

Bible Doctrines (The True-Good-Beautiful)

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
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Hermeneutics

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Existence 17

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Trans. 50

Reality –Logic 32,

Truth 32

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Opening passages, Matt. 22:37-40; Job 42:5, 40:4; Hab. 3:17-18; 1 John 5:1; 2 Thess. 3:5 1 Cor 13:1-7, 13; Rev 21:3-7.

Loving the Lord with all of our hearts, souls, and minds in 2nd person relationship is *the* issue in all of our lives. It is God’s goal in all that we are and do. To love God with all of our beings requires growth in whole truth, total truth, PR, which means loving God as He is revealed in natural revelation as well as supernatural revelation (cf., Job, Jesus, Paul).

Virtually all modern believers have lost capacity to honor and love God as God because of the poison of anti-realism and anti-intellectualism. Most have little to no concept of God as Esse and His Providential involvement in all of creation.

Our study of Romans 12 has led us to examine issues related to trusting and seeing God’s Providence in all things, which is required for complete trust and dedication to Him.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit



Bible Doctrine

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

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.

EPISTEMOLOGY: #9, Grasp of Existence-17

1. Implications of grasping existence as such in Romans 1:18-32
 - The implications of grasping creation in honoring God as God and being thankful for all things, 1:18-23.
 - The implications in divine concurrence, freewill, and autonomy, 1:24-32.

EPISTEMOLOGY: #9, Grasp of Existence-17

2. Consider the impact of your epistemological framework regarding seeing creation's manifestation of the *existence* and glory of God. What has happened to Christians? Why have virtually all Christians become deists, Cartesian, Lockean, and Kantian instead of Realists? Note the extremely high price for the subjectivity, anti-intellectualism, and religionism (devotionalism), which exists in virtually all modern forms of Christianity.
3. At least the blindness on the part of unbelievers, due to suppression and "love lines" for other things, is explicable. What is inexplicable is the blindness in Christianity to the glory of God in all of creation. How did this happen? The believer must understand, at least, existence as such, to move back into Realism and grasp Romans 1.

EPISTEMOLOGY: #9, Grasp of Existence-17

4. Exchanging the glory of God for the evil of idolatry is the most fundamental sin of the human fallen nature. These idols come in many forms in anti-realism: subjectivity, religionism, anti-intellectualism, mammonism, prosperity gospel, anti-realistic philosophical concepts (e.g., Hume, Descartes, Sagan, Dawkins, and Hawkins). In all the “exchanges,” the truth and glory of God is reshaped according to one’s own liking.

EPISTEMOLOGY: #9, Grasp of Existence-17

5. Regeneration does not solve the basic problem in man's fallen nature to suppress true knowledge of God that is revealed in both natural and supernatural revelation.

6. The bottom line in Romans 1 is that God's existence and glory in creation is so plain and so clear through the medium of the existence of creation, that there is no excuse. The evidence gets through. It is not an intellectual issue it is a moral and spiritual issue. Neither the unbeliever nor the believer will be able to claim "ignorance" as an excuse.

MATTHEW 6 – A LOOK AT CHRIST AND DIVINE CONCURRENCE IN INANIMATE AND ANIMATE CREATION

1. Grasping divine concurrence enables one to see, understand, and trust in the providence and glory of God in all things, cf. Gen. 1:1; Romans 8:28; Genesis 22, 50; Exodus 3; Job 38-40, and Daniel 3:19-30. Recall the 6 options on God and creation:

#1 - Physicalism.

#2 - Agnosticism.

#3 - Deism.

#4 - Conservationism.

#5 - Concurrentism.

#6 - Occasionalism.

2. Matthew 6:19-34: Christ on the spiritual life and divine loving concurrence in all of creation around us--inanimate and animate.
 - a. The darkness of Mammonism/materialism, 6:19-24 (cf., 1 Timothy 6:6-19; Rev. 3:14-22).
 - b. The light of God's concurrence in all of creation, 25-31.
 - c. The light of seeking His kingdom and His righteousness, 32-34.

More Details on Concurrency, Conservationism, and Occasionalism

1. Esse/God is involved in all operations of all of creation. It is impossible for Esse to give esse to any created thing without also being involved in giving the power and operations in that being according to its inherent *telos*, cooperatively. Actions belong both to God and creation, to God and the birds and flowers. However it is not a division of labor.
2. At any moment if Esse were to stop communicating esse to beings, they would go back to non-being. The effects of all beings are brought about by God insofar as He gives them esse with all operations.

3. God Himself is properly the cause in all things of the esse itself, which is more intimate to things than anything else. It follows that God operates intimately in all things . It is because of this that we have so many passages that describe God in control of all of creation from rocks to birds and people. This is why the operations of nature are attributed to God throughout the Bible.

4. The cooperative action means that neither action could take place without the other. God is the universal cause and the being is the particular cause. But they both combine in one power.

5. As the universal cause, God is the First Cause of all things. However, this is not first in a temporal sense, and not “first” in the sense of the cause that happens to come before the 2nd, 3rd, 4th, etc.

6. God is the First Cause in the sense of having absolutely *primal* and *underived* causal power. He is Esse, Pure Act, Existence. All other beings have esse derived by God along with their real potentials are given actuality by God’s power and presence.

7. Second causes are second not in the sense of coming later in time or happening in sequence, but rather in the sense of having causal power only in a secondary or derivative way. E.g., like the moon, which gives light only insofar as it receives it from the sun. However, the moon *does* give light. It really has causal powers.

