

**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, which takes place in a 2<sup>nd</sup> person relationship with Him, a relationship which is commanded as a way of life (1 Thess. 5:17). Love for God is supernatural and infused in believers in accordance with their natures, Rom. 5:5; Matt. 6:19-24.

**Preparation for Bible Class in Realist model (Psa. 19:14; Col. 3:23)—not conduit Christianity (*deus ex machina*).**

**2 Parts to Bible class:**

1. 10 min on spiritual foundations and 10 min on philosophical foundations that are needed to be Realist doctrinal believer (CT), one that truly understands.
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. Natural knowledge based on first principles of being, and laws of thought, and causation (Realism), Rom. 1:20.
2. Supernatural knowledge, which comes direction from God the Holy Spirit, John 16:8-11; 1 John 5:6-10.

**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.**

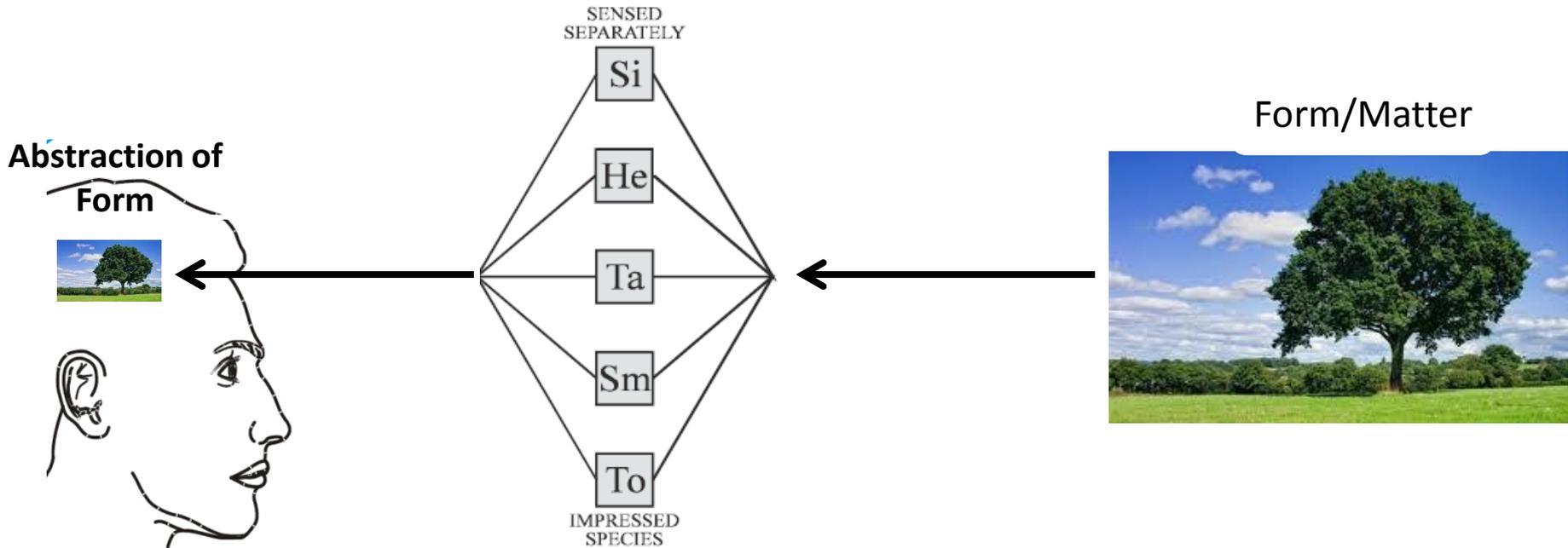
- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good,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

Stage 1

5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - History 38
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

