

Metaphysics

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Joseph Owens in his book *An Elementary Christian Metaphysics* and in *Historical Introduction* provides a scope of different points on why Christianity values the immaterial nature of soul and spirit in a vortex of material transformations which come to being so crucial for Christians worldwide. Thereupon, the Introduction provides a set of the author's direct notes on habitus of thinking (Owens 2). Hence, his vision of the Christian metaphysics runs into different terms to make a reader understand the reality of causative-consecutive line of events presupposed with a rich history of the Christianity against the rest of the world's religions.

Thus, Owens inspires by his easy-going language when he distinguishes between the essence and the existence inherent in each thing God created (3). This point of view runs across the classification of metaphysical studies since their creation in philosophy. Following Christian Wolf, Owens divides metaphysics into ontology (general metaphysics) and special metaphysics incorporating psychology, cosmology and theodicy (7). His scholastic work is well impressive since the very outset.

In addition, Owens provides his vision of metaphysics in Christianity through foci-Aristotelianism and Thomism in further rendering of the ancient Greek and medieval Arabic philosophy (10). Moreover, there are some cases of equivocal uses in the vernacular which the author uses in his speculation on metaphysics in general. It is all about the assumption that God is both static and, above all, dynamic personification of existence (Owens 12). On the other hand, divine design Owens shares regarding the Christian doctrines run into the genuinely Aristotelian meaning of the concepts and core ideas. Here comes the difference.

Works Cited

<https://assignbuster.com/metaphysics/>

Owens, Joseph. *An elementary Christian metaphysics*. Notre Dame, IN: University of Notre Dame Press, 1963.