

**Bible Doctrines (The True-Good-Beautiful)**

**T/G/B**

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology
- Natural Theology

**Opening:** The greatest issue in life is 2<sup>nd</sup> person relationship with God by knowledge & by love (Matt. 26:7-13; 2 Cor. 5:9; Rom. 5:5; 1 Cor. 16:22-23). The job of the PT: study and teach.

**2 Parts to Bible class:**

1. 15 minutes on spiritual & philosophical foundations required to be a Realist doctrinal believer.
2. 1 hour on the biblical metaphysics of love in the 2<sup>nd</sup> person relationship with God.

**2 Pet. 1:5-10 :**

1. Model #1: begins with the subjective and psychological foundation of induction be it activism, quietism or everything in between, which is characterized by various steps and methods to gain spiritual maturity either slowly, by one's efforts, by letting go, or instant spirituality. The various groups all have their passages and rationales why their system is the best.
2. Model #2: begins with objective foundation of philosophical realism with its first principles of being and laws of thought This includes a 2<sup>nd</sup> person relationship with God grounded on the nature of man, virtue, and God the Holy Spirit, who vivifies all virtues, and leads us (Gal. 5:18)—not the other way around.

5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - History 35
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

**Stage 3 – Christian metaphysician = life of glory!**

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit Bible Doctrine

**Stage 2 – Christian doctrinal believer = life of doctrine!**

- Still Nominal understanding of God. Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God's nature due to lack of metaphysics, which is due to modernism's philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit Bible Doctrine

**Stage 1 – Christian baby = life of ups and downs.**

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good , they think it must be true.

