

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 2nd person ,intimate, living relationship (Gen. 17:1; 2 Cor. 5:14; 1 Cor. 13:6-7; 1 Cor. 16:22).

Preparation for Bible Class as part of 2nd person dyadic and triadic relationship with God (Psa 19:14; Col. 3:23). Thank God for insights of PR into 2nd-personal relationship. The world of PR is filled with the beauty of Truth.

2 Parts to Bible class: 20 min on philosophical & spiritual foundations & 1 hour on love for God.

Spiritual foundations.

1. Natural revelation regarding God, creation, and man in Realism is far richer and more biblical than in Cartesianism and all of the various forms of naturalism. Moreover only in Realism is there dianoetic knowledge and apodictic certainty (1st principles).
2. Supernatural knowledge and virtues come directly through the ministry of the Holy Spirit, John 16:8-11; 1 John 5:6-10. The ministry of the Holy Spirit does not operate as a *deus ex machina*. Moreover, a distinction needs to be made between subjective experiences of faith, hope, and love and these virtues supernaturally vivified by the HS (1 Pet 1:6-8; 1 Cor. 13:6-7; Acts 7:59-50; martyrs through history).

5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - History 39
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

P.R. - 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.

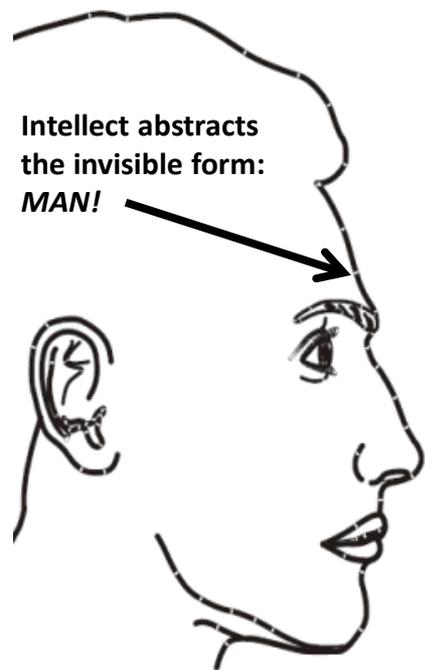
- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good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

Stage 1

Philosophical Foundations for a Realist Christian Worldview

(Epistemology: History-39 –From Realism to the Intelligent Design Movement)

1. Realist epistemology.



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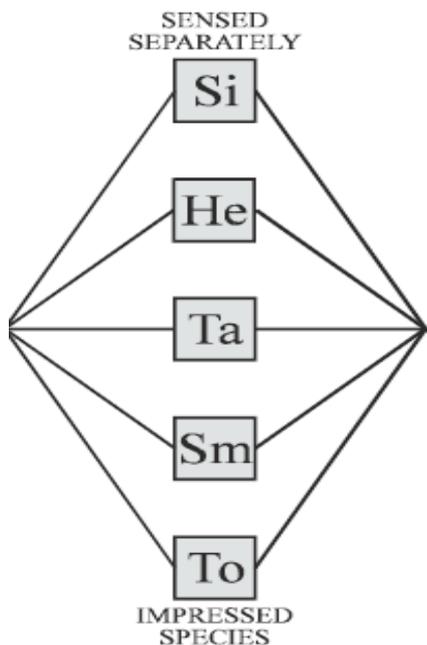
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Matter/form

- Matter = individual
- Form = person (rational soul) – MAN!
- Man is both an individual and person



4 Causes

- Formal Cause
- Efficient Cause
- Material Cause
- Final Cause

- Only man has spiritual intellect to abstract immaterial forms.
- Object of senses are different from object of the intellect

2. Immateriality is the root both of intelligibility and intellectuality.
3. In sensed objects an intelligent object is distinct from matter and is abstracted by the spiritual/immaterial nature of man's intellect. To get things up to the level of understanding, they have to be separated from matter. In order to understand anything, we must abstract the form.
4. Since animals do not have intellects, they do not understand. Materialists do not get this: they think animals think—just on a different degree. However, understanding is a unique act of the human intellect that cannot be done with sense images, which is all animals have. Animals do not understand anything—nothing at all! They all react on a sensible or sensory level. They do not even know they exist.

