

“Holy, holy, holy is the LORD of hosts!
All the earth is filled with his glory!”

Isaiah 6:3

**The “Problem” of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (82):
Job 38: God & Creation-27 (The true, the good, and the beautiful-7)**



God and Creation 28

Job 38:8 "Or who enclosed the sea with doors,
When, bursting forth, it went out from the womb;

**Holy, holy, holy,
is the LORD of hosts:
the whole earth is full of his glory.**

Isaiah 6:3 (KJV)

**The "Problem" of Evil and Suffering in the Presence of an
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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 -11c

History-8

Reality –Logic 32,
 Truth 32

A few comments about the need for philosophical realism for Bible doctrine.

Apart from philosophical realism, it is easy for Christians to become neo-Platonic in their view of the Christian faith.

Neo-Platonism in Christianity tends to be more detached from the sensible realm and regard the physical as inherently evil and sinful and thus the need for the soul to be released from the flesh.

One of the most pernicious effects if neo-Platonism is lack of capacity to see just how the earth is *filled* with the glory of God.

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 doctrinal believer

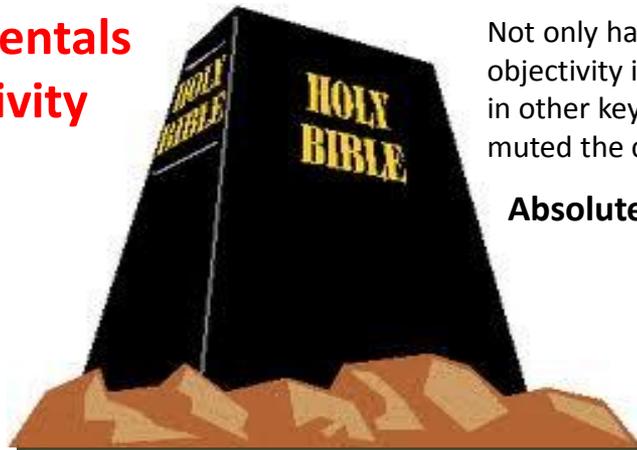
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence.

Stage 1 – Christian baby

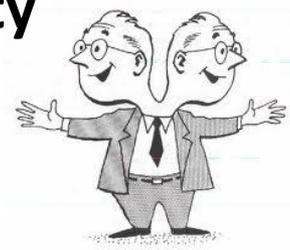
- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism. If it works, they think it must be true.

The five
transcendentals
for objectivity

Philosophical Edifice for Objectivity



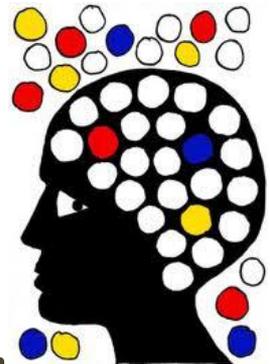
Not only has the church lost demonstrable objectivity in Bible studies, it has lost objectivity in other key areas. Satan as effectively muted the church on many fronts.



The modern
mind is very
Protagorean
& fragmented.

Absolute Truths

Politics, Natural Law
Economics, Capitalism
Government, Justice,
The True-Good-Beautiful, music, literature
Esse, esses, etc.



PR 32

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 8f, **Science of Metaphysics 11c**)

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

Foundations: Metaphysics (Science of Being as Being 11)

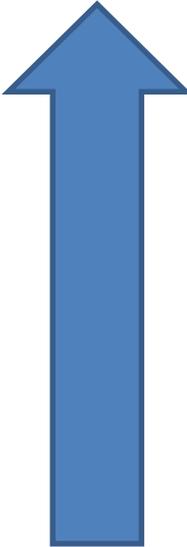
History of Metaphysics 32

The Science of Metaphysics 32

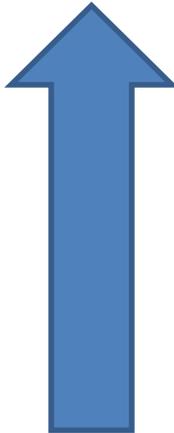
The most significant factor about your life is in your metaphysics. It determines more about your life than any other single factor. It determines not only attitude to BD, but how you view and use Bible doctrine. It should not be surprising that Satan would attempt to destroy metaphysical thinking, philosophical realism.

Our intellectual or anti-intellectual attitudes toward Christianity is our testimony to the world about the nature of Christianity to the world.

Those who do not learn from *intellectual* history are condemned to repeat it.

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- 8-Plato.6 (more on Plato later)
 - 7-Socrates (executed for commitment to Truth)
 - 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

11c—The Transcendentals.3

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- 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

History of Metaphysics 8

Science of Metaphysics 11

The Transcendentals-3

1. Transcendentals (“climb over”) are the universal properties of all beings/ things—be it music, literature, art, plants, rocks, animals, people, or God.
2. By grasping even the very basic concepts of transcendentals, the believer is better able to think in terms of the beings. In other words, the believer can think metaphysically.

