

**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 knowing and loving God in a 2<sup>nd</sup> person dyadic and triadic relationship, Luke 10:27; John 15:13-15.

**Preparation for Bible Class in Realist model (Psa. 19:14; 104:34; Eph. 5:10).**

**2 Parts to Bible class:**

1. 20 minutes on spiritual & philosophical foundations required to be a Realist doctrinal believer (CT)—grounded in reality so you can actually evaluate doctrines based reality as such.
2. 1 hour on the biblical metaphysics of intimate love with God in a 2<sup>nd</sup> person relationship with God.

**Spiritual foundations: 2 categories of knowledge: the natural and supernatural:**

1. knowledge of God from the natural realm through the first principles of being, and laws of thought, and causation, Rom. 1:20;
2. faith-knowledge of the God of the Bible, which only comes through direct supernatural influence, 1 John 5:6-10; John 6:44; 16:8-11.

**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.

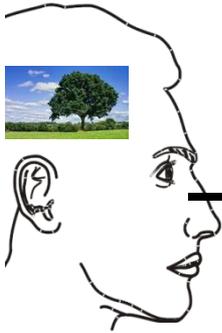
Stage 1

5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - History 37
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

# Spiritual Foundations

## 1. Natural revelation: God seen through creation. This is knowledge, not faith.

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.



Direct Realism: Necessary laws of being /causality require God for present existence