5. Man understands through immaterial universal concepts. He is able to see what is common between the thing that he is looking at and everything else that is like it.
- For example, we form the concept “triangularity” (immaterial), which cannot be imaged. Triangularity cannot be imaged because it is a universal, immaterial and refers to all kinds, sizes, and shapes of triangles. Triangularity is what is common to all triangles.
 - The intellect gets to the essence of these things. We think in terms of these essences and create a language in terms of those essences—what words mean. This is why we say, “did you get my meaning” (not images).

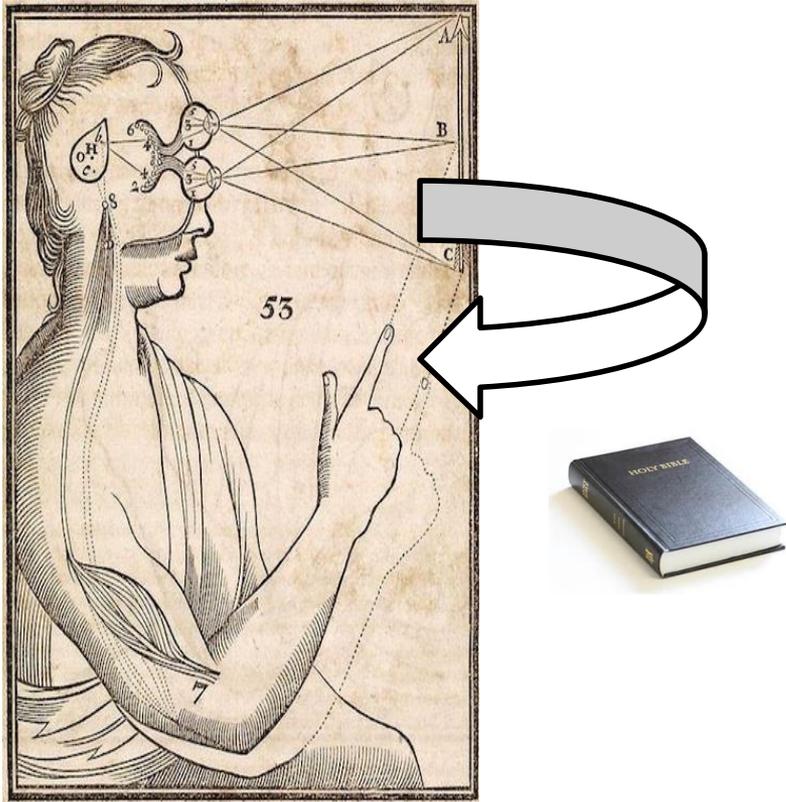
6. The intellect's ability to do science is based on its ability to get away from mere materiality and move understanding to a universal level, the level of being. Science is always about the universal.

7. In order to understand the world around us we dematerialize the thing that we know. We leave behind the matter. The matter is what individuates something. For example, the matter is what makes a triangle this particular triangle with a particular size and kind. It makes it concrete and sensible. Triangularity is not limited because this is where you leave the matter behind. Consider the abstraction that takes place when you pull forms out of the words you read in a book or see Lady Justice.

8. The whole edifice of human science is achieved by getting away from matter. Intellectual life is dematerialized life where a form is abstracted, dragged away from the matter. We seek the intelligible (“to read within”) element in something.

9. Man, through abstraction, penetrates beyond the sensible accidents to very essence, to the very nature of something, a nature which is in common with things like it. We take all of this granted, but now we have materialists who suggest that thought is just images and animals understand.