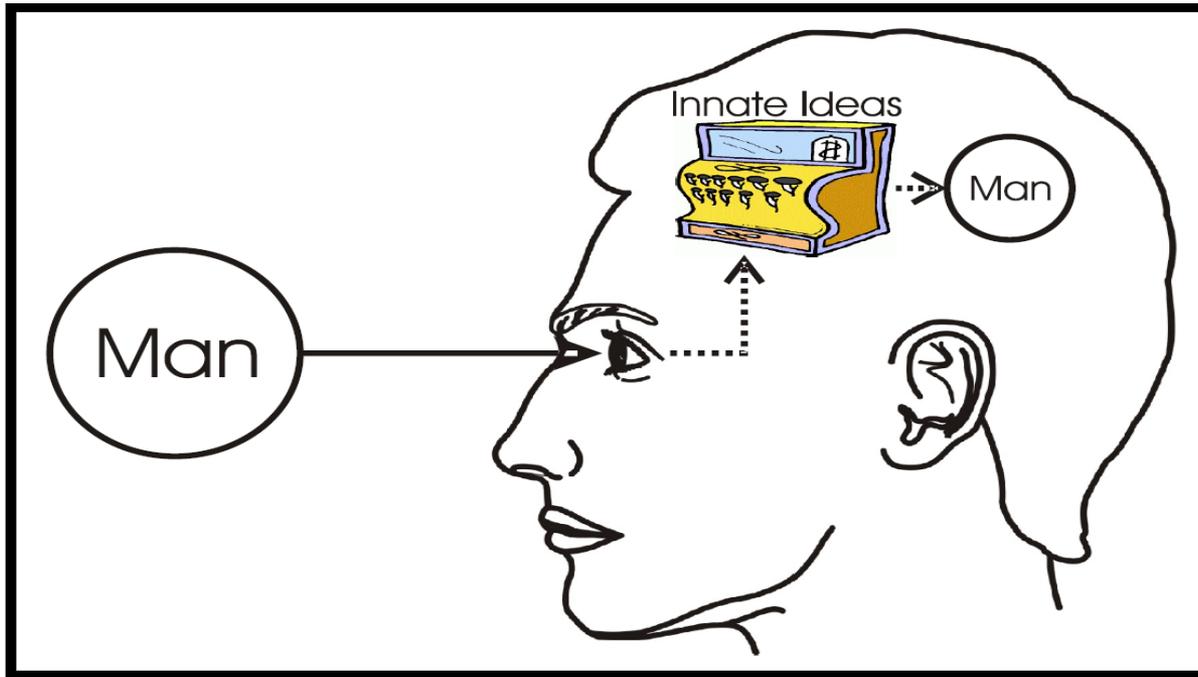
Stage 1

# Philosophical Foundations for a Christian Worldview (Epistemology: History-35 –Empiricism of John Locke)

1. Overview of history of classical metaphysics of Realism.
  - a. Realism/classical metaphysics: God, Bible, Jesus Christ, writers of the OT and NT, especially the Apostle Paul, Aristotle, Aquinas, Mortimer Adler.
  - b. Rene Descartes (1596-1650) – rejection of Realism/classical metaphysics
  - c. Francis Bacon (1561-1626) – rejection of Realism/classical metaphysics.
  - d. Thomas Reid (1710-1796) – rejection of Realism/classical metaphysics.
  - e. John Locke (1632-1704) – rejection of Realism/classical metaphysics.**
  - f. Immanuel Kant (1724-1804) – rejection of Realism/classical metaphysics.
  - g. Augustus Comte (1798-1857) – rejection of Realism/classical metaphysics.
  - h. Charles Darwin (1809-1882) – rejection of Realism/classical metaphysics.

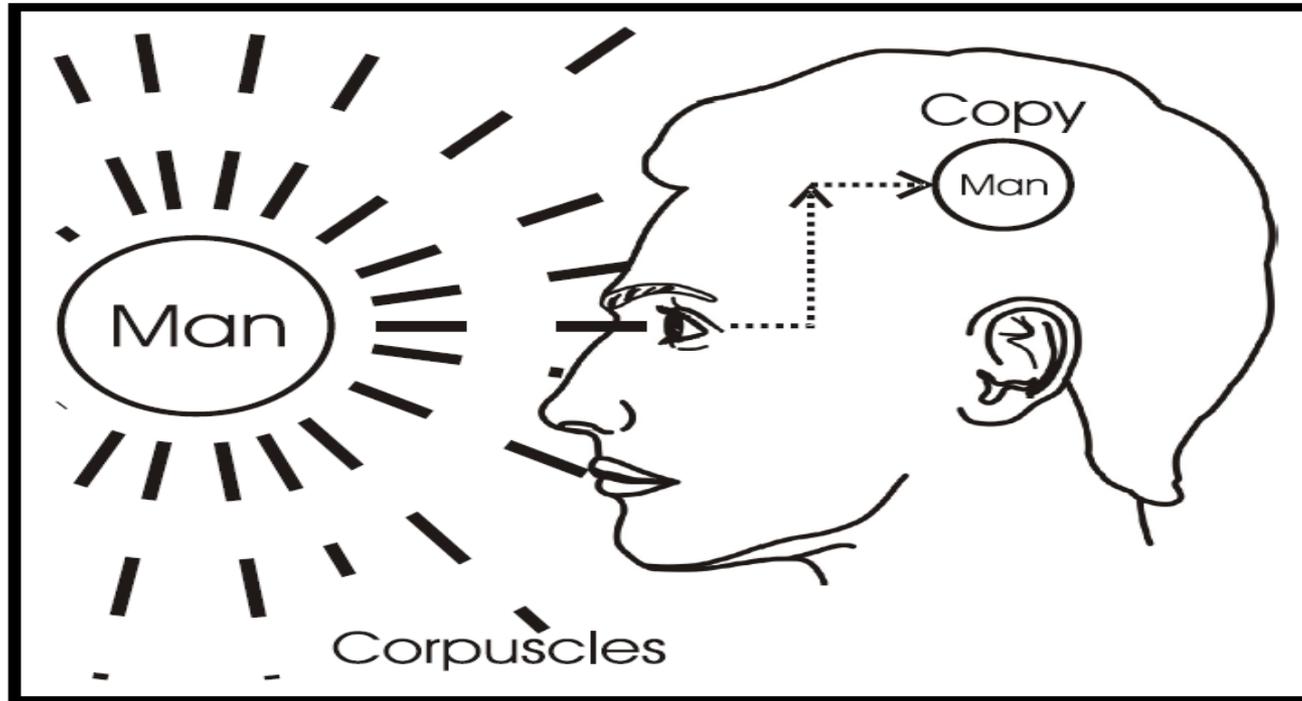
2. God the Father, God the Son, and God the Holy Spirit laid the foundational principles for metaphysical Realism/classical metaphysics in the Word of God for 1400 years. It took another 1300 years for Christian philosophers to bring it to completion under Thomas Aquinas. However, after 2,700 years of development, it was neglected and rejected within a few hundred years and we are still living with the devastating results—both for modern society and even doctrinal believers.
  