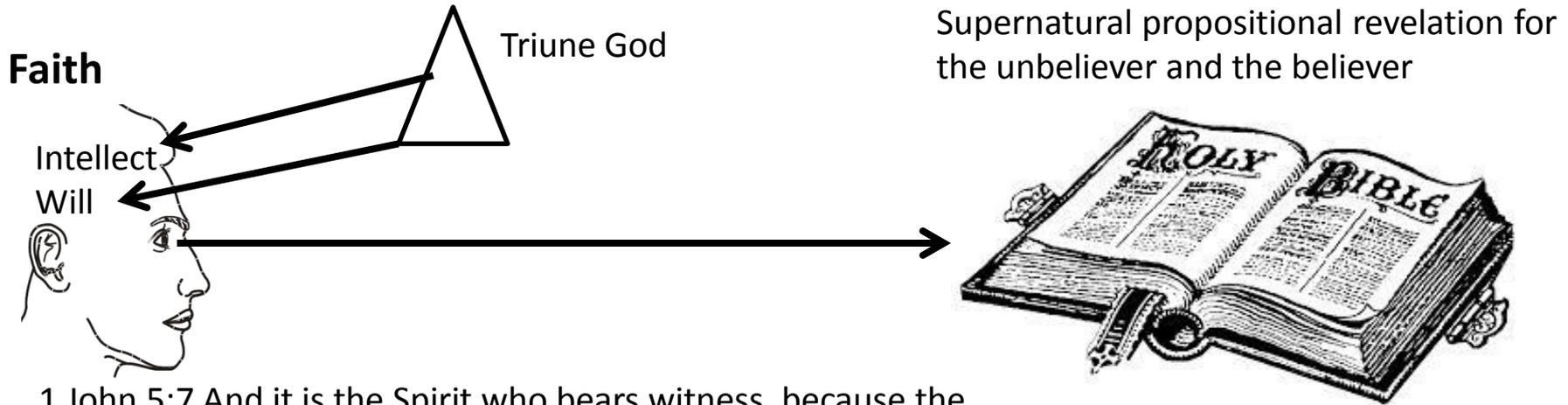
# Spiritual Foundations

1. Natural revelation: In direct realism a person, believer or unbeliever, can see the existence of God behind all things that exist through the first principles of being, laws of thought, and sufficient causation. This is knowledge, not faith. This cannot be done in Cartesianism or Lockeanism.



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.

2. Supernatural revelation: This is God directly infusing conviction and supernatural virtues in man. In natural revelation the believer is in direct contact with reality. In supernatural revelation we are primarily in contact with God and propositional supernatural revelation.



1 John 5:7 And it is the Spirit who bears witness, because the Spirit is the truth. 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.

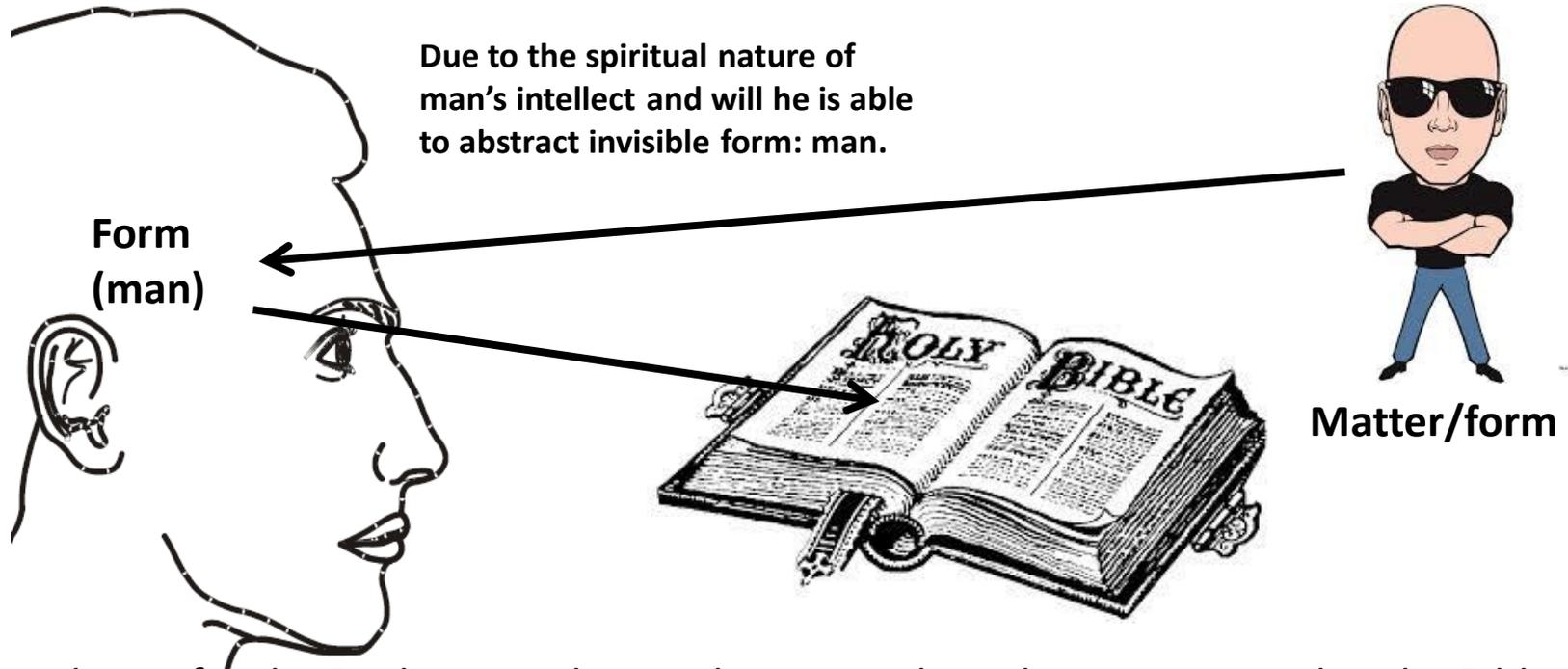
1 John 4:13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

