alright alright alright welcome Jason Alice's needs we're gonna be talking about theology here I hope you got the balls to take it I hope you've got the gazongas we're gonna let the people roll in here roll on in and yeah I decided to go alive a little early today going alive a little early today aren't you glad that I don't do fake radio voices we're going live early today on NPR here at NPR we want to talk about the gang of the Orthodox Church a relic of another time ripe for modernization however some elements within the Orthodox Church would like to be reactionary and see her remain in her ossified state we invited three Pentagon consultants to give us ideas on how to update and modernize the Orthodox Church Fordham University and Bill Gates have funded this NPR broadcast what's up yo Church is shut down what are you talking about oh he quit that's wild yeah orthodoxy in America is getting to be crazier and crazier it's a it's more and more messy and as I was talking to a friend of mine yesterday the day before you know when you if you leave evangelicalism or if you leave RAL Catholicism if you convert to orthodoxy you know it's not that there's no more problems it's a different set of problems that's what it is you get you get a different different set of problems it's very different from what you get in Rome and elsewhere but personally I wouldn't go back to Rome I gave it ten years and you know at the end at the end of the day it wasn't about personal experiences you know all that stuff really doesn't constitute an argument per se but more so it's a question of what's true and what's false at least that's what should be but I'm gonna talk about lossky today let the people tumble on in here tumbling for nerds and then we're going to get into Loski and we're not going to only say good there's actually some places that we're gonna have some criticism of Loski overall the book is really good I'm glad that they chose to to print this it does vindicate most of the positions that I've been very strong on the last several years especially regard to other orthodox claims humanist claims and arguments about Roman Catholicism and Loski of course is very adept and very vigorous about defending the essence energy distinction as was an his Stein Eloy in his Orthodox dogmatix as well so we have one question that will before we get rolling here as the people come in from meat machine ten squiggly lines transyl argument for God does it don't prove the existence of the biblical God natural phenomena with inexperience or simply presupposed to be of his doing it's unknowable where the metaphysical order of reality comes from it really dude that's the best anti trusted argument that you've got did you how many how many YouTube philosophers did you watch who critique or think they're critiquing the stress a little argument to to get that replot first thing I would say is that it absolutely does prove the existence of the biblical God from one because the transcendental argument is not an argument that stands on its own this is a common misconception for people that might be new to the transitional argument is that they think oh it's this very obtuse abstract very mathematical logical proof that is in the realm of certitude and logic and math and it doesn't really match up to like history and that's actually not true the the the extent of the transcendental argument is manifold it actually spills out into a whole bunch of other areas and that's because if you've heard any of my talks with or debates on this subject I talked about the fact that there's not just one transcendental argument there's actually a whole bunch and they all kind of they all kind of go together because there are a whole bunch of transcendentals that all go together so when you understand all of those together you're confronted with questions that we're gonna look at actually here in the beginning chapters of Loski such as how do we relate all these transcendentals together because it does appear that we need these preconditions does appear that they're true but how do they all relate to one another what about number theory what about universals what about morals and so we're confronted with the possibility of we could go with a kind of Greek option or a philosophic

option and this is the option of the impersonal absolute of the platon as' and of the our Eastern religions or of Vedic philosophy in some schools and the problem there is that an impersonal absolute can't link anything together it can't link the preconditions and the the the transcendentals together in a meaningful way because impersonal absolutes don't link things they don't give a rational coherent linking they just give an impersonal unification and when you have a giant absolute that's impersonal everything gets basically dissolved into it you're dissolved into the absolute that's the ultimate problem with all the Far Eastern religions is that all of the particulars all the individual existences the ego they all meld into and lose their identity in their existence and ultimately that's the goal of Far Eastern philosophy because Far Eastern philosophy and thought tends to locate man's problem and evil in the fact of their being differences in particulars we don't think particulars are inherently bad there's nothing wrong with things being many there is no reason to think that the one has preeminence over the many as st. Maximus says God is just as much many as he is one and so for us as I said in my comment on Facebook and on Twitter today all of the world religions in Western theology in particular and the God of the Philosopher's is grounded on the idea of dialectics that principles are in tension and this again goes back to far eastern thought now for Eastern thought has the idea that we need to overcome dialectical tensions between one and many between woman and man day and night you know yin and yang I'm good and evil so the way to do that is to just merge everything into a giant blob aren't we going to overcome it then and no we don't and that's why you whether it's whether it's Plato there's Platonists whether it's arias whether it's Conte Spinoza Descartes the kabbalists Hegel Fichte shelling any of them the deity in question what they call the Supreme Being or whatever it's a deity or a being premise on Western dialectics this is you could in fact encompass all of the history of Western philosophy under dialectics there's it's not an accident that the the history of Western thought moves from Plato who grounded his philosophy in dialectics as all the Greeks did up into Hegel and Marx who surprised surprised ground their philosophy in dialectics and anybody who has a cursory familiarity with any of these philosophies knows that that's true it's not even it's not even in question so in response to what you're saying here is that and we will see this by the way in sherrard is that I have an essay that I when people ask this question I usually direct them to my essay numbers prove God because when you get to the bottom of the numbers prove God essay I cite a paper which I think it's still available on academia.edu publicly by Stephen Clark and it's about st. Maximus and the logo and he makes a very fascinating argument about how what we have in the Orthodox conception of the person of Christ and the doctrine of the logos and the lowboy Logie is unique it's not the same idea as the Pilatus and one reason for that is because the incarnation of the Son of God shows us that the ultimate reality is personal and since the ultimate reality is personal namely God we have a basis for believing and understanding how it is that the many universal categories mathematical principles essences these things that that were talking about earlier that we that we related to transcendentals how we connect things in the world how we we don't just see patterns but these patterns actually have a metaphysical unity behind them how these kinds of unities are possible that are not strictly material it only makes sense and it's only possible to bind all these things together in a quote logos logical way if there is such thing as the mind of God and again the Greeks could kind of you know climb this philosophic ladder to a certain level and they got to this certain point and said what looks like we have to unite everything you know somebody like Platonists or iamblichus and and we've got these essences and so forth and we and this explains numbers very well but I guess that just means that the creative world is a phantasm an illusion and all of these unities basically just

amount to a giant spiritual blob out there in the world of forms the world of ideas well we don't believe that orthodoxy specifically rejects that in fact the doctrine of the ideas Plato's Roma forms is condemned in the sonata con orthodoxy and that's because our God is personal and that means that he he possesses free will so the uncreated logo that are the essences of things that stand behind undergird the fabric of reality the patterns and archetypes have could have to create a world they are not the same they there's a a similarity but they're not the same as the essences or the forms of Plato and the reason that they're not is because in Plato they are reflections of the true reality which is the monad but in the one of the problems in Plato's system is that the monad is immobile he's in a it is in a perfect state of stasis it's also an it and in the monad there's no distinctions but created things are distinct and to be what they are requires that they are distinct right I mean you are you you're not the same thing as Bill Cosby and to be you requires that a certain level obviously distinction well if the true you is smushed into the Monad the Great Pumpkin in the Platonic realm of forms then there's not really distinction and you're not really you and so when we start saying well okay but yeah but that's why you have to meditate and become a yogi and realize that the real you is beyond any determinations or conceptions and all this up now this is just you trying to be God that's all that is and you will never be the absolute and the absolute is not impersonal right the opposite this is like this would be like trying to have a relationship with the number seven and that's why Platonism and the Greeks for all their insights they were only able really to see beyond the here and the now on the created phenomenal world at least a realm of thought a realm of psycho sphere what st. Maximus will call the Aeon or perhaps the spiritual realm whatever you whatever terms want to use so they see it well there's got to be something behind what we see that that makes these things linked together realm of psyche psyche that undergirds reality but again if we don't have the specific doctrine of God that we have it falls into dialectics and ultimate meaninglessness and make no mistake about it I don't care how mystical your Far Eastern thought or your Platonism is it falls into ultimate meaninglessness because of all things are ultimately one and that's what all those worldviews result in is monism the ultimate reductionism of monism then all reality is ultimately garbled meaninglessness and also also by the way you lose free will so personhood the dignity of man is only guaranteed by being made in the image of a personal God as soon as you d personalize the absolute humanity is depersonalized and you have the basis for the tyrannical operations of super States this is why all the pagans super states rely on an impersonal absolute this is why Plato's Republic is all about infanticide to feminism communism etc cetera Plato's Republic is Ana luminous doctrine it is the heart of Illuminism now again Plato can get some things right about metaphysics that doesn't mean that the Platonic system is right because it is again just the classic aluminous two treatise so in a it's cover roundabout way to answer your super chat there which I appreciate read my essay numbers prove God where I will show you that the transcendent argument is not an argument that stands on its own it also requires other and sillier or logically necessary implications to the claims of various transcendentals and I think when you flush that out what you'll eventually see is that we are led to the position of there being a divine mind if there's a divine mind then that's the really the only coherent way to link all of these Universal all these categories all these these immaterial things that we see do seem to have to exist to be to be coherent to have cognition of the world to speak meaningfully about the world we need those things for them to exist we can't just have impersonal absolutes we need something that links them together in a meaningful personal way so what's unique about Orthodox theology is that our ultimate reference point for anything in the world all things refer back to something personal

and so for us reality is fundamentally personal for all the other world religions and worldviews I mean aside from what we're going to accept the other monotheistic positions Judaism or Islam for the moment all the other positions ultimately lead to a kind of impersonalism and reductionism and then what you get is personally the man as a person really has no meaning um it's it's arbitrary it's socially defined it's granted according to some esoteric cults its Illuminism I mean you really don't have any other Darwinism which is just another version of Illuminism there's really not any other options to coherently make sense of man and who he is a great example of this is hegel hegel is an example of someone who is the most dialectically obsessed and his doctrine of God his doctrine of God is nothing whatsoever close to Orthodox Christianity it's a process theology God in process with the world working himself out in the world and so it becomes ultimately a kind of pantheism and that's why he has the Omega Point doctrine of you know take heart and all the Luciferians have the same idea what we're all going to blend together it's very amenable to transhumanism right and it is the ultimate outworking of just another form of dialectics so so what we do when I'm trying to stress here is an Orthodox theology we're not we're not idealists we don't accept German idealism we don't accept plato's idealism that doesn't make us materialists we don't accept the reductionism of the materialists the process theology of white head or the Darwinists the open theology of Greg Boyd or something like that none of those things are in any way amenable to to our theology and and when you read and get really deep into the heresies of the first seven ecumenical councils you'll see that they're all premise taun hellenic dialectics all of them whether it's Arianism historian ism myiasis ism monotheism they're all promised on the idea of dialectics and maximus shows this in the dispute with pierce the god history dialectic shows this the books the whole series shows this throughout the history of the West even Rushton you saw this wasn't even orthodox but he noticed this in his book one of the many so I think if you read my essay numbers prove God you will in fact see that the transcendental argument is not properly speaking just one argument it's a whole host of transcendentals and sillier arguments that go together to prove the necessity of the ultimate transcendental being a personal God and when we say a personal God we can then distinguish it from the absolutism the absolute divine simplicity of both Islam and certain strands of Judaism and when we do that we see that guess what absolute divine simplicity is the presupposition not only of the Far Eastern impersonal world religions it's also the presupposition of Judaism and Islam the the God there begins as philosophic presupposition an absolute simplicity that bears no intimacy no relation no covenant 'el interaction with the world but rather something like deism something like agnosticism or something like pantheism or something like hard determinism this is why you get heart predestination in Islam and this is why you get various strands of opposing completely opposing views in Judaism you can reform judaism that's almost atheistic on the one hand all the way over to something like Hasidic Judaism that's mystic Gnostic right and Kabul ISM that is essentially Gnosticism so really Judaism isn't one system it's a whole bunch of different things but ultimately it shares the same problem because the presupposition of historic Judaism tends to be absolutely divine simplicity as well and this was best illustrated by the Jewish encyclopedias discussion of the theophanies of the Old Testament the manifestations of God within time and space and one school of rabbis says the famous rabbis say it's the essence of God in form though it's adam kadmon like appearing or something other schools rabbis say oh no it's it's it's a created angelic hologram you'll find the same discussion in Roman Catholic theology except Roman Catholic theology eventually said now the essence of God can't appear within time and space so it has to be created angelic hologram and only Orthodox Christianity believes in the essence energy