3. Since only in Realism is man directly connected with the world, where the knower is in direct contact with the object of knowledge, it should be no surprise that all of the other systems lead to subjectivity, agnosticism, materialism, and atheism. If there is any mediation between the mind and the external world, how could anyone be sure that their view of the external world is accurate? If it is not direct, then how do you know it is true (corresponds to reality).

## 4. Descartes, father of modern philosophy



Descartes taught that innate ideas have been placed in the mind by God. Upon the occasion of our encounter with the world, the mind brings to consciousness the appropriate idea that provides the mind with knowledge of the world. The object of knowledge, then, is not the world directly, but the idea that is supposed to represent the phenomena of experience. Descartes' innate ideas were the perfect replica of the mathematical methodology. It is certainly true that a perfect circle does not exist in the real world, but the mind is able to identify shapes that approximate the perfect circle because the pattern, a perfect circle, exists in the mind by which the geometrician is able to identify any particular approximation. Mathematics begins in the mind with the ideal and identifies and measures the world by this ideal. So also, the ideas in the mind identify and measure the world in terms of the mind.

## 5. John Locke (1632-1704) the father of modernity



Descartes' method was quickly challenged, and other philosophers proposed other notions to account for our knowledge of the world. For example, John Locke proposed a corpuscular view of knowledge in which the things of the world emitted corpuscles that struck the senses. From this sense experience, the mind formed ideas that represented the world. This is a “representational” view of knowledge. Moreover, we live in a Lockean America regarding politics, government, and general idea of deity.

## Love 12 (Supernatural nature of the theological virtues of faith-hope-love)

**1 Corinthians 13 - Note how love is the cause of all other virtues. Love is the form behind each and every virtues.**

1. There are two requirements for an intimate, loving, *personal* relationship with God or any person.
  - a. Second-person dyadic and triatic relationship. While I do believe that a person can have love for God in first- and third-person relationship with God, they cannot have *intimate personal* love with God as a person apart from a *direct and unmediated*, second-person dyadic and triatic relationship—just you and God, one on one. This is life-changing.
  - b. Internal integration around the Good. This is why grace, forgiveness, and spiritual growth is so important in the Christian life (cf., Mary Magdalene). Only in forgiveness can a believer feel comfortable in the presence of God, let alone love Him intensely, deeply, and affectionately. Love for God includes the mind, will, and affections.

2. Discussion of 2<sup>nd</sup> person dyadic and triatic relationship with God coupled with integration around the Good.

Genesis 5:22 Then Enoch **walked with God** three hundred years after he became the father of Methuselah, and he had other sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years.

Genesis 17:1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty; **Walk before Me**, and be blameless.

Luke 7:45 "You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. 46 "You did not anoint My head with oil, but she anointed My feet with perfume. 47 "For this reason I say to you, her sins, which are many, have been forgiven, for [this is demonstrated in that] **she loved much**; but he who [only thinks he] is forgiven little, loves little (ὀλίγον ἀγαπᾷ)."



Luke 10:38 Now as they were traveling along, He entered a certain village; and a woman named Martha welcomed Him into her home. 39 And she had a sister called Mary, who moreover was **listening to the Lord's word, seated at His feet**. 40 But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me." 41 But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; 42 but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."



John 11:5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore He heard that he was sick, He stayed then two days longer in the place where He was. John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but **Mary still sat in the house.**

John 11:32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, **He was deeply moved in spirit, and was troubled,**

John 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. 2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. 3 Mary therefore took a pound of very costly perfume of pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. 4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, 5 "Why was this perfume not sold for three hundred denarii, and given to poor people?" 6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. 7 Jesus therefore said, "Let her alone, in order that she may keep it for the day of My burial.