Faith is more certain than direct knowledge when the authority is more certain.

John, who in his gospel lays such weight on the apostolic testimony to the signs of Jesus ministry in order “that you may believe that Jesus is the Christ, the Son of God” (John 20:31), now says that the testimony of the Spirit is even greater than the apostolic testimony—the testimony of the living God within us.

# Philosophical Foundations for a Christian Worldview (Epistemology: History-38 –John Locke’s Empiricism)

1. Philosophical Realism is in direct contact with external reality and operates on the undeniable first principles of thought, laws of being and sufficient causation.



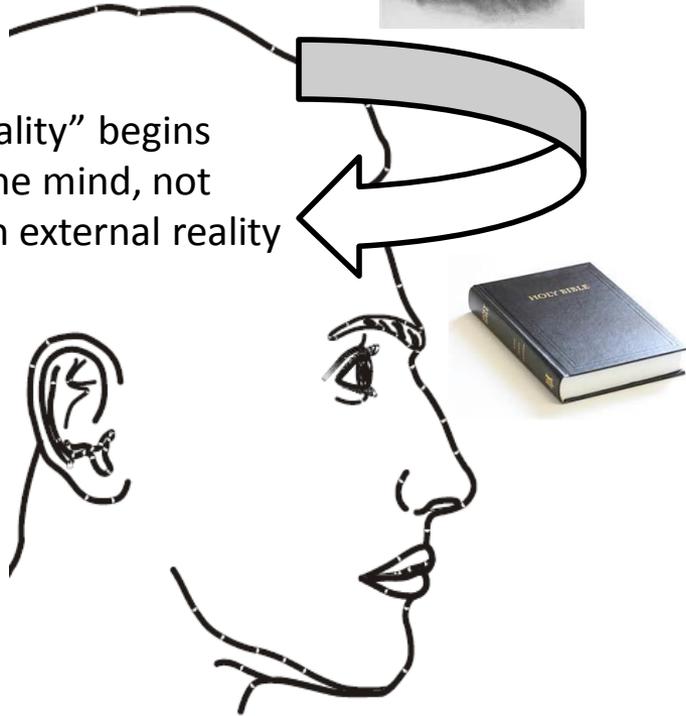
The foundation for the Realist in understanding natural revelation contained in the Bible is reality itself understood within the framework of the first principles of being and laws of thought. For example, when the Bible says the earth never moves, we understand that as referring to its stability. Why? Because of reality. The Bible never contradicts reality. It is interesting that both Aristotle and Christ said that the greatest love is friendship love. Only the Realist is truly rational and offers rational proof for God and starts with ultimate reality—being

## 2. Rene Descartes' epistemology: Rationalism—not basis for CT.

The real you is the invisible part in your brain. Body is just a Machine.