distinction and rejects absolute divine simplicity and gives a basis for how it is in fact the reincarnated logos that appears in the Old Testament theophanies now so read my essay numbers prove God also you could listen to my talks on have multiple talks on trance an organism Connor says for $10 J I was raised Lutheran I've recently returned the church can you briefly explain the differences between orthodoxy and Lutheranism thank you keep up the good work well I mean Lutheranism is just kind of close to Anglicanism or Episcopalian ISM except that Luther himself and unfortunately was very immersed in dialectics too Luther was influenced by the nominalist s-- influenced by the famous nominalist who was from the school of William of Ockham named Gabriel bile and this is how Luther was able to justify a lot of his very strange positions so Luther eventually came to despise the old testament and in this way he's the father of higher criticism it's not it's not by accident that Vell house and his Schleiermacher and the famous higher critics come from Luther they come out of tuba gen they come out of you know these Lutheran universities because Luther in very conscious fashion set to Moses against Christ I mean this is like a big part of his theology remember when I first started reading you know classical reformed theology Reformation theology back when I was 18 19 I had a little bit of a period where I considered Lutheranism I read about five or six of Luther's commentaries on New Testament books his commentary on Romans Jude Peter Corinthians are not currently has a fusions excuse me collations and fusions you know I read the other Lutheran works about the Jews about bondage of the will and what we get in these works is again a very strict dialectical tension between grace and law between Christ and Moses between freedom and slavery and man man's nature is essentially bondage and the bondage of the will he says that man is a an ass that is either ridden by God or the devil well in the history of the church what I was surprised to eventually find out was that most of these Reformation heresies whether it's Lutheranism or Calvinism errs wing Lee ISM or whoever Melanchthon it doesn't matter the these are regurgitation whether they know it or not of ancient heresies and the most striking way to really refute whether it's Lutheranism or Calvinism or classical Protestantism is number one to talk about the Trinitarian implications of the theology of the redemption or penal the penal death of Christ in their view so the the the penal sanctions of the fall in that view are that we were we were do eternal death and so and the only way to be saved was that Christ would have to take that debt that we incurred upon himself that of course is the sufferings and torments of Hell that's the payment that was due right the problem with this is that when you adopt the traditional Calvinist Reformation Westminster Confession mmm John John Owen Spurgeon Charles Hodge and me the Lutheran's but Luther was very into this idea I'm not so sure about all the post Lutheran Lutheran's but Luther was very into this idea that that Jesus was dammed by the Father I've got Ryan Dawson brought that up to me as a argument against Christianity today and say you know what only Orthodox Christianity consistently has argued against this idea and the origins of this the idea of course go back to Anselm and in stone and sums theories of the intone atonement which are of course the results of divine simplicity and Augustinian presuppositions there's no question about it I've read all these things I've read all the and Semyon works I read all this stuff so I'm not just talking on my butt but so let's go back to the lunge of the web in barges the will Luther says there is no free will and you're either ridden by God or the devil so this is a kind of equivalent a little more extreme equivalent version actually of total depravity you know Calvin at least still has has verbal homage to free will even if it's a strict pre dissing Aryan system but in Lutheranism and in Lutheran confessions to Heidelberg and so far it's not like it this is just too loose in Luther the idea is that the only way that man can be saved because he's so fallen is because he needs irresistible grace or you need some kind of efficacious

movement of grace because man is inherently fallen to the point of always being an opposition to God this is dialectics the best way to refute this is to read st. Maximus is dispute with Pyrrhus up and guess what then you realize that monotheism and want entered monetarism Armand energy ISM Maia fist ISM this has already been dealt with the church has already dealt with the heresy that man loses his will or has lost his will in the fall and that the grace of God had to overcome it no man always retains his natural energy now he requires grace which is supernatural which lifts him up and deifies him sure but even fallen man retains the image of God in the Orthodox conception he's lost the lost the likeness of God but he's not lost the image of God so the idea that fallen people only sin all the time that's heresy it's the manichaean heresy and it's also the heresy of monotheism because there's always synergy the synergy the human energy that operates it's not enough to save man it's right so we're not saying salvation by works but there's always cooperation because man never loses his natural energy how do we know that we know that because of the centuries of theology if Christology the Christology that the council's dealt with solve the problems of satori ology this is why the church historically didn't begin with Romans and justification and Satori ology when it when it tried to explicate how it is we are made right with God it begins with Christology and the Trinity this is what the church worked out historically because you can't get your Satori ology right if you're Christology is wrong this is why Arianism was such a big deal in the early church because it ultimately affects Satori ology but Protestantism and evangelicalism begin with Satori ology so that in other words they have the wrong order theologian or der of theology you can't do your superior ology and do your Christology and you're tried ology as an afterthought it will end you up in heresy so the easiest way to refute Protestantism Calvinism Lutheranism classically speaking is to point out that to say that Jesus was damned by the Father requires Jesus to be to people requires a human Jesus who could be damned and advise Jesus who's the Son of God that's called nestorianism nestorianism is the ancient heresy of notorious that there are two persons in Christ who kind of mingled together and at times we see one kind of poking through and the other poking through when he's eating that's the human person Jesus of Nazareth when he's walking on water that's the Son of God because only you know only God could do that right well if you read the entire debate between Cyril and notorious what you come to learn is that this has already been dealt with and it was in fact an historian argument that when Jesus said my God my God why have you forsaken me that Jesus was being cut off from the Father the only way to have Jesus cut off from the Father is to say that he's a human person that's literally what no story has said no so what did ephesus decide and what became the norm for Orthodox see Ephesus said with Cyril if you read st. Cyril's on the unity of Christ against notorious and if you read and by the way I've read all that written historia says Runnings - and I've read John MacGuffins book on st. Cyril and christological controversy which is really good says hero said there's only one person there and that's the son of God there's no human person in Christ whatsoever at all there's a human nature a fully human nature but there is no human hypostasis in Christ at all and so it became the norm for st. Cyril and for those the Council of Ephesus to say that the sole subject and all the actions of Christ within time and space into the resurrection eternity the only subject there for all of them is the divine person of the logos the only one that's it no to Jesus's Jesus of Nazareth is the son of God there is no human person in Christ at all whatsoever period boom once you grasp that you will be on your way to orthodoxy because you will see that no other Church teaches us now the Roman Catholic Church gives credence to this certainly they don't adhere to Anna stories however the problem becomes that at the time of kalsa dawn and then eventually later for the West the West really got

locked into the Augustinian presuppositions about Christology and because the West exalted agustin and followed a lot of the satirical presuppositions of Augustan before doing the Christology they will read Christology through satori ology again this is the improper incorrect Ordo theologian and when they do that what they do is that because of Gustin did teach predestination and election and because ultimate perseverance to get the perseverance and final saving grace is ultimately only for the elect they will then restrict on that basis the extent of the Incarnation in other words the the cosmic scope of the Incarnation gets lost in the West right here the descent of Christ into Hades also gets lost for this reason now when you do that when you lose what's called the recapitulation which Saint here an ass and the eastern fathers taught st. Cyril st. John Damascus same say Maximus this is why the cosmic mystery of Jesus Christ same axman's confessor this once is so important because this is an antidote this is a redemptive healing for Western Christianity this is what has been lost and when we talk about the cosmic aspect of Christ's incarnation go back and read Saint Irenaeus and against heresies when he talks about the recapitulation where he says that this is the reason for the undoing of Adam's actions on the basis of Christ assuming universal human nature this is not universalism this is a common misunderstanding when Saint Cyril debates notorious he says are you not aware that Christ assumed universal human nature and that's the only basis for all people being resurrected think about that for a moment on what basis so the wicked resurrected this was actually a problem for Augustine in city of God he speculates on this and says I can't understand why why would the rather the what could be resurrected embodies and he says I guess the only thing I can come up with is their resurrected for the purpose of torment so God creates a hell body for them yeah that's what he says in city of God no that's fortunate that's not correct well fortunately that's not correct no the only basis for anybody being resurrected and Paul talks about this in first Corinthian is it because of Christ so when Christ assumed human nature he assumed human nature in his single divine hypostasis for all men that's how Christ is connected to all men that's how the word is near you even in your hearts that's why all men are resurrected there's no other reason why the wicked are resurrected now you said what a mighty minute that sounds like universal salvation no no because all these eastern fathers that teach this do not believe in universal salvation so how do we explain that well this is it's a little difficult we're not going to be going into a lot of eschatology tonight but real quickly on this point the way to understand this is to understand that the afterlife is not necessarily about pits of lava per se but rather both hell and heaven begin in this life and this is Orthodox teaching so just as much as you can begin to experience the OSIS in life you can also begin to experience Hades in this life so in that same way you kind of just pass on into the afterlife already in terms of the mode of willing that you have brought upon yourself so in this regard and and this can be emphasized a little too much in Orthodox people can go crazy with this but there is some truth to the idea the basic idea that the river of life that you see in the apocalypse flowing out from the throne of God that's the same thing as the river of fire they're the same thing so the mode of Willing in this life whether towards virtue or towards vice will determine the experience of the same external reality for you in the afterlife that both the wicked and the righteous experienced it's the same thing there they're symbolic imagery in Scripture being utilized to describe the same realities so it's not lava that torments the wicked in created Hell bodies it's this it's a resurrected body which by the way this is why the wicked hate the body that's why they want to flee from it Gnosticism Yogi's trying to get out of their body Platonism they hate the body because the body is a gift from God and it will be resurrected and you will be in a body for all eternity whether you want it or not because of Christ this is a very radical crazy idea this is what Paul says in acts

17 the Greeks were mystified when Paul preached this resurrection by the way why would Paul go preach to a bunch of Greeks resurrection wouldn't he hand out tracts wouldn't he hand out sinner's prayer pamphlets no he goes and preaches resurrection just like the Orthodox Church does he preaches the resurrection because that's what is a stumbling block to the Greeks because they hate the body and hatred of the body is demonic the source of hatred of the body is Satan himself because angels are disembodied and the fact that the Incarnation is in human nature has forever provoked the enmity jealousy and hatred of the disembodied noetic fallen angels that's why they hate humanity because Humanity is made in the image of God and being made in the image of God isn't just about us being like a reflection of God himself but it's also a kind of type of the Incarnation Adam is a type of Christ Paul says so long story short this is how Lutheranism evangelicalism Calvinism they have to posit these very weird views and theories ignorantly to vouchsafe to protect their very bizarre bean-counter payment theology which none of the Church Fathers teach it's only an sum that begins to teach this because of the Augustinian presuppositions I mean Agustin didn't even teach this that that God the Father had to be paid this this infinite debt by killing the son that's crazy yes it is an offering but when you understand Orthodox theology the purpose of the death of Christ is to destroy death and Christ willingly underwent death because he is a divine person there was no point at which it was taken from him he was not cut off from God the Father that would be a dividing of the Trinity if Jesus is the divine person as everybody knows you have to confess if you don't want to be an historian then the death of Christ was experienced in his human nature willingly and the second person of the Godhead the logos did not ever experience being cut off from the Father to say that the son is cut off from the father is to turn one person the Trinity against another and to divide the Trinity well guess what there's only one will in God there's only one wheel in the Godhead that's all classic Trinitarian theology across the board everybody believes us and to have one person damned the other person is utterly blasphemous stupid and [__] so that is the strongest argument right there right away for all evangelicalism classical Calvinism is that they blasphemously in satori ology and their doctrine of penal sanctions and all this they split the Trinity and if they don't want to split the Trinity they're forced to accept the form of historian ISM or they have a human person Jesus and divine person son of God well you can beam historian and hold your predestined Arianism and that puts you outside the church so at that point I would just say go read christological controversy by John McGowan and he'll show you what st. Cyril's arguments are just recent Cyril himself against a against historia s' in on the unity of Christ which is like 100 pages so those are the the easiest ways to to really see the difference between Lutheranism and orthodoxy there's really there might be some formalities and and you know pretty churches or something that and robes or something that kind of make it similar to orthodoxy but in the terms of the real dogmatic theology no there's no similarities at all Luther also had some very weird views on Christ that would become monocyte where he thinks that the humanity of Christ takes on the properties of the divinity so his weird view of the Lord's Supper is that it can be the flesh of Christ because the flesh of Christ is omnipotent I mean that's like textbook Monophysite theology so it's really ridiculous right so now we got one more question then we gotta get to I just kind of went on a 40 minute spiel there but actually it works because you know that's helpful to you guys and that's good not if that really is the crux once people see that they all leave Calvinism I mean I've seen probably at least a hundred Calvinists convert over that point meat machine says those are appeals to consequences not proofs I guess you have an issue over the logical status of a transcendental argument I mean in the history of logic transcendental arguments are considered logical