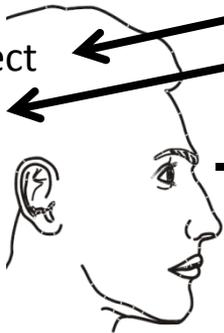


## 2. Supernatural revelation: God raises up the intellect and will to supernatural realm.

**Faith**

1 John 5:6-10; John 6:44; 16:8-11.

Intellect  
Will

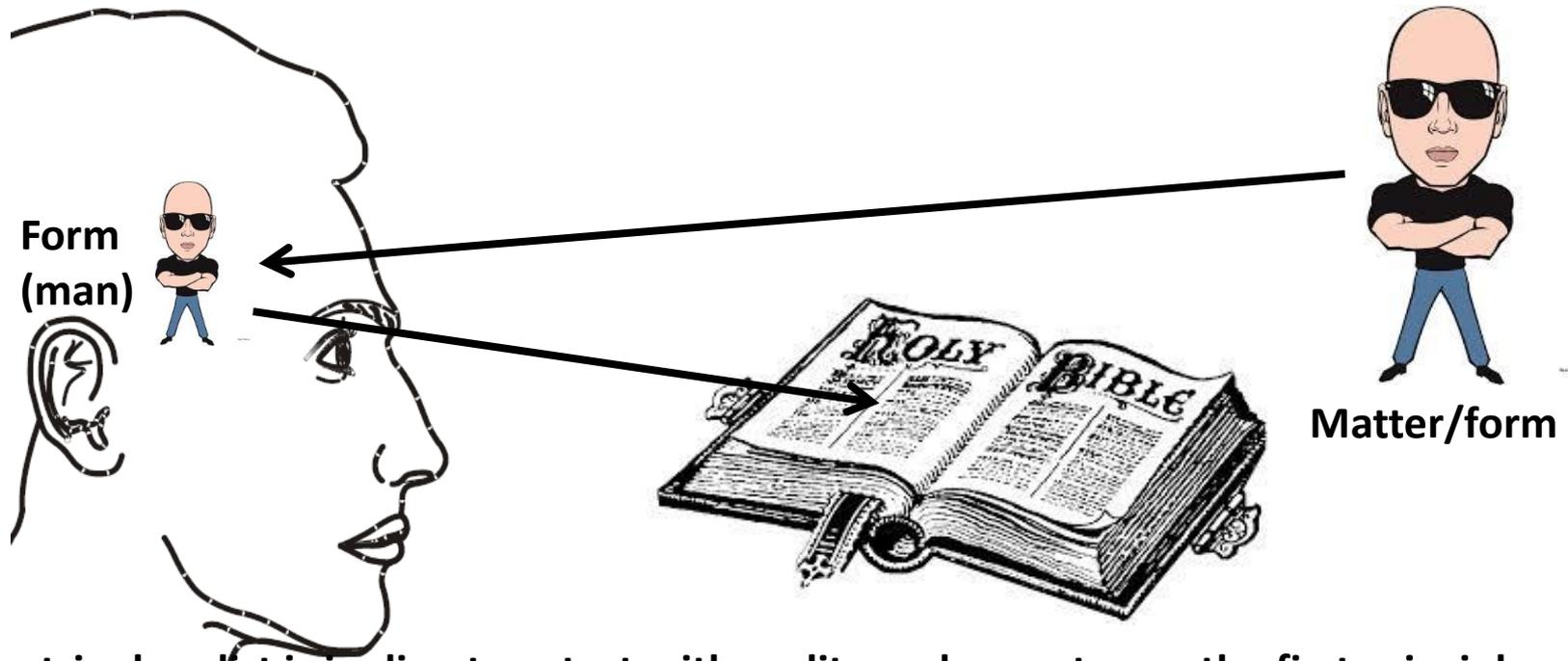


The need to walk by the Spirit and refrain from suppressing His ministry.

Supernatural propositional revelation for the unbeliever and the believer

# Philosophical Foundations for a Christian Worldview (Epistemology: History-37 –Empiricism of John Locke)

1. Philosophical Realism operates in direct contact with external reality with the first principles of thought and laws of being.

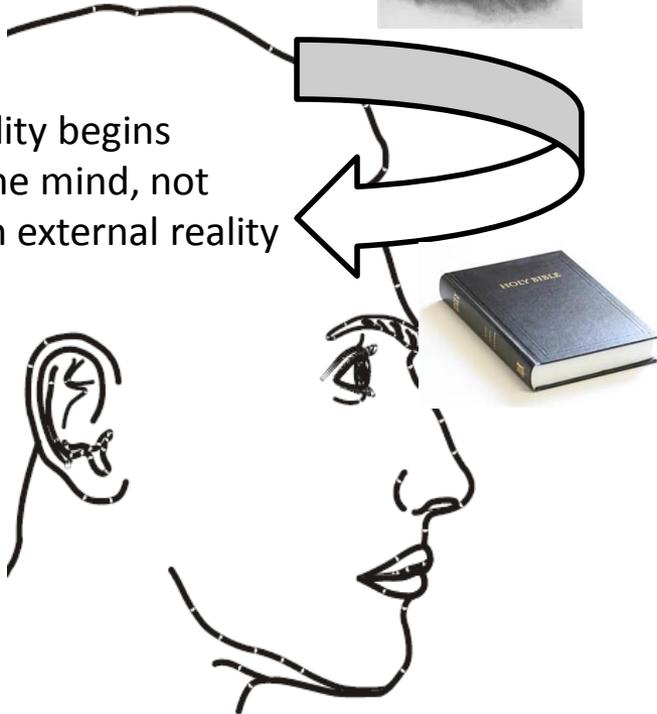


The doctrinal realist is in direct contact with reality and operates on the first principles of thought and being in regard to reality as such. This guides his interpretation of the Word of God and everything in life. He does not get caught in inductive or Cartesian traps. He understands the basic metaphysical structure of man, the soul, love, the mind, truth, and God. Therefore, he avoids subjective and arbitrary interpretations of the Word of God based on modern culture, personal background, likes or dislikes.