10. Rene Descartes' epistemology: Starts with the mind (much like a dream).



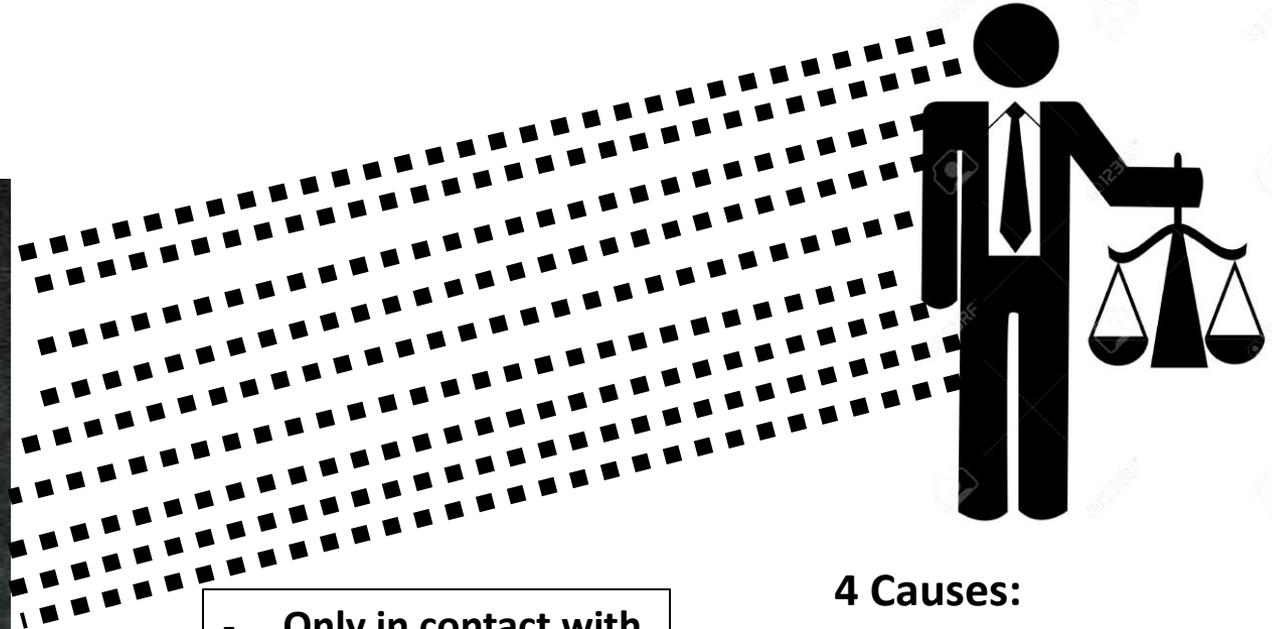
“The two operations of our understanding, Intuition and deduction, on which alone we have said we must rely in the acquisition of knowledge,” Rene Descartes.



4 Causes:

1. ~~Formal~~ Cause
2. Efficient Cause
3. Material Cause
4. ~~Final~~ Cause

11. John Locke's (1634-1704) epistemology: Empiricism = Sensations!



- Only in contact with accidents.
- On substances (forms), he said "something, I know not what."
- No universals.
- Nominalism.