arguments and so if those are logical arguments and you kind of group them all together because there are a bunch of preconditions and emotes of transcendentals and then you ask the question what is the transmittal precondition for all of these transcendental is holding together then you're led to the idea of the necessity of a divine mind and so arguing for the necessity of a divine mind linking all of these metaphysical categories together and epistemological categories together and universals and so forth that's not a consequence consequences are effects of things I'm reasoning back to the beginning and not the consequences so no and when you say they're not proofs again this is a we're having a dispute over what counts as proof do you accept a transcendental argument as a proof or not I mean I'm not saying it's let's say you don't believe it's a proof of God okay do you believe that they are logical arguments they are the Aristotle uses them in his metaphysics they've been around for a long long time they're obviously a form of argumentation a type of logic a type of indirect in direct argumentation but no they're not appeals I mean you're just saying this by the way because you need this to be the case to maintain your materialism but read my article numbers prove God and by the way the article is not consequences I give proofs if I wanted to you could take I could take your claim that that's an appeal and not a proof and you could you could say that about anything if I said what if I said modus ponens is or if I said law of identity I don't have to accept that the logical force of that because it's just an appeal yours appealing to the the idea that a is a and a lot of people do this if I recall jf did that Jeff said jf said I'm not bound by any the force of any logic because you can't bind my will to that was utterly ridiculous but that was that was his premise that was his his whole argument in our debate was that you can't bind people by logic as if this is like stifling his free will or something when I actually the opposite is the truth the only way to be free is to follow what's logical so I don't know what you're talking about that those are just appeals to consequences not to be more specific and you're in your what do you mean that I refunded it after my tweet that Loski is not perfect some problematic flat wrong statements I'm gonna show you what is flat out wrong statements are what what was refunded I don't know what you're talking about glad you converted Kate I'm gonna try to answer some some of the quiet I don't want to only have two people to have to like constantly if they have already super chatted I want them to have to like I don't want them to have to redo it yeah don't forget st. John Damascus right I mean if you read Saint Cyril of Alexander if you read Saint Cyril Jerusalem's catechism if you read Saint John Damascus is Orthodox faith if you read the theological orations of st. Gregory and if you read st. Maximus I mean you're gonna get solid I mean you the rest of these things are going to all fall into place the Christology makes everything else fall into place so well we're gonna go into the book oh I see you're saying I'm gonna there's only so far I've seen one statement that's bizarre but the rest of the book is good so let's get into that before I get I mean if I'd get lost in these in these comments and I'll never never get to what we're supposed to be here to do so meat machine if you if you want to uh you think the super chowder was disputing my critiques of schools of philosophy Neoplatonism and not the transfer argument itself yeah but I'm saying that the transcendental argument is not just one thing it includes other arguments and those arguments lead to the notion of a divine mind by the way we're going to see some of that today in law ski yeah now you need to read on the Orthodox faith because by the way if you if and I don't know man Catholics would do this they would just be on our side they would figure it out because the latter part of on the Orthodox faith st. John Damascus goes to great lengths to explain how the energy is in Christ are part of Christology and how they prove the essence energy distinction is the only way to have Orthodox cristela ji I mean he he's old he's ravaged Lee reprimand make a new word up he's rapaciously clear about that

so he you have one half of the Roman Catholic audience that says that the essence energy distinction is splitting up God in the parts and then you have the other half half of Roman Catholicism that says that you can mesh the essence energy distinction with tome ISM no neither of those are true and all you have to do is read read the fathers and I'm talking about and by the way this is in the council's 6th ecumenical council confirms the essence energy distinction and Pope Agatha's letter it's not that hard so let's get into this I don't talk about where I go to church I'm a I'm in a canonical church but I don't talk about it because I don't want people knowing where to go to church because there are people who will try to get you in trouble try get you thrown out they'll come after you it's it's not worth it saying where I go to church but it is a canonical Church Tour thought so let's get into Loski and this is gonna be good for people who are new to orthodoxy over who who may be our veterans to Orthodox theology and want to see again where a lot of the points and arguments I've made over the last several years in a lot of debates are all really vindicated so the introduction you do need to read the introduction it is worth reading well the foreword talks about him being compared to father floor offski who of course everybody knows is very good father Steny Loy Loski floor offski you know these are the pretty much the preeminent theological writers of 20th century orthodoxy I would say for the floor offski of course is the the the best mind out of these Loski has his strengths and his weaknesses they all have their strengths and their weaknesses and he even in father father philosophy who was you know neo patristic and and solid you know there's still some errors there no none of the theologians are infallible and as I understand really only father's done Eloy wood is going to be up for the possibility of being considered a saint anytime soon so I would say academic scholarly speaking father floor offski most most scholarly I don't really include I don't think my endorse that great loss key is very good at patristic sand dogmatix and history of theology history of dogma but lost he's pretty weak on biblical theology is not not the best biblical theologian and that's really one of the problems were going to see however he's very good when it comes to explaining and explicate the relationship between the essence and energies the relationship between the processions and God Filioque all that Loski is Tom not Jeff so he begins by saying that true gnosis is found in orthodoxy not Gnosticism but as st. Maximus said true gnosis true knowledge which is knowledge of God in the world and that's only had through revelation so we're gonna get major props to lossky here for for pointing out the fact that the world cannot be interpreted properly apart from revelation so this is an area where on the one hand we're not with the Roman Catholics where we don't accept natural theology we might even sound a little bit like Protestants here where we say that the world can only be interpreted properly through revelation however when we say revelation we don't mean the Protestant Canon we mean the actual experience of God himself because again one of the distinct differences between orthodoxy and Western Christianity or Christianity so-called is that Western whether Catholic or Protestant does not have the doctrine of the news they do not have the doctrine that man's faculties and anthropology include a noose a I of the soul I have the heart which is given to him to see God this is not an intellectual exercise this is a faculty which involves the purification of man's heart and repentance in order to properly interpret the world so you in a way Agustin was correct to say I believe in order to understand you can't believe you can't understand the world properly or the Scriptures properly without repentance and without the process of purification of the Neuse without the Holy Spirit you can get some things right hence the Philosopher's get some things right but in order to achieve deification UNIF experience leading us to the Father it can't be done without revelation and revelation is not just written texts in scriptures that's in one way that's true the Scriptures are revelation

of God but again it requires the Holy Spirit illuminating the mind and the new to understand and to live out of the scriptures and apart from the love of God what does Paul say the fleshly man cannot understand the things of God can't understand the things of the Spirit because he doesn't have the spirit so there's no wonder it's no wonder that pagans and atheists and heretics they can't understand creation creation is not a philosophic speculation it's a revealed dogma that's another point of difference with Roman Catholics for them creation is something that can be reached through reasoning back to a philosophic first cause no creation is revealed doctrine and we'll give points to lost key for getting that correct so we begin though with pointing out that true gnosis which is not sitting back on an armchair and speculating and inventing something in your head like a plate inist or creating some God in your head like a cultist and is actually the experience of God it's a noetic change in the inner being of the person through repentance which then spills out into all of life true contemplation of God is the experience of the divine light we have in God a revelation of who he is in the creation of man in His image man is a little icon of God so theology then is situated between gnosis and epistemic in that sense he's saying that when we do theology or dogmatic theology we have to at times utilize get these crazed Protestants out of here spamming we have to utilize human language we have to use utilize concepts to talk about theology and write books but ultimately it's not an intellectual exercise this is what orthodoxy always stresses right it's about the direct experience of God which eventually in our spiritual life in our spiritual process is intended to lead us to the point where we're not just going through an intellectual exercise but in fact our whole being has been transformed that is theosis right transformed into participation in the life love and lightness of God which is a real participation it's not a creative grace and so when he says that we the theology is situated between gnosis and epistemic he's using gnosis here of the full experience of God which surpasses human concepts and words because God surpasses human concepts and words ultimately but at the same time still has to use epistemic which is human concepts and words right so we can speak about things we can utilize creation again always remember that the Incarnation is the model we can go too far with this we can say Oh God is so op at our own in the Greek so beyond being that that we that all the religions don't even matter and they're all just saying the same thing right this is the perennial assort of Masonic Accu minused right view of God quote God the God of the philosophers right no we do still have boundaries created created forms right the historic councils the canons these things are guides the Bible the scriptures the written text we don't denigrate those things because of the greatness of God we do admit we do believe right what does Jesus say you trust in Moses and the Scriptures because you think that is in them that you have salvation but within is they it is then that bear witness of me does Jesus mean by that that you have to throw away your Bibles and become some sort of biases to you know like the Quakers or something no right because what does he say elsewhere heaven and earth will not pass away heaven knows well past when my words will not pass away and then he goes on to say anybody who teaches against the least Commandments even in the law will be called least in the kingdom of God right what does the New Testament say about the scriptures says that they were inspired by the Holy Spirit they are the words of God not man men cooperated synergism right with the spirit when they wrote the scriptures they do not contain errors that is what all the church fathers teach I don't care what your Ernest professors and theologians tell you they're liars and they're wrong the Scriptures do not contain errors what is the Creed say I believe in the Holy Spirit he spake by the prophets so we do not denigrate the created throw it away any more than we denigrate the Incarnation right remember that sacramental principle right we don't say that

creation is bad because of the greatness of God we don't say that because God transcends the created or the sacramental that we need to therefore denigrate that created and unfortunately this happens you and sometimes to the Orthodox this is what happens to father Roman IDs he says that because there's no similarity between the creating the uncreated you can't call the Bible the Word of God well I'm sorry but all the church fathers do and even your master floor offski does has in his very first work at the beginning have the collected writings of father floor offski so we have to avoid both extremes here and one of those streams extremes though is the extreme of saying that there's no such thing as catyph attic theology right there's no positive statements about God now the positive statements about God don't fully encompass him if you heard the talks that we develop the divine names very clear that's very clear in Dionysus Loski is saying essentially the same thing but at the same time we understand that apophatic theology is a little more appropriate to God and lossky gets points for admitting that apophatic theology is rooted in the Old Testament and however he's also gonna make a really stupid statement given the fact that he admitted that very good statement so without Christ though when we try to reason about God or without revelation what we get is a kind of frozen intellect we get these neo platonic platonic type approaches of the impersonal absolute this is what bare intellect gets us this is what Fela sews do this is what enlightenment Deus did right because they said what we don't need your live Nets UN monad we don't need this Priya style harmony of a super monad that's basically irrelevant to the world why don't we just toss all that out and say that the world itself is a giant machine right and that's where you get your Cartesian mechanistic view of the world well all of those ideologies in the way in Western philosophy are out workings of bad theology can you believe that yes they are and let's get into that so he goes on to talk about the names of God wisdom Sophia you know titles that are used in Scripture I am that I am and he sets the Greek conceptions over against the personal God of Scripture and in this he's all good I can't see how he how he can say I am that I am is a statement of the personal personal about of Scripture which we know that is true and then later he's going to say that the the god of the Old Testament is that is in conflict with the new so even he has contradicted himself here a little bit as we'll see but again I was looking into who translated this book what's his name Anthony guy feel I don't know who that is but he looked to be a little suspicious in his connections in education so I would not put it past translators to include their own theological presuppositions at times especially from somebody at Saint Bloods unfortunately we can't trust them now I don't know that that guy was deliberately misrepresenting Loski lost he could have gotten Zhaan their own it's entirely possible he's not infallible but the statement in the book that the Old Testament God is not the god of the New Testament is utterly stupid and it completely contradicts arguments elsewhere in loskis book and it's not out of the realm of possibility because this is a consistent trend amongst modernists in orthodoxy soaked old to teach marcin ism I've been watching it for 10 years read my article about Marcin ISM and revelation and I will show you Orthodox bill once some guy from Georgia not Atlanta Georgia but Georgia the country saying there's absolutely no way to reconcile the God the Old Testament with the New Testament I mean how many times have we heard this I've watched for 10 years people adopt this position and by the way most of them apostatized they just leave I can tell you I can think of 10 people off my head that have apostatized and left because of this so understand like it's not just a theoretical position when you deny the Scriptures when you adopt martian ism when you adopt the idea that there's a different god between the old and new testament all right you want to deny the bible you're not just playing intellectual games you are eventually taking the the you're taking your steps towards apostasy it's a very

