model prayer. We have both intimate relationship as well as the holiness of God in focus.
 - ✓ His name refers to who and what He is. 'Ehyeh speaks more of Him ontologically than any other name.
 - ✓ To hallow means to have a strong sense of treating God's name in the most separate manner. His name is to be very special to us. We are to love and revere His name.

God and Creation-19

God's name and Prayer

- ✓ *'Ehyeh* and Yahweh when understood ontologically adds to His otherness. There is no one like Him.
- ✓ This prayer is that everyone would be very respectful attitude towards God's name.
- ✓ There will come a time when this prayer will be answered when all men will love and revere His name—when all inhabitants of the earth will be dedicated followers of God (Rev. 21-22)

God and Creation-19

God's name and Prayer

2. Petition #2: "Your kingdom come," Matt. 6:10.
- ✓ This request is for the millennium kingdom when everything on earth goes at it should, Isa. 2:4; 11:6; 65:25; Rev. 20:1-3.

Gentiles Israel	Hypostatic Union	Church	Tribulation Millennium
Theocentric	Christocentric	Eschatological	

God and Creation-19

God's name and Prayer

3. Petition #3: "Thy will be done on earth as it is in heaven," Matt. 6:10.
- ✓ A distinction needs to be made between the antecedent and subsequent/permissive wills of God.
 - ✓ There is a sense in which God's will is already done on the earth.
 - ✓ However, He permits certain people to reject Him, His grace, and His Son. However, His permitting this is also His will. He wills to let them go their way.
 - ✓ God's perfect will is accomplished in heaven.
 - ✓ This is also a prayer for the millennium to come.

God and Creation-19

God's name and Prayer

4. If these prayers are for the millennium to come, and it is going to come anyway as prophesied in the OT, aren't these prayers futile and pointless?
- ✓ What is the point of praying for what God has already predestined? Will the millennium come if you or Jimmy Carter do not pray for it?
 - ✓ Why ask for something that that is certain to come whether you pray for it or not?
 - ✓ Actually, there is no incoherency or vanity if the coming millennium is connected with these prayers in eternity.
 - ✓ Prayers for the kingdom do not change the immutable God. Rather they are the means of acquiring what *God is disposed to be achieved by prayer.*

God and Creation-19

God's name and Prayer

5. If God *arbitrarily* predestined all things (Calvinism), there is no efficacy of petitionary prayers and they are pointless and futile.
6. Because God's predestination considers all petitionary prayers in formulating the divine decree, every prayer is answered. We can pray then then relax.

God and Creation-19

God's name and Prayer

7. Petition #4: Dependence upon God for daily sustenance, 6:11. Being happy with just the essentials life is hard for the modern man. The Galilean peasants were far poorer than Americans in poverty.
8. Petition #5: Forgiveness, 6:12. Spiritual need. Again, this is a model prayer.

God and Creation-19

God's name and Prayer

9. Petition #6: God's protection in testing, 6:13 [= let us not succumb to testing]. Testing is inevitable but petitioners are to seek God's protection in testing. The idea here is for God to bring one safely through testing rather than delivering one from experiencing testing. We will all be tested. It is required for growth, James 1:2-4.
10. Petition #7: Deliverance from evil, 6:13. This is the biggest challenge of life. Only the overcomers overcome evil. The rest do not get it.

God and Creation-19

God's name and Prayer

11. By properly orienting to God, we can be confident that He has already considered all of our prayers. He has decided how to answer our prayers. Now you can relax since you cannot change Him. Just pray and move forward in faith. Prayer is never about changing God's disposition, rather acquiring what He is disposed to do anyway.

God and Creation-19

God's name and Prayer

12. God warns us about praying like pagans, who think they can manipulate or change God, 6:7-8.

13. God tells us up front that He already knows our needs, Matt. 6:8.
Whatever you are going to do, pray or not, do not worry about it. He knows what you are going to do. Do what you are going to do (He already knows that).

God and Creation-19

God's name and Prayer

14. If God is not going to change and you are praying for something that is not in line with His unchanging plan, you are never going to get it. If God has willed it, you are not going to change Him, 2 Cor. 12:7-10.