4 Causes:

1. **Formal Cause**
2. Efficient Cause
3. Material Cause
4. **Final Cause**

12. Augustus Comte 1798-1857: Positivism, sociology.



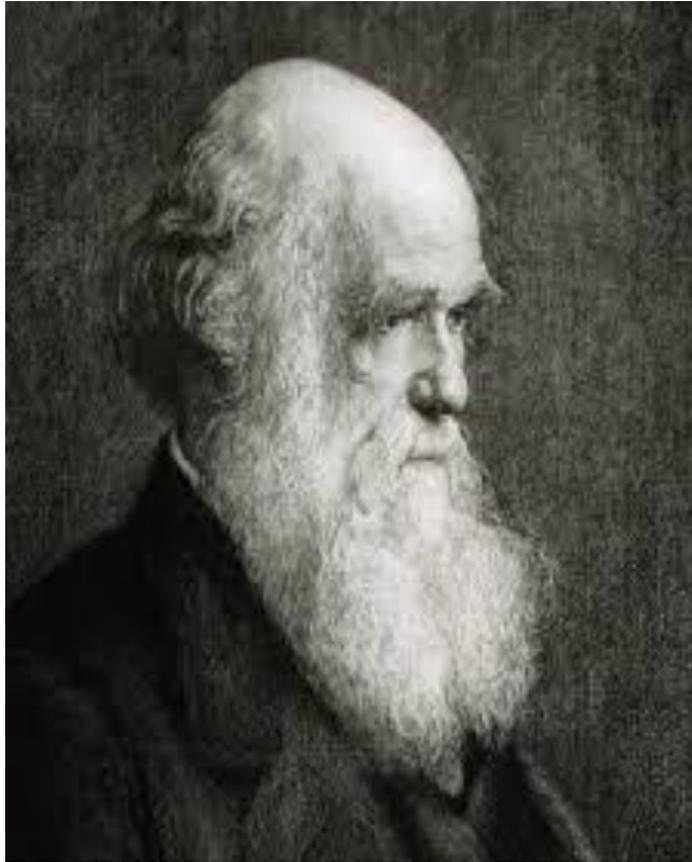
- **Positivism: nothing is true unless scientifically verifiable.**
- **No forms.**
- **Father of sociology.**



4 Causes:

1. **Formal Cause**
2. **Efficient Cause**