serious thing jesus warns us about this jesus is very clear that the god of the old testament is not a different god so you can choose to hate scripture you can choose to call me a Fundy you can choose to call me whatever you want I know that I'm right I know that what I'm saying is what the church fathers teach I know that when father Stephen Freeman writes his articles and tries to tell you that Irenaeus doesn't teach that the Old Testament is historical he's either wrong or being dishonest of course he does in fact he goes to great lengths in many sections of against heresies to point out that it's the exact same God between the Old Testament in the new everybody who knows anything about that book knows that he refutes Marcion ISM I just posted Athanasius yesterday Athanasius says we absolutely receive the teachings of the law as inspired the holy spirit spake by the prophets and if you think that's fundamentalism you don't know what fundamentalism is fundamentalism quote unquote is n is Protestant goofy thing and it was a name given to goofy evangelicals who actually believed five basic teachings if you believed in the virgin birth and the inspiration of scriptures and the death Braille resurrection of Christ that's what historically quote fundamentalism is that's basic Christianity dude so anybody who holds basic Christianity or the Nicene Creed is a fundamentalist according to the historical meaning of the term fundamentalist right it's an even more boiled down basic version of the Nicene Creed so all these idiots who talk about not being a quote fundamentalist what they actually mean is not adopting the stupid exegesis of evangelicals which we all agree with right we don't believe that dragons are going to be flying around in space you know like seventh-day Adventist think about the book of Revelation or John Hagee crap no of course we don't believe that but that's a hermeneutical issue that's a that's an issue that deals with interpreting text that doesn't have anything to do with the opposite other question of what is the Orthodox teaching historically dogmatically of the inspiration of the Scriptures and guess what they don't have errors can you fathom that Jesus tells us how to view the Scriptures I mean can you read have you read the Sermon on the Mount how many times is Jesus rebuked the Pharisees and the Sadducees because they don't believe the Scriptures this is you know you know not you know neither God nor the scriptures have you never read the scriptures have you never read your Bible and you think that's Protestant no sorry but quoting Jesus isn't Protestant it's also not proof texting by the way there's nothing wrong with proof texting Paul proof texts from the Old Testament Jesus proof text from the Old Testament all the church fathers proof text number one guy was like arguing with me ad infinitum that that you can't do apologetics it was the stupidest argument I've ever seen in my life from a so-called Orthodox person what an idiot don't do apologetics I mean I've got twenty three volumes of church fathers that are Saints in the Orthodox Church thirty-eight volumes and they're all doing apologetics don't do apologetics what is wrong with you people grow up grow up and again everything I've been saying for 10 years has born out to be true so I'm just all the more emboldened because I have been right about all this stuff and I should have not one of the things that people do is I'll try to browbeat you with being hyper spiritual and they'll say oh don't don't try to have Dogma don't be a Dogma system you know sorry but this is coming from ignorance or actually spiritual virtue signaling all right this is very is what Orthodox love to spiritual virtue signal that needs to be rebuked that needs to be called out and they it's it's any time theology comes up is when the Orthodox spiritual virtue signaler loves to come in and talk about how they're beyond theology and helmet and how humble they are yeah exactly so let's avoid extremes there is some truth to the golden mean here let's avoid the extreme of the intellect being deified which is an unfortunate result of the Augustinian dichotomy view of man as body and soul or body and intellect and let's not go to the extreme of Pietism and the

rejection of intellect st. Gregory Palamas does not reject the intellect polym ism is not a rejection rejection of intellect it's a recognition that the proper functioning of the intellect has to be in harmony with the heart of man if you don't have the heart and you just have dry rationalism and reason you end up with scientism and scepticism and materialism and AI quantum put me into the matrix dude if you go with no intellect in reason you get Pietism and retreating into your bedroom flee to the hills I'm so spiritual that I'm beyond all of you but I'm also the most humble person ever because I'm so spiritual you get Orthodox virtually signalers let's move on now we don't have in this sense then theology is both simple and complex and I liked this this was a great point that Loski makes there was some guy arguing with me the other day why is this so complex it should just be simple jesus said be like a baby no he didn't he said have faith like a child he didn't say be an intellectual [__] he said have the trust of a child towards God let be wise as serpents again grow up stop being like a kid loss he goes on to point out that we can be mature we can grow up into meat right what does Hebrews say stop acting like you need milk grow up and let's get into the meat God is not a thing and so lawsuit lossky begins by the apologetic argument that I've been making for a long time now it's very similar to the apologetic argument that father Sten Eloy makes the beginning of Orthodox dogmatic theology God is not an essence or a thing that is like all the other things in the world this is the root of idolatry all idolatry says that God is like things in the world in the sense of his nature is like every other thing he might be the supreme thing at the top of the chain of being but all the other things there are just kind of reflections of his essence all right this is Platonism this is a great chain of being what does Paul say in acts 17 the divine nature is not like any created thing period you say well no wait a minute if that's true then we would be led to the Greek and for Eastern speculation that the absolute is in person we have no relation to him ah but you see I said the divine nature is not like any created thing and we do not know God by speculating about his essence because he is not a category of being or a object amongst other objects in the world that is not how we know God we know God by repenting and coming back to him as a son is it prodigal son when we do that then we can understand that it's a relationship God is a father so we do not lose ourselves in impersonal absolutism of the Greeks and of the Philosopher's we do not have a Maya view that the world is an illusion it is not a simulation we are not ruled by fate or the gods or chance this is the doctrine of Neoplatonism the Stoics and india the hindus and that is fundamentally opposed to our theology we are not accept floatiness the Sonata kaan of Orthodoxy condemns plutinos Plato and the ideas of Plato we do not accept the mystical Trinity of Plato it has nothing to do with our Trinity a completely different our triad is not based on Plato our Triad is based on the revelation to Moses and the theophanies in the Old Testament as Lasky himself says by the way our God is not defined by dialectical opposition's he's not defined by his opposition to the world the world is not in opposition or dialectical tension with God God created it and he said that it is good God tells us about himself in Revelation and he gives us a name he says I am that I am when he says I am that I am he does not say I am the great super essence I am the great monad he does not say I am pure essence he says I am that I am and when st. Gregory Palamas debates about this arguing by the way from st. basil where st. basil talks about why I am in our theology is not the one of Latinas did you know by the way the st. basil has a discussion on that he says that it's because our God is personal and because the one is not personal toe on toe in the one or he that is one very different that's the difference between do I know Bill Cosby or do I know the number seven Bill Cosby as a person a pretty wild and raucous person apparently but still a person the number seven is not a person it's an impersonal concept proposition obstruction the law of gravity is not a

person it's a way of speaking about what we tend to view as an impersonal force but actually it's the Providence of God so that's what sets us over against pagan hella nickel excuse me hellenic philosophy hellenism do we then as a as a universal Church retreat to the particularity of israelite revelation well yes and no because there is a continuity with the God that's revealed to the law in Moses and in the prophets but we don't restrict it to for example Hebrew it's it is not accidental that in God's providence Koine Greek spread and that's how the New Testament and the Old Testament were written into Greek and spread throughout the empire and that's how the Empire converted its the divine providence of God and you can read about the Maccabees as to how that came about right with Mack the Maccabee in revolt after Antiochus Epiphanes so God reveals to him it reveals to us names of him and these names of him we're not gonna go into the divine names you can go listen to the Dionysian talk that I already did but these names revealed to us a personal God now if you've heard my Genesis verses pagan and paganism and atheism talk and if you've heard the Gnosticism taught from Irenaeus then you know kind of where he goes already we don't have to rehearse all that you can go listen to those two talks but again in the Islamic and Judea conception eventually the deity becomes also based on absolute simplicity it's simply the force of the ultimate force to Supreme Being the great architect same thing in masonry absolute divine simplicity is what characterizes the ultimately impersonal philosophic God of the world systems and none of those systems believe in the essence energy distinction and none of those systems have the anthropology and the Christology that we have which shows us the orthodoxy is true there's no other way to have correct anthropology the correct view of man and that's because Christology is simply looking at the way the Christ reveals himself to us it's only found in orthodoxy it's lost in Roman Catholicism and it's completely deformed in evangelicalism thus we do not accept the the atheism of the Talmudic and Kabbalistic views and unfortunately yes those do ultimately lead to a kind of atheism because that God is either marred and disfigured by all the sefirot and Coble ism or the anus off or something where you can't know it the abyss or it's completely relativized in something like liberal Judaism to be meaningless it's likewise in Islam you have this determinism as a result of absolute divine simplicity this is why we don't believe in absolute joint simplicity this is why we cannot unite with Roman Catholicism because Roman Catholicism has many times over dogmatically affirmed absolutely divine simplicity and explicitly rejected the essence energy distinction so for us Pagan dialectics and metaphysics is not enough it doesn't go it doesn't go far enough this is why we can't be perennial as' perennialism doesn't save us and we have to look to revelation the truth that was given to israel in the revelation of the law of the prophets eventually becomes universalized in the church and so the categories that are given to the church fathers are not accidental their categories in God's providence that are useful such as hypostasis or person Lucia who sees nature essence in high pasta ties or at these terms that come out of the church fathers st. cyril inner gaya right all these kind all these terms are useful because in God's providence they were they were put into our dogmatic tradition as ways to be to to help us understand to basically put up markers and signposts how to not go crazy I do not fall off the ark fall off the ship their boundaries do not remove the landmarks and the boundaries of your forefathers modernists loved to remove the landmarks and the boundaries of our forefathers but in order for the message to go out it had to be extended beyond just Hebraic revelation that does not mean the Hebraic revelation is false it just simply means it has to be put into the the the language the terminology and at times categories which can make it confusing of the rest of the world and at this time it was Hellenism so the excess as we said than B and negative ax the

apathetic approach can lead to the blob monad and the excess of the kind of worship of Sola scriptura some kind of radical Protestant approach can lead to the idealization of Scripture orthodoxy does not believe either one of those things we don't believe in the analogous entus of Aquinas analogy of being and we don't believe in the analogous fidei of the Protestants loss he goes on to talk about that the apophatic approach is grounded in the revelation given to Moses absolutely we've made that argument many times the theophanies show us indications of not just the the preincarnate logos but also the Trinity we don't introduce dialectics anywhere in our in our theology in fact we want to avoid dialectics and by that we don't mean dialectical argumentation that's something different we mean dialectics in the metaphysical sense we don't want to put principles in tension because principles being in tension is what happened as a result of the fall right man versus man fighting enmity those are results of the fall they're not what's natural death right death is not natural death is unnatural it's a result of the fall and fallen thought fallen philosophy is plagued by these dialectics so I appreciate he has a very brilliant critique of Plato and the Gnostics this is this section is up there with Father's Day and alloys critique a play on the Gnostics and the the the philosophic God of the Philosopher's really cannot get beyond dialectical conundrums he also realizes that creation ex Neela is a staple of our doctrine it's it's one of the things that makes our God unique no other world religions believe this and so it is absolutely a revealed dogma that not just creation but creation ex Neela and yes the Bible teaches this you could actually I don't usually recommend William Lane Craig but actually his book creation ex Neal it was really good the shows that that is a unique Christian teaching and unique in the ancient world again go listen to my Genesis verses atheism and paganism talk you'll see all that so our interpretation of the cosmos he says is a great quote our interpretation of the cosmos must begin with Revelation amen you said well that sounds Protestant no for us Revelation is not the the King James Bible 1611 know what the philosophers do he says because they lack revelation or special revelation of Scripture they have some revelation you could say through nature what the philosophers do is produce ideology that's my word I made it up this is using your ideology as a new form of idolatry so that's my made-up term that I came up with ideology there's a great presuppositional transcendental quote here from lost scale reduce the theological method our method is entirely different from Plato or the philosophers of the Republic since God exists and has revealed himself to us our own thought our entire attitude our conversation Loski means our worldview should respond to and conform to the existence of God in other words God is presupposed in all of our actions our conception of the universe must start from the data of Revelation amen it almost sounds like Van Til there now somebody said here CS could perennialism could that be the Holy Spirit moving where at once sure I mean Jesus lighteth all men that come into the world right the spirit is on the omnipotent so any truth anywhere ultimately has its source in Christ in the logos in spirit but we mustn't go too far with this notion to then think that oh well then I'll see that there's extremes here again the dogmas of the church the scriptures that's our landmarks and our boundaries the council's the canons that keeps us from going too far off into oh well then all the religions are just manifestations of the Holy Spirit leading us all to the great moan out of the great one no they're not they're all conflicting with one another Plato and Aristotle don't teach the same thing at a very fundamental level nor does reneging on nor does Crowley nor does coomaraswamy they all have different doctrines nor does free tops you want free tops you want head but we can say and this is why we can do apologetics why I do apologize why I'll say you know to somebody who's maybe an atheist or something materialists also hey you want something what did I tell Robert Taylor and you know in our debates go read Paul