## 2. Rene Descartes' epistemology and Cartesian doctrinal believers.



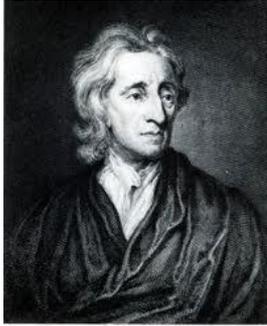
Reality begins  
in the mind, not  
with external reality



**Characteristics of a Cartesian doctrinal believer: easily accepts clear and distinct ideas, tends toward geometric views of fellowship, builds reality on words, and tends toward Bible-onlyism—even with *Esse*. His reality is based on thought.**



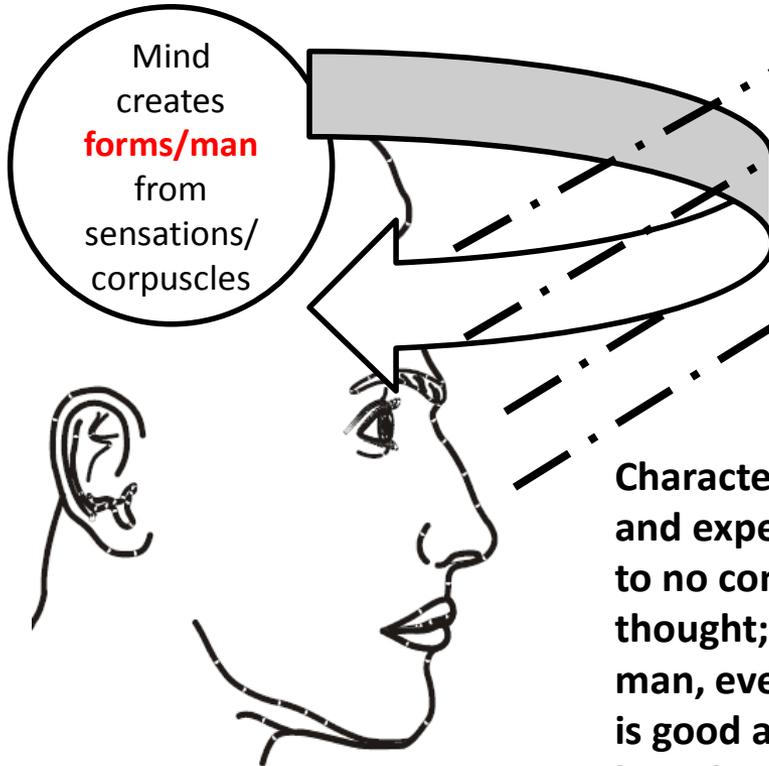
### 3. Lockean epistemology and Lockean doctrinal believers.



John Locke (1634-1704)

“Essays on human understanding” was the most influential book of the 18<sup>th</sup> century

On forms/substance: “something, I know not what.”