"Reality" begins in the mind, not with external reality

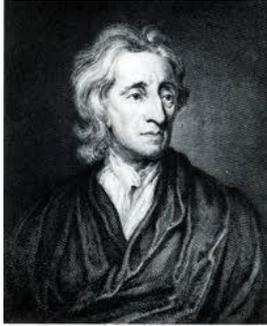


It is a very short step from lack of direct contact external reality to building reality on word studies. Rationalism is unable to understand proofs for the existence of God.



Efforts to remove pernicious philosophies that corrupt our understanding of the Bible demonstrate true love for the Bible and Bible doctrine, not less.

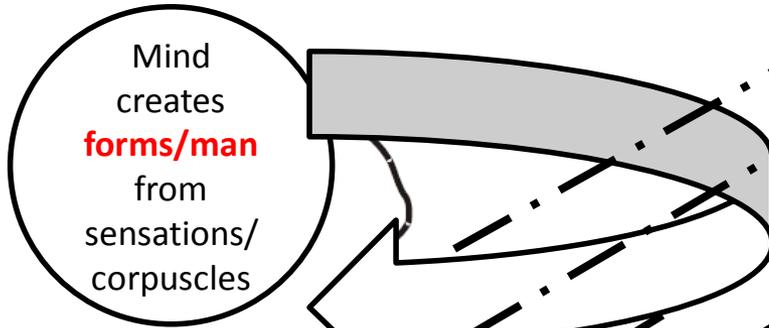
### 3. Lockean epistemology: Empiricism—no basis for CT of being as such.



John Locke (1634-1704)

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

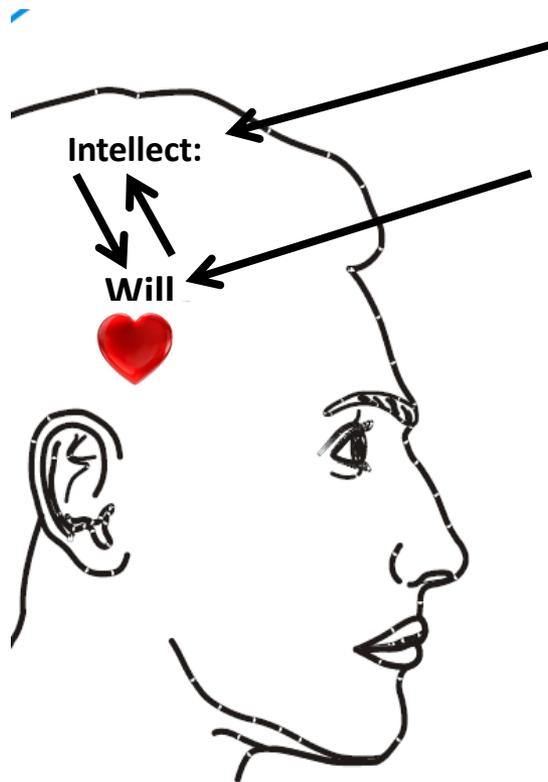
On forms/substance: “something, I know not what.”



- John Locke said we did not have access to forms, to the substance beneath the sensations, and so our minds simply construct ideas about reality from sensations.
- Not hard to see how this view of reality is experiential. Proof of God was based on combining finite experiences of sensations. Impossible to prove God to an Empiricist.
- Without forms, Locke’s entire system falls apart, eventually. Even the identity of a person is just his thoughts, his experiences.

## Love 15

1. 1 Corinthians 13: Note how love for God is the fount, hinge, and unifier of all virtues. Without love for God there are no supernatural virtues. This means that without true love for God there is no faith or hope. Moreover, the reason people do not believe or hope in all that God says or is able to endure through all things in a glorious way boils down to lack of love for God. How can you trust someone or eagerly wait to be with him without love? Without love what is the motive for endurance through the difficulties?



