

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 For the wrath of God is being 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 power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. . . 28 And just as they did not see fit to retain God in their knowledge, God gave them over to a depraved mind, to do those things which are not proper

The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (74):
Job 38: God & Creation-20 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-8

Reality –Logic 32,
 Truth 32

This chart is my attempt to break through the pathological mindset that plagues virtually every modern American Christian, including many doctrinal believers.

1. This pathological mindset is the direct result of the philosophy of American pragmatism.
2. The philosophy of American pragmatism renders the believer incapable of resonating with these doctrines.
3. The philosophy of American pragmatism leads to the deterioration and corruption of the doctrinal and spiritual life. It is anti-Christian.

Stage 3

Stage 2

Are You In The
 Danger
 Zone?

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.

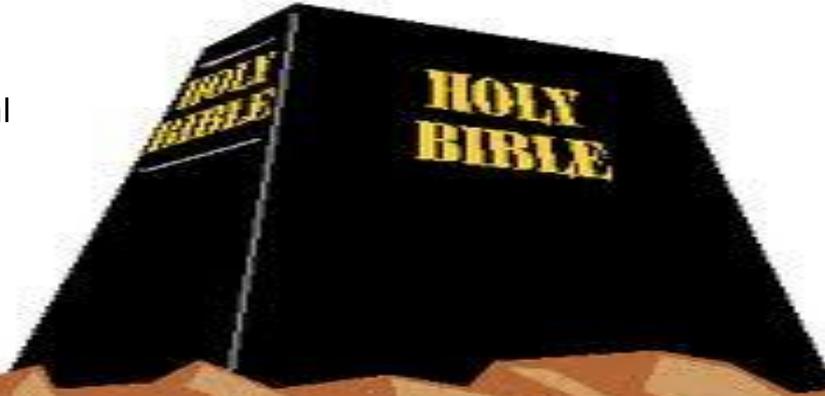
Stage 1 – Christian baby

- 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

All Bible believers say we objectivity is required for Biblical understanding, but none have a method of how to get there.

The single greatest problem in modern society is relativism.



The 5 transcendent presuppositions required for objectivity in the Word of God or anything else, like politics.

Consider the inroads this has already provided into Esse and esses.

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 8, Science of Metaphysics 10)

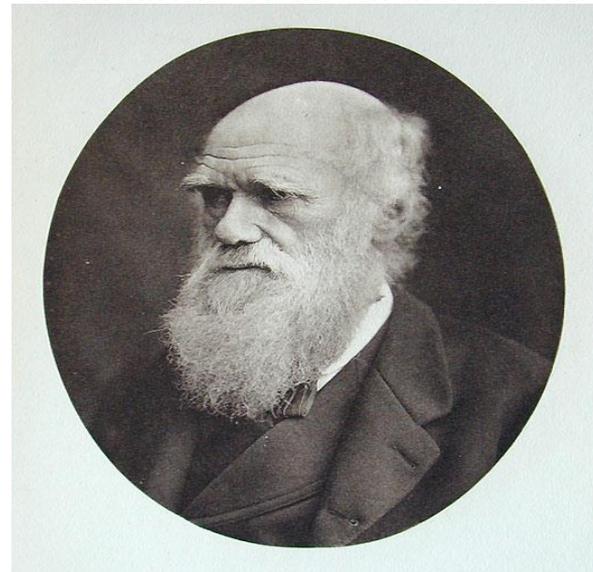
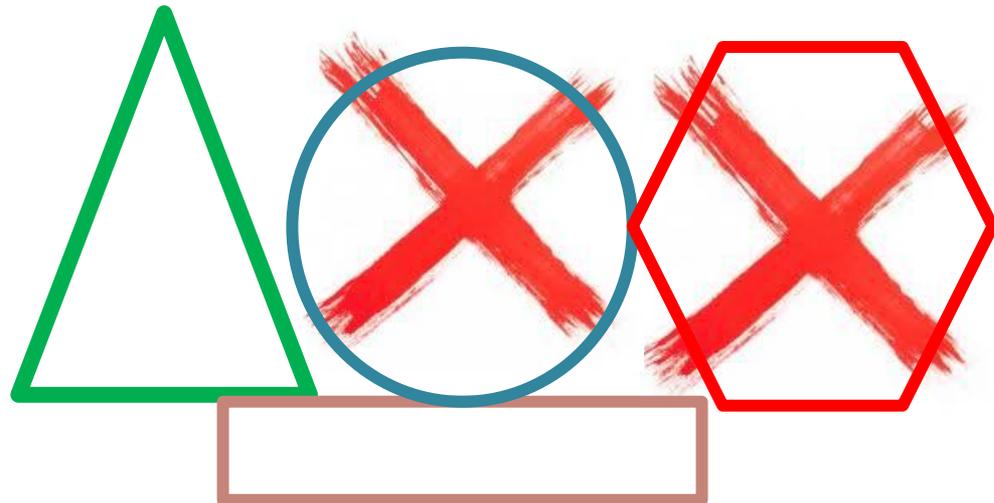
1- Reality – that which is (Logic 32, Truth 32)