3. **Material Cause**
4. **Final Cause**

13. Charles Darwin's (1809-1882) epistemology.



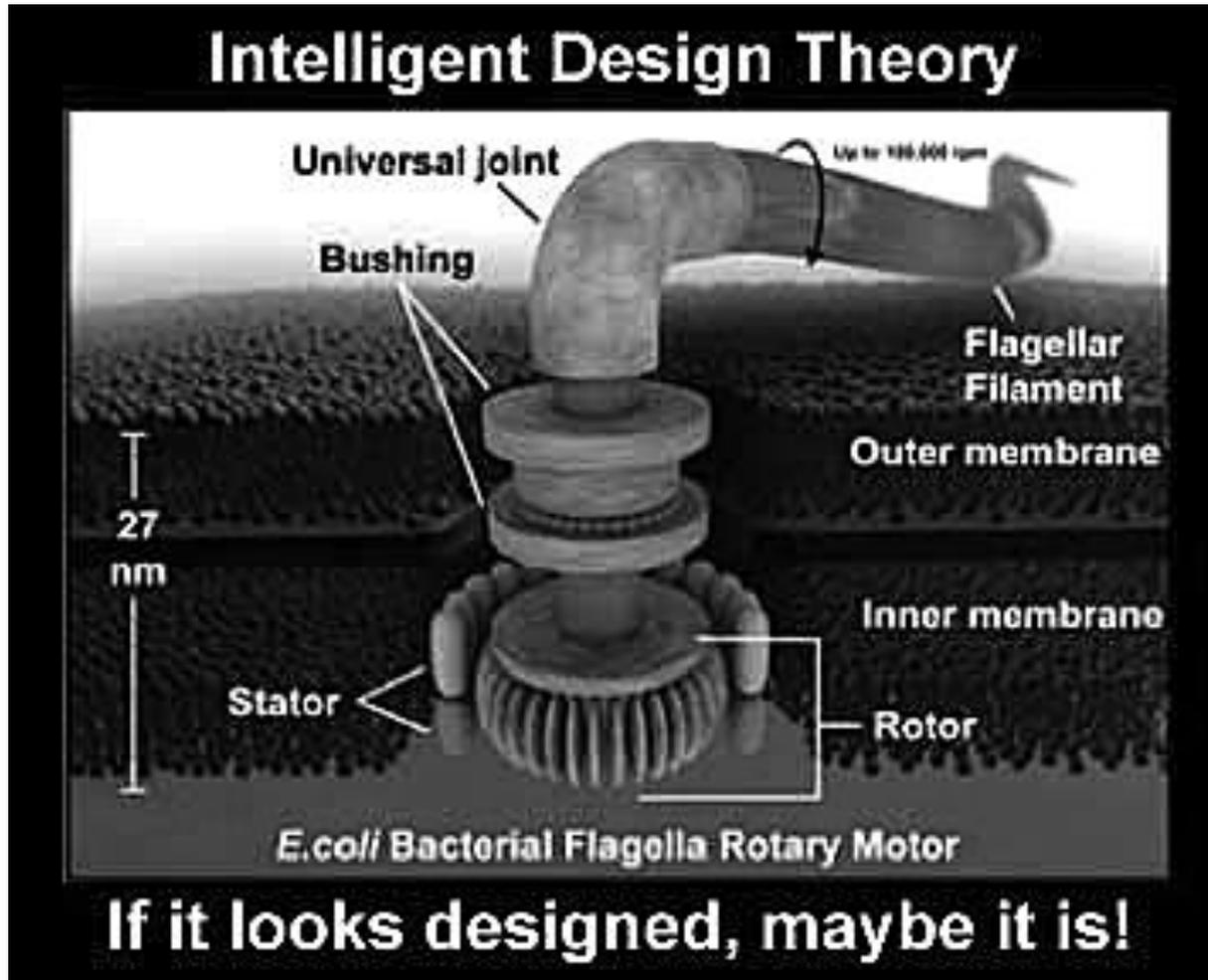
- Completion of naturalism
- No forms.
- The epistemological incoherence and self-defeating nature of naturalism was expressed by Darwin, "With me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?"