The Transcendentals-3

3. Before one can have a valid opinion—let alone objective viewpoint—of any being/thing, be it music, flowers, bugs, animals, or human beings, he must know what the universal properties of all beings/things are.
4. One must understand the properties of all things/beings (i.e., the transcendentals) to see their connection and participation in 'Ehyeh. Transcendentals apply to all things be they finite or infinite.

The Transcendentals-3

5. Apart from understanding “beings” there is no way to understand forms of beings from music to humans.
6. Modern man, including many believers, have no clue about beings as beings and thus has no basis for objectivity about judgment of the true, good, and beautiful in beings. Most judge on the basis of psychological and personal subjective responses.

The Transcendentals-3

7. A transcendental deals with objective properties of all things, finite and infinite.
8. It requires hard thinking on beings to overcome prejudicial subjective biases and see the objective goodness and beauty in all things.

The Transcendentals-3

9. Apart from metaphysics, it would be impossible for us to grasp Job 38-39 in the areas of *Esse* and His relation with *esses*—all of the creatures in Job 38 and 39 are true, good, and beautiful. All beings are true, good, and beautiful in some degree.
10. Apart from metaphysics one cannot see the glory of the Lord that fills the earth (Isa. 6:3) or how God is manifested through creation (Psa. 19; Rom 1:20). Apart from metaphysics man is blind to the glory of God.
11. How can one have an objective view about any *thing* without understanding the nature of all things/forms, especially things like literature and music?

The Transcendentals-3

12. There are six transcendentals of all beings.

- a. #1, every being is a thing. When a being is considered in reference to its essence, it is a thing.
 - A being is something; it exists (contrast to nihilism or idealism). All beings have an essence.
 - This excludes modifications of things like a wrinkle in a rug or things which are spoken of as if they are things but have no ontological basis (e.g. hole, missing button).

The Transcendentals-3

12. There are six transcendentals to any being.

b. #2, every being is one. If it is a being, it cannot be many.

- There is a unity to every being.
- A concept can be a part of something else, like one leaf that is part of one tree.
- Since there are distinct entities, monism is false.

The Transcendentals-3

12. There are six transcendentals to any being.

- c. #3, every being is otherness. When being is considered in relation to other things, then we get otherness. This follows every being.
 - This is the basis of law of contradiction, which guides all thinking. This enables us to distinguish it from its opposite as per the Parmenides's objection.
 - A being cannot be a non-being. Apart from this transcendental, all thinking would be impossible. It cannot be what it is not.

The Transcendentals-3

12. There are six transcendentals to any being.

d. #4, every being is true.

- All real beings are true in relation to the Mind of God.
- All truth is connected to the reality of God.

The Transcendentals-3

12. There are six transcendentals to any being.

e. #5, every being has goodness.

- Every being which is part of the universe is metaphysically good.
- There are several categories of good: good man, good medicine, good food, good shoe, a good woman.
- There is a distinction between substantial good versus accidental good.

The Transcendentals-3

12. There are six transcendentals to any being.

f. #6, every being has at least some beauty.

- ✓ Technically, beauty is that upon which being “seen,” brings pleasure. However, This does not mean that everything that brings pleasure is beautiful.
- ✓ Beauty is in the “eye” of the beholder only in that it is how man grasps pleasure, i.e. through apprehension.
- ✓ Beauty is not univocal: The beauty of a sunset is not that of a tree. All creatures, due to the fact that they participate in God who is subsistent beauty, reflect goodness and beauty. Every being has at least some splendor of actuality,
- ✓ Every being has at least some splendor of actuality, be it only the act of existing.

For since the creation of the world
God's invisible qualities—his eternal power
and divine nature—have been clearly seen ...
so that men are without excuse.

Romans 1:20

Through abstraction man can see the Unseen
through the seen.

- This does not work in Empiricism,
Rationalism, or Kantianism.
- This abstraction only works in philosophical
realism; it is only through philosophical
realism that we can get universals and thus
logic about the world external to the mind.

God and Creation 28

1. A survey of the biblical data on the true, good, beautiful, and glory (as well as the false, evil, ugly, and dishonorable: Gen 1-3; 6:2; 12:11 Exod. 2:2; 33:18-22; **Exod. 40:34-38**; Job 38-39; Psa. 19:1-2; 27:4; **Psa. 32:1-11**; 34:8; 145:8-17; **Prov. 4:5-9**; Isa. 3:18; 5:20-21; **Isa 6:1-10**; 48:4; 64:6; 53; Jer. 7:24; Matt. 5:8; 6:22-23; 13:13; 15:12-14; Matt. 27:36; Luke 1:78-79; 21:5; **John 1:14; 3:16-19**; 8:12, 31-36; 14:26; Acts 3:2; **Rom. 1:20-23; 3:9-19; 10:15; 1 Cor. 2:8-9**; 2 Cor 3:18; 4:4, 6; Eph. 2:10; **Philip. 2:5-11**; 3:10-14; 4:8; 1 Pet. 3:1-5; 2 Pet. 3:16; Heb. 1:1-3; James 1:11, 17; 1 John 3:2-3; Rev. 12:3, 7, 9; 21:1-22:5.