PR 32

Foundations: Metaphysics (History 8)

A couple of remarks about formal and final causation and Darwinism.

1. The substance or beings (forms) of things is undeniable, yet they can only be explained by metaphysics. You cannot see the whatness of substances, you can only see their accidents/properties (cf. gravity). Formal causes and final causes cannot be seen empirically or materially, and yet they are self-evident.
2. Darwin rejected species (fixity of natures) only to write on *Origin of the Species*. Rejection of formal and final causes leads to all kinds of absurdities and contradictions.



Charles Darwin
1809-1882

Foundations: Metaphysics (History 8)

History of Metaphysics 32

The Science of Metaphysics 32

There is a critical need to break the modern pragmatic, mechanistic, anti-metaphysical, deistic mindset among modern Christians.

What is your Christian answer to ultimate reality of the one and the many?

The various attempts to map reality or Being on different elements; later Descartes will try to map reality on a math grid.

8-Plato

7-Socrates (attempt to save truthless society)

6- Monists vs. Pluralists – the 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 8

8-10 Being-Becoming

7-Satan's attack on metaphysics

6-Integration of 4 causes

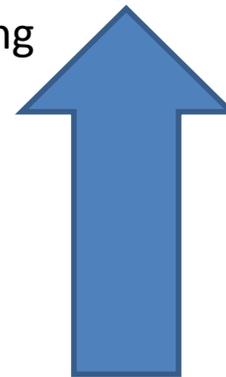
5-Act of existence = "to be"

4-Act and Potency/potential

3- Four causes (**still in progress**)

2-Being *qua* being

1-Introduction



Science of Metaphysics 10



Plato
427-347 B.C.

Foundations: Metaphysics (History 8)

1. Plato and Aristotle are real titans of philosophy. Many experts says that all subsequent work in the field of philosophy in all future generations are but footnotes to the thinking of Plato and Aristotle.
2. Plato was his nickname given by his wrestling coach. His real name was Aristocles. He came from an aristocratic family.

Foundations: Metaphysics (History 8)

3. Plato was the founder of the school of Athens which he named the Academy in honor of Academus who donated a piece of property from his olive groves so Plato could start a school. Hence, the phrase “groves of academia.”
4. Over the entrance of the Academy, Plato had written on the arch over the door “let none but geometers enter here.” Geometers (earth + measure) was originally the science of measuring the earth. It was done by an examination of the forms of measurement like triangles and rectangles.

Foundations: Metaphysics (History 8)

5. Plato went a step further and said the earth was not only to be measured by forms but the universe is essentially forms. In other words, ultimate reality is mathematical forms or ideas (like Pythagoreans).
6. He taught that the ultimate reality was not material but formal. Further, the ideas that we have in our minds of various things are recalls of ideas that actually exist in a spiritual realm (super temporal realm), realm above and beyond this realm of physical things that we perceive everyday.