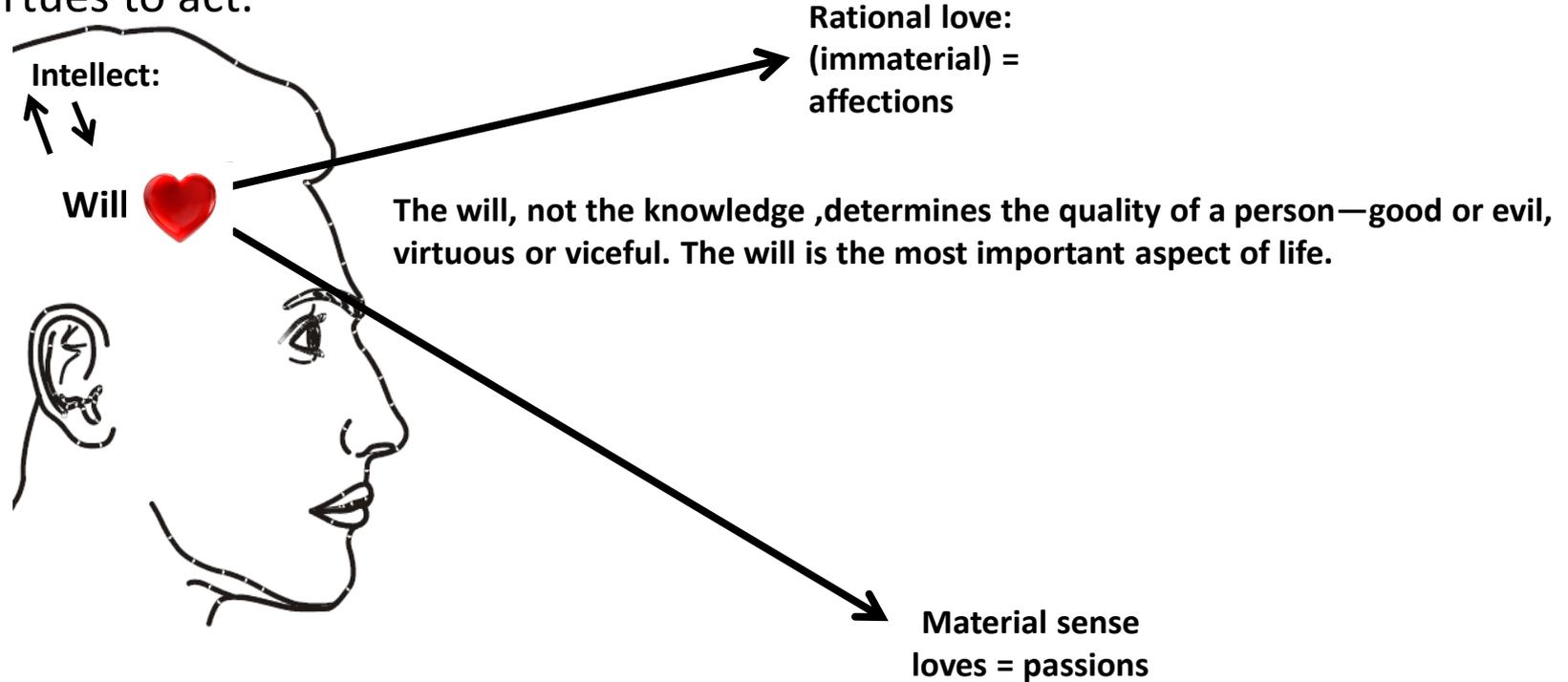


**Characteristics of Lockean doctrinal believers: very empirical and experiential; distaste for metaphysics and philosophy; little to no concept of forms or first principles of being and laws of thought; agnostic about substances; no basis for the rights of man, even though they emphasize the “freedom” of man; what is good and bad (morals) is based on sensations. Proof of God is based on combining finite experiences of sensations. This framework tends toward deism and an empirical flat/naturalistic view of reality and Bible—little room for Esse.**<sub>5</sub>

## Love 14 (Supernatural virtues)

1 Corinthians 13.

1. Love is movement in the soul toward a perceived good. Love is neither knowledge nor a form. Without this movement in the soul, there are no virtues, cf. 1 Cor 13:1-3. Moreover, the virtues listed are supernatural as indicated by bearing, believing, hoping in all things of God. The greater the love for God, the greater power there is in a virtue. It is love that moves the virtues to act.



2. There are 5 minimal requirements for intimate, 2<sup>nd</sup> person dyadic and triatic relationship with God.
  - a. The unhindered ministry of the Holy Spirit who seeks to make us true friends with God.
  - b. Continual 2<sup>nd</sup> person dyadic and triatic relationship with God. This is not about being in circles but in sharing life and thoughts with God. The focus is on pleasing God rather than being in a certain sphere.
  - c. Internal integration around the Good. There must be something to communion in with the Lord.
  - d. A desire to be closer to God. This translates into God being in your thoughts, just as with any pair of lovers who are actually in each other's thoughts, cf., abstraction.
  - e. A desire for the good of the beloved. This is life beyond using God to solve problems as the preferred way to glorify Him. This is actually desiring to please God in all things just as with any *person* you love.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

1 Thessalonians 5:16-24: Illustration of the distinction between 1<sup>st</sup>-3<sup>rd</sup> person relationship with God and 2<sup>nd</sup> person personal (loving) relationship with God.