4 Causes:

1. ~~Formal Cause~~
2. Efficient Cause
3. Material Cause
4. ~~Final Cause~~

14. The ID movement. While I have great respect for the ID proponents, they likewise do away with formal and final causation (like William Paley). However, there are some areas in ID that are useful within Realistic view of science—more later . . .



4 Causes:

1. ~~Formal Cause~~
2. Efficient Cause
3. Material Cause
4. ~~Final Cause~~

Love 16

1. 1 Corinthians 13:1-13. Love for God is the root, hinge, unifier, and summit of all virtues—both natural virtues and supernatural virtues. Note the power of this love in relation to the spiritual life and life in general. Note how it brings the proper virtue for all of those around us.
 - 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.

2. Overview of the three loves:
- Two higher (immaterial) loves and one lower (material) love.
 - Effects of the loves in the higher powers of the soul (1&2) can extend to the lower aspects of the soul (3), the sensory level of experience—for example, like heightening our physical energy level and lessening of awareness of discomfort.
 - Love always sees object as good and desires to unite with object.

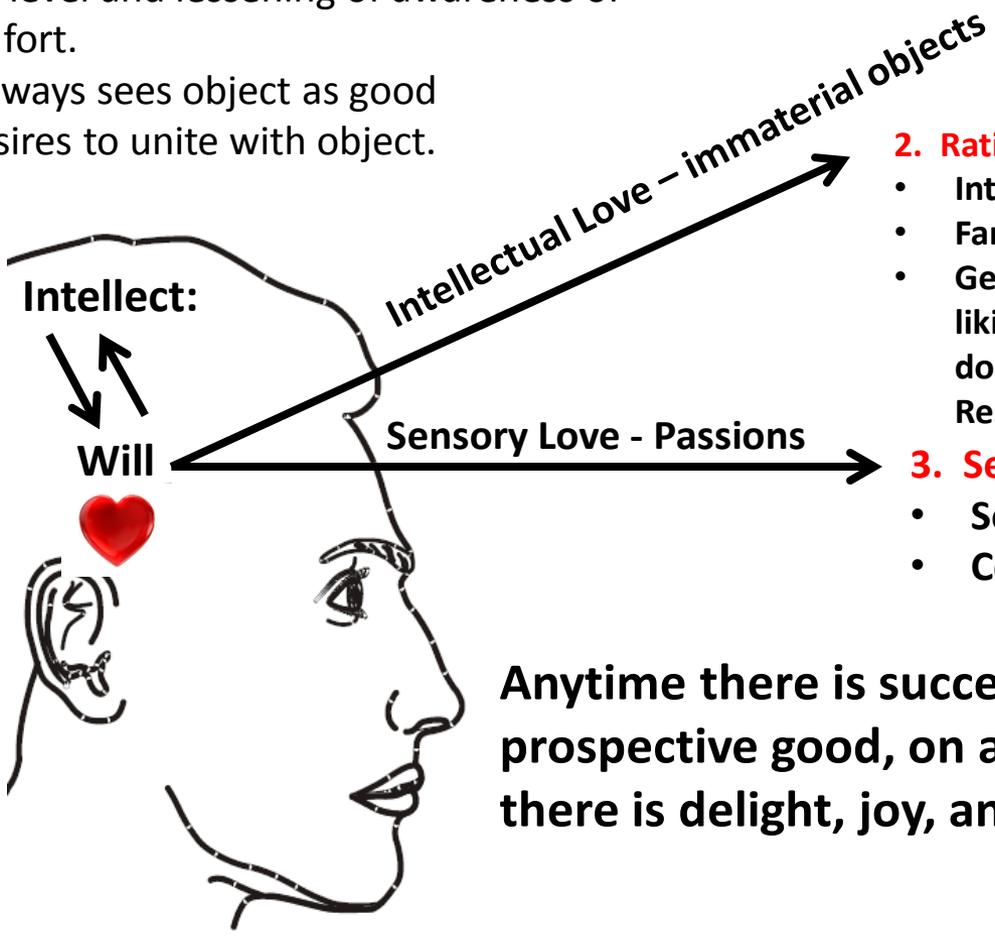
- 1. Transcendent: Love for God**
- Transcendent.
 - Object: God as Supreme Good
 - Supernatural faith, hope, and love.

↑ Requires God's grace on the will and intellect to elevate a person to transcendent level.

- 2. Rational Love (immaterial objects)**
- Intellective goods, virtue
 - Family, justice, integrity.
 - General theistic love that may include liking certain aspects of God, Bible doctrine, and even trust Him (Faith Rest) for practical purposes.

- 3. Sensory Love (material objects)**
- Sensed goods: Chimis!
 - Corporeal level

Both the intellective and affective relationship with God is important.



Anytime there is success in uniting with prospective good, on any of these three areas, there is delight, joy, and peace in the soul.

3. There are 6 minimal requirements for intimate, 2nd person dyadic and triatic relationship with God.
 - a. A grounding in and love for Truth, Total Truth, Bible doctrine in CT. This is being grounded in objective reality, not “sincerity,” not pragmatism, not naturalism, and not what sounds good.
 - b. Walking in the Spirit (avoiding suppressing Him). Seeking God.
 - c. Continual second personal relationship with God (dyadic and triadic best friend relationship with God). This translates to living to please God throughout each and every day.
 - d. Continual internal integration around the Good. This takes place in progressive sanctification by avoiding evil and doing the good.
 - e. Continual desire to be closer to God as the Supreme Good.
 - f. A desire for the good of the Beloved. The best love relationship with God is one of friendship. It is in friendship that one seeks the good of the beloved for the sake of the beloved—period!