Foundations: Metaphysics (History 8)

7. Consider the form of a chair, a tree, or human being. How do we recognize the whatness of these things since we have never seen these particular things? Plato said that these form exist in the spiritual realm everything that we met in this world is simply a copy of the archetypal ideal. In other words, he says that these ideas have real independence. They have real being in themselves.



Foundations: Metaphysics (History 8)

8. Plato is still trying to resolve the problem of Heraclitus and Parmenides of how can we account for being and becoming. Remember that “being” is a participle with verbal idea of “to be,” to keep on being as a human.
 - ✓ Plato looked at this world as the world of becoming. He said the only way we can have any knowledge of this realm is because above this realm of becoming is the realm of being.
 - ✓ For Plato, the eternal ideas of things actually exists. It is the formal truth that is the highest truth. For him they are not merely constructs of our minds. They are not just human ways of thinking about them. They have an ontological status, they have real being.

Foundations: Metaphysics (History 8)

9. Plato taught that all physical things were infected with shadows of evil. This led to renunciation of the flesh (Middle Ages) and redemption away from body, embodiment. This led to denial of the goodness of the created world from about 400-1200 A.D.
10. The particulars in life are called receptacles; they are all imperfect copies of the ideal forms.

God and Creation 20

1. I categorically reject the following modern prevalent attitudes among ministers, theologians, and philosophers about the average Christian.
 - a. I reject the idea that Christians are too stupid to learn about the true nature of God (*Esse*) and ultimate reality (metaphysics). If this is true, then they cannot understand their bibles.
 - b. I reject the notion that it is OK for Christians to be theologically illiterate as long as you help them with their problems. Every Christian is either in full-time service or not. Every believer is either an equal member of the Royal Family of God or not.

God and Creation 20

- c. I reject the concept that all Christians care about is pragmatism and their existential needs. We are made for eternity. Our biggest problem in life is our mental framework.

- d. I reject the notion that Christians need to unquestioningly follow some teaching magisterium. The answer to every single problem in your life is theological. But each believer must be able to think theologically to really solve their problems.

God and Creation 20

- e. I reject that philosophy that says it is OK for Christians to pragmatic, deistic, and fideistic (basically live before an unknown God) as long as they can trust Him and He gets them through their difficulties. I reject the anti-Christian American philosophy of pragmatism.

- f. I reject the philosophy that church is only about spiritual “stuff” (cf. Ockham). We must know the language of reality (metaphysics) and the language of God (‘Ehyeh) far better than the language of our culture.

God and Creation 20

2. I also reject that the common belief (sob story) that biggest challenge for the PT is to be self-motivated and –disciplined for study (so he will not run into the problem and boredom of having to recycle old material).
 - The real problem here is lack of spiritual dynamics and understanding of the job of PT. The gift of PT is not for entertainment. It is all about growing believers in Truth. His calling is to know and teach the Truth. It is a life of the mind.
 - The single greatest system in the history of Christianity for the mechanics of the spiritual life was developed by R.B. Thieme. However, apart from growth in philosophical skills (especially metaphysics) this system will deteriorate into fideism, pragmatism, superstition, false views of God and various forms of paganism.

God and Creation 20

3. The most important thing for the believer is fellowship with God (bottom-up truths) that is always coupled with a consistent and graduated growth in top-down truths requisite to constructing mental framework.
 - a. Without fellowship, you will lack the spiritual dynamics to live the spiritual life—bottom-up truths.
 - b. Without construction of metaphysical-theological framework, you will never be enter into the majesty of God and His creation—top-down truths.
 - c. The idea that Christianity is only about a relationship is FALSE. The relationship gets you into the door of the library of theology of the books of the Bible. Christianity is more than a simple relationship, it is a whole way of thinking—philosophically and theologically, a Christian theological philosophical framework.