**God is required to raise up the will and intellect before one can enter into love for God, which vivifies all of the other virtues, especially joy and peace.**

**The will can only love what it knows, but it can surpass the limits of knowledge. It is not the amount of knowledge that makes someone love God more. Love for God takes place in 2<sup>nd</sup> person relationship.**

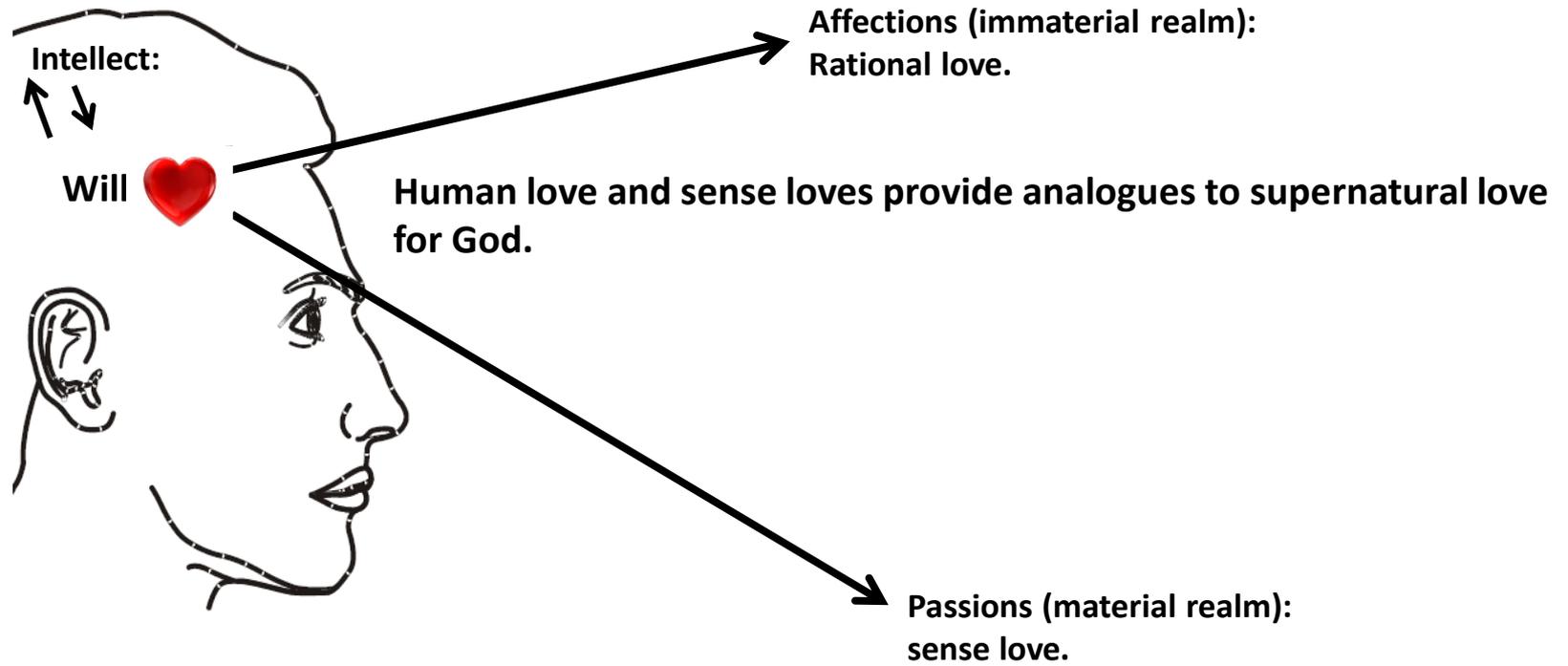
2. Various passages that further demonstrate that love is the root and hinge of all virtues:

- Romans 13:8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.
- Romans 13:10 Love does no wrong to a neighbor; love therefore is the fulfillment of the law.
- Romans 14:15 For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

- Galatians 5:13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself." 15 But if you bite and devour one another, take care lest you be consumed by one another.
- 1 John 3:16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17 But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? 18 Little children, let us not love with word or with tongue, but in deed and truth.