Matthew 26:8 But the disciples were indignant when they saw this, and said, "Why this waste? 9 "For this perfume might have been sold for a high price and the money given to the poor." 10 But Jesus, aware of this, said to them, "Why do you bother the woman? **For she has done a good deed to Me.**

John 4:34 Jesus said to them, "**My food is to do the will of Him** who sent Me, and to accomplish His work.

John 5:19 Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something **He sees the Father doing**; for whatever the Father does, these things the Son also does in like manner.

John 17:4 "I glorified Thee on the earth, **having accomplished the work** which Thou hast given Me to do.

Romans 12:1 I urge you therefore, brethren, by the mercies of God, to present **your bodies a living and holy sacrifice**, acceptable to God, which is your rational service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

Philippians 3:8 More than that, I count all things to be loss in view of the **surpassing value of knowing Christ** Jesus my Lord, for whom I have suffered the loss of all things, and count them but dung in order that I may gain Christ,

Galatians 1:10 **For am I now** seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

Colossians 1:9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you may walk in a manner worthy of the Lord, **to please Him in all respects**, bearing fruit in every good work and increasing in the knowledge of God;

Col. 3:23 **Whatever you do, do your work heartily, as for the Lord** rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

2 Corinthians 5:9 Therefore also we have as **our ambition**, whether at home or absent, **to be pleasing to Him**.

Ephesians 5:8 for you were formerly darkness, but now you are light in the Lord; walk as children of light 9 (for the fruit of the light consists in all goodness and righteousness and truth), 10 **trying to learn what is pleasing to the Lord**. 11 And do not participate in the unfruitful deeds of darkness, but instead even expose them;

James 1:5 But if any of you lacks wisdom, **let him ask of God**, who gives to all men generously and without reproach, and it will be given to him.

1 Thessalonians 4:1 Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you received from us instruction as to how you ought to walk and **please God** (just as you actually do walk), that you may excel still more.

Hebrews 13:20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, 21 equip you in every good thing to do His will, working in us that **which is pleasing in His sight**, through Jesus Christ, to whom be the glory forever and ever. Amen.

Ephesians 6:5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, **but as slaves of Christ, doing the will of God from the heart.**

Romans 8:8 and those who are in the flesh **cannot please God.**

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that **He is a rewarder of those who seek Him.**

## THE SUPERNATURAL NATURE OF FAITH PRODUCED BY THE HOLY SPIRIT

1. It is important to understand the direct *supernatural* work of the Holy Spirit in vivifying faith, hope, and love in concurrence.
2. A distinction needs to be made between human subjective faith, hope, and love and infused supernatural faith, hope, and love by the Holy Spirit.
3. Human subjective faith is psychological and not supernatural. This faith can be true or false and be accompanied by very powerful experiences as illustrated in testimonies of Mormons, Jehovah Witnesses, Muslims, and various cults. There may not be any qualitative difference *as far as good experiences* between a believer who believes in something that is true when he casts his cares on the Lord and a Mormon who experiences his “burning in his bosom” or conviction of God the Moral God of the universe.

4. However, supernatural faith/conviction (as well as hope and love) from the Holy Spirit is far different and far superior to any human or psychological faith.

Philippians 2:13 for it is God who is at work in you, both to will and to work for His good pleasure.

John 16:8 "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father, and you no longer behold Me; 11 and concerning judgment, because the ruler of this world has been judged.

Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself bears witness with our spirit that we are children of God,

1 Thessalonians 1:5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction;

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls.

1 John 3:24 And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.

1 John 4:13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

1 John 5:6 This is the one who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. 7 And it is the Spirit who bears witness, because the Spirit is the truth. 8 For there are three that bear witness, the Spirit and the water and the blood; and the three are in agreement. 9 If we receive the witness of men, **the witness of God is greater;** for the witness of God is this, that He has borne witness concerning His Son. 10 The one who believes in the Son of God has the witness in himself;

6. Characteristics of the supernatural faith/conviction by the direct ministry of the Holy Spirit
  - a. Supernatural conviction produced by the Holy Spirit is a privilege of every Christian and does not depend upon how much philosophy or doctrine the believer possesses. This is direct and one on one. A baby believer can have this as much as the most seasoned philosopher, theologian, or pastor. The same holds truth of hope and love, at least in intensity.
  - b. Supernatural faith is unmediated. It comes directly from the Holy Spirit.
  - c. No one can create supernatural faith by application of doctrine or Scripture.