Davies mind of God because as Loski says you know ok Plato Platonists they can make interesting insights into mathematics and geometry and stuff and their monad is not God but it can lead people to the idea that well maybe there is a personal God and so what loskis saying here is what I was trying to say to meat machine earlier in the lecture the exact same thing I was trying to say that guy that's what laws keep saying here in other words philosophy is good it's useful it's a tool but don't make it into an idle and the heart of man is an idle factory unfortunately it's not only evil but it's very good at being evil it's very good at producing idols and no idols are more seductive than ideologies or ideology so let's not make idols of philosophical systems and speculations and even though the philosophers could come all the way to very insightful metaphysical ordering principles they're still not telling us about how to know God right it's like maybe the the beginning steps up the mountain but not getting up to the top of the mountain it's not all bad but it's not all good and some of the philosophers are really bad news right I mean origin is a good example of this right origin is heretic and he ends up a heretic precisely because of this stuff - amenable to Hellenism - platonic and ultimately it's poison and that's by the way the word that's the exact wording of st. Gregory you know if you read the Triads he says look philosophy themselves not bad it's a useful tool when it's used in the right way but it can also be dangerous of poison and again this is coming from a guy who went into philosophy so we have a good analysis - of Acts seventeen he appropriately and correctly interprets Paul's discourses in acts 17 Paul rightly uses philosophers Stoics he says look what these Stokes are talking about ultimately we got it the unknown God that you don't know is the true God right use the apologetics of Acts seventeen by the way Paul is doing apologetics all these super spiritual Orthodox who don't do apologetics well they're they're more spiritual than Paul in Jesus here we get really good lossky gets better and better here he says God is not act as purist he's not identified with his essence because if he was then the actions of God would not be the actions of a free agent if you smash nature into person then the actions of this essence entity are emanations and this is why st. John Damascus has this famous quote in on the Orthodox faith where he says to fail to distinguish between nature and person is the root of all heresies because of course all the Christological heretics identify nature with person this is why there's two wills in Christ and one nature in God and one willing God we don't do dialectics creation as X Nilo this sets off sets us off against the pagans and by extension all of the Western philosophic Masonic doctrines the God of the Philosopher's is essentially the god of masonry right the deistic useless one that is not our God because our God is not a generic being not a generic entity and so apophatic theology is good it should not go to the extreme or we become Buddhist and Hindu because we're not Helenus we are Christians and Christianity is essentially the continuity of the revelation to given to the long prophets in the next section we get into the Trinity and he talks about how we must reject the higher critical liberals good that's a good statement unfortunately lossky is not 100% consistent but he's right I would say deep down we don't accept modalism because we don't believe that God is one person we don't identify God's person with his actions and that's because not only is person distinct from essence although person was always reveal our essence is always accompanying person right this is what ini apostatized means we don't identify person with act right so we might at times say the father reveals the the reads but the son reveals the reason of the father that doesn't mean that Jesus is absolutely identical to reason okay the son is not the the logic of God all right that's heresy he's in exemplification or an revelation of reason he is the logos but it would be ridiculous to say that he is reason and therefore that the father doesn't also have reason as the spirit doesn't have reason that's stupid okay it messes up the whole

godhood if you by the way this is what eric Ibarra the roman catholic apologist was getting tripped up on when we he and i were debating and that's because roman catholic theology doesn't understand the distinction between we can speak in a way of levels of understanding the trinity so there's the trinity in itself God in his in Trinitarian life and loss you will get into this there's the Trinity as we might look at him externally revealed not just in the economy within time of space but in all of eternity so for example perichoresis which is the doctrine that the persons entered well in in dwell one another that's an aspect of the the inner life of God they entered inner Trinitarian relations the eternal manifestation is a different level of God we might say a revelation of the level of God God doesn't actually have levels but these are ways that we speak of him this is actually Orthodox dogma this is the council of black earn a meal a CH ER nae and when you understand what black Rene says and the Tomos against John becose these are Orthodox dogmatic doctrines and teachings you'll understand the distinction here st. Gregory Palamas goes into it goes to integrate length to explain this Loski explains it this is the decision st. basil teaches a to by the way and this is for example if we were to consider the glory of God the glory of God would always be shining forth whether God had created or not absolutely so the glory of God is an energy an eternal uncreated energy of God that relates to God in terms of his eternal manifestation Providence of God is an energy of God that only relates to creation if God had not created it would make no sense to talk about Providence this is also why the Providence of God is not synonymous with the essence of God if the Providence of God or the Fatherhood of God is synonymous with the essence of God then creation is eternal because God must always have a creation to be father over or Provident over this is called the origin as problematic origin for example because of the doctrine of absolute divine simplicity made the argument that if we call god father or if we talk about god's providence and if we equate that with the essence of God which is what Roman Catholics do dogmatically then we would be led to the conclusion that creation is eternal because God must always be Provident over creation if god's providence is eternal and providence requires creation then he's eternally Provident but we don't believe that creation is not eternal it has a specific X Nilo point in time when which it comes to be and that's why we're not Origen as' and this is why origin ism is condemned it's not just because of his universalism and his other creepy doctrines it's because of this and I know what I'm talking about I've read Origen and I know what you didn't even probably didn't know what the origin is problematic was right unless you've read really deep into the christological controversies if you read free choice in Maximus the Confessor you will see how it relates to Christology if you read God Eastern dialectic you'll see how the origin relates to the Trinity this is why absolute divine simplicity is not true it's not true to say God is pure act it's not true to say that all of the attributes of God are absolutely synonymous with the divine essence that is what tomé ism teaches it's not hard to figure that now you can go to the Catholic Encyclopedia you can go to any Thomas you can go to the Summa and you will see that that is what is taught Roman Catholic dogma read my essay about Roman Catholic dogma and absolutely divine simplicity it's not up for debate that that's Roman Catholic dogma so again let's stress this let's understand this this is crucial lossky talks about this right when we say for example that God the Father or God's providence is the exact same or synonymous with the divine essence absolute divine simplicity doctrine right that leads to a bunch of crazy conclusions it leads to the idea that creation was not something that God freely chose to do but was actually an emanation of the divine ideas that are in the essence of god this is what Agustin says this is what Aquinas says it's what Origen said an origin is a little more consistent he says look if creation is just an emanation or a reflection of what's in the divine essence

then creation had to happen because the the ideas in the divine essence of God are synonymous with all the other attributes of God they're eternal right they're coterminous with God so they had to come to be this is why we don't believe in act as purest God is not pure act without potentiality there is potentiality right God did not have to create he freely chose to create this is why in Orthodox theology the logo the logo II the logi right the exemplars they're not in the essence of God in Western theology they are the essence of God in our theology they're uncreated energies they're not the essence of God because any of the ideas that God had he did not have to create those so in other words it leads to determinism it leads to emanation ISM and it's Platonism and there are some really great critiques of how stupid this doctrine is especially when you think about something like the fall I mean God's foreknowledge is in his essence as well right is so the foreknowledge of God is coterminous with the essence of God so that means that everything happens in history is a reflection of the essence of that's stupid it's utterly stupid the actions of God are the exact same as the essence of God that's tomé ISM right so then the creation of the world is the exact same as the essence of God is the exact same as Jesus walking on water because that was a divine action right remember divine actions are the exact same as the essence of God and the conflagration the ending of the world they're all the exact same that is utterly stupid and there's no way out of this conundrum in in Roman Catholic theology there's this not and every solid orthodox theologian knows this and has said this for years it goes all the way back to debates with Origen absolute divine simplicity is the Platonic origin astre n-- and they're more consider origins more consistent this by the way is why Roman Catholics eventually go into perennialism it's just back to Platonism anyway the father is not the essence of God it's a stupid view Arius area said that the son is a product of the will of God Oh guess what Roma Catholics say that the Spirit is a product of the will of the father in the son they have the exact same argument as arias and they turn it around and make it about the procession of the Spirit it's really stupid and I spent a day arguing with Erick Aybar Oh about that and after one day of 500 comments on Facebook we got finally gotten down to the point where we realized that the Filioque doctrine is based on absolute vine simplicity and it's a form of impersonalism it's a form of the spirit proceeding from the common essence of the Father and the son well guess what that means the spirit vibrates himself so once again it's reduced reduced to stupidity I like that lossky goes on to talk about meta logical truths meta logical truths what is that well orthodoxy is not based on pure logic but in fact meta logic you've heard me argue that haven't you we do not believe in a duality in God and this is why the Filioque is not true there's not a dyad in God there's not a person produced from the relationship of two persons that's stupid there's only one source in RK and the Godhead and that's the person of the father it's not the essence of God the essence of God is not the principle by which persons come forth if that were true then thus pirate the spirit was firing himself that is dumb nobody believes that but that would be where Roman Catholics should go if they were consistent what's common between the father and the son the essence of God okay where does the spirit come from the common principle of the father and the son according to Roman Catholics so that's the essence of God right yes that's what's common between them so the essence of God's Pyrates the spirit that's stupid now Roman Kathy said well no no no we still believe the father has a kind of a role as the principle starting point but he's included the son in his personal property but then the son loses his distinct personal property as does the father they become a father son you can't have more than one RK cause in the Trinity the only RK the only cause is the father this is what the the Easter father's all teach this so we do not have any duality duality suggests dialectics the Filioque is based on dialectics it's based on the production of a person

from the relationship of the two other persons we do not believe that and we never will metamath there's an interesting quote from Saint Basil about meta mathematics you've heard me talk about meta mathematics having you so the Trinity is not mere mathematics or some sort of weird Pythagorean speculation is meta mathematics there are aspects to which mathematics can point us to something like I remember there was a Jewish apologetics thing one time or some guy was saying 1+1 is can never be or 1 1 & 3 is not one right the Trinity is God 1 or Z 3 well actually the number 3 is both 1 & 3 isn't it because it's one unit but it's also 3 and actually all numbers have this property to them to whether they are both 1 and many at the same time even the number 1 for example within the number 1 is included all the many fractions of 1 all the way into infinity right and similarly when we count through the numerals 1 2 3 4 right if we have a list of numbers they're both 1 and many so numbers themselves have this mysterious aspect of 1 and many to them so in a way creation itself the problem of the one that many in philosophy even this can say look it's not true that that the Trinity is incoherent or stupid it's not irrational it's Supra rational and that's a very important distinction for us God is not at war with reason or rationality he gave reason rush that's a gift from him and unfortunately this is the section where Loski has his mysterious stupid statement lossky says transcending the monad the father is the total gift of his divinity to the son in the spirit right he communicates the essence of God to the the son in the spirit if he were merely a monad and were to identify himself with his essence which is what I was just talking about organism right the organist problem instead of giving his essence as a personal communication to the son and spirit he would not be fully personal yes that we would have a kind of programmed essence spewing deity in emanation ISM basically this is why the God of the Old Testament is not the father he is personal but he is enclosed upon himself yeah now see I am skeptical obviously obviously the statements wrong Loski has already contradicted himself he's already said earlier in the book that the mosaic revelation is a pathetic theology and it does point us to the Trinity oh but now we're supposed to see that the godly Old Testament is not God the Father no I'm sorry that's Marcion ISM that is wrong so either lossky is just simply wrong or incoherent again he's not the best biblical theologian or the st. Vladimir's seminary press people intentionally put their marceia night spin on this and I would not put it past the foundation-funded st. Vladimir's seminary press people to put ecumenical spins on things and to interject Marcion ISM but I'm sorry that is just simply and very easily refuted the God of the Old Testament is the father Jesus says this countless times in the Gospels the Creed says it so yeah I mean come on so that is a ludicrous statement now the next very the very next page he says that biblical theology our theology refutes all the Gnostic systems and it's it's absolutely foolish to think of dialectics and a duality well guess what if Marcion ISM is true and the God of the Old Testament is not the god of the New Testament then you're back to dualism so either lost kiss who contradicted himself within two pages or we've been given a faulty translation here but so far that is really the only really dumb incorrect statement everything else in the book has been pretty stellar which again that's why you know I went to Grant lossky the benefit of the doubt I want to hope that this was some blockhead modernist who put that in there and we can't put that past somebody to do that unfortunately and it's no different amongst Roman Catholics either so if you're a Roman Catholic listening to this or an evangelical and you're saying ha ha ha look at you you got problems of modernism and now modernism is a problem for everybody bro it's in all the churches it's in a whole the rule it's not just same lads there's it's it's all it's I mean look at the Paulist press crap dude that is nightmare [__] I mean some of the top modernists are the Jesuits the hard critics are Jesuits so come on so personhood is unique to our