8. The occasionalist attributes all causality to God. In other words, things do not have power in themselves to do anything, let alone universal power throughout the universe. This tends to collapse into pantheism. Atheistic forms of occasionalism include Humean's and quantum's rejection of causation and some Calvinists in regard to human will. If occasionalism were true there is no true science and everything would be a miracle. Physics, chemistry, biology would just be branches of theology as divine action than properties of magnetism, electricity, etc. Occasionalism was never accepted by mainline Christianity. However, it was dominant in Islam due to a perceived need to show the omnipotence of God.

9. Conservationism goes to the other extreme of holding that although God maintains things, these beings bring about the effects all by themselves. Conservationism tends to collapse into deism, where the world could continue apart from God.

10. Concurrentism is a middle position which teaches that while secondary beings really have genuine causal power in producing their effects (contra occasionalism), they can *only* ever act together with God as a “concurring” cause (contra conservationism). Consider the analogous concurrent activity that takes place between a person and a piece of chalk as the person draws a square on a chalkboard.

11. Only concurrentism accounts for the natural world’s reality and its utter dependence on God.

12. Furthermore, all secondary *inherent* causes are true cause, even if they are ultimately dependent upon God. They have an inherent, intrinsic *telos* rather than an external *telos* (Paley's watchmaker, ID movement). There are real natures in things that have potential that must be activated. God directs all things according to their natures.

David's faith/hope/love in God's loving concurrence.

- Psalm 23. God's concurrence in all of David's life and the Hope it brings in the valley of the shadow of death.
- Psalm 32. God's concurrence in divine discipline.
- Psalm 51. God's concurrence in divine discipline.
- Psalm 139. God's concurrence with David from the moment of conception.

Habakkuk's faith/hope/love in God's loving concurrence, Habakkuk 1:2-6; 12-13; 2:1-3; 3:16-19.

- ✓ Note the change of attitude on the part of Habakkuk once He understood the concurrence of God.
- ✓ It was trust in the providence/concurrence of God that caused him to rejoice, even in the face of personal “tragedy.”

The Apostle Paul's faith/hope/love in God's loving concurrence.

- Romans 8:28 And we know that God causes all things to work together (πάντα συνεργεῖ) for good to those who love God, to those who are called according to His purpose.
 - ✓ Irresistible logic, teaches that nothing ultimately bad can happen to you, if you love God.
 - ✓ In fact everything that happens to you is for good, if you love God.
 - ✓ God is the primary cause of everything that happens and has the power in His providence to make every single thing that happens to us for our good.
 - ✓ Do you believe this? Do you believe the Bible?
 - ✓ Concurrence really is the antidote to all fear.
 - ✓ Chance really is incompatible with the nature of God.
 - ✓ We believe our own belief in the God of the Bible and Jesus Christ when we believe that anything can happen by chance.
 - ✓ Characteristics of love who truly love God in contrast to the mass of carnal Christians with their cycles of carnality and reversionism.

The Apostle Paul's faith/hope/love in God's loving concurrence.

- Colossians 1:17 And He is before all things, and in Him all things continue in being.
- Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

- 2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,
- Philippians 1:21 For to me, to live is Christ, and to die is gain. 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; 24 yet to remain on in the flesh is more necessary for your sake. 25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

- 1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
- 1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.
- Titus 2:11-3:8

Summary of theological superhuman love

- ❖ Discussion of theological love (Matt. 22:37-39; 1 Cor. 13:1-13; Eph. 3:16-19; 1 Thess. 3:12; 1 John 3:16-18).

Romans 12

➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should never be confused with what is known as “taking pride” in accomplishments. There is a valid and healthy esteem that one can “take pride in” with regard to accomplishments, friends, family, and even country.

Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.

➤ Virtues 8-37: Spiritual virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest virtue!

- 9) Abhorring evil,
- 10) Clinging to good,
- 11) Devoted to one another
- 12) Preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) Contributing to the needs of the saints
- 20) Practicing hospitality

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE
DIRECTION OF A PERSON'S THOUGHTS.**

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!

Spiritual virtue: supernatural love illustrated

Moral love

#9: hating evil (moral love) (Ἀποστύγοῦντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their good.

Love for true good

#10: clinging to the good [goodness of love] (κολλώμενοι τῷ ἀγαθῷ), 9.
True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

Special love for the royal family of God

#11: devotion to fellow believers in brotherly love [special love]
(φιλόστοργοιτῆ **φιλαδελφία** 10. Christian love naturally manifests its in love for fellow believers (1 John 3:14; Gal. 6:10).

Preferential love and honor for fellow believers

#12: in honor preferring fellow believers (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—“leading the way” in honor fellow believers.

Faithfulness of love

#13: not indolent, not lagging behind in diligence (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

Earnestness of love

#14: being fervent in spirit (τῷ πνεύματι ζέοντες), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

Principles on spiritual indolence/sloth

1. God's grave warnings regarding spiritual sloth.
 - Don't drift, Heb. 2:1-4
 - Don't wander, Heb. 3:12-13
 - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
 - Don't shrink back, Heb. 10:26-31.
 - Listen! 12:25-29.

Principles on spiritual indolence/sloth

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

Genuineness of love illustrated in Romans 12

#15: serving the Lord (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

The joy of love

#16: rejoicing in hope (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

The endurance of love

#17: persevering in tribulation (τῇ θλίψει **ὑπομένοντες**), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

The devotion of love

#18: devoted to prayer (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

The unselfishness of love

#19: contributing to the needs of the saints (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

The large-heartedness of love

#20: practicing hospitality (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

Virtue: Love that blesses persecutors.

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

Virtue: love that empathizes

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

Spiritual Virtue: a love that seeks common ground

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

Spiritual virtue: spurning pride and arrogance.

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

Spiritual virtue: love that avoids conceit

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

Spiritual virtue: love that refuses to take revenge

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

Spiritual virtue: love that respects the true, good, and beautiful

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.