- d. Supernatural faith/conviction is veridical and unmistakable for the one who has it and attends to it (e.g., the one who does not suppress the Holy Spirit).
- e. Supernatural faith/conviction is the most fundamental way a believer knows the truth of the Christian faith.
- f. A person who receives this supernatural conviction does not need supplementary arguments or evidence in order to be confident about scriptural realities.

- g. Inward supernatural conviction does not function in apologetic endeavors. Consider the difference between knowing something to be true and showing something to be true in the lives of Christ and apostles.
- h. Supernatural faith/conviction includes such realities as “I am reconciled to God,” “Christ lives in me,” “Christ loves me,” “I am living before God.”
- i. This supernatural faith/conviction provides assurance of salvation. The believer has supernatural confidence that he really is saved. There is no doubt.

- j. There are no defeaters for supernatural conviction apart from repression of the Holy Spirit.
  
- k. The supernatural virtues of faith, hope, and love do not depend upon doctrine, philosophy, or apologetics. It is important to note that these virtues are supernatural and direct works of the Holy Spirit raising the intellect and will.

- l. It is important to understand that the believer who is infused with supernatural faith, hope, and love will love Bible doctrine, philosophical realism, and metaphysics because he has a living knowledge and love of God and Truth.
  
- m. Because these virtues create a love for the Word of God and Total Truth, the believer will always check his convictions with Truth as such.

Overview of the various virtues listed in 1 Cor. 13 in 2<sup>nd</sup> person relationship with God.

1. Love is longsuffering (μακροθυμεῖν), 1 Cor. 13:4. Divine love takes the form of patience. Instead of thinking of this as an automatic system, consider the difference it makes in 2<sup>nd</sup> person relationship with God (προσευχομαι). It is important that we all ask God regularly for patience especially during suffering. Patience is needed to keep us from blaspheming God or doubting Him. Only God can rightly order the mind, will, and affections – it is asking brings that invites God's concurrence. This is different from being confessed up with a view point of the power of the Spirit creating patience in you as long as you stay in fellowship.

2. Love is kind/merciful (χρηστεύεται), 13:4. The difference between the spiritual model in second-person relationship versus powerhouse model. The will is what will ultimately determine this kindness, not the intellect. When we really love someone we are kind and merciful to them. When we do not love someone, we have bad thoughts about them. Consider the kindness of Christ, Matt. 5:43-48; 12:15-21; John 4:16-24. Christ was very kind to the weak but very confrontational with those in society who aggressively opposed and distorted the Word of God.

3. Love does not envy (οὐ ζηλοῖ), 13:4. Is lack of envy, integrity of the will, more efficiently developed by power plant model or in a personal relationship? Consider the mindset of a person who constantly lives with God and asks God to enable him to live only for Him in contrast to a person who is focused on staying in fellowship and learning more Bible doctrine. When the will really loves there will be lack of envy. Lack of envy stems from virtue in the will, not the intellect. When we love someone, we do not envy what they possess. We are glad they have blessings to enjoy. Christ never envied the wealth of others, but the religious leaders envied Christ (Matt. 27:15-18). Consider the envy of politics as the poor are set against the rich, employees against employers, women against men. Envy is a breeding ground great evil. In love, the believer is perfectly satisfied with what God has provided.

4. Love does no brag (οὐ περπερεύεται), 13:4. Compare the two models: 1<sup>st</sup>-3<sup>rd</sup> power plant model versus 2<sup>nd</sup> person living relationship with God, which is occupied with God and regularly entreats God to give him a heart only for God. A person who loves is a person with a good will which is not occupied with self. He is thinking of others. This is true humility as per Philip. 2:5-11. We all need the humility of Job as per 42:1-6. The vice of pride is manifested in the Pharisees in Matt. 23:1-8.
  