deity and we don't have an abstract God the church fathers especially the eastern fathers stress and what becomes dogmatic what's in the Creed is I believe in God the Father Almighty the fact that the Creed begins with God the Father shows that the beginning of our godhood is not the essence of God not the common deity but the person of the Father the person of the father is the cause of the son in the spirit not the other way around and not the son participating in causal causal hypostatic properties of the father that's the error of Filioque wisdom if you make the common son and spirit the call excuse me the common father and son the cause of the Spirit then you have the essence of God becomes the RK or cause of the Godhead and then you get essentialism and it moves away from the absolute being personal but the absolute becomes essential essence ISM until ontology ISM we're back to Hellenism and the philosophers we're back to impersonal ISM in any position that does not have the father as the soul of monarchy monarchia the sole principle the soul calls the Godhead falls into that dilemma and by the way Blonsky if the god of the Old Testament is not the father you yourself will fall into that problem lossky very excellently goes on to say we do not believe in any process theology of Hegel there's no there's no God who's participating in the dialectic of change who's going to realize himself or come to self-realization at some Omega point know the way to not fall into this is to believe in the essence energy distinction and of course there is an interesting critique of Booga cough here where he says that Bulgakov basically imported German idealism and Fichte into orthodoxy this is the basis for the Sophia doctrine of bhava cough and as far as I can tell I would agree with that I'm not convinced of any bola cough teachings to me it seems pretty obvious that it is a way to have accumulative there's a reason why we have the terms of what's in the council's who post osseous etc and we don't have the speculations of German idealism we do not want German idealism I poured it into orthodoxy this is obviously why I would not you're not gonna find me touting us other orthodox people who make these arguments right about german idealist now there's some insights injur i'm not saying everything about German idealism is terrible I mean we I mean contest some some neat talks about transcendental arguments but you don't see me importing content ISM into like how to understand the trendy that's just ludicrous dude so Trinity and creation is a very excellent section and did you know by the way that st. mark of Ephesus was a textual critic so not all textual critisism business is necessarily bad it's not wrong to be a textual critic what is wrong is in fact the presupposition of higher criticism which I've discussed many times lossky says that st. mark of Ephesus was correct to reject the union with the Roman Catholics precisely because of the dual spy raishin doctrine there is no common causality that fuses the father and the son together to produce the spirit this reduces this just just figures and deforms the Trinity into AI by unity and its subordinates the Spirit because the spirit does not possess the same attributes and powers as the father and the son namely he does not produce any person so he is their subordinated when the spirit is subordinated in this essentialist project the Roman Catholic doctrine falls into perennialism and it falls into atheism and ultimately you get Vatican 2 we have an interesting discussion here too about Augustine and Maximus the Confessor was nice to Agustin when the question of the Augustinian doctrines of the Filioque came up and st. Maximus wrote his letter to famous letter to marinus where he says let's try to be as nice as we can to the Latins and let's say that their idea of coming from the Sun just relates to the economy this is what I was talking about earlier about the different levels of right manifestation of God there's the inner Trinitarian life the origin of God of the Father right all all God had comes from God the Father this is what Paul says father of Lights right for us there is one God one father not one essence and he communicates that essence to the son and spirit that's why there's there is one essence of God we do believe in divine

simplicity we don't believe in absolute divisive listening then there is the level of energetic manifestation as we said where some things like the love of God the glory of God these would eternally be manifested and they're not the same as the essence of God other attributes of God or operations of God such as Providence such as foreknowledge obviously these only relate to creation right and if you don't make that distinction and that distinction is only if you believe in the essence energy distinction you're going to confuse statements about the spirit between the hypostatic origin eternal manifestation an economy that is Jesus sending the spirit into time and space everybody believes that Jesus sends the spirit into time and space right but in Orthodox theology we believe this is part of the economy this is part of Jesus's function within history to send the spirit and absolutely he sends the spirit that does not mean that he is the origin of Holy Spirit only the father is the origin of personhood in the Godhead because only the father is the cause of deity and not the common essence of God the father's did not make the son the cause of the Spirit because they recognize that only a single cause of the Son and the Spirit the father is done through one filiation and through one procession now another aspect to which we have to understand and explain this is what st. Gregory Palamas says that the Latins confuse when they talk about the Filioque they don't just confuse economy with theology or the inter Trinitarian life they also confuse economy with the eternal manifestation so in Orthodox theology at the culmination of John becose and the counselor black Rene it's very clear that the Holy Spirit proceeds from the father through the son that is true and that is Orthodox doctrine and he also rests in the son so there's a fascinating passage where st. Gregory deals with the Augustinian way of speaking about the Spirit as the love of the Father and the son in st. Gregory says that that's not all that's not completely foreign to orthodoxy it's only true however at the level of energetic eternal manifestation in that sense it is true and the spirit does eternally rest in the son right and the doctrine of perichoresis shows us as well so this is a common misunderstanding Orthodox theology does not separate the Holy Spirit from the son even in the colonel relations of god or in the in theology proper for us there is an eternal energetic manifestation of love that is principally exemplified in the personal Holy Spirit from the father resting in the Sun sure we don't have a problem with that however that is not the same thing as the hypostatic origin of the spirit and that is the father alone so what we begin to see here is that proper Trinitarian theology and proper hypostatic origin doctrine is the only way to have a balanced view of Christology tried ology and the essence energy distinction if you don't believe in the essence energy distinction it's not possible to have the level of energetic manifestation which is so crucial to understanding theology and you say well why does that matter why does it well remember what I just said remember what we just talked about with the difference between God manifesting something eternally such as the glory of God or the love of God right and something that relates to history if there's no distinction between the essence and energy of God and if there's no distinction between different types of attributes and relations in God such as for example God would always be manifesting love right but foreknowledge is not something that we would speak about unless God creates right Providence would not be the case unless God created the world to be Provident over so even the uncreated energies of God can be distinguished between between ones that are eternal and ones with ones which have relation to time and space and history this is a distinction that's very crucial that st. Sega rep Alamos makes when he's debating with Marlon and you can only do that if you already have the idea of the possibility of the essence energy distinction because it would only be possible to do that to believe that or talk about that if there is a distinction between essence and energy and then to distinguish certain operations of that related to history and

certain operations of God that are eternal and if that's the case then you can understand oh that's how there is a sense in which the Holy Spirit proceeds through and rests in the Sun from all eternity and then we don't confuse hypostatic origin eternal manifestation and economy I know that's pretty obtuse but that's all discussed here and it's very important so then he moves to talking about history he talks about analogous there is a valid and a loggia and if there wasn't then the Scriptures couldn't use terms to talk about God right but they do and the Scriptures are the Word of God and they are revelation and it's and Roman IDs is wrong to say that it's not so once again we have another section about boga qov Bulgakov is Fichte imported into orthodoxy we don't need it he goes on to talk about here the father as the source and his section on the eternal manifestation of the energies and how that's distinct from economy and so the letter to - from st. Maximus which tries to vindicate Agustin that's all well and good and I don't have a problem with any of that but let's be honest it doesn't really matter because ultimately Roman Catholic theology does go beyond this we can't just use the letter - more honest - so oh well let's just get together with Roman Catholics because Maximus says in the letter to my right us that the the the the Roman Catholics just mean economy no the problem with this is that it ignores later Roman Catholic definitions namely at the reunion councils which specify that the eternal production of the Spirit and the origin of the Spirit is the father-son fusion hybrid that is the dogma of Florence and we cannot accept that and Mark of Ephesus is the saint because he didn't accept it so anyone who tries to meld with Rome basically denies the sainthood of market so come on let's just be honest here and then he of course ends this section brilliantly with the statement that vindicates all the arguments have been making absolute divine simplicity leads to the doctrine that God is act as purest pure act with no potentiality and this means that creation is a determined production and not a free action so very good section overall and again it's so good that I just have to be skeptical that he would make such a stupid statement as that the God of the Old Testament is not the father I mean it's just utterly [__] and I just I can't believe that he would get all the rest of this so correct and bumble on something so obvious but again you know anything's possible nobody's infallible especially not Frank Pope Frank then we have some discussions about creation creation is contingent it's not eternal it's good good stuff there you don't accept the emanation ISM platonism we don't accept the creation as an eternal imitation based on the divine ideas in the essence of God and this is where we get the section on the the logo and if you read my critique of Roman IDs and how the floor offski essay creation and creature hood solves that whole issue then you'll know that the uncreated logo I are not placed in the essence of God and this is how we can on the one hand believe the Sonata Konev orthodoxies condemnation of the ideas right the Platonic forms and ideas that's condemned and at the same time we adhere to the doctrine of the lowboy the Logie of st. Maximus how do we do that well he says what I said the logo the logi are uncreated energies they are the same thing as the divine exemplars that's what's being talked about in the tendinous yes that is correct they are uncreated energies and they are not located in the essence of God there is then a created and uncreated aspect to the Logie this is what creation and creature hood by Father for our scheme very excellently explains however in Roman IDs you have the very clear emphatic statement that there's absolutely no similarity between creator and I created the doctrine of the lowboy is wrong actually I argued with a certain person about this for many years and he told me well the Church Fathers are wrong they do teach that but they're wrong the Roman deities got it right well I'm sorry but it doesn't work that way right we don't put on Roman IDs goggles to read everything that's stupid it's like Roman IDs it's a Roman Aegean version of Pape ISM no the uncreated the logy according

to ambigú i'm seven of st. maximus are archetypes patterns and principles of the creative things now we have a from there and you can read my critique of roman oddities essay on that then we have a very fascinating page on aliens a little bit of I'm gonna have to do a little bit of critique here because this is on creation and it's the the Genesis narrative of course very controversial I think you know where I stand we do not believe in evolution in the Darwinian sense and we have no fear of any of the unbelieving philosophies they don't intimidate us and we're not in watering things down to please a bunch of people who hate God anyway and by the way you're not gonna please them when you water it down you're going to make fake converts and I'm not intimidated by the philosophy of evolution I'll debate any of them because by the way the doctrine of natural selection right there's a truth there is a sense in which that's true we do see weaker members of species dying out that's not the transmutation of species okay there's nothing wrong with fitter members of a species surviving that's not transmutation of species okay billions of eons of speculative made-up fantasy eras and Aeons that's not true there's no reason to believe in that that's all dogma from atheistic materialists there is absolutely no evidence whatsoever of the transmutation of species of one species mutating into some other species that is the dogma of evolution there's absolutely no proof of that in fact DNA proves otherwise but we're not here to talk about that the only reason I bring that up is because although Loski does not in the first half of the book at least so far in any place affirm evolutionary theory what he does affirm is the kind of Augustinian reading of genesis and i don't have a problem with that partly being true in other words that's not necessarily out of a chord with the six-day creation I mean the very week that we still go by according to the Bible according to Genesis and Exodus and Ten Commandments is based around the creation week did you know that did you know that the seven-day weeks that you all we all live in the eight eighth day Sunday right this is all based on the creation week hello right I don't believe in Genesis oh well you everybody has a seven-day week that's basically Genesis now I'm not saying that makes it true but I'm saying isn't that interesting and why is the seven-day week seven actual days and microchip my criticism here is that while all he says here is fascinating and he gets into some really deep stuff about the creation of the angels and all that which i think is true i think that yes the the the beginning of Genesis is talking about the creation of the intellectual spheres the angels some kids are losing it down the hall air screaming he quotes Saint Basil throughout this and my criticism here is that he gives the impression that st. basil does not believe in six-day seven-day creation I'm sorry but he does so yeah you know again maybe this is the st. Vladimir's seminary press translators here but don't insult my intelligence any of you modernists I've read st. basil I know the hex Ameren teaches six-day creation and we all know that and anybody who's read st. father so from roses gigantic book on Genesis knows that and guess what most of the church fathers teach six-day creation now you may not like that and you may want to try every little way to get around that but let's be honest here that's what they teach so don't try you're such a fuge and they'll try to bamboozle me into thinking that st. basil doesn't teach that yes he does read the hexamer on the the dishonesty of these modernists is so just insulting and by the way again I'm not saying that Loski is necessarily doing that because he doesn't lossky doesn't teach evolution and he doesn't say six-day creation is wrong but he kind of he kind of dances around to any quotes basil a lot but doesn't tell you that basil teaches six-day creation okay he does and most of the church fathers do yes there are a few church fathers that speculate about the possibility of other ways of reading Genesis like Agustin by the way okay that's fine but let's be honest most of the church fathers do teach so when I see somebody not being honest it makes me suspicious here and again I'm not saying loskis heretic he's not and