3. There are 6 minimal requirements for intimate, 2<sup>nd</sup> person dyadic and triatic relationship with God.
  - a. A grounding in and love for Truth, Total Truth, CT, Bible doctrine.
  - b. Walking in the Spirit (avoiding suppressing Him).
  - c. Continual second personal relationship with God (dyadic and triadic best friend relationship with God). More like husband and wife relationship than circles and spheres, or 1<sup>st</sup> and 3<sup>rd</sup> person experiences and applications. There is sharing affections with God in true love.
  - d. Continual internal integration around the Good. Apart from integration around the Good, the believer will have a love/hate relationship with God and live a fragmented life.
  - e. Continual desire to be closer to God as the Supreme Good.
  - f. A desire for the good of the Beloved. For some reason contemporary Christianity thinks that loving God is simply using God and only appreciating what He has done and will do for us. If a husband only loved his wife because of all of the benefits, would that be true love? True love for God in the Bible is always accompanied by a desire to give oneself to God (do His will), cf. Abraham, Mary Magdalene, Acts 13:22; Rom. 12:1-2.

4. Love for God is source, unifier, and summit of all spiritual virtues. You lose love for God and you lose all supernatural virtues.
5. Love for God takes place in the affections and orders all affections and passions, generating joy and peace in the highest part of the soul. Love causes joy because what is loved is present. Peace consists in everything being rightly order as all affections and passions are rightly ordered and unified in God.



6. Sense loves (passions) and human loves provide analogues to love for God. Like love in the passions, love for God is oriented toward a good, in this case God, the Supreme Good. Just as there is joy and peace in the presence of what one loves, so it is with God. Love for God brings about a peace that unifies all inclinations of all appetites, Philip. 3. Nothing but love for God as the Supreme God can bring such joy, peace/unity. Apart from God as our Supreme Good, all of our affections and passions are restless and misdirected. Supernatural love, joy, and peace do not operate according to *deus ex machina*, the power plant. They all result of focus on and in loving God.

7. Love for God is a love for His own sake, not for our sake. This is why the Word speaks of love for God in terms of obedience and living for God rather than for man, Acts 13:22; John 14:20-24; Col. 3:23. It is all about the 2<sup>nd</sup> person relationship. Love for God includes both benevolence and beneficence.
  
8. Love for God is located in the will, but the will is dependent upon the intellect. Therefore, love for God presupposes knowledge of God. However, love can outstrip knowledge, Eph. 3:19.

9. Although love for God primarily takes God as its object, God is not the only object, cf., 1 John. This love is also directed toward others and oneself insofar as they are loved in God and for God. This means that many human pleasures both affective and sensitive can bring us happiness in the context of love for God.
  
10. Love for God does not take place in the believer like a *deus ex machina* that appears out of nowhere upon confession of sin or only when it is needed. Love for God is an affective disposition that provides a stable shape to a person's character and affectivity. There is an affinity between a human directed love for God and God's supernatural enhancement of that love. However, that enhancement is not some autonomous power pack. It is literally sharing in God's own love for Himself and others.

11. Love for God is a created reality in the will of the believer by God. This model avoids many of the problems that plague contemporary Christianity:
  - a. Conduit or power plant Christianity, in which the virtues are really not part of the believer. In the *deus ex machina* the believer is simply the conduit for God, a power plant, in which the believer can bring about certain divine activity by certain actions (confession, resident doctrine) irrespective of the nature of his will and deepest desire. The power plant is constructed by inductively piecing Bible passages together.
  - b. Pelagianism, in which there is no real need for God's assistance.
  - c. Calvinism, in which God performs actions capriciously.
  - d. The issue of human responsibility and the nature of the supernatural virtues. The concurrent model answers various questions regarding divine mandates and human responsibility. The Bible is filled with biblical mandates for both believers and unbelievers that are impossible for them to fulfill in their own power. Yet, somehow they are responsible.

12. Biblical documentation and description 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 ζήλοϊ), 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.