5. Love is not arrogant (οὐ φυσιοῦται), 13:4. Compare two models. Again, this is all about the will. It is the will that decides to be arrogant, not the intellect. Arrogance is our greatest flaw. We all think more of ourselves than we ought. The only way to break that vice is by loving ultimately loving God.

6. Love does not act unbecomingly (οὐκ ἀσχημονεῖ), 13:5. Consider the two approaches: 1<sup>st</sup> and 3<sup>rd</sup> person passive, confessed-up, and filled-up-with-doctrine believer attempting to figure out wisdom in this area versus the believer with a 2<sup>nd</sup> person relationship with God (which means he will have no unconfessed sins and be full of doctrine out of love and desire to please Christ) who is praying that God would be pleased with his actions (and knows that pleases God from the Bible). Again, this is an act of the will that decides to think of others. A loving person is always polite instead of pushy, selfish, or coarse in our speech, 1 Pet. 3:8-9.

7. Love does not seek its own (οὐ ζητεῖ τὰ ἑαυτῆς), 13:5. illustration of the two models and how the 2<sup>nd</sup> person model eliminates many temptations. This, likewise, is not an act of the intellect or by doctrine in the soul. This is all about the will. When you love another person, it really is all about them. There is nothing wrong with seeking one's own, but there is everything wrong with only seeking one's own. See Christ's example in Philip. 2:5-11.

8. Love is not provoked (οὐ παροξύνεται), 13:5. Comparison of the two models. While anger in and of itself is not sinful (cf., Eph. 4:26-27; Jn 2:13-17), an angry or bitter disposition which has ill will is not love.
9. Love does not think evil (οὐ λογίζεται τὸ κακόν), 13:5. Consider how the 2<sup>nd</sup> person model automatically eliminates this temptation. When someone thinks evil, it is because his will desires to focus on evil. In love you assume the best instead of thinking others have evil motives.
10. Love does not rejoice in unrighteousness (οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ), 13:6. What is the likelihood of a believer rejoicing in unrighteousness in a 2<sup>nd</sup> person model? Unrighteousness always leads to hostility to God, Rom. 1:28-32.

11. Love rejoices in the truth (συγχαίρει δὲ τῇ ἀληθείᾳ), 13:6. Note the superiority over the 2<sup>nd</sup> person model in love for Total Truth over 1<sup>st</sup> and 3<sup>rd</sup> person models.
- Rejoicing is always a result of possessing something that one loves. True love for God always translates to true love for and rejoicing in Truth.
  - Jesus Christ came to bear witness to Truth, John 18:33-38. It was Christ's own commitment to Truth in 2<sup>nd</sup> person relationship with God that motivated Him to fulfill all righteousness.
  - Christ loved truth because He loved His Father, Who is the Author of all truth. It is impossible to love Whole Truth apart from loving the Whole God. Remember, Satan is the Father of lies who does everything he can to distort, twist, or conceal the truth.
  - The greatest problem in the human race and Christianity is suppression of the whole truth, Rom. 1:18-25.

12. Love bears all things (πάντα στέγει), 13:7. In the 2<sup>nd</sup> person model, the believer is always praying for strength rather than being oriented to what he knows. Love in the will has incredible power for great suffering. Love endures afflictions and suffering without complaining or whining.
- Only in love can one be blessed in persecution, Matt. 5:10-12. In such love God pours out His sanctifying grace on suffering believers.

13. Love believes all things, hopes all things (πάντα πιστεύει, πάντα ἐλπίζει), 13:7. The good will is drawn to God and His Word and promises and really believes in the goodness of God. It really is all about the will.

- This refers to all things spoken by God. In love we embrace all that God says.
- Note the connection between faith, hope, and love. They are mutually dependent.
- Without love for God one is not inclined to believe or hope in God.

14. 1 Corinthians 13:13 But now **abide** faith, hope, love, these three; but the greatest of these is love.,' 13:13. **Abide**: The coupling of the three nouns with a verb in the singular demonstrate that in their depth and essence they are but one thing. They all work together.