4. Supernatural love, love for God, is a created reality by God in a compatible will of the believer as per concurrentism. This model avoids many of the problems that plague the other models in contemporary Christianity:
 - a. In the conduit or power plant Christianity virtues are really not part of the believer to be raised up. There is no corresponding nature in the believer in this model. The believer is simply a conduit like possessing *deus ex machina* 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 “powered by” application of inductively selected Bible passages together.
 - b. Pelagianism has no real need for God’s assistance/grace.
 - c. Calvinism is but the arbitrary actions of God.
 - d. The concurrent model satisfies the biblical emphasis on human responsibility and the impossibility of the nature of the supernatural virtues. 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 man stands responsible before God.

Biblical documentation and description of 2nd 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.

1. David provides a great example of intimate love relationship with God. What does it mean to be a man after God's own heart? Acts 13:22.
 - Being a believer after God's heart takes place in 2nd person relationship. This is not to be *reduced* to taking in doctrine, application of doctrine to solve problems, and confession of sin.
 - Only a delight in living to please God has the power to break all forms of legalism and utilitarian views of God.
 - This is anything but passive conduit Christianity. There is a contrast between focus on not getting out of fellowship (conduit Christianity) and 2nd person dyadic relation with God (which does include confession of sin and removal of anything that disrupts the relationship).

2. Psalm 16:5-6: In an intimate friendship love with God, God is the believer's Greatest Treasure: his portion, inheritance, cup, and lot.
 - This requires a deliberation choosing of God as the supreme good. There can be no such love relationship with God if the believer puts mammon above God (Matt. 6:24; Philip. 3:4-14; James 4:4; 1 Tim. 6:7-10; 2 Tim. 4:10; 1 Jn. 2:15).

3. Psalm 16:8-11: In an intimate friendship love with God, the believer not only lives *in the presence of God*, "*before*." He also walks "*with*" God, which means that God is the believer's constant Ally, Companion, Guide, and Defender.
 - Such a believer will never be "shaken."
 - True love for God brings joy.

4. Psalm 19:12-14. Second person love relationship with God is characterized by prayers for God to help one deal with personal sinfulness and power for good: to have thoughts, goals, and desires that are pleasing to God.
- We are often about as aware of “hidden faults” in our character as we are how we look to others. How many complain or distrust God or put things before Him without being aware how blasphemous this can be? We all have many faults that we need God’s help to correct. These faults can grow and cause major problems in the future, e.g., “great transgression.”
 - We need God’s grace to lift up our minds and wills to see these problems and transform us so that our thoughts, goals, and desires will be His and thus pleasing to Him. We need to confront our own biases.
 - Note all of the requests for divine assistance in discovering hidden sins, keeping him from presumption sins that lead to rebellion, and finally the power to have thoughts, plans, desires that please God—power to restrain and power for goodness.

5. Psalm 23. A second person love relationship with God is characterized by seeing God in every phase of his life.

6. More characteristics of a second person dyadic love relationship with God.
 - a. Requests for enlightenment in His ways, Psa. 25:4, 15.
 - b. Continual desire to see the beauty of God, 27:4, 8-9.
 - c. Strong affections for the Lord, 31:7, 19; 34:1-10; 36:7-9.
 - d. A thirst for God, 42:1-2.
 - e. Desire for forgiveness and sanctification, Psalm 51.

7. Discussion of the dynamics of a second person continual dyadic and triadic love relationship with God as described in the New Testament: Matt 5:43-48; 2 Cor. 5:9; 12:7-10; Eph. 5:1-11; 6:5-6; Col. 3:22-4:4; 1 Tim. 2:1-4; James 1:5.

Overview of the various virtues listed in 1 Cor. 13 in 2nd 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 2nd 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: 1st-3rd power plant model versus 2nd 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: 1st and 3rd person passive, confessed-up, and filled-up-with-doctrine believer attempting to figure out wisdom in this area versus the believer with a 2nd 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 2nd 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 2nd 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 2nd 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 2nd person model in love for Total Truth over 1st and 3rd 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 2nd 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 2nd 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.