1. Only in a 2<sup>nd</sup> person relationship will the believer fulfill these three mandates: to rejoice always, to pray without ceasing, and to give thanks in everything. They are all in the present, active, indicative mode. Contrast the Realism with the 1<sup>st</sup> and 3<sup>rd</sup> person power plant model.
2. Note that this is the *explicit* will of God that the believer rejoices always, prays without ceasing (continually), and gives thanks in everything. This can only take place in 2<sup>nd</sup> person intimate relationship with God. This is not praying continually for forgiveness of sins. This passage expresses a totally different attitude. One that is summed up in doing the will of God in 2<sup>nd</sup> person relationship.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

3. The Christian life is to be lived in continually 2<sup>nd</sup> person dyadic and triatic relationship with God. This is anything but a burden when done in love and intimacy. However, it does take effort, which invites God's grace.
4. The main command is "pray without ceasing." If we pray without ceasing, we shall rejoice evermore and in everything give thanks. It is the 2<sup>nd</sup> person continual communication that brings continual joy and continual thanksgiving. This is anything but mechanical (e.g., *Ava Marias*). This is found throughout David's psalms.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

5. This passage tells us the nature of true prayer. Prayer is to run continually through all of our lives in our duties and necessary occupations, and through all of the daily absorptions. Obviously, this is not about dropping to our knees at work. This is the only way to really treasure/possess God in a personal relationship (Psa. 16)
6. Prayer is not to be reduced to asking God for temporal things we very much want/love. Petitionary prayer is legitimate, but it should not be top on our personal priority list. Prayers are expressions of one's deepest desires and delights, which should all be found in God.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

7. The only way to rejoice in all things is in 2<sup>nd</sup> person love relationship with God. That is the transcendent circumstance that makes it possible to rejoice always as demonstrated by Paul in Philip. 4:1-4. This is not some power plant in the believer producing it by going through mechanics. Life with God can brighten what would otherwise be the gloomiest of circumstances. There are no sorrows of the world that can overshadow the brightness in a 2<sup>nd</sup> person relationship with God.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

8. Again, only in a second-person relationship with God can one have a thankful spirit in everything. How we look at life makes all the difference in the world. This is living relationship, living knowledge with living God. The believer who knows Esse, knows that everything he is and has is from God. Only with 2 person relationship can the believer say 'the Lord gives and the Lord takes away, blessed be the name.' Consider the power of understanding philosophical realism in 2<sup>nd</sup> person relationship as per Job.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

9. Prayer is not to be reduced to only formalized petitions and expressions. Some of the deepest prayers to God are voiceless and even wordless. Sentiments go beyond propositional truths and are communicated in prayer. He often answers the desires but not the petitions.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

10. Prayer is not only God's way of referring everything to Him, it is God's way of referring everything to Him *in a second person relationship*.
11. The essence of prayer is communion with God in 2<sup>nd</sup> person relationship. This is living in the conscious presence of God, living to please Him in all things. This is going through life with the present consciousness of God. This is the life of worship.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

12. Prayers should be in attitude of love for God, which means that they are filled with desires for God's grace to be closer to and liker God. This is best illustrated in the prayers of David, the man after God's own heart.

Psalm 19:14 Let the words of my mouth and the meditation of my heart  
Be acceptable in Thy sight, O LORD, my rock and my Redeemer.

## EXPLORING 2<sup>ND</sup> PERSON RELATIONSHIP WITH GOD

Further discussion of 2<sup>nd</sup> person intimate dyadic and triatic living relationship with God in context of Realism: Acts 13:22; Psalm 16; 19:13-14; 23; 25; 27:1-14; 31:1-3, 19; 34:1-10; 36:7-11; 37:1-8; 42:1-2; 51; Eph. 5:1-11, 6:5-6, Col. 3:22-4:4; 1 Tim. 2:1-4; Matt. 5:43-48; 2 Cor. 5:9; 12:7-10; James 1:5.

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 ultimately is by 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.