and this is a great actually a great very deep discussion of creation he goes into the creation of the angelic spheres the noetic realm spiritual realm and I don't you know if you want he wants to not get into the specifics of the debate at with Darwin that's fine you know he's not bound he doesn't have to do that but you know we know that everybody's been bamboozled by Darwinism they think that it's just so obvious and when you really get into it the deeper you study is laughable it's utterly absurd it's one of the weakest theories of origins out there and by the way every entity that promotes it I'm not saying that this is a knockdown but just let's just think about this every entity out there every think tank every academic institution that promotes the Darwinian mythos do they promote anything else healthier true no okay on the whole they don't so if they've got all this other crap wrong and if they're telling you that you're merely an animal do you think that I mean in other words if they got all the other stuff wrong do you think that all these foundation and think tanks that are promoting this are going to tell you the truth on that one oh I'm gonna lie to you about everything else and trying to subvert you and destroy you because I hate you but when it comes to the origins of man oh we got that log down yeah we got it nailed I mean the mere fact that ten years ago Dawkins told you that junk DNA proved evolution and that ten years later you can watch the videos on YouTube where he completely contradicts himself ten years later he says oh I never said that junk DNA disproves creation he completely flips it he says that I've always said junk DNA never existed and it proves evolution and then ten years ago he says Oh junk DNA is absolutely certain and it proves evolution I mean it's just total fraud but if you're not weaving willing to consider that these people are propped up frauds you're not gonna get anywhere but what a bunch of cowards too by the way so many religious and Orthodox cowards just complete cowards and yeah I don't have a problem calling out Orthodox on this being cowards you're cowardly so that there is an interesting fascinating esoteric discussion here we do want to mention this and by the way lossky hints at the divine council so yes if you've read the Psalms are familiar with dr. Heiser there's good insights there about the divine council Elohim I would say that that's true a Loski talks about it and you know relates to the angelic hierarchies hey that's basic or talk so we read that in every liturgy about the angelic hierarchies so that shouldn't even be questionable it should be obvious but there's a fascinating discussion about st. Maximus is teaching on the created a nun that is eternal this is very deep but bear with me here so we don't believe in the idea of Plato's forms right so we're not a play tennis and of course as we said platonism would would identify these ideas or these forms with the essence of God but we do have in the church fathers and in over the centuries of the church the discussion of the reality of the intellectual spiritual realm the realm inhabited by the Angels the noetic realm and there's a fascinating discussion here about how this relates to time and I had never seen this in lossky before so I was very fascinated he goes into this he says st. Maximus emphasizes that eternity the Eternity of the intelligible world is a created eternity so the proportions the truths the innumerable structures of the cosmos the geometry of the ideas that govern creation the networks of mathematical essences which you heard me discussing before universals are the Aeon of the ionic eternity that began as time hence it takes its name from its beginning as in Ione in the Greek or in the Age so but so thus its name which takes its beginning as in Ione by passing from non-being into being it remains without change it is thus submitted to a non temporal existence so in other words numbers geometric principles right they don't change obviously duh seven doesn't turn into five tomorrow and they're not material and every materialist atheist should you should know this so that psycho sphere right that realm of ideas that you saw me quote or tweet out the Roger Penrose quote today you've heard me quote Roger Penrose on this before the

elegance of the mathematical forms and universe right this realm is not God it is eternal it is unchanging it is an ailing it is not God it is a reflection of the Logie below the divine mind the elegance of the divine mind the brilliance of divine mind it is not the same thing as the essence of God it is a type of eternity an ionic eternity that is not temporal it is immutable it is unchanging it gives coherence and intelligibility to this world sensory and intelligible time and the Aeon cling to one another since both have a beginning they are commensurable the Aeon is immobile and time and time is the moving a line exactly actually this answers a lot of metaphysical issues and questions the only and only their coexistence their inner penetration can make time thinkable this is an argument that I keep this is the transcendental argument if you only have the here in the now and you don't have access to the eternal you can't cogitate this is a form of transcendent logarithm this is an explication of how the transitional argument is true the Aeon is in a narrow connection with the angelic world yes the angels inhabit this realm angels and human beings both partake of time and the Aeon but in a different way while the human condition is temporal but in a time rendered intelligible by the a on the angels no the free choice of time only at the moment of their creation a type of instantaneous temporality from which they left for an a on appraise and service or they fell into hatred and revolt that is the demons the Fallen Angels this process exists in the Aeon for angelic nature can ceaselessly increase and grow in the knowledge of God up into God eternal benefits but without a temporal succession for us it's different for humans we have a temporal succession where we can grow up into the knowledge of God and then we pass over into the Aeon however a process exists in the a on the angelic nature I read that thus angels appear as intelligible universes that take part in the organic organizing and functioning of the ionic eternity as well as the governing of time-space right angels are involved in Providence this is discussed in of course the celestial hierarchy angelic hierarchy of Dionysius as for the divine eternity it cannot be defined either by the change of proper time or by the immutability proper to the Aeon God himself transcends this created eternity this Aeon and that's of course true because of what we say about God right and the problem with platonism a problem with the metaphysical systems is that mhm I'm speaking of like perennialism right it's mushes this Aon into the divine essence and it's in it says that's God this ionic realm of thought is God no it's not it's still not God God transcends both for Orthodox theology there is not some uncreated realm of Plato's forms that's the essence of God so very fascinating very deep stuff there but very relevant to the apologetically discussions that we have when we talk about number theory when we talk about numbers proving God this is very apropos to the meat machine guy that was arguing with me at the beginning take into account him Bible what I just said think on it and as you can see this is so that was really deep profound stuff there from st. Maximus and Loski that I just can't believe that he would make such a stupid statement that the god of the Old Testament is not God the Father that's so dumb I mean how can you get such a you know the the conclusion here of this the crux of this is that you know loskis great flaw is that he's not that great of a biblical theologian however he's a great mystical theologian and his strong suits are historical theology dogmatix and patristic s-- his weak point is biblical theology but with that one caveat of the stupid statement this book is pretty phenomenal so far so you've been listening to the first half or halfway through the book here at page 84 tomorrow we will tomorrow or the next day for subscribers I will have the second half of the book which is Christian anthropology Christ as fully God fully man Christology section which will talk about how the energies relate to Christology how yes the Christology proves yes energy distinction by the way and then ecclesiology doctrine of the church at the end of the book the mystery of the church which is a short chapter so damn

that was a talk one um thank God for that I'm saying for giving me the strength to do all that I guess that was kind of a long list there let's get back to some of the super chats and I want to remind everybody of course that if you want to hear the full talk you can subscribe at Jays analysis in the subscription link at the top of the site and again it'll be today or tomorrow or the day after for subscribers when this is up so moving back to the servo on logos so watch that and then I have an SI logos creation and the wisdom of God so read that essay watch that video they're both related I think I linked the essay in the video about logos and creation logic and creation but in short some of what we talked about here with Loski applies to your question I mean the Roman Catholic theology you have basically two things going on all the time on the one hand you have the confession of things that are correct Roman Catholic theology would say of course Jesus is the logos they do not have a doctrine of the noose by the way in their anthropology whatsoever there is absolutely no place for the noose in Roman Catholic anthropology period not there at all and when we talk about noose in orthodoxy we're not talking about plato's noose but two different things okay in plato's news that's a metaphysical principle that relates to how the world emanated from the one that's not at all what we mean is a faculty that God gave to man by which man can know and see God directly two completely different things but the words and the terminologies can be confusing at times so one is a helot Hellenic and metaphysical presupposition in orthodoxy the noose is a an anthropological Faculty of man which we believe is revealed by the way we don't we don't believe we came to that violet speculations you know it's revealed in the New Testament Paul teaches it right man is body soul and spirit a trichotomy so the Roman Catholic idea of logos just simply put is not necessarily wrong because they're gonna say it's Jesus email Jones however for example does get this a little bit wrong because he tries to equate logic with logos other people in the alt media sphere do this they say logos is the second person eternity and that's logic no human logic is not the logos human logic relates to the logos and the low the Logie the logic of the Aeon we just talked about which is a nun which is a created eternity is not the same thing as the divine essence right so they're distinct about you won't find any of those distinctions in a Roman Catholic theology whatsoever hans gruber $2 what's my view of the filo kaalia I've read some of the feel of kaalia I know that that that where was the translator unfortunately and you know again I I guess I'm hoping or waiting for a different translation because you know we can't trust where he's gone obviously bad news which I said 10 years ago that dude was suspicious and all that's been vindicated right with with the statement he's coming out with lately so I look forward to a different translation of the feel of call you then then we're but a lot of the selections that I read from the fueler call you seem pretty good so you know Fela call you is definitely a classic of Orthodox spirituality is no question about that we already answered the perennialism question thoughts on near-death experiences I'd say they're true I mean in the billions of humans that have come to be and died I'm sure that and that now exists I'm sure that many people into people dying every second right so a lot of people in hospitals have you talked to nurses i've known probably thirty nurses in my life all nurses have these stories it's pretty crazy just ask any nurse about this and they'll all be like oh yeah yeah you know people wake up in the ER all the time they're like I died now we have to be careful though because a lot of people will try to make these kooky near-death experiences and stories into like revelations you know what I mean they'll make it into I've seen God and when I died I was laying on that I was laying on the stretcher and I'm my oxygen but Jim machine cut off and I st. God and he told me to come back and start preaching and that I wasn't no so we have to always be careful about any revelations like this or these kinds of things because of the the power of such things to seduce us so many many

bishops and many spiritual writers of course always caution about those kinds of revelations and they say beware not because there are always necessarily wrong dreams visions this kind of stuff but because of the power of the human heart to be exalted and pride so one of the good rules of many spiritual writers a solid Orthodox spiritual writers is that if somebody claims to have a vision or if you have some sort of experience like this how do we know whether it's demonic or whether it's of God well anything that comes from the demonic usually leads to pride so for example people who take LSD trips they're super arrogant they think they've solved the world right that's demonic it does not produce humility I have done LSD I can tell you that's true I remember when I was tripping I was like oh then I've left figured out the freaking world dude no I didn't know I was bumbling buffoon I didn't know anything but the simulation of that kind of spiritual experience which is ultimately demonic Puffs one up and makes one extremely prideful and then then one is in pre list right spiritual prideful delusion like the Roman Catholic guy who was a couple days ago going off on me on Twitter he's like you're possessed and all this like dude doesn't even know me and he's like claiming he's got mystical insights into my life and he can say that I'm that's pretty less right extreme exalted spiritual pride and and mystical powers and that you're you know talking to angels every night and stuff know all the Church Fathers caution us against this stuff all spiritual writers solid bishops they always say that just because the propensity of humans to be deluded that's why we don't follow Fatima we don't get into all that stuff it's delusion thank you for your work thank you Vasya this is why I'm Merton became a Buddhist absolutely the vatican ii tibetan buddhist crew many of them merton all those guys that's absolutely why they became a buddhist they fell into the delusion of the extreme of a pathetic theology and the rejection of revelation of scripture and by the way this is where vatican ii takes you vatican ii is a path to perennialism carson can you clarify the theology behind valid baptism outside of church i'm thinking that peter here's book and so I'm sorry baptism is necessary and that's I mean I I like the book I've it's a very difficult question but typically in orthodoxy this is decided by the bishop well so we have the principle in orthodoxy of economy and I understand what father Peters trying to do and I would support him I think that it's better to have a unified practice um so hopefully that'll eventually get worked out but at the same time I mean come on let's we're not gonna like damn everybody that's you know who's Bishop through economy you know 50 years ago told them to to to be anointed you know what I mean I mean that's crazy so I think he means well and I think ultimately he's correct and that it's better to have a unified approach on this question but we're not gonna go crazy with this and become Cyprian Knights you know I mean so and technically it's not rebaptised nobody believes in rebounce ism technically it is your first baptism so we are not donut us and we're not slippery Knights but we're also not xra apparat Oh magical Roman Catholics right so the Orthodox use a little nuanced and a little open and part of the reason for that which if you're a Roman Catholic oh that's crazy you don't have one no well part of the reason for that is because orthodoxy is decentralized I know this is this is mind-blowing to Roman Catholics when they understand that that the Orthodox Church is decentralized yes you heard me correct now wait a minute I thought this was a hierarchical institution it is but there's no higher than the bishop it's a decentralized institution it's not a giant global bureaucracy and we actually believe that is a good thing we don't need a giant global spiritual dispensary bureaucracy over in Italy no and by the way somebody was asking me this week about Irenaeus his statement about Rome yeah when I was Roman Catholic I knew old all the papal quotes all of these quotes have to be taken into context first of all so when he Renee s was writing about the premise of the Church of Rome and by the way no Orthodox person has a problem with that we all believe that the