God and Creation 20

4. You cannot gain knowledge of God from your imaginations, emotions, or even doctrinal lingo, even if you connect them with Bible verses. God is nothing like your imaginations, projections, emotions; and you cannot create an accurate view through nomenclature. I am fully aware that pragmatism resonates for more than high abstract metaphysics, but only the metaphysics is going to give you the ladder to see greater insights into reality.

God and Creation 20

5. You must be able to think theologically and metaphysically. These are activities of the mind. This is the only way you will be able to set your mind free from the imperfections of creation.

God and Creation 20

6. Learning about God and His creation is the most intellectual enterprise you can engage in. It will change your whole view of the nature of God and reality. It will set your mind free from creation with all of its imperfections. There is nothing like it.

God and Creation 20

7. As Pure Act of Being, 'Ehyeh He not only gives existence to all things, He is in absolute control: He continuously controls and directs the actions of all of creation without violating their several natures as He infallibly causes all actions and events singular and universal to occur according to His eternal and immutable plan. In other words, Jesus Christ controls all events of history.

God and Creation 20

8. As Pure Act of being. He is not a thing like an essence or a substance. He is Pure Act of existence that gives existence to all acts of existing things from the Platyhelminthes and the shell of the conch to Pleiades (Job 38:31) and the vast galaxies of the universe.

God and Creation 20

9. The great vastness and variety of all acts of existences from the Platyhelminthes, beautiful flowers, and Pleiades reflect in some small way the nature of God. God reveals Himself through all of the beauty, color, shape, and existence of all things. The sheer vastness and immense size of the universe speaks about God's immensity. Bible says God spans the entire universe with the span of His hand.

Isaiah 40:12 Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance, And the hills in a pair of scales?

God and Creation 20

10. There are three philosophical options regarding God and creation. Illustration of the deistic and mechanistic age which saturates our kosmos: Have you ever heard a weather man include God in the weather? Is God part of the weather? Is deism true? If He is part of the weather, then how? Does He push the wind? What is God's relation to all of creation. What does the Bible say? Historically, there are three philosophical options:

#1, Occasionalism. This view is that God alone is the cause of everything that happens so that there are no true secondary causes in nature. God causes the house to fall when the tornado hits it—on the “occasion” of the wind making contact.

- This view leads to pantheism (Spinoza and Einstein).
- If this is true, then why is nature/wind there at all?

God and Creation 20

#2, Mere Conservationism. This holds that while God maintains natural objects in their causal powers in existence in every moment, they alone are the immediate causes of their effects. For example, the tornado really does cause the house to collapse and God has nothing to do with it other than keeping the tornado in its causal powers and being. God does not in any direct way cause house to collapse.

- This view veers in the direction of deism.
- In this view, natural objects can operate and bring about effects apart from God's immediate action. Not a stretch to go from this to no need for God at all.

God and Creation 20

#3, Concurrentism. A middle ground position which holds on the one hand (contrary to occasionalism) that natural objects are true causes, but on the other hand (contrary to mere conservationism), that God not only maintains natural objects in their causal powers and being, but also cooperates in immediately causing their effects. On this view, the tornado really causes the house to collapse but only together with God who acts as a concurrent cause. This is biblical view.

- a. This is the correct view as per act and potency.
- b. This is the correct view of Ehyeh and nature.
- c. This also explains God's sovereignty in the natural and human realm. God activates the free choices of man.

God and Creation 20

11. The biblical data on God and creation shows that He is involved in the existence of things as well as in their direction and causation of any and all other things. He is absolutely immanent and transcendent: Job 12:7-10; 23; 37:6-13; Psa. 19:1-4; 22:28; 65:9-13; 104:1-28; 135:6-7; 147:8-18; Neh. 9:6; Amos 4:13; Matt. 6:25-33; John 1:3; Acts 2:22-23; 17:26; Rom. 1:20; Eph. 1:11; Col. 1:17; Heb. 1:3.