Orthodox that the Church of Rome was was a sparkling example of Orthodoxy for many centuries however if you look at Irenaeus quote Irenaeus does not say that all must agree with the Church of Rome because of the space actual infallible tourism a peter that made him into an infallible galactic God Emperor no what does he say he says the preeminence of the Church of Rome is because of the two apostles peter paul and guess what peter has successors in antioch i attend a church well i've not right now but in the past i've attended an Antiochian church where does it come from pierre peter has the succession at Antioch the patriarch of Antioch is a successor to Peter and this is of course well but no you see the it's not that Peter has the keys that he gives to all of his successors it's only at Rome no yeah okay so then so the Rome Catholics that stuff stack on all these other caveats to make it into what it is but see you'll see that the Maki's argument doesn't work when we start talking about Antioch now does it no it doesn't so that's when they say oh no no but it's only at Rome that the special super Bishop resides well now wait a minute Neera Nana says that the superiority of Rome is because of Peter and Paul and guess what when Paul writes to Rome what does he say in Chapter 11 he says you Gentile Christians you at Rome and he's not just saying one dude he's saying you church at Rome it's addressed to the entire church at Rome he says you can be grafted out if you are unbelieving there's no nothing in Paul's mind about some special infallible charism at just Rome no he warns them of being grafted out and it's written to the whole church at Rome that makes no sense I mean come on if you look at any icon of Peter or well not any if you look the standard Orthodox icon the traditional icon which goes back by the way before the schism it's Peter and Paul holding the church side-by-side and the unit's use the same icons stupid that means they're equal Peter is not the super infallible super bishop who's more special United to Jesus than anyone else on earth Rome does not possess a super power of the Holy Spirit that every other bishop in the world doesn't have the fullness of catholicity is present where the bishop is this is what Ignatius says in his epistles is what Irenaeus says so yes if Rome is Orthodox we will say we will agree everybody in the world has to be united to room but guess what it's getting harder and harder isn't it for any Roman Catholic to say you better follow Frank because that's the shining sparkling example of Orthodoxy in the world yeah I mean even the remnant is saying that Frank is a heretic so any of those kinds of quotes they have to be taken in their context understood at the time looking at the rest of what they're saying it's it's a favorite pastime of Roman Catholics to to pick and choose these quotes and if you take for example when st. Maximus says that he will follow the sea of Peter when he's being persecuted that's because he's being persecuted by heretics and Rome was worth attacks okay and this came up in the debate with Nick that doesn't mean that Rome is always worth the dogs the 6th ecumenical council wouldn't have condemned Pope Honorius if it viewed Rome as always and fouled lis Orthodox now I know there's a zillion responses for a moment Catholics I was a Roman Catholic I know all that but I'm making a different point I'm saying if if if Petrine if a lability right and the idea that that the roman bishop specifically for some reason is the specific special successor to peter when peter established bishoprics in antioch as well if we accept all these these assumptions we still have to grapple with the fact that in the early church and and rome and missus now by the way right for four centuries when this doctrine evolved and by the way we know it of all because colonel newman the champion of papal infallibility eventually the way he justified this was that it evolved right this is the evolution of dogma doctrine of rome and cardinal newman part of the reason why he's a carnal by the way it evolved because there isn't justification for this in the early church there is justification for peter being the core fayus the mouthpiece of the Apostles for Peter having an honorary role for for all these things for Rome being set

forth as a shining example of Orthodoxy in the first several centuries nobody and no Orthodox person has ever disagreed with us and the ecumenical councils don't disagree with this but the very fact that the church is sin nodal that the Emperor's called the council's shows that the pragmatics the practice of the church was not Vatican one if it was bad I can one why waste your time with these councils just go ask that guy just go ask that guy what we're supposed to do and again what does this produce in practical terms today when it comes to Roman Catholics what is it produces constant casuistry and doublethink because we're supposed to follow Frank but Frank is a complete apostate Frank promotes everything that we're not supposed to follow but he's the magical X or a Pareto representative Vicar of Jesus no we don't believe that and we you know you don't me might not like what we're saying but we at least don't have to engage in the doublethink and we don't have to go down the endless rabbit trails of said of a contusion and all the thousand kook groups involved in that and by the way if that were true if all their own Roman Roman Dogma were true they would be telling you what I'm telling you where is the where is all of this Christology which everything I'm telling you is directly from the 7/8 ecumenical councils where is all this where where are any triads telling you about the recapitulation in Christ none of them do because they don't have this where are the triads telling you about uncreated grace well none of them do because they don't believe this they teach the Frankish dogma and once you understand the Frankish element to that the whole thing falls apart that's why there was three Pope's in the Middle Ages and the Renaissance right come on that's not Jesus didn't set up a thing with three guys and palaces claiming to be the true Jesus representative the true Jesus vicar that's Looney Tunes dude and no wonder people don't believe that no wonder the Vatican Bank is a giant rotschild operation according to the according to public history come on it's a giant mafia institution and I mean dude Jesus at the bureaucratic level all right many Roman Catholics are good people as one Orthodox writer said once whatever elements of sanctity and and devotion exist in Rome it is in spite of Pape ISM and not due to Pape ISM so that's my take on that and yeah I mean you go down the Vatican two route you're gonna be Thomas Merton what better example of Vatican 2 than Thomas Merton who by the way electrocuted himself and had a very ignominy death as an apostate so all these people who think that they're they're champions and Teutonic Knights or whatever think they are dude I've been down this route man I'm telling you you've got two options you can try to defend Vatican two and engage in a lifetime of doublethink which will drive you mad and by the way many of the tribes are drinking those those miseries away I'm not kidding by the way or you can go the route of the set of a contest in the super trads and wander your way through a endless myriad of miserable society of saint sour patch kids Jase Tam thank you for everything you did thank you Jason appreciate it god bless you what does it ever swing persons and energies well simply put person answers the who if we ask who is doing a thing that's what person is or hypostasis if we ask what a thing is that's about essence or nature if we ask what it's doing that's the energy or the act of the operation right so if you can remember those things that's an easy way to understand it energies is just simply a way that the that the Hellenic era the Greek era the Church Fathers the councils and the New Testament Paul teaches the inner gaya doctrine right when he talks about the gifts of the Holy Spirit the Greek word in the New Testament is in ur gey the operations of the Spirit so all it means is energy doesn't mean anything new age it's not impersonal it's not Luke in the force it's it's not Yoda it's personal so that's the difference between person and energy and it's not just true in that regard of God it's also true the church fathers when they talk about persons so UCS you are the person CS whoever that is when you build a house that's your energy that's going into the building of

that house right so you're distinct you're different from the action of building the house you're different from the act quite obviously tactical boomer is on $5 - I like your stuff never change thank you pray to God we don't change Franklin Chan thank for all your work appreciate you Franklin Ryan young $2 thank you right Gabriel are awesome lecture thank you Gary Laura Gabriel art tactical boomer ISM ten dogs can you blame lossky for disowning the foreskin demon no okay first of all you know go back to go listen to my Genesis verses atheism and paganism talk listen to the Daniel talk listen to the talk about Isaiah my New Testament talk which goes into Isaiah listen to the Jeremiah talk and then listen to my Minor Prophets talks and listen to Irenaeus verses Gnosticism if you listen to those theological talks you'll get the proper picture of how we're supposed to be the Old Testament okay nothing I'm saying is out of accord with what st. Athanasius st. Irenaeus said Cyril of Alexandria they all talk about the Old Testament the exact same way that I do right and in the people that we're talking about are influenced by modernist higher criticism which is essentially an adoption of Gnosticism so it's very important that we do not view the God that's revealed in Moses and the prophets as some other demonic entity he's not if you're talking about circumcision circumcision is a type of baptism it was a initiative right for Israelites at as a it was it was appropriate for a time period before its fulfillment in Baptism Paul teaches this in Colossians in Romans 4 so there's no way to adhere to the New Testament and denied the God of the Old Testament it's utterly [__] the whole New Testament falls apart because it hundreds of times cites the Old Testament it's just stupid people need to give this [__] up it's just [__] [__] give it up and yes I'm gonna cuss cuz I'm sick of it look at the way the New Testament cites the old and you'll see everything I'm saying by the way Orthodox Study Bible says all this - it gets it gets it completely right have you seen tumblr house podcast oh that's what's that guy's name the monarchist charles Columba Kowloon Bay oh I'd love to debate those guys I mean we've you know I think we've been Facebook friends for since the beginning of Facebook you know we've had minimal interactions but yeah I would love would love to debate any Augustinian and Ito missed anytime so if trials Columba and his tumblr house bros won't have some kind of discussion or debate I'm always known for it but I cannot find Roman Catholics who will come on to debate I'm sure Taylor Marshall he'd be easy one to debate but he'll never do it but yeah I would be down for debating those guys but no we cannot we cannot adopt the the marson-knight heresy and every this is I'm it more and more becoming coming to understand that this is the root of the problems of Orthodoxy is marcin ISM they adopted modernism and the idea that and higher criticism to the Jesus quest through through bellhousing the god of the Old Testament some other God they are rehashing Marcion ISM and they can't be so stupid as to not know this many of them because many of them are academics so anyway so you can't be a Marcy Marcy and I you can't believe that it's a different god of the Old Testament you can't believe that it has errors you have to reject all those things all right is that all the superchips here any final questions before we wrap it up and move on and again I may not have this up for subscribers to tomorrow might be a couple days we'll see but let's see we got another super jet here John go to Russ I hate to be off topic but your speculation about John Wayne Gacy being oh yeah I mean that's in DES McGowan's book so look up my talk on program to kill and there's a whole chapter on John Wayne Gacy or actually like more than one chapter I think and yeah I think I think McGowen produces some interesting possibilities about about about Gacy in that but all right thank you guys hopefully this was this was helpful I really wanted to stress that that my arguments and the things I've really been stressing for the last ten years are really vindicated Bielawski here the book is good it's worth reading if we could just delete that I'm going to have like the I'm gonna get the CIA

black out you know the CI blacks out there documents depending on blacks out [__] if I could just black out that one sentence where he says that stupid thing about the Old Testament God not being and it's just baffled by that but we all know it now it's illustrative we can understand hey there's a problem here we're starting to realize this the Orthodox Study Bible does not teach this Marcion ISM it's very good at refuting the Marcion ISM here why are so many of these academic so-called Orthodox people and by the way you'll notice it's all of the Americas all of these CIA Orthodox so-called they're the ones that tend to push this all the Episcopalian not all the Episcopalian come but many of the Episcopal converts the Anglican the Oxford men oh they're just happening to push that we need to accept a Marcion ISM we need except the mean god of the Old Testament right that goofus Lazar idiot that makes those videos that heretic Lazar what's-his-name he teaches this the mean God of the Old Testament get your Marcy and as I'm out of here why we're our bishops standing up to refute and excommunicated these people you can't teach more sin ism but who doesn't know this if you have any familiarity with the Church Fathers you know this every one of them has at least some section dealing with Marcy nights John of Damascus in his list of heresies you can't believe Marcy and ISM st. here Aeneas spends page after page after page refuting Marcion and they say the exact damn thing is Marcion I do they even know that do they even know what they're saying again some of them are foundation-funded you know what I mean they don't so there's some of them are consciously evil and some of them are just buffoons so anyway you have heard it here thank you guys god bless it's been a good night and I will talk to you soon and we'll have the rest of this